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PRESBYTERIAN HIST. SOC. OF CALIFORNIA

The Christian.

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Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Notes & Comments

The New Year's Outlook. The outlook for the country during 1902 is not very exhilarating. The war in Africa still drags on its weary and sanguinary course. The air is filled with prognostications of failing trade, and with warnings to our manufacturers that our commercial supremacy is in grave peril. We are surrounded by the openly-expressed hatred of continental neighbours. The prospect of useful legislation during the next Parliamentary session is as remote as it was last year. There are few signs of spiritual revival and vigour in the religious world. There is, indeed, a marked absence of hopefulness in all directions. Yet this is a call upon us to look up, not down, and to quicken our faith in God. All national deliverances come from Him; it is his hand that controls the destinies of nations as well as individuals, and unless we turn our hearts to Him, there is little hope for us as a people. During the forthcoming days of united prayer, one of the subjects for earnest petition should be the welfare of our beloved country.

Impatience with God. Experience of ourselves and of others reveals that there is deep reason for the oft-repeated injunction of Holy Scripture to *wait patiently* on the Lord. For persons of a certain temperament, waiting is the hardest condition that can be imposed upon them. It is much easier to be doing something—to be making a display; but to wait, and to wait long, without receiving from God any indication of his will, this is a difficult thing to do. Yet if we firmly believe that He is Supreme Master and Infinitely Wise, there ought to be no difficulty in waiting for his signal. It is impossible that He can act unwisely, or fail to act at the right time. They who lose patience with Him, and act independently of his indications to them, always end by doing badly. Abraham, unable to understand the Divine delay in fulfilling the promise to Sarah, acted on his own initiative, and took Hagar to wife, with the result, as Dr. Marcus Dods has pointed out, that Ishmael was born, and of him came the Arabs, and of them came Mohammed — the most terrible foe of Christianity. So from one man sprang, on the human side, Christ and his greatest antagonist. What a price to pay for impatience with God!

The Support of Christian Work. On all hands the past year was found to be one of great anxiety by Christian workers, owing to the demands arising from the South African war and other causes. Yet it is gratifying to recognise the deep practical devotion that has saved many organizations from distress, if not disaster. The donations received *during the year* from our readers, as acknowledged in THE CHRISTIAN Donation List, and paid over by Messrs. Morgan and Scott to the various missions indicated, amounted to the encouraging sum of £15,717 16s. 2d. The new year has also opened well with a total for *this week* of £1,037 10s. 8d.

The Ethics of Giving. Even a glance at the religious press will confirm the opinion, so often expressed, that the Church of Christ as a whole does not yet understand the ethics of giving to the cause of the Saviour. Two great religious bodies have still, after two years, to make urgent appeals to their members to complete what is for each a modest sum for the Century Fund. Several great missionary societies are annually behind with their funds, and the deficiencies are generally met by the liberality of one or two wealthy persons. In particular, the London Missionary Society is in serious straits just now, and numberless institutions have practically to play the beggar in order to survive at all. One thing is certain, that many do not understand either the obligation or the art of giving—for there *is* an art in it. As for the *reason* of this holding back, Dr. Forsyth recently said:—

> It is the religious state of so many. They lose private religious habits. They lose therefore an earnest and religious life. They lose the convictions worth living and spending for. They lose sympathy.

Many, thank God, possess consecrated purses, but the consecration needs extending to the entire Church.

Religious Respectability. We are glad to find an Anglican contemporary writing plainly and sharply against that religious—or rather irreligious—respectability which, in public places for worship results in

> Those unblessed with means being huddled into undesirable seats, or kept standing in a draughty porch the while more favoured mortals are cosily placed.

Yet, in view of this protest, it is a little singular that the leading article goes on to brand as "cant" the often-repeated statement that the "people" prefer the mission-hall to the church. None who are really acquainted with life amongst the people will controvert the fact that vast numbers of them *do* prefer the mission-hall, for the one reason that there they are made to feel at home. It is quite certain that so long as any church or chapel cherishes the exclusive spirit, and makes it patent that there is a gulf between rich and poor, the latter will give the place a wide berth. It is a glaring self-contradiction when, in theory, all who worship are equal before God, whilst in practice social differences are emphasized.

A New Series by Mr. Meyer. With the present issue, our esteemed friend Rev. F. B. Meyer commences a new series of articles upon the lives of SAMUEL AND SAUL (see p. 12). Those who have read his former gems of Scripture biography will welcome this series as a valued study of two lives, whose interweaving draws out their sad dissimilarity. We may be sure that Mr. Meyer will make the prophet speak again with a message greatly needed in modern times.

To Save the Children. On page 19 will be found some details concerning the great and special effort, in the direction of a Simultaneous Mission, which is to be put forth during the coming months by the Sunday-School Union. It is most important that Christian people should seriously interest themselves in the matter, and not allow either ignorance or prejudice to hinder what may be a manifest work of God.

The Late Anna Shipton. The departure of this well-known Christian author has aroused considerable interest in the many works that came from her pen; and Messrs. Morgan and Scott are willing, as already intimated, to make special arrangements to enable the friends of the late gifted writer to circulate her works freely among such as would be benefited by them. Particulars may be had on application.

Daniels Come to Judgment. Temperance folk are so often held up to ridicule, as being either irresponsible pietists or ill-balanced fanatics, that it is quite refreshing to find strong pleas put forth by hard-headed men of the world like Mr. T. P. O'Connor, M.P., and Mr. John Burns, M.P. Yet each deals, not with fancies, but with facts. Speaking to journalists, Mr. O'Connor says:—

> It won't do you the least harm if you are a teetotaler. You may lose something, but you will gain tenfold. I believe in half a century from now no man will rise to the height of any profession, in the field, in the forum, or at the desk, who is not a teetotaler.

The following is to working-men from Mr. Burns—and he ought to know!—

> While it had taken the 12,000,000 members of friendly societies fifty years to save £40,000,000, no less than £160,000,000 was spent every year by the nation in drink. People blame the British workman, who was accused of restricting his output. The fault he had to find with them was their unrestricted intake!
>
> Last year the total amount of time lost in England from strikes by working men and women averaged half a day per worker per annum. But the amount spent in drink, betting, and sport, represented from thirty to fifty days per worker per annum. That accounted for much of the restriction of output, diminution of skill, loss of time, degradation of moral faculties and mental incapacity. If they wanted to stop this, they must sweep away the bookmaker and the publican.

Magistrates and Drink. The Manchester justices at a large special meeting, under the presidency of the Lord Mayor, to consider licensing questions, have passed resolutions in favour of increased powers to enable justices to deal with the three glaring evils of

> the unrestricted sale of drink in clubs, the shocking intemperance amongst women caused by grocers' licences, and the profusion of ill-conducted, badly managed, grossly unfit beerhouses licensed before 1869.

As an influential deputation will be sent to the Home Office on the subject, it is to be hoped that more prominence will be given to the recommendations already made by the Royal Commission on Licensing, which are strongly in favour of reform. As Manchester has no fewer than 2,968 licensed houses, or one to every 183 of the entire population, it goes without saying that the drink curse is rampant in that city, and that limitation and

reform would be called for even if there were not the additional evil of the grocers' licence to contend against.

The State of the West End. A deputation is to wait on the Government with a view to draw its attention to the state of our West End streets at night. The wonder is that this has not been done long since. The West End of London after nightfall is a disgrace to civilization and an outrage to morality. The open solicitation to vice and uncleanness which is permitted by the authorities, awakens wonder in the minds of foreigners, and stamps London before all the world as (apparently) the most vicious of modern cities. This social evil is an open sore, malignant and poisonous to the well-being of the nation. The only plea ever urged in defence of the supineness of the authorities, is that it is better that there should be an outlet for vice than that it should be driven out of sight; which ignores two great principles —that impurity is a totally unnecessary and fatal evil, and that the present state of things is the chief cause of its widespread prevalence in the city which is the heart of the Empire.

The New Act for Youthful Offenders. On New Year's Day there came into effect an Act dealing with youthful offenders, from which we hope much. By its provisions, any youth under sixteen, who is charged with an offence, may, at the discretion of the court, be placed in the hands of any "fit person" who will undertake to look after him. Provided the "fit person" can be found—and Christian men must be alert here—this is infinitely better than branding a first offender with the shameful, and, perhaps, life-long mark of the penitentiary. Reformation is a thousand times better than simple punishment. Another thing, special in this Act, is, that where parents and guardians have, through wilful neglect or direct abetting, allowed their children to get into trouble, they themselves will be fined for breach of responsibility. We trust this provision of the Act will be rigidly enforced, since it touches the heart of much of the crime which abounds.

Child Toilers. It is to be feared that the official report of the Committee on Child Labour which has just been issued will not receive the attention it deserves, as times of militarism, unfortunately, are not favourable to the discussion of social subjects, however forcibly they may bear upon the national welfare. It is startling to find from its pages that outside the huge army of about 100,000 "half-timers"—children working half the day and attending school the other—there are many who begin work at 3 a.m., and who "are put to work every available hour when they are not at school," and who receive wages of but 1s. 6d. per week; and also many who "directly they are six years old" are put to work at brickmaking and other occupations which are tabulated under the head of unwholesome and unhealthy. The Committee, as is becoming usual, recommend that County and Borough Councils should have powers to pass bye-laws dealing with occupations still unregulated by law; but surely the circumstances call for Parliamentary treatment on a wider basis.

Proselytism in Church Schools. It is frequently asserted by the friends of "Church" or "denominational" schools that the "conscience-clause" is an adequate safeguard for all Nonconformist parents who have to send their children to them. The following extract from the *Church Review*, which is quite naïve in its simplicity, throws an instructive light on this contention. It first quotes a paragraph from the parish magazine of St. Mary Magdalen's, Paddington, which, speaking of its "voluntary" schools, says:—

> Many a little dissenter, so-called, has been taught the Catholic faith in these walls, as, though the Conscience Clause is there, it has only *once* been used to withdraw a child from religious instruction. We know many an instance of these children, when older, coming forward by their own act for confirmation entirely from the sound teaching (!) they had received in their schooldays, and becoming very firm, good Churchpeople.

On this the *Church Review* remarks, with commendable candour, "It is when Church Schools—whether in town or country—are so used as to bring about results like these that we feel enthusiastic in their defence"—which is simply an enthusiastic defence of the most flagrant spirit of proselytism!

Missionaries for Wales. Perhaps the Roman Catholic Bishop of Menevia sees a possibility behind the recent agitation for a revival of the Welsh language, for it is stated that he has brought to Llanwr two French priests from St. Malo, "who have acquired a knowledge of the Welsh tongue," and who have to make use of no other languages that Latin and Welsh. There has been much boasting from time to time over the alleged spread of Romanism in Protestant Wales, but it certainly does not seem that the small demand for Welsh-speaking candidates for the Romish priesthood can be met in the Principality.

Grass Blade Criticism. The pedantic criticism of the Bible which founds its judgments upon letters and individual words, and from these professes to deduce the existence of a variety of authors and a variety of dates, has hitherto lacked an appropriate name whereby to describe it. A leading preacher suggests that it may be happily described as "grass blade criticism," since the Bible is a grand unity—a marvellous landscape of Divine truth, and the methods of these pedants is to ignore the *tout ensemble* of the landscape, paying exclusive attention to minute details. If a man, bidden to report upon a certain landscape, provided himself with a microscope and examined each blade of grass separately, he might have an exact acquaintance with blades of grass, but he would know nothing of the grandeur of the larger view of field and garden. The truly scientific principle is, first the whole, and then the parts.

Carapace or Vertebræ. In one of his recent sermons at Westminster Abbey, in reference to Indian missions, the late Bishop of Bombay gave a striking illustration of the vital difference between the Christian conscience and that of the Hindu, a comparative statement which is well worth remembering by those who are interested in the evangelization of the East. He said:—

> The difference between the Christian conscience and Hindu conscience is this—the difference between the animal which has an external skeleton, and the animal which has an internal one. In the South Kensington Museum this morning, I saw a tortoise with the outer shell taken off. Within that external skeleton lay the sensitive part of the creature. Such is the Hindu system. An external fabric for human life, of minute rules and regulations laying down what you are to do, and what you are not to do in every possible situation of life, leaving nothing to principle, nothing to initiative; but reducing life to a minute series of positive obligations. To the Christian conscience there is an internal skeleton of principle on which the whole fabric of life is built up.

The Veil upon Israel. The truth of the apostolic word, "blindness in part hath happened unto Israel," is as marked to-day as ever, only it would appear as if the form of the blindness had changed. Amongst the intelligent Jews there is less of that ferocious hatred of Jesus than there used to be; indeed some sort of respect is paid to him. An American rabbi who went to Oberammagau to see the Passion Play, declares that the Gospel narrative of the rabbinic hatred of our Lord is untrue, and that, on the contrary, Jesus and the Pharisees were never in opposition! Of course the Crucifixion has another explanation. The real purpose of the American rabbi is to account, in a new way, for the dispersion of his people, and he adopts the naïve method of accepting an effect without an adequate cause. Verily, St. Paul is true—the veil is upon their hearts. Learned rabbis may find it acceptable to tone down the Gospel record, but they cannot ignore nineteen centuries of history, and history has only one explanation for the scattering of this people.

Temperance Forward Movement.

THE remarkable demonstrations held in connection with the Million Pledges Crusade ceased, as pre-arranged, in December. So great was the interest aroused, that it has been decided, as already announced, to extend the efforts of Dr. Henry, accompanied, as before, by the Fisk Jubilee Singers.

A large council of reference will represent prominent bodies and gentlemen all over the kingdom, while Mr. Robert Scott will undertake the direct management of the movement, which will be called "The Twentieth Century Christian Temperance Campaign." Already a large number of applications for meetings have been received. The plan will be to spend more time than hitherto in a given locality, and to make the meetings more evangelistic in their character. It is keenly felt that the special hindrance to evangelistic work is the drink, and that temperance reform, put upon Scriptural grounds, will sustain a vital relation to soul-saving endeavour.

No new organization is contemplated. The effort will be made to strengthen existing temperance societies, unify the temperance forces, federate the Christian churches for temperance work, protect the children from the ravages of strong drink, save the victims of this awful curse, deliver the nation from its supreme peril, and promote the glory of God, in a Christian civilization. The Campaign will make its home in the churches, and its primary appeal is to Christian people to accept responsibility for the success of a rational and Scriptural temperance reform.

The pledge-signing feature will be pushed with vigour. What is known as the Frances Ridley Havergal pledge will be used in the meetings. It reads as follows:—

> In view of the great dishonour done to our most gracious God and Saviour; and in consideration of the damage, temporal and eternal, to our fellow creatures through the use of strong drink, I agree to abstain from all intoxicating liquors as beverages; and to discountenance their use by others.

The new campaign will begin on January 23 in Nottingham, where Dr. Henry and the Jubilee Singers will spend a week; thence to Dublin for nine days, and later to Leicester, Bradford, Wolverhampton, &c. It is earnestly hoped that all interested in temperance work will pray for the success of this noble endeavour. "Through our God we shall do valiantly, for He it is that shall tread down our enemies." Letters should be addressed to Mr. Scott at 12, Paternoster Buildings, London, E.C.

"Beginning Again."

WHEN a stone is thrown into a pool, immediately the face of the water is disturbed; an ever-widening circle is formed, within which several smaller ones appear. Such, according to a popular but erroneous idea, is Life—centuries, decades, years, months, weeks, and days all forming circles on the surface of the sea of Time; and as these recur people often think they are, as it were, "beginning over again."

But this cannot be. We are not standing still, nor are we moving in a circle to return at intervals to where we were. The earth comes back each year to the point from which it started; the sun runs its same daily course from east to west; the snow returns to the same old hills, and the ice to the same old streams. But each year bears us on to something new. May this, in the best and truest sense, be to each of us a Happy New Year.

Life is not a circle; we do not occupy the same position that we held a year ago. We are moving, ever onward, along a road marked out for us by an unseen, an all-powerful, and, thank God, an all-wise hand. Our life is no mere tidal ebb which will soon turn into a flow; but a steady and perpetual ebb, from which there will be no cessation till all ebbings cease, and the eternal flow begins.

The true picture of life, then, is not a series of yearly circles, but a long road ending at last in the great unknown. Men join it at different points; they travel along it for different distances—perhaps no two men in a generation possessing exactly the same length of life—and they leave it at as many different points as those at which it was begun. Each New Year's Day is, as it were, a *milestone* along the way; and every one we reach finds us, not at the point from which we started, but a mile—a year—nearer to the end. Nor is it without reason that life is ordained to be a progressive, and not a circular journey.

1. Man is a rational being, and possesses FACULTIES OF PROGRESS AND DEVELOPMENT.—He passes from childhood to youth, and from youth to manhood, increasing in knowledge and developing in strength. He is not always learning the same things, nor traversing the same intellectual ground, as year by year goes by, but his life is one of progress.

In a country brickfield or a mill we often see a horse blindfolded, going round and round a well-trodden path, turning a shaft for some elementary or menial purpose. No good horse is set to such work as this; but only one whose best days are over, rendering it unfit for a more important service. We, too, are destined to a grander, nobler task than that of a circular life, because we are possessed of faculties which would become dwarfed or paralyzed if put to such a use, instead of growing in grace and in ever increasing strength.

2. "BEGINNING AGAIN" WILL NOT ATONE FOR THE PAST.—As men enter upon a new year, how often do they make resolutions to "turn over a new leaf;" or as a year draws to a close, if they are dissatisfied with their mode of life, they will say, "Oh well, we must go on as we are for the present, and start fresh next year." Thus they condone misdeed and failure under promise of reform, and that promise is but too often like the proverbial piecrust, "made to be broken."

There are two things to be considered in this idea of "turning over a new leaf." It will not blot out or destroy the past; and in course of time the end of the volume will be reached, when there will be no more leaves to turn. *What then?* Rather let us secure pardon for the past, and seek for grace to preserve the remaining pages of Life's book without spot and blameless. The blood of Christ was shed for the remission of sins that are past; the power of God is able daily to keep us from falling.

3. GOD'S DEALINGS WITH US ARE VARIOUS.—If we walk or ride round a certain portion of country continually, we recognise a variety of objects that we have passed and noticed before. But this seldom happens in Life. As one star differeth from another in glory, so does each year possess characteristics peculiarly its own.

Our *circumstances* are found to differ greatly from year to year. Not often can we say, "This happened last year," or "I remember being in an exactly similar position the year before." One of our first difficulties in the New Year is to remember the altered date at the heading of our letters. Again and again we find ourselves inserting the old familiar figure of the previous year. So, too, sometimes we fain would cling to circumstances of the past. But it cannot be. When Father Time sweeps out the old year, we bid farewell to the characteristics which marked its presence with us. Nor are our *friends* the same. Many are the faces which linger in our memory, of beloved ones of the past now lost in the shadows. But we look forward and haste unto the time when we shall clasp them to our hearts again. Nor are our *trials* the same. Every year brings its own—fresh and varied; but the past *is* past, and there are fewer troubles ahead for us to meet than there were a year ago. Nor are our *pleasures* the same. The simple joys of childhood for most of us are gone; and many look back upon things which pleased them in their youth as vanity and vexation of spirit. In turn there pass before us the pleasures of early and middle life, like finger-posts pointing onward, ever onward to the eternal goal.

Nor are our *privileges* the same. Every year, yea every day, adds to the long list of blessings received at our Father's hand, varying in kind and increasing in number, so that to-day we have more privileges set down to our account than ever before. "Borrowed axes" are they all; let us take heed that we do not let them fall into the stream of time, to sink out of our sight, or to be washed away for ever, for there will be no kindly prophet near to cause the iron to swim.

Nor are our *opportunities* the same. As we look back upon the past year, how many have we failed to use! We speak of "taking time by the forelock." The ancients were wont to represent Time as an old man clad only in nature's garb, with one lock of hair on his forehead, but none behind. As he passed by, the only means of detaining him was to catch him by this lock of hair—the forelock; if that were missed, there remained nothing by which to hold him. Let us learn the lesson, and pass the time of our sojourning here in fear, pressing on toward the mark of the prize of our high calling in Christ Jesus, growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ. G.

The King's Coronation.

DEAR SIR,—Through your valuable paper may I suggest that the Lord's people should *now* prayerfully consider the best way in which they can *unitedly* take part in the loyal demonstrations that will shortly be organized for celebrating the Coronation of King Edward VII.? Are there not means by which we can all unite to honour the King and do valuable service in making Jesus King?

If arrangements were made early the Church of Christ might save many of its members from doubtful things, and would make a world-wide impression for God. T. H.

Alive or Dead?

LIFE is *so* brief, even though the road that stretches before us in the morning appears to be endlessly long! We let our gaze travel along this road: it is full of brilliant achievements—*our own*.

We begin to traverse its miles, and as we push forward, we find many obstacles in the way of our progress. These we persistently thrust aside—it is *our* road; none, nothing, must hinder us in the race we are running for our satisfaction—our own gain. We increase our pace, and pass many lagging and flagging ones on the way, whom we rather despise for their timid, halting steps; others, again, we out-distance, because they have (foolishly!) paused by the way to succour some of these ill-equipped or feeble ones on the journey. We even despise *them* at times—they have no ambition, we say; they do not mind being left behind in the race *we* are running; they are content to carry cups of water to the lips of the thirsty ones on Life's dusty highway—and they are never seen in fine apparel in high places, for they are the lowly ones of earth.

"Ah," we tell ourselves, "it is all very well to be a Christian; but this is carrying things too far. No one supposes for a moment that in the twentieth century we can live the Gospel-life. The conditions of existence are altered. Why," we continue, "otherwise I should have to give a tenth of all I possess in charity; I should have meekly to bear insult and abuse, and never say a word in kind or in self-defence! How impossible such a life would be!"

Is the Christ-life impossible? Yes, to the unawakened, the self-lovers, the spiritually dead, it is. But to the true, unconventional, awakened, obedient son of God, it is the only *real* life, for to him *Life* means and expresses spiritual *growth*. There can be no life where there is no development, no enlargement of the mystical and beautiful spark of Divine love in the soul. Love and life are co-existent.

Yet the Christian—the nominal Christian, of course—is often among the first "to get there" in the race for wealth, place, position, power, among *earth's* shining ones. It is not that he would wilfully break any of the commandments, or deny the truth and beauty of the story unfolded in the Gospels, or deliberately set himself to crush or cripple those he thrusts out of his way on the road of life. It is none of these things—it is simply that the crust or veneer of the cruel traditions of modern civilization has accumulated upon him from his cradle up, so that he is practically dead *within* to the voice of Divine truth, though he may hear it with his bodily ear without.

It is for this man we must pray: he is spiritually dead, though physically he is very much alive. It was said of some of old that they could not see Jesus, the spiritual One, because "their eyes were holden"; literally, they lacked the clear vision of spirituality at the time, though this was fully revealed to them afterwards. It is so with this man for whom we pray—he needs the divine illumination, and it is ours to ask that it may be his. "This man"—may he not be, after all, *you*? or *I*? Ah, we shall soon know, for life is very brief, though the road is so long. Let us be kind one to another; tender-hearted—forgiving one another; let us pause in the race to raise some of the fallen—to help stand erect some who have moral curvature; pause, that we may begin to take in great breathings of the Divine Spirit that shall aerate the very corners of our being, and fill us with the oxygen of that blessed content which realizes for itself *and others* that God is Love. M. B. GERDS.

Samuel and Saul.

An Age of Transition.

(1 Sam. 1).

By Rev. F. B. MEYER, B.A.

"ON whom the ends of the ages are come," *i.e.*, the end of one age and the beginning of another. Such is our position to-day. In every direction the old is giving place to the new. It was thus in the days of the Primitive Church, when the typical institutions of the Levitical system were being replaced by "the heavenly things themselves." And it was also thus at the time when our narrative begins. The story of Samuel is a divine interlude between the days of the Judges and those of David the King.

Hitherto, the High Priesthood had been the supreme authority recognized in the Hebrew Commonwealth. To Moses, its founder, there could be, of course, no successor; but Aaron was the first of an unbroken line of Priests. No other office stood for the whole of Israel. The Mosaic era, however, was not destined to culminate in the rule of the Priest, who has seldom combined the sacerdotal functions with the special qualifications that constitute a great leader and ruler. Too often the reign of a high-minded churchman has been warped by bigotry, tyranny, and the repression of the nobler aspirations of mankind.

A suggestion that a fresh development of the Hebrew polity was near, occurs in the closing verses of the Book of Ruth, with which this book is connected by the conjunction *now*. The genealogy, which is the evident climax of that sweet pastoral story closes no connection with Aaron or his line. It expressly deals with the tribe of Judah, of which nothing was spoken concerning the priesthood. Evidently the Divine purpose was moving forward—but whither? At the time its goal was not apparent, but as we look back on all the circumstances from the vantage-ground of accomplished fact, we can see that it was slowly moving towards the establishment of the kingdom under David, and veiled from all eyes there was the yet profounder movement towards the revelation of "that Proper Man," as Luther calls Him, in whose nature, fitly known as Wonderful, the priestly, the prophetic, and the royal blend in perfect symmetry and beauty.

I. The Urgent Need for a Strong Man.

Every age takes up and urges the cry—Give us men; but if ever a strong man was needed, it was in the days of which the Book of Judges gives us some startling glimpses.

Canaan had been conquered, but the ancient inhabitants were far from being subdued; they remained much as the Saxons, under the early Norman kings. In the South, the Philistines held their five cities. The mountain fortress, which was afterwards Mount Zion, was proudly defiant, so far forward as the days of David. Nearly all the sea-coast, and all the strongholds in the rich plain of Esdraelon were in the hands of the Canaanites. The little kingdom of Gezer remained independent till it was conquered by the King of Egypt, and given as a dowry to Solomon's Queen. On the northern frontier were the remains of those mighty nations which Joshua had overthrown in the great battle of the Waters of Merom, but which probably only gave a nominal allegiance to the Israelite suzerainty. "So the Lord left those nations, without driving them out hastily . . . to prove Israel by them, even as many as had not known the wars of Canaan . . . to teach them war, at the least such as beforetime knew nothing thereof." Had it not been for the presence of these warlike tribes, we should never have heard of Gideon, of Barak, of Jephthah, of Samson, or of David. Without this discipline, Israel might have become an effeminate and molluscous race, lacking backbone and muscle. They would have dwelt in security, after the manner of the Zidonians, quiet and secure in a large land, a place where there was no want of anything that is in the earth (Judges iii. 1-3; xviii. 7, 10).

How often in our earthly discipline we come into experiences which are the counterpart of these. There are wars where we looked for peace; fret and chafe where we expected freedom from annoyance; pouring from vessel to vessel where we hoped to be allowed to settle on our lees. Are not these clearly permitted to try us, that we may learn war; that we may know ourselves and know God; that we and our children may grow up into a nobler and healthier style of character than had otherwise been possible.

In Israel this incessant exposure to attack was aggravated by the absence of any strong central government. The priesthood had evidently fallen into the hands of weaklings from the days of Phinehas. Of this there is striking confirmation in the fact that Eli sprang, not from the house of Eleazar, the eldest son of Aaron, in which the succession ought to have been continued, but from the family of the younger son, Ithamar. There is a strong probability that the representatives of the elder branch had proved themselves so unable to cope with the disorders of the time that they had been set aside in favour of any one who evinced faculty enough to take the field and marshal the forces of Israel. Perhaps Eli, in his young life, had done some stirring deed of prowess which raised him to the supreme position; though, when we are introduced to him, he is pitiful in his senile decrepitude and weakness (1 Chron. vi. 4-15; xxiv. 4).

From time to time prophets had been raised up as a temporary expedient. "He gave them judges until Samuel the prophet." "And when the Lord raised up judges, then the Lord was with the judge, and saved them out of the hand of their enemies all the days of the judge; for it repented the Lord because of their groaning by reason of them that oppressed them and vexed them" (Acts xiii. 20; Judges ii. 18). The reign of a judge was, however, a very transient gleam of light in that dark and stormy age. At the furthest, his power was only recognised within his own and the adjacent tribes. Samson, for instance, was little else than the hero of the south country, whilst Jephthah was pre-eminently the captain of the trans-Jordanic tribes. In many cases the office ceased with the special crisis that called it into being. Only in the case of two or three, such as Deborah and Gideon, did conspicuous service lead to a lifelong primacy.

Thus the nation was in danger of desolation by internal anarchy and external attack. With no principle of cohesion, no rallying-point, no acknowledged leader, what was there to resist the pressure of the Canaanites from within and the hostile nations from without its borders? "In those days there was no king in Israel, but every man did that which was right in his own eyes;" "The children of Israel did evil in the sight of the Lord;" "The children of Israel cried unto the Lord." These three sentences, repeated frequently and earnestly, are the key-notes of the whole book. The religious ties, moreover, were very weak. We find, for instance, the name of Baal, a Phœnician deity, occurring three times in the names of members of the family of Saul (1 Chron. viii. 30, 33, 34). The stories of Micah, of Ruth, and of the extermination of the Danites, supply graphic pictures of the singularity, independence, and wildness of the time; of wild licence, and of exposure to attack.

It was necessary, therefore, to introduce a new order of things. To assert and achieve the national unity, to make the best aspects of the rule of the judges permanent in the office of kingship, to resuscitate and maintain the allegiance of Israel to the God of their fathers, to carry over the whole nation from the time of the last judge to that of the first king, was a task that demanded a pre-eminently strong man; and the want was superbly supplied, as we shall see, by the prophet Samuel, who conducted his people from one age to another, without a revolution, and almost without excitement, which naturally accompanies so great a change.

II. How the Need was Met.

God's greatest gifts to man come through travail. Whether we look into the spiritual or the temporal sphere, can we discover anything, any great reform, any beneficent discovery, any soul-awakening revival, which did not come through the toils and tears, the vigils and blood-shedding of men and women, whose sufferings were the pangs of its birth? That which costs nothing is of small avail to the salvation and help of mankind. The souls that are set on saving themselves, will never be the saviours of the race. If the temple is raised, David must bear sore afflictions; if the Gospel of the grace of God is to be disentangled from Jewish tradition, Paul's life must be one long agony; if the Reformation is to be rendered possible for Europe, men like John Huss and Jerome must be burnt at the stake; if great scientific discoveries are to be established, men like Galileo, Galvani, Faraday and Edison must spend sleepless nights and laborious days through long years; if great religious truths are to be enunciated, as the priceless heirloom of pilgrim souls, men like Baxter, Bunyan, or Charles Simeon must be willing to undergo ostracism, misrepresentation, and contempt. Before Samuel could be given to his people, Hannah must be a woman of a sorrowful spirit.

Some few miles to the north of Jerusalem, on the confines of the territories of Ephraim and Benjamin, was situated the town of Ramathaim-Zophim. It was also known as Ramah, and has passed into New Testament history as Arimathea, the town from which he came who begged of Pilate the body of the Lord. Ramathaim means the two Ramahs, as there was probably an upper and a lower city, in which reference is made in the after-story (1 Sam. ix. 13). Zophim recalls the name of an ancestor of Elkanah, named Zuph, who appears to have been a man of considerable importance, and to have given his name to the whole district (1 Chron. vi. 35; 1 Sam. ix. 5). In this mountain city a child was to be born who was to give it interest and importance, not only during his life-time, when it became the focus of the national life, but for centuries of years.

Towards the close of Samson's career in Southern Judah, a family resided at Ramah consisting of Elkanah, a Levite, and his two wives, Hannah (Grace) and Peninnah (Pearl or Margaret). He had formerly lived in Ephraim, and was therefore considered to belong to that tribe (Joshua xxi. 20). That he had two wives was not a violation of the Levitical law, which did not forbid polygamy, but carefully regulated the marriage-law, penetrating the home-life with such ideals as would gradually bring men and women back to the original institution of Paradise (Mark x. 4-9).

It is supposed that Elkanah brought a second wife into his home because of Hannah's childlessness; but whatever had been the cause, the step had been fraught with misery. The house at Ramah was filled with bickering and strife, which was augmented as child after child fell to the lot of Peninnah, whilst Hannah was still childless. Apart from all else, her desolate condition was an almost intolerable condition (Gen. xxx. 1); but that it should be made the subject of biting sarcasm and bitter taunts was the occasion of the most poignant grief. The pain was not confined to Ramah, but seems to have reached its climax when, according to the Hebrew custom, the household went up to offer unto the Lord the yearly sacrifice, and Hannah was compelled to witness the many portions which fell to the lot of her rival, for all her sons and daughters, at the sacrificial feast, when, after offering to Jehovah the victims they had brought, they retired to feast on the remainder. Then it was that the needy sat upon the dung-hill, and the poor in the dust; then it was that her soul was pierced as by the sword of the Lord, and drew near unto the grave; then it was that the hunger of her soul could not be appeased even by the consciousness of Elkanah's fond affection (i. 5, 8; ii. 5-8). But out of this soul-travail the joy of her life and the saviour of her country was to be born.

The Shunter's Warning.

BY GRACE PETTMAN.

IT was evening-time on the platform of a busy railway station. The passengers had taken their seats in the up-train; the whistle was given; already the engine was starting to crawl slowly out of the station; a man was banging the last of the carriage doors as the train went past him.

Suddenly a stumble, a cry; then a fearful shriek rent the air. How had it happened? Nobody knew, but the unhappy man had lost his hold of the handle and slipped down—down between the platform and the footboard of the carriage; while still the train moved on, twisting and turning poor Jack over and over. A moment of horror-stricken suspense, then the train was stopped, and the ambulance corps of railway men were beside their unfortunate comrade, sawing away the wood to set the injured shunter free. He was fearfully hurt, and as they strove to release him, he cried, "Let me die! Let me die! Oh, let me die!"

But his mates knew better. While life remained there might be hope, and some of them were Christians; they knew Jack was not ready to die. Lifting him gently on to the stretcher, they bore him home; for a few hours he lay between life and death. Then, almost by a miracle, Jack turned the corner, and the doctors held out hope.

As soon as possible I went to see him. Slowly, very slowly, he was mending, and the first shock of anguish had passed away.

"You have had a narrow escape, Jack," I said, sitting down beside him. "Supposing it had not been 'almost killed' but 'quite,' what then? If your life had been taken, would you have been ready?"

He turned away impatiently.

"It's all very well for a young lady like you, miss, that's got nothing to do, to be a Christian, but I've got my living to get."

"So have I," I answered promptly, "and as to having nothing to do, I expect I put in quite as busy a week's work any week as you, for only my spare time can be given to trying to win the railway men for God. It is not a question of time. You will have to find time to die! You have been very close to death. God has given you a solemn warning to be ready. Are you going to pay no heed?"

But Jack heeded not, nor cared to listen, and sorrowfully at last I came away.

Days lengthened into weeks; Jack's recovery was a marvellous one, and at last he was able to return to work. Months passed, and then another terrible warning was sent to him. Again Jack met with an accident—again he came face to face with sudden death—and again his life was spared. This time his injuries were not so serious; he was only detained at home a few days, and then went back to his work once more, as far as we knew, unchanged and unconcerned as ever, Twice warned, and twice neglectful; would God always allow his warnings to be thus rejected, and in mercy spare him again and yet again?

Months passed away. It was a winter's night; Jack was shunting a goods train on its way to London. In the darkness of that gloomy night he had to grope his way up and down the line, coupling and uncoupling the trucks, and shunting them here and there, signalling by means of a lantern he carried in his hand. It was tedious work; the night was thick, the rails were wet and greasy; somehow, none ever quite knew the story, Jack the shunter lost his foothold, and again, with an awful cry, slipped between the trucks of the train.

Help came at once; Jack was borne away to the nearest hospital, and his wife was sent for; but at first it seemed as if he were but little injured, in spite of all—as if once again he had been within an hair's breadth of death and had been spared. His injuries were attended to, and the doctors gave every hope. He was settled comfortably for the night, and then, full of joy and infinite relief, his wife went home.

The hours crept slowly on; midnight came and went, and then in that strange mysterious time, when the vital powers of life are at their lowest ebb, there came a startling change. There was some terrible internal injury, unsuspected at first—a few short moments of anguish, then unconsciousness and death.

At two o'clock in the morning Jack the shunter was suddenly called into eternity.

No time to summon his wife—only the nurse and doctor were there beside him. Jack the shunter, twice face to face with death, and twice spared, the third time hurried into an endless eternity.

God warns, but God cannot allow us to trifle with his mercy. He has not promised to give us place for repentance over and over again if we continue to neglect.

"He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." We do not know where God has drawn the line beyond which his mercy and forbearance cannot go; there is but one safe way—be ready, be in time. Come now while God offers you perfect cleansing through the blood of Jesus, while He yet invites you to give yourself to Him, while still he says, "Him that cometh to Me, I will in nowise cast out."

Here and now yield yourself to Him; He has called and warned and entreated you so long, but He will not always wait and plead. "Seek ye the Lord while He may be found; call ye upon Him while He is near." That surely tells of a time when He will not be found—a day when God will be far, too far away in mercy and grace to hear our cry. There is but one time in his offer of salvation—that time is NOW.

The Curse of Gambling.

BY CHARLES COOK.

NEARLY every magistrate and judge in London has recently declared that gambling is a dangerous national evil which must be speedily dealt with. They refer particularly to betting on horse-racing, because this specific aspect of gambling appeals to the masses of the people. It is an attempt to obtain money without working for it, and the evil is greatly helped by the opinions of the many that they "know better than anybody else," thus their own conceit leads to their own loss. It may surprise many who read these lines to know that gambling is a greater national evil than drink. It has a wider area, and has a larger constituency. It affects the smallest newsboy who shouts, "free-a-clock winner," as well as the most decrepid old man "hanging around" the "pub," anxiously, aye, feverishly waiting to know if he has lost or gained on "the bit he has put on." I have seen policemen on their beat, 'bus drivers on their box, and nearly all other classes of the community, lost (for the moment) to their duty or business, eagerly scanning the early evening papers to know "the winner."

WHAT JOCKEYS SAY.

For over thirty years I have been more or less "in touch" with betting men and "the turf," and it may be useful to others to know how those who live by racing and those who fatten on their ill-gotten gains think of it; those who rejoice over another's sorrow; who sing and drink over a big success—which perhaps mingles with the dirge of a soul who has plunged into eternity *viâ* a suicide's grave (and there are many such). Fred Archer, perhaps the most successful English jockey, said some few years before his death, "I should be five times richer a man to-day if I had never backed a horse." Sam Loates, another well-known jockey, when a friend said, "Sammy, there are some good things at this meeting," answered, "There are no good things in gambling." Mr. John Porter, the trainer has said, "The man who can make money by backing horses has yet to be born." Another shrewd man has added, "It is any odds on the pencil against the punter," which being interpreted, means, "It is any odds on the 'bookmaker' against the backer." Let us see if these statements are true!

A man whose initials were "R.D.," built a magnificent mansion in a northern suburb of London, and called it, "Silly Shillings." This man is one of the most successful of "bookmakers" in London. Another "bookmaker," who was formerly a 'bus-conductor, has built a row of houses in Chelsea, and has styled them, "Mugs' Cottages." Surely, this is exposing the fallacy with a vengeance; and still the game flourishes, and the losses of the victims, when totalled up, will prove a bigger item in the nation's balance-sheet than that which is spent annually in drink. These are solid, sober facts to be faced.

PAUPERS BETTING!

There are tens of thousands of working men who "have a bit on" *every day* on which there is racing, and the extent to which their wives and children suffer can only be imagined. In many of the girls' workrooms of London there is a girl "bookmaker," and I have known even a pauper in workhouse "making a book," and taking the pennies of his fellow-inmates.

Unfortunately there is a "middleman" between the wholesale plunderer and the retail victim who is known as a "tipster." One such —"Perfection Miller" was the name he was known by—when sentenced to penal servitude some time ago, confessed to having received £60,000 in postal orders from those to whom he had proposed to send "winners." "Old Jack Dickenson," who was known, I suppose, to millions of people, was the principal tipster for the last twenty-five years. I have seen him on a Derby Day take shillings as quickly as he could hand out small tickets to the people, who invested pounds on the horse he selected as the winner. When he died recently he left behind him an immense fortune in house property.

ARE THE POLICE POWERLESS?

Besides the sporting papers, the evening journals pander largely to the sporting proclivities, and beyond this there are numerous cards and four-page sheets issued daily, all of which seem to have a large circulation, their only object being to point out the winners. Visit Middlesex Street (known as Petticoat Lane) any Sunday morning, and you will find (near Aldgate) the whole roadway blocked by several crowds listening to these loud-mouthed gentry, all declaring their ability and willingness (for the payment of threepence) to give sure winners for all the week; with both Metropolitan and City police looking on, apparently unable to stop the iniquitous traffic.

One tipster from this street was recently fined £2, but the evil goes on. Only a few months ago the editor of *Sporting Luck* was sentenced to six months' imprisonment for breaking the law, so that the police are trying to do what they can.

Doubtless there are few readers of THE CHRISTIAN who have not some loved ones in danger of this universal and national curse, to whom the above may be useful. Who can deny the authority of the above men? Who can dispute the above facts? Who does not know of some bright young fellow whose life has been blighted by the curse of gambling?

When Dr. Parker edited *The Sun*, he published the two sides of my "Corrected Race Card," which has been given away on race-courses and other places by hundreds of thousands, and has been used to the conversion of many men.

I am hoping to distribute this to large numbers of the artizan class as they leave work. When preaching outside the Small Arms Factory at Enfield, in the dinner hour, it was painful to see numbers of the men doing business with the "bookmakers."

There is *no national workshop*, such as Woolwich Arsenal or Portsmouth dockyard, in which you may not see every day—as the men leave for their midday meal—a number of bookmakers waiting to fleece their deluded victims. An illustration of the ruin caused by betting will be found in the Liverpool clerk whose defalcations amount to £170,000. T. H. Simpson, general manager of the Bank of Liverpool, says: "It is believed that this large sum has been lost by him in betting transactions." "Who found it?" is the question. The answer, "The 'bookmaker.'"

Elijah: The Prophet of all Time.

By Rev. F. S. WEBSTER, M.A., Rector of All Souls, Langham Place, W.

VII.—The God that Answereth by Fire.

THERE was no resisting the Word of God as it came from the lips of Elijah. Ahab, charged as the cause of all Israel's troubles, had been subdued by it. The multitude of the nation, convicted of a policy of halting inconsistent with anything except sheer atheism, had been reduced to silence. And when the supreme test, "The God that answereth by fire, let Him be God," had been accepted by the people, soon the prophets of Baal were forced to submit to it.

If they could have found any excuse for avoiding the proposed test, they would have gladly taken advantage of it. It is only truth that welcomes honest criticism and dreads nothing but concealment. These prophets of Baal would fain have let well alone, for they felt themselves secure through Jezebel's patronage, and the hold which their licentious rites had obtained upon the corrupt passions of the populace. But the trial suggested was so reasonable and fair, and the people had welcomed it so eagerly, as affording an easy solution of their difficulties, and promising at the same time an exciting entertainment, that they were forced to fall in with it. Notice then:

(1) *The Appropriateness of the Ordeal.* Jehovah had often in old times answered by fire. He appeared to Abraham in the darkness of the evening as a smoking furnace and a burning lamp, that passed between the pieces of the sacrifice. Fire from heaven fell upon the cities of the plain. So God appeared to Moses as a fire that burned, but did not consume.

Fire fell from heaven upon the Altar of Burnt-offering, and again fire came out from the Lord to slay the 250 men that offered incense in the rebellion of Korah. And at the dedication of the Temple, "when Solomon had made an end of praying, the fire came down from heaven and consumed the burnt-offering." So the proposal that God should once more answer by fire, would remind the people of some of the most solemn events in their history.

And if Baal was what his prophets declared him to be, what more reasonable than that he, too, should answer by fire? For he was the God of Nature; the fruitfulness of the land was accredited to his bounty, and the thunder and lightning were frequently pointed to as evidences of his power.

The spot selected for the trial was also peculiarly suitable. On the slopes of Mount Carmel there was many a natural amphitheatre, where the thousands of Israel could view the decisive contest. There was also, at the eastern end, an unfailing spring of water, fed by the mountain dews, which would be serviceable for the due preparation of the sacrifice. An ancient altar, moreover, stood there, now in ruins, dating back, perhaps, from patriarchal times. Then Carmel's summit commanded an extensive view of the Mediterranean, and from it any sign of approaching rain would be soonest detected. It was in sight of the royal city of Jezreel, distant some eighteen miles away, where Jezebel, fearing disaster perhaps, was keeping under her wing the 400 prophets of the groves. But see—

2. *The Vain Incantations of the Prophets of Baal.* It was a sad but most suggestive sight. Their numbers were large—four hundred and fifty as against the solitary prophet of Jehovah. Truth does not always rest with majorities. Yea, the real majority is where God is.

Then their social influence was great. They held high positions in the Court and throughout the kingdom. But we are told, "not many wise men after the flesh, not many mighty, not many noble are called." The Goliaths are, by every human standard of measurement, greater than the Davids, not in physical development merely, but also in the wisdom of this world, and in the art of pleasing men.

Then those men were in earnest. They never ceased the whole day through in their petitions. Hour after hour a weird and joyless litany with its ceaseless refrain, "O Baal, hear us," was chanted, first in sonorous and dignified supplication, and then in wild and frantic dismay. Goaded by Elijah's sarcasm (sarcasm is often the most effective weapon against a religion vain and false, like the so-called "Christian Science" of our day), they even sprinkled their blood upon the sacrifice, leaping in wild dances round and upon the altar, and cutting themselves with knives and lancets. They shared the true instinct that "without shedding of blood there is no remission," though they knew nothing of the only sacrifice that can really take away sin.

So all their efforts were in vain. "There was neither voice nor any to answer, nor any that regarded." It is the inevitable result in the case of all who come by some other way pleading some other name. Men say in their blind folly, "Earnestness is everything; it matters not what views you hold so long as you are in earnest."

Of what avail is the earnestness of the drowning man who clutches at what he believes to be a solid spar, and is only drifting seaweed? Natural religion, evolved out of the spirit and triumph of the age, will always command a large following of thoughtful people, apparently sincere and earnest, and thanks to the Christian environment of their days, far superior to the worshippers of Baal in morality or uprightness; but in time of need, when death is near, or the heart is breaking beneath some crushing sorrow, the result will be the same, "No voice, nor any to answer." Turn to consider—

3. *The Acceptable Sacrifice of Elijah.* He began by repairing the altar that was broken down, building it up with "twelve stones, according to the number of the tribes of Israel." The idolatry of the Ten Tribes had been set on foot as a political device to separate them from Judah and Benjamin. Elijah would remind them that there can be no perfect approach to God without a due acknowledgment of their unity with the rest of Israel. God grant that the motto, "All one in Christ Jesus," may be the watchword of all who love the Saviour in sincerity. The Established Churchman and the Free Churchman must alike build the altar of twelve stones if they really desire fire from heaven. There must be no despising any of whatever church or society who have the Spirit of Christ.

But Elijah had waited until the finish of the offering of the evening sacrifice. We seek in vain if we seek not by the way of the One Sacrifice once offered by which sin has been put away. The sacrifice, moreover, was duly prepared according to the regulations given in Leviticus. The wood was laid upon the altar, and the pieces of the victim laid upon the wood. These pieces were probably well washed with water. We know, at any rate, that twelve barrels or pitchers full were poured upon the sacrifice, and then after that the trench which had been dug around the altar was filled with water. Faith delights to heap up difficulties, remembering that there are no difficulties to omnipotence. Elijah would make it perfectly plain that no fire had been concealed or could be secretly applied. The sacrifice was so saturated with water that only fire from heaven could ignite it. Dear Amanda Smith said, some years ago, "When God Almighty does a miracle, He likes to do it handsome." Elijah evidently felt the same. What a lesson, too, for the Church of the constant need of cleansing through the Word, and of that separation from an ungodly generation which obedience to God's Word invariably causes. If the water and the trench are lacking in our sacrifice, what wonder if there is no fire from heaven?

So, when all was ready, prayer was offered. It was, indeed, a model prayer. Would that God's people had the faith to offer it more constantly. God's glory, and the salvation of the deluded Israelites, were the main objects sought. The vindication of Elijah himself was only a side issue. It was based on the Covenant, and by the bold petition, "Let it be known *this day* that thou art God in Israel," it sought a definite and an immediate answer. And when Elijah's faith thus challenged the ear of Heaven, there came at once—

4. *The Answer of the Living God.* "The fire of the Lord fell." And the same answer waits the prayer of faith and the sacrifice of love to-day. Jesus Christ still baptizes with the Holy Ghost and with fire. This answer was no new thing; it was after the pattern of Horeb and Sinai, and our answer shall in like manner be after the pattern of Pentecost.

It was a supernatural flame. It came direct from heaven. And so comes the Holy Ghost, the Comforter, into our hearts with a supernatural illumination and a Divine enkindling. It came to consume the sacrifice, and to-day the fire of God will consume all that is carnal and evil within us, and cleanse and inspire all that is good and true. It wrought conviction of a kind in the minds of the people. And thank God that Christ in Christians is still manifest, and one of the most convincing evidences of the living power and truth of Christianity. It vindicated the character of Elijah. The mountain side rang with a wild shout, "The Lord He is God," which, in Hebrew, would just be "Eli-jah, Eli-jah." The name that had been covered with opprobrium before was now shouted in triumph by every Israelite. There are, thank God, times on earth when those who most deeply suffer the reproach of Christ enjoy blessed foretastes of the final triumph. It is still true, "them that honour Me I will honour."

Christian Fruitfulness

Illustrated by Trees.*

By C. EDWARDS, Winchester.

THERE are "tongues in trees, sermons in stones, books in running brooks, and good in everything." Yes, trees talk and testify of the wisdom and goodness of God; and all men taught by the Holy Spirit can understand their language, and praise God for such wonderful witnesses to his presence and power in the world.

Trees are nature's unframed pictures of the Lord's goodness to men; and in their life, growth, beauty, and fruit are emblems of Christian life and service. There is one great end of tree life, that is fruit. So there is one great purpose and perfection of the Christian's life, and that is fruit. "Herein is my Father glorified, that ye bear much fruit" (John xv. 8).

1. Trees are planted to bear fruit. Illustrating *Christian Life* (Psa. i. 3; Isa. lxi. 3; Psa. xcii. 13; Matt. xv. 13; Rom. vi. 5).

2. Trees are prepared to bear fruit. Illustrating *Christian Growth* (*Song of Solomon* iv. 12-15; Luke xiii. 8, 9).

3. Trees are pruned to bear fruit. Illustrating *Christian Discipline* (John xv. 1-8; Heb. xii. 11).

4. Trees are preserved to bear fruit. Illustrating *Christian Progress* (Hos. xiv. 8: Matt. vii. 19; John xv. 4).

5. Trees are proved by their fruit. Illustrating *Christian Testimony* (Psa. civ. 16; Matt. vii. 20; Gal. v. 22).

Every believer is rooted and grounded in Christ Jesus (Col. ii. 7). Strengthened and prepared for service by refreshing grace (Jer. xvii. 8). Pruned and purged by discipline for increased usefulness (John xv. 2; Heb. xii. 11; and Rev. iii. 19). Preserved for greater opportunities for service by care and cultivation (Luke xiii. 8). And tested and proved by the measure and quality of their fruit for testimony in the world (Matt. iii. 10; John xv. 6).

Spiritual fruitfulness comes from God. "From Me is thy fruit found" (Hos. xiv. 8); by a living union with Christ the true Vine (John xv. 2, 8); and through the operation and power of the Holy Ghost (Eph. v. 9). The fruits Christians bear are not in every case, and at all times, the same. The plant of prosperity yields the rich fruit of thankfulness, whilst adversity brings forth sweet patience, suspense gently blossoms into hope, and service gradually ripens into happiness; but every kind is beautiful in its season. There are many different kinds of spiritual fruit—the fruits of righteousness (2 Cor. ix. 10); fruit unto holiness (Rom. vi. 22); fruit unto God (Rom. vii. 4); and fruit unto eternal life (John iv. 36).

* From Pictures of Christian Life and Service (1s. *Morgan & Scott*), in which the author has made a valuable addition to helps for preachers with limited time at their disposal for preparation.

Day by Day.

SUNDAY, January 5. Revelation ii.

IT has been supposed by some that these epistles to the churches represent the seven phases of church history between the First and Second Advents, just as the parables of Matt. xiii. cover the same epoch. Those who hold this view will find its lucid exposition in the pages of Mr. G. H. Pember. It is enough for us, however, to take them as applying to various stages of Christian life. There is no reader who will not find one of these epistles specially applicable to his state.

Notice that each letter consists of three parts:—(1) The introduction, which specifies some characteristic of the Saviour, appropriate to the subject of the following epistle. (2) A description of the church life. (3) The promises to the overcomer, which follow the order of God's gifts to his people in the Old Testament, beginning with the Tree of Life, then the manna in the wilderness, the conquest of Canaan, the glory of the Temple, and the kingdom of Solomon.

1-7: How far we may go, and yet be threatened with the removal of the candlestick from its place! Full of labour in the service of God and truth, opposed to wicked men and false teachers, not fainting in the day of trial, strongly orthodox, and yet, if love be gone, nothing can compensate. 8-11: How great the joy of suffering for Christ, and that suffering cleanses the spiritual nature, so that in the case of Smyrna there is no blame whatever. 12-17: Pergamos was full of temptation to the flesh, and yet it was possible to hold fast to the Gospel, and not deny the faith. 18-29: Then, as now, the allurements to indulge fleshly appetite were terribly strong, but there is grace in Christ, which can deliver and keep.

MONDAY, January 6. Revelation iii.

1-6: It is not difficult to get a name for life, but too often the name which we win in earlier life ceases to be true of us; as the years pass, we continue to live on the credit of what we were once; and it is only gradually that those who know us best awake to the discovery that we are bankrupt. Notice the alteration in R.V. of the second verse. We have certain works set before us to do, but it is for us to *fulfil* the measure of our opportunity. All were not condemned with the failure of the church; even in Sardis there were some who had not stained their robes, and they were rewarded by having such guaranteed to them for ever.

7-13: To those who have but little strength, the Lord sets a wide door open. They might not be able to open the door, but they can enter it in his name. His beloved may be sore beset, but He will not hand them over to the will of their enemies. He will keep them, strengthless as they are, in the hour of trial; they shall not miss their crown, and they shall become permanent and important constituents in the Eternal Temple. It is marvellous how much Christ can make of our poor weak lives, if only we yield them to Him. It was said of a great statesman recently deceased, "He was a resounding example of what a great thing a great man may make of a life." But what a great thing *Christ* can make of a life!

14-22: Better be cold than lukewarm, for there is more hope for an unbeliever than a hypocrite. The mischief is that men don't know themselves, and don't want to know; and they are equally ignorant of the fulness and freeness of the provision stored for them in Christ. Wouldst thou know? Open thy door, and He will enter who is the joy of Heaven.

TUESDAY, January 7. Revelation iv.

As the epistles to the seven churches opened with an appropriate vision of the Lord Jesus, the Head of the Church, so the seven seals are introduced by the magnificent scenery of this and the following chapters. They are like the frontispiece or illuminated capital of the old missals. The scene is shifted from earth to heaven—that is the true vantage-ground for viewing the events of the time-sphere.

There is no form in the divine Being. God is a Spirit, and therefore only the appearance of his glory can be described; but earth and sea are ransacked for appropriate images. The jasper for its transparent brilliance, the sardine, or cornelian, for its fiery red, the emerald for its refreshing beauty—all are laid under contribution to describe what can never be described. The throne bespeaks his majestic authority and power; the worship of the elders, his supremacy over the house of Israel and the Church (xxi. 12, 14); the thunder, his awful holiness (Heb. xii. 18-20); the seven lamps of fire, the searching cleansing purity of his Holy Spirit, the glassy sea, the mystery of his ways, the four living creatures, the homage of all created beings.

There are two songs recited here, the one such as Isaiah heard (Isa. vi.); the other, the Hymn of Creation. Note the change in R.V. 11: "Because of thy will they were, and were created." Originally all things did the will of God, and if creation is now subject to vanity through the fall of Satan, some day it shall be delivered into the glorious liberty of the sons of God, and God's will shall be done on earth as it is done in heaven. Accustom yourself to begin your prayers with one of these hymns, or that which follows in the next chapter.

WEDNESDAY, January 8. Revelation v.

The successive steps to be taken in recovering the empire of the world, redeemed by Christ, but not yet won, are here compared to a sealed scroll, written on both sides to indicate its completeness. It contains the story of the Kingdom of God. The seals are opened, that the contents may be known; and as they are opened the events described take place. But the whole is in the hand of the Lamb. He alone can read the contents; He alone can make them known to man; He alone presides over their development. Will you not dare to trust Him with the history of his own blood-bought Church, and of your own life?

What contrasts presented themselves before the Apostle's rapt gaze! He looked for a Lion, and behold, a Lamb; for one who had overcome, and lo, one who bore the marks of having been slain; for one who had the majesty of the Ancestor of Kings, and instead the emblem of meekness and humility. And in that blessed Lamb (*lit.*, *little* Lamb, the term of endearment) there were seven horns, the symbol of perfect power; seven eyes, of perfect wisdom; and seven spirits traversing the world—the signmanuals of Omnipotence, Omniscience, and Omnipresence.

Notice that the Lamb, as He receives the Book, is invested with his universal and everlasting dominion. Because of his obedience to death He is highly exalted, and has received a Name which is above every name. Never think of the throne without the Lamb, or of the Lamb apart from the throne, but always of the two as inseparably one. Oh, remember that sorrow, heart-travail, sacrifice to death, infinite pity and love, are enthroned for ever in the midst of heaven. Thou needst not be afraid! Is there aught in the Lamb to startle thee?

Listen to the song of redemption. It begins with a little group hard by the throne; it spreads to angels in their myriads; and, thence, it is borne forward until the utmost shores of space are struck by the strain, and reverberate it back to the living creatures and the elders.

THURSDAY, January 9. Revelation vi.

The seals indicate the general classes of events, which prepare the way for the coming of the kingdom. Each of the first four seals is ushered in by the call of a living creature to the glorified Lord, "Come" (R.V. 1, 3, 5, 7). Come, glorious Redeemer, and bring about that glorious consummation for which thy Bride is waiting.

The white horse is held to signify the progress of the Gospel; the red, bloodshed and war; the black, sadness and want; the pale (or livid) horse, pestilence. Compare with Matt. xxiv. 6-14; and Ezek. xiv. 21.

Thus, good and bad their several warnings give,
Of his approach, whom none can see and live,
Faith's ear, with awful still delight,
Counts them as minute-bells at night.

Side by side with the development of these events are the agonizing deaths of the martyrs of Jesus; and their souls lie under the altar, where of old the blood of the victims was poured (and the blood is the soul and life). One says: "The blood of the martyrs cries from the earth under Christ's cross, whereon they may be considered virtually to have been sacrificed; and their souls cry from under the altar of incense, which is Christ in heaven, by whom alone their prayers can be accepted before God." Their appeal is not answered at once, but they receive, meanwhile, the white robe which is the emblem of victory, light, and joy.

Verses 4, 6-8 answer to Matt. xxiv. 6, 7; verses 9, 10, answer to Matt. xxiv. 9, 10; 12-17 answer to Matt. xxiv. 29, 30. These may not refer to the final judgment so much as to those great revolutionary changes which always accompany the closing of one era and the opening of another (Heb. xii. 26, 27).

FRIDAY, January 10. Revelation vii.

The election of Israel (1-8). See Rom. xi. 5. God cannot do anything in the way of judgment till his people are secured from harm (Gen. xix. 22). As Israel was exempted from the plagues of Egypt, and especially the last, since the Israelite doors had the protecting seal of the blood, so shall many of the Jews be found at last exempted from the judgments that shall overwhelm the unbelieving, because they will be found sheltered in the work of Jesus, and sealed by the Holy Spirit (Ezekiel viii. 17, 18; ix. 1-7). In the enumeration Dan's name is omitted (Judges xviii.); so is Ephraim's, and Joseph's is substituted.

The palm-bearing Gentile multitude. The holy seer can think of no imagery so fit to set forth the joy of Heaven as that of the ancient Feast of Tabernacles (Zech. xiv. 16). Notice the joy of angels over these repentant ones, who have washed their robes and made them white in the blood of the Lamb. The Lord told us of it (Luke xv. 10), and here are the sevenfold notes of their song, not only that so many have been saved, but that the sevenfold attributes of God have been so manifested in their salvation. "The" great tribulation, says the R.V., possibly that to which the martyrs had been exposed under the fifth seal, and which Christ foretold (Matt. xxiv. 21).

The Lamb becomes Shepherd (17). He who so perfectly bore and fulfilled his Father's will now becomes our Teacher and Helper, enabling us to follow his steps, and to attain to fountains of blessedness (Matt. v. 1-10).

SATURDAY, January 11. Revelation viii.

The seventh seal seems to include the seven trumpets. What a contrast that half-hour's silence must have been to the jubilant songs of the great multitude! It is a foretaste of the employments and enjoyments of the eternal Sabbath. In the Jewish temple we are told that musical instruments and singing resounded during the offering of the sacrifices, which were the first part of the service; but at the offering of the incense, a solemn silence was kept (Psa. lxii. 1). The people were praying quietly without at the hour of incense. What a vision is granted us of the intercession of our great High Priest. The smoke of the incense of his much merit arises with the prayers of the saints. Pray on, believer, though your voice is so feeble, and though so much imperfection mingles with your efforts to serve God, the incense of your Saviour's intercession is fragrant enough to make even you acceptable.

The first four trumpets include the devastation of natural objects. The dumb creation, and even the earth herself, suffer for man's sin. Think of the horses wounded in battle dying in their long agony; of vast tracts of country, once smiling with harvest, become a very wilderness; of the land compelled to bear opium, and the ingredients of the intoxicating cup, which drain her strength. Poor earth! Goethe said he heard her sighing as a captive!

F. B. M.

A Message to Young Men.

By Rev. Dr. BALGARNIE.

THE New Year's religion, its business, its politics, its achievements in art, science, and literature, its moral impress for good or evil, are, under God, in your hands, to make or mar, build up or destroy. The old things are passing away, and a new order of things is beginning. What are you prepared to do?

You are better equipped in many respects for your life-mission than your fathers and grandfathers were. You are better educated. You have greater opportunities. You have a larger heritage of example. What then?

Consecrate your lives to Christ. He has redeemed them; He can regenerate them; He can ennoble them in influence and usefulness; He can crown them with glory at last. It is better to begin with Christ and, with his help and blessing, to seek the lawful objects of ambition, than, after having striven to attain these, to seek Him at the end. "Seek ye *first* the kingdom. . . . and all other things shall be added." To reverse the order of that injunction is to fail.

Take heed of the first call to duty. The successive stages of our life journey are curiously, mysteriously, and divinely related. One thing leads to another. "O brother, we must if possible. . . . exchange our dead hearts of stone for living hearts of flesh. Then shall we discern, not one thing, but, in clearer or dimmer sequence, a whole endless host of things that can be done. *Do* the first of these; do it; the second will already have become clearer, doabler; the second, third and three thousandth will then have begun to be possible for us."—T. Carlyle: *Past and Present.* "What shall I do, Lord? Arise and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do" (Acts xxii. 10).

Finish the work that is given you to do. "It is finished." No need to explain or give the reference. They are the Gospel of the ages. It is finished work that lives, that teaches, that stimulates, that crowns. Unfinished education, unfinished apprenticeship, unfinished undertakings by statesmen, churchmen, or business men, lie at the root of a century's failures, both in private and public life.

> My days are in the yellow leaf;
> The flowers and the fruits of love are gone.
> The worm, the canker, and the grief
> Are mine alone!

So sang Lord Byron, conscious of failure.

I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness.

So sang the Apostle Paul, rejoicing that he was more than conqueror through Him that loved him.

Bishop Auckland.

The Late Mr. James N. Carr.

THE news of the death, on December 28, of Mr. James N. Carr, at the age of sixty-three, after a very short illness, leaves a wide circle of sorrowing friends. Mr. Carr was one of the well-known firm of biscuit makers, but he was equally, if not better, known, especially in the North of England and Scotland, as a fearless and zealous worker in the vineyard of his Lord. No village was too small to escape his attention, and no work too insignificant to obtain his help; yet few men could draw the crowds in the large towns that he did by his earnest and powerful speaking. For between thirty and forty years Mr. Carr has been in the front of the battle, and has helped the spread of the Gospel by his voice, his presence, and his purse, both in this country and foreign lands; and very many are left to testify to the good received through his clear, sound ministry. He leaves a widow and one son.

A Veteran's Call.

By Sir GEORGE WILLIAMS.*

MY brethren, I call upon you, in the name of my Master, to endure hardness, as good soldiers of Jesus Christ. Hardness is an essential quality of Christian life. All life is a conflict. Conflict is woven into the very texture of our national, intellectual, social, commercial, and religious life. Progress is only possible through struggle and persistent effort. This law is operative in the development of Christian character.

Growth and enlargement are the natural outcome of fulfilled conditions.

Truly life is a battle, and Christian character is only attainable through fierce conflict and continual struggle. Charles Kingsley, when he was dying, was heard to murmur: "No more fighting, no more fighting," the inferential conclusion of which is, that he regarded his whole Christian course as one series of stern battles.

THE TEST OF A GOOD SOLDIER.

So it is with every good soldier of Jesus Christ. And the fiercest conflicts are those which are fought out in the secret chambers of our own hearts. The foes against which we have to contend, and the sins to which we are most susceptible, are best known to ourselves. *These* must be conquered. Self-conquest is an absolute condition of effective Christian service. The man who has conquered himself is the man who can help others to win the victory. May God give unto us the power of self-mastery, that with clean hands and pure hearts we may be "vessels unto honour, sanctified, and meet for the Master's use."

But as *workers* for Christ we are called upon to endure hardness. We have to encounter opposition and discouragement. We are subjected to cynical sneers and ungenerous taunts. Our motives are misconstrued; we are misrepresented and misunderstood, even by those whom we seek to serve. My brethren, at such times, take heart; count it a privilege to be called upon thus to endure. Such endurance is a test of true discipleship, and persecution for righteousness' sake brings blessing to us, and honours the Master in whose service we are engaged.

We do well faithfully to ask ourselves the question—Are we thus enduring hardness for our Master's sake? Are we good soldiers of Jesus Christ?

The distinguishing characteristics of a good soldier are loyalty, vigilance, devotion, obedience, and self-sacrifice. Are these qualities discernible and exemplified in us?

Are we prepared for every call, to render any form of service, and to endure scorn, suffering, and even death itself, if called upon to do so?

* From annual New Year's address to members of Y.M.C.A.'s, 1902.

Importance of Bible Study.

DEAR SIR,—For twenty-five years I have been a reader of your helpful weekly paper, and often have I longed and prayed that I might experience more of the "life more abundant" which Christ so desires to bestow on his obedient and trusting children, and yet I wondered why "the blessing" was delayed.

God has lately been showing me that I have not devoted sufficient time to the study of the Bible and to waiting on Him in prayer. As I read your number of December 12 (on page 29, middle column), the words "The royal road to blessing is found in diligent study of God's Word and definite believing prayer," the Spirit of God revealed to me my sin in disobeying his commands to "Search the Scriptures," and I was enabled at the throne of grace to promise Him that in future the Bible should have more of my time and the newspaper less. Since I made this solemn promise, God has been making my cup of blessing to overflow. I mention this in case others—from lack of Bible study and neglect in waiting sufficiently on God, or whatever other hindrance may have existed—may be willing to yield wholly to God on every point, so that He may fill us with "all the fulness of God." Trusting my experience may be helpful to such,

I remain, Dear Sir,
Yours faithfully,
"One Pressing on toward the Goal."

With Thee.

(John viii. 12; St. Luke xviii. 22).

Into the dark, Lord Jesus,
Into the dark with Thee;
There hath come to my heart a calling apart,
And a whispered, "Follow Me."

Take Thou my hand, Lord Jesus,
In thy mighty clasp divine;
Hold it so close, Lord Jesus,
That it tremble not in thine;
For my heart shrinks back from the unknown track,
And my feet tread falteringly;
And into the dark I follow—
Into the dark with Thee!

Into the dark I follow;
And what if I cannot see?
And what if the way be hidden?
There is nothing hid from Thee.
Wond'rous it seems, beyond my dreams,
That Thou should'st have need of me.
And strangely sweet, where thy pierced Feet
Have trodden before—to press;
And to hide at length in thy glorious strength,
My utterest helplessness.

Into the dark, Lord Jesus—
Is it *the dark* with Thee?
Nay, Thou makest the night about me light;
And mine eyes—mine eyes shall see—
Shall "see the King in his beauty,"
In the land that is far away;
Shall see in the heaven sunshine,
The path that is *hid* to-day.
Then why should I fear what the untried year
May bring to mine or me?
Into the dark I follow—
Nay, into the *light*, with Thee!

[*Copyright.*] Edith Gilling Cherry.

"Thy Help."

A NEW YEAR'S PRAYER.

O God, "the comfort of thy help"
We seek afresh to-day;
Alone we do not dare to face,
The dim untrodden way:
But we have proved thy power to aid,
Thy readiness to hear;
Oh, help us then to trust Thee more
Throughout the coming year.

Our Helper Thou hast ever been,
In trouble and distress,
Our Comforter in every grief,
Our Friend in loneliness.
Whene'er our hearts have turned to Thee
In weakness or in pain,
We have not failed to find Thee near,
Or trusted Thee in vain.

When heavy burdens sorely pressed,
Or sudden grief dismayed,
On Christ the mighty One we found
All needed "help was laid"—
To meet the daily, hourly strain,
To raise the heart above,
And shed upon life's darkest hours
The sunshine of thy love.

As Thou hast helped us hitherto,
Teach us henceforth to learn
In every joy, or grief, or care,
Thy purpose to discern;
Turning—not first to earthly friends,
But looking up to Thee;
Assured that Thou "a present Help"
In time of need wilt be.

And should some unexpected cloud,
Darken our path this year;
O may the "comfort of thy love"
Like rainbow bright appear—
Reminding of thy promise true,
Though floods of grief rise high;
They cannot *overflow* the heart,
That finds thy presence nigh.

Then keep our hearts "in perfect peace,"
Let them not be afraid,
E'en for the dear ones far away
Beyond our reach to aid;
In battle's din—'neath scorching sun,
Or tossed on ocean wave—
Whate'er their danger, "hear and help,"
And prove thy power to save.

And should thy coming or thy call,
Be drawing very near,
O help us in that solemn hour,
To trust and not to fear;
Assured that "none can pluck away"
One soul for whom Christ died,
Who simply trusts for life or death
In Jesus Crucified.

Greyfriars' Vicarage, Reading. L. S. Soole,

Sir Robert Anderson, K.C.B.

THE life of Sir Robert Anderson carries us back over a period of sixty years. His father, the late Mr. Matthew Anderson, was well known in public life as Crown Solicitor in Dublin, and was an elder in the principal Presbyterian congregation of the city. These religious influences under which the boy grew up, were not lessened by two sojourns as a child in France, of a year on each occasion.

When ready to leave school, a friend of his father's offered him a position in the office of one of the large Irish breweries; but after spending nearly two years at that business he left it to enter Trinity College, Dublin, where he graduated in 1862 with a moderatorship and medal. During the following session he was elected auditor (or president) of the famous College Historical Society, the sister association to the Oxford and Cambridge Unions. At the same time he was called to the Irish Bar, and continued the practice of the legal profession until the winter of 1867, when he was invited to London to assist the Government in matters relating to political crime.

For the past thirty-four years Sir Robert has lived in London, public recognition of his abilities and personal worth leading to his holding various public appointments. The last of these was that of Assistant Commissioner of Police and head of the Criminal Investigation Department, a position from which he has recently retired, being gazetted on the King's birthday to a Knight Commandership of the Bath, and receiving the insignia from his Majesty's hands on December 19.

It was during the Irish Revival of the early sixties that Sir Robert was definitely brought to God. During the years immediately preceding, world-wide attention had been attracted to the extraordinary spiritual movement in the province of Ulster, largely on account of the physical phenomena that marked its progress. The religious awakening in other parts of Ireland which followed that Revival was, however, free from these outward peculiarities. Its outstanding characteristic was the power of the Word of God manifested in the conversion of men. Without any of what are now considered the accessories of a Gospel meeting, the Word of God was simply expounded, and the Spirit of God so wrought in the hearts of the hearers that sinners were converted on every side.

Sir Robert Anderson was one of many who, having received the Gospel themselves, lost no time in becoming preachers of it; and there are still remaining very many, especially in the West of Ireland, who attribute their conversion to his work among them. Personally he has never been able to lead the singing in a meeting. When going about to strange places he never attempted to open the services in the customary manner, his habit being to stand up, without even preliminary prayer or choice of a text, open his Bible and preach from it, appealing to Scripture in confirmation of everything he said, and in this way putting the truth before the people. All who were engaged in that work bear the same testimony that the Word of God alone was the power of God unto salvation to those who believed.

The following hymn written by Sir Robert expresses his belief, and gives an insight into the secret of his life:—

Safe in Jehovah's keeping,
Led by his glorious arm,
God is Himself my refuge,
A present help from harm.
Fears may at times distress me,
Griefs may my soul annoy;
God is my strength and portion,
God my exceeding joy.
Safe in Jehovah's keeping,
Led by his glorious arm, &c.

Safe in Jehovah's keeping,
Safe in temptation's hour,
Safe in the midst of perils,
Kept by Almighty power.
Safe when the tempest rages,
Safe though the night be long;
E'en when my sky is darkest
God is my strength and song.
Safe in Jehovah's keeping,
Led by his glorious arm, &c.

Sure is Jehovah's promise,
Nought can my hope assail;
Here is my soul's sure anchor,
Entered within the veil.
Blest in his love eternal,
What can I want beside?
Safe through the blood that cleanseth,
Safe in the Christ that died.
Safe in Jehovah's keeping,
Led by his glorious arm, &c.

SIR ROBERT ANDERSON, K.C.B.

From Photograph by Messrs. Elliott and Fry, 55, Baker Street, London, W.

While throughout his career the subject of our sketch has been the trusted guide and counsellor of many in the midst of religious and spiritual difficulties, he has been above all a clear and helpful expositor of Scripture truth. The following extracts are from the chapter on "Reconciliation" in his book, The Gospel and its Ministry (2s. 6d. *Nisbet*):—

Reconciliation is a step beyond redemption even in its fulness as including both righteousness and holiness. Reconciliation is the fulfilment of the purpose of redemption. It is a most superficial thought, from which a right sense of what God is, or even of what we are, would save us, that forensic or even moral fitness for the presence of God gives any title to approach Him. The cross of Christ has obtained redemption for us, but more than this, it has made peace. We are not only justified and sanctified, but, as a fuller and further blessing, "we are *made nigh* by the blood of Christ, for He is our peace" (Eph. ii. 13). Not that we would tolerate the thought, more false and evil still, that God required a victim in whose blood his wrath might quench itself. The cross was the work of Christ, but it was a work for God. God is Himself the Peacemaker. It is not that Christ has reconciled us to God, but that God has reconciled us to Himself. And God has done this, and we have now access to it, and stand in it. I insist on this, because there is scarcely any truth so little known. It is not only that we are pardoned, and justified, and sanctified, and have life in the Son of God, and in Him are become children of God. All this was true of saints before the cross, and it is not in virtue of all or any of these blessings that we can come near to God, for, if it were, there would have been access, then, as now. But not even the elders of Israel could come nigh to Him; not even Aaron, until as High Priest he gained a typical position, in virtue of which he, too, could approach as Moses did (Ex. xxiv. 1, 2). . . .

Not only has the ministry of reconciliation an aspect towards the believer, and here it is too much neglected, but it is also the very essence of the Gospel. Mark the words, "We *were* reconciled by the death of his Son." Righteousness is not spoken of thus. Justification is an act of God's grace towards the sinner who believes. Reconciliation is a work accomplished on the Cross of Christ. It is a work done on Calvary for God and to God, apart from its consequences to the sinner altogether, and the believer has access thereto by faith through Christ, as now risen from the dead. "We were reconciled through his death;" but here is a further and higher blessing, "Through Him we have now received the reconciliation." Righteousness is now the rock beneath our feet. The cloudless sky above is peace. Glory no longer threatens wrath, but fills the sinner's breast with hope. And thus the purpose of creation is accomplished through redemption, God can rejoice in the creature of his hand, and the creature can rejoice in his God.

And let us not fritter away the truth by supposing this reconciliation to mean a change in the sinner's heart to God. That is not reconciliation, but the present work of the Holy Spirit. The change is in the attitude of God to men. Sin not only turned the creature's face from heaven, but made the sinner the enemy of God. That there is enmity to God in the sinner's breast is but too true, but it is not the truth here spoken of. It is impossible that God can be indifferent to his creature; He must be either for him or against him; He must regard him either with a smile or with a frown; and sin draws down a frown, and not a smile. Apart from the work of Christ, He cannot but be against the sinner; He reckons him an enemy. But "when we were enemies we were reconciled to God by the death of his Son" (Rom. v. 10). "God was reconciling the world to Himself in Christ" (2 Cor. v. 19). It is not a present work, but a work past and finished. By that death we who were enemies were reconciled. The appeal of the Gospel is now that men would receive the reconciliation. "Be reconciled to God" (2 Cor. v. 20), is not an entreaty to the sinner to forgive his God, but an appeal to him to come within the reconciliation God has wrought.

Among other valuable works by the same author are, "The Coming Prince, or the Seventy Weeks of Daniel"; "Human Destiny," a handbook of the eschatological controversy; "The Silence of God"; "The Buddha of Christendom"; and a series of articles on "Crime," in the *Nineteenth Century* (February, July, December, 1901).

Bible and Prayer Union.—In reply to numerous inquiries, we would repeat our intimation that Mrs. Richardson continues the work of her late husband as conductor of the Bible and Prayer Union. Members should apply to her for cards and "Monthly Notes"—address, "Mrs. A. S. Richardson, Office of Bible and Prayer Union, St. Benet's, Mile End Road, London, E." Should it be found necessary to change the address, due intimation will will be given in the "Monthly Notes."

The Women's Protestant Union, which has just completed its tenth year of work, has during that time gathered into its ranks over 15,000 members and associate-members (men). In addition to these, nearly 2,000 members of its Girls' Protestant Union Boys' Protestant Union, and senior and junior "Ready Bands" have been enrolled. The object and basis of the Union are essentially spiritual, and its Council seeks to foster amongst the members an earnest spirit of prayer. The continued increase of members, and the expansion of the Union's work have led the Council to take additional office accommodation at Exeter Hall, and to make this the only official address of the Union. The president, Mrs. Arbuthnot, will frequently be in attendance. Copies of the annual report may be obtained on sending a stamped and addressed envelope to the secretary, Mr. G. W. L. Barraclough, W.P.U., Exeter Hall, Strand, W.C.

From Trieste to Bombay.

By THE EDITOR.

LEAVING Trieste for Bombay, we had a pleasant passage by the Austrian Lloyd's steamer, *Imperator*. We did not find the Red Sea so terrible as it had been described to us, and as it often is. A head wind made the second half comparatively cool. Still, most of the passengers had their beds carried up on deck, where they enjoyed the air, which sometimes rose to a pretty stiff breeze.

It was refreshing to find at Aden

THE ION KEITH FALCONER MISSION

holding on its way. It is carried on by the United Free Church of Scotland. The devoted founder, the late Hon. Ion Keith Falconer, lies in the cemetery between the harbour and the crater; and his works do follow him. "He being dead yet speaketh." We found a Christian soldier, Private Scudder, at the reading-room of the Mission, bravely holding the fort nearly alone, so far as the soldiers are concerned. Dr. Young, who is the medical missioner, lives at the principal station, eight miles away. He was expected at a meeting in the evening.

At the crater, five miles in the opposite direction, another soldier, Private Macdonald, had his sleeves tucked up, literally and spiritually, and with a few helpers was fighting the Lord's battle. Colonel Harrison genially counsels the workers and directs the work. We were accompanied by Mr. and Mrs. Potter, two of the fifteen missionaries who were our fellow-passengers. The soldiers very kindly provided tea for us, and then we had a half-hour of Bible-reading and prayer. It was cheering to us, and I think the dear young fellows rejoiced for the consolation. Both the soldiers named are members of the Soldiers' Christian Association.

The West Kents have been at this barren and uninteresting station for two years, and seem getting weary of the isolation. We all felt the dreariness of the place, and yet it has left one of the pleasantest recollections of the voyage.

Bombay.

Our first impressions of Bombay were very mixed. It is difficult to disentangle them, and set them down in cold print. Here, as everywhere in a new and strange land, one feels a stranger and a pilgrim. The world in its many forms presses upon the spirit. The universal idolatry of the god of this world, which exists everywhere, puts on new guises and disguises, and the heart is oppressed with the mystery of God-lessness.

The answer given to the question, "Why did Jesus Christ come into the world?" would be, in nine cases out of ten, in the words of the Apostle, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." But there are other reasons. Another Apostle says, "For this cause the Son of God was manifested, that He might destroy the works of the devil." Nor does this exhaust the mission of God's sent One. The deepest desire and purpose of his soul from eternity, was expressed in the prayer, often uttered in divers forms: "Father, glorify thy Name." "Father, the hour is come, glorify thy Son, that thy Son also may glorify Thee." "Now is the Son of Man glorified, and God is glorified in Him." "I have glorified Thee on the earth. I have finished the work which Thou gavest Me to do."

The outer wheel of the Great Purpose is that God may be glorified. The second is that the devil and his works may be destroyed. The third, that sinners may be saved. It has seemed to me that all these must be kept in mind, in order to a true perception of what we see and hear.

We recognise with thankfulness the acknowledgment, speaking generally, of the good government of India. The praises of Lord Curzon are heard on all hands, and the hope is expressed that, if a second term of his Viceroyalty is not possible, at least another year may be added to the present one.

CHRISTIAN WORK—AND OTHER!

Christian work and testimony are largely, though not sufficiently, represented in Bombay. An active evangelistic brother assured me that 200 more workers from England might be easily placed and usefully employed. Whether the means for their support could be expected to be supplied, may be a question. Our American brethren are prominent here, as in other parts of India and of the world. It will be interesting to observe to what extent they evolve new ideas and new methods of work.

It is cheering, in view of the criticisms of some who never met with a native convert, to quote the testimony of the *Indian Spectator*, one of the leading native journals:—"We absolutely subscribe to Lord Lawrence's opinion, that, notwithstanding all that the English people have done to benefit India, the missionaries have done more than all other agencies combined."

Not because it is peculiar to Bombay more than many another city, but because the sight afflicted me, and its memory abides with me by day and night, I ask the forbearance and sympathy of my readers in that which follows.

A FEARFUL TRADE.

In my last I mentioned the white slave traffic in girls carried on in Central and Southern Europe. After the preaching in Grant Road M.E. Chapel, Bombay, one Sunday evening I passed, with two brethren, up and down a road in which the "unfortunates" are chiefly concentrated. Every house was lighted up, and from every door and window, and sometimes from victorias driving up and down, came gesticulations and invitations. Some were from our own countrywomen and other Europeans; but the greater number were Japanese. Our first impression was that all these poor creatures were utterly degraded and demoralized, and perhaps they were. But I remembered that they are prisoners and slaves. They have been imported as merchandise; they are in the power of their cruel taskmasters, who require not only that they shall carry on their soul and body destroying trade, but that they shall steal from their visitors. Their owners, I am told, come round in the small hours of the morning and collect their gains, and if they are not satisfied they beat their victims unmercifully.

In a doorway, tier above tier, as though they were standing on a staircase, were about a score of children, apparently from ten or twelve to sixteen. Here and there were groups of sailors or soldiers, in twos and threes or more, as well as other men of all sorts and conditions.

The boast that no one can continue to be a slave beneath the British flag, is not true so long as such a traffic exists. It was asked, could not a girl who wanted to get away appeal to the people in the road, and claim their protection? No; she and her sympathizers would be surrounded and mobbed by those interested. The native police are notoriously bribed; nothing but legislative interference of a very determined kind could be of any avail. While the above was being written, I received a letter from a friend in an Australian mining locality, which painfully shows that the hideous traffic extends to the Antipodes.

As regards morality on the fields, it is in a sad state, though we hope it will in time be greatly improved through the force of public opinion, as in some other mining towns, but it will take time. There is a terrible trade in young Japanese girls done here, and I often pity them. I pass their so-called "shops" daily, and see the poor things sitting in the windows, always sewing, or busy at something, and I have heard that they are mostly under severe taskmasters, who treat them cruelly, if they do not bring in enough money by their shameful trade. From the Continent of Europe is also supplied a hapless contingent.

There is no sin more deeply rooted in fallen human nature than that adverted to, and the difficulties of dealing with it are enormous. But it must be possible, by international co-operation, to make the traffic—the entrapping and kidnapping, the buying and selling of girls—a criminal offence, to be so severely punished as to amount to a prohibition. The soldiers and sailors in hospitals are another urgent argument for governmental interference of an international kind.

INDUSTRIAL MISSIONS.

I am much interested in the Industrial Missions Aid Society, connected with which my friend Mr H. W. Fry is busying himself. Many are perceiving the possibilities of this movement. One of the C.M.S. missionaries writes to Mr. Fry:—

We shall be very glad to show you what we are doing in the drawn thread work. Your Society has already kindly helped us by taking our work for sale. I, as well as other missionaries, cannot be too thankful for the timely and valuable help it is giving. The Society has, I believe, a very useful future before it.

A first factory has been established at Ahmednagar, and this small beginning will doubtless grow to large proportions in due time.

SOME NOTABLE STATISTICS.

At a Missionary Conference in Bombay, at which the delegates to the Convention of the Christian Endeavour Societies of All India were chiefly represented, Dr. Wyckoff, of Arcot, gave the following encouraging statistics, gathered from the last Census Returns, March, 1901:—

In South India there are 609,000 Protestant native Christians, 300,000 Syrian Christians, 1,138,732 Roman Catholics. But confining ourselves to Protestants—the number has doubled in twenty years, and more than quadrupled in forty years.

Of every 1,000 males in the Madras Presidency twenty-six are Christians, but of every 1,000 males who can read and write, forty-five are Christians. Among Christians, one in fifteen knows English; among Hindus one in 132; among Mohammedans one in 157. But the remarkable pre-eminence of Christians is especially seen in female education. Taking an average of 10,000 women in each community, the number who can read and write is—Hindus seventy, Mohammedans eighty-six, Christians 913.

For every female who can read and write among Hindus and Mohammedans, there are sixteen males; among Christians only two—*i.e.*, half as many women as men can read and write. In the Madras Presidency altogether there are 20,314 women who can read and write English. Of these the Jains supply one, Mohammedans seventy-seven, Hindus 1,717, Christian 18,442. There are 418 Indian Christians, graduates of Madras University.

The only two Indian ladies who have taken the M.A. degree are Christians.

There are more than 100 Indian Christian graduates, 250 F.A. (First in Arts), and 650 matriculates. Thus, in all, 1,000 graduates and under-graduates are engaged as workers with the various missionary societies.

Dr. Wyckoff bore emphatic testimony to the good relations between the missions of different denominations. There may be here and there more of an exclusive spirit, but the rule is harmony and mutual courtesy. Dr. Boggs, of the American Baptist Mission at Telugu, spoke to me of British Societies in terms of very high appreciation. In some cases the railways grant free passes to missionaries. The famines, terrible as they have been, have given an opportunity to missionaries to prove their quality. It would be impossible to speak too highly of their untiring self-devotion. Thirteen of them in the Bombay Presidency lost their lives last year through cholera or overstrain in famine work—one-fifth of the whole number.

In one case, Hindus and Mohammedans having complained that the missionaries only wanted to get the children to make Christians of them, the Government put 5,000 at their disposal. They responded by taking charge of fifteen of their co-religionists. The rest were of necessity handed over to the missionaries. The attitude of the Government, and, indeed, of the public generally, at least from the humanitarian point of view, is cordial and appreciative. The Kaiser-i-Hind medal was given, in recognition of splendid personal service, to some missionaries, who must be regarded as representative of all.

A Blessing to Our Seamen.

AN important development in the history of the Seamen's Mission in the East End was marked by the laying, a few days ago, of the memorial stones of the new Victoria Seamen's Rest. Mr. JOHN H. LILE presided on the occasion, and, on behalf of the workers, warmly greeted the Lord Mayor, Lady Mayoress, and Sheriffs. The account given by Rev. DAVID ROE (superintendent and secretary, 18, Stainsby Road, Poplar, E.) showed that the Mission was opened in 1843, and has run an honourable course ever since, seeking to help—socially, morally, and spiritually—seamen of all denominations and all nationalities; "to do everything in our power to help poor Jack when ashore." The buildings occupy an excellent site adjoining the entrance to the Board of Trade offices, East India Dock Road, where seamen receive their wages and "sign on" when going to sea.

Sitting-rooms will be provided for the use of the men according to rank, cubicles for any desiring sleeping accommodation, a coffee palace, reading-rooms, &c. Suitable provision will be made for mission workers, and ultimately it is intended to form a "settlement" for young men, many of whom have expressed willingness to go into residence, and to take part in the work. The committee of the "Dreadnought Free Dispensary for Seamen" has arranged to rent a portion of the Institute, on account of which thousands of seafaring men may be expected to visit the premises every year, and in this way afford an opportunity for bringing them under the influence of the Gospel.

A NEW DEPARTURE.

A part of the scheme which has aroused much interest and attention is the erection, for the first time in connection with any seamen's mission, of fourteen suites of model dwellings, for the accommodation of the wives and families of sailors. These will be let, and the rents will form a substantial source of income towards the cost of the whole upkeep.

One marked feature of the proceedings of the day was the repeated expression of thankfulness for the harmony which has hitherto existed, with a desire for yet greater unity in the working of all the mission agencies for the benefit of seamen in London.

Speaking also as treasurer of the British and Foreign Sailors' Society, the Lord Mayor (Sir JOSEPH DIMSDALE, M.P.) expressed in cordial terms the pleasure it gave him to show his interest in such an effort. Although a strong supporter of the Church of England, he found a great hope for the future in the growth of such unsectarian agencies, and he could imagine no better work than this. After the laying of the first stone, the Lady Mayoress received from those present a considerable number of purses containing offerings for the building fund. The total cost of the "Rest" is estimated at £14,000, of which £7,500 still remained to be raised.

Following the Lord Mayor, eight additional stones were laid by Mr. Alderman Agar (York), Mr. E. T. Wilkes, Mrs. David Roe, Mr. James Botteley (Birmingham), Mrs. Charles Penny (Willesden), Mr. George Lidgett, Mr. Josiah Gunton and Mr. T. C. Garland.

Among others who took part in the proceedings were Rev. J. Scott Lidgett, Mr. Deputy Parnwell, Mr. Sidney Buxton, M.P., Rev. Dr. H. J. Pope, Mr. J. G. Harding, Mr. Allen Rees, Mr. W. H. Godfrey Deacon, Mr. B. Johnson, and Rev. E. W. Matthews (British and Foreign Sailors' Society).

CARING FOR THE SAILOR'S WIFE.

A stirring address was given by Mr. FRANK T. BULLEN, who was overwhelmed by the old memories connected with the locality in which they were met. He rejoiced especially that the old "Magnet" public house had now given place to a centre of Christian usefulness where workers would seek the sailor's soul rather than his money. "If this had been a popular thing, we should have had ten times as much money as we wanted, but nothing you do for sailors is popular. We all love Jack, but we do not pay; though the sailor is the man on whom we are all dependent to-day." Mr. Bullen was especially gratified at the idea of the provision of model dwellings. "It is well that we look after the sailor, but it is right also that we should look after the sailor's wife."

Among French in Soho.

AMONG the many efforts made to bring the Gospel to the strangers within our gates the "Mission Française Evangélique," carried on by Mr. Théophile Oriol and his helpers, is worthy of notice. Mr. Oriol is a young Frenchman who was brought to the Saviour in connection with the work of Pasteur Saillens in Paris, and, having proved himself called of God to preach the Gospel, is now studying in the Pastors' College. On coming to London he associated himself with some earnest, like-minded Frenchmen, who were seeking to bring their countrymen to the Saviour. When Mr. Bignonneau, some time head of the Mission, moved to another sphere of labour, Mr. Oriol became his successor, and is now the esteemed leader.

The Sunday evening services are held in a comfortable little hall, No. 10, Carlisle Street, Soho. In the early evening an open-air meeting is held in some part of Soho, when a goodly number of French people gather round, attracted by the fact that the singing and speaking are in French. The meeting held in the hall is well attended, and there are constant tokens of the Divine presence and power. A bright, interesting service we found it on a recent Sunday evening, with hearty French singing, and earnest French speaking. Taking as his subject 2 Tim. i. 10, Mr. Oriol spoke powerfully of the "life eternal." He is really an able speaker, all alive to his finger-tips with French enthusiasm and spiritual fervour. A visitor followed with a short address, and mentioned that it was over thirty years since he trusted the Saviour. Mr. Oriol then invited other testimonies. One brother said it was forty-two years since his conversion. An elderly woman said she was brought to the Lord the previous Sunday evening. Conversions, we learn, are frequent. God is blessing the work.

Mr. Oriol and his friends are worthy of support. In order that English Christians may feel assured that the Mission is a *bonâ fide* one, Dr. McCaig, principal of the Pastors' College, has accepted the position of hon. superintendent and treasurer. He may be addressed, Pastors' College, Temple Street, Newington, S.E.

Notes from Cardiff.

THE weekly evangelistic services established about eighteen months ago at the Jews' Home, Moira Terrace, Cardiff, have been well sustained. Ministers and laymen co-operate in this much-needed mission work. The Home was established solely by the generosity of the Messrs. John and Richard Cory, in the first instance for the lodging of poor Jews passing through Cardiff. Eventually the doors were opened to sailors and others out of employment. On Friday, December 13, Rev. John Morris (Star Street Congregational Church) delivered a telling Gospel address, which was listened to with marked attention by men of various nationalities. A good company of women also joined in the service—these come in regularly to the meetings from the adjoining house (which is known as the Women's Christian Home) for poor widows and others. The service, which was impressive throughout, was interspersed with Gospel hymns, sung by members of the Plasnewydd Choir.

To the devout mind earnestly praying "Thy kingdom come" it was an impressive sight on Sunday evening, December 15, at the Park Hall to see close upon 2,000 people attentively and reverently listening to the "Story of the Redemption," accompanied by limelight views given by the popular townsman, Mr. J. Glenelg Grant, retired merchant and philanthropist, hon. superintendent of the John Cory Sailors' Rest. The beautiful story was impressively rendered almost entirely in the words of Holy Writ. Mr. Grant's lantern services help to solve the question of reaching the masses with the story of Jesus and his love.

National Mission to Children.

AFTER the Simultaneous Mission held last spring, the desire was expressed in many quarters that an effort should be made on a similarly extensive scale for the benefit of children. A very hearty response was received to a circular of inquiry sent out by the Sunday School Union, and arrangements are now in a forward state for the holding of a National Mission for Scholars and Young People during the months of January, February, and March, as may be found most convenient in the various districts of the country. A strong central committee has been formed on a broad basis, including representatives of all the Evangelical denominations, as well as from several institutions having aims similar to those of the Union.

The object primarily in view is the pressing of the Gospel home to the scholars in Sunday-schools and other young people connected with the respective congregations and districts, so that they may be brought to definite decision on the great vital question. It is hoped that Sunday-school unions and kindred organizations throughout the country will form united committees, that the Mission may be carried through in a manner best adapted to local circumstances and needs.

In a message addressed to the young men and women of the churches and Sunday-schools, Rev. Dr. W. J. Townsend says:—

This will be the most definite effort to secure the young for Christ which has been made in the history of the world, and must have the most important results. If it is responded to, as generally as we hope, it will be an upward movement for the nation and the Church of the most helpful kind.

Therefore we appeal to you to give your aid to the movement in every way open to you, and to cast your influence on its side to the utmost, that it may be an abundantly fruitful effort. Think about it, talk about it, keep clear of all engagements that will prevent your attendance at the services, or working for their success. Above all, examine your spiritual state before God, prove your own selves.

BLESSING ON PERSONAL WORK.

Addressing himself to the teachers and workers on "Winning our Scholars for Christ," Mr. F. F. Belsey (chairman of the council of the Sunday School Union) reminds them that while 600,000 such labourers are engaged week by week in the instruction of some 7,000,000 of young people and children, "hundreds of thousands of these pass out of our schools without any earnest personal appeal to decide for Christ having been individually addressed to them." After calling attention to abundant evidence of the rich blessing of the Holy Spirit resting on "such appeals from the lips or pen of the loving faithful Christian teacher," and pressing the importance of the present opportunity for bringing the teaching of past years to fruition, Mr. Belsey adds:—

Even in the absence of special services may I urge upon you to seek, by individual intercession for your scholars, by writing a letter to each, or by speaking a word of appeal, to win them *one by one* to become avowed disciples of our Lord and Saviour?

The utmost importance is rightly attached to the surrounding of the work on every hand by much individual and united prayer. The spirit of intercession and supplication has been widely aroused. Many are already crying out to God, and the yearning desire of the promoters of the movement is that their number may be increased till the whole Church is gathered together in spirit waiting continually upon God for an outpouring of blessing on the rising generation.

Y.W.C.A.—The Hastings and St. Leonards Y.W.C.A. Home for young women (servants and others) is a convenient and well-conducted establishment where the physical and spiritual needs of many young persons have been ministered to. A correspondent writes:—"Beds stand empty in the winter months which would soon be filled if this quiet little home were better known, particularly as our superintendent is often able to secure comfortable situations for young women needing sea air or a warmer climate. Communications may be addressed to the Hon. Secretary, 32, Park Road, Bohemia Road, St. Leonards-on-Sea.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, *12 Paternoster Buildings, E.C.*

I recommend my Elder "*Young People*" *to read every week what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find in the S.S. Lesson Notes suggestive and helpful thoughts and illustrations for Sunday talks with their young folk.* *See next page.*

An Open Door.

"Behold I have set before you an open door" (Rev. iii. 8).

BUT we do not always like open doors, do we? Especially in this cold weather! An open door lets in the draught, and we prefer to have it closed so that we may gather round the fire and keep warm. And sometimes we ask brother or sister to "shut the door" in a tone that is less patient than it ought to be. But suppose the door were always shut, how stuffy and unhealthy the room would become after awhile; and by-and-bye germs of disease would be found, and we should learn that if we had to choose between the two, it would be wiser and better to have the door always open rather than always shut.

There are great advantages about an open door. For one thing you can go in and out, whereas if it were always shut you would have to remain always either inside or outside, and I do not think you would like that any more than I did when I was a little boy.

Now Jesus says (John x. 9), "I am the door; by Me, if any man enter in, he shall be saved, and shall go in and out, and find pasture." There we have *Salvation* and *Freedom*.

Now if we come to Jesus and trust Him for salvation, we shall find that this New Year will be like a door opening into a palace of 365 chambers, or days, in each of which we may ramble and find something to make us better boys and girls. God does not want our religion to tie our hands and feet so that we cannot enjoy life, but He wants us to walk in his presence and rejoice in his love all through the year.

Then, too, God would teach us by the open door a lesson of *usefulness*. The year is an open door of opportunities of doing good and being good—and you know we must *be* good before we can really *do* good. I once heard of a lad who used to steal money from his parents, and gave parts of it to a poor crippled crossing-sweeper. Yet God was not pleased with the good that he did because of the bad boy that he was. But if he, or you, or I, give ourselves to Jesus, who is also our Good Shepherd, who gave his life for us, his sheep, then we shall be able to enter our open doors of usefulness so as to please and glorify God.

Then the open door means *health and strength*. We said just now that in a room always shut up there would be germs of disease, but open doors and windows let in fresh air and health. I expect you have heard of what is called "open-air treatment," by which consumptive people are cured by living in fresh air, because that kills the germs of the disease; whereas the old system of keeping the patients in a closed room only made them worse, until they died. So God wants us to be healthy to resist evil, and strong to do what is right. So you see the open door teaches how we may have *Salvation, Freedom, Usefulness, Health* and *Strength*. Let us ask God that this New Year may bring us each of these, and of all the New Year's gifts we have had they will be the most precious; and that we may enter into the blessings revealed to us by every open door that He shall put before us.

Uncle Tom.

Christ's Knight.

Who kneels before the King
  In true surrender,
May lift his loyal head
  A brave defender.
A "Touch" is on his brow,—
  And on his heart.
"Arise, my knight," Christ says,
  "And do thy part."

* ..... be glad!

Christ calls to thee;
Kneel thou before the King,
  Young, strong, and free.
Christ knights his noblemen
  Through all the ages;
Go forth to serve Him well
  Where battle rages.

[Copyright.] Edith Gilling Cherry.

* Fill in your name.

A Brother's Charge.

ONE day a little boy asked his mother to let him lead his little sister out on the green grass. She had just begun to walk alone, and could not step over anything that lay in the way. His mother told him he might lead out the little girl, but charged him not to let her fall. I found them at play, very happy, in the field.

I said, "You seem very happy, George. Is this your sister?" "Yes, sir." "Can she walk alone?" "Yes, sir, on smooth ground."

"And how did she get over those stones which lie between us and the house?"

"Oh, sir, mother told me to be careful that she did not fall, and so I put my hands under her arms, and lifted her up when she came to a stone, so that she need not hit her little foot against it."

"That is right, George; and I want to tell you one thing. You see now how to understand the beautiful text, 'He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.' God charges his angels to lead and lift his people over difficulties, just as you have lifted little Annie over these stones. Do you understand it now?" "Oh yes, sir; and I never shall forget it while I live."

Can one child thus take care of another, and cannot God take care of those who trust Him? Surely He can. There is not a child who may read this story over whom He is not ready to give his angels charge. —*Selected*.

"The Christian" Bible Searcher.

NEW TERM.—Rules for Bible Searchers.

Answers to the "Bible Searcher" are acknowledged in two lists:—

(1) Those received up to Monday morning, in the next Thursday's issue.

(2) Those received later, in the one following. Answers for the "second list" which reach the office after midday Wednesday are too late. Those from Scotland and Ireland only will be received till Thursday morning.

No Concordance may be used or help given with the answers, but the questions may be explained when necessary.

No papers can be re-examined.

It is necessary that letters should be *properly stamped*, and that names should be written *very distinctly*. A star (*) is given for neatness and extra care in answering the questions.

All communications must be addressed to "Uncle Tom," the Young People's Editor of "The Christian," 12, Paternoster Buildings, London, E.C.

☞ PRIZE COMPETITIONS—NEW RULES.

Please note that in future there will be Three Prize Competitions instead of four in the year, namely, at the end of April, August and December.

There will thus be sixteen weekly Searchers before next Competition, for which those will be eligible whose names appear as correct in the weekly list twelve times between Jan. 2 and April 24.

Those whose 10th or 13th birthdays occur during this period may continue the weekly Searcher in the same division, but must enter for the Prize Competition for their actual age. There is no limit of age for weekly Searchers; but no one above eighteen years of age can enter for the Competitions.

NEW TERM.
THIS WEEK'S BIBLE SEARCHER (No. 311).*
Bible Clock.

Make a circle to represent a clock; mark off the hours from one to twelve, and taking the word FAITH for one o'clock, find texts in which this word occurs, having two, three, four, to twelve words to represent the hours. Chapter and verse must also be given.

(Children under *ten*, do any 4; under *thirteen*, any 7; under *seventeen*, any 10.)

* This is not to be done by those answering the Prize Questions set last week.

HONOURS LIST.

The following have been correct each time during the quarter:—

A—Douglas Anderson-Berry.

B—Mabel Baker, Marion Boyle, Annie Blaikie, Alison and Monica Bailey, Gwendoline and Barbara Bourne, Beatrice Brouard, Stanley Burgess, Robert Bushby, Lucienne Brabandès, Ileene and Evelyn Barstow, Frances Burnett, Walter and Reggie Batty, Dorothy Berry.

C—Josephine and Elma Cheal, Percy and Stanley Chappell, William Cooper, Lydia Cleary, Nesta Carew, Alfred Cocking.

D—Catherine and Emily Dempster, Dorothy Daintree, Marie Denizot, Mai Davidson, Marjorie Dyke, Elizabeth and Hilda Drayson.

F—Mary Freeman, Olive, Vincent and Mabel Fleet, Jeanne Faucon, Hyacinth Fitz-Simons, Lewis and Agnes Fullarton, Aileen and Frances Figgis.

G—Isabel Goudge, Christopher George, Margaret Gray, Margery Graham-Brown.

H—May Hazledene, Annie Horstcraft, Beatrice Hastings, Sydney Hanford, Willie Hooper, Georgette Hoffmann, Alan Hogg, Theodora Hill.

I—Daisy Iredell.

J—Walter Jeal, Winifred, Louie and Hilda Jeffery, Alfred Johnson.

L—Alfred Leigh, Sidney and May Law, Gladys Leigh.

M—Irene Mabille, Geoffrey Martin, Fanny Messenger, John Macfarlane, Winifred Maunder, Dorothy McMullin, Charlotte Millar, Alex. Morrison, Leonard, Dorothy and Winnie Mace, Alice Mackenzie, John and Ella MacMurray.

N—Edward Newell.

P—Daisie Phillips, Gladys Phipps.

R—Alice Reid.

S—Marjorie Sherbrooke, Agnes Shields, Hilda Staite, David Seth, Joyce Smith, Frances Stileman, Betty Stocks, Poppie Stidolph, Ellen Simpson, Flora Smith.

T—Margaret Tweedy, Dudley Toye.

U—Eva Usher.

W—Stephen Wilson, Frances Wood, Myra and Helen Webb, Gertrude Williams, Sarah and Annie Wood, Charles Wingrave, Queenie and Kenrich Wakeford, Pringle Wilson, Mary Williamson.

No. **309**—Correct answers (complete list) received from:

A—Edith Archer, R. and E. Aldwinckle, Doris Allen, D. Anderson-Berry*, Leonard Allen*, Daisy Annett*, Kate and —— Allan, Gwendoline Ahier, Margery and Irene* Ashdown, Lily Addeman, Mabel Ashwell*, James Arthur, John and Tom Aikenhead.

B—Beatrice Brouard, Eunice Baber, Conyers and Massey Baker, Louise Betts*, Marion Boyle, Millicent Buckingham, Lucienne Brabandès, Alison and Monica Bailey, Ella Berryman, Eva Browne, Evelyn, Irene and Marianne Butlin, Annie Blaikie*, Ewen and Ronald Bentley, Reggie and Walter Batty, Evelyn, Ileene, Mabel and Hilda Barstow, Frances Burnett*, Nellie Bayford*, Dorothy Berry, Violette Birney, Robert Bushby*, Claude Bowker, Mabel Baker*, Emily Bridgewater*, G.* and M.* Bligh, Daisy* and Sydney* Bowles, Florence Bath*, Dorothy Brooks, Stanley Burgess, Gwen and Barbara Bourne.

C—Maggie and Jessie Carter, Dorothy Cooper, Duncan* and Hyde* Campbell, Gladys and Beryl Calvert, Annie* and Edith* Collins, Alfred Cocking, Lydia Cleary, Gussie Clark, Mabel Cole,* Ida, May and Willie Cullen, William Cooper*, Sophie Cohen*, Annie Chanyen*, Elma and Josephine Cheal, Ormonde and Muriel Collett, Nesta Carew*, George Crawford, Percy and Stanley Chappell, Hannah Chapman*, Ethel Cumbers, Alice Crang*, David*, John* and Henry Colville, Edith Clear*, Gladys Clark.

D—Violet and Mai Davidson, Rita and Willie Dempster, Marie Denizot, Kitty and Violet Donaldson-Selby, Cecil Dodd*, Marjory Dyke*, Nellie Dowsett*, Nessie Dunn*, Dorothy Daintree*, Emily*, Catherine, Willie and Grace* Dempster, Elizabeth, C. and Hilda Drayson, James* and John* Davidson, Vera Dickinson, Stanley Drew, Eddie and W. Dowsett.

E—Ethel Eastbury*, Muriel Eustace*.

F—Laura Finch, Ethel Fowler*, Hyacinth FitzSimons, Anna, Elsa* and Helen Fox, Lizzie Forrester, Eirene, Gwendolen and May* Fennell, Kitty Fausset, E. Franklin-Smith, Mabel, Olive and Vincent Fleet, Mary Freeman, Jeanne Faucon, Louise Filhol, Eva Fletcher, Phyllis Fry, Percy and Norris Fitch, Olivia Ferguson** Lewis and Agnes Fullarton, F., C. and J. Freegard, Frances and A. Figgis.

G—Alice Gammage, Dorothy Grove, Norah Glynn, Aimée Guilbert, Marguerite Gregory*, Hilda and Ivy* Godfrey, Grace Kathleen and Evelyn Gulston, Alan Gardner, Winifred Gill, Christopher, George, Mary and Margaret Gorrie, Isabel and Margaret Goudge, Cicely*, Gladys and Dorothy Gibson, George and Margery Graham-Brown, Dorothy, Jack, Stuart, Edith* and Margaret* Gray.

H—Ella Hake, Sidney Hanford*, Harry and Doris* Hodgkinson, Dorothy, Kathleen and Beatrice Hastings, May Hazledine, Edith Hillier, Mary, Hilda and Elizabeth Hooper, Annie Horstcraft, Hetty Hill, Ina Hemmel*, Violet Holford*, Willie Hooper, Alan Hogg, Nellie Hatchett, Hannah Hancock, Theodora Hill, Georgette Hoffmann, A. Handasyde, Florence* and Francie* Hoyte, Henry, Edith* and Winifred* Harvey, Laurence and Basil Head, John C. Henderson*.

I—Daisy Iredell*, Ami* and Isabel* Inglis.

J—Gladys* and Alfred Johnson, Betty Jacobs, Archie Jenson, Violet Jones, Robert and David* Jameson, Lizzie Johnstone*, Ida Jackson, Emily Jones, Hilda*, Louie* and Winifred* Jeffery, Walter Jeal*, Amelia Jacobson*.

K—Eva Kalb, Phyllis and Marjorie Kiernan, Gladys King, Ivy and Louise Kilpin, Martha Kidman*, Annie Kingsford*.

L—Arthur Llewellyn*, Cecilia Lichtenstein*, Dorothy Lockhart, Gladys and Alfred Leigh, G. J. Larwill, Maggie, Willie and George Locke, Annie Laycock, Sidney* and May* Law, Georgina Lichtenstein, Elise and Alice Lee, Constance Long.

M—Ella and Joy McFadzean, John and Hudson Macfarlane, Charlotte Millar*, Leonard Metcalf, Geoffrey and Sidney Martin, Winnie Maunder, Nellie, Grace, Lewis* and Arthur* Morice, Kathleen Morphey*, Dora Muir, Fanny Messenger, Irene Mabille*, Alick*, Jessie* and Charlie* Morrison, Margaret* Mary* and Dorothy* Morris, Maisie and Alice Mackenzie, Miriam, Donald and Sydney Marston, Winnie, Dorothy and Leonard Mace, Lilly, Ella* and John MacMurray, Tom McGlone*, Mildred Morgan*, May Mills** Dorothy and Charlie McMullin, Alec, Godfrey and Evie Miller, Winifred Martin, Nora Marston, Lydia Mann, Connie Murfin.

N—Blanche Norcock, Emily Norris, Amy and Maude Nottage, Hilda* and Gerald Nicholls, Edward Newell.

O—Maude Oakes.

P—Gladys* and Isabel* Phipps, Ray Penny, Willie, Jessie, Connie, Eddie and Ada Palmer, Dora Phillimore*, Mary Pearson*, Kathleen Pasley*, Rosie Peppin, Evelyn Primrose-Pechey, Daisie Phillips*, Cyril Partridge, Enid and Kathleen Pincott, Isabel Perks, Laura Percy, William Porter, Percy, Clarice and Geoffrey Peach.

R—Alice Rumsby, Olive Robinson, Susie Rough, May and Winnie Runting, Marion Richards*, Alice and Hilda Reid, Emily Rowdon*, Laura Ridler, May and Eva Rodgers, Alan Richardson, Ada Renals*, Cecily, Jessie and Elmina Roe, Maggie Russell*.

S—Muriel Sells, Frances Stileman, Hilda Staite, Germaine Schumann, Flora Shadbolt, Hilda, Constance* and Edgar Schaeffer, Marjorie Sherbrooke, Rider, Glanville* and Stanley W.* Smith, Phyllis Sharp, Mabel and May Spencer, Poppie Stidolph, Margery Smart*, Betty Stocks*, Esther Simmons, Mary Sowden, S. and David Soltau, Whately Smith, Winifred Stewart, Joyce Smith, David Seth*, Evelyn*, Violet* and Gladys* Shaw, Douglas and Kathleen Shepherd, Agnes* and Hugh* Shields, Flora Smith*, Effie*, Florence*, Andrew and Ellen Simpson.

T—Winifred Trotter*, Florence Tomlinson*, Theodora* and Archibald Thorn, Frank Terrell, Dudley Toye*, Reginald Thresh*, Margaret Tweedy*, Marion Tarry.

U—Chloe Utting*, Eva Usher.

V—Ida Vigour.

W—Mary Wilson, Alice Wiffen, Pringle Wilson*, Dorothy Wheeler*, Charles and Kathleen Wingrave, Mary Williamson, Greta Watson*, Mabel Wheeler*, Ronald Watson, Nora and Ellie Wyatt, Leonard Wall*, Bertie Walls, Gertrude Williams, William and Stewart Watson, Florence Wilde, Annie and Sarah Wood, Nellie* and Sydney Wisdom, Myra Webb*, Ernest, Queenie* and Kenrick Wakeford, Sidney and Wilfred Watson, Cecile and Phillis Wright, Vera and Ellen Williams, Stephen Wilson, Helen Webb, Agatha Ward, Frances Wood*, Sarah Wilson*, Rowland Willis, Beatrice and Winifred* Weatherall, Fannie Wheeler*, Robert Weddell, Muriel Wilson.

Y—Gladys Young.

FOREIGN LIST.

Nos. 299 and 300—Kathleen Parsons (Australia). **No. 302**—Georgina and Wilhelmina Tollner, Mattie (S. Africa). **No. 303**—Mattie, Flo, Cuckoo and Minnie Lister (S. Africa), Eric St. George (Canada). **No. 304**—Ivan, Eric, Lottie and Rotha St. George (Canada). **Nos. 305 and 306**—Ivan, Lottie, Eric and Rotha St. George, Dora Wallace* (Canada). **No. 307**—Phyllis Boyd (Malta), Katie* Ina and William Thomson (Bulgaria). **No. 308**—Phyllis Boyd (Malta).

Personal.

Many thanks for the pretty Christmas and New Year cards that have been sent.

Phyllis Sharp, Queenie May, Rowland Willis, Annie Brown, Chloe Utting.—I am glad to welcome you as new "Searchers," and trust you will enjoy the study. The new term commences with this week's "Searcher."

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *Soldiers' Home, Winchester*, Jan. 4, 5; *Lansdown Hall, Norwood* Jan. 6; *St. Catherine's, Leytonstone*, Jan. 7; *Tunbridge Wells*, Jan. 8; *Cheltenham*, Jan. 9; *St. Mary's, Hornsey Rise*, Jan. 13; *Holloway* Jan. 14; *St. George's, Tufnell Park*, Jan. 16; *Harrogate*, Jan. 25-Feb. 3. Mr. E. Arrowsmith, *Ealing* (Holiday Mission), Jan. 15. Mr. J. S. Tyler, *Haywards Heath*, Jan. 3; *Birmingham and neighbourhood*, Jan. 11-20. Mr. E. Clark, *Reigate*, Jan. 7-9; *Woodford Green*, Jan. 12-19; *Newark*, Jan. 26-31. Mr. E. Hughes, *Meopham Green, near Gravesend*, Jan. 7. Mr. Hankinson, *Northampton*, Jan. 16, 17; *East Finchley*, Jan. 23.

Children's Scripture Union—Portions for week ending January 11.

Sun. Jan. 5	*Phil.*	i.	1-17	Thurs. Jan. 9	*Phil.*	iii.	1-12
Mon. „ 6	„	i.	18-30	Fri. „ 10	„	iii.	13-21
Tues. „ 7	„	ii.	1-13	Sat. „ 11	„	iv.	1-9
Wed. „ 8	„	ii.	14-30				

Christian Endeavour Topic.

SUNDAY, January 5, 1902.

PRAYER MEETING TOPIC.

FIRST THINGS FIRST (Matt. vi. 24-34).

BEFORE the days of Kepler, who may be called the father of modern astronomy, the ancients had curious expedients for determining the motions of the stars. The grouping in the forms of animals was one, and the system of cycles and epicycles another. The need for these elaborate systems was largely due to their taking the earth, instead of the sun, to be the true centre of the system of worlds around us. Modern students of the skies regard, not the earth, but the sun as the true centre, and suppose that there is a central sun somewhere around which all other suns sweep—each with its attendant train of worlds. Once get the right centre, and there is no difficulty left. Each world and comet slides naturally into its right place.

So our Lord says, put God, the coming of his kingdom, and the obtaining of his righteousness in the centre, as the first thought and object of your life, and everything else will adjust itself—"all these things shall be added unto you."

It is a solemn question for us all, "Is God really first in my life? When a new crisis comes on me, is my first thought the inquiry what He would wish?" I never shall forget an incident in my early life, which shows that in my boyhood at least God was first. I was staying with a beloved relative for the Christmas holidays, and one morning she took me up into my bedroom and told me that she had that morning had a letter from home to say that my father had suddenly lost all his money. She then left me, and I remember that I at once knelt down and gave myself afresh to God, and asked Him to provide for me. And I believe that the mercy and goodness which have been added to me since have been in direct fulfilment of that moment of faith. "All these things" have certainly been added to me.

Here is the great difference which separates the children of God and the children of the world. The former put "first things first." The others recognise the worth and use of religion, but deliberately put it second, whilst their own will of choice and self-gratification are their first consideration.

If you live for yourself, always asking what shall I eat or drink, and how shall I be clothed, and always looking after Number One, you will find that your soul will be faced with inexplicable problems, and your path piled up with difficulties. You will be incessantly engaged in hustling others that you may get a better position, and wrestling with them for a few handfuls more of yellow dust. You may make a success of your life, as the world calls it, but you will not help people to be happier and better; you will be served for wages, not for love; when you die you will not be missed; a few lines of obituary will tell the brief story of your career, and your name will be written in the dust. The story of Dives, with his intolerable thirst is the unveiling of the destiny of such in the world beyond.

But if you make God first, all will be well; He will see to all that concerns the life which He has inbreathed, and the body which He has created. Whatever is absolutely necessary He will supply. He will not serve you so badly as to make you capable of infinite need, without putting the supply of those needs within your reach. Do you require food for the body, love for the heart, thought for the mind, provision for old age? Do not seek after these things as the main end and object of life, but seek to please God. Let there be no rivalry ever between God and self, as if they were masters of co-ordinate authority, Let there be only one Master—Jesus Christ.

Then do not be anxious. It is right to take forethought, to sow for the harvest, to store for the winter, to make just and due provision; but don't worry, don't fret, don't be anxious. Do your best to-day, and leave your Father to care for to-morrow. On one occasion Queen Elizabeth said to one of her statesmen, as she sent him to the Netherlands, "If you look after my business, I will look after yours." So God says to us. F. B. M.

The North-Eastern Hospital for Children (Hackney Road, Bethnal Green) is now being enlarged to meet the pressure due to the fact of its being the only institution of its special kind in a vast area of London, comprising over half a million inhabitants. Last year 828 children were treated in the fifty-seven beds at present available, while 18,264 received attention in the out-patient department, the latter making 62,931 attendances. A large number of these out-patient cases are in urgent need of treatment in the wards, but at present no room can be found for them. New premises in Hackney Road are now in course of erection. The total cost of the building, when fully equipped, will be about £30,000. The committee have at present £13,000 available for building purposes.

International S.S. Lesson.

Sunday, January 12, 1902.

THE PROMISE OF POWER FULFILLED (Acts ii. 1-21).

GOLDEN TEXT: Acts ii. 39.

THE Feast of Pentecost, the second of the three great yearly feasts, was observed as the festival of thanksgiving for harvest, and fell on the fiftieth day after the Passover-Sabbath; hence its name—Pentecost (Acts ii. 1), or in the Old Testament, the "feast of weeks" (Deut. xvi. 9, 10, 11; Ex. xxiii. 14, 16).

At this feast Jerusalem was very thickly crowded with pilgrim Jews from other lands, therefore the news of the remarkable occurrence which followed would become widely spread in the most effectual manner by them. The gift of tongues met their special needs.

The Lord had appeared to his disciples many times during the forty days which had elapsed between his resurrection and ascension; now more than a week had passed, and the little company were still waiting in the upper room—in

Unity—"With one accord" (Acts ii. 1).

Faith—They believed Jesus' word (Luke xxiv. 49).

Obedience—They tarried at Jerusalem (Luke xxiv. 49).

Prayerfulness—They continued in prayer and supplication (Acts i. 14).

Patience—Till the day of Pentecost was "fully come" (Acts ii. 1).

On the fiftieth day, ten days after the ascension, "the *Promise of the Father*" was fulfilled, and John Baptist's prophecy (Matt. iii. 11), the Holy Spirit descended with the *sound* of wind; and the *appearance* of fire, both striking images of the nature and operation of the Holy Ghost, and frequently used as symbols in the Scriptures (Ezek. xxxvii. 9: John iii. 8).

The Holy Ghost symbolized by *wind*:—

1. In his secret coming.
2. In his powerful shaking.
3. In his purifying blowing.
4. In his refreshing power.

The Holy Ghost symbolized by *fire*:—

1. In his bright shining.
2. In his purifying power.
3. In his destructive burning.
4. In his rapid spreading.

Verse 2. The *sound* filled the house—not the *wind*.

Verse 3. "Tongues as of fire parting asunder," *i.e.*, "distributing themselves" (R.V. marg.).

Verse 4. They *heard* (*v.* 2), then they *saw* (*v.* 3), and now they *feel* within themselves this Holy Mystery. Their whole being is possessed by a new power, which fills them, and impels them along a course they do not themselves determine. They uttered thoughts and words not their own, but "as the Spirit gave them utterance"—and some in language they had never heard. "*All* filled," no one was left empty—women as well as men.

The sound of the mighty blast had gone, and the appearance as of tongues of fire had disappeared, but the effect remained with the disciples who had been filled with the Holy Spirit.

The multitudes were variously affected. All were amazed; some were confounded, some inquired, some doubted, and some mocked (because it was no more possible for the disciples to get drunk on *new* wine—which was the juice freshly squeezed from the grape—than for us to get drunk on lemonade).

Peter (Acts ii. 15)—what a marvellous change the Holy Spirit had wrought on him, who a few weeks ago hod spoken so impatiently and wickodly to the maid-servant (Luke xxii. 57). The Spirit of God will teach us also; the Holy Spirit's work on the souls of men and women is secret in working, but public in its manifestation.

God's promised gifts—his Son to save; his Spirit to sanctify.

Who may have them?

Whosoever (John iii. 16). "Ye . . . that ask Him" Luke xi. 13).

Portsmouth and Gosport Seamen's Mission.—In connection with the Lads' Institute of the Portsmouth and Gosport Seamen's Mission much blessing has recently been experienced. The Institute is free to all sailors. Beds are provided for their use, and different educational classes have been formed for their benefit. Mrs. S. A. Cook (47, Stoke Road, Gosport), writes:—"A few nights ago, a young sailor lad came in, and by talking to him we soon discovered that he was a true Christian. It was interesting and encouraging to hear him relate that he had been brought to the Saviour nearly four years ago in this Institute, and during his three and a-half years' commission his Saviour had been very precious to him. Our need is very great, our funds at present being entirely exhausted. Tools are required for the carpentry class and the requisites for the ambulance class. Good literature will be most acceptable."

Scottish Notes.

AT the celebration in Dundee recently, of the semi-jubilee of his Bible class for young men, Mr. William Stewart told an interesting story of progress in the work of the Lord. Finding in 1876, in connection with the Sabbath-school in which he was engaged, that there were a number of lads who considered themselves too old to attend, he gathered twenty one of them into a Bible-class. The meetings have been continuous since then. The pressure of numbers necessitated removal again and again to larger premises. In September, 1897, the class was transferred to the Y.M.C.A., and amalgamated with a similar class which had been started by Mr. J. H. Smith six months after Mr. Stewart made his beginning.

Impressed with the value of a decided stand as a class on the temperance question, a total abstinence pledge book was introduced on May 4, 1899, with the result that there now appeared on its pages the signatures of 1,313 young men. It was believed that more than 3,000 members had passed through the class altogether, and probably 5,000 or 6,000 had been reached by the class. There were on the roll now the names of 808 young men. Some of these had been members for twenty years, others for fifteen years, and quite a number for eight to twelve years.

Speaking at the annual meeting of the Religious Tract and Book Society of Scotland, Rev. George Douglas stated that they had 160 colporteurs carrying books from door to door and acting as cottage visitors. Colportage was not an expensive agency. £35 or £40 of local subscriptions being sufficient to maintain a man. Sir Mark J. M. Stewart, M.P. (chairman), emphasized the harm and mischief done by pernicious literature. A tainted book poisoned the minds of the young, and instead of bringing a blessing to the household brought a curse. Among others who took part in the meeting were Rev. W. M. Macgregor, Rev. Dr. Alexander Mair (Edinburgh), Rev. Dr. J. Alexander Anderson (West Calder), and Dr. Somerville (Galashiels).

The jubilee of the Scottish Coast Mission was celebrated in Edinburgh recently, Rev. Dr. Mitchell (South Leith) presiding. In several of the districts, the report said, the work was greatly hindered for want of suitable halls or institutes in which sailors could worship. The work of the year was summarized thus:—Meetings for adults, in Bethels and mission halls, 1,186; meetings in the open air, 327; meetings on shipboard, 126; meetings for the young, 486; visits to ships, 7,798; visits on shore, 23,520; Scriptures sold, at reduced rates, chiefly to foreign seamen, 249; Testaments and Gospels given away, 333; book-bags placed on board vessels, home and foreign, 211; books and magazines given to sailors and fishermen, 34,869; tracts distributed in twelve languages, 85,123. The financial statement showed that the receipts for the year amounted to £1,318 12s. 6d., and the expenditure to £1,288 4s. 1½d., leaving a balance of £30 8s. 4½d.

The new issue of "The Increase" shows that the Stirling Tract enterprise has seen another year of wide usefulness. Respecting work in country districts we quote the following: "In the small towns and villages scattered over our land the need for evangelistic agencies is as crying as ever. The ground is often very stony in a spiritual sense, and those who carry on mission work in country districts are convinced that our tracts are means of grace to not a few who have lapsed into utter indifference as to religious matters. Testimony to that effect is not wanting. At special seasons, when numbers are brought together for labour, for instance in the hop-yards, the Lord's servants find our publications 'a great boon' to them in visiting among the labourers. These become themselves distributors by taking away to their own homes the leaflets and other evangelistic literature given them, where these Gospel messages go on to reach other hearts and consciences."

The annual business meeting of the Carrubber's Close Mission, Edinburgh, was a largely attended gathering, presided over by Professor A. R. Simpson, who referred to the wide ramifications of the work carried on by the Mission all over the city, and in many parts of the land, stating that one of the features of the work done was its far-reaching character. Mr. William Robertson (secretary) submitted the report, which bore out fully the remarks of the chairman. Mr. Thomas Ormiston (treasurer) showed that income amounted to £574 11s. 1d., while the expenditure during the same period had been £547 3s. 4d., leaving a credit balance of £27 7s. 9d., notwithstanding the heavy charge made by the Parish Council, for the first time in the history of the Mission. Mr. G. A. Barclay reported on the Gospel Temperance department. Rev. Dinsdale Young, Mr. John Robertson, Mus.Bac. Cantab., and Mr. Donald Kay were added to the list of previously-existing directors. An address was given by the Rev. James Rutherford.

The Late Mrs. Meredith.

THE news that Mrs. Susanna Meredith was called to her rest and reward on December 18 has called forth sympathy and interest from a wide circle of Christian workers. With her it is far better; but many a woman who has been met with loving hand on coming out of prison and helped into a better life is now mourning the loss of her best friend on earth. Born in Ireland in 1823, this "friend of female prisoners" appears to have imbibed the spirit of true Christian philanthropy in the days of her childhood. Brought up among those whose hearts were stirred by the sufferings and trials of female prisoners, her earliest recollections were of visits to prison-yards and Bible readings in prison cells. The sympathies thus created by the hard, degraded faces of the women grew with her girlhood, and on arriving at womanhood she was filled with an intense yearning to do something more for the betterment of these unhappy outcasts of society. A happy married life being suddenly cut short by the early death of her husband—William Lambert Meredith, F.R.C.S., of Queenstown—she determined to devote her energies to endeavours on behalf of the criminals of her sex.

About the same time another beneficent woman, Mary Carpenter, was enlisting interest in the condition of prisons by drawing attention to the state of Wandsworth Prison, where women sentenced to penal servitude for periods of three years and upwards were incarcerated. Mrs. Meredith readily made common cause, and delivered an earnest and practical speech at the Social Science Congress of 1860, on the state of affairs among English prisoners. Pursuing her labours, she at last obtained permission from the director-general of the English convict prisons to visit the inmates; and every facility was afforded her to help them on their discharge.

PIONEERING AND ORGANIZING.

Every morning, for some years, she might have been seen going from her home in Bayswater to visit and comfort those in whom she was so deeply interested. Soon two houses adjoining her own were rented and opened as a refuge for any who were willing to accept help on being released. So many came that the authorities objected to such an invasion of a respectable neighbourhood. Premises south of the Thames were secured, and Nine Elms House was opened—with the formal sanction of the Home Office—as "The Discharged Prisoners' Aid," in connection with Her Majesty's convict prisons. As help was required, other ladies joined in the effort, the first volunteer being Miss Lloyd, Mrs. Meredith's own sister.

Believing that sloth is the mother of crime, Mrs. Meredith steadily sought to wean the women from their evil ways by inculcating industrious habits. She formed district working classes for those who had spent short terms in prison; next she opened the steam laundry, which gave honest, wholesome, and profitable labour to as many as fifty-six women a day. Others were encouraged to learn needlework, consisting of hassocks, kneelers, bedroom slippers, and ordinary plain work.

Year by year the work developed till, to the Laundry and Prison Gate Mission, there had been added the Princess Mary Village Homes, with the Correctional School for Girls, the Women's Missionary Institute, the Women's Medical Mission for Women and Children, the Conference Hall, Clapham Road—well known to many of our readers as a centre of spiritual activity, and where for many years an annual Conference for the study of Prophetic Scripture has been held—and the Women's Educational Union. Mrs. Meredith also inaugurated the Christian Women's Union. At the Addlestone Children's Village Homes many of the children of convicts—often left to the care of friends or relatives whose influence was anything but wholesome, or in not a few cases wholly unprovided for—have been saved for time and eternity.

The various agencies will be carried on by Miss Lloyd and other ladies who have been long engaged in the work. From various causes funds have fallen off during the last few years, but the need is as great as ever. It will be a great loss to the management to be deprived of Mrs. Meredith's presence and counsel, and it is of great importance that they should not be burdened with additional anxiety of a financial character. It is highly desirable that at this crisis in the history of the work, the existing liabilities should be cleared off.

Only those who have laboured and lived in the slums, only those who have moved through life in the midst of suffering helplessness, and fought the well-nigh hopeless fight with disease, degradation, and sin, can form an adequate conception of such a work as that which has been done by Mrs. Meredith and her co-workers, who in rescuing the perishing have proved again and again that love is stronger than sin, and that the grace of the Lord Jesus Christ is sufficient for the worst of humanity.

Week of Prayer.—Jan. 6-11.

CHRISTIANS in all parts of the world will unite to observe January 6-11 as days for prayer. In the words of the invitation issued by the Evangelical Alliance: "Amidst many changes there is no cessation of sin and human need, nor of error, woe, and suffering. The whole creation groaneth and travaileth in pain together until now. As in the world so in the churches error abounds. The material is exalted above the spiritual, and tradition overrides the authority of Holy Scripture. All these things call on us for confession and intercession, in dependence on the Holy Spirit to teach us, and in firm reliance on the intercession of our ascended and mediating Saviour." Meetings for prayer will therefore be held in many churches and halls.

The Central gatherings in London will be held at Exeter Hall from 1 to 2 p.m. daily. Among other centres, morning and evening meetings have been arranged for Mildmay Conference Hall, at 11 and 7.30 daily, and at Powis Hall (in connection with Talbot Tabernacle), Talbot Road, W., each evening at 8. At the Bayswater Reformed Evangelical French Church meetings (in English) will be held each morning at 11.30.

Christmas at the Strangers' Rest.

AS in former years, our sailors filled the "Rest," Ratcliff Highway, to its utmost capacity on Christmas Day and Boxing Day, and showed by word and deed how greatly they appreciated the gatherings.

On Christmas Day we entertained some 300 men to tea. At the close of the evening meetings we all gathered together in the large room, where a Christmas tree had been decorated, and each man was presented with a suitable gift of woollens.

Boxing Day saw us again busy, for once more the "Rest" was filled with men of all nations, who heartily enjoyed a roast beef and plum pudding supper.

The meetings on both days were held afternoon and evening, in English and Scandinavian, and were marked by the quiet, earnest spirit with which the men listened to the Gospel message; several professed conversion, and many were deeply touched. We ask prayer that these men, in whom the Spirit of God was evidently working, may be led to a definite decision for Christ.

In thanking the many friends who generously helped, it may be well again to remind them that this work is now separate from that at Zanzibar. Communications may be addressed to Mr. Milton Horner, Firlands, Reigate, and gifts in kind sent to Dr. A. Neatby, 163, Rt. George's Street, E. A. W. S.

Sailors' Welcome Home.—Miss Child writes from the "Welcome Home," Canning Town, E.:—"Great was the delight of the many hundreds of sailors who were present at the 'unloading of the Christmas Boat.' Mrs. Watts, our constant friend, was 'head stevedore,' and several ladies who had had a good share in providing the 'cargo' helped in distributing the gifts. Colonel Macgregor and Colonel Bentinck spoke with earnestness to the men, and Messrs. William Luff and Muston also took part." Miss Child wishes to thank the many friends who sent gifts and helped to make the occasion so encouraging.

The Darkest England Scheme.

UNDER the title of "Friends of the Poor," Mr. Bramwell Booth has issued a review of the social work of the Salvation Army in the United Kingdom during the past year.

The pamphlet opens with an introductory note by General Booth, who claims that the work is being done both effectually and economically. A well-deserved recognition of the labours of the Army officers is given by Mr. Bramwell Booth, who says:—

"The Salvation Army and its officers never appear more closely allied with all that is most attractive in the Divine Master than when we view them as the friends of the poor. There is something in their methods and spirit very much akin to the friendship of Jesus for the poor of his time. Proclaiming a high standard of religious life, and setting before all alike the truth, they nevertheless act upon the principle that 'half a loaf is better than no bread,' and that even if they do not succeed in winning all whom they influence to the service of God, it is still a high and holy duty to go to them, to befriend them, to minister to their wants, to set before them a better life, and in every possible way to manifest the spirit of their Saviour and King."

After a description of the London slum post work, Mr. Booth refers to the Prison Gate Brigade, and gives some interesting particulars of the career of the late Colonel James Barker, the pioneer of the Army's work among ex-criminals, who died a few months ago:—

"Called, during his officership in Australia, to the duty of ministering to a murderer in his last hours, and being deeply moved by the unfortunate man's dark career of crime now closed on the gallows, he knelt down by his body and promised God to do what he could for criminals as a class. He kept his vow. He probably visited more prisons for the purpose of aiding prisoners than any other man of his generation, and, humble and untrained as he was, accomplished something very considerable in obtaining more sympathetic treatment for them not only in the Colonies and in this country, but abroad. He was carried to the grave, at his own request, by men who had passed through our Homes in London and had been restored to decent society."

The statistics incorporated in the pamphlet show that 397 persons have entered the ex-Criminals' Homes during this year. A quotation is given from the late Sir Walter Besant, referring to this side of the work: "Mostly, the prisoners try first their own friends. When they realize the fact that friends will have nothing to do with them, and that no one will employ a man just out of prison, they are disposed to try the Prison Gate Home. This Home is managed on exactly the same lines as the rest of the work. It is assumed tacitly that, just as a boy at school receives a caning by which he expiates his offence, and goes back to the other boys with a clear character, so the man who has 'done time' has atoned for his offence. He begins again. In the Home he will meet with no reproaches; he will be met half-way in every step towards honesty: without feeling it or suspecting it, he will be subject to an unceasing superintendence."

The most recent development of the Social Work operations is the work amongst inebriates. A summary of work in other departments of the social branch shows that nearly 3,000,000 meals were supplied at the Cheap Food Depôts; that employment, either temporary or permanent, was found for more than 10,000 persons; that 1,200 lost persons were found and restored to their friends; and that out of 2,223 women and girls who were received into the Rescue Homes, no fewer than 1,864 were sent to situations or restored to their relatives.

In an appeal for £30,000, which he needs for the maintenance of the work during the coming year, General Booth says—"£100 entrusted to us enables us to maintain, in conditions favourable to their reformation, fifty persons for six months, because we make them work for the required balance of their cost."

The report may be obtained from the Secretary, 101, Queen Victoria Street, E.C.

Evangelistic.

Mr. Henry Thorne at Harpenden.

ALL the Nonconformist churches in Harpenden, and a few members of the Established Church, joined in an invitation to Mr. HENRY THORNE to conduct a Gospel mission. He responded favourably, and has just concluded a ten days' mission there. Notwithstanding that the weather has been, on the whole, most unfavourable, the results have been good. Christians have been stirred up, and many persons have been brought to decision for Christ.

HENRY J. HAFFER, Congregational Minister.

Mr. C. E. Barraclough at Chathill.

An encouraging mission was held by Mr. C. E. BARRACLOUGH at Chathill, Northumberland, December 8-18. In spite of the stormy weather, which in a scattered country district is especially unfavourable to such gatherings, the meetings were well attended. During the closing days a number of young people decided for Christ, and many whose zeal had grown cold were stirred up to renewed interest in the Master's cause. Mr. Barraclough addressed the children attending the Sunday school on both Sundays, and a Bible reading was given in the reading room. Great regret was felt when the mission was closed, as the work seemed just beginning. L. B. C.

Mr. William Hill in Port Glasgow.

A fruitful joint mission of the five United Free Churches in Port Glasgow was brought to a close on Friday, December 20. The meetings were held in the Newark and Princes Street churches (a week at each place), and the daily Bible readings were given in Hamilton Hall. The evangelist was Mr. WILLIAM HILL. He has travelled widely in Africa and India, and incidents drawn from his observation and experience gave interest and freshness to his message. All classes came to the meetings. The churches were filled on the Sabbath evenings, and on the other days the attendance was good. The theme of the evangelist was, of course, the old Gospel, but it was addressed with a directness to the conscience, and with an earnestness, eloquence, and faithfulness which were very marked. Many people, seemingly, were savingly impressed. Night after night souls professed to have undergone the great change. B.

Mr. W. D. Dunn at Thurso.

On Sunday, December 15, Mr. W. D. DUNN closed a fortnight's mission with the Y.M.C.A. in the Town Hall, Thurso. From the beginning there was an evident spirit of hearing, and notwithstanding the very boisterous weather the meetings grew in attendance and interest, culminating in a crowded and fruitful gathering on the closing Sabbath. Mr. Dunn's faithful, heart-searching preaching, and his tender entreaty to respond to the Gospel call, found an answer in many hearts. The ministers in town gave the mission their hearty support, and are assisting the young men to carry them on. During his stay Mr. Dunn spoke twice at Scrabster, and there the interest awakened is so great that the people urged that the meetings should be continued nightly, and this is being done. We are rejoicing over many who testify to having accepted Jesus Christ, and that many of his people have been quickened and encouraged. To our Lord be the glory! C.

Mrs. Baeyertz at Portsmouth.

A worker at Miss Robinson's Soldiers' Home, Portsmouth, writes of the mission conducted there by Mrs. BAEYERTZ:—"The sixteen days' mission so long looked forward to and made the subject of our prayers is over. We shall always thank God for Mrs. Baeyertz's visit and the times of refreshing we enjoyed. Each afternoon and evening numbers gathered, listening with the deepest attention to the Bible readings and Gospel addresses. It was most encouraging to hear the atonement so clearly, forcibly, and simply proclaimed. The interest shown by the soldiers was very marked; over sixty were personally dealt with, besides a larger number of civilians. Mrs. Baeyertz gives us solid food; the truth is so deeply impressed upon her own mind that she gives it out of a full heart; thus it cannot fail to carry weight and conviction. It is indeed no wonder that many say the Bible is a new book to them, and expressions of regret that the mission is over are heard on all sides."

Mr. Henry Collins at Feltham.

The mission recently conducted at the Congregational Church, Feltham, by Mr. HENRY COLLINS, of the Evangelization Society, brought blessing to many hearers. The evangelist's messages of help and comfort for the believer and of earnest entreaty and solemn warning for the unsaved. A number of persons were dealt with in the inquiry-rooms, and of these it is believed that many have truly passed from death unto life. "We rejoice, too," writes the esteemed correspondent who forwards these particulars, "over backsliders restored and over young lives consecrated to God. Bible readings were given which were seasons of blessing, and two meetings were held for men only on Sunday afternoons. There were also services for children and young people on the last Monday afternoon, when the Wesleyan and Primitive Methodists' schools joined with us. At the praise meeting many testified to blessing received during the mission, and it was cheering to note that among these were Christian workers who had been brought to the Lord Jesus Christ during Mr. Collins' previous mission here, two years ago."

Mr. W. R. Lane at Stowmarket.

In the mission conducted by Mr. W. R. LANE at Stowmarket, December 8-16, all the Free Churches of the town and the village stations in the district united. The services were held in the Congregational Church, which is capable of accommodating from 1,100 to 1,200 people. The effort was organized with the threefold object of persuading those who are *almost*, but not *altogether*, Christians to cross the line that separates the one state from the other, rousing the many who regularly attend our places of worship on Sunday, but who are, in reality, in a state of deep indifference to their soul's welfare, and reaching those who rarely, if ever, enter any of our places of worship.

Mr. Lane's addresses, and his conduct of the mission as a whole, were admirably adapted to reach these objects. His shrewd common-sense, his direct appeals to the conscience, and his affectionate pleading with the unsaved in the after meeting produced a deep impression. During the week many gave in their names as wishful to become sincere followers of the Lord Jesus Christ. Among them were several young men, as well as men of maturer years; husbands, and fathers of families. Besides these there is a rich harvest of blessed results already appearing which cannot be tabulated. The feeling in all the churches of the town is one of intense joy and gratitude to God for the manifestation of his saving power in the services of the missioner. T. S.

The Glasgow Noonday Meeting.

One of the fruits of Mr. D. L. Moody's visit to Glasgow over twenty-seven years ago is the noon prayer meeting, first held in church premises in Wellington Street, afterwards in the Christian Institute, and now carried on in the Bible Training Institute, Bothwell Street. Though subject to fluctuating interest in the intervening years, it has gone on without a break since its inception in the early part of 1874.

An exceptionally interesting and well-attended meeting was held on Christmas Day, extending to an hour and forty minutes. The arrangements for it had been entrusted to Mr. ROBERT LOGAN, superintendent of the Tent Hall, who brought his gifts of organization to bear on it, with the result that the lecture hall of the Institute was nearly filled. Regrettably, for a long time, the meeting has been more or less in a somewhat moribund condition, and it gave the place a truly "Merry Christmas" look to see such a large company assembled.

"The Superlative Excellencies of the Gift of God," was the subject set down for consideration, and Rev. Mr. MCKENZIE, Alexandra Parade U.F. Church, gave the first address, taking as his text the words—"Thanks be unto God for his unspeakable gift." Other speakers followed, and a short open time allotted for testimony was fully made use of. Many felt it to be a season of great refreshing.

It has been arranged that Mr. W. M. Oatts, formerly general secretary of the Glasgow Y.M.C.A., will take charge of the noon meeting every day throughout the month of January, and an increased interest in it is earnestly hoped for. J. C.

Metropolitan Theatre, W.

We are now in the third month of our twenty-seventh year of these services, and are cheered by the continual blessing seen in the crowded meetings. On the opening night, all who confessed Christ as their Lord were young men. This led us to make a special effort to reach the young men in the large houses of business, which was also owned to the conversion of many; and one especially. Here is his own confession: "Thanks for your note and books, which I have read with great interest and profit, especially the one entitled, 'Faith or Feeling,' which has enabled me to see the simplicity of the Gospel. Now I can say with a true heart, and firm belief, that Christ is my Saviour."

That same evening, a young groom who had been blessed the previous Sunday night, brought his brother, who trusted Christ as his Lord, and who in his turn the following Sunday brought another young man, who was also impressed, and who is now witnessing for Christ. These three young men have all recently come to London.

We do not cater for the people who attend the places of worship—though occasionally one or two such drop in—but the bright character of the service, the splendid singing of a trained band of converted and devoted workers, and the solos by Madame Annie Ryall, bring in the people, attracting the careless and indifferent in their thousands.

One of the most interesting cases is that of an upper servant in a large house in the West End. A ticket announcing the services had been taken from the letter box by the butler and given to her. She came, bringing with her a friend. The subject was, "The Forgiveness of Sins." They stayed to the after-meeting, and were spoken to as anxious souls, and written to.

In answering a letter she said:—"I have always been in the habit of confessing my sins to a priest of our church, and believed my sins were forgiven when I was absolved, coming away in peace, but since Sunday evening I have been shown my mistake; and the Word of God to which you led me has enabled me to seek forgiveness at the hands of the Lord Jesus, for 'who can forgive sins but God alone?' I have no need to go to any priest now."

Our prayer meetings at Hyde Park Hall are still largely attended. A week or so ago a husband and wife whom I had induced to attend, at the close of the meeting fell on their knees, when both gave thanks to God and confessed Christ together, and then rose and embraced each other. They are now desirous of joining our band of workers. Two little boys recently told how with the greatest difficulty they got into the theatre, only in time to hear the address—as children are not admitted alone—but they somehow avoided the steward, and were spoken to by a converted boy, who gave me their names so that I might write them. Their simple testimony was most encouraging. We desire to render thanks unto God. It is hoped to continue these services right through the winter. CHAS. COOK.

Mr. WILLIAM FORBES began his yearly visits to provincial cities by holding a tea meeting on Christmas Day at Sheffield, for the young women engaged in the local pantomimes. Mr. Forbes delivered an address, and Christmas cards were given to the guests.

The mission services at Horeb Baptist Church, Nantymoel, Glam., recently conducted by Rev. A. T. JONES, of Duckpool Road Church, Newport, Mon., will long be remembered. On the Sunday afternoon a good number of inquirers sought the way of life, and were followed at the evening meeting by more than a score of others. The pastor, Rev. T. D. Matthias, took part in the mission.

Despite snow and wind, the people came in good numbers to the mission conducted by Mr. CHARLES NOAKES, of the Evangelization Society, at the Wesleyan Church, Hayfield. The mission, which lasted for fifteen days, concluded on Sunday, December 23, when Mr. Noakes preached from Rev. xx. 11, 12. A deep impression was made and a number of young men and women entered the inquiry room. The results are very encouraging, and the converts are being gathered into classes.

C. R.

Mr. WILLIAM MCEWAN, having been led to dedicate his voice to the Lord's service, has been singing the Gospel in Belfast for the past six weeks in the missions held in Mountpottinger by Pastor George Harper (of Bellshill, Glasgow) and Mr. Hugh Morris (of Largs). Both the missioners highly valued Mr. McEwan's labours, which were used to impress the unconverted with a sense of spiritual need. In some instances his songs led souls to decision. Prior to his conversion Mr. McEwan was engaged in operatic singing in America. PASTOR BURT SHARP.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

MRS. BAEYERTZ.—Jan. 12-27, Baptist Chapel, Church Street, Edgware Road, W.

MR. CHAS. E. BARRACLOUGH.—Jan. 4-16, Leith.

MR. W. COLLARD.—Jan. 5-21, Berachah Mission Hall, Tunbridge Wells.

MR. SAMPSON COWLEY has a few dates vacant for evangelistic missions. Address, 10, Finchley Road, St. John's Wood, N.W.

MR. WILLIAM HILL.—January, Cowcaddens United Free Church, Glasgow.

MR. P. RUSSELL HURDITCH.—From Jan. 5, Special Mission at Aldersgate Street Y.M.C.A.; 19 and 26, Stratford Conference Hall.

REV. J. JAMESON.—Jan. 12-20, Martin Top, Gisburn.

MR. NEWTON JONES.—Till Jan. 7, Netherton; 11-21, Cricklewood.

MR. W. R. LANE.—Jan. 4-13, Llandrindod-Wells.

REV. JESSE MAYO.—Jan. 4-17, Skelmanworth, Yorks.

MR. GEO. W. NEATBY.—Jan. 8, Aukland Hall, Norwood.

GIPSY SMITH.—Jan. 4-13, York.

MR. J. SPRUNT.—Jan., Malden Hall, Kentish Town.

REV. F. C. SPURR.—Jan. 5-13, Todmorden.

MR. T. SWANSTON SMITH.—From Jan. 4, Winchester.

REV. J. TOLEFREE PARR.—Jan. 4-13, Neath.

MR. E. P. TELFORD.—New North Road Wesleyan Church, N., Jan. 5-16.

MR. J. H. THOMPSON.—Jan. 5-12, Seamen's Bethel, Old Gravel Lane, E.

MR. HENRY THORNE.—Jan. 8-16, Barnsley (Mapplewell).

REV. JOHN T. VINE has a few dates open. He may be addressed 3, Beaumont Road, Hornsey Rise, N.

WEAVER BROS.—Jan. 5-17, Shildon.

MR. J. WEEDON.—Till Jan. 9, Asham, Barrow-in-Furness; 11-22, Hindley.

Requests for Prayer.

For a mission to be held by Mr. Ralph Williams at Providence Chapel, Pirbright, January 5-12.

For the work and workers of the China Inland Mission, at Yun Nan-Fu, under the superintendency of Rev. John M'Carthy.

On behalf of an Evangelistic mission in connection with Blackadder U.F. Church, conducted by Mr. Andrew Stewart, to commence Sunday, January 5.

Praise.

For blessing received during the mission in the Aughton, Ormskirk, Baptist Church, conducted by Mr. Smart, of the Evangelization Society.

DONATIONS

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Scriptures for India—Emily, 2s. 6d.; M. and H., 2s. 6d.; Miss E.N., 2s.; J.H.S., 3s.; Mrs. R.O.M., 2s. 10d.; Beatrice R., £1; Mrs. S.A., 2s. 6d.; R.B., 5s.; T.P.S., 4s.; L.B., 1s.; M.A.C., 2s. 6d.; S.L.A.T., £1; B.S., 2s.; Thankoffering, Marianne A., 10s.; M. and B.W., 2s.; W.M., 1s.; Octa, 5s.; Bella, 1s.; B.H., 1s.; A Working Lad, 1s.; A.H.E., 10s.; F.A.V., 10s.; E.E.S., 10s.; M.A.C., 5s.; Sand Area S.S., 10s.; Teacher, 2s. 6d.; Mr. and Mrs. L., 1s.; C.A.P., 5s.; E.E.H., 1s.; L.F.C., 2s.; A.F.D., 5s.; P.W., 5s.; Maj.-Gen. C.J.G., 10s.; D.D.R., M.R., Six Children, 3s.; H.S., 10s.; Miss B., £5; A Widow, 5s.; C.K., 10s.; Bessie, £1; Miss E.B., 2s. 6d.; An Irish Working Man, 5s.; R.P.D. and O.D., 1s.; Brynn Baptist C.E., per Miss W., 10s.; H.G.H., 2s.; Mrs. H.G.H., 2s.; W.M.H., 1s.	16	18	10
Famine in India—M.B.M., 10s.; G.H., £1; H. and E., Malden, 10s.; J.R.K., £1; K.C., £1; J.M.S. and A.R.S., £8; X., £1 10s.; Gratus, 10s.; J.B.D., £2; F.W.F., £5; C. Box, £1; In dear memory of J.H., who died November 28, £10 10s. 6d.; E.B.C., 5s.; Friends, Bishopsworth, £1; W.C., 3s. 6d.; Y.E.S., Belfast, 1s. ...	34	0	0
Pandita Ramabai's Work—G.N., 1s.; L.P., £1; Mrs. S.A., 2s. 6d.; Deka, 10s.; E.M.E., £1; A Widow, 5s.; (*Famine Orphans*)—Of Thine Own, 10s....	3	8	6
Indian Famine (*Rev. D. Osborne*)—Mrs. S.A., 2s. 6d.; M.B.M., 5s.; French, 10s.; C.K., 10s.; Of Thine Own, 5s.	1	12	6
Indian Famine Orphans (*Mr. T. A. Bailey*)—C.K., 10s.; M.Y., N. Walsham, £4	4	10	0
Mrs Bruere's Work, Poona—P.N.Z.	3	0	0
Indian Famine Orphans, U.F. Church, Gujerat—A.L.	3	0	0
Indian Famine, Gujerat (*Rev. J. S. Stevenson*)—M.B.M., 5s.; French, 10s.	0	15	0
Mission to Lepers, India, &c.—E.P.B.	0	10	0
Moravian Missions—G.N., 2s.; E.W., 5s.; K.C., £1; C. Box, £1; Miss B., 10s.; H.B., £3; A.O.W., 10s. 6d.; (*Labrador*)—Of Thine Own, 5s.	6	12	6
McAll Mission, France—G.N., 1s.; G.W.H.N., £1	1	1	0
China Inland Mission—Mrs. S.A., 2s. 6d.; R.W., £1; Gratus, 10s.; C. Box, £1; A.D., £1; M.Y., £100; J.T.S., 5s.; G. B., Chester, £10	113	17	6
Mr. Moody's Bible Institute—P.N.Z....	5	0	0
Soldiers, S. Africa (*Mrs. Osborn Howe*)—F.C. ...	0	5	0
Tibetan Pioneer Mission (*Miss Taylor*)—C.F.T. ...	5	0	0
Miss White's Work (*Philippines*)—C. and H.W. ...	0	10	0
London Missionary Society—C. and H.W., 10s.; A Christmas Offering, 10s.; Gratus, 10s.; G.W.H.N., £1; A.Z.A., 5s.; Beta, £5; G.B., Chester, £10	17	15	0
Church Missionary Society—C. and H.W., 10s.; R.C.S., £1; A.M.W., 5s.; L.B., 2s. 6d.; G.B. Chester, £5	6	17	6
British and Foreign Bible Society—G.H., £1; P.H.G., £5; R.C.S., £1; Beta, £5; G.B., Chester, £10...	22	0	0
Dr. J. G. Paton's Mission, New Hebrides—J.R.K., £1; J.T.S., 5s.; Of Thine Own, 10s.	1	15	0
Pakhoi Leper Hospital—J.M.S. and A.R.S. ...	7	0	0
Mr. and Mrs. Innes Wright's Work, Nepaul—Misses J. and A.S., 10s.; L.W., 10s.	1	0	0
Colonial and Continental Church Society (*Matabele and Mashonas*)—Gratus	0	5	0
Baptist Missionary Society—Gratus, 10s.; (*Congo*)—G.W.H.N., £1...	1	10	0
Friends of Armenia—Deka, 10s.; H.B., £2	2	10	0
Paris City Mission—Pente, 5s.; M.Y., £20; Beta, £3	23	5	0
S. Africa General Mission—P.W.S.M., £1; T.P., 10s.; G.B., Chester, £10	11	10	0
Congo Balolo Mission—C. Box, £1; G.W.H.N., £1	2	0	0
Persecuted Stundists—W.J.S., 5s.; Beta, £3; (*Armenians and Stundists*)—Of Thine Own, 10s.	3	15	0
Anglo-Indian Evangelization Society—R.J.W. ...	0	5	0
Miss Coote's Schools, South Africa—Thanksgiving, per Rev. H.D.B., £1 10s.; (*Minnie*)—Mrs. S.H.M., £2; Miss B., 2s.; Miss B.G.W., 5s....	3	17	0
Church of England Zenana Missionary Society—C.S.P., £1; G.B., Chester, £10	11	0	0
Figueras Mission, Spain—H.B....	2	0	0
Work Among Priests in France—H.B.	0	10	0
Count Campello's Work, Italy—H.B....	1	0	0
S. American Missionary Society—G.W.H.N., £1; G.B., Chester, £10	11	0	0
Wesleyan Missionary Society (*New Guinea*)—G.W.H.N.	1	0	0
Sailors' Rest, Naples—G.W.H.N.	1	0	0
Sailors' Rest, Smyrna—G.W.H.N.	1	0	0
N. Africa Mission—C. Box, £1; G.W.H.N.. £1; Miss H., 10s.; (*Miss Smith*)—Rev. i. 4, 5, 6, £26; (*Rent*)—Rev. i. 4, 5, 6, £14; (*M. Rolland*)—Rev. i. 4, 5, 6, £10; (*Arab Girls' School, Tunis*)—Miss H., 5s.; (*Bible Depot, Tunis*)—Miss G., 5s. ...	53	0	0
Sailors' and Soldiers' Institute, Alexandria—Beta	2	0	0
Miss de Broen's Work, Paris—Beta	5	0	0
Central Africa Mission—Beta	3	0	0
Methodist Episcopal Mission, Rodambakam (*Native Evangelist*)—Of Thine Own...	0	10	0
Zam'esi Industrial Mission—Of Thine Own ..	0	5	0
Destitute Children's Dinner Society—E.G., £1; E.T., 5s.; G.N., 1s.; E.J., £1; M.B.M., 10s.; Lancaster, 2s. 6d.; C. and E.S.M., 10s.; J.M.S. and A.R.S., £5; Ignotus, 10s.; D.K., 2s. 6d.; M.F.S., 10s.; A.K.M., £1; E.P.B., 10s.; C.K., 10s.... ...	11	11	0
Ragged School Union—E.T., 5s.; G.N., 1s. 6d.; P.N.Z., £1; L.J.B., 5s.; S.L.A.T., £2; C. and E.S.M., £1; E.E.S., 10s.; R.C.S., £1; A Friend, £1; St. Clair, 5s.; H.B., 10s.; A.Z.A., 5s.; T.H.B., £1; (*Cripples' Christmas Dinners*)—Z.E.M., 10s.	9	11	6
George Yard Mission—E.T., 5s; G.N., 1s.; M.B.M., 10s.; M.A.H., £1; E.J.R., £2 10s.; J.B.D., 10s.; J.F.V., 5s.; R.E.B., 5s.; P.W.S.M., £1; A Friend, £1; C. Box, £1; W.J.S., 5s....	8	11	0
Flower Girls' Christian Mission—E.T., 5s.; E.J., £2; W. and M.C., 10s. 6d.; M.A.C., 2s. 6d.; Gratitude, 5s.; M.A.H., £1; Mrs. H.E.B., 2s. 6d.; Laura, Thankoffering, 10s.; E.P.B., 10s.; J.T.S., 5s.; Beta, £2; (*Christmas Dinners*)—C.C.S., £2; For Jesus' Sake, 2s. 6d.; F.F., 2s. 6d.	9	15	6
Gray's Yard Ragged School—Beta	3	0	0
R.N. Mission Deep Sea Fishermen—E.T., 5s.; G.N., 1s.; Unity St. S.S., St. Philips, Bristol, £1; M.B.M., 10s.; H.W., 2s. 6d.; C. and E.S.M., 10s.; Ignotus, £1; R.G., 5s.; F.W.F., 10s.; R.C.S., £1; C. Box, £1; H.B., £1; G.W.H.N., £1; E.P.B., £1; J.T.S., 5s.; Of Thine Own, 5s.; T.H.B., £1	10	13	6
St. Giles' Christian Mission—E.T., 5s.; G.N., 1s. 6d.; F.F., 5s.; E.W., 5s.; F.A.L., Scarborough, 2s. 6d.; F.A., St. Q., £2 10s.; P.N.Z., £3; W. and M.C., 10s. 6d.; L.J.B., 5s.; C.S., 2s. 6d.; M.B.M., 10s.; G.M.F., 10s.; E.C., 3s.; M.A.C., 5s.; Gratitude 5s.; M.C.H., 10s.; E.A.L., 10s.; H. and E., Malden, 10s; J.R.K., £1; M.A.H., £1; C. and E.S.M., 10s.; E.M.H., 5s.; E.M.G., 2s. 6d.; Ignotus, £2; E.J.R., £2 10s; L., £5; H.P.O., 5s.; A.D., 7s.; E.E.S., 10s.; R.C.S., £1; H.F., 10s.; A.M.W., 5s.; Peace and Goodwill, 5s.; T.P., 10s.; A Friend, £1; C. Box, £1; W.J.S., 5s.; Z.X., £1; Miss B., 10s.; R.J., 2s. 6d.; E.P.B., £1; J.T.S., 5s.; T.H.B., £1; (*Christmas Dinners*)—T.P.S., 6s.; S.H., 10s.; E.F.P., 5s.; M.F.S., 10s.; H.H.G., 2s.; A.K.M., £1; (*Prison*)—L.P., £1; (*Poor*)—C.C.S., £2; (*Mr. Wheatley, Personal*)—P.M., £4	42	5	0
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Late Mrs. Smyly's Homes—G.N., 1s.; (*Bird's Nest*)—C. and E.S.M., 10s.; Of Thine Own, 5s. ...	0	16	0
Railway Mission—C.T.H.C.	2	0	0
Friendless and Fallen—E.J., £3; A.S.F., Freely Give, 2s. 6d.; F.F., 5s.; Gratitude, 5s.; S.L.A.T., £2; J.R.K., £1; M.A.H., £1; C. and E.S.M., 10s.; Ignotus, 10s.; J.F., Kilburn, 5s.; A.K.M., £1; R.J., 2s. 6d.; E.P.B., 10s.; J.T.H.McE., 10s.; (*All Night Rescue Work*)—C. and H.W., 10s....	11	10	0
Dr. Barnardo's Homes—He Gave, £1; A.S.F., Freely Give, 2s. 6d.; F.F., 5s.; L.P., £1; F.A.L., Scarboro', 2s. 6d.; Mrs. S.A., 2s. 6d.; P.N.Z., £4; T.P.S., 5s.; M.B.M., 10s.; 500, 2s. 6d; Gratitude, 10s.; R.W., 10s.; S.L.A.T., £2; Balance, 4d.; A.L., H.E.L., and A.L., 7s.; W.M., 4s.; C. and E.S.M., 10s.; Octa, 5s.; A.L., £3; R.S.K., 2s. 6d.; P.H.G., £5; H.A.S., 10s.; J.B.D., £1; H.P.O., 10s.; R.M.F., 5s. 6d.; Peace and Goodwill, 10s.; T.P., £1; W.J.S., 10s.; Z.X., £1; T.M., £2; C.S.P., £1; C.B., 5s.; Southport, 2s.; C.K., £1; R.N., Edmonton, 5s.; X., £1; J.T.S., 5s.; Y.E.S., Belfast, 2s.; Of Thine Own, 5s.; T.H.B., £5	36	8	4
Bridge of Hope (*Miss Steer*)—E.J., £2; C.F.T., £1; S.L.A.T., £2; A Friend, £1	6	0	0
Mrs. Meredith's Institutions—E.J., £1; R.C.S., £1; C. Box, £1; Beta, £2; (*Palestine*)—G.W.H.N., £1; (*Prison*)—T.H.B., £1	7	0	0
Lord's Day Observance Society—A.L.H.G., £1; H.B., £2	3	0	0
Marie Hilton Creche—P.N.Z., £1; C. and H.W., 10s....	1	10	0
Mr. Fegan's Homes—A.S.F., Freely Give, 2s. 6d.; J.F., 1s. 6d.; L.P., £1; Mrs. S.A., 2s. 6d.; Mary, 5s.; L.J.B., 5s.; T.P.S., 5s.; M.A.C., 2s. 6d.; Gratitude, 5s.; S.L.A.T., £2; C. and E.S.M., 10s.; Gratus, 5s.; E.J.R., £2 10s.; J.B.D., 10s.; P.W.S.M., £1; Peace and Goodwill, 10s.; T.P., £1; Laura, Thankoffering, 10s.; W.J.S., 5s.; A Widow, 5s.; E.P.B., £1; M.Y., N. Walsham, £2 10s.; J.T.S., 5s.; Y.E.S., Belfast, 2s.; Of Thine Own, 5s.; T.H.B., £1; (*Sick and Poor*)—M.B.M., 10s.; R.E.B., 5s.; (*Medical Mission*)—Bella, 5s.; R.J., 2s. 6d.	17	18	6
Aged Pilgrims' Friend Society—F.A.St.Q., £2 10s.; M.B.M., 10s.; Lancaster, 2s. 6d.; Gratitude, 5s.; S.L.A.T., £1; D.M., 10s.; Gratus, 5s.; L., £5; C.C.S., £1; R.C.S., £1; R.J.W., 5s.; A.K.M., £1	13	7	6
Christmas and New Year Help to Poor—Ignotus, 5s.; J.B.D., £1; J.H.B., £2; M.F.S., 10s.; A.K.M., £1; C.S.P., 10s.; (*Christmas and Children's Dinners*)—500, 2s. 6d.; E. J. R., £2 10s.; R.C.S., £5; Mrs. S.A., 5s.; Peace and Goodwill, 5s.; A.G.T., 11s.; (*Coals and Food*)—Camajore, £5	18	18	6
Rev. Peter Thompson's East London Mission—P.N.Z.	2	0	0
Rescue Society—P.N.Z., £2; C. and H.W., 10s.; J.M.S. and A.R.S., £7; J.T.H. McE., 10s. ...	10	0	0
London City Mission—P.N.Z., £2; M.B.M., 10s.; C. and H.W., 10s.; M.A.H., £1; C. and E.S.M., £1; R.C.S., £1; Z.X., £1; J.T.S., 5s.	7	5	0
Miss Weston's Work, R.N.—P.N.Z.	2	0	0
London Wesleyan Mission—P.N.Z.	1	0	0
London Samaritan Society—P.N.Z., £1; Beta, £2	3	0	0
National Vigilance Association—P.N.Z., £3; Gratus, 5s.; Beta, £3	6	5	0
Halfpenny Dinners—P.N.Z.	1	0	0
Field Lane Institutions—P.N.Z., £1; C.F.T., £1; M.B.M., 10s.; D.M., 10s.; E.J.R., £2 10s.; C.S.P., 10s.; G.W.H.N. £1	7	0	0
Miss Macpherson's Home of Industry—P.N.Z., £2; M.J., 5s.; M.Y., N. Walsham, £4	6	5	0

(Continued on Page 26.)

Irish Notes.

At length several of the Roman Catholic bishops and priests are opening their eyes to the sad havoc wrought by drink, and are beginning to denounce the public-house system. For instance, the Roman Catholic Bishop of Galway has been speaking very strongly against the action of magistrates in granting new licences in his diocese, and has been saying that in Galway they have 138 licensed houses, or one for every 100 of the population, counting even women and children.

On returning from his Sunday evening service lately, Rev. J. Dryden Smylie, rector of St. Luke's, Dublin, was assailed by a shower of stones and other missiles, one of these striking him in the face. The police arrested some of the offenders, who were punished for the assault. It is very unusual for ministers of any denomination to be annoyed in Ireland, but for some time in Dublin girls and boys have been accustomed to mock ministers and call them names as they pass along the streets. This, however, is one of the first occasions in which a minister has been actually molested.

Welsh Notes.

THE Free Church Federation movement is making good progress in the Principality. As evidence of this it may be stated that the formation of no less than five new councils was reported in one week.

It is to be hoped that the movement will bring into closer sympathy the various bodies of Free Churchmen in Wales, and that, instead of warring with one another they will unite their forces against the common foe.

The late Rev. T. Jerman Jones was one of the greatest missionaries of the Welsh Calvinistic Methodist Church. The sphere of his labours was the Khassia Hills, Assam. Latest advices from India show that it is the intention of some of the native churches to commemorate his life and labours by the erection of a monument.

The Year-Book of the Welsh Calvinistic Methodists shows that in the United States the connexion possesses 178 churches, with a membership of 19,593. The number of Sunday-school scholars is 12,258. Several of the churches must be without pastoral oversight, as there are only eighty-nine ministers and eleven preachers to minister to them.

A proposal is on foot to erect a memorial chapel at Mydrym, Carmarthenshire, to Rev. Stephen Hughes. This distinguished reformer lived over 200 years ago, and was for years a clergyman. On account of his principles he was expelled, and became the founder of Welsh Nonconformity in the counties of Carmarthen, Pembroke, and Cardigan.

The allocation of the Twentieth Century Fund of the Welsh Baptists has already been decided upon. Of the £50,000 which they hope to raise £12,000 will be devoted to furthering ministerial education; £11,000 is to be set apart for home mission purposes, and £6,000 towards the ministry of the weaker churches. The sum of £7,000 is to be devoted to the building fund of the denomination. Other smaller sums will be set apart for various purposes.

Some idea of the work done by the Welsh Forward Movement may be gathered from the fact that it has provided in Cardiff alone, during the past ten years, no less than 8,000 sittings. In Newport the number of sittings provided amounts to 4,000. There is urgent need for further extension, especially in the latter town. It is stated on good authority that there are at least two districts in Newport without any religious provision, except such as is made by ritualistic churches.

The question of the efficiency of the Sunday-school is the subject of considerable discussion at present in Wales. In order to obtain information on this point, the North Wales Free Church Federation has just sent out a circular letter in which the following questions are asked: (1) What are your grounds for feeling that good work is being done by your school? (2) What are your chief difficulties and discouragements - as to teachers, scholars, accommodation, and the lessons chosen, &c.? (3) What can you suggest for the improvement of our Sunday-school work?

Major Howard, ex-governor of the Cardiff Gaol, speaking at a Temperance meeting in Cardiff, made several practical suggestions in the direction of temperance reform. Amongst these were the reduction of licences, the improvement of temperance hotels, harder and longer sentences (both for drunken criminal acts and for simple drunkenness), the practice by judges of their frequent declaration that drink is no palliation of a crime, police supervision of clubs, provision of more inebriates' homes, with more rigid discipline therein, and the deportment of habitual drunkards right away from old influences, if possible, out of the country.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm. Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

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SPECIAL ANNOUNCEMENT.

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Notes & Comments

The Church and the Children. In view of the approaching Mission to Young People, we propose to begin in our next issue a series of articles on "The Church and the Children." Several well-known writers will contribute their views on Class, Individual and Mission Effort among the Young.

The New Session of Parliament. Next week Parliament reassembles after its long vacation, and it is likely that its deliberations will be more decisive for the immediate future of the nation than any session held for a very long time. There is a general feeling that the critical moment has arrived. It is quite clear that there is a growing disposition on the part of the great majority of the Opposition to sink all party differences, and to unite with the Government in seeking a speedy termination of the present war. This is certainly the first question to be settled, for while the continuance of the terrible struggle drains us, great and pressing home reforms are impossible. In the present crisis there is the deepest need for the prayer appointed in the Prayer Book, "That thou wouldst be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church . . . that peace and happiness, truth and justice, religion and piety may be established among us."

England's Place in the World. It is not conceit that causes the best of Englishmen to regard the Anglo-Saxon race as specially blessed and fitted of God to lead the nations of the world in all that pertains to righteousness and true religion. The hard facts of history warrant the assumption. But it *is* conceit, and worse, that leads a people to believe that they can trifle with their privileges, and yet be entitled to lead others. The spirit of the average man in the street is not, unfortunately, a modest one. He has caught too well the jingo tone of the music-halls; and the offensive "let 'em all come"—heard everywhere—represents a bragging mind which is often blind to national perils. Many ominous notes have lately been sounded concerning the instability of our commerce and the new conditions of foreign competition. The report of the U.S. Consul at Liverpool to his Government concerning our trade is worthy of serious study. When we fully discount all the extravagances of pessimists, there is still very much left that should make every patriot consider most gravely the immediate prospects of our country. We cannot hold our own—to say nothing of leading others—by shouting.

Moral Perils of Our Land. Many persons are guilty of conduct most callous, with regard to the moral perils which assail our land! The cry of Cain is still immensely popular: "Am I my brother's keeper?" If the need of solicitous responsibility for our brother's weal could only seize the hearts and consciences of all who profess to have had a vision of a higher life, many personal indulgences which are now permitted would be renounced, and the selfishness which is such a hindrance to aggressive service would be replaced by self-denial for Christ's sake. The Scripture has much to say concerning love to man as a test of the reality of our love to God. And love always seeks the weal of its object.

Defending our Soldiers. The veteran friend of the soldier, Mrs. Josephine Butler, has written to us on a subject which is pressing itself urgently on the attention of thoughtful people, namely, the growing animosity to Britain on the Continent, largely arising from the broadcast circulation of calumnies regarding the conduct of the troops in South Africa. The testimony on behalf of the British forces which we published a few weeks ago from Mr. and Mrs. Osborn Howe is confirmed from many quarters. Official denial to the charges has been given by Lord Roberts and other officers. A deep wrong is being done to the men in the field, and mourners at home have had a great bitterness added to their sorrow. For their sakes, and for the sake of the peace of Europe, which is becoming seriously imperilled, the matter should be ventilated in the Press, and in private individual conversation.

Our Duty to Africa. The British Government has actively encouraged the education and religion of Mohammedans in the Soudan; and, under its auspices, a very large sum of money was raised for this purpose through the efforts of Lord Kitchener when he was the Sirdar. But meanwhile, Great Britain has effectively discouraged, if not positively forbidden, Christian missions in the Soudan. In a letter in *The Times*, Mr. William Tallack has made a respectful protest against the course adopted. We understand that two of the great missionary Societies of the Anglican Church have already approached the Government on the subject. And it is very desirable that other missionary bodies and churches should exert their influence decidedly, in a similar direction.

Labour unto the Locust. It is gratifying to find the administration, which, unhappily, has appeared to be somewhat apathetic in regard to matters deeply affecting the welfare of our home population, at length doing something in regard to the evils of the sweating system. Even although the Home Office action may have been caused by the prevailing epidemic, the result of adding tailoring and fur-picking, and some other occupations to those in which it is compulsory upon factory owners and employers to keep for inspection a list of outworkers, must have a beneficial effect. It will, of course, enable the Inspectors to visit these people at their "homes," and to call attention not only to the wretchedly insanitary conditions in which most of them work, but also to the miserly remuneration which underlies the "cruel cheapness," which is characteristic of so much modern trade.

The Benefit of Ambiguity. Owing to ambiguity of terms in the "Children's Bill," and the difficulty of defining a "sealed vessel," many publicans' associations are recommending their members to refuse altogether to serve children under fourteen over the counter. This constitutes a greater protection to the little ones than the more stringent regulations advocated by the temperance party in Parliament. We may be sure this is not due to philanthropy on the part of the publican, nor to his desire for temperance reform. But whether he hopes thus to rouse the indignation of the working-classes against the Bill, or anticipates the pleasure of personal visits from the parents with increased expenditure on their part as the result—we may at any rate rejoice that so many children will escape the moral pollutions of public-house talk and surroundings.

Women and Alcoholism. The *Temperance Record* contains a New Year's Message from a prominent worker to the temperance and social workers of the United Kingdom—a message which we should like to know had been perused by every woman and girl in the land, since it touches the very heart of the temperance question. The writer's passionate plea is for total abstinence mothers:

> Let this be your prayer when you realize the countless numbers, the thousands of helpless little children who come into this world with the deadly alcoholic poison and craving in their blood: the seeds of a drunken manhood in the very fibres of their being. . . . Let the mother's hand stay the glass at the social party and the banqueting table. Let her refuse her society to such places as dishonour women by the presence of intoxicating drink. *Aye! and is it not within her power to refuse to link her life with the man who loves immorality and drinking better than virtue and honour?* She can be a saviour to the man nearest and dearest to her by opening the eyes of his better self to the beauty of virtue and the malignity of vice.

The words we have italicized contain the gist of the matter. We should soon see a change if girls would only be firm in their refusal to marry drinking men. But before this can be, girls need both instruction and conversion. Vast numbers of girls rush into misery with both eyes widely open—only they are foolish enough to think that it is bliss.

Towards Real Reunion. The current *Contemporary Review* contains a kind of symposium, contributed to by leading dignitaries of the Church of England, upon the propositions of Canon Hensley Henson in the remarkable series of sermons just concluded at Westminster Abbey. One writer points out as a singular fact, that a decade ago, when the Bishop of Worcester took part in a Reunion Communion at Grindelwald, Canon Henson was the Bishop's bitterest critic. It is a remarkable sign of the times that the former critic should have become the leading advocate of a practical movement towards real reunion. Of all the comments in the symposium, that of the Bishop of Durham seems to us to touch most nearly the heart of the question. Dr. Moule's attitude towards his Nonconformist brethren is, it goes without saying, generous; but he gives a sound reason for regarding such generosity as simple Christian justice. We hope the Bishop's words will be well pondered in which he says:—

> The rule of the Rubric is a domestic rule of the Church of England, and a very wholesome one, but both Anglican history and the equity of the case are far more conclusive, that it is not a rule to be pressed against Christian guests from other communions at what is, after all, not our table but the Lord's.

The Historic Bar to Inter-Communion. *The Liberator*, while commending the catholicity of spirit manifested by Canon Henson, points out that the Tractarian doctrine of Apostolic Succession is not the only difficulty in the way. He apparently forgets that, apart from the rubric, the canons of 1602 are still binding on the clergy.

He cannot invite Dr. Parker to preside in his pulpit without violating Canon 50. He cannot knowingly administer the Communion to any Westminster Free Churchman without violating Canon 27, which declares that "Schismatics shall not be admitted to the Communion." He cannot fraternise with Nonconformists without violating in spirit, if not in letter, Canons 2, 4, 5, 6, 7, 8, 9.

So long as the laws of the Church of England are thus dependent on the results of past differences, it will always be possible for a reactionary party like the Tractarians to block any real movement towards reunion. Not till these relics of dead controversies are swept from the constitution of the Anglican Church, and it is freed from the incubus of the past, will such reforms as Canon Henson suggests be possible.

Union is Strength. A writer in a daily contemporary has remarked that in Australia "the spirit of unity is in the air," and it is pleasing to find in confirmation of this view, that not only have the various Presbyterian bodies formed themselves into the Presbyterian Church of Australia, and the Wesleyans and their sister bodies have joined forces as the "United Methodist Church," but that committees have been elected to discuss the preliminaries to union between the Congregationalists and the Presbyterians, under the designation of "The United Free Church of Australia." The gain from all this concentration must be immense, and it is to be hoped that the noble example may be followed in Great Britain, where at present much of our strength is frittered away through a want of unity in effort.

Laxity v. Austerity. In a sermon on his eightieth birthday, Dr. Guinness Rogers pointed out that there is an evil tendency abroad, very seductive to ministers, to show a lofty superiority to the prejudices of their childhood and youth. The old severity which needlessly darkened the religious life, is discounted to an extent which opens the door to a laxity still more dangerous. The barriers of the "garden walled around" have been thrown down, till there is not even a solitary defence against the incursions of the beasts of the field. The changed character of Sunday is a proof that unrestrained and unguided liberty has followed on the most severe and jealous restrictions. This note of warning from a keen observer of the tendencies of the times is worthy of the serious attention of all who have any hand in guiding the religious opinion of the rising generation, Laxity of attitude in the teachers cannot but lead to an acceleration of the loose tendencies that are so painfully prevalent nowadays.

The Preaching of Retribution. A contemporary, in discussing the effect of modern ideas upon the preaching of our times, remarks upon the fact that the doctrine of retribution has been practically banished from much religious teaching, and then proceeds to ask whether the suppression, or the diminution, of this truth, has not had much to do with the prevailing religious indifference. It is a grave question, and deserves solemn consideration. There can be no doubt that the religious novel—which, for many, replaces the Bible—has frequently caricatured the truth about future retribution, and has lent itself to the fallacy that somehow all will come right in the end. Many pulpits, also, have so presented the Fatherhood of God as to obscure Divine justice. If love is so preached as to hide the truth of retribution, harm must result therefrom. The same Saviour who came to reveal the love of God to us, Himself uttered the most solemn words concerning the consequences of sin. To suppress the latter is to fail grievously in fulfilling the office of a preacher of righteousness. Our age, in particular, needs to be told the consequences of outraging the justice of eternal love.

Ultimate Results. The difference between a charlatan and a true physician is that the one aims only at a result which will bring immediate applause to him (if ultimate reprobation), whilst the other aims at an enduring and a final effect. The method of the latter may, of necessity, be slow, but it is meant to be sure. Slow and toilsome work, however, is often very fatiguing to the spirit, and many workers are tempted to adopt the more showy and swifter methods. This is a temptation which must be steadfastly resisted; to yield to it is fatal. A jerry-builder may seem to shame a conscientious workman by his more rapid work, but the verdict of time will always be on the side of the man who builds enduring structures. A servant of God has before him an *ultimate* result—that of eternally enduring work. Nothing must be allowed to turn him from this end.

Scientific Guesses at God. We are frequently struck with the fact of the semi-religious notions which haunt the writings of modern materialistic scientists. It seems as if, despite their preaching of materialism, they cannot get rid of the idea of the Personal Presence behind all phenomena. They label this Presence variously, but, one and all, they seem compelled to try and deal with it in some way or other. A writer, in his latest work, which is commanding much attention in the world, after preaching materialism pure and simple, is bound to admit that, after all, men have a "moral responsibility" to "the purpose in the totality of things;" and then he goes on to say, "Beyond this purpose *we can know nothing of a definite revelation of God.*" It is a curious and sad contradiction to admit the "purpose," whilst professing final ignorance of Him who purposes. How can one be known without the other? It is still evidently true that "the world by its wisdom knows not God." And this "wisdom" is sadly illogical.

"The Day of the Dead." There is something unspeakably sad and pathetic in the tone of the addresses which year by year, on the last day of December, come from "The Church of Humanity." The chief festival which this "Church" observes is the "day of all the dead," in which a dead humanity is remembered. This "festival" is practically a funeral service in which there is not one solitary word of hope or of comfort. God and Immortality having been abandoned and humanity alone enthroned, it is wonderfully significant that all "Positivism" sees in the majority of men is—

For one flower, one seed, one genius, one life that comes to maturity there are two—aye, a hundred—that perish before their time in the immeasurable gulfs of waste, failure, or death. . . . Our life is a vast strata of "what might have been. We look back upon it with sadness."

And this unrelieved gloom and despair are seriously offered to men as better than the Gospel of our Lord and Saviour! Were it not for a few *litterateurs* who head this movement, and whose words are reported in the journals, "humanity" would surely never even listen for a moment to this betrayal of its dearest hopes.

Perverters of Youth. We are thankful to see that some energetic steps are being taken to prevent professional gamesters from gaining access to the boys of our public schools by means of seductive betting circulars. It has come to a pretty pass when lads are diverted from their education by alluring circulars which promise them "immense riches" without the necessity of working. Can anything be more damaging to a youth's career than the painting of this fool's paradise, and can any punishment be too severe for the villains who lay themselves out to ensnare innocent lads in this fashion? So utterly unscrupulous have gamesters become that it is very clear Parliament will soon be called upon to take measures to destroy the suckers of our national octopus, or our national life will be most seriously menaced.

Inherited Religion. One of the standing griefs of life is the fact that so many children, born of Christian parents, walk contrary to their parents' God. Some of the most devout men have begotten children whose irreligion has been a prolonged agony to their parents. It is a laudable thing, surely, to try and discover the reason for this contradiction. A celebrated teacher writes in a contemporary:—

You had better be without the incalculably precious gift of children unless you can have faith and can convey that faith to those who are your own flesh and blood. We need to learn the art of entailing our religion upon posterity, or, in other words, we need to learn anew the secret of that honest hearty faith which proves that the promise is both to us and our children.

There may be ambiguity in the writer's mode of expression; on the other hand, we cordially agree with his searching word in urging Christian parents to ask themselves "how far the principles of faith rule you in your converse with your children." A lax Eli will not be likely to train up devout sons. After all, it is what we are, rather than what we say, that most influences our children.

Idleness and Polygamy. Rev. J. T. Darragh, of Johannesburg, discussing in *The Contemporary* the "Native Problem in South Africa," urges that the hope of the native is to induce him to work instead of living lazily while his wives do all the hard labour. The essential principle of native barbarism, "men are warriors, and women must work for them," still remains operant among them, and now that the old order of internecine warfare is a thing of the past, this must be cleared away ere the aboriginal races can progress. How to stimulate industry, and how to abolish polygamy, are thus the two social problems to be settled. Forced labour is a remedy which is freely advocated by the "advanced" party in South Africa, though Mr. Darragh ridicules the idea that it is being practically established. He advocates a judicious taxing of the population such as would make a certain amount of labour compulsory; and thinks that polygamy and its correlative, the sale and purchase of women, can be gradually abolished by imposing a cumulative tax on every wife after the first. But we have more confidence in the Gospel than in the law.

Practical Papers.

On "RECREATION."

THIS is a subject of more or less anxiety to the young Christian at all times, but never more so than at this season, when attractions and allurements of many kinds especially abound.

The remarks which follow are not addressed to long-established believers who experimentally decided the question of Recreation for themselves long ago, or who are past inclination for it now; but to those robust, ardent spirits to whom the instinct for amusement makes a strong appeal; and who, sincerely anxious not to dishonour their Lord, are at times in doubt as to what forms are permissible to the true follower of Jesus.

Let us admit, at the outset, that wholesome Recreation is not only legitimate, but is a necessity for "a healthy mind in a healthy body"; to clear away "the cobwebs of the brain," and to refresh the mental and physical powers. Literature for the mind, music for the ear, muscular development for the body, may each be made a means of grace, or an enticing evil; a glad angel to brighten the path of life, or a wicked sprite to allure us, like a will-o'-the-wisp, into bogs of sin or marshes of dark despair. How shall we direct our steps aright—how avoid the tempter's snare? Wherewithal shall we cleanse our way?

"*By taking heed thereto.*" How often is lacking this spirit of caution! Young people who would not cross a crowded street without a score of glances to either side, rush heedlessly into circumstances beset with moral dangers. How shall we take heed? "*According to thy Word.*" Here is the infallible guide to lead our feet into the way of peace. Herein are found principles by which to rule our life, whether as to Recreation, intellectual or musical pursuits, commercial or professional ambitions, and a hundred things beside.

When God fed his people in the wilderness with manna, they murmured saying, "Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely; the cucumbers, the melons, the leeks, the onions, and the garlic" (Num. xi. 5). Now, the melon is admittedly a luscious, a useful, and certainly a harmless fruit. Many a time has it served well to cool the fevered tongue and refresh the thirsty palate. In partaking of it we receive no harm, but may derive positive good. But in the mind of the Israelites this beneficent fruit—clean, pure, and sweet in itself—was inseparable from strong-flavoured association with the leek, the onion, and the garlic, which impregnated it with their own rank, high-tasted characteristics. Here is

A PRINCIPLE IN A PICTURE.

Recreation in itself is wholesome, pure, and good; it is not only harmless, but actually beneficial to body and mind; and, so long as it can be *kept clean*, may be used with thanksgiving to the glory of God. But if, at any point, this good and useful thing becomes impregnated with the harmful influences of evil or worldly associations which "war against the soul," then, for the soul's sake, that particular form of it is better left alone. The purest and sweetest of melons will be ruined by proximity to the leek, the onion, and the garlic. Apply this principle to whatever form of Recreation you most delight to indulge in.

Read on, and we come to a second principle:—"There is nothing at all beside this manna before our eyes" (xi. 6), "and our soul loatheth this light bread" (xxi. 5). Here we find that the desire for even the harmless and useful melon (*plus* the leek, the onion, and the garlic) becomes so absorbing as to create distaste for the higher provision that God had made. "Nothing but this manna!" "Our soul loatheth this light bread!" So perniciously does the onion-flavour pollute and vitiate the taste.

Has your Recreation ever brought you to this? Has it spoiled your appreciation of that which is good, or caused you to speak thus disparagingly of the things of God? Has it robbed you of your delight in the worship of his house, or the study of his Word? Is there a competition between the melon and the manna, your bicycle and your Bible, your ping-pong and the prayer-meeting, your Recreation and the "Morning Watch"? If so, it is time to call a halt, or your spiritual taste will degenerate more and more until, like a sick or fevered man, you will lose your sense of taste, and crave only for what is unwholesome and injurious. Thus Christ had to rebuke Peter one day with the words, "Thou *savourest not* the things that be of God, but the things that be of men," and when you come to that, be sure that Satan is not far away.

In a word, therefore, Recreation is good, provided that it does not lead *into* doubtful associations, nor *out of* those that are holy. So long as that which is good can be kept pure and sweet, and does not turn away true desire from that which is hallowed and true, nor give rise to disinclination for spiritual exercises which are more vital than all else to the well-being of the soul—then use it, not abusing it, heartily as unto the Lord.

These two tests are simple, and easily applied, but they are comprehensive and effective. By them every form of Recreation may be gauged. See to it that they are honestly and fearlessly applied.

Whatever will make you healthier in spirit and stronger in the Lord may be thankfully enjoyed; and if, perchance, you give up anything for his sake, it is but a reasonable service to Him who died, that we who live should not henceforth live unto ourselves, but unto Him who died for us and rose again.

G.

Mr. Sankey and his Singers.

FOR some time I have been wishing to write you a few lines in relation to the progress made in the matter of the Training School for Gospel Singers. As was predicted by some of my friends in England last winter, I have found it hard to secure the right kind of persons to train for the special work in which I have been engaged for so many years. When the subject of starting a training school was mentioned by the public press on my return home from your country, I received a large number of letters from persons making application for admission to the classes, whom it was quite evident were not the kind of persons we had in view for this line of work; and that a school of this kind, if opened, would soon be filled with those who did not have the necessary qualifications for the work in hand.

It, therefore, became evident that such persons as would be likely to succeed, must be selected one by one from those who had good voices, and who had already had some experience in Christian work, and who could be recommended by their ministers or pastors. Such selections I have been making for some time as I have gone about the country, and have met with considerable success. Already I have received encouraging reports from some fine young men to whom I have given such help and instruction as I was able to impart. I hope by-and-by to bring all these singers together, in different sections of our country, for conference, consultation, and prayer, and in this way secure a body of consecrated singers who will be increasingly useful in the great mission of Sacred Song.

IRA D. SANKEY.

God's Whispered Secrets.

BY REV. G. B. F. HALLOCK, D.D.

THERE is a beautiful figure of speech in Psa. xxv.: "The secret of the Lord is with them that fear Him." The term rendered "secret" is in the original Hebrew tongue "a whisper." When a humble and teachable soul is near to God, He often tells it a secret. He whispers in the Christian's ear some sweet word of promise or love which no one else can hear, perhaps which no one else could understand.

Walking with God is the best way to know the mind of God; friends who walk together impart their secrets to each other. Noah walked with God, and God revealed a secret to him about his intended destroying of the old world and saving him in the ark. Abraham walked with God, and God took him into the most intimate relation, saying, "Shall I hide from Abraham the thing which I do?"

There are Christians to-day who walk with God, and how often He unbosoms Himself to them, at the time of prayer, in the quiet hour of spiritual meditation and communion, while pondering his Word, or in his Holy Supper, as when Christ made Himself known to his disciples in the breaking of bread. What are some of the secrets God imparts to those who fear Him?

(1) One of them is expressed in the closing clause of the verse we have quoted: "*He will show them his covenant.*" As Spurgeon says, "Its antiquity, security, righteousness, fulness, graciousness, and excellence shall be revealed to their hearts and understandings; and, above all, their own part in it shall be sealed to their hearts by the witness of the Holy Spirit."

There is a vital sense in which "the natural man discerneth not the things of the Spirit of God," and in which all the realities of Christian experience are utterly hid from his perceptions. To speak to some men about communion with God, or the sense of pardon, or the lively expectation of heaven, or the witness of the Holy Ghost, or the struggles of the spiritual life, would be like reasoning with a blind man about colours or with one deaf about musical harmony. But God does reveal these things, what they are, what they mean, and makes real the blessed experiences of them to those who are willing to walk with Him. In other words, salvation itself is one of the secrets God imparts to those who are willing to become his friends.

(2) Another secret God imparts is *the meaning of his Word.* To many the Bible is a book of enigmas, a volume of "dark sayings" they cannot understand. But just as a lover can "read between the lines" in the letter he receives, so, through the gift of the Holy Ghost, even "the deep things of God" become plain and full of helpfulness and comforting assurance to the soul that is in touch with God.

(3) *Guidance.* "Thine ears shall hear a word behind thee saying, This is the way, walk in it, when ye turn to the right hand and when ye turn to the left." "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye." "In all thy ways acknowledge Him, and He shall direct thy paths." These, and such as these, are the promises God fulfils to those who listen for his voice, who are alert to understand his providences, and are ready to follow his leadings. We know how Joshua, in entering the Land of Promise, was able to cope with the difficulties of an unknown region, and to overcome great and warlike nations, because he constantly looked to the Lord of Hosts, who ever leads to victory. We know how in the early Church the Apostles were enabled to thread their way through the most difficult questions and to solve the most perplexing problems, laying down principles that will guide the Church to the end of time, all because it was revealed to them by the Holy Ghost what they should do and say. God is no less the guardian and pilot of his people now, and his secret of guidance is, as of old, "with them that fear Him."

(4) *The meaning and the blessedness of heaven.* The reason God is able to reveal this secret to those who live in close fellowship with

Him is because heaven is something that begins to them here. "Lay hold on eternal life." It is something for us to get hold of here and now. It is a thing of the future; but it is a thing of the present, too, and even the part of it which is future can be so realized and grasped by faith as to be partially enjoyed while we are in the flesh. It was said of an old Puritan, "Heaven was in him before he was in heaven." A devout Scotchman, being asked if he ever expected to go to heaven, gave the quaint reply, "Why, mon, I live there!" All the way to heaven is heaven begun to the Christian who walks near enough to God to hear the secrets He has to impart.

It is worth our while to cultivate this grace of intercourse with God. The effect is as when one looks at the sun. You gaze a little time at the sun, then look back again about you on the earth, and everywhere you will see the sun. Up the street, in yonder doorway, among the hurrying people, you seem to have brought the sun down by your look, and now you see it all about you.

The same thing happens to you, child of God, when you recognize the value of communion with Him and give yourself pause in the hurry of life long enough to look into his face. By so doing you bring Him down into your immediate surroundings, not to dazzle, but to cheer, guide, and bless you. In the midst of the thronging people who press upon your daily life—when you enter into the doorway of your office, store or shop, or among those in your own home—everywhere you see God: you are conscious of his presence, and walk with his light irradiating the whole horizon of your activities. In fact, you have entered into his secret because you are one of those who fear Him. Verily, blessed are all they who will come into such an experience.

The Day of Days.

Awake! the Day of days is here,
The morn of sweetest song,
For which the suffering ages cried,
"How long, O Lord, how long!"*
Now, O ye children of the light,
With happy voices sing on
Until the 'Christ's' arise and shout,
For ever "it is done."†

To-day your joy's exceeding full,
And yet shall have increase,
Progressive through Eternity,
Impossible to cease:
Immortal expectation's yours,
To know, and still to know
Him who bore every sin away,
And with them all your woe.

Your fruits of faith, "of freewill," brought,**
Can never be refused
Proceeding from *his* gifts of grace
Abounding; to be used
For *his* supreme approval, hence
His glory to display
And upward, through space, infinite,
Of *his* unsullied sway.

O "Temple of the Lord," complete,
Of precious stones, all pure
Of varied beauty, sort, and hue,
For ever to endure.
Unchangeable! from no delight
Desiring a release;
One living palace of our God—
One endless home of peace.

There you will rest—a part of it
Yet wander through its courts,
"As lively stones" of beaming light,
Where every saint resorts
To render service to the King—
The Ruler of the spheres
Throughout the infinite unknown
Of past and future years.

Bath. Charles Ellis.

What saith the Scripture?—Believing that Scripture is, under the guidance of the Holy Spirit, its own best interpreter, Mr. L. Stuart Whitelaw (53, Palace Gardens Terrace, W.) has prepared for the use of the teachers connected with Marylebone Presbyterian Church, the lessons for January, with the parallel passages printed in full. He believes, as so many have proved before, that in answer to prayer the interpretation will be given.

* Psa. vi. 3.; xxxv. 17; lxxiv. 10; lxxxix. 46; xciv. 3. 4; Isa. v. 2; Jer. xii. 4; xlvii. 6. † Rev. xvi. 17. ** Psa. cxix. 108.

Elijah: The Prophet of all Time.

By Rev. F. S. WEBSTER, M.A., Rector of All Souls, Langham Place, W.

VIII.—Abundance of Rain.

AHAB was obliged to consent to the terrible judgment executed upon the prophets of Baal. They were the ringleaders in the nation's rebellion against God. Their lives were forfeited according to the law of Israel. The King, as God's vicegerent, was responsible for the carrying out of the sentence, and the enthusiasm of the populace was such that he was forced to go along with them, and give up all attempts to shield the false prophets.

His heart, however, remained unchanged. Faith cannot be coerced. Judgments or miracles seldom awaken that genuine faith which purifies the heart. Ahab was still carnal-minded and impenitent. So he was a hindrance to Elijah's prayers. He must be dismissed from the prophet's immediate presence before the prayer that was to open heaven could be offered.

There is no communion between light and darkness. An incompatibility of taste separates even on earth those who love the Lord from those who love evil. The "great gulf fixed" is only the final outcome of the law which is even now in operation, making Ahab a hindrance to Elijah's prayers and Elijah a hindrance to Ahab's sins.

A HARDENED HEART.

It is a sad revelation of the shallowness and selfishness of wicked men. The solemn scenes Ahab had just witnessed would, we should think, have made the most flippant thoughtful and earnest, but Ahab is unmoved. "Get thee up, eat and drink," Elijah says to him. That is all he is fit for. He is quite ready for a good banquet; he would be out of his element at a prayer-meeting. In like manner there are some to-day who seem unmoved by any manifestations of Divine power. They pass out of church after listening to a most moving sermon, and merely complain of the length, or criticize the preacher's style. Human nature, even when totally unregenerate, seems at times to show traits that are noble and grand. It is seldom so outrageously carnal and callous as Ahab seemed on this occasion.

We turn with relief to Elijah. "There is a sound of abundance of rain," he had said to Ahab. Perhaps he heard it only with the ear of the spirit by faith. More probably his senses were rendered so acute that he had already caught the muttering of the approaching storm, and it was to him both a signal of God's readiness to fulfil his promise and a summons to prayer.

But why should not Elijah also eat and drink? He was exhausted with the labour and strain of the day. Why not be content, now that he had heard the soughing in the trees, and just eat and drink until the rain fell? Because the rustling was not the rain, it was only the precursor of the rain, and a call to prayer.

HOW TO HINDER BLESSING.

How often we hinder blessing through lack of prayer. We hear the rustling and we take our ease. Rain is certainly coming, we say, so I need not trouble. Nay, nay, the rustling is not the rain; just because God has promised to bless, and is going to bless, therefore you must pray.

Thus in Ezek. xxxvi., after sketching out the Divine programme of blessing full of most gracious promises, the word is written, "I will yet for this be inquired of by the House of Israel to do it for them." God's promise is always a call to prayer.

It is not so in earthly matters. If a friend promises a donation to some charity, you do not need to ask for it every day until the money is paid. But in that case the gift is between equals. God is infinitely above us. It is such great condescension on his part to give us anything. If we waited without prayer for the fulfilment of the promise, it would seem as if we thought we had a right to the blessing. Once we begin to take our mercies as a matter of course, there is no blessing with them to our souls. So we find two features specially prominent in this prayer of Elijah's—his utter self-abasement before God and his believing perseverance.

(1) Elijah went up to the top of Carmel, and cast himself down upon the earth, and put his face between his knees (xviii. 42.) Why such prostration? He had stood erect before Ahab. He had faced the angry prophets with unflinching courage, taking the lead in the work of execution. Now he is prostrate, hiding his face in shame and humiliation before God. Let us venture near and listen to his prayer. "Ah, Lord, I am unworthy. If my sins were visited as they deserve, I should be lying dead beside the prophets of Baal. How forgetful I have been of thy mercies! What self-righteous and hard thoughts I have harboured! How little has there been of real brokenness of soul! Thy mercies have been more than the sands of the sea. I am wholly undeserving of them. Yet let them continue. This rustling that I hear: it is a sound of abundance of rain. Let the rain come. Let not my shortcomings hinder it. Let not the callousness and apathy of King Ahab be a barrier. Send rain, O Lord, according to thy gracious word."

We need more of this spirit in our approach to God. Let us seek more brokenness of soul. Never ask for a blessing as if you had a right to it. We have no rights. We are sinners without excuse. Not a shred of merit belongs to us.

(2) But see how persistent and pertinacious faith then becomes. Elijah sent the lad (perhap the widow's son) to the top of Carmel to look out for the rain. He expected an answer, and he persevered until the answer came.

He was not discouraged by delay. The lad returned and said, "There is nothing." How often we meet with the same response! We pray for the conversion of some friend or relative. We look again and again for signs of blessing. The answer comes, "There is nothing." We ask for a manifestation of God to our own souls, some token of favour, some lifting up of the light of his countenance. And the answer comes, "There is nothing." We have to persevere in prayer, believing all the time, sending sometimes to see if the answer is on its way.

DELAYED ANSWERS.

But why does not the first prayer prevail? It is good that our faith should be tested and our desires proved. It is well, too, that we should be taught our dependence upon God. Perhaps if our prayer was always answered at once we should seem rulers and commanders in the things of God, and forget our subordinate and dependent position. We might even make an idol of prayer, as the Israelites did of the brazen serpent, and look upon our prayers as a charm or divining rod, giving us a legal claim upon the bounty of heaven.

There was similar delay at Pentecost. The promise was clear and emphatic. "Ye shall be baptized with the Holy Ghost not many days hence." But ten days were spent in earnest expectant prayer before the blessing came. The continued prayer made the desire more intense, and deepened the sense of dependence upon God. Delays are not denials; they are only for the discipline of our faith.

The prayer was fully answered. The seventh time that he was sent to look, the lad returned with tidings of a cloud on the horizon about the size of a man's hand. It was enough. At once Elijah bade Ahab speed quickly to Jezreel. Very soon the whole sky was black with thick clouds, which emptied themselves in copious rain upon the thirsty earth. Elijah girded up his loins, and ran before Ahab's chariot to Jezreel. He who had stood before all Israel as the vindicator of Jehovah, and the executioner of the false prophets of Baal, now acts as a running footman to show his respect to his earthly sovereign. He who fears God will not forget to honour the King.

Samuel and Saul.

A Woman's Anguish of Heart.

(1 Sam. i. 15.)

By Rev. F. B. MEYER, B.A.

WE may infer that Hannah's barrenness, and the provocation of her rival, were not the only reasons for Hannah's sorrow. As her noble song proves, she was saturated with the most splendid traditions and hopes of her people; her soul was thrilling with the conceptions that inspired the songs of Moses. Stricken with an agony of grief for the anarchy and confusion around her, she longed with passionate desire to enshrine her noblest self in a child, who should resuscitate the ebbing prosperity of the nation, and set it on an enduring foundation. Frail woman that she was, she might not even hope to emulate a Jael or a Deborah, but she might save her people if she could only breathe her ardent nature into a child. What if she were to be deprived of his presence and support from his earliest years, would she not be compensated a thousand-fold if only the Lord would accept him as his own, and use him to be the channel through which his redemptive schemes might be achieved? Levites ordinarily were consecrated to the Lord's service between the ages of thirty and fifty, but her son, if only she might have a man child, should be given to the Lord all the days of his life, and no razor should ever come upon his flowing locks.

On one occasion, while the feast was proceeding at Shiloh, it seemed as though Hannah could restrain herself no longer, and after her people had eaten and drunk—she fasting, save from tears—she rose up and returned to the outer court of the Tabernacle. Most of its ancient glory had departed. Probably only a few curtains were draped round the Ark and the other sacred furniture which had escaped the wreck of the previous two or three hundred years; and this simple structure, if we may credit rabbinical tradition, was surrounded by a low stone wall, at the gate of which was a seat or throne for the High Priest. "And she was in bitterness of soul, and prayed unto the Lord, and wept sore." Others went with burnt offerings, but she with the broken heart which God will not despise. She did not chide God, but she held out her cup of trial, that it might become a cup of salvation.

THE ELEMENTS OF TRUE PRAYER.

It was heart-prayer. It is the custom of Orientals to pray audibly, but as she stood beside Eli's seat (*v.* 26) she spake in her heart; her lips moved, but her voice was not heard. This indicates that she had made many advances in the Divine life, and had come to know the secret of heart-fellowship with God. Hers were not vain repetitions, but such an interchange of spirit with spirit, of need with supply, of hunger with satisfaction, of the human with the Divine, as requires no speech, for speech could not convey those "groanings which cannot be uttered."

It was based on a new name for God. She appealed to Jehovah under a new title, "Jehovah of Hosts," as though it were nothing to Him to summon into existence an infant spirit, whom she might call her child. She asked Him to look down from the myriads of holy spirits who circled round his throne, and did his behests, to her dire affliction and anguish. She vowed, in words which Elkanah by his silence or consent afterwards ratified, that she did not want this inestimable boon for herself merely, but for the kingdom and glory of God, and that he should be a Nazarite from his birth, abstaining from intoxicating drink, his locks unshorn, his body undefiled by contact with the dead (Num. xxx. 6-15).

It was definite prayer. "Give unto thine handmaid a man child." "For this child I prayed." So many of our prayers miscarry, because they are aimed at no special goal. We launch them aimlessly in the air, and wonder that they achieve nothing. How many of God's professing children would be nonplussed if, on leaving God's audience-chamber on any morning, they were questioned as to what precious gift they had gone thither to obtain? We are too often contented with asking generally that God would bless those with whom we are connected, without entering specifically into the case of any. Experienced saints who are versed in the art of intercessory prayer tell us of the marvellous results which have accrued, when they have set themselves to pray definitely for the salvation of individuals, or for some good and perfect gift on their behalf.

There is a notable instance of this in the life of Bishop Hannington, of Uganda. It is recorded in the diary of a fellow-clergyman, who had known him at the university, that, on a certain day, he was led to pray definitely for his friend; and almost simultaneously Hannington notes in *his* diary that he was conscious of unusual drawings towards God.

It was prayer without reserve. "I have poured out my soul before the Lord." Ah, how good it would be if we could more often follow Hannah's example. We pour out our secrets to confidential friends, and in many instances have reason bitterly to repent; or, if we commit our cause to God, we tell Him one side of the case, our side, and hide from Him the other. Often the matter would be ended, if we dared to pour out all our soul, not defending ourselves, not apologizing, not glossing over what demanded clear and unequivocal confession. When the heart is breaking, when its frail machinery seems unable to sustain the weight of its anxiety, when its cords are strained to the point of snapping, then, as you remember these things, pour out your soul in you (Psa. xlii. 4).

It was persevering prayer. "It came to pass, as she *continued* praying before the Lord." Not that either she or we can claim to be heard for our much speaking, but when the Lord lays some burden on us, we cannot do other than wait before Him.

It was prayer that received its coveted boon. Eli was seated in his place at the entrance to the sanctuary. His notice was attracted by Hannah, though she was indifferent to all around. At first his attention was probably arrested by the signs of her excessive sorrow, and he expected that she would pour out her prayers in an audible voice, as so many other burdened souls were wont to do. But since her lips moved, while her voice was not heard, the high priest thought she had been drunken, and rather rudely and coarsely broke in on her with the rebuke, "How long wilt thou be drunken? Put away thy wine from thee." Therein another proof was given of the inability of the priesthood to understand and sympathize with the best spirit of the time. Eli judged after the sight of his eyes, and clearly the mind of God had not been revealed to him. He had degenerated into the mere official, from whom the Divine purposes were concealed.

Hannah answered the unjust reproach with great meekness. She had already suffered so much that this last misapprehension could not seriously add to her burden. She was content to cast it, with all the rest on God, and she realized even before Eli replied that the merciful Burden-bearer had heard and answered her prayer. She had entered into the spirit of the prayer, which not only asks, but takes. She anticipated those wonderful words, which, more than any others, disclose the secret of prevailing supplication, "All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them" (Mark xi. 24). So she went her way, and did eat, and her countenance was no more sad. Well may Cowper sing:

> Could we but kneel, and cast our load,
> E'en while we pray, upon our God,
> Then rise with lightened cheer!

Too often we return from prayer with sad faces and burdened hearts. We have not cast our burden on the Lord, or if we have done so, we have taken it back again. There has been no interchange, and no exchange. We have failed to abandon our weights, anxieties, and sins, leaving them in the hands of our Almighty Friend, and receiving instead beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.

The next day was fixed for their return home. "And they rose up in the morning early, and worshipped before the Lord, and returned, and came to their house in Ramah." But what an altered woman she was! How differently she bore herself in that last brief visit to the holy shrine! And with what a glad face she entered the home which had been associated with such sorrow! Peninnah must have wondered what had happened to make so great a change; but Elkanah was the confidant of her secret, and his faith was made stronger by her unquestioning trust (verse 23).

THE WORKINGS OF SORROW.

In this prayer we can trace the harvest sown in years of suffering. Only one who had greatly suffered could have poured out such a prayer. It may be that the long sharp pain, which has been your lot for these many years, the heart-hunger, the disappointed hopes, the silent waiting, the holding your peace, even from good, have been necessary, to teach you how to pray, to lead you into the secret of a childlike faith, and to fit you to be the parent of some priceless gift to the world.

The good Elkanah had a new joy in his heart as he went up to offer unto the Lord his yearly sacrifice; and it would seem that he added to it some special expression of the vow that he had made—"the yearly sacrifice, *and his vow.*" But Hannah abode at Ramah until the child was weaned, which would probably be on his completion of his third year, for at that age Levite children were permitted to be enrolled and to enter the house of the Lord (2 Chron. xxxi. 16).

. . . . .

At last the time arrived when Samuel should be openly presented to the Lord. The mother's heart was now as full of praise as it had formerly been of sorrow. Her heart rejoiced in the Lord, her spirit was exalted in her God. Her song, on which the mother of our Lord modelled the Magnificat, is the outburst of a soul whose cup was simply overflowing with the loving-kindness of the Lord.

Presently the memorable journey from Ramah was finished. The sanctuary was again in sight, where she had suffered so poignantly, and prayed so fervently. How it all rushed on her memory! "I am the woman that stood by thee here," she said to Eli; "for this child I prayed, and the Lord hath given me my petition."

Notice those words, "I stood by thee *here*." How closely we associate certain experiences with certain spots. Here we suffered; here we resolved to live a new life; here we heard God speak. It was thus with Hannah. And was it not befitting that she should rejoice where she had sorrow; that the harvest of joy should wave over the furrows, where her tears had fallen so lavishly; that the blue skies should over-arch the very spot where the dark clouds had lowered?

Take heart, thou man or woman of a sorrowful spirit! Only suffer according to the will of God, and for no wrong or sinful cause! Suffer for his Church, for a lost world, for dying men! Travail in birth for souls! Exercise thyself as thou wilt for the coming of his kingdom! Bear the weight of some other soul, dear to thee as life! And if thou dost abide thy Lord's time, He will bring thee again to tread in garments of joy, where thou didst stand in the drapery of woe. They that go forth, and weep, bearing precious seed, shall DOUBTLESS come again with rejoicing, bringing their sheaves with them.

His Mission.

By Mrs. HARVEY-JELLIE.

HAROLD LOUGHTON was in a dispirited mood on that autumn afternoon. He had been hearing of the great things done by some who had returned from foreign service, and of the testimony to good received from several home-workers. He knew he was a saved soul, and his desire was to serve his Lord; but as the train carried him back to his suburban home after the exciting meeting, he felt cast down. No statistics could he give of scholars brought to Christ, or of converts gathered in by any means. He reasoned with troubled conscience that he had no power of eloquence, no gift of persuasion. No mission had appealed for his help, and no one sought his aid.

Entering his lonely lodging, he sat down at the supper-table. In the silence again he heard the echo of applause in the large hall, saw the look of exultant gratitude on the speakers' faces. A letter lay upon the table. It took him long to read, and brought a shadow even deeper over his face. One paragraph evidently required a second perusal—

"Old fellow, perhaps you can help me, as you used to do in our boyish days at school. I've made a mess of it, lost my money in speculation, and ruin stares me in the face. I don't know what your creed is; as for me, I said I was Roman Catholic, but that doesn't help me now. Have *you* any faith that comes into one's blank despair and offers hope? Speak quickly if you have, or I'm done for."

The figures given of numbers converted, and the coveted applause faded before the present demand, and lest he should be too late, he seized his paper and pen to write. To think of Holston, the successful man of business, the old, high-spirited comrade of earlier days, in a state of desperation seeking help of him!

But it was late; no letter could be forwarded that night. He would wire in the morning, and during the night he revolved the question in his mind—"*A faith that comes into one's blank despair and offers hope!*"

Before business hours he wired the simple message—"Mark xi. 22, and Eph. vi. 10," following it with a letter explaining that for immediate help he sent that message before writing. . . . "A telegram, sir," said the boy as the accountant was stepping out of his house. Holston returned with heart beating with fear. Such missives had caused him more than one uneasy night; he would rather open it alone.

He might have smiled before, as at some odd fanatic, but now he was ready to clutch at any suggestion that could ease his mind, for at any moment the dreaded blow might fall. Strange! peculiarly strange he thought, but how could he get at the sense of the message without a Bible? So there he sat, the man of worldly status—the man who had delegated his soul's concern to a priest. He, the distracted mortal, wanting some guiding hand, reading with curious eagerness, "*Have faith in God*;" and then, "*Be strong in the Lord, and in the power of his might.*" These were the verses given in that coloured piece of paper.

"Nonsense," he muttered, "I want help on business lines; he is on the lines of religion, quite outside my sphere;" and he put the book aside, closing the telegram with it.

The letter came next day, telling with frankness, there *is* a faith that conquers all despair, a power that holds the drooping spirit up—but it centres itself in God. The friendly tone removed any sense of displeasure, and again the worried man opened the book that held the telegram. The marvellous way in which those two passages shone out, and the hold they made upon him, must be seen from another side. . . .

Meantime, Harold had ceased to trouble that he had no gift of speech, or power to sway large numbers. All his interest was in his old companion, whom he desired to help. He felt he must betake himself to God in prayer. He must be more than ever sure of the faith he was recommending. For the next few days this subject was ever present; all his thoughts and questionings went into it, and evening after evening he retired to his room for a clearer and deeper insight, and to plead for his friend.

A fortnight or so later, on a chill October night, he sat, pen in hand, to write to his old companion, when the housekeeper announced a visitor. Although they had not met for years, they were no strangers as Holston grasped his old schoolfellow's hand. They talked of their different careers, and the motives that prompted each, and of the collapse of affairs in the case of the one; then referred to Harold's response to the letter.

"You have done for me beyond all telling," said Holston. "I had, as you know, a scorn for 'religiosity,' and never troubled to hear a sermon. I heard you envied the missionary and the preacher, but felt you had no mission of that sort. Listen, old friend, this is a mission worth filling, to live by a faith that can be handed to others, who know nothing safer than the shifting land of worldiness." No remark, but in gratitude, was made of the strange telegram, and by its God-blessed influence a man was saved from ruin, and a soul redeemed. . . .

Only one little incident—not even chronicled in reports or magazines, for it may require some vaster volume of eternity to register its ever-increasing results.

The writer of this article gratefully acknowledges expressions of appreciation from many, of stimulus received for Sunday-school and other branches of work, and earnestly pleads for many who have a faith tried and strong, who will be alive to their special opportunities. Be it their mission to seek to touch the great and immediate needs of life, and, by a glad surrender of self, be ready to do or say *anything* the Holy Spirit may suggest, to bring a soul into the kingdom of God.

The Pioneer Mission.

AT the Council Meeting of the Pioneer Mission held on Friday last, an encouraging report of the work was given by the president, Rev. E. A. Carter. The new chapel at Paisley Road, Glasgow, had been opened. The opening services had been followed by an evangelistic mission, at which over 100 persons professed conversion. A mission had also been held at Blackhorse Road, Walthamstow, conducted by Mr. W. Olney, which had been attended with much blessing, eighty-seven having given in their names as deciding for Christ.

Rev. J. Wilson, who is a member of the council, gave an account of his visit to Paisley Road, and spoke in enthusiastic terms of the work which is being accomplished there under the auspices of the Society. Cheering accounts were given of the work at Newquay (Cornwall), St. Budeaux (Devonport), Kelvinside (Glasgow), and other places, in several of which building operations are about to begin. Specially gratifying was the announcement that the new work at Rouen, France, had been inaugurated under very encouraging circumstances.

The financial report showed that while the income for last year (over £500) was larger than in any previous year, it had been largely exceeded by the expenditure, on account of new work undertaken, &c., so that there is urgent need for over £200. There are many pressing calls upon the Society to begin work in other places, and much might be done if the income could at once be raised to £1,000 a year.

"A Timely Offer."—Miss S. H. Carruthers writes: "Under this heading a notice was inserted in The Christian last April, which brought me many requests for grants of the Italian and Spanish editions of my 'Popular Conversations on the Book of books.' The first small edition in Spanish was so soon exhausted that it was impossible to supply all the applicants. A new edition has just been published in Spain, and parcels will be sent to all my correspondents. Any acknowledgments of these or applications for further supplies should be addressed to myself at Pisa, per Cisanello, Italy."

Letters to the Editor.

"Intercessory Prayer."

DEAR SIR,—Perceiving in a recent issue that you again give currency to the un-Scriptural expression above quoted, I venture to repeat a former protest, grounded on the words of Holy Writ. The inspired prophet announces as follows:—"And God saw that there was no man, and wondered that there was no intercessor; therefore his arm brought salvation unto Him; and his righteousness it sustained Him" (Isa. lix. 16). Here you have it most plainly stated that by the Intercessor was meant no less a person than our Lord and Saviour Jesus Christ, who is further described as the arm of the Lord bringing salvation.

The act of intercession is, therefore, the prerogative of Christ, and no mortal breathing has any right to appropriate it to himself or herself. If one wanted an additional argument, the expression "one Mediator" (1 Tim. ii. 5) supplies it, being perfectly synonymous with intercessor. As a critical definition, I must add that the word intercession is derived from the Latin, which implies the interposition of one person to settle a difference subsisting between two—in this case God on the one hand, and the sinful world upon the other.

The word mistranslated "intercession" in Paul's Epistle to Timothy should be, according to the Greek, "conversation" (of a Christian character).

Trusting that this explanation will suffice to convince you of the impropriety of appropriating to any human congregation a title belonging to our Lord and Saviour.—Yours sincerely,

T. W. C.

[We entirely sympathize with the jealousy of our esteemed correspondent for the office and honour of Him who is the alone Mediator between God and men—the Man Christ Jesus. There has, however, been no challenge of that office, no reflection upon that honour. Christ is, beyond question, *the* Intercessor; He brings us to God in reconciliation, and through Him will have access to the Father (John xiv. 6; Eph. ii. 18; iii. 12). Having hereby access to God, it is our privilege to make our requests known unto Him, and not simply in our own personal interest, but also for the good of others and mankind at large. This latter is generally termed INTERCESSORY PRAYER, and many instances of the same are supplied in Holy Scripture. *The rule*, or command, is laid down in Eph. vi. 18, and 1 Tim. ii. 1. *Request* for such prayers is made in Eph. vi. 19, 20; Col. iv. 3, 4; 1 Thess. v. 25; 2 Thess. iii. 1, 2; and Heb. xiii. 18, 19. *Instances* are afforded in Acts xx. 32; Phil. i. 3-5; Col. i. 9; 1 Thess. iii. 10-13; 2 Thess. i. 11, 12. As to 1 Tim. ii. 1, we cannot find any reference to "conversation"; devotional exercises are the subject, and, quite properly, as in the R.V. we should read "supplications, prayers, intercessions, and thanksgivings." There is assuredly no mistranslation.—Ed.]

Young Men for the Colonies.

DEAR SIR,—Parents and others interested in young men going out to the Colonies seem generally to think that it is sufficient to provide them with letters of introduction to residents in the country to which they are going who will be likely to take an interest in them for their good. If they knew what a large proportion of these letters remain undelivered, their minds would not be quite so easy on the subject.

Let these letters be given, by all means; but the object of this communication is to urge those who are sending their sons or any other young men in whom they are interested, to a distant land, in every case to supplement the letters of introduction so given by a letter sent direct to one or more of those to whom the letters are addressed (and one of these letters should invariably be to a clergyman or other Christian pastor) informing them of the name of the ship by which the young man sails, his port of destination, probable date of arrival, address in the Colony, &c.

Residents in less settled countries than England are generally very kind to their fellow-countrymen, and ready to put themselves to a considerable amount of trouble on their behalf. A young man thus committed to the care of a Colonial would, therefore, often find himself met on arrival, or would soon receive a letter of welcome and an offer of hospitality, to be followed up by the exercise of an influence for good, introductions to worthy people, and to friends who would be ready to help in time of need.—Yours truly,

Colonist.

Day by Day.

SUNDAY, January 12. Revelation ix.

A GREAT number of commentators refer this chapter to the rise and progress of Mohammed and his successors—the false prophet himself being this fallen star. The armies that followed him resembled locusts in their immense numbers, and it was one of the instructions given by Moslem generals to their troops that they were not to destroy palm-trees, or fruit-trees, or do any harm to corn and cattle. Their one commission appeared to be to destroy the corrupt Christianity of that time, which had relapsed into the semblance of Paganism, the throne of the Almighty being, to use Gibbon's words, darkened by a crowd of martyrs, and saints, and angels, the objects of popular veneration. The loosing of the four angels at the Euphrates is supposed to indicate the setting in motion from the fastnesses of Asia Minor of the Turks, who began their victorious career, which resulted finally in the conquest of Constantinople. As an illustration of verse 18, it is notorious that gunpowder was first employed at the siege of the seat of the Eastern Empire.

Others, like myself, do not confine themselves to the historical method of interpretation, but see also in these chapters the incursion of those fleshly lusts that war against the soul, or to evils that have invaded, or shall invade, the Church of Christ. This at least is clear, that they who have the seal of God on their foreheads cannot be hurt. He allows their enemies and his to flourish like a green bay-tree, but it is only for a little time, and to achieve his own purposes, and then they are cut off; but He will not allow a hair of the head of those who have entered into covenant with Him to perish. He hath set apart him that is godly for Himself. "They shall be mine, in that day when I make up my jewels."

MONDAY, January 13. Revelation x.

The little book is supposed by most commentators to contain the revelation of the purposes of God, such as is given in the following chapter or chapters. And it is interesting to realize that the history of this world is not allowed to be shaped merely by the unruly wills and passions of men. A Divine plan threads the whole series of events. Men think they are free, and act as though they were, but they are only realizing what God has determined before should be done. The sin and evil by which their actions are marked, is no part of the Divine plan, for God would bring about the same results by perfectly holy and righteous methods, if only men lived according to his will.

The veil is therefore withdrawn for us in these words, and we find that God's strong angels are standing behind the development of modern history. This mighty angel may be our Lord Himself, by whom all things consist, and we have here an emblematical display of his glory. He is clothed with a cloud to veil the splendour of his appearance, and as an emblem of the darkness of the dispensations which were predicted. But a rainbow, a perfect circle, surrounds his head, signifying the covenant of grace. He solemnly swears that there shall be no further delay in the execution of his purposes, which are now communicated in mystic figure to his servant. John found great sweetness in hearing the revelation of the Divine mind; it was sweet as honey to him; but when he had had time to meditate on all he heard, it was very bitter to contemplate the suffering and sorrow through which alone God's plan would be consummated. But the end would be blessed. The mystery of God would end according to "the good tidings declared of old to the prophets" (verse 7).

TUESDAY, January 14. Revelation xi.

It is impossible in the brief compass of this note to indicate the various interpretations of this chapter, but there are certain great principles beneath it, which are true of every age. (1) During the darkest ages, men have been raised up to bear a decided testimony against the prevailing corruptions of their times, and especially against the Romish Church. It has been the interest and practice of their opponents to silence their testimony, to blacken their character, or to destroy them as heretics; but in spite of all such efforts, our Lord has never been without his faithful witnesses, whether in the valleys of Piedmont or the mountains of Bulgaria. (2) At times when the enemies of the truth have deemed themselves triumphant, there has been a rekindling of Gospel testimony. A few years before the appearance of Luther, a medal was struck to celebrate the extinction of so-called heresy.

(3) Such witness-bearing, as suggested by the comparison with the olive-trees of Zechariah's vision, is fed from the heart of Christ. He is the root of the martyr-line; his spirit the breath and inspiration of Protestantism. O my friends, are you part of that long line of witnesses? Have you caught up from saintly hands the torch? In these dark days, when the Roman Catholic Church is pouring monks, nuns, Jesuits, and priests into our country and poisoning our Press, is your voice raised in protest against the encroachments of the Papacy, whether in the Church of England or without? At least let us not cease to pray; that we, too, may be able to rejoice when the tide turns and the Lord shall take his great power and reign. In the meanwhile God is in his heaven, and his covenant abideth.

WEDNESDAY, January 15. Revelation xii.

Bishop Newton thinks that the first part of the Book of Revelation closes with the end of the foregoing chapter, and that the same course of events, which had already been described under one set of figures, is described again under another set in the chapters which follow. "This latter part," he says, "is designed as a supplement to the former, to complete what was deficient, to explain what was dubious, to illustrate what was obscure." If this interpretation be adopted, we are taken back to the early struggle between the Church of Christ and Paganism, which resulted in the overthrow of the Pagan emperors, and the establishment of Christianity as the dominant force in Europe.

But probably we shall get more direct help for ourselves from this chapter if we remember the inveterate hatred, and ceaseless hostility, with which Satan regards not only the Church, but each believer. We may well flee from his attacks to hide ourselves in the safe keeping of our Saviour. Our Michael fights for us, and the dragon has no power against Him. We, too, shall overcome if we use as our talisman the Blood, and as our weapon, the Sword of the Spirit, which is the Word of God. Bear witness, child of God, against sin, not arrogantly or boastfully, but humbly and meekly. As the darkness cannot resist the light, so evil cannot stand against the faithful protest of the child of God. You may suffer for your protest, but it will prevail; and as for yourself—love not your life unto the death. To the end there must be war between the Seed of the woman and the dragon, and there must be bruising. But, be of good cheer, Satan is cast out of heaven. In all our failures and sins, he is no longer able to put his own malign interpretation, as was the case in Zech. iii.

THURSDAY, January 16. Revelation xiii.

The Apostle, standing on the shore, sees a savage beast rise out of the sea. All interpreters agree that either Pagan or Papal Rome is hereby intended. Imperial Rome was often called the Eternal City, and the Goddess of the whole earth, names of blasphemy indeed! And Papal Rome adopted the same after her fall. Some explain the chapter, that the first beast stands for Pagan Rome, and that the deadly wound inflicted on its head indicates the revolution which took place when the Pagan empire was overthrown, whilst the second beast represents Roman Catholicism, which incarnates all the old arrogant persecuting power under a lamb-like exterior. The inquisitors, with a disgusting affectation of lamb-like meekness, were wont to beseech the civil magistrates to show mercy to those whom they had themselves adjudged to the flames.

In the war with the saints, carried on by Rome under her two-fold guise, she has secured the appearance of victory. No computation can reach the numbers, says Thomas Scott, who have been put to death in various ways for maintaining the Gospel, and protesting against the evils of the opposing system, whether of idolatry or Romanism. A million of the poor Waldenses perished in their native valleys; nine hundred thousand Christians were slain in less than thirty years after the institution of the Inquisition; the Duke of Alva boasted of having put thirty-six thousand to death in the Netherlands; but the total amount will never be known, till the earth shall disclose her blood, and shall no more cover her slain.

How thankful we should be that by the blood of our forefathers we inherit a blessed immunity from suffering for the faith by fire and sword; but let us take care to hand down this inheritance to our children. There is every symptom of a grave conspiracy against the Protestant faith.

FRIDAY, January 17. Revelation xiv.

The 144,000 surely represent the Church of Christ, and as the followers of the beast have his mark and name impressed on them, so these have the seal and name of God. Note their purity, their obedience to the Lamb whom they follow, and their familiarity with the song of heaven.

The three angels that issue forth are thought to be the heralds of successive movements against the corruption and evil around. The first is said to represent the Albigenses; the second, John Huss and Jerome, whose martyrdoms at Constance are an undying infamy; the third, Luther. But all these protests cost oceans of blood. Thousands of whom the world was not worthy were called to lay down their lives. There is, therefore, special appropriateness in the Benediction passed on those who die in the Lord, an assurance which is ratified by the Amen of the Spirit. Mark the emphasis of that word, "Henceforth." The blessedness of the holy dead begins from the moment of what we call death.

The harvest surely stands for the blessed revival work which has again and again, especially in these later years, visited the earth; and it is only after the harvest is gathered in, that the vintage will follow, of wrath and tribulation on those who know not, and refuse, the love of God in Christ.

SATURDAY, January 18. Revelation xv.

When I was traversing the Mediterranean, I saw more than once the sea of glass mingled with fire. The ocean was so absolutely motionless that it seemed an expanse of solid blue; and when the sun rose or set, and its beams lay level across the water, it seemed as though the sea of glass were really bathed in fire. Thus the Red Sea may have seemed to the children of Israel, when, on the morning after their passage, they stood on its shores, and celebrated their victory. This is the scene which supplies the imagery here, where the victors stand on the further side of life's tempestuous ocean, and will look back on it, to find the storms over, so far as they are concerned, whilst their foes will never be able to vex them again.

What a song will break from those redeemed myriads, blending the two covenants, engaging the children of Abraham and the Church of the first-born, all dispensations uniting in the one song! Suspend your judgment of the ways of the Almighty, till your feet tread those triumphant shores! There will be no disputing then of the righteousness and wisdom of God's dealings either with the history of the world, or with our individual lives. God's works will be seen to be great and marvellous, his ways righteous and true, his Name fearful and glorious, and his character holy.

From this radiant vision, we turn to the condition of the world—godless, careless, and about to be visited by the last plagues. Our hearts misgive us as we contemplate the doom so soon to overtake it. Is there nothing more to be done to warn and arrest its course, which seems to be descending deeper and deeper into the midnight? Poor world, that wilt not have the light of Christ's own Gospel! F. B. M.

Training Basuto Evangelists.

By Rev. ALFRED CASALIS, B.D.,
Paris Missionary Society.

THE native evangelists have played a most important part in the development of the Basutoland Mission. Without them, the Mission would be crippled to-day. With their help, we hope soon to have the whole tribe evangelized. I propose to give some account of the Morija Bible School, of which I have been director for the last seven years.

Soon after the foundation of the Mission in Basutoland, the workers made the joyful discovery that a converted native could easily be made use of in the work. The Basuto people are fluent speakers; their language is picturesque, and their native simplicity leaves them free from shyness. Our schools go to prove also that the Basuto are capable of considerable intellectual development; neither are they wanting in a certain amount of enthusiasm as regards general or elevated ideas.

THE CALL FOR NATIVE WORKERS.

The Mission was thus, from the very outset able to re-inforce itself with useful workers. That just such helps were needed, was a self-evident fact. Those who have any experience in mission work, know that each country must at length be evangelized by its own native Christians. Whatever the methods employed, or the circumstances to be considered, the aim is, and must be, the same—the evangelization of the heathen by native Christians. In Basutoland this natural development was long delayed by circumstances. The existence of the Mission was frequently jeopardized by wars with neighbouring states. As soon as peace was established, the Mission made better headway. Nowadays the weakening of heathenism as a social power helps on the progress of Christianity, which is advancing with rapid strides.

In 1872 the different churches of Basutoland had grown to such an extent that it was considered advisable to lessen the number of members of each church; this was effected by the foundation of outstations in each missionary district. Men specially trained for the task of directing those outstations had to be found. In order to supply this need, Mr. Mabille founded, in 1872, the Preparatory School (now known as the Normal Training School), and in 1882 the Bible School.

THE MATERIAL PROVIDED.

Since its foundation, this school has risen steadily, and its great utility has been proved times and again. In the year of its foundation there were twenty-nine pupils at the Bible School, twenty-one of whom completed their studies, and in due time took up mission work. Since then, up to 1898, 350 young men have been trained in this school; 209 of these are now workers, either in Basutoland, the Transvaal, the Orange River Colony, Bechuanaland, or the French Zambesi mission.

A fact worthy of notice is that the Bible School does not work for Basutoland alone. A goodly proportion of the scholars are sent to it by missionaries representing divers agencies at work in South Africa. This year, out of fifty-four pupils, nine belong to tribes inhabiting the Transvaal, two are Bamangwato (Khama's tribe) another hails from the Lake Ngami; others were from Zambesia, the Orange River Colony, and the Cape Colony.

Many of the pupils come on their own responsibility, not being sent by any missionary society; when they leave the school, they have to look out for work for themselves. The pupils from Khama's country and the Lake Ngami belong to the last category. Those men came from Palapye to Morija mostly on foot, with their families, covering a distance of about 700 miles, a wonderful instance of perseverance and of what the desire to learn can accomplish.

Sesuto is the most widespread native language of South Africa. Far away on the banks of the Zambesi many of Lewanika's subjects (the Barotse) understand and speak it. So that the workers can easily understand those strangers who, on the other hand, soon master the language of the country.

THE COURSE OF STUDY.

The School tries to make the best of those rough diamonds, and to give them good primary instruction, in keeping with the necessities of the work. Above all, there must be piety and a thorough knowledge of the Bible. On the other hand, such as are capable of studying soon make up for lost time. For instance, one of the scholars, who could barely read and write Sesuto when he arrived at Morija, passed the Cape elementary examination with success after studying for five years.

The studies are divided into two parts—Biblical and elementary. The teaching of the Bible is in my hands, and occupies as a rule three hours every morning. Miss H. Cochet, with native assistants, gives lessons on elementary subjects. Besides these, there are supplementary lessons, more especially singing, in the tonic sol-fa notation, which is entrusted to one of the teachers, Mikael Mofokeng, an excellent musician. The programme of Biblical studies, extending over four years, is as follows: Reading and expounding of the New Testament and of part of the Old; Short Introduction to the Bible; Life of Jesus Christ; the History of Israel; and the principal periods of Church History (Primitive Church and the two first centuries, Middle Ages and the Reformation).

PASTOR ALF. CASALIS.

Unfortunately, there are no text-books in the native language; this makes it difficult for pupils, in spite of their excellent memories, to master even the elements of Biblical Theology. Consequently, the pupils lose much precious time in copying out lessons written by their teachers. Within the last five years efforts have been made to add to the Sesuto literature, and several of the workers are preparing commentaries and various other books for the press.

A native evangelist who has mastered the general outlines of truth, and become well acquainted with the Gospels and Epistles, should be equipped for ministry. Unfortunately, once he sets to work, he feels the want of books and of time for study; he is either isolated or surrounded by people who know absolutely nothing concerning such subjects. Here, as elsewhere, school teaching is but a foundation; it is subsequent personal work that is fruitful. Some of the evangelists subsist as best they can on what they acquired at School; consequently they soon become tedious preachers.

Those who continue to read and study their Bibles, with no other help but that of the Holy Spirit, manage to progress and keep their flocks alive. Thank God a great many belong to this latter class. Others, again, after working for several years, come back to School; as, for instance, three years ago, an evangelist over fifty years old, and whose name is well-known in the Zambesi and even in Europe. This man has preached for thirty years twice every Sunday. He held the services at Morija the other day, and he is certainly neither rusty nor worn out; his sermons are original and inspiring. He came to Morija again, and followed the Bible lessons day after day. Never was a more attentive pupil.

WAYS AND MEANS.

The Bible School is supported neither by a committee, nor a missionary conference, nor the Government. When it was first founded, a group of ladies at Geneva organized a committee which provides some £200 or £250 a year, the proceeds of an annual sale. This ladies' committee is indefatigable in its efforts, and their contribution forms the best part of the income. About £50 received from different subscribers, and the board paid by the students, makes out from £500 to £600, which constitutes our annual income, which, however, is often exceeded by expenses. The board paid by Basuto (£3 per annum) is insufficient, but one must remember that those men are to work with a salary of £12 a year.

The Bible School is not a financial enterprise; it is purely mission work. The workers have managed to get along so far without luxuries, to be sure, and even without what are considered as bare necessaries in similar institutions; but have never wanted for daily bread. Occasionally lady friends in France and in Switzerland send clothing for the scholars, shirts made at sewing-meetings, &c. Those garments are highly appreciated by the receivers.

Pastor Casalis has a remarkable story to tell, and it is a pleasure to announce that he will soon be visiting Great Britain, and interesting Christian audiences on the subject. The Basutoland Mission is solving the problem of native evangelism, and to a large extent it is self-supporting. It means much to say that the Basuto Christians raise from £3,000 to £4,000 a year in furtherance of Gospel work in South Africa. It is the joy of the London Committee to collect subscriptions in aid. The present moment is specially favourable to development. Friends who can arrange meetings are requested to communicate with Mr. Sutherland Taylor, 25, Brownswood Road, Clissold Park, N. Pastor Casalis comes to London in February, and already sixteen meetings have been arranged.

English, Boer, and Kaffir
in Christian Worship.

IN a recent letter, Rev. Samuel J. Helm, of Grahamstown, Cape Colony, who, with his son and daughter, visited England in 1896, seeking help for a new church, writes to us:—

"Mrs. Helm and myself are in splendid health and vigour, plodding away in our work among the coloured people. We cannot complain that the war has much interfered with our work, for although we are under Martial Law the Commandant is most considerate, and makes matters as agreeable as possible. Of course, as may be expected, there are restrictions, but they do not hamper us.

"The only part of my work that has suffered is in the district of Alexandria. Until the beginning of this month I was not allowed to conduct service there. The people were not permitted to come into the village from the surrounding farms. But last Sunday week we were again allowed to have service, the first time this year. We had a glorious day. The chapel was crowded, both morning and evening, and I had the pleasure of receiving many into the fellowship of the Church.

"A great many of the Dutch (Boers) attended the evening service, and joined heartily with their coloured brethren in the praise and worship of their common Lord and Saviour. A number of these Dutch farmers are most earnest and sincere Christians. Some of them frequently conduct the service for me, and preach to the people most acceptably. On some farms they have prayer meetings, mixed white and coloured, and the coloured take part in them. . . .

"You will remember my trying to raise money to build a new church. I have an offer of £1,000 for the old one. A new one will cost £1,500, so I am afraid we shall have to let it drop. We have £200 in hand, but my people are too poor to incur a debt of £300."

We cannot but hope that the balance of £300 necessary to provide the new church will be speedily subscribed.

"In His Presence."

THE STORY OF THE LATE MR. W. J. GOVAN.

AMONG Scottish Christian poets of the present generation, the late Mr. WILLIAM J. GOVAN endeared himself to many hearts by his true interpretation of the beauty and blessedness of the life that is hid with Christ in God. He was also for many years recognised as a powerful speaker in gatherings of believers as well as in general evangelistic effort. It was a godly family circle in Glasgow, in which he was brought up, a fact well attested in the present generation.

His father, Mr. William Govan, sen., took a prominent part in the municipal and political affairs of the city, especially in such social movements as those for the advancement of temperance and purity, in addition to more definitely religious work. On the first visit of Messrs. Moody and Sankey to Glasgow, Mr. Govan threw himself heartily into the work, and from that time his interest and energies—beyond the requirements of his business—were almost entirely devoted to it. He followed the evangelists to London at the time of their first mission there, and the family still treasure a large "Moody" Bible, on the fly-leaf of which is written—"Admit Mr. Govan to all my meetings.—D. L. Moody." This was to obviate the necessity of getting tickets for the crowded meetings.

Mr. Govan died in September, 1883. On the evening before falling into his last illness he spoke at the Mizpah Band meeting in Cowcaddens Free Church, Glasgow, his text being, "It is appointed unto men once to die, and after this the judgment."

Of the family of twelve, Mr. Wm. J. Govan was the eldest. Mr. Arthur Govan, the second son, was, for a number of years, leader of the Schoolboys' Meeting, founded in Glasgow at the time of Mr. Moody's first visit, and which is still continued under the direction of Mr. J. W. Arthur. The much loved director of the Faith Mission, Mr. John George Govan, was the fourth son; and others of the family are known in various branches of Christian work. The subject of our sketch married, in 1867, a daughter of Mr. Robert Steel, of Inveraray, subsequently of Dunfermline; who died in 1876, leaving a daughter and two sons. The sudden death of the daughter in 1896 was a severe blow to Mr. Govan, and in the following years he aged rapidly.

It was on September 28, while Mr. Govan was attending the meetings of the annual convention for the deepening of spiritual life, held by the Faith Mission at Rothesay, that the home-call came. The bodily weakness of the previous two years had for some months been less marked. The final seizure came with startling suddenness. At the Saturday morning gathering it was made known that the doctors held out only the slenderest hope of recovery, and later in the day came the announcement that the dear friend for whom many prayers had gone up had entered into his rest. A real sense of personal bereavement pervaded the whole gathering; and the later hours were marked by a profound realization of the nearness of the King.

Speaking of early days, when they were associated in Christian work, Mr. Walter B. Sloan (of the China Inland Mission) recalls with deepest satisfaction the feelings with which, about twenty-five years ago, he became teacher of a class in the Boys' Religious Society, at Grove Street Home Mission Institute, Glasgow, Mr. Govan being superintendent. Mr. Sloan adds:—

> He was most systematic, and I have before me the roll-books in which he entered the names of the boys, with his notes regarding them. One was always impressed with the deep personal interest that he took in each, and his influence upon the teachers was stimulating and helpful. In addition to the oversight of all the classes, he conducted a sort of fellowship meeting for those lads who had made a distinct profession of conversion.
>
> In seeking to form some estimate of our brother's character and influence, two aspects seem to have been outstanding. The first was his earnest zeal. No one who knew him intimately could help realizing that he sought *first* the kingdom of God with unchanging devotion, so that to think of his life as in any way separate from its relationship with the Kingdom of God seems impossible. The second feature was his kindly sympathy. As he was of a very retiring—almost shrinking—disposition, many might fail to understand how deeply sympathetic a nature his was.

The trend of Mr. Govan's thoughts and aspirations was indicated by the fact that when the Holiness Convention was held at Brighton in 1875 he attended, and found embodied and systematized in the new movement the truths he had been feeling after. A time of rich blessing had been experienced among the lads in Grove Street in 1874. Those who came out on the Lord's side were formed into a Christian Union, which met for Bible study, and were encouraged in a life of witness-bearing among their friends and companions. "Not I, but Christ," was the motto of the Union, and at the weekly meetings the leader expounded to the members the truth of the fuller life in Christ as it was growing before his own mind. The longing for a manifestation of the power of God in themselves reached a crisis in the autumn of 1877, and in a special time of prayer following one of their regular gatherings they felt that they had received their long-desired enduement. Mr. Govan not being of the company at the time, though the hour was late, they made their way to him at once. He entered fully into their joy, and to the last kept himself in touch with them.

Mr. Govan's own testimony, given in the tent at Keswick, was:—

> My Christian life was very unsatisfactory, and my heart went out for some way of deliverance. I said, "Lord, give me holiness, *at whatever cost.*" He took me at my word, and He did put me to great trials. Now He has brought me to this, that I do not say, "Give me holiness at whatever cost," but I say, "Lord, let me know *Thee* at any cost," because if I have Him I have all. Look for the Lord Himself. At that time I had a very fluctuating experience. The Lord came and spoke to me often in his Word, but I think I must be the most unbelieving fellow in the tent, it took so long for me to trust. One verse He gave me was, "Arise, shine, for thy light *is* come." Then this came, "O that Thou wouldst rend the heavens and come down!" and this, "The voice of my Beloved! behold He cometh leaping upon the mountains, and skipping upon the hills." I saw that Christ was far more anxious to come to me than I was to have Him, and He gave me such a filling that night as I never had before. So again and again He comes to me, and speaks in a voice that I can hear, and that I know. It is generally a new insight into Scripture; and it makes a difference in my life. I have uniform victory over voluntary sins, and such a consciousness of his presence as if He were standing by.

From Photograph by Mr. Chas. Sweet, Rothesay, N.B.

Mr. Govan was known among God's people in many parts of the country as a valued guide in spiritual things. Deeply taught of God himself, he was a welcome speaker at conventions, conferences, prayer-unions, and other gatherings. One friend writes:

> I trust I shall never cease to be grateful for the benefit derived from his teaching and fellowship. Some of his addresses and Bible-readings made a lasting impression on my mind, opening up new realms of thought and devotion. Specially helpful, however, were our walks in the woods, or along the shore; and when he called to invite me out for "a turn," it was often that we might talk over some phase of spiritual truth or experience.

We quote the following from IN HIS PRESENCE (2s. net. *Christian Literature Company, Lochrin Terrace, Edinburgh*), in which Mr. Govan has made a valuable addition to the poetry of the Christian life. The pieces were written "in the Spirit," and have come with power to many readers.

FULL SALVATION.

I know the Lamb of God
Has borne away my sin;
Made nigh in Jesu's blood, I pray,
Lord, make me pure within.

To praise Thee as I would,
I must from sin be free;
If I but rise to fall again,
What means my boast in Thee?

How can my soul be glad
If evil reign within?
How can I speak thy power to save,
And I not saved from sin?

How can I have thy peace,
If faith so often fail,
If, since I am not wholly thine
The hosts of sin prevail?

I know Thou hast the power,
And willing art to save,
The love that bore the Cross is thine
The strength that rent the grave.

And Thou canst surely dwell
As monarch in my heart;
For mightier far than might of hell
Thou, God Almighty, art.

Jesus, declare thy Name!
I trust Thee, heart and soul—
Thy blood to cleanse away my sin,
Thy grace to make me whole.

A Dean on Theatres.—Denouncing the love of what is termed "sport," and the increased development of theatre-going, the Dean of Manchester says: "Expenditure on it grows apace. No characteristic more strongly marked the closing years of the nineteenth century than the multiplication of theatres and places of amusement, at which the plays and performances are too often associated with a very unhealthy stimulant and indelicacy of sentiment, to say the least—and I know something of what I am talking about—so that it is very difficult to find a theatre to which it is safe to go; whilst our national games have in many instances degenerated into mere spectacles for the entertainment of lookers-on, not unmixed with a gambling spirit and a spurious love of sport—if it deserve the name of sport."

Where Jews Abound.

WE have passed through Germany, where Jews are influential, especially on the Press, disliked, but not persecuted. The wealthy among them occupy some of the finest houses in the best situations, and do not shrink from displaying their wealth. Austria, where nearly all the newspapers are in their hands, and where they are powerful and (their poorer members) persecuted, Hungary, which is, they say, their paradise, so that the Zionist movement is looked at askance.

There are various things to be said about this scattered nation, beloved of God for the fathers' sakes. Just now, being on a missionary tour, the following thoughts, resulting from recent observation at home and abroad, may not be without interest.

Letter held by, spirit scanted,
Saw the synagogue supplanted.

The pendulum has in these last days swung over from the (often imperfect) spiritual interpretation of earlier ages to a severe and sometimes barren and erroneous literalism. The Jews gave an exclusively literal interpretation, which closed their eyes and ears to the revelations of God. When Jesus said, "Destroy this temple, and in three days I will raise it up," they thought that He spoke of the literal temple; "but He spake of the temple of his body." When He said, "Ye must be born again," Nicodemus, with a bald literalism, asked, "How can a man be born when he is old?" But Jesus spoke not of natural, but of spiritual birth. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."

The cup and the water are necessary to each other. The cup is useless except as a vehicle for the water; the water cannot be gathered up or held together without the cup. The letter is the vehicle by which the spirit and life are conveyed. A sound exposition of the Word is essential to an accurate perception of the spiritual truth which it contains. Apart from that, the spiritualizing of Scripture is a mere effort of the mind; and the intellect and the imagination may run into every kind of error.

It has been said that former expositors handed over the curses of the Old Testament to the Jew, and reserved its blessings for the Church. Is it not well to go a little deeper, and inquire the reason of this seeming want of fairness? Light on the future of the Jews is believed to have broken out of the written Word in these latter days. But our forefathers were not devoid of spiritual perception or of common-sense. They knew that the Legal dispensation existed for the purpose of proving human nature, whether man, as born of Adam and depraved by sin, would keep God's commandments or no. They also knew that Israel was Jehovah's vine, and the men of Judah his pleasant plant; and that when He sought grapes He found poisonous berries; that "He looked for judgment, but behold, oppression; for righteousness, but behold, a cry."

"Behold! Oppression!" For "He was oppressed, and He was afflicted, yet He opened not his mouth. He was led as a lamb to the slaughter." "Behold! A cry!" "Crucify Him! Crucify Him!" (Isa. v., liii.)

Those expositors also knew that the Church is that chosen generation, that royal priesthood, that holy nation, that people of God's own possession, which by union with the crucified, risen, and glorified Christ, has been raised out of the region of the curse, and blessed by the God and Father of our Lord Jesus Christ, with every spiritual blessing in heavenly places and heavenly things, in Christ (Eph. i.)

By the Church as here defined we understand to be included the men of faith from Abel or from Adam onward, as many as, like Abraham, have believed God, and have seen the day of Jesus and been glad; as many as saw the promises from afar, and embraced them, and confessed that they were strangers and pilgrims on the earth (Heb. xi.).

Our fathers, looking at the dispensations from their point of view, were not without Scripture warrant, "for as many as are of the works of the Law are under the curse" (Gal. iii. 10); and there is no condemnation to them who are in Christ Jesus.

Nationally, the Jewish people are under the curse; and the Church of Christ, the Church which is in God the Father, is the body of which Christ is the Head, the fulness of Him that filleth all in all. But individually all of every nation, and through all time, who have believed God, are blessed with believing Abraham; and all of every nation, and through all time, who have gone about to establish their own righteousness, and have not submitted themselves to the righteousness of God, revealed to them in nature or in grace (Rom. i. 20; Titus ii. 11), are under the curse.

The Apostle Paul divided mankind into three classes—"Give none offence to the Jews, nor to the Gentiles, nor to the Church of God" (1 Cor. x. 13). It has been well, if quaintly, said, that when a Jew is born again he is un-Jewed, and when a Gentile is born again, he is un-Gentiled; for then each belongs to the Church of God. Of course, the Jew remains a Jew, as an Englishman remains an Englishman; but in Christ there is no distinction between Jew and Gentile, male and female, bond and free; all are one in Christ Jesus.

Earth's small distinctions vanish here;
To-day the young, the old,
The Saviour and his flock appear,
One Shepherd and one fold.

"Only a broken-hearted sinner can receive a crucified Christ." Not by argument, which ministers to his self-importance, but by convicting him of sin; not through the intellect, but through the heart; not nationally, but individually, must Jew and Gentile alike be saved, if saved at all. There is no surer way to stumble a Jew on his way to God than to foster the racial pride to which he is so prone.

R. C. M.

The Zionist Congress.

THE meetings of the Zionist Congress, held at Basle last week, were very largely attended. Reviewing the proceedings, the *Jewish Chronicle* says: "The Congress has been called the Jewish Parliament, though it can hardly be regarded as representative of all the Jewish people. But if it is to receive this somewhat grandiloquent name, then it must in fairness be admitted that it bears favourable comparison with most of the other parliamentary bodies that fret and fume and sometimes legislate in Europe. In sheer picturesqueness, a body whose members hail from places so far apart as Astrachan and London, Manchuria and Canada, is difficult to rival." We give brief excerpts from three of the most important addresses:—

UNHAPPY AND UNSETTLED.

The Jewish proletariat to-day is not only the poorest and most unhappy, but also the most unsettled and the most disquieting. Wandering continually, and in great numbers, from one misery to another, we can see how great their present wretchedness must be when they expose themselves to the despair of such a migration to seek out a new misery. To make this proletariat settled and industrious were in itself a gigantic task, apart from national or religious considerations. You know that many have attempted the task before us, with a good will and also with great material means. You know, too, that the attempts have failed. Why? Because they started from a wrong standpoint. They thought: "First—money!" No! Gold will procure dependents, a people is not to be so moved. Only an idea can do that. An idea has done it!—*Dr. Theodor Herzl.*

A GREAT CHANGE.

Zionism does not propose to pauperise the people of Israel, but to redeem the land of Israel. And, therefore, I beg of you not to fritter away your money by starting businesses here and there, however profitable, for then your capital would be locked up, and not available when needed in a great sum. Use your money only to prepare a home for our wandering people. Our old home is in ruins, alas! And yet if it had not been in ruins it would not have been empty, it would not have been waiting for us. Give no alms to Jews; give them only wages for their share in the agricultural and industrial development of Palestine. I stand here and see delegates from all the lands of the Exile who still cry, "If I forget thee, O Jerusalem, may my right hand forget its cunning." That is miracle enough. Zionism is living and anti-Zionism in its coffin. What are five years in the life of a nation? Five years—when we have waited eighteen centuries! It may be that none of us is destined to see this great hope fulfilled; it may be that Dr. Herzl, like Moses, will but gaze upon the Promised Land. Yet, even so we are content, if we have helped to shape a practical policy towards the future, content if it shall be written of us—They found chaos and corruption; they left idealism and purpose.—*Mr. Israel Zangwill.*

CONDITION OF THE JEWISH PEOPLE.

The Jewish people, taken as a whole, are incomparably the poorest of all the peoples of the earth. The merest savages are incontestably richer than we are. The Eskimos have the right, the room, and the material to build their snow-huts how and where they will, and to hunt seals where they can. Even the Fire-worshippers can kindle their fire and fish where they choose. The Jewish people alone has not the right to give unrestricted play to its energies, to satisfy its most essential physical needs. While, economically, it is worse situated than the poorest savages, it still has all the needs of civilized beings, increased by certain expensive needs of a religious nature that a non-Jew does not know.

Admitting the well-known exceptions that confirm the rule, we may say in general that every Jew who becomes a millionaire is a Jew lost to Judaism. If a Jew becomes extraordinarily wealthy, it is naturally good for him, probably also good for his country; but for the Jewish people his wealth is a source of weakness rather than of strength.

In the sweating dens of East London and New York, the Jewish day-worker has no more freedom than in Russia, Galicia and Roumania. Let him remain where he is. He can there learn there the trade which he wants to learn in London. He can there make the clothes and boots which he makes in London. And he could send his goods to the markets of the world instead of travelling himself. If he earns the money at home which he might make by working in London, he is almost in good circumstances. What is a starvation wage in London, is a living wage in Minsk or Wilna, Jassy, or Galatz. And the workman is not torn from his family, his circle, and his habits.

Organization! this is the first and last word on the economic subject. And what is more competent to organize the helpless chaotic Jewish mass than Zionism? Let it take in hand the formation of co-operative societies. By this means it will give bread to the hungry, lead those who have been neglected into the paths of discipline, and convert weeping and helpless beggars into energetic and reliable future citizens of Zion.—*Dr. Max Nordau.*

A Call from Cherbourg.

CHERBOURG, at but a few hours' distance from several of our ports, carries on a considerable trade with England, and is frequented by a number of British vessels. I am just now spending three or four days here, and am struck by the fact that the sailors now in port have nowhere to go but to the public-house, not even a meeting of any kind on Sunday. I was otherwise occupied, and able but imperfectly to visit the ships in port, but had the pleasure during my stay of gathering together in the French Methodist Mission room twenty-five of my own countrymen. Some of the dozen vessels now here come regularly to Cherbourg, and some of the men present begged that something might be done that they might have meetings every Sunday. I promised to do what I could.

The shipping probably would not justify a society going to the expense of placing here a paid agent, of having a room, &c.; but any Christian friends (preferably man and wife) having private means, and wishing to settle where they might be of real help in the Master's vineyard, could not do better than to think prayerfully of coming here. Hundreds of British residents congregate at Dinard and St. Malo, or go on account of health a few miles from Cherbourg to the Channel Islands. If but some Christian couple reading these lines would examine if there be not here a Macedonian call to them! They can obtain information by writing to Monsieur le Pasteur Boisson, 17, Rue Louis Philippe, Cherbourg, France.—Yours in the Master's service, Geo. Whelpton.

4, Rue Roquépine, Paris.

The Evangelization Society.

IN spite of the difficulties of the season, a gathering of the evangelists of the above Society was held in Freemason's Hall, Great Queen Street, some days ago, when a few friends kindly joined for praise and prayer. The hon. secretary presided, and was supported by Rev. H. B. Macartney, Rev. F. Oliphant, Colonel Owen Hay, D.S.A.G., Messrs. Robert Barclay, W. H. Seagram, M. H. Foquet Sutton, W. G. Bradshaw, T. A. Denny, &c.

Praise was given that the work had been not only sustained but considerably extended during the past year. In the last eight months 14,143 meetings had been taken by 251 evangelists, and it was reported that, although sometimes there had been anxiety about money, yet God's faithfulness had never failed. Regret was expressed that so many of the supporters know comparatively little of the testimony to the permanent blessing granted to the work of these evangelists in many parts of the kingdom.

Colonel OWEN HAY asked, How did the Apostles, the earliest preachers, carry out the great commission? These men spake as they were moved by the Holy Ghost. We see a marked difference in their presentation of the Truth to the Jew and to the Gentile. The Gospel of the Cross came to the Jews as a stumbling-block, and to the Greeks it was foolishness; yet nevertheless it proved, then as now, God's power unto salvation. The Colonel proceeded to show that though God's sovereignty was everywhere seen, yet the discourses of which the Acts give us notes, were definite and direct, embracing statement and appeal; thus they went straight home to the hearts of the hearers. A perfect naturalness of manner is apparent, without any tendency to a laboured and heavy style. Their thoughts were clothed in simple language, so that a child might understand, and yet the glorious truths set forth were so profound that the greatest intellect could not fathom them. Their subject was Jesus—his life, his death, his resurrection, his coming again; and that, too, in days when his name was held in ignominy and contempt because of the felon's death which He, as sinbearer, died. But in due time that Name shook the world! The Holy Ghost fell on those who heard the Word, and multitudes believed.

It is still further to be noted that these early evangelists appealed to Scripture at every turn; those Scriptures which were our Saviour's Bible, which He loved so much and knew so intimately. The great foundation of the New Testament, and its only explanation, are in the Old. Leviticus alone fully explains many New Testament Scriptures. In Leviticus, the Atonement, the Resurrection, the Enthronement, are to be found in picture and type; indeed, throughout the Old Testament, the infinite preciousness of the work of Christ, which no tongue can tell, is set forth, that precious work which is all sufficient and complete, the Cross which must ever be in the forefront of all preaching worthy the name.

Rev. H. B. MACARTNEY took as the basis of his address the five points of the Society. We need to know and to preach Christ crucified for us, and also that we as believers are crucified with Him. Here is St. Paul's secret of victory, "I live, yet not I, but Christ liveth in me." In this busy age in which we live, let us see to it that the spirit of prayer is not allowed to be a substitute for seasons of prayer. We must have fellowship with God through the Word, and gain power from the prayerful study of the Word, if we are to use it skilfully in dealing with others, especially with anxious inquirers. A few timely words on each of the five points were skilfully introduced.

"Herbert Fry's Royal Guide to the London Charities" is a compilation of great practical interest. It shows in alphabetical order the name, date of foundation, address, objects, annual income, chief officials, &c., of the many philanthropic institutions of the metropolis. It is edited by John Lane, and the thirty-eighth annual edition is now issued. We find this book of great service daily. (1s. 6d. *Chatto & Windus.*)

A Prodigal Son.

THE story which follows was told recently by a commercial traveller in a meeting conducted by Mr. Leonard Weaver at Hastings. It referred to an experience in connection with the London Tent Campaign:—

"One evening, coming out of the Islington tent, I noticed a poor, wretched, and most despicable-looking man asking one of the workers for monetary assistance. He turned to me, asking me also for help.

"I considered what Christ would have done under the circumstance, and then took him to an eating house situated close to the Agricultural Hall, gave him a good supper, and also paid for his bed and breakfast, not forgetting to set before him the way of salvation.

"For six weeks, during my absence from the city, I constantly and prayerfully thought of him, and on my return, passing along Upper Street, Islington, I casually looked at the coffee house referred to, and was startled to see the same man standing outside.

"I immediately crossed to him, and said, 'Friend, are you hungry?'

"'What do you say?' he asked.

"'Friend, are you hungry?' I reiterated.

"'Friend!' said he, 'I have not one in the world.'

"I took him again into the coffee house and gave him a good meal, and he then volunteered to tell me his pitiful story. Nineteen years ago he ran away from home. By breaking open a missionary box he secured a little money and started for Birkenhead. From there he worked his way to America, and for seventeen years tramped from city to city.

"Two years ago he attended a mission service, and, hearing an old story of a mother's love to her wayward daughter, he was deeply moved and resolved to return to England. This he did, coming back to London in a cattle ship. For these many months he had been a homeless stranger in the great city, sleeping in parks when unable to secure sufficient money for a night's lodging.

"At length I induced him to give me his father's name and address, under the promise that I would write and see if he was willing to do anything for him. The next morning I received the following telegram: 'Keep in touch with my son; arrive Paddington 5 p.m.'

"I went to the station, and noticed, stepping from the train, a grey-headed, venerable-looking farmer. As I made myself known to him he inquired, with the greatest emotion, concerning his lost boy. He said he and his wife, the prodigal's mother, had never ceased to pray for the absent one, and they believed that God would give him back to them again.

"We took a hansom cab and drove immediately to the place where I had arranged the prodigal should be. I cannot describe the meeting. At first, the father did not recognize the boy, neither did the boy know the father; but when the assurance was given, the scene was one never to be forgotten. That night the father took his son to a hotel, provided everything that was necessary in clothing, &c., and the next morning before his return home, I took breakfast with them.

"Just before I left, the father took from his pocket his little Testament and read from the fifteenth chapter of Luke the words, 'Bring hither the fatted calf.' He said, 'My son, I have several of 'em at home, and you shall have which one you like.'"

The Hastings audience heard this story with much emotion. Before resuming his seat, the speaker read a touching note, telling of the repentant prodigal's well-being, and of the joy in that country home through the long-lost son's return.

Bible Class Federation.—Being deeply impressed with the large number of young people who come to London and from various causes drift away from religious influences, the Bible Class Federation is desirous of doing all in its power to welcome such persons, and to introduce them to some convenient church and Bible class. Communications should be addressed to Mr. R. M. Waterhouse, Maybank Road, South Woodford, Essex.

Christmas and New Year.

MISS MASON'S HOUSE OF REST.

AT the House of Rest a note was sounded which will echo throughout the year. Rev. H. B. MACARTNEY spoke on Rom. vii. and viii., and traced the Christian experience which leads to the death of self, with the subsequent resurrection into perfect liberty of life and service, through the merits and power of a risen Saviour. Miss MASON praised for answers to prayer offered at the beginning of 1901. Spiritual blessings had been vouchsafed to the visitors at the Houses, and all needs had been met. Rev. J. B. FIGGIS, of Brighton, spoke earnestly on the words, "Rejoicing in hope."

SEAMEN'S CHRISTIAN FRIEND SOCIETY.

Special gatherings were held at most of this Seamen's Christian Friend Society's Homes, Bethels and Rests. At the headquarters opposite the London Docks large companies of seamen of many nationalities were entertained. The closing meeting was one of much spiritual power and blessing. Mr. W. H. SEAGRAM and about a dozen earnest workers were engaged for over an hour leading anxious souls to the Saviour. When leaving, a Norse captain said, "I shall go back to my ship and call all hands to my cabin and pray with them."

THE HOME OF INDUSTRY.

It was not a juvenile party—for of the 200 guests over sixty belonged to the aged widows' sewing class, first started by Miss MACPHERSON after the cholera epidemic of 1866—but all were merry. That Miss Macpherson was in high favour was proved by the hearty clapping of the thin aged hands, as she came in to greet her guests. After the meal and a social chat, a New Year's address was given on the initial letters N.Y. A "*New Yoke.*" Too many say "*Not Yet,*" or listen to Satan as he says, "*Not for You.*" All must give a *No* or a *Yes.* A happy New Year is for all who "*Now Yield.*"

CENTRAL HALL, MANCHESTER.

The relief work has never been better organized. Over 8,000 poor children and 5,000 needy adults have been dealt with. Perhaps the best work has been done quietly in hundreds of homes where most worthy poor bear their distress without murmur or clamour for help. Had it not been for a large and self-denying band of workers, this effort to deal privately with these homes could not have been accomplished. We are very grateful to all the friends who have sent us money, provisions, clothing, &c., and thus enabled us in their name to do Christlike work. Day and night the work of rescue and relief is carried on throughout the year in the Mission.

(Rev.) S. F. COLLIER.

AMONG GLASGOW SAILORS.

There has been a ship loaded, on each side of the River Clyde, with gifts for the men who happened to be in port; and both houses were crowded with men, and interested spectators. On the North Mr. HUGH PATON and Rev. JOHN MCNEILL gave telling addresses, that must have gone home to men's hearts. Captain ROBINSON, after carrying troops to South Africa in successive voyages, was having his ship fitted for passengers; and, being in the habit of conducting daily religious services in his ship at sea, he held a meeting at the dock daily with the workmen at the dinner hour. He said, in his closing address, he had seen many Bethel meetings and Sailors' Rests, but he never met such soul-saving anywhere as in Glasgow.

Working Boys' Home.—The Home for Working Boys—established in 1897, by Lord Kinnaird, for the benefit of lads from the country who are earning small wages—at Hanover House, 44, King's Cross Road, W.C. (superintendent, Mr. F. Paine), accommodates ten youths, and has been taken advantage of by ninety since the opening. The home feeling is carefully cultivated, and everything done to make the house attractive. Intending residents should be over sixteen years of age, the charge for partial board and lodging being 8s. 6d. per week.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, *12 Paternoster Buildings, E.C.*
I recommend my Elder "*Young People*" *to read every week what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find in the S.S. Lesson Notes suggestive and helpful thoughts and illustrations for Sunday talks with their young folk.* *See next page.*

Dinners and the Dinnerless.

AMONG the thousands of children who attend the great Board Schools of London are many whose parents are plunged in the deepest poverty, and who therefore seldom know what it is to be free from the pangs of hunger. Happily, a Free Dinner Fund was started some years ago in order to provide hot dinners for these dinnerless little ones, and the meals have since been given each recurring winter at a number of convenient centres in the metropolis.

One of the ladies connected with the Fund has been visiting both the schools and the homes of these suffering, half-fed, ill-clad children, and the outcome of her inquiries reminds us, not only of the terrible struggle for existence in which the very poor have to engage, but also of our responsibilities towards them.

A BRAVE BREADWINNER.

We are told, for instance, of a girl of thirteen who, on account of the poverty at home, left school and went to work at a factory. Being a little under age, however, she had to return to school.

"In their little living-room in a building off ——, we found the mother. It was a cold wintry day; there was no fire in the grate, although a 'wash' had been going on, and wet rags dangled from a cord across the room; in the adjoining bedroom lay the husband, very ill. The mother was eager to pour out her story: 'Governess says Mary has no chance of leaving school till April, that's near on three months, the worst of the year! She might leave directly if she could pass the sixth standard, but she can't overcome the 'rithmetic. Mary's earnings have been keeping us and paying the rent. I am not strong enough to do a day's work yet, if I could get it; and my man will not be about again for a goodish while, the doctor says.' With Mary back at school and earning nothing, the whole family were shortly turned out of doors. A relative almost as poor as themselves, defying, it seems, County Council regulations, took them all in—seven! With the greatest difficulty they secured other rooms, just as the kindness of a friend enabled the lady visitor to make this poor family a small weekly allowance.

TOILERS OUT OF SCHOOL.

Children who deserve warm sympathy are those who, after school hours, go to work at such employments as paper selling, button-hole making, trouser finishing, or matchbox making. Some of them labour in this way from thirty-six to sixty hours per week, in addition to school studies. When one girl of this class was offered a dinner, she declined it, in spite of her need.

"Please, governess, I can't stay to eat it," she said. "What do you mean?" asked the teacher. "I help mother with the trouser-work, and she can't get through anyway without I go back directly school is over," was the reply. "Have you been at work already to-day?" "Yes, governess, since seven o'clock." "And now you mean you're going on again till afternoon school?" "Yes, mother says it will be twelve o'clock to-night before we finish—it often is." So the poor little girl was allowed to take her dinner home.

NELLIE, THE NEWS-GIRL.

Another touching example is that of a little lassie named Nellie, who goes out with her young brother at five o'clock in the morning, selling newspapers to the workmen as they arrive at Poplar Station by the early trains. She did this in all weathers through last winter. She is a fair scholar, and a nice bright girl. But from what a home she came! There were eight children, the mother was in rags, and the father, at the best only a "casual" labourer, at home with a broken ankle. What a sorry beginning of a school day is the trudge of these shivering, half-awake children through the dismal streets which, for the best part of a mile, lie between their home and the railway station! The rain and sleet often soak through their thin rags and leaking boots; their breakfast has to be earned. How they would enjoy the good midday meal provided for them!

POOR WIDOWS' CHILDREN.

Many a brave mother, left a desolate widow, to fight the battle of life and keep her little ones bright and tidy, is thankful for the dinners. Here is a little lad of eleven in the seventh standard of a large school at the East End. He is a delicate boy, eager and lively. His mother and grandmother supported him and themselves by needlework. A few months ago his mother died of over-work and starvation, and now he is entirely dependent on his old grandmother, whose hands are sadly distorted and swollen by rheumatism. For the first time in her life she applied for parish relief, and obtained a small pittance for herself. But it will not keep the boy!

There is a widow, too, who has no fewer than three occupations. She goes out washing, makes large, coarse shirts, and she and her children sell papers. She cuts out and makes the shirts—all but the button-holes—for 1s. 1d. the dozen, often working till twelve o'clock at night. With all her labour she only earns nine shillings a week. Again, "These two girls," said a school-teacher, "are very delicate, both the children of widows." One is an outpatient at the London Hospital, "needing food more than medicine," but the mother cannot give it her; her own health is too broken for regular work. "But I struggle to keep a roof over our heads," says the poor mother. In both these families, certainly, the dinners for the children would be well appreciated.

These are but glimpses of the child-misery that exists among the poor Board School children of the slums; but they will suffice, perhaps, to remind those who are in more favoured circumstances of the privilege of helping their little brothers and sisters who dwell in the dark places of our great cities, and to whose lot falls so small a share of the comforts, or even the necessaries of life. "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto Me."

Never Knew Him.

A TOUCHING story is told of a child of a well-known French painter. The little girl lost her sight in infancy, and her blindness was supposed to be incurable. A famous oculist in Paris, however, performed an operation on her eyes and restored her sight.

Her mother had long been dead, and her father had been her only friend and companion. When she was told that blindness could be cured, her one thought was that she could see him; and when the cure was complete and the bandages were removed, she ran to him, and, trembling, pored over his features, shutting her eyes now and then, and passing her fingers over his face as if to make sure that it was he.

The father had a noble head and presence, and his every look and motion was watched by his daughter with the keenest delight. For the first time his constant tenderness and care seemed real to her. If he caressed her, or even looked upon her kindly, it brought tears to her eyes.

"To think," she cried, holding his hand close in hers, "that I had this father so many years, and never knew him!"

Are not many of us like that, not realizing what a Good Father in heaven we have?

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 312).

The initials form a word (found in Titus) without which the Lord Jesus tells us in John iii. no one can see the kingdom of God.

The finals form a word found in John ii.—a glorious event for those who have been born again.

1. He who saves soul and body (Job xix.).
2. What earthly treasure resembles (Prov. xxiii.).
3. What our sojourn here is like (Isa. xl.).
4. One who sought a despised blessing too late (Heb. xii.).
5. A head of gold (Dan. ii.).
6. The stone of help (1 Sam. vii.).
7. That for which we need patience (Heb. xii.).
8. A king smitten by Joshua (Josh. x.).
9. Something given to each of us (Matt. xxv.).
10. An example to followers of the heavenly King (2 Sam. xv.).
11. A city mentioned in (1 Chron. viii.).
12. A piece of brass (2 Kings xviii. marg.).

(Children under *ten*, do any 4; under *thirteen*, any 7; under *seventeen*, any 10.)

ANSWER TO LAST SEARCHER (311).

Bible Clock.

I. Faith (Eph. iii. 12).
II. One faith (Eph. iv. 5).
III. Justified by faith (Rom. v. 1).
IV. Unity of the faith (Eph. iv. 13).
V. For we walk by faith (2 Cor. v. 7).
VI. The just shall live by faith (Heb. x. 38).
VII. Christ dwell in your hearts by faith (Eph. iii. 17).
VIII. Faith is the substance of things hoped for (Heb. xi. 1).
IX. We wait for the hope of righteousness by faith (Gal. v. 5).
X. By whom we have access by faith into this grace (Rom. v. 2).
XI. Therein is the righteousness of God revealed from faith to faith (Rom. i. 17).
XII. Be comforted together by the mutual faith both of you and me (Rom. i. 12).

No. 311.—Correct answers (first list) received from:—

A—Victor Armstrong, Edith Archer.
B—Annie Brown, Gladys Brewer, Robert Bushby, Dorothy Brereton, Beatrice Balls, Edith Boyd, Nellie Bayford*, Gordon Bligh, Gladys Bartlett.
C—Margaret Clarke, Leonard Cate, Lydia Cleary, Edith Clear.
D—Constance Drayson, Gladys Davies*, Willie Dempster, Eddie Dowsett, Thomas Dunn*.
F—Hyacinth FitzSimons, Lawrence, Richard* and Herbert Farmer, E. Franklin-Smith, Anna and Elsa Fox.
G—John and George Goodall, Winifred Gill, Thomas Groombridge*, Kathleen Gulston, Gladys, Dorothy and Cicely Gibson.
H—Hetty Hill, Edith Hill, George Hucklesby, Hannah Hancock,* A. Horstcraft, Beatrice Hastings, Kathleen, Dorothy and Beatrice Heckford.
J—Mabel Jenkins*.
K—Ruth Knight.
L—May and Sidney Law, Ethel Larwill, George*, Maggie and W. Locke.
M—Gwendoline Moir*, May Mills, Fanny Messenger, Doris Martin.
N—Edith Newton*, Valerie and Eleanor Noel, Emily Norris.
O—Benjamin Onions.
P—Gordon Pibel*, Evelyn Primrose-Pechey, Leonard, Winnie, Walter and Katie* Picknell, Willie Petter, Kathleen Pasley*.
R—Emily Rowdon*, John Robbins, Jack Ridley, Alice and Jessie Ricketts, Marjorie Roberts, Winnie Runting.
S—Edith Smeed*, Archie Stubbs*, Hilda* and Edgar Schaeffer, Frances Stileman, Olga Sasse, Mary Sowden, Robert and Kathleen Simpson, Margery Smart*, Marjorie Sherbrooke, Phyllis Sharp, Whately Smith, Mabel and May Spencer, Florence Smith.
T—Frank Thompson. **U**—Chloe Utting. **V**—Ethel Vinnicombe.
W—Ernest Wingrave, Freda Watts*, Vera Williams, Nellie Wisdom, Nora Wyatt*, Edith Williams, Rose and Annie Willis, William Wheeler*, Mary Williamson, Ellen Williams, Rowland Willis, Agatha Ward, Annie and Sarah Wood, Florence Wilde.

FOREIGN LIST.

Prize Competition, Oct., 1900.—Div. IV., Second Prize, William Gray. Div. III., Second Prize, Abigail Gray (New Zealand).
Nos. 295, 296—William* and Abigail* Gray (New Zealand).
No. 307—Dora Wallace* (Canada). **No. 308**—Ina, Nettie, Katie* and William* Thomson (Bulgaria). **No. 309**—Nettie*, Duncan, Ina, Will. and Katie* Thomson, Phyllis Boyd* (Malta).

Personal.

You will, I am sure, sympathize with two of our Searchers in the death of their father. One of them writes:—"I hope the other members of the Bible Searcher will remember us in their prayers at this sad time, that God will take care of us now that our dear father has passed away."

Omitted by mistake from Honours List — Marion Richards.

George Hucklesby, Wilfred and Ella Pulham, Gladys Davies, Robert and Kathleen Simpson, William Goodall, Olga Sasse.—I am glad to welcome you as new "Searchers," and hope the study will be interesting to you.

Edith Williams, Thomas Groombridge.—Thank you for your notes. I am pleased to recognise your writing, and hope you will be as diligent as before.

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *Cheltenham*, Jan. 9; *Langton*, Jan. 12; *St. Mary's, Hornsey Rise*, Jan. 13; *Holloway* Jan. 14; *St. George's, Tufnell Park*, Jan. 16; *Langton*, Jan. 18-20; *Harrogate*, Jan. 25-Feb. 3. Mr. E. Arrowsmith, *Ealing* (Holiday Mission), to Jan. 15. Mr. J. S. Tyler, *Birmingham and neighbourhood*, Jan. 11-20. Mr. E. Clark, *Reigate*, to Jan. 9; *Woodford Green*, Jan. 12-19; *Newark*, Jan. 26-31. Mr. Hankinson, *Northampton*, Jan. 16, 17; *East Finchley*, Jan. 22. Mr. S. J. Hewlett, *Reigate*, Jan. 20; Forest Hall, *Loughton*, Jan. 25-Feb. 3; *Warrington*, Feb. 8-17.

Children's Scripture Union—Portions for week ending January 18.

Sun.	Jan. 12	*Phil.*	iv. 10-23	Thurs.	Jan. 16	*Jonah*	iv. 1-11
Mon.	„ 13	*Jonah*	i. 1-17	Fri.	„ 17	*Micah*	iv. 1-8
Tues.	„ 14	„	ii. 1-10	Sat.,	„ 18	„	vi. 1-8
Wed.	„ 15	„	iii. 1-10				

Crippled Boys.—At the National Industrial Home for Crippled Boys, Woolsthorpe House, Wright's Lane, Kensington, London, W., boys are received for three years, and instructed in useful trades. Two masters undertake the education of the boys, and special classes are held for religious instruction. An educational inspector holds a yearly examination in Holy Scripture, and in secular subjects. Over 800 boys have passed through the Home since its foundation in 1866. Owing to the heavy debt incurred in erecting the buildings, which was not finally paid off till December, 1897, the Committee have not as yet been able to receive the full number of 100 boys for whom accommodation is provided. As the debt has from time to time been reduced, the number of inmates has been increased, and at the present time there are ninety-five boys being maintained and trained in the Home; there is still room, therefore, for five more boys as soon as the requisite funds are forthcoming. Hitherto, under the Divine blessing, the work has prospered greatly. The Committee hopefully look for continued and increased support for a work which deals with a deserving class. The results which have been obtained in the respected and independent lives of former inmates are the best evidence of success, and the strongest claim which can be made on behalf of others, who only need a helping hand to attain to similar positions.

International S.S. Lesson.

Sunday, January 19, 1902.

THE EARLY CHRISTIAN CHURCH (Acts ii. 37-47).

GOLDEN TEXT: Acts ii. 39.

SUBJECT.

THE wonderful result of the Apostles' first attempt to fulfil their Master's parting commission (Luke xxiv. 47) in the power of the Holy Ghost (Acts i. 8).

The opportunity was unique. A vast concourse of people from all parts of the civilized world had assembled in Jerusalem for the harvest festival, and during the earlier part of that memorable day the members of the Spirit-filled group from the upper room had been moving up and down among the eager crowds, telling out "the wonderful works of God" (*v.* 11) in languages miraculously given to suit the ears of the listening groups.

1. Which Apostle stood forth to preach the *first* Gospel sermon after the descent of the Holy Ghost? Peter. It may have been that his voice, as a fisherman, was stronger than the others (*v.* 14); or that his gift of tongues included the Judæan dialect, which was specially spoken in Jerusalem; or, again, that the mocking taunt (*v.* 13) from a group near by, reaching his ear, stirred the characteristic ardour of his temperament, and impelled him to his feet in defence of himself and his fellow apostles from the false charge. But, certain it is, that the impetuous Peter was now possessed and inspired by the Spirit of the Lord, and therefore his words were both gracious and convincing, with a strong sense of the love of truth, but no taint of personal resentment.

2. Did Peter address any special group of persons in the crowd?

First he dealt with the mockers, and then with the honest inquirers, showing to both, from the Scriptures, that what they had witnessed that day was a fulfilment of prophecy. Then he turned to the Jews (*v.* 22) who had been personally concerned in the accusation of Jesus (*v.* 23), and from a memory vividly charged with the scenes of which *he* had been an eye-witness, and a glowing enthusiasm, fired by the Holy Spirit of Power, he pressed home to the consciences of his hearers, *facts* and *Scriptures* with which they were perfectly familiar, until, under the power of the Holy Ghost, they were "pricked in their heart" (*v.* 37; John xvi. 9).

He preached Christ crucified (Acts ii. 23 and 36), Christ risen (*v.* 32), Christ exalted (*v.* 33 and 34; Acts v. 31), Christ reigning (*v.* 35, 36).

3. What reply did Peter make to their cry for help? *Read verse 33;* that met their need as *sinners* against God. As *Jews* also (Eze. xviii. 30) they needed to repent—TURN BACK.

a They had considered Him an impostor.	*a* They must accept Him as Messiah.
b They had thought to save themselves by rites and ceremonies.	*b* They must look to Jesus alone for salvation (Acts iv. 12).
c They had taken the side of his enemies.	*c* They must be baptized in his name, and thus publicly testify they are his friends.

If they did this, they would receive the Holy Ghost (v. 38).

REPENT	(Joel iii. 13.) (2 Cor. vii. 10.)	(Acts iii. 19). (Acts xxvi. 18-20.)
RECEIVE	(Acts x. 43). (Gal. iv. 5-6).	(Acts ii. 38. (Luke xix. 6).
REJOICE	(Luke i. 47). (Rom. v. 10-11). (1 Peter i. 8).	(Luke xix. 6). (Rom. xv. 13). (1 Peter iv. 13).

5. Who else were particularly mentioned as included in "the promise"? *Children* (*v.* 39), sons, and daughters (Joel ii. 28, 29): servants* and "all afar off" (Deut. xxix. 15). When teachers and scholars have agreed to unite in prayer for the blessing of God the Holy Ghost on their school, whole classes have been brought into the kingdom of Christ, and the teachers have been richly blessed. Why not now and here? (John xii. 22; xiv. 13-26; xvi. 14. Note xvii. 20).

6. To whom did Peter address his closing appeal? To the waverers and the undecided, calling them to "come out from among" the "untoward" (R.V.), "crooked," perverse, *i.e.*, those who were persistent rejectors of truth concerning Christ and his salvation (2 Cor. vi. 17; Matt. vi. 24; James i. 6; 1 Kings xviii. 21).

RESULT.

About 3,000 souls were baptized in the name of Jesus Christ that day (*v.* 41), and "the Lord added to the Church daily (R.V.) those that were being saved." Note the evidences of genuine conversion.

1. Diligence to learn more of Christ (Eph. i. 17-23; Phil. iii. 10).

2. Steadfast desire to worship God in prayer and thanksgiving.

3. Love to the brethren (John xvii. 26; 1 Pet. i. 22).

4. Readiness to deny themselves for those in need (*v.* 45; 1 John iii. 17).

5. Singleness of heart; "all for Jesus" (Luke xi. 34; Heb. xii. 2).

6. Gladness (John xv. 11; xvi. 22, 24; Isa. xxix. 19).

The Lord adds to the Church *to-day* by the same means; preaching or teaching the Gospel of Christ, and prayer for the Holy Spirit's power.

* *Illustration.*—A godly man, while visiting at a country house, spoke to the young maidservant about her soul. The girl was very ignorant concerning spiritual truths, so he said to her. "Mary, will you kneel down every morning and evening and pray this prayer, 'LORD, SHOW ME MYSELF'?" The girl promised she would do so. Some months after, when the gentleman came that way again, he noticed Mary was looking very sad, and he asked her the cause of her sorrow. "Oh, sir! I prayed that prayer you taught me, and I have been getting worse and worse ever since. I never knew I was so wicked before!" "Mary," replied the gentleman, "I will teach you another prayer, and I want you to pray this one every morning and evening now. 'LORD, SHOW ME THYSELF'." Again Mary promised, and again some months elapsed before the gentleman came that way; but, when he did so, Mary met him with a countenance beaming with joy and gladness. "Well, Mary, how is it with you now?" "Oh, sir! the Lord showed me I was a great sinner first, but He has shown me since that He is a great Saviour, and that He loved me, and died for me, and I DO thank Him!"

Christian Endeavour Topic.

SUNDAY, January 12, 1902.

ENTERING THE KINGDOM (John iii., 1-17).

NICODEMUS is a type of many men who are outside the Kingdom of God. He believed in God, having no sympathy with the cold infidelity of the Sadducees. He was probably, like Saul of Tarsus, blameless in all the righteousness of the law, and irreproachable in moral character. He was probably a good husband, father, and master, respectful, thoughtful, willing to consider the claims of any new system, prepared to acknowledge Christ as a teacher, and thinking it was only necessary to know in order to be.

Muffling his face in his cloak, he stole along in the shadows cast by the full Passover moon, startled by his own footfall, and fearful lest the watchman on his beat should recognise, in the suppliant at the door of the humble lodging of Jesus of Nazareth, one of the leaders of the Jewish Sanhedrim. To such a man Christ said, "Ye must be born again." When Christ says *must* (7) it is time for us to wake up. He is so gentle, winsome, tender; He is always persuading, inviting, entreating; He so seldom uses the imperative mood; it is a solemn question, therefore, to ask ourselves, "Have I been born anew, or from above?"

We are often unconscious of the moment of the new birth, as we are of that of our natural birth. It is not wise, therefore, to look back for the time or place where we were born again. To many the new birth came when they were quite little children, in the early dawn of consciousness, when beneath their mother's guidance they lifted their hearts to Christ. In many other cases the new birth occurred so quietly and gently that they were hardly aware that at a given moment they passed from death unto life, and from the power of Satan unto God. There are other tests more certain and reliable.

These thoughts are substantiated by our Lord's own words in verse 8, where He says that the new birth is something like the wind. While He was speaking the night breeze may have passed over the city, stirring the vine leaves as they drooped over the casement, and breathing through the open window. "Mark this wind," said our Lord. "You cannot see it, though you feel it. You know not why it is now a hurricane and again a zephyr. How can you understand the nature or laws of the new life?" We do not know whence the wind comes, or whither it goes, and yet we feel its power. So you may not know whence the power of the new life has come, or whither it bears you; but you may be conscious that you love the things you once hated, that you hate the things you once loved, that you are being borne Godward and heavenward, that there is a movement in your life towards the things which are unseen and eternal.

"Born of water and of the Spirit." All men were speaking of John's baptism (23), which was the symbol of repentance. Our Lord said "You must go to John and repent under his ministry, and witness to your repentance by an outward sign, and then you must open your heart to the blessed Spirit.

In verses 16 and 17 you have what Luther calls a little Bible, which comprehends within its brief space the message of redemption. Stand beneath the Cross; look to Christ dying for you; trust Him; open your heart to Him, and while your soul is going out in love and thankfulness for his supreme work, the Holy Spirit will perform his sacred office, and you will be born into the Kingdom of God (James i. 18; 1 Peter i. 3).

F. B. MEYER.

The Y.M.C.A.

A RECEPTION was given to the members of the Henley-on-Thames Association on January 1, by Mr. Phil. Sutton. The handsome new premises recently opened through the generous kindness of Mr. Martin John Sutton, are proving a great attraction to the young men of the town.

The thirty-sixth annual report of the Cape Town Y.M.C.A. describes a vigorous and successful work amongst young men in that important city. The membership roll now exceeds 800, in spite of great fluctuations arising out of the unsettled conditions which have prevailed owing to the war. "The future outlook of the Association," says the report, "gives promise of unlimited scope for the development of the work, and with a well-adapted and specially equipped building, in charge of an efficient and increased staff, we are hopeful of accomplishing a work amongst young men which will take first rank amongst organizations of this nature in any part of the globe."

A New Year's Christian Convention, arranged by the committee of the Central Association, was held in Exeter Hall during the first three days of the New Year. Three meetings were held on the first day, for praise and prayer, under the leadership of Revs. F. B. Meyer, F. S. Webster, and Captain Tottenham, while in the evening an evangelistic meeting for men was conducted by Mr. J. B. Wookey. On the two following days meetings were held both afternoon and evening, at which addresses on the development of spiritual life were delivered by Revs. Preb. H. W. Webb-Peploe, F. B. Meyer, E. W. Moore, Evan Hopkins, S. A. Selwyn, J. B. Figgis, E. Grose Hodge, and Pastor W. Fuller Gooch. The meetings throughout were well attended.

The twenty-fifth anniversary of the Weston-super-Mare Association was held recently. Mr. Herbert S. Smart, general secretary, presented an encouraging report. Alterations and improvements have been carried out which render the premises more convenient. Of the spiritual side of the work, the report speaks in high terms. The Sunday afternoon Bible class has a large attendance, and exercises a far-reaching influence, and the teacher's preparation class is much appreciated. The "Youths' Own," which was started for the purpose of reaching the lads of the town, soon outgrew its accommodation. The evangelistic cycling band has visited many villages, far and near, proclaiming the Gospel with earnestness and power. In many other departments of religious work, too, good progress was reported.

Sir Edmund Monson, His Majesty's Ambassador, presided over the annual meeting of the Paris Anglo-American Y.M.C.A., recently held, in the Rudy Hall, Paris. His Excellency was supported on the platform by Mr. Austin Lee (first secretary of Legation), Mr. H. H. Skepper (the president), Mr. Coleman, Mr. W. H. Mills (English National Council), and the clergy and ministers of most of the British and American churches. In the course of a thoughtful address, Sir Edmund Monson expressed his sense of the value of such an agency as the Y.M.C.A., in a city like Paris, so largely frequented by young men, who came there in the prosecution of business, as well as for the study of the language and fine arts. It had a further value in linking representatives of Great Britain and America in religious and philanthropic work, and still more in that it based its efforts for the formation of character on faith in our Redeemer.

The Y.W.C.A.

AN interesting gathering took place at Morley Hall, 26, George Street, Hanover Square, W., when 450 factory and laundry girls belonging to the various Factory Helpers' Union clubs and institutes in London met for their annual tea and prize-giving. Twenty-three clubs were represented. The prizes were presented by Lady Blanche Smith, the Challenge Shield being won by the Clifden House Club, Bow, E., and the prize of £5 by the Manchester Mill Girls' Institute for the two best classes working under the continuation schools scheme of H.M. Education Department. The Challenge Clock was awarded to the Ipswich Working Girls' Club for needlework and cookery.

Some ninety-five clubs and institutes are now working in connection with the F.H.U., to promote the moral and spiritual welfare of factory and working girls, and to lead them to the knowledge of the Lord Jesus Christ. The closing address was given by Rev. E. A. Stuart, of St. Matthews, Bayswater.

Workers are needed for the clubs and classes, and the secretary will be glad to hear from any one able to give a few hours a week to help in the work—address, 26, George Street, Hanover Square, W.

Week of Prayer.

EXETER HALL.

THE meetings in connection with the Week of Prayer, as arranged by the Evangelical Alliance, were opened last Monday at Exeter Hall, with a quiet time of waiting upon God. The subject set down for the day was, "The Church Universal: Faith in our Lord Jesus, and in God the Father who sent Him to save." The chairman—Rev. Dr. David MacEwan, Trinity Presbyterian Church, Clapham Road, S.W.—read Psa. xlvi. and Phile. iii. 12-31; and a helpful and spiritual address was given by Mr. John Wood (Evangelization Society) dealing with (1) the family of God, and (2) the duties of those who belong to it. Turning to the Epistle to the Ephesians, he pointed out how it is mainly occupied with these subjects. It is an indivisible family, whose life is Christ—a life linked with the very throne of God; it has one Food, one Head, one Guide, one Name, one Hope.

Mr. Wood put special emphasis on the second part of his subject, dealing with the manner in which the Spirit of God, through the Apostle Paul, comes down, in the Epistle, to every-day duties of life. Remarking the large amount of counsel that is given in the form of "a hive of B's," he mentions a few—iv. 23, to "be renewed in the spirit of your mind"; iv. 32, to be "kind one to another, tender-hearted, forgiving"; v. 7, to be not partakers with the children of disobedience; v. 17, to "be not unwise, but understanding what the will of the Lord is"; v. 18, to "be not drunk with wine . . . but be filled with the Spirit."

There was much liberty in prayer, special mention being made of a district in which it is feared that the only door at present open for undenominational work is about to be closed.

The chair was taken on Tuesday by Mr. W. H. Seagram, who read 1 Peter iv. 7-19. The speaker was Pastor Fuller Gooch. Subject: "Christendom." Reading Matt. v. 13-16, he showed that this is the ideal of what our Lord intended his Church to be and to do in the world. Every Christian who has been salted with the grace of God should also be like salt in his influence upon others. Christian life and influence should be the great anti-corruptionists, whether the corruption be in the church or in society. This is equally true of the aggregate of those who are brought into the knowledge of his name.

Changing the metaphor to that of light, every Christian is enlightened that he may be as a lamp lighted and set on a lamp-stand. Again, instead of the lamp on a stand, the light is a torch carried in the face of the storm to lighten those outside. There has been awful failure in the attainment of this ideal, and to-day the Evangelical Alliance is severely criticized for holding to its old position; but the speaker made a vigorous disclaimer of the charge of narrowness against those who teach the truths which, since Pentecost, have led to the evangelization of the world so far as it has been evangelized.

In all the New Testament references to the latter days there is an individualizing of things. The Lord calls for individual fidelity, faithfulness, and witnessing. These are more needed than ever, and God blesses them more than ever.

ALDERSGATE STREET Y.M.C.A.

The address given by Rev. F. B. Meyer, at the noon prayer meeting at Aldersgate Street Y.M.C.A., on Monday, was a New Year's message, founded on Genesis i.: "The seed plot of the Bible." At the outset of the year we may well take the first words as the keynote of Christian effort. "In the beginning, God." After showing (*v.* 4) that God is ever "dividing," saying to man, "take this and put aside that," Mr. Meyer drew apt lessons for the times from the commands set forth in *v.* 28, be fruitful, multiply, replenish, subdue, have dominion.

In order to carry out the Divine instructions, we need spiritual empowering, and spiritual power comes immediately faith manifests itself in obedient action. Souls are not easily won; they will cost us labour and anguish. We come to use the words of Paul, "My little children, of whom I travail in birth again until Christ be formed in you" (Gal. iv. 19). The Christian Church will do well when it returns more generally to the method of every Christian seeking to win a soul, as Andrew sought his brother Peter.

Proceeding, the speaker dwelt on the question of spiritual replenishment from the standpoint of the Church's need. Our Sunday schools and many other departments of Christian work urgently call for more labourers. Moreover, there is the order to subdue, and in this connection it is needful to remember that we have either to subdue or be subdued. We must be conquerors through Christ, or there comes "reversion to type." Leave Kew Gardens uncared for for three months, and its condition may be imagined. Even as soon as we build a house nature begins to destroy it. Finally, there is to be dominion. By sin man lost dominion: in Christ man is regal, with power to command and lead, as he lives in the power of his risen Lord.

Mr. Meyer concluded with earnest and telling words on the need to realize both responsibility and privilege. He recalled a story told by Mr. Moody of an old slave woman of the Southern States, who could not believe the news of emancipation, since, said she, "Massa says it's a pack o' lies." On being shown Lincoln's proclamation, however, she cried, "I won't stop in bondage another hour." So Christians do not sufficiently grasp the blessings of their position, being deluded and kept in darkness by Satan. "Let us realize our privileges and 'have dominion.'"

On Tuesday the speaker was Pastor G. Turner, of Sutton, who founded a stimulating address on Matt. i. 23. He pointed out that while many mentally subscribe to the truth that the Lord Jesus Christ is "God with us," they have no living contact with the Almighty, and so lack the heart strength which they might richly possess. Proceeding, and addressing himself more particularly to commercial men, the speaker deplored the thirst for wealth which is so prevalent in all classes of society. "Take no unwise step in seeking to get a bigger loaf of bread; have what He gives, and enjoy it with Him." The concluding passages of the address dealt pointedly with Bible critics and their failures, and an earnest appeal was made to young men to hold on in the right way and, exercising faith in Divine wisdom, to prove that God's guidance is unfailing and unerring.

The Open-Air Mission.

THOUGH winter is upon us, the active operations of the Open-Air Mission have by no means ceased. Cattle shows and other gatherings are being visited, while some of the evangelists are engaged in villlage itineration, calling upon the people in their homes, giving Gospel literature, praying with the sick and dying, reading the Scriptures to the cottagers, and in other ways endeavouring to bring comfort and help to many who are isolated from spiritual privileges, and who all too seldom hear the pure Word of God.

Often the villagers' gratitude for such efforts on their behalf is most touching. Tears steal down many a rugged face, and the "God bless you, sir;" "Please come again soon; no one else visits us," and like utterances cheer the solitary worker, who has, perhaps, walked a dozen miles to hear them.

A very cheering feature of this year's work has been the large number of grateful letters received from converts, who have been won for Christ during the Society's missions at races, fairs, and the seaside. Many of them breathe a beautiful spirit of self-surrender, and tell of much growth in grace.

Wonderful things have indeed been wrought this year in the Master's name, and it is in order that the good work may wax yet stronger and stronger that the appeal is made for further liberal help. Frank Cockrem, Secretary.

11, Adam Street, Strand, London.

The Country Towns Mission, working in the towns and villages of England and Wales, has changed its official address from New Bridge Street to 12, Serjeants' Inn, Fleet Street, E.C.

Testimony from Business Men.

IN connection with the New Year's gathering of the Commercial Travellers' Christian Association, last Saturday, the sermon was preached by Rev. W. R. Mowll. At the Memorial Hall, in the evening, a meeting was presided over by Mr. J. Calvert Coates, who recalled that when he went to serve his apprenticeship, his mother said to him, "Commit the third chapter of Proverbs to memory, but take to yourself especially the words: 'In all thy ways acknowledge Him, and He shall direct thy paths.'" The life of a commercial traveller was an eventful and interesting life, and afforded many opportunities for usefulness. It ought to be the object of business men to teach the people how to live, and to show them how to die.

Mr. J. Halford spoke upon "Individuality in Relation to the Kingdom of God." In the first place, which side were they on? The individual might do something wherever he was for the Kingdom. "Be ye clean, that bear the vessels of the Lord." Charles Kingsley was not far wrong when he said that if they wanted to be thoroughly miserable they should look at themselves, but that if they wanted to be happy they should get something to do for others, and do it, and learn the joy of holy service. Strong drink was the chief hindrance to the progress of the Kingdom of Heaven, and he appealed to moderate drinkers to set their faces against the drinking customs of society.

Mr. E. Underhay said he had been asked, What was the use of this society? and he answered the question by showing what it did in fellowship and beneficence. To hear the testimony borne to the value of religion by the older members of the society must be of much service to the younger members. F. T.

Rev. Dr. Henry's Meetings.

THE organization of the Twentieth Century Christian Temperance Campaign, to which reference was made in last week's issue of The Christian, proceeds apace, and from many parts of the United Kingdom earnest applications are being made for the services of Dr. Henry and the Fisk Jubilee Singers. The prospects are highly encouraging, in view of the enthusiasm that is being manifested, and the completeness with which supporters of the abstinence cause are arranging the demonstrations that are to be held by Dr. Henry and the Singers.

On Thursday, January 9, at 8 p.m., Dr. Henry is to speak at Devonshire Square Baptist Church, Stoke Newington, N.; Dr. Henry and the singers visit, on January 23-30, Nottingham; February 1-9, Dublin. Subsequent meetings will be announced at an early date.

Marylebone Medical Mission.

FOR over a quarter of a century Dr. Chambers has conducted the well-known Medical Mission to the poor at 12, Bell Street, Lisson Grove, W.

Dr. Chambers writes:—"The dispensary is open three days a week. Urgent cases are seen every day. At one o'clock all the patients are assembled for a Gospel service, lasting about twenty minutes. Very many at these services hear the Gospel who never enter any church or mission hall. After the service each patient is seen separately in the consulting-room and prescribed for by the medical superintendent. Those too ill to attend the dispensary are visited at their own homes. The patients are visited every day except Sunday. The cases visited at home are as severe as those seen in the wards of any hospital. The two deaconesses also visit daily. Sickness and poverty are the only recommendations any patient requires.

"Few probably realize the appalling distress and poverty we daily meet with in many of these homes, for when sickness has laid low the bread-winner, and everything has been pawned for food, the case becomes desperate. The destitute and sick poor are provided (so far as our funds permit) with nourishment, coals, bread, &c. Care is always taken not to encourage idleness or want of thrift. Since the starting of the Mission, vast numbers of the sick poor have been cured, others relieved; drunkards have been reclaimed, and many who were living without God, and had no hope, are now consistent Christians."

Obituary.

REV. JOSEPH TANNER.

THE death of Rev. Joseph Tanner, who passed away at Norwood on New Year's Day, removes an earnest Evangelical clergyman and an able and helpful writer. Although ill-health prevented him from undertaking parochial work, his writings exercised a wide influence. His treatise, entitled "Saving Faith," was published by the Religious Tract Society, and had a large circulation. His principal work, entitled "Daniel and the Revelation," was the fruit of many years' study.

MRS. ALFRED CRAWFORD.

Much sorrow is felt by a wide circle of friends at the death of Mrs. Alfred Crawford, of Dublin, who has been called away after a comparatively brief illness. Deceased took an active interest in social, religious, and temperance questions. She was especially interested in slum children, and gave evidence before the Peel Commission on Licensing, in reference to their welfare. She also published a pamphlet on the subject, and did much towards obtaining support for the Children's Bill. She was likewise an earnest Sunday-school worker, and a devoted member of the Methodist Church.

DR. BAURATH VON SCHICK.

The death of Dr. Schick, at the age of eighty, removes one who has attained great eminence as an explorer and archæologist in Palestine. Dr. Schick was one of the best authorities on the topography of ancient Jerusalem. He lived in the Holy City for nearly fifty-five years, having left Wurtemberg, his native country, in 1846. First working as an architect and afterwards occupying himself in study and researches, he became thoroughly acquainted with the history of the country, especially with "Underground" Jerusalem. The deceased was a regular contributor to the Quarterly Statement of the Palestine Exploration Fund, and has made a unique and beautiful model of the Great Temple of Solomon during different periods—a model which is familiar to most of the tourists who have visited the Holy City during the last fifteen years.

THE EARL OF CARRICK.

On December 22, the Earl of Carrick was taken home to be with the Lord at the age of sixty-six. Converted about thirty-three years ago through reading the Scriptures, he has ever since been a faithful follower of the Lord Jesus. He will be much missed. His godly life, so humble and gracious, could not fail to be a blessing to those amongst whom he lived, and those who were accustomed to hear him preach the Gospel, or speak to Christians, will long remember his simple, heart-searching words, and how they came home in the power of the Spirit. His private liberality in the Lord's work is known to but few. On the 27th his body was laid to rest in the family burial-place inside his demesne—Mount Juliet, Thomastown, County Kilkenny—in the presence of a large number of people, (Protestants and Roman Catholics), from the surrounding district, when the Gospel he loved so well was preached. His kindness to the poor around Mount Juliet will long be remembered.

MRS. JOSEPH TAYLOR.

Ellen, the widow of Joseph Taylor, formerly of The Lawn, Romford, recently passed into her eternal rest. Her illness was brief, but her sufferings were great. Shortly before her decease she asked to see Rev. J. Mountain, of Tunbridge Wells. On his arrival she said, "I want you to help me praise the Lord," and as he read a portion of Scripture, although weak and exhausted from severe pain, she followed with her "Amen." Then she told of her perfect peace and trust in the Lord, and that at the age of sixteen she was brought into the conscious enjoyment of salvation, and throughout her long life never once had she lost the consciousness of God's favour. Then, when Mr. Mountain was about to lead in prayer, she said, Will you sing, "My Jesus, I love Thee." After the first verse, she said, sing "I will love Thee in life, I will love Thee in death." In this, with a strong, clear voice, she joined so sweetly that it seemed impossible to realise she was dying. Her face was like the face of an angel. She died as she had lived, beautiful with the beauty of God. All who knew her loved her, and her children call her blessed. T. H.

REV. LEVI PALMER.

The death of Rev. Levi Palmer, of Taunton, removes one of the most highly esteemed Baptist ministers in the West country. Mr. Palmer took part in some Christmas gatherings at Blindmoor Baptist Chapel, Buckland St. Mary, on December 27, and returned home in the evening apparently in his usual health. Later, however, he complained of severe pains, and his wife went downstairs to procure a remedy for his suffering. Upon her return to the bedroom she was much shocked to find that her husband had passed away.

Mr. Palmer, who was about fifty years of age, was an old and much-respected student of the Pastors' College, and was an intimate friend of its founder, Mr. C. H. Spurgeon. The deceased had held the pastorate of Albemarle Chapel for just a quarter of a century, and had experienced an exceptionally properous ministry to a large church and congregation. He regularly conducted a men's Bible class numbering about 200 members. He was well known throughout the county and in the West of England generally, and had served as president of the Western Baptist Association. The funeral was attended by thousands of people. Many ministerial representatives of the Free Churches were present, and the Church of England friends who were present included Rev. Prebendary Askwith, vicar and rural dean of Taunton. The service was conducted by Rev. Thomas Spurgeon.

Temperance Notes.

THE annual meetings of the Temperance Ironsides was held last week at Liverpool. Dr. Edwards was elected president, and Mr. Tennyson Smith hon. superintendent. In the evening a public meeting was held in the Hope Hall, Mr. C. W. Elam presiding, when Mr. John G. Woolley, of New York, gave an inspiring address.

Colonel Banfield, C.B. presided on Saturday week over a crowded audience in Cardiff, at the deliverance of Mr. Glenelg Grant's Lantern Lecture, "Tommy Atkins and Temperance." The Colonel stated that he became a total abstainer in India, as an example to his men, and that over one-third of his battalion are now abstainers. He urged upon both soldiers and civilians to become teetotalers. Colonel Quirk, C.B., the present officer in command at Cardiff, wrote, saying, "Temperance has done much for the army in the past, and I am sure will do more in the future."

A powerful testimony to the good effects of total abstinence is given by Mr. W. J. Gane, master of the workhouse of Tonbridge Union, who says:—"Christmas Day was spent in the workhouse in a very happy way, without the issue of any intoxicants whatever either to the inmates or the staff; and this rule is in force at all times of the year, with the exception of such stimulants as are ordered by the medical officer as medicine. I have now spent twenty-two official Christmas Days in a workhouse, and I can say without the slightest hesitation that by far the happiest for both inmates and officials has been the last three, when no intoxicants have been given."

Personalia.

In February, Rev. F. B. Meyer is visiting St. Petersburg to hold conferences with the British community, under the auspices of the British-American Church.

Mr. Thomas A. Bailey is about to proceed to India in the capacity of honorary organizing secretary of the Mission to Lepers. He sails from Marseilles on January 10 for Bombay.

Mrs. Josephine Butler, as many friends will be glad to know, is living in retirement; and, though now unable for active work, still follows with deep interest the great movements of the world.

We have been asked to explain that Mr. and Mrs. Arthur J. Bowen are prevented by circumstances from returning to take part in the work on the Congo, as was stated in report of meeting held December 4, 1901.

Scottish Notes.

REV. W. W. MISKIMMING (Newry, co. Down), has just finished two weeks' work in connection with Perth Gospel Temperance Society, at which 641 pledges were taken. He is a brilliant and enthusiastic speaker, strong and advanced in all that pertains to total abstinence, and the power of the Gospel of Christ. The meetings were large, on Sabbath evening about 1,800.

Every Sabbath morning for the last twenty-seven years a free breakfast has been provided for the poor of Edinburgh in the Drill Hall, Forest Road. The guests at present number weekly about 800—600 being adults and 200 children. After breakfast a short Gospel address is given to the adults in the large hall, to which quiet attention is given; and in the small hall adjoining the children are told the old, old story in a way suitable to them. In the building in Old Fishmarket Close, belonging to the Mission, meetings are held every Sabbath afternoon and evening, as well as a large Sabbath-school, and classes for older boys and girls. Services in common lodging-houses are also conducted by the workers. During the week a mothers' meeting, Gospel meeting, temperance meeting, band of hope, and various classes for boys and girls are held. There is also a Penny Savings Bank for the encouragement of thrift. A sum of about £750 is required annually to meet the cost of the breakfast and the various expenses of the mission. Mr. Thomas Dymock, C.A., 8, Castle Street, is acting as treasurer.

Irish Notes.

A SOCIETY has been formed at Nenagh, co Tipperary, for the purpose of helping to bring about a better observance of the Lord's Day. The society consists of laymen and ladies only, and at the inaugural meeting some of the speakers said that time had come when they should, by active personal influence, try to create a more healthy public opinion on the subject, and they urged that if the movement for secularizing the Lord's Day was allowed to go on, it would be difficult to heck it in a short time.

A misunderstanding has arisen among the Roman Catholics in Belfast. Dr. Henry, the Roman Catholic Bishop, has for some time been endeavouring to control the municipal and Parliamentary elections as well as ecclesiastical matters. Now a party has sprung up among the Roman Catholics who say they will not allow him to control them, and these appear to be determined to take independent action. This is a good sign, for hitherto the Irish Roman Catholics have been only too willing to take their politics as well as their theology from Rome. If only they can be got to think for themselves in any matter it will be clear gain.

The periodical public receptions of converts held in the Dublin Mission Church of the Society for Irish Church Missions, are among the most interesting features of the work of the society. Two of these receptions were held, on December 20 and 22, when ten adult converts from Rome were solemnly received into the Church of Ireland by Rev. P. B. Johnson. Several other converts are anxious to come forward after a course of further instruction in the Scriptures.

Prayer for Ireland should occupy a prominent place in the hearts of God's people, particularly at the present time of unrest and disturbance in that land. The Society for Irish Church Missions hopes for a good response to its annual invitation to the observance of January 16 (the anniversary of W. Dallas' first striking effort for Ireland), as a day of special prayer, to be held in the parlour of Exeter Hall, London, at 3 p.m., on the 16th inst.

Notices.

Communications Received with Thanks.—A.M.C. W.A.L. F.W. A.E.S. L.S. S.B. A.E.C. T.J.B. G.P.Q. R. H.D.L. T.P. W.B.T. J.G.M. J.K. T.A.B. H.J.L. E.P.F. F.J.D. W.W. A.S.B.C. J.W.L, J.B. A. H.A.P.H. C.P. L.S.S. J.L.N. F.N. A.J.B. Mrs. P. M.B. M.B.G. W.H.G. E.G. A.G.B. R.S.B. A.F.L. G.G.G. A.D. B.J. J.G. W.L. S.C.B. S.W.B. R.T.G. J.K.G. T.O. J.S. V.G.G. J.E.C. J.W. D.H. J.R.B. S.F. F.W.D. D.M.L. G.B. L.J.W. A.E.C. H.F.M. A.S. A.E.S. T.H. A.McC. C.W. F.P. A.M.D.C. C.S.R. F.B. J.J.S. A.S.B.C. F.S.W. G.A.B. H.S. E.D. G.H.P. S.J.V. K.S.W. F.B.M. F.A.T. C.M.B. S.A.K. T.B.G. G.S. C.T.

Applicants for Tracts.—Mr. Thos. J. Brooks, 71, Barrett's Grove, Stoke Newington, N.; Mr. Frederick T. Hardwick, 13, Church Road, Watford, Herts; Mrs. Thomas Smith, 62, Cricketfield Road, Clapton, N.E.; Mr. Charles Daniels, Loughton, Bletchley, Bucks; Mr. S. Felstead, care of Mr. C. Wither, Aughton, Ellerton, York; Mr. Wm. Bilton, care of Rev. Upson, The Manse, Burwell, Cambs.; Mr. Thomas Terry, 52, Nicholson Street, off Frogall Lane, Warrington; Mr. A. H. Bull, 8, Pierpoint Street, Bewsey Road, Warrington; Mr. Robert Hewitt, Red House, Hattan, Cheshire; Mr. Joseph Barton, 42, Nicholson Street, Meeting House, Warrington; Mr. Charles Tompkins, Parker's Cottages, Wellingboro' Road, Finedon.

Evangelistic.

Paglesham Congregational Chapel, Essex.

A WEEK'S mission has been held at Paglesham by Mr. J. S. Brunning. The wet nights, together with the scattered nature of the villages, somewhat interfered with the attendance, but benefit was felt, and will be, in the stimulus given to the church life in this remote part of Essex. Mr. Brunning closed the mission by giving a lecture entitled, "The Story of My Life," which was well attended and much appreciated.

(Rev.) Walter Fuller.

Rev. A. Allan at Peebles.

A two weeks' mission under the auspices of the three United Free Churches in Peebles and the local Y.M.C.A. was held lately. The services were conducted by Rev. A. Allan, late of Johannesburg. Each evening during the first week Mr. Allan spoke in the West Church and during the second in St. Andrew's Church, while afternoon meetings for Bible readings were held in the Leckie Memorial Church. At several of the afternoon meetings Mr. Allan answered questions that had been addressed to him, and explained difficulties. The mission has afforded a time of great privilege, and much blessing has resulted. The Bible readings on "The Overcoming Life" were specially helpful, and new light was thrown on the teaching of Scripture concerning the ministry of the Holy Spirit. Mr. Allan's teaching has all the marks of earnest study of the Word.

Blackhorse Road Baptist Church, Walthamstow.

A fruitful nine-days' mission was recently held at Blackhorse Road Baptist Church, Walthamstow, conducted by Mr. W. Olney, of Haddon Hall, Bermondsey, and Mr. F. Spencer Johnson, the Gospel singer. The spiritual results were encouraging. Up to the last night of the mission some scores of decision cards had been handed in, and from the children a number of letters expressing desire to follow the Saviour had been received. There were still more inquirers on the last evening of the mission. The revival has been most encouraging; many families of the church were blessed, sons and daughters having been brought to Christ. The work was of a thoroughly solid nature, and the whole mission free from sensationalism. Sanctified speech and song have, by the Spirit, wrought wonders in this needy district. W.

Dr. Harry Guinness in Melbourne.

During his recent stay at Melbourne Dr. Harry Guinness has, among other meetings, spoken at the midday meeting for business men.

The *Southern Cross* says:—"The meetings are held in the Baptist Church, Collins Street. The daily attendance ranges from 200 to 250, and varies little in character. There is quite a large percentage of elderly men, a few boys, a sprinkling of Salvation Army soldiers, an occasional khaki-clad figure returned from the front, and the rest thoughtful middle-aged men. On the platform, Dr. Guinness is flanked by half a dozen brother ministers—three or four Baptists, a Methodist chaplain, a Presbyterian, and a Salvation Army major. After opening prayer Mr. Virgo, the Y.M.C.A.'s Australasian secretary, who has an excellent baritone voice, renders a 'Moody and Sankey' with great feeling, Dr. Guinness accompanying him at the piano.

"Then comes the address. It is admirably suited to the audience, both as regards length and substance. To condense a page into a paragraph is not an easy matter, particularly when the page is a good one; but Dr. Guinness has a fine knack of delivering, in a few clear sentences, the very heart of what might well have been, given time, a much longer address."

Mr. and Mrs. J. J. Sims at Auchterarder.

A mission, which proved helpful to many hearers, has been held at Auchterarder, N.B., by Mr. and Mrs. J. J. Sims. For nearly a fortnight the meetings were held in the Evangelistic Hall, after which they were held in two of the U.F. churches and in the parish church, the week-end meetings continuing in the Hall. The ministers showed a very kindly interest, doing what they could to help forward the work. The subjects which Mr. Sims took up dealt mainly with prophetic truths, in view of which the presentation of the Gospel, given at the same time, was all the more solemn and forcible. Limelight services were also held every Saturday night, and also the last week in the parish church. These were very well attended, some of them proving to be a time of deep solemnity. A great attraction in the meetings was the singing. Mrs. Sims possesses a beautiful and very expressive voice, and this she uses with untiring earnestness and power in the cause of the Gospel. It is believed that many have been spiritually helped, and that the fruit will be seen in the lives of not a few. V. A. G.

New Year Services in Glasgow.

To cope with the enormous forces of evil which are let loose at this season of the year, at all the three halls of the United Evangelistic Association—Bethany Hall in the east, Mizpah Hall in the west, and at the Tent Hall in the heart of the city—special endeavours to win to Christ the drunken and the sunken, as well as to aid the tempted and the tried, have been made right throughout the New Year week. Each hall has had an extensive programme to carry out, and in connection with two of the halls, in addition to services indoors each night, open-air services have been held both in the forenoons and in the evenings. Mr. J. C. Blackater, a business man, who leads in the work at Mizpah Hall; Mr. Robert Logan, superintendent of the Tent Hall; and Mr. P. T. McRostie, leader of the work at Bethany Hall, have, with large bands of hearty, enthusiastic workers, thrown themselves with all their ransomed powers into the crusade, and tokens of encouragement have not been absent.

Glasgow's civic head, Lord Provost Chisholm, whose evangelical sympathies are of no uncertain kind, gave an address at the Hogmanay supper for the poor in the Tent Hall, at which also Rev. G. L. Carstairs, Mr. Alex Mackeith, and others, spoke. A number of well-known evangelists have taken part in the campaign, and there have been large congregations. "Keep religion in its own place" is the cry of some who would give it no place. Open-air meetings in the forenoons seemed to some carrying things too far, but the devil's territory has never yet been invaded half far enough.

At St. George's Cross Tabernacle the annual "Saints' Festival" was held on Thursday evening, January 2. To the joy of his many friends and well-wishers, Pastor D. J. Findlay occupied the chair. The throat affection from which he has been suffering, and for which he recently underwent a surgical operation, has precluded him from much speaking for a considerable time, but there now seems to be some improvement, which it is hoped may be permanent. There was a large attendance. Addresses were given by Mr. James McFarlane, Mr. Harry Alfred Long, Mr. D. J. Knox, and Mr. Hugh Paton, with a brief word from Mr. W. M. Oatts.

In many other parts of the city, Christian workers have been actively engaged seeking to rescue the perishing, while the days are going by. J. C.

The Boy Preacher.

On Sunday evening I arrived at the Great Assembly Hall at the usual hour of service, only to find the doors closed, and the words "Hall full" hung up in front. Outside was a seething crowd of people all anxious to obtain admission, having to be kept back by the police. The closed doors were a silent sermon in themselves. "Too late, too late; ye cannot enter now." Still the people tried, but in vain, to find an entrance. An official came to my assistance, and passed me through a side entrance. I shall not soon forget the spectacle that met my gaze. The huge orchestra with its two platforms, the immense area and galleries, were simply packed with men and women. To those who believe in the solemn realities of eternal things it was a vision to drive one to his knees with a cry to the Mighty One for grace and wisdom to be vouchsafed to those who were responsible for the conducting of the proceedings.

The grandeur of so many thousand voices singing from "Songs and Solos," the reading of Holy Scripture, the simple but profoundly solemn prayers, are all to me indescribable. The slim Boy Preacher arose and announced his text, "What must I do to be saved?" It seems incredible, but it is nevertheless true that this young lad spoke for sixty-five minutes with scarce a pause, repeating himself but rarely, and holding that vast assembly of not fewer than 5,000 persons spellbound as he reasoned of righteousness, temperance, and judgment to come till people trembled like Felix of old.

The Boy Preacher did not tell a single anecdote; it was a marvellously Scriptural address—full of point and fire, and it was wonderfully owned of God. In his peroration the preacher asked any who liked to surrender themselves to the Lord Jesus Christ to leave their seats in the presence of the whole assembly and make their way to the hall beneath the orchestra, where they could be spoken to and prayed with. In a few minutes that hall was filled with anxious people. I acted as doorkeeper, and could not restrain my tears as I saw old men and women, young men and maidens, thus seeking the Lord. How many passed into the kingdom, "the day of his appearing" only will reveal; but one very dear to the writer was among those who sought and found peace in believing. Will the readers of The Christian pray much for Mr. Charrington and his band of workers, who, with the Boy Preacher, will every night this month (D.V.) be sowing in tears and reaping in joy among the vast crowds that are sure to be found nightly in the Great Assembly Hall?

J. B. W.

Mr. William Collard recently conducted a Gospel Temperance Mission at Whitefield's Tabernacle, Tottenham Court Road, N.W. A good number of pledges were secured, and there were several decisions for Christ. On the last evening Mr. Collard related his life story, which proved both interesting and helpful.

Mr. Wm. Hill, who recently returned from South Africa, has been labouring at Greenock. His services have had distinct evidence of blessing, especially towards the close. Backsliders have been restored, and young men and women have made decision.

A. D. G.

Rev. J. F. T. Hallowes, late Principal of Cliff College, Derbyshire, recently conducted a ten days' mission for the Hastings and St. Leonards Branch of the Railway Mission. The Holy Spirit used the strong and weighty words to awaken souls, restore backsliders, and stir up Christians to higher ideals.

An eight-days' mission was arranged for Mr. John Oyston, of Horsham, from the 24th ult. to the 1st inst., at Penybout, but at the request of those attending was extended to ten days. The meetings were "times of refreshing from the presence of the Lord," and the messages were earnest, thoughtful expositions of Gospel truth.

At Alford, Lincs, Mr. Bob Johnson has conducted a mission, in the course of which he visited all the Nonconformist places of worship in the town. The last three services were held in the Corn Exchange, which was crowded. The interest gathered force as the mission proceeded. The last service was particularly inspiring, pledges were taken and Gospel temperance workers were encouraged to fight still more valiantly. On Sunday, December 22, Mr. Johnson sang and spoke to two crowded audiences in Berger Hall, Bromley, E. Much good surely must result from such a clear and telling testimony to the might of the Gospel in its saving efficacy.

Mr. William Forbes, continuing his work in behalf of theatrical employés, is conducting a series of social and evangelistic meetings in the provinces. After visiting Sheffield, Mr. Forbes held a meeting in the Brunswick Rooms, Leeds, on Thursday last for the chorus women and dancers employed in the local theatres. Addresses were given by Mr. Forbes and by Rev. Simpson Johnson, of Brunswick Chapel. A similar gathering was held on Friday at Bradford.

At Cottingham, Yorkshire, Mr. Charles Gallelty, of the London Evangelization Society, has just concluded a fifteen days' mission. All the Free Churches co-operated in this effort to extend the Redeemer's kingdom, and the interest in the services was well sustained to the end. The simple and earnest exposition of the Word of God, and the fervent appeals to those present to renounce all sin, and, by faith in a crucified Saviour, to prepare for the coming of the Lord, made a deep, and, we trust, a lasting impression upon many who came night after night to hear the missioner. We rejoice to be able to state that God's own people have been blessed and their spiritual life deepened, and that the unconverted have yielded themselves to Him who died that they might have life. E. A.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

Mrs. Baeyertz.—Jan. 12-27, Baptist Chapel, Church Street, Edgware Road, W.

Mr. Chas. E. Barraclough.—Till Jan. 16, Leith; 8-20, Burncross, Chapeltown, Sheffield.

Mr. R. S. Bradbrook.—Till Jan. 18, Gunness; 19-31, Burringham (Doncaster).

Mr. W. Collard.—Till Jan. 21, Berachah Mission Hall, Tunbridge Wells.

Mr. William Hill.—January, Cowcaddens United Free Church, Glasgow.

Mr. P. Russell Hurditch.—Till Jan. 11, Aldersgate Street Y.M.C.A.

Mr. and Mrs. Albert Harrison.—Till Jan. 16, The Hodge Memorial, Hull.

Rev. J. Jameson.—Jan. 12-20, Martin Top, Gisburn; 26-Feb. 3, Brightside, Sheffield.

Mr. Newton Jones.—Till 21, Cricklewood; 25-Feb. 2, Clifton Congregational Church, Peckham.

Mr. Bob Johnson.—Jan. 18-29, Exeter.

Mr. W. R. Lane.—Till Jan. 13, Llandrindod-Wells; 18-27, Gateshead.

Rev. Jesse Mayo.—Till Jan. 17, Skelmanworth, Yorks; 18-27, Garforth, Leeds.

Rev. J. Mitchell.—Jan. 19-26, Downton; Feb. 2-9, Fulham; 16-28, South Shields.

Mr. G. W. Neatby.—Jan. 12, Norwood; 19, Enfield; then open for missions. Address, 80, Coningham Road, Shepherd's Bush, W.

Mr. W. Olney and Mr. Spencer Johnson.—Jan. 26-30, Wimbledon.

Gipsy Smith.—Till Jan. 13, York; 18-27, Edinburgh.

Mr. J. Sprunt.—Jan., Malden Hall, Kentish Town.

Rev. F. C. Spurr.—Till Jan. 18, Todmorden; 18-Feb. 3, Trowbridge.

Mr. J. J. Sims.—Jan., Merrion Hall, Dublin.

Rev. J. Tolefree Parr.—Jan. 13, Neath; 18-27, Crewe.

Mr. E. P. Telford.—New North Road Wesleyan Church, N., till Jan. 16; 19-30, Penistone.

Mr. J. H. Thompson.—Till Jan. 12, Seamen's Bethel, Old Gravel Lane, E.

Mr. Henry Thorne.—Till Jan. 16, Barnsley (Mapplewell).

Weaver Bros.—Till Jan. 17, Shildon.

Mr. J. Weedon.—Jan. 11-22, Hindley.

Mr. J. Wharton.—Jan. 17-27, Railway Mission, Hastings.

Mr. C. Wickerson (late evangelist at Christ Church, Enfield) is open for engagements. Address, 56, Cavendish Road, Harringay, London, N.

Requests for Prayer.

For guidance and blessing on evangelistic services in Chesterfield, January 26.

For blessing on the Ipswich Monthly meeting, January 13. Speaker, Mr Thomas Hogben, of the "One-by-One Band."

For blessing on a sixteen days' mission by Mrs. Baeyertz, January 12-27, at the Baptist Chapel, Church Street, Edgware Road, N.W.

For a special mission to be conducted at the Cinderford Baptist Church, Glos., commencing January 13; also for a mission in February at Knighton, Radnorshire, to be conducted by Rev. A. T. Jones, of Newport, Mon.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for THE CHRISTIAN by post, and remittances for same, be addressed to "THE CHRISTIAN" POSTAL DEPARTMENT, BOUVERIE HOUSE, SALISBURY SQUARE, LONDON, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

"The Church and the Children." We are commencing this week an important series of articles upon this momentous subject. With the frequent complaint as to the inadequacy of our Sunday-school work in view, and the special effort of the Sunday-school Union in immediate prospect, we believe that these articles will be particularly timely. The contributors to the series will be Revs. E. Griffith-Jones (Balham), Alexander Smellie (Carluke, N.B.), Griffith-Thomas (Portman Square), James Mursell (Clapton), Thos. Champness (*Joyful News*), Albert Swift (E. Dulwich), and Mr. Newton Jones (S.S.U. Evangelist). The Class, the Individual, and the Mission will in turn be considered by these writers, who are men of experimental knowledge and experience in work among the young. We hope our readers will take pains to bring these articles under the notice of Sunday-school teachers, and all workers who seek to lead the feet of children and young people into the ways of the Gospel of Jesus Christ.

What of Our New Year's Wishes? The somewhat violent epidemic of well-wishing which marks the beginning of a New Year is now over. What are we doing with these good wishes for our well-being? The thought seldom strikes us that our happiness is largely under our own control, and that what others can only *wish* for us, we can do much to *ensure* for ourselves. The cultivation of the spirit that makes for brightness and cheerfulness, for contentment and peace of heart, is a duty on all. We depend too much on externals, as though happiness were the result of a mere fortunate combination of circumstances, instead of being largely a contribution of the inner man. The best sunshine comes from *within*, and the truest happiness is self-evolved. "Rejoice in the Lord."

"Paper" Reformations. It is reported that in view of the return of the Emperor and Dowager Empress of China back to Pekin, the mandarins repaired the damaged walls of the city and many of the public buildings with paper, in order to hide the effects of the siege, and "make-believe" that all was well. This art of make-believe is not confined to mandarins. It is to be found in all nations and classes, being one of the attributes of our fallen humanity. It is responsible for every act of patchwork reformation in character, for every shoddy social scheme for the reformation of the world. In a thousand subtle and resourceful ways this tendency keeps on repeating and improving itself with a view to improving appearances at the cost of sincerity. In many cases it would appear that nothing short of a terrible calamity, or a mighty revolution, can make men who love evil, or are too indolent and careless to remedy it, put themselves to the task of a thorough renewal. Opening the eyes of these blind, is an act requiring Divine power and quickening. To do this, is the first work of the Gospel.

Seeking for Sunlight. Naturalists have long been puzzled by a strange habit of the swifts and sand martins, which, at twilight, when the day is darkening, ascend, as the lark does in the brighter hours, until they seem to be but tremulous specks, or become actually invisible. It has now been suggested, however, that the explanation is a simple one, and that the bird rises from the earth in search of the sunshine which, after the shadows have fallen upon the fields, still glows in the upper skies. And so it may be with the believer, who, when the eventide deepens around him, can rise in meditation, and thanksgiving, and prayer to those higher regions where there are no earth-born clouds to obscure the light. And, as the tiny bird brings back warmth for the night, so he too may bring down with him to his daily round some reflection of the glory of Him "dwelling in the light which no man can approach unto" (1 Tim. vi. 16).

Lonely Men and Women. Some months ago, we put in a plea, in these columns, on behalf of the great number of lonely men and women to be found in all large towns and cities; suggesting that some attempt should be made to cure their loneliness by offering to them occasional hospitality in our homes. We are glad to notice that a practical move is now being made in this direction, and we wish it success. It would be an unspeakable boon to thousands of persons to partake of the joys of some home. Of course, the grave difficulty that presents itself relates to the personal character both of host and guest. To receive some persons into the home life would be a calamity, as also would it be for some innocent creatures to enter certain homes. But so far as Christian people are concerned, this difficulty is not so very great. Let the churches make an earnest attempt to discover fellow Christians, or children of Christian parents who are all alone in great cities, and supply to them, as far as possible, some of the home joys which they have been compelled to sacrifice. To do this would save many a one from drifting into indifference or worse.

A Ministry of Quietness. It is worthy of notice that two or three leading Christian teachers are asking for a lessening of the strain and rush which characterize much of modern religious life. The ceaseless demands made upon the time of public men, and the tendency towards rushing to and fro in the fulfilment of engagements, must have a detrimental effect upon that quietness of spirit which is one condition of receiving continual power from on high. It is quite possible for men to be so "busy here and there" that their work lacks concentration, and consequently force. Many of the petty things which busy men are asked to do might just as well be done by others who are less fully occupied. The mere number of strokes does not tell so effectively as their force and directness.

The Churches and Criticism. Novelists and journalists have recently been possessed with an epidemic of criticism against "organized Christianity" which is marked more by virulence than justice. The churches have many faults and failings, ministers are distinctly imperfect men, and their members are often inconsistent. But is it true that the "working classes" and the "poor" are "outside" the churches through no fault of their own? To hear some critics talk one would think that the world was kept back from Christ solely by the hypocrisy of his followers. Nothing must be put down to the inherent sinfulness of human nature; to the prevalence of gambling, drunkenness and impurity; to the lust of the flesh, and the lust of the eye, and the pride of life. After all, these are the really operant causes of antagonism to the Gospel; it has ever been so, and it will be so to the end. The Church is responsible for its imperfect witness to the "faith once delivered to the saints;" it has many abuses to correct; but it is not accountable for the world's indifference to the kingdom of God.

Publicans' Champions. Lord Balfour of Burleigh, in his reply last week to the deputation from the Temperance Legislative Board, practically took a brief for the publican when he declared that the relation between the number of public-houses and excessive drinking, as tested by the number of offences, was not so easily proved as temperance people generally thought. This is an old plea, but facts are stubborn things, and the Secretary of the United Kingdom Alliance replies with some figures which should settle the question. In Liverpool, for example, which once was "the black spot on the Mersey," the convictions for drunkenness have decreased *nearly seventy-five per cent.* since the justices began to reduce the number of licences. In 1890 there were 13,121 convictions, and in 1900 only 3,938, but 348 licences had in the meantime been refused, although the city had increased by more than one hundred thousand people. Surely this is significant enough.

A Preposterous Plea. Another publicans' champion is the present Chancellor of the Exchequer, Sir Michael Hicks-Beach. Speaking before the Bristol Licensed Victuallers' Protection Association last week, he rejoiced the hearts of his hearers with the implied assurance that no further taxation upon drink would be levied at the next Budget. Speaking of the Child Messenger Bill, he argued that, because as a lad of fourteen he had frequently been supplied with liquor for his own consumption at a certain public-house at Eton, and had yet escaped moral contamination, the view that children are demoralized by public-house surroundings is an exaggeration. As if the cases were analogous! Contending further that, if a child did not take home the full quota of liquor for which it had been sent, it would probably be punished by the parent, he expressed the following astounding opinion:—

> Of all things that Parliament need have done, he did not think it need have supplemented parental selfishness by passing a law for the purpose of preventing children consuming liquor between the public house where it was sold and the home of the person who should receive it.

What on earth has "parental selfishness" got to do with it? This is indeed a new plea

for allowing children to acquire a taste for liquor. If they take it, punish them; if their parents punish them, charge them with selfishness for doing so. The generous parent is he who allows his children to sip and steal! To such straits is an eminent statesman driven for argument!

Drink at Home and Abroad. An article by Mr. Holt Schooling, the statistician, in *The Fortnightly*, on the drink figures of England, the United States, Germany, and France, brings out the appalling fact that while "John Bull" leads in the average consumption of drink per head, his rivals are following fast in his wake, and threaten to pass him. In other words, the civilized world is going back instead of forward in the matter of sobriety. If the consumption of drink during the years 1886-1900 be taken as 100, the consumption during the last five years of the century would be respectively as follows:—Germany 123, France 132, United States 120, and the United Kingdom 113. These figures are most disquieting, and show that the problem before the temperance reformer, so far from being solved, is becoming more and more accentuated. It means that the chief cause of crime, and one of the leading hindrances to the spread of true religion, is tightening its hold upon the most advanced nations. Is the Christian Church truly awake to this fact?

A Dangerous Poem. Mr. Kipling's recent poem in the *Times* advocating conscription in this country, is a strange conglomeration. His criticism of some of our national failings, our shallow optimism, our absorption in sports and pastimes, while our fellow-countrymen are bleeding and dying in thousands in South Africa, strikes a lofty note. But his remedy is worse than the disease. To fall back on exaggerated militarism as a corrective of sport-mania is a strange and futile notion. This country and America stand alone in their abhorrence of the military system which weighs so heavily on other civilized nations. The cure for frivolity is found in a more earnest spirit, in a realization of the essential solemnity of life, and in the deepening of the sense of daily duty and of spiritual trust. Would conscription help to foster these ideals? We should say, decidedly not.

"The New Christology." The prediction of a learned theologian some months ago that "the Church will yet have to fight, not simply for the Bible, but for her Lord Himself," seems about to be realized. Criticism concerning the dates of the Old Testament books is child's play compared with the determined attack now being made in every direction upon the Deity of our Lord. It is simply amazing to find how widespread is that spirit which calmly assumes the supernatural in Christ to be "impossible." The remarkable thing is, that in so many cases, a personal dictum that "miracle is impossible" is offered as a serious argument. A recent book on these lines most arrogantly brushes aside all the scholarship of the Christian Church—treating it with contempt—and unblushingly preaches bald rationalism *from a theological professor's chair!* This kind of literature, too, is offered free to all applicants through the post. So far as personal faith is concerned, only a deep practical experience of our Lord's Divine action can safeguard Christians from these attacks. But meanwhile, we may well be anxious for the young and immature.

Exit the Old Testament. There is a saying, "If extremists are only allowed to go far enough, they will solve all their questions in a final catastrophe." This saying is recalled by a perusal of Canon Cheyne's article on the Old Testament in the *Nineteenth Century and After*. Not content with relegating the patriarchs to the realms of myth, Canon Cheyne now asks for a hospitable reception to be given to the "advanced" German view that David, Saul, Jonathan, and Solomon are mere mythical characters—impersonations of solar powers! There is a limit to most things, and probably Canon Cheyne's daring demand will prove to be the limit of most men's patience with a theory as ridiculous as it is profane. While they are about it, the Iconoclasts might as well cry, "Exit the Old Testament;" for, according to them, there is next to nothing left worth guarding. After these fanciful theories have had their day, we may expect the rehabilitation of the sacred history by the critics as the natural order of things. Meanwhile, the devout reader of the Bible can go his way without much misgiving. Time and commonsense are on his side in spite of the critics. The myth theory has not been found very fruitful of results in the sphere of natural religion. It is not likely to have a better fate in that of revelation.

Light from China. Two items of good news reach us from China. The Court has returned to Pekin, and if its initial action is intended to be the keynote of the future policy, then the country will be open, as never before, to the Gospel. Sad and tragic as have been the events of the last three years, the martyrs' blood will not have been spilled in vain if, through their sacrifice, a larger door is opened for the Gospel. The more significant thing is the action of the Government in setting apart half a million taels for the founding of a university at Tai Yuen, where the worst of the massacres occurred. Rev. Timothy Richard, the well-known missionary to China, whose portrait and sketch appear in our present issue, is entrusted with the administration of the work of the university. Only those who know the intense conservatism of China can appreciate this step. God be thanked for it.

Progress in India. Persons who have been influenced adversely by the recent virulent criticisms passed upon missionary work in India should note the letter from Sir Charles Elliott which appeared last week in *The Times*. He gives official statistics showing that in the last decade alone the number of Christians has increased by considerably more than half a million. It is very satisfactory and most encouraging to have so cheerful a report from such a high authority as Sir Charles Elliott. In the face of such figures, which were obtained from the Imperial Census Commissioner, it is evident that the missionary critics, who complain that nothing is being done, are either ignorant of their subject or they wilfully misrepresent the facts. In either case they are entitled to no credence.

The Case of Miss Stone. The almost incredible delay in bringing to a satisfactory conclusion the negotiations with regard to Miss Stone's release is strongly suggestive of another sinister power at work, besides that of the villainy of brigands. Two or three very broad hints have been given in the newspapers as to the part that Russian agents are playing in the matter. A contemporary publishes part of a letter received from an American missionary residing in the East, in which he states that he has seen documents showing the hand of Joab in the matter. He declares that the Russian Consul-General at Sofia frankly told the American Consul-General that American missionaries were not wanted in Bulgaria. It is openly alleged that the brigands were paid to do their work. If this be so, something more is demanded than the payment of a ransom. America will not allow the methods applied to Stundists to be applied to her free citizens. We shall anxiously await the end of this affair.

A Continental Example. *The Times'* correspondent states that a Bill for the abolition of Sunday labour has been prepared by the *Conseil Superieur du Travail*, and that it will be dealt with very shortly by the Belgian Chamber of Representatives. The industrial population of Belgium certainly is a very hard worked one, and the amount of Sunday work is excessive; in fact, as *The Times'* correspondent remarks, "to the great proportion of the smaller shopkeepers, artisans, and mechanics, the Fourth Commandment is unknown in practice." Therefore, if the Bill is intended to have even the effect of making Sunday labour optional instead of obligatory, the result will be of the greatest benefit to the working classes, and, doubtless, it will pave the way for still greater changes in the national habits in regard to the Lord's Day. If only the English National Union of Organised Labour and the powerful trades-unions would take up the question of Sunday labour in these islands, they would act in the truest interests of the working men and women, for whose physical and spiritual advantage the Sabbath was divinely instituted.

The Morals of Mohammedanism. Recently there have been several attempts made to whitewash Mohammedanism, and to claim for it that in the countries in which it is a power, vice and intemperance do not flourish. The Koran, however, sanctions both slavery and polygamy, and in lands where Mohammedanism prevails vice is rampant. An able observer who has just returned from Morocco says that the slave market at Fez offers the key to a large part of the social system of that country, and it may safely be added, that slavery and polygamy are undoubtedly the most potent factors in the moral and intellectual degradation of that country. It says little for Mohammedanism that the disgusting slave market is opened with a form of prayer, and that after the cruel and indecent proceedings, buyers and sellers and vicious spectators alike resort to the Mosques. It is asserted that nearly 3,000 of these slaves, chiefly girls of from ten to twelve years of age, are imported annually, and that the trade brings in a large revenue to the authorities. France, since her occupation of Algeria, has done much to injure the trade, and it is certainly desirable that our own country should take action in regard to the suppression of that slave-hunting in Africa upon which the whole infamous traffic depends.

Luke xii. 20.

Beware of golden gods, nor dare to say,
"Soul, thou hast wealth for many a future day."
This night thy soul may be required of thee;
Then whose will all thy boasted increase be?
At thy too-late repentance hell will laugh,
And God inscribe "Thou fool!" for epitaph.

Spera Bene.

Practical Papers.

On "THE DISAPPOINTMENTS OF GOD."

WE are apt to ponder so much upon our disappointments in life that it is well to consider, with all reverence and godly fear, how frequently we are the cause of disappointment to our heavenly Father.

When a man makes a machine, upon which he has expended infinite time and thought and labour, great is his mortification if it should fail of its purpose. A month or two ago, an inventor of a "flying machine" announced his intention of testing his contrivance on an open space near London. A great crowd foregathered—curious, sceptical, ready to mock at the first signs of failure. Nor had they long to wait before the opportunity came to hoot the chagrined inventor from the field.

We may not draw too close a parallel between the human and the Divine, but we may legitimately say that failure on our part to fulfil the eternal purpose for which we were created and redeemed is a source of disappointment, more grievous than man can feel, to the Heart of infinite love which broods over our lives with passionate desire. We do not here enter into the bye-paths of surmise as to why God allows such failure, or as to his power to prevent it, nor kindred questions that will occur to thoughtful minds. We are concerned primarily with the one general thought, that it is in our power to disappoint our Maker; and with the consideration that we may, if we will, so live as to bring joy to his heart and glory to his name.

The suggestion that God, in some inscrutable sense, suffers disappointment is borne out by various glimpses given to us in Scripture of the intensity with which He yearns over his erring children. What a painfully fruitful garden of weeds was the heart of Israel from the day of redemption out of Egypt to those of the Captivity.

"I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto Me?" (Jer. ii. 21).

"Oh that my people had hearkened unto Me, and Israel had walked in my ways!" (Psa. lxxxi. 13). "Oh that thou hadst hearkened to my commandments!" (Isa. xlviii. 18).

So, too, is a similar thought evident in the tearful lament of our Lord over the holy city in its degeneracy—"If thou hadst known, even thou, in this thy day . . . . but now . . . !" And the same note breathes through the divine indictment of Laodicea—"I would thou wert . . . !"

But we must note that in each of these verses there is revealed an essential distinction between the disappointment of God and that of man. Man makes his machine, perhaps to bring renown to himself, perhaps to benefit his fellows, and is grieved at failure for their sake or his own; but in no sense can he regret it for the sake of the machine itself. But is not the lament of God for his people's loss? He "removeth one and setteth up another;" his purposes ripen fast; the wheels of his chariot brook no delay, in spite of the failure of men to do his bidding; but the loss to man himself calls forth the expression of His intensest regret. Complete the passages already quoted in part—"*I should soon have subdued their enemies, and turned my hand against their adversaries.*" "*Then had thy peace been as a river, and thy righteousness as the waves of the sea!*" "If thou hadst known . . . *the things which belong unto thy peace!*" Similarly, his desire for Laodicea was that she should possess the gold, the raiment, the eye-salve—those spiritual attainments, the conspicuous lack of which so sadly impoverished her.

It is here that Divine disappointment and Divine compassion meet in one. It is not the petulant chagrin of a master-mind who is mocked of his fellow-men, but the depths of the Creator's heart stirred at the reckless folly of his rebellious creatures.

Can we estimate the irreparable loss we suffer by failing of his purpose for us? "Oh that thou hadst hearkened!" "If thou hadst known!" "Thou *sayest* . . . and *knowest not!*" Ah, the wilful stopping of the ear! Ah, the sorry ignorance that *says* so much and *knows* so little! Deaf to the wisdom of God, we are full of our own ignorance; blind to the things that belong unto our peace, we trifle with the elements of death; the adversaries surge in to our discomfiture, while God stays the hand that longs to put them all to rout; the enemy "comes in like a flood" when our peace should have been as a river, and our righteousness as the waves of the sea.

And some have found the world is vain,
Yet from the world they break not free,
And some have friends that cause them pain,
Yet *have not sought a Friend in Thee.*

Disappointment to God; unspeakable loss to ourselves—these are the reward of the rebellious heart—the spirit that in Church or individual is wise in its own conceits; that says, "I am rich, and have need of nothing," and knows not the miserable poverty of its own unspeakable nakedness.

On two occasions we read that Jesus "sighed"—when the deaf and dumb man stood before Him (Mark vii. 34), and when the Pharisees "began to question with Him, seeking of Him a sign, tempting Him" (Mark viii. 12). In the one case He sighed over the *un*used and *un*developed faculties of the afflicted man; in the other, over the *mis*used, *mis*directed energies of those who perversely vaunted their mental powers.

Is it not thus to-day? As the Saviour of men looks down upon the world, does He not sigh over the unused faculties lying dormant in the heart and in the Church? Multitudes there are who could accomplish so much for God, if only their ears were unstopped to heed his voice of counsel, if only their tongues were loosed to speak plainly of the things of God. Does He not sigh also over the misused energies of those who, whether of sincerity or hypocrisy, clamour so loudly with questionings of human reason that the still small voice is drowned in the strife of tongues? The latter cause Him even more pain than the former, for over the Pharisees He "sighed *deeply in his spirit.*"

Well may He sigh over the manly forms and beautiful faces given over to the world, and lust, and sin. More deeply still may He sigh over those strong intellects and thoughtful minds which obtrude the din of human theories in antagonism to the Divine voice in its tender pleadings—"Take my yoke upon you, and *learn of Me*, . . . and ye shall *find rest* unto your souls."

For turbulent waters, peace; for tumult of men, rest—these are the rewards of the open ear and the obedient heart, which, in the stillness of communion with their Maker, will dare to listen—and to do. G.

Mr. G. Soltau's Bible Schools.—Tuesdays, 8 p.m., Friends' Meeting House, Willesden Green. Wednesdays, 3 p.m., Drill Hall, Twickenham; 8 p.m., Y.M.C.A., Mare Street, Hackney (Genesis and Exodus). Fridays, 3.30 p.m., The Hall, 10, Drayton Park (Prophetic Studies—"Fulfilled and Unfulfilled Scripture").

Proportional Growth.*

By Rev. W. L. WATKINSON.

WE see Christian people give a one-sided preference to knowledge, feeling, conscience, or action, and the result is most unhappy. Some are betrayed into an exaggerated development of knowledge. Andrew Bonar says: "I fear that my delight in the Scriptures is very much because of the joy of the understanding." Now it is a good thing to read the Scriptures because of the joy of the understanding—not, however, if that intellectual joy so far predominates as to repress the pulses of the heart. Religion may so far become a matter of the understanding as to be little better than an abstract orthodoxy or a cold philosophy.

A one-sided preference of feeling is the fault of others. They delight in the imaginative, pathetic, and emotional side of the faith, to the neglect of the culture of the mind, will, and conscience. Their piety is lyrical, mystical, feverish, ecstatic. Duty is the one absorbing question, conscience the all-monopolising oracle, whilst it is forgotten that knowledge is essential to just judgment, and that love alone makes duty light.

UNPRACTICAL HOLINESS.

Others give undue prominence to the meditative and devotional side of life. A German writer says: "In this world we must not only have wings for the sky, but also a stout pair of boots for the paving-stones." Some Christians have more wing than boot—six wings, indeed, and hardly a shoe to their foot. They delight in flights of faith and fancy, and cut the poorest figure in practical life. We knew a saintly sister who with a week's ashes in the grate would sit with her feet on the fender talking eagerly about entire sanctification. She had a fine eye for pictures in the fire, and her soul was ravished with visions and reveries; but, entranced with her little apocalypse, she forgot the dust and cinders. Her neighbours saw the untidy hearth.

It is equally true, however, that some of a different temper despise meditation, and exaggerate the significance of practical life. A writer the other day expressed a wish that Thomas à Kempis' immortal book "Of the Imitation of Christ" had dealt rather with practical than with contemplative Christianity. As if practical life could ever become noble without the informing life of the Spirit!

THE BALANCE OF GRACES.

So we often witness a one-sided and morbid kind of religious character. As athletes train the body and ignore the intellect; as scholars sometimes develop the intellect unequally, the mathematical faculty excluding the poetic, the scientific passion starving the artistic—so truly devout people miss the sense of proportion in spiritual life; they underdo and overdo, and consequently present to the world in the name of Christ a false and puzzling phase of character.

How best shall we maintain that completeness and balance of graces which are so desirable? The most wonderful character ever displayed to the eyes of men is that of our Master, and a very remarkable thing about that character is its absolute completeness and perfect balance. Our Lord had no extravagancies or eccentricities. . . . What better, then, can we do than closely study our Master, live with Him, drink into his spirit? The New Testament gives no sanction to any inequality or disproportion of character, and it is impossible to study it carefully, daily, and sympathetically, without growing into a large, orderly, and balanced life. Every excess, every defect, is there rebuked. The incomparable One is ever before us, filling our soul with the thought and passion of perfect beauty. We are changed into His glory; we are complete in Him.

* From one of the many chapters in Studies in Christian Character, Work, and Experience. By Rev. W. L. Watkinson. (Two series. 2s. 6d. each. *C. H. Kelly.*) Our brief selection is from the Second Series. The volumes are replete with sound teaching on practical questions, and the style is pungent and animated throughout. Mr. Watkinson occupies a place of his own among the thoughtful preachers of our time.

THE CHURCH AND THE CHILDREN.

SOME CONSIDERATIONS IN VIEW OF THE

SIMULTANEOUS MISSION TO THE YOUNG,

NOW BEING ARRANGED FOR BY THE SUNDAY-SCHOOL UNION.

Class-Effort.

By Rev. E. GRIFFITH-JONES, B.A., Balham.

WORK among the young is distributed along three channels—that in which each child is dealt with individually, in, and for, and by itself; that in which children are dealt with in classes, where the individual is still kept definitely in mind, though the teaching is collective in form; and that in which the appeal is to the multitude, as in special efforts and missions. Each method has its own laws and principles. In dealing with them it will be convenient to begin with the second; and this article will be devoted to the work and function of the Sunday-school teacher in influencing the young on behalf of Jesus Christ as their Saviour.

A word first on the importance and privilege of the work. There is a tendency to depreciate the value of Sunday-school teaching nowadays. In many churches it is very difficult to secure the necessary staff of teachers, and many of those best qualified for the work are prone to look down upon it, and to prefer their ease to the call of duty. It is true that no social *éclat*, no public recognition, belongs to the Sunday-school worker. The minister, and the deacons and elders occupy prominent positions in the church, and receive honour and praise for their efforts in the common good; seldom is this honour shown to teachers in the name of the church.

And yet, is there not something unique in a teacher's opportunity? The minister has a more intelligent and responsive audience, but he addresses people whose character is already more or less formed, and he has to penetrate through many integuments of custom and prejudice ere he can reach the heart; whereas children are plastic, impressionable and retentive, because of their very immaturity. The preacher has more influence over the present, the teacher over the future; the preacher over facts, the teacher over possibilities; the preacher has a wider field now, but no one knows how broad the river may become which finds its rise in the little fountain which bubbles up in the narrow pasturage of the Sunday-school class.

There is indeed only one person who has a higher function to fulfil than the teacher, and that is the mother, who has the advantage of having her children linked to her by natural ties of love and dependence. Therefore, those who seek the office of teacher, seek a good thing; and they who refuse it and reject it, are letting slip one of the most precious chances of doing good, and of moulding the lives of future generations.

Naturally the subject divides itself into three sections, which, however, are vitally interrelated—the Message, the Teacher, the Scholars.

I.—THE MESSAGE.

This is the religion of Jesus Christ as embodied in the Holy Scriptures. We begin with the assumption that this *can* be, and ought to be, imparted to the young from their earliest days.

This function primarily belongs to the parents, so that the teacher's work should properly be regarded as an adjunct to the parental office, contributory to it, and enriching it with a broader and more definite stream of instruction. In too many cases, however, the teacher is a substitute for the parents, in which case his responsibility is enhanced. Now, to teach religion to children, it would be well to remember, is a great task. It demands the highest use of all the faculties of brain and heart. There should of course be a sufficient intellectual apprehension of the facts and truths of the Christian faith to ensure their proper exposition; and there should be, still more, so firm a grasp of the vital verities as to enable the teacher to keep "the proportion of the faith," and to put all the teaching in its right perspective.

The true teacher is therefore an enthusiastic and devoted student of the Bible, up-to-date in his information, competent to distinguish between "the letter" that "killeth" and "the spirit" that "maketh alive," and careful not to present the Book in any such aspect as would later on lead the scholars into needless distress and difficulty. More than all, the teacher must make the very substance of the saving message of the Gospel his own, and be careful, in its exposition, not to allow himself to be shunted into side-tracks of discussion, or wander in mere by-ways of information. He has only one brief half-hour in the week for his work, and he must see to it that the very marrow of each lesson is first mastered, and then expounded to the best of his ability. Superficiality is the bugbear of Sunday-school teaching.

II.—THE TEACHER.

Is it needless to point out that only a *Christian* can properly teach the Christian faith? I fear not. Some superintendents and committees of selection are too prone to be satisfied with other qualifications in the absence of this, the great determining condition. To do this is to stultify a great work. Religion is not something that can be taught by an outsider; the teacher is not a professor or lecturer, expounding a system of thought in which he may, or may not be, a believer; he is the personal bearer of a message from God to the children; he should be chosen for this task, first and foremost, because he has himself experienced the saving grace of God in his own heart. While certain intellectual gifts are necessary to a successful teacher, the primal thing is that he must be a believer, full of earnest faith in the Gospel, and eager to be used as a medium for its transmission to others. It is the presence or absence of this "missionary quality" which ultimately determines the success or failure of a teacher with his class.

Further, the teacher must *love his work*. Better a few such men and women, aflame with their message, than a large staff whose interest in it is secondary and evanescent. And he should be a *lover of children*, full of interest in their ways, familiar with their limitations and preferences, and skilful in adapting the great Gospel to their immature but developing natures. There should be a close *rapport* between teacher and pupils, or their attention will not be given—and without that, no lesson can be taught or retained. Finally, he should remember that the one valuable thing he has to impart is his own faith in Christ, his own grasp of Divine truth, his own experience of things spiritual. The cultivation of his own piety should be his first care; and next to that, his power of imparting the flavour and quality of his own life to others.

III.—THE SCHOLARS.

These are men and women in the making, who need an intelligent religion as the crowning factor of their character. To make them realize their need of it, is the first condition of their acceptance of it. This is no easy task in many cases; the spiritual instinct in many children is very undeveloped; *but it is there;* and when once stirred into activity, there is no limit to the receptivity of the child-heart.

But the food must be adapted to their mental and spiritual digestion. "Milk for babes, strong meat for men," and a graduated course of nourishment and appeal all the way! Many boys and girls have tender consciences, and a very tormenting sense of sin; others are open to pathos and the appeal of love; others must be terrified with the consequences of wrong-doing ere they feel its peril and shame. It should be the aim of the teacher to set every string of the young heart vibrating to the music and thunder of the Gospel; every avenue of approach should be attacked in turn; no door should be untried, no faculty or sensibility left alone; the armoury of God should be ransacked for effective weapons of persuasion, attack, appeal, and constraint, till every member of the class is taken captive by the love and truth of Christ. This is a large programme; anything less comprehensive is inadequate to the need and the opportunity.

TWO FINAL HINTS.

(1) All teaching for children should be *concrete*, pictorial, imaginative. Abstractions and generalities glide over the child-brain like water off a smooth surface, but if interest is aroused by some definite incident, picture, or fact, there is some chance of impression and retention. At the same time, mere anecdotal teaching is bound to be superficial; and the habit of some teachers to spend their priceless time in "telling stories" is debauching to the minds, and debilitating to the characters, of their scholars. Sunday-school work is a serious matter, and can only be done well by keeping in full view the practical end of it all.

(2) A word should be said for the fast-vanishing method of *question and answer*, as opposed to the habit of most teachers of doing all the talking themselves. The most successful instructors have always pursued the Socratic method of taking in the pupil as partner in the labour and joy of thinking. This, in a much higher form, was the method of our Lord; and it should be followed by those who instruct others in his truth. It is not easy, but when definitely pursued, it is most effectual, and it greatly enhances the pleasure of the work, and makes the time fly.

By Rev. ALEX. SMELLIE, M.A., Carluke, N.B.

LET us look at four portraits—four portraits of one and the same person. They will help us to understand what the teacher must be whose efforts in the class itself are likely to win the young for the Lord Jesus Christ.

I.—A MAN.

First, in order of time, and in order of importance, comes the portrait of a man—a new man, a true man, a spiritual man, a man whom Christ leads in daily and happy captivity behind his chariot wheels. In New Testament Greek there is a rich variety of words to depict the servant of the Lord. One brings out the thoroughness of our service—how it extends to every member of the body, every faculty of the mind, every affection of the soul. A second insists on the swiftness of our service—how the business of the King, our Master, requires haste. A third delineates the strenuousness of our service—how it should evoke and employ our uttermost energy. A fourth reminds us of the sweetness of our service—how we are friends as well as vassals and thralls. The teacher must covet each of these words as the description of his own activity. But, before them all, another word stands, which declares, as its distinctive and momentous message, the *inwardness* of our service. We must ourselves be born into the home. The motive to teach and to work must come from within, from a conscience quickened, a mind enlightened, a heart satisfied, a will for which the commandments of Christ "wear the Godhead's most benignant grace."

Nowhere does a renewed, holy, winsome character count for so much as in the school. If we would guide our scholars into the truth, we must have a firm and experimental grasp of the truth ourselves; we must be able to give a

reason for the hope that is in us. If we would lead the children to Him who is our Physician and Shepherd, we must be careful that we are keeping in close communion with Him. If we would certify them that the land is "good and large," they must see what brightness and vivacity and brotherliness vital religion has infused into our own disposition and life.

It has been said by Canon Wilberforce of his father that, in later years, he gave up preparing sermons, and simply prepared himself. Probably none of us has reached the stage when we can with safety abandon the preparation of the lesson; but the preparation of ourselves is yet more primary and imperative. Any falsehood is fatal. Any hypocrisy will shatter our influence. We must be *oiketai*, servants within the household of our Master, Christ.

II.—AN INTERCESSOR.

The next portrait is that of a Suppliant, an Intercessor, a Wrestler with God. He is the best and most successful teacher who comes to the class directly from the secret place of prayer. The glory of the Mount will linger in his face. The power of the Highest will overshadow him. The children, with all their mischief and boisterous spirit, are likely to hear God's footfall beating time to his. In a way which they cannot well explain, they will be impressed, and lifted to thoughts of better things.

When the lesson for the day has been studied and mastered, is the equipment then complete? No, it is not complete, until you have kneeled down, and rehearsed its various points and truths in God's hearing, and begged Him that his Holy Spirit may use each of these for his own gracious and saving purposes.

When, as you read and pondered your subject, you kept the different members of your class before the eye of your imagination, and considered the temperament and the need of each, have you done everything that you can do? No, you have still to make mention of every name to their Father and yours, their Redeemer and yours, pleading for them one by one with an importunity which will not let God go.

Once James Guthrie, of Stirling, "the short man who could not bow," the brave captain of the Covenant, lay sick and at the point of death. But Archibald Johnston, Lord Wariston, came to visit him. Let Wodrow tell the story. "All that prayed before Wariston were conditional in their petitions for his life. When he came to pray he was mighty peremptory, and would not at all take a refusal, and said, 'Lord, Thou knowest this church cannot want him.'" We must learn to be "violent men" like Archibald Johnston, to be "mighty peremptory," to take no refusal. When we have prevailed with God, it will be strange if we do not prevail with the children.

III.—A LOVING INSTRUCTOR.

And the third portrait is that of a Lover, an Instructor who speaks the right word in the right tone. Here is the teacher face to face with his class. It is not sufficient that he should manage to convey to them some understanding of the contents of the lesson. It is not even sufficient, though it is much, that he should capture their interest, and should make the people and the events of the Bible live before their minds. Unless they feel that he loves them, his work is in vain; he is "become as sounding brass or a tinkling cymbal." The love must be *personal*; it must see with its clear vision into each separate nature; it must find the particular path which runs straight to the citadel of every young heart. The love must be *patient*; like Browning's Grammarian, it must remember that "man has for ever," that it is toiling for eternity, that it deals with souls which have an immortal future stretching in front of them; these thoughts will prevent it from fretting because it does not immediately see the fruits of its labour. The love must be *lowly*; it must be prepared to stoop to any condescension, after the transcendent pattern of Him who became poor for our sakes, in order that thus it may gain some; it must take as much pains with the unattractive and troublesome scholars as with those who are bright and lovable; always in front of it there must float the dream, which is not all a dream, of how the poorest may be lifted from the dust and may be set with princes. The love must be Christ-captivated and *heavenly*; no doubt must be left in the children's thought regarding the teacher's master-passion; every Sabbath they must hear him beseech them, in his Lord's stead, to be reconciled to God. Mr. Jowett, of Birmingham, has done well to remind us how essential "the wooing note" is in our preaching. But is there anybody so susceptible to that note, anybody so disdainful of a less tender accent, as a child? We shall make no headway unless we love him.

IV.—AN ANGLER.

The last portrait is the portrait of a Fisher—an Angler rather, for he does not now throw out his net to encompass and secure as many as possible—he is intent on gaining one individual life. Perhaps I am straying beyond my special subject of class-effort; if I am, the importance of the matter and the value of this method must be my excuse. When the hour of teaching is over, have you ever kept a single member of the class behind with yourself for a little while? Have you travelled through all the members in this way, one after the other? Have you appealed to each to yield heart and life, there and then, to the seeking Saviour? Have you, remembering his promise that, if any two agree as touching anything that they shall ask, it shall be done, knelt down in the child's company, and pleaded for her—for him—that now "the morning may awaken, the shadows may decay"? The memory of such conversations and such prayers remains long in young souls; if they have not their harvest at once, though often they have, they have it after many days. After all, the presentation of general truths, let them be never so solemn, leaves the majority of us indifferent and unaffected. We have to feel ourselves standing alone, burdened with individual sin, requiring individual pardon, before we can comprehend what salvation is. Our duty as teachers is only fulfilled when we have brought Christ to the heart's door of every scholar in our classes. A Man in Christ, a Suppliant, a Lover, a Fisher for separate souls—may the fourfold portrait indeed hold true of us!

The Holy Spirit.

O God the Holy Ghost!
We yield us to thy sway;
Have Thou, unhindered in our souls,
Thine own, thy perfect way.
Awake each heart to meet
Its Pentecostal hour;
And make us willing for thy will,
In this thy day of power.

O God the Holy Ghost!
Our hearts have grieved Thee sore;
But now we open wide to Thee
Each hidden chamber's door.
No longer, now in part,
Thy presence there be known;
But let us be possessed and filled
Henceforth by Thee alone.

O God the Holy Ghost!
We know not all we need;
We only know that we have come
The promise now to plead.
We know not all we ask;
Nor all we long to be;
We only know our inmost hearts
Are all athirst for Thee.

O God the Holy Ghost!
Low, low our spirits bow;
Thy presence, Holy and Divine,
Unseen, is with us now.
Be this an hour of death,
And yet of Life indeed;
For we would die, that we may live,
And thus from sin be freed.

O God the Holy Ghost!
Thine own great work perform,
Come with the fire, or rushing wind,
The earthquake, or the storm;
Or in the "still small voice,"
As seemeth best to Thee,
But let these waiting hearts of ours
Thy dwelling places be.

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At Mr. Moody's Grave.

By HENRY VARLEY.

THE snow had fallen thickly, carpeting with its fleecy whiteness the whole of the surrounding scene. The Christmas season was at hand. Numbers of the students from Northfield Seminary were leaving the goodly buildings by sleigh and railway car for "home, sweet home."

It was on "Round Top," whither sacred memories had drawn the writer, that thought and feeling were busy. Two brief years had intervened since yonder home of simplicity and welcome had known the latest breathings of a life endeared to millions by reason of the exceeding riches of God's grace seen in it. Slightly raised, and just a wee bit aside from the actual summit, stands the simple but substantial headstone, enclosed with chains, telling that beneath lies buried all that could die of the honoured D. L. Moody. A fresh wreath of green had just been placed beside the stone by loving hands. Residents, students, and friends had come to look upon a spot sacred to choice and varied memories.

The shades of night were gathering rapidly, and there passed in review times of the years gone by—early days when the Spirit of the Lord wrought effectually in the energetic, vigorous young life. The promise of great fruitfulness was there. Look around and note the tree of that life to-day. How broad-spreading its branches, how abundant the goodly fruit! At least thirty substantial buildings devoted to education, training, and Bible study are seen, wherein young lives have been and are being instructed and characters fashioned. Here thousands of the sons and daughters of the great Republic have found home and friendship and blessing. Chicago also, with its vigorous and effective Bible Institute and People's Church has been and continues to be a great centre of Christian training of life and work. This is also the fruit of our beloved friend's life.

There is a remarkable echo at Northfield. When any sound, such as the whistle of the distant engine, is made, it passes into wide repetitions that track the encircling hills. Clear, distinct, and oft-repeated, yet for all this the strains gradually become faint, and are eventually lost. But far more remarkable are the echoes of the voice of the Lord, telling of his love and grace, which have, through his beloved servant, gone out to the ends of the earth; they have not been lost, but have gathered volume in their spread.

Where others in such service might have reaped a fortune for themselves, is it not true that Dwight L. Moody used "royalties" and "gifts" as accumulating seed corn, constantly expending them in view of increasing and reproducing harvests for God? There the proofs stand—Hermon and Northfield!

Methinks I hear him still speak of Northfield's natural beauty and loveliness, nor can I affect surprise that his latest years revealed increasing hold upon his native town—a hold so strong that nothing less powerful than the winning of souls for God in distant fields could take him from the home he loved so well. As of Bethany it is written, "The town of Mary and her sister Martha," so may it be said of Northfield, "The town of D. L. Moody." Here in his life's intent and work he still lives, though to the dim outlook of the sense of sight he has ceased to be. As we leave, the reigning quiet of this hallowed spot desire indites petition: "Great Lord of the harvest, grant us here and now a double portion of the Spirit with which Thou didst inspire Thy servant whose name speaks loudly to us as it fades before the waning light. We ask Thee, Father in heaven, to supply the needs of this great work. Let Hermon and Northfield live before Thee. Move the hearts of the stewards of substance to aid by symyathy, prayer, and purse, in the furtherance of this remarkable service. Grant to all the workers, upon whom responsibility rests, 'wisdom, love, and a sound mind!' May spiritual life and power maintain the chief place amongst the hundreds who are here!"

Samuel and Saul.

The Young Levite.

(1 Sam. ii. and iii.).

By Rev. F. B. MEYER, B.A.

DEAN STANLEY tells us that, in his gentler moments, Luther used to dwell on these early chapters of the Books of Samuel with the tenderness which formed the occasional counterpoise to the ruder passions and enterprises of his stormy life. Indeed, all students of the Scriptures in all ages have been arrested by the figure of this little child, girded with his linen ephod, or in the little robe which his mother brought him from year to year, when she came up with her husband to offer the yearly sacrifice.

With what passionate and almost irrepressible desire the mother must have anticipated that annual visit, all too transient to satisfy her natural longings. It must have been hard enough to leave him at all at so tender an age as three; and specially with the women who seem to have been regularly occupied in the service of the Tabernacle, and to whose care he was probably entrusted. Probably not all of them were infected with the shameful sin into which several seem to have been seduced (1 Sam. ii. 22, R.V.). There may have been among them some, like Anna, the prophetess, who departed not from the sacred shrine, worshipping with fastings and supplications, night and day (Luke ii. 37). These would attend to the physical needs of the child, whilst his training in the law and the elements of such education as was possible, would be under the direct supervision of the high priest.

But Hannah was solaced for her deprivation. There was the precious memory of those early years, when he had filled the house with his childish prattle, and she had been able to sow in the receptive soil of his tender heart the seeds of manhood's harvest. Other children also were born to her; and, as three sons and two daughters grew up at her knees, surely the thought of their little brother in his sacred office, must have been a continual inspiration, and a subject of keen perennial interest. We need not accept the Jewish legend, which narrates that, as one of Hannah's children was born, one of Peninnah's died. Such an infliction would have given no satisfaction to Hannah. Enough that Jehovah had vindicated the woman's wrongs, as He will assuredly vindicate all those who, when they are reviled revile not again, when they suffer threaten not, but commit themselves and their complaint to Him who judgeth righteously. Peaceful, reverent, and loving thoughts filled the mother's heart as she wrought at the little robe.

THE INFLUENCE OF A MOTHER.

Mothers still make garments for their children, not on the loom or with their busy needles merely, but by their holy and ennobling characters displayed from day to day before young and quickly-observant eyes, by their words and conversation, and by the habits of their daily devotion. What the children see they imitate, and unconsciously array themselves in the gentleness or rudeness, the reverence for religion or indifference, the refinement or coarseness of manner, which are daily presented to their gaze. As fish take on the mottled colour of the ground on which they lie, and as the plovers change their plumage to match the winter or the spring, so children wear the robes which their mother's character and behaviour, temper and tones, weave for them.

"And so the child did minister unto the Lord before Eli the priest," slept his innocent sleep unconscious of the sins around him, attracted the growing attachment of the old man by his reverent affection and endearing ways, and gave many evidences that he was being prepared to become a link between God and his people, a mediator between the old and the new, between the turbulent days of Samson and the splendid peace of the reign of Solomon.

THE SIN OF ELI'S SONS.

Notice THE SACRILEGE AND SINS OF ELI'S SONS. "Now the sons of Eli were sons of Belial (*worthlessness*); they knew not the Lord, nor the due of the priests from the people" (ii. 12, R.V.). The law of Moses authorized the priest to take as his portion, and instead of fees in coin, the whole of the sin-offerings, and the breast and right shoulder of the peace-offerings, the fat only of the latter being burned on the altar, whilst the remainder of the animal was handed back to the offerer, to be consumed by himself, his sons and his daughters, his men-servants and his maid-servants, and the Levite that was within his gates (Deut. xii. 12). It was befitting, as the Apostle states it, that they which ministered about sacred things should eat of the things of the temple, and that they which waited upon the altar should have their portion with the altar (1 Cor. ix. 13).

The first act of every peace-offering was the sprinkling of blood upon the altar round about; the second was the burning of the internal fat. It was never eaten, but always consumed by fire. The flame fed on it, as the food of God, who, so to speak, ate with the accepted worshipper (Lev. iii. 16, 17). After this solemn rite was performed, the priest's portion was waved and presented to God, and the group of worshippers made way for others, carrying with them their portion for the joyful sacrificial feast.

Here Eli's sons stepped in with their rapacious greed. Not satisfied with their portion, they sent their servant after the retiring group, with a flesh-hook of three teeth in his hand, and while the meat was boiling for the sacred meal, he thrust his trident into the cauldron, and claimed as the priest's perquisite whatever was brought up. "So they did in Shiloh unto all the Israelites that came thither."

But even this did not long satisfy them. They went on to insist that after the breast and shoulder had been handed them, but before the remainder had been put to boil, they should be supplied with raw meat from the offerer's portion; nor would they burn the fat, which was the essential part of the whole sacrifice, and one for which the worshippers must needs wait, until their demands were satisfied. This final touch seems to have aroused the long-suffering people to exasperation. "At least," they said, "wait till the Lord's portion has been presented before you proceed to your lawless depredations. Burn the fat, and then you may take as much as you desire." "Nay," was the ruthless answer of the priest, "but you shall give it me now, or I will take what I choose by force." "And the sin of the young men was very great before the Lord, for men abhorred the offering of the Lord."

STUMBLING BLOCKS TO OTHERS.

It becomes us to inquire with much anxiety and heart-searching, whether we, as the servants of Christ, are doing or abetting things which cause men to abhor that holy Name by which we are called. We may begin with our own characters and habits, and thence proceed to our doctrinal statements, and ecclesiastical arrangements. Rightly or wrongly, I have heard of men forswearing the Christian religion, to which they were once attached, because professing Christians were so dilatory in paying their debts, so evasive in their excuses, so profuse in promises that were never kept, so difficult to please, so thoughtless and careless in their demands on work-people and servants, so touchy and fretful, so liable to do things in business which high-minded men of the world would not permit. I have heard of men, rightly or wrongly, turning from misstatements of Christian doctrine which revolted their moral sense and made God our Father as cruel as Chemosh or Molech. I have heard of men, rightly or wrongly, refusing to enter places of worship because of the class distinctions which were maintained, and the strong dislike with which a stranger's admission into the family pew was resented. For these things too many excuse their refusal of the Gospel and their absence from the house of prayer.

Not content with their extortionate greed, Hophni and Phinehas perpetrated the vilest excesses of heathenism amid the woods and vineyards of Shiloh. Licentious rites had, from time immemorial, been associated with heathen festivals, but never before had they sullied the sacred vestures of the priests of Aaron's line. So abandoned were these young men, though they had wives of their own, that they did not scruple to lead astray the women who were appointed to perform the various offices about the sanctuary that demanded female labour.

Remonstrances were addressed to the aged priest, he heard of their evil doings from all the people (ii. 23); but instead of strong disapproval and stringent threats, he contented himself with a mild rebuke, "He said unto them, Why do ye such things? Nay, my sons, for it is no good report that I hear; ye make the Lord's people to transgress." On this, the Divine Judge makes the terrible comment, that his sons made themselves vile, and he restrained them not. He had reproved, but not restrained them. Even supposing they had disregarded the reproof of their father, they could hardly have defied their deposition by him as High Priest, embodying as He did the highest authority in the realm. And for this weak laxity he was condemned and deposed. "Therefore the Lord, the God of Israel, saith, I said, indeed, that thy house and the house of thy father should walk before Me for ever; but now the Lord saith, Be it far from Me, for them that honour Me I will honour, and they that despise Me shall be lightly esteemed."

THE NEED OF FAMILY TRAINING.

This suggests a very serious inquiry for those who take a prominent position in the Church, and before the world, but who neglect their own families. We are held responsible for our children. Our weakness in restraining them is sin, which will be inevitably followed, not only by their punishment, but by our own. Better do less in the Church and the world, than allow your children to grow up a misery to themselves and a reproach to you. Remember that one essential qualification for office in the primitive Church, was the wise and wholesome rule of house and children. If a man could not keep his children in subjection, with all gravity, and rule his house well, he surely could not know how to take care of the house of God (1 Tim. iii. 4, 12). Probably Eli had not begun early enough. The wise parent will begin training children from their earliest months, to say nothing of years; and the early strain of careful observation and chastisement may well be lightened and eased by remembering that the child who from the earliest is trained in God's way will not depart from it when he is old.

Above all, let us seek the conversion of our young children to God. The Apostle distinctly affirms that God will give us life for those who sin *not unto death*; and this description is, above all, applicable to little children. Surely He will not be unrighteous to forget the tears and prayers, or to overlook the faith, of those who travail a second time till Christ is formed in the hearts of their offspring. As the child of godly parents, who cannot date the hour of my conversion, because the love of God stole over my heart in early boyhood, like the dawn of a summer sky, I put my seal to that word of God as true:—"My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, from henceforth and for ever" (Isa. lix. 21, and 1 John v. 16).

Day by Day.

SUNDAY, January 19. Revelation xvi.

IN this chapter we have the judgment of the Kingdom and Empire of the Beast. The dragon, the beast, and the false prophet (*v* 13) form a blasphemous and God-opposing trinity. It is an instance of the awful mimicry of Divine things which has always been present in our world since the fall of man. "The mystery of iniquity" is the counterfeit of "the mystery of godliness." The dragon assigns his authority to the beast, as the Father his to the Son. As the ten-horned beast is crowned with diadems (xiii. 1), so our Lord has many. The false prophet, like the Holy Spirit, tells all men to worship, and confirms his testimony to the beast by miracles. We need wisdom and grace to try the spirits whether they be of God, for many false prophets are gone out into the world.

There are a great many points of similarity between these vials and the plagues of Egypt. It is perhaps impossible to allocate their exact fulfilment and application. But as it has been in the past, so it will be; great physical disturbances seem indissolubly associated with the sins of mankind or the transition from one age to another. In the midst of such disturbed conditions of human and physical life, the Son of Man comes (*v.* 15). And the more unmistakably trouble comes on the world, the more eagerly may we expect the advent of the Lord.

The word Armageddon (*v.* 16) is derived from the Hebrew *Har*, a mountain, and Megiddo, which was the scene of the overthrow of the Canaanites under Deborah and Barak. It is in the great plain of Esdraelon. There also Josiah, who was allied to the empire of Babylon, was defeated and slain. The drying up of the Euphrates (*v.* 12) may refer to the wasting away of the Turkish power, and the return of the Jews to their own land; but, for my part, I am content to do my best in the service of Christ and his Church, leaving Him to unfold the majestic programme of his purpose.

MONDAY, January 20. Revelation xvii.

The great city, Babylon, is described in the preceding visions as a woman seated on a scarlet monster (comp. *v.* 5 with xiv. 8). She stands for either the pagan Roman Empire, or the Roman Catholic Church. The descriptions of this and other chapters befit either. Generally, probably Babylon is the emblem of any great anti-Christian power which depends on material force, and is permeated by the love of sensuous gratification. Perhaps, says one, the Apostate Church, including the Roman, Greek, and even Protestant Churches, is referred to. As soon as professing Christians are seduced from their first love to Christ, and become mere professors, and not possessors, they are classed as members of the polluted and fallen church, which is characterized by impurity and persecution (5, 6).

As to the ninth verse, it is, of course, notorious that Rome is situated on seven hills. In pagan times, an annual feast commemorated this; and on imperial coins she is represented as *a woman seated on seven hills*. There is obviously some closer connection than we can perhaps decipher between the seven hills and the ten horns. If the former represent spiritual power, may not the latter stand for the temporal? And if so, does not the whole figure describe the union of the spiritual pretensions and assumptions of the apostate Church, which have been, in all ages, associated with the alliance of kings and princes, of governments and armies? But this alliance always ends in disaster.

TUESDAY, January 21. Revelation xviii.

Babylon's final judgment is celebrated in an ode of sublime splendour. But before her fall God's people are exhorted to come out and be separate (Jer. l. 8; li. 6, 45). In every apostate and world-conforming community there are individual members belonging to God's invisible and true Church, and these, if they would be safe, must come out. As Lot was warned to leave Sodom before its overthrow, and as the early Christians fled from Jerusalem to Pella, before the legions of Vespasian closed in on the doomed city—so, when the servants of God have delivered their protests within the Church, and they have been disregarded, they have simply no alternative but to come out and be separate, and not touch the unclean thing. "Babylon, which stands for Apostate Christendom, is not to be converted, but destroyed."

Let us recall here a remark of St. Augustine, which contains a deep truth: "Babylon is a former Rome, and Rome a latter Babylon. Rome is a daughter of Babylon, and by her, as by her mother, God has been pleased to subdue the world under one sway." The people of God have always been opposed by this apostate power, known under different names. To Noah's descendants, there was Babel under Nimrod; to Israel, Babylon under Nebuchadnezzar; to the New Jerusalem, the Lamb's Bride, the Apostate and Fallen Woman.

The merchandise, here enumerated, does not refer, probably, to literal commerce; but to carnal luxury and pleasure-seeking which are associated with professing Christendom. When a Church, which should hold fellowship with the unseen and eternal, makes flesh her arm, she often fascinates and compensates her children by sensual ritualism, by flattery, and by liberal indulgence as to the gratification of the flesh. How needful it is for us to examine ourselves, and ask whether we be absolutely true and faithful to our Bridegroom, Jesus!

WEDNESDAY, January 22. Revelation xix.

Here is the thanksgiving of the Church! In a great voice, the much people of Heaven celebrate the overthrow of her great rival, which corrupted the earth. It is only when the whole plan of God is achieved that we shall come to see how true and righteous were God's judgments. With this song of triumph another mingles full of congratulation. It is the marriage-ode, which celebrates the marriage of the Lamb, referred to by our Lord in his notable parables, when Israel shall be fully united with Jehovah, her husband.

It is, of course, true that Jew and Gentile, during the present dispensation, make the one Church, of whom the Apostle says (Eph. v.), that the Lord will present her to Himself without spot, or wrinkle, or any such thing; but it is a grave question how far we are justified in introducing that conception into this book, the whole imagery of which is so distinctly Jewish.

The white horse (*v.* 2) on which the Son of God rides forth differs greatly from the ass-colt on which He entered Jerusalem. The ass is for peace, the horse for war. He comes to judge the beast—*i.e.*, the world-power, which has ever been in antagonism to the principles of his Kingdom. We must distinguish between this and the final judgment. Here we have the introduction of the millennial reign (compare Matt. xxiv. 27, 29, 37, 39). His vesture is dipped in blood—not his own, but of his foes (Isa. lxiii. 2). Here at last is the fulfilment of the second Psalm (*v.* 15; and Psa. ii. 9). Whatever opposes the Kingdom of Christ, which involves the true blessedness of man, is doomed to destruction, for the Lord Jesus will remove from that kingdom all that offends, oppresses, and defiles. Perhaps even now He is riding forth. Are we following in his train?

THURSDAY, January 23. Revelation xx.

Satan had given his power, throne, and authority to the Beast, and False Prophet. It was appropriate, therefore, that his judgment should follow theirs. When our Lord took his seat as the Mediator and Intercessor at the right hand of the throne, the Accuser was cast out. Having no longer place in heaven, he came down to earth to build up a powerful confederacy against the Bride and Kingdom of Christ, but again he was foiled. As we have seen, Babylon, the Beast, and the False Prophet are overthrown; and now Satan himself is cast into the pit, and the seal there is faster than the one he caused to be affixed to the sepulchre of our Lord. Surely this is the characteristic of the millennial age—not that every one should be regenerate, but that the strong influences on the side of sin which now emanate from the prince of the power of the air should be arrested, and be replaced by holy and blessed influences, making for peace and righteousness, and proceeding from Christ and his enthroned saints. Then we shall reign on the earth (*v.* 5).

But every one will not be regenerate, else there could be no uprising of war against the beloved city. There will be one last supreme effort against holiness and righteousness, but it will be abortive. Then will follow the general resurrection, the great assize, the opening of the books, and the final judgment. We whose names are written in the Lamb's Book of Life, shall not stand at that bar; we have already been judged in Christ, and shall have received our rewards at his judgment-seat. (2 Cor. v. 10).

FRIDAY, January 24. Revelation xxi.

This chapter describes the new creation, which shall arise on the ruins of the old. The present is reserved unto fire, and out of that baptism there shall arise a new heavens and earth—no single grain or particle of the old being lost, but all purified and transfigured. All things shall be new, but best of all we shall be new—new creatures for the new creation.

The New Jerusalem is the redeemed Church in its permanent union with the Lord. Man began in a garden, but the last vision given of his condition is in a city. In that blessed condition there shall be fellowship with all the good and great of every age. In a very literal sense, we shall be fellow-citizens with the saints. All ages and dispensations will blend there. Angels at the gates, the names of the twelve tribes and of the apostles of the Lamb, engraved in imperishable characters—there shall be infinite variety, as indicated by the enumeration of the precious stones, but an essential unity, as they glow in the light of the one Blessed Lamb.

No temple, because every act is worship. No luminary, for the presence of God is light, in which is no darkness at all. No closing of the gates, for there shall be nothing to exclude. No lack of aught, for the whole universe shall be laid under contribution. All this is at the best but material imagery. We know not what we shall be. The most exalted mind can form no satisfactory conception of that glorious condition. It is enough that we shall be with Him and like Him for ever.

SATURDAY, January 25. Revelation xxii.

The first five verses of this chapter obviously belong to the previous one, from which they should not be severed. The ever-flowing river shows that the whole life of the blessed depends on the Life of God, resident in the enthroned Lamb, and communicated through the Holy Spirit. In Eden there was one tree of life; here a grove with perennial fruit, not protected by a flaming sword, but standing freely in the main thoroughfare, that all who will may pluck the fruit.

When the visions are ended, John is assured of the reality and truth of all that he has heard and seen, and it would seem as though the voice of the Master Himself broke in on them with the assurance, repeated again and again, that He was coming quickly; and who shall say that that assurance has failed, when we measure the flight of time by the years of the right hand of the Most High (*vv.* 7, 12, 20)? Let it also be borne in mind that every great event, like the fall of Jerusalem, or the sack of Rome, is a coming of the Christ. It is interesting to notice that the angel describes himself as "a fellow-servant," both with John and the prophets. Notice also the alteration made in R.V. of *v.* 14—very significant and in keeping with the constant reference throughout the Book to the precious blood.

The appeal of verse 17 is to the Saviour, "Come, Lord Jesus!" The blessed Spirit is in and with the Church through the present age, and teaches her to long for the Lord.

So we close the last page of Scripture with the hope of the Advent thrilling in our hearts; and as we turn again to the first page, how little can any of us tell whether that Advent may not have taken place before we come again to these words? "Come, Lord Jesus," and until then thy grace be with us. F. B. M.

A Home for the Homeless.

Mr. E. WILSON GATES.

FOR eleven years, Medland Hall, Ratcliff, has been the centre of one of the most remarkable and successful undertakings that our practical Christianity has established. It provides a free shelter and a square meal for men who are homeless and penniless. It is filled every night in the week, and every week in the year, with those who have the key of the street, and it has done much to rescue from despair many hundreds who have had the misfortune to fall upon evil times.

The superintendent of the work carried on at Medland Hall is Mr. E. Wilson Gates. No one can doubt his entire fitness for his post. He has the qualifications of mind and heart. He is as far-seeing as he is sympathetic. He is seldom if ever imposed upon. He seems as if he could smell an impostor. Yet a true tale of woe always awakens a chord of helpful pity in him. He devotes himself to the Mission with an intense energy, a real unselfishness, a splendid consecration. He knows how to get funds, and how to use them to the best advantage; and whether in his office at the Memorial Hall, or conducting a service for his homeless clients, you feel that he is cut to the pattern of a man needed for that position.

The story of this "Home for the Homeless" is full of pathos. It presents many real tragedies. It shows how vast is the number included in what is called "the submerged tenth." It tells the sad story of multitudes who have been reduced to something worse than beggary through sheer misfortune, and how, in numerous cases, a little help, a warm shelter, and a common meal for a few days have been the means of setting them on their feet again. There are more homeless men in London than there are homeless dogs, and inquests are constantly revealing cases of death from starvation. Yet Medland Hall is the only free shelter in London. The casual ward of a workhouse is not a free shelter; so much oakum must be picked, so many stones broken. The result is that casuals are unable to go in search of work until a day has passed, and the morning of the next day far spent, with the jobbing appointments all made. At Medland Hall, no matter what time a man wishes to rise, he is called by the attendant, and is among the early applicants for any casual job which is to be obtained. It is this free aspect of the shelter and help which are given which makes this Mission so effective.

The Hall was opened in 1891. On the first night fifty-one inmates were accommodated. At that time, and for the first four years, no sleeping bunks were provided. Yet, even for the comparatively poor accommodation then made, there were far more applicants than could be received. In 1895, 300 bunks were introduced. Three years later the building was enlarged; separate beds and comfortable bedding were provided. From 1895 to the end of 1900 the average admissions have been 126,000 a year, and during the time that the Hall has been opened as a free shelter nearly one million and a half have received its benefits. Unfortunately the accommodation is not equal to the applications. During the last four years as many as 81,000 men have been turned away for lack of room. Happily, if a sleeping bunk could not be supplied them, they could and did receive food, the same as those who remained.

The only condition of entrance to Medland Hall is the condition of being penniless and homeless. A man who has sixpence can secure accommodation elsewhere. But Medland Hall is for the man who has nothing. Any poor man who can give a satisfactory account of himself can obtain a ticket for admission. Each ticket entitles a man to a bunk for six nights. He can use the first, and then if next day he finds work and earns enough to pay for food and lodging elsewhere, he can reserve his tickets until such time as he is "down on his luck" again, or he may use his tickets for six consecutive nights. The giving of food was not commenced until after the free shelter had been opened a year. Now every man on entering receives a half-pound of bread and butter, and from the year 1892 to the end of the century 300 tons of bread was consumed, costing about £2,500. If any of the men have a halfpenny in their pocket, they can, if they wish, obtain a little tea; and as friends in trouble are often sympathetic, it is common enough for those who can purchase this luxury to share it with their less fortunate neighbours.

There are no cast-iron rules at Medland Hall. Within the limits of good order the men are perfectly free to smoke, read, or chat among themselves. If they want to write to their friends, stationery and stamps are furnished to them. If any of them desire to be shaved or have their hair cut, provision is made for that; and if their clothes or boots are too far worn even for penniless men, they can be supplied with materials for mending them. During the winter evenings concerts are frequently arranged, and always on Sunday evening there are song-sermons, and "brief, bright, brotherly" addresses given by Mr. Gates or someone interested in his work.

From Photograph by Messrs. Elliott & Fry, 55, Baker Street, London, W.

The cost of this Mission, considering the immense good it is doing, is surprisingly small; £1,000 a year covers the outlay on administration, rent, repairs, furnishing, food, lighting, and firing; and when that amount is divided, it will be found that this work of helping men over temporary difficulties and saving them from despair is done for three half-pence per man per night. There is no other institution, either in London or the country, where such real help is rendered at so small a cost.

The men who are to be found at Medland Hall come from all classes of society. There is only one point of similarity—they are penniless, and homeless in London. Among them have been found clergymen, Nonconformist ministers, university scholars, doctors, lawyers, editors, while every trade known to man has been represented. They have come from the four quarters of the globe. Medland Hall is a house of cosmopolitans, a home for the nationalities of the world. The question, Who is my neighbour? is answered on the broad lines indicated by Christ Himself.

One of the most useful branches of this philanthropic enterprise is that of emigration. No fewer than 400 men have been sent to Canada, where new openings have been found for them, and, with few exceptions, all have improved their condition and prospects. Their testimony is uniform and emphatic, that in going abroad they have found a stepping-stone to better things. Instead of being hampered by misfortune, and crowded out where there were more people than places, they have had presented to them a future which is full of bright possibilities. In a recent issue we gave three illustrations of the kind of cases which Medland Hall has to deal with. We add a few more:—

Thomas —— came from Sussex. He had been a farm labourer, and thought he could do better for himself in London. He came, and saw, but did not conquer. The right niche for him did not present itself. He was reduced to want. Medland Hall took him in. Inquiries concerning him were satisfactory. He remained for two weeks at the Hall, after which he agreed to cross the Atlantic. Now he is prospering on something better than a Sussex starvation wage of 18s. a week.

A man who, in the spring of 1895, was homeless and penniless in London, and glad to avail himself of free shelter at Medland Hall, was, with a number of others, sent to Canada. After six years experience of life in the Dominion, he sends a friendly letter to Mr. Gates, with whom he regularly corresponds, saying, "I have been here six years, come May. I am glad to say that I am now my own master. I own a shop and 300 acres of timber. I hope, by the help of God, to come over and see you all in the spring of 1902, and to take back twenty men with me. They will have to keep away from the drink, and God will bless them as He has me."

A like story could be repeated of nearly all the many homeless ones whom Medland Hall has saved by helping off to Canada. The tale of helpfulness to those who have remained in this country is equally encouraging. A poor Austrian lost his situation as a ship's steward, and was stranded in London. He was at Medland Hall for four nights, and then happily found another berth as a ship's steward, and was saved from becoming a pauper.

Alfred —— was thrown out of employment as a compositor, in consequence of the increase of labour-saving machines. Like many others, he rushed to London in hope, but soon almost reached despair. The London market was glutted. After six weeks his little savings were gone, and he was destitute. He was kept from begging, borrowing, or stealing, saved from the pauperism of the casual ward by some ministering angel pointing him to Medland Hall. There, instead of being made a criminal, he was helped to employment, and though it was not at his own trade, he could earn enough to meet his daily needs.

Space fails to allow us to tell of workmen who, having pawned their tools for food, and being unable to obtain work without them, have their pledges redeemed on condition that they refund the money out of their earnings, a trust which is seldom abused; of the weak and ailing tenderly cared for in the sick ward; of surgical appliances, artificial legs and arms, presented to those needing them, and of how with these new limbs many a cripple is able to earn a living for himself. Everything that a generous and thoughtful Christianity can suggest and devise seems to have been done to meet the needs of this large class of suffering humanity. The teachings of our Lord are here having their practical application. Medland Hall is seeking to save that part of the lost world which is beyond the touch of the ordinary agencies of the Church. It is saving men from despair. It is lifting them out of the pit, and rescuing them from the miry clay. A want like that ought not to need appeals oft repeated. The hearts of Christian people ought to be so moved by the work of such a Mission that funds should ever be abundant for carrying on and enlarging operations. We trust that all our readers will remember Medland Hall, and gladden the heart of Mr. Gates, Memorial Hall, Farringdon Street, London.

Rev. Timothy Richard, D.D., of China.

THE prominent references recently made in the public press to the potent influence exerted in China by the subject of this week's sketch give opportuneness to the biographical particulars we are able to publish. The high tribute paid lately by *The Times* newspaper is as deservedly generous to the man himself as it is justly appreciative of the value of the missionary work with which he is identified. Who is the individual thus brought into this conspicuous notice as enjoying to so large an extent the esteem and confidence of some of the most exalted officials in the Chinese Empire? We note, for instance, the statement that the Emperor's brother, Prince Chun, had an interview relative to his mission of apology to the German Emperor, as did also Na Tung, a foremost leader in the Boxer movement, before proceeding on a similar mission to Japan; also that Yuan Shih Kai, the then eminent Governor of Shantung, telegraphed urging him to come and help him settle the difficulties the recent troubles had created. Information as to the past history of such a personality cannot but be read with deep interest.

Dr. Timothy Richard hails from the Principality, like his distinguished fellow-missionary, Dr. Griffith John, his native place being Ffaldybrenin, an obscure village in Carmarthenshire. He was born in 1845, and when quite a boy was baptized on a profession of his repentance towards God and faith in our Lord Jesus Christ, uniting himself in fellowship with the church at Salem Caio. From his father's farm he entered, at eighteen years of age, upon the scholastic profession, and shortly afterwards became a student in the Baptist College at Haverfordwest, a ministerial training institution. It was, however, in no home pastorate that Timothy Richard was to exercise his gifts. God had other work for him to do. When his college course was nearing its close, a well-known Indian missionary, Dr. Rouse, rendered temporary tutorial assistance, the result being that the desire which had long been cherished in the young student's heart, to take the Gospel to the heathen, grew into an imperative call. Thus it came to pass that he offered his services to the Baptist Missionary Society. His offer was accepted, and in November, 1869, he sailed for China.

It is interesting and instructive, in the light of subsequent events, to recall the sentiments with which he voyaged towards the land of his adoption. Unable to hold public services on board, he felt that he must nevertheless engage in his Master's work. He writes:—

> What did we leave home for, unless we were prepared to be constantly and heartily devoted to the work of preaching the glad tidings of salvation, through evil as well as through good report? Although I found public attention to be more than some would pay to religion, yet I was not sure that they might not give heed to it in private, or that they would not by-and-by think of the one thing needful with more seriousness. So I constantly watched opportunities of speaking to my fellow-passengers, individually and privately. God granted me opportunities (and opportunities can sometimes be made) to speak to everyone who left us at Mauritius. What was the result, or what it may be, I know not.

Located for a while at the treaty port of Chefoo, the new missionary threw all his energy into the acquisition of the language. Good progress having been made in that direction, Mr. Richard eagerly addressed himself to the great object for which he had entered China, viz., to take the Gospel into the interior; and with that view he made a prospective journey with Mr. R. Lilley, of the National Bible Society of Scotland, into Manchuria. Eventually, however, he settled down in a provincial city called Tsing Chou Fu, in the province of Shantung, a place containing some 30,000 inhabitants, he being the only European resident. For some two years he devoted his time to gaining knowledge of the Chinese classics, not alone by the study of sacred books, but also by seeking out and conversing with leaders of religious sects. During this formative period, he became more and more convinced of the importance of endeavouring to influence the official classes in favour of Christianity, and the foundation was then laid for the splendid services he was destined thereafter to render.

Mr. Richard's plans were, however, for the time being, checked by the outbreak of the terrible famine in Shansi, imperatively demanding his most energetic efforts on behalf of the starving and perishing people. It is estimated that no fewer than 20,000,000 of the people fell victims to its ravages. Mr. Richard was foremost in organizing relief. How diligently and unsparingly he devoted himself to his trying task, may be seen by reference to Government documents. Writing to Lord Salisbury, the British Consul said:—

> Li Timotai (the name given by the Chinese) is known far and wide among all classes of natives, standing out so conspicuously that he must be regarded as the chief of the distributors. By his great tact and power of organization, he has been a powerful agent in bringing the relief through to a successful termination.

REV. TIMOTHY RICHARD.

Having, by these philanthropic labours, ingratiated himself in the favour of the Shansi people, Mr. Richard resolved to settle down in their midst. This he did in the capital of the Province, Tai Yuen Fu, the city which has gained such terrible notoriety as the scene of the recent massacres. On resuming his literary pursuits, he was thrown into close contact with the students and officials abounding in this populous centre. About this time he entered into matrimonial relations with Miss Mary Martin, who was one of three ladies (known as "the three Marys") who went out to China under the auspices of the United Presbyterian Church of Scotland; and never did a missionary find a more like-minded and devoted helpmeet.

In 1881, impressed with the urgent need for reinforcements, Mr. Richard, with his fellow-missionaries, two in number, drew up an appeal, which was largely circulated in this country, and in order to show "the spirit of the man," we cannot do better than quote a few extracts. It began:—

> Brother, we have an appeal to make to you. We are missionaries in China, and we wish to speak with you about the work we are engaged in. We want you to know and *feel* that scores of millions of people in this empire are living in utter ignorance of the truth, and of the promise and hope of eternal life.

After describing the moral and spiritual condition of the Chinese, the appeal continued:—

> Brother, will you not pity these weary, heavy-laden wanderers? Will you desert those whom Christ loves, or not pity those whom He compassionates? Is there no remedy, or no way to apply it? Yes, there is one, and only one—it is the Revelation which God has given for the healing of mankind; it is the religion which has come down from heaven to be the charm and balm of man's life on earth. Such is the work to which Christ has sent us—to open their blind eyes and to lead and turn them from darkness to light. Brother, have *you* no desire to join in that work, to put your own hand to an undertaking of such eternal dignity and glory? O brother, open your eyes to the glorious vision which will be before you if you devote yourself to work in China. Imagine these heathen all aglow with the love of God in Christ Jesus. Imagine them establishing places of worship in their villages and towns, singing the praises of their Redeemer until all around are captivated with the glad tidings of salvation.

These quotations are but a sample of the entreaties with which this enthusiastic missionary sought to bring home to his brethren in England the urgent needs of the heathenism in the midst of which he daily lived; but they suffice to show how tender was his compassion, and how strong his faith in the all-sufficiency of the Gospel.

As foreshadowing the important position Mr. Richard was destined to occupy, it may be mentioned that whilst in Tientsin he was asked to edit the *Chinese Times*, the only newspaper in the vernacular circulating in Northern China, an opportunity of which he was not slow to avail himself, in order that he might present civil and national questions in their relation to Christianity. And such was the effect of his editorship that many of the articles which appeared, mostly from his own pen, were reprinted in the Chinese papers in Southern and Central China; and one of the Viceroys, not the least distinguished, wired a special telegram instructing the editor to send him a copy of the paper regularly.

The immediate cause of Mr. Richard's accession to his present post as Secretary of the Society for the Diffusion of Christian and General Knowledge amongst the Chinese, in which he is to-day wielding such vast influence, was the publication in the *Chinese Recorder* of an article he wrote bearing the title, "How One Man May Preach to a Million." The article caught the eye of Dr. Murdoch, the Secretary of the Christian Literature Society of India, and a vacancy in a similar office having occurred in China through the death of Dr. Williamson, Dr. Murdoch at once took steps with a view to Mr. Richard's appointment. The committee of the Baptist Missionary Society, realizing the power for good appertaining to such a post, and believing in Mr. Richard's pre-eminent fitness for it, agreed to loan their missionary to the

Literature Society for three years, and in the year 1891 he removed to Shanghai, and entered upon his secretarial duties, the well-known missionary, Dr. Muirhead (L.M.S.), approving the arrangement in the following commendatory terms: "We are well assured that Mr. Richard will in this post be a vast blessing to China. His work will doubtless be effectual for the highest and holiest principles." At the termination of the proposed temporary period, the Baptist Missionary Society gave further consent to the allocation of their agent to the special work for which he had practically proved himself to be so admirably qualified.

In translation work, the secretary has received invaluable help from those who have been associated with him, and whose manuscripts he has been enabled to publish. It is impossible to convey any adequate idea in this brief sketch of the numerous publications this Society has issued. The translation by Mr. Richard of Mackenzie's "History of Christian Civilization in the Nineteenth Century," in eight volumes, is one of the most important. During the year before last it was stated that 18,000,000 pages were issued, and no less than 185,960 copies of publications. In reporting these figures, Mr. Richard wrote:—

These are remarkable signs which ought to make the pulse of every lover of China beat faster. Let us rejoice that the seeds we sow are not dead dogmas, but living seeds with the omnipotence of new life in them.

Mr. Richard's aim, as already intimated, has been, and still is, to diffuse a knowledge of Christianity amongst the official and educated classes. The most distinguished of these literati are known as the Hanlins, from whom are chosen the highest functionaries in the state. With many of these men he was in the closest fellowship, and probably owing largely to his influence they became strong advocates of reform. Great was his sorrow when, at the instance of the Empress Dowager some three years ago, these reformers were degraded, some of them being imprisoned and even executed, but there was no failing of confidence. He wrote:—

The day cannot be far distant when we shall see a fresh band of devoted reformers rising up in China, as it were from the grave of the martyred heroes, and going forth like the angels of God to carry the everlasting Gospel to the utmost corners of the vast Chinese empire.

And even still less is he daunted by the awful tragedies of more recent date. Believing that the dawn of a new China is at hand, with more courage and more vigour than ever, he feels he must continue his great work of Christian enlightenment.

No wonder that for such a man, engaged in such a work, generous help is extended, not only by those in this country who have watched his course, but as well by Chinese friends who are intensely anxious for the well-being of their native land.

A significant proof of the extent to which Dr. Richard enjoys the confidence of Chinese officials has been just furnished in connection with the proposed university to be established at Tai Yuen Fu, he having been asked to administer the fund of 500,000 taels set apart by the Government for that purpose, and to undertake the superintendence of the institution for a period of ten years.

Quite recently Mr. Richard has had conferred upon him by an American University the degrees of Doctor of Divinity and Doctor of Literature. Will our readers pray for God's blessing ever to rest upon this his servant? The English secretary of the Christian Literature Society is Rev. Wm. Fisher, 146, Queen Victoria Street, London.

82

India's Present Need.—I.

CAUSES and remedies of the ills of India in Transition are topics much discussed in the present day. There are leading native editors and others who, from false patriotism and race-feeling, or from ignorance of India's political economy, accuse the British Government of draining the country of its wealth, and of being the immediate and chief cause of its alleged growing poverty.

Dr. John Murdoch, in a memorandum prepared for Lord Curzon, and entitled, "India's Needs: The Duties Both of Government and People," proves such charges to be without foundation. One of the palpable causes of India's needs is the increasing pressure of population, and the consequent limitation of food supply. The Hindu religion teaches, through Mano, that the Self-Existent One called a son a "putra," because he delivers from *put* (that is, hell) every man who has a son to perform the funeral rites on his death. The masses, therefore, marry and multiply like rabbits, as someone has said, regardless of the means of livelihood.

Eighty per cent. of the whole population depend upon the soil for their subsistence. There are districts with 800 people to the square mile, whereas in France—*e.g.*, the average is 180. In former times, the people, taught by priests that famine, plague, cholera were the consequences of sins committed in a previous life, placidly submitted to their fate. Since Christian charity and philanthropy have stepped in, millions of lives have been saved from death, but not from the danger of future famines. Every years there are two millions more mouths to be fed. A great bulk of the population consists of labourers without land property, and the tenants or ryots are for the most part at the mercy of cruel money-lenders.

PRACTICAL REMEDIES.

The remedies as proposed by Dr. Murdoch are:—Improvement of agriculture, which would effect a gradual increase of the produce from thirteen bushels per acre to thirty; the establishment of agricultural banks by the Government, by means of which working capital could be supplied at 6¼ per cent. instead of 37½ per cent.; development of manufactures, irrigation works, relief of congested districts by emigration into less populated ones, educational reform, &c. Great stress is laid upon the last proposal. So far, education has produced an undue craving for positions under Government. He says:—

The country is being filled with imperfectly educated young men, who think it beneath their dignity to engage in industrial employments. Unless a change takes place, men of this class will become an intolerable burden upon their relatives, while they lead miserable lives themselves.

Missionaries have to a certain extent to cope with the same difficulty. Converts, only fit for manual labour, are sometimes ambitious of becoming preachers, and it is not always easy to persuade them that they can render better service to Christianity by living consistent lives in a secular calling.

The last census showed that there were 20,000 college students in India, and that the secondary and primary Government schools were attended by four millions of pupils. While the quality of teaching, according to some authorities, makes gradual improvement, the numbers under instruction are constantly increasing. Dr. Murdoch, supported by other men of weight, advocates a greater adaptation of school-books to India's needs, which are, in some instances, very different from those of Great Britain:—

An Indian student may pass through the entire course in some schools, and never read a word about female education—the crying need of India. Self-help, the dignity of labour, the encouragement of thrift, instead of the inveterate tendency to run into debt, are subjects requiring special attention in India. Political Economy is taught by English text-books, not dealing with Indian problems. Its aimless, general character robs education of half its value.

In a pamphlet on "Plague," the same writer urges the necessity of teaching hygiene in the primary departments and onward. The sorest point in the present system is the complete absense of *direct* moral teaching. According to Dr. Martin, late Director of Public Instruction in Bengal, the policy of religious neutrality has been carried too far, and the system of Godless training has been more destructive than constructive in its effect. How could it be otherwise? Where scepticism and irreverence take the place of ignorance and superstition, Christ's parable of the unclean spirit returning with seven others to the empty house, receives practical illustration (Luke xi. 24-26).

The Hindu, unvarnished by the Materialism of the West, is a religious being. He is, indeed, the bondman, the first links of whose chains were forged in remote ages by crafty men; but miserable as his life is among the shadows of demons, he may as well continue to hug his fetters as exchange them for the false freedom of cynicism and atheism.

While, therefore, strongly advocating agricultural, technical and commercial education as means towards solving the huge problem of India's future, Dr. Murdoch lays most stress upon the necessity of moral instruction:—

According to the principle of neutrality, the distinctive doctrines of Christianity cannot be taught in Government schools; but apart from them, religious instruction of great value may be given. A Godless education is fitted to create a Frankenstein, which would be the bitterest enemy of the English Government, employing its powers against the author of its existence.

> You taught me language; and my profit on't
> Is, I know how to curse; the red plague rid you
> For learning me your language.

We are distressed to learn that there is great fear of famine recurring this year. Indeed, already there is scarcity in various places, amounting to famine in some localities. In addition to the failure of the rains, there have been locusts in some parts, and the rats have so increased in Gujerat, Rajputana, and in parts of the Punjab and the N.W. Provinces, as to be a very serious scourge. Farmers refrain from sowing because their last sowing was eaten up by these pestilent creatures before it germinated.

Besides this, many thousands of children, whose lives were saved in the famines, have to be supported until able to maintain themselves. We cannot speak too highly of the devotedness and ability made manifest in the missionaries during those terrible experiences. But unless all that has been done is to have no permanent result, the stream of beneficent and liberal giving must continue to flow freely.

WILMA MORGAN.

Tour by Rev. R. A. Torrey.

FOR the current year, Rev. R. A. TORREY (superintendent of the Bible Institute), has left his duties at Chicago in other hands in order to undertake an evangelistic tour round the world, on which he is accompanied by Mrs. Torrey. Leaving San Francisco in the closing days of 1901, they expect to begin work in Japan about the middle of the present month, believing that God will open doors for their testimony during this time of refreshing in that land. They plan to leave Japan for China about the middle of February and to spend a month there also, visiting several up-country stations. On March 16, they hope to sail for Australia.

The tour was primarily at the request of the Evangelization Society of Australasia, and three or more months will be reserved for these British Colonies. It is expected that Mr. Torrey will hold Bible Lectures of three or four weeks' duration at several of the large centres of Australia, giving instruction in Bible doctrine and practical Christian work, on the same lines as at the Moody Institute.

September will, God willing, be spent in India; November, travelling towards Europe and the Holy Land; in December friends in London and other parts of Great Britain may hope to greet the travellers, while it is their desire to be back in Chicago by January 1, 1903.

Our readers are asked to bear Mr. and Mrs. Torrey up in prayer, that they may be guided in all their plans, and that the presence of the Lord may go before them.

From Dr. Harry Guinness.

AFTER a period of rest in Tasmania, I found myself able for a little work, and went over to the Geelong Convention. I had an opportunity of speaking several times, and at the request of the ministers of the city lingered for a mission at the close, which was remarkably blessed. On one of the Saturday nights a number of ministers came into the open air for a united meeting, and we had hundreds of helpers, with whom we walked down the main streets of the city. The crowds who accompanied us, and made room for us to pass, rather reminded us of the similar crowds that welcomed home the soldiers who had been fighting in South Africa. We had a tremendous demonstration in the Market Place; several of the ministers spoke splendidly, and persons who had not entered the house of God for many years were brought to Christ.

AMONG THE KANAKAS.

On leaving Geelong, I accepted an invitation to go right up to Bundaberg, in Queensland (a journey there and back of some 3,000 miles), where I saw the work among the Kanakas. These South Sea Islanders, who are brought to Queensland for the purpose of labour on the sugar plantations, are many of them reached during their period of engagement by the efforts of the Queensland Kanaka Mission. I had the privilege of seeing thirty-five of them baptized in the river at Bundaberg. I shall never forget the sight; these dear men, till so recently utter savages, and some of them cannibals, walking down into the flowing stream with folded hands, and there receiving from Mr. Frikie, their missionary, the new name they had chosen, and then being baptized into the name of the Father, the Son, and the Holy Ghost; then with hands still clasped, walking out of those waters, lost as far as the great crowd was concerned, which surged around them on every side, and conscious apparently only of the Saviour whose name they had confessed.

AT BRISBANE AND SYDNEY.

Returning from Bundaberg, I stopped three nights in Brisbane, when services were arranged —one for men only in the great Centenary Hall, which was crowded—and two on the following day for mixed audiences. At night the largest church in the town was crammed to excess when I was speaking about the Congo, and the friends gave substantial help towards sending out the steamer. I did not delay in passing through Sydney on my return journey, but had previously lingered there for one week to help our old student, Pastor Rose, who has a Baptist Church in the city. On my return journey arrangements were made for me to take part in a great consentaneous movement about to be inaugurated there. Forty-eight missions are to be held in and around the city.

THE CONGO STEAMER, "LIVINGSTONE."

Leaving Sydney, I travelled to Adelaide for the fortnight's mission which had been arranged in the Y.M.C.A. Hall and in the Town Hall. The latter building was crowded at the great men's meeting, and the Theatre Royal on both Sunday evenings could not contain the people who wished to come. The meetings at the Y.M.C.A. were not so numerous; but I trust good work was done. The friends became particularly interested in the enterprise of sending out the *Livingstone*, and I am thankful to say that the prayers of years were answered in the Lord's own wonderful fashion, by moving the hearts of two friends who certainly, apart from my sickness, would never have been likely to help. One of these promised me £1,000, and the other dear old gentleman, only now coming into saving contact with Christ, told me that whatever was lacking towards the £3,000 after my Melbourne and Sydney visits, he would gladly make up. I was thus able to wire to Tasmania and to the friends at home, "Whole amount needed for transport and reconstruction of boat given and promised. Hallelujah." I can just imagine the astonished joy at this almost unexpectedly rapid answer to prayer. I was definitely looking for this sum to come in by Christmas, but our gracious God gave us the promise of it before the close of October. My health, meanwhile, has been wonderfully maintained. I came on to Melbourne feeling better than at any other time I had been in the Colonies.

MISSION AT MELBOURNE.

Here the work has been most interestingly arranged in connection with the Baptist Church in Collins Street. Hundreds of people were turned away on the Sunday evening from the magnificent old Theatre Royal, which I well remember preaching in on my previous visit to the Colonies. We also had a good gathering of men at the Town Hall. Some remarkable cases of conversion took place, one especially of a man who came 130 miles to the races, but instead of even going to the course he found the Saviour on the previous night in this gathering, and went away rejoicing in Jesus Christ. At the close of this mission I go on to Sydney, where I shall be for about eight days in the consentaneous movement, and then return to Tasmania.

It has been a great joy to me to hear that during the closing three weeks of September, £3,000 came to hand at Harley House in answer to earnest prayer and endeavour, and that thus one of the most difficult sessions ever known has been closed with a clear balance sheet.

A MISSIONARY INVESTIGATOR.

A remarkable man, Mr. Geil, is just now in the Colonies; he is deputed by a number of wealthy American gentlemen to spend four years in visiting the missionary world, and forming his own independent opinion concerning the value, not alone of the work, but of the apparently malevolent criticisms that have been frequently raised. He has been six months in the South Seas, and has already managed to expose the source and worthlessness of a great number of such criticisms. He is a fine fellow, and is just leaving in a few days for New Guinea, Borneo, and Formosa. He will travel through China, and visit practically the whole missionary world, with the exception of South America. He is hoping to cross Africa, entering at Mombasa, investigating the work at Uganda, crossing Stanley's forest, and visiting the Congo. Is it not a matter of intense gratitude that such a journey should be taken for such purposes? This gentleman will become the greatest missionary observer in the world, and, as far as I can judge, he is likely to help on missions immensely.

H. GRATTAN GUINNESS.

Melbourne, November 6.

Among the Japanese Islands.

ONE of the most interesting branches of the work of the American Baptist Missionary Union is that carried on, under difficult conditions, among the inhabitants of the numerous islands in the inland sea of Japan. The superintendent of this effort—Captain LUKE M. BICKEL—assures us that Christians in Britain and America cannot understand how completely residents in Japan away from the principal ports are still shut off from the rest of the world. Writing recently, when convalescent after a serious illness, he says:—

"I shall be very grateful to see my ship and islands, and hills and narrow channels again, despite all the difficulties that have to be met. The appalling need of the people gives one courage under the assurance of Divine guidance, but in spite of all that can be done one seems almost helpless in view of the vastness of the undertaking.

"If I had not strong faith in God's ability to use poor instruments with which to do acceptable work, I should get out of it to-morrow. For a man with no theological training to be thrown into the midst of a field of labour larger than that of any other missionary in Japan, vastly more difficult of access, with the navigation of his own vessel, with exceptional dangers and difficulties added to his lot, makes him get down on his knees. There is some talk of sending out a steamer, which would help greatly."

Revival in the Far South.

[FROM A CORRESPONDENT.]

TWO years ago a number of Christians banded together to pray for blessing on Queensland. The need was pressing. The land was given over to indifference and pleasure-seeking; no widespread revival had ever swept over the colony. God answered prayer by sending out workers. From Scotland, England, and America, a band of evangelists were gathered, meeting in Queensland in May last. In a wonderful way God bound the workers together, opened doors among the churches, gave favour with the people, and followed with blessing the preaching of the Gospel. For quite four months the work went on in the city of Brisbane, and a daily gathering of Christians was held for prayer. Special services were conducted in almost every part of the city, in some cases continued for a month. One minister wrote, "I do not think that there is a home in connection with the congregation that has not been blessed."

It was quite impossible for the evangelists to fill all the openings that offered. Calls came from every part of the land for services. The evangelists scattered through the country districts for hundreds of miles, finding the heartiest reception from ministers and people, and reaping in many places an abundant harvest. Some country villages were stirred in the most marvellous manner. People came driving twenty miles to the services. Farmers left their harvest uncut. From 10.30 a.m. to 10 p.m. on Sundays the congregation remained.

The work still goes on. Four of the preachers have arranged to stay permanently in Queensland—Messrs. Sloan, King and Tulloch from Scotland, and Mr. Sweet from England. Rev. James Lyall left for New Zealand. Rev. D. C. Davidson had arranged to visit Tasmania, but has been unable to leave on account of the calls to remain. One Christian worker had travelled 160 miles to see him with the hope of inducing him to visit his town. Mr. and Mrs. Andrew Stewart have returned to Scotland with commissions from the churches to send out suitable missionaries to continue the work.

The hope of the workers is that this movement will spread over the whole of Queensland and throughout the Commonwealth of Australia. The importance of a deep spiritual movement in a young country, where the foundations of a nation are being laid, and where the people are impressionable, is incalculable. To a great extent the future of those rich lands depends upon what is done now. Almost every farmer in this land has some friend in the Australian Colonies. For the sake of absent ones who may be drifting into carelessness and open sin, the prayers of God's people are asked for blessing on the efforts.

Lebanon Hospital for the Insane.

WE have often drawn attention to this institution, which is doing so much good in Palestine and Syria. All who have witnessed it bear witness to its usefulness. The natives themselves have practically repudiated the superstitions of generations, and are now sending their mentally afflicted friends to the Hospital instead of to the places of torture instituted by the priests.

As a proof of the appreciation of such an institution, relatives of patients have paid about £150 during the past three months towards the maintenance of patients. Just lately, the whole city of Beyrout has been moved by the cure (miraculous they call it) of a young man who had been unable to speak, move, or eat, for six months. He was a cataleptic, and by careful treatment has been fully restored.

A great need has lately been met by a lady friend, who has promised to erect a new building for patients suffering from mental excitement. The additional building will involve an increase of expenditure; so the committee are appealing for additional contributions.

FRANCIS C. BRADING, Secretary.

35, Queen Victoria Street, E.C.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian. *12 Paternoster Buildings, E.C.*

I recommend my Elder *"Young People" to read every week what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find in the S.S. Lesson Notes suggestive and helpful thoughts and illustrations for Sunday talks with their young folk.* *See next page.*

About Nicknames.

I WONDER how many of my young readers have a nickname. I expect if I were to ask each of you who has one to send me a postcard telling me what it was, the postman would wish I had let the matter alone, so many would he have to deliver. And what a long list there would be, beginning, no doubt, with every letter of the alphabet many times over.

A nickname is generally a pretty correct description of something about you—some habit you have acquired, or something you have said or done; and when you get older, and go from one school to another, or leave school altogether, you will forget the *real* names of many of your old schoolfellows, but you will remember them by their nicknames perhaps for years.

Now there is, as you know, a very great variety of nicknames, so that in the largest school in England I do not suppose any two boys have the same one. And yet there is one that applies to us all. At least, it is not exactly a nickname, but it is that which causes us to have one. It is a very long word, INDIVIDUALITY. I am afraid many of you will not know at first what it means. I am not sure that I knew myself how best to describe it to you until I looked it up in the dictionary, and this is what I found: "That quality which distinguishes one person from another."

Now each of us has something about us by which our friends can distinguish us from other children. I used to wonder how mothers could tell one baby from another, because to me they all looked so much alike. I once told a fond mother that I saw no difference between her baby and other people's, but that was the first and last time I ever ventured so foolish a remark!

As I grew older, I learned that there is always a *something* which marks what we call individuality in babies and children and grown-up people. It may be the colour of eyes or hair, the expression of the face—all of which enable us to say, "That is So-and-so!" Sometimes we can recognise our friends a long way off by the manner of their walk, or by the clothes they wear; and sometimes by their voice, without being able to see them at all.

But there are other things besides these which mark "individuality." We read in Prov. xx. 11, "Even a child is *known by his doings*." Now that is a very important test, and such a true one that we must be very careful what we do, and how we do it.

You remember that when Robinson Crusoe was on the desert island, he saw a footprint in the sand, by which he knew that a man had been there. I have sometimes heard a mother exclaim on entering an untidy room, strewn with toys, or when she found marks of fingers in the jam-pot, "*Those children have been here!*" and soon afterwards they wished they had not! Besides our features, our voice, or our clothes, we may be known by our habits, our actions, our "doings." Now, none of you would like to be known by such descriptions as "the ugly girl," or "the boy with holes in his knickers." You would rather be called nice looking, or well dressed; and it is much more desirable still to be described by good actions instead of by bad ones. "The dishonest boy," "the bad-tempered girl," are nicknames that we should be careful to avoid, and all others of the same kind.

Boys and girls are remembered by their *characters*—whether they were kind and good, or untruthful, greedy, or mean.

It does not matter so much what you look like outwardly, as what you are within. You may be strong and handsome, but if you are overbearing and unkind, that is what you will be most clearly remembered by.

Or you may be delicate, or ugly, or even deformed in body, and yet be as "lovely and pleasant" in your life as Jonathan was to David. Even if circumstances compel you to be shabby in dress, see that you are not shabby in heart; "be clothed with humility" (1 Pet. v. 5). And if you cannot afford to buy trinkets and other pretty things, and have to wear a leather watch-guard because you cannot buy a silver one, be careful to have the "ornament of a meek and quiet spirit which is, in the sight of God, of great price" (1 Pet. iii. 14); and a love for kindness, truth, and honour, which will cause you to be remembered lovingly and gratefully by those who have known you.

Let these be marks of your "individuality," and may you live long in the memories of schoolfellows, parents, brothers, sisters, and friends as "true-hearted, whole-hearted, faithful and loyal"—and, above all, grow up like Jesus, "in favour with God" as well as with men.

Uncle Tom.

"The Christian" Bible Searcher.

Prize List.

FIRST PRIZES.

Division I.—Ethel Fowler, Edward Wheeler, Stanley W. Smith, Leonard Allen, Hyde Campbell.

Division II.—Jessie Palmer, Leonard Wall, Marjory Dyke, Duncan Campbell, Rose Killowich.

Division III.—Florence Hoyte, William Palmer, Gladys Phipps, Dudley Toye, Margaret Morris.

Division IV.—Frances Burnett, Nellie Dowsett, Dorothy Grove, Marion Richards, Winifred Jeffery, David Jameson, Lewis Morice, Francie Hoyte.

SECOND PRIZES.

Division I.—Alfred Cocking, Geoffrey Peach, Hilda Barstow, Beatrice Brouard, Margery Graham-Brown, Ellen MacMurray, Percy Peach, Connie Palmer, Edmund Palmer.

Division II.—Emily Dempster, Maisie Mackenzie, Douglas Anderson-Berry, John MacMurray, Glanvill Smith, Mabel Fleet, Alice Crang, Stanley Drew, Agnes Fullarton, Edith Wheeler, Winifred Martin, Lydia Cleary, Alfred Leigh, Dorothy Morris, George Graham-Brown, Evelyn Barstow, Ella Berryman, Sydney Hanford, Grace Morice, Eva Rodgers, Douglas Shepherd.

Division III.—Kathleen Shepherd, Nesta Carew, Agatha Ward, Pringle Wilson, Louise Filhol, Mabel Morris, Annie Blaikie, Theodora Hill, Isabel Inglis, Ivy Kilpin, Dorothy Cooper, Muriel Sells, Aileen Figgis, Esther Killowich.

Division IV.—Mabel Cole, Ada Palmer, Maud Oakes, Isabel Phipps, Charlotte Millar, Elsie Goudge, May Rodgers, Cecilia Lichtenstein, Thomas Dunn, Hugh Shields, Daisie Phillips, Ina Hemmel, Mabel Ashwell, Augusta Clark, Louie Jeffery.

FIRST CERTIFICATES.

Division I.—Mary Morris, Hilda Reid, Frank Terrell, Laura Ridler, Ileene Barstow, Winnie Mace, Gladys King, Gladys Leigh, Gerald Nicholls, Muriel Wilson, Gwendoline Ahier, Ronald Bentley, Phyllis Fry, Willie Hooper, Walter Jeal, Gladys Johnson, Whately Smith.

Division II.—Kathleen Fausset, Hilda Jeffery, Helen Webb, David Seth, Stanley Burgess, Ethel Dancy, Isabel Goudge, Nessie Dunn, Alan Hogg, Margaret Tweedy, Alice Reid, Percy Chappell, Alan Richardson, Olive Fleet, James Davidson, Violet Jones, Dorothy Gray, Andrew Simpson, Violette Birney, Catherine Dempster, Ella Hake, Constance Long, Mary Pearson, Queenie Wakeford, Sydney Wisdom.

Division III.—Arthur Morice, William Cooper, Gertrude Williams, Mary Law, Betty Stocks, Vincent Fleet, Muriel Eustace, Gulielma Cheal, Elizabeth Drayson, Sidney Law, Violet Walker, William Dowsett, Blanche Norcock, Myra Webb, Margaret McFadzean, Stanley Chappell, Alice Gammage, Frances Wood.

Division IV.—Effie Simpson, George Crawford, Dora Phillimore, Irène Mabille, Linda Jones, Margaret Gray, Josephine Cheal, Arthur Llewellyn, May Runting, Constance Drayson, Louisa Walker, Constance Schaeffer, Theodora Thorn.

SECOND CERTIFICATES.

Division I.—Enid Pincott, Joyce Smith, Marion Boyle, Helen Fox, Dorothy Havergal-Shaw, Leonard Medcalf, Henry Colville, Hilda Hooper, John Davidson, John Macfarlane, Lily MacMurray, Ellen Simpson, Guthrie Larwill, Reggie Batty, Alan Gardner, Aimée Guilbert, Germaine Schumann, Phyllis Kiernan.

Division II.—Violet Davidson, Charles and Kathleen Wingrave, Daisy Bowles, Mary Hooper, Dorothy Hunt, Alfred Johnson, Kenrick Wakeford, Dorothy Wallace, Eva Fletcher, Joy McFadzean, Nellie Morice, Dorothy Brooks, John Colville, Annie Collins, Hilda Drayson, Lewis Fullarton, Reginald Thresh, Percy Fitch, Grace Gulston, Poppie Stidolph.

Division III.—Mabel Baker, Hilda Nicholls, Clarice Peach, Beatrice Hastings, Mai Davidson, Eva Usher, Ethel Cumbers, Herbert Walls, Daisy Iredell, Ernest Wakeford, Fanny Messenger, Grace Dempster, Mary Gorrie, Winifred Trotter, Edith Collins, Violet Holford, Margaret Goudge.

Division IV.—David Colville, Frances Figgis, William Porter, Theodora Muir, Olive Robinson, Annie Kingsford, Lizzie Porter, Mary Wilson, Conyers Baker, Isabel Perks, Cicely Sherbrooke, Emily Bridgewater, Emily Jones, Hannah Chapman, Winnie Stewart, Millicent Buckingham, Elizabeth Hooper.

HONOURABLE MENTION.

Division I.—Ewen Bentley, Gwendoline Fennell, May Fennell, Barbara Bourne.

Division II.—Lucienne Brabandes, Cecile Wright, Margaret Gorrie, Maria Denizot, Jeanne Faucon, Georgette Hoffmann, Jack Gray, Maggie Russell, Evelyn Gulston, Eirene Fennell, Walter Batty, Dorothy and Kathleen Heckford, Annie Horstcraft, Kathleen Pincott, Nellie Mills.

Division III.—Martha Kidman, Mary Freeman, Leonard Mace, Phillis Wright, Dorothy Daintree, Cecil Dodd, Emily Rowdon, Rachel Blumenthal.

ANSWER TO LAST SEARCHER (312).

1.	**R**edeeme	**R**	(Job xix. 25).
2.	**E**agl	**E**	(Prov. xxiii. 5).
3.	**G**ras	**S**	(Isa. xl. 6).
4.	**E**sa	**U**	(Heb. xii. 16-17).
5.	**N**ebuchadnezza	**R**	(Dan. ii. 38).
6.	**E**beneze	**R**	(1 Sam. vii. 12).
7.	**R**ac	**E**	(Heb. xii. 1).
8.	**A**doni-zede	**C**	(Josh. x. 1, 26).
9.	**T**alen	**T**	(Matt. xxv. 15).
10.	**I**tta	**I**	(2 Sam. xv. 21).
11.	**O**n	**O**	(1 Chron. viii. 12).
12.	**N**ehushta	**N**	(2 Kings xviii. 4).

THIS WEEK'S BIBLE SEARCHER (No. 313).

1. What are in every place? (Prov. xiv.-xvi.)

2. What are upon the righteous? (Psa. xxxiii.-xxxvi.)

3. What was God's promise towards those in captivity? (Jer. xxxiv.)

4. Of whom did God say, "Neither shall mine eye spare"? (Ezek. v.)

5. Who said, "I was eyes to the blind"? (Job. xxix.)

6. Why was Paul sent to the Gentiles? (Acts xxv.-xxvii.)

7. How was Isa. xlii. 7 fulfilled?

8. What are never satisfied? (Prov. xxvi.-xxviii.)

9. Who scatters away all evil with his eyes? (Prov. xix.-xxi.)

10. Towards whom were David's eyes directed? (Psa. xxiv.- xxvi.)

11. How does God promise to guide? (Psa. xxx.-xxxii.)

12. "The eye of the Lord" is upon whom? (Psa. xxxii.-xxxv.)

13. How does Paul express the generosity of the Galatians? (Gal. iii.-v.)

14. By whom, and for what reason were these words spoken? (*a*) "Thine eyes may be open" (1 Kings viii.); (*b*) "Open his eyes" (2 Kings vi.)

(Children under *ten*, do any 4; under *thirteen*, any 8; under *seventeen*, any 12.)

No. 312.—Correct answers (first list) received from:—

A—Gwendoline Ahier, Kate Allan*, Doris Allen, D. Anderson-Berry*, Victor Armstrong*:

B—Mabel Baker, Muriel Boyd*, Ronald and Ewen Bentley, Cecil Bird, Emily Bridgewater*, Violette Birney*, Annie Blaikie*, Rosie Butler*, Robert Bushby*, Stanley Burgess*, Florence Bath*, Nellie Bayford.

C—Annie Chanyen*, Sophie Cohen, Elma Cheal*, Stanley* and Percy* Chappell, Lydia Cleary, Gladys Clark, Hannah Chapman.

D—Eddie, W. and Nellie* Dowsett, Dorothy Daintree*, Catherine, Emily* and Willie Dempster, E. Dancy*, Cecil Dodd*, Stanley Drew*, Elizabeth, H. and Constance Drayson, Gladys Davies*.

E—Ruby Ellis*, E. Eastbury*.

F—E. Franklin-Smith, Olive, Vincent and Mabel* Fleet, Mary Freeman*, Hyacinth Fitz-Simons.

G—Lizzie*, George* and Grace* Gardner, Winifred Gill*, Constance Gabbett*, Marie Grandjean, Gladys Gibson, George and William Goodall, Grace*, Kathleen* and Evelyn* Gulston, C. George.

H—Olive Hutchings, Hannah Hancock*, Sydney Hanford*, Ina Hemmel*, Hilda, Elizabeth and Mary Hooper, Harry Hodgkinson, Alan Hogg, Mary Hinton*, G. Hucklesby*, Annie Horstcraft, Beatrice Hastings*, Theodora Hill, Willie Hooper.

I—Daisy Iredell.

J—Emily Jones, Hilda* and Louie* Jeffery, Betty Jacobs, Amelia Jacobson.

K—Eva Kalb*, Annie Kingsford*.

L—Annie Laycock, Cecilia* and Georgina* Lichtenstein, Edward, Henry, May* and Sidney* Law, Constance Long, William, George* and Maggie Locke.

M—Fanny Messenger, May Mills*, Arthur, Grace, Lewis and Nellie Morice, Irène Mabille*, Geoffrey and Sidney Martin, Dorothy* and Charlie McMullin.

N—Emily Norris, Edith Newton*.

O—Maude Oakes*.

P—W. Petter*, Gladys* and Isabel* Phipps, Margery and M. Pibel, Enid and Kathleen Pincott, Daisie Phillips*, Dora Phillimore*, Evelyn Primrose-Pechey*, L., Walter, Katie* and Winnie Picknell.

Q—Frances Quance*.

R—John Robbins, Alan Richardson, Kate Rosenbloom, Gordon Remington*, Ada Renals, Emily Rowdon*, May and Winnie Bunting, Marion Richards*.

S—Kathleen and R. Simpson, Florence Smith, Stanley, David and Roger Soltau, Mary Sowden, Archie Stubbs*, Frances Stileman, Esther Simmons, Douglas* and Kathleen Shepherd, Phyllis Sharp, Betty Stocks*, Frederick* and David* Seth, Margery Smart*, Olga Sasse, Edith and Violet Smeed, Hilda*, Edgar and Constance* Schaeffer, Flora Shadbolt.

T—Archibald and Theodora* Thorn, Reginald Thresh*, Flossie* and Charlie Thomson, Frank Terrell, Dudley Toye*, Winifred Trotter.

U—Chloe Utting*.

W—Agatha Ward, Dorothy Williams, William Watson, Charles, Kathleen and Ernest Wingrave, Dorothy Woodforde, Vera Williams*, Helen Webb*, Dorothy Wallace*, Mary Williamson, Gertrude Williams, Dorothy White, Sydney and Nellie Wisdom, Rose* and Annie* Willis, Ellen Williams, Sydney and Wilfred Watson, William, Edith and Edward Wheeler.

Y—Maurice and Gladys Young.

No. 311.—Correct answers (second list) received from:—

A—Irene* and Margery Ashdown, Tom and John Aikenhead, Daisy Annett*.

B—Lucienne Brabandès, Irene, Marianne* and Evelyn Butlin, Claude Bowker, Massy Baker, Eva Browne, H. Burton, Louise Betts*.

C—Walter*, Maggie* and Jessie* Carter, Ethel Craigie*, W. Campbell, Rachel and Harold Clarke, William Cooper*.

D—Elsie Denton, May Darroll*, Llewellyn Dale, Marie Denizot.

F—Louise Filhol*, Jeanne Faucon, Queenie Farrington*, J. Marian*, C. and F. Fraegard, Frederick Fowler.

G—Daisy Greenacre, Norah Glynn, Edith Gray, Grace, Lizzie and George Gardner, Constance Gabbett, Norah Goodbody, Aimée Guilbert.

H—Reggie and Elsie Hill, Rachel Hinton, Olive Hutchings, James and John C*. Henderson, Agnes Head*, John Herbert, Arthur Henderson, Elsie Hanson, Edith, Winifred and Henry Harvey, Georgette Hoffmann, Mary Hinton.

J—Annie Jones, Robert Jameson, Mary Jackson, Thomas Johnson, Winnie Jones, S. and Gertie Johnson, Ida Jackson.

K—Marjorie Kiernan, Lilian Kyme.

L—Dorothy Lockhart, Edward and Irene Llewellyn, Harry, Edith and Linda Lowe, Alice* and Elise* Lee.

M—Evie Godfrey and Alec Miller, Margie Marston, Jessie Alice* and Charlie* Morrison, Daniel Morris, Marjorie Martin, Ella McFadzean, Mildred Morgan*, Kathleen McClure.

P—Mary Patterson, Ray Penny, Laura Percy, Rose Peppin, Mabel and Lucy Pelham-Burn.

R—Gordon Remington, Beryl Reid, Cecily, Elmina* and Jessie Roe, Hope Robinson, Gwennie Ravenhill*, Mary and Willie Rigby.

S—Jacoba van Seventer, Violet Shaw*, Flora Smith*, Florence*, Andrew and Ellen Simpson, Gladys and Evelyn Shaw, Ellen and Lily Scriven, Roger Soltau, Rider* and Stanley Smith, William and Raymond Simpson, Agnes Shields*, Alfred Smith, Bertie, Eric and Norah Slater, Germaine Schumann.

T—Charlie and Flossie* Thomson, Olive Trench, Archibald Thorn.

V—Leslie Vining*.

W—Theresa Wakeford, Dorothy Williams, Stephen, Georgina and Sarah Wilson, D. Woodforde, Dorothy White, Ellie Wyatt*, Mabel Wheeler, Wilfred and Sidney Watson, Beatrice and Winifred Weatherall.

FOREIGN LIST.

No. 303—Georgina Tollner (S. Africa). **No. 304**—Flo, Cuckoo and Minnie Lister (S. Africa). **No. 306**—Sydney Roberts (Vancouver). **No. 307**—Ivan, Rotha, Lottie and Eric St. George (Canada). **No. 308**—Dora Wallace* (Canada).

Personal.

Cecil Bird, William Watson, Norah Goodbody, Alfred Smith, Ethel Ward, Willie and Mary Rigby, Mary Patterson, Elsie Denton, Gertrude and Ethel Johnson.—I am glad to welcome you as new "Searchers," and hope you will enjoy the study.

Norah Glynn.—Thank you for your little letter.

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *St. George's, Tufnell Park*, Jan. 16; *Langton*, Jan. 18-20; *Harrogate*, Jan. 25-Feb. 3; *Leeds*, Feb. 4; *Grantham*, Feb. 5; *Edwalton, Nottingham*, Feb. 6. Mr. J. S. Tyler, *Birmingham and neighbourhood*, to Jan. 20; *Christ Church School, Worthing*, Jan. 29; *Princess Mary Village Home, Addlestone*, Feb. 3-6; *St. George's, Worthing*, Feb. 9. Mr. H. Hankinson, *Northampton*, Jan. 16, 17; *East Finchley*, Jan. 22. Mr. E. Clark, *Woodford Green*, to Jan. 19; *Newark*, Jan. 26-31; *Radcliffe, Nottingham*, Feb. 2-9. Mr. S. J. Hewlett, *Reigate*, Jan. 20; *Sutton*, Jan. 21; *Dorking*, Jan. 22; *Forest Hall, Loughton*, Jan. 25-Feb. 3; *Warrington*, Feb. 8-17. Mr. E. Salisbury, *Christ Church, Richmond*, Jan. 25.

Children's Scripture Union—Portions for week ending January 25.

Sun. Jan. 19	*Matt.* ii.	1-12	Thurs. Jan. 23	*Matt.* iv.	12-25
Mon. „ 20	„ ii.	13-23	Fri. „ 24	„ v.	1-16
Tues. „ 21	„ iii.	1-17	Sat., „ 25	„ v.	17-32
Wed. „ 22	„ iv.	1-11			

International S.S. Lesson.

Sunday, January 26, 1902.

THE LAME MAN HEALED (Acts iii. 1-26).

GOLDEN TEXT: Ex. xv. 2.

TIME.

FOR some days at least, after the events recorded on the day of Pentecost, the Apostles were left unmolested by the authorities (Acts ii. 43). Among "the many wonders," only one has been specially described, and that possibly because it led to the first collision with the rulers, by means of the hold it took on the people, and the effectual sermon Peter preached on that occasion.

PLACE.

The Gate Beautiful of the Temple (Herod's) at Jerusalem. Generally supposed to have been the inner gate, made of Corinthian bronze, leading from the Court of the Gentiles into the Court of the Women; called by Josephus the Corinthian Gate, which he tells us was much larger than the other gates, and "was adorned after a most costly manner, as having much richer and thicker plates of gold and silver than any other." It took twenty men to open and close it morning and evening. Solomon's Porch was a portico or colonnade which ran the entire length of the eastern side of the Temple, and overlooked the terraces, with fifteen steps, up which the worshippers had to ascend in order to reach the Temple (Acts iii. 1).

PERSONS.

The lame man lay at the gate asking alms. The two Apostles, Peter and John, fishermen and friends from boyhood, now drawn into closer sympathy with each other by mutual love to their absent Lord, coming up to the Temple with other worshippers at the hour of evening prayer.

1. *What was the limit of the lame man's hope and expectation, and in how far was it met?* Money wherewith to buy food, clothing, and shelter for his body which had been crippled from birth, was all he asked; but he got health and strength to earn enough for his own support, and perhaps that of others also (Eph. iii. 20).

2. *Had Peter and John enriched themselves through their wealthy converts?* Silver and gold, *none.* But they were "rich in faith" (James ii. 5). Faith in Jesus was their purchasing power. Their trust was in the *living* God (1 Tim. vi. 17).

3. *What had Peter to give?* Only a *willing human* hand which the Lord Jesus Christ could use when HE wanted to give health and renewed life to the poor cripple. And Peter was well assured that the gift of healing was not vested in himself, but came by way of his faith from the Prince of Life (*vv.* 6, 12, 13, 16).

4. *How did the lame man show he was healed, and how might he have done so?* He might only have *stood upright,* and then have been too fainthearted and mistrustful to take the *first* step in all his life alone; or he might have taken it with cries and groans. Instead of which he glorified the Son of God by the instant "obedience of faith," and unwavering trust "in the name of Jesus Christ"; and the Lord gave him such abundant joy that ordinary bounds were powerless to restrain (Golden text; Matt. ix. 29; Mark ix. 23).

5. *What were the results of this courageous and triumphant testimony to the grace of God and the power of Jesus?* (*a*) A large congregation, affording Peter another opportunity of preaching the Gospel to the Jews in the very porch where they had taken "up stones to cast at Jesus" (John viii. 59). (*b*) The healed man had an opportunity to stand up and witness for the Lord by showing what he had done for him (10, 16), "and many of them which heard the word believed." "Miracles were the bells by which God drew the people together to hear the sermon concerning Jesus."—*M. Henry.*

ADDITIONAL POINTS FOR SENIORS.

Peter stands up again as a faithful witnesser for Christ (12-26) ready to seize any opportunity. Holding a living text by the hand (11), he preached Christ crucified and risen with holy boldness and fearless courage. Divisions of sermon. (1) Disclaimed all power or merit on the Apostles' part. (2) Traced the miracle to its source. (3) Declared that power to heal flowed from the risen Christ. Five points—(1) Christ's Divine authority (John xiii. 3); (2) Christ's mission (Heb. x. 7) denied by men (John xix. 15); (3) Christ's innocence as regards men and righteousness before God (John xix. 4; Matt. xvii. 5); (4) By his resurrection Christ became Conqueror of Death, and Giver of Life (John x. 15; John iii. 16, 35, 36); (5) This resurrection, borne witness to by the disciples, was a proof, therefore, of Christ's Messiahship, of his Divine mission, and of his power to save. The healed and saved man stood before them whole and glad in the Lord, through the accepted work and present power of Christ—loving consideration (17) earnest pleading (19). Faith, like the couplings of a locomotive, secures the carriages, inasmuch as it links them on to the engine. Faith, too, is the gift of God. All of Grace (Eph. ii. 8). Lame man, born a cripple, and helpless, type of man's condition by nature (Ps. li. 5; Rom. iii. 10-23; Isa. liii. 5, 6).

Christian Endeavour Topic.

Sunday, January 19, 1902.

A CHIVALROUS CHOICE (Josh. xiv. 6-13).

ONE of the most interesting figures in the Bible is Caleb. He and Joshua were the sole survivors of the generation which had come out of Egypt, and with careful discrimination the sacred writers always draw attention to the fact. (Num. xiv. 6, 24, 30.) His characteristic was whole-heartedness. He followed the Lord fully, swerving neither to the right hand nor to the left for fear or favour of man. A glorious specimen of whole-hearted consecration. Throughout the forty years of wandering he must have suffered keenly, as he saw the companions of his youth and middle life carried one by one to the grave, but he still followed the Lord and had fellowship with Him, and already entered into the rest of God (verses 8, 9, 14). You will remember Psalm xcv. 7, &c., which is quoted in Hebrews iii. and iv., by which we are reminded that they could not enter into God's rest because of unbelief. Must we not, therefore, infer that since Caleb perfectly believed, he did enter into the rest of faith, long before he crossed the Jordan and settled with the remainder of the nation in the Land of Promise?

Let us never forget that whole-heartedness is the foundation of faith, and where there is any difficulty to believe, it is always wise to probe the heart and see whether it is not concealing some accursed thing, or holding back part of the price. It should be written in letters of light before every Christian Endeavourer that consecration and faith are but two sides of the same act, and are always in exact proportion to each other. The more absolutely you follow the Lord in every detail of your life, filling up fully the measure of possibility, you will find yourself growing in faith, to which nothing can be impossible, and by which mountains can be removed.

It was a memorable interview when the two old men stood face to face (*v.* 6). It was good also to hear how Caleb had treasured the Divine promise through long years. It must have seemed sometimes as though the weary wheels of time would never bring him to the realization of his hopes, but over all his despondency his heart triumphed; God must keep his word; and according to his faith it was done to him. Jehovah had kept him alive (*v.* 10), and, more, had kept him in vigorous health, so that he was well able to enjoy his inheritance as it now came into his hands. The years might have left him a decrepit invalid; but God does not do his work by halves with those that trust Him. If in your own life God speaks a promise to your heart, and you are sure it is not the result of your own imagining, you may cling to it.

The old warrior chose the hill country because the Anakim were there, and the cities were great and fortified. He had great faith that God was going to give him things that were beyond the reach of other men. He laughed at impossibilities. At a time of life when most men seek rest he undertook a vigorous campaign; yet probably there was nothing for him to do more that follow after the guiding hand of Jehovah, for Hebron would be specially a Divine reward for his faithful service.

Hebron means fellowship. It had some of the most ancient and sacred associations to the Israelites from its connection with Abraham. Surely there is a deep lesson here. The man who follows God fully has faith before which mountains remove, and he finds the secret of dwelling in fellowship with God. One always feels that the Epistles of St. John might have been indited by Caleb from the city of Hebron.

Notice that the life of a godly man sends benediction far down the ages. Hebron was the inheritance of Caleb's descendants (14). The spirit that God had put on him did not depart from his seed or his seed's seed.

F. B. M.

Cardiff Christian Workers.—A movement for the purpose of bringing together Christian workers for the higher cultivation of the soul life by means of conversation on Biblical and general literature, was inaugurated last week at Cardiff. The meeting opened with a period of quiet waiting upon God, and earnest petition for the outpouring of the Spirit, followed by the reading of the Scriptures with comment, dealing with the promise of power given in Acts i. 8, and thoughts on the Holy Spirit's influence to purify, illumine, and unite the soul with God. Afterwards selections from well-known writers on the atonement, &c., were set forth and conversed on. This is a development in connection with the Christian Workers Monthly Fellowship Meetings, held at the Police Institute, under the leadership of Mr. J. Meyler.

Scottish Notes.

THE circulation of Scriptures in 1901 through the National Bible Society of Scotland included 115,862 Bibles, 156,258 Testaments, and 420,483 Portions, in all 692,603 copies, of which 152,640 were at home and 539,963 abroad. China received 184,991, India 89,216, and Japan 31,790.

The question whether something on the lines of the Boys' Brigade could not be devised for the benefit of girls has been solved by Dr. W. F. Somerville (son of the late evangelist of world-wide fame, Rev. Dr. Alexander Somerville) at Glasgow. With the co-operation of several ladies the first company has been formed of the Girls' Guildry, in connection with Hillhead U.F. Church. The honorary secretary is Miss Annie T. Fullarton, 23, Glasgow Street, Glasgow, W., from whom particulars of the new movement may be obtained.

Nearly three hundred men of all professions and trades (from schoolmaster to labourer) have been dealt with since the inception of the Scottish Labour Colony four years ago, one hundred having passed through during 1901. The directors have purchased the farm, but with a burden of over £3,000, while the general annual expenses amount to £600 or upwards, according to the number of inmates. Many applicants are awaiting for admission, if only means allowed. Meanwhile readers are asked to pray for increased blessing in this difficult but interesting work. All information may be had from the superintendent, the Colony, Ruthwell, N.B.

Irish Notes.

THE famine has thrown about 1,500 orphans on the hands of the missionaries of the Irish Presbyterian Church in India. Of these, nearly 600 have been provided for, but about 1,000 are still in a destitute condition and are slowly dying of starvation. The missionaries are therefore wistfully looking to the home church for their support. It takes about £4 per annum to maintain a child in India.

Miss Letitia E. Egan, B.A., LL.B., who left Dublin about two years ago to enter upon mission work in India under Irish Presbyterian auspices, has died at her post at Ahmedabad. Miss Egan was a distinguished graduate of the Royal University, and her early death is a great loss to the mission. She was an able and devoted worker, and was a prime favourite with her fellow missionaries, as well as with the natives. She had been only about three weeks ill.

The Irish Church in Dublin has sustained a serious lost in the death of Dr. Jellett, Dean of St. Patrick's Cathedral, Dublin. At the time of the Disendowment and Disestablishment of the Church in 1869 he did probably more than any one else to place the finances of the Church on a sound basis. He was a most exact man of business, and yet most kind hearted in all the relationships of life. He was also most earnest and devout in the service of his Master.

Rev. C. H. Yatman, the American evangelist, is at present engaged in conducting a six weeks' series of meetings in Dublin.

Welsh Notes.

THE Christian Endeavour topics have just been issued for the first time in the Welsh language. The National Council has long contemplated this step, but has deferred carrying out its intention until recently. So far the demands for the Welsh cards has been rather disappointing.

One of the best known of the Welsh Calvinistic Methodist missionaries on the Khassia Hills, India, is now home on furlough, and is doing good work on behalf of foreign mission work by his addresses, &c. Recently he addressed the Bangor Ministers' Union with much acceptance, and again he has spoken before the students of the Brecon Congregational College.

On Monday, January 6, Pendref Welsh Wesleyan Church, Denbigh, celebrated its centenary. The occasion was noteworthy as Pendref Church is the oldest in the Connexion in Wales. Amongst those taking part in the celebration were Rev. Hugh Jones, Chairman of the Welsh Synod; and J. Hughes, D.D. A deputation from the Free Churches was present, and conveyed the congratulations and good wishes of the various Nonconformists in the town.

The General Committee of the Welsh Forward Movement has sent out its annual appeal for financial assistance. The brief recapitulation of the leading facts in the history of the movement is full of cheer and encouragement. By to-day the work has prospered so greatly that there are forty evangelistic centres, with an aggregate membership of over 3,000. The attendance in the Sunday schools has reached 7,000, and the number of adherents is estimated at 17,000.

The Week of Prayer.

THE special gatherings in connection with the Week of Prayer, as arranged by the Evangelical Alliance, were continued on Wednesday, Thursday, and Friday of last week at Exeter Hall, Aldersgate Street Y.M.C.A., Mildmay Conference Hall, and a number of other centres in the city and suburbs of London.

EXETER HALL.

On Wednesday the chair was taken at Exeter Hall by Colonel Douglas-Jones, the topic for the day being "Nations and their Rulers." After the chairman had read Romans xiii., an address was given by Mr. W. F. A. Archibald. Referring to the present state of affairs in the world, he pointed out how easily international peace is broken through rivalries, jealousies, conceit, and pride, all making for unkindness and separation. "It is a terrible thing to think that, humanly speaking, all that separates us from a great European war is the fact that all the nations are afraid to begin; but if the peace were once broken we should probably be face to face with the most terrible conflict the world has ever seen."

Turning to his personal experience in foreign lands, Mr. Archibald testified to the joy with which he found that throughout the Roman Catholic land of Mexico there is a real and great desire for true liberty of worship; and to the pleasure with which he had joined with Americans and others in the unity of the Spirit. At another time, when in Holland, he had found himself in a gathering of Dutch and English fishermen in the Zuyder Zee, where the same earnest spirit of evangelical unity was manifest.

At Thursday's meeting, the chairman (Mr. James E. Mathieson) read Col. iii. 1—iv. 1, and introduced as the speaker Rev. Trevor Fielder. Intercession and thanksgiving was specially directed to the rising generation—"Families, colleges, schools." The educational problem is in every one's mind, and it ought to be our constant prayer that the young men and women, the boys and girls of our land should be brought into direct contact with the Son of God. Christ bids us all enter his school that we may learn those lessons which go on all through life. (1) There must be entrance to this school. Moses brought us to the confines of the Promised Land, Joshua brought us across. (2) One of the first requisites of a pupil is attention. We may be busy in the Lord's work, and yet not be waiting quietly upon Him. (3) We need the cheerful prompt obedience which can come only from love. (4) We need discipline and chastisement. (5) The result of all this will be progress. (6) Then will follow the evangelization of the world.

Colonel Douglas-Jones again took the chair on Friday, and read Matt. xxviii. 18-20 and Acts i. 8, the topic for the day being "Non-Christian Races," there was much prayer for foreign missions, special mention made of the position of affairs in the Soudan. An address was given by Major Liebenrood.

ALDERSGATE STREET Y.M.C.A.

The speaker at the noon meeting on Wednesday week at Aldersgate Street Y.M.C.A. was Rev. John Wilson, of Woolwich, who founded a stimulating address on Deuteronomy viii. Reminding his hearers of blessings enjoyed in the year that has gone, Mr. Wilson said that faith has surely received the confirmation of experience—"Ye lacked nothing." Doubtless those who have been tempted to use the words of Jacob, "Few and evil have the days of the years of my life been," have yet gone on to speak of "God, which fed me all my life long . . . the Angel which redeemed me from all evil."

Experience, too, has taught dependence. The lesson was learned by the children of Israel that "man doth not live by bread alone." The book of Deuteronomy makes but little of the wilderness life, but much of the providential care of the Almighty. We come to realize that it is as a father chasteneth his son that the Lord chastens his people. There may come hunger and weariness, but in all we learn more and more of the love of God. The night with its dews has a ministry as definite as that of the noonday sunshine. We learn obedience in order that we may glorify God, and be of service to our fellows; "therefore shalt thou keep the commandments of the Lord thy God." Concluding, Mr. Wilson encouraged his hearers in the thought that having been led so far in the journey of life, God would lead them on to a glorious future. "The Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths."

Rev. T. C. Udall was the speaker on the following day. He dwelt helpfully on the lessons of Psalm xxiii., and particularly on the Divine provision made for both spiritual and bodily needs. The concluding address on Friday last was given by Rev. G. C. Fooks, who spoke with earnestness on Matt. ix. 36-39, and in considering the spiritual destitution of the non-Christian races of the world, urged his hearers to obey the Divine command, "Pray ye."

MILDMAY CONFERENCE HALL.

The special opportunity for united waiting upon God was, as usual, taken advantage of at Mildmay Conference Hall by holding two meetings each day. The following representatives of many different churches took part in the gatherings, and the addresses from beginning to end were of a highly spiritual order:—Rev. J. Wilkinson, Colonel Morton, Rev. G. Soltau, Rev. P. Carmichael, Mr. E. Trotter, Rev. James Mursell, Rev. H. J. Lancaster, Mr. W. H. Seagram, Rev. James Smith, Mr. A. Furse, Dr. J. L. Maxwell, Mr. H. C. Nisbet, Mr. George E. Morgan, Mr. W. B. Sloan, Dr. William Gauld, Mr. E. Glenny, Mr. J. E. Mathieson, Rev. T. George, and Pastor W. Fuller Gooch.

There was much liberty in prayer at most of the meetings, and the week will doubtless be remembered as an exceptionally happy time.

The attendances were good, the only regret being that congregations seem hardly anywhere to rise to the great importance and privilege of responding fully to the invitations of the Evangelical Alliance.

STRATFORD.

During recent years difficulty has stood in the way of evangelical co-operation in the Week of Prayer at Stratford E.; but it is a joy to find that, as the result of praiseworthy endeavours on the part of one or two large-hearted workers, a cordial understanding been Churchmen and Nonconformists was brought about before the recent meetings. Neutral ground being desirable, the gatherings were held at the Conference Hall, West Ham Lane; they were well attended, and those who have a right to be heard declare them to have been, generally speaking, more hearty and helpful than have been known for some years.

The addresses were given by Rev. H. E. Selwyn, of St. Matthew's; Rev. Alex. Jeffrey, of Trinity Presbyterian; Rev. R. Nicholson, of St. John's; Rev. H. J. Howell, of the Grove Congregational; and Rev. Hamilton Watts, of the New Town Tabernacle (Baptist); whilst the chairmen have been Rev. Robert Morton (Wesleyan), Rev. Canon Pelly, Mr. C. Boardman, Mr. W. Medcalf, and Rev. W. H. Hewett, of St. Paul's.

Mr. C. Boardman, J.P., and Rev, Alex. Jeffrey acted as the secretaries, as in former years.

Protestant Alliance.—Having been informed by Lord Salisbury that the Government does not propose to take any steps in the matter of dealing with the illegal settlement of Jesuits in this country, the Protestant Alliance has replied, respectfully reminding his lordship that the presence of members of the Jesuit order in any kingdom or state has been so detrimental to the public interest, that they have been again and again expelled from Roman Catholic countries; and that the most prominent of the principles and teachings of the "Society of Jesus" were and are (1) The end justifies the means; (2) Probabilism; (3) Directing the intention; (4) Equivocation and lying; (5) Murder; and (6) Regicide. We understand that the Alliance has definitely decided to proceed with the effort for the expulsion of the Jesuits under the existing law.

Mildmay Mission to Jews.

ANNUAL MEETINGS.

THE annual meetings of the Mildmay Mission to the Jews were held at the Conference Hall, Mildmay, on Saturday last, the closing day of the Week of Prayer. Addresses were given by Mr. James E. Mathieson and Rev. T. George; while the children from the Home for Jewish Children sang and recited a portion of Scripture, a feature of the meeting much appreciated by the audience.

Rev. J. Wilkinson made a statement about the work, and gave some statistics, showing that during 1901 £8,041 was received in voluntary contributions, £100 less than in 1900. There had been some sharp trials when almost the last shilling was spent, but the Lord had provided the funds to meet the need. There were about 60,000 attendances at the Central Hall, at Medical Mission, Gospel meetings, and various classes. At the Medical Mission, 5,411 individuals were treated, and the total number of attendances and visits to patients in their homes was 25,112. The number of Bibles, New Testaments, and portions of Scripture distributed during 1901 was 36,452, making a total since the beginning of the New Testament movement in 1886 of 1,127,786. Mr. Wilkinson referred to the Zionist movement, and asked for prayer for Dr. Herzl, that the truths of the Gospel, which are familiar to his mind, might be brought home to his heart.

There was a good attendance again in the evening, when Colonel Morton presided, and read Isaiah lxi. Pastor Fuller Gooch said that the only way to understand the Jewish question was through prayerful study of the Scriptures. Nothing else could bring us into line with God's purposes, and to the understanding of our own responsibilities. He wished to call attention to Jer. xxxiii. The Prophet Jeremiah might be taken as a typical representative of the remnant of God's people. Here he was shut up in prison, despised, cast out for the cause of God, and a message of comfort, hope, and cheer came to him from the Lord. The land of Palestine and the people were inseparable in God's covenant purpose. And it is important to remember that the future and the land are inseparable. There is no blessing for Israel as a nation outside the land. They will go back to the land unsaved, impenitent, but in the land they will be saved, and will receive the blessing. The Zionist movement seemed to be a preparing of the land for the people. Prayer is the great link between God and Israel, and not only prayer *by* Israel, but prayer *for* Israel. It is for us to take the place of intercessors with God that Israel lost by its apostasy.

Dr. Dixon gave some account of the medical work. He said it was very different now to the early days of the Mission. Then there used to be great disturbances and much persecution for the workers, as well as for the Jewish patients. Now all is quiet, and there is very little disturbance. Then there were very few Hebrew Christians, now there are quite a number who have professed faith in Christ, and many of them are Christian workers. Two half-days a week are set apart for paying patients since the year before last. Now that there are so many free dispensaries for the poor, it was thought well to try in this way to reach a different class. They are poor Jews, too, but they are able to pay for their medicine, and they hear the Gospel just as the others do.

NEW YEAR GATHERINGS.

The annual tea and Gospel services for Jewish adults and children were held at the Central Hall, Philpot Street, E., on Tuesday and Wednesday evenings, January 7 and 8. On the former evening, from 250 to 300 Hebrews, men and women, crowded the tea-tables, and a more orderly and appreciative company of guests could hardly be conceived. Yet many of their faces bore witness to the fact that they had come from different parts of the earth, and told tales of wandering, weariness, want, and woe, touching beyond expression.

The tables having been cleared, hymns were sung from Sankey's Mission Hymnal and a number of addresses in English, German, and Yiddish were eagerly listened to. Rev. John Wilkinson, the revered founder of the Mildmay Mission to the Jews, for whose fifty years of faithful and fruitful service we cannot but continually praise God, conducted the meeting, and unfolded the message of the prophet Zechariah regarding the Messiah, of whom Jehovah spoke, as "the Man that is my Fellow," or equal. Dr. Dixon, of the Medical Mission, also spoke, being followed by addresses from Revs. Elijah Samuel, H. Goodman, and Samuel Wilkinson. Mr. Ehrlich (L.C.M.) and Dr. Rocha and others engaged in prayer. Gifts of fruit and literature were distributed as the friends left.

An immensely excited crowd of little Hebrew children gathered long before the time for tea on the following evening, and on the doors being opened, they rapidly filled up all available space in the hall, so that it be. came necessary to supplement the first meal by an extra and later one in a side room. Considering the class of children present, their behaviour and appearance were most pleasing; and when, after tea, the night-school children, under the conductorship of Miss Maddicks and Mrs. Samuel, sang their hymns, and said their Scripture portions, the conduct of the rest was most exemplary. To hear these little ones sing, "When mothers of Salem," "Children of Jerusalem," and "Once in David's royal city," one seemed to be taken back to the actual sites and scenes of 2,000 years ago, and one's heart was filled with praise, and one's eyes with tears, as the prayer rose to the lips that Jerusalem might once again become a praise in the earth.

W. M. C.

Open Air Work in Ireland.

THE following extracts from a letter, received from one of the most earnest workers of the Open-Air Mission for Ireland, shows the bright side of Gospel work; but in many places a different story has to be told.

We have had the very best meetings yet in many of the towns. B. to-day was worth all the Mission ever cost. The crowd has immense, and as orderly and attentive as any church, while the power of God was manifestly present. C. on Thursday was triumphant. A man, evidently paid for opposing us, did his utmost, but, after a whole hour, had to decamp ingloriously, because the people gave heed unto us. He served us well by drawing a bigger crowd, and a vast number remained; many hymns were sung, and five addresses given. O. in County Galway, where a year ago the opposition was so bitter and intense, is now one of the greatest trophies of the Redeemer's power. Twice lately I preached in the market place, and got such a hearing as made us to exult with joy. R. on Thursday week was worth all the persecution we ever suffered there; surely the "lion has become a lamb." Not a breath of opposition or look of hostility, but an eager, earnest hearing that challenged all our strength and sympathy.

On Sunday last Mrs. W——, who is working among soldiers, told me recently she had a girl named S—— whose conduct and life testified to a true change of heart, and who told her that her knowledge and conversion was altogether due, under God, to our preaching in the market place. At first, she suffered much from her people, on account of Christ, but her changed life has won them. N——, who was converted there in February last, has also proved by her life the reality and genuineness of the work of grace. When the priest came to remonstrate with her, he said, "I suppose this is true that I hear you have turned Protestant." "Sir," she said, "I have turned to Christ." When a woman spoke to her of the disgrace she was bringing on her people, she replied, "If you only knew the Saviour and read your Bible, as I do, you would not have the sad face you have." She goes in and out of church and Gospel meetings, no one interfering with her. What a change since the time K. W. was so persecuted for doing the same! Praise God! "His doings are marvellous in our eyes."

Funds are much required to carry on the work. Those who wish to aid may write to Captain R. Wade Thompson, J.P., Hon. Treasurer, Closkeagh Castle, Dublin.

Dr. Henry and the Jubilee Singers.

THE campaign of Rev. Dr. J. Q. A. Henry and the Fisk Jubilee Singers continues to arouse deep interest in many parts of the country, and a large number of applications for missions are being received.

For the information of friends who may contemplate arranging for a series of demonstrations it may be pointed out that the campaign is conducted with the strictest regard to financial economy. The work of general direction, and the great amount of clerical labour which is involved, are undertaken without charge.

There has been no movement with results equal to this for the past twenty-five or thirty years, if then, and if it is allowed to pass by without advantage being taken of the tremendous impetus which is being given to the cause of Christian Total Abstinence, simply for want of financial support, an untold opportunity will be lost.

THE NOTTINGHAM PLAN.

The loyal temperance people of Nottingham have felt their great need of an extended mission. The one meeting held in October under the conduct of Dr. Henry and the Jubilee Singers was so strikingly successful that they determined to have more of the same kind.

The usual difficulties of halls, organization, advertising, and general expense simply challenged their faith and endeavour. A preliminary meeting was held, and after prayer and conference, a week of meetings beginning January 24 was decided upon. To provide against the possibility of a deficit, they decided upon a guarantee fund of £150. To secure this in the easiest way, they agreed to give to every guarantor one free ticket to a reserved seat for every meeting, lecture, or special meeting, for every ten shillings guaranteed. The following form was used:—

"I guarantee the sum of £ toward the expenses of the mission in consideration of your furnishing me with a free ticket to all the meetings for every 10s. guaranteed. Please forward me — tickets."

This form was to be filled up, signed, and forwarded to the secretary. It was understood that no money would be called for unless there was a deficit, and then only such portion as was necessary to liquidate all claims of the mission. This simple method proving effective, and its success will add immensely to the comfort and confidence of the work. During the week twelve meetings will be held, including a grand reception in the Exchange and Mayor's parlours, a children's service, and various special as well as the regular meetings. The guarantors are assured reserved seats at all these gatherings, and unless the receipts from collections, reserved seats, and special occasions (where all seats will be paid for), should prove inadequate to defray all the expenses, they will have these exceptional privileges for nothing. A spirit of twentieth century enterprise has marked all the arrangements, and a time of unusual blessing is earnestly looked for. Representatives of the various denominations will preside at the meetings and co-operate in the work.

It should be understood that the meetings are distinctly religious in character, the Gospel of Christ being regarded as the true antidote to the sinfulness as well as the social ruin of the drink curse, and the promoters realise that only by the strength of Christ can a drunkard keep the pledge.

To bring the great army of total abstainers to the front it is necessary that the forces should be marshalled. Special pledge books have been prepared for the use of the executive, in the hope that it may be possible to record the names and addresses of all genuine total abstainers, whether new or old. Each book will have space for about 3,000 names. If this plan be adopted throughout the country generally, the strength of total abstinence sentiment will be gauged in a way never before accomplished; and, as a result, pressure may be brought to bear upon any Government, Liberal or Conservative, so as to impress it with the fact that abstainers are no "rope of sand," or crowd of loose, ineffective atoms.

Preliminary announcements by poster, from the pulpit, and through the press, have been made, a handsome booklet giving pen pictures of prominent people connected with the Mission and a detailed programme of all the meetings, is being issued, and arrangements are being perfected to advertize with handbills among the employees at shops and factories. Such enterprise and devotion surely cannot fail of reward. "Where there's a will, there's a way." Nottingham is giving to the towns and cities of the United Kingdom a model illustration of a Twentieth Century Christian Temperance Campaign. Let others "go and do likewise."

Dr. Henry has just concluded a short visit to Glasgow, where, on Lord's Day morning, he preached at Rev. Dr. Stalker's church. Dr. Stalker writes:—"Dr. Henry preached for me with great power and acceptance, and I was glad that my people should have an opportunity of being interested in him and his work." In the evening Dr. Henry preached for Rev. Dr. Wells at Pollokshields.

After Nottingham (Jan. 24 to 30), Dr. Henry proceeds to Dublin, where a mission is arranged to commence on Feb. 1, in the Metropolitan Hall. Other fixtures will be announced in due course.

Obituary.

MR. WILLIAM DAY.

WE deeply regret to hear of the sudden home-call of Mr. William Day, evangelist. Leaving his home at Kingston on Saturday last, to attend the meeting at the Great Assembly Hall held by the boy preacher, in whose work in London Mr. Day had taken great interest, he was subsequently found drowned in the Thames, an occurrence as inexplicable as it is distressing.

Mr. Day's evangelistic career had been somewhat remarkable. In 1878 he was accepted by the Evangelization Society, and under the auspices of that organization he laboured until 1891. In many places his hearty, homely manner commended him to the masses who came to hear the Gospel from his lips; and in the Society's records there is abundant evidence of special blessing attending his efforts at many centres, including Charrington's Great Assembly Hall, the Maundrell Hall, Salisbury, Ipswich, St. Heliers, Dublin, Newcastle-on-Tyne, &c. He had a manner peculiarly his own, and some would think him slightly erratic. Nevertheless there was at times a great spiritual power and fervour in his addresses, and one felt that according to his light he was an acceptable and useful preacher. That he was widely known through this work, and subsequently in connection with the Open Air Mission and other agencies, there can be on doubt; and his solemn home-call will awaken in many hearts feelings of gratitude for the earnest efforts of this servant of God.

During the later years of his life, Mr. Day worked independently, and found a sphere of usefulness along somewhat eccentric lines; yet there were both method and reason in his action. He realized the undoubted fact that multitudes are outside the reach of ordinary evangelistic agencies; that they do not approach within earshot of any means of grace. He therefore appealed to the eye and presented to the public gaze striking texts of Scripture, which should bear their own message to the passers by. He was a familiar figure in the streets of London, with a band upon his hat bearing in gold letters the words, "Prepare to meet thy God." At fairs and racecourses he was to be seen with a banner similarly inscribed, or even an open umbrella was utilized for the same purpose.

All this was, of course, open to criticism, which was lavished upon him abundantly, but much of which was disarmed by resultant facts. Most exceptional opportunities were given to him for conversation with individuals whose attention had been attracted by this silent, striking figure standing on the kerbstone. Not long ago a gentleman, in evening dress, on the

point of entering a West End music hall, started as if he had been shot as his eye caught the words upon the hat. He begged Mr. Day to enter a cab with him, and to tell him, as they drove along, how he might be saved. Other such instances could be given, in the face of which negative criticism may well stop its mouth. Mr. Day was willing, like Paul, to be regarded as a fool for Christ's sake, and he has gone to his reward, which will be adjudged by a higher than human wisdom.

REV. DR. W. D. KILLEN, BELFAST.

Dr. W. D. Killen, who passed away last Friday, was perhaps the most venerable figure in Irish Presbyterianism. Two years ago, on completing the seventieth year of his ministerial life, he was presented with a congratulatory address, which stated that his length of service was without parallel in the history of the church. Born in Ballymena in April, 1806, his father was a prosperous business man in the town and an elder of the Presbyterian Church. In November, 1829, he became minister of the Presbyterian Church at Raphoe, and first came prominently into public notice during what was called the Derry controversy, when he was one of the champions who defended Presbyterianism against Rev. Archibald Boyd, afterwards Dean of Exeter. He was appointed in 1841 Professor of Church History in the Belfast Presbyterian College; and in 1843 he attended the famous Disruption Assembly of the Church of Scotland, when he and his fellow delegates from Ireland followed Dr. Chalmers out of the hall, afterwards taking part in the Tanfield Hall meeting, where the Free Church was inaugurated. When he was appointed president of the college at Belfast in 1868 he had to face the difficulties caused by the loss of the Crown grants, and collected large sums for the re-endowment of the professorial chairs. Dr. Killen married in 1830 Miss Anne Young, and their married life lasted for fifty-six years. He leaves three sons and a daughter.

MR. H. S. RIDINGS.

Known to many as a warm friend of South America, Mr. H. S. Ridings was led to that country in connection with his profession as a civil engineer. He established a Gospel hall at Iquique in Chili. On his return home in 1897 he devoted a good deal of time to pleading the cause of the "neglected Continent," and was successful in raising considerable sums of money in aid of various missions there. He fell asleep in Jesus unexpectedly and suddenly on January 8, after a few days of apparently slight indisposition.

Haddon Hall, Bermondsey.

Three-days' meetings for believers were held at Haddon Hall, Bermondsey New Road, S.E., January 7-9.

The meetings were not advertised very widely, as they were intended specially for the benefit of the children of God engaged in work in connection with that place. At the same time 250 or 300 came together each evening. From commencement to close, each meeting was characterized by the manifest presence of God.

A quiet and subdued spirit over the audiences betokened an earnest desire for divine teaching and blessing. The speakers were Revs. W. Hackney, M.A., of the Pastors' College, R. Wright Hay (assistant to Pastor Frank White), and W. Fuller Gooch. These brethren without any consultation were led to take subjects which exactly fitted in with one another. It was as though they had previously decided upon the succession of themes. Mr. Hackney spoke upon the new nature in the believer being "begotten of God." Mr. Wright Hay's address was upon "being filled with the Spirit," the strength and equipment of the new nature, while Mr. Fuller Gooch took as his subject the practical outcome of the indwelling Spirit—wisdom, power, patience, and usefulness. We have to thank God for such messages.

This short report is sent in order that other congregations and churches may be encouraged to institute local conferences or meetings for God's people. The deeper truths of the Word become expounded to those in our churches who can never visit the larger united conferences of Christians. The outcome of such meetings must be the quickening of believers and the furtherance of work among the unconverted

W. O.

Evangelistic.

Weaver Brothers in Shildon (Durham).

THESE preachers commenced a fourteen days' mission with the Nonconformist Council of Shildon on Jan. 5. From the first they attracted large congregations. All last week the Primitive Methodist church was crowded to the doors. On Sunday last they held their meetings in the Wesleyan church, which, with a seating capacity for 1,200, proved far too limited. A men's meeting was held in the afternoon for three o'clock. Half-an-hour before that time the church was filled. At night the church was crowded; hundreds of people were turned away. The work has from the beginning been evidently in the power of the Spirit. The hearts of the workers are gladdened by the joy of harvest.

Kelso U.F. Presbytery Simultaneous Mission.

One good thing about the Simultaneous Mission is that its energies are being distributed over all parts of the country, so that agricultural districts, as well as great industrial and residential centres, are being brought within the scope and sphere of its endeavours. Congested cities, with their insanitary slums and huddled-together denizens, present problems of a spiritual kind not easily solved, and no one questions the wisdom of giving attention to the spiritual need of such quarters; but it is not so readily admitted that rural sparsely-populated districts need the same regenerative power. Yet the heart of man is everywhere the same. Adam did not live in the slums, yet Adam lapsed, and by transgression fell.

A special mission under the auspices of the Jedburgh and Kelso Presbytery is presently in progress in Yetholm, a small township seven or eight miles from Kelso. There are less than a thousand people in the parish. The population of Yetholm is about 400, and at Kirk Yetholm, which is near by, and in which a number of the border gipsies have their home, the population is somewhat less. The missioner is Mr. Hugh Laughland, of the Evangelization Society; and the special services are being held, the one week in St. James' U.F. Church, and the week following in Border View U.F. Church. There are too many sinners everywhere content with a "border view" of the Kingdom of Grace, and the evangelist is doing his best with the blessing of God to persuade men to cross the line and enter in. As the meetings proceed numbers and interest and attention are growing, and there are prayerful expectations that the tide will rise to the very close.

J. C.

The Boy Preacher.

Describing the results of the recent mission of the Boy Preacher at Shoreditch Tabernacle, Rev. W. Cuff writes: "Just over 600 persons professed conversion. I have sorted them out, and sent names and addresses to the different churches which they belonged to or attended, with a letter asking the pastors to see after them. About 200 have resolved to join our church. I am meeting them once a week to instruct them 'in the way of God more perfectly.'

"It is beyond doubt that God used Jack Cooke in the conversion of souls. We sent over 500 letters to converts, and invited them to meet us. Over 500 came. It was, indeed, a pathetic meeting to me, as I knew the streets and homes in which so many of them live. How simple, anxious and earnest they were!

"This is not all. Our whole church is quickened, and our prayer-meetings are doubled since the mission. In all my experience I have never seen anything like it. I know that the Boy Preacher dearly loves the old Gospel. God has abundantly blessed him."

The services conducted by the Boy Preacher at the Great Assembly Hall, Mile End, E., continue to attract vast audiences. On the week nights thousands of people have come together to listen to Mr. Cooke's addresses, while on the Sunday evenings throngs have been unable to gain admission.

On Sunday evening last the deepest interest was manifested by the overflowing audience, and the solemn impression made by the address was shown in the after meeting, when there were so many hearers brought to decision that the smaller hall had to be utilized as an inquiry room.

A ten days' mission has been concluded in Dittisham Parish Church, South Devon, by Rev. Walter and Mrs. Bradbury. During the mission a large funeral took place, when the rector (Hon. and Rev. G. Colborne) requested Mrs. Bradbury to address the crowd at the grave.

Mr. William Grove has conducted a mission to men at the Victoria (No. 2) Home, Whitechapel Road, E. Much encouragement was met with, for there was a manifest willingness to hear on the part of the hundreds of men who dwell at this useful institution, and deep spiritual impressions were made.

Rev. John Jameson has just concluded a fruitful mission at Drighlington, Yorks. The sense of sin, of loss, of eternal defeat, was solemnly pressed home, while the claims of Divine love upon men was urged, and the story of the Cross told in loving terms. Many "have heard the glad sound, and have liberty found, through the blood of the Lamb."

At Providence Chapel, Pirbright, near Woking, Mr. Ralph Williams, of the Evangelization Society, has just concluded an eight days' mission. There were good audiences at each service, on several occasion the chapel being quite full. The addresses were clear and earnest. Many were convicted of their sinfulness, and God's own people were built up and blessed. Mr. Williams' visit will long be remembered at Pirbright.

R. Fifield.

Continuing his evangelistic labours among the theatrical women of the provinces, Mr. William Forbes has visited Manchester in connection with the "Manchester and Salford Ladies Guild." The first gathering of the present theatrical season was held in the Association Hall, Peter Street, on January 10, when there were over a hundred of the employees present, and addresses were delivered, after tea, by Mr. W. H. Newett, secretary of the Manchester Y.M.C.A. and Rev. W. J. Jack.

An eight days' mission, conducted by Mr. and Mrs. Howard Nicholson, was held recently in the Friends' Meeting House at Middlesbrough, and was a time of much blessing and spiritual power. The opening and closing meetings were well attended, but during the week the numbers present were not so large as had been hoped for. It is believed that many were convicted of sin, and believers in the Lord Jesus built up. Not the least part of the service rendered was the helpful visitation of the homes of members and attenders.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

Rev. A. Allan.—Till Jan. 22, Gatley, Manchester.

Mr. J. Bennett Anderson.—Till Jan. 31, Sparmount Congregational Church, Belfast.

Mrs. Baeyertz.—Till Jan. 27, Baptist Chapel, Church Street, Edgware Road, W.; Feb. 16-Mar. 3, Sevenoaks.

Mr. Chas. E. Barraclough. — Jan. 18-29, Burncross, Chapeltown, Sheffield.

Mr. R. S. Bradbrook.—Till Jan. 18, Gunness; 9-31, Burringham (Doncaster).

Mr. W. Collard.—Till Jan. 21, Berachah Mission Hall, Tunbridge Wells. Open for engagements after Jan. 29. Address: 8, Trigon Mansions, Church Street, Clapham Road, S.W.

Mr. Charles Cook.—Jan. 19-31, Innerleithen.

Mr. John Coates and Mr. George Bentley.—National School Room, Littledean, Jan. 18-Feb. 9.

Mr. William Hill.—January, Cowcaddens United Free Church, Glasgow.

Miss Haddon —Fleckney, near Leicester, till Jan. 24.

Rev. J. Jameson.—Till Jan. 20, Martin Top, Gisburn; 26-Feb. 3, Brightside, Sheffield.

Mr. Newton Jones.—Till Jan. 21, Cricklewood; 25-Feb. 2, Clifton Congregational Church, Peckham.

Mr. Bob Johnson.—Jan. 18-29, Exeter.

Mr. W. R. Lane.—Jan. 18-27, Gateshead; Feb. 1-10, Leicester.

Mr. S. Levermore.—During January, Park Hall, Barking (Mr. Levermore has undertaken the pastorate of Park Hall, reserving certain months for evangelisiu).

Rev. Jesse Mayo.—Till Jan. 17, Skelmanworth, Yorks; 18-27, Garforth, Leeds; Feb. 1-10, Taunton.

Rev. J. Mitchell.—Jan. 19-26, Downton; Feb. 2-9, Fulham; 16-28, South Shields.

Friends desiring to communicate with Mr. Walter Notman are requested to do so at the Edinburgh Castle (Dr. Barnardo's), Rhodeswell Road, Limehouse, London, E.

Mr. W. Olney and Mr. Spencer Johnson.—Jan. 26-30, Wimbledon; Feb 16-20, Guildford.

Gipsy Smith.—Jan 18-27, Edinburgh; Feb. 1-10 Hastings.

Rev. F. C. Spurr.—Jan. 18-Feb. 3, Trowbridge.

Mr. J. J. Sims.—Jan., Merrion Hall, Dublin.

Rev. J. Tolefree Parr.—Jan. 18-27, Crewe.

Mr. E. P. Telford.—Jan. 19-30, Penistone; Feb. 2-13, Willenhall.

Mr. J. Weedon.—Till Jan. 22, Hindley; 25-Feb. 6, Hindley Common.

Mr. J. Wharton.—Jan. 17-27, Railway Mission, Hastings.

Requests for Prayer.

For blessing on a mission in Belfast, January 19-31, to be conducted by Mr. J. Bennett Anderson.

For blessing on the Hants and Dorset Bible Carriage Mission, conducted by Messrs. S. J. Voysey and A. Phillips.

For blessing on holiness meetings at Sowerby Bridge and neighbourhood, January 19-24, conducted by Revs. F. E. Heape, J. Goldthorpe, and W. Lawrence.

Notices.

Communications Received with Thanks.—W.A.L. J.R. Mrs. H.C. A.McF. W.A.L. F.T. E.M.B. E.G. J.A. C.H. C.H.W. H.H.J. Miss D. G.S. A.W.B. Miss C. D.J.F. E.E. E.P. W.F. C.P. R.C. C.B. E.P. F.A.M. A.Y.McG. S.L. F.E.H. E.S.T. A.H. J.M. J.B. G.S. P.G.B. E.W.M. A.B.M. H.W.S. H.S.C. A.H.C. A.B. W.R.H. O.L H. S.L. F.W. W.F. W.W. J.L. J.McN. Th.P. J.G. C.R.H. W.L.R. McC. A.W W.H.G. J.J.P. C.C. J.E. H.F. F.P.P. B.R. S.L.P. W.C. A.A.J. F.S. J.R. E.B. W.O. S.W.G.C. H.T. C.C. O.O.T.T. W.W. R.F. S.B. J.J. B.J.G. W.F. D.A.H. H.N. A.A.J. F.H. W.T.S.

Applicants for Tracts.—Miss F. Turner, 33, Roman Road, Barnsbury, London, N.; Mrs. Hugh Maclaren, 153, Dairy Road, Edinburgh; Mr. M. Robson, Patrington, Hull; Mr. T. Mason, Withernsea, Hull; Mrs. Revill, Chestfield Cottages, Swalecliffe, Whitstable, Kent; Mr. Obadiah Steuart, London City Missionary, 97, Woodlands Park Road, Green Lanes, London, N. (for drovers and slaughtermen); Mr. William Ford, 41, Wycliffe Road, South Wimbledon, Surrey; Mrs. Harding, 34, Tollington Park, London, N.; Miss Cook, Prospect House, Chorley, Bridgnorth; Miss J. Kershaw, 1, Witton Road, Aston, Birmingham.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C. Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

"Our Days of Transition." Rev. F. B. Meyer speaks wise words, especially in that portion of his article on Samuel bearing this sub-heading (see p. 14). These are, indeed, days of transition, and many an anxious heart may find rest by a thoughtful perusal of Mr. Meyer's timely counsel. Let the attention of such be directed thereto.

Notes on Daily Readings. With the present issue Mr. Meyer also begins another series of Notes on the Daily Readings of Holy Scripture. As in past years, his endeavour will be, in some degree, to sound the depths of the well of Revealed Truth. To many of our readers the Word of God is "daily bread" for the soul. To such, and to others also resident in many lands, may the weekly page prove a bond of union and prayerful sympathy in the Lord's work.

Mr. and Mrs. Booth-Clibborn. Our readers will have learned with much surprise that these well-known workers have severed their connection with the Salvation Army. Mr. Booth-Clibborn has already joined the Dowie movement, and in the nature of things it is expected that a similar step will in due course be taken by his wife. Mrs. Booth-Clibborn, it will be remembered, is the eldest daughter of General Booth, to whom this event comes as a grievous blow. In company with her husband she has been used of God to do a magnificent work in various parts of the Continent, and their exceptional gifts have been unsparingly devoted to the extension of Christ's Kingdom among men. For some time past Mr. Booth-Clibborn has been led in the direction of doctrines which go beyond what the Salvation Army, and Evangelical Christians generally, understand to be the teaching of Scripture, especially in regard to direct revelation from God apart from his written Word, the promulgation of which has necessarily led to the resignation of the position so long and so honourably held.

What is Involved. We have loved and esteemed these friends so highly for their works' sake, that we cannot but deeply deplore the prospect of their Christlike spirit of charity and self-denial being laid under tribute by a man in whose malignant speech and writings the spirit of courtesy and self-abnegation is so conspicuously absent. The paramount idea, that in "Dr." Dowie is personified an Elijah who is to usher in the Millennial Dawn, as claimed by himself and accepted by his followers, is, in our judgment, one of the most preposterous assumptions of modern times. The truths of Divine Healing have been sadly discredited by his extravagant vagaries; and the immense wealth accumulated at the expense of his devotees, over which no one exercises control but himself, is by no means the least serious ground for concern. We earnestly pray and hope that our friends will soon be led to see the dangerous path they are about to tread, which, at its best, is one of distraction and division among the people of God; and, at its worst, the subverting of uninstructed and unstable souls. There is so much to be done, "while the days are going by," for the evangelization of a dying world, and in the highway of holiness, that it will be nothing short of a calamity for such unique powers of service to be devoted to bypaths and cross-cuts, such as those into which the Dowie movement leads.

The World's Attitude to Temperance. A large and enthusiastic meeting on Temperance was held in the Queen's Hall, at which some thousands of persons were present, and hundreds of others failed to obtain admission. Next day, it was dismissed in the Press with less notice than a trivial case at the police courts; and one leading journal deemed it of so little importance that it gave no report at all, but in the same issue devoted two columns to "The Art of Eating Cheese!" Here is a pretty typical illustration of the world's attitude toward temperance reform, when the ruin of our nation, and the devastation of our homes, are deemed of no account as compared with the momentous question of eating cheese!

The True Plea for Abstinence. We do not judge those who, with a conscience void of offence toward God and toward men, take alcoholic drink as *bona fide* medicine, so long as they do not continue its use after their ailment (real or supposed) has disappeared. But many who follow the advice given to Timothy to "take a little wine for his stomach's sake" remember the *wine*, but forget the *little*, and indulge themselves, year in and year out, until for their "stomach's sake" they had far better leave it alone! The true temperance pledge excludes only the use of drink as a *beverage*—that is, for mere personal enjoyment; and the principal plea we urge is that of the Apostle, to abstain from even legitimate enjoyment "for the sake of others." This is the highest ground upon which to stand. At the same time, we cannot ignore the lower and not less important plea, especially with young people, that they abstain for their own sakes, in view of the terribly alluring power of the drinking habit.

Forces for Evil. The objectionable system under which large brewery and distillery companies widen the spheres of their degrading influence has just been illustrated by the purchase by a Liverpool company, for about a quarter of a million sterling, of the property of another one, with about thirty tied houses in that city, and a number in Chester, Birkenhead, and North Wales. This, of course, implies a large increase in the political power of the company in question, to be wielded to the detriment of the State. It also involves a deepening of the responsibility of those Christian shareholders who blind their consciences to the obvious fact that, as part proprietors of the "tied houses," they are directly interested in the success of drink shops. It is noteworthy, too, that Chester, strongly affected by this deal, is another painful example of a cathedral city reeking with drink, and suffering in a marked way from the inevitable demoralizing effects of the existence of a huge number of licensed houses.

Young People and Church History. An esteemed correspondent urges the importance of teaching Reformation truth to young people. She says:—

> If the children of the middle classes are to be allowed to grow up in entire ignorance of the great truths for which their forefathers suffered and died, what is to prevent them from being allured into the Roman Catholic Church? Is there not an urgent call to our Evangelical churches to bestir themselves, and see that the important story of the Reformation is fully taught in our Sunday-schools?

As helping in the direction indicated, we have great pleasure in calling attention to the excellent work of Mr. W. Stanley Martin, whose monthly magazine, *Uncle Ben's Budget*, and various books on the Reformation in England and on the Continent, deserve widespread circulation *(Morgan & Scott)*.

How to Oust Bad Literature. Christian people complain, and rightly, of the kind of literature often disseminated through local booksellers and newsvendors. Sporting and sensational papers are glaringly displayed, and healthy, religious literature is conspicuous by its absence. Do they realize that the responsibility is partly their own? If the Christian public did its duty in encouraging local trade as they should, the demand for the right kind of reading matter would create the supply. Do not the churches, and those who promote special missions and efforts in their neighbourhood, almost invariably write up to publishers and wholesale agents for their literature, admittedly "to save the bookseller's profit;" and send their printing contract to some wholesale firm, when at a trifling sacrifice of cheapness (and not always that) they could get all they want through the local tradesmen. Such persons help to demoralise young people with one hand, while they evangelise them with the other. A little thought in this direction would often show how we may help and stimulate business enterprise in right directions, and encourage dealers to aim at a higher mark, and so be an influence for good in their locality.

Mixed Marriages. In his new book on "The Relationships of Life," Rev. Silvester Horne deals with the supremely important question of marriages between believers and unbelievers. In face of the indifference to the Apostolic injunction, "Be not unequally yoked together with unbelievers," it is refreshing to read Mr. Horne's sober and searching words:—

> If you find that you are strangers to one another *in the things that matter most*, and only one in the things that matter least, you are not lovers, but you have mistaken a sentiment or a passion for what cannot be less than the movement of two natures into a complete and perfect accord.

The pulpit has not always been sufficiently clear upon this important question. Young Christian people need instructing upon this point, and to be shown that a mixed marrage is a fruitful cause of back-sliding.

The Meaning of the Theatre. It was only to be expected that the crusade which is being carried on against "problem plays"—in which the most serious things of life are discussed

with manifest bias towards an apotheosis of weakness and sin—should meet with determined opposition from those whose interest it is to cater for the vitiated taste of the neurotic public. One dramatic critic objects to the agitation on the ground that "the theatre is not a church," and that "when people want to hear about religion they go to church." In the face of such an admission what sense is there in Christians defending the stage as a school of morals? The critic insists, further, that "a play must be sensational, or it is useless." We hold that it is obviously wrong to treat sensationally matters upon which depends men's eternal weal or woe.

Infection or Conviction. An able writer in a luminous work on "Religious Doubt," gives us a sentence which ought to prove useful to all who are called upon to deal with doubters and sceptics. He says:

> The doubter *whose doubts are only the result of infection and not of conviction*, may not be able to stand firm amidst the onslaughts of temptation. . . . The second-hand doubter, the man who borrows his doubts, is more helpless than the original doubter.

The contrast drawn between infection and conviction is most suggestive; and the idea involved in it is worth expanding. Our own experience of religious doubters shows that a large proportion of those who claim to doubt have borrowed their objections from others. When people do not possess very deep convictions, they are always liable to infection from the intellectual or moral atmosphere which surrounds them. The way to resist this is to seek deep convictions based upon experience; just as the way to resist hostile microbes is to cultivate perfect physical health.

The Spiritual Faculty. In seeking to account for the defection of certain men from their profession of faith in Christ, and for the hostility of others towards it, earnest people have offered various reasons, which, undoubtedly, partly explain the phenomenon. But there is one fact which, if kept in mind, better explains the thing, and that is the reality of a spiritual faculty in man, which, like every other faculty, may be healthy or unhealthy, perfect or atrophied. This fundamental fact is very often lost sight of, but where it is comprehended, it will help to clear up many mysteries. Sensual things are perceived by the senses; intellectual things by the mind; and spiritual things by the spirit. The solemn words of the Saviour need reiterating, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Many acute reasoners have never experienced that birth, hence the spiritual realm is meaningless to them. Their dictum about spiritual things is of no more value than a blind man's opinion about colour. And many others, neglecting the culture of the spiritual faculty which they possess, fall into doubt and difficulty. Spiritual things can only be vivid to the man whose spiritual faculty is sound and cultured.

Choosing or Chosen In some interesting "Backward Looks over an Eventful Life," which appear in *The Christian Commonwealth*, Dr. Parker gives a forcible reply to the question whether he has ever regretted "choosing the ministry" in preference to the Bar:—

> I was borne along by irresistible influences to take part in the ministry of the Gospel. I have never had any occasion to find fault with my calling and election. I cannot say that I have done anything for Christ—that is to say, I have never laid Christ under any obligation to my poor abilities and services. I have received everything and given back very little in return. Jesus Christ has crowned me beyond all my deserts and claims, and whatever I am in the ministry of his Gospel, I am by his grace and his continual sustaining energy. Once let a man get the notion that he is doing God a great honour by denying himself the delights and the profits of business, and is making a sacrifice in order to propagate the kingdom of heaven, that man's influence is gone for ever. Christ will have no man's patronage. The Gospel invites no man to bestow upon it the delight of his smile. The Gospel confers dignity; it receives none.

The Aim of a True Preacher. Dr. Parker also gives a clear definition of what modern preaching ought to be:

> We must always remember that an audience is a noun of multitude. In every Gospel discourse there should be something for everybody—something for the old and young, the intellectual and the untrained, something for the philosopher and the ignorant and unlearned man. The Apostle Paul asks this question: If an ignorant and unlearned man should come into your audience, what have you got for him? If an unbeliever should appear in your churches, what appeal have you to make to his mind? We have to take it for granted that the unbeliever and the ignorant may stray into our congregations, and we have so to conduct our services that he will not leave the congregation under a false impression as to what we are aiming at.

Map Knowledge. In last week's *Methodist Times*, Rev. Mark Guy Pearse has a poem entitled "The Local Preacher," which embodies a lesson deserving of a very wide recognition. The story is of a pious but ignorant miller, who was taken to task by the squire for daring to preach the Gospel, in view of his lack of education. The miller sees a map of the squire's estate on the table, and challenges his acquaintance with it. The squire knows every house, road, and footpath on the map. A few days before, however, he had been obliged to ask the miller's little daughter a short cut to the highway, which she knew well, because she walked it every day. So the miller responded, he had a very poor knowledge of the map of life, but he knew the way that God had shown him, and that he could and would teach others. This is the charter for every true preacher—not a "map knowledge" of the faith, but practical experience of the way of life. We cannot teach others effectually what we have not practically mastered ourselves, but what we have we can teach, and that may be the very thing others want most.

International Amenities. The passage of arms between the German Chancellor and our Colonial Secretary is an incident which it is to be hoped will not be repeated. International relationships are notoriously unstable; there is no passion in the world easier to rouse or more difficult to allay than racial animosity. For this reason the code of politeness governing the relations of governments and their representatives in other countries is of the most elaborate and punctilious kind; and it is of the utmost importance that it should be honoured to the last detail. The same law should govern all references to other peoples and their rulers in public utterances. A foolish remark may lead to European complications, and in this instance has gravely imperilled the friendship of two nearly allied nations. The peace of the world is too precious to be at the mercy of politicians on either side. The good sense of Germany and Britain will survive this incident, but it affords a lesson to statesmen that they would do well to lay to heart.

Public Business. When a responsible Cabinet Minister like Mr. A. J. Balfour expresses his strong desire for a thorough reform in the manner of conducting Parliamentary business, it is clear that a change is badly needed. At present the simplest measure proposed is exposed to the risk of being strangled by red tape, or starved through long waiting. We agree with Mr. Balfour that a controversial Bill cannot be rushed through Parliament, as certain business proposals pass a board of directors; but it is imperative that steps be taken to avoid the opposite extreme, in which measures embodying great and urgent reforms have to wait an indefinite time before any notice is taken of them.

Impoverished Clergy. The voluminous correspondence going on in the columns of *The Standard* upon "The Poorer Clergy," is exceedingly painful reading. With very many of the clergy life seems to be a struggle for existence. According to a correspondent who writes with authority, there are nearly 1,500 beneficed clergy whose incomes do not exceed the average of £67 a year. It is admitted by all the correspondents that there is something seriously wrong when a rich body like the Anglican Church permits this widespread indigence. One writer goes near the mark when he says: "We, as a Church, have far too long lived upon the benefactions of our ancestors, and *not yet learned the lesson and privilege of giving*."

A Lay Sermon. *The Lancet* often gives excellent advice to the clergy, and has just made an appeal to preachers of all denominations to make more regular and systematic reference to the blessings of cleanliness, fresh air, and light, and that in their visitations to the poor they might also enforce these points. Much of the great mortality of children in the concentration camps has been due to the ignorance and prejudice of Boer women as to the laws of sanitation, and there is still much that our own poor have to learn in this direction. The bad ventilation and lighting-up of many of our churches, moreover, comes in for strong remarks, and a suggestion is made for a commission to investigate this difficult and important question. If such a step led to a thorough reform in church architecture, it would be a boon to many a tired congregation and wearied preacher. At present the question is in a state of chaos, and the suffering caused by overheated and draughty buildings is incalculable.

"Barrack" Schools Again. The President of the Local Government Board has received a strong protest from Lord Crewe, as Chairman of the State Children's Association, against the continuation of the system of "barrack" schools for London workhouse children. Five years ago, in view of the representations then made, of the harm caused by this mechanical and soulless system, the Government promised that the large existing schools should not be added to, and that the system should be abandoned as soon as possible. Meanwhile, £48,000 have been spent on additions, and not one has been closed, and there are large building schemes on the way. A contrast is drawn between this attitude and that of the Camberwell Guardians, who have rented thirty houses in the parish and placed out 328 children in them, with the great advantage that these are brought up, not as a class apart, but mixing in school and play with other children. The stigma of pauperism is thus largely removed, and "State Children" are encouraged to acquire the self-respect which is one of the conditions of good citizenship and moral standing.

Practical Papers.

THE MORAL OF THE WINEPRESS.

"To him that knoweth to do good, and doeth it not, to him it is sin" (James iv. 17).

FEW things in life suit our fallen human nature better than to lay down laws for other people, especially if we can be exempt from obeying them ourselves. "What is sauce for the goose is sauce for the gander" is a very comforting maxim when the sauce is pleasant, but it loses its charm when the sauce is unpalatable, and *we* represent the gander. Then, let the goose have it all!

Teetotalism, for instance, is considered an excellent diet for those silly geese who cannot control their thirsty appetite; but for the superior gander, strutting through life with head erect, and an impressive cackle of "moderation," no such restriction must apply. Yet is his cackle *only cackle* after all! "Now ye rejoice in your boastings," says the Apostle, "all such rejoicing is evil." Then, sharp as a knife-edge, follows the charge: "Therefore, to him that knoweth to do good, and doeth it not, to him it is sin."

It may not be right under normal conditions to throw a pail of water over our neighbour in the street, and drench him to the skin. But if his clothes are on fire, and to do so would save his life, it not only becomes lawful, but imperative. To refuse would be sin, because the conditions are abnormal. Further, it may be legitimate to leave open an unprotected window because we like fresh air, but if we know that our child will fall through it and break its neck, our legitimate act becomes sin.

We have to deal to-day with abnormal conditions; therefore, says St. Paul, "All things are lawful unto me, but all things are not expedient." "Take heed lest by any means this liberty of yours become a stumbling-block to them that are weak." "If meat cause my brother to stumble, I will eat no flesh while the world standeth, lest I cause my brother to stumble." These words are emphatic as a plea for temperance, putting as they do the whole case in a nutshell. Here we have a never-failing principle, in the light of which to read such passages of Scripture as sanction the use of strong drink under special or peculiar circumstances.

WHAT IS "DOING GOOD"?

"To him that knoweth to do good." What is doing good? We all agree in magnifying the lofty ideal set before us by our Lord, of feeding the hungry, clothing the naked, visiting those in prison, and giving shelter to the stranger; and whenever we act thus we love to apply to ourselves the echo of his commendation—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

Again, we admire the bold philanthropy and common sense of St. James, when he says, "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" (ii. 15, 16); or the scathing criticism of St. John—"Whoso hath this world's good and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John iii. 17).

But in our own land and time, at any rate, it would be comparatively hard to find these forlorn ones, were it not for the curse of drink, to so large an extent are poverty, hunger and sin traceable to it. This needs no argument beyond the testimony of judges, police, and the highest authorities upon social maladies and reforms, who are unanimous in their verdict in regard to it.

If, then, to "do good" is to mitigate the *results* of this monstrous evil, how much more is it so, to strike at its root, and abolish its *cause!* No sane person will deny that the best efforts of both Christianity and philanthropy are frustrated by the prevalence of drink. Therefore to rid ourselves, our families, our country of its tyranny would be in the most real and practical manner to "do good." "To him," then, "that knoweth to do good, and doeth it not, to him it is sin."

INDIVIDUAL DUTY.

Charity begins at home. So does drink—that is to say, with the *individual*. The country is composed of individuals, and if the country is to be saved the individual must yield—the strong for the sake of the weak, and the weak for the sake of himself.

One of our popular writers denounces this as a fallacy. "By all means," he says, "let the weak drink themselves to death, and the sooner the better, that only the strong and the fittest may survive, for the benefit of the community!" Such a teacher is a worthy companion of an old schoolfellow of my own, who maintained that "drunkenness, so far from being a national vice, is a virtue that should in every way be fostered and encouraged!" But then his father was a *brewer!* What a sorry contrast to our Saviour's golden rule—"Whatsoever ye would that men should do to you, do ye even so to them."

For nearly three years the Death Angel has cast a veil of gloom and grief over many a British home, by the loss of gallant fathers, husbands, sons, and brothers in South Africa, and our deepest sympathy has been drawn out day by day on this account. But we mourn also for those who have been overpowered by an enemy nearer home; war has slain its thousands, drink its ten thousands. Well may we adopt the spirit of Jeremiah's lament: "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people" (ix. 1). It is for the survivors of these we plead, as well as for that untold multitude, especially of young people, upon whom the fearsome fiend has not yet tightly laid his grip.

A REMARKABLE DREAM.

A modern writer of some repute describes a dream that came to her. She pictures a pilgrimage through the world, with God as her Guide, to investigate its sorrows and its woes. They entered a beautiful temple of marble, through which flowed a river of wine. At one end hung a curtain from under which the liquid flowed, but by which its source was hidden. Suddenly the dreamer detected a spasmodic movement behind this curtain, and asked her Guide the cause. "There," He said, "is a wine-press, in which men and women and little children are done to death." "What, then, is this wine?" she asked. "It is their blood," He replied. Just then there were evidences of a struggle, and two half-crazed creatures emerged and escaped from the building. "What had happened," asked the dreamer, "if they had not escaped?" The Guide replied, "They had been made wine!"

Turning with a shudder, the dreamer noticed that many persons were drinking deep and long from the river as it flowed. The weary were strengthened, and the sorrowful gladdened, thereby, for "wine maketh glad the heart of man." They knew naught of the terrible scenes enacted behind the silent curtain. But others who had seen and known could never drink the wine again.

This may be but a parable, but it illustrates a principle, which applies to drink and many a social wrong besides. It may be excusable for those who are in ignorance to indulge, and benefit by its use; but when once their eyes have seen and their ears have heard the miseries which it has caused, ignorance is turned into knowledge, and that a guilty knowledge; and "to him that knoweth to do good, and doeth it not, to him it is sin."

BEHIND THE CURTAIN.

It ought not to be necessary to unfold the horrors of drink to enlightened Christians at this late period of the world's civilization. Many of us have had all too realistic glimpses behind the curtain. We have seen our fellows—and in many cases our dear ones—trampled in the press; we have heard their despairing cries for help. To some of us the sparkling wine would be as gall in the mouth and as bitterness to the taste were we ever to partake of it again. In this we follow the direction of the Apostle: "If meat (or drink) cause my brother to stumble, I will partake of it no more, lest I cause my brother to stumble."

This course has been taken by most active Christian workers among the outcast and the lost. But others who do not engage in such service do not see the need of abstinence; or, perchance, they fear to look behind the curtain lest their conscience should be disturbed thereby. We may not tell how many of our fellows, men and women, go down every year to a drunkard's grave; it is a multitude no man can number. Neither can we estimate the wrecked homes and lives traceable to this network of evil forces; the curtain hangs to shut them from our gaze. We sing—

> Only Jesus feels and knows
> All the weight of human woes.

But does not his eye, full of pity for his down-trodden creatures—many of them struggling to be free—flash with indignant fire, as He sees how some who profess and call themselves Christians shut their eyes and stop their ears to the scenes and cries of woe, unwilling to forego a little personal enjoyment for his sake?

Others, indeed, steel their hearts, and line their pockets with the price of their brother's blood—colossal monuments of selfishness and greed. God is their Judge. The day will declare their measure of responsibility; they walk in the twilight of their own desires; they see not because they do not want to see. But let those upon whom the light of God has shone walk in the light, as He is in the light, hating even the garment that is spotted by the flesh, and abstaining from fleshly lusts that war against the soul.

> There's no time for idle scorning,
> While the days are going by;
> Let your face be like the morning
> While the days are going by.
> Oh, the world is full of sighs—
> Full of sad and weeping eyes!
> Help your fallen brother rise
> While the days are going by.

"Oh, the good we all may do!" To cut adrift from drink yourself, that you may the better "help your fallen brother rise," is in the noblest sense to "do good"; and "to him that knoweth to do good, and doeth it not, to him it is sin."

G.

THE CHURCH AND THE CHILDREN.

SOME CONSIDERATIONS IN VIEW OF THE

SPECIAL MISSION TO THE YOUNG,

BEING ARRANGED BY THE SUNDAY-SCHOOL UNION.

Individual Effort.

By Rev. JAMES MURSELL, Clapton.

WORDSWORTH begins his sonnet to Haydon, the well-known artist, with the words, "High is our calling, friend." When I look into the face of a devoted Christian worker among boys and girls, I always feel inclined to quote the poet's words. The Sunday-school teacher *has* a high calling. It is his so to touch and influence the plastic life of youth that Christ shall be formed in them, and His indwelling presence shall mould their natures into the grace of His own purpose in their lives. That is a vocation the height of which it is almost impossible to exaggerate. It requires a delicacy of instinct, a clearness of insight, and a tenderness of tact that can only be learnt at Jesus' feet. To the difficult, beautiful work of winning his scholars for Christ, the teacher must bring a spirit that has been, and is being, taught of God.

HOW TO PROCEED.

How, then, can the work be done? Of course, a great deal depends on what takes place on Sundays in the class; but not a little also hinges on what takes place outside the school during the week. No teacher who has the highest interests of his scholars at heart can rest quite content with teaching them on Sunday. He will feel that his class is a ministry which cannot be fulfilled in any such hebdomadal fashion. To win the young for Christ, there must be personal influence; and personal influence is gained only by personal care and personal love, and these involve time and trouble beyond the limits of the hour for which the class is put into the teacher's charge on Sunday afternoon. What takes place then and there is vitally important; but that, again, depends on what takes place not then, not there. Obviously, therefore, when a teacher accepts a class in the Sunday school, he accepts a cure of souls as real and as responsible, though smaller in its scope, as the vicar in his parish, or the minister in his congregation.

In what ways, then, can the redeemed personality of the teacher be brought to bear upon the scholars who compose his class? Speaking broadly, the teacher's work outside his class may be described by the adjective "indirect." That principle undoubtedly has many exceptions, but as a general rule the teacher will be wise to employ direct methods *in* the class, and indirect methods out of it. The contact between him and them on Sundays is almost exclusively through the medium of speech; on other days the subtle and more intimate media of life and character and personality come into play; and the straight words and the earnest appeals on Sunday will gather force to carry them to the scholars' inmost souls from the love and admiration which are begotten of the touch of a true and noble Christian life on theirs.

The way is now open for the enumeration of some of the individual efforts which a teacher will do well to make to win his scholars for the Saviour out of school.

INTERCESSORY PRAYER.

First and foremost, he must *pray for them.* The prayers should be personal, persistent, and detailed. Each should be brought by name before the Throne of grace. If the class is large, the names should be divided among the days of the week. Individual characteristics, special circumstances, definite events, will naturally colour his intercessions. There will be times when one scholar will be mentioned specially day after day. If prayer is offered oftener for one than for another, it should be for the child toward whom the teacher feels the least attraction, and who gives most trouble and pays least attention. You cannot help loving the child for whom you pray.

Prayer fills the heart with the Saviour's own yearning for the lambs of the flock, and gives to human lips the tenderness of Him who carrieth the lambs in his bosom. Moreover, our Father answers such intercessions in ways beyond our ken. "It is impossible that the child of those tears should perish," said the wise Archbishop of Milan to Augustine's mother. And it is impossible that the most vicious boy or the most frivolous girl who is the child of a teacher's earnest intercessions, should perish. He may have to pray and weep longer than Monica did for Augustine; longer even than Mr. Müller did for a man of whom he said: "I have prayed for him daily for fifty-two years, and he is not converted yet; but he will be." Let teachers bear the burden of their scholars' salvation on their prayerful hearts, and there will come a day when He who hears their prayers will touch that sacred load with his finger and change it into their crown of rejoicing.

HUMAN SYMPATHY.

The next step toward winning scholars for Christ outside the class, is that of bringing what I may call the teacher's *humanness* to bear upon them. I have heard it said that we need converting, first from the natural to the spiritual, and then back again from the spiritual to the natural. That is especially true of Sunday-school teachers. They must be human, and take a living and affectionate interest in the games and school life of their scholars.

The Holy Spirit works mightily through the simple naturalness and the happy humanness of a fully surrendered man or woman. A knowledge of foreign stamps and the gift of a few "changers"; an interest in photography and a few lessons in the art; skill on the cricket and football fields, and in swimming, or with the Indian clubs, or at musical drill—all these and many other interests, that seem far removed from spiritual things, may be used to the glory of God in the winning of young lives for Christ. "Enter into the life of your scholars through every avenue God opens for you," is advice that every teacher ought to lay to heart. Be the big brother of your boys and the big sister of your girls, teachers. The time you spend with them during the week is time well used, although you never speak a word directly about Christ. You gave the time to them for his sake; you romped with them for his sake; you sacrificed your own cricket match and umpired for your boys for his sake; and not in vain. You gained an influence over them, and an insight into their characters, and even a supply of illustrations that you will ask the Holy Spirit to baptize with fire, and that will hold them breathless on your lips next Sunday afternoon. The Incarnation is a proof that humanness has a share in the redemption of mankind. We must have good men, and full of the Holy Spirit in our Sunday-schools, but we must have *men* and *women*. If you would win your class for Christ, be human.

VISIT AND INVITE.

Other individual efforts must be dealt with summarily. The teacher should visit his scholars in their homes. Knowledge of their home surroundings, and of the influence predominating there, is vital. Visiting should be systematic, and be carried on simply on the ground of his relation to his class. Absence and sickness offer special opportunities for visits, and for personal conversation upon spiritual themes. If flowers or fruit accompany the visit so much the better. A jelly sent to a sick boy may win him for Christ, where what he would call "preaching" repels. Birthdays are another opening for individual effort. Children love to be remembered on these anniversaries, and a letter—of course sent through the post—is keenly relished, and often treasured all through life.

Open your home to your scholars. If you have a pear tree in the garden, ask the boys to come and gather the fruit for you, and give them two or three to take away. Set apart an evening once a month and let them come and play a game or two, and finish up with cakes and hot milk, and family prayers.

WATCH AND WAIT.

But should I never speak to my scholars personally about decision for Christ? Certainly you should. But you must watch and wait and pray for the opportunity. You need to remember that in dealing with children you are dealing with very delicate flowers, and that it is perilous work to stir the depths of a child's religious life into emotion. Still, through the interstices of the happy comradeship, which is the teacher's main work with his scholars out of school, opportunities will gleam on eyes that are quick to see and hearts that are sensitive to understand the ways of God. Sorrow comes even into children's lives; now one of the class goes off to boarding school, and another's father is removing from the neighbourhood; sometimes a boy or girl is overtaken in a fault; at intervals special services are held. At such times faithful words may be spoken, and loving questions asked which prove the turning point of life; while best of all, perhaps, to teachers who by personal effort and persistent prayer wait on their teaching, days will come when a boy will speak to him of his own accord, and shyly say, "I do so want to be a Christian." Such experiences are never to be forgotten. And if they do not visit every teacher of the boys and girls, the good seed sown and the living influence exerted spring into life and fruitfulness after long dormancy.

Then is fulfilled the saying of the Teacher of teachers and the Saviour of the world: "He that soweth and he that reapeth rejoice together."

By Rev. W. H. GRIFFITH-THOMAS, B.D.

THESE are days when organized activity and corporate effort are very much to the fore, and we cannot have too much of them if wisely directed and expressed. But institutions do not reach living souls; only another living soul can do that. There is need, therefore, of continual emphasis on the personal factor and on individual effort amid all our organized forms of activity.

This is specially true of work among the young. Sunday-schools ought to have the best apparatus, the most effective plans, and the finest organization at the command of the Church. Yet, above all, behind all, before all, is the personal factor in living superintendents and teachers. The Sunday-school is often contrasted with the day-school to the great detriment of the former and in entire forgetfulness of the essential differences between them. There is a marked difference of *opportunity*. The Sunday-school teacher has less than an hour a week with his scholars, often under circumstances educationally inconvenient and difficult; with no real disciplinary powers, and probably after a whole week of adverse influences on the scholars' lives. What day-school teacher, however highly trained, would guarantee any real education under such conditions? There is also a marked difference of *purpose*. The aim of the day-school is primarily instruction and only secondarily influence. That of the Sunday-school is pre-eminently influence, and only

secondarily instruction. The one lays stress on education, the other on character.

If, therefore, in the Sunday-school, the opportunity for information be so small, and if the direct purpose be personal influence, the main object of the Sunday-school teacher must be to keep in mind the necessity and power of *personal effort*.

I.—IN LESSON PREPARATION.

Every lesson should be prepared in clear view of the personal needs of the scholars, with the individual members ever in mind. The characters of our scholars should be ever before us as we are gathering and arranging our lesson material. This will give definiteness, incisiveness, point and power to our teaching on the Sunday.

This personal aim should also take another form. We should prepare and teach *with a view to immediate results*, and not merely to the future. Probably the leakage of our elder scholars may in some measure be accounted for by the fact that teachers do not teach so much in view of immediate impression as in hope that "some day" God's Word "shall not return to Him void." Assuredly it will not, but that is no reason why we should not aim at an immediate "return." Even if this be not granted, we have not been doing wrong or harm in aiming at it. And it would doubtless be granted oftener if we expected and worked for it more. Every lesson, then, should in some way aim at immediate application to present needs.

All this will, of course, mean work—hard work, earnest work, self-sacrificing work; but this is why we are here and allowed to remain. No Christian service is worthy of the name unless it *costs*. It will mean not only the careful and prayerful study of the lessons, but also the equally careful and prayerful study of our scholars, their natures, their temperaments, their tendencies, the element common to all, and the characteristics of each. Every true teacher will realize the necessity of this, and the blessed fact that it is well worth while.

II.—IN WEEK-DAY WORK.

As the time in class on Sunday is necessarily short, our purpose will hardly be realized unless we forge links to bind the Sunday hours together. There must be opportunities of personal contact between teacher and scholar during the week. What these are will depend mainly on local circumstances, and especially on the earnestness and sanctified ingenuity of the teacher. In other words, it is once more personal power that counts. Perhaps, however, one or two general suggestions may be offered.

(1) There certainly should be as full a knowledge as possible of the scholar's *week-day life*. What is his home like? A teacher's evening call on the parents will usually be as welcome to them as it certainly will be useful to him. No amount of visiting by the superintendent can take the place of an occasional call from the teacher. The superintendent represents the Sunday-school in the abstract; the teachers the child's class in the concrete. Then something of the child's school life should be known, if possible; or, if at work, some of the circumstances, conditions and character of the employment. It ought not to be impossible to discover something of the books he reads, the games he specially favours, and the companions he prefers. Anything and everything that we can learn of our scholars' week-day life will be of immense value in giving point to our lesson preparation as well as in guiding our personal efforts to win them for Christ.

(2) *Birthday Letters.* A record of our scholars' birthdays should be kept, and a letter sent (by post, please) to each, so as to arrive first thing on the morning of the day. The letter should be as bright and cheery as possible, and always contain a personal word of loving appeal for Christ, if the scholar has not yet decided, or an equally loving word of counsel, if Christ is already accepted as Saviour. It is impossible to exaggerate the value of birthday letters. They will be kept and valued for years.

(3) There should be, if at all possible, some opportunities of *personal intercourse* during the week from time to time. By this is meant individual intercourse, and not merely attendance at general meetings. It might be possible to have occasional meetings of the whole class at the teacher's home, which would be a purely informal and social gathering, with games and books, and yet never without a loving word of counsel and prayer before closing. If the circumstances of the teacher prevent this, as they so often do, could not there be secured some room in connection with their church which might be used in turn by teachers? A small room could be made very convenient and cosy without much expense. But what is still more important is an opportunity for intercourse with individual scholars. An invitation to a teacher's home or room, a Saturday afternoon ramble, a cycle ride, are a few among many ways whereby teacher and scholar may be brought together with blessed and permanent results. Then an occasional letter at an unexpected time might often lead to definite decision. *Litera scripta manet*, which, being interpreted, means that a word written (and sent by post!) to one, is worth many a word spoken to a whole class.

(4) Those scholars who have definitely yielded to Christ should, of course, be *linked to the Church* as soon as possible by means of the usual methods of Church membership. Thenceforward for each of them should be found something to do, something that can be regarded as their own work. They might help in some way at the Band of Hope, or Scripture Union, as monitors or registrars. Or the services of elder scholars could be utilized as tract or church magazine distributors. And if it be at all possible, a little prayer-meeting of the young believers in a school or class would soon prove of real service in their Christian growth. At this point the value of the Junior Christian Endeavour Society will be fully realized. The two essentials of all Christian life and growth are fellowship and service, and of young people they are pre-eminently true and necessary.

These are some of the methods of personal effort during the week, and they will prove as fruitful as they, or others like them, will be found essential. Again it may be said, all this will take time and trouble, and the reply is: Assuredly it will; and so does everything that is worth doing. And experience shows that, as a rule, they are the best Sunday-school teachers who have least spare time during the week. They know the blessed secret of using well the time they have; and, still more, they know the art, supposed to be so difficult and yet really so easy and delightful, of *making* time!

All the foregoing, however, presupposes one thing of primary importance and absolute necessity—namely, personal effort as the outcome of

III.—PERSONAL INFLUENCE.

(1) Our effort for others is always the *expression of our own personality*. "Truth through personality" is Phillips Brooks' definition of preaching. We never *do* more than we *are*. Our real work will be only the expression and revelation of our true character. St. Paul laid primary stress on "thyself" in urging Timothy to "take heed" (2 Tim. iv. 16), and so is it in all work for God.

> Thou must thyself be true
> If thou the truth wouldst teach;

and as water never rises above its own level, so our personal effort for our scholars will be in exact proportion to our personal character.

The personality which invariably attracts and influences children and young life generally expresses itself in three ways; in personal interest, personal sympathy, and personal love.

Personal interest. We must show our scholars that we have an individual regard for them, and a personal interest in their life and ways. There must be a "point of contact," many points, if possible, between us and them, which we can utilize for the realization of our purpose.

Personal sympathy. Children are wonderfully responsive to sympathy. But it must be sympathy, not pity, feeling *with*, rather than feeling *for* them. Childhood is the period which is concerned with the concrete, not the abstract. Truth is apprehended through the medium of pictures, and this element is connected with the feelings and imagination. The emotional and imaginative faculties are highly developed in children, and the power that makes a rag doll into a princess is one to be utilized by every worker for God. Intellectual conceptions are important for adults, but in childhood the cultivation of the emotions and the use of the imagination should be remembered by teachers. All our appeals to the child-conscience should be made through the imagination, and we should seek to illustrate life from concrete examples, such as are found in the biographies of Scripture rather than from mere intellectual statements.

Personal love. How wonderfully responsive children are to love! How soon they recognise it in the teacher! How quick to notice its absence! Personal power means last of all the power of love, and if only the teacher has the power of love, the citadel of child-soul is won.

In a word, the children have a keen instinct for—

(1) *Personal reality.* Their logic is very direct, with nothing between premises and conclusion, and if only they become convinced of the genuineness of the teacher and the reality of his character, the rest is comparatively easy.

(2) This will mean that the teacher will *make Christ living and real* to his scholars, and that, not merely as the Christ of Galilee and Calvary (of course, *that*), but the Christ of to-day, an ever-present Friend. What is needed for children is to show the reality of Christ in our everyday life, his love, grace, power, and joy. Here, too, it is the present and the concrete, not the past and the historical. If only Christ is thus made real to them all, questions of conviction of sin and conversion to God will easily and quickly settle themselves.

There was an officer's wife who showed her baby a photograph of the father, who was away in far-off India. This was done day by day for three years. Every morning the photograph was shown; "That's father" was the lesson. One day, as the little one was playing, the door of the room was opened, and a fine manly form filled the doorway, when the child exclaimed, "Father!" In like manner, if we make Christ real, living, and present to our scholars, we shall go farthest in leading them into living contact with Him. If we would win some, we must be *winsome* with the joy of the Lord as our manifest power and charm.

(3) The twofold secret of this is a life of *fellowship with God* by the simple but sufficient means of daily prayer and Bible meditation. Christ becomes real in proportion as we "take time to be holy," and live in his presence. Prayer keeps the avenues of the soul open to God, and meditation keeps them full of grace and truth for appropriation and expression in the life. "There they dwelt with the King for his work," and so must it be always. Abiding in Him we bring forth fruit, much fruit, more fruit, fruit that remains, fruit unto holiness, fruit in other lives, fruit that blesses others and continually glorifies God.

Life in a Cathedral City.—Some twelve months ago an eminent writer, Mr. Hudson, gave a very painful account of Chichester in regard to the abnormal number of drink shops and the amount of intemperance. Now Mr. Rowntree, in a startling "Study of Town Life," gives a vivid picture of the condition of a large section of the working-class population of another cathedral city, York, in which also, it appears, there is a terrible amount of drinking, betting, and gambling, and as an inevitable consequence a vast substratum of poverty. Every one of the 11,000 families tabulated by Mr. Rowntree spend a sixth of their income in drink. That fact alone accounts for much of the distress; but at the same time it cannot be overlooked that wretched housing is a potent cause of drinking. What an evil effect all these things have upon the spiritual life, may to some extent be estimated from the small attendance at places of worship, that on Sunday mornings averaging only 7,315 out of a population of 78,000. When such revelations as these are made, much is said about our modern social conditions building barriers in the way of the Gospel, but is it not the duty of all Christian forces to combine to remove them out of the way?

Samuel and Saul.

The Vision of God.

(1 Sam. iii.)

By Rev. F. B. MEYER, B.A.

IT is very touching to notice the various references to the child Samuel, as they recur during the progress of the narrative, especially those in which an evident contrast is intended between his gentle innocence and the wild licence of Eli's sons—it is like a peal of sweet bells ringing on amid the crash of a storm.

Hannah said, "... I will bring him, *that he may appear before the Lord, and there abide for ever.*" "And she ... brought him unto the house of the Lord in Shiloh; *and the child was young.*" "As long as he liveth he is lent to the Lord. *And he worshipped the Lord there.*" "And *the child did minister unto the Lord* before Eli the Priest." "Now the sons of Eli were wicked men; they knew not the Lord ... and the sin of the young men was very great before the Lord, for men abhorred the offering of the Lord; *but Samuel ministered before the Lord, being a child.*" "Now Eli was very old, and he heard all that his sons did unto all Israel.... Notwithstanding they hearkened not unto the voice of their father, because the Lord would slay them. *And the child Samuel grew on, and was in favour with the Lord, and also with men.*" "And there came a man of God unto Eli, and said unto him ... Wherefore kick ye at my sacrifice and at mine offering? .. *And the child Samuel ministered unto the Lord before Eli.*" "And the Lord said, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. .. *And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground; and all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the Lord.*" "The Lord revealed Himself to Samuel in Shiloh, by the word of the Lord, *and the word of Samuel came to all Israel.*"

THE ST. JAMES OF THE OLD TESTAMENT.

His life seems to have been one unbroken record of blameless purity, integrity, and righteousness. One purpose ran through all his years, threading them together in an unbroken series. There were no gaps nor breaks; no lapses into sensuality or selfishness; no lawless deeds in that wild, lawless age. Towards the end of a long life, he was able to appeal to the verdict of the people in memorable words, which attested his consciousness of unsullied rectitude: "I am old and gray-headed. ... and *I have walked before you from my youth unto this day.* Here I am; witness against me before the Lord and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe?" And they said, "Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand."

It was a beautiful life; strong in its faculty of administration, wise in steering the nation from the rule of the judges into royal state of the kings, unimpeachably just, but blamelessly pure, towering above his contemporaries like a peak of glistening chrysolite, on which the sunlight plays, while all the valleys beneath are wrapped in scudding clouds and sweeping rain.

Samuel was not a prophet in the sense of foretelling the long future, and was not possessed of Isaiah's genius and eloquence; his only contribution to his age was a saintly character, which reminds us of that of James, the brother of our Lord, whose pure white robe was emblematic of his spotless character. Samuel was the James of the Old Testament, and it was by the saintliness, the moral grandeur of his character that he arrested the ruin of his people.

OUR DAYS OF TRANSITION.

We, too, may be called to face an era of change; our eyes may have to witness the passing of the old and the coming of the new; it may be that in our time also the Lord will shake once more, not earth only, but heaven, that the things which cannot be shaken may remain; in our time also ancient landmarks may be removed, as familiar and sacred as the tabernacle of Shiloh, and the Ark of the Covenant to Israel; but there is one property within our reach which need never pass away, which shall remain unimpaired and radiant through the years, and that is an unblemished character, a soul stainlessly arrayed, and the holy life in which these shall be embodied. "Let thy work appear unto thy servants, and thy glory unto their children, and let the beauty of the Lord our God be upon us, and establish Thou the work of our hands upon us; yea, the work of our hands, establish Thou it."

The noblest gift that any of us can make to our fatherland or age is an undefiled character and a stainless life. Let us live our best in the power of the Spirit of God, and prove that the God of Pentecost is living still.

For Samuel, however, a great change was necessary and imminent. Up to this moment he had lived largely in the energy and motive-power of his mother's intense, religious life. It was needful that he should EXCHANGE THE TRADITIONAL FOR THE EXPERIMENTAL. His faith must rest, not on the assertions of another's testimony, but because, for himself, he had seen, and tasted, and handled the Word of Life. Not at second-hand, but at first, the Word of the Lord must come to him, and be passed on to all Israel.

Probably this change comes to every one who desires and seeks after the best and richest life. You may be the child of a pious home, where from boyhood or girlhood you were trained in the traditions of Evangelical religion, you were expected to pray and to serve God, you have been borne along by a blessed momentum; but suppose for a minute that that momentum should fail you, have you come to apprehend Christ as a living Reality for yourself? It may be that God, out of mercy to you, will break up and destroy the traditions and forms on which you have been relying, that the eternal and divine may stand forth apparent to your spiritual apprehension, and be apprehended by yourself for yourself, as though they were meant for you alone. It is a great hour in the history of the soul when the traditional, to which it has become habituated by long wont and use, is suddenly exchanged for the open vision of God; when we say with Job, "I have heard of Thee with the hearing of the ear, but now mine eye seeth Thee;" when we say with the Apostle, "Leaving the things that are behind, and reaching forth to those that are before, I press toward the mark." You may one day find you have to face the old circumstances from a higher standpoint, as the spiral staircase is always returning to the same view-point, though always at the elevation of some few additional feet.

The Vision.

(1) When God came near his young servant, it seemed as though *He placed his seal upon his faithfulness.* Hitherto but small services had been required of him. To close and open the doors of the Tabernacle, to light the seven-branched candlestick in the late afternoon, and supply it with pure olive oil every morning, to render little services to the aged priest, whether by day or night—such were the duties assigned to him and performed with punctilious care. It was meet that he who had shown himself faithful in a very little should have a larger and wider sphere assigned to him.

(2) *The vision* came as night was beginning to yield to dawn; but "the lamp had not yet gone out in the temple of the Lord, where the ark of God was." Thrice the boy was startled from his innocent slumbers on his little bed in the chamber he occupied adjacent to the sacred building. He heard his name called softly, tenderly, lovingly, and made sure that Eli needed him, and thrice sped across the intervening space to report himself.

When God approaches us to reveal his Son in us, the tendency is always to speed with all haste to some place, or some spiritual adviser where we suppose that the interpretation of the vision will be given. Young converts, for instance, are apt to say, "If only I could have my questions answered by such a man of God, I am sure I should get blessing." And thus they are kept in constant perturbation, running backwards and forwards, repeating Samuel's vain experience, running to Eli and saying, "Surely you called me, and can interpret for me the vision and the voice."

(3) *Eli was very wise in his treatment of the lad.* He might have posed as the sole depository of the Divine secrets, might have warned the lad against listening to vain delusions, might have given way to ungoverned jealousy and suspicion, might have stood on the dignity and pride of office. But instead of any of these, without the slightest trace of hurt pride, he took the boy's hand in his, and so to speak led him into the Divine Presence, knowing full well that the seals of sacred office, which had been taken from himself, were about to be laid on those youthful palms.

NO PRIESTLY INTERVENTION.

If Eli had inherited the traditions of the priesthood merely, he would stand between that young soul and God, hearing its confession, wielding over it a terrorizing influence, and directing it, as in the place of God. Instead of this, however, the old man said sweetly, "Go and lie down again, and it shall be when He shall call thee, that thou shall say, 'Speak, Lord, for thy servant heareth.'"

It is not the business of the Christian minister to lord it over the eager and aroused disciple, to demand confession, or offer absolution, but to say in effect: "Thou needest more than we can give. God, and God only, can suffice thee. Go, and lie down again. Be quiet. Let thy soul be still before God. Wait, for He will assuredly come again. And it shall be, if He call thee, that thou shall say, 'Speak Lord, for thy servant heareth.'"

As Thomas à Kempis puts it, "'Speak Lord, for thy servant heareth.' Let not Moses speak unto me, nor any of the prophets, but rather do Thou speak, O Lord God, the Inspirer and Enlightener of all the prophets; for Thou alone without them canst perfectly instruct me, but they without Thee can profit nothing. Speak Thou unto me, to the comfort, however imperfect, of my soul, and to the amendment of my whole life, and to thy praise and glory and honour everlasting."

(4) The message entrusted to the lad was a very terrible one. We cannot wonder that he feared to show Eli the vision. With *a beautiful modesty and reticence* he set about the duties of the day, and opened, as usual, the doors of the house of the Lord. It was not for him to blurt out the full thunder which had burst on him. This was another lovely trait in the boy's character. But he had misread Eli's character, he did not realize that men like him will die but not murmur; will resign themselves without a word of expostulation or defence; determined to know the worst, and when they know it, meekly answering, "It is the Lord, let Him do what seemeth Him good."

(5) It is well to notice that the Lord revealed Himself to Samuel in Shiloh *by the Word of the Lord.* Let us not seek for revelations through dreams or visions, but by the Word of God. Nothing is more harmful than to contract the habit of listening for voices, and sleeping to dream. All manner of vagaries come in by that door. It is best to take in hand and read the Scriptures reverently, carefully, thoughtfully, crying, "Speak, Lord, for thy servant heareth." And in response there will come one clear, defined, and repeated message, asseverated and accentuated with growing distinctness from every part of the inspired book: "This is the way, walk in it; this is my will, do it; this is my word, speak it." Let us hear what God the Lord shall speak

Islington Clerical Meeting.

THAT the interest in the annual Islington Clerical Meeting is fully maintained, was shown by the large gatherings at Mildmay Conference Hall on Tuesday of last week. Among other noticeable features was the continued growth in the attendance of younger men, which is taken as a hopeful augury for the spread of Evangelical principles throughout the Church of England. Much important and earnest teaching on different points was given by clergymen of recognised Protestant standing. The general subject set down for discussion was "The Duty of the Church of England to the Nation," and was treated from four points of view—(1) In Removing Hostility and Apathy, (2) In Effecting Conversions, (3) In Perfecting the Saints, (4) In Winning the Young. The following are brief extracts from the addresses:—

THE NEED FOR CONVERSION.

By Dean Barlow.

I pass to the need for definite conversion to God of those who hitherto have rejected or neglected the truth, but who now are brought to a better mind. Granted that the hostility has, for a season, been dropped out of their story, and that the apathetic have been aroused from their torpor, then what shall be aimed at and prayed for? Repentance of sin and faith towards our Lord Jesus Christ must be fully enforced. There must be no light dealing with sin. It is a tremendous power in man; it brings with it terrible consequences; it lays upon man a load of guilt which he can never remove. Sorrow for sin, hatred of sin, renunciation of sin, resistance to sin—these must be put in the forefront. And then the blessed work of the crucified Saviour, who has brought peace by the blood of the everlasting covenant, will be unfolded to those thus repentant, with power Divine—*i.e.*, by the power of the Holy Spirit. The work of conversion must be aimed at as much in the stately parish church as in the humblest mission hall.

HOSTILITY AND APATHY.

By Rev. Dr. Nickson, Liverpool.

I. The first problem before us is to search for the cause of opposition to truths which in themselves men are not indisposed to recognise, and, in the second place, to discover the methods best adapted for their presentation.

(1) In our zeal and earnestness of contention for "the faith which was once for all delivered unto the saints," there is need of intense sympathy. The sympathy that is Christlike is not the sympathy that surveys and weeps, but the sympathy that comes down and seeks. If the intellectual world to-day is living in a totally new atmosphere of thought, we must not isolate ourselves from it.

(2) The sympathy which sets itself to seek men in the new fields of thought into which they have wandered must be also the sympathy which is quick to discover in them all that is nearest to or tending towards Christ.

(3) The principle which animated the teaching of Christ must animate our presentation of his message.

(4) We at home might imitate with great advantage the best methods of our missionaries. They set themselves to learn accurately the language through which they are to proclaim the "unsearchable riches of Christ." They next study the methods of thought and the modes of its expression common around them, utilizing these for their message.

(5) We must work not merely by argument, but in the spirit of love; and zeal alone is not love.

II. The widespread apathy is only too painfully apparent.

(1) There must be a revival of the true idea of the pastorate. (2) There must be a reorganization of parochial machinery. (3) To a more effective pastorate there must be added a more efficient pulpit.

By Rev. J. E. Watts-Ditchfield.

I venture to ask whether the divisions of the Evangelical party—caused by what are, after all, non-essentials — have not lessened its power, weakened its influence, not merely in the counsels of the Church itself, but in the prosecution of Christ's work. Is there not some justification for the charge that we are disunited and disorganized? If the battle for God is to be won, we clergy must be united, we must be free from jealousy and self-seeking, in honour preferring one another. The hostility of men is not removed by the sight of an easy, comfortable, ministerial life; neither is the man of the world convinced of the sincerity of those who advocate from the pulpit a life of unselfishness, if he sees in the preacher evidences of self-seeking, or if he sees the Church on the one hand allowing an aged minister to lie as an incubus upon the parish long after his physical strength has departed, or witnesses a man who in the midst of his people has preached for twenty years the doctrine of sacrifice for God now clinging to an office the work of which he cannot do, rather than, relinquishing it, face personal or family inconvenience or semi-starvation. The Church ought not to permit parish after parish to be given up to hostility and apathy owing to its clergy being incapable—either physically, morally, or spiritually—to perform the proper duties of the ministerial office. The Church exists for the extension of the glory of God, and not for the sustenance of the ministry. Appointment for life to any office in the Church should be abolished, and some system devised by which men who from any cause are unable to grapple with the difficulties of their particular parishes removed.

By Rev. W. H. Stone.

Men are asking, to-day as ever, for miraculous attestations of the Divine mission of the Church. Thank God, miracles still exist, manifested in the metamorphoses of men's minds and in the transformations of their characters and conduct. The days of old-fashioned conversions are not over. The old Gospel of the vicarious sacrifice of Christ—justification by faith only in Christ alone, regeneration by the operation of the Holy Ghost—is as potent as ever among the labourers of our country villages, the artisans of our great towns, and the cultured inhabitants of West London. Moody used, word for word, the same addresses in the slums of Glasgow, the Agricultural Hall at Islington, and to the undergraduates of Cambridge, and the result was everywhere the same.

By Rev. A. B. G. Lillingston.

How can we best act in order that our preaching be effectual under God in the conversion of sinners? (1) Let this object regulate all our parochial arrangements. Let us organize nothing unless it may have some such vital effect.

(2) Let us be perfectly consistent in our efforts, in this way: If we plead that the Holy Spirit shall work with us on the Sunday, let us see to it that we work with Him in the week-day. The world has always been more successful in converting the Church than the Church has been in converting the world.

(3) Let us labour to adjust our way of expressing ourselves to the necessities of the time, for adaptation is an almost forgotten law of the Pentecost which converts men.

(4) Without being grossly dogmatic, let us stand on firm ground, and speak with no uncertain voice.

(5) Let us never forget what we are trying to do. It is not to apply a poultice, it is not to remove a film of blindness, but it is to assist men and women to come into an entirely new life.

(6) We must not be afraid of exercising a large amount of affectionate urgency in exhorting them to flee from hell.

(7) Above all, in it all, through it all, there must be the hand, the voice, the tone, the look of love and compassion.

THE PERFECTING OF THE SAINTS.

By Rev. Prebendary Webb-Peploe.

There is within the National Church an invisible body, known only to God in one sense, but I suppose generally known more or less to the men themselves who constitute it, and certainly far more known to their neighbours than many of them are apt to think. We speak specially of the members of it who are what are called sometimes "the congregation of the faithful." Of these we have to speak as the men who are to perfect the saints. But strange to say, they are the saints, and they are practically the only saints to be found in the Church of England, exactly as St. Paul speaks of the perfecting of the saints through the work of the ministry, whichever reading we take, and that these saints, therefore, are the very persons who perfect the saints; so that when we speak now of the perfecting of the saints as the duty of the Church, we recognise at once that we are speaking of ourselves so far as we are faithful members of the Church of Christ and that we are speaking only of those who constitute the true invisible and spiritual Church of the Lord Jesus, the Head, and that it is this Church which is to fulfil its duty to the nation by or through the perfecting of the saints, or in reference to the perfecting of the saints.

By Canon Roxby.

(1) We must endeavour by all means in our power to promote the deep and prayerful study of the Word.

(2) We must endeavour with equal earnestness to promote a deep and constant spirit of worship.

(3) We should endeavour to get our people to engage in Christian work.

(4) We must keep jealous watch over ourselves. Much must, humanly speaking, depend upon what manner of men we are. We must ourselves be growing, if we are to help our people to grow.

WINNING THE YOUNG.

By Rev. E. A. Stuart.

It has become increasingly rare to see what we used to see—the mother sitting at one end of the pew, the father at the other, and the children sitting between them. If you ask one of the reasons for this, I must confess that I think that it is in some measure due to the great crusade that has been carried on lately for "free churches." Perhaps a "free church" is necessary in some parts of the cities of our land—though, for my own part, I would rather that the working man should have a pew or a seat at even a nominal rent, so that he might call it his own, and that he should occupy it from time to time—but I am certain that in the West End of London the "free church" method has done an immense amount of harm. Formerly a man no more thought of taking a house without paying rent than of omitting to have a seat in church for himself, and probably also a seat for his servant.

By Rev. J. S. Tucker.

Strange, indeed, is it that the cause of Christ in our schools should be so ignored by those who, in their school-days, were won for Christ's service by the self-denying labours of others who loved the schoolboy for the sake of his Lord.

An entry into the great schools could, of course, be obtained only by men of considerable culture and intellectual power. No one is likely to succeed who does not practise much self-restraint and much intercessory prayer.

By Rev. H. H. Gibbon.

Just as in certain stages of the Church's history certain truths have been especially needful, and therefore these truths have been brought forward by the Holy Spirit, so in the different stages of man's life certain truths appeal to us more at one time of life than at another. Many of us can remember when that homely, unpretending American tradesman came to England in 1873 as a teacher of the Gospel. No building then was large enough to hold the crowds who came to hear him.

What was the burden of Mr. Moody's preaching? What was his principal message? It was this: the power of Christ to deliver from sin. This, I believe, is what we should try to teach young men: the Resurrection—not the fact only, but the power—and our teaching by God's grace will have a double effect.

It will be of interest to some readers to know that a verbatim report of the addresses is being published at *The Record* office, 1, Red Lion Court, Fleet Street, E.C. (price 3d.).

The Late Mr. C. A. Miner.

AMONG those who were privileged to know Mr. Miner, some few remain who are acquainted with his life-story in connection with service for Christ—a story which deeply impresses the often-forgotten truth that one man labours and another enters into his labours, and that for this reason surprises await the Lord's servants whose work shall be made manifest at his appearing. Another fact also strikingly presents itself—that what, humanly speaking, we call "accidents" and "coincidences," often far reaching in their influence and results, are, in reality, links in God's plan for the accomplishment of his own ends.

It will be a surprise to many who knew Mr. Miner only in the later years of his life to hear that, if not the originator of the Charity Organization Society, the Royal Normal College for the Blind, and Lockhart's Cocoa Rooms, London, he was most certainly the principal promoter of these schemes. That Mr. Miner's sphere of work lay in Great Britain rather than in his own country is due to what has been called an accidental meeting with two friends in Edinburgh. Mr. Miner was "an American of the Americans" by descent, and a "Puritan of the Puritans" by birth. His forefathers were among the earliest of the settlers who founded New England, each generation taking its full share in the strenuous life of that formative colony. They were originally a Cornish family.

From early youth till he had passed the allotted three score and ten years, Mr. Miner was called by the will of God to suffer much through weakness of body. Converted at the age of thirteen, he began, under the care, and with the fullest sympathy of his mother, to visit the poor in Philadelphia. At the age of twenty-one, on the death of his father, he was left free to carry out certain plans he had formed. If there was one trait in Mr. Miner's character more strongly developed than another, it was practical common-sense. As early as 1851 we find him with his mother in Palestine, where the need of skilled labour struck him, and led to his sending to America for trained farm labourers to instruct the Jews in agriculture. He also introduced the cultivation of Indian corn into Palestine. After the death of his mother, who was buried on a slope of Lebanon, Mr. Miner returned to Europe. It was at this time he first prayed what became his litany: "Give me just *enough health* to do something for Thee, and to be used by Thee for others."

On his return journey to America, he turned aside to visit Edinburgh. The condition of the poor in the modern Athens greatly interested him, and led to his drafting a scheme for consolidating the various charities, which scheme later on was set forth at a citizens' meeting convened and presided over by the Lord Provost. The scheme was formally adopted. Subsequently the plan was accepted by other cities, and is now embodied under the Charity Organization Society.

About this time a young American, Mr. Campbell, who had lost his sight in early youth, had been spending his holiday in Europe. On his way home to work for the blind, a casual invitation from a visitor at the same hotel led to his taking tea with the indigent blind, and to his meeting on this occasion his countryman, Mr. Miner. This second "incidental meeting" led to their collaboration for the improvement of the condition of the blind poor of Great Britain. The outcome of their united efforts is seen in the Normal College for the Blind at Upper Norwood.

We are still dealing with a time which, judged by the progress of events, seems remote. Thirty years ago there were few, if any, places where warehousemen, carriers, or working men could get a decent meal. In Liverpool Mr. Lockhart had successfully launched his Cocoa Rooms, and there Mr. Miner spent some time in order to study the work. Afterwards, his efforts being furthered by the late Duke of Westminster and others, he was enabled to start, under the personal supervision of Mr. Lockhart and himself, the first of the Cocoa Rooms in London. Of these excellent institutions there are, at the present time, seventy-five, which still carry out the founder's purpose to provide good food at cheap rates, and a place of shelter free from the temptation to drink.

So far we have dealt with the early life of our friend. Much remains, had we but space, to be said of his later life. The pathetic prayer was always made, and always met, "just *enough health* to do something for Thee." For the last fourteen years of his life he scarcely ever left his room, and then only when carried, but the service was unbroken. Many sought his counsel and his help, and none sought in vain. He felt the great responsibility of stewardship, and reduced his giving to a science, nor would he permit his right hand to know what his left gave. Through the columns of The Christian he gave largely, but under initials which he constantly changed, lest he might be discovered. We may not lift the veil he dropped, but may say that in the early work which originated the South Africa General Mission, he was a most generous helper, also during the first year of the present campaign in ministering to the needs of our soldiers. His help and sympathy knew neither place nor creed. India's burden was his, China's too, South America, the Congo; in a word, his desire was that the world might be won for Christ.

We are brought back to where we began. It will only be known "in that day" how far the influence of Mr. Miner extended. In pointing out some of the forms it took, our desire has been twofold—not to glorify man, but to encourage and stimulate workers in the great field who are bearing the heat and burden of to-day, and also to cheer the physically weak and suffering by showing forth to the praise of God how He condescended to answer the fainting cry:—

Just *enough health* to do something for Thee.

G. B. H.

Havre Sailors' Home.—The workers at the Havre Sailors' Home and Rest have closed another year with a deep sense of thankfulness to God. There has been a slight increase in the number of boarders, 203 having passed through the Home during the past twelve months. Though the number of English vessels paying off their crews at this port continues to be very small, owing to altered conditions of the carrying trade, the stream of English and Scandinavian steamers constantly in and out has not diminished, bringing their contingent of men who, but for the Rest, would find no respectable place of recreation and helpful friendship. "We have been encouraged from time to time by coming in contact with Christian seamen, and our meetings for Bible reading and prayer have been well attended. Some months ago we formed a branch of the Scripture Reading Union, which several of our sailor friends have gladly joined. By this means we hope to keep in touch with those who have shown interest in spiritual things." Mrs. J. E. K. Studd, 67, Harley Street, W., will be glad to correspond with friends.

Lord's Day Rest Association.

THIS Association has issued a New Year's address, giving many statistics relating to the Day of Rest. The Middlesex County Council, by thirty-two votes against thirteen, refused to issue seven day music licences. The Archbishop of Canterbury, and many leading clergymen and ministers, have signed a protest against the abuse of the music licences sanctioned by the L.C.C. The action of Sir Mark Stewart, M.P., in Parliament has put a check to the increase of Sunday sorting in the post office. The Bishop of Oxford has said that "The observance of Sunday was vital to the happiness of the people, and the nation could not trifle with it without incurring great perils."

In many parts of the country the local authorities are suppressing Sunday trading. At Swansea the open shops on Sunday have been reduced from 288 to twenty-three. In Edinburgh the Town Council has, by large majorities, refused to sanction Sunday concerts, and in Glasgow the Corporation, by twenty-nine votes against ten, has declined to open the museums and galleries on Sundays; yet in the face of these expressions of public opinion Lord Balfour of Burleigh has used his official position to open the Edinburgh Museum on Sundays. Under the auspices of the Association 1,004 sermons have been preached, and 970 of the preachers have received 75,000 copies of the Association's publications. Copies of the address will be sent to applicants by Mr. Charles Hill, Secretary, 12, John Street, Bedford Row, London.

Prayer for Ireland.

THE friends of the Society for Irish Church Missions in many different places observed January 16 as a day of special prayer for Ireland. The central prayer meeting was held in the parlour of Exeter Hall, when there was a good attendance. Captain Tottenham presided, and an address on Gal. vi. 8 was given by Rev. F. W. Ainley, vicar of St. Andrew's, Barnsbury, and formerly I.C.M. superintendent in Cork. A number of topics for praise and prayer in connection with the Society's work were presented.

In response to an earnest request from friends in the county Kerry, the Council of the Irish Branch of the Evangelical Alliance have issued an appeal that special prayer be offered each Monday for a great outpouring of the Spirit of God. A series of meetings has been arranged by the Council each Monday afternoon in the Christian Union Buildings, commencing at 3.30 p.m. It is hoped that similar meetings will be arranged throughout the country wherever the Lord's servants can meet together in his Name.

A monthly meeting for prayer is held at the London offices of the Society for Irish Church Missions, 11, Buckingham Street, Strand, W.C., on the second Friday in each month at 3 p.m., when the presence of all who desire the evangelization of Irish Roman Catholics will be welcomed.

Question and Answer: A Bible Study.

GOD'S QUESTION AND MAN'S ANSWER.

1. Where art thou? (Gen. iii. 9).
   I was afraid (Gen. iii. 10).
   I am undone (Isa. vi. 5).
   I have sinned (Luke xv. 18).
   I am vile (Job xl. 4).

2. What is this that thou hast done? (Gen. iii. 13).
   I have been "disobedient" (1 Pet. ii. 7).
   Transgressed the law (Isa. xxiv. 5).
   Broken the covenant (Rom. v. 17, 19).

MAN'S QUESTION AND GOD'S ANSWER

1. Where is he? (Matt. ii. 2).
   In the Scriptures (John v. 39).
   He is nigh thee (Rom. x. 8).
   "Not far from every one of us" (Acts xvii. 27).

2. What has He done?
   Fulfilled the law (Matt. v. 17).
   Was obedient in all things (Heb. x. 7).
   He brought in a new covenant (Matt. xxvi. 28).
   Finished the work of redemption (John xix. 30).
   Glorified God on the earth (John xvii. 4).

H. R. Francis.

Memorial of George Whitefield

SIERRA LEONE CONGREGATIONS.

REV. W. GROVES has been working in Sierra Leone as Superintendent of the Mission connected with the Countess of Huntingdon's Connexion, a work which has a most interesting history, though not generally known. Through the faithful preaching of George Whitefield, then chaplain to the Countess of Huntingdon, many negroes were converted in Georgia, which is now one of the United States of America, and churches were formed for them. These were known as churches of the Countess of Huntingdon's Connexion, and ministers were sent out by the Countess to take the oversight of the work. On peace being concluded after the War of Independence, many of the negroes who had taken part with the British troops were sent by the Government to Nova Scotia, and were there taught by ministers of the Countess of Huntingdon, Revs. Mr. Fomage, John Marrant, and others. The climate, however, proved too severe for all but the most robust; accordingly, about 1,100 of them were, in 1792, at their own request, taken to Sierra Leone, where a colony of liberated slaves had been founded.

On landing, the immigrants marched up from the shore, to what is now the centre of Freetown, headed by their native ministers, and singing:—

Awake and sing the song
Of Moses and the Lamb,
Wake every heart and every tongue
To praise the Saviour's Name.

At this point they were lost sight of by the Connexion at home. Political troubles, defective postal arrangements, together perhaps with the death of the Countess, were most likely the main causes. When they were next heard of, in 1824, there was one congregation only, but they had maintained their church life all through the thirty-two intervening years, and still claimed to belong to the Countess of Huntingdon's Connexion. They were engaged in re-building their church, making it larger and stronger. The native minister was a Mr. John Ellis, an old man, who worked during the week as a cooper, and seems to have been much respected in the colony.

In 1824, a negro woman arrived in London bearing a letter from Mr. Ellis, the native minister, but no regular communication was opened up between the coloured and the English brethren until 1838, when two young negroes attended the services in Zion Chapel, London. They had come to England on business, and had taken the opportunity of making the Church, of which they were members, known to the leaders in the Connexion at home. From that time it may be said that the congregations in England have shown an interest in the sister Church in Sierra Leone. In 1842 the Conference definitely assumed the oversight of the work, and, in a large measure, the responsibility for its success.

Throughout the greater part of its history the mission has been under native superintendence, which has been considered an advantage on account of the climate. The late Rev. S. T. Williams, who died in 1899, showed great enterprise in starting new stations, and in doing what he could for the work. There was, however, for some years a desire that the charge should be taken over by a European, a hope which has been realized in the appointment of Mr. Groves.

Brought to the Lord when he was about seventeen years of age, he was led to unite with the Wesleyan Methodists, who made him class leader and local preacher, thus giving him opportunity to work for God. He subsequently entered Dr. Grattan Guinness' College, and spent several very pleasant years at Harley House and Hulme Cliff. On leaving, Mr. Groves proceeded to the United States, where he spent some years in the ministry of the Methodist Episcopal Church, and undertook a further course of study, proceeding later as a missionary to South America.

It was while living and working in this country that Mr. Groves became more fully alive to the sad condition and great needs of the world out of Christ. "But," says he, "the iron was burned into my soul at Harley College." After much serious thought and prayer, he decided to enter Oxford University, where the call came to him quite distinctly to take up mission work in Sierra Leone.

When in Malvern, last September, Mr. Groves said he had been told that not much could be done for the natives in Sierra Leone; but, following the example of our Lord Jesus Christ, he felt he must go to them, and do what he could. He had since seen that, when the great change takes place in the heart, the simplicity of their faith and trust in God is often more marked than at home. They have a great love for their prayer and class meetings, and never show any hesitancy about taking part. A prayer meeting is held every day at 5 o'clock, a.m., all the year round, in connection with each of the churches, and the people flock to it before they have breakfast. Their times of "shouting" (as they are called) are a great source of enjoyment, which simply means singing chorus after chorus, as their leader gives them the opportunity; but this is not mere excitement—only an outlet for the worship of praise. The women are banded together under a leader, who is called mother, and again sub-divided into smaller bands, each led by a mother, and these little companies visit the outlying stations, singing as they go.

REV. W. GROVES.

From Photograph by Mr. Walton Adams, 29, Blagrave Street, Reading.

Mr. Groves returned to England last May, after an absence of eighteen months. Although there had been many discouragements before he went out, he had been kept unmoved, having no fear as to the future, and not deterred. With real thankfulness to his Heavenly Father, he was able to record that he had never had to forego a service through fever or ill-health, though the building he lived in was not suitable for a European.

Sierra Leone is twenty-one miles long by twelve miles broad. Mr. Groves lives at Waterloo, a large village of 2,000 inhabitants, consisting principally of mud-houses, with a few of stone and frame-work. The church at Carboo is under the charge of a native teacher, Mr. Turner, who is very earnest in his work. He is supported by the Malvern friends, and is hoping to erect a stone building at a cost of about £90, in place of the present one, which has only a bamboo roof. There are a great many Mohammedans in the colony, with two mosques in Freetown. At Cairo there is a college, with 10,000 students and 325 professors, which sends out 3,000 Mohammedan missionaries every year throughout Africa.

This shows the great need there is for a training school and industrial work, so that the young men may be thoroughly fitted and prepared for carrying the Gospel among Mohammedans and natives.

Great superstition still prevails, and prayer is earnestly asked that these darkened brothers and sisters may come into the light, and may know the blessed liberty wherewith Christ makes his people free, with his keeping power from all the power of the enemy.

The treasurer of the Mission is Mr. E. D. Shelton, Ely.

"Quartus, the Brother."

(Rom. xvi. 23, R.V.)

THAT is all we know about him.

The others whose names are written here are more or less famous.

"Phœbe our sister," was noted for her hospitality and for her kindness to the Apostle, and members of the church at Corinth.

Tertius wrote the Epistle.

Gaius was evidently a man of influence.

Erastus was the treasurer of the city, and the others were of more or less note, but Quartus was just a humble brother, known by his brotherliness, and because of that the Apostle mentions him in this letter to the Christians at Rome, as "Quartus the brother."

(1) A lesson here in brotherliness, contentment, humility. Brotherliness—finding joy in loving and serving others in any capacity, in whatever humble way we can. Contentment—"content to fill a little space" so that the name of our Master and Lord may be glorified. Humility: "In lowliness of mind let each esteem others better than himself" (Phil. ii. 3). "God . . . giveth *grace* to the humble" (1 Pet. v. 5).

(2) In the Apostle's reference to "Quartus the brother," we have an insight into the binding forces of the Gospel. All *regenerate* souls of every name throughout the world are members of the same great family, children of the same Heavenly Father, journeying towards the same eternal home.

(3) Let us seek to manifest more of the spirit of brotherly love to all. "By this shall all men know that ye are my disciples" (John xiii. 35). "He that loveth his brother abideth in the light" (1 John ii. 10).

H. C. F.

Rest of Heart.

REST, weary heart, in Christ, the resting place
Thy God prepared for thee;
Lean all thy weight on Him and be at peace,
His Word, thy guarantee.

In the beginning, when God's work was done,
Our Sabbath day was blest;
Yet when the great Redemption was complete,
More glorious the rest.

Won by Gethsemane and Calvary,
The peace of Christ in heaven—
The peace of God, all tremorless and sweet—
That peace to thee is given.

Sing, happy heart! Let Jesus breathe his peace
To heal your inmost sore;
And live in Him and rest, through life and death,
And heaven, for evermore.

Donegal. J. K.

Lantern Lectures for the Poor of Florence.—Mr. Arthur W. Higgs, 1, Via dei Pecori, Florence, writes:—"We are anxious here to commence some lantern lectures on the life of Christ for the poor children of the city, and should be glad to hear if any Christian friend has a good lantern and some old slides that would be given or sold for this sole purpose."

"Our Daily Bread."

SUNDAY, January 26. Genesis i.

"IN the Beginning, God!" You inquire the date? Ah, no human chronology could supply the figures for that computation! You are really asking when Time began to be! That there was a moment when a Divine finger touched the pendulum of Time, and made it begin to swing majestically to and fro is certain. But when? The oldest elder before the throne will tell you that it was before him, and the oldest star will tell you that it was before its first twinkle.

But as we stand together on the margin of Time, and look over into the bottomless horizonless abyss, which we call Eternity, we find God, we find the Word (John i. 1), we find thoughts of love and sacrifice. Was not the Lamb slain from the foundation of the world? Let us remember always to make God first—the first as we wake, as we make some new plan, enter a new position, or form a new friendship. In the beginning, God.

Then comes the story of world-building, the origin of which probably preceded by long ages the narrative of Gen. i., and the earth may hide within her secret caverns the memorials of forms of life which existed before the earth became without form and void. Perhaps Satan dwelt here with his angels, when they were unfallen, and before they courted disaster at the hand of God. We have now to do with the reshaping and moulding of the formless earth.

Finally, we have the story of man's creation; and in so far as God's image has been restored in us, we may claim these five wonderful imperatives. *Be fruitful*; *multiply* ("the church was *multiplied*"); *replenish* (the depleted churches); *subdue* (or be yourself subdued); *have dominion* ("I will give to him to sit with Me on my throne"). May the risen Lord speak those imperatives to each of us, that henceforward they may be divinely operative.

MONDAY, January 27. Genesis ii.

The story of the Institution of the Rest-Day belongs to the previous chapter, as is indicated by the use of the same term for God throughout this whole passage. Another term is used in the following paragraph (*v.* 5, &c.). This difference arose from Moses interweaving, by the direction of the Divine Spirit, and so stamping with Divine authority, some ancient traditions of the beginnings of things which were probably communicated to Adam by the lips of God.

Man, as we know him, begins in a garden, exquisitely adapted to him—food before hunger, water before thirst, fragrance before smell, beauty before eyesight, love before a heart-beat. God always goes first to prepare an inheritance for us. We are no longer servants, but sons. We do not earn things, but receive them from the Divine Hand. We wake up to find that Divine skill and love have been exquisitely engaged in adapting our surroundings for us, and us for them. But the goodness of God is not meant to induce idleness. Eden would not have been Eden, if Adam had had no work to do. This was as needful for himself as for Eden. You may be placed in Eden, but it will become a perfect wilderness, if you say, "A little more sleep, a little more slumber." There is a tendency to revert to type, which must be resisted by perpetual effort.

That Adam was able to name the animals, indicates his original royalty (Psa. viii.); in so far as we abide in Christ, that supremacy is restored (Daniel iv.; Mark i.). But what was power without love, or a throne without a consort? Eve therefore was given to crown his bliss; taken from his side, as afterwards the Church from the opened side of her Lord.

TUESDAY, January 28. Genesis iii.

The history of temptation is always the same. There is first *the world*, which may be best rendered by the Hindoo *Maya*, vanity or illusion, the specious show and appearance which inevitably end in disappointment—"Ye shall be as God, knowing good and evil." Next is *the flesh*, the inquiry for and endeavour after what is good for food and desirable to make wise. Lastly, *the devil*, who hates man, as a rival, and whose ceaseless efforts have been directed to enslaving our race. In the words of our Lord, as true to-day as ever, Satan is a liar from the beginning, promising what he can never perform, and when his end is gained leaving us to pay the inevitable cost.

There is no hope for the soul except in the Redeemer, the second Adam, the Lord from heaven. In the first Adam we have the penalty accruing from a broken law, the bias or tendency of the fallen nature to go astray, and the absolute inability of the unaided soul to stand against the wiles of the devil. But when we exchange the first for the second Adam, how blessed the contrast. The penalty is for ever gone, put away by Him who bore our sins in his own body on the tree; the bias towards evil is counteracted by the indwelling of the Holy Spirit, so that we may not do the things that we would; and the grand discovery is made that he who abideth in the Son of God sinneth not—in the power of the risen Lord there is deliverance to the uttermost. All the other results of the Fall are also transformed. Pain becomes the mother of the noblest achievements. Hard work is redemptive in its reaction on man's moral life. Through death, also, we pass into the presence of God, and find it the gate of Paradise. By death Christ abolished death. He wore thorns as a crown, and made the fruit of the tree of life accessible to all. "Where sin abounded, grace did much more abound."

WEDNESDAY, January 29. Genesis iv.

The R.V. suggests that Eve thought that the promise was fulfilled as she clasped Cain to her heart, but weary centuries were destined to pass before the fulness of time arrived, and God sent forth his Son. The inner motive of Cain's ruthless deed is given by the beloved Apostle and Evangelist, when he says that Cain was of the wicked one, and slew his brother because his own works were evil and his brother's righteous (1 John iii. 12).

Do you inquire the cause of those righteous works, which culminated in the tragedy of his death? Again we learn from the New Testament that Abel offered unto God a more excellent sacrifice than Cain, because he lived by faith (Heb. xi. 4). How wonderful to realize this living link between ourselves and one of the grey fathers of our race. The amount of truth revealed to him and to us is as the contrast of the peep of dawn to perfect day, but his attitude to what he knew is the same as ours towards the risen living Saviour. Faith is the opened door and window to God, the reckoning on God, the surrender of the will.

His blood cried to God, and God vindicated and avenged him. And God avenges all such. Sooner or later, he answers the call of the saints from under the altar, "How long?" and his answer is a Pentecost, which leads the murderers to exclaim, "Men and brethren, what shall we do?" How many souls carry with them the burden of their brother's murder, and hear his cry on the night wind! But for these even there is a sin-offering at the door, awaiting their penitent quest.

A numerous family sprang from the first parents, and as these intermarried, a population would begin to people the early seat of human life. It seems as though the evil spirit of the world followed the track of his descendants. Religion without faith or sacrifice was followed by abandonment to the arts and accomplishments that were bounded by earth and time. It is always thus.

THURSDAY, January 30. Genesis v.

In contrast to Cain's line of descendants in the previous chapter we have Seth's in this. There is a curious similarity in the names of the prominent men in each line, as though the worldly line of Cain were bent on professing as much religious life as those of the line of Seth, even though they lacked the power.

There always have been and will be these two families in the world—the children of this world and the children of light, the tares and the wheat, the goats and the sheep. We must come out, and be separate, and walk with God, else we shall be dragged down to the world's level. The strong, healthy days of the Church have always been those when she has dwelt in the holes and caves of the earth, and standing outside has brought her influence to bear on the world that is hurrying down the primrose path to its doom.

Enoch walked with God, that is, he went along the same path, doing violence to his own tastes and inclinations. It was as though the Lover of Men, whose delights are with the sons of men, selected him as his special companion. But there is no need to envy him, as though he possessed some special privilege, since the Master said, "I have not called you servants, but friends." May we live as such.

FRIDAY, January 31. Genesis vi.

It was an age of abounding wickedness, but just what it was, and how it happened, is not so easy to discern. Some think that the sons of God were fallen angels; others that the seed of Seth became joined in marriage to the daughters of Cain. But, in either case, the wickedness of man was great in the earth; and, as with ourselves, the salient feature of that wickedness lay in the unguarded state of the imagination of the thoughts of the heart. Nothing is more important than to guard the thoughts. Let the peace of God keep the heart and thought. As a man thinketh in his heart, so is he. Nothing but the blood, the water of the Word, and the indwelling of the Holy Spirit can avail to cleanse and keep the thoughts. God's Spirit cannot rule or abide in hearts like these (*v.* 3, R.V.); though if we will let Him, He will deliver us, and create the clean heart and the right spirit within us.

The story of Noah tells us how God is able to deliver the godly out of temptation, and to punish those who walk after the lust of defilement (2 Peter ii. 9). It would seem that a clear warning of 120 years was given (verse 3), during which Noah preached righteousness, and warned his generation to flee from the wrath to come (2 Peter ii. 5). What a testimony the rising fabric of the ark must have been!—the subject, no doubt, of many jests and gibes, but suggestive of deep and searching inquiry. Yes, our holy life, our disentanglement from the world, our eager looking for the Day of God, constitute more eloquent appeals than the most fervid utterances. "Through whose preaching were you converted?" was asked of a young man. He replied, "Through no minister's preaching, but by my Aunt Mary's living."

SATURDAY, February 1. Genesis vii.

Do not go into God's ark alone, beloved child of God. The invitation is not to thee alone, but to all thy house with thee. "Believe on the Lord Jesus Christ," said the Apostle to the gaoler, "and thou shalt be saved, and thy house." God shall give thee life for those of thy loved ones that sin not unto death, and surely whatever that phrase may mean, thy children have not sinned that sin. As the earth was once destroyed by water, so, we are told, it shall be destroyed by fire (2 Peter iii. 5-7). Let us hide in the ark of God's salvation!

The sevens of the clean beasts indicate that even then sacrifice was largely practised, and the seventh would be reserved for that purpose. I do not think it is necessary to hold that the Deluge was universal on every part of the world's surface, because similar universal terms are used in Luke ii. 1-3, in the sense of the *inhabited* world; but evidently the whole of the earliest seats of human life were overwhelmed, and all mankind perished, except the inmates of the Ark. Therefore the tradition of the Flood is found in every country under heaven.

What a striking expression that is, which tells us that Jehovah shut the door upon Noah and his family. He shut out the scoffing, disobedient world, He shut in his chosen; and from that invitation, Come ye into the Ark, we may surely infer that their Almighty Friend was with them inside, their Guardian and Pilot.

Free from a world of death and sin,
With God eternally shut in.

F. B. M.

The Y.M.C.A. of India.

WE had the satisfaction of being present at the sixth National Convention of the Y.M.C.A. of India, held at Allahabad, December, 26-30, 1901.

From the report of the Indian National Council, which was read by the general secretary, Mr. D. McConaughy, M.A. (Madras), we gathered that of the 150 associations on the roll, one is in Assam, two are in Bengal, two in Burmah, four in the Central Provinces, five in Bombay, nine in Punjab, fifteen in the N.W. Provinces and Oudh, and 103 in Madras Presidency.

The history of the Association movement divides itself into two principal epochs. The first commenced with the forming of the first association at Trevandrum, in S. Travancore, about 1870. The second opened with the arrival of the first general secretary sent out by the International Committee, who landed in Bombay December 29, 1889, and soon afterwards established the Madras Association, the headquarters of the National Union, from the time of the first Convention, held in Madras February 19-22, 1891, until now.

During the first period about a score of Y.M.C.A's, of various sorts, sprang up in different sections of the country, from Trevandrum in the extreme south to Simla in the Himalayas. The principal factors in bringing them into existence were:—

1. The efforts of representatives of the C.M.S. at Trevandrum in or about 1870. 2. The evangelistic tour in 1875 of Dr. A. N. Somerville, of Glasgow, who was chiefly instrumental in organizing the Association in Bombay and several places in North India. 3. The influence of Professor Frank Sanders, of Yale University, U.S.A., then a teacher in Jaffna College, Ceylon.

The period which opened with the establishment of the Madras Association was that of consolidation and development, of recognition and equipment, of extension and deepening, and also of a marked increase of property. With the growing prosperity, multiplying expressions of approval came from high authorities in both Church and State.

The Governors of Bengal, Bombay, Burmah, Madras, and Punjab, have presided at anniversaries or other public meetings of the Y.M.C.A.; as have likewise the Bishops of Calcutta, Bombay, Lahore, Lucknow, Madras, Rangoon, Tinnevelly, Travancore, and Cochin.

The membership of 119 Associations reporting to this Convention reaches 6,754, as compared with 5,265 of 101 Associations at the opening of last year.

THE STUDENTS' DEPARTMENT.

The report of the Students' Department was read by Mr. Robert P. Wilder. In 1899 there were twenty-seven Colleges and High School Associations in India, with a membership of 990; now there are forty-two associations with 2,052 members. If the student members in city associations be included, over 2,850 present and past students are in connection with the Y.M.C.A.'s of India. In Ceylon there are three College Associations with 130 members. Total for India and Ceylon, forty-five Associations. with 2,982 members.

The work done in the Bible circles and classes is more thorough than two years ago. Twenty-three Associations report 495 members as observing the Morning Watch. By this is understood the spending of at least half an hour of every day alone with God in personal devotional Bible study and prayer.

Bible study and missionary interest show a corresponding increase both as to quality and quantity.

The chief feature of the convention was a series of addresses by Mr. John R. Mott, who has recently been visiting China, Japan, and other lands. Of one of his searching exhortations we can only give a mere outline, which, however, it is hoped may give rise to thought and action in the readers. The first bore the suggestive title of "The World-wide Young Men's Movement." [The whole proceedings will be issued in a few weeks from the Y.M.C.A. in Calcutta.]

The second of these addresses was on "The Need of More of the Evangelistic Spirit in our Movement." There were many encouraging considerations; amongst others, the numerous conversions of young men in Japan incite us to go forward.

THE EVANGELISTIC SPIRIT.

We need more of the Evangelistic Spirit because of non-Christian efforts. What tireless activity, inventive ingenuity, skilful adaptation of means to ends, giving the young men no quarter! Then the subtle and insidious spirit of unbelief which is found even among the people of God. Some seem to desire a new Gospel, as if the world required a new Jesus Christ. Nothing is more wanted than certainty of the firm grasp with which Jesus holds us. We want a new demonstration that the Gospel is still the power of God—that the Holy Spirit is able to shake the world, as He did in the days of Peter, and John, and Paul—that our faith is the victory that overcomes the world. I took part (said the speaker) some six years ago in discussions as to the truth. Some few were brought in, but I am convinced that men are not, as a rule, converted by argument, but are broken down by the Spirit.

We need more of the Evangelistic Spirit because this is an intense age. India is an intense country—intense in its desire for pleasure, for university degrees, for political preferment, for money and the power which money brings. We must have more of the power which animated the early Church if we are to arrest the forces antagonistic to Christianity.

Because the work of winning souls is incomparably the most important, the most imperative, the most enduring, of any we can have to do. Because of the inevitable fulfilment of God's laws. For example, the law that whatever we sow we shall reap. Where has there been so much sowing of the Gospel, by voice, by pen, by the printed page, as in India. There must be a reaping. The law of self-sacrifice. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it beareth much fruit." "I have just come from N. China, where 350 native leaders told me that of 15,000 native Christians massacred, not 2 per cent. recanted. I counted it a joy when I stood in tears by the graves of those who had followed the Lord in life and in death, to know that they must bear much fruit." The law of the certainty of answered prayer. More prayer has been made for India than for any other non-Christian country.

We rely upon the operation of the spiritual laws which are steadily lifting up this land.

DIVINE CERTAINTIES.

How is the Evangelistic Spirit to be developed?

1. Let the delegates on their return call their constituencies together, and put the plain facts before them. We must have conviction in order to definite and intelligent prayer. Take time to consider the evil and the remedy. We are so accustomed to the forces of evil that they do not affect us as they should. Missionaries have told me that heathenism does not move them as once it did. But as sure as God is in heaven there is going to be a new Allahabad, a new Calcutta, a new Bombay, a new India. Make sacred use of the imagination, to picture what may be. With anointed eyes of faith and hope, look upward to the ascended Lord.

2. Let the work of God begin with the most consecrated Christians. How? By heart-searching, by giving up self-indulgences, by giving more time each day to meditation in the Word of God, by deep humiliation in the sense of past indifference, by confession of our need of more of the Spirit of Christ.

(3) Let us give ourselves to prayer. Awakening must be the result of prayer. Weakness with men arises from weakness with God. The greatest revival that Yale University has known, began with a party of students who got up early and prayed. In Japan the principal of a college said, "There is going to be a revival," because he knew that fervent and prevailing prayer was being made. Let prayer be united. They wanted a revival, not criticism. Let it be persevering. In another university some masters and men prayed through the autumn session; but no answer came. The masters got discouraged, and gave up; but a little band held on, and God honoured their perseverance and revived his work.

(4) Remember that the Great Worker is the Holy Spirit. Men cannot convert men; even the truth cannot. It is the Holy Ghost who brings conviction of sin, and emboldens the man, when convinced, to confess Christ.

A solemn responsibility rests on every member of Christ, especially on the leaders, the pastors, &c. Think of the awful consequences if we fail to carry out the Lord's command to "go and preach the Gospel to every creature." The final condemnation is based on the charge, "Ye did it not to Me." Oh, the sinfulness of sins of omission. In view of the constraining memories of the Cross of Christ, let us deny ourselves and give ourselves unreservedly to this supremely important work.

Mr. Mott's other addresses were on "Personal Work," "To Men Only," and his closing utterance of the Convention on Sunday night was a solemn and intense appeal for prayer, full of recollections of God's faithfulness from the Bible records, from his wide reading of Christian history, and from his personal observation and experience during fifteen years of travel in the world-wide interests of young men of all nations, that through them and all other Christians the world may be evangelized in this generation.

Mr. McConaughy's exposition of the Morning Watch, and the Prayer Circle were also very valuable utterances, illustrated by personal experience. To the great regret of all, he is about to leave India and return to the United States, on account of the serious condition of Mrs. McConaughy, who met with a severe carriage accident two years ago.

It was pleasant to meet here with Dr. Henry Montgomery, of Belfast, whose address on "The Use of the Bible on the Spiritual Growth of the Individual," was much appreciated. He has come for a few months' tour for health's sake, but wherever he has gone he has found calls to such work as he loves at home, whither he returns (D.V.) in January.

The tone of the whole Convention was distinctly and deeply spiritual and devotional. The secretaries of the Y.M.C.A. in India are a splendid body of young men, representing a type not only of sanctified and devout, but of vigorous and aggressive, Christianity. They were supported on this occasion by leading clergymen and ministers of all denominations, as well as by influential Christian men, native and European. On the first evening the Bishop of Lucknow presided, and his opening words were followed by an Address of Welcome by the Hon. Mr. Justice Knox, C.S. R. C. M.

Baptist Zenana Mission.

A MEETING to take leave of five lady missionaries was held at the Baptist Mission House, on Tuesday evening last week. All of these workers had been out in China previously, but were compelled to leave the country at the time of the Boxer rising. The Committee, having been assured that it is now safe for ladies to return, have arranged for their departure for their old field of labour. They are being accompanied by the wives of several of the missionaries who are already at work.

Dr. A. PEARCE GOULD presided, and the departing missionaries addressed the meeting in turn, each expressing her eagerness to return to her work. Rev. J. S. WHITEWRIGHT, who has himself spent twenty years in China, gave a striking address upon woman's life in that great empire. Women were not treated with chivalry nor courtesy, and were taught to despise themselves. "I'm only a woman," was an exclamation frequently heard. They were in a condition of profound ignorance and darkness, and were in every way under the domination of man. He felt it to be the greatest honour in the world to have a part in the founding of Christ's Church in China. Rev. W. Brock, of Hampstead, offered the valedictory prayer. Three other applications from volunteers for work in China are before the Committee.

Missions in South Africa.

ONE of the saddest results of the struggle in South Africa has been its disastrous effect on Christian missions. In addition to labourers from this country several continental societies had strongly established themselves before the war, and were prosecuting their work with conspicuous success, flourishing especially in the two Republics. All have suffered alike, and during recent months several German missionary magazines have published articles and letters showing how completely these efforts have been paralysed.

An outstanding instance was the Hermannsburg Mission, which was especially strong in the Transvaal, having made a beginning as early as 1857, and numbering twenty-six stations on its list. The Berlin Society had in the same country twenty-seven stations, and it is believed that these two societies had gathered round them Christian communities numbering over 50,000 persons.

Month after month the missionaries remained at their posts while the clouds were thickening overhead, and the practical difficulties of the situation were baffling their endeavours. The spirit in which all this suffering has been endured has been worthy of the Gospel which the workers went to spread; and a magnificent object-lesson has been given to soldiers, civilians, and natives alike. Each of the Kaffir Wars of the nineteenth century, as well as the Boer Wars, desolated mission-stations on every hand; but in the good providence of God, Christian workers were enabled to build ever on broader lines than before. So those whose hearts are almost broken at the present state of affairs find their hope and confidence for the future in God, and have faith that out of the ruins will be built up a great and strong native and colonial church.

Interesting Meetings at Budapest.

RESPONDING to the invitation of the Evangelical Alliance, and following the Alliance programme, we have observed the Week of Prayer, and have had a refreshing season. Our meetings were arranged in union with the German Reformed Congregation, with which our Scottish Mission is closely associated, and were held on two evenings in our large mission hall, and on the other evenings in the church. The attendance was good from beginning to close. Fifteen brethren took part in addressing the people, and in leading in prayer. Many quickening words were spoken, and much earnest prayer was offered. The work among the Jews was specially remembered on Saturday evening, several members of our Mission taking part in the meeting.

On the Monday afternoon, before the opening of our prayer-meetings, we had an organ-recital in the Hungarian Reformed Church on Calvin Square, on behalf of our Schwabenberg Church Building Fund, the free proceeds of which, with donations, amounted to 1,126 crowns—about £45. I trust that we may see "The Church on the Hill" built ere long.

Andrew Moody, D.D.

Rudolf Quai 8, Budapest.

Persecution in Russia.—The correspondent of the *Evangelical Alliance Quarterly* says in a recent communication:—"The present condition of religious freedom in Russia is shown, among other ways, by the fact that, in the government of Kieff, during the present year, eleven trials concerning cases of religion have taken place, during which 144 persons have been brought before the Courts. The accused in two cases—together fifteen persons—were condemned to be fined or go to prison. At the remaining nine trials the accused were defended by a poor evangelical believer, who, during religious persecution, has obtained some practical juridical insight. In four of these cases the verdicts were in favour of the accused, and twenty-three persons were thus set free. In the five remaining cases 106 evangelicals were condemned to pay fines or to imprisonment, but through ——'s intervention their cases have been referred to higher Courts, some of them even to the Senate. There are also seventy persons accused whose cases have not yet been before the Court, but who will be brought forward in three separate trials."

Our Troops and Continental Opinion.

To the Editor of The Christian.

DEAR SIR,—There are at the present moment several Continental petitions dealing with charges against our soldiers, knocking at certain doors, but so far knocking in vain. The Evangelical Alliance, for instance, have had to refuse one such petition, but if they are all returned unanswered our fellow-Christians on the Continent may conclude that there is no answer, and the charges will go down to posterity as proven by default.

Some will point out that Lord Roberts has given an official denial. We regret to say that, outside official circles, this reply is not accepted on the Continent, but there are many who ask for a report from the Christian stand-point, and the time has come for Christian England to speak through its representative men and women.

Such questions as the origin of the war; whether it could have been avoided; concentration camps, &c.; are for the historian, and must wait. The subject before us is one of urgency, already it is causing trouble, the cleavage between fellow-Christians abroad and ourselves has begun. We venture, therefore, to call upon all who, as Christians, recognise their responsibility in the matter to communicate with us at once, with the object of forming an interdenominational Council of Christians to investigate these charges, and to report the result to those who rightly or wrongly petition some united action on the part of Christians in England.

In order that divergent opinions and sympathies may not hinder Christian fellowship, the following conditions should govern the provisional meeting we purpose calling if we receive a mandate.

(1) Every question except the personal conduct of our troops shall be ruled out. (2) Seeing that the Imperial Army is on its trial, no officer, non-commissioned officer, or soldier, shall be allowed a seat on the Council or a vote on the question at issue. Their evidence would be acceptable. (3) The proposed Council shall be authorized to collect evidence from British, Boer, or Continental sources, but only on the matter before it—the personal conduct of the troops in the field. (4) The acceptance of the invitation shall be understood to pledge the recipient not to pass outside the subject at issue.

As there will be some initial expenses, we have, to meet these, set aside a certain sum of money.—We are, yours very truly,

G. B. Howe.
M. S. Osborn Howe.

Waldeck House, St. Leonards-on-Sea.

Soldiers and Sailors at Gibraltar.

THE Soldiers' and Sailors' Institute at Gibraltar is in needs of funds to carry out the enlargement necessary to provide more sleeping accommodation for the seamen of our Mediterranean and Channel fleets when they go ashore on leave, and to give more space generally to the refreshment and recreation rooms.

Gibraltar is becoming increasingly a naval station. The old dockyard is being enlarged to make three dry docks; when the works are completed, the port will be the chief pivot of our sea forces in the Mediterranean. The number of seamen arriving at Gibraltar is much greater than formerly. When all the ships of the Channel Fleet are in port, with about 10,000 men serving in them, the number of men given leave to sleep ashore varies between 500 and 2,000, for whom the available accommodation is wholly insufficient.

The former institution, which was founded in 1876, has done good work, but being too small for present requirements has been recently sold for £3,000, and a freehold site, well situated, purchased for £4,100. It is estimated that the new building will cost £6,000, towards which the sum of £2,000 has been received or promised. Field-Marshal Earl Roberts has approved of the scheme; and an appeal for funds has been issued by General Sir George White, Governor of Gibraltar, and other military authorities. The hon. treasurer is Colonel H. S. Clarke, Essendene, Wimbledon.

Evangelization of the Jews.

A CONFERENCE on Missions to the Jews was held in the Lower Exeter Hall, on Wednesday, last week. It was arranged by the London Society for Promoting Christianity amongst the Jews, with a view to increasing interest in the Jewish cause, and to obtain additional support for mission work among God's ancient people. Interesting addresses were given, and there was a good attendance of the Society's friends and supporters. The general subject for discussion was, "The Evangelization of the Jews in the Twentieth Century," and this was dealt with under several heads.

At the morning meeting, Rev. E. P. Cachemaille read a paper on "How best to encourage and promote the study by the clergy of our duty to the Jew." Describing his own personal experience, he said that the study of prophecy had urged and encouraged him, as a clergyman, to study the Jewish subject. Systematic study of the prophetic Scriptures, especially those of Daniel, Ezekiel, and St. John, had kindled in him a deep and abiding interest in the Jews, their past history, and their glorious future; and had enabled him to realize a definite programme of the succession of events in reference to the future of Israel as a nation.

Canon McCormick followed with a paper on "The relations of Old Testament Judaism to Christianity." He pointed out that one name for a Judaizing Christianity was sacerdotalism, which, in certain aspects, claimed to have its authority from Judaism. Hence, although it had no place in the New Testament, and had been discarded at the Reformation and eliminated from the Prayer Book, it had asserted itself again in the Church of England. In doctrine the whole system of justification by works was pure Judaism, and was a lapse from justification by grace. A right view of Old Testament Judaism is of supreme moment. It had in it "weak and beggarly elements." It was temporary, imperfect, unsatisfying; and it is more than folly to revive it in any form. It was a schoolmaster to bring us to Christ, but once we are with Christ we have no need of the schoolmaster.

The second branch of the subject discussed was, "How educated English Jews regard Christianity." Bishop Ingham read a paper dealing with the best means of getting into touch with Jews, and meeting their difficulties. After dealing somewhat in detail with the present religious attitude of the Jews, he put forward some suggestions as to what should be the attitude of Christians to their Jewish brethren. He thought, first of all, they should at once and without delay recognise that an altogether new and unparalleled opportunity presents itself for influencing that people whose existence, in spite of themselves and their own view of matters, was the most astounding miracle of our time. They should also endeavour to make the acquaintance of educated Jews more than they did, to show them a little hospitality, and then gradually get some of them to consent to unconventional conferences in small circles on the subject of their ancient Scriptures.

At the afternoon gathering the chair was taken by the Dean of Peterborough, who, in a brief, opening address, referred to the great importance of specially training those who wished to engage in missionary work among the Jews. The first subject discussed was, "The supply of missionaries (Gentile and Hebrew Christian) from Universities or elsewhere." The opening speaker was Rev. Dr. Dalman, the well-known professor at Leipzig University, who, in the course of an exceedingly able paper, dealt effectively with the training of Jewish missionaries in controversy. A paper prepared by Rev. A. Lukyn Williams, vicar of Guilden Morden, on their training in practical work, was read in his absence by Rev. W. T. Gidney.

The last subject dealt with was, "The Spiritual Care of Converts," the selected speakers being Rev. E. J. Turckheim, vicar of Hale Magna, Lincolnshire, who spoke of converts at home; and Rev. A. Bernstein, B.D., who dealt with those in foreign countries.

Young People.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, *12 Paternoster Buildings, E.C.*

I recommend my ELDER *"Young People" to read every week what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find in the S.S. Lesson Notes suggestive and helpful thoughts and illustrations for Sunday talks with their young folk.* *See next page.*

Pen-Pictures from Afar.

THE COLPORTEUR IN ITALY.

I AM much interested in Gospel work in Italy. How it came about I need not tell you. The other day I met with an account of a recent "forward movement" in Italy for circulating the Bible, which gladdened me greatly. The moment I read it, I thought "that is just what the people of Italy want—God's own Word. They want to have the Bible in their own hands; to read it for themselves; to study it whenever they have a mind to do so."

At present, you know, hundreds of people in Italy have no Bible to read. Boys and girls like you cannot linger over the thrilling stories of Moses in the bulrushes, Samuel in the Temple, David the ruddy shepherd lad slaying the lion and the bear, or Jesus in the Temple reasoning with the doctors. They never had a Bible of their own. You cannot help pitying such, I am sure.

Well, to this state of things the "forward movement" intends to put an end. A leading missionary society has set about circulating the Scriptures in a much more energetic way than formerly, and with marked success.

They do it by means of a "colporteur." I wonder whether you all know exactly what that word means? It really signifies a man who carries something on his neck; and since the man who originally spent his time in circulating the Scriptures carried them in a kind of knapsack over his shoulder, he was given the name, "colporteur." You can find out very easily the two French words from which it comes.

A short time ago, then, two colporteurs, with an evangelist, a military gentleman, and a minister, started out from Rome with about 400 New Testaments, 1,000 Gospels, and 1,500 Gospel tracts. Their object was to make a tour of the towns from Frascati to Valletri, and from Valletri down the Via Appia to Terracina. Two or three days before they started bills were sent on to the places they were about to visit giving notice that a *caravan* of gentlemen would shortly pass through the town and sell religious books at very low prices.

At Frascati the colporteurs went straight to the market place and opened a large box of books. One of them was able to play a cornet which he had taken with him. This attracted a great crowd. Many tracts were given away, but only a few Bibles were sold.

It was then thought best to divide forces, and visit every street, entering into all the shops. Strange to say, they met with no opposition. The shops they visited were soon filled with people. In this way groups of from fifteen to twenty-five heard the Gospel preached and received the tracts, while some of them bought the Scriptures. The novelty called forth curiosity and interest.

Some hours later the whole party met together again and, on comparing notes, found that fifty four New Testaments and fifty-seven portions had been sold. Heavy rain, however, prevented more work that day. Two of the number returned to Rome, and the colporteurs continued the tour, being joined again by their friends at Marino.

From Marino they went through several other towns, and finally reached Valletri. On their way no fewer than ninety-nine more copies of the New Testament were sold, and many tracts given away. To hundreds also the Gospel was preached.

On the evening of the day they arrived at Valletri a service was held in the Mission Hall there, and the minister preached to people who seemed to drink in the Word of Life. The whole town was visited, and forty-one more New Testaments were sold.

The party then broke up, some of them returning to Rome by train. The colporteurs, however, made their way back on foot, calling at the towns they had passed through before. That which gave them much cheer was the fact that in revisiting the same people they were gladly received. All seemed pleased to hear the joyful tidings of salvation through the cross of the Lord Jesus, and again seventy-four New Testaments were sold.

It is not at all difficult, is it, to picture these scenes? Cannot you also follow the people to their homes, and imagine their joy at having a copy of the Scriptures all to themselves?

I think it is the intention of the Society of which I have spoken, to carry on this method of putting the people in possession of a copy of God's Word.

One thing you can do to further this forward movement. You can pray to God to bless the reading of the Bible by those who have so lately come to possess one. And you may be quite certain God will hear and answer the prayer.

JOSEPH WOODHOUSE.

What Jesus Wills.

A CHILDREN'S HYMN.

JESUS wills that I should pray
Every hour of every day,
Fix my heart on things above,
Live a life of peaceful love.

Jesus wills that I should praise
God my Father all my days,
Singing songs of heavenly joy,
Heedless what my hands employ.

Jesus wills that I should walk
In the Narrow Way, and talk
With my heart to Him who hears
All my sobs, and hopes, and fears.

Jesus wills that I should shine
Like a ray of light divine,
Leading men to glorify
God their Father in the sky.

Jesus wills that I should bear
Yoke, and cross, and daily care.
Looking up to Him for strength
Till all toils shall end at length.

Jesus wills that I should fight
Sin and Satan, day and night,
Wear his armour, wield his sword,
Trust, and conquer by his Word.

Jesus wills that I should win
Crown of life, and never sin,
Walk with Him arrayed in white,
In his city filled with light.

Jesus! let thy will be done,
While I live beneath the sun,
When I pass from earth away,
Then, "Thy will be done," I'll pray.

W. A. ESSERY.

The "Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 314).

WORD PICTURES.

1. This picture represents a great and wonderful workman dissatisfied with his handiwork, and surveying it with deep sorrow. He determines to destroy it, and does so in a very strange manner. (*a*) Who was the workman? (*b*) What was his work? (*c*) How did he destroy it?

2. This picture is a very sad one. A man high in office incurs the displeasure of his brother and sister for a certain action. They speak against him jealously, and God rebukes them, severely punishing the sister, who is the chief offender. The man pleads earnestly for his sister, and after a time God forgives her. (*a*) Who was the man? (*b*) Who were the brother and sister? (*c*) Why were they angry with him? (*d*) How was the sister punished? (*e*) How long did her punishment last?

3. What a strange picture this one is! We can trace dimly through the darkness of the night, the forms of a number of men who are creeping towards the camp of the enemy. All is silent, for all in the camp are fast asleep; when suddenly a great noise is heard, and a blaze of light is seen, which utterly confuses the enemy. (*a*) Who was the leader? (*b*) Who was the enemy? (*c*) What caused the sudden light? (*d*) What was the result of the expedition?

4. A man has being preaching, and being tired, departs from that place to another, hoping no one would know. But a poor woman finds him, and comes pleading with him to help her. He puts her off, but she is persistent, and at last he grants her request. (*a*) Who was the man? (*b*) Who was the woman? (*c*) For what did she ask? (*d*) How was her request granted?

(Children under *ten*, answer any 4 questions; under *thirteen*, any 8; under *seventeen*, any 12.)

ANSWER TO LAST SEARCHER (313).

1. The eyes of the Lord (Prov. xv. 3).
2. The eyes of the Lord (Psa. xxxiv. 15).
3. "I will set mine eyes upon them for good" (Jer. xxiv. 6).
4. The Israelites (Ezek. v. 11).
5. Job (Job xxix. 15).
6. He was sent "to open their eyes" (Acts xxvi. 18).
7. By Matt. ix. 27; Luke iv. 18, &c.
8. The eyes of man (Prov. xxvii. 20).
9. A king sitting in the throne of judgment (Prov. xx. 8).
10. Towards the Lord (Psa. xxv. 15).
11. "I will guide thee with mine eye" (Ps. xxxii. 8).
12. The eye of the Lord is upon them that fear Him (Ps. xxxiii. 18).
13. "Ye would have plucked out your own eyes, and have given them to me" (Gal. iv. 15).
14. (*a*) By Solomon, asking God's blessing on the Temple (1 Kings viii. 29); (*b*) By Elisha, asking God to let the young man understand how he (Elisha) was protected (2 Kings vi. 17).

No. 313.—Correct answers (first list) received from:—

A—Kate, Martha and Agnes Allan, Douglas Anderson-Berry*, Gwendoline Ahler, Leonard Allen*, Ralph and Ernest Aldwinckle, Victor Armstrong*, Edith Archer.
E—Albert Brown, Mabel Baker, Gladys Brewer, Hilda*, Ileene*, Evelyn* and Mabel* Barstow, Ronald and Ewen Bentley, Dorothy Brereton, Stanley Burgess*, Dorothy Brooks, Rosie Butler*, Robert Bushby*, Emily Bridgewater*, Nellie Bayford.
C—Nesta Carew*, Hannah Chapman, Lydia Cleary*, Edith and Annie Collins, Beryl and Gladys Calvert, Elma Cheal*, Edith Clear, Gladys Clark, Anna Chanyen*, W. Campbell, Lilla Corbitt, Margaret Clarke*, Gussie Clark.
D—John and James Davidson, Emily*, Willie*, Catherine* and Grace* Dempster, Stanley Drew, Nellie*, W. and Eddie* Dowsett, Cecil Dodd*, Dorothy Daintree*.
E—Ethel Eastbury*.
F—Kitty Faussett, Elsa* and Anna Fox, E. Franklin Smith, Helen Fox, Vincent, Mabel* and Olive Fleet, Phyllis Fry, Hyacinth FitzSimons*.
G—Constance Gabbett*, Thos. Groombridge*, William and George Goodall, Margaret and Mary* Gorrie, Alan Gardner, Winifred Gill*, Kathleen* Grace* and Evelyn* Gulston, C. George, George*, Lizzie* and Grace Gardner*, Gladys Gibson, Mayflower Glover.
H—T. Hucklesby, Dorothy Hunt, Irene Hutchinson, Alan Hogg, Kathleen and Beatrice Hastings, Willie, Hilda, Elizabeth and Mary Hooper, Hetty Hill*, Sydney Hanford*, Clara Harris*, Edith Hillier, Dorothy Havergal-Shaw, Beatrice Hastings, Annie Horstcraft, Theodora Hill.
J—Alfred and Gladys* Johnson, Walter Jeal, Archie Jenson, Hilda, Violet, Iris and Ruth Jones, Betty Jacobs, Amelia Jacobson.
K—Annie Kingsford*, Maurice Kalinsky, Marjorie and Phyllis Kiernan.
L—Cecilia Lichtenstein*, May* and Sidney* Law, Constance Long, Maggie Locke, Georgina Lichtenstein*.
M—Ellen and Bertie Mills, Fanny Messenger, Harvey Moore, Alec and Godfrey Miller, Mabel Morris*, Dorothy McMullin, Geoffrey and Sidney Martin, Irène Mabille*, May Mills*, Lewis, Nellie, Arthur and Grace Morice, Kathleen Morphey.
N—Valerie Noel, Edith Newton*, Hilda* and Gerald Nicholls, Emily Norris, Daisy and Nellie Nicholas.
O—Olive Oxley*.
P—Ella Pulham, Dora Phillimore*, Enid and Kathleen Pincott, Evelyn Primrose-Pechey*, Winnie and Leonard Picknell, Margery, M.* and Gordon* Pibel, Rosie Peppin, Kathleen Pasley* Daisie Phillips, W. Petter.
Q—Frances Quance.
R—Susie Rough, Jack Ridley, Marion Richards*, Marjorie and Aileen Roberts, Winnie and May Runting, Ada Renals, Alan Richardson, Kate Rosenbloom, Marion and Gussie Roach, Hilda and Alice Reid.
S—Flora Shadbolt, Mary Sowden, Archie Stubbs*, G. and M. Spurgeon, Olga Sasse, Kathleen and R. Simpson, Stanley and David Soltau, Betty Stocks*, Frances Stileman*, Esther Simmons, Phyllis Sharp, Margery Smart*, Cicely Sherbrooke*, David Seth*, May and Mabel* Spencer.
T—Archibald and Theodora* Thorn, Reginald Thresh*, Dudley Toye*, Frank Terrell*.
U—Chloe Utting*.
W—Charles Wingrave, Norah* and Ellie* Wyatt, Ellen, Gertrude, Dorothy and Edith Williams, Beatrice and Winifred Weatherall, Sarah Wood, Florence Wilde, Vera Williams, Dorothy Wallace, Rose Willis, Nellie and Sidney Wisdom, M. Williamson, Arthur Watts, Cecile Wright, Freda Watts, William Watson*, Rowland Willis, Agatha Ward.

No. 312.—Correct answers (second list) received from:—

A—Margery and Irene* Ashdown, Daisy Annett*, Tom and John Aikenhead, M. and A. Allan, Mabel Ashwell*.
B—Claude Bowker, Frances Burnett*, Dorothy Brooks, Eunice Baber, Marion Boyle, Eva Browne, Conyers Baker, Evelyn, Irene and Marianne Butlin, Millicent Buckingham, Louise Betts*, H. Burton, Beatrice Brouard, Walter and Reggie Batty.
C—Agnes Cook, David Colville*, Ethel Craigie, Gussie Clark, George Crawford, Alice Crang*, Nesta Carew*, Edith Clear, William Cooper*, Alfred Cocking, Margaret Clarke.
D—Marie Denizot, F. Davis, Mai and Violet Davidson, Marjory Dyke*, Margaret Dann, May Darroll*, Vera Dickinson* Nessie Dunn*.
E—Muriel Eustace*.
F—Ethel Fowler, Queenie Farrington*, Kitty Fausset, Laura Finch, Eva Fletcher, Marian and J. Freegard, Aileen* and Francis* Figgis, Agnes and Lewis Fullarton.
G—Elsie*, Margie* and Isabel Goudge, Mayflower Glover, Margaret*, Stuart, Dorothy*, Jack* and Edith* Gray, Alice Gammage*, Mary and Margaret Gorrie, Cicely* and Dorothy* Gibson, Dorothy Grove, Margery and George Graham Brown.
H—John C. Henderson*, Winifred, Edith* and Henry Harvey, Ella Hake, Elsie Hanson, Violet Holford*, Dorothy Havergal Shaw, Beatrice Heckford, Sandy and May* Handasyde, Agnes* and Gladys* Head.
I—Ami* and Isabel* Inglis.
J—Ethel* and Gertie* Johnson, Archie Jenson, Lizzie Johnstone, Ida Jackson, David* and Robert* Jameson, Annie Jones.
K—Willie*, Agnes*, Mima and Creina Kay, Ivy Kilpin, Phyllis and Marjorie Kiernan, Lilian Kyme*.
L—Alfred Leigh, Edith*, Linda and Harry Lowe, G. J. Larwill, Alice and Elise Lee.
M—Ella*, John* and Lily MacMurray, Dora Muir*, Ella*, Joy* and Margaret* McFadzean, Eileen McClure, Alex*, Jessie* and Charlie* Morrison, Margaret* and Dorothy* Morris, Maisie* and Alice* Mackenzie, Charlotte Millar*, Harvey Moore, Marjorie and Doris Martin.
N—Maude and Amy Nottage.
P—Willie, Edmund, Jessie* and Connie Palmer, Kathleen Pasley*, Laura Percy, Clarice, Geoffrey and Percy Peach, W.*, S.*, Alfred and M. Porter.
R—May and Eva Rodgers, Mary and Willie Rigby, Olive and Hope Robinson, Cecily, Jessie and Elmina Roe, Maggie Russell*.
S—Flora Smith*, Poppie Stidolph, Hugh* and Agnes* Shields, Glanvill* and Rider* Smith, Germaine Schumann, Effie*, Isabel*, Ellen*, Florence* and Andrew* Simpson, Evelyn*, Violet* and Gladys* Shaw, Stanley*, Alfred* and Joyce Smith.
T—Olive Trench, Margaret Tweedy*, Frank Thompson.
U—Eva Usher. **V**—Kathleen Vigour*, Leslie Vining*.
W—Mary Wood*, Leonard Wall*, Louisa*, Violet* and Arthur Walker, Mary and Pringle* Wilson, Robert Weddell*, Ellie* and Nora* Wyatt, Herbert Walls, William and Stewart Watson, Ibla Woodman*, Kenrick, Ernest and Queenie Wakeford.

FOREIGN LIST.

Nos. 301, 302—Kathleen Parsons (Australia). **No. 305**—Cuckoo, Minnie and Flo Lister (S. Africa). **No. 306**—Mattie Georgina Tollner (S. Africa). **No. 308**—Ivan, Rotha, Eric and Lottie St. George (Canada). **No. 309**—Dora Wallace (Canada). **No. 311**—Phyllis Boyd (Malta).

Personal.

My "nephews and nieces" will, I am sure, give their sympathy to one of their "cousins," who has lost her brother, and to another who has lost her sister.

CLARA HARRIS.—I am glad to welcome you as a new "Searcher," and trust you will enjoy the study.

DOROTHY BRERETON.—Thank you for your interesting little letter.

MARY PEARSON.—I am sorry you have to discontinue the "Searcher," but perhaps when you get settled in your new school you may find time for it again. Thank you for the little photo.

UNCLE TOM.
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Christian Endeavour Topic.

Sunday, January 26, 1902.

Christ for the World (Psa. lxxii.).

THIS Psalm appears to have been one of fond hope and anticipation for the reign of Solomon. It was composed by his father David, and sketches the high hopes and anticipations that the aged King entertained for the young man who was entering upon so wide and important a sphere. What could David wish better for his son than that God would give him his judgments and his righteousness? (*v* 1). It has been said that there is no government so beneficent for men as a good autocracy. The reign of the Oriental Kings is always autocratic; but how much depends on the character of the monarch who is entrusted with unlimited sovereignty! Those Eastern lands, from the earliest times, have been cursed by the passion, tyranny, and ruthless cruelty of despots, who, without pity or thought for the misery of their subjects, have extorted everything they could lay their hands on for their own emolument. From lands fair as the hand of God could make them, one long cry of anguish has gone up to the heavens as a protest, on the part of the poor and needy, against such merciless tyrants.

In contrast to this, David sketches a reign which should endeavour to do its best for the poor, the needy, and the down-trodden; the gates of whose judgment hall should always stand open for the suitor; the sceptre of whose power should always be extended to strike down the oppressor; the might of whose throne should be used for the repairing of the wrongs and ills of men. This is surely the true ideal of the use of any power or influence with which we are entrusted. These must not be made use of for our own advantage and enjoyment, but that we may the better be able to alleviate the miseries of those around us.

It may be that you to whom these words are addressed will some day be put into positions of great trust and power. I entreat you, therefore, deeply to ponder the ideal of the true King of men here depicted, and resolve that whatever influence God may give in coming days shall be used to wipe away tears, to judge the poor, to save the children of the needy, and to break in pieces the oppressor.

Uprising from these considerations of the ideal Hebrew monarch, and the possible outcome to our own lives, let us find a true portraiture of the living Saviour, the true King of men, who from his cross has ascended the throne of universal dominion. Let it never be forgotten that the cry which prevails most with Him is that of need; that the plea which touches Him most quickly is that of the broken-hearted; that his help is extended most readily to those who have no helper. It is the *touch* of the hem of his garment which thrills Him, and causes virtue to go forth. A sigh, a sob, a tear, appeals eloquently to his heart. In the home, it is the tiniest and most helpless babe that gets most care; and in God's world, the greatest need prevails best with Him.

Notice the gentleness of our Saviour's reign—like a summer shower; like the light of sun and moon, that falls in gentle wavelets on the earth; like the coming of the seasons over the cornfield and the vineyard (*v*. 16). He does not strive nor cry, but comes to us with words of peace and love. It sometimes tries our faith to find that the Advent of our Lord is so imperceptible; but remember that in Nature the most silent forces are the strongest, as of gravitation, electricity, and heat.

Notice also the widespread power of Christ. The furthest extent of the Hebrew kingdom is used as an emblem of his (*v*. 8). The wild Arab of the desert; the kings of Western Tarshish, the distant islands in which Great Britain may be included (*v*. 10); the kings of Seba and Sheba in the distant East, may be taken as representing men of every nation, kindred, people and tribe, who shall own our Lord because they love Him, and owe to Him their salvation. It is encouraging to realize the adaptation of our Saviour's kingdom, which includes within its limits all sinful, needy souls of every race and nation, proving surely that He is God's King, the gift of divine love to the heart of man. F. B. M.

Children's Special Service Mission.

Mr. Hutchinson, *Harrogate*, Jan. 25-Feb. 3; *Leeds*, Feb. 4; *Grantham*, Feb. 5; *Edwalton, Nottingham*, Feb. 6; *St. Philemon, Liverpool*, Feb. 15-21; *St. Nathaniel's, Liverpool*, Feb. 22-28. Mr. J. S. Tyler, *Goring*, Jan. 26; *Christ Church School, Worthing*, Jan. 29; *Princess Mary Village Home, Addlestone*, Feb. 3-6; *St. George's, Worthing*, Feb. 9; *Liverpool*, Feb. 15-March 16. Mr. H. Hankinson, *Lansdowne Hall, Norwood*, Feb. 25. Mr. E. Clark, *Lavender Hill*, Jan. 28; *Upper Norwood*, Jan. 24; *Newark*, Jan. 26-31; *Radcliffe, Nottingham*, Feb. 2-9; *Bristol*, Feb. 10-14; *Liverpool*, Feb. 16-24. Mr. S. J. Hewlett, *Forest Hall, Loughton*, Jan. 25-Feb. 3; *Warrington*, Feb. 8-17. Mr. G. Goodman, *Fox and Knot Mission, Charterhouse Street*, to Jan. 26; *Lower Clapton Congregational Church*, Feb. 9-18. Mr. E. Salisbury, *Christ Church, Richmond*, Jan. 25. Mr. E. Phillips, at *Rockland St. Peter, Norfolk*.

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International S.S. Lesson.

Sunday, February 2, 1902.

Subject: The First Persecution (Acts iv. 1-22). Golden Text: Acts iv. 12.

PLACE AND EVENTS. Solomon's Porch. A large congregation of Jewish worshippers. Peter and John preaching repentance towards God, and faith in a risen Saviour. The healed man bearing witness, by his newly-given faculties, to the power of the name of Jesus. The Temple Guard suddenly force their way through the crowd and arrest the two Apostles. (Note, Peter had been preaching God's distinguishing grace towards Israel at the very time the rulers and priests had been planning his arrest.) Peter and John were put into prison for the night. The crowd would disperse, carrying with them the truths they had received. The healed man (Mark v. 19). How was *that* night spent in the upper room? (Matt. xiv. 12.) Prisoners and free men could still *meet* at the Throne of Grace (Heb. iv. 14, 15, 16). Results prove answer to prayer (*vv*. 8 and 13).

(*a*) Who were the first persecutors of the early Church, and what their grievances?

The so-called religious leaders of the time, jealous, intolerant, and conscience-smitten. The priests considered themselves alone qualified to teach religion to the people, and felt their rights invaded by men who had received no Rabbinic training (laymen). The Sadducees opposed the doctrine of the resurrection which the Apostles preached, but which they denied. Both rebelled against the personal thrust dealt them by Peter (verses 10, 11, 12). Those from whom we expect encouragement and help are sometimes our hinderers or persecutors.

(*b*) Are we taught to expect persecution, and how are we to receive it?

2 Tim. iii. 12; Matt. v. 11, 12, and 44; John xv. 20, remembering "live godly" and "My sake and the Gospel's." God does not give grace for fancy crosses or Divine strength for self-wrought persecutions.

(*c*) What is the inevitable result of persecution towards preachers of the Gospel?

The seeds of truth are scattered over a wider area (Acts xi. 19), and bear more fruit (Bishop Ridley).

(*d*) What special promise was fulfilled to Peter that day, and may we expect the same experience?

Matt. x. 19. When we find ourselves in the same circumstances we may count on the same grace. But this promise does not provide against neglect of preparation for lessons or address.

2 Tim. iii. 11, "out of them all"; also ch. iv. 17; 2 Cor. i. 10.

(*e*) From this chapter do we get any insight into the feelings of the seventy-one members of the Sanhedrim and the Apostles when they faced each other on the morning of the great council?

On the part of the accusers, great weakness (*v*. 16). 1. They had no real charge to bring (21) (only the Apostles had not been to their school), asked a question instead (Matt. xii. 22, 30). 2. They could not deny the miracle. 3. They were in fear of the people (21). They were at a loss what to do, so they feebly threatened the Apostles. Policy to exclusion of equity.

They felt there was a power among them stronger than theirs (*v*. 13), Dan. iii. 25.

On the part of the persecuted ones. A calm confidence ("bold as a lion"), not a trace of fear even in Peter (Matt. xxvi. 69—71). They knew they stood before the chief men of the nation who were full of hatred and hostility to the name they fearlessly proclaimed, who also were writhing under an accusation they knew was true (*v*. 10).

The Apostles were conscious of divine power (*v*. 8), divine courage and wisdom (James i. 5). "Boldness," not boastful defiance, but words to the point courteously spoken. Plain speaking, faithful witness-bearing, loyalty to God, marked Peter's reply. Holy disobedience because against unholy command. Divine before human. "God first." "Cannot but speak." They had to obey the orders of their Captain. Heroes by the power of Christ.

THE NAME.

The Name that is above every name (Phil. ii. 9).
The Name of Jesus means "Saviour" (Matt. i. 21).
Salvation is by that Name alone (Acts iv. 12).
The Name of Him who loved us unto death (John xiii. 1, and xv. 9).
For that Name's sake God hears and answers prayer (John xiv. 13).
God honours it above all names (Eph. i. 21; Acts v. 31).
Men who know Him honour it above all.
Pharisees trusted in name of Abraham.
Millions trust in name of Mahomet.
We will trust in Jesus!

His Name is full of power on earth to-day. If the weakest child desires to "stand up for Jesus," and witness for Him now, the same power the Apostles had shall be his or hers for the asking in that Name.

Waifs at Play.

THE annual festival of the Young Helpers League of the National Waifs Association ("Dr. Barnardo's") is one of the most noteworthy functions of the year in connection with home missionary effort, and invariably attracts a deeply interested audience. The great gathering which was held in the Albert Hall on Saturday afternoon last was no whit behind its predecessors in brightness, in variety, or in usefulness as an object lesson in the reclamation of British waifs.

HER MAJESTY'S HOSPITAL.

The great hall readily lends itself to effects of the spectacular order, and some remarkable scenes have been witnessed therein, but seldom has it presented a sight at once so beautiful and so pathetic as when, at a cornet signal from the platform, the red coverings were drawn aside from some sixteen large and mysterious bundles in the arena, and there stood revealed sixteen cots, containing as many representatives of suffering children in a ward of Her Majesty's Hospital for Sick Waifs, in connection with the Homes. Dr. Barnardo is a past master of skilful direction and rapid change in these matters, and, after Father Christmas had made a tour of the cots, distributing gifts with open-handed generosity, a battalion of muscular lads quickly cleared the arena, and prepared the way for a bevy of little maidens in Japanese costume, who went through their musical drills and action songs with a delightful simplicity and modesty that spoke volumes for the soundness of their training in the Village Homes at Ilford.

A very effective display of physical accomplishments by a troop of lads was followed by one of those powerful recitations from Rev. Canon Fleming (who presided), which have come to be a feature of these Albert Hall festivals.

STEPNEY CAUSEWAY AT THE ALBERT HALL.

Next came an apt illustration of life in the institutions. "We have practically transported one of our homes," said Dr. Barnardo, "into the Albert Hall. Please look on and see how a day is spent." So, a troop of lads marched, or, rather, ran forward, bearing school desks, beds and bedding, plates and cutlery, and manifold other departmental appurtenances of a "Barnardo" Home. Twenty boys "fast asleep" leaped out of bed at the awakening notes of the cornet, performed their ablutions, ate their breakfasts, played games, and went to school with a business-like devotion which called forth the cordial approval of the large number of school boys in the audience.

THE PROCESSION OF TRADES.

Where all was so good it is difficult to particularize from the long series of interesting features which followed; but reference may well be made to the "procession of trades," in which each of the well-marshalled contingent carried implements or manufactured articles emblematic of the industry in which he is receiving training. A long procession of bakers, wheelwrights, tinsmiths, printers, harness-makers, tailors, and many other sturdy young toilers marched slowly round the arena, affording a striking testimony to the useful character of the instruction that is given in the labour rooms at Stepney. Finally, after further drills and well-rendered part-pieces from the assembly of charmingly-attired choir children, there came a series of views illustrative of the miseries of life in the slums, and of the progress of boys and girls from conditions of want and suffering to happy and prosperous careers in Canada. The entire proceedings gave delight to a great audience, and clearly served not merely to entertain, but to remind one and all of Christian responsibility and duty towards the waifs of our great cities.

SOME REMARKABLE FIGURES.

The latest particulars of the work show that the Association has under its care about 5,450 young people, forming, as we know, "the largest family of rescued waif children in the world."

Fresh admissions are taking place at the rate of sixty every week. From the small beginnings of the work in 1866 up to December 31, 1901, no fewer than 44,354 "unwanted" children have been saved from destitution, vice, and crime. During 1901 Dr. Barnardo dealt with 13,975 children, of whom no fewer than 2,690 were absolutely destitute and homeless. Of these, 292 were infants under five years of age; sixty-five were deaf and dumb, blind, incurable, or crippled; 115 were homeless and friendless youths, who found shelter within the walls of the labour house, and 161 were young girls in their teens, "saved so as by fire" from the black army of the city streets.

In addition, through eleven "ever-open doors" in as many provincial towns and cities, and through three lodging houses in the deeps of London slumdom, the Homes supplied 50,080 nights' lodgings, and 91,979 free meals in the year. During 1901 they also emigrated to Canada and the colonies 1,013 trained boys and girls (the largest number ever sent out in any one year), bringing up the total number of emigrants from the Homes to 12,604, of whom over 98 per cent. have proved satisfactory. Throughout last year, as has been the case ever since the foundation of the Homes, not one destitute child has been refused free and immediate admission.

Moravian Missions.

SOME of the reports lately received from stations of the Moravian Missions are of an encouraging nature, although in other fields special difficulties are being encountered.

The new mission ship in connection with the work in Labrador has safely returned from her first voyage, and has fully justified high expectations as to her suitability. The medical work of Mr. Hettasch has made good progress. The patients from among the many Newfoundland fishermen visiting the coast were very thankful for the help they received, and quite a number of those treated the year before came purposely to the missionary to express their gratitude for the medicines, &c., that had been given them. In many cases the results of the treatment could not be easily traced, since the patients were in most instances seen once and then never again, because of their departure from the station. So, too, it was with the spiritual seed sown, in season and out of season, while dealing with the patients—the watering and maturing of it has to be left to the Divine influences of the Holy Spirit.

On the Moskito Coast a change for the better has taken place in the action of the Nicaraguan authorities towards the missions. A new governor has been appointed in Bluefields, who is much more friendly than the former one.

There is still sad news from far-off Alaska. The mortality amongst the natives is almost as great as it was last year, when influenza carried off whole families of Esquimaux. This year the epidemic proves, upon investigation, to be measles. At least one-third of the population of certain districts have fallen victims.

More cheering news has come to hand from South Africa. The information sent by the German Consul in Cape Town to his Government in Berlin, and by the latter to Herrnhut, that the Mission station at Mamre had been destroyed by the Boers, proves to be incorrect. The Boers had only looted the station, but even this may put the missionaries and their people to considerable straits.

On the East African Coast a new station has been founded at Igumila, the capital of the Umyanwezi country, and the official residence of the Sultana of Msawila. Of the first service held, Mr. Stern writes: "The Queen occupied a chair next to mine on my left hand. The Bible pictures I had with me were a great help, as I was able to illustrate the deeds of the Saviour by means of them. Both chiefs and people were most attentive. A solemn silence pervaded the assembly." Mr. Stern was also able to pay visits to other districts and tribes.

The secretary of the London Association in Aid of Moravian Missions is Rev. W. Wetton Cox, 7, New Court, Lincoln's Inn, W.C.

The Rescue Society.

THE oldest organization of its kind, the Rescue Society maintains its operations with faith and energy that bear abundant fruit as the years go by. For nearly half a century the Society has pursued its useful course, and through its instrumentality thousands of women have been rescued either from careers of flagrant sin or from circumstances fraught with moral danger.

In the seven Homes, which shelter over 180 persons, a wise process of selection obtains. They are placed in separate classes, or sections, and, apart from those who evince a desire to lead a better life, those who have been "more sinned against than sinning," deceived and lured astray under specious promises, are dealt with in one institution; preventive cases are in another; girls who are specially wayward receive earnest attention by themselves; while for those who have to endure physical suffering as one outcome of wrong-doing there is a hospital where medical skill and careful nursing have worked wonders in many striking instances.

Many pathetic histories are to be found in the annals of the Society. Of these a brief selection may be given from recent records.

DRINK AND DEGRADATION.

J. was a girl with a good character for work, honest, truthful, and bright. A fellow-servant gave her strong drink, to which she was unaccustomed, and then ruined her. He disappeared, and she had to bear her burden alone. In due time she went to service, and when last heard of was doing well.

RESTORED TO FRIENDS.

B. was a girl nineteen years of age, the daughter of a small farmer. She was induced by an attractive advertisement to leave her home in the West of England and take a situation in London. There, a fellow-servant induced her to run away and, together, go to a life of sin. Happily she was soon met by a lady missionary, who took her to the Rescue Society. Her widowed mother was communicated with, and ultimately the erring girl was restored to her home.

A PERSISTENT PILFERER.

R. was the eldest of five children. Their mother was dead, and this girl, at the age of sixteen, had tired out the relatives with whom she stayed, having robbed them all. Twice she ran away from home, and was in grave danger, chiefly through her own self-will, vanity and naughtiness. She was a girl of attractive appearance, and possessed strongly marked characteristics. She gave no trouble in the Home, but, after some months stay, ran away. However, after going to an aunt, who wisely refused to have anything to do with her, she returned, and in due season was placed in a situation. There she has been over two years, and expects soon to be married to a respectable young man.

IN DOMESTIC SERVICE.

Most of those who are sheltered are, after a thorough course of training, sent out to domestic service, and many testimonies are received from ladies, who cordially recognise the earnest spirit of the women. One which is typical of many reads:—"I can never be thankful enough for the way in which —— has been cared for and trained in your Home. It has brought out all that is good in the girl, and saved her when she was on the brink of ruin. I saw her myself some weeks ago, and was most delighted with her appearance and the good character she had earned. Her letters to me have always been sensible and satisfactory, and I feel she is on the right path to an honoured womanhood."

THE POWER OF CHRISTIAN INFLUENCE.

The work, of course, is conducted on Christian principles. Many are influenced by the daily meetings for worship, and the personal advice and instruction in spiritual matters given by the matrons. A once wayward but it is believed now truly Christian girl wrote: "I am one of your girls, whom you kindly took in when she was ashamed to go to her own home, but I hope you will forgive me, as I did not behave myself as I ought to have done. I can say the past has all been washed away through the blood of Jesus Christ, and I can say with a clear heart that He has redeemed me." The earnings of the inmates of the Homes continue to show a steady increase, but the remaining balance of expenditure in connection with so extensive a work is necessarily large, and the total receipts for the past year show a considerable falling-off. The secretary is Mr. C. Stuart Thorpe, 79, Finsbury Pavement, E.C.

East London Tabernacle.

AS recently announced, Rev. Edwin H. Ellis, of Adelaide, South Australia, has settled as minister of the East London Tabernacle Church. On Thursday last he was formally "recognised" by a series of meetings. In the afternoon Pastor A. G. Brown, founder of the work, preached; after tea there was a public meeting. The attendance throughout the day was large; it must have delighted both pastor and people to witness such a rally of present and former members.

Pastor Thomas Spurgeon presided over the evening meeting, at which warm testimony was borne to the character and past work of Mr. Ellis. Letters of congratulation and goodwill were read from Revs. Dr. Maclaren, F. B. Meyer, Wm. Williams, and others, also a telegram from the late minister, Rev. Sydney J. Jones. On behalf of the diaconate, Mr. Pinney described incidents that led to the settlement. Addresses on various types of ministers and congregations were delivered by the Chairman and Dr. John Robertson; words of hearty appreciation of the new pastor were spoken by Rev. J. J. Ellis (his brother), and Rev. G. P. McKay, of Devonshire Square Church, Stoke Newington (where Pastor Ellis laboured for ten years before taking up work at Adelaide).

After a timely speech by Rev. W. J. Mayers, a brief address was delivered by the newly settled Pastor. It was a great pleasure to listen to a speaker whose voice so easily filled the large hall. Mr. Ellis said the sphere had attracted him by reason of its need and the great difficulty of the work. He liked fishing where there are plenty of fish; and for the information of members of the church and friends in the ministry, he announced his intention to stand by the old position and preach the old doctrines. These assurances were received with loud cheers; and the meeting was regarded by many as an auspicious point of departure in what it is hoped will prove a very fruitful ministry.

Aged Christian Blind.

A FEW days ago a number of friends visited the Homes for Aged Christian Blind Men and Women at Crouch Hill, and the inmates had their annual dinner of roast turkey and plum pudding. Among those present were—Revs. J. R. Wood, president-elect of the Baptist Union, Charles Brown, and J. F. Osborne, M.A. Mr. and Mrs. Bright, founders of the Home, and honorary superintendents for twenty-one years, catered well for the large party, and each of the ministers named gave an address. Since the commencement, 100 aged persons have died in the Homes, and quite recently two have passed away whose united ages amounted to 186 years. Mr. Bright said that the institution was not in debt; there had been no failure of the supplies, although less had been received in the past few days than during any Christmas since the Homes had been founded. It seems that, in addition to payments for board, or partial board and lodging, a sum of £1,200 is needed annually. The completion of twenty-one years of service is being celebrated by an endeavour to raise £800, so as to increase the sustentation fund to £3,000, the proceeds to be devoted to the meeting of extraordinary expenses.

Hope for the Erring.

A PLEASANT meeting was held on Saturday afternoon to open a new Probational Home of the London Female Guardian Society, 191, High Street, Stoke Newington. Founded in 1807, the Society has carried on an extensive and blessed work for the rescue, reclamation, and protection of betrayed and fallen young women, pointing the contrite to the Fountain opened for sin and uncleanness, teaching idle hands to labour, and restoring the penitent to society, no longer rejected and contemned, but blessed and a blessing.

Over 10,000 young women and girls have entered and benefited by the Homes of the Society, a third of the number being orphans, and many mere children. The new building consists of an enlarged industrial department and probational home, and provides additional accommodation of 800 superficial feet, with the advantage of better light, ventilation, and oversight. The total cost of the extension, including erection, furniture, and fittings, amounts to £2,250, towards which the committee have in hand £1,600. This entails the raising of £650, for which the committee rely upon the generosity of the Christian public.

Mr. F. A. Bevan, treasurer of the Society, occupied the chair. In his brief statement, Mr. D. Marshall Lang said that in the new and old buildings there is accommodation for ninety inmates. About £70 had been received that morning towards the fund, one of the London magistrates sending a cheque for five guineas.

The Bishop of Stepney said he had for many years taken special interest in that branch of Christian effort. This meeting was the opening of a new chapter of a very old story, dating from the time of Christ, when Divine compassion opened up channels of hope to our fallen sisters. It was a primary duty in such institutions as this, to see that the means of employment are as healthy, happy, and bright as possible. "We are saved by hope" should be written over this institution.

Other speakers were Prebendary Shelford, rector of Stoke Newington; Rev. R. Catterall, vicar of St. Augustine's, Highbury; and Rev. Dr. Gregory, Principal of the Children's Home.

Female Preventive Institution.

THE New Year's prayer meeting was held a few days ago in the Council Chamber, Exeter Hall, under the presidency of Mr. J. J. Drysdale, a member of the committee. There was a goodly muster of workers connected with the institution. In the course of the meeting it was stated that, although all liabilities in respect of last year had been fully met, the beautiful new laundry erected at the home at 5, Parson's Green, had not yet been paid for, and there was still a large sum owing to the bankers with regard to that work.

Mr. William J. Taylor (secretary) spoke of the abundant blessing that had rested on the work of the Society during the past twelve months, and of the marvellous way in which, at different crises, the wherewithal had been sent with which to meet pressing financial needs.

Pastor W. Fuller Gooch gave a helpful and encouraging address, in which he urged that the special work in which the Society is engaged is one which demands far more attention and sympathy and co-operation from the Church of Christ than at present it seems to receive.

Evangelical Alliance.—The current issue of the *Evangelical Alliance Quarterly* contains a full report of the conference held recently at Bournemouth. Readers will find the strength of the Evangelical and orthodox positions regarding Christian truth well and helpfully expressed in addresses by Revs. F. B. Meyer, Dr. Elder Cumming, Dr. Barrett, F. S. Webster, and others. There are many passages of permanent value, and the issue is well worthy of a wide circulation throughout our churches and congregations. (1d. *7, Adam Street, Strand, W.C.*)

About Books.

Rev. F. B. Meyer on Moses.

THE fifth volume of Rev. F. B. Meyer's series of Scripture Biographies, which has just been published in a new and attractive form, deals with Moses, the Servant of God. (2s. 6d. *Morgan & Scott.*) Taking as the keynote the New Testament summing up, "By faith, Moses . . ." it is shown how truly the faith of Moses made him all that he was; while, at the same time, the steps are pointed out by which that faith was developed, and the great hope is held out to all of following in his steps. A vivid picture of "the man of God" will grow up before the mind of the reader as he passes from chapter to chapter. Penetrating under the surface, the time of fellowship at Sinai is shown to have been a period of growth in holiness. A deeply pathetic interest must ever gather round the day "when it went ill with Moses" at Meribah, and in connection with it Mr. Meyer gives us an example of searching analysis of the human heart. The true nature of sin becomes clearer as we see in the one act (1) disobedience, (2) unbelief, and (3) the spoiling of the type—"for that rock was Christ." This is a book for the heart, written in a style which the simplest can follow, and which will commend itself specially to young people.

The Bible Union Handbook and Christian Workers' Companion for 1902 contains a number of useful Bible readings, also articles on Bible study, the Deepening of Spiritual Life, and aggressive Christian work. (6d. nett. *Partridge.*)

Don Miguel Longas, the Spanish Reformer, is a remarkable pamphlet. (6d. *Banks & Son.*) The author has come ont of the Church of Rome, and he here presents his profession of faith. Translated from the Spanish by Mr. W. Greene, the pages are a timely exposure of Papal error and superstition.

The Rosa Nouchette Carey Birthday Book is a very attractive publication. It has been compiled by Helen Marion Burnside, who supplies introductory verses for every month. There is a portrait of Miss Carey, and the general get-up of the book is tasteful. (3s. 6d. *Bousfield & Co., Norfolk Street, Strand.*)

The Light that Lighteth Every Man. By C. J. Westlake. (1s. *Partridge.*) As the title suggests, this is a book about Christ—as Saviour, Teacher, King, and much besides. In eighteen chapters Mrs. Westlake presents the most glorious truths of Divine revelation, and those who read will be put in mind regarding the sublimest doctrines of the Christian faith.

A vigorous defence of prohibition as the true solution of the drink question is given in **The Master Method**, by Guy Hayler (6d. *Temperance Institute, Rutherford Street, Newcastle-on-Tyne*), who recounts his experiences during a tour of personal inquiry into the liquor problem in America. It should be read in conjunction with Messrs. Rowntree and Sherwell's advocacy of other methods of dealing with the evil.

The description of the characteristics which go to make up **Royal Manhood** (3s. 6d. *A. Melrose*) by Rev. James J. Vance, D.D., will make the book profitable reading for any thoughtful youth or young man. The graces and virtues which even the world can appreciate are shown to culminate in "a manly religion," which is much more than "a contrivance to get into heaven." In the culmination Jesus Christ is pointed to as the full embodiment of royal manhood.

The forty-seventh volume of **The Metropolitan Tabernacle Pulpit** contains the weekly issues of Mr. Spurgeon's sermons published in 1901, of which the closing one is No. 2,759. The discourses were mainly preached in 1879-80, but a few are interspersed dating from the New Park Street Chapel days of 1858-59. It is needless to add, in view especially of these dates, that the sermons are full of the old fire, and the volume will be a most welcome one in many a family circle where such "books of the heart" are estimated at their true value.

Addressing himself to the needs of children, Rev. R. C. Gillie has added to the numerous sketches of the earthly life of our Lord, one with distinctive claims to attention. **The Story of Stories** (6s. *Adam & Charles Black*) is written in a direct simple style, which will appeal to youthful readers. The illustrations are mainly from mediæval sources, and the *aureola* and kindred features are, perhaps, more prominent than is customary in Evangelical books of the class to which this belongs.

Twenty-five special discourses, preached over a period of two years, have been brought together by Rev. W. Y. Fullerton (Leicester) in **Melbourne Hall Sermons** (6s. *Passmore & Alabaster*), of which only 100 copies have been printed. The congregation to which they were preached has been provided regularly with sound, helpful exposition of the Word of God. Again and again, too, there comes out that note of encouragement of which we have been hearing as noticeably absent in present-day preaching.

Rev. R. Menzies Fergusson, M.A., minister of Logie, has edited a very attractive devotional booklet: **The Practice of Sanctification**, by Alexander Hume, B.A., minister of Logie 1597—1609. (*Alex. Gardner.*) The sayings and precepts are richly suggestive, and tersely expressed. Similar passages from the "Imitatio Christi" are given as footnotes. It is peculiarly interesting to note, as Mr. Fergusson points out, that Bridge of Allan, the scene of an annual convention for the promotion of practical holiness, is in the parish in which Hume laboured.

It is an affectionate filial tribute that is paid by Professor Thomas C. Hall in **John Hall, Pastor and Preacher** (7s. 6d. *Hodder & Stoughton*), and the work is well done. The book is a vindication of a large-hearted brave man, who was the victim of so much misunderstanding that in the end his heart broke. In two great controversies Dr. John Hall's honesty and keen sense of justice compelled him to take the unpopular side. The cases of Professor Charles A. Briggs and Hermann Warszawiak no longer occupy the public attention, but those who are personally interested will find the two stories set down here. The biographer has much else to record of a life nobly lived for and abundantly owned of God in Ireland and America; but the interest of the whole is pathetic, and the dominant note is one of sadness.

A valuable addition has been made to the Self and Sex Series—**What a Young Wife Ought to Know.** (4s. nett. *Vir Publishing Company, 7, Imperial Arcade, Ludgate Circus, E.C.*) It is from the pen of Mrs. Emma F. Angell Drake, M.D., formerly physician and principal of Mr. Moody's school at Northfield, Mass., and gained its author a thousand-dollar prize. It is impossible to exaggerate the importance of the subject. The treatment is such as a sense of delicacy and a desire for popular instruction would desiderate. Dr. Angell Drake has, in fact, produced a volume of great worth. The manner and the matter are alike good, and we heartily commend the work. To place such a book in the hands of those whom it addresses is to perform an act of kindness, which may be attended with blessing and comfort to a generation yet unborn.

A work that aims to help the cause of foreign missions by assisting those who would advocate it in public utterance is—**The Missionary Speaker's Manual: A Handbook for Deputations and Workers**, prepared by Rev. A. R. Buckland, morning preacher at the Foundling Hospital, and Rev. J. D. Mullins, assistant editorial secretary of the Church Missionary Society. (6s. *Nisbet.*) The contents are varied and conveniently classified; there is also a full index. There are hints for chairmen, preachers, and speakers; outlines of sermons and addresses; facts, figures, illustrative anecdotes, and independent testimonies. In each case the sources are indicated with precision. The concluding sections give a Missionary Kalendar associating important missionary events with the days of the month; there is also a chronology of leading events, a list of martyrs in modern days, and a conspectus of British organizations. We trust this useful work will reach the hands of many who, in the pulpit or on the platform, seek to advance the great cause of world-wide evangelization.

It is the story of a beautiful life that is given to us in **Pattie C. Ekins: Her Life and Letters, by her sister.** (3s. 6d. *Marshall Bros.*) Converted when at school, her journal and letters from that day forward were filled with the most eloquent witness to aspirations after holiness. Miss Ekins was so diligent and untiring a student of Scripture, that we are told her Persian kitten and constant companion hated both the sight of the Book and the attitude of prayer. A selection of books on holy living was always at hand, Miss Ekins considering it "her 'mission' to keep a stock of this literature wherewith to minister to friends who might not otherwise have seen it." The letters to relatives, friends, and members of her classes, all run over with evidences of her simple faith and earnestness. For her there was no possibility of mistaking the proportions of spiritual and temporal things, and out of the fulness of the heart the fingers wrote. As in every godly life growing holiness was accompanied by a quickened sensitiveness to sin, which showed itself in the oft-repeated longing after likeness to Christ. The marks of a loving hand abound throughout the book, which will be a treasure to any young Christian who is yearning after the fulness of blessing in a quiet, uneventful life. Something of the fragrance of the life has been communicated to the unpretentious volume, and we are assured that it, too, has a "mission" to not a few.

Evangelistic.

Gipsy Smith at York.

THE visit of Gipsy Smith to York had been anticipated with pleasure and confidence, and profitable services were conducted at Centenary Chapel from January 5 to 12. The chapel was filled every night, and upwards of 200 people passed into the inquiry-rooms. A good staff of workers was in attendance night by night, and the secretaries rendered ungrudging service. The preaching laid deep hold of the people, and the doctrinal statements were much appreciated. On the Saturday a "Praise and Prayer Meeting" was held, and the old chapel rang with song and testimony for nearly two hours.

Rev. James Lyall in New Zealand.

The mission conducted by Rev. James Lyall, in the course of his New Zealand tour, at St. Paul's Presbyterian Church, Christchurch, was a season of rich blessing. During the three weeks' services over 150 went into the inquiry room, and the great majority of these manifested hopeful decision for Christ. This number was largely made up of young men and women from the congregation and of senior scholars from the Sunday schools. A few, of course, came from other churches, whose ministers were duly informed. Christian people were much revived and refreshed by Mr. Lyall's ministrations, especially by the Bible readings.

Euston Theatre, N.W.

The Euston Theatre, a commodious building in Euston Road, N.W., has again been opened for evangelistic services on Sunday evenings, at 8 p.m., by Pastor D. H. Moore, of Vernon Chapel, and his helpers. The first of this new series of gatherings was held on Sunday week. A crowd had assembled before the doors were opened, and an audience of about 1,600 people assembled. The Vernon male choir and others sang from 7.30 till 8, when the service was conducted by Rev. F. H. King, of Stroud Green Baptist Chapel. Mr. Leonard Weaver gave a solemn and searching address on "Eternity," and Mr. Spencer Johnson sang appropriate solos. At the close of the meeting there were several seekers after salvation.

Mr. J. R. D. McAusland in Oban.

A series of Gospel meetings is being held in Oban in connection with the United Free Churches there, with the co-operation of most of the other ministers. The mission began in the Dunollie Road U.F. Church, and was successfully and fruitfully carried on by Rev. Wm. McAlpine, of Pollokshaws. These meetings are being continued in the Argyll Square Church. The addresses during the first week were given by some of the town ministers, when Rev. Robert Hamilton, of Grangemouth, took up the work. Widespread interest has been aroused by the singing of Mr. J. R. D. McAusland. All the churches will be refreshed by Mr. McAusland's visit. J. H.

Mr. R. S. Bradbrook at Burringham.

The friends at Doncaster Wesleyan Church, Burringham, have been experiencing a blessed season of grace during the past two weeks. The missioner, Mr. R. S. Bradbrook, has night by night both preached and sung the Gospel to well-sustained and attentive congregations. Quite a number of those for whom much prayer had been made were brought to the Lord, including a gentleman and his wife, both over seventy years of age. There were also young men and women brought to the Lord during the mission. The afternoon Bible readings were instructive, and proved a means of grace, while the patience and tact with which the evangelist dealt with the anxious and conscience-stricken showed him to be wise in winning of souls. F. S.

The Weaver Brothers at Shildon.

A united mission has been conducted at Shildon, Durham, by the Brothers Bewley and Frank Weaver. Large congregations were attracted. During the dinner hour on the Thursday a service was held in the large mess-room of the North-Eastern Railway Works, when the room was filled to overflowing. On the Saturday night all the public-houses were visited by workers, who distributed tickets for the mens' meeting on Lord's Day afternoon, the result being that the large Wesleyan Chapel was filled by some 1,200 men, who listened intently to the character sketch of "Bendigo," the converted prize-fighter. The singing of Mr. Frank Weaver, and the song services of the choir, were a strong attraction. On Saturday night last the "roll call" of inquirers was held, and despite the fact that many were engaged at business, and that the missioners had left, many answered personally, while others sent word by friends, declaring their intention to join one of the churches. This is the first united mission effort of the Free Churches, and God has wonderfully blessed it. Joseph Richardson, Secretary,

Cowcaddens U.F. Church, Glasgow.

The Cowcaddens district of Glasgow may be described as a well-fished pond, as for the last eighteen years a great deal of earnest work has been carried on in it. But the streaks of the millennial dawn have not yet appeared. Public-houses, theatres, and other and unnameable factories of vice all unite in ministering to the degradation of the district, and on every hand the brands of sin are evident.

To help in saving the lost a special mission is this month being carried on in Cowcaddens United Free Church. The evangelist is Mr. William Hill, lately returned from South Africa Precious souls have been saved at the meetings, and some who had gone far astray, after having made a very public profession, have returned in penitence to the Shepherd and Bishop of their souls. A great number of temperance pledges have been taken, but the evangelist has been very emphatic on the point that "none but Jesus can do helpless sinners good."

Besides conducting open-air meetings and preaching in the church nightly, Mr. Hill has conducted a series of afternoon Bible-readings in the hall of the church, and these have proved to some of the workers a source of great refreshing. J. C.

In the Orkney Islands.

A few years ago the Christian Endeavour Societies and the Young Men's and Young Women's Guilds of Kirkwall formed themselves into a union, one of the objects of which is to arrange evangelistic campaigns every winter season. At first there was some effort at opposition, but the meetings have been greatly blessed, and large numbers added to the church.

Mr. Alexander Y. McGregor, from Edinburgh, has just finished his third visit to Orkney, holding meetings at Deerness, Longhope, Flotta, Sandwick, South Ronaldshay and Kirkwall. In the island of Flotta, quite a revival took place. Here the parish minister played the organ at all the meetings and otherwise assisted the evangelist. The meetings at Kirkwall had to be prolonged, as the attendance increased towards the end of the mission, and there were many seekers each night. The following letter from the U.F. Church minister of Sandwick (Rev. George S. Soutar) will be read with interest: "The evangelistic meetings in the South Public School have been brought to a close. They have been very fruitful. Even when the weather was unpropitious, the school was filled, and sometimes crowded. After the first week there were anxious inquirers. I have been present at a considerable number of the meetings, and I have enjoyed them very much. Mr. McGregor has delivered his message in a very effective manner. The addresses have included a pleasing variety of subjects, and they have been delivered in a pointed and fervid style. At the last meeting we took the opportunity for expressing our gratitude for the work, and also to the Orkney Christian Fellowship Union for sending the evangelist to us. It has been a time of refreshing to us, and it is our prayer that the Divine blessing may rest upon the work of the Union in other places, with all who are engaged in similar work elsewhere, and that there may be a great revival this winter."

In connection with the Central Mission Hall, Grimsby, evangelistic meetings are proving fruitful. Some hearers have been won for the Lord Jesus Christ.

Mr. Albert Harrison has conducted a mission at Williamson Street Primitive Methodist church, Hull, with encouraging results. The building was filled, and there were many inquirers.

Mr. William Forbes' recent meeting at Liverpool for theatrical women was well attended by dancers from several places of amusement. After tea hymns were sung, and Archdeacon Madden gave an earnest address, which was attentively received.

Mr. W. R. Lane commenced at Llandrindod on Lord's Day, January 12, a mission which by the time these lines appear will have been concluded. The opening service at the Victoria Hall was attended by such a large congregation that the succeeding meetings were arranged to be held at the Albert Hall. The mission had the hearty sympathy and co-operation of the local ministers.

Rev. Jesse Mayo has concluded a fruitful fortnight's mission in Skelmanthorpe, a large manufacturing village in the West Riding of Yorkshire. The services have been well attended, and some notorious characters of the village decided for Christ. A band of Christian young men heralded the mission by street processions, singing well-known hymns and exhorting the people to attend.

Rev. F. C. Spurr has concluded a series of encouraging mission services in connection with the Lincholm and Lydgate Baptist churches, Todmorden. The meetings were largely attended throughout. Two addresses were delivered to men only; a children's service was conducted, and Bible readings were given on two afternoons. A deepening of spiritual life has been experienced, and several of the unconverted accepted the Saviour.

A New Year's mission has been held in connection with the Baptist Church at Lewes. The attendance throughout was encouraging, and the interest well sustained. The mission has been under the direction of the Pastor (Rev. J. P. Morris), who conducted the first two meetings, the others being led by members of the church and Christian friends. The series of meetings closed with an earnest appeal to young men by the pastor from Prov. i. 10.

An eight-days' mission was held at the Bethel, 19, Old Gravel Lane, E., by Mr. J. H. Thompson January 5-12. Night by night the interest was maintained. Many who came to the opening of the mission were with us the whole of the time. We rejoiced in seeing some decide for Jesus. Believers were blessed, the Bible readings being well enjoyed. The meetings were much helped by the hearty co-operation of the "Christian Lifebuoy" Band, who assisted in the singing. E. L. Collins.

A ten-days' mission has been conducted at the Baptist Church, Amersham, Bucks, by Mr. G. Hunter. Very encouraging results have followed. A special feature was a men's meeting on the Sunday afternoon, which was well attended, and on the last evening a limelight lecture was given on "The Holy Land," when the building quite filled. The congregations were larger than they have been for many years, and the earnest spiritual appeals have borne fruit in awakening sinners to anxiety of soul. To Christians the mission has also been blessed in causing them to unite to forward the work.

Evangelists' Engagements.

*** This column is intended for Missions of some days duration, not for engagements of a single day.

Mr. J. Bennett Anderson.—Till Jan. 31, Sparmount Congregational Church, Belfast.

Mrs. Baevertz.—Till Jan. 27, Baptist Chapel, Church Street, Edgware Road, W.; Feb. 16-Mar. 3, Sevenoaks.

Mr. Chas. E. Barraclough.—Till Jan. 29, Burncross, Chapeltown, Sheffield; Feb. 2-12, King's Lynn.

Mr. R. S. Bradbrook.—Till Jan. 31, Gunness (Doncaster); Feb. 1-8, Stantonbury.

Mr. Charles Cook.—Till Jan. 31, Innerleithen.

Mr. John Coates and Mr. George Bentley.—National School Room, Littledean, Till Feb. 9.

Mr. James Dixon.—Till Jan. 30, Coleraine; Feb. 2-14, Ormean Road Methodist Church, Belfast.

Mr. William Hill.—January, Cowcaddens United Free Church, Glasgow.

Mr. and Mrs. Albert Harrison.—Till Jan. 30, Birtley, Durham; Feb. 2-11, Higher Ardwick.

Rev. J. Jameson.—Jan. 9-17, Castleford; 26-Feb. 3, Brightside, Sheffield.

Mr. Newton Jones.—Till Feb. 4, Clifton Congregational Church, Peckham; 8-18, Nelson.

Mr. Bob Johnson.—Till Jan. 29, Exeter.

Mr. W. R. Lane.—Till Jan. 27, Gateshead; Feb. 1-10, Leicester.

Mr. S. Levermore.—During January, Park Hall, Barking (Mr. Levermore has undertaken the pastorate of Park Hall, reserving certain months for evangelism).

Rev. Jesse Mayo.—Till Jan. 27, Garforth, Leeds; Feb. 1-10, Taunton.

Rev. J. Mitchell.—Till Jan. 26, Downton; Feb. 2-9, Fulham; 16-28, South Shields.

Mr. W. Olney and Mr. Spencer Johnson.—Jan. 26-30, Wimbledon; Feb 16-20, Guildford.

Gipsy Smith.—Till Jan. 27, Edinburgh; Feb. 1-10 Hastings.

Rev. F. C. Spurr.—Till Feb. 3, Trowbridge; 8-17, Doncaster.

Mr. J. J. Sims.—Jan., Merrion Hall, Dublin.

Mr. Swanston Smith.—Jan. 26 - Feb. 2, Presbyterian Church, Kentish Town, N.W.

Mr. R. Spragg.—Jan. 26-Feb. 9, Hope Hall, Queen's Park, N.W.: 9-28, Union Tabernacle, Wandsworth Road.

Mr. J. Sprunt.—Malden Hall, Kentish Town, January.

Rev. J. Tolefree Parr.—Till Jan. 27, Crewe; Feb. 1-10, Pontypridd.

Mr. E. P. Telford.—Till Jan. 30, Penistone; Feb. 2-13, Willenhall.

Mr. H. Thorne.—Till Jan. 27, Brightlingsea; Feb. 1-10, Shrewsbury.

Mr. J. Weedon.—Jan. 25-Feb. 6. Hindley Common.

Mr. J. Wharton.—Till Jan. 27, Railway Mission, Hastings.

Weaver Bros.—Feb. 2-13, Bristol; 16-28, Peterhead, N.B.

Mr. Westwood.—Jan. 26-31, Battersby Junction; Feb. 2-7, Scugdale.

Requests for Prayer.

For an evangelistic mission at Blaenavon, commencing January 26.

For services at Roos, Hull, on January 26, and at Keyingham on February 2 and 9.

For blessing on a mission to lads at St. James' Memorial Hall, Bath, beginning on January 26.

For blessing on meetings at the Soldiers' Home Winchester, January 26-February 5, by Mr. T. M. Wintle.

For the Victoria Homes for Men (Commercial Street and Whitechapel Road, E.) that the large numbers of poor men who find a home there may be spiritually impressed. Friends are also asked to join in praise for the blessing which has rested upon the work hitherto.

Personalia.

The venerable Rev. Dr. Theodore L. Cuyler has attained his eightieth birthday. Since his retirement from active pastoral work, Dr. Cuyler's activity has been, if anything, greater than before. Whatever slight diminution there has been in his preaching, has been more than compensated by an increased activity in writing for the religious press.

General Booth's daughter, Mrs. Booth-Tucker, who, with her husband, is in charge of the American section of the Salvation Army, has been lying dangerously ill in New York. Later reports are of a more encouraging character, but the esteemed lady remains very weak. Mrs. Booth-Tucker will be remembered by a wide circle of friends in this country as Miss Emma Booth, formerly in charge of the women's side of the International Training Homes at Clapton.

Children's Scripture Union—Portions for week ending February 1.

Sun.	Jan. 26	*Matt.* v. 33-48	Thurs.	Jan. 30	*Matt.* vii. 15-29
Mon.	„ 27	„ vi. 1-18	Fri.	„ 31	„ viii. 1-17
Tues.	„ 28	„ vi. 19-34	Sat.,	Feb. 1	„ viii. 18-34
Wed.	„ 29	„ vii. 1-14			

Dr. Henry and the Jubilee Singers.

THE earnest discourses delivered on Lord's Day last by Rev. Dr. J. Q. A. Henry, at Christ Church, Westminster Bridge Road, S.E. (Rev. F. B. Meyer's), could not fail to revive the deep interest created in October last by the large and enthusiastic meetings at the Metropolitan Tabernacle.

Large congregations came together at Christ Church both afternoon and evening, and heard Dr. Henry's forceful and telling words with much profit. In the afternoon Dr. Henry preached on Two Personal Aspects of the Temperance Problem, based on the words, "That putteth *thy* bottle to *his* lips"—the welfare of the individual demanding total abstinence, and his example being required for the good of others. In the evening the text was Gal. vi. 9, 10, "Let us not be weary in well-doing, for in due season we shall reap if we faint not. As we have, therefore, opportunity, let us do good unto all men." The subject was Opportunity and Importunity, with reference to the solution of the temperance problem.

OPPORTUNITY, SERVICE, SACRIFICE.

The point of the evening's address was that no such opportunity for fighting the monstrous drink curse ever existed as confronts the people to-day. The resources exist with which to repress and suppress the evil. It remains to be seen whether the spirit of sacrifice and self-denial, in the interests of others and for the Master's sake, will be forthcoming to complete the right angle triangle of a great social and spiritual victory. Opportunity—the base line; service—the perpendicular; sacrifice—the long line (or hypothenuse) of God's triangular truth, by which He would solve this problem of strong drink.

After noting the three great laws of life, Dr. Henry considered them in relation to the evangelization of the world; the redemption of the city; and the solution of the drink problem. So far as (1) the missionary problem was concerned, it was observed that the doors are all open, that there are multitudes of workers ready to go, but that the spirit of self-sacrifice in providing means for the promotion of world-wide evangelism is lamentably wanting. For (2) the redemption of the city we are also face to face with a magnificent opportunity as well as an imperious obligation; the Christian citizens have it in their power to save the cities and thereby the people, but it remains to be seen whether they possess the courage and the consecration to make the most of this splendid privilege. As regards (3) strong drink—what are we, as Christian people, doing with this opportunity? Are we making the most of it? What are we, as individual members of the body of Christ, doing? What have we done? Do we abstain? Have we systematically and with our money helped forward the work? Have we cheered those who are standing on the firing line and bearing the burden and heat of the day? What have we done for the sake of Christ and humanity, in order that the opportunity may be seized and employed for the salvation of men and the enthronement of Christ?

In the course of some cordial remarks, Mr. Meyer spoke of Dr. Henry as a man sent of God to arouse the Christian conscience to the evils of the liquor traffic, and to lead forward the movement for the solution of the problem involved.

FUTURE ARRANGEMENTS.

The Nottingham campaign of Dr. Henry and the Fisk Jubilee Singers commences to-morrow (Friday) with a reception in the Exchange Hall, for which invitations have been issued by those tried supporters of Gospel Temperance work, Alderman and Mrs. Mellors. The Nottingham programme is a varied one, and the meetings will be continued until January 30. Subsequent fixtures are Dublin (Metropolitan Hall), February 1-9; St. Albans, 18-20; Chelmsford, 24, 25; Ipswich, 26, 27; Leicester, March 14-21. Negotiations are in progress concerning May.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

As a memorial of the late Rev. Alfred Peache, a fund is to be raised to provide means by which a larger number of candidates for Holy Orders may be trained at St. John's Hall, Highbury, N. The council appeals for £30,000. It will be remembered that St. John's Hall was founded in 1864 by Mr. Peache and his sister, Miss Kezia Peache.

The Bishop of Liverpool during his recent visit to the Midlands addressed a large congregation of Sunday-school teachers and other Church workers at St. Nicholas's, Worcester. Dr. Chavasse said he believed that people as a whole were never more willing to listen, never more willing to be impressed than they are at present; but an easy-going church, an easy-going worker, will never impress them.

The total receipts of the Bishop of London's Fund in 1901 amounted to £28,795 16s. 1d., as against £26,744 9s. 7d. in the previous year, being an increase of £2,051 6s. 6d., although there was in 1900 one munificent contribution of £7,000 for a special object. There was an increase of £1,179 under the head of subscriptions, donations, and church collections, and of £4,836 on account of legacies. There was also legacy of £3,000 specially for increase of endowments.

Congregational.

Mr. Charles Messent, of Hitchen, has undertaken the lay pastorate of the church at Baldock, near Hitchin. For several months past he has conducted special services for the people in the Town Hall, which have been attended with crowded congregations. The erection of a new church in place of the present one, which is in a dilapidated condition, is contemplated.

The attendances at the Wednesday dinner-hour services at Bishopsgate Chapel, E.C., has been so encouraging that a Tuesday service is also to be held for the future. Dr. Clifford, who conducted four midday services in the chapel during the Simultaneous Mission, was so impressed with the possibilities of such services that he is generously giving his help for the four Tuesdays in February.

A scheme for a South-East London United Congregational Mission has been promulgated, and is under consideration. The proposal is that seven churches be invited to federate, and that a minister be appointed for each centre at a minimum salary of £200 a year, one of whom shall be superintendent of the mission. Each centre is to provide its own incidental expenses, and to return three deacons to the Governing Council.

Rev. William Howell accepted, in November, 1900, the pastorate of St. John's Wood Church for twelve months without any guaranteed stipend, and the arrangement held good up to the close of last year. At the last Church meeting Mr. Howell was heartily thanked for his past services, and cordially invited to accept the pastorate permanently, the church promising to endeavour to increase the income. During the year the church and lecture-hall have been renovated, while progress has marked every branch of the work.

Writing from the "Parker Social Betterment centre," Newcastle-on-Tyne, Rev. G. Trotter Carr says:—"As pastor and deaconness, while for ten years in Canada and the United States, my wife and I assisted in "Social Betterment Service." I resigned my church in Stratford, Ontario, and returned to England expressly to engage in similiar social service. With this in view we have come back to Newcastle. To this form of service for the Master and the masses we can specially devote ourselves, as I am not seeking a regular pastorate."

Baptist.

The total amount received by Rev. J. H. Shakespeare, M.A., for the Twentieth Century Fund, up to January 11, was £140,719 9s. 4d.

Pastor Charles Spurgeon, of Greenwich, has been confined to his bed with a severe attack of influenza, but he is now, it is hoped, on the road to recovery.

In connection with Union Chapel, Crockenhill, Swanley, Kent, efforts are being put forth in the interests of young men. A coffee-house where a young men's club was held having been closed, Rev. J. H. Marshall, in order to supply a counter attraction to the public-house, took the responsibility of securing an iron room. The erection is put up on land belonging to the church, and will become church property at the end of about seven years. The work is making good progress. The new room, with furnishing expenses, will cost about £80.

Methodist.

The sum of £21,053 has been promised towards the £25,000 which it is proposed to raise in connection with the Bible Christian body, as a Twentieth Century Thanksgiving Fund.

Canon Henson is to address the Wesleyan Ministers' Meeting for London at Wesley's Chapel on Monday, the 27th inst. The subject of the address will be "Reunion by Intercommunion." Rev. F. W. Macdonald is to respond.

Presbyterian.

The need for establishing an industrial home in connection with the Jewish Mission at Whitechapel, where converts could be received and trained, was brought before the Presbytery of London North on January 14, by Rev. H. Falconer, of Notting Hill. He also spoke of the success which is attending the work of the mission. There is, he said, a remarkable religious movement amongst East London Jews at the present time.

At Cheltenham the session of St. Andrews have been conducting a three days' mission in connection with the village church at Gotherington, which is under their charge. The services have been directed by Rev. W. Harvey-Jellie, and there has been much blessing and quickening at the outset of the New Year's work in the village. The whole work is being reorganized, and several new organizations are in hand to aid spiritual life among the villagers.

In connection with the Calvinistic Protestant Union, a lecture was delivered on January 10, by Mr. H. M. Barnett, at the Gospel Room, 108, High Road, South Tottenham, upon "Christian Teachings of the Roman Catacombs." The lime-light views invested the important evidential subject with special interest. There was a good attendance, and deep attention was paid. The address of the Union is 74, Strand, W.C.

Fallen Asleep.

The death of Rev. J. F. Parrish, of Keighley (Primitive Methodist), is announced. He travelled forty-two years, chiefly in the Leeds and Bradford Districts, and was superannuated in 1900. His ministry was remarkably owned of God in the conversion of sinners.—At Tunbridge Wells, Rev. E. M. Barry, for thirty-nine years vicar of Scothorne, Lincoln, aged eighty-two.—At Harrogate, Rev. J. M. Pollock, LL.D., late vicar of Cundall with Norton-le-Clay, Borough Bridge, Yorkshire, aged seventy-six years.—On January 12, at Fobbing, Essex, Rev. W. S. Thomson, rector of the parish, aged eighty-four.—Mr. H. Stevenson, for twenty-one years singing master at Stockwell Orphanage.—The West London Mission has suffered a great loss by the death, at Highgate, of Sister Edith (Miss Edith Mary Gresham, of Hull, a niece of the late Dr. Punshon). For many years she was a valued worker in the slums of West London, and commenced the "workhouse teas" for the old folks from St. Pancras Workhouse. She was also a Guardian of the Poor.

Notices.

Applicants for Tracts.—Mr. T. A. Wilson, Haldram, Hull; Mr. F. Toust, Ottringham, Hull; Mr. R. Seymour, Keyingham, Hull; Mr. R. Westmoreland, Keyingham, Hull; Miss Grace Johnson, Roos, Hull; Mr. S. Aston Fox, 13, Cromwell Street, Nottingham; Mr. John George Butler, 117, New Church Street, Bermondsey, London, S.E.; Mrs. Daines, Mission Room, Newton St. Faiths, near Norwich; Mr. A. A. Knight, Bryn Towy, Brockley, S.E.; Mr. W. Bilton, care of Mr. Selby, Swaffham, Bulbeck, Cambs.

Communications Received with Thanks.—N.H.S. Miss W. S.T. H.B.M. W.I. J.T. O.A.C. J.M. H.J.C. J.G. J.P. S.J.H. E.S. J.D. J.N.B. G.S.W. H.J.C. A.H. L.E.T. J.S. B. and W. R.H.H. G.B. E.S. J.H. E.L.C. J.G.B. W.F. M. v S. W.F.S. A.O.M. C.W. T.N. A.E.M. B.G.W. J.H. A.A.J. W.H.G.T. J.B. L.P. C.W.P. J.C. F.A. M.B.G. L.B.P. A.M.DuC. W.D.D. C.P. G.B.H. M.C.S. M.P.D. G.N.W. J.G. E.B. G.P. W.B. M.G. G.T.C. R.S.B. E.C. D.M. M.P.D. McS. T.S.S. J.B.H. A.M. M.U.L. A.M.M. B.H.A. G.L.B. J.R. A.W. F.S. H.L. A.W. S.M. G.H.M. S.E.B. A.R.L. J.K. W.E.D. H.S.B. W.P.H. W.H. J.C.D. H.H. E.S.M. D.S. S.A.F. A.R. H.C.F.

Welsh Notes.

THE annual meeting of the Cardiff Evangelistic Society was held on Thursday, January 16. The chairman in his opening address was able to report progress. A building fund has been started to provide for a new mission building. The financial position of the Society, according to the report of the treasurer, is a favourable one.

The Pembrokeshire monthly meeting of Calvinistic Methodists has taken action in connection with the adoption of unfermented wine for Holy Communion. A letter has been sent to the churches of the county strongly urging the use of non-intoxicating wine in the Lord's Supper. In the letter the statement is made that many would never have known the taste of alcoholic drink "were it not for the wine they take at the Lord's Table."

Mr. Howard Evans, of the Liberation Society, has just completed his annual statistics of Welsh Nonconformity. These figures have reference to Wales only, and do not include Welsh churches in England. The Welsh Congregationalists head the list with a membership of 147,753. They are followed by the Calvinistic Methodists who number 141,799. The membership of the Welsh Baptists is 109,149; that of the Wesleyans 43,733. Other denominations add a total of 10,047. Thus the various Welsh Nonconformist bodies have between them a membership of 457,481, an increase of over 7,000.

Irish Notes.

AT a meeting of Methodists held in Donegall Square Church, Belfast, last week, a resolution was unanimously carried, protesting against the establishment of a denominational university in Ireland, and urging the continuance and improvement of the Royal University upon a non-sectarian basis as being the best adapted to the circumstances of the country.

A meeting of representatives of the Methodist New Connexion and of the Irish Methodist Church has been held in the Methodist College, Belfast, for the purpose of discussing the question of the Irish Methodist Conference taking over the work of the Methodist New Connexion in this country. The proceedings were private, but it is understood the matter was fully and freely considered, and that each body of representatives will report on the subject to their respective Conferences. There are only about half-a-dozen congregations of New Connexion Methodists in Ireland.

Young Women in London.—Accommodation for twenty-three young women is provided in the home recently opened at Princess House, 4, Egerton Mansions, Brompton Road, S.W. Miss Du Cane, the lady superintendent, will welcome correspondence with girls who may be coming from the country to business in London, and who may be anxious to know of a cheap and comfortable home conducted on Christian lines. Prebendary Webb-Peploe takes a deep personal interest in the Home, and warmly commends it.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for THE CHRISTIAN by post, and remittances for same, be addressed to "THE CHRISTIAN" POSTAL DEPARTMENT, BOUVERIE HOUSE, SALISBURY SQUARE, LONDON, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

"The Church and the Children." In answer to inquiries from many of our readers, we are pleased to announce that the very helpful series of articles on this subject which are appearing in our pages will shortly be issued in pamphlet form. (Price 2d.; in quantities for distribution, 12s. 6d. per 100, *Morgan & Scott.*) We hope our readers will give generous aid in circulating these excellent articles among Sunday-school teachers and all who labour for the salvation of the young.

The Decline of Church Attendance. Our readers will be glad to know that in our next issue will commence a series of articles upon this important subject from the pen of Dr. Guinness Rogers. Probably no living writer is better qualified than Dr. Rogers to deal with it, and we confidently bespeak the prayerful and earnest consideration of our readers for his lucid treatment of a pressing and timely topic.

Our Donation List. We regret to learn that an impression has got abroad that commission is charged by Messrs. Morgan & Scott upon the amounts entrusted to them on behalf of Christian and philanthropic institutions. For the information of our readers and all concerned, we take occasion to say that this is an entire mistake. Messrs. Morgan & Scott have, on the contrary, esteemed it a privilege to be allowed to transmit the large donations committed to their care every week for the last thirty years and more, they themselves bearing all expenses attached thereto, so that every Mission receives the full amount sent by the donor without any deduction whatever.

A New Plan for Bible Study. Those who recall the instructive and helpful meetings for Bible study held by Professor W. W. White a year or two back, will read with interest his account of a new departure, given on page 16. For Christians thus to open their homes for the spiritual help of others can only redound in blessing to themselves. We hope that many of our readers will try it, and we shall be pleased to report results from time to time.

A Strong Indictment. Rev. and Hon. W. E. Bowen has compiled a remarkable volume in regard to the Ritualist movement, and has sent a copy to each member of the Houses of Parliament. Unfortunately, however, it is stated that the book is not intended for sale, which is to be deplored, as it summarises in a very striking manner the evidence, up to quite a recent date, supporting a twelve-count indictment against Ritualism, all taken from manuals of devotion purchased this year, or based upon services held since last August. The unmistakable Romish tendency of the movement is only too apparent from the startling quotations and statements, and it is to be hoped that the book may not be without its effect in educating the political mind.

Domestic Legislation. It was a great disappointment to find that the King's Speech contained no reference to the pressing question of the housing of the working classes. It was a foregone conclusion that the amendment to the speech, in which the question of housing was brought forward as a challenge to the Government, would be rejected. Parliamentary procedure means this, since an amendment is regarded as an opposition attack upon the Government. It is a great pity that such a burning question should be mixed up with party politics, and so shelved. We trust that the other movement, so ably headed by Dr. Macnamara, on behalf of the child toilers of the kingdom, will receive the attention of the entire House. The facts recently collected by certain London papers are such as to demand immediate legislation for the protection of child toilers.

Pity the Poor Publican! The promise of temperance legislation, given in the King's Speech upon the reopening of Parliament, may be taken for just what it is worth at the hands of an Administration which appears to be in strong sympathy with the drink interest. Parliament, however, is exactly what the electors choose to make it; and as public opinion all over the country is rapidly concentrating upon the pressing need there is for prompt and drastic Bills dealing with the terrible national evils flowing from the drink trade, the Government can be forced into an attitude less subservient to the brewer and his satellite the retailer.

Grocers' Licences. A well-informed and sane article appeared recently in the *Daily News* concerning the vexed question of Grocers' Licences. The Minority Report of Lord Peel's Commission made certain recommendations which are entitled to grave consideration, but the column in the *Daily News* marshals its facts so well that ordinary people cannot fail to be impressed with the need for a change in the law. There ought to be no two opinions as to the justice of putting the granting of grocers' licences into the hands of the licensing magistrates. Misconduct in the use of the licence should also subject it to forfeiture. In this respect no difference ought to be made between purveyors of drink in public-houses or in grocers' shops. This is simple justice all round. In particular we heartily endorse the sentence in which the writer says:—

> Any shopkeeper guilty of misdescribing the goods he sells—serving a customer with drink and calling it tea, or biscuits, or jam in the bill—should be deemed to be acting in a manner which would preclude his being considered a respectable tradesman to whom it is safe to grant a licence.

All the world knows to what a frightful extent this maldescription of goods has been carried, in order to hoodwink husbands and friends.

Drink's Death Rate. In a very remarkable pamphlet on *National Intemperance as illustrated by the National Records*, Dr. Wm. Carter, of Liverpool, bases upon a sketch of the history of preventive medicine in England some unanswerable arguments in regard to grave omissions from the legislation bearing upon the drink traffic. Dealing with the last three decades of the nineteenth century, Dr. Carter shows how, until 1872, the death-rate for the whole country remained at about 22·5 per 1000, but no sooner had the country been divided into districts under the supervision of a qualified person to inquire into causes of preventible disease, and to attack and destroy them, than a change commenced, with the result that the average death-rate has fallen to 17·2 per 1000, in nine out of the ten groups of diseases; in the tenth, however, there has been an increase; but it is due to the fact that *deaths from intemperance are included in it.* Although the majority report of the Royal Commission commences with the astounding statement that "actual drunkenness has materially diminished in all classes of society during the last twenty-five or thirty years," it is the fact that the death-rate directly caused by intemperance has exactly doubled during the last quarter of a century. Looking at the beneficial results that have followed legislation in regard to infectious and other diseases, and to prevent premature death, Dr. Carter sweeps on one side the assertion that one cannot make people sober by Act of Parliament. Unhappily, it is only too evident that people can be made drunkards by it.

A Strong Measure. We are glad to see that the London County Council has taken a firm and decisive step in the direction of suppressing the street betting nuisance. The Home Secretary has approved of the new bye-law, under whose provisions persons offering for sale in the streets any papers giving information as to the probable result of any race are liable to a fine of £5. It is a sharp measure; but it is absolutely necessary. We are quite aware, as one paper informs us, that people cannot be made good by Act of Parliament; but the authorities have the right and the duty to minimize all facilities for doing wrong. If the authorities of other large centres of population would follow the example of the L.C.C., a great benefit would be gained on behalf of public morality.

Debauching the Chinese. "Poppy cultivation is driving out wheat growing round Foochow, China. Opium producing pays very much better." Such is the bald statement made in the daily Press, but alas, how much it leaves unsaid! It means the ruin of the bodies and souls of men; it means that the producer becomes rich at the expense, perhaps, of a multitude of his fellows; it means that it "pays" to debauch the people, regardless of the debt incurred thereby to the God of the downtrodden and the oppressed.

The Deliverance of Africa. It is remarkable that the continent of Africa, nearest of all dark continents to civilized lands, has been broken up so rapidly during a comparatively short period. It seems but yesterday that the African map was sparsely covered with the names of cities; to-day the chart is black with the names of discovered places. Many of the old abominations have been swept away; high-

ways have been opened, railways built, commerce established, and the Gospel is preached. The account of the recent expedition against the Aros—in West Africa—reveals, however, how terrible is the degradation of many of the natives, and how great is the need still both for civilization and evangelization. If it is really true that the "long Ju-ju" has been captured by our troops, there is great cause for thankfulness, for this filthy abomination has terrorized native tribes for hundreds of miles around. There should be a fine opening now for the Gospel in that part of the Dark Continent.

A Channel for Wealth. American millionaires are certainly offering an excellent example of generosity in the matter of providing education for the United States' citizens. During the last three years—ending with 1901—no less a sum than thirty-three millions of pounds sterling has been contributed by wealthy people for the founding and endowment of universities and colleges. It is a remarkable sum of money, to which the attention of our own wealthy people may well be drawn by way of example. With our present system of higher education, it is next to impossible for the majority of sharp boys belonging to the lower middle classes to equip themselves fully—the University expenses being entirely beyond them. If some of our own rich people would—for their country's sake—make it possible for really capable boys to perfect their powers, especially along Christian lines, as at Mr. Moody's Northfield and Mount Hermon Schools, they would do enormous good. The country needs increasingly, in every department, men capable both in brain and heart. Wherever such are found, they should be developed and used.

The Triumph of Archæology. We have often expressed our conviction that the evidence furnished by archæology to the truth of the earlier portions of the Bible is destined to outweigh and triumph over literary criticism. The latter is always uncertain, and as much can be said against it as for it. But the evidence of ancient inscriptions and monuments is conclusive. When we find upon Egyptian bricks and papyrus the very name of Potiphar, the mention of a seven-years' famine, and numberless other striking things which absolutely confirm the Bible narrative, we have good ground for repelling the mere opinion that the early portion of the Bible is not historic.

Dangerous Indifference. Dr. Gow, in his presidential address to the Headmasters' Conference, touched on a feature of English life which seriously complicates the educational situation :—

> The people of this country are notoriously not docile; but that is of little importance. The Scotch are even more indocile; but they love learning, and teach themselves. The English, on the other hand, or a great part of them, and especially those who set the fashion, do not love learning at all, and will neither learn nor teach themselves. It is impossible to make such a people intelligent and industrious by Act of Parliament. What is lacking is a general pleasure in the exercise of mental energy, a desire to learn, and an interest in processes of learning.

In view of this observation it is no use to lay the blame of the backwardness of the nation in educational matters at the door of our legislators. Unless the people are in love with knowledge, good laws will not make them intelligent and learned. Good schools ultimately depend on good scholars as much as on good teachers. Parents in shaping their children's ideals have more to do with the result than is generally acknowledged.

The Platform and the Study. The President of the Wesleyan Methodist Conference lays great stress upon the need in the present day of cultivating the contemplative life. Not only is it necessary to strengthen the intellectual side, but prayer and thought also should be given a due place in the daily round. Dr. Davison urges that—

> A Church which aspires to lead and teach the world cannot hope to succeed simply by reason of the possession of a warm heart, a ready tongue, and active business habits. Brain, hands, and heart must combine—

if there has to be success in an age which is both thoughtful and active. The advice certainly is timely in view of the growing tendency to expend the energies in one direction only. There may be hurry even in religious work, and it is sometimes overlooked that in one of his most comforting assurances God promises not only his presence, but also the Divine gift of rest. Christ's equalization of the faculties omitted nothing (Mark xii. 30, 31).

The Influence of the Zeitgeist. The presence of that influence which Germans call the *Zeitgeist*, or Time-spirit, is a call to all earnest people to put on the whole armour of God. There are few things more subtle, more insinuating, more fatal to the spiritual life, than this *Zeitgeist*. An openly-avowed and vulgar attack upon Faith has little chance of success with the majority of Christians. It is known to be an enemy's challenge, and it is treated accordingly. But the doubting and materialistic spirit of our age is around us like the deadly miasma on the Campagna of Rome. Nothing is seen, no challenge is offered—and yet the soul is silently enwrapped by an influence which, wherever it penetrates, means death. It is so easy to be caught in its deadly embrace. The only effectual remedy against its inroads is for the soul to be possessed by the Spirit that is above the time-spirit—*i.e.*, the Holy Spirit of God. As the Spirit of Eternity possesses us, we have in the inner citadel of our being a force against which the fickle time-spirit beats in vain. "We look, not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

Guarding the Deposit. A learned writer extols the training in the German Theological Seminaries, partly on the ground that greater breadth is gained among German students than amongst our own :—

> The student can become acquainted at first hand with all possible theological tendencies. . . He may feel the stimulus of the meeting of different views—Ritschlians and Traditionalists, Biblicists and Moderates. This gives a breadth of outlook and a freedom from prejudice as well as an earnest striving to "test all things, and hold fast that which is good."

Later in the article, the same writer expresses his desire to "save our colleges *from the irreligious taint* which spoils German theological schools." Theological students need a broad foundation, and they must be made aware of what men are saying concerning their faith. But to hurry students from school to school where contradictions are heard, and then to imagine that young men will emerge with a definite faith, is to misunderstand the human mind. The Apostle's advice to Timothy is better, "Guard the deposit." The Gospel is a precious deposit secured in every way, to the mind and the heart. It is not teaching crystallized out of the floating nebulæ of various schools.

The Colonist and the Native.

SOME weeks ago we quoted from the *Rhodesian Herald* to show the burning desire of a certain class of colonist to place his heel on the neck of the native—and to keep it there, or else to wipe him out. The writer therein openly defended the murder of black by white. Here are some more of his instructive views :—

> Influences seem at work undermining the status of the colonist in this and other countries of South Africa. Exeter Hall—that monument of modern humbug—seems to be gaining some secret hold on the Imperial Government.
>
> For weeks past, the columns of the great Ministerial papers have been open to the abuse of the Boer treatment of the native. No revilings have been too bad, so long as they pointed the moral of Dutch iniquity. We are now paying for these excesses. "If the old Transvaal and Free State were brutal to blacks, we must be kind in contrast." If, however, they were no more than wise and just, our contrast is likely to be something foolish.
>
> Being made of "sterner stuff," the majority of South Africans will decline to be guided by theorists and canting visionaries. Kaffir indolence and insult will goad the settler to action, and in his effort to be free he can hardly be trusted to select the most gentle way, if, indeed, he will be in the mood to consult any but his own feelings.

The *Central African Times* (Blantyre) dissents mildly from "the bald statement as given in the above article" (from which it quotes), but goes on to say :—

> The main contention of the *Rhodesian Herald* is one with which we are entirely in accord, and that is, that mere theorizing on the part of stay-at-home people can never solve the labour problem
>
> However much we may feel for the natives, we cannot set aside the fact that the methods of treatment can only be arrived at by those who are in immediate contact with them, and not by cranks at home who have not had an opportunity of seeing real Africans outside the limits of Earl's Court shows, &c.

Here is the "bald statement" referred to, as reproduced in our issue of December 12 :—

> We regret that men should be hanged anywhere for shooting natives, whether in cold blood or not. There will rarely be shooting without extenuating circumstances, and, striking an average, we are bold enough to maintain that the Mosaic exchange of a life for a life is a one-sided affair where white pays for black.

It is for combating such an atrocious sentiment as this that Christians at home are called cranks, canting visionaries, and Exeter Hall humbugs. Clearly there is hard work to be done in checkmating the obvious intention of certain colonists to enforce slavery at the mouth of the revolver. Let Christian members of Parliament note especially the admission that "the settler cannot be trusted," &c.

We are fully alive to the difficulties with which the Native question bristles. Missionaries, as well as settlers, bear witness to the absence of moral instinct in many tribes; but the missionaries also note what many colonists conveniently ignore—that all natives are not to be classed in the same category. There are tribes in which the moral and intellectual senses are far more highly developed than in multitudes of unhappy, ill-conditioned whites at home. It is obviously unjust to class them all together as mere tons of black humanity.

The way to remedy their deficiency is not to "shoot them in cold blood," but to exercise the grace of patience in teaching them the more excellent way, and this is why Christian missions should be ever in the van of advancing civilization.

The natives need to be taught the *restrictions* of the Gospel, as well as its liberties. Freedom from the terrors of fetishism must lead, not to licence, but to obedience to the laws of God. And Britishers in the Colonies must set the example of obedience to those laws, if the native is ever to be made an effective and trusty aid to the white man's progress.

Practical Papers.

On "SOUR GRAPES."

THERE is an old fable, familiar to us all, about the "Fox and the Grapes." A fox one day found himself beneath a vine, in which sat an old crow, surrounded by the luscious fruit. Hot and weary, he appealed to the bird to bring him down some grapes to slake his thirst; but the crow knew well that his own neck would be in danger, and declined. Wherefore the fox declared, "The grapes are not worth having; they are bitter, they are sour." But the sourness was in his temper, and the bitterness in his own soul. There was no fault in the grapes, which were pleasant to the eye and refreshing to the taste; the fault lay in himself. Here, then, is a creature of God reviling a useful and pleasant fruit, for the only reason that he could not partake of it.

But there are men all around us who charge the Almighty with injustice, who complain of his providence, who reject his offers of mercy, not because they cannot, but because they *will not*, share them. As in the times of Israel, so now, men blame God for all that goes amiss; and when the blessings of Christianity are placed before them they deliberately refuse to enjoy them. Then they pronounce Christianity a failure, Christ an impostor, and God a myth, arguing to-day that "there is no God," and, with curious inconsistency, to-morrow maintaining that He is the responsible Author of all the ills that flesh is heir to.

The crow is generally considered a dull and unattractive bird, gloomy of colour, and unmelodious of voice. The fox, on the other hand, is rather a good-looking fellow, an emblem of what is shrewd and clever—not to say, occasionally unscrupulous. Yet in our fable the crow was not so foolish as he looked; at any rate, he had the sense to withstand the subtle suggestion of the tempter, and saved his life thereby.

When travelling by coach in Algeria some years ago, our driver suddenly remarked, "Here come three crows!" and pointed to three men, whom by their long black robes we recognised as priests of the Romish Church, their nickname being derived from their sombre attire. The driver seemed rather pleased with his little joke, and while some lowly peasants saluted the priests, he whipped up his horses, and passed them with a jeering laugh.

So has it always been. In the Prophet Hosea's time, men said: "The prophet is a fool, the spiritual man is mad" (ix. 7). "Marvel not that the world hate you," was our Lord's word of comfort to his people, "It hated Me before it hated you." "We are fools for Christ's sake!" was the experience of the Apostle Paul. Not much better do the representatives of religion fare in our own land to-day. The Christian is derided, and dubbed "a fool;" the worldling is exalted as a man of wisdom, and a "jolly good fellow" to boot.

Yet let the scoffer beware, lest one day the simplicity of the crow be accounted of higher worth than the vaunted cleverness of the fox. "*Sour Grapes!*" he may cry at Christianity, but, except he repent, his blatant unbelief will one day be rebuked, and his pitiless mockery be put to shame. His mouth will be silent and his tongue dumb; the pallor of death will cover his face; his fellow-men will draw back the white sheet, and say, "He is dead." Where then will be his ready wit, that facile speech, when he stands before his Maker and his Judge? How will he answer in that day? In the presence of just men made perfect, whom he has reviled on earth, he will be condemned to the blackness of darkness for ever.

"*Sour grapes!*" Who tasted their bitterness—Lazarus, the beggar at the rich man's gate, or the rich man whose dogs came and licked his sores? God identifies Himself with the cause of his servants. "Touch not mine anointed, and do my prophets no harm." The unbeliever is fighting not only against them, but against Him. What chance has he in such a hopeless war? "Despisest thou the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance?" (Rom. ii. 4). Be warned in time, O shrewd and clever fox, lest the simple and unpretentious crow, whom you despise, enjoy the eternal feast that you may never share; else you will find there *are* "sour grapes," but not where you thought they were!

"*Christianity a failure!*" Of course it is, to those who will not come within its blessed influence. *Bread* is a failure to the man who refuses it, and starves. *Money* is a failure to him who, with a balance at the bank, will not draw upon it, to provide himself with the necessaries of life. *God* is a failure to the rebel who will not submit to his world-loving rule. The Gospel is the power of God unto salvation to every one that *believeth*—not to the scoffer, while still rejoicing in his unbelief.

Yet none of the critics of Christianity would care to live in any town or city from which it was excluded. *Christianity a failure!* The governor of a large gaol once said to the writer, "Things are bad enough, but they might be worse. If you were to stop all Christian effort in this city, you would have to give me a *thousand more cells!*" *Christianity a failure!* What else holds in leash the hounds of hell that are ramping around us to destroy the souls of men? What but Christianity quells the evil passions that lurk within the human heart?

Christian, dost thou see them
On the holy ground,
How the powers of darkness
Compass thee around?

Christian, dost thou feel them
How they work within,
Striving, tempting, luring,
Goading into sin?

Christian, dost thou hear them,
How they speak thee fair?—
"Always fast and vigil?
Always watch and prayer?"

Christian, never tremble
Never be downcast;
Peace shall follow battle,
Night shall end at last.

Shall we yield, craven-hearted, to this parrot-cry of the unbeliever? Nay, verily. Christianity is by no means limited to ancient MSS. for its credentials, nor are its miracles confined to 2000 years ago; they triumph in our midst to-day—living epistles, read and known of all men. As in the days of the Baptist, the lame walk, the blind receive their sight; and those that sat in darkness and in the shadow of death, upon them hath the Light shined. Christianity is attested by its modern miracles—of drunkards reformed, the fallen reclaimed, the vicious made holy, and the evil-minded, pure. Well may we glory in the trophies of grace won by Christ, through the Blood of his Cross.

The false religions of earth appeal to the respectable, but they provide no Atonement, nor do they lift the beggar from the dunghill. Socialism says, "All thine is mine!" Christianity teaches, "All mine is thine!" Anarchism cries, "Down with everyone that is up!" Christianity replies, "Uplift everyone that is down!" Christianity alone, of all the religions of the world, has a message of hope to the sinner, raising him out of the horrible pit, and setting his feet upon the Eternal Rock.

Emphatically Christianity is not a failure to such as yield to its beneficent sway. Take heart, discouraged child of the King. "Be thou faithful unto death." "The crowning day is coming by-and-by." G.

How Rome keeps Men down.

IT is a matter of history and of observation that nations and individuals professing Roman Catholicism lie far behind those professing Protestantism. Padre Curci, the Jesuit, was once travelling with a Protestant through Switzerland, when the latter drew his attention to the prosperity of the Protestant Cantons through which they were passing, and to the stagnation and misery of those that were Roman Catholic.

None knew better than Padre Curci the contrasting conditions of these Cantons and of their inhabitants, nor did anyone know better the cause of this. But he said nothing for some time in reply. At last he said, "What you have observed regarding the misery and wretchedness of the Roman Catholic Cantons and the brightness and prosperity of the Protestant ones is quite true; but do you want to know the cause of this?"

His companion was all ears to hear it. "It is for this reason," said Padre Curci, ironically. "You Protestants have your heaven here, we Roman Catholics have ours above; here you receive your good things, and we our evil things; but hereafter the order will be reversed."

It was a bold answer. I remember how Mr. Spurgeon said on the death of a Cardinal in London: "I do not know where he has gone to, but he seems to have gone to a place where he is ill at ease, for we are all asked to pray for the repose of his soul!" And as with the Cardinal's soul, so with those of all Roman Catholics.

But to return to the proposition. We want to illustrate that "Roman Catholicism keeps a man down"; and of this a German paper has just given some striking statistics. In the Provinces of the Rhine there are 500,000 Roman Catholic workmen, and but 200,000 Protestant. Of these there are some 16,216 of the former persuasion in positions of trust, while, in spite of the smallness of the number of Protestants, there are nearly as many of them who occupy such positions, the number being 16,093.

That is to say, 100 per cent. Protestant workmen to 40 per cent. Roman Catholics rise in the industrial world. In Bavaria, the Roman Catholic workmen number 336,000, and the Protestants about a half—186,000. But here again the Protestant workmen who rise to positions of responsibility and trust are nearly equal to the Roman Catholic, the number of the former being 10,000, and of the latter 12,000. In Baden, the workmen who are Roman Catholics are double the number of those who are Protestants, yet the Protestants in responsible positions outnumber the Roman Catholics, their number being 4,819, against 4,274.

The newspaper goes on to find reasons for this. One of these is the dread the Roman Catholics have of an education that might deliver those receiving it from the bondage of the priest. Ignorance and superstition are necessary for his domination, and these he seeks to retain. Hence in all these States, the proportion of young Protestants who go on from the elementary to the secondary schools, and to the higher class schools, is out of all proportion to the Roman Catholics.

The paper concludes by saying, "All the qualities necessary for success in the battle of industrial life are handicapped by Roman Catholicism. Statistics condemn Roman Catholicism as a creed, as behindhand from an *industrial* point of view." If we take other points of view, we may predicate the same theory. It is treating the Roman Catholic faults very mildly to say that, for the individual and for the nation, the system is a material, an intellectual, and a moral and spiritual drag, keeping men and nations down. A. R.

Venice.

THE CHURCH AND THE CHILDREN.

SOME CONSIDERATIONS IN VIEW OF THE

SPECIAL MISSION TO THE YOUNG,

BEING ARRANGED BY THE SUNDAY-SCHOOL UNION.

Mission Effort.

By Rev. THOMAS CHAMPNESS, Rochdale.

A LARGE number of Christian workers are looking out for the best way to secure the future English man and woman, and efforts are about to be made in that direction.

First of all, let us consider what it is we wish to accomplish. It is not enough to persuade our flocks to follow one another into an inquiry-room. This is an easy thing for some men to do. We must aim at more than this. In some way or other, we must let the young folks see their need of Jesus Christ, and his desire to be their Saviour. While we do not lose sight of the impressions which have been made on their minds already, we must focus our efforts in this direction, and, by prayer for ourselves as well as for them, seek to make them feel that the time has come for personal decision.

We ourselves must be quickened. We ought to lose no time in making ourselves better fitted for the task. Let us not forget that God the Holy Ghost is behind all these plans of ours. We should not care for this work if it were not for Him. This being so, we may be sure that He is waiting to help. Shall we not, then, come into personal touch with Him? Let us pray to Him. He is prepared to help us, but not if we ignore Him. "Power belongeth unto God," and specially to the Blessed Spirit, and to work without Him is to put the boiler fires out and then expect the machinery to act. Let us not quench the Holy Spirit!

PREPARATION.

Let each teacher begin next Sunday in his or her class with a view to prepare those who are committed to our care for the Mission. Not by talking of it. Perhaps the less said about it the better, but the sin and folly of indecision may be placed before them; the fact, also, that the longer they remain undecided, the more difficult it will become. We do not speak often enough of the power of habit, and how refusing to accept Christ now makes it easier to do so further on. We shall do well to point out that Jesus did not linger when the time had come for Him to die. He tarried not, but hasted to the Cross. We do not speak often or strongly enough about the guiltiness of those who keep Him waiting outside their hearts' door.

Those in charge of the opening and closing of the school can help us by the choice of hymns which look in the direction we have indicated. Some of us can never forget our feelings when, as children, we sang hymns like those by Jane Taylor and Ann Gilbert. They are old-fashioned, but are powerful to-day, and we are sure they may be used to help in the preparation of heart so much desired.

Much, of course, will depend on the missioner, but more on the preparation. In teaching young preachers how to be effective, the writer tells them to be more anxious about melting the wax than skilful at handling the seal. It is easy to make an impression if the wax is soft. This is why we are taking so much time to dwell on preparation. Are there not in many schools *young persons who are decided?* These should be got together and taken into our counsels. If there are only two or three of them, they can help us more, perhaps, than anyone else can. They know their fellows as we cannot, and give us hints which will be very valuable. Perhaps this suggestion is worth more than will appear at first sight.

THE MISSIONER.

There is the question of the *Missioner* to be considered, and here we are in front of a great difficulty. There are so few who have the kind of special fitness for the task, but we have the Spirit of the living God on our side. We must not rely too exclusively on ministers, though if the pastor of the church is beloved by the young people, he is the right man, and in most cases will succeed better than anyone else. It is very much a question of instinct. If a minister is called of God to be useful among children, he will have shewn it before this. This is a gift which cannot be hid, and *let the man who has it be invited* to use the talent. Let it not be hidden by the napkin of some flaming placard announcing a stranger. Advertisements are not needed, but ability.

It may be that we have in our churches numbers of men hitherto unknown, but fitted for the task, and needing only the anointing from above. We may find them out as Samuel did David, if we hear the voice of God telling us that He will choose for us. Here again comes the value of prayer. We have more faith in earnest and prolonged intercession than in anything else. If God sees that we desire a great work among the young, He knows that we shall in secret cry unto Him, and He will try our fitness more by the quality of our prayers than anything else.

If the churches can but see the greatness of the enterprise—how much blessing is in store for them as the result of this effort, how much sin may be prevented, how much holy living prompted and encouraged, and what God must think of their effort—then they will rise to the occasion, and unite in ceaseless prayer and earnest exertion to win the young people for God before Satan can raise a harvest of sin by them. There is no kind of evil seed that can injure us so much now as unbelief in the value of souls early redeemed from sin, to a life of holy endeavour in the service of Jesus Christ.

By Mr. NEWTON JONES, S.S. Union Evangelist.

WHEN speaking of an evangelistic mission, we have farthest from our mind the idea of a forcing-ground for producing plants of an exotic growth. Rather we are contemplating the making known of an Evangel by one who has the message at heart, and "believing it, therefore speaks." Such testimony will produce life in dead souls, if accompanied by the power of the Holy Spirit. The questions, then, that will be well to answer are:—1. What is to be the Evangel? 2. Who is to be the Evangelist? 3. What can be done by way of preparation?

THE EVANGEL.

To answer this is to have the Scriptural idea of Sin, Salvation, Service. Let there be no hesitation in dealing with sin and its deceitfulness, and according to the child's mental capacity present the glorious truth of the Atonement, enforcing with this the need of outward confession of Christ by life as well as lip, which of itself will be grand service. Mrs. Alexander has expressed this in the simplest of language in the familiar lines:—

O dearly, dearly, has *He loved*,
And *we must love* Him too;
And *trust* in his redeeming blood,
And try his works *to do*.

There is much vagueness in dealing with these points by many who would undertake to speak at such meetings. The missioner must be a man with a message, believing that the only antidote to sin, whether it be in its root or fruit, is found alone in the Gospel of God's grace.

THE EVANGELIST.

In so great an undertaking, it would be impossible (if it were needful) to find one entirely set apart for the work. There are really good men and true who are willing to render this service; but the fields are many, compared with such labourers. Yet are there not thousands whose hearts the Lord has touched; whose testimony may, during these coming months, be wonderfully owned? It may be a teacher, superintendent, pastor, friend, whose gifts all lie in this direction, some reaching with peculiar aptitude those under fifteen, others those over; some in a public way, others in a private, and perhaps thousands by correspondence. Thus can there be many evangelists. Would that every teacher could prove to be the soul-winner! In some districts the work may flag for the want of a leader to the young. Yet it may be possible to find one who will bring together an assembly of teachers, and with them do a work that shall tell through them to the scholars. To reach one teacher thus will be to influence ten or more scholars.

The NEED of the movement must stand uppermost in our thoughts. The channels of blessing will prove to be legion, and the methods, so varied, will fall upon right lines, if the Holy Spirit's leading be sought.

PRACTICAL HINTS.

In addition to much prayer, it will be well to

1. Enlist the sympathy of parents, teachers, and pastors from the very first.

2. Avoid class distinction. The rich and well-to-do are as much in need of Christ as the hooligans of our cities.

3. If you seek to reach those outside our schools, do not overlook those within.

4. The grand work of character-forming must be done by men and women of character. "To be" must be considered greater than "to do." It is when those we have to teach admire us first for what we are that our words will have weight. Godly men and women alone can expect to rear a godly race. If there be sympathy with Christ in his teaching there will be the seeking to save. To reach the teacher on these lines, as a preparation for the Mission, is absolutely imperative. Not only are gifts required for the work, but also the graces of the Divine Spirit. Then there will be exhibited the tenderness and tact that will do the right thing in the right way, without crushing a child's sensitive and best feelings, not appealing only to emotions, but to the intelligence, that the work may abide.

The preparation, to my knowledge, is already bringing untold blessing to many, and if wisely controlled, will lift teachers and taught, church and school, home and nation, into a closer relationship to God.

THE SUPREME AIM.

The aim of this Mission is to be nothing short of bringing the youngest as well as the oldest of our scholars into touch with Christ—for only by so doing will they prove to have a life, a power, a force to comprehend the teaching and training given Sabbath by Sabbath.

Some workers have no eyes for buds, but they discourage many who would not come in their way and at their time. No work can I imagine to be so Christlike, so refreshing to the soul, so uplifting to the Church of Christ, as seeking to win the young to be servants of the Lord Jesus Christ.

The word *decision* must be stamped upon every worker and teacher's heart for the following reasons:—

1. It is only as we get our scholars into touch with Christ that the true spirit of reverence to God and to parents (now at such a discount) will again pervade home, school, and church.

2. It is only as we do this that legitimate amusement, pleasure, sports, will play the subordinate part.

3. It is only as this is done, that talents will be consecrated to God and his Church.

4. It is only *then* that the young will see the real motive for attending the sanctuary.

5. Not till *then* will God's Word be *rightly*

read and diligently studied, and in due time the family altar (now almost extinct) be set up.

6. By so doing we shall prevent our present scholars filling in future the ranks of *the non-church-going population.*

Does not the foregoing speak to us of the need of some definite movement, with a definite message for a definite end, namely, to be *the present salvation* of our scholars, be they juniors or seniors?

By Mr. W. MONRO COLLINGS, Gosport.

WITH regard to the whole question of the children and their religious upbringing and teaching, there are three things which should be taken to heart, and pondered well in the presence of God.

THE CHILDREN NEED CHRIST.

First, *the children need Christ.* It has, I know, become fashionable in some quarters to doubt this. Many would lead us to believe that children, and specially those of Christian parents, are not in a lost condition spiritually, that all they need is to be trained in the truths of religion; and that conversion and regeneration are foreign words, unintelligible to the children, and never to be mentioned in the school. But to the young the Gospel is wonderful, and it is always the same. Its message is the same, its remedy is the same, and to such there is one way of salvation for the boy as for the man, for the scholar as for the teacher.

As wise master-builders, therefore, we must insist that there is but the one Foundation, which is Jesus Christ; and that the Stone which is set at nought by the builders is the Head of the corner. "Neither is there salvation in any other, for there is none other Name under heaven given among men whereby we must be saved."

CHRIST WANTS THE CHILDREN.

Then, secondly, *Christ wants the children.* The Lord who loved them and gave Himself for them, wants them, and wants them now. The stream of his love and grace flows out to them while they are still young. He desires to bless both the lads and the lasses in all the Sunday-schools and meetings for young people throughout the land. And not only so, but all over the world. He would have them taught that He has died, the Just for the unjust, to bring them to God. They are precious in his sight. Who can estimate their value? We cannot, you and I, for we do not know the uttermost worth of a soul. But He Himself has told us that one man is worth more than the commercial value of the world, and in the sight of God they are equally precious. Oh, how one wishes that once more the Church could hear Him saying, "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven."

THE CHURCH MUST CAPTURE THE CHILDREN.

Thirdly, *the Church must capture the children for Christ.* Why, she is here on earth for this purpose. She is to be a missionary Church, and here is missionary work at her very doors. We have not to cross the seas to find them, they are all about us; and every one saved now is one more saved from the world, and one less to count when you take a census presently of the unreached masses. The best authors, men and women with real literary ability, do not think it beneath their dignity to write books of fiction for children; and is it not time that the Church condescended to inaugurate a new era of high endeavour and holy activity in this wide field of the young life of our land?

Not for a moment do I undervalue the work of the Sunday-schools, and I do not wish anyone to misunderstand me, but it would be folly, with the facts before us, to say that they have reached the high water mark of usefulness. And why? Mainly, I believe, because the Church has not been fully awake to the fact that the children can be saved while they are children; and in the past, moreover, has failed to see that every agency having this end in view, should have hearty sympathy and support. From an evangelistic standpoint, the children are the hope of the Church, and God Himself can do his chosen and covenant people no greater kindness than to pour out his Spirit upon the children, and call a great company into the kingdom. But the blessing to the children will come through an awakened and revived Church, for when the saints are sanctified, God will do wonders among them.

Let not your hands be slack therefore. With your Bible in your hands, and your Saviour in your hearts go forth into the fields, already white unto harvest, and gather precious sheaves, Remember your responsibility, and, with your eyes on the judgment seat of Christ, seek by all legitimate means to bring the children under your care to an early and immediate decision for Christ. Not only show them that conversion and justification precede sanctification, but go on to exhort them to submit themselves at once to the righteousness of God; for now is the accepted time and now is the day of salvation.

Speaking as one who has prayed and toiled in harvest work for both grown ups and young people, it has for a long time been my supreme and solemn conviction that the Sunday-schools ought to be the most successful and fruitful harvest field of the Church; and so they will be, when we give definite mission work its proper place, and seek with all our mind and heart and strength to get the children converted to God.

*An Uncompleted Sacrifice.**

By Rev. KENNETH MOODY-STUART, M.A.

ON Mount Moriah, as we behold Abraham standing with uplifted knife over Isaac—the son of his old age—we are taught that we must be willing to sacrifice to God whatever He claims from us, be it ever so dear. If the Most High calls for your health, your goods, your child, your spouse, your life, surrender these to Him freely, and it becomes a sacrifice well-pleasing to God. The voluntariness of the surrender turns what would else be an inevitable loss into an acceptable offering. But this first sacrifice on Moriah, the most wonderful on record, was an uncompleted sacrifice, and was never intended by God to be completed. Indeed, none of the sacrifices ever offered on Mount Moriah were complete. But this offering, though uncompleted, was not incomplete; for God regarded it as complete: "Because thou hast done this thing, and hast not withheld thy son, thine only son" (Gen. xxii. 16).

It is the Lord's wont to take the will for the deed. Persons are sometimes prevented from carrying out their purpose of service or sacrifice by some providential barrier, by a closing of the door, by a voice from heaven, by God clearly declining the offer. This was the case again in regard to David's desire to build the Temple on this very site long after. Twice over, on Mount Moriah, we hear the voice from heaven saying, "Thou didst well that it was in thine heart."

The next lesson taught us by Moriah is, that "The Lord will provide." The patriarch Abraham considered this to be the main lesson which the memorable occurrence was destined to teach, for he named the spot *Jehovah-jireh*, "The Lord will provide"; and the name "Moriah" given to the hill, evidently after this incident, hss the same significance. In the course of the narrative the promise is thrice repeated. It is a promise which is full of comfort to God's people in all seasons of stress and want. The time when our covenant-keeping God, who cares for us, will make the provision is not indicated, nor the method but:—

> In some way or other the Lord will provide!
> It may not be *my* way, it may not be *thy* way,
> But yet in *his own* way the Lord will provide.

While this name of Moriah bids us cast all our care upon Him who careth for us, we must remember that its original reference was to the provision of the sacrificial lamb—Abraham's lamb then, God's Lamb in the fulness of time. We learn here that it is only "with Christ" that God also freely gives us all things. He who provides a Lamb for the world in the Person of his Son, will not withhold from us any good thing.

The sacrifice on Moriah teaches us more plainly than any other recorded sacrifice, the great doctrine of "Substitution." Abraham, we are told, "went and took the ram, and offered him up for a burnt-offering in the stead of his son." It was a vicarious offering; and in its relation to Isaac it becomes a telling type of the Lamb of God, who, with his sacred head wreathed and caught in the thorns of a fallen world's curse, died "the Just for the unjust."

We are told also in the New Testament that the great doctrine of the resurrection was taught on Mount Moriah. "By faith he that had received the promises offered up his only-begotten son, accounting that God was able to raise him up even from the dead, from whence also he received him in a figure" (Heb. xi. 17-19). It was under this great strain on his faith, obedience, and affection, that man first grasped the glorious consolation of the resurrection of the dead.

Passing from Abraham to David, we find another impressive scene transacted upon Mount Moriah. It was here that at the command of God the angel who had slain by pestilence 70,000 men of Israel because of their monarch's sin, stayed his hand that held the drawn sword stretched out over the devoted city of Jerusalem. In 2 Chron. iii. 1. this striking incident, which took place at the threshing-floor of Araunah, the Jebusite, is assigned definitely to Mount Moriah, the site which David selected for the erection of the Temple which was built by his son Solomon. The great lesson of this scene is that nations under God's moral government suffer for the sins of their rulers. If this was so in ancient times, when the people were only indirectly responsible for their rulers' conduct, the righteousness of the Divine action is much clearer to-day, when in the foremost nations the choice of the rulers and the decision on matters of public policy are entrusted to the suffrages of the people. Rulers and subjects form one body politic with national duties and responsibilities, the failure to discharge which calls down Divine judgments.

It was the self-moved mercy of God that prompted Him to say to his angel, "It is enough; stay now thine hand"; but it was only after sacrifice had been offered and accepted that the angel put up again his sword into its sheath.

. . . Our churches cannot do better than study the important lessons taught us by Mount Moriah. But we as individuals must learn these lessons too; and in order to impress them let me, before bidding Moriah farewell, ask my readers:

Have you learned that the Lord will provide? and that not only in the great crises and necessities, but in the little incidents and wants of life? and that it is in and with Christ that He who spared not his own Son will freely give you all things?

Do you know that God so loved the world that He gave his only begotten Son, to be the sinner's sacrifice and substitute? that Christ took our place upon the altar, and suffered in our room and stead? that the Father had his share in this sacrifice in providing the Substitute, and the Son in willingly giving Himself up for us all?

Have you learned that all other sacrifices and offerings were of worth only as preparatory types of this great offering, or as sequences of it, and derive all their value from the precious blood of Christ?

* From a chapter in Mr. Moody-Stuart's deeply interesting book, Light From the Holy Hills. (2s. 6d. *Morgan & Scott.*)

Girls' Letter Guild.—Miss A. M. May, hon. sec. of the Leeds centre, asks us to say that there is need of lady correspondents for Nonconformist girls. She says: "We have a large number waiting who are very anxious to have lady friends to write to them. A simple friendly letter every month is all that is needed, and I am sure there must be many of your readers who, for Christ's sake, would be willing to undertake this small work of love." Particulars may be had on application to Miss Alice M. May, 5, Herbert Terrace, Penarth, S. Wales.

"Our Daily Bread."

SUNDAY, February 2. Genesis viii.

"GOD remembered Noah." He cannot forget, through all these weary months, that thou hast been tossing on the waters of a deluge of trial; He has been beside thee, and now He is elaborating plans for thy deliverance.

Every part of the human family has its tradition of the Deluge, which proves that all mankind issued from those who crossed the darksome waters. Mount Ararat rises some 16,254 feet above the sea-level; it is not necessary to suppose that the ark rested necessarily upon the highest point of the range, of which it forms a part. Dove and raven came from the same ark, so the sweet-tempered child and the awkward one emerge from the same home. The child of God can find no resting-place amid the death which reigns supreme in the world, but wings his flight back to the pierced hand of the Saviour. "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee." "Come unto Me, and I will give you rest."

The saved family, having floated across the deluge from the old world to the new, may be used as a befitting type of the redeemed Church, which, through the Resurrection of the Lord Jesus, has been brought out of the world, where death reigns, into the new world of Resurrection life. It is our duty, if we belong to this happy number, to offer ourselves as living sacrifices to God, which is the reasonable service of those constrained by the thought of his mercies. Notice that God smelled a sweet savour, or "a savour of rest," a phrase which occurs in many a following passage, and especially of the Beloved Son (Lev. i. 9; Eph. v. 2), bespeaking the Divine satisfaction. May we always have that! (2 Cor. ii. 15.)

MONDAY, February 3. Genesis ix.

God had blessed man when first created, and now He did the same as the race was beginning afresh. All that grows on the earth had been given as the food of Adam, but henceforth every moving thing that lives was to be for meat. But the blood was expressly forbidden. The warm blood of men and of the humbler creation has always been identified with the essence of life or soul. This belonged to God; and thus the way was prepared for Moses to command that the blood of all sacrifices should be poured out on the altar, as an atonement for the soul of the offerer (Lev. xvii. 11). Because the life is in the blood, therefore the blood of the Lord Jesus is so often referred to throughout the New Testament. It is by the shedding of that precious blood, representing the laying down of his life, that we have been redeemed. The sacredness of life was still further protected by the stringent regulations of verses 5, 6, 7. The rainbow was a fit symbol of the covenant, uniting heaven and earth, and overarching the whole sky as though to emphasize the encircling love of God. Are any passing through a deluge of trouble? It will not last always. Days of unclouded joy are at hand. He will no more smite the world of thy life; and thy sorrows will make the bank of dark cloud, on which the rainbow shall be embosomed.

That Noah should fall teaches that it is easier to live a great life amid great troubles than to be noble and lovely in the tent or home. Apart from the keeping power of God, we are never safe till we reach heaven!

TUESDAY, February 4. Genesis x.

This chapter has been designated as containing "the Fountains of History." It is of marvellous interest, and the most marvellous thing about it is that all modern investigation and discovery are only tending to confirm more absolutely its literal accuracy.

The main lesson for the general reader is that God hath made of one blood all nations of men to dwell on all the face of the earth, and has determined their appointed seasons and the bounds of their habitation. As one has said, this chapter is therefore humbling and elevating. It is humbling to think that we are related to the cannibal in his kraal, the slave in his hut, and the wastrels and scum of our modern cities. It is elevating to think that we may call the kings of men, the royal races of the world, *brothers*. This oneness of the race makes Christianity the heritage of all, and enabled our Lord to say, "Go ye and teach all nations." There is a bond between every man and every other man. Our Lord is emphatically the Son of Man. He speaks the language of the heart, which is understood by all.

On the whole, JAPHETH was the father of the *fair* people of Europe, or perhaps the man whose descendants *spread abroad* more widely than the rest. Gomer is probably the great Celtic race, whilst Javan is the whole Hellenic people. HAM was the man who settled in the *warm* regions of Africa. Nimrod was probably a hunter of men, one of the first of the tyrants, who have built up vast empires at an awful cost of human suffering. SHEM, the firstborn, is mentioned last, because the sacred historian proceeds from this point, almost without a break, to tell the story of Shem's descendants, who dwell chiefly in Western Asia, and from whom sprang the Hebrew people. Let us remember that, from the first, God loved the world; not one of all these multitudes is excluded from the Divine care and the propitiation of his Cross.

WEDNESDAY, February 5. Genesis xi.

The land of Shinar was a fertile valley watered by the Euphrates and Tigris. This was chosen as the first great metropolis of the human family. Here began that city life which has been the curse of mankind. Although ignorance and sin make their home in the villages, there can be no doubt that the close gathering of men in crowds breeds more enormous evils. Mark the thrice-repeated "*Let us* . . . . make brick . . . build a city and a tower . . . . make us a name." See what pride inspired their attempt! God bade man multiply abundantly, and spread throughout the earth, whilst man insisted on a focussed and concentrated existence. "Lest we be scattered," said human pride; "The Lord scattered them abroad," was the inevitable issue. Vain man opposes his way and will to God, to discover that the eternal purpose must overthrow him, and pass on to its glorious consummation.

Notice what a small thing it is for God to confound our plans when they are subversive of his will. In this case, He touched a tiny nerve, and the speech of one man became unintelligible to his neighbour. No doubt a great purpose has been conserved by this estrangement of men from men. Each country has been able to preserve its individuality, and make a more distinct contribution to the well-being of the whole. The Hebrew people is a striking instance of this. From Gen. xi. we naturally turn to Acts ii., and thence to Rev. vii.

At verse 10, and again at 27, there are distinct chapters or divisions in the original document, inaugurated by the word "generations." In the one paragraph our attention is focussed on the line of Shem, till it fixes upon Terah; and in the other on the line of Terah, till it fixes on Abram.

THURSDAY, February 6. Genesis xii.

Recent discoveries reveal a high state of civilization in the lands from which Abram came. Ur or Orfa means "light" or "fire;" not improbably it was the centre of fire-worship. In any case we know that Terah and his family were as much infected with idolatry as the rest of the people around. As a proof of the high civilization of the time, traces have been lately discovered of a lending library which preceded the days of Abram, and tablets containing the names of books which borrowers desired to read, and which were cast away when their want had been met.

It must have been an effort for Abram to tear himself away and adopt a pilgrim life, and his full obedience to the call which came to him in Ur (Acts vii. 1, 2) was trammelled by his father and the rest of the clan resolving to accompany him. Under these circumstances he was able to go no further than Haran, where he tarried by the Euphrates ford till Terah died, then again the Divine summons appealed to him; as in the earlier verses of this chapter. Remember that that promise is for you. It is intended that the blessing of Abram should come on the Gentiles who believe, and that they who are of faith should be blessed with faithful Abraham (Gal. iii. 9, 14). Thou art blessed, O Christian soul, with all spiritual blessing in the heavenlies with Christ, but it is incumbent on thee to separate thyself from Ur and Haran, and to step out in simple obedience, though thou knowest not whither (Heb. xi. 8). Whithersoever thou goest, be sure that the tent is accompanied by the altar, and that the fire of devotion be kindled to burn after thou hast gone.

Learn how a man of faith will stumble as he first steps out on the difficult path. But God is patient with his dull scholars, and, in spite of many shortcomings, can yet perfect that which concerneth us.

FRIDAY, February 7. Genesis xiii.

Abram got back at last to the place where his tent had been since the beginning. How often this happens in life. We make a long digression, but happy are we if we come back to where we stood at first. Lot had been swept forward by the inspiration of his relative's noble faith; but he resembles the seed on the stony ground that springs up quickly, and dies away because it has no root. The world is full of Lots—shallow, impulsive, doomed sooner or later to fall away. They are parasites upon the religious life of others. See to it that you strike your roots into the heavenly soil, where they will be nourished and fed by the life of God.

The offer made by Abram to Lot was very magnanimous. As the servant of Jehovah, it would be better for him to lose everything, than imperil his testimony. But a man who is prepared to lose everything for God can lose nothing. No good thing shall fail.

Often it comes to individuals and nations that a choice is given between the conservation of high and noble ideals or temporal advancement. These are the questions that show our true calibre. Be it yours and mine to be prepared to sacrifice everything for the loftiest interests. A man can hold material things with a light hand to whom God has said, "I will bless thee, and make thy name great."

SATURDAY, February 8. Genesis xiv.

It is remarkable that recently discovered monuments tell the story of this confederacy of the kings of the Euphrates Valley against those of the Plain of Jordan. The raid was disastrous for Lot, who must have bitterly rued his choice. Abram might fairly have left him to reap as he had sown, but his soul yearned over his weak and entrapped relative, and he set himself to secure his deliverance. Thus still, men of faith who are strong in the life of separation are able to deliver those who have been taken captive by the devil at his will. Had Abram sunk to the enervated life of the plain, do you suppose for a moment that he could have achieved Lot's deliverance? and do you think that any of us will be able to deliver those who are enthralled by sin and Satan, unless we ourselves live on the uplands of fellowship with God?

Melchizedek was king and priest of a neighbouring tribe that held Jerusalem. The few facts which are known about him are seized by the writer of the Epistle to the Hebrews to set off the mystery and grandeur of our Lord, who is, first, King of Righteousness, and then also King of Peace (Heb. vii. 2). Like Melchizedek, our Lord was greater than the Aaronic priesthood. Like Melchizedek, He was not made after the law of a carnal commandment, but after the power of an indissoluble life. Like Melchizedek, our Lord exercises his royal and priestly functions at the direct instance of the Father. Like Melchizedek, our great High Priest intervenes in the moment of temptation between ourselves and the bribe of the tempter, so that we are able to stand in unquestionable superiority to all the assaults of the Evil One. Why should the soul need the shoe latchets of Sodom, which has been blessed by the Most High God, the Possessor of heaven and earth?

F. B. M.

Samuel and Saul.

Samuel, the Saviour of His Country.

(1 Sam. vii. 2-7.)

BY REV. F. B. MEYER, B.A.

IN this chapter we have to bridge over a considerable tract of Scripture (iv. i-vii. 7), covering, perhaps, forty years, because the details of Samuel's life and growing influence given by the sacred historian during that period are very scanty.

It was an age of disunion and anarchy. After the deaths of Joshua, Caleb, and of all that generation, "there arose another generation after them, which knew not the Lord, nor yet the work which He had wrought for Israel" . . . (Judges ii. 10). There was no man, and no tribe, able to unite the people under one leadership, or recall them to the lofty monotheism—the worship of the one Jehovah—which characterised the founders of their commonwealth. "Every man did that was right in his own eyes." "The children of Israel forsook Jehovah, the God of their fathers, which brought them up out of the land of Egypt, and followed other gods, of the gods of the peoples that were round about them, and bowed themselves down unto them."

There was, therefore, nothing to hinder the steady encroachments of the neighbouring nations. Now it was the children of Ammon on the east, then the Amalekites and Midianites from the desert, and again the Philistines on the south-west. From time to time judges were raised up, but their authority was only temporary and limited. For the most part it ceased with their death, and was the means of delivering only a section of the land. "When the Lord raised them up judges, then the Lord was with the judge, and saved them out of the hand of their enemies all the days of the judge . . . but it came to pass, when the judge was dead, that they turned back, and dealt more corruptly than their fathers" (Judges ii. 18, 19).

Our story is specially connected with the southern and midland districts of Canaan, which, notwithstanding Samson's heroic exploits—for he was contemporary with Samuel's early years—lay under the tyrannous yoke of the Philistines, who seem about this time to have been largely reinforced from the original seat of their empire in the neighbouring island of Crete, and to have made the position of the Hebrews almost intolerable.

In these Philistines stealing up from their own territories and cities to dominate the Hebrews, in the land which God gave them for an heritage, a land to which the Philistines could have no possible claim, but which was certainly the allotted possession of the chosen people—I see the type of so much which is always taking place in our own experience. For instance, they stand for unholy desires and evil habits, from which we were once set free by the risen Son of God, but which, in subsequent years, may have come back to assert their former sway and tyranny. And again, they represent the inroads of worldliness into the Church, and of wickedness into the State. The forces of evil are never at rest. Just as the spirit of destruction and waste is perpetually at work in untiling our roofs, stripping off our wall papers, pulling down our walls, and sowing our gardens with weeds whilst we sleep; so the evil tendencies in the heart, the Church, and the nation are ever warring against the law of the mind, and bringing men into captivity to the law of sin.

In the insidious attempts to rob us of our Rest Day, and to turn it into one of public amusement; in the unblushing effrontery of vice in various forms; in the threatened domination of all other interests by the mad greed for money; in the spirit of amusement which infects society; in the worldliness and luxury which divide with the spiritual the hearts and lives of professing Christians—we are brought face to face with the bands of the Philistines as they steal up from their lowlands to the uplands of religious constancy and strength. They have no rights, but they never fail to assert their pretensions; and sometimes we almost lose heart, and begin to question whether there is any use in opposing them.

At other times, like the children of Israel, we are goaded to make one desperate effort for freedom.

I. AN ILL-FATED ATTEMPT. "Now Israel went out against the Philistines to battle, and pitched beside Ebenezer, and the Philistines pitched in Aphek" ("the Fortress," perhaps in the neighbourhood of Bethlehem). From these words we infer that the war was commenced by Israel throwing down the gage of battle, because the yoke of Philistia was too galling to be endured; but it is almost certain that from the first it was an ill-starred and badly-managed campaign. No priest was called in to ask counsel of God, or bless the going forth of the Israelite hosts. Not even Samuel, in whom the people were beginning to recognise the servant and prophet of Jehovah, seems to have been consulted. It was the sudden flaming out of a spirit of hatred and revenge from a race of slaves who were stung to the quick by the taunts, the insults, and the scorpion-whips of their masters.

Such has been the spirit in which we have sometimes turned on the powerful sins which have asserted their mastery over us. We have seen the ruin to which they were bringing us, we have winced at the shame and indignation which they were causing to others, we have felt insulted and outraged in any lingering sense of honour and nobility that may have escaped the general wreck, and we have turned on our tormentors. We have signed the pledge against the use of intoxicants, we have taken a solemn oath never more to yield to our besetting sin, we have vowed that we will be free. But within a month we have been back in the old state. It has not gone better with us than with Israel, for this battle is not to the strong, nor this race to the swift.

II. THE ARK, BUT NOT GOD, TO THE RESCUE. On the evening of that disastrous day the elders of Israel held a council of war (*v.* 3). It was evident that their defeat must be attributed to some failure in their relations with Jehovah. They said, "Wherefore hath *the Lord* smitten us to-day before the Philistines?" "Let us fetch," they cried, "the Ark of the Covenant of the Lord out of Shiloh, that it may come among us, and save us out of the hand of our enemies."

They remembered the wonderful scenes in which that Ark had played a part; how the waters of the Jordan had fled before it, and the walls of Jericho had fallen down. Its going forth, in the words of their great lawgiver, had always meant the scattering and flight of Jehovah's foes. Surely it would do the same again. They did not realize that God's very present help depended not on the presence of a material symbol, but on moral and spiritual conditions which they should have set themselves to understand and fulfil.

The arrival of the Ark, in due course, borne by the Levites, and accompanied by the sons of Eli, as its custodians, was received with the exultant shouts of the entire host. Eli had evidently been most unwilling to allow it to leave the sacred enclosure—"his heart trembled for the Ark of God"—but he had yielded too often and too long to be able to sustain a successful protest; and probably no one else had any misgivings, for "when the Ark of the Covenant of the Lord came into camp, all Israel shouted with a great shout, so that the earth rang again."

As soon as the Philistines, by means of their scouts, were acquainted with the cause of this exuberant outburst, they were correspondingly depressed, for they, too, identified the presence of the God of Israel with the advent of the Ark, which had always been associated in their minds with the hand of "these mighty gods that smote the Egyptians with plagues in the wilderness." Neither had they any idea of those moral considerations on which alone the co-operation of God could be given. "Woe unto us!" they cried, "for there hath not been such a thing heretofore. Woe unto us! Who shall deliver us?"

It was necessary that a decisive answer should be given to these materialistic conceptions of the Hebrews and their foes. It must be demonstrated that the mere possession of the symbol of the Covenant was valueless, whilst the strange gods and the Ashtaroth were still cherished, and the abominations of the heathen were constantly and shamelessly pursued (vii. 3, 4). "If I regard iniquity in my heart, the Lord will not hear me."

The Philistines advanced to the conflict with the words of their leaders ringing in their ears. "Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants to the Hebrews, as they have been to you. Quit yourselves like men and fight" (see 1 Cor. xvi. 13).

The issue of that terrible day was disastrous in the extreme. "Israel was smitten, and they fled every man to his tent, and there was a very great slaughter, for there fell of Israel 30,000 footmen." Around the Ark the ground must have been heaped with corpses, as the Hebrews fought desperately in defence of the symbol of their faith; but in vain, for the Ark of God was taken, and the two sons of Eli were slain. Thus had Samuel foretold, and thus it befell.

That afternoon a Benjamite, with his clothes rent, and dust upon his head, bore the tidings to the hamlets and villages that lay all along the ascending and open road to Shiloh, and, "when the man came into the city, and told it, all the city cried out."

The old man, Eli, blind and anxious, had caused himself to be seated on his throne, facing on the main thoroughfare. He had a foreboding that bad news was in the air, and when the noise of the tumult arose, he anxiously inquired of the attendant priests and Levites, and, perhaps, of Samuel, waiting as usual to respond to his least appeal for help, "What meaneth the noise of this tumult?" At the same moment the messenger appears to have burst into the presence of the little group, telling Eli who he was, and in answer to the eager inquiry of the High Priest, "How went the matter, my son?" he blurted out, with an ever-rising climax of dread awfulness: "Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the Ark of God is taken."

The old man received the tidings in silence. The three first shots hit him severely, but not mortally; but "when he made mention of the Ark of God, he fell from off his seat backward by the side of the gate, and his neck brake and he died."

But worse troubles still befell. In frantic haste the Israelites bore away the remnants of the sacred tent and its furniture, and concealed them. In subsequent years they were at Nob (1 Sam. xxi. 1). The removal of these precious relics was hardly effected, before the Philistine invasion burst on the deserted city as an overflowing flood. "Go ye now," says Jeremiah, "in the Divine Name, into my place which was in Shiloh, where I caused my name to dwell at the first, and see what I did to it for the wickedness of my people Israel (Jer. vii. 12)." And the further fate of the city, which for 300 years had been the centre of the natural life and worship, may be guessed from the pathetic words of the Psalmist:—

He forsook the tabernacle of Shiloh,
The tent which He pitched among men;
And delivered his strength into captivity
And his glory into the adversary's hand.
He gave his people over also unto the sword,
And was wroth with his inheritance.
Fire devoured their young men,
And their maidens were not praised in the marriage song;
Their priests fell by the sword,
And their widows made no lamentation.

(Psa. lxxviii. 60, &c.).

Home Bible-Study Classes.

It has been found desirable, in the best interests of the Bible Teachers' College, of which Professor Wilbert W. White is president, to remove the headquarters from Montclair, New Jersey, to New York; and temporary accommodation has been secured at 45, West Thirty-fourth Street, next door to the chapel of the Broadway Tabernacle, where the exercises will be conducted during the coming winter.

An important and successful experiment in "At Home Bible-Study Classes" has just been carried out, of which Professor White sends the following particulars:—

The plan is to provide a competent teacher of the Bible for any group of persons willing to gather in any home at any time. It is the home department of the Sunday-school, with certain important additional features, among which are:—(1) The living teacher is provided instead of the printed page. (2) The social element is present in place of solitary study. (3) The teaching is done immediately after the preparation and stimulus of presence at a meeting designed to furnish equipment by prayer and conference and study under the direction of a competent leader.

Already fifteen groups are in successful operation under direction of the extension department of the Bible Teachers' College. Our secretary in charge reports more homes open to us for these classes than we are able to provide teachers for. Our teachers' training class for this work meets every Monday evening for one hour; and the majority of the groups are taught immediately after the class of teachers meets.

That people will respond to sympathetic, earnest, unaffected effort to teach the Bible in their homes we are fully convinced by actual experiment. We believe that we have hit upon a most practical and effective plan of reaching the poor with the Word of God. This is the age of the delivery waggon. People will not go away from home to get what anybody will bring to them. Mr. Moody used to say: "The way to reach the masses is to go to them," and I believe this in a new sense since this work began in November.

One group is conducted in a home where the mother has been an invalid for seventeen years. In another home is an invalid of twelve years; both being Christians they naturally welcome the classes. One mother is rejoicing at the interest of her two boys who never cared for these things before. A wife is glad that the meeting has kept her husband away from evil companionship for a succession of weeks. You ought to hear the interesting reports which our teachers bring in every time we meet. It is thrilling to hear them tell of the good which they themselves are receiving. They are finding that it is indeed blessed to give.

Several of our teachers are students at the Teachers' College, Columbia University. A graduate of Vassar has one class. Our own students are teaching. We hope to have 100 groups in operation before spring. Our plan includes a mass meeting of all members of the groups once a month, for review and supplementary instruction.

Spread of Romish Practices.

We have received a communication from Sir Charles S. King, Bart., in which he points out that such efforts as have been made by the bishops to put a check on the spread of Romish and Ritualistic practices in the Church of England have had an unfortunate effect, inasmuch as the statistics for the year show an increase of sixty-one in the number of churches where the Mass has usurped the place of the Lord's Supper, besides others where vestments, &c., have been introduced. Our correspondent believes that there is at present much need for the publication of a Protestant Catechism or solemn declaration, drawn up by such a body as the National Free Church Council, containing an authoritative statement of Protestant teaching on such questions as Sacerdotalism and the Christian ministry, the Mass, Auricular Confession, the Conventual System, the Invocation of the Virgin Mary and other saints, graven images and sacred pictures, Prayers for the dead, the Papal claims, &c.

Anti-Infidel Tract Enterprise.—Consequent on the fire at a printing office already referred to in our columns, and business connections with two firms which were obliged to make arrangements with their creditors, the Anti-Infidel Tract Enterprise (Mr. W. R. Bradlaugh, 70, King's Cross Road, W.C.) finds itself in dire straits for means to maintain its position in the conflict with open unbelief. A sum of £200 is urgently required.

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Mr. Silas Back, of Bath.

"Better is the end of a thing than the beginning thereof." Truly this may be said of the career of a Christian. To me it is ever a joy to visit the cottage of Mr. Silas Back. He is now seventy-five, and can look back upon sixty years of discipleship, having been converted at the age of fifteen under the Methodist ministry. During this long period he has been able to prove the faithfulness of the unchanging God under all the trials and amid all the changes of the life of a working gardener, with a family dependent upon him.

If some visitor from a distant land had only known the Gospel of the grace of God by the ear, and wanted to see a living example of the religion of the Lord Jesus Christ, it would be quite possible to show him excellent samples in the ministry, among the cultured, the nobility, and the gentle. But I would far rather take him to such a humble home as that of my friend; for with those there would be advantages of birth and education; and so the inquirer would naturally say, "These people are doubtless very good, but can you show me what your religion can do for a man who has no favouring circumstances?"

From Photograph by Mr. T. C. Willway, Beechen Cliff, Bath.

Here, then, is a man who has proved to the utmost the exceeding practical value of the grace of God in the most ordinary life; here is one who has proved that Christianity is not a mere system of morals, but a living force, suited to the needs of men living in this work-a-day world.

Mr. Back has a godly wife, who has been his faithful companion and helpmeet in joy and sorrow for half a century; and together they have sought to train their children in the fear of God. They have their reward, for now there is to be seen on Sunday mornings the beautiful sight of this patriarch taken in his wheel chair to Snow Hill Gospel Hall by his son, with his grandchildren by his side. It was there that I first met him; and there at the open morning meeting he is seen to advantage.

With meekness, and in a quiet, gentle manner, he opens the Bible, and comparing Scripture with Scripture, he sets Christ before men as the beloved Son of the Father, the Great High Priest, the Perfect Sacrifice, and the sinner's only Saviour. His theme is Christ and his work; and as you go away you feel that you have been fed with the finest of the wheat. It is as a father instructing his children, and yet, such is the humility of this man of God that, whether in public or in private, he never has the air of "Come-sit-at-my-feet-and-I-will-instruct-you," which spoils some religious teachers. He would much like to learn from you.

His discourses partake of the character of a musing, and an opening-up of Scripture. It is as if Mr. Back were taking us to a well of living water, from which he has often drunk, and where he now wants others to be refreshed.

The most salient feature in his character, in my judgment, is a perfect satisfaction with the will of God. So contented is he that he has not done what many Christians would, asked for a larger house.

Then he has such largeness of heart, such a beautiful spirit of brotherliness towards all the children of God. "I have a place in my heart for all the people of God, whether Baptists, Methodists, Churchmen, or by whatever name they are called, so that they really love God," he told me once. But let no one suppose that he would tolerate error. To him it is a very solemn matter that there is such a downgrade movement in the Church.

His has been a life of labour. The bread of idleness has not been his fare. Even now in the evening of life he does not make lameness an excuse for folding his hands; but does such work as he can in the garden and the home. "Satan would get an advantage over me were I not to be well occupied," he assures me.

Bath. W. J. Willway.

Christian Giving.—A Bible Study.

Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings (Mal. iii. 8).

He that hath pity upon the poor lendeth unto the Lord (Prov. xix. 17).

I.—A Duty and Privilege.

Give alms of such things as ye have (Luke xi. 41).
Use hospitality one to another (1 Pet. iv. 9).
Distributing to the necessity of saints (Rom. xii. 13).
Be not unmindful of benevolence and liberality (Heb. xiii. 16, C. and H.*)
Charge them to practise benevolence, to be rich in good works, to be bountiful and generous (1 Tim. vi. 17, 18, C. and H.*).

(*Conybeare and Howson's translation.)

II.—How to Give.

As able (Luke xi. 41).
Systematically (1 Cor. xvi. 2).
According to promise (Eccles. v. 4, 5).
Sharing what we have with those who have not (Luke iii. 11).
As every man has need (Acts ii. 45).
Sufficient for his need (Deut. xv. 7).
Labouring in order to have to give to the needy (Ephes. iv. 28).
Secretly (Matt. vi. 3, 4).
Liberally (Rom. xii. 8, *marg.*).
As he purposeth in his heart; not grudgingly; not of necessity; cheerfully (2 Cor. ix. 7).
Without murmuring (1 Pet. iv. 9, R.V.).
Thine heart shall not be grieved (Deut. xv. 10).
To point of making ourselves poor (Prov. xiii. 7).
The widow gave all she had (Mark xii. 44).
Early Church had all things common (Acts ii. 44).
Macedonians gave according to their power, and beyond their power, of their own accord (2 Cor. viii. 3, R.V.).

III.—To Whom Specially to Give.

Needy (1 John iii. 16).
Sick (Psa. xli. 1, *marg.*).
Destitute (Luke iii. 11).
Poor brethren (Deut. xv. 7).

IV.—Blessings Promised to the Giver.

God will not forget (Heb. vi. 10).
He shall be repaid by God (Prov. xix. 17).
It shall be returned by man in abundant measure (Luke vi. 38).
Bountiful reaping (2 Cor. ix. 6).
Increase (Prov. xi. 24).
Soul fatness and freshness; shall be watered (Prov. xi. 25).
No lack (Prov. xxviii. 27).
Prosperity (Deut. vii. 13).
Deliverance, preservation, blessing in this life, help in sickness (Psa. xli. 1-3).
Light, health (Isa lviii. 7, 8).
Righteousness shall go before, and the glory of the Lord shall be his reward (Isa. lviii. 8).
Answered prayer (Isa lviii. 9).
Guidance: satisfied (Isa. lviii. 11).
Overflowing blessing (Mal. iii. 10).

V.—What it Implies.

The love of God in us (1 John iii. 16).
Living faith (James ii. 14-16).
The righteous (Prov. xxi. 26).

VI.—God's View of Giving.

He is well pleased (Heb. xiii. 16).

M.D.

Rev. Arthur E. Gregory, D.D.

PRINCIPAL OF "THE CHILDREN'S HOME AND ORPHANAGE."

AMONG the numerous and varied forms of present-day philanthropy, none is of greater service to the community, or more imbued with the spirit of Christ and Christianity, than the care which is being extended to suffering, friendless, and homeless children. The neglected waifs and strays of our crowded streets, and the unfortunate orphan and friendless little ones of our city (and village) life, instead of running wild and untaught to become the prey and sport of every evil influence, are, by these modern institutions, being reclaimed from their evil surroundings and trained for the kingdom of Christ. The Wesleyan Church, true to the spirit of its first great chief, and its early traditions, has for many years had a share in this Christlike service; and the group of homes which finds its centre at Bonner Road, N.E., has long been recognised not only as one of the best of its class, but also as one of the most progressive and enterprising of the activities of Methodism.

Among the chief features of the work, we may call attention to its catholicity, its freedom from any taint of sectarianism, the genial and homely character of its family life, the intensely spiritual tone pervading the whole organization, and the marvellous success which has attended it from its beginning until now.

The institution has recently passed through a great crisis, owing to the unexpected and apparently premature resignation of Dr. Stephenson, its founder and Principal. Dr. Stephenson commenced this work more than thirty years ago, a young man just beginning to be known for his striking and varied capacity, his enthusiasm and enterprise. The management was in his hands from that day until eighteen months ago, when he retired from the position, full of honours, rich in affection, with a world-wide reputation; and, as his many friends hope and believe, with yet many years of useful life before him. Such a change as this involves is always a source of anxiety, and a time of stress and strain, in the history of any institution; but especially so when the loving and capable hands of its founder and its presiding genius are withdrawn, and another must take the reins of government and carry on the work. But the new Principal—whose knowledge of the work of the Homes is almost life-long—has already successfully grappled with the difficulties of the position, and is not only maintaining with efficiency its existing agencies, but endeavouring to develop and extend its loving ministries to suffering childhood.

Rev. ARTHUR E. GREGORY, D.D., the new Principal, was born at Southampton, November 30, 1853. He is the third and youngest son of the late Rev. Benjamin Gregory, D.D., ex-President of the Wesleyan Conference, for many years Connexional editor, and one of the most beloved and accomplished of Methodist preachers of his day. The new Principal is one of three sons who entered the ministry from the same gifted family. Educated at the Manchester Grammar School and at Clapham, he came there under the influence of the late Mr. Henry Jefferson, M.A. After leaving school, he was for a few years in an office in London; and spent his evenings in mission work in various parts of the Metropolis, especially at Whitecross Street (afterwards taken over and worked by the Leysian Mission). About this time he was greatly impressed by reading Dr. Fleming Stevenson's "Praying and Working," and the "Letters of Edward Denison;" and in February, 1872, offered his services to Dr. Stephenson, with the view of gaining some experience of East End life and work. The Home was then in its infancy, and was very small in comparison with the vigorous life and varied agencies carried on by its officers to-day; but the twelve months spent there made a great impression on the young worker, and left their mark and influence on all his after life.

HIS WORK AS A PREACHER.

In 1875, Mr. Gregory became a candidate for the ministry, and, after his acceptance by the Conference, was sent to the Ministerial Training College at Didsbury, where he came under the powerful influence of Dr. W. B. Pope and the late Dr. J. D. Geden. They were both men of high attainments in scholarship and of an intensely spiritual character,

REV. ARTHUR E. GREGORY, D.D.
From Photograph by Mr. Geo. B. Cowen, Ramsey, Isle of Man.

and at this critical stage of the student's career they did much to develop and fashion his intellectual and spiritual life. At the Conference of 1878, Mr. Gregory received his first appointment to Blackburn, in 1879 he became President's assistant, and in 1880, editor's assistant. Subsequently he "travelled" the usual term of three years in the Highgate, Clacton-on-Sea, St. Albans, Kentish Town, Lewisham, and Victoria Park circuits, leaving the latter in 1898 (and before his three years were expired) to take up the duties of vice-Principal of the Children's Home. Two years later, in 1900, owing to the retirement of Dr. Stephenson, he was called to take the entire management of the Home, and thus became its second Principal. It is interesting to note that Mr. Gregory ended his circuit life as superintendent of the circuit from which he went out as a candidate. At his first local preachers' meeting, in the Victoria Park circuit, all the local preachers had been passed on to "full plan" at the same time as himself; and a young man who was then examined, prior to admission as a "fully accredited local preacher," ascribed his conversion to something said to him by Dr. Gregory when he was a scholar in one of the mission schools twenty-four years earlier.

Dr. Gregory's circuit work has been characterized throughout by great energy and almost uniform success. At one period of his history, the present writer was in close touch with him for a considerable period, and had many opportunities of watching and estimating his work. Although he could never be called a man of robust physique, the new Principal is a man of tireless energy, of inexhaustible fertility of ideas, of great tact in managing men, and with that high spiritual tone which is an essential of such labour.

In all his circuits Mr. Gregory has given special attention to labour among workingmen, to special classes for young men, and to meetings for Bible study and the advancement of spiritual life. At Lewisham he started a series of Sunday afternoon conferences with workingmen. These were attended by neighbouring clergy (who viewed the experiment with alarm), by Socialists, Secularists, and sometimes Anarchists, who were all allowed to speak and to express their opinions on the subject under discussion. These meetings were often excited, but always orderly, and wonderfully amenable to control from the chair. Mr. Gregory took the men into his confidence, and never hesitated to tell them that his one aim was to get them converted. As a matter of fact scores joined the Church who had first entered its doors to attend these meetings, and many of the men told Mr. Gregory that he was the only minister to whom they had ever spoken. When he left Lewisham, the secretary of the local Secularist Society attended the farewell meeting, on behalf of the Secularists, to express their regret at his removal.

EXTENSIVE LITERARY WORK.

No account of Mr. Gregory's career would be either accurate or adequate which did not specially emphasize his success in the world of literature. Born into a literary family, and cultivating a love of books from his earliest years, it is no surprise to his friends that he has made his mark in this department of Christian work. He was assistant to his father — the Wesleyan Connexional editor — during 1879-80, and after that continued to help him while in circuit work. For many years he edited the *Christian Miscellany*; was co-editor with Rev. W. L. Watkinson of two series of books entitled, "Helps Heavenward," and wrote an excellent volume in the first series on "Christian Childhood." He has also been editor of the *Preachers' Magazine* (a periodical which has a considerable circulation among preachers and Bible students) from its commencement. In this work Rev. Mark Guy Pearse was his colleague until 1900, but the responsibility for the magazine was always on Mr. Gregory's shoulders, and it was through his energy that it became an assured success.

Probably the most valuable work he has done in this direction has been the initiation and publication of a series of "Books for Bible Students," which now extends to thirty volumes; these are used as text-books in many Theological Colleges in England, Scotland, Canada, and the United States. Some 70,000 volumes have been already sold, and the circulation is steadily growing. Among other contributors are found such names as Professors Davison, Findlay, Banks, and Dr. Jas.

Hope Moulton. In recognition of this work and other services rendered to Biblical literature, Mr. Gregory was, in 1901, awarded the degree of D.D. from Montreal.

Early in the history of the *Preachers' Magazine*, Dr. Gregory established the Union for Biblical and Homiletic Study, which has now a membership of nearly 1,000, and has fostered and developed a love for Bible study in the minds of hundreds of young local preachers and others. Of this Union, he was secretary from the commencement of its career until the time when he was appointed vice-principal of the Children's Home. He was also secretary to the committee which compiled the "Young People's Hymnal"; and is now one of the secretaries of the committee to which the Wesleyan Conference has committed the important task of preparing a new hymn book.

HIS LABOUR FOR THE CHILDREN.

From his experience and work as a member of the committee, and as vice-principal of the Home, as well as by his personal characteristics, Dr. Gregory was specially fitted for the task which devolved on him when Dr. Stephenson retired. The interests of the institution have steadily advanced; and since his appointment as Principal, the annual income has increased by £5,500, and there has been a special development of work among crippled and afflicted children. A house has been acquired at Alverstoke, through the generosity of Mr. S. Chadwick—a member of the United Methodist Free Church—and a beginning has been made with sixteen of the most helpless and forlorn members of the great army of friendless and afflicted children. Two other additions have been made during the past year, viz., the Eric Townsend Memorial House at Edgworth—the gift of a gentleman in memory of his eldest son; and a new house for boys at the London branch, one of many gifts from the generous hand of Mrs. Clifford Davies.

The needs of the class of children for whom the Home provides are as great as ever, if not greater, and many very needy applicants for admission cannot be received for want of room. The new Principal is a man of ideas, and one who believes in progress, and he has already several new schemes for which he is trying to secure the Committee's sanction. A children's hospital, convalescent homes, cripples' workshops, and a new house for the reception of destitute children, are among the most crying needs of the moment. All these claims could be speedily met if the Lord's servants would recognise the claims of their less fortunate brothers and sisters, and support as they ought this most valuable and successful philanthropic and religious work. There will naturally be a further great extension of the work when the Twentieth Century Fund is completed, and the grant of £50,000 is paid. But *this amount* can only be spent on buildings, and will necessitate a large increase in the annual income of the Home, as its beneficent operations are thus extended.

The change to the new administration is now safely accomplished, though there have been many periods of grave anxiety during the time of transition. But Dr. Gregory is a firm believer in the power of prayer; and many times he has used this means of seeking deliverance in times of special difficulty. His custom is to call the community together for prayer in every crisis of the work—the children, office-staff, and work-people, all being included. The answers to prayer have been most definite, and have made a deep impression on the children and officers, while the influence of these meetings on the general work of the Homes has been singularly helpful.

There is also a "Young Leaguers' Union," which seeks to interest the young people of Christian and happy homes in their less fortunate brothers and sisters; we urge those of our readers who wish to see what can be made of the very roughest human material to study the annual report; or, better still, pay a visit to one or more of the branches of the Home, and see the results with their own eyes.

Deep Sea Fishermen.

FROM all the spheres of work of the Royal National Mission to Deep Sea Fishermen fresh tidings are continually received showing the usefulness both of the Medical Mission vessels and of the shore agencies.

Particularly encouraging have been the labours of the staff on the hospital steam trawler, the "Alpha." This vessel, which was given to the Mission by an anonymous donor about eighteen months since, is replete with every convenience both for fishing and for medical and religious work. The fleet also includes two hospital ships capable of nursing men who are ill or disabled by accident at sea, five dispensary vessels capable of rendering first aid to the sick and wounded, two old vessels used as harbour Mission stations, a new steamer, the "Strathcona;" as well as the launch, "Julia Sheridan," engaged in medical work on the Labrador coast; and the steam launch, "Princess May."

THE MINISTRY OF HEALING.

Deep and wide is the appreciation felt by the officers and men of the various fleets. One letter, typical of a sheaf of others, reads: "Allow me to thank the officers and crew of the Mission ship, 'Queen Victoria,' for the treatment I received while on board, suffering from scalds caused by the bursting of a tube on board a steam trawler. I am sure I should not have known what to have done if there had not been a Mission ship in the fleet. Both my eyes were completely closed, and both my arms were scalded, and it might have been days before I could have got home. But, thanks to your Mission ship, I was able to open my eyes the second day on board."

A Milford skipper writes:—"I should like to thank the Mission for the kind treatment and care my cook has had on board the Mission ship at Milford Dock. I put him on board with a poisoned hand, and I can well say he has had every attention and care while on board, and is now ready for sea again, within a week. The boy is working for a widowed mother, who I am sure would be more than grateful to the Mission for the kindness shown to her boy."

"I write to thank you," the quotation is from a smacksman's letter, "for the kindness and attention I received on board the 'Queen Victoria,' in the Grimsby Ice Company's Fleet, for I had a very bad poisoned thumb, and everything was done to heal it that could be; but amputation was necessary to the first joint, which was successfully and ably performed by the doctor, and it is now quite well."

STEAMSHIPS OR SAILING VESSELS?

Steam Mission vessels are, of course, necessary, in order to keep up with the steam fishing fleets, and the "Alpha" has been so signally blessed that the Society is sparing no effort to secure similar vessels to be despatched to those fleets which at present are accompanied only by sailing Mission vessels. It often happens that these sailing ships lose the fleets in which they are stationed, and this means the absence for some days of these havens of refuge for bodily ills and temples of peace for those needing spiritual advice.

The second steam hospital ship, the "Queen Alexandra," is rapidly approaching completion, and it is expected that she will be in commission in about two months' time. There still remains £800 to be raised to complete this vessel, and it is also desired to commence a third at as early a date as possible.

The secretary of the Mission is Mr. Francis H. Wood, Bridge House, 181, Queen Victoria Street, E.C.

Baptist Deaconesses.

THE influence of consecrated womanhood in the alleviation of the miseries of the sick and suffering poor, and in the proclamation of the Gospel among the non-church-going masses, received fresh and fervent recognition at the annual meeting of the Baptist Deaconesses' Home and Mission, held last week at Bloomsbury Chapel, of which Rev. B. T. Gibbon is the minister.

THE MEDICAL DEPARTMENT.

From the account given by Rev. E. Henderson, Warden of the Home, of the year's operations, it appears that good progress is being made. The out-stationed deaconesses, who labour in a number of the large provincial cities, and in the London suburbs, are greatly esteemed for their godly service. In connection with the Mission centre at Cross Street, E.C., in the notorious Leather Lane district, religious and philanthropic work is maintained with far-reaching effects. A noteworthy feature is the medical department, carried on with skill and devotion, to the manifest advantage of so squalid a neighbourhood.

Dr. Lush, medical superintendent, in a brief account of his labours, showed that over 2,300 cases had been dealt with during the past twelve months. At the dispensary, where Dr. Lush attends weekly, a Gospel service is held, and at a nominal charge tea is subsequently provided for the out-patients. A large number of surgical and medical cases have been tended by the sisters, and many a helpless sufferer nursed into convalescence.

STORIES FROM LEATHER LANE.

A vivid sketch of life in the slums, and of the sisters' ministry to the spiritual and social needs of the "one-roomed home" population, was given by Sister Constance, the lady superintendent, who drew from her experience in the slums many touching stories and incidents, illustrative of the power of the Gospel among the "ice-cream barrow painters" and other poor folks of the vicinity, and of the helpful influence of the mission. A sister noticed at a tea, that one little boy placed his allowance of cake in his pocket, and on being asked the reason, replied, "Well, *I've* had the bread and butter, and seen the magic-lantern, but I think mother ought to have the cake." Visiting a dying atheist in a hospital, one of the sisters was refused a hearing by him, although she had undertaken the journey at the request of his sister. At length he repented, and in response to a message the deaconess again visited him. "Tell me," he cried, "if there's hope for a bad man like me." She explained the Gospel to him, and read passages from the Bible, when the repentant sinner believed on the Lord Jesus, as she read the words, "The blood of Jesus Christ, his Son, cleanseth us from all sin." Next, he besought her to bring as many of his boon companions as she could to his bedside, that he might testify to them of saving grace. This was done, and, later, he passed away, gasping "The blood of Jesus Christ, his Son, cleanseth us from all sin."

Sister Constance went on to speak of the dismal surroundings of the district, particularizing an "outhouse" home, and a dark cellar in which lived a poor family. A pathetic story of struggle was that of a brother and sister, aged seventy-four and sixty-seven respectively, who had never been separated. The old man refused to enter the infirmary, declining to be parted from his sister after so many years, and, in spite of the care and skill of the missioners, passed away. The sister is being cared for by the deaconesses.

A CALL FOR WORKERS.

Other speakers included Messrs. G. W. McAlpine, J.P. (chairman) and D. Ford Goddard, M.P., both of whom spoke in high terms of the mission; and Sisters May (Ipswich) and Hilda (Woodberry Down, N.), who gave telling accounts of the work at their respective spheres of labour. Christian ladies are needed, to devote themselves to deaconess work, the applications that have been received from churches being far in excess of the number available.

Other Lands.

India's Present Need.—II.

THAT the highest ethics can never be a substitute for Evangelical teaching, or attain to the value of its results, is certain, and it is here that the missionary problem comes in.

More than once, missions have been the forerunners of Governments. When the first Protestant missionaries landed at Tranquebar, in 1706, the establishment of schools was one of their earlier efforts. Wherever they work on educational lines, the Word of God is made the pivot of instruction. When we meet English-speaking natives, we ask, "Where have you learned your English?" and almost invariably the answer is, "In the Mission School." Questioned as to the Bible, the man will give a clear summary of its contents, and often show an intelligent knowledge of the way of salvation. Turn to the native who never had this opportunity, but picked up his English as he went along. He is a staunch Hindu, and most in earnest when worshipping his gods. But what does he know about them? Several times we ventured to ask, the last time of our travelling servant, after he had prostrated himself before the repulsive image of "the terrible Kali," "Who is that?" "This is goddess Kali." "Who is Kali?" "Kali is Kali—the wife of a god—goddess Kali." This was all, and no more we could get out of him by way of explanation. Others seemed equally ignorant on the subject of their religion.

INDUSTRIAL TRAINING.

The need of industrial training has been recognised by many missions for some time past, but never has the problem so imperatively confronted nearly every mission in India as in recent years. Through this medium, many thousands of lives have been saved from starvation, and gathered into homes. These lives, mostly young, form now a sacred charge. It is not enough to feed them. They must be prepared for a useful future, their latent powers developed, and means of livelihood put at their disposal. How is this to be effected? Not without further sacrifices on the part of those who recognise their Christian duty towards their unfortunate Indian brothers and sisters. By helping missionaries to make of the young generation under their charge Christian men and women, they will help to solve India's problem.

It is universally acknowledged that the greatest curse of this land is

THE CASTE SYSTEM.

Able-bodied men and women will live by begging, while they scorn the idea of work, as degrading to their caste. The thief will consider it his right to steal, because he is a thief by inheritance. It would be no merit to him to be an honest man, for in the eyes of the other castes he would always remain a thief.

Nothing has made such a breach in this absurd system as the recent famines and their consequences. The first thing that is pressed upon the mind by the missionaries is that God made of one blood all men on the face of the earth; and the second is that work is elevating and not degrading. Caste has made of human beings men "of one idea" in the bad sense of the word, and that is, just to do one thing and to do it to-morrow. Industrial education, hand in hand with the training of soul and mind, proposes to make of them all-round men and women, able to reach a high moral standard, because grounded on the firm foundation of the Word of God. Said a Hindu gentleman to us as we looked down from the Mutiny Memorial Tower upon the city of Delhi:—

"It is the duty of our rulers, and especially of the Christian section, to extend a helping hand to us in developing manufactures, of which there is a dire need in the country. There are anti-Christian papers sneering at the industrial efforts of missions, and calling it 'Buying converts'; but, according to my judgment, this is not buying or pauperising, but making them independent." He had confessed to us, the day before, that he was an inquirer after Christianity. What lay in his mind, was independence of the cruel caste system.

DIFFICULTIES OF A CONVERT.

We English people, of whom so many have literally been coaxed into the Kingdom, do not realize the tremendous difficulties that beset a Hindu convert. By confessing Christ, we did not lose anything in respectability; perhaps we gained in the esteem of our environment. To the Hindu, open confession means the loss of everything, of property, affection, family ties, means of livelihood, respect of his caste, and safety of life. What he sees of the conduct of passing trippers from the Christian land does not always tend to strengthen the missionary influence over him. We conclude that Christian testimony must be almost entirely left to preachers and evangelists; for each time we speak to a native about his soul, he either asks, "Are you a clergyman?" or says, "One can see that you are a minister."

Rev. James Smith, of Ahmednagar, mentioned in a former letter, is an enthusiast on the Industrial Mission subject. Speaking from nine years' experience, he finds that manual training is a moral force to develop mental discipline, observation, reflection, and straightforwardness. Three industries are taught in connection with his school. (1) Carpentry, including turning and carving; (2) Oriental rug and carpet weaving (it may be said here, by the way, that India produces the wool, the dyes, and the labour, for the finest carpets); (3) Hammered metal work, or repoussé. Each student has to spend three hours daily in the workshop, learning one or other of the above-mentioned industries, and this does not handicap in any way the pupils in their school examinations. The brightest boys are sometimes those who are the most skilful at the bench.

The result, on the whole, is so encouraging, and the demand for work is so great, that the director of the Ahmednagar High Schools is of the opinion that industrial education should become a more general feature in India. No less strongly does the Industrial Missions Aid Society emphasize the need of this enterprise on a larger scale.

In compliance with a request, the Government gave a grant of 10,000 rupees to Rev. W. Park, of the M.E. Mission, for such a purpose. On our visit to Nariad, we saw him busy with the arrangements, directing, instructing, putting up looms, which would enable the weaver to do in half a day the work of three days, and other improved time-saving implements by means of which the people's wages might be increased. This effort answers to the proposal of Dr. Murdoch, who says that it is of little benefit to the working class to reduce taxations like that on salt, but of very great importance to create conditions for the people which would allow them to earn more and to live better. One's heart aches at the tale how, during the famine, men and women pressed to the mission-stations, willing to work for 1 anna (an English penny) per day. It is true that the food it purchased was as much in quantity as they could eat; but in many cases the weakened stomach could not digest it, and numbers died, whose lives might have been saved by a less unsuitable diet.

In order to prevent pauperism, the M.E. Mission made it a principle only to give relief in exchange for work. At Nariad 5,000 people were supported for six months by weaving.

FIGURES ARE DECEPTIVE.

To hear of so many thousands having been relieved by this and that mission, one feels, especially at a distance, inclined to be satisfied with what is being done. But what are thousands compared with millions? Generous as many gifts were, they form but a drop in the vast ocean of need. The missions are handicapped in their well doing, and in the extension of their work, because of the struggle for bare existence. The actual problem is not, how to feed paupers, but how to prevent pauperism.

WILMA MORGAN.

British East Africa.

A UNIQUE work for the uplifting of the tribes of the East Africa Protectorate has been done by the Neukirchen Evangelical Mission, a German agency named after the Rhineland town in which the headquarters of the Mission are situate. The district known as Tanaland, which passed by agreement from the protection of Germany to Great Britian a few years ago, has engaged special attention; and notwithstanding political changes, the work has developed in a very encouraging manner. The missionaries are devoted men of God; they command the fullest confidence of the authorities, and have been warmly praised for their Christian prudence in discharging duties at once arduous and difficult.

Begun in 1887, the work has steadily grown, and now there are nine missionaries on the field. The stations number six, and there are seven native helpers. An influence has been exerted far beyond the ostensible results in converts baptized and adherents brought under Christian instruction. One of the missionaries, Herr Kraft, has brought out the entire New Testament in the Pokomo language. Who can measure the importance of such a work of love? In the course of a recent furlough home, the missionary has been passing translation work through the press in connection with the British and Foreign Bible Society.

A few days ago the worker's furlough came to an end, and with his beloved wife he left home and friends once more for his distant sphere. A student in the Mission Institute at Neukirchen (Kr. Moers, Rhenish Prussia) writes: "The farewell service lasted from three o'clock till seven: and included an observance of the Lord's Supper. It was a solemn season, and likely never to be forgotten by those present. Songs and prayers, as well as the words spoken, will be a help to the heart in coming days. Next morning Brother Kraft and wife left. Nearly all of us men followed on foot the waggonette that took them to Capellan, an hour or so distant. Here they took leave of their children—little boys of about seven and four years; it was a most touching sight. The train came up, and last 'good-byes' were said. Thus the Master thrusts forth labourers into his great vineyard. God forbid that we should sin against the Lord in ceasing to pray (1 Sam. xii. 23) for those who, for the love of Christ and the souls of men, go to distant lands to preach the glorious Gospel."

The "Casa Sarepta," Florence.

THIS Home for destitute, aged, Christian Italian women was opened recently. Five poor widows have already been received from different parts of Italy, and two others are about to be admitted. They have each a sad history of toil and hardship, semi-starvation, and persecution. The good Sister in charge of the Home says it is touching to hear them join in praise to the Lord for bringing them out of this misery to such a haven of rest. They can scarcely realize that it is not all a dream.

These inmates are nearly all over seventy, and most of them helpless and ill, so the Home partakes also of the nature of a hospital. We have been saddened to-day by the death of one dear old woman, who only came to the Home five days ago. "The Lord just brought her here to die in peace and comfort," said another of them, and, indeed, it was even so. It is hoped that this good work may be liberally sustained, so that we may see our way to receive many other suffering ones.

(Mrs.) A. H. HIGGS, HON. SEC.

18, Via Lorenzo il Magnifico.

A Pitiable Advertisement.—A Romanist contemporary has an appeal for funds which is remarkable even in the midst of a number of peculiar announcements. It is stated in it that "this is the third Christmas that the Infant Jesus is looking for a dwelling-place in Totnes, and still cannot get but a borrowed one, for to secure the temporary chapel £500 has had to be borrowed. Readers are implored "for the love of the Infant Jesus" to help in paying the sum "in order to secure Him at last in this powerless mission a real home!"

From Many Lands.

BARMAIDS IN CALCUTTA.

WE are informed that the statement recently made that the employment of barmaids in Calcutta was prohibited in deference to native opinion was incorrect. "The agitation against the present condition of things," writes Rev. F. W. Dunster (Anglo-Indian Evangelization Society, Dinapore), "was the outcome of Christian sentiment, and the change was brought about by Christian effort. Mrs. Brockway, the wife of the pastor of Union Church (L.M.S.), took a leading part in this agitation."

ZEALOUS FILIPINOS.

Rejoicing in the good work which the Lord is doing in the Philippine Islands, Mrs. White Jansen adds: "We are anxious for your help in prayer for the thousands of Filipino seekers. The converts in their eager desire to answer the plea of the seekers, and to spread the Gospel among their people, are very much inclined to neglect Bible study and to hold services instead . . . The Gospel was taught secretly in this town of Cavite by the Moravian missionaries. As one of the results of their work there remained thirty-five men, mostly young, who were deeply interested in the Gospel. I presume they were converted. Probably there were more persons interested; but these were known to the priests, who got the Spanish Government to arrest them under the false pretext that they were rebels. A very short time before the occupation of the Americans, twenty-one were publicly shot in the parade ground of their native place."

TRESCLÉOUX.

This unfamiliar name is borne by one of the remote villages of Les Hautes Alpes, in the South of France, the poorest and coldest region in the whole country. Here Protestantism withstood the influence of the secular arm, and remained strong, notwithstanding the terrible persecutions of more than two centuries. It bears to-day the stamp of the ancient patriarchal customs of the brave Huguenots. For twenty years the Protestant pastor of Tresciéoux—F. Bravais—has lived in the same rented house. Now he is obliged to move out, as the landlord requires it for his own use. In this old-world village houses are scarce, and the little church of 300 members—all poor—has to face the problem of building a manse. They have given liberally, contributing at the outset some £40, and promising to help the building operations by carrying the stone and otherwise performing much of the unskilled labour. There is now about £120 in hand, but £400 more at least is needed.

CHARLOTTENBURG, BERLIN.

Our many friends will be glad to know that the Lord has graciously sustained us throughout another year in his service for Him here and continued his blessing upon our family and upon his work, in which we have been engaged these twenty-one years. We may well praise Him. He has continued to us bodily health, mental vigour, and spiritual power, regularly to preach the Gospel, to conduct Bible readings, Sunday-school work, and to go on visiting among the people here; and we have had the joy of leading not a few to trust in a living and coming Lord. My dear wife has also been able to continue her meetings with the women and to visit the homes of the people, also our eldest daughter to continue her Bible classes with young women, though for the past two and a half months she has been laid aside with a most serious attack of peritonitis, from which she is only slowly recovering. Our three sons and two daughters are on the Lord's side, and more or less in his service. Many English friends who came to study the language have found the Lord while here and are serving Him in various spheres. In looking back, we can say, "Eben-Ezer"—hitherto the Lord hath helped us; in looking up, we say, "Hallelujah," for the Lord liveth; and in looking forward we will say, "Jehovah-Jireh"—the Lord will provide.

Julius Rohrbach.

TEACHING GIRLS IN ALGERIA.

In a recent communication from Cherchell, Miss H. Duval Day (of the North Africa Mission) writes:—"We still have a goodly number of children, though those of the better class have fallen off. It was distinctly encouraging, and a cure for depressed spirits, to find they are still willing to listen to us, and to hear their neighbours' praises of 'your girls.' They really are morally superior to those who have never been under our influence. How I wish I could say some of them are Christians? But we look for that joy before long. One of those, Miss Readsaw, has been away a long time in Medcah and Blidsh, but her great pleasure is to sing the hymns she learnt with us. She knows quite through 'Nothing but the Blood of Jesus,' 'Only trust Him,' 'Him that cometh,' 'Come to the Saviour,' 'Christ receiveth sinful men,' and some others; but her favourite tune is 'There is a green hill far away,' so she sings them all to that same tune, and she told Miss R. she had taught them to a lot of girls in the places where she had been while away. Certainly, her neighbours here seemed to know them well."

GOD'S DAY FOR BRAZIL.

Mr. J. D. McEwen (Orobo, Bahia) writes:—"There never was a time in the history of Bahia when the Gospel was so sought. In a recent tour of some months I found villages, withdrawn from the larger towns, that never saw a missionary before. It was so easy to get an audience. Sometimes it was in a little "venda," sometimes on the corner, and sometimes in a hut-home. 'We are brutes. We do not know anything,' was a common thing to hear. 'You are not brutes, you are men and women; you have power to learn and be good, and Jesus wants to give you his power,' I told them. It is really pitiable to see how these inhabitants of the forests of Brazil feel their need of a better life.

"In the larger places of the interior, our reception is often phenomenal. Dr. G. W. Chamberlain has travelled with me during the last five weeks. We have touched towns of 5,000 and 10,000 souls, where the Camara, or Municipal Hall, was always at our disposal. In one town the crowd was so great that standing room was at a premium. Bibles were eagerly bought, and a decidedly earnest spirit manifest during the four days. This is God's day for Brazil. Whole families have confessed their faith in the Lord Jesus, have broken their images, and have sat down at the Lord's Table."

Dr. T. L. Cuyler.

THE eightieth birthday of the venerable Dr. Theodore L. Cuyler, of Brooklyn, on Friday, January 10, was made the occasion of many private, and not a few public, testimonials of esteem and affection. On Sunday morning he preached to his old congregation in the Lafayette Avenue Presbyterian Church, Brooklyn. His subject was "A Message at Fourscore," and his topic, "Hope." Below are two noteworthy paragraphs from his discourse.

HOW HE HAS REACHED EIGHTY.

Some have a pitiful dread of old age. To-day, instead of being a matter of sorrow, it is a matter of joy to me that I have reached such a ripe old age. By avoiding stimulating drinks and indigestible foods, by getting sound and sufficient sleep, I have been enabled to spend fifty-six years in the Christian ministry, and I have never passed a Sabbath on a bed of sickness.

THE OCTOBER OF LIFE.

The October of life may be one of the best months in all the calendar. If a man never outlives his trust and hope in God, why should not the later years be the happiest of his life? Then one has friends ahead of him and friends behind. Oh, my friends ahead, perhaps your old pastor will come to join you before the close of the year. Toward evening the sun shines with peculiar sweetness and mellowness. So with a departing Christian. Every hour he is gaining new light, new knowledge.

News from Chicago.

THAT saying was never truer that God takes away his servants, but He carries on his work. Ever since the departure of Mr. D. L. Moody to the homeland, the work in connection with the institute, and the church in this city, was never in such a flourishing condition as it is now. Perhaps there were never such a large number of students as we have in the various departments now. In all, 250, including men and lady students, are studying the Word of God, which is to equip them for future work. All the students, who were here three years ago, are scattered far and wide the world over; some of them preaching in fashionable churches; others of them in mining towns, in log huts on the rolling prairies, and in far-away Japan, are witnessing for the Lord Jesus, and even some who went out to China have already become martyrs for the truth.

Mr. Torrey, whose name is so well known in England, and who is the superintendent of the Institute, has just started on a tour around the world, visiting Japan, China, Australia, and other centres where some of the former students have gone, and we are praying that he may be greatly used in all the cities that he shall visit. During his absence of twelve months, well-known teachers will be lecturing to the students, amongst the number, Dr. A. T. Pierson and Rev. George C. Needham.

Mr. Fitt, who came from Ireland, and who is a son-in-law of Mr. Moody's, is superintending the work here in a very devoted manner, and the Lord is abundantly blessing the work in his hands, and he and all the workers need the prayers and sympathy of the people in Great Britain.

A revival spirit seems to be abroad, not only in this city but on this continent. Hundreds of missions are being held, and from all sides, from the Atlantic to the Pacific, one hears of glorious results.

It is my privilege to be preaching and lecturing in this city two and three times a day, and in Mr. Moody's old church it is our joy to see the most blessed work of grace going on. Hundreds of people have been under conviction, and it has been the delight of the workers to be dealing with many anxious souls in the inquiry room up to a late hour, many of whom have decided for the Lord Jesus Christ.

I met Mr. Sankey when I was in New York City. He seems just as fresh and as energetic as ever, and the Lord is greatly blessing him in various cities.

Many of your readers will be sorry to hear that Mr. Stebbins has been laid aside from active service, but we are praying and hoping that he and Mr. McGranahan, may be restored to health, and once again used mightily in the Lord's service.

We are having blessed times in connection with prison work, and only recently I had some 800 convicts to preach to, and it was a scene that I shall hardly ever forget.

Charles Inglis.

Chicago.

From Madame de Ramsay.

SUCH a long time has elapsed since English friends have heard from us. The Rescue Homes are progressing in an encouraging manner. I share the work with my daughters, and am continuing the various agencies, through God's mercy, with undiminished mental and bodily powers. This year is one of jubilees for me. The Bible and Prayer Union, the first foreign branch started after Rev. T. Richardson's plan, has accomplished twenty-five years of blessed existence, as thousands of souls yearly testify. Also the Christmas Letter Mission, started at Wilhelmsro twenty-five years ago, survives many difficulties. I send parcels before Christmas to foreign ports where Scandinavian Sailors' Missions are founded, and many letters testify how acceptable they are. Swedish hospitals, poor-houses, Sunday schools, are also very grateful to have a packet year by year. At these two quiet missions I continue myself, as the only subscriber and worker about 4,000 members have given their names. At Wilhelmsro it is a thirty years' jubilee, 1872-1902, a wonderful privilege to have been sustained so long.

The Basutoland Mission.—It is a pleasure to be able to state that Rev. A. Casalis, B.D., who will be in London during February, is expected to address many meetings of Christian people. He will specially dwell upon the development of native work, it being his part to train evangelists for labour among the various tribes in Basutoland and beyond. Many of his addresses will take the form of lantern lectures, and the first of these will be given in the Mildmay Conference Hall on Tuesday, April 4, beginning at 7.30. Over a dozen other gatherings have been arranged, Tunbridge Wells, Folkestone, and Torquay being also visited. There are still a few dates open, regarding which communications may be addressed to Mrs. Sutherland Taylor, 25, Brownswood Road, Clissold Park, London, N.

Young People.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, *12 Paternoster Buildings, E.C.*

I recommend my ELDER *"Young People" to read every week what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find in the S.S. Lesson Notes suggestive and helpful thoughts and illustrations for Sunday talks with their young folk.* *See next page.*

About Motor-Cars.

I WONDER how many of you are interested in motor-cars. No doubt you envy the people who ride in them, and travel along at such a delightful speed. But perhaps some of you think they are "horrid things," because sometimes they frighten horses in which you are more interested. Well, you know, the same was said of bicycles, years ago, and I expect in time the horses will get as accustomed to motors as to them. I don't know much about motor-cars myself, but I have noticed one thing about a certain kind, which forms the subject of my talk this week.

I daresay you have seen one standing still, and that although it is not moving, yet it throbs and vibrates with the movement of the machinery inside, which, I always think, must be very unpleasant for the people sitting on it, and enough to give them the "fidgets." I am told that it does not do to stop the machinery, except at the end of a journey, owing to the difficulty of re-starting; but that when you want to stop for a short time you move a lever, which shifts a band from the "fly-wheel" on to the "driving-wheel," and thus applies the force of the engine for the purpose of forward movement.

Are not lots of boys and girls (and grown-ups) like that? They have plenty of force in their character, which is full of ideas and promises and good intentions, but somehow they do not apply them to forward movement, or *action*. Their ideas do not take useful shape; their promises are not fulfilled; their good intentions are not carried out. Perhaps your parents have scolded you sometimes for these very things.

You remember our Lord told his disciples about a young man whose father said to him, "Son, go work to-day in my vineyard," and he said, "*I go, sir!*" *and went not* (Matt. xxi 30). He not only disobeyed his father, but disappointed him, because he led him to expect more than he was willing to fulfil.

Now, I trust I am speaking to those who are not wilfully disobedient either to your parents or to God; but for all that, my little lesson may apply to you. Although you are young, your minds are full of ideas—good ones, I hope—and the machinery is at work. But then, is it producing any practical result? You need to apply it to some useful purpose. You *mean* to do all sorts of right things, but do you *do* them? Are you trying to make your life one of *progress*—at school, and above all in the Christian life? Some of you have been learning the lessons taught in our "Young People's Page" for months or years. Are you better and more useful boys and girls because of them? Do your parents, friends, and teachers see that you are making progress?

When your birthday comes you stand up against a wall to mark your height, and consider how much you have grown since last year. Do you ever consider how much you have "grown in grace, and in the knowledge of your Lord and Saviour, Jesus Christ"?

You have been learning your daily lessons at school, and the spiritual teaching of your church and Sunday-school, but it is not enough to let these things throb and vibrate in your mind and heart; you need to set them in motion, to *practise* what you learn. If you have ideas in your mind as to how to keep and bless other people, put them in motion; if you make promises see that you fulfil them, so that people may feel they can trust and rely on you; if you have good intentions, carry them out; if you *want* to please Jesus in your life, look out for opportunities of *doing* so.

Never be a boy or girl who says, "I go," and *goes not*. Yield to Jesus the lever of your will, so that your good intentions may pass from the fly-wheel (which goes round and round, and nothing more) and get on to the driving-wheel, to put a forward movement into your life. Ask Him to be your Engineer, to guide you through the traffic, to thread your way through the temptations and obstacles around you; to regulate your speed, and conduct you safely.

Of course, you must be careful not to let Satan take the driving-seat of your heart, because he would use all the force of your character to take you in the wrong direction, which would lead you into all sorts of evil and unhappiness.

So whenever you see a motor car, think of what I have been saying; do not be content with bustling about like a clown at a circus, making a lot of fuss without doing any good, and getting into everybody else's way; or like the machinery, making a lot of noise and smell without any forward movement; but be like St. Paul, who said, "This one thing I *do*. I *press toward* the mark for the prize of the high calling of God in Christ Jesus" (Phil. iii. 13, 14).

But I wonder if in some of you the machinery of right desires has not yet begun to work at all? If so, you are like the other young man in the parable, who said, "I will not go." But he *afterwards repented and went*. Will you do the same? Jesus says, "Follow Me," and if up to now you have said, "I will not," now is the time to *change your mind* (that is what the word *repent* means). Ask Him to set in motion the silent machinery of your heart with the spark of his great love—to "create in you a clean heart, and renew a right spirit within you"; to set your life in motion to praise and glorify Him, and make you a blessing to those around you.

The other night I heard a gentleman speak of three classes of people—workers, shirkers, and quirkers! The first are busy folk; the second, lazy ones; the third, those who find fault with other people. Mind you get into the first class, and, whatever you do, keep out of the other two. UNCLE TOM.

"Is Not the Lord Among Us?"

Micah iii. 11.

"SUPPOSING Jesus in their company,"
At ease they journeyed on their homeward way,
"For surely He is somewhere near," quoth they.
What could He else but follow faithfully?
But, Jesus was not there—nay, He must needs
Grow further from them, as each step they took,
Until they turned, and their own path forsook,
For Jesus followeth not—He only leads.
'Twas but a day they journeyed thus in vain;
But, to retrace their steps and find Him, cost
Three days. Alas! His presence, lightly lost,
Oft means long, weary searching to regain.
And when they found Him, was it He to blame
For all their sorrow? Should they not have known
He must be busied with one work alone?
They ne'er had lost Him had they been the same.

Brighton. W. H.

The "Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 315).

READ MATT. XXVI. 6-16 AND REFERENCES.

1. What friends of Jesus lived in Bethany?
2. Who invited Jesus to a supper?
3. Who else were there with Jesus?
4. What did Mary do to Jesus?
5. What great thing had Jesus done for Mary?
6. Of what was her ointment made?
7. What did Judas say about what Mary did?
8. What was the real reason for what he said?
9. What did Jesus say about Mary's beautiful deed?
10. Why had she done it?
11. How would her act be remembered?
12. Which of the Gospels tell the story of Jesus' anointing?
13. When, where, and by whom did Jesus receive another similar anointing?
14. In what were the two cases alike and in what different?
15. What great privilege had Mary enjoyed?
16. What is the best thing we can do for Jesus? (Prov. xxiii.).

(Children under *ten*, do any 4; under *thirteen*, any 8; under *seventeen*, any 12.)

ANSWER TO LAST SEARCHER (314).

WORD PICTURES.

1. *(a)* God. *(b)* The creation of man. *(c)* By the flood (Gen. vi.).

2. *(a)* Moses. *(b)* Aaron and Miriam. *(c)* He had married an Ethiopian woman. *(d)* She was turned into a leper. *(e)* For seven days (Num. xii.)

3. *(a)* Gideon. *(b)* The Midianites. *(c)* The smashing of pitchers in which were concealed lamps or torches. *(d)* The Midianites were put to flight (Judges vii.)

4. *(a)* Jesus Christ. *(b)* The Syro-Phœnician woman. *(c)* She asked Him to heal her daughter. *(d)* She returned home and found her daughter quite recovered (Mark vii. 25-30).

No. 314.—Correct answers (first list) received from:—

A—Ralph and Ernest Aldwinckle, Victor Armstrong, Douglas Anderson-Berry*, Kate and Agnes Allan, Edith Archer*.

B—Walter and Reggie Batty, Emily Bridgewater*, Mabel Baker*, Gladys Brewer, Mabel* and Evelyn Barstow, Ella Berryman, Annie Blaikie*, Robert Bushby*, Claude Bowker, Violette Birney, Dorothy Brereton, Constance Bird*.

C—Lydia Cleary*, Nesta Carew*, Willie and May Cullen, Hannah Chapman, Gladys Clark, Gladys Calvert, Stanley and Percy Chappell, Lilla Corbitt, Edith Clear, Elma Cheal, W. Campbell, Muriel Collett.

D—Grace*, Willie*, Catherine and Emily* Dempster, Stanley Drew*, Dorothy Daintree*, W., Nellie* and Eddie Dowsett, Elizabeth, Constance and Hilda Drayson, Ethel Dancy, Cecil Dodd*.

E—Ethel Eastbury*.

F—Vincent, Olive and Mabel Fleet, Kitty Fausset.

G—Winifred Gill*, Gladys, Cicely* and Dorothy* Gibson, C. George, Thos. Groombridge*, Ivy* and H.* Godfrey, Kathleen, Evelyn* and Grace* Gulston, Constance Gabbett*.

H—Annie Horstcraft, Theodora Hill, May Hazledine, Alan Hogg, Edith Hillier, K., Dorothy and Beatrice Heckford, Florence Hoyte*, Willie Hooper, Dorothy Hunt*, Sydney Hanford, Elizabeth, Hilda and Mary Hooper.

I—Daisy Iredell*.

J—Gladys* and Alfred* Johnson, Hilda* and Louie* Jeffery, Walter Jeal*, Archie Henson*, Emily Jones.

K—Annie Kingsford.

L—May* and Sidney Law, Dorothy Lockhart, Cecilia Lichtenstein*.

M—Winnie, Dorothy and Leonard Mace, Harvey Moore, Arthur, Grace, Nellie and L.* Morice, May Mills*, Irène Mabille*, Geoffrey and Sidney Martin, Bertie Mills, Kathleen Morphey, Alec Miller Fanny Messenger*.

N—Ivy Nash. Edith Newton*. Edward Newell.

P—Mary Patterson, Evelyn Primrose-Pechey, Dora Phillimore*, Margery and Gordon* Pibel, Kathleen Paisley*, Daisie Phillips, W. Petter.

R—Susie Rough, Jack Ridley, Alice Reid, Marjory Rainey, Marion* and Gussie* Roach, Alan Richardson, Winnie Runting, Emily Rowdon*. Marion Richards*.

S—G.* and M. Spurgeon, Edgar and Hilda* Schaeffer, Margery Smart*, Olga Sasse, Archie Stubbs*, Mary Sowden, Betty Stocks*, Stanley and David Soltau, Flora Shadbolt.

T—Dudley Toye*, Frank Terrell, Winifred Trotter.

W—Ellen, Vera and Dorothy Williams, Phillis and Cecile Wright, Stephen Wilson, Winifred and B. Weatherall, William Watson*, Dorothy Wallace, Rowland* and Rose* Willis, M. Williamson*, Leonard Wall*, Ernest, Charles and Kathleen Wingrave.

Y—Gladys Young.

No. 313.—Correct answers (second list) received from:—

A—Irene* and Margery Ashdown, Daisy Annett, Elizabeth Aiken Mabel Ashwell*, Tom and John Aikenhead.

B—Barbara and Gwen Bourne, Florence Bath*, Ella Berryman* Claude Bowker, Caroline Bailey, Annie Brown, Beatrice Brouard, Lucienne Brabandes, Marianne*, Evelyn and Irene Butlin, Cecil and Constance* Bird, Marion Boyle, Eunice Baber, Maggie Batting, Gladys Bartlett, Eva Browne, Frances Burnett*, Muriel Boyd, Walter and Reggie Batty, Dorothy, Harold and Gordon Berry.

C—Ormonde Collett, Maggie*, Walter* and Jessie* Carter, Ethel Craigie, Stanley and Percy Chappell, Alice Crang*, Rachel, Dorothy and Harold Clarke, George Crawford, Henry, John and David* Colville, Alfred Cocking, Duncan* and Hyde* Campbell.

D—Rachel Duff*, Elsie Denton, May Darroll*, Gladys and Harold Davis, Helen Dick*, Thomas Dunn*, Mary Denizot, Violet and Mai Davidson, Rita and William Dempster, Marjory Dyke*, Vera Dickinson*, Cyril Dixon*, Elizabeth, Hilda and Constance Drayson.

F—T. Fowler, Percy Fitch, Mary Freeman*, Queenie Farringdon*, Jeanne Faucon, Louise Filhol, Muriel Foster, Ethel Fowler, Olivia Ferguson*, Laura Finch, J., Marian, F. and C. Freegard, Mabel and Eva* Fletcher, Aileen and F. Figgis, Agnes and Lewis Fullarton.

G—Mary and Daisy Greenacre, Dorothy Grove*, Alice Gammage*, Chrissie Greated, Ivy and Hilda* Godfrey, Aimée Guilbert, George and Margery Graham-Brown, Norah Goodbody, Norah Glynn Jack*, Edith*, Dorothy, Margaret* and Stuart Gray, Isabel, Margaret* and Elsie* Goudge, Marie Grandjean.

H—Elise Hill, John Herbert, Florence Hoyte*, John Henderson, Winifred Harvey, Olive Hutchings, Georgette Hoffmann, Violet Halford, A. Handasyde, Agnes Head*, Ella Hake, Harry Hodkinson, Ina Hemmel*, Dorothy Hanson, Frances Hoyte*.

I—Ami and Isabel Inglis, Daisy Iredell.

J—Emily Jones, Robert and David* Jameson, Ethel* and Eleanor* Johnson, Ida Jackson, Winnie and Annie Jones, Lizzie Johnstone*.

K—Lilian Kyme*, Martha Kidman*.

L—Linda, Edith* and Harry Lowe, Dorothy Lockhart, Arthur* and Irene Llewellyn, Alice and Elise Lee, Gladys and Alfred Leigh, G. J. Larwill.

M—Lydia Mann, Connie Murfin, Leonard, Mary, Frank and Charles Medcalf, Winnie, Leonard and Dorothy Mace, John*, Lily* and Ella* MacMurray, John* and Hudson Macfarlane, Mildred Morgan*, Dora Muir*, Mary*, Dorothy* and Margaret* Morris, Masie* and Alice* Mackenzie, Ella*, Margaret* and Joy* McFadzean, Charlotte Millar*, Gwendoline Moir*, Alex, K., Jessie, and Charlie Morrison.

N—Maude and Amy Nottage.

O—Maude Oakes, Louisa O'Brien, Benjamin Onions.

P—Ada*, Jessie, Eddie, Connie and Willie Palmer, Gladys* and Isabel* Phipps, Mabel* and Lucy* Pelham-Burn, Stewart, W., M. and Alfred Porter, Mary Patterson, Geoffrey, Percy and Clarice Peach.

R—Beryl Reid, Annie Roberton, Hope Robinson, Eva and May* Rodgers, Laura Ridler, Cecily, Jessie and Elmina Roe, John Robbins, Olive Robinson*, Marjorie Rainey, Maggie Russell*, William and Mary Rigby, Muriel Roberts.

S—Lily Scriven, Marguerita Sidky, Stanley, Rider and Glanvill* Smith, Violet*, Evelyn* and Gladys* Shaw, William, Raymond and Augustus Simpkin, Florence, Effie*, A. and Ellen Simpson, Joyce and Flora* Smith, Douglas and Kathleen Shepherd, Alfred and Stanley W.* Smith, Jacoba van Seventer, Germaine Schumann, Roger Soltau, Florence Smith, Poppie Stidolph, Marjorie Sherbrooke, Norah, Eric* and Bertie* Slater, Constance, Edgar and Hilda Schaeffer.

T—Charlie and Flossie Thomson, Evelyn and Lilian Tracey, Olive Trench, May* and Ethel Todd, Frank Thompson.

U—Eva Usher.

V—Leslie Vining*, Ida Vigour.

W—Frances Wood*, Edward* and Edith* Wheeler, Robert Weddell, William and Stewart Watson, Violet*, Louisa and Arthur Walker, Ethel Ward*, Mary Wilson, Helen Webb, Dorothy White*, Stanley, Alice and Gladys* Willoughby, Bertie Walls, Georgina and Sara Wilson, Ibia Woodman*, Pringle Wilson*, Alice Wiffen, Zoe Wilkins, Mabel Wheeler*, Muriel and Stephen Wilson, Queenie, Kenrick and Ernest Wakeford, Sidney and Winifred Watson.

Children's Special Service Mission.

Mr. Hutchinson, *Harrogate*, to Feb. 3; *Leeds*, Feb. 4; *Grantham*, Feb. 5; *Edwalton, Nottingham*, Feb. 6; *St. Philemon, Liverpool*, Feb. 15-21; *St. Nathaniel's, Liverpool*, Feb. 22-28. Mr. J. S. Tyler, *Princess Mary Village Home, Addlestone*, Feb. 3-6; *St. John's, Chichester*, Feb. 8; *St. George's, Worthing*, Feb. 9. Mr. H. Hankinson, *Lansdowne Hall, Norwood* Feb. 25. Mr. E. Clark, *Newark*, to Jan. 31; *Radcliffe, Nottingham*, Feb. 2-9; *Bristol*, Feb. 10-14; *Liverpool*, Feb. 16-24. Mr. S. J. Hewlett, *Forest Hall, Loughton*, to Feb. 3; *Warrington*, Feb. 8-17. Mr. G. Goodman, *Lower Clapton Congregational Church*, Feb. 9-18. Mr. J. Spiers, *Falmouth*, to Feb. 18. Mr. E. Phillips, at *Rockland St. Peter, Norfolk*.

Children's Scripture Union—Portions for week ending February 8.

Sun. Feb. 2	*Matt.* ix. 1-13		Thurs. Jan. 6	*Matt.* x. 16-31	
Mon. „ 3	„ ix. 14-26		Fri. „ 7	„ x. 32-42	
Tues. „ 4	„ ix. 27-38		Sat., „ 8	„ xi. 1-15	
Wed. „ 5	„ x. 1-15				

The Red-Marked Testament.—The demand for the Red-Marked Testament—for use in mission and Bible-class work, both in England and America—is on the increase. Instances frequently come to light of this little volume leading to a clear, or clearer grasp of the one foundation, the substitutionary work of Christ. Indeed, from cottage to mansion, workers of every denomination find it most helpful; and, being small, and of small cost, together with the possibility of circulating it through the post, makes it the greater boon. Even workers in the mines and camps of South Africa and Australia make frequent mention of how much it is valued. What is clearer than the simple Word of God to ensure, through the Spirit of God, fruit in the future as well as the present? (3d. upward, according to binding. *Oxford University Press; Morgan & Scott.*)

International S.S. Lesson.

Sunday, February 9, 1902.

Subject.—"The sin of lying" (Acts iv. 32—v. 11). Golden Text: Eph. iv. 25.

THE persecution described in the last lesson worked entirely different results from that anticipated by the rulers. Instead of scattering the followers of Jesus, and putting a stop to their teaching, it drew them more closely together around their Lord in fervent prayer for increased boldness to speak his Word.

The prayer-meeting held on the release of the Apostles from the Court of the Sanhedrim was remarkable for (1) Oneness of heart and voice among the members (24); (2) Immediate and definite answer given (31 and 33); (3) "All filled with the Holy Ghost" (31); (4) Power to speak the Word of God with boldness; (5) Spirit of unity, love, and brotherly-kindness; (6) Great power to witness of the resurrection; (7) Great grace upon them all (33); "As one man in belief and practice" (John xvii. 21).

Verses 34, 35. There were many poor among the converts. If a Jew would turn and "follow Jesus," he had then, as now, "to leave all"—home, relatives, friends, work. This was a test to the rich converts. The Holy Spirit led them into the truth (John xvi. 13) that their riches were talents to be used for God (Matt. xxv. 15; 1 Tim. vi. 17, 18), and showed them *how* to use them (Mark xiv. 7). Self-denial a sign (and help) to growth in grace (Luke ix. 23).

Joses, Joseph, Barnabas, "son of exhortation" (R.V.), consecrated his eloquence to preaching the Gospel, and his land to the Lord for his poor. Estate in Cyprus (not Canaan, because a Levite—Deut. x. 9; Col. iv. 10; Acts xii. 12, 25). Character (Acts xi. 24). Introduced Saul to the Apostles (Acts ix. 27). Accompanied Paul on mission tours (Acts xi. 26; xiii. 2). Cyprus (Acts xiii. 4).

1. *How should we describe Ananias and Sapphira in present-day language?*

Persons who wanted to appear better than they were, who *pretended* to be very religious, charitable, and self-denying, but were all the time covetous and untruthful. None were compelled to sell their possessions for the poor (*v.* 4), or give the full value (Ex. xxiv. 5).

Neither of them volunteered an untruthful statement to the Apostles; but both "agreed together" to *act* the lie; and Sapphira, who had an extra opportunity given her by Peter to draw back, assented to his question (perhaps with a mental reservation as a salve to her conscience). But no trickery could hide their sin from the *searchlight* of God's Holy Spirit (Prov. xv. 3; 1 Sam. xvi. 7; Jer. xvii. 10).

2. *What excuse could they have given?*

"That Satan tempted them." Eve gave the same (Gen. iii. 13). Temptation is not sin. Jesus was *tempted* (Heb. iv. 15 and Matt. iv. 1). "We cannot prevent evil birds flying over our heads, but we can prevent them making nests in our hair" (James iv. 7; Eph. iv. 27).

3. *When Satan filled the heart of Ananias with wicked thoughts, what should he have done?*

Cried up to God for help (Psa. cxx. 2). God saw the "thoughts afar off" (Psa. cxxxix. 2, 4; Matt. ix. 4, with Psa. cxlv. 18, 19). Instead of which he *nursed* the wicked *thoughts* till they became *wishes*, then he *talked about them* with his wife, and they both together *fed* them with their selfishness till they came out in a wicked action.

The Wages of Sin IS
- **D**esiring men's praise.
- **E**ntrapped by Satan.
- **A**cting the lie.
- **T**aken in sin.
- **H**opelessly lost.

Satan's language is—lies (John viii. 44).
Satan's work is—sin (1 John iii. 8).
Satan's wages is—death (Rom. vi. 23).
Satan's home is—hell (Matt. xxv. 41).

If we talk his language and do his work, may we not expect his wages, and to go to his home? (Rev. xxi. 8.)

Thank God for Rom. vi. 23; John xiv. 2; Rev. xxi. 27; Rev. xxii. 3, 4, 5 and 17.
- **L**oved of God.
- **I**ndwelt by his Spirit.
- **F**orgiven in Christ.
- **E**ternally saved.

Are truths that are half lies, lies that are half truths, flatteries (Psa. xii. 3), exaggerations, invectives, expletives, strong and uncalled for exclamations, *to be included in the language of Satan*, or left for "the lip of truth"? (Prov. xii. 19; Psa. cxx. 2; *and* cxli. 3). A man's whole life may be a lie, and yet not one be uttered by his lips. A LIE IS AN ATTEMPT TO DECEIVE, WHETHER BY WORD OR ACT.

If Satan cannot mar God's work from the outside by persecution, he will try to do so from the inside by temptation. A very small hand can lift the inner latch of the castle gate, and so give entrance to the enemy (Pro. xxiv. 9; 2 Cor. x. 5). Satan cannot force the followers of Christ to commit sin.

150

Christian Endeavour Topic.

Sunday, February 2, 1902.

Christian Endeavour Day (Twenty-first Birth Day.)

Past, Future (Ps. cxxvi).

MANY happy returns of the day all round! Thank God for Dr. and Mrs. Clark, and the noble fellow-workers who have gathered round them in all lands. Love and goodwill to our fellow-Endeavourers in the United States! Endeavourers everywhere, rejoice on the attainment of your majority! What hath God wrought in these few years, during which our great and glorious movement has spread like a network into all the world, securing "Glory to God in the highest and goodwill towards men"!

It is pleasant to turn to this "song of ascent" sung by pilgrims on their way from every part of Palestine to the great temple festivals, and, therefore, well becoming us in our pilgrimage from all lands to the heavenly city. The Psalm itself dates from the return after the Babylonish captivity when, under Ezra and Nehemiah, the exiles were brought again to Zion. It seemed like a happy dream. Laughter and song passed from lip to lip, and even surrounding nations acknowledged what great things God had done. Associated with all the past, there was eager prayer, as they stood together on the threshold of coming years, and asked that what had been done in deliverance from the outward exile might have its counterpart in deliverance from all internal dissension and spiritual deadness. They desired streams of blessing, as when the dry watercourses of southern lands, from which the winter flood has long since died away, become filled again with dancing, brimming wavelets. Tears had been plentiful. The Psalmist liked to think of them as seeds—every tear the seed of ten and fifty-fold of joy—and dared to anticipate that, bitter as had been the sowing, it would be more than compensated for by the exuberance of the harvest home.

The Past.—I leave it to others to provide the figures of our remarkable increase, only recording my personal thankfulness that, so far as I know, there has been no approach of misunderstanding or division like that which has risen in so many of these great movements in the past. I can only express my hope that as it has been, so it will be, and that the time may never come when there shall be any cleavage in our great and noble movement.

The Future.—Amongst the perils, I think, what we should carefully guard against is that of allowing ourselves to *become superficial*. There is such a tendency to undertake too much work. On all hands there is so much imperious need that we are apt to cover too much ground. This can only lead to the same heads, hearts, and hands being overtaxed by too much detail, and becoming worried and burdened. This must not be. Better do less, and allow time for fellowship with God. I never shall forget my dear friend, Mr. Hudson Taylor, telling me that before he accepted an engagement he always considered how far it might prevent him having his quiet hours for prayer and study of the Word. I am persuaded that one way by which Satan tries to hinder our usefulness is in crowding upon us too many details. Speaking generally, no young person should be on more than one committee; and if we are working in connection with the Christian Endeavour, it becomes us to be very careful as to what other Christian agencies we are assisting.

A thoughtful man, who had examined a great many young men applying for training in theological colleges, told me that in his experience, which had been confirmed by the remarks of others, there was a superficiality about many who called themselves Endeavourers. It seemed to show that too much stress was being laid upon speeches, machinery, and activity, whilst too little attention was being given to the more solid foundations of a strong, thoughtful, well-equipped Christian.

In conclusion, let us turn again to our Psalm. Let every one of us become a sower bearing seed: that is, for ourselves prayer, study, and pains, which cost something; and for others, wholesome words, the holy influence of consistent lives, as well as Gospels, tracts, booklets. By word and act let us sow beside all waters. Let us saturate our seed with our tears and prayers. Let us give ourselves up to the guidance of the Holy Spirit, that we may know where to cast our seed. Let us be stimulated by examples like that of a young man attending one of my Bible classes, who in two years has won for God as many as seventeen of the young fellows of the warehouse where he is employed; and let us be sure that sooner or later we shall reap, if we faint not. It is not enough to help our own associates. We must go forth to seek the definite conversion to God of the unsaved—one by one.

F. B. M.

Free Distribution of the Scriptures.

THE LATE MRS. ROBERTSON.

ON January 15 many of our readers lost a friend on earth by the death of Mrs. Robertson, the beloved and honoured foundress of the Association for the Free Distribution of the Scriptures, and who for many years carried on its work as honorary secretary. She was widely known as one who never spared either herself or her means in helping on this much-loved work which God had so evidently laid on her heart, and which He gave her the strength and courage to establish and carry on in spite of the great initial difficulties and opposition which had to be overcome.

"This happy work!" she always called it, and ever felt it the highest honour that she had been the chosen instrument in God's hand for commencing it. In the forthcoming report of the Association's work during the past year, any changes in address or otherwise, which the Committee may deem it necessary to make through Mrs. Robertson's lamented decease, will be made known.

Meanwhile, Mrs. A. E. Pridham (who took up the work of honorary secretary ten years ago, when failing sight obliged Mrs. Robertson to relinquish it) appeals with confidence to the members of the Association to uphold her hands, and by their sympathy and co-operation to enable her to continue a work begun with much prayer, and abundantly owned of God.

Day of Prayer for Students.

A CALL to observe the annual day of universal prayer for students has been issued on behalf of the World's Student Christian Federation—signed by Mr. Karl Fries (chairman, Stockholm) and Mr. John R. Mott (general secretary, 3, West 29th Street, New York)—from which we give the following extracts:—

Reports received from over thirty countries give facts showing that the observance of this day of prayer has been attended with most gratifying spiritual results in all parts of the world. The General Committee calls upon all Christian student organizations, and upon Christians in general, to observe Sunday, February 9, 1902, as a day of special prayer on behalf of students.

The past few years have witnessed an unprecedented multiplication of Christian student organizations, and a world-wide extension of the student Christian movement. There is needed a correspondingly great intensive work. This must come in large degree through prayer. The difficulties and perils in the pathway of the student movement are many, subtle, and great. No field is without its difficulties, problems, and dangers. Prayer is an essential factor in removing all these hindrances. The opportunities for usefulness which to-day confront the student movement in every land are greater and more inspiring than ever. God alone can enable us to recognise and improve these opportunities.

A few suggestions are given to facilitate making the most out of the day:—(1) If practicable, let more than one day be observed. In some places it has been found desirable to devote the Saturday preceding the Day of Prayer to preparatory services. In other cases the following Monday is used for special student evangelistic meetings. (2) Let there be meetings of earnest Christian students given up largely if not entirely to intercession. In connection with this call are given a number of objects for praise and intercession. (3) There should be also at least one meeting for all students, in which the aim shall be to present the claims upon them of Christ as Saviour and Lord. (4) This call should be brought to the attention of Christian ministers, and they should be requested to preach sermons designed to influence students for Christ and to call forth on their behalf more prayer among Christians.

Miss Leakey's Homes.—Owing to the death of many supporters and friends, Miss Leakey has found it necessary to close the Exeter Home, after forty-one years of Christian service.

Bible Reading and Prayer Union.—Members of the Bible Reading and Prayer Union will have noticed that an error occurs in the card for this year, a daily portion being set for February 29. Dr. Paton being ill at the time, the error was not discovered while the card was being printed. Corrected copies may be had from Messrs. Morgan & Scott, 12, Paternoster Buildings, E.C.

THE LATE

Rev. Dennis Osborne.

THE news received by cable from Calcutta, on Monday last, to the effect that Rev. Dennis Osborne, of Poona, died on the previous Saturday, as the result of an apoplectic attack, will come with a sense of personal shock to many friends in the home-land, while in India the mourning will be wide-spread among both native and European Christians.

Mr. Osborne was born in India, and was orphaned at the age of thirteen, in the great Sepoy rebellion of 1857. Entering the Government service, he enjoyed social and other advantages above the common; but when at length he gave his heart to Christ, he resigned his appointment as assistant secretary in the Public Works Department, North-West Provinces, in order to preach the Gospel.

Mr. Osborne was brought to the Lord in the city of Lucknow. He was subsequently greatly helped by the revival which followed the mission of William Taylor, afterwards so widely known as Bishop Taylor of Africa. He was, indeed, privileged to take part in the meetings held in connection with the movement, and his religious life acquired tone and symmetry thereby. Having joined the Methodist Episcopal Church, Mr. Osborne began a life of ministry which continued to his death. For twenty-two years he had been a presiding elder of the Church; he opened up work at Allahabad, where he laboured for ten years; he undertook a like enterprise at Mussoorie, where he stayed for twelve years. In 1897 he was transferred to Western India as presiding elder of the Bombay district, and made his home at Poona.

Mr. Osborne was for some years general evangelist for the Methodist Episcopal Church in India. He had twice represented the Church as delegate in the General Conferences in the United States of America. On those occasions, while passing through London, he had spoken in Exeter Hall and other public places, and became acquainted with Sir George Williams, the late Mr. C. H. Spurgeon, and other prominent workers.

During the visits paid to this country of recent years in the interests of famine sufferers, Mr. Osborne had won many hearts by his transparent sincerity and earnestness, and by his eloquent addresses had aroused general interest in the cause he advocated. He was, indeed, an expert on all matters connected with Indian famines; in the last and terrible visitation of 1900-1901 his ripe experience and remarkable sagacity rendered him a *persona grata* in official circles, and he had recently been consulted by Lord Curzon.

The mere mention of Indian famines always stirred the heart of Mr. Osborne. Too well he knew what they meant in sadness for Christian workers, in misery and mortality among the native community. He remembered the famine of 1876-8, as well as that of 1896-7. His appeals on many platforms during his stays among us were singularly powerful, and the fearful facts in their mere recital did the rest—inducing many to give liberally in aid of the relief funds that were raised by Christian people.

Those who were privileged to be present on the occasion of the breakfast at Cannon Street Hotel in March 1900, when Mr. Osborne was bidden God-speed on returning to his work at Poona, will long remember his pathetic words as he pictured the homes of the peasantry, graphically outlining their normal condition of want, and moved his hearers to tears with a recapitulation of shocking sights which he had personally observed. He appealed both for the starving adults and for the orphan waifs who were wandering at large, exposed to the machinations of unprincipled people; and showed that many of these hapless little ones would be entrapped into vice unless help was forthcoming.

Mr. Osborne's labours bore rich fruit, not only for the workers of his own denomination, but among missionaries of all denominations; he acted with mingled generosity and discrimination as the almoner of large sums subscribed by Christians at home. Up till the time when the home call came he was occupied, in addition to his own important work, in pleading the cause of the great numbers of famine orphans, whose maintenance and education entails such serious financial responsibilities upon the missionary organizations. He was also deeply concerned for the inhabitants of those districts of our great dependency, upon which at the present time the dark shadow of famine is again falling, and, as our pages testify, he was unremitting in his efforts to impress upon the authorities the fact that the water supplies of India are sufficient, if properly conserved and distributed, to avert famine.

The loss which India has sustained was the subject of prayer at the noon meeting at Aldersgate Street Y.M.C.A. on Monday last, when Rev. Isaac Row, who had long been intimately associated with Mr. Osborne, spoke feelingly of the life and labours of the departed missionary, and made an appeal for more labourers for the vast spiritual fields which are ripe unto harvest in many parts of India.

University Notes.

CAMBRIDGE.

DR. RENDEL HARRIS has been re-elected President of the Cambridge Free Church Federation.

Rev. H. L. C. V. de Candole, the new vicar of Holy Trinity in succession to Rev. C. J. Procter, preached in Trinity Church for the first time last Sunday. In the morning his text was Isa. lv. 1 and in the evening John ii. 11.

During the past week Rev. Robert Culley, Wesleyan Sunday School secretary, has visited Cambridge. He was present at a conference of Sunday school workers, when Rev. Sydney Milledge read a paper on "How to Interest Children" and Mr. Clement Smith on "The Teacher in his Class."

OXFORD.

With the Lent Term many are setting themselves to the task of preparing for their Final Schools. To the earnest men there will be no relaxation for the next few months. To many, a good place in the class list means more than the honour attached to it. It means daily bread. Never, perhaps, were a greater number of men to be found at our Universities, whose position in the world depends on their industry. This is a good sign. It may indicate less capital, but it certainly means more character.

Rev. Canon Christopher presided over the annual meeting of the St. Aldate's Men's Service. There has been a steady growth in the numbers attending this service, and Rev. D. B. Griggs, who has taken up the work during the last three months, has already succeeded in winning his way to the hearts of the men. The object of the service, as stated by the rector, is to draw those who were not in the habit of going to church or any other place where the Gospel is preached.

Obituary.

REV. GEORGE PERCHARD.

THE pastor of the French Independent chapels of St. Aubin's and St. Peter's, Jersey, Rev. George Perchard, fell asleep on Sunday afternoon, January 19. He had been waiting for the home call for the past five years, having had, in 1896, a first attack of paralysis. He was a man of saintly character, a deep student of the Word, humble, and of transparent character, an earnest preacher and pastor, and greatly beloved.

COLONEL GRIFFIN.

The death of Colonel Griffin, which occurred on January 21, removes one of the best-known laymen in the Baptist denomination. Born at Rochester, N.Y., and early devoting himself to religious work, particularly among the young, he became president of the Rochester Sunday School Union. Coming to England he settled in London, and became a member at Regent's Park Church, during the pastorship of the late Dr. Landels. In 1889 he was elected chairman of the London Baptist Association, and in 1891 was president of the Baptist Union. Colonel Griffin took an active interest in a number of religious and philanthropic organizations, and his devoted services in connection therewith will be greatly missed.

MR. J. A. BEALE.

The body of believers known as Brethren has sustained a serious loss through the death of Josiah Alfred Beale, who passed away at Liss, near Petersfield, after being in fellowship for over forty years. He was well known as a preacher of the Gospel in Hyde Park, at Battersea, and other places, his simple, homely, and earnest manner always attracting a crowd. Though suffering acute pain, to the end he had full possession of all his faculties, and the grace of Christ manifested there spoke to all who came near him. To the writer he stated the day before he died, "The Lord is my strength, He sustains me; my trust is in the Lord Jesus Christ." His last utterance was

> The Shepherd's bosom bears each lamb,
> O'er rock, and waste, and wild;
> The object of that love I am,
> And carried like a child.

His remains were interred in Milland Churchyard, Sussex, on Lord's Day afternoon, Jan. 5.

S. E. B.

PROFESSOR A. B. DAVIDSON.

The death took place suddenly on Sunday last, of Rev. A. B. Davidson, D.D., the distinguished Professor of Hebrew and Old Testament Exegesis in the New College of the United Free Church of Scotland. Born in Aberdeen in 1840, Professor Davidson was educated for the ministry; and at his ordination in 1863 he was appointed colleague and successor to Dr. John Duncan, known to many as "Rabbi Duncan," Professor of Hebrew. He took an important, but quiet and unobtrusive, share in the work of the Free Church; and, as one of the first rank of Hebrew scholars and an acknowledged authority on the Old Testament, he did much to mould and direct the thought of the younger generation of ministers. Dr. Davidson was a member of the Old Testament Revision Committee. His Hebrew grammar is widely used. Among his other works were "The Epistle to the Hebrews," "Hebrew Syntax," and commentaries on Job, Nahum, and Habakkuk. He also contributed a series of important articles to the Hastings Dictionary of the Bible.

Prayer for Revival.—A spirit of grace and supplication was manifest in the meeting of evangelists and other workers held at the Y.M.C.A., Aldersgate Street, E.C., on January 22. The gathering was devoted almost entirely to prayer. Mr. A. Garstin, who led the assembly, briefly alluded to topics for prayer that had been suggested. Among these were the work that evangelists may be called upon to undertake during the coming summer; the revealing and removal of hindrances to usefulness, and that a spirit of hearing and conviction may be outpoured upon the unconverted masses.

The Christian Temperance Campaign.

REV. DR. HENRY IN NOTTINGHAM.

AN enthusiastic welcome awaited Dr. Henry upon his return visit to Nottingham, where, last Friday, he opened a new campaign by a week's mission of daily meetings in the Albert Hall, with the hearty co-operation of the Notts United Temperance Council.

There was a large gathering of townspeople in the afternoon at the Exchange Hall, where Alderman and Mrs. MELLORS held

A RECEPTION

to greet the eloquent advocate of Christian temperance, who was attended by the Fisk Jubilee Singers.

Alderman MELLORS intimated that he had known Dr. Henry for many years. His successful temperance labours in the United States had led to his giving extended help on this side, and wherever he had gone his words had been a power for good.

In the course of a vigorous address Dr. HENRY held that no work could be of greater importance to the community than a determined and aggressive effort on the part of Christians, with the object of limiting and restricting the influence of the traffic in strong drink. The time has assuredly come for an effective unification of all the forces that are in opposition to the public-house and the encroachment of liquor interests upon the life of the people and of the Church. The platform on which a rational and successful temperance crusade is conducted must be broad and strong enough to hold every man, woman, and child who wishes to do definite personal work against the drink. They were all agreed as to the effects of the evil confronting them, and the necessity to repress—and, he hoped, ultimately to suppress—its power in the world.

Dr. Henry proceeded to urge his hearers to be "workers together with God." Not only were they personally workers under God, but they stood in vital and sympathetic relationship to one another; they represented a vast brotherhood, and, what was of even greater importance, a vast sisterhood, against the drink. The supreme value and dignity of life is, that we may co-operate with God for the fulfilment of his purposes. The time has come when temperance, the greatest reform of the new century, must be elevated to a Divine plane. We can have no confidence in this reform, nor in any other, unless it rests upon a Scriptural basis. The Church is God's institution, and stands as a connecting link between the drunkard and the imperilled child, on the one hand, and the Saviour with his omnipotent strength and tender sympathy, on the other; and the Christian, as the representative of the Church, stands between the Saviour and the lost, for the purpose of putting the hand of the helpless into the strong hand of the Lord Jesus Christ.

COUNCILLOR R. SANDS, seconded by Mr. ROBERT SCOTT (London), conveyed the thanks of the assembly to Alderman and Mr. Mellors for their hospitality, and the benediction was pronounced by CANON LEWIS.

PUBLIC MEETING.

The first public meeting of the mission was held on Friday evening. Among those on the platform were Revs. J. Gay, H. W. Pates (Retford), J. Dingle, J. Thomas, A. Thomas. J. M. Thorpe, F. R. Duffill, and the local secretaries, Messrs. John Stewart and F. Rodger.

Dr. HENRY'S subject was, "The Supreme National Reproach." His eloquent and impassioned address held the close attention of the audience, as he showed that the reproach is not a force from without, but an enemy within. As an impressive fact the speaker said that, since the war began, twelve times as many people have died in this country from the effects of drink as have fallen in South Africa.

The simple but powerfully effective sacred melodies of the Jubilee Singers formed a thoroughly appreciated part of this and subsequent meetings; while a general practice is the giving in of name and address by persons already abstainers, and the extensive signing of pledge registers handed round the hall.

THREE DAYS OF MEETINGS.

On the next three days of the Mission, afternoon and evening meetings were held. Saturday's meetings were presided over respectively by Councillor KNIGHT (Newark) and Mr. W. B. BAGGALEY. Dr. HENRY said he was never more delighted than when he could look into the faces of young people and warn them against strong drink. Taking up the words of an old prophet, that the enemies of the people were like lions, the speaker applied lessons derived from a lion hunt, and gave a graphic and exciting description of how the people of Iowa *get together* to fight the prairie wolves. The time has come for temperance people to "hang on" in their fight against the drink; and the reason why we are going to win is that we *must*—such tremendous issues depend upon the victory.

On Saturday evening DR. HENRY spoke to the many assembled concerning the great temperance task in its relation to national safety, in view of the words of Scripture, that "Righteousness exalteth a nation, but sin is a reproach to any people." While we are grateful for the past and hopeful for the future, yet, as living in the present, God calls us, by facts that are indubitable, to separate ourselves in every way from the nefarious drink traffic and custom.

The Albert Hall was crowded at both meetings on the Sabbath, and Dr. HENRY delivered two stirring addresses. It was a solemn and an awful word-picture that he drew in the afternoon, when dealing with the words of Ezekiel, "Make a chain; for the land is full of bloody crimes, and the city is full of violence"; but he had hopeful counsels for the salvation of the nation and the redemption of the city. In the evening effective use was made of David's declaration, "Died Abner as a fool dieth."

On Monday the mission was combined with the annual Conference, tea, and public meeting of the Notts United Temperance Council, which has a record of a good year's work. Dr. HENRY'S afternoon subject was the suggestive one of "Partnership with the Publican." Mr. ARNOLD F. HILLS, President of the National U.T. Council, travelled from London to act as chairman in the evening. His address was inspiring and practical. Dr. HENRY enlarged upon hopeful facts in connection with temperance reform.

FUTURE MEETINGS.

Feb. 1-9, Dublin; 11-12, Limerick; 14, Holyhead; 18-20, St. Albans; 24-25, Chelmsford; 28-March 1, 2, Ipswich; 14-21, Leicester.

For West-End Working Girls.

A SPECIAL and successful effort was made on Tuesday to awaken deeper interest in the working girls engaged in the West End of London. A comprehensive exhibition was held at the Central Rooms of the Young Women's Christian Association—George Street, Hanover Square—of the various trades, businesses, and handicrafts carried on by the young women with whom the workers are in touch. As an object lesson this display filled a most useful place, drawing attention to facts seldom realized. Perhaps the most unexpected in such surroundings was a model bar, with a strongly-suggestive variety of glasses on the counter; but it brought home forcibly the nature of the work in which too many young women are employed. Advantage was taken of intervals in the course of the day to exhibit a series of lantern slides illustrative of different phases of Christian effort among girls at home and abroad.

From the chair of a public breakfast in the morning, Lord KINNAIRD expressed the warm feelings with which the Association greeted its new president, Miss MORLEY, who followed with a clear and convincing statement of the needs of the Association and its present position. The motto is still "The Women of the World for our Lord Jesus Christ." The aim is to put before the young women of this generation the ideal of womanhood as revealed in Christ, and to help them to turn the ideal into the real. As indications of the enormous amount of work devolving on various departments, it was mentioned that in twelve months nearly 23,000 letters went out from the business agency, with about 28,000 from that dealing with domestic service, while 1,000 personal cases are dealt with every week of girls seeking help or guidance.

The immediate object of the gathering was emphasized in a telling appeal by the Hon. EMILY KINNAIRD for help in the provision of more adequate restaurant accommodation for girls working in the West End. Among other facts, she said there were several firms employing 2,000 girls each, while the employers of girls in Marylebone parish numbered 1,700, and the distances from which they come makes larger day accommodation imperative.

A generous response was made to this call.

The Emphasized Bible.

WHEN Mr. Joseph Bryant Rotherham brought out his work, "The New Testament Critically Emphasized," we were among those who encouraged him to deal with the Old Testament on similar lines—or rather to give to the world the fruits of many years of labour, already existing in an advanced stage of readiness for publication. At length we welcome the first volume of a work which admirably satisfies the desire we then expressed. The book is thus described on the title page:—**The Emphasized Bible**: A New Translation, designed to set forth the exact meaning, the proper terminology, and the graphic style of the sacred originals; arranged to show at a glance narrative, speech, parallelism, and logical analysis, also to enable the student readily to distinguish the several Divine names; and emphasized throughout after the idioms of the Hebrew and Greek tongues. Vol. I.—Genesis—Ruth. (8s. nett. *H. R. Allenson.*)

This version of the Holy Scriptures has features all its own. It has been made by one who, whatever else he knows, is well acquainted with the resources of pure literary English. How to set out to the best effect records in which narrative and speech are closely combined, and oftentimes alternated with poetical passages, speech within speech, and logical analysis, is a problem which has exercised many a translator without fruitful result. Mr. Rotherham, by the use of typographical devices that are understood at a glance, and of signs that are at once simple and expressive, does what others have desiderated but failed to accomplish. He gives us a volume the pages of which tell their own tale; not only are words and clauses marked emphatic, but by paragraphing, indentation, and other modes of treatment, the argument and logic of the chapters and books stand out in a manner that appeals to the mind through the eye.

The Expository Introduction to this volume shows the spirit in which the translator has done his work. The modern method of historical confusion which passes under the name of "Criticism," does not engage him. He deals with the documents as we have them, and in a conscientious manner tries to give us their meaning and sense, even to the reproduction of emphasis and stress, as indicated by inversion, repetition, or in other recognised ways. The analysis of the text has been carefully done, and the precision of the work is nowhere better shown than in the many footnotes on various readings and renderings. Here the fewest words are used, but sometimes they are of great value. A specially interesting feature is, that the version has been carefully adjusted to the newly-revised Massoretico-Critical Text (or assured emendations) of Dr. Ginsburg. Hence, in some cases, the notes convey information that has not appeared in any previous translation in our language. Though special topics are reserved for discussion in an Appendix, a few longer notes are given, including one on the Destruction of the Canaanite Nations, and one on Bible Genealogies. Both these are noteworthy.

We trust Mr. Rotherham will be encouraged to complete his work. His object has not been to produce a Bible to compete with those that are in the hands of all, but rather to give us a companion version for the study and for such as would ascertain something of the lights and perfections of the Sacred Word. The entire Old Testament is to be completed in three equal volumes, uniform in size and style with the Emphasized New Testament. The volumes are first appearing in monthly parts (2s. each). As a translator Mr. Rotherham is acute, luminous, and unconventional: his work is one which will richly reward careful and prayerful study.

Scriptures for India.

DEAR SIR,—I ask the earnest prayers of the people of God that the Christians in England may realize the momentous crisis in the spiritual history of India, and the very remarkable opportunity each one has of giving the message of salvation to one, at least, of the 294,000,000 who are still in darkness and the shadow of death. It has been a cause for thankfulness to see how warm has been the response to the many appeals in your columns. But I venture to say that the *proportion* of need seems to have been overlooked. If it is right—and it is right—to make an effort to save thirty or 300 in our own land, surely the needs of nearly 300,000,000 should awaken a response a million times greater, more especially when it is remembered that probably nine out of ten of these 300,000,000 of our fellow-subjects have no opportunity of hearing the Gospel once in their lives.

The Government has taught 25-30 millions to read, but it is to be feared not one in ten has ever seen a Gospel, while of five millions in schools there are probably at least three-and-a-half millions who are left to have their minds steeped in the corruptions of Hinduism varied by theosophy or atheism. Surely there cannot be one Christian who would not like to send a Gospel, price 2d., and thus possibly send the message of Eternal Life to a Hindu or Mohammedan child who is perishing. I would mention the fact that in Bengal alone applications have been received from missionaries for about 25,000 New Testaments, and 250,000 Gospels, besides Bibles, and large demands are made by missionaries in other places. The people are prepared to read; the missionaries are prepared to distribute.

Surely it only needs to mention these facts to ensure that each Christian will endeavour to send at least one Gospel (price 2d.). Those who wish to help should without delay send their gifts (to save correspondence made up to 5s. by arrangement with friends) to "Gospels for India," 56, Old Bailey, whence they will be transmitted for distribution through the Indian Sunday School Union, and its 14,000 Sunday-school teachers. There is also a deeply interesting work of distribution among lawyers, medical men, railway people, civil servants, post office men and women, by members of their own class, particulars of which can be obtained from Hunt and Barnard, Blandford Street, London, W.

We praise the Lord for the love which has prompted many thousands of his children, old and young, often at great personal cost, to help in this blessed work; but "there remaineth much land to be possessed."

Let every Christian have their part in the harvest of souls for the "praise of the glory of his grace, whereby He has made us accepted in the Beloved." Let each help their own class. Subscribers will kindly specify the class for whom their donations are intended, whether for Children, Civil Servants, Bankers, the Medical Profession, Lawyers, Editors, Post Office Employés, Students in Colleges, Railway People, Police, or Women.—Yours for Christ's sake, RADSTOCK.

Dr. Newman Hall's Illness.

MUCH anxiety was caused last week by the news that Rev. Dr. Newman Hall was laid aside with a serious illness. On Sunday week he attended Dr. Horton's church, as usual, apparently in excellent health. The following day he became somewhat drowsy, and had a paralytic seizure. But a worse feature during the ensuing days has been great weakness, and a return of his old complaint, bronchitis. On Monday evening a change for the better was observed, and the patient was reported to be showing signs of recovery.

Christmas Cards (old) for which, from lapse of time, there is no further need, could be used by tract distributors in their districts the gift being highly prized by the children, and promoting a cordial regard with the parents, who receive tracts continuously for lengthened periods. They should be sent to F. P., c/o Mr. Walter Wild, Secretary Y.M.C.A., 172, Queen's Road, Bayswater, W.

Evangelistic.

Mr. W. R. Lane at Llandrindod Wells.

THE mission services conducted lately at Llandrindod Wells by Mr. W. R. LANE aroused general interest, and large crowds flocked to hear the evangelist. Many were spiritually impressed. The churches found it necessary to continue the united prayer meetings. That which was held on January 22 will long be remembered. Mr. JENKINS ("Gwalia") made a tender appeal to the people, and after an address from Rev. D. GARRO-JONES, of Christ Church, a number of people were led to decision. The religious life of the place has been stagnant for years; now, the Spirit has come as a mighty rushing wind.

Canon Hay Aitken at Southwold.

Prayer is asked for the parochial mission to be held at Southwold for seventeen days, commencing February 1. Though special evangelistic efforts have from time to time been made during the last eight years by open-air services taken by the clergy and tent services by the Evangelization Society, with mission addresses by a layman from Missions to Seamen, no parochial mission has been attempted for thirty years. Canon Hay Aitken will be assisted by Rev. John Nunn for work among children and young people and Mrs. Crouch for work among women.

Work in Stonehaven.

Facing the German Ocean, on a rough bit of the coast fifteen or twenty miles south of Aberdeen, lies Stonehaven. A mission carried on it recently has been accompanied with many tokens of the Spirit's working. The meetings, which were begun on Sabbath, January 5, and continued till Sabbath, the 19th, were conducted by Mr. W. J. GERRIE, a china merchant from Leith, who now and again goes out on an evangelistic tour. The services were held in the Old Town Mission Hall, which is under the care of a committee composed of office bearers belonging to the South United Free Chuch (Rev. H. Esson Michie). The regular mission work, however, is carried on along undenominational lines.

After the second or third night of the mission the attendances rapidly grew, and on the closing night the place was crowded out. A number of backsliders were reclaimed, and many others professed to receive Christ during the progress of the mission. Some of these had not been without a name to live, and had not been without a form of godliness, but the name and the form were all, as they now frankly confess. J. C.

Mr. Leonard Weaver at Dartford.

A hearty welcome was given at Dartford to Mr. LEONARD WEAVER on his revisiting the scene of his labours of a year ago, when so much blessing was given. The six days' united mission commenced on Lord's Day morning at the Primitive Methodist Chapel, which was crowded. The earnest word of exhortation given by the evangelist on "Now are we a new creation," was refreshing to many. In the afternoon, at a meeting for men, a large number gathered at the Y.M.C.A., and a powerful service was held. At the close several signified their desire to commence the Christian life. An interesting feature of the meetings was that a number of young men testified that at Mr. Weaver's last mission they were led to accept Christ as their Saviour, and are now working for Him. A further outcome of the last mission is that a number of the young men have formed themselves into a brass mission band, and go out playing in the streets and holding open-air meetings. At night the service was held in the Baptist Chapel, and, ere the time to commence, the place was crowded, seats having to be placed down the aisles. An impressive service was held, and the people listened with deep attention to the message. At the after meeting a great number stayed for prayer, praise, and testimony, and one cannot help feeling the earnestness and desire on the part of all the workers that God will answer their prayers, and that many more will be brought to Him during this week. G. R. W.

The Boy Preacher.

Throngs of people have continued to attend the mission conducted by Mr. JACK COOKE, the boy preacher, at the Great Assembly Hall, Mile End, E. Deep interest was aroused throughout the district, and the evangelist and his message were regular topics of conversation. Many who seldom or never are found within the walls of any place of worship were attracted, doubtless by the fact of Mr. Cooke's youthfulness; but they listened with respectful attention to his clear delivery of the Gospel message.

Mr. E. H. KERWIN, speaking from ripe experience, says that the mission has been a record one, the Assembly Hall being filled nightly from floor to ceiling, while on Lord's Days the services of the police have had to be requisitioned in order to keep the path and supervise the crowds seeking admission. Large attendances, however, have not been the only feature. The spiritual effects have been most encouraging. Up till Monday last no fewer than 900 names of inquirers had been registered. Remarkable scenes have been witnessed in the inquiry rooms, and a large force of Christian workers has been busily employed night after night in pointing the seekers to Christ. In addition to local people who have been influenced, many from various parts of the London suburbs were among the inquirers. Mr. Kerwin quotes, as likely to prove helpful among those who regard so young a missioner with something of distaste, the words of a gentleman who was a severe critic—"Well, it is really wonderful that a young fellow like Jack Cooke can preach so argumentative a sermon and conclude by presenting the Gospel so simply and clearly."

On Lord's Day evening thousands of people had to be turned away from the hall, even after the lower hall had been filled for an overflow meeting conducted by Mr. F. N. CHARRINGTON. In the afternoon Mr. Cooke had spoken to an audience of men only, when some 2,000 persons came together. Mr. Cooke continues his mission throughout the present week.

Rev. JOHN MCNEILL has held a mission in Stirling. It is evident, from the communication received from an esteemed correspondent just as this paper is going to press, that a season of blessing has been experienced. It is hoped to give a report of the meetings next week.

Deep interest is being manifested in the mission at Merrion Hall, Dublin, conducted by Mr. J. J. SIMS. The hall is filled on Lord's Days, and there are large audiences on week nights. Some remarkable cases of spiritual impression are reported.

A mission has been held in Bonnington Hall, Leith, by Mr. CHARLES E. BARRACLOUGH. Much expectancy was aroused, and every night the attendance grew, until, on the second Lord's Day, the building was full. At the close of an earnest address on Isaiah liii. 6, the inquiry room was filled with the anxious, many of whom decided for Christ. On each of the succeeding nights further decisions were made. Local friends gave cordial encouragement to the work.

A mission of an encouraging character has been held by Mr. JAMES DIXON at Ballynahinch, near Belfast. Rev. J. Cullen writes:—"Mr. Dixon's former mission was gratefully remembered, and much expectation was excited, while preparation in various ways was carefully and zealously attended to. The numbers attending night after night constituted a record. Three afternoon children's services were held, that on Sunday being conducted by Mrs. Dixon with excellent effect. Much power accompanied the word spoken, and it is believed that many souls were blessed."

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

MR. J. BENNETT ANDERSON.—Till Jan. 31, Sparmount Congregational Church, Belfast.
CANON AITKEN.—Feb. 1-17, Southwold.
MRS. BAEYERTZ.—Feb. 16-Mar. 3, Sevenoaks.
MR. CHAS. E. BARRACLOUGH.—Feb. 2-12, King's Lynn; 16-26, Bristol.
MR. R. S. BRADBROOK.—Feb. 1-8, Stantonbury.
MR. CHAS. COOK.—Till Jan. 31, Innerleithen.
MR. JOHN COATES and MR. GEORGE BENTLEY.—National School Room, Littledean, till Feb. 9.
MR. JAMES DIXON.—Feb. 2-14, Ormeau Road Methodist Church, Belfast.
MR. W. D. DUNN.—Feb. 9-21, Hawick.
MR. WILLIAM HILL.—Feb., Edinburgh.
MR. and MRS. ALBERT HARRISON.—Feb. 2-11, Higher Ardwick.
REV. J. JAMESON.—Till Feb. 3, Brightside, Sheffield.
MR. C. RUSSELL HURDITCH.—Feb. 16, Clock House Hall, Beckenham.
MR. P. RUSSELL HURDITCH.—Feb. 9, 16, 23, Down Lodge Hall.
MR. J. HAWKINS.—Feb. 2-14, Peterborough.
MR. NEWTON JONES.—Till Feb. 4, Clifton Congregational Church, Peckham; 8-18, Nelson.
MR. BOB JOHNSON.—Till Feb. 1, Poole; 8-12, Rotherham.
MR. W. R. LANE.—Feb. 1-10, Leicester; 15-24, N. Shields.
REV. JESSE MAYO.—Feb. 1-10, Taunton.
REV. J. MITCHELL.—Feb. 2-9, Fulham; 16-28, South Shields.
MR. W. OLNEY and MR. SPENCER JOHNSON.—Feb. 16-20, Guildford.
REV. J. TOLEFREE PARR.—Feb. 1-10, Pontypridd.
GIPSY SMITH.—Feb. 1-10, Hastings.
REV. F. C. SPURR.—Till Feb. 3, Trowbridge; 8-17, Doncaster.
MR. J. J. SIMS.—Jan., Merrion Hall, Dublin.
MR. SWANSTON SMITH.—Till Feb. 2, Presbyterian Church, Kentish Town, N.W.
MR. R. SPRAGG.—Till Feb. 9, Hope Hall, Queen's Park, N.W.: 9-28, Union Tabernacle, Wandsworth Road.
REV. J. SPRUNT.—Feb. 1-14, Westbury.
MR. E. P. TELFORD.—Feb. 2-13, Willenhall.
MR. H. THORNE.—Feb. 1-10, Shrewsbury; 15-24, Hull.
MR. J. WEEDON.—Till Feb. 6, Hindley Common.
WEAVER BROS.—Feb. 2-13, Bristol; 16-28, Peterhead, N.B.
MR. WESTWOOD.—Feb. 2-7, Scugdale.
MR. BARRY WAKE.—Feb. 2, 16, 23, St. Giles' Christian Mission.
MR. JAS. WHARTON.—Till Feb. 6, Hamilton Hall, Bexhill-on-Sea.

Requests for Prayer.

For a mission to be held by Mr. Richard Spragg, at Union Tabernacle, S.W., February 16-28.

For a Mission to Children at Kingsland Congregational Chapel, N., Feb. 2-9, to be conducted by Mr. C. Dudley Smith.

For blessing on a mission now being held in the Primitive Methodist Church, Trimdon Colliery, co. Durham, conducted by H. F. Pouncey, of the Evangelization Society.

DONATIONS

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London Society Promoting Christianity among the Jews—Kew, 5s.; C.D., 10s.	0	15	0
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Mildmay Mission to Jews—C.D., 10s.; C.R.A., 10s.; S.M.P., 10s.; E.H., £1...	2	10	0
Barbican Mission to Jews—Miss H., 5s.; E.H., 5s.	0	10	0
Mr. Fegan's Homes—H., 5s.; P.-S.S.G., 3s.; S.G., £1; S.M.P., £1; Miss H., 10s.; E.H., 10s.; One in Khaki, £1; M.E.H., £1; M.G.G., 10s.; (*Sick Poor*)—S.S., 2s....	6	0	0
Soldiers' Home (late Miss Daniel's)—C.D.	0	10	0
R.N. Mission to Deep Sea Fishermen—C.D., 2s. 6d.; Miss H., 10s.; E.H., 10s.	1	2	6
Miss Mittendorff's Annuity Fund—M.S.	5	0	0
Liberator Sufferers' Relief—J.E.W., 7s. 6d.; M.H., 5s.	0	12	6
Bristol Orphan Houses—D.L.M., 10s.; E.H., £1; M.G.G., 10s.	2	0	0
Field Lane Ragged Schools—D.L.M.... ...	0	5	0
Working-Men's Mission, New Cut—Rev. R.H.E., 5s.; E.H., 10s.	0	15	0
Medland Hall—Faith, Woodford, 5s.; O.R., 10s. 6d.; D.V.S., 10s.; S.G., 10s.; D. St. A., £1; I.C., 5s.	3	0	6
Open-Air Mission, Ireland—O.R.	0	7	6
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Evangelical Alliance—H.Y.	0	10	0
London City Mission—H.M.G.	0	5	0
Friendless and Fallen—A.S.G., 5s.; Miss H., 10s.; F.H., 10s.; Home, 5s.; J.A.S., 2s. 6d.	1	12	6
Fisherton Home Mission—M.	1	1	0
Dinners Sick Children—E.A.F., 2s. 6d.; E.H., 5s.; M.G.G., 10s.	0	17	6
George Yard Mission—Miss H., 10s.; E.H., 5s.; M.G.G., £1	1	15	0
Tower Hamlets Mission—Miss H., 10s.; I.C., 5s.; M.G.G., £1	1	15	0
Church Pastoral Aid Society—Miss H.	0	10	0
Ragged School Union—Miss H., 10s.; E.H., 5s. ...	0	15	0
Rescue Society—Miss H....	0	10	0
Homes Aged Blind, Crouch Hill—Miss H., 10s.; E.H., 10s....	1	0	0
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Children's Home, Bonner Road—Miss H., 5s.; E.H., 10s.; A.J.R., £1	1	15	0
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Kensit Crusade—Miss H., 10s.; For Jesus' Sake, E.B., £2	2	10	0
Scripture Readers' Society, Ireland—Miss H., 10s.; Z., 5s.	0	15	0
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Mr. Quarrier's Orphan Homes—E.H., 10s.; D.St.A., £1	1	10	0
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Marie Hilton Crèche—E.H.	0	5	0
Homes, Working Girls, London—E.H.	0	5	0
Stockwell Orphanage—E.H.	0	10	0
Gray's Yard Ragged School—E.H.	0	10	0
Mrs. Meredith's Mission (Prison)—E.H.	0	5	0
Salvation Army—E.H., 10s.; (*Poor*)—S.B.T., £1 ...	1	10	0
Church of England Temperance Society—E.H. ...	1	5	0
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Twentieth Century Christian Temperance Campaign Thankoffering—F.W.M.	0	5	0
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Wesleyan Seamen's Mission—A.J.R	0	10	0
London Central Wesleyan Mission—A.J.R.... ...	0	10	0
Friedenheim Home for Dying—M.G.G.	0	10	0
Mildmay Institutions—M.G.G....	0	10	0
Army Scripture Readers (Victoria Memorial)—E.H., 2s. 6d.; K.G.H., 2s. 6d.	0	5	0
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Fallen Asleep.

On Thursday, January 23, at Romford, aged sixty-five, Rev. FREDERICK SWEET, a prominent Nonconformist minister in Essex. Mr. Sweet in 1864 went to the Congregational Church at Romford as pastor, and occupied that position until his death. He took an active part in public affairs.—Mrs. BELL, wife of Rev. Benjamin Bell, of Withington Presbyterian Church, Manchester, passed away on January 11. Although it was known that she had not been in robust health for some time, it was with a shock of surprise and sorrow that the intelligence of her death was received.—Aged ninety-four, Mrs. CUFF, mother of Rev. W. Cuff, of Shoreditch Tabernacle. Mr. Cuff was with his mother during her last moments. He speaks in tender terms of her saintly influence and example.—Aged eighty, Rev. JAMES HUTTON, who had been Church of Scotland minister at Closeburn, near Thornhill, Dumfriesshire, for forty-five years.—Mr. EDWARD KEARSLEY fell asleep on January 17 at his residence 56, Anson Road, Tufnell Park, aged seventy-nine. For some years he did good work on the committee of the Friendless and Fallen, 200, Euston Road, and was beloved by a large circle of Christian workers.

Mr. W. Spencer Walton is sailing from Liverpool on February 1 by the ss. *Lucania* for two months' work in America. His address will be care of Pastor Mosier, 90, Court Street, Brooklyn.

Literature for Hospital Patients.—Mr. T. Hare, Librarian and Scripture Reader of the Royal Infirmary, Newcastle-on-Tyne, is anxious to replenish the library for the use of patients, and will be glad to receive gifts of books for this purpose.

NATIONAL BLIND RELIEF SOCIETY.

The following pitiful case will appeal to the readers of *The Christian*, being one of many that are constantly coming before me:

A young Clergyman (aged 35 years) having lost his sight through some nerve affection, has been obliged to resign his Curacy at ———. The case is particularly sad as, in addition to his affliction, his wife is in an advanced stage of Phthisis; she has been ailing for ten years, and during that time he has spent all his savings going from place to place in the hope of restoring her health. He is a good Theological Scholar, a man fond of his work, and had a brilliant career before him. He has excellent testimonials from the commencement of his ministry, and is spoken highly of by all who know him. Now this heavy trial has befallen him he is greatly depressed, feeling his position most keenly; he was a hard worker and never spared himself, and was a great reader.

The Rev. J. PULLEIN-THOMPSON, Hon. Sec. the Vicarage, 27, Tite Street, Chelsea, S.W., will gladly acknowledge donations, or they may be sent to the Office of THE CHRISTIAN.

Scripture Readers' Society for Ireland

This Society continues to Spread the Word of God in the homes of the people, and never found a more open door, but funds are much needed to extend the Work.

Contributions will be thankfully received at the Offices, 27, Lower Pembroke Street, Dublin; or 9, Paternoster Row, London; and at the Office of THE CHRISTIAN.

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Notes & Comments

The Child and the Church. A most practical suggestion as to the shepherding of children after conversion is given by Rev. Albert Swift on page 12. We commend it heartily to pastors and parents, as it seems to afford an excellent solution of a very difficult problem.

A Royal Example. The fact that Queen Alexandra has just contributed to a Salvation Army bazaar articles of clothing of her own making, affords a striking illustration of the value of what Mr. Gladstone used to lay so much stress upon, "the sanctified half hour." The example is one which might, with advantage to themselves and much benefit to others, be steadily followed by numbers of ladies in all ranks of society, whose lives are so largely given up to the pursuit of personal pleasure. Her Majesty's sympathy, however, is not of a spasmodic kind, and on many occasions she has, with each of the other members of the Royal House of Denmark, evinced, in a very practical way, a strong personal interest in the great evangelistic and philanthropic work of the present day.

Prospects of Peace. The enigmatical answers given by the Government since Parliament opened to questions asked regarding the possibilities of peace have created a widespread hope that there is some real prospect of the end of the war. This is a time when prayer should be offered with redoubled fervour for the Divine intervention, so that the minds of those who will have to settle this momentous problem may be turned towards an amicable settlement upon a just and lasting basis. The cry has often been raised in devout hearts during this terrible struggle, "How long, O Lord, how long?" At last it would seem that the light is beginning to dawn, and the end is in sight. Let those who believe in the efficacy of prayer lift their voices day and night in public and in private for the ending of this melancholy strife.

International Slanders and their Suppression. The new phenomenon of International hatred, of which we are the victims, is a fact that we should do well to consider a little more carefully. As directed against ourselves it may not be immediately dangerous, but it contains a germ of peril that may in the future bring forth bitter fruit. How far it is well to take notice of widespread slanders is always a delicate problem, both for the individual and the nation. Our national habit has been to ignore them altogether. It is doubtful, however, if the time has not come to adopt a different policy. Nations have far more to do with one another than formerly; the world is smaller, the chances of explosion more numerous, and the consequences of an international outbreak would be a great deal more serious. There should be a dissemination of the real facts regarding our doings in South Africa. Many of the Christian leaders and religious associations of Germany and Switzerland have been under a mistaken impression as to our treatment of the Boers; let them now be put in a position to disseminate the truth.

The Government and the Native. A Blue-book relating to legislation affecting the natives of the Transvaal, contains reassuring evidence of the good intentions of the South African Government. It refers to the two great problems of the regulation of the drink traffic, and the employment of native labour. Lord Milner gives the clearest evidence that the dangerous attitude advocated in some of the South African papers, from which we quoted at length last week, is not in accord with the mind of the authorities. Speaking of the difficulty of enforcing the prohibition law relative to the liquor traffic, when the mines are in full working order (employing probably 200,000 natives), he goes on to say:—

> But while I realize the difficulties, I also feel that we are bound by hook or by crook to overcome them. The whole credit of this administration is at stake in the matter, and I feel confident that his Majesty's Government will support us in the view that no effort and no expense should be spared in carrying out a policy which, if successful, will mean a momentous triumph for civilization in this part of the world.

In regard to the labour question, the native labourer is to be protected in the enjoyment of his own rights, and he will not be allowed to bind himself by contract for more than twelve months; while the punishment of flogging for offences against the law will be abolished. This is a promising and inspiriting programme, which we trust will be rigorously carried out.

Slavery in the Soudan. It has taken the Government a long time to follow the example set by France in North Africa of dealing drastically with slave dealers, but at length an order has been issued to all British military and civil officers in the Soudan, authorizing and directing them to arrest slave dealers wherever found, and to use any degree of force in doing so. The step has not been taken any too soon. The tacit recognition of slavery, or negative action in regard to it, are quite out of keeping with the propagation of the Gospel of Christ.

Chinese Reforms. Recent telegrams from China give evidence of a new state of affairs at Peking, including a recommendation of the abolition of foot-binding by women, with an expression of repentance for the "terrible mistake" of the attack of the Legations. But professions of friendship to the ladies of the diplomatic body, accompanied by presents of jewellery, must not be allowed to obscure the real issues, which affect so materially the well-being not only of the Chinese nation, but of the world at large. We join heartily in the expressions of thankfulness for the re-establishment of peaceful relations, but many terrible deeds besides the attack on the Legations are still unexplained. One test of the reality of these professions will lie in the suspension of such human monsters as the Viceroy of Shansi, and the replacing of the reforming leaders who survive.

Earing-time and Harvest. It is gratifying to learn that the announcement of a deficit in the funds of the London Missionary Society due to its praiseworthy "forward movement" has drawn forth donations amounting to about £9,000, and that a grant has been made from the Congregational Nineteenth Century Fund. The amount required has, however, as yet only been about half made up, and a special effort will be made in the week ending February 16 to relieve the Society entirely from the pressure of the burden and the consequent anxiety. The time certainly has not come for any relaxation of missionary effort and expenditure. To-day more than ever in the world's history the fields are white unto the harvest, and it is to be hoped that the appeal which has been made may result not merely in meeting the deficit, but in enabling the Society to undertake a further development of the work of evangelizing the world.

Romanism in Australia. Rev. J. G. Greenhough, M.A., president of the Free Church Council, whom we are glad to welcome home from his Australian visit, draws a vivid picture of the tactics of Rome in our Colonies. Mr. Greenhough disclaims being an alarmist or a fanatic, but he gives good reason for his fears of the inroads of Rome in Australia:—

> Rome, foiled, disappointed, and weakened in her ancient fields, is turning for compensation to the Anglo-Saxon people beyond the seas. There is proof of these things at every turn. The priest is ubiquitous in these colonies. There is never a goldfield opened, or small agricultural settlement made, but he is found amongst the earliest arrivals, and the spire of his church shoots up almost before other religious bodies have secured their building site. How he obtains support *he* only knows, but the support is forthcoming, and that of an ample kind.

The Catholics of Victoria and New South Wales, he says, have an attendance amounting to one-third of all the religious bodies. The Protestants are simply asleep, while Rome is wide awake. Mr. Greenhough complains, with reason, that some of the leading Protestants send their children to the convent schools; nay, more, "The convent schools are *three-fourths* filled with the daughters of the wealthiest Protestant families. And they ask, 'What harm can result?'" It is extraordinary, almost beyond belief, that the children of Englishmen have practically forgotten their country's history, with its tale of Romish intrigue and persecution.

A Vindication of Missions. The current number of the *Sunday at Home* will afford great pleasure to all friends of foreign missions, for in it there is an attractive article on the change of attitude which came over R. L. Stevenson towards mission work. Stevenson, as is well known, was most unfriendly at one time towards Christian missions, but when he went to live at Samoa, and saw with his own eyes the transformation which had been wrought in the lives of the Samoans, he completely altered his opinions, and became the firm friend of the missionaries. Mr. Lovett quotes from a speech delivered by Mr. Stevenson at Sydney in 1893, in which he said:

> I had conceived a great prejudice against missions in the South Seas, and had no sooner come there than that prejudice was at first reduced, and then at last annihilated. *Those who deblatterate against missions have only one thing to do—to come and see them*

on the spot. They will see a great deal of good done; they will see a race being forwarded in many different directions, and I believe, if they be honest persons, they will cease to complain of mission work and its effects.

Words like these are worth more than all the superficial criticisms of vagrant travellers, and of unobservant and hostile Government officials.

The Obstacles to Combination. The proposal made by Dr. Parker some months ago, that the Congregational Churches should surrender some degree of their autonomy in favour of a "United Congregational Church," has been from that time, and is still being, eagerly discussed. It was only to be expected that so radical a suggestion would be strenuously opposed, as well as vigorously supported. Several of the various leaders who have taken part in the discussion seem to regard the independence of the local church as the one thing that is fatal to the suggested combination; while by all it is felt that there is grave need for a combination of forces in order to cope with the wants of an ever-growing population. Weak causes can rarely do their proper work unless they are supported by strong ones. The question is one of pressing interest for many others besides Congregationalists. Surely it is a thing to aim at, that when separate churches are engaged in one work, and seek to reach one goal, the strong should help the weak. And this can only be done through some surrender of absolute autonomy.

Hidden Work. An old student of the late Professor Davidson, in an appreciation of his old master, refers to the hiddenness of his work as being its chief characteristic. His classes were held in a back room in the University, and scarcely ever more than thirty students attended them. The outside world knew nothing of him or his work.

No one ever heard of his attending a public meeting or moving a resolution; he went very little into society; no one turned to look at him as he went along Princes Street, and his face was unknown to the people. Yet this retiring and modest man, who simply loathed publicity and sensationalism, put a new spirit into the preaching of the Bible, affecting the people through a thousand pulpits.

Though a measure of hero-worship seems to lurk in the description, this is a rare picture in a day when circus methods are so popular in nearly every department of society. Many a quiet worker will find encouragement in the contemplation of it. To a number of people God has entrusted the sacred function of quietly influencing just a few people, who in their turn may influence large numbers of men. Let such be content to do their work well, without envying those whose service is of a different character. The hidden worker may possibly possess a greater force than the man whom everybody knows.

The Value of Old Men. We have frequently expressed our dissent from the prevailing craze for only young men in the ministry, and the consequent shelving of elder and tried servants of God. It is very difficult for a man beyond middle age to obtain a change of pastorate. The cry is all for younger men. The young men are wanted without doubt, but so are older ones. Experience ought to count for something, as well as youth and vigour. A servant of Christ who has outlived his earlier mistakes, and who retains a deep and glowing love of his Lord and of men, is always needed, and for him a place ought to be found. According to the order of true development, a man should do his best work at the end of his life. John Wesley was a conspicuous example of one who did his ripest work in old age. And to-day the Church has a number of grand old men who are now accomplishing their finest work. These facts should tell in favour of others, not so conspicuous perhaps as some of their brethren, but equally capable of rendering noble service for their Lord.

Lord's Day Observance. The line taken by Rev. F. S. Webster in his recent sermon on Sunday observance is one that should appeal especially to Christian parents, since it offers the only practical solution of the Sabbath question for the children. Let the emphasis be placed upon the word "hallow" in the Fourth Commandment. Whatever is then permitted on the Lord's day should be harmonious with what is included in that word. If, however, anyone interprets the word to mean morose, dull, or gloomy, the Sunday will be more dreaded than a servile Jewish Sabbath. Should the Lord's Day be associated in a child's mind chiefly with rigid restrictions, a reaction is inevitable when the little one comes to the estate of man or woman. If parents would follow the wise advice of Mr. Webster, and let Sunday be the day when the family see most of each other, when secular things are excluded, and when all sacred things are made attractive to young people, we should have less revolt in after years from the sacred institution.

The Husk and the Kernel. We have every sympathy, of course, with those earnest Christians who are seeking, in their presentation of the Gospel of Christ, to distinguish between the husk and the kernel of truth. The husk has been formed, too often, by the hand of man, and it needs to be cut away. But this process may be carried too far, and the knife may cut into the heart of the truth. In a volume just published, the author, who has won some renown for himself as a scholar, sets out to try and "form a body of doctrine fitted to contain those ideas of religion which are vital among us, and to present them to the world in a form which shall be suited to modern ways of thought." This laudable object was born of a desire to appease the mental restlessness of many men of our time concerning Christ and his truth. But the author's method includes the rejection (without reasons) of the prophetical Scriptures concerning our Lord, and of the Evangelists' records of our Lord's birthplace, and their stories of his infancy, and of many of his miracles. Such a method of separating the alleged husk from the kernel is fatal in every way. No Christian will allow it for a moment; it is too unscientific and rationalistic; while those for whom the concession is made will be worse off than ever. Not in this way can the "mental restlessness" of men be appeased.

Bigotry and Fidelity. All men who make a definite stand on behalf of a great principle are liable to be maligned as "bigots." If the historical origin of this word be respected, no one need be ashamed of being known as a bigot. The original "bigots" were men who could hold their own against all. In changed circumstances, however, the word has at present a sinister meaning, and no one cares to be known as a bigot—an unreasoning, violent adversary. Men of invertebrate character do not seem capable of distinguishing between bigotry and fidelity, and they brand persons whose sense of trusteeship is profound and keen with the wrongful name of bigot. It is to be greatly desired that in some way men might understand that fidelity to a trust involves firmness, and that strong attachment to a grand principle does not deserve an opprobrious epithet to describe it. At the same time, earnest advocates of a great cause need so to present their case that their reasonableness shall appear to all fair-minded people. It is possible to advocate a righteous cause in a most irritating manner. This always does harm.

Pessimism and Optimism. In dealing with those problems of life and morals which are fixed upon us at every turn, the tendency of many good people has been to take either the extreme of pessimism or the extreme of optimism. To the one, things are incurably bad; to the other everything is rose-coloured and must come out well. These extreme positions are both mischievous; the first paralyses all effort, while the second is likely to view things falsely, and to treat too flippantly the gravest questions. The true position is between the two extremes. Our Lord tells us to despair of no man—this relieves us from pessimism: his Apostle tells us that evil men shall "wax worse and worse"—this sobers our optimism. If there is to be a bias at all, it is better that it should be on the side of the truth expressed by the royal singer: "His Kingdom shall endure for ever."

Critical Moments. The real crises of life are often unrecognized. The moments of final choice between good and evil do not stand out dramatically in human life, claiming instant recognition. They may be unmarked by any sense of their importance except in the character of the alternatives presented. When the young ruler met Jesus, and decided the great question, it seemed but a chance encounter in the street. A few words were spoken, a few glances interchanged, while a crowd looked on—and that was all. And yet within that short space of time a soul had come forth out of the shadow, stood for a moment in the blaze of noonday, and passed again into the shadow of a great eclipse. Heaven's gate had opened and shut, and *a man had shut himself out.* This is a call to perpetual watchfulness on the part of all who would save their souls. The solemnity of moments is great when a soul's tragedy can be thus brought to its crisis in a few minutes. "Watch and pray, lest ye enter into temptation."

Commercial Oppression. Lord Ebury, chairman of the Army and Navy Stores, has not added to his reputation by his unsympathetic, not to say discourteous, treatment of Rev. H. Westall, a clergyman who ventured to call his lordship's attention to the arbitrary dismissal from the stores of one of his parishioners. The well-intentioned action of the reverend gentleman on behalf of a man whom he had long known as bearing an exemplary character was, in itself, entitled to appreciation; and, even apart from the circumstances of the man's dismissal, he was, at least, entitled to the common courtesy that rules as between one gentleman and another. But the dignity of the chairmanship of a wealthy company must not be ruffled by such trifles as the grievances of a mere employé! Such is the doctrine of modern commercialism. It might be well, however, if clergymen and ministers would more frequently take up the cause of those who are hardly used by their employers.

Practical Papers.

On "FOOLS AND THEIR FOLLY."

"Behold, I have played the fool, and have erred exceedingly" (1 Sam. xxvi. 21).

THE attitude of the world to the Christian (see last week's Practical Paper) is expressed in Hosea ix. 7:—"The prophet is a fool; the spiritual man is mad!" When a man is called a fool, a good deal depends upon the character and personality of the speaker. A boy may apply the term to his master, and only reveal his own folly thereby. So is it when the scoffer derides the follower of Jesus. The world calls a man a fool for doing what is right; God describes a man so for doing what is wrong.

There is no such fool as the man who, being one, does not know it; and none is so wise as he who realizes what a fool he is. Probably in all his chequered career, Saul never so nearly scaled the heights of wisdom, or was so nigh to the Kingdom of God, as when, realizing his folly, he exclaimed: "Behold I have played the fool, and have erred exceedingly." The scholar who makes the most progress is the one who, when his mistakes are pointed out to him, avoids a repetition of the errors into which he once has fallen. The traveller who would reach his journey's end without mishap or loss of time, must observe the signposts by the way, and follow the directions of those who know the road. We are but learners and tourists in a foreign land; let us turn to our Guide Book and see how to live, "not as fools, but as wise."

(1) Let us begin with the young man, because in these days he must needs be well to the front. Of course, there is no one quite so important as he, and there is nothing in life that he does not feel competent to undertake! What he lacks in wisdom is made up in assurance, until one might almost think he weighs a ton, instead of a hundredweight or less. But he is a many-sided being all the same, with many a good quality that we cannot but admire—free and boisterous, full of fun, generous and frank, with open heart and hand. But his very love of mirth is a danger, and the Wise Man's warning is not unneeded, that "*Fools make a mock at sin*" (Prov. xiv. 9).

The modern youth has many temptations in this direction—to laugh at the drunken man, to enjoy the obscene jest, to welcome a mean standard of morality in conversation, in entertainments, in the pictures he buys, in the books he reads! Woe be unto those who lightly esteem innocence of character and purity of life. My young reader, let not your youthful vigour lead you astray. Respect that which is holy; ridicule not that which is good; make not a mock at sin, which at the last biteth like a serpent, and stingeth like an adder. Enjoy the good gifts God has given you. "Rejoice, O young man, in thy youth; and let thine heart cheer thee in the days of thy youth; and walk in the ways of thine heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment." Enjoy the sunshine of the day, but prepare also for the solemn hours of the night, remembering that "The fear of the Lord is the beginning of wisdom."

(2) Another type, yet not far removed from the first, is shown in Prov. xxviii. 26—"*He that trusteth his own heart is a fool.*" A man does not need a multitude of years to convince him of this. He learned it as a child, when his absorbing affection for an old toy gave way to his delight at a new one; and later on the revelation came, perhaps, with his first love affair.

In whatever phase of life it be, the heart is but a treacherous mainspring, which often makes the clock of life go wrong. Still more so is it in regard to eternal things. How often have we poured our hearts in earnest, passionate devotion at the Saviour's feet, only to find that in a week or less our spiritual clock had stopped, or was going wofully slow. How many of us have had to admit with Saul in bitterness of soul, "Behold I have played the fool, and have erred exceedingly." Trust not in that old deceptive heart of yours; lean not to your own understanding. Betake you to your Maker, and pray Him: "Create in me a clean heart, O God, and renew a right spirit within me."

(3) The Psalmist speaks of another, bound to his predecessors by a link of the same chain: "*The fool hath said in his heart, There is no God*" (Psa. liii. 1). Here is the man who, bursting with his own prodigious wisdom, rides roughshod over evidence of every kind, and dashes madly, blindly, into the battle of life, with "No God!" as his battle cry; until he falls, at last, wounded by the Lord of Hosts, whose existence he has denied. In his conceptions of life—"No God!" in thoughts of marriage—"No God!" in the conduct of his business—"No God!" and in the training of his children—"No God!" Such an one sought to wed his little girl to his disbelief. One day he was ill in bed, when the child came into the room with her slate from school. He wrote upon it, "GOD IS NOWHERE!" and asked her to read it. The little one in her innocence spelled it out, "GOD IS NOW HERE!" 'Twas but a trifling change, but eternal issues hung upon it.

Our Lord addressed two of his disciples, after his resurrection, as "*Fools, and slow of heart to believe all that the prophets have spoken*" (Luke xxiv. 25). There is a practical, though not theoretical, atheism in many a Christian heart. There are men who claim to be atheists outwardly, but who in truth are not so inwardly. There are, alas! to be found in the Christian Church others who are infidel in heart, while they admit it not in outward speech. How "slow of heart" are the best of us to "believe all that the prophets have spoken" concerning Jesus; to believe all that God has spoken concerning Himself; to trust in all the promises He has made for our own spiritual blessing. How sadly have we failed to drink deeply of the wisdom of God in Christ, or to partake of the fulness of his grace. If not by blatant word of mouth, yet in the unsuspected recesses of our heart, have we never thought or acted as if we believed that "there is no God"? The atheist calls us fools because we believe so much; Christ, because we believe so little.

(4) Our Lord introduces us further to the rich fool—whose earthly possessions filled his soul—"*Thou fool. . . . so is every one who is not rich toward God*" (Luke xii. 20). "Rich fool," do we say? Nay, rather, "poor fool!" Few men fail of heaven because they have too little; more often it is because they have too much. A man inflated with worldly wisdom and importance can no more pass through the narrow gate, than can a camel through the eye of a needle—so full of self, he has no heart for God. This man was doubly blessed. He had a shrewd, business-like faculty, and an abundance of wealth with which to carry out his plans. But his plans were wrong. Rich as he was, he was unspeakably and eternally poor, because he was "not rich toward God"—like a train of well-appointed cars, attended by guards in faultless uniform, drawn by a powerful engine of latest design, amply supplied with steam; but on the wrong line. He was rich, but "not toward God"—a fool, and a poor one at that.

Let us take heed lest we fall into a similar snare. His temptation may not be ours in detail; a kindly Providence may have placed excessive wealth beyond our reach. But there are other pitfalls than this; and in so far as we *withhold our best*—of mind, of intellect, of physical strength, of heart-devotion and worship, or whatever it be—from the God who gave it, and are not rich toward Him, in this we "play the fool, and err exceedingly."

These lessons are all embraced by the parable of the "*foolish man which built his house upon the sand*" (Matt. vii. 26)—"a hearer and not a doer" of the words of God (Jas. i. 23)—self-deceived, he regards himself as superior to the necessity of obedience. A foundation laid in man's wisdom is eternal folly. It will never stand when the crisis comes.

"The wisdom of this world is foolishness with God" (1 Cor. iii. 19). "Let not the wise man glory in his wisdom, neither let the mighty glory in his might, let not the rich glory in his riches; but let him that glorieth glory in this, that he *understandeth and knoweth Me*" (Jer. ix. 23, 24). God give us to seek "the wisdom that is from above; first pure, then peaceable . . . full of mercy, *and good fruits*" (Jas. iii. 17). G.

The Burden of the Valley of Vision.

Isa. xxii. 1-14 (R.V.).

A LESSON FOR TO-DAY, FROM THE PAST HISTORY OF THE PEOPLE OF GOD.

1. *What the prophet Isaiah saw in Jerusalem.*

"Thou art . . . . full of shoutings . . . . a joyous city" (*v.* 2).

2. *The prophet's burden of soul.*

"I will weep bitterly; labour not to comfort me, for the spoiling of . . . . my people" (*v.* 4).

3. *The condition of affairs.*

"It is a day of discomfiture, and . . . . of perplexity (*v.* 5).

4. *How the people had met their difficulties.*

"Thou didst look in that day to the armour . . . . ye numbered . . . . and ye . . . . [fortified] . . . . but ye looked not unto [the Lord]" (*vv.* 8-11).

5. *The prophet's message from God.*

"In that day did the . . . . Lord . . . . call to weeping . . . . mourning . . . . sackcloth" (*v.* 12).

6. *How the people responded to God's call.*

[But] "behold, joy and gladness . . . . eating flesh and drinking wine" (*v.* 13).

7. *What the Lord said of the people's neglect for seeking Him.*

"The Lord of Hosts revealed Himself in mine ears, surely this *iniquity*" (*v.* 14).

* * *

Some Blessed Contrasts for Our Encouragement.

How a nation sought God in their perplexity and obtained deliverance (see 2 Chron. xx. 3, *marg.*).

How a whole city cried mightily unto God, and obtained mercy (see Jonah iii. 5, 10).

Some Comfort for Burdened Hearts.

God notes the pleading ones (see Ezek. ix. 4).

How one man had power with God (see Dan. ix. 20).

"*Even now, saith the Lord, turn ye unto Me with all your heart . . . . call a solemn assembly . . . . let them say, spare thy people, O Lord, and give not thine heritage to reproach, that the nations should use a byword against them; wherefore should they say among the peoples, Where is their God?*" (Joel ii. 12-17). J. P. L.

Protestant Catechisms.—In view of the suggestion of Sir Charles King, that a Protestant Catechism should be circulated among the people, a correspondent writes:—"I should like to call attention to the excellent booklets published by the Protestant Reformation Society, 62, Berners Street, London, W. There is one, I know no better, entitled "Anti-Ritualism," by Dr. Preston; it consists of 144 pages, and the price is 2d. I owe a great deal to this little work, as I was once a Ritualist. The Society is also issuing a new set of catechisms, edited by Rev. Dr. Wright, and written by Rev. C. Neil. The titles are, 'The Church,' 'The Lord's Supper,' 'The Mass,' 'Wholesome Doctrine,' and 'Ritualism' (One penny each). Another on 'Ritual,' by Canon Meyrick, costs twopence. These publications will be found very useful at the present time."

THE CHURCH AND THE CHILDREN.

SOME CONSIDERATIONS IN VIEW OF THE

SPECIAL MISSION TO THE YOUNG,

BEING ARRANGED BY THE SUNDAY-SCHOOL UNION.

Converted Children—Do they Abide?

THIS is a question which deeply exercises the minds of many good people, and there is to be found no lack of unsympathetic critics who all too readily give to it a negative reply. It is well, therefore, to deal with concrete facts rather than with abstract arguments.

Probably the greatest missioner to children that Great Britain or America has ever known is Rev. E. Payson Hammond, and although he has not visited these shores in recent years, the fruits of his ministry among the young abundantly remain.

In answering the above question, Rev. W. Manchee adduces in the *New York Observer* strong evidence of the stability of such effort. We may appropriately reproduce his testimony:—

I unhesitatingly say that Edward Payson Hammond has led multitudes to Christ, not only adults but, in far larger numbers, children; and that the permanency of his labours among the children can be seen or ascertained on both sides of the Atlantic in the lands where he has been welcomed and has wrought as the "Children's Evangelist."

AFTER TWENTY-FOUR YEARS.

Mr. Hammond's recent work in New York and its vicinity abundantly certifies to the propriety of what I have just said. For example, a few weeks ago he laboured in Yonkers, a suburb of this city. In the audiences which greeted him were several of his old friends, who, in the fall of 1877, twenty-four years ago, were associated with him in services he conducted in Yonkers for five weeks. Among these was Dr. David Cole, who testifies that in that 1877 visit, Yonkers "was stirred as it had never been before or has been since by any labourer for Christ."

After speaking briefly of Mr. Hammond's strikingly enthusiastic manner, Dr. Cole says, as to the evangelist's methods: "Whatever may be said of these in detail, I notice that he is consecrated to the preaching always, in whatever way, of the three old Bible subjects of sin, salvation, and holy and useful living. I have been with him throughout in one of his most noted and memorable campaigns, and now again during his recent visit, and have never known him to turn for a single minute from these themes. He preaches the law with the greatest directness, makes clear as light what sin is as its transgression, brings guilt home to every conscience, and faces every hearer with the fact of man's peril while still in the natural state. . . . His method of approaching the subject of the death of Christ, and of presenting and enforcing its significance, is also clear and effective beyond my power of description. Natural and simple, his words go straight to all hearts. Even little children are entranced by them, and brought into deepest sympathy with the sufferings of our Lord. No doubt in many cases their emotion is but transient. But I also know that many children have become intelligently and permanently exercised, and brought to saving faith in Him who died upon the accursed tree."

EVEN THE VERY YOUNG.

Dr. Cole then adds, as to the evangelist's work among the children, this: "He believes in the conversion of children, even very young children, with whom the Holy Spirit has given him remarkable power. I cannot conceive why he should be criticized for this, or for the consecration of his peculiar power to the bringing of it about. Every parent, it seems to me, must desire the conversion of his own children, and must know the teaching of the Bible on this subject, both doctrinally and by illustration. During his visit this week, Mr. Hammond received the assurance from 122 children that they had given their hearts to Christ. May we not hope that with them all divine truth has found a welcome lodgment, and that many, if not all of them, may be able, in future years, to reckon to his visit their saving conversion to Christ, and their point of start upon a genuine and devoted Christian life."

SOME CHEERING FACTS.

This is the testimony of "one who knows" as to the permanent value of Mr. Hammond's labours for the young. The writer, from his own personal experience and knowledge, also testifies to the same abiding results of the evangelist's work. I laboured with Mr. Hammond in Guelph, Canada, for nine weeks in 1879, and it was my joy to gather into the fold over a hundred persons, many of whom were children. In one instance four generations stood together to confess Christ. Visiting my old parish many years after, I found that only two had forsaken Christ, and these were adults. All the children stood true and faithful to the Lord. Some of these were holding positions of influence in Christian labour in the Sabbath school and the churches, and were spoken of as the salt of the land.

Let these facts, which I could almost indefinitely multiply, inspire God's people everywhere with faith in the permanent value of the conversion of the children. Let us get the young converted to Jesus that we may surely raise up such consecrated lives as the world so greatly needs to-day for Christian testimony.

The Children's Mission—and After.

By Rev. ALBERT SWIFT, East Dulwich.

IMMEDIATELY the present effort for the conversion of the children shall have passed, pastors and churches will be facing the problem of what to do with the little folk who have professed conversion. Better have no mission than doubt the efficacy of its work. On the other hand, it is manifest that many of these children are unprepared to assume the responsibility of church membership. What, then, is to be done with them? To relegate them merely to the Junior Christian Endeavour, where they are on equal terms with others who have made no such profession, is, in fact, to doubt the reality of the work of grace in their young hearts. Something between such societies and Church membership seems to be imperative. This conviction was borne in upon the writer's mind a year ago, when during the National Simultaneous Mission a series of children's meetings were conducted in his church by Mr. C. Dudley Smith, resulting in the names of a hundred children being taken as professing a desire to accept Jesus Christ as their Saviour and serve Him. Much prayerful deliberation led to the formation of a Children's Christian Band, the work of which it is the purpose of this article to explain.

A CHILDREN'S CHURCH.

The Children's Christian Band is essentially a Children's Church. Its membership consists only of those who are believed by the committee of management to be living within their light as little Christians. They are received into the membership of the Band at the public service, in much the same manner as ordinary Church members are received, and it is assumed that they have thus taken a first step toward Church membership.

The object of the Band in its working is to maintain a constant and sympathetic oversight of the children. The whole is under the direction of the pastor. He is assisted by a number of helpers, chiefly Sunday-school teachers, each of whom takes the oversight of not more than six of the members. As far as possible, teachers take their own scholars, and thus are in touch with them week by week. At any rate, they are expected to visit the children at home once a quarter, and converse with the parents concerning their deportment at home and elsewhere. Of course, it is not expected the children will be perfect. Grown up people, who are Church members, are far from that. The intention is not to be severe and critical, but sympathetically watchful.

The children are urged to a faithful attendance at the Sunday-school, at the Junior Christian Endeavour, and at the monthly meeting of the Children's Band, which is invariably conducted by the pastor himself; and each helper presents to the committee a quarterly report of such attendances, together with the impressions formed in the course of their work and visitation.

ADMISSION TO CHURCH MEMBERSHIP.

Directly the children reach the age of manifest intelligence and character which seems to warrant their promotion to Church membership, it is proposed that they shall be formed into catechumen classes for further instruction by the pastor.

Children are invariably impressionable, and they are very prone to follow each other. It is not to be expected that all whose names may be taken will prove satisfactory. Indeed, if only twenty-five per cent. of those who shall thus commit themselves, during the Children's Mission, can be carefully shepherded, it will mean an immense ingathering for the Church by-and-by. Merely to disregard the results of the Mission, and leave the children without special care, expecting in the process of the years to gather them into the Church, is simple folly. The children may not so state it, but they will intuitively feel that their sincerity has been doubted; and thus, in all probability, they will be hardened, rather than helped.

The constitution will give in concise form the organization of the Band:—

THE CHILDREN'S CHRISTIAN BAND.

CONSTITUTION.

1.—That this Band shall be called the Children's Christian Band of the ——— Church.

2.—Its object shall be to enrol and care for children who, there is every reason to believe, have accepted Christ as their Saviour, but who may be considered too young for admission to Church membership. It shall be regarded as a stepping-stone to Church fellowship.

3.—It shall be controlled by the pastor and a committee of pastor's helpers to be appointed by him. The deacons and Sunday-school superintendent shall be *ex officio* members of such committee, and the whole shall be under the supervision of the Church.

4.—Meetings of the Band shall be held on the first Saturday afternoon of each month (August excepted) at three o'clock. The children shall further be urged to attend the Junior Society of Christian Endeavour.

5.—Each helper shall take the supervision of about six children, shall visit them at their homes at least once a quarter, and hear the parents' testimony concerning them. They shall report the facts of the visit on form provided, together with record of attendance at Sunday-school and Junior Christian Endeavour, and any other information of interest. Above all, they shall make the children assigned to them the subjects of their special prayer and loving care.

6.—Members shall be elected by the committee on the following conditions:—

(*a*) Their own express desire to forsake all wrong, and accept Jesus Christ as their Saviour.

(*b*) That one of the parents' written consent shall be obtained.

(*c*) That the committee is satisfied of each child's sincerity.

7.—Members shall be received into the Band at the morning service in the Church on the last Sunday of the month.

8.—Members shall be recommended for Church fellowship by the committee, each case being treated on its merits.

9.—Members failing to attend the monthly Band meetings, and whose conduct is otherwise unsatisfactory, may be removed from the roll by the committee; not, however, until parents and children have been visited and apprised thereof.

10.—The pastor shall report to the Church meeting quarterly on the work of the Band.

One or two points remain which are worthy of notice. A neat circular letter addressed to the parents containing the constitution, and a form for their signature giving consent for the children to join the Band, should be sent to each home. This should be followed by a visit from the helper, further explaining the intention of the Band. Some parents may hesitate to let their children join; some few may allege that the home training would suffice until such time as the children should be ready to join the Church itself; some, of course, are utterly indifferent. In the main, so far as the writer's own experience went, the parents very warmly responded to the occasion; and, after a twelve months' trial, probably more than 50 per cent. of those whose names were originally taken are attending the meetings of the Band, and giving reasonable satisfaction to the helpers in whose care they are.

A Mother to Mothers.

ALL Christian parents wish and endeavour to bring up their children in the fear of the Lord. How is it, then, we meet with so many apparent failures?

Why are there so many broken-hearted fathers and mothers whose children have gone out from them into the wide world of sin, only, as it seems, to be carried away by the flood of temptation and evil? In such cases parents have only *one* resource left—to follow them with their prayers. "God forbid" that they should "sin against the Lord in ceasing to pray for them" (1 Sam. xii. 23). Is not the cause of failure and of many broken hearts the outcome of parents, especially mothers, not realizing their great responsibility, to say nothing of the wonderful *privileges* that have been entrusted to them?

(1) *We must pray for our children.*—Who like a mother can pray for her child from the very first? May we not take a lesson from Hannah (1 Sam. i.) in her solemn vow, that if God gave her a son she would give him back again to the Lord—that our children might be consecrated to God from the very first?

There is the need of daily prayer as the character of the little one unfolds. How much will depend upon the early Christian influence! What record is left day by day on the opening pages of the young life? If when we see the first signs of some besetting sin, we beseech our loving Father in heaven, in faith to take away this particular tendency to evil, how many a dark blot and stain of sin might be wiped away from our children's lives, so that they may arise and call us blessed.

(2). *Then we must teach our children to pray.* Mothers may ask, How early it is well to begin to teach a child to pray? A preacher of the Gospel was once asked this question. In reply he inquired the age of her child. "Two years old," answered the mother. "Then, madam, you have *lost two years!*" and there is no doubt truth in this statement. If mothers only make the attempt, they would be surprised to see at what an early age a child is capable of receiving impressions regarding the things of God. "Out of the mouth of babes and sucklings Thou hast perfected praise."

(3). *We must also pray with our children.* Thank God there have been, and are still, those who faithfully act up to their light in this respect. We can praise our Heavenly Father for the influence of such prayers; they bear fruit, if not at once, in after life. It may be when troubles come, when life is a disappointment, and the burden of sin weighs heavily, that the memories of early childhood will come back with redoubled force, and even the words uttered in prayer by dear lips long closed on earth may be the means used of God in bringing the prodigal back to the Father's love.

A Mother.

Is Church Attendance Declining?—I.

By Rev. J. GUINNESS ROGERS, D.D.

THE correspondence on the subject of church attendance in the Press, which recently attracted so much attention, though it did not lead up to any practical issue about which there was even an approach to agreement, brought out many valuable points. But perhaps the most suggestive feature in connection with it was the deep and widespread interest it excited. If the religion of Christ was, as some of the writers—and they the most confident of any—would have us believe, either dead or dying, there would not be so much attention given to the condition of one of its great institutions. It is not easy to understand why those who have satisfied themselves that Christianity is an obsolete force should be so greatly concerned about the rate at which the decline in its outward and visible form of influence is proceeding. Unwilling as they may be to admit it, their very eagerness to prove its decline is a tacit, though undesigned, confession that it retains a powerful hold upon the popular belief. Christianity remains as much as ever a dominant factor in the life of the nation, and of this the numbers who attend public worship with more or less regularity is an emphatic testimony. It is not proved that those numbers are declining, and even if it were, it would be necessary to examine the fact far more closely before accepting it as conclusive evidence of a decay of faith in the Gospel itself. What is proved is that there are multitudes to-day who value the weekly day of public worship, and find pleasure—numbers of them more than pleasure—in church attendance. To me the surprising fact is that the multitude of worshippers is so great, and this is a fact to which the whole correspondence bears witness.

A REACTION AGAINST PURITANISM.

I have no desire to ignore hard facts. It is impossible to deny that there is, in certain classes, a growing tendency to laxity in relation to Sunday observance, and, where this exists, it is sure to show itself in an indifference to public worship. The fact is one which is deplored not only by earnest Christians, but even by many who may be regarded as occupying an attitude of friendly neutrality, but who, recognising the untold advantages the nation has derived from this weekly interval of rest with all that belongs to it, regard the possibility of its loss with grave solicitude. There are men of this type who, on patriotic grounds alone, deplore any weakening of the influence which has been exerted on the national character by the kind of family life which has had its inspiration, its law, and its support in the teachings and surroundings of the sanctuary. That this force has been, to some extent, weakened by modern upheavals, it would be fatuous folly to deny. We are in the midst of a reaction against Puritanism, whose outcry is swelled by the shouts of a rowdy throng, who know as little of that about which they shout as the furious crowd who turned the theatre at Ephesus into a pandemonium. It is enough with numbers—and among them many who ought to know better—to brand an idea or a practice as "Puritan" to ensure its contemptuous rejection. The Puritan prized his Sunday, loved his humble chapel, valued the preaching of the Gospel. Therefore it is fashionable in some quarters to despise and sneer at them alike. And there are those who are caught by the fashion of the hour, or who love to pose as specially free and advanced thinkers, who swell the company of such as desire to range themselves on the side of what they are pleased to regard as liberalism and culture. These are the adverse influences from which both church and chapel are suffering, while hostile spectators looking on exult in the effect as evidence that the Christianity which at heart they hate is losing its hold on the faith of men.

The question whether there is any real foundation for the triumphant tone which they adopt is one of grave import, but it is not to be too hastily answered. Before we acquiesce in the assertion that those who have forsaken the churches, whether their number be great or small, have done so because their faith in Christianity has been undermined, it is essential first to ascertain the exact value of any faith they ever possessed. A man can hardly be said to have lost something which was never his, and it is certain that there always have been attendants on our sanctuaries who have not had any true faith in the Saviour. Whatever the loss of these attendants may mean, one thing it does not mean, and that is an eclipse of faith. There never was any faith in the matter. At one time society—that is, the society in whose circle they moved—expected its members to put in an appearance at a religious service on Sunday morning. Mr. Gladstone once said to me that a distinguished friend of his used to call such people "oncers." They were a numerous company so long as society held that its respectable members should at least be "oncers." The decree of fashion is no longer so stern, and as a consequence the attendance of this class is not so regular as it once was. But it would require some hardihood to admit that this meant any real loss to the army of the faith.

"THE OUTSKIRTS OF RELIGIOUS SOCIETY."

This is not a change from a real acceptance of the Gospel, and the consecration of heart and life which that implies, to a rejection of its authority because of a disbelief in its truth. If it were so, and if a change of this kind were passing over any considerable section of the English people, there would be enough to make Christian hearts anxious and concerned. Such developments would be too ominous to be passed over. For my own part I fail to find them. It is true that unbelief, or, to speak with more exactitude, agnosticism, is more bold and aggressive, and consequently those who were once disposed to give an occasional attendance at public worship, rather than face the social obloquy attaching to avowed unbelief, are now more pronounced in their hostility. But at heart they always were enemies of the Cross of Christ.

So with another class who, having once been formalists, have abandoned even this outward conformity to religious habits. They find it convenient or pleasant to hang on the outskirts of religious society, and are desirous to have credit for a certain measure of sympathy with it. They assume that they may hold their position to-day without the attendance at church which was once thought necessary to respectability. But there is nothing in this change of attitude which has any serious significance. They have neither more nor less faith to-day than when they were occasional, it may even have been regular, worshippers. The Gospel has no strength from merely nominal adherents of this kind. What decline there may have been in their number, I am not prepared to say. Occasionally in religious journals, especially those belonging to the Established Church by whom such defections are likely to be most felt, there are complaints that the house parties at country mansions are more careless on this point, and that the farmers and labourers, following the example of their social "betters," are less frequent in their attendance. Such lapses are to be regretted on many accounts, but it would be folly to exaggerate their meaning, and to treat them as indications of a waning faith. There was not much faith in the act of the fashionable lady who dropped her card in the box at the church door in fulfilment of the law of etiquette. But she had done the correct thing, and those who, as a mere matter of form, present themselves at the morning service, are simply carrying out the self-same idea. Their state furnishes matter for grave reflection, but the change in their outward conduct of which we speak is indicative merely of a change in the fashion of their class. "Oncers" have become absentees. That is the whole of the change. Estimates as to its importance will doubtless vary considerably. For my part I do not attach much significance to the change.

"Our Daily Bread."

SUNDAY, February 9. Genesis xv.

WHEN Abram had time to reflect on his return from the defeat of the great confederation, he might well have been dismayed at the possible consequences; and it was just then that *the word of the Lord* came unto him. This is the first time that this expression occurs in the Bible. Write word with a capital W, and is it not also true? Did not the Word come, and does He not come still? And is He not a shield, and an exceeding great reward? For every man there is need of a shield, because to every one life is a battle; and for every man who has renounced the goods of the King of Sodom, refusing to take even a shoelatchet, it is milk and honey to know that the Son of God presents Himself as his exceeding great reward.

Abram called the Almighty, *Adonai Jehovah*, a combination which occurs only twice more in the five books of Moses, and told Him that his heart was breaking with desire for a child of his own. As he was talking, the stars came out, and God said, *Count them*; and when Abram could not, God told him that so would be the numbers of his seed—not only after the flesh, but after the spirit (Gal. iii.). "And Abram believed God." This is the first time that *believed* occurs in the Bible; he reckoned on the promise as if it were already a fact. To him it was as good as done. Faith is our reckoning on God; while faithfulness is God reckoning on us.

Then God ratified his promise by condescending to the outward habits and customs of the time. The Shekinah lamp passed between the parted pieces of the sacrifice as the contracting party would do. There were to be dark days of sin and defeat, of affliction and bondage, but there was one ray of comfort, on which all after generations based their life, "They shall come hither again." And when God says it, Pharaoh cannot prevail.

MONDAY, February 10. Genesis xvi.

How often we are tempted, as Sarah was, to substitute our own thoughts and expedients for the simple way of faith. When ministers resort to worldly entertainments and social gatherings for the maintenance of their congregations, or when philanthropists raise money by raffling, is it not a resort to Hagar for the children, which should be the gift of God to faith? Out of Sarah's want of faith, came grief, to herself and to others; and above all, jealousy. Let us specially beware of jealousy, which is cruel as the grave, living as it does on suspicion, and eating out its own heart. The only cure is to act towards the person of whom you are jealous, in the power of the love of God. Let God's love pass through you. Do kind things to and for them.

Sarah was so cruel that Hagar fled, but the Angel sent her back with excellent advice—*Return and Submit*. This is a Christian precept, but it is early and startling to find it in Genesis. There is no other safe policy for any of us. Let us be sure that we are where God wants us to be, and if there be wrongs and troubles there, let us quietly bear them, knowing that in due time we shall conquer by our passive endurance. But see the hope that the Angel left with her. She could well bear Sarah's heavy hand, to whose eyes had been unfolded the prospect of so large an influence. *Submit* yourself to God's will and word, and then *commit* the keeping of your soul to your faithful Creator.

Yes, great God, Thou art a God that seeth not as I once thought, looking through the eyehole of a cell, like a gaoler, but waiting to see how and when Thou canst help thy children best.

TUESDAY, February 11. Genesis xvii.

Many years, at least thirteen, had passed since the promise was first given to Abram. Years of stern discipline! Years of hope strained almost to breaking! Years of special anguish to Sarah! But permitted by the God of Love. So wait we still. Year passes after year, and the time seems long. Our hearts misgive us and cry, "Hath God forgotten to be gracious? Hath He in anger shut up his tender mercies?" Then we say to ourselves, "This is our infirmity, but we will remember the years of the right hand of the Most High."

Yet all through these long years let us listen to the eternal voice, speaking to us in the stillness of the heart, "I am El Shaddai; walk before Me, and be thou perfect, and I will make my covenant with thee, and will multiply thee exceedingly." Thou art sowing for harvests, which shall fill thy soul with the joy of God!

But if we would have the blessing, we must keep the covenant. For us circumcision means the putting away of the sins of the flesh. There is sore need of separation from all that is worldly, selfish, sensual, and of the evil one. Are our lives clean? Have we consciences void of offence towards God and man? But let us see to it that in putting away what is wrong, we do not also put away what is natural and human, which God may have put into our life richly to enjoy.

Mark the inclusion of little children in the thought and purpose of God. Let the parents see to it that they so tend their children, by prayer and loving heed, that not by an outward rite merely, but an inward spirit, they may be included in the divine covenant.

WEDNESDAY, February 12. Genesis xviii.

Let us draw near and see this great sight. First, the Lord Himself becomes the guest of mortal man. Three men came to the tent, but in the presence of the One, whom Abraham addressed as Lord, the others are hardly noticed. When that mysterious Personage is withdrawn, the two others destroy cities. Did not the patriarch see and entertain the Christ that day? It seems that he did, for Christ said, "Your father Abraham rejoiced to see my day, and he saw it, and was glad." The Word of God rejoiced in the habitable places of the earth before his Incarnation. His delights from of old were with the sons of men; and He is with us still, standing at the door to knock, that if any open the door He may come in and abide. To us He says, as during his earthly life, "Make haste, and come down; for to-day I must abide at thy house."

When God comes to us, He brings such blessed promises as fill our souls with laughter. There is the laughter of unbelief and scepticism, but there is the genuine laughter of satisfied longing. Sarah laughed with the first; but she was destined to laugh with the second before the year had passed. There was a good thing in store for her beyond what her fondest hopes had conceived.

God was so sure of Abraham that He felt able to take him into his secret counsels, and tell him what He was about to do. He was no longer a servant, but a friend. The secret of the Lord was with him, as it will be with us, and he was drawn into holy familiarity with God, while himself being led on to know the love of God.

THURSDAY, February 13. Genesis xix.

The God who gave life can take it back if it is used immorally. He can create, and He can destroy—the supreme Judge of all the earth, and the Arbiter of human destiny. If a city or a country is a menace to the purity and well-being of the world, it must be destroyed; just as we stamp out the cattle-disease, with drastic severity, lest it rob us of all our beasts.

But God never sends the angel of judgment till He has made careful investigation. He goes down to see! Such sights as were to be seen, and such words as were to be heard in Sodom, carry with them their own sentence. It is impossible to see and hear them without feeling that only fire and brimstone can disinfect the world. Such sin cannot be tolerated lest man rot in corruption. Fulness of bread and abundance of idleness, failure to strengthen the hand of the poor and needy, haughty pride, and abominable sin, are cited by the prophet Jeremiah as the cause of the overthrow of the cities of the plain.

There are to be found symptoms of similar sins amongst ourselves; let us beware; let the children of God fervently bear their witness against them, that we may arrest the inevitable judgment. Jude tells us that these cities set forth to all after ages an example of what is meant by eternal fire. Probably our Lord had this scene in mind when He spoke of certain nations who were merciless to the hungry, thirsty, and naked, being sent away into the eternal fire, prepared for the devil and his angels.

In the midst of wrath God remembers mercy. He will not destroy the righteous with the wicked. In answer to Abraham's prayer, Lot is rescued from the overthrow. He was a sorry specimen of a righteous man, as the Apostle Peter calls him; but his rescue shows how glad God is to save any that He can.

FRIDAY, February 14. Genesis xx.

What a wonderful thing that Abraham should fall like this. He had walked with God for so many years, had been so wonderfully preserved in his residence in Canaan and conflict with the kings, had received such repeated assurances, that we might have supposed that he had reached a permanent position of unassailable goodness. Ah, such is not possible in this world! The best men are but men at the best; God takes us for worse, as well as for better; He knows that we are but dust. Note that the patriarch failed in his strong point—his faith. He feared for his life here as he had done on first coming into the land. Old sins have a curious tendency, like old stumps left in the ground, to sprout again.

There were natural religion and goodness in Abimelech, which were very attractive, and far exceeded what Abraham expected (*v.* 11). Have a large charity! Believe and hope all things. There is more religion in the world than you suppose. It crops up in unexpected places, and men have dealings with God, who are altogether outside the pale of your religious life. God has dealings with such (*v.* 3), but they need the help of those who are more perfectly instructed in the faith (*v.* 17).

If God kept Abimelech from sinning against Him, cannot He keep thee? Surely if thine heart is true in its desire to be kept, He will keep. Cannot He keep the feet of his saints? Cease to look at thy foes or thy weakness; engage thy thoughts with his great power and his desire to present thee to Himself, without spot, or wrinkle, or blemish. Praise God for the times He has withheld us from sinning against Him!

SATURDAY, February 15. Genesis xxi.

It seems a very sad and startling providence that Hagar and Ishmael should have to go forth into the inhospitable desert. One of the saddest cries ever torn from woman's heart was Hagar's when she said, "Let me not look upon the death of the child." A mother is generally eager to watch and minister to each movement of the little life that is flickering out; but here the bitterness of her anguish seemed to kill the maternal pitifulness. Poor slave-girl! She was more sinned against than sinning!

Beneath their sad lot a divine purpose was running. "And God said unto Abraham, Let it not be grievous in thy sight." This is the message of the Bible, that things happen not at the bidding of blind chance, nor at the whim of a jealous woman, but by the will of a Father's choice. And, after all, is not the wilderness more likely to nurture a strong and noble character than the verdant plains of Beersheba? Would not even Isaac himself have been a finer man if there had been a touch of the wilderness in his life also? How many of us owe the strongest traits of character to what may have seemed to onlookers, when it happened, a piece of unmitigated misfortune! It is an open question whether disinherited heirs have not done most for the world!

But in any case "God was with the lad, and he grew." He was with Abraham in his tamarisk grove in Beersheba, beneath which He invoked God's present aid (*v.* 33); but He was also with Ishmael, as he became the root of a tree, with far-spreading branches.

F. B. M.

Samuel and Saul.

The Reconstruction of the Jewish Commonwealth.

(1 Sam. vi., vii.)

By Rev. F. B. MEYER, B.A.

WE need not concern ourselves, to any great length, with the most interesting adventures of the Ark, the sacred symbol of the worship of Jehovah. That part of the history more closely concerns the growing illumination of the surrounding nations as to the true nature of the God of Israel.

There was no other way in which the Spirit of God could inform the people of Philistia, as to his holiness and power, than that which He adopted in the present instance. They bore the Ark from the battlefield to the Temple of Dagon in exuberant triumph. It seemed as though the Philistines had not only triumphed over Israel, but over its tutelary deity, and that Dagon was superior to Jehovah. They would not have been impressed by the message of a prophet. They would have scouted and stoned any who opposed the universal, national adoration of Dagon; but they could not resist the conclusions forced on them when, on two succeeding mornings, they found his image prostrate before the emblem of Jehovah. That it might be made still clearer that this was no coincidence, but the act of God, and that He had a controversy with them, a terrible plague of "tumours" broke out on each successive city to which the Ark was removed, and a visitation of destructive vermin.

The reverence with which the Philistines refer to the God of Israel indicates that new and lofty conceptions were beginning to take the place of the low and materialistic ones that had degraded Jehovah to the level of their own local deities. "The cry of the city went up to heaven." "Ye shall give glory unto the God of Israel." "Take the ark of Jehovah."

What a sublime revelation this is of the Divine methods with man! With an infinite longing He desires to win the allegiance and devotion of all men. The consummate and unapproachable revelation which He has made for this purpose is in the Son of his Love. "The only begotten of the Father, He hath declared Him." But of what use had it been to have spoken of his Son in those early days, when the hearts of men were darkened by the grossest conceptions and basest morals? No! line must be on line, precept upon precept. The times of ignorance must be "winked at." Could they have understood Epistles like those of St. John, such would, without doubt, have been written for their learning and correction, and communicated to them by some man of God; but since they could not understand such means of instruction, they were reached by the overthrow and shattering of their idol, and the plagues which accompanied the progress of the Ark.

Similarly, the inhabitants of that frontier town had to learn by a stern lesson that God was a holy God, and that He could not permit them to manifest a wanton curiosity and irreverence in handling the sacred emblem of his presence. To pry into the Ark as they did, lifting its lid, and peering on its contents, was forbidden to the priests, and even the High Priest himself; how much more to them? It had been distinctly asserted, when the two sons of Aaron perished on the day of their inauguration to the priesthood, that God would be sanctified in all that came nigh Him, and before all the people He would be glorified (Lev. x. 3).

The reverence due to Him must be shown to the vessels of the sanctuary, which were carefully veiled by the priests before they were taken up for transportation by the Levites (Num. i. 50, 51; iv. 5, 16-30). The swift retribution which followed on this act of irreverence extorted the reverent acknowledgment of the awful holiness of God, as the men of Beth-shemesh said, "Who is able to stand before this holy Lord God?" When, on the other hand, the Ark had been reverently borne to Kirjath-jearim, the city of the woods, some three miles' distance from the great valley of Beth-shemesh, on which the crops were goldening in the sun, and had been carefully entrusted to the custody of Abinadab and his son Eleazar, the blessing that befell his house was an indication of the tender love and pity of the Divine nature, who is willing to dwell with him that is of a humble and lowly heart, and that trembleth at his word.

Oh, do not fear Jehovah with the dread of a craven heart, but with the loyal love and devotion of sons, and open your heart to receive not the Ark of the Covenant only, but Him whom God had set forth for a propitiation, and who is the propitiation for our sins, *i.e.*, the mercy-seat which covers the Ark of the Covenant, sprinkled with blood, and exactly fitting and hiding the Tables of Law beneath.

SAMUEL'S GREAT TASK.

Whilst these events were in process, Samuel was giving himself to the great and noble work of reconstruction. As soon as our flesh is lacerated, or our bones broken, Nature begins to pour out her reparative forces to renew the broken tissues, and so rebuild the ruined temple. As it is in physical life, so in spiritual there are always holy and gentle natures that are charged with the Divine work of bridging over the roaring torrent of revolution, and of rearing new continents of order from the weltering ocean waste by which the previous land had been engulfed. Blessed work, indeed, is this, like the work of the Almighty, who, when the earth was without form and void, began to build in the midst of her the habitable places for man's existence.

To this Samuel devoted the twenty years that followed directly on the fatal field of Aphek. The Philistine invasion seems to have somewhat subsided from its first triumphant outburst, and to have retired from the occupancy of the interior portions of Israel. He was thus able to pursue his quiet and unobtrusive toils for his fatherland, free from the zealous supervision and opposition to which, otherwise, he must have been subjected.

He seems to have taken up his abode in Ramah, so intimately associated with his earliest days. Here were his headquarters, where young men gathered to him, and were formed into the earliest of the schools of the prophets, and where also he married, and became the father of two sons. Their names are suggestive of their father's piety and walk with God, the name of the one being Joel—"Jehovah is God," and of the other Abiah—"Jehovah is my Father." Amid the general disturbance of the religious life in which he had been nurtured, with the Ark in one place and the remnants of the Tabernacle in another, with the discontinuance of the sacred rites and feasts, which had been so great an assistance to piety in former years, Samuel nevertheless was able to walk with God, and to preserve a devout religious life. Probably this is why God permits from time to time so great a shaking of the things that are made, that the things which cannot be shaken, the unseen and eternal, may be more clearly defined and more eagerly sought unto. In this present age, we have heard Him saying, "I will overturn, overturn, overturn;" we have seen the truths of inspiration rudely assailed, churches menaced with destruction, ancient creeds ruthlessly questioned; but, out of it all, true religion is destined to emerge in undiminished lustre, as gold from the purifying furnace. In the meanwhile, let us say with Samuel, Jehovah is God and Jehovah is my Father. Let us hold fast, above all, to His unchanging love.

Samuel knew that there were two objects which must be realized before Israel's sad condition could be remedied or the Divine ideal realized. *First: The national unity must be recovered from the anarchy in which it had been overwhelmed.* It was useless to think of holding the land against the inroads of the neighbouring people so long as each tribe was content with an isolated existence, repelling its own enemies for a time, but indifferent to the condition of its neighbours and of the country at large. Israel must be one, animated by a common enthusiasm for its future independence and integrity. Let each tribe be proud of its idiosyncrasy, and fulfil its own distinctive mission; but let all be one in asserting the independence and glory of the chosen people.

This is no less desirable in our own age. The divisions of the Church are her bane, and render her impotent before her foes. Ephraim envies Judah, and Judah vexes Ephraim; and their common enemies make profit out of their mutual recriminations and rivalries. It is a sad spectacle to witness the divisions between Christians in the face of a mocking world, and we shall never be able to win it till we have learned to magnify the points of agreement, and to bear with all those who love the Lord Jesus, and are united with Him as their living Head, though their method of stating the truth may differ widely from our own.

Secondly: The evils that had eaten into the nation's heart must be put away. The people had forsaken the God of their fathers for the Phœnician and Philistine deities, whose images were worshipped in his stead. Shrines to Baal and Ashtoreth covered the land. Foul orgies of shameless impurity were everywhere rife. And it was evident that only a widespread revival of religion could save the people from rotting away before the very evils for which the ancient Canaanites had been destroyed.

Samuel was pre-eminently a man of prayer. He is known on the subsequent page of Scripture as he that called on the Divine Name (1 Sam. ix. 6, 7, 8, 9; Psa. xcix. 6; Jer. xv. 1). In addition, he was a man of blameless reputation and life—in themselves eminent qualifications. It has been truly said that the special work of guiding, moderating, and softening the jarring counsels of men is the particular privilege of those who have grown up into natural strength from the early beginnings of purity and goodness; of those who can humbly and thankfully look back through middle age, and youth, and childhood, with no sudden rent or breach to their pure and peaceful recollections—and such was certainly Samuel's happy lot. He was also a man of practical sagacity, and by his appeals wrought upon the national conscience; so that, as the result of his efforts, "it came to pass, while the Ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented before the Lord."

Notice those two phrases; *all* the house of Israel—there is the restoration of the lost unity; lamented before the Lord—there is the national repentance, which was followed by a widespread reformation: "Then the children of Israel did put away Baalim and Ashtaroth, and served the Lord only." Would that there might be a similar turning unto God in our own time and land! "Revive, O Lord, thy work in the midst of the years. In the midst of the years make known."

*Christ and the Believer.**

By Dr. A. T. PIERSON.

WHAT is the difference between Christ's work for the world at large and his office for us as believers? Our Scripture (1 John ii. 1, 2) makes the distinction clear. Jesus Christ the righteous is not an Advocate or Paraclete for the world; that is the family blessing belonging only to the children of God. But He is the Propitiation or Mercy-seat for the sins of the whole world, in common with the sins of believers. Let us consider, first, the broader work which Christ does for those who, nevertheless, finally reject Him and perish.

It is in a representative sense that our Lord is the second Man or the last Adam (1 Cor. xv. 45-47). He is the second Man, because He follows the first, and He is the last Adam because there is no other to follow Him. Adam was a figure of Him that was to come (Rom. v. 14), in that both represented the whole human race. It was the misfortune, so to speak, of those who had no voluntary participation in Adam's guilt, and they inherited a sin-stained nature, and consequently came under the reign of death. The redemption which the infinite love of God provided in Christ, as the second representatives of the race, could not be extended to certain angels, seeing that they were outside the human sphere, and their fall was voluntary.

I simply express my own judgment when I say that, as millions fell who had not sinned after the similitude of Adam's transgression, so millions shall rise who had not believed after the manner of Adam's faith. In one sense the work of Jesus Christ was universal; it prevented any human soul going to perdition simply because Adam sinned. Until the will enters into transgression, the will need not enter into salvation; but when we fall of our own volition, our will having entered into sin, we must enter into salvation by voluntary faith. This is the plain teaching of God's Word; and, if theologians do not agree with it, so much the worse for them. Apart from this teaching, how shall we account for the salvation of infant children, imbeciles, and irresponsible persons? How is it we venture to hope that, out of all nations, some persons will be saved who have sought to live up to the light, though they have never heard of Jesus? There is instinctive acceptance of the fact that Jesus Christ was Head of the race, and He stood for it, and that it was affected by his work. So far as Adam's sin only is concerned, no soul need be lost. How beautiful and glorious is Christ's work for the world!

ATONEMENT UNIVERSAL.

Our Lord Jesus Christ has provided reconciliation even for sinning men. In his sacrifice, He laid the basis of a world-wide atonement—sufficient unto all men, efficient only to the believer. It is notable that God is never represented, in the New Testament, as needing to be reconciled to man. We are apt to talk of reconciliation in a loose way. Among men it implies mutual activity. If one of two estranged persons turns to the other, it is not reconciliation but conciliation. There is a common tendency to think of God as turned away from man until, through Jesus Christ, the Divine position is reversed, so that man may turn to God. Even Wesley sang, "My God is reconciled," but the Bible does not say so.

The heart of God yearned after sinning man from the beginning. "God hath reconciled (Himself to us? Never!) us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; and God was in Christ reconciling (Himself to the world? Never!) the world unto Himself, not imputing their trespasses unto them" (2 Cor. v. 18, 19). God does not count my sins against me. Let there be no idea, on man's part, of placating God. The only hindrance to reconciliation between the sinner and God, is on the human side. God can be just, and yet the Justifier of him that believeth in Jesus (Rom. iii. 26); and having regard to the provision made by the atoning sacrifice of Christ, for world-wide reconciliation on the part of man God is ready to accept every sinner that comes to Him in penitence and faith.

By the work of Jesus Christ all responsibility is transferred to the sinner. Let us not do God the injustice of suspecting that his offer of salvation is not a genuine one. It is a false view of the doctrine of election, when the Divine choice is supposed to nullify any man's thirst after God, and desire for his salvation. Such a belief paralyses preaching, and is a reproach to God, who "will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. ii. 4). Look at Matt. xxiii. 37, "O Jerusalem . . . how often *would I* have gathered thy children together . . . and *ye would not!*" What is the last message of grace that ends the Book of Revelation? "Whosoever will, let him take the water of life freely." All that is necessary is the thirst of the soul. There is no decree of God that will keep any thirsty or willing soul from salvation.

MEMBERS OF HIS BODY.

The other aspect of Christ's work concerns the child of God. Believers are identified with their Lord under his Headship of the body, which is higher than that of the race. Receiving Him as your Saviour, you become part of the organism that thrills with his very life. In history, destiny, and glory, you are one with Him. The life that is in my head permeates all my body. Activity and sensation, in spiritual things, become possible because Christ's life enters into you. Representation of the race is judicial, but identification with Christ is actual, for believers become partakers of the Divine nature (2 Peter i. 4).

All the experiences of Jesus Christ are realised by his people. He was born of the Holy Ghost, and overcame the temptations of the devil; and these are points of your experience. He was crucified, in Him you died; He rose again, in Him *you* rose. For forty days He moved among men, in newness of life, then ascended up on high, took his seat at the right hand of God, and is coming in glory. You are coming with Him. When the Head is enthroned, the body is enthroned also. "All things are yours . . . and ye are Christ's; and Christ is God's" (1 Cor. iii. 21-23).

In Christ's name I have the same access to God as He has. Knowing that my name has no weight with God, I use the NAME of my Master. In his personality I dare to claim spiritual blessing, not only as my privilege, but as my right. It honours God when we take the place He assigns us; and it is a false humility to refuse to do so.

When I become a child of God I transfer my responsibility to Christ. I believe in the perseverance, not of the saints, but of my Lord. He says: "I give unto my sheep eternal life, and they shall never perish, neither shall any man pluck them out of my hand . . . no man is able to pluck them out of my Father's hand." How shall anyone get at the sheep when these two hands come together?

NO SEPARATION.

"Who shall separate us from the love of Christ?" The children of God may be subjected all the day long to the killing process; but it cannot separate them from Christ's love; not through their persistence, but because He abideth faithful. In the seven things that are questioned, there is a growth of intensity—first, tribulation; then distress, persecution, famine, nakedness, peril to life, and actual martyrdom by the sword. "Nay, in all these things we are more than conquerors through Him that loved us."

Look at the ten things that follow. The universe has four kinds of development in the worlds of matter, life, time, and space. "For I am persuaded that neither death nor life," worlds material and immaterial; "nor angels, nor principalities, nor powers," worlds of intelligence, of being, in earth and hell; "nor things present, nor things to come," worlds of time, stretching over all duration; "nor height, nor depth," worlds of space; and, as if anything else could be added, nothing in the whole creation "shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii. 35-39).

The price of our salvation is the death of our Saviour; the sphere of our safe keeping is the life of the Keeper; and the secret of victory is union with the victor.

* Notes of an address.

Natives in the Transvaal.

FAIR CONTRACTS AND NO DRINK.

IMPORTANT alterations have been made in the native laws in the Transvaal, with a view to rendering the existence of the aborigines less that of slaves. The full extent of the changes is revealed in a Blue-book issued last week, and the general spirit animating the Imperial Government may be gathered from a despatch from the Colonial Secretary to Lord Milner on August 17 last, in which Mr. Chamberlain stated:

In considering this question you will doubtless bear in mind our conversations on this subject, and the strong desire which I expressed that the laws affecting native labour in the Transvaal should be assimilated as nearly as possible to those in force in the West Indies.

Both Lord Milner and Sir Godfrey Lagden, the Commissioner for Native Affairs, set forth the difficulties which legislation touching natives presents. The former, in forwarding a series of proclamations issued last autumn, outlines the policy which he and his colleagues are following. He expresses his agreement with the Aborigines Protection Society, "that native institutions should not be unnecessarily interfered with; that their existing system of communal tenure and of tribal government, and their traditional customs, so far as they are not in gross conflict with civilized ideas, should be respected; that they should not be compelled by force or induced by fraud to leave their own country for service with white men; and that their taxation should be in proportion to the services rendered and the benefits bestowed upon them by our Government. Finally, I think—though this is not a point specially touched upon by the society—that much more should be done for the education of the natives than has ever yet been attempted in the Transvaal."

Lord Milner points to the evils of administration under the former Government, and calls attention to the proclamations which ensure:—

1. Labour agents and overseers must be licensed by the Government, so as to abolish the "irresponsible labour touts" and end "the unscrupulous proceedings of compound managers intriguing to steal natives from one another."

2. Freedom of contract and full knowledge of its contents by the natives, inspectors being appointed to redress grievances, and the Government issuing passports after satisfactory evidence that the native knows the terms upon which he proposes to sell his service.

3. A simplified method of tracing natives.

4. The abolition of all deductions from the wages stipulated in the contract.

5. Contracts, with rare exceptions, will be for only one year instead of for an unlimited period.

6. Flogging for desertion or any offence under the Pass Law is abolished, thus ending the "harshness" on the part of the employer and the "unscrupulous trickery" on the part of the employed.

7. Total prohibition of the drink traffic is enforced, and the penalties for supplying natives are rendered more severe, there being no option of a fine. Remarking on this, Lord Milner says: "There is no doubt that the new administration has before it a severe struggle with one of the most powerful, as it is one of the most degraded, agencies for making money by the corruption of one's fellow-creatures."

8. The Commissioner for Native Affairs may exempt from the Pass Law coloured persons of a higher degree of civilization than the mass of the aboriginal natives.

After entering into detail upon these enactments, the High Commissioner states: "Generally speaking, I claim for the Native Code which we are trying to introduce, and of which these proclamations are the first instalment, that it is conceived in the best interests of the natives, and that any restrictions imposed on their personal liberty do not go beyond what is necessary, not only for the protection of the white population, but for the good of the natives themselves. Moreover, the control which it is proposed to exercise over the natives is so devised as to improve and not to degrade them."

The Famine in India.

THE condition of certain districts of India is shown by the latest intelligence to be increasing in gravity, and to call for the practical sympathy of Christian people. The responsibilities of missionaries for famine orphans are already very heavy, but the sad burden is increased by the recent recurrence of famine conditions.

Gujarat, in particular, is in a most distressful state. Relief operations are extending, although slowly. A correspondent of the *Bombay Gazette*, writing from Ahmedabad, says:—"Already a few test works have been opened, and preparations are being made to open others and provide for the numbers of labourers and dependents who are shortly expected to be in need of assistance. Crops which might have otherwise fared well have been destroyed by rats and insects, and the cultivator is in a bad way. There is, however, no lack of fodder for the cattle, and this it is which differentiates the present situation from that of 1899. It is estimated that by April there will be 50,000 people on relief works." This number would undoubtedly have been much greater had not the loss of life in the last famine diminished the possible extent of distress in this one. The census returns show a decline of 125,500 in the population of the district.

SAVING FAMINE WAIFS.

Among other institutions which have been of service in ministering to the needs of orphans is "Our Saviour's Orphan Home," describing which Mrs. Harriet Tytler writes: "The Home is now to be located in Juggodlee, about twenty-five miles from Umballa, where the children will have their farm."

Mrs. Tytler goes on to speak of the improvement in the physical condition of the famine waifs who have come under her care, and looks forward to the time when the institution will be self-supporting. "Much, of course, has to be done. The temporary home has to be erected for the children." Anxiety has been caused by the action of a strongly anti-Christian sect, whose members have succeeded in enticing away one of the inmates, a bright, promising child. The matter is to be fought out in the courts of law.

OFFICIAL HAIRSPLITTING.

It is gratifying to find that, in submitting to the Governor-General of India the report from the Indian Famine Commission, Lord George Hamilton sets on one side to a great extent that miserable tendency of the purely official mind to look at things from the cheeseparing point of view. The Commissioners not only recommended the abolition of the minimum relief wage, irrespective of task, a reduction in the wages scale, and a restriction of admission to labour work to persons "selected after local inquiry," but they also deeply deplored the fact that the sum expended in relief was in excess of previous ones and was "excessive," due partly to the increased tendency to accept relief "owing to the demoralising influence of the previous famines."

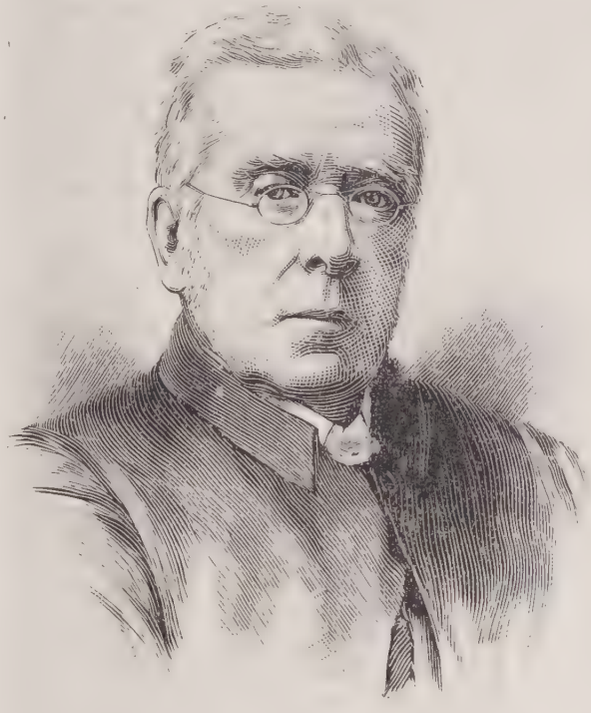
The Secretary of State for India, however, suggests to his Chief that the famine was without parallel in the history of modern India, that it fell upon a population already reduced in resources and staying power, and that the exceptional circumstances called for and condoned an expenditure beyond precedent in the relief of distress. He also ventures to express his agreement with the Commissioners' opinion that the excessive mortality which resulted from the famine "cannot in all cases be dissociated from privation." All this hair-splitting over a few handfuls of rice more or less seems very pitiful in face of the terrible facts, and certainly portions of the correspondence afford a striking commentary upon our government of the great dependency.

A Long Pastorate.

Rev. T. M. MORRIS, of Ipswich.

A LIFE of three-score years and ten, of which fifty-six have been spent in strenuous labour for Christ, and forty-three as minister in one town, is a noble record for any man to look back upon. In retiring from active public work, Rev. T. M. Morris will be followed by the good wishes, not only of local friends, but of many who have come into contact with him in the wider sphere of service in connection with the Baptist Union and the Baptist Missionary Society.

It is true that Mr. Morris' name will be best known and honoured amongst his Baptist brethren; but he has ever been a man of generous sympathies, and although, as pastor of a large church in the county town of Suffolk, he has had an abundance of demands upon his time and energy, he has always been ready to render any help within his power to weaker churches, whether belonging to his own denomination or to any other section of the Church of Christ.



REV. T. M. MORRIS.

Strangers to Mr. Morris would gain a good insight into the spirit of his life and teaching by perusing the two addresses he delivered from the presidential chair of the Baptist Union, in 1893, and a volume of sermons he issued some time ago, under the title of "The Mystery of the Burning Bush." The spring address was entitled "Our Greatest Need," and therein Mr. Morris observed that: "The number of conversions is small, the tone of piety is low, the distinctions between the Church and the world are obscure, prayer-meetings are neglected, a large proportion of professing Christians are apparently insensible to their obligations so far as active service to the Master is concerned." In view of all this, and of the large masses of people unreached by the Gospel message, Mr. Morris defined the "greatest need" as "a Pentecostal effusion of the Holy Spirit, a revival of true spiritual religion in our churches"; and he pointed out that the Holy Spirit is needed for (1) the origination and sustentation of the Christian life; (2) the ascertainment and realisation of Christian truth; (3) the maintenance and manifestation of Christian unity; and (4) the rendering of effective Christian service. The autumnal address dealt in the same practical manner with "Our Proper Work," which was set out as "to carry on Christ's work in the world, to be his representatives, agents, and witnesses."

Bearing in mind Mr. Morris' long ministerial career, it is interesting to note that his father also was a minister, and that Mrs. Morris is a grand-daughter of a minister. The subject of our sketch was born at Portsea in October, 1830. At the age of fifteen, under his father's ministry at Southampton, he came to the great decision of life, and was baptized on profession of his faith in Christ. Resolving to devote himself to the Gospel ministry, he entered Horton (now Rawdon) Baptist College, and, when he had completed his studies there, proceeded to Edinburgh University, where he attended the classes of Sir William Hamilton, having as a fellow-student Dr. Oswald Dykes, Principal of the Westminster Presbyterian College, Cambridge.

After a brief pastorate at Romsey, Hants, Mr. Morris, in the autumn of 1858, was invited to undertake the charge of Turret Green Church, Ipswich. His work here met with much success, so that by 1875 the membership had doubled. Feeling, however, that the time for a forward movement had come, and the church being divided upon the matter of a site for a new chapel, Mr. Morris, with the view of building up a strong church in another part of the town, resigned the pastorate at Turret Green, and accepted the charge of a smaller church in Burlington Road. In a fraternal spirit many of the members and a large part of the congregation of Turret Green followed Mr. Morris, and in 1876 a handsome building was erected, at a cost of nearly £7,000, capable of accommodating 1,100 people. Here a vigorous and influential church has been gathered of between 400 and 500 members, together with a Sunday-school of 800. Two mission stations are under the charge of the church, and the usual organizations are in full and useful operation. The missionary spirit is strong at Burlington, an illustration of the axiom, "Like pastor, like people." Mr. Morris has served upon the Committee of the Baptist Missionary Society for many years, and about eleven years ago, accompanied by Rev. Dr. Glover, of Bristol, he visited the stations of the Society in China. An account of their experiences and impressions was subsequently published in a volume entitled, "A Winter in North China." Rev. Sidney W. Ennals, who laid down his young and promising life in the recent uprising in China, was a member of Burlington Church, and two other members are at work upon the foreign field.

To the interests of his denomination in the villages and towns of Suffolk, Mr. Morris has rendered yeoman service as secretary of the Suffolk and Norfolk Baptist Home Missionary Union; while as a member of the Council (and in 1893-4 as president) of the Baptist Union, he has helped forward the work of the Church in a wider sphere.

In the midst of his many and varied duties in relation to distinctively religious matters, Mr. Morris has found time to give attention and labour to most of the organizations in Ipswich for the social and moral welfare of the townspeople, especially the School Board and the East Suffolk Hospital. Up till a short time

since he had happily been blessed with excellent health, but during the last year he has been subject to nervous attacks, and has thus been unable to attend fully to his pastoral duties. He accordingly tendered his resignation, which the church regretfully accepted, and the tie so long binding pastor and people was severed at the end of last year. It is specially pleasing to note that at the Communion Service on the first Sunday of the present year, Mr. Morris, who presided, received forty-three persons into church fellowship. H. J. C.

A Sound of Rain.

Mr. JOHN R. MOTT IN CALCUTTA.

By the Editor.

NOTHING has impressed me more, during these few weeks in India, than the highly successful endeavour of Mr. John R. Mott to influence the educated young men of this country. I have in a previous letter alluded to his addresses during the anniversary Convention of the Y.M.C.A. in Allahabad. He has now spent a week in Calcutta, where he gave a series of addresses from January 7 to 12, to which the students in the various colleges were specially invited.

These meetings were held in Overtoun Hall, the audience room of the College Branch of the Y.M.C.A. This building was erected as one of the Lady Dufferin hospitals; but, proving too publicly situated for high-caste women, it was sold to the Y.M.C.A. The purchase money was raised by Mr. Campbell White, brother of Professor W. W. White, whose Bible lectures and diagrams were so highly appreciated in London three years ago. Mr. Campbell White visited Great Britain and America, and received so liberal a response to his appeal that the building became the property of the Y.M.C.A. The name of the audience-room speaks for itself.

The average attendance at Mr. Mott's six meetings was 650. On the last evening the subject announced was "The Battle Ground for Young Men," and the attendance 800. After-meetings were held on three evenings, and 230 men signed cards signifying their sense of sin and desire to be freed from it. Cards were signed by 111, stating that they wished to follow Christ up to their present light. About twenty others made a similar statement in a qualified way. Many of these men are earnest inquirers, and it is hoped and expected that not a few will give effect to their convictions by baptism, which is the Rubicon separating the believer in the Lord Jesus, whether Jew, Mohammedan, or Hindoo, from his past and from his relatives. This explains more clearly than is often apprehended at home the words of Christ, "He that believeth and is baptized shall be saved."

Active and organized plans are in progress to follow up the work of Mr. Mott, by inviting these men into Bible classes, having private interviews with them, providing them with literature, asking them to the Y.M.C.A., and in whatever other ways may be available.

One of the largest and most interesting meetings was that on "Purity, Social and Personal." Mr. Mott said he would rather carry his audience with him a little way, than go a longer way without them. He therefore put before them a series of propositions, which were self-evident and unquestionable—such as that (1) Impurity injures the body. (2) It pollutes the mind. (3) It mars a man's prospects in whatever career lies before him. (4) It robs him of self-respect. Terrible illustrations of these and other truths were cited, to which the men listened with close and eager attention. It was evident that the arrows were sharp, and that they pierced many hearts. After this meeting was closed, more than half remained to hear some further words, and then the Gospel was clearly and pungently declared. Then another sifting took place, and those who tarried heard how the Saviour could be personally appropriated as a Deliverer from the guilt and power of sin.

No such student meetings have ever previously been held here. Mr. Mott's very straight talks were not cast in the mould of evangelistic address or of philosophical lecture. He did not read a chapter nor take a text. His first speech was introductory, and the men were invited to return the next evening and hear what was to follow. They responded in undiminished numbers, and the speaker piled fact on fact, and clinched his facts by argument in a convincing and convicting way. The men stayed as such an audience in Calcutta had never stayed before. Able men, with world-wide reputation, had, on previous occasions, drawn young and educated men together; but half, and more than half, had disappeared before the close of the address. On one occasion not a score remained. But Mr. Mott, without exordium or peroration, without studied elegance of speech, without a touch of humour, and without an illustration beyond those of his own observation, held those men from night to night in earnest attention, by facts which appealed to their inner consciousness; for the secrets of many hearts were made manifest.

Much prayer was offered during the week. Some of the praying band observed that there had been in the early addresses no distinct reference to Scripture, and asked that if it were God's will his servant might be led to refer directly to the written Word. Probably it was his purpose to do this as the work progressed. However this may have been, the next address contained thirty-five distinct references to Scripture. Then prayer was made that the Atonement might be definitely stated, and in the following meeting four passages were quoted clearly setting forth that foundation truth. And so they could sing:—

> We believe God answers prayer;
> We are sure God answers prayer;
> We have proved God answers prayer.
> Glory to his Name.

In addition to these for educated Hindoos, &c., some meetings were held for Christians. Seventeen men signed the Declaration Card of the Student Volunteer Movement, saying, "It is my purpose, if God permit, to devote my entire life to Christian work."

On Monday evening, January 13, a reception of Christian workers of all degrees was held at Union Chapel to bid farewell to Mr. Mott, and to hear his last message before he left by the night train for Bombay on his way home, viâ London, to America.

It was an earnest, searching, hopeful, encouraging statement of facts and call to prayer; a confident assurance that as the holy city, New Jerusalem, shall descend out of heaven from God, so there shall be a new Calcutta and a new India, if his people will lay hold of his strength, and turn to Him with all their hearts. This was enforced, on the one hand, by the consideration of the activity, skill, energy, and persistence of the powers of darkness, and on the other by a remembrance of the years of the right hand of the Most High; his exceeding great and precious promises; and the mighty workings of his Spirit in our own day; and in recent years in Uganda, China, and Japan, which two latter kingdoms Mr. Mott has just visited. In the Northof China there were 15,000 native Christians massacred, and not two per cent. recanted. The following brief account of this inspiring meeting is from the *Indian Witness*:—

> An unusually large number of missionaries gathered at a special meeting of the Missionary Conference to meet Mr. John R. Mott and to hear an address from him on "The Secret of a Spiritual Awakening." It was a searching, powerful, and inspiring appeal to the missionary force to endeavour to realize the need of a great spiritual awakening in this city, in which the forces of evil are so powerful; to believe in the possibility of a time of reaping, in view of the vast amount of faithful seed sowing and the great volume of prayer that has been going up for this city through a long period; and self-denyingly, humbly, and yet boldly, to take hold upon the power of the Holy Spirit by whose energizing alone can a work of grace be wrought.
>
> Forcible emphasis was laid upon the absolute necessity of earnest, united, and persistent prayer. If God's working is to be witnessed, the servants of God must come together in brotherly love, differences must be sunk, denominational ambitions must be resolutely laid aside, and an agreement of faith and purpose be reached. The inner circle of praying believers, quickened by the Holy Spirit, is the heart of all truly pervasive revivals from which pour forth the streams of gracious influence to the concentric circles of needy ones.
>
> Seldom have we listened to an address of the special character of that delivered by Mr. Mott that more clearly and forcibly set forth the principles and conditions upon which God's saving power is manifested through his servants. We doubt not the address made a powerful impression upon all who heard it, and we are glad that others besides missionaries had the privilege of hearing it; and we rejoice to believe that it strengthened the faith and purpose of all who heard it in view of the impending campaign.

Since our beloved D. L. Moody was translated I have heard no utterances so like his unpretentious but effective preaching as those of Mr. Mott. And as in that case so in this, the people of God have been moved to effort on a larger scale and with an intenser spirit than heretofore.

During the second half of February a Simultaneous Mission is to be held in Calcutta, preceded by a universal house-to-house visitation, carried on by the earnest men and women, who it is hoped will numerously volunteer for this honourable if onerous service. Prayer is being made, we trust, very generally, for God's rich blessing on this endeavour.

R. C. M.

Calcutta, January 14, 1902.

Mr. MOTT IN LONDON.

Advantage was taken by Lord Overtoun on Tuesday of the fact that Mr. John R. Mott and Mr. David McConaughy were passing through London to gather a number of friends of Y.M.C.A. work at Exeter Hall, for the purpose of hearing something of what the Lord has been doing by their means in the East. A most cordial greeting was extended to the two brethren, accompanied by an assurance of the deep and prayerful interest in which their movements had been followed by Christians in this country.

Of Mr. Mott's address we hope to give some account next week. His words were full of apostolic fire as he called to remembrance the scenes through which he had passed in recent months, with the Holy Spirit working in such marvellous fashion that he could scarcely trust himself to speak on the subject. With deep gratitude he testified to the sense that had been with him all through the tour of being backed by the sympathy, intelligent appreciation, and fervent prayers of not a few now gathered before him.

After twelve years of service in India, Mr. David McConaughy brought back a good report of the work of the Lord in the land to which he had been sent. "A dozen monsoons have not been enough to damp the ardour with which I set out. I come in no pessimistic spirit, but with an invincible optimism. Never in all these years have I doubted that the shekinah of God's glory was pointing towards India." Turning to the story of the development of Association work in India, he compared the figures of 1895 with those presented at Allahabad last month, showing that the eighteen Associations had become 150, with over 7,000 members instead of 1,451, while instead of a solitary secretary giving his time to the work, there are now twenty. "Yet the figures and the buildings that have been erected are only the scaffolding of the real work which is going on among the young men of India."

Referring to the deep-seated idea among natives, that the burden of Christian work lies on the salaried staff of the various missions, Mr. McConaughy was able to bear witness that, though slowly, the thought that God's work rests rather upon the rank and file, and that the laymen of the country have a great work to do, has been pressed home.

The World's Student Christian Federation was represented by Dr. Karl Fries (Stockholm), while Count von Moltke brought from Copenhagen the greetings of the Danish Y.M.C.A. Among others who took part in the proceedings were Messrs. H. W. Maynard, W. H. Seagram, F. A. Bevan, Howard Williams, and Eugene Stock.

Notes from Peru.

By W. H. NEWELL, Cuzco.

THE new century was ushered in by the erection of a huge cross on the high hill crowning the city. Mass was celebrated at its foot, and according to a Fiez friar it was to flow with blood. There was no donbt that the Catholics meant to signalize the occasion by a desperate attempt to drive us out of the city.

The air was heavy with threat and plots. The prefect was a Catholic, and apparently made no attempt to check the rabid preaching that went on. But the new year came in, and the blood did not flow, neither was the house burnt; the zeal evaporated, or was bottled up till Easter. As this season drew near we began to feel the effect of the confessional, and to realize that the Catholics had not forgotten our presence in the city. "Lunes Sento" was to be the climax of the activity against the "Ingleses Protestantes." We felt led to ask the guarantees of the country, but our true hope was in *God*. Just before the huge procession, the prefect, sub-prefect, his secretary, and personal military attendant all came in to be photographed. This was providential—*God* was in it. We got some fine negatives of the group, and found all most friendly. We were assured of all necessary precaution being taken.

Some 8,000 Indians, perhaps, were in the Plaza, but soldiers abounded, and a patrol passed backward and forward in front of our little house; the critical moment passed, and still the blood had not flowed. The following significant paragraph appeared in the Lima paper shortly afterwards:—

"At the procession of the Lord of the Earthquakes, 12,000 people were present. The police had to take great precautions, as the populace had made preparations for a hostile manifestation against the English Protestants."

I am now convinced that owing to the lack of religious liberty the quickest and most effective way of reaching these people is by some such indirect method as ours, and I believe that Brother Peters, who first conceived the idea, and prayed and worked it into fact, was divinely led to take the steps which resulted in the Depôt Inglese at Cuzco.

Limited though our evangelizing efforts still of necessity are, we bless God that we can report much to interest and encourage. Our building possesses a fine large room capable of seating 100 to 150 persons, and we have now set it apart for the Gospel. On Sunday nights at our Gospel meeting we get a fair attendance. On Tuesdays I conduct a most interesting little class for believers, which before we separate becomes a prayer-meeting. My Wednesday Bible class continues most encouraging, and the Gospel has reached many young fellows by its agency. Some are really interested in the Word, and belong to the I.B.R.A., which my wife has recently started here. My wife's sewing class has at last assumed more encouraging dimensions, and she and Mrs. Peters are now joined by some nine or ten others. It may be that some home friends would like to send us out some material, flannels, &c. We give the garments made to the poor; this not only relieves misery, but breaks down prejudice, and makes a way for the Gospel. My little Sunday-school, or rather Sunday afternoon Bible class, is being recruited from this sewing class, and is a source of great joy to us.

This year Mr. Peters, Mr. Derry, and I are teaching in the College of Sciences, where 100 to 150 boys come under our influence. It will be remembered that when Mr. and Mrs. Jarrett came here to open a school in 1896, it was necessary to have a guard of soldiers in the house to protect them from the violence of the mob. Our college is very liberal (here "liberal" means generally anti-priest and rationalistic), thus the opening. On Thursdays we take the boys down to our field, and teach them rounders, cricket, and football.

In an attractive booklet, PERU—THE INCA LAND (3d. *R.B.M.U., Harley House, Bow, E.*), Mr. John L. Jarrett has given an interesting account of the aggressive work done by himself and his colleagues.

Progress in the Philippines.

FOLLOWING up a visit paid last summer to the Philippines, Mr. E. LUND has received a letter from the island of Paray, in which Mr. Manikau (the native pastor) says:

"The work continues to be favoured by many blessings, for to-day the chapel which you (Mr. Lund) built is not sufficient to contain the poor people from the villages who come to our meetings. Every Sunday since you left over five hundred persons of both sexes and all ages have come together to the worship. (The chapel only holds some 200, but the others can hear through the windows which are always open.) Besides this we have received invitations from many villages of the interior with which we cannot comply now on account of the roads, which are little less than impassable, owing to the heavy rains. Nevertheless, we have the intention of making the round of these villages.

"*El Heraldo* (little Gospel newspaper) counts now 800 subscribers. Two editions of 'lecciones' (Biblical passages for use of the Sunday-schools) have been very quickly distributed, as has also a small edition of hymns in Viscayan, and the people are always on the watch for some newly-translated hymn."

Another correspondent (Mr. Briggs) writes from Negros:—"The 'teniente Alcalde' (resident magistrate) of J—— came to Bakolod before I went to say good-bye to you. He came one or two nights whilst I was ill, and V—— fully declared to him the Gospel. One Sunday evening V—— preached on repentance. This gentleman was present, he heard, and accepted the Gospel. The following Monday he wanted to be baptized, as he had to return to J—— that afternoon, saying that he was going to preach to the people of his town. We gave him tracts and an 'Ayuda del predicardor' (help of the preacher) by Arboleda, and he bought a Bible for himself. He returned to J——, and, wondrous thing, began to preach to the lowest people as well as to other persons. He preached repentance, the new birth, abandonment of Rome, baptism, and Christianity in general. Like the early Christians, he 'turned the world upside down,' and a great multitude surrounded him, and daily there were added those who were being saved. Then the friends of the friars girt up their loins and began persecution; they made the free air dangerous for the magistrate, and now he is confined in his house with two hired municipal guards at its gates day and night to protect him and his property."

Barcelona Protestant Hospital.

FOR the first time in the twenty-one years' history of this hospital we have closed the year with a deficit, and, moreover, we have been obliged to borrow almost the whole fund of the proposed Home for the Aged. Several causes have contributed to this, chief of all the serious falling off of help from England during the last two years, although the number of patients has been the same as in 1900—sixty-six, of whom eight were Germans, six English, three Swiss, and one Belgian—several of the cases were of very long duration. I will gladly send the report to any friend wishing to know more of this work.

Several years ago we were obliged to close the hospital for a time for want of funds, but through the generosity of a friend it was reopened after six weeks. We are now confronted by this question: Shall we close it again, thus depriving many of their only refuge in time of sickness, and compelling them to seek the merciless shelter of the Roman Catholic hospital, where they are neglected as "condenados," unless they conform to the idolatrous rites of the Church of Rome? There is much unrest and distress through want of work just now at Barcelona, making it more difficult to tide over times of sickness. Shall our brethren in Barcelona, Spanish and foreign, look in vain for the oft-proved generosity of the Evangelical churches of England, who used to take the keenest and most practical interest in the work of evangelization in Roman Catholic countries?

We hope to be enabled to make good the deficit without delay, also to refund the money from the fund of the much-needed Home for the Aged. But any gifts, great or small, also foreign and English postage stamps of the new issue, will be gratefully received and forwarded by me. ANNA VON MIELECKA.

C/o Messrs. Brown & Co., 25, Abchurch Lane, E.C.

"Memories of Moody."

PRECIOUS to Mr. IRA D. SANKEY is the memory of his great co-worker, and he has of late given, in the form of an address, some fragrant reminiscences of their partnership, under the suggestive title of "Memories of Moody."

At Brockton, Mass. (a town in which, it is stated, "more boots and shoes are made than in any other place in the world"), Mr. Sankey spoke twice on Lord's Day, January 19. The afternoon meeting was described by a local paper as follows:—

Mr. Ira D. Sankey — greatest of living Gospel singers, and a man whose songs are sung in every clime—was in Brockton yesterday, and spoke to 1,200 men at the quarters of the Young Men's Christian Association. Such a great outpouring of the men of the city has not been witnessed since Rev. C. L. Jackson urged men to cast aside the garment of sin for the robe of Christ, in City Theatre, years ago. Every seat was filled, the aisles were crowded, men hung about the corridors, loth to miss a single word.

"Memories of Moody!" That was the theme; and it was when the great Gospel singer spoke of his erstwhile leader that the immense gathering waited breathlessly for every word. Many in the audience had heard Moody. They said that the great evangelist seemed to be at the meeting in spirit, and seemed to inspire Sankey with something of the fire and consecrated passion that made him a power. Some brushed away tears while Sankey spoke, and when he sang some of the songs that Moody loved, heads were bowed as if in prayer.

At the evening service, held in the First Church, many were unable to gain admission. Several of the old familiar hymns were also rendered during the evening, the speaker several times breaking into his story with lines of familiar hymns which fitted the particular portion of the story.

In the address, Mr. Sankey referred to the manner in which he became associated with Mr. Moody, told how the man worked on one principle: "Stand by Your Colours, Stick to the Cross," and of his friend's ability to grasp a situation quickly. Mr. Moody, he said, seemed to fathom a person's mind, and oftentimes would pick out one who had asked for prayers and arranged to meet the person the following day. Individual conversions in this way were frequent.

Particularly interesting was the story bearing on their trip to the Holy Land, and of Moody's manifest interest in the country made famous in Biblical history by the visits of Christ. Pathetic tales of the conversion of different people under varying conditions were interwoven, and the immense congregation was swayed from smiles to tears at the will of the speaker.

Reading for our Troops.

MAY we, through THE CHRISTIAN, thank your readers for their continued interest in the Camp Homes for our troops in South Africa, and for the help of many in sending literature to the men in the blockhouses?

The number of blockhouses is greatly increased. They now extend over 3,000 miles, and are in some districts only 600 yards apart. The demand, therefore, for more literature and more helpers is pressing.

By the kindness of one friend we were able to send out a supply of letters and cards published by the Christmas Letter Mission. These were distributed at Christmas by our superintendents among the wounded and sick, who sent us many appreciative messages.

As most of the blockhouses are inaccessible by post, the packets are conveyed to them by troop train, ration train, or by convoy, across the veldt. I shall be very glad to forward information to those who will help by sending a packet of good reading for one blockhouse or for more. (Mrs.) M. S. OSBORN HOWE.

Waldeck House, Charles Road, St. Leonards-on-Sea.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian. *12 Paternoster Buildings, E.C.*

I recommend my elder *"Young People" to read every week what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find in the S.S. Lesson Notes suggestive and helpful thoughts and illustrations for Sunday talks with their young folk.* *See next page.*

Christmas in India.

BEING far away from home, we did not expect to be remembered by Santa Claus this year, and therefore omitted to hang up our stockings in the drawing-room, as requested by our kind host and hostess, Rev. and Mrs. Lawson, of the American Methodist Episcopal Mission, at Aligarh, N.W.P.

Early the following morning, however, there was a knock at the door, and a tray was brought in with two new stockings bulging with sweets, besides other things pretty to the sight and good to the taste. Surely Father Christmas was very mindful of us!

Later in the day, wishes for a merry Christmas were exchanged. Everybody looked so happy and bright and contented, even "Old Lala," our Hindu servant, for whom the day could not have the same significance as it had for us. Christmas is coming more and more to be regarded by the people of this country as a day of joy—the "Big Day," as they call it.

We had the day before been to see a Mohammedan College, the only one in India. A gentleman who was the captain of the students' cricket club, after showing us round, presented us with a very pretty Christmas card. Several friendly Hindu families sent their greetings to the Mission, and others, such as the postman, &c., presented themselves for Christmas-boxes.

At 9 a.m. there was a service in the church, which holds 700 people. On the previous day, the girls had decorated it with garlands of mango leaves, with flowers and branches of nim and pippal trees. Above the pulpit was, in illuminated letters, and in three languages, the text: "Unto us is born in the City of David a Saviour, which is Christ the Lord." Oh, how eagerly the big and little folks seem to listen to the old, old story, which is ever new.

There being over 900 people on the Mission premises, the widows of the Industrial Home had their service apart; the others filled every available room in the church, singing in honour of the new-born King.

At the close a special collection was taken in aid of the anticipated and dreaded famine which threatens again this fair land of India. No plates were passed round, but the givers came forward and deposited their offerings in the front of the platform—boys and girls, men and women, and mothers with their toddling little ones, whose wee hands were hardly able to keep the coin they held. The latter reminded us of the mothers in Israel, who brought their little children to Jesus that He might bless them. How beautiful to know that He loves the little children just as much now as He did then!

A letter was read from a number of young women, who asked permission to do without their portion of meat, which they get twice a week with their curry, until they have contributed the value of three rupees—four shillings—to the special offering. None of the ladies-in-charge knew anything about it. It was their freewill-offering. This time we thought of the poor widow's mite, and that the poor are the most generous givers in the world, because in giving they often part with what is most necessary for themselves. I have heard of girls who would go without their dinners once and twice a week, in order to be able to support some famine-child. Those I am just thinking about, did not even need to fast. Their companions would come forward and, by giving each a thimbleful of their own food, provide for them sometimes larger portions than they would get on their feast days.

I have also seen little boys at Poona, who by the same method had bought their Bibles; only that the missionaries, Rev. and Mrs. Fox, instead of letting them go without their food entirely, as their request was, put them on half-rations on certain days. Other boys in Industrial Homes would work hard for the same object.

Now, it is not easy for boys to earn much as long as they are in training. They are like apprentices. In order to encourage them to thrift and economy, the missionaries at Aligarh, and, I daresay, in other places, give them 2 annas (2d.) a month, and a little more in special cases. Half of the amount goes into the savings bank, against "a rainy day," as we would say; but to them it means a "dry day."

The other half is for their little current expenses, and for the collection. How they manage never to miss the latter I cannot tell; but I am told that they never do, and that some of the boys even buy their own trousers. If you want this puzzle explained, write to Mrs. Lawson, M.E. Mission, Aligarh, who will perhaps be willing to give you better information through these columns.

In some places where the children cannot earn anything, they bring a handful of meal, taken from their dinner-portion, to the Sunday collection. The offering-plate is then in the shape of a wooden pail. Native Christians, who have no money to give, bring parts of their field-products, not seldom chickens, and even little pigs!

But to return to our Christmas Day. To the great delight of the young people, two native bands came unasked to play for a while in the grounds. At our appearance they quickly changed their lively tune, greeting us with "God save the King." In the afternoon there was swinging, racing, and playing at leap-frog under the shade of beautiful trees. Mr. Lawson and his boys, also Mr. Lavalette, the assistant missionary, joined heartily in the open-air games. The boys' eyes flashed. The girls, though only appreciative spectators, looked as if they would like to take part in the fun. Little by little the merry laughter ceased. Before leaving, they received their Christmas presents. What do you think it was? A handful of parched rice and ditto of sweets. It seems to us very little; but to provide even this for over 900 people cost a few pounds. So you may imagine what it must cost to provide such a number with food all the year round!

We have heard lately that the A.M.E. Mission in India has over 6,000 orphans, for whose maintenance there is no proper provision made. About £3 would keep a child for a year. W. M.

Jumna Dasi's Conversion.

THE work of the Zenana Bible and Medical Mission is being greatly blessed in many ways. The little Cottage Hospital at Ajodhya has beds for twelve patients, but at one time corners have had to be found for eighteen. Poor women and children pass away in agony, because it is impossible to give them that attention which Christian love desires. The Society could easily place skilled lady doctors and nurses in many centres, if funds allowed. One of the missionaries sends the following narrative:—

"SERVANT OF THE JUMNA."

The above is the name of a young girl who died last July in our Cottage Hospital in Ajodhya, one of the sacred cities of India. I wish our friends could have seen her when she first came to the hospital—such a picture, dressed in the yellow-ochre garment worn by one sect of religious devotees, matted hair, face covered with ashes, beads round her neck, little idols in a small bag, and a curious wooden bowl into which people put offerings of rice, flour, &c. She had been married when a child, and left home almost directly to go with her husband on pilgrimage from one sacred city and river to another. Very footsore and weary must the young feet have often been.

When she came to our hospital, she was so terribly ill that our kind hospital assistant (a trained Indian Christian girl) hardly thought she could recover. But loving medical care and nourishing food little by little told on her exhausted frame, and after three months there was a marked improvement. Was it only an improved state of body? Praise God, no. During her stay the Holy Spirit had been working in her heart, and the daily teaching both from doctor and Biblewomen made a great impression. Very great was her eagerness to listen, especially to hymns, and the Gospel story was first of all more often sung than read to her.

Every week I saw her, and I shall never forget how she begged me to sing "just one more hymn," and when that was sung as the very last, how she coaxed me by saying, "Only one more." It was so difficult to get away from her bedside! When the time came for her to leave the hospital, she said she could never go back to her heathen life, but wanted to become a follower of the Lord Jesus. She had given up her idols and beads, and asked to be sent to our Mission House. She told me her husband did not care for her, in fact would be glad to be rid of her! We sent her to a school where she received daily teaching, and was prepared for baptism. Dear Jumna Dasi soon made progress in reading, and was very happy in the school.

After a couple of months, to her great joy, she was baptized. Just before I left India in March she came to see me, and was so proud to show me the progress she had made in reading; she talked of the time when she would be able to go about the villages teaching her heathen sisters. But God willed otherwise. All she had suffered had left great bodily weakness, and after three months the sad news came to me in England that the dear girl had gone back to the hospital where she first heard of Jesus, and had passed away. She is buried in the Fyzabad cemetery, where more than one Indian sister is waiting for that bright day when the Lord returns to make up his jewels. Out of what a dark mine of ignorance did He bring this dear Hindu girl!

The "Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 316).

Find and complete the following texts.

Take one word from each to form the hidden text, which will be found in Matthew.

1. The chief captain, saying, Take heed (Acts xx.-xxv.).
2. That I might finish my course (Acts xx.-xxv.).
3. Entangled with the yoke of bondage (Gal. iv.-vi.).
4. Bestowed upon you labour (Gal. iii.-v.).
5. Who hath bewitched you (Gal. ii.-iv.).
6. Wasted it, and profited in (Gal. i.-iii.).
7. Only would I learn of you (Gal. i.-iii.).
8. Upon the first day of the week (Acts xviii.-xxi.).
9. Temptations which befell me (Acts xviii.-xxi.).
10. For I am ready not to be (Acts xx.-xxii.).
11. In the temple I was in a (Acts xx.-xxiii.).
12. Resurrection of the dead I am called (Acts xxii.-xxiv.).
13. Cometh unto thee, meek and sitting (Matt. xx.-xxv.).
14. In the Spirit, and ye shall not (Gal. iii.-v.).
15. Giveth grace to the lowly (Prov. i.-iii.).
16. Synagogues nor in the city (Acts xxii.-xxiv.).
17. In singleness of your heart as (Eph. iv.-vi.).

(Those under *ten*, do any 5; under *thirteen*, any 9; under *seventeen*, any 13.)

ANSWER TO LAST SEARCHER (315).

1. Lazarus, Mary, and Martha (John xi. 1).
2. Simon the leper, also a Pharisee (Matt. xxvi. 6).
3. His disciples (Matt. xxvi. 8).
4. Broke a box of precious ointment on his head (Matt. xxvi. 7).
5. Raised her brother Lazarus from the dead (John xii. 1).
6. Spikenard (Mark xiv. 3).
7. John xii. 5.
8. John xii. 6.
9. Matt. xxvi. 13.
10. Mark xiv. 8.
11. Mark xiv. 9.
12. Matt. xxvi. 6-13; Mark xiv. 3-9; John xii. 3-8.
13. Luke vii. 37, 38.
14. In both cases it was a woman; in one case his head was anointed, in the other his feet.
15. She had sat at his feet and heard Him speak (Luke x. 39).
16. Give Me thine heart (Prov. xxiii. 26).

No. 315.—Correct answers (first list) received from:—

A—Kate Allan, Edith Archer*, Douglas Anderson-Berry*, Ralph and E. Aldwinckle, Victor Armstrong*, Gwendoline Ahier.

B—Gladys Brewer, Reggie and Walter Batty, Ronald and Ewen Bentley, Emily Bridgewater, Claude Bowker, Aleen Byres-Leake, Ileene*, Hilda* and Evelyn* Barstow, Nellie Bayford*, Marion Boyle, Ruth Brown, Annie Blaikie*, Mabel Baker, E. Berryman, Stanley Burgess*, Dorothy Brooks*, Constance* and Cecil Bird.

C—Gladys Calvert*, Elma Cheal*, Sophie Cohen, Anna Chanyen, Ida*, May* and Willie Cullen, Beryl Calvert, Kathleen Coburn*, Gussie Clark, Percy* and Stanley* Chappell, W. Campbell, Muriel Collett*, Edith Clear*, Nesta Carew*, Rosalind Clarke, Lydia Cleary.

D—Stanley Drew*, Gladys Davies*, Nellie* and Eddie Dowsett, Grace*, Catherine, Willie and Emily*, Dempster, G. Dupriez*, Dorothy Daintree*, John* and James* Davidson, Ethel Dancy*.

E—Ethel Eastbury*.

F—Vincent, Olive and Mabel* Fleet, Helen Fox, Muriel Foster, E. Franklin-Smith.

G—Mary and Margaret Gorrie, Margaret Guillaume, Thomas Groombridge, Alan Gardner, Constance Gabbett*, Winifred Gill*, C. George, Grace*, Evelyn* and Kathleen* Gulston.

H—Elizabeth and Mary Hooper, Ina Hemmel*, Hetty Hill*, Sydney Hanford, Dorothy Havergal-Shaw*, Ella Hake, Alan Hogg, Doris Hodgkinson*, May Hazledine, Dorothy Hunt*, Clara Harris, Nellie Hatchett*, G. Hucklesby, Annie Horstcraft, Beatrice Hastings, Olive Hutchings*, Hannah Hancock*.

I—Daisy Iredell*.

J—Betty Jacobs, Amelia Jacobson, Archie Jenson, Walter Jeal*, Violet Jones.

K—Eva Kalb, Maurice Kalinsky, Ivy Kilpin*, Annie Kingsford.

L—Annie Laycock, Cecilia Lichtenstein*, Sidney and May Law, Georgina Lichtenstein.

M—Cordelia May*, Nellie and Bertie Mills, Doris and Winnie Martin, Fanny Messenger, Alec Miller, Irene Mabille*, Harvey Moore*, May Mills*, Nellie, Grace, Arthur and Lewis Morice, Sidney and Geoffrey Martin, Dorothy and Charlie McMullin, Kathleen Morphey*.

N—Emily Norris, Nellie, Daisy and Lyddy Nicholas, Eleanor Noel, Blanche Norcock*, Edith Newton*.

O—Olive Oxley*.

P—Clarice, Geoffrey and Percy Peach, W. Petter, Evelyn Primrose-Pechey*, Dora Phillimore*, Ella Pulham*, Gordon*, Margery and M. Pibel, Rosie Peppin, Kathleen Paisley*, Daisie Phillips.

Q—Frances Quance.

R—Marjory Rainey, Marion, Gussie and Dorothy Roach, Emily Rowdon*, Winnie Runting, Ada Rennals*, Marjorie* and Aileen* Roberts, Gordon Remington, Beryl Reid*, Joan de Rayor*, Kate Rosenbloom, Alan Richardson, May Runting, Marion Richards*.

S—Archie Stubbs*, Joyce Smith, G.* and M.* Spurgeon, R. Simpson, Douglas and Kathleen, Phyllis Sharp, Olga Sasse, Margaret Saunders, Margery Smart*, Glanvill*, Stanley, B. and Rider Smith, Roger Soltau, Esther Simmons*, May* and Mabel* Spencer, Betty Stocks*, Stanley Soltau, Mary Sowden, Florence Smith, Frances Silleman.

T—Winifred Trotter, Archbald* and Theodora* Thorn, Frank Terrell, Dudley Toye*.

V—Leslie Vining*.

W—Ernest, Kathleen and Charles Wingrave, M. Williamson, Cecile and Phillis Wright, Ellen Williams, Rose Williams, Nellie and Sydney Wisdom, Stephen Wilson*, Annie and Sarah Wood, Florence Wilde, Dorothy Wallace, Rowland Willis, Dorothy White*, Agatha Ward, Wilfred and Sidney Watson, Edith, Dorothy Gertrude and Vera Williams.

Y—Gladys Young.

No. 314.—Correct answers (second list) received from:—

A—Leonard Allen*, Margery Ashdown, John and Tom Aikenhead, Mabel Ashwell*, Elizabeth Aiken.

B—Beatrice Brouard, Marion Boyle, Irene*, Marianne* and Evelyn* Butlin, Millicent Buckingham, Nellie Bayford, Muriel Boyd*, Frances Burnett*, Stanley Burgess*, Dorothy Berry, Massy and Conyers Baker, Annie Brown, Eunice Baber, Dorothy Brooks* Annie Bain, Louise Betts*

C—George Crawford, Henry*, David* and John* Colville, William Cooper*, Dorothy, Harold and Rachel Clarke, Ethel Craigie, Margaret Clarke, Alice Crang*, Maggie*, Walter*, and Jessie* Carter, Alfred Cocking, Duncan* and Hyde* Campbell.
D—Helen Dick, Rachel Duff*, May Darroll*, Mai and Violet Davidson, Vera Dickinson, Harold and Gladys* Davis, Marie Denizot, Tom* and Nessie* Dunn, William and Rita Dempster John and James Davidson.
E—Muriel Eustace.*
F—Francie and Aileen Figgis, J., C., F. and Marian* Freegard, Agnes and Lewis Fullarton, Queenie Farrington, Mabel* and Eva Fletcher, Ethel Fowler, Percy Fitch, Jeanne Faucon, Louise Filhol, Muriel Foster*, Phyllis Fry*, Olivia Ferguson.*
G—Norah Glynn, Aimee Guilbert, George Goodall, Stuart, Jack, Dorothy, Edith*, and Margaret* Gray, Elsie* and Isabel Goudge, Margaret and Mary Gorrie, Mary* and Daisy* Greenacre, Dorothy Grove, Chrissie Greated*, George and Margery Graham-Brown.
H—John, Herbert, Dorothy, and Elsie Hanson, A. and May Handasyde, Olive Hutchings, G. Hucklesby*, Violet Holford*, Georgette Hoffmann*, John Henderson, Agnes Head*, Winifred, Edith* and Henry Harvey, Dorothy Havergal-Shaw.
I—Isabel* and Ami Inglis.
J—Lizzie Johnstone, David Jameson*.
K—A.*, Mima and Creina Kay, Marjorie and Phyllis Kiernan.
L—Wilfred Leybourne, Linda, Harry and Edith* Lowe, G. J. and Ethel Larwell, Alfred* and Gladys* Leigh.
M—Mildred Morgan*, Joy*, Ella* and Margaret* McFadzean, Dora Muir, Alex*, Jessie* and Charlie* Morrison, Charlotte Millar*, Dorothy* and Margaret* Morris, Eileen McClure, Marjorie Martin, Mabel Morris*, Maisie* and Alice Mackenzie, Frank, Leonard and Charles Medcalf, Gwendoline Moir, John* and Ella* MacMurray, John Macfarlane*, Lydia Mann.
N—Amy and Maude* Nottage.
O—Ben Onions, Maude Oakes*.
P—Laura Percy, Ada*, Jessie* and Willie* Palmer, Lucy* and Mabel* Pelham-Burn, Alfred and M. Porter, Gladys* and Isabel* Phipps, Percy, Geoffrey and Clarice Peach, Rosie Peppin.
Q—Frances Quance*.
R—May* and Eva* Rodgers, Maggie Russell*, Ada Renals*, Jessie, Cecily and Elmina Roe, Laura Ridler, Hope and Olive* Robinson.
S—Agnes and Hugh* Shields, Florence Smith*, Norah and Eric* Slater, Florence, Ellen*, Effie* and Andrew Simpson, Evelyn*, Gladys* and Violet* Shaw, Stephen* and David Simmons, May* and Mabel* Spencer, Joyce Smith, Kathleen Simpson, Frances Stileman*, Alfred Smith, Roger Soltau*, Jacoba van Sevenster, Germaine Schumann, Marjorie* and Cicely* Sherbrooke, Stanley W. Smith*, Poppie Stidolph*, Douglas and Kathleen* Shepherd, Whately Smith.
T—Ethel* and May* Todd, Olive Trench*, Margaret Tweedy*, Charlie and Flossie* Thomson, Frank Thompson.
U—Eva Usher.
W—Robert Weddell, Arthur, Violet* and Louisa* Walker, William and Stewart Watson, Edward Wheeler, Ellie* and Nora* Wyatt, Ernest, Kenrich and Queenie* Wakeford, Ibla Woodman*, Allen Webb, D. Woodforde, Bertie Walls*, Pringle Wilson*.

FOREIGN LIST.

Nos. 298, 299—Abigail Gray* (New Zealand). **Nos. 305, 306**—Frank Sjöström (U.S.A.) **No. 307**—Georgina Tollner, Mattie (S. Africa). **No. 308**—Frank Sjöström. Mattie (S. Africa). **No. 309**—Frank Sjöström, **No. 311**—Ina and Katie* Thomson (Bulgaria). **Nos. 312, 313**—Katie, Ina, Will and Nettie Thomson, Phyllis Boyd* (Malta).

Personal.

Stephen and David Simmons, Muriel Roberts, Walter Letham, Wilfred Leybourne, Dorothy Roach, Ruth Brown.—I am glad to welcome you as new "Searchers," and trust you will find the study useful and interesting.

Guthrie Larwill.—Thank you for your photo.

Cordelia May.—I was pleased to see your paper again. Yes, you must give the Bible words wherever you can.

Wilfred Leybourne.—Please always give chapter and verse as well as the words.

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *Edwalton, Nottingham*, Feb. 6; *St. Philemon, Liverpool*, Feb. 15-21; *St. Nathaniel's, Liverpool*, Feb. 22-28. Mr. J. Spiers, *Falmouth*, to Feb. 18. Mr. J. S. Tyler, *Princess Mary Village Home, Addlestone*, to Feb. 6; *St. John's, Chichester*, Feb. 8; *St. George's, Worthing*, Feb. 9. Mr. H. Hankinson, *Crouch End*, Feb. 10; *Lansdowne Hall, Norwood*, Feb. 25. Mr. E. Clark, *Radcliffe, Nottingham*, to Feb. 9; *Bristol*, Feb. 10-14; *Liverpool*, Feb. 16-24. Mr. S. J. Hewlett, *Warrington*, Feb. 8-17. Mr. G. Goodman, *Lower Clapton Congregational Church*, Feb. 9-18. Mr. J. W. Jordan, *Bristol*, to Mar. 3. Mr. E. Hughes, *Trinity Chapel, Brixton*, Feb. 16; *Lindfield, Sussex*, Feb. 18; *Epping, Essex*, Feb. 23 to Mar. 2. Mr. E. Phillips, at *Rockland St. Peter, Norfolk*.

Children's Scripture Union—Portions for week ending February 15.

Sun.	Feb. 9	*Matt.* xi. 16-30		Thurs.	Feb. 13	*Matt.* xiii. 1-17	
Mon.	„ 10	„ xii. 1-13		Fri.	„ 14	„ xiii. 18-30	
Tues.	„ 11	„ xii. 14-30		Sat.	„ 15	„ xiii. 31-43	
Wed.	„ 12	„ xii. 31-50					

Brick Lane Jewish Mission.—The anniversary of Mr. Dornbusch's work amongst the Jews in the East End was held at the L.C.M. Hall, 160, Brick Lane, last week. In the absence through illness of the local superintendent, Colonel Hayne, Rev. A. Bernstein, of the London Jews Society, presided. Addresses were delivered by Revs. F. L. Denman, Marcus Bergmann, J. Deutschberger, and others. The missionary gave a short account of the work.

The College by Post.—In connection with the Bible and Prayer Union, founded by the late Rev. Thomas Richardson, correspondence classes for Scripture study have been at work for some years. They are open to both men and women over the age of sixteen, and form a branch of the well-known College by Post, which has now a membership of between 5,000 and 6,000 students. Questions are set, and the answers to them corrected by experienced teachers, who also prepare comments and explanations on the subject-matter of the daily readings. Steady, earnest work for half an hour every day is the main condition of membership, but there is a small subscription to cover working expenses, postage, &c. Names of new students for the term beginning February 1 are now being entered, and all further particulars may be obtained by application (enclosing a stamped envelope), to Miss Robinson, B.A., Oak Hill Lodge, Frognal, Hampstead, London, N.W. Mary P. Dawson.

Aldcliffe Hall, Lancaster.

Christian Endeavour Topic.

Sunday, February 9, 1902.

The Pathway of Peace (Isaiah xxvi. 3; John xiv. 25-31).

In the Hebrew of Isaiah "perfect peace" is rendered "*peace, peace.*" It reminds me of the double windows in city offices, which effectually shut out the noise of the street. It is impossible without them to prosecute one's work with comfort. And when the mind is stayed upon God, and the heart trusts in Him, this double attitude of the inner life constitutes the double window of peace, behind which the soul is able to pursue its unbroken course, undisturbed by the hubbub of a world in arms. Only be right with God, keep on his plan, do his will, hand over the responsibilities and worries for Him to deal with, and you will know this perfect peace.

Peace depends upon these conditions—(1) Have no will but God's. (2) Continue where He places you until He clearly indicates that He desires you to move, and then the door will close behind you as well as open in front. (3) Hand over all the responsibility of choosing your way and doing his work to Him. (4) Believe that He accepts what you give, and keeps it in unutterable faithfulness.

In this paragraph from his last discourse our Lord gives us further instruction in the way of peace.

It depends upon the advent of the Comforter, the Dove of Peace that nestles down on quiet, lowly, loving hearts, and who teaches, as no human voice can teach, by giving us the things of which He speaks, so that we know them not by description, but by possession (*v.* 26).

Peace is the distinct gift of the pierced hand. The first salutation of Jesus to his disciples on the evening of the resurrection day was, "Peace be unto you"—the old Hebrew salutation—and He breathed on them (*v.* 27). Open your heart to Christ, that the soft zephyr of his breath may waft the music of his own heart to fill you with unutterable joy. Just as the air within the diving-bell keeps out the water that lies under your feet, with no apparent barrier to keep it from invading the bell in which you sit, so does the peace of Christ, filling the heart, prevent the invasion of trouble and fear.

The revelation of the Father is another element of our peace (*v.* 28). To know that our life is determined not by fate, but by a Father's loving will; to believe that all evil which reaches us is permitted to come by One who loves us individually, and who knows that in some way evil is to promote our true well-being—this is the secret of happiness.

As our Lord speaks the sacred words which seem to contain the very essence of his own earthly life, we are admitted to stand on the margin of the sea of glass mingled with fire (*v.* 31). When the soul loves the Father, and is not ashamed that the world should know it; when the believer does even as the Father has given commandment; when we are able to tear ourselves from the upper room, with its beloved circle, and venture forth into the night air, where Gethsemane, Judas, and the Cross await us, the peace of God that passeth all understanding, as a sentry, keeps both heart and mind.

"Arise, let us go hence." The Master is always saying it. Arise to new lessons, to new experiences, to new duties, to new sufferings, to wider spheres of service; but remember, in all your goings forth, let them not be apart from Him. Notice, He says distinctly, "Let *us* go hence." He desires to go first. He offers Himself as our companion. Whatever awaits us, He desires to share in it, and as we follow in his company, with a smile upon his sweet, strong face, He says to us, "Do not fear the things that you shall suffer; I am with you alway." "In the world ye shall have tribulation," but "these things have I spoken unto you that in Me ye may have peace." (John xvi. 33).

F. B. M.

C.E. NOTES.

In the Jamaica C.E. Union there are 194 Societies and 9,000 Endeavourers.

* * *

Rev. H. G. G. Hallock, D.D., of Hangchow, China, has recently spent nearly a month in Korea in the interests of Christian Endeavour. Several new Societies have been formed, and in time the Korean churches will doubtless find Christian Endeavour Societies indispensable.

* * *

Dr. and Mrs. Clark have already started on the journey that will lead them to the next National C.E. Convention, to be held in Manchester at Whitsuntide. They will spend six months altogether extending Christian Endeavour in European countries. The Endeavourers of Boston gave them a fine send off. The climax of the good feeling that pervaded the meeting was an offering of pledges and money amounting to over £250 for Christian Endeavour work in foreign lands.

International S.S. Lesson.

Sunday, February 16, 1902.

Subject—"The Second Persecution" (Acts v. 25-42)
Golden Text—Matt. v. 10.

To-day's lesson opens with the familiar scene of the Apostles standing in Solomon's porch, preaching Jesus Christ to the worshippers assembling for the early morning Temple service. Their usual calm self-possession and absolute fearlessness are more apparent than ever; and little wonder, for they have just now been re-commissioned for their work by an angel from heaven. At the same early hour, the "high priest," "the council," and "all the senate of the children of Israel" have met to pronounce sentence on certain prisoners whom they have secured by lock and military guard in the common prison (*vv.* 18 and 23).

1. *What effect had been produced by the judgment of God on Ananias and Sapphira?*

(*a*) On the Church—"great fear." (*b*) On the Apostles—increase of power, "signs and wonders," and greater popularity. (*c*) On the sick—the afflicted from other cities healed. (*d*) On the people—multitudes of believers added to the Lord. (*e*) On the high priest and elders—"filled with indignation." (*f*) On the Apostles again—an angel sent to deliver them and to bid them "Go speak in the Temple."

2. *What prevented the officers from using violence towards the escaped prisoners? Or the council from asking why and how they had escaped?* "They feared the people" (*v.* 26) (Isa. viii. 10).

3. *What were the charges brought by the council against the Apostles?*

Disobedience. Blasphemy. Zeal. Malice.

4. *What defence did Peter make?*

Disobedience—*admitted.* "We must obey God" (R.V.).

Blasphemy—*denied.* Matt. xxvi. 65; John x. 36; Acts v. 30, 31, 32, and ii. 36.

Zeal—*admitted.* Chosen to witness (John xv. 26, 27).

Malice—*denied.* Rather preached (Acts iii. 25, 26).

"Liberty of Conscience." The first note was struck when Peter asked that unanswerable question of the Sanhedrin (Acts iv. 19, 20). The second note sounded with fuller tone when he was arraigned the second time before the same tribunal and commanded not to preach the doctrine of Jesus and the resurrection. Reformers have rung out the same notes again and again down to our own day, and the sound will never die out as long as the Gospel of Christ is preached on the earth.

5. *How can we describe the feelings of the rulers, in contrast with those of the Apostles, when the court closed?*

The rulers—indignation and contempt (*vv.* 17, 28), consternation and terror (*v.* 24), fear of the people (*v.* 26), perplexity and (Matt. xxvii. 25) accusation of conscience (*v.* 28), and lastly, fury and murder (*v.* 33).

The Apostles, as they appeared before the Sanhedrin under arrest—unfaltering loyalty to Christ their King, and unflinching courage in his service, such as could be manifested only by men who were conscious by the indwelling Spirit of the Lord's near presence with them (Matt. x. 16-20). As they passed out, after the scourging, "rejoicing," not that they were released, and their lives spared, but "that they were counted worthy to suffer shame for his Name" "whose they were, and whom they served" (Acts xxvii. 23; Matt. v. 11, 12; Rom. v. 3-5; 1 Pet. iv. 12-16). They went forth with confirmed determination to teach and preach Jesus Christ, declaring Jesus, the Saviour, to be the true Messiah and King (1 Cor. ii. 2).

Gamaliel touched the spring that seldom fails, *self interest* (*v.* 35), worldly wisdom founded on study of sacred history. Caution covering timidity, or perhaps cowardice, for he had courage enough to stand up and counsel moderation for their own sake, but not boldness enough as a Jew to demand proof of the Messiahship of Jesus Christ, the theme of the Apostles' preaching.

"*Scourge*"—"A whip with two lathes knotted with bones or heavy indented circles of brass, or terminated with hooks." (In which case it was called a "scorpion"—1 Kings xii. 11.) Later on, when the Jews became more particular about keeping the law to the letter, three cords terminating in leather thongs; thirteen strokes amounted to forty save one (2 Cor. xi. 24). A whip of small cords used in the synagogue as a legal penalty rather than a shameful correction (John ii. 15).

Lessons.

Be out and out for Jesus (Matt. xii. 30; John xv. 14).

It is vain to oppose God's will; surrender to the Conqueror now (Psa. cx. 1; Eph. i. 17-23; Heb. i. 8-14; and x. 7, 10, 12, 13, also 18-25).

Remembering Mark viii. 38; 1 John ii. 28, and iii. 2.

In time of persecution for his sake (Heb. ii. 18; 1 Pet. ii. 9).

"God is able" (Jude 24).

The Christian Temperance Campaign.

NOTTINGHAM AND DUBLIN MEETINGS.

DR. HENRY'S meetings in Nottingham continued to be well attended from Tuesday evening of last week. The interest of the people steadily grew; and there is reason to believe that an abiding impression was made upon all who were privileged to attend. The splendid and convincing orations awakened serious thought and conviction on the part of all who, whether as moderate drinkers or slaves to alcohol, had complicity with an unscrupulously selfish traffic.

Mr. WILLIAM SMITH, of Langley Mill, presiding on the Tuesday, said that England, being on trial as to industrial supremacy, needs to become sober. Dr. HENRY described the magnificent opportunities which women have of furthering temperance work. The liquor traffic, he said, has a mortgage upon every cradle in the Christian world; and thus a great responsibility rests upon mothers as regards the training of children. Young girls can make no greater mistake than to marry men addicted to the beverage of hell. While women are waiting for enfranchisement, they are not fully using their influence with the men who have votes. If the people of Great Britain really had an opportunity of saying whether they want the drink or not, they would do away with it at once. While the people said "No," last year, the Government said "Yes." Dr. Henry thanked God that governments are not unchangeable.

Dr. Henry's lecture on "Saloon Life in New York," was arranged for afternoon as well as evening on Wednesday, in order to give country people attending the market an opportunity of hearing it. Bishop HAMILTON BAYNES presided over the earlier meeting. Believing that the mission was making use of the best of all temperance methods, by seeking to bring the Lord Jesus Christ, with all his love and saving grace, with new hopes and a new purpose, into the hearts of people possessed by the drink demon, the bishop was there to wish the work all success, and to heartily welcome the efforts of Dr. Henry in Nottingham.

In a spirited and interesting address, Dr. Henry compared the legislation, habits, and customs in regard to drinking in Great Britain and in America. In his native land the children are better protected from the scourge, no woman is allowed to stand behind a drinking bar, and in every State and territory except two there are Sunday-closing laws. It is the rule for the people to abstain and the exception for them to drink.

On the closing day in Nottingham (Thursday) another extra meeting was arranged in view of the half-holiday for shopkeepers and their assistants. The last gathering in the evening was a very crowded one. Dr. Henry's full and comprehensive review of "Expert Testimony Against the Drink" adduced a powerful argument from the relation of total abstinence to physical well being. He cited the witness and example of men and women of the highest rank in every department of public life, together with the incontrovertible statistics of life insurance business as regards the strikingly different results in the respective cases of abstainers and drinkers. "God be with you till we meet again" was heartily sung by the great audience; and Dr. Henry had to stoop down below the rail of the platform for many a handshake with new friends as they left the hall. In all, about 500 pledges were taken during the Nottingham mission, and there has been a general quickening of gospel temperance enthusiasm and purpose in that city.

On Saturday last the Dublin Campaign opened with a well-attended reception in the Metropolitan Hall, Lower Abbey Street. Mr. WM. FRY, jun., J.P., was in the chair, and many ministers of various denominations, and other influential Christian friends, were present.

After a brotherly prayer by Rev. S. Pronter, M.A. (Presbyterian), for Divine strength to Dr. Henry, and for blessing upon his coming work, the CHAIRMAN expressed the hearty and enthusiastic Irish welcome which all present desired to give to the man whose labours, in a city with an enormous and growing need for temperance effort, had been anticipated with much prayer and faith. Five-minute speeches followed by Revs. A. L. Elliott, M.A. (Church of Ireland), J. Stewart, B.A. (Presbyterian), and Wm. Crawford, M.A. (Methodist), recognising the necessity for uniting in a fight against gigantic forces, as well as the need for deepening a sense of individual obligation on the part of all church members to share in the good work, also pledging hearty co-operation by the speakers.

DR. HENRY then declared his conviction that God is calling the Christian Church to accept the primary responsibility for temperance reform, and that every believer in Christ is bound to exert a pronounced, definite influence which will tell for sobriety and righteousness.

At the evening meeting, Dean DICKINSON, of the Chapel Royal, spoke hopeful words from the chair concerning the temperance outlook; and Dr. Henry's appeal on this occasion dealt with the threefold law of opportunity, service, and self-sacrifice, as involved in Gal. vi. 9, 10.

On Lord's Day afternoon the meeting was very crowded, and the partition separating the minor from the larger hall had to be removed to secure the seating of all who came. Rev. W. J. MCCREERY, B.D. (Irish Episcopal Church), presided; and prayer was offered by Rev. W. CRAWFORD, M.A., Principal of Wesley College. In the course of a powerful address Dr. HENRY said that if London and Dublin were Christianized the influence of that condition would beneficially affect the remotest parts of the countries.

The evening meeting was intended to be for men only; but the gallery was open to women. Rev. J. KENNEDY, rector of St. Andrew's, presided. Dr. HENRY enforced weighty lessons from the story of Hadad and his sayings in 1 Kings xi. 22. The songs of the Jubilee Singers have been an acceptable feature of all the meetings, and the Mission, which promises to be very fruitful, will be continued over Lord's Day next.

In the course of an interesting letter to Mr. Robert Scott, Mr. J. Barker Wells writes of the Campaign: "A marked feature of the meetings is that very few rise to leave until the close. The pledges taken include some from all the Protestant denominations, as well as Roman Catholics. You wrote very highly of Dr. Henry; but after hearing him, the friends here do not think that your words were strong enough. He speaks eloquently and with great power, and we are looking for much spiritual blessing. The pledges that have been registered have been signed without any pressure being brought to bear upon the people other than Dr. Henry's appeal."

FUTURE MEETINGS.

Till Feb. 9, Dublin; 11-12, Limerick; 14, Holyhead; 18-20, St. Albans; 24-25, Chelmsford; 28-March 1, 2, Ipswich; 4-6, Walford; 14-21, Leicester; April 1-3, Macclesfield.

Forty Years' Testimony to the Jews.—For forty years Mr. Herman Ehrlich has laboured with untiring energy and devotion in the interests of the Jews in East London. At the Hebrew Conference Hall, Old Montague Street, Whitechapel, which Mr. Ehrlich founded, the all-important work of preaching the Gospel has been pursued, and the testimony of Christian workers has been followed from time to time by encouraging results. Not the least significant of the agencies is the Bible class, which continues to be well attended. It is a great delight to the leader to witness the eagerness with which the men drink in the Word of Life. Another hopeful agency is the work among Jewish women—a much-neglected class, and in need of a little kindness and sympathy. A new feature of the Mission is the medical branch, which promises to be a means of reaching many who would otherwise remain untouched. The experience of the first few weeks amply justifies the effort, and by the visitation of the sick in their homes (particularly children), many opportunities for witnessing for Christ have been used. Friends of Israel wishing to have fellowship with Mr. Ehrlich in his labours may address him at the Hebrew Conference Hall, Old Montague Street, Whitechapel, E.

Temperance Notes.

CULTURED WOMEN AND DRINK.

Preaching on Sunday week the Bishop of Liverpool, in referring to the growing evils flowing from the drink trade, urged that intemperance is spreading frightfully amongst women not only of the poor, but of the cultured and well-educated classes. Undoubtedly much of this painful development is due to Grocers' and Confectioners' Licences, and it is desirable, in the interests of sobriety and religion, that everything possible should be done to strengthen the hands of the Licensing Boards and other bodies who are endeavouring to urge the Government into bringing forward a repressive measure.

JUSTICE TO IRELAND.

In a recent Note and Comment it was suggested that if the people of Ireland only would shake themselves free from their self-imposed burden of the drink traffic, the land questions soon would settle themselves. The Roman Catholic Archbishop and Bishops of that country have apparently come to the same conclusion, and at a recent meeting in Dublin on the subject of the growing intemperance, they appealed to the licensing authorities to take every legitimate opportunity of reducing the number of existing licences. An appeal to the priests also was made to co-operate in season and out of season in creating a healthier public opinion. It is significant of the power in Ireland of an utterance of this kind that already in one district all applications have been refused, and that stringent regulations have been framed in regard to renewals. A campaign of the kind cannot but be potent in good results, for, outside the agrarian causes, most of the chronic distress in Ireland, so persistently kept before the public mind, is undoubtedly due to drink.

A NEW LICENSING BILL.

An important Government Temperance Bill is promised during this session. Mr. Ritchie, in introducing it, explained that it aimed at providing for the registration of clubs, and for the amendment of the law relating to the sale of intoxicating liquors. It provides larger powers for the police in apprehending drunken persons in public places, and enables a wife to apply for protection against a drunken husband, and a sober husband against a drunken wife. A record of all convictions passed on licence-holders is to be kept, which should be brought up at every renewal of licence, and the date of all licensing meetings is to be uniform. Temperance reformers will heartily accept these important provisions, and if the Bill is not wrecked by the enemies of all temperance progress in the House, it will mark a great step in advance. Past efforts during this Parliament have not been brilliantly fruitful of results. The eminently sane and reasonable provisions of this Bill should ensure for it a happier fate.

It is seldom that so frank a criticism of our licensing courts is made in Parliament as that by Mr. Ritchie on introducing the Bill referred to. As the law now stands the justices have no power to renew a licence after three convictions for breaches of the law have been endorsed on the certificate; but the provision thus made for driving unprincipled licence-holders out of the trade has been defeated, as Mr. Ritchie points out, because "justices would not exercise the power which was given to them of endorsing a licence the effect of which would be to deprive the man of its value."

The new provisions which it is proposed to substitute would apparently admit of renewal even after five convictions in as many years, though in that case the court would be obliged to record the reasons for doing so, while the police authority would have the right of appeal. Referring to this as an effort to deal with the least desirable class of licence-holders, *The Times* says that "a fairly drawn provision with this object in view ought to be supported by the great body of the liquor trade." But as far as the Christian public is concerned, the principle underlying all efforts for temperance legislation is that the liquor trade is a force for evil, calling for unqualified restriction.

Amid West London Squalor.

"A GREEN isle in a sea of misery" is Miss Meredith Brown's work in the notorious Lisson Grove district of the metropolis. Commenced in 1886 with an evening Home for factory girls, it has developed in many directions until the well-known Shaftesbury Institute in Bell Street, W., has become the headquarters of a large number of useful operations for the spiritual and moral benefit of the poorest classes.

It is interesting to look back from the present orderly and attentive gatherings of girls to the opening tea, sixteen years ago, when at an assembly of 200 shouting young women all the cake and bread and butter quickly and mysteriously disappeared almost as soon as they were placed upon the table, and "no one had taken it, and no one had been served!" With order has come organization, and the weekly meetings are many and helpful. An outstanding feature is the Wednesday Bible Class, at which the numbers are as large as on any of the educational or social nights. On Thursdays musical drill has taken the place of the noisy, romping games once so dear to the heart of the Lisson Grove factory girl. "Yus, miss, we'll come, but we loikes noise. Mary'bone roughs is noisy," was the original expression of taste, but the sobering, Christianizing influences of the Institute have changed all that.

PERSECUTION AND THE BIBLE.

A few weeks ago seven of the girls wrote a little note to the Deaconess-in-charge, saying they wished to lead another life, and asking her if she would meet them half-an-hour before the class assembled to help them. They knew the persecution which awaited them, they said, but by God's grace they meant to make a stand. All these girls have now come boldly out, and they asked that they might have Bibles to use in their own homes. This is a wonderful change, as hitherto they would not be seen with a Bible.

The claims of both sexes and of all ages are carefully regarded at the Institute. The younger girls have their section, and in the working lads' branch many have been gathered in. To some of these life is a stern struggle. "The boys," writes Miss Meredith Brown, "are very rough, and at times difficult to manage, but when one knows something of the hardships of their daily life, one realizes to the full their kindness of heart. One mother told us her boy, a lad of seventeen, earned ten shillings a week; he brings it all to her, seldom asking for any of it back. A boy of fifteen, himself in bad health, works hard to keep up the home for a consumptive father and mother and four younger sisters and brothers. Another lad of fifteen pays for the rent of the room in which the whole family live."

The night shelter for women, and the labour home for men, may be regarded as moral dredges; they reach the poorest outcasts, and by their means many pearls have been brought from the depths of the tempestuous ocean of sin and misery. The training-home for girls is a necessity in such an undertaking as the Shaftesbury Institute, where, as well as in the deaconesses' visitation work, the need of a preventive home was constantly felt.

SAVED IN TIME.

Typical of many who have been snatched just in time from positions fraught with moral danger, is the case of a poor child who, although she gave her age as sixteen, seemed to carry the weight of years upon her shoulders. She had a wretched home, for both parents drank. "Father was the worst, 'e banged mother somethink cruel; 'e'd say, 'e'd pound the life hout of 'er. He put me hout to beg, then 'e would knock me abaht in the evenin's. Mother left him, but she kep' me and my sister, and 'e took my brother, just turned five, and left him alone in a lodging-house. The people in the house gave him bites, 'cos they thought father would come back. Then he was found by the p'lice wandering on London Bridge, and they put him in a 'ome. Mother took me and my sister to a lodging-house, where there was men as well as women, but the 'School Board' (Lodging-House Inspector) came in and he said children wasn't allowed in them houses. Soon after, mother was put in the asylum, and I got half-a-crown a week for mindin' a baiby, and I got a bit o' scrubbin', so me god-mother said as 'ow she'd keep me and give me clothes ef I'd give 'er the money." The girl was living in this disreputable fashion, and almost in rags, when a district visitor found her. Later, in reply to a question, the girl said she did not know who the Lord Jesus was till she came to the Training Home. But now, not only does she know about Him, but she knows Him as her Saviour.

By evangelistic services in the grimy kitchens of common lodging-houses, by the gatherings for poor mothers, in finding employment for out-o'-works, and in many other helpful ways, Miss Meredith Brown and her devoted helpers are doing much for the Gospel cause in the terrible slums of West London. There are, of course, many financial responsibilities resting upon the superintendent in her labour of love for the poor. It is hoped to make some necessary improvements in "Jane Barclay House," the modest residence where, in the midst of noise and unrest, the deaconesses have their home.

N.E. London Gospel Mission.

THE Gospel work, which has its headquarters at Earlham Hall, N.E., under the superintendence of Mr. William Chorley, has many useful agencies at work for the evangelization of the people, while in its social institutions timely succour is given to the suffering and distressed poor.

"In the Home for the Aged," says Mr. Chorley in his annual report, "are found the frail and lone, whose whitening locks crown the deeply furrowed features from whose eyes the light of other days is fading quickly away." In this useful institution a number of aged Christians are tenderly cared for. A large amount of philanthropic work, too, is undertaken by the visiting staff in some of the poorest districts, and many a sad heart has been cheered by the timely aid in periods of dire necessity.

"The work in London," Mr. Chorley goes on to say, "means always—at least, outwardly—a more sombre aspect, and to the eye might be far from attractive. The little crowd of listeners grouped around the band of preachers, with portable harmonium and lamp-stand, in the side turning, within touch of the surging crowd upon the main street, may be neither imposing nor poetical. The mission service in the bright Gospel hall itself would need a sympathetic spirit to catch the warmth and comfort it gives the weary ones who fill its benches; while to go round from room to room, upstairs and down, and follow our visitors in their oft wearing and depressing 'calls,' listen to the tales of anguish of varying intensity, but all telling the old, old story—sin and suffering, alternating with misfortune, affliction, and penury—such experiences would not lend themselves kindly to other than those whose heart goes out to human woe and man's deepest needs! Very much the same could be written about the 'lodging-house kitchen' work, workhouse visitation, and the rough lads' night school, while even rougher to many might seem the factory-girls' classes at Bromley-by-Bow.

MEETINGS FOR WAIFS.

"Attractive evenings of a bright and instructive character have been commenced, which are continued during the darker evenings. Crowds of poor children, including Sunday scholars and 'waifs and strays' from the cheerless streets, are thus brought under influences that can only make for good, and be, we trust, a link to lead many to the Saviour. Our lantern greatly helps in this service."

Encouraging accounts are likewise given of the Homes of Rest at Lancing-on-Sea. "We make no guess when we express our conviction that it is the atmosphere of the Homes, set up and maintained by the evangelical exercises consistently followed, that gives Lancing its attraction to the larger number of the poor ones who enjoy its opportunities."

Mr. Chorley's address is 6, Clephane Road, Canonbury, N.

Open-Air Workers' Rally.

AT the invitation of Sir Henry Bemrose, a large number of members, contributors, and friends of the Open-Air Mission assembled at Exeter Hall on Wednesday of last week. The occasion was the customary winter reunion, and the proceedings were marked by much enthusiasm. In the earlier part of the evening, the social element was largely in evidence. It reigned in parlour and gymnasium, where tea was served, and an opportunity was afforded for mutual intercourse. The companionship was that of brothers and sisters in the Gospel, conversing on common joys and interests; the fellowship was that of kindred spirits, for all were ambassadors of the same Master, and entrusted with the same Gospel, who had come from scenes of toil and sacrifice, not for pleasure, but for earnest discussion, allowing experience to shape counsel, and counsel to determine plans for future efforts.

The meeting which followed was presided over by Lieutenant-Colonel F. Roberts, in the absence through indisposition of Sir Henry Bemrose. In the course of his remarks, he gave it as his own experience that never before has there been so earnest a disposition to hear the Gospel from open-air preachers. A brief statement was made by Mr. Frank Cockrem, the energetic secretary, to the effect that last year evangelists were sent to 882 places, including fairs, regattas, race-courses, &c., holding over 3,000 services. Forty-eight counties have been visited, as well as 147 districts in London, three in France, and three in Germany.

Some timely and thoughtful words were spoken to the workers by Rev. S. A. Selwyn, on the promise—"Lo, I am with you alway, even unto the end." He emphasized the need for being cleansed and filled with the Holy Spirit in order to be effective witnesses for Christ and successful winners of souls. Several evangelists followed with cheering testimony concerning the campaigns which have been conducted, and the numbers who have heard the Gospel to the salvation of their souls. The South London auxiliary was represented by Mr. George Arkell. This branch of the Open-Air Mission has 160 members, of whom 120 are open-air preachers. Besides the regular services in Brockwell Park, twenty outstations have been visited. Mr. W. Witty spoke of the work at Finsbury Park, where services were held during the summer months with encouraging results. Another centre of aggressive activity is Harlesden. The labours of the missioners here have been owned of God, and some cases mentioned by Mr. Sealey go to show that a deep and lasting work has been accomplished.

The Flower Girls' Mission.

THERE are now some seventy inmates at the Homes of the Watercress and Flower Girls' Mission in Sekforde Street, Clerkenwell, E.C., where crippled girls are received and trained in artificial flower making.

As they are precluded by their physical disabilities from undertaking domestic service, or, indeed, any kind of labour needing bodily strength, it is a happy and helpful arrangement to employ them in an industry at once so light and interesting as this. An extension of the work has now become a necessity.

The skill of the girls is often remarkable, many being gifted above the average, and showing much aptitude, patience, and determination. In about two years proficiency is attained, and during that period they are lovingly watched over and cared for, their spiritual welfare being sought in every possible way by godly matrons, whose delight it is to act a true mother's part to these afflicted ones.

At the end of their apprenticeship the girls are enabled to earn from 10s. to 15s. per week, and if they have no friends they are boarded out with foster parents, and work is provided for them.

The girls can maintain the Clerkenwell Home by their flower making if a ready sale can be obtained for their work. The season for selling is a short one, and there is apt to be an accumulation of stock. The council is desirous of arranging sales, and will be glad of the co-operation of friends who may be able to organize floral exhibitions and sales in their own homes. The address of Mr. John Groom, secretary, is 8, Sekforde Street, Clerkenwell, E.C.

Evangelistic.

Mr. Henry Thorne at Brightlingsea.

A HELPFUL ten-days' mission has just been brought to a close at Brightlingsea by Mr. Henry Thorne. Numbers of those outside the churches were attracted to the services, and not a few of these were led into the inquiry-room. The preaching was effective both among the young men and women, and the older members of the congregation. Under the influence of Mr. Thorne's earnest words large numbers came out on the Lord's side. The spiritual life of the church has been quickened and deepened, and its strength increased by the influx of new life into its fellowship.

W. F. P.

Gunhouse Wesleyan Church.

In connection with Epworth Circuit, a fortnight's mission has been concluded at Gunhouse Church. From the first the missioner, Mr. R. S. Bradbrook, secured the loyal co-operation of all the officials and workers.

The Bible readings were a great help to God's people, and the gatherings grew in interest and numbers. All the meetings, indeed, have been well attended. Busy farmers left their farms and encouraged their men and women servants to go to the meetings. Several of these, for whom their employers had earnestly prayed, were hopefully impressed and sought the Saviour. There is rejoicing in many a home by the banks of the Trent. At the closing meeting the church was crowded and grateful testimonies were given in acknowledgment of God's goodness.

Mr. Henry Collins at Copford, Essex.

A united Gospel mission of an inspiring character has been held by the Society of Friends and the Wesleyan Methodists of Copford, near Colchester, and surrounding parishes. The meetings were held in the Friends' Meeting House and the Wesleyan Chapel, from January 5 to 19, the evangelist being Mr. Henry Collins, of the Evangelization Society. The attendances at the various meetings were large on the week nights, while on the Lord's Day some were unable to obtain a seat. The quiet and earnest attention of the audiences showed with what eagerness the message was received. Many received blessing. After the services had closed it was difficult to get the people to leave. When, in the after meetings, liberty was given for those to leave who wished so to do, but few left, and on some occasions none moved. The results of the mighty working of the Holy Spirit have been witnessed in many cases.

Mr. Leonard Weaver's Meetings.

The mission conducted at Dartford by Mr. Leonard Weaver concluded with a meeting in the large Conservative Hall, High Street, on the Saturday evening. The hall had been booked by a travelling theatrical company, but owing to their fear of small-pox they decided to postpone their visit, and thus a splendid opportunity was given to preach the Gospel to a large crowd of those seldom found in places of worship. It has pleased God to answer the prayers of the workers by blessing many precious souls.

On Lord's Day, February 2, Mr. Weaver spoke afternoon and evening at that glorious centre of so much definite Christian activity, "The Conference Hall, Stratford." The subject of the afternoon's discourse was very appropriate, "Snow," the lessons drawn from numerous passages from the Word of God brought cheer and comfort to many hearts. At night Mr. C. Boardman took the chair. Mr. Weaver spoke with power from Luke xvii. 14, "As they went they were cleansed." Several accepted the Lord Jesus Christ as their Saviour.

Mr. W. R. Lane at Gateshead.

The increasing unity of the Free Churches for aggressive work has been evident during the ten days' mission just concluded by Mr. W. R. Lane under the auspices of the Gateshead Free Church Council. Those actively interested in the work were most energetic in the arrangements. Within a few minutes of his arrival from London Mr. Lane met about 200 Christians of various denominations, mostly men who had already prepared the way by a good deal of visitation work and a week of united meetings for prayer. Mr. Lane was delighted with the heartiness of his reception, and, although very much run down in health, he "picked up" wonderfully in a day or two. His week-night audiences increased steadily from about 500 to 900, while on his last night the large Wesleyan church, in which all the services had been held, was more than comfortably filled by a congregation of over 1,300. A meeting for men only was also largely attended.

Mr. Lane set forth the main truths of the Christian faith with intensity of conviction, and his virile manner of speech carried him to the hearts of his audiences. In the large industrial community of Gateshead and district he has done (and could do still more) invaluable work, and his departure was accompanied by the prayers and earnest interest of the many hundreds who had listened to his voice. J. J. W.

Mrs. Baeyertz at Church Street Baptist Chapel, N.W.

In what has so often been designated "a difficult neighbourhood" Mrs. Baeyertz has held an inspiring sixteen days' mission. What every other means has failed to do, the faithful and earnest preaching of the Gospel of the Cross by a simple converted Jewess has gloriously accomplished. The church was crowded more than once—a thing unknown for many years—while upwards of 150 souls sought the Saviour. The absence of anything like clap-trap or sensationalism with Mrs. Baeyertz is most marked. Our church has been set on fire of the Holy Ghost, we are feeling the gracious influence, and shall do, we trust, for years to come.

Something like twenty-two churches are represented by the converts, beside mission halls, so that the tide of blessing has reached to almost all the churches in the neighbourhood. Not the least gratifying and important feature of the mission has been the reviving and strengthening of the spiritual life of God's children by the heart-searching and helpful Bible readings in the afternoons. These were well attended from the first, the gallery of the church being in use towards the close. Mrs. Baeyertz, we feel, is a gift of God to the churches, and we are deeply grateful to Him for sending this much-used servant among us. We shall not soon forget her loving ministry and sweet fellowship.

F. J. Dawson, Pastor.

Castle Cary, Somerset.

The Free Church Schools at Castle Cary, Somerset, have been holding united services in connection with the National Mission to Children and Young People, from January 13 to 25, and that the services were appreciated was shown by the large gatherings and their close attention to the speakers. This was especially the case in those meetings addressed by Miss F. M. Reid, who has worked for ten years or so in the China Inland Mission at Chefoo and Nan-k'ang-fu. On Thursday, Friday, and Saturday evenings, Miss Reid gave very clear Gospel addresses, and it was felt that God spoke, through her, to both children and parents, words which they will not forget. As so much interest had been shown in the mission, it seemed right to carry the meetings on into the next week, and this was made possible by Miss Reid consenting to stay on till Thursday, January 30. The Lord's Day afternoon address on the work in China was a fitting preparation for her exposition of Luke xi. 32 in the evening, which was most searching and solemn.

A large gathering of Christian Endeavourers and friends assembled on Tuesday night. The last meeting was on Wednesday evening after the annual tea of the women's adult classes, and it was good to see the women, old and young, drinking in the wonderful story of the gift of God.

The Great Assembly Hall, E.

Deep interest was maintained to the close of the boy preacher's mission at the Great Assembly Hall, Mile End, E.

The great building, although accommodating nearly 5,000 persons, was filled almost every week-night, while on the Lord's Days the police, who had difficult work to keep away the crowds, said that, in their opinion, as many had been sent away as would fill the hall over again.

Saturday last was the final day. At six p.m. there was a rally of converts who had been invited by circular letter to take a cup of tea with Mr. Cooke. Although some were precluded from attending by the circumstances of their employment, the area of the large hall was filled, no fewer than 900 out of the 1,250 converts whose names had been registered up to that time accepting the invitation. Stirring words of counsel and encouragement were given by Mr. Cooke, Mr. Coutts, and Mr. F. N. Charrington, while Rev. J. F. Hobbins, of Christ Church, Stepney, prayed that God's blessing might rest upon the young converts.

For the public service which followed, the hall was filled soon after seven o'clock, and was crowded by the time fixed for commencing the meeting. Mr. Cooke gave a closing appeal to the unconverted, and there were many responses, the total number of seekers during the mission amounting to 1,325.

Perhaps the most remarkable gathering of all was that on the concluding Lord's Day. In order to accommodate as many outsiders as possible the Christians in the congregation were invited to vacate their seats. Some hundreds did so, and, adjourning to the smaller hall, spent the time in prayer and supplication for the meeting which was being led by Mr. Cooke. The gathering was marked by great fervency and liberty in prayer.

A remarkable scene was witnessed after the final meeting on Saturday last. Outside the hall the police had to make a way through the interested crowds to Mr. Charrington's house, and there the road was so blocked with people that Mr. Cooke, unable to get away, had to remain for the night. Mr. Charrington and his workers are full of praise and thankfulness for the mission.

Rev. John McNeill at Stirling.

The simultaneous mission at Stirling of the United Free Church has been in the strong hands of Rev. John McNeill, whose visit to the City of the Rock will be a green spot in the memory of not a few who have found peace in believing under his vigorous appeals.

The time chosen was not the best for evangelistic work, but those who organized the mission had to take the evangelist when he could come. There was another able man in the field dealing with another question of supreme importance, viz., temperance. Rev. Leonard Isitt, of New Zealand, came to Stirling a week in advance of Mr. McNeill. His meetings were small to begin with, but after Mr. McNeill's first meeting the tide set in the direction of the temperance propaganda. The two men had much in common, and one helped the other.

By-and-bye the place got roused up to hear the stirring appeals of the New Zealand Methodist minister, whose whole soul was on fire with his subject.

Meanwhile Mr. McNeill went on with his own work. The addresses given were plain, homely, spiritual, intensely practical, and when the audience learned to know what to expect they continued to wait on a ministry which was unconventional, fresh, stimulating, and profitable in the highest sense of the word. Some might mock and turn away; but others heard the word gladly, and felt their hearts warmed and stirred by the manly earnestness of a preacher who speaks out of a warm heart a message of good cheer, which is like cold water to thirsty souls.

All along the line the evening meetings kept up. They were not so large as on the first occasion, ten years ago, to begin with, but they never fell away. On the two Sabbath evenings hundreds were turned away from the door. During the last week the large hall was filled night after night, and those who met got something to do them good.

During the second week Mr. McNeill seemed to grow in tenderness and in power. Throughout the whole mission he kept in close touch with the regular ministry. He preached in the pulpit of the largest Established Church, and had always a kindly word to say about the ministers and the regular work of the Christian churches.

Already there are signs and tokens that the mission has done real and solid good. God's people have been quickened and stirred. And not a few who were weary and out of the way have looked to Christ and been lightened.

J. A.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

Canon Aitken.—Till Feb. 17, Southwold.
Rev. A. Allan.—Till Feb. 11, Leven, N.B.
Mrs. Baeyertz.—Feb. 9-24, Baptist Church, Sevenoaks.
Mr. Chas. E. Barraclough.—Feb. 12, King's Lynn; 16-26, Bristol.
Mr. R. S. Bradbrook.—Till Feb. 8, Stantonbury; 9-16, Merton.
Mr. John Coates and Mr. George Bentley.—National School Room, Littledean, till Feb. 9.
Mr. James Dixon.—Till Feb. 14, Ormeau Road Methodist Church, Belfast.
Mr. W. D. Dunn.—Feb. 9-21, Hawick.
Mr. William Hill.—Feb., Edinburgh.
Mr. and Mrs. Albert Harrison.—Till Feb. 11, Higher Ardwick, Manchester.
Mr. Herbert R. Francis.—March 2, Croydon.
Rev. J. Jameson.—Feb. 9-17, Castleford.
Mr. C. Russell Hurditch.—Feb. 16, Clock House Hall, Beckenham.
Mr. P. Russell Hurditch.—Feb. 9, 16, 23, Down Lodge Hall.
Mr. John Hawkins.—Till Feb. 14, Peterborough.
Mr. Newton Jones.—Feb. 8-18, Nelson.
Mr. Bob Johnson.—Feb. 8-12, Rotherham.
Mr. Herbert Leng and City of London Policemen.—Till Feb. 9, Harrold Street Tabernacle, Brixton.
Mr. W. R. Lane.—Till Feb. 10, Leicester; 15-24, N. Shields.
Rev. Jesse Mayo.—Till Feb. 10, Taunton; 16, Enfield.
Rev. J. Mitchell.—Till Feb. 9, Fulham; 16-28, South Shields.
Mr. W. Olney and Mr. Spencer Johnson.—Feb. 16-20, Guildford.
Rev. J. Tolefree Parr.—Till Feb. 10, Pontypridd.
Mr. Thomas Payne.—During Feb., Castle Douglas, N.B.
Gipsy Smith.—Till Feb. 10, Hastings; 15-24, Catford.
Rev. F. C. Spurr.—Feb. 8-17, Doncaster.
Rev. J. Sprunt.—Till Feb. 14, Westbury.
Mr. E. P. Telford.—Till Feb. 13, Willenhall.
Mr. H. Thorne.—Till Feb. 10, Shrewsbury; 15-24, Hull.

In consequence of the lamented decease of Mr. James Pearce, who for many years acted as secretary to Mr. Thorne's mission work, the executive have appointed to the post Mr. N. R. Hughman, whose address is 88, Sinclair Road, Kensington, W.

Rev. John T. Vine.—Penge Baptist Tabernacle, Feb. 9-16.
Mr. J. Weedon.—Feb. 9-27 West Wylam.
Weaver Bros.—Till Feb. 13, Bristol; 16-28, Peterhead, N.B.
Mr. Westwood.—Till Feb. 7, Scugdale.
Mr. Barry Wake.—Feb. 16-23, St. Giles' Christian Mission.
Mr. Jas. Wharton.—Till Feb. 12, Bexhill.

Obituary.

MR. G. H. LORD, BUCKHURST HILL.

MANY friends will hear with regret of the departure of Mr. G. H. Lord, of Buckhurst Hill. He was a well-known worker, always willing to render help, and in much request as a teacher. Since his visit to Palestine a few years ago he frequently spoke on things seen and learned there, always endeavouring, with high purpose, to throw light upon the sacred Word. Mr. Lord's ministry of love will be greatly missed.

MR. RICHARD SPRAGG.

The news of the death of Mr. Richard Spragg will come with a sense of shock to many who esteemed him for his unflagging zeal and devotion. Only a few days prior to passing to his reward, he had commenced a mission at Hope Hall, Kilburn, N.W., with signs of blessing.

Mr. Spragg had remarkable gifts as an evangelist. He was both powerful and unconventional, ever ready to adopt the means which seemed likely to awaken the people. Yet he was no sensationalist in the ordinary acceptance of the term, for behind his ready wit and happy faculty of retaining the attention of a crowd, there was true spiritual fervour. Convicted of his need of a Saviour under an address of Mr. W. R. Lane, some twenty-five years ago, Mr. Spragg soon set to work for the Master. With characteristic energy, he set out in the streets of Kensal Town, ringing a large bell, and, when a crowd had gathered, preached Christ to the people. He was also much given to personal work, "button-holing" strangers in a way that disarmed opposition, and was never happier than when, on gaining admission to St. Mary's Hospital, Paddington, he was enabled to converse on spiritual topics with patients. His ready and pungent oratory rendered him popular, and he quickly attained a wide reputation as a weighty and effective speaker. The demands upon his time were many, and ultimately he was led to devote himself entirely to the work of evangelism. He laboured in various parts of the country with much acceptance, and his death, the cause of which was pneumonia, will cause mourning in the humble homes of many who owe their first spiritual impressions to the telling words of "Dick Spragg."

Christian Union for Social Service.

SIR,—Will you allow me on behalf of the Christian Union for Social Service to make known to young men among your readers, who have some practical acquaintance with farm labour which they are willing to consecrate, that there is room and need for them as house brothers in connection with our two training colleges in Surrey and Westmoreland.

In these we have about eighty men and lads who are learning to till the soil, and so to gain or regain independence. The hardy and earnest man, who is willing to share their circumstances, with but small remuneration, in order to convey his own manhood to them, by sympathy, example, and instruction, will do some of the best and hardest work of to-day, and, whether he continues in the service one year or ten, he cannot fail to enrich his own life by the exercise of such a ministry. Those who are inclined to engage in it should address, "The Director, Training Colony, Lingfield, Surrey."—I am sir, yours faithfully,

J. F. B. TINLING,
Liverpool. (Hon. Gen. Secretary.)

Peter's Pence.—For some years there has been a deficit in the Papal budget, and it has now become so serious that, although the revenue was set down last years as £280,000, piteous appeals have been made to various countries for assistance. Part of the deficit is attributed to failing generosity in France, but in well-informed circles it is said that the Papal speculations in money lending, and in the building craze in Rome, have proved unfortunate, the Pope and a prelate named Folchi having acted independently of the three cardinals who are supposed to have a consultative voice in matters of finance. Large sums certainly were withdrawn from English investments, and laid out elsewhere. Pilgrimages to Rome are being pressed, as a source of revenue to the Vatican, and already Cardinal Vaughan has appealed on behalf of the proposed one from England, a country, he says "ever the first in generosity and loyalty."

About Books.

"THE BEST BOOK OF ALL."

WE welcome another book in the excellent series edited for children and young people by Mr. Stanley Martin—**The Best Book of All**; and How it Came to Us. By Rev. F. J. Hamilton, D.D. (Paper, 1s.; cloth, 1s. 6d. *Morgan & Scott.*) This is a very readable account of the Holy Bible, the origin and transmission of the various portions being outlined in simple language, with an abundance of excellent illustrations. For the most part, the pages deal with our English version, and some of the greatest heroes of the Christian era are given their mead of praise. The book is primarily intended for young people, and it should be in every Sunday School Library. If all Church members of maturer years had good command of the facts of the story, there would be a deeper intelligence regarding Christian standing and privilege, and a sterner determination to advance and defend the teaching of "the Best Book of all."

THE TEACHERS' COMMENTARY.

MANY will receive with genuine satisfaction the second volume of the great work which Dr. F. N. Peloubet is producing for Sunday School workers—**The Teachers' Commentary on the Acts of the Apostles** (5s. *Oxford University Press*). Prepared on the same method as its predecessor on St. Matthew's Gospel, this is a singularly useful work. The Sacred Text combines both versions, Authorized and Revised; the references are those lately prepared for the Revised Version; the Chronology followed is in the main that given in Dr. Hastings' great "Dictionary of the Bible." The notes are ample and clear, and written in the light of the most recent contributions to sound exposition. The student is much assisted by the analytical arrangement and references to illustrative material. There are also directions as to quarters in which further information may be sought on points of special importance. The engravings have been selected with practical judgment, and the indexes of subjects and Greek words are very valuable. The Sunday school teacher who consults Dr. Peloubet's handsome volumes will find himself richly rewarded.

Mr. C. J. Thynne issues a sterling booklet, **Saving Gospel Truth**, by Canon Christopher, of Oxford. (1d.) The pages are a powerful statement of glorious teaching.

The first number of **The Shorthand World** (4d. net. *Guilbert Pitman*) gives much promise of usefulness to phonographers. The printing of the shorthand pages is especially excellent.

The new volume of the Century Bible is **The Acts**, edited by Professor J. Vernon Bartlet, M.A., of Mansfield College, Oxford. (2s. *T. C. & E. C. Jack*). Students will find this a very useful book. The series, excellent as a whole, has so far given us nothing more thorough than this.

The popular penny edition of **Scenes of Scottish Life**, which Mr. Joseph Wright (*5, Duncannon Street, Charing Cross*) offered to all who wrote for it, is an interesting booklet, containing the pieces formerly published in "Janet Hamilton" and "Laird Nicoll's Kitchen," with a new series of sketches.

Those who know Mr. B. McCall Barbour's Boys' Series of booklets, and, indeed, all who are seeking the highest interests of schoolboys, will extend a cordial welcome to the first issue of **Bits for Our Boys** (1d. monthly. *37, Chambers Street, Edinburgh*). It is bright and attractive in matter and get-up, and strikes a truly spiritual chord in just such a way as will appeal to boys.

Many to whom the subject has endeared himself during his missions in different parts of the country, will give a cordial welcome to **Newton Jones; his Life Story and Service for Christ**, by Rev. J. Miller Hamilton (1s. *Sunday School Union*). The narrative is interestingly written, and in addition to personal and other photographs, its attractiveness is enhanced by reproductions of two of Mr. Jones' illustrative lecture charts.

The annual volume of **Rest and Reaping** (2s. 6d. *Morgan & Scott*) contains much that is calculated to be helpful in the upbuilding of believers in their faith. In addition to a large variety of articles on Scriptural topics, Rev. Alexander Hislop's "The Two Babylons" is summarised in a series entitled "Popery and Paganism," while under "Latter Day Outlook" the signs of the times are pointed out for those who have eyes to see. There is wealth of poetry that will stimulate and strengthen Christians in the battle, with a serial story of the religious struggles in the seventeenth century.

By giving to the world his **Reminiscences of a Long Life** (6s. *Hodder & Stoughton*), when in his ninety-sixth year, and a few weeks before his death, Rev. Dr. W. D. Killen (president of Belfast Presbyterian College) placed on record many interesting side-lights on the religious history of Ireland during the nineteenth century. He was a deputy to the General Assembly of the Church of Scotland in the year of the Disruption (1843), and has much also to say of the Revival of 1859.

The February number of **The Protestant Woman** contains many items worthy of attention. Among these are a second telling article on "The Jesuit Plague," and a luminous paper on "The Reformation in Bohemia," treating of the witness of John Huss as a preacher. Under the heading "Among our Branches and with our Workers," most encouraging accounts of successful gatherings in the promotion of the cause of Protestantism.

The Bible unfolds new beauties to every faithful seeker; and by putting on record in **The Book Wonderful** (4d. *Marshall Bros.*) "an indication of the point of view in which the Bible stands to one who was, for nearly ten years, an unwilling but most uncompromising Freethinker," Mr. Avary H. Forbes has laid the Church under deep obligation. It is good for believers to have the wonderful features of the Book of God clearly stated.

From the Curate to the Convent. This very readable and useful book by Rev. S. A. Walker has been reprinted (3s. 6d. *Kensit*). It traces the insidious influence of priestism upon a Church of England curate, and through him upon his parishioners. The characters are well drawn, the story well sustained, and a fund of important information is given incidentally throughout the book. It is a fair representation of what is going on in our midst from day to day, and is a most interesting and instructive book for young people.

Teachers and Bible students will find much to guide them in forming a true estimate of the twelve disciples in **He Chose Twelve**, by Rev. Dr. J. Elder Cumming (2s. 6d. *Drummond's Tract Depôt, Stirling*); and will be grateful for the fresh views which has been advanced on several points, whether agreeing entirely with the author or not. The chapters on John and Paul are specially valuable for the way in which the teaching given through these Apostles is summed up. In an interesting appendix the true unity of the writings of John is deduced from peculiarities of language. The book has been written in a devout spirit, and will be a source of strength and upbuilding in the faith to those who read prayerfully.

Of making many books there is no end, but the Bible is the one that *lasts*. Every class of person and condition of pocket is provided for by Bible publishers nowadays, and we wish God-speed to every effort made to bring his Holy Word before the people. Wonderful strides have been made of late years in binding and general style of production. *The London Bible Warehouse* have just issued a new edition of the **Variorum Bible** (overlapping edges, superior morocco, silk sewn, edges red under gold). It has central references with footnotes giving various readings from all sources, and select renderings from the best authorities. There is also a compendium of teachers' matter, and the volume will form an acceptable present at a very reasonable price. (10s. 6d.)

The bulk and expense of the four volumes, entitled "The Lord's Dealings with George Müller," prevented a really popular circulation; and a useful service has been performed by A. E. C. Brooks in the compilation of **Answers to Prayer from George Muller's Narratives.** (1s. and 1s. 6d. *Morgan & Scott.*) The selection has been made in the same gracious spirit as the writing, and the fragrance of the original narrative is with the reader all through. To the world these testimonies must be marvellous, if not incredible; to the child of God they will bring a deep sense of shortcoming in faith. Yet the book has a message of encouragement and hope to those who are tempted to faint by the way. To many young believers it must come as something little short of a new revelation in the grace and goodness of the Lord.

A volume calculated to stimulate deepened interest in the missions of the South Seas is—**Savage Life in New Guinea**: The Papuan in Many Moods. By Charles W. Abel, of Kwato, New Guinea. (2s. 6d. *London Missionary Society House; and Simpkin, Marshall, & Co.*) The pages will specially appeal to boys and girls, and there are seventy illustrations. There is a world of difference between the first chapter, in which the Papuan appears as a heathen, and the last chapter, in which he is delineated as a Christian. The intervening pages tell of his habits and mode of life, his superstitious beliefs, and domestic relations. There are some welcome reminiscences of the late James Chalmers ("Tamate"). We trust this handsome book will be widely circulated among the young and their friends.

Personalia.

Friends in many parts of the world will learn with pleasure that after six months' abstention from preaching under medical advice, Pastor David J. Findlay has now resumed his ministry at St. George's Cross Tabernacle, Glasgow.

Dr. Colin Valentine, of Agra, the esteemed medical missionary, is returning to this country for good on account of the serious condition of his health. He was to sail from Bombay on February 8, and on arriving in England his address will be care of Major-General Oldfield, R.A., Westwood, Battledown, Cheltenham.

Rev. R. C. Ward ("Man Sukh Lal"), of the American Methodist Episcopal Mission, Godhra, India, has been suffering for some time past from a severe attack of rheumatism. Before the famine came on he was one of the healthiest men among the missionary force in that part of India, but the extraordinary strain of the famine rescue work left him badly broken in health. He needs a long rest.

The retirement has just taken place of Rev. Robert H. Wheatley, who for nearly twenty years has represented the British and Foreign Bible Society in Egypt. Mr. Wheatley, soon after his ordination in 1859, started for Constantinople, and established, in spite of much opposition, the first mission to the Turks in connection with the Church Missionary Society. Mr. Wheatley first entered the Bible Society's service as agent for Sweden, afterwards exchanging it for the post at Alexandria.

Mrs. C. H. Spurgeon, writing in the February number of *Sword and Trowel*, says, "All readers will be delighted to hear that my son Thomas has been prevailed upon to accept the sole editorship of the magazine, and that he hopes next month to enter on his new duties. I gladly relinquish my part in its guidance, for I know that I am placing it in hands far abler than my own; but I hope, if my health will permit, to continue my occasional contributions to its pages."

Rev. R. Wallace, of Marchmont Home, Belleville, Canada, is again in England, and expects to return with a party of boys and young men in the early spring. He reports that the demand for these lads is as great as ever, and good opportunities are offered in Canada at the present time for any number of good boys who are fond of an out-door life. Communication may be addressed to Mr. Wallace, care of China Inland Mission Home, Newington Green, N.

American missionaries in India have been greatly pleased to welcome to their midst Mr. John Wanamaker, of Philadelphia, so well known, not only as one of the leading merchants of the United States, but more especially as a Christian philanthropist and Christian worker. Mr. Wanamaker is, of course, superintendent of the great Sunday school in connection with Bethany Presbyterian Church, Philadelphia, which has an attendance of 3,000. The funds for the erection of the splendid Y.M.C.A. building in Madras were contributed by him.

From Mr. Montagu Beauchamp.

AFTER long and prayerful consideration, I have decided to return for a while to China, and should be glad of the prayers of all readers of The Christian. Mrs. Beauchamp will accompany me as far as Toronto at least, but she cannot be away from the children more than a few months.

We sail (D.V.) by s.s. *Teutonic*, from Liverpool, February 12, and shall be in Toronto for C.I.M. annual meeting, February 21; and the great Students' Conference in the same city, February 26 to March 2. How near it is to the seventeenth anniversary of our departure in 1885! But how much harder now than at that time when perfectly free. Thank God for all his faithfulness. He has given us here a small, but very happy, home for the children, and he will continue to care for us and for them.

Letters to the address at foot will always be forwarded. Letters to Toronto may be addressed to China Inland Mission; or later, after next month, to China Inland Mission, Shanghai, China.

May we hope that this short letter may stir up fresh prayer and praise. "Everything by prayer."

Montagu Beauchamp.

The Limes, Cheltenham.

London Tent Campaign.—The reports of the London Tent Campaign, which have just been issued, contain many and convincing accounts of the extensive operations that have been carried on in various parts of the metropolis. At many centres a glorious work broke; there were large numbers of inquirers. It is to be regretted that, as the financial report shows, there is an adverse balance of £500. The committee express the earnest hope that the deficiency may be speedily cleared. The hon. treasurer is Mr. A. Garstin, 12, Queen Square, Aldersgate Street, E.C.

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The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* spiritual progress and effort *in the Churches. They must be prompt, reliable, and* not trivialities; *and be accompanied by sender's name and address.*

Church of England.

The Simeon Trustees have appointed Rev. F. E. Murphy, vicar of St. Andrew's, Upper Holloway, to the vicarage of Walthamstow.

The Poole Trustees have appointed Rev. D. C. O'Connor, curate of St. Matthew's, Kingsdown, Bristol, to the living of St. Paul's, Poole. Mr. O'Connor, prior to coming to Bristol, was for three years curate of St. Thomas', Edinburgh. He is a decided Evangelical.

The appreciation of the poor women in Bermondsey who benefit by the establishment of the C.M.S. Medical Mission in their midst was illustrated recently by the remark of an old woman who had been attending the Mission as an out-patient for some months. In reply to a question from a lady visitor as to whether the women and children of Bermondsey were glad that the Medical Mission ladies had come to live amongst them, she was met with the answer, "Glad? Why, miss, we calls them the 'Bermondsey angels.'"

The Bishop of Newcastle presided recently at a meeting of the Northern Christian Union—an association founded during the Church Congress of 1901, for the promotion of Christian feeling amongst local churches—and introduced the Bishop of Durham as chief speaker. Bishop Moule, who was very cordially received, said that if the urgent needs of the community are to be adequately met by those who name the name of Christ, it is manifest that this can never be rightly done while one atom of their strength is being expended on mutual friction or rivalry that may be directed against evil.

Congregational.

Rev. Dr. A. Guinness Rogers has accepted the pastorate of the South Cliff Congregational Church at Scarborough, and will commence his duties in April. Dr. Rogers is one of the sons of Rev. Dr. J. Guinness Rogers.

The Historical Committee recently appointed by the northern division of Devonshire churches, has commenced its work, and gathered much information from the different Congregational Churches. The intention is to secure a reliable list of the sources of the history of the churches, and a record of the facts that can be gleaned.

Rev. F. L. Cater, of Oundle, in a pastoral letter to his church, says:—"I venture to think there is much in the past six months for which we should be profoundly thankful to God. We have eschewed all sensationalism, and have had manifested in our midst the quiet working of the Spirit. All our organizations are in a healthier condition, more interest is evoked, congregations are much larger, and there is a beautiful spirit of fellowship in our midst.

Baptist.

Missionary anniversary services were celebrated on January 26 and 27 at Rochester, when Rev. J. Stubbs, from Patna, N. India, was the deputation. The congregations were large, the collections good, and the occasion was of an inspiring nature.

The manual of the Devonshire Square Church, Stoke Newington Road, N. (Rev. G. J. McKay, pastor), sets forth a very encouraging condition of things. The membership stands at 782, some eighty-five persons having been received in the course of the year. In support of the various funds, £2,427 was raised.

Rev. Dr. Joseph Angus (who is now the oldest living Baptist minister save one) lately celebrated his eighty-sixth birthday. He is in good health, and has so far stood the winter well. Dr. Angus was president of the Baptist Union as far back as 1865, and for thirty-five years he was Principal of Stepney (later known as Regent's Park) College, London.

An important step has been taken by the Lake Road Church, Portsmouth, in deciding to build a permanent chapel on the site of the London Road Mission Chapel. The handsome and commodious edifice which is to be erected will meet a need which has been felt and often expressed during the past few years, as the district in which the mission chapel is located is growing rapidly.

Rev. Dr. McLaren continues to receive a very large number of replies to his appeal for a simultaneous collection on March 23 on behalf of the Twentieth Century Fund. Nearly all are not only cordial but enthusiastic. Many rejoice to have an opportunity of showing their love and esteem for Dr. McLaren by helping to complete a task in which he has taken such deep interest. The total receipts to date are nearly £150,000.

Methodist.

In connection with the transfer to Ilkley of the Wesleyan Deaconesses' Institution, negotiations which have been in progress for some time have just been completed for the purchase of property in every way admirably suited and situated for the purpose. The building, which was originally intended for a school, possesses ample accommodation.

The Finchley and Hendon Wesleyan Circuit has felt the effects of London expansion, and in its three churches has striven to meet the pressing need. The picturesquely-situated church at Mill Hill has been unfortunate through defective construction, and works are now in progress to strengthen the fabric, and if possible increase the vestry accommodation, at a cost of over £300.

Canadian Methodism claims to have the oldest living Methodist in the world in the person of Mrs. Mary Ann Mills, who is now in her 114th year. She is of Irish descent, having emigrated to Canada in 1837, and is represented as a bright Christian, whose mind is richly stored with Scripture and with Wesley's hymns. Mrs. Mills has seen three centuries, and has lived under five British Sovereigns.

The inaugural meeting of the Wesleyan Soldiers' and Sailors' Homes Fund, the object of which is to raise £50,000 during the Coronation year to supplement the grant from the Twentieth Century Fund for providing additional soldiers' and sailors' homes in various parts of the King's dominions, was held on Thursday last at the United Service Institution. Among the speakers were Sir H. Fowler, M.P., and Major-General Sir H. Trotter. It was announced that £7,372 had been subscribed.

The theatre services being held at West Bromwich by Rev. Josiah Mee are not taking the place of any meeting, neither are any of the usual means of grace in the slightest degree neglected because of them. The congregation of every church and chapel in the town is dispersed by eight o'clock, while the theatre service commences at 8.15. The first eight services have been attended by at least nine thousand people, of a class unreached by church influences. An interesting feature is that the entire congregation reads the Scripture lesson, which is printed in large type on the back of the hymn-sheet, upon which also is the request that the hymn-sheet be taken home.

It certainly would be well if all church and chapel buildings and extension could be carried out without heavy debt being incurred. Meanwhile, however, it is gratifying to find from a circular issued by Rev. Thomas Mitchell that, so far as British Methodism as a whole is concerned, out of every pound expended in building and in enlargements 17s. 6d. have been paid, the proportion paid reaching 18s. 9d. so far as the Wesleyan Methodists alone are concerned. The cost of the places of worship now reaches £24,000,000. So far as mere figures can be depended upon in evidence, the statistics given by Mr. Mitchell, in regard to the Primitive Methodist body, are eminently satisfactory as showing remarkable growth, the chapel building during the past thirty years having cost £3,000,000, or six times the amount expended in the previous half-century. What is, perhaps, more remarkable still, a sum of £61,000 was raised during 1901 for chapel building, and debt to the amount of £71,000 wiped off.

Presbyterian.

The church at Wigan has had a year of continuous prosperity. The effort made the previous year to clear off the debt of £500, together with expenditure of an exceptional nature, left a considerable deficit at the beginning of the year just closed. At a recent meeting the treasurer made a gratifying statement regarding the financial state of the congregation, showing a respectable credit balance for the year. Out of this a sum was set aside for structural repairs.

Society of Friends.

At Newport (I.W.) George Cooper, of Brighton, was present on First Day, the 12th inst., and took an acceptable part in the adult school, morning meeting, women's Bible class, and evening mission meeting. Next day he visited the convict prison. In the evening the first annual meeting of the adult school was held, George Cooper presiding, and encouraging addresses being delivered.

William Hobson has paid an acceptable visit to Exeter Friends. He commenced a series of meetings on the 18th ult. with a lecture on "Stephen Grellet, French Nobleman and Quaker Evangelist." Alderman H. B. Varwell, J.P., presided over a well-attended meeting, and the subject was dealt with in an interesting manner. On the 20th, "William Penn, Christian Colonist and Statesman," was the subject of an instructive discourse, the lessons drawn from the story of his life being felt to be very applicable to present-day needs.

The Bishop of Hereford addressed, on Tuesday of last week, a crowded meeting of Yorkshire Friends, at York, on "The Duty of the Church of Christ at the Present Crisis." The Bishop said that 250 years ago if he had come among the Quakers it would have been as Saul of Tarsus; he now came after the conversion. The Dean of Durham last year addressed them on the foundations of national greatness, and now he (Dr. Percival) proposed to speak of the duty of the Church to the public life of the nation. National greatness really consists of the individual character of the men who constitute the state. We hear much just now of the need for efficiency in the conduct of public affairs, but is it sufficiently considered that a still greater need in our English life at the present moment is that prophetic insight or vision—the spirit so instinctively and so nobly embodied in the patriot prophets of Israel?

The annual meeting of the United Nonconformist Sunday Schools of Harwich took place on Lord's Day afternoon. Mr. S. Brown presided. Lieutenant Morris (Salvation Army), Revs. D. Morgan (Congregational), and J. Kemish (Primitive Methodist), and other friends took part. Five schools were represented, and the proceedings were highly encouraging to all concerned.

At the Slade Mission Hall, Plumstead, S.E., a ten days mission conducted by Mr. Frank Penfold, has just concluded. The place was so crowded that an adjoining hall had to be used. The workers were encouraged by many interesting cases of blessing. This special effort was immediately followed by the anniversary celebration, Colonel Tuck presiding. Great need is felt, and was expressed at this meeting, for extending the premises, the now available room in all branches of the work being quite inadequate for the densely populated district. The hon. superintendent is Mr. D. Carnegie, Eltekon, Plumstead, S.E.

Fallen Asleep.

Rev. C. A. Keightley, vicar of St. Paul's, Dorking. He had been for a long time in very poor health, and only a few months ago exchanged livings with Rev. H. C. Sturdy, vicar of St. Paul's, Dorking. He had been an earnest and consistent Evangelical all through his ministry, and a strong supporter of home and foreign missions.—Rev. Anthony J. Ward, Wesleyan Methodist, who commenced his ministry as a missionary in the West Indies, and for some thirty years subsequently did good service in leading home circuits. He became a supernumerary in 1894, and for the last seven years assisted Highgate Circuit.—By the decease of Mr. Henry Propsting, on the morning of his ninety-first birthday—December 16 last—the Society of Friends in Tasmania has lost the last surviving member of the little group that joined the Society during the visit of James Backhouse and George Washington Walker to Hobart in 1837.—The death of Caleb Stansfield Wilson, of Sunderland, at the ripe age of nearly eighty-one years, removes a well known member of the Society of Friends. His interest in the Y.M.C.A. was keen, and for nearly thirty years he had been actively associated with its working, keeping in sympathetic touch with the juvenile members. For many years he was a regular visitant of the cells at the Central Police Station on Sunday mornings, and did his utmost to turn the prisoners to a higher way of life. He was at all times warmly interested in the business of the Society of Friends.—Rev. David Thomas, Baptist minister, of Cwmbach, Aberdare.—Dr. G. B. Arnold, the well-known organist of Winchester Cathedral.—By the death of Mr. Charles Robottom, at the age of seventy-two, Leytonstone loses a prominent and earnest advocate of Sabbath schools. For several years he was one of the hon. secretaries of the Sunday School Union.

Requests for Prayer.

For the United Evangelistic Campaign in Calcutta, February 15-28.

For blessing on services at Kingsland Mission Hall, Castle Street, N., February 9-16.

For blessing on the fortnightly Bible Reading held at Mount Prospect, Waltham Market.

For services being held at the Baptist Chapel, Twynwdyn, by Rev. A. T. Jones, of Newport, Mon.

For blessing on a sixteen-days' Gospel mission at the Baptist Chapel, Poulner, Hants, by Mr. Ralph Williams, of the Evangelization Society, commencing February 9.

For a mission to be conducted by Mr. G. H. Roberts, Evangelisation Society, at the Mission-room, Hazelbury Plucknett, February 9 to 23, inclusive.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to

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Notes & Comments

Missionaries and "The Christian." We are continually receiving requests from workers in the foreign field for The Christian to be sent them, and we place the matter before our readers, who themselves find the paper helpful, in the hope that many workers will, as a consequence, have copies sent them. Missionaries specially request that such kindness should be shown *with regularity*; and subscriptions received at our Postal Department (Bouverie House, Salisbury Square, E.C.) will have prompt attention. The foreign subscription is 8s. 8d. per annum.

In Continental Hotels. From time to time we also hear of the pleasure with which English travellers have found copies of The Christian in Continental hotels. A correspondent who has travelled much writes:—

> Many English-speaking visitors at hotels gladly welcome such papers. I would suggest that copies should be sent as soon as possible after publication, and that senders be careful in the matter of adequate stampage. It would be well to address "Salle de Lecture," as this would make clear the destination and object of the paper.

We need hardly say that we shall be glad to do all in our power to give effect to the wishes of any of our readers along these lines. As showing the high appreciation in which The Christian is held both on the Continent and in the mission-field, we give extracts from four letters taken from many which we have received:—

> Just a word of thanks for your esteemed paper, which I see nearly every week. Often has the Lord given a word of cheer by it, when the knees were a trifle feeble.—*From Ceylon.*
>
> We are very grateful for The Christian. It is a great boon to us, isolated from Christian intercourse. My sister and myself much appreciate the "Notes on Daily Readings."—*From France.*
>
> I very often see The Christian in missionary homes in India. It does far more good than its promoters will ever know on earth.—*From Calcutta.*
>
> Is is indeed a pleasure and blessing to read The Christian. May the Lord bless you, and cause you to prosper in all your work for Him.—*From Norway.*

Lent. "The great penitential season," as it is called, commenced yesterday. How are devout Evangelical Church people to observe it, guarding themselves from an extreme which challenges the heart of a simple faith? It cannot be too earnestly insisted upon that the "special days of grace" of which the extremists speak, and to which so many pin their confidence, are not days of special grace over and above others. All are equally days of grace in a dispensation of grace, excepting when the Holy Spirit powerfully operates upon a community. But it is useless to try and attach grace to a time-table made by men. The whole spirit of Lent needs careful watching lest external observances and omitted luxuries should be mistaken for internal grace. Self-denial is something infinitely more profound than the omission, for a time, of certain delicacies. But as a leading teacher points out, Lent may be used by devout people in the best way, in the securing of a pause in the midst of life's rush and pleasure. Anything that leads the soul to quiet communion with God, should be a means of grace, whenever the opportunity comes.

A Vital Distinction. "My kingdom is not of this world." This is one of the last lessons that the followers of Jesus Christ seem able to master. It is not merely in its political aspects that the meaning of this utterance is to be found. It applies equally to every attempt to *materialize* the spirit of Christianity. The world stands for the external—the Kingdom of Heaven is within; the world is for compromise between incompatible principles—the Kingdom involves the complete dominance of the spiritual over the material ("Ye cannot serve God and Mammon"); the world advocates expediency, self-interest—the Kingdom is righteousness, and peace, and joy in the Holy Ghost; the world follows convention and precedent — the Spirit moveth "where it listeth." The world is ever trying to form an "alliance" with the Kingdom, with a view to stifle and defeat it through its friendship—the subjects of the Kingdom must be faithful to their King, who never compromised, never temporized, was never enslaved by expedient, but found his meat and his drink in doing the will of his Father who is in heaven.

The Lesson of the Gore Case. The judgment delivered last Monday by the Lord Chief Justice, on the objection raised by representatives of Protestant associations to the consecration of Canon Gore as Bishop of Worcester, has brought out the fact that those who are anxious to prevent the preferment of Ritualists are not supported by the law of the land as it stands at present. It has been ruled that questions of heresy or ecclesiastical offence cannot be raised in the Confirmation Court; and this simply means that they cannot be raised at all. Canon Gore's consecration will now be proceeded with, and should protests be made in similar cases in the future, the Archbishop or Vicar-General will have ample support in treating them summarily. More or less, however, it must be admitted that the agitation has been in some sense an attempt to gain spiritual ends by the use of carnal weapons; and it will be well if, by this decision, Protestants are driven back on the preaching of the Word, which—as Rev. W. R. Mowll showed at the great Protestant Demonstration (page 19)—is the only weapon which will be effectual in the fight.

The Significance of the Reformation. The pulpit of Westminster Abbey is rapidly becoming renowned for its out-spokenness upon the burning religious questions of the day. Hardly have the words of Canon Henson on Reunion ceased to echo, than the same intrepid preacher commences a new series of sermons, which go to the root of things. The first of the course on "The Significance of the Reformation" will certainly be unacceptable to the so-called "Catholic" party, which never loses an opportunity to belittle the work of the Reformation; but for all that, much good will be done by the trenchant words of Canon Henson, who shows most conclusively how God, at that critical time, brought Europe to judgment—"arraigning the mediæval system before the bar of the human conscience and the New Testament"—and how the nations who have accepted His judgment have advanced and prospered, whilst those who rebelled against it have declined, and now show everywhere signs of social dissolution.

What Constitutes Schism? There is no word that carries a graver charge than the little word *schism*. Literally it means a *division* or *separating*. As applied by Sacerdotalists, it means all those who decline to submit to their exaggerated claims as to apostolic succession and the value of sacraments. The true schismatic spirit, however, is not that which denies those claims, which are derived not from Scripture, but from the traditions of the Roman Catholic Church, but which declines to commune in brotherhood with those who conscientiously disclaim them. They who deny the churchmanship of true believers outside their own communions are the real schismatics. Schism is bigotry, narrowness of sympathy and love for those who are in Christ Jesus. It is embodied in the disciples' attitude when they said, "Master, we saw one casting out devils in thy Name, and he followeth not us; and we forbad him, because he followeth not us" (Mark ix. 38). The answer given to John by Jesus is the final condemnation of the schismatic spirit.

Ultramontane Ireland. A remarkable paper in the current number of the *Fortnightly Review*, from the pen of Dr. Johnstone Stoney, F.R.S., certainly is one of the most striking contributions which have been made to the history of the demand for a Roman Catholic University. This writer exposes the secret machinery behind the movement, and shows clearly that the agitation is based solely upon a desire to shift to the shoulders of the State the cost of training and feeding the peasant lads in the seminaries who are now "educated" for the Irish and foreign priesthood upon subscriptions and donations. The statement that the Roman Catholic population of Ireland is three times as large as the Protestant, is explained by the fact that the excess is in the peasant and labouring classes, who, except in the direction indicated, would not in any way be interested in the University. The paper is, however, perhaps of the greatest value as a revelation of the way in which, since the days of Bishop Doyle and others who were in favour of the education of Roman Catholics at Trinity College, Roman Catholic Ireland has been deprived of her few shreds of religious liberty. To-day, in the hands of the "Delegate of the Apostolic See in Ireland," and the so-called "intruding Bishops" (appointed by the Vatican, instead of being, as formerly was the case, nominated in Ireland), she is completely under the control of a few ecclesiastics at Rome. Under such circumstances, as Dr. Johnstone Stoney points out, a Roman Catholic University in the Sister Island would simply be "a cage for the laity, and a seminary for its foreign missions."

Science and the Soul. To those who watch the swing of the pendulum of modern thinking, nothing is more interesting than to observe the change of attitude on the part of many scientists towards religious questions. The old, hard, bare materialism, so popular a few years ago, has been abandoned by leading spirits. A book just published containing the last words of the late John Fiske, the Evolutionist, treats of Immortality from a scientific standpoint, and shows how thoroughly untrustworthy is the old absurdity that "mind is the product of material forces." It is remarkable that an Evolutionist should take up the position that the soul is an emanation from God, which during its temporary imprisonment in our bodily nature uses the brain as its instrument of expression. Exactly the Christian position. This change of front on the part of scientific men ought at least to teach others the lesson of modesty, and to prevent them from boldly contradicting as absurd what at the moment may seem so to them.

On Behalf of the Little Ones. The Lord Chief Justice has an important Bill in hand for the amendment of the Act for the Prevention of Cruelty to Children, which he "piloted" through the Commons in 1894. The working of that Act has, on the whole, been excellent, and the lives of thousands of innocent children have been sweetened and made more endurable through the watchfulness of the S.P.C.C. But there are gaps in it which the new Bill proposes to fill. If passed, it will make it illegal to endanger the lives of little children through "overlying," or leaving them unprotected in rooms with a fire, or under the charge of intoxicated persons; to imperil their morals through promiscuous sleeping arrangements; to injure their physique by prolonging their labours in domestic work; and to bring them up as tramps. The defence of children from parental or adult tyranny and thoughtlessness is one of the most laudable functions of the State. We trust that this beneficent Bill will speedily become law.

The Secret of Failing Trade. England's growing inability to compete successfully with other nations may be traceable to several causes, more or less potent, but undoubtedly the drink habit is one of the most powerful. Speaking recently in the House of Commons, Mr. Caine furnished a striking illustration of the evil influence in this direction of our national intemperance:—

> The whole question of our competition with America depended upon the improvement of the condition of our workpeople. He knew of a village in Connecticut where they manufactured shoes, which were sold at a shop in Regent Street, and in that village every working-man occupied a house of six rooms, with a quarter of an acre of garden, and, what was very important, there was not a single liquor shop. In a shoemaking town in the Midlands, of similar population, there were twenty-six public-houses, and the principal manufacturer there told him that £60,000 per annum of the workpeople's money went to those liquor shops. In the American village that sum went into the homes of the people, and that made all the difference.

Capital and Labour. Mr. Ralph Neville, K.C., in an admirable article in the *Monthly Review* on "British Industry and the Wage System," summarises recent controversies on the relations of employers and employed in a way that must appeal to both sides. While acknowledging that trades-unionism has done great things for the welfare and defence of the working-classes, by fixing and maintaining a fair wage and reducing unduly long hours, he shows that the equality of wage insisted on necessarily tends to an equality of output based on the capacity of the least efficient, and that great harm is done to industry by this limitation. Employers, however, are plainly told that their frequent selfishness and shortsightedness have accentuated the hostility of labour to capital. He advocates the system of profit-sharing, as tending to identify the interests of masters and men. Well-paid labour is the most remunerative in the end. Those employers who show the greatest attention to these points are the most successful in business, and are least troubled by slovenliness in the work and by trade disputes.

Behind the Dividend. In the face of such facts as those given to the Press by Mr. Bell, M.P., who is endeavouring to obtain further legislation in regard to the Hours Act, the wonder is, not there are so many, but so few railway accidents. Mr. Bell states that he has brought under the notice of the Board of Trade that in a period of only ten weeks there were forty-one violations of the Act, involving 125 cases of duty ranging from 14½ to 30¾ hours of continuous duty on the part of engine-drivers, firemen, and guards. The question naturally arises whether Christian shareholders are sufficiently alive to the conditions under which, in only too many instances, their dividends are built up. Some years ago, the question of ill-paid Sunday labour upon one of our leading lines was made a shareholders' question, and the evils were soon remedied. The example might well be followed to-day in respect to some other sections of railway labour in which no regard is shown to the material and spiritual welfare of the workers, whose toil is so potent a factor in the dividends.

The Outlet for Super-Population. The article by Mr. Holt Schooling in the current *Contemporary*, on "The Increase of Three Populations," will probably surprise the majority of people because of its revelation of an unsuspected state of things. Cold statistics show that both France and England are not increasing their populations with recuperative power—though, of course, France is really going backward, which we are not—and that Germany alone is doing so. This revelation contradicts the oft-heard opinion that we are increasing too fast. The truth is that we are too thickly planted within given limited areas; but so far as the country and the empire beyond it are concerned, we are not progressing as we should. Mr. Schooling pleads for a wider distribution of the population in the way of colonizing. With the new sense of empire which has seized the imagination of Englishmen, there must come a diminution of our insular notions. It will be remembered how the Prince of Wales, after his return from the Colonies a few weeks ago, emphasized the facts of "boundless tracks yet unexplored," and "the want of population in our Colonies." There is a healthy exchange for our overcrowded cities and the pitiful struggle for existence which so many have to make.

The Poverty of India. The short debate in the Commons upon the poverty of India unfortunately leaves us where we were in the matter of understanding the real reason of India's dejection. Most foolishly, the question is treated in a party spirit, and the leading articles in the papers simply represent the views of their particular party. Recrimination can serve no useful purpose in so serious a problem. What Lord Curzon desires is evidently some practical suggestions which will help him in dealing with the *cause* of the chronic poverty of India. The recurring famines—and there have been eight since the year 1857—with the terrible loss of life involved, make it imperative that the whole question shall be faced. We are afraid that the majority of people at home do not comprehend the importance of Indian affairs, either politically, socially, or religiously; if they did, surely there would be less indifference to them.

The "Poppy" Once More. Attention is being drawn to the unquestionable and increasing cultivation of the poppy in India. The Society for the Suppression of the Opium Trade has memorialized Lord Salisbury, pointing out that this is in direct contravention to his promise in 1876, and of the resolution of the House of Commons in 1893, instructing the Indian Government to diminish the area of cultivation. Instead of this being done, we find that, whereas in 1897-8 this amounted to 539,885 acres, it rose in 1899-1900 to 627,311 acres. The memorial contends that this increase is the result of a deliberate policy on the part of the Indian Government, which desires to make up for the lessened profit due to Chinese competition. This is a fresh illustration of the peril of permitting governments to benefit through the cultivation of industries that are deleterious to the moral well-being of the community. To lighten taxation by such means, is a policy that must bring disaster in the end both to Government and people.

And Who is My Neighbour? The Registrar General's complete statistical tables for the county of London, just issued, throw a lurid light upon the conditions of life in large sections of the Metropolis. Some of the facts evidenced by the figures are as startling as they are painful—a population of nearly 67,000 occupying the workhouses, lunatic asylums, hospitals, prisons, and reformatories on the night when the census was taken; and 406 persons sleeping in barns and sheds, &c., 4,001 "one-room tenements" having five, and 11,279 having four persons each in them. This is a sufficiently pitiable state of things, but it is intensified by the fact that there are thousands of single rooms occupied by various numbers up to twelve. Is it not only too evident, therefore, that in much of our social reform the beginning is made at the wrong end, that the labour is, in fact, expended upon the cause rather than the effect?

The Sin of Suicide. *The Spectator* deals thoroughly and indignantly with the mischievous doctrine of Euthanasia, or glorification of painless suicide, which is being increasingly advocated in some irreligious circles as, under certain circumstances, justifiable. This doctrine stands or falls with a godless creed. The sanctity of human life as such is inextricably interwoven with its Divine origin and destiny. That it is permissible to "flee the ills we have" by suicide, is only rational on the basis that there is no personal God, and no hereafter for the soul. Periods of atheism have always been signalized by epidemics of suicide. Christianity has always proclaimed life to be a sacred trust, and the attempted escape from outward evils by self-destruction to be a crime against man, and a sin against God.

Practical Papers.

On "GOD'S RESERVES."

SADLY, morbidly, the spirit broods over the wreckage strewn upon the shore of life. It had hoped against hope, and hoped in vain; with what intensity deliverance had been longed for! But it had not come.

The disciples of our Lord had been reduced to this. They had built great hopes upon the presence of the Messiah in their midst; visions of a glorious kingdom floated before their imagination; fancy soared aloft, to gain a bird's-eye view of a realm of power, a foremost place in which they vied with each other to obtain. Ever and anon would our Lord give, on the other hand, a suggestive glimpse of the real purpose of his dwelling among them—to be "delivered into the hands of men," to suffer and to die. "Be this far from Thee, Lord!" cried Peter, in impetuous disappointment; but slowly, surely, as the days wore on, the Master's prediction was fulfilled. Gethsemane was bedewed with his tears; the judgment-hall claimed Him as its prisoner; the cross held Him as its prey.

Shocked and dismayed, the disciples, who had forsaken him and fled, gathered one by one to the scene of the final tragedy, and heard his dying words—expressing his anxiety for his mother and for his enemies; and his own unspeakable anguish, as his Father hid his face from him.

But this was not all. Had it been so, we were yet in our sins. The inspired prophet, seven centuries before, had declared that the Messiah should be "with the rich in his death." Yet here were only the poor adherents of Him who had laid aside his eternal riches, and assumed poverty for their sakes. Was prophecy to remain unfulfilled? Was the God-given promise to come to nought? Was this to be an hour of unparalleled triumph for Satan and his host? Nay. There was a rich man, whose home was in the country, in whose heart the Saviour's love had found a dwelling-place. Drawn by an irresistible impulse, he had hastened to the scene, in obedience to a command that had not reached his mortal ear. Pilate was pacing his palace, troubled by a guilty conscience and a fearsome dream, when Joseph of Arimathea, "a rich man and an honourable councillor," stood before him, and begged the body of Jesus. "And Pilate gave him leave" to take it down from the cross, and lay it reverently in his own new tomb.

A man who had not figured among our Lord's disciples, who had no seat at the Last Supper, but upon whom, perchance, the glance of the Man of Sorrows had rested, as He stood, bound and buffetted, before the council—this man God summoned from the background of his seclusion to the forefront of the crowd, to fulfil his foreordained purpose, and to rob the devil of the victory he had coveted and seemed about to win.

Joseph was one of God's reserve forces, concealed from human view until He called him forth. And by-and-by, when the stone was rolled away, and the Easter sun rode gloriously in the heavens, the disciples "were glad when they saw the Lord" again.

* * * * *

Elijah, the man of God, flushed with victory over the priests of Baal, indomitable in his resistance to the most headstrong and wicked king that Israel had ever known, lay despondent in a cave at Horeb, requesting for himself that he might die. "I, even I only, am left; and they seek my life to take it away!" (1 Kings xix. 14)

But again the reserves of God are seen—pictured to the prophet's disordered mind, as the Lord assured him of 7,000 in Israel who had not bowed the knee to Baal, nor had kissed him with their mouth. Then despondency fled, with new hopes chasing at its heels.

* * * * *

Traversing the road from Jericho to Bethel, after the Lord had taken his master from him in a chariot of fire, Elisha is met by a ribald crowd of young people, who (imbued with that spirit of enmity which dominates the human heart in all ages against God and those who serve Him) deride the new prophet with cruel mockings and unseemly jeers. What is one among so many? Elisha stands a sorry chance for safety in the midst of so turbulent a mob. But the reserves of God are nigh, and at the crucial moment "there came forth two she-bears *out of the wood*," and executed judgment upon the scoffing throng (2 Kings ii).

* * * * *

Once again was the life of Elisha in peril—this time when the Syrians besieged him as he dwelt in Dothan. His servant, afraid, cried out, "Alas, my master! how shall we do?" But the godly prophet knew no fear. He was "not afraid of evil tidings." His heart was "fixed, trusting in the Lord" (Psa. cxii. 7), as he answered, "Fear not; for they that be with us are more than they that be with them!" Then he prayed and said, "Lord, I pray Thee, open his eyes that he may see." And the Lord opened the eyes of the young man, and he saw; and behold, the mountain was full of horses and chariots of fire round about Elisha (2 King vi. 15-17). How soon, then, was the servant's despondency dispelled!

* * * * *

Concealed in the wood; scattered among mountain and valley; dwelling in the city, or in provincial seclusion—it matters not—God knows where to lay his hand upon his reserves when the time comes for them to do his bidding. To mortal eye it seems that the battle is lost to the believer, that triumph is assured to the foe. But no. Take heart, despondent child of God; though the "enemy come in like a flood, the Spirit of the Lord shall put him to flight" (Isa. lix. 19, *marg.*); though "the blast of the terrible ones is as a storm against the wall," you shall yet find a refuge (Isa. xxv. 4). Hidden though his reserves may be, yet they are surely nigh at hand; for—

> Right is right, since God is God;
> And right the day must win.
> To doubt would be disloyalty,
> To falter would be sin.

Real and vivid though your trial may be; shattered your desires, and thwarted your plans; dark your circumstances, and hemmed in your way; deferred your hope, and sick your heart—yet will God marshal his unseen forces in battle array for your deliverance, and you shall yet praise Him, who is the health of your countenance. and your God.

Like Moses, you may be set upon the waters of adversity in a fragile bark, ill provided against the perils of the way, and with less than a day's supply in your scanty store; but rest in peace: the Divine love that placed you there provides, too, a Miriam in the rushes by the water's edge, ready at the appointed time to step forth to your relief, and to minister to your needs for many a day to come.

Remember that Jesus in Gethsemane knew there were "more than twelve legions of angels" held in reserve within his call. Pray God to open your eyes; first, to see if there be any cause in you why help delayeth its coming; then, when such cause is removed, that you may detect the relieving force advancing to aid your beleaguered soul. "Therefore will the Lord *wait*, that He may be gracious unto you" (Isa. xxx. 18). It may be that He has seen it well to stand aside awhile, until you have found it vain to rely upon the help of man. Then, hear the assurance, "In a little wrath I hid my face from thee for a moment; but with great mercies will I gather thee" (Isa. liv. 7); the mountain passes resound with the tread of God's reserves, and the armies of the aliens are put to flight.

> Judge not the Lord by feeble sense,
> But trust Him for his grace:
> Behind a frowning Providence
> He hides a smiling face.
>
> Blind unbelief is sure to err
> And scan his work in vain;
> God is his own interpreter,
> And He will make it plain.

Perhaps *you* are one of God's "hidden ones," secluded by affliction or by the narrowness of your allotted sphere. Do you yearn for activity, or for a wider range of influence? Do you chafe and wax impatient because you may not go forth for Him to battle? Be of good cheer, you belong none the less to the army of the Lord, though you yourself be one of his reserves. He may call you forth at any moment to be a means of encouragement to some desponding soul who, like Elijah, is weary of the conflict; or who, like his successor, is beset by harrying foes. By your prayers, by your patience, by your sympathy, by your counsel, by your submission to his holy will, you may become a vision of hope to more active ones around you; and your reward shall be no less than theirs at the Great Review. Bear faithfully your earthly cross to-day: you shall wear the Victoria Cross of Heaven by-and-by. G.

"Colonist and Native."

By Mr. F. S. ARNOT, late of Garenganze.

THE writer of the article in the *Rhodesian Herald*, referred to in these pages a fortnight ago, is doubtless pandering to to the taste of the more ignorant of his fellow-colonists. It is instructive to see how quickly men can forget the conditions that prevailed in the country they lived in but a few years before; for in the country we now call "Rhodesia," the natives had the government entirely in their own hand up to within fifteen years ago, and the few traders, hunters, and missionaries lived in comparative peace and safety by the goodwill of the native chiefs. To-day the white men of the same stock—according to the *Rhodesian Herald*—would deny to their former hosts and protectors the most elementary justice!

With the break-up of the Boer centres of government, the Native Question will come more prominently to the front in South Africa. The Boers dread above all things the extension of the franchise; and many of the colonists would be equally opposed to any proposals in that direction. To awaken strong feelings at present over the franchise question would be no benefit or blessing to the natives as a whole; certainly the plan of admitting the native to rights of equal citizenship upon his coming up to a certain educational standard has elements of great danger about it at present, for in that way a great many inflammable, ambitious young men would become eligible, to the exclusion of the older members of the native communities, who are often men of weight and wisdom. It would be better, in my humble judgment, if magistrates were empowered to give, as a mark of honour and

confidence, a certain number of free citizenships in proportion to the native population.

A REFERENCE TO HISTORY.

On the other hand, if those interested in the protection of the native South African races were to encourage the study of their histories, their customs, &c., and so lead the colonist to look at things occasionally from the natives' point of view, much might be done to foster *human sympathy*. The lazy habits of the men (say, in Rhodesia) that the young colonists find so trying, cannot, of course, be excused, but they can certainly be accounted for by a reference to the recent history of these countries. A few years ago the men lived a soldier's life from their boyhood to old age, either raiding and campaigning hundreds of miles away, or staying at home, always with their weapons in their hands, ready to defend families and cattle at a moment's notice. The uncertain rainfall, too, all over South Africa is discouraging to field work, and has changed agricultural tribes into pastoral and nomadic peoples.

When we hear to-day of tens of thousands of Kaffirs being employed in mines, and know that they knew nothing about the craft twenty years ago, the marvel is that they should have taken to it so quickly; here no doubt the African's cupidity has done the colonists good service.

A COMMON OBJECTION REFUTED.

Many in this country are often surprised to hear the colonists denounce the "Mission Kaffir" even more heartily and emphatically than the "raw" and unsophisticated son of the African soil. That there is some ground for this general outcry against the *nominal* Christian Kaffir is only too true, and none are more deeply conscious of these evils than the missionaries themselves. I once met, however, a large employer of native labour on board a steamer off the Natal coast, and hearing him hold forth to the passengers on the dreadful "Mission Kaffir," I broke in on the conversation, and asked him what he did when he wanted a really reliable man to oversee or act as paymaster? By his unwillingness to reply at first, I saw that I had gained my point, and this colonial gentleman afterwards had to acknowledge before the whole company that he "usually applied to the nearest missionary for *such* a man," and that he "had always been able to rely on men recommended to him by missionaries."

MISSIONS AND GOVERNMENT.

This fact, no doubt, is one that the African in general has been "cute" enough to trade upon, claiming to have come from a certain mission station when seeking employment. But surely the employer of labour ought to be "cute" enough not to be taken in by such professions. Few colonists can understand what it meant for the early missionaries to settle in South Africa, and what it means to those who are patiently breaking ground in Central Africa to-day. For while in one sense "souls" are their only hire, and for these they labour, yet in other ways their work tells, and by them countries are being prepared for commerce and good government.

Referring to the work of Mr. Schindler, Dr. Fisher, and others in the far Upper Zambesi, Major Colin Hardy, C.M.G., in his Report on the Administration of Rhodesia, 1898-1900, page 104, says:—

"It is impossible to estimate the full extent of good work done by this little band of workers in the heart of Africa. The missionaries are most popular with the natives, obtaining respect and order by moral influence and example."

15, Clifton Vale, Bristol.

Is Church Attendance Declining?—II.

By Rev. J. GUINNESS ROGERS, D.D.

THAT there is not only a widespread indifference to public worship, but also a definite and, in many cases, contemptuous hostility to the Gospel and its preachers, it would be useless to deny. But in this there is nothing really surprising, still less is there anything contrary to experience. The New Testament distinctly anticipates the hostility with which its message would be met: "The carnal mind is enmity against God." "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him."

It is in perfect consistency with such a verdict that the natural man should assume an attitude of hatred and scorn. Had he more of the breadth of view which he is assumed to possess, he might recognise that his judgment is not absolutely final, that dissent from it is not a conclusive evidence of intellectual weakness or inferiority, and that before a final decision is given it would be wise to consider the facts.

We are not, it must be remembered, in the position of the Apostles, when they entered upon their great work of converting men by preaching. A preacher with the aims and message of Paul was certainly a new figure in the earth, and it might well seem the most Utopian of dreams that such a man would by such an instrument really affect the thought and conduct of the world. Take Paul as he stood and preached on Mars Hill at Athens. He was there in the very metropolis of culture. Rome did not rule the world by her legions more completely than Athens swayed the realm of thought by her schools. Their representatives were all there—Stoics and Epicureans alike—to hear this Jewish preacher. The audience was made up of precisely the same elements as we might find in a congregation which prides itself on being intellectual to-day.

There were among them men of brain, with philosophical subtlety and force, as there were others who hoped to win the same reputation by aping the style and using the catchwords of these leaders. There were the elegant triflers anxious to pose as scholars; there was a class, numerous then as now, whose one desire was to be up-to-date, who went about ever inquiring after something new—hero-worshippers, lovers of sensation, leaders of the intellectual section of society. They were there to hear Paul; but one question expressed the state of mind in which they heard him—What will this babbler say? As they began, so they ended. They were not convinced. At the end they scoffed, as at the beginning they had laughed. But neither laughter nor mockery silenced the preacher. To-day the very names of these objectors, who probably were of local importance in their time, are all forgotten; but the preacher and the message which he preached are living forces yet.

SCEPTICS—ANCIENT AND MODERN.

This is the point which makes the difference between the sceptic of those times and his successor to-day. The former could at all events plead that experience was all on his side. But that can no longer be urged. Improbable as it might have seemed at the commencement, the preaching of the Cross has been, and is, a mighty force. I heard recently of one of the modern intellectual cult quietly asserting that the pew of to-day was in advance of the pulpit. What it really meant was that preachers cling to a faith which the speaker had renounced, he himself being the representative of the pew. His assertion was a sweeping one, and for it no evidence was adduced. The impression intended to be conveyed was that the pulpit preaches doctrines which the pew holds to be exploded. Of course the underlying thought is that the pew is in the right, otherwise how could it be said to be in advance? In using such a term the speaker was betrayed into a *petitio principii*. If the preacher and his hearers are not in agreement, the one question is, who is on the side of the truth? But here this is quietly taken for granted.

The pulpit, however, has to learn lessons even from such suggestions as this. The preacher can only hold his own by impressing his hearers with a deep sense of his own reality as well as intelligence. A lady, speaking to a friend of mine in approval of a preacher to whom they had been listening, said that he impressed her because she felt that he meant what he said, and this was what she did not feel with all preachers. It is possible that men who turn aside from preaching which, for any reason, does not touch them—preaching of the type which Tennyson has described in the "Northern Farmer"—would never have neglected the ministry of one who had proved himself able to get at their hearts as well as their heads. Doubtless, there are some whose neglect is the fruit of a definite Agnosticism, but I believe they are in a small minority, and that any falling off in church attendance is mainly due to causes of a different kind.

THE CHURCH AND THE WORLD.

Among these, perhaps the most potent that can be named is the growing materialism of the age. I use the word because it covers so wide an area. The feverish pursuit of wealth, and the excessive value attached to its possession, the ostentation of luxury attendant upon this greed of gain, the gradual loss of simplicity of manners and life, the thirst for amusement, and especially amusement of the most sensational kind, are all covered by this general term of materialism.

Of course, it means alienation from the Church of Christ at every point. The Apostle marks out the vital distinction between the Church and the world, in the memorable sentence—"We look not at the things that are seen and temporal, but at the things that are not seen and eternal." That line of division is just as clearly marked to-day as it was twenty centuries ago. Various causes have contributed to increase the power of this world, as through the senses it influences the heart. The necessary tendency is to weaken the power of faith, and faith must ever be at the root of all vital religion.

I am very unwilling to say a word which may be used to the disadvantage of men who are earnestly endeavouring to do their duty. But I confess I doubt whether some of the methods of the pulpit in our own day, are adapted to meet the actual difficulties of the case. It must always be remembered that the great object of the preacher is not to attract crowds merely for the sake of having a large congregation. Success in such an ambition is, after all, not the great achievement which some seem to suppose. Our Lord's pointed and simple appeal to the multitudes who had gone out after John is very suggestive on this point: "What went ye out for to see?" The answer to that question determines the whole value of the movement. It was because they had gone to see a prophet and more than a prophet, that the presence of the multitude was a sign of true power. In our day, the gathering of crowds seems in certain quarters to have been developed into an art.

One of our monthly magazines recently published a curious article on the devices employed by preachers for this purpose. It was not a very edifying piece of reading. But at least it may serve as a warning against an extremely dangerous form of ambition. A man may be an idol of the crowd, and yet not an able minister of the Gospel. What a preacher should desire is to gather men for purposes which cannot be better defined than in the words of the Prayer Book—to set forth His most worthy praise, to hear His most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. It would be infinitely better to have a small company who were intent on these spiritual aims than a great multitude thirsting for sensation.

"I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom: preach the Word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching." This exhortation remains as suitable for the preacher of to-day as it was for Timothy. His great business is to proclaim to men "the glorious Gospel of the blessed God."

Samuel and Saul.

The Victory of Faith.

(1 Sam. vii. 1-14.)

By Rev. F. B. MEYER, B.A.

AFTER twenty years of quiet and unobtrusive toil, Samuel had led his people to desire both to feel and manifest the old unity, which had made them one before their enemies, and there was a distinct yearning after Jehovah. The sacred writer tells us that all the house of Israel "was drawn together" after Jehovah (verse 2, R.V. margin). In being drawn to God they were drawn towards each other, as the spokes of a wheel centre in the hub. If the Lord Jesus is the centre of our heart-life, we must inevitably be drawn into fellowship with all those to whom He is severally first and best.

In verses 3 and 4 we probably have the substance of innumerable exhortations which Samuel delivered to all the house of Israel. From end to end he traversed the country, urging the people to return to Jehovah; to put away the false gods and Ashtaroth, and to direct their hearts to the God of their fathers and serve Him only. Wherever he could find a group of willing listeners, he poured forth his prayers and tears, his rugged denunciations of sin, and his fervent exhortations to a true repentance. Now he would stand upon the historic site of Jericho; then he might be found on the ancient heights of Carmel, Shiloh, Nob, or Hebron, witnessing to vast gatherings of deeply-moved and repentant people; and finally, as the result of all that he had said, there was a great turning to God. On every hand idols were cast from their pedestals, and the vicious orgies were brought to an end in the groves and valleys. It was as though the spirit of spring were breathing over some wintry waste, and through the thawing snow the grass and flowers began to appear. Oh, that Samuels by the score might be raised up to induce the Church of God to put away what grieves Him, with the assurance that when she has arrayed herself in the beautiful garments of humility and purity, God will deliver her out of the hands of the Philistines.

I. The Convocation at Mizpeh.—The movement to which we have referred at last demanded a public demonstration, and Samuel summoned all Israel to Mizpeh—which means *watch-tower*, and is evidently that commanding summit in Central Palestine, rising some 500 feet above the surrounding country, and nearly 3,000 above the sea level. It is remarkable that on the summit of this hill, as at Shiloh and Kirjath-jearim, there is a level platform some five or six feet high, cut out of the rock, where doubtless some kind of building was erected to receive the sacred tent.

The day was devoted to fasting, as the law enjoined on the great Day of Atonement. The people confessed their sins, afflicted their souls, and humbled themselves before Jehovah. In addition, a somewhat novel rite was introduced. Water was brought from some neighbouring well, and solemnly poured out before the Lord, as afterwards at the Feast of Tabernacles. When that great festival had nearly run its course, as it was being celebrated in the Temple, it was the custom for the priests to go forth to the Spring of Siloam, accompanied by the Levite choir, and to bring thence water in a golden vessel, which was poured out at the foot of the altar at the hour of the morning sacrifice, while all around the white-vestured choir chanted Isaiah's words, "With joy shall ye draw water out of the wells of salvation." Whether this scene in the life of Samuel was the origin of that solemn procession, it is impossible to say. Such may have been the case, though it is generally assumed that, as used in the Temple service, the pouring out of water was a memorial of the flowing of water from the smitten rock in the wilderness, the type of the pouring out of the Holy Spirit (John vii. 37-39).

The pouring forth of water may have implied that they poured forth from their full hearts floods of penitence and tears; that they desired by the heaviness of their grief to wash their land free from the accumulated evil of the past years; or that the people realized their utter helplessness, so that they were as water spilt on the ground, which could not be gathered up. But whatever it may have signified, it must have been a very striking spectacle, when Samuel, as the representative of his countrymen, brought the whole nation back to true loyal allegiance to the God of their fathers. It was a worthy act for his manhood's prime, and we are not surprised to learn that, as by a sudden outburst of acclamation, he was appointed judge (verse 6).

Oh, who shall induce the professing Church of God to put away the evil things by which her testimony is now impaired! Sometimes in buildings connected with the Church we hear of fancy-fairs, raffles, full-dress soirées, dances, theatricals, comic concerts, and many other such like things, which indicate the corruption of the spiritual life as certainly as an army of fungi indicate the damp and unwholesome atmosphere in which they thrive. What would not be the blessed result if the children of God would come to another Mizpeh and confess, as Israel did, "We have sinned against the Lord!"

II. The Victory of Faith.—The tidings of this great convocation reached the Philistines, who looked upon it as an unmistakable sign of the returning spirit of national life, and "the lords of the Philistines went up against Israel" (verse 7). From every part the contingents of the great army were assembled, and there was every reason to fear that the terrible experiences of Aphek would be renewed. How could the national life, which was just reviving, after the discouragement and anarchy of years, withstand the onset of these bitter foes? "Cease not to cry unto the Lord our God for us," the people said, "that He will save us out of the hand of the Philistines."

Ah, soul! this is the only hope for thee. Thou hast been ground down beneath tyrant sins, which have held thee in subjection as the Philistines did Israel; thou hast groaned in the prison-house like another Samson shorn of his locks. There seems no help or hope of deliverance, because thy moral life is impaired by the permission of evils analogous to those which infected the Hebrew nation in the days of the Judges. Only put these away, and stand clear of them; in the name of God pour out all your self-confidence before the Cross where Jesus died, receive the forgiveness which is never withheld from the penitent and believing soul; and then, however many be the obstacles, temptations, and sins that beset thee, know that the Lord will save thee out of the hand of thine enemies.

The power of Samuel's prayers was already known throughout the land, like those of John Knox in the days of Queen Mary. The people had come to believe in them; they felt them to be the palladium of their liberties. If only Samuel would pray, they might count on deliverance. They knew that he had prayed; that he would not cease they now entreated.

But Samuel did more than pray. He took a sucking lamb and offered it as a whole burnt offering to the Lord, symbolizing thus the desire of Israel to be wholly yielded to the Divine will. There must be consecration before there can be faith and deliverance. It is not enough simply to put away sin; we must also give ourselves absolutely and entirely to God. There must be the wholeness in the offering, the yielding ourselves—spirit, soul, and body—to be whatever God would have us be. Failure in the walk always denotes failure in the heart-life. If you are perpetually overcome by the Philistines, be sure that there is a flaw in your inner consecration.

While the smoke of this offering was rising in the calm air, and the eyes of tens of thousands were fixed upon the figure of Samuel, who, as a prophet of the Lord, was within his rights in superseding the Levitical priests in this solemn function, and while his piercing cries for help were striking upon the ear, the Philistines drew near to battle against Israel. Can you not see them creeping up the mountain slopes, and encircling the defenceless crowd which had no might nor power to resist? But suddenly the voice of God answered the voice of the Prophet. "The Lord thundered with a great thunder (Hebrew, *voice*) on that day upon the Philistines, and discomfited them." The sky was suddenly black with tempest, peal after peal broke forth, the heart of the foe was stricken with terror, and though Israel drew never a sword, the heathen turned in dismay to flee. Then at a signal from Samuel, the men of Israel flung themselves upon the flying foe. Down the steep they fled, catching up the arms which were cast away in flight, and stripping the dead of their weapons. Josephus tells of another circumstance that added to the horrors of that irresistible onslaught. "God destroyed their ranks with an earthquake; the ground trembled under their feet, so that there was no place whereon to stand in safety. They either fell helpless to the earth, or into some of the chasms that opened beneath them."

The pursuit only stayed when the Philistines came beneath the shadow of their own fortress of Bethcar, the Well of the Vineyards as it is now called.

This is the great message of the whole story for us. If only the Church of God would put away the evils that grieve his Holy Spirit, if only we would ourselves come out and be separate, not touching the unclean thing, and cleansing ourselves from all filthiness of the flesh, the Spirit would interpose for us too. The Lord would deliver us, fighting on our behalf against our foes, so that we should have to do nothing but take the spoil.

III. The Stone of Help.—"Then Samuel took a stone, and set it between Mizpeh and Shen, and called it the Ebenezer (the stone of help) saying, Hitherto hath the Lord helped us." This was the same spot upon which Israel had suffered the great defeat which led to the capture of the Ark (iv. 1). How wonderful this was, that the story of the victory should be told upon the plain which had been the scene of defeat! Does not this carry sweet encouragement? Is it not true that when we turn to God, the disgrace of our failure is blotted out in the glory of our deliverance, so that we talk no more of our sins and their fatal consequences, but only of God and his almighty succour? Yes, child of God, be sure that the place of defeat may become that of victory, sublime and glorious. Think how, in the generations that succeeded, fathers brought their children to look at that great stone, and read the inscription, "Hitherto hath the Lord helped us," arguing from it that what He had done He would do; that the forgiveness and grace which He had shown upon that site would be renewed and repeated in all after years.

From that moment Samuel's supremacy in the country was established. The Philistines came no more during his judgeship within the border of Israel. The hand of the Lord was against the Philistines all his days. The alienated cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath. The very Amorites, who had taken part with the Canaanites, found it to their advantage to side with Samuel, and abstain from hostilities (verse 14). As Dean Spence, in "Ellicott's Commentary," says: "This success at Ebenezer was no mere solitary victory, but was the sign of a new spirit in Israel, which animated the nation during the lifetime of Samuel, and the reigns of David and Solomon and the great Hebrew kings. The petty jealousies had disappeared, and had given place to a great national desire for unity. The old idol worship of Canaan, which degraded every nationality which practised it, was in a great measure swept away from among the chosen people, while the pure religion of the Lord of Hosts was established, not only through the care and guardianship of the tribe of Levi, but by the new order of the Prophets."

What cannot prayer do? It can not only open and close heaven, but will give the soul that prays an undisputed supremacy over his times, so that men will acknowledge that the saviour of the city is not so much the politician, the man of intellect, or the man of affairs, but he who has learned how to walk with God, and by his character and intercession to be the palladium of the national liberties and existence.

Other Lands.

The Needs of Egypt.

By Mr. C. T. HOOPER, North Africa Mission, Shebin-el-Kom.

HAPPILY we have not to pray God to open Egypt to the entrance of the Gospel—He has answered that prayer long ago. Neither have we to pray Him to open the towns and the villages, they are open to the messenger and the message. The people are willing to hear. We have thus a wondrous field of service. Our mission-station at Shebin-el-Kom is situated in the apex of the Nile, in the very heart of the population. Here we have rooms where men visit us, and a welcome is given to all who come. We have also a Bible depôt, where completed copies or portions of the Scriptures can be purchased, as well as tracts, &c. Services are held in Arabic for all who wish to attend. Day visits are made to the villages around as opportunity affords. Occasional itinerating journeys are taken which extend over three weeks or a month.

WHAT MIGHT BE DONE.

I. We need colporteurs to go through the towns and villages selling the Scriptures and tracts. For this we should require £3 per month for each man, including his travelling expenses.

II. We want to arrange weekly meetings for the preaching of the Gospel in the many villages around. This would cost 10s. per month for each village occupied for rent of building, in which the meeting would be held.

III. We want to organize a regular system of itinerating with the Gospel. Two missionaries can travel for a month for £5 each. We usually go in twos.

IV. We should much like to print, in Arabic, tracts and leaflets, such as "Safety, Certainty, and Enjoyment." The cost of printing here is much the same as in England.

V. We have been asked to open schools for boys and girls, and are anxious to do so. These schools would be of untold good, as the truth of the Scriptures would be taught, and a direct Christian influence exerted upon the children. It would, however, necessitate an initial expense of £50 each for the first year, as the schools must be separate, and about half that amount for the second year. After a time they would become self-supporting.

VI. We greatly need a native Bible-woman to visit amongst the Egyptian women in their homes, otherwise thousands of these, on account of their seclusion, will never hear the message of God's love. The cost of this department would be £25 per annum.

How Rome Writes History.

IN a book approved by the Hungarian Ministry of Education, and entitled, "First Instructor in Hungarian History: for the Use of Public Schools," the following account is given of the rise of Protestantism:—

In the reign of Louis II. it happened that Martin Luther founded a new faith in Germany. At the same time new creeds were proclaimed in Switzerland by Ulrich Zwingli, and later by John Calvin. The whole of Europe was soon seized by a faith-fever (Glaubensfieber). The new or Protestant faith also spread in Hungary, where, after the defeat of the Mohacs, sad times reigned. In that battle (fought against the Turks on August 29, 1526) seven bishops lost their lives. The villages which came under Turkish rule remained without clergy (priests). In their misery the poor people could only seek comfort in faith. They, therefore, gladly listened to anybody who would speak to them of God and eternity, neither knowing nor asking what creed the speaker confessed. At the commencement, the new faith did not differ much from that proclaimed by the holy Mother Church, the rites of which it conserved at first. Its adherents, therefore, could not know that they had changed their faith. If once it nestles in the souls of men, it is difficult to uproot.

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A Strange Request.

COMING out of one of our meetings recently, I was accosted by a man who, with much feeling, asked:—

"You remember Teresa?"

"Yes, perfectly," I said, "and was very sorry to hear of her death."

"Precisely so," he added, "and this is why I have come to see you; she was my wife, and I want you to give me a certificate of my wife's *salvation!*" I suggested that possibly he meant one of death, in which case he had come to the wrong place; but, no, he was not to be put off, his longing desire was to know that she was safe. Needless to say, the opportunity was improved for telling him a little of the true security to be found alone in Christ, of whom he, with so many others, alas! in this so-called Christian country, knows so little.

But does not this simple incident reveal what is deeply rooted in the heart of man, the desire to *know*, to be sure? This is what Rome, with her wiles, has so determinately sought to extinguish by declaring that none can know, and that any daring to say they are saved are accursed.

The woman referred to is typical of many who have come to the chapel, and received blessing without doubt, and yet have not been numbered among the members of a Church; but we look forward to meet Teresa in the Lord's presence in that home where none of the redeemed shall be missing.

Such instances as this reveal, too, a great need, long felt by us, and which I would mention, hoping it may awaken interest; I allude to the services of a Bible-woman who, more easily than a man, could penetrate into the homes of the people and deal specially with the women. Our large day-schools, containing nearly 400 children, that have been carried on for many years in this district of Chamberi, afford almost unlimited opportunity for effecting this, and the conversions to God in past years are a standing testimony to their value, as one means to this great end.

The sum of £60 a year would be sufficient to meet this want, and were any led to help, I may add that a suitable labourer is at hand, one who for twenty-seven years has been a devoted teacher, and who, by her age and experience and practical knowledge of the Scriptures, is well adapted to the work. C. E. Faithfull.

Paseo de Areneros, 6 Provl, Madrid.

Sailors' Home, Buenos Ayres.

FIVE missionaries have gone from the Gospel Hall, Wood Green, N.: three to China (C.I.M.), and two to South America. The latter, Mr. and Mrs. Fellows, have been appointed to superintend the Sailors' Home and Mission at Buenos Ayres. I am much interested in them and their work, and shall be thankful that both are upheld by prayer and contributions. R. C. M.

It may be remembered that, in 1897, the British community agreed to build a Home on land obtained from the Argentine Government. In 1900, the committee, having added to their funds, were enabled to go on with the building, in the hope of opening the Home free of debt. Meanwhile the furnishing of the Home has to be provided for, including also electric lighting, and considerable expenditure not provided by the Building Committee; altogether about £1,500 will be required.

The Home has an open door for all nationalities, but specially meets the needs of the seamen of Great Britain, the United States, the nations of Northern Europe, and the Argentine Republic. As an indication of the noble work which is being done by the Home, it may be mentioned that since it was opened up to June of last year there had been 6,838 boarders who had paid their way. The missionary of the Home has visited some 7,838 ships, and at the religious services there have been present more than 25,000 men.

The treasurer is Mr. Alfred T. Drysdale, 465, Calle Cangallo, Buenos Ayres.

Disturbances in China.—As we go to press, telegrams from China announce the burning, by an anti-Christian mob, of the Berlin Missionary Society's premises at Faiyuen, Kwang-tung—Rev. Mr. Bahr having, however, arrived safely at Canton, with his wife and child. The perpetrators had professed a connection between the outrage and the followers of the French Catholic Missions, but this was believed to be merely a subterfuge.

A Castaway Bible.

IN a recent letter Mr. J. D. McEwen, pioneer worker in Brazil, relates some interesting incidents of the work of Christ in South America. He says:—

"Some years ago a Bible was given to a man who, after reading it for awhile, returned to his idols, and gave the Bible to another man. Some months ago, the first owner of the Bible tried to cross a river, but, being under the influence of drink, was drowned. This sad event awakened the second owner of the Bible, who had read it from beginning to end, but was now aroused to think more seriously of his need of life made sure for eternity.

"This man invited me to his house, where I found a family of twelve children, the husband and wife and a coloured servant. They were all ready to hear the Gospel, and now for the first time they had the opportunity. I preached from John xiv. 6: 'I am the Way'—the open way, the narrow way, the free way, the only way, the glad way, and the way home. Later, the man made up his mind to confess Christ, and return his idols to the priest; yielding to my advice, however, he broke them to pieces in the woods. He and the whole family have since given evidence of a changed life.

"They have given up dancing and carousals, have invited their neighbours to come and hear the Word, have won a brother and mother living near, and sent packets of tracts and Gospels some forty miles in the woods to relatives, who, in turn have sent word that they would like to have a visit from the missionary. One member of the little flock has taught her husband to read the Bible, he being forty-seven years old. He is growing in earnestness, and has shown himself strong to work with his neighbours and yet stand aloof from their gross ways."

There is eagerness for elementary education; the people want to read, and when they are able to do so, the visits of the colporteur will be more fruitful of results. Mr. McEwen's plans are along the lines of providing teachers and disseminating Gospel literature.

Zambesi Industrial Mission.

REPORTS from the Zambesi indicate that there is just at present much sickness among the natives of British Central Africa, and the energies of the missionaries are being directed for the relief of the suffering.

Mr. Galloway from Ntonda writes: "Smallpox is rampant in this district. There have been six deaths, but little has been done upon the part of the natives to stamp it out. They are most indifferent and careless. There is no attempt at isolating the affected ones, and it is only after much difficulty one gets to know about them. The fear of having their houses burned over their heads leads them to lie outrageously and conceal the fact as much as they possibly can. Some of the schools have been closed, but may shortly be reopened. The frequent deaths among the people do not have the sobering and chastening effect one would anticipate, but rather the opposite."

Mr. Miller, from Mitsidi, by same mail, reports that "smallpox is very prevalent over the whole country, especially in Angoniland. The Government practically does nothing, and one cannot wonder at the disease taking so great a hold of the country."

The Zambesi Industrial Mission has two hospitals, one at Mitsidi and one at Chiolo. Last year 10,000 attendances were recorded at Chiolo. Two additional nurses are badly needed just now, and £300 is required for their passage, outfit, and support. Last season's crop of coffee not being so good, only such workers as home funds can supply can be sent out. Prayer is asked that this sickness all over the district of B.C.A. may prove a means of spiritual blessing, and that the loving ministrations of the missionaries may become the touch of God's Spirit to quicken dead souls into life. The address of the Zambesi Industrial Mission is 6, Colonial Avenue, Minories, E.C.; secretary, Mr. Robert Caldwell.

The Y.M.C.A. in Germany.

THE Young Men's Christian Association, Berlin, recently celebrated its nineteenth anniversary, by a bright and interesting meeting. There was a very large and representative gathering of members, their relatives, and friends of the Association, in the spacious assembly hall of the Association's buildings at 34, Wilhelm Strasse.

Herr von Rothkirch mentioned special events connected with the Association, while Herr Kaufmann Pielstick described the working of the boys' and youths' divisions, as well as that of the Sunday-school; and Herr Hofkammer-assessor Eismauer that of the other divisions. The general secretary gave a description of "a day's work in the house" of the Association. Herr Pastor Berlin followed with a description of the work and organization of the East German Young Men's Christian Association, mentioning that there now exist 350 Associations, with 20,000 members, throughout Germany.

The meeting closed by the entire assembly singing "Nun danket alle Gott," and a short address—followed by prayer—by Count A. Bernstorff, the president, who spoke of the development and satisfactory extension of the work during the past year. Both he and Countess Bernstorff, who was also present, and received the friends of the Association at tea in the reading-room, take a very keen and active interest in the work of the Association, and it is mainly owing to their ceaseless and untiring efforts, seconded by the very able and energetic vice-president, Herr von Rothkirch, that such good progress has been made.

Progress in Brazil.

IN a recent letter, Mr. Reginald Young describes the missionary operations under his care in Brazil. He says: "We have concluded our first twelve months' labour in Sao Paulo, Santos, and Rio Janeiro. Our records show that we have paid over 21,000 house to house visits, distributed more than 26,000 tracts, and sold 784 Bibles, 145 Testaments, and 1,759 Gospels. Of the thirty-seven persons who professed conversion, thirty-two have been baptized, and these, with only three or four exceptions, have shown the reality of their faith by lives of obedience. The converts have helped very materially in the visitation work.

"My wife and I, with Messrs. Glass and Shiflersmith, commenced the work a year ago, and our numbers are now doubled. We have two meeting-rooms in this city, and have already had much fruit from a recently opened hall, where we have splendid audiences and the very best of order and respect.

"We have had a work in Santos, with a meeting-room, for about three months, and many are impressed. We find it easy to make proselytes from Romanism to Protestantism; but it is another matter to get the people converted from sin to righteousness, and from the power of Satan unto God; but this last is what we aim at continually.

"By licence from the Chief of Police, we have commenced street meetings, carrying our little organ to the front of the Public Gardens, and attracting large audiences. Of course, we are aware that we cannot thus preach the Gospel to a thousand people, under the shadow of the Romish seminary, without suffering persecution, but we purpose to push ahead. A third meeting room has now been hired to which to invite people after the open-air meetings.

"Out of voluntary offerings, and the receipts from the sale of books, our little band has been supported, and we have also done considerable tract-printing, in addition to meeting the rent and other expenses of the meeting rooms. It is a most expensive country, but we practise great economy. It is hoped to see the Sao Paulo work independent before the close of 1902, so that help from abroad may be used for extension."

Mr. Young's address is Rua da Liberdada 62, Sao Paulo, S.P., Brazil.

Notes from India.

By Rev. HENRY MONTGOMERY Belfast.

AN INTERESTING CHRISTIAN ENDEAVOUR SOCIETY.

A SHORT time ago a small party of us paid a visit to a Junior Endeavour Society connected with Rev. Edward Hume's Mission in Bombay. It consists of over 300 orphan boys. The meeting was in full swing when we arrived, and was conducted by a bright, well-trained boy of about thirteen years of age.

One committee reported regarding teaching the younger lads their Scripture lesson, and in order to show how they had done their work, the convener called on the juniors to repeat the verses. Eighty or ninety did so in concert, and evidently had them correctly committed.

The bathing committee told of over 140 boys having been washed and bathed by them during the week. Another report dealt with the cleaning and cutting of toe-nails, the finger-nails coming in also for attention, it is presumed, alternately with the toe-nails! Another told of visiting and reading to the sick boys, suffering chiefly from eye complaints and malaria. Mr. and Mrs. Hume are carrying on a most promising work in Bombay. They are connected with the American Board of the Congregational Church. Mrs. Hume has an orphanage of well-trained girls who sing sweetly and do beautiful embroidery work.

THE ORPHAN CHILDREN OF GUJARAT.

We have visited a large number of orphanages where the famine children are housed. Most of them who are alive at all, have got over that awful visitation, but there are still a few pinched and sad-looking, who bear traces of the hardships of that terrible time. At Surat, Borsad, Anand, Ahmadabad, Parantij and Broach there are hundreds of promising bairns being well fed and carefully trained. The Irish Presbyterian Church is working at all these stations, as well as in the Province of Kathiawar. It has made itself responsible for the support and education of about 1,600 of them. Rev. J. S. Stevenson, B.D., Parantij, Gujarat, son of the late devoted Rev. W. Fleming Stevenson, D.D., is the hon. sec. of the Orphan Committee, and is working on their behalf with untiring devotion. He will be glad to hear from any wishing to invest in this most hopeful work.

THE FAMINE AMONG THE BHEELS.

The famine shadows fell darkest upon the poor Bheels of Gujarat. In some parts far over 30 per cent. of the population was cut off. Indeed the shadows of that awful time have not yet gone from a recent visit to Jhalod, which is in the jungle, and over twenty miles from a railway station. A deputation waited upon the missionary, Mr. G. W. Blair, and said that they were on the point of starvation. It was a touching sight to see these fine-looking men, with their blankets flung over their shoulders, appealing for work to keep them alive. We promised to help them as far as we could, and now I hear that Mr. Blair has started relief works. Any funds entrusted to him will be wisely expended. His address is Jhalod, Pauch Mahals, India. The readers of The Christian have already helped the suffering Bheels. We visited one of their villages, and along with Rev. R. Boyd Anand spoke to them of the great salvation. They are poor beyond the power of words to tell it; but, like other aboriginals, their attitude to the Gospel is most friendly, and a number of them are, it is believed, sincere believers in the Saviour.

Romish Credulity.—Readers are accustomed to meet with narratives of alleged Romanist miracles at Naples and elsewhere, but it is somewhat surprising to find the (Roman) *Catholic Times* notifying that at Bergholt Monastery, Sussex, on the 3rd of each February "the feast of St. Blaise" water is blessed, "and then distributed for use as of special efficacy in throat affections."

British Columbia.—The friend who has sent The Christian to Rev. F. Palgrave on the Stickine River is informed that Mr. Palgrave has retired from the mission, and therefore is not now receiving the paper.

Doors Open as Never Before.

IN an interesting letter, the wife of Mr. Robert John Davidson, one of the Society of Friends missionaries of Chungking, Sz'chuen, West China, writes in December, 1901:—"We are now living in such times as we never had in China before. Years ago the people would crowd round us out of sheer curiosity; now they crowd around to ask about the doctrine, to be taught the truth, and to ask to have their names entered as inquirers. In the past we have had to *give* the people catechisms and Testaments and hymn-books; now they come to buy these, read them, and, moreover, know what they have been reading about. And such visitors come, not by twos or threes, nor by tens, but by scores and hundreds. Other missions in the Province have a similar experience; and we do not know whereunto this thing may grow. There may be breakers ahead; but at the present time we have such open doors for preaching the Gospel as we never had before."

Christian Endeavour in Syria.

THE work of Miss Procter and her colleagues in the schools at Schwifat, near Beyrout, progresses well. The following quotation will show that the work is deeply rooted:—"My heart rejoices most when I see one after another consecrating themselves to Christ and rejoicing in Him as their Saviour. Shortly after our school year began, a Christian friend visited us, and spoke of the Christian Endeavour Movement, and the result was the formation of a branch in the girls' school. He spoke to them of the solemnity of the promise to be made, and warned them not to undertake it lightly. After prayer, fourteen came forward as members. They have their weekly meeting, which they conduct entirely themselves; they have their consecration Sunday once a month; they use their leisure hours in making useful and fancy articles; by the sale of these they form a charity fund, out of which they are helping to support a famine orphan in India, besides other good works."

Conference in Rhodesia.

BISHOP HARTZELL arrived in New Umtali, also Dr. Richards and wife from Inhambane, November 13. On Friday the workers arrived from our mission station at Old Umtali, making a party of eighteen, including two native workers.

On Friday night a reception was given, to which all the people of Umtali had been invited, and about 200 were present. On Saturday morning a conference was opened in the drawing-room of the parsonage at New Umtali; and after an initiative session adjourned, to be resumed the following week at Old Umtali. Sunday was a great day. At nine o'clock was the conference lovefeast, after which Dr. Richards preached; and at the close the Lord's Supper was administered by the Bishop.

In the afternoon the Bishop dedicated the new native church, the first Methodist Episcopal church for natives in Rhodesia; and great was their pleasure when the Bishop spoke to them through the interpreter and told them that this church was built for them; and when they were asked to contribute to its support, they responded to the amount of £10. Dr. Hartzell preached in the evening to the white people from "Be not of doubtful mind."

On Monday the missionaries from Old Umtali returned in an ox-waggon. Later in the day, the Bishop followed on a donkey; and the next day the writer was carried in a *macheela* (or hammock).

Conference was resumed on Wednesday morning, when the native question was discussed. We have to face many difficult problems, of which those in the home-land have very little idea.

Louise M. Wodehouse.

The Outlook in Asia.*

By Mr. JOHN R. MOTT.

ASIA is the great theatre of the twentieth century. That continent will probably witness the greatest movements, and it may be questioned whether any other continent has seen such things as we shall find unfold there. The three great nations where we shall witness the greatest triumphs of Christianity in our own generation are India, China, and Japan. As I went up and down in India—the wonderful country from which we have just come—I felt the great importance of that vast continent, with one-fifth of the human race, and practically one-fifth of the unevangelized world, with its many lines of cleavage—the most complex problem which confronts the Church of Christ. With its many forces at work, it is a great battlefield in itself. The situation is intense. There is a crisis at present, and the immediate future is going to witness a great forward or backward movement.

China has impressed me more than any other nation I have ever visited. There are numbers, but it is not so much because of that or of the great combination of difficulties. What impressed me most was the strength of the Chinese race—combining the characteristics of all the great nations of the world — patience, thriftiness, tenacity, vigour, independence, and conservatism. The Chinese possess these in a wonderful degree. That is not the China of the war with Japan or of the war with the European nations, which was the official China. The hope of the country is in the chain of modern colleges, founded by missionaries or in a few cases at their suggestion, in which are being trained the *literati* of the new China. Whether that be a dismembered China or a series of protectorates, what is the leadership of it to be? It must be a Christian leadership.

Japan is the most brilliant nation on the face of the earth. It moves with lightning-like rapidity. The nation has been going to school to the world, learning her lessons with facility, and then dismissing her teachers—learning the good of the new, and holding fast that which is good in the old. I have been stimulated and deeply moved by coming into contact with that race. Yet the Japanese are a race in peril, because they have not got at the real root of the matter.

There is a crisis in each of these nations, but that in Japan is more impending. In India, unless we pour in forces immediately, we are going to delay the whole movement. China is an open door. The key to each situation is the reaching of the young men. In Japan the nation is "run" by young men. Manifestly the China of the future will be led by the young men in the colleges. The key in India is in the cities and the universities. As go the cities and the universities, so will go the nations.

On my tour I went to centres where forces were united, and other evidence given that the time was at hand for a work for God. Among other features that impressed me were:—

(1) *The remarkable attendances.* I do not remember a time in China where the halls were not overflowing, and only one case in India. Time after time in Japan we had to open all doors and windows, to let as many men stand outside as could hear the voice. In Bombay, at the first meeting of students, more than a hundred men had to be turned away.

(2) *The close attention.* Everything in Japan was done through interpreters. After the first meeting there would be an after meeting, and men would sit for three hours with the process of interpretation going on. Nothing but the uplifting power of Jesus Christ would have held men for such a time. The same was true in China. In India there would come a hush as from heaven, and as Christ was being held up the men would sit listening breathlessly.

(3) *The Spirit of the Living God was working.* I am not saying these things with a personal reference. I have been asked to speak frankly about what I have seen. The Spirit of God was working with piercing, convincing power. I have never in the West had greater evidence that the Spirit of God was convicting men. When we remember how the movement was being prayed about, we had a right to expect that men would be led to take the step which means most in the doing. Hearts were being melted, lives were being changed, and minds closing in on this wonderful Christ.

(4) *The results.* I would have preferred not to talk of this for another six months. Where fourteen hundred young men decided for Christ in Japan in two weeks, the testimony is that nearly all will go forward to baptism. From other places the same holds good, and the testimony is that the great majority will be held for the Church. At one place the converts had themselves within two weeks led two hundred other young men to decide for Christ.

In China, thirty men who decided at a meeting in Shanghai, included the president of a college and three silk merchants, and twenty-seven of the company have stood fast. From Hong Kong and Canton we have similar tidings.

MR. JOHN R. MOTT.

I will give no figures from India until some more time has passed. We had long, unhurried meetings of Christian teachers, native and foreign, and these were most satisfactory. Careful plans were then laid to have each convert "shadowed"—watched, that is to say—not only when he is in a meeting, but in his hours of temptation, and instructed so that he may press forward to baptism. Special literature was arranged for, and I am still sending out books, as well as having others translated. Happily, throughout India we could use the English language, and the burden of conserving the results was laid upon committees of missionaries.

The impulse under which men decided was the impulse of the Holy Ghost. I have no doubt that the Spirit of God did this work, and I know there had been careful preparation.

(1) There had been an immense amount of seed sowing. My work was at the centres where there had been the greatest amount of Christian effort. The people had heard enough of the truth to be pressed to conclusive thinking.

(2) We laid down a few simple conditions under which we would accept an invitation. (*a*) That all forces should unite for a combined effort; (*b*) that adequate money should be available to secure the best halls and abundant printed matter; (*c*) that there should be continuous prayer. These were complied with.

(3) We were upheld by world-wide intercession. This tour was being remembered in thirty-three different countries, by men and women of faith. These did not sin against the Lord in ceasing to pray for us.

(4) The law of self-sacrifice was at work. From the day on which Christ taught that "except a corn of wheat fall into the ground and die it abideth alone," He has not ceased to observe this law. I refer to the missionaries and native workers who had been facing opposition and obloquy for years, and persevering in the work not as unto men but as unto God.

I want to bear testimony to God's great goodness, and to witness that he is a living God. He has called our Y.M.C.A.'s to a high and holy mission. This work has already been a blessing to the world. First evangelize the young men, and then make them an evangelizing force, for if these nations are going to be evangelized it is going to be by the sons and daughters of the soil. See that this present generation does not perish from the earth without the young men knowing that Jesus Christ died and rose again; and that He is a living Christ.

The following extracts from a report by Mr. Mott on his work in Japan will give a more adequate impression of of the spiritual movement now in progress:—

"One object of my visit to Japan was to hold a National Conference of the Young Men's Christian Associations throughout that Empire. This gathering was held at Tokyo during the first week of October, and lasted four days. We limited the number of delegates strictly to 100 Japanese and twenty-five foreigners. It proved to be the most representative and influential gathering of Japanese Christian leaders ever held. All parts of the Empire were represented. There were in attendance presidents and professors of all the Christian colleges, officers and leaders of three-fourths of the Associations of the country, leading pastors and Christian laymen from the large cities, and a group of missionaries selected with reference to their special influence with young men. Col. Buck, the United States Minister to Japan, and the Hon. K. Kataoka, speaker of the House of Representatives of the Imperial Diet, attended some of the sessions, and made speeches in commendation of the movement. Distinguished Japanese presided at all sessions, and directed the work of all the committees.

"I began first at Sendai, the largest student centre in North Japan, where within three days 142 young men were led to decide to become disciples of Jesus Christ. In Tokyo, the greatest student centre of the Far East, during three days 453 young men made the same decision. In connection with the work in Tokyo, I was invited to deliver an address upon 'The Influence of Christianity among Students throughout the World,' in one of the lecture halls of the Imperial University. This is the first time that the doors of this highest educational institution of Japan have been opened for such a purpose. Next I went to Kyoto, the head centre of Buddhism in Japan. It is said that there are no less than 10,000 Buddhist priests in the city. During the meetings 173 young men decided to become Christians; at Osaka (the commercial metropolis of the country, a city of nearly one million inhabitants), 275; at Okayama, 209; at Kumamoto, which is considered to be the most conservative student city in Japan, 211."

* Notes of an address given at Exeter Hall.

The Late Mrs. Robertson.

ASSOCIATION FOR THE FREE DISTRIBUTION OF THE SCRIPTURES.

A LIFE rich towards God makes the world poorer when lifted to a higher world, but still it leaves behind a heritage of blessing. My friend Mrs. Robertson was indeed rich according to heaven's standard. I first knew her in 1869, when, as the wife of Mr. James Hilton Hulme, she resided at Hulme Cliff House, about five miles from Bakewell. To the grace of Christ she added then the graciousness of a most perfect lady. Actuated by much more than a merely humanitarian zeal, with a strong instinct to win the souls of the villagers around her to God, she was accustomed to visit much among the poor, and not without considerable spiritual results. After her first husband died, she more than carried out his desire that the house which he left absolutely to her should be dedicated to the work of Christ. She wished to see the fulfilment of his wish *in her own lifetime*. Consequently, having paid off a very considerable mortgage which existed on the property, she, very shortly after Mr. Hulme's death, handed the whole over to trustees, "to see established and carried on there an institution for the training of preachers, teachers, missionaries, or missionary workers in any department, whether at home or abroad, of Christian service or philanthropy." It was thus that Hulme Cliff House became Hulme Cliff College, the country branch of Harley House—the London centre of the "Regions Beyond Missionary Union." It was under the direction of Dr. and Mrs. Grattan Guinness, and by their aid, that the great transformation took place, and an immense addition was made to the house. Greatly did Mrs. Hulme rejoice that she had commenced an institution which, in its ultimate development, has been the means of helping to fit hundreds of men for the foreign mission field.

In 1872, she went for a winter to Italy, and there conceived the idea of the "Association for the Free Distribution of the Scriptures." At Spezia, Genoa, and Milan, Gospels were obtained from the Bible Society depots, and given to wayfarers who would accept them. At this early stage, the late Mr. Samuel Morley was a liberal supporter of the work. "It was not all sunshine, however," wrote Mrs. Robertson long afterwards; "sometimes a Gospel was torn up before our eyes, or returned to us with an angry scowl. On one occasion a gentleman, to whom one had been given, came back and followed us, watching us in a most defiant and threatening manner, till we were driven to escape his attention by hailing an empty carriage. Even then he drew near to listen to the order given; but, not daring to mention our hotel, we merely told the driver to take us to the Colosseum." So strongly was it impressed upon her mind that multitudes who need the Bible most actually desire it least, and are not willing to pay even a few pence for it, that she never rested until she was able to form a society whose object might be the gratuitous dissemination of the Word of God. Thus many thousands of copies and portions have been placed in the hands of those who might never have purchased them.

In 1873, Mrs. Hulme married Rev. David Robertson, of Peterborough. Messrs. Moody and Sankey's missions in 1874-5 in various parts of England gave her great and continued opportunities of doing additional service in the cause of Christ. With her husband, she followed the work of the evangelists, from place to place, and she was indefatigable in the inquiry-rooms.

When about to leave for another tour in Italy, the circumstances of the former trip were narrated to Mr. Hawke, of the Crystal Palace Bible Stand, who supplied a large number of Gospels in French and Italian to facilitate the resumption of the distribution. The same pleasant experiences awaited the workers. At Florence, a gentleman whom they met in a railway carriage offered a twenty-franc gold piece to help. At Rome many were ready to accept. The custodian at Pompeii was not only grateful, but asked for four more New Testaments to give to his brothers. At the Naples Museum the custodian was delighted at receiving a copy, having tried unsuccessfully to obtain one in three other quarters.

The need for similar distribution at home was clearly brought home by Mr. Moody's meetings; but when a friend said pointedly,

THE LATE MRS. ROBERTSON.

From Photograph by Mr. Cromack, 80, Newborough, Scarborough,

"Mrs. Robertson, that is your work!" she felt crushed by the responsibility. "But one night," she wrote, "I awoke, oppressed with the thought of the many thousands who would so gladly read the words of life if put into their hands, but who were passing out of time into eternity without ever hearing the message of a Saviour's love. Tears would spring at this sad thought; and then, as from a voice, came the words, 'That is your work.' Wondering and amazed, I replied, 'Lord, if that is so, do as Thou wilt! I am willing to do *anything*;' and immediately came a great calm of spirit and I slept again."

A few friends who were written to responded liberally, and a letter inserted in The Christian elicited responses from a number of workers in different lands who were willing to undertake the distribution. All the necessary correspondence and book-keeping were gladly carried on by voluntary helpers, while printing, postage, and other inevitable expenses were privately defrayed, so that all contributions could go for Scriptures. Among other well-known workers, Dr. Baedeker has been supplied with Testaments for distribution in the prisons and mines of Russia and Siberia.

In 1880, Mr. and Mrs. Robertson removed to Hampstead, in order to make a home for their nephew, Dr. Horton, on his acceptance of the pastorate of Lyndhurst Road church. About six years later, the subject of our sketch lost her second husband, after long and slow decay from paralysis. From that time she began to lose her sight, and finally had to pass over the whole work of the "Association for the Free Distribution of the Scriptures" to Mrs. Pridham. Friends will note, therefore, that the work is still being carried on upon precisely similar lines.

One great outstanding feature of her life was her zeal to bring men to God. This triumphed over the infirmities of old age and the limitations of blindness. On Sunday mornings she was accustomed to meet the crowds coming to the Heath, hand her little books to people whom she could hardly see, and speak to them on the things of God, seldom receiving a word of rebuke or discouragement. During the last few years of her life it was my privilege to meet her each summer at Hulme Cliff College. She seemed to dwell in an atmosphere of perfect peace, which nothing could ruffle; and when, through physical feebleness, the active virtues were necessarily less in evidence in her life, the passive graces shone out as bright as ever. Affection, sympathy, delicate thoughtfulness for others, and appreciation of the smallest kindness, abounded in her character.

How dear to her was communion with God. She was always ready to pray, and with what intense fervour would she pour out her heart for the salvation of beloved friends.

As she drew near the heavenly world, she was visibly ripening for it. Her final dismissal was brief and gentle; and I for one would find it impossible mentally to locate her in any other realm than one dominated and blessed by the visible presence of that beloved Saviour, with whom on earth she held such constant fellowship.

J. F. T. Hallowes.

To My Larger Congregation.

St. Petersburg.

DEAR FRIENDS,—As often before, so again I ask your prayers and intercession on behalf of the fortnight of conferences which I am holding in this city. There are already signs of much blessing being about to break out, but the conditions are not at all easy. It would not be prudent to say more than this; or to detail the special reasons I have for great encouragement and thankfulness that I was brought here.

This is a beautiful city. Everywhere the pure snow, not contaminated by a smut-laden atmosphere as with us, but sparkling and lovely; the river solidly frozen, and spanned by an electric tram over the ice; the streets filled with sledges, moving swiftly, smoothly, and noiselessly; the broad and noble thoroughfares, the shops, the trees of the boulevards laden with exquisite frost-work, the signs of opulence and comfort on every side—all worthy of the most particular notice! The splendid cathedral of St. Isaac's, the magnificent royal winter palace, the striking public buildings—all bespeaking the greatness of this mighty people.

The Christians are warm-hearted, and many of them give evidence of the depth and genuineness of their piety.

Again I would say, Pray for me, and ask that I may make the best of my unique opportunities.

F. B. Meyer.

"Our Daily Bread."

SUNDAY, February 16. Genesis xxii.

GOD often sends great trials upon us without giving us his reasons. Our future melts as snow in summer, we lose in a moment the result of years of toil, men are stricken down when life is beginning to be most useful. It is "a bolt from the blue." So it was with Abraham. He had not been guilty of some special sin, which had brought him into such a furnace of affliction; but we can see, in his case, that God allowed the trial to come that he might have an opportunity of stepping up into such blessing as would not otherwise have been possible.

But how gloriously faith may conquer! Notice how Abraham promises the young men who accompanied him, that the lad and he would come again. He did not doubt it for a moment; nay, but when he had taken the knife to slay his child, he was strong in faith, giving glory to God, and believing that He would raise him up, even from death, to be the heir of the promises. Here was a spectacle on which the very angels might look with admiration.

But what an overflowing blessedness is stored up for those who endure even to the end. It seems as though the river of God overflows its banks as He speaks those marvellous words of commendation; and yet *we* may enter upon that wonderful heritage of blessing, after a spiritual sort. Are we not Abraham's children by faith, and therefore his heirs? May we not claim our share of his boundless estate in the promises of God? Let us not try to *feel* aught, but reverently, by faith, appropriate these marvellous promises, all ordered and sure, each a doorway into the abundant life.

MONDAY, February 17. Genesis xxiii.

We know little of Sarah, except that she was beautiful in face, hard on Hagar, curious to overhear conversation through tent curtains, and the mother of Isaac. The Apostle Peter tells us that she obeyed Abraham, calling him *lord*, and the writer to the Hebrews says that she received strength to bear the child of promise. Surely we all sympathize with her in her long and weary waiting for her child, but at last he was given. You may have waited long for some blessing, but do not shut yourself up with your grief, as though it were hopeless. God shall yet make you laugh.

Abraham felt her death deeply. It could not be otherwise after so long a pilgrimage together. When such parting comes, it has been truly said that the survivor dies, the light goes out, and leaves the world in darkness. Such a parting may come to you and me; but let us so live that, when it comes, we may have no regrets to add to our natural feelings of bereavement! Let there be no words that we would give worlds if we had them to recall. Let there be no cause for self-blame. After all there is no grief in the world so bitter as that in which such ingredients mingle.

Abraham's insistence on paying for the grave; his business-like dealing with the vendors; the faith that determined him to have a grave in the land where he knew that his descendants would be settled—are traits of nobility which are well worth our imitation. How noble, also, that reiterated confession, that he was a stranger and a sojourner. He might have had opportunity to return to Ur or Haran, but chose rather to live a nomad life, till God should bring his descendants into the land. It is easy to dwell in tents when sure of a city.

TUESDAY, February 18. Genesis xxiv.

There is great solemnity in Abraham's spirit and tone as he approaches the question of Isaac's marriage. The whole matter involved to his mind such momentous issues for his son and the whole future, that he could only deal with it, and he led Eliezer to deal with it, in the most solemn and prayerful manner. But if only we could realize it, every marriage should be a subject of equal concern, both for the parents of the husband and wife, and for themselves. What wonder that there are so many disastrous weddings when they are entered upon so lightly and thoughtlessly!

God's angel preceded the faithful servant as he made his way to Mesopotamia, and led him to the old family home. What a concentration of holy influence—Abraham planning, the servant praying, the angel of God leading, the camels kneeling by the well, the damsel coming with her pitcher and volunteering to do all she could to refresh man and beast—do not such things happen still? Certainly they do. This is God's way of caring for those who have no other purpose in life than to do his will. We, too, may see all these things, except the angel; but the angel is none the less present, though our eyes are holden.

Isaac went out to meditate. This was his habit; perhaps a little to excess, but still it was a good and wholesome one. But if in the slow-moving life of those old times religious men found it impossible to live a devout life without these lonely seasons of communion, how much less can we dispense with them? A missionary told me only the other day that he had found Keswick teaching not sufficient to carry him through the perils of his life, unless it were embosomed in prayer.

WEDNESDAY, February 19. Genesis xxv.

The most important matter in this chapter is the death of Abraham. Men who had known him in Ur might have looked on his life as a huge failure. They might have spoken of him as a fanatic, who had derived nothing from all his prayers and sacrifices. Certainly he did not own a foot of land when he died, save that plot which he had bought. But was he not recompensed a thousandfold? His was the friendship of God, and his the blessed sense of peace and acceptance; his the exceeding great reward of having God as his heritage, and heaven as his home; and his has been the honour of being followed by myriads of souls, who have been blessed with believing Abraham. The child to whom you promise a horse will be quite glad if, instead of a rocking-horse, you provide him with a pony. When Abraham became a man, he put away childish things.

But what a contrast there is between this man of God, dying *full*, and his grandson, Esau, who demanded his portion in this life, and had little thought and care for the unseen and eternal. "Give me something to stay the cravings of my appetite," was his one imperious demand. Ah, how very often our own desires have cried out with similar eagerness! On the one hand, our self-respect, the love of our friends, our standing in the Presence of Christ, have appealed to us to resist the passionate desire. On the other, the desire has become almost irresistible, like an angry sea which has been long beating against the resisting wall until it engulfs it in some final, o'ermastering billow. In days like this beware, beware; for you may say a word or do an act which will irrevocably determine your future, to your own sorrow and shame. Like Esau, you will find no place of repentance; *i.e.*, no chance of altering the issues of your own sin.

THURSDAY, February 20. Genesis xxvi.

How varied are the contents of this chapter. It begins with the Divine voice and manifestation, and it seems as though Isaac also was to live on a great level, to the honour of God and the blessing of succeeding generations. But within a few verses he is guilty of meanness to his wife, who had come so far to be his bride, and of abominable falsehood to Abimelech. It would have seemed incredible had we not been familiar with the same rapid changes and contrasts within ourselves. Now we are holding converse with God, and now doing the devil's work. Here, on the Mount of Transfiguration, asking that we may abide there always, and anon in the valley quarrelling for superiority. Ah me! What a wonderful God is ours, to bear with us as He does! Shall we not record for ever the exceeding riches of his grace in his kindness towards us? In spite of it all, when Isaac sowed in that same land, the Lord blessed him, and he received in the same year an hundredfold.

It is interesting to follow Isaac in his well-digging. Let us dig wells and set streams flowing, which will bless men long after we have gone home to heaven. The first well was *Esek—strife*. The second *Sitnah—hatred*. The third, *Rehoboth—room*. Thus is human life, till it ends with *Sheba—oath*, or *covenant*. But even the outward repose to which life may attain, may be interrupted by inward anxiety. In Isaac's case there was endless trouble brought about by Esau's marriage. A grief of mind or bitterness of spirit will sow life with thorns. Let children take care not to give needless pain to those who love them. That which hurts tender and true hearts, is not likely to carry with it the blessing of God.

FRIDAY, February 21. Genesis xxvii.

Under the surface of this terrible story runs the conception of Divine pre-ordination. Had not the Divine voice predicted that the elder should serve the younger? Why this inversion of the ordinary course of life? There is a mystery here, which we cannot solve. It is not possible to go far in any direction, in human life, without coming finally on the bed-rock of a Divine purpose, which we cannot account for, but which determines our life-course, though we are conscious of being able to exert our free-will.

Jacob was wrong in taking the matter into his own hands. We must not force Providence. If you have an assurance, that God means to conduct you to a certain destiny, be quiet and still, go on doing what is right in all integrity and industry; and when the Divine hour strikes, God will call for you, as He did for Joseph, Samuel, or David.

Isaac appears to have sunk into premature senility. It seems hardly possible that he who had borne the wood for the offering up Mount Moriah, and had there yielded himself to his father's will, could have become so keen an epicure as to be stirred only when savoury meat was on the way. Surely this was due to the absence of trial and opposition. Remember that Abraham was constantly being emptied from vessel to vessel, whilst Isaac was allowed to settle on his lees. I have known men of large practical power suddenly retiring from a life of vivid excitement and success into a quiet, self-indulgent existence, who have immediately begun to deteriorate. It is better for us to know the daily friction and discipline of life than to settle in the lowland plains, or the isles that are lapped in the bosom of southern seas. "Cursed is the ground for thy sake;" *i.e.*, for the purpose of eliciting thy loftiest faculties.

SATURDAY, February 22. Genesis xxviii.

It must have been a wrench for Isaac and Rebekah to part with Jacob; but how evidently necessary it was that he should be taken out of Rebekah's influence into that greater world, in which he was destined to play so conspicuous a part. The worm Jacob must stand beneath the ever-arching sky of God's Providence, must lie down alone on the bare moorland, must be isolated from the soft endearments of human voices, or he can never hear God speak, nor see the ladder that links every wayfarer, every pilgrim soul, with heaven.

Possibly he thought that God was only to be found within the precincts of his father's household. He was to discover that God is everywhere, and that every lonely spot may be his house, filled with his angels. Oh, to be occupied with this one great thought—God is here; God is as much here as though He were nowhere else; God is waiting to bless me, as though there were no other child of his that needed Him.

Jacob's vow is very interesting. Do not condemn it as too mercenary, though it sounds so in our ears. It was the first articulate utterance of his soul in the new experiences through which he was passing. Remember that *you*, too, have made vows you have not kept; *you* have promised money which you have not paid; *you* have professed a religious fervour which you have allowed to burn out to white ash. And yet God is prepared to be with you even to the end; He will not fail nor forsake you; He will yet make you Israel, the Prince.

F. B. M.

GREAT PROTESTANT DEMONSTRATION

AT THE ALBERT HALL.

AN INDICTMENT OF GRAVE NATIONAL PERILS.

THAT there is no diminution in the strength of the Protestant sentiment of the nation was proved anew at a great and enthusiastic demonstration held in the Royal Albert Hall on Tuesday evening of last week. The gathering, like its three predecessors, was arranged under the auspices of the London Council of the United Protestant Societies. It was evident, however, that a forward step had been made through the action taken in the House of Lords last year in connection with the Royal Declaration. More than one of the speakers declared that while at first they had been of opinion that the terms of the Declaration called for modification, the position taken up by Cardinal Vaughan and his co-religionists had compelled them to admit that there was no hope of satisfying the complainants without sacrificing the Declaration altogether—a step which could not be contemplated.

The Chairman (Viscount Midleton) summed up the object of the meeting by saying that they were met to affirm afresh their hearty adhesion to those principles of religious liberty, which were first formulated in the sixteenth century, and which found their final consummation in the Revolution of 1688—"an upheaval which secured for the people an open Bible, and ushered man into the presence of his Maker without any intermediary between God and himself, save that Great Mediator who gave his life for all men. The Revolution of 1688 did more than this. It threw off once for all the shackles of Romish superstition, and granted to us for the future freedom of thought, freedom of action, freedom to worship God according to our own consciences, and all the benefits that had followed in their train.

"Without in any way detracting from the hospitality which England has always shown to those driven from other countries, we may fairly protest against the placing in our midst of large communities of men whose record in the past is hardly such that we can hope for improvement in the future. We are told that at the commencement of the twentieth century the world in general, and England in particular, is treading upon the verge of a wide region of change. It may be so. The limits of that region may even be entirely beyond the range of human ken; but it is with us now as it is in the course of their lives with most individuals. The fabled choice of Hercules is before us. On the one side there is the path of expediency down which a child may run with ease; on the other there are the rugged heights of duty which it will take all the ability of the full-grown statesman to climb. Upon the choice made is wont to turn the future of nation or individual for many a long year to come.

RESPONSIBILITY OF THE GOVERNMENT.

The first resolution expressed the conviction that the steady spread of the Mass and the Confessional in the Church of England is due to the abuse of patronage by the government and the episcopate. In moving this, Lord Kinnaird called on the Protestants of England to open their eyes to the conspiracy which from many sides is seeking to undermine our religion, and putting in its place one without muscle, backbone, or principle: "We are face to face with a national crisis, which must be met by a national movement, and that movement must come from the laity of the country. We most earnestly pray that you will, in a spirit of brotherly love, and in all things remembering that we must give a strict and solemn account, take your part in meeting the need which has arisen. What seems to me the saddest point of the case is that this increase of materialism, and the spread of that side of doctrine which is specially held by Roman Catholics, is undermining the Evangelical life of our people. Evangelistic work is more difficult where these practices are pushed forward; and it is by the preaching of the unvarnished truth, as revealed in the Word of God, that the Gospel of Jesus Christ is going to reach the masses."

This was seconded by Rev. William Cuff in an impassioned address, in which he expressed fervently the hope that, "as long as this great Protestant battle is to be fought, we shall never forget that our keenest weapon, our mightiest influence, our two-edged sword, is the Word of the Lord, with the Spirit of the Lord in the man who wields it. Our appeal is again to the people, and that mainly because it is the people who will make the protest a power at the elections. I know a place where the Protestant vote kept one man out of the House of Commons, and that vote can do the same at the next election. Only a man pledged to the Protestant principle will be returned."

A TIME FOR PLAIN SPEAKING.

The Royal Declaration was the subject of the second resolution, which declared it to be needful that the Sovereign should give a personal pledge of his rejection of the distinctive errors of Rome. In an able address, the mover (Lord Overtoun) recalled the circumstances under which the Roman Catholic Emancipation Act was passed in 1829, and compared the pledges then given with the attitude assumed and the language used by the Romanist members and clergy when the proposal to change the Declaration was before the House of Lords in 1901. Referring, also, to the adoption of the Declaration, Lord Overtoun admitted that it is marked by plainness of language, but maintained that this, and the obtaining of clear securities, are as important and as necessary as ever, especially in dealing with those who believe in mental reservation. "Had we been drawing up the Declaration for the first time other terms might have been employed, but I would suggest that the Church of Rome, which has not ceased to hurl the strongest anathemas at all who hold Protestant doctrines, should be the last to show extreme sensitiveness at our plain speaking. Rome knows no toleration when she has the power.

"It is for you who wish to preserve your priceless liberties to say that the Declaration shall never be tampered with. Roman Catholics who wish to abolish it owe allegiance to a foreign potentate who claims infallibility; and who, if we had a Popish king, would be, through the confessional, the king's sovereign. Our country is determined to govern itself, We will brook no interference from any foreign power, and it is of the utmost importance that our Sovereign should make it perfectly clear that he neither belongs to that Church nor believes its tenets. The nation has made up its mind that never again shall a Roman Catholic monarch sit on the throne."

In seconding the resolution, Mr. Luke White, M.P., congratulated the associations represented on the success which has already attended their efforts to arouse the people to a sense of the gravity and importance of the issues involved; and expressed the belief that as the result of this demonstration very little will be heard in the future of the proposal to tamper with the Declaration.

OUR GLORIOUS INHERITANCE.

"Forewarned is forearmed," said Prebendary Webb-Peploe, "and if ever the nation chooses to sell itself to those who have proved themselves the enemies of liberty, it should only be when the whole of the people have learned what it is proposed to do. We have received from God the most glorious inheritance that man can have—liberty in and through the Lord Jesus Christ, a liberty that touches our mental, social, and earthly affairs, which touches above all that which is everlasting in every man. We have to thank God for an open Bible, the right of appealing to God without the mediation of any human agency whatever, and to approach Him with the liberty of sons.

"It is said to be a hardship that His Majesty should have had to make this Declaration. He is declared Supreme Governor of the Church of England, and no man can take up a sacred office in that Church without making an affirmation of his assent and consent to the Thirty-Nine Articles. Are the terms too hard? Are they contrary to the Word of God? They are in exact harmony with it, and with the formularies of our Church. Hence it is a necessity—not of blasphemy, not of insult, not of disgrace, but of charity—that the King should declare these things to be hurtful, superstitious, and idolatrous. He declares what we all believe to be that which God's Word announces. We must insist in our deep reverence that this becomes the Sovereign, that it is right for him, remembering the dangers of the past and the present. If we are to be Christians because we hold certain truths, then let the king declare that he holds the opposite doctrines to be superstitious and idolatrous."

Attention was called in the closing resolution to the inaction of successive governments in not putting into force the laws for the exclusion of Jesuits and monks; and to the unstatesmanlike refusal to provide for the inspection of nunneries and convents. Adverting to the past history of the monastic orders, and describing the subservience demanded of Jesuits to their general, Mr. Benjamin Nicholson (the mover) asked, "Do you believe that we want persons in this country who are pledged to serve their generals in this manner?

THE WORD "PROTESTANT."

The audience was roused to a high pitch of enthusiasm by the closing address, in which Rev. W. R. Mowll urged everyone to recollect the importance of preserving and utilising the word "Protestant." "If there is a word that the Jesuits and the Ritualists hate, it is the word 'Protestant.' Our criminal population have the advantage of visiting magistrates, and I have noticed with considerable satisfaction that, when the J.P. has the cell door open, the prisoner is asked whether he has any complaint to make. We thank God that this is so. But what we demand is that the inmates of convents, which are living prisons, should be carefully visited. I appeal to the women. Think of your poor sisters. Here in this country of freedom we have slavery. It was only the other day that an Act was passed in which it was set down that the laundries belonging to these institutions should not be inspected. They are abominably conducted. The girls there are sweated with a vengeance, and as for their food, it is marvellous how they exist upon it. This state of things is going on because the laity will not speak out as men and women should.

"The Jesuits are responsible for a great share of the troubles that beset our path to-day. What is the remedy? We must be our own Parliament. We must employ every lawful means, and the means we must use above all others is to preach the Word. I would ask every one of you who is a Nonconformist to urge your minister to preach the simple Gospel of Jesus Christ; and those who belong to the Established Church to come to those of us who fail in our duty and urge upon us also to preach the Gospel. That will uproot the conventual system, and make us gloriously free—Protestant because we are witnesses to a living Saviour. Remember the very name of our Lord, that name Jesus (Jesus—Jehovah Saviour, the Lord is Salvation). Mark it, the meaning of it is, 'He shall save his people from their sins.' So we say to our Roman Catholic fellow-countrymen, 'Away from all this mere ceremonial. Look unto Him, the Christ of God, who died upon the cross, and who made full atonement for sin. Look to Him in the power of his glorious resurrection, and see the deliverance from the power of sin.' We want this message to be heard now all over our country. God grant that it may be so!"

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, *12 Paternoster Buildings, E.C.*

**** I recommend my* elder *"Young People" to read every week what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find in the S.S. Lesson Notes suggestive and helpful thoughts and illustrations for Sunday talks with their young folk.* *See next page.*

Clothing Poor Cripples.

"THERE are three crippled girls in the family," wrote one of the lady visitors of the Ragged School Union in describing the needs of some very poor, deserving people, "one is in an asylum, and of the two at home one has been confined to her bed for five weeks by a paralytic seizure." Such a case is typical of the many that are relieved by the "R.S.U." Although it is true that much of the misery that exists is caused by indulgence in strong drink, there are many families whose poverty arises from causes beyond their control, and it is in such instances as these that Mr. John Kirk and the large staff of voluntary helpers come to the help of the needy by supplying them, in these chilly February days, with warm clothing.

BOARD SCHOOL CHILDREN.

The wise counsels of some members of the London School Board have led to the organization of "Special Difficulty Schools," where those children who are physically or mentally deficient are received, conveyances being provided to take them to and from school. Many of them live in very poor homes, and are, indeed, among the most pitiable of our fellow creatures, so that it is only by the help of Mr. Kirk and his friends, in finding suitable clothing, that some of them are able to attend. One poor little mite is described, in an application for help from a lady, as "*very* thin, and quite helpless with curvature of the spine. Her father earns a scanty living by delivering goods by a hand barrow; both parents are total abstainers." It was a surely happy day for the little lassie in question when a large parcel arrived from the Ragged School Union offices, containing a warm frock and boots and stockings.

LIVING IN A CELLAR.

Among those who most need clothing—although it is difficult to speak of degrees of misery where all are so poor—are those who live in cellars and attics, for which places the rents are somewhat lower than those paid for better rooms. Mr. Kirk was able to send last week a parcel to a little boy described as living in the depths of poverty, whose father, sick, and earning practically nothing, has now to go to the infirmary. The lad's clothes were poor and thin, but now he will be better able to face the keen February winds.

Particular care is paid to the children of widows. We can readily understand the joy with which a poor woman, working hard from morning to night as a "scrubber," welcomed a suit of clothes, and frocks, and pinafores, for some of the five little ones dependent upon her. In much the same position as the widow, too, is the poor creature whose husband, a good-for-nothing fellow, deserted her, leaving her to support a family as best as she could. Work is not always obtainable, and she found herself out of employment. One of her children, a cripple girl, recently came home from the infirmary after being there for three months with several severe abscesses, and the only income of the family is some three shillings a week earned by the twin sister of the young cripple by selling violets in the streets. Mr. Kirk has sent a bundle of serviceable clothes, but the number of applications for help from equally distressing cases, in which careful inquiry has been made, is very large. It is impossible to visit the R.S.U. office and listen to the piteous stories of cripples and their sorrows without wishing that one had command of an inexhaustible store of boots and shoes and all kinds of children's clothing. Perhaps, however, some of "Uncle Tom's" nephews and nieces will be able to come to the rescue, and send prompt and liberal supplies to Mr. Kirk at 32, John Street, Bedford Row, London, W.C.

THE "UNCLE TOM" COT.

It will be interesting to many of the young readers of this column to know that their little friend Hannah, the cripple girl, whom they have helped to support in the Home at Southend, has greatly benefited by her stay at that institution, and it is hoped that within two years time she will be restored to health. The cost of her maintenance is but small, and it is suggested that readers, by renewing their gifts, will raise the £36 required for Hannah's maintenance during the past year and the two years that are to come. H.

The "Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 317).

Read Matt. xxv. 14-30.

1. To what did Jesus liken the kingdom of heaven?
2. How much did a man give his three servants?
3. What were they to do with it?
4. What did the first and second ones do with theirs?
5. What did the third one do with his?
6. What account did the first and second servants give?
7. What did the master say to them?
8. What account did the third one give?
9. What did the master say to him?
10. How was this last servant treated?
11. What do the talents in this story represent?
12. What talents have you received?
13. Search for and write out the following verses:—Rom. xii. 1, Gal. vi. 10, Psa. lxiii. 3, 1 Cor. xii. 11, 1 Cor. xvi. 2, Eph. v. 16, Eph. iv. 13, Rom. xii. 6.

(Those under *ten*, do any 5; under *thirteen*, any 10; under *seventeen*, any 15.)

ANSWER TO LAST SEARCHER (316).

HIDDEN TEXT.

1. Take (Acts xxii. 26)
2. My (Acts xx. 24)
3. Yoke (Gal. v. 1)
4. Upon (Gal. iv. 11)
5. You (Gal. iii. 1)
6. And (Gal. i. 13-14)
7. Learn (Gal. iii. 2)
8. Of (Acts xx. 7)
9. Me (Acts xx. 19)
10. For (Acts xxi. 13)
11. I (Acts xxii. 17)
12. Am (Acts xxiii. 6)
13. Meek (Matt. xxi. 5)
14. And (Gal. v. 16)
15. Lowly (Prov. iii. 34)
16. In (Acts xxiv. 12)
17. Heart (Eph. vi. 5).

Hidden Text.—Take my yoke upon you and learn of Me, for I am meek and lowly in heart (Matt. xi. 29).

No. 316—Correct answers (first list) received from—

A—Kate and Agnes Allan, Edith Archer*, Ralph and Ernest Aldwinckle, Gwendoline Ahier, D. Anderson-Berry*, Doris Allen, Irene Ashdown*.

B—Dorothy Brereton, Evelyn,* Hilda* and Ileene* Barstow, Ella Berryman, Ewen and Ronald Bentley, Emily Bridgewater, Stanley Burgess*, Dorothy Brooks*, Gladys Brewer, Annie Brown, Gwen and Barbara Bourne, Gertrude Bush, Nellie Bayford*, Violette Birney*, Robert Bushby*, Mabel Baker, Annie Blaikie*, Gordon Bligh, M. Bartlett*, Ruth Brown, Monica and Alison Bailey, Constance* and Cecil* Bird.

C—W. Campbell, Anna Chanyen*, Sophie Cohen, Ida*, May* and Willie Cullen, Lydia Cleary*, Gladys Clark, Percy Chappell*, Edith Clear*, Kathleen Coburn*, Marion Cameron.

D—Kitty and Violet Donaldson-Selby, D. Daintree*, John* and James* Davidson, Gladys Davies*, Emily*, Catherine, Grace* and Willie Dempster, Nellie* and Eddie Dowsett, Stanley Drew*, Cecil Dodd.

F—Olivia Ferguson*, Kitty Fausset, Vincent, Mabel* and Olive Fleet.

G—William and George Goodall, Alan Gardner, M. Gover, Winifred Gill*, C. George, Marguerite Gregory*.

H—G. Hucklesby*, Ella Hake, Willie Hooper, Alan Hogg, Annie Horstcraft, Beatrice Hastings, Nellie Hatchett, Mary, Elizabeth, and Hilda Hooper, Ina Hemmel*, Sydney Hanford*, Edith Hillier, Dorothy Hunt*, Irene Hutchinson, Arthur Henderson, Clara Harris, Hannah Hancock*, Harry Hodgkinson, Dorothy Havergal Shaw.

I—Daisy Iredell*.

J—Violet Jones, Walter Jeal, Mary Jackson, Hilda* and Louie Jeffery, Archie Jenson*, Emily Jones, Amelia Jacobson, Betty Jacobs.

K Eva Kalb, Maurice Kalinsky, Annie Kingsford*.

L—Annie Laycock, Beatrice Le Mesurier*, Maggie, Willie and George Locke, Cecilia Lichtenstein*, G. J. Larwill, May and Sidney Law, Constance Loug*, Georgina Lichtenstein*.

M Alfred, Samuel, Charles, Ethel, Alec* and T. Moorhead, Charlie and Dorothy McMullin, Mabel Morris*, Geoffrey and Sidney Martin, F. Messenger, May Mills*, Irene Mabille*, Arthur, Grace, Lewis and Nellie Morice, Kathleen Morphey*.

N Eleanor Noel, Emily Norris, Edith Newton*.

O Olive Oxley*.

P Kathleen Pasley*, Kathleen and Enid Pincott, Daisy Phillips*, Margery, M. and Gordon* Pibel, Ella Pulham, Dora Phillimore*.

Q—F. Quance*.

R—Susie Rough, Marion Richards*, J. de Rayor*, Marjorie and Aileen Roberts, G. Ravenhill*, Ada Renals*, Jack Ridley, Gordon Remington*, Emily Rowdon*, Marion*, Dorothy* and Gussie Rouch.

S—Hilda, Constance* and Edgar Schaeffer, Stanley and David Soltau, M. Saunders, Phyllis Sharp*, Frances Stileman, Kathleen* and Douglas Shepherd, Olga Sasse, Betty Stocks*, Mary Sowden*, Margery Smart*, David Seth*, May Spencer, Esther Simmons.

T—Theodora* and Joseph Thorn, Dudley Toye*, Frank Terrell.

V—Ethel Vinnicombe, Leslie Vining*.

W—Helen Webb, D. Woodforde, Dorothy White*, Dorothy Williams*, Arthur Watts, Dorothy Wallace, Cecile and Phillis Wright, Edith, Gertrude and Ellen Williams, Stephen Wilson, Sydney and Nellie Wisdom, Fanny Wheeler, Vera Williams*, Rose* and Rowland* Willis, Agatha Ward

No. 315.—Correct answers (second list) received from:—

A—I. Ashdown*, Daisy Annett*, Tom and John Aikenhead, Mabel Ashdown*, Doris Allen, Margery Ashdown, Elizabeth Aiken, Leonard Allen*.

B—Annie Bain, Dorothy Baring*, Louise Betts*, Lucienne Brabandes, Dorothy Bennett, Dorothy, Harold and Gordon Berry, Beatrice Brouard, Helen and Edward Beck, Frances Burnett*, Millicent Buckingham, Violet Birney*, Irene, Marianne and Evelyn Butlin, Barbara and Gwen Bourne, Eva Browne, Massy and Conyers Baker, Mabel Barstow.

C—Duncan* and Hyde* Campbell, Rachel and Dorothy* Clarke, Alfred Cocking, Hannah Chapman, Ethel Cumbers, Alice Crang*, Maggie*, Jessie* and Walter Carter, Gladys Clark, William Cooper*, David*, John* and Henry* Colville, Margaret Clarke, Ethel Craigie, George Crawford.

D—Marjory Dyke*, Violet and Mai Davidson, Cyril Dixon*, Elizabeth, Constance and Hilda Drayson, Marie Denizot, Gladys Davis, Cecil Dodd, Helen Dick*, May Darroll*, Margaret Dann*, Rachael Duff*, Nessie Dunn*.

E—Muriel Eustace*.

F—Phyllis Fry, Ethel Fowler, Kitty Fausset, Lewis and Agnes Fullarton, Jeanne Faucon, Louise Filhol, Laura Finch, J. and Marian* Freegard, Percy Fitch, Queenie Farrington*, F. and Aileen Figgis.

G—Chrissie Greated, George and Margery Graham-Brown, Dorothy Grove*, Aimée Guilbert, Elsie* and Isabel Goudge, Alice Gammage*, George and William Goodall, Gladys, Cicely* and Dorothy* Gibson, Norah Glynn, Dorothy, Stuart, Edith* and Jack Gray, Lizzie*, Grace* and George Gardner, Joy and Hilda* Godfrey, Mayflower Glover, Norah Goodbody.

H—Edith, Winifred and Henry Harvey, Theodora Hill, K., Beatrice and Dorothy Heckford, Harry Hodgkinson, John Herbert, Willie Hooper, Violet Holford*, May* and A. Handasyde, James and John* Henderson, Florence*, Julyan and Norman Hoyte, Agnes Head*, Georgette Hoffman*, Irene Hutchinson, Mary Hinton.

I—Ami and Isabel* Inglis.

J—Linda Jones*, Alfred and Gladys* Johnson, Lizzie Johnstone, Louie* and Hilda* Jeffery, Ida Jackson, Robert and David* Jameson.

K—Phyllis Kiernan, A. Kay*, Martha Kidman.

L—Alfred Leigh*, G. J. Larwill, W. Locke, Elise and Alice Lee.

M—Lily, Ella and John* MacMurray, Mary, Frank, Charles and Leonard Medcalf, Connie Murfin*, Alexander, Jessie and Charlie Morrison, Mabel Morris*, Hudson and John* Macfarlane, Mildred Morgan*, Margaret*, Dorothy* and Mary* Morris, Leonard, Winnie and Dorothy Mace, Dora Muir, Gwendoline Moir, Eileen McClure, Marjorie Martin, Ella, Joy and Margaret McFadzean, Lydia Mann, Maisie* and Alice Mackenzie.

N—Gerald Nicholls, Edward Newell.

O—Ben Onions, Maud Oakes*.

P—Stewart W., M., and Alfred Porter, Enid and Kathleen Pincott, Mabel* and Lucy* Pelham-Burn, Isabel* and Gladys* Phipps, Connie, Jessie and Eddie Palmer, George Pirie.

R—May* and Eva Rodgers, Laura Ridler, Mary and William Rigby, Cecily, Elmina and Jessie Roe, Olive Robinson*, Susie Rough, Maggie Russell*, Alice and Hilda Reid, Hope Robinson*, Jack Ridley, Gwendolen Ravenhill*.

S—Gladys*, Violet* and Evelyn* Shaw, Flora Shadbolt, David and Stephen Simmons*, Marjorie* and Cicely* Sherbrooke, Whately Smith, Poppie Stidolph, Edgar, Constance and Hilda* Schaeffer, Stanley, W.*, and Alfred Smith, David Seth*, William, Raymond and Augustus Simpkin, Germaine Schumann, Agnes* and Hugh Shields, Lily Scriven, Eric* and Norah Slater, Florence, Andrew, Ellen and Effie Simpson, Flora Smith*.

T—Ethel Todd*, Charlie and Flossie* Thomson, Reginald Thresh*, Olive Trench, Lilian* and Evelyn* Tracey, Margaret Tweedy*.

U—Eva Usher.

W—Muriel Wilson, Mabel Wheeler, Arthur Louisa* and Violet* Walker, Edward Wheeler, Ernest, Kenrich and Queenie Wakeford, Bertie Walls, Nora* and Ellie* Wyatt, Ibla Woodman*, Leonard Wall*, Laddie and Irene Wood, Dorothy Woodforde, Helen Webb, Stewart and William Watson, Mary and Pringle* Wilson.

FOREIGN LIST.

PRIZE COMPETION.—Div. II.—1st. Cert.—Ina Thomson (Bulgaria). 2nd Cert.—Ivan and Eric St. George (Canada). Div. III.—1st Prize.—Katie Thomson (Bulgaria). Div. IV.—2nd Prize—Nettie Thomson (Bulgaria). 1st Cert.—Rotha St. George (Canada).

Nos. 298, 299—William Gray* (New Zealand), **Nos. 300, 301, 302, 303**—Abigail* and William* Gray. **Nos. 306**—Kathleen Parsons (Australia), Minnie, Flo and Cuckoo Lister (S. Africa) **No. 307**—Flo and Cuckoo* Lister. **No. 308**—Georgina Tollner (S. Africa). **No. 309**—Mattie (S. Africa). **No. 314**—Phyllis Boyd.

Children's Special Service Mission.

Mr. Hutchinson, *St. Philemon, Liverpool*, Feb. 15-21; *St. Nathaniel's, Liverpool*, Feb. 22-28. Mr. J. Spiers, *Falmouth*, to Feb. 18. Mr. J. S. Tyler, *Southampton*, Feb. 15-19. Mr. H. Hankinson, *Lansdowne Hall, Norwood*, Feb. 25; *Aldershot*, March 3; *Burton-on-Trent*, March 17-24. Mr. E. Clark, *Bristol*, to Feb. 14; *Liverpool*, Feb. 16-24. Mr. E. Arrowsmith, *Oxford*, Feb. 13-17; *Stroud*, Feb. 18-20; *Chiswick*, Feb. 23. Mr. S. J. Hewlett, *Warrington*, to Feb. 17. Mr. G. Goodman, *Lower Clapton Congregational Church*, to Feb. 18. Mr. J. W. Jordan, *Bristol*, to Mar. 3. Mr. E. Hughes, *Trinity Chapel, Brixton*, Feb. 16; *Lindfield, Sussex*, Feb. 18; *Epping, Essex*, Feb. 23 to Mar. 2. Mr. H. W. Pewtress, *New Southgate*, Feb. 28. Mr. W. H. Stentiford, *Regent's Park Chapel*, Feb. 16-21. Mr. W. H. Wilson, *Keswick*, Feb. 16-22. Mr. J. H. P. Cutting, *St. Peter's, Everton, Liverpool*, Feb. 15-23.

Children's Scripture Union—Portions for week ending February 22.

Sun.	Feb. 16	*Matt.* xiii. 44-58		Thurs.	Feb. 20	*Matt.* xv.	1-14
Mon.	„ 17	„ xiv. 1-12		Fri.	„ 21	„ xv.	15 28
Tues.	„ 18	„ xiv. 13-22		Sat.,	„ 22	„ xv.	29-39
Wed.	„ 19	„ xiv. 23-36					

The Reign of Peace.

On earth peace, goodwill toward men."

Behold us! suppliants at thy feet,
Confessing all our sin:
Speak, Lord! the "New Creation" form
Our hearts and minds within:
Unto the groaning earth restore
The Eden of thy grace;
And swords shall be to ploughshares turned,
As nations seek thy face!

"The sceptre of uprightness is the sceptre of thy kingdom."

Isaiah saw Christ's wonderful redemption,
And told of days when warfare shall be o'er;
When God shall be the chosen Arbitrator,—
Accepted by the nations evermore;
Such was the vision to the prophet granted,
The reign of peace, by seers of God foretold,
When Christ shall bear the sceptre of the nations,
When his shall be the kingdoms of the world!

Harriette S. Baindridge.

Christian Endeavour Topic.

Sunday, February 16, 1902.

Tempted and Tried (James i. 12-27).

GOD and Satan are alike said to try us. The One tries us that we may rise; the other that we may fall. The One appeals to our best and noblest nature to arise to heights never before attained; the other seduces us along a primrose path to the weeping, wailing, and gnashing of teeth. Probably it is only through temptation and difficulty that the soul can reach its highest excellence; and as it emerges from some fiery trial, like that which Abraham endured on Mount Moriah, or Joseph was permitted to suffer in the house of Potiphar, it receives life as its crown. We must not say that God has ordained, or that He has permitted evil. The existence of evil we can never fathom. It may be necessary to the development of goodness. Perhaps as we can only know light because we have known darkness, so we shall only know perfect goodness because we have learned the awful possibilities of evil. "God cannot be tempted with evil, and He Himself tempteth no man" (13).

In every temptation there is a manifestation of the trinity of evil: the world, which is an appearance of good that may seem likely to be gained by doing evil; the flesh, our own susceptibility to the temptations suggested to us; and lastly, the evil one. There is a precise analogy between the microbes of disease that float in the air, waiting for some morbid condition in which to lodge, and the germs of temptation which are always floating around us and insinuating themselves into our nature. The only hope against disease is to keep the body in such perfect health that the white corpuscles may close around and render innocuous the germ or spore; and in temptation our main hope lies in being so full of the life of Jesus Christ that the forces of evil may expire as a spark in the ocean waters.

Be very careful with regard to every thought of sin that may light for a moment upon you. If this be not met at once by the antiseptic of the blood of Christ, it will most certainly breed evil and bear sin; while sin, risen to maturity, will bring forth death.

What an exquisite conception of God is given in the seventeenth verse! We are told that in Him there is no parallax, no change, no variableness caused by our altering moods, that his gifts are always coming down, and the things which are come down are his gifts. Among the best of these gifts is his Word, to receive which with meekness is to have a talisman which will make sin abhorrent and impossible. A friend of mine, during the influenza epidemic, was careful to carry eucalyptus about his person. It was an antiseptic, and there is nothing which is so absolutely destructive of the power of evil as the Word of God received into the heart and pondered.

Notice that to hear the Word of God without doing it is to go without permanent blessing. It is like a transient glimpse of your face as you pass before a mirror, which you soon forget. The benediction is ours when we look into the perfect law and continue in it, and become doers of that work (*v.* 25). So often when we have heard the Word preached we go forth and cannot remember even the text that was expounded. How frequently have I seen young Christians carrying note-books about with them, and at the close of some address have heard them say, "I have got it all here." It is a profound mistake; we have only got that which we do. You have only become possessed of just as much truth as you have transformed into daily living. That which you carry in your head is not yours really. Go forth from the sermon and practise what you have heard, and forthwith you are possessed of some new fragment of the great truth of God.

Probably there is nothing that tests us more than our speech (*v.* 26). Bridle your tongue and you master your entire life. Walk before God, then, in the stainless beauty of a holy character, rich in good works, and silver-toned in speech. F. B. M.

C.E. NOTES.

At the recent All-India Convention, held at Bombay, it was resolved to request the World's Christian Endeavour Union to carefully consider the wisdom of holding the next world's Convention in India, in December, 1903, or January, 1904.

* * *

It is gratifying to learn that, notwithstanding the numerous hindrances to the advance of the kingdom as a result of the present war, Christian Endeavour is more than holding its own in South Africa. The *South African Endeavourer*, which comes from the heart of the Transvaal, records remarkable progress.

The American Army Department has started an Y.M.C.A. among the 7th Infantry at Fort Egbert, Alaska, within the Arctic Circle. Comfortable quarters for the Association are provided by the commanding officer.

International S.S. Lesson.

Sunday, February 23, 1902.

Subject—"The Arrest of Stephen" (Acts vi. 1-15). Golden Text—Matt. x. 28.

AS the number of disciples "was multiplying" (R.V.), so the labour of ministration of daily alms increased, and the double burden seriously interfered with the spiritual work of the apostles. The "Grecians" or "Hellenists" were Jews of the Dispersion, born in Greek-speaking countries, or proselytes. The "Hebrews" were Jews born in Palestine, speaking the Hebrew language, and as natives took precedence, whence probably the murmuring on the part of the Grecians as to inequality of distribution.

Trouble in the Church. Remedy. Results.

1. *Dissatisfaction with Church Government.*—Jealousy, discontent, murmuring. Heard by God (Ex. xvi. 7, 12; John vi. 43; Luke xv. 2; xix. 7; Phil. ii. 14).

2. *Diaconate Proposed by the Apostles.*—They frankly admitted the grievance, and proposed seven men (this was the number chosen to manage public business in every Jewish town) as extra workers. Qualifications: unblemished character, men in whom the Spirit of God dwelt abundantly for wisdom and discretion in the practical business of the Church, "ministration," "deaconship" (Deut. i. 12, 13; 1 Tim. iii. 8, 9, 10).

3. *First Appointment of Deacons.*—Selected by the congregation, appointed by the Apostles; wisely so, for some at least of that aggrieved section, to quell discontent and restore confidence. All names Greek; but it is thought three were Greeks, three Hebrews, and one a proselyte. Only two mentioned again elsewhere. Stephen (Acts vi. 5 to end of vii.) and Phillip (Acts viii. 5; xxi. 8).

4. *Prayer and Laying on of Hands.*—Where else mentioned? (Acts viii. 17, 18; ix. 17; xiii. 3; xix. 6). Holy Ghost (1 Tim. iv. 14; 2 Tim. i. 6).

5. *Renewed Consecration to the Ministry.*—Verse 4, "Continue steadfastly to prayer" (R.V. Rom. i. 9; Col. i. 9, 10; iv. 12; Acts xii. 24; xix. 20).

6. *Revival in the Church.*—Verse 7. (Isa. lv. 11). Disciples multiplying continually. Great company of priests added (John xii. 42). Was this through Stephen's means, who took a distinct line of teaching (v. 14)? Worked out in Heb. vii. 12, 14, 18, 19; ix. 8, 9, 10; x. 1-9; Matt. xxiv. 2; John iv. 21.

Stephen.

1. *Stephen's Character and Gifts.*

Full of faith and power and wisdom. Devout student of the Scriptures, zealous, and courageous. Patient, meek, calm. So filled with the Holy Ghost that none could resist his wisdom and spirit (*v.* 10).

2. *Stephen with the Disputers.*

Libertines, Jewish freedmen of Rome, or their descendants. Synagogue for Cilicia, probably Saul of Tarsus among them. Rabbinical writers say there were 480 synagogues in Jerusalem. Stephen showed wisdom, according to Luke xxi. 15. His own section of Grecians (Psa. xxv. 9).

3. *Stephen under Persecution.* (vii.) Men who would swear falsely. The elders did not take the lead (Matt. xxvi. 59, 60). Circumstances wonderfully like those of Stephen's Master. False charge, false evidence, Divine courage, endurance, and forgiveness, with visible token of God's favour and presence (*v.* 15; Ex. xxxiv. 29). Extract from "Last Letters and Further Records of Martyred Missionaries."* Dr. Dunkan Kay wrote:—"Our dear old pastor came. It is good to have him. *His face is full of light and brightness, not born of earth, but from constant looking unto his Master's face*" (Heb. xii. 2; 1 Pet. i. 8; Psa. xxxiv. 5).

How can the youngest child (or senior scholar) copy Stephen and make ready to follow in his steps?

I. Store the memory now with Bible truths (Stephen) Acts vii. 1 to 53; vi. 10; 2 Tim iii. 15; Acts xviii. 24; John v. 39).

II. Seek the Holy Spirit of God, to be "made white unto salvation" (John xiv. 6, 26, xv. 26, xvi. 9, 14.

III. Yield myself to the Lord (Rom. vi. 13, xii. 1) for Him to do *through you* (anywhere) any work He wishes to do by you on earth (Eph. iii. 17), remembering John xv. 5, 14; but Phil. iv. 13, Gal. ii. 20.

IV. By his grace, to be ready when He calls you to join the ranks of his servants who "shall serve Him" before the Throne (Rev. xxii. 3; Matt. xxiv. 44).

The House of Rest, St. John's Wood.—Rev. W. Fuller Gooch gave the address at the last monthly meeting at the House of Rest, St. John's Wood. He spoke upon Hebrews vi. 10-12, drawing a clear distinction between a mere reading the Bible and prayerful study which results in a close association with Christ, and an intimate knowledge of his will; and emphasized the need of guarding against being drawn away from the truth as revealed, and being despoiled of spiritual health and power.

* 2s. 6d. *Morgan & Scott.*

University Notes.

[From our own correspondents.]

CAMBRIDGE.

THE Pastoral Lecturer this year is the Bishop of Coventry, who is giving this term a course of lectures on "The Pastor in Teaching, or Religious Instruction Viewed in Connection with Modern Educational Methods." It is hoped that these lectures will prove useful for intending schoolmasters, as well as for candidates for Holy Orders.

OXFORD.

The Oxford Clarendon Press are to be congratulated on the completion of the first instalment of the "Peshito" Syriac version of the New Testament. This includes the Four Gospels, and by its publication the University has brought the text of the Syriac Vulgate to the same stage as another enterprise of a similar character, the Latin Vulgate of Jerome.

The Hon. and Rev. W. T. Rice, in introducing Miss Gorham, of Duxhurst, to an Oxford audience on Tuesday week, referred to a statement recently made by two young brewers, Mr. Noel Barton and Mr. Walter Hoare, in which they admit the remarkable increase of drunkenness among women. They also speak of drunkenness among girls. Mr. Rice urged these admissions as a plea for the work of the B.W.T.A., for which Miss Gorham had come to speak.

Speaking at Trinity College on Wednesday on behalf of the National Society for Prevention of Cruelty to Children, Rev. Benjamin Waugh said that they had 840 centres in the United Kingdom. Their idea, he said, was to protect children from neglect. Hundreds of children, for example, were burnt to death while their mothers were drinking. Referring to the fact that a large number of children were smothered in bed, Mr. Waugh showed that nineteen cases out of twenty occurred between Saturday night and Sunday morning, when mothers had retired to bed drunk.

A large and enthusiastic audience assembled at the City buildings on Tuesday to hear Professor Turner lecture on "Sun Spots." Very suggestive were some of his statements. Not the least among them was the following: "Terrestrial magnetic phenomena are in sympathy with solar phenomena. All violent disturbances in the sun are signalled on our earth by violent disturbances of the magnetic needle. We may, therefore be said to be in magnetic connection with the sun, if not in telegraphic communication with Mars." It is Dr. Moule who speaks of "suns, planets, and satellites in the system of the blessed Gospel," of the Glory of God as being the supreme sun, and of whole systems of truth moving in subordinate relation to this. Verily, "the heavens declare the glory of God, and the firmament showeth his handiwork."

Dr. Chavasse had a warm reception in Oxford last week. He addressed the undergraduates in St. Aldate's Rectory Room on the Saturday evening, preached at St. Ebbe's on Sunday morning, and preached at St. Mary's (the University Church) to a crowded audience in the evening. "Love to God" was the Bishop's subject on the Sunday evening. The secret of loving God was declared to be, first, a desire to love Him, then that desire expressed in prayer, and then faith in the great love of God to us. "The open secret of loving God," said the Bishop, "was believing that God loved them." Love is of God. They could not force themselves to love, but if there was one man in that church who really longed to love God, that desire came from God, and sooner or later God would satisfy it.

Protestant Mission in Bristol.

FOR the first five weeks of the present year a mission was conducted in Bristol by Mr. Kensit's Wycliffe Preachers. Owing to the violent opposition offered to the preachers in the Knowle and Clifton districts by a party of Ritualistic young men, the excitement which was aroused grew in intensity during the course of the meetings, large numbers of supporters following the preachers from one part of the city to another.

The leading local newspapers opened their columns to a vigorous correspondence on the merits of the case, and by the end of the mission a very large section of public opinion was in favour of the movement. The culminating meeting took place in the Colston Hall on Monday, February 3, when nearly 4,000 people assembled, and the utmost enthusiasm prevailed. The chair was occupied by Alderman James Inskip, who paid an eloquent tribute to the great value of the Wycliffe preachers' labours, and stirring addresses were given by Mr. John Kensit, Rev. H. Dening, Mr. John Kensit jun., and others. That a deep impression has been made throughout the West is certain, and it is hoped that real good has been wrought in stemming the flood of Ritualism.

Home Missions.

East London Sin and Sorrow.

THE acceptance by Rev. Edwin H. Ellis of the pastorate of the East London Tabernacle has given fresh impetus not only to the regular work of the church, but to those useful home mission operations which have grown up around this well-known sanctuary. Mr. Ellis brings courage and enthusiasm to bear upon a task bristling with difficulties, and has already begun both to reorganize the social operations—which, in the absence of a pastor, have somewhat languished—and to launch new undertakings in order to cope with the widespread suffering of the "under-world" of the distressful East.

THE ORPHAN HOMES.

Commenced in 1881 by Rev. Archibald G. Brown in two rooms, with one poor orphan lad, the homes in Harley Street now accommodate twenty-five children. Conducted with wise economy, the institution deserves hearty support. The excellence of the work receives abundant testimony from the young people who have been sheltered in their time of need, and who are now, thanks largely to the soundness of their training, doing well in positions of usefulness in various parts of the world. Mr. Ellis is personally devoting time and energy to the consolidation and extension of this branch. He makes it a rule to speak words of spiritual direction and encouragement to each incoming child, and to watch carefully over the development of Christian character. Pathetic and urgent cases of need are constantly met with.

Here, for instance, is a poor widow with a family of small children. Her husband has met with an accident which has proved fatal. His workmates, by clubbing together, support, for a time, the loved ones who are left to mourn his loss. At length, when the "job" finishes, and the men are dispersed, the widow is left penniless and in the throes of despair. At that moment Mr. Ellis comes to the rescue. Cases of an equally urgent character are continually met with, and the good folk at Burdett Road are desirous that the appeals of the widow and fatherless should not be made in vain.

"THE CHRISTIAN BUILDINGS."

In Devons Road, E., may be seen a remarkable outcome of Christian enterprise. It is a block of buildings purchased in connection with the Tabernacle, containing some ninety rooms, let out to aged followers of the Lord Jesus. Three rooms and a washhouse are obtainable for two shillings a week, so that the inmates are enabled to spend their declining years free from squalid and miserable surroundings. While preserved from the taint of pauperism, they are necessarily benefited by having such good accommodation at so low a rent, and thus in many cases the evening of life is rendered bright and cheerful. So far this useful piece of work has proved self-supporting, but expense must soon be incurred for repairs and renovation.

DEVONPORT STREET MISSION CHAPEL.

This building, purchased by Mr. Archibald Brown in order to save it from being turned into a warehouse, has for many years been worked by loving friends from the Tabernacle. It shows signs of wear and tear and must be repaired almost immediately in order that the many branches of religious and philanthropic endeavour which are carried on may be maintained.

In the ministry of visitation one devoted worker is endeavouring to cope with a great amount of distress among the deserving poor in a district of some sixty streets. Mr. Ellis seeks to strengthen this department of service by securing a trained nurse, and an additional agent for house-to-house and room-to-room visitation, and by commencing a medical mission. "The need to-day," says Mr. Ellis, "is even greater than in the past. Misery, want and vice are in our midst, and also a great amount of clean, heart-touching poverty. Men and women are to be met with every day who have been beaten in the battle of life, and we want to help them to rise." Mr. Ellis has the hearty support of the increasing congregations at the Tabernacle, and hopes likewise to enlist the sympathy of new friends in the arduous undertakings in which he is engaged. Letters may be addressed to him: East London Tabernacle, Burdett Road, Bow, E.

Ratcliff Highway Strangers' Rest.

FOR twenty-four years "The Rest" at Ratcliff Highway has been the rallying-ground of seamen of all nations. From the commencement of the work the chief aim has been the preaching of the Gospel, and this has been strictly adhered to. Entertainments and similar attractions are not provided, but every endeavour is made to bring the Institution into line with a Christian home. Under the direction of Dr. Andrew M. Neatby, who succeeded Mr. Theodore Isaac twelve months ago, the past year's efforts have yielded results which cannot fail to inspire with new energy those who are responsible for carrying on the work. A new reading-room has just been opened, which the sailors have named their drawing-room. Here Miss Cleaver, the resident deaconess, spends many an afternoon speaking and singing to the men. The doors of the Rest are open from 11 a.m. to 9 p.m. on week days, and two till nine on Sundays. Cards of invitation are distributed in the streets, and words of welcome appear in the window in nine or ten languages.

How many there are who have been helped to lead "godly, righteous, and sober lives" by the spiritual and social agencies of the Rest it would be difficult to estimate; but the number who have taken advantage of the opportunity afforded for kindly converse, quiet reading and study, of congenial companionship, and of attending the evangelistic meetings, &c., is a striking testimony to the sailors' warm appreciation of the efforts put forth on their behalf.

At the annual meetings on Friday friends from many parts of the Metropolis assembled to show their continued interest in the work. In the afternoon Rev. H. J. Knight, of Peckham Rye Tabernacle, presided, and spoke helpful and stimulating words to the workers on Rev. xxiii. 3, 4, 5. Miss Alexander followed with a fitting message in song, "Rich are the moments of blessing Jesus the Saviour bestows." In the course of a hearty address Colonel Major spoke from personal observation in India and at home of the ennobling influence of Seamen's Rests. On one occasion he had witnessed, in Bombay, all the stewards of a P. and O. steamer signing the temperance pledge in the Sailors' Home. The treasurer, Mr. Milton Horner, stated that the finances were in a satisfactory condition, and appealed for new supporters to take the place of subscribers who had been removed by death. Dr. Andrew Neatby, in his review of the year, referred to the warm appreciation of seamen of all nationalities for the efforts made in their interests. Speaking of the numerous methods by which friends could help, the secretary mentioned that it was the custom to give to each man leaving for a voyage a Bible or Testament, with Gospel literature; bags for enclosing the same are always acceptable.

In the evening another meeting was held, when Mr. Samuel Watson presided, and addresses were given by Rev. G. Turner (Sutton), and Pastor W. Fuller Gooch (Norwood).

A Cause for Warning.—It has been stated by Mr. Herbert Philips, at a meeting of the Manchester Branch of the National Vigilance Association, that much harm is being done by advertisements circulated in country districts by servants' registry offices, many young girls, utterly inexperienced in the ways of large cities, being drawn to Manchester and other centres, in frequent cases with sad results.

British Jews' Society.

THE call for expansion in mission work is also a call to the exercise of enlarged faith in the Lord of the harvest. The undertakings of faith, however, often entail a measure of anxiety—in other words, faith is tried; but in his own time God gives relief and blessing.

Our friends of the British Jews' Society have known what it is to be tried, but, all the same, they have not given way to despondency. They have entered into the inheritance of a great work, and in view of pressing need they have not shrunk from the assumption of additional responsibilities during the past year or so. Acting on the urgent entreaty of Dr. Gray of Rome, the Society lately appointed as one of its missionaries Pastor Ravi, an ex-Roman Catholic priest, and a former professor in one of the Evangelical Colleges. Other recent appointments are — new workers for Newcastle-on-Tyne and Dublin, and one to work in East Prussia, with Königsberg as the centre of operations.

Thus reinforced, the Society has agents in many towns of Great Britain, and the great Continental regions of the Dispersion. In addition to settled missionaries, there are workers who undertake tours of visitation among the Jews. Then there are Homes for Aged Hebrew Christians—disabled from work and without friends in the world. Though there is a special fund in aid of this department, it has been needful, through the slackness of income, to borrow money from the general fund. This strain is untimely, by reason of the fact that the general fund itself is not in a flourishing condition. In fact, the financial outlook occasions some apprehension, and if unexpected help is not forthcoming the financial year will close with a deficit of £500. This would be a painful result of a year of noble work. The president of the Society is Sir Andrew Wingate, K.C.I.E., son of the distinguished missionary to the Jews in the last century; and the secretary is Rev. I. Levinson, 9, Great James Street, Bedford Row, London, W.C.

Mr. John Denning's Work.

A BRIEF narrative of facts concerning Gospel effort in Southsea, Portsmouth, and neighbourhood, takes account of the twentieth year of Mr. John Denning's labours in the Gospel. Among believers, without distinction of creed, a helpful ministry has been carried on, both in the gatherings arranged for the expounding of Scripture, and the visitation of Christians unable to attend the means of grace. Referring to the tent work on Southsea Common, Mr. Denning writes:—"We pitched our large tent on Southsea Common in the same position as we have for many years past, where the Gospel was preached every evening and twice on the Lord's Day for seven weeks. Our smaller tent was pitched in the Albert Road, Southsea, where we held meetings every evening and twice on the Lord's Day for about ten weeks, also lectures in the afternoon to Christians. These meetings during the past summer have not been without manifest tokens of the Lord's blessing to his own people and in the conversion of sinners; yet we found the work exceedingly trying and difficult."

The mission work has been vigorously conducted; the services are held in halls, cottages, and the open air. The visitation of the poor and the distribution of tracts have been a means by which many have become acquainted with the way of salvation. Mr. Denning is now leaving Southsea to take up Gospel work on the Blackdown Hills and neighbourhood in Somersetshire, the scene of his labours thirty years ago. Many will pray that the life of this honoured servant of God so earnestly devoted to the preaching of the Gospel may be prolonged for still wider service.

Lord's Day Observance.—Lovers of the Sabbath will appreciate the new quarterly paper, The Lord's Day, in which the Society for Promoting the Due Observance of the Lord's Day proposes to gather together items of interest and importance bearing on the subject. (1d. *20, Bedford Street, W.C.*)

The Christian Temperance Campaign.

DR. HENRY IN DUBLIN.

ATTENDANCE and enthusiasm in connection with Dr. Henry's temperance crusade in Dublin are far exceeding the expectation of local friends; and it is believed that if he could plan a return visit to the city at some future time, none of its large buildings would be capable of holding the crowds likely to assemble to hear his stirring addresses. Ministers of all denominations, not hitherto known as particularly interested in temperance work, make special efforts to be at the meeting; while the presence of prominent business men and gentlemen in official positions indicates the creation of interest on the part of classes of people who, as a rule, are not largely affected by such gatherings.

Quite early in the mission a large number of pledges were collected as the reward of admirable organization on the part of Mr. J. Barker Wells and the hon. secretaries—Rev. W. J. M'Creery, B.D., with Messrs. H. B. Dawson and William Carty—ably and loyally supported by Mr. Albert E. Brunton and other members of committee.

The Irish Branch of the Evangelical Alliance has a standing meeting for prayer and conference in the Board Room, Christian Union Buildings, every Monday afternoon; and Dr. Henry was invited to speak on the 3rd inst. Captain R. WADE-THOMPSON presided, and, after Rev. CANON DAY had read a paper dealing with "The Difficulties and Dangers of the Time in Regard to Society," Dr. HENRY referred to three characteristic social sins, namely, pleasure or worldliness (including extravagance, ostentation, and frivolity), intemperance, and impurity. These sins of society must be conquered, he said, by the application of the principles of Christianity to the pressing problems of the day. The doctrines of sobriety, stewardship, brotherhood, and self-sacrifice furnish the keynote to the situation. The glory of the twentieth century will be the reformation of social evils. We shall never promote the golden age except by application of the golden rule to all classes and conditions of men.

The view expressed by Dr. Henry on the occasion referred to was strongly emphasized by one gentleman present, who had been accosted in the street, late at night, by a young girl of some seventeen years. He kindly asked her what would be the end of such a life. She said, "Don't talk to me about hell; I'm in it now. Do you think I could live as I do if it were not for the deadening of my senses by drink?"

A CALL FOR LIBERALITY.

There was a well-filled Metropolitan Hall for Monday night's meeting. Several of their simple but searching songs, of which the people never tire, were ably rendered by the Jubilee Singers, whose presence has been a welcome feature of all the meetings. Dr. HENRY dealt in trenchant style with some of the defences of strong drink. The defence, in the modern world, of a hell-born appetite which demoralizes man in his composite nature is one of the mysteries of iniquity. Drink finds one of its strongholds in that self-indulgence which is the lowest law of nature; but, under the operation of the opposite and noble principle of self-restraint and purity in the fear of God, man's conscience is cleared, his will is strengthened, and his whole nature is elevated.

Speaking to a large and deeply-attentive audience on Tuesday night, Dr. HENRY opened by saying that one of the marks of this new century, as it progresses, will be that people who believe in sobriety and godliness will give to the support of rational and Biblical temperance as generously and systematically as they give to any other department of Christian service. He contended that no department of Christian activity bears its full measure of fruit, because of the blighting and hindering influence of the drink curse. The liquor traffic has one of its strongholds in the terrible condition of the poorer classes of our cities; and the problem of the social regeneration of the masses will never be solved until we, as Christian and temperance people, inaugurate a system of attractive social institutions separate and apart from the drink, in order to supply the craving for that comradeship and inspiration which are so terribly lacking in the lives and circumstances of the poor, but are native to every human soul. Prostitution of the people's politics to pot-house interests should remind us that while politics have no place in religion, religion should have a controlling influence in politics.

"FOUNDATION WORK."

Evident success attended the progress of the campaign throughout last week. The effect upon Christian people in Dublin should make future temperance work much easier. Dr. Henry strongly holds that no more important service can be done in the promotion of God's kingdom on earth than to rouse the Christian conscience against the evils of drink.

On Wednesday two meetings were held. The ARCHDEACON OF THURLES offered prayer in the afternoon. Dealing with the history of Deborah as indicating what women can do for temperance, Dr. HENRY traced the rapid development of true sentiment among them upon this question. If women could be federated against drink, a single generation would see it abolished. In the evening, Rev. WM. PROCTOR (United Free Church of Scotland) prayed for the city; and Dr. HENRY began a series of discussions on brighter aspects of the reform, by showing the success that is coming to substitutes for the drink saloon.

The relation of drink manufacture, sale, and use to the industry and comfort of the people was the subject of a most convincing address, full of telling facts and figures, on Thursday night. At Friday's meeting Dr. HENRY said he was encouraged by special effort outside the meeting. One young man had brought in six counterfoils of pledges secured during the previous day. The speaker then dealt with aspects of the drink problem revealed by the experience and action of insurance companies, athletic champions, military authorities, great travellers, prominent scientists, and eminent physicians, all pointing to the physical duty and moral obligation of total abstinence.

"SIGNS AND SOUL-TRAPS."

A pleasing feature of the Mission was the Metropolitan Hall filled with children on Saturday afternoon, including some from various Homes. Rev. CHAS. DOWSE, M.A., offered prayer, and DR. HENRY talked instructively about "Signs and Soul-traps." Younger children took pledge forms home for parental permission to sign. The evening meeting was full of interest, and included fine bass solos by Mr. F. J. LOUDIN, chief of the Jubilee Singers. Rev. W. J. M'CREERY expressed thankfulness for God's manifest seal upon this Mission. The whole audience rose to adopt a resolution of regret at the declared intention of the Government to exclude Ireland from proposed temperance legislation. Dr. HENRY then gave some sound answers to various questions received (with helpful suggestions) during the week, bearing out the practical application of total abstinence.

Sunday was the crowning day of the Dublin mission. Of the great crowds that filled the Metropolitan Hall to its utmost capacity, both afternoon and evening, it may be truly said that "the power of the Lord was present to heal them." At the first-named service Dr. HENRY enforced, from Hosea vii. 8 and Jer. xlviii. 10, the necessity for equalization of human life as regards the heavenly as well as the earthly side; and the fact that faithfulness to God on the part of nation and individual requires uncompromising hostility to drink and every other evil.

The address made a deeply solemn impression. The spirit of hearing was very marked on the part of the thronging audience in the evening. Dr. HENRY illustrated 2 Sam. xvii. 23 by saying that man is the glory and the scandal of the universe; and concluded that the human soul is too precious in God's sight to be lost for the sake of pleasure, passion, or appetite.

During the Mission 1,100 pledges were taken, and immediately after the Sunday evening service many Christian workers came together and fervently commended to God all who had been brought under the influence of Dr. Henry's powerful personality and godly purpose.

Dr. Henry will speak words of farewell to pledge signers and other Dublin friends on Thursday evening.

FUTURE MEETINGS.

Feb. 14, Holyhead; 18-20, St. Albans; 21-23, Conference Hall, Mildmay Park, N.; 24-25, Chelmsford; 28-March 2, Ipswich; 4-6, Watford; 14-21, Leicester; April 1-3, Macclesfield.

In City Workrooms.

THE annual conversazione of friends associated with Mrs. Fisher in her visitation of city workrooms was held at Aldersgate Street Y.M.C.A. on Thursday. For over thirty years Mrs. Fisher has directed the mission, and has enjoyed the fellowship of a large number of helpers, who devote an hour in the middle of the day to conducting brief meetings in various workrooms in which girls are employed in the city.

An old friend of the movement, Mr. M. H. HODDER, presided. He spoke with deep thankfulness of the manner in which the blessing of God on the mission had been manifest during the year. While much good fruit of their labours had appeared, there was the feeling that only the fringe of the young life of the city had yet been touched. Not only in the different factories, but also at Jewin Street Welsh Chapel, where dinner-hour services are held, are there signs of growing interest and enthusiasm, Since removing from the old quarters to Jewin Street, the attendance has more than doubled.

Mrs. FISHER was warmly received. She recalled, with emotion, the commencement of her work, and its subsequent development, acknowledging the kindness and co-operation of many friends who had made it possible to reach so large a number of girls, with the object of winning them for Christ. Speaking of the many assuring signs that the efforts were not made in vain, Mrs. Fisher mentioned that only at the last monthly tea-meeting one of the young women at the close expressed anxiety of soul. She was pointed to the Saviour, whom she accepted in sincerity and faith.

Speaking as an employer, Mr. A. GARSTIN testified to the spirit of hearing which is becoming deeper. From inquiries he had found that young women were becoming more appreciative of the efforts made on their behalf, and even those who were at first indifferent are now in many cases willing to do all in their power to further the meetings. Mr. WATES, another employer, spoke in appreciative terms of the endeavours of Mrs. Fisher and her colleagues. It was well known that many of the girls came from homes where religious influence was unknown, hence the need for Christians devoting themselves to promoting their spiritual interests as opportunity offered.

A number of testimonies followed from both ladies and gentlemen, showing how warmly the workers are received and with what conviction their message has found its way to the hearts of the hearers.

The City of London Bible Class Union annual meeting was held on January 31 in the Lecture Hall, 186, Aldersgate Street, Mr. T. B. Miller in the chair. The speakers were Prebendary Webb-Peploe, and Mr. P. Russell Hurditch. About 300 young men from the City warehouses were present. The annual report was read by the secretary, Mr. D. W. MacKeith, who explained that the object of the Union is to support and strengthen the Bible classes that already exist in the City warehouses, and to introduce such classes where there are, as yet, no weekly meetings for Bible study. Mr. MacKeith made an earnest appeal for young men to come forward and help in this work.

Evangelistic.

Mr. W. D. Dunn at Airdrie.

A SERIES of evangelistic meetings, conducted by Mr. W. D. Dunn in the Baptist Church, Airdrie, was brought to a close on Wednesday week. The church was crowded. Mr. Dunn's faithful presentation of the Gospel has been greatly enjoyed; he spoke with power. Christians have been revived, backsliders restored, and many parents have had their prayers for their children answered. The pastor, Rev. W. Macintosh, and his people are deeply grateful for the mission. M.

Mr. T. Swanston Smith at Kentish Town.

A seven-days' mission has just been concluded at Trinity Presbyterian Church, Kentish Town Road, by Mr. T. Swanston Smith, of the Evangelization Society. Those who were brought into contact with Mr. Smith in connection with the Y.M.C.A. will not need to be told that he had no "new Gospel" to preach, but that he put the Gospel of the Grace of God plainly and faithfully before his hearers. Although the inclement weather somewhat interfered with the attendances, it was felt the Lord's presence was manifested. God's people were strengthened in their faith, and several, especially among the young, professed to find salvation. J. E. Rayner.

Mr. Monro Collings at Buntingford.

In connection with the Congregational Church a ten-days' mission has been conducted in Buntingford by Mr. Monro Collings. This was Mr. Collings's second visit to the town, and the local friends determined to leave no stone unturned in order to reach the people throughout this needy district. Twenty-two meetings were held, and, in spite of the cold weather and the frozen snow on the ground, all were well attended and full of spiritual warmth and power. At the last meeting Rev. G. Fraser Elliott told how many of the young people, for whom he had long prayed, had sought and confessed the Saviour. One pleasing feature of the mission has been the great eagerness displayed by preachers and people from the villages round about to come into the meetings. And it is believed that the strength and stimulus of the mission will be felt in all the country districts for many a day.

The Boy Preacher.

The West London Tabernacle, so well known in connection with the name of Mr. Henry Varley, was the scene of remarkable services on Lord's Day last, when Mr. Jack Cooke, the boy preacher, began a month's mission. The building is a capacious one, but proved too small to accommodate the crowds of people who sought admission. In the morning there was a splendid congregation, and at night the Tabernacle was densely crowded.

With Mr. Cooke were Mr. Coutts and the pastor, Rev. E. M. Todd. Mr. Cooke delivered characteristic addresses, speaking at considerable length, but holding the earnest attention of his congregations, and clearly setting forth the Gospel message. Many hearers were impressed, and, at the invitation of the evangelist, a number entered the inquiry room.

The mission is to last throughout February, services being held on Lord's Days at eleven and seven, and every other evening at eight.

Rev. John Wilson at Bishop's Stortford.

"There shall be showers of blessing." This is the promise which we pleaded prior to the mission which has been conducted in the Baptist Chapel (Pastor W. Walker's), Bishop's Stortford, by Rev. John Wilson, of Woolwich, and this is the promise which we have realized to be true. Mr. A. S. Barrett, president of the P.S.A., rendered splendid service; the P.S.A. Band was at our disposal, and through his influence we were able to hold a men's meeting on the Wednesday evening. The powerful utterances of Mr. Wilson, and the sweet singing of Madam Annie Ryall, made the services impressive. God gave the expected blessing. We were not surprised to see, on the last night of the mission, the vestries filled with those who were seeking, or already rejoicing in Christ. It is too early yet to tabulate results; some go to one place of worship and some to another, but we rejoice in this, that souls have been saved, and the Church quickened. W.

Mr. W. Collard has held a fifteen days' mission at Berachah Mission Hall, Tunbridge Wells, with acceptance. The meetings grew in power and interest, and a number sought the Saviour.

Rev. Jesse Mayo at Garforth, Leeds.

An eight-days' mission has been held at the Free Methodist Church, Garforth, Leeds, by Rev. Jesse Mayo, the result of which has been added blessing to those already in membership and the bringing back of wanderers. The Gospel was preached with force and acceptance, and the mission gave great encouragement, so that it was regretted that Mr. Mayo was unable to prolong his visit in this mining centre. Mr. Mayo has had considerable experience through travel, which has brought him in contact with different phases of human life. He is also ready for open-air work or personal visitation; and more than one old Christian and helpless sufferer has been cheered by his visitation. Mr. Mayo not only preaches, but occasionally sings the Gospel. He possesses some fine lantern slides, by which he illustrates a very instructive lecture. A. Longfellow, Garforth, Leeds.

St. Peter's Church, Everton.

A mission has been held at St. Peter's Church, Everton, Liverpool, by Mr. R. McLean, of the Evangelization Society. The vicar, Rev. T. W. H. Copner, the curate, Rev. A. G. Hopkins, and the other workers entered heartily into the effort.

From the first the presence of the Lord was manifest. The interest increased as the mission proceeded until on the last Lord's Day evening, every available space was crowded.

The clear Scriptural teaching of the evangelist was greatly enjoyed by Christians, who speak of the great blessing they have received. Night by night many of the unconverted were found in the inquiry-room seeking the way of salvation, and some decided for Christ while the message was being delivered.

A praise meeting was held on the concluding Saturday, when many testified to having received blessing. The vicar said he had been greatly encouraged. The gatherings proved that the Gospel has not lost its power, and the large number of young men present showed that nothing of a sensational nature is needed to draw men to church while Christ is preached. Many praise God for sending his servant to St. Peter's at this time. E. H.

Glasgow United Evangelistic Association.

Missions running nearly throughout the whole of January have been held in the Tent Hall and in Bethany Hall. In the former Mr. Charles Galletly, of the Evangelization Society, was the preacher, and Mr. William Thomson, jun., in the latter. The hand of the Lord has been stretched out in saving power, and souls have been won for Christ.

Owing to indisposition Mr. Galletly had to break off before his time had expired; but the meetings went on with the help of others, the Lord working and confirming the Word with signs following. At Bethany Hall, in connection with Mr. Thomson's limelight services, several hundreds have professed conversion.

The east end of the city has in it several churches in which there are earnest evangelical ministers, men who are true to the Gospel, and eager for the upbuilding of the kingdom of God; but it is not speaking disparagingly of others, or forgetfully either, to say that Bethany Hall, as a centre of Gospel effort, has been a great blessing to the district for many years. There goes on in it without a break a glorious work; and precious souls are ever being rescued through the Word of Life preached within its walls. It is in the district like a lighthouse on a rocky coast, and through its beams many a sin-wrecked soul has been saved.

J. C.

Mr. James Wharton has just concluded a ten-days' mission at West St. Leonards, in connection with the Hastings and St. Leonards Railway Mission.

Under the auspices of the North-West Ham Free Church Council, Mr. George Clarke has commenced a mission in the Town Hall, Stratford. The arrangements include a meeting for men on Lord's Day afternoon next, and "Bible Talks" in the Stratford Grove Wesleyan Church on Tuesdays, Wednesdays, and Thursdays. The mission concludes on February 20.

The mission conducted at Stirling under the auspices of the Federated Temperance Association by Rev. L. M. Isitt, of New Zealand, attracted increasing congregations. Mr. Isitt deeply interested the people by his eloquent description of the great temperance work done in New Zealand, while his appeals were of a telling character. Upwards of 400 new pledges were taken, and a profound impression was made by the mission.

At Higham Hill Navvy Mission Hall, Blackhorse Road, Walthamstow, a fruitful ten days' mission was recently conducted by Mr. T. Massey. This hall is for the use of men (and their families) employed on the East London new reservoirs. The spiritual results of the mission were very encouraging. On the last night of the mission many testified for the Saviour. Many families were blessed. The work was of a thoroughly solid character and free from mere excitement.

P. C. B.

Mr. Thomas Payne has conducted a month's mission at Newbiggin, Westmorland. Mr. Thomas Whitfield writes:—"Spiritual power and unction accompanied the messages to both saint and sinner. Many Christians consecrated themselves to the service of God, while a number of the unconverted have been brought to a saving knowledge of the truth. The whole dale appears to be under deep religious conviction."

From Kendal, an esteemed correspondent writes: "We have had Mr. J. H. Brunton with us for an eighteen days' mission. Interest in the meetings increased until, on the Lord's Day, we were crowded to excess. Mr. Brunton preached the Gospel in clear and soul-stirring fashion. There were many anxious inquirers, both men and women, and we had the joy of witnessing many confess Christ as their Saviour."

Mr. Tennyson Smith recently conducted a temperance mission at Llanfyllin. The Town Hall was crowded out after the third day, and the subsequent meetings were held in the Wesleyan chapel. One hundred and thirty-nine pledges were taken at the meetings, and the number is expected to be largely augmented, as forms of pledges distributed in the homes of the people prior to the mission have yet to be collected.

Mr. Alexander Clark, of the Evangelization Society, has just concluded a three weeks' mission in the Baptist Chapel, Kerry, Montgomeryshire. The meetings throughout were crowded; very earnest attention was given to the preacher with the result that many professed to find the Saviour, and begin the Christian life. God's people have been greatly refreshed and strengthened, and a deep impression was made on the whole community.

On February 3 Mr. William Forbes held, at the Christian Institute, Glasgow, a gathering for theatrical girls. Among the speakers were Rev. W. Fergus and Dr. Swanson. Continuing his provincial meetings, Mr. Forbes addressed gatherings at Manchester on February 6, and Liverpool on February 7. Local friends have arranged to continue the work at several centres. In several cities Mr. Forbes was able to arrange for those in bad health to receive medical advice, free.

During the three weeks' mission held at the Congregational Chapel, Marldon, near Torquay, conducted by Mr. A. E. Knight, of the Evangelization Society, the Gospel was earnestly and faithfully preached to the villagers, who gathered in large numbers. Backsliders were restored, and many souls were led to Christ, and are now rejoicing in Him. God's own people have received great blessing, and it is believed that the result of this mission will bring about a more powerful witness for Christ in the village. S. W. L.

Under the auspices of the Provident Teetotal Society a mission has been conducted at Exeter by Mr. Bob Johnson. The hall, which holds 300 people, proved far too small for each meeting, crowds being unable to gain admission. General interest was aroused throughout the city, and the audiences were deeply touched by Mr. Johnson's speaking and singing. During the ten days 120 temperance pledges were taken, and the cause received a great stimulus. The mission was full of encouragement.

A fruitful mission, in connection with the Church of England, was concluded at Weybridge on February 5. The churches were well attended, and Christians were spiritually helped by the clear addresses of the various preachers, while many of the ungodly were impressed as the truths of the Gospel were faithfully set forth. The final evening service at the parish church of St. James was a service long to be remembered. The Bishop of Southampton preached to a full congregation, and the closing hymn of the mission, "Safe in Arms of Jesus," was sung with fervour.

A valuable series of special services has just been conducted at the Wesleyan Methodist Chapel, Saffron Walden, by Mr. Herbert Pont, of the Evangelization Society. The interest steadily grew throughout the three weeks of the mission. Several decisions were made, and the whole church received a new impetus in the work of God. It is a quiet town and well supplied with churches and chapels, so that the striking results of untried fields are not to be expected, but the influence of the mission has been felt through all the town, and we are looking forward to the ingathering of much more fruit. R. H. Colwell (Minister).

The fruitful mission conducted by Mr. C. E. Barraclough, in the Primitive Methodist Chapel, Burncross, Sheffield, concluded on Wednesday night, January 29, when a good congregation assembled to hear his parting words. Large congregations gathered each night during the mission, and these were much moved by the earnest appeals which were made both to Christians, to live a consecrated life, and to the unconverted, to make an immediate decision for Christ. The Church has been quickened, the Sunday school has received a blessing, and several young people and some older ones have decided to live a godly life in the strength of the Lord Jesus Christ.

(Rev.) J. Badminton, Chapeltown, Sheffield.

Obituary.

DR. HENRY LANKESTER J.P., LEICESTER.

A LEADING figure in the religious life of Leicester has been removed by the death of Dr. Henry Lancaster, an ex-mayor of the borough. As an ardent supporter of the Gospel cause, and a notable worker in many religious and philanthropic undertakings, he was held in high esteem in the Midlands for his Christian character and consistent walk. We hope to give further particulars of Dr. Lankester's life and work in an early issue.

MR. J. SYDNEY COOPER, R.A.

Born 1803; born again 1809; departed to be with Christ 1902.

Mr. Sydney Cooper, the distinguished artist, fell asleep in Jesus a few days ago. I send you the following testimony, recorded by Mrs. Cooper, with the prayer that its witness may redound to the glory of God's Grace in Christ Jesus our Lord.

These sentences fell from Mr. Cooper's lips during a severe illness about a year ago:—"The doctor said, 'Everyone is asking how you are, Mr. Cooper.' He replied, 'It is very kind, but I am less anxious they should hear about my health, than that they should hear that God has rescued me by the blood of his beloved Son for an inheritance incorruptible and undefiled, that fadeth not away, "reserved in heaven" for me. I want everyone to know that I am going to enjoy that inheritance with Christ.'

"One day he was speaking of the certainty of salvation, and said, 'If anyone asked me how I know that I am saved, I should say I know it better than if I had heard an angel out of heaven say so; for I might make a mistake about that, but I cannot make a mistake about the Word of God. The Lord Jesus said, "All that the Father giveth Me shall come to Me, and him that cometh to Me I will in no wise cast out." The Father has made my soul a present to his Son, and I know He will not take me away from Him.' To a friend who said, 'We must prepare for death,' he replied, 'The cross of our Lord Jesus Christ has done that for me.'

"Just two years ago, when suffering greatly, he said, with much calmness, in prayer to the Lord, 'It is a long life that I have had, and marvellously varied—storms and tranquility, sunshine and shadow—but Thou hast brought me through it all, and "I am a wonder unto many." I have no fear as I go on through the valley. Give me full submission to thy holy will. I have the peace of God, and the love of God in my soul. . . . I am cleansed in thy blood, and Thou dost comfort me with the blessed assurance that all my sins were obliterated at the Cross. Thou dost comfort me. Thou art the source of my comfort—I have no other, I want no other. May I have an easy issue into thy presence above.'

"This God has graciously now given him. May he, being dead, yet speak to those of us who are alive and remain. 'Buying up the opportunity, for the days are evil."

FRANK H. WHITE.

Notices.

APPLICANTS FOR TRACTS.—Miss London, The Street, Neatishead, Norwich; Mr. S. A. Fox, evangelist, 13, Cromwell Street, Nottingham; Mr. William Bilton, missioner, Hockliffe, Leighton Buzzard, Beds.; Mrs. Dickinson, Wenlock; Thames Ditton (lodging house and temperance work); Mr. James Allan, 54, Jubilee Terrace, Annitsford, Dudley, Northumberland; Mr. F. E. Hall, Shefford; Mr. A. Sizeland, 2, Palmerston Road, Southfields, Wandsworth, S.W.; Mr. Frank H. Tucker, 148, Shelley Avenue, Manor Park, E.; Miss Perry, care of Mrs. Smart, 51, Baxter Road, Essex Road, Islington, N.; Mr. David Cherrett, village evangelist, Neacroft, Winkton, near Christchurch, Hants.

COMMUNICATIONS RECEIVED WITH THANKS.—J.D. R.H.C. F.L.G. A.H.B. M.F.S. F.E.H. H.L. G.K. A.M. A.C.J. F.A. A.A. J.C. S.C. E.T.S. T.J. J.B.M. J.B. J.J.K. A.G.T. A.W.B. W.W.J. E.J.G. M.B. E.T.R. O.B. T.R.H. R.A. A.P. J.L. M.P.H. H.M. A.E.S. F.A. J.P. E.W.M. D.B.H. R.P.C.C. C.D.S. A.W.J. H.J.E. J.B. F.D. N.D.C. M.C. J.B.H. R.H.S. J.R. J.M. Th.M. W.S. R.H.McL. D.H. C.S. A.L. H.R.F. C.M. E.D.A. J.N.D. S.T. J.C. W.W.J. A.E.C. H.G.C. F.B.M. Th.M. T.C. J.J.S. M.C.H. F.N. J.N. P. and W. E.S.L. R.B. E.S.L. W.E. A.M.N. A.H.S. P. and E. S.J.D. H.J.S.W. T.J.C. A.W.H.F. A.H.F. J.J. E.J. J.T.R. M.G.M. H.M. J.D. J.B.A. F.M.P. O.C. F.W. C.D.F.

About Books.

A HISTORY OF MISSIONS.

"OF all existing histories of Protestant Missions, I have no hesitation in characterizing Dr. Warneck's as by far the best, not only in respect of the completeness and orderliness of its survey, but also in respect of insight into historical development and enlightened sobriety of judgment."

These are the words of Rev. George Robson, D.D., of Perth, in the Editor's Preface to an English translation (from the Seventh German Edition) of Dr. Warneck's great work.* It is twenty years since the first edition of this History appeared, and of that work, which was only a third the size of this, a translation into English was speedily prepared by Dr. Thomas Smith. The intervening years have witnessed rapid strides in missionary enterprise, and a large increase in literature dealing with the subject. Dr. Warneck's studies have all along been unremitting; and he rewrote his History on an enlarged plan for the third edition, which appeared in 1895. Since then four other editions have been called for, and each of them has been revised and brought up to date in all possible ways. When it is explained that the English translation was made from advance proof-sheets furnished by the author, it will be realized that the version has been prepared under the most favourable conditions. The work of translation was carried through by Rev. J. P. Mitchell, M.A., of Edinburgh, and Rev. Campbell M. Macleroy, B.D., of East Kilbride. The English reader has the additional benefit of welcome notes, explanatory and otherwise, from the pen of Dr. Robson.

All who have studied missions on a large scale—as they relate to the world, rather than to a country or continent—will allow the justice of Dr. Robson's commendation of Warneck's noble work. Missions have been the life-long study of the author of this History, and there is no disputing his eminence as an authority on the questions of principle and policy which constitute the singularly fascinating science of missions. The book is in two parts, the first of which deals with Missionary Life at Home, and the second with the Field of Evangelical Missions. Roman Catholic operations are mentioned occasionally, but no regular survey was possible. The author says: "The hope I had of the appearance of a new volume of the *Missiones Catholicæ* before the publication of the seventh edition has been disappointed. And the material otherwise provided in Roman Catholic missionary literature, both as regards reports and statistics, is too defective, and often too untrustworthy, to form the basis of a survey that would be in some measure satisfactory."

The chapters are in numbered sections, and bristling with facts. Dr. Warneck, however, does not stop here; he is not a mere chronicler, but a historian. Where tendencies may be estimated or judgments pronounced, whether these affect ethnic conditions or missionary enterprise, our author always has something to say, and he says it after the manner of the historian for candour, and in the spirit of the Christian for charity. We should not like to accept all his pronouncements regarding workers or methods, but we cannot but recognise the shrewd commonsense and keen insight which characterize his pages. He is a critic with a horror of empty rhetoric, and the reader soon realizes his serious purpose and absolutely honest point of view. The chapter which gives the history of the foundation and growth of missionary societies will be a revelation to many.

We bespeak for this splendid work a large circle of readers. It is marvellously encouraging as a record; and it also shows, in an impressive manner, how much remains still to be done. We can imagine that many a missionary would look upon the volume as an ideal present.

The "Twelve Sermons" series of discourses by Mr. Spurgeon has been greatly enriched by the latest on **Decision.** (1s. *Passmore & Alabaster.*) The great preacher was specially at home in his appeal to men and women to decide for Christ without delay.

The Bible Marker: A Course in Bible-marking, covering in a simple and comprehensive system the most important Bible topics, and comprising work for one year. By A. R. W. (1s. *Marshall Bros.*) The title page explains this little book with sufficient clearness. Some twenty-six subjects are treated, in a manner that will prove helpful and suggestive to Bible students.

A cheap edition has been published of Rev. J. George Gibson's **Divine Song in its Human Echo** (2s. 6d. *E. Stock*), which contains "a series of short, plain sermons on old-fashioned hymns." The point of view is that of the Church of England.

In the Bible Class Primers Series, *Messrs. T. & T. Clark* have published **Babylonia and Assyria:** A Sketch of Their History (6d.), by Ross G. Murison, M.A., lecturer in Oriental languages, University College, Toronto. The book is a triumph of compression and precision.

Young Protestants for the present month is replete with information on present-day topics, treated with a view to the instruction of our boys and girls. Among a variety of readable matter, there is the first of a series of articles on "The Seven King Edwards," and the story of the martyrdom of Rose Allen is sympathetically retold. (*Id. 20, Exeter Hall.*)

The handsome "Temple Classics" series has been enriched by an edition of **The Holy War made by Shaddai upon Diabolus,** by John Bunyan. (1s. 6d. nett. *Dent & Co.*) We know of no edition more neat and compact, beautifully printed, with marginal indication of the progress of the story, and a glossary of archaic and technical terms.

Teachers and leaders of children's services will welcome the annual volume of **Young People.** The contents are varied and of a highly useful character; and the hope of the editor that ministering spirits sent forth to minister may find in the pages a word they can emphasize in the training of children, young men, and maidens, will not be unfulfilled. (2s. *Burroughs, 30, Furnival Street.*)

Workers who appreciate the value of carefully prepared outlines of addresses, with suggestive illustration, will be grateful for having their attention drawn to **Pictures of Christian Life and Service** (1s. *Morgan & Scott*), by C. Edwards, of Winchester Soldiers' Home. The treatment of the topics shows an intimate knowledge of the letter of Scripture, accompanied by the light of the Holy Spirit on the page.

All the familiar features, statistical, personal, and historical, of that useful compendium of denominational and general information, the **Baptist Handbook,** are found in the issue for 1902. The Baptists have been particularly busy with building schemes during the past year, hence the illustrations of new churches are more than usually plentiful. The records have been evidently prepared with loving care. (2s. *Veale, Chifferiel & Co.*)

Those whose minds turn to the philosophic side of the Christian faith and teaching will find in **Momenta of Life** (5s. *Elliot Stock*) a thoughtful and helpful—though it must be admitted by no means simply expressed—series of essays on such problems, by Rev. Dr. James Lindsay (Kilmarnock). The great influence of Schleiermacher on modern theology is shown, and true mysticism is carefully distinguished from that which is false and dangerous.

Dr. J. R. Miller's new book, **The Ministry of Comfort** (3s. 6d. *Hodder & Stoughton*) is as good as the best that have come from his fruitful pen. Dedicated to those who are called to pass through trial, the pages are designed to make hearts braver and stronger in the hard and painful ways of life. This is a volume which many will read to great profit. It unfolds the secret of hope and trust, and conveys messages of happiness and peace.

The Son of Man: A Simple Story of the Life of our Lord Jesus Christ. By Aley Fox. (5s. nett. *Elliot Stock*). Prebendary E. C. Sumner Gibson, D.D., writes a preface to this book, declaring its object to be "to set before Church people a plain and accurate account of the conditions of our Lord's earthly life and ministry, and to trace the main outlines of his preaching and its method; and it has the great merit of so describing his earthly life as never to lose sight of his Divinity, thus seeking to be true to the whole of the Gospels." Miss Fox has aimed at providing a simple "Life of Christ," and the style will be specially agreeable to young readers. On some controverted points Miss Fox writes with a precision which is hardly consistent with full knowledge and due caution.

The Foundation of British East Africa, by J. W. Gregory, D.Sc., Professor of Geology in the University of Melbourne (6s. nett. *Horace Marshall & Son*), is a historical volume of great interest. As the author well says in the preface, British East Africa "has a three-fold history—geographical, political, and administrative—dealing respectively with the story of its exploration, the struggle for its possession, and the beginning of its commercial development." Professor Gregory's aim was to do justice to all three aspects in an outline story that should be at once readable and reliable; and he has achieved a large measure of success. Those who would know the history of the Protectorate—from the adventurous voyages of the ancient merchants and Arab traders down to the establishment of British rule—will find here a comprehensive sketch written in a popular style. Considerable space is also devoted to the deeply interesting history of Uganda. There are excellent maps and illustrations.

* OUTLINE OF A HISTORY OF PROTESTANT MISSIONS, from the Reformation to the Present Time: A Contribution to Modern Church History. By Gustav Warneck, Professor and Doctor of Theology. Authorized Translation, edited by George Robson, D.D. Portrait of the Author and twelve maps. (10s. 6d. *Oliphant, Anderson & Ferrier.*)

The Lessons of Uganda.

THE Missionary Breakfast arranged annually in connection with the C.M.S. was held at Oxford last Saturday, and was well attended, notwithstanding a heavy fall of snow which had taken place immediately before. From the chair Canon CHRISTOPHER thanked God for the number of seniors and juniors of the University who had come together to hear of God's work in the heart of Africa. He accepted this as a proof that there is in Oxford a very earnest desire to promote obedience to our Lord's last command. Recalling the debt of gratitude which the Church owes to Oxford missionaries, he referred in terms of deepest affection to what had been wrought by Bishop Patterson, Bishop French, John William Knott, Bishop Hannington, and others.

A very hearty welcome was accorded to the BISHOP OF UGANDA, who, in a very interesting address, drew a contrast between the terribly savage condition of the country at the commencement of missionary work and its happy, peaceful, and prosperous state now, with its hundreds of churches and thousands of converts to Christianity, and said there were many more labourers wanted in the mission field yet. He spoke in very hopeful terms of the extension of the work of the native ministry.

The lessons of Bishop Tucker's words were enforced and driven home point by point by the BISHOP OF OXFORD, who thanked him for having fastened on the hearts of all the true principles of mission work, and reinforced for them the certainty of the strongest power in this tangled, struggling life; he had bidden them, as only one who had faced and done what he had faced and done could, to recognise clearly and simply what were ultimately the forces of God's work in the world, and he (Dr. Paget) trusted that no faintheartedness, no reliance on false and unreal appearances and effectiveness, no tampering with worldliness in any of its many forms, might weaken for them the impression he had left on them.

A Christian at Sea.*

BY CAPTAIN H. TOYNBEE.

AS a help to Sunday observance, when engaging my crew I entered on the articles of agreement that they should attend Divine service on Sunday morning. Several got to attend the evening service also, which was not compulsory. This rule led me not to do any unnecessary work on Sundays. I even avoided making a large amount of sail when the wind came fair, and believe that I lost nothing by so doing.

Early influences had led me to respect Sunday, the day set apart, or "hallowed" by God for holy or religious use immediately after the Creation; for we learn that "In six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it" (Fourth Commandment). Nothing can be more important than the keeping of this Commandment, considering how, ever since the fall, true religion has been distasteful to unregenerate man.

It became a habit with me to confine my Sunday reading to the Bible and books expounding its teaching. By God's blessing on this practice, I got a more thorough knowledge of Christianity than I otherwise should have done. I learned how the Old Testament, with its ceremonies and sacrifices, was typical of Christ's grand work for fallen man, which is so clearly set forth in the New Testament, showing that Christ, who was both God and man, bore the punishment for the sins of the *whole world*, and became *Redeemer*, *Sanctifier*, and even *Justifier* of every human being, however sinful he may have been, who is willing to go to Him *in true repentance* and accept his grand offer. Then again I was led to observe the way in which the children of Israel were warned by the prophets—Jeremiah, for instance—and eventually punished for neglecting God and relapsing into the ways of the world, which is an awful warning to Christians, who are so much more clearly warned by the life of Christ and his marvellous teaching and threats to keep them from relapsing.

From REMINISCENCES OF MY LIFE (3d. The Author, 12, *Upper Westbourne Terrace, W.*), in which Captain Toynbee (F.R.A.S., F.R.G.S., F.R. Met. S.) gives a graphic and interesting account of many experiences during his seafaring life and of the deing of the Lord under unpromising circumstances.

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The Churches.

*** The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The Church Missionary Society has accepted an offer of service from Rev. G. H. Moule, curate of Wareham, for work in Japan.

The Church Army has just held its fourth mission in Pentonville Prison, N. Nearly every one of the prisons throughout the country has received two or three visits from the Society's evangelists, and the chaplains speak warmly of this new departure.

A set of burglar's tools has been given to Mr. Colin F. Campbell, hon. social secretary of the Church Army, as a present from an ex-burglar, who has turned his back upon the old life of crime, and determined to live honestly. He thinks the tools will now be "in better hands."

The Archbishop of Canterbury paid a visit to the parish church of Lewisham on Sunday in order to preach to men. Over 1,600 men were crowded into the church, many hundreds being unable to obtain admission. Dr. Temple took for his subject, "The greatest of these is charity."

Speaking at the tenth annual meeting of the Bishop of Liverpool's Clergy Sustentation Fund for supplementing the incomes of underpaid clergy in the diocese, held on Friday last, Bishop Chavasse said that pew rents are more or less doomed. In some cases churches which have been supported by wealthy congregations are now left entirely to the poor, and ministers are consequently starving. It is becoming more and more a custom for people to attend church without taking any sittings. The Bishop heartily agreed with a statement in the report, that a clergyman cannot do his work properly if he has to lie awake at night considering how to make ends meet.

Congregational.

Rev. R. J. Campbell, of Brighton, has declined the call to Christ Church, Westminster, in succession to Rev. F. B. Meyer.

Rev. D. B. Hooke has intimated to the directors of the Colonial Missionary Society his intention to comply with their wish for him to visit the churches and missions of New Zealand. Last year, through a serious breakdown in health, Mr. Hooke was unable to undertake it, but it is now thought that the voyage will do much to complete his restoration. Mr. and Mrs. Hooke will leave early in June, travelling via Cape Town.

The Worcestershire Union has passed a series of resolutions on Dr. Parker's proposals, a copy of which has been sent to each church in the county. The Union accepts a federation of the churches on the lines suggested, with certain modifications in respect of the powers of administration to be possessed by the General Council. The proposed title is not approved, that of "The Union of Congregational Churches" being suggested.

At Matlock Bank, Rev. R. Augustus Foster, who has just completed his first year of service, presided at the annual meeting of the church, which was held recently. Thirty-five new members have been added during the year, a number which has only once before been reached in the history of the church. The Secretary, Mr. E. Slack, stated that both spiritually and financially the year has been full of encouragement.

Baptist.

Since the opening of the Soho Church, Birmingham, in December last, there has been a continued increase in the congregations. On Sunday week the Pastor (Rev. A. C. Jarvis), after preaching from the words, "What mean ye by this service?" (Exodus xii. 26), immersed six believers.

Rev. G. T. Ennals, of Upminster, has accepted the pastorate of Clarence Road Church, Southend. The invitation was unanimous and very cordial; and those who know Mr. Ennals will congratulate the church on its choice. For ten years Mr. Ennals presided over the church at Cann Hall, Leytonstone, where he did a splendid work. Many are to-day praising God for his life and testimony.

At the Horley Church special services were recently held to celebrate the second anniversary of the pastors' settlement. Sermons were preached by Revs. E. H. Tarbox, of the Home Counties' Association, and John Wilson, of Woolwich Tabernacle. The pastor, Rev. H. R. Cripps, occupied the chair a public meeting, and was supported by local ministers ant friends. The proceeds of the services amounted to over £50.d

At the annual meeting of the Penge Tabernacle, S.E. (Pastor J. Wesley Boud), the reports read showed a year of progressive work. The number of members at the last annual meeting was 659, and there had been received into fellowship sixty-three during the year. The reports from the mission stations were highly satisfactory. In support of various funds £2,116 17s. 3d. had been raised.

The thirteenth anniversary of Ferme Park Church was celebrated on Sunday and Monday. Rev. Charles Brown (pastor) exchanged pulpits with Rev. J. H. Jowett, who conducted both services. Visits of the Birmingham preacher to the metropolis are few and far between, and it was not surprising to find both morning and evening the church filled to overflowing. Mr. Jowett's sermon on each occasion was a memorable utterance. A special evangelistic service was held on Monday evening, when the pastor presided.

At the annual meeting of the church at Barrow-in-Furness, the pastor, Rev. Wm. Walker, being in the chair, interesting accounts of progress were given. The year's accounts showed a balance in hand, and the chapel building debt is now only £350. Two new class-rooms, much needed by the Sunday-school, have been added and paid for. The twelve representatives of the various church organizations all gave brief reports, and spoke thankfullyand hopefully Of the new mission in Old Barrow encouraging news was received.

A meeting has been held at Salter's Hall Church, Baxter Road, N., to inaugurate the missionary union which has recently been formed in connection with the church. The chief object of the new society is to stimulate practical interest on behalf of foreign missions, and Rev. Arthur Mayo, who has been accepted by the Baptist Missionary Society for work on the Congo, has been appointed its missionary representative. Rev. J. B. Myers occupied the chair, and Rev. J. H. Weeks (from the Congo) gave a graphic account of his missionary experiences.

Methodist.

The Primitive Methodist missionary income shows an increase of over £800 for the year.

Primitive Methodism is growing at Ambie, Northumberland, a station formerly in Blyth Circuit, but now under the Missionary Committee. A church, school, and manse are to be built, and £700 is in hand.

The Victoria Hall, East Greenwich (Wesleyan), erected a few years since, is the centre of a busy work for Christ. All the mission agencies are in active operation, under the superintendence of Rev. John Kinnings and the energetic missioner, Mr. Frank E. Barritt.

The Wesleyan "Girls' Helpful Society," which has by its associates done good service among young girls in various ways for some years past, is now merged into the Girls' Aid Department of the Children's Home. A special committee of ladies, with Mrs. Gregory as president and Mrs. Shepherd as hon. secretary, has been elected to manage this branch of the work. It is sought to have an associate in every town, to whom may be committed the oversight of any girls in a situation there.

Presbyterian.

Rev. Z. B. Woffendale presided recently at the celebration of the twenty-eighth anniversary of his pastorate at Somers Town, N.W., when cheering reports were presented of the year's work. Over fifty names have been added to the church roll during the past year. The church is looking forward to a great revival in connection with the forthcoming mission to young people.

A very successful meeting was held lately at Hoxton Mission to welcome Rev. W. M. Macdonald, late of Sunderland, who has been appointed to the charge of this large mission, which has been carried on for many years by the congregation of Highbury, N. Rev. Peter Carmichael, B.D., presided, and addresses were given by Revs. J. Kerr Craig, A. Jeffery, and Mr. Robert Wales.

The report of Regent Square Church, W.C. (Rev. Alex. Connell), says the past year will long be remembered with a strange interest by those who are spared to follow the future development of Regent Square. Changes are coming quickly; the intervening touch of death has rested heavily on the congregation, and has deprived many branches of work of the assistance and counsel of valued friends, young as well as old. But amid sorrow and change, reports from all sectional organizations of the church show that its resources are still great, that willing help is forthcoming, and that unity of spirit and zeal for Christian enterprise are ever the good objects in view.

Society of Friends.

A new mission hall was opened at Halton, Hastings, on February 5. The building, which is substantially built, contains a large hall, a class-room at the side, and also a coffee shop, and rooms for the caretaker. Mr. R. H. Penney, J.P., of Brighton, took the chair at the opening ceremony. Mr. Samuel Beck stated that the building cost £1,500, the large part of which has been paid. Continuing, he related the history of the Mission, and spoke of himself becoming convinced and converted, and assisting with others in its formation. Mr. Ruff (late superintendent) said the strength of the mission lay in the earnest, self-denying men and women who laboured for it.

Mr. R. Bamber, of the London City Mission, continues his work among the canal boat population at Brentford with encouraging results. On Lord's Day last there were thirty-four "monkey" boats at Brentford in addition to other craft. Mr. Bamber visited the boats. In the afternoon a number of the children were gathered in to hear the Gospel message, and at night the small mission-room was crowded with people from the various craft.

On Tuesday, February 4. at 8 p.m., a Bible Meeting was held at Central Hall, Philpot Street, E. Sir Robert Anderson, K.C.B., LL.D. presided, and delivered a powerful address, exalting the infallible and plenarily-inspired Word of God. Other speakers likewise emphasized the importance and practical meaning of a Scriptural Rule of Faith. Further particulars of the work may be had from Percy W. Heward, general secretary, 14, Pier Head, Wapping, London, E.

Five years ago a lady commenced an undenominational Sunday school near Gosport, and as the work grew a mission room was opened for school in the afternoon and a service in the evening. The meetings were well attended and blessing was given. In March, 1900, the initiator of the work removed, and there has been a difficulty in finding someone to carry it on. It requires someone who can give time to visitation and who has a gift for speaking and for dealing with children. The work, it is feared, must be abandoned unless someone able to devote time and care to it comes forward. Communications on the subject may be addressed to Miss E. Bartholomew, 3, Scarth Road, Barnes, S.W.

Mr. Frederick L. Grosvenor, writing from 22, Lichfield Road, Cricklewood, appeals for "help on one or more days of the week in connection with an interdenominational mission which is affiliated to the Sunday School and Ragged School Unions, but whose usefulness is sorely crippled for lack of workers. The work is confined to a colony of railway employés who, with their wives and children, number about 600 souls. The mission-hall, which is free of debt, is near to the cottages, and within twenty minutes' walk of Child's Hill Station (Midland Railway), and thirty minutes of the Cricklewood omnibus terminus. Converted men and women, without fee or reward, and out of love for the Master are invited to assist in Band of Hope, Christian Endeavour, open-air, district visiting, Bible class, and other work." Mr. Grosvenor will be glad to supply further particulars on application.

Fallen Asleep.

On Lord's Day evening, Mrs. W. LEVERMORE, wife of the Sunday-school superintendent of the West London Tabernacle, a lady who was widely esteemed for her Christian character.—Rev. FREDERICK A. LEES, a young and able Wesleyan missionary, after but a short span of service on the West Coast of Africa.—Free Methodists have sustained a serious loss on the mission field by the death of Rev. CHARLES CONSTERDINE in East Africa.—At Monkstown, co. Cork, Rev. FRANCIS DOUGLASS, Methodist minister, aged seventy-four years.—At Downpatrick, ARCHDEACON PRICE, at an advanced age.

A Portrait of John Bunyan.—One of the two authentic portraits of the author of "The Pilgrim's Progress" which are known to be in existence has been secured for display in the National Portrait Gallery. It was painted from life only six years before Bunyan died, and consequently it is of the greatest historic value.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

Unauthorized Insets. We frequently receive complaints from readers who receive their copy of The Christian through a newsagent, that advertisement sheets of various kinds are inserted between the pages, some of them being quite out of keeping with the character of the paper. It is impossible for the publishers to exercise control over the issue after it has left their hands, and local newsagents are apt to receive advertisement sheets from tradespeople, which they insert for remuneration. We can only repeat what we have said many times, that *no authorized insets are inserted except at the Christmas season*, and that all such emanating from this office bear the headline containing the words, "Supplement to the Christian," of the same date as the issue containing them.

"Practical Papers." The series of "Practical Papers" that have appeared in these columns will in a few days be issued in book form by Messrs. Morgan & Scott, under the title of Dreams and Realities. (Cloth, 1s.)

The True Mission of the Pulpit. To our mind, Dr. Guinness Rogers goes to the root of things in his article which appears on page 12. That the preacher is "an ambassador of God," and that the crying need of the world is the Gospel given him to proclaim, are verities that have been too freely set aside of late years. Dr. Rogers has lived long enough to see the pendulum swing both ways. He writes of what his eyes have seen, and his experience is worth more than all the experiments of fanciful theories of which the weary world is tired.

Inter-denominational Amenities. A very graceful act of interdenominational courtesy has just been witnessed. It was the turn of the Primitive Methodists to supply a president for the Free Church Federation. Their representatives, however, voluntarily waived their right in order to offer the honourable post to Dr. Parker, that he might fill the highest post among the Free Churches during the period of his active ministry. Dr. Parker's unstinted service to Evangelical religion has thus received crowning recognition in a way that must be specially grateful to him, as well as honourable to all concerned. The incident further indicates how the evil spirit of aloofness and discord among the various churches is being supplanted by a cordial brotherhood and mutual regard. The principle embodied in the words, "In honour preferring one another," has here received a fresh and impressive illustration.

Our New Ally. The announcement of a defensive alliance between this country and Japan has taken the world by surprise. It is an entire reversal of our policy of "splendid isolation" and marks a step in a new and untried direction. It is reassuring that, on the whole, the new situation has relieved the state of international tension which has followed the recent course of events in the East, and that the treaty is generally held to be a guarantee of peace. Japan has risen to a remarkable position within the last few years. Quietly but surely the Japanese have absorbed civilised ideas—borrowing them largely from us—until it is clear that they are a people to be seriously reckoned with. This is the political view of the case.

Is it an Unholy Alliance? There is, however, another aspect to the treaty which is exercising many devout Christian minds — namely, "How far should Christian England go, in making common cause with an admittedly un-Christian power?" With the object-lesson of Israel before us, and the Divine prohibitions in regard to alliance with heathen nations, it is not easy to view hopefully the present step, from a Christian point of view. At any rate, our primary duty to evangelize Japan is more imperative than ever.

A Veteran's Birthday. Last week, Dr. Alexander McLaren, of Manchester, attained his seventy-sixth birthday, and the testimony concerning him given by a northern daily will be generally endorsed. Our contemporary referred to him as the most popular preacher in Lancashire, combining in himself "the wisdom of age with the vigour of youth," being far more active than many a man of twenty-one, and as bold as St. Paul:—

> First, he is a Christian; secondly, he is an orator; thirdly, he is perhaps the best expositor of the Bible we have—he has the Book in his heart and on his tongue; and, lastly, he believes what he preaches.

As a tireless writer, too, Dr. McLaren reaches and influences another huge congregation, and we trust he may be long spared to labour in both fields.

In the World, yet not of it. The question is frequently asked, How far should a Christian concern himself with civic and national affairs? and the evident answer is, Just so far as he believes in the application of principles of justice and humanity to the government of a city and of a nation. The denunciation of sin should be accompanied by practical effort to substitute righteousness. In efforts to educate the civic conscience in regard to State-created drink monopolies, to traders that blight the worker, to the exaction of rack-rents for slum property, and a number of other evils, the Christian may work for his Master, and do something to prepare the way for the spreading of his Kingdom. As Dr. McLaren has said, in a recent speech at Glasgow:—

> Municipalities have much to do in checking by their action, or furthering by their negligence—and in some cases by their selfish complicity—the vices that are swaying our country.

State-Sown Tares. It is evident that during a period of agitation for improved legislation in regard to the dread drink traffic, much may be done by the wise utilization of existing means. The chairman of the London United Temperance Council commends the London County Council as a strong ally in temperance reform in removing, when possible, "licensed temptation" from congested districts. The example is worthy of imitation in other cities and towns, but, unfortunately, it is difficult to find a district that is not "congested" at every corner.

Lord Dufferin. The death of Lord Dufferin brings to a close a brilliant and useful career under circumstances of pathetic sorrow and eclipse. It has been said of him that there was not one of the high offices which he held that was not filled with consummate ability and adorned with conspicuous distinction. But during his later years he had been drawn into association with a circle of financiers who exploited him for their own ends, and involved him in disastrous loss and discredit through no personal fault of his own. His health was shaken by the discovery that his name had been used as a cloak for doubtful transactions, and a sad cloud thus covered the closing years of his brilliant and honourable life. This is a very definite warning to public men to keep clear of that class of financiers who are always endeavouring to win the confidence of the public for nefarious purposes by using their name and credit in a spurious way. More than one noble career has thus been blighted, and confiding people have been robbed of their money under false pretences.

The Betting Evil. It is a remarkable thing that three such men as the Chairman of Tattersall's, the Chief Constable of Manchester, and London's Chief Magistrate, representing, as they do, the extremes of opinion upon the subject of gambling, should agree in censuring the newspapers for publishing racing "tips." The reasons given by the three men differ widely, but they reach the same conclusion. And we think that among the respectable classes there will be only one opinion as to the soundness of the conclusion. Whether the "tips" given are honest or not in themselves, the effect of them is the opposite of honest. In catering for gamblers the newspaper prostitutes its powers. Several journals tried, for a time, the experiment of excluding all betting intelligence, but the drop in circulation caused them to return to the old system. Individual attempts to lessen the evil seem to court failure. The only thing to do is to strike at the whole thing by making the publication of tips in newspapers illegal. This would only be a slight extension of a principle already in force in other directions.

The Strenuous Life. America may well congratulate itself upon its President. His influence from the very first has been most unmistakably on the side of all that is holy and pure and true. A little volume of his addresses and essays just published in this country will command a wide public, and it will be to the advantage of any young man to read such sane and forcible teaching. "The strenuous life" is the leading note not only of this volume, but of the President's own career. Our gilded youth and the large class of young men whose sole ambition is to get as much money for as

little work as possible might with advantage read words like these, delivered to clubmen two years ago :—

A life of slothful ease—a life of that peace which springs merely from lack either of desire or of power to strive after great things, is as little worthy of a nation as an individual.

A Noble Heritage. The history of the French family of Monods is a remarkable illustration of the hereditary principle in religion. For more than a century the family has been distinguished by its warm Evangelical piety, and for the number of distinguished men it has produced. According to *L'Evangéliste*, writing on the birth centenary of the great French Protestant preacher, Adolphe Monod, the first generation, a family of twelve, gave four of its members to the ministry, all conspicuous for their intense devotion, while a fifth son was a physician of distinction, and a daughter, Adèle, was as great a religious influence as her brothers. The second and third generations furnished a still greater number of pastors, doctors, and publicists, and the fourth has at this time as many as twenty pastors in its circle. The original parents were marked by simple piety, and of a deeply spiritual temperament. For a whole century their example has been cherished as an inspiration by their descendants, who now number over 400.

Growth of French Protestantism. Pastor Ch. Merle-d'Aubigné replies to Mr. Richard Heath's article on the decay of Protestantism in France in *The Contemporary*, and cites encouraging figures to the contrary, which show that in the centres of population it is increasing. In 1835 Paris had only ten Protestant churches, to-day there are 105 in the city and suburbs. In 1857 there were only 738 pastors in France, now there are more than 1,200. Whole villages have here and there come over to the Protestant faith, and have been found faithful ; while they have never had so many candidates for the ministry, the theological halls having double as many students under instruction as was the case thirty years ago. Though the whole of French Protestants number less than the population of Glasgow, they contribute £267,000 annually towards the support of religious and charitable institutions, and there is a growing tendency to supply and support men for the foreign mission field.

The Gallican Church. *The Observer* recently called attention to the Gallican movement, which is undoubtedly spreading in certain parts of France. In Paris alone there are thirty-eight chapels where Gallican services are held, and this one fact is sufficient to discount Cardinal Richard's dictum that Gallicanism possesses no power. At the heart of the movement there is a revolt from the interference of the Roman Curia, and an insistence upon the use of the vernacular in Church services. But the manifest weakness of the whole thing is its adherence to Roman Catholic dogma. The rearrangement of ecclesiastical machinery is a mere trifle compared with what is actually needed ; and whilst the Gallican movement is really a Protestant expression at its centre, it can never lead to complete emancipation until the superstitious dogmas of Rome go overboard. The failure of Père Hyacinthe's work is proof of this. But even this movement in France may be but the initial stage of a deeper and more thorough work.

Unity in Slavery. With the death of Professor Kraus, of Freiburg University, the Vatican loses a thorn from its side. Perhaps the greatest of the opponents of the Papal Infallibility claim, and of the Jesuits, Dr. Kraus was a noteworthy example of a priest detested by the Index both as thinker and writer, and openly classed as a renegade, yet remaining in communion with Rome upon a merely sentimental basis of the value and desirability of unity. His writings, however, led many to renounce the errors of Rome, and to find a spiritual and intellectual freedom of which he apparently failed to avail himself.

Vaticanism in China. Dr. Arthur Smith, who has spent twenty-nine years in China as a missionary of the American Board, speaks with knowledge and authority in his new volume, "China in Convulsion," especially in regard to religious questions affecting that country. The writer deals lucidly with the most difficult problem in Chinese missions, the antipathy shown by the *literati*, from the village schoolmaster to the retired officials, towards all extraneous teaching. But it is with reference to the methods of Romanism in the great Empire that the book is especially valuable. Dr. Smith throws a very lurid light upon the action of a large section of the Roman Catholic missionaries as provocative of the recent disturbances, and shows clearly how these agents aimed at and obtained political power. There is a rooted belief on the part of the people, supported by weighty evidence from all sides, that the Roman Church in China is a refuge for infamous persons who, as Mrs. Bishop (Isabella L. Bird) also has said, can under the banner of the Roman protection evade all Chinese laws. Add to this, and to the injustice exhibited towards natives in the courts in which the political ecclesiastics have influence, the excessive compensation, often over 800 per cent. on the actual loss, obtained by the priests, and it becomes easy to understand the unrest of the population as to missionary effort.

The Irrepressible Turk. The attention of Christian people is called to the growing hostility of the Turkish Government towards the Christians of Asia Minor, where there are signs of renewed persecution. The methods pursued are characteristically subtle and insidious. Justice is being systematically refused to Christians in the courts, and a persistent effort made to paralyze them in their commercial and private affairs. This is the historic prelude to sterner measures. The policy of the authorities is to goad Christians into open resentment and disturbance by methods of petty oppression, and when the flame of opposition breaks out to massacre inoffensive but outraged citizens on the plea of insurrection. The Government ought to demand a knowledge of the facts, and to give them the fullest light. Publicity is the only way to meet the policy of the Turk. Only when the indignant eyes of the civilised world are known to be upon him can he be brought to his senses. "They love darkness because their deeds are evil."

The Treatment of the Native. The paper read before the Royal Geographical Society by Rev. Thomas Lewis on the treatment of the African native, comes at an opportune moment. Mr. Lewis very clearly shows that where so much depends upon native labour, the development of the country itself depends largely upon the way in which the native is treated. A missionary who for twenty years has lived in close personal touch with natives is better qualified than any man to speak of their possibilities. "The blank mind of the savage," which is appealed to as a reason for their ill-treatment, is shown to be a myth, since even in their repulsive fetish worship there is present a definite course of reasoning—from bad premises, of course, but still reasoning. And what Africa needs is not the whip and the gun, but the Gospel, the teacher, and kindness. The Mother Country will have to keep a careful eye upon the adventurers who will soon pour into Africa. If we have fought this Boer war for freedom, we must respect freedom for all when it is over.

Continuous Evangelism. The veteran Dr. Cuyler has been moved to write with affectionate earnestness to his ministerial brethren upon the matter of continuous evangelism in the ordinary ministrations of the Lord's Day. He refers to his own early ministry, and recalls the awakenings in 1848 and 1866 in his own church, when large numbers of persons were converted through his own preaching, and under the regular agencies of pulpit and people. These awakenings were due, he believes, to his custom of delivering quite frequently an "earnest, pungent, and persuasive discourse" to the unconverted ; and he suggests to his brethren that they

deliver faithful, arousing, and guiding discourses to the unconverted. The sight of inquirers going in to meet the pastor will do more to awaken the sleepers in the church than the visit of any itinerant or of any evangelistic committees.

These are wise words, and need acting upon. The ideal of every minister should be to see a work of continuous conversion going on in his church. There is no surer way of maintaining the spiritual life of any community than that of continuous evangelism.

The Burden of Inheritance. It is, no doubt, possible to lay too much stress upon "heredity," and there is a tendency to substitute it for personal responsibility. But we cannot ignore it, or deny its influence altogether. Dr. Andrew Wilson has recently demonstrated that, to a very large extent, alcoholism is a matter of inheritance. Without unduly forcing the argument, he says :—

If a man acquires the alcoholic habit, his children surely are bound to exhibit some degeneracy or other which tends to throw them more forcibly in the direction of the parental weakness than the offspring of sober folks.

There is nothing in this of the "necessary epidemics of drunkenness," of which we have heard too much ; it is merely an echo of the Divine warning given in Ex. xxxiv. 7.

Cash versus Credit. Public attention is again being called to the fact that the great mass of the business with which our county courts are occupied, is debt collecting. The credit system of the country becomes more complicated year by year ; and merchants in different trades complain of the difficulty of obtaining prompt settlement of accounts. But the root of the evil lies in the credit demanded of the retailer, a practice which shows no sign of diminution. It is well that all who accept goods on credit, on however small a scale, should understand that they are to that extent responsible for the gravest difficulties the trader has to face thereby, in the end, adding very materially to the cost of the goods. Cash transactions with the retailer would enable him to make short terms with the manufacturer, and lead to the solution of many problems.

The Bane of the Bookstall.

WE have frequently expressed our sense of the moral dangers arising from some of the literature and pictorial papers displayed upon the railway bookstalls of the United Kingdom. There is no doubt that a large sale is made of periodicals whose only aid for circulation is their pandering to low and depraved tastes. Thus what should be a public boon is fast becoming an intolerable bane.

Not long since *The Times*, in a leading article, made the following trenchant remarks :—

> Our observation convinces us that all concerned, railway readers and those who cater for them, have given too little thought to this matter.
>
> Real books . . . are seldom read nowadays in railway compartments.
>
> We are concerned for the people who are dependent for their mental refreshment upon the bookstalls.

Quotations then follow from a leading article in *The Times* of fifty years ago (August 9, 1851), upon the work of Mr. W. H. Smith, in cleansing the railway bookstalls of vicious publications, and stocking them with good literature.

> On (his) acquiring the sole right of selling books on the L. and N.W. Railway . . . at one fell swoop the injurious heap was removed; and every work of interest as it appeared was furnished to the stalls.

To-day, in 1902, *The Times* says :—

> We in our turn have made a little tour of the most important London railway stations; but with what different results, even at the once immaculate Euston! . . . Is it not time to attempt another revolution like that of half a century ago?

It is a crying shame that a huge monopoly like the bookstall system should cater so largely for those whose tastes border upon the sensual and immoral. Retail stores in the City supply wealth of good and wholesome literature which is abundantly appreciated, and there is no reason why the bookstalls should not do the same. In Ireland, where the railway monopoly is held by Messrs. Eason and Son, much of the literature found at English stations is forbidden. Yet we hear no cry that such prohibition leads to financial loss.

It becomes a question for Christian shareholders in the various railway companies to deal with, since they participate in the profits from bookstall rentals. Let them make their voices heard as they have in various matters relating to Sunday traffic, and they may do untold good.

Four Acts of Parliament exist, directed against anyone who "shall sell, or offer for sale, or distribution, or exhibit to public view, any profane, indecent, or obscene book, paper, print, drawing, or representation, to the annoyance of the inhabitants or passengers." Why are they allowed to become a dead letter?

To-day, as never in earlier years, our stations are thronged with young folk of both sexes who purchase literature from these sources of supply. Suggestive pictures and highly-seasoned trash stare them in the face and tempt them to buy. It may be objected that "demand creates supply." We believe it is far more true that *supply creates demand*. People buy what they see, and these monopolies have it in their power to direct the public taste to an enormous extent. In view of the present scandalous condition of things, it is high time to adopt strong measures to stop the demoralization which is spreading day by day.

It is also needful, by-the-way, to keep an eye upon the *improvised* Sunday stalls, which are allowed to stand at certain hours at terminal stations, when the regular stalls are closed.

An Incentive to Right Living.

SOME time ago a friend said her constant prayer was, "Lord, make me to know how short my time is" (Psa. lxxxix. 47). We all need to pray it, for it is a side of truth that the devil seeks to make us forget. St. Paul continually reminded his converts of the fact. Take, for instance, 1 Cor. vii. 29-31. We often hear preachers speak to the unsaved of the shortness of time, but in this passage St. Paul addresses Christians, "This I say, *brethren*." No people need more to be reminded of the fact that the "time is short." We see around us those who at one time were on fire for God, now lukewarm and settled down into an easy life, as if they had many years to live. Time is short to glorify God, time is short to sacrifice, time is short to suffer, time is short to win souls. All these opportunities will end when we get to heaven, and so, because the time is short, St. Paul tells these Christians

HOW TO LIVE.

1. *Not to be absorbed in or hindered by people.* "It remaineth that . . . they that have wives be as though they had none." With how many the beginning of backsliding has been when they were hindered and held back from some path of obedience by someone they loved, and whom perhaps they did not like to go against. With many, their backsliding dates back to a time when they got too much absorbed in some friend, even a Christian friend, who took up too much of their time and thoughts. It will help us, more than anything else, to be saved from such mistakes if we remember "the time is short."

2. But the Apostle also tells these people *not to be absorbed in or hindered by sorrows*, "Let those that weep be as though they wept not." There is no condition in life in which we can be more selfish than in sorrow. So many, when in trouble, think that others should always be talking of *their* sorrow; and if they do not, then the one in sorrow is so self-centred as not to be able to take interest in anyone else. This is a great and sore temptation, but we fully miss God's purpose in the sorrow if we give way to it. It will help us to take interest in others, and above all in the Kingdom of God, if we remember "the time is short."

3. But St. Paul goes further, and he once again tells them *not to be absorbed in or hindered by joys*. "Let those that rejoice be as though they rejoiced not." It is equally easy to get absorbed in our joys. I have known people to be so absorbed in their joys as to make themselves most objectionable and sadly self-centred and selfish. It is sad to think that the very things God gives to make us happy, should prove hindrances instead of helps, and draw the hearts from instead of to Him, the Giver of all! Let us always be specially watchful when a *new* joy comes into our life, that it does not lessen our joy in God and in spiritual things, or take our time and thoughts from Him. One has known many to backslide when new joys came into their lives, and made them forget that "the time is short," short for souls perishing, as well as for themselves.

4. As St. Paul goes on, his advice seems to get more and more practical, and he now tells them, *not to be absorbed in or hindered by business or worldly possessions*. "Let those that buy be as though they possessed not," *i.e.*, be as if they actually had not the things which they acquire. How soon men and women forget that "the time is short" when they get absorbed in making money! Solomon tells us "a dream cometh through the multitude of business" (Eccles. v. 3). They sleep away their lives, as far as spiritual influence goes, when they get lost in business. Really to live in the light that "the time is short," means, as St. Paul puts it, that when a man acquires riches they make no difference in his life. He does not move into a grander house, does not display his riches in smarter clothes, or by entertaining more largely and so gaining influence with worldly people. No, he does not alter his manner of life; he remembers "the time is short," and he recognizes that he has been prospered in order that he may advance God's Kingdom.

DOUBTFUL THINGS.

5. The Apostle closes his solemn warning by telling these Corinthian Christians that because "the time is short" they should not *use this world to the full*. "That they use this world, as not using it to the full" (R.V. *marg.*). This would have very much the same meaning as where he again says, "All things are lawful for me, but all things are not expedient;" that is, there are things that you might do, yet you do not because it might stumble someone; or perhaps you are in doubt as to the right and wrong of a thing, and you do not do it, but give God "the benefit of the doubt," because "the time is short," so short that you can allow no hindrance in your Christian life. Nothing will so help us to surrender doubtful things as to remind ourselves that "the time is short," and further, that "the outward show of this world is passing away," *i.e.*, flitting past like shadows. So you who have money *could* spend it on yourself, *could* use it in beautifying your house, but you do not, because you remember that "the time is short." You who have beauty *could* use it to attract others to yourself, but you do not, because "the time is short," and you seek to attract to Jesus. You who have artistic genius, force of intellect, and so on, you *could* use these things to make a name for yourself in the world, but you do not; you only use them to advance God's interests.

Oh! let us remember "the time *is* short," and let us learn better from this advice of St. Paul's, how to live "with eternity's values in view."

H. E. Garratt.

"Glenvar," Blackrock, co. Dublin.

Grant Us Thy Peace.

(Luke ii. 14; Eph. ii. 14; John xiv. 27; Heb. vii. 2.)

Give peace, O God! the earth of war is weary,
Suffering creation doth in travail cry;
With carnage strewed, once pleasant lands are dreary,
The orphan weeps and widows moan and sigh.

Give peace, O Christ! far o'er the stormy waters,
For there are loved ones on the surging foam,
And anxious mothers, sisters, wives and daughters,
Are praying Thou wilt guide them safely home.

Give peace, O Saviour! for our foes are legion,
Phantoms that mock, around, without, within,
The fallen angels haunt this lower region,
But Thou, O Christ, canst save and keep from sin.

Grant us thy peace, the peace of full salvation,
Lord, keep us faithful, till our labours cease.
Thus shall we find eternal habitation,
In Thee, O God! our everlasting peace!

Harriet Julia Evans.

Literature for South African Blockhouses.—In reply to a number of inquiries as to the sending of literature for the use of troops in the South African blockhouses, we are glad to be able to say that such can be forwarded, if sent (carriage paid) to Winchester, addressed: "Mr. Palmer (Transvaal), care of Miss Perks, Soldiers' Home." A box is sent out each month by transport, under a warrant from the War Office; and Mr. Palmer, who is superintendent of the Soldiers' Home at the Convalescent Camp, Elandsfontein, distributes the literature to the blockhouses in the Transvaal.

Is Church Attendance Declining?—III.

By Rev. J. GUINNESS ROGERS, D.D.

IT must become clearer the more we study this question, that the pulpit, like every other institution amongst us, if it is to hold its own, must vindicate its right to exist by its character and work. Mere traditionalism counts for less every day. The rage for independence and novelty has become so intense that the danger is lest some things which are very precious should be brushed aside simply because they are old. The pulpit, of course, suffers from this general tendency. We have already seen that on one side it is threatened with the withdrawal of the patronage of fashion. At the other end of the scale it has to meet the growing intelligence of a generation largely trained in Board Schools.

I do not take a pessimist view of the situation when I say that if the pulpit is to be a living force, it must give full proof of its ministry. The preacher's work in such a generation cannot be an easy one. But if he be under a due sense of his own obligation, and rise to the full measure of his opportunities, it may be one of great influence, usefulness, and honour. If, however, he is to achieve such results, he must be something more than an elegant essayist, an ingenious theorist, or even a skilful rhetorician.

THE PRESS AND THE PULPIT.

There is a subtle danger, indeed, to which the preacher of to-day is exposed, from which his fathers were comparatively exempt. Much as we hear about the decay of the pulpit to-day, it has a conspicuous position in public life which it did not hold half a century, or even a quarter of a century ago. The most influential preacher of the past was not so prominent a figure as his successor, even though he may be a man of inferior calibre. The attention which our daily journals bestow upon the churches and their work does not sustain the desponding view which some take of the influence of Christianity among us. But even these indications of public interest in the Christian preacher are not without their attendant danger. The pen-and-ink sketcher who describes a sermon in the same spirit as he hits off a Parliamentary speaker is not one of the wisest guides or the most useful of critics. We feel this even in reading the sketches of a Lobby Correspondent, who is so busy giving his impressions of a speaker's personality that he fails to convey any adequate view of the trend of his speech and its contribution to the general course of the debate.

I have in my own mind a vivid recollection of a sketch of a prominent Churchman in a recent speech. A more weak and mischievous utterance there could hardly have been, or one less suited to the atmosphere of a free Protestant legislature; but the idea left upon my mind by the newspaper artist was simply that of an ascetic devotee constraining admiration by his courageous devotion to a belief from which others had departed, and the rugged eloquence with which his views were expressed.

HOW SERMONS ARE JUDGED.

Such a fault will, in all probability, be more conspicuous in the case of a preacher. To judge him rightly, there must be not only sympathy with the great aims of his ministry, but a capacity for judging how far they are likely to be realized by the kind of preaching which he adopts. A sermon may be judged by many tests. A master of English may try it by its conformity to the best standards of the language. A profound theologian will judge it by the creeds, and pronounce on its orthodoxy. Another may be more interested in its capacity for attracting public attention—the elements of popularity to be found in it. In a word, one will judge of delivery; another of style; another of intellectual originality, and all of them may fail to note the one point on which, beyond all others, stress should be laid. The public journalist especially is likely to belong to one or other of those classes; so it becomes, alas! only too possible that a preacher may be tempted to a self-complacency, which would be exchanged for self-upbraiding if his attention had been fixed on the great object of his ministry.

It is not intended to suggest that even spiritual earnestness is to be accepted as an apology for intellectual laziness. It is difficult, indeed, to understand how these two can coexist. So intent was Paul on the salvation of men that he was willing to become all things to all men *that he might save some.* As a preacher he followed the example of a predecessor, and sought out acceptable words. This is no more than every preacher ought to do. He must make the best of himself, not for his own sake, but for the Gospel's sake and for the Master's sake. If he has been entrusted with five talents, and uses only one, he is an unfaithful servant, and the indolence which was content with so maimed and imperfect a service would bring his loyalty itself into question. No amount of care which can be employed, in so suiting his address to the spiritual wants of men as to draw them to Christ, can be excessive, and if the heart be set on the one end there will be no hesitation to give all diligence in using the means necessary to secure it.

THE TRUE PREACHER'S OFFICE.

There is, perhaps, no more suggestive description of the preacher's office and work than that which is given by Paul when he says, "We are ambassadors for God." The work which an ambassador has to discharge is clearly marked out for him. He has to deliver the message of his Sovereign. To fail in that is to fail in everything. He may by courtly address and gracious personal qualities win the favour of the Court to which he is accredited, or the people among whom he moves. But if he purchase personal popularity by the neglect of his special mission, he must go back discredited. He has flitted as a brilliant figure across the stage, and that is all. There could not be a more complete analogy by which to illustrate the work of the Christian preacher. I do not forget that, as a pastor, he has to instruct and guide men in the application of the law of the Lord to the common business of life. To that point I hope to return—suffice it to observe here that even for the discharge of that duty, it is necessary that there should be a constant and distinct setting forth of those great principles on which all his social or ethical teachings have to be based. Apart from these, he has neither the law to proclaim, nor the motives to which he can appeal for obedience.

THE NEED OF THE HOUR.

The conclusion to which we are led is simple and obvious enough. The preacher has a Gospel to proclaim. To withhold it is to be unfaithful, but it is to be unsuccessful also. There is an idea abroad, which some are diligently circulating, that the world has outgrown the old faith, and that it is only kept alive, so far as it has any life at all, by venerable formulancy, which preachers are required to maintain, but in which they do not even believe themselves. There may have been a time when there was need for protest against hide-bound orthodoxy of this type. But such need has certainly ceased. The reaction against theology and creeds of every kind has been pressed so far that there are many who seem to think that the less a man believes the better he is, and that the more thoughtful of the day have come to understand that what a man believes is of very subordinate importance, and that sincerity is the one point that matters. A preacher who accepts this position will never be a spiritual force. After all, the world is not intensely eager to listen to the views of ordinary men week by week, on things in general, and on the great problems of human life, both now and in the dread future in particular. But if there comes one who commends himself to the conscience as a messenger from God, and has a Gospel to preach, he will be heard. The world needs the Gospel as much as ever it did, and it wants in the pulpit not elegant triflers, but men consecrated with the Christ-passion and the soul-passion. Give these, and there will be no question about declining congregations.

The Continent and the War.

DEAR SIR and Honoured Brother,—A recent issue of your valuable paper contained a letter, entitled "*Our Troops and Continental Opinion,*" in which it is proposed to constitute "an interdenominational council" of Christians, strictly limited to the task of investigating "the personal conduct of the British troops in the South African war."

It may save our friends a good deal of trouble to let them know that there is no occasion for such an investigation. I feel assured that I represent the bulk of your "fellow-Christians on the Continent," when I state that, according to our judgment, the average British officer and soldier have nothing to fear from comparison with the rank and file of any army. In fact, we are ready to give credit to Tommy Atkins, not only for manliness and courage, but also for kindness of heart, just as we do with regard to the brave fellows against whom he is made to fight.

It is not, therefore, with "the troops" we are finding fault, but with the authorities, political and military. It is, pre-eminently, with the attitude of the churches (taken as a whole) in Great Britain and the Colonies, who suffer without a protest the prolongation of what we consider to be a more than usually odious war—the devastation of a once prosperous land, the systematic ruining of homes, the slaughter of children by thousands, the refusal to offer such conditions of peace as could be honourably accepted, the unwillingness to refer contested points to arbitration.

And, as an excuse for all this—nay, as its justification, as the reason why Christians are in duty bound to encourage the carrying on of such a war in such a way—we are told, forsooth, that the wicked enemy will not consent, if he can help it, to have his national life crushed out.

It is *this* that causes our dismay, our distress, and the painful "cleavage" complained of between the champions of "Imperial Christianity" and those who hold a widely different view as to what is required by the teaching and the spirit of Christ.

We may be reminded, alas! that the Christians of other lands have oftentimes given the same kind of scandal, and followed the multitude when it bowed down before its own national divinity. The reproach is well founded and should keep us humble, but it can neither justify your course nor alleviate our pain. The sore disappointment of the best friends of England consists precisely in this, that the nation which they had been accustomed to regard as representing before the world the lofty ideal of a religion founded on the Bible should not have maintained a higher moral level than less enlightened countries have done.—I remain, dear sir and honoured brother, yours faithfully and sorrowfully, Theodore Monod.

Paris.

P.S.—Remarkably enough, as I was reading over this letter, who should call upon me but a friend whom I had not met for many years; namely, Count de Korff, formerly of Russia (whence he was exiled for the sake of the Gospel), and now of Hanover. You are well acquainted with him. He sends you his regards, and wishes me to let your readers know that he is of one mind with me in all that I have written.

Th. M.

[We have inserted our friend Pastor Monod's letter in full, because it is well that British Christians should know exactly upon what grounds many of our fellow-Christians on the Continent are denying, not only fellowship, but even the accustomed courtesies of life to their brethren in Christ who claim British nationality. But the pastor's letter reveals the extent to which he and those for whom he speaks have succumbed to the gross misrepresentations that have been made concerning the war by those who for their own ends have manufactured falsehoods, many of which have been reproduced and widely circulated by the French Protestant organ, *Le Signal.*

This cleavage among the children of God is one of the most painful features of the whole unhappy struggle; but we are convinced that if our Continental brethren knew the facts and ignored the fiction, their verdict would assume a very different form. Unfortunately, feeling runs too high at present for a judicial view of the situation. Not for years, probably, will an accurate estimate be formed.—Ed.]

A Race Apart.—A singularly interesting paper in the final number of *The Humanitarian* throws much light of a pleasant kind upon the life of the canal boat population in London and the missionary work in regard to that race of people. A very wonderful improvement in their condition has been effected since the Parliamentary inquiry of 1877 and the consequent legislation, due so largely to the labours of the late George Smith, of Coalville, and it is gratifying to find, on the authority of the two London City Mission agents who work day by day amongst them, that "they are not a drinking people," and that they are not only physically healthier, but also "far better in their lives than perhaps any other class of the poor." One missionary says that "the worst thing about canal life, though this hardly applies to barges, is that many children have grown up, and are growing up, who have 'never had no schoolin'!'"

Samuel and Saul.

The Stone of Help.

(1 Sam. vii. 12.)

By Rev. F. B. MEYER, B.A.

THERE are many such monoliths as the "Stone of Help" to be found strewn through these northern lands, from such venerable circles as those of Stonehenge, to the single ones which are pointed out to the traveller in Northern Wales—the last home of the Druids and ancient Britons.

Throughout the world man has endeavoured to associate himself, and the history of his life, with the permanent monuments of nature. In this he has approved alike his littleness and his greatness—*his littleness*, because every such endeavour is a confession on his part of the transience of his days, and his consciousness that he has so slight a hold on the earth, on which he is but a sojourner and a pilgrim; *his greatness*, because he is capable of investing with a halo of undying interest wild glens and barren rocks, darksome caves and deep, rushing rivers. It is for this reason that every spot in the older countries of the world teems with interest. It is with difficulty that the tourist can make his way through England or Scotland, Germany or Italy; whereas he will haste, without hesitation or halting, through thousands of miles of Canada or the Western States. How different, for instance, is the interest of travelling through the New England States, or through Dakota and Wisconsin. Each square mile of the one is fragrant with some interesting reminiscence of the past, whilst the other only recalls a vanished race.

At the foot of this stone let us linger for a little, to learn one or two lessons more. For stones have ears and voices. Joshua said that the stone which he reared, at the end of his life-work, had *heard*; and our Lord said that the stones around Him might be expected to *cry out* (Joshua xxiv. 26; Luke xix. 40).

I. Its Site.—It stood on ground which had witnessed a terrible defeat and disaster. We are told in the fourth chapter that the great battle of Aphek was fought on this spot. "Israel went out against the Philistines to battle, and pitched beside Eben-ezer, and the Philistines pitched in Aphek." "Now the Philistines had taken the ark of God, and they brought it from Eben-ezer unto Ashdod" (iv. 1; v. 1).

Many who gathered around Samuel when he raised and named this stone must have been present twenty years before on that fatal field, the Flodden of Israel's glory. Here the fight had been fiercest, the slain thickest; there the corpses of Hebrews and Philistines had fallen like leaves in Vallombrosa, trampled beneath the feet of the combatants; yonder the fight had raged around the Ark of God, as it was taken, and re-taken, and taken again. At this point, desperate deeds of valour had been done to turn back Israel from a shameful flight, but in vain. There Hophni fell, and there Phinehas. In this place a brief stand was made, but again the ill-formed line was broken, and the children of a chosen race, whose forefathers turned not back in the day of Gideon and Jephthah, fled like sheep before the wolf.

But, notwithstanding all this, and though the spot was associated with the memories of disgrace and shame, which in turn were the result of deep transgression on the part of people and priesthood, yet there was the stone erected which spoke so eloquently of the Divine help.

What living encouragement is contained in this for us all! We, too, may be traversing at this very hour battlefields which have been sadly marked by defeat. Again and again we have met the foes of our peace in mortal conflict, only to be repulsed. Our hopes have been dashed to the ground and our banners rolled in dust and blood. We meant never to yield again, but we did yield. We meant that that solemn vow should be kept, that holy resolution carried into effect; but they were shivered in pieces. We have been overthrown by our adversary, and overpowered in spite of all our efforts by our besetting sin. Yet take heart. At the very place where you have fallen you shall stand, for "God is able to make you stand"; where you have been overthrown you shall be more than a conqueror. You shall tread these very fields with songs of joy. The rocks which saw the withered leaves of autumn swirl in eddies around you shall behold the young green of spring and the maturefulness of summer. Be of good cheer! The stone of Eben-ezer shall be raised on the very field of the fatal battle of Aphek.

II. Its Retrospect.—What a story this stone had to tell, if all were unfolded, of the wonderful dealings of God with his people. It looked back on the twenty years of patient work, by which the Prophet Samuel had been leading the people homeward to the God of their fathers—quiet, unobtrusive, and unseen work, like that of the coral insects from the bottom of the mighty ocean, till presently the islet emerges, with its crown of fronded palms.

It looked back on many a scene of iconoclasm as, from Dan to Beersheba, there had been a general putting away of the Baalim and Ashtaroth, the cutting down of groves, and overthrow of altars. It looked back on that memorable convocation of all Israel at Mizpah, when water was poured out before the Lord, in confession of sin and humble penitence.

It looked back specially, to the offering of the burnt-offering, which declared Israel's resolve to be henceforth wholly devoted to God, and to Samuel's piercing cry of intercession. Above all, it looked back on that memorable moment, when, as the Philistines drew near to battle against Israel, "the Lord thundered with a great thunder upon the Philistines, and discomfited them, and they were smitten down before Israel." If that stone had engraved slabs of memory within its old heart, as well as eyes and ears, it surely never would forget the mad onslaught of the men of Israel on their fleeing and panic-stricken foes, to avenge in one brief hour the wrongs and oppressions of twenty long years.

Has anything like this taken place in your life? On your answer much will depend. If since your last failure and defeat there have been no acts of the soul, like those which took place at Mizpah, believe me, there is no probability of there being any break in the long monotony of your reverses. As you have been defeated, so you will be defeated; as you have failed, so you will fail, unless there is the pouring out of your heart before God, the putting away of idols, and the resolve to follow Him fully.

If I may be permitted to quote my own experience, I must bear witness to the incessant failure of my life, so long as I cherished things in my heart which were alien to God's holy will. Rules for holy living, solemn and heart-stirring conventions, helpful books and addresses produced but very small result. There was temporary amendment, but little else. But when the scene at Mizpah had been reflected in the inner mirror of the soul, then victory took place on the very spot marked by defeat. Let my reader ponder this. You cannot keep the moth out of your house, so long as one old blanket, stored in some neglected cupboard or box, is full of it. You cannot keep diphtheria from your home, so long as one crack in the drains is emitting the poison of sewer-gas. You will never raise your stone of Eben-ezer until you have stood on the watch-tower of Mizpah and put away all known sin, all complicity with what is grievous in the eyes of Christ. Only so will even his keeping power avail.

You say that you cannot. The evil thing clings to you as the serpent folds around Laocoon and his sons. The deadly creeper has wound itself around the tree of your life, and threatens to crush it to death in its deadly embrace. How can you rid yourself of that which has so strong a fascination that you feel you cannot live apart from it? Ah, there is the point where the Great Physician is willing to interpose for your rescue and deliverance! What you cannot do for yourself, He will do. The only question is, *Are you willing?* or *Are you willing to be made willing?* Often enough in the history of the soul it happens that the will, like a tough piece of iron, resists and resents. Then there is one glad resource—take it to Christ, tell Him that you cannot be as you would, or that you will not be as you should, and pray Him to undertake your difficult and almost desperate case.

Do not doubt the result. He takes what we give at the moment of our giving it; and when once He has taken it, we may press to our heart the consolation which the good Naomi gave to Ruth in a memorable moment of her life: "Sit still, my daughter . . . for the man will not rest until he have finished the thing this day."

III. Its Inscription.—"Hitherto hath the Lord helped us." Surely if the stone had a retrospect, as we have seen, it had also a prospect. It looked forward as well as backward. It seemed to say, As God has helped, so He will help. It would have been impossible to secure such results as those twenty years had witnessed, culminating in this glorious victory, unless He had been a very present help; and could He have done so much without being prepared to finish what He had commenced? Would He have begun to build without calculating on his ability to finish? Would He have entered on a campaign without counting the cost of carrying it to a conclusion?

As we go through life, let us be careful to erect our Ebenezer stones, so that when new responsibilities begin to crowd on us, or fresh and unforeseen difficulties threaten, we may be emboldened to sing with Newton:—

His love in time past forbids me to think
He'll leave me at last in trouble to sink,
Each sweet Ebenezer I have in review
Confirms his good pleasure to help me quite through.

All through life, if you will only trust God, if only by faith you will derive from Him grace for grace, if only you will claim a continuance and a crowning of all that He has begun, you will have occasions to raise these stones of help and to say with the Apostle, "Having, therefore, obtained the help that is from God, I stand unto this day testifying both to small and great." The last stone that we shall erect will be on the margin of the river. As we turn our back for ever on the land of our pilgrimage, and enter on the work and worship of eternity, we shall set up a great stone to the glory of our God, saying once more, with a deep sigh of perfected satisfaction, "Hitherto hath the Lord helped."

"Our Daily Bread."

SUNDAY, February 23. Genesis xxix.

THE chief lesson in this chapter is the illustration it gives of the awful Nemesis in life. We use this word for want of a better; but in fact, it is another name for the judgment seat of God, before which we are ever standing and receiving the just reward of our deeds, whether they be good or bad. No thoughtful man can observe life with any care, whether in respect of individuals or families, without noticing the dread incidence of the sentence of the Divine Judge. If Jacob deceives his father, he will find himself deceived; if a woman refuses to correct her child, he will grow up to cause her bitter anguish; if a man lives a noble, royal, and beneficent life, ultimately it will be returned into his own bosom, though with persecutions. "With what measure ye mete, it shall be measured to you again." I beseech you, do not suppose that you can sin with impunity. No one in this world can escape the just recompense of reward in conscience or circumstance. The feet of the avenger may appear to tarry, but they are on your track, and will finally come up with you.

There was bitter heart-burning between Jacob's two wives, and it is terrible to realize that this is only as a drop in the ocean of women's tears and anguish in similar circumstances. The infraction of the ancient law of one man for one woman is the source of continual misery wherever it happens. The woman's soul vehemently asserts its right to its exclusive empire over the husband's affections; and he had best yield it, not for her sake only, but his own, or he will discover that his path is more and more beset with briars and thorns.

MONDAY, February 24. Genesis xxx.

Rachel's anguish of heart (*v.* 1) led her to earnest prayer, and "God hearkened unto her (22)." Pray on, anguished heart, yearning that God shall give thee thy son in spiritual birth; thou shalt yet join in that pathetic but joyful resurrection cry, "This is our God; we have waited for Him"—possibly through long years of disappointment and heart hunger—"we have waited for Him, and He has saved us." Is it not worth waiting for a Joseph whose branches shall run over the wall in fulness of blessing?

The details of this chapter are given with great minuteness, because they concern the twelve sons of Jacob, the fathers of the children of Israel. After all, history is made in the nursery. We are very much what our mothers make us in the early formative years. They give us our names. An old Spanish motto says, "An ounce of mother is worth a pound of clergy." Who can influence a boy as his mother can, by her prayers with him and before him, by her ever-present example and influence, by her wise, pure words? Oh, that women would be beforehand with the devil, and so infill the minds of their sons with high principles, with respect for their own nature and for that of all other women, that they would have a holy hatred of the impurity and evil of the world.

Leah's influence on her boys, as judged by their subsequent life, was anything but healthy and high-minded, and their father's example in his business associations must have been equally prejudicial. He fell far below the level of the world's code of honour, to say nothing of religion. The beautiful gate of noble living rests, like the gate of the Jewish Temple, on two pillars, of which the one is purity and the other truth, and if these be broken down there is ruin indeed. What could you hope for Jacob's sons, when his own example was on so low a plane?

TUESDAY, February 25. Genesis xxxi.

As I read again this story, with its strange and incongruous mixture of religion and deceit, of insincerity and family feeling, it reminds me of the parable of the opal. This precious stone is made of the same stuff as the desert sands, mere silica. It is not a crystallized stone like a diamond, but "a stone with a broken heart." Hundreds of small fissures traverse it, letting in the breath of the atmosphere; and we are told that it is because of the presence of these two transparent mediums of such different density, that it is enabled to refract the light, and reflect every lovely hue of heaven.

In Jacob, certainly, there were these differing mediums. The Lord speaks to him, and he leads his wives to suppose that his prosperity is entirely due to God's gracious care over him and them, but he carefully hides his own chicanery and deceit. Now he steals away with the best of Laban's property, but anon he is swearing by the God of Abraham and the Fear of Isaac. A strange mixture truly, but not more so than is present in us all; by nature we cleave to the dust, but in the new nature we are akin to God. In "The Holy Grail," by the late Laureate, Lancelot complains that the wholesome and the poisonous flowers grew so close on the soil of his heart that they could not be plucked asunder. So men argue, but it is not so; and our duty is to crucify, to die to, the old man with his affections and lusts, and to nurture the growth of the new man, made in the image of God.

WEDNESDAY, February 26. Genesis xxxii.

What tidings Jacob's messengers brought back (verse 6)! Little wonder that he was so greatly distressed; but in the anguish of that hour his noblest nature peered forth and spoke in this marvellous prayer (9-12). He argued that he was on the Divine Plan—for had not God told him to return? He confessed his utter unworthiness of the least of the mercy and truth that had fallen to his lot; he prayed for definite deliverance for himself and his children: he quoted the ancient promise by which God had bound Himself. And having prayed, he made what dispositions he could for meeting the emergency.

Then came the greatest experience of his life. Often this wonderful scene has been used as an illustration of wrestling prayer, but in the outset it clearly was not so. It was not Jacob who wrestled with the Angel, but the Angel who wrestled with Jacob. It was as though God knew that it was the only chance of prevailing against the sin and selfishness of his servant's nature. He wanted to lift him into a new royal life, which could only be attained by the subjugation of his will, and He actually wrestled with him to force him to yield. Jacob was a proud man. He stood his ground, and resisted the attempt of the Angel of Love to humble him. He struggled and fought, as we all do under similar conditions. It was only when the Angel put forth his hand and touched the sinew of his thigh, which shrivelled as a cord in flame, and he was no longer able to resist, that he cried, "I yield!" In that act, he was conquered, but he prevailed. He was blessed, and became Israel, the prince. Yield to God's Spirit, and become royal.

THURSDAY, February 27. Genesis xxxiii.

What happened on the next day after Jacob's wonderful experience at the Jabbok? It is almost too terrible to repeat, because in some respects it is so exactly like ourselves. The meeting with his brother was all that could be desired; evidently the angels whom he had met (xxxii. 2) had, in answer to his prayer, formed a bodyguard of defence. Surely, after this, he might have trusted God still further and completely to deliver him; but no, he must needs resort to his own way of helping himself, which was full of the deceit and evasion that had always characterized him.

First, he gave Esau a lame excuse for not accompanying him; then, as soon as his back was turned, he set off in the opposite direction, and made for a fat valley and a land of pasture, where his cattle and sheep might feed and multiply, whilst his sons and himself could drive a large trade with the men of Shechem. We are told that he pitched his tent towards Shechem, and worse than that, he bought the parcel of a field. He who had come of a pilgrim race, and who ought to have trusted God, knowing that He would ultimately give him the whole land, became a freeholder, and bought real estate right over against Shechem, one of the worst cities in the country. Like Lot, for wealth and worldly advancement he threw himself, his wife, and children into the closest possible contact with this sinful city.

FRIDAY, February 28. Genesis xxxiv.

Dinah went out to see the daughters of the land. Poor child! She had been put in the way of temptation, and, like a gnat, began to flit round the candle-flame. It may have been that her home was irksome, and that there was a good deal of quarrelling between her brothers. Perhaps she longed for a tenderness and sweetness which came not to her lot. So she took a step from which there was no retreat, and sacrificed her honour.

But who was to blame? First, Jacob, because he placed her in such temptation. There is a similar tendency on the part of a Christian man, when he begins to make money; he says, "I can live in a larger house; I can go into better society." Too often, in acting thus, he places his children under influences similar to those which emanated from Shechem. And the children begin to acquire worldly notions. They come in contact with the children of this world, and contract similar tastes. Of course you ought to make your home as bright and happy as possible, and give your children recreation; mind to put a happy frontispiece to the volume of your child's life, so far as may be in your power; but beware of the life of Shechem. Make your home so happy that Dinah will not desire to go there.

But surely Leah was also to blame. She ought to have forewarned her daughter. But, incredible as it may appear, thousands of boys and girls are issuing every year from Christian homes, into schools and elsewhere, to meet the evil of the world, as they inevitably will, without being provided with that knowledge of good and evil which could be conveyed to them from the wise, pure, loving lips of their parents. Oh the pity and misfortune of it! Do not send your children forth from your home without one memorable talk, which would arm them in all future time against the pestilence that walketh in darkness.

SATURDAY, March 1. Genesis xxxv.

Does not God speak to thee in the first words of this chapter? "Arise, go up to Bethel." Thirty years ago you were at Bethel. Life was young then. Thou hadst only thy staff. All thy future was unshaped, and unknown. It was the first night away from home, and how earnestly thou gavest thyself to prayer! What tears, vows, and resolves! But since then, what a distance thou hast travelled away from it all. Married! Prosperous! A family of children! But far from God! Get back, and speak to thy household, that they may accompany thee. Thy return will mean their regeneration; they will renounce their strange gods, and put off their polluted garments.

Let us be clean! Clean in heart, in look, in speech! Clean in secret habit, and in outward walk and conversation! Clean in the books we read, and the pictures and statuary of our homes. Let us put off the garments of the old man, so well described by the Apostle, and put on those of the new man, renewed in the image of God.

> The dearest idol I have known,
> Whate'er that idol be;
> Help me to tear it from thy throne,
> And worship only Thee.

At Bethel, God again gave Jacob the name of Israel, holding up the great ideal, and engaging to enable him to realize it, by the gift of that great name El Shaddai, as though He said, "I open before thee a great destiny, but I am abundantly able to realize it for thee, because I am the All-Sufficient One." He can make us fruitful; He can give us the land; He can interpose between us and the results of our misdoings (*v.* 8). What though sore sorrow be in our home, and death on death, yet He hath made an everlasting covenant, ordered in all things and sure. F. B. M.

The Christian Temperance Campaign.

LIMERICK, DUBLIN, AND HOLYHEAD MEETINGS.

THERE is abundant evidence that, under God, wonderful success is attending Dr. Henry's unsparing exertions in advocacy of the only rational and consistent ttitude which the people generally, and Christians in particular, can take towards the lisastrous habit and traffic of strong drink.

The arduous but cheering labours of the ast week opened with meetings in Limerick, wice a day, on Tuesday and Wednesday last eek. Out of a population of 40,000 the Protestants claim about 4,000; and no hall of dequate capacity was available for the interested and enthusiastic audiences which are verywhere being commanded by the burning loquence and consuming earnestness of Dr. Henry, so ably seconded by the cultivated ocalisation of the Fisk Jubilee Singers.

At the opening meeting in Munster Hall, Mr. ROBERT HANNA presided, and a number of ministers and other influential gentlemen were resent. In the name of all the churches, as vell as the temperance organisations of the ity, the CHAIRMAN gave a warm welcome to the nissioner and his coloured coadjutors.

Dr. HENRY showed that some of the outtanding features of Limerick, as of other laces, are the churches on the one side, and he public houses on the other; the aims and nfluences of the two sets of institutions being otally irreconcilable. For the Christian, he aid, there is but one attitude toward a blighting and remorselessly selfish traffic. The time as come to give temperance reform its rightul place, on the highest possible level, as part f Christ's mission to the world; and the Church must do this for its own preservation.

An intensely interested audience filled the all on Tuesday evening, Mr. H. L. STEWART n the chair. Prayer was offered by Dr. LONG. Dr. HENRY described some of the forces that nake for righteousness in our fight against 'the drink," and advanced an overwhelming nass of testimony in favour of total abstinence.

On Wednesday afternoon Dr. HENRY told a rowd of boys and girls that every fourth amily has to furnish a drunkard; but if we an keep the children out of the public-house ntil they reach years of discretion, such places vill be shut up, because old drunkards would lie off, and there would be nobody to take their laces. So many came to the closing meeting n the evening that the overflow was gathered nto the Baptist church, speaker and singers lividing their ministry between the two places. n the hall, Mr. W. B. FITT was chairman; and Dr. HENRY dealt, in convincing style, with indusrial, physical, and other aspects of temperance.

Mr. WILLIAM LAUDER writes of the Limerick neetings:—"They were most successful, and ve are very glad indeed that we had Dr. Henry here. During the time 211 pledges were signed, nd among them are some which would well epay any little trouble."

Rev. Dr. DICKINSON, who presided over a pecial meeting of the Dublin Committee and uarantors held in the Metropolitan Hall, Dublin, on Thursday afternoon last, said that Dr. Henry's recent mission would certainly ear abiding fruit.

Rev. W. J. M'CREERY, one of the hon. secrearies, read an encouraging letter from the Archbishop of Dublin, who wrote:

I am glad to learn that the Temperance Mission neetings lately held in Dublin were so largely ttended, and that so many were led by what they eard—among them some 600 members of the Church f Ireland—to sign the temperance pledge. The Committee has taken a wise step in deciding to send the ames of those who have signed to the clergy of their espective parishes and churches, so far as it may be ossible to do so.

Dr. HENRY, who followed, described the nti-Saloon League, which is active in thirtyight states and territories of the American Union, and has 300 men who devote their time nd energy to the organization of temperance orces and the awakening of the conscience of Christian people in the cause of temperance reform. By sinking differences, the boundary of common agreement is constantly extended, thus tending to answer our Lord's prayer for unity. The people will never be unified for enduring opposition to the drink evil, except by the power of the truth as it is in Jesus, which includes love to God and love to man. Jesus Christ cannot be King universal until alcohol is destroyed. In cities like Dublin, America has representative executive councils of temperance workers, with separate committees for practically dealing with agitation, legislation, and law enforcement in a way which gives every abstainer something to do.

In the evening a farewell meeting was held, the Metropolitan Hall being crowded in every part. Mr. THOS. EDMONDSON, vice-chairman of the Rathmines Urban Council presided.

Rev. Dr. KINGSMILL MOORE, M.A., moved "That this meeting desires to place on record its deep gratitude to God for the great success which attended Dr. Henry's nine days' temperance mission just concluded; that we gladly recognise the able advocacy and great ability displayed by Dr. Henry, together with the invaluable assistance rendered by the Jubilee Singers." The motion was seconded by Mr. CHAS. EASON, J.P.; supported by Mr. WM. CARTY, and carried unanimously, the whole audience standing in token of their appreciation.

Before entering upon another powerful appeal for pledges, Dr. HENRY declared that success had come because the people were minded to work, and God was working with the people.

In the course of an interesting letter to Mr. Robert Scott, Mr. William Carty says:—

The total pledges for the ten days exceed 1,400, and I have been hard at work sending out the names of those who signed in connection with the Methodist church, and at the same time writing a pressing letter to each minister to have each new member visited and enrolled in their local society. I have also urged that an adult Total Abstinence Society be formed in connection with every congregation, and suggested that once a month one of the week night services might be made a Gospel temperance meeting, the services of zealous, godly men and women, young and old, being used in conducting this meeting. Thus we may hope that the work shall be continued on the high Christian level on which Dr. Henry has brought the movement.

I cannot tell you the number of godly men and women who have identified themselves with the temperance cause on this account. As the outcome of this mission their eyes have been opened, their consciences educated and aroused to active personal service in this sacred cause. In the past the temperance cause has been too often conducted on a low level, God being left out and amusements having the prominent place in the meetings, and so Christian folk have held aloof, but now a great revival has taken place in the churches, scores of members are working to enlist others; men and women are pleading for the overthrow of this, the first and worst enemy of Christ's kingdom. There is hardly a post but brings me letters from those who have worked in this mission (and I have had the joy of having over 100 workers, night after night, labouring earnestly and prayerfully to enlist others at the meetings, with a grand total of over 1,400 new signatures) assuring me of their continued and zealous labours and mourning over past lukewarmness.

I do praise God for Dr. Henry's mission. Every day our love for this man of God has grown stronger and deeper, and we would love to have him back again soon. Dublin has been shaken, the churches are awakening. For over forty years I have been connected with the total abstinence work in this city; I unhesitatingly say that I never listened to such powerful soul-stirring and high, level Christian advocacy as has come from our beloved friend, Dr. Henry. I pray that England may be set on fire with zeal for the overthrow of the enemy strong drink.

Two meetings were held at Holyhead. The first was at the Presbyterian church, where Dr. Henry addressed words of counsel and inspiration to a large number of Christian workers. Of the evening gathering the secretary, Rev. E. B. Jones, writes:—"We had a most magnificent meeting at the Town Hall. The building was packed to its utmost capacity, about 1,000 people being present out of a population of 10,000. Dr. Henry delivered a most powerful, eloquent, and convincing address. His mission has already proved a great blessing to us. We had at the Town Hall meeting 450 pledges. The ministers and churches have been aroused as never before."

To My Larger Congregation.

AFTER finishing my first series of Conferences in St. Petersburg with a most blessed Sunday of crowded congregations, and an unusual sense of the presence of the Holy Spirit, I started for Dorplat, a university town, about nine hours distant. Baron Nicolai accompanied me as interpreter, and though I had some misgivings as to our reception, in consequence of the stringency of the regulations, we have been most marvellously helped in our meetings, both with the townsfolk and the students. It is very sweet to realize that the Master is using one to further his work with souls, and with congregations.

Dorplat is situated in the Lidonian provinces, once included in the kingdom of Sweden, and amongst the earliest of the countries that received the Reformation. Until recently the University was entirely German, but now three-fourths of the students are Russians. We have been entertained most hospitably by two noble ladies, and I am struck with the intimate knowledge displayed by the upper circle here of all that is transpiring in Great Britain. These friends had read Mr. Balfour's recent book, knew our current literature, were perfectly aware of the attitude taken up by different parties with respect to the war, took in *Regions Beyond*, and subscribed to the Congo Mission—speaking English perfectly.

I long to get home, and yet realize the great importance of this work. My books have preceded me, and been translated, so that audiences are secured to me, for which I am deeply grateful, and desire to use my opportunities in humble dependence before God. I again commend myself to your prayers, as I return to St. Petersburg for the concluding Conferences.

F. B. MEYER.

Obituary.

MR. JAMES FLANAGAN.

THE Protestant Reformation Society has lost a prominent missionary by the death of Mr. James Flanagan. Of a genial and kindly temperament, he was very successful in gaining access to Roman Catholics, his ready Irish wit often standing him in good stead when preaching to his countrymen of the Roman Catholic persuasion. By the blessing of God, he had been instrumental in bringing many out of Roman error into Gospel light and liberty. As years gathered upon him Mr. Flanagan, owing to a brutal attack by Romanists, was afflicted with deafness, but this did not diminish his energy or his efforts. Mr. Flanagan laboured for forty years in various centres, including Liverpool, Leicester, Nottingham, Northampton, Halifax, and the South of London.

MR. WILLIAM CHIVERS, J.P.

The Baptist denomination has lost one of its most prominent laymen by the death of Mr. William Chivers, J.P., of Histon, who passed away on February 11 at the age of fifty. A man of remarkable business ability and success, he regarded his means as held in sacred stewardship, and gave generous support to religious and philanthropic undertakings. With his father and brothers he took a warm and practical interest in the Cambridgeshire Baptist churches. He was chairman of the Augmentation Fund of the Baptist Union. As an evangelist, he possessed the gift of presenting the love of Christ in simple, attractive beauty, and there are many to-day who first realized the Saviour's love because of the human love and sympathy of the messenger. Rev. J. H. Shakespeare writes of Mr. Chivers: "During the term of my secretariat I have been thrown into frequent intercourse and correspondence with him. I found him simple, humble, and unostentatious. Those who met him on committee were always struck with his quiet manner and gentle speech, and would, perhaps, never have guessed that he was the chairman of one of the largest businesses in the country."

The Boy Preacher.

IT was during the Christmastide of 1896 that ten-year-old Jack Cooke received his first spiritual impulse. His father was an able schoolmaster, a man of refined and literary tastes, and at the same time a well-known and popular supporter of all that had to do with athletics. It could not be said, however, that the quiet Manchester home was dominated by religion.

Mr. Cooke, senior, becoming interested in spiritual things, began to search after the truth, devoting an hour each afternoon to prayer and the study of the Bible. It was at the same time, too, that his young son, Jack, began to seek for light, and it was with a hallowed sense of God's nearness that, in a private devotional gathering of the family, the lad began to speak of eternal things. It was evident to all present that their young relative possessed not only a notable gift of speech, but spiritual power in delivering his message. He was the means of leading out some of the family into the spheres of religious thought and activity, and had the earnest encouragement of his father.

FIRST EFFORTS IN EVANGELISM.

Impressed with a strong sense of duty, Jack soon began to speak in public, his first plea for Christ being made in the open air, at the corner of Oxford and Grosvenor Streets, Manchester, in May, 1897. Opportunities for service were opened in many directions, and missions were undertaken in Manchester and the outlying district as well as in some of the chief towns of Lancashire. After about a year and a half, a visit was paid to the United States, and here, too, great interest was awakened. Undoubtedly the youth of the preacher afforded one reason for the attractiveness of the mission, but certainly something more was required to retain attention. At New York, Chicago, Los Angeles, San Francisco, Denver, Philadelphia (at Bethany church), St. Louis, and other great cities of the States, fruitful missions were held, as well as in Canada, at Toronto and Ottowa. The famous Ocean Grove camp meeting was also the scene of services, and the auditorium, estimated to accommodate 10,000 persons, proved all too small for the crowds desiring admission.

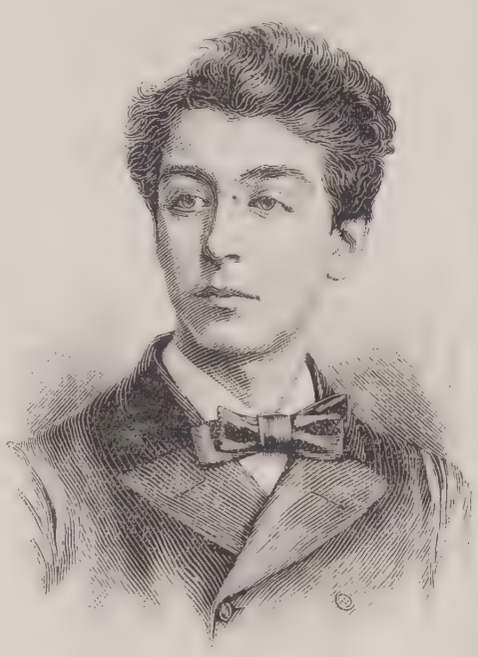
THE PREACHER AND HIS METHODS.

Possessing a remarkable command of language, a clear voice, and an animated delivery, Mr. Cooke has many platform advantages, while his zeal and sincerity secure earnest attention. Every address is full of the Gospel message. Nervous and sensitive, Mr. Cooke's addresses are characterized by incisiveness and eagerness, and he invariably aims to bring his audience to the point of immediate decision. He regards the after-meeting as of equal importance with the preaching, but, in view of the heavy demands upon his physical resources, the young evangelist values the practical help of his friend and coadjutor, Rev. J. R. Coutts, in conducting the proceedings right on to the close, and endeavouring to point seeking souls to the Saviour. He speaks with but little direct preparation, but his faculty for extemporary speaking enables him to requisition his study for the thoughts and inspirations of the moment.

SOME RECENT MISSIONS.

On his return from America, Mr. Cooke was invited in November last to undertake an evangelistic mission at Bloomsbury Chapel (Rev. B. J. Gibbon). The young preacher was thereby brought prominently before public notice. Undoubtedly there was at first a feeling of fear lest something of an abnormal or eccentric character should mar the effort. Indeed, there was some cleavage of opinion among Christian people as to the advisability of one so young occupying so responsible a position. It was soon remembered, however, that youthful preachers are no new thing, and that, for example, Mr. C. H. Spurgeon was, at one time, familiarly described as "the Boy Preacher of the Fens." Moreover, the modesty and solemnity of the preacher, and particularly the impression made upon the crowds that flocked to hear him, were bound to dissipate doubt or prejudice. Mr. Gibbon's views were distinctly favourable, "that is, for the work he specially undertakes—the work of evangelisation. There is nothing sensational in Mr. Cooke's manner or methods. He does not appeal specially to the emotions and makes but few humorous remarks. His youth is no doubt a great element in his power of attraction; but it is undeniable that God has given him great power. Crowds may come to wonder at his flow of ready speech; but, when we see scores in the inquiry rooms, we are constrained to acknowledge the hand of God."

Following Bloomsbury came a month at Shoreditch Tabernacle. Pastor Cuff's capacious building was crowded nightly, and there were many decisions for Christ. During the third week of the services, Mr. Cuff wrote: "I have been putting myself through every phase of thought and search on this lad and his mission, and I cannot anyhow think why it should be thought a kind of 'sensationalism,' or even 'a questionable proceeding.' In years, Jack Cooke is nearly sixteen. In some of his thinking and utterances he is far beyond that. In private, as in public, he has all the ways of a pure, simple, high-minded boy. He is dogmatic about the truth, and does not mince matters. Someone would think him a little hard at times. Whatever else he is not, he is a



JACK COOKE.

Photograph by Geo. Boncas, 120, Mile End Road.

master of assemblies, and holds his audience from first to last. I have ventured to write this, because we have most surely seen wonders of grace here during the past fortnight. If it shields the lad from adverse criticisms, I shall be glad; but I have written it for no other purpose except to glorify the Lord. We all here adore and magnify his holy Name for what we have seen and heard; and to *Him* we give all the praise."

The month's Mission recently concluded at Mr. Charrington's Great Assembly Hall, Mile End, will be fresh in the reader's memory. It was, according to Mr. Charrington's hearty testimony, a season of awakening, when hundreds of people, of all ages and classes, were brought under conviction and pointed to Christ.

AT WEST LONDON TABERNACLE.

At present Mr. Cooke is labouring at the well-known West London Tabernacle, so intimately associated with the names of Mr. Henry Varley and Rev. Dr. Moore, the pastorate being now occupied by Rev. E. M. Todd. There also the Divine blessing has accompanied the words of the young preacher. We earnestly pray that the development which will come with the passing years may appear in a manhood of far-reaching usefulness in the extension of the kingdom of the Lord Jesus Christ in the hearts of men.

Death of Dr. Newman Hall.

WE learn with deep sorrow that Rev. Newman Hall, D.D., passed away at his residence, at Hampstead Heath, on Tuesday morning last, aged eighty-six. As an evangelist, pastor, and author of religious works, he occupied a prominent and honoured place in the ranks of the Church militant. He was a Christian worker of a type only too rare, and no movement or cause calculated to help those who came under his influence, lacked his hearty support.

As early as sixteen years of age young Newman Hall decided for Christ, and became a member of the Independent Church at Maidstone. Reaching the age of twenty-one, he was recognised by the church as a candidate for the ministry, and was accepted as a student at Highbury Theological College. After a term of preparatory study, he was called to the pastorate of Albion Congregational Church, Hull, and for twelve years he enjoyed the esteem and affection of a large fellowship. In 1854, Mr. Hall succeeded Rev. James Sherman as minister of the church worshipping in Surrey Chapel, Blackfriars Road, London. Soon after coming to the Metropolis, Mr. Hall took the degrees of B.A. and LL.B. in London University. He afterwards received three diplomas of D.D. from America, in grateful recognition of his early and continued advocacy of the cause of "Freedom and Union" at the time of the Civil War. Later, the same degree was conferred by Edinburgh University.

From the beginning of Mr. Hall's ministry Surrey Chapel was crowded every Sunday; large numbers were led to God, and new life was infused into the numerous institutions of the church. In 1866 his high character and excellent work were recognised by his being appointed chairman of the Congregational Union. Just before the lease of Surrey Chapel lapsed, a freehold site was purchased in Westminster Bridge Road, on which Christ Church was at length erected at a cost of £62,000.

As a preacher, Dr. Hall was singularly successful. His style was simple, natural and pithy. His sermons were for the most part expositions of Holy Scripture, illumined and enforced with frequent illustrations from nature and experience. Holding fast the vital doctrines of the Gospel, he delivered no discourse in which sinners were not entreated to be reconciled to God through Christ. Notwithstanding the constant claims upon him by the large church over which he presided, Dr. Hall found pleasure in aiding the cause of the Gospel throughout the country as opportunity offered, and in the summer months he often delighted some village congregation, or cheered some struggling pastor by rendering such help as small churches often need, but cannot always command. Open-air preaching he rated highly and largely employed, and after the Sunday and Monday services he was frequently to be found addressing a crowd of artizans in front of Christ Church. It is impossible to recount his numerous endeavours for the promotion of measures for the amelioration of the condition of the working classes, and in the persistent advocacy of temperance.

In 1892, Dr. Newman Hall resigned from the pastorate of Christ Church, but not from active service. His eightieth birthday was celebrated in 1896 by a remarkable meeting at the Memorial Hall. To the close of last year he was frequently to be found in the pulpits of Free Churches, not only in the Metropolis, but throughout the provinces.

Dr. Hall's writings were numerous and of an eminently practical character. He wrote volumes on "The Lord's Prayer," and "Gethsemane," also on Modern Romanism and the Doctrine of the Atonement. His tracts, including the well-known one on "Come to Jesus," were forcible and direct. It has been given to few workers in the Lord's vineyard to maintain for so long a period a beneficent influence such as Dr. Newman Hall was privileged to exercise. His name will long be held in loving remembrance by Christian churches throughout the land.

Pioneering in East Africa.

Rev. THOMAS WAKEFIELD, F.R.G.S.

THE subject of this sketch, whose name is indelibly associated with missions in East Africa, was born at Derby on June 23, 1836. He was educated at the Wesleyan day-school in Chester, where his parents had gone to live. Early converted to God, he soon began to call sinners to repentance. When learning the trade of a printer at Nantwich, he was recommended by his circuit as suitable for the work of the ministry, and in 1858 received his first appointment. The Free Methodists did not then possess a training school for ministerial candidates, so he went direct to circuit work from the printer's bench. He did not, however, neglect self-tuition—as his after history showed. When he had spent three years in the home ministry a new scene opened up before him. He became a foreign missionary.

The publication of the "Missionary Travels" of Rev. Dr. Krapf presented to the religious world the region of Eastern Equatorial Africa as a field for Christian missions almost untouched. He and his colleague, Rev. Johann Rebmann, had planted a mission station at Rabai, near Mombasa, in connection with the Church Missionary Society. Otherwise the field, which was then little known, was completely neglected. The United Methodist Free Churches, influenced by their treasurer, Mr. Charles Cheetham, of Heywood, resolved to commence mission work there. Dr. Krapf was invited to this country for an interview with the Missionary Committee, when he consented to take charge of a missionary expedition and lay the foundation of a mission. He had said much in his book concerning the Galla nation, and the evangelization of that people was the object in view. The missionary party was formed, and, leaving towards the close of 1861, it reached Africa after a dreary and toilsome voyage.

The party consisted of Dr. Krapf, the leader, two Swiss students from the missionary institution at St. Chrischona, with Messrs. Woolner and Wakefield, two young Free Methodist ministers. Mr. Woolner's health gave way almost immediately, and he returned home a physical wreck. The Swiss workers also retired. Dr. Krapf fixed the location of the mission at Ribe, near Mombasa, and then, regarding his work as accomplished, returned to England. Thomas Wakefield was left alone in a trying situation. He was quite a young man, inexperienced, unacquainted with the idiosyncrasies of the people, and ignorant of their language. He had many discomforts and privations, as all missionary pioneers must have. Still, he did not shrink from the position, but bravely "held the fort." As soon as possible a colleague was sent him, but for many months, in the spirit of a true hero, he laboured alone.

The first helper to arrive was Rev. Charles New, an able and enterprising young man, who was the first to ascend to the snow-line on the lofty mountain of Kilima-Njaro, and thus demonstrate the existence of snow in Equatorial Africa. This brother was a member of the expedition which was setting out to search for Livingstone when it was learned that the great explorer had been found. Mr. New died in 1875, returning from an excursion undertaken to establish a new mission. Another early colleague was Rev. Edward Butterworth, who succumbed to malaria three weeks after his arrival. As we are not writing the history of the Mission, we cannot chronicle the arrivals or departures of other brethren who joined. Of a number who were sent to reinforce or extend it, some fell asleep in Jesus and others were compelled by the failure of their health most reluctantly to return to England.

Neither the Gallas nor the Wanyika, among whom Mr. Wakefield laboured, were idolaters. They were superstitious, depraved, and literally "without God in the world"; but they did not bow down to wood and stone. It has been contended that all heathen have symbols, images of some sort which they adore, either in public or in secret. Mr. Wakefield and his colleagues had no reason to think that the people around them had anything of this kind. They "saw no similitude." But gross vice was common, and what the Bible strongly condemns was looked upon as venial. Intemperance also prevailed. When the cocoanut palm is tapped, it yields a pleasant juice which, on being allowed to stand, becomes highly intoxicating. Many of the natives were

THE LATE REV. T. WAKEFIELD.

From Photograph by Mr. Roxby, 1, Commercial Street, Leeds.

slaves to tembo drinking. A successor of Mr. Wakefield declared of a native town that the population were sober in the morning, tipsy by afternoon, and all drunk by night; and he did not mean this to be understood as a hyperbole. If this was an extreme example, the ordinary cases showed that strong drink in East Africa, as at home, was, and is, a great hindrance to the Gospel.

The greater number of the natives who settled on the mission stations were escaped slaves, and this fact often led to bewildering complications. The whole region now called the Sultanate of Zanzibar, was once offered absolutely to the English, but the offer was declined. Mr. Wakefield often expressed his regret at what he thought a mistaken step. At the present time, England holds the dominion in its hands, but it allows a titular sovereignty to the Sultan of Zanzibar. This gives authority to the Mohammedan law, which permits and sanctions slavery. In the course of years, Mr. Wakefield and his colleagues had the joy of seeing the slave-trade abolished by the Sultan, in agreement with the wishes of the English Government, and at the instance of Sir Bartle Frere. Domestic slavery remained, and missionaries—anxious on the one hand to obey the law, and on the other influenced by humanity, the love of freedom, and a desire to promote purity, were often placed in a dilemma when the man-stealer was on the track of his so-called property. Mr. Wakefield's policy was to help the fugitive on his way. After he had left the scene, a Chief Commissioner purchased the freedom of hundreds of slaves on the stations of the Church Missionary Society and the Free Methodists. The expenditure was repudiated at home, and the missionary societies were called upon to assist in defraying the cost of manumission. Mr. Wakefield strongly supported the application, and a considerable sum was raised by private subscription. That, however, did not end the evil or the strife. The plague was not stayed, and the difficulties arising are still acute.

In 1868, Mr. Wakefield came home on furlough, when he received a warm welcome. He addressed many missionary meetings, and his reception at Exeter Hall was enthusiastic. Ere he returned to Africa he was married to a pious young lady, Miss Rebecca Brewin, who was his companion and fellow-helper for several happy years. She died, however, soon after the death of her second child, who lived only a few short weeks. Except the aged and infirm Rev. J. Rebmann, of the Church Missionary Society, there was not a European within 140 miles of the station; so the afflicted father had to act as doctor and undertaker, making with his own hands the coffins for his wife and child! The hearts of mission helpers at home were wrung with grief when they read the pathetic letter in which poor Thomas Wakefield narrated his sad bereavements. Mrs. Wakefield's life has been embalmed in a beautiful memoir by her gifted brother, Rev. Robert Brewin, of Grantham.

Eight years after the death of his first wife Mr. Wakefield married again. As the lady he married in 1881 happily lives still, delicacy forbids saying more than that she is universally beloved, and that everyone regards her as every way fitted to be a missionary's wife.

Although there was some cheering success attending devoted operations on the field, it was felt almost from the first that the precise design of the mission could not be carried out in the particular locality chosen by Dr. Krapf. The evangelization of the Gallas was intended, but the people in the neighbourhood of Mombasa and in the Duruma Country were chiefly Wanyikas. Hence it was thought desirable to establish a mission in Gallaland on the banks of the River Tana. An attempt was made a few years after Mr. Wakefield's arrival, but it proved futile. Not until 1884 was a successful attempt made. On Christmas Day, 1883, a coloured missionary and some converted Gallas set out from Jomvu to seek a settlement on the banks of the Tana. They fixed on Golbanti. Mr. Wakefield visited it a few weeks later, accompanied by Mr. Houghton, a colleague, who took charge of the Golbanti Mission in the following year. Mr. and Mrs. Houghton were both barbarously murdered, a few months later, by a predatory tribe, the Masai. The Mission however, took permanent root, and while Mr. Wakefield remained in Africa, he superintended it, though, as he never fixed his residence there, he could only pay it occasional

visits. In this region the object of the mission has been attained. The Gallas, a people with some noble qualities, but proud and intractable, have been reached. Of late the missionaries have begun to labour also among the Pokomos, a race subject to the Gallas, but much more amenable to the influences of the Gospel.

As East Africa became better known, and travellers sought to reach the far interior from its coast, Mr. Wakefield came into contact with many persons who have distinguished themselves in different ways. He was familiar with Sir John Kirk and Sir Bartle Frere; Captain Burton, Joseph Thomson, and Henry M. Stanley he knew well; the two Church Missionary Society's martyrs, Mr. Pilkington and Bishop Hannington, he also knew. Horace Waller, Livingstone's friend, was his friend also, and he knew the great and good Dr. Livingstone himself.

Mr. Wakefield was a missionary, not an explorer; but in his missionary character he made explorations, and the geographical information he gave was so important that in 1882 the Murchison grant was awarded him by the Royal Geographical Society. For such services also he was made a F.R.G.S. He became an expert in the languages of the Swahilis, the Wanyika, and the Gallas, executing translations of portions of Holy Scripture, and composing or translating hymns which are yet used in the service of song in the house of the Lord.

During Mr. Wakefield's residence in East Africa, as well as subsequently, the Church Missionary Society greatly extended its operations there. In addition to smaller stations, Frere Town, and, more recently, Mombasa, have become centres of work and influence. Mr. Wakefield laboured in harmony with his brethren of that great society, and all the Free Methodist workers have been laid under a debt of obligation to these missionaries, and especially to the ladies and the medical men. On the Tana, also, there is great harmony between the Free Methodist missionaries and the Neukirchen (German) missionaries at Ngao.

Mr. Wakefield's retirement from the mission field was involuntary. In 1887, he came to England. After doing good service as a deputation, it was arranged that he should return. A medical interdict, however, at the last moment, kept him at home. His brethren showed their great respect for his character and services by electing him President of the Annual Assembly in 1888. He also represented the denomination at the Ecumenical Missionary Conference in New York. He was appointed by the last Annual Assembly to visit, with other two brethren, his old field of operations, but his doctor forbade his going, and he died ere the other delegates returned. After his resumption of home work, he laboured in several populous centres; and was living in Southport when called home.

His last illness was short, and tidings of his death—which took place on Sunday, December 15, 1901—were received with surprise as well as sorrow. Amongst those who saw him on his deathbed was Rev. Dr. Brook, President of the Connexion. In the course of conversation Dr. Brook said, "You have done a good day's work, Brother Wakefield;" but the dying man deprecatingly shook his head, and said, "I am trusting in Christ—only in Christ." The remark of the President was the statement of a fact; the reply lifts us to the higher region of faith. Judged by any human standard, Thomas Wakefield had performed a good day's work, but, like a greater missionary than himself, his desire was to "be found in Him, not having his own righteousness, but that which is through the faith of Christ."

J. K.

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Among Chinese Lepers.

THE efforts of the Mission to Lepers among suffering outcasts in China are meeting with much encouragement, and are appreciated, not only by the lepers themselves, but in some instances by the Chinese authorites.

At Hiao-kan, near Hankow, the work has been most successful. Many conversions have taken place, and Dr. Griffith John, who takes a warm interest in the asylum, wrote recently that if it were doubled in size it would be filled immediately. Dr. H. Fowler (the superintendent) says: "At present we are the only workers in Central China among the lepers. It is our unhappy lot to have to refuse many applicants. The effect of the leper-work on the authorities at Hiao-kan is very apparent."

Great difficulty was found in securing land for extension of the asylum, exorbitant rates being demanded. But on Dr. Fowler's return from a holiday he found this obstacle removed in the most gratifying manner. The leading gentry of the place having heard that he was desirous of enlarging the Leper Asylum had met in his absence, and had agreed to let him have three large fields at a merely nominal price—practically as a gift. This they did as a mark of their appreciation of the leper work and the medical work carried on by him. A few days later they all met at the Asylum, and the leading man of the district addressed the lepers in the chapel, praising the missionaries who had come, not to seize territory, but to care for the diseased and suffering. The officials carried to the mandarin so favourable a report of the work that he not only refused to receive his usual fee, but paid an official visit to the missionaries to express his approval.

Dr. Fowler pleads urgently for at least £200, for which sum three new wards could be built and other improvements affected. This enlargement would enable us to receive, and provide for fifty or sixty more of the homeless outcasts who plead for admittance to this, the only Home of Hope open to them. This need is emphasized by the distress due to the fearful floods in the Yangtse Valley, which have sent up the prices of food to famine rates.

A NOBLE EXAMPLE.

Just outside the gates of Canton is a large leper colony of about 1,000 souls, among whom a most promising effort has been begun. It originated with a blind, one-legged, leper woman, who learnt of Christ in the Medical Mission Hospital, and returned to the village to tell others of the wonderful doctrine. Her testimony resulted in many inquiries and several baptisms. The Christian lepers contrived to collect enough to purchase a site for a church, the erection of which will cost £100. In this large village the missionary reports "scores of children who have no sign of leprosy," and for these a home and school are urgently needed.

A new opening of a most encouraging character is that in Hokchiang (south of Foochow), where Rev. J. B. Carpenter (C.M.S.) has begun to visit the native leper asylum. The lepers invited him, and fifty gave a most attentive hearing. He writes:—"I find the average Chinaman very unresponsive, but it was so very different with these. I do not think I have ever seen the Gospel received with such manifest joy." A medical worker looks after them, and they show great eagerness to learn. We are desirous to place an efficient catechist among these poor people. For £25 we could provide such a worker for a year, as well as a little extra food for them. The very paltry allowance made by the authorities is often much reduced before it reaches them, so that they are almost starving at times.

In addition to the foregoing, a church for the lepers at Foochow is being built, and another at Yen Ping. The work at Longwong is progressing, and our asylums at Hangchow (superintended by Dr. Main) are crowded out.

JOHN JACKSON.

Mission to Lepers, Exeter Hall, W.C.

The Gospel in Basutoland.

DURING recent years, efforts to take the Gospel to the Basutos have been more successful than at any time since the first attempt at missionary work in their country was made, some seventy years ago. With the object of awakening a keener interest in missionaries and their labours in Basutoland, Rev. A. CASALIS is paying a visit to England, and is holding meetings as occasion allows.

The first of these gatherings took place at Mildmay Conference Hall a few days ago, when Colonel Morton welcomed a large number of friends to listen to a lecture, which was deeply interesting. In introducing the missionary, Dr. Maxwell spoke of the Basutoland Mission as one of the most remarkable studies to be found in the history of missions.

The lecturer's discourse was full of encouragement, and showed how the blessing of God has abundantly rested upon the labours of the French brethren, the outcome of which is seen to-day in the 10,000 converts who are adorning the doctrine of Christ. Some 5,000 natives have applied for membership, and are awaiting acceptance into Church fellowship. The Church is organized in a way that tells upon the whole life of the country. The missionaries have fought the difficulties with which they have been confronted—drunkenness, polygamy, &c.—and are looking forward to the day, which they feel to be not far distant, when none of the 250,000 souls in Basutoland shall be outside the influence of the Gospel. The lecture was illustrated by lantern views, descriptive of the life and customs of an interesting people.

Similar meetings have been held at various centres in London, and at Andover, Eastbourne, Torquay, &c.; while others are arranged for Wimbledon, Tunbridge Wells, Blackheath, and Folkestone. Friends who are anxious to further the efforts of Mrs. Sutherland Taylor in giving opportunity for Rev. A. Casalis to speak of the progress of the Gospel in Basutoland may communicate with her at 25, Brownswood Road, Clissold Park, London, N.

Belgian Missionary Church.

WE have from time to time called attention to the work of the Christian Missionary Church of Belgium—evangelical effort in the midst of a Roman Catholic community. Founded in 1837, the work has been steadily growing, and to-day there are sixty churches and halls, with thirty-four pastors, and fifteen evangelists and colporteurs. These details represent a large amount of work, organized with a thoroughly evangelistic purpose; in fact, public worship and meetings are held regularly in ninety-eight places, with a total of over seven thousand gatherings in the course of the year. What this means will be best understood by those who know the field. Suffice it to say that the congregations are composed of converts from Romanism, and a spirit of inquiry is manifesting itself on every hand.

During the past year interesting progress has been achieved. Open-air preaching at Thulin, in the Borinage, has led to the organization of a new station there. Hornu, an annex of Quaregnon, near Mons, has grown so as to require the appointment of a minister. A new place of worship has been opened at Gilly, near Charleroi; the new converts of Seilles, where the work had begun two years ago, have taken the Gospel to a neighbouring village, Surlemez, and a meeting hall has been opened there. The work for the young has been extended. Fifteen Sunday-schools were organized during the year, bringing the total up to seventy-eight, with 2,956 pupils, one-third of them Roman Catholic children.

As to finances, the progress made is not less striking. The 6,107 adult members of the church, most of them working people, have contributed £4,277 towards the maintenance of the church work, besides contributions to orphanage, missions, and other undertakings. More than half the entire expenditure (about £8,000) has been found in Belgium; in former years two-thirds of the total was supplied in the form of contributions from foreign sympathizers.

The help of friends in Great Britain is still urgently needed; and that assistance may be more readily secured, Rev. Chas. Jung, of Charleroi, is at present on a visit to London as delegate of the Missionary Church. His temporary address is: 8, Mecklenburg Street, London, W.C. He is fully acquainted with the deeply interesting history and noble work of the Church, and will greatly value opportunities to address meetings.

India's Present Need.—III.

WHILE nearly all interested in India's welfare agree upon the great need of fostering and developing home industries, opinions differ as to the methods to be pursued. On this we need not enlarge at present.

Two objections are generally made against missionaries entering into industrial enterprises: (1) that it interferes with their spiritual work; and (2) that they are not qualified for it by previous training.

Such work has been forced upon many of them by circumstances arising from the famine distress. None are more willing to admit than the missionaries themselves that it was at the cost of their directly spiritual work that they were able to relieve the appalling distress and to save thousands of lives. But was Jesus neglecting his spiritual work when He twice fed thousands in the wilderness?

At the A.M.E. Mission, Aligarh, we found Rev. and Mrs. J. C. Lawson superintending three departments of work as the result of recent famines, 336 boys under the care of Rev. H. Lavalette, over 200 girls in the orphanage directed by Miss Bobenhouse, and the Women's Industrial Home, with 360 inmates, of whom the majority were widows, and at the head of which is Mrs. Matthews, a woman of remarkable energy, who has learned herself every industry that she wishes her women to be taught. The buildings are not completed yet; but they have already made a fair start in weaving, lace, basket-making, &c. While walking with Mrs. Matthews over the compound and seeing her give a smile to one, a correction to another, a brief order here, some advice there, pointing out to the workmen some defect in a roof, as if nothing could escape her eyes, bright and cheery and trustful at the same time, we could but feel that she was the right woman in the right place.

If the women and girls departments show more progress, it is partly because they are better supported, and partly on account of an adequate number of young ladies helping with the work; while in the boys' department there is great dearth of helpers. Mr. Lavalette, who came out two years ago, and who is endeavouring to master the language, superintends this work with only the assistance of the eldest son (sixteen years of age) of Mr. Lawson. The boys are taught shoemaking, bricklaying and carpentering by native men who understand the work but imperfectly; for if there are certain branches, especially in art industry, such as the brass work and carving in ivory in which the Indian finds no equal, there are other more useful trades, as yet in a primitive condition, which greatly need to be improved upon. Therefore the cry of Mr. Lawson is—

Wanted—(1) A master tanner to open up tannery, to supply leather of the best kind and of all kinds to the mission industrial shoe-shops. (2) A master shoemaker, one who can with his own hands make boots and shoes of the best quality; also one who understands the setting up and entire management of shoe-machinery run by steam power. (3) A master cabinet-maker. Furniture of all kinds, best kinds, in demand. He should know, if possible, simple blacksmithing and tin work, as these are largely connected with cabinet-making.

Mr. Lawson is coming to England in May, and it is hoped that he may find opportunity for expounding his plans to sympathetic ears.

He is the presiding elder of the great Punjab (land of the five waters), a vast stretch of country extending over 400 miles in length, from Delhi on the south-east away beyond Peshawar on the north-west, and in width over 300 miles, from the Indus near Mooltan on the west, in a straight line along the Sutlej beyond Lahore to the Himalayas on the east, with a teeming population of over 28,000,000.

There are, of course, numbers of churches and missions of other denominations within this territory, and this is only to show the vastness of a single man's work. Yes, India needs more Christian men—men of ability and sterling character, able to teach the dignity of labour of every kind.

We mentioned in our last, the factory at Nadiad. Similar industrial buildings are being erected at Baroda. From the methods of applying the famine relief, we are justified in expecting that the enterprise will meet with success. With reference to that time, the presiding elder of Gujarat, Rev. E. F. Frease, says: "Our main principles were to avoid that gratuitous relief that pauperizes, and to provide, first, work at a living wage for those who could not otherwise obtain it, and at the same time, to supply food grains to them at a rate to correspond with the wage. By doing this, the committee was able to use its funds over and over again. Whereas, had it given its funds outright either in cash, uncooked or cooked food, or clothing, it would have been restricted either to the permanent relief of comparatively a few, or the temporary help of a larger number who after that should be expended, would have been left miserably to perish.

"To illustrate. At a certain centre a weaving community would be given yarn to weave, and be paid the wages by means of which they are able to purchase sufficient food at our cheap shops to keep them in condition. The money thus paid for the grain would be immediately re-invested by the committee in other supplies, which in turn would be purchased and paid for in the same way. In the meantime, the cloth produced would be disposed of at slightly above the cost of production, and that money again used. In some cases it had a triple or quadruple use, as where the New York *Christian Herald* made a grant of money for over 30,000 blankets. The District Committee had the blankets woven by its own weavers, paying the regular wage, and having the blankets as well for distribution.

"Our weaving operations," continues Mr. Frease, "assumed a magnitude not dreamed of when the work begun. We managed to produce a cloth exactly adapted to the needs of the Public Works Department for famine relief shelters, and at a price which made it profitable to the Government to purchase it from us. Their purchases amounted in all to about £4,300."

By the above we are encouraged in hoping that the Industrial Mission plant at Baroda in connection with the M.E.M., which is established on similar lines to that at Nadiad, will prove a success from a business point of view.

Dr. F. J. Lucas, of the Presbyterian Mission at Allahabad, on the occasion of our calling upon him and Mrs. Lucas, remarked to us: "Where the leading missionary is himself something of a mechanical genius and thoroughly interested in the work I generally find industrial enterprise a success." Not every missionary can be supposed to be such a genius, and yet he may be anxious and striving to meet the existing need. It is here where the Industrial Missions Aid Society comes in.

The problem of India has been sometimes called "The White Man's Burden." In ages past the burden of Nineveh was laid upon Nahum; in more recent times a noble woman's heart was burdened with the fate of numberless miserable prisoners, and strove and yearned to relieve them. It was but the other day a missionary told us how vividly he remembered two pictures which in his youth he often used to see side by side, and which represented to him two ideals of true womanhood—Queen Victoria and Elizabeth Fry. The grandson of the latter, Mr. H. W. Fry, feels in his turn the burden of India's mission problem. It is to his initiative that the Industrial Missions Aid Society (17, Paternoster Row) owes its existence. Its aims are well known. Its object is to assist foreign missions all over the world by initiating industries side by side with missionary work, and providing the necessary capital and proper business management.

Two points are always insisted upon, namely:—

(1) That the proposed industry will be of substantial assistance to missionary work.

(2) That there is a fair prospect of the industry proving successful from a financial point of view within a reasonable time.

The risk incurred by investments would, therefore, not be any greater than it is in ordinary business enterprises, while the purpose of the Society is worthy of the co-operation of every Christian man and woman who is able to assist either by grants or by loans. It means nothing less than the promotion and extension of Christianity in India, such as it is understood by believers, and not simply by nominal Christians.

Leaders of the Brahmo Somaj (reformed Hinduism) have recently said that the missionaries are already leading the way in industrial work, but that the need is so great that it must not be left to the missionaries, but must be taken up by the people of India themselves.

If missionary effort should accomplish nothing but stimulate the peoples of India to action in this matter, the good done would even then be worth the trouble.

The other day we happened to meet Mr. Fry at the C.M.S. Mission, Sikandarah, near Agra, where Akbar's tomb is. This greatest and most enlightened of Mogul emperors, a contemporary of Queen Elizabeth, is said to have had a Christian wife, Miriam by name. The mission buildings stand on the site of the gardens surrounding her tomb, which, on one occasion, served as a hospital for small-pox patients.

Rev. E. T. Pegg has 300 orphans under his care, to whom, as he says, the English are very good. We purchased the first rug that was turned out by these children, and which we hope on our return to show to our friends. Mr. Fry is endeavouring to establish a carpet factory there, similar to that at Ahmednagar. We heartily wish him God-speed in it.

W. M.

Bombay Y.W.C.A.

DESCRIBING the work at the Bombay Association, Miss M. F. Willoughby Jones, general secretary, writes:—"The Home has filled up far more rapidly than we had expected. On the first floor, besides permanent boarders, we have rooms for visitors, and are never without some missionaries, who come either as they pass through or for business, but chiefly to rest or recruit.

"We have been greatly cheered by the many testimonies we receive from them to the help and refreshment, spiritual as well as physical, which they have found during their stay here. The next floor has accommodation for twenty-three young women, and the upper floor will enable us to take fourteen more. There are a very large number of English and Eurasian young women earning their living in Bombay, and the need for a Christian Home such as this was very great. We praise God for this beautiful institution, and still more for the many tokens of blessing which He has already graciously given us."

"Walk Not."

WALK not by fleshly impulse led,
As in the evil bygone days;
But, as one risen from the dead,
Walk ever in the Spirit's ways.

Walk not by sense and carnal sight,
Let Faith's clear vision be thy guide;
And in the darkest hour of night,
The Lord will travel by thy side.

Walk not in cunning craft and guile,
By selfish passion led astray;
Yield not to evil's subtle wile,
But, fearless, be the child of day.

Walk not by legal burdens bowed,
But Christ's redeemed freeman be;
With fulness of his grace endowed,
Live the glad life of liberty.

Walk not as utter worldlings do,
With vain and foolish thoughts inspired
Be to thy God and calling true,
Thy heart with holy passion fired.

Walk not as fools, but as the wise,
Redeeming life's swift fleeting hours;
Counting but dross earth's dearest prize,
Judging as nought its richest dowers.

Walk not in any doubtful path,
But in the straight and narrow way;
And thus God's smile, and not his wrath,
Shall be upon thee through life's day.

E. P. H. K

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, *12 Paternoster Buildings, E.C.*

* * *I recommend my* Elder "*Young People*" *to read every week what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find in the S.S. Lesson Notes suggestive and helpful thoughts and illustrations for Sunday talks with their young folk.* *See next page.*

About Wires and Posts.

Do you ever notice, when you are on a railway journey, how the telegraph wires at the side of the line seem to rise and fall as the train rushes along? It was always a source of wonder and amusement to me as a little boy. I thought the "poor wires" were trying their best to get up as high as possible, but the "nasty posts" kept coming and knocking them down! I got quite excited as the wires rose higher and higher, almost out of sight, until a post would bring them down again. It seemed sometimes as if they really would escape; but no, they were caught every time—and once, in my feverish interest, I jumped on an old gentleman's toe, which made him very cross indeed.

Of course you know it was only imagination to suppose that either the wires or the posts moved at all. The weight of the wires, causing them to droop between the posts, produced the effect I have described. Your parents will, no doubt, explain this to you more fully if you do not quite understand what I mean.

Now I think the chief lessons we may learn from the apparent movement of the wires and posts is that we should have *Pluck* and *Perseverance*. You seem to be getting on so nicely at home, or at school, trying to be thoughtful and kind; or you are doing your best to overcome some fault or bad habit—when suddenly something happens, like the post rushing by, which knocks down the wires of your good endeavours, perhaps lower than they were before. But you must not lose heart. Gradually the wires rise again, and every time they are, as it were, struck lower, they pluckily try to regain their lost position. But in actual life we are more fortunate than they, because we can go on mounting higher and higher in the ways of God, whereas after perhaps hundreds of miles they are really no higher than when they first began. But you will find that at the last they end, not on the ground, but *at the top of the post*. This reminds us of what is said of Gad in Genesis (xlviii.-l.) (See this week's "Bible Searcher.") That is my text.

Now, boys and girls, when you stretch out the wires of your good endeavours, you may be quite sure that you will have difficulties to meet, and temptations to resist which will discourage you. But first, be *brave;* do not sit down and cry, but ask God to help you to "overcome evil with good" (Rom. ix.-xii.).

And remember this: if it were not for the posts, the wires would not be held up at all, so that while the posts *seem* to be like enemies to them, they are also like *friends*. So, too, some of the discouragements of your young life may turn out to be blessings in disguise, to uphold you and make you strong.

Then, having bravely determined that you will not give in, you must *persevere*, which means,

> If at first you don't succeed,
> Try, try, try again.

You will never do much good in life by sitting still with folded hands, grieving over your disappointments. Let "Up and Doing!" be your motto. I saw a picture the other day of some Malays catching fish. How do you think they did it? After baiting one end of the line and throwing it into the water, they tied the other end on to their big toe, and lay down to sleep by the river side! There's a lazy way to catch fish!

Now, don't lie down and expect that success will come to you while you are asleep. Make up your mind that you are going to mount higher and higher in your studies, and in your Christian character; that you will not be disheartened by occasional failures; that you will persevere in all that is right and noble and true, and "run with patience the race that is set before you, looking unto Jesus" (Heb. xi.-xii.).

> Yield not to temptation,
> For yielding is sin:
> *Each victory* will help you
> *Some other to win.*

It may mean *hard trying*, because Satan is very strong; *it will* mean incessant watchfulness, because he is very cunning; but God is both stronger and wiser than he, and as Jesus conquered him in the wilderness (Matt. iv. 4, 7, 9, 10), and overcame him on the cross (Heb. ii. 14; John x. 17, 18), so He will give you the victory. "Resist the devil, and he will flee from you" (Jas. iv.).

Uncle Tom.

The "Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 318).

Find the texts referred to in the article on "Wires and Posts."

Write out the correct verse in each case, and give its reference.

Those *over ten*, write out *also*, verses on "Overcoming" in the following chapters:—Numbers xiii., John xvi., Eph. vi., 2 Peter ii., 1 John v.

Those *over thirteen*, write out (in addition) similar verses in 1 John ii., Rev. ii., iii.

ANSWER TO LAST SEARCHER (317).

1. "A man travelling into a far country, who called his own servants, and delivered unto them his goods" (Matt. xxv. 14).
2. To one he gave five talents, to another he gave two, and to a third he gave one (Matt. xxv. 15).
3. They were to trade.
4. They doubled their talents (Matt. xxv. 16, 17).
5. He hid his talent in the earth (Matt. xxv. 18).
6. Matt. xxv. 20 and 22.
7. Matt. xxv. 21 and 23.
8. Matt. xxv. 24, 25.
9. Matt. xxv. 26, 27.
10. Matt. xxv. 28-30.
11. Our faculties, or opportunities for right thinking, speaking, or doing.
12. Various.

No. 317.—Correct answers (first list) received from:—

A—Ralph and Ernest Aldwinckle, Kate Allan, Douglas Anderson-Berry*, Gwendoline Ahier, Edith Archer*, I. Ashdown.*

B—Albert Brown, Evelyn* and Ileene* Barstow, Gertrude Bush, Ruth Brown, Ewen and Ronald Bentley, Barbara and Gwen Bourne, Nellie Bayford*, Florence Bath*, Emily Bridgewater*, Robert Bushby*, Stanley Burgess, Dorothy Brooks, Annie Brown, Mabel Baker*, Annie Blaikie*, Gladys Brewer, Cecil and Constance* Bird, E. Berryman, Alison and Monica* Bailey.

C—N. Carew*, Gussie Clark*, Lydia Cleary*, Gwen and Tessa Channon, Willie, May* and Ida* Cullen, Edith Clear*, Hannah Chapman, Muriel Collett, Sophie Cohen, Anna Chanyen*, Gladys Clark*, Percy and Stanley Chappell, Elma Cheal*, Leonard Cates.

D—Cecil Dodd*, Gladys Davies*, R. D. Daintree, Stanley Drew, James* and John* Davidson, E., Willie and Nellie Dowsett, Kitty and Violet Donaldson-Selby, Catherine, Grace*, Emily* and Willie Dempster, Elizabeth, Hilda and Constance Drayson.

F—Hyacinth FitzSimons, Olive, Mabel and Vincent Fleet, Helen Fox, K. Fausset, E. Franklin-Smith, Mildred Fooks.

G—Thomas Groombridge, Mary Gover, Winifred Gill*, Grace* and Evelyn* Gulston, Dorothy* and Cicely* Gibson, C. George, Marguerite Gregory*, Alan Gardner.

H—Doris Hodgkinson, Alan Hogg, Beatrice Hastings, Annie Horstcraft, Willie Hooper, Dorothy Hunt*, Julyan and Norman Hoyte, G. Huckleby*, Hannah Hancock, K., Beatrice and D. Heckford, Clara Harris*, Ella Blake, Edith Hillier, Olive Hutchings, Dorothy Havergal Shaw, Eileen Howard, Ina Hemmel*, Hetty Hill*, Sydney Hanford*, Mary, Hilda and Elizabeth Hooper, Theodora Hill.

I—Daisy Iredell, Irene Inman.

J—Harley, Annie and Violet Jones, Walter Jeal, Archie Jenson, Winnie Jones, Betty Jacobs, Amelia Jacobson, Emily Jones*, Alfred* and Gladys* Johnson.

K—Maurice Kalinsky, Eva Kalb, Phyllis and Marjorie Kiernan, Annie Kingsford.*

L—Constance Long, Cecilia Lichtenstein*, W., George* and Dorothy* Locke, Annie Laycock, Georgina Lichtenstein, Sidney* and May* Law, Beatrice Le Mesurier.

M—Alec*, Edith*, Tom*, Charles, Alfred and Samuel Moorhead, Molly and Peggy McArthur, Joy* and Ella McFadzean, Fanny Messenger, May Mills*, Kathleen Morphey*, Sidney and Geoffrey Martin, Irene Mabille*, Lewis, Arthur, Grace and Nellie Morice, Dorothy, Leonard* and Winnie Mace, Dorothy* and Charlie McMullin, Mabel Morris.*

N—Emily Norris, Hilda* and Gerald Nicholls, Jessie and Daisy Nicholas, Eleanor and Valerie Noel, Edith Newton*.

O—Olive Oxley*.

P—Enid and Kathleen Pincott, Evelyn Primrose-Pechey, Ella Pulham, Dora Phillimore*, M., Margery, and Gordon* Pibel, Daisy Phillips.

R—Marion and Dorothy Roach, Joan de Rayor*, Susie Rough, Alan Richardson, Marjorie Roberts, Emily Rowdon*, Ada Renals*, Gordon Remington, Kate Rosenbloom*, May and Winnie* Runting, Hilda, Alice and Beryl Reid, Marjorie Rainey, G. Ravenhill*.

S—G.* and M.* Spurgeon, M. Saunders, Constance, Edgar and Hilda Schaeffer, Flora Shadbolt, Mary Sowden, Olga Sasse, Marjorie Smith*, Margery Smart, Betty Stocks, Kathleen and Douglas Shepherd, Esther Simmons, Kathleen and R. Simpson, Roger Soltau, Whately Smith, Frances Stileman, Poppie Stidolph*.

T—Frank Thompson, Dudley Toye*, Marion Tarry, Frank Terrell, Reginald Thresh*, Winifred Trotter.

U—Eva Usher. **V**—Leslie Vining*.

W—Ernest, Charles and Kathleen Wingrave, M. Williamson, Cecile and Phillis Wright, Vera Williams, Wilfred Watson, Ellen Williams, Nellie Wisdom, Rowland Willis, Evelyn Wilkinson, Dorothy Williams, Helen Webb, Rose Willis, Stephen Wilson*, A. Watts, Annie* and Sarah Wood*, Florence Wilde, Agatha Ward.

Y—Gladys Young.

No. 316.—Correct answers (second list) received from:—

A—Ralph, Daisy* and Bessie Annett, Victor Armstrong*, Mabel Ashwell*, Margery Ashdown, John and Tom Aikenhead, Elizabeth Aiken*.

B—Beatrice Brouard, Helen and Edward Beck, Marion Boyle, Millicent Buckingham, Eva Browne, Lucienne Brabandes, Freda*, Marianne*, Irene and Evelyn* Butlin, Clara Barnes, Dorothy, Florence* and Cyril Bath, Frances Burnett*, Claude Bowker, Albert Brown, Dorothy*, Harold and Gordon Berry, Mabel Barstow, Walter and Reggie Batty, Massy and Conyers Baker, Annie Bain.

C—Gladys and Beryl Calvert, Margaret Clarke, Ethel Cumbers, Edith and Annie Collins, Jessie*, Maggie* and Walter Carter, Henry*, David* and John* Colville, Alice Crang*, Ethel Craigie, Flavelle Caldwell, Willie Cooper*, Alfred Cocking, Elma Cheal*, Hannah Chapman, George Crawford, Duncan* and Hyde* Campbell, Harold, Dorothy* and Rachel Clarke.

D—Ethel Dancy, Gladys and Harold Davis, Tom* and Nessie* Dunn, Marjory Dyke*, Gabrielle Dupriez*, Constance, Hilda and Elizabeth Drayson, Rita and Willie Dempster, Mai and Violet Davidson, Cyril Dixon*, May Darroll*, Helen and George* Dick, Rachel Duff*, Vera Dickinson*, Helen Dick*.

E—Muriel Eustace.

F—Muriel Foster, Percy Fitch, Hyacinth FitzSimons*, Jeanne Faucon, Louise Filhol, Helen Fox, Ethel Fowler Lewis and Agnes* Fullarton, Laura Finch*, Phyllis Fry, J., Frank and G. Freegard, Mabel* and Eva*, Fletcher, A. and Francie Figgis, Queenie Farrington*.

G—Grace and Lizzie Gardner, Daisy Greenacre*, Norah Goodbody, Norah Glynn, Aimée Guilbert, Dorothy* and Gladys Gibson, Margaret*, Isabel and Elsie* Goudge, Evelyn and Grace Gulston, Dorothy Grove*, Edith*, Jack and Stuart Gray, Margaret and Mary Gower, George and Margery Graham-Brown, Chrissie Greated, Mayflower Glover.

H—Elsie Hanson, Elise Hill, H., Winifred and Edith Harvey, Olive Hutchings, Eileen Howard, James and John C.* Henderson, Kathleen, Dorothy and Beatrice Heckford, Georgette Hoffmann, Agnes Head*, Theodora Hill, Florence Hoyte*, Doris Hodgkinson, John Herbert, Violet Holford*.

I—Isabel and Ann Inglis.

J—Annie Jones, Gladys* and Alfred Johnson, Lizzie Johnstone*, Ethel and Gertie Johnson, David Jameson*.

K—Agnes*, William*, Crelna and Mima Kay, Gracie Kelly, Ivy Kilpin*, Phyllis Kiernan, Martha Kidman.

L—Norah Lunt, Edith*, Harry and Linda Lowe, Elise and Alice Lee, Alfred* and Gladys* Leigh, Wilfred Leybourne.

M—Ella and Joy* McFadzean, Charlotte Millar*, Alice and Maisie* Mackenzie, Jessie, Alex and Charlie Morrison, Marjorie Martin, Margaret*, Dorothy* and Mary* Morris, Dora Muir*, Susie and Lydia Mann, Nellie Mills*, Mildred Morgan, Alec Miller, Leonard, Charles, Mary and Frank Medcalf, Leonard, Winnie and Dorothy Mace, John*, Lily* and Ella* MacMurray, Connie Murfin*, Eileen McClure.

N—Maude and Amy Nottage, Edward Newell, Gerald and Hilda Nicholls.

O—Benjamin Onions, Maude Oakes.

P—Laura Percy, Isabel Perks Connie, Eddie, Willie, Jessie* and Ada* Palmer, W. Fetter, Clarice, Geoffrey and Percy Peach, Isabel* and Gladys* Phipps, Alfred, M., Stewart and W. Porter, Mary Patterson, Mabel* and Lucy* Pelham-Burn, Rosie Peppin.

R—Eva and May Rodgers, Cecily* Elmina and Jessie Roe, Laura Rabbitt, Hope Robinson*, Marjorie Rainey*, Helen Reid, Olive Robinson*, Annie Roberton, William and Mary Rigby, Maggie Russell*, Alan Richardson.

S—Lilian Smyth, Lily Scriven, R. and Kathleen Simpson, Roger Soltau, Rider Glanvill* and Stanley B. Smith, Evelyn*, Gladys* and Violet* Shaw, Agnes* and Hugh Shields, Alfred Smith, Flora Smith, Archie Stubbs, Joyce Smith, Florence, Effie, Andrew and Ellen Simpson, Stanley W. Smith, David and Stephen Simmons, Jacoba van Seventer, Germaine Schumann, Florence Smith, Marguerita Sidky, Augustus, William and Raymond Simpkin, Cicely Sherbrooke*, Poppie Stidolph, G.* and M. Spurgeon, Whately Smith.

T—Evelyn Tracy, Olive Trench, Charlie and Flossie* Thomson, Winifred Trotter, Margaret Tweedy, Walter Thompson*.

U—Eva Usher.

W—Mary and Muriel Wilson, Edward, Edith* and William* Wheeler, Violet*, Louisa* and Arthur Walker, Robert Weddell, William Watson*, Leonard Wall*, Evelyn Wilkinson Ernest, Charles and Kathleen Wingrave, Freda Watts*, Ernest, Kenrick and Queenie* Wakeford, Ellie* and Nora* Wyatt, Ibla* Woodman, Pringle Wilson*, Sidney and Wilfred Watson, Sara and Georgina Wilson, Stewart and William Watson, Herbert Walls, Dorothy Wheeler*, M. Williamson*.

FOREIGN LIST.

No. 305—Edith Coulthard* (China). **No. 307**—Kathleen Parsons (Australia). **No. 311**—Huldah Krige* (S. Africa). **No. 315**—Phyllis Boyd* (Malta).

Personal.

I am delighted to have received so many letters of appreciation from prize and certificate winners. There are such a number, I could not answer each one personally.

Edward Beck, Laddie and Irene Wood, Dorothy Bennett, Joan de Rayor, Margaret Saunders, Kathleen Colwyn, Susie Mann, Freda Butlin, Gracie Kelly.—I am glad to welcome you as new "Searchers," and trust you will find the study interesting.

Con Baker.—You may remain in the old division till the end of the term.

Laddie and Irene Wood.—Please give chapter and verse as well as the words of the text.

Edith Coulthard.—Many thanks for your interesting letter.

Uncle Tom.

Christian Endeavour Topic.

Sunday, February 23, 1902.

Obedience (1 Sam. xv. 10-23).

In the earlier part of his reign, Saul had failed in obedience, and as a punishment his seed were not to sit on the throne. "Thy kingdom shall not continue" (1 Sam. xiii. 14). Some years had passed since then, and now for a second time he was to be tested. Would he do God's bidding? If so, he might still have a useful and happy reign.

The Amalekites occupied the country south of Palestine, roaming over its pasture lands with their flocks and herds. For their opposition to Israel they were threatened with extermination (Ex. xvii. 16); and now the sentence was to be carried into effect. As God's anointed, it was obvious that Saul must hold himself at God's behest. It was a terrible enactment, for it meant that all must be destroyed—nothing spared; but we must remember that, like the old inhabitants of Canaan, the Amalekites were hopelessly and utterly corrupt, and their prolonged existence would have been inimical to the best interests of the race. Besides, the age was a rough one, and required a rough lesson; it could not have understood the Sermon on the Mount. Saul was not loath to undertake the Divine commission, summoned a vast army, and smote them from Havilah, at the south of Palestine, to Shur, "the wall" of Egypt.

Its divine sentence, however, was not carried into effect, for Agag, and the best of the booty were saved. Into Samuel's ear, in the night, the awful tidings were uttered by God, that it repented Him to have made Saul king. It was in vain that the old prophet pleaded with tears and prayers for the erring monarch. There are hours in life when the prayers of our dearest will not save us, because we have deliberately taken the bit into our own teeth, and refused to be held in by bit and bridle. With heavy heart, Samuel went to meet Saul at Carmel, a few miles south of Hebron, and then followed him to Gilgal, near Jericho.

The king met him effusively, and declared, either because he wanted to evade further inquiry or because he thought that he had done all that was needed, "I have performed the commandment of the Lord." He resembles many still, who profess to obey with entire consecration, but keep back part of the price. They have a reserve in their hearts and lives. They give up what they do not value, but keep something else, which is the life of their life. And thus one thing is all the while eating at the root of their peace and usefulness. With them, as with Saul, only one chamber of reserve is needed to depose them from the royalty with which God was eager to invest them. Ah, young reader, ask thyself whether this may not be a picture of thine own character. Thou seemest so earnest and devoted; but is there one point in which thou preferrest thy will and way to God's?

It was very unwelcome, that at that very hour the herds began to low. Sometimes I have heard them lowing in lives and homes with which I have come into

contact; where, on the one hand, I have been met with professions of entire surrender, whilst on the other clear evidence to the contrary has crept out in the ordering of the home or the customs of the business.

Saul had two excuses, the one that the people had been too strong for him, the other that he was anxious to use the spoils for the purposes of religious worship.... This was too much for the prophet, and he burst out in the scathing denunciation: "To obey is better than sacrifice . . . the Lord hath rejected thee from being king."

Then Saul trembled. Finding himself classed with idolaters and dealers in witchcraft, he shrank before the inevitable punishment that must befall; and he feared apparently most of all the loss of his prestige if Samuel should break with him, or leave him abruptly and without prayer. Nothing tests us more absolutely than obedience to the known will of God. "He that hath my commandments and keepeth them," said the Lord, "is he that loveth Me." And yet we are so weak. Passion and lust of gain are often and often too strong. May God forgive us, and reinforce us by his mighty and all-sufficient grace. Obedience preserves the stars from wrong, and is compatible with perfect freedom. F. B. M.

C.E. NOTES.

News comes from Ireland of interesting extension work done by Rev. Y. M. Alley in Connaught, resulting in the registration of seven new Societies.

* * *

Dr. Francis E. Clark, who is now visiting various parts in the interests of Christian Endeavour, reports that the work is most encouraging in Germany, where it is greatly blessed of God in many places; also, that it is well started in Italy; while a beginning has been made in Scandinavia.

* * *

In reference to C.E. work in the Samoan Islands, Rev. John Marriot writes:—"In the Samoan group we have a total of 1,822 belonging to the Endeavour Society. In the Gilbert Islands we have three societies, and the total number of members is 360. In the Ellice group we have seven societies, and a total of 706 members. In the Tokelan group we have two societies and 335 members. In Samoa we have the following:—Malna Institution for training native ministers, eighty-seven members; Papanta Girls' Boarding School, forty-one members; Atanloma Girls' Boarding School, a society of fourteen members just commenced; Talealili district, twelve societies with 279 members."

International S.S. Lesson.

Sunday, March 2, 1902.

Subject—The Stoning of Stephen (Acts vii. 54—viii. 2).

Golden Text—Matthew v. 44.

As Stephen stood in the prisoner's place before the Sanhedrin, he would probably remember that, some three years before, his Divine Master had stood in that very same place to answer a similar charge. "Fear not" (Matt. x. 28), "Lo, I am with you" (Matt. xxviii. 20). Surely it was the voice of the Lord into his soul that brought that "look of heaven" on his countenance, which riveted the gaze of all the Council! Still the high priest pressed the judicial question, and Stephen's defence, which has been called "the mouthpiece of sacred eloquence," followed. With a memory stored with Scripture truth and history; a mind illumined, "taught of God" (1 John ii. 27; John vi. 45); and a face beaming with zeal and devotion to the Lord Jesus Christ—by the "power promised" Stephen preached a sermon which went home to the consciences of his hearers with the unerring force of God's searching, sin-convincing Spirit. Calm and fearless, because "God was with him" (*v.* 9), with courtesy and respect (though the men in front were planning to murder him, Gal. v. 22, 23), Stephen traced the history of the chosen people from Abraham to Christ, by way of the prophecies and promises, in the lives of the patriarchs and prophets; he emphasized the persecutions and idolatries, and, lastly, quoted 1 Kings viii. 27 and Isaiah lxvi. 1, 2. So far they listened, but when he gathered the full force of his manifold argument in one focus, and turned its fire on the men before him (as in verse 51, resisting the Holy Ghost; 52, crucifying the Just One; 53, failing to keep the law), they were cut to the heart (frenzied with rage): he a foreigner, and they the chosen nation. They lost their power of speech, forgot their dignity, and rushed on the prisoner.

Stephen's Vision. How is Stephen engaged? Like Moses (Ex. xxxiv. 29, 30), his face reflected Glory. His opening words were, "The God of Glory." He had confessed "that Jesus Christ is Lord to the Glory of God the Father" (Phil. ii. 11). As the closing sentence of his defence left his lips, "being full of the Holy Ghost," he "saw the Glory of God"; and when this "light affliction," which (was) but for a moment, "had worked for him" a far more exceeding and eternal weight of Glory (2 Cor. iv. 17), "The King of Glory" (Psa. xxiv. 7-10; 1 Tim. iii. 16; Acts i. 2; 1 Pet. iii. 22; iv. 13; and John xvii. 24) to whom he had commended his spirit, and who had "guided him with his counsel," received him to glory (Ps. lxxiii. 24, 25). May we not say with John, in Patmos (Rev. vi. 9, 10, 11), "I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held," and, remembering with Stephen, the dear missionaries in China, read 1 Pet. iv. 12 and 1 Pet. i. 4-11, to the glorious keynote of John xvii. 1-26, "Father, I will . . . . that they may behold my glory," and pray as in Jude 24? Stephen means "crown." 1 Pet. v. 4—"Crown of life." Rev. ii. 10—"Crown of glory."

"Thy martyr Stephen" (Acts xxii. 20). Stephen's position before the Sanhedrin was one full of sacred interest, so closely was the proto-martyr allowed to follow in the steps of his Divine Master. (1) He was the object of malicious persecution from the elders, scribes, &c., and "laid hands" on (Acts vi. 12; Matt. xxvi. 50). (2) Arraigned on false charge, and on same ground of complaint (Acts vi. 12, 13, 14; Luke xxiii. 5; Matt. xxvi. 61). (3) False witnesses and blasphemy (Acts vi. 11 and 13; Matt. xxvi. 60 and 65). (4) Gnashed on him (Acts vii. 54; Psa. xxxv. 16). (5) Vision of glory (Acts vii. 55, 56; Matt. xxvi. 64). (6) Cast out of the city (Acts vii. 58; Heb. xiii. 12; John xix. 17; Luke xxiii. 33; John xviii. 1); Stephen's Gate led towards Cedron. (7) "Man of Cyrene" also a Grecian (Matt. xxvii. 32). (8) Prayed for his enemies (Acts vii. 60; Luke xxiii. 34). (9) Prayer in death (Acts vii. 59; Luke xxiii. 46). (10) Buried with honour (Acts viii. 2; Mark xv. 43 and 46). Even "the clothes" and the "loud voice" are mentioned (Acts vii. 58; Matt. xxvii. 35 and 50).

Personalia.

Many readers will hear with regret that Mr. W. R. Rickett, the esteemed treasurer of the Baptist Missionary Society, has had a slight paralytic attack, and is confined to his home. He will be unable to attend to any business for some time to come.

In view of the various notices which have appeared in the Press regarding the health of Mr. Samuel Smith, M.P., he would like it to be known that since he went to Mentone he has not been so well, but a change for the better has now taken place. He fears, however, that it will be long before he is able for public work again, and requests that only necessary correspondence be sent to him.

Mr. J. D. McEwen, whose work in Brazil we brought before our readers last week, hopes to remain in London a short time, and will be glad of opportunities to address meetings in aid of Gospel effort in South America. During the past few days he has spoken at Littlehampton Convention, and in Exeter Hall, the Metropolitan Tabernacle, and elsewhere. Letters to Mr. McEwen may be addressed to our care.

Rev. F. B. Meyer gives up his pastorate at Christ Church, Westminster Bridge Road, S.E., on the third Sunday in July. Then he purposes to spend a month at Northfield. Returning home, he hopes to labour in Great Britain during September, afterwards proceeding to Norway, Sweden, and Germany. In January, 1903, Mr. Meyer expects to begin his larger ministry throughout England. He asks prayer for God's blessing to attend the out-working of this programme.

Children's Special Service Mission.

Mr. Hutchinson, *St. Philemon, Liverpool*, to Feb. 21; *St. Nathaniel's, Liverpool*, Feb. 22-28; *Litherlands, Liverpool*, March 1-7; *Greenfield, near Oldham*, March 11; *Leeds*, March 12; *Old Kent Road*, March 17-21. Mr. J. S. Tyler, *Southampton*, to Feb. 19; *Tunbridge Wells*, Feb. 23; *Hove*, Feb. 25; *Henfield*, Feb. 28; *St. Cuthbert's, Everton, Liverpool*, March 9-17. Mr. E. Arrowsmith, *Stroud*, to Feb. 20; *Chiswick*, Feb. 23. Mr. H. Hankinson, *Lansdowne Hall, Norwood*, Feb. 25; *Aldershot*, March 3; *Barnet*, March 10; *Redhill*, March 13. Mr. E. Clark, *St. Clement's, Liverpool*, to Feb. 24; *St. Andrew's, Liverpool*, March 1-10; *Presbyterian Church, Crouch End*, March 16-23. Mr. J. W. Jordan, *Bristol*, to March 3. Mr. E. Hughes, *Epping, Essex*, Feb. 23 to March 2; *Greenwich*, March 16-21. Mr. H. W. Pewtress, *Enfield*, to Feb. 31; *New Southgate*, Feb. 28. Mr. S. J. Hewlett, *Taunton*, March 1-15 Mr. W. H. Wilson, *Keswick*, to Feb. 22. Mr. W. H. Stentiford, *Regent's Park Chapel*, to Feb. 24; *Willesden Hall, Willesden Lane*, March 2-10; *Whitefield's Tabernacle, Tottenham Court Road*, March 16-24. Mr. J. H. P. Cutting, *St. Peter's, Everton, Liverpool*, to Feb. 23; *Christ Church, Kensington, Liverpool*, March 8-16; *Stoke Green, Ipswich* March 24-26. Mr. G. Goodman, *Hendon*, March 15-25. Mr. C. H. Collier, *Shrubland Road Congregational Church, Dalston*, March 10-17. Mr. W. L. Seyler, *Baptist Church School, Woodberry Down, N.*, March 2-9. Mr. J. M. Wigner, *Ewart Road, Forest Hill*, to Feb. 22.

Children's Scripture Union—Portions for week ending March 1.

Sun. Feb. 23	*Matt.* xvi. 1-12	Thurs. Feb. 27	*Matt.* xviii. 1-20
Mon. „ 24	„ xvi. 13-28	Fri. „ 28	„ xviii. 21-35
Tues. „ 25	„ xvii. 1-13	Sat., March 1	„ xix. 13-30
Wed. „ 26	„ xvii. 14-27		

*How a Sunday-School Class was Converted.**

By D. L. MOODY.

When I went to Chicago, I hired four pews in a church, and used to go out on the street and pick up young men and fill these pews. I never spoke to the young men about their souls; that was the work of the elders, I thought. After working for some time like that, I started a mission Sunday-school. I thought numbers were everything, and so I worked for numbers. When the attendance ran below 1,000 it troubled me, and when it ran to 1,200 or 1,500 I was elated. Still none were converted; there was no harvest. Then God opened my eyes.

There was a class of young ladies in the school who were, without exception, the most frivolous set of girls I ever met. One Sunday the teacher was ill, and I took that class. They laughed in my face, and I felt like opening the door and telling them all to go out and never come back. That week the teacher of the class came into the store where I worked. He was pale and looked very ill.

"What is the trouble?" I asked.

"I have had another hæmorrhage from the lungs. The doctor says I cannot live on Lake Michigan, so I am going back to New York State. I suppose I am going to die."

He seemed greatly troubled, and when I asked the reason, he replied:

"Well, I have never led any of my class to Christ. I really believe I have done the girls more harm than good." I had never heard anyone talk like that before, and it set me thinking. After a while I said, "Suppose you go and tell them how you feel. I will go with you in a carriage if you want to go."

He consented, and we started out together. It was one of the best journeys I ever had on earth. We went to the house of one of the girls, called for her, and the teacher talked to her about her soul. There was no laughing then. Tears stood in her eyes before long. After he had explained the way of life, he suggested that we have a word of prayer. He asked me to pray. True, I had never done such a thing in my life as to pray God to couvert a young lady there and then. But we prayed, and God answered our prayer.

We went to other houses. He would go upstairs and be all out of breath, and he would tell the girls what he had come for. It wasn't long before they broke down and sought for salvation. The next day we went out again. At the end of ten days he came to the store with his face literally shining.

"Mr. Moody," he said, "the last one of my class has yielded herself to Christ."

I tell you we had a time of rejoicing.

He had to leave the next night, so I called his class together that night for a prayer-meeting, and there God kindled a fire in my soul that has never gone out. The height of my ambition had been to be a successful merchant, and if I had known that meeting was going to take that ambition out of me, I might not have gone. But how many times I have thanked God since for that meeting!

The dying teacher sat in the midst of his class, and talked with them, and read the fourteenth chapter of John. We tried to sing, "Blest be the tie that binds," after which we knelt to pray. I was just rising from my knees when one of the class began to pray for her dying teacher. Another prayed, and another, and before we rose the whole class had prayed. As I went out, I said to myself:

"O God, let me die rather than lose the blessing I have received to-night!"

The next evening I went to the depôt to say good-bye to that teacher. Just before the train started, one of the class came, and before long, without any pre-arrangement, they were all there. What a meeting that was! We tried to sing, but we broke down. The last we saw of the teacher, he was standing on the platform of the rear car, his finger pointing upward, telling that class to meet him in heaven.

* From The Life of Dwight L. Moody, by his son, W. R. Moody (5s.; presentation edition, 10s. 6d. *Morgan & Scott.*)

Poor Men's Palaces.

At a time when huge blocks of cheap lodging-houses, from which Gospel preaching is deliberately excluded, are being opened in the metropolis by purely financial corporations, it is well that Christian people should be reminded of the Victoria Homes, which are conducted on distinctly religious principles, and, after years of usefulness, are proving more than ever attractive in the eyes of the class for whose benefit they were originated.

It will be remembered that the work had its inception in the refuges for emigrants at Blackwall, started by Lord Radstock, Mr. T. A. Denny, Mr. Seagram, and other members of the present committee, and organized by Mr. A. Wilké, whose ripe experience and unremitting care have borne rich fruit. The first of the Victoria Homes was opened in Commercial Street with accommodation for between 250 and 300 men. The popularity which was immediately attained rendered enlargement and a second institution necessary. Accordingly the imposing No. 2 Home in the Whitechapel Road, E., was opened, and the two buildings now provide accommodation for no fewer than 1,100 men.

CLEANLINESS AND GODLINESS.

An inspection of either Home is a revelation of what has been accomplished by a happy combination of skill and sympathy. Anything more unlike the ordinary "doss house" of London rookeries, it would be difficult to imagine. Viewing the Whitechapel premises from floor to floor, one finds that from roof to basement the building is a model of cleanliness and wise arrangement. The cubicles are divided by light buff terra-cotta tiles, which are easily kept free from dirt, while it is plain that, under the strict but kindly rule that prevails, the men have come so highly to value the Home that they take a pride in helping to keep it so beautifully clean. Scientific appliances are used for ensuring plenty of light and fresh air for each dormitory.

In the large basement are rooms where the men, on returning from their day's work, may rest or take their food. Adjacent is the kitchen, notable for its bright and businesslike appearance, where a man may purchase, for example, a plate of roast beef and potatoes, or beef-steak pudding, for threepence, a meat pie for a penny, soup or vegetables for a halfpenny, and tea for a halfpenny a pint. Nor is the list of other advantages possessed by the building easily exhausted. The recreation hall is a commodious saloon, and the reading-room, supplied with books and magazines, affords a quiet refuge to those who desire to spend their spare time in reading and study. A man who stays for a night in the building has the privilege of using all the rooms until the close of the succeeding day without further charge.

A REMARKABLE CONGREGATION.

From the religious standpoint, the management has been admirable. The work is essentially evangelistic and undenominational. On Sunday afternoons and evenings there are Gospel services in the recreation room, when many of the men are glad to attend. Pursuing the matter, Mr. Wilké and his friends proceed to the basement, where homely talks are given to the hundreds who assemble. It is a striking and picturesque scene as the Gospel is proclaimed with simplicity and directness to this motley but earnest congregation of weary toilers. Among those who speak from time to time are deaconesses from Mildmay and Doric Lodge, and the vicar of St. Jude's, E.; while once a week the rector of Whitechapel arranges a Gospel temperance meeting; and, fortnightly, Miss Wilké takes the lead at social gatherings. The services of two or three more lady workers would be appreciated. The evangelistic missions that are held also serve powerfully to stimulate interest in spiritual things. One encouraging result of these many-sided undertakings is, that the superintendent can point to a number of regular lodgers whose consistent walk testifies to their sterling Christian character.

Necessarily the needs of the men call for earnest consideration. Many are hawkers, bill distributors, casual labourers of all kinds. Not a few find themselves "too old at forty," and the self-imposed burden of ministering to their sufferings and sorrows is a heavy one. Considering these facts, Mr. Wilké has surely a strong claim for liberal help when he asks for Surgical Aid letters and cast-off clothing for his poorer lodgers. Although various secular undertakings have been launched on somewhat secular lines, the Victoria Homes continue to be self-supporting. All that has been accomplished since the opening of the institutions has been done without charge upon the generosity of Christian people.

WANTED, A HOME FOR WOMEN.

In view of the admirable results of these efforts in the interests of men, it is to be hoped that the way may be speedily made clear for the opening of a lodging-house for women, also on self-supporting lines. The condition of many of the places in which women at present congregate undoubtedly constitutes a gross scandal, and Mr. Wilké, with Mr. Edward Trotter and the rest of the committee, is much exercised as to the best course to pursue for the gathering in of London's great population of practically homeless women.

Parcels of clothing, and Surgical Aid letters for the men, should be addressed to Mr. A. Wilké, Victoria Home for Men, Whitechapel Road, London, E.

From a Nurse's Notebook.

A RECENT number of the occasional paper issued by the London Medical Mission contains some jottings from a notebook of one of the nurses, which emphasize afresh the need for Christian activity on behalf of the poor and afflicted.

"The present inclement weather, with its persistent fogs and chilly dampness, brings with it, as may be imagined, a sad train of sickness and cases of much need. Only to-day our doctor was called in to see a poor widow, whom he found suffering from rheumatic fever. She has two children, one a messenger boy, the other a dear little girl of nine, who acts as a mother's help, practically doing the housework, waiting upon mother, and keeping the home tidy. We are glad to be able to say that the poor woman listens to the Gospel, and, we believe, has tasted of the Water of Life.

"Again, a poor old man, whose wife is a regular attendant at our mothers' meetings, is just taken seriously ill with pleurisy and rheumatism. On visiting him we found the wife also suffering from bronchitis, the home and furniture so poor, the most scanty of bedclothes, and a wretched apology for a fire. We soon got a supply of warm bedclothes and coal from our Invalid Kitchen Fund, leaving the old couple rejoicing in the goodness of God.

"Another typical case is a poor woman in the last stage of consumption, and so deaf that only with the greatest difficulty can we converse with her. We feel sure that a work of grace is going on in her heart. We were able to supply her with a water-bed to-day. When resting upon it her joy was unbounded. 'Oh!' she cried to a neighbour who occasionally looks in to assist her, 'you need not trouble any more about me. I could just rest here for ever.'

"How precious to realize that beneath all this sickness, squalor, misery and sin, these poor people are themselves the objects of God's great love, and that He is unceasingly working through this Mission, and in numberless other ways, to bring them to a saving knowledge of Himself.

"We would here mention how welcome a supply of plain needlework would be. So many of our patients are confined to their rooms for the winter, and would be so grateful for the opportunity of earning a little."

The secretary, Mr. C. Oakey, may be addressed: 33 and 34, Short's Gardens, Endell Street, St. Giles', W.C.

Methodism in the East End.

THE record of a year's work of the London Wesleyan Mission East, which was recently issued, reports once more definite progress all along the line. The membership is returned at 1,166, with 327 on trial, and 471 juniors. From St. George's branch come the cheering tidings that "God has been constantly witnessing to his saving power." Removals to other districts, of which the principal cause is the elevation due to Christianity, results in a heavy drain on the membership, but the number is more than maintained through the gracious working of the Holy Spirit. Backsliders, too, have been restored; some of them with remarkable experiences.

"The spiritual tone is high, and still rising. The possibility and practice of Scriptural holiness are consistently held before our members. The willingness for any kind of service, to play an instrument, to testify in the open-air, to give place to another, to do anything, testifies to us that the love of Christ is permeating their whole life. The attendance at the Lord's Supper has been very good. The work in our junior society classes is most attractive and heartening. The majority of our girls, and many of the boys, are endeavouring day by day to live Christian lives. Their desire to help one another is often evidenced in the class. Many of the girls have this year been transferred to an adult class, and a large number of the young people in our bands, guilds, &c., are those who have passed through our junior society classes."

SOCIAL AND SPIRITUAL UPLIFTING.

The workers at "Paddy's Goose" say: "We are needed at this centre for the scores of dock-workers who regularly use the coffee-bar; for the several trades' unions and other clubs which meet nightly, safely housed from the drink; for the temperance work among the Phœnix lodges; for the brass band, which rallies every Tuesday night; for the working lads' meeting, and many and various purposes for the good of the people of the locality."

From Stepney Temple, which was the centre for a considerable part of the East End during the Simultaneous Mission, the results of that effort are spoken of in the highest terms. "The congregations were large and the signs of God's presence and power abundantly manifest. Numbers were saved, believers were quickened, and many temperance pledges were taken. Our own mission profited greatly, and we have reason to believe other churches were much helped and blessed."

At the Lycett also there has been given to the workers the highest form of encouragement. "In our regular services and meetings men and women have yielded themselves to Christ." From the "Old Mahogany Bar" the same goodly report is received.

WORK GROWING: LARGE DEFICIT.

"Our spiritual work is healthy," says Rev. Peter Thompson (583, Commercial Road, E.), "and increases in efficiency. Our open-air work has been pursued with greater energy and visible success. Our evangelical brass bands have done excellently. Crowds of people have eagerly listened, and scarcely a meeting closes without conversions and pledges. Our Sunday-schools and children's mission continue our most important success, and we are reaping very welcome fruit from the labours of years past. Our boys' brigade, lads' clubs, young men's guilds and gymnasiums, young women's guilds, girls' parlours, factory girls' club, adult and juvenile sewing-meetings, our medical mission and slate club have all done excellently and made good progress. Our holidays' fund has helped to secure for large numbers of children and women a breath of fresh air in the country. A few we have been able to get away for ten days or a fortnight into the country, and some others we have been able to send to Convalescent Homes. But the financial strain has been unusually heavy. We close the financial year with a larger adverse balance than ever before."

Evangelistic.

Gipsy Smith at St. Leonards.

A VERY fruitful mission has just been held in the Royal Concert Hall, St. Leonards-on-Sea, conducted by GIPSY SMITH. Such services have not been known in the memory of the oldest Christian workers in the place. On several occasions towards the close of the mission, hundreds had to be turned away. Over 300 persons passed through the inquirers' rooms. On Friday evening last, a well-attended meeting was held in the Central Wesleyan Church, Hastings, for thanksgiving and testimony. Many came from the surrounding towns and villages to tell of blessing received. All the churches have shared in the good result. C.

Mr. R. S. Bradbrook at Stantonbury.

With my deacons and fellow workers, I desire to express grateful thanks to Almighty God for the mission in my church by Mr. R. S. BRADBROOK. The meetings were held in connection with the National Mission to Young People. Mr. Bradbrook's addresses, coupled with his earnest pleading with the anxious, as well as his sympathetic singing of the Gospel, have been blessed to many precious souls. The Bible readings and meetings for Christians were seasons of power, while the children's meetings have resulted in many hearts and lives being turned into the paths of righteousness. We are greatly encouraged in our work.

H. F. CHIPPERFIELD (Pastor).

Dumshalt, N.B.

At Dumshalt, in the district of Auchtermuchty, a local gentleman some months ago took up evangelistic work in the village hall, where speakers were brought from various parts of the country, and the interest that was felt by the people was manifested in increasing attendances. A fortnight's mission which was recently conducted by Mr. A. Y. MCGREGOR, of Edinburgh, made a deep impression. The gatherings were well attended, and some of the unsaved were led to Christ. The mission concluded with a conference, at which stirring addresses were delivered by Mr. McGregor and by Rev. Wm. Affleck (U.F. Church, Auchtermuchty), Mr. Veitch (Carrubbers Close Mission), Mr. Alex. Dick (Burntisland), and others.

C. D. FAIRLEY.

Kilchrennan, Argyllshire.

A time of blessing has been experienced in the district of Kilchrennan, Argyllshire, in connection with a recent mission begun by Rev. W. Ross, of Glasgow, by arrangement with the U.F. Presbytery of Lorn. The work was followed up, among other workers, by Mr. SAMUEL MCKENZIE in the districts of Dalmally, Appin, and Ledaig, where much interest in Divine things was manifested. When Mr. McKenzie visited Kilchrennan further blessing was experienced. A general breaking down took place at a gathering of Christians, and, says an esteemed correspondent, "souls have flocked into the kingdom. Mr. McKenzie speaks with power, dealing specially with the prevalent sinful pleasures which, in these days, stand so much in the way of young people yielding to Christ."

Cox Green Mills, near Bolton.

On Lord's Day, February 9, Mr. H. COLLINS, of the Evangelization Society, concluded a fifteen-days' mission at Cox Green Mills. The weather was inclement, but the meetings were well maintained. Some came a distance of three miles over the snow to be present. The simple preaching of the Cross prevailed over the power of Satan and sin in many cases. On the Saturday evening, after a tea-meeting in Eagley Schools, there was a testimony and experience meeting for nearly two hours, during which several valuable and interesting testimonies were given by men who had been delivered by God's grace from lives of sin, and also from women who have been called to serve the living and true God instead of leading lives devoted to folly and frivolity. Several young persons have expressed their determination to live for the Lord henceforth. Altogether the mission has been a blessing to the district. JOHN NAUGHTEN.

Mr. Henry Thorne at Shrewsbury.

At the invitation of the Shrewsbury Y.M.C.A. Mr. HENRY THORNE conducted a ten days' general mission in the town, from February 1-10. The meetings were held in the Working Men's Hall. At the daily Bible readings in the afternoons good numbers were present, and many Christians have testified to the searching and quickening power of the Word of God. The evening meetings were well attended, and the Gospel, so faithfully preached by the evangelist, proved a message from God to many. Men and women, both old and young, and little children, were found amongst the inquirers, and the workers had the joy of hearing that not a few had found the Saviour. The men's meeting on the second Sunday afternoon was a memorable occasion, the hall was filled with men, and the message, "Without God," was with power. The number of those met with during the mission that were converted at services held by Mr. Thorne twenty years before was most encouraging.

G. R. ROBERTSON, Hon. Secretary.

Simultaneous Mission in Sydney.

Of the Simultaneous Mission lately held in Sydney, New South Wales, Rev. John Watsford writes in the *Southern Cross*: "The city and suburbs were divided into districts, where missions should be held, and bands of earnest workers went from house to house inviting all to attend the meetings. As soon as the missions commenced the whole place seemed moved; the people flocked to the churches, halls, and tents; the power of God was with the Word, and for fourteen days—morning, noon, and night—the missioners and workers were engaged in preaching the Gospel and directing sinners to the Lord Jesus.

"The results have been most glorious. At the great thanksgiving meeting at the close of the mission, the secretaries announced that they had not yet received reports from many of the missions, but that those to hand showed that more than 3,000 inquirers had been spoken to, and they had no doubt that the total number would be over 4,000. It is intended to hold a Simultaneous Mission in Melbourne."

Kingsland Chapel, Bristol.

A very helpful mission in connection with the National Mission to Young People was conducted by Rev. W. J. SEARS, Willesden Green, London, N.W., from February 1-10, at Kingsland Chapel, St. Philip's, Bristol. The meeting for "men only," on Sunday, February 2, was the first token of blessing, and the tide continued to rise throughout the week.

There were over 200 inquirers, the majority of whom belonged to the Sunday schools in the district. As a proof of their sincerity, on the last night of the mission, at the request of Mr. Sears, these young disciples walked up to the platform below the pulpit, whether they had been sitting in the galleries or in the body of chapel, thus testifying they were not ashamed of the step they had taken. It was a week of joy and rich harvest; teachers have been rejoicing over scholars for whom they had offered many prayers; some nights three and four in one class accepted Christ as their Saviour. Will "the Lord's remembrancers" bring these young converts to the throne of grace, and ask that they may be kept true and faithful?

B. ACKERMAN, Secretary.

Rev. E. Payson Hammond in New York.

A series of helpful young people's meetings has been held at Bethany Church, Tenth Avenue, New York City, conducted by Rev. E. PAYSON HAMMOND. At one service more than ninety children decided for Christ. In endorsing Mr. Hammond's work, Mr. W. Nesbit, formerly of the *San Francisco Occident*, says:—"Nearly thirty years ago I remembered to have heard that there was a large delegation of Christian and prominent business men from St. Louis going to visit the State capital to hear Mr. Hammond speak. He had been specially invited to address the Senate and the House of Representatives by a joint meeting of the two bodies. I have often thought since that this was a most remarkable circumstance; and no less remarkable was the fact that, hearing of this invitation, delegates were formed in other parts of the State, and went to the capital to hear the address. Mr. Hammond was known then, as he is now, as the 'Children's Evangelist,' and yet here was clear evidence that this man of the children was able to sway the children because possessed of the qualities that fit him equally well not only to sway men and women, but the strongest men and women."

Euston Theatre, N.W.

Evangelistic meetings have been conducted for some weeks past on Lord's Day evenings in the Euston Theatre, Euston Road, N.W., by Pastor D. H. MOORE, of Vernon Chapel, King's Cross. Writing on February 11, Mr. Moore says:—"God's hand is graciously resting on the work. Last Sunday night we had an audience of 1,600 people, and a goodly number were seeking the Saviour. At our prayer meeting at 'Vernon' on Monday last, it was a great joy to hear from one and another of those who have been recently led to know the Lord. A potman from a public-house accepted Christ, and is now living for Him, having given up his situation. Four young fellows shook me by the hand, and said they had sought the Saviour the week before. Several young women also decided. From the services last year a whole family have been led to Christ, and joined the Church—husband, wife, two sons, and two daughters. The helpers are all voluntary." The weekly expenses in connection with so large and popular a theatre are necessarily heavy, and Mr. Moore will be unable to continue the services unless outside help is forthcoming.

Mr. W. R. Lane at Leicester.

An encouraging mission has just been concluded at Melbourne Hall, Leicester, by Mr. W. R. LANE. Though the Mission has not been a united one, it has had all the force engendered by the sympathy of neighbouring churches and the interest of the Christian people of the town, and from first to last a spirit of deep expectancy has been manifest, joined towards the end by much gratitude and joy. Both as a preacher and as an expositor Mr. Lane commends himself to the people, and his appeals to the conscience are strikingly effective. All through the ten days (February 1-10) he was with us there was not a trace of sensationalism or sentimentalism, though we have had sensation and sentiment following on the rousing and pathetic messages of our brother.

There was a refreshing sense of ease and restraint in his conduct of the after-meetings. At first he had none at all, but when he began to hold "second meetings" he "rushed" nobody, to use his own expression. Without excitement, and with good taste, he instructed the seekers, leading them to a definite avowal of their desire and decision for Christ.

Apart from the Sunday services, the three most crowded meetings were the Bunyan lecture, the meeting for men only, when Melbourne Hall was filled, and the story of Mr. Lane's conversion, with its warning against gambling, and its appeal for confession of Christ at all hazards. We have had many crowds at Melbourne Hall, but scarcely ever a larger one than that which thronged the "farewell" meeting, and which for two hours was moved to alternate smiles and tears. W. Y. F.

The Weaver Brothers in Bristol.

A most blessed mission has been held at Brookland Church, Bristol, by the WEAVER BROTHERS. The numbers increased night after night until the large building was filled to its utmost capacity. There was no noise or excitement, the missioners being very desirous (to use their own words) that "any who wished to decide for Christ should do so thoughtfully and dispassionately," so they were content with a simple and clear statement of the claims of Jesus Christ as being sufficient to bring conviction.

A youth (about sixteen) from one of the public boarding schools came forward at the close of one of the meetings and asked for some printed invitations to distribute. On being asked if he was a Christian, he replied, "Yes." "But you have not been into the inquiry-room?" "No, light came into my soul while Mr. Weaver was preaching, and I need no further explanation." Testimony of a very different kind to this, yet showing the plainness of the message, came under the writer's own observation during the services. Three intelligent and manly fellows about thirty years of age, appearing to be deeply impressed, were asked if they were Christians, and if they understood the message. The first said he understood it perfectly. He had been a Christian, but of late years had followed the bent of his own mind, and now he felt the difficulties in the way of his return too great to be overcome, but he quite realized that the full responsibility of refusa rested with himself. He, however, yielded at the close of the mission. The second, while acknowledging the absolute clearness with which the claims of the Gospel had been presented, said he could not make up his mind. The third said he had decided not to be a Christian. He owned that his position and danger had been made plain by Mr. Weaver, and he had no excuse to offer for the choice he was making, other than that he had determined to go his own way.

The National Mission for Young People and Children, arranged by the Sunday-School Union, was recognized by the provision of three special meetings for this purpose, which resulted in a large number of names being given in by children who specially wished to be trained for the Christian life.

The total number of inquirers amounted to 512, spread over the following ages:—Under 14, 222; 14 to 25, 234; 25 to 60, 56. The help received from many members of neighbouring churches contributed largely to such a glorious result, and a grateful acknowledgment is hereby made of their kindness. At certain periods of the mission, the numbers of inquirers were so great that it would have been impossible to have dealt with them properly but for the assistance of these friends, and it is hoped that the blessing given will be returned manyfold by the labours, in their respective churches, of those who have found salvation at Brookland.

W. J. RANDALL, Mission Secretary.

Rev. John McNeill at Kilmarnock.

Kilmarnock, the largest town in Ayrshire, has had a visit from Rev. John McNeill, and great interest has attended the services carried on by him. The mission was opened on Sabbath, February 2, and on the forenoon of that day he preached in the Laigh Kirk to a much larger audience than usually attends. Since then for two weeks he has been holding forth nightly in the Agricultural Hall, and in the afternoon of each weekday he has addressed meetings in King Street U.F. Church. A writer in one of the local papers says that Mr. McNeill's popularity is a puzzle to him; while another, evidently gifted with more insight and clearer perception, writes: "The visit of such a man should leave a permanent trace on the inner life of the community."

Twenty-seven years ago we heard the late D. L. Moody preach in the Laigh Kirk one Sabbath night, and the scene of that summer evening in the street, with the crowds struggling to get in, we can never forget. Results remained from that brief visit of Mr. Moody, and beyond all question results will be permanent and fruit remain from Mr. McNeill's mission. The ministers of the town have given him their hearty support throughout, and such unity of action lends power to any movement having for its aim the salvation of men.

In the *Kilmarnock Standard* an interesting paragraph appeared worthy of reproduction. It ran as follows:—"Passing the Corn Exchange buildings one evening this week I noted two separate crowds, whose widely different aims were somewhat suggestive. Streaming into the hall that now does duty so frequently as a theatre were to be seen great numbers of the patrons of the stage bent on witnessing a sensational melodrama, entitled 'The Span of Life,' that was being enacted there. A little further along, another stream of tendency was obeyed by numerous townspeople who entered the gateway of the Agricultural Hall, and descended into that roomy place of public meeting to listen to the stirring exhortations of the evangelist, Rev. John McNeill. These two different multitudes, though mingling with each other to some extent at the corner of Duke Street, and entering the same block of buildings, took divergent ways. A serious but prejudiced spectator might rashly set down the one crowd as sheep, and the other as goats, and appoint each lot its proper destination. But I do not mention these circumstances to dogmatize on so invidious a distinction. I only remark that this is a mixed and kaleidoscope world." J. C.

The mission conducted by Mr. James Dixon at Ormeau Road Methodist Church, Belfast, has been accompanied by much blessing both to Christians and the unsaved. The attendances were large.

Mr. William Forbes held a meeting for theatrical women in the lecture hall of the Y.M.C.A., Sackville Street, Dublin, on February 13. Addresses were given by Mr. J. J. Sims and Mr. Forbes, and solos were given by Mrs. Sims.

At the Baptist Church, Cinderford, a fortnight's mission was concluded on Sunday, January 26. The services have been very fruitful. The members have been quickened in spiritual life, and many of the unconverted have sought the Saviour. Rev. A. T. Jones, Maindee, has been the missioner.

Labouring in connection with the Drighlington and Adwalton Free Church Council, Mr. J. H. Fearnsides, of Batley, has held a twelve days' mission. The united village churches have been gathered together, to hear the Gospel. Many young people were spiritually helped, and Christians were stimulated by the stirring addresses of the missioner.

Mr. James Eyres has just concluded an eight-days' Gospel Mission at Hollinwood, Oldham. During the whole time snow, frost, and fogs alternated, but, in spite of the adverse weather, large congregations were gathered, and the results were most satisfactory. A brass band missioned outside, and a string band inside, with a large choir and soloists, rendered effective service.

A season of blessing is being experienced by the inhabitants of Varty, Cwmavon, and neighbourhood. In a series of mission services which are being held by Mrs. J. B. Horton nightly, crowds come over the mountains to hear the simple story of Christ's power to save. The morning meetings and Bible readings are specially enjoyed by the Christians, while nightly some make choice of Christ and his service.

Rev. Andrew Allan (formerly of Hull) has just concluded a fifteen days' mission in connection with the two United Free Churches in Leven, Fife. The attendance at the meetings increased, and the interest deepened as the mission went on, and there were many tokens and testimonies of real spiritual blessing. In addition to evangelistic meetings in the evening, Mr. Allan gave afternoon Bible readings on "The Overcoming Life," which were greatly enjoyed and found helpful by many. Hugh Elder.

At New England, Peterboro', where there is a large colony of railway men, Mr. John Hawkins has conducted a twelve-days' mission, which concluded on February 14. The addresses were very earnest, and the meetings grew in numbers at almost every service, and the Railway Mission Hall, which is situated in the midst of the railway company's houses, was filled. Mr. W. Hill, president of the Mission, writes:—"Thanks be unto God which giveth us the victory. About fifty have professed conversion."

On Lord's Day last, Mr. J. J. Sims entered on the fourth week of his mission in Merrion Hall, Dublin. During the past three weeks the interest has been well maintained. On Lord's Days the hall has been filled, and there have been large audiences on week nights. Ministers and Christians of all denominations have been present, and testimonies of blessing received are coming in continually. Mr. Sims is a teacher as well as an evangelist, and Bible students and Christian workers have found material help in the addresses.

Rev. Jesse Mayo has just concluded a ten-days' Gospel Mission in the Gloucester Hall, Taunton, with good results. His bright and logical addresses have reached the hearts of many young people. All through the ten days there were special counter-attractions for the young; but the Gospel prevailed, and many we believe were brought into the Kingdom of Christ. The limelight lecture on Australia and South Africa given by Mr. Mayo on the last evening gave abundant satisfaction to a crowded audience.

Edwin Howard, Pastor.

Rev. James Davidson writes from Blackadder Manse, North Berwick:—"We have just closed an exceeding fruitful mission which continued throughout January and the early part of February. It was conducted by Mr. Andrew Stewart, and stirred North Berwick. The largest hall in the place was engaged for Lord's Day evening, and for the last week altogether; and in spite of severe weather, was filled every night. Christian people have been greatly refreshed, and very many of the unconverted have been won for Christ. We feel that this is answer to much prayer."

During the past fortnight a series of evangelistic meetings has been held in the West United Free Church, Pollokshaws. The meetings have been more largely attended than any other such services for many years, while a considerable number of persons have been dealt with in the inquiry room, Mr. J. R. D. McAusland sang several solos each evening, the pathos of the rendering touching the hearts of the audience. A short address was given each night, Rev. W. McAlpine, the minister of the church, having the hearty support of a large number of ministerial friends. M. G. Mathewson.

Mr. James Neech, of the North Midland Evangelistic Mission, concluded a fifteen days' mission in the Wesleyan Church, at Althorpe, Epworth Circuit, last week. A special feature has been the lantern services held on the Saturday nights. Bible-readings were given twice a week. The last Sunday evening service will long be remembered by those who were privileged to be present. At the close of the service many stood up to acknowledge their acceptance of the Saviour. On the following night a testimony meeting was held, at which those who had been gathered in spoke of the saving power of the Lord Jesus Christ. H. L.

A united temperance mission was commenced at Kingston-on-Thames on February 2. In the evening at Bunyan Baptist Tabernacle a large congregation assembled, and Mr. Whitehead, of Manchester, gave a spiritual address. Meetings were held at the various churches, the concluding one taking place at the Drill Hall. A torchlight procession paraded the streets. The hand-bell ringers from Stockwell Orphanage rendered valuable service. Addresses delivered by Mr. Walker have been marked by earnestness and power. The singing of the united choir proved most helpful. Over 600 pledges were taken. The town was systematically canvassed, and the mission has proved one of the most encouraging seasons we have known at Kingston. R. H. S.

Mr. James Wharton, after opening the new hall for railway men at St. Leonards (where God gave tokens of blessing), came on to Bexhill for a mission. From the very commencement souls yielded to Christ. In the neighbourhood of Hamilton Hall people have been led to think of eternal things as never before. The results have been that every night the power of the Spirit has been manifest, and in some cases whole families have been led to surrender to the Lord. The sincerity of the converts, old and young, is seen in the fact that they bring others to the services, and they in turn are led to yield to the Master's claims. A sisters' weekly meeting has been formed, and also a class for those who have decided in the Sunday school. S. F. D.

Rev. F. C. Spurr's Mission at Back Street Church, Trowbridge (January 18 to February 3) has been characterized by an unction from the Holy One. The Bible has been caused to glow anew with holy fire, and God has reiterated the call and consecration of his people from its sacred depths. The Gospel in all its native eloquence has been presented day by day, bringing Christ in life-giving power among the people. Fruit of the mission has appeared and is still appearing, and there are indications that much more will yet appear. Very gratefully will the Lord's people look back upon the happy, hallowed fellowship they have been privileged to enjoy with Mr. Spurr these seventeen days.

A united gospel mission, under the auspices of the Wilts and Somerset Baptist Association, has been held in the Baptist churches at Westbury, Leigh, and Penknap, Westbury. The missioner was Rev. James Sprunt, of London, whose faithful, earnest preaching and singing of the Gospel has been used of God in much blessing. The various meetings, including children's lantern services, Bible talks, and a Gospel address each evening, have been well attended throughout, and there is an evident revival of spiritual life and energy in each of the churches. Believers have borne testimony to definite help and blessing received, backsliders have been restored, and some have decided for Christ. It is believed that much fruit will yet be gathered from Mr. Sprunt's visit into the district. W. P.

Miss Marie Futty, a young English lady who is working as an evangelist in Ireland with the Irish Christian Workers' Union, has conducted a five-weeks' mission at the Orange Hall, Donacluny. It was a time of great blessing. The meetings were well attended from the first, the people coming, in some instances, for miles, in spite of the bitter weather, many having to stand throughout on account of the crowds. The Gospel message was eagerly listened to. During the last week Mrs. Futty, a well-known temperance speaker, joined her daughter, and it was encouraging thus to see mother and daughter stand together to preach the Gospel. Deep impressions were produced upon the undecided, and an influence for good has resulted from this and other missions in the neighbourhood conducted by Miss Futty. The Irish people are deeply grateful to God for sending this humble servant to minister so lovingly to their needs. J. H.

Evangelists' Engagements.

⁂ This column is intended for Missions of some days' duration, not for engagements of a single day. The evangelists ask for prayer in their respective missions.

Canon Aitken.—Feb. 22-March 10, Hexham, Northumberland.

Rev. A. Allan.—Till Feb. 21, Dundee.

Mr. J. Bennett Anderson.—Till Feb. 28, Macrory Memorial Presbyterian Church, Duncairn Gardens, Belfast.

Mrs. Baeyertz.—Till Feb. 24, Baptist Church, Sevenoaks March 16-31, Coatbridge. N.B.

Mr. Chas. E. Barraclough.—Till Feb. 26, Bristol.

Mr. R. S. Beadbrook.—Feb. 16, Merton; 22-March 4, Thornton Heath.

Mr. W. Bilton.—Feb. 22-March 5, Reach.

Mr. Sampson Cowley is open to take evangelistic missions in connection with the special effort among the children or otherwise. He may be addressed 10, Finchley Road, St. John's Wood, N.W.

Mr. James Dixon.—Till Feb. 27, Ballinean (Co. Cork).

Mr. W. D. Dunn.—Till Feb. 21, Hawick; March 2-14, Anniesland Hall, Glasgow.

Mr. Herbert R. Francis.—Mar. 2, Croydon; 3-6, Tunbridge Wells.

Mr. W. Collard.—Feb. 22-March 10, Leeds; open for engagements after that date. Address, 3, Trigon Mansions, Church Street, Clapham Road, S.W.

Mr. William Hill.—Till Feb. 28, U.F. Church, Uphall; March, Kilmarnock.

Rev. J. Jameson.—Feb. 23-March 3, Holme Lane, Bradford.

Mr. P. Russell Hurditch.—Feb. 28, Down Lodge Hall, Putney; March 9-14, Garfield House, W.

Mr. John Hawkins.—March 15-25, Boston.

Mr. Newton Jones.—Feb. 22-March 4, Goole.

Mr. Bob Johnson.—Till Feb. 23, Woodham-Ferris.

Mr. and Mrs. Albert Harrison.—Till Feb. 25, Blyth; March 2-12, New Shildon.

Mr. W. R. Lane.—Till Feb. 24, N. Shields.

Rev. Jesse Mayo.—Till March 10, Louth. Open for two missions between now and June. Address, care of Rev. T. Law, Memorial Hall, Farringdon Street, E.C.

Rev. J. Mitchell.—Till Feb. 28, South Shields.

Mr. W. M. Oatts, Feb. 16-26, Mission to Men, Sunderland Y.M.C.A.

Mr. W. Olney and Mr. Spencer Johnson.—March 1-10, Baptist Chapel, Eastbourne.

Rev. J. Tolefree Parr.—Till Feb. 24, Ashton-under-Lyne; March 1-10, Preston.

Mr. Thomas Payne.—During Feb., Castle Douglas, N.B.

Mr. A. Pepler and E. Edwards.—March 2-8, Radstock.

Gipsy Smith.—Till Feb. 24, Oxford; March 1-9, Wesley's Chapel, City Road.

Rev. F. C. Spurr.—Feb. 22-March 3, Reading.

Rev. J. Sprunt.—Till Feb. 23, Trowbridge; March 1-7; Calne.

Mr. E. P. Telford.—Till Feb 27, Wolverhampton.

Mr. Thorne has some open dates for April, May, and June. Apply, 31, Beverley Road, Anerley.

Mr. J. Weedon.—Till Feb. 27. West Wylam.

Weaver Bros.—Till Feb. 28, Peterhead, N.B.; March 2-14, Young Street Church, Glasgow; 16-28, Free High Church, Inverness.

Mr. Westwood.—Feb. 23-March 7, Esh Colliery.

Mr. Barry Wake.—Feb. 23, St. Giles' Christian Mission March 9, Edmonton.

Mr. J. J. Sims.—During Feb., Merrion Hall, Dublin.

Requests for Prayer.

For a mission being conducted at Bethesda Baptist Church, Trowbridge, by Rev. James Sprunt.

For a mission to be held in Public Hall, Woking, March 2 to 16, by Mr. J. Canning, of the Evangelization Society.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Notes & Comments

Our Readers and the War. The extent to which the South African struggle divides Christian people at home and abroad is impressed upon us every time we have occasion to refer, however briefly, to the painful subject. Our insertion last week of Pastor Monod's letter, on "Continental Opinion," with a note of our own subjoined, has brought us shoals of letters expressive of the most divergent views. We have uniformly declined to discuss the general merits of the war; and considering that the daily papers freely ventilate all views, there is no need that our space should be so devoted. May God speedily give peace, and grant release from misunderstanding and reproof among his people!

The Liberty of the Subject. There are many signs that for some time back we have been drifting towards conscription, with the accompanying and consequent evils which are so evident in connection with compulsory military service in some of the Continental countries. The war spirit is apt so to develop as to choke nobler ideals, and sufficient public attention, therefore, has not been given to the threatened danger of an oppressive and overpowering militarism. In these circumstances it is highly interesting to find no less an authority than Colonel Sir Howard Vincent, M.P., now returned from South Africa, speaking forcibly against the idea. He said:—

> We hear a great deal about conscription and compulsory military service, but I do not see the necessity of such measures . . . . there can be no necessity for compulsory service in this country. Whatever ministry might propose such a measure, I, as a member of Parliament, would oppose it with my last breath.

The Early Closing Bill. We venture to believe that the majority of people in the country will resent, with something like indignation, the unreasonable and high-handed action of the House of Lords in rejecting the Early Closing Bill, considering that, out of 300 tradesmen's associations in all parts of the country, only two opposed the Bill. The reason alleged for its rejection is singularly ridiculous. If those who have so easily strangled the proposed measure could only suffer for a few weeks the white slavery which so many shopkeepers and shop-assistants are compelled to undergo, we should hear less about early closing being "an infringement of personal liberty" and "an act of intolerable injustice." Lord Avebury's or some similar Bill will yet have to pass, for the question involved in it is one of pure humanity. In Australia personal liberty is not infringed because the shops close early; on the contrary, there is a greater liberty all round, both for employers and employed. Surely it is time that Parliament helped to make the lives of busy toilers a little less wearisome and mechanical, and more free and human.

Sunday Closing. The movement for Sunday closing of public-houses in England is assuming a business-like aspect. One of the chief obstacles has been the comparative indifference of members of the Anglican Church to the reform. This should now be greatly modified by the warm advocacy of several of the leading bishops, as well as of the Archbishop of Canterbury. The working-classes are erroneously supposed to be hostile to the movement. About a million householders have already been canvassed, the result showing a majority of seven to one in favour of Sunday Closing. Even more striking is the result of a canvass of fifty-six workshops, containing over 11,000 men. Of these 10,000 declared themselves in favour of Sunday Closing, with 1,190 against, and 514 neutral. A majority even of publicans have declared against the present custom. There will be a determined effort this session to do away with the objectionable aspect of the *bonâ fide* travellers' clause.

The King and the People. Since the King ascended the throne he has in very many ways shown his practical interest in the welfare of the people. His frequent appearances amongst them are very welcome, and in many obvious ways will accomplish good. We are glad to notice that His Majesty, through his secretary, expressed his disapproval of the objectionable fashion now in vogue of trimming ladies' hats with seagulls' wings. Royal disapproval of this barbarity will be the most effectual check that can be put upon it, since Society obeys all the noddings of the Court. On the other hand, we hear on all sides expressions of concern and sorrow that His Majesty's personal patronage has of late been so largely devoted to the less elevating phases of our national life. The music-hall, the theatre, the Sunday concert, the brewery—these certainly are not the elements that make most effectively for the well-being of the nation. If we are to be content with the plea that the exigencies of such an exalted office require the bestowment of an "all-round" patronage, we hope we shall not be disappointed in the expectation that the higher industries and philanthropies of the land will in their turn have equal attention.

Parents and Gambling. The evidence brought before the Select Committee of the House of Lords on gambling, by the Headmaster of Harrow School, contains an indictment which parents of children would do well to take note. Dr. Wood, while able to testify that there is less betting in schools than formerly, said that when boys bet they have generally acquired the habit from their parents. This puts the case into a different category from what it would be were it the result of thoughtlessness or a mere desire for fun. It shows that one of the roots of England's chief vice is in her homes. Parental influence for good is of incalculable value; it should not be forgotten that it is just as far-reaching when directed towards evil. The amusement of the parents may become the ruin of the children.

The Old Bailey Pulpit. The majority of the men who are addicted to the vices which are sapping the country's best life, do not, unfortunately, read Christian journals, nor listen to the teachings of Christian pulpits; hence they deprive themselves of the moral force which would correct or prevent their aberrations. But when the tribune of the Old Bailey becomes a pulpit which, in the most practical manner, preaches the necessity of morality, men are compelled to listen. We earnestly hope that the moral of the Liverpool Bank frauds will be seriously taken to heart, that men may understand that betting and gambling are deadly things to play with. The revelations of the Goudie trial have demonstrated beyond doubt how deep is the scoundrelism to which professional gamesters can descend. The Betting Commission has now, surely, sufficient material to work upon.

A Warning to Employers. The trial of Goudie and his accomplices, resulting in their exemplary punishment, will no doubt prove a salutary lesson to foolish young men on one side and designing knaves on the other. But there is another lesson that has been severely pressed home during the evidence in this remarkable case. Lax precautions against fraud on the part of employers create a situation full of temptation to those under them. Those employés whose principles are settled find all precautionary measures irksome, if not insulting in their suggestion; but to the weak-minded they are a great defence by making fraud impossible, or at least supremely difficult. In such cases the strong must suffer for, and bear with, the weak, lest a stumbling-block be put in their way. Constituted as human nature often is, men must be safeguarded against themselves. This is the moral of Mr. Justice Bigham's strictures on the imperfect checks which made Goudie's frauds practicable.

Geography and Morality. The foolish yet most convenient theory that morality is largely an affair of geographical situation, is once more to the front. It is, of course, most acceptable to a certain class of people, who find in the lax morals of other peoples a demonstration of their own ideas upon the subject. There can be nothing meaner than for a man to enjoy all the special privileges attaching to a Christian civilization, while he holds loosely the fundamental ideas of morality which have rendered such a civilization possible. Pure morality is not an affair of geography at all; it is a question of a conscience enlightened by Christian principles. In those latitudes where morals are lax, it will be found that there is either an absence of Christian teaching, or the Christianity taught is encrusted with superstition. But where the pure light of New Testament Christianity has shined, there the standard of morals is highest.

Education in the "Humanities." An article on the modern public school, which appears in a current monthly, contains some very wholesome, if unpalatable advice, which all would be better for taking to heart. The writer explains Continental dislike towards Englishmen as largely due to our insular education, which tends to produce within us the feeling of superiority over others. This is not the whole truth by a long way, but there is undoubtedly very much truth in it. We all know too many men who speak with cheap contempt of "foreigners." We cordially agree with Mr. De Brath that an

education in the "humanities," as well as in classics, would develop in English boys their powers of sympathetic comprehension. Our Continental neighbours are wise enough to permit free exchange between the various nations; our insularity is a bar to this. But, with a larger outlook upon life, there would be less room for arrogance, and a consequent better understanding between ourselves and others.

Is Japan Becoming Christian?

The newly-formed alliance with Japan has turned all eyes towards that far-off land of the Orient. It is clear that one of the first duties laid on us in viewing it, is a redoubled interest in its Christianization. So far, the Americans have taken the chief part in missionary work in that country. On the whole, their efforts, and those of other bodies, have been followed by success. Since the removal of the Interdict in 1872, when there was a sudden and astonishing development of Christian effort, the work has been steadily progressing. In 1883 there were 5,000 Japanese converts connected with Protestant missions. In spite of a temporary set back, the last report on missions in Japan shows a splendid advance. There are now 41,808 Protestant Christians there, of the Greek Church 25,231, and of Roman Catholics 53,924, representing a population of a quarter of a million under some form of Christian instruction.

The Jerusalem of To-Day.

M. Hyacinthe Loyson, in a lecture at Geneva, has given a graphic account of the present condition of Jerusalem. The city is still mainly Jewish in its character and population, Moslems and Christians being in a minority. As a curious contrast to what obtains elsewhere in the Sultan's dominions, M. Loyson points out that non-official religions enjoy more freedom, so far as outward expression is concerned, in Jerusalem than in Paris. As regard the Jews, however, this only means that they are in a state of low mental condition, being over-ridden by Rabbis who believe that ignorance is the best safeguard "against infidelity and Christianity," and who feed their flocks on the husks of the old Rabbinical Talmud. It is a sad picture of the once "Holy City," from which, as its centre, the all-conquering faith of the Cross spread to all the world. The prophecy of our Lord, "Your house is left unto you desolate," has been fulfilled to the letter. Only in the final triumph of that faith in its midst, will Jerusalem reverse its sad history, and come to its own once more.

Entertaining the Stranger.

Special arrangements have been made in Manchester and Dublin, and possibly in other places, for friendless girls and women who arrive at the railway stations in ignorance of proper places of abode, to be directed to safe and suitable temporary homes. In Manchester many such voyagers are guided to the Female Strangers' Lodging House by the railway officials, whose services in thus protecting girls and women from the temptations and dangers of a large city have earned the public thanks of the committee. Such institutions can be made almost, if not entirely, self-supporting, and as they temporarily shelter a class in which there is much helplessness, it is desirable that they should be multiplied elsewhere. But some distinctive badge or uniform is desirable in meeting girls, to protect them from the attentions of unauthorized or designing persons.

The Late Anna Shipton's Works.

The recent departure of this well-known Christian author aroused considerable interest in the many works that came from her pen; and Messrs. Morgan and Scott have made up several assorted parcels of her books at half price. This arrangement will, it is hoped, enable friends to circulate the works of the late gifted author among such as would be benefited by them. Particulars may be had on application.

The Debt of the Suburbs.

A contemporary raises again the burning question of depleted churches in the centres of large cities, and the claim that they have upon Christians in the suburbs. The abandonment of the centres for the suburbs as places of residence is proceeding at a rapid rate, and the tendency is still towards going further out. But the point is, can a man who makes all his money in the centre, and who lives in the suburbs, cleanse his hands from all responsibility towards the city churches that are left to battle with the poverty of slumdom? Suburban life is undoubtedly very pleasant, but it must not blind its Christian residents to their responsibility for the vacated centres where the poor live.

Pity the Preacher!

What with the well-meant advice of friends and the brusque criticism of foes, the pulpit is having a lively time of it just now. The result certainly should be healthy. One *litterateur* complains that the generality of sermons are too bright and effervescent; another's complaint is that they are dull and commonplace. We hardly think that the columns of a daily paper do justice to such a subject, since all sorts of persons, religious and irreligious, feel free to ventilate their opinions, which too frequently represent themselves only. We agree that a sermon should be neither frothy nor dull; the seriousness of its mission ought to prevent the first, and real heart-love for human souls will certainly prevent the second. One thing is often lost of—that there is much froth and dulness in the *pew* as well as in the pulpit, and a poor pew can do much towards spoiling a strong pulpit. On the other hand, we express once more our conviction that if preachers *would only apply the Bible to human life*, there would be far greater interest awakened in the hearing of sermons. Mr. Meyer's and Dr. Whyte's Bible character-studies are proof enough of this.

The Churches and Men.

"How to get the *men* to church" is still the problem. We are glad to see that our contemporary, the *Baptist Times*, is setting itself the serious task of inviting practical conference upon the matter, and ministers who are having some measure of success in dealing with men are offering their contributions. It is agreed that the P.S.A. movement, where properly worked, succeeds in doing real good amongst non-church-goers—and by "properly worked" we mean where the great end set before the promoters is the conversion of the hearers. When every sort of subject, save personal religion, is discussed, no mere addition of numbers is proof of real success. It is significant, too, that most of the contributors to the conference regard the pew-rent system as accountable for the distaste of a large majority for the house of God. Is it not time, then, that the churches should be thrown open to all comers?

Deadly Respectability.

Of many churches, it may be said that they retard their own progress by their "deadly respectability." To be "proper" is undoubtedly the *ne plus ultra* of many ministers and people; and if the world were all that it should be, propriety would not be so grievous an error. But in view of the vast number of non-church-goers, who regard "proper" religion with disdain, it is a serious question for any church to face whether it is determined to guard its conventions at the sacrifice of its mission, or to sacrifice them for the better accomplishment of its mission.

Proselytizing.

A prominent Sacerdotalist has been describing the work of Protestants in Ireland, so far as it affects the poor peasants and others, as "Satan's work," the representation being that, in return for food, clothing, and education, the poor people are called upon to "deny their faith." The caricature of Evangelical effort in this description is too absurd to need any reply. Indeed, a friendly commentator of the preachers unconsciously supplies a justification for the work which is so hardly stigmatized when he says, "A favourite field for them (Evangelicals) is among the drunken poor, who when bereft of their reason are tempted to part with their offspring for money with which to purchase more drink." The writer apparently fails to see that he indicts his own priesthood for carelessness, whilst in the unreasonableness and drunkenness of the parents he offers an excellent reason why earnest Christians should intervene. Blessed work of this kind is not proselytizing, but Christlike Evangelism.

*Britain's Chief Curse.**

By Rev. RICHARD GLOVER, M.A., Rector of Wotton, Surrey.

Not an insufficient wage,
Not the want of work,
Not the market overstocked —
Thus the truth we shirk!
This is plain to all with eyes,
None the fact can blink,
Chief of all the workman's woes
Is the love of drink!

Whence the blight that, like a curse,
Blasts the humble home?
What compels to leave its joys,
Far with sots to roam,
Causing careworn wife to weep,
Child from sire to shrink,
Making "father" name to dread?
'Tis the love of drink!

Here's the leak that drains away
Name and health and wealth!
Here's the worm that all the life
Saps by secret stealth!
Here's the lead that weights the soul
Down in vice to sink.
Ruin writes his other name
Thus—The Love of Drink!

'Tis by drink the gaol is filled;
This the madhouse crowds;
Nought like this the workhouse feeds;
This weaves half the shrouds!
This the pavement stocks with vice.
England, sad to think,
Most and direst of thy woes,
Come from love of drink!

What can take this love away?
Give no answer vague!
Can mere pledge, or ribbon blue,
Cure this mortal plague?
Use as helps; trust not as cures!
Linen stained with ink
Soap cleanseth not; nor pledge *alone*
Purge the love of drink!

Love alone can cast out love;
Right love, wrong love cure!
Only can a purer love
From a baser, lure!
Change the heart, you change the man;
Snaps each fetter-link;
Flies asunder Satan's chain!
Flies the love of drink!

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The True Melchizedek.—I.

"Such a High Priest became us" (Heb. vii. 26).
"We have such a High Priest" (viii. 1).

THE Bible contains a series of Divine photographs, a succession of pen and ink sketches, by the infallible Artist, the Holy Ghost. Some are full-length portraits, others are vignettes; some are elaborately finished, others only slightly drawn.

Two such personages are brought before us in early Scripture history, who are in close and vital contact with each other. One of these, Abram, is minutely described through many many chapters; the other, Melchizedek, is only mentioned in Genesis in three verses (xiv. 18-20) with a mysterious brevity. In one verse in Psa. cx., Jehovah declares with an oath that David's Lord is a Priest for ever after the order of Melchizedek. The New Testament, in a few pregnant sentences, takes up the wondrous tale, and shows that more was conveyed by what was omitted in Genesis than by what was written; and that as Jesus is the one and only Seed, the Redeemer, the Lamb, the Mediator, the Surety, the Son, the King, of whom all other were but types, so He is the one and only Priest, of whom Melchizedek and Aaron were but shadows.

Melchizedek was the priest of God Most High. He was flashed for a moment on the screen of history as the typical ideal of God's eternal Priest. He represented an order of priesthood which is untransferable and perpetual. There never have been, and there never can be, more than two priests of that order, the one the type, the other the Antitype.

Melchizedek, the type, brought forth bread and wine, and blessed Abram in the name of God Most High, Possessor of heaven and earth, and Abram gave him a tenth of all.

God saw Abraham in Abram, as the artist sees the angel in the block of marble. He chipped away the weak and brittle shell of character manifested when Abram fled into Egypt from the famine in the land which God had promised him. He laid bare the strong and noble jealousy for God which gave Lot the choice of territory, that there might be no strife between their herdmen, in presence of the Canaanite and the Perizzite who were then in the land.

The Divine Sculptor patiently removed the rotten stone of self-confidence which took Hagar and begat Ishmael, for he saw beneath it not only the faith which received Isaac when Abraham and Sarah were past age, but also the obedience which, when Isaac had come to young and vigorous manhood, laid him upon the altar before it was possible that "in Isaac shall thy seed be called."

But long before that supreme probation, how when Melchizedek had blessed him that had received the promises, in the name of the Most High God, the high quality of Abram's confidence in God was manifested. The blessing took immediate hold of him, and, using the very words of Melchizedek, he said to the King of Sodom: "I have lift up my hand unto Jehovah, God Most High, possessor of heaven and earth, that I will not take a thread or a shoe latchet."

No further mention of Melchizedek is made until David (whose tongue was the pen of the ready writer, the Holy Ghost) spoke, in Psalm cx., things that he had made touching the King, and touching the Melchizedek Priest.

In the New Testament Melchizedek is mentioned only in the Epistle to the Hebrews, and the writer shows that the Son, in whom God has spoken in these last days, is greater than the prophets, greater than the angels, greater than Moses (the faithful steward of God's house), greater than Aaron, whose priesthood was as powerless to bless as was Moses' fiery law, of which it formed a vital part.

All who came out of Egypt by Moses fell in the wilderness, except Joshua and Caleb, who were the exception that proved the rule. Yet Joshua did not give them rest, though he led the new generation into the promised land. For rest comes not by outward circumstances, but by believing God, and by ceasing from our own works.

Lord, I believe a rest remains
To all thy people known;
A rest where pure enjoyment reigns,
And Thou art loved alone.

It is a fearful thing to come short of the rest which God has promised. But it requires all our diligence to enter into the Sabbath rest which remains, from the Legal past to the Gospel present. For the Word of God searches and probes us like a two-edged sword, and all things are naked and laid open before the eyes of Him with whom we have to do.

The wearied soul is driven from every false rest. The piercing eyes of God detect subtle and selfish motive beneath apparently holy actions, and the soul says, "Alas, alas, I must give it up! Holiness may be possible to some whose nature is less carnal, and whose circumstances are less unfavourable than mine, but not for me."

"No," replies the inspired Word, "do not give it up." Mention has been already made of Jesus as a merciful and faithful High Priest, who has taken our human nature that He may make expiation for our sins (ii. 10-18). Now He is brought before us as the High Priest exercising his intercessory work in heaven, and enabling us to hold fast our confession. "Having, then, a great High Priest, who is passed through the heavens, Jesus, the Son of God, let us hold fast our confession"—not profession of what we are, but confession of our Saviour and of his great salvation. As the Psalmist said, "I will make mention of thy righteousness, even of thine only."

The Epistle now goes on to describe the character of the true priesthood, which is after the order of Melchizedek, assuring us of the brotherly sympathy of Him

Who in the days of feeble flesh
Poured out his cries and tears;
And in his body feels afresh
What every member bears.

M.

Friendship in Christ: A Bible Study.

PETER and John, companion fisherlads in youth, partners in the boats (Luke v. 10); became, together, "fishers of men" by their Lord's own appointment (Mark i. 17; Acts ii. 41); Peter, the disciple who expressed his love to Christ; and John, who repeatedly spoke of himself as "the disciple whom Jesus loved" (John xxi. 7; xx. 2). The former, warm-hearted and impulsive, self-confident, but liable to fail on an emergency. The latter, devotedly tender (John xiii. 23, and xix. 26, 27), but ambitious (Mark x. 37), and although generally calm and self-contained, could prove himself a "son of thunder" (Mark iii. 17) when any offence was offered to his Master (Mark ix. 38; Luke ix. 54).

Quick of perception and sympathy, "the other disciple did outrun Peter" (John xx. 4), yet Peter "*went into* the sepulchre" *first* (John xx. 6); and when John *first* caught the tones of the Master's voice (John xxi. 7), it was Peter who plunged into the water to come to Him (John xxi. 7). The ruling passion in both was love to their Master, and zeal in his service. Their union was strength for themselves and the Church. In Acts ii. 14 and iii. 11, it was Peter's voice that alone was *heard*, but John stood close beside him, and "shoulder to shoulder" they faced the Sanhedrim (iv. 7) and the rulers took knowledge of *them*, that *they* had been with Jesus" (iv. 13).

These same two friends with John's brother had formed the favoured group which witnessed the transfiguration of the Lord Jesus Christ (Matt. xvii. 1), and again, together they had been sent to prepare the last passover (Luke xxii. 8). Both followed Jesus into the Hall of the High Priest (John xviii. 15); "both ran together to the sepulchre" of their beloved Master (xx. 3). Both "went up together to the Temple at the hour of prayer," and both were sent later on by the other Apostles as a deputation to Samaria (Acts viii. 14). Blessed friendship in the bonds of the love of God in Christ Jesus!

Plymouth. M. S. Cherry.

Voices in the Sick Room.

THE active side of life is more attractive to the majority of mankind than the passive. Thoughtful minds, however, will agree that both conditions are necessary for the upbuilding of character; the active, to quicken zeal, to stimulate effort and to keep the heart fresh and ever watchful; the passive, to recuperate lost strength, to replenish wasted powers, to strengthen weak faith, and to bring forth traits of character which else would remain unrevealed.

It requires grace readily to obey the Master' behest, "*Go*, *work* to-day in my vineyard," especially when the Guiding Finger points to some difficult undertaking. It requires even more grace patiently to acquiesce in the Master's will, when it bids us "*Come* apart . . . and *rest* awhile."

It is interesting to note that when Chris calls us away from the world's crowded thoroughfare to the quiet seclusion of a sick room, the message is not "*Go* ye apar t"—such would be a withdrawal into a wilderness indeed—but "*Come* ye apart;" though thou art shut out from the world, thou art shut in with Me, "I will never leave thee nor forsake thee."

So, whether on the hill-tops high and fair
I dwell, or in the sunless valleys where
The shadows lie, what matter?
He is there.

(1) The Voice of Pain is heard in the sick room. Exemption from pain is no sign of virtue, for earth's greatest sufferers are often amongst God's choicest saints.

Pain, mental or physical, is not an unmitigated evil, neither is it permitted to come upon us to embitter life; it is frequently God's angel sent to woo souls back to the Father's home. Pain is an effective teacher; many have learned lessons in the school of suffering which have greatly enriched their life. A great sufferer once said, "God has put me on my back that I may learn to look up." Christ Himself "was made perfect through suffering," and his followers must enter with Him into the dark shades of Gethsemane, ere the higher heights of Christian experience can be reached.

All those who journey, soon or late
Must pass within the garden's gate;
Must kneel alone in darkness there
And battle with some fierce despair.

Human pain and sorrow command tender sympathy, but Christ "trod the winepress alone; and of the people there was none with" Him.

Men, faithless, slept when Jesus wept
In agony.
And let his cry unheard go by
In His Gethsemane.

In our season of distress the Divine Presence is manifested, and when pain lays its heavy hand upon us, and we sink, we only fall into a loving Father's embrace, for "underneath are the everlasting arms."

When men weep, Christ does not sleep;
He stoops to see
Each falling tear, each sigh to hear
In their Gethsemane.

(2) The voice of pain is softened by the sweet Voice of Peace. Pain—Peace. From a human standpoint the two conditions are as wide apart as the poles, but God intends them to blend harmoniously together.

Unmarred happiness and unalloyed joy would pall sooner or later unceasing pain would kill. God mingles the bitter with the sweet, and the sweet with the bitter, that we may look up to Him in loving trust in every condition of life, for his Presence doubles every joy, and sweetens even the bitter cup of woe.

Dr. Payson, when racked with pain, said, "I have great *pain*, but I have great *peace*."

As the Master stilled the turbulent waters of the Lake of Galilee with his "Peace, be still!" so his sweetly whispered "Peace" soothes pain, and lulls weary souls to rest on the bosom of Infinite Love.

(3) The Voice of Patience is another voice frequently heard in the sick room. Patience is the outcome of a quiet confidence in God. The knowledge that He orders all things for the ultimate good of his people, is sufficient to command man's unwavering and unbounded trust. Impatience and irritability of spirit will draw closely the blinds of the soul, so that no ray of Heaven's light can penetrate to refresh and enlighten, and no thought of the "afterward" which affliction shall yield can find a place amidst the murmurings of an antagonistic will. Pain is assuaged, and the restless heart is stilled, by this grace of Patience.

(4) The Voice of Resignation is but the echo of the voice of Patience. "Not as I will, but as Thou wilt." Herein lies the secret of peace in suffering. We may not fight against God, nor presume to dictate to Him. God has his plan for every life, and, howsoe'er we fret and murmur, his will concerning us remains unaltered. "He doeth all things well"; blessed are they who bow in meek submission to the Divine will.

> God pity those who cannot say
> "Not mine, but thine"; who only pray
> "Let this cup pass," and cannot see
> The purpose in Gethsemane.

(5) The Voice of Prayer is also heard. Amid the rush and turmoil of the world's busy life, too often prayer is neglected. No time to pray; such is the ready excuse of the indifferent multitude, and even the sincere follower of Christ is apt to become so engrossed in the pursuit of business and the demands of social life, that prayer is deemed a burden instead of a delight, a duty to be performed rather than a privilege to be treasured and enjoyed.

Christ calls for a halt in the journey of life, "Be still." The solitude of the sick room affords ample time and opportunity for quiet communion with God.

> "Laid aside by illness!" thus they say on earth
> "Set apart for stillness!" thus they sing in heaven.

The lessons thus learned by the wayside must be consistently lived out when we resume our place on life's highway. The voices heard in the silence should be whispered to other hearts; so shall they be braver because we have suffered, and more Christlike because we have been "apart" with the Master.

The fierceness of the battle will not be abated, daily cares and burdens will crowd about our path as aforetime; the shadow of pain and sorrow will rest upon us as God wills; but deep down in the soul will be the sweet consciousness of a Living Presence, which shall grant us victory in the day of battle, which shall lighten every care, share the wearisome burden, and render even pain sweet. With the smile of God resting upon us, filled with his peace, and strengthened by communion and converse with our Master, we shall pursue our way, gratefully saying, "It is good for me that I have been afflicted."

B. G. Waters.

Is Church Attendance Declining?—IV.

By Rev. J. GUINNESS ROGERS, D.D.

THERE seems to me to be nothing in the general aspect of our church life at present to warrant the pessimistic utterances in which some have indulged on the question which these papers have discussed. We have to deal everywhere with a spirit of unrest which is really nothing more than a desire for advance, but which in its intensity is apt to become somewhat feverish.

So eager is this longing for progress, coupled with a somewhat unreasoning persuasion that the beginning of a new century must be marked by some new developments, that there is an impatience with existing institutions, and a sensitiveness to their defects, which the facts, at all events when contemplated in their broader aspect, do not justify.

I have not, I hope, ignored unwelcome realities. There is much in connection with Sunday observance and church attendance which we have to deplore. But it is all the more necessary on that account that we should not allow ourselves to be so depressed as to interfere with a fair judgment of the entire situation.

There are certain points which may strike the eye, even of the casual observer, and produce an unfavourable impression far in excess of what a more careful examination would warrant. In London, and in most of our large centres of population, there are churches and chapels which once were crowded, but are now all but deserted. It is very easy for a casual observer, especially if he have an unfriendly bias, to point triumphantly to these as signs that the churches are losing their hold upon the people. In reality the drift of population explains the change. That is itself an important factor, and it may be doubted whether the churches have yet proved themselves equal to the solution of the difficult problem which it presents. But the earnestness with which they are treating them is an evidence of vitality. Into the questions they suggest, however, I must not intrude here. I have to do only with the one point, that the changed aspect of churches in such positions as I have indicated, is due more to social or economic causes than to any change of religious opinion.

THE PAST AND THE PRESENT.

The more I enter into the comparison between the former times and the present, the less satisfactory and the more unprofitable does such an exercise appear. Its results, whatever they be, do not affect the truth of the Gospel or the duty of the churches in regard to it. It is for us to look chiefly to the way in which the Church is meeting its obligation. It is certain that the changed condition of society must necessitate a corresponding change of methods.

The pulpit is no longer able to command the attention of men as it did even in my own early days. I remember, when little more than a boy, listening to Robert Stephen McAll, of Manchester, for two hours at a stretch. Strange to tell, I was not wearied, and there were no outward and visible signs of weariness in the congregation. A third part of the time would suffice to weary an audience to-day, except in the case of very extraordinary preachers.

The change is not unhealthy if it be not pressed too far. It is true a ten-minute sermon may be extremely effective, but it needs remarkable skill to make it so. With an ordinary man such a service is apt to degenerate into a mere function, marked by correctitude, and possibly even by elegance and good taste, but utterly lacking in force and application. For effect, in a brief appeal of this kind, it is necessary that a preacher's own heart be on fire, and that he should be addressing a congregation which, to some extent at least, is in a similar state of preparation. In the absence of this, the exercise may easily become little better than a form which has to be properly observed, but to which neither preacher nor hearer attaches much importance. To reduce the proclamation of the Gospel to this, is, in my judgment, little short of sheer profanation. If it is to be a power, the sermon must be a living word coming from a believing and loving heart. Granted this, and a short sermon may be like one of the stones from the sling of the shepherd-boy, by which David vanquished the champion of the Philistines.

THE ESSENTIAL ELEMENT.

Far more important than any question of method is that of spirit. The candid friends who have been giving their advice to churches and pastors with such freedom have many ideas as to improvements in the worship and in the preaching by which larger congregations might be attracted. We are all very prone to suppose that our likes and dislikes are shared by numbers, and so our several mentors have full confidence in the success of the expedient which they themselves recommend.

Whether in ritual or preaching, the great need of the times is Evangelical simplicity combined with spiritual fervour. That is an expressive warning which the Apostle addresses to the Corinthian Church: "I fear lest, by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and the purity that is toward Christ." Given these two qualities, and there can be no question as to the result.

It would be a mere platitude to say that there is to-day a considerable upheaval of religious opinion, and it is possible that the mind of the preacher may be unduly affected by it. He may be too anxious to try every prophet who comes professing to give an answer to all the problems of the age; too ready to meet every objector who has his own patent arguments with which to overthrow Revelation; in a word, to be so intent on strengthening the defence of the Gospel, as to forget that it has no defence so strong as the message itself. There is at times a necessity for repelling the assaults which are made upon the Faith. To-day the questions raised by the higher critics are continually being pressed, and have to be answered. It is a noticeable fact that so many of the most acute and able among them are simple believers in the old Gospel, and it is for them to explain how the two positions are to be reconciled.

AN IMPERATIVE NECESSITY.

It is not the business of a preacher to expound the theories of the critics to congregations who have no competence to understand the real points at issue, and who certainly are not likely to be greatly helped by the teachings of men who understand the subject but little better than themselves. Even less is a preacher of the Gospel to proceed upon the assumption that the twentieth century is looking out for a new faith, or a new version of the old one. That has been through the ages, and will be in the ages to come, the mighty power of God unto salvation.

Therefore, the preacher's own faith in its power is the first and most essential qualification for the discharge of his duty. In fact, there is no lesson so necessary for the hour, none which sets forth more clearly the plain path of duty, or in obedience to which there is so certain a promise of success, as that which is conveyed to us in the words of the Apostle which I have quoted, as they come floating down the centuries. To-day, as in his day, the human heart is liable to be drawn away from the simplicity that is towards Christ; and to-day, as then, the one effectual corrective is the loyal determination, by which the Apostle achieved all his successes, "to know nothing but Jesus Christ and Him crucified." What is involved in this, I must reserve for another article.

Samuel and Saul.

A Great Disappointment.

(1 Sam. vii.-viii.)

By Rev. F. B. MEYER, B.A.

THE supreme test of character is disappointment and apparent failure. When the flowing stream is with us, and our plans are ripening into fruition, it is easy enough to be at our best. But what we really are does not appear under such conditions. Let the tide turn against us, let men avert their faces and refuse our counsels, let us be driven to stand on the defence against a world in arms—then our true metal is approved. We are now to see how Samuel bore himself in the face of a keen disappointment. This at least may be said of him, as of old it was said of Job, that he still held fast his integrity.

I. How the Disappointment Befel.—During the twenty years that followed the glorious victory of Aphek, Samuel set himself to build up in the hearts of his fellow-countrymen something of that profound belief in the Reign of the Divine King which we know as the Theocracy, and which was so dear to all devout Hebrews.

A CHERISHED IDEAL.

His headquarters and home were at Ramah, the scene of his happy childhood's years. Thence he went on itinerating journeys, and *wherever he came, Samuel strove to act only as the representative and agent of the Divine King.* Who was he but the messenger and minister of the Lord of Hosts? With all the force of his character and eloquence of his speech he insisted that the people were the subjects of Jehovah, owing allegiance to Him alone, and receiving from Him direction in times of perplexity, and deliverance in days of battle. They needed no king—Jehovah was King; no officials but those who uttered His messages; no code of laws but those that emanated from Him. It was a beautiful and inspiring conception; and as he went to and fro throughout the land of Israel, still upon his lips, like a musical refrain, the words were constantly being breathed, "Speak, Lord, for thy servant heareth."

The same object was in his mind, as he instituted the schools of the prophets. To Samuel's wise interpretation of his times, we must attribute the institution of these seats of learning. The priesthood had forfeited its right to stand between Jehovah and his people. Eli and his sons had failed too abjectly and entirely to realize the purpose for which their office was instituted, to encourage the hope of the resuscitation of the priestly order. It was clear that some other religious body must be called into existence; the times demanded an order of men who should be trained in the law of God, who should be fitted to interpret the holy oracles to the people, and from the midst of whom men should arise from time to time to tell in the light what they had heard in the darkness, to proclaim on the housetops what God had whispered to their ears in secret. We find these schools flourishing in the days of Elijah and Elisha—some apparently on the same sites, where they had been instituted by Samuel (x. 3, 4, 5; xix. 23, 24; 2 Kings ii.).

As Samuel laboriously built up these institutions, he had but one purpose in his heart. It was his eager desire to imbue the minds of his countrymen with his own sublime conceptions of the Divine Kingship; and how would he do it better than by these young and ardent disciples? And it must have been a constant inspiration to them to live in contact with this great and illustrious man, who was statesman and saint in one, whom they revered for the loftiness of his character, whilst they felt the inspiration of his high ideals. They saw how respected he was in his own city, by young and old (ix. 12, 13); how accessible he was to all who needed his assistance (*v.* 9); how mightily he wrestled and prevailed in prayer (vii. 17; viii. 10, 21, 27); and they counted it their highest honour to be associated with him in the regeneration of their national life.

THE CAUSE OF FAILURE.

But the failure to realize his high purpose seems to have befallen through the failure of his sons. As Samuel became old, he was less able to administer justice, and continue to act as the adviser of his people in their national and domestic affairs. The burden of administering the government, in the name of the unseen King, became too heavy for him, and he appointed his sons to assist him on the extreme frontiers of the South country. The experiment of delegating to them a part of his authority proved, however, to be a disastrous failure. "They walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment."

This precipitated the catastrophe; and "all the elders of Israel," who evidently formed a kind of representative and popular assembly, came to Samuel at Ramah, to urge that he should make more satisfactory and permanent arrangements for the perpetuation of his authority. "They said unto him, Behold thou art old, and thy sons walk not in thy ways; now make us a king to judge us like all the nations"

Looked at from the human standpoint, there was much to warrant the request. The Philistines were pushing their outposts into the heart of the country (xiii. 3, 5); Nahash, the Ammonite, was a dangerous neighbour on the Eastern frontier (xi. 1); there was fear that disintegration might again separate the people on Samuel's death. But, on the other hand, the request shattered the prophet's hopes. It showed him that his ideal was too lofty and spiritual for the people to appreciate and maintain. They could not believe only in the invisible; they must have the outward symbols and splendour of royalty.

THE DEMAND FOR THE TANGIBLE.

This is the universal failure of the heart of man. It is always craving for the sensuous and visible. Like the children of Israel, with their cry, "Make us gods, which may go before us," men demand something which they may see and handle, and before which they may prostrate themselves. Hence all spiritual worship shows a tendency to become materialistic. It is hard to believe that God is a Spirit, and that He must be worshipped in spirit and in truth; it is easier to enter into debate, whether "in this mountain or in Jerusalem men ought to worship."

These paragraphs are being written in a land where this fact is strikingly illustrated. The national Church was the earliest product of Apostolic days—the Church of Athanasius, Cyril, and Chrysostom. From the first it recited the prayers and read the Scriptures in the tongue of the people, eschewed images, and insisted on spiritual worship. Yet now its churches are full of the pictures of the saints, before which women burn candles and men cross themselves; the Holy of Holies is shut off from the common foot by golden gates; the deep bass of the reader mingles with the exquisite voices of boys in rendering the service in an almost unknown tongue—everything that can appeal to the sense is called into requisition. Apparently the people love to have it so, for they stand in dense crowds on the spacious pavements, following each invocation of the Divine Name with profuse genuflections and obeisance. As I turn from these ornate and splendid symbols to other gatherings of God's people, in which the eye has nothing to allure, or the ear to attract, where the thought is centred on God, and the only splendour is in those great conceptions that elevate and ennoble, I do not wonder that the nature of the ordinary man rebels and cries out for something more suited to the common levels of daily experience.

To combat desires like these, the Epistle to the Hebrews was written, that our minds and hearts might thither ascend, and there continually dwell, where the Lord has gone before us. For us, not a mount that can be touched, but a mount not less certainly—Mount Zion; not a city, whose minarets and monuments catch the rays of the rising and setting sun, but a city as surely, whose streets we may walk each day—the heavenly Jerusalem; not the festal crowds of worshippers that jostled each other in their climb to the Temple of Solomon, but fellow-worshippers equally real and numerous—the innumerable hosts of angels, the spirits of just men made perfect, the general assembly of church of the first-born, with whom we come into contact at each hour of prayer.

II.—How Samuel Bore his Disappointment. "The thing displeased Samuel when they said, Give us a king to judge us." It was not so much that they had rejected himself, but that they had rejected God—that He should not be King over them. They had failed to grasp the great conception, and had fallen to the level of the nations around. The one hope that had arisen in his soul, and been nurtured by the dew and sun of every summer, was frustrated, and it was clear that there could never be the realization of his cherished dream, since it was impossible to imagine circumstances more favourable for giving it effect. If it failed in Israel, it would fail entirely—unless, indeed, the Divine Kingdom could be set up, which could never pass away.

Under these bitter circumstances he made for the one Harbour of Refuge, the one assured safeguard for all broken hearts and wrecked lives, for all that labour and are heavy laden—"Samuel prayed unto the Lord."

OUR OWN IDEALS.

By how many disappointed ones these words may be read! Women whose young hearts were filled on their marriage day with high and buoyant hope, as they dreamed of an ideal life of love and blessedness, but who are mourning over the withered vows, the broken promises, the irrecoverable sense of trust and peace! Men that meant to effect such great things by their lives, to succeed in business, to lead society, to mould and fashion the State! Ministers who, as they knelt on the threshold of their sacred calling, saw visions and dreamed dreams of consecration, tenderness, shepherd-care, and parental solicitude, which have vanished, as the pictures of foliage reflected in deep lakes when a breath of wind stirs the surface of the water! What are such to do? Whither can they go? What resort is there for broken hearts?

There is no answer to these questions but that suggested by Samuel's action, when he prayed unto the Lord. Go to Him, and tell everything—what you hoped, how you endeavoured, how you failed. Weep your tears out at his feet. He can understand, can sympathize, can bind and heal. There is Balm in Gilead, there is a Physician there. There is help for the helpless, and comfort for the comfortless. To tell God everything is to be far along the road to peace; and where you cannot tell, where the sobs choke the utterance, there the Father seeth, knoweth, and comforteth, as one whom his mother comforteth.

Then the Lord answered his servant. He always does, and will, answer. The voice may be so soft and low as to be almost inaudible; but it will be there. The words may not quite chime in with our notions at first. Unlike the prophet's roll, they may be bitter in the mouth, but they will be sweet to the heart. "Be careful for nothing, but in everything by prayer and supplication; with thanksgiving let your requests be made known unto God, and the peace of God that passeth all understanding shall guard your hearts and your thoughts in Christ Jesus."

"Our Daily Bread."

SUNDAY, March 2. Genesis xxxvi.

WHAT glimpses of old-world life are given in this enumeration of names—the clan moving slowly with the brown Bedouin tents, and vast herds and flocks covering an immense stretch of country; the practice of polygamy; the glad discovery of hot springs; the tendence of the asses by the sons of the sheikh; the long lines of chieftains succeeding to power, and exercising authority in the desert lands toward the sun-rising; the final settlement of Esau in Mount Seir, which is Edom!

Notice the statement of verse 31 that Edom had a settled government before there reigned any king over the children of Israel. Esau's descendants escaped the bondage of Egypt, the forty years' wandering, the conflicts of Canaan, the unsettled and stormy times of the Judges. There was nothing like these in their even and regular growth. Their history reminds us of the words of the Psalmist: "I was envious when I saw the prosperity of the wicked . . . they are not in trouble as other men." But then Edom was destined to vanish from the face of the earth, whilst Israel was being prepared to teach the world of Jehovah. If you will consider these things, and their counterpart in your own life, from the viewpoint of God's sanctuary, you will understand.

MONDAY, March 3. Genesis xxxvii.

From the first, Joseph was separate from his brethren (xlix. 26). Separate in his father's love, in the long-sleeved tunic that he wore, in his antagonism to his brother's sins, in his closer attachment to his father and Benjamin, and in his dreams of future greatness. There was a necessary aloofness in outward life, because his spirit dwelt apart. Yet it was this separation, with all the heart-burning and jealousy it caused, that enabled him to render such conspicuous service to his kith and kin.

I do not think that any of us should seek separation as an end in itself. Our one aim must be to live in fellowship with the risen Lord. Such hourly fellowship will soon produce its own results. Our former associates will feel that there is a great gulf between them and us. Unconsciously to ourselves, as we purify ourselves from all filthiness of the flesh and spirit, and are made holy in the fear of God, we shall be drawn away from scenes and associations that once fascinated us; but presently we shall be able to procure the supplies of corn which shall save our dearest in the hour of need.

Our Lord also was separated from his brethren. He was the only-begotten of the Father. His greatness and glory were prognosticated from his birth, and shone before his eyes when He stooped to wash his disciples' feet. He came unto his own, but his own received Him not. They said, one to another, "Come, let us kill Him, that the inheritance may be ours." With wicked hands they crucified and slew Him, and He was buried in the pit of another Joseph's tomb. But God raised Him up, having loosed the pains of death, because it was not possible for Him to be holden by it.

To any who mourn, this story says: Weep not as those that have no hope. Thy children shall be restored to thee. Thou shalt again clasp thy Joseph to thine heart. Bright blue skies shall presently be over thee, where the dark clouds have been.

TUESDAY, March 4. Genesis xxxviii.

Our every-day experience shows that the scenes of this chapter do not altogether belong to a bygone age. Any survey of human life must result in the conviction that the nature of man is still deeply depraved. But in this there is a great difference—viz., that men cannot sin in these Christian lands without a sense of guilt. It may not be universal, but in some form or another it is one of the most general of human experiences. The mood of the soul which results in penitence is to be found amongst high and low, rich and poor, and herein we find one of the highest results of the Christian conscience. Even those who do not profess Christianity bear witness to the sense of sin. Let us ever cultivate that sensitiveness, and allow ourselves to be always touched and rebuked by it; and let us be sure to express this sense of guilt in words of contrition and confession to God, and to man when he has suffered by our misdoings.

But why should the flesh be so strong? Ah, that is the problem of the ages! But let it be remembered that the mysterious law of heredity has, without doubt, immensely increased the difficulty of our case. When man was first made, the physical nature had not been the constant vehicle of sinful passion and indulgence, and in its innocent impulses instantly recognized the restraint and curb of the soul.

But if on the one side, the flesh has become more fierce and ungovernable by the centuries of licence which lie behind, let it be borne in mind, on the other, that never in the early days were there such Divine reinforcements of Holy Spirit-power as are within our reach today. If we walk in the Spirit we shall not fulfil the lusts of the flesh. If our temptations are great, the power of God is greater still.

WEDNESDAY, March 5. Genesis xxxix.

What a blessed thing it is when the Lord is evidently with his servant (*vv.* 2, 21, 23). It is easily discerned by those who come into contact with us (3; xxi. 22; xxvi. 28). Stephen makes special reference to this, as the inner secret of Joseph's life (Acts vii. 9). You need never be alone. I am writing this in a far-distant Russian town, face to face with large opportunities of work, but unable to speak a word of the language, and not at all sure of my interpreter; but my soul is absolutely stayed on the Presence of the Divine Helper.

But if we are to know God's helping favour and grace, we must be pure in heart and life. The temptation to yield to the flesh will come to us in its higher or lower forms, and upon our behaviour in the hour of temptation will depend all the future. If Joseph had yielded, he would never have risen to save Egypt and his father's house. When our Lord was anointed of the Holy Spirit, He was led into the wilderness to be tempted, and the first assault was a suggestion to gratify his hungry sense. This He repelled as Joseph did his, by an instant reference to God. God alone, He said in effect, shall determine when I shall eat and how.

To do right does not always secure earthly renown, but on the contrary our feet are hurt with fetters, and we are tried by the word of the Lord. But if we are constant, patient, and trustful, the King will send and loose us. God will vindicate us. Be still, and leave all in his hands (Psa. cv. 18).

THURSDAY, March 6. Genesis xl.

These two men, the chief butler and chief baker, remind us of the two thieves crucified on either side of our Lord; to the one of whom He was a savour of life unto life; to the other, of death unto death. Wherever we may be, "we have a fellowship of hearts to keep and cultivate; and a work of lowly love to do for Him on whom we wait." Like Joseph in the prison, and like our blessed Lord on the cross, let us ever be on the outlook for opportunities of doing good, and of alleviating the sin and sorrow of the world. When the soul has been comforted and succoured in temptation, it is able to administer to others of that comfort and help with which it has been comforted of God. It was because Joseph had drunk so deeply of the cup of God's salvation that he could help these two men so efficiently (2 Cor. i. 4).

In dealing with the souls of men, it is good to seek some opportunity of serving and helping them by acts of Christian courtesy before you approach the main object of your solicitude. Notice how tenderly Joseph ministered unto these two men, and caught the expression of sadness on their faces. His was a quick sympathy, which elicited the secret anxiety of their hearts. The world is full of bitterness. Few are the faces that are not shadowed with sadness, or the lives that do not at one time or another descend into the valley, where death spreads out his dark wing. Let us be on the look-out for such; not for any benefit that may accrue to us—indeed, it is as likely as not that the chief butler will forget us—but because we are children of the Father, who wipes away tears from off all faces, and turns the shadow of death into the morning.

FRIDAY, March 7. Genesis xli.

God, says the martyr Stephen, was with Joseph, and delivered him out of all his afflictions, and gave him favour and wisdom before Pharaoh, king of Egypt. What a corroboration of the words of Asaph—"Neither from the east, nor from the west, nor yet from the south cometh promotion (*lifting up*, R.V.), but God is the Judge; He pulleth down one and lifteth up another" (Ps. lxxv. 6, 7)! This is the reiterated conviction of God's saints (1 Sam. ii. 6-8). Only be ready, clean in heart and life, gentle and humble, strong and trustful, and God will send for you. "They brought him hastily" (14).

Notwithstanding the great urgency of the royal summons, and the speed with which the events of his life crowded one on another, Joseph seems to have been kept in perfect peace. "He shaved himself, and changed his raiment." There was no thought of pleading his own cause. He was apparently only interested in allaying Pharaoh's anxiety, as he had aforetime lost himself in the case of his two poor friends. But the Spirit of God was evidently within him (*v.* 38).

If these words are read by any who are in depressed circumstances, let them not be always scheming how to emancipate themselves. But, with "a heart at leisure from itself" and with no thought of any advantage that may accrue, let them set themselves to make "the hold" in which they are imprisoned a little happier for others. Let them have a single eye and a single purpose. God will see to their interests, and so great a flood of joy shall succeed the long drought, that they will *forget* their trials (Manasseh), and they will become *fruitful* in the land of their affliction (Ephraim), besides becoming the *saviour* in some small measure of others (Zaphnath-paaneah).

SATURDAY, March 8. Genesis xlii.

The true interpretation of Joseph's treatment of his brethren can only be found in the supposition that he repeated towards them, as nearly as possible, the behaviour that they had shown to himself at the pit's mouth—and this with no thought of retaliation, but that their conscience might be awakened; that he might see whether they would deal any differently with Benjamin to the manner in which they had dealt with him; and that he might be sure of their genuine repentance before he absolutely trusted himself to them. His purpose was secured when they said, one to another, "We are verily guilty concerning our brother."

Each of us is endowed with conscience, the faculty by which we can instantly taste and test the rightness and wrongness of things. But, with most of us, conscience sadly needs education. We sometimes hear professing Christians speak, and see them act, in a way which would be impossible if conscience were only a little trained to its high and holy function. Sometimes conscience is weak where it should be strong; morbid where it should be healthy; tithing mint, cummin, and anise, and neglecting the weightier matters of God's will. The training of conscience is afforded by the Holy Spirit and the Word of God, by contact with high-souled men and women, and by the daily exercise, of which the Apostle speaks, to have a conscience void of offence towards God and man. See that you are purged from an evil conscience, through the sprinkling of the blood of Jesus; otherwise with you, as with Joseph's brethren, it may awaken from a sleep of thirty years, and cry, "Verily guilty, verily guilty" (*v.* 21). See also Heb. x. 22; and Acts xxiii. 1; xxiv. 16.

Say not that all things are against thee; they are working on thy behalf. Be of good cheer. All things work together for good to them that ove God.

F. B. M.

"One-by-One" Band.

THE monthly praise-meeting was held at the "Welcome Mission," Portsmouth, recently, when letters came from many parts, telling of the conversion of some 200 persons through the ministry of the individual. It was an inspiration to believing prayer, as people, living in different parts of our own and other lands, occupying different social positions, and connected with various sections of the Christian Church, told out the blessed truth that our God hears and answers prayer.

A preacher who has over fifty names on his "Throne of Grace" book, for daily prayer, told of the conversion of seven.

A Sunday-school teacher wrote: "Since I joined the 'One-by-One' Band, the Lord has answered my prayers for two lads for whom I had definitely prayed for some months."

A Bible-Class leader: "My class was started for some twelve who had been converted at a mission held here last February. Since then others have joined, and we now muster forty. Most of these were not Christians, and we have been praying for them one by one. Last Sunday the Lord came mightily upon them, when about half the number professed saving faith in Christ. Oh, it was good to be there, to see the reward of work, and the answer to many prayers!"

A Clergyman writes: "We have been led by the Spirit to hold little prayer-meetings for each Sunday-school class separately every day, and much blessing is resulting."

A Lad writes: "Praise God for saving my chum."

A Gentleman writes: "I have heard of several very interesting cases lately, of young converts praying for and being the means of winning their companions, or of those in the same workshop, to Christ. Gipsy Smith had a mission in Edinburgh last week. In one of his meetings a lad told me he had brought his 'chum' (who was at his side) to the meeting, wishing him to be a Christian. I had the joy of leading the 'chum' to Christ in the after meeting."

Sister Amy writes: "Last night we had our annual church rally. It was the most spiritual and delightful meeting of the kind that I have ever been to, and several who spoke mentioned the 'One-by-One' work, and before us were two who had been won during the week by this same effort. A sister who has prayed for her husband for years, who at first (immediately after her conversion) stood over her with clenched fists threatening to strike her if she prayed, desires to give thanks to God for his conversion. On Sunday night he came out very boldly for Jesus."

A Seaman on H.M.S. *Angler* writes: "I can testify of his great love to me. Dear friend, thank God that He ever put it into the minds of his children to adopt the method of the 'One-by-One' movement. I have been blessed abundantly by God's Spirit since I joined the 'One-by-One' Band. By praying for one man personally, it seems to draw you nearer God, because you pray definitely. I have had the pleasure of pointing two or three to Christ. . . . It is only two months since one Sunday afternoon (after we had been praying for weeks for the conversion of the elder scholars) all the select-class girls, seven in all, stayed back after school, and gave themselves to God and his service. I could tell of a few more instances where God has answered prayer more fully than we could ask or think.

From H.M.S. *Diadem* another writes: "I have some good news for you. Praise the Lord for it with thanksgiving! Since we have been in Chatham this Christmas we have had the great joy of seeing five souls come to Christ. I have had a prayer in my new 'Throne of Grace' book under God's guidance to save my shipmates, and He has saved three since then."

A Warrant-officer writes from Sheerness: "I have much joy in being able to write you news of my first really *definite* conversion. One month ago a man who was keeping watch with me seemed material for the 'One-by-One' method, so I asked him if he knew the Lord Jesus. He replied, 'No, that is a thing I have never troubled about.' So I had the joy of telling him of Jesus and his love. The man listened, then said he would believe in Jesus, and now is rejoicing that he is a sinner saved by grace."

A Member writes from Halstead: "I want to send a note of praise for answered prayer . . . four prayed-for ones have come out in whole-hearted consecration, and are being much used by God. One could tell of many other glorious answers" . . .

From Coventry one writes: "You will be glad to know that the Lord has sent three answers to petitions since I entered names in the 'Throne of Grace' book."

A Member writes from Tottenham: "I am thankful to say that in the spring of the year a relative was converted, for whom I had prayed for forty-eight years."

Full particulars (on receipt of three penny stamps) of Mr. Hogben, Welcome Mission, Portsmouth.

Home Missionary Circle.

THE hon. organizing secretary of this movement, Mr. A. E. Sims, has recently received a call to the Wesley Central Hall, Portsmouth, and this has necessitated cancelling other evangelistic engagements. The prayers of all Circle members are requested on behalf of God's servant, that in this important sphere of labour affording such wide scope for the operation of the H.M.C. principles, many "outsiders" may be reached and won to Christ.

Testimonies have been received from various quarters as to the success attending H.M.C. methods:—

From Essex: "We are having 'open-airs' now. Our Circle is growing. Faith is increasing. Fervour is deepening. Boldness is coming. Praise the Lord!"

From Sidmouth one writes: "I was very glad to see in THE CHRISTIAN the account of the H.M.C. The idea as out-lived is excellent, and there is much scope for all the members' activities."

A Missionary on furlough from Siam says: "Please accept my thanks for your very kind explanation. I am sure I feel very much with you the need of leading sleepy Christians to seek definitely the salvation of others. I can only pray the Lord to bless your efforts to this glorious end."

A Secretary reports: "Our weekly meetings are enjoyed and found so helpful by those who attend them. We have taken up the work of visiting.

From another Secretary: "Our meetings are splendid, and calculated to 'bring out' workers, besides stimulating all Christians who meet to individual effort in Christ's cause.

Secretaries are notified that it may be optional with the members of a circle to substitute a collection of free-will offerings at stated periods, in the place of the monthly subscriptions of one penny. The only expenses involved by the movement are those connected with papers and postage.

Individual Christians (where circles do not exist) are heartily welcomed to membership. Many isolated workers have found the link a cheer and an inspiration. Information concerning the movement may be had (two stamps) from Mr. A. E. Sims, Hope Gospel Mission, Portsmouth, Hants.

Drury Lane and Seven Dials.—In the course of his annual address to the congregation and friends of Christ Church, St. Giles, the vicar, Rev. S. A. Griffiths, reports that the mission work, social agencies, as well as the efforts among children, show signs of increasing vitality. One of the most important features of the work is an extensive system of visitation among the poor, and the cases which come under notice often reveal poverty of the direst nature. The following are a few of those relieved in one day. Man, wife, and child; husband in infirmary with consumption; wife subject to fits. Man, wife, and two children; husband in consumption at home. Widow, with six children; mother ill; eldest son who partly supported her is taken away with diphtheria. Communications for the vicar may be addressed to Christ Church Vestry, Endell Street, W.C.

Bible League Conference.

THE Bible League, an organization having for its object the promotion of the reverential study of the Holy Scriptures, and the resistance of the varied attacks made upon their inspiration and infallibility as the Word of God, held a conference at Oxford on Monday and Tuesday of last week. Rev. Dr. Wace presided, and Professor Margoliouth, Canon Clayton (Rural Dean of Oxford), Rev. F. E. Spencer, Rev. James Douglas, Canon Girdlestone, Rev. Chancellor J. J. Lias, and Dr. Wright were among the speakers. The Conference sermon was preached in St. Aldate's on Tuesday morning by Prebendary Webb-Peploe.

Dr. WACE, in his opening address, referred to the anxiety caused among earnest men and women by the present-day school of criticism both of Germany and of this country. The "illusions," as he called them, had taken a strong hold he said on modern thought, and the object of the League was to supply in some measure an antidote. One result, he contended, must follow if the attacks remain unchallenged—the plain man's confidence in his Bible would be destroyed.

Canon CLAYTON followed, pressing home still more strongly the effect on those who had no solid views—disbelief and irreligion were promoted. Professor MARGOLIOUTH pointed out with his usual skill the gaps in the evidence against the genuineness of the Old Testament Scriptures. Rev. JAMES DOUGLAS, in speaking of the Psalms in the light of the Higher Criticism, pleaded for the supernatural element in the Bible.

Prebendary WEBB-PEPLOE spoke as a parish clergyman who had to meet every day the difficulties of those who were puzzled by the ingenious conjectures of modern criticism. He claimed the whole Book as a Divine revelation, and ridiculed the idea that to worship the Spirit that lay behind the letter of the Book was Bibliolatry. If the Bible was God's revelation they could not give up a single part of it. They took the Old Testament from the mouth of Christ, and dared not say less than that whatever He accepted must be true for them that followed.

Dealing with "Bible History and Babylonian Monuments," Rev. JOHN TUCKWELL declared that he was not there to defend the Word of God—that no more needed his defence than the sun in the heavens—but his own faith in it, and the faith of a large number of other Christian people whose faith he shared. In doing so, he gave an interesting review of archæological evidence which had been almost neglected. Professor BURROWS emphasized the need for such conferences, because of the widespread supposition that the question is, like many others, open to differences of opinion—a supposition which, however, ignored the stupendous issues involved. He showed the importance of the need for every effort, by writing and speaking, to make the real facts known. Canon CHRISTOPHER expressed thankfulness that the deliberations had been free from anything of a personal or vituperative character, as some of "the Higher Critics" of Oxford were his personal friends, and, he believed, servants of God.

Uncivilized Nations and the Drink.—Friends of missionaries and their work in the New Hebrides will learn with deep satisfaction of the passing by Congress of the Gillett-Lodge Bill. The measure was drawn two years ago by the Reform Bureau, with the advice of Congressman F. H. Gillett, who introduced it in the House, and Senator H. C. Lodge introduced and pressed it in the Senate. Dr. Paton has pleaded for such legislation for nine years. The Bill forbids any American to sell intoxicants, opium, or firearms in any island of the Pacific that is not under the government or protectorate of a civilized power. The Bill is valuable not only in removing a stain from the nation's honour, and a hindrance to missionary enterprise, but especially in furnishing encouragement to press to completion the treaty Secretary Hay has promised to undertake, to make the benefits conferred by the Bill permanent in the Pacific, and to extend the same protection to all aboriginal races.

The Late Mr. Richard Spragg.

THE removal by death of Mr. Richard Spragg from the ranks of aggressive Christian workers leaves a keen sense of personal loss in the hearts of many to whose conversion he has been used of God. He was a plain man of the people who, without any advantages of education or training, was yet gifted with a readiness of expression and force of character which gave him great influence over those with whom he came into contact. All his powers were consecrated for many years to the one object of glorifying God by testifying for the Lord Jesus Christ.

A deeply pathetic interest surrounds the story of his childhood. Born in 1839, near Madeley, in Shropshire, as one of a family of ten, his father seemed to bear to the child from his earliest years a feeling of positive hatred. When about the age of seven the boy narrowly escaped being killed by a garden spade which was thrown by his parent when under the influence of drink. The mother's heart was long torn at the treatment to which Richard was subjected. This culminated by his being turned out of the family home when still a young boy, and forbidden to return.

Finding refuge in the house of a shoemaker, he said himself that his education began by being sent down a coal mine to draw small waggons where there was not room for a horse or an ass. Surrounded by influences of the most mischievous character, the boy made several changes without apparently meeting with anyone who cared more for him than if he had been one of the animals to whom the heavier loads fell. A tramp of twenty-three miles took him to West Bromwich, where for the first time he found himself among men who were shocked at the idea of a child so youthful in appearance going down the shaft to work.

Looking back in after years, he marvelled at the goodness of the Lord in keeping him safe when many beside whom he worked met with serious and fatal accidents, though at the time he knew nothing of this, having none to tell him of the love of God. At the last mine in which he worked he felt himself driven forward one day by a gust of wind, and the next instant a piece of coal weighing several tons fell where he had been standing. Yet a few minutes after he was ignorantly swearing and laughing at such "a slice of luck." After another narrow escape he burst into such a torrent of oaths that a man who shared the escape wept, and declared that he had never heard such a man, and would never again go down a mine where he knew Richard Spragg to be, a determination to which he adhered.

Learning that his father had met with an accident which resulted in the breaking of one of his legs, Richard felt it to be his duty to go and see him. About the same period he made the acquaintance of his future wife, who from the first used her influence to get him to give up the work in the mines. His first change was to working as a hammerman, his marriage following soon after. Drinking, accompanied by dog and cock fighting, continued, however, and he went from bad to worse.

During an absence of her husband for two years in London, Mrs. Spragg came under Gospel influences. Having learned the joyful news of salvation for herself, she could not rest until her husband should also know something of the way of life, and made her way from West Bromwich to London. Going to his place of employment she besought him to return with her. He did so, but the spiritual light and darkness in the home did not agree, and the suffering wife found her sorrow multiplied as well as her joy. Richard ordered her to stop both speaking to him about Christ and chapel-going; but nothing could stop her praying. For a number of years he wandered from town to town, his wife never losing hope of his reclamation.

He was living in Kilburn when he came into contact with Mr. W. R. Lane. Meeting the evangelist in a shop kept by an acquaintance, he said, "They say you are a preacher, just tell me what you have got to preach about." The conversation which followed was more than Mr. Spragg could stand, so he fled from the shop. His friend could not get away so easily, and the result of Mr. Lane's words was such that a doctor was sent for to prescribe for the mental depression which followed. A few days later the shopkeeper was at Kensal Hall, where Mr. Lane was preaching, and there found the Saviour. Seeking out Mr. Spragg, he told what the Lord had done for him, and did not rest till after much difficulty his friend too had heard the preacher and had been convicted of sin. Fourteen weeks of a terrible experience followed. By-and-by the idea was instilled into his mind that there was no hope for him, and he calmly planned to commit suicide. He bade a number of friends good-bye, and was in the act of putting an end to his life when a voice seemed to say to him, "The Blood." Throwing the knife away, he fell on his knees crying out, "O Lord God, I believe the blood of Jesus Christ thy Son can cleanse me!"

Peace came to his soul, and for wife as well as husband a new life began. The new convert could not sleep the first night for joy; and went to work the next morning leaping, shouting, and praising God. The next evening he began testifying at the corner of the street to the grace of Jesus Christ. Opposition was fierce on the part of those among whom he had lived his sinful life. For eleven years more he continued to labour in the factory, in the midst of much contradiction and persecution. Never having learned to read, he applied himself

earnestly to it; and in a few weeks could make out his favourite texts.

Throughout his Christian career Mr. Spragg was a thorough believer in the value of tract distribution, and the experiences which he was from time to time enabled to relate abundantly justified him in the position. In 1893, he began to devote himself entirely to the seeking of souls for his Master. He was privileged to see the good seed bearing fruit, trophies of grace being won from among those who seemed most hopeless.

Opportunities for service were opened in many directions. Several places he visited with the Gospel have now Christian workers in their midst who owe their conversion (under God) to the simple, clear presentation of the Gospel message by him, and in different cases whole families were converted to God. In conducting missions he showed great powers of adaptability in dealing with varying audiences. His greatest strength lay in dealing with individuals. Walking along the street, in a railway carriage, or wherever he might be, he was ready with a word of counsel or warning.

Mr. Spragg's second wife has been left with a boy unprovided for, and a number of Christian friends are making an effort to provide her with the means of self-support. Those desirous of taking part in this are desired to communicate with Mr. H. A. Punnett, 119, St. John's Road, St. John's, S.E.

Dr. Newman Hall at Rest.

AMID tokens of universal and heartfelt sorrow, Dr. Newman Hall was laid to rest on Saturday in Abney Park Cemetery. Seeing that the departed minister had for so many years shepherded the flock at Christ Church, Westminster Bridge Road, it was only fitting that a funeral service should be held at the scene of his former labours. The church was filled in every part, and the service was marked by intense feeling and solemnity.

Among the numerous organizations which sent deputations were the Congregational Union, London Congregational Union, London Missionary Society, Y.M.C.A., National Council of Evangelical Free Churches, London City Mission, Ragged School Union, National Temperance League, &c. The pulpit and lectern were draped with purple and white, and a large number of wreaths and floral designs were sent by sorrowing relatives and friends.

While the funeral procession wended its way up the central aisle of the church, Rev. F. B. Meyer recited the opening sentences of the Burial Service. Psalm xc. having been chanted by the choir, Canon Fleming read the usual portions of Scripture. Then followed the singing of a hymn of Newman Hall's compiling, "My times are in Thy hand," and Pastor Thomas Spurgeon led in prayer. God was praised for the noble life and service of the one He had taken to be with Himself, for the Word he preached and printed, and for the souls who have been sanctified and established through that Word applied by the Holy Ghost.

After the singing of another hymn, Rev. F. B. Meyer gave a brief address, in the course of which he said that the church in which they were assembled would ever be an enduring memorial to their departed friend and brother. There was hardly a section of the Christian Church, or a branch of philanthropic work conducted in the city, which was not represented in the audience. He was glad to see clergymen, Free Church ministers, and leaders in Christian service joining with the workingmen and women of the district in testifying to the esteem in which they held the one who had been removed from their midst by death. The names of few religious leaders are more widely known and more deeply revered than his throughout the world. They could not regard his passing away as the conclusion of his service. Death was not finality, but the stepping-stone to fuller usefulness and higher service above. Referring to the last few days of Dr. Hall's illness, Mr. Meyer read some of the words which fell from his lips while waiting God's time for release from earth. On being asked if he had any message for the many ministers who were inquiring about him, he replied, "Tell them to preach Christ and Him crucified—there is nothing better." Asked if he suffered any pain, he answered, "No pain; nothing to interfere with the solemnity of dying."

The hymn written by Dr. Newman Hall on the occasion of the death of Rev. C. H. Spurgeon, and set to music by Mrs. Newman Hall, was then sung by the choir:—

The weary pilgrim rests at last,
The shadowed valley has been passed,
All pain and care away are cast:
At Home.

As the coffin was borne from the church the choir rendered, with much tenderness, "Blest are the departed," and the mournful congregation slowly dispersed, many proceeding to Abney Park to witness the interment.

In several of the Congregational Churches on last Lord's Day, touching reference was made to the wide and useful ministry of Dr. Newman Hall. Rev. F. B. Meyer, in the course of his sermon, dwelt upon some of the noble characteristics in the life of his predecessor; while Dr. Guinness Rogers, preaching at Lavender Hill, referred to the unbroken fellowship which had existed for fifty years between Dr. Newman Hall and himself. He felt that the highest tribute he could pay to his departed fellow-worker was to describe him as "emphatically a preacher of the Gospel."

A Fisher of Men.

Rev. J. E. WATTS-DITCHFIELD.

THE extensions and improvements which have been wrought during the past four years in connection with the Church of St. James the Less, Bethnal Green, are of so remarkable a character, and have proved so fruitful in beneficial results, that they call for the earnest attention of all whose hearts are stirred by the godless condition of the masses.

It is by no means easy to transform a neglected sanctuary, in a district whose distinguishing characteristic is sordid poverty, into a flourishing centre of Christian work; but by the Divine blessing this, and indeed very much more, has been accomplished since 1897. The outlay for church extension movements, apart from working expenses, has amounted to over £30,000, and that this large sum has been wisely and economically administered will be evident to any who examine the buildings and the operations maintained therein.

The vicar, Rev. J. E. Watts-Ditchfield, has been distinguished throughout his career by a remarkable faculty of enlisting and retaining the attention and affection of working-men. While curate of St. Peter's, Upper Holloway, he conducted Sunday Afternoon Services for Men, which immediately attained wide popularity throughout the northern districts of the Metropolis; and since then similar results have followed from a like endeavour at Bethnal Green. The methods adopted to secure and sustain a congregation are refreshing in their directness and efficacy. Mr. Watts-Ditchfield's views on the subject may be gathered from his strong and appealing book, entitled "Fishers of Men," wherein he says:—

"Never give any man up as hopeless. 'Until he found it,' the shepherd went on; and so must we. If ninety-nine efforts fail, we must try one hundred. Wherever you meet a man, speak to him. I make it an absolute rule to bid every man 'good day' whom I meet in the parish, whether I know him or not. In this way I never pass a man by who has been to the service on Sunday. To shake a man by the hand on Sunday and pass him by unnoticed on Thursday, is disastrous.

"Follow men everywhere. I have gone up ladders to men slating a roof with my cards, and, if the subject happened to be appropriate, as 'The Man on the Roof,' it generally tells. Men like to feel you take pains and spare no trouble to reach them. Even if, for the moment, you are received with a grunt, it is not lost labour in the long run. We should be always on the look-out for opportunities."

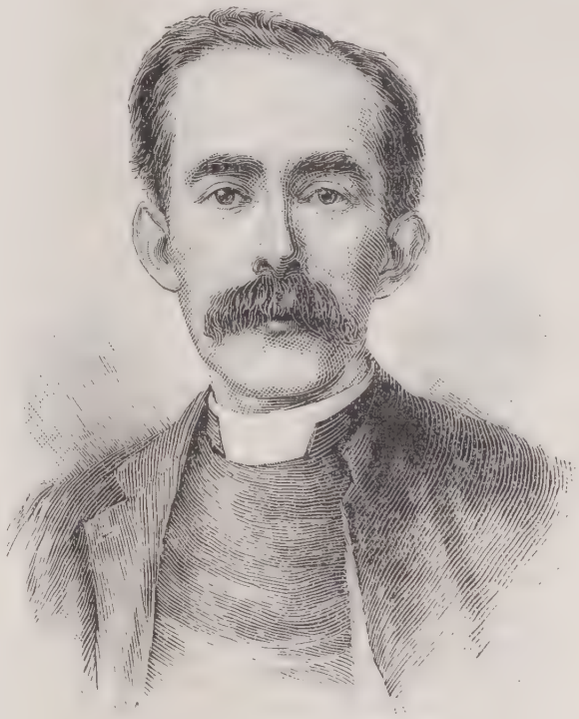
Working on such common-sense lines and with untiring industry, Mr. Watts-Ditchfield has hundreds of men in church every Sunday afternoon; varied and striking as the topics are, the end in view is always purely evangelistic, and it is encouraging to know that many who have been gathered into the fold of Christ as a result of the Men's Meeting have been inspired with a glowing enthusiasm for the Gospel cause. The Men's Committee is the centre from which practically the whole of the church operations are directed and supplied with willing workers.

A POOR MAN'S PARK.

The transformation that has taken place in the old churchyard, is typical of many others at St. James-the-Less. The condition of the rank and dismal spot may be imagined from the fact that it was the latest to be closed of all burial grounds in London proper. Many a pungent pen described the horrors of such places, aroused the indignation of the people, and led the way to reform; but it may be doubted if any other ground had such a record as this, that in the four days prior to its closing, no fewer than 1,600 funerals took place. With decorum and reverence, the spot has been made into a picturesque recreation ground, the green sward of which comes as a grateful relief to the eye that has become accustomed to the monotony of the brick-and-mortar desert of Bethnal Green. There are flower-beds and comfortable seats, while on the large stretches of asphalte Gospel meetings are held, at which the attendance reached very large numbers during last summer.

A MAGNIFICENT PILE.

On the far side of the recreation-ground stands a huge but handsome three-storied edifice described by the present Bishop of London as "the best block of church buildings in the Metropolis." It comprises accommodation for a number of church undertakings almost bewildering in their variety, while both in general effect and detail of plan there is evidence of tastefulness of design and utility of arrangement. The centre is occupied by the Parish Hall, with class-rooms grouped round, and so planned that the partitions may be withdrawn and the entire floor space thrown into one. Many other rooms are in regular use. The capacious parlour where weekly prayer-meetings are held is an ideal gathering place, and in the schools some hundreds of young people receive a sound education. The uppermost floor is devoted to a school for cookery, in which the fittings are probably unique. For demonstration lectures, gas stoves and a kitchener are provided; but with that practical turn which characterizes the management, small "cottage" stoves are provided, and the simple utensils common to the humble homes of the district, so that the girls who are instructed may learn to make the best use of quite ordinary means. In other meeting-rooms the young women's guild, the various Bible-classes, and other societies come together. The most encouraging feature of all the operations carried on in this busy hive of industry, is that the basis of all is Evangelical truth; the specific aim is not merely to educate the people, but to evangelize them.



REV. J. E. WATTS-DITCHFIELD.
From Photograph by Mr. Gorsuch, 48, Junction Road, Upper Holloway.

Turning to the Parish Church, we find that it has been entirely remodelled. Mr. Watts-Ditchfield, while abhorring ritualism and ornate ceremonial, has made the interior of the building "a thing of beauty," combining simplicity with tastefulness, while the dinginess of the exterior is, at any rate, lessened by the surrounding flower-beds and grass plots.

The building stands upon historic ground, close to the site of the residence of the cruel Edmund Bonner, who so fully utilized his power as Bishop of London to keep the fires of Smithfield burning. Especial interest, therefore, attaches to the pronounced Protestantism which prevails at St. James-the-Less.

The attendances have increased considerably of late; the number of communicants on Easter days during the past four years may be taken as typical of the progress made, the figures being: 1898, 185 communicants; 1899, 264; 1900, 410; 1901, 486. The directly religious work, pastoral and evangelistic, goes steadily forward. The missions conducted during Lent and Advent, as well as the homely gatherings held each Lord's Day evening after service, are times of reaping. On Saturdays, too, the vicar is "at home" to men who seek spiritual advice, when two large rooms have to be requisitioned to accommodate the many inquirers. Mrs. Watts-Ditchfield also deals helpfully with the women, many of whom have been pointed to the Lord Jesus Christ.

Parts of the premises, formerly used as an infant-school, but now superseded by the new buildings, have been fitted up for the purposes of a medical mission. Dr. Harford-Battersby, of Livingstone College, brings his experience and skill to the directorship of the operations, having the assistance of specialists in eye and skin diseases. The register shows a record of 10,000 applicants per annum. Other parts of the old school are devoted to a men's club (with a reading-room and a refreshment bar), and a technical education hall in which young men receive practical training in cabinet-making and other useful industries.

FOR "THE DEEPEST DOWN."

Yet another important development is the Workmen's Hotel, in Ames Street, Bethnal Green. Mr. Watts-Ditchfield has purchased three houses typical of the slums, and metamorphosed them into a clean and comfortable lodging-house for men. A glance at the neighbourhood from the roof is in itself sufficient to demonstrate the desirability of such a place of refuge; only a few weeks since, this same roof was occupied by a forge, an old-clothes emporium, and a collection of hen coops. Seventy-five beds are provided, as well as bathing and washing accommodation of an improved character, while at the food bar cheap and nourishing meals are in high demand. The institution was opened recently by Lady Wimborne, and at once sprang into popularity.

With his resourceful enterprise, Mr. Watts-Ditchfield pursued his intention to reach those "deepest down" among the forlorn denizens of the slums. He secured a derelict dissenting chapel, reconstructed or renovated the premises, and opened it as a kind of "Ragged Church,"

the motto of which should be, he says, "No respectable person wanted," since it is essentially for the poorest of the poor. One of the curates is in charge, assisted by a city missionary. The next step to be taken will be for the children of the back streets. While the Workmen's Hotel was being prepared, the ground floor was opened as a Sunday-school exclusively for the children living in the street. The success of the experiment was so pronounced that Mr. Watts-Ditchfield entertains good hopes of shepherding the neglected children of the district, street by street. Much might be said, too, of the temperance propaganda in which Mr. Watts-Ditchfield, as a total abstainer, takes a deep interest; also of the open-air Gospel meetings, and of many other departments of work, all or most of which are developments of the past four years.

AN EVANGELICAL SUCCESSION.

The natural fear that in days to come this splendid citadel of Evangelicalism might be captured by some representative of sacerdotalism, has been removed by the action of the late and present Bishops of London. Dr. Creighton had expressed his intention to transfer the patronage, hitherto vested in the See of London, to a body of seven trustees. Dr. Winnington-Ingram has confirmed the arrangement, and the appointment of such stalwart Protestants as Revs. Dr. Wace and E. A. Stuart on the Trust is a sufficient guarantee for the thoroughness with which the plan is being carried out. The advances and developments which have here been briefly outlined, have necessarily involved a large financial outlay, both for capital expenditure, and for the maintenance of so many institutions in satisfactory order.

The burden is necessarily a heavy one, and it is to be hoped that in view of the sterling Christian character of the agencies, Mr. Watts-Ditchfield may receive the measure of support which he needs, and in the administration of which it is evident that he will consistently follow his high ambition of winning souls for the Saviour.

They Spake of His Decease.

(Luke ix. 31.)

LORD JESUS! We have need to climb
The solemn heights of prayer,
Forget the hideous sights of time,
And see thy beauty there.

We need to learn that many a theme
Of vast importance here
Is held in very light esteem
In heaven's eternal sphere.

While that which least attention finds
Amid earth's rush and roar
Is just the work which angel minds
Are eager to explore.

Forgive our sullen questionings
And contradictions rude,
And lead us to the light that springs
Where Thou art understood.

Transfiguration days are given
To thy disciples still,
With glimpses of a glorious heaven
Our memories to fill;

To send us singing through the night
Of loneliness and loss,
And in Transfiguration light
To make us see thy Cross;

To raise us from the world's unrest,
And give our spirits peace;
To hear the voices of the blest
Who speak of thy decease.

Those who "Immanuel's Land" attain
With one accord declare:
"The Lamb of God for sinners slain
Is 'all the glory' there."

Then lead us past the gilded show
That tempts us from thy side,
And past the love that will not know
Christ and Him crucified.

KATE MCNEILL.

Ballygalaught, Bushmills, co. Antrim.

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George Yard Mission.

THE good work with which the late Mr. George Holland was so honourably associated goes steadily forward, under noble patronage, and with the help of devoted workers. From time to time new friends are being raised up to take an interest in the mission, with its many agencies for the good of the poor in a densely-populated district of Whitechapel. Recently the PRINCESS OF WALES who, as "Princess May" was an occasional visitor at the Mission quarters years ago, has shown definite interest in the work, and consented to be its patroness. In token of her sympathy, her Royal Highness sent a beautiful portrait of herself, which was promptly given a place of honour in the hall of the Mission.

This gracious act suggested a function for the good of the people, and it was hoped, for the encouragement of all engaged in the work. Accordingly, on Thursday last the members of the Mothers' Meeting gathered in large numbers, accepting with much enthusiasm an invitation to tea, and to a meeting for the formal unveiling of the handsome portrait.

The MARQUIS OF NORTHAMPTON presided, and in genial terms described the circumstances under which the patronage of her Royal Highness was granted. The workers were convinced that the associations of bygone days, when she visited George Yard with her mother, the lamented Duchess of Teck, were still dear to the Princess; so Colonel Hayne, the superintendent, boldly put her the question through the post whether she would be patroness of the Mission. The reply was favourable, as was also another, that Her Royal Highness should send her picture for display in the Mission. The Princess expressed her willingness thus to honour the Mission in very hearty terms.

The picture was unveiled in a few appropriate words by the COUNTESS OF HARROWBY, who recalled the interest of the lamented Duchess of Teck in the Mission, and the unremitting labours of the late Mr. George Holland. The picture was signed "Victoria Mary" by the Princess herself; and hearty cheers in honour of her Royal Highness were given by the large audience of women. Songs were sung by several ladies, and an earnest Gospel address was delivered by Rev. D. B. HANKIN, of Mildmay.

Liverpool Sheltering Homes.

AFTER another winter's work among the orphan and destitute children of this city, we are sending the sixtieth band of young emigrants from the Sheltering Homes to our Home in Canada.

Our work loses none of its interest as the years go by, and as we have rescued the children composing this present family, many of them from lives of absolute need, and often direst temptation, and have endeavoured to surround them with home care and protection, it has been our sincere desire to influence them through the teachings of God's Word to receive the Lord Jesus as their Saviour and Friend.

A short time ago, a special evangelistic mission was conducted in our schoolroom by Mr. Worthington, of Liverpool, with the happy result that among the older ones, many of them having heard the Saviour "knocking" and his voice pleading for admission, have opened their hearts that He might come in.

We shall be glad of the prayerful interest of your readers and our old friends in these young people, as they leave us for new surroundings with increased opportunities. The expenses for each child—outfit and emigration—amount to £10. LOUISA BIRT.

Myrtle St., Liverpool.

The After-Care Association for poor persons discharged recovered from asylums for the insane has made steady progress during the past year. At the annual meeting a few days ago the Archbishop of Canterbury warmly urged its claims on the Christian public. Among the other speakers were the Bishop of Barking, Dr. Nicolson, C.B., Archdeacon Sinclair, and Mr. Bagot (Commissioner in Lunacy). The secretary is Mr. H. Thornhill Roxby, Church House, Dean's Yard, Westminster, S.W.

Mount Hermon Orphans.

IT is with much sorrow that I have to record the passing away of my beloved mother, Mrs. Mary Ann Parry, of the Mount Hermon Girls' Orphan Homes, Kilburn, N.W., which occurred quite suddenly, from heart failure, in the last week of January. For nearly twenty-five years she had been connected with this work amongst orphans, the whole of the management of the Homes devolving upon her on the decease, in 1887, of her cousin, Miss Mary Ann Cole, who founded the work in 1864. Although latterly her health had greatly failed, yet she bravely "continued at her post," through much weakness and suffering. We were all hoping that she was recovering from a fourth attack of rheumatic fever, when suddenly the call came, and God's weary worker and faithful servant passed into the King's presence, and entered into her rest and her reward.

She was truly a "mother in Israel." Each little orphan child in Mount Hermon knew and felt that she had an individual love, a mother's love that she might call her own. Most gentle, loving, and tender of heart; of a meek and quiet spirit, and with a simple and childlike faith in the living Lord—God blessed her, and made her a blessing, for "her children rise up and call her blessed."

The trustees of the Homes and others have expressed a wish that I should carry on the work; but while doing so for the present, I am unable to do so permanently, owing to pressing and urgent home duties. May I ask through your columns for the prayers of God's people, that his will may be made manifest as to the future of the work. We have now about eighty children in the Homes, and the work at present is free from all encumbrance of debt or mortgage. We praise God for this. May the Lord raise up someone who, with a living faith in Him, may seek to carry on the work on the same lines as hitherto; one possessing a mother's heart for these now doubly-orphaned little ones; one who, by the terms of the Trust Deed, must hold "sound doctrine," and seek *firstly* the spiritual welfare of the children committed to her charge.—

(Mrs.) MARY P. HARRIS.

55, Cambridge Avenue, Kilburn, N.W.

The King's Own Mission.

THE seventh anniversary of the King's Own Mission, St. James' Hall, Kennington, S.E., was celebrated on February 9 and 10. The attendances were far in advance of any of the previous annual gatherings.

Mr. F. F. Belsey's blackboard address on the Sunday evening was deeply interesting; nearly the whole of the congregation remained to the after meeting, when Mr. Belsey gave a further talk, particularly addressed to parents.

At the public meeting on the following day, Mr. E. Unwin presided. Reports of the work done during the past year—which was one of blessing and progress—were given by Mr. A. W. Hart and Mr. O. L. Heatley. Rev. T. Nicholson, of Bromley, gave an encouraging address, in which he characterized the work of the Mission as solid, sound, and spiritual. Sister Nellie, who has been a loyal and devoted worker from the inception of the work, followed with a solo, after which Mr. Heatley heartily thanked God for the band of stalwart workers engaged in the many-sided operations of the mission.

Artillery Lane Mission.—The report for 1901 of the numerous agencies which centre in this Mission in Spitalfields is of an encouraging nature. Perhaps the most touching phase of the work is the breakfast given to the poor. Many of the hungry ones in their need wait for an hour before the time of admittance. After breakfast the Gospel is earnestly and lovingly proclaimed. The close attention and expressions of thanks indicate that the message is not given in vain. The gatherings for mothers, the work of visitation, and the meetings in lodging-houses have been maintained with many signs of growing interest in spiritual things on the part of the people of the district. Copies of the annual report may be obtained from the secretary, Mr. C. C. Barrick, 12, Summerhill Road, South Tottenham.

Other Lands.

A Remarkable Movement.

ONE of the most interesting experiences I have had during my Russian tour is intercourse with Baron Uexküll, of Réval, in the province of Esthonia, about twelve hours' journey from St. Petersburg, from whom I have received the following information:—

In the year 1700 the Pope directed the Knights of St. John to bring the Roman Catholic religion to these provinces of Livonia and Esthonia, situated on the Baltic. This they did with fire and sword, so that the people, nominally at least, accepted the sway of the Romish Church. The provinces were afterwards conquered by the Germans, and subsequently by Sweden, and were among the first to receive the Reformation. The upper and educated classes are thus Germans and Lutherans.

Two hundred years ago, when the provinces became incorporated in the Russian Empire, liberty was given to the Lutheran Church on condition that no attempt was made to proselytize from the Greek Church; and also to the Moravian Church, which had been founded by the personal efforts of Count Zinzendorf. In addition to these, the Baptists were granted liberty, their work, however, being confined to the poorer classes, who are the lineal descendants of the original inhabitants, and still speak the Histonian language.

Baron Uexküll was the representative of one of the old German families, and to the age of thirty lived a proud, godless, and reckless life. Under the pressure of severe sorrow he was led to the study of the Bible, and ultimately found the blessedness of full salvation; and God opened his mouth to bear witness to the truth as it was in Jesus. He was successively put out of the Lutheran and Moravian Churches; many of his former friends and acquaintances turned their backs on him; and he was accounted as the off-scouring of all things for Christ's sake—the more so as he sought believer's baptism at the hands of another Christian brother.

A little before this time, a remarkable movement had been inaugurated among the Esthonian peasants on one of the islands of the Baltic, and had subsequently spread to the mainland. Some Swedish missionaries had begun to preach the simple Gospel message, insisting that baptism could not impart saving grace, and proclaiming the Gospel of the grace of God. A fire was kindled which spread to the mainland, and though, at the instance of the Russian Government, the missionaries were recalled, it continued to burn with undiminished ardour. The peasants attended the Lutheran churches at the stated hours of service, but, in addition, held meetings in their own houses for testimony and prayer, these gatherings being characterized by marvellous manifestations of the power of the Holy Spirit.

This movement spread throughout the country, and came to the estates of the Baron, and he went among the simple people, counting them his brethren, joining in their meetings, and opening to them the Word of God. It was an unheard-of thing that a wealthy nobleman should cast in his lot with the despised people of God!

The Baron next began to go through the country, preaching the Gospel in the villages, and wherever he went he was followed by vast numbers of people. This so excited the anger of the Lutheran clergy that they denounced him to the police, and he was constantly being brought before the local authorities and fined. He also held meetings in his own house for the breaking of bread and the ministry of the Word; but for two years, as often as twice a month these gatherings would be broken up by the police, who would take some to prison, and inflict fines on others.

Finally it became so difficult to continue the work in the face of the Lutheran clergy and the police, that the congregations appealed to be tolerated by the Government as Baptists, and when it was required that some responsible person should be nominated as pastor, the Baron was chosen to that office; and he is now the recognised pastor of the church, which assembles in his house, and is able to marry, bury, or baptize. In this way he has perfect liberty to preach in all Baptist churches throughout Russia, and is greatly honoured of God. Wherever he goes, the place of meeting is crowded, and many souls are being constantly brought to the Lord.

At the present time, whilst I am in Réval, the Esthonian Parliament is in session, of which Baron Uexküll is a member. He attends its meetings during the day, and at night is preaching in the Baptist Church, from which many are turned away on each occasion, not being able to gain admittance for the crowds.

He is, therefore, not only able to minister to his own people, but powerfully to shape the policy of the Baptist churches, the pastors of which are, for the most part, simple and uneducated men; and it is impossible to forecast all the future possibilities to which this movement may grow. But it is very remarkable, at a time when the Lutheran Church of this land has lost its evangelistic fervour, and is inclined to substitute forms and rites for the living power of Christ, that God has raised up this devoted nobleman to preach the Gospel in all its simplicity, and is renewing among the peasantry those marvellous manifestations which attended the first preaching of the Gospel, when He bore witness to the message of salvation "with signs and wonders and gifts of the Holy Ghost."

To have come across a movement like this is intensely interesting. "The gift of tongues" is heard quite often in the meetings, specially in the villages, but also in the towns. Here, at Réval, the pastor of the Baptish church tells me that they often break out in his meetings. They are most often uttered by young women, less frequently by men. When they are interpreted they are found to mean: "Jesus is coming soon; Jesus is near. Be ready; be not idle." When they are heard, unbelievers who may be in the audience are greatly awed. A gentleman who was present on one occasion was deeply impressed by the fact that those who spoke were quite ordinary people until they were uplifted, as it were, by a trance, and then spoke with so much fluency and refinement. Many memories were stirred by this recital, of the beginning of the Irvingite Church, and of the very remarkable scenes and voices that filled Edward Irving with so much awe and yearning.

F. B. Meyer.

South African Native Girls.

MISS ANNA M. COOTE, of whose interesting work among coloured children in South Africa mention has already been made in these columns, has been conducting meetings in Dublin and neighbourhood. One great need to which she has been calling attention is that of a resident medical man. There are 6,000 souls on the location, and in the hot summer weather there is great danger and discomfort to poor fever-stricken sufferers, toiling all the way to the town, under the broiling heat of the sun, often only to die after being received into hospital. Here is mission work of a noble order, meriting for any medical man with time and means at his disposal, and willing to be used in God's service.

Miss Coote's training as a hospital nurse is of great importance in her mission work. In a letter sent home, some time ago, for *The Nurses' Journal*, she writes:—

"Many of the boys and girls are very delicate. They have a hard life. I am the first European missionary who has lived on this location. I know every man, woman, and child, and their names."

Miss Coote hopes soon to return to her work again. She is anxious to establish a training home for native girls, where these young lives would be sheltered until they are of an age suitable to enter on domestic service.

Spanish Tract Society.

HAVING been converted along with his brother just before the Spanish Revolution of 1868, when Queen Isabella was dethroned, Sr. Luis Lopez Rodriguez had his youthful Christian ardour from the first turned in the direction of tract distribution.

The only tract at first available was one entitled, "Andres Dunn." From Madrid, Pastor Rodriguez went to work for God in Barcelona, and formed the first Y.M.C.A. in that city. Finding his work crippled for lack of tracts, he wrote to various heads of missions in Spain for help, but in vain. Providentially an English tract fell into his hands, giving the address of the Religious Tract Society in London. Promptly availing himself of the information, he appealed for a grant. Great was his joy on receiving a kind reply, accompanied by a parcel of Spanish tracts.

From Barcelona the pastor went to Figueras, where up to the present date he has acted as director of the Evangelistic Mission, for the evangelization of the entire province (pop. 400,000). In order to supply his itinerating evangelists and other workers with tracts, he was obliged to publish on his own account, as grants from societies were exhausted in the course of a week or two. His enthusiasm in tract distribution soon became widely known, and appeals poured in from all parts of Spain for attractive and well-illustrated leaflets.

This has now led to the formation of the Spanish Religious Tract and Book Society, and the aim in view is to supply the needs not only of Spain, but of the Canary Islands, Balearic Isles, Tangier, Ifri, Cape Non, Tetuan, Ceuta, Gomera, Alhucemas, Melilla, and the Zaffarin Islands; the district between the Cameroons and the Muni River; the Spanish Protectorate from Cape Bojador to Cape Blanco, Fernando Po, Annobom, Coriso, and Eloby Islands; Cuba, Porto Rico, South America, the Philippines, Marianne and Caroline Islands.

A large number of well-illustrated tracts and books have already been published. The translations being done by Spanish writers, the errors of too literal translations are avoided, which greatly adds to the attractiveness of the Society's publications. Catalogues are supplied gratis on application to Pastor Lopez Rodriguez, Figueras, Prov. Gerona, Spain.

Cuba and the Philippines are specially needy spheres, and funds are required to meet the demand. The hon. treasurer is General Battersby, Lyncroft, Weybridge.

The Evangelization of Peru.

IT is gratifying to learn of the continued blessing which is attending the efforts of God's servants in the evangelization of Peru. Notwithstanding the ever-varying forms which Romish opposition takes in this country, it is evident that the spirit of inquiry which has been manifesting itself is spreading in many directions, and the prospects of the Mission are distinctly encouraging it. Mr. Carlos H. Bright, in the course of a brief summary of the year's progress, writes:—

"The printing plant I removed to Huacho, and there fixed my residence, leaving things in Lima to the care of other brethren. But they having now removed to Ica, I have to see to the two branches in Lima and Huacho, leaving them to follow up the work in Nazca. Our last baptism was two months ago. In Huacho the work has become very promising. I can safely say several souls have been converted, and are asking baptism. We have a goodly number of regular listeners at our weekly meetings. Our last meeting in the country stirred up the priests to most bitter opposition. They have publicly preached death against us, and have called the people 'brutes' for allowing us to live here. Our native helpers have sold among the people a great many Bibles and Testaments. Amid much that tries our faith as to material things, the way in which the Gospel is spreading into the interior—in places near and far rejoices our hearts." Mr. Bright may be addressed Apartado 84, Lima, Peru, South America.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, *12 Paternoster Buildings, E.C.*

*** *I recommend my* elder *"Young People" to read every week what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find in the S.S. Lesson Notes suggestive and helpful thoughts and illustrations for Sunday talks with their young folk.* *See next page.*

Memorial to Child Martyrs.

SOME of my readers will recall with sad interest the account which Mr. Alexander R. Saunders sent me of the sufferings of his dear little ones during the time of persecution in China. Isabel and Jessie were taken home from the midst of their trials to be with the Lord Jesus Christ, whom they loved so much. Their father and mother came home to this country for a time, and now in the good providence of God the way has been opened up for them to return to the home from which they were driven. A few friends who were deeply interested in the story of the "Two Child Martyrs" have proposed that a suitable memorial should be erected in the city of P'ing-yao, where they will be long lovingly remembered.

When they were asked what form they would like this to take, Mr. and Mrs. Saunders suggested that nothing would be more appreciated than the erection of a central meeting place or hall where all the native Christians of the district could be gathered together. This has been agreed to, and if any of my nephews and nieces would like to have a share in the building I shall be glad to receive their contributions and to send them to the proper quarter.

I give you below an extract from Mr. Saunders' book—A God of Deliverances (1s. *Morgan & Scott*)—containing a fuller account of the sufferings and death of the dear children.

"What caused us more pain than all our hardships was to see the children's sufferings. When we had started upon this long and weary journey they had been well and hearty, and we can well remember the merry way our little Isabel, during the early stages of our journey, had called out for *mien mien* (dough strips) when we reached the inns. But the merry laugh had gone, and appetite had failed. She could digest nothing we could now give her. For a time she took raw eggs beaten up in a little hot water, but she soon turned against this. She, called so early to her fellowship in suffering with the Great Shepherd of the sheep, was very patient under her heavy load of trials. She would quietly sip a little water, and then, when her mother folded a piece of rag (used during the day to cover her head), and said, 'Now, darling, come and lie down,' she would lay her weary head upon this poor pillow and go to sleep.

"On July 26 we were lodged in a filthy prison where men were smoking opium nearly the whole night. Repeatedly baby would ask for milk, but we could only give her water. We were thankful to have that. When the water was finished, she became unconscious, and in the morning Miss Guthrie called me, and, bursting into tears, she told me baby would not live till night. Ah! how we longed for quiet and rest to nurse our little darling, but we were ruthlessly told we must go on.

"Was it possible? Must we mount those springless carts with a dying baby, to be rumbled mercilessly throughout a blazing July day? Mrs. Saunders, though hardly able to sit up, insisted on nursing her child. The little one never regained consciousness again, except when the cart was jolted more than usual in being pulled off a ferry-boat outside the city of Yen-ch'eng, when she called 'Mama.'

"At noon we stopped at a little road-side inn for dinner. While there we thought she was passing away, and with tears in our eyes we said, 'The Lord gave and the Lord hath taken away,' and Miss Guthrie prayed, 'Lord, give us grace to say Blessed be the Name of the Lord,' and by his grace we are enabled to say so from our hearts. Our darling was still breathing when the order came to mount our carts and start. We pleaded that we might be allowed to wait until the little one had breathed her last, but our escort would not yield. We pointed to the dying child, hoping its piteous condition might touch their hard hearts, but all in vain. Broken-hearted, and with spirits bowed down with grief, we mounted once again those springless carts, knowing that our dying child, in whom was centred all our love and pity, must still endure the terrible jolting of the road. Could anguish be more keen?

"Miss Guthrie kindly came into our cart, and as she was better able to sit up than Mrs. Saunders, she nursed the little one. Our eyes were never off our precious darling during the whole afternoon. About three miles from our stopping-place, at Si-ping, the carters stopped to drink tea. In the other cart little Edith Cooper was singing, 'Suffer little children to come unto Me,' and during that brief song our sweet pet heard the call from the Saviour Himself, and her weary spirit sped its flight to realms of endless day. On the evening of July 27, just as the sun was sinking, the little body was laid to rest 'till He come.'"

The Old Life and the New.

A LITTLE girl had a great desire to join the church; consequently she went to the minister, asking to be received into the church. He inquired if she had experienced a change of heart, and she answered, "Yes." The minister inquired further, "Were you a sinner before?" "Yes." "Are you a sinner now?" Again she answered, "Yes." "Where, then, is the difference between your former and your present condition?" After some moments' meditation she said, "Before I was converted to Christ I was a sinner that runs after sin; now I am a sinner that runs away from sin."—*Mission Friend.*

Birds of Passage.

The little birds trust God, for they go singing
From northern woods where autumn winds have blown,
With joyous faith their trackless pathway winging,
To summer lands of song, afar, unknown.

And if He cares for them through wintry weather,
And will not disappoint one little bird,
Will He not be as true a heavenly Father
To every soul that trusts his holy Word?

Let us go singing, then, and not go sighing,
Since we are sure our times are in his hand.
Why should we weep and fear, and call it dying?
'Tis only flitting to a summer land.

(Mrs. L. G. McVean.

The "Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 319).

Bible Clock.

Make a circle to represent a clock; mark off the hours from one to twelve, and, taking the word Spirit for one o'clock, find texts in which this word occurs, having two, three, four, to twelve words to represent the hours. Chapter and verse must also be given.

[Children under *ten*, do any 4; under *thirteen*, any 7; under *seventeen*, any 10.]

ANSWER TO LAST SEARCHER (318).

1. "A troop shall overcome him; but he shall overcome at the last" (Gen. xlix. 19).
2. "Be not overcome of evil, but overcome evil with good" (Rom. xii. 21).
3. Hebrews xii. 1 and 2.
4. James iv. 7.
5. "We are well able to overcome it" (Num. xiii. 30).
6. "In the world ye shall have tribulation; but be of good cheer; I have overcome the world" (John xvi. 33).
7. "Take unto you the whole armour of God, that ye may be able to withstand in the evil day" (Eph. vi. 13).
8. "Of whom a man is overcome, of the same is he brought to bondage" (2 Peter ii. 19).
9. "Whatsoever is born of God overcometh the world" (1 John v. 4). "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God" (1 John v. 5).
10. "Ye have overcome the wicked one" (1 John ii. 13, 14).
11. "To him that overcometh" (Rev. ii. 7, 17, 26).
12. "He that overcometh" (Rev. iii. 5, 12, 21).

No. 318—Correct answers (first list) received from:—

A—D. Anderson-Berry*, Gwendoline Abier, Hal* and Victor* Armstrong, Ernest and Ralph Aldwinckle, Irene Ashdown*.
B—Violette Birney, Ronald and Ewen Bentley, Helen* and Edward* Beck, Florence Bath*, Gladys Brewer, Mabel Baker*, Ruth Brown, Evelyn, Ilcene and Hilda Barstow, Emily Bridgewater*, Alison and Monica Bailey, M. Bartlett, Nellie Bayford.
C—Muriel* and Ormonde Collett, Nesta Carew, Gussie Clark, Elma Chesi*, May Cullen, Anna Chanyen, Sophie Cohen, Gladys Clark, Hannah Chapman, Gwen and Tessa* Channon, L. Cate, Stanley* and Percy* Chappell, Lydia Cleary*, Edith Clear*.
D—Nellie*, Eddie and W. Dowsett, Stanley Drew, John and James* Davidson, Violet and Kitty Donaldson-Selby, Dorothy Dalntree*, Willie, Emily*, Catherine and Grace* Dempster, Cecil Dodd*.
F—Helen Fox, Vincent*, Mabel* and Olive Fleet, Kitty Fausset.
G—Marguerite Gregory, George and William Goodall, Winifred Gill*, Thos. Groombridge*.
H—Nellie Hatchett, Beatrice Hastings*, Annie Horstcraft, G. Hucklesby*, Dorothy Havergal-Shaw, Theodora Hill*, Edith Hillier, Harry Hodgkinson, Ella Hake, Dorothy Hunt*, Alan Hogg, Clara Harris, Sydney Hanford*, Eileen Howard.
I—Irene Inman*, Daisy Iredell*.
J—Emily and Violet Jones, Walter Jeal*, Betty Jacobs, Amelia Jacobson, Archie Jenson, Alfred* and Gladys* Johnson.
K—Ivy Kilpin*, Phyllis and Marjorie Kiernan, Annie Kingsford*, Eva Kalb, Maurice Kalinsky.
L—May* and Sidney* Law, Beatrice Le Mesurier*, Constance Long, Georgina Lichtenstein.
M—Kathleen Morphey*, Fanny Messenger, Grace*, Nellie, Lewis* and Arthur* Morice, Sidney and Geoffrey Martin, May Mills*, Alec Miller, Dorothy and Charlie McMullin, Mildred Morgan*, T., Ethel and Samuel Moorhead, Mabel Morris.
N—Emily Norris, Edith Newton*.
O—Olive Oxley*.
P—M. Pibel, Evelyn Primrose-Pechey*, Dora Phillimore*, Katie and Winnie Picknell, W. Petter, Daisy Phillips.
R—Marjorie Roberts, May and Winnie* Runting, Kate Rosenbloom, Alan Richardson, Emily Rowdon, Hilda and Alice Reid.
S—Frances Stileman*, Constance*, E. and Hilda* Schaeffer, Mary Sowden, David and Stanley Soltau, Betty Stocks*, Kathleen* and Douglas Shepherd, Phyllis Sharp, Margery Smart*, Florence Smith, Olga Sasse, Mabel and May Spencer, David Seth*, Marjorie Smith.*
T—Winifred Trotter*, Dudley Toye*, Theodora* and Joseph Thorn, Marion Tarry.
W—Dorothy Woodforde*, Wilfred Watson, Helen Webb, Greta Watson*, Stephen Wilson, Cecile and Phillis Wright, Gertrude Williams*, Evelyn Wilkinson, Dorothy Williams*, Fanny Wheeler.
Y—Gladys Young.

No. 317.—Correct answers (second list) received from:—

A—John and Tom Aikenhead, Margery Ashdown, Elizabeth Aiken.
B—Edward and Helen Beck, Marion Boyle, Lucienne Brabandes, Eva Browne, Beatrice Brouard, Freda, Irene, Evelyn* and Marianne* Butlin, Millicent Buckingham, Mabel* and Hilda Barstow, Harold, Dorothy* and Gordon Berry, Louise Betts, Frances Burnett*, Massy and Conyers Baker.
C—John*, David* and Henry Colville, Jessie*, Maggie* and Walter Carter, Willie Cooper*, Ether Craigie, George Crawford, W. Campbell, Alice Crang*, Ethel Cumbers, Alfred Cocking, Hyde* and Duncan* Campbell, Dorothy and Harold Clarke, Annie Collins.
D—Marie Denizot*, Mai* and Violet* Davidson, Cyril Dixon*, Marjory Dyke*, G. Dupries*, Vera Dickinson, Rachel Duff*, Helen and George Dick, Nessie Dunn*, Helen Dick*.
E—Muriel Eustace.
F—Ethel Fowler, Percy Fitch, Muriel Foster, Louise Filhol, Jeanne Faucon*, Olivia Ferguson*, Mary Freeman, Marian*, F. and C. Freegard, Laura Finch*, Lewis and Agnes* Fullarton, Phylis Fry, Queenie Farrington*, Mabel* and Eva* Fletcher, F. and Aileen Figgis.
G—Constance Gabbett, Margaret and Mary Gorrie, Jack, Stuart and Dorothy Gray, Aimée Guilbert, Ivy* and Hilda* Godfrey, Alice Gammage*, Elsie*, Margaret and Isabel Goudge, Norah Glynn, George and William Goodall, Mayflower Glover, Margery and George Graham-Brown, Chrissie Greated, Dorothy Grove*.
H—Georgette Hoffmann*, Violet Holford*, May Hazledine, May and A. Handasyde, Edith*, Henry and Winifred Harvey, James and John C.* Henderson, Agnes Head*, John Herbert.
I—Ami and Isabel* Inglis.
J—Hilda and Louie Jeffery, Robert and David* Jameson, Ida Jackson, Lizzie Johnstone, Annie Jones.
K—Gracie Kelly, Martha Kidman, Ivy Kilpin.
L—G. J. Larwill, Elise and Alice Lee, Norah Lunt*, Gladys and Alfred Leigh.
M—Connie Murfin, John, Lily and Ella* MacMurray, Charles, Frank, Mary and Leonard Medcalf, Eva McKenzie, Dora Muir*, Margie Marston, Nellie Mills, John Macfarlane*, Harvey Moore, Cordelia May*, Gwendoline Moir, Charlotte Millar*, Alexander, Jessie and Charlie Morrison, Mary, Margaret* and Dorothy Morris, Barbara Maconchy*, Eileen McClure, Marjorie Martin, Maisie* and Alice Mackenzie.
N—Edward Newell, Amy and Maude Nottage.
O—Maude Oakes, Benjamin Onions.
P—Eddie, Ada, Willie, Connie and Jessie Palmer, S., M., W. and Alfred Porter, Clarice, Percy and Geoffrey Peach, Mabel and Lucy* Pelham-Burn, Kathleen Paisley*, Rosie Peppin, Gladys* and Isabel* Phipps.
Q—Frances Quance.
R—May* and Eva Rodgers, Jessie and Cecily Roe, Laura Ridler, Hope Robinson*, Annie Roberton, Olive Robinson*, Mary and William Rigby, Marion Richards*, Jack Ridley, Maggie Russell.
S—Lilian Smyth*, Stanley W. Smith, William, Raymond and Augustus Simpkin, Lily Scriven, Florence Smith, David Seth*, Gladys*, Evelyn* and Violet* Shaw, M. Sidky, Joyce, Alfred and Flora* Smith, Florence, Ellen, Effie and Andrew Simpson, Agnes* and Hugh* Shields, Stephen* and David Simmons, Cicely Sherbrooke*, Archie Stubbs, Jacobs van Seventer, Germaine Schumann.
T—May Todd*, Lillian and Evelyn Tracey, Charlie and Flossie* Thomson, Margaret Tweedy, Olive Trench.
W—Wm. Watson, Robert Weddell, Mary Wilson, Arthur, Louisa* and Violet* Walker, Beatrice and W. Weatherall, Sara Wilson, Ibla Woodman*, William, Edward and Edith Wheeler, Ellie and Nora Wyatt, Dorothy White, Dorothy Wallace, Queenie, Kenrick and Ernest Wakeford, Herbert Walls, Irene and Laddie Wood, Sydney Wisdom, Leonard Wall, William and Stewart Watson, Pringle Wilson*, Lucy and Kathleen Warren.

FOREIGN LIST.

Prize Competition.—Division III., Second Prize, Dora Wallace (Canada).
No. 308—Minnie, Flo and Cuckoo Lister (S. Africa). **No. 311**—Lottie St. George (Canada). **Nos. 312, 313**—Lottie, Rotha, Ivan and Eric St. George (Canada). **Nos. 312, 313, 314**—Dora Wallace (Canada). **No. 314**—Netta, Ina and Katie* Thomson (Bulgaria). **No. 315**—Katie*, Duncan, Nettie and Will Thomson. **No. 316**—Katie and Ina Thomson, Phyllis Boyd (Malta).

Personal.

Omitted by mistake. Second list 316. Ida Jackson and Cordelia May. First list 317. Kathleen Colwyn.

Francie Figgis, Laura Ridler.—Thank you for your letters.

Gladys Young.—I am sorry to learn that you have been ill, but glad you are improving now. Thank you for your subscription for Hannah.

"Tranmore Nieces and Nephews."—It is very kind of you to think of Little Hannah as you have done. Many thanks.

Uncle Tom.

Children's Special Service Mission.

Mr. J. Spiers, *Penzance*, to March 14; Mr. Hutchinson, *St. Nathaniel's, Liverpool*, to Feb. 28; *Litherlands, Liverpool*, March 1-7; *St. Peters, Macclesfield*, March 10; *Greenfield, near Oldham*, March 11; *Leeds*, March 12; *Leicester*, March 13; *Old Kent Road*, March 17-21. Mr. J. S. Tyler, *Henfield*, Feb. 28; *St. Cuthbert's, Everton, Liverpool*, March 9-17. Mr. H. Hankinson, *Aldershot*, March 3; *Barnet*, March 10; *Redhill*, March 13; *Bayswater*, March 18; *Southall*, March 21. Mr. E. Clark, *St. Andrew's, Liverpool*, March 1-10; *Presbyterian Church, Crouch End*, March 16-23. Mr. J. W. Jordan, *Clifton* and *Bristol*, to March 3. Mr. E. Hughes, *Epping, Essex*, to March 2; *Greenwich*, March 16-21. Mr. H. W. Pewtress, *New Southgate*, Feb. 28. Mr. S. J. Hewlett, *Taunton*, March 1-15. Mr. W. H. Stentiford, *Willesden Hall, Willesden Lane*, March 2-10; *Whitfield's Tabernacle, Tottenham Court Road*, March 16-24. Mr. J. H. P. Cutting, *Christ Church, Kensington, Liverpool*, March 8-16; *Stoke Green, Ipswich*, March 24-26. Mr. G. Goodman, *Hendon*, March 15-25. Mr. C. H. Collier, *Shrubland Road Congregational Church, Dalston*, March 10-17. Mr. W. L. Seyler, *Baptist Church School, Woodberry Down, N.*, March 2-9. Mr. W. G. Owens, *Waltham Abbey*, March 17-21.

Children's Scripture Union—Portions for week ending March 8.

Sun.	Mar. 2	*Matt.*	xx. 1-16	Thurs.	Mar. 6	*Matt.*	xxi. 34-46
Mon.	„ 3	„	xx. 17-34	Fri.	„ 7	„	xxii. 1-14
Tues.	„ 4	„	xxi. 1-17	Sat.	„ 8	„	xxii. 15-33
Wed.	„ 5	„	xxi. 18-33				

Christian Endeavour Topic.

Sunday, March 2, 1902.

The Joys of Service (Acts viii. 1-8).

WHAT a contrast between these two paragraphs! The one of destruction (1-3), the other of construction (4-8); that the work of the devil, this of God. Anyone may destroy. It needs no genius. A madman may fire a cathedral which it has taken many long years to build; a street boy may throw a stone which will break a costly and beautiful painted window; a fool may ask a damaging question which will task many wise men to answer. To construct is the work of the Holy Spirit, who is always guiding the redemptive and reparative processes of the Divine heart. If Saul wastes the church, Philip is inspired to rebuild and extend it. Indeed, such is the wisdom and skill of God that He makes the wrath of man to praise Him, while He restrains the remainder, and thus the malignity of the persecutor only scatters the glowing embers further afield.

When Stephen, the foremost of the deacons, has fallen, Philip, the next, takes his place (*v.* 5). His soul was filled with the Messianic glory of the Saviour. He went down to Samaria, and proclaimed *the Christ*. The earliest preachers emphasized the Resurrection, and showed how the risen glory of Jesus fulfilled the dreams and prophecies of all the Old Testament saints. "God hath made Him both Lord and Christ, this Jesus whom ye crucified" (ii. 36). It is not enough to preach doctrine, you must proclaim a person; and let that person be He who liveth, and was dead, and who, behold, is alive for evermore.

The Samaritans had been led to expect the Advent of the Christ. In her conversation with the Master, the woman at Sychar had expressly said, "I know that Messiah cometh, which is called the Christ." And again, "Is not this the Christ?" (John iv. 25, 29). A work of preparation had evidently been on foot among them; and Philip was but another link in the Divinely-ordered chain of events. It is blessed beyond description to see God's work in preparing the soil for the seed, and then sending the sower (John iv. 36).

It is interesting, also, to compare these golden days with another episode in the history of our Lord's life. Not far from this spot James and John had suggested that fire should be called from heaven to consume some villagers who had shown themselves hostile to their Master. They had not known his gentle spirit, which took its vengeance not by the fire of destruction, but by that of the Holy Spirit (Luke ix. 54, 55; compare *vv* 14, 15).

What joy comes to a city when Christ is preached! Then unclean demons go forth, against their will ("crying with a loud voice"), while the palsied and lame are healed. It is a happy thing to be the instrument of such blessing; and it is also happy for those who are blessed. Satan has sought to impress men with the idea that Christianity is a thing of gloom, whereas it is joyous and joy-making. I have been much moved by the music of some countries which I have visited, especially of the coloured people of the Southern States, of the natives of India, and of other subject races in Europe—the minor chords are always so pathetic and sad. How different to the joyful songs and liberty which burst from the throats of the free and imperial races! Similarly, the heart that is oppressed by Satan and sin groans and cries out in its misery; whereas those who know Christ as their Victor Emmanuel, Emancipator, rejoice with exceeding great joy. "The fruit of the Spirit is love, *joy*" . . . Let each of us do our best to bring joy into the circle in which we live. F. B. M.

C.E. NOTES.

The Japanese C.E. organ is entitled "The Endeavour," and is printed partly in Japanese and partly in English. The January issue opens with the declaration: "We have no better inheritance from the old century than Christian Endeavour. We can assume the duties of the new century in no more promising manner than by carrying the true spirit of Christian Endeavour with us into every act, or than by holding constantly before us the high motto of our organization."

* * *

Rev. Robert E. Speer, secretary of the Presbyterian Board of Foreign Missions, U.S.A., reports that there are 5,603 young people's Christian Endeavour societies (216 Intermediate, and 3,353 Junior) connected with the Presbyterian Church. Of this number 2,561 contributed to foreign missions in the past year. Of the 3,569 Intermediate and Junior societies, 636 contributed. The total amount given by all the societies was 46,625dols. Nearly the whole of this amount goes directly to the support of missionaries. Eighty missionaries are supported in this way, and are at work in Japan, Korea, China, Siam, Laos, India, Persia, Syria, Africa, the Philippines, Mexico, Chili, Brazil, and Columbia.

International S.S. Lesson.

Sunday, March 9, 1902.

Subject—"The Disciples Scattered" (Acts viii. 3-17).
Golden Text—Acts viii. 4.

IN to-day's lesson note: (I). The effects of the "great persecution" which ensued on the death of Stephen; (II.) The results of the Gospel of Christ preached by Philip in Samaria; (III.) The characters of three noted men—Philip, the evangelist; Saul, the persecutor; and Simon, the sorcerer.

I. Persecution *scatters the seed and the sowers.* "Marching orders" (Matt. x. 23), Samaria (Acts viii. 5, 25), Antioch (xi. 19, 20), Ethiopia (viii. 27, 29), new churches formed (viii. 14, 17, 25). Believers added to the Lord; Saul secured (ix. 4-16).

Persecution drives the true believer nearer to God, so that faith takes firmer hold, just as the wind and storm cause the roots of the cedar to grow more deeply into the soil. "Rooted" (Eph. iii. 17, 18; Col. i. 23). "Who" (Rom. xi. 34-36). "Endureth" (James i. 12). God's cause prospers not only in spite of, but by means of, man's opposition. Satan rouses missionaries when he tries to make martyrs.

Samaria (*vv.* 5 to 16).

Without doubt Philip, Stephen's colleague, was guided to Samaria by Divine wisdom; not to hide himself or worship God more safely, but to preach Christ. He found the Samaritans ignorant, superstitious, and deluded, in affliction and possessed, but eager to listen. Philip went to Samaria—(*a*) in direct line of obedience (Acts i. 8); (*b*) among a people prepared to receive and expecting a Messiah; Sychar (John iv. 5, 39-42); (*c*) to the safest place from Saul and his colleagues, owing to the invincible antipathy between Jews and Samaritans (Matt. x. 16).

II. Results of Philip's "preaching Christ" in Samaria. *(a)* The people, "with one accord," "gave heed"; "believed and were baptized, both men and women." *(b)* The sick and possessed were healed, superstition dispelled (*v.* 12), its agents exposed. (*c*) The city filled with joy.

Later, Peter and John were sent from Jerusalem for the "laying on of hands" and the gift of the Holy Ghost (*vv.* 14-18).

III. Philip, the servant of Christ; Saul, the open enemy; Simon, the false friend. All three were men of power and influence, with set aims, but their motives and aims vastly different.

Philip. A faithful witness for Christ, and a valiant standard-bearer for God. Into his heart had shined "the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iv. 6, 7), and "the power" he possessed was "of God." The gift of the Holy Ghost. The "earthen vessel" was a willing instrument for the service of God.

Saul ("making havoc"). "Like a wild boar in a vineyard." With great mental and physical powers, courage, and zeal (almost to madness), but blind and dark (1 Tim. i. 13). "The light" had not shined (2 Cor. iv. 6, 7). Willing tool in the hands of the enemies of the Cross of Christ (Acts ix. 13-21; xxii. 4; xxvi. 10, 11).

Both were men of strong faith—Philip, in the Son of God; Saul, in the traditions of his Church. He had to be brought face to face with the Saviour, for "no man" (John xiv. 16, with Matt. xi. 27).

Simon, a man of energy and ambition, but all for self. In business deceitful (*vv.* 9, 11), in religion unreal, in profession of faith, in desire for spiritual gifts. Self could be written in capital letters over all his life, and even over his faith (Jer. xlviii. 10).

What was there lacking in Simon's faith? (*v.* 13). Repentance towards God. He did believe, doubtless, that Jesus came as the Saviour of the world, and that He gave his disciples wonderful powers. But he did not believe in Christ unto righteousness (Rom. x. 10), or Peter would not have said *vv.* 21 and 22.

Compare and contrast the three men, and ask where each man's faith landed him. You may trust to your watch to catch a train; but if your watch is wrong, however strong your faith is in it, you will miss the train.

Lessons.—To whatever place the Lord sends you, ask Him if He has a message for you to deliver for Him in that place. (The little *Samaritan* maid, 2 Kings v. 3.)

Religious teaching can instruct the mind, but cannot change the heart. The Spirit of God only can do that, and lead the soul to Christ for salvation.

Literature for South African Blockhouses.—May I explain that the War Office grants us permission to send monthly a box of books direct to our Camp Soldiers' Homes? The address, "Mr. Palmer (Transvaal), care of Misses Perks, Soldiers' Homes, Winchester," is correct for this month (February) only. I shall gladly send further information to those who may desire it.—(Mrs.) M. S. Osborn Howe, Weldeck House, Charles Road, St. Leonards-on-Sea.

Settlers in the Klondike.

THE name of Bishop Bompas, of Selkirk, is a household word in all Evangelical circles. As is well known, the heroic missionary veteran has only once returned to civilized regions since he went out to the frozen North West Territory of Canada, and that single occasion was twenty-seven years ago, when he was consecrated Bishop. Since then he has laboured without intermission among the Red Indians, facing constant privations for the work's sake.

During the last few years he has been confronted with the problem of providing for spiritual ministrations among the 20,000 white people who have invaded the Klondike in search of gold. The Colonial and Continental Church Society has aided his efforts, in addition to which his family and friends have generously subscribed to the work, and some other subscriptions have been given. The latter source of income has now failed, and the Bishop writes to us that the mission amongst the miners is threatened with "disaster and ruin," instead of being extended, as it needs. He has already a deficit of some hundreds of pounds to face.

The Society feels that the Christian public need only to know the facts, and they will come to the rescue of the noble-hearted and now aged Bishop, whose very devotion to his work has precluded him from the ordinary means of raising money in England. The committee have voted a special additional grant of £50, and appeal for generous aid.

J. D. Mullins, Secretary.
Colonial and Continental Society,
9, Serjeants' Inn, W.C.

The Study of the Bible.

SIR,—A theological professor, deservedly held in high esteem for his personal character and his generally sound and wholesome teaching, is reported to have said in a recent address on The Study of the Bible:—

"We must not read the Bible superstitiously. The Bible is not infallible. It is inspired in its general spirit, in its central Gospel, but not in the details of its letter. The New Testament writers, for instance, all expected that our Lord would return to earth in their own day."

First, let me ask, how is an ordinary and uncritical reader to distinguish between the inspiration of the Bible "in its general spirit, its central Gospel," and its non-inspiration "in the details of its letter?" Who could confidently sit down to a dish of food, partly wholesome, partly unwholesome, both kinds being mixed together, without any sign to distinguish the one from the other?

The instance given in illustration of this view is incorrect as to fact, and would be inapposite if it were correct.

From John xxi. 18, 19 we learn that the Lord Jesus, after his resurrection, signified to Peter by what death that Apostle should glorify God. And while the saying went abroad that John should not die, but tarry till Jesus should come, the evangelist was careful to show that this saying was without foundation (21-23).

In his Second Epistle Peter speaks of putting off this tabernacle, as the Lord Jesus Christ had shown him, and he endeavoured that after his decease (*lit.* exodus) those to whom he wrote might have his warnings and counsels in remembrance.

It is, therefore, evident that not only Peter, but his fellow-apostles, and not only they, but all who read his Second Epistle, did not expect that the Lord would return to earth in Peter's own day.

The Apostle Paul prophesied of departure from the faith in the latter times; and of perilous times in the last days. Peter also foretold that scoffers should come in the last days. These prophecies surely required for their fulfilment more than one lifetime before the Lord's return. Paul also wrote to his beloved Timothy, "I am now ready to be offered, and the time of my departure is at hand." Therefore he, and Timothy, and all who read those Epistles, knew that these were "latter times" and "last days" which Paul did not expect to live to see; and still less did he expect that the Lord would return to earth in his own day.

But even if the New Testament writers had "expected that the Lord would return to earth in their own day," that would not suggest, much less prove, the non-inspiration of their writings, for no one contends that they were themselves personally infallible.
—Yours in the love of the truth,

W. Mason,
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The Christian Temperance Campaign.

DUBLIN, ST. ALBANS, AND MILDMAY.

ADDITIONAL testimonies to the far-reaching effects of Rev. Dr. J. Q. A. Henry's recent mission in Dublin is borne by letters received from Mr. H. B. Dawson, who writes: "Dr. Henry's mission was a decided success. The pledges taken amount to nearly 1,500, and they are still dropping in, but this represents, to my mind, the lesser part of the work done by Dr. Henry. The main value lay in the way in which he stirred up the churches to deeper earnestness in the temperance cause. The unity of the churches was remarkable and encouraging. . . . The impression made upon the Christian community has been profound. Numbers are now taking a stand for total abstinence work who have hitherto held aloof. Many will follow Dr. Henry with their prayers. God be praised for his coming to do this great service."

One of the gratifying fruits of a mission by Dr. Henry, in city or town, is the manifest promotion of Christian union, attending preparation for and prosecution of the campaign. For instance, Mr. W. H. Brown, secretary of the local committee for the three-days' mission held last week in connection with the St. Albans Temperance Union, says that the organizers of what has proved to be a most successful effort are immensely indebted to the people for ready help by way of finance and personal labour. Ministers and members of all the Churches have put their hands to the work with hearty goodwill, and have reaped a rich reward by seeing temperance gatherings in St. Albans which, for numbers and enthusiasm, have never been surpassed.

The Campaign opened on Tuesday week with a meeting at 5.30; and it was an inspiring sight to find the Drill Hall filled by some 2,000 children representing the schools and Bands of Hope. After the Chairman, Rev. G. H. P. Glossop, had heartily wished the missioner and his helpers God-speed, Dr. Henry gave a powerful address. The children's interest and delight found spontaneous expression.

REPRESSION AND SUPPRESSION.

An eager and expectant throng besieged the hall at 8 p.m., Rev. the Hon. Robert Grimston, who presided, warmly welcoming the speaker and the Jubilee Singers. In stirring and outspoken fashion Dr. Henry showed that the time has come when Christian people must do more for the repression and suppression of evils connected with drink, which threaten the very existence of the Church of God. Seeing that the public-house has outrun the Church, temperance reform should find an advocate in every pulpit. The churches are the best organizations to build up a healthy local public sentiment, out of which will come legislation to lessen temptation, and the proper enforcement of existing law.

Another great meeting was gathered on the Wednesday afternoon. The chairman, Councillor W. S. Green, said one could not listen to the songs of the Jubilee Singers without feeling stirred to earnest determination to do more for the lifting of the frightful burdens from drink's victims. The possibilities of consecrated womanhood for the furtherance of the temperance reform, for encouragement of the wavering and overborne, and for deliverance of the people from the power of evil were graphically illustrated by Dr. Henry as he recounted the story of Deborah's victory over Sisera.

In the evening, Rev. C. M. Hardy, speaking from the chair, said the drink must be destroyed, while those engaged in the traffic must be restored to purity and integrity. With undiminished vigour, and a force of reasoning which must have carried conviction to the most indifferent, Dr. Henry showed that expert testimony and the logic of current events in all parts of the world are against the use of alcohol.

The address on Thursday afternoon, when Rev. H. B. Worthington, presided, was a soul-stirring exposure of varied complicity with evil-doing in connection with the drink traffic. The speaker gave a faithful warning against the holding of brewery shares.

Dr. Henry's well-earned reputation in St. Albans secured a full Drill Hall, and much enthusiasm for his farewell on Thursday night. The optimistic and cheering speech of Councillor A. Faulkner, as chairman, indicated the affectionate esteem which speaker and singers gain wherever they go. Dr. Henry presented overwhelming arguments in favour of total abstinence, while reviewing the comparative status of temperance work in the United States and Great Britain. The result of the mission in new pledges is—adults, 260; children, 1,300.

Of the St. Albans meetings an esteemed correspondent writes in the course of an enthusiastic letter:—"We all feel that the temperance cause in this historic city has had a great upward lift through the visit of Dr. Henry and the Fisk Jubilee Singers. For the children's gathering the various schools were marshalled and came in procession to the hall, and we had a glorious meeting. I have rarely seen a finer sight. As a result we got 1,300 pledges, the back of the admission ticket having a pledge printed upon it. We are following them all up, and hope to get a large proportion allied to the various Bands of Hope."

MILDMAY CONFERENCE HALL.

It was like a home-coming for Dr. Henry to be at Mildmay Conference Hall once more last week. He had gained such a hold upon the hearts of the people during his visit at the end of September, and Christian friends know so well the eminently useful character of his special work, that a warm welcome was assured for him and the Jubilee Singers as they stepped upon the platform on Friday night. There was a good attendance, and interest was very marked. Colonel Morton voiced a general welcome, and closed with earnest words, inviting prayerful and active co-operation in the present effort.

In the course of a comprehensive review of the position and strength of the enemy which the godly temperance reformer has to fight, Dr. Henry said that, from a merely human point of view, the struggle would appear to be a hopeless one; but our trust is in God, and to him that believeth all things are possible. The tyranny of an abnormal and acquired appetite, having its roots in sensual self-indulgence, was vividly contrasted with the liberty and blessedness of the law of self-sacrifice in the interests of truth, righteousness, manhood and brotherhood. Some startling facts were advanced as to the extent to which the people, including many men identified with the ministry of our churches, have, by investment, become identified with the liquor business. The power of social custom, the pitiable condition of the poorer classes of society, indiscriminate medical prescriptions, and governmental protection, were other difficulties mentioned. The inspiration of our confidence and enthusiasm is in the fact that God is against the drink.

The mission was continued on Saturday night. Dr. Henry's address, founded upon Ezek. vii. 23, dealt with the importance of redeeming our cities from evil, and with the close relation of drink to every vice and crime in these great centres.

Sabbath was the closing day of the brief mission at Mildmay; and the good audiences that were gathered listened to discourses manifestly accompanied by a full measure of spiritual power. A beautiful setting of "Art thou weary?" sung by the Jubilee Singers, was in itself a full Gospel message. In the afternoon, Dr. Henry treated the story of Hadad (1 Kings xi. 22) as an illustration of discontent with evil wrought in the heart of man by the Holy Spirit. In the evening he delivered a solemn and impressive message drawn from the higher and lower aspects of Ahithophel's character, as revealed in 2 Sam. xvii. 23, with a strong application at the close touching the claims of total abstinence.

FUTURE MEETINGS.

Ipswich, Feb. 28-March 2; Watford, March 4-6; Macclesfield, April 1-3; Redhill, April 4-6.

Welsh Notes.

A FEW weeks ago the Pembrokeshire Calvinistic Methodist monthly meeting passed a resolution in favour of the adoption of unfermented wine for Communion purposes, and the Pembrokeshire Baptists have now taken a similar course.

The first Nonconformist orphanage in Wales—indeed, if we mistake not, the first Protestant institution of the kind in the Principality—has just been opened at Pontnewydd, Carnarvonshire. The governors are now advertizing for applications for admission. No mention is made in their advertisement of any limitation of the benefits of the institution to children of particular creed.

The annual meetings of the North Wales Free Church Council are to be held this year on April 28 and 29 at Flint. The Conference sermon will be preached by Rev. Hugh Jones, chairman of the Welsh Wesleyan Synod. Mrs. Benham, organizing secretary of the Girls Guild, and Rev. Dr. Monro Gibson are amongst the special speakers expected. Two papers are to be read by North Wales ministers on "The Sunday School."

The Congregationalists of Merionethshire at their last quarterly meetings passed a resolution in which they declared that "the practice of raising money for religious purposes by means of a 'prize drawing' is contrary to the spirit of the teaching of the New Testament, injurious to public morals, a violation of the traditions of the denomination, and tends to foster the spirit of gambling which is on the increase in our country; and for the same reason condemns also the practice of 'raffling' in bazaars."

An item of considerable interest and encouragement to Temperance workers occurs in the annual report of the Denbighshire Good Templars' District Lodge. Acting upon instructions, the secretary had forwarded to the tradesmen in the district holding grocers' licences an earnest appeal that they would give up the sale of drink as soon as practicable. The appeal was entirely successful, and the two firms have expressed their determination to give up the licences at once.

The founder of the Young People's Christian Union of Wales has just issued an earnest appeal for increased support for the organization of which he is also secretary. One of the chief objects is the federation of all young people's societies. The writer urges also the holding of meetings for the furtherance of the leading principles of the Young People's Christian Union, viz. (1) to counteract the indifference of the age with regard to the regular use of God's Word as the rule and standard of conduct; (2) to draw attention to, and to urge the perusal of, healthy literature; (3) to teach the principles of Nonconformity.

One of the finest mission halls in North Wales was opened at Wrexham on Friday, February 14, under the auspices of the Welsh Forward Movement. The new hall was originally the home of the British School, but has been altered and fitted for its new purposes at a cost of £4,000. The work of the Movement in Wrexham since its commencement in 1898 has been attended with a large measure of success; and, under the more favourable conditions now secured, it is hoped that its success will abound more and more.

Barbican Mission to the Jews.—Rev. Prebendary Webb-Peploe writes to the effect that a sum of £700 is needed for the general fund of the mission. "The work has greatly increased during the year, thus necessitating increased expenditure. We have not a penny of reserve fund, and unless our friends rally to our support, it will inevitably lead to a curtailment of the work.

Release of Miss Stone.—This lady and her companion, Madame Trilka, have at length been released at Strumnitza. It is now nearly six months since the telegram from Constantinople announced their capture, and all that time Miss Stone has been cut off from her friends and the world more completely than in a siege. How and when the enormous ransom was paid remains a secret.

Assistance for Ladies in Reduced Circumstances.—The Annual Report of the Society for the Assistance of Ladies in Reduced Circumstances is a statement that will awaken in many hearts feelings of sympathy for their less fortunate sisters. The Society aims at helping poor ladies who find it difficult to provide for their daily needs, and impossible to save anything towards the future, and many of the cases are a revelation pitiable in the extreme. One has been a teacher for thirty years, but now, owing to failing sight and health, is almost penniless. A governess for thirty-seven years, whose husband died early, finds herself at the age of sixty-six without means, and unable to earn anything. Another, in delicate health, is entirely dependent on what she can earn by marking handkerchiefs. The kindness of friends interested in the Society will be acknowledged by Miss Smallwood, The Lees, Great Malvern, who will also be glad to forward copies of the annual report.

Obituary.

MAJOR H. M. CONRAN, IXWORTH.

THE call to his eternal rest came to Major H. M. Conran, when seated by the fire in his study, on Lord's Day, February 23. Having been born in 1813, at Hopton, Suffolk, he had lived a long and useful Christian life. The last words which were heard from his lips—"May the glory of the Lord cover the whole earth"—were characteristic of the spirit which permeated his whole career. Of his missionary labours and interests at home and abroad we hope to give some account in an early issue, accompanied by a portrait.

REV. H. WOODHOUSE DEARDEN.

By the death of Rev. Henry Woodhouse Dearden, which took place on Monday last at Cambridge, in his seventy-third year, the evangelical party loses one who has done it good service both as a parish clergyman and with his pen. In 1861 Archbishop Sumner nominated him to the vicarge of St. Paul's, Maidstone, which he occupied till 1877, when he accepted from evangelical trustees the important and onerous charge of St. John's, Upper Holloway. His last cure was that of Southborough, Kent, which is also in the gift of an Evangelical trust, and which, owing to failing health, he held only from 1887 to 1893. He then retired from active pastoral work, save that in recent years he assisted as curate of St. Sepulchre's, the "Round Church," in Cambridge. In 1896 he published what in Evangelical circles has been regarded as a most useful handbook, entitled "Church Teaching." He was also the author of "Modern Romanism."

MR. W. W. PAGE, MOORCOTT, OXON.

On the 15th of the month, Mr. W. W. Page, of Moorcott, Oxon., entered into rest in the eighty-seventh year of his age. During a long life he had been a devoted and earnest worker in the cause of Christ. While following his business in the Civil Service he was ever ready as a preacher of the Gospel, and a teacher of the young in the Sunday-school. He became a member of Church Street Baptist Church, Blackfriars, S.E., under the pastoral care of Rev. J. Upton. For some time he was president of the young men's class at Maze Pond, when the venerable J. Aldis was pastor; and later became an elder at the Metropolitan Tabernacle, and a member of the committee of the Baptish Irish Mission. Much of his life was spent in the country and in several villages of Kent he sustained continuous service, as well as in Oxfordshire and Buckinghamshire. After a very active career he retired to the small hamlet of Moorcott, where he exerted great influence for good. Though better and more widely known to a former generation, he will be greatly missed in the locality.

REV. GEORGE C. NEEDHAM.

Many readers will learn with regret of the death of Rev. George Carter Needham, who passed away suddenly on February 16 at his home in Narberth, a suburb of Philadelphia. He had just returned from an evangelistic tour in Tennessee, and was expecting to visit Chicago at an early date.

Mr. Needham was born in Ireland fifty-six years ago. At the age of twenty he gave up a promising business career to become an evangelist. He preached in different parts of Great Britain till 1868, when he proceeded to Boston, bearing letters of introduction from Mr. Spurgeon. He formed a warm friendship with Mr. Moody, with whom and Mr. Sankey he frequently co-operated. He spent two years in Chicago doing pastoral work in connection with Mr. Moody's work in that city. Mr. Needham had preached in the most prominent cities of eighteen States, his labours being conspicuously fruitful in Portland, Me., Indianapolis, Providence, R.I., Richmond, Va., as well as in Halifax, Nova Scotia, and many Canadian cities. The greater part of his time was spent in evangelistic tours. His home was a rendezvous for tired evangelists, overworked preachers, and returned missionaries. Mr. Needham was the writer of a number of books, some of which have attained large circulation.

ROGER MARTIN.

MRS. DR. LEE.

It is with great sorrow that I inform you that our Heavenly Father has called home our dear friend, Mrs. Dr. Lee. She was the daughter of the distinguished missionary, Dr. Cyrus Hamlin, and it was through her untiring efforts that he was led to write part of his missionary experiences in Turkey. Some twelve years ago she became the wife of a missionary, Dr. Lucas O. Lee, and came to live in Marash, where her life has been spent in unwearying service for the Armenian people.

She began the orphan work here, which has been, and is being, blessed to so many. Everywhere she went she sought out the sick, the poor, and needy, and it was her joy to bring relief. Of late her efforts were directed to promoting a deeper spiritual life among the members of the churches, and some of her last conversations with the native preachers and with many of the leading women will long be remembered.

The orphans feel that they have lost their dearest earthly friend, because they know how earnestly she ever sought their highest good. At the same time, we are confident that her labour of love is not ended; the gracious seeds of truth which she was so constantly sowing have fallen into the prepared soil of many hearts. Join with us in prayer that fruit may be seen in many consecrating themselves to work for Christ. I would commend to your prayers also the sorrowing husband, and the dear and only child.

Marash. AGNES C. SALMOND.

The Late Hon. John Waldegrave.

MANY friends of the late Hon. John Waldegrave (whose early death occurred in South Africa a few months ago) will be interested to know that a movement is on foot to establish a Soldiers' Home as a memorial to him in the Transvaal. It may be remembered that Mr. Waldegrave volunteered as a trooper in the Imperial Yeomanry, and after a year's active service, during which he bore much unaccustomed hardship, with courage and cheerfulness he died of dysentery at Lichtenburg.

The chief feature of the home will be a comfortably furnished reading-room of a cheerful and homelike character, where the men could find opportunity for reading and recreation, and where they would be sure of a hearty welcome. There would be a separate room where Bible classes would be held, and a bar for the supply of refreshments and non-alcoholic drinks.

Mr. Alister Fraser, Williams Deacon's Bank, Limited, 20, Birchin Lane, E.C., is the treasurer of the undertaking.

A Wise Enactment.—A Bill has just been passed by the Manx House of Keys dealing with the evil of juvenile smoking. It prohibits the smoking of tobacco by young people under fourteen years of age, and the sale to them of cigarettes. There can be no doubt as to the wisdow of this legislation, and it would be to the advantage of the rising generation if the British Parliament enacted a similar restrictive measure.

Japanese Sailors.—At the approaching coronation of King Edward, three Japanese cruisers will be at anchor in British waters. They will bring about a thousand men to take part in the coronation ceremony. Miss McLean hopes to be ready to meet this company, as she has met so many during recent years in connection with her mission work—a work which has been so blessed that pastors from "the Land of the Rising Sun" have testified that the books given and the words spoken are at length "beginning to tell" in the navy of Japan. Friends are asked to prepare without delay at least a thousand book-bags of the familiar size and shape; also to supply the needful Japanese New Testaments and other Gospel literature. Parcels may be sent to Miss McLean, Japanese Christian Institute, Tilbury Dock, Essex.

University Notes.

[FROM OUR OWN CORRESPONDENTS.]

CAMBRIDGE.

TEMPERANCE work has been very much to the fore in Cambridge lately. The Cambridge United Temperance Council held a great rally on Sunday, February 9, when Mrs. Barney, of New Jersey, U.S., gave an address in the afternoon to children on "Snares and Traps," and in the evening to workers and friends of temperance on "Work That Tells." The chair was taken in the evening by Professor G. Sims Woodhead (President of the C.U.T.C.).

On the Tuesday following, the local branch of the National British Women's T.A. held its annual meeting, when Mrs. Barney and Miss Peckover were the chief speakers. Last Saturday the Archbishop of Canterbury visited Cambridge to speak on behalf of the National Temperance League. In the afternoon he addressed a large meeting of students in the Debating Hall of the University Union Society.

OXFORD.

THE Annual Report of the Oxford Y.M.C.A. has just been issued, and states that the year 1901 will be held memorable on account of the great national conference held in our midst. Delegates were present from all parts of the world. With devout thankfulness to God they record the great blessing which attended the Conference throughout. The report concludes with the following words:—"The coming missions in Oxford fill us with great expectation of earnest work being zealously carried out in our midst. And now having occupied the new building of the Association for ten years, we feel the future is bright with promise of continued blessing on this effort for the extension of Christ's Kingdom among young men.

An important discussion on the employment of children out of school hours took place at the Christian Social Union on Tuesday night. Some important and interesting facts were elucidated. Referring to the Factory Acts, Rev. C. J. Fletcher, who opened the discussion, said that frequently when an evil had been driven out by the door it returned by the window. The minimum age for factory children had been raised, and their hours of work restricted. Education, too, was compulsory, but parents spoilt all by employing their children out of school hours, and the result was that instead of pale and wasted factory children, we now have children *in school* dull and sleepy from overwork.

Scottish Notes.

THE usual half-yearly meetings of Christians have been arranged to be held in Glasgow, March 29-April 1. While much of the time available will be devoted to the ministry of the Word, full opportunity will also be afforded for reports on the Lord's work at home and abroad.

The Scottish "Monthly Visitor" Tract Society issued during the past year 5,137,790 copies, being an increase of 53,362 over 1900. In Edinburgh the circulation had been 59,912 monthly, an increase of 1,452. At the sixty-ninth annual meeting, held a few days ago, Rev. R. S. Calderwood (Tolbooth Parish) regarded the increasing success of the Society as an evidence that the old prejudice against tract distribution had largely disappeared. He spoke highly of the usefulness of the "Visitor" in his own experience in a country district, and also gave illustrations of good attending its distribution in the city.

The trustees of the Duff Missionary Lectureship—which was founded to commemorate the late Rev. Dr. Duff—in 1899 appointed Rev. Dr. Stewart of Lovedale as Lecturer for the quadriennium 1899-1903. Owing to the war in South Africa the delivery of the lectures has been delayed, but Dr. Stewart, who has now returned to this country, proposes to give the first of the series in Edinburgh on Wednesday, February 26, and in Glasgow on Sunday, March 2. The subject is understood to be "Africa and African Missions," and is to be treated from a broad and undenominational standpoint. The Freemasons' Hall in Edinburgh and the Berkeley Hall, Glasgow, have been engaged for these lectures.

At the recent annual business meeting of the Glasgow United Evangelistic Association deep gratitude was expressed for the success attending two series of special exhibition services conducted by Rev. John McNeill and Mr. William M. Oatts. The total income for 1891 had been £23,744 11s. 9d., and the expenditure £21,915 6s. 6d. The children's committee announced the following figures:—Average attendance at Sabbath dinner, 1,912; helped in the day refuges, 698; fresh air fortnights given, 8,673; sent into the country for a day, 4,003; helped through the Inquiry Committee and otherwise, 950; taken the pledge at Tent Hall Band of Hope since 1888, 2,569. Weary workers given a period of rest, 262; mothers sent to the coast for a day, 2,090.

Evangelistic.

Mr. R. S. Bradbrook at Merton.

An eleven-days' mission has just been held by Mr. R. S. Bradbrook at the Hope Mission, Merton, and it has been a time of blessing and rejoicing, indeed, so interested were the people at the first night's meeting that it was prolonged considerably; at the close many came out on the Lord's side. A remarkable feature of the mission was the number of young people who decided for Christ at the Sunday afternoon services. The week-evening services were marked by deep earnestness, and many, we believe, were brought into the Light. E. E. S.

Littledean, Glos.

A fruitful mission has just been brought to a close at Littledean, Glos. In the summer of 1900 Messrs. Coates and Bentley, of the Ross Bible Carriage and Tent Mission, visited the village with their Gospel tent, and were used of God in winning souls for Christ. The success of this visit led them to hold a three-weeks' mission in the National Schoolroom in January, 1901, when there was again a good harvest of souls; and now they have conducted similar services in the same building for a whole month. As on previous occasions, there have been full meetings, and a splendid spirit of hearing has been manifest.

Wm. R. T. Cullis.

Mr. Chas. E. Barraclough at King's Lynn.

The second visit of Mr. C. E. Barraclough to our church from February 2 to 12 has been a season of rich blessing. His faithful preaching of the Gospel proved to be the power of God unto the salvation of many. Night by night the meetings increased in spiritual fervour and impressiveness. The children's meetings on Sunday afternoons were marked by evidences of Divine power, and a whole class of elder girls came out for blessing. One of the most pleasing features of the mission was the number who publicly testified to receiving Christ as their Saviour on the occasion of Mr. Barraclough's visit fifteen months ago. Despite the inclement weather, and the many "special events" taking place at the same time, the meetings were well attended. Altogether the mission has given spiritual stimulus and encouragement.

(Rev.) Charles Houghton, Union Church.

National Mission to Young People.

Services in connection with the National Mission to Young People were held for the Bethnal Green district, N.E., in the Congregational Church, Bethnal Green Road, February 28. Mr. Arthur E. Jennings was missioner; he commenced with a conference with about 150 officers, teachers, and other workers in Sunday schools. The meetings for children under the age of fourteen, which were held nightly from seven to eight, were well attended throughout the week, as also were the gatherings, at 8.30 p.m., for young people over fourteen. On several evenings, in addition to the addresses by Mr. Jennings, Madame Annie Ryall sang the Gospel message. Close attention was paid, and during the services about ninety young people signed the "decision card." Good results are following, by God's blessing, to the schools and to many a home in the district.

J. Austin Barrat, Hon. Secretary.

Mr. James Dixon at Coleraine.

A mission has been held recently in the Methodist Church, Coleraine, by Mr. James Dixon, of Belfast. This was the third visit of the evangelist to the town, and it was gratifying to see the joyful greeting accorded him by those converted under his earnest ministry. From the first Sunday the spacious church was crowded, many on several occasions having to be turned away. Mr. Dixon has an impressive way of conducting after meetings, and, judging from the responsive testimonies, many hearts, were moved to make the great surrender to the Lord Jesus Christ. Mr. Dixon's two lectures attracted and moved immense audiences. I write this grateful report of Mr. Dixon's mission with an overflowing heart, and with the hope that those of all churches labouring in congested populations may know what a capable and honoured keeper is available in this devoted fellow labourer.

Robt. Jamieson, Methodist Minister.

Wesleyan Church, Marple.

A fifteen days' mission has just been concluded in the Wesleyan Church, Marple. The meetings were conducted by Mr. Charles Noakes, of the Evangelization Society, who was assisted by Rev. W. A. Bird, resident minister.

The weather was severe, but the people came through the snow to the meetings, and large audiences gathered even on week nights. From the first there was evidence of the workings of the Holy Spirit. Many were led to the Lord Jesus Christ. The preaching of the evangelist was pointed and powerful. On the last day of the mission a meeting was held for converts, when Mr. Noakes addressed a large company. On a subsequent evening a thanksgiving meeting was held, addressed by Mr. Bird, when a large audience gathered. The mission has left a profound impression on the church and the town. C. W. B.

Mr. T. Swanston Smith at Wingrave, Bucks.

An eight-days' mission has been conducted by Mr. T. Swanston Smith, of the Evangelization Society, in the Congregational Union Church, Wingrave, Bucks.

The greatest interest was taken in the mission, and, notwithstanding the severe weather, there were large audiences, the number increasing as the mission proceeded.

The spirit of hearing and inquiry was manifestly present. The Lord's people were quickened and refreshed by the earnest and continued application of the Word of God delivered in the power of the Holy Ghost; while some, hitherto undecided, were led to accept the Lord Jesus Christ as their Saviour.

The hearty and persuasive Gospel preaching and unremitting labours of Mr. Smith were highly appreciated, both by the pastor and the deacons of the church.

J. Barton, Pastor.

The Boy Preacher.

The interest aroused in the vicinity of the West London Tabernacle by the mission of Mr. Jack Cooke has intensified during the past week, and large numbers of people have heard the fluent and forcible young preacher with profit.

On Sunday last the Tabernacle was crowded in the morning, and at night a remarkable scene was witnessed, when, after the building had been packed to the doors, some hundreds of persons were disappointed in their efforts to gain admission. The address dealt largely with infidel objections to Christianity, and was listened to with earnest attention.

Mr. Cooke and Rev. J. R. Coutts have devoted much time and care to the spiritual direction of inquirers, and the friends at the Tabernacle are much encouraged by the fruitful character of the mission and its effect upon the district. Mr. Cooke will conclude the services to-morrow (Friday), and after a brief rest is to undertake a mission at Dr. Barnardo's well-known hall, the Edinburgh Castle, Rhodeswell Road, Limehouse, E.

Mr. William Forbes closed, last week, two months of mission work among theatrical employees in the provinces.

A brief note from the Weaver Brothers, who are conducting a mission at Peterhead, says: "We are having great crowds and great blessing."

An eight days' mission has been conducted by Mr. Bob Johnson at the Congregational Church, Woodham Ferris, Essex. The missioner's bright singing and striking addresses rendered the services both attractive and impressive.

On Saturday, February 22, Mr. Leonard Weaver commenced a ten-days' mission at the Public Hall, Netherton, under the Dudley Free Church Council. The mission was preceded by a week of prayer. Mr. Weaver has also promised to conduct meetings in six of the local churches. Sunday evening the hall was crowded out, many being turned away, and at the close of the meeting several professed to accept the Lord Jesus Christ. G. R. W.

At Magdalen Road Mission Hall, Oxford, Mr. John B. Rochfort, of the Evangelization Society, concluded recently a fifteen days' mission. Believers have been wonderfully blessed and strengthened. Mr. Rochfort's plain, simple dealing with Gospel truths has attracted many. The congregations were large, the hall being filled each Sunday; while the Bible readings on week-days were also well attended. A number of the unconverted received blessing.

In connection with the National Mission to Young People services were held February 1-24 at Edmonton, N., in a number of chapels and halls. Mr. Montagu Goodman was at Tanner's End Mission, Mr. Herbert Stuart at Angel Road, while other devoted workers laboured at the Gospel Union Hall, Fore Street Schools, and the Congregational Church, Mr. A. E. Jennings and Madame Annie Ryall taking a leading part. The Mission was rich in blessing, and afforded much encouragement to the friends who had the organization of the effort in hand.

Rev. J. T. Vine has conducted a mission at Penge Tabernacle, February 9-16. Large congregations were present at all the services, and many inquirers were dealt with. One cheering feature of the week's work was the large number of Sunday-school scholars and Bible class members who gave themselves to Christ. Mr. Vine also conducted Bible readings on three afternoons, which were seasons of great refreshing. The friends at Penge have been much cheered by the mission.

Mrs. J. B. Horton has been conducting services in the town and neighbourhood of Blaenavon, first of all for the Primitive Methodist Churches, and then in connection with the National Mission to Young People. A large number of hearers were impressed. Rev. John Leach (Primitive Methodist), who forwards these particulars, adds: "The meetings for women only have been exceptionally refreshing, and the teaching on the higher Christian life have awakened deep concern among the churches for fulness of blessing."

Oxford Town Hall was crowded on the afternoon of Sunday week for the first of the mission services which Gipsy Smith has conducted under the auspices of the Oxford and District Free Church Council. The "Importance of Prayer" was Mr. Smith's subject, and he contended that the weak spot of Church life is its prayer-meeting. The services have been well attended during the week, and if the voice of Mr. Smith reaches none but the ears of the pastors and Church members, it must tell, under God, upon the life of Nonconformity in the city.

A representative gathering of workers and converts connected with the London Tent Campaign was held on Tuesday week at Kensington Park Hall, W. Mr. A. Garstin presided, and among others who took part were Mr. Leonard Weaver, Mr. G. R. Williams (secretary), Miss Grace Pettman, Mrs. Darlow Sarjeant, and a number of friends from various parts of London who take an active interest in the campaign. Mr. Weaver spoke upon "Preparations for Soul Winning," and the occasion was one of deep heart searching. The Stratford male choir and a specially constituted local choir sang the Gospel.

A united mission conducted recently at Chattanooga by Rev. G. C. Needham proved highly encouraging. A local paper, describing the final meeting in the large Auditorium, says: "There was not a vacant seat in the building, and large numbers stood in the aisles throughout the services. The audience was an exceptionally attentive one, and not a whisper disturbed the words of the speaker, as everyone was held intent upon the sermon. Mr. Needham impressed his words upon the mind of his audience with powerful and vividly pictured reminiscences of incidents that had occurred in his own experience. After the sermon large numbers came forward for the prayers and advice of the evangelist.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day. The evangelists ask for prayer in their respective missions.

Canon Aitken.—Till March 10, Hexham, Northumberland; 15-19, High Wycombe.
Rev. A. Allan.—Feb. 28, Mar. 9, Sheffield.
Mrs. Baeyertz.—March 16-31, Coatbridge, N.B.
Mr. R. S. Bradbrook.—Till March 4, Thornton Heath; 9-17, Norwood.
Mr. W. Bilton.—Till March 5, Reach; 9-23, Durham.
Mr. W. Collard.—Till March 10, Leeds.
Mr. John Coates and Mr. George Bentley.—Till March 8, Longhope; 9-16, Hoarwithy.
Mr. James Dixon.—March 2-14, Cork (city).
Mr. W. D. Dunn.—March 2-14, Anniesland Hall, Glasgow.
Mr. Herbert R. Francis.—Mar. 2, Croydon; 3-6, Tunbridge Wells.
Mr. and Mrs. Albert Harrison.—March 2-12, New Shildon.
Mr. William Hill.—March, Kilmarnock.
Mr. John Hawkins.—March 15-25, Boston.
Mr. P. Russell Hurditch.—Mar. 2-9, Cardiff; 10-14, Garfield House, Baker-street, W.; 16-21, Congregational Church Watford (National Mission to Young People; 22-24, Bradford.
Rev. J. Jameson.—Till March 8, HolmeLane, Bradford; 9-17, Rawmarsh.
Mr. Newton Jones.—Till March 4, Goole; 8-18, Cheltenham.
Mr. Bob Johnson.—Open for engagements during March and April. Address: 84, Osnaburgh Street, Regent's Park.
Rev. Jesse Mayo.—Till March 10, Louth.
Rev. J. Mitchell.—March 9-16, Manchester.
Mr. W. Olney and Mr. Spencer Johnson.—March 1-10, Baptist Chapel, Eastbourne.
Mr. R. McLean.—Till March 9, Mealsgate, Cumberland.
Mr. Geo. Neatby is open for engagements. Address, 80, Coningham Road, Shepherd's Bush.
Rev. J. Tolefree Parr.—March 1-10, Preston.
Mr. A. Pepler and E. Edwards.—March 2-8, Radstock.
Mr. J. J. Sims.—March 2-16, Perth Y.M.C.A.
Gipsy Smith.—March 1-9, Wesley's Chapel, City Road.
Rev. F. C. Spurr.—Till March 3, Reading; 8-16, Hinckley.
Rev. J. Sprunt.—March 1-8, Calne.
Mr. Henry Thorne.—Stratford New Town, March 1-10.
Mr. J. Weedon.—March 1-13. Peterborough.
Weaver Bros.—March 2-14, Young Street Church, Glasgow 16 23, Free High Church, Inverness.
Mr. Westwood.—Till March 7, Esh Colliery; 9-21, Hedley Hill.
Mr. Barry Wake.—March 9, Edmonton.

Requests for Prayer.

For a month's mission in Norfolk, commencing March 2, to be conducted by Mr. James J. Scroggie.

For services in the Railway Mission Hall, Wisbech, to be held during the last three weeks in March by Mr. F. Chapman, of the Evangelization Society.

About Books.

REV. F. B. MEYER'S "ABRAHAM."

ONE of the most useful purposes served by the careful study of Scripture biography is the dispelling of the common idea that the men whose victories and failures are narrated in Scripture enjoyed privileges and opportunities which are within the reach of only a select few. In **Abraham: Or the Obedience of Faith**—the most recent volume in the attractive reissue of Rev. F. B. Meyer's Scripture Biographies (2s. 6d. *Morgan & Scott.*)—the author has pourtrayed in graphic fashion the steps by which, "Out of materials which were by no means extraordinary, God built up a character with which He could hold fellowship as friend with friend; and a life which has exerted a profound influence on all after-time."

The deepest lesson to be learned from the experience of this, "the first great character that arrests our attention in the grey dawn of history," is summed up in the words—"Wherever faith is, it is the link with Omnipotence; the channel for the Divine communications; the wire along which the Fire of Heaven may travel. And as it is used according to the promptings of the Divine Spirit, and in obedience to his commands, it will grow. It grew in Abraham. It will grow in us." Yet it is clearly shown in incident after incident that the snares into which he fell were the results of failure of faith that God could or would keep his promises. The repeated presentation of Sarah as his sister, with intent to deceive, is confessed on the second occasion to have been a sin so long cherished that it had been planned thirty years before.

Though the Lord blessed Abraham, and made him great in the eyes of the surrounding nations, his path was one of cross-bearing and chastening planned by Divine love. Those who have only aspired to follow "the friend of God" afar off will be encouraged as they read to draw nigh; and will realize the fulness of the promises to which they become heirs when they are numbered among Abraham's spiritual seed. The book will be a valuable acquisition alike to plain men and women who love the Word of God in simplicity, and to preachers or teachers who desire guidance in the interpretation of the things of God to the unlearned.

ANNUAL VOLUMES.

As the organ of the Mildmay Mission to the Jews, the 1901 volume of **Trusting and Toiling** (2s. *Marshall Bros.*) brings the reader up to date with information anent Christian effort among God's ancient people. The bearing of Scripture truth on such work and workers is well brought out in numerous addresses and articles.

The volume of **The Reaper** shows it again to be "a magazine for the promotion of spiritual life, Scriptural doctrine, and consecrated service." Among much that is valuable a special value attaches to Rev. D. M. McIntyre's series of articles on "The Authority of Scripture." The children's page is well supplied with bright and well-chosen incident. (2s. *64, Bothwell Street, Glasgow.*)

Regions Beyond, the organ of the various institutions which have Harley House, Bow, E., for their working headquarters, is a magazine of great practical interest. The annual volume, including last year's parts, is a budget of facts and arguments on foreign missions and the enforcement of their claims upon Christians in the homelands. There are many illustrations. The volume should be in all Sunday-school libraries, as its pages should prove of great service to young people in Bible classes and Christian Endeavour Societies in affording help towards the writing of papers on the evangelization of the world. (4s. *Partridge.*)

Ireland gives us two monthlies that should be widely read by all who would understand Roman Catholicism in living actuality; and the volumes containing last year's parts are a valuable budget of informing and readable matter. **The Christian Irishman** *(Office: 16, Upper Sackville Street, Dublin)* advocates the Protestantism of a Scriptural creed and a Christian life. Among its most useful contents we note a series of articles on "Developments of Roman Catholicism." **The Catholic** *(Office: 51b, Dawson Street, Dublin)* is edited by Rev. Thomas Connellan, and in its pages we find all that is interesting as regards the movements of Romish priests in the direction of Gospel light and personal liberty. Popish controversialists find their match in the editor and his helpers in testimony for Christ. (1s. 6d. each.)

The Little Heartsease Text Book gives a portion of Scripture for every day in the year, each page being tinted and ornamented with a floral design. (6d. *Wells Gardner, Darton & Co.*)

Notes on the Epistle to the Hebrews. By A. O. Molesworth. (6d. *Glasgow: Pickering & Inglis.*) This is a paraphrase with notes. Much thought has been expended on the work, which is sure to prove of value to students of Holy Scripture.

Waymarks, a religious and literary journal in unity with the testimony of the early Quakers, is a deeply interesting monthly (2s. 6d. per annum, post free. *J. E. Southall, 149, Dock Street, Newport, Mon.*). The pages are designed to illustrate Christian experience, "whether by means of pieces written by those who have long since passed away, or by other productions composed in view of the peculiar conditions and dangers of the day in which we live."

Times of Retirement is a volume of Devotional Mediations by Dr. George Matheson. The readings are brief and suggestive; some of them very beautiful. The author is one from whom we expect visions and dreams, as well as exposition on independent lines. These pages are after his peculiar style, and singularly full of thought. The volume is enriched by a biographical sketch of Dr. Matheson from the pen of Rev. D. Macmillan. (3s. 6d. *Nisbet.*)

The mutual duties and responsibilities of parents and children, brothers and sisters, lovers, husbands and wives, masters and servants, ladies and gentlemen, friends and acquaintances, preachers and hearers, are presented in frank and helpful fashion by Rev. C. Sylvester Horne in **Relationships of Life** (3s. 6d. *H. R. Allenson*). The sermons were originally preached to the young men and women of the author's congregation, but have a message well worthy of a wider audience.

The few whose memories of Christian service go back to the middle of the nineteenth century will welcome the reminiscences which Mr. Gordon Forlong has recorded in **London (spiritually) since 1850. What I Have Seen!** The recalling of the great work accomplished by the seventh Earl of Shaftesbury, while still Lord Ashley, Rev. Capel Molyneux, and Charles H. Spurgeon as "the Boy Preacher," will bring encouragement also to those who are inclined to despond at lack of progress. (2d. *Morgan & Scott.*)

Among the attractive publications of *Mr. Ernest Nister* is **Bible Stories**, retold by L. L. Weedon, with an introduction by the Bishop of Ripon (6s. 6d.). The simple language will endear the book to youthful readers, while the numerous beautiful plates (some of them coloured) will make an additional appeal of no ordinary kind to their hearts. The juvenile library must be very well stored indeed to which this will not be a most welcome addition.

It is a long time since we read such a helpful little book as **Suggestions on Prayer**, by Lucy H. M. Soulsby. (1s. nett. *Longmans.*) The pages are intensely spiritual; they are also as practical as their theme is important. On the subject of "Rushing into prayer," the author writes: "Should we not do better if we fought the battle with wandering thoughts before we began to pray, and began by arriving, in some small degree, at that silent consciousness of the Divine Presence which, in itself, is worship?" We are confident that this little book has a message for many a soul that yearns to know more of God; and an indisposition to endorse every form of statement should not stand in the way of a cordial commendation of the pages to earnest Christian workers.

Papers on Life and Advent Truth, and other Bible themes. By William Laing. (5s. *Edinburgh: The Darien Press, Bristo Place.*) This is a memorial volume, with a portrait of the writer and a sketch of his remarkable life. Mr. Laing held distinctive views with firm consistency, but he was no sectarian. Occupied in business throughout the week, he was no less fully employed on recurring Lord's Days expounding the Scriptures, and for many years he was a prolific writer on the various themes that engaged his earnest thought. The title of the volume specifies two of these, in terms that are somewhat technical. "Life" means "life in Christ," or what are known as "Conditionalist" views; "Advent" means the doctrine of the Lord's personal return to earth to reign in righteousness. Among the other topics treated are: Salvation from Sin and its Consequences, Resurrection, Israel, Baptism; and nearly half the book (of over 500 large pages) is devoted to exhortations, expositions, and general papers, in which the controversial element is less pronounced. There are several telling chapters against the fallacies of Universalism. Whatever one may think of some of the views expressed, one cannot but think well of the good man whose memory is honoured by this very suggestive volume.

A special interest attaches at present to Newman Hall: An Autobiography. (6s. *Cassell*). Putting pen to paper on his eighty-first birthday, the author has given not only a narrative of his own growth in grace and Christian service, but at the same time many informing and interesting side-lights on the public and religious life of England in the nineteenth century. Among the landmarks of his career the stories of his conversion, of the gradual realization of a call to the ministry, and of several crises in his ministerial career, are vividly told. The persons whom Dr. Hall knew, included many of his greatest contemporaries; and in not a few cases, their brief appearances in these pages are instances of keen insight and skilful description. Recalling a gathering of the clergy of London held on Mr. Moody's invitation, the following colloquy is given: "'Please tell us what your object is?'—'*To preach the Gospel.*' 'What do you do with converts?'—'*Leave them with Christ to take care of.*' 'Would it not be well to print your views of the Gospel that we might know?—'*They're in print already; you'll find them in the Fifty-third of Isaiah.*'" The volume is a monument of much-blessed Christian life and ministry, the reading of which is calculated to be a source of profit to very many.

An important contribution has been made by Rev. Hugh Black to the discussion of the problem suggested by the opposing ideals of culture and self-denial, and which in one form or other has to be faced and settled by every thoughtful mind. Each of these ideals has been proved times and again to the satisfaction of its opponents to be false, yet the professing Church of Christ is as much divided as ever on the question whether He calls to asceticism and renunciation or to the cultivation for the highest ends of all the powers and capacities of our nature. Mr. Black has aimed in **Culture and Restraint** (6s. *Hodder & Stoughton*) to show that these are not irreconcilable opposites, but in the deepest and truest sense complementary; that there is no self-denial at all in the giving up of what the Christian forsakes, because the outward is only dispensed with that the inward may be enriched. "To say that religion means shrinkage and the attenuation of life is to consider a few peddling details, and to be blind to the result. The result is not ebb, but flow." The true ideal is found in the fact that from Christ Himself self-denial always meant a larger good, self-repression a truer self-expression. The book will have a special value for those who seek not to have points decided for them, but such guidance as will enable them to decide their own duty to God and man. None can read it without feeling that the author has delivered an important message to his fellows.

*Hast Thou Faith?**

By the late Bishop J. C. RYLE.

FAITH, simply faith, is the only thing required in order that you and I may be forgiven. God asks us to come to Jesus as sinners with our sins, to trust in Him, rest on Him, lean on Him, confide in Him, commit our souls to Him, and, *forsaking all other hope, cleave only to Him* This is all and everything that God asks for. Let a man only do this, and he shall be saved; his iniquities shall be completely pardoned, and his transgressions entirely taken away. Every man and woman that so trusts is at once wholly forgiven, and reckoned perfectly righteous; his sins are clean gone, and his soul is justified in God's sight, however bad and guilty he may have been. In himself he deserves nothing but hell; but he believes on Jesus, and is saved.

Faith is the only thing required, *not* knowledge. A man may be a poor, unlearned sinner, and know little of books; but if he sees enough to find the foot of the cross, and trusts in Jesus for pardon, I will engage he shall not miss heaven. To know Christ is the corner-stone of all religious knowledge.

Faith, I say, and *not conversion.* A man may have been walking in the broad way up to the very hour he first hears the Gospel; but if in that hearing he is awakened to feel his danger, and wants to be saved, let him come to Christ at once, and wait for nothing. That very coming is conversion.

Faith, I repeat, and *not holiness.* A man may feel all full of sin, and unworthy to be saved; but let him not tarry outside the ark till he is better; let him come to Christ without delay, just as he is. Afterwards he shall be holy.

Reader, I call upon you to let nothing move you from this strong ground—that *faith in Christ is the only thing needed for your justification.* Stand firm here if you value your soul's peace.

* From Gospel Gems, by Bishop Ryle, Major Whittle, Cheyne Brady, and others (1s. 6d. '*Drummond's Tract Depot, Stirling*). In this handy volume are gathered twenty-eight of the most telling Gospel appeals, gathered from the published utterances of workers whom God has greatly owned by giving them souls for their hire. It abounds in illustration of the most forcible kind, and will be a welcome addition to the equipment of evangelistic workers, both as a storehouse of suggestion and as a gift to follow up the spoken word.

Irish Notes.

THE Belfast City Council has just taken a step in advance with regard to suppression of betting and gambling in the streets. It has adopted a bye-law by which it is enacted that any person found using the streets of Belfast for bookmaking, betting, or wagering will be liable to a penalty of £5. This is the result of putting Christian men on the Council, and it is hoped the measure will have some effect in stamping out gambling in its various forms in the city.

At a meeting of the Church Association of Ireland, just held in Belfast, Ritualistic innovations were strongly condemned, and resolutions protesting against the establishment of a sectarian university, and the alteration of the Royal Declaration of the Coronation Oath, and also against the appointment of Canon Gore to the Bishopric of Worcester were adopted.

Nearly all the Roman Catholic bishops of Ireland have, in their Lenten pastorals, called attention to the ruin and havoc caused by strong drink, and one of them, Cardinal Logue, of Armagh, has said that if the Roman Catholics of Ireland would bind themselves together even for one year to dispense with drink, and would pay the amount saved into a common fund, the sum would establish and endow a university which would be the admiration of Europe. No doubt this is so. About £12,000,000 is spent annually in Ireland on drink, two-thirds of which, at least, is spent by Roman Catholics. Besides, nearly all the public-houses of the country are in the hands of Roman Catholics, Protestants in most instances having gone out of the trade; and many of the public-houses, it is known, are the property of the Roman Catholic Church itself. There is, therefore, no likelihood that Cardinal Logue's wish will be carried out. Still, it is a hopeful sign of the times to find the Roman Catholic bishops speaking out so strongly and plainly on the matter, and their words will undoubtedly have some effect.

Personalia.

Rev. F. B. Meyer has returned to London after his visit to St. Petersburg much refreshed by the happy fellowship of Christians in the Russian Empire.

By climbing down a fire-escape Mr. Ira D. Sankey recently managed to escape being burned to death in a fire at Battle Creek, which destroyed a sanatorium in which our esteemed friend was staying. One life was lost in the conflagration, which did damage estimated at nearly £100,000.

As the result of exposure and suffering during the recent troublous times, Rev. William H. Murray (the well-known friend of the blind in China) is himself now deprived of the sight of one eye, and partially also of the other. He is now on his way to London to undergo special treatment, in the hope of recovery.

Rev. G. Campbell Morgan's engagements for his visit to this country in the autumn are now fixed. He is to spend three weeks in London preaching at the City Temple, at East Dulwich, Holloway, Stratford Conference Hall, Harringay, and probably in the West End. In the provinces he will visit Newcastle-on-Tyne, Leeds, Bradford, Bristol, Cardiff and Liverpool, for a series of meetings in each place, and will further visit a number of his former scenes of labour for one day only.

Rev. Albert Swift is arranging to conduct a party of Mr. Campbell Morgan's friends on a short tour through Canada, spending some days at Northfield during the Conference. Mr. and Mrs. Morgan will then join the party for the return journey. There are still some vacancies, and Mr. Swift will be glad to know of any who would feel at home in such company, and who might desire to go. Full particulars will be sent on application to him at 112, East Dulwich Grove, S.E.

The Cry of the Children.—The latest published records of the National Society for the Prevention of Cruelty to Children, which are for November last, throw a very painful light upon the miserable lot of myriads of little ones in civilised England. In thirty days no fewer than 2,601 complaints, including 2,190 of neglect and starvation, were received by the Society, and in 2,485 of these investigation showed that the charges were well founded. The deaths of twenty-five children were traced to cruelty, 7,022 children were found to be "involved in suffering," and it was ascertained that 1,651 children were insured for no less a sum than £8,955. The latter fact speaks volumes. This is not considered a "bad" record by the Society, for it seems that cruelty to children is subject to rise and fall, and that November is not a month in which the rate is high. What lies behind all this may be inferred from the fact that the Society requires 160 more inspectors, but cannot afford to employ them, as it is already hampered in its praiseworthy work for want of funds.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The council of the Church Association, having considered, in conjunction with legal advisers, the desirability of appealing against the judgment of the King's Bench as to the confirmation of the election of Canon Gore to the see of Worcester, has decided not to carry the case further.

Rev. Dr. Eyre, vicar of All Saints, Scarborough, states that it is his desire and that of the churchwardens to remove from the church the "Stations of the Cross," placed there during the incumbency of Dr. Baker. Dr. Eyre will appeal to a mass meeting of the parishioners with a view to carrying at the vestry a vote for "applying to the Consistory Court for the removal of these dreadful disfigurements."

A large model of the Tabernacle of Israel in the Wilderness (⅛in. to the cubit) was exhibited in the parish room, Melvin Street, connected with Holy Trinity Church, Anerley, and nine lectures were given by Mr. Herbert R. Francis, of Gloucester, on February 10 to 14 inclusive. Those who were able to be present, in spite of the very cold and inclement weather, were much edified, and were struck with the Scripturalness of all that was said and with the depth of Gospel teaching to be found in these inspired "patterns of heavenly things."

Canon Sutton, vicar of Aston, is to be congratulated on the success of his sixth "Thank-offering Sunday." The amount realized, with a few sums given afterwards, comes to about £650; all but the odd £50 being given by those who, either by residence or by business, are connected with the parish. This happy result not only relieves the Canon of anxiety as to the meeting of current expenses, but also will help to wipe off a substantial part of the debt incident to the remarkable efforts in the direction of church extension in the parish which have been made in recent years.

The C.M.S. Lay Workers' Union for London is arranging to hold a Convention of C.M.S. Lay Workers at Exeter Hall on the Society's birthday, April 12. There will be three sessions—at 11.30 a.m., 3 p.m., and 6.30 p.m. respectively. The main purpose of the convention is thus stated: "To endeavour solemnly to realize before God the greatness and glory of the mission which Christ has committed to his Church in the evangelization of the world, the enormous nature of the task, and the demand on the individual Christian for unwearied prayer, diligence, and self-denial in carrying out the Master's command to 'preach the Gospel to every creature.'" The Archbishop of Canterbury has promised to preside at the evening meeting.

Congregational.

The Dulwich Grove Church (Rev. Albert Swift) has now 320 members on the roll, a net increase of eighty-seven in the course of last year.

Rev. Frederick Barnes has intimated his intention to retire in the course of this year from the pastorate of Northgate Church, Chester, a position he has occupied for twenty-three years. Mr. Barnes, who has been chairman of the Cheshire Congregational Union, will this year complete forty years' service as a Congregational minister.

Ilkley Church (Rev. F. H. Blanchford) has just presented its pastor with a life insurance policy. The wish of the church is to make some provision for its minister's old age, and so it has secured a policy which matures in twenty years, and at the end of that period will be worth £1,000. The church has pledged itself to pay the annual premiums as long as Mr. Blanchford remains its minister.

The fortieth annual meeting of the Arundel Square Church, N., was held on Thursday last, Mr. C. W. Toms, of Kensington, presiding. The secretary's report showed that the various institutions and societies in connection with the church were in a prosperous condition, and the treasurer's statement was very satisfactory. Addresses were given by the chairman, Rev. James J. Ellis, of Poplar, and the pastor, Dr. C. Garnett.

At Hither Green Rev. F. J. Trick has celebrated his first anniversary as pastor. The report given at the public meeting stated that the church was only started three years ago in a small room. Two years saw them in a building in Torrindon Road, which will hold about 350. This building adjoins the site for the permanent church, and is intended for the Sunday school and lecture hall. There is a membership of 102. In the three years about £1,000 has been raised.

At Sheffield the sum of £852 has been promised towards the £2,000 the associated Churches are raising for the Darnall and Crookes new chapels. The Sheffield city boundary has recently been considerably enlarged, bringing up the population within the borough to over 400,000. Owing to facilities for reaching the outskirts provided by the electric trams, the suburbs are growing fast. The Congregational Association executive are making inquiries respecting eligible sites for new chapels.

Baptist.

Rev. Dr. Maclaren is devoting much time and energy to the furtherance of the Twentieth Century Fund. His recent public gatherings at Glasgow were highly enthusiastic, and the financial result over £750. Dr. Maclaren has also visited Bradford and other centres.

At the annual meeting of the church at Hornsey Rise, N. (Pastor J. E. Joynes) the secretary reported the addition of fifty members during the past year, that all the societies are flourishing, and that the work is in a promising condition. Mr. M. Buchanan presided, and Revs. J. J. Bristow and S. G. Morris delivered addresses.

The fourth anniversary of the settlement of Rev. James Seager at the church at Dorchester was recently celebrated. The reports showed that the attendance at Lord's Day and week evening services shows a considerable improvement, especially the latter, the mid-week meetings being of a most encouraging character. The work of the Sunday school is in a state of healthy activity.

The Huddersfield district of the Yorkshire Baptist Association at their last quarterly meeting decided to recommend a mission in all their churches to Sunday-school scholars and young people. The pastors of the churches proffered their services, and a well-organized series of meetings for the young will be held in nearly all the churches conducted by the district ministers during this month and next.

At the anniversary celebrations recently held in connection with the church at Wood Green, N., Alderman George White, M.P., presided at a public meeting, and gave an address on the church's duty in relation to the number of non-church-going people. Amongst the speakers who took part in the proceedings were Revs. A. F. Riley, H. S. Smith, and J. W. Watson. The annual report showed that good work has been undertaken during the year, and progress made. There are 348 members on the roll, making over 700 additions under the present pastorate (Rev. W. Winston Haines). In connection with the schools and young people's societies there are over 900 children.

Some friends who have been working a mission at Clacton-on-Sea have now formed themselves into a church, and, having secured a site in one of the best positions in the town, propose to at once build thereon a school-chapel, seating about 350 persons. For this scheme about £1,600 will be required, and it is necessary to raise this amount at once, so as to have the building ready for the coming season, and because the present hall will then cease to be available. Rev. Thomas Spurgeon and Archibald G. Brown give the effort their hearty commendation. There is no other Baptist church in the town. Mr. H. L. Groom, Ellesmere, Ellis Road, Clacton-on-Sea, the treasurer, writes: "The town being a comparatively poor one, we have to look to friends outside, and seek kind interest and help."

Methodist.

The oldest minister in full circuit work is Rev. Gifford Dorey, of Filey, who entered the ministry in 1846. The oldest superannuated minister, Rev. Richard Rymer, is still hale and hearty. He entered the ministry in 1829, and regularly attends the morning service at Mostyn Road, London.

Presbyterian.

At Hartlepool (St. John's) very encouraging reports were given at the annual meeting on all branches of the church work. The membership now amounts to 210, being a net increase of 120 during the past three years. The condition of the church life was never healthier or more vigorous than it is at present.

The annual meeting of the church at Bexhill was held in Lecture Hall on February 13. All the reports submitted were of a most satisfactory and encouraging nature. The minister (Rev. T. Foster Edwards) presided, and reviewed the work of the year. Since this congregation met for the first time in August, in their new buildings, marked progress has been made. Twenty-two new names have been added to the roll, and the prospects are bright.

Salvation Army.

The annual week of prayer and self-denial is to be held March 1-8. In the course of a telling appeal for support General Booth says: "We have now 7,368 corps, led by 15,389 officers and persons wholly employed in Salvation Army work, in forty-seven different countries and colonies, besides 48,430 local officers. Our fifty-nine newspapers and magazines, printed in twenty-two languages, have a circulation of 1,013,020 per issue. The Army is a great temperance society, a vast organization for the support of law and order, and supports a growing missionary work among the heathen."

Mr. D. S. Hyslop, of the Protestant Alliance, has conducted a number of meetings of late in which interest in the Protestant cause was stimulated, and instruction imparted. At gatherings in St. Matthew's Church, Westminster, and in the Baptist Schoolroom, Church Road, Acton, Mr. Hyslop's addresses gave much faction, while a lecture at Bignold Hall, Forest Gate, on February 13, was attended by a number of Romanists, who engaged in conversation with the lecturer after the meeting.

The following encouraging jotting is from the log of the In Memoriam Mission yawl *Clareen*, Falmouth Harbour:—"During the recent stormy weather, about 100 vessels found shelter in the harbour. Fifteen were sailing under the Bethel flag, the captains being members of the Falmouth branch of the "Floating Endeavour," and nearly fifty were commanded by temperance skippers. The bright services held at the Bethel and Institute, were largely attended and much help given to Mr. Badger by a band of earnest Christian masters and men. At one testimony meeting, thirty-five witnessed for Christ."

Fallen Asleep.

At St. Helier's, Major P. H. Hewitt, a devoted supporter of the Protestant cause. In his ninety-first year, Rev. Edmund B. Warters, who entered the Wesleyan ministry in 1834, and was almost the oldest minister of the Connexion. He travelled for forty-six years, and his ministry is remembered with affectionate appreciation.—Rev. R. G. Graham, superintendent of the Sunderland First Circuit of the Primitive Methodist Church. Mr. Graham would shortly have succeeded to the position of General Committee secretary, to which office he had been designated by a recent Conference. He had been chosen to give the Hartley lecture at the annual Conference, and had written much for the Connexional magazines.

Notices.

Communications Received with Thanks. — B.J.G. J.B.S. H.C.S. W.F.C. A.C.S. J.W.V. J.E.R. M.C. C.T.P.L. A.M.M. G.D.E. K.H.Y. A.G.E. H.G. A.E.S. S.C. J.I. H.G.T. W.O. J.J. S.C. C.B. W.B. R.G. J.S. A.M.C. W.M.C. T.W. A.N.A. S.A.G. M.A.M. M.W. T.A.B. L.G. L.B. J.B. E.S.F. Miss J. A.K. A.W.L. J.B. C.A.B. R.McL. A.B. J.B. F.S.W. J.D.M. J.P.H. A.M. M.S.T. J.E.S. M.A.B. J.F.W. F.E.M. G.S.J. R.G. N.P.R. G.R.K. M.H.B. C.H. A.T. W.R.T.C. Miss T. F.H.W. J.P. M.F. M.M.B. J.M.B. C.F.G.C. G.S. J.J.S. P.S.P. R.H. N.P.R. J.H.S. D.H. J.W. G.S.A. J.C.H. W.H. J.A.W. E.H. W.S. M.C. G.F. J.B. J.T. A.G.V. H.S.R. F.W.R. A.G.F. S.J.H. C.E.L. B.J. F.A. T.E. A.B.M. J.R.W. E.T.J. J.J.R. C.R.H. B.J.W. E.D. T.C.M. F.B.M. F.S.H. W.P. F.H.W. E.F.E. D.R.H. A.Y.M. N.B. G.R.W. F.A. A.M.C. F.H.W. C.G. F.B. A.J.W. J.G.G. A.E.W. F.U.M.C.A. F.B.M. J.P.G. R.A.S. G.J.A.K. L.W. H.G.B. C.W.B. M.F.B. J.J.M. M.B. Ch.P.

Secretaries' Prayer Union.—Last Thursday at Exeter Hall an address was given by Lord Kinnaird, who spoke encouraging words to the members, who represent many of the religious and philanthropic agencies of London. His lordship found "the weary worker" exemplified in the prophet Elijah, who, notwithstanding his wonderful experiences on Carmel, fled, at the threat of Jezebel, for his very life; and yet, strange to say, longed to lay down his life so as to escape from its burdens! The question, "What doest thou here, Elijah?" the whirlwind, the earthquake, the fire, and the still small voice were all shown to have lessons for active Christian workers who, in the stress of modern life, are so liable to become weary. There was much prayer during the proceedings, which were presided over by Mr. H. Bristow Wallen.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

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SPECIAL ANNOUNCEMENT.

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Notes & Comments

Spade Work in Religion. The watchword of "Efficiency" which has recently been raised in political circles is equally applicable to religious service. There is a great deal of slipshod work in the Master's vineyard. There, too, "spade-work" is unpopular, and there is a rush for positions which are ornamental rather than useful. The habit of leaving town frequently for week-ends at the seaside or in the country, is a cause of great disturbance in those offices whose efficiency depends on steady devotion and regular attendance. Many Sunday-school superintendents are often distracted by the problem of absentee teachers and scattered classes.

Dillettante Workers. Then, too, there is the casual and spasmodic manner in which many people take up other Christian work. They undertake to give regular help at a "society" or "guild," or what not; but instead of regarding that engagement as an unalterable weekly fixture, they allow the most trifling matters to interfere, until at last they come only when they have nothing else to do, leaving their co-workers at their wits' end. Lack of system deteriorates into systematic lack. It is only those who are "faithful in that which is least" to whose care God can commit "that which is greater." God's work demands the highest powers put to the best exercise in a spirit of ungrudging devotion and love. Those who give Him the mere tags and remnants of their time and effort, are like the men who, having put their hand to the plough, keep looking back, and who are unworthy of the kingdom of God.

Task or Delight? Work undertaken for God may degenerate into a hard task, or be maintained, as it is generally begun, as a delightful service—a continual pleasure. It is a fatal day for any Christian soul when the brightness and fascination of service for the Divine Master evaporate, leaving behind only the residuum of a task which has to be carried through. The outstanding thing about our Lord's own service upon earth was the pleasure with which He undertook his mission of love. "I *delight* to do thy will, O God." "How am I straitened until it be accomplished!" "With *desire* I have desired to eat this passover with you." "Who for the *joy* that was set before Him, endured the cross." All this is full of significance for ourselves. We are called to follow in his steps, and to serve as He served. Service of this kind is the only service that pleases Him, or does us any good. Every heart needs careful watching upon this point; service may easily degenerate into a weary burden.

The Charm of Illustrativeness. A correspondent writes in a contemporary on "Why are Sermons Dull?" and finds the answer in the fact that most preachers deal with abstractions rather than with concrete realities. "We hear sermons on love, on brotherliness, on having faith, on growing in grace, and the like, but there is a painful poverty of illustrative examples and of practical counsel how to crystallize nebulous principles, which none of us think of disputing, into practice in our homes, our businesses, our social circles, and our politics." There is, we fear, too much truth in this charge. The great preachers have been full of illustrative material. Jesus, in announcing the laws of the Kingdom of God, always spoke in particular. The Gospels teem with "concrete realities," enforced by figures of speech and parables. He who knew what was in man, knew that the way to human hearts was through the door of imagery. Those who study his method of teaching and preaching will have small encouragement to deal merely with "generalities."

A Worthy Sire. In these days of unwise departures from old standards of conduct and morals, including the admirable and desirable one of respect for parents, it is quite refreshing to come upon Rev. Dr. Maclaren's recent sketch of his father and mother, a study worthy to stand by the side of Ruskin's touching tribute to his worthy parents. The picture of the strongly-gifted young man who, under the influence of the Evangelical Movement in Scotland nearly a century ago, gave himself to Christ, and who became a Baptist pastor, is a noble one, and it almost goes without saying that the preaching of the father of such a son was not only intellectually clear, but "richly Scriptural, expository, and instructive, and, withal, earnestly evangelistic." Dr. Maclaren says that his father's preaching affected him powerfully when young, and that the effect abides with him still; and perhaps that is a greater tribute than the statement that the preacher afterwards became one of the first founders of South Australia.

The Most Effective Protest. In the course of a statesmanlike speech last week Dr. Maclaren focussed his suggestions concerning temperance reform into one practical sentence—*Take your temperance to the polling-booth.* There is very much we all can do in the way of exercising personal influence over men, by our example, by training our children in the right way, and by attacking in every form the dire foe of our nation; but we can strike a really effective blow for sobriety at the polling-booth. Christian people should keep this thing before them *always*, so that whenever an election comes they will not be drawn aside into voting upon a secondary issue. The enemy has always gained an advantage by the introduction of side issues, which have divided the forces of righteousness. No temporary digression in national affairs should blind us to the pressing domestic reforms which have too long gone by default.

Adorning the Doctrine. The apostolic injunction to Christian men and women to "*adorn* the doctrine of God our Saviour *in all things*," is a very striking one, and is full of suggestion for us all. There is a very real sense in which Christian doctrine is independent of any human adornment; its own native splendour betrays the Divinity of its origin, and is its own best commendation. But there is a very real sense also, in which the attractiveness of the Gospel depends, to a large extent, upon the way in which we deal with it. God preaches his Gospel directly through the Bible, and indirectly through the lives of redeemed men and women. He would have men take knowledge of us that we have been with Jesus. And we only really adorn the Gospel when we demonstrate, in our entire nature, a beautiful harmony between the doctrine we profess and the life that we live. A picture is adorned when it is placed in the most appropriate setting, and a doctrine is adorned when its setting in a human life throws it into the fullest relief. We cannot receive the Gospel neutrally; we either adorn it or disgrace it.

The Light in the Cloud. It is as depressing for a human spirit continually to contemplate the clouds in the moral world, as it is for a human eye to behold for long the clouds of the physical sky. The clouds always have a sobering effect, and depression, too long continued, is baneful. We must look out for the light in the cloud, and the prophecy which it gives of a blue sky presently. The elements of hope ought to occupy a large space in the outlook of a Christian worker; it is the *elixir vitæ* which delivers the spirit from collapse. It is noticeable that the Apostle Paul, immediately after he has depicted the blackest hour of the world's life—the manifestation of the Man of Sin—turns suddenly to the thought of the triumph of the work of God, and gives thanks for the evidence he beholds of the operations of grace. All who for Christ's sake are immersed in service which brings them into contact with the *worst* in life, may keep themselves from sinking down by hailing in spirit the coming triumph of God.

The Last Great Historian. Among the benefactors of the nation the name of the late Dr. S. R. Gardiner will not readily be forgotten. His patient and conscientious study of Puritan England, as embodied in his monumental history of those troubled times, has planted the truth on sure foundations. The recrudescence of Ritualism in the Church of England had caused a revulsion against the noble picture of Cromwell and his times given in Carlyle's great work, and would have done much to neutralize its effects, were it not for the closely reasoned and accurate books of Dr. Gardiner, who has demonstrated in detail the priceless debt, politically and religiously, which we owe to the strong men who saved England from slipping back under the yoke of Rome. A true knowledge of the past is a precious safeguard against a revival of its errors and tyrannies.

Religion among the Working Classes. A leading secularist recently stated with evident regret that he was afraid that the working-men of England are far more religious than they were a generation ago. Twenty years since, the utterances of secularists had a certain note of triumph in them; they clearly believed that the future was with them as far as the work-

ing classes were concerned. The above confession tells a very different story. The speaker frankly puts down the fact to the credit of "Bible-reading in Board-schools." "If we could only get the Bible banished from the elementary schools, it would be all right." This statement may be commended to those extremists who, on the one side, speak of the "Godless" School Board system, and who, on the other, would omit the Book from the school curriculum. Another strong religious influence which is bearing fruit is the P.S.A. movement, with its 300,000 adherents, its adult schools, its temperance and kindred societies. It is not open unbelief, but indifference that is the chief enemy to the truth.

Mass or Communion? The *Church Times*, in a leading article last week, set itself to answer, with commendable frankness, a question which many "anxious correspondents" had addressed to it, upon the perplexing "teaching and practice of the clergy in regard to the Holy Sacrifice." In reply to the formal question, "What is the essential difference between the English Communion service and the Roman Mass?" a short, sharp answer is given:—

There is no essential difference. The two things are identical in all but their accidental features.

And, later, in dealing with non-communicating attendance:—

There is, therefore, on this head, no difference of teaching between Rome and England, nor need there be any difference of practice.

There is no mistaking the meaning of the article, which might, without impropriety, have come from the pen of a Jesuit, so far as its Roman teaching is concerned. But it will occur to ordinary people to ask how this amazing statement can, even remotely, be reconciled either with the Thirty-nine Articles, or with the Prayer Book Communion Service? By what method of interpretation is a man entitled to say "there is no essential difference," when, in unmistakable language, the Prayer Book says there is all the difference in the world? Is it surprising that "anxious correspondents" seek a little light in the midst of such glaring contradictions? And what can be expected of the flock when the shepherds are so grievously astray?

Poisoning the Source. An article in the *Daily Chronicle* last week lifts the veil from many a home, and shows how the sources of life are poisoned. Whoever wrote it evidently has the entrée to a large number of middle and better-class families, and his revelation of the extent to which boys and girls receive a home training in our national vice of gambling is lamentable to the last degree. Many innocent games are tainted with gaming in "a minor sort of way." Boys and girls play with their parents and friends for a few coppers, or a little silver, and children under fifteen take the keenest interest in betting on horse races, saving up their money for a "quiet gamble." This is all done with the consent of the parents, and even with their distinct encouragement! It is an extraordinary state of things, and we need not wonder at the writer's statement that:—

With girls, the consequences are very serious. In their womanhood it blunts sensitiveness, deadens ideals, and feeds them with an incurable craving for excitement.

We hear of professing Christians, too—and not a few of them—who play cards with their children, sometimes for small stakes. Such parents ought to understand that they are making it very easy for their boys and girls to take the plunge, in later life, into the worst of excesses.

Crime in Liverpool. The twenty-first annual report just issued by the Head Constable of Liverpool is interesting reading, showing, as it does, how it has been possible almost to stamp out certain classes of offences which are not in any way connected with drink, such, for instance, as robbery with violence. In that city, as elsewhere, a wise leniency in regard to first offenders has resulted in a marked diminution in the number of offences. The drink traffic, however, plays its usual part in providing work for the police and the bench. With no fewer than 2,155 licensed houses, 232 beerhouses, and 146 off-licences, it is by no means surprising that there were 3,647 "drunken cases" in the year, the wonder being that there were not more. Of course, a slight reduction has followed the new practice of sending the habitual drunkard out of the way of licensed temptation for prolonged periods. Yet it seems an anomaly that the State should foster in every way the downfall of these unfortunates, and then punish them severely for falling.

Alien Immigrants and Crime. The growing agitation in favour of legislation for the restriction of the great influx of destitute aliens, certainly has a strong basis of painful experience under it. At the recent Clerkenwell Sessions, as at previous ones, no less than twenty-five per cent. of the prisoners charged with serious offences were foreigners from the East End, and it is said a similar condition of things obtains at other police-courts. It is not a difficult matter to understand this large percentage, when it is borne in mind that, according to the Board of Trade returns, the number of destitute aliens arriving in London reaches, some months, nearly 5,000, and also that most of them are forced to live in surroundings both revolting and indecent. Much mock sentiment has been wrapped round the question; the plain fact behind it is, that these undesirable immigrants oust our own poor people from employment and home.

The Outlook In Japan. The *New York Independent* contains an article by Mr. J. H. de Forest on present-day thought in Japan. It supplements the facts given in a recent note in these columns regarding the progress of missions in that country. In addition to the open converts to Christianity that are to be found in increasing numbers among the governing and educated classes, he points out the good results of Christian thought as shown in scores of books on ethics, religion, philosophy, and fiction, which go through edition after edition. Some of the ablest papers in the Empire are edited by Christians. Two recent novels, based on the Christian conception of a noble life, and freely quoting the words of Christ, are having a large circulation. By this means, the fallow ground is being broken up, and Japan is being providentially prepared for the reception of the truth. If our alliance with the Japanese helps to open their minds and hearts to the Gospel, its religious benefits will put its political results in the shade.

The Convulsion in Spain. The recent outbreaks in Spain, Italy, and Hungary are far more serious *au fond* than they appear to be even on the surface. These riots and disturbances are symptoms of fundamental convulsion which is inevitable in the struggle between slavery and freedom. It is obvious to everybody that these Anarchist movements are most pronounced in the Latin kingdoms, where clericalism has held undisputed sway; in view of which fact, the disturbances themselves are easy to understand. Where superstition reigns, the poor are compelled to groan under their burden, fear holds them in thrall; but when the spell of superstition is broken, men make an effort to gain their liberty, and, being without true religious control, the reaction is bound to be dangerous. Spain, in particular, is growing more and more antagonistic to clericalism, and unless its disappearing faith in the priest is replaced by a true faith in the Saviour, the country will yet become the theatre of serious conflicts.

Another Drink Trick.

A CASE before the courts last week emphasizes the necessity of unceasing vigilance to keep pace with the wiles of the drink traffic. May a member of a *bona fide* club obtain drink by sending his wife to fetch it and bring it to him at home? This was the question referred by the Wolverhampton justices to the Court of the King's Bench. The decision of the Lord Chief Justice, arrived at "*with great reluctance*," was that the act was legal;

> but he trusted that magistrates would not in any way encourage the practice of *bona fide* clubs delivering liquor to members off the premises.

Mr. Justice Darling went further. While concurring (also with great reluctance) on the legal point, he declared that—

> It was a most inexpedient thing, and if it could be stopped he should be very glad to learn that it had been put an end to, because, if a man could send his wife to a club to fetch liquor, he might send any one else as his agent, *including his children, to fetch liquor from his club in an open jug, a thing that was forbidden in the case of a public-house.* He *hoped that someone in Parliament would watch the matter*, because considerable harm might be done.

Apart from the question of legality, there is no reason why a club member should have club liquor taken home to him any more than the club magazines or a club easy chair. The material benefits afforded by a club are essentially for use *upon the premises*, and if the law, as it stands, is not strong enough to enforce this in the case of drink, it is a matter to which temperance M.P.'s should give their urgent attention.

Mr. Justice Channell, in agreeing with his colleagues, said that:—

> If a case came before him in which it appeared that members of a club might take liquor away from the premises, it would go far to convince him that it was not a *bona fide* club.

It is high time that legislation was applied to clubs, and there is certainly good ground for action now in preventing their rules from defeating the essential purpose of the existing laws.

A Child Convict.—The recent sentence of ten years' transportation passed upon the lad Kershaw, only thirteen years of age, brings forcibly to mind some of the grave defects of the criminal system. Justice Bucknill refrained from sending the boy to a reformatory on the ground that he would be so young when released as to be "a danger to society." But unhappily penal servitude is so far from being curative that there is little if any room for hope that when Kershaw is sent out at twenty-three years old he will have been dealt with so wisely and kindly as to ensure his becoming a respectable citizen.

Indian Problems.

BY THE EDITOR.

WE repeatedly hear complaints that the native police are notoriously addicted to bribery and corruption. One whose love for truth we cannot doubt, told us the following incident:—The dhobi (washerman) reported one day to this gentleman's wife that some of her laundry had been stolen from him. The lady summoned the police to his help. A little time after, the dhobi's wife came to her crying, and said: "They threaten to charge my husband with the theft if he does not pay them six rupees. Whatever shall we do?" The lady had some trouble to understand at first whom the pronoun "they" designated. The woman was finally given the money, with the instruction that she should go to the police station and notify the official of the money being ready at home; and that in the meantime she should let the lady's husband and another gentleman hide themselves in her cottage, so as to be able to hear any conversation that might be carried on.

The instructions were followed out. The woman returned home with a policeman, sent by his superior. This man now required his due. "Whom do you want it for?" asked the dhobi. "Why, three rupees for the chief, two rupees for the next officer, and don't you think that I deserve at least one rupee for my own trouble?"

As it] is disgraceful to a man to receive money from a woman's hand, the wife gave it to her husband who held it out to the policeman. Just as the latter was in the act of taking it, the gentleman appeared on the scene, and the silver coins fell to the floor. "Why don't you pick them up?" he asked; but the man was dumb-stricken.

The case thus put before the local police-court was dismissed. Our friend then applied to a superior court with a European official at its head, and the result was: Three months' imprisonment for the lowest in rank, while the chief culprits remained unpunished. *Truth* would find cases of justices' justice to pillory here, as well as at home.

THE HIRE OF THE LABOURERS.

The native police are said to be the weakest part of the Indian administration. They are not paid "a living wage," and this is enough to account in part for their dishonesty. But they are not the only ones who are underpaid. A young married man was recently sentenced to eighteen months' imprisonment for embezzlement; the judge, however, remarked that his salary was quite inadequate to his position. His defalcations were far more than would have brought his salary up to par. Once committed to a dishonest course, the descent is easy, rapid and fatal. Underpayment does not pay, whether the employer be a Government or an individual. A reckoning day is at hand for such as defraud the hireling of his wages, and become guilty of spoiling their lives.

THE THIEF CASTE.

In country places, and perhaps also in towns and cities, it is not uncommon to employ a member of the thief caste as night watchman; his fellow thieves respect the property of those who employ one of themselves. We say at home, "Set a thief to catch a thief." Here they set a thief to prevent thieving.

HOW TO GROW FAT IN A FAMINE.

While it is acknowledged throughout India what devotion the European Government officials and the missionaries of all nationalities—British, American, German, Swedish, &c.—displayed during the recent famine, it is freely and generally asserted that two classes grew fat upon the famine—the corn-merchants and the native officials, the latter systematically deducting for themselves a portion of the allowance made to the starving. If the amount fixed for each per day was seven pice (1¾d.) he would only get six pice, one being detained by the distributor.

At Jeypore, the picturesque capital of one of the most prosperous native States, we called upon Dr. McAlister and Rev. J. Traill, of the United Free Church Mission, who, with their helpers, carry on a fine work there, notwithstanding that they have not been able yet to obtain permission from the Maharaja to build a church. The meetings on Sunday mornings are held in the school-house, and in the afternoons on the open verandah of Rev. J. Traill's bungalow. After a very interesting conversational meeting, conducted by Dr. McAlister with his Biblewomen, an attentive congregation of native Christians on Rev. J. Traill's verandah, listened to the impressive words of Rev. J. Reid, of Dundee, who, as a delegated visitor, had the privilege of baptizing a new convert.

A native elder then rose to his feet, expressing in warm words his feelings with regard to the missionaries. He said that though, as workers, they encountered the greatest difficulty in the caste system, yet they saw a hopeful disposition in the younger generation to overlook these distinctions. When the missionaries first entered the country, the Hindus looked upon them as enemies, having come to abolish the dearest thing they possessed, even their religion; but in the course of the years they found that love alone prompted their actions, and in no time was this so visible as during that fearful famine in which so many missionaries laid down their lives for the suffering natives. He laid particular stress upon the fact that they owed a debt of gratitude to the missionaries through whom those who abused the confidence placed in them in the distribution of the famine funds, were found out and removed.

RETURN OF FAMINE CONDITIONS.

The outlook in the Panch Mahals and northern districts of the Bombay Presidency is very sad indeed. The official returns show that the number of those receiving famine relief amounts to 94,787. Rats and locusts are playing havoc in some of those districts, and crops are reported to have withered, or to have been removed for fodder. Add to this the prospective famine of water, and the saddest picture is complete. Appeals are being issued on behalf of the Bhils (one of the aboriginal tribes), who have suffered most acutely from failing crops and devastating rats.

In a letter from Mrs. Dennis Osborne, written less than a week before her sad bereavement, she said:—"Yes, it seems that famine is again looming up in the Bombay district as well as in other parts of India. Hundreds of the distressed are flocking into Poona for help. If you had been at our home this week, you would have got an idea how to relieve the starving. It is impossible to send them from our gates without help in grain or pence."

Day of Prayer for Ireland.—The Irish branch of the Evangelical Alliance has issued an appeal earnestly inviting Christians to unite in setting apart Monday, March 17 next, as a day of special prayer for Ireland. It is hoped that on this occasion meetings will be held throughout the country, and that in all private and public devotions there will be a confession of the power of error and evil, the prevalence of intemperance and Sabbath desecration, also the serious political and social disturbances affecting large districts of the country, and that prayer will be offered for the speedy establishment of the kingdom of Christ throughout the length and breadth of the land.

The True Melchizedek.—II.

"Such a High Priest became us" (Heb. vii. 26).
"We have such a High Priest" (viii. 1).

AGAIN and again the writer of the Epistle to the Hebrews quotes the prophecy of the Priest after the order of Melchizedek (Psa. cx.), but he is unable to proceed, for they to whom he writes are dull of hearing. And yet there is a significant advance, and some new fact or teaching is laid bare, at each recurrence of the name.

Its first introduction is in connection with the fact that Christ glorified not Himself to be made a High Priest, but He that said unto Him, "Thou art my Son, to-day have I begotten Thee" (that is, from the dead—Acts xiii. 33). "As He saith also in another place, 'Thou art a priest for ever after the order of Melchizedek.'" Two important conditions of the eternal priesthood are emphasized here: (1) That Christ was called of God to be a High Priest; (2) that it was in resurrection that his high priesthood commenced. "This day have I begotten Thee . . . Thou art a Priest for ever after the order of Melchizedek."

The next point is, that through unparalleled suffering He has proved Himself obedient. In the previous chapter (iv. 15) He is said to have been in all things tempted like as we are—apart from sin.* Here it is shown that, having been perfected through suffering—having accomplished the exodus of which He spoke with Moses and Elijah on the holy mount of Transfiguration—He became the Author of eternal salvation to all them that obey Him; to them that walk, however imperfectly yet with sincere endeavour, in the path of obedience trodden by Him who was "called of God a High Priest after the order of Melchizedek." The phrase "for ever" is omitted here (v. 10) as not coming within the writer's present field of view, and not dividing attention with the thought contained in the name Melchizedek, "King of righteousness, and King of peace." (Compare the omission of the words "after the order of Melchizedek" (vii. 21 R.V.) because there the emphatic consideration is the perpetuity of the priesthood confirmed by the oath of God.)

But those addressed were unskilful in the word of righteousness, and unprepared for the ministry of the High Priest, whose office it was to maintain the people in communion with God. They were dwarfed Christians, children, when they ought to have been men. Therefore, the Spirit warns them that not to advance is to backslide, the end of which is apostasy and reprobation.

But the Apostle is persuaded better things of them, and as they had begun well, so he urges them to show the same diligence to the fulness of hope unto the end; and to be followers of them who through faith and patience inherit the promises. And as he had already (ii. 9) spoken of Jesus as crowned with glory and honour, as the earnest of God's purpose to put all things under the feet of man, so now he concludes his encouraging appeal by reminding them that Jesus as our Forerunner has already entered within the veil, "made a High Priest for ever after the order of Melchizedek."

Now therefore, having warned, instructed, and encouraged them, and having gained their ear, the apostle will go on (vii.) to open up to them the significance of the brief mention of the typical priest Melchizedek, the absolute and far-reaching superiority of his order of priesthood to that of Aaron, and its eternal fulfilment in Jesus the Son of God.

* The three temptations, in the order given by the Evangelist Luke (ch. iv.), comprise all possible temptations to body, soul, and spirit.

And first he affirms that Melchizedek (typically speaking) abides a priest continually. But before he reaches this affirmation he enumerates a series of particulars concerning him. He is a priest of God Most High. As a priest he met and blessed Abraham returning from the slaughter of the kings. He has nothing to do with sin-offering, peace-offering, burnt-offering. He comes forth to meet, and to refresh with bread and wine, not a trembling sinner but a conquering saint. He meets with blessing, the heir of promise, returning from the slaughter of the kings. "We are more than conquerers through Him that loves us."

But even the patriarch Abraham meets his superior in this royal priest, who is not primarily the monarch of an earthly kingdom but of a spiritual, being first by interpretation King of righteousness, and after that also King of Salem, which is King of peace—peace the fruit of righteousness. Our Priest, our Advocate, our Paraclete is Jesus Christ the righteous, and He therefore is our Peace (1 John ii. 2; Eph. ii. 13, 14; Rom. iv. 23; v. 1).

The inspired writer makes no mention of the father or mother or genealogy of Melchizedek. By the omission of these, and of his birth and death, he is regarded as like unto the Son of God, who is from eternity and to eternity.

The ideal priest, so briefly, yet so pregnantly, sketched by the Spirit of inspiration, represents the only order of priesthood which is worthy of, or possible to, the Son of God, and therefore Jehovah declares Him a Priest for ever, after the order of Melchizedek.

The greatness of Melchizedek is further set forth by the consideration that the patriarch Abraham acknowledged his superiority to himself by paying to him tithes out of the chief spoils. A vivid contrast is drawn between the Melchizedek and the Aaronic orders of priesthood. For as the oak is in the acorn, so Levi was in the loins of his father when Melchizedek met him; consequently Levi, in Abraham, paid tithes to the priest of an order antecedent to his own, and thus unconsciously acknowledged its superiority.

The un-oathed covenant of Sinai was superseded by the antecedent covenant with the patriarch Abraham, in which Jehovah interposed Himself with an oath; the un-oathed Aaronic priesthood, under which the people received the Law and undertook to obey it, of necessity was done away when God Most High proclaimed with an oath the priesthood for ever of his Son, "the brightness of his glory, the express image of his person, upholding all things by the word of his power, who when He had by Himself purged our sins sat down on the right hand of the Majesty on high."

The last point emphasized (vii. 23) is that while the priests of the Levitical order were many because they died, the Priest of the Melchizedek order is only one, because He lives eternally; his priesthood cannot pass to another; wherefore He is able to save to the uttermost, for evermore, them that draw near unto God through Him, seeing He ever liveth to make intercession for them.

The demonstration of the excellency and superiority of this order of priesthood and of the Great Priest (x. 21, R.V.) the only one of that order, is concluded by showing that such a High Priest became us—is exactly the one we need—holy, guileless, undefiled, separated from sinners—and made higher than the heavens; who needeth not daily, like those high priests, to offer up sacrifice, first for his own sins and then for the people's, for this He did once when He offered up Himself. For the law maketh men high priests who have infirmity, but the word of the oath appointeth the Son, who is perfected for evermore."

As Jesus exercised the ministry of Prophet when He was on earth, and as He will take his great power and reign as King when He comes again, so now, during the interval between his Ascension and his Return, He is fulfilling the glorious priesthood to which He was designated by Jehovah; a High Priest for ever after the order of Melchizedek.

Our salvation from sin depends upon this ministry of Jesus, our High Priest in heaven, concurrently with that of the Holy Spirit whom we received at our regeneration to dwell in us for ever. Yet is it too much to say that there is no aspect of the work of our Lord Jesus, which is so usurped by Romanists and Romanizers, and which is so neglected in the teaching of Evangelicals, as the eternal and untransferable Priesthood of the Great Priest over the house of God, in heaven itself, whither He has entered by virtue of his own shed blood? M.

Is Church Attendance Declining?—V.

By Rev. J. GUINNESS ROGERS, D.D.

A CORRESPONDENT calls my attention through the Editor to two reasons for the non-attendance of business men at public worship which may, he thinks, have escaped my notice. I will give them in his own words: "First, the tendency of ministers of religion to devote their sermons to the discussion of political or social problems instead of the faithful proclamation of the Word." Second: "The modern business man, whilst aware of the fact that the preacher of Christ must live, and even live in comparative comfort, does not quite see why he should be under the necessity of piling up a fortune in the service of Him who had not where to lay his head." The second hardly seems to need serious consideration. The number of men in the Christian ministry to whom the charge can by any possibility apply is so exceedingly small that they can hardly be supposed to exert any very serious influence upon Church attendance.

The other objection to the pulpit is of a much more practical kind, and goes to the very heart of our subject. What it means is that preachers are left without congregations because *they themselves fail in their primary duty*. This raises a very wide question as to the proper function and responsibility of a Christian ministry. On this point there may be some differences of opinion.

Those who take the broader conception, and hold that a Christian minister has to deal with social, political, and even literary questions in the pulpit must of course consider whether such a possible diminution of his influence as our correspondent suggests is not too heavy a price to pay. I should myself be the last to set up a narrow theory as to the office and work of the Christian minister. But whatever else he may do, there is one thing which he must not leave undone, and that is the preaching of the Gospel.

The existence of the evil it is impossible to deny. It seems to be an accepted maxim with some that the pulpit, instead of being exclusively devoted to the conversion and edification of souls, is to be used also for the ventilation of humanitarian ideas. So far is this carried, that humanitarian teachers are admitted into Christian pulpits, regardless as to whether they themselves maintain a true allegiance to the crucified Christ.

We have had, of late years, a growing tendency on the part of great organizations to secure a Sunday for the advocacy of special schemes. We have a "Temperance Sunday," a "Peace Sunday," a "Citizen Sunday," and I know not how many more of the same order. The appetite grows by that on which it feeds, and hence the list of these Sundays on which there is, to say the least, a danger that the primary work of the preacher may be thrown into the background, is continually on the increase.

To attract crowds is not the chief end of the Christian ministry—in truth, it is only to be welcomed at all as affording the opportunity of leading them to Christ. To say that crowds are drawn, therefore, is no answer to the objection with which I am dealing, in so far as it implies the failure of the pulpit to fulfil its proper function.

This is, doubtless, what the objector means. So far, I am in agreement with him, and yet I feel that the questions which he has raised are not to be finally settled in this summary style. It is pretty clear that no law can be laid down for the regulation of the preacher's choice of subjects. This is pre-eminently a case in which each one has to give account of himself to God. All that we can venture to attempt is to press home upon the individual conscience the tremendous responsibilities resting upon the ambassadors for God, who have accepted an office the first duty of which is to preach the glorious Gospel of the grace of God. If it be true that *God so loved the world that He gave his only begotten Son that whosoever believeth on Him should not perish, but have everlasting life*, then it is the most wonderful truth which has been made known in the universe. To the ministers of Christ there should be no doubt about it. They have undertaken the office in order that they may publish it and beseech men everywhere to accept it. Whatever else they do, necessity is laid upon them—woe is unto them if they preach not this Gospel.

A PROFOUND MISTAKE.

One of the most melancholy features in the case is that this substitution of other themes suggests a secret disbelief, or, at least, uncertainty as to the efficacy of the Gospel itself. Such scepticism would probably be disclaimed, and yet it may be lurking in the minds and hearts of some who are all unconscious of its presence. Surely it is indicated in the cry for "a new presentation" of the old truth, one which shall be more adapted to the demands of the new and enlightened age in which our lot is cast.

The sermons of the type to which our correspondent objects look very much like expedients for giving their discourses the attraction of that freshness which they think the simple presentation of the Gospel cannot possess. I am convinced they are labouring under a profound mistake. No doubt if they have begun to take pessimistic views as to the present position of the Gospel—for what could be more pessimistic than the suggestion that it has lost something of the power of earlier days?—that is pretty sure to communicate itself in tone, if not in substance, to their own teaching. Faith is, after all, at the root of true spiritual optimism, and wherever that sane and healthy spirit prevails, it is pretty sure to have its influence on congregations. It is on this positive side, however, that I personally prefer to insist.

We spend a good deal of time and strength in criticisms of the teachings and methods of others which might be used to much greater advantage in enforcing or illustrating the kind of teaching which the Church and the world need. By all means let us have variety of method and, where it can be got, novelty of treatment. Far more important even than these points is the constant insistence upon that which is vital and permanent. Jesus Christ is the same yesterday, to-day, and for ever.

THE SINE QUA NON.

The experience of to-day is continually affording new proof that there is nothing so effective in the way of public teaching as the simple and earnest proclamation of this familiar truth. Even preachers who have given themselves to the elaboration of the more intellectual aspects of this message, have often been surprised to find how much more remarkable have been the results attained by some plain preacher who had no distinction either in thought or style, but whose heart was possessed by the great Christ-passion, and who, because he spoke out of the fulness of the heart, spoke with power. It is quite certain that we need both classes of preachers, and it is worse than folly to institute invidious comparisons between them. The one class we do not need is that which does not put the Gospel of Christ in the very forefront of all its teaching.

Samuel and Saul.

Samuel's True Heroism.

(1 Sam. viii.)

By REV. F. B. MEYER, B.A.

WHEN Samuel cried to the Lord about the demand of the people for a king, in the Divine answer it was made clear that the cherished ideal of a lifetime would have to be abandoned. The distinct impression was borne in on the prophet's mind that he must renounce his high purpose, abdicate his position, and step down to become subordinate to a king. "Now, therefore," said his Almighty Friend and Confidant, "hearken unto their voice."

At the same time his sorrow was greatly mitigated by discovering that God was his Fellow-Sufferer, and that the sorrow of the Divine heart was infinitely greater than his own. "They have not rejected thee, *but they have rejected Me.*" It is a great honour when a man is summoned to enter into fellowship with God in the awful pain and grief which men bring on his tender and Holy Spirit.

THE SUFFERING OF GOD.

Surely none will count the phrase extravagant which attributes suffering to God on account of his rejection by human hearts which refuse his reign and do despite to the Spirit of his Grace. Did not Jesus suffer when his own received Him not, when his brethren believed not, when the city, which He loved with patriot devotion, refused to shelter under his shadowing wings, and when his chosen Apostles forsook Him and fled? The very abandonment of his self-sacrifice proved the tenderness of his yearning love, and this could not have been present to so large an extent within Him without exposing Him to excessive suffering on account of human sin. It has been beautifully said of a modern writer: "There is a common saying that cruelty and cowardice go together, so also do self-sacrifice and tenderness. They are different sides of the same idea, and all the delicacy of Christian tenderness is perceptibly an outgrowth of the Cross. It seems as though, till Christ had lived and died, that fulness of human sympathy was impossible." Now, if that be true—if the Cross of Christ has exhaled through the world the aroma of tender sympathy—how strong this element must have been in his Holy Nature, and how acutely He must have suffered when the keepers of the vineyard cast Him out and slew Him. But He did not suffer alone; they that saw Him saw the Father. He taught us that God was not impassive; but that He yearned, sorrowed, loved, as human fathers do, only with heights and depths of intensity which are indeed Divine.

> Thou who hast borne all burdens, bear our load,
> Bear Thou our load, whatever load it be;
> Our guilt, our shame, our helpless misery,
> Bear Thou who only canst, O God, my God,
> Seek us and find us, for we cannot Thee.

The prophet says that God was pressed beneath the sin and rebellion of men, as the groaning waggon is pressed beneath its sheaves.

SAMUEL'S NOBLE BEHAVIOUR TOWARDS THE PEOPLE demands our notice.

The request of the people for a king was, no doubt, in part based on Deut. xvii. 14, which seemed to anticipate just such a crisis as had now arisen. In Hannah's song, also, there had been an unmistakable prophecy of the day when Jehovah should give strength to his king and exalt the horn of his anointed (1 Sam. ii. 10). But the present request had been sprung on Samuel prematurely, and with undue passion and haste. Instead of seeking to ascertain the mind of God, the people had made up their own mind; instead of consulting with the aged prophet on the best policy for coming days, they dictated the policy on which they had set their hearts.

Under these circumstances, and with the express direction of God, he protested solemnly to the deputation of elders, and through them to the people, showing the manner of the king that would reign. It was impossible that a king demanded in such a spirit as characterized the people could be a man after God's own heart. They wanted one who, in his stature and bearing, in his martial prowess and deeds, should be worthy to compare with neighbouring monarchs. This was much more to them than character, obedience of God, or loyalty to the Mosaic code. And as they desired, so it was done unto them. Ah! how often it happens that God grants us according to the insistence of our strong and vehement self-will. He gives us according to our request, but sends leanness into our souls (Psa. cvi. 15.)

DANGERS THAT SAMUEL FORESAW.

All the Oriental extravagance and prodigality of human life, which were the familiar accompaniment of royalty in neighbouring countries, were destined to reappear in the court of the Kings of Israel. They would enforce the service of the young men to fabricate their weapons, fight their battles, and minister to their royal state. They would exact unremunerated labour in the tillage of their lands. From the daughters and wives of the people they would demand confectionaries and bakemeats, and other elaborate luxuries for the royal appetite. Vineyards and oliveyards, farms and lands, would be confiscated at their caprice. A system of heavy taxation would be imposed on the produce of the land, and on the flocks and herds which covered the pasture land; while the people would have to stand still and see their hard-earned money squandered on the pleasures and self-indulgence of the palace. A brief experience of this kind would lead to a universal outcry, as the nation awoke to its grievous mistake; but the step so rashly taken would be found to be irreparable. "Ye shall cry out in that day, because of your king which ye shall have chosen you; and the Lord will not answer you in that day."

A VAIN REMONSTRANCE.

Samuel's protest and remonstrance were, however, alike in vain. "The people refused to hearken unto the voice of Samuel; and they said, Nay, but we will have a king over us, that we also may be like all the nations, and that our king may judge us, and go out before us and fight our battles." They trusted in man and in the arm of flesh, their heart departed from the Lord, and in the sequel they were destined to see their king slain on the fatal field of Gilboa, their land overrun by the enemy, and the national fortunes reduced to the lowest possible ebb.

Does thy heart cry out for a king, for one who shall reduce the conflicting passions of thy nature to unity and order; beware lest thou choose after the sight of thine eyes, or the hearing of thine ears; let not sense or appetite make the selection; take heed of the lust of thy flesh, the lust of thy eyes, or the pride of thy life! I was told when in Russia that in one of the villages in the Baltic provinces a man is imprisoned in the strong bars of an iron cage, who approaches each person on entering the chamber where it is fixed, and, presenting a silver rouble, says, "This is God." Very few state the truth so boldly; but of how many such a statement would express the very fact! Let thy King be the man whom God hath chosen, the Man of Calvary, whom He hath exalted to be a Prince and a Saviour. He will not exact from, but bring to thee. He does not impoverish, but enrich. His sceptre is the broken reed; his steed, a foal; his crown, of thorns!

When Samuel saw that the people had made up their mind, he dismissed the assembly, and set himself with remarkable magnanimity to do the best he could for them. He did this in obedience to the Divine summons, which lay along the line of his own thoughts.

A NOBLE CHARACTER.

This is very remarkable, and justifies the remark of Ewald: "Samuel is one of the few great men in history who, in critical times, by sheer force of character and inimitable energy, terminate the previous form of a great existing system—at first against their own will, but afterwards, when convinced of the necessity, with all the force and eagerness of their nature; and who then initiate a better form with the happiest results, amid much personal suffering and persecution."

During the early years of his life, and well on into the maturity of his power, Samuel sought to vitalize the existing institutions, which were ready to his hands. Only slowly, and against his wishes, he awoke to realize that he must abandon further efforts in this direction, and set himself to build up an entirely new organization. In doing this he had to sacrifice his previous convictions, and do violence to his better judgment; he had to pull down the very structure that he had been at such pains to establish; he had to be second, where he had been an unchallenged first. But when once he realized that there was no alternative, he became the most devoted and efficient organizer of the new age; just as Dr. Chalmers, when he found that it was impossible to secure what he sought within the borders of the Established Church of Scotland, stepped out from its pale, and began to build the Free Church, which has become one of the greatest churches of the age.

"And," continues Ewald, "if David's visible deeds are greater or more dazzling than Samuel's, still there can be no doubt that David's blaze of glory would have been impossible without Samuel's less conspicuous, but far more influential career; so that all the greatness of which the following century boasts goes back to him as its real author."

THE CRISES OF LIFE.

There are supreme crises in the lives of some of us which search us to the quick. The people whom we have loved, have suffered and sacrificed for, suddenly turn from us. They want something else, and something more. We realize that we must abdicate, and are tempted to do it with grudging courtesy and an ill grace. Why should we make way for others, why renounce our rights and refuse to press our claims! At such times let us remember Samuel's heroism; let us acknowledge that God's will is leading us by a right way; let us care for the flock over which we have been placed as overseers more than we care for ourselves; let us adapt ourselves to the new order; nay, let us expedite it with all the grace and grit that we can command, knowing that the blood of our self-sacrifice will, by God's blessing, be the best cement of our handiwork.

"Our Daily Bread."

SUNDAY, March 9. Genesis xliii.

"THE famine was sore"—"bereaved"—"he sought where to weep." What threads of sorrow are interwoven with human life! At the beginning it was so, and so it has continued, and to the noblest minds of our race it has ever been the problem of problems. Certainly it is the fruit of sin; but it is equally certain that God has permitted it for some wise reason, which shall abundantly justify Him when the whole mystery of Providence is made clear.

God draws a cloud over each gleaming morn:
Would we ask why?
It is because all noblest things are born
In agony.

Only upon some cross of pain or woe
God's Son may lie;
Each soul redeemed from self and sin must know
Its Calvary.

Yet we must crave for neither joy nor grief,
God chooses best:
He only knows our sick soul's best relief,
And gives us rest.

For neither life, nor death, nor things below,
Nor things above,
Shall ever sever us, that we should go
From his great love.

But how clear it is that pain has called into exercise some of the noblest traits of human character. It is evidently so in this narrative. The common sorrow brings out a chivalrous thoughtfulness in Judah, and a profound sympathy for Jacob's anguished heart in all. We can see these rough men taking a new interest in Benjamin, and yearning after the imprisoned Simeon with unwonted affection. The fountains of tears that were opened in Joseph's soul cleansed it from any beginnings of pride or ambition, which his sudden rise to fame and fortune might have brought him. We have all had similar experiences. The cutting of the pruning-knife has been very severe to bear, but we have been better without the dead wood; and though a little of the sap of life may have been spent, the loss was gain.

MONDAY, March 10. Genesis xliv.

It is a terrible revelation to the Benjamins amongst us when the cup is found in their sack. They had been so favoured, so loved, so screened; they had never gone to the excesses of Reuben and Judah; they had given rise to no evil report, like the sons of Bilhah and Zilpah (xxxvii. 2). And when they are suddenly convicted of sin, the remorse and agony are terrible. This accounts for the soul anguish of men like Cyprian, Augustine, Bunyan, and Spurgeon. They have not gone to such excesses as some, and yet their soul-agony has been most poignant and acute, and such a condition of mind cannot be satisfied apart from an exhibition of the truth of the Atonement, wherein relief is given from the sense of guilt.

The intercession of Judah for Benjamin is one of the tenderest and most pathetic incidents in the Bible. The manner in which he touches on the tenderest chords of the heart is wonderful, and reveals the depths of sympathy and love that underlie very ordinary and apparently commonplace characters. In these words of Judah, we find such intercession as man may offer for a fellow man; but they are only a feeble and insufficient copy of the intercession of our Lord. He pleads for us not only as having identified Himself with our cause, but as having died on the cross on our behalf. He is more than Brother; He is Saviour. He not only offers to do what we could never do, but He shows his hands and his side, scarred with the marks of Calvary; and God forgives not only because He is merciful, but because He is just and faithful—faithful to his promise and just to his Son. If we may dare to say so, the forgiveness of the soul who trusts in Jesus is not optional, but necessary.

TUESDAY, March 11. Genesis xlv.

Joseph's forgiveness of his brethren is as beautiful an incident as the intercession of Judah. When he was quite sure of their repentance, *i.e.*, their change of mind, there was no longer any reason why he should withhold the revelation of himself, or his free and full forgiveness. It was a tender and touching scene. Unspoilt by the presence of strangers, the scene of reconciliation welded together the dissevered brothers, cleansed away the last fear and aloofness, and prepared the way for mutual regard and trust in the coming years.

And will Christ's forgiveness of those who have wronged Him be any less sincere? The behaviour of God's saints is an insufficient illustration of the character of God Himself. Whatever elements we find in the prism of moonlight, we shall find also in the prism of sunlight, for the one is the reflection of the other. Love is not of earth, but of heaven; it is a ray from the heart of God, who is Love. We may rise from what is best in man to the nature of God, assured that He will not be less good than the creature whom He has made. "If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give good things to them that ask Him."

But Joseph's forgiveness lacked one thing. There was no evident atonement beneath it, and therefore the brethren feared that it might be withdrawn (Gen. l. 15). Now, whatever may happen in the dateless ages of eternity, *that* can never happen to any of us. We shall never feel that God's forgiveness may have been founded on caprice. The fact of Calvary, where Jesus was made sin for us, will ever guarantee our blessedness.

WEDNESDAY, March 12. Genesis xlvi.

All the circumstances of Jacob's life clearly pointed out the wisdom of going down into Egypt. The door was closing behind him in Canaan, and opening before him into Egypt—and always in life we may count on this double indication of God's will. The closing and the opening doors are the sure witnesses that one chapter of our life is done, and another about to open. But it is very reassuring to the soul, hesitating on the margin of the unknown and untried, to hear the voice of God, saying, "Fear not to go down into Egypt." So often Egypt had been a trap and snare to his fathers that he might well hesitate; but there was no need to fear when God Himself gave the marching-orders. There is no fear for the soul, though it go into the midst of temptation and trial, when God clearly bids it go. And He guarantees to bring it up again. When He is with us in our descent into the valley of shadow, we may count on his escort through its darkness, and his deliverance from its perils until we reascend into the realm of light.

Yes, "Joseph shall put his hand upon thine eyes." Thou shalt see those whom thou hast loved long since and lost awhile. They shall greet thy pilgrim spirit emerging from the land of its sojournings to the abode of rest and plenty. Thou shalt weep upon his neck "a good while," but the character of thy tears will be altered; they will not be those of hopeless anguish and separation, but of reunion, restoration, and and eternal joy. Be of good cheer! God is keeping thy dear ones in his holy keeping; and if thou couldst only see their state, their usefulness, their fruitfulness in the land, where they reign as kings with the Son of God, thou wouldst stay thy tears.

THURSDAY, March 13. Genesis xlvii.

The pilgrim Jacob stood before the great Pharaoh in the heart of that wonderful land, the monuments of which seem to defy the hand of Time. The contrast between the fleeting years of our human pilgrimage and the permanence of the Pyramids, the Sphinx, the river, the constellations that the Egyptians studied so carefully, seems to point the moral of man's insignificance. What is he, the creature of a few brief years, in the presence of these enduring monuments? But wait! Hear his speech! Notice the emphasis laid on that word *pilgrimage!* Is not this a confession that human life is but a passage across the expanse of time, that its bourne and home are not here, that it is conscious of a capacity for existence where time is not counted by ages? Yes, we know that we shall outlive the universe itself, and that we are therefore greater than matter, than things. We desire a better country; that is, a heavenly. God is not ashamed to be called our God, because He has prepared for us a city.

In the meanwhile, we need feeding, nourishing, and to be provided for. But in this, also, God will not fail us. There is nourishment and salvation for us all (12, 25). Every day will bring its daily bread; every need its sufficient supply; every temptation its way of escape.

The Lord Jesus is the true Joseph; He is both Saviour and Bread-Giver; and, probably, in all these scenes we are provided with prophetic anticipation of the time when He shall make Himself known to his brethren, and nourish them through the millennial age, which is knocking at the doors.

FRIDAY, March 14. Genesis xlviii.

This chapter proceeds with deliberation, because it foretells the enrolment of the sons of Joseph, born before Jacob's arrival in Egypt, on an equality with the rest of Jacob's children; and explains why the younger took subsequent precedence of the elder.

In death the soul looks back as well as forward. It remembers the vision of the ladder, on the bare moorland, as though it was but yesterday that it started on its memorable journey. It remembers the graves, where it has hidden its beloved from view; they stand out on the landscape, as Rachel's to the closing eyes of the patriarch. It recalls the care of the Angel of its pilgrimage, who redeemed from all evil, and led by a right way. What a survey life's close brings before us, of the incidents that have composed our history—some we would give worlds to obliterate, some we love to dwell upon, some we shall carry with us into the life of the other world. Let us so live that we may have as little as possible to regret. Better remember Rachel's grave, and death from natural causes, than the grave of love, the grave of peace, the grave of one whom we have killed by our neglect. If we would die well, let us watch and pray, let us walk in the constant thought of God, let us count that nothing is trivial or unimportant, since on the least may impinge unalterable issues.

Again we have the strange precedence given in Scripture to younger sons. One only is depicted as going into the far country to waste his substance; but Jacob, Ephraim, David and many others show that the last may be first, and the first last. By character you may reverse the order of nature.

SATURDAY, March 15. Genesis xlix.

It must have been a grand and solemn sight to see those strong mature men gathered around the bed of their dying father. His had been a great and epoch-making career, and his sun set in splendour, casting long shadows, and leaving a halo on the sky long after sundown.

As we read his predictions of the future destiny of his children, we are arrested by the fact that, apparently, the entire history of their descendants was affected for good or ill by the virtues or vices which were characteristic of their fathers. The sin of Reuben, for instance, was destined to react disastrously on the tribe that bore his name, perhaps because his character was to be reproduced in it. The vine-like beauty of Joseph was, in the same way, to affect his descendants; and because his salient features were about to re-appear in them, they were to take a foremost place in the future deeds of the chosen people. How solemn is the lesson for us all. Scientific men talk about heredity, and acknowledge its potent force in the history of families. But long before science invented the term, the thing itself was recognised.

Whatever may be the evil entail to which you have succeeded, be sure to live in such a manner that those who follow you may not succeed to an inheritance of shame, but of honour; not to a ruined estate, but to a fair possibility of glory, honour, immortality, and eternal life. Let the evil succession of years stop with you, and let the things that are true, honourable, lovely, and of good report be yours, and your children's.

F. B. M.

London Medical Mission.

AT a prayer meeting held recently in Exeter Hall, the new superintendent of the Mission, Dr. William Warren, of Melbourne, and his wife, were cordially welcomed to their new sphere of labour. In October last Dr. Henry Soltau resigned the superintendence, in order to join Dr. Barnardo, who had invited him to render help in his great work at Stepney. He remains on the Council of the Mission.

At the meeting referred to, a cordial letter was read from Dr. Saunders, who was the first superintendent, and subsequently president of the London Medical Mission. He warmly welcomed Dr. Warren, who had been a colleague of his in this very work in the first year of the existence of the Mission. Dr. Heywood Smith, as senior member of the Council, followed with warm words of greeting, expressing the great regret at losing Dr. H. Soltau, which was felt by the Council, workers, and the people of the district. Mr. MacAdam Eccles followed in a similar strain.

After prayer by several friends, and singing, Dr. Warren spoke. He related how, over twenty years ago, he had been engaged in similar work in Endell Street and Liverpool, and subsequently in Spain, at Barcelona, until failure of health rendered it imperative that he should seek a change of climate and of work. He went into private practice in Melbourne, and found many opportunities for Christian work, both among his patients and in mission operations in that city. The Lord blessed him to the souls of many, and also prospered him in his profession. He has thus been able to respond to the invitation of the Council, though the position carries but a small salary.

Mrs. Warren spoke of the clear guidance of God in bringing them back to England after so many years in Australia, and mentioned that she and her husband had been instrumental, during the last ten years, in starting a Training Home for Lady Missionaries, during which time 120 had passed through their hands, and were now working for the Lord in different countries among the heathen. But quite recently this work had been gradually taken out of their hands by the starting of denominational training homes, and by the sudden drop in the number of candidates applying for training, through the serious events that had recently transpired in China.

The meeting concluded with prayer, after brief words of welcome from a lady who had known Dr. and Mrs. Warren in Melbourne. Dr. Terry, the acting superintendent of the Mission, and Dr. Owen, the superintendent of the Lambeth branch of the work, also spoke, remarking upon the manner in which God is still blessing the work in the salvation of souls, and how great is the need in these days, when poverty and distress and illness at this time are increasing.

Ladies' Irish Association.

THIS noble Society, which has been at work since 1821, is sorely in want of funds to carry on its labour of love. Our Scripture readers tell of a Saviour who is all-sufficient to meet the need of every sinner, and make their words more welcome by speaking in Irish to those who still love their mother-tongue. A blessed work is done by night-schools, and by assisting clergymen in poor parishes to maintain Protestant teachers, where otherwise the instruction would be wholly of a Romanist character. A third object is the relief of distress among those who have known better days, by distributing clothes and assisting widows and orphans in time of trial. Help is also given to the families of poor clergymen. Information will be gladly furnished by the Secretary, 24, Clare Street, Dublin. Clothes or money may be addressed to me at Cromlyn, Edgeworthstown, Ireland.

C. Maud Battersby.

Homes for Motherless Children. — The Twentieth Century addition made to the Homes for Motherless in 1900 cost £1,400, of which £300 is still unpaid. It is hoped that this may be given by March 9, a lady friend being willing to give the last £50. The founder is Mr. R. T. Smith, 90, Thornton Avenue, Chiswick.

Country Towns Mission.

THE work of the Country Towns Mission has long been held in esteem for its thoroughness and directness. The efforts of the missionaries in the smaller towns and villages of the country have borne rich fruit. Day by day these devoted evangelists visit the homes of the people, reading the Scriptures, and endeavouring to make known the way of salvation.

From a Cornish district comes a report which says:—"E. K., eighty-six years of age, who fell asleep in Jesus, was returned as a hopeful convert by this Mission about eighteen years ago. At one of my cottage meetings, when the Lord pardoned her sins, I remember seeing her rise from her knees and jump for joy, praising God for his mercy to her. She afterwards joined a Christian church. She had been bedridden for about five years, and, though weak and blind, she was one of the brightest of Christians, with her faith in God strong. It was quite an inspiration to all who knew her,' so says the minister of the church to which she belonged."

Village visitation is not infrequently of an arduous character, but there is room for much encouragement in many parts of the land. A worker in Hampshire writes:—"I have visited through eight villages, five of these twice over, besides several hamlets and outlying farm-houses. In some of these I was told no one was in the habit of calling to pay them a visit. I have seen some interesting cases in which the Word seemed to have come home to the heart. The Lord's people have very much enjoyed the visits. I have paid extra attention to the sick and aged."

The missionaries are ever ready to adopt fresh means that seem likely to prove effective in impressing the people. "I was asked," writes a worker in a Gloucestershire town, "to bring a tent to a low locality, where much unsuccessful effort had been expended to get the people to church or chapel. It was hoped the tent might prove an inducement. It was so rough at the opening services that we had to call in the help of the police, but after that, by taking due precaution, we were able to go on. Every night for a month, and twice on Sunday, the tent was filled with just the class of people wanted, and sometimes there were as many outside as inside. The clergyman of the parish rejoiced to see it, and came and gave a helpful address. The power of the Spirit of God was felt there: almost every night souls were convicted and some came out decidedly for the Lord."

The offices of the mission have lately been removed; Mr. G. H. Mawer, the secretary, should now be addressed, 12, Serjeant's Inn, Fleet Street, E.C.

Dublin Visiting Mission.

VISITING in the city of Dublin is by no means an easy undertaking. The difficulty arises in part from the ignorance of the people, and in part from the sad way in which the working-classes are huddled together in wretched rooms of tenement houses, their surroundings tending towards degradation rather than godliness of living.

By the work of visitation the people are sought out, their prejudices and suspicions overcome, and their confidence won. By means of the funds collected, a permanent staff of sixteen trained men and women is retained on regular mission work, visiting in the city, holding meetings and classes, and in turns itinerating in country districts, at village fairs, &c. Children are gathered in this way for the Ragged Schools, where some 400 are daily taught by mission teachers.

Cabmen, dockers, and sailors have had their share of attention. Groups of men at dinner hour, parties of sailors on board ship, singly and in numbers the toilers of the quays—can be approached. The openings for the missionary are many, and his work among them particularly hopeful. The Dublin Visiting Mission is connected with the Society for Irish Church Missions, and communications may be addressed to the Secretary, 35, Upper Fitzwilliam Street, Dublin.

Stratford Conference Hall.

THE annual meeting in connection with that busy and thriving centre of evangelistic activities, the Conference Hall, Stratford, E., is a function always fraught with interest and encouragement to those who maintain Gospel work amid populous working-class districts.

At the gathering held on Wednesday week, Mr. C. Boardman, who presided over a large attendance of friends and supporters, gave a brief but entirely satisfactory account of the operations. From the printed report it is evident that the hearty and vigorous workers connected with the Hall have continued, with fruitfulness, their earnest labours in the spiritual interests of the outside masses. The evangelistic meetings in the large hall, and the various undertakings which have had their origin therefrom, are in a flourishing condition.

ENTHUSIASTIC MISSION BANDS.

Many departments of Christian effort are maintained by the useful organization of members known as the Mizpah Band. Lantern services, testimony and missionary gatherings, have been regular sources of attraction and helpfulness, and temperance work has also occupied an important place. A typical extract from the diary of a member reads:—

"A 'bus conductor came into the office one morning and said, 'I want to sign the pledge, please'; this he was soon able to do, and after the name had been affixed, he said, 'I want to ask another favour; will you pray for me?' He was soon on his knees, pleading with God to forgive his sin, and imploring strength to overcome the drink. Any Sunday now he may be seen at the services, his cheery face witnessing that God heard and answered prayer." A number of speakers, assisted by the Crusaders' Brass Band, have continued services in the district on Lord's Day mornings, and several week-day evenings. At these services large numbers of tracts are distributed, and the workers in that spirit of fervent evangelism which is among the happiest characteristics of the Conference Hall people, are quick to seize opportunities for pointing the anxious to the Lord Jesus Christ.

Another strong force of missioners is the well-known Male Choir, whose work, however, is not confined to Stratford, their abilities and zeal having created a wide demand for their services. In addition to singing many pieces with charm and expression, some of the members whose life stories are packed with experiences beyond the common, give striking and effective testimonies, which awaken interest and serious thought.

Other bands of workers deal with the spiritual needs of different sections of the poorest classes; the common lodging-houses, for example, are visited every Lord's Day by bands of speakers and singers, who meet with great encouragement as they deliver their message to the Ishmaels of society.

FOUR GOLDEN LINKS.

Following the custom of other years, the annual meeting was chiefly devoted to addresses for the stimulus of Christians. After Mr. Boardman's address came a pointed sermonette from Rev. Evan H. Hopkins, who spoke from Rom. xv. 29 on "Fulness of Blessing." "Our great need is Christ Himself—not a creed, however sound; not a church, however orthodox; not a system, however perfect—but the Lord." Mr. Hopkins connected his address with "four golden links" from the words of his text: "Christ, the Gospel, blessing, and fulness of blessing." He concluded with an appeal for personal consecration. "We may have it all set out with beautiful clearness in our minds, but have we the rich experience?"

Rev. Albert Swift, of East Dulwich Congregational Church, who has during recent months given a series of Bible readings at the Conference Hall, with much acceptance, delivered the concluding address, which was a luminous utterance on the transforming power of the Holy Spirit in life, character, and service.

An Aggressive Church,

AND ITS PASTOR.

IT was in October, 1899, that the Dulwich Grove Congregational Church called Rev. Albert Swift to be its pastor. The invitation was unanimous, and the choice gave satisfaction to all concerned. Mr. Swift is not a child of Congregationalism, but a convert to its methods and polity. Being converted in Wesleyan Methodism at the age of fourteen, in two years he was placed on the plan, "on trial," and was soon received as an accredited local preacher.

When eighteen he desired to enter the Wesleyan ministry, but it was found that he had overgrown his strength, and he was considered ineligible. Turning aside from the inviting paths of a promising business career, his energies were spent in evangelistic labours, and (in association with Rev. G. Campbell Morgan for several years) nearly every part of the country was visited. Subsequently Mr. Morgan settled down to a pastorate, and, in 1891, his friend married, and proceeded to the United States.

Here he entered the ministry of the Methodist Episcopal Church. His first charge was a small church at Bradley Beach, a village adjoining Ocean Grove, the historic Methodist Camp Meeting ground. Later, a move was made to New Lisbon, on the border of the New Jersey pine forests, where some real missionary work was done. He was next appointed junior pastor of the Calvary Methodist Episcopal Church, New York, the largest Methodist church in the city. Here the young minister had an exceptional training in pastoral work and church organization, his colleague being Rev. A. B. Kendig, D.D., one of the most successful pastors in the denomination. During his ministry the needs of the young people always claimed a large share of his attention; and though not associated with the Christian Endeavour movement in the States, he performed valuable service in connection with the Epworth League, a kindred organization. To him it was always a matter of regret that the League was instituted in place of Christian Endeavour by the Methodist Churches of America.

In 1899 Mr. Swift and his family removed once more to England, but it was not without many regrets that he bade farewell to his numerous friends in the States and returned to the homeland. For some time before leaving America Mr. Swift had questioned himself as to whether he should still continue in Methodism, and after much prayer he decided to exchange its ministry for that of the Congregational type, trusting God to open up the way in due time to a pastorate of the order toward which he believed he was being divinely led. Joining New Court Chapel as a member, he remained in fellowship for a period of nine months, during which he rendered good service on the staff of this paper. Then, as already stated, he received and accepted a unanimous call to East Dulwich Grove. The public recognition of the new pastor will be fresh in the minds of many. Taking to his new sphere of service all the evangelistic passion of his former labours, he has displayed an enthusiasm which no failure could damp, and an ardour which no disappointment could chill. The whole energy of his consecrated manhood has been thrown into the work of an ambassador for Christ.

In his presentation of the Gospel, Mr. Swift adheres to the belief that the Christian religion is more than an influence, touching the life at certain times and places; he emphasizes the fact that it is a new life with a new purpose and ideal—an ideal involving a passionate personal devotion to Christ, growing out of constant communion with Him, and an ideal which leads Christians to identify themselves wholeheartedly with the purposes of Christ in the redemption of the world.

Mr. Swift's two years' ministry at East Dulwich is a remarkable record. In 1899 the church was receiving aid. Now it is entirely independent of Union assistance. The membership, at that time 180, now numbers 330. On all sides there has been an extension, and through the pressure of a steadily-growing work, pastor and deacons have been compelled to face the necessity of providing accommodation for the numbers who were unable to gain admission to the services. The school was equally crowded, and without further accommodation children must have been turned from the doors. To meet the need, a church-extension and debt-extinction scheme was launched a few months ago, and the work of enlarging both church and school was put in hand. The alterations comprise the placing of side galleries in the church, and the removal of organ and choir to a position behind the pulpit, providing 340 additional sittings. In the rear of the church a ladies' parlour, and pastor's and deacons' vestries have been erected. A gallery in the school provides four additional class rooms, with another over the new heating chamber. These, together with the vestries, add upwards of 200 seats to the capacity of the school. The entire cost of the extension, it is expected, will amount to something like £3,500. The task of raising this sum has been heartily taken up by the church, and there is great hopefulness that when the result of the re-opening effort is made known the entire sum will be covered by cash in hand and written promises.

REV. ALBERT SWIFT.

From Photograph by The London Stereoscopic Company, 106 and 108, Regent Street, W.

Wherein lies the secret of this success? is a question which readily suggests itself. Without doubt it is in the maintenance of a true evangelistic ministry—unsensational, yet always intense, bringing everything to serve the one object of winning souls for the Master. Mr. Swift's bright and genial personality, and his genuine brotherly feeling towards his people, has, in turn, drawn out their frank confidence and affection, and created a homely atmosphere in every circle of the Church's activity. As one of his deacons once remarked to us: "He takes his share in every department of the work. He never says, Go; it is always, Come!"

In the midst of absorbing work, Mr. Swift finds time to render assistance to organizations outside his own church at Dulwich. Last year he was President of the South London Union of Christian Endeavour, and during his term of office visited every society affiliated to the Union, and initiated a forward movement productive of widespread blessing. His earnest efforts and skilful organization in this connection were cordially acknowledged at the annual meeting of the Union, when Mr. Swift was presented by the young people with a beautifully illuminated address. Influence over young people is a marked feature of his ministry. Our readers will remember his contribution to our recent series of articles upon THE CHURCH AND THE CHILDREN,* in which he described a new and effective method of shepherding the juvenile converts of last year's Simultaneous Mission.

The reopening services of Mr. Swift's church commenced on Monday last, when there was a large rally of members and friends. In the afternoon Rev. C. Silvester Horne, M.A., Kensington, conducted a service, and preached a powerful and impressive sermon on the subject of Jonah and the Gourd. (Jonah iv. 9-11).

A social gathering in the Lecture Hall followed, after which opportunity for inspecting the additions and alterations to the church was taken advantage of. From every point of view the utility and effect of the alterations are beyond praise, and the sacred edifice well merits the admiration which on Monday was expressed on every hand. At the evening gathering, the church was filled, and the heart of the pastor must have been greatly cheered as he witnessed so warm an expression of loyalty and practical sympathy, not only from his own people, but from friends connected with neighbouring churches.

The proceedings were under the presidency of Mr. SAMUEL FIGGIS, who spoke words of hearty congratulation to the congregation on resuming the worship of God in so beautiful a building. He recalled his association with the church in its early days. The seed sown twenty years ago is bearing fruit to-day; and the speaker urged upon the young men and women particularly to gather round their pastor and to energise and encourage him in his toil. Mr. Figgis promised to contribute £50 toward the renovation fund, an announcement which was cordially received by the audience.

Rev. THOMAS NICHOLSON, in the course of a helpful address, appealed for a thoughtful consideration of a more momentous undertaking than the erection of buildings on earth—the structure of the spiritual edifice which goes on unseen, and results in Christian loyalty, love, consecration and devotion to the service of Christ. Rev. H. J. HAFFER, a former pastor at East Dulwich, brought hearty greetings from Congregationalists at Harpenden, and gave an earnest and timely address.

In the course of a statement relative to the building fund, Mr. Swift spoke of the inception of the scheme, and the heartiness with which it has been taken up by the congregation. He expressed the hope that before long the whole of the amount necessary would be forthcoming.

The proceedings throughout were of an inspiring nature, and augur well for the future. Friends far and near will wish for pastor and church a continuance of that Divine favour which has been so manifestly bestowed in the past.

North London Gospel Samaritan Mission.—The past year was one of much encouragement to the workers of this Mission. The gatherings in the hall in Grove Road have been seasons of happy service, and to the joy of Christian fellowship has been added the joy of witnessing the power of God in the conversion of sinners. The ladies of the Mission hold services for the children weekly; while the Christian Endeavour Society has proved a source of much blessing. The efforts in the open-air have been productive of much good, and many have cause to thank the Mission preachers for their proclamation of the Gospel. With the object of extending the usefulness of the mission, a "sister" has been engaged for visiting the poor in their homes and ministering to their varied needs. The hon. pastor of the Mission is Mr. Henry Bird, 83, Isledon Road, Holloway, N.

* This series of articles is now published in booklet form (*Morgan & Scott*, 2d. Special terms for quantities for distribution).

THE LATE

Rev. George C. Needham.

EVANGELIST AND BIBLE TEACHER.

A LONG and useful career in the work of the Lord has been brought to a close by the death of Rev. George Carter Needham, which took place on February 16, at Narberth, a suburb of Philadelphia. Many years ago it was said of him that he was noted as a conscientious and industrious worker, well qualified in the best sense of the word for the calling of an evangelist. His life and work in later years confirmed even more fully this high estimate of his character.

Though mainly identified with the United States, Mr. Needham was a native of Ireland, having been born on the shores of the Bay of Kenmare. As the household were closely surrounded by Roman Catholic influences, religious questions were constantly in the front; and this family of ten boys and girls enjoyed the inestimable blessing and privilege of careful Evangelical Protestant training. In after years he recalled that as early as his sixth year he was decidedly impressed through hearing one of his elder sisters tell over at home what she remembered of a sermon on the Second Coming of our Lord Jesus Christ. While he was still a youth, Ireland passed through the great revival of 1858 and 1859; but it was not till 1861, when the wave of blessing seemed to a large extent spent, that George Needham received such a share of the outpouring as enabled him to rank himself among the open followers of the Saviour. He was then in his eighteenth year; and the value of the early training was abundantly seen in all his after life. He was the child of many prayers, notably those of his mother, who died when he was but eight years of age, and the family has been one fruitful in Christian service.

Entering on business life in Dublin at the age of nineteen, his high Christian character was soon recognised and valued by his employers. Though naturally of a timid disposition, he dared not be silent on behalf of his heavenly Master; and at the end of a year of testimony among his acquaintances and neighbours, he came to the conclusion that he was under a definite call to give his life to Christian service. Several years of evangelistic work in Ireland proved that the young man had chosen wisely, and an invitation to visit England was accepted. At Kelvedon, in Essex, Rev. Charles H. Spurgeon met him, and found so much to commend that he rather discouraged an idea Mr. Needham had formed of entering the Pastors' College, recommending him rather to give uninterrupted attention to evangelization. Accepting this advice, the evangelist went on with his work, drawing his theology all the more simply from the Bible, because he had not come under the personal influence of human preceptors; and showing year by year, under the guidance of the Holy Spirit, a deepening insight into Scriptural truth.

In 1866, Mr. Needham accompanied Rev. (now Dr.) H. Grattan Guinness on a visit to Ireland, during which signs of the Divine blessing abounded. People flocked to the services in thousands, and conversions were numerous. In 1867, he met Mr. D. L. Moody on the first visit paid by the great evangelist to this country, and formed a friendship which endured while life lasted, the bond of mutual affection being a strong one. The new connection opened up the way shortly afterwards for Mr. Needham to pay a visit to America, in the company of one of his sisters who was out of health, and greatly desired to meet other members of the family then living in the United States.

A letter of introduction from Mr. Spurgeon helped him on his arrival; but the ability and earnestness of his work were his best credentials, and the three months for which the visit was originally planned were extended until the postponement became indefinite. Marriage with a Massachusetts lady led to practical settlement in the United States. During a honeymoon visit of three months to Chicago, the couple were guests of Mr. Moody, and enjoyed the pleasure and privilege of fellowship with Major Whittle and other leading American workers and preachers.

The outstanding feature of Mr. Needham's utterances was an unusual power of elucidating Scripture. When conducting an evangelistic mission, he always left a deep impress on the minds of converts and helpers through the system of careful instruction which he followed. God owned and blessed the use of his own Word. This was seen in all the principal cities of the United States, the after instruction of young people being specially provided for by the formation of branches of the Y.M.C.A., as well as in a wider sense by the preparation of suitable literature. Many large conferences of Christians were arranged at suitable centres for the consideration of prophetical and other Biblical topics, as well as the discussion of questions affecting Christian teaching and effort.

THE LATE REV. G. C. NEEDHAM.

From Photograph by Messrs. A. and G. Taylor, Manchester.

Among wider efforts, Mr. and Mrs. Needham paid an extended visit to Japan, on the invitation of leading Christian workers, for the purpose of conducting Bible conferences among missionaries, teachers, and their families; holding evangelistic meetings among the English-speaking communities, preaching to the young men of the high schools, and visiting and instructing the native congregations. Open doors were found on every hand; and the visitor was enabled to do much in the way of directing and leading the youthful church of the island empire. During visits to the home lands he found his native Ireland a fruitful field, and in England also many friends joyfully gathered round one whose useful career they had followed with prayerful interest and thanksgiving.

Mrs. Needham, who has accompanied her husband on many of his journeys, has proved herself a true helpmeet in the Lord, and an able coadjutor. Her pen has been fruitful in writings, of warning to the sinner, and of upbuilding to the saint. Belonging to the old Puritan stock of New England, she had, like Mr. Needham, been well versed in the Scriptures during her childhood. To this, study and meditation added a facility for communicating to others her own clear understanding of the truth. For her, many prayers have gone up in the dark hour of bereavement, that the comfort with which she has so long and so often comforted others may bring her now into an understanding of the dealings and purposes of the Lord. Like Barnabas, Mr. Needham was "a good man, full of the Holy Ghost." We ourselves cherish many holy and happy memories of days of fellowship with our dear friend and his wife, on both sides of the Atlantic. The loss to the church is a great one, but in the truest sense his works do follow him.

Earthquake in Russia.

THE accounts I receive from my beloved friends in Baku about the terrible destruction by earthquake of the town of Shemakha, and of a number of villages in the Caucasus, claim our sympathy. There are altogether 4,500 houses destroyed; of Armenians twenty-nine lives have been lost, but of Mohammedans over 1,000. One friend writes that "about 100 villages have been shaken, and the earth is still shaking by volcanic upheavals. Many thousands are without home, camping in the fields, and the temperature is unusually cold, with snow falling. The people are needing food and warm clothing."

Shemakha was a flourishing town on the height of the Caucasus, which I have several times visited, and where the preaching of the Gospel was not in vain. There was a community of Evangelical Christians who dated their life from the visits of Count Zaremba and other labourers, and whose light shone brightly in the towns and villages of the mountains.

When, on one occasion, I visited the Christians in Shemakha, they told me how an earthquake had destroyed part of the town, and that eighteen men of their community had been killed by the fall of their preaching-hall, just when they were assembled for service on Lord's Day morning. A beloved Armenian pastor, Hambarzum, stepping out from his room, on the point of opening the service, saw before him the roof falling down, and people killed on the spot. They afterwards rebuilt the houses, and the traces of the earthquake were obliterated; and the town flourished as a fruit-growing and silk-weaving centre.

Only in September last I was with Mr. and Mrs. Morgan in Baku, and we were then contemplating a visit to Shemakha, but our time being very limited we did not carry out our intention. My friend, Patwakan Tarrajanz, has spent some weeks preaching and visiting the sick and needy, so that there has been no lack of a clear testimony. He writes that distress is very great, and he will be pleased to distribute any help that may be entrusted to him. His address is Patwakan Tarrajanz, 29, Shemakhinskaja, Baku, Transcaucasia.

F. W. Baedeker.

Wart-Eck, Weston-super-Mare.

Other Lands.

Demon Possession in Russia.

FOLLOWING on the description given in my last of the Gift of Tongues, I want to narrate the essence of a most interesting conversation at the breakfast-table with Baron von Uexküll and others.

He introduced it by speaking of an Esthonian lady, a governess, who was called in to see a dying man. As she spoke of Christ he cursed, and refused to hear anything of the Gospel. To all appearance he died the same night. When she went to the house on the next day he was lying on the bed apparently dead. However, she felt impelled to lay her hands on him, with the result that he recovered animation, and awoke not only to consciousness, but to a devout faith in the Gospel, in which he died some six hours after. I do not quote this as an instance of the raising from the dead, because he might have been in a coma; but it is a remarkable incident, specially his reception of Jesus Christ.

There was another story told by a Christian physician, who has a house for the treatment of nervous diseases, of a little boy of six who was brought to him as having tried to hang himself. The child said that as he was playing near his mother's house a man came to him and told him what he must do. Evidently this was a mere impression on the child's mind, as there was no man of the description about the place. The child seemed in constant dread of this person returning, until prayer brought him peace.

The Baron also told of a man of his acquaintance who occupied a farm on his estate, and who was under the power of what seemed to be a nervous disease. The Baron asked him to kneel in prayer, and repeat the words of petition after himself, which the young man did, until he came to the name of Jesus—this he refused to repeat. When the Baron insisted on his saying it, and with a great effort he did so, he fell on the ground with a scream. The Baron bade the evil spirit come forth, which it appeared to do, leaving the man exhausted but well.

A similar instance was related of an old and wealthy count, who was subject to fits of ungovernable passion, and was the terror of his wife and children. But when, in answer to definite prayer, God gave power to his servant to command the evil spirit to go forth, he became calm and gentle, and afterwards died in the full faith of Christ.

On one occasion, Count Pashkoff, with some other believers, prayed for four hours for a man who all the while was mocking them, and saying that their efforts were useless, that there was not one demon only in possession, but many. Finally, when in despair the Count said, "Lord Jesus, we have no power at all to drive forth this evil spirit. Do thou do it," there was an evident going forth of some evil influence, and the man became subdued and quiet.

Another terrible incident was told me by the Count of a man whom he knew in the early days of his religious life, and whom the neighbours had imprisoned in a large iron cage, the bars being of terrific strength. And whenever any were brought in to see him, he held out towards them a silver rouble, saying, "This is my God, this is my God." I confess that these incidents have greatly impressed me. I wonder how far it would be right to deal with certain forms of impurity and drunkenness as being cases of demon-possession. It may be that there is more of this demon work among ourselves than we know, and specially in cases of mania. The Baron told me that once, when visiting an asylum, there was a great movement among the patients on his entrance of the wards, as though they recognized in him the power of the living Saviour.

My friend, Baron Nicolai, also says that in his judgment there is a great indifference between demon-influence and demon-possession: and reminds me that Dr. Howard Taylor has said that in China he was accustomed to diagnose the symptoms of demon-possession in the same way as of any other disease.

These things make me feel more and more the desire to be not only influenced, but possessed by the Holy Spirit. They invest the Day of Pentecost with an altogether new significance. It may be that the evil around us is to a larger extent than we have ever realized the result of the distinct operation of Satan and his agents, and therefore our one need is to seek such a mighty infilling and possession of the Spirit of God that the power of the evil one may be cast out by a stranger.

A godly man, who is just now greatly afflicted in the town where I am writing these words, confesses to be always conscious of an evil spirit who is perpetually beside him, and is constantly denying the truth of Christianity, and the Deity and power of Christ. He has been a bright and useful servant of the Lord Jesus, until this has befallen him, and he is greatly tried by it. What depths of Satan there are! What mysterious influences may not be affecting the currents and movements of our time! We may be in the presence of mighty spiritual forces, which we are endeavouring to combat by wholly intellectual methods, forgetting that only Spirit can cast out spirit.

I am passing no personal opinion on these matters. But it seems as if suddenly I had been brought into contact with the conditions of the early Church. Here again is the mighty power of Divine manifestation, and here the forces of the evil one. They drive one to first principles, to read the Bible again from a new standpoint, and to pray to experience more and more the power of the Divine Spirit, that one may be able to try and cast out the spirits.

F. B. Meyer.

Prohibition in Canada.

[FROM A CORRESPONDENT.]

CANADA bids fair to maintain the lead in the temperance cause. During the last half century there has been a wonderful decrease in drinking. All over the land buildings which were once public licences are now closed or doing service as private dwellings. The decrease, too, in licensed taverns has been great. Twenty-five years ago there were in Ontario 4,793 tavern licences; to-day there are 2,621. During the same time the shop licences have been reduced from 1,307 to 308, the wholesale licences from fifty-two to twenty-one; while the thirty-three vessel licences have been abolished altogether. Ontario is undoubtedly one of the most progressive provinces in the Dominion in these matters, but in the other provinces the march is also onward.

At present there is a strong movement looking toward prohibition in differents parts of the Dominion. Twenty months ago the Province of Manitoba passed a stringent prohibitory measure, the legality of which was at once challenged. From court to court this Act was carried with varying degrees of success, until two months ago the Privy Council of England declared it constitutional. The Act is now before the Provincial Legislature for enforcement at the end of the licence year; but there is some fear that Premier Rablin will evade responsibity by a referendum. The prohibitionists are most determined that this shall not be, and demand that the Act be enforced like other laws on the Statute-book. In Prince Edward Island, too, is an Act waiting for the end of the licence year to become law.

At the moment of writing the chief interest centres on the Province of Ontario, where a measure similar to that of Manitoba is before the Legislature. This will be submitted to the people on October 14, and, if sustained, will become law in May, 1904. To make this Bill valid a majority vote will be required; but the majority must be more than one-half of the votes polled at the provincial elections, which will take place before the referendum. Strong protests are being made against this condition by members of the Dominion Alliance, because a referendum will not call out so large a vote as the general elections. The president and the secretary have issued a circular calling a provincial convention to consider the matter, in which they say that "prohibitionists will be thus handicapped so as to make their success almost impossible." These fears are, however, not general, and prohibitionists anticipate a large majority on the voting day.

The Jerry McAuley Missions.

By MAURICE GREGORY.

IT has been my great privilege recently to pay a number of visits to the Jerry McAuley Missions in New York. The first visit was to the original mission in Water Street. Some time before I arrived there I felt nervous about my watch and pocket-book, and wished that I had left them behind. The previous evening I had been at dinner at the house of a friend "up town," and he had been telling me how little visible drunkenness there was. If he had gone down to Water Street he would have seen plenty of it. When I got to the meeting, I was at first somewhat disappointed, for about sixty per cent. of those present were smart, respectable-looking men, apparently well-to-do men of business, and their clerks. Several such were on the platform. The rest of the audience was composed of poor wrecks, one or two of whom had clean faces, and tidy, though wretchedly poor clothes.

My disappointment, however, was changed into absorbed interest as the meeting went on, and these smart business-men gave their experiences one after another of being saved from the very lowest depths of drunkenness and debauchery, from theft, and in some cases from *delirium tremens*. Almost every one finished his "experience" with the statement of the number of years, months, and days since the Lord Jesus Christ had lifted him out of the horrible pit, and we had the whole range from one who had been saved from even the desire for drink for "twenty-three years, nine months, and eleven days," down to one of the poor tidy men aforesaid, who tremblingly thanked the Lord Jesus Christ for his saving power for twenty-four hours. Everything was very quiet and orderly, with perfect freedom from sensationalism, and the possibility of salvation from the lowest depths was looked upon in a cool, business-like, matter-of-fact way that was both novel and refreshing. One poor fellow, who looked as though he was on the verge of dissolution, got up and said that for a long time past he had felt that there was no hope for him, but after what he had heard that night he could say so no longer.

Several came out at the end of the meeting to be quietly prayed for and talked with by those present, and I understand that this has been going on steadily night after night, and month after month, and year after year for over thirty years. Jerry McAuley himself died some years ago. His portrait is that of a refined, intellectual-looking man; but he kept his old drunkard's nickname to the end, as a help to others who were like what he once was. A large motto, "No compromise with sin," faced the audience, and "cant" or insincerity in religious expression was several times almost sharply denounced.

At one of the meetings a judge presided, who was one of the converts of the mission, and who had risen to his present position from the lowest depths. The police under the administration just going out of office in New York are said by some to be a corrupt body of men. I do not know how far that is true, but it was most interesting to me to note the interest that would light up their faces when I mentioned Jerry McAuley's Missions, and how perfectly they knew where they were, even if I was a mile away.

Rev. G. Soltau's Bible Lectures.—At the Friends' Meeting House, Harlesden, Rev. George Soltau is giving a series of Bible lectures on Tuesday evenings dealing with the Books of Genesis and Exodus. Those who have attended have found the addresses highly instructive and helpful, as Mr. Soltau has brought out of his treasury "things new and old." The lectures are to be continued each Tuesday during March, at 8 p.m.

From Many Lands.

BRITISH SEAMEN ON THE WESER.

Writing of Gospel work among British seamen at Bremerhaven, Geestemunde, Nordenham, Brake, and Bremen, Mr. J. Jones says:—"Our head-quarters are at Bremerhaven (11a Lloyd-strasse), where we have regular Sunday meetings and other work. In the other four ports there are no Gospel services or meetings of any kind, and the seamen are surrounded by temptations, without a helping hand stretched out to assist them. Their case is much worse than that of sailors in English ports, and we are nearly powerless to help for lack of funds. If we had the means we could stay a night in each of these ports every week, hold a Gospel meeting, and help in other ways. A few sets of slides, including copies of Gospel hymns, and a lantern, are much needed."

ENGLISH-SPEAKING YOUNG MEN IN PARIS.

Will you allow me to make a last and urgent appeal on behalf of the extension scheme of our Anglo-American Young Men's Christian Association, which the directors have thought better to close by April 1 next? We have only been able to realize £646 (collected and promised) out of the £3,000 urgently needed for the execution of the scheme, whereby we wished to afford our British and American young men in Paris suitable, larger, and attractive rooms, to which they could resort for their spiritual welfare as well as for material and intellectual comforts, thus to draw them away from the innumerable fascinating snares which they meet on all sides in the beautiful, gay, frivolous French metropolis. Jas. Forrester Anderson.

Paris, February 24, 1902.

CONVERSIONS IN BRAZIL.

The latest intelligence from Sao Paulo (Mr. R. J. Young, Largo da Liberdade, 62) is of a most cheering character.

"One reward that has come to us is the salvation of three souls here. The first to declare his faith in the Lord Jesus is a Spanish shoemaker who had, for many weeks, been attending the meetings in the hall at Braz. He listened seriously and attentively, and deliberately chose to forsake all his sins and to receive Christ as his Saviour. He has since then been running well, although much tempted and tried. His wife, seeing the remarkable change in him, is almost persuaded, and we hope to see her, too, born of God's Spirit.

"Mr. Glass and Senor Jose and his wife are fighting valiantly at Santos, and are doing good work. In the midst of great temptations and pressure, God has enabled them to win six precious souls during one month. Santos is not only unevangelized, but is a hotbed of spiritualism, and of all sorts of spiritual wickedness, not to mention the unbridled licentiousness that prevails there. Therefore the conversion of these souls—five men and one woman—means a severe conflict with the powers of darkness, but thanks be unto God who giveth us the victory through our Lord Jesus Christ. We ask you to continue to pray for Santos and the workers there. Their November report is: meetings, 23; attendance, 1,484; tracts, 832; visits, 916; seven persons professed conversion, though two of them have since gone back; Bibles, 38; Testaments, 94; Gospels, 214."

"ALL THINGS TO ALL MEN."

Reporting on his work, Mr. John Christian, an evangelist of London Society's Malayalam Mission, writes: "This year I went to many Christian houses, and knowing their spiritual condition, I told them of the right way of living the truly Christian life; and, in addition to that, I also visited Hindoo houses numbering about 1,620, and to each individual soul I spoke of the blessed Saviour. Among these the Brahmins and the Hindoos (the high caste) are somewhat learned, and, therefore, the work among them must be of a learned nature. But the others, such as Pulayas, Pariyas, Kuravas, and Elavas (low caste), being of an opposite nature, must be taught in a manner by which they can easily understand. As a result of my work among the high caste some are willing to read the Bible. I sold ten Holy Bibles, and about thirty other Biblical books. In my work among the low caste, I find many convenient places where we can start new missions. But their masters (the high caste) are a stumbling block to their being converted to Christianity. Both among the high and the low, lantern pictures are found to be very useful."

A USEFUL TELUGU PAPER.

The valuable help rendered by the Press in missionary work receives new confirmation in a recent letter from the Canadian Mission at Cocanada, India. Referring to the *Ravi* a little paper published in Telugu, Rev. H. F. Laflamme writes:—

"The paper is reaching, with the Gospel message, a large class of men whom it is very difficult to get at in any ordinary way. They do not attend any church, they are too proud and high to stand and listen to the Message in the street, they are not sufficiently interested to buy any books or literature on the subject. So the only way to take them is in some such as this, and it is effective too, as many words from all over the country go to confirm. Of course, it is not so direct and definite as the preaching of the Word, but it has a wonderful effect in the way of breaking down and heading off opposition, and of creating an atmosphere that is helpful to the reception of the Truth. You know how desirable that is. If the Press of a people is antagonistic, then we have one of the mightiest foes arrayed against us. The effort in connection with the *Ravi* is to capture that stronghold for Christ. We have a good, pure, and strong advocate of all that we know will be pleasing to Him in this sheet."

CHINESE Y.M.C.A. IN CONFERENCE.

The third National Convention of the College Young Men's Christian Association of China was held at Nanking, November 7-10 inclusive. The Chinese delegates, who numbered 131, were a singularly representative body of native Christians, comprising pastors, preachers, teachers, and students of fifteen different denominations, from eight provinces. The foreign delegates numbered nearly forty, and represented fourteen missionary societies. Representatives from Japan, Korea, and Hongkong were also present. Over five hundred Chinese students, pastors, teachers, Christians, and missionaries from Nanking and surrounding districts were also in attendance.

The objects of the Convention were (1) to discuss and pray over problems and methods of winning young men for Christ, and (2) to consider the place that Christian young men must hold in the work of evangelizing China. The addresses given, in many instances by missionaries of wide experience and recognised ability, were of a practical character, dealing with the cultivation of the spiritual life as indispensable to fruitful service and the methods to be adopted. The inspiring and heart-searching messages given by Mr. John R. Mott, on "Christians of Reality," "The Use of the Tongue," and "Be Filled with the Spirit" made a profound impression upon the minds of many. Over seventy men signified their decision for Christ, while 150 Christian young men recorded their determination to claim victory over specific besetting sins. Another striking practical result of the Convention was the contribution of over 1,000dols. Mex. (about £100) by the Chinese delegates for the work of the National Committee. J. S.

Armenian Mission in Bulgaria.—As a refugee for Christ's sake from his own country (Armenia), Rev. H. Y. Yardumian has organised the Armenian Evangelical Mission among his own countrymen and others scattered over Bulgaria. The fact that so many persecuted Christians from Armenia found a refuge among the free institutions of Bulgaria opens up special opportunities for carrying on Christian work among them. Mr. Yandumian is at present on a visit to England, desirous of awakening the interest and sympathy of Christians at home in the needs of his countrymen, and with this object in view will be glad of opportunities for addressing congregations. He may be addressed at 62, Constantine-road, Hampstead, N.W.

Mr. Inglis at Chicago.

MR. CHAS. INGLIS has been in Chicago during the last five weeks, holding special services.

The first part of the time the meetings were held in the Chicago Avenue (Moody's) Church, and it was a cheering sight to see that place crammed on Sundays, with large audiences through the week. Many have found Christ during the services, and numbers are rejoicing in a newly-found Saviour. One special feature of the work at the Moody Church is the great gatherings that they have every Saturday with Mr. Newell and others.

Mr. Inglis during the Saturday nights of January was addressing something like 2,000 Christian workers on the Sunday-School lesson. Since the mission closed in the Moody Church he has been having a united mission in some of the churches on the north side of the city.

The spirit of hearing has been very marked, so much so, that he has been lecturing and preaching from sixteen to twenty times a week.

The afternoon Bible readings, especially for the well-to-do people, God seems to have signally owned, and many of God's people are realizing that the Old Book is a new Book to them.

Since leaving Chicago, he has been preaching to large numbers of men in Washington, and hopes to address the students of Princeton University at Princeton, N.J., and to visit Bridgeport, Conn., for missions. He was expecting to reach England in March.

Seamen at Zanzibar.

YEAR by year the many-sided work of the Zanzibar Strangers' Rest continues to be owned of God in the making known among the multidude of sailors visiting the port of the plan of salvation through Christ.

The need for such efforts as Mr. and Mrs. Knapman are making is often emphasized; only recently a ship carrying 270 men was in the harbour, and of this number—all British sailors—only one professed to be a Christian. On another vessel were two Scotchmen, who were firemen, to whom Mr. Knapman gave a copy of the Psalms. The following Sunday one of them went to the Rest, and said: "The night you were on board, after I turned in, I read the 23rd Psalm. It was my mother's Psalm." At the mention of his mother's name the man burst into tears and told the sad story of the power of Satan in his past life. After a long talk he returned to his ship, and the workers had reason to believe that he was led into a new and better life.

THE SAILOR'S CURSE.

Drink is the sailors' curse even more abroad than in England, and the hearts of missionaries are constantly being saddened by the sight of their own countrymen slaves to this passion. One man—a qualified doctor—whom they had befriended told them he had frequently sold his shirt for whisky.

The work among Arabs and Swahili has steadily increased, and as the missionaries become better known to the native population their confidence is gained, and they go to the Rest for any help they require, as well as to hear the Gospel. Many of the Arabs who attend Mr. Knapman's classes are dealers in ivory, &c., and as they sail back to their own country they carry in their pockets some portion of God's Word, and in their hearts some messages of salvation heard at the Rest. Mrs. Knapman finds much to encourage her in her efforts among Arab ladies in their homes, who eagerly welcome her visits.

To further develop the work among the Mohammedans, it is necessary to acquire other premises. Many who realize this need have promised their support to this special object, and it is hoped ere long the new building will be secured. A sum of £500 is needed, £300 of which has been promised on condition the remainder is raised. The secretary of the Rest is Mr. J. Theodore Isaac, 44, Coolhurst Road, Crouch End, London, N.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

**** I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *See next page.)*

About a Doll and a Machine.

I THINK the above title ought to attract both boys and girls to read what follows. The girls will naturally want to read about the doll, and the boys about the machine; so now we will begin.

If any of you have ever passed certain shops in London where sewing-machines are sold, you will have noticed some nicely dressed wax figures, like big dolls, which appear to be turning the machine-handles. (Mind you look out for them next time you go into town.) I heard of a little girl who was so impressed with the novelty, that when she got home she placed her dolly's hand on her mother's "Singer," and expected that the machine would begin to move! She did not know that the one in the shop was turned by electricity, so that it was the *machine that worked the figure*, and not the figure that worked the machine. I suppose you think she "must have been a silly child," and, perhaps, she was; but out of her foolishness, let us try to learn a little wisdom.

When father or mother asks, "*Who broke* that window?" (or vase, or whatever it may be that has met with an accident), they sometimes receive the reply, "Oh, it *got broken* a long time ago!" But that does not answer the question, "*Who broke* it?" Windows and ornaments don't "get broken" by themselves, do they? Its all very well to read in story-books about wicked fairies and naughty sprites amusing themselves by doing mischief; but however convenient they might be, so that we might put all the blame on to them, we do not come across them in real life. When mischief is done, we may be sure that somebody (or the cat!) did it; and I hope you will always be straightforward enough to own up to it if the fault is yours, like George Washington did when he spoiled his father's cherry-tree.

Now the lesson for us to learn to-day is that *things do not move of their own accord*, which is a shorter way of expressing the thought contained in Isa. x. 15, "Shall the axe boast itself . . . or the saw magnify itself . . . (or) the rod shake itself . . . or the staff lift up itself?"

Neither the doll nor the sewing machine could move until some independent force was brought to bear upon them. They cannot move themselves, nor "get moved," unless some body or some force moves them.

When boys and girls are sent to school they are supposed to *work*. But now and then we find some who wish ever so hard that their lessons would "get done" without their doing them, or "get learnt" without their learning them. They would like, when they grow up, to find their minds well stored with knowledge, so that they may succeed in their future life; and they would give anything if some good fairy, electric or otherwise, would fill their minds with facts and figures, as their stockings are filled with good things on Christmas eve, without any effort on their part.

But that cannot be, any more than a machine will work without some motive power. It is no use to put your hand upon your work and imagine that it will move of its own accord, and push you along with it. You must apply *your* energy to *it*, or it will not be done, or move at all. In the shops, it is the machine that transmits force to the doll; but, in your case, you must put your force into your work.

I know it is not easy to feel always in an industrious mood, and there are times when we wish our lessons or our sewing would somehow "get done" without our troubling about them. But they won't! If they are to be done, *we must do them.*

The foolish virgins who took no oil in their lamps wanted their wiser sisters to give them theirs; but they could not—they needed it themselves. And if you and I are to get on in life, we must depend upon our own efforts, and not upon other people's, nor expect some lucky chance to make up for our idleness.

When I was a child, we had to repeat a text every morning at family prayers. One day I gave this one: "If any will not work, neither shall he eat"! I heard a titter in one corner of the room, and after prayers my big brother made the unkind remark that such a text "sounded well from a kid who had never done a day's work in his life"; and he went on to suggest that I had better give up my meals until I did some! But there is food for the mind to be thought of, as well as food for the body; and if we want to partake of that in after years, we must work for it to-day, and to-morrow and every day.

Another little boy I knew was, like myself, very fond of play. He was an American, and being on a visit to this country, he did not go to school. When the friends, with whom he and his mother were staying, asked him if he never did any lessons, he replied, "Well, I guess there's so much play to be got through, there's no time for work!" I'm afraid we needn't go so far as America to find boys and girls who think like that. Perhaps they are in your own home. But that is not the way to succeed, is it? The doll could not move the machine because it had no life. No more can you move your lessons along, or put knowledge into your mind, unless you put some life into your efforts, and remember it is *you who must move your work*; you must not expect your work to move you.

There are other lessons, too, besides those in school-books, that have to be learned. I mean those that belong to the heavenly life that Jesus came to teach. He said one day to those around Him, "*Strive* to enter in at the strait gate," which means that even in spiritual things we must not be careless or idle. We cannot *gain* salvation by working for it; if we are not converted, we are like the lifeless doll, "dead in trespasses and sins," until Christ, who has done all that can be done to open for us the gate of heaven, puts a new life into us, so that we may start upon the heavenly road. But even then it will require all our best attention and energy to "*walk* the narrow way," and to *watch* against the temptations that Satan will put before us to entice us off into side roads and by-paths of sin and wrong-doing.

I am sure you will agree with me that it requires *effort* to be always industrious, truthful, unselfish, and honest, when it would often be so much easier to be otherwise. The Christian life leads along an uphill road, and we cannot

> Be carried to the skies
> On flowery beds of ease.

Christ gives us salvation as a free gift which we are to "work out." The same hymn I have quoted above (which begins, "Am I a soldier of the Cross?") goes on:

> Since I must work if I would reign,
> Increase my courage, Lord.
> I'll bear the cross, endure the pain,
> Supported by thy Word.

So let us ask Jesus to give us his power to resist evil, and to be diligent in serving the Lord; until at last we receive the reward that He has promised to them that love Him. Uncle Tom.

The "Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 320).

1. Why did Caleb think the Israelites would be able to overcome the enemy? (Num. xiii.-xv.)
2. What is the Word of God able to do for us? (Acts xix.-xxi.)
3. Is any man able to deprive us of eternal life? Give the verse (John ix.-xi.)
4. What enabled Abraham to be "strong in faith"? (Rom. iii.-v.)
5. Is any power able to separate us from God's love? Give the verses (Rom. vii.-ix.)
6. Enumerate what God is able to do for us, from the following chapters:—(*a*) Rom. xiv.; (*b*) 2 Cor. ix.; (*c*) Phil. iii.; (*d*) Eph. iii.; (*e*) 2 Tim. i.; (*f*) Heb. ii.; (*g*) Heb. vii.; (*h*) Jude.
7. What shall enable us to resist the devil? (Eph. v.-vii.)
8. What do we do with Christ on our side? (Phil. iii.-end.)
9. How shall we be able to "bear much fruit"? (John xiv.-xvi.)

[Those under *ten*, do any 3; under *thirteen*, any 6; under *seventeen*, No. 6, and any other 7.]

ANSWER TO LAST SEARCHER (319).

Bible Clock.

I. Spirit (Gal. iii. 2).
II. One Spirit (Eph. iv. 4).
III. Spirit of truth (1 John iv. 6).
IIII. Quench not the Spirit (1 Thes. v. 19).
V. Be filled with the Spirit (Eph. v. 18).
VI. Be thou an example in Spirit (1 Tim. iv. 12).
VII. Grieve not the Holy Spirit of God (Eph. iv. 30).
VIII. But the Spirit itself maketh intercession for us (Rom. viii. 26).
IX. Walk not after the flesh, but after the Spirit (Rom. viii. 1).
X. Where the Spirit of the Lord is, there is liberty (2 Cor. iii. 17).
XI. He that soweth to the Spirit, shall of the Spirit reap (Gal. vi. 8).
XII. Through Him we both have access by one Spirit unto the Father (Eph. ii. 18).

No. 319—Correct answers (first list) received from:—

A—Irene Ashdown*, Edith Archer*, Ernest and Ralph Aldwinckle, Gwendoline Ahier, Douglas Anderson-Berry, Agnes and Kate Allan, Victor Armstrong.

B—Constance Bird*, Violette Birney, Millicent Buckingham, Annie Blaikie*, Alison and Monica Bailey, Ileene*, Hilda* and Evelyn* Barstow, Robert Bushby*, Annie Brown*, Ewen and Ronald Bentley, Sybil and Gladys Brewer, Marion Burton*, Muriel Boyd*, Mabel Baker, Barbara and Gwen Bourne, Stanley Bungess Florence Bath*, Ella Berryman.

C—Leonard Cate, Edith Clear*, May*, Ida and Willie Cullen, Elma Cheal*, W. Campbell, Hannah Chapman, Lydia Cleary*, Gladys* and Beryl* Calvert, Gwen and Tessa Channon, Percy* and Stanley* Chappell.

D—Grace*, Catherine, Willie and Emily* Dempster, Evelyn Dunkin, Ethel Dancy*, Kitty and Violet Donaldson-Selby, Stanley Drew, D. Daintree*, James and John Davidson, Eddie and Nellie Dowsett, Gladys Davies*.

F—Percy Fitch, Gwendoline and Phyllis Flint, Helen Fox, Olive, Vincent and Mabel Fleet, E. Franklin-Smith, Hyacinth Fitz-Simons, C., F., J. and Marian Freegard, Kitty Fausset, May* and Mildred* Fooks.

G—Winifred Gill, Margaret and Mary Gorrie, Cicely, Dorothy* and Gladys Gibson, Alan Gardner, George and — Goodall, Thomas Groombridge, Grace Gulston*, Margaret Guillaume*.

H—Agnes Head*, Doris Hodgkinson*, Annie Horstcraft, Beatrice Hastings, Alex and Alan Hogg, Irene Hutchinson, Ella Hake, Edith Hillier, Dorothy Hunt*, Hannah Hancock*, Clara Harris*, Hetty Hill, Ina Hemmell*, Mary, Hilda and Elizabeth Hooper, Sydney Hanford*, Dorothy Havergal-Shaw*, Willie Hooper.

I—Irene Inman, Daisy Iredell*.

J—Gladys and Alfred Johnson, Walter Jeal, Archie and James Jenson, Louie and Hilda Jeffery, Violet Jones, Betty Jacobs, Amelia Jacobson.

K—Marjorie and Phyllis Kiernan, Ivy Kilpin*, Annie Kingsford, Maurice Kalinsky, Eva Kalb.

L—Constance Long, Beatrice Le Mesurier*, Sidney and Mary Law, Annie Laycock, Georgina and Cecilia Lichtenstein, W., George* and Maggie Locke.

M—Tom*, Alfred, Ethel and Charles Moorhead, Charlie and Dorothy* McMullin, Margie Marston*, Mabel Morris*, Sidney and Geoffrey Martin, Peggy and Molly McArthur, Kathleen Morphey, Alec Miller, F. Messenger, May Mills, Harvey Moore*, Arthur*, Grace*, Nellie and Lewis* Morice.

N Ivy Nash*, Valerie and Eleanor Noel, Jessie, Nellie and Daisy Nicholas, Emily Norris, Edith Newton*.

O—Benjamin Onions. **P**—Daisy Phillips, William Petter, Evelyn Primrose Pechy, Enid and Kathleen Pincott, Ella Pulham.

R—Marjorie Rainey, Marion, Dorothy and Gussie Roach, Alan Richardson*, N. and May Runting, Emily Rowdon*, G. Ravenhill*, Kate Rosenbloom, Alice and Hilda Reid.

S—Grace* and M. Spurgeon, S. and David Soltau*, Phyllis Sharp, May and Percy Sowden, Kathleen and Douglas Shepherd, Archie Stubbs*, Stanley, Rider*, Glanvill* and Fred Smith, David Seth*, Kathleen Simpson, Roger Soltau, Margery Smart*, Esther Simmons, Betty Stocks*, Flora Shadbolt, Gladys Sharman*, Olga Sasse, Hilda*, Edgar and Constance Schaeffer.

T—Charlie and Flossie* Thompson, Theodora* and Joseph Thorn, Frank Terrell, Dudley Toye*, Marion Tarry*.

V—Leslie Vining.*

W—Dorothy Woodforde*, Lucy Warren, Ellie* and Nora* Wyatt, Agatha Ward, Ellen Williams, Fanny Wheeler, Wilfrid and Sidney Watson, Cecile and Phillis Wright, Gertrude Williams*, Stephen Wilson, Roland Willis, Dorothy Williams, Rose Willis, Annie and Sarah Wood, Florence Wilde, Dorothy Wallace, May Williamson*, Irene and Laddie Wood, Dorothy White. **Y**—Gladys Young.

No. 318.—Correct answers (second list) received from —

A—Tom and John Aikenhead, Edith Archer*, Kate and Agnes Allan, Bessie, Ralph and Daisy* Annett, Margery Ashdown*, Mabel Ashwell*.

B—Constance Bird*, Ella Berryman*, Muriel Boyd, Millicent Buckingham, Evelyn*, Irene*, Freda* and Marianne* Butlin, Annie Brown, Gwen and Barbara Bourne, Dorothy Brooks*, Stanley Burgess*, Beatrice Brouard, Marion Boyle, Eva Browne Lucienne Brabandes, Frances Burnett*, Mabel Barstow*, Dorothy* and Harold Berry, Louise Betts*.

C—Margaret Clarke, David*, Henry and John* Colville, Ethel Cumbers, Flavella Caldwell*, W. Campbell*, Alice Crang*, Beryl and Gladys Calvert, George Crawford*, Alfred Cocking, Hyde* and Duncan* Campbell, Lilla Corbitt, Dorothy* Rachel and Harold Clarke, Maggie* and Jessie* Carter.

D—Vera Dickinson, Cyril Dixon*, Hilda, Constance and Elizabeth Drayson, Mai* and Violet* Davidson, Marie Denizot*, Nessie Dunn*, May Darroll*, Margaret Dann, Rita and Willie Dempster, E. Dancy, Rachel Duff*, George Dick.

E—Muriel Eustace, Alexander Elrick.

F—Percy Fitch, Hyacinth FitzSimons*, Jeanne Faucon, Louise Filhol, Mabel* and Eva* Fletcher, Laura Finch, Lewis and Agnes Fullarton, Ethel Fowler*, Queenie Farrington, Olivia Ferguson*, Francie and Aileen Figgis, Phyllis Fry.

G—C. George, Hilda* and Ivy* Godfrey, Dorothy Grove*, Norah Goodbody, Alan Gardner, Mayflower Glover, Cicely* and Dorothy* Gibson, Aimée Guilbert, Margaret, Isabel and Elsie* Goudge, Mary and Margaret Gorrie, Alice Gammage*, Margery and George Graham-Brown, Norah Glynn.

H—Julyan and Norman Hoyte, Ina Hemmell*, Georgette Hoffmann, Winifred*, Henry and Edith* Harvey, Violet Holford, K., Beatrice and Dorothy Heckford, May Hazledine, Agnes Head*, John Herbert, James and John Henderson, Olive Hutchings.

I—Isabel and Ami Inglis. **J**—Ida Jackson, Annie Jones, Lizzie Johnstone, James Jenson, Louie and Hilda Jeffery, Robert and David* Jameson, Ethel and Gertie Johnson.

K—Lilian Kyme*, Gracie Kelly.

L—Wilfred Leybourne, Alfred and Gladys* Leigh, Guthrie Larwill, Dorothy Lockhart, Norah Lunt, Cecilia Lichtenstein*, Elise and Alice Lee.

M—Lydia Mann, John MacMurray, Eileen McClure, Harvey Moore, Charles and Leonard Medcalf Gwendoline Moir*, Eva McKenzie, N. Mills, Winnie, L. and Dorothy Mace, William McDonald, Charlotte Millar*, John Macfarlane*, Mary, Margaret* and Dorothy Morris, Joy and Ella McFadzean, Dora Muir, Irene Mabille*, Marjorie Martin, Molly and Peggy McArthur, Cordelia May*, Alex, Jessie and Charlie Morrison, Dorothy and Harry Morgan.

N—Hilda* and Gerald Nicholls, E. Newell*, Amy and Maude* Nottage. **O**—Maude Oakes*.

P—K. Paisley, Isabel Perks, Geoffrey, Percy, and Clarice Peach, S., W., Alfred and M. Porter, Mabel and Lucy Pelham Burn, Eddie, Jessie*, Ada*, Connie and Willie Palmer, Kathleen and Enid Pincott, Gladys* and Isabel* Phipps. **Q**—Frances Quance.

R—May* and Eva Rodgers, Laura Rider, Susie Rough, Cecily, Jessie and Elmina Roe, Marjorie Rainey, Marion Richards*, Jack Ridley, Maggie Russell*, Ada Renals, O. Robinson*, Beryl Reid, Hope Robinson.

S—Poppie Stidolph, Alfred Smith, Lily Scriven, Marjorie Sherbrooke, Effie, Ellen and Andrew Simpson, Rider, Stanley, Glanvill*, Stanley W. and Flora* Smith, Germaine Schumann, Jacoba van Seventer, Kathleen and Reggie Simpson, Agnes* and Hugh* Shields, Whateley Smith, Cicely Sherbrooke, Archie Stubbs*, Stephen and David* Simmons, M. and G*. Spurgeon.

T—Frank Thompson, Evelyn and Lilian Tracey, Margaret Tweedie, Olive Trench, Charlie and Flossie* Thomson.

U—Eva Usher. **V**—Leslie Vining*.

W—Sidney Watson, M. Williamson, Charles Wingrave, Rose, Willis, Ernest, Kenrich and Queenie Wakeford, Dorothy Wallace, Muriel Wilson, Lucy Warren, Dorothy White, Herbert Walls, Laddie Wood, Stewart and William Watson, Pringle Wilson*, Nora* and Ellie* Wyatt, Dorothy Wheeler*, Leonard Wall*, W. Weatherall, Edith* and Edward* Wheeler, Wm. Watson*, Louisa, Arthur and Violet* Walker, Vera Williams.

FOREIGN LIST.

No. 306—Edith Coulthard* (China). **No. 308** Kathleen Parsons* (Australia). **No. 309**—Minnie, Flo and Cuckoo* Lister (South Africa), Kathleen Parsons*. **No. 312**—Mattie* (South Africa). **No. 314**—Eric, Rotha, Ivan* and Lottie St. George (Canada). **No. 317**—Phyllis Boyd* (Malta).

Personal.

Muriel Boyd.—If you will send me your address I will send you a copy of the Rules.

Alan Hogg.—Thank you for your interesting letter. I was glad to recognise your writing again, having missed your letters from China.

Theodora Thorn.—I am sorry you feel disappointed, but would say to you, "Try, try, try again."

Annie Blaikie.—You must have omitted to put your name on your answers last week, as I think I recognise your writing on a paper without a name.

Joan de Rayor.—Yes; you may remain in the same division until the Competition, when you must answer in the new division.

Uncle Tom.

The Scripture Portions and Children's Special Service notices will be found on page 23.

Christian Endeavour Topic.

Sunday, March 9, 1902.

The Secret of Endurance (Heb. xi. 24-27; xii. 1-13).

WE must not only begin, but continue, if we would be saved. "He that endureth to the end, the same shall be saved." Many start in the Christian course, who, like the seed sown on the rocky ground, are scorched when the sun arises. It is said of Moses that he endured, and of Daniel that he continued.

Moses endured through many years, and through great trials. Can we not imagine all the pressure that would be brought to bear on him when first he began to ventilate his project of leaving the palace, and identifying himself with the people of God? How earnestly would the noble lady plead with him who had brought him up, and treated as a son! How eagerly would his foster-brother, the heir apparent to the throne, remonstrate with him! How strongly would his tutors and governors appeal to him not to throw away his splendid chances! "Why," said they, "do you not keep your position, and utilize it for the good of your people? It is always easier to succour them from the elevation of a throne, than when you stand on their level." What a storm beat on his head, when finally the die was cast! And yet he remained steadfast to the duty which was impressed on him as the will of God.

And how? What was the secret of his unswerving loyalty to duty? The answer is given in the assurance that he saw Him, who is invisible to all eyes save those of faith, and love, and purity. "The pure in heart shall see God." Above the splendour of Egypt and the age-old throne of Pharaoh, he beheld the great white throne of God, and the enduring glories of the eternal. From these he derived his inspiration, and his marching-orders. To his faith, they were more imperative and real than the riches of Egypt or the wrath of the king; and even in the awful conflict which followed, when he directed the successive blows of the plagues, and the exodus of Israel, his courage never wavered, because of the under current into which he had struck his keel.

In the following passage we are reminded that the same principle must be called in to our own daily help. We, too, have many things that might break down our persistency. With some it is strong opposition and persecution, continued day after day; with others it is the allurement of sense, the captivating charms of human love, the rewards and gains that are offered as the price of turning back from our high quest. Oh, why should we climb the rocky crest, when so many are content with the softer valleys? There is but one help to continuance, we must look oft unto Jesus with the same faith that Moses exercised.

Look oft to his example, that He endured the contradiction of sinners against Himself, and, turning his back on the joy that was set before Him, took the way of the Cross. Look oft to his supplies of grace, that we may be reinforced and recruited with strength to hold out, as oil may be poured secretly on the fire which is being drenched with water. Look oft to the reward, which He offers to every faithful servant, that he shall sit down with Him on his throne, as He overcame and sat down with the Father on his.

The punishment of our sin was borne once for all on the cross: but still we are chastened. Our Father chastens us that we may be delivered from the love and power of evil, and brought into a submissive, filial attitude. This, too, sometimes daunts us. Why should we be chastened all the day long, and have to drink from the brimming cup of tears? There is no help for us, unless we live by faith, looking to the recompense of reward, the "afterward."

Look up and look on! Young brother or sister, the God whom you trust will in some manner deliver you. Only do not allow any vail to come between your eyes and that face which looks down on you with a perfect and unchanging affection. F. B. M.

C.E. NOTES.

Both senior and junior societies at Woodberry Down Chapel, N., are making progress. The members take a practical interest in home and foreign missionary work, as is shown by the maintenance of Sunday evening services for poor children, and the making of garments which are sent to missionaries for distribution.

* * *

A remarkably interesting outcome of an Endeavour picnic in New South Wales is recorded. One of the visitors noticing camps of blacks scattered around the the pleasure resort of La Perouse, decided to attempt the preaching of the Gospel. A society was organized among the blacks, and the Endeavourers built a small church. One of the members of the committee offered herself as a resident missionary. There are now two missionaries and ten helpers who are taking the Gospel to the numerous camps.

International S.S. Lesson.

Sunday, March 16, 1902.

Subject: The Ethiopian Converted (Acts viii. 25-40).

Golden Text: Rom. x. 10.

THE Lord had a purpose of grace toward distant Ethiopia, even that the Lamp of his Truth should shine forth in that dark land; so He beckoned Philip from Samaria to Gaza, that he may lend his torch for the kindling (2 Cor. iv. 6; Matt. v. 14, 16).

Philip the evangelist, in the full swing of an important and successful work, which had grown up around him in Samaria, was called to undertake an apparently aimless journey into an unfrequented place, alone. The command—brief, sudden, and unexplained—was met by "the obedience of faith"; and it was not until he reached the appointed stopping-place, and a cavalcade was in view, that Philip received from the Holy Ghost his next definite order (Psa. xxxvii. 23).

The Ethiopian chamberlain, a proselyte of the Jewish faith, was returning from Jerusalem (Deut. xvi. 16) to the district now called Nubia and Abyssinia, with all the pomp and retinue suited to his exalted position in the court of Candace. ("In all ages eunuchs have had great influence in Oriental courts; hence the word came to mean probably an office-bearer, as in 2 Kings ix. 32, *marg.*, 'chamberlains.'") Jerusalem, whence he came, was filled with the new doctrines preached by the Apostles. The name of Jesus of Nazareth had been magnified; signs and wonders had been wrought in his Name; Stephen had been martyred; and persecution had scattered the followers of Him whom they believed to be the Messiah. Is it any wonder that he should have purchased a roll of the prophet Isaiah that he might inquire for himself?

The Seeker Sought.

The exalted statesman in the chariot and costly attire was earnestly seeking Christ. The wayfaring man whom God had guided to the side of the chariot was seeking to win souls for Christ. The knowledge of the Lord Jesus Christ was the aim of both, God's love, like the chariot in which they sat together, learner and teacher, carrying them along the lines of his "eternal purpose" (Eph. iii. 11; Song of Solomon iii. 10), "paved with love."

Their theme (1 Peter i. 10, 11), "The angels' wonder" (12). Philip could tell how these same Scriptures had but lately been fulfilled in the life and death of Jesus (John xii. 20, 21), and the Ethiopian believed his report, promptly professed Christ before his retinue, and returned to the Queen's Court flying the colours of the Cross of Jesus (1 Cor. ii. 2). New life, new joy, blessed hope! a torch-bearer for the Lord (Psa. lx. 4). In Christ he held the key to all Scripture (John v. 39).

Note in the Ethiopian (1) An earnest desire for a fuller knowledge of God and his Word. (2) A spirit athirst for "the living God" (Psa. xlii. 1, 2, with John iv. 23; vii. 37). (3) Willingness to *learn* (*v.* 31; Heb. xiii. 2). (4) No journey too long, or too costly; no court duties too binding; no equipage too grand, to keep him back from seeking eternal life (John v. 38, 39).

Note in Philip (1) A will in line with the will of God. (2) Selflessness in the Lord's service. (3) Unquestioning obedience to his Captain's orders (2 Sam. xv. 15). Like Abraham (Heb. xi. 8).

Questions.

1. *If either man had neglected the leadings of the Spirit, what results?*

The blessing and reward both missed. Other hands could do the work (Eph. ii. 10).

If the hands that He touched
Did but do *his* bidding,
How little it matters what else goes by.

1. (*v.* 34) *Why were not these difficult questions asked of the Apostles in Jerusalem?*

We do not know. But we *do* know, *certainly*, that wherever there is a sincere seeker, "God is able" to find a teacher, even though He has need to requisition supernatural help for human needs. An angel called Philip (*v.* 26).

Lessons.

1. To seek Christ with the devout zeal of the Ethiopian, and follow Him with the ready obedience of Philip (Titus iii. 1), "adjusted" (2 Tim iii. 17).

2. To do all we can to kindle the torches God has placed in *our* way (Matt. v. 14).

3. To be willing to carry the torch He has given us wherever Jesus wants it—at home or among heathen, in Sunday-school or among the worldly and careless (2 Cor. iv. 6, 7).

4. *How* do we carry our torch? "So shine" (Matt. v. 16).

Jesus bids us shine . . .
You in your small corner, I in mine.

The Church and the Children

By The Late MR. D. L. MOODY.

I BELIEVE there is a great deal of infidelity in the Sabbath school, as well as in our churches, as to the conversion of children, and that even many parents think their children cannot come to Jesus early in life. I fear many teachers go to the Sunday school and never think of urging upon their dear scholars the importance of immediately surrendering their hearts to Christ. I believe that if children are old enough to come to the Sabbath school, they are old enough to come to Calvary.

I was urging this a little while ago in Michigan, when an old missionary who was present endorsed all I said. His locks were grey, his pilgrimage was nearly ended. "Sixteen years ago," he said, "my wife died in this county, and I was left with several motherless children. The next Sunday, my little girl, seven years old, came to me and said: 'Shall I not take the children into the bedroom, as mother used to do?' I let her go, and she took her little brother and her sister, three-and-a-half years old, by the hand, and retired to the chamber to pray beside the bed where they had been accustomed to kneel. When she came back I noticed that she had been weeping, and I said: 'Nellie, what are you weeping about? What is the matter?' 'Oh, father,' she said, 'I could not help weeping. After I had prayed, just as mother taught us to do, little Susan began to pray.' 'Well,' I said, 'what did she say?' 'She closed her eyes, and lifted up her face to heaven and said: "Oh, God, how could you take my dear mother, and leave me no mother to pray for me? I want you to make me good for Jesus Christ's sake."' Said the old missionary: "God heard that prayer, and that little girl gave evidence of a change of heart *before she was four years old.*"

There is a father on the banks of the Mississippi river, who would give all the wealth he possesses if he could call up his son from his last resting place, and make one prayer for him. Some time ago the boy lay dying. "Father," he said, "I wish you would pray for me. You have never prayed for me." The father cried, and said he could not pray. For seventeen years that son had been given to him, and yet he had never breathed his name in prayer. O prayerless fathers and mothers—you who never pray with and for your children! Do not suppose that the world is going to be converted that way. And teachers, parents, and children, do not be satisfied with talking in a general way to your scholars, but take them by the hand and lead them to the Saviour.

A friend of mine was urging this some time ago, upon a mixed audience of teachers, parents, and children, and he pressed upon the two former that they must not be satisfied with just telling the children about the Saviour, but must take them by the hand and lead them to Him. As he spoke, a little girl got down from her seat in the centre aisle, and stepping up to the speaker, the tears streaming down her cheeks, said, "Please, sir, will you lead me to Jesus?" How many children in the dark lanes and alleys of this great city are now reaching out their hands to you Christian people—Sunday-school teachers—and crying: "Lead me to Jesus!"

Amongst the children in a Sunday-school class in Illinois, was one girl, seven years of age, the daughter of a very ungodly man. The father was one of the worst in the country, a Sabbath breaker, a drunkard, a blasphemer. The little girl was converted, and on the next Sabbath she urged her father to go with her to the class. He went with her to the door, but he would not go in. He had never been in a place of worship or a school in his life. However, the superintendent came out and persuaded him to attend the class. This resulted in his conversion, and since then he has established 1,180 Sabbath schools, and gathered over 100,000 children into these schools. All this is the fruit of that teacher's leading the drunkard's little daughter to the Saviour, and then urging her to do something for Christ.

The Christian Temperance Campaign.

AT CHELMSFORD AND IPSWICH.

IT is, happily, a firm article of faith with very many of God's people that temperance work, for which there is such imperative and growing need, will bear large and lasting fruit only as it is prosecuted upon the high Christian level represented by the continuous, persevering and devoted labours of Dr. Henry. With this sound conviction strong upon them, the temperance supporters of Chelmsford arranged for a two days' mission at the Corn Exhange in that town, Messrs. J. Stacey Reeve and A. Hutchings being the energetic hon. secretaries of an enthusiastic and hopeful local committee of widely representative character.

CHRISTIANITY AND THE TRAFFIC.

A good beginning was made with an afternoon meeting on Monday week, under the presidency of Rev. H. A. Lake, rector of Chelmsford, who deplored the way in which drink hinders all Christian work, but rejoiced in the unifying effect of this Mission. In the name of all present he welcomed Dr. Henry and his helpers, the Jubilee Singers, feeling confident that the Divine blessing must attend such work as this, undertaken in the Master's name.

At the outset Dr. Henry laid stress upon the necessity for constant prayer, seeing that he had no confidence in this crusade nor in any other if it did not recognise God and his Church as the centre. Then Christians might help to answer their own prayers by bringing non-abstainers, and those who are in danger of falling through the allurements of strong drink within the sphere of Gospel temperance. He then passed on to observe that a mighty struggle will yet be waged in the realm of ideals between the respective forces of sobriety and drunkenness, of chastity and immorality, of insubordination and law, of right and wrong, of Christ and Belial. With all our boasted wisdom, gathered through the centuries, we have not learned to put first things first. Why should we not seek the overthrow of the infamous liquor traffic—by common consent the first and the worst foe of the individual, the family, the Church, and the State? This Christian Temperance Campaign aims to arouse the Christian conscience, to stimulate Christian effort, to unify Christian forces, and to bring the total impact of the Christian churches upon this black iniquity. Self-preservation is the first law of life; and we must fight the drink, or go down under its domination and curse.

A NEFARIOUS BUSINESS.

Good attendance in the evening was indicative of sustained interest on the part of the people in what the chairman, Mr. Herbert Marriage, rightly called the earnest and convincing eloquence of Dr. Henry, and in the quaint Gospel melodies of the Jubilee Singers, of which hearers never tire. Quoting the saying of the late Frances E. Willard that, in fifty years, men would no more think of taking strong drink than of exposing their bodies to deadly contagion, Dr. Henry said temperance people need not only to investigate the defences of an evil habit and traffic, but to derive encouragement and strength from a review of the growing forces that make for triumphant victory over a nefarious business.

Mr. Hy. S. Corder, the chairman for Tuesday afternoon, pointed out that the drink demon is dead only for those who sign the pledge. Dr. Henry found in Ezek. xix. 1-9 a strikingly suggestive Old Testament parable concerning a destructive and ruinous thing that has "learned to catch the prey, and to devour men."

For more than thirty years Rev. James Burgess, who presided at the closing meeting in the evening, had abjured alcohol; and he was glad to say the majority of the Free Church ministers abstain. Dr. Henry claimed that temperance is an essential part of the Gospel of the grace of God, and said he had no faith in the coming of a religious revival until God's people grapple with the problem of strong drink. Then followed multiplied and unanswerable arguments for total abstinence, derived from industrial and physical considerations.

EDUCATION, ORGANIZATION, CONCENTRATION.

Not only were some 164 new pledges taken in Ipswich during a three days' mission last week by Dr. J. Q. A. Henry and the Jubilee Singers, but temperance workers were greatly heartened, their total abstinence faith was strongly confirmed, and much enthusiasm was created for determined aggressive effort and continued faithful testimony against the drink curse. The visit of the missioners was due to the local branch of the British Women's Temperance Association.

The first meeting, held on Friday night at the Social Settlement Hall, was a crowded one. Speaking from the chair, Mr. Albert Ransom boldly avowed himself an "extremist" as far as the deadly drink is concerned. In the course of a stirring address, Dr. Henry contended that the time has come when the Christian Church must be held responsible for the success or failure of temperance reform. There is need to educate the people, to enforce existing law, to organize Christian effort in political and other directions, to concentrate the temperance forces irrespective of party and sect, and to promote total abstinence by example and voice.

Succeeding meetings were held in the Public Hall. There was a large gathering of children on Saturday afternoon—an inspiring and a hopeful sight. Rev. A. A. Dowsett prayed that the mission might bring enduring blessing, especially to the Churches. The chairman, Mr. Arthur Pain said they were anxious that the children should have every possible help towards sober and godly lives, as the future men and women of their town. The lively style of Dr. Henry, as he drew many a warning from public-house signs, greatly interested the young folk.

Mr. Bolton Smart, who for twenty years has done much to forward the temperance cause, presided on Saturday evening.

A wide range of encouraging facts concerning the things that make for progress in temperance reform, formed the basis of Dr. Henry's helpful discourse; and he showed that the electric light of twentieth century demonstration must be flashed upon the public house.

AN IMPRESSIVE FINISH.

Many women came to a service for their exclusive benefit on Sabbath afternoon. Mrs. W. T. Griffiths, who presided, said that so long as the public house remains open on the Lord's Day, there is certainly need for Gospel temperance addresses during the hours of "Divine service." From the suggestive story of Deborah's victory over Sisera, Dr. Henry set forth the value to man of woman's influence, inspiration, and co-operation in the fight against strong drink.

There was a full hall for the last service on Sabbath evening. In his opening remarks as chairman, Mr. W. T. Griffiths said our Lord might well say of this generation, "The drunkard ye have always with you." Cordial thanks were conveyed in an informal manner to Dr. Henry and his helpers, for their ministry in speech and song. Dr. Henry then amplified in solemn and impressive manner a saying he heard from the lips of a girl, "Drink is the Judas Iscariot of the present situation"; and, in addition to the frequent vocal contributions of the Jubilee Singers, their leader, Mr. F. J. Loudin, gave strong testimony from personal experience in favour of total abstinence.

FUTURE MEETINGS.

March 13, Bradford (Free Church Council); March 23-27, Alloa; April 1-3, Macclesfield; 4-6, Redhill; 8, 9, Helensburgh; June 14-23, Edinburgh Castle, Limehouse.

Rev. F. B. Meyer's Bible Classes.—The Bible classes for young men conducted by Rev. F. B. Meyer on Saturday afternoons at three, at the Aldersgate Y.M.C.A., have now been resumed. The present series will be continued until March 22.

State-Regulated Vice.

AN encouraging report on the attitude of American opinion regarding the abolition of the State-regulation of vice was given by Mr. Maurice Gregory at a meeting held on Friday last in the Church Parlour, Westminster Chapel, S.W.

The gathering was called by the British Committee of the International Federation, in order that friends might hear from Mr. Gregory some account of his recent visit to the States as delegate to the Convention of American Social Purity Alliances, which took place at Chicago. Mr. Gregory said that he had been accorded a hearty reception at the Convention. The letter from Mrs. Josephine Butler, of which he was the bearer, was listened to with deep and respectful interest, and was fully reported by the American press. In addition to attending the Chicago meetings, Mr. Gregory devoted time and energy to the cause at a number of important centres, interviewing prominent men and disseminating Abolitionist literature. He had a striking conversation, in company with an influential American delegation, with President Roosevelt, who expressed earnest sympathy with Abolitionist views, and promised inquiry into the contention that State regulation is enforced in the Philippines. Mr. Roosevelt referred to his experience while director of the New York police, and, commenting on legislation which penalizes the woman while excusing the man, described it as "mean."

Copies of Mrs. Butler's "Reminiscences" and other instructive works were accepted by the librarians of several universities; while at Boston Mr. W. Lloyd Garrison (who, following in his father's footsteps, is a leader in all good work) introduced Mr. Gregory to an important gathering of friends interested in religious and philanthropic work, who heard Mr. Gregory's account of the English movement with much satisfaction. Leaders of the medical profession, also, were interviewed; they evinced especial interest in particulars of the European Congress, held at Brussels, and in the general abandonment of confidence in State regulation, which was so marked a characteristic of that assembly of scientific authorities and government officials and representatives. Mr. Gregory found that the New York Medical Association had formally condemned State regulation as an outcome of the tabulation and study of an immense amount of statistical information gathered, with great care and industry, from 800 medical men of New York tate.

Proceeding, Mr. Gregory said, in reply to questions from friends in the audience, that regulation is in force in Cincinnati and some other important cities, owing chiefly to the attitude taken up by the rural population and the large measure of freedom in the matter which is accorded to the police authorities.

Professor Stuart, who followed, voiced the sympathy of English friends with the workers throughout the United States, and went on to say that, although State regulation is now generally admitted by European authorities to be a miserable failure, it is to be feared that at the next Brussels Congress there will be an effort made to popularize plans miscalled "new" which are only a revival of old, one-sided endeavours to secure the immunity of men.

Other speakers included Rev. J. P. Gledstone, who presided, Mr. H. J. Wilson, M.P., Chairman of the British Committee, and Professor Aldis, and before the meeting closed it was resolved to send a message of greeting, and of sympathy in her present indisposition, to Mrs. Josephine Butler.

Self-Support in Missions.—The Church Congress speech of Bishop Tucker of Uganda on "Self-Extension, Self-Support, and Self-Government in Missionary Churches," as illustrated so remarkably in Uganda, Toro, and the surrounding countries, has been reprinted in pamphlet form for free distribution to all English-speaking Evangelical missionaries. The various missionary societies are accepting supplies of copies. Any friend of missions will receive a copy post free by writing to Box 423, Post Office, Manchester.

Conference at West Norwood.

THE eighth annual convention on "The Lord's Return" was held at Lansdowne Hall, West Norwood, February 17-20. In a very marked manner the Holy Spirit was present at all the meetings, and, in God's providence, they proved a time of refreshing and blessing to Christians of all denominations.

Captain F. L. Tottenham was chairman, and his services were heartily appreciated. Pastor W. Fuller Gooch (Convener) opened the Conference on Monday evening with a most helpful address on "The Anointing by which we Know all Things" (1 John ii. 20-27). The other speakers were Revs. J. J. Luce, R. Middleton, Dr. Morris, W. R. Mowll, F. Paynter, H. C. Sturdy, J. P. Watts, and J. Wilkinson. Three meetings were held daily, and in the evenings questions were dealt with.

Rev. Robert Middleton (Norwich) gave a most practical address on Neh. iii. and iv., pointing out how every one helped in building the wall of Jerusalem, from the high priest downwards. The only exceptions were the nobles of the Tekoites, and because "they did not put their necks to the work of their Lord" they were cursed (Judges v. 23). From this he drew a most striking lesson, showing how everyone is expected of the Lord to do something for Him. This address was very greatly appreciated by all.

Many had reason to thank God for Rev. F. Paynter's addresss on "The Marriage of the Lamb." We feel sure that the result of this address will be the increased desire of all present to be always in the attitude of the five wise virgins of Matt. xxv. Rev. J. J. Luce dwelt on a very different aspect, viz., "What does it mean for Him?" On Thursday evening Dr. Morris spoke on the "Practical Aspects of Life in View of the Lord's Return"; and Pastor W. Fuller Gooch gave the closing address, entitled "Coming Judgments; their Course and End" (1 Peter iv. 17-19). He said people regard the Epistles of Peter as not written to the Christian Church; but that, if that were the case, he did not know which books in the Bible were written to Christians. He showed how in the three verses there are four kinds of people mentioned—viz., the watchful Christian; the indifferent Christian; the mere professor, who is no Christian; those who profess nothing, and refuse to have anything to do with the Gospel. The closing words were a solemn appeal to all present, as to whichever class they belonged.

The attendances at all the meetings were very large, and in the evenings between 800 and 900 people were in the building.

N. P. R.

The Care of Women Inebriates.

THE quiet, unostentatious work carried on at West Holme, Hounslow, by Miss Pollock, in the cause of reclaiming women inebriates continues to be maintained with encouraging results. In the annual report we read: "The brightest part of our story is the steady increase, year by year, in the number of those who have passed out of the Home to live useful, happy Christian lives, every year leaving the dark past further and further behind.

"There have been an unusual number of difficult cases during the past year; the patients, nevertheless, have, on the whole, been more willing to settle down and stay out the year than they sometimes are. We often find that those who cost us most while here do best after they leave.

"Very touching it is to think of those who go back to hard fare and scanty meals, with the strain, always heavy, of the life of a poor mother or a lonely bread-winner. Still harder sometimes is the struggle of women who have little outward conflict, but no sympathy.

"There are, unfortunately, only too many who need the shelter of West Holme and its kindly Christian influence in order to be rescued from ruin, and saved from their former selves." Miss Pollock may be addressed: West Holme, Hounslow.

Bible Society of Scotland.

AT the annual meeting—held in Glasgow on Tuesday of last week—the report presented by the secretary (Mr. William J. Slowan) showed that financially the year 1901 had been one of the most successful in the history of the National Bible Society of Scotland. The income of £34,644 7s. 9d. had only been exceeded twice before, and as the expenditure had amounted to £28,855 3s. 6d., the balance on hand had been increased by £5,789 4s. 3d.

There had, however, from various causes, been a considerable falling off in the number of copies and parts of the sacred volume placed in the hands of readers. The Scriptures issued had, however, numbered 692,603, comprising 115,862 Bibles, 156,258 Testaments, and 420,483 portions. The number of colporteurs employed abroad was 493, and the total issues since 1861 had been 20,672,495 Scriptures. In Scotland, Ireland, and the colonies 174,423 Scriptures had been issued. At the Glasgow International Exhibition 20,230 Scriptures were sold, and 4,131 distributed, in thirty-two languages. The Gaelic issues included 5,679 Bibles and Testaments, Ireland received 22,708 copies, and the special grants at reduced rates amounted to 33,397. The colonial issues were 21,783 Scriptures. In Germany and Holland 49,002 Scriptures were circulated, and eighteen colporteurs were employed; in Austria, Hungary, Belgium, Brazil, France, Italy, Portugal, and Spain, 145,653 Scriptures were circulated, and 153 colporteurs were employed; while in Turkey, Syria, India, China, Japan, Africa, and New Guinea, 323,525 Scriptures were circulated, and 313 colporteurs employed.

Speaking as a member of the School Board of Glasgow, the chairman (Sir John Neilson Cuthbertson, LL.D.) said: "That while they had no Government grant for education in religion he was delighted to believe that in the great majority of public schools in Scotland the Bible was taught efficiently and well. They could not expect that the teaching of doctrine should be gone into so minutely as it was in the Sabbath schools, but with the day school teaching the text of Scripture—more particularly the historical parts of Scripture—and with the Sunday school impressing the great truths upon the minds of people of tender years, even of those growing into manhood, he had great confidence that the Bible would still remain, as it had been in Scotland, the bulwark of success and progress."

Among others who took part in the proceedings were Rev. J. T. Forbes, Mr. Alexander Kenmure (Seoul, Korea), Mr. Walter Milward (South China), Rev. Alexander Smellie (Carluke).

Welsh Notes.

THE monthly meeting of the Calvinistic Methodists of Lower Montgomery has decided to erect at Dolanog a memorial chapel to Ann Griffiths, the great Welsh hymn writer. An appeal is now being made to the Calvinistic Methodists of Wales to support the deserving movement. It is hardly possible to speak in exaggerated language of the productions of the gifted Welshwoman whose memory is now sought to be honoured in the manner we have mentioned. According to Professor O. M. Edwards, of Oxford, Ann Griffiths was the greatest female hymn-writer this world has ever seen.

Possibly no county in the kingdom has shown greater activity in connection with the Million Pledges Scheme than Merionethshire. Temperance meetings have been held in almost every district in the county, and a large measure of faithfulness has been shown in distributing and collecting the pledge-forms. The results already to hand are decidedly cheering. In some of the smaller towns of the county the proportion of total abstainers to the total population is decidedly high. Penrhyndendraeth comes first with 1,524 total abstainers; Dolgelly comes next with 1,112; then come Festiniog with 998, Bala with 980, and Corris with 832 pledged abstainers.

Children's Scripture Union—Portions for week ending March 15.

Sun.	Mar. 9	*Matt.*	xxii. 34-46	Thurs.	Mar. 13	*Matt.*	xxiv. 1-14
Mon.	„ 10	„	xxiii. 1-15	Fri.	„ 14	„	xxiv. 15-28
Tues.	„ 11	„	xxiii. 16-28	Sat.	„ 15	„	xxiv. 29-41
Wed.	„ 12	„	xxiii. 29-39				

Obituary.

PASTOR FREDERICK MARSHALL.

ON the morning of his eighty-second birthday (February 18), at Bampton, Oxon, Pastor Frederick Marshall passed away in sleep. He had been a believer for sixty-five years, and a minister of the Gospel for more than forty-five years. For a long period he was a deacon of Gower Street Baptist Chapel, London, and supplied pulpits of strict Baptist churches all over England. During the last twenty years of his life Mr. Marshall was the pastor of churches at Clifton, Beds., and Downham, Norfolk. Many souls were saved and built up through his faithful and comforting ministry. He was the author of several volumes of religious poems. It was a joy to Mr. Marshall that three of his children—two sons and one daughter—were engaged in foreign mission service, while other members of his family served the Lord in Gospel testimony at home.

MRS. COLIN VALENTINE.

In a message from Cannes, Dr. Colin Valentine says:—"My dear wife went to be with Jesus on the morning of the 25th inst. Pray for me."

The esteemed lady, it will be remembered, was on her way home with her husband after long and devoted service in the foreign mission field. She had been a true helpmeet in the labours of Dr. Valentine in connection with the Medical Missionary Training College at Agra. In the measures of famine relief, which Dr. Valentine organized for the benefit of wanderers from the affected districts, in combating the cholera epidemic which followed the famine, and in the care of famine orphans, Mrs. Valentine rendered valuable aid, while she co-operated heartily with her husband in the work at the well-known Beggars' Church at Agra. The departed lady was a sister of Major-General Oldfield, R.A. of Cheltenham.

Personalia.

Mr. Charles Inglis has been greatly encouraged in his work in America. He hopes to reach England about March 23.

Mrs. W. Brealey, widow of the late Mr. George Brealey, has changed her address to 4, Bridge Road, South Tiverton, Bath.

Mr. W. J. Taylor, who was compelled by ill-health to resign the secretaryship of the Hanley Christian Mission, has now undertaken work as resident evangelist at the Mission Hall, Primrose Hill, Chelmsford.

While Mrs. A. R. Saunders is in great measure restored to health, she is obliged under medical advice to remain for some months longer in this country, while Mr. Saunders goes forth alone to take up their work at P'ing-yao, Shansi, China.

Many will learn with regret that Dr. Samuel Kinns has been very unwell for some months past, and has therefore not been able to continue his lectures in the Assyrian and Egyptian galleries of the British Museum. Dr. Kinns has been seized with nervous debility, which has assumed the form of *paralysis agitans*. From this Sir Thomas Barlow fears the patient will not recover, although he may yet live for several years. Champion of the truth that he is, Dr. Kinns suffers a great trial in being thus incapacitated from lecturing and preaching in defence of the Bible—work in which he has taken great delight during the past twenty years.

Children's Special Service Mission.

Mr. J. Spiers, *Penzance*, to March 14; Mr. Hutchinson, *Litherlands, Liverpool*, to March 7; *St. Peters, Macclesfield*, March 10; *Greenfield, near Oldham*, March 11; *Leeds*, March 12; *Leicester*, March 13; *Old Kent Road*, March 17-21. Mr. J. S. Tyler, *St. Cuthbert's, Everton, Liverpool*, March 9-17; *St. Mary's, Bootle, Liverpool*, March 18-22. Mr. H. Hankinson, *Barnet*, March 10; *Redhill*, March 13; *Bayswater*, March 18; *Southall*, March 21. Mr. E. Clark, *St. Andrew's, Liverpool*, to March 10; *Presbyterian Church, Crouch Hill*, March 16-23. Mr. E. Hughes, *Greenwich*, March 16-21. Mr. S. J. Hewlett, *Taunton*, to March 15. Mr. W. H. Stentiford, *Willesden Hall, Willesden Lane*, to March 10; *Whitfield's Tabernacle, Tottenham Court Road*, March 16-24. Mr. J. H. P. Cutting, *Christ Church, Kensington, Liverpool*, March 8-16; *Stoke Green, Ipswich*, March 24-26. Mr. G. Goodman, *Hendon*, March 15-25. Mr. C. H. Collier, *Shrubland Road Congregational Church, Dalston*, March 10-17. Mr. W. L. Seyler, *Baptist Church School, Woodberry Down, N.*, to March 9. Mr. W. G. Ovens, *Waltham Abbey*, March 17-21. Mr. J. E. Collier, *Edith Road Baptist Chapel, Nunhead*, to March 7; *Stoke Newington*, March 16-20. Mr. H. T. Sayer, *Baptist Church, Manor Park*, to March 10. Mr. E. T. M. Dennes and Mr. E. Salisbury, *Auckland Hall, W. Norwood*, March 18-24. Mr. E. T. M Dennes, *Bedford*, March 21; *Pentonville Road, N.*, March 24-

Evangelistic.

In Somersetshire Villages.

A fifteen-days' mission in connection with the National Mission to Young People, has been held at Fivehead and Isle Abbotts, near Taunton, by Mr. Ernest Bailey. The blessing of God rested upon the meetings at Fivehead from the beginning, and there was rejoicing over a number of seekers. The meetings were continued during the following week at Isle Abbotts. Mr. Bailey's visit will long be remembered by those who were privileged to hear his earnest appeals.

G. A. J.

Rev. James Sprunt at Trowbridge.

A fourteen days' mission at Bethesda Baptist Church, Trowbridge, was conducted by Rev. James Sprunt with much acceptance and blessing, February 14-28. Mr. Sprunt's addresses were clear, forceful, and eminently Scriptural, and a good work has been done, especially among young men, some of whom have decided for Christ. Members of the church have been encouraged by the earnestness and spiritual teaching of the speaker. A special feature of Mr. Sprunt's services is the impressive way in which he sings the Gospel.

S. H. F.

Union Tabernacle, Wandsworth Road, S.W.

A fortnight's mission at Union Tabernacle, S.W., was concluded on Friday last by Mr. G. W. Neatby. On four evenings, Mr. Densfield with his brass band paraded the streets, playing, singing, and inviting the people to the services. "During the mission," writes Rev. D. M. Cameron, "we had personal dealing with the awakened. At the close of the meeting on Friday night, a working man, who had been at business till late, came in to tell us he had found peace." A spirit of devotion was manifested by the earnest workers at the Tabernacle, and the mission was accompanied by many tokens of blessing.

The Boy Preacher.

The conclusion of Mr. Jack Cooke's mission at the West London Tabernacle awakened many regrets, for the young preacher had won many friends by his earnestness and zeal. On Sunday week the building again proved too small to accommodate the people who thronged to hear. Friday last was the final evening of the mission. Prior to the public meeting Mr. Cooke, with Rev. J. R. Coutts and Rev. E. M. Todd (pastor) met the inquirers. Over 120 were present and received the counsels of the speakers with earnest attention. The friends at the Tabernacle have been much encouraged by the good effect of the services. The audiences have been large and representative, and on Lord's Day last, when the services were taken by the pastor, the congregation was considerably beyond the ordinary. Mr. Cooke begins his mission at the Edinburgh Castle, Rhodeswell Road, Limehouse, E., on Sunday next.

Shelley, Huddersfield.

Very fruitful evangelistic services have just been held at Shelley, Huddersfield, by the Methodist New Connexion and Congregational Churches. The meetings extended from February 16 to March 2, and were conducted by Mr. Chas. Lazenby, of the Evangelization Society. Good congregations gathered night by night, and on the three Sunday evenings the church was well filled. The services have proved seasons of much blessing to the members of both churches, and our hearts have been gladdened by the knowledge that many persons have given in their names in token of their decision to serve the Lord. A good many of them are young men and women varying from seventeen to twenty five years of age, for whom many prayers have been offered, and who it is expected will prove valuable helpers in the work of God. We gratefully acknowledge that in Mr. Lazenby we had a most excellent missioner.

F. G. Stopard, Secretary.

Mr. W. H. Jude in Liverpool.

Mr. W. H. Jude conducted "Services of Gospel Song" at the Y M C A., Mount Pleasant, on Sunday and Monday, February 23, 24. The hall proved far too small for the numbers who crowded to hear the good news of the Gospel, and hundreds were unable to gain admission. The music was taken from "Music and the Higher Life" and from the "Liedertafel" series of hymns and songs. A feature of the evenings was the way in which the congregation sang Mr. Jude's "I Shall Know Him," and his arrangement of "Count Your Blessings" from the "Preacher Musician" series. These were the first services conducted by Mr. Jude since the serious illness which compelled him to give up public work nearly a year ago, but the great success attending the effort has encouraged the committee to invite him to repeat his visita month hence. The arrangements were carried out by the members of the "Music and the Higher Life" Society, which was formed out of Mr Jude's congregation when he removed to London some two years ago.

Rev. John McNeill in Paisley.

Paisley, often spoken of in commercial circles as Threadopolis, being the seat and centre of the great thread-making industry with which the names of Clark and Coats are associated, is at present being missioned by Rev. John McNeill. The people in the town take more than a general interest in Mr. McNeill, as the village of Houston, where he was born, is only some six miles away. Ten years ago, just after he had severed his connection with the stationary ministry and launched out as an itinerant preacher, he conducted a great mission in the same place, and the present visit bids fair to stand on a level with it, if not to exceed it. The meetings are being held in the George A. Clark Hall, a spacious building, central, and easily get-at-able. It has seating accommodation for nearly 3,000 people, and on the opening night of the mission, Sunday, February 23, was crowded to excess shortly after six o'clock. At ten minutes before the advertised time for beginning the service, Mr. McNeill, who had taken his place on the platform, announced that though the time proper had not arrived, the people had, and he would begin. An earnest address was given on the words, "Lord, I will follow Thee whithersoever Thou goest;" and a deep impression was made.

Over and above the evening meetings, to which great crowds are flocking, Mr. McNeill is giving afternoon addresses in the Middle Parish Church, and hundreds are attending.

J. C.

The Evangelization Society.

The work of the Society continues to be greatly blessed by God, and gives cause for thanksgiving and praise on the part of all who are privileged to be in any way associated with it. As a considerable extension followed the amalgamation of the Scottish Evangelistic Association with the Society several years ago, so we are happy to report a like extension in connection with the merging of the Liverpool Evangelization Society with our own organization a little over twelve months ago. A central office has been established, and the year has been one of happy and blessed service. In addition to the regular staff, a number of gentlemen have kindly placed their services at the Society's disposal, and have been busily engaged in taking meetings on Sundays, and on occasional week-evenings in and around the city. We are thankful for the encouraging beginning, and look forward to a sphere of increasing usefulness amongst the toiling millions of Lancashire and Yorkshire. We wish it to be understood by clergymen, ministers, and others that it is our great desire to help them in their work, and to strengthen their hands by sending gifted and true evangelists—men called of God and fitted by Him for the special work of aggressive evangelization.

We are making arrangements to place over forty tents, the property of the Society, in various centres of England and Scotland, and these tents will be at work from May to September. In addition, we also hope to supply preachers for other tents belonging to County Evangelistic Associations, Tent Missions, and private friends. For this work alone the sum of £4,000 will be required.

John Wood.

Mrs. Baeyertz at Sevenoaks.

The most remarkable evangelistic mission that has been held at Sevenoaks within the memory of the oldest residents was conducted by this converted Jewess at the Baptist Chapel (Rev. C. Rudge, pastor), from February 9 to 24. The people of this town knew little or nothing of this remarkable lady, but her mission has left an abiding influence for good upon all denominations.

The visit of Mrs. Baeyertz had been preceded by united prayer, and from first to last her afternoon Bible readings and evening evangelistic addresses attracted the people in an unprecedented manner. She opened with this motto: "Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" (John xi. 40); and from beginning to end this vision was realized. Prayers have been answered in the salvation of souls, and in the revival of hundreds of believers. God who is so gracious, even to the "Little Faiths" among his children, has done for them exceeding abundantly above all that they asked or thought.

Although associated with the church life of this town for thirty-five years, the writer has never before witnessed such manifest power of the Holy Spirit. How truly did our Lord fulfil his words, "I, if I be lifted up, will draw all men unto me," Full of faith, confidence, and joy in the Lord, our sister always held up Christ in all her meetings, and it was delightful to see how the attendance increased daily, till at length the chapel was full at an afternoon reading, and more than crowded of an evening. All was accomplished with much calmness, without excitement or confusion, but she gatherings were all pervaded by a spirit of awe and delight in the Holy Ghost.

The mission is over. What can we do more but pray that the Lord who has shown us so much loving-kindness will open doors for like missions in many other places, so that this honoured daughter of Judah may go through the length and breadth of the land proclaiming to sinners salvation through Jesus Christ and the coming of the Lord for his people. God bless Mrs. Bacyertz, and make her continually useful!

John Jackson (Baptist Minister).

Mr. A. Y. McGregor, Edinburgh, brought to a close on February 28 a fruitful mission at Largo, Fife, held under the auspices of the Baptist Church C.E. Society. Both the preaching and the singing of the missioner proved attractive and impressive. A number professed to have accepted Christ during the services, while God's own people were also greatly blessed.

William Pulford.

Under the auspices of the East Ham Free Church Council, the churches in the Central Ward, comprising the Congregational, Primitive Methodist and Wesleyan, have just held a three weeks' mission, the preacher being Rev. J. F. T. Hallowes, M.A., of Cambridge. Great blessing has attended this effort, the life of the churches has been revived, and quite a number, especially of young people, have professed conversion.

H. G. B.

An inspiring and helpful ten-days' mission has just been concluded at the Congregational Chapel, Boxford, Suffolk. The church has been blessed, the neighbourhood roused by open-air demonstrations, while as a result of the efforts upwards of thirty inquirers have professed salvation. Pastor Cecil R. Blunden, of Bildeston Baptist Church, was the missioner, and was ably assisted by Rev. J. A. Foster (pastor) and a few zealous workers.

The meetings for theatrical women conducted in the provinces by Mr. William Forbes have been continued by a number of friends. From Sheffield a lady writes to Mr. Forbes:—"One of the Christian ladies gave each a text sent by the young women in her Bible class. Many were quite affected." Rev. S. Johnson, of Leeds, says:—"We have had four meetings of the pantomime girls, and I believe these gatherings will be made a blessing." A lady in Glasgow writes:—"All the young women signed the pledge of the B.W.T.A. They gave me their addresses, and I am going to call on them."

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day. The evangelists ask for prayer in their respective missions.

Canon Aitken.—Till March 10, Hexham, Northumberland; 16-19, High Wycombe.
Mr. Stephen J. Alexander.—March 15-24, Egremont.
Mrs. Alexander.—March 15-24, New Brighton.
Rev. A. Allan.—Till Mar. 9, Sheffield.
Mrs. Baeyertz.—March 16-31, Coatbridge, N.B.
Mr. Chas. E. Barraclough.—Till March 12, Cardiff (Forward Movement); 16-26, Silsden, Yorks.
Mr. R. S. Bradbrook.—March 9-17, Norwood.
Mr. W. Bilton.—March 9-23, Durham.
Mr. W. Collard.—Till March 10, Leeds; 16-18, Vestry Hall, West Bar, Sheffield.
Mr. John Coates and Mr. George Bentley.—Till March 8, Longhope; 9-16, Hoarwithy.
Mr. James Dixon.—Till March 14, Cork (city).
Mr. W. D. Dunn.—Till March 14, Anniesland Hall, Glasgow.
Mr. and Mrs. Albert Harrison.—Till March 12, New Shildon.
Mr. William Hill.—March, High Church, Kilmarnock.
Mr. John Hawkins.—March 15-23, Boston.
Mr. P. Russell Hurditch.—Till Mar. 9, Cardiff; 16-21, Congregational Church, Watford (National Mission to Young People); 22-24, Bradford.
Mr. J. S. Harrison.—During March, Haling Hall, Selsdon Road, South Croydon (Sundays, Saturdays, and Tuesdays).
Rev. J. Jameson.—March 9-17, Rawmarsh; 23-31, Wesley Place, Great Horton, Bradford.
Mr. Newton Jones.—March 8-18, Cheltenham; 22-April 1 Chester.
Mr. Bob Johnson is open for engagements during March and April. Address, 73, Highgate Hill, N.
Rev. Jesse Mayo.—Till March 9, Louth; 10-16, Baptist Tabernacle, Sittingbourne.
Rev. J. Mitchell.—March 9-16, Manchester.
Mr. W. Olney and Mr. Spencer Johnson.—Till March 10, Baptist Chapel, Eastbourne.
Mr. R. McLean.—Till March 9, Mealsgate, Cumberland.
Mr. Arthur Klein.—During March, Folkestone Road Hall, Walthamstow.
Mr. W. R. Lane.—March 15-24, Great Harwood.
Mr. F. H. Taylor.—Till March 13, Waterditch.
Rev. J. Tolefree Parr.—Till March 10, Preston.
Mr. A. Pepler and E. Edwards.—Till March 8, Radstock.
Mr. J. J. Sims.—Till March 16, Perth Y.M.C.A.
Gipsy Smith.—Till March 9, Wesley's Chapel, City Road; 29-April 7, Cambridge.
Rev. F. C. Spurr.—March 8-16, Hinckley; 17-23, Blangarw.
Rev. J. Sprunt.—Till March 7, Calne; 8-16, Devizes 17-23, Whitbourn.
Mr. Henry Thorne.—Stratford New Town, Till March 10.
Mr. J. Weedon.—Till March 13, Peterborough.
Weaver Bros.—Till March 14, Young Street Church, Glasgow; 16 23, Free High Church, Inverness.
Mr. Westwood.—March 9-21, Hedley Hill.
Mr. Barry Wake.—March 9, Edmonton.
Mr. James Wharton.—March 9-21, Penrith, Cumberland.

About Books.

TEXTUAL CRITICISM.

BEFORE any ancient work can be translated into a modern tongue, the text itself must be carefully scrutinized, and if that text is preserved in two or more written copies then critical comparison and collation of variations are a prime necessity. As the manuscripts of Holy Scripture, both in the Old and New Testament, are very numerous, and testimony to the condition and features of the text in the early centuries of our era is borne by many primitive versions and writers, the science of Textual Criticism has assumed a first-rate importance in Scripture study, and the results of its application demand the attention of every careful translator or scrupulous commentator. A very impressive witness is borne to this fact by the substantial **Handbook to the Textual Criticism of the New Testament**, which has been given us by Frederic G. Kenyon, assistant keeper of manuscripts, British Museum. (10s. net. *Macmillan.*)

The book is designed to supply the needs of students who are comparatively new to the subject; and we cannot but believe that it will prove a great service in that direction. The work is comprehensive in range, and explicit in statement and description. It gives the main facts in readable form, and points out where fuller details may be found. The principal controversies with regard to textual questions are set forth with eminent fairness, whether or not they agree with the author's own views. The student who goes through this book will lay a good foundation of facts and principles, and possess in the same covers admirable descriptions of manuscripts and versions, also of patristic writers in whose works the New Testament Scriptures have been quoted. There is a succinct sketch of textual criticism in the past, also a luminous study of the textual problem in its latest developments. A number of facsimiles add to the practical interest and value of the work, and there are full indices (1) of subjects and persons, and (2) of passages exhibiting various readings and noticed in the work.

An interesting story of missionary life is told in **Her Dearest Friend** (8d. *Marshall Bros.*), by Caroline Grant Milne.

A great biography, written in brief and in language which boys and girls can understand, is **The Father of the English Bible**—William Tyndale. (6d. *Robert Culley.*)

A devotional spirit breathes in **Nature's Benedicite**, a graceful poem by "A. E. W.," which reverentially recognises the Divine handiwork in the beauties of nature. (6d. *Simpkin Marshall.*)

For youthful readers especially, **President McKinley** (1s. *A. Melrose*), by David Williamson, is a most readable record of the noble and upright life of one who served his day and generation in the fear of God.

Mr. W. J. Forster continues to write books of travel for juvenile readers. **Bernard's Holidays** in London, Paris, and Rome is well written and admirably illustrated, and intelligent children will greatly enjoy the pages. (2s. *R. Culley*).

A Happy Mothers' Meeting is a volume of addresses to mothers, evangelical as to teaching and unpretentious in style. It contains some suggestive thoughts for workers. Each address is followed by a prayer. (2s. *Religious Tract Society.*)

An attractive booklet which may be of great service on account of its direct yet simple message is **The Mastery of Life; and Living Water** (6d. *Paternoster Printing and Publishing Co., 5, 6, Paternoster Square*), by the late Rev. G. H. C. Macgregor.

The **Four Last Things**, by Rev. F. C. Spurr, is a series of addresses, needless to say, on Death, Judgment, Heaven, and Hell. (1s. *Drummond's Tract Depôt, Stirling.*) The treatment befits the subjects—explicit and serious. This little book should be placed in the way of the indifferent. .

The Story of the Calabar Mission. Written for Young People. By Jessie F. Hogg, late of Old Calabar (6d. *Oliphant, Anderson & Ferrier*). This deeply interesting narrative is embellished with portraits of Revs. Hope M. Waddell, William Anderson, Hugh Goldie, the Christian King Eyo and others, as well as illustrations of native and mission institutions.

A true message for the century in which we now live has been expressed by Rev. A. T. Palmer in **Thoroughbred Patriots.** (2s. *A. H. Stockwell.*) The "thoughts and resolutions" are on a rising scale, passing through positiveness, determinateness, whole-heartedness, and aggressiveness to "the Reign of the Saints." The quotations and references show a wide range of reading, and bring to the reader the words of many of the great and good.

A Bit of Shamrock (1s. *Horace Marshall & Son*), by Rev. Mark Guy Pearse, is an interesting short Irish story, with attractive illustrations. Its quaint dress is sufficient alone to constitute it a work of art.

The British College Christian Union have added to their useful series of "Bible Studies" two admirable hand-books dealing with **The Book of Acts** (i.-xii. and xiii.-xxviii.), by Mr. H. W. Oldham. The division into daily sections will commend itself to many busy students, besides those whose names are on college class rolls.

Messrs. Cassell are issuing a new and enlarged edition, in fortnightly parts, of **Familiar Wild Flowers**, by Professor F. E. Hulme. F.L.S., F.S.A. The work will contain 280 coloured plates, including forty specially prepared for this new edition. It will be completed in twenty-nine parts, the first of which is already out. (6d. nett each part).

The terrible experiences of a missionary's family during the recent rising in China are detailed in the little volume, **A Tale of Red Pekin**, by Constancia Serjeant. The story is a touching revelation, and throws many sidelights on the deadly work of the rioters, and the effects of the movement on Christian missions. (1s. *Marshall Bros.*)

Messrs. Longmans have added to the Rivington Devotional Series a volume of selections from Rutherford's Letters, arranged by L. H. M. Soulsby, and entitled **Christ and His Cross.** (2s. nett.) Those who would know something of the spirit of Rutherford, should study this handsome little book. The excerpts will, it is hoped, send many to the complete edition of the Letters, which occupy a place all their own in devotional literary. The preface is a capital sketch of Rutherford and his testimony for Christ.

Writing from a Church of England standpoint, Rev. Arthur Galton draws reassuring conclusions from his historical examination of **Our Outlook Towards English Roman Catholics.** (2s. 6d. nett, *Stock*). In his summing up, he expresses the belief that "the whole tendency of the future appears to be slowly, though surely, setting away from the Papacy, as we have known it in the past and see it in the present." The volume will fill a useful place in the study of this aspect of English Church history.

The Seven Words from the Cross. By George S. Barrett, D.D. (1s. 6d. *Jarrold.*) There is much that is good in these pages; but we regret that it should have been deemed proper now and again to digress from expository "improvement" in order to maintain positions which, to say the least, are earnestly controverted. The "Seven Words" are larger than the discussion of human theories and ecclesiastical aberrations. Though the devotional character of the book is thus qualified, these pages are replete with thought and instruction.

The Young Preacher's Guide, by Thomas Champness (1s. 6d. "*Joyful News*" *Depot, Rochdale*) is a singularly practical book, written by one who is eminently qualified to act as guide to young preachers. It is not exactly a new publication, but a revised and greatly enlarged issue of a familiar friend. There is light and leading in the pages—not one page dull; and young preachers are strongly recommended to read it. Possibly some preachers who are not young, but would gladly make a new start in the hope of doing greater things, would find in this "guide" words of encouragement and counsels of wisdom suited to their special needs.

The Baptist Pulpit. Three more volumes of this series are before us. Volume xviii. is the most attractive, **Sermons on the Book of Ruth**, by Rev. Henry Briggs, Todmorden. The outstanding lessons of the charming narrative are presented in a striking manner. The next volume is entitled **The Gospel: What It Is, and What It Does**, and is by Rev. W. Ingli-James, of Barry. The first discourse gives the title; the remainder are somewhat general, but all are well worth reading. Volume xx. is **Christ the Centre**, by Rev. H. C. Williams, of Corwen, North Wales. Here also, though more numerous, the sermons are on varied themes, the first alone being on Christ "in the midst" of his disciples. The discourses embody the results of wide reading. (2s. 6d. nett. *A. H. Stockwell.*)

Taking sixteen incidents from the Gospels and the Book of Acts, Rev. Dr. F. A. Noble (Chicago) has demonstrated in **Typical New Testament Conversions** (3s. 6d. net. *James Robinson, 24, Bridge Street, Manchester*) "that the actual experiences of men in turning from sin to righteousness, or to the purpose to live a righteous life, differ very greatly." Case after case is minutely examined, and as the elements which differed are eliminated, the reader is brought face to face with the true essentials. Those who have been puzzled at a conscious lack of such experiences as they hear others relate, or who in seeking souls have been surprised it finding no other cases exactly like their own, may find the secret in these pages. The book will be a valuable acquisition, especially to Christian workers who have not deeply pondered this question.

In a prefatory note to **Home in the World Beyond** (2s. 6d. *Marshall Bros.*), Rev. Dr. George Philip (Edinburgh) says truly that the "desire to look into the world beyond is natural, universal, and strong." The reader with quickened spiritual perceptions will find in these chapters much that will lead him by green pastures and still waters, while still keeping on the safe side of wholesome limitations; and though he may not be able to express in words what he has learned by the study, his enrichment of soul will be none the less real. This is one of the "books of the heart" whose can only be appreciated by those accustomed to quiet hours of communion.

To meet the growing demand for Dr. Tyndall's useful work, **Object Sermons in Outline**, a new edition has been prepared. The volume betokens a great amount of research and observation, and is comprehensive in its range of subjects. The discourses are of a simple nature, and combine conciseness with sustained interest, while there is no danger of the object presented to the eye overlaying the truth it is intended to convey to the mind. The introduction of an object sermon will undoubtedly be effective where the ordinary method of communication has not been sufficient to gain access for the Word. Where it is not possible or convenient to employ the objects accompanying the text, these addresses and outlines are so arranged that by means of the description given in every case the actual object can be dispensed with. (3s. 6d. *Allenson.*)

In the opening volume of "The Nineteenth Century Series" (5s. each, net. *Chambers*), Dr. W. H. Withrow presents an excellent, though necessarily brief review of **Religious Progress in the Century.** When we say that the volume deals in turn with contrasts and phases of the century and its predecessor, missions, progress of the churches, progress of religious thought, and special religious activities and philanthropies, it will be easily understood that it will be a valuable addition to the reference shelf at the elbow of many a busy worker. American origin guaranteed that the book would not be exclusively European; but no undue preponderance is given to the United States, while we welcome specially the chapters on Continental countries. The book is no mere collection of facts and figures, but a well digested presentation of the more important. We are shown not only how matters now stand, but the lines along which progress is being made in each respect, proving how unsafe it is to conclude hastily that the former times were better than these.

The year's Scottish "Monthly Visitor" Tracts when gathered (3d. *40, Hanover Street, Edinburgh*), show the care which is taken in the selection of the tracts.

In a booklet Mr. A. H. Stockwell answers the question, Should I go to the Theatre? (1d. *2, Amen Corner, E.C.*) with an emphatic "No," after looking at it from different points of view.

Two booklets of special value are Unto Him: A Simple Study About Coming to Jesus Christ, by John H. Vincent; and For Eyes That Weep: A Message to those who are bereaved, by Samuel G. Smith. (3d. each. *Partridge.*)

Nobility's True Badge is a book of thoughts for daily reading compiled by E. Adeline Smith. (Paper, 2d.; cloth, 6d. *Partridge.*) It is intended principally for the use of members of societies for the prevention of cruelty to animals.

A careful examination of the position with reference to the Royal Declaration will be found in Our Roman Catholic Neighbours and Their Plea (1d. *C. J. Thynne*), a sermon by Rev. E. Mansel Townshend, of Llanvapley, Abergavenny.

Nineteenth Century Lotto consists of questions on the most interesting events of the nineteenth century, and also on prominent characters. This is a capital game for children (1s. 1½d. post free. *Miss A. Monck Mason, 41, Cherriton Road Folkestone.*

Life's Journey, by J. J. (3d. *Partridge*), is an attractive booklet, containing an allegory of the journey of a company of pilgrims to the Better Country, with experiences by the way. The emphasis throughout is on the True Guide, which is the Word of God.

A Frank Talk About Gambling and Betting. By Robert E. Speer, Secretary of the (American) Presbyterian Board of Foreign Missions. (3d. *Partridge.*) A valuable booklet, for which, by the assistance of those who combat great social evils, we bespeak a large circulation.

A booklet which will have a deep interest for our readers is, The Word of God versus the "Higher Criticism," by Pastor W. Fuller Gooch. (2d. *Bible League, 186, Aldersgate Street, E.C.*) It comprises a lecture delivered at the Great Assembly Hall last October.

A Short Life of Anne Askew. By Mary E. T. Stirling. (2d. *Church Association, 14, Buckingham Street, Strand.*) Good! Let the story of the martyrs be rehearsed to the glory of God. Such publications should encourage the strong and give strength to the weak.

Among timely and useful booklets may be mentioned Pleasure Seeking and The Drink Traffic, by Rev. Sidney Harris. (1d. each. *Partridge.*) Also A Way to Escape, being a temperance sermon preached by Archbishop Temple. (*Manchester, Salford, and District Temperance Union, 20, Cross Street.*)

An Appeal to the Jews on the Claims of Christ. Mr I. Julian Grande, Director of the Irish Mission to the Jews has issued an open letter with this title, printed in Yiddish and English, for distribution among Jews. Christians interested in such work may have copies free on application to *Mr. Grande, 12, Wellington Place, Belfast.*

No. 18 of the White Cross League Church of England Society Papers for Men is entitled The Duties and Responsibilities of Married Men (3d. *League Offices, 7, Dean's Yard, Westminster*). It is not easy to treat the subject for the popular reader: but we doubt if it could have been treated better than here.

Three of a series of sermons by Rev. W. Wright Robinson, on Bunyan's Pilgrim's Progress, on Scenes at the Dark River, The Hill Difficulty, and The House Beautiful (3d. each. *J. Bracket, Hemel Hempstead*), form booklets in which the true lessons of the Great Allegory are commended to the interest and understanding of those in search of help for the daily life.

The Y.M.C.A.

THE Bible Class of the Clevedon (Somerset) Association, which is comparatively new, numbers already over 150 members.

The Belfast Association reports an average weekly attendance, during the present winter's work, of 2,300 persons at its five Gospel meetings, three of which are for young men only. It has not had a similar experience since Mr. Moody's visit in 1874.

The annual meeting of the Bath Association was held on Thursday last, the Earl of Aberdeen presiding. The report showed that the spiritual work has been kept well to the front with encouraging results. Among the speakers were the Rector of Bath and Mr. Quintin Hogg.

Mr. W. M. Oatts, of Glasgow, has conducted a successful mission under the auspices of the Sunderland Association. The annual public meeting was presided over by Mr. Friend Lamb. The report showed that the membership roll reached 921. The late Mr. C. Stansfield Wilson has left the Association a legacy of £500.

The Y.M.C.A. and Y.W.C.A. have had formally conveyed to them the buildings in Rotterdam Street, Thurso, known as the Christian Institute, along with large garden attached. This gift, valued at £500 to £600, the Associations owe to the generosity of the the Misses Henderson, Ormlie Lodge, who have always manifested a very deep interest in the work.

An Association formed among the Boer prisoners at St. Helena is reported by *De Jongelingsbode*, organ of the Netherlands Associations, to number 165 members. A Boer correspondent of that journal says: "Many here declare openly that it has been for their good that they were sent to St. Helena, for they have found there a treasure that they did not possess in their own country."

The Earl of Aberdeen presided at the annual meeting of the Totterdown, Bristol, Association on February 28. The report, read by Mr. J. G. Marsh was of an encouraging character. The past year's work has been of a highly successful character, but a debt of over £1,000 remains on the institute, and operations are hampered by the want of a hall to hold about 800 people. Mr. J. Storrs Fry referred to the value of the Y.M.C.A. to the nation, and Mr. Quintin Hogg emphasized the importance of the spiritual side of the work.

The report for the past year of the Metropolitan work of the New York Associations is unprecedently satisfactory. Mortgages have been paid off five branch buildings, amounting to over £60,000. The work of the Central Association is to be removed to another site in Twenty-third Street, involving an outlay, on site and building, of more than £157,000, towards which will be forthcoming the proceeds upon sale of the old premises. The year closed with a membership of over 10,000, a gain of about 1,000 over the previous year at the same date.

The Southport Association celebrated its jubilee on Feb. 25, when, in addition to a special sermon by Rev. Dinsdale T. Young in the Mornington-road Wesleyan Church in the afternoon, a demonstration was held in the evening in the Cambridge Hall under the presidency of the Mayor, the Bishop of Liverpool, Mr. Dinsdale Young, and Mr. W. H. Mills, of the National Council, taking part therein. The Bishop and other speakers bore eloquent testimony to the great usefulness of Associations in providing for the religious, social, educational, and physical wants of young men in this and many other lands.

The Abergavenny Association recently held its first annual meeting in the new premises. This is the twenty-eighth year of the Association's existence. A large number came together to tea, and the commodious hall was crowded for the meeting. The reports of the treasurer, secretary, and building fund treasurer, were of a most gratifying character. The increased interest in the Sunday afternoon men's meeting was considered very satisfactory, and since the opening of the New Year over thirty new members of that meeting have been received, and over 120 men have been present every Sunday (the population of Abergavenny is under 8,000). The Association has done well as far as clearing off the debt on the new premises is concerned, only about £170 now remaining. The meeting was addressed by Mr. W. A. Baker (Newport) and Rev. A. Warris, the president of the Hereford Y.M.C.A. The Association has sustained a great loss in the death, at Port Said, of Mr. W. H. Charles.

"Board School Children's Free-Dinner Fund."—During the last eight weeks, wherever poverty is chronic, distress has gravely deepened. Our tables have been crowded; the appeals for children in need have been too pathetic to deny. Our funds are therefore exhausted. The causes of this increase of distress are the constant interruptions to work from inclement weather, slackness of work in many trades, and the fact that, in poor districts, many women accustomed to earn their living by charing have found their employers unwilling to give them work in their houses, owing to the dread of small-pox.—Anna Pennington, Hon. Secretary, 16, Crossfield Road, South Hampstead, N.W.

The Churches.

*** The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Rev. D. A. Smith, curate of St. James' Holloway, has been appointed to the vicarage of St. Paul's, Canonbury—patrons, the Islington trustees.

The Whitechapel Guardians have just voted a grant from the rates in aid of the Church Army Labour Homes, thus following the example of several similar bodies throughout the country.

The Church Missionary Society has received donations of £1,000 each from Captain Cundy and Mr. W. D. Cruddas. "F.H." has also given the society a sum of £1,000 as a special donation for Coronation year.

It is announced that Count Enrico di Campello of Arrone, in Umbria, Bishop of the Reformed Catholic Church in Italy, has sent in his resignation to the Bishop of Salisbury, who is described in the quarterly report of the Italian Church Reform Association as his Ordinary.

At the request of the Home Office, Colin F. Campbell (Hon. Social Sec. of the Church Army) makes quarterly visits to all the convict prisons. He has just interviewed twenty-seven men at Borstal, who are about to be discharged on licence, and has arranged for their reception and assistance by the Church Army Discharged Prisoners' Aid Society.

The Times has reproduced from its columns for 1802 the following statement: "All the married clergymen of the Diocese of Peterborough, or who are widowers with children, and possessed of a small income only, are invited to apply to the Bishop of that Diocese to obtain relief." The year 1802 was a period of great distress. The price of the four-pound loaf stood for a time at a shilling.

It is pleasant to find that the voluntary offerings of the members of the Anglican Communion continue to increase in several directions, the amount for the past year reaching £7,778,134, the sum given for foreign missions being £824,137. The amount raised parochially and locally for the support of the clergy was £828,624, a fine amount, taken in connection with the recent strictures made by the Bishop of London, but one which in face of the painful facts which he urged, will bear a considerable increase yet.

Congregational.

A Bank of England note for £500 has been anonymously dropped into the letter-box of the London Missionary Society to be applied to the reduction of its debt.

Rev. Principal Scott has accepted an invitation from the Congregational churches of Cornwall to preach the sermon at the centenary celebration of the formation of the county Association. The meetings are to be held next month in Penzance.

The new Sunday-schools in connection with the Blackburn Road Church, Bolton, have been opened by Mr. W. H. Lever. They are among the finest schools in England, having a frontage of 140ft, and a depth of 81ft. The central hall will hold over 1,000 people. The two wings contain twenty-nine class-rooms, an infants' room for 250, a lecture hall, kitchen, &c.

At the annual meeting of Magdalen Road Church, Norwich, it was stated that the membership is 287. The Sunday schools number 650 scholars, with sixty teachers. The temporary iron church is to be removed to the back of the site, to make room for the new church, which will be commenced as early as possible. The building is to seat 850 people, and will cost about £5,000.

On February 27, the London Congregational Union had before it a proposal representing an entire change in regard to the work of the denomination in South London. Rev. Thomas Stephens, of Camberwell, submitted a scheme for the federation of six or eight churches that are now, as he describes it, "practically empty." These, he suggests, should be organized on the same lines as those of the well-known and successful Wesleyan London Missions.

Baptist.

Rev. J. P. Clark, M.A., of Eastbourne, has accepted a unanimous invitation to the temporary pastorate of the church at Stanton Road, Barnes, S.W.

No fewer than 1,003 churches in Great Britain have intimated to Rev. Dr. Maclaren, president of the Union, their intention to unite this month in the simultaneous collection on behalf of the Twentieth Century Fund. The actual receipts to date are £151,721.

At the annual meeting of the church at Yalding, Kent (pastor, Rev. W. H. Tomkins), most satisfactory reports were presented from the various departments of church work. The Sunday school has almost doubled itself during the year. Upwards of £100 has been raised for the reduction of the debt on the chapel buildings.

The third annual festival of the North London Baptist choirs was held on Wednesday, February 26, at Vernon Chapel, King's Cross, N. Under the direction of Mr. G. E. Arundel (Devonshire-square) the choirs rendered excellently various anthems, the soloists being Miss E. Potter and Mr. A. Holder. A short address on "Praise" was given by Rev. D. H. Moore.

At the East London Tabernacle the first thank-offering day with the new pastor, Rev. Edwin H. Ellis, was held on Monday week. Mr. Ellis was in the vestry from seven o'clock in the morning till nine in the evening, and received as freewill offerings from the people the total sum of £284. The work at the Tabernacle is making good progress; thirty were proposed for church fellowship last month.

Methodist.

In the interests of Primitive Methodist local preachers it is proposed to establish a Summer School of Theology at the Livingstone Hall, Edinburgh. The sessions are to continue from July 27 to August 2, and at the reception Dr. Cameron Lees will address the students.

One of the most prosperous circuits in the Primitive Methodist Connexion is Middlesbrough. For over two years it experienced a revival, in which some hundreds of persons were converted at the ordinary services. Two new chapels are to be erected forthwith in the town. Rev. J. G. Bowran is the superintendent.

Rev. H. T. Meakin, of the Wesleyan South London Mission, has made arrangements by which the lower part of the Central Hall, Bermondsey, will be utilized between 11.30 a.m. and 3 p.m. as dining-rooms for work-people. Facilities for dining 400 persons under healthy and cheerful conditions are being provided, with separate rooms and entrances for men and girls. The system is arranged on the same lines as the Alexandra Trust.

The West London Mission has transformed its magazine, "Advance" now appearing as a quarterly, price threepence. The most interesting feature in the new issue is an appreciation of the late Sister Edith Gresham, with portrait, and other photographs. There are also several articles illustrating various aspects of the work.

In the Wesleyan body the grouping of small and scattered country circuits into one large circuit, worked sectionally as missions, is winning acceptance, though not without some misdoubtings. It is believed that this arrangement is solving the difficulty of securing concentration of pastoral oversight with a strong central circuit authority. The success secured hitherto has more than justified the experiment, and the Home Mission Secretary has many applications for these new Missions.

Presbyterian.

The Sunday-schools raised last year for missionary purposes, home and foreign, £2,454, an increase for the year of £40.

The Church Extension Committee of the North London Presbytery is to be congratulated on the success that has attended its latest enterprise at Harrow. After only two weeks' services, a congregation of 120 had gathered. At Enfield, too, a hall is in course of erection, and will be opened in the summer.

There was a large gathering at Trinity Presbyterian Church, Notting Hill, on the occasion of the annual congregational meeting recently held. After a social hour in the lecture hall, an adjournment was made to the church, where Rev. Hugh Falconer presided. Mr. J. E. Mathieson dealt, in a clear, incisive way, with the difficult problem of mission work in China, and spoke in encouraging terms of the work being done by the Jewish Mission in the East End. Mr. Walter B. Sloan, of the China Inland Mission, gave a short, stirring, helpful address on "Spiritual Life," and the meeting was brought to a close by Mr. Falconer with a word of earnest exhortation and encouragement.

Society of Friends.

A new meeting-house, called Bradley Hall, Station Road, Wood Green, N., has been opened for worship. John Henry Quinn, of Chelsea was present at the first meeting, when several took part in the vocal service. Meetings for worship are to be held on Sundays at eleven, a.m., and there is a prospect of a women's branch of the Wood Green Adult School being held in the hall on Sunday afternoons.

William George Hall and his wife revisited Henley-on-Thames, the scene of their former labours, and took part in the meetings on February 16 and 17. They were delighted to find Friends enthusiastically engaged in all the varied departments of work. Testimony to lasting benefits received through these Friends' former residence was given. In addition to the adult school and mission work, there is a solid Friends' meeting, a Band of Hope of upwards of 100 members, and a large and well-attended mothers' meeting.

The Brixton Gospel Male Choir has been formed for the purpose of rendering help at missions and evangelistic services, free of charge, within a two-mile radius of Brixton Station. For distances beyond train fare would be asked. The secretary is Mr. C. Green, 67, Barnwell Road, Brixton, S.W.

Kent Street Sunday and Ragged Schools, S.E., are situated in the midst of the poorest and most densely-populated parts of Southwark and Bermondsey, and has met the needs of those who are driven by poverty to reside here, by providing schools on Sunday morning, afternoon, and night, attended by an average of 300, as well as meetings for parents and adults, and by welcoming within its doors on week evenings those who have no other place of refuge but the streets. There are many departments of Christian effort in operation. The old main building being decayed, has been replaced by a simpler, suitable structure, which is to be opened by the Marquis of Northampton on March 12. Towards the expense of the new building the sum of £850 has been subscribed, leaving £150 still to be raised. The treasurer is Mr. G. H. Payne, 350, Kennington Road, S.E.

Fallen Asleep.

Aged ninety-two, Mr. H. S. WILDE, one of the founders of the C.E.T.S.—Aged ninety-two, Mrs. DUTHOIT, the oldest member of Union Congregational Chapel, Islington. Mrs. Duthoit remembered being taken to Union Chapel, as it then existed, in the year before Queen Victoria was born. Before Dr. Allon began his notable ministry, which lasted for nearly half a century, she was one of the leading helpers of Mr. Lewis, the first minister of the church. Until quite recently she was hardly ever absent from a Sunday or week evening service.—At Glasgow, on February 24, Mrs. THOMPSON, the wife of Rev. Peter Thompson, of the Wesleyan East London Mission. She has always been a splendid helper among the East End poor. During the last few years she has been a great sufferer.—On February 24, Rev. JOHN HUGHES, D.D., of Bangor, the head of the Welsh Wesleyan Bookroom, and the president-elect of the Welsh Wesleyan Assembly. Dr. Hughes had been in the Wesleyan ministry for nearly thirty-five years. He was widely known in Wales as a preacher and writer.—Rev. G. D. R. MUNRO, senior minister of Jordanhill U.F. Church, Glasgow.—Rev. W. W. BUTLIN, vicar of Penponds, Camborne, where for forty-six years he maintained an evangelical ministry.

Notices.

APPLICANTS FOR TRACTS.—Mr. T. Wilbourne, 49, Friar Street, King's Lynn, Norfolk; Mr. S. A. Fox, 16, Bath Terrace, Robin Hood Street, Nottingham; Mr. W. Howard, 44, Atherton Street, St. Helen's; Mr. William Shallcross, Toora, South Gippsland, Victoria, Australia; Miss Owens, Post Office, Hockliffe, Beds. (illustrated); Rev. R. A. Smith, Presbyterian Church, Frankfort, Kansas, U.S.A.; Mr. G. J. A. Kidd, West Green, Liff, by Dundee; Mrs. Norton, Reach, near Cambridge; Rev. H. Goring Allder, Wesleyan Parsonage, Malvaica E.C., Demerara, British Guiana; Rev. W. G. Anderson, Whitchurch, Hants.; Mrs. Hugh McLaren, 153, Dalry Road, Edinburgh; Mr. W. Bilton, missioner, Framwellgate-Moor, Durham; Rev. R. C. Frew, Fairlight, Park Road, Peterborough; Mr. A. E. Smith, St. George's Villa, 62, Cricketfield Road, Clapton, N.E.; Mr. E. Darling, South Cottage, Pallion Gate, Pallion, Sunderland.

COMMUNICATIONS RECEIVED WITH THANKS.—A.P. E.M.B. M. N.B. J.R.M. C.W.M. P.R. S.B. H.E.H. A.I.J. J.E.S. P.R. W.C. G.D.S. M. and C. H.M. E.M. T.A. J.R. E.H.G. A.S. T.B.H. F.H.W. J.W. H.G.A. M.M. C.M.B. G. F.H.W. Mrs. P. N.C. W.F. E.B. W.C. W.W.F. T.J. N.B. T.L.S. P.R. B.F. S.J.A. E.O. W.J.T. W.W. G.L.F. M.H.B. W.D.E. D.M. G.A.J. J.H.F. B.S.R. R.C.F. R.L. R.M.B. J.S.H. P.R. A.K. E.H.S. F.W.B. F.W. J.B. T.A.B. G.H.K. F.S. A.N. E.J. W.A. W.P. H.E.S. M.S.T. J.W. A.E.D. H.J. J.H.S. F.M. W.C. A.J.W. M.M.C. A.E. A.B. E.S. S.H. F.H.W. D.M.C. G.G. J.B. W.H.S. T.E. M.V. S.P.K. H.H. A.E.M. K.A. J.W. H.T.D.R. E.W. W.H. R.D. G.A.C. R.S.B. S.H.F. C.G. F.P. E.H. J.F.G. J.W.C. M.A.L. C.E.B. Miss W. F.O. F.G.S. Miss R.

The Christian.

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Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Notes & Comments

Self-Support in Missions. On every hand it is felt that considerable extension of foreign missionary work must depend on the possibility of the development of the *self-support* principle. As stated in our last issue, the Church Congress speech of Bishop Tucker, of Uganda, on "Self-Extension, Self-Support, and Self-Government in Missionary Churches," as illustrated so remarkably in Uganda, Toro, and the surrounding countries, has been reprinted in pamphlet form for free distribution to all English-speaking Evangelical missionaries. The facts that this has been done by a Nonconformist, and that the Missionary Societies, regardless of denomination, are heartily co-operating in its circulation, is a hopeful sign that this important aspect of missionary effort is forcing itself upon the Christian conscience. Any friend of missions will receive a copy post free by writing to Box 423, Post Office, Manchester.

Nature's Call to Repentance. All pain and disease are nature's call to repentance. They are a signal that the Divine laws have been violated, and that amendment is necessary. Sharp and unpleasant as are the warnings given by nature, they are really most merciful, and we ought to be thankful for them. The present small-pox epidemic in London is an unmistakable indication of the extent to which men have ignored the first laws of life. This repulsive disease flourishes most, according to the returns, in the crowded areas of the poorer districts, and there can be no reasonable doubt that the dirty conditions of life amongst the poor offer a favourable soil for the dreadful scourge now in our midst. The epidemic is nature's call to governing bodies, landlords, and private individuals, to enforce the laws of health and cleanliness. There are tens of thousands of people in the crowded districts who rarely, if ever, bathe, and whose dwellings are never sweetened by the pure air of God. Such people need instruction in the first principles of health. But what do the landlords need who become rich upon the misery, and dirt and overcrowding of the people?

Speaking to the Heart. There is a marginal rendering more than once found in the Old Testament Scriptures, which is full of suggestion to all who would speak for God:—*i.e.*, "Speak ye *to the heart* of Jerusalem." And it is noticeable that the prophets who are thus exhorted had themselves learned, through pain and sorrow, some of the deepest lessons of the heart. That was their qualification for speaking to the hearts of others; for he who has never been deeply moved in his own heart can never have any message for another. In all teaching and preaching there must of necessity be a large place for the operations of the mind. We are to love God with the mind, and we are to give *reasons* for the hope that is in us; but the largest place is reserved for the operations of the heart. "Love never faileth." Beneath many a crusty surface there is a vulnerable place which love alone can reach. The simulation of love will only repel people, for they will discover the imposture at once. The man who means effectively to reach other hearts will have most carefully to discipline his own, and to keep it in abiding touch with the heart of Jesus.

The Peril of Familiarity. Rev. J. H. Jowett in his sermon last week called attention to the peril which ever menaces ministers and other workers, who are frequently dealing with holy things, of losing fineness of touch and sympathy of spirit through their very intimacy with spiritual things. The proverb, "familiarity breeds contempt," has an application in the spiritual as well as in the social sphere. And it is very easy to see how injurious is that state of soul which has substituted mechanics for free and healthy life. There is an inner unreality in the personal life which leads to automatic and soulless service. Mr. Jowett instanced the case of a prominent preacher, who, feeling this danger, always uses for private devotion another Bible than that in which he has conserved the results of his exegetical studies; in doing so there is no association with technicalities of language, &c. We know of some who make a practice of reading devotionally from a foreign Bible, the novelty of the language compelling them to think as they go along. Anything that will prevent spiritual benumbment in devotion should be welcomed.

The Limits of Union. The much-advertised lectures in the Parish Church, Eccles, to be given by various Nonconformists upon the message which each body has brought to the whole Church, were marred by the proposed contribution to the series by a Unitarian minister. Such an one was to tell what *his* body had done for the Church. The engagement ought never to have been made. Christian union is an excellent thing, and much to be desired, but the limits of union must be respected. It is really of no use to pretend that when men are hopelessly divided upon the very fundamentals of Christianity, there can be any sort of Christian union between them. It is better all round that the gulf which divides Unitarians from Christians should be *seen* to be a gulf. To attempt to bridge it with lath upon which flowers are strewn, is perilous for any who essay to cross the chasm. We are glad that Canon Cremer afterwards saw his way to alter the arrangement.

A New Movement for Young Men. We are pleased to learn that the Committee of the Central Y.M.C.A. is engaged upon the problem of providing something like a home life for the young men who, in London, are now left to shift for themselves in lodgings and boarding-houses. So far, young men have been introduced to suitable lodgings in various parts of the metropolis, but now the desirability of providing a kind of residential club or hotel is before the committee. For our part, we think that it would be a good thing if an institution something like one of the Settlements could be founded—modified, of course, in certain of the details. There is room, undoubtedly, for such an institution, where young men might obtain, as far as possible, the comforts of home life, together with certain educational and recreational advantages—*all under one roof;* an institution also which might train young men to do Christian work in spare hours. We can conceive of nothing more healthy, more happy, and more useful than such a home. Financially, there should be no difficulty in founding it, whilst the moral and social advantages are patent to everybody.

An Impossible Situation. Romanism in the Church is deeply exercising the editorial mind of several of the more moderate Anglican newspapers. *The Record* is specially apprehensive of the tendency towards "antagonism, and possibly disruption," and affirms that "no reasonable plea for comprehension will now cover the present condition of the Church of England," where Unitarians and Romanists are included in an unquiet and scarcely honourable bond of "union." How long this unreal state of things will last, and what harm to conscience it involves, does not yet appear; the time must come, however, when the slumbering forces will break into open opposition, and important results may then be expected. The present situation is anomalous in the highest degree, and must cause deep anxiety to those who have the true interests of the Church at heart.

Loyalty and Conscience. The immense audience that assembled in the City Temple last Thursday morning sympathized with Dr. Parker in the delicate task he felt called upon to discharge in criticizing some of the recent movements of the King. It is, as the venerable preacher said, an unpleasant thing to say a single word that has even the semblance of disloyalty to the Sovereign, and yet because the King *is* the King and not a private individual, his actions are the more open to approval or disapproval. Of course, we do not expect sporting and publicans' papers to understand the Christian attitude towards beer and Sunday concerts, but we do expect respectable journals to understand that English society contains a vast number of notable people and moral citizens who have a right to be heard in the affairs of the nation. It is a gratuitous insult to brand as "cant" the many respectful criticisms recently passed upon some of the King's movements. The country would do well to ponder Dr. Parker's quiet but searching sentences:—

> If the King brews beer, the people will not need encouraging to drink it. If the King patronizes Sunday concerts, the people will feel free to do the same. . . . The King may not enter a Nonconformist Church, but he may wound a Nonconformist heart.

Army Reform. Mr. Brodrick's Army Reform programme is to take the form of increased pay to the private soldier, in order to raise the status of the army, and so increase the willingness of men to enlist. No true patriot would for a moment grudge the soldier a living wage, especially in the case of married men with families. But the permanent enlargement of the army, together with increased pay, is likely to weigh heavily on the community. The scheme is put forward as the only alternative

to conscription. Anything that staves off that crowning calamity will be welcome, but the reality of the alternative is an open question. The trend of events is a serious one, and it is more than doubtful that so drastic a course is necessary, even on the ground of expediency. On the highest grounds of all, it may lead to a set-back to the peace sentiment, which may have the gravest consequences.

Drink and Suicide. After ten years' experience as a prison chaplain, Rev. J. W. Horsley has just stated that during his service at Clerkenwell Prison he had each year about three hundred prisoners under his notice who had been charged with attempted suicide, and that of these cases, in a certain twelve months, he recorded 145 as due to drink. It may safely be assumed that a similar proportion holds good in regard to the fatal cases, although in many of these direct evidence is not obtainable. Mr. Horsley thinks that, as suicide is so prevalent, repressive measures are imperative. Better begin with the brewer—accessory before the fact in so large a number of cases.

A Haven of Refuge. It is unhappily true that enthusiastic individual effort frequently is more successful than State effort in regard to matters of social reform. A striking illustration of this may be found in Lady Henry Somerset's work at the Duxhurst farm, in Surrey. At that place she has gathered a colony of women inebriates, and it is gratifying to learn that about 150 of these have been totally reformed, and saved from a life of intemperance. Unfortunately, however, only about sixty can be received at a time in the seven houses grouped upon the farm, a very painful condition of things seeing that the applications to Lady Henry Somerset average nearly 3,200 per annum! It has often been suggested that the Government might with advantage follow the noble example of this Christian philanthropist, and it would better become the State to cease fostering the manufacture of the unhappy inebriates whom it is found necessary to remove out of the way of the terrible temptations to drink.

The Prison Cell. Sir Robert Anderson, K.C.B., late Assistant Commissioner of Police of the Metropolis, protests vigorously against the incarceration of untried prisoners in the ordinary prison cells; and he maintains, further, that to punish criminals by deliberately depriving them of influences fitted to soften and humanize them is not only "false in principle but practically barbarous." We have gone far enough along the path of prison reform to prove the desirability of going still further.

Theatres and Music-Halls. The London County Council is to be congratulated on its courage in electing Mr. McDougall to its chair for the coming year. A short time ago Mr. McDougall was one of the most abused men in the country, because he undertook to expose and denounce the filthy condition of the music-hall stage in London. Every possible channel of vituperation was directed against him. In spite of this he persevered, and has had the double reward of seeing the evil to a large extent removed, and his own good name vindicated. Our theatres and music halls are still far from being fully cleansed, and it seems doubtful if they ever will become so; but it is to the interests of everybody that they should be swept clean of the verbal and other garbage, against which Mr. McDougall's action was directed. The L.C.C. has done many signal services to morality, but none greater than to deal with this tide of obscenity in public places of amusement. Incessant watchfulness is still the only safe policy.

Gambling and Betting—the "Other Side." One of the sporting papers has been commenting on the Lords' Inquiry into the gambling mania. The present increase in the vice among working-men is traced to the spread of universal education. Before the present system began, this class was composed "almost entirely of ignorant men without aspirations [!], and content with the lot in which they were placed," but are now "filled with laudable ambition to be a little better than they are," and bet in order to "get on all fours with their superiors." The opinion is also hazarded that betting is "the easiest method of obtaining the bit of extra that all want." If this is so, we should like to know where the bookmakers' commission comes in, and how working-men can "better" their position by winning each other's money? The working-men must be but little improved by education if they can swallow such arguments as this. The only persons who improve their position by betting are the professionals who hoodwink people to play into their hands. But for this, it would cease to-morrow.

Cruelty and "Sport." The House of Lords did not show to advantage in discussing the Cruelty to Wild Animals Bill. Lord Newton characterized the attempt to suppress the hunting of carted stags, the coursing of bagged rabbits, pigeon shooting, and the slaughter of battues of tame pheasants as "canting sentiment"; while another noble lord denounced the Bill as an attack on the sports of the poor! The opposition was so determined that the Bishop of Hereford, who introduced the Bill, withdrew it before it went to a division. It is difficult to see the connection between the poor and such "sports," which are peculiarly the diversion of the moneyed classes, and which would at once be discontinued but for their support. There is much room for the education of the humanitarian sentiment when so beneficent a measure receives such scant mercy from the highest classes in the land. Such a debate is a gross revelation of callousness and cruelty in high places. What other term than "cruel" can be applied to "sport" which tames animals in order to turn them out and hunt them down, or which permits the deliberate breaking of a rabbit's leg before allowing it to run, in order to help young dogs the better to hunt it?

The Claims of Dumb Animals. The Society for the Prevention of Cruelty to Animals has done excellent work in creating a humaner treatment towards suffering creatures; but that there is much yet to be done is shown by a recent case of cruelty towards living fish exposed for sale in a tank, for which a magistrate inflicted a substantial fine on a dealer. It is an instance of the great suffering caused by want of thought rather than want of heart. It is more difficult to realize that cold-blooded creatures are capable of keen suffering than in the case of higher orders; but that needless pain is caused by the lack of imagination is certain, especially in the case of fishermen who neglect to kill their victims when caught, but leave them to suffocate in nets and baskets while they continue their sport.

The Art of Preaching.

By Rev. J. F. T. HALLOWES, M.A.

DISCONTENT with the modern pulpit, which is now so common, is by no means without some excuse. Even good men who have preached for years have often found that practice has not made them in any sense perfect. The pew groans partly because the pulpit drones. I should like to emphasize three important points which may be useful, especially to young preachers.

I. *Possess yourself with your subject.* C. H. Spurgeon once said, "The best way to preach is to cram yourself full of your subject, and then to get up and go ahead." Mr. Gladstone defined the preparation for preaching as "the accumulation and thorough digestion of knowledge. It was only," said he, "out of a full heart and likewise out of a well-furnished mind that good extemporary preaching could proceed." St. Paul, addressing Timothy, says, "Give heed to reading, to exhortation, to teaching."

The lives of some preachers are too external to enable them to preach with freshness of thought. We cannot be stale in private and fresh in public. Exhortation becomes platitude, and teaching twaddle, unless spiritual things are diligently compared with spiritual; unless we have some right to the title given to certain Puritan divines of "painful preachers," which did not mean that they were painful to listen to, but that they took pains to find out appropriate, acceptable words.

II. *Parry all assaults of the fear of man, of love of applause, and of self-consciousness.* We must have not only boldness to *announce* the truth as far as we understand it, but to *denounce* sin; the sins of modern life, respectable, money-making, fashionable iniquities. He who would make full proof of his ministry must not speak with bated breath about the alcoholism, which is quieting the consciences of thousands of our people, quenching their reason, and quickening their passions, so that virtue becomes more difficult, vice more easy, and mighty barriers are built up betwixt themselves and the Kingdom of God.

And the preacher must get rid of all self-consciousness, for this is like a cloud, and will dim the light of God upon his spirit, and will tend to prejudice his auditors against him.

III.—*Press home the truths taught, by an earnest personal application of them in the power of the Spirit of God.*—Many a good doctrinal discourse is woefully deprived of its full effect because of its lack of application to the hearts and lives of the hearers. Masterly expositions of Scripture, pregnant thoughts, well-expressed arguments, and apt illustrations, cannot save a sermon from being a mere essay, unless it is actually brought to bear upon the hearers with a view to their edification or conversion, or both. Those sermons of the Apostles, which were preached under the full force of the Pentecostal baptism, were personal in a very high degree. "With great power the Apostles gave witness to the resurrection of the Lord Jesus," and with great faithfulness they urged home upon the consciences of the Jerusalem sinners the monstrous crime of having killed the Prince of life.

There is one note which successful preachers all have in common, though they may differ immensely in learning, magnetic power, grasp of thought and of language. They are all able to apply the truth, and drive it home in the power of the Spirit of God. Savonarola, Segneri, Martin Boos, Whitefield, Wesley, Rowland Hill, John Elias, Christmas Evans, Charles Finney, Moody, Spurgeon, Catherine Booth were all dissimilar from one another in numbers of particulars, but they all had the power of so forcefully presenting the great verities they proclaimed, that men and women felt their consciences *gripped* by the Word. And this special power was actually a power not their own, namely that of the Holy Spirit, and hence accomplished results beyond themselves. They undervalued the most shining talents, the most commanding oratory save as a channel for the Spirit of God. Let us aim not so much at originality as at echoing far and wide the voice of God in testimony of his Son.

The True Melchizedek.—III.

"Such a High Priest became us" (Heb. vii. 26).
"We have such a High Priest" (viii. 1).

IT has already been noted that no mention is made of Melchizedek's parentage or genealogy, because he is the type of the Great Priest having neither beginning of days nor end of life. Also that no mention is here made of burnt-offering, peace-offering, or sin-offering; because He of whom Melchizedek is the type was declared of Jehovah a Priest on the basis of a finished work. Not in the days of his flesh, but on the morning of his resurrection was He named of God a High Priest after the order of Melchizedek. Very early in the morning of that first day of a new week, it became true that the types and shadows of the law are all fulfilled, and now withdraw.

Let us briefly review the characteristics of the priesthood exercised by our Paraclete; our Advocate with the Father, Jesus Christ the Righteous; the true Melchizedek, King of Righteousness, and King of Peace; our great High Priest, who ever liveth to make intercession for us.

He was greater than the prophets; greater than angels; greater than Moses the apostle, and than Aaron the high priest of Israel; greater than Joshua, who could not give the people rest though he led them into the promised land; greater than David, the man after God's own heart, the sweet Psalmist of Israel, by whom the Holy Spirit appealed to them, and through them to us: "To-day if ye will hear his voice harden not your hearts."

He was in all points (*i.e.*, in body, soul, and spirit) tempted, tested, like as we are, apart from sin: and in that He hath suffered being tempted, He is able to succour them that are tempted.

He is able to sympathize with the ignorant and erring. In the days of his flesh He offered up prayers and supplications with strong crying and tears to Him that was able, mightily able (see Eph. i. 19, 20), to save Him out of death, and was heard for his godly fear. "God raised Him from the dead."

He needed not daily to offer up a sacrifice for sins . . . this He did once for all when He offered up Himself.

Being the brightness of God's glory, and the express image of his person, upholding all things by the word of his power, when He had by himself purged our sins, He sat down on the right hand of the Majesty on high.

On the day of his resurrection He was declared by Jehovah a Priest for ever after the order of Melchizedek.

He has entered as our Forerunner within the veil.

Having been perfected through suffering, He became the Author of eternal salvation to all them that obey Him.

Because He is God, He knows the minutest experience of every human being. Because He is Man, and as man was tested, tried, tempted, like as we are, He has a human experience of every temptation possible to man.

By virtue of his own blood He entered once for all into the Holy Place, having obtained eternal redemption for us.

Through the Eternal Spirit, He offered Himself without spot to God—how shall not his blood purge our conscience from dead works to serve the living God?

Having offered one sacrifice for sins for ever, He has sat down on the right hand of God.

Because He continueth ever, his priesthood is untransferable. He is therefore able to save to the uttermost and evermore them that come unto God through Him.

He shall appear a second time, apart from sin, to them that wait for Him, unto salvation.

He is the same yesterday and to-day and for ever.

"Lo, these are but the outskirts of his ways; and how small a whisper do we hear of Him!" (Job xxvi. 14, R.V.).

To our suffering and glorified Lord we owe the outpouring of the Spirit. But for his having put away, by the sacrifice of Himself, sin, which separated between us and God, the Spirit could not have been given without measure, nor could rivers of living water have flowed forth from us.

It is of Him the Spirit delights to testify. "He shall take of mine and shall show it unto you." It is to Him the Spirit delights to lead us.

Very briefly and cursorily the characteristics of the everlasting priesthood have here been partially enumerated. The subject is commended to the reader's meditation, with the conviction that as "HOLINESS TO THE LORD" was engraved on the golden plate on the turban of the Aaronic High Priest, so it is essential for those who would follow holiness, without which no man can see the Lord, to draw nigh to God through the ministry of our Melchizedek Priest. He, our Paraclete, speaking on our behalf to the Father in heaven, is as necessary to a life of holiness as the other Paraclete whom Jesus has sent to speak to us from God, and to dwell in us. M.

Nuns and Nursing.*

"DR. LILIAN HAMILTON and Dr. Félix Régnault have just published a book of documentary evidence, containing a complete history of nursing. Commencing with that of the Middle Ages, and coming down to the present time, they deal particularly with the work done among the sick by the nuns. Without ignoring certain qualifications of the nuns, Doctors Hamilton and Régnault point out how contrary to all rules of hygiene are the rules, customs, and obligations of religious communities.

In the first place, the nuns are untrained and perfectly ignorant of nursing, and yet to their care is confided the most precious of all things—human life. Those Crimean hospitals which were served by nuns were hotbeds of infection, and the death-rate was so high that thirty out of fifty-two nuns succumbed, while there was only one death among the regularly-trained nurses of the English Ambulance. Doctors Hamilton and Régnault cite a case which occurred two years ago, where a nun who had no previous experience of nursing was put in charge of thirty beds!

IMPORTANT QUESTIONS.

What use is there in trying to explain antiseptics to those who do not observe even the smallest cleanliness in their own persons? The nuns are forbidden to brush their own teeth; they can have no idea of superintending the cleanliness of their patients' mouths. Even their nails are neglected by them.

Then there are certain rules of ultra modesty to be observed. It is contrary to order, and only by dispensation of the Red Cross Society, that the nuns are allowed to turn back their coarse serge sleeves and show their arms. Their great collars and caps, too, are receptacles for microbes; but to do without them would be incompatible with the spirit of religious orders.

Some surgeons being unable to effect the disinfection of the Sister, remove her from the invalid. What use also is it to speak to these nuns on the benefit of ventilation, and the necessity for removing all curtains and drapery, when their own rules compel them to have curtains, and to shut themselves within them at night?

Doctors Hamilton and Régnault cite numerous instances in support of all their statements, proving the absolute impossibility of having efficiency in any hospital while in the hands of nuns.

HOSPITALS FOR THE INSANE.

Dr. Marie, in a report on the work of nursing sisters, describes his visits to the asylums for the insane in the west of France, and eloquently advocates, on the facts he gives, the necessity of taking the management from the nuns, and placing properly trained lay nurses in charge. He declares that the subordinates of the nuns of the Bon Sauveur are incapable. M. Andrée Téry, reviewing this document in *La Fronde*, pities these unhappy girls, who do the hardest and most repulsive of the work for a miserable salary of twenty or thirty francs a month, and are condemned to slave or vegetate permanently in the lowest office.

Dr. Marie states that medical authority is very secondary in these asylums. The doctors, having no control over the religious communities, are unable to introduce a modern and scientific system. Quite recently access to certain dormitories was not permitted, except with the consent and in company with the nuns, who alone held the keys. These nuns have the profoundest disdain for the new methods of hygiene, ablutions, antiseptics; and means for lighting and airing the cells are, as a rule, wanting. A common practice in these asylums is to shut up the poor epileptic or violent patients in a sort of bed or cupboard made in the wall, railed in like a cage, and leave them there—"menagerie cages" Dr. Napias calls them. But, if the Sisters are to be believed, the patients have a remarkable liking for these cages! These little impromptu arrangements do not hinder the nuns from using and abusing severer modes of correction. They have too frequently recourse to handcuffs, straitwaistcoats, and other instruments of torture and inquisition.

As regards food, "The evening meals are everywhere insufficient, particularly for the workers." For there are a great many invalids obliged to work, and Dr. Marie writes very strongly upon this point. There is no need to read between the lines to see what he thinks of the apparent disinterestedness of these ladies.

His criticisms are sufficient to characterize as vices the *régime* of these religious houses in establishments for the poor and suffering, especially in the amount of work extorted from the patients, the insufficient salaries paid to the subordinates, and the commercial advantage derived by the religious houses.

* From *Le Siècle* (Paris), of February 18 last.

Spring Again.

We felt no mighty shaking,
And we heard no startling sound;
We did not mark its waking,
But the Spring is all around.
In gentleness and silence
Its loving footsteps glide,
And we turn with sudden gladness,
To the crocus at our side.

Now the sunlight groweth stronger,
In its warm life-giving ray;
And the daylight lingers longer,
Just a little every day;
And we find the welcome violets,
Though we scarce believe them there,
Till they woo us down to seek them,
By their sweetness in the air.

Very often comes the saying,
From the weary bed of pain,
"I shall get a little better
When the spring-time comes again."
And we say, "It soon is coming,"
For of that we have no fear,
Since God's goodness never faileth,
And again 'tis surely here.

Oh, how wondrous is the kindness
Of the everlasting God;
And how great his tender mercies
Over all his works abroad.
Let us thankfully adore Him,
For his seasons as they roll;
Praying for the greater blessing,
Of his spring-tide in the soul.

CAROLINE TICKNER.

Samuel and Saul.

The Voice of Circumstances.

(1 Sam. ix. x.)

By REV. F. B. MEYER, B.A.

"WHOSO is wise and will observe these things, even he shall understand the loving kindness of the Lord." In these words the Psalmist sums up his five tableaux of human life (Psa. cvii.). The track of the pilgrim-host, the experience of the prisoner languishing in his chains, the recovery of the sick from long depression, the deliverance of the storm-tossed crew from the angry breakers, the evolution of a smiling paradise from an arid and parched wilderness—all these things, if carefully observed, yield their testimony and assurance that God is in all events, permitting, directing, controlling, and causing all things to work out his perfect plan.

In all Scripture there is no passage more illustrative of this than the chapters before us, which show how clearly and mightily God is in the circumstances of our lives.

It was the spring of the day. With exquisite clearness and purity the dawn was breaking in the Eastern sky, when three men descended the steep ascent on which Ramah stood, and emerged from the city gate (*vv.* 11, 12, 14, 27). The group was a remarkable one, comprising the aged seer; "a young man and a goodly," who was the king-elect, though he did not realize it; and a herdsman, Doeg, so tradition states, who afterwards attained such an unhappy notoriety, but was at that time simply a servant in attendance on his master's son. When the city gate had been left behind, the servant was sent on in front, that he might not be a witness to the solemn transaction, which inaugurated a new epoch in the life of Saul. "As they were going down at the end of the city, Samuel said to Saul, Bid thy servant pass on before us, but stand thou still at this time, that I may cause thee to hear the Word of God."

I. The Circumstances that Led up to this Incident.—(1) The asses of Kish, Saul's father, were lost. But they were too valuable to lose. "And Kish said to Saul, his son, Take now one of the servants with thee, and arise, go seek the asses."

But when they left home they little realized how far their search would lead them. "And he passed through the hill country of Ephraim, and passed through the land of Shalisha, but they found them not; then they passed through the land of Shalim, and there they found them not; and he passed through the land of the Benjamites, but they found them not." Three days were consumed in this fruitless search, stopping every traveller, asking many questions, scrutinizing every trail—but all to no purpose.

Lost she-asses! Well, what of them! Let them stray! Yes, but they are worth seeking, not for their worth only, but because the man who tracks them will presently come on a kingdom! Be faithful in a little, and God will promote thee to be faithful in much. Do what thou hast to do for God, and He shall call thee for the highest service! Often the finding of the hid treasure depends on the care with which we drive the plough of lowly labour along the common furrow of daily toil.

(2) By God's providence, which some call chance, the seekers found themselves in the land of Joseph, and there the thought of his father's possible anxiety arrested the steps of the young farmer, and he said, "Come, and let us return, lest my father leave caring for the asses, and take thought for us." This remark indicated a good and commendable trait in Saul's character. On the whole, a man who cares for the feelings of those nearest to him in the ties of natural kindred is likeliest to be a good ruler of men. Would that all our young men and women, especially those who are away from home in our great cities, would be a little more considerate of the heart-strings stretched even to breaking, and the eyes that often brim with tears because the tidings of their welfare are so scanty and intermittent! Saul feared the effect of three days on his father. What would he have thought of three weeks or months without tidings?

(3) Having arranged for the offering of the piece of shekel (about 2s. 6d.) which was discovered in the bottom of the servant's pocket, as their gift to the Seer, the two men made for the gate of the little city, "which was set on a hill," its white houses glistening in the intense sunshine. The maidens of whom they made inquiries, the fact that Samuel was in the city, and on his way to a feast in the high place, the encounter with Samuel himself in the main street, and the tidings that the asses were found, were like so many signposts that pointed them by the way that they should go, till they came to the place that awaited them, the seat and portion which had been prepared by the Prophet.

The Guidance of a Divine Hand.

How evidently a Divine hand was in all these circumstances! They could not have happened by chance. Clearly every separate detail had been wrought out in a designing mind with the express purpose of driving Saul into the precise position where he might stand still, and hear the Word of the Lord.

But if it was so with these circumstances, must we not believe that as much may be said of all circumstances? If a hair cannot fall to the ground from our head, or a sparrow from the tree, apart from God, can we say of anything that it is too trivial to come into the Divine plan? Even let it be granted that many incidents happen at the instigation of evil men, yet they are permitted to reach us by the will of God, and therefore we may as much trace God's will in them for our own discipline and ennoblement, as in those others which are evidently of his direct sending. God's purpose ran through the wicked deeds of the betrayers and murderers of our Lord. There was not a single event on all those fateful days that was not marked on the chart of Divine Providence; and since God is everywhere the same, and the same infinitely, so that we cannot say that He was more present there than here, or more powerful then than now, we must admit that He is still as much in every circumstance of our lot, as on those memorable and awful days when creation herself beheld the scenes of Gethsemane and Calvary with evident emotion.

Let it never be forgotten that straying asses, an unexpected encounter in the street, the presence of a coin in the pocket, or its absence, are all part of a Divine plan. He who has opened eyes may read the Father's handwriting, and take the direction of his path, as though angels had flashed before his eyes to direct him. And the prepared path always leads to the vacant seat, and the waiting portion. The road may be long, and the tax on patience and strength considerable; but the Father never leads his trustful and obedient child into a quagmire, or leads him out on the moorland to perish of exposure to the cold. There is always a destination to which the road leads, and it only awaits the quick eye, the ready ear, and the obedient heart, to detect the things that God hath prepared for them that love him.

II.—The Incident of Saul's First Anointing.—Saul slept at Samuel's house that night, and on the housetop. The Prophet had prepared his couch there with a special purpose, which burnt like a clear flame in his heart; for when the house was quiet, he stole up to the young man, which was pondering the strange events of the day, and "communed with Saul on the housetop."

He longed to stir his soul with a profound sympathy in his own passionate and patriotic longings. He may have poured into the listening ear the story of his hopes and fears, of hopes that had been frustrated, of fears that seemed on the point of being realized. He told the story of his own rejection, and of the failure of his sons. He may have whispered into those young ears his longing that some one might appear at this juncture who would gather up the frayed and tangled threads and work out the Divine pattern. Thus, with careful skill, Samuel awoke the sleeping soul of the young son of the soil, who probably had lived in a narrow, circumscribed sphere, interested in flocks and herds, in vines and crops, in the talk of the country-side, but with few thoughts of the national welfare.

He was awoke by Samuel before the breath that announced the dawn had stirred the leaves of the sleeping woods. "Samuel called to Saul on the housetop, saying, Up, that I may send thee away." Then on the descent at the end of the city the servant was sent on, and as the two stood together, Samuel took from out of his breast the vial of oil, and poured it upon the strong young head, bent beneath his hands, giving him the anointing which designated the king, and kissing him in token of his own fealty. "It is not," said he, "that the Lord hath anointed thee to be prince over his inheritance?" It was

A Great Hour in Saul's Life.

No wonder that "when he had turned his back to go from Samuel," it was with "*another heart.*" The chronicle does not say that he received a *new heart*; there was no seeming regeneration or conversion, no such radical change as comes over the soul at the hour of the new birth, or he would never have perished, as he did, on the field of Gilboa. But he had new aims, new conceptions of the importance and significance of life, new determinations and resolves. In a sense, though not the deepest, old things had passed away, and everything had become new.

Let us prove this distinction. It is possible to have another, but not a new heart; to be arrested by some stronger mind and inspired by a fresh ideal; but beneath the rapid sprouting of the seed there is a slab of impenetrable and unchangeable rock. The work has been only on the surface, but the dew has sped before the sun, and the cloud which seemed to presage rain has dissolved again into the sky. See that you make sure work for eternity.

III. The Circumstances that Followed.—When we are on God's path, we may certainly count on the corroboration of outward circumstances. If, in travelling by the railway, one questions whether one is in the right train, it is a comfort to consult the time tables, to see if the names of the stations, as we hurry through them, are those which are mentioned in the list. So, when questions arise as they will, when we are confronted by difficulties and obstacles, of whether we are in the line of God's will, it is an immense re-assurance to meet with corroborating circumstances, which tell us that we are right. Is not this what is meant by the words, "I will make my mountains a way."

It is interesting to trace how this principle is worked out in the story of this memorable day in the life of Saul.

The Last Command.

Matt. xxviii. 16-20.

By Mr. D. CRAWFORD, garenganze.

MIGHT we not indeed say of this last that it shall be first? How often have we wronged this behest of our Lord by altogether failing to note that its associations in Matthew are those of nascent hope—hope always and hope everywhere. Lo, this is the Gospel on the crest of the wave!

Take, for instance, Christ's well-known four "alls" in his charge. Far too forebodingly hath the Church viewed these two subjective alls, "all nations" and "all things," when there in glorious juxtaposition stood his two objective alls—God's highest heights to meet the world's deepest needs. Yet what God hath joined man would put asunder, albeit the distinctive glory of this and all other commands is its Divine symmetry and equipoise. "For lo," here is "all power," as God's offset to "all nations," even as his "teaching all things" has the goodly fellowship of such a phrase as "all the days"—"I, the Teacher, am with you."

Here, then, love's arms encircle the globe, and at one stroke this "all nations" in its geographical sweep puts all the maps out. All the world's long alternation of ridge and hollow, island and continent, rolls far away in the phrase, and the map is not yet designed that encloses it; nay, nor the traveller born that discovered it, nor the human mind created that ever remotely conceived it! Yes; the "all" of Christ belts the world, precisely as his light does; to wit, light for all, and light in abundance.

And now note the Divine counterpoise of all this. As vast this geographical "all," even so vast, and vaster, is his "all power." Where, in all this vastness, the human mind would be lost, and the human foot grow weary, even there will be needed this "all power." Thus, God's deep calleth unto deep! The precept "all" is echoed by the promise "all," and, as ever, God's promise o'erwhelms God's precept. Quite a thousand years before the Cross, David had hymned God's power as being seen in the world's remotest isle. But here is not merely God's power in Creation, but his "all power" in Redemption; and that, too, with the ends of the earth as its sphere of exercise. As, then, faith reads these her marching orders, one, and one only, deduction is the inexorable result—to wit, that he will know little of Christ's "all power" who has little to do with Christ's "all nations."

THE CHOSEN RENDEZVOUS.

And now for a scrutiny of this primal and final charge. Note well the Divine significance of the choice of a rendezvous in Galilee. For this, as to its jibe-name, is "Galilee *of the Gentiles*;" and now, indeed, will it earn the jibe! True, the "Light of the Gentiles" had dwelt there, and what if the Gentile commission will be issued there — so often used with scoffing by Jerusalem Pharisees, how gloriously resplendent now!

For He had met them hurrying back from the open sepulchre, the substance of all his Gospel being in the greeting, "All hail! Go, tell my brethren that they go into Galilee." "Then the eleven disciples went away into Galilee," speeding north with joy in their hearts; north to "Galilee of the Gentiles"! Every step leaves orthodox Jerusalem behind—dark Jerusalem, slayer of the prophets, "which is spiritually called Sodom and Egypt, where also our Lord was crucified." Yes, north to "a mountain where Jesus had appointed them."

There, on that mountain-top, He would point them far away to the great lands yet unpossessed, and utter the command to be passed on from lip to lip down the ages: "Go ye into all the world!" And here, too, on this mountain-top, we know not if there is not a vivid contrast between the beginning of our Lord's ministry and its end. *Now*, He stands with the little nucleal band, looking out on the kingdoms of this world. *Then*, at the beginning, we read that the devil taketh Him to "an exceeding high mountain and showeth Him all the kingdoms of this world and the glory of them." A contrast indeed! Alas! Satan knoweth ALL the kingdoms of this world too. In truth, there would have been no need for Christ's "Go ye into all the world" if Satan had not been there before already. He, indeed, the world's enemy, had shown Christ all *the glory* of them; but Christ here on the Galilee mountain can only point to *their misery and blackness*. What Satan called *glory*, Christ will call *hell*.

Nay, the contrast does not yet exhaust itself. "All these will I give Thee," said Satan; and the blessed Christ in his holy person gives just such a promise to his own. "Make disciples of all nations" is both precept and promise. Surely, this resembles spoiling the strong man indeed; for Christ here not only disarms Satan, but *adopts, practically, his own phrase*—"All these will I give you." Then the words were a lie; now they leave the lips of Christ THE TRUTH! "All these will I give you, *for all* power is given unto Me."

THE DISCIPLE'S REWARD.

We have noted, then, the hopeful significance of the surroundings of this command. The Victor Christ is risen with the incentive greeting—"Rejoice!" "Galilee of the Gentiles" is the chosen rendezvous, and that, too, a high mountain in Galilee. The crest of the wave indeed! Yet it is true that God's lovely *foreground* is ever dependent on his *background*. As fair and luminous as is the former; so dark and lowering is the latter. And here it is, too; not in some remote corner of the chapter, but hard before our command. "So they took the money, and did as the were taught." The Christ—"God who cannot lie"—would propagate his truth, and that to all climes. The enemy also propagates his lie! Saith Satan, "Say ye his disciples stole Him away by night, and if this comes to the Governor's ears . . . *I will stand by you. I will not desert you!*" "So they took the money and did as they were taught!" The Lord also proposes to reward his witnesses. They get Himself; He is their inheritance; a salary with abounding surplus and no arrears.

If Satan promises not to desert his liars, will the Christ do less to his truth bearers? And the liars—see how well they worked for their pay. Zealous indeed, they compass sea and land to make one proselyte; and when he is made "ye make him twofold more the child of hell than yourselves." The lie begets many lies, even as Adam senior begat many an Adam junior. This Resurrection-Lie, then, Christ would combat *in Person*. This is the head and front of all Satan's offending, and its antithesis will be the head and front of all Christianity, Love for the Truth will alone combat zeal for the lie. For, "Lo! I am with you!—this will settle whether they stole Me away!"

Again, let us repeat it: this whole matter of the Gospel to the heathen, "How many are to go, and where?" is surely all a matter of *mere altitude*. If we live little local lives, then, of necessity, our horizon is contracted down to a few miles. And if, on the contrary, we are up on the heavenly mountain top, then the far-stretching mileage is immense down below. Then ALL the earth, as a lost unit, is in full view, no one part more lost than another, and also no one part more entitled to a hearing than another.

The Transfiguration.

"When they had lifted up their eyes they saw no man, save Jesus only."

No man save Jesus there;
Prophet nor princely semblance marked they then;
But One, exceeding Fair,
More than the sons of men.

No man save Jesus; they
Who soon must weep a lonely Cross beside
Saw in transfigured day
The Sufferer glorified.

No man save Jesus now.
Mourners, who watched the noontide sun grow dim,
Abide on Hermon's brow;
Rest there in light with Him.

E. G.

THE LATE

Rev. Dennis Osborne.

THE home call of the distinguished Indian missionary, Rev. Dennis Osborne, has awakened many vivid memories of the man and his work. We give extracts from the large number of touching tributes and reminiscences that we have received.

HIS LAST HOURS.

The final scene of Mr. Osborne's life is pathetically described by one of his sons, who writes:—"He had been ailing for some time, and went for a change to Bangalore. There he was quietly regaining his health and strength, when, feeling that his work needed him, he started back for Poona. He felt well for a time, but then complained to his youngest son, who was with him, of a violent headache. After an hour's intense suffering, he lay down to sleep, saying that he was feeling better. He never woke from that sleep. He was carried out unconscious from the train, his wife, and two other sons, who had gone to meet him with glad hearts, attending him. Medical aid was summoned, and he was removed to a hospital where, in an hour, he quietly passed away."

Writing in an Indian paper, Mr. ROBERT HAWTHORNE says: "In my journalistic capacity I have had to do with men of all sorts and conditions, but I have never met a more straightforward, conscientious, good man. His wisdom was great, his judgment of men and matters extraordinary; but it was the moral beauty of his character which has stricken with genuine grief, thousands of hearts throughout the length and breadth of India."

A WINNER OF SOULS.

Illustrating Mr. Osborne's devotion as a winner of souls, Mrs. Lee (mother of the six children who were lost in the Darjeeling disaster) writes:—"Mr. Osborne used to hold tent meetings (at Allahabad) to catch the railway people and young men who did not attend church. In one of these meetings there sat in front of me a young man who had run away from his home in England. He had been a wicked boy, and had had a hard life. He wandered to the tent, half-intoxicated, to see what was going on. While Brother Osborne was preaching, God's power was felt in our midst. When the preacher asked for seekers, this young man arose. Mr. Osborne urged him to give his heart to Jesus, and said to me, as we left the tent, 'Let us pray for this young man, that he may be saved.' I replied, doubtfully, 'I smelt liquor; I fear he does not know what he is doing.' The next evening the young man was back at the tent under deep conviction, and became brightly converted, subsequently joining our mission and working earnestly. On another occasion I saw in Mr. Osborne's house a man whom he had picked up in the gutter and brought to his own house to keep him away from the drink. Mr. and Mrs. Osborne nursed him like a child until he left their dwelling trusting in Jesus. This man lived a consistent life, faithful in Christian duty, so long as I knew him. . . . When I think of India and her needs, my heart is full of sorrow, the loss is so great."

EVANGELIST AND PASTOR.

In the course of a long and appreciative biographical sketch, the *Indian Witness*, Calcutta, says:—"Mr. Osborne's services in connection with the recent famine are so well known as to need no comment. No person did more to open the fountain of private benevolence in England. He excelled as a preacher of the unsearchable riches of Christ. He was at home in the pulpit, and never was more edifying than when expounding the Word of God at conferences. In the councils of his church Mr. Osborne showed to the best advantage. The rare evangelistic gifts which he possessed were early recognised by his brethren, and turned to good account. His services were in constant demand for churches, special missions, &c. But he loved the pastorate, and in that he probably did his best work. We have learned from many sources how mutually delightful his last pastorate, at Poona was to himself and to his people."

Other Lands.

Some Indian Problems.—II.

BY THE EDITOR.

EXPRESS OPINIONS CAUTIOUSLY.

WHEN Dr. G. H. Rouse came to India forty years ago, he had resolved to write nothing about it for two years. Scarcely had we landed in India before our old friend, Mr. Mody, a regenerate Parsee and an evangelist, warned us that if we expressed our opinion one day we should have to change it the next. A missionary of long experience says that he no longer speaks of India, but of his own corner of it. An observant American with a journalistic commission told us that he had made a note to the effect that it is easy to build here, for a deep foundation is not necessary. But the next place he visited led him to a different conclusion. He found his host preparing to build a house, and he had to dig for a foundation through 16ft of loose earth and sand. The old adage applies, "Circumstances alter cases." As the physical circumstances alter in India, as elsewhere, so the environment, the antecedents, the idiosyncrasies of workers differ, and consequently also do the methods they pursue, and the kind and degree of apparent result which they obtain.

For example: In one place the rescued orphans and widows all sleep on the ground; in another, on a raised platform of bricks covered with plaster; in another, on boards laid on the earthen floor; in another, on a roughly-constructed wooden bedstead; in another, on a cheap iron bedstead.

The reason why in one locality it was found necessary to raise the sleepers above the ground was that the scorpions came up and stung the children. Then the idea of the native workers generally is to provide for the children on the lines of the village life to which they have been accustomed, while that of their friends from the west is to lead them on to improved conditions.

INDUSTRIES AND CASTE.

Thus with regard to industrial methods, native workers, and perhaps some others, seem rather disposed to teach the famine orphans the use of the few simple native tools; while European, and, especially American, missionaries are inclined to adapt and adopt the latest inventions leading on to a general improvement and advance. The former say, "The greater part of the Indian populations live in villages. If we teach the use of the primitive Indian tools, those whom we are training in Christianity, and teaching Indian methods of living and work, will go back to the villages and communicate Christian truth and earn their living by native modes of work." On the other hand, it is replied: "If they go back as Christians they will be out-castes and not allowed to work or live there. In a word, they would be boycotted. In order to remain, they would be under the greatest temptation to return to heathenism; though even then they would be in a very difficult position as having lost their caste." The situation finds a feeble analogy in the stone-raising industry in our Purbeck Hills, into which no stranger is allowed to intrude.

India is passing through a transition period. All the various ideas and methods contribute to a common issue. And, perhaps, it is best for each who is seeking the welfare of the country to make his own experiment, and bid the rest God-speed in making theirs.

THE QUALITY OF MISSIONARIES.

For one result of the famines we may be profoundly thankful. They have proved the quality of the missionaries and the stuff that, with small exception, they are made of. Should there be a return of the like calamity, there is no doubt that moneys contributed will be more wisely and faithfully distributed by them than by any other means. More wisely, because they are in more personal, more intimate, more sympathetic touch with the sufferers than Government officials can be. More faithfully, because they could not if they would, and would not if they could, appropriate a garment or a grain of corn to any other purpose than that for which it was intended.

But too many of them have already fallen, for the same work to be undertaken by them in the immediate future, unless their numbers are largely multiplied. This is needed, for their own proper evangelistic work; and if they are to interest themselves—and they must—in the new problems as to the employment of thousands whom the famines have thrown upon their hands and hearts, then their numbers will need to be increased beyond all precedent. Wherefore "pray ye the Lord of the harvest that He will thrust forth labourers into his harvest." But let none pray that prayer who are not willing (if the Lord will) to go themselves, or to let their best-loved children go.

A MOHAMMEDAN ON EDUCATION OF GIRLS.

In the *Mohammedan Anglo-Oriental College Magazine* (October to December, 1901), Karim Bin Rahman, of Bangalore, propounds "A Scheme for the Education of Moslem Girls." After boldly expressing his conviction as to the sovereign importance of educating the mothers of the future generations, he says as to their religious instruction:—

> In teaching our girls the Holy Koran, while they are still in their early teens, I would not make them enter too deeply into the fables, parables, or allegories, wherein abstract pains and pleasures have been given concrete garbs, in order that they may be readily grasped by not only the philosophic, but also the illiterate, or into its laws, civil and criminal. These figurative portions of the Koran would leave many queer impressions on their tender minds, which it would be almost a Herculean task to efface in after life. I would teach our young girls only the ethics of the Koran—only the very essentials of our religion.

It stands to reason that a book that needs so much careful elimination of its contents, in order not to be hurtful to womanhood, is condemned by its very defenders. What a difference in the remark of Sir Andrew Wingate, K.C.I.E., in his address at the annual meeting of the Calcutta Bible and Tract Society, on Monday, January 27:—"As long as England places the Bible in the hands of her youth, we can confidently predict that each generation will renew its strength!"

THE MISSIONARY PROBLEM.

I have been reading Dr. Andrew Murray's "Key to the Missionary Problem." This problem is surely the most burning question in the world to-day. The tone and quality of the missionaries are far higher, and their work is far more fruitful than might be expected, as representing bodies so little obedient to the Redeemer's last command, and so little enthusiastic in desire for the evangelization of the world, as are the Protestant churches generally. But, in comparison with the greatness of the need, the urgency of God's desire that all may be saved and come to the knowledge of the truth; and the fact that every saved one is constituted a witness of Jesus and the Resurrection—is not all the missionary work but as a drop in the ocean, a mere sample of what the Great Commission intended it to be, and which it might be and ought to be, considering the powers with which God has supplied us?

On the Upper Zambesi.

IN a recent letter, Rev. F. Coillard speaks of the varied anxieties of recent years. Bereavements have been many and keen, and with financial stress at home, there has been much sorrow on the field. The Barotsi Mission itself, within three years, has lost nine members by death, while nine others have been invalided home, leaving but a small staff to man the seven stations of the Mission.

"What is Christ's is ours. It is our inheritance and our wealth—the unsearchable riches of Christ. Are we to be pitied for being *one* with Him, not only in communion, but also in his work of redemption, and in his sufferings? . . . 'To you is given grace,' said Paul to the Philippians, 'not only to believe on Him, but *also to suffer for his sake.* A grace! and what grace that binds us so closely to the Man of Sorrows! Oh to know Him! To know always more, always better, 'the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.'

"People write to me that our religious journals and a great many friends, shaken by our losses, criticise the Zambesi Mission very severely. That neither surprises nor moves me. The scalpel of criticism does less harm than the perfume of praise. It is good to be humiliated. God will give us grace to receive, without bitterness, however severe they may be, the lessons people want to teach us, and to cling all the more closely to the immutable promises of God when we feel human props failing us. Fixed on the Rock of Ages, we can look calmly down on the froth of the waves dying at our feet. God will accomplish his work and glorify Himself.

"For us the continuation of the work is a question which cannot even be raised, even if our most valued helpers abandoned us. We have too profound a conviction of the Master's call. . . . Undoubtedly, the harvest is delayed; but what wonderful transformations have already taken place in this country of darkness, murders, and unspeakable sufferings. Who shall say what evils we have ameliorated, what lives we may have saved, what abandoned existences we have put on the right course?

"One thing that strikes me is that people do not see the hand of God in our losses; people will see nothing but our imprudences. Such there may have been, but why exaggerate them? Have you not in Europe men remarkable for the ardour of their youth, the wealth of their talents and activities, who succumb? Careers full of promise and hope broken at the start. Men who seem to us indispensable, and whom God takes away in the zenith of a blessed service. What names, what facts pass before my mind, and crowd under my pen!

"During my canoe voyage I was absorbed the other day in the Chinese Martyrology of M. Broomhall.* Will it enter the mind of timid people to abandon China in its darkness? What the Chinese, the cannibals of New Guinea, the savages of Uganda have been for those heroes whom the Church honours, the climate of the Zambesi is for us. Show me the map of the world, and on it the corner—a single one—which the love of God does not cover, and for which Jesus Christ did not die! If you cannot, then do not bid us hand over to others—because people die there—a Mission which God has so clearly and peremptorily pointed out to us. It would be cowardice and disobedience. The extraordinary death-wave, a real scourge, which is devastating without as well as within our circle, and felling so many victims of whom the world does not speak, will pass; and how should we regret in the coming day of triumph any unfaithfulness on our part which delayed the hour of victory!"

A party of six workers sails for Barotsiland on March 22 in the *Scot*. The latest news from Paris unfortunately tells of a serious deficit (over £4,000) in the Barotsi Fund. Communications may be addressed to Mr. J. E. Mathieson, 58, Ladbroke Grove, W. The Hon. Sec. of the English auxiliary is Miss C. W. Mackintosh, Harley House, Bow, E.

* Martyred Missionaries of C.I.M. (5s. *Morgan & Scott.*)

Romanism in Brazil.

We quote the following paragraphs from a translation in *Help for Brazil* (copies of which may be had from Mrs. Kalley, Campo Verde, Tipper Linn Road, Edinburgh) of an article contributed by Dr. Valentine Magalhaes—a leading Brazilian author—to the newspaper, *Paiz*.

IN this civilized, populous, and important capital of the Republic of Brazil, I was spectator about three weeks ago of a strange sight, which produced a profound impression upon me. This spectacle was a procession through our streets and squares of the "Congregation of the Holy Heart of Jesus," composed of many hundreds of women, women only, marching two and three deep, decked with religious badges, blue ribbons crossing the chest from shoulder to waist, or re-crossed upon the breast, medals, crosses, rosaries, &c. They walked on the pavement, accompanied in the middle of the road by some priests in cassocks and barretes, the officials of that sacred battalion. From time to time a voice was heard above the rest chanting an Ave Maria, to which hundreds of others replied in a melancholy and indistinct chorus.

Suddenly a laugh of scorn came from a man of the street, who, standing by, jibed with his rough and solid commonsense at that unexpected sight: "Look at the black beetles! It would be better if they'd go and work!" And the murmuring and black procession continued its winding way.

A friend, to whom I communicated the undefined oppression of spirit which that new sight in the daily life of our great city had made upon me, told me that for some little time past these exhibitions, these pious excursions, have been frequent, with destination to the arch-episcopal palace; and that "sisterhoods" and "congregations" are multiplying and developing prodigiously. From that day I have paid more attention to the manifestations of this social phenomenon—the growth of Catholic ceremonials among us—and I am convinced that it is becoming awful, irresistible, submerging, like a terrible tidal wave.

RESULT OF THE REVOLUTION.

In Brazil, the advent of the Republic, and the separation of the Church from the State, which was its immediate consequence, were for the Catholic religion, which was decadent and languishing in the last years of the empire, a vitalizing and powerful elixir. Since then, from year to year, Catholicism has been growing stronger, flourishing, fructifying, throwing out branches and taking root like a gigantic oak; religious enthusiasm has increased, doubled, and trebled the attendance at the confessional, altars, and centres of miracles; sisterhoods and religious orders have multiplied and grown, the use of the host, rosaries, images, charms, mass books, and other liturgical objects has augmented prodigiously.

Nevertheless immorality is spreading with a consternating parallelism, social customs have sunk to the lowest depths of degradation, the want of shame has lifted up victoriously its impure breast, cheating has spread rapidly through all classes of society, suicides, murders, impurity, thefts, forgeries, lying, crimes of all sorts; indeed, all forms of violation of the Golden Rule, "Do unto others as ye would that they should do unto you," have multiplied terribly. From this fact, verified among us, I conclude that if the flourishing propaganda of the Catholic worship has not prevented the vast procreation of evil, and that if evil, on the contrary, is exerting itself as a direct consequence of the diffusion of the Catholic religion, then the Catholic religion is impotent either to impede the evil or to defeat it.

"But meditating and observing the facts intently, I believe I have discovered the cause of this sad phenomenon. And the cause is this: that it is only the accessory, material, and ceremonial part of Christianity that has been propagated in Brazil, as in almost all other parts of the Catholic world, for centuries, leaving in complete and erring abandonment the essential and fundamental part—the moral. If the opposite course had been pursued, the result also would have been different; but the practice pure and exclusive of Christian morality does not suit the purpose of the Catholic Church, thirsting as she is for temporal power, and ambitious of earthly wealth, and of authority over the nations."

Drink in Hungary.

HUNGARY has been spoken of as one of the loveliest spots on earth. The nation's history is no less interesting than the country. Coming, in the first place, from the Far East, the barbarous tribes pushed their way into the heart of Europe, and there has been a continuous struggle for liberty, lasting through ages, until they have finally settled down as a separate kingdom, governed by a popularly-elected Parliament, at the head of which is the Emperor of Austria, but only as crowned King of Hungary.

And now another struggle has begun among this interesting people, viz., to free themselves from the bondage of King Alcohol. Some time ago, a section of the Blue Cross (the equivalent of our Gospel Temperance Movement) was founded in Budapest, where, as well as in other places in Hungary, evangelistic temperance meetings are held weekly, with excellent results.

The late Temperance Congress in Vienna awakened the attention of scientific people to this subject. As missionaries of the Good Templar Order on the Continent of Europe, Miss Charlotte A. Gray and Miss Fanny Bonner (daughter of Rev. Carey Bonner, of the S.S. Union), came to Budapest to follow up the work begun as the effect of that Congress. In the beginning of August they were able to form a small Good Templar Lodge, and many doors have been opened to them for meetings, at which information has been given as to the nature and effects of alcohol, the curse of strong drink, and the aim of the I.O.G.T. Everywhere the people have been astonished to learn that *natural* wine, as *they* call it, contains alcohol. Miss Gray, a lady of much experience and success in this work, from whom preceding particulars of this work have chiefly been obtained, adds that "Literature has been largely distributed (mostly paid for), and there is every prospect of the work going forward if it is not abandoned too early.

"Although at times subdued and almost swallowed up by the surrounding nations, the Hungarians, or Magyars, have yet retained their ancient language. Our work hitherto has only been carried on in German, which is largely spoken in some of the towns, but before leaving the country it will be necessary that everything be prepared for carrying it on in the language of the people. This naturally involves time and expense, but has been so eminently blessed in other countries that we have felt it our duty to stay here until this object has been accomplished, believing that all necessary expenses will be met. Anyone interested to know more can write to Councillor Joseph Malins, Birmingham, who will be happy to furnish information."

At home we deplore and contend against the excessive drinking which abounds, and sometimes think that Continental countries are far freer from this curse than we. It is, however, not altogether so. The drink habit increases in Europe. In one village, while we stayed there, a woman was buried who had been a drunkard from her youth; her parents had put spirits on her bread instead of butter. Next door, on the other side, lived a married woman, also a confirmed drunkard. Everywhere our friends deplored the increasing habit. The sight of a well-dressed matron at a public dining table, with a full-sized cigar between her lips, was a novel but unedifying sight. The appreciation of the men is thus expressed:—"The heavier the cigar, the lighter the lady."

W. M.

Localizing "The Herald of Mercy."—The vicar of a country church sends us a copy of an excellent combination parish magazine. Feeling the need of a more directly Gospel element than the usual magazine afforded, he stitches along with it occasionally *The Herald of Mercy*, substituting missionary papers on other occasions.

China's Hope.

AN interesting meeting in support of the work of training Biblewomen, which was carried on by the late Mrs. Robert Stewart, of the Fuh-Kien Mission, was held at 16, Ladbroke Grove, W. (Miss Rumney's), on Saturday afternoon last.

After the massacre of Mrs. Stewart, her husband, and other workers, in August, 1895, the operations were somewhat broken up, but centres are now re-established, and operations are maintained with many evidences of God's blessing. Miss Rumney read a long and vividly-written letter from Miss Crumpe, who, with Miss Bell, is engaged in work at Duai-u. It was evident that the educational and evangelical mission of these friends is bearing rich fruit, particularly among the native women and children. "China's hope," Miss Crumpe wrote, "is in its women."

An additional feature of the gathering was the presence of Dr. Edwards, of the Sheo-yang Medical Mission, whose story of vicissitudes and dangers, of sufferings and deliverances, in Shan-si, commanded earnest attention. Dr. Edwards described the isolated condition of missionaries in the province during the recent troubles, and the atrocious conduct of the Governor, who gave orders for the general slaughter of Christians. It was, indeed, a reign of terror. Edicts were issued ordering all native Christians to forsake their religion. The most devoted were ruthlessly slaughtered, and it is worthy of note that the officials and Boxers accepted opium-smoking as sufficient evidence of recantation.

Proceeding, Dr. Edwards gave a touching recital of incessant toil in the interests of the missions and missionaries. One gleam of light in the dark cloud of persecution was found in the humane conduct of one official who, after receiving a command to slay all the missionaries within his power, gave them timely warning, and was thus the means of saving the lives of twenty-six workers. This same official expressed the strongest desire that England should take action against the opium traffic; he also issued an edict ordering his subordinates to forego the use of the drug.

The mournful events of the days of trial have tended, Dr. Edwards said, to a clearer appreciation on the part of the Chinese officials of the spirit of Protestant missions. The rapacity shown by the Roman Catholic authorities in seeking the payment of enormous indemnities contrasted strongly with the moderation of Protestants, and the Governor of Shan-si expressed hearty thanks to Dr. Edwards for his self-abnegation in the question of reparation for the dismantling of the mission premises at Sheo-yang. The Governor adopted a sympathetic attitude in the dissemination of collecting books for making good the damage caused in the outbreak.

A particularly sad interest attached to one of the relics shown by Dr. Edwards. It was the memorial scroll of the young martyr, Wellesley Pigott—a long piece of red silk, embroidered in Chinese characters, and borne aloft at the funeral service—which described the youthful servant of the Lord Jesus as "Heaven's Treasure."

Romanism in America. — "A Wesleyan Minister," writing to a leading Roman Catholic journal, has pointed out that there is a leakage from Romanism in the United States greater even than that which, it is admitted, is going on quietly in Great Britain. He states that in 1901, in a population of 75,000,000, the Roman Catholics numbered only from 10,000,000 to 12,000,000, a proportion less than that of this empire, the increase not having been in proportion with the population, to say nothing of the huge migration from Roman Catholic countries. These statements have been unconsciously corroborated by Father Shinnors, who, writing in the *Irish Ecclesiastical Record*, after a mission to America, complains that "the number of converts, who are many, is more than counterbalanced by the number of the apostates." This writer states that if all the Irish emigrants and their children had remained faithful there would to-day be in the States a Roman Catholic population of twenty instead of ten millions. Certainly it would bode ill for freedom in the United States if such a development had taken place.

A Consecrated Record.

"Not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise."

THESE words find a striking fulfilment in the lives of the two persons whose portraits are given on this page. Mr. John Williams and his wife have, for twenty years, laboured for God in the populous district of Brynteg, situated some four miles from the picturesque town of Wrexham in North Wales. A collier by trade, unable to read when converted, John leaves a record of service which many a minister of the Gospel might envy. We call him by his Christian name, for we have known him long and love him well. Yea, we shall thank God for ever that we met him. To John Williams, through the Holy Spirit, we owe our very souls, and it is a happy task to pen this short memoir of his devotion and of that of his wife. In his efforts to win souls he has found in his wife a true helper, and it was she who taught him to read.

John was converted in early life, and suddenly. We have often heard him tell the story with great power. Invited by a friend

MR. JOHN WILLIAMS.

From Photograph by Mr. Stanley Hurst, Shrewsbury and Wrexham.

to attend a meeting in Liverpool, he was asked if he believed Christ had died for him. He replied, "Yes." "Do you," urged the devoted evangelist, "believe that He died to save you, and *has saved you?*" This was going too far for John, who went home full of thought. The result was, he sought God's salvation in his own room, and the light broke in, so he tells us, as he lay in bed. The influence of his conversion upon his life-long testimony is very marked.

It would seem that before John began his evangelistic work he had a period of relapse. For a few weeks, or even months, his old enemy, the drink, overpowered him, and there was a fierce struggle in his heart. How eagerly the devil watched it we are assured; but God had begun the good work, and ere long his child was freed from the tyranny of his old foe.

THE POWER OF PRAYER.

He was now walking in light and liberty, and God soon moved his heart to seek the salvation of others. His active service for God had a striking commencement, and illustrates most forcibly the power of prayer. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them," has been the motto of his Christian life. His early work gathered round his own house, which he used as a mission room taking down the partition between his kitchen and parlour, and it started with the conversion of at least two young men. The circumstances were these. He had saved a little money and proposed building two houses, one for himself and wife, and the other for the purpose of letting. He dug the foundations himself, and *knelt in them* asking God to make his houses a place of prayer. For twenty years his house has been used as a mission room, and public prayer offered there almost daily. When the houses were completed, John prayed to God to send in some young men, who should start the work with him. On Sunday evening, August 20, 1880, the writer and four others—of whom one only was converted—called on John, knowing him to be a devoted Christian (the writer was under conviction and eager for a talk). Never shall we forget the look of joy on John's face as he entered the room. He told us at once of his prayer, and asked us there and then to pray with him. Two of us at least yielded to Christ, and thus the work began.

Space forbids a full description even if it were possible to sketch twenty years of strenuous labour. But house-to-house visitation in the neighbourhood was commenced, open-air meetings held, gatherings of colliers on the pit bank arranged for, and aggressive work of almost every kind set in motion. One scene is indelibly imprinted on our mind. The writer was only eighteen, and had pledged himself to meet John, when he came up the pit, and speak to the colliers in the cabin. The latter was crowded with begrimed men. As the Gospel was preached, and the men urged to flee to Christ, the tears coursed down their cheeks and made white furrows. Those were holy times, and we have never quite seen their like since. The entire neighbourhood was roused, and "John Williams" became a household name.

To-day, as the outcome of his work, there is a new church, with schools attached, built in a neighbouring district, and, better than all, souls saved from death are scattered throughout the country, and others already gathered home. As the result of a close communion with God, maintained amid arduous toil, John's personal influence was very great. All who came in contact with him felt the power of his goodness. His zeal seemed never to tire.

A FAITHFUL WITNESS-BEARER.

After his day's toil in the mine, he was ready to walk three or four miles to a meeting, and would sit up until midnight to encourage his young converts. Not least among his graces was his remarkable faithfulness. We give the following as illustrations:—There was a company of card players who met regularly on the Sunday afternoon in the fields for play. John found them out, and startled them one Sunday by appearing on the scene with his Bible. After an earnest appeal he prayed with them, and from that time the intimation that John was approaching was sufficient to disband them.

On another occasion he met a man on a Sunday afternoon who was a notorious Sabbath-breaker. After a solemn warning on the danger of desecrating God's day, John bade the man kneel down with him on the roadside and seek God's forgiveness. A striking illustration of his faithfulness in another direction was his rebuke of the teacher of a Bible-class. The teacher had been to a local race-meeting, and in the Bible-class, held on the same evening, spoke of the presumption of saying, "I am saved." He contended that we could never know, until death, that our sins were forgiven. John was roused, and pleaded that a man who attended a race-meeting was not likely to enjoy the peace of God. This rebuke was well received by the teacher, and a warm attachment between them was the result.

John has been endowed with tact in a marked degree. None know better than he how to deal with men. Take the following as an illustration. Colliers are noted blasphemers (thank God for the very many noble exceptions), and frequently when gathered at the "eye" of the pit awaiting their turn to ascend to the surface, the language is anything but chaste. It was John's duty to see that the men did not overcrowd the cage in which they ascended. So well known was he among them, and so highly respected, that very rarely would anyone use an offensive word. However, one day a stranger happened to be present, and, while waiting his turn to ascend, made some obscene jest. John said nothing for awhile; but, when the offender stepped forward to the cage, John cried, "Men, we will let him go up alone; the rope may break!" It is not likely the man ever forgot the rebuke.

FOR CONSCIENCE' SAKE.

John's addresses had always one aim—a present salvation offered to faith in Christ; and if he often spoke as if men might die to-night, he did not forget that God expected them to live for Him to-morrow. One of the darkest days in his life was when he felt obliged to sever himself from the church of his first love. For many years he had been a member of the Established Church, and by his zeal had done much to fill the building in which he worshipped. A few years ago, however, the placing of a brass cross on the Communion table led to an earnest protest from John. As will be gathered from the above, he is a staunch Protestant, and a hater of all "show" in worship. His protest being futile, he felt it his duty to sever his connection with the Church, and he

MRS. JOHN WILLIAMS.

From Photograph by Mr. Stanley Hurst, Shrewsbury and Wrexham.

and his wife joined a Presbyterian congregation in the neighbourhood, where they still worship, and where John is now an elder.

"We can do no other," they said, "it means the sacrifice of very much; but our conscience forbids us to stay, and come out we must." Their action was misunderstood by their friends, but it was characteristic of them both. They have never swerved when duty was clear.

The passage of years has brought a change of circumstances. Mrs. Williams has recently developed a cancer in the breast, and she feels her work is over. With a calm assurance she awaits God's call, the peace of God and the joy of the Holy Ghost being revealed in her face. John is the same courageous, calm, stolid soldier of the Cross. Owing to Mrs. Williams' affliction, the mission room is closed, but the light shines from their quiet resignation to the will of their Father. "God has been with us in the summer of our life, and He will not forsake us in the winter," were some of John's last words to us on a recent visit.

Faith in God and devotion to Christ have been the master motives in these two lives, and when closed, they will still speak (at least to some of us) of a hope that grows brighter as the years pass, and of a peace that only deepens as the shadows gather.

S. G. J.

Free Churchmen in Council at Bradford.

ANOTHER year of steady progress has just been reported, at the Seventh National Council of Evangelical Free Churches now being held at Bradford. The number of local councils affiliated has grown to 796, being seventy-six more than the number reported at Cardiff last year. The spiritual aim of the movement has been again abundantly vindicated, the special efforts of the councils in all parts of the country having been mainly directed to the holding of united evangelistic missions. The three special missioners—Gipsy Smith, Mr. W. R. Lane, and Rev. J. Tolefree Parr—have been fully occupied, but only a small part of the ground could be covered in this way, and numerous other workers have been doing splendid service. A special development has been the large number of regular ministers who had not been accustomed to conduct such services, but have done so of late with much blessing to themselves and to the churches.

One of the chief lessons learned during the Simultaneous Mission was the value of parochial visitation, and the thorough house-to-house canvass then undertaken by practically all the local councils has laid the foundation of a system which promises to accomplish much in the reclamation of the lapsed and indifferent masses. Special literature on the subject has been prepared and widely circulated, with beneficial results.

Close attention has been paid to temperance work; and while the National Council did not see its way to assume the direction and organization of the Million New Pledges Crusade, the heartiest sympathy and help have been extended to those who took charge of it, and the local work has to a considerable extent fallen on the leaders and members of the councils.

The King's Declaration and Oath have also been the subject of earnest consideration, and the Council intends to be prepared for any emergency that may arise through the action of the Roman Catholic community.

THE NEW PRESIDENT.

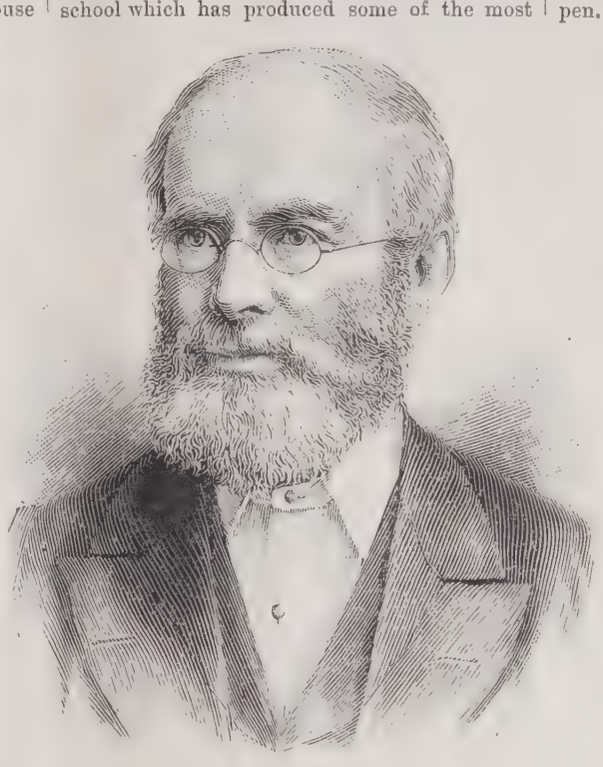
For the first time a minister of one of the smaller Methodist bodies has been elected to the presidency of the National Council. This honour has come to Rev. Dr. William John Townsend, who is probably the best-known minister of the Methodist New Connexion.

He was one of the first to welcome the suggestion of the Federation, and, during the ten years of its existence, has given unstinted service in manifold ways. At the initial conference held in Manchester, in 1892, he read a paper on "The Comity of Missions." The hymnals of the Federation were issued under his editorship. For the Oliver Cromwell Tercentenary Celebration he prepared a popular life of the Great Protector. Throughout the land he has travelled for the furtherance of the movement. Of his fitness and worthiness for this, the highest honour which can be conferred on a Nonconformist, there can be no doubt. He succeeds some of the most distinguished of the Free Church leaders, and his selection is the guarantee of the maintenance of the standard already set.

Dr. Townsend is a Tynesider, having been born in Newcastle-upon-Tyne in 1835. His parents were members of the Salem Church of the Methodist New Connexion in that city. The home of the Townsends was the home of the preachers. His father, indeed, had been a minister, but had been compelled to relinquish his position through a serious throat trouble. Engaged in business, his sympathies and services were nevertheless centred in the church to which he belonged. The ministers were ever-welcome guests. Dr. Townsend recalls many a famous preacher in the home of his boyhood.

When a boy of seven years, death robbed him of his father. He was left, with five other children, to the care of his mother. A wonderful woman she seems to have been. Her father had been converted under the preaching of John Wesley, and had been one of the teachers in the old Orphan Home at Newcastle. He became one of the makers of the Methodist New Connexion, seceding from the old Methodists with Alexander Kilham, the first Methodist reformer. Mrs. Townsend's strength and resource of mind, her high courage and resolute faith, were evidenced, in the way in which she grappled with the difficulties which her husband's decease and subsequent financial complications brought to her. Business tact of an exceptional order she displayed. Dr. Townsend tells with justifiable pride of his mother's exploits in this direction. In the after years she built up a prosperous business, cleared off her own liabilities, and refunded many poor creditors of the earlier loss.

The business somewhat interfered with the education of the boy. He was needed in the shop when he should have been at school. Eventually the opportunity came for making up the lost time. He became a pupil in the academy of Dr. John Collingwood Bruce, a school which has produced some of the most eminent men in the North of England. Robert Stephenson and Lord Armstrong were educated there. William John Townsend had as his fellow-students many men who have since achieved distinction. At one time he was able to name fourteen members of Parliament who were schoolfellows with him in Dr. Bruce's Academy.



REV. DR. TOWNSEND.

From Photograph by Messrs. G. Watmough, Webster and Son, Chester and West Kirby.

At the age of fourteen he entered business, and was thus employed till his twenty-fourth year. Salem Church was his religious home. When still a youth he had charge of its infant class, and in his sixteenth year received his first ticket of membership. He was already a student, making the time he needed for his books. Beginning to preach when twenty years of age, he fulfilled the duties of a local preacher until, in 1859, he entered the college at Sheffield as a ministerial student. Here for twelve months he was under the tuition of Dr. Stacey.

Dr. Townsend was in the active ministry of the Methodist New Connexion for forty years. He has travelled in some of the most important circuits of that communion. Beginning at Birmingham, where he stayed for two years, he passed to Leicester for the two years succeeding. Here he distinguished himself in a crusade against low music-halls, and had the satisfaction of seeing some of them closed. Three years were spent in Chester. Halifax was his next residence, and here he laboured for ten years, serving each of the circuits in that town for the maximum time permitted. A ministry in Stockport preceded his stationing to his home circuit in Newcastle. For a second time he was a Birmingham minister. In later years he was appointed to Sunderland, and closed his years of active service at Forest Hill, in South-east London.

Dr. Townsend has received the highest honours conferable by his own people. While superintending the Newcastle circuit he was elected to the Presidency of the Conference of 1886, which was held in the city of his birth. For five years he was the secretary of the Connexional Missionary Society. In 1893 he was appointed to the editorship of the magazines, discharging this onerous duty for four years while prosecuting his work as a circuit minister.

For many years Dr. Townsend has exercised a ministry in the Press as well as in the pulpit. A voluminous contributor to the periodicals of his own church, he has also published several volumes. His biographical works are well known. Two Lives of the Pioneer of Chinese Missions—Dr. Morrison—have come from his pen. "The Missionaries and Martyrs of Madagascar," "The Life of Alexander Kilham," "The Life of Rev. James Stacey, D.D.," are others of a biographical character. "The Great Schoolmen of the Middle Ages," his first book, published in 1880, was a great success. His "Handbook of Christian Doctrine" has had a wide vogue, and has been extensively used as a text-book. Though on the retired list of the ministers of his church, he has this year taken up the editorship of the magazines again, and has just published in the Students' Series of the Wesleyan Book Room, "The Great Symbols."

That Dr. Townsend was recognised as a representative man in the Methodist New Connexion was proved by his selection as one of the body's delegates to the Washington Œcumenical Conference of "the people called Methodists." At that great assembly he read a paper on "Missions in Heathen Lands." It was during this visit that the Senate of the Western Maryland University conferred upon him the D.D. degree.

Throughout the land Dr. Townsend is known as a speaker of rare oratorical gifts. He is a master of assemblies. With a full mind and singular powers of language, he has all the orator's vivacity and passion. He is a lively man in the pulpit and on the platform, and compels assent by the vigour of his thought and the mastery of his appeal.

He is supposed to be living in semi-retirement at Prestatyn, in North Wales. The soul of the Federation's president is shown in the fact that, since taking up his residence at Prestatyn, he has built a church and regularly ministers to its congregation. He is one of those who work because they cannot do other. Free Churchmen in England and Wales may be well assured that in the new president they have a man who will toil in the interests of the Kingdom of God upon earth till he is summoned to the higher service.

OPEN-AIR DEVELOPMENTS.

The past year saw the inauguration of the National Council's first Mission Van, with the happiest results.

Under the charge first of Rev. C. Escritt, and then of Rev. Jesse Mayo, it visited Findon, Ashington, Storrington, Pulborough, Rogate, Stedham, Lodsworth, Fittleworth, Petersfield, and Haslemere. Several of the places were visited more than once. It is confidently believed that this van is the precursor of a long series, which will prove of the greatest value in evangelistic work among the rural districts. There is no intention of using the vans for the purpose of starting new causes, except in connection with ordinary denominational

work. Perhaps the most striking experience took place at Lodsworth. The van was placed on a small piece of land in front of a public-house, ten paces from the bar door, and looking into the bar parlour. At night, from his bedroom window, the landlord talked with the missioner as he stood on the platform of the van. The people came from miles round to listen to Mr. Mayo. The publican supplied forms for the people to sit on. As the missioner addressed the gathering round the van, he could see the bar, and speak to the men there. Perfect quiet and order were maintained during the preaching. The only interruption occurred when a request came from the bar to sing, "Tell me the old, old story."

Last May a circular, sent out to all the local councils, urged the importance of holding open-air services during the summer months. It was pointed out that if all the councils took up this work in an organized way, tens of thousands of people would be reached who are untouched by the religious agencies now in operation. In most cases, systematic arrangements were made for this, and generally the campaign was carried on from the centres which arranged for the Simultaneous Mission.

OPENING PROCEEDINGS.

The proceedings opened on Monday evening with an enthusiastic and largely-attended reception, at which Councillor James Hill gave expression to the sense of true unity of spirit with which Bradford welcomed the representatives of every shade of Evangelical Nonconformity, and proposed for earnest consideration whether the policy of "the clean slate" might not be made the basis of a bringing together of those who differ only on what are merely minor points.

In more than one direction the opinion was expressed that the progress of the past year found its impetus in the excellent gatherings at Cardiff, with an earnest hope that the days to come might be yet more abundantly fruitful, through the outpouring of the spirit of prayer and brotherhood on the assembly.

The opening sermon was preached on Tuesday morning by Rev. J. G. Greenhough, the retiring president. Propounding the greatest of all questions, "What think ye of Christ?" he began by discussing it in view of its presentation to the Pharisees. Claiming that it is the supreme question of theology, religion, and life, he showed the necessity of a kindly but emphatic protest against every conception which makes Christianity a creature of State policy, against every attempt to rob Christ of his priesthood, and against joining in prayer and worship with any who speak with reserve about his divinity. Regarding Christ as Prophet, Priest, and King, it was proved that we find Him pre-eminently in the Cross and in the great atoning fact and mystery. If we do not think of Christ in some such way, our thoughts of life and society and the world are all uncertain. Christ was no demagogue or champion of a class, but the Saviour—King of sufferers, divinest priest, and God's saving power in the Cross.

With expressions of deep gratitude for the experiences of his year of office, Mr. Greenhough made way for his successor, Rev. Dr. Townsend, who, after taking the chair, delivered a stirring and instructive address on "The Free Church of England—its Divine Call." He sounded a great note of hope for the future, founded on the progress which is being made by means of the National Council towards the realization of the Saviour's prayer for the unity of his people. Looking to the future, he saw in the education of the young the most pressing question to be faced and settled, which he said must be done by a system that would heal divisions. Following close on that, must come the subject of the redemption of our lapsed masses, associated as they are with slum-life, which is a crying disgrace to England, as well as an ever-increasing peril to our civilization. Hindrances and obstructions to true well-being must be removed, and definite aggressive efforts for the salvation of the people must be prosecuted, not at intervals, but continuously and permanently.

The Christian Temperance Campaign.

THE spirit of co-operative effort shared by representatives of the various Christian denominations in Watford and by the temperance workers there has been most marked during the inception and progress of the recent Mission in that town by Dr. J. Q. A. Henry in conjunction with the Fisk Jubilee Singers. It has been delightful to find the fact that temperance reform constitutes an integral part of Christian work and worship so well illustrated in the conditions under which the Mission has been held.

Councillor Geo. Longley, treasurer of the Watford United Temperance Council, assisted by Mr. James Freshwater, its secretary, has spared neither time nor effort in promoting the success of the Mission, and these officials have found brotherly and active sympathy in the same direction on the part of Rev. H. A. Hunt, secretary of the Free Church Council, and other members of that body. The Temperance Council is a growing organization of eleven months' standing, which holds monthly and quarterly open-air meetings, each followed by a service in some one of the local churches.

Ministers and their people, local temperance leaders and their followers, have all united in earnest and hearty endeavour to further Dr. Henry's special work. The mission was ushered in and continued with much prayer; and, under the Divine blessing, Dr. Henry's stirring, eloquent, and convincing appeals to conscience and to reason, concerning the imperative claims of a rational and Biblical temperance reform, commanded sustained popular interest for the meetings in Clarendon Hall from Tuesday to Friday of last week.

"A SUPREME INIQUITY."

The cheerful confidence of faith, accompanied by strenuous endeavour, brought many under influences which must tell for time and for eternity. At the opening service on Tuesday afternoon, Rev. J. Scott James took the chair; and Rev. H. G. Button led in prayer. Then came a song exhortation by the Jubilee Singers, to "Rise and shine and give God the glory," after which Dr. Henry poured forth a growing volume of awful, but fully justified, impeachment of strong drink as a universal obstacle to God's kingdom among men. He desired to promote thought, stimulate conviction, unify the forces of righteousness, and inspire recruits to do more for the overthrow of a supreme iniquity. We have no great spiritual revivals in this land and in that across the sea because the conscience of the people is chloroformed through the influence of strong drink.

Faithful ministry of the truth in speech and in song found favour with a large concourse of people in the evening. The chairman, Mr. Colin Taylor, of Rickmansworth, wished Dr. Henry God-speed in the great work which, by Divine blessing, he is doing throughout the country, dwelling upon the subtle antagonism that subsists between organized Christianity, with its spirit of love to man, and the public-house with its tyranny over a carnal, besotted and debauched humanity. Dr. Henry declared that never, until we can unite all the temperance people in all the churches and in all the parties, shall we be able to repress and suppress the ruinous alcoholic habit and traffic; for, as Edmund Burke said, "When the wicked combine, the good must associate." In concluding, the speaker submitted this simple but striking syllogism: The curse, drunkenness; the cause, drinking; the cure, total abstinence.

MINISTERS LEAD THE WAY.

On Wednesday afternoon Rev. G. W. Thomas presided. Individual Christian responsibility touching the progress of temperance reform was again set forth in convincing manner by Dr. Henry. It is estimated, he said, that if Great Britain and the United States were, in proportion to their Christian populations, to send missionaries to the foreign field, there would be 400,000 new workers; but the necessary money is not forthcoming because of the £160,000,000 spent annually in intoxicants, in addition to the vast expenditure incurred in rescuing the victims of the traffic. Christians, too, ought to have clean hands in respect to the profits and dividends of the brewing and distillation of strong drink. At the close the chairman called for one of the pledge boards, and, after signing, said he was more than ever decided as to his position on this question, and, would try to be more active in the cause. It is known that at least one other minister signed against the drink during the mission in Watford, as well as business-men of influential position.

In the evening, the chairman, Mr. Arthur Trewin, said he was there by way of personal protest against the legalized drinking system of the country. Four hopeful aspects touching remedies for the drink evil were amplified by Dr. Henry: namely, growing temperance sentiment among women; the success which has attended the provision of substitutes for the dram-shop; increased legislation and restriction; and the industrial crisis faced by the Christian nations of the world, with the more general conviction that it can only be met by sober, clear-minded men and women.

Councillor Henry Kingham presided on Thursday afternoon, when Dr. Henry's argument was based upon the assumption of what he believed could be proved beyond a peradventure, that there are three things which are never associated in the Bible, and never can be: intoxicating drinks, man's use of them, and God's approval of that use.

FRUITFULNESS OF THE CAMPAIGN.

Including in his official capacities, presidency of Free Church Council, Temperance Council, and School Board, Mr. E. M. Chater, was an ideal chairman for Thursday night. Rev. J. A. Wood led in prayer. The physical aspects of the drink question afforded full scope for Dr. Henry's eloquence as he adduced a varied and accumulated volume of testimony that would be irresistible but that men reason according to their will, and do not will according to their reason.

The Mission was to have closed on Thursday, but by general desire an extra meeting was arranged for Friday night, with Mr. J. K. Riggall in the chair. There were many signs of enthusiasm for Dr. Henry and his work, as well as for his helpers, whose songs gave the people such delight. Dr. Henry spoke of ignorance as one among many causes of intemperance and the necessity for that informing which must transform the attitude and lives of the people. Councillor Geo. Longley and others dealt with a resolution declaring that this was the brightest and most fruitful campaign that Watford has ever seen; and, owing to the early departure of Dr. Henry, Mr. F. J. Loudin replied.

IMPORTANT OUTCOME OF DUBLIN MEETINGS.

It will be remembered that a conference of the committee and guarantors of Dr. Henry's recent mission in Dublin was held on Thursday, February 13, Very Rev. the Dean of the Chapel Royal presiding, and Dr. Henry being present, at which it was unanimously decided to request the general committee to continue its operations, and to make such arrangements as might be advisable to further the work. At an important meeting of the executive committee, held on March 5, it was formally decided, recognising the great value of united action in seeking to advance the moral, social and spiritual well-being of the community, to recommend the continuance of the present united committee under the title of the United Protestant Council. The Council (which will have power to add to its number) will proceed to elect an executive, and its general objects are—to organize and carry forward United Temperance Missions and Conferences in Dublin and the provinces, to be conducted on a distinctly religious basis, and to take such action as may be deemed necessary to bring the temperance cause into active operation in the various Protestant Churches.

FUTURE MEETINGS.

March 13, Bradford; 15-21, Kirkcaldy; 23-28, Alloa; 29-30, Edinburgh; April 1-3, Macclesfield; 4-6, Redhill; 8, 9, Helensburgh; 12-18, Dumbarton; 19-25, Airdrie.

"Our Daily Bread."

SUNDAY, March 16. Genesis l.

THE grave of Machpelah seemed to hold the land of Canaan, solemnly mortgaged for Israel. It was as though, in death, the bodies of the patriarchs were deposited in sure and certain hope that the land must certainly, according to God's promise, revert to their children. This is what is meant by Jacob's solemn insistence that he should be buried there, and by the amount of space given to the story of his burial. He died in faith, knowing that one day his remains would be amidst his own people, to whom the land would certainly be given.

The fear of Joseph's brethren illustrates well the insecurity of a position, which is given only by the tender caprice of love, apart from satisfaction being given to law. As Joseph had pardoned, so he might forego his pardon. No satisfaction had been rendered for their far-away sin. How could they be sure that he would not now require it? Might not such fears have arisen in our own breasts had not the Divine forgiveness rested on the finished work of the Cross? When our Saviour died, He met the demands of a broken law, and satisfied them. He gave an equivalent for the penalty, which we deserved. He fulfilled and magnified the law. Thus God is just and the Justifier—the Justifier, because He is just.

Joseph's faith was shown in another way than Jacob's. He dwelt more especially on the fact of the exodus. The words which were the inspiration of his hope contained the assurance "And I will bring you up again." Whatever might be the difficulties, hardships, and experience of the chosen people, he desired to share them also. What a testimony his unburied bones must have been in that land of pyramids and ornate graves! As the Israelites saw them, or thought about them, they would say to one another, "Joseph, at least, expected that God would surely visit us. Let us be ready to arise and depart, for this is not our rest." Oh, that in death we may contrive to speak for God!

MONDAY, March 17. Exodus i.

What wrongs and sorrows man has inflicted on his fellow man! The land of Egypt, as I saw it last summer, seems specially fashioned by the Divine hand for the happiness and supply of man's nature, but there is hardly a square yard of it that has not been saturated with the tears and tilled by the enforced labour of myriads of slaves. From the earliest dawn of history to the construction of the Suez Canal in our own time, the cry of the down-trodden has protested to high heaven. But let us not suppose that Israel's sufferings are the only ones that have attracted the notice and secured the interference of the Almighty. Wherever wrong needs righting, and injustice needs arresting, there his Spirit broods, noticing all, and preparing deliverance.

How wise was the King of Egypt to begin his attack on Israel by a crusade against the lives of the children. The powers of darkness have always followed this policy, endeavouring to get children under their influence. This has been notably the policy of the Roman Catholic Church; and lately we saw how severe the conflict was over the children and the public-houses. If we tamper with the children we destroy the nation; if we win them, we win the nation. Every tyrant knows this. Herod destroyed the babes at Bethlehem; and in Europe to-day they teach the children of oppressed countries the language of the oppressors, that they may forget their nationality.

TUESDAY, March 18. Exodus ii.

Some forty years are crowded into this chapter (Acts vii. 23). The Divine purpose is hurrying towards the story of the Exodus, and cannot tarry over the many striking and interesting incidents which were filling the annals of Egyptian scribes. But the incidents related on this page, though simple enough, are of thrilling interest.

Good men reproduce what is noblest and best in their mothers, and we are not surprised to learn that the mother of Moses was animated by an heroic faith. She hid him three months, without fear, so sure was she of his wonderful future; she felt certain that the tiny bark in which she placed her treasure would outride the storms that threatened it; she continued her household work, quite sure that God had a plan, and only eager to see "what would be done," and the road by which the deliverance would arrive. That her child would rest again in her arms she knew, but that the Princess Royal should place it there was absolutely hidden. So still, we may trust God with our lives, we need not hesitate to believe that He will evolve that concerning which He has spoken to us; but as to how and when—we know not. He has something in store which will surprise us, not only by its blessedness, but by its ingenuity.

In the begining of his career Moses evidently trusted in the arm of flesh. Learned as he was in all the learning of Egypt, and mighty in deeds and words, it is hardly to be wondered at that he supposed himself able to effect the deliverance of his people by his own right hand. He had to learn that by might no man can prevail. He was greatly in need of those long, quiet years which he spent in the desert, and in which his self-reliance was drained away, until at the end of forty years, when ambition had died in him, when all thought of redeeming his people by the strong hand of his might had vanished, when his soul had learnt to see Him who is invisible, the voice of God summoned him to the work of his life.

WEDNESDAY, March 19. Exodus iii.

"The bush burned with fire." That fire was not the symbol of pain, but of the Divine Presence. In after centuries it was known as the Shekinah; it burnt in the flame-cloud which lit the desert-march, and shone between the cherubim. The bush was not consumed, because when God settles down in majesty and love on a nation or an individual, taking in hand the care of his people, He needs nothing in return. He will be gracious to whom He will be gracious, He will show mercy to whom He will show mercy. Oh, this is a great sight; let us turn aside to see. It is a great sight when God is not deterred by the lowliness or forlornness or sin of his people, but comes down to deliver. Art thou but a poor acacia bush, be of good courage; to thee God comes, over thee He spreads his pavilion, in thee He dwells.

God's name, as given here, is above every name. He alone is self-contained and self-sufficient. There is no equivalent to Himself but Himself. Stand right with Him, and you can face a world in arms. Give yourself to Him, and you have an infinite sufficiency. Pharaoh may refuse and rage; God knows beforehand that He will; but when He sets his mind on a thing, it shall be done.

> The thing impossible shall be,
> All things are possible to me.

THURSDAY, March 20. Exodus iv.

Moses began to look unto himself, and estimate his own powers of effecting the liberation of his people. This is what Philip did, when he stood face to face with the great multitudes of hungry people. He took out his pencil and began to figure thus: "Two-hundred pennyworth of bread is not sufficient that every one should take a little." We all act on the same principle, and immediately our soul falls into darkness and despair. Do not stand counting your barley loaves and small fish, and obtruding the stammer of your tongue-tied speech; but remember Him who brought you into the difficulties which confront you, that, being emptied of all self-confidence, you may become the instrument in the hands of the Eternal.

The unbelief of Moses necessitated the addition of his brother Aaron to his mission, and Aaron became afterwards a source of weakness. The people worshipped the calf that he made. How glorious it would have been if Moses had dared to go on his Divine mission, relying on God to touch his stammering tongue with a Divine music! But his want of faith limited the Holy One of Israel. He could not do what He would have done. Oh, let us trust Him! He can tread down the serpent beneath his feet; He can make leprous hands as white as snow; he can inspire stammering lips with eloquence; He can take lives on which failure seemed written, and make them instruments for marvellous blessing.

But before you begin your life-work, you must be circumcised in heart, putting away all filthiness of the flesh and spirit, and perfecting holiness in the fear of God.

FRIDAY, March 21. Exodus v.

"Pharaoh said, Who is Jehovah?" If this Pharaoh, as in all probability was the case, was named Menephtah, he was the son of a king who had set up his own image to be worshipped side by side with those of Ammon, Phtah, and Horus, three of the greatest Egyptian deities. Perhaps he had never heard of Jehovah; or he asked the question in scorn. This question gives the key to all that follows, in which God sets Himself to answer the question—who He was. Each miracle showed that He was greater than the gods of Egypt, and each removal of a plague indicated his mercifulness and readiness to forgive.

At first the demand for freedom made the case of Israel more desperate. Before the devil goes out, he tears his miserable victim. It was the early spring, just after the corn had been cut. Chopped straw was needed to mix with the clay for brick-making; and Pharaoh determined that these discontented rebels should scatter themselves over the country to get their own. What an awful strain was put on the faith of Moses and Aaron when this took place. Well might Moses pour out his heart in the bitter words of *vv.* 22, 23, which should not be separated from the first verse of the following chapter! He had enjoyed a brief popularity when first coming to his people, but that was now turned to grievous depression and agony of spirit. But this stern discipline drove Moses to prayer. It is good when a man *returns* to the Lord, and dares to plead with Him.

And why this delay? There were several reasons for it. First, it drained Moses of the last vestige of reliance on himself; next, it turned the attention of the people from himself to God; and lastly, it gave time for the illumination of Pharaoh also, so that he was not cut off without receiving adequate instruction first.

SATURDAY, March 22. Exodus vi.

God was known to Abraham, in the birth of Isaac (Rom. iv. 17-22), in his care over the patriarchs (Gen. xxviii. 15), in his provision for their needs (xlv. 5-9). But here was a higher revelation, to meet the more urgent needs of the chosen people. The greater our need, the sublimer and fuller is the Divine revelation.

Trials and temptations prepare us to receive deeper and fuller revelations of God.

Let us ponder well the words of this covenant. The people were not remarkable for their faithfulness or godliness, yet God had set his love on them, and was faithful to the promises He had made to their fathers. Count the *I wills* which are based on the majestic announcement *I AM Jehovah*, which is repeated twice, once at the beginning, and once at the close, of the enumeration of the seven things which God would do for his people. Jehovah is not only the name for the Divine self-existence, but of God in his redemptive purpose and his redemptive power.

Compare this covenant with the second (Heb. viii.); and take hold of that blessed assurance, repeated in each, and true not only of Israel, but of all the spiritual seed of Abraham: "I will take you for a people, and will be to you for a God." Oh, what a union is this! Indissoluble in time and eternity! Implying infinite resource! There is no problem He cannot solve, no mountain He cannot level, no unworthiness He cannot make good.

F. B. M.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *See next page.)*

*A Chalk Talk.**

By Mr. NEWTON JONES.

"Thou God seest me" (Gen. xvi. 13).

THE text chosen for this study is one with which we are all familiar; yet I wish to take it out apart from all its setting, to enable me to give an outline Evangelistic Chalk Talk for young people.

First we must notice that it is a question of God and Me—

GOD ME

God desires to have dealings with me; but the question is, Am I willing to have dealings with God? What does He require of me? What does He know of me? What do I require of Him? What do I know of Him? These are questions worthy of our consideration.

He wants my trust, my love, my loyalty.

He knows me as no one else knows, and is in sympathy with me, though He hates my sin.

GOD SEES Everywhere Everybody Everything.

God sees; that is, He knows me. He sees *everywhere* (Psa. cxxxix). He sees *everybody*—little people as well as big folk, poor folk as well as rich people, the ignorant as well as the educated. He sees *everything* about *everybody everywhere*. Nothing in our life transpires but what He knows all—every step we take, every trial, and every joy.

Then it is equally true to say

THOU GOD US SEEST

Thou God seest us. By the eye is conveyed to our minds the thought of sight. We have often sung about the ear that is never shut, and the eye that never sleeps.

By the rays of light from the eye is conveyed the idea of vision. That suggests that God sees us from head to foot. He knows our thoughts, our motives, our actions.

What hinders us from seeing God? I would suggest my *SINS*, my *unbelief*, my *selfishness*, my *envy*, my *jealousy*. We will put them down and see for ourselves as to what comes between us and God.

GOD Jealousy Envy Self Unbelief Sins US

But wait; what does God see? He sees and gives JESUS—and in his life alone we find one "in whom was no sin."

The chalk I use is white—this suggests to me purity. Yes! Jesus was the pure, holy, meek, and lowly One. Around the letters that spell his name we will put red chalk; for it is the fact that

HE DIED FOR OUR SINS;

that brings pardon and hope.

He died that we might be forgiven;
He died to make us good—
That we might go at last to heaven,
Saved by his precious blood.

Can we now see God? Not yet. We see his gift—the manifestation of his love; but when we confess, and leave our sins at the Saviour's feet, we shall then know the barrier to be removed, and through JESUS we shall see the Father.

GOD J E S U S US

I lay my sins on Jesus,
The spotless Lamb of God.

God now sees us through Jesus. Where are the sins? Put away—as far as the east is from the west—into the depths of the sea—gone—and gone for ever. "I have blotted out as a thick cloud thy transgressions." Well may we sing:

Happy day, happy day,
When Jesus washed my sins away.

But how does God see me? He sees me forgiven. He sees me clean—hiding and abiding behind Jesus—making Him my continual refuge. He sees us Just, Clear, Free.

GOD J E S U S JUST
Sees

Yes, God sees us Justified. What a grand condition! and into what a marvellous position does He bring every trusting heart!

"We must now love Him who has so loved us."

Oh! dearly, dearly *has He loved*,
And *we must love* Him too;
And *trust* in his redeeming blood,
And *try* his works to do.

* This address should be given with the aid of a blackboard, using white and red chalks, or on a large sheet of paper, using red ink where necessary. The ideas should be allowed to grow as the address proceeds. Use verses of hymns after the various thoughts given.—N. J.

The "Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 321).

The *initial* letters form a *Prayer* (of four words) which will be answered if we obey a *Command* (also of four words), which is formed by the *final* letters. (Both found in Psalms xx.-xxx.)

1. A place of great delight (Song Sol. ii.).
2. Another name for Joshua (Deut. xxxii.).
3. Strongholds where David dwelt (1 Sam. xxiii.).
4. Where those who make lies will be (Rev. xxii.).
5. Where Josiah was slain (2 Kings xxiii.).
6. Time of day the Lord's Supper was instituted (Matt. xxvi.).
7. What we should put in the Lord (Prov. xxviii.).
8. The kind of looks the Lord will bring down (Psa. xviii.).
9. Something of the Lord's easy to bear (Matt. xi.).
10. How it shall be with them that fear God (Eccl. viii.).
11. One of David's mighty men (2 Sam. xxiii.).
12. Those who should submit (1 Pet. v.).
13. How you will be if you awake with his likeness (Psa. xvii.).

[Children under *ten*, answer any 4 questions; under *thirteen* answer any 8; under *seventeen*, any 11.]

ANSWER TO LAST SEARCHER (320).

1. He said { "We are well able to overcome it" (Num. xiii. 30). / "The Lord is with us" (Num. xiv. 9).

2. "The word of his grace which is able to build you up" (Acts xx. 32).

3. "I give unto them eternal life . . . no man is able to pluck them out of my Father's hand" (John x. 28, 29).

4. Abraham was "fully persuaded that what He had promised, He was also able to perform" (Rom. iv. 21).

5. "I am persuaded that neither death nor life . . . shall be able to separate us from the love of God" (Rom. viii. 38, 39).

6. (*a*) To make him stand (Rom. xiv. 4); (*b*) To make all grace abound toward you (2 Cor. ix. 8); (*c*) To subdue all things unto Himself (Phil. iii. 21); (*d*) To do exceeding abundantly above all that we ask or think (Eph. iii. 20); (*e*) To keep that which is committed unto Him (2 Tim. i. 12); (*f*) To succour them that are tempted (Heb. ii. 18); (*g*) To save them to the uttermost that come unto God by Him (Heb. vii. 25); (*h*) To keep you from falling (Jude 24).

7. The whole armour of God (Eph. vi. 13).

8. "I can do all things through Christ which strengtheneth me" (Phil. iv. 13).

9. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me" (John xv. 4 and 5).

No. 320—Correct answers (first list) received from:—

A—Bessie Acton, Edith Archer*, Gwendoline Ahler, Ralph Aldwinckle.

B—Monica* and Alison Bailey, Gwen and Barbara Bourne, Violette Birney, Muriel Boyd, Nellie Bayford*, Annie Blaikie*, E. Berryman*, Emily Bridgewater*, Ronald and Ewen Bentley, Dorothy Brooks*, Stanley Burgess*, Millicent Buckingham, Gertrude Bush, Hilda* and Evelyn Barstow.

C—Anna Chanyen, W. Campbell, N. Carew*, Edith Clear*, Hannah Chapman, May*, Willie and Ida Cullen, Leonard Cate, Margaret Clarke*, Annie Coulter.

D—Gladys Davies*, Kitty and Violet* Donaldson-Selby, Lizzie Dowzard*, Dorothy Daintree*, Gabrielle Dupriez*, James* and John* Davidson, Stanley Drew*, Nellie* and Albert Dowsett, Hilda, Constance* and Elizabeth* Drayson, E. Dancy*, Cecil Dodd*, Evelyn Dunkin.

F—Helen Fox, Phylis Fry, Olive, Mabel* and Vincent* Fleet, Kitty Fausset.

G—Edith Gray*, Winifred Gill*, Wm. and Geo. Goodall, Marguerite Gregory*, Alan Gardner, Mary Gover.

H—Beatrice Hastings*, Willie Hooper*, Dorothy Havergal-Shaw*, G. Hucklesby*, Kathleen*, Beatrice* and Dorothy Heckford, Ella Hake, Clara Harris*, Alan Hogg*, Edith Hillier, Ina Hemmel*, Dorothy Hanson*, Elizabeth, Hilda and Mary Hooper.

I—Daisy Iredell*.

J—Gladys* and Alfred* Johnson, Louie* and Hilda* Jeffery, Walter Jeal.

K—Annie Kingsford.

L—Sidney and May* Law, Lizzie Lloyd*, Cecilia Lichtenstein*, G. J. Larwill, Constance Long, Beatrice Le Mesurier.

M—Molly* and Peggy McArthur, May Mills*, F. Messenger, Lewis* and N. Morice, Irène Mabille*, Sidney and Geoffrey Martin, Alec Miller, Mabel Morris*, Nellie Manning, Dorothy* and Charlie McMullin.

N—Edith Newton*, Eleanor and Valerie Noel, Hilda Nicholls*.

O—Olive Oxley*, Kathleen O'Callaghan.

P—Kathleen and Enid Pincott, Rosie Peppin, Dora Phillimore*.

Q—Frances Quance*.

R—Dorothy, Gussie and Marion* Roach, Alan Richardson, W.* and May Ranting, Hilda Reid*, Annie Roberton, Ada Renals*.

S—G.* and M. Spurgeon, Phyllis Sharp, Margery Smart*, C., Edgar and Hilda* Schaeffer, Mary Sowden, R. Simpson, Betty Stocks*, Roger Soltau, Archie Stubbs*, David Soltau, Douglas and Kathleen Shepherd, David Seth*.

T—Frank Terrell*, Dudley Toye*, Theodora Thorn.

U—Eva Usher.

W—Ernest, Kathleen and Charles Wingrave, Lucy Warren, M. Williamson, Greta Watson*, Fanny Wheeler, Dorothy Williams*, Stephen Wilson, Cecile and Phillis Wright, Dorothy Wallace, Gertrude Williams, Sydney and Nellie Wisdom, Agatha Ward*, Arthur Watts, Laddie and Irene Wood, Sidney Watson.

Y—Gladys Young.

No. 319.—Correct answers (second list) received from —

A—Elizabeth Aiken*, Mabel Ashwell, Margery Ashdown, Tom and John Aikenhead, Daisy Annett*.

B—Marianne*, Freda, Evelyn and Irene Butlin, Marion Boyle, Emily Bridgewater, Edward and Helen* Beck, Eunice Baber, Albert Brown, Beatrice Brouard, Lucienne Brabandès, Eva Browne, Louise Betts, Claude Bowker, Gordon, Harold and Dorothy* Berry, Marie Barber, Annie Bain*, Frances Burnett*, Massy and Conyers Baker.

C—Hyde and Duncan* Campbell, Lilla Corbitt*, Annie Collins, William Cooper*, John*, Henry* and David* Colville, Ethel Cumbers, George Crawford, Alice Crang, Glady Clark, Nesta Carew, Flavelle Caldwell, Wilfred Cardy, Alfred Cocking, Rachel, Dorothy and Harold Clark, Maggie*, Jessie* and Walter Carter, Margaret Clarke.

D—Gabrielle Dupriez*, Vera Dickinson, Cyril Dixon, Cecil Dodd*, Mai and Violet Davidson, May Darroll*, Marie Denizot, George Dick, Elizabeth, Hilda and Constance Drayson, Rachel Duff.

E—Ruby Ellis*, Muriel Eustace.

F—Francie and Aileen Figgis, Olivia Ferguson,*, Queenie Farrington, Eva and Mabel Fletcher, Lewis and Agnes Fullarton, Laura Finch, Louise Filhol, Jeanne Faucon, Ethel Fowler, Muriel Forster, Phylis Fry.

G—Hilda* and Ivy Godfrey, Alice Gammage*, Constance Gabbett*, Lizzie, Grace and George Gardner, Daisy Greenacre, Norah Goodbody, Aimeé Guilbert, Jack, Margaret*, Edith*, Dorothy and Stuart Gray, Norah Glynn, Isabel, Margaret and Elsie* Goudge, Margery and George Graham Brown, Chrissie Greated, Dorothy Grove.

H—Harry Hodgkinson, Violet Holford, Georgette Hoffmann*, Olive Hutchings, James and John Henderson, A. and May* Handasyde, John Herbert, May Hazledine, K., Dorothy and Beatrice Heckford, Julyan and Norman Hoyte, Winifred, Edith and Henry Harvey, G. Hucklesby*.

I—Isabel* and Ami Inglis.

J—Annie Jones, Robert* and David* Jameson, Emily Jones, Gertie* and Ethel Johnson, Lizzie Johnstone*.

K—Gracie Kelly, Martha Kidman, Lilian Kyrne.

L—A. and Gladys Leigh, Dorothy Lockhart, Norah Lunt, Alice Lee, Lizzie Lloyd.

M—Cordelia May*, Maisie* and Alice Mackenzie, Margaret*, Joy* and Ella McFadzean, Charlotte Millar*, Charlie*, Jessie* and Alex* Morrison, Mildred Morgan*, Margaret*, Dorothy* and Mary Morris, Dora Muir, Marjorie Martin, John Macfarlane, Nellie and Bertie Mills, Connie Murfin*, Gwendoline Moir*, Winnie Mace, Lily, John and Ella MacMurray, Leonard Medcalf, Lydia Mann, Brian Manning.

N—Maude and Amy Nottage, Gerald and Hilda Nicholls, Edward Newell.

O—Louisa O'Brien, Mauda Oakes.

P—Laura Percy, W*. Connie, Ada, Jessie and Eddie Palmer, Isabel Perks, Clarice, Geoffrey, and Percy Peach, Kathleen Pasley*, W., S., Alfred and M. Porter, Rosie Peppin, Lucy and Mabel Pelham-Burn, Gladys* and Isabel* Phipps.

R—Susie Rough, Laura Rider, Jessie and Cecily Roe, Maggie Russell, Helen Reid, Olive Robinson, Marion Richards*, and Hope Robinson.

S—Andrew, Effie*, Ellen and Florence Simpson, Lilian Smyth*, Poppie Stidolph*, Flora Smith, Violet and Evelyn Shaw, Agnes* and Hugh* Shields, Stanley W. Smith, Germaine Schumann, Jacoba Van Seventer, Joyce Smith, Stephen and David Simmons, Lily Scriven, Florence Smith, Cicely and Constance Sherbrooke, Frances Stileman.

T—Frank Thompson, Winifred Trotter, Olive Trench, Lilian and Evelyn Tracey, Margaret Tweedy.

V—Bertha and Ethel Vinnicombe.

W—Leonard Wall, Muriel Wilson, Charles, Kathleen and Ernest Wingrave, Elizabeth Woodman, Pringle Wilson*, Louisa, Violet and Arthur Walker, Ernest, Queenie and Kenrick Wakeford, Dorothy Wheeler*, Helen Webb, Sydney and Nellie Wisdom, Beatrice Weatherall, Mary Wilson.

FOREIGN LIST.

Prize Competition.—Division III., First Certificate. Muthealammah Subban (Mattie) (Natal). **Nos. 304. 305. 306**—Abigail* and William* Gray (New Zealand). **No. 307**—Edith Coulthard* (China). **Nos. 313, 314**—Huldah Krigé* (Cape Colony). **No. 315**—Rotha, Eric, Lottie and Ivan St. George Canada). **No. 316**—Duncan Thomson (Bulgaria), Dora Wallace* (Canada). **No. 317**—Katie* and Nettie* Thomson. **No. 318**—Phyllis Boyd (Malta).

Personal.

Lucy Warren, James Jenson, Gwen and Phyllis Flint, Brian Manning, Lizzie Dowzard, Nellie Manning, Lizzie Lloyd, Kathleen O'Callaghan, Bessie Acton, Annie Coulter.—I am glad to welcome you as new "Searchers," and trust you will enjoy the study.

Frances Burnett.—Many thanks for the beautiful snowdrops. They were quite fresh when they arrived, and are the first flowers I have received this year.

Stephen Simmons.—A star (*) is given for neatness and extra care in answering the questions.

Haddon Emeney.—Thank you for your nice little letter, and also for your subscription.

It so often happens that when a "Clock" Searcher is given many papers arrive without any names attached, and I cannot always recognise the handwriting. Those "nephews and nieces" who do not find their names in the lists please take note.

Uncle Tom.

Children's Special Service Mission.

Mr. J. Spiers, *Penzance*, to March 14; Mr. Hutchinson *Old Kent Road*, March 17-21. Mr. J. S. Tyler, *St. Cuthbert's, Everton, Liverpool*, to March 17; *St. Mary's, Bootle, Liverpool*, March 18-22. Mr. H. Hankinson, *Redhill*, March 13; *Bayswater*, March 18; *Southall*, March 21. Mr. E. Clark, *Presbyterian Church, Crouch Hill*, March 16-23. Mr. E. Hughes, *Victoria Park*, March 13; *Meopham, Kent*, March 14; *Greenwich*, March 16-21. Mr. S. J. Hewlett, *Taunton*, to March 15. Mr. W. H. Stentiford, *Whitfield's Tabernacle, Tottenham Court Road*, March 16-24. Mr. J. H. P. Cutting, *Christ Church, Kensington, Liverpool*, to March 16; *Stoke Green, Ipswich*, March 24-26. Mr. G. Goodman, *Hendon*, March 15-25. Mr. C. H. Collier, *Shrubland Road Congregational Church, Dalston*, to March 17. Mr. W. G. Ovens, *Waltham Abbey*, March 17-21. Mr. J. E. Collier, *Stoke Newington*, March 16-20. Mr. E. T. M. Dennes and Mr. E. Salisbury, *Auckland Hall, W. Norwood*, March 18-24. Mr. E. T. M. Dennes, *Bedford*, March 21; *Pentonville Road, N.*, March 24. Mr. J. M. Wigner, *Woolwich*, March 17-22.

Twenty-third Anniversary of the Scripture Union.—The anniversary meetings will be held (D.V.) in the King's Hall, Holborn, on Tuesday, April 15, at 3 p.m. and 6.30 p.m. Rev. E. A. Stuart, M.A., vicar of St. Matthew's, Bayswater, will preside at the afternoon meeting. Two Conferences of local secretaries and assistant-secretaries of the Scripture Union will be held on Monday, April 14, at 3 p.m. and 6.30 p.m., at Sion College, Thames Embankment. Mr. E. T. M. Dennes will preside at these Conferences.

Christian Endeavour Topic.

Sunday, March 16, 1902.

Constancy. Temperance Meeting. (Daniel ix. 1-20.)

IN the schedule of topics in my hand I notice that our lesson is given as Daniel viii. 1-20. I cannot but think, however, that this is a misprint for ix., for it is hardly likely that those who chose our lessons would involve us in the metaphorical and prophetical symbols with which the eighth chapter is filled. I hope I do not make a mistake, therefore, in thinking that the following chapter, which details Daniel's prayer, is the one intended; for surely it is of the highest importance that the most active amongst us, who are working to secure the success of the Temperance Crusade, should pray as well as work, pleading with God on the behalf of those who are carried captive by strong drink.

(1) Our prayer must be *founded on promise*, if it is to be strong and successful. Daniel understood by his study of the prophetic books that the time of the desolation of Jerusalem was nearly accomplished. This gave him a firm standing-ground on which he could deal with God. Among the thirty thousand promises of God's Word, it is surely possible for you to find some warrant for your definite petition. Take this with you when you go into the presence of God, and present it, as you would present a draft or cheque at the bank.

(2) We must be *definite and specific* in prayer. Daniel "set his face to seek."

(3) *Without doubt*, he opened his window towards Jerusalem, and those who knew him must have observed that the door was locked, that entrance was forbidden, that he desired uninterrupted time for the persistent pressing of the request that lay so near his heart. There are times in our life when we realize the urgent need which exists in the Church and the world for specific blessing, which we are assured in our hearts that God is willing to grant; but we hear a voice saying, "For this I will be inquired of." There are some blessings which it is easy to take; there are others, specially those involving the interests of the community, which it seems as though it is left for us to procure by pleading and intense supplication; and it is with us as in Egypt—in proportion as the rise of the tides in the soul reaches high water mark, so the crops are correspondingly rich and far-spread.

(4) Prayer must be *humble*. Daniel made confession, and acknowledged that his people had sinned and dealt perversely. He lay in the dust before God. It seemed as though he confessed the sin of his people vicariously, acknowledging the justice of the penalties which had befallen them (4 to 14). Who among us, however, could ever sufficiently confess before God all the sin and sorrow which strong drink has brought upon individuals, families, communities?

(5) Our most potent plea with God is consideration for *his own character and name*. "For thine own sake." What we cannot ask for ourselves we may ask for the sake of Jesus Christ, that the Father would glorify Him. Is it not certain that the drink traffic has done more than anything else to rob Him of the spoils of Calvary, and deprive Him of multitudes who otherwise might have been his own devoted servants? If the sanctuary is desolate, is it not because of the ravages of strong drink? Let us never forget to remind God that the city and people are called by his Name (19).

(6) Such prayer is *sure to be answered*. Whilst we pray, God hears. Whether the angel Gabriel touches us or not, we may be sure that He who led us out to such intensity of spirit will not turn away from us. Let us pray more, until the mighty hand of God delivers our country from the scourge which is more to be dreaded than the combined evils of war, pestilence, and famine.

F. B. M.

Children's Scripture Union—Portions for week ending March 22.

Sun. Mar. 16	*Matt.* xxiv. 42-51		Thurs. Mar. 20	*Matt.* xxvi. 1-13	
Mon.	„ 17	„ xxv. 1-13	Fri.	„ 21	„ xxvi. 14-30
Tues.	„ 18	„ xxv. 14-30	Sat.	„ 22	„ xxvi. 31-46
Wed.	„ 19	„ xxv. 31-46			

"Life in a Cathedral City."—Dear Sir,—A paragraph appeared in a recent issue of your journal (under the above heading) wherein the statement is made, "Every one of the 11,000 families tabulated by Mr. Rowntree spends a sixth of their income in drink." On page 143 of my book you will find the following:—"There is no reason to suppose that the average sum spent upon drink by working-class families in York is lower than the average for the United Kingdom. An expenditure of 6s. per family upon drink would absorb more than one-sixth of the average total family income of the working classes of York." In other words, what you assert of *every* family is probably true only for the *average*. There are doubtless many teetotal families in poverty, as well as others, in which there is practically no appreciable expenditure on drink.—Faithfully yours, B. S. Rowntree.

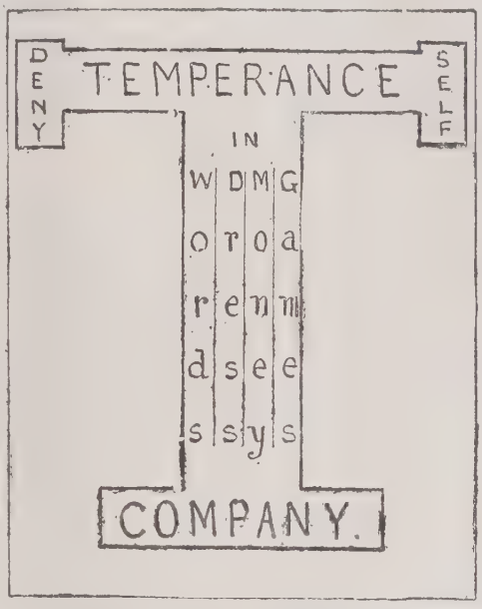
International S.S. Lesson.

Sunday, March 23, 1902.

Subject: Temperance (Eph. v. 11-21).

Golden Text: Eph. v. 18.

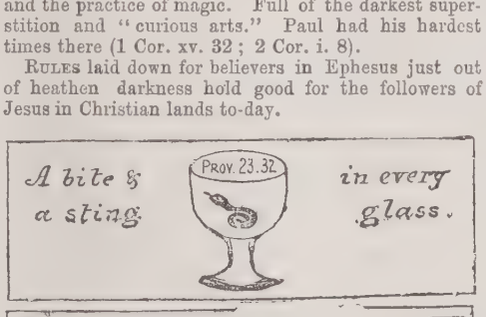
THE Epistle to the Ephesians was written during Paul's first imprisonment at Rome, A.D. 59-61. It falls into two sections—doctrinal and practical. (1) The principles and truths of the Christian faith. (2) The living out those principles in the different relationships of life, by the power of God usward.

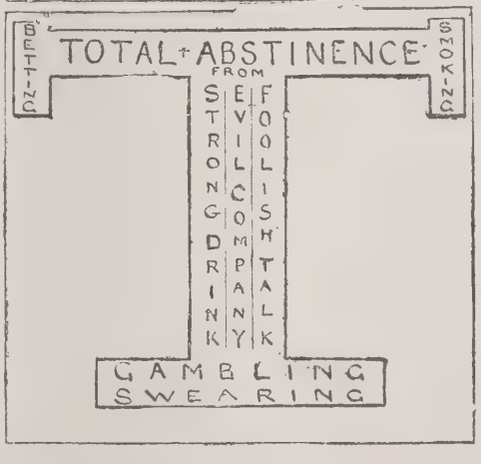


Profession and *life*, the outward sign of the heavenly grace.

This lesson is taken from the *practical* section. Ephesus was a city renowned for the worship of Diana and the practice of magic. Full of the darkest superstition and "curious arts." Paul had his hardest times there (1 Cor. xv. 32; 2 Cor. i. 8).

Rules laid down for believers in Ephesus just out of heathen darkness hold good for the followers of Jesus in Christian lands to-day.





I.—*What do Christians profess?* (1) To be redeemed from sin to God, *darkness* to *light*. (2) Be made heirs of glory, followers of God. (3) To be indwelt by the Holy Ghost (chaps. i. iii. iv.).

II.—*What is the Christian's duty?* (1) To walk in the light given him, so that doers of dark deeds be reproved, and to walk circumspectly in *word* and *deed*, redeeming the time. (2) To learn the will of the Lord and seek his Spirit to fulfil it (*vv.* 11, 14, 17, 18).

A smile on the face is sometimes the mask to cover an aching heart, but "the joy of the Lord" in the heart makes melody which sounds up through the lips in praise to God, and loving words to our companions on the road to *glory*, and deeds too. When we have tasted the wine of the love of Jesus we do not care for the vinegar of earthly pleasures—"Fulness of joy" (Psa. xvi. 11).

Poor Cripple Children.

THE work of the Ruth Elliott Home of Rest for Poor Children at Enfield is essentially of a pathetic and sorrowful character. At this useful institution are received "little ones who, through poverty, neglect, and suffering, are doomed to life-long affliction for the sins of those who ought to have sheltered them from harm."

Miss Priest Peck, the founder and hon. superintendent, gives in the annual report some touching descriptions of the operations:—"When talking to the little cripple lying in his soft, clean bed in a comfortable Home, with friends around and toys to play with—when looking at the contented face, at that moment flushed with excitement—how can the stranger know of the wounds which are hidden away, and which are slowly, but surely, wearing the life away? Can one imagine that only a few weeks before that child was in a drunkard's home, neglected, dirty, dying? Surely it is something to take these children from their deplorable surroundings and give them comfort for the last few months of their lives!"

"For months now," adds Miss Peck, "it has been in our hearts to have a permanent Home, where the worst cripples from the most wretched homes may come and stay till they die." The cost of such an institution would be £1,000. The need for a Home of this character, in which the helpless and dying could be cared for, is emphasized by the relation of some touching cases: "In a wretched room in Tottenham, George passed away. The *room* was *home*, and was shared by a drunken stepmother, father, two brothers, and a sister. He was a lad who needed the greatest care and cleanliness, fresh air, and good food; and he died in the most frightful and neglected condition.

"Bertie had no mother, and when he died his nurse was a rough boy of fourteen. No one to wash his hands and face, and soothe his aching brow; no one to turn his pillow—a little sick, slum child, with no one to care for him.

"To-day there lies in a hospital a little lad with hip disease; there is no cure for him, so the doctor says. The child is absolutely friendless, and as soon as he has his discharge from the hospital will be taken to the workhouse. Workhouse nursing is not the most tender in the world, and one would scarcely seek love and sympathy there. Cannot we take this little one, and make his last months, or years, bright and comfortable?"

The Cottage-by-the-Sea at Swanage has proved a helpful extension, affording, as it does, a delightful place for rest and nursing. Many poor crippled children, rescued from the slums, have been sheltered at this skilfully conducted institution.

The hon. treasurer is Mr. W. B. Cranfield, 6, Poultry, E.C.

The Late Mr. John Johnson.

IT will be a matter of interest to many people that Mr. John Johnson, for thirty years a member of the Evangelization Society, has passed away. Few men have been more used of God than he, and his home-call, like his life, has been most blessed. There are numbers living and many who have been called home who first learned the truth as it is in Jesus through his ministry—a ministry which God allowed him to exercise to within ten days of the end, his last meeting being at Ranelagh Hall, Paddington, on Sunday, February 23.

John Wood.

Sailors at Newport (Mon.)—A useful work has been carried on for eleven years among seamen visiting the port of Newport (Mon.) by the missionary of the South Wales Sailors' Gospel Book Mission Society. A suitable site near the Alexander Dock Gates has been secured for the erection of new premises. The plan contemplates a free library, reading room, coffee tavern, and recreation room, as well as a mission hall to seat 400 persons. Since the cost of the building will not be more than £1,700, it has been decided to commence building operations as soon as £500 has been subscribed. Communications may be sent to the missionary, Rev. James S. Dunsby, 16, Wolseley Street, Newport, Mon.

Home Missions.

Among the Jews.

A REMARKABLE BIBLE-SCHOOL.

IN the commodious premises of the Hebrew Christian Testimony to Israel, at 189, Whitechapel Road, I was witness, on a recent visit, of a scene which deeply impressed me, as perhaps the most effective method for presentation of the truth to Jews still in unbelief. This mission method is pursued, I understand, daily from four to eight p.m., excepting on Saturday and Sunday (*i.e.*, on the Jewish Sabbath Day and on our Lord's Day), when services of a different character are held.

On the day of my visit, in the large upper room, sixty Jews were assembled, men from various lands, and of various types of countenance; some with fair hair, but mostly dark haired; some with features markedly Jewish, others hardly distinguishable from Gentiles, but all of them of the seed of Jacob. The attendance sometimes rises to seventy, eighty, ninety, and even 100. During three hours, from four to seven o'clock, questions are put by the audience. During the time I was present there was no pause; man after man, Bible in hand, rose and put his question (every man had a Bible before him); the answer was given distinctly and emphatically by Mr. Schönberger, who, in turn with Mr. Baron and two other able colleagues, shares in this special form of service, and gives immediate replies to eager questioners.

At seven o'clock, in the large hall on ground floor, a Bible reading goes on for an hour. Again a goodly company, Bible in hand, listened to Mr. Baron's exposition of John vii. 37-39, men rising now and again to read some verse related to the subject which Mr. Baron quoted during his unfolding of the passage. In both of the meetings there appeared unflagging interest on the part of the audience, no apathy and no lack of intelligence; indeed, it would be difficult to find in a working-men's Bible class composed of Gentiles a group of learners of equally keen intellect. What a rare thing, even in such a world centre as London, to secure the attendance and the attention of (say) sixty working-men, to gather round the Word of God, with interest kept alive all the while!

In the meetings I have described the men put their questions chiefly in the Yiddish dialect; but the teachers speak in German. The Jews would value the missionaries less if they spoke or read to them in their jargon; they would not esteem them to be educated men, fit to teach. The most perfect order prevailed; the men evidently value the time and pains bestowed upon them. The work is on the beautiful apostolic line adopted by Paul, who "reasoned out of the Scriptures . . . that this Jesus is the Christ" (Acts xvii. 2, 3). It convinces the mind, and then the heart is touched by the teacher "opening and alleging that Christ must needs have suffered, and risen again from the dead" (Acts xvii. 3). There are blessed methods not a few, by which the Jews may be reached and won for Christ; but perhaps we may claim the foregoing to be the greatest.

A Lover of Israel.

The "Welcome Home," Canning Town. —At the March muster of the "Christian Lifeboat Crew" on Tuesday, 4th, the text given out by Miss Child for the members and friends was, "They took knowledge of them, that they had been with Jesus" (Acts iv. 13). The mission room was well filled, and the presence and power of God realized. In the course of a brief report of the work Miss Child writes:—"The work, now in its twenty-fifth year, has been much owned of God, and its influence felt in the various ports as well as in the homes of the men. The temperance cause has spread much amongst our seafarers, and instead of the drunkenness which formerly prevailed so much, we have a large number of sober, moral-living men, many of whom are truly converted and living Christian lives."

The Poor of Spitalfields.

ANOTHER year of persistent vigorous work is detailed in the annual report of the Spitalfields Parish Church. The parochial organizations are numerous and varied, and in the face of hard local conditions, a band of noble workers, with a large number of voluntary helpers, have gathered round the rector (Rev. W. H. Davies) and his coadjutors in uniting to alleviate the distress, and promote the spiritual well-being of the poor in the parish. The daily, systematic visitation of squalid homes, the ever-present evidence of struggle, the heart-rending "cry of the children," the painful sight of growing consciousness of inability to earn sufficient for maintenance, have not daunted the workers, who have sought to meet the ceaseless stream of the helpless and despairing, as they plead for sympathy and help.

SUNDAY AND DAY SCHOOLS.

The first institution noted in the annual report is the day school. The average attendance has never been higher, and gratifying reports have been received from all the inspectors, while full grants were earned for every subject taught. The three Sunday-schools—two for Christian and one for Jewish children—have been maintained with encouraging results. The Children's Services, Temperance Society efforts, and Bands of Hope have been pursued with untiring devotion by the workers.

Among other agencies which are carried on in the interests of young people, may be mentioned the boys' clubs. All the members belong to the Sunday-schools, or attend a service or class in one of the buildings. There are also clubs for working girls, mostly from factories and laundries. Various kinds of instruction and amusement are provided for the different evenings, needlework, drawing and painting, music, singing, &c. Bible classes are held regularly.

MISSION SERVICES AND RESCUE WORK.

The mission services at Christ Church Hall, Shepherd Street Hall, Whitechapel Casual Ward, Dr. Barnardo's Shelter, and the common lodging houses, have been faithfully carried on. The women and girls who assemble at these gatherings are the special care of a lady rescue worker, who is always present. From the open-air pulpit which was dedicated in June last the Gospel is proclaimed, the Saturday afternoon service being specially for Jews. Rescue work in the parish occupies the whole time of a lady helper. It is uphill, almost heart-breaking service, yet full of encouragement. In two years twenty-seven girls have been placed in homes, and during last year 188 cases were dealt with. "The Nest," a night home for working girls, exists for those whose parents cannot afford more than a single room to live in, and who are therefore, as a rule, unable to give their daughters satisfactory sleeping accommodation. Numerous other phases of Christian philanthropy are maintained, and particulars of these efforts will be gladly given by Rev. Wilfred H. Davies, The Rectory, Spitalfields, E.

Hebrew Christian Testimony to Israel.—In his resumé for 1901, published in the current issue of *The Scattered Nation*, Rev. David Baron says:—"When we started our Postal Mission over eight years ago, our greatest difficulty was to obtain suitable literature for the purpose. We have great faith in the discriminate circulation of the Scriptures, but along with it, if any good is to be accomplished, there must be a suitable and living Christian literature created, specially adapted for the various classes of Jews with whom we have to deal—to explain and apply the Scriptures in a manner which shall be comprehensible to them, and which shall bear in mind their peculiar manner of thought, their difficulties, and their prejudices against our Saviour. We have gladly availed ourselves, to a certain extent, of anything useful which we could purchase from other societies, such as publications by Professors Delitzsch and Dalman, and some of those issued by the London Jewish Society; but at the same time we felt ourselves obliged to do something towards supplying a great want by publishing a number of suitable tracts and pamphlets ourselves."

A Famous Mission Chapel.

WHEN Sir Robert Anderson, Ex-Commissioner of Police, addressed nearly 500 scholars from the St. Giles' Mission Schools in Little Wild Street Chapel on March 4, some veterans in the service realized that the meeting was one of the last of its kind which would be held in the ancient building. The chapel has stood since the thirties of the eighteenth century, and a number of eminent men have successively ministered there.

During some generations the congregation was a most important one in West London; and in the vaults beneath the chapel are about 500 coffins containing the remains of those who once sat in the pews. The building will probably be taken down during the coming summer, the site being required by the London County Council, who are constructing the fine new thoroughfare from Holborn to the Strand. The building has been in possession of the mission, which Mr. William Wheatley superintends, for nearly thirty years, and a new hall will have to be erected not far away. While this work is in progress, another building in the neighbourhood may be temporarily occupied for the mission services. A large congregation is drawn together at the Sunday services, this being partly made up of boys who have been removed from bad surroundings, and who are now being trained for lives of honest industry in homes maintained for the purpose.

For many years Sir Robert Anderson has been an ardent advocate and liberal supporter of the excellent work which Mr. Wheatley carries on; and he addressed the children with the tact and skill of one who knew what the little ones needed. He explained that if they grew up in the fear of God, they would be able to confer a wonderful amount of blessing on others. It was further shown to the children that they were happy in knowing what they did about the Lord Jesus Christ; and some had told their parents about Him. None were too young to do good to others.

Lady Agnes Anderson distributed a number of prizes, and among those who received these were two little girls who did not belong to any of the St. Giles's schools, but who Sunday after Sunday distribute Gospel literature in the district.

Medland Hall Shelter.

SOME curious tests have been applied at the Medland Hall Night Shelter in order to make sure that the men are in reality the "poorest of the poor," and are really unable to pay for lodging and food. One night the chairman offered sixpence to the first man who could supply him with threepence in coppers. There was no response. On another night, all the men present were thoroughly searched, at their own instigation. The result was a total sum of only 5s. 0½d. among 296 men, which was sufficient indication of the prevailing poverty. It is distinctly a case in which a man's claim to consideration is not what he has, but what he has not, even as Christ "came not to call the righteous, but sinners to repentance."

Medland Hall is the only free shelter in London open to homeless men all the year round; 343 beds are provided every night, and to each man is given half-a-pound of bread and butter, coffee being added on Sundays. Facilities are given for repairing boots and clothing, and free baths and lavatories are provided. One-hundred and sixty gallons of boiling water are ready when the Hall is opened, and this supply is continued as long as it is required. Men are admitted at 6.0 p.m., and can leave early in the morning to seek work, and no labour task is imposed, by which men would be hindered in their search for work. This is one of the characteristic acts of thoughtfulness that marks all Mr. Gates' work, and win from men a degree of confidence that goes far to sweeten the inevitable disappointments that sometimes arise.

Some interesting statistics of the operations show that during eleven years the admissions have exceeded a million-and-a-half, while 1,565,874 free meals have been given, representing 350 tons of bread. During the last five years 110,074 men have been turned away from lack of room, but all have received a substantial meal, free. Yet the expenditure, during eleven years, has amounted only to £11,052 18s. 6d.

Communications may be addressed to Mr. E. Wilson Gates, Memorial Hall, Farringdon Street, E.C.

Evangelistic.

Gipsy Smith at Wesley's Chapel.

THE eight-days' mission which concluded on Sunday last at Wesley's Chapel, City Road, N., by Gipsy Smith was an occasion of much encouragement. The historic building was densely crowded, and the missioner's vivid and telling appeals, salted with native wit, made a deep impression. His fresh and pungent way of putting the old truths proved attractive and effective, and he also sang the Gospel with acceptance. Members of the Radnor Street Mission and the Leysian Mission rendered valuable assistance in matters of organization and advertisement, and in dealing with the many inquirers.

Mr. Henry Thorne in Hull.

After an absence of nearly two years, Mr. Henry Thorne has again visited Hull, and has conducted a mission at George Street Baptist Church. From the first there was the consciousness of the Divine presence and power. The Bible readings have been stimulating and helpful, and the evening meetings full of gracious power. Many stayed to the after meetings and not a few sought the Saviour. The children's meeting was greatly blessed to the young people. Both the meeting for men and that for women only were times of helpfulness. This visit bids fair to be as rich in fruit as Mr. Thorne's former one.

J. E. S.

Mr. J. J. Sims's Missions.

In Merrion Hall, Dublin, Mr. J. J. Sims has just concluded a fruitful mission. The services were continued for six weeks, and the interest deepened until at the end the hall was filled. Among those who were reached were a good number of Roman Catholics. Many hearers were impressed by the singing of Mrs. Sims, some being brought to decision during the singing of "The Story of a Hymn." Proceeding to Scotland, Mr. Sims is now engaged in a mission at Perth, where there are signs of a spiritual awakening. At the Co-operative Hall, which was taken for the meetings by the Y.M.C.A., there have been large audiences on week nights, with a full hall on Sundays.

The Boy Preacher.

On Lord's Day last Mr. Jack Cooke, the Boy Preacher, commenced a mission at Dr. Barnado's capacious and popular mission church, the "Edinburgh Castle," Rhodeswell Road, Limehouse, E.

In the morning there was a large attendance, while at night the people began to assemble at 5.30 for the 7 o'clock service. Dr. Barnardo was present at the night gathering. Mr. Cooke spoke with characteristic fluency and fervency, and at the close of his address a number of seekers were instructed and helped in the inquiry room. The mission, which is arousing considerable interest, is to be continued through March, meetings being held nightly, except Saturdays, and on Sunday mornings and evenings.

Rev. T. Connellan in Cork.

The recent mission of Rev. T. Connellan at Cork aroused much interest. There had been much prayer, and Christians were expecting great things. They have been rewarded "exceeding abundantly." On Saturday, March 1, Mr. Connellan addressed a meeting of workers, and on the following day preached to a crowded congregation at St. Peter's in the morning, and in the Assembly Rooms at 4 and 8.30. Each night during the week he spoke in the Assembly Rooms, except on Thursdays, when he was at the Assembly Rooms in the afternoon, and at Bessborough in the the evening. The rapt attention of the audience was as remarkable as the size of the gatherings. From first to last there was no sign of opposition. Mr. Connellan spoke throughout on Gospel truths, and the freshness and clearness of his expositions were greatly appreciated.

St. George's Cross Tabernacle, Glasgow.

This centre of perennial and vigorous Gospel labour, the sphere of Pastor D. J. Findlay's fruitful and untiring service, is meanwhile the seat of a special campaign in which war is being waged against unbelief in every form, and the evils that spring from it. Mr. Hugh Paton is the evangelist, and his present mission is his final meanwhile, ere departing for a season of evangelistic labour in Queensland. On Sabbath evening, March 2, the night on which the present mission was begun, the Tabernacle was packed downstairs and up, and extra seats had to be brought in. Faith cometh by hearing, and some on the opening night, in hearing the Word, with all readiness of mind received it, and made profession of faith in Christ. The week-night meetings are being largely attended, and results are not lacking. Miss Annie Maclaren, of Edinburgh, is acting as soloist, and her capable ministry of song is much appreciated, and cannot but be instrumental in the accomplishment of good.

J. C.

The Weaver Brothers at Peterhead.

The Presbyterian, Baptist, and Congregational Societies of Christian Endeavour invited the Brothers Bewley and Frank Weaver to conduct a fortnight's mission at Peterhead from February 16 to 28, and many are rejoicing in the blessing that has attended the meetings. During the first week the services were held in the South U.F. Church, and on the Sundays the music-hall was crowded out. Only the parish church, seating 1,800, could contain the crowds the second week. Almost irresistible in their tenderness were the appeals to sinners and backsliders, and night after night there was a hearty response. No day passed without news of conversion. Parents have rejoiced to see their children coming to the Saviour; husbands and wives have praised God together. Peterhead will not soon forget these blessed services, and the almost 200 precious souls whose sins have been forgiven will bless God for many a day for directing our brethren to this Aberdeenshire fishing town.

T. R.

Another correspondent writes:—

A feature of the mission was the meeting for men only; to this gathering all the publicans were specially invited. At the hour fixed for commencement the largest hall in the town was packed, many of those present had not been in a place of worship for many years. As Mr. Bewley Weaver told the life story of "Bendigo," and showed what the grace of God could do for poor, lost humanity, many were deeply impressed. During their visit the brothers preached twice in the convict prison.

It is three-and-a-half years since the missioners last visited Peterhead, and the fruits of their labours on that occasion abide to this day in the Free South Church, where some of the converts are now serving the Lord as office-bearers, Sunday-school teachers, and in the church choir or Endeavour societies. The secretary of the present mission is also one of their converts.

Edina.

Under the auspices of the Free Church Council, Mr. Tennyson Smith concluded on March 6 a very fruitful temperance mission in Cradley Heath, the centre of the chain-making industry. The building was crowded night after night, and the whole district was stirred.

A mission has been conducted in the Guildhall, Wells, Somerset, by Mr. J. H. Cooke, of the Evangelization Society, under the auspices of the Y.M.C.A., supported by Rev. J. S. Stubbs, vicar of St. Thomas's, and the Free Church ministers. The hall was crowded and many confessed Christ. The spiritual results have been most fruitful.

Wm. Brown, Baptist Minister.

A series of evangelistic meetings has been held at Longridge, N.B., in connection with the U. F. Church, and under the superintendence of the minister, Rev. John Gibson, M.A. The concluding meeting was held in the Town Hall of Whitburn. The evangelist was Mr. M. Peden, of the Evangelization Society. Much interest was taken in the meetings, and it is believed that they have been productive of good.

The Bishop Hooper Protestant Van, in charge of Mr. Samuel Bradfield, has been holding missions during the past two months in various towns in Shropshire and Hereford. Many have heard the truth with delight, and some words of warning were given against the evils of Ritualism. Lantern lectures among young and old on the life and work of Luther, and the English Protestant martyrs, were given.

Mr. Charles Inglis has been preaching at Bridgeport, Conn., where fourteen churches united for this special mission, At the opening services the largest buildings in the city were crowded, overflow meetings were held, and hundreds were turned away. During the mission a very large number professed to receive blessing. Large audiences also attended the Bible readings, and appearances indicate a great work of grace in the city.

Rev. Cecil de Carteret, vicar of Christ Church, East Greenwich, has conducted a week's mission to children and young people at St. Thomas's Church, Wigan. Every evening from 700 to 800 attended the service for those under the age of fourteen, many of the older ones remaining to the after-meeting. The services for young men and young women, respectively, were also well attended. The setting forth of the Gospel message in its purity and simplicity, and the prayerful co-operation of a large band of devoted workers, were pleasing characteristics of the services.

At the Methodist Free Church, Moffat Road, Thornton Heath, Mr. R. S. Bradbrook has just concluded a ten-days' mission. Some notable results were manifested. Between seventy and eighty children connected with the Sunday-school and Band of Hope have signed "decision" cards, while a number of the young men and women connected with the Bible classes, beside many who have been attracted to the services, have made the great surrender. It was a season of deep blessing. The interest in the meetings has been well sustained, and culminated on Sunday week in glorious meetings, when the power of God was manifested.

At the Baptist Chapel, Ridgmont, a fifteen days' mission to children and young people has been conducted by Mr. J. Brown, of the Evangelization Society. From the first evening anxious souls sought the instruction and help of workers, and were graciously enabled to look to the Lord Jesus Christ as their Saviour and Friend. We have a list of both children and adults and young people who have openly testified that they have found the Lord, and are trusting Him to help them to follow and serve Him. Many of them have long been earnestly prayed for, and are children of godly parents. The outstanding lesson of the mission is that the results are in proportion to the preparation and prayer which precede the effort.

C.

Six days of special services, consisting of Bible talks to Christians, meetings for children, lantern lectures, and evangelistic addresses, have just been conducted at Castle Street Chapel, Calne, Wilts, by Rev. James Sprunt, closing on Friday last. Mr. Sprunt won the confidence and affection of his hearers from the first, and by his attractive preaching and singing of the Gospel made his meetings increasingly interesting and helpful. Some fruit has already been gathered, and good and gracious results will undoubtedly follow. It was the occasion of much regret that it was not possible to continue these services for a longer time. Mr. Sprunt is visiting several churches in connection with the Wilts and East Somerset Baptist Association.

W. H. J. P.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day. The evangelists ask for prayer in their respective missions.

Canon Aitken.—March 16-19, High Wycombe; 22-31, St. Luke's, Liverpool.
Mr. Stephen J. Alexander.—March 15-24, Egremont.
Mrs. Alexander.—March 15-24, New Brighton.
Mrs. Baeyertz.—March 16-31, Coatbridge, N.B.
Mr. Chas. E. Barraclough.—March 16-26, Silsden, Yorks; April 5-18, Dumbarton, N.B.
Mr. R. S. Bradbrook.—Till March 17, Norwood.
Mr. W. Bilton.—Till March 23, Durham.
Mr. W. Collard.—March 16-18, Vestry Hall, West Bar, Sheffield; March 18-April 5, Bramley, Leeds.
Mr. John Coates and Mr. George Bentley.—Till March 16, Hoarwithy.
Mr. Monro Collings.—March 15-20 (Young People), Brighton; 27-31, Corn Hall, Fakenham.
Mr. James Dixon.—Till March 30, Cork (city); 30-April 10 Norwood Congregational Church, Liverpool.
Mr. G. Hamilton is now open for engagements. Address, 44, Providence Street, Ashford, Kent.
Mr. and Mrs. Albert Harrison.—March 16-26, Nantwich.
Mr. William Hill.—March, High Church, Kilmarnock.
Mr. John Hawkins.—March 15-25, Boston.
Mr. P. Russell Hurditch.—March 16-21, Congregational Church, Watford (National Mission to Young People); 22-24, Bradford.
Mr. J. S. Harrison.—During March, Haling Hall, Selsdon Road, South Croydon (Sundays, Saturdays, and Tuesdays).
Rev. J. Jameson.—Till March 17, Rawmarsh; 23-31, Wesley Place, Great Horton, Bradford.
Mr. Newton Jones.—Till March 18, Cheltenham; 22-April 1, Chester.
Mr. Arthur Klein.—During March, Folkestone Road Hall, Walthamstow.
Mr. W. R. Lane.—March 15-24, Great Harwood; April 2-8, Christ Church, Westminster.
Mr. R. McLean.—April 6-20, Wavertree Town Hall.
Rev. Jesse Mayo.—Till March 16, Baptist Tabernacle, Sittingbourne; 16-30, Lady Ashburton's, London, E.
Rev. J. Mitchell.—Till March 16, Manchester.
Mr. Geo. Neatby.—March 16-25 (Young People), Highgate Road Chapel.
Mr. W. Olney and Mr. Spencer Johnson.—April 5-11, Elderton Road Chapel, Bermondsey.
Rev. J. Tolefree Parr.—March 15-24, Hull.
Mr. Albert Richings.—Till March 15, Hazelmere, Wycombe; from 18, Wheeler End, Wycombe.
Mr. J. J. Sims.—Till March 16, Perth Y.M.C.A.; April 6-20, Limerick.
Gipsy Smith.—March 29-April 7, Cambridge.
Rev. F. C. Spurr.—March 17-23, Blangarw.
Rev. J. Sprunt.—Till March 16, Devizes; 17-23, Whitbourn; 24-31, Chapmanslade.
Mr. Henry Thorne.—Stratford New Town, March 15-31, Chepstow.
Mr. F. H. Taylor.—March 16-28, Burton, Christchurch.
Weaver Bros.—March 16-28, Free High Church, Inverness.
Mr. Westwood.—Till March 21, Hedley Hill; 23-April 4, Hamsteels.
Mr. James Wharton.—Till March 21, Penrith, Cumberland.
Weaver Tent Mission Band.—April 6-13, Howard Street Gospel Mission, Wandsworth Road, S.W.

Requests for Prayer.

For blessing on the Metropolitan Railway men's meetings on March 19 and 26 at Paddington Baths Hall, W.

For a mission to children at Dunn Street Mission, Dalston, March 16-23, to be conducted by Mr. C. Dudley Smith.

For the Ipswich monthly "Keswick" meetings, April 17; speaker, Rev. John Wilkinson, Mildmay Mission to Jews.

For a fortnight's mission among railway men at Doncaster, commencing March 16, by Mr. A. T. Towers, of the Evangelization Society.

Mr. W. S. Caine, M.P., at Crouch End, N.

On Sunday evening a very fine audience assembled in the capacious Opera House to a Gospel Temperance meeting at which Mr. Caine was announced to speak. The building was crammed, and the speaker was at his best. The local churches had closed their services earlier than usual, so that by eight o'clock not a seat was to be had.

Mr. J. E. Kirby, who presided, struck a clear note in explaining the purpose of the meeting, and Mr. Caine's was a masterly and eloquent presentation of facts and figures which themselves formed a sufficiently impressive plea for total abstinence. The conveners of the gathering were naturally much encouraged at the interest evinced in such a practical form, especially as the religious character of the meeting had been clearly advertised.

The occasion suggests, among other reflections, how much might be done to bring under the sound of the Gospel the crowds who swarm along the Broadway on Sunday evenings, whom the local churches, with all their earnestness and labour, fail to reach.

At the close of Mr. Caine's appeal, opportunity was afforded for pledge-taking; and we ardently hope that the stimulus given to those already interested in temperance reform in the locality may bear practical result in a cohesion of forces to watch and oppose the attempts of the devotees of the liquor traffic to foist new sources of temptation upon the neighbourhood, which is already liberally supplied with inducements to drink. Almost opposite the Opera House itself is a corner site, now being built upon, which it will need all the energy of local reformers to prevent being converted into a licensed pitfall.

Welsh Notes.

The Roman Catholics are showing considerable activity in Barmouth. As a result of a recent mission, some Nonconformists have become Papists. Other means of attracting Protestants are also being employed.

The interesting statement is made that Llanuwchllyn, near Bala, gave no less than fifty of its sons to the sacred calling of the ministry of the Gospel during the nineteenth century. As Llanuwchllyn is only a village, it is probable that this record is not equalled in the United Kingdom. Several of "the fifty" became ministers of eminence.

The tendency amongst the religious bodies of the Principality is to raise the standard of ministerial education. This has been done by the Congregationalists. This measure has had an unexpected result; many candidates for the ministry avoid the collegiate course, and enter the ministry without training of any kind.

Irish Notes.

The Dublin branch of the National Society for the Prevention of Cruelty to Children is doing a good work, and last year dealt with nearly 1,500 cases, involving the welfare of about 5,000 children. As a rule, drink is the cause of the neglect and cruelty from which children suffer.

During the past year the Belfast Prison Gate Mission for Men substantially helped fifty-one out of sixty-two discharged prisoners; thirty-six others obtained employment before they left the home; 115 other discharged prisoners came to the home for a free breakfast, and were there spoken to about spiritual matters. The Mission opens its doors to any ex-prisoner willing to accept the food and shelter, and do the work the committee can offer. It is to be regretted that the Mission, which is doing so necessary and beneficent a work, should have to close the year in debt.

Under the auspices of the Irish Church, a new organization—a women's workers' society—has been formed in Belfast, and has for its object the helping of the Church in every way in its power. A commodious house has been taken in a healthy locality, and two ladies have made themselves responsible for the rent and furnishing. A lady superintendent, who has much experience of similar work in London and other places, has been appointed, and ladies coming into residence will be expected to pay £36 a year each. In a rapidly increasing population, such as that which is in Belfast, Christian ladies can find much useful and important work to do.

About Books.

THE BOOK OF PSALMS.

Of all the many volumes making up the famous "Cambridge Bible for Schools," none are more thorough in treatment, and rich in contents, than the three in which the Book of Psalms is dealt with. From time to time, as the volumes have appeared, we have indicated their character, acknowledging their compact scholarship, though regretting the extent to which the critical spirit is sometimes indulged. Happily, the plan of the series has favoured general utility rather than fruitless speculation; and the fact that the work on the Psalms has been executed by Dr. Kirkpatrick, general editor of the series, and Regius Professor of Hebrew, is a guarantee of comprehensiveness and scrupulous care throughout.

The work being now completed, the Syndics of the University Press have considered means for its extended usefulness. For such a book there is bound to be a demand distinct from the series to which it belongs; so an edition has been published in a single substantial volume of 960 pages. The page is larger than in the separate volumes, and a thinner paper used. The title remains the same—**The Book of Psalms, with Introduction and Notes.** (6s. net. *Cambridge University Press Warehouse*). The introduction is set out in eleven chapters, remarkable for their range of topic and clearness of statement. The notes are expository and practical, philological and critical—the whole being admirably digested and arranged. There is no work with which this can be compared; whatever may be one's special point of view, one finds help and direction in these pages.

EARLY CHURCH HISTORY.

Among modern writers on Church History, Dean Spence holds a place all his own. Whether the narrative involves personal questions or doctrinal peculiarities, spiritual aims or political difficulties, his pen is that of a ready writer, able to present the issue in a manner that shall interest the instructed, and be easily understood by the uneducated reader. His popular work on Christianity in England was recognised as of great value; and now he gives us a book which will fully sustain his reputation—**Early Christianity and Paganism.***

Here we have, related once more, the story of the Church of Christ during the first four centuries—the story of the conflict with Paganism, with its victorious sequel under Constantine the Great. The book is no mere rehearsal of familiar incidents; of course these are given, but they are presented in the light of the latest information, and as illustrated and explained by the most recent disvoveries and discussions on a singularly fascinating period of Church history. The stories of martyrdom are outlined in sympathetic detail, and the relation of early records to Christian doctrine is pointed out in a very instructive manner. In a word, the work sets forth the true nature of the struggle with Paganism; the intense faith and infinite endurance which carried the Church through untold sufferings to her ultimate triumph; the religious feeling which imbued some of her sternest persecutors; the internal dissensions which threatened her life, and the large-hearted piety which conquered those dissensions.

Writing of the faith and teaching of the Church of the earliest days, Dean Spence says with truth:—"One voice proceeds from the Christian communities of each of the great centres of the ancient Church, from Antioch and Alexandria, from Smyrna and from Rome, in the utterances of Ignatius and Barnabas, of Polycarp and Clement. The more famous early teachers, it is true, appealed rarely to written words, for they had *heard* the living voice of the Apostles of the Lord. But their teaching is based entirely upon those discourses and actions of the Lord which we find recorded in the Gospels, and upon *no others*. It is also evident that at least the great majority of the Epistles of S. Paul, S. James, S. Peter, and S. John contained in our New Testament Canon were known to them; and upon these Epistles, *and no others*, and upon the words and acts of the Lord above referred to, they based their teaching and formulated their creed; a changeless teaching, and a creed which, from the first days, has been the heritage of the Catholic Church. Thus, in its strange grand unity, the Christian Church, in each of its important centres in Asia, Africa, and Europe, during the last decade of the first and the early decades of the second century, taught the same faith, told the same wondrous story, basing faith and story upon the same traditions oral and written, the traditions enshrined in the Gospels and Epistles of the New Testament."

One feature of this book is its evident honesty. Dean Spence is no echo of other writers; here he sometimes disappoints expectation. Occasionally he speaks with reserve where he might have delivered a more decided judgment. Yet he has given us a very helpful book. The illustrations deserve commendation. They are all pertinent to the work, and of high merit from an artistic point of view.

* Early Christianity and Paganism. A.D. 64, to the Peace of the Church in the Fourth Century. A Narrative mainly based upon Contemporary Records and Remains. By H. Donald M. Spence, D.D., Dean of Gloucester. (Many illustrations. 18s. nett. *Cassells.*)

An interesting study in certain aspects of the life and character of our Lord is given in **The Schools and Schoolmasters of Christ**, by Joseph Farquharson. (2s. 6d. *A. H. Stockwell.*)

The simple verse contained in **City Songs**, by Thomas Burns (3s. 6d. *T. French Downie*), will bring a warm glow into the heart of the burdened reader and lift thoughts for the time above the cares of earth.

Packet ten of **Gospel Leaves** (6d. *Drummond's Tract Depot, Stirling*) contains 100 assorted (sixteen kinds), by Cheyne Brady and Constance Cheyne Brady—each well illustrated, and all thoroughly scriptural.

Messrs. Ward, Lock & Co. have included in their series of popular books constituting the Minerva Library, the **Letters and Speeches of Cromwell**, by Thos. Carlyle—a work of high historic and literary interest. (2s.)

Messrs. Wells Gardnr, Darton & Co. have added to their midget series a bright little volume on the Metropolis—**The Midget London.** (1s.) There are many illustrations, and the general contents are interesting and useful.

All About Christmas; or, Christmas in the Olden Times. By Margaret W. Rudd. (6d. nett. *A. H. Stockwell.*) Here are diverting chapters on the fires and fare, gifts and games, also the decorations, superstitions, and carols of Christmas.

New editions of **Only a Dog, The Life of an Elephant,** and **The Life of a Bear** (1s. each. *Seeley & Co.*) will be welcomed by parents and others seeking healthy reading for children. They form part of an excellent series of books.

An urgent plea for fresh enthusiasm is made by Rev. John W. Veevers in **The Mobilization of British Abstainers.** (2s. 6d. *A. H. Stockwell*). The author believes that the work will only be done by "optimistic workers—full of hopefulness and earnestness."

The "purpose" with which **Esther Alington** (1s. *Ideal Publishing Union*) has been written by Rose Harrison, hon. organizing secretary of the Children's Protection League, is a good one; and the book deserves a warm welcome among temperance stories.

The third edition of **A Comprehensive Guide Book to Natural, Hygienic, and Humane Diet** (1s. 6d. net. *Ideal Publishing Union*) will solve the difficulties of any who are in doubt about the simplicity or practicability of a vegetarian life. The book is a compendium of information useful for all.

We commend to the special notice of Christian workers a useful tool in **The Soul Winner's Guide**, a book-marker woven in colours on silk. Its object is to provide ready at hand references to a selection of passages suited to ten separate classes who are commonly met in personal dealing; and the purpose is exceedingly well served. (9d. post free. *T. M. Wintle, Pontymoile, Pontypool, Mon.*)

The new edition, for 1902, of that admirable compendium of useful information, **The Annual Charities Register and Digest**, is marked by all the completeness and painstaking care which characterized its predecessors. Mr. C. S. Loch's elaborate introduction, which is, indeed, a comprehensive treatise on the principles and administration of charitable relief, has been well revised and brought up to date. (4s. *Longmans.*)

The Old Testament Narrative for Schools: Compiled in the Words of the Authorized Version. By Marcus Dods, M.A., assistant master at the Edinburgh Academy. (2s. 6d. *Nelsons.*) This work is the product of care and judgment. By occasional verbal omissions, and freeing the record from repetitions, a book has been prepared which is in every way suited for the purpose designed. Sectional headings are given, and there are useful maps. The late Bishop of Calcutta (Dr. Welldon) writes a commendatory preface.

The tenth part (2s. 6) of the Oxford **Hebrew and English Lexicon of the Old Testament**, based on the work of Gesenius, and edited by Professor Francis Brown, with the co-operation of Professors Driver and Briggs, brings us well into the letters *Qoph*, and therefore within sight of the end. For fulness this work leaves nothing to be desired. Important words are treated in concordantial detail, and references to sources of further information are frequent and of great value. The Biblical Aramaic is to be dealt with in an Appendix, so that the work is likely to be completed in two or three more parts.

"I will sow them among the people; and they shall remember ME in far countries."

Dear Readers of The Christian,

The severities and apparent inertia of Winter are over and gone. Now the voice of Spring calls for the great annual awakening! Through all the vegetable World begins to course the promise and hope of leaf and flower and fruit. Animate nature responds with quickened impulse to the mysterious summons.

In the slums of our great towns the stir is also felt. The advance guard of tramps and beggars, crowded for Winter in squalid quarters, will soon cautiously venture countrywards, and with the establishment of warm, dry weather, the swarming will begin!

We too, toiling, and not in vain, all through the Winter months (rescuing, testing, training and teaching), welcome the hour so close at hand, to **man the emigrant ship** with the fruits of our labour.

Bands of fine, manly fellows, Boys (little and big), and older Youths, are now ready and eager to go forth to try for themselves the experiment of life on distant shores.

I hope I may be able to **send away to Canada 300 Boys this month;** and perhaps 350 Girls and 500 more Boys at later dates this year. Last year, through the generous ministry of God's stewards, 1,013 were successfully emigrated.

To give these youngsters **a fresh start in life** is the great aim I have now before me. On no part of our work for the Children has our Heavenly Father more unmistakably set the seal of His approval and blessing than upon our scheme of well-organised emigration. Every one of these would-be emigrants was originally rescued, through the co-operation of God's servants, from abject and even degrading **destitution** and vicious surroundings—not merely from decent penury! Every one of them was originally an unwanted item in the population of Great Britain! What chance would they have had in the Old Country if they had been left unrescued? They were once holden in the miry clay of pauperism and degradation. And it may be truly added that they have been by God's mercy brought up and out, and that now by emigration their feet will be set upon the rock of respectability and usefulness in the new country! Not a few have also, I verily hope and believe, become children of God "by faith in Jesus Christ," and *their* feet rest firmly on the Rock of Ages.

See what Emigration has done for their predecessors, and, may I not also add, done for England, and for the Homes! **Nearly 13,000** have been saved for life by becoming young colonists! Yes! Emigration **saves the Emigrants**, for it has been proved that over 98 per cent. become independent and successful citizens in the land of their adoption. Then Emigration is also a **cure for the ills of overcrowding and hopeless pauperism** in the Mother Country. If populations were more equalised, the old civilizations would be cured of half their ills! Emigration splendidly **supplies what the sparsely peopled Colonies are craving for**: it blesses not merely the land that gives but also that which takes And from the Institutional standpoint, Emigration **clears our exits** in the most hopeful fashion, and gives breathing space to our crowded hives, thereby enabling us to rescue more!

This year, even more than last, there bids fair to be a wholly unprecedented demand in Canada for these trained youngsters of mine. The whole of the party are already bespoken. The tide of Prosperity has risen to a high level throughout Canada. Moreover, the Dominion, in her splendid loyalty to the Mother Country, has liberally sent her sons to South Africa, and she wants to train new and younger workers to fill their places by-and-by.

There is no doubt, indeed, that both Canadian and Australian loyalty owes much of its force and its eager spontaneity to my young colonists. Thus your beneficence in former years, expended in giving my Waif and Orphan Boys and Girls happy homes beyond the seas, has already yielded magnificent interest. It has helped to draw the Colonies closer in bonds of blood-brotherhood to the Old Land, and has cemented the unity of our great Empire at a serious crisis. Twelve thousand six hundred colonists placed out by these Homes, must, in the course of thirty-five years, have exerted no mean influence on the public sentiment of Canada, Australia, and New Zealand!

But the urgent, pressing question is—**Shall these 300 go?**

It would be a thousand pities to detain them on the threshold of their brighter fortunes! Yet the answer really lies with you and not with me! For this year my poverty is greater, and my responsibilities heavier, than perhaps ever before. **5,500** Waif Children are to-day under my care, and **60 new admissions** is the weekly tale. So on many grounds I ask for your hearty and generous co-operation; above all, however, on the ground that this is Christ's Work among His Little Ones, and that your sympathies have in the past been actively engaged in this definite service for Him.

£10 will pay the total expense of outfitting and emigrating One Boy to Ontario; £12 is needed to send one Youth to Manitoba. But any gift, however small, will be gratefully acknowledged by our Treasurer, Mr. William Fowler; by our Chairman of Council, Mr. Howard Williams; by our Bankers, London and South Western Bank and Messrs. Prescott, Dimsdale and Co.: or by

Yours very faithfully in Christ's cause among the Children,

Thos. J. Barnardo.

National Incorporated Waifs' Association:
18 to 26, Stepney Causeway, London, E.

13th March, 1902.

China's Opium Curse.

EARNEST efforts are being made to bring to the notice of Parliament once more its grave duty in respect to the importing of opium into China from India. The Archbishop of Canterbury has forwarded an appeal to Lord Salisbury on the matter, the signatories representing the Church of England, the Church of Ireland, the Free Church of Scotland, the Congregational, Baptist, Presbyterian, and Methodist Churches, and the Society of Friends, as well as members of both Houses of Parliament. The appeal points out that British action in respect of the importation of opium into China has had disastrous results in injury to other branches of British commerce, and in generating profound feelings of hostility to British subjects and interests in the mind of the Chinese people; that the use of opium is a vast national curse is proved by the testimony of Chinese statesmen, and it is unworthy of a great Christian Power to be interested in any degree in its supply to China.

There can be no doubt that within recent years the consumption of opium in China has enormously increased, and that its use has become almost universal. If the feeling created by the traffic were realized at home with the same depth and keenness that characterize it in China, the country would soon be rid of its oppressive burden. Appalling, indeed, to the conscience of our nation must be the thought that Chinese missions are thwarted by actions and influences chargeable upon Christian peoples.

Cambridge Notes.

[FROM OUR CORRESPONDENT.]

THE Bishop of Liverpool (Dr. Chavasse) preached the University sermon last Sunday. His subject was—The Relation of the Church to Social Questions. He took as his text, St. Luke xii. 13-15. Christ, he said, did not come as a Social Reformer to purify a corrupt society, but as the Revealer of his Father, to unfold the character of God, and to teach men his will. Yet He did not leave social questions untouched. Within the compass of his far-reaching life and words lie the great principles which must guide all social reform, if it is to be crowned with final success.

Dr. Chavasse observed that it has often been noticed that the great religious movement of the eighteenth century brought back to the Church the sense of personal responsibility to God; that the great movement of the nineteenth century brought back the sense of corporate action. It is left for the coming movement of the twentieth century to bring back the duty of personal service.

The Y.M.C.A.

THE work of the Durban Association, which was put in abeyance by difficulties arising out of the war, has been re-started under promising circumstances.

The Wimbledon Association held its twenty-sixth annual meeting on the 3rd inst., when Mr. H. W. Maynard occupied the chair. The report for the year, presented by Mr. H. G. Lomer, showed great usefulness in the various departments of association work. Mr. Albert A. Head, the hon. treasurer, spoke in high terms of the work accomplished; and addresses were also given by Rev. E. W. Moore and Mr. W. H. Mills.

The new rooms of the Accrington Association were publicly opened on Saturday, March 1, by the Mayor (Mr. Councillor James Cunliffe), who spoke in high appreciation of the work. Mr. W. Tattersall, J.P., President of the Blackburn Association, presided, and addresses were also given by Mr. A. K. Yapp (National Council), and others. All the paper-hanging, painting, gas-fitting, and joinery has been done by the members of the association free of charge.

The Housing Problem.—With a view to spreading information as to the terrible conditions of overcrowded industrial centres and possible measures of relief, and also to arouse the national conscience on the question, Mr. Budgett Meakin is arranging to deliver a series of illustrated lectures next winter, principally in the Metropolitan suburbs. Any who would assist in making arrangements in their locality—the expenses of which are guaranteed—are invited to communicate with Mr. Meakin at 21, Heath Hurst Road, Hampstead.

The Churches.

*** The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The Earl of Derby has given a site for a new vicarage for St. John's parish, Radcliffe, and the Ecclesiastical Commissioners have made a grant of £500 towards the cost of building.

St. Paul's Cathedral will be electrically illuminated for the first time on March 29. The cost, £10,000, it is understood, has been borne by Mr. Pierpont Morgan, the American financier.

Rev. Campbell T. Payne, who has been appointed vicar of St. Andrew's, Newington, will maintain the Evangelical traditions of the church. He has done excellent service in one of the poorest parishes of London.

The five Wycliffe Preachers who recently served terms of imprisonment with hard labour for an alleged obstruction in a Protestant open-air demonstration at Slough, were greeted with enthusiasm on their release from Reading gaol, and subsequently addressed a large gathering at Slough in an open space lent for the occasion. Mr. John Kensit had written to the Home Secretary complaining of the sentence of hard labour, but Mr. Ritchie had declined to interfere.

Congregational.

At the annual assembly of the Lancashire Congregational Union, at Wigan, on Thursday last, Rev. Thomas Willis, general secretary, stated that a gift of £2,500 had been received from Col. W. W. Pilkington, of St. Helen's.

Temporary services in connection with the proposed new church at Herne Hill are being held on Sunday evenings at Casino House, a mansion nearly opposite to the site, the use of which has been kindly granted by the Dulwich College trustees.

The new church at Mortlake replaces the old building which was erected in 1716, and used for the last time at the watch-night service on December 31 last. An interesting booklet has been issued, giving a history of the church from 1662 to the present date. The new church, which is the only Nonconformist place of worship in the parish, is a handsome building, situated in a central position.

Rev. Robert A. Betts, of Kew, Melbourne, will represent the Congregational Union of Victoria, of which he is moderator, at the forthcoming annual assembly of the Congregational Union of England and Wales. Proposals submitted by Rev. Dr. Bevan are under consideration for the union of the various States' unions in one Congregational union for Australasia and its affiliation for home mission purposes with the Colonial Missionary Society.

This year a new rule comes into operation for the nomination of the chairman of the Congregational Union, and the 15th inst. is the last day when nominations can be received. The new rule, which was adopted at the annual assembly last year, provides for any twenty-five representatives, acting jointly, to nominate in writing for the office of chairman any one person who is a representative member of the Congregational Union or an associate or a member of the Congregational church connected with the union. The election is then by ballot from the list of those nominated.

Baptist.

The theological colleges at Nottingham, Rawdon (Leeds), and Brighton Grove (Manchester) are likely to be amalgamated under the title of the "Northern United Baptist College."

At Woodside Baptist Church, Croydon (Pastor W. H. Gaussen), a new building scheme has been inaugurated, and is to be put before the public at a meeting in the church on Wednesday, March 19.

Rev. James Mursell has finally decided to relinquish the pastorate at Downs Park Road, Clapton, N.E., and to accept the invitation recently received from the church at Dublin Street, Edinburgh, to become the successor in the pastorate of Rev. J. T. Forbes, M.A., who is now at Hillhead, Glasgow.

Two friends have offered £250 each if the debt remaining on West Cliff Tabernacle, Bournemouth, is cleared by the end of the year. The debt now stands at £1,065, thus leaving £565 to be raised. The church has adopted the challenge enthusiastically, and hopes to celebrate the debt's removal by the annual thanksgiving day, October 14, when Pastor Archibald Brown has promised a visit.

The recognition of Rev. J. H. Rushbrooke at St. Mary's Gate Church, Derby, was the occasion of much interest. Drs. Clifford and T. Witton Davies took part in the public meeting. Mr. Rushbrooke besought his hearers especially to accept one teaching which he would emphasize and re-emphasize, viz., that the local church is not to be regarded as an isolated unit, but as part of a great denomination summoned to a work of home and of foreign evangelization. He urged that the church should take its full share of denominational responsibility, and of sacrifice on behalf of their common Baptist work.

The quarterly meetings of the Home Counties Baptist Association have been held at Yiewsley, and were well attended. The meeting place was the new chapel, which is at present worked as a branch mission by the neighbouring church at Hayes. After an hour's devotional service conducted by Pastor Thomas Spurgeon, there was an interesting Conference on "The duty of each church to evangelize its own neighbourhood, and how best to do it." Theatre services, open-air services from street to street, men's Sunday afternoon meetings, cottage prayer meetings, and various other ways of reaching the people were mentioned and discussed. Revs. C. Ingrem, E. W. Tarbox, J. T. Dunn, J. Waite, and others took part.

Methodist.

Rev. Marshall Hartley sails for South Africa in April, so that no missionary secretary will attend the Wesleyan District Synod in Italy, but Rev. William Burgess is to go instead. Mr. Burgess takes up his appointment to Italy as chairman and for mission work shortly after the Conference.

An enthusiastic rally of members of the London Wesley Guilds took place recently at Wesley's Chapel, City Road, N. Rev. C. H. Kelly presided, and among the speakers were Dr. Wenyon and Gipsy Smith. The latter vigorously urged his young hearers to fit themselves for active service in the cause of Christ.

It is proposed to commemorate the memory of the late Rev. Charles Garrett by the erection of a Sunday-school at Hitchin. It was in that town that he spent his early years and began to preach, and from there he was recommended as a candidate for the Wesleyan ministry. £1,500 is the amount it is proposed to raise to carry out the scheme.

On the occasion of Dr. Randles' retirement from the active work of the ministry at the forthcoming Conference, after fifty years of varied and able service to his Church, especially to Manchester Methodism, the members of the Manchester Ministers' Meeting have resolved to make some public recognition of these services as chairman of the District and Theological Tutor from 1885 to 1902.

Presbyterian.

Rev. R. H. Thornton, B.A., son of Rev. Dr. Thornton, of Camden Road, has been appointed assistant to Dr. Hanson, at Marylebone. Mr. Thornton has been trained in Westminster College. He will succeed Rev. Alan M. S. Anderson, who is proceeding to China as a missionary.

The seventy-second annual congregational meeting of the church at Islington, N. (Colebrook Row) has been held. There was a large and enthusiastic gathering of members and friends. The reports, both financial and otherwise, were deemed very satisfactory reading. A special feature of the year's work was the extinction of the church debt. Through the energy and perseverance of Dr. Hall, the £500 necessary to achieve this end was collected from amongst the members and friends of the congregation.

At Crouch Hill Church an excellent lecture was recently delivered by Mr. John A. Steuart (author of "Wine on the Lees"), on "An Outside View of the Temperance Question." A trenchant criticism on the attitude of the churches and the power and organization of "the trade," a revelation from personal observation of the drinking habits of the East End of London, and a tale of the results of the traffic, morally and socially, told with moderation and literary taste, were listened to with attention by a large and deeply interested audience.

Society of Friends.

William Hobson concluded his visit to Exeter with a week's mission in the Meeting House. The attendance was not altogether encouraging, but there was undoubted evidence that the meetings were attended with much blessing. The visit has been felt to be timely and useful, and it is believed the good seed sown is bearing fruit. During the mission the singing of hymns was acceptably introduced, and has since been continued in the evening meetings.

A series of four lectures on Quaker Biography, arranged for by Kendal Monthly Meeting, has aroused much interest. The first was by Frederic Taylor, and gave a bird's-eye view of the life and work of George Fox. John Handley, of Brigflatts, next dealt with the visit of George Fox to the Kendal district. Being the possessor of much original information regarding the circumstances attending these visits, and himself a direct descendant of a family whose members were at the Firbank gathering in 1652, his lecture had special attractions. On the third evening, J. Herbert Midgley, of Grange, gave an inspiring address on Margaret Fell and her daughters. An old Swarthmore Hall account-book (1673-8), snatched long years ago from destruction at the hands of a Lancaster tradesman, was the lecturer's text. Gordon Hargrave, of Windermere, delivered the last lecture, on George Whitehead, and again the audience listened to one who had paid pilgrimages to the scenes of his hero's early life.

Salvation Army.

The circulation of the Japanese *War Cry*, which has now reached 10,000 copies per issue, is larger than that of any other Christian paper in that country.

Trained maternity nurses have been sent to Cape Town by Mrs. Bramwell Booth to take charge of the Hospital and Women's Home recently established there.

General Booth's new scheme for rescuing drunkards proceeds apace. Four hundred and six public houses are visited weekly by Salvationists in Liverpool, where eighty soldiers have been enrolled as "Drunkards' Friends," to assist in the work of rescue.

Meetings arranged by the Women's Total Abstinence Union were held in eight of Mr. John Shrimpton's Homes for Working Girls in London, March 4 to 7 inclusive. Mrs. Finlay, Mrs. New, Mrs. Webb, Mrs. Braham, Mrs. Eynon, and Miss Boyd, were the speakers. A number of pledges were taken, and much interest manifested.

A large amount of visitation is done in low lodging-houses of the West End of the metropolis by the London City Mission. From a district near Kensington a report says: "The reception given to us has been astonishing. In some of the worst kitchens we have had glorious times; from some they even send out one of their number to keep a look-out lest we should pass them by! In the whole of the twenty-seven common lodging-houses we hold bright services of from fifteen to thirty minutes' duration. By these efforts we deal with some 500 men and women, the majority of whom are untouched by any existing church organization. I have been in physical danger several times, yet the Lord has suffered none to harm me." The committee are appealing for £50 towards the maintenance of the work in this particular district.

Fallen Asleep.

Aged eighty-nine, Rev. JOHN LEWIS, Calvinistic Methodist of Tenby. He was associated with the late Rev. David Charles in producing the edition of the denominational hymn book published sixty years ago.—Aged ninety, Rev. Dr. DUNCAN, of Abdie, Fife.—On March 1, Rev. JOHN HUNTLEY who for the long period of forty-five years occupied the pastorate of Ebenezer Baptist Chapel, Widcombe, Bath. He formerly carried on business as a manufacturing cabinetmaker, and during the whole time of his business life ministered at Ebenezer.

Notices.

APPLICANTS FOR TRACTS.—Mr. S. Aston Fox, evangelist, 16, Bath Terrace, Robin Hood Street, Nottingham; Mr. H. S. Rogers, 21, Westbourne Road, Holloway, London, N.; Mr. W. Burgess, 33, Hawley Square, Margate; Mr. William Grundy, 12, Brick Street, Broadbottom, near Manchester; Miss Bilton, Devonshire House, Regent Street, Cambridge; Mr. C. H. Clerk, High Street, Cowden, near Edenbridge, Kent; Miss Dorothy Selby, district missionary, Swaffham Bulbeck, Cambridge.

COMMUNICATIONS RECEIVED WITH THANKS.—T.RF. P.L.C. Miss B. W.W. W.A.L. D.L. K.B. R.H.C. J.D. J.G. W.J. H.B. E.C. J.P. W.H.S. A.W.M.C. L.W. A.P. E.W.G. I.C.N. W.B. A.M. G.D.S. E.W.B. D.S. T.R. G.H. A.R. F.E. G.R.W. J.W. S.B. Miss J. W.B. F.V.W. F.M.C.W. J.S. H.E.E. C.E.B. R.G.S. Miss C. S. A.W. S.A.H. D.B.H. C.D.S. J.J.S. J.H.H. G.W. T.C.M. E.J.R. E.S. C.W. C.H.C. C.R.H. F.H. H.T.W. W.C.M. A.M.D. J.G.R. M.J.J. G.R. N. and C. S.A.F. F.T. W.J.S. H.S.R. W.B. W.W. H.H. F.G. J.C.B. W.H.G. E.H.S. E.E.H. S.H.K. Mrs. E.W. W.H.B. E.P. W.G. E.M.H. W.W. R.C. R.A.M. D.W.M. T.C. J.T.W. B.B. H.G.E. W.C. K.B. D.J.E. A.F.W. T.M.C. J.O.G.D. T.F. W.B.S. W.M.C. W.J.T. F.C. T.L.E. W.C. A.B. W.W. F.A. J.H.H. J.T.P. A.T.S. A.S.G. A.T G.W.N. J.T.L. J.C.D. B.F.B.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

Springtide. To-morrow, according to the calendar, we enter upon the springtide—a most welcome season after the long and dreary winter. It is natural that, with the re-awakening of Nature after her long sleep, we ourselves should feel the quickening of new life, and hail with pleasure the longer days and the more attractive features which will soon open up in every direction. The Bible has much to say about the beauty of the spring; some of its most fascinating illustrations are drawn from the beauty and freshness of that inspiring season. "The winter is past, the rain is over and gone, the flowers appear on the earth; the time of the singing of birds is come." We ourselves may find, at this time, many a lesson for mind and heart; the voice of God surely speaks to us through flower and bud. One thing every worker may learn is, that while there are many dark and dreary passages in the season of Christian service, answering to winter in the natural world; the season of brightness, of resurrection, and of revival will surely come in due time. God, who never abandons the natural world to perpetual winter, has surely a tender care for the Church which He has redeemed with his own blood.

Spring in the Church. No reader can mistake the message to the nation from the Free Church Council meetings at Bradford last week; nor can anyone, surely, fail to see in it an evidence of the new spirit which God is putting into the hearts of his people. One sentence used by Mr. Meyer touches the centre of the whole thing—"*Times have changed*"; and at last the Church is waking up to what this involves. It is being borne in upon us increasingly that the great majority of people in the country lie outside our churches, and that the conditions of life amidst which so many millions find themselves are such as to deaden all higher feelings, and to reduce men to the level of animals. The Church is beginning to appreciate what it means that overcrowded areas are training-grounds for drunkards, criminals, and blackguards. We may well be thankful that this new vision of human need has come to us. It is the first step towards a new effort to cope with it. Not until we *see* the multitudes, can we be moved with compassion for them; and true compassion infallibly leads to action. The very anguish we feel at the spectacle of sin and misery is the work of the Spirit within us, and surely we may believe that as the Church yields to the full influence of that Spirit, she will be led to exercise a holy ingenuity for the full salvation of the people.

Politics in the Free Churches. Rev. J. H. Jowett gave a clear definition at Bradford of the place and work of the Free Churches in regard to their position in public affairs:—

> We stand, not for politics, but for the character of politicians—for purity, integrity, and a fine, sensitive consciousness; to see that the high places of the land, in the city and the state, in the local and Imperial legislature, do not become the perquisite of money or mere cleverness, but are the heritage of the pure.

The first clause puts the case in a nutshell, and, if faithfully adhered to, will disarm the criticism of those who regard all share in public matters as outside the legitimate pale of the Christian's duty.

The Use of Wealth. We are glad to see that the notable paper of Mr. W. P. Hartley, read at the Congress on "The Use of Wealth," is to be published as a separate pamphlet, and we wish for it the very widest circulation. It is rare, indeed, that so sane and Christian an utterance on that subject is made, and, if we may say so, it was made by a man who was one of the first to put into practice his main principle. Really, the whole question resumes itself in one word,—*stewardship*, and a stewardship which must be personally discharged *during life*. The man to whom power has been given to gain money has the best right to undertake its personal distribution. There is very much in Mr. Hartley's contention that it is far better for each man to serve his own generation by wisely using his wealth, than to hoard it up to be distributed by others after his death. One sentence should become classic:

> The setting aside of a proportion of gifts saves wear and tear to the conscience, and a constant altercation between the higher and lower self. Then there is no struggle with selfishness, but only the judgment of relative claims unclouded by the mist of covetousness.

Associations and Individuals. It is open to grave question whether the great combinations and monopolies, of which there are so many to-day, do not increase the danger of unfair treatment of the smaller traders and workers. The State has hedged round the labour of men and women with numerous regulations designed to guarantee them fairly satisfactory conditions, and possibly by and by, as has been suggested, it may have to go further and legislate with a view of preventing these huge capitalistic combinations from closing the avenues of healthy competition. After all, the interest of the unit in a nation should not be altogether overlooked to the advantage of the large shareholder. Gradually the "small shopkeeper" is being crushed out. The Divine command, "Thou shalt love thy neighbour as thyself," is capable of close application to this as to many other aspects of life.

The Private Bar. It is gratifying to find the Executive showing a somewhat unusual firmness in regard to the Government Licensing Bill, and there is reason to hope, therefore, that the clauses which have been inserted in deference to well-informed public opinion will not be withdrawn in subservience to the pressure of the brewer and distiller. Naturally the grocer is in arms against Clause 8, under which the off-licences would be placed under the control of the magistrates, with power to limit the number, if thought desirable; and in sending a deputation to the Home Secretary a few days ago they doubtless anticipated a similar flexibility to that which characterized the Government in its dealings with the Children's Bill. Mr. Ritchie, however, has apparently been making himself conversant with the evidence upon which the public mind has been made up, and he stated very decidedly that the administration could not hold out any hope that the clause would be withdrawn. No effort should be spared to keep them in this frame of mind, as the clause in question is one of vital importance in the interests of public well-being.

Licensed Curses. The appalling number of public-houses in Manchester and other populous centres has frequently been the subject of adverse comment, but it would appear from a statement recently made by Rev. C. Chambers that in at least one of the London districts matters are still worse. In introducing a deputation to the licensing justices of the Tower Hamlets division, Mr. Chambers said that in the Stepney district there are no fewer than 800 public-houses, or, in other words, a public-house to every seventy-four adult male inhabitants. It cannot be wondered at that, with his experience of the baneful results, he should speak of these places as "licensed curses," and that he and his colleagues should press for a reduction in the number. The same plea may reasonably be urged in regard to Brentford, which is honeycombed with licensed houses.

Sobriety and Law. One of the tasks before reformers in this country is to revive the belief that temperance legislation is at any rate one forcible remedy against drunkenness. On the Continent there is far greater faith in the power of good laws to promote sobriety than here. The Imperial Ukase, which passed into Russian Law in 1895, has had a very great effect in making the Russian people as a whole more sober than before. Eighty years ago Sweden had the evil distinction of being the most drunken country in Europe; but, since the establishment of the Gothenburg system in 1865, Sweden and Norway now enjoy the proud position of being the most sober of all. The Russian method of abolishing public-houses altogether, and taking the manufacture of all alcoholic drink into its own hands, and the Swedish system of abolishing private profit in drink, may not be best adapted to the circumstances of this country; but they prove that, by legislative interference and careful Government oversight, the drink evil can be largely controlled. It is high time legislative reforms were more earnestly tried in Britain.

Underground Toilers. Although five-sixths of the miners in Great Britain are in favour of a measure limiting the hours of labour underground to eight per day, the Bill to secure that end has been shelved, the Government, as is becoming usual, abstaining from action in regard to it. It is remarkable that under the present system the lads appear to be the chief sufferers; for it appears that in one or two counties, where the men work only about six and a half hours underground, the boys work ten and more. Surely legislation to alter such a state of things ought not to be deferred. There is a strong plea on the part of employers of labour, that the miners should not be interfered with; but if similar protests in the past had been listened to, we should still be without the Factory and other Acts, which have proved to be unqualified blessings to the classes concerned.

Pageant and Prayer. A correspondent calls attention to the great preparations that are everywhere being made for the Coronation pageant in June, and urges that Christian churches and people should not forget the call to remember the spiritual interests of the nation amid all the pomp and splendour. There will be representatives of all the peoples of the earth at the ceremony, as well as of our dependencies beyond the seas. Amid all the rejoicings, there will be room for deeper thoughts, and while we are engaged in magnifying our Imperial greatness, those who love their country should not forget the darker aspects of it—the crying evils that call to heaven for redress, the love of power and display which is a growing sign of the times, the vice and crime of mammon-worship which co-exist with our boasted civilization. The occasion should not pass without a great uprising of prayer that King and people should be kept from pride and vainglory, and that God should be fervently acknowledged as King of kings and the only Ruler of princes and peoples.

By Easy Stages. A little volume of "Devotions adapted for the use of the English Church," from the pen of Rev. Dr. Wilson, late Warden of Keble College, Oxford, has now not only reached an issue of about 360,000, but has received the doubtful honour of notice and commendation in the (Roman) *Catholic Times*. Even if correspondents of that journal had not referred to the book as having helped them on their way Romeward, the latter fact still would not create surprise, for, as the *Catholic Times* says, after a perusal of it—

> To-day, in some of the Anglican Churches, *all* the doctrines of our Church, except Papal Supremacy, are freely taught. The work teaches that *priest* and people should offer up the Holy Sacrifice, and that the body and blood of our Lord is truly given by the priest. It also exhorts those who are about to go to Communion to prepare for it by confession to a priest, and to the two Protestant sacraments it adds five.

Romanism a Bar to Progress. The laudable attempt of many of the younger clergy in Italy to permeate the socialist movement with religious principles, and to ally the reform movement with the Church, has received a most sudden check. The high ecclesiastical officials of the Roman Church having become alarmed at some of the results, have announced that good Catholics must take no part in such matters until the Pope is granted temporal power again. Thus the "cloven hoof" shows itself in Romanism once more, and spiritual interests are subordinated to ecclesiastical considerations—to the great detriment of practical religion and social progress. The lust for secular power has ever been the bane of the Roman Church, which cannot afford to base itself on the clear statement of Christ, "My kingdom is not of this world." For that reason, among others, it is doomed to a halting and futile policy, which emasculates piety in the individual, and hinders progress in the community.

British Policy in the Soudan. The well-informed communication from "An Egyptian Officer," which recently appeared in a London daily, concerning affairs in the Soudan, deserves careful attention from the authorities. We have previously expressed ourselves with regard to the mistaken attitude assumed by the Egyptian authorities towards the C.M.S. and other missionary societies. The work of the Gospel is hindered because of the fear of exciting native opposition; and yet, despite all the jealous exclusion of missionaries, fanaticism is being fostered to an alarming extent, even to the preaching of a holy war. We shall not even civilize the people at the present rate. Our policy of *laisser faire* keeps alive fanaticism, and with this we get the annual crop of plague and cholera menacing the whole Orient. For every reason, sanitary, social, and religious, a progressive policy along Christian lines is needed.

Pleasure versus Duty. The "ping-pong" craze has furnished ground for Episcopal censure, on the ground that it is making it difficult to find young people willing to give up the popular amusement in favour of religious and philanthropic work among the poor. In the report of the Manchester district of the "Girls' Friendly Society," it is said that "young ladies seem inclined to put pleasure before duty more than was the case fifteen or twenty years ago." There are many indications of this, besides ping-pong. Are parents teaching their children the importance of the word *duty* as they ought? The reaction against the old Puritan rigour in home training is in danger of giving way to almost any indulgence which taps at the root of the instinct for service and self-sacrifice. "Endure hardness" is a motto that needs to be re-emphasized in church and household.

Practical Papers.*

THE CHURCH AND THE MASSES.

DO the Churches really *want* to save the masses? Undoubtedly the spirit of evangelism is increasingly active in many congregations; but this is by no means true of all.

Those that are situated on busy thoroughfares, with teaming masses thronging past their doors, are, speaking broadly, more alive to their duty than those placed in quieter and more select suburban districts. The latter are far too prone to regard themselves as "a little garden walled around," into which the "outsider" is not welcomed to intrude.

The correspondent of the *Daily News*, who attended the meetings of the Free Church Council at Bradford, quotes a remark made to him by a London minister: "*If I were to ask outsiders to my church, my whole congregation would be up in arms at once. They say, 'We pay you to preach to us, and that is your business.'*" This may be truth crudely put, but if it be truth at all, what a miserably puny conception of the Church's duty it represents! Yet we fear it is not very wide of the mark as indicating the spirit that rules, at least in many congregations, whether "chapel" or "church."

We know of a fashionable Nonconformist church, for example, that has enjoyed the ministrations of a popular minister for upwards of a quarter of a century, but has never during that period had a "mission" within its walls. Yet with all the "feeding" and "building up" of its members, when one proposed, not long since, that open-air work should be undertaken, the deacons deprecated the step, and solemnly decided that "there was not sufficient force to carry it on successfully"! Solemn! Yes, it is solemn indeed, when such a pitiable verdict must needs be pronounced. And when, after a season's work had been carried on in the open-air by a "faithful few," the expenses, amounting to a few pounds, had to be met, appeal was made to members of neighbouring churches to liquidate the liability!

Is not such a state of things a solemn disgrace? Is it not against such a church that the judgment of Laodicea is pronounced—"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked . . . I will spue thee out of my mouth"?

One would think that the ideal of a church is to be like a first-class compartment of a train, in which only a chosen few may sit. We have not so learned Christ. It is not always the minister who is to blame. "The people love to have it so," as much to-day as in Jeremiah's degenerate times. We hear it freely stated that "the world is better than ever it was." If it is, there are many congregations that can claim no credit for it.

When a church is without a minister for awhile, and this or that candidate is under consideration, if a member at a church-meeting should suggest the selection of one who can attract outsiders, he is not infrequently snubbed with the reply, "We do not want a crowd; we want to be built up!" Yet surely an edifice needs *breadth* as well as *height*, if it is to fulfil the purpose of its erection; and to what end is a congregation to be "built up" if it be not to afford welcome shelter to the outsider? For a self-centred, self-satisfied church, "*bolstered up*" would be the more correct appellation; and when at the Judgment Day the props against which it has so complacently leaned are stripped away, great will be its fall.

What are churches for, if not to minister to the needs of a dying world? To what purpose is our continued lament at the "indifference of the masses" if we stretch forth no hand to win them? "If a brother or sister be naked, and destitute of [spiritual] food, and one of you say unto them, Be ye warmed and filled; notwithstanding ye give them not those things that are needful, what doth it profit?" (James ii. 15, 16). Again, "Whoso seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John iii. 17).

Will not the pitiful plea of such churches, "Have we not in thy name done many wonderful works?" be answered with the condemnation, "*I never knew you*"?

The air is full of talk of "brotherhood," and the speakers at the Free Church Council meetings dispensed excellent doctrine, so far as theory is concerned. The great need is for the ministers who listened to it to go home to preach and practise it unflinchingly to their congregations. And if some of them suffer the martyrdom of dismissal for their pains, the question of the Church's duty would be forced to the front. The present day badly needs a few martyrs to awaken its congregations from their inert respectability, that they may hear afresh the command of God—"Go ye, and preach the Gospel to every creature."

Mr. Moody used to say, "The way to reach the masses is to *go to them.*" But many modern congregations not only refuse to do that; they will not even let the masses come to them. "Ye enter not in (to your responsibilities) yourselves, and they that are entering in, ye hinder."

We thankfully believe that in every church there are devout and faithful souls who have not yet bowed the knee to the Baal of selfishness, and who mourn the lethargy amid which they are forced to move. Let them also take courage to awaken their fellow-members to their neglected duty, if by any means the Master's call may be obeyed: "Go ye out into the highways and hedges, and compel them to come in, that my house *may be* FILLED." G.

* The former series of "Practical Papers" (fourteen subjects) may now be had in book form. (Dreams and Realities. Cloth, 1s. *Morgan & Scott.*)

Wanted—Men!

WHEN in England eleven years ago, I wrote regarding missionary candidates, "The crying need of China to-day is of hundreds of ordinary people *filled with the Spirit of God*." ("Do Not Say," page 54.) After some years of further experience in the interior of that great country, strengthened conviction leads me to repeat that statement. (In passing I would remark, that Christian natives can not do the work where there *are* no native Christians to do it.) It is quite true "there is scope for missionaries of the highest intellectual ability." Thinkers, reasoners, scholars, linguists, teachers, leaders—all these are wanted. The mission fields every moment are standing sorely in need of them. Let this fact not be forgotten nor minimized. But along with these, who must always be few, there is room, nay, there is necessity, for many others—ordinary folk, shall we call them?—nevertheless men and women of "character," who have "the hope" very definitely in them, and who can give a reason for it.

The deplorable state of our fellow-men in China, the fact that the Chinese are for the most part a simple people, and that they are so easily accessible, lend urgency to our Master's command, and make it our immediate duty to send the messengers of God to them, whether from mansion or from cottage. And has there ever been a time like the present?

In the second place, can anybody doubt that there are in every town, and in almost every village, *some* men and women of ordinary endowment, well-grounded Christians, who—excuses and trivialities aside—might go to the heathen? I believe there are scores of such Christians now at home, who might be doing a plodding, quiet, but very useful work in China.

Thirdly, is there a town, is there a parish, where the Christians are not able, *if they follow Christ*, to support one or more of their number in the mission field? About £50 might be needed for travelling expenses and a very moderate but sufficient outfit. Afterwards, in Inland China, £50 a year or less per missionary would usually cover *all* necessary expenses.

MONEY—WHY NOT MEN?

As an observer from outside, I note with sadness that so little is being done by the home churches and individual Christians in the way of recruiting missionaries for the foreign mission field. Many churches do nothing for foreign missions (though the number is happily decreasing). Those churches and friends that are interested, help to provide funds for the missionary societies. Here very often they consider their work begins—and ends! *They are not providing men.* They are not searching out, training, and sending forth labourers from their midst. Listen to the report: "Our Association has sent up £165 to the society, being an increase of nearly £15 on the previous year." "Very good, and how many men are you sending up?" "Men! we are not sending any." "How many men did you send last year?" "We did not send any." "And how many men the year before?" "None at all." Evidently it is quite a new idea! The above is a fair summary of many an "Encouraging Missionary Report." Where is the association that sends up regularly its annual subscription of *men?* It is as much the business of the Church to raise workers for the mission field as to raise funds. But it is not being done; nay, is it even thought of?

This, I believe, is a fatal flaw in our missionary enterprise. The nations cannot be evangelized until the churches are seeking out men and sending them. When Christians reach this elementary stage in missionary interest, the Gospel will soon be preached throughout the world. "Look ye out from among you . . . men."

A great number of those who are thus sought out would go, of course, in connection with the missionary societies. It is most desirable that they should do so. The advantages of being connected with a society or mission are very great. Let all thus go who can.

But there will always be some whom the societies cannot send, not because they are not well-grounded Christians, not because they have not the right spirit—which would be all-sufficient reasons for their not going—but for other causes. A society's funds are usually limited. Amongst many candidates only the best can be sent. So it is continually happening—please note the melancholy fact—that suitable candidates cannot go. This difficulty could often be met by offers to support the extra workers. Some societies follow the plan of sending out in faith all candidates they consider suitable. Yet even in these societies, I suppose, if the funds were doubled the missionaries would be multiplied.

REJECTED CANDIDATES.

Among other hindrances are these: Candidates exceed the regulation age, or they fall below the regulation standard of education, or they fail to pass the regulation standard of health, and they are rejected. Yet amongst them are *some* who are really called of God to preach the Gospel to the heathen. Too often the candidates' church position—their denomination—stands in the way; or their views on subjects such as baptism, Divine healing, holiness, election, sectarianism, &c., do not square with the society's regulations. So they are rejected. Yet among them are *some* who are called to be God's messengers to the heathen.

A PRACTICAL QUESTION.

Here, then, comes the practical question: Is it right that an opportunity should somehow be given to such as these, and is the need of labourers among the heathen great enough to warrant sending them? I unhesitatingly say, "Yes, it is." It cannot be right that any who are really called of God to go to the heathen should be kept back altogether by standards which, however useful in their place, are, after all, man-imposed and not Divine. We *know*, and the societies would be among the first to admit it, that some have been called of God to go to the heathen whom the societies with their partial knowledge at the time, felt it right to reject.

I venture to urge that in the case of those who are conscious of being called to preach to the heathen, and who by their lives and usefulness at home give evidence of that call, any slight element of uncertainty about health or education or "views" should not be allowed to block the way. And, as a matter of fact, if a man is strong enough to be a good worker in England, with all its wear and tear, he is probably strong enough for work in moderate climates abroad. If he is educated enough to witness for Christ to people in England, he is probably educated enough to witness for Christ to people abroad—at any rate to the simple folk of Inland China.

As for the language, those who, in dependance on God, are willing to *persevere* are almost sure to learn it. Again, if a man's "views" do not hinder his usefulness at home, they probably will not do much harm abroad. As one has said, "May we not learn to *trust God* with men who we know are true to Him," and whom He is blessing?

What then? even if there be some "risk"—and it should be remembered there is "risk" in the case of *everyone* who is sent—let God's servants go. "Such as these cannot do much." Perhaps not, but it will be a splendid thing if they can do *something*. For, consider, the need in heathen lands is so great that a little done there is more than much done in England.

The probability is, some will fail, even as some of those who are *passed* by the societies will fail. Some will not fail, but will, in a quiet and humble way, do good, while some will prove as strong, as efficient, as successful as others. But they will be lost to the work, as so many have been, if they are not allowed a trial. Among the most faithful and useful missionaries are some who were rejected by the societies at first. Some of those who have stood the climate best are those whom the doctors would not pass. God does not always work in our grooves.

AN OFFER OF HELP.

For many years the longing has remained with me to lend a helping hand to some of those whose way into the mission field is difficult, but I have not felt free to do so. Now I am free, and shall prize any opportunity God gives me of using my services in this direction.

I believe God is leading me to a new district quite unevangelized in the interior of China. In going back to that land I should rejoice to be able to receive, or to arrange for the reception of, God-called labourers who otherwise might not be able to go. My hope is that later on they will be able to join out there one of the missions. Four men who had been rejected by one society went out with me independently in 1891. In each case, through God's goodness and help, the "experiment" was successful. All have been as well, physically, as the others; all have learned the language; all have proved themselves useful; and all have since been accepted by the society which previously rejected them, and are at the present time working under that society in a very needy part of inland China.

I should like to hear through their ministers, or other responsible Christian workers, of godly and suitable volunteers for the mission field. They should be strong enough in body and mind and capacity to be useful workers where they now are. And they must be well-grounded Christians, humble, reasonable persons, who can be trusted to plod on cheerfully in the face of discouragements. I should be glad, too, to hear from any of God's stewards who, constrained by the love of Christ, wish to help in thus sending out more missionaries. Should there be a response, a small committee will be formed and arrangements be made. Meanwhile, as I must be unknown to many, I am permitted to mention as personal references, the Church Missionary Society, the China Inland Mission, and the Regions Beyond Missionary Union (Dr. H. Grattan Guinness).

Whilst in England I shall count it a privilege to respond to invitations to speak, with others or alone—at the regular or at special meetings—of missionary work in China, and especially of God's claims upon his own servants for whole-hearted obedience and cheerful activity in his service. At such meetings collections are not desired. A perusal of "Do Not Say" (2d. *Marshall Bros.*), will help the consideration of this great question.

A postcard from ministers, leaders, bed ridden saints, and Christians generally who sympathize with this letter, would be a great encouragement to me at this time. We might confer together, and *unite in prayer* that God's will may be understood and done. Later on, with your permission, I hope to report progress and give further details. Will other papers kindly copy, or draw attention to this letter? Advice—the fruit of prayer—will be received most gratefully.

SEEK AND SEND.

In conclusion, and summing up what I have said:—

1. Let God's people individually and collectively seek out suitable men and women from among themselves, and send them "into all the world" through the missionary societies.

2. Let them send out independently, after training if necessary, those who are called of God, but who, from one cause or another, are debarred at present from joining a society. Will not some of the churches and missions, some of the Bible classes and associations, begin at once to seek out men and to send them forth? I would say again, God's servants and stewards in every town are responsible for supplying men as well as money to the mission field, and we are responsible for *going on* doing this until the world is evangelized and the banner of Jesus Christ is uplifted everywhere. For our encouragement and warning it is written, "God hath chosen the weak things . . . and the things that are despised hath God chosen." In co-operating with God we desire to fall in line with God's methods.

J. Heywood Horsburgh.

19, Guildford Road, Tunbridge Wells.

Samuel and Saul.

As Occasion Serves.

(1 Sam. x. 7.)

By Rev. F. B. MEYER, B.A.

CIRCUMSTANCES led up to Samuel's secret designation of Saul as king; and circumstances, so special and significant as to carry on their brow the Divine impression, were destined to corroborate the momentous act. With unerring accuracy the old prophet anticipated them, and with unfailing precision each of them took place. "All those signs came to pass that day." (1) First, by Rachel's tomb, in the border of Benjamin, two men met him to say that the asses had been found, and that his father had left the care of the asses, and was taking thought for his son, saying, "What shall I do for my son?" This was a very significant evidence of the Divine will and choice. It indicated that he was to be henceforth relieved of the care of the farm and the field, to devote himself to other and higher work. Asses could be found without his interposition. Others could attend to them and their like, but for him the kingdom was waiting, and the hearts of men were being prepared. The home-ties, the love of father and family would always have a claim, but he must leave to others the care of the estates at Gibeah.

THE GUIDANCE OF CIRCUMSTANCES.

This sign is still of inestimable value to those who feel called to give themselves wholly to direct service for God. If it be the case that they are needed at home, to provide for the maintenance of aged parents or sisters, of wife or child, they have no right to withdraw from that sacred duty—that holy obligation—until God gives them an honourable discharge. The message to all such most certainly is that which the Apostle gave in a time of great unsettlement to the Corinthian disciples, "Let each man abide in that calling wherein he was called." "Brethren, let each man, wherein he was called, therein abide with God" (1 Cor. vii. 20, 24).

When God has given a call, let us wait trustfully and patiently for his hand to slacken the hold of circumstances. Without long delay the shore-rope will be loosed, and the message will come in one form or another: "The asses are found." Any circumstance of that kind will be an unmistakable assurance that the Lord's voice had been speaking to the heart, and that his cloud was beckoning us to follow.

(2) Next, as he went forward, filled with bewilderment and awe, near the oak, or terebinth, of Tabor (the situation of which is absolutely unknown), Saul met three men going on a sacred pilgrimage to Bethel, which, from the days of Abraham and Jacob, had been hallowed by the most sacred associations.

PROVISION FOR THE FUTURE.

These men were carrying, as Samuel said they would, as votive-offerings to the shrine, three kids, three loaves, and a bottle (or skin, *marg.*) of wine. First they saluted him with the invariable Eastern greeting, Peace be unto thee; and presented him with two of the loaves, as though obeying an inner conviction which was pressed home on them by the Divine Spirit, that he whom they had encountered was no ordinary wayfarer, but one who might share their homage even with Almighty God.

What significance lay hid in this act also! Did it not imply that God would compel the respect and reverence of the nation to arise towards the king whom He had chosen, and that there should be no lack of the supplies which were required to sustain his royal state? Was it not an assurance that he need not be anxious about what he should eat or drink or how he should be clothed, since, if he sought first the kingdom of God and his righteousness, all things besides would certainly be added?

This, too, will befal each servant of God who steps out on the path of obedience. He may be leaving a well-established business and giving up some lucrative source of income; he may seem to be stepping from the boat on to the heaving, changeful waters. But if he will be only true to God's call he will have no reason to repent; his bread shall be given him, and his water shall be sure.

On one occasion in the Lord's life, He gave a memorable lesson on this matter to his Apostles. The tax-collector had come to Peter with a demand which Peter could not meet, and he came to the Master with it. Doubtless, if the fisherman had still been plying his craft, there would have been no need for anxiety—out of the produce of his labour he would have been well able to meet the application; but, as it was, there was no money in his purse or house available for the purpose. "Go thou to the sea," said the Master, "and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel; that take and give unto them for Me and thee." It was in obedience to the Saviour's call that Peter had given up his own means of livelihood, and the Lord recognised that the responsibility of providing for the needs, that would otherwise have been met by his toil, was incumbent on Himself. He identified Himself in the common need when He said, "*for Me and thee.*" If you go forth on Christ's errands, He will not be unrighteous to forget; you may surely trust Him to pay the taxes, and all other legitimate dues.

(3) Finally, Saul came to Gibeah (R.V. *marg.*). Hard by this spot, and almost within sight of his home, Saul encountered a band of young men connected with the prophetic school which Samuel had established. They were coming down from the high place with a psaltery, a timbrel, a pipe, and a harp. The afflatus of prophetic fervour and ecstasy was upon them, and as Saul beheld their holy rapture he fell under its spell. Chords within his soul, which had never vibrated before, began to answer in strange unison. Yearnings after God, susceptibility to spiritual impressions, the sense of the unseen and eternal, filled his soul. "The Spirit of God came mightily upon him, and he prophesied among them."

SUPERFICIAL IMPRESSIONS.

This remarkable assertion need not astonish us. It is by no means uncommon to find men temporarily and spasmodically affected by strong religious impressions, who are not permanently and savingly delivered from their former worldly or selfish manner of life. It is possible to be enlightened, to taste of the heavenly gift, to be a partaker of the Holy Ghost, to be solemnized by the powers of the world to come, and yet fall away. A land may have drunk of the rain and been moistened with the gentle dew, and yet bear thorns and thistles. Seed may spring up quickly where there is no depth of earth, and yet wither away. Simon was deeply wrought on by all he saw and felt during Philip's visit to Samaria, but the Apostle declared that he was still "in the gall of bitterness and the bond of iniquity."

But what to Saul was only a transient and superficial influence may become, in each of us, a permanent possession. The Spirit of God may come on us to fill us, and abide, as He did with those on whom He came in the early days of the Church. In successive waves of power and grace He may come on us, so that we may not only be filled suddenly and mightily for special work, but be constantly sensible of the holy infillings.

Whenever God calls us to special service, He provides a special anointing of the Holy Spirit. Remember how the Lord spake unto Moses, saying, "See, I have called by name Bezaleel the son of Uri; and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship." This is universally true. As certainly as there is the call, there will be the equipment. But we must look up for it, we must claim and appropriate it; without feeling it, we must reckon that it is ours, and step out on the predestined path. It is in the act that we become suddenly and thankfully aware of the possession. Oh, that the Spirit of Christ might come mightily on all his servants, so that they may be equipped for the demands of the present age, and that the Master may say of each of them, "Behold my servant, whom I uphold; my chosen, in whom my soul delighteth. I have put my spirit upon him, and he shall bring forth judgment to the people."

This transformation in the young farmer amazed all that knew him beforetime; and they said one to another, "What is this that has come unto the son of Kish? Is Saul among the prophets?" It made as great a stir as when Saul of Tarsus joined the Christians, whom he had persecuted, or when Bunyan and Newton became ministers of the Word. One of the older people, however, divined the reason. Rumours of Saul's interview with Samuel were beginning to circulate, and he said in effect: "Has he not been with Samuel, the father of these blessed and exalted movements? What wonder, then, if he partake of his gifts!"

When the first tremor of excitement had passed, and Saul regained full mastery of himself, he went up to the high place, probably for quiet meditation and prayer, that he might comprehend the full significance of the crowding events which had transpired within the recent hours. To whom can we turn, most Holy God, in the supreme moments of life, but unto Thee? Only Thou canst understand.

"DO AS OCCASION SERVES."

Ere Samuel dismissed his astonished and awe-stricken guest, he bade him act in each circumstance as occasion served (*v.* 7). There is always room for the exercise of sanctified common sense. The circumstances may be Divinely contrived, but we must use them for good or evil, making them stepping-stones or stumbling-blocks. The same circumstances may come to all, but one man receives their lesson and transmits his answer in a very different spirit from his friend and neighbour. In one case the sun and shower produce flowers and corn, in another weeds and poppies. The Divine guidance of our lives does not obviate the necessity for the exercise of prudence, that looks before and after *and upwards*, in order to ascertain what the will of the Lord is.

There is always in the regimen of life an abundant need for the exercise of our judgment, through which the light of God may be shining as through a clear pane of glass. We are not dumb, driven cattle, nor the creatures of fate or chance. We are not automatons. So long as we look for guidance, it will be freely given, but when it is given, we must use it, and it is useless, unless we do. Only they that *receive* the abundance of grace, and the gift of righteousness shall reign in life.

On that memorable night when God's Angel achieved the deliverance of Peter from his prison, we are told that the celestial visitant led the dazed Apostle through the first and second streets, and then departed from him; and when Peter *had considered the thing*, he went to the house of Mary. So long as he was bewildered, and half asleep, living in a trance, walking in dreamland, it was necessary that he should be carefully watched and led; but so soon as the sharp morning air had revived him, and brought him to himself, so that he was able to consider the matter, he was left to act on the decisions of his own sanctified commonsense.

To him that overcometh, the Master promises to give a white stone, which is surely the Urim and Thummim stone—a judgment through which the Shekinah light glows and shines. May it be our happy privilege to receive it at his hands, that we may be able to say with our Lord, "My judgment is just, because I seek not my own will, but his that sent me."

THE STORY OF

"The Brethren."

I HAVE read with considerable interest Mr. W. Blair Neatby's "History of the Plymouth Brethren," and various reviews of the same. One thing has struck me very painfully in nearly all these writings—the almost entire omission of the Spirit of God. *Men* and their unhappy doings have been made prominent; *God* has been left out. I admit the difficulty in writing on ecclesiastical subjects, whether the whole Church of God is in question, or a particular section of it. A normal condition of things, in which the servants of God quietly pursue their labours, with, perhaps, the happiest results, yields but little matter for the historian; times of upheaval and controversy yield much more. Hence it happens that most ecclesiastical histories are occupied far more with the clamour of heretics and the efforts of faithful men in withstanding them, than with ordinary spiritual operations, in which, in reality, the true life of the Church of God is found.

DIVINE ORIGIN OF THE MOVEMENT.

In saying this, I have no thought whatever of defending "The Brethren" as a community, or of extenuating their faults. I desire simply to suggest that the movement which has been thus marred was in its inception the work of the Spirit of God. The Divine object, I doubt not, was to recall the Church to a truer sense of its heavenly character and hope, to the reality of the abiding presence of the Holy Spirit, and to elevate the tone of Christian life in general. Large numbers of Christians outside of "The Brethren"—both clerical and lay—are quite prepared to admit the truth of what I have stated. With many the break-up of "Brethrenism" is no matter of exultation, but of the keenest disappointment. Their hope was that by means of this movement some deliverance would be wrought in the earth, and that a safe refuge would be provided for troubled souls fleeing from the storms of fundamental error which are now devastating the Church at large.

Now, the fact of a movement having failed through human infirmity and sin, is no proof that the movement, as such, is not Divine. It has been man's unhappy lot to mar everything that God has committed to him from the very beginning of his history. This could easily be shown from Scripture, but I will not trespass upon your space. Leaving other dispensations aside, and confining ourselves to the Church period, was not the movement that began on the Day of Pentecost Divine? Yet what was its condition within half a century? Not only had love and zeal grown cold, but strifes and doctrinal errors filled the air.

MARRED IN THE HANDS OF MEN.

Take the Reformation in the sixteenth century. Most Protestants recognise that the hand of God was in it. (I say "most" advisedly, for many in this day who are nominally Protestants now see nothing Divine in the movement at all). But though the Reformation was a marked operation of God's Spirit, was it not disfigured by the most humiliating controversies? Who has not read of the Sacramental differences between the followers of Luther and of Zwinglius, the feeling between the parties being so terrible that godly men refused to have communion the one with the other? Who is not aware of the bitter dissensions about church order and forms among the English refugees at Frankfort and elsewhere, while their brethren at home were shedding their blood for the faith? Is not the fact patent to all that these and later contentions led ultimately to the establishment of hostile denominations, which remain, at least in their distinctness, to this day? The Romanist would have us believe that these disorders are the natural result of separation from Catholic unity, and that they prove the Reformation to have been a colossal blunder; but what thoughtful Protestant would accept such a conclusion?

I suggest, therefore, that the movement which began so simply in or about 1828 was emphatically a movement of the Spirit of God, but marred in the hands of men. This ruin has not been brought about through the absence of "system," but because there has been too much "system." This I have endeavoured to show in the pamphlet on "Fellowship in Closing Days," referred to by Mr. Neatby towards the close of his book. Yet though, as an organization, "Brethrenism" is broken up, and much of its power has gone, the fact should be remembered that the published works of its many writers remain, and are to-day, as they have been for many years, the greatest spiritual help and blessing to those who read them. Pious ministers of various denominations have frequently confessed to me, both in this country and abroad, that the works in question have been invaluable to them in their own spiritual life, and in their ministry.

Brethren have failed, and failed deeply. I own it with sorrow and shame; but I cannot suffer human defection to shut out from my vision the bright operation and testimony of the faithful Spirit of God. And I would gently remind critics of the words of our Lord:—"He that is without sin among you, let him cast the first stone."

W. W. Fereday.

The Sequel to Gambling.

By CHARLES COOK.

ON Derby Day, Wednesday, May 30, 1868 (the year following that in which Hermit won the Derby), a paper called *The Tomahawk* brought out a cartoon called, "Home from the Derby." It represented a pair-horse carriage driven by the devil down a steep hill. In the carriage was a gentleman, with the coronet of a marquis on his head; in one hand he held a champagne glass, which was being filled by a skeleton sitting behind, which represented Death; with the other hand he was throwing away dolls marked Dignity, Honour, &c.; a fast woman and two low men (one of whom was picking his pocket) were also seated in the vehicle. The finger-post on the road contained the words—"To Hell." Moral—*Home* from the Derby!

The following week another cartoon appeared, entitled "The Settling Day," and it represented the devil as a bookmaker reckoning up his gains. He appeared very well pleased with the result. Shortly afterwards a certain marquis died (the same whose face was seen in the above cartoon), having been previously ruined through betting.

Mr. Frith, the great painter, has preached a telling sermon in his series of pictures,

"THE ROAD TO RUIN."

The first scene is the room of an undergraduate at Oxford, where a number of young men are gambling at cards. One is blowing out the candles, for the dawn is breaking; empty bottles are on the floor (for gambling and drinking usually go together), and there is seen the bright open face of an Englishman, about twenty.

The second picture is the Lawn at Ascot, and here the same face is seen surrounded by the vultures of the race-course—the bookmakers, apparently well occupied in plucking their aristocratic victim.

The third canvas represents the town mansion of the same gentleman—presumably some years later—and the bailiffs are in possession of the house (to the surprise of the powdered footman and the astonished wife), which is about to be sold to pay his debts.

The fourth painting is a humble *pension* in a French town, where the landlady is presenting a long bill, which she requests may be paid at once. The poor ruined man has been trying to make a living by literature, and failed.

Lastly, we are back again in London. The scene in a back garret, the moon's rays are streaming into the miserable room, touching with their light the broken toys of children and some threadbare female apparel, but only a man is seen, and he is locking the door; on the table may be seen a pistol, a bullet, and some powder in a small piece of newspaper. Another moment and the suicide will have hurried himself into eternity. Truly it was "The Road to Ruin" of body and soul.

A tipster on one of the racecourses said in our hearing, "If you want to know the way to hell, keep on gambling, and you'll soon be there." The aim and end of gambling is to get money, and to get it without working for it, no matter at whose loss or dishonour. Let gamblers beware, there is a *finish* to their life's race. There are balances in which they have yet to be weighed, and there is a settling day in which "God will judge the world in righteousness by that Man whom He hath ordained."

There is a picture which represents Ambition. A young man is riding a swift and powerful steed. His mantle is flying behind him in the wind. His face is aglow with eager desire and anticipation. His eyes flash. He is consumed with eagerness as he seeks to grasp the prize. Before him rolls a ball of gold on a narrow way. It is this that the young man is pursuing. On either side of the narrow path is a precipice into which a stumble or a false step may plunge horse and rider. Beneath the feet of the flying steed lies the prostrate form of Virtue, over which the youth has ridden in his mad chase. Behind, his bony hand extended toward the rider, is the shadowy skeleton form of Death, coming in swift pursuit. The ball of Gold is the goal of ambition ahead; death in pursuit, virtue trampled underfoot, danger on either hand! Look at the picture! Such the tragedy of life to those whose object only is the getting of gold by gambling.

IS THE SCENE TOO TRAGIC?

Nothing that art could do, or words depict, can overstate the real tragedy of thousands of such men known to me in this world. Made for immortality, men live as though death ended all, and the grave's darkness were the close; but *Resurgam* is written over the remains of the gambler, as well as over the ashes of the saint. Let us, whose eyes are open to the wiles of the devil and the evils that assail men, seek, in season and out, to win them for God.

Sunday Goods Traffic.

THE suppression of Sunday goods trains in various Continental countries has undoubtedly been brought about through the influence of the International Federation of Geneva; but it was not made possible of actual accomplishment until certain articles of agreement were entered into by ten Continental states, whose representatives met at Berne in 1878 and 1881. The discussions were at first very stormy, but substantial unanimity at length prevailed.

This agreement, entered into by Switzerland, Germany, Austria, Hungary, Belgium, France, Italy, Luxemburg, Holland and Russia, ten states in all, was finally ratified by the contracting parties, and came into force on January 1, 1893. While it does not, in so many words, enact the suppression of the Sunday goods traffic, this agreement, nevertheless, makes that reform possible. No state is bound absolutely to close its goods offices on Sundays, but each is permitted to do so if it pleases.

The consequence has been that Switzerland has suppressed 460, and Belgium, on its state railways alone, 2,227 goods trains per Sunday. It follows that within the twelve months of a year, in these two European countries, without naming others, upwards of 120,000 Sunday goods trains have ceased running, thus liberating from Sunday toil 9,000 or 10,000 men.

As the number of Sunday goods trains on the British railways is believed to exceed half a million per annum, is it not high time for English railway officials to learn a lesson from their Continental brethren? It should be perfectly possible for the Great Northern, the Midland, and all the great railroads of our country to begin the restriction of a Sunday traffic, the continuance of which is offensive to Christian sentiment, and unlikely to tend to the prosperity of any persons concerned in it.

James Fox Wilson, Secretary,
Shareholders' Union for Defence of Sabbath.
7, King's Road, St. Leonards.

Other Lands.

Various Indian Missions.

WHILE at Poona we called on Soonderabai H. Powar, a dear child of God, known to some friends in England, who, in 1899, was led to commence work in the zenanas, and to translate instructive tracts into the Marathi language. She hired a small house for herself and three adopted children, trusting God for her support, and promising to obey his guidance. Friends suggested the opening of a school for Christian workers; but she shrank from such a responsibility, until it was clearly shown to her that this was God's will, and that, if she was weak, He was strong and able to work through her. Accordingly, she opened a training home in a larger house, rented for this purpose.

Among the inmates (about thirty-five) are deserted wives, child-widows, and unmarried girls, all of whom are taught the love of Jesus, and take delight in the study of the Word.

The average pupils learn good Marathi, singing, and sewing. The more intelligent ones receive extra education in English, Hindustani, and Gujerati. The Bible course takes, in the first year, all the Bible stories; in the second, the prophecies concerning Christ; and in the third, "Advanced Scriptural Instruction." In the intervals between their studies, the girls accompany Miss Powar on her visits to the zenanas, in order to get an insight into practical work before going out to help any missionary. The truth is constantly being pressed upon them that unless they are truly converted they cannot expect to be used of God for the saving of others, nor can they be saved themselves.

A pleasant-looking young woman was introduced to us, whose picture stands in the parlour, showing her as she was when rescued from the famine. A perfect skeleton! It was her own desire that the photo should be seen; "for," said she to Miss Powar, "looking at it will remind me how miserable I was before the Lord brought me here and gave me everything I need, and taught me the love of Jesus. I want to remember to thank Him."

Miss Powar is looking for the support of her work directly to the Lord, and we were told by friends that at times her faith is severely tested, and that just now she is passing through deep waters.

In the same centre of great missionary activity are "The Anglo-Indian Christian Homes," which were so dear to Mr. Dennis Osborne's heart. They were started in 1887 by Miss Dawlly, an American lady, who, while working at the native orphanage, Akola, had her attention attracted to two little Eurasian children. As she watched them, a vision of what might become of them appeared before her. They belonged to a race already acclimatized, and acquiring languages with facility. Close affinity to the European race, and their knowledge of the native customs and manners, made them in her eyes peculiarly adapted to mission work.

The school began with two girls, grew rapidly, and several times had to be removed to larger premises. In answer to prayer for a suitable helper, Mrs. Hutchings arrived in India in 1893, just four days after Miss Dawlly had been called home to her reward.

The present Home, a former Baptist Chapel, with an adjoining house adapted to the purpose, was opened in 1896, and a few months later a Boys' Home was started. Boys and girls are receiving good education; the former are prepared for learning trades or other means of livelihood, the latter are receiving good domestic training in addition to their school and Christian instruction.

While the Homes since Miss Dawlly's death form part of the work of the A.M.E. Mission, the church does not hold itself responsible for the finances. These depend entirely upon those who realize the claim of the orphan and fatherless. There are about eighty inmates altogether, of whom the smaller number are boys.

For lack of time we were not able to see more of Poona Mission work, save the orphanage of Rev. D. O. and Mrs. Fox, who are taking care of 130 famine boys, and giving them such a training as will be useful for their future life.

There are several such independent smaller missions up and down the country. One of them is that of Mrs. Hewlett's school for low-caste children at Benares, and another, Mrs. and Miss Chuckerbutty's Orphan Home at Allahabad. Mrs. Chuckerbutty, who worked in the famine-stricken districts, where at times she was unable to get any food for herself, is now in a much impaired condition of health, and we were not able to see her.

Many a regret has been expressed as to the independent missions not uniting with larger organizations, where they might work more effectively, and with better results. We refrain from stating an opinion as to the better course, knowing that in our own country there are such who do not feel led to join large institutions, and yet in their own way, and in their own small corner, are doing a useful work which surely is acceptable to God.

About two miles from Godhra on the fringe of the jungle, in the Panch Mahal, lies the mission-house where Mr. and Mrs. Robert Ward, of the A.M.E.M. (the former known to some under his old Salvation Army name of Man Sukh Lal), have their headquarters while itinerating in the surrounding villages. Theirs is one of the sorest famine districts. Last year as many as 11,000 corpses were picked up by workers and burned by the riverside. Each morning the Mission compound was surrounded by dead. Oh, the misery! The emaciated bodies were attacked by birds of prey before the last sigh was breathed. While the missionaries made superhuman efforts to save lives from the grip of famine and cholera, their own little one was carried to the grave. Others had similar heartrending experiences; but none speak of themselves, vying with each other to do justice to the heroism of their fellow-workers.

At the time of our visit a conference, or *mela*, of Christian workers was held at the mission station, to which about three hundred native people had flocked. They represented, as Mr. Ward said, about

ELEVEN THOUSAND CHRISTIANS.

In passing through Godhra, a typical Hindu village, with tumble-down mud huts and a variety of more or less ugly idol shrines, we heard a deafening noise coming forth from the chief temple. It was the waking-up of the idol, who is allowed to sleep from 5 p.m. till 10 a.m., and is put to bed with the same noisy ceremony which accompanies his levée. Like nation, like gods. The Hindu idea of supreme happiness is "doing nothing or resting," which accounts for the idol's long nights.

At the entrance to the Mission compound, prettily decorated by Mrs. Ward for this occasion, we were cheered with hearty salaams from about 200 famine girls who had assembled there to welcome the new arrivals. A meeting took place in the afternoon, in the course of which a very kind recognition was made of the help given through THE CHRISTIAN, and we were presented with bouquets and flower necklaces. Thus decorated, Mr. Morgan said that he thought it a great privilege to be able to transmit to the readers of THE CHRISTIAN the thanks so heartily expressed for what they had done for Jesus' sake. On the last day (Sunday) of the Conference about twelve adults were baptized.

Mr. Ward, who on meeting us had seemed very cheerful and bright, was laid up the next day, and was suffering from inflammation in his knee when we left him. His constitution, owing to over-work and over-strain, seems to have been much shattered, and friends urge strongly for him to take a year's rest in England.

The last I heard from his brave little wife was, that Dr. Nightingale, their physician, who is the nephew of Florence Nightingale, thought that she might be able to go with her husband for a little change to Ceylon. These friends greatly need our prayers. W. M.

The Earthquake in Russia.

MY Armenian friend, Tarajanz, in Baku, gives fuller accounts of the earthquake by which the whole flourishing town of Shemakha has been destroyed and some thousands have lost their lives, while all the inhabitants have lost all they called their own, and are now homeless and destitute. He writes:—"All our families and relatives have now come to Baku. My aged mother, my aged father-in-law, and others are escaped with their bare lives. Many are now living under canvas, there being no building that might be inhabited. Above 2,000 are estimated to have been killed, mostly Tartar women and children. They were in the habit of spending the Thursday with their numerous families of children in the baths as a preparation for Friday, their day of rest. The earthquake began on Thursday at one o'clock. They had no way or time to escape, but were buried with their children."

Mr. Tarajanz's venerable father-in-law was just sitting down to a meal when he heard a terrible thunder under ground, and felt a movement like the waves of the sea. When he rose and attempted to leave the house, he was not able to stand or walk, the whole house being shaken. Yet he escaped with his life. The whole town was turned into a heap of dust, so that the people wandered about, and did not know their way nor recognise their friends or neighbours. Many thought the end of the world had come. One Armenian, mother of many children, lost her life in attempting to rescue one child who had been left in the house. A young Armenian had left the shop where he was employed, but turned back in order to save the money which was left in the shop; he was afterwards found dead with his hand holding some rouble notes. Other striking cases occurred of people who lost their lives in attempts to save some of their property. The whole country around is still moved by volcanic action. Many of the villages and towns, besides Shemakha, were places of banishment for persecuted Stundists.

I have received some gifts for the suffering Christians, and have sent £10 to my friend; again, a second gift of £10 is in my hands to forward. I shall be grateful for further expressions of sympathy. A gift of 10s. from J.P. (postmark, Richmond) has reached me without address for acknowledgment. "If one member suffer, all members suffer."—Yours, &c.,

F. W. BAEDEKER.

Wart-Eck, Weston-super-Mare.

The Basutoland Mission.

IN the course of his recent stay in England, Rev. A. Casalis, of the Basutoland Mission, addressed a score of meetings. Auxiliary societies were formed in several places, and it is hoped that the work will benefit by wider sympathy and enlarged support. Mr. Casalis was very emphatic in urging the claims of the work upon British Christians. Founded in 1833, and carried on by the Paris Society of Evangelical Missions, the work is in a territory which has since come under British protection.

The Society in Paris has now its hands more than full, with the extensive additional work it has had to take up in Madagascar and elsewhere.

The native church of Basutoland and its evangelists, of whom there are about 160 at work, and nine ordained native pastors, have now to see to help themselves, and they have resolved to do it to the utmost of their power, with the help of outside friends. It is their earnest desire to plant new outstations in the mountainous parts of the country, where the Basutos are obliged to go and settle, owing to their rapidly increasing numbers. There is a great future before the Basutos, who have preserved their country and their independence; and are strong in their affection and loyalty to England. Peace has prevailed among them, and the Gospel has been spreading very rapidly since they last claimed the protection of this country.

Particulars as to the various auxiliaries and secretaries may be had from Mrs. Sutherland Taylor, 25, Brownswood Road, Clissold Park, N.

Thirty-Eight Years in Jaffa.

It is not given to many Christian workers to spend nearly forty years of their life in one sphere of service in the mission field. Such is the privilege of Miss Walker-Arnott, who for thirty-nine years has laboured in Jaffa. As superintendent of the Tabeetha Mission Schools, this worker has laboured with untiring energy with the high purpose of training native girls in Christian truth and life, as well as the ordinary branches of school instruction.

This is done by means of a boarding-house, in which the girls are under constant personal supervision and influence; and three schools in different parts of the town of Jaffa. The boarders, of course, are not of any one nationality or creed. Greek, Armenian, Coptic, and Protestant Christians are in constant association with Jewish and Moslem. This naturally helps to break down the barrier of exclusiveness which characterizes these classes. Kindliness and better mutual understanding take the place of jealous pride and antagonism.

It is gratifying to learn from the annual report of the favourable position of the institutions. The boarding-house session opened with thirty-eight girls. Some of the boarders pay the full sum of £10, others pay £5, and the remainder are supported by contributions from friends of the Mission. The day-schools maintain their numbers, and have an average attendance of 150. The Sunday-schools continue to make good progress, Jewish and Moslem girls not only taking Bible lessons, but in some cases giving better answers than Christian girls. The lace-making and embroidery industry show good results. The work is done by women to whom the money earned is a boon. The small loans to Jewish widows have continued to be of great service. These are used to purchase grain, which after being ground by the women is sold at a profit. The sums lent are gradually repaid.

That the Tabeetha Mission is commending itself more and more to Jews, Moslems, and Eastern Christians is proved by their willingness to accept religious and secular teaching in its schools, and pay for the privilege of residence in the boarding-house.

Communications for Miss Walker-Arnott may be addressed to her at the Tabeetha Mission Schools, Jaffa.

Waldensian Church in San Remo.

[FROM A CORRESPONDENT.]

FRIENDS of the Waldensian Missions will, I am sure, be thankful to know of the good work in progress at San Remo. On a recent Sunday I found a congregation of sixty, chiefly adults; the children attend an afternoon service. All were most attentive to the discourse by the eloquent and earnest minister. The singing was general, the simple service being full of sincerity and devotion. This represents a good deal of missionary labour, for which we may well thank God and take courage.

This is an open door here, and a cry for more labourers to "go in and possess the land." A Biblewoman would be an incalculable blessing, but there are no funds. The Waldensian Society provides for this church and ministry, and has many souls for its reward. There is another great branch of the work, and which I heard, on inquiry, depends on special collections—I refer to the Evangelical schools. There are 114 children on the roll, and one of the prettiest sights here is the annual distribution of prizes, when the children, many of whom are strikingly pretty, sing and recite, to the delight of parents and friends. Some of these latter are members of the church, but more than two-thirds are nominal Roman Catholics, many, alas! with no religion whatever. Having lost faith in their priests and the old superstitions, they, as we have heard a woman say, "cannot believe in anything beyond this life."

What an agency for good these schools must be among these unhappy people by sending to them the beautiful hymns and portions of Scripture, which the children sing and repeat perfectly! The attendance is not full just now on account of an epidemic of whooping cough. It was most cheering to see so many of the rising generation under such thorough Scriptural and secular education. Any information required will be gladly supplied by Signor Ugo Janni, minister of the Waldensian Evangelical Church, 9, Via Pierogallo, San Remo.

Melbourne Mems.

THE laity of the Church of England in Australia States are to a large extent soundly Protestant, and at a recent Synod of the Diocese of Sydney one of them brought forward the following motion, which was carried by fifty-five votes to twenty-two:—"That it is highly prejudicial to the welfare of the Church, as calculated to shake the confidence of its members in the teaching of its ministers, that books which have been declared unhistorical, doctrinally unscriptural, and retrograde, should continue to be recommended by the Australasian College of Theology to its students." He asserted that there was plenty of "millinery" connected with services in some of their churches, but there was little "heart" in them.

Rev. Digby M. Berry (Episcopal) and Cardinal Moran have been crossing swords regarding the Coronation Oath question, about which the former has been lecturing at a number of the principal towns in Victoria. The Cardinal had held out the threat that if Mr. Chamberlain did not take heed to the voice of Australian Roman Catholics, Australia might suddenly make itself independent of Great Britain!

Professor Harper (Presbyterian) and Archbishop Carr are having a public and newspaper warfare over the question of the Bible in State schools; and altogether at present the fight between the Free Churches and Romanism is coming to a crisis in the Commonwealth of Australia.

The Baptist Union meetings and the Presbyterian Assembly gatherings are over, and after a two months' spell of religious dissipation, and the coming in of some trying, hot days, people are sobering down to ordinary every-day work with fuller consecration, and with renewed zeal and energy in the service of the Master, for there have been times of refreshing and soul-quickening in these last two months.

On Foreign Mission night among the Presbyterians, Rev. Dr. J. G. Paton was present, and received a great ovation. He had collected £13,000 for the New Hebrides Mission during his trip to America and Britain. On Home Mission night a Presbyterian Church Festival was held in the Town Hall, which was packed, many persons standing during the public meeting presided over by the Governor-General, Lord Hopetoun, who is a Presbyterian elder. His opening remarks indicated his warm sympathy for true religion, and for the Church of his ancestors.

Notes from Dunedin.

NOW restored to health and vigour, Dr. H. Grattan Guinness is literally working his way home. Most encouraging reports have reached us of missions held in Melbourne, Sydney, and Tasmania. In every place large crowds have gathered to hear, and many have been blessed.

In Dunedin the mission lasted from Jan. 19 to Feb. 2. The Sunday afternoon gatherings for men only have been attended by about 2,000, and the addresses have been intensely practical and full of power. Each Sunday a large number remained for personal dealing.

The evening meetings have grown in numbers and interest, whilst the afternoon Bible readings have been times of great refreshing. The town has seldom been so stirred as by this mission. Dr. Guinness' eloquent and Scriptural messages have taken hold of the people.

Some of your readers may be interested in knowing that on February 2 I start with my family for the homeland. We join the *Grosser Kurfurst* at Melbourne, and are due in Southampton about March 25. A farewell meeting, very largely attended, was held at the Hanover Street Schoolroom on Friday, January 24.

GEORGE WAINWRIGHT.

Scandinavian Sailors' Home.

THE Scandinavian Sailors' Temperance Home, close to the West India Docks Station, on the Blackwall Line, is an institution far less known than it rightly deserves among Christian people. With the exception of men of the Mongolian race, its doors are open for seafaring men from all over the world. True, those of Scandinavian nationality form the bulk of the guests, and there is probably not a hut or cottage within miles of the Norwegian fjords, or among the thousands of islets which gird the Swedish coasts, where the name of the Home, and of those who look after it, is not known and loved. Hundreds in all lands are yearly added to the number of those who yearn to visit once more the place, where perhaps for the first time they were urged to give their hearts to Jesus.

It is not only among the humbler class of people that these friends are to be found. On several occasions members of our own Royal household, and of those of other countries, have visited the Home, and expressed their admiration for the work. Queen Alexandra, when Princess of Wales, in company with the Crown Prince and Crown Princess of Denmark, some years ago spent a happy hour within its walls. The latest Royal visit to the Home was that of King Oscar of Sweden and Norway in April, 1900, when, on entering the building, his Majesty addressed the sailors in a short seaman-like speech, urging them to look beyond the sphere of this temporal life, for, said the King, "it was only by gazing across the depths towards the height, that they could learn to sail aright."

Though the Home is to all intents and purposes a mission work, it is being conducted as far as practicable upon sound business lines, and has now, after many years of strenuous effort, become self-supporting. In an institution of this nature, the secular part of the work must needs constitute a prominent part, and one of the most important branches is that of taking care of the hard-earned wages of the men. Though their savings must of a necessity be comparatively small, no less than £200,000 has been remitted to their families or to savings banks through the instrumentality of the Home; and when it is remembered that by far the greater part of this amount would have been squandered away in the numerous public houses of the neighbourhood, had it not been for the incessant appeals of the workers, it must be admitted that the result is gratifying.

The accommodation is now quite inadequate, especially in the officers' department, to deal with the numerous applications for admittance, and the committee of management has therefore decided to extend the premises. An adjoining piece of ground has already been bought, and it is hoped that building operations may be begun forthwith. To complete this scheme the sum of £3,000 is still required.

Buenos Ayres.—The following words from Mr. R. A. Barton form yet another testimony to the readiness with which the Gospel is heard, even in some Roman Catholic centres of population:—"There are thousands of young men in this city who would unhesitatingly acknowledge the truth of Evangelical teaching, though of course we do not say they would as unhesitatingly accept it. We make this statement as a result of time spent working in offices with typical specimens of the youth of Buenos Ayres. Attend one of the four or five open-air meetings in this city of 800,000 souls, and you will see numbers of people listening intently, and at the conclusion of the service the tracts to be distributed are simply 'rushed' by the audience. The people of Buenos Ayres will listen to the old, old story; that they are ripe to receive pure religion in place of the hollow mockery of Romanism; that socialism, atheism, infidelity, anarchy, and utter worldliness, rush eagerly to occupy the place we hesitate to take; and that our great sin as the Church of the living God in respect to this great city, is neglect—these are painful facts."

The "Tombs Angel."

MANY will learn with regret of the death of Mrs. Rebecca Salome Foster, of New York, who lost her life in the recent destructive fire at the Park Avenue Hotel in that city.

Mrs. Foster was well known in the police-courts and prisons of New York as "The Tombs Angel"—"The Tombs" being one of the city's most noted and conspicuous prisons. She was the widow of General John A. Foster, a lawyer who served in the Civil War. At one time she was thought to be moderately wealthy, but nearly all her income was spent upon the poor and unfortunate.

A FRIEND OF THE ERRING.

For fifteen years Mrs. Foster had devoted herself to practical charity. She worked specially among the women prisoners at the Tombs, giving them advice, questioning them, and, where she found worthy cases, appealing to magistrates in their behalf. She was often instrumental in gaining for those whom she recommended judicial mercy, release from custody, and a new start in life. She visited police courts, and was known and trusted by many magistrates, who treated her with great courtesy. She worked without remuneration, and represented no church, society, or organization. Because of the character of the woman, it has been said that, nine times out of ten, if she spoke to a magistrate on a prisoner's behalf the latter would be discharged.

A touching tribute to Mrs. Foster's memory was paid in the Court of Special Sessions when District Attorney Jerome spoke of the loss which had befallen the city. Mr. Jerome was labouring under deep emotion, and wept as he spoke, while there were many other tear-dimmed eyes in the room. Mr. Jerome said of the departed lady:—"For many years she came and went among us with but a single purpose—

That men might rise on stepping-stones
Of their dead selves to higher things.

"There is a word which to us, who in the administration of the criminal law are daily brought into contact with the misfortune and sin of humanity, seems almost a lost word. It is the word 'holy.' In all that that word means to English-speaking peoples, it seems to me it could be applied to her. She was indeed a 'holy woman.'"

"A FLOWER OF REMEMBRANCE."

In granting a motion to adjourn, Justice Holbrook said:

"It is eminently proper that we should briefly interrupt our regular proceedings and pause for the moment to plant a flower of remembrance, evincing our regard for that noble and saintly woman—Mrs. Foster—not inaptly called and known as the 'Tombs Angel,' whose tragic and pathetic death has so greatly saddened our hearts. Mrs. Foster was known to, and highly respected by, all who frequent this court. Perhaps none knew her better than the members of this bench on whom she was wont to call almost daily in the performance of her benevolent work. To the erring and wayward, her large, generous, womanly heart ever went out with sincere and deep sympathy. Her appearance at the dark and gloomy prison cell, to the inmates was like the entrance of a veritable sunbeam. Numberless lonely and weary hearts have been cheered, gladdened, and made even radiant by her ministrations and words of good cheer; and numberless, too, are those who, having strayed from the straight and narrow way, were brought back by her sweet influences to paths of rectitude and virtue.

"On behalf of my associates and myself, I wish to express the profound grief we experience at the seemingly untimely translation to the higher life of this gentle and humane woman. As a slight token of our esteem, and as a perpetual reminder of her good works, the clerk will cause these proceedings to be entered upon the minutes of this court."

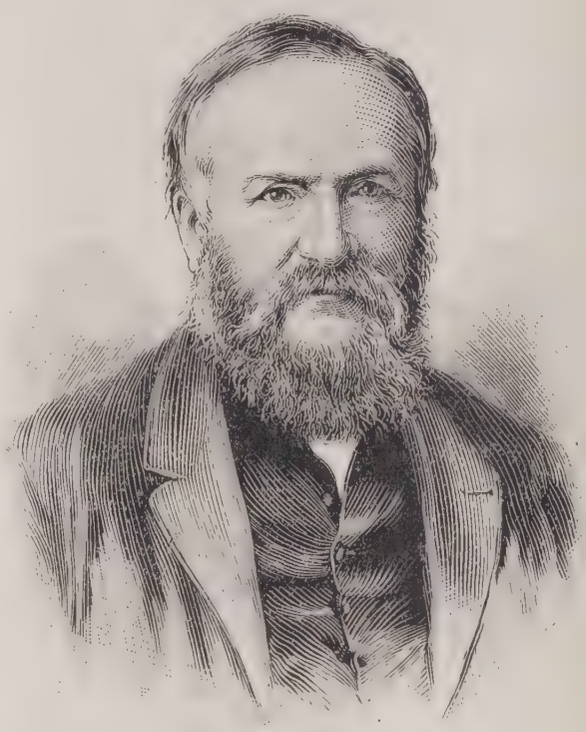
The funeral service was attended by all sorts and conditions of people, conspicuous among whom were representatives of both Bench and Bar from many of the city courts. The prisoners in the Tombs sent a beautiful wreath of roses and ivy. ROGER MARTIN.

A Succourer of Many.

MR. OPIE RODWAY, OF STROUD.

THIS highly-esteemed and beloved servant of the Lord, who is now over eighty years of age, has been confined to his bed for several months past. He began business in Stroud when he was about twenty years old. He was very successful, and soon began to save money, and also to love it. After some years, however, he felt that money could not satisfy him, but he found satisfaction in trusting Christ as his personal Saviour.

Soon after his conversion, more than forty-two years ago, he resolved that he would only keep a certain sum; all over this he would give away or use in the Lord's work. The first money he had over, he used in building the People's Hall for religious services in Stroud, and here he began to hold Gospel meetings. He was soon asked to visit other places to hold evangelistic services, and in this work he was greatly owned of God in the salvation of souls. Thereafter he gave the greatest part of his time to the work of conducting missions. Frequently meeting with Christians who needed a change of scene and air, but were without means to obtain it, he was led to purchase a fine old residence in Stroud, "Tower Hill House," which he opened free as a Convalescent Home, and took in from 120 to 150 patients a year.



MR. OPIE RODWAY.

From Photograph by Messrs. Merrett Bros., Russell Street, Stroud.

God so prospered Mr. Rodway in business, that he was able to support and keep the Home open for twenty-seven years out of the profits of his business. He also resolved, when he gave himself up to mission work, that he would not receive any payment for his services, and he also paid his own railway fare everywhere. Hence he visited many places where local friends were not in a position to pay for special services. He worked hard, having two businesses to look after, and the supervision of the Convalescent Home. His services were in great demand; he had often six months' engagements in hand. This work he carried on for thirty-eight years, having, at the time he gave up in consequence of weak health, over twelve months' engagements booked. He held, on an average, from 250 to 300 meetings a year.

Mr. Rodway was compelled to give up public work owing to weakness of the heart. He has been a blessing to hundreds of people, both as regards body and soul. It is now a great joy and comfort to him to know that many who were brought to Christ at his meetings are preaching the Gospel, both at home and abroad. Among these are Rev. A. E. Pearce, of America, and Rev. A. T. Jones, of Newport, Mon. The latter has been pastor of Duckpool Road Baptist Church for over twenty-five years.

Mr. Rodway desires the prayers of God's people, that he may have much of the Master's presence in his affliction, and that he and his dear wife may have the blessed assurance that at eventide it will be light.

Christ Alone Our High Priest.*

BY THE AUTHOR OF "JUST AS I AM."

I NEED *no other priest*
Than my High Priest above—
His intercession ne'er has ceased
Since first I knew his love—
THROUGH THAT my faith shall never fail,
Even when passing death's dark vale.

I need *no other plea*
With which to approach my God,
Than his own mercy, boundless, free,
THROUGH CHRIST on man bestowed—
A Father's love, a Father's care,
Receives and answers every prayer.

I need *no human ear*
In which to pour my prayer;
My Great High Priest *is ever near*,
On Him I cast my care—
To Him, HIM ONLY, I confess,
Who can *alone absolve and bless.*

I need *no works*, by me
Wrought with laborious care—
To form a meritorious plea
Why I heaven's bliss should share.
CHRIST'S FINISHED WORK, through boundless grace,
Has there secured my dwelling-place.

I need *no prayers to saints*,
Beads, relics, martyrs, shrines—
Hardships 'neath which the spirit faints,
Yet still sore burdened pines;
CHRIST'S SERVICE yields my soul delight,
Easy his yoke, his burden light.

I need *no other book*
To guide my steps to heaven,
Than that on which I daily look,
By GOD'S OWN SPIRIT given.
And this, when He illumes our eyes,
"Unto salvation makes us wise."

I need *no holy oil*
To anoint my lips in death;
No priestly power my guilt to assoil,
And aid my parting breath:
Long since those words bade fear to cease,
"*Thy faith hath saved thee; go in peace.*"

I need *no human prop*
In that last awful strife;
CHRIST IS MY REFUGE—CHRIST MY HOPE,
My way, my truth, my life!
On his own promise I rely,
He that believeth ne'er shall die.

I need *no priestly mass*,
No purgatorial fires,
My soul to anneal, my guilt to efface,
When this brief life expires—
CHRIST DIED my eternal life to win—
His blood has cleansed me from all sin.

I need *no other dress*,
I urge *no other claim*,
Than HIS UNSPOTTED RIGHTEOUSNESS;
IN HIM COMPLETE I AM—
Heaven's portals at that word fly wide,
No passport do I need beside.

Dock Labourers' Mission.—The twenty-ninth annual report of the Dock Labourers' Mission (secretary, Mr. C. H. Coleman, 150, Boleyn Road, West Ham Park, E.) states that during the past year the work has been much blessed, especially among the sick and starving poor. "The casual labourers are a great body of poor men, most of whom have been in better circumstances, and are driven to the dock gates and wharves by depression of trade and old age. Our poor are honest and sober; we have discriminated them from the loafer element."

* On tinted leaflet, 1s. per 100. *Drummond's Tract Depot, Stirling.*

A Blind Man's Life-Work.

Mr. Francis J. Campbell, LL.D.

ROYAL NORMAL COLLEGE FOR THE BLIND.

IT is yet open to the historian or critic to try to balance the influence of Briton on American, and what American has done for Briton; to set down, if possible, how each has helped to mould the character of the other. Any such attempt, however, would have to include the interchange of Christian thought and method in the pulpit and in evangelistic and philanthropic effort. The influence of the American evangelist, D. L. Moody, on our religious life, of Mr. Peabody on our philanthropy, would have to be considered. We in turn have sent to America men who wrought "better than they knew" in drawing together the two great nations.

In the ranks of the former will be found the subject of this life-sketch. Born in Tennessee on October 9, 1832, for three and a half years Francis Joseph Campbell romped with his brothers in the sunlight, until the day, not a fatal day, when playing in the yard the thorn of an acacia tree was run into his eye. Unskilful treatment deprived him entirely of the sight of both eyes. It was a sad day at the farm house. But the calamity of 1836 has been instrumental in bringing hope and gladness and comfort to numberless homes in subsequent generations.

But we must go back. In those days the blind, if cared for at all, were forbidden to do many of the thousand things that make up daily life, lest they should injure themselves. It followed, therefore, that the boy Francis Joseph stood a good chance of being spoilt; in truth, he was a spoilt child until he was six years old, when, almost by accident, it was found that he could cut wood without cutting himself. From that time the good sense of the father over-ruled his fears, and he took special pains to train the boy in farm work.

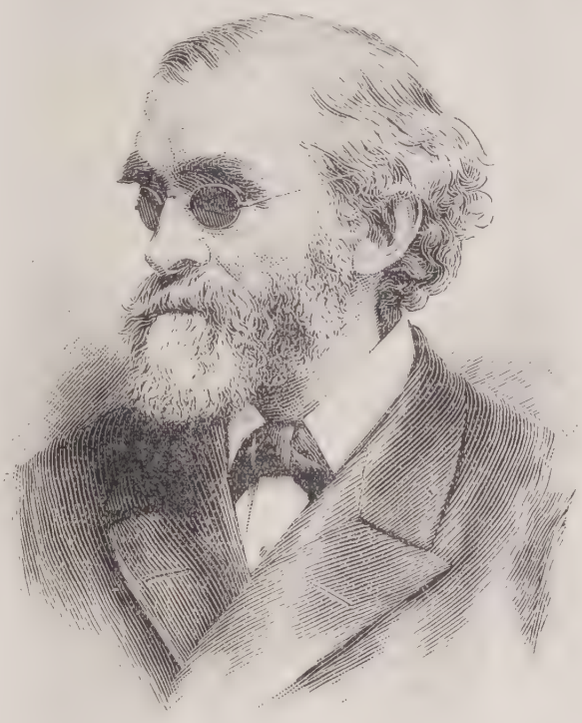
How, when twelve years old, young Campbell was sent to school, how he was tested as to musical talent, but could not tell one tune from another; how he learned to play, but secretly—all this is best told in the pages of "Plain Speaking," a volume by the author of "John Halifax, Gentleman," in which will also be found the story of Mr. Campbell's early struggles to give himself a university education.

After a strenuous life, which had made its mark on methods for teaching the blind in America, a complete breakdown compelled this restless man to visit Europe, but not to rest; he had but one aim, to ameliorate the condition of the blind, and every subject was studied that could help towards the fulfilment of this purpose.

In January, 1871, accompanied by his wife and son, Mr. Campbell turned his face homeward, but while detained for a few days in London, a gentleman staying at the same hotel proposed his attending a meeting for indigent blind, to which he himself was going. That night, we are told in his own words, was to him "a sleepless night," and with the decision which characterises him he informed Mrs. Campbell in the morning that they must delay their journey. A letter of introduction to Dr. Armitage, the well-known friend of the blind, was now made use of, and with united energies they set to work. Dr. Armitage had lost his sight when serving as medical officer during the Crimean War; in 1868 he established the British and Foreign Blind Association, and he now, with Mr. C. A. Miner, urged Mr. Campbell to remain in England.

The homeward journey to America was not completed, but instead three small houses near the Crystal Palace were secured, and a school begun, March 1, 1872, which, two years later, was removed to the present site of the Royal Normal College for the Blind. Here the work has grown and prospered. Dr. Campbell's system of educating the blind is a marvellous success, and what his pupils can accomplish is almost incredible. Visitors are admitted to the college, and may see for themselves what it is difficult to describe.

One of the most striking results is seen in the happy demeanour of the pupils. All are occupied, all are happy. The hopeless and helpless become changed beings, fearless and self-reliant, under the influence and training of "the doctor," whose own life is a daily inspiration. A glance at the last of Dr. and Mrs. Campbell's Christmas letters, sent out yearly to their old pupils, tells us of the brilliant success of two of the girl students, one of them having won two prizes for English literature and English history, as well as a scholarship, and the first prize for hygiene. All the other competitors had the blessing of eye-sight.



MR. F. J. CAMPBELL.

From Photograph by Messrs. Elliott & Fry, 55, Baker Street, London, W.

The other achievement was that of a young lady who won one of the Mendelssohn prizes at the Royal Academy of Music, Berlin; this was rendered the more remarkable because of the blind being excluded as students from this Academy. The hall of the Normal College bears on its walls eloquent testimony to the successes and honours gained by a former student who has recently passed away. It has been proved beyond doubt that music, when properly taught, is the best profession for the blind, and the fact that Dr. Campbell's Academy of Music has received the cordial recognition of the musical profession, settles the question as to the thoroughness of his system. It may here be mentioned that on April 25, an orchestral concert will be given at Queen's Hall, at which the choir and musicians will undertake parts. The Prince and Princess of Wales intend to be present, and to receive purses on behalf of the institute. Our late beloved Queen, as patron, took a kindly interest in the college from the beginning, and a few weeks before her death an intimation was sent to Dr. Campbell that she would be pleased to receive the pupils again at Windsor.

The great object the Principal and his executive committee have always kept in view, is to qualify the students to become self-supporting; for this reason therefore, in addition to giving a good general education, their aim is to impart a musical training and technical instruction equal to that which is given to the sighted in the best schools of music. Dr. Campbell insists that it is necessary not only to have good teaching and superintendence of practice, but an ample supply of good musical instruments. At the College, five organs and 100 pianos are employed. As in literature, the Braille system is in use for music. It was introduced from Paris by the late Dr. Armitage, through whose untiring efforts and generosity the blind throughout the English-speaking world may now obtain the best literature and the best music. It is an interesting fact that a Braille typewriter has recently been invented in America, and a Braille shorthand-writing machine at Birmingham.

It would be difficult to convey an idea of all that comes into the department of physical education. We are told that ordinary lessons are of far less importance than teaching the children to be active and playful. This they become soon after their admission to the college, every inducement to activity being offered in the play and other beautiful grounds, which, it should be observed, were not laid out by Dr. Campbell with assistance, but from his own design. This may sound strangely to those who do not know the subject of our sketch. It may interest them yet more to hear that he has related, "What a blind man saw from the top of Mont Blanc," for he was the first blind man who ever accomplished the feat of climbing that mountain.

A thorough system of physical development, Dr. Campbell maintains, must be the basis for the whole education of the blind, his experience having proved "that, as a class, the blind are timid, awkward, and helpless; energy, indomitable courage, and fixed determination are usually wanting." He begins by making them believe that it is possible to be independent of the help of others, and to do all that others can do, except SEE; he then places within their reach the means needed to call out and cultivate these qualities. The gymnasium has been repeatedly improved, and is now pronounced most complete and unique. Added to this is the girls' gymnasium, with an excellent floor for roller skating; the lakelet, where rowing is taught; the large swimming bath, where the methods of the Life-Saving Society are acquired by the pupils; and lastly, the twelve-in-hand cycle, which will carry its party over a run of fifty miles into the country and back.

One of the most useful branches in the early education of children is the technical training. It not only teaches them to use their hands, rousing the perceptive faculties and physical activity, but fits the boy who has no gifts for literary work or music to become a skilful mechanic.

The religious training is neither sectarian nor narrow. Parties of pupils, varying as to numbers, attend service at the parish church and Nonconformist churches. Those who are members of the Children's Scripture Union are encouraged in regular reading of the Bible, by being provided with the daily portions in Braille.

The pupils under Dr. and Mrs. Campbell's care number about 150. Of these a few private pupils pay a fixed sum, as they would at any other boarding-school. Some are paid for by charitable subscriptions and donations, and the Gardner Trust for the Blind grants a number of scholarships which cover two-thirds of the cost. The Principal earnestly desires that the lives which otherwise must remain hopeless and joyless may be made useful and self-maintaining. In this noble purpose he and his committee may be helped, since their efforts are greatly limited by lack of funds. The burden which has practically rested on one man should be lightened, for we have to remember that his life has been given to improving the condition of our blind, and not those of his own land.

The subject of this sketch is the man rather than his work, yet the man and his work are indissolubly united; and as we dwell upon the self-sacrificing devotion, the courage, and energy which have brought about such wonderful results, we recognise our debt to America, and thank God for the blind lad He trained and sent to us from Tennessee. Yet Dr. Campbell would say again what he once said to us of his work, "the Builder is God."

G. B. & M. S. Osborn Howe.

The Home of Industry.

THE work at the Home of Industry during the past winter has had the smile of our heavenly Father, for which we ask kind friends to join us in thanksgiving. Our various Sunday-schools, Bible-classes, and meetings have been well attended, both by the aged and the young; and we have rejoiced in the healthful outcome, children bringing their companions to join the meetings. It has been good to see some of the parents and adult relatives at the special Band of Hope gatherings, listening to the Scriptures, the recitations, and Gospel temperance songs, from the lips of the little ones. Thus homes have been changed, becoming scenes of peace and happiness, and parents have begun to work for the good of others.

Every godly influence must be at work if we are to save the young. During the past few weeks about ninety boys and girls have avowed themselves on the Lord's side, the fruit of the United Mission to our Bethnal Green Sunday-Schools. We are looking shortly to send forth another band of well-trained children to Canada. Hundreds of good openings, with abundance of every good thing, are awaiting our bonnie bairnies, and this ever since 1870, when we first went forth with a hundred boys to our own Colony, which bids fair to be the first country that shall nobly wave the flag for prohibition. We rejoice that the thousands growing and grown up there are free from the terrible temptations to drink which beset our young people here. In Canada it is good food, and plenty of it, for honest healthy work.

Her Royal Highness the Princess of Wales (who, with her revered mother, the Duchess of Teck, often paid us visits, taking deep interest in the children in training) writes for our encouragement that she inquired about the children from the Home of Industry wherever she went in Canada, and found that they were doing well. We thank God and take courage, asking continually your prayers, kind readers, and thanking you for your sympathy and most kind contributions through The Christian, or sent direct to us. Annie Macpherson.

29, Bethnal Green Road, E.

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Among the Jews.

THE MILDMAY MISSION.

CHRISTIAN work among the Jews has come to be regarded, in the eyes of many, as mere specialised philanthropy. So far as the more vigorous organisations in London are concerned, this is a very inadequate description. Assuredly the Mildmay Mission is, first and foremost, a Christian agency, aiming, by many and varied operations, to make Christ known to the Jewish people. Both by profession and practice, the workers seek to preach Christ "to the Jew first, and also to the Gentile," keeping on such lines that genuine heart conversion, the work of the Holy Ghost, may be the outcome of their endeavours, whether or no baptism is observed.

I looked in at the Gospel service, in the Central Hall, Philpot Street, E., on Saturday last. Had I wished to examine the work in its breadth and depth, I should have chosen another day, when the benefits of the Medical Mission might be witnessed; a time when something could be seen of the happy band of Hebrew Christians who make the Hall their rallying place; or some evening when the great subject of Messianic prophecy might be followed, as earnestly discussed by the missionaries and inquirers, as is the case week by week. My visit on Saturday afternoon, however, had a definite object—How goes the work of *preaching*, and how does the Jew *listen* to the Gospel message?

THE MESSAGE.

As to the preaching, it is pursued on the old lines, and its subject remains the same. Whatever the standing of the preacher may be, certain it is that his work is an ordinance of the Gospel: "Christ sent me. . . . to preach the Gospel. . . . It pleased God by the foolishness of preaching to save them that believe. . . . We preach Christ crucified. . . . unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (1 Cor. i. 17-24). The subject of the addresses on Saturday was after the Apostolic model—Christ in his ministry and atonement, in his risen majesty and indwelling by the Holy Ghost. The proceedings were led by Mr. J. Clancy, and the first address was by Rev. H. Goodman, who spoke in Yiddish. It was a good and timely word, based upon Psa. xxiii. 1. To talk about God's shepherd-care to East London Jews—lonesome and careworn, and if at all religious, beset with fears whereby they are "all their life-time subject to bondage"—is to strike a tender and winning note. To introduce thereby the claims and teachings of the Good Shepherd, who gave his life for the sheep, and who said: "I know mine own, and mine own know me" (John x. 14) is to present the Gospel in its most charming aspects. From the Psalmist's "*my* Shepherd," the preacher derived helpful points and lessons on Safety, Certainty, and Enjoyment—strange conceptions for the Jew, but all the more needing to be lovingly enforced. In words of personal testimony and earnest appeal, the preacher made his message cogent and strong. Dr. Dixon delivered an English address, also on Psa. xxiii.

THE HEARING.

As to the hearers—they listened admirably. There were women as well as men in the audience, which, as I understood, included some attendants who, after years of listening, yet hesitate to "come over the line." It takes them long to count the cost. If asked the plain and pointed question, such would doubtless declare themselves believers *in* Christ; but not as yet do they believe *on* Him, with a simple trust, joined with a disciple's submissive obedience. May the Good Shepherd soon find them! The company sang as well as they could, and evinced no objection to the most pronounced sentiments of the Faith in song. They seemed to entertain sincere respect for the workers, which is a great contrast with the general experiences of missionaries to Israel twenty or thirty years ago. Among others who took part in the proceedings were Rev. E. B. Samuel, who read the Scriptures in Hebrew, and Rev. Samuel Wilkinson, who closed the meeting with some loving words. Gershom.

Twenty-Seven Years' Services in a Theatre.

THE evangelistic services in the Metropolitan Music-hall, conducted by Mr. Charles Cook, will close for another season on Easter Sunday, completing twenty-seven years of aggressive work, wherein many souls have been converted and become useful in the Lord's work.

At a recent meeting the following testimony was given by an evangelist who has two mission halls in different villages, a tent, and a Bible carriage in full work:—"Over twenty years ago I entered this theatre, and was awakened and alarmed by the text of the preacher: 'If the righteous scarcely be saved, where shall the ungodly and the sinner appear?' I was a careless, godless sailor, and so terrified was I that I had all but jumped overboard to end my life.

"Arriving in Calcutta, I went to a service on a floating 'Bethel,' and, when it closed, went on deck to ask the minister what I could do to be saved; but finding him smoking and joking, I determined to have no more to do with religion.

"Eventually I went to hear good General Haig preach, and was dealt with by a wise worker. I accepted Christ, and the gentleman, knowing the temptation of a sailor, asked, 'Shall I drive you down to the ship?' Being full of faith, I replied, 'No; the God who has saved me can keep me.' On reaching the vessel I confessed Christ to my shipmates aboard, and waited also till every man who had 'been ashore' came on board, and God enabled me—officers and men alike—to tell everyone that the Lord Jesus had saved me. I entreated them also to accept Christ. In later years I became an evangelist, and am now leaving for the villages of Herefordshire. I have never been in this building since until to-night, and feel it my duty to bear witness to the faithful preaching of our brother, which awakened me, and who has again declared the message with the same fervour and zeal."

This friend took the meeting at Hyde Park Hall on a subsequent week evening. The following Sunday evening a working-man said in the after-meeting: "Fifteen years ago my wife was converted here, and soon afterwards I also turned to God through her influence. We have had joy and peace ever since."

The services of the Theatre last for six or seven months in the year, and it is surely a record for one man to have sustained them for so long, doing nearly the whole of the preaching. Added to this, Mr. Cook has preached incessantly for thirty years in Hyde Park four and five nights in the week, and sustained the indoor week-nights at Hyde Park Hall for twenty-eight years.

On visiting the service last Sunday, we found Mr. J. B. Wookey preaching to a splendid audience, and were sorry to hear the report that Mr. Cook was very unwell. Having consulted two specialists, he has been imperatively ordered to rest for a time. The overstrain of conducting what has been acknowledged the largest regular open-air meeting in the world for so many years, besides carrying on the work in the theatre—which seats 3,000—has been too much for him, and affected his lungs, and heart, and throat. We should be glad to hear of his being able to have at least three months' entire rest, and then to engineer more and do less.

The converts in the past, from the Park alone, represent over twenty-five nationalities; and we ask the prayers of our readers for this unique work and the workman.

Mr. Cook—who alone is responsible, and has raised almost £1,000 a year to carry on the work—has hitherto had all his needs supplied; there is now, however, lacking some £100 to pay the remaining rent of Theatre and Hyde Park Hall for the past three months. We feel sure the Lord's stewards will gladly help our worthy brother who has given his life's health and strength, and who has so long borne the heat and burden of the day, and allow him to seek rest, apart from anxiety. Mr. Cook's address is 6, Frithville Gardens, Shepherds Bush, London, W.

"Our Daily Bread."

SUNDAY, March 23. Exodus vii.

THE opening verses of this chapter must be considered as the answer to Moses' complaint that his lips were uncircumcised, and ill-fitted to carry the messages of Jehovah. How often a similar complaint arises, as we have reasoned with ourselves. There is nothing for us but to show the sore wound, and pray God to heal it.

Then with a ripple and a radiance thro' me
Rise and be manifest, O Morning Star!
Flow on my soul, Thou Spirit, and renew me,
Fill with Thyself, and let the rest be far.

After all, what are we? It is God that worketh out his own good pleasure in us, by us, and in fellowship with our poor lives. Moses' part was but a small one in the Divine programme, which was fully revealed to him in these memorable words.

The names of two of Egypt's wise men are given by the Apostle Paul (2 Tim. iii. 8). The great world of evil which lies all around us, and is always waiting to resist the good, can counterfeit our miracles. Even now there is a worldly religion which borrows its power from the fact of resembling in so many characteristics genuine devotion. The magicians of Egypt probably used jugglery, as the Indian snake-charmers do, and their failure to produce the lice or gnats demonstrated their inferiority. Still Pharaoh thought that there was enough to warrant his belief that Jehovah had no special claim over him, or that He was not superior to his own gods, and so he closed his heart against the impression that knocked at its door. For "He hardened Pharaoh's heart," (*v.* 13), read, "Pharaoh's heart was hardened" (R.V.)

The smiting of the Nile-god was the first of a series of wonders designed to prove Jehovah's superiority to the gods of Egypt, and to let the Egyptians know that they might not trifle with his demands. Be still; God will always vindicate Himself. He will yet show Himself stronger than the devil and all his hosts.

MONDAY, March 24. Exodus viii.

Three plagues are mentioned in this chapter. First, *of frogs*, which was intolerable. The magicians seemed to be able to produce them, but they could not do what would have been much more serviceable, *remove them*. Then, *of lice*, which might be rendered gnats or mosquitoes. These the magicians acknowledged to be due to the finger of God. Next, *of flies*. Some think that the beetle is here intended, which was one of the sacred animals of the Egyptians, and is extremely voracious.

Pharaoh again and again asked for deliverance, but evidently he was more anxious to be relieved of his sufferings than to effect a moral amendment. Moses was only too glad to yield to his wishes: "Glory over me," he said, *i.e.*, "regard me as thy servant, willing to do thy will, if only thou wilt yield to Jehovah." Evidently the coming and passing of these plagues were in some mysterious manner connected with Moses' attitude before God (12, 13, 29, 30, 31). What a wonderful statement—"The Lord did according to the word of Moses!"

But the process by which we come into this close identification with God is not an easy one. It is one of fire and blood!

Oh, could I tell, ye surely would believe it!
Oh, could I only say what I have seen!
How should I tell, or how can ye receive it,
How, till He bringeth you where I have been?

Therefore, O Lord, I will not fail nor falter,
Nay, but I ask it—nay, but I desire,
Lay on my lips thine embers of the altar,
Seal with the sting and furnish with the fire.

TUESDAY, March 25. Exodus ix.

Here also are three plagues! *A grievous murrain* destroys all the cattle in the fields of Egypt, for the plagues seem to be on an ascending scale. But a cordon of protection is set around those of Israel. The Lord can set his angel-guards around those whom He loves, and their belongings. In this and in its happening at a set time (5), Pharaoh must have been convinced that the plague was no ordinary calamity. The *boils and blains* that broke out, even on the magicians themselves, were no more prevalent with Pharaoh than the preceding plagues. When they were removed, he was as obdurate as ever. It is said that the Lord hardened his heart, *i.e.*, all the Divine dealings with him, that were intended to soften and subdue him, really were the means of making him confirmed in evil. He turned to evil what God meant for good. The ice that melts and freezes again is the strongest. Lastly, *hail and fire*. Already the plagues were having an effect on the Egyptians, for they that feared the Lord withdrew their cattle into shelter. Terrible damage was done to the crops, for the flax had just come into blossom; and the stalk of the barley was stiff so that it snapped, whilst the wheat and rye had not risen to a stalk, and so would yield.

What a contrast between Pharaoh, whose obduracy caused God's mighty power to be known, and Moses, with his outspread hands! Yet, the same contrasts meet us still. In the light of judgment, many say, "I have sinned;" but there is no true repentance. How different the cry of the true penitent—"Before I was afflicted, I went astray, but now I have kept thy word."

WEDNESDAY, March 26. Exodus x.

Thou must believe, my soul, that thy God is here, the God whom thou knowest in Jesus Christ, the God who so loved the world that He gave his only-begotten Son. He loved Pharaoh also; and it was only because he set himself against his will that these awful words were spoken, which strike terror into men's hearts whenever they read them (1, 2). But remember that the same fate may befal thee, unless thou heedest well the lessons of his Holy Spirit. Have the locusts come to thee, also? Are the green things of thy life being devoured? Is there so complete a consumption that the land is bare and the heavens dark? Be very sure that there is some sin which needs putting away, some pride of heart which needs humbling.

"Let the men go." What is that but the old advice, "Surrender at discretion"? Pharaoh's servants were wiser than Pharaoh. There must be no conditions, no terms, nothing but the yielding of our will and life to God, to do his will in the strength of his might. In the old feudal days, when the vassal did his homage to his lord, he put his hands together, and put them within the hands of his lord in token of absolute submission to his will, and readiness for activity in his work. That must be our position. It is the only true position for a Christian's hands and heart and will. Let us resolve that it shall be our position; else that darkness will overtake us, of which Egypt's ninth plague is the emblem.

Notice how Pharaoh tried to barter with God, reducing his demands, yielding this and that which were not so essential, so long as he could somehow keep hold of the people. If only he kept their cattle, he felt sure that they must come back. Yes, we will do anything rather than surrender the last foothold of ground where our self-will is entrenched.

THURSDAY, March 27. Exodus xi.

It would seem as though *vv.* 1-3 contain a secret revelation, which was made in the heart of Moses, whilst he was still standing before Pharaoh during this last interview. The purport of it was conveyed by Moses immediately in the words recorded from *v.* 4.

Mark those majestic words: "About midnight will I go out." Note how absolutely God identifies Himself with his people. It is not that *they* go out, He sending them, but *He* goes out, they accompanying Him. This identification pervades the Scripture. "Whence shall *we* buy bread that these may eat?" And, again, "Saul, Saul, why persecutest thou *Me?*" The Lord is in the midst of his Church, by the Holy Spirit, and it is so absolutely infilled by his Presence that it is described as his Body and Temple.

What a marvellous power God is able to exert, that, as here, men will come finally to wish that done which once they most vehemently antagonized and resisted! It is one proof of the working of a great personal agent in the affairs of men, that these great moral revolutions take place in our hearts and purposes. God can absolutely reverse the strongest influences that now grip and control us. He can break the power of the tyrant. Whatever be the evil thing that holds you, He can and will compel it to let you go. Be of good cheer!

He breaks the power of cancelled sin,
He sets the prisoner free,
His blood can make the vilest clean,
His blood availed for me.

FRIDAY, March 28. Exodus xii.

A great chapter! Might it not be called the *Redemption* chapter? The Redemption day is the true beginning, from which everything else dates (2). "A lamb for an house"—here we have family religion (3). "His neighbour next"—here we have the love that will not go to heaven alone (4). "Without blemish"—so was the Lord Jesus. "A male of the first year"—He died in his prime (5). "The tenth until the fourteenth day"—it was just three years between the designation of John the Baptist and Christ's death. "Between the two evenings"—it was at that hour that He gave up the ghost (6 *marg.*). "They shall eat the flesh"—and to us life is a perpetual feeding. "Roast with fire"—Ah, how the fever dried Him up like a pot-sherd! "With unleavened bread"—He did no sin, neither was guile found in his mouth. "Ye shall let nothing remain of it until the morning"—ere He died, He said, "It is finished," and his body was not permitted to remain on the cross. "Ye shall eat it with your loins girded"—it is even thus we daily feed on the flesh and drink the blood of the Son of Man, for we know that this is not our rest, and we desire the abiding city to which every time-beat is bearing us. "When I see the blood, I will pass over"—we may not be able to see it, it may be that doubts and fears sweep across our heart, but it is enough that God sees it.

At last the night of Exodus came, and the people were driven out. In their haste to get rid of them, the Egyptians did not hesitate to answer their request ("borrowed" is *asked*, 35) by giving them precious jewels, which were a payment for years of gratuitous service; and in serried ranks, not as a rabble of slaves, the hosts of the redeemed went forth.

SATURDAY, March 29. Exodus xiii.

Henceforth the first-born were, in a peculiar sense, to be set apart for God. In after years, the tribe of Levi was substituted for them; but even so, every eldest son was regarded in the light of this wonderful redemption night. Oh, that it were so in our Christian households, and that one child, one son, the eldest, should be led to view himself as claimed by God for his more direct work in the world!

The yearly memory of their redemption was enforced on Israel by the observance of the Passover Supper, in some such way as we "remember" a yet greater redemption by the recurring Lord's Supper. Both of these point on to the Marriage Supper of the Lamb. And all our life is to be lived as in that Passover memory, for Christ, our Passover, is sacrified for us, and we must keep the feast, not with the old leaven, but with the unleavened bread of sincerity and truth.

God, we are told, led them about (18). Not by the direct road to Palestine, but by the circuitous route of the desert, lest they should see war and be discouraged, and that He might be able to teach and discipline them in the school of Sinai. That is such a glint of light on the mystery of our lives—we are led about, through the way of the wilderness. But Canaan is our goal.

All doubts were removed by the presence of the cloud that guided them by day, and screened them with its fleecy folds from the heat, and shone like a watch-fire of defence at night; and that cloud for us is the perpetual presence of our Lord, manifested through the Holy Spirit to our hearts.

F. B. M.

FREE CHURCHMEN IN COUNCIL AT BRADFORD.

(BY OUR SPECIAL COMMISSIONER.)

A YEAR OF PROGRESS AND A HOPEFUL OUTLOOK.

AFTER the opening addresses reported in our last issue, the National Council of Evangelical Free Churches was occupied on Tuesday with various public questions. Mr. Albert Spicer opened by claiming that the Nonconformist Churches should have powers conferred on them by which they may compulsorily acquire land for the erection of places of worship, where it has been found impossible to do so by purchase; and for the enfranchisement on equitable terms of leasehold erections. A strong case for an alteration in the law as it stands was made out by Mr. Spicer and by Mr. Herbert Lewis, M.P.

PRACTICAL POLITICS.

The audience was deeply stirred when Rev. G. T. Candlin (president, Methodist New Connexion) urged the giving of close attention in all parts of the country to the enforcement of existing laws against Gambling, and the seeking of further enactments for the purpose of restricting this evil. Speaking from experience both in this country and in the north of China, Mr. Candlin startled his hearers by basing his call for attention to the subject on the fact that, bad as the state of affairs is, "we have by no means reached the possible limit." He drew a dark picture of the ravages of gambling in the home and public life of China; but found a hopeful augury for the future in the battle won against betting in the streets in Leeds last winter. Mr. B. Luke was warmly supported when he referred to evils connected with the use of the columns of newspapers and the Post Office for gambling purposes. The highest point was reached when Rev. J. Tolefree Parr asked whether the time has not come when a great national campaign may be undertaken against gambling. In support of this proposal, he quoted facts which have come under his notice in connection with addresses on the subject given at all his recent missions, facts which had almost appalled himself. He also urged the placing before young people of a clear convincing definition of the sin of gambling.

On the subject of Temperance, Mr. Alderman Duckworth voiced a general approval of the Bill "to amend the law relating to the sale of intoxicating liquors and drunkenness, and to provide for the registration of clubs," as well as an appeal to the Government to introduce a Bill dealing radically with the licensing system. Rev. Dr. Horton also spoke on the subject.

THE DUTY OF THE CHURCHES.

On the Tuesday afternoon, the reports for the year, reference to which has already been made in our columns, were presented and adopted. Commenting on the high level which has been reached, Rev. J. H. Jowett (Birmingham) declared that the Federation stands for the emphasis of the essentials. He had been trying to study the root meaning of the word "free" in this connection, and brought forward two other words which he proposed to place side by side with it with a view to helping in the elucidation. "The ancient and still usable word, 'frith,' means in Anglo-Saxon an enclosure, to be outside the bounds of which was to be in the region of lawlessness. Some of that word 'frith' is in our word 'free,' and if so 'free' does not mean lawless, it certainly does not mean 'irreverent.' To be in the 'frith' is to be 'free,' to be in the realm of sovereignty and authority. 'Friend' is 'freend.' Is that a suggestion of selfish isolation, of selfish independence, of remoteness, of seclusion? Surely the word 'friend' suggests friendship. Something of that is in 'free.' Man is not to be the patron of lawlessness or disorder, a kind of irreverent rebel. A man who is in the 'frith' is in the domain of the law of the spirit of life. To be a free man is to be a 'freend,' which carries us up to the thought of the 'Friend that sticketh closer than a brother.' It means infinitely more than to be independent of State control. To be really 'free' is to be a subject of an august sovereignty, and to live beneath the canopy of a gracious Providence.

"We stand, not for politics, but for the character of politicians, for purity, integrity of character, and a fine, sensitive consciousness. It is ours to see that the high places of the land, in the city and the State, in the local and Imperial legislature, do not become the perquisites of money or mere cleverness, but are the heritage of the pure; that rivers are opened out in high places; and we pre-eminently look for a pure river of the water of life to flow from the English throne."

"THE YEAR OF THE MEN."

After an earnest address from Rev. Dr. Brooks (President, United Methodist Free Churches, Southport), Rev. R. J. Campbell, pointed out that while no reference is made to party politics, the report is full of political achievement in the best sense, because the Federation has taken its stand on the side of temperance, social, and moral reform. He rejoiced further that there is no suggestion of antagonism in any of the relations with the Established Church. The work of the evangelists and special missioners was emphasized by Gipsy Smith, who "thanked God for the year of the men," the preponderance of men in the audiences having been the conspicuous feature of his recent missions. Another point which he drove home with great force and power was that it had been too long the custom "to libel the man in the street," to speak of "the lapsed masses as if it were impossible to bring them to the services. They only want to feel the throb of the Christ in you and me and in the preacher. Don't tell me they will not mix with rich people. They will come if rich people make them feel that they are wanted." Mrs. Benham (organizing secretary of the Girls' Guild) reported encouraging progress during the year, eighty councils being now engaged in the work, with forty detached workers in villages. The financial statement made by Mr. Alderman Evan Spicer was also thoroughly satisfactory.

A crowded audience gathered up to hear Rev. Dr. Clifford deal with the subject of "The Housing of the Poor." His words were followed with the keenest interest as he made statement after statement to prove how deep-seated is the evil in city and village, town and country, all over the land. Turning to remedies, he declared that "every conversion to God is a contribution to the solution of the problem of the housing of the poor. Therefore we must go forward with our missions for preaching the glad tidings of redemption to the poor; increase our 'settlements' for daily ministry to their needs, work all our agencies for bringing men to the knowledge of God in Christ, so that we may win men to God, and inspire them to use the power and grace of God for the establishment of his kingdom of peace and purity, goodness and brotherhood, over the wide earth." Turning to legal remedies, he claimed that the rent of the land, with all its advantages, must go as soon as possible to the people: "Then, and not till then, shall we deal with the overcrowding difficulty, so as to master it."

"A MESSAGE FOR MIDNIGHT."

In the evening the Council sermon was preached by Rev. Dr. Robertson Nicoll—subject, "A Message for Midnight" (Luke xi. 6). Dealing with the midnight of sin, Dr. Nicoll asked, "What can we say to the friend, the wayfarer who comes in the midnight of sin? We have told, and have done right to tell, what Christ accomplished when, wearing the fair mitre of the crown of thorns, He offered up the evening sacrifice of the world. Yes, but there is a simpler and deeper word than any of these. Christ, by his living and dying brings us to God. We are forgiven when we are brought to God. Salvation is the meeting, the embracing, of the Prodigal Son and the loving Father. When they meet, when the sinner's trembling lips are kissed into a sweet silence, when his words are hushed in a great burst of forgiving love—that is forgiveness. Forgiveness means reconciliation. If we are reconciled to God by the death of his Son, all is done for us, all is well, there is no fear of any past or future. There is no talk of pardons."

The question was faced, "What comes after this rapture and rest? When the prodigal and his father waken on the morrow they have to face many things, and to fight them even to the grave. Let us preach to the friend at midnight the love of God the Father. It was from the fountain of the Father's love that the atonement came. Christ has not done his work upon us until He has brought us to the Father's feet, until He has said, 'Of those whom Thou hast given me I have lost none.'"

In the midnight of death, the preacher showed how terrible would be the conception of immortality without God: "Man's chief end is to glorify God and to enjoy Him for ever." "Have we not declined from the level of the Old Testament? How many can say, with the old Psalmist, 'Whom have I in heaven but Thee, and there is none on earth that I desire beside Thee'? But St. Paul could have said it. He looked for his loved ones, like the rest of us, to see them transfigured in the glory of the soft, eternal sunshine; but his dear ones were robed and homed in Christ; and it was for Christ and God he watched."

INFLUENCE AND WEALTH.

The morning sermon on Wednesday was preached by Rev. F. W. Macdonald (London) on "The Seeking of the Kingdom and Righteousness of God" (Matt. vi. 33). This was followed by an address from Mr. J. Compton Rickett, M.P., on "The Attitude of Free Church Councils to Social Problems." Beginning from the axiom that the appeal of the Church is always personal at the beginning, and that the cleansing of society must come through the salvation of the individual, he showed how, by the gradual permeation of higher influences, a State may grow Christian in sentiment without a creed, and the extent to which this had been accomplished in the national acknowledgment of temperance and purity. Pointing out the aims to be kept in view, and the great channels for service ready to hand in the public boards of the country, he was careful also to name the danger, in pursuing any end exclusively, of losing the true perspective. In the discussion which followed Rev. S. B. Lane (Brighton) asked, "What is the attitude of the Councils to public-house trusts?" whose influence he believed to be most pernicious.

A paper by Mr. W. P. Hartley (Liverpool) on "The Use of Wealth" was so warmly received that the executive were asked to print it for broadcast circulation. Pointing out the moral obligations resting on all to use their much or little aright, he deprecated disbursements by will, declaring that each man should be his own living almoner. On the question of giving, he showed that not only should it be definitely proportionate, but the proportion should increase with growing means. He testified from personal experience to the great joy that may be found in the distribution of money so dedicated.

OPPORTUNITIES AND DANGERS.

Some time having been set apart for discussion on "The Twentieth Century Funds," Rev. Charles H. Kelly sounded a high note and gained the sympathy of the Conference when speaking on "The Opportunities they give us." After referring to the great opportunity which the Funds have afforded multitudes to show the value and privilege of the actual consecration of money to Christ's cause, he dwelt specially on the opportunity which they themselves now present to each of the churches

as a whole: "There never before was so much to be done for Christ. The Funds have declared themselves to be a great opportunity for devotion, and for giving to outsiders and foes a distinct proof that they are not decrepit, and have no intention to die, or to cease active work. They give us the opportunity of rendering special praise and thankfulness to God. We face new and pressing emergencies which have arisen during the last fifty years, in connection with the great increase of wealth, business, emigration, the changed relation of labour and capital, the great and growing percentage of the population that are neither church members nor adherents, and also the remarkable change that has taken place in the relative positions of the Free Churches and the Established Church."

The treatment of the Funds from the viewpoint of "Their Possible Perils" had been allocated to Rev. Dr. J. Guinness Rogers; but as he was prevented by illness from attending, his paper was read by Rev. Dr. J. Monro Gibson. The first danger on which he dwelt was that of giving effect to the wish of each denomination to be represented in every town —almost in every village of the country—though he believed there was no real reason to fear that even a plethora of wealth would stimulate unhealthy sectarian rivalry. He urged the importance of using the present opportunity with a view to the spiritual necessities of the country only, deprecating also the provision of denominational schools, which he believed would be a fatal policy.

The earlier portion of the afternoon having been devoted to "Free Church Council Work," much useful information and advice were crowded into a paper on "How to Work a Council Successfully," by Mr. David Shepherd, who spoke from his experience as secretary at Cardiff. He pointed out many rocks and pitfalls to be avoided, as well as the encouragements which are assured to the conscientious and painstaking worker. One of the special appeals was, as far as possible, to seek the preservation of the sanctity of the Sabbath. "The matter is one which the Free Churches must not neglect or treat lightly. The Anglicans and Romanists are indifferent."

From a different aspect of the topic, Rev. R. Veitch (Liverpool) discoursed helpfully on "How Active Interest in Council Work can be maintained among the Churches." Among a number of points raised he insisted that the Council must and can be made really indispensable to the full success of the Churches in their own peculiar work, advising reliance more on the lay representation of the congregations, though securing the interest of the ministers as well.

NEW CONDITIONS OF EVANGELISM.

More directly spiritual thoughts were awakened when the topic, "Twentieth Century Evangelism," was reached, the first paper being read by Rev. F. B. Meyer. From his own experience in Lambeth and over the country, he drew a dark picture of the religious ignorance, indifference, and apathy prevalent among the masses of the population; the gloom of the picture being only deepened by a description of the colourlessness of the lives lived by so many, and the hard struggle for existence from which there seems to be no escape. He spoke in a hopeful spirit, pointing out that if the Churches are to undertake their task successfully, some changes will be necessary in their methods.

"(1) We must learn to take a wider outlook. Church officers and members expect the exclusive attention of the minister for themselves and their families; and there is often a vast waste of time in visits to people in perfectly good health, able to attend the means of grace, made for no other reason than to keep them from grumbling. The minister should be the recognised friend of the entire district; his face should be known by all his neighbours, and they should know that they have in him a friend to whom they may appeal.

"(2) We must increasingly employ the ideal of the 'Settlement.' We need more of what the Americans call 'institutional churches.' (3) Some of our services must be made more elastic. (4) We must find more varied service for our people. Why should not our students be invited to spend at least two years in helping to organize and maintain such agencies? No part of their training would be more valuable than this. The Gospel must be lived as well as preached, and must reincarnate itself in self-sacrificing effort."

The deep feeling produced by Mr. Meyer's words was maintained and carried still further by the next address, in which Rev. J. Gregory Mantle spoke as frankly about the mere fringe of what may be called the raw material which was touched by the Simultaneous Mission, and quoted figures to show how almost incredibly small is the proportion of workingmen in some of the great centres who attend any place of worship. Looking for the secret of failure he found it in the Church itself. "Twentieth century Evangelism," he said, "is conditioned upon a genuine revival within the Church. The Church itself must be saved, or it cannot save the world. It must produce a loftier type of character than that which exists in the world outside. The most earnest evangelistic work must be accompanied and followed by a patient endeavour to discover more perfectly, and obey more faithfully, the will of God in relation to our common life. A revival that will coruscate in ecstasies, or scintillate in hallelujahs, is of little or no value; we need one that will manifest itself in doing justly, loving mercy, and walking humbly with God."

Wednesday evening was devoted to mission services, held at twelve different centres in the city.

THE BROKEN DOMINION OF SIN.

The morning preacher on Thursday was Rev. C. Silvester Horne, whose sermon was one of the most stirring deliverances of the week. From the text, Romans vi. 14, he demonstrated in clear, incisive language the true spiritual temper in which every struggle for the right must be undertaken if there is to be any hope or prospect of success. Facing the chief forms of sin rampant in the community, he yet declared that he was no pessimist—"no believer in the Lord Jesus Christ can ever be." While he was for law to cleanse the streets, to cripple drinking habits, to abolish betting and gambling, and to settle other questions, "it must be law in the hands of grace, only such law as can make clear appeal to the spirit and teaching of Jesus Christ. The power of sin is broken when men and women are lifted out of it. We must arm ourselves for our venture with invisible weapons. No blunted broken sword of semi-rationalism will do. Let churches dress themselves with the authority of conviction, to awaken the sleeper, and to trouble the stagnant water of indifference till there is a gracious healing movement in it."

The widespread concern on the present position of the education question was manifest when Mr. R. W. Perks, M.P., brought the subject forward. By his address, and those of the mover and seconder of a resolution adopted, a loud and clear note of warning was sounded of the danger to be apprehended should the proposal to place elementary education under the control of county councils be carried out, and power be conferred on them to make grants to "non-public" as well as "public" elementary schools. Among others who contributed to the discussion, were Rev. J. Hirst Hollowell (Rochdale), Mr. A. E. Hutton, M.P.; Mr. Alderman Snape (Liverpool), and Rev. Dr. Clifford.

Some interesting light was shed on the relations between Free and State Churches by two addresses grouped under the title, "The Federation Movement a Link between Nations." The ex-president (Rev. J. G. Greenhough) recounted some of the impressions left by a visit just made to Australasia, while Rev. J. M. Gwynne Owen spoke of experiences in the United States. Perhaps the most notable fact mentioned was when the former declared that his firm belief in the efficacy of disestablishment to clarify the ecclesiastical air of England had been entirely dispelled by what he had seen of Anglicanism in the Colonies.

Among other items of business disposed of was a paper on the Free Church Boys' Camp Movement, by Rev. A. N. Rowland (Putney); the passing of a resolution to protest against any proposal to consecrate the chapel of Christ's Hospital at Horsham; the formal nomination (in accordance with a former announcement) of Rev. Dr. Joseph Parker to succeed Rev. Dr. Townsend in the presidency of the Council; and the acceptance of an invitation to hold next year's meetings at Brighton.

The meetings of the Council were brought to a formal close in the afternoon by a devotional service, followed by the celebration of the Lord's Supper. The first speaker was Rev. Dr. W. T. Davison (President of the Wesleyan Conference) who touched a very deep chord in many hearts by asking the question, "Does the life of the Free Churches in this country today sufficiently nourish and does it adequately produce the saintly character? We who are of Puritan stock, of Covenanting ancestry, of Methodist blood, do we produce men and women who may be known as saints? Addresses followed from Revs. J. D. Jones and Principal Rainy.

TEMPERANCE DEMONSTRATION.

On Thursday evening a special temperance demonstration was held in the Mechanics' Institute, when there was a large and inspiriting attendance. From the chair Mr. Robert Whyte (London) gave an address full of power, as he passed in review some of the appalling figures of the drink traffic. "But," he added, with a true touch of pathos, "the real cost is not even the money, but the men. It might not be difficult to make a fortune as a brewer, but how much would you take to enjoy it when you remember the stones on which it was built?"

The principal speaker was Rev. Dr. J. Q. A. Henry, who received a most enthusiastic reception, his previous visit having won for him the hearts of the friends of temperance in the city. Plunging right into the heart of his subject, he drew a vivid and startling picture of the death struggle into which the two characteristic institutions of this country—apart from the home—are plunged. On the one hand we have the churches which stand for organized Christianity; over against them are the public-houses. "These are diametrically opposed to one another. If the Church is right the public-house must be wrong. Both cannot permanently survive. If organized Christianity is to continue in its mission to save men, then this drink must go down in disaster and defeat.

A PROGRAMME FROM THE CHURCH.

"This is the irrepressible conflict of the immediate future. Which institution is to survive? We believe the fittest; and the Church, purchased by the blood of the Lord Jesus Christ, is fittest and *must* survive. But if it is, those who love the Church and constitute it must take uncompromising ground in reference to the traffic in drink.

"The time has come for the Church—representing the best moral judgment of the community, and out of love for Christ and humanity—to accept the primary responsibility for the success or failure of this struggle against the power of strong drink. The Church must rise to meet this responsibility, and brace itself to the crisis, or vacate the leadership in the realms of spiritual progress. The Church is the only organization on earth that ever can or will solve the problem. We have the numbers, we have the resources, we have the social position, we have the votes to do anything we desire to accomplish in the matter. It is a question of conscience, of co-operation, and of the consecration of God's people."

After showing that there ought to be no difference of opinion among Christian people (1) on the necessity of agitating this question; (2) as to the need for better legislation; (3) or as to the importance of spreading teaching about total abstinence, Dr. Henry concluded with a passionate personal appeal. "You can sign; you ought to sign the pledge. Will you not sign for the sake of the Lord Jesus Christ, for your neighbour's sake; and in that way become a positive personal force in this fight against this monstrous iniquity?"

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

'*' *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *See next page.*)

About an Accident—and More.

WHEN I was a small boy I was taken to a Sunday-school treat. Of course I was dressed in my "Sunday best"—a velveteen suit, white stockings, and patent shoes, if I remember rightly. I wonder why parents always dress children in their best clothes for these outings! They are very uncomfortable even if we behave as we ought to do; and if we don't, the result is equally discomforting to our parents when we get home at night.

Our treat was held in a large field, and in one corner of it there was what had once been a river, but it was now a mass of black mud. Of course I wandered on to it, and soon sank in up to my knees. You can imagine what my shoes and stockings looked like when I got out! But it took me some time to get out at all, as I could not do so by myself; but, in response to my cries, a man brought a plank and laid it on the surface of the mud, and thus helped me out.

As I think of it now, it reminds me of the verse in Psa. xl. 2, which says, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock and established my goings." There is another verse, in Isaiah lxiii. 1, which speaks of God as "Mighty to Save." Have you ever thought why He describes Himself thus? If my kind friend had come running up to me and called out, "Don't lose heart! I'm coming to save you! I am mighty to save!" perhaps I should have laughed at him, and said he need not make such a fuss, as there was no great danger. You see it would have seemed extravagant to say "mighty to save" over such a small matter as that.

But if I had fallen into a rapidly-flowing river, which was carrying me away towards a dangerous rock or to a terrible whirlpool, such as I have seen in the rapids of the Niagara river, then he might appropriately have cried, "Be of good courage! Keep up your strength. I am a strong swimmer. I am mighty to save!" because the danger was so great.

Therefore when God speaks of Himself as "Mighty to Save" we may be sure our danger is very great.

Now, what puts us in such great danger? It is sin, which is so terrible that no man, and not even the angels, could be entrusted with the task of saving us. It was necessary that God Himself should undertake the work of rescue; and so Jesus, who Himself was God, the only begotten of the Father, came into this world of sin, was "tempted in all points like as we are," and even gave his life to save us. "God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

It would have been very foolish of me if I had refused the help my friend offered me; but it is more than foolish, it is wicked, if any of us reject God's offers of mercy, and do not "come unto Him that we might have life." Our condition is more than an "accident"; it is a terrible peril, because of sin.

St. John says, "Greater love hath no man than this, that a man lay down his life for his friends." But Jesus died to save us, not when we were his *friends*, but when we were his *enemies* (Rom. v. 6, 10); and not when we were able to save ourselves, but "when we were yet *without strength*," like a drowning man who is ready to sink. We are made enemies "by wicked works" (Col. i. 21)—that is, by sin; and it is because of this, that He is "Mighty to save."

God loved the world of sinners lost
And ruined by the Fall,
Salvation full at highest cost
He offers free to all.
Oh, 'twas love, 'twas wondrous love—
The love of God to me.
It brought my Saviour from above
To die on Calvary.

How thankful we should be that God thus comes to our help. Will you not gladly accept his salvation?

Uncle Tom.

Children's Scripture Union—Portions for week ending March 29.

Sun. Mar. 23	*Matt.*	xxvi. 47-58	Thur. Mar. 27	*Matt.*	xxvii. 27-38
Mon. „ 24	„	xxvi. 59-75	Fri. „ 28	„	xxvii. 39-56
Tues. „ 25	„	xxvii. 1-14	Sat.. „ 29	„	xxvii. 57-66
Wed. „ 26	„	xxvii. 15-26			

This Life as an Inn.

OF all the images which set forth this mortal life, there is, perhaps, none more apposite or instructive than that of an inn. The story is told of an Indian fakir, who entered an Eastern palace, and spread his bed in one of its antechambers, pretending that he had mistaken the building for a caravanserai or inn. The prince, amused by the oddity of the proceeding, ordered the man to be brought before him, and asked him how he came to make such a mistake.

"What is an inn?" the fakir asked. "A place," was the reply, "where travellers rest a little while before proceeding on their journey." "Who dwelt here before you?" again asked the fakir. "My father," was the prince's reply. "And did he remain here?" "No," was the answer; "he died, and went away." "And who dwelt here before him?" "His ancestors." "And did they remain here?" "No; they also died, and went away." "Then," rejoined the fakir, "I have made no mistake, for your palace is but an inn after all."

The fakir was right. Our houses are but inns, and the whole world a caravanserai. Under what sign are we living? We like the sign of Peace. Others prefer to have their hotels called "The Splendid," or "The Royal," or "The Imperial;" let us dwell in "Peace," and we shall be content. It was said of old, concerning our Lord and Master, that "there was no room for Him in the inn." If it be so in any house, peace will be courted in vain; but make room for Jesus, and all will be well, for "He is our Peace."—*Selected.*

The "Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 322).

1. For what position were the Israelities chosen, and why? (Deut. vi.-viii.)
2. How were the Israelites to be guided in the selection of their kings? (Deut. xvi.-xviii.)
3. Name the city specially chosen as God's dwelling-place. (1 Kings x.-xii.)
4. What shall be the characteristic of the man who shall walk in God's way? (Psa. xxiv.-xxvi.)
5. What blessings result from a right choice? (Deut. xxix.-xxxi.)
6. What choice did Joshua make? (Joshua xxiii.-xxv.)
7. What choice did the Psalmist prefer? (Psa. lxxxiii.-lxxxv.)
8. What choice did Moses make? (Heb. x.-xii.)
9. What lessons as to choosing do we learn from the parable of the man bidden to the wedding? (Luke xiii.-xv.)
10. Why was Stephen chosen by the Apostles? (Acts v.-vii.)
11. What shall we choose in preference to riches? (Prov. xxiv.-xxvi.)
12. What did Mary choose? (Luke ix.-xi.)
13. What did Solomon choose, and how did God show his approval of that choice? (2 Chron.)
14. Under what circumstances were the following disciples chosen—(*a*) Peter; (*b*) John; (*c*) Matthew; (*d*) Philip?
15. Why was the rich young man unable to choose the service of Christ? (Luke xvii.-xix.)
16. What promise is made to those who choose loss rather than give up Christ? (Matt. xix.-xxi.)

[Children under *ten*, do any 4; under *thirteen*, any 8; under *seventeen*, any 12.]

ANSWER TO LAST SEARCHER (321).

1. **S** hado **W** (Song Sol. ii. 3).
2. **H** ose **A** (Deut. xxxii. 44).
3. **E** nged **I** (1 Sam. xxiii. 29).
4. **W** ithou **T** (Rev. xxii. 15).

5. **M** egidd **O** (2 Kings xxiii. 29).
6. **E** ve **N** (Matt. xxvi. 20).

7. **T** rus **T** (Prov. xxviii. 25).
8. **H** ig **H** (Psa. xviii. 27).
9. **Y** ok **E** (Matt. xi. 30).

10. **W** el **L** (Eccles viii. 12).
11. **A** din **O** (2 Sam. xxiii. 8).
12. **Y** ounge **R** (1 Pet. v. 5).
13. **S** atisfie **D** (Psa. xvii. 15).

Prayer—"Shew me thy ways" (Psa. xxv. 4).
Command—"Wait on the Lord" (Psa. xxvii. 14).

No. 321—Correct answers (first list) received from:—

A—Irene Ashdown*, Edith Archer*, Gwendoline Ahier, D. Anderson-Berry*, Kate Allan, Bessie Acton, Ralph and Ernest Aldwinckle.

B—Edward* and Helen* Beck, Gertrude Bush, Ewen and Ronald Bentley, Gladys Brewer, Robert Bushby*, Monica* and Alison Bailey, Ella Berryman, Muriel Boyd*, Stanley Burgess*, Evelyn* and Hilda* Barstow, Dorothy and Marion* Burton, Ruth Brown, Annie Blaikie*, Barbara and Gwen Bourne, Mabel Baker*, Annie Brown, Dorothy Brooks*, Nellie Bayford*, Emily Bridgewater*, Violette Birney, Maggie Batting*, Eunice Baber.

C—Margaret Clarke*, Muriel Collett, Lilla Corbitt*, Willie*, Ida* and May* Cullen, Hannah Chapman, George Crawford*, Annie Coulter, W. Campbell*, Gussie Clark, Rosalind Clarke, Edith* and Annie* Collins, Beryl and Gladys Calvert, Lydia Cleary, Gwen and Tessa Channon, Edith Clear*, Nesta Carew*.

D—Gladys Davies*, Dorothy Daintree*, Eddie and Nellie* Dowsett, Cecil Dodd*, Violet and Katherine Donaldson-Selby, Lizzie Dowzard*, John* and James* Davidson, E. Dancy*, Constance, Hilda and Elizabeth Drayson, Evelyn Dunkin, Vincent*, Olive and Mabel* Fleet, Phylis Fry, E. Franklin-Smith, Helen Fox, Hyacinth FitzSimons*.

G—Cicely* and Dorothy* Gibson, C. George, Alan Gardner, Winifred Gill*, Marguerite Gregory, W. and George Goodall, Constance Gabbett*.

H—Clara Harris*, Emilia Holt, Ella Hake, K., Beatrice and Dorothy Heckford, Edith Hillier*, Hilda, Elizabeth and Mary Hooper, Sidney Hanford*, Ina Hemmell*, Dorothy Havergal-Shaw, Eileen Howard, Agnes Head*, G. Hucklesby*, Hannah Hancock*, Dorothy Hunt*, Beatrice Hastings, Annie Horstcraft, Willie Hooper*.

I—Irene Inman*, Daisy Iredell*.

J—Gladys* and Alfred* Johnson, Violet Jones, Louie* and Hilda* Jeffery, Walter Jeal, Archie and James Jenson, Emily Jones.

K—Annie Kingsford*, Nellie Kelly*, Marjorie and Phyllis Kiernan.

L—Cecilia Lichtenstein*, Annie Laycock, C. J. Larwill, Sidney and Mary* Law, Dorothy Lockhart, Lizzie Lloyd.*

M—Alfred, Ethel, Samuel and T. Moorhead, Alec Miller, Peggy and Molly* McArthur, Sidney and Geoffrey Martin, Irene Mabille*, Kathleen Morphey*, Arthur*, Lewis*, Grace* and Nelly Morice, May Mills*, Mabel Morris*, Charlie and Dorothy McMullin, Harvey Moore*, Margie Marston*.

N—Gerald and Hilda Nicholls, Ivy Nash, Emily Norris, Edith Newton*, Jessie Nicholas, Valerie and Eleanor Noel.

O—O. Oxley*, Kathleen O'Callaghan*, Maude Oakes*.

P—Kathleen and Enid* Pincott, Dalsie Phillips*, Evelyn Primrose-Pechey*, Winnie*, Walter*, Leonard* and Katie* Picknell, W. Petter, Dora Phillimore*.

Q—Frances Quance.

R—Gwennie Ravenhill*, Jack Ridley, Ada Renals*, Emily Rowdon*, Marion Richards*, Alan Richardson*, Gordon Remington*, W.* and May* Bunting, Marjorie Rainey.

S—G.* and M.* Spurgeon, Roger Soltau*, Glanvill Smith*, James Struthers, Betty Stones*, Marjorie* and Cecily* Sherbrooke, Phyllis Sharp, Marjery Smart*, Stanley and David Soltau, David Seth*, Frances Stileman*, Olga Sasse, Mary Sowden*, Joyce Smith, Kathleen* and R.* Simpson, Kathleen* and Douglas Shepherd, Edgar Schaeffer.

T—Charlie and Flossie* Thomson, Winifred Trotter, Frank Thompson*, Marion Tarry*, Dudley Toye*, Frank Terrell*.

V—Leslie Vining.

W—Wilfred Watson, Charles Kathleen* and Ernest Wingrave, M. Williamson, Dorothy Wallace, Freda Watts, Lucy Warren*, Dorothy Williams*, Dorothy White*, C. Watson*, Fanny Wheeler, Phillis and Cecile Wright, Sydney and Nellie Wisdom, Rose Willis, Gertrude Williams, Agatha Ward, Stephen Wilson*, Arthur Watts, Sydney Watson, Evelyn Wilkinson. **Y**—Gladys Young.

No. 320.—Correct answers (second list) received from:—

A—Mabel Ashwell*, Irene* and Margery* Ashdown, D. Anderson-Berry, Kate Allan, Daisy Annett*, John and Tom Aikenhead.

B—Frances Burnett*, Dorothy* and Harold Berry, Claude Bowker, Ileene Barstow*, Louise Betts*, Helen* and Edward* Beck, Beatrice Brouard, Marion Boyle, Evelyn*, Freda*, Irene* and Marianne* Butlin, Lucienne Brabandès, Conyers and Massy Baker, Annie Brown, Eva Browne*.

C—Harold Clarke, Hyde and Duncan* Campbell, Ethel Craigie, Lilla Corbitt, Alfred Cocking, George Crawford, Alice Crang, Ethel Cumbers, Gladys Clark, Percy and Stanley Chappell, Maggie*, Jessie* and Walter* Carter, Wilfred Cardy, Gussie Clark, David*, Henry and John* Colville.

D—Violet, Mai* and Hilary* Davidson, Vera Dickinson*, Marie Denizot, W. Dowsett, Catherine, Grace and Emily Dempster, George Dick, Rachel Duff, May Darroll*, Nessie Dunn*.

E—Alexander Elrick, Ruby Ellis*, Muriel Eustace*.

F—Ethel Fowler*, Francie*, Aileen* and Olivia* Ferguson, Agnes* and Lewis* Fullarton, Queenie Farrington*, Muriel Foster, Jeanne Fancon*, Louise Fitch, Lovainth FitzSimons*, Percy Fitch.

G—Margaret and Mary Gorrie, Margery Graham-Brown, Isabel and Elsie* Goudge, Norah Glynn, Mayflower Glover, Constance Gabbett*, Hilda* and Ivy* Godfrey, Dorothy Grove*, Norah Goodbody, Cicely*, Dorothy* and Gladys Gibson.

H—Julyan and Norman Hoyte, Nellie Hatchett, John Herbert, Henry, Edith and Winifred* Harvey, Olive Hutchings*, Eileen Howard, May Haseldine, Agnes Head*, Georgette Hoffmann*, Theodora Hill.

I—Isabel and Ami Inglis.

J—Ida Jackson, Ethel Johnson*, Lizzie Johnstone*, David* and Robert* Jameson.

K—Gracie Kelly, Martha Kidman, Ivy Kilpin.

L—Alfred* and Gladys* Leigh, Dorothy Lockhart, Norah Lunt*, Wilfrid Leybourne, Elise and Alice Lee.

M—W. and Eileen McClure, John Macfarlane*, William McDonald, Connie Murfin*, Alex*, Jessie*, and Charlie* Morrison, Cordelia May*, Ethel, Alec* and Tom* Moorhead, Marjorie Martin, Charlotte Millar*, Lydia Mann, Ella, Joy* and Margaret* McFadzean, Maisie Mackenzie, Dora Muir*, Dorothy and Margaret* Morris, Leonard, Winnie and Dorothy Mace, Kathleen Morphey*, John, Lily and Ella MacMurray,

N—Edward Newell*.

O—Ben Onions, Maude Oakes.

P—Isabel Perks, Gladys* and Isabel* Phipps, W. Petter, Ada*, Connie, Jessie*, Eddie and Willie Palmer, Lucy* and Mabel Pelham-Burn, George Pirie, Laura Percy, Alfred and M. Porter, Kathleen Paisley*, Percy, Clarice and Geoffrey Peach.

R—Eva Rodgers, Laura Ridler, Elmina*, Cecily* and Jessie* Roe, Marion Richards*, Hope Robinson*, Maggie Russell, Jack Ridley, Olive Robinson*.

S—Agnes* and Hugh* Shields, Lily Scriven, Glanvill Smith*, Evelyn*, Gladys* and Violet* Shaw, Effie*, Ellen and Florence Simpson, David* and Stephen* Simmons, Constance Sherbrooke, Frances Stileman, Germaine Schumann, Jacoba van Seventer, Whately and Stanley W. Smith, Olga Sasse, Joyce Smith.

T—Frank Thompson, Evelyn and Lilian Tracey, Winifred Trotter, Charlie and Flossie* Thomson, Margaret Tweedy*.

V—Leslie Vining*.

W—Arthur, Louise* and Violet Walker, Edith Wheeler*, Leonard Wall*, Rowland Willis*, Nora* and Ellie* Wyatt, Pringle Wilson*, Rose Willis, Dorothy Woodforde, Helen Webb, Wilfred Watson, Sarah and Georgina* Wilson, Kenrick*, Ernest* and Queenie* Wakeford, Dorothy* and Edward* Wheeler.

FOREIGN LIST.

No. 315—Huldah Krige* (S. Africa). **No. 316**—Rotha, Lottie, Ivan and Eric St. George (Canada). **No. 317**—Dora Wallace (Canada). **No. 318**—Nettie, Katie*, Ina and Will Thomson (Bulgaria). **No. 319**—Phyllis Boyd (Malta).

Children's Special Service Mission.

Mr. Hutchinson, *Old Kent Road*, to March 21; *St. Catherine's, Leytonstone*, April 5-13; *Heaton, Bolton*, April 20-27. Mr. J. S. Tyler, *St. Mary's, Bootle, Liverpool*, to March 22. Mr. H. Hankinson, *Southall*, March 21. Mr. E. Clark, *Presbyterian Church, Crouch Hill*, to March 23; *Leytonstone*, April 5-13. Mr. E. Hughes, *Greenwich*, to March 21. Mr. W. H. Stentiford, *Whitfield's Tabernacle, Tottenham Court Road*, to March 24. Mr. J. H. P. Cutting, *Stoke Green, Ipswich*, March 24-26. Mr. G. Goodman, *Hendon*, to March 25; *Epsom*, April 6-15. Mr. W. G. Ovens, *Waltham Abbey*, to March 21. Mr. J. E. Collier, *Stoke Newington*, to March 20. *Westbourne Grove*, April 7-14. Mr. E. T. M. Dennes and Mr. E. Salisbury, *Auckland Hall, W. Norwood*, to March 24. Mr. E. T. M. Dennes, *Bedford*, March 21; *Pentonville Road, N.*, March 24. Mr. J. M. Wigner, *Woolwich*, to March 23. Mr. S. J. Hewlett, *Grosvenor Hall, Dublin*, April 12-27. Mr. H. W. Pewtress, *Swansea*, to March 21. Mr. H. T. Sayer, *Surrey Chapel, Blackfriars Road*, to March 20; *Borough Road*, March 24.

Twenty-third Anniversary of the Scripture Union.—The anniversary meetings will be held (D.V.) in the King's Hall, Holborn, on Tuesday, April 15, at 3 p.m. and 6.30 p.m. Rev. E. A. Stuart, M.A., vicar of St. Matthew's, Bayswater, will preside at the afternoon meeting. Two Conferences of local secretaries and assistant-secretaries of the Scripture Union will be held on Monday, April 14, at 3 p.m. and 6.30 p.m., at Sion College, Thames Embankment. Mr. E. T. M. Dennes will preside at these Conferences.

Christian Endeavour Topic.

Sunday, March 23, 1902.

Our Land for Christ (Psa. lxxxv. 1-13).

THERE is no difficulty in determining the circumstances which gave rise to this Psalm. It was evidently composed on the return of the Jews from the land of captivity, when their mouth was filled with laughter, and their tongue with singing. Evidently the chosen people had come back from the lands of the North. They were conscious that their sin was forgiven and their iniquity pardoned, but the pious souls amongst them desired spiritual blessing in addition. God had turned Himself from the fierceness of his anger, but they desired to be turned. As they met and spoke often together they said, "*Oh, that God would revive us again!*" and necessarily they would not be satisfied with the prayer, but by every holy endeavour they would seek to secure the result for which they longed.

The religious condition of Great Britain at this time is sufficient to cause considerable anxiety. It is almost certain that the churches are losing ground, in spite of their most desperate efforts to maintain their position. The congregations are thinner than they were thirty years ago, the percentage of our population attending is considerably less; the statistics of our Sunday schools are far from satisfactory, and the growing disregard of the Lord's Day and of Christian institutions points in the same direction. I am told that the state of the villages is heartrending. In too many cases a high ritualistic church, and a small, ill-attended Methodist or Baptist chapel, represent the religious provision, and these often fail to stir the enthusiasm, or arrest and hold the attention of the people. Side by side with the decay of religion, is the increase of betting, drinking, and immorality.

No one of us can view this state of things without profound alarm, not for our churches merely, but for the effect which will be produced upon the national life. The old virtues which made the name of England universally respected were the direct growth and result of our English Bible, and when that is closed, and the light which emanates from its pages is obscured, what can we anticipate for the land we love?

My great hope is in the young men and women of the coming time, and especially those who are being trained in our Christian Endeavour Societies and Wesley guilds, from whose ranks will be drawn the men and women who are to hold public office, and to mould and influence the national life. It is greatly to be hoped that perpetually in our Christian Endeavour Societies great public questions which are independent of party politics shall be considered in the light of the New Testament. Well would it be if at our consecration meetings young hearts resolved that they would devote themselves to their country's good, by moral suasion, example, prayer, vote, and subordination of private ends and aims to the public welfare. Pledge yourselves, young brothers and sisters, that you, by the help of God, will ring out the old and ring in the new and more blessed and Christian time.

We must especially seek for a revival in religion. Surely before our Lord returns—

AND HIS RETURN CANNOT BE FAR AWAY—

there will be a great outpouring of the Holy Spirit, so that men may be awakened and the Church prepared for his advent. Only God can send this. We believe that all got-up revivals are bad. It is impossible to organize a true revival—"the wind bloweth where it listeth"—but let us not disparage the real work of God. As a matter of fact, there have been great birthdays in the church, days in which thousands have entered upon a new life, and the silver trumpets have sounded, prodigals have come back, and shepherds have rejoiced over recovered flocks. Why should there not come a revival like that at Cambuslang, when hundreds of people were convicted of sin under a single sermon; or like that which visited Wales under Christmas Evans and John Elias; or which spread from America to Ireland and England in the *fifties* of the last century? Let us send up one cry to God for this.

Then, as the tenth and eleventh verses announce, there will be a bridal of the earth and sky. Mercy and truth will meet, righteousness and peace will kiss. Righteousness shall prepare the way, and make footprints in which we may place our steps.

F. B. M.

C.E. NOTES.

Arrangements for the Manchester Convention are nearing completion. Dr. Maclaren is to preach the Convention sermon in the Free Trade Hall, on Whitsunday morning.

* * *

Dr. Clark, who is on his way to England, has reached Gibraltar, where the C.E. Societies are in a flourishing condition, having been started and fostered by the Archdeacon of the Cathedral. Dr. Clark hopes to visit various parts of England.

International S.S. Lesson.

Sunday, March 30, 1902.

Review Lesson.

Golden Text: Acts ii. 33.

THE main subject of the Course of Lessons during the past quarter has been *The Church of Christ*, its foundation and progress in Jerusalem and Judea, and its wider spread under the preaching and labour of the Apostle Peter. The period embraces the five or six years immediately following the Ascension of the Lord Jesus Christ. In addition to recording the establishment of the Christian Church, the chapters which have come under consideration contain arguments in its favour, with challenges to disprove the fundamental fact of Christ's resurrection. Its early development into an organized community excited the jealousy of the religious teachers of the day, and provoked the first persecution and martyrdom which hastened its extension to Samaria and Syria.

The Persons.

Among those who have come under survey during the quarter have been:

The Risen and Ascended Lord and his faithful Apostles (chap. i. 9).

The 120 disciples assembled in one place (i. 15).

The 3,000 converts added to the Church in one day (ii. 41).

The lame man at the gate of the temple miraculously healed (iii. 8).

Peter and John arraigned before the Council (iv.).

Barnabas, the son of consolation (iv. 36).

Ananias and Sapphira, who agreed together to act a lie (v. 1).

Gamaliel, the learned doctor of the law (v. 34).

The first martyr, Stephen (vii. 59).

Saul, the youthful, consenting persecutor (vii. 58).

Philip, the missionary deacon (viii. (5).

Simon Magus (viii. 9), and

The Ethiopian eunuch, an earnest seeker after truth (viii. 27).

"The Promise of the Father,"

for which the disciples were commanded to wait in Jerusalem (Acts i. 4), was a promise of the bestowment of *power* concurrent with or following upon the baptism of the Holy Ghost. No greater blessing could have been given by the exalted Saviour. The realization and power of the Holy Spirit in the lives of the early Christians was manifested in—

Continuance "in prayer and supplication" (Acts i. 14).

"Cloven tongues like as of fire" (Acts ii. 3).

Conversions of souls and additions to the Church (Acts ii. 41, 47).

Gift of healing (Acts iii. 7).

Boldness of speech and action for Jesus (Acts iv. 13).

Sacrifice and beneficence (Acts iv. 37; v. 1).

Divine courage (Acts vii. 1-53).

Faith and wisdom (Acts vi. 5-10).

The heavenly vision (Acts vii. 55).

Guidance in service (Acts viii. 5).

Going into "regions beyond" (Acts viii. 39).

Victory through our Lord Jesus Christ (1 Cor. xv. 57).

Opposition to the Gospel.

"Ye shall be hated of all men for my name's sake" (Luke xxi. 17). The arch-enemy of souls sought in a variety of ways to strangle the infant Church and utterly to destroy it.

Priests and Rulers endeavoured to silence these "witnesses" of the resurrection and ascension, and, by threats, punishment, imprisonment, and even by death, to prevent further preaching and teaching in the Name of the Crucified One.

Counterfeit believers played the hypocrite, hoping to escape detection, and brought dishonour and disgrace upon the sacred cause.

The zealous persecuting Saul, who entered "every house," committed men and women to prison, and made havock of the Church.

Satan trembles when he sees
The weakest saint upon his knees.

How fierce and strong is the opposition in our own day to the progress of evangelical religion! The same spirit of envy, hypocrisy, and persecution is displayed, and is to be met in the same manner as by the early disciples.

A little girl, who wanted to be admitted into Church membership, when asked how she knew she was converted, answered, "Because I love Jesus, for He has forgiven my sins." "Then are you no longer a sinner?" "Oh, yes, I am a sinner, and now I know it; only the difference is, I used to run *after* sin, while now I run away *from* sin to Jesus."

Some Lessons.

The very circumstances which shattered the last hopes of the despairing disciples were the foundation of the Church. Man's extremity, God's opportunity. "My ways are higher than your ways, and my thoughts than your thoughts."

The departed and ascended Lord, the true Head of the Church, "ever liveth." He will come again with power and great glory.

God's promise faileth never. The Holy Ghost was in due time "poured out" upon his people. He is the gift of the Father (Luke xi. 13). "Be filled with the Spirit."

Witness for Jesus everywhere: before the ungodly; even in the very council chamber of the persecuting rulers (Mark xiii. 11; Luke xxi. 12, 13).

Obey God (rather than men) at any cost always, and leave the results with Him. He is "able to deliver" from the burning fiery furnace (Dan. iii. 17), and the lions (Dan. vi. 20), and from wicked men.

God desires "truth in the inward parts" (Psa. li. 6; xv. 2) in act as well as speech—man's distinguishing faculty.

The sin and folly of fighting against God (Acts v. 39). Sin, "though hand join in hand" (Prov. xi. 21), brings its own punishment.

Rejoice—evermore—even in tribulation and the darkest hours of human suffering. Faith is rewarded with the crown of life.

Better to suffer or die for truth than betray it. The blood of the martyrs the seed of the Church.

Beware of self-delusion (Simon Magus) and the delusion of others, Is *thine* heart right?

A torchbearer for the King of kings. A ready teacher and an eager pupil.

"Where *He* leads, I'll follow."

"My Counsellor."

THE steady extension of the circle of Christians who use My Counsellor as a Daily Text Book has led to the preparation of a large variety of editions. In the fullest form, giving Morning and Evening Portions, the volume may be had on fine paper of ordinary texture, or on the beautiful India paper of the Oxford University Press; and many have been the testimonies to help received by those who study the Holy Scriptures as here arranged. Here is a specimen page:—

March 20.—Evening.

Let us run with patience the race that is set before us.
Heb. xii. 1.

KNOW ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. ... Now they do it to obtain a corruptible crown; but we an incorruptible.—	1 Cor. ix. 24.
And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.	1 Cor. ix. 25.
I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.—Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.	2 Tim. ii. 5. Phil. iii. 13. Phil. iii. 14. Heb. xii. 2. Heb. xii. 3.
I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.	2 Tim. iv. 7. 2 Tim. iv. 8.
To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.	Rev. iii. 21.

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The book may now be had interleaved with writing paper. In this edition, the letterpress is printed on thin paper, and the plain sheets are neatly ruled. The result is a choice birthday book, quite handy in size, and sure to be acceptable to many. Some will be content to enter the names of friends over against particular days; others will find the volume of service for the record of spiritual experiences such as may constitute a personal diary. Over against the words of edification, guidance, and comfort, some will write the acts of God in daily providence and grace, whereby they are established in the faith, led by a way which, though unknown, is assuredly right, and blessed with the help of the God of all comfort.

Readers are invited to apply for a circular giving particulars of this book in various forms and bindings. (*Morgan & Scott.*)

Evangelistic.

Welsh Forward Movement.

A MISSION has been conducted at Crwys Hall, Cardiff, by Mr. Chas. E. Barraclough, March 2-12. We are glad to testify that all we had heard and read of the missioner was fully realized. Quite a revival has broken out among us; over fifty adults were brought to decision. Mr. Barraclough's preaching was sound and good, and his earnestness in seeking to win souls for the Lord Jesus Christ set all our workers ablaze with the same desire.

John Pugh, General Superintendent.

Mr. and Mrs. Oatts at Sunderland.

The mission recently conducted by Mr. and Mrs. W. M. Oatts, of Glasgow, at the Sunderland Y.M.C.A., was of a very encouraging character. The attendance at the meetings in the Victoria Hall on the Sunday afternoon and evenings was very good indeed, and the week-night meetings, held in the hall of the Y.M.C.A., were also numerously attended. A great deal of time and energy had been devoted to the preparations by the workers. While Mr. Oatts conducted the meetings on the week-nights in the hall of the association, Mrs. Oatts gave addresses at meetings held at the Y.W.C.A., and at the services on the Sundays at the Victoria Hall. Mrs. Oatts also sang a number of solos very impressively. J. C. M.

Mr. A. E. Sims at Forest Gate, E.

Very fruitful evangelistic services have been conducted by Mr. A. E. Sims in the Primitive Methodist Church, Upton Lane, E., commencing on March 1, and concluding on March 13. All the meetings were well attended, and were of a bright and attractive nature. During the mission a great number of decisions were recorded, some of them of a remarkable character. One of the results of the mission is the formation of a Home Missionary Circle, several of the members of the C.E. joining, also some of the new converts. This is the second visit which Mr. Sims has paid to our church, and the more the friends know and hear him, the more they like him.

Arthur Lawton, Minister.

Rev. J. Tolefree Parr at Ashton-under-Lyne.

The Free Church Mission conducted by Rev. J. Tolefree Parr at Ashton-under-Lyne has been greatly owned of God, and will be looked back upon by those who attended with much joy and gratitude for years to come. Mr. Parr spoke to the P.S.A. gathering on the Sunday afternoon on the subject of "Gambling." There were 1,400 men present, and Mr. Park, the leader of the P.S.A. movement in the town, expressed his appreciation of an address "so logical, convincing, manly, and profoundly moving." Each evening during the week Mr. Parr preached in a forcible manner, and very many responded to his persuasive and earnest appeals.

Mr. W. R. Lane at Batley.

A very fruitful united mission, arranged by the Batley Free Church Council, and conducted by Mr. W. R. Lane, was held in Batley from March 1 to 10. The services, with two exceptions, were held in the Hick Lane Wesleyan Chapel.

The second Sunday was perhaps the principal day. The men's meeting in the afternoon, announced after Mr. Lane's arrival, proved a great success, being the largest gathering of the kind for years. At this service the missioner gave a straight talk on "Purity." The service on the evening of this day was remarkable in more ways than one. In the after meeting Mr. Lane made a strong appeal to the unconverted—and it was here that one of the most interesting incidents—almost electrical in its effect—took place. Just when the speaker paused a moment, the organist stepped from behind his curtain and said, "I want to be a Christian." Soon the communion rail was crowded with inquirers, and a most impressive scene was witnessed. This service will live long in many memories. The final meeting was held on the Monday evening, when the building was packed, and many were unable to obtain admission. Mr. Lane was announced to speak on his conversion and experiences whilst serving in the Coldstream Guards. The address was followed by an after-meeting in the adjoining school, when many more inquirers were helped. Mr. Lane's Yorkshire audiences enjoyed his straight-hitting from the shoulder, and a second visit will be heartily welcomed. A grand work has been accomplished. Many have found peace, and the Churches have been quickened.

J. S. Newsome.

Mr. William Olney at Eastbourne.

A mission of a very gracious character has just been closed at the Baptist Church, Ceylon Place, Eastbourne. The missioners were Mr. William Olney, of Haddon Hall, Bermondsey, and Mr. F. Spencer Johnson, a soloist possessing a voice of remarkable sweetness and flexibility. Night after night numbers have assembled to hear the word of truth, and no service has been held through the mission without the unmistakable evidence of the Holy Spirit's presence in leading men, women, and children to the feet of Jesus Christ. The work among the children has been remarkable, the numbers growing night by night as the mission proceeded. On Sunday afternoons, March 2 and 9, Mr. Olney addressed a united meeting of the Congregational, Baptist, and Primitive Methodist schools, with power and gracious results. Mr. Olney's words were direct and telling. The singing of Mr. Johnson was owned of God. On the concluding Monday night he told his life story, when the chapel was crowded. Large numbers have passed through the inquiry room; the influence of the mission will be felt for many days, and pastor, deacons, and members unite in praising God.

Missions in Gaols.

With a daily population of 18,300 men, women, and lads, the sixty prisons of this country afford remarkable scope for evangelistic work. The Church Army, which has been appointed a Discharged Prisoners' Aid Society by the Home Office, is the only society of lay evangelists allowed to hold missions within the gaol walls.

Nearly fifty prisons have been thus visited, many of them three and four times, including the four large convict establishments set apart for men. A convict prison, it will be remembered, is for the reception of all serving periods above two years, while local prisons receive shorter sentence men.

During a mission the Church Army working-man evangelist preaches daily in the prison chapel, at morning prayers, and twice on Sundays. He is also allowed the privilege of conversation, unattended by warders, in the cell of such men as desire an interview.

In following up the work every effort is made, with the warm support of the prison officials and the Home Office, to assist the men when they come into the outside world once more. Mr. Colin F. Campbell (hon. sec. of the Church Army Discharged Prisoners' Aid Society) makes quarterly visits to the convict prisons, and interviews such men as are shortly to be released and express a desire to be helped.

A prison Governor wrote recently:—

"Captain S—— finished on Monday morning one of the most successful missions we have had here. His addresses have been listened to most attentively, both by officers and prisoners, and have been much appreciated by both."

A Prison Chaplain also wrote last month:—

"I am so pleased that the missioner you sent here was happy in his eight days' mission. The officers regarded him with a kindly feeling, and the prisoners were also attracted to him. He carried out his mission entirely to my satisfaction. He selected some of the prisoners for assistance on discharge, and his was a wise selection."

Canon Aitken at Hexham.

A most interesting and encouraging mission closed a few days ago at the ancient town of Hexham, in one of our loveliest old abbey churches. The place was evidently a good deal stirred, and the congregations, good from the first, became very large towards the end, until on the last Sunday night people dared to climb into the triforium and face the accumulated dust and the steaming heat from below in order to hear the sermon. Canon Aitken was the missioner, and he was assisted by Rev. J. M. Spicer, vicar of Malew, Isle of Man, and by Mrs. Crouch, whose labours amongst the women were greatly appreciated, and proved very fruitful. The Canon's addresses in the morning on the spiritual life were much valued by the Christian people of the place, and there seems good ground for hope that they will leave good results behind in the increased earnestness and the fuller consecration of those who are seeking to serve God.

The evening services have been times of revival from the presence of the Lord. Some came forward bravely into the side chapel to seek for help; others were conversed with in their seats. Upwards of 200 memorial cards were distributed, when the supply ran short, and it seems probable that nearly another 100 will be needed. The last (or thanksgiving) night will not soon be forgotten. Canon Aitken and his helper took their seats in the front row, and invited those who either had received blessing or were seeking, to come forward for a memorial card. A very large proportion of those who applied professed to have decided for Christ at the mission, while many others testified to great encouragement and assistance. Mr. Spicer's work amongst the children was quite remarkable. His young friends came night after night to his gatherings, and their attention never seemed to flag. It has indeed been a time of refreshing from the presence of the Lord. Earnest prayers are asked for the large body of young people who seem to have yielded to God in this mission that they may become he strength of the Church in days to come.

The Forest Hill branch of the British Women's Temperance Association had a helpful meeting in the Primitive Methodist Church on Thursday evening, 13th inst., when Mr. Bob Johnson interested a large audience with song, story, and reminiscence, winding up with an urgent appeal for decision for Christ.

Mr. Henry Thorne has just conducted a ten days' Gospel mission at Major Road Baptist Church, Stratford New Town, E. (Pastor, Rev. W. Knight Chaplin). Each afternoon Mr. Thorne gave Bible readings that greatly helped many Christians, and in the evenings he preached the Gospel faithfully in a plain, straightforward manner, resorting to no sensational device, but resting his entire work upon God's Word. It is believed that lasting good will result from the effort.

Miss Reid, of Bridport, late of the China Inland Mission, Chefoo, gave three days' help at the week's Mission to Children recently held at Somerton, Somerset. Her earnest and practical addresses were earnestly followed by good and increasing audiences. The object lesson on "The Magnet" roused the keen interest of the younger children, many of whom, it is believed, have a clearer understanding than ever before of the strength and tenderness of the Saviour's love. The last address to older scholars contained a solemn warning lest privileges lightly esteemed should be taken away. Miss Reid also visited the large collar factory, where she addressed the workpeople.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day. The evangelists ask prayer for their respective missions.

Canon Aitken.—March 22-31, St. Luke's, Liverpool.
Mr. Stephen J. Alexander.—Till March 24, Egremont March 30, Ilford Town Hall.
Mrs. Alexander.—Till March 24, New Brighton.
Rev. A. Allan.—Till March 24, Malvern.
Mrs. Baeyertz.—Till March 31, Coatbridge, N.B; April 13-28, Newport, S. Wales.
Mr. Chas. E. Barraclough.—Till March 26, Silsden, Yorks; April 5-18, Dumbarton, N.B.
Mr. W. Bilton.—Till March 23, Durham.
Mr. Geo. Bentley.—Till March 22, Buckden, Huntingdonshire; March 22-April 6, Pinner.
Mr. W. Collard.—Till April 5, Bramley, Leeds.
Mr. John Coates and Mr. George Bentley.—Till March 30, Howle Hill, Herefordshire.
Mr. Monro Collings.—March 27-31, Corn Hall, Fakenham; April 6-15, Town Hall, Heacham.
Mr. and Mrs. Leonard Corsie.—Till March 30, United Free Church, Dunipace, Denny.
Mr. James Dixon.—Till March 30, Cork (city); 30-April 10, Norwood Congregational Church, Liverpool.
Mr. and Mrs. Albert Harrison.—Till March 26, Nantwich; March 30-April 8, Ashington.
Mr. William Hill.—March, High Church, Kilmarnock.
Mr. John Hawkins.—Till March 25, Boston; April 6-14, Plymouth.
Mr. P. Russell Hurditch.—Till March 21, Congregational Church, Watford (National Mission to Young People); 22-25, Bradford; 27-April 3, St. Leonards.
Mr. J. S. Harrison.—During March, Haling Hall, Selsdon Road, South Croydon (Sundays, Saturdays, and Tuesdays).
Rev. J. Jameson.—March 22-31, Keld in Swaledale.
Mr. Newton Jones.—March 22-April 1, Chester; 5-10, Liverpool.
Mr. Bob Johnson.—March 29-April 1, Sopley, Christchurch.
Mr. Arthur Klein.—During March, Folkestone Road Hall, Walthamstow.
Mr. W. R. Lane.—Till March 24, Great Harwood; April 2-8, Christ Church, Westminster.
Mr. R. McLean.—April 6-20, Wavertree Town Hall.
Rev. Jesse Mayo.—Till March 30, Lady Ashburton's, London, E.
Mr. Geo. Neatby.—Till March 25 (Young People), Highgate Road Chapel.
Mr. W. Olney and Mr. Spencer Johnson.—April 5-11, Ilderton Road Chapel, Bermondsey. Mr. Spencer Johnson only.—Good Friday, Tunbridge Wells; Easter Monday, Croydon.
Rev. J. Tolefree Parr.—Till March 24, Hull; 29-April 7, Edinburgh.
Mr. J. J. Sims.—April 6-20, Limerick.
Gipsy Smith.—March 29-April 7, Cambridge.
Rev. F. C. Spurr.—Till March 23, Blangarw; April 6-13, Derby.
Rev. J. Sprunt.—Till March 23, Whitbourn; 24-31, Chapmanslade.
Mr. Henry Thorne.—March 15-31, Sudbrook, Chepstow; April 7-16, Belle Vue Chapel, Leeds.
Mr. F. H. Taylor.—Till March 28, Burton, Christchurch.
Weaver Bros.—Till March 28, Free High Church, Inverness.
Mr. Westwood.—March 23-April 4, Hamsteels.
Mr. James Wharton.—Till March 21, Penrith, Cumberland.
Weaver Tent Mission Band.—April 6-13, Howard Street Gospel Mission, Wandsworth Road, S.W.
Weaver Brothers.—March 16-27, Free High Church, Inverness; April 16-18, Vernon Chapel, King's Cross, N.W.

Requests for Prayer.

For a rich blessing on a mission at St. John's, Woodbridge, by Rev. Dr. Morris, commencing March 22.

For blessing upon special services to be conducted by Mr. James Walker in Newcastle-on-Tyne, March 16-28.

For the Holy Spirit's power during a mission to be held at Merrion Hall, Dublin, March 30 to end of April, by Mr. Musa Bhai, Indian evangelist.

The Christian Temperance Campaign.

DR. J. Q. A. HENRY AT KIRKCALDY.

AFTER taking part in the temperance demonstration at Bradford, in connection with the annual meetings of the National Free Church Council (to which reference is made on page 21), Dr. J. Q. A. HENRY proceeded to Kirkcaldy, where, continuing his campaign, he commenced a week's mission on Saturday last.

Our own correspondent with Dr. Henry writes to the effect that a highly encouraging start was made. "On Saturday, Dr. Henry led a splendid meeting for children, in the Adam Smith Hall, in the afternoon. There were upwards of a thousand young people present, in addition to a large number of adults. Rapt attention was given while the speaker drew interesting and instructive 'Lessons from a wolf hunt in America.' He likened the drink traffic to the wolf, and showed that it is the bitter foe of all that is best in the community. He made a telling appeal to his hearers for united effort to combat and overcome the terrible evil. About 500 of the children at this meeting signified, by rising in their places, that they were members of the Band of Hope, and of the remaining 500 very many rose to testify to their intention to become pledged abstainers and Band of Hope members.

"At night, in Pathhead Public Hall, Dr. Henry addressed a large audience. The facts set forth, and the impassioned appeals made, produced a profound effect. In the afternoon Mr. BLACK presided, and at night Mr. LOCKHART. Sacred solos were given with much acceptance by Mrs. Barclay, and the Gospel Temperance choirs of Kirkcaldy and Pathhead rendered valuable assistance, their singing deepening the impression made by the powerful words of the speaker.

"The gatherings on Lord's Day last were full of spiritual fervour and stimulus. Dr. Henry preached in the morning in Dunnikier U.F. Church, and in the afternoon at Pathhead U.F. Church. Deep impressions were made on both occasions, Dr. Henry enlisting the earnest attention of his audiences. At night, a great audience assembled at eight o'clock in the Adam Smith Hall, when Dr. Henry kept the people spellbound while he urged the claims of Christianity and total abstinence. In response to his final appeal a large number of pledges were secured. Excellent meetings were held on Monday afternoon and night in St. Brycedale U.F. Church, one of the largest Nonconformist churches in Scotland, built during the pastorate of Rev. Dr. Stalker. A committee of local friends from all the churches of the town is actively engaged in carrying out the arrangements of this fruitful mission."

A WISE RE-ARRANGEMENT.

It has become apparent that there are many communities who desire to take advantage of Dr. Henry's able advocacy of Temperance principles, but are not able to undertake the financial responsibility involved in a deputation of thirteen persons. In order to meet the difficulty, and at the same time to carry on the work effectively, it has been determined to book engagements for Dr. Henry *alone*. The Jubilee Singers have, without question, proved a great attraction to the general public, but their co-operation is not essential to the success of this Christian Temperance Campaign under Dr. Henry. With the earnest co-operation of the churches, and the presence and help of a local choir, the work may be carried forward with great success. For further particulars regarding these or other features of the campaign, communications should be addressed to the Honorary Secretary, Christian Temperance Campaign, 12, Paternoster Buildings, London, E.C.

FUTURE MEETINGS.

Till March 21, Kirkcaldy; 22-28, Alloa; 29-30, Edinburgh; April 1-3, Macclesfield; 4-6, Redhill, Surrey; 8, 9, Helensburgh; 12-18, Dumbarton; 19-25, Airdrie.

Obituary.

REV. GEORGE SMALL.

THE death is announced of Rev. George Small, M.A., at Leytonstone, at the advanced age of eighty-seven. He was brother to the author of "I've found a Friend, oh! such a Friend." As a young man, he studied for eight years in Edinburgh University, being a fellow-student with the Bonars, McCheyne, and Burns. He was for some years a Baptist missionary in India, where his first wife was killed by his side through an explosion of gunpowder. His second wife survives him. Mr. Small was an accomplished Oriental scholar. He was a poet of no mean order, and was also the author of several text-books on Hindustani and Arabic, as well as of a work upon medicine for the use of lady missionaries in zenanas. For a time he worked among Asiatics in the East India Docks, being able to speak to them in their own dialects. Since relinquishing his evangelistic labours upon the ships, he has resided at Leytonstone.

MRS. GOODE, LLANDUDNO.

The Gospel cause has suffered a severe loss by the death of Mrs. Goode, widow of the late Dean Goode, of Ripon. The deceased lady, who was seventy-nine years of age, had been ill only a week. In connection with many departments of Christian work, Mrs. Goode laboured indefatigably and with an almost ceaseless energy. She abounded in acts of charity towards the poor, on whom, with a lavish hand and tender sympathy, she bestowed much of her substance. Mrs. Goode attached high value to the Press as a means of disseminating religious truth, and she rendered valuable service in re-printing and publishing some of her husband's Evangelical and Protestant books and pamphlets. Dean Goode, who died in 1868, was, it will be remembered, a powerful and prolific writer. His "Divine Rule of Faith and Practice" attained wide circulation, while "Rome's Tactics: A Lesson for England from the Past," was a masterly historical review. Mrs. Goode recently prepared a new edition of the latter work, making 50,000 copies in all. Dean Goode, at the time of his death, had just been chosen by the then Prime Minister—Mr. Disraeli—for the bishopric of Peterborough. Mrs. Goode was deeply respected in all sections of the community.

MR. J. WAKEFIELD MACGILL.

The death of Mr. J. Wakefield MacGill at Glasgow removes one who, for the last fifty years, has been well-known in Christian circles as a pioneer in home mission work. It was as a preacher to the poor in music halls and at street corners, and as a promoter of evangelistic effort upon new and special lines that he first became known to the people of Glasgow. For fifteen years he laboured unceasingly, gathered about him and trained workers, collected means, and planned fresh departments of work with unwearied hopefulness and remarkable success. In 1849 he founded the Round Toll Ragged School, three years later the Pont Room Ragged School, in 1858 the Mill Girls' Religious Society (with branches throughout the city) and the Bible Students' Society. Another visible result of his Glasgow work is the Grove Street Home and Mission Institute. The year 1879 saw him in London, where, in co-operation with Dr. H. Grattan Guinness, he founded Berger Hall, an institute similar to that in Grove Street, Glasgow.

Mr. MacGill's next sphere of labour was Manchester, as secretary of the City Mission. During his secretaryship he missioned with Gospel tents most of the neediest districts, and founded no fewer than twenty-four mission-halls. He was also the organizer and leader of an extensive rescue work among poor girls and for the reclamation of the drunkard. Bands of working men were formed whose duty it was to go out on Saturday nights, from 10 p.m. to 1 a.m., to pick up drunkards and poor girls. About twelve months ago, at the earnest request of the members of Grove Street Institute, Mr. MacGill returned to the scene of his early labours in the north-west district of Glasgow.

The scene at Mr. MacGill's funeral was most impressive, and one never to be forgotten. Hundreds followed the remains to Sighthill Cemetery, and at the grave-side joined in singing, "When the roll is called up yonder."

MR. HENRY CONDER.

Numbers of young men both at home and in India are mourning the loss of a true and valued friend by the death of Mr. Henry Conder, who was called home on Thursday last. For more than a quarter of a century the name of Henry Conder has been a household possession in Christian and business circles in the Bombay Presidency. Over thirty years ago he left England to fill the responsible post of traffic manager of the Great Indian Peninsular Railway, and at once identified himself with Christian service. One of the founders, and for twenty-five years President of the Y.M.C.A. in Bombay, he was to be found at the rooms of the Association almost every evening when not attending gatherings connected with other movements of an evangelical or philanthropic character.

Nothing was more to his liking than to get in a quiet corner with some soldier or sailor, to listen with sympathetic interest to what he had to say, and to give him fatherly counsel. He personally knew and understood the character of almost every member of the Association. Having no family claims upon him, the Y.M.C.A. president was delighted to take young men to stay with him for a short time in his bachelor home, and was always most thoughtful in ministering to the comfort of his guests.

Hundreds of young men in India have cause to be devoutly thankful for the influence of his wise and helpful friendship upon their lives. Since his retirement and return to this country Mr. Conder has been assiduous in his efforts among young men. A daily visitor at Exeter Hall, he rendered invaluable service, not only on the committee of the Central Association, but also on the National Council, in its home and foreign departments. The funeral took place on Saturday, at Highgate Cemetery, and was attended by representatives of the different organizations with which Mr. Conder had been so honourably identified.

Personalia.

PASTEUR DU PONTET-DE LA HARPE, who has been laid up for several weeks by a most severe attack of influenza and bronchitis, is now convalescent. Prayers are earnestly requested for a complete, and if it should please God, speedy recovery.

Rev. GEORGE WAINWRIGHT, of Dunedin, N.Z., and formerly of Westcliffe Tabernacle, Bournemouth, is returning to England. We understand it is Mr. Wainwright's intention to take a pastorate in this country. Letters to him may be addressed to 30, Dalebury Road, Upper Tooting, S.W.

Mr. J. D. McEWEN, of Brazil, left London last week for Nova Scotia. He goes to fetch his family, from whom he has been separated for about three years while pioneering in South America. He hopes shortly to return to Brazil, accompanied by his wife and children, and more missionary workers. Mr. McEwen was much touched by the kindness shown towards him during his brief stay in England. A Prayer Circle, forming a bond of interest in weekly prayer on behalf of Brazil, has been formed. Friends desirous of joining may communicate with the secretary, Mr. A. T. Dence, "Hillside," Byfleet.

Notices.

APPLICANTS FOR TRACTS.—Miss Lilly Tait, 3, Mill Road, Frindsbury, Rochester; Mr. W. Cook, 4, Welsford Street, Thorburn Square, Bermondsey; Miss Bertha Smithers, 131, Ecclesbourne Road, Thornton Heath, Surrey; Mr. T. B. Smith, 2, Manor Road, Brockley, S.E.; Mr. W. Bilton, evangelist, Framwellgate Moor, Durham; Mr. S. Aston Fox, evangelist, 16, Bath Terrace, Robinhood Street, Nottingham; Miss Hatfield, care of Mr. Harrison, Toft Road, Knutsford; Miss Baldwyn Smith, Winchcombe, Gloucestershire; Mr. R. J. Saiger, Pity Mee, via Durham.

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	£	s.	d.
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Dr. Barnardo's Homes—W.M., 2s. 6d.; C.F., £1; Plasmon, £1 1s.; F.O., £2; For Jesus' Sake, £1; *(Emigration)*—Phil. iv. 19, £100	105	3	6
Mildmay Mission to Jews—Mrs. T., Londonderry...	0	5	0
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Poor Jews, Jerusalem—C.F.	0	10	0
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Mr. Wintle's Work, Pontymoile (Poor)—A.B. ...	0	10	0
Evangelistic Mission, Mr. Hurditch (Villages)—A.B.	1	0	0
Twentieth Century Christian Temperance Campaign—Watford, per G.W.L., £75; M.A.B., £1; Ipswich, per K.G., £50; Nottingham, per R.S., £40...	166	0	0
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Aged Pilgrims' Friend Society—M.A.B., £1; L.H., £1	2	0	0
Ragged School Union—E.M.S. and H.E.D.... ...	0	2	6
Miss Gough's Work—M.S.	0	10	0
Bristol Orphan Houses—C.F.	1	0	0
Scripture Readers' Society, Ireland—C.F.	0	10	0
R.N. Mission Deep Sea Fishermen—C.W.S.... ...	1	10	0
Destitute Children's Dinner Society (Sick Children)—H.M.A.S.	0	10	0
Aldersgate Street Y.M.C.A. Foreign Missionary Society—H.M.A.S.	1	0	0
Christian Community—H.M.A.S.	1	0	0
Mr. Quarrier's Orphan Homes—F.O.	4	0	0
Total	£359	18	6

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Kensit's Wickliffe Preachers for Holding Gospel Services in Priest-ridden Parishes—The Secretary acknowledges—Miss Rainsford, £1 10s.; R. Procter, £1; Lady Jane Ellice, £5; Rev. A. Griffith, 5s.; Lord Wynford, £5; Miss Johnstone, £1; P. F. Bellew, £1; Mrs. Field, 5s.

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NATIONAL BLIND RELIEF SOCIETY.

In thanking the readers of *The Christian* for their kind response in the past, I again bring before them two more cases that require immediate aid.

A BLIND MUSICIAN.—L. A., aged 50 years, has become blind through over-study. She worked 10 hours per day to gain a gold medal for music in order to support her parents, who died at the age of 92-82. She is extremely delicate and, owing to a cancer at the back of her eyes, suffers constant pain, and quite unable to earn her own living.

G. S., in whom I am interested, has been blind from lead poisoning since 1897. He was sent to the Exeter School for 2½ years, and then went to the Normal College. He had to leave the latter as the Doctors said the poisoning was beginning to affect his brain.—R. D. C.

The Rev. J. PULLEIN-THOMPSON, Hon. Sec., the Vicarage, 27, Tite Street, Chelsea, S.W., will gladly acknowledge donations, or they may be sent to the Office of THE CHRISTIAN.

Theatrical Mission & Home,

92, CHARLOTTE STREET, FITZROY SQUARE, W.

Contributions thankfully received. Who will help? Address, Secretary; or "THE CHRISTIAN."

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Founded 1860.

Boys saved from Prison and Criminal Lives.

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FRANCIS H. WOOD, *Secretary.*

181, QUEEN VICTORIA STREET, E.C.

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FINAL APPEAL.

Amount required ... £250,000.
Amount promised ... £200,000.
Amount paid ... £154,864.

The Members, Adherents, and Friends of the Baptist Denomination are reminded that Simultaneous Collections will be made on Sunday next, March 23rd, in more than 1,200 Baptist Chapels and Sunday Schools in the United Kingdom.

All who are Baptists by conviction, or of Baptist parentage, or who have received spiritual help through the Baptist ministry, are earnestly invited to make a generous response.

Friends who are unable to contribute at a Baptist Chapel are requested to send a donation direct to the President, Rev. Alexander Maclaren, D.D., Litt. D., Fallowfield, Manchester, or to the Secretary, Rev. J. H. Shakespeare, M.A., 19, Furnival Street, London, E.C.

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Contributions should be sent to the Secretary, F. G. LADDS, Stockwell Orphanage, Clapham Road London, S.W.

NOTICE TO INTENDING BENEFACTORS. Our last Annual Report, containing a Legal form of Bequest will be gladly sent on application to the Secretary.

Can you send us any help?

Assistance is urgently needed for the support of the Night Shelters, Rescue Homes, Slum-Stations and Nurses, Ex-Criminals' Homes, Prison Visitation Staff, Inebriates' Homes, Children's Homes, Hadleigh Land Colony, and the numerous other benevolent Homes connected with the Salvation Army's Social Work.

£30,000 is annually required in gifts.

Please address help—which will be gratefully acknowledged—to Mrs. BOOTH, 101, Queen Victoria Street, E.C. Cross cheques "Bank of England, Law Courts Branch."

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(FOUNDED 1685.)

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Help is Urgently Needed for the Support of the following Operations:—

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FREE MEALS FOR DESERVING POOR.—22,500 given last year.

Also for children's Dinners, Distribution of Food Parcels, and much other work of a religious and benevolent nature.

Donations will be gratefully received by F. A. BEVAN, Esq., 54, Lombard Street, E.C.; or may be sent to the Office of THE CHRISTIAN; or to the Secretary, Mr. JAMES ATKINSON, 61, Rectory Road, Stoke Newington, N.

The Christian.

☞ **To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.**

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

Prospects of Peace. As we go to press the heart of the nation is again cheered by the prospect of peace in South Africa. The Acting President and Secretary of the former Transvaal Government, accompanied by two influential military officers, have come within the British lines under a flag of truce, and are now, with the official cognizance of the Cabinet, engaged in the discussion of peace proposals with Lord Kitchener. The failure of these negotiations to ensure a permanent peace would be a calamity of the gravest magnitude, and it behoves the people of God to pray earnestly that the Governments on either side may be inclined to seek Divine guidance, to yield much, and to forgive much.

A Terrible Indictment. The evidence tendered by Mr. Robert Knight—artisan and magistrate—before the Betting Commission last week, constitutes one of the most serious indictments ever made of our national vice. This gentleman, who for thirty years was secretary to one of the most powerful organizations of artisans, spoke with the utmost authority, and he drew an appalling picture of the effects of betting upon the character of working-men. In the mining districts, the University Extension movement has been killed, secondary schools are scouted by young men, intellectual pursuits have decreased, drink clubs replace lecture rooms, the bookmaker is both preacher and teacher, and the sporting journal the chief aliment to the mind. In a word, men have become intellectual and moral wrecks. And yet these same men complain about "foreign competition." The truth is that they are becoming incapable of holding their own against rivalry. The worst feature of the case is the complacent attitude taken toward the facts by those in high position and office. The refusal of the Duke of Devonshire to denounce the custom as a vice, and his justification of the bookmaker's calling, is a painful incident when we remember his position as President of the Board of Education; and yet he is only a little more courageous than many of our public men in stating his opinion. It would be a fitting and noble act on the part of the King if he took a leading part in reform by absenting himself from the racecourse in future.

Morals and Business. A case heard at the recent Leeds Assizes should be of great use to all employés—and their number is legion—who are practically compelled by their employers to engage in shady or dishonest transactions in business. A traveller, who had been dismissed from his post because he refused to employ dishonourable means in his business, sued his master for wrongful dismissal, and was awarded by the jury substantial damages. The young fellow repudiated the brutal dictum of his master—"morals! There are no morals in business—a man who talks like that ought to be in a lunatic asylum." It is well when men are willing to stand up on behalf of righteousness, although they lose their situations for it; and it is well when men who hold their employés by threats of dismissal unless they act unfairly are made to smart for it. Most ministers in large towns can tell of men who remain outside the Church of God on account of the dishonest practices which they are compelled to adopt in business. A little boldness on their part would accomplish their emancipation, for both the law and public opinion are on the side of the man who refuses to be a party to dishonesty in trade.

The Conference on Confession. A report of the proceedings of the Conference held at Lambeth in January last has been published—Confession and Absolution (3s. nett, *Longmans*). We know now how much and how little can be said by "advanced" Anglicans on behalf of auricular confession, and this is an advantage for many reasons. The points of agreement in the Conference constitute the most surprising feature of it. Substantially all the members agreed to two points, *i.e.*, that the commission of our Lord, as recorded in John xx. 23, was given, not to Apostles only, *but to the whole Church*; and secondly, that the practice of auricular confession could not be justified from the practice of the early Church. Evangelicals will not complain if the Sacerdotalists will carry these two points to their legitimate conclusion. To admit that the whole Church—consisting of men and women alike—received the commission to remit or to retain sins, is to remove at one stroke the sacerdotal fabric; whilst the second admission should surely lead to a reconsideration of the position that seeks in the third and fifth centuries justification for questionable practices. If all parties would only agree to go right back to Christ and the Apostles, we believe there would soon be a return to simple Evangelical doctrine and practice.

Delegated Priesthood? On the day after the report of the Fulham Conference appeared, *The Standard* devoted a leading article to the subject, and asked pertinently, "If every Christian is a priest (as was admitted at the Conference), what is the sense of getting another to do for us what we can do for ourselves?" The question is, of course, a commonplace with every Evangelical, but it struck *The Standard* with all the force of novelty. The *Church Times*, commenting upon this article, endeavours to reconcile the sacerdotal position with the statement of the Conference by naïvely remarking:—

> We learn elsewhere that we have been made both kings and priests, but the fact that we have both the priestly and the kingly character, *does not prevent us from delegating our functions* to official and representative kings and priests.

And is it upon this, after all, that priestly assumptions repose? Others, besides *The Standard*, will take the commonsense view of the situation, rather than risk anything upon delegated functions.

Boys in the Confessional. If the Fulham Conference has but one result, that of calling the attention of parents to the fact that there is a desire and an insidious tendency on the part of High Church leaders to bring schoolboys and schoolgirls under the enervating influences of the confessional, it will have been pre-eminently useful. There are few, if any, directions in which sacerdotalism is likely to have a worse result than this; for it is calculated to sap the roots of all proper manliness, as those who are familiar with the methods and the baneful influence of Rome know well. The very idea of such a practice in our large schools is utterly repugnant to the English mind, and it would be an unhappy day for religious liberty in these islands if a different view were to obtain ground. The history of religion clearly shows that in every country sacerdotalism has always sought to obtain the power of interference with the most sacred family relations.

Evening Communion. The Bishop of Durham has the courage of his convictions, and his action in officiating at the evening Communion at St. Paul's, Onslow Square, on a recent Sunday, is significant, in view of the fact that certain of his colleagues have episcopally forbidden such Communions. The High Church view of the Lord's Supper is, it almost goes without saying, strongly opposed to that taken by Dr. Moule; and the writer of the "Devotions adapted for the use of the English Church," to which we referred recently, unhesitatingly states that anyone who "without necessity" breaks the rule of early and fasting Communion is said by Jeremy Taylor to "show only the signs of an evil mind." Further he adds, in reference to "such grave irregularities as evening Communions," that those who take part in them would seem to fall under the condemnation produced in Article 34 against those who substitute private judgment for the traditions of the Church. Evidently, Dr. Moule prefers to follow the evidence of the New Testament as to the Supper of the Lord.

England and the Vatican. The remonstrance addressed to Lord Salisbury concerning the sending of a British envoy to Rome, upon the occasion of of Pope's pontifical "silver wedding," will, it is understood, be made to him in private. We hope that it will be none the less vigorous on this account. To say the least of it, the sending of an envoy is most uncalled for. England has no diplomatic relations with the Vatican, and the Pope's "priesthood" does not concern the people of these realms. So far as the State is concerned, the Pope is a private person, and we fail, therefore, to see upon what ground an envoy is to be sent to Rome. Lord Denbigh cannot represent to the Pope the goodwill of the majority of English people towards his sacerdotal assumptions; the majority do not believe in them. The Italian Government is naturally very sensitive about this kind of thing, and we should do nothing officially that would even be likely to lead to unpleasantness. Italy has not yet forgotten the silly speech of the Duke of Norfolk a year ago, which created so much ill-feeling. Roman Catholics are quite at liberty to pay their respects to their chief, but they are not at liberty gratuitously to offer the respects of others who utterly disbelieve in the whole Roman pretensions.

Dogma and Christian Faith. A recent writer, dealing with an English translation of *The History of Dogma* by Dr. Harnack, Professor of Church History at Berlin University, takes exception to the great scholar's restricted use of the term dogma, and to his condemnation of it as "the foundation of Christian faith as Greek culture understood it, and justified it to itself;" and as "a work of the Greek spirit on the soil of the Gospel." The censure, however, has a wider application for there is a school of writers and thinkers in this country holding similar views and anxious to set aside all the hard and fast definitions of doctrine and faith. At the same time, as Rev. Dr. Garvie has said:—

While we have much to learn from those who have toiled in thought before us, while their goal must be our starting point, while we must recognise and respect the continuity of Christian faith and life, yet we must, if the living thought of to-day is not to be held in bondage by the beliefs of former days, distinguish between "the heavenly treasure" of Christian truth, and "the earthen vessels" of ecclesiastical doctrine in which it has been handed down.

A Successful Experiment. The New York *Outlook* details a plan for teaching children what to read, which has been very successful in America and might well be followed in this country. The accessibility of all kinds of literature to children through public libraries and cheap editions is one of the perils of the time. Libraries in all parts of the States have now seriously taken in hand the task of helping children in the selection of books. Special children's rooms have been established under the charge of carefully-trained children's librarians. The Central Library at Pittsburg endeavours to reach 20,000 children, and in 1900 had a total attendance at its meetings of 200,000. At the Hartford Public Library there are five-minutes' talks daily to children on books. By this means an interest is being created in the better class of literature, and the habit of reading set on a firm and pure basis. Once the taste for good books is formed, the danger of reading prurient and demoralizing works is minimized. This is a plan that might be followed in private by schoolmasters, Sunday-school teachers, and parents.

The Drink Death Rate. Indirect testimonies to the urgent need that exists for the restriction and repression of the drink traffic continue to multiply on every hand. In a recent annual report from the medical officer of health for Brighton, Dr. Newsholme, says:—

During the past year fourteen deaths were caused by alcoholism or delirium tremens. Of these seven were men and seven were women, and only two were over sixty years of age. The deaths do not represent more than a very minute proportion of the mortality really caused by alcoholism. As a rule, the real cause is concealed behind such headings as disease of the brain or spinal cord, apoplexy, heart disease, liver disease, Bright's disease, &c., which, with many other diseases, are caused to a very large extent by chronic alcoholic excess.

Dr. Newsholme refers to forty deaths from one of these complaints, "a disease which is almost solely produced by intemperance," and adds that alcohol is "the genius of degeneration."

A Subtle Form of Intemperance. There is a grave warning to the so-called moderate drinker in what Dr. Newsholme says in regard to alcohol being "one of the chief causes of premature old age." Allowing for his long experience as Officer of Health in a town of about 125,000 inhabitants, irrespective of the huge influx of visitors, his opinion should have the greatest possible weight:—

It is not sufficiently recognised that these evil causes are very commonly produced by the systematic indulgence in an amount of alcoholic drinks that would by most be regarded as moderate, and that those who, while never becoming intoxicated, daily take a considerable amount of spirits (especially if taken apart from meals) are much more likely to suffer in health and prematurely break down than the labourer who may get drunk once a fortnight, and be a teetotaler in the intervals.

Slum Life in the Provinces. It is to be feared that one result of the existence of so much literature in reference to the East End of London, is that of diverting the public attention from similar sordid and degraded life in most of our large provincial cities and towns. Yet the evils which bear so injuriously upon the existence of the poor in certain districts of the Metropolis are just those which are powerful in the degradation of multitudes in other and smaller places. Speaking recently at a meeting of the Home Mission Union at Bristol, Rev. W. Wale, referring to his parish in Birmingham, stated that families of six there were paid at the rate of 7d. for sewing hooks and eyes upon twenty-four gross of cards, and could with close and prolonged industry earn only 3s. 6d. per week. Others, for making "ladies' aprons nicely tucked" were paid 5d. per dozen, and for children's pinafores "beautifully made, with lace insertions," 9d. per dozen. It is not to be wondered that Mr. Wale added that many passed from his classes and church to the workhouse, and that "people in these slums did not seem to think Christianity in the form in which it exists in public worship is for them."

Precept and Example. In a recent issue of a monthly contemporary there is an appreciative article in regard to the work at the Woolwich Tabernacle, with its congregation of about 2,000; its Sunday-school, with 1,000 scholars; and its evangelistic efforts in the slums. The pastor, Rev. J. Wilson, however, places Christ in front of everything, and whenever that is the case there must be a blessing. Mr. Wilson says:—

I hear some people say they cannot get over the inconsistencies of Christians. Neither can I, but I try to get round about them. Get to Christ, and never mind the inconsistencies.

The pastor, however, knows the value of consistency, and he adds:—

One of our lads, formerly an apprentice at Siemen's factory, gained the Whitworth Scholarship the other day, taking the first place in the United Kingdom. He once told me there were two arguments which led him to Christ—the lives of the two best men in the factory.

The Kaiser and the Drink Traffic. It is gratifying to learn that the movement which has been inaugurated in Germany with the view of removing the manufacture and sale of drink from private persons and companies, and of placing the trade in the hands of corporations which would not derive pecuniary advantage from the traffic, has received the public approval of the Emperor. In a letter to the leader of the agitation, the Kaiser has stated that every effort having for its aim the diminution of the use of alcohol, and also the education of the public mind in regard to the evils resulting from drink, has his complete approval. It would seem that he has been observing with interest the work already done in England in this direction, which, slight as it is compared with the magnitude of the growing evil, may yet turn out to be as the leaven.

Practical Papers.

EASTER LIGHT.

IN a former contribution to this series we referred, in passing, to the despondency which filled the breasts of our Lord's disciples, when their hopes of attaining high positions in the earthly kingdom which they supposed He had come to found, had been brought to nought.

When He yielded up his spirit upon the cross, the ideals to which they had clung were dispelled for ever, and a sense of spiritual stupefaction reigned instead. The days that intervened between his burial and the Resurrection Morn gave rise, we may conceive, to a spiritual depression which was probably unique. Their ambition sank at its foundation when "by wicked hands" He was "crucified and slain." The Prince of Life was dead, and all their hopes were buried in his tomb.

And not their hopes only; their faith, in large measure, withered also. Bewildered and dazed, two of his followers, who apparently shared the mistaken belief of the twelve, poured out their mutual woes on the road to Emmaus: "We trusted it had been He who should have redeemed Israel," and the ground of their trust had opened beneath their feet. They "feared the Lord, but walked in darkness and had no light." It was all so incomprehensible; the collapse had been so sudden; it was past belief that what had seemed so sure should perish in a night.

Yet it had all arisen from their own imperfect knowledge, and lack of confidence in Him. St. Luke (ix. 45, 46) tells us that when He had spoken of his impending decease, "they understood not this saying, and they feared to ask Him," the immediate result of which had been that "they reasoned among themselves which should be the greatest." But when the lonely Stranger joined them by the way, He "expounded to them in all the Scriptures the things concerning Himself;" later, in company with the eleven, "He opened their understanding that they might understand the Scriptures;" and finally, "their eyes were opened, and they knew Him." It had been hard to convince Peter of what He should suffer at Jerusalem (Matt. xvi. 21, 22); it is the more striking, therefore, to note the conviction with which that Apostle subsequently affirmed, "This Scripture must needs have been fulfilled" (Acts i. 16); and his bold assertion at Pentecost concerning Jesus, "Him being delivered by the determinate counsel and foreknowledge of God . . ." (Acts ii. 23).

What, then, had sustained them during the dark days of the Saviour's burial? With Faith shattered and Hope bedimmed, what was there left? Their *Love*. Tenderly they cherished the memory of what He had been to them, and of the wonders He had wrought before their eyes. Lovingly they reminded each other of the experiences of that blessed ministry, even to the washing of his disciples' feet. If they could not *believe*, they could *love*. Thomas, most sceptical of all, could not grasp eternal truths ("We know not whither Thou goest, and how can we know the way?"—John xiv. 5), but He could face death at his beloved Master's side ("Let us also go that we may die with Him"—John xi. 16). Their eyes were holden, their minds were darkened, but their hearts throbbed with a devotion whose foundations were laid in God. Of faith, hope, and love, the greatest of these is love (1 Cor. xiii. 13). This saved them from submersion in the waters of despair.

* The former series of "Practical Papers" (fourteen subjects) may now be had in book form. (Dreams and Realities. Cloth, 1s. *Morgan & Scott.*)

Have the ideals of earlier days melted in the noon of life's experience? Has hope deferred made your heart sick? Has your faith become unsettled by the disquieting influences of the times? Has the Christ of your youthful belief been laid in the tomb of dank uncertainty? You had thought that your religion would lead you to popularity or position, instead of which it has won contumely and reproach. You understood not the Scriptures, which foretell that "he who will live godly, must suffer persecution." Or you had failed to comprehend His way, and had not heard Him say, "What I do, thou knowest not now, but thou shalt know hereafter."

"Who is among you that feareth the Lord, that *obeyeth the voice of his servant*, that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God" (Isa. l. 10). A fallen sign-post at cross-roads gives the traveller no clue as to the way he should pursue. But if he raise it, and point the arm bearing the name of the town from which he started, down the road along which he has come, the others will also point aright. In the perplexities of Life or Faith, amid much that at present you do not know, act up to what you *do* know, of right, of morality, of God. "If ye love Me," says Christ, "keep my commandments." "Ye are my friends, if ye do whatsoever I command you." Remember the days of old, "the kindness of thy youth, the love of thine espousals," when you followed your Lord even into the wilderness (Jer. ii. 2). Think tenderly of the gracious experiences that have been yours, so far as you have known the Lord. Cherish still your love for Him; let it support your dying faith. Cease not to "*obey the voice of his servants*," nor swerve from holiness of life. Seek fellowship with those whose hearts "burn within" them, as they ponder o'er the things of God; for He is not dead, but sleepeth; the Easter morn shall break, and your buried Christ shall rise again. Then, as Thomas placed his finger upon the wounds of his Lord, it may be also yours to say:—

My faith would lay her hand
On that dear head of Thine,
While like a penitent I stand,
And there confess my sin.

Thus will nobler ideals than ever animate your life, as you witness unto men that the Word of God is true; and the truths that once were hard to grasp, of these, like Peter, you will delight to speak. G.

Easter Hymn.

The Lord is good to all (Ps. cxlv. 9).

God is supremely good,
God is supremely great;
He is the life of everything,
From high to low estate.
Life in itself is He.
Life unto us is given,
That we might praise Him here below,
And afterwards in heaven.

Grant that thy life be ours,
To make it one with thine,
That we may live to glorify,
And for thy glory shine.
Light in itself art Thou,
Light unto us is given,
In perfect love to perfect us,
Like to our God in Heaven.

"O Lord! we raise our voice,
This Resurrection Morn,
To thank Thee for our Saviour, Son,
Lord of the morning dawn.
Glory doth crown his brow,
Glory that we may share;
O Lord! reflect thy glory now—
Be this our fervent prayer.

H. Treadgold.

Good Friday and Easter.

By Rev. ALFRED TUCKER, Hitchin.

We are come again to that period of the Christian year which is set apart for the commemoration of the death and resurrection of Jesus—the vital and cardinal facts of the Christian faith, the essence of all revealed truth, the pith and marrow of the Gospel. It is not the moral principles of the New Testament, nor its ecclesiastical polity, nor its teaching respecting the mode of the Divine existence, which specially characterize Christianity, but *Christ crucified and risen.*

There is, to many minds, an advantage in connecting certain seasons with particular facts in the Gospel history. In these days of negative tendencies, all that emphasizes the historical reality of those sacred incidents with which our spiritual life is essentially involved, and which remind us of fundamental truths, should be carefully cherished. Life is apt to become a dull round of duties and cares, and even religion may be reduced to a mere routine of observances, a system of mechanical formalism; and sometimes seasons of a special character will help to animate our faith and give vigour to our hope, recalling our wandering thoughts to the first great principles of the doctrine of Christ.

Easter brings us a message of gladness and sounds a note of hope:—"Christ died for our sins, and rose again for our justification," that He might "deliver us from this present evil world." He died, not only to redeem us from the penalty due to sin, but also to rescue us from its corruption.

I. To deliver us from worldliness is the grand moral purpose for which our Saviour died. He *effects* this deliverance by winning our ardent and ever-growing love. When the whole heart goes out towards Him who has won our warmest love, He lifts us above the world; He breaks off the earth-chains. As Bunyan, in his immortal allegory, figures it, the Pilgrim, with his burden on his back, stands before the Cross, and Jesus crucified melts and wins him, links his soul to Him; the burden is loosed and falls away. When

. . . His love unknown
Has broken every barrier down,

and opened to the eye of faith a new world that, by an irresistible attraction, draws off our hearts from this present evil world, then we can say, with George Herbert:

It was the sight of thy dear Cross
That weaned my soul from earthly things,
And taught me to esteem as dross
The mirth of fools and pomp of kings.

A man gave this testimony not long since: "I buried my father and my mother and did not shed a tear; I buried two of my fairest children, but my eyes were never moist; I buried their mother, a beautiful and faithful wife, but never a tear rolled down my cheeks. I never remember to have wept except when my mother punished me, till I believed that Jesus died for me. That broke my heart and won it." The dying love of Jesus has touched and melted and won millions of cold, stubborn hearts. Has it won your heart, kind reader? Are you delivered from worldliness, and is the separation clearly defined? If not, so far as you are concerned, Christ has died in vain. Let this be the cry of your soul:—

. . . I yield, I yield!
I can hold out no more.
I sink by dying love compelled,
And own Thee Conqueror.

II. Easter resounds the glad tidings of the resurrection. This great central fact is established by impregnable evidence. No other fact in the world's history is so abundantly proved. "It is Christ that died; yea, rather that is risen again!" Yea, *rather!* In vain the stone, the watch, the seal. He bursts the bonds of death. He lives who once was dead. The victory of the cross is succeeded by that of the tomb. Christ's claims are fully established. His death is all-efficacious as an atonement for human sin. Believers become the subjects of a new life, even as Christ entered upon a new life when He rose triumphant. In Christ we have passed out of the world of sin and death, into the world of resurrection life and glory. Thus must we "reckon" ourselves, and thus must we act, whatever our *feelings* may be. The Risen Christ is the pledge and earnest of our resurrection life. In God's good time every true believer shall be with Him and partake of his glory.

III. What fulness of consolation the Risen Christ has brought to light! Then shall we not rejoice with a true Easter joy? Surely, if we know experimentally the reality of a risen Redeemer, who has paid the ransom-price for our salvation, who has finished transgression and put an end to sin, we shall indeed be glad and sing for joy. Easter is as precious as Good Friday, and therefore, with beautiful propriety, has Keble taught us to sing:

O day of days! shall hearts set free
No minstrel rapture find for thee?
Thou art the sun of other days;
They shine by giving back thy rays.

To sing and talk, and read and hear of Him as "the Risen Christ," is one thing; to have a manifestation of Him *in* us and *to* us is quite another. Let us be satisfied with nothing less. This was the essential matter in Paul's experience, "It pleased God to reveal his Son in me;" and it must be the essential matter in ours. For our comfort and growth and usefulness, we need most of all the larger, the sweeter, and the more luminous discovery of Christ and his salvation. Let us seek this inward revelation in the spirit of ardent expectancy, and according to our faith it shall be done unto us. Let us, then, tell out the joyful news—He is risen! Alleluia!

"Talitha Cumi."

(AN EASTER MESSAGE.)

What is the message that Easter is bringing?
After the darkness, and gloom, of the night,
Sunbeams are shining, where thick mists were clinging—
Mystery soon will be merged into sight.

Rise, O sad heart, from thy weakness and sorrow,
Soon will all nature awake into life;
Yesterday past, look with hope to the morrow—
Peace is proclaimed o'er the din and the strife.

Long was the night, but the morning is breaking;
Cold was the winter, but springtime is here;
Open thine eyes! See, the buds are awaking,
Birds are now trilling their notes sweet and clear.

Listen to Christ, as He calls thee from slumber;
"Talitha Cumi"—"O maiden, arise!"
Sleep then no longer, but work in my vineyard.
Wouldst thou win souls? Then be watchful, be wise.

Chill was the grave, but "the Lord has arisen;"
Standing beside thee, He calleth thy name.
Rolled back the stone and burst open the prison,
Spread the glad news — Christ "through death overcame."

Eastertide brings thee the message of gladness—
Peace, joy, and deliverance are waiting for thee.
Arise from thy slumber; the Master's voice calls thee.
Tell others "He lives," from all sin to set free.

A. E. M.

38, Pyrland Road, Highbury New Park, N.

"Thrust forth Labourers."

AN APPEAL TO CHRIST'S CHURCH.

WE speak of our home heathen, but missionaries and others who have lived in heathen lands say that heathenism there is inconceivably more heathenish than the heathenism we see at home. This is certainly true at least as to its extent, though in the sight of God the ungodliness of Christendom may be more ungodly than that of heathendom, in so far as it is sin against greater light. "And if the light that is in thee be darkness, how great is that darkness!"

Great as the need of missionaries has always been, it has been largely increased in India by the recent famines, the last of which has caused the death of eleven in one district, has partially or completely disabled others, and at the same time has thrown thousands of children on the missionaries' hands, who need primary education and training in "honest trades for necessary uses" (Titus iii. 8, *marg.*).

Every thoughtful person must have observed the utter inadequacy of the workers at present in the field, and of the work possible to them, as compared with the responsibilities laid upon his people through all time, by their ascending Lord. Every Christian has said or sung, if not in these very words:

Five bleeding wounds He bears,
Received on Calvary;
They pour effectual prayers,
They strongly plead for me.
"Forgive him, oh forgive," they cry,
Nor let a ransomed sinner die.

Every believer has rejoiced in the blessings which have flowed to him from those atoning wounds; and in their daily silent but effectual intercession for himself. But in how few cases does he fulfil his Lord's command, either personally or representatively, to go into all the world and preach the Gospel to every creature—the good news that He is the propitiation not only for our sins, but for the whole world! We sing:—

The dear tokens of his passion
Still his glorious body bears,
Theme of endless exultation
To his ransomed worshippers:
With what rapture
Gaze we on those glorious scars!

But how insufficiently, how feebly, have we entered into the mind of the Apostles who bore witness of that which was in the beginning, that which they had seen and heard, and beheld with their eyes, that which their hands had handled of the Word of Life; and which they declared and showed unto us, in order that we also might have fellowship with them, and that our joy might be fulfilled.

Jesus, by the grace of God, tasted death for everyone, and we have proved it—

Who did for every sinner die
Hath surely died for me.

But how little have we been concerned that they who know it not should have fellowship with us. How little pains we have taken to declare it to them that their joy may be fulfilled!

Did we listen to cunningly-devised fables when those who were with Him in the holy mount, eye-witnesses of his majesty, made known to us the power and presence and coming of our Lord Jesus Christ? "For He received from the Father honour and glory when there came to Him such a voice from the majestic glory, 'This is my beloved Son, in whom I am well pleased.'"

If men spake these things from God, being moved by the Holy Ghost, is it not his mind that we should, by every means in our power, make them known to the ends of the earth? "To do good and to communicate forget not, for with such sacrifices God is well pleased."

What proportion is there between the need of the nations with their teeming millions, and the handful of missionaries sent out with the good tidings of great joy to all people, that there has been born a Saviour, Christ the Lord, who has lived and died for them, who has been raised from the dead and glorified for them, who is on the right hand of God, and ever liveth to make intercession for those who come unto God by Him?

Is there no way by which the Church which is in God the Father can be aroused to her high and holy calling? Is there no way of awakening her conscience toward God—her compassion toward her fellow-creatures lying in darkness and the shadow of death?

Not many years ago, a man of God was affected with concern for churches which were heavily in debt. He visited one after another, got the pastor and officers to call a meeting of the members, laid before them the humiliating fact of their indebtedness, which in some degree, at least, tied their hands and closed their lips; and showed them visions of increased usefulness if they were freed from this incubus. Then he appealed to them to rise to the occasion, and clear off the debt at once. In many instances, wealthy men came forward, whom it cost nothing that they could feel, and others not wealthy, who gave what they did feel, and the debts of many churches were wiped out by that wise and energetic man's campaign.

In order to induce men to give, there must be a definite object, and a personal interest in that object. Those congregations were made to feel the scandal of their debt, and their personal interest in its removal. They responded, and the debt was gone.

What is the heaviest debt which strangles any existing church compared with the debt of Christians to Christ, on the one hand, and to the world for which He died, on the other? Every one of us is equally with our beloved brother Paul, a debtor to the Greek and to the Barbarian, to the wise and to the unwise—and should be ready, as much as in us lies, to preach the Gospel—to all men.

Is there no way of making the churches of Christ feel the sin of leaving the multitudes to perish; of giving every member to learn by experience "how beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth salvation, that saith unto Zion, 'Thy God reigneth'"? And that saith unto heathendom, "It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners"?

The Father desires the last behest of his beloved Son to be obeyed. Therefore He will supply the messengers and the means to fulfil the great commission if undertaken by methods in accordance with his own will and Word.

Both messengers and means must be supplied from the people of God. For Jesus said, "Go ye." All cannot go abroad, or there would be none to bear witness at home. But each Christian individually, and each church, and the whole Church collectively, is responsible and privileged, "according to the effectual working in the measure of every part, to make increase of the body, to the building up of itself in love."

Does not the command "Go ye!" imply that at least every church should provide and support one missionary? Many churches should supply and support more than one. That this is easily possible is unquestionable. In doing so, the church would come into living contact, not only with the individual missionary sent and supported, but with mission work universally. No one can supply the tenth or the twentieth part of a missionary without coming into vital connection with the whole missionary enterprise throughout the world.

We mentioned in these columns seven or eight years ago a church, neither large nor wealthy, whose pastor formed a Missionary and Prayer Union, the sole condition of which was that each member should pray and give for missions daily. The daily gift might be a farthing, a penny, a shilling, more or less, as the giver could afford. At the end of a year the gifts enabled the Union to provide in whole or in part for a missionary to India, and it continues to do so. The missionary chosen has proved a true servant of Christ, and he has taken a wife as devoted and efficient as himself.

What that church has done, every church on an average in Great Britain and America could do. It only needs the goodwill and earnest endeavour of the pastor to take the initiative. A young girl of a missionary spirit was the chief helper of the pastor in the case mentioned.

Let none fear that this would be the last straw laid upon an already overburdened people. "There is that scattereth and yet increaseth; there is that withholdeth more than is meet, and it tendeth to poverty." "The liberal soul deviseth liberal things, and by liberal things shall he stand."

Many missionaries are maintained by churches, Y.M.C.A.'s, Y.W.C.A.'s, and other associations, by parents and circles of friends, and a few have resources of their own. For the most part, amounts from friends for specified missionaries are remitted through the Society to which they belong, and in all cases they are, or should be, held sacred for the person designated. A periodical correspondence with the friends who sustain, no less than with the Mission, tends to preserve the interest on both sides; it encourages the heart and strengthens the hands of the missionary, and keeps alive a missionary spirit in the circle at home.

There is a cry in India for many more devoted men and women to do the usual spiritual work of a missionary, settled in towns and cities, and itinerating through villages and country places. Besides these, educational and industrial missionaries are imperatively needed.

We must not distinguish the spiritual from the educational and industrial work. All is spiritual if we are walking in the Spirit. Paul was not neglecting his spiritual work when he was making tents that he might not be chargeable to the carnal Corinthians.

"Pray ye therefore the Lord of the harvest, that He will thrust forth labourers into his harvest." M.

Easter Morn.

Morn of triumph, morn of gladness,
Light supernal beams around:
Earth puts off its robe of sadness,
Christ arises, joys abound.

Strong the bars of death that bound Him,
But each bar is broken now;
Glory's peerless rays surround Him,
Light adorns the Conqueror's brow!

Hail Emmanuel! Hallelujah!
Hail the Victor from the grave!
Hail Emmanuel! Hallelujah!
Mighty now to bless and save.

Shout his triumphs! Seraphs, praise Him!
Join, ye ransomed, swell the song!
In your highest transport raise Him—
All to do Him honour throng!

Albert Midlane.

Samuel and Saul.

The Inner and Outer Conflicts.

(1 Sam. xi.)

By Rev. F. B. MEYER, B.A.

THE eleventh verse records a great victory. It was the first public act of the reign of Saul, taking place a month after his inauguration. It at once justified his selection, and silenced the voice of detraction; he stood forth before the eyes of his own people, and of surrounding nations, as every inch a man and a king.

But in this chapter, for eyes that look beneath the surface, there is the record of another fight. There was the outward fight that Saul made for Israel; there was the inner and previous fight that Saul made for himself, against himself; and it was because he had conquered in the latter, of which there was probably no symptom or sign to the outward eye, that he carried himself erect in the fight with Nahash.

This is always so; within the fight there is another fight. Within the fight that men are waging with the sin and darkness of the world, there is always the inner fight, which they must wage with themselves, and for themselves.

THE INWARD FIGHT.

I.—Saul's inward fight, conflict, and victory. (1) He fought the subtle temptation *to pride.* Samuel, eager to constitute the new kingdom, called a great national assembly at Mizpah, where so great a defeat and victory had been recorded in earlier days. In their teeming multitudes the Israelites gathered there, and proceeded to elect their king by an appeal to God through a lot. After prayer the lot was cast, and the disposing of it was left to God. First the tribe of Benjamin was taken, then the clan of the Matrites, then the family of Kish, and ultimately the lot indicated Saul, the son of Kish, but he was not to be found. They looked for him everywhere in vain. And it was only when, for the second time, they appealed to the direction of the Urim and Thummim, that he was discovered hiding among the baggage-waggons.

This modesty was extremely beautiful, and our admiration of the natural traits of Saul's character cannot but be greatly enhanced by his unobtrusiveness. Those that assume to themselves high positions, yielding before the proud spirit of self-assumption, fail; but they who humble themselves, who generally think others better than they are, who deprecate notoriety and show, are those whom God exalts.

(2) There was the strong temptation which assailed him *to vindictiveness.* Amid the shouts, "God save the king," that applauded his nomination there were the voices of detractors, men of Belial, who whispered, "How shall this man save us?" These voices must have stung the heart of Saul. Nevertheless, he quenched the desire for revenge; he trampled beneath his feet the smouldering embers of vindictiveness. It was not that he was pusillanimous, for we are told, in this same chapter, that when he heard of the cry of Jabesh-gilead, "his anger was greatly kindled." He was capable of flaming forth against wrong, but in this case he held himself well in hand. To use the old English phrase of the A.V., *He held his peace.* The more one examines that phrase, the more fascinating it is—to hold your peace, not to let it go, not to let it be taken or snatched from you, not to let it be trampled under foot in anger, but to hold to it in the midst of irritation and fret, to hold your ground. "He held his peace."

The Hebrew, as suggested by the margin, is still more striking. "He was as though he had been deaf"—he pretended not to hear, albeit every word had struck deep into his soul. It is a great power when a man can act as though he were deaf to slander, deaf to detraction, deaf to unkind and uncharitable speeches, and treat them as though they had not been spoken, turning from man to God, leaving with God his vindication.

(3) There was one more temptation by which he must have been plied, *the temptation to ostentation.* When the assemblage was dispersed he returned from Mizpah to Gibeah. He had been designated by Samuel, and kissed by him in token of homage. Sign after sign had indicated him to be God's choice for Israel; he had stood forth amid the people's clamour, the acknowledged king of the land; yet when back again in Gibeah, in spite of temptation to ostentation and excess, he was noble enough to return to his rustic life; he took again in hand his plough, and for one whole month he drove the oxen across the fields, meditating much on the strange chance which had befallen, and wondering when God would open the door for him to step forth into the manifestation and enjoyment of the royalty which was already his.

II.—The outward conflict. One evening, as Saul came back from the field, he heard that low wail of distress and panic by which the Eastern populace makes known its anguish; and as he drew near to Gibeah he asked what it meant. "What aileth the people that they weep?" Then the story was told how, across the Jordan, in the land of Gilead, the city of Jabesh-gilead was hard pressed by the Ammonites, who, a hundred years before, had been disastrously defeated by Jephthah, but who had never relinquished their claim to the land. Under Nahash, the king, they had gathered in overwhelming numbers around the beleaguered city. Its citizens had tried their best to extricate themselves, but in vain. One week of respite alone had been extracted from the contemptuous clemency of Nahash; and if at the end of that week no deliverance came, then the right eye of every man would be put out, which, of course, would make him useless for purposes of war, because the left eye was, of course, always covered by the shield.

Then the man who had conquered himself became suddenly aware of the uprising of an altogether new power in his heart. We are told that "the Holy Spirit of God came mightily upon Saul"; a little further on we learn that "the fear of God fell on the people"; and still further on, "the Lord wrought a great salvation for Israel."

If you will be true in the inward battle, if by the grace of God you will trample upon the sins which so easily beset you, the time will come in your life also, when the Spirit of God will come upon you with an almost overwhelming power, and bear you forward to do what otherwise would be absolutely impossible; and as He works on you, He will work also on the people and on the foe.

Instantly Saul laid hold of his bullocks, slew them, cut them in pieces, and by messengers sent those pieces throughout the land. Instinctively, the entire people throughout the whole land of Israel obeyed the royal summons. Three hundred thousand Israelites and thirty thousand of Judah rallied "after Saul and after Samuel." They were at first but an undisciplined mob. Probably they were armed with scythes and goads, for the Philistines had deprived them of all other weapons; but Saul, in the power of God, numbered them—*i.e.*, disciplined, arranged, and marshalled them, directing them by three different routes to fall upon the Ammonites in the morning. A message was sent to Jabesh-gilead to tell the people that help was coming, and their hearts were glad. Then, as the morning broke over the quiet hills and valleys of Gilead, and the little city was astir with expectation and hope, from three different sides Saul launched his army upon the sleeping hosts. Panic-stricken, they sprang to their feet; hardly awake, and dazed with the clamour of the battle-cries, they were unable to resist the onset of the men of Israel; and the rout was so complete that, by the noontide, two men were not left together. It was

A WONDERFUL VICTORY,

an auspicious beginning for the new reign.

Would you not win such a victory over the sin of the world? If so, there must be the self-mastery. Gird yourselves to fight "the good fight of faith." We are reminded that there are several circles to that fight. First, there is, of course, *the outer circle of circumstances.* A man must always begin with these, and rightly so. It is quite wise on your part to give up that business which is a constant source of temptation; to remove from that house where bad people live; to renounce that literature, those books, and that recreation, which are constantly causing you to offend, to extricate yourself from that friendship or fellowship which has been your curse. That is the first thing to do. Get right with your circumstances; touch not, taste not, handle not; come out and be separate. At any cost deliver yourself from the conditions of life that tempt you to sin.

Secondly, there is *the inner circle of habit,* for if our circumstances are like our clothes, our habits are like our skin, and every man has got to fight his lonely fight against habit; it may be of alcoholism; it may be of narcotism; it may be of impurity and immorality; nothing but the power of God can break the bonds that bind you. That is the second great fight in a man's life.

Thirdly, there is *the battle against heredity.* It may be that your father was a passionate man, and has passed on, perhaps from his ancestors, strong and vehement desires; that your mother was a vain, or proud, or quick-tempered woman, and that she has passed on to you something of her own quick, sensitive nature, that you cannot keep calm and still, cannot hold your peace, cannot seem as if you were deaf. Everyone has to meet with a certain number of predispositions in his life, which he has inherited, and which make the battle harder. Enumerate them, consider them, know them, then in the name of God put the grave of Christ between you and them, and let them meet you only through Him that died. In acting thus you may break the entail, and arrest for others that awful inheritance into which you have come.

When your outward circumstances are adjusted, when by the grace of God you have broken the spell of habit, when you have died to heredity, then you come face to face *with the inner citadel of yourself.* There are things that you must not do, temptations to which you must not yield, an inner self which you must crucify. Thus we fight our fight, and win in the power of the living Christ.

"I Have Touched Him!"

In a popular southern health-resort there is a shop well-known for its extensive assortment of illuminated photographs and sacred pictures. One day a Bible-woman, on her way to the mothers' meeting she was accustomed to hold each Tuesday in the lowest part of the town, stopped before this shop window, attracted by a series of pictures representing the different scenes of suffering in the last days of our Saviour's earthly life.

For her, such pictures had not the danger they possess for many, of exciting a merely sentimental emotion which has no practical effect on the character, for already her whole heart was yielded in loyal service to "the King." It was very solemnizing and impressive to her to pause a moment in her daily round of absorbing activity, and listen to the pathetic appeal, "Come, see if ever was sorrow like unto my sorrow"; and, as she looked, a thrill of deeply-touched feeling made her exclaim in a low voice, "And all this was for me!"

She was startled by a voice at her side, saying earnestly, "And why not for me, too?" Turning, she saw a man of refined and dignified bearing, who was looking at her with wistful inquiry in his eyes. Her reply was prompt and decisive, "For you, too, most surely, if you believe."

"How can I?" was the next question. The Bible-woman, much as she was interested in the unexpected encounter, could not prolong the conversation, for the time of her meeting was near. So taking from her satchel a booklet, entitled "Who Touched Me?" she handed it to the gentleman, saying respectfully, "This, sir, will answer your question much better than I can do; and I am sure you will excuse my hurrying away, for I have a meeting every Tuesday at three o'clock, and I must not keep the poor women waiting."

The book was received with a graceful gesture of thanks, and the good woman, as she hastened away, prayed earnestly that its pages might be illumined to the reader by the gracious Spirit's light.

During the week, her work lay in a different part of the town; but on the following Tuesday, at the same hour, she was passing along the same street, when, coming near the print-shop, she saw the gentleman standing. He came eagerly forward to meet her, and, with a joyous expression lighting up his noble face, he said, "I have touched Him, and I feel that He has touched me; but I want to know more about Him. Can you tell me?"

The Bible-woman was perplexed. Of a naturally retiring disposition, she shrank from what appeared to her the presumption of "trying to teach so fine a gentleman;" and then, too, her women were waiting for her. But she remembered an evangelistic service to be held that evening in a mission hall, where she knew he would hear the simple Gospel; and telling him of this, and explaining her inability to stay for longer conversation, she started off at her usual rapid business-like pace.

Her meeting over, anxious thoughts began to crop up in her mind: "I'm not sure that the mission hall was the right place to send a gentleman like him to," she thought. "Perhaps I ought to have directed him to one of the churches; anyhow, after I've had a cup of tea, I'll step that way, and look in before the mothers' prayer-meeting."

When she arrived, the service had commenced, and the motley audience, gathered principally from the roughest population of the neighbourhood, was held silent under the spell of a man's voice; a simple, unlettered man, but "filled with the Spirit," his words and gesture proved that where that Divine Teacher dwells He refines the roughest vessel, making it meet for the Master's use. There was wonderful pathos in his homely words; and as the Bible-woman looked, she saw what moved her to deep emotion. In the centre of the building, side by side with some of the most notorious "roughs" of the neighbourhood, sat her new acquaintance, his refined appearance in strange contrast with his surroundings, he evidently forgetting all else in listening to the message which was so evidently one of peace to him. And so, with a thankful heart, she left him. She had been used to lead him to the door of the fold, she saw him entering in, and she knew that henceforth the Good Shepherd would fulfil his promise of still waters and green pastures.

Percy Park, Tynemouth. M. C. F.

Work on the Blackdown Hills.

For nearly forty years the Lord has been pleased to manifest his power and grace through the Gospel preached on the Blackdown Hills, and the work still prospers in the seven mission rooms scattered over the district. Having just paid a visit to the scene of my late father's indefatigable labours, where for twenty-eight years it was my privilege to render service, I am more than thankful to be able to report progress in almost every station and branch of the work. The services held on Lord's Days are invariably well attended. Notwithstanding bitterly cold weather, the Hills being covered with snow, and the roads far from pleasant, yet the meetings at Clayhidon and Bolham were literally packed, and these largely from the families of former converts who were led to Christ in my father's days. It was a delightful sight to me to see, at the meetings one Sunday, scores of young men and women who were scholars in our day and Sunday-schools, now on the Lord's side, living godly lives; and many of them serving the Lord Jesus as teachers and local preachers.

NEW WORKERS RAISED UP.

Since the last notice in The Christian we have been led to wait upon the Lord that He would raise up some permanent resident evangelists and workers, who should be able to give their whole time to visiting and preaching. This has been accomplished through God's grace, and two brethren had been led to undertake the work in the eastern and western districts. Both of these were among the earliest fruits of my father's labours, and being thoroughly acquainted with the various mission stations and outlying districts, will (with the still continued and most acceptable help of friends from Wellington, Taunton, Uffculme, Tiverton, &c., who on Lord's Days render valued service in preaching) be able to accomplish much more among the people. This, however, has involved us in greatly increased responsibilities, and we earnestly crave the prayers of God's people that the great need may be met, and thus the work of God be carried on with vigour and without burden and care to the superintendent and treasurer.

SERIOUS FINANCIAL POSITION.

A large adverse balance was due to the treasurer at the end of the last financial year, which has not yet been made up. For such a mission to cease would be a calamity, and a great dishonour to the Church of Christ. Nor do we think this will be. The day-school and four Sunday-schools are most encouraging, hundreds having been truly converted to God since their establishment. A visit to those districts by any of the Lord's people would convince them of the reality of the work, and of the importance of maintaining it in full force. I shall be pleased to send a copy of our last annual report of the mission to any reader who would wish for one, and shall rejoice to be still able to superintend the work as in former years, as the Lord Himself shall strengthen me and supply the need. Communications and contributions for the work should be addressed to me, either at Clayhidon, Wellington, Som., or 10, Albert Road, Clevedon, Som.

W. J. H. Brealey.

Education of the Blind.—A conference of leaders and teachers of the blind will assemble in London, April 22, to discuss methods and prospects of education. At a preliminary service on April 21, all the officiating clergy will be blind. A choir is expected from the Royal Normal College for the Blind, and the preacher will be Rev. N. F. McNeile, vicar of Brafferton, Yorks.

Among the Jews.

THE BARBICAN MISSION.

The headquarters of the Barbican Mission to the Jews are in Whitechapel. Erected in memory of a former president of the work, Prebendary Gordon Calthrop, the Mission House is a capacious and well-appointed building. A staff of devoted men and women, with many voluntary workers, find full occupation for hand and heart among the Jews who enter its walls. There are meetings of some sort every day in the week, and home visitation is carried out in a systematic manner.

My object in calling at 82, Whitechapel Road, on Saturday afternoon last, was to watch the assembling of men to hear the Gospel, and to listen to the message as it might be proclaimed. I heard, by the way, good things of the daily Bible Class, the Home for Inquirers and Converts, and the Reading Room, which offers friendly shelter and good companionship to Jews from many lands. It would have been a pleasure to see more of these agencies and operations, which have been blessed to many.

THE HEARERS.

In the course of the afternoon, over two hundred men found their way into the very comfortable chapel. Many types were represented; before the meeting had proceeded far, I detected among the company Pharisees and Sadducees in all their essential qualities. There were men who looked down upon their fellow Jews and every one else; they came in with airs, and went out with contemptuous smiles. The restlessness of the synagogue was occasionally apparent; and some of those present were undoubtedly actuated by curiosity rather than a genuine religious concern.

To a very encouraging extent, however, the audience was made up of patient and well-behaved men. The converts and inquirers were easily distinguished; they bowed in prayer with a purpose not shown by others, and the singing was largely led by their voices. There were old men, near the end of life's pilgrimage, also young men, rejoicing in a measure of freedom from Rabbinical bondage, and readily associating themselves with the old-time inquiry—"What think ye of Christ?" Taken as a whole, the hearers did their part well; they followed with animated interest the message of the missionary.

THE PREACHING.

The message was eminently timely. From first to last the service was conducted by the director of the mission, Prediger C. T. Lipshytz. The Scriptures read were Isa. lv. and John vii. 37-53; and the text of the sermon was Isa. liii. 6: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." Needless to say, the discourse was controversial; it is still necessary to "confute the Jews, and that publicly, showing by the Scriptures that Jesus was the Christ" (Acts xviii. 26, 28. R.V.).

Regarding the particular chapter from which the text was taken, the question which the eunuch propounded to Philip is still asked: "I pray thee of whom speaketh the prophet this?" The answer of the missionary was very clear; the Servant of the Lord was not the prophet himself, nor the Israelitish people, but the Messiah of old-time promise, for whose appearance the pious in Israel were waiting. The Sinless One who was wounded for our transgressions; the Man of Sorrows who bore the sin of many and became the Lord of Righteousness; Jesus Christ, the Son of God, who suffered, and died, and rose again to deliver us from evil and bring us to God: these were points and positions maintained in the eloquent and comprehensive discourse, which occupied nearly an hour in delivery. The prophet knew that Israel would not receive his message. Hence he inquired, "Who hath believed our report" (or doctrine)? The same question is ever and anon asked by the devoted evangelist among the Jews. But, all the same, the preaching goes on, "whether they will hear, or whether they will forbear" (Ezek. ii. 5).

Gershom.

Methodism and the Masses.

A STORY of remarkable progress was unfolded at the annual meeting of the London Mission of the Wesleyan body, held on Tuesday of last week at Wesley's Chapel, City Road, N.

Mr. Josiah Gunton, who presided, said that when the Mission was started some sixteen years ago, he was not in full sympathy, but having studied its operations he had become a convert with regard to its usefulness. The mission has now eight branches, twenty-one ministers, thirty-five lay agents, and seventy "sisters of the people." The work is carried on in forty different buildings, where there are 8,000 persons in membership.

THE SECRET OF SUCCESS.

An enthusiastic address followed from the general secretary, Rev. W. D. Walters, who described the origin and early efforts of the Mission, and said that God has made the undertaking a marvellous blessing to London. As an illustration of the results of the work, Mr. Walters instanced the Clerkenwell (Central) Mission, where remarkable advances are being made among the working-classes. A congregation of 1,500, consisting of working-men and their families, gathers in the Mission chapel at every Sunday evening service, and at least 600 attend the monthly communion. As Christ has been exalted, infidelity has gone down. In the medical branch there are 160 medical men affiliated to the Mission. The needs of the starving children of the slums are also ministered to, 50,000 breakfasts being given every winter. One indirect result of the establishment of the Mission has been the commencement of similar operations in other great cities, while the work has been an inspiration to circuit life throughout Wesleyan Methodism. The secret of the success and strength of the Mission, Mr. Walters contended, is its spiritual force. More than 1,000 people met together every week at the various branches of the Mission to pray for the prosperity of the work.

REDEMPTION AND HEALING.

After telling appeals from Mr. R. W. Perks, M.P., and Rev. Walford Green, came a forcible address from Rev. J. E. Wakerley, who said that the evidence of the influence of the Mission upon particular districts is remarkably clear. Citizenship has been affected for good, and the municipal life of the districts influenced. The homeless and the friendless are cared for, and Saturday evening engagements provided to counteract the influence of the public-house. There are 200 crippled children under the care of the Central London Mission alone. Above all, men and women are week by week being brought into the light, and are finding redemption and healing through the precious blood of Christ.

THE MESSAGE OF THE CHURCHES.

The last speaker was Rev. J. Gregory Mantle, who said that his connection with the Mission has deepened the impression that the Gospel is as attractive and powerful as ever. People turn away from preachers who feel that they have exhausted the Old Book, and who have to go to Matthew Arnold, and Tennyson, and Carlyle. Souls do not want to know what Matthew Arnold has to say, but what Jesus Christ has to say. The agnostic, and the the theosophist, and the mental scientist have no message to which the human heart can respond; but when the Christian preacher comes with the "old, old story of Jesus and his love," the human heart replies, "That is what I want." Mr. Mantle concluded with a vivid account of the rescue work carried on in Piccadilly by Sisters Margaret and Faith, of the West London Mission, and related a touching story of a young Scotch girl, who, enticed from her home by a nobleman and betrayed, was identified at a midnight supper by Sister Margaret by means of a photograph, and restored to her mother in her native village.

A Southwark Ragged-School.

FOUNDED by Thomas Cranfield in the last decade of the eighteenth century, the ragged-school in Kent Street, Southwark, has been the centre of a good and far-reaching work. Being in the line of the ancient Roman Watling Street from Dover to London, Kent Street was for centuries the only entrance into London from the south-eastern counties, and the squalid, degraded outlook was of old anything but reassuring to ambassadors and foreign grandees who visited the city for the first time. In face of the roughest opposition on the part of the poor inhabitants, Cranfield, assisted by his devoted wife, entered this haunt of crime and disease with the Gospel. The late Mr. William West became superintendent in 1804, and held that office until 1866, a period of sixty-two years.

The school has for long been a station of the Southwark Sunday-school Society, of which Rev. F. B. Meyer is president; but at the same time it is associated with the Ragged-School Union. The school-house, which was never of a very substantial kind, has been rebuilt at a cost of about £1,000. The treasurer is Mr. G. H. Payne (350, Kennington Road), son of the oldest deacon at the Metropolitan Tabernacle. There are 500 names of children on the school roll. Having two sets of teachers, the school is open morning, afternoon, and evening on Sunday. On each evening of the week, except Saturday, more than one meeting is held; and on three nights of the week opportunities are afforded for recreative exercises, the baths alone being of great service, the art of swimming also being well taught.

Much importance is attached to the evangelistic service, which is held regularly on each successive Friday evening. This, being intended for the very poorest class, is conducted by members of a Bible-class which meets at the Metropolitan Tabernacle. Two meetings are held successively, the first being for 350 girls, the second for as many boys, each service being restricted to an hour. On leaving, each child receives a substantial supper.

These semi-destitute children are from time to time indebted to the Corporation of London Freemen's Orphan School for cast-off clothing. Other friends have sent similar gifts, and have thus enabled some of the otherwise too literally ragged scholars to obtain situations as a start in life which otherwise would not have been open to them.

The work thus carried on is of course entirely unsectarian; there are no paid officials, and no small part of the expenditure is supplied by the workers, the main part of whom were former scholars. This is surely an encouraging example of training the poor to become Christian teachers of those of their own order. In some measure, the school also differs from many others of its kind on this account: the teachers have been accustomed to bring their own children, and their friends' children to the school, and no harm has ever been known to result from their mixing with the children of the district, while the blessing to the school-children has been very great.

The school, which has been rebuilt after a century of hard and good service, was opened in a becoming manner recently by the Marquess of Northampton, supported by other friends of the Ragged-School Union. This school now promises to enter upon a new era of usefulness, which is likely to satisfy and encourage those who have supported the work. The Marquess made a most effective speech, a grandson of the founder was present, and much enthusiasm prevailed.

Y.W.C.A.—The Rothesay, N.B., Association is a thriving centre where many departments of religious work are carried on with encouraging results. Operations, however, are much hampered by the want of an institute. Miss M. A. Law, hon. sec., Ardbeg, Rothesay, who has devoted much time and attention to the work, has endeavoured to raise £600 for purchasing and furnishing suitable premises. She hopes that outside help may be forthcoming to provide the required balance of £400, some £200 having been collected locally.

Dublin Medical Mission.

WITH a ten-years' record of remarkable activity the Dublin Medical Mission enters upon a new decade, with a wider field of usefulness before it, and with reassuring prospects. Many friends of the mission will learn with regret that, coincident with this anniversary, a change of secretaryship is being made, through the resignation of Mrs. E. E. Figgis and Mr. W. R. Wigham. For some time past those intimate with the executive have realized that the work is expanding, and interest in the mission widening to such an extent as to render it impossible for an honorary secretary to cope with it. Added to this was the hope in the minds of many that a branch dispensary might be started in another part of Dublin, bringing additional duties to the already overburdened secretary.

The need for a mission hospital has been abundantly proved by Dr. Clayton and Dr. Barnes, and it was felt that the best means of realizing the idea would be the amalgamation of the Cottage Hospital Council and the Dublin Medical Mission committee. Accordingly, the amalgamated bodies continue under the name of the Dublin Medical Mission, with Dr. Barnes as secretary.

In the course of a letter to subscribers, Mrs. Figgis writes: "I have every confidence in the ability of Dr. Barnes to fill the position capably, and I am convinced that his appointment at this time is no mere chance, but that every step of the way, the Master has guided in this matter. The Mission is at present £250 in debt, and it seems unfair to Dr. Barnes that his term of office should commence with this weight." Mrs. Figgis is naturally desirous that this burden should be removed, and will be glad to hear from friends willing to assist. She may be addressed, Hawthorn, Sidney Parade, Dublin.

A Needful Lecture Campaign.

ARRANGEMENTS are being made by the Bible Defence Union of Scotland for a five days' Conference at Perth in the second week of August. We expect to have Dr. A. T. Pierson with us from America.

It has occurred to us that, in connection with this visit, Dr. Pierson could render a larger service. Courses of lectures might be arranged for in some of the large centres in England and Scotland. Many of us view with increasing alarm the steady advance of a teaching that is subverting the very foundations of belief. But surely that alarm should lead to action.

Dr. Pierson is universally recognised as a scholarly, profound, and eloquent exponent and defender of the things most surely believed among us, and his help at the present crisis might be of signal and enduring service to multitudes. Will those who love the truth make this possible by communicating with me, care of the Editor of The Christian? John Urquhart.

Albion Hill Home, Brighton.

THE work of the Albion Hill Home is principally one of rescue. A shelter is offered to the homeless fallen, and the Home is the means of reclaiming those who appeared to be in a hopeless condition. In the course of the forty-seventh annual report, which has just been issued, Prebendary R. Snowdon Smith says:—"Not only is it desirable to build up in forming the character, establishing the principles, and instructing the mind; but it is also necessary to pull down and destroy the evil habits, desires, and propensities which a life of sin has fostered. The prejudice which very naturally existed against taking servants from the Home has been removed by the almost uniform good conduct of those who have obtained situations."

Many of the letters of the former girls are most affecting in their expressions of warm and simple love and gratitude for the benefit derived from their residence in the Home. One girl writes: "I am about to leave my place where I have been for over six years, and before doing so would like to thank you for your kindness to me while I was at the Home." Another letter reads: "I cannot thank you enough for all your kindness to me, and I do wish that I had been a better girl and not given you so much trouble."

During the year 1901, fifty-seven girls were admitted and twenty-seven sent out to domestic service. The secretary is Rev. Reginald C. Macdonald, Home Villa, Queen's Park, Brighton.

Befriending the Sailor.

WESLEYAN METHODIST SEAMEN'S MISSION.

THE adaptability of the Wesleyan Forward Movements to the needs of working class districts has been abundantly proved by the results attending the Missions established in different parts of London. Special classes are met and successfully dealt with in each case. The Seamen's Mission differs from the other branches, however, in addressing itself mainly to one particular section of the community; and the leaders have experienced the great joy of seeing the work of the Lord prosper in their hand more and more as the years have passed.

On the human side, the secret of the success of the Seamen's Mission is to be found in the personality of the men who have been at the head of it. Since 1843 a continuous testimony has been borne that hope for the raising of the sunken, and the purifying of society, lies only in the finished work of the Redeemer. The four years during which the present superintendent has been in charge have been a time of special activity and expansion.

Born at Stone, in Staffordshire, in 1847, Rev. David Roe (18, Stainsby-rd., Poplar, E.) was the child of poor, hard-working parents. Little value was placed on education, and as soon as the boy was able, he was sent into the fields to earn his own living. The first great turning point in his life was his conversion at the age of twelve, but the good seed seemed for a few years to lie dormant where it had been sown. Four years later, actuated by ambition to "get on," and a desire to see the world, he made his way to America. When leaving, his mother assured him that she would not cease to pray that he might be within a year brought back to whole-hearted allegiance to the Lord Jesus Christ. That mother's prayer of faith was answered, and a useful life was thus won to the Master's service.

"One night," he says, "after a pleasure drive, I strolled into a place of worship. I was reminded of my mother's parting words, and realized that it was within a few weeks of the expiry of the year. It was a 'revival service,' and many were deciding for Christ. I waited a fortnight, all the time under conviction, and then yielded myself to God, joining the Methodist Episcopal Church."

The consciousness of ignorance now came home vividly to Mr. Roe's mind, and so determined was he to regain lost ground, that by hard work during four successive summers he saved enough money to put himself to school for the winter months of each year. That such a man could not remain silent on the greatest of all subjects was borne in on the minds of those who knew him best; and one Sunday morning he was startled to hear his minister announce, without previous communication with himself, that "Brother Roe" would preach in the evening. After some hours spent in prayer and preparation, he went into the pulpit in a state of fear and trembling. But the minister knew his man, and the result proved true insight. At the end of the service he said, "Brother Roe, you are evidently called of God to preach, and it is our duty to make arrangements for you to go to college at once." Mr. Roe pleaded that he had no means; but a vacancy was found at Wyoming College, Pennsylvania, and within a week of the preaching of that first sermon he found himself at college. For three years he remained there, working for his own living from the outset. At the end of the first year he was placed in charge of a small church which had very much fallen away; and during the following year two other small causes were placed under his charge. At each of these places he proved his possession of the qualities and powers which have borne more abundant fruit in London. On account of a breakdown in health he was recommended to turn his face homeward. Returning to England, he studied for a time at Didsbury College, and was ordained at Birmingham in 1879.

Indomitable energy and singleness of aim characterized Mr. Roe wherever his lot was cast. When he was appointed to Willesden Circuit, for instance, in 1885, the congregation was recognised to be in a very languishing condition. But his advent infused new courage and energy into the workers, and from the very outset a change for the better manifested itself. Larger attendances at the services proved that a new interest had been awakened, and the fact that the membership doubled in two years showed that the movement was a truly spiritual one. Every organization connected with the chapel was influenced by the spirit of the pastorate, a special development being visible in the number and size of the Bible-classes.

It was, however, in Bow Circuit Mission, that this zealous seeker after souls first turned his attention specially to East London, and proved to the full his grip of the problem of the lapsed masses. Four years ago, when the superintendentship of the Seamen's Mission fell vacant, it was felt that he was the man peculiarly fitted for the post, and subsequent experience has vindicated the wisdom of the appointment. Besides expansion along the old lines, new avenues of service have been opened up. Three months ago we gave an account of the laying of the foundation stone of the Victoria Seamen's Rest. Attractive reception rooms and dormitories will be provided for the men, model dwellings will accommodate the wives and families of some of those who are at sea, and a settlement will be formed for the accommodation of helpers, who will take up residence in the midst of the work.

REV. DAVID ROE.
From Photograph by Mr. W. Bartlet, 134, East India Road, Poplar, E.

A GOOD YEAR.

Few figures are given in Mr. Roe's annual statements; but the fifty-eighth anniversary was celebrated last Thursday by large gatherings, and with much quiet satisfaction. The chair was taken in the afternoon by Mr. George E. Morgan, M.A., who based a few words of encouragement and stimulus to the helpers on the difficulties experienced by Zaccheus, owing to the denseness of the crowd, and his own smallness of stature. These have their counterpart in Christian service to-day, as workers in large cities realise the vastness of the population, and their insignificance in dealing with it. But these facts should only stimulate to greater earnestness; and, if necessity demand, somewhat unconventional methods, as when Zaccheus (a respectable middle-aged man!) *ran* and *climbed a tree*, they must not hesitate to cast aside the elements of respectability and dignity, if by any means they may save some. "Let us not mind so much what the world will think of us, if we are in the line of working for God. We need not be too particular about our reputation; the highest reputation we can have is that we be found faithful."

Mr. Roe was able to speak of a record year. In addition to work directly among sailors, much is done for the denizens of the neighbourhood. The Mitre Children's Mission has been started to care for the poorest and most neglected of the children, and has been crowned with immediate success. Among the agencies are a Sunday-school, with more scholars than the school-room will properly accommodate; a cripples' parlour, where afflicted little ones are regularly entertained and instructed in the way of Life; a factory girls' Bible-class and social club, which is doing a fine work among the girls; a Pleasant Thursday Evening, when the little ones are told again of the Children's Friend in bright, interesting fashion.

The committee rejoice to find that the interest in the Mission is wider and more influential than at any other time during its long history. Doubtless this is largely due to the scheme for the new buildings, and in connection with the Victoria Seaman's Rest, a scheme has already been set on foot whereby the new buildings may become known in a practical and useful manner all over the world.

The aim is to secure active association with Seamen's Homes in distant lands. Already correspondence has taken place which promises to associate the work of such homes in Australia, China, India, New Zealand, Africa and America with the work at home. Men who have been under care here will be given introductions to similar missions at the ports to which they are bound, and the officers of such missions will be advised of the coming of these men. In turn, similar notices will be encouraged, and arrangements made for the reception of men so passed on, a plan which meets a need long felt in sailor work.

A Prayer Union has been formed, and friends are invited to join in daily intercession for the salvation of sailors, at the hour when the Bible class is being conducted at the Rest.

Rev. Edwin H. Ellis (of the East London Tabernacle) expressed in the heartiest terms the good will of the neighbouring churches and ministers; while a most helpful and instructive turn was given to the whole proceedings through a Bible-reading by Rev. J. Gregory Mantle, on the taking of Jericho, and the unusual methods employed, in obedience to the Divine command.

A sum of £300 was asked for on behalf of the ordinary work, with a statement that £6,000 is still required on account of building operations. The "Distress Fund" is also exhausted, because the demands have been more numerous than usual from the homeless and friendless, the sick, and the starving. This splendid work is deserving of hearty support.

At six o'clock a meeting was presided over by Mr. C. J. O. Sanders, when the sisters and agents of the Mission gave some account of their work, and bore testimony to the blessing and success experienced.

The day closed with a great public meeting, when the Hall was filled with a crowd representing many classes. The chair was taken by Mr. W. B. Bawn, L.C.C., and Mr. Roe was able to report contributions to the amount of £965 towards the £6,000 required. After the financial statement had been submitted by the treasurer (Mr. George Lidgett), encouraging addresses and hearty greetings were given by Canon Barker, Rev. W. Hollings, Mr. J. S. Randles, M.P., and others.

M. Alfred Boegner,

DIRECTOR OF THE PARIS EVANGELICAL MISSIONARY SOCIETY.

THE subject of this sketch is a native of Alsace, having been born at Strasburg in 1851. Trained in a Christian home, he early decided to devote himself to the career of a pastor, and had gone through the greater part of his theological studies in his native city, when the Franco-German war, followed by the annexation of Alsace, compelled him to choose between German and French nationality. He unhesitatingly chose the latter, completed his course at Montauban, and for three years filled a pastorate of the French Protestant Church in the north-east of France. Thence he was summoned to Paris in 1879 to assist the late M. Casalis, who, after having been one of the founders of the Basutoland Mission, had been since 1856 director of the Paris Missionary Society, and head of its missionary college. In 1882, M. Casalis retired, and from that time M. Boegner has been the "director"—pretty much what in England would be called the general secretary—of the society, which includes in its committee representatives of the three chief branches of French Evangelical Protestantism—the Reformed, Lutheran, and Free Churches.

When M. Boegner undertook this responsible post, the Paris Society already occupied three fields of missionary labour—Basutoland, Tahiti, and Senegal. Of the first, which has been lately described in these columns in connection with the recent visit to this country of M. Casalis, the son of M. Boegner's predecessor, it is unnecessary again to speak at length. It will suffice to revert to the fact that Basutoland has long been a British Protectorate, as giving the Paris Society a special claim to the sympathy of British Christians. Tahiti was the first field of labour taken over by the Paris Society as a legacy from the London Missionary Society, the annexation of that island to France having rendered the continued work of English missionaries impracticable. Our French Protestant brethren stepped in to save the missions there from being swallowed up by Roman Catholics. The Senegal Mission, which M. Boegner personally visited during the winter of 1890-91, has always been the weakling of the Paris Mission; the post is one of great prospective importance, but the urgent claims that have arisen since its foundation, first in one direction and then another, combined with the Society's limited resources, have prevented its expansion.

Four years after M. Boegner's appointment as director, the Paris Missionary Society became for the first time possessed of a home which it could call its own, the Maison des Missions, 102, Boulevard Arago, near the Paris Observatory. Its erection was due to the energy of Dr. Gustave Monod (one of the brothers of the famous preacher, Adolphe Monod), who collected the needful funds, chiefly among his old patients. There M. Boegner was joined by his old schoolfellow and friend, F. H. Krüger, of whose career as teacher of the missionary students at the Mission House a sketch appeared in these columns soon after his death in 1900. The number of these students rapidly increased, and has generally averaged twelve to fifteen. In the management of this beautiful and commodious home—already, however, become too small for the needs of the society's growing work—M. Boegner has had an efficient helpmeet in his wife, who is a daughter of the eloquent pastor and senator, Edmond de Pressensé. Notwithstanding the claims of her own family, Madame Boegner finds time to be a sympathetic friend, both to the young men who came under her care as students, and to the numerous missionaries on furlough, and their wives and children who pass through the Mission House.

Meanwhile, the three mission fields have increased to seven, and all these, except Senegal, have themselves seen constant expansion. The readers of The Christian are already conversant with the Zambesi Mission, itself an outcome of missionary zeal kindled amongst the society's converts in Basutoland, and which has as its leader M. Coillard, one of the most inspiring missionary heroes of our time.

The Tahiti mission has also developed missionary activity as regards other French islands of the South Seas. Work has been taken over from the L.M.S., in circumstances similar to those which occasioned the transfer at Tahiti, in the Loyalty Islands and in Maré, while in New Caledonia and some other islands, the work is mainly carried on by native evangelists, with a certain amount of superintendence from French missionaries.

M. ALFRED BOEGNER.

The French Congo Mission, founded in 1892, after a preliminary journey of inquiry by two missionaries, has seen a large measure of success. There, also, two recent deaths have seriously weakened the mission, and the climate necessitates frequent furloughs. In this field, too, the competition of Roman Catholic missions is a constant menace.

The greatest extension, however, has been in Madagascar, and has arisen out of the conquest of that island by the French in 1895. In view of the grave fears that the noble work of the British missions, particularly of the L.M.S., might be destroyed by Jesuit aggression, the Society sent two delegates, Professor Krüger and Pastor Lauga, to inquire as to the desirability of commencing a French mission. They found that such an effort was urgently necessary. M. Lauga commenced a Protestant service at Antananarivo, and did not leave until a temporary successor had been found in the person of M. Escande, a missionary from Senegal, at home on furlough, who readily accepted the Society's appeal to take up the work. Early in 1897 the first band of missionaries went out, headed by Paul Minault, one of the most powerful preachers whom Protestant France could furnish. Together with M. Escande, he was assassinated before he had been many months in the island.

The circumstances of this event are obscure; the murderers were soon caught and executed. But the Protestants of France had reason to suspect, behind the Malagasy assassins—who did not even take their victims' watches—the hand of the cruel and unscrupulous foes of their Huguenot forefathers—the Jesuits. Never was there a more striking illustration of the French rendering of a verse in Proverbs: "The evil one doeth a work which deceiveth him." The foul murder of two of their best-beloved and most trusted missionaries aroused the Protestants of France to put forth such an effort as they had never made before, so that within three years no less than fifty-two adults went forth to found the new mission.

This visit to Madagascar, following on that of Rev. R. Wardlaw Thompson and Mr. Evan Spicer, of the L.M.S., was abundantly blessed. The Jesuits, who had celebrated the conquest of Madagascar by *Te Deums*, had spared neither force nor fraud in the propagation among the terrified Malagasy of the falsehood: to be loyal subjects of France, you must be Catholics. The presence of French Protestant missionaries was in itself a refutation of the lie; M. Boegner was able to obtain from General Gallieni, who had gone out to Madagascar with strong prejudice against the English missionaries, and especially those of the L.M.S., express assurances that the work should be left unhindered; and shortly after his return, a decree was issued for the organization of the schools of the island.

On his way back to France, M. Boegner made a brief stay at Basutoland, which he had already visited with his wife in 1883. He passed a week with M. Coillard, at Buluwayo, as the latter was returning to the Zambesi. Before leaving Madagascar, however, he had contracted the fever of the island, which laid him aside more or less completely for about a year after his return. Only in the autumn of 1900 was he able to resume the responsibility of his post, thus liberating his colleague, M. Bianquis (who had occupied his post for some two years), to go to Madagascar, and take up the important position of French pastor at Antananarivo, and head of the French mission in that island.

The heroic efforts made by the French Protestants, with the generous help, both in men and money, of their brethren in French-speaking Switzerland, have brought about a financial position which has weighed very heavily on M. Boegner, as head of the Paris Mission. The total expenditure of the Society has increased three-fold within ten years, and although deficits were averted in 1899 and 1900, thanks to many generous gifts from the wealthy, and many touching sacrifices on the part of the poor, a year ago there was a deficit of 110,000 francs (£4,400), which threatens to be greatly increased this year.

The Paris Missionary Society has for many years past adopted "the policy of faith," so well known to the friends of some of our own

missionary institutions. It has never refused to enter into new fields of work, while maintaining the old ones, whenever the call of God appeared clear on the one hand, and on the other hand the workers presented themselves in response to that call. Many of the French Protestant churches have already responded nobly to the present need. The Basuto Christians, notwithstanding the losses recently sustained by them through bad crops and cattle disease, have subscribed considerable sums towards the needs of their "fathers" of the Paris Mission. In Madagascar itself, one missionary gives up his whole salary for 1902; another, 1,000 francs out of his; a third, a supplementary sum of 300 francs to which he has become entitled by passing an examination in Malagasy; two others, a month's salary each. M. Boegner writes:—

For myself, everything is summed up in 2 Cor. iv. 1, especially emphasizing the words, "as we have received mercy." I cannot, indeed, always say, "We faint not." I try not to faint; yet often I feel as if the waters were almost meeting over my head.

Will not British Christians sustain this intrepid worker by their prayers, and by their gifts? Joseph G. Alexander.

Scriptures for Jews in India.

A TOUCHING appeal has reached me from Calcutta for Yiddish Scriptures. Mrs. Lennard, writing from the Y.W.C.A. Home, Calcutta, says:—"The Lord has called me to Calcutta to work among the Jews. It has cost me much prayer and many years of consideration; but now the Lord has said, 'Go, and I will be with thee. Fear not.' There are 4,000 Jewish families in Calcutta. They emigrate here in large numbers from Russia, Poland, Austria, Bulgaria, Roumania, Egypt, &c.; all these are Yiddish-speaking Jews. Very little is being done among these; some of them have sunk very low in sin and degradation, and yet they are very accessible. A Christian lady took me round to some of the houses, because she had heard that I could speak Yiddish. It almost broke my heart, as we went from house to house, to find in what an awful state of sin they are living. The children are very much neglected. The boys and girls wander about the streets; no school will take them in. I have come to Calcutta to give my whole time and life to the work. The Jews are very anxious that their children should be taught. They say, 'Have a school for us, and we will send our children. They are also most willing to have the complete Bible in the language they understand (Yiddish), and to be taught or taken step by step in their own Scriptures."

Mrs. Lennard tells of two encouraging cases of conversion of young Jews, and adds: "I was brought up as a child in a Hebrew school on the Continent; my playmates were Jewish girls; our neighbour was a rabbi; I was always in their house, almost lived there. I have had a love for the Jews ever since my childhood, for the Lord gave me abundant opportunities to mingle with them, and thus to learn their habits and ways. May I ask your help in organizing a Calcutta Jewish Mission? I want a boarding school for the Jewish children. Pray do not delay, because since I came here the Roman Catholics have got jealous; they see the Lord prospering me, and they are going to step in. The Lord has scattered his chosen people among us, and He expects us to lead them to a knowledge of the truth as it is in the Lord Jesus." Similar appeals come from all parts of the world. The hunger for the Bread of Life is everywhere increasing.

Marcus S. Bergmann.

222, Burdett Road, Bow, E.

Home Settlement for Young Men.—Among useful institutions already fulfilling the same objects as the proposed Y.M.C.A. Club, is the Home Settlement at Womersley House, Crouch Hill, N., over which Rev. W. Darlow Sarjeant presides. Hon. sec. Mr. J. H. Waterman, Regent House, Regent Street, W.

From Many Lands.

THE NEEDS OF CYPRUS.

REV. HENRY EASSON writes from Dunblane, N.B., that he is obliged, on account of health, to retire for a time at least from active work in Cyprus. A friend in New York has provided the 1,500dols. necessary for the rebuilding of the chapel at Larnaca, to the burning of which we called attention in May last. It is expected that 500dols. (£100) more will be required for furnishing and equipment. The work is under the charge of Mr. W. M. Moore, M.D. (American R.P. Mission, Larnaca, Cyprus), who is well fitted for the post.

HOSPITAL WORK IN ASIA MINOR.

The American Hospital and Dispensary at Cesarea, Asia Minor, which, from the time of its beginning in 1886, was carried on by Dr. William S. Dodd, with the co-operation of the American Board of Commissioners for Foreign Missions, has, by the organization of a board of trustees, passed from being a semi-personal affair into a public institution recognised by law. While maintaining the closest connection with the Missionary Society, it has now secured an independent corporate existence of its own.

The number of new cases seen at the dispensary during last year was 3,233, old cases and patients visited 3,042—6275. Nearly one-half of these were Mohammedans. "One point in evangelistic part of our work has not yet been acted on. We need a Bible reader among the patients while they are waiting for treatment. Friends have sent gifts for this purpose, but the right person has not yet been found. There is here a great opportunity for direct spiritual work which we long to improve." The treasurer is Mr. James M. Speers, 14, West Twenty-third Street, New York.

IS THE DAWN BREAKING IN SPAIN?

The recent rioting in Barcelona is simply a sign of the general excited state of Spain. It is more than probable that striking changes in the administration of the law will take place when Alfonso XIII. takes the sceptre from the Queen Regent, who has fostered the growth of religious order and the suppression of liberty. Those interested in the spread of the Gospel in Spain prayerfully anticipate the dawn of liberty during the next six months. The ministers of the Spanish Reformed Church write most hopefully of the near future, and it seems that at length numbers of the Spanish people are turning from Roman superstition to the Gospel light, but much remains still to be done.

Rev. J. Blackburn Brown (English Chaplain in Seville) writes to the secretary of the Spanish and Portuguese Church Aid Society (Rev. T. J. Pulvertaft, Church House, Dean's Yard, Westminster, S.W.): "If only our snug English Protestants in England realized the state of things here, your funds would be much greater than they are, and the prayers of your friends would go up, and their sympathies would go out in practical and tangible ways to an extent now undreamt of, and beyond your wildest hopes. I wish I could render one-tenth of the help I should like to."

THE WORD OF GOD IN TUNIS.

The following from Miss M. Grissell (North Africa Mission, 23, Rue Al-Djazira) will appeal to the hearts of lovers of the Word of God: "Bibles in many languages are found in the depôt in Tunis, and people of many nationalities, not always customers, find their way there. Sometimes it is only idle curiosity, sometimes deep heart-longing leads a poor soul to turn in to inquire the way of comfort from the missionaries, or their representative, a converted Jew. Days there are very varied; a morning spent in wearisome waiting may alternate with another when a constant stream of visitors taxes all the attention. Perhaps an Arab with Koranic difficulties is quickly followed by a so-called Christian striving to break from the bondage of priestcraft, or by a Jew who cannot yet accept the only true Messiah as his Saviour. Each day the depôt stands open as a witness to the truth, a place where the Bible is ever at hand, and where all who will can search for themselves 'whether these things are so.'

"We are moving the depôt to a more favourable position, at the same time considerably increasing our rent. It is so important in the midst of this large Mohammedan city, that we dare not close it: and in faith we continue to exhibit our treasure, inviting the prayerful sympathy of those who, realizing its preciousness, wish others to possess it also."

MANDARIN-SPEAKING CHINESE IN SHANGHAI.

At the instance of representative missionaries and other Christian friends, of all denominations, resident in Shanghai, a union church for Mandarin-speaking Chinese has recently been formed. The need for such a church has long been felt. Mandarin-speaking Christians from the interior, who settle in Shanghai for purposes of trade, do not feel at home in the Shanghai vernacular churches, as the dialect is strange to them. The London Missionary Society has granted the use of its Shantung Road Chapel for this work, until funds permit of the erection of a suitable building in one of the crowded and busy thoroughfares of the city.

A council, representative of several missionary agencies, has been constituted, and it is felt that, under the blessing of God, this new movement will be a bond of union between the various denominations in China, and will powerfully manifest "the unity of the Spirit" to the Chinese heathen world. Self-support will, it is confidently anticipated, be reached after a time, but in the earlier stages of the work it is necessary to appeal for the free will offerings of Christian friends in Great Britain and America. About £200 (2,000dols. *Mexican*) will be required for the first year. Rev. Dr. Stevens (Lee Wood, Ilfracombe), formerly minister of the Union Church (foreign), Shanghai, is hon. secretary and treasurer in Great Britain.

PROTESTANT MURDERED IN BRAZIL.

The following account of the murder of a native Christian appears in the latest issue of *Help for Brazil*, from the pen of Mr. Telford:—"A woman staggers into the room. 'Oh, they have murdered my husband! they have murdered Jhusa!' On the way to worship, while in a hollow, the party was attacked by several armed men. A young man succeeded in eluding their grasp, as also the woman; but our poor friend, losing his head for the moment, ran into the bush—the worst place possible, as he could not run far—and there he fell pierced through the heart by the assassin's knife.

"The young man who brought the tidings, and I, ran to find the officer of police, and on the way we were insulted very much by the people. This officer with four soldiers was soon on the spot. There under a tree, lay the dead body, the widow bending over it, crying most bitterly. The assassins had made good their escape. In a short time the body was put into a hammock and carried to the gaol, and there examined. While I was leaving the gaol, I overheard one person say, 'Let us finish with these Englishmen.' Others were saying that I would not be allowed to go out of the city alive; and one, to crown the others, said that if all were of his mind, they would cut me up on the street. The funeral procession only numbered five, and to carry the body the long distance to the cemetery did not appear a very easy task; but after we had gone a good way, a man came forward to help us, and his good example was followed by others. We had a guard of two soldiers with us. Arrived at the grave, I thanked the persons who had helped us, and asked them to remain while I read a part of 1 Cor. xv., said a few words, and offered prayer. The people were perfectly quiet. Afterwards, however, it was said that if it had been known I was to conduct a service at the cemetery, people would have been there to shoot me.

"That night a soldier was sent to our house to keep guard, but, fortunately, nothing happened. We visited the widow the following morning, and were able to console her somewhat. Her faith in God, I am glad to say, has been strengthened."

Student Volunteers

AT TORONTO.

[FROM OUR OWN CORRESPONDENT.]

THE fourth convention in connection with the Student Volunteer Movement, which met in Toronto, Canada, from February 26 to March 2, was a memorable gathering. The 2,955 delegates who registered their attendance represented twenty-two countries, 465 educational institutions, eighty-two foreign mission boards, with a number of other interested agencies. The Toronto people turned out in great numbers, and the vast auditorium of Massey Music Hall was always thronged, while in the evenings many hundreds were unable to gain admission.

In reviewing the intervening four years, Mr. JOHN R. MOTT (chairman) pointed out that this movement touches the life of 800 institutions of higher learning, and that 1,853 students had already sailed for the foreign field. The increase of missionaries was 60 per cent. over the preceding four years, and this number promises to become greatly enlarged, inasmuch as there are now 325 classes with 5,000 students engaged in the systematic study of foreign missions. Altogether the students had contributed during the past year over 40,000 dols. for foreign missions, a large sum from young men and women who are facing the large expenses of a college education. As a result of the missionary enthusiasm, Mr. Mott referred to a quickening of the religious life of the colleges, which was also felt in the churches.

The aim for the coming four years, he said, would be a large increase in the number of students engaged in the study of missions, as well as in volunteers for the foreign field, who should be helped with better preparation for their life-work, and held true to their pledge; an increased missionary responsibility for those students who remained at home; a quickening of the religious life of the colleges and seminaries; and the solidity of the movement as a world-wide missionary enterprise.

The later addresses were strong, able, and inspiring utterances. The opening meeting was devoted largely to the subject of personal religion, when two very uplifting addresses were delivered by Mr. Robert E. Speer and Mrs. Howard Taylor. The evening meeting of the first day was marked by addresses of welcome from leading representatives of the different denominations, including Bishop Sweatman, of the Church of England. To these cordial greetings, expressing oneness in spirit and aim, both Mr. Mott and Rev. Dr. J. Ross Stevenson (vice-chairman) responded with stirring addresses.

The second day was largely taken up with the discussion of missionary work in different lands. Sectional meetings were held in a number of churches. China was the country considered at the morning meeting of the main gathering, when Dr. Howard Taylor, Dr. Ament, Miss Noyes, and others told of wonderful progress. At the evening meeting in Massey Hall, Rev. C. A. R. Jonvier spoke on India; Dr. H. G. Underwood, on Korea; Rev. W. R. Hotchkiss, on Africa, and Drs. W. S. Ament and Howard Taylor, on China. It was, throughout, a story of great things for the extension of the Kingdom of God.

The third day might be termed "Educational Day." The character and scope of the discussions can be imagined from the following topics: "The Supreme Importance of Missionary Education among Young People," "Missionary Literature," "The Place in Colleges and Theological Seminaries of the Study of the Extension of Christ's Kingdom," "The Pastor as an Educational Missionary Force," "The Pastor of the Church as a Mission Captain," "Lessons from Master Missionaries." The concluding hour will be remembered by the response to an appeal for funds to send out missionaries, when 15,000dols. a year for four years was quietly promised. This amount will be largely increased from other sources.

The "Money Problem" was the general topic of the morning of the fourth day. The Hon. S. B. Capen, LL.D. (president of the American Board), spoke first on "Money and its Place in Mission Work," and was followed by Rev. J. F. Goucher, D.D., on "The Financial Co-operation of both Rich and Poor Indispensable;" Rev. S. Earl Taylor on "The Financial Support of Missions by Young People;" and Rev. Luther D. Wishard on "How 1,000 Missions are Supported." In the evening addresses were delivered on "The Challenge Presented to the Present Generation."

Sunday, the closing day, opened with a very fine sermon by Bishop M. S. Baldwin (Huron), whose text was, "Jesus, the same yesterday, to-day, and for ever." After the sermon Mrs. Howard Taylor made a most earnest appeal to the large audience to heed the call of Christ. The afternoon meeting was largely given up to the question of personal religion, when powerful addresses were given by Bishop Thoburn and others. The closing gathering was most impressive. Passionate warnings were given to the students to beware of "after-convention temptations," and to carry back to college life the spirit and message of this convention. Then followed a season of self-consecration, when one hundred missionaries were dedicated to the preaching of the Gospel in heathen lands. The presence of the Divine Spirit was most manifest, and the uplifting influences of the hour will never be forgotten.

Mr. Moody's "Boys."

THE school for young men at Mount Hermon, four miles across the Connecticut from Northfield, is just completing its twenty-first year. It is not merely a Bible Training School, nor a school for the training of evangelists or mission workers, as many suppose. Mr. Moody believed in each man serving God in that particular line of life for which he is best fitted, so Mount Hermon aims to give an all-round education and training to fit its men for usefulness in life. It takes young men who cannot get an education elsewhere, and without reference to age, except that they must be over sixteen, and without reference to knowledge of books. Its studies begin with elementary grades, and take a man high enough to enter college. Many of its graduates have led their classes in college, and what is better, have stood as leaders of manly character in the Christian work of the colleges. The largest number, however, of its 3,500 students have not gone to college but are out in life.

A principle of Mr. Moody's for which the school stands, is that no young man should expect others to do for him what is in his own power. The student at Mount Hermon pays only 54 dols. for each term of sixteen weeks, but this he must furnish, and when his money is gone, he stops school and goes to work, earning more. Another idea of Mr. Moody's was to keep the school going all the time. He abhorred an idle building as he did a lazy boy, so the year is divided into three terms of sixteen weeks each, and the course is so arranged that the student can drop out for one or more terms and come back and take up his studies where he left them. The summer term, which begins May 1, and runs to the middle of August, was a new idea about which many were sceptical, but two years' experience has proved that it is one of the best terms of the year for the students. In northern Massachusetts it is not too hot in the summer for good study, and there is every attraction in the location of Mount Hermon for open-air life and recreation.

Mr. Moody was an ardent believer in the teaching of the Bible as a part of each man's training for usefulness, and in the summer term this is specially emphasized. Beside the regular Bible courses of the school, a daily Bible class is held, in which visiting Bible teachers bring to the students, for two weeks each, the best they have to give them. For the next summer term, these teachers will include such men as Rev. G. Campbell Morgan, leader of the Northfield Extension Movement; Rev. F. B. Meyer (London); Rev. Arthur T. Pierson, D.D.: Professor E. I. Bosworth, of Oberlin; Professor Elmore Harris, of the Toronto Training School; Mr. David McConaughy, late National Secretary of the Young Men's Christian Associations in India; and Mr. Paul D. Moody, Mr. Moody's son.

During the summer term only, provisions are made for young men who see no way of obtaining a fuller education, but would like to spend any period, from two weeks up, in special study of the Bible and other branches. Young men who want to know more about Mount Hermon should write to the Principal, at Mount Hermon, Mass, U.S.A.

A Useful Experiment.

THE question of the "saloon," the American institution corresponding to the British public-house, has been very much "up" before the citizens of New York for several months. Innumerable letters have been written in the papers, and not a few public meetings have been called. Among other speakers who have addressed meetings held under the auspices of the Y.M.C.A. here has been Rev. George L. McNutt, of Indiana, widely known now as "The Dinner-Pail Preacher." About three years ago he left his pulpit and became a day-labourer or "dinner-pail man." He had not spent much time at day labour before he found out what an important factor the saloon has come to be in the social life of the community, and his address on this subject is one of the most bright and interesting talks of his extensive and varied *repertoire*. One of the strongest holds that the saloon has on this city (and many others) is that it provides the only public conveniences that are available to "the man in the street." I know this city pretty well, and I do not know of half a dozen (outside the saloons) in the whole city, excepting the elevated railroads, which provide them for their passengers. It is not easy for a citizen of a British city, well supplied in this respect, to imagine the conditions produced here by things as they exist.

Mr. McNutt has referred to this feature of life in our city more than once in speaking to crowded audiences at the West Side branch of the Y.M.C.A., probably the largest in the United States in respect of membership. This branch has a magnificent building, but like most, if not all others through the country, has (or had on Sunday) painted on the door leading to its lavatories and "toilet-rooms" the words, "For Members Only." As a result of some remarks made by Mr. McNutt recently, it has been decided, not merely to remove the forbidding legend from the door leading out of its splendid hallway, but to put a sign *outside the building*, with words like this on it: "Toilet and Lavatory Accommodation Free to the Public. Come in and Use them."

In the opinion of many, that sign and the influence it is likely to exert, not only throughout this city but throughout the country, will accomplish more practical results in a year, in impeding the manufacture of drunkards, than fifty big mass meetings on total abstinence principles. It may be said that this is a matter for the municipality to see to, but up till last November, the vested interests of the liquor traffic had far too much weight with those in authority, to permit of the present and prospective loss to the saloons in the sacrifice for the benefit of the whole city involved in making proper provision in the interest of the public comfort and decency.

ROGER MARTIN.

Ladies in Reduced Circumstances.—Rev. E. A. Stuart, of St. Matthew's, Bayswater, calls attention to the needs of Mrs. Sheppard's Annuitants' Homes (hon. secretary, Mrs. Chadwick, 27, Ossington Street, Bayswater, London, W.). At the Homes which were founded in 1855, rooms and attendance are provided for ladies aged not less than fifty-five, and who possess an income of not less than £25 a year. Mr. Stuart, who is chairman of the institutions, adds: "To such, free house room makes all the difference between poverty and comfort." The ladies are required to be members of an Evangelical body. About forty are benefited. There are seven houses, three in The Grove, Hammersmith, which belong to the Society; and four in Bayswater, which are hired. The ladies board themselves, and the other expenses are met by the subscriptions of the charitable.

"Our Daily Bread."

SUNDAY, March 30. Exodus xiv.

TO turn from the straight road for Canaan down by the western, or Egyptian, shore of the Red Sea, seemed madness, for it not only delayed the march to the frontier, but brought the whole of the people into a position of imminent danger. Presently further progress became impossible. A steep range of mountains blocked the march; on the left was the sea, and behind the Egyptian hosts. Yet that position gave God his opportunity of deliverance, and led to such an overthrow of Egypt as secured Israel immunity from attack from that quarter for two or three centuries.

Do not question with God, if He bids thee turn from what seems to thy judgment the wiser course. Not a moment of thy life is left to chance; every step is carefully calculated; what seems fatal is the path which He has chosen, and to walk in it with Him is certain peace and safety. "Fear ye not; stand still and see the salvation of the Lord."

We must ever go forward. The mistake of so many is to cling to the past; to past experiences, emotions, deliverances, and exploits. But there are wonders awaiting you beyond the thin curtain that veils the future, which shall cast into the shade all that has been.

"Israel saw the Egyptians dead upon the sea-shore." There should be a finality in our experiences. We should not always carry the same weights, or be subjugated by the same tyrannical oppression. There should be a clear leaving behind, and a stepping up into a life where the power of old sins is broken for ever.

MONDAY, March 31. Exodus xv.

This chapter is well summed up in the words of the Psalmist:—

Then believed they his words.
They sang his praise.

They soon forgot his works.
They waited not for his counsel (cvi. 12, 13).

At one moment we may be standing in the light of victory and success, with our foes at our feet and our heart's desire attained; but in a brief space we may be murmuring against our lot (24). If instead of living in our circumstances we only lived in God; if we had learned with the Apostle to be satisfied with all that pleased our Heavenly Father, whether cloud or sun, adversity or prosperity, then the peace of the soul would be unbroken. "Though the fig-tree shall not blossom . . . yet will I rejoice in the Lord."

This noble Psalm seems to anticipate the song of Moses, the servant of the Lord and the Lamb. Some day we, too, shall stand on the sea of glass, having the harps of God. Ah, what triumphant strains shall ring out over the shores of eternity, when the final victory of our Lord shall have been achieved, over the beast, and his mark, and the number of his name; and when the devil shall have met with final destruction. Let us read these words again, ascribing all the glory to Christ, who on the cross became our strength and song. "Who is like unto Thee, O Lamb of God? Who is like thee? Thou leadest forth thy people whom Thou hast redeemed; Thou wilt guide them by thy strength; Thou shalt bring them in, and plant them in the mountain of thy inheritance. Thou shalt reign for ever and ever."

The waters are bitter, but the tree of the cross, which stands for submission to the will of God, will sweeten them. Yield yourself to God, and believe that He will heal thy diseases (*v.* 26), and forgive thy sins (Ps. ciii. 3), and bring thee presently to Elim.

TUESDAY, April 1. Exodus xvi.

It is wonderful to think of "the largeness of heart" which God is able to bestow on man, that he should have faith enough to believe that God could supply so immense a host in the wastes of the desert. For though it is evident that the provision of manna was from God—it was He who gave bread from heaven to eat—yet it is equally clear that it was through the faith of Moses that the Divine power wrought.

Recently I came across a modern illustration of this. In 1865, Mr. Hudson Taylor was greatly exercised by the thought that at the rate of a million a month the people of China were passing into eternity without God. He was at Brighton, and, leaving the house, went down to the beach in the early morning of a summer's day. He had no doubt that, in answer to prayer, labourers might be given, but he could not believe that God would sustain them year after year, when they were practically buried in the depths of that unknown interior. All at once the thought came, "Why burdened thus? If you are obeying God, all the responsibility must rest with *Him*, and not with you." "Very well," was the immediate, glad reply; "Thou, Lord, shalt be responsible for them, and for me too!" And the burden, from that moment, was all gone.

It is thus that we are taught the wonderful possibilities of faith, to which nothing is impossible. Faith is a kind of hinge on which the mighty power of God rests; once God undertakes to do a thing, He will not forget, nor be unpunctual, though forty years should pass.

The manna was an emblem of Christ, the Bread of God, which comes down from heaven. In Him there is enough for each, enough for all, enough for evermore. But we must feed on Him, not so much by praying to Him, in the sense of supplicating distinct gifts at his hand, as by meditation, communion, and the fellowship of holy thought.

WEDNESDAY, April 2. Exodus xvii.

It was a long march from Sin to Rephidim, where, again, there was lack of water, and again the chiding of the people with their lot. Ah, my soul, thou must not blame them, for thou hast often chidden also; but, for all that, when thou hast called in thy trouble, God has delivered thee and answered thee in the secret place of thunder, and thou hast seen his work (Psa. lxxxi. 7, xcv. 8).

It is supposed that the smitten rock was at some distance from the camp, because Moses had to go on to it with the elders of Israel. Probably it was part of the Mount Sinai, at some elevation above the valley, so that the waters would flow down to the assembled host, and perhaps would continue to do so during their sojourn in those regions, and in their march from Horeb by way of Mount Seir, unto Kadesh-barnea (Deut. i. 2). Notice especially Deut. ix. 21.

Travellers tell us that the traditional rock of this miracle is a mass of granite, nearly twenty feet square and high, the face of which is covered by a number of fissures, at equal distances from each other; and which suggest by their appearance that strong and long-continued fountains of water had once poured from and over it. "That Rock was Christ" (1 Cor. x. 1-4). It was as though Christ Himself was presenting Himself to be struck! (see the remarkable phrase *v.* 6).

Amalek took a mean advantage of the people (Deut. xxv. 17, 18). In our moments of depression, or elation, we are most prone to the sins of the flesh, of which Amalek is a type. The uplifted hands of the Lawgiver are, of course, the emblem of prayer, but we must work as well as pray. Here is a blessed employment for the invalid, for the lonely saint, for the aged. Do not cease to pray for us, who in the plain are covered by the dust, and deafened by the din of the battle!

THURSDAY, April 3. Exodus xviii.

It is probable that this visit of Jethro took place during the year that Israel dwelt under the Mount; but the story is inserted here, that there may be no break in the majestic story which follows. It is interesting to know the significance of the names of Moses' sons, as each admits us into his inner soul, and teaches us how lonely and strange he felt himself to be, and how constantly he was looking upwards for help.

In Moses' recital of what had taken place since last he had seen Jethro, he evidently said as little as possible of his own share in the wonderful events that had transpired; he told of all that *the Lord had done* unto Pharaoh and to the Egyptians; and his recital aroused the liveliest feelings of adoration and gratitude in Jethro's heart. Let us so speak of God that others may think well of Him, always putting forward what is bright and beautiful in his dealings, that all who hear our speech may respond to our invitation, "Come, magnify the Lord with me, and let us exalt his name together."

Jethro gave Moses good advice. It is always better to set others to do God's work, than to carry the whole burden ourselves. Mr. Moody used to say, "It is better to set 100 men to work than to do the work of 100 men." Really God must needs call some men home, for they so insist on being to the front in everything, that others fail to obtain the opportunity to learn how to use their talents for the King!

FRIDAY, April 4. Exodus xix.

This chapter introduces the covenant of Sinai. We are enamoured with the hopes held out, and, without considering the fickleness and weakness of our hearts, we cry, "Name thy conditions, great God, and we will gladly fulfil them. All that the Lord hath spoken, we will do."

We hardly know what we say when we bind ourselves by these engagements. On the one hand we do not realize the infinite holiness of God; on the other, we do not know ourselves. We have yet to learn that of ourselves we can do nothing—that there is a fatal flaw in our spiritual constitution, that there is a law in our members working against the law of our mind, and bringing us into captivity to the law of sin, which is in our members, so that when we would do good evil is present with us. Everyone must be brought to an end of himself before he can begin to appreciate the glory of the Lord Jesus as a perfect Saviour. The law is our schoolmaster to bring us to Christ, and we pass through the bitter failures of the first covenant to the victorious experience of the second, in which there are no conditions of obedience left to our fulfilment, because the Lord Jesus has fulfilled all on our behalf, and we stand in Him; his obedience is reckoned to us, and his Spirit secures an inner obedience in our hearts (Heb. viii.)

SATURDAY, April 5. Exodus xx.

These Ten Words lie at the basis of all moral government. They express, in a concise form, the verdict of man's conscience. As the Apostle says, the Gentiles show the work of the law written in their hearts (Rom. ii., see the whole argument). Thus, even where this code has never been recited, its essence is ever in operation. There is a common foundation of morals the world over. Even that law of the observance of one day in seven has its counterpart in the heart of man; first, in the universal spiritual instinct that worship is due to the Eternal God; secondly, in the physical craving for one day's rest in seven; and thirdly, in the seasons which are marked out by the heavenly bodies.

But what a revelation the Decalogue gives of the evil of the human heart! You may tell of the moral condition of a nation by perusing the legislation, which has been called for from year to year. The sins which are forbidden are those which have been rife. And as we read the *shalt-nots* of God, we become aware that the world is full of ungodliness, oppression, impurity, theft, murder, and coveting.

Let us read these words over, for our careful self-examination, adding to their light the further illumination of Matt. v. Let us see how much they mean, and realize how infinitely we have fallen beneath their level, if not outwardly, at least inwardly; and then let us turn to Christ, and ask Him, by his Holy Spirit, not only to keep us from violating the letter of the Divine Law, but to fill our hearts with such a positive love for Himself, and a reception of his indwelling, that we may not fulfil the law of sin, but that the righteousness of the law may be fulfilled in us, as we walk not after the flesh but after the Spirit. Then, if our days are not long in the literal sense, they shall be deep and blessed, as the days of heaven (*v.* 12 and Eph. vi. 2, 3).

F. B. M.

The Christian Temperance Campaign.

THE KIRKCALDY MEETINGS.

CONTINUING his fruitful meetings at Kirkcaldy, Rev. Dr. J. Q. A. Henry aroused much sympathy by the powerful address which he delivered in Pathhead Public Hall on Thursday evening last.

Rev. W. Milne, who presided, said that considerable interest had been awakened by the temperance addresses given in Kirkcaldy by Dr. Henry; he expressed an earnest hope that combined efforts would be made to conserve the results of the mission.

Dr. Henry, who followed, referred in glowing terms, to some notable characteristics of the Anglo-Saxon peoples, particularly their reverence for the Bible. Proceeding, he dealt with the burning question of Temperance, and said that a nation is safe only when it has the courage and consecration to attack the strongholds of sin in its midst. He pointed to drunkenness as a national sin, and urged those present to take the opportunity of joining the ranks of total abstainers. In the course of the evening solos were rendered by Mrs. Barclay and Mr. Cormack, of Edinburgh, while the choir gave admirable aid.

On the following day Dr. Henry delivered an address in St. Brycedale Hall, in which he gave helpful suggestions for carrying on the work. In the evening, the final gathering of the mission was held in Pathhead Public Hall, when Dr. Henry set forth the medical evidence in connection with the physical aspects of the drink question, and delivered a stirring and convincing address.

A correspondent writes:—"A striking feature of the Kirkcaldy meetings was the frequent attendance, in considerable numbers, of ministers, who have much appreciated Dr. Henry's advocacy of temperance. Another feature was the large attendance of men. At the closing meeting Mr. Mackintosh, one of the large employers of labour in Scotland, testified that Dr. Henry had done great things for the temperance cause both in securing a large number of pledges (upwards of 750) and in stimulating the growth of temperance sentiment, especially among Christian people.

IMPRESSIVE MISSION AT ALLOA.

The meetings held at Alloa, March 23-25 made a deep impression upon the large audiences which gathered to hear Dr. Henry. The mission began on Saturday afternoon with a meeting for children in the Town Hall, Mr. Robert Procter presiding. Dr. Henry gave a splendid address on the dangers of drink, and made a kindly appeal to children to band themselves together in their youth against the habit and traffic. Pledge forms were distributed among children to take home and get signed, with their parents' consent, and return to their Sabbath-school superintendents. Many children asked for forms. At the close Dr. Henry addressed the committee, and it was heartily recognised that he was treating his subject from a high Christian standpoint, and in a manner calculated to unite all sections of temperance workers.

On the following morning Dr. Henry preached in the Parish Church (by courtesy of Rev. L. McLean Watt) to a very large congregation. He gave an eloquent discourse on Rom. xiii. 10: "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." In powerful terms he appealed to all Christians to take their stand against the drink.

In the afternoon, through the kindness of Rev. Robert Mackenzie, Dr. Henry preached at the West U.F. Church. Taking part of Psa. lx. 12, "Through God we shall do valiantly," as his text, he pointed out that the great and outstanding enemy of mankind, and the first and foremost obstacle to the progress of the Gospel, is the drink curse.

A crowded meeting was addressed in the Town Hall in the evening. Rev. R. Mackenzie presided, and Dr. Henry spoke eloquently from 1 Sam. x. 14, "Come and let us go to Gilgal, and renew the kingdom there." He described the enormous extent of the drink evil, and enriched his utterance with apt and forcible quotations from authoritative sources, urging all to do what they could to roll away the reproach from the land. Although no pressure beyond the speaker's appeal was brought to bear upon the people, no fewer than 117 pledges were signed.

At Redhill, where Dr. Henry is to conduct a mission on April 4, 5 and 6, earnest efforts are being put forth to arouse the people to a sense of the iniquity of the drink traffic, and the importance of taking energetic action to combat the evil. A meeting was held on March 19 in the Wesleyan Chapel, at which Mr. E. Glanville, Rev. L. Ashworth, and other friends, gave telling addresses, and there is every prospect of the forthcoming mission exercising a wide and helpful influence.

FUTURE MEETINGS.

March 27, Alva; April 1-3, Macclesfield; 4-6, Redhill, Surrey; 8, Helensburgh; 9, 10, 11, Rutherglen; 12-18, Dumbarton; 19-25, Airdrie.

Obituary.

MR. WILLIAM ALEXANDER BOYD, BELFAST.

MR. BOYD, one of the band of Christian workers who followed our troops to the seat of war, met his death by drowning on the 5th inst. at Mafetory, Basutoland. Mr. Boyd was converted at the meetings of the Junior Y.M.C.A., Mercantile Academy, Belfast. He resigned the secretaryship of this Association and his other Christian work in his native city to minister to his fellow-countrymen of the 2nd Royal Irish Rifles in South Africa. During the whole course of the war he has been conducting meetings with great success, and after many hairbreadth escapes, at last met his end by drowning, a fate which has been the lot of many men during the war.

GENERAL J. J. ESTEY.

The death of General J. J. Estey, who passed away about three weeks since at Brattleboro', Vt., U.S.A., removes an earnest Christian worker who gave ardent service to many religious undertakings, and was widely esteemed for his piety and devotion. His name was well known, too, as director of the Estey Organ Company. General Estey was president of the local Y.M.C.A., and held various offices in connection with the Baptist denomination, of which he was a member.

The departed worker was one of the men whom Mr. Moody loved as a friend, and to whom he confided his plans. General Estey had been the treasurer of the Northfield Seminary ever since that remarkable institution was established by Mr. Moody. He helped forward its work in every possible way, as he did that of the boys' school at Mount Hermon, of whose board of trustees he was a member. A Brattleboro' paper says:—"The best tribute that can be paid to General Estey's memory is to say that to his most intimate associates, in the business office, to his own sons, he stood as a type of genuine Christian manhood." Mr. Ira D. Sankey writes:—"He was a splendid man, and we shall miss him very much."

Cross and Crown.

AN EASTER VISION.

A shadow creeps
Over the sun-kissed Palestinian plain:
Beside a Cross a mother stands and weeps,
Her sword-pierced heart wrung with new travail-pain.

The darkness falls
Over a world which bid its Saviour die.
Across the hill, to Pilate's judgment-halls,
Echoes his last exceeding bitter cry.

An awful calm
Hushes the rude and cruel soldier-host.
Unseen, an angel bears a crown and palm;
Unseen, the Dove descends—the Holy Ghost.

. . . . . .

The morning breaks—
Break forth creation in one rapture-song!
He lives who died: Jesus who slept awakes—
First fruits of Resurrection's countless throng.

C. Maud Battersby.

Sowing and Reaping

IN WESTERN SOUDAN.

AT the invitation of Mrs. Elborough Woodcock, a number of friends assembled at 8, Buckingham Gate, a few days ago, to meet Bishop Tugwell on his return from Western Equatorial Africa. The proceedings were opened by the Bishop reading a portion of Scripture and offering prayer. An inspiring address was delivered by Mr. L. H. Nott, who went out to Hausaland in 1894, but was compelled to abandon the work on account of ill-health. In giving some particulars of his experience while in that country, Mr. Nott acknowledged the hearty reception accorded by the inhabitants, and their willingness to learn from the white man. The people number ten millions, are chiefly Mohammedans, all speaking one language, but the country itself has little to recommend it. The Hausas are possessed of a noteworthy literature; their language has been reduced to writing for 100 years, they having adapted the Arabic characters. Pathetic reference was made by Mr. Nott to the education of the Hausas. Again and again he had met boys who knew the Koran by heart, but yet confessed they could not understand a word of what they recited. Happily there is no idolatry in Hausaland. The Moslems adhere strictly to the practice of praying five times a day, and yet they know nothing of communion with God. Extracts from some of the songs used by the Hausas were read by Mr. Nott, unfolding beautiful truths, yet making no mention of the power by which these precepts can be interpreted in action.

Bishop Tugwell followed with some interesting details of his journeyings in Western Equatorial Africa. He spoke of the indications to be seen on every hand that the people were anxious to hear what the missionaries had to say. It is hoped that a college will soon be inaugurated at Kano, and that when the heart of the country is reached a widespread movement will be initiated for the preaching of the Gospel. The speaker referred to the kindly disposition of the natives as well as the Kings of the different tribes. The labours of the missionaries give promise of abundant fruit, and the Bishop appealed for the remembrance in prayer of Dr. Miller and Rev. G. P. Bargery, who are conducting a campaign to Kano, and are now at Zaria.

The Y.M.C.A.

THE forty-fifth annual meeting of the Brompton Road, S.W., Association was held recently in St. Columba's Church-room. Col. Macgregor, who presided, bore earnest testimony to the spiritual character of the work carried on. Addresses were also given by Dr. A. T. Schofield, and Rev. Archibald Fleming, the newly appointed minister of the church.

An interesting and profitable series of lectures on "The Tabernacle of Israel in the Wilderness" was given by Mr. Herbert Francis, of Gloucester, at the Newport, Mon., Association, March 10 to 14 inclusive. The meetings were held each afternoon and evening, some of the leading ministers of the town presiding. The meetings were much appreciated, and have been helpful to many.

A large number of young men assembled at the Tottenham and Edmonton Association, on Sunday afternoon last, to hear an address on "Gambling" by Mr. Frederic L. Porter, of Hackney, who described the gaming arrangements at Monte Carlo, and spoke of the terrible tragedies which have resulted from the wreck of hopes and lives by play at the tables. Mr. Porter's wise words were fraught with instruction, and the meeting is certain to have a helpful effect upon the young men of the district.

The Scottish National Council of Y.M.C.A.'s have appointed Mr. George Douglas Turner, M.A., to be their Foreign Mission Secretary at Lahore, as successor to Mr. J. H. Oldham, B.A., who had to return home on account of his health. Mr. Turner is the son of Rev. Dr. Turner, of Jamaica, and has already many relatives in the mission field. He was educated at the High School and University of Glasgow, and for the last two years has been a student at Glasgow United Free Church College. He has taken a warm interest in the work of the Student Volunteer Missionary Union, and has special qualifications for the work at Lahore for which he has offered himself.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *See next page.)*

"Can God. . . . ?"

MISSIONARY DANGERS AND DELIVERANCES.

IT is not the obedient child of God who asks such a question as this. God is the source of all power—He is the Blessed and Only Potentate, the Lord God Almighty (1 Tim. vi. 15; Rev. xxi. 22). It is the unbeliever and ungodly who ask, "Can God?" (Psa. lxxviii. 19, 20).

Sometimes when the question is asked there seems to be no answer. At other times a rude shock is given to the impatience of men, and God makes his power known. I will recall two cases in which God arose for the deliverance of his people; and then I will call attention to the miracle of miracles whereby God vindicated his name and showed his mighty power in the sight of men. I hope you will look up the Scripture references.

(1) Let your thoughts travel to Madagascar, in 1894, during the riots that attended the occupation of the island by the French. A mission station was besieged by wild men, and preparations were being made to burn it with its occupants. Of course, the Christian workers committed themselves to God; and they feared not the taunts and yells of the people as they shouted, "Where is now your Saviour? Where is now your Christ?" When the outlook was dark in the extreme, God sent deliverance in a most unexpected way: a rescue party arrived, and the rioters were dispersed.

(2) Another case—this time the scene is in inland China. A missionary (one of many) had been very cruelly treated, and was bound to the block for execution. While the disciple of Christ lifted his heart to God, the Boxer rioters jeered him, saying, "Now ask your Jesus to deliver you!" While the missionary was asking God to show forth his great power, for some reason quite unexplained the angry men released their victim from the block. They led him to the river side for further cruelty; but although exhausted in body, the missionary received power sufficient to make renewed exertion in his own behalf. He leaped from the midst of the crowd, got over the river, and to the surprise of the onlookers, got clean away—"cast down, but not destroyed."

Now, as to the great display of God's power. I need hardly relate the facts as they come to mind this Easter time. Jesus of Nazareth, having been taken, and by wicked hands crucified and slain, God raised Him up from the dead (see Acts ii. 23, 24). You will remember the cruel taunts that were cast at Christ when on the cross. "He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross. . . . He trusted in God; let Him deliver Him now" (Matt. xxvii. 40-43). Does God deliver? Yes; but in his own way. Christ was not delivered *from* death; he died, and then was delivered *out of death*. Hence He ever liveth, being Lord of the dead as well as of the living. He expires but revives; He robs death of its sting and the grave of its victory. Being risen from the dead, He dies no more, and has the keys of death and the grave (see Rom. vi. 9; xiv. 9; 1 Cor. xv. 54, 55; Rev. i. 18).

At this Easter time let us praise God that in his great wisdom and mercy, Christ was allowed to see death. He "tasted death for every man" (Heb. ii. 9). Sinners asked, "Can God?" and then did as they would to Him who was the Lord of Glory. Yet a little while, however, and their question was answered—God raised up Christ "no more to return to corruption," and thus the way was opened to eternal life and heavenly glory (Act xiii. 34).

God is a God of deliverances. You will remember "his mighty acts" in the case of Shadrach, Meshach and Abednego. When cast into the fiery furnace for refusing to worship the golden image set up by Nebuchadnezzar in Babylon, and the idolatrous king asked, "Who is that God that shall deliver you out of my hand?" the faithful Hebrews calmly answered, "Our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thy hand, O king!" Nebuchadnezzar afterwards praised God, who had "sent his angel and delivered his servants that trusted in Him." (Dan. iii. 15, 17, 28). Never again would he ask "Can God?"

For all such deliverances let us praise God. Sometimes He gives us *freedom from* present enemies; sometimes He helps us to *withstand* such evil forces, and defers the day of freedom and joy. But at length He gives us full and complete deliverance. When men ask "Can God?" let us answer God can; and let us remember the proof afforded by the story of Easter and the experiences of God's people all down the ages.

J. W. T.

Calvary and Easter.

(Rom. iv. 25.)

Pause awhile, O young or hoary,
Rich and poor, ye bond or free,
See the King of life and glory,
Crucified on Calvary!

Manifold were our trangressions,
All our guilt on Him was laid,
But for bane He grants us blessings,
Cancelled is the debt He paid.

Hark, the temple's veil is rended,
Death is dead, and life is born:
Lo! the fearful battles ended—
Calvary's night, then Easter morn.

Lo! He is not dead but living,
All his works their Maker praise;
Nature lifts her glad thanksgiving,
Let us loftier pæans raise.

Harriet Julia Evans.

The "Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 323).

Christ is Risen.

Find and write out the texts from the following chapters:—

Christ—

Came forth from God (John viii. —; xiii. —; xvi. —; xvii. —).
Humbled Himself unto death (Matt. xxvi. —, —; Phil. ii. —; Heb. v. —, —; xii. —).
Rose from the dead (Mark xvi. —; Acts ii. —, —; Rom. vi. —; 1 Cor. xv. —).
Intercedes for men (Rom. viii. —; 1 Tim. ii. —; Heb. ix. —; 1 John ii. —).
Saves sinners (Matt i. —; Acts iv. —; Rom. v. —, —; Heb. vii. —).
Teaches his people (Matt. xxvi. —; John iii. —; xiv. —; xvi. —, —).

[Children under *ten*, find one text under each heading; under *thirteen*, 2 texts; under *seventeen*, 3 texts.]

ANSWER TO LAST SEARCHER (322).

1. "Thou art an holy people unto the Lord thy God . . . Because the Lord loved you . . ." (Deut. vii. 6 and 8).
2. ". . . Whom the Lord thy God shall choose" (Deut. xvii. 15).
3. "Jerusalem—the city which I have chosen Me . . ." (1 Kings xi. 36).
4. "He that feareth the Lord" (Psa. xxv. 12).
5. "Choose life" (Deut. xxx. 19 and 20).
6. "As for me and my house, we will serve the Lord" (Josh. xxiv. 15).
7. "I had rather be a doorkeeper in the house of my God" (Psa. lxxxiv. 10).
8. He chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Heb. xi. 25).
9. "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke xiv. 11).
10. Because he was "a man full of faith and of the Holy Ghost" (Acts vi. 5).
11. "A good name is rather to be chosen than great riches" (Prov. xxii. 1).
12. She chose to sit at Jesus' feet, and hear his word (Luke x. 39).
13. "Give me now wisdom and knowledge"—"Wisdom and knowledge is granted unto thee, and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like" (2 Chron. i. 10 and 12).
14. (*a*) Matt. iv. 18-20; (*b*) Matt. iv. 21, 22; (*c*) Matt. ix. 9; (*d*) John i. 43.
15. Luke xviii. 22.
16. Matt. xix. 29.

No. 322.—Correct answers (first list) received from:—

A—Irene Ashdown*, D. Anderson-Berry*, Ernest and R. Aldwinckle, Edith Archer*, Gwendoline Ahier.
B—Violette Birney, Ronald and Ewen Bentley, Dorothy Brooks*, Edward* and Helen* Beck, Stanley Burgess*, Evelyn Barstow*, Barbara and Gwen Bourne, Irene Button*, Marion Burton*, Robert Bushby*, Annie Blaikie*, Mabel Baker*, Ruth Brown, Ella Berryman, Alison and Monica* Bailey, Constance Bird*.
C—Nesta Carew*, Margaret Clarke* Lydia Cleary, Gladys and Gussie* Clark, Edith Clear*, Elma Cheal*, Beryl and Gladys* Calvert, Percy* and Stanley* Chappell, Mary*, Willie and Ida* Cullen.
D—Violet and Jean Donaldson-Selby, Elsie Denton, Nellie* and Eddie Dowsett, Gladys Davies*, Stanley Drew*, John* and James* Davidson, Willie, Catherine* and Emily* Dempster, Evelyn Dunkin, Cecil Dodd*, Constance*, Elizabeth* and Hilda Drayson, Dorothy Daintree*.
E—Ruby Ellis*.
F—Hyacinth FitzSimons, Mabel*, Olive and Vincent* Fleet, Helen Fox, E. Franklin-Smith, Kitty Fausset.
G—Evelyn Gulston*, C. George, Winifred Gill*, George and William Goodall, Thomas Groombridge*.
H—Mary*, Elizabeth* and Hilda* Hooper, Sydney Hanford*, Ina Hemmell*, Hetty Hill, Alan Hogg, Hannah Hancock*, Clara Harris*, Norman, Julyan and Florence* Hoyte, Edith Hillier*, Dorothy Hunt*, Ella Hake, Annie Horstcraft, Beatrice Hastings*, Dorothy Havergal Shaw, Emilia Holt*.
I—Daisy Iredell*.
J—Alfred* and Gladys* Johnson, Violet Jones, Walter Jeal*, James and Archie Jenson.
K—Annie Kingsford*, Phyllis and Marjorie Kiernan, Ivy Kilpin*.
L—Sidney* and May* Law, Cecilia Lichtenstein*, Annie Laycock*, Constance Long, Beatrice Le Mesurier*.
M—Charlie* and Dorothy* McMullin, Irene Mabille*, Grace, Lewis*, Arthur* and Nellie Morice, Geoffrey and Sidney Martin, May Mills*, F. Messenger*, Nellie Mills, Winnie, Dorothy and Leonard Mace, Mabel Morris*.
N—Ivy Nash, Emily Norris, Jessie and Daisy Nicholas, Edith Newton*.
P—Kathleen and Enid Pincott, Evelyn Primrose-Pechey*, Ella Pulham.
R—Marion Richards*, Emily Rowdon*, G. Ravenhill*, Alan Richardson*, Alice and Hilda* Reid, Marjorie Rainey*, Gordon Remington*, W. and M. Runting, Ada Renals*.
S—M.* and G.* Spurgeon, Cicely* and Marjorie* Sherbrooke, Douglas and Kathleen Shepherd, Margery Smart*, Olga Sasse, Frances Stileman*, Archie Stubbs*, Flora Shadbolt, Stanley B*, Rider* and Glanvill* Smith, Mary Sowden*, David Seth*, Betty Stocks*, David and Stanley* Soltau, Phyllis Sharp*.
T—Winifred Trotter, Joseph and Theodora* Thorn, Dudley Toye*, Flossie Thomson*, Frank Terrell.
U—Eva Usher.
W—Lucy Warren, Ernest, Kathleen and Charles Wingrave, Digby Watson*, M. Williamson, Dorothy and Ellen Williams, Sydney Wisdom, Stephen Wilson*, Irene* and Laddie Wood, Gertrude Williams, Muriel Wilson*, S. Watson, Fanny Wheeler, Dorothy Wallace, Sarah* and Annie* Wood, Florence Wilde*, Cecile and Phillis Wright.
Y—Gladys Young.

No. 321—Correct answers (second list) received from:—

A—Mabel Ashwell*, Victor Armstrong*, John* and Tom* Aikenhead, Margery Ashdown, Elizabeth Aiken*.
B—Constance Bird*, Claude Bowker. Beatrice Brouard, Clara Barnes, Marianne, Irene, Evelyn and Freda Butlin, Mabel* and Ileene* Barstow, Frances Burnett*, Gordon and Harold Berry, Louise Betts, Marion Boyle*, Annie Bain*, Lucienne Brabandes, Massy and Conyers Baker, Millicent Buckingham, Marie Barber*.
C—Alice Crang*, Henry*, John* and David* Colville, Hyde* and Duncan* Campbell, Ethel Craigie, Elma Cheal*, Stanley and Percy* Chappell*, Dorothy Clarke*, Willie Cooper*, Sophie Cohen, Wilfred Cardy, Alfred Cocking, Gladys Clark, Jessie*, Maggie* and Walter* Carter, Ethel Cumbers.
D—Stanley Drew*, Grace*, Emily*, Willie and Catherine Dempster, Vera Dickinson, George Dick, Nessie Dunn*, Gabrielle Dupriez, Helen Dick*, May Darroll*, Violet, Hilary and Mai* Davidson, Rachel Duff*, Marie Denizot.
E—Muriel Eustace*.
F—Marian*, C., J. and F. Freegard, Eva and Mabel* Fletcher, Laura Finch*, Muriel Foster*, Ethel Fowler*, Kitty Fausset*, Jeanne Faucon, Louise Filsol, Quenie Farrington*, Francis and Aileen Figgis, Lewis and Agnes Fullarton, Percy Fitch, Olivia Ferguson*.
G—Margaret* and Elsie* Goudge, Aimée Guilbert, Chrissie Greated*, Margaret and Mary* Gorrie, Norah Glynn, Dorothy Grove, Grace Gulston*, Daisy Greenacre*, Ethel Grose*, Dorothy, Jack and Stuart Gray, Ivy and Hilda Godfrey, George and Margery Graham-Brown.
H—Georgette Hoffmann*, John Herbert*, May Handasyde*, James Henderson, Winifred*, Henry* and Edith* Harvey, Olive Hutchings, A. Hogg, Nellie Hatchett, Violet Holford*, May Hazledine.
I—Ami* and Isabel* Inglis.
J—Betty Jacobs*, Amelia Jacobson, Ida Jackson, Annie Jones, David* and Robert* Jameson.
K—Martha Kidman, Eva Kalb, Ivy Kilpin.
L—Norah Lunt. Wilfred Leybourne, Alice Lee*, A. Leigh*, Edith Lowe*, Georgina Lichtenstein.
M—Lydia Mann, Gwendoline Moir*, Brian Manning, Charlotte Millar*, Claude Morgan*, Marjorie Martin*, Dora Muir*, Frank, Leonard and Charles Medcalf, Ella*, Lily* and John* MacMurray, Winnie*, Dorothy* and Leonard Mace, Ella, Joy and Margaret* McFadzean, Eva McKenzie, Barbara Maconchy, Mildred Morgan*, Francis and Eileen McClure, John Macfarlane*, Connie Murfin* Margaret*, Mary* and Dorothy* Morris, Jessie, Charlie and Alex Morrison, Maisie Mackenzie.
N—Wade and Amy Nottage. **O**—Louisa O'Brien, Ben Onions.
P—Clarice, Geoffrey and Percy Peach, Mabel and Lucy* Pelham-Burn, Kathleen Pasley*, William, Ada*, Eddie and Jessie* Palmer, Isabel* and Gladys* Phipps, S., M., Alfred and W. Porter, Rosie Peppin.
R—May* and Eva* Rodgers, Hilda Reid, Marion and Dorothy Roach, Laura Ridler, Maggie Russell*, Kate Rosenbloom, Olive* and Hope* Robinson, Beryl Reid.
S—Hugh* and Agnes* Shields, Jacoba van Seventer, Germaine Schumann, Lilian Smyth*, Hilda and Constance Schaeffer, Marguerita Sidky, Flora Shadbolt, Constance Sherbrooke*, Stanley W. Smith, Gladys*, Evelyn* and Violet Shaw, Flora Smith, Stephen and David Simmons, Florence, Ellen*, Andrew* and Effie* Simpson, Esther Simmons*, Florence Smith, Archie Stubbs*, Poppie Stidolph*, Lily Scriven, Alfred Smith.
T—May* and Ethel* Todd, Evelyn and Lilian Tracey, Olive Trench*, Margaret Tweedy*.
W—Herbert Walls*, Ernest*, Queenie* and Kenrick* Wakeford, Wm. Watson*, Mary Wilson, Louisa*, Arthur and Violet* Walker, Helen Webb, Dorothy Wallace*, Pringle*, Georgina and Sarah Wilson, Edward* and Edith* Wheeler, Ibla Woodman*, Dorothy Woodforde*, Nora* and Ellie* Wyatt.

FOREIGN LIST.

No. 315—Dora Wallace* (Canada). **No. 316**—Huldah Krige* (South Africa). **No. 317**—Rotha, Lottie, Ivan and Eric St. George (Canada). **No. 318**—Dora Wallace* (Canada). **No. 320**—Phyllis Boyd* (Malta).

Personal.

S. Smith, Mildred Gardiner, C. Watson.—I am glad to welcome you as new Searchers, and trust you will enjoy the study.

Evelyn Dunkin.—Thank you for the donation.

Many thanks for flowers that have been sent during the week.

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *St. Catherine's, Leytonstone*, April 5-13; *Heaton, Bolton*, April 20-27. Mr. J. S. Tyler, *Broadwater*, March 30; *Worthing*, April 7. Mr. H. Hankinson, *Barnet*, April 11, 21, 23, 25. Mr. E. Clark, *Leytonstone*, April 5-13. Mr. G. Goodman, *Epsom*, April 6-15; *Morning Lane, Hackney*, April 27-May 4. Mr. J. E. Collier, *Westbourne Grove*, April 7-14. Mr. S. J. Hewlett, *Grosvenor Hall, Dublin*, April 12-27. Mr. E. Hughes, *S. Hampstead*, April 14. Mr. W. L. Seyler, *Holloway*, April 7-11.

Twenty-third Anniversary of the Scripture Union.—The anniversary meetings will be held (D.V.) in the King's Hall, Holborn, on Tuesday, April 15, at 3 p.m. and 6.30 p.m. Rev. E. A. Stuart, M.A., vicar of St. Matthew's, Bayswater, will preside at the afternoon meeting; Captain F. L. Tottenham at the evening meeting. Two Conferences of local secretaries and assistant-secretaries of the Scripture Union will be held on Monday, April 14, at 3 p.m. and 6.30 p.m., at Sion College, Thames Embankment. Mr. E. T. M. Dennes will preside at these Conferences.

Scripture Union Conferences will be held at *Hope Hall, Liverpool*, April 28; (3 and 7). Y.W.C.A., *Manchester*, April 29 (3 and 6.30); *Central Hall, Bolton*, April 30 (7.30); Y.M.C.A., *Leeds*, May 1 (7.30); *Church Institute, Bradford*, May 2 (7.30).

Christian Endeavour Topic.

Sunday, March 30, 1902.

The Risen Life (Luke xxiv. 1-12; Col. iii. 1-4).

OUR Lord's resurrection is not only the joy of all who love Him, but is the keystone of our religion. If He did not rise, as St. Paul says, our faith is vain, we are yet in our sins, and are of all men most miserable (1 Cor. xv. 14-19). But if He was raised, a divine authentication is placed upon his Person and work. He is declared to be the Son of God with power, by the resurrection of the dead (Romans i. 4). It has been asserted again and again that there is greater evidence for the resurrection than for any event of modern history. If you say that the evidence on which you believe that Jesus rose from the dead is not sufficient, you may equally say that there is not sufficient evidence that the battle of Waterloo was fought and won by Wellington. Every fragment of evidence for the latter is available for the former.

The details as they are given by the Evangelists are very touching and beautiful. The manner in which the angels, the women, and the Apostles gathered around the empty tomb, heaven and earth meeting, the unfallen beings of eternity mingling with the fallen children of men, in common adoration and love to the common Lord; the way in which the women discovered that the stone which they so much dreaded had been rolled away—emblem of all other difficulties, which will disappear when we desire to do our best for Christ; the speed with which they ran and told of the wonders they had beheld to those that mourned and wept—presage of the work that women were to do in after centuries, in announcing the tidings of the Saviour's resurrection; the unbelief with which the news was at first received—showing that the Apostles were not open to the charge of credulity when they first believed and then announced that Christ was risen; the argument which Peter deduced from the care with which the linen clothes were folded together—indicative that no rifling hand had stolen the precious body, and that no hand of friend had removed it, for in either case the clothes would have been wrapped around the inanimate form: all these things, and many more, start out from the wonderful story, so wonderful that it cannot have been invented, so sublime and transcendent as to be worthy of the Christ. The very difficulty that commentators have had in piecing the stories of the Gospel into one coherent narrative only proves more absolutely their veracity; for, had four men sat down to invent this story of the resurrection, one of their first considerations would have been to have told the same tale in the same order. The wonderful variety of incident which gathers around Easter is a proof that these things were verily so.

You will remember that story in the life of the late Dr. Dale, in which he tells how, on one occasion when preparing a sermon on the Resurrection, the truth was suddenly burnt in upon his conscience that Jesus was actually and really living, and present in the room where he sat, and always about his path. He sprang to his feet, and walked backwards and forwards in his study, saying, "Jesus is alive; He is here, and I must make people know it." Would that the Spirit of God might produce in our hearts a similar consciousness, that to us, too, there might be a vivid realization that He who died liveth for evermore, and is as present in our room where we sit, as he was to John in the lonely Isle of Patmos (Rev. i. 17, 18).

But this is not enough. We are taught in the Epistles, not only that Jesus rose, but that, in the thought and purpose of God, we rose in and with Him. As the whole race passed out of Paradise in the persons of Adam and Eve, so all the redeemed family of God passed in the second Adam into the triumphant life of the Heavenlies, where He lives, throned above all power, principality, dominion, and might, in this world and that which is to come. To understand this, and enter into it by faith, is to obtain the secret of victory over all the power of the inner man, for if all evil powers are beneath the feet of Christ, they are also beneath our feet as we live in unbroken fellowship with Him. The Christ-life has conquered and risen and ascended; and just in so far as that life is ours, we too shall live above the power of the devil, and not under it, as conquerors and not slaves, as those who belong to the army of the ever-victorious Leader.

Attach a little bullet to a piece of cork, and it floats with the cork; attach yourself by faith to Christ, live in Him, and let Him live in you, and you will experience at once his blessed lifting power.

F. B. M.

Children's Scripture Union—Portions for week ending April 5.

Sun. Mar. 30	*Matt.*	xxviii. 1-10	Thur. Apr. 3	*Num.*	ix. 9-23
Mon. „ 31	„	xxviii. 11-20	Fri. „ 4	„	x. 29-36
Tues. Apr. 1	*Num.*	vi. 1-12	Sat. „ 5	„	xi. 1-15
Wed. „ 2	„	vi. 22-27; vii. 1-11			

International S.S. Lesson.

Sunday, April 6, 1902.

Saul of Tarsus Converted (Acts ix. 1-20).

Golden Text: Acts iii. 19.

FOR many weeks after the death of Stephen, Saul continued his inquisitorial search "into every house" and synagogue in Jerusalem; and many more saints suffered martyrdom there under his vote. When he was satisfied that his work had been effectual in Jerusalem, he resolved to follow the fugitive saints whom he had persecuted "even into strange cities" (xxvi. 10, 11), and obtained authority from the high priest to search Damascus first.

Saul as he left Jerusalem.

A man of ardent temperament, intense, energetic, whole-souled (never did things tamely or by halves); a man of strong will, determined nature, and great power of influence; an educated Jew, a self-satisfied Pharisee, a relentless persecutor of the Church of Christ—such and more was the haughty "Saul of Tarsus" as he rode at the head of his armed band. Flushed with his Jerusalem success, and fuming with eagerness to show more fully his burning zeal for "the traditions of his fathers," he thought "he was doing God service," but was self-and-Satan-impelled all the time, a zealous but a misguided man.

The ringleader of a "reign of terror" was arrested by "the Prince of Peace." Saul aimed at the believers in Damascus, but his shaft reached their Saviour first. Saul was met and conquered by the divine love and grace of "Jesus of Nazareth," and the persecutor becomes "the bond-slave of Jesus Christ"—Rom. i. 1—"a new creation."

Saul as he entered Damascus.

Note the contrasts. Instead of the defiant self-righteous Pharisee, mounted and armed with official authority, there walked into the city a blind man, led by the hand, distressed, but "in his right mind," a convicted sinner, an humble penitent coming to take the place of a learner among the disciples. It was here he prayed, here he was baptized, and here in the synagogue he preached for the first time "Christ, that He is the Son of God." When he left Damascus it was not with chained captives for Jerusalem, but, himself the persecuted, was dropped over the wall in a basket for safety by the loving hands of the disciples.

What did Saul see?

1. JESUS, as He *is*, and not as he had imagined. A Saviour from sin and self-righteousness (1 Tim. i. 15), "loved me" (Gal. ii. 20).
2. Himself undone. His past life an awful mistake. His goal a myth. His ambitions burst like an air-ball.
3. The remedy for sin (Phil. iii. 8-10).
4. He learned to speak the name of "Jesus," which he had not dared to do as a Jew.
5. A new path of service for him under a new Master.

What did Ananias see?

"A wild boar in the vineyard" (Acts viii. 3).

A dreaded enemy; and then a broken-hearted sinner, praying, and a brother in the Lord.

A wandering sheep gathered into the fold.

What did Jesus see?

1. A mistaken, sinful man.
2. A chosen vessel to labour in his cause.
3. A powerful teacher in his school.
4. A soul who could be taught to pray.
5. A man He could count on for suffering (Acts v. 41; ix. 16), for his name's sake (2 Cor. xi. 23-28).

What does Jesus see in me?

"Lord, Thou knowest all things; Thou knowest that I love Thee" (John xxi. 17).

A great sculptor was seen once to go up to a piece of rough marble and embrace it. He was asked why he did so? and his answer was, "I am embracing the angel which I see in the marble" (not yet hewn out).

"What wilt Thou have me to be, Lord?"

"Make me all Thou wouldst have me to be."

Home Missionary Circle.—Members will rejoice to know that the Circle is steadily widening. Testimonies to hand prove that by Divine blessing H.M.C. principles lead to spiritual success wherever adopted by Church or individual Christian. This simply means the attestation of the old saying, "God is as good as his word." May it please Him to lead into the H.M.C. many more who will by *Bible study*, *Bible speaking*, and *Bible living* seek to win souls! Arrangements are now being made to establish two corresponding secretaries—one in London and one in the provinces. Under God this will greatly strengthen the hands of the hon. organizing secretary, and lead to the rapid enlargement of the sphere of usefulness. Full particulars of the movement send two stamps to Albert Ed. Sims, Hope Gospel Mission, Northsea, Portsmouth, Hants.

About Books.

REV. F. B. MEYER'S DAVID.

THE seventh volume of the present re-issue, in new and attractive form, of Rev. F. B. Meyer's Scripture Biographies (2s. 6d. each. *Morgan & Scott*) is **David—Shepherd, Psalmist, King**, and one of the best. All the men of old who "spake from God, being moved by the Holy Ghost," claim a high and peculiar place in the interest of God's people; but none has so entwined himself in the personal affections of generation after generation as the sweet singer of Israel. Through Abraham, Moses, Elijah, and Isaiah we hear the voice of the Lord, and the men who were so honoured claim our highest veneration; but over and above that, David is our dear and sympathetic friend.

His life and work may be studied from so many points of view that it was necessary to make definite choice; and Mr. Meyer, while sketching every period of David's life, has concentrated attention on the passages tracing the steps by which the shepherd became king. No palliation is made of failure or sin, these being rather used for the drawing of the deepest lessons of the book, by showing how truly sin, repented of and forgiven, is put behind God's back; and how the sinner, whose conduct gave great occasion to the enemies of the Lord to blaspheme, could yet be the man after God's own heart, doing *all* his will.

The use made of the Psalms lights up many historical passages, while these again are made to serve as the setting which brings out the attractions of the greatest poems in the world. For instance, the fifty-sixth Psalm will be a message of comfort to stricken ones who feel their misery all the more keenly because they can trace it to their own act, when they learn to take its expressions of renewed confidence in God in connection with the time of declension at Gath, and they will find that even as they too cry the Lord will deliver their souls from death and their feet from falling.

None will learn the lessons of David's life save those who have eyes for a spiritual giant, towering up above all his fellows in the long period between Abraham and the incarnation of our Lord. Such a reader will be taught to pass over the spots and blemishes, and to ponder deeply the gracious dealing of the Lord in moulding into the perfect pattern a great soul completely surrendered. The parallelisms are pointed out between David and David's Greater Son; and then, when all comparison fails, we find we are the better prepared for the vision of David's Lord.

A MISSIONARY STATESMAN.

THE modern history of many lands is to be read most truly in the pages of missionary biography; but probably Japan is the only country in which the awakening and progress have been witnessed within the compass of one generation, and can be described in the story of a single life. The trader and diplomatist come and go, as a rule the missionary alone can speak of "the land of his adoption," and the title **Verbeck of Japan** sums up the narrative of a life consecrated to the service of God, as told to the world by Mr. W. E. Griffis.

It was characteristic of Guido F. Verbeck that he should in 1891 suddenly discover himself to be without nationality. Having been more than forty years absent from his native Holland, he had lost his original standing there, while his naturalization in the United States, whither he then went, had never been completed. Doubtless the Dutch Government would have been glad to make some exceptional arrangement for the enrolment of a son who had earned for himself so good a degree; but he preferred to apply for the formal protection of the Japanese Government, and while the document drawn up in Japan was renewable annually, it conferred an honour unique in the history of the country. The biographer has successfully portrayed "a faithful brother man and a child of God, one whose tender love to his Father was shown in a life hid with Christ, and a constant ministry of service to his fellow-men."

In addition to his direct efforts for the spread of the Gospel among the men and women around him, Dr. Verbeck played an important part in the making of the history of the nation. His first ten years of quiet work saw a complete revolution in the Government, and in 1870 the young statesmen who found themselves at the head of affairs called into their counsels the teacher who had been the instrument of the opening of their minds, and for a number of years he was the trusted adviser of those in authority. The educational system of the country was largely shaped by him; and the Standard version of the Scriptures in Japanese owes more to his hand than to any other. The book will be a valuable addition to missionary libraries; but it also commands the interest of many classes on

account of the sidelights it throws on contemporary history and the development of a most interesting nation. (*Oliphant.* 6s.)

THE BIBLE STUDENTS' LIBRARY.

THIS series of volumes, some of which have taken a high place in the esteem of devout students of Holy Scripture, has now been completed. The authors have included one and another of the most reliable writers of our day, and in the course of the series many a lesson in accuracy and reverence has been read to teachers of the modern critical school. The last three volumes (6s. each. *Eyre & Spottiswoode*) are :—

The Student's Handbook to the Psalms. By the late John Sharpe, D.D. This is not a commentary, but a study of the words and thoughts of the psalter, written in simple and untechnical language. Says the author :—"I have endeavoured to show that the several books of Psalms were compiled in succession, so that the order of the Psalter is practically chronological; that the historical headings are not the wild or foolish guesses of ignorance, but authentic statements in accord with the contents of the Psalms, and throwing much light upon them; that the Psalms ascribed to David are genuine works of the historical David, the well-known king, and not merely attributed to him as the ideal psalmist, or from lower motives." Dr. Sharpe contends for a distinct Davidic style, and a development of doctrine. The chapters on the structure and characteristics of Hebrew poetry are very readable; those on the Names of God in the Psalms, the Messianic Hope, and References to the Life beyond the Grave are deeply instructive. Though not specially erudite, this work is distinctly useful. Rev. Dr. Sinker supplies a brief memoir of the lamented author.

Samuel and His Age: a Study in the Constitutional History of Israel. By G. C. M. Douglas, D.D., joint-principal of the United Free Church College, Glasgow. In this volume the controversial element is more prominent. The views of Professors Robertson Smith, Driver, and H. Preserved Smith are examined in the light of the teachings which have all down the ages been derived from the inspired record. Principal Douglas shows the great importance of his subject. He says: "Just as we understand Samuel, his character, his position, his offices, and his work, or fail to understand him, we shall succeed in understanding, or fail to understand, very much of Jehovah's dealings with Israel." After vindicating the historical position of Samuel, and studying the relation of Samuel and David to Moses and Joshua, Dr. Douglas sketches the career of his hero—his prophetic office and priestly work. After dealing with Samuel as judge, and as handing over his office to a king, he explains the three-fold appointment of Saul, and what followed, both for Samuel and the kingdom. In view of the prevalent tendency to reverse the order of things in Bible history, we welcome this thoughtful and comprehensive treatment of a specially interesting section of that history.

The Grammar of Prophecy: An Attempt to Discover the Method Underlying the Prophetic Scriptures. By R. B. Girdlestone, M.A., Hon. Canon of Christ Church. This is a work which will be widely welcomed. It presents no new system of interpretation, but is an examination of the facts and principles that lie at the base of all systems that are in any way pertinent to the teachings of Holy Scripture. Canon Girdlestone is careful to explain that he uses the word "Prophecy" in the sense of prediction—the utterance of the Divine purpose; and the word "Grammar" in the sense of the method of the subject considered. With evident truth he remarks: "If a method can be detected in the prophetic utterances as a whole, we are certainly losers if we do not make use of it." After a careful perusal of these pages, we cordially assent to another remark: "Perhaps the neglect of the study of prophetic method is one secret of the great variety of opinions amongst students of prophecy; and it may account for the fact that so many have given up the subject in despair." This is a singularly thoughtful book. It deals with large ideas, though details are by no means overlooked. No hobbies are brought out, but the pages are replete with suggestion, set forth in a spirit that is far removed from party controversy. Expositors of all schools will find this work helpful; while such as are of no school at all cannot but be impressed with a book which, though indirectly, yet with much power, presents the argument from prophecy for the inspiration of the Sacred Scriptures.

Specially intended for the members of Christian Endeavour Societies, **The Greatest Things in the World** (2s. *A. H. Stockwell*), by Pastor R. A. West, is a pleasantly written presentation of "the best gifts." It will help young believers to realize of the true perspective and proportions of the spiritual as compared with the temporal things, and enable them to be ready with a good reason for the hope that is in them.

The Churches.

*** The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Rev. the Hon. W. Talbot Rice, rector of St. Peter-le-Bailey, Oxford, has decided to accept the vicarage of Swansea, in succession to Rev. Chancellor J. Allan Smith, offered to him by the Church Patronage Trustees.

The Commission of Inquiry which the Bishop of Lincoln appointed in January, 1901, to investigate the spiritual requirements of the borough of Great Grimsby and the adjoining parishes report that the population of Grimsby has grown in eighty years from 4,000 to 83,000, and that there is urgent need of new effort. They recommend the formation of four new district parishes, the building of four new churches for these, and of another mission church.

At a recent meeting of the Bristol branch of the Church Pastoral Aid Society, disclosures were made as to the plight of the poorer classes in that city and elsewhere. Rev. W. Wale, of St. Basil's, Birmingham, said that for sewing on twenty-four gross of hooks and eyes workers receive 7d., whilst "ladies' aprons nicely tucked" are paid at the rate of 5d. a dozen. Rev. E. Despard, the Society's secretary, speaking on the subject of infant mortality, said that parents insure children as heavily as they can, and then give them gin to bring on convulsions.

Speaking at Liverpool on Saturday last, Canon Hay Aitken, alluding to the vice of betting and gambling, said it would be difficult to name any particular form of evil practice that produces such harvests of mischief or such certain destruction of human character as that particular vice does. Gambling brings men down from their high ideals, and sets before them the most sordid and repulsive form of selfishness a man can possibly besmudge his soul for. It fills a man with the desire to get his neighbour's money without an equivalent. The evil will not be removed by legislation, but only by establishing a higher, nobler, and worthier public opinion.

Congregational.

One outcome of the Twentieth Century Fund has been the formation, in connection with the Church Aid Society, of a special fund for aiding new pastorates, so as to maintain an efficient ministry in the early years of newly-formed churches.

The thirty-third anniversary of Rev. J. W. Atkinson's settlement as pastor of Latimer Road Church, E., was celebrated on Thursday last, when the People's Hall adjoining the church was crowded with sympathetic members and friends. Mr. Atkinson gave an encouraging account of the evangelistic and relief operations.

The Church at Barmouth has passed a resolution approving of Dr. Parker's scheme and of the proposed title "The United Congregational Church." Anstey Church, at a special meeting held to consider Dr. Parker's proposals, approved a federation of Churches, and suggested as title "The Congregational Church Union."

The Twentieth Century Fund of Sherwell Church, Plymouth, has now been closed, the amount raised being £1,175. Of this, one-third will be sent to the Central Fund, and the remaining two-thirds devoted more directly to local objects—extinction of the church debt and necessary repairs to the buildings.

In connection with Christ Church, Westminster Bridge Road, S.E., negotiations have been opened with Dr. Pierson, of America, to obtain his temporary services for the autumn and winter, and at the request of the officers Rev. F. B. Meyer has consented to retain, for the time being, his present position, and will resume his ministry at the conclusion of the arrangements with Dr. Pierson.

The new mission premises, built by the church and congregation of Kensington Chapel, W., have been opened. The People's Hall, as it is called, has cost £5,000 to build, and is a handsome block, towering up above the houses round. Rooms are provided for various departments of work, and all the rooms are lofty, bright and airy. The Sunday school already taxes the accommodation of the new building to the utmost.

Baptist.

In accordance with the suggestion of Rev. Dr. Maclaren, collections were taken in the Baptist churches on Sunday last on behalf of the Twentieth Century Fund. The total number of churches promising collections is nearly 1,250.

Since Rev. W. H. Gaussen undertook the pastorate at Woodside Church, Croydon, the membership has doubled. The existing temporary iron building is now unsuitable both as to size and character, and a scheme has been launched for the erection of a school chapel.

On Friday last a drawing-room meeting was held in the house of Mr. John Pearce at West Dulwich on behalf of the work of Pasteur Saillens in Paris. Pastor Archibald Brown presided, and over 100 were present. At the close of a most interesting address by the "Pasteur," a collection was made, Mr. Pearce and the chairman acting as deacons. The offering amounted to £34 4s.

Anniversary services were held at the church at Totteridge Road, Enfield Highway, on Sunday, March 16, when the pastor, Rev. A. W. Welch, preached. On the following Wednesday, after a sermon in the afternoon by Rev. E. G. Gauge, of Regent's Park, a public meeting was held at which Mr. Herbert Marnham presided, and addresses were delivered by Revs. W. Stevenson, A. J. W. Back, and Thomas Douglas.

The third anniversary services in connection with the Fareham (Hants) Church were held on Thursday, March 20. In the afternoon a sermon was preached by Rev. Charles Joseph, of Cambridge, who also gave an address in the evening. Mr. Joseph's visit was very much appreciated. The attendances were excellent. Addresses were also given by Revs. E. F. Piggott, G. Roberts Hern, Edward Haggis, and the Pastor (Hugh A. Ellis).

Methodist.

The returns of Primitive Methodist churches to the forthcoming Conference indicate that a larger increase has been made during the connexional year just ended than for many years. It is expected that the membership will have reached 200,000.

Mr. John Harker, a Free Methodist, of Liverpool, has offered £500 towards the cost of employing for three years an organizing secretary, who shall visit Sunday schools, and promote efforts for augmenting the missionary income. His offer has been accepted by the Committee.

Presbyterian.

The Westminster College students are this year raising funds for the establishment of a mission in Unsio, South China.

Highbury Church, N. (Rev. P. Carmichael), reports an income of £1,274, which more than met expenditure, and a membership of 577, including 189 in connection with the Hoxton mission.

Society of Friends.

In connection with the meetings of Hereford and Radnor Monthly Meeting, which were held recently at Llandrindod Wells, a public meeting was held, when addresses were delivered on "The Living Christ." The meeting for worship on the following day was well attended, and in the evening addresses were given on the basis of the Society, its principles, and the responsibility involved in membership.

After some years of struggle and steady foundation work, Friends at Acton, W., have at last entered into possession of a new meeting-house, a capacious iron building. It is neatly and brightly fitted, and comfortably accommodates 250 to 300 persons. Besides being used by the morning and evening Friends' meetings, the premises are also used by the adult school in the morning as a general assembly room and by the children's school in the afternoon, as well as for the regular Wednesday evening lectures and other special meetings.

A united meeting of the local branches of the National Protestant League and the Women's Protestant Union was held in the Gospel Hall, Wood Green, N., on March 18, when Mr. J. W. Flower delivered a lecture on "Priestly Bondage, or Christian and English Freedom—Which?" Rev. F. Horace Newton, of Hornsey Park Baptist Church, presided. Mr. Flower's address was a striking examination of the character and claims of the Papacy in the light of Scripture and history, and clearly showed the anti-Christian nature of the Romish system.

Seven years ago Pastor Thomas Wheatley commenced his labours at West Green, N., and since that time the religious and philanthropic work which he has promoted has received warm and deserving recognition. In addition to the usual meetings, the sick are visited, the needy are helped with food, clothing, and monetary aid, while four deserving widows are receiving regular support. At a social gathering recently held, Mr. Wheatley urged the need for deeper interest inlerest in the mission, that its agencies may be extended and a wider influence exerted in the neighbourhood.

Fallen Asleep.

In her seventy-sixth year, Mrs. ELIZABETH CHOWN, widow of the late Rev. J. P. Chown, formerly of Bloomsbury Chapel, London. Mrs. Chown had survived her husband for many years.—Aged eighty-five, Mr. CHARLES TYLOR, a well-known member of the Society of Friends, and at one time editor of *The Friend*.—At Northampton, aged eighty-two, Mr. GEORGE RUSSELL, for nearly sixty-five years a temperance worker and local preacher.—On February 14, at Calcutta, Mr. F. J. E. LAKSHMAN RAO, suddenly, from meningitis, after sunstroke.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS. — J.U. W.A.L. Lady F.D. E.W. C.N. W.C.J. F.H.A. D.S.M. M.R. J.H.C. W.H.F. E.S. A.R. H.J.C. H.C. T.B. A.E.M. M.E.K. T.J.B. H.S.H. D.J.F. A.O. G.L.B. S.B. W.F. R.G.W. J.H. J.H.A.L. H.D.H. H.C. F.L. J.H. S.A.C. G.H. J.B.M. R.H. C.R.H. W.S. E.T.D. J.T.H. S. W.T.H. S.P.E. H.F.C. E.C.S. A.M. H.P.R. L.G. G.W. E.T.D. J.B. E.H.T. C.R.H. A.H. A.E.C. S.B.P. C.E.L. T.P. C.T. E.P. V.F. O.T.C. D.M.C. J.B. S.R. C.M. G.W.L.B. J.A. C.R.C. W.H.G. S.D.K. J.W.A. J.G.A. M.B.G. C.N. S.K. T.R. D.L.B. J.W.A. F.B. W.E.D. W.B. M. and F.B. J.H.H. F.H.W. A.E. M.A.H. G.A.W. A.M.M. G.P.R. Ll.H.P. H.J.G. C.J.B. G.L. D.J.D. E.W.M. J.B.M. Mrs. V. E.G.G. B.W.S. P.P. R.S.B. H.A.E. J.C. T.A.H. E.F. W.H. B.H.S.

APPLICANTS FOR TRACTS.—Miss Kelland, The Laurels, Matlock Bath, Derby; Miss A. M. Edkins, New Road, Chatteris, Cambs.; Miss F. Broom, 25, Hermes Street, Pentonville Road, London, N.; Mr. Henry Cooper, Evergreen Cottage, Martin Street, Clydach R.S.O., Glamorgan; Mr. Ernest Booth, Abersawe, Mount Road, Hendon; Miss Anna Scantlebury, New Plassey Street, Penarth, near Cardiff; Mr. W. B. Shrimpton, 136, Lenhurst Road, Manor Park, Lee, S.E. (for holiday makers); Rev. Joseph Beaupré, Wincanton (for races).

Appeal.

For the Friends' Mission Institute, 488A, Commercial Road, London, E., Mr. John Reeves, secretary, appeals for "gifts of clothing for the men, women, and children attending the Institute, and for books for the library, toys, and hospital letters."

Canal Boat Mission and Day School.—The present missionary commenced his labours in 1895, previous to which he spent sixteen years in the Eastern district of London, among the canal folk. On going to Brentford he was struck with the large number of children who played about by the canal side while the boats were unloading and loading, which means one or two days. After consulting with a few friends premises were taken and opened, in 1896, as a day school and mission room. Over 600 children have attended since the opening, and the mothers often tell how well their children are getting on, and that the little ones can sing "Jesus loves me." It is now found necessary to erect a new institute, at a cost of £800. At present there is in hand or definitely promised £260, but it is desirable that there should be a much larger sum before operations are commenced. Communications may be addressed to Mr. J. H. Whitehorn, The Corner House, Chesterfield Gardens, Hampstead, N.W.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

The Spiritual Message of Spring. The coming of spring is the noblest parable in Nature of the Divine abundance. All things are a revelation of the Creator's eternal power and Godhead, and the world never seems so lovely as when we remember that it is God's footstool, and heaven his dwelling-place. Natural beauties are lifted into a new and holy place in the mind when their divine message is thus realized and acknowledged. During the next few months there should be a freshness and a glow of spiritual thankfulness in our outlook on the earth. For "she is not a charnel-house and a grave, but Godlike, and my Father's."

The Perpetual Easter. Eastertide is past, but the influence of the season must not be allowed to pass away. The thoughts of all devout believers have been centred on the great Sacrifice and the great Uprising, which are the two piers on which the temple of our faith is upheld. The Cross is our surety of emancipation from the guilt and terror of the past; the empty grave is our pledge of emancipation from the terrors of the future. Sin—the first enemy of mankind, and death, its last foe, have both been conquered, and we owe it all to Him, who died for our sins, and who was raised for our justification. These thoughts have been brought home vividly to us through the anniversaries of Good Friday and Easter Sunday. But they are thoughts for every Friday and every Sunday, and for all the days before and after. We cannot feast on them too often, nor rejoice in them too much. To remember and then forget, is not to remember at all.

The Easter Life. The salutation, "Christ is risen!" with which each Russian greets his neighbour and friend on Easter Day, would be a very beautiful one but for the fact that it has become a pure piece of formality, meaning no more for the majority than our common greeting of, "How are you?" Ideally, however, it represents very much for every Christian heart and life; and whether uttered by the lips or not, it should be the dominant note to which all life is harmonized. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." The Christian is born into this, and it must ever be his native element. In union with our risen Lord, we occupy a position of victory from the beginning of our new life. "Our feet are where other men's heads are." The realisation of this, our grand privilege, will mean practical victory over the world, the flesh, and the devil.

Mental Indigestion. One of the Lenten preachers to City men offered some valuable suggestions, as he also passed some equally forcible strictures, upon the reading habits of the age. One of his criticisms was directed against the practice of an extensive but superficial reading of anything and everything that came from the press, the result of which he described in the phrase, "mental indigestion." It is a phrase worth considering, for it really explains a great deal. We are inclined to believe that much of the looseness of prevailing thought, and much of the scepticism and doubt that are abroad, are due to this vicious habit of rapid and scrappy reading. Men taste a little of every author, and such indiscriminate feeding results in a jumble of ideas which the term "mental indigestion" happily describes. It is always the *little* knowledge that is a dangerous thing. Lord Bacon's word is as true now as when he first wrote it: "It is the *half* knowledge that removes from God—a full science conducts to Him." It will be a good thing when men have the courage to refuse to taste of every literary dish that is set before them; and to confine themselves to what will really feed the mental and moral life.

Pastoral Visits. *The Record*, in dealing with the pressing topic of "The Decline of Church-going," lays stress upon the Bishop of Liverpool's words the other day, in regard to the need for more regular work in the direction of visiting. After making all necessary allowances for the difficulties which our modern city and suburban life has put in the way of pastoral visitation, there can be little doubt that this important part of ministerial work is not given due prominence. "The claims of multiplied organizations" take up in too many cases all the pastor's time, and, as the writer of the article in question has said, "less of organization and more of personal contact with the people would come nearer to the ideal of the Christian pastor." The judicious use of willing helpers in what may perhaps be designated as detail work, and the consequent relief afforded to the over-burdened pastor, would enable the latter to bridge the gulf which so often divides the pew from the pulpit.

Thou, and thy Son, and thy Daughter. Speaking in a very practical way at the recent Conference on Sunday Observance, held by the English Church Union, Canon Brooke said he felt with all his heart that it was the highest classes who were the greatest offenders in the matter of Sunday desecration; and that it was those who had six days out of seven to do what they liked, and also did what they liked on the seventh, who were the greatest hindrances to Sunday observance in this country. In this matter, however, as in all points of Christian duty and conduct, the fulfilment of the Divine rules depends upon the individual. To draw a hard and fast line for the "upper classes" is less difficult than it is to make a rule binding upon one's self. The Fourth Commandment limits its bearing to the individual householder and to those within his gates, and upon his obedience to its provisions the national rest was built.

A Poor Remedy. The new Education Bill, which is ostensibly meant to furnish a solution for the "religious question," is likely, if it is passed, on the contrary, to accentuate the evil, by introducing it into the municipal elections. For if Education in the future is to be in the hands of the County Councils, the candidates will have to pledge themselves to one side or the other of the religious aspects of the case, which will greatly complicate and embitter the electoral contests, and further endanger the situation. Many of these candidates will have no competency for the settlement of the question, nor will they have any genuine religious interest in it. This would be a distinct evil, which does not exist to anything like the same extent under the present system. The Bill will not pass without a fierce controversy, and this feature will be one round which the conflict will wage with most bitterness. The system which has on the whole worked so well is not likely to be lightly surrendered by those who have fought so hard for it in the interests of religious freedom.

The Church and the Mission-Hall. One of two recent speakers, in their laudable desire to emphasize the necessity of the churches welcoming "the lapsed masses" to places of worship, have, it seems to us, perhaps unwittingly, done some little injustice to the work of mission-halls. When churches build mission-halls in order to make a permanent division between well-to-do and poor folk, nothing can be more contrary to the Spirit of Christ. That some halls have been built in this way, there can be little doubt. But, on the other hand, poor people often prefer the simpler and homelier service of the hall to the more formal service of the church, as well as the sense of comradeship which prevails. The real need is for the churches to realise their responsibility to *evangelise*, as well as to seek their own profit. Until then, if the mission-hall is to do its work in the best way, church members must help it in a practical manner by presence as well as with purse. They must cease to regard it as an inferior kind of religious work, and come to look upon it as a vital part of their own life.

Courageous Magistrates. The Farnham Licensing Bench has performed a bold and worthy act in cancelling nine licences in that inebriating town. The state of things had become so intolerable that the magistrates acted on their own initiative, and gave notice of their intention some months ago to the parties interested, subject, however, to any alternative proposals from them. But the brewers and drink-sellers had no care for the morals of the town, so long as their pockets were filled, so the magistrates took the drastic step noted above. There is still a licensed house to *every twenty-four adult male inhabitants!* Let us hope reform will yet further go. Meantime, other magistrates, please copy!

A Heavy Incubus. The burden which the brewer and the publican, with the co-operation of the State, place upon the over-weighted shoulders of the rate and tax-payer for the maintenance of police, prisons, workhouses, and lunatic asylums, has of late frequently been supplemented by the huge expenditure called for when public-houses have been suppressed in

making street improvements. The outlay in London in this respect has recently been enormous, and the municipal accounts of most of our large towns show a proportionate similar item. Some idea of the total taxation necessitated by these contributions to the wealth of the brewer may be formed from a case in Bristol a few weeks ago, in which the arbitrators awarded £6,040 to a brewery company as compensation for the suppression of one of their "tied houses." The State gave the licence free of charge, the ratepayer has to purchase it for over six thousand pounds!

"Inexorable Death." The death of Mr. Cecil Rhodes, while still under fifty years of age, removes one of the most potent personalities from the troubled world of South African affairs. What place he will ultimately occupy in the judgment of history, cannot now be forecast. Among his last words he said: "So much to do, and so little done!" and the tragic close to a brilliant career, while yet its aims were only half accomplished, comes home with vivid force. Neither wealth, nor medical skill, nor high position could stay the inevitable march of the disease which, ever since the Raid, had been slowly sapping at the roots of his constitution. The last year had been a pathetic pilgrimage in search of health, a persistent but fruitless endeavour to elude the "last enemy." The end has come to the empire-builder which at last must come to all. Friends and opponents are agreed that the aims of his life, if essentially material, were impersonal and unselfish. The methods by which he pursued his ends were, however, tainted with the "financier's" fallacy that "money can do anything." This has been the great heresy of this age of millionaires, and it is well that so sordid a theory should be exposed. There are ethical and spiritual laws which run deeper and stronger than the current of any human will, and they are violated at the peril of those who tamper with them. South Africa, for the last ten years, has been a seething vortex of struggle between rival ambitions. What is growing clearer, as the years go by, is that the inimitable laws of right and wrong cannot be slighted with impunity. They vindicate themselves over the wreck of individual plans and projects, and move on steadily and irresistibly to their Divinely appointed end, whoever may stand in their way.

The Opium Traffic. In a well-informed and optimistic article, a correspondent of a London daily places before the public some sound reasons for believing that the days of the opium traffic between India and China are numbered. Within the Chinese Empire itself the Anti-Opium Movement is spreading, and if Chang Chih-Tung's influence, which is already considerable, affects young China, as it is hoped it will do, then the importation of foreign opium will soon cease. Another significant thing is that England has just allied herself with Japan, a country hostile to the last degree to opium smoking, and the two Powers cannot act consistently in China until the opium traffic ceases. There will be no compromise in the matter on the part of Japan, for already that Power has taken drastic measures to stop opium-smoking amongst its Chinese subjects in Formosa and elsewhere. Opium occupies the first place on the Japanese list of articles the importation of which is wholly prohibited. It will be a remarkable and humiliating thing for England if this cursed traffic ceases owing to foreign influences destroying our opium trade! There will be no virtue in such a necessity. We yet have time, by our own act, to kill this abominable merchandise. Already we have been warned by the diminution of the receipts more than 50 per cent. since 1880. Is our Indian Government wise enough to act promptly in the matter?

Making a Clean Sweep. A worthy example of drastic dealing with a public evil comes to us from Belgium, in which country an Anti-Gambling Bill which has been before Parliament for a year, or more, has finally passed the Lower House and the Senate, and been sent to the King for signature. It definitely suppresses all gambling clubs and houses, and also provides for the immediate closing of the notorious establishments at Ostend, at Spa, and elsewhere. Unhappily, however, as in other cases in which wealthy and demoralizing corporations have been allowed to develop to the public detriment, there is, in the case of the gambling tables at Ostend and Spa, a false recognition of so-called vested interests, and the ratepayer will have to bear the burden of compensation to the enemies of public morality.

A Grave Situation. The growing tendency towards "cornering" important industries in the interests of monopoly, is being exemplified on a large scale in the "Tobacco War" now going on between two great "combines," one American and another of English origin. In this case the battle is being waged over a needless luxury, but if either side is successful it is clear that the conflict will not end here, but be afterwards carried into the region of necessaries, in which case the vital interests of the public at large will be seriously jeopardized. Indeed, a "Meat Trust" is already spoken of. These commercial rivalries are introducing a dangerous and immoral element into modern life, and embody the most dangerous feature of the accumulation of wealth in the hands of the few. It should not be forgotten that consumers have the ultimate remedy in their own hands, and not till they realize that it is so will this grave peril be conquered. The present benefits that each side offers to the tradesman and the buyer, means, ultimately, that both will be at the mercy of the millionaire monopolist.

Christianity and Competition. Mr. Compton Rickett writes in the current *Young Man* on the place of competition in business, and on the influence of Christianity on this vital element in human life. He defends the principle of competition, within limits, as one that is inherent in nature, being her method of producing finer types of life; and in business, as defending the buyer against undue profits on the part of the seller, and economy and ingenuity in manufacture and distribution. But this principle must be Christianised. This is done by the spirit of fair dealing being insisted upon, and by the seller refraining from pressing his superior knowledge to the injury of an incompetent buyer. Christianity has softened the great economic laws, elevated labour, and transformed the relationship between master and servant. This is a temperate view of a difficult question, showing that the hopeless contradiction which is sometimes thought to exist between the spiritual life and the laws of business is not essential, if business relations are purified and permeated by the spirit of true religion.

*Practical Papers.**

THE CAUSE OF DOUBT.

"Open Thou mine eyes, that I may behold wondrous things out of Thy law" (Psa. cxix. 18).

THE world is full of doubts and doubters. Cries of "Lo here!" and "Lo there!" rend the air, and the hearts of men grow sick and weary of continual seeking after truth. In the parks on the Lord's Day, hear the babel of many voices, each setting forth its theories of life here and hereafter—so-called orators ventilating their sceptical nostrums (many of which are based on neither sense nor science); dispensers of claptrap; windbags, that collapse at the first prick of sound argument; skittles, that tumble at the first straight ball. There are, no doubt, some fools who will believe anything; there are greater fools who believe nothing.

But to the real doubter doubt is a real thing, not to be discussed lightly before a gaping crowd, but rather to be fought out in the solitude of the heart. He feels its burden; a real conflict rages in his soul. It is agony to him to know that there is a contradiction somewhere between what he has been taught and what he feels, as he wrestles in the endeavour to reconcile his experience and his creed.

The writer of the Psalm quoted above had his spiritual horizon overcast, but there was a rift in the clouds through which shone a gleam of light. There are four points in his prayer which form the infallible test of a sincere doubter. (1) He was HONEST. He recognised that his eyesight was at fault. (2) He was SENSIBLE. He went to the right source for healing—"Open *Thou* mine eyes." (3) He was EXPECTANT—"That I *may behold*." (4) He was DEFINITE—"That I may behold *wondrous things* out of thy law." Thinkers, troubled by doubts, who will examine themselves by these four characteristics, and fearlessly carry them out, will soon step forth upon firmer ground.

I.—Be Honest.

Admit that the fault is in *yourself*. "I cannot see," is the honest man's conviction and confession. That is about the last thing one likes to do. From the days of Adam downward, man seeks to lay blame on others. Many people *will not* see—that is the trouble; and there are none so blind as they. Others say they cannot see, and that, therefore, they *will not believe*. Such a position lacks both logic and commonsense. In Mark iv. 26-29, we read of a man who "should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, *he knoweth not how*. . . . But when the fruit is brought forth, immediately *he putteth in the sickle*, because the harvest is come." Consider, then,

TWO PRINCIPLES.

1. As a matter of fact, in our everyday life, *we do believe in things we cannot see, and we act upon that belief*. The man who says, "I will not believe because I cannot see," gives the lie to that contention every day. Tell him he has no brains, and he will wax very wrath; although he has never seen them, yet none believes in their existence so firmly as he. Or he denies the reality of a pain from which his friend is suffering, because, forsooth, he cannot see it! It is useless to argue with such a man. You can only say, "Wait till you have it, and you will know it!"

* The former series of Practical Papers (fourteen subjects) are published in book form. (DREAMS AND REALITIES. Cloth 1s. *Morgan & Scott.*)

2. In everyday life, *we do believe in things we cannot understand, and we act upon that belief.* When daily duty compels us to take the morning train, we do not stand gazing at the engine, and refuse to proceed because we do not understand how the engine works. If we did we should be left behind! Arriving at our office, if need arises to send a telegram, we do not refrain from doing so because we do not comprehend the mysteries of electricity; nor, returning home, do we despise the warmth of a fire, if the night be cold, because we have not mastered the science of heat. So, too, in this passage of St. Mark's Gospel. The husbandman puts seed into the ground, which springs and grows up, "he knoweth not how," but is glad enough to *reap the benefit thereof.* Let us exercise at least as much commonsense in matters of faith, as we do in those which concern us day by day, for it is as illogical as it is unpractical to refuse to believe because we do not see or understand.

You may put a blind man in a beautiful garden, but he might as well be in a turnip field, for all the difference it will make to him, if he cannot see the beauties of the flowers. But they *are there.* So is it when we come to this Book of God. Let us admit candidly that our failure to appreciate spiritual things arises from our own defective vision. The fault lies not in God, nor in the Scriptures, but in ourselves. There may be mystery in Christianity, but there is still more in unbelief. Let us at least choose the mystery of light, rather than cling to that of darkness.

II.—Be Sensible.

Go to the right source. "*Open Thou* mine eyes." In the case of physical ailments, you consult, not a mechanic, clever though he be, but a physician, because you believe that he is best able to effect a cure. Do you know the composition of his medicines, or the process by which he treats you? No. But you avail yourself of what you do not understand.

"If any man lack wisdom," says the Apostle, "let him ask of God." Do you lack wisdom? Turn not for light to the writings or words of man, when it can be had for the asking from the Divine Source of light. Ask of God and it shall be given you, and "if any man *willeth to do His will*, he shall know of the teaching, whether it be of God" (John vii. 17 R.V.). We have already noted two principles; here are

TWO FACTS.

(1) *Sin.* You may call it by whatever name you will; you may argue about it or try to explain it away, but you *know* it, and you feel it every day. It is here, and our business is to *drive it out*, as we would pursue a mad dog to the death.

When a lifeboat goes out to a sinking ship, the brave fellows do not wait to inquire the cause of the disaster. The urgent necessity is to save the lives of those in danger of death. When that is done, due investigation may ensue. Eternity will suffice to teach us why God permitted sin to enter the world. What is urgent to-day is *to fight it* in ourselves, and to help those who have fallen to stand upon their feet again.

The second fact is *Christianity.* Respected and obeyed, or scorned and disregarded, it is well established in our midst to-day. Hostile and heathen writers bear witness to its origin; history declares how it took root and sprang up, like the mustard seed, until it became as a great tree, spreading abroad so that the nations of the earth, like birds, found refuge in its midst.

Christianity did not create sin; it does not profess to explain sin; it cures it. Sin is the disease, Christianity is the remedy. Christ is the Great Physician by whom alone its efficacy can avail. To Him, then, let us go for healing, that our defective vision may be exchanged for perfect sight. Then shall we see things as God sees them, and come into line with his point of view.

III.—Be Expectant.

When we turn thus to Him, *we must expect an answer*—"that I *may behold.*" Do you really *want* to understand? Or is your "doubt" a mere shield to ward off the arrows of conviction? When an earnest soul speaks with you about spiritual things, do you confront him with some smart objection with which to silence him? Here is a case in point:—

A young man being urged by a friend to become a Christian, inquired, "Must I believe in the Genesis account of the Creation?" "Yes," was the reply. "Then," said he, "I cannot, and will not," and the interview got no further. Later on, another pleaded with him, but with the same result. By this time he was congratulating himself on being "appeal-proof." On a third occasion he adopted similar tactics, but the new comer was wiser than his predecessors, and said, "My dear brother, before we go into that, there is a *prior question* that you must settle *first*; then I will gladly discuss the other with you." Feeling that he had found a foeman worthy of his steel, the young fellow asked guardedly, "What is your '*prior question*?'" "This!" was the reply, "How do you stand in relation to God, on account of your sin? If God called you into his presence to-night, would it make any difference to you how, when, and where the account of Creation came to be written? Would it not, on the other hand, make all the difference in what condition you appeared before your Maker?" After further conversation, the young man said, "I see where I was wrong," and he yielded himself to Christ. Having thus settled that "prior question" first, what was the result? Questions of Biblical difficulty were approached, not in a hostile, but in a friendly mood. *Now* he *wanted to see*, whereas before, he had been wilfully blind.

IV.—Be Definite.

If you have a specific difficulty, take it to God, and expect that He will give you light upon it. Deal with one thing at a time; you cannot traverse the entire ground at once. Expect something definite—that you may see "*wondrous things*" out of his Book; and there *are* wonders in it; the Book itself is the greatest wonder of all.

But some will say, "Ah, it is the wondrous things in the Bible that constitute my difficulty." Then be bold and face them! There are many things hard to be understood; but there is also much within the range of even a modest comprehension. Be thankful for that to begin with. If bones are found in the portion set before you at your meal, you do not cast away the whole repast because they are impossible of mastication; you leave them, and enjoy the meat. There is plenty in this Word of God that you can understand; feed upon that meantime, that your spiritual life may grow thereby. The Psalmist had only a portion of the Bible, we have all; but he saw more in the part than most of us see in the whole. He only had the Law, we have that, and the Gospel too.

All doubts and difficulties prove the want of one thing. What is it? Go into a dark room, and try to make your way to the other side. Immediately you stumble against this piece of furniture, or that. What are you to do? Have it all removed? No, *get a light!* and though the obstacles remain just as they were, you can see your way round them. And more than that; some of those pieces that were a hindrance to you in the dark, are the very things that minister to your comfort in the light. There are doctrines and facts in the Bible, to which these may be compared. Approached in the dark, they wound your prejudice, and offend your reason; but seen in the light of God, though they still remain, they trouble you no more; and some of the very doctrines that aroused your indignation will most of all minister to your spiritual life and peace.

Only those *in* the Kingdom can understand the things of the Kingdom, for "the natural man receiveth not the things of the Spirit of God; they are foolishness unto him, neither can he know them, because they are spiritually discerned" (1 Cor. ii. 14). Confess your lack of wisdom; seek that which cometh down from above; do the will of God, so far as you know it, until you emerge into the light of day. G.

*The Rock in Horeb.**

(Ex. xvii. 1-7; Num. xx. 7-13.)

By Rev. K. MOODY-STUART, M.A.

IN regard to the rock in Horeb, and its stream, there is no indication whatever in the sacred narrative that the miracle was continued during the forty-years' desert sojourn. When Paul, therefore, says that "they drank of that spiritual Rock which followed them," he either refers to Christ Himself being in the midst of Israel, through the whole desert sojourn, as the people's spiritual sustenance and refreshment; or, if he calls the drink furnished by the Rock "spiritual" because it was supernaturally given, he indicates that the stream accompanied the camp in its divinely chosen movements. Or it may be that other rocks yielding water were found by the pilgrim Church wherever they pitched, maintaining, in the ordinary course of Providence, supplies which were miraculously inaugurated and closed at the two Meribahs. . . . Let us inquire how this Rock resembles Jesus Christ, and what lessons regarding Him it teaches to the intelligent beholder.

Its want of imposing grandeur to the eye taught the Israelites that their Messiah when He came should not appear to be different from other men. As this rock was formed of material like the surrounding rocks, so Christ's body was formed of the dust of the ground, like our own. "He was made in the likeness of sinful flesh." More than once He escaped violence simply by being lost in the crowd. Though He was, to the eye of faith, "the chiefest among ten thousand and altogether lovely," yet He was despised and rejected of men.

> The Saviour came; no outward pomp
> Bespoke his presence nigh,
> No earthly beauty shined in Him
> To draw the carnal eye.

Some persons acknowledge that the world sorely needs renovating and reviving by spiritual influences from above, such as might be presented under the figure of life-giving rain descending from the clouds of heaven; but they refuse to receive such influences when offered to them through the channel of the human nature of Him whom his people accept as the world's Redeemer. No doubt his human nature was derived (though without taint of sin) from our own, but it became the wondrous receptacle of that Divine Spirit which proceeds from the Father and the Son, and became the channel through which alone his spiritual influences can be communicated to men. To such objectors "the Rock of Ages" is but a "rock of offence," but the man who is deeply sensible of his own need will thankfully use the words of

* Part of one of the suggestive studies in Light from the Holy Hills: Lessons from Old Testament Mountains. (2s. 6d. *Morgan & Scott.*)

Psalm cxiv.; and, as he quaffs the living and life-giving stream of grace, will praise Him,

Who by his power did turn the flint
Into a water-spring.

This rock was *distinguished from other rocks by the Presence of Jehovah upon it*—no doubt, in the pillar of cloud: "Behold, I will stand before thee there upon the rock in Horeb" (Ex. xvii. 6). So the Baptist was told that he would recognise the Messiah by a similar sign: "Upon whom thou shalt see the Spirit descending and remaining on Him, the same is He which baptizeth with the Holy Ghost." Jesus said of Himself, "The Spirit of the Lord God is upon Me." Very probably the symbol of Jehovah's presence on this rock was not visible to all the people whose encampment was miles away; but it was so to Moses. The Shekinah cloud of glory may have been hid from their view among the other clouds that robed the mountain. As John alone saw the dove lighting on Jesus, and Moses alone may have seen this cloud, so his countrymen perceived no special Divine presence in Christ. The eye requires to be divinely opened to behold the divinely-manifested presence.

THE GIFT OF THE SPIRIT.

This rock *had a hidden store of precious water within it*, visible only to the eye of the All-seeing. Its fountain of springing water represented the Holy Spirit, of which Jesus said, "If any man thirst, let him come unto Me and drink. But this spake He of the Spirit which they that believe on Him should receive, for the Holy Ghost was not yet given, because that Jesus was not yet glorified" (John vii. 37). Under the symbol of pure water bursting forth from a rocky fountain, the Holy Ghost is represented as the source at once of life and satisfaction to men perishing from the unquenched thirst of their immortal spirits for that which no stream of earthly satisfaction could ever supply. . . .

After Christ's death all that is required of those who are seeking the gift of the Holy Spirit is that they should "speak to the Rock, and it shall give forth its water"—*i.e.*, should pray to the living and glorified Saviour, and He will give us that Spirit who came down on the Church at Pentecost after his crucifixion, of whom He said, "If I depart I will send Him unto you." If the stream which flows now from the rock in Kadesh is the very stream which first sprang forth under Moses' rod, it teaches us that the Holy Spirit is still proceeding from the ascended Christ in as great fulness as ever, to satisfy the thirst of every one who will come to the living Rock of Ages and drink therefrom. However this be, the invitation is still given: "The Spirit and the Bride say, Come; and let him that is athirst come; and whosoever will, let him take the water of life freely." . . .

"Rock of Ages, cleft for me
Let me hide myself in Thee!"

The Conference on Confession.

DEAR SIR,—The assumption that a conference is needed in the 20th century to define the Church of England's teaching on Confession and Absolution seems very absurd to those who bear in mind that it was settled so far back as the time of King Edward VI., and in the "Homily on Repentance" we have it very plainly and Scripturally recorded thus:—

"The priests are as much bound to confess themselves unto the lay-people, as the lay-people are bound to confess themselves to them, and if to pray is to absolve, then the laity by this place (James v. 16) hath as great authority to absolve the priests as the priests have to absolve the laity."

"Auricular confession hath not his warrant of God's word."

"What need we then to tell forth our sin into the ear of the priest?" . . .

"We ought to acknowledge none other priest for deliverance from our sins but our Saviour Jesus Christ." . . .

This is the "godly and wholesome doctrine and necessary for these times," which the clergy of the Established Church, by their solemn assent and consent (Article 35), are bound to teach.—Yours very truly, CHARLES S. KING, Bart.

St. Leonards-on-Sea.

Our Duty to the World.

BY REV. FREDK. W. REYNOLDS.

IF one were asked to state what is the true work of the Church, the answer would be (1) to edify its own members, and (2) to evangelize the world. There have been periods in the Church's history when these two purposes have been separated, the former having been attended to while the latter was neglected. But to-day it is recognised that, while the Church should plan its labours so as to build up the saints, it should also see that, in every part of the world, the Gospel is proclaimed. And it is this sounding out of the Gospel—this evangelizing of the world—that we now consider.

DIVINELY ORDAINED.

I. It should be clear that the evangelizing of the world is a work *Ordained of God*. Nothing could be clearer than the words, "Go ye... and make disciples of all nations" (Matt. xxviii. 18; Mark xvi. 15). It is God Himself, in the Person of the Son, who has laid it upon the Church to organize and sustain aggressive enterprise. The Church's duty is laid down, and the privilege is set before her; and, in the strength of her Divine Master, she is to send out into all the world, and, on his authority, to preach the Gospel.

And it was in this light that the early Church viewed the matter. In the time of stress and trouble, when it might have been expected that efforts would be relaxed, we find the members greatly increased their endeavours; so that, when organized and united work ceased, every individual member became an evangelist: "There was a great persecution," and they "went everywhere preaching the Word" (Acts viii. 1, 4)—not only for their love of God, but because they realized the declaration of the Gospel was God-ordained.

And a certain order also, to be observed in evangelizing, is evidently intended: "Repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke xxiv. 47; Acts i. 8). Home as well as foreign missions are included in God's scheme, for the two can never really be separated. If either one be neglected, the other will suffer. And so the command stands: Evangelize—beginning at home.

DIVINELY DIRECTED.

II. The Evangelizing of the World is *Superintended by God*. The record of this Divine superintendence in the first century is fascinating in the extreme. God Himself, by the Spirit, chooses and selects the workers—who, having been thus chosen of God, are sent forth by Him. And, being sent forth, He endues them with power for the work: "The Holy Ghost said, Separate Me Barnabas and Saul for the work." "So they, being sent forth of the Holy Ghost, departed;" "filled with the Holy Ghost" (Acts xiii. 2, 4, 9). And when, later, there is perplexity as to doctrine and sphere of labour, counsel and direction are directly afforded: "It seemed good to the Holy Ghost and to us to lay no greater burden upon you than these necessary things;" and "when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the Word in Asia . . . . they assayed to go into Bithynia, but the Spirit suffered them not . . . . and a vision appeared . . . . a man . . . . saying, Come over into Macedonia" (Acts xv. 28; xvi. 6-10).

And still God superintends. Of this there can be no doubt. Note how clearly it is stated: "God hath put all things under his feet; and gave Him to be Head over all things unto the Church" (Eph. i. 22), the teaching being that not only does God, in the Person of the Son, govern and rule; but that this governance and ruling is with a view to the well-being of the Church. So that the believer engaged in witnessing for Christ can rest on the fact that he is engaged in a work which is both God-ordained and God-superintended.

DIVINELY ASSURED.

III.—It can be confidently affirmed that the Evangelizing of the World *can never be in vain*. This may be proved by two methods—the appeal to God's Word, and the appeal to history. To the Christian it is enough that God has promised; but the evidence from history may well be borne in mind.

In the Scriptures, the witnessing believer will find abundant assurance as to the final result of his work for God: *e.g.*, the heathen are the gift of the Father to the Son, and to the uttermost parts of the earth the reign of Jesus is to extend (Psa. ii. 8; Hab. ii. 14). And Jesus Himself affirmed that all given to Him would surely come (John vi. 27); while John, in vision, saw all this fulfilled (Rev. vii. 9; xi. 15). "Jesus *shall* see of the travail of his soul."

And the testimony of history gives point to the promises. The case of Darwin's Patagonian savage is well known; and the "irreclaimably brutalized" *have been* changed by the Gospel. Also the story of the martyrs of Uganda, singing their hymns of praise while the flames closed about them, is fresh in memory; while the work among the Telugus, when 7,000 were added to the Church in two years, stands out clear. And such evidence could be easily multiplied: the preaching *is* in demonstration of the Spirit and of power. This God-ordained and God-superintended work of evangelizing the world can never be in vain.

URGENCY OF THE WORK.

IV.—And, last of all, we should seek a lively realization of the fact that the Evangelizing of the World *can brook no delay*. Very suggestive is the word, "The king's business required haste" (1 Sam. xxi. 8); and the business of *our* King requires haste. We need to see the *urgency* of the work; for, while we tarry, men are dying.

When John Williams, who became the martyr of Erromanga, told one of the chiefs that he thought of returning to his own country to urge the need of more missionaries being sent, the chief replied: "Go with all speed, get all the missionaries you can, and come back as soon as you can; but many of us will be *dead before you return!*" Verily the whole pathos of missions is in that word. There should be no delay. The command stands: "Go, and preach." And so this work of evangelizing the world—God-ordained, God-superintended, and which can never be in vain—is one also that can brook no delay.

Now, are we doing *our* part in this Evangelizing of the World? Have we felt the *burden* of the work? And are we willing to place ourselves in the hand of God that, as *He* may choose, we will bear witness either at home or abroad? We are not free to decide this for ourselves—we belong to God. Redeemed unto Himself by precious blood, the attitude of the believing heart is, "What wilt *Thou* have me to do?" And blessed is that heart which, in response to its query, can hear the Master say, "Go . . . and lo, I am with you all the days, even to the end of the age."

The Folded Will.

"One may be quiescent, yet not *ac*-quiescent. There must be the *folded will*, as well as the folded hands."

O FLUTTERING heart, that, like a bird imprisoned,
Beateth itself against life's circling bars,
Lift thou a song to Him who sees, clear-visioned,
Thy home beyond the stars.
Trust thou in God, to whom the night and day
Shine as one light that never fades away.

Fold thou thy wings, and wait the time appointed,
When, to thy joy, from earthly bonds set free,
Thine eyes behold, with heavenly powers anointed,
Green fields of liberty.
O prisoner of hope, in patience wait
Till God's hour strike, and opened is the gate.

Thus shalt thou know, e'en now, the satisfaction
Of hearts that trust the "Faithful and the True,"
The freedom of the soul, of faith in action
Soaring beyond the blue;
Thou need'st not wait for liberty until
The day shall break, if thou but fold thy will.

O blessed peace, the peace of simply taking
The yoke of Christ to learn his promised rest;
The peace of lying still, thy choice forsaking
To lean upon his breast;
The rest of *folded hands* from work self-wove,
The peace of *folded will* in his great love.

J. H. S.

Samuel and Saul.

Forsaken? Never!

(1 Sam. xii. 22.)

By Rev. F. B. MEYER, B.A.

WHILST the whole land was ringing with the news of Saul's exploit in the the deliverance of Jabesh-Gilead, it appeared to Samuel to be an auspicious moment for confirming the kingdom in the hand of Saul: and therefore he summoned a great convocation of the nation at Gilgal.

There Israel had encamped for the first night after crossing the Jordan, and the twelve great stones commemorating that event were still visible. There the act of circumcision had been performed, cleansing the people of the neglect of the wilderness; and there, too, the first Passover in the Land of Promise had been celebrated. Amid these great memorials and memories of the past, the people gathered from far and near to crown Saul king. After this great ceremony, Saul and his people rejoiced together with peace-offerings and thank-offerings to God. This was the moment that Samuel chose to lay down his office as judge—the last of the judges, and the first of the prophets.

I.—Samuel's Resignation.

An end must come to the longest and most successful ministry; and happy are they who, before they lay their heads down to the last sleep, and their spirits enter to receive their final award, are able to extend their hands and bare their hearts before those who have known them best, and say, "These at least are clean."

This is what Samuel by the grace of God was able to do. Standing bare-headed before the vast audience of the men of Israel, and pointing to his white locks, he said, "I am old and grey-headed, and I have walked before you (as in Eastern lands a shepherd precedes his flock) from my boyhood up." His had been an unblemished career, and for his own sake and for the sake of God for whom he stood, he was anxious to obtain from the people a vindication of the blamelessness of his career. He therefore protested: "I have not defrauded you, nor oppressed you. Whose ox have I taken? Whose ass? Can any man confront me as having taken from his hand even a sandal as a bribe that I may turn away mine eyes from his misdoing?" And all the people, with one unanimous consent, cried: "Thou hast not defrauded, nor oppressed, nor taken anything from our hand."

But the old man was not content; he wanted to bind the people by a solemn oath, as in the very sight of God and the king; and, therefore, he said, lifting his hand to heaven, "I call God to witness against you this day and his anointed king, that what you have said is true." And again, from the lips of all the people, with one unanimous shout, there came the response, "God is witness." The old man was comforted, and added: "Yes, God is witness, the very God who brought our people out of Egypt, and appointed Moses and Aaron."

Oh that all our public men to-day were as clean-handed and pure-hearted as Samuel was! that when the records of their actions are rehearsed before the judgment-seat of God it may be discovered that those who have been high in office have not prostituted their high position for their own emolument, or acted for private gain, but that they are clean-handed and pure-hearted.

II.—He Designated his People's Sin.

It was a great opportunity to show them where they had done wrong, and a man whose own hands are clean is permitted to be the sincere critic of others' misdoing. See to it that your own eye is single, and that the beam is extracted from it, before you essay to remove the mote from your brother's eye.

First, he set himself to show the difference between their former and their latter method of procedure. He carried their thoughts back to Egypt, and, in effect, said: When your fathers were in bondage to the Egyptians, and under the oppression of Pharaoh, you cried unto Jehovah, and in gracious answer He raised up deliverance. And when in the days of the Judges you were oppressed first by Sisera, then by the Philistines, and then by the people of Moab, you cried to God for deliverance, and it came; but now, when the threatened invasion of Nahash, the King of the Ammonites, was filling the horizon with thunder-clouds, instead of holding a great invocation for prayer, you insisted upon my appointing a king. Why have you deteriorated? Why was prayer your natural resort 300 years ago, and now it is neglected? Is it not because you are prayerless that you have drifted from your ancient moorings? In this is a great sin.

Must not we always take care that, instead of saying impulsively and impetuously, "We will do this or that," we should constantly wait before God that He would appoint a deliverer?

Secondly, in his dealing with the people, he put a new reading upon past history. On their side, they pointed out the successive catastrophes which had befallen their country; how the Ammonites, the Philistines, the Moabites, and Sisera, and other surrounding nations, had oppressed them, brought them under their power, and, as a way of deliverance from such troubles, they had argued the necessity of having a king. Samuel, of course, admitted the successive afflictions which had befallen his people, but he did not put the same reading upon them. He said: "You demand a king, who shall make such catastrophes no longer possible, but I tell you on the other hand, that, whether you have a king or not, if you forget God, as you have forgotten Him, and if you turn to Baalim and Ashtaroth as you have turned to them, neither your king, nor any alternative mode of government you can invent, will deliver you from the consequences. In other words, he made it clear that it was not the presence or absence of a monarchy, but the want of singleness of purpose, and devotion to Jehovah, which had been the cause and root of all their troubles.

Again, there is a lesson for ourselves. After all, it is not this man or that, who is necessary to a church, so long as the church itself is living before God in incorruption, and sincerity of truth, and is following the lead of the beacon fire by night, and the cloudy pillar by day. When a church is right with God, God stands for the church.

Thirdly, he indicated to the people that God had never failed to send them a man when a man was wanted. He said: "Look back upon your past history. Even apart from an hereditary line of kings, with the prestige of Royal descent, God has always raised up a man to help you in an emergency. Consider—did not He raise up Moses and Aaron? Did not He raise up Jephthah and Barak (see R.V. *marg.*), Gideon and myself? See how perpetually, in the dark hour, in answer to prayer, God has sent you the man that was needed. Could you not have trusted Him; and instead of being so urgent for a king, could you not have waited for Him to do for you, as he had done aforetime?"

Lastly, he said: "My countrymen, you have greatly deteriorated, you have failed in your faith, you have demanded a visible king, but have forgotten the invisible Lord; you have magnified the arm of flesh, but have forgotten the mighty power of the Eternal. You have been sheltering under the idea of a new royalty, whereas God was your King, your true Head, the Leader, and Patron of the nation. You should have rested only on Him."

Are we not all liable to the same lapse of faith? We look to the visible and forget the invisible. The air is filled with anxiety, clamour, and controversy, whilst in the shadow, behind the thin veil of sense, stands the eternal crowned Christ, waiting ever to trim the lamps of the golden candlesticks and to hold the stars in his right hand. It was a brave thing, a noble thing, a right thing, for Samuel to show to his people how they had drifted from the old true standing ground of faith into practical atheism and unbelief.

III.—Samuel's Assurance.

Having dealt with their failure and deterioration, he went on to say with inimitable sweetness, "The Lord will not forsake his people, for his great name's sake." How perpetually this argument was used by the holy men of the old time. See the instructive parallel instances recorded in Exodus xxxii. 12; Joshua vii. 9; Isa. xlviii. 9, 11; Ezek. xx.

The old prophet went on to say: "It hath pleased the Lord to make you his people." God hides his reasons. He loves because He will. The flame of his love requires no fuel. We may put with these, those words of the great Apostle: "He gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for his own possession." This assurance applies to men:—

(1) *As individuals.* God will not forsake you. He did not choose you because of your goodness or beauty, and He will not forsake you because you have failed of your best. He has made you his child by adoption and grace, not that there was anything in you to specially attract Him, but because He would. Some day He may explain to you his reason, but just now there is no reason that any of us can guess at, why we have been chosen from the rest of men to be his. *It has pleased Him* to make us his sons and daughters. We may have sinned against Him and grieved his Holy Spirit, we may have mixed ourselves with the seed of the people amongst whom we dwell, but God will not forsake his people. If He did, there would be a charge against *his love* that it was not infinite, that it ceased after sin had reached to a certain height of outrage, that it could not abound over sin. His *power* also would be impugned, for the lost spirits in hell would boast that He had attempted more than he was able to perform—that He had not counted the cost.

There would also be an imputation upon his *immutability*. It would be spread through the universe, that He took up a sinful soul, cleansed and clothed it, loved and blessed it, and then He changed. At the news that God could be fickle, the palace of eternity would rock, the throne of Heaven shake, and the mighty vault of space would reel to destruction. God dare not surrender the work which He has begun in the heart of man. That is why we may count on being saved. We have no positive claim on God; there is no native beauty nor attractiveness to Him who sees the inner life; there is nothing necessary in our service; but He has set his love upon us, and He must go through with it, and stand to his bargain before all worlds. O soul of man, God will not forsake thee.

(2) *As a Church*, why could not God forsake Israel? Because the chosen people was the type of what He desired every nation to become; and therefore He must needs go on building up Israel, that his type might not be broken; and He had to work through Israel to bring other nations to its level. If God had abandoned Israel, how could He have hoped to regenerate the world?

What was true of Israel may be true of a Church. There may be many failures and inconsistencies in her that ought to be altered But God cannot cast her away in spite of all her sinful imperfection. He will refine and purify her till she realise his ideal and become his perfect Bride.

(3) *As a Nation.*—England cannot go drifting on into materialism and irreligion, as she is doing. God cannot afford to let her become immoral and debased; cannot permit her to follow in the way of Rome and Greece; cannot forsake the people whom He has blessed and used since the days of Alfred, who have been the pioneers of missionary and Christian civilization through the entire world. For his Name's sake He cannot do it. No, it is certain that sooner or later a great revival of religion will bring us back to our first love.

Other Lands.

A Visit to Pandita Ramabai.

BREAKFAST.

"A FEW years ago you would not have enjoyed the privilege of sitting with me in the same row, much less eating with me," said Babu Gadre, Pandita Ramabai's chief helper, laughingly, to the late Rev. Dennis Osborne, as he sat down by his side on a square board on the floor. He was of the twice-born Brahmans, but, having been really born again about four years ago, he does not dread any more the shadow of a European falling upon his food.

We had come up from Poona with Rev. W. W. Bruère and Rev. Dennis and Mrs. Osborne, and now were treated in Oriental fashion to a breakfast of rice and pulse, delicious chipati (unleavened bread), buffalo butter, and bunches of bananas, on which occasion we made honest but clumsy attempts to imitate the nimble grace of our hosts in using their natural forks.

Save on our arrival and at dinner, we saw little of the Pandita. From early morn till nightfall she is at her post, the soul and the brain of the whole establishment, praying, teaching, managing, directing, writing, &c., until her head and body ache with weariness, and nature demands its due in the way of rest.

THE WIDOWS' HOME.

Owing to the plague at Poona the inmates of the High School at that town were temporarily removed to Mukti, so that at the time of our visit there were over 2,000 women in the place. The word "Mukti" means Salvation, Freedom, and has been adopted by Pandita Ramabai as the title of her Widows' Home.

Mukti is not a place of play. Recreation takes its due turn; but not a minute is wasted. Everything is done with the regularity of a clock, and with a method that precludes confusion. Strict attention is paid to personal order and cleanliness. Every girl must take a bath once a day, and wash her own clothing, if strong enough. For the little ones and the invalids, the washing is done in turns by the strong and healthy.

CHURCH AND SCHOOL.

The new church, which is not quite finished, holds 2,500 people, and is used as a school during the week. The different classes group round their teachers on the floor, and infants are taught on the kindergarten system. Every day begins with an early prayer meeting for the believers, and later in the morning with an hour's service for all, at which Pandita Ramabai generally expounds the Word of God.

The Hindu is more independent of comfort than we are. He sits on the floor and sleeps on the floor, unless tainted with European ideas. In the dormitories at Mukti, nothing is to be seen save a great number of bags along the wall containing the property of inmates, and a still larger number of warm coverlets, tidily folded up, hanging above the place of each sleeper. No doubt this represents to the girls the same amount of comfort as a snug little room would to English young ladies.

CHILDREN'S GARDENS.

In going around the compounds, built in squares, and, on noticing some green plots in one of the yards, we were told that this was Pandita's coming Christmas present. Some of the famine girls had brought with them the habit of picking raw grains and leaves wherever they could find them, and so making themselves ill. Pandita Ramabai proposed to them one day to plant the grains instead of eating them, and to watch what God would make of them. She also expressed a desire for the plants and flowers to be given to her on Christmas Day. The girls were delighted with the idea, and many hands soon became busily engaged in digging the ground and planting seeds in every available corner, in watching and watering it. The result was—more than a cartload of green leaves, blades, and bushes.

Activity reigns everywhere. In one building the women would be preparing the food; in another they would be cleaning the floor, by smearing a mixture over it of cow-dung and clay, which an American friend called a peculiar but an effective varnish, and for the purpose it is. Farther up, a number of them are stamping pebbles, sand, &c., into the ground, to prepare it for the flooring of a new shed.

THE BAPTISTERY.

A pool attracts our attention, and we are told that a little time ago an old Rajput was baptized in it, on confession of his faith in Jesus Christ as the only Saviour from sin. We are taken to the sheds of the mothers, where some of the old, infirm, helpless women live, who sought for help at Mukti, and could not be taken in with the others. As we understand, this work is supported from the church funds—that is, by the tithes of the little earnings of those who have become members of the church, and of whom many give up their Sunday dinner in order to help others.

No girl is allowed to be baptized unless she is assured of her own conversion and salvation. When baptized, she is taught to take an interest in the spread of the Word of God, and to give cheerfully toward it according to her ability. In June last, 166 girls were baptized on confession of their faith, and at their own request. They were all grown up, and legally allowed to choose their own religion. One exception was made with a little girl aged four-and-a-half years, who was taken to the home when only ten weeks old and adopted by one of Pandita's chief helpers. For several weeks she kept asking for baptism, saying that Christ had loved and saved her. To the question, "Now, my darling, tell me how Christ saved you, and what He did for you," she replied after a moment of thoughtful reflection, "Jesus loved me and took my punishment for me." She was baptized, on the plea of our Lord Himself, "Suffer little children to come unto Me and forbid them not."

CHILDREN'S PRAYERS.

The girls are encouraged to pray aloud before retiring to bed. Many queer expressions pass the lips of the little ones. One would say, "I am very naughty; I give much trouble to my matron; I thank Thee for this;" or "Dear Father, give Bhai (Pandita) much work to do;" or "Make Dada (Mr. Gadre) a good girl." There are none but girls at Mukti, so they ask to make everyone a good girl. The difference of sex, as Pandita says, is of little consequence before God. He knows what they mean and overlooks their mistakes. He is also sure to answer the request of the little one, who cries to Him: "O God, nobody loves me; make them love me."

In the afternoon, Mr. Osborne and my husband addressed the inmates who assembled in the church. It was a beautiful sight, never to be forgotten.

A WIFE'S STORY.

From Pandita Ramabai's most interesting report of 1901, I reproduce one story as the girl herself tells it:—

"I do not remember when I was married, and I do not know much about my parents. But I know that I was living in my husband's house, and was not getting enough to eat. Whenever I asked for food, he used to scourge me with a thick rope, and kick me. Oh! I shudder when I remember all that I suffered. One day my husband tied my hands and legs, and beat me so severely that I was nearly dying, and there was no one near to give me a cup of cold water to drink. The next morning he said that if I remained any longer in his house, he would cut off my nose. This frightened me very much, so I left the house and became a beggar. I thank the God who brought me to this happy home. I shall never go to my husband again, for he would kill me."

What is to become of all these women who have sought shelter from cruelty? Those showing special aptitude may be admitted to the High School for Native Women at Poona, of which Ramabai's daughter, a graceful young lady, is the directress. Others are taught some industry, for the Pandita believes in industrial education, and has been trying to find the best method by which Hindu women can earn their living honestly without the necessity of leaving their homes. The fact that one-fourth of the widows saved from the last famine are in the rescue home, is a proof of the danger to which unprotected women are exposed, even in so-called respectable or gentlemen's families. Of the 300 inmates of the rescue home, some are mere children, but all are of the higher caste, having lost their character in search of bread.

THE INDUSTRIES. THE LAND.

The industries taught at Mukti are plain needlework, embroidery, oil-making, dairy work, gardening and field work, weaving, spinning, rope-making, making brooms, &c.

About 700 women between fifteen and twenty-five years of age are learning some such industry for three hours daily, while four hours are devoted to school work in the Marathi language.

The land adjoining the premises (about 140 acres) yields enough to supply the demands of the institution for two parts of the year. Four immense wells serve to irrigate it, and to supply all the water necessary. The land, or part of it, was bought just before the outbreak of the famine in 1897, with a view to supplying the High School with its necessaries. What, four years ago, was a jungle is now a flourishing estate.

A WISE WOMAN.

God who has given the Pandita a rare wisdom, has also tuned her heart to praising Him continually. Some friends thought that, as her mission was a work of faith, she ought not to send out yearly reports, but keep quiet and pray to God to send money. She very justly replies, from the Word of God: "'Let not your good be evil spoken of.' If I do not keep proper accounts of the money spent and received, I am open to the suspicion of pocketing it myself. Besides, my friends have a right to know how the work is being done, and how it prospers, that they may pray intelligently about it. While I am grateful to the kind givers, I give praise to the Lord alone" (Psa. cvii. 8, 9).

WILMA MORGAN.

Evangelizing Anglo-Indians.

SOME Christian officials who, loving God and man, were deeply impressed by the need among our own countrymen in India, formed the Anglo-Indian Evangelization Society upwards of thirty years ago. The general secretary (Rev. P. R. Mackay, D.D.), went to India three years ago to inquire carefully into the condition of our countrymen scattered over the great peninsula, the provision made for their spiritual wants, and the exact field calling to the Anglo-Indian Evangelization Society for occupation. He travelled through Ceylon, over India, from Tuticorin to Peshawar and Quetta, and visited almost every tea district in India. Men living in isolated districts are the Society's special care.

Mr. Reginald Studd, who has been doing excellent work in India during the past year as an honorary evangelist, has just returned home, and the Society hopes soon to be able to publish a further account of his work. Within the past two years the number of the Society's agents giving their full time to work in India has increased from two to twelve; a number of other workers give part of their time. The need for agents in other parts of India is clamant, and the directors are anxious to send them. In order to maintain these already sent, an increase of nearly £500 to the annual income is required. If it be not forthcoming, the operations must be curtailed instead of increased.

His Excellency the Viceroy writes:—"The organization which you represent, and which is the sole means of bringing the ministrations of religion to many Englishmen and Scotchmen living in out-of-the-way parts, far away from chaplain or church, deserves the fullest support of churchmen and philanthropists at home." Communications may be addressed to Mr. W. Stewart Thompson, treasurer, Ivybank, Wardie Road, Edinburgh.

The Outlook in China.

By Dr. GRIFFITH JOHN.

AS I look back on the year 1901, the deepest feeling of my heart is one of thankfulness to God for the mercies and lovingkindness which crowned its months, days, and hours. The causes for thankfulness are many. Your space will allow me to mention only a few :—

(1) The restoration of peace, and the return of the Court to Peking. The Peace Protocol was signed by the plenipotentiaries of the Powers and China on September 7, and on the 7th Jan., just four months later, the Court, which includes the Emperor and the Empress Dowager, returned to its capital. There were not many among us this time last year who expected to see peace and order restored to the empire within so short a period. Some of us ventured to take a hopeful view of the situation; but we were looked upon as visionary and over-sanguine. We all rejoice to-day in the fact that the optimists have proved themselves to be the true seers, and that their forecasts of coming events has not been falsified.

THREE DECREES.

(2) The Imperial Decrees issued on Reform in Education. Three very important decrees were issued last year. The first of these was issued on August 29, commanding the abolition of Wenshang, the Chinese essay, in examinations for literary degrees, in favour of essays and articles on modern subjects, and Western laws and institutions. The abolition of Wenshang will have a most important bearing on the educational system of China, and the mental development of the Chinese. The second decree was issued September 13, commanding all existing colleges in the empire to be turned into schools and colleges of Western learning. According to this decree, every county is to have a primary school, every prefecture (of five to ten counties) is to have a secondary school, and every provincial capital is to have an advanced school or college—all for the study of Western as well as Chinese subjects. The third decree was issued about September 17, commanding the viceroys and governors to send young men of ability and promise abroad to study any branch of Western science or art best suited to their abilities and tastes, so that they may return in time to China, and place the fruit of their knowledge at the service of the Empire.

WHAT THESE MEAN.

These are remarkable decrees, and there can be no doubt of their having been issued in good faith. The Wenshang, remarkable only for its artificial and jejune style of composition, is gone, and a beginning has actually been made in the establishment of schools on the new plan. In time, schools and colleges conducted on Western methods, will cover the face of the land. In all this I see two good signs. First, it is a sign that China is no longer satisfied with her own condition. One of the greatest obstacles to all progress in the past has been China's deadly satisfaction with her own condition. Educationally, politically, socially, and religiously, it has been so.

Let me give an example of what I mean. When Viceroy Yeh, on his way from Canton to Calcutta, was asked why he took so little interest in learning the news from various parts of the world, he replied, "Why should a man who has the thirteen classics in his stomach care to learn what is going on in the world? He has already in his possession all the knowledge that is worth knowing." There you have the China of the past. Viceroy Yeh's answer is the answer that almost every official and every scholar in the empire would have given to that question fifty years ago. Such is not the China of the present. The China of the present is beginning to get dissatisfied with her condition, and in this I see a most hopeful sign.

The second sign is that China is now making an effort to bring herself into correspondence with her new environment. Hitherto China has been kicking against her environment, and she has been doing so to her own hurt. She has discovered at length that it is hard for her to kick against the pricks, and is trying, with more or less earnestness, to adapt herself to the times.

CONDITIONS OF PROSPERITY.

The life of an organism depends on correspondence with its environment; and so does the life of a nation. If China succeeds in her efforts thus to adapt herself, she may live; if not, she must die; the country will be sliced up among the Powers, and the Empire as an Empire will perish. It is my earnest prayer that she will succeed, and thus preserve her integrity, and attain to a great and influential position among the Empires of the world.

It is for us as missionaries to welcome this great educational movement, and do what we can to turn it to good account. We must also be up and doing ourselves. Let the missions see to it that their schools and colleges are up to the mark. The moral and spiritual basis of the Government schools will be Confucian; let ours be distinctly and emphatically Christian. On this point there should be no compromise.

THE MOST ANTI-FOREIGN PROVINCE.

(3) The development of the work in Central China. In the Hupeh province, the London Missionary Society is working in thirteen counties, in all of which there has been real progress during the past year. In some of them the progress has been very marked. The development of the work in Hunan has been remarkable in every way. The change in that province, once famous as the most anti-foreign and anti-Christian province in China, is simply marvellous.

In May last I was able to state, for the first time, that Hunan was actually open. I have just paid another visit to Hunan, and am able to make the same statement with additional emphasis. It is open to all Christian workers—open to the preacher and colporteur, to the evangelist and physician, to men and to women. Between twenty and thirty foreign missionaries are now living and working in Hunan. There are ladies residing in Yochou, Siangtan, Changteh, and even Changsha. Daily preaching is being carried on in these and other cities.

(To be concluded.)

Morbhanj State Mission.

MORBHANJ is a native state in Orissa (India) ruled by a Rajah. Its people number about 650,000, and belong to the Bengali, Orijas, and Aboriginal races. The Aboriginals (Santals) are a fine, sturdy race, the women being a most striking contrast to the Bengali Zenana women. They have no well-defined religion, but are adopting that of the people surrounding them. Into this state, and to this people, a Queensland lady—Miss Allanby—went some years ago, and has done excellent pioneer work—taking long tours during the winter, and often penetrating alone into the most remote parts of the state, through mountain passes, jungles (infested by wild animals), crossing shallow river beds, to give the Word of Life to these sitting in darkness. The methods have been—preaching the Word, illustrating it by lantern, distributing Gospels, and writing on the rocks some message of love.

Two years ago Councils were formed in Brisbane and Morbhanj. The Mission is interdenominational, and is carried on on faith lines. Miss Allanby has been joined in the field by Miss Dawson, and Mr. A. E. Grimes has followed recently, and is at a mission station learning the languages. Now that a gentleman has arrived on the field, a second house is needed, and for this £70 is required.

Communications may be addressed to Mrs. J. Doran, 16, Hyde Terrace, Leeds.

Our Soldiers' Friends.—The South Africa General Mission publishes an exceedingly interesting penny booklet, entitled "Taking the Gospel from Blockhouse to Blockhouse," which describes the labours of the Mission agents in ministering to the needs of our brave fellows in their danger and loneliness. The booklet may be obtained from the secretary, Mr. Arthur Mercer, 17, Homefield Road, Wimbledon.

"Caterpillar to Butterfly."

THE above is the simile which an Italian, Professor Tosi, of Venice, uses to express the change he has experienced in his conversion. He can find no other so brief and truthful and expressive. He says he has passed from being a carnal man to being a spiritual man, from being a man in darkness to being a man in the light, from being in a state of sin to being in a state of grace, from a condition of death to a condition of life.

Before he heard the Gospel, he only lived, he says, for bread and for pleasure, having no other aim than to obtain wealth and honour, adoring only the world and praying only to fortune. Yet he was in name a Christian—a Roman Catholic Christian. Indeed, he was accustomed, as all Italians are, to apply the name "Christian" only to Roman Catholics, and to think of all others, Evangelical Protestants, as Protestants, but not as Christians.

I do not say that there may not be converted people inside the pale, but conversion is no essential of the Roman Catholic faith. It is a sort of assurance office, guaranteeing salvation to its members in their natural state for services, generally paid for at a money rate, so that conversion is no more required for the holding of shares in this society than they are for holding shares in a railway or electric lighting company. Therefore the former state of Professor Tosi, described by himself as one of darkness, of carnal-mindedness, of sin, and of death, is quite consistent with Roman Catholic Christianity. Roman Catholicism is a creed that can accommodate itself to any condition of mind and life.

A STORY OF CONVERSION.

Professor Tosi thus records his conversion :—"Entering by chance one night into the Italian Evangelical church in Venice, I heard an elder, called Signor Fassetta, and the minister, Palermo, speak of the Lord Jesus Christ as our Divine Saviour in such a way that anyone who cared to listen could not fail to know Christ." How the words came home to him he cannot tell.

He felt the Holy Spirit's power in his heart, and that night, in his own home, on his knees, he felt himself a sinner as he had never known himself to be before; but ere he arose, the peace of Christ entered into his heart, and he had received in his breast an unquenchable hope that can only be lost in fruition in the presence of his Saviour above. Professor Tosi is a learned man, holding a literary degree, and having held a chair of literature in an Italian Lyceum. Yet God chose the words of one, the old man Fassetta, who is unlearned, who is a babe in the wisdom of the world, to bring him to know the Wisdom that cometh from above.

Converted himself, Professor Tosi is consumed with a desire to evangelise others. He is in a lawyer's office at present, working long hours, generally till midnight, for a small pay (a labouring man's in England), yet he preaches generally twice a week. And his preaching is "with demonstration of the Spirit and with power." He is gifted with great readiness of speech and with true eloquence, and, as he used to organize meetings in connection with the Peace Society, he has much power in managing an audience. What makes him preach is, as I heard him say the other evening, that which made the woman of Samaria leave her waterpots and run up the hill to her village with her message. He has found Christ.

It is a rare thing in Italy to hear a layman publicly speak at Evangelical meetings at all. It is almost a unique thing to find one so doing possessing the culture and learning (he reads his Greek Testament as easily as he reads his Italian one), the readiness of utterance and eloquence (he never uses a note), of Professor Tosi. He will never enter the ministry of any Italian Church, but he would be invaluable as an evangelist going about from place to place. As his wife is a trained singer, the Gospel could be by them both sung and preached.

Venice. ALEXANDER ROBERTSON, D.D.

Memories of a Great Artist.

THE LATE MR. T. SIDNEY COOPER, R.A.

AS we pointed out in our obituary notice, the death of Mr. T. Sidney Cooper, R.A., on January 31 last, brought to a close a life fragrant of the very presence of the Saviour, and marked by a faith which was sublime in its simplicity. His autobiography, entitled "My Life," contains much that is encouraging in the highest degree to young beginners in any and every lawful calling, difficulties and discouragements notwithstanding, amply confirming the inspired proverb, "The hand of the diligent maketh rich."

Though from his very boyhood it would appear he was not without the *fear* of God, it was not till he was in his eighty-sixth year that he tasted the sweetness of Divine *love*. To this glad hour probably belongs the following verse, which was found by his wife among his papers in his own handwriting :—

My soul in anxious fear was lost,
By faith I fell at Calvary's Cross,
My heart contrite, my soul laid bare,
Then, oh, what joy, I found peace there.

"And peace with God," adds Mrs. Cooper, "was his, uninterruptedly, till the last, through abounding grace."

Perhaps, too, it is to the same time that he was referring when he wrote, "God has brought me to a sense of how unmindful I have been of the long chain of his mercies, not one link of which has broken from childhood to old age. He has brought me to seek mercy at the foot of the Cross, where I found peace and grace which will support me for the rest of my life, in full and abiding faith in the precious blood of Him who was made sin for us and suffered in our stead. In this faith I shall continue, stayed on Him till the time comes for my departure; then I shall leave this life in the blessed assurance of a glorious immortality, when I shall see Christ as He is."

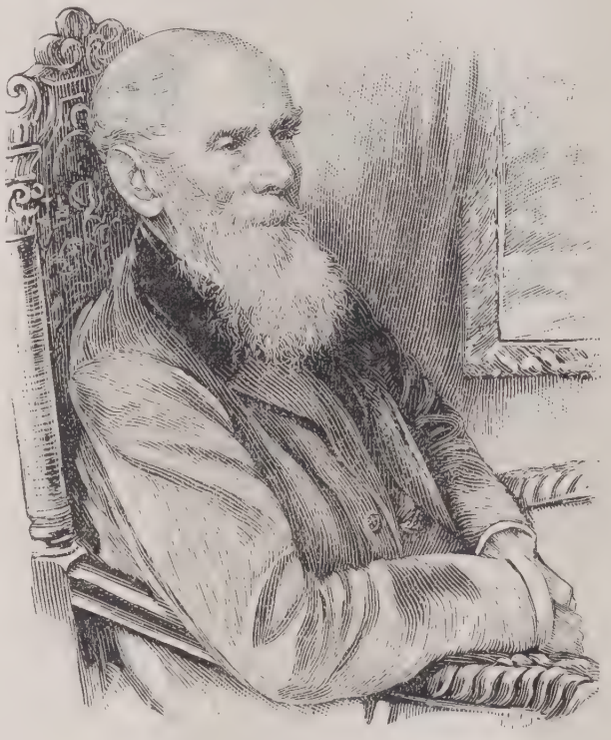
Again, "The blood of Atonement shed on Calvary is the sole means by which every black sinner, despiser, murderer, may be cleansed, and made 'whiter than snow.' The invitation now is, 'Come unto Me, all ye that labour and are heavy laden, and I will give you rest,' the rest of holiness and eternal salvation. I wish that others could know what I did when the Holy Spirit first worked in my soul, showing me the need of the precious blood, the darkness of my heart, my ignorance, and sin, and nothingness. Grace passed over my heart, and repentance unto life eternal was mine. Now that I know the love of God, I have no fear, no anxiety; all is clear and open which was once hidden. The vail is rent, and God can make Himself known to all who by faith are rescued from eternal death. The joy of holiness annihilates all sorrow, and fills one with hope, and with the peace which the world can neither give nor take away. It renders the heart calm, with no fear of death.

"Nothing disturbs, not even the thought of what we once called happiness. Relying entirely upon God for every day's mercies, we have the full interest of his love, and of the sacrifice of Christ. He keeps us by Him, strengthens our faith, and has our souls in his holy keeping. Christ alone is 'the Way, the Truth, and the Life'; there is no other way to God."

"One day," writes Mrs. Cooper, "I was reading to him Heb. x., and stopping at verse 14, 'For by one offering He hath perfected for ever them that are sanctified,' I asked him what were his thoughts upon it. He replied, 'Such is the perfection of the sacrifice of Christ to God that He sees us in it, from the moment of faith in the soul, for ever. I have been thinking of the infinite distance between a holy God and a guilty sinner, but what intense delight to know that the death of Jesus has bridged the distance, and made a highway into the presence of God."

On another occasion, when very ill in bed, he said :—

As I lie here, I think of God as all-powerful and all-patient. He does not hurry any of his purposes, He "worketh all things after the counsel of his own will," and therefore it is useless to think the power of man can supersede the purposes of God. I do believe that if God blesses not the remedy offered, it is of no avail. All the little man can do, is as an atom compared with the infiniteness of God. The Great Physician Jesus Christ has the remedy for every malady. Life for the dead—hearing for the deaf—sight for the blind—above all—the power of curing the soul. He says, "Come unto Me, all ye that labour and are heavy-laden and I will give you rest." It is only to hear the Gospel—a living faith in his atonement. It is the breath that has come from Christ. If you do not believe in Him, you frustrate the very purpose for which He shed his blood. "The peace of God," how do you know it? It has no shape—no substance; it comes over the heart without effort, and brings with it perfect light. I can only compare it to the early dew of a summer morning; there is no fear—it is all glorious. I can give it no other name than "the love of God"—there is the sweet sense that *all* the sins are gone—nothing but tranquility and rest.



THE LATE MR. SIDNEY COOPER, R.A.

From Photograph by Mr. E. D. Percival, 5, High Street, Ilfracombe.

Mr. Cooper was an ardent lover of the Word of God, and made the sacred Book his constant companion and delight. In a letter published in the Bible Society *Monthly Reporter* for May, 1899, he writes to the editor :—

You ask me what I think of the Bible. It brought me to see I was lost in sin, and had no power to save myself. It showed how I must get God's forgiveness for all my iniquity. It told me the door of mercy was open, and salvation was to be freely had. It showed me the wonderful sacrifice of Jesus Christ, and through his precious blood all my sins are washed away. "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Cor v. 21). I am thankful to say I read the Bible daily at 9, at 1, and at 10 p.m., and would recommend your readers to do the same.

Writing to a friend, he said :—

Yes, the Bible is my recreation. And when one really knows the glorious happiness to be found in the living Word, it is the sweetest recreation for those in declining years that the soul could possibly desire. The Bible and its truths form my life day by day. Here am I an old man, aged and decrepit if you like, but for years and years I can look back and say, "The Lord is my Shepherd, I shall not want."

Making the written Word his constant companion, it is not surprising to find that Mr. Cooper was a man of much prayer. "He often prayed," writes his wife, "for a blessing on the Gospel of God's grace preached to sinners." The following was one day transcribed as it fell from his lips. "Bless the proclamation of thy Holy Word; may it have free course to the hearts of those that hear it. May it be balm to thousands, to cure them from the malady of sin, removing all their fears by the blessed Gospel of Jesus Christ, and to the full glory of his Name, so that He may see of the travail of his soul in his great love and sacrifice for a lost world."

During a severe illness in February, 1900, he was heard praying: "O God, in thy mercy comfort me with thy love. Shed it o'er me that I may feel it sustaining me, for it is thy greatest attribute. The Scriptures say, 'God is love'; if I have thy love what can destroy me? *Nothing.* It is the sure foundation of eternal happiness." Speaking of prayer, "a few hours before leaving us," writes Mrs. Cooper, "he said: 'I never have allowed, and never will, my infirmities to interfere with my communion with God.'"

Referring to his last hours on earth, Mrs. Cooper writes :—

The Lord Jesus has received my beloved husband's spirit. He is "absent from the body," "present with the Lord." I am overjoyed in his joy, his every desire more than fulfilled. Who can tell the rapture that is his, or the rich compensation for every sorrow and suffering here, "to depart and be with Christ, which is far better?" A few days ago he said to me, with tears of joy and a clear triumphant voice, "Christ is cheering me. It is all clear. He is ready, and I am ready. I shall fall asleep in Him." I wondered to hear such words, for he was not seriously ill; but with delight I find they were put into his lips to comfort me. I said the two lines to him :

"Jesus, Lover of my soul,
Let me to thy bosom fly."

With tender earnestness, he said, "I am always there." When I returned to his room, after a short absence, I said, "What have you been thinking about?" He answered, "Of God and Jesus Christ, and his sacrifices, and full faith, and holiness, and righteousness, and purity." He said, "Read to me." I read 2 Cor. v. 1. I then said, "I must read the glorious resurrection chapter," little thinking it would be the last Scripture he would hear. A few more hours passed without suffering, and the victory over death was won for him "through our Lord Jesus Christ." Thus his prayer, uttered two years ago, was answered, "May I have an easy issue into thy presence above!"

These brief notes of some of the experiences and utterances of this aged believer, recall very powerfully to my own mind the confession of the great Apostle to the Gentiles (given in 1 Timothy) as he neared the finish of his blessed course: "The grace of our Lord was exceedingly abundant with faith and love, which is in Christ Jesus." "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief. Howbeit, for this cause I obtained mercy that in me first (or foremost) Jesus Christ might shew forth all (His) long-suffering, for a pattern to them which should hereafter believe in Him to life everlasting."

In graciously entrusting me with the above, Mrs. Cooper says :—

I have put down a few words uttered, or written, by my beloved husband in thankful remembrance of the grace of God given to him, and in the sure and certain hope of his being in the glory of God; for it is written, "He that believeth on the Son hath everlasting life."

Frank H. White.

A Seeker of Souls.

THE LATE MR. JAMES N. CARR.

THE last week of 1901 was a very sorrowful one in Carlisle; and on New Year's Day, when the funeral cortège of Mr. James N. Carr passed through streets lined by thousands of the inhabitants, a whole city mourned.

For many years past, Mr. Carr had borne unflinching testimony by word and deed to the truth of the Gospel. His influence and energies had been laid at the feet of the Lord; and he lived in the power of the words which were continually repeated by him in the delirium of the last days of his life, "Christ is all—and in all." A short time before he was so unexpectedly called away, Mr. Carr wrote in a friend's Text Book—

> This is my story, this is my song,
> Praising my Saviour all the day long.

Now he has joined the company above, and the Hallelujah note he loved to sound here is heard in full chorus there! The words which he wrote in his friend's book unfold the secret source that produced a peculiarly happy Christian life, for truly "the joy of the Lord was his strength."

His spiritual life began when a student in Edinburgh, under the ministry of Rev. Dr. Guthrie, whose powerful preaching awakened him to a sense of his sin and need. On his return from Edinburgh, he established, and continued for several years, a night school for factory girls, calling around him a staff of willing helpers.

The preaching of Gordon Forlong was the means of bringing him into full light and liberty, especially an address on "The Epistle of James," distinguishing between faith and works. After this he worked with renewed zeal, not only seeking the well-being of the girls, but earnestly striving to win their souls for the Lord Jesus.

Mr. Carr enjoyed the privilege of attending, for eight years, the ministry and teaching of the late Rev. William Reid, author of "The Blood of Jesus." He also profited greatly from Bible readings conducted by the late Mr. T. H. Hodgson, then Clerk of the Peace for Carlisle, whose hospitable home near the city was the rendezvous for seekers after truth. One chief lesson taught by Mr. Hodgson was how to handle "the sword of the Spirit," how to find an answer to questions and difficulties by comparing passage with passage.

A visit from Messrs. Moody and Sankey gave great spiritual impetus in these early days. Thus was Mr. Carr prepared for more extended usefulness, and though actively engaged in business, he did not allow this to be any hindrance to "holding forth the Word of Life" to others. This he did for many years in the North of England and Scotland, ever ready to "endure hardness as a good soldier of Jesus Christ;" and he was not ashamed to display the banner of the Cross of Christ on the racecourse and at open-air meetings.

Home Missions in neglected places had a peculiar attraction for Mr. Carr, and with tent and evangelist he conducted series of hearty services, which resulted in much blessing. In West Cumberland, especially, at Maryport and Workington, he was a welcome preacher, joining with others in meetings which crowds attended, and at which, we reverently believe, many were converted to God. His friend, Mr. D. J. Findlay, of Glasgow, writes that "It was at an open-air meeting when first I met him, on the evening of May 28, 1876, at the foot of Glen Cloy, in Arran. I was attracted to him at first sight, as he stood in the middle of the quiet road, with a crowd of simple people listening, as he told out, in his own inimitable way, the story of the Cross of Christ. He was preaching his famous sermon on 'the Blood,' and I can never forget the impression that was made on me that night. The almost twenty-six years which have passed since, have only served to deepen that impression, and increased the love which went out to him then. We have had some glorious times together in the service of the King, under many roofs and in the open air. How few have maintained, through such a series of years, a like passion for soul-winning! How terribly in earnest he was, and with what solemn awe we have sometimes seen the multitude impressed, as he reasoned with them regarding "the awful realities of eternity!"

Another friend writes:—"I shall never forget the impression which he made upon me: a man, living for one thing, full of faith and joy, bringing everything to the test of the Scriptures. His whole life was nourished and made strong by the Word of God, and he was interested in the work of God as the business of life, although devoting every day to his ordinary business."

THE LATE MR. JAMES N. CARR.

From Photograph by Mr. W. M. Harrison, Falmouth, Truro, Helston, and Redruth.

A third says:—"I was at Dunure village to-day (seven miles from Ayr), at the annual New Year's conference. I made some reference to the 'passing' of Mr. Carr, and a stalwart young fisherman stood up to testify that he was converted when Mr. Carr preached there some years ago. He and others would ever bless the day of Mr. Carr's visit."

Many such words might be quoted from similar letters.

Invited by the late Mr. John Colville, M.P., to preach from time to time at Motherwell and neighbourhood, a friendship was formed, based upon the fact that, though not set apart specially for the ministry of God's Word, yet they were nevertheless responsible, if called of Him, to make known the blessed Gospel of his grace. In this, their loved employ, the sudden call from earth to heaven found them separated by a few months only.

On Sunday evening, December 15, Mr. Carr preached in a neighbouring mission-room for the last time. The following day he could not leave his house, for acute erysipelas had begun, and in less than a fortnight, on December 28, 1901, he fell asleep in Jesus. The last text he was heard to quote before his death was "Christ is all, and in all."

Mr. Carr was twice married; in each case he and his wife were "heirs together of the grace of life," one in heart and one in purpose; in his home-life Christ was all, and in all. Soon after his conversion he set apart one room in his house as a depôt for Gospel books and papers, which he distributed in great quantities, of late years supplying parcels of this kind of literature to all applicants who made known their wants through The Christian.

Mr. Moody's Bible.

IN an article contributed a few weeks ago to the *New York Observer*, Mrs. George C. Stebbins recalls many interesting incidents regarding the Bibles used and annotated by Mr. Moody, from which we quote the following:—

"How could one man in a lifetime fill twenty Bibles with such rich thoughts, may well be asked? First of all, from his own reading and observation. For in spite of Mr. Moody's unceasing energy and capacity for work, greater than any person we ever met, he was a student of books; not that he read copiously, but carefully, and if he found a book that met his longing, craving spirit, for more light upon God's Word, such as John MacNeil's 'Spirit-Filled Life,' he would read and re-read, 'sitting up late at night,' as he said he did, to study and transfer portions of it to the margin of his Bible. Every choice bit from religious or daily papers was cut out, or put upon the back of an old envelope or piece of paper for future copying. The writer has often, when with him in evangelistic work, culled from papers and magazines telling anecdotes, scraps of poetry, and gems of prose, and given them to him for his use.

"Mr. Moody gleaned from all gardens, and 'never laid claim to originality,' but was eager to give wings to any fresh truth, whatever its source. He made free use in his sermons of quotations from others, giving proper credit when he knew the authors; but these pithy sayings were, after a few repetitions, accredited to him, for many of his audience never even heard the author's name, so absorbed were they with the force of the illustration."

Our Homes for Jesus.

2 Sam. vi. 11.

It fell to Obed-edom
To shield the Ark of God,
And favours vast descended,
Upon his blest abode.
Man's failure bore it thither,
Just there to rest awhile,
And Obed-edom's household,
Enjoyed Jehovah's smile.
And why should not *our* households,
A covert make for God?
'Tis with the lowly, contrite,
He chooses his abode.
Around the humble dwelling,
Where his blest will hath sway,
The light of glory shineth,
With pure and heavenly ray.
Come, then, Jehovah-Jesus,
Come, make our homes thine own,
Thy peace upon us breathing,
To be for Thee alone.
Pervade our family circles,
With ove divine and free,
From them to flow a savor,
That e'er shall tell of Thee.

Albert Midlane.

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"Our Daily Bread."

SUNDAY, April 6. Exodus xxi.

THE Government of Israel was a pure theocracy, and in these chapters the Divine King and Judge lays down the principles on which He desired the people to be governed. It is interesting to see that God did not ask his people to step up to the level of the Sermon on the Mount. In this chapter He admits the existence of customs which are foreign to a Christian people—the plurality of wives (*v.* 10), the permission of slavery, the permission of the retaliation of injury, all of which have been swept away before Christian civilization.

What a beautiful illustration is given in the opening verses, of that deeper experience of God's Household, which we get as the years pass. At first we come to Him urged by the great famine which has arisen, causing us to be in want, and driving us to safety; but as we know Him better, we abandon that relation for another. We stay because we love Him for Himself, and desire to be nailed to the cross with Jesus, never to go forth free again.

Note how careful God is of human life. There was to be no sanctuary for the murderer (14). The honour of the parent and the sanctity of home were to be carefully safeguarded (15, 17). A tender care was thrown about the person of the servant or slave (16, 20, 26, 27). Men were taught that they were guilty, not only when they did positive harm, but when they were criminally careless (33, 34). Would not this principle keep us from leaving money or drink about, which might become a temptation?

MONDAY, April 7. Exodus xxii.

We must be careful not to avenge ourselves; even if we catch a thief in the act, we have no right to take his life, except in self-defence. We ought to be tender of the lives even of men (3). Let us take heed of beginning strife by the sparks of hot temper. We never know how much fuel a little fire may kindle. We are accountable, not only for the wrong we try to do, but for that which is the result of our carelessness (6). We ought to be as careful of that which belongs to another as if it were our own (10, 11). We should always desire to lose ourselves, than that another should lose by us. It was a proper spirit that made the young prophet cry out, "Alas, master, for it was borrowed!"—the fact of it being borrowed made him the more grieved that the axe-head was lost (14, 15). This applies to borrowed books!

Young women should consult their parents before becoming engaged to be married, and if parents are wise, they will put no arbitrary hindrance in their daughter's way. So long as a man's character is good, the less said about his money-status, so long as there is a sufficiency, the better (16, 17). The stranger, the widow and fatherless, the lonely and defenceless, were not to be oppressed. Their weakness constituted a claim for loving care, else their oppressor would have to reckon with God Himself (23, 24).

There must be no extortion. I do not for a moment suppose that this law forbids the acceptance of a moderate amount of interest on capital invested in legitimate business undertakings, but it does forbid our taking advantage of those who are hard pressed by misfortune, and extorting from their necessities an extravagant percentage (26, 27).

Oh, to remember always those two sentences: "When he crieth, I will hear, for I am gracious;" and "Ye shall be holy men unto Me." They are a noble couplet!

TUESDAY, April 8. Exodus xxiii.

Christian people need to be warned against raising false reports. Slandering, backbiting, and imputing evil motives, are a species of false witness, only the testimony is given before the bar of public opinion rather than in a law-court. The margin reads, thou shalt not *receive* a false report. The receiver is as bad as the thief. If we would not listen, many a tale would never be set on foot. Slanders are often made to order. The judge must not be swayed by popular feeling, nor seek to gain popularity by favouring unrighteously even the poor. Equally careful must he be not to pander to the rich. Let us stand carefully aloof from all association with evil (7) and show the love of God to all who are sad and lonely (9).

As the sixth day manna served also for the seventh day, so the sixth year's produce was to serve for two years of subsistence; and thus a curb was put on the insatiate greed of getting; and the nation was taught that time for rest, recreation, family reunion, and religion should enter into every man's life (10-12). It were well if those who are accustomed to swear by the names of heathen deities would remember the caution of verse 13. Let us remember that we are to carry the spirit of the feast with its joyousness into our religious life (14, &c.).

Israel was to bring the first fruits into the House of God; and the juxtaposition of this command with the prohibition against seething the kid in its mother's milk reminds us that this is the true way of securing the blessing of God on all our work, because after treating a kid thus, the heathen used to sprinkle their gardens with the milk with the hope of making them fruitful—a custom which was abhorrent to the holy God.

The Angel of *vv.* 20-23 was surely Christ. He goes before us still. Only let us give heed to *vv.* 21-24. To the people of God as an angel (20), to his foes as a swarm of hornets (28).

WEDNESDAY, April 9. Exodus xxiv.

The solemn ratification of the covenant between God and his people was effected by the sprinkling of blood on the people and the book which contained its provisions. They were very confident as to their ability to obey. Oh, that there had been such a heart in them! So the Lord Jesus, the Mediator of the New Covenant, having offered Himself to God, sprinkled his blood before God, and sprinkled it also upon his people; hence it is called the blood of sprinkling that speaketh better things than that of Abel (see also Heb. ix. 12).

There are different degrees of nearness to God; that occupied by the people at the foot of the mount; that occupied by the elders, who did not see any corporeal manifestation, but a most rich and splendid pavement, made, so to speak, of sapphires, like the blue of heaven; that occupied by Joshua; and the highest place by Moses, who went up into the mount, where God was. The elders were glad to eat and drink, but Moses fasted forty days and forty nights (see *v.* 11, and chap. xxxiv. 28).

For six days Moses stood waiting on the mountain for a call into the Divine Presence-chamber (16); but how could he, without some such interval of preparation, have been able to enter the presence of the Holy God, before whom angels veil their faces? It would be well if, in our daily prayers, and our entrance on public worship, we could set apart a certain time of preparation for fellowship with the Most High.

THURSDAY, April 10. Exodus xxv.

The materials for the Tabernacle were to be given willingly from the heart. Other nations contributed the taxes which their kings imposed for the keeping-up of their royal state, but Israel was to give to its King as their hearts prompted. God's dealings with us are not of law, but of love, and we must serve Him because we are constrained by love.

The possibility of the people making such contributions as are enumerated here, shows that they had attained to considerable wealth and luxury in Egypt. Much, too, had been given on the night of the exodus. Many rich jewels must have been stripped from the bodies of the Egyptians that were cast up on the shores of the Red Sea. The skins and spices could have been purchased from the caravans which travelled between Arabia and Egypt. God asks for nothing which we do not possess; but He has an intimate knowledge of our belongings, and requires his share in it—*love's share.*

The pattern which was shown on the Mount must have been "the heavenly things themselves" (Heb. viii. 5), and included a knowledge of the Person and Work of Christ, who gives body and substance to all the metaphorical teaching of the ancient ritual (Col. ii. 17). May we not think that, as a vision of the tabernacle stood before the eyes of the Lawgiver, God led him from one point to another, explaining the significance of each impalpable but beautiful emblem? He will do the like for us, giving us the pattern of our lives, and asking us to repeat it in the lower levels of the plain.

The Ark, with its golden border, or cornice, and cherubim, its golden rings, and its golden mercy-seat, or propitiatory, stands for the covenant ratified by the blood of Jesus, or, better still, for fellowship with God through Him (Rom. iii. 25; Gal. iii. 10, 13). The Shew-bread is a symbol of what we should be to God, that his Spirit may feed on our obedience and devotion in Christ, and be satisfied. The Lamp tells of the clustered influence of our godly testimony. We are light in the Lord, shining amid a sinful generation.

FRIDAY, April 11. Exodus xxvi.

The Tabernacle, as its name implies, was a great movable tent. When the camp moved, the royal tent moved with it. Indeed, the direction of the march was indicated by the movement of the Shekinah cloud, which hung over it, as the drapery of a banner over a modern palace.

It was needful that the coverings should be beautiful and weatherproof. The inner curtain was a splendid piece of tapestry, embroidered with cherubic figures in various colours of blue, purple, and scarlet wool (Heb. ix. 19), upon a white ground. Tho cunning work was that of a damask weaver. The ten curtains were coupled together and thrown across the upright boards of the Tabernacle.

Over these were curtains of goat's hair, which, being more in number, extended lower on every side, concealing the richer curtains and protecting them from the weather. Over these again were curtains of badger skins. It is thought that these animals were seals, from the neighbouring shores of the Red Sea. In any case, the curtains would have the quality and serve the purpose of tarpaulin. The sides of the Tabernacle were boards of acacia wood, covered with gold, standing on silver sockets. The ark was to the west, while the door faced the east, that the worshippers might be compelled to turn their backs on the sun, the worship of which was the snare of all the nations. If God took so much care of the construction of his Tabernacle, are we not taught that there is nothing, however trivial, in our worship or life, which is not noticed by Him, and may not be done to Him?

SATURDAY, April 12. Exodus xxvii.

We have now reached the outer court. The great brazen altar, 3yds square and 1½yds in height, probably contained closely packed sand to give it consistency. It represented the supreme act of Calvary; and the claim which God has on us all, to present ourselves a living sacrifice to Himself.

The height of the enclosing court was half the height of the Tabernacle, and was composed of curtains of woven network, so that the people could see through. The curtains were supported on sixty brazen pillars, which stood on pedestals of the same metal, but the capitals and hooks were of silver. In this court of 175ft in length and 87ft in breadth, great congregations assembled for prayer and praise. The "tabernacle of the congregation" is rendered in the R.V. "the tent of meeting," because the people there met with God.

The burning of the lamps in the Tabernacle was a matter of very specific direction, because they set forth the never-failing testimony which we are called on to present to a benighted world. See xxx. 7, 8, where the dressing in the morning is distinguished from the lighting of the evening. Let us see to it, that we are ever supplied with new grace in our hearts, so that our testimony may be bright and clear (John xv. 4).

F. B. M.

Converts from Romanism.

By Rev. JAMES WELLS, D.D.

I HAVE had the pleasure of welcoming to the Lord's table several very interesting people who had been born and bred in the Church of Rome. My experiences with them have persuaded me that many Roman Catholics in our country are in great perplexity about the teachings of their Church, and that they might be won to the apostolic faith. I shall give

TWO ILLUSTRATIVE CASES.

Not very long ago, a girl came to me for spiritual guidance. She had been educated and boarded in a Roman Catholic school. "All we got from the Bible," she said, "was a chapter which Sister Mary read to us every Saturday night. It had something to do with the Sunday services. I wondered that there was nothing in it about the Pope, the Virgin, the priests, the saints, or penance. I noticed that the things the priest explained to us were not mentioned in the Bible. I always expected that Sister Mary would come to them, but she never did. I then began to think that there were two religions in our school—one for Saturday night, and one for Sunday. I also began to think that there was a great difference between these two religions. These thoughts filled me with terror. I believed that they were temptations of the devil. I prayed to the Virgin to put them away, and I vowed to her that if she did so I would try to convert some one." She began with a young woman who knew her New Testament well, and the would-be proselytizer soon became an intelligent convert. She now rejoices in the simplicity and liberty of the Gospel.

THE CHARM OF PRAYER.

Another of my Roman Catholic friends came from the west of Ireland, and was employed on a farm near Edinburgh. He was then incredibly ignorant and prejudiced. His master must have belonged to the salt of the earth. At least, Mick soon came to the conclusion that the holy father, the Pope, was not a better Christian than his master. The farmer's daughter—"an illigant lady," he called her—taught him to read, got him a Douay Bible, and encouraged him to study it. He wondered why no priest had ever done that. It was a new thing for him to receive such consideration. By-and-bye he began to attend family worship, and was charmed with the farmer's prayers. He had never heard anything like them. At last he came to Glasgow, and found a Christian employer, who at his request introduced him to me.

Mick confessed his faith to me in some such words as these: "I'm after thinking that if the Lord Jesus takes us in hand for the soul's salvation, He won't need the priest, and the Virgin, and the rest of them, and all their manœuvrings, to help Him out with the work. I am thinking that He is well able to do the whole business Himself. The Lord Jesus Christ is priest enough for me."

He was in the infirmary for some time. His Romanist ward-fellows discovered that he was a convert, and taunted him with being a Judas and a turn-coat. He replied, as the chaplain told me, "Sure, but it is the best turn my coat ever got yet: it was wrong side out before, and it's right side out now."

ONLY KEPT BY FEAR.

Two other converted Romanists—both men—came with Mick to the Lord's Table. One of them told me that since his boyhood he had been haunted with doubts about the teachings of Rome; that he had smothered and resisted his doubts in vain; that many Romanists were in the same state as himself; and that they were tied to their Church by a single thread, which was often only the fear of one another.

On all the roads from Rome we may expect to find two finger-posts—the Bible, and the consistent lives of earnest Protestants.—*Missionary Record of the United Free Church of Scotland.*

A Light in a Dark Place.

THE past year has been rich in material extension, in increasing numbers, in wider public service at the Robert Browning Settlement, Walworth, S.E. The long-desired club-house and coffee-tavern have been built, and the Michael Faraday Home has been inaugurated. Almost every branch of the many-sided religious and philanthropic agencies shows an increased membership; "but," says the recently issued annual report, "none of these things, gratefully though they be recorded, can compare with the riches of the fellowship which has glorified the year. It has been a fellowship alike of service and affection, running out along many channels of human helpfulness, but, above all and within all, a fellowship of the Spirit."

FOR THE AGED POOR.

One of the most interesting of the philanthropic undertakings of the Settlement is the "Home for Old Folks." At first the premises were designed and employed as an occasional home of rest and change. Happy Saturday afternoons were spent in the summer time by the Brigade boys and the cripples, while several weeks of sunny relaxation were enjoyed by older visitors. It was decided by the Council, with the full approval of the donor (Miss Faraday), that the house would be put to more complete and continuous use as a Home for the Aged Poor. "But at least one of the rooms shall be available as a place of call for parties of boys and others visiting the neighbouring parks from Walworth;" and another room is set apart for use by Settlement workers, or for cases of emergency. Occupants must have a weekly income of not less than 4s., and not more than 7s.; in case of couples, a joint income for the two of not less than 6s., and not more than 11s. Each occupant has a room rent free, with free medical attendance when required, and coal.

Both the P.S.A. for men, and the Pleasant Tuesday afternoon for women, have steadily grown in popularity, while a notable feature of the Men's Adult School was a series of talks on "Old Testament Prophecy." Prizes were given by Mr. Arnold Pye Smith for the best essays on the subject.

Of the Medical Mission Dr. Richards writes:—"The work grows as the Mission becomes more widely known; but the statistics show an apparent falling off, owing to the necessity of limiting the number of patients while the Settlement premises were in the hands of the drainage contractors. There were seen altogether 1,611 individual patients; attendances at the dispensary totalled 4,417; home visits, 1,879.

"A deaconess, Miss Alexander, from the Christian Instruction Society, has been welcomed by the patients, and has been blessed of God in their visitation. She also took charge of the Wednesday evening service during the long vacation; so that this service has been continued through the year."

THE PEOPLE'S EVENING.

There are "fluctuations in the numbers present at the Sunday evening service, but not so great as formerly. The body of regular attendants is growing, who do not come for the adventitious attractions that may be announced. The religious interest has palpably deepened." The Cripples' Parlour continues to grow; "at the weekly meeting an hour and a half is spent in work, in play, and in Christian teaching." The Settlement Band has done good service in the open-air evangelism, and for the "children's happy hour" on Sunday evenings, the Clayton Hall, accommodating some 250 young folks, is crowded.

Under the earnest direction of the Warden, Rev. F. Herbert Stead, and his devoted wife and helpers, the Settlement (York Street, Walworth), although somewhat "broad" in some respects, undoubtedly exercises a refining Christian influence, and accomplishes a vast amount of good in "the most densely-crowded Parliamentary Division, having a population of 230 to the acre."

Soldiers and Sailors at Home.

THE twenty-fifth annual report of the "Welcome" Soldiers' and Seamen's Homes and Institutes is a striking testimony to the need which exists at our ports for aggressive Christian work as well as philanthropic effort. At each of the shipping centres—Chatham, Sheerness, and Gravesend—the "Welcomes" have more than justified their inauguration. The object ever to the front in the conduct of the Homes has been the promotion of the highest welfare of soldiers, marines, and seamen, without distinction of sect. The fact that to the Wesleyan Church has fallen the privilege of providing the funds and management of the institution is never allowed to appear.

The reports of the chaplain and of the Scripture reader, as well as the evident appreciation of the men, leave no doubt in the minds of the committee that the religious influence of the Chatham Home tells for good, and is in every way helpful to the men. Meetings for praise and prayer, for study of God's Word and Divine service, are held with regularity, though of course the attendance fluctuates owing to the exigencies of service. The usual routine efforts of a social and philanthropic order have been carried on faithfully and successfully. The mothers' meeting, the savings' bank, the Christmas club, the library, the pleasant evening, the lantern lectures, have, each and all, been well and rightly used.

The ordinary business of the refreshment bar, the letting of beds and baths, the care for parcels and bags, has reached the high-water mark. That this should have been so says much for the value given for the money, for the cleanliness, comfort, and civility accorded to all. The wear and tear of premises and furniture is very heavy, the strain upon the staff severe. Probably 250,000 men use the home for one purpose or another during the twelve months. One needful, yet oftentimes thankless task, that falls to the lot of the manager, is the taking charge of cash or valuables for men. During the months of November and December over £1,000 was thus taken in for the night, and returned without charge in the morning. This has grown to such an extent that arrangements have been made for organizing it more carefully.

At Sheerness and Gravesend there has been a considerable falling off in the income, although this has been, to a large extent, met by reduction in the expenditure. Arrangements have now been made which promise to secure the desired results at both centres.

Copies of the report may be had from the general secretary, Rev. James Fletcher, "The Welcome," Chatham.

North London Homes for the Blind.

IT is now twenty-one years since Rev. H. and Mrs. Bright opened the North London Homes for Aged Christian Blind Men and Women. At the present time there are 101 in the Institution. The majority of those received had outlived all their relatives, were friendless, and in all probability would have ended their days in the workhouse. The Homes have maintained a distinctly Evangelical and undenominational character, and no destitute and deserving applicant has sought shelter in vain whenever there has been a vacancy.

A branch for younger blind women, whose painful and exceptional circumstances disqualify them for admission into other institutions, serves a useful purpose, inasmuch as it bridges over the space between the ages of twenty-five and fifty years, at which time they become eligible for the parent home. Thanks to the kindness of friends, a large number of inmates—men and women—are sent down each year to Southend, much to the advantage of their health. It is gratifying to know that the work is commending itself to the sympathy of so wide a circle of friends, who are realizing the privilege of ministering to the comforts of this afflicted class. The address of the superintendents is Mansion House, Hanley Road, N.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, *12 Paternoster Buildings, E.C.*

"*" *I recommend my* elder "*Young People*" *to read every week what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find in the S.S. Lesson Notes suggestive and helpful thoughts and illustrations for Sunday talks with their young folk.* *See next page.*

About "Knowing Too Much."

LAST week I noticed on a large placard at a railway station this curious question: "Should Parents obey their Children?" Perhaps some of you will think, "Yes, I wish they would!" and you imagine all sorts of ways in which it would be very nice if your parents would obey you, and do everything you want them to do.

But, if they did, you would find it would not make you happy for very long, because you would be sure to ask for some foolish things, and the doctor would have to be sent for within a week! You may be sure your parents know best what is good for you, and it is often kinder for them to say "No" than "Yes" to your requests.

There is a proverb which says, "A little knowledge is a dangerous thing," which you will understand from the following little story. Once upon a time, a family of squirrels lived in a tree near an old farmhouse. The farmer and his wife had a dear little girl, about six years old, who was very fond of a big Newfoundland dog, with which she used to romp and play. The young squirrels watched them from their leafy home, and would often talk to their old father and mother about them.

One day they came skipping along a bough in great excitement, saying, "Oh, mother, we have seen such a dreadful thing. The farmer who seemed such a nice, kind man is a horrid, cruel old wretch! His little girl came running up to him in the farmyard, as if she was going to kiss him, and he pulled out his knife and cut a piece of flesh out of her arm! and oh, the blood was dreadful, and the sight of it made us shiver all over. Her mother carried her indoors, and then the cruel man picked up a great heavy stick, and killed the beautiful dog. What a bad, dreadful man he is!"

But the mother squirrel had also seen what had taken place, and after quieting their excitement, she said, "Ah, my dears, you think you know a great deal, but you do not know all, and presently I am sure you will alter your opinion about the farmer. That beautiful dog had gone mad, and bit the poor little girl, and the poison from that bite would spread all through her body until she died raving mad. But by cutting out that piece of flesh, he hoped to prevent the poison spreading any further, and thus to save her life. And as the dog was mad, it would have bitten other people too; so, to prevent that, he killed it. So you see that what you thought was so cruel, was really the best and kindest thing he could have done."

You may be sure the little squirrels felt very foolish when they found that their "little knowledge" had led them to make such a great mistake; and if they could have spoken in human language, I expect they would have run over to the farm every morning to ask how the little invalid was.

Therefore do not try to be too "knowing," but make up your mind that older people know more than you, and that it is wiser for you to learn from your parents, than to think you ought to teach them.

And if among my older "young people" who read this column, there are some who think that God does not always treat his children kindly, let them withhold their judgment until they know more. Perhaps some of you are crippled or ill, or have friends whose life seems hard. Some day God will explain it all.

Not now, but in the coming years,
It may be in the better land,
We'll know the meaning of our tears,
And there, sometime, we'll understand.

If you stand a penholder in a glass of water, so that part of it is in the water and part is not, it will look bent and crooked. But if you could put it all in the water, you would see it is as straight as when it is in the air.

God's purposes are devised in heaven and carried out on earth, and sometimes they seem crooked to us. But when we see them in the light of heaven by-and-by, they will then appear perfectly straight, and we shall understand what Jesus meant when He said to Peter, "What I do, thou knowest not now, but thou shalt know hereafter."

Blind unbelief is sure to err,
And scan his work in vain;
God is his own Interpreter,
And He will make it plain.

Uncle Tom.

The Little Maid.

The stately Syrian courts she trod,
A lowly captive maid;
And witnessed for her father's God,
Serene and unafraid.
She watched her warrior master go,
By leprosy defiled,
And pity, such as angels know,
Inspired the lowly child.

She softly said, "Would God my lord
Would on the prophet call,
For he would heal him." And the word
Swept through the palace hall;
It startled monarchs fierce and proud—
No power to save had they—
Till Naaman's haughty will was bowed,
The prophet to obey.

Seven times he bathed in Jordan's wave,
His flesh came clean and whole,
With blessings on the humble slave
His chariots homeward roll.
We know not if he set her free
With gifts of lordly grace,
Or took her home again to see
Her parents, face to face.

But we believe, through joy or woe,
God led her fearless feet,
And taught her faithful heart to show
Forgiveness full and sweet.
And, some day, in his courts above,
Where love is all repaid,
It may be we shall know and love
The little captive maid!

Mary Rowles Jarvis.

The "Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 324).

1. Say in which verses the *questions* given below occur.

2. From the other chapters given, select a verse to form an *answer* to each of the several questions, and write it out. (All found in *John*.)

(*a*.) What sayest thou? (Ch. viii.; response, ch. xiv.)

(*b*.) Whither goest thou? (Ch. xvi.; response, ch. xiv.)

(*c*.) Do ye now believe? (Ch. xvi.; response, ch. ix.)

(*d*.) What dost thou work? (Ch. vi.; response, ch. ix.)

(*e*.) What is truth? (Ch. xviii.; response, ch. xvii.)

(*f*.) What sayest thou of thyself? (Ch. i.; response, ch. iii.)

(*g*.) Whom seekest thou? (Ch. xx.; response, ch. xii.)

(*h*.) What sayest thou of Him? (Ch. ix.; response, ch. xx.)

[Children under *ten*, do any 2; under *thirteen*, any 4; under *seventeen*, any 6.]

NEXT PRIZE COMPETITION.

The Prize Questions to be set on April 24 will be from

2 Samuel for Divisions I. and II. (those under ten and thirteen respectively).

2 Samuel and Epistle to Galatians for Divisions III. and IV. (those under fifteen and eighteen respectively).

ANSWER TO LAST SEARCHER (323).

C John viii. 42; xiii. 3; xvi. 27; xvii. 8.
H Matt. xxvi. 39, 42; Phil. ii. 8; Heb. v. 7, 8; xii. 2.
R Mark xvi. 6; Acts ii. 31, 32; Rom. vi. 4; 1 Cor. xv. 4.
I Rom. viii. 34; 1 Tim. ii. 5; Heb. ix. 24; 1 John ii. 1.
S Matt. i. 21; Acts iv. 12; Rom. v. 6, 8; Heb. vii. 25.
T Matt. xxvi. 55; John iii. 2; xiv. 26; xvi. 13, 14.

No. 322—Correct answers (second list) received from:—

A—Elizabeth Aiken, Margery Ashdown*, Kate Allan, Mabel Ashwell*, John and Tom Aikenhead, Bessie Acton*.

B—Annie Bain, Frances Burnett*, Hilda*, Ileene* and Mabel* Barstow, Louise Betts, Harold and Dorothy* Berry, Claude Bowker, Annie Brown, Beatrice Brouard, Irene*, Evelyn*, Freda* and Marianne* Butlin, Millicent Buckingham, Lucienne Brabandes, Marion Boyle.

C—George Crawford*, Alfred Cocking, Ethel Craigie, Ethel Cumbers, Hannah Chapman, Duncan and Hyde Campbell, Willie Cooper*, Anna Chanyen, Sophie Cohen, Alice Crang, Henry*, John* and David* Colville, Walter*, Maggie* and Jessie* Carter, W. Campbell*.

D—Helen Dick*, May Darroll*, Rita and William Dempster, Rachel Duff, George Dick, G. Dupriez*, Violet, Mat, Hilary* and Vera Davidson, Lizzie Dowzard*, Ethel Dancy*, Nessie Dunn*, Marie Denizot.

E—Muriel Eustace*, Alexander Elrick.

F—Ethel Fowler, Jeanne Faucon*, Louise Filhol, Phyllis Fry, Olivia Ferguson*, Laura Finch, Muriel Foster, Percy Fitch, Marian Freegard*, A. and Francie Figgis, Mabel and Eva Fletcher, Queenie Farrington*, Agnes* and L*. Fullarton.

G Chrissie Greated, Daisy Greenacre, Mary and Margaret Gorrie, Elsie*, Isabel and Margaret Goudge, Norah Glynn, Margery* and George Graham Brown, Edith*, Stuart, Jack and Dorothy Gray, Ida and Hilda Godfrey, Alan, Gardner, Gladys*, Cicely, and Dorothy* Gibson, Norah Goodbody, Aimée Guilbert, Dorothy Grove.

H—John Herbert, May Hazeldine, Agnes Head*, A. and May* Handasyde, Olive Hutchings*, Winifred Harvey, Eileen Howard, Violet Holford, John Henderson, Georgette Hoffmann*, Dorothy and K. Heckford.

I—Isabel* and Ami Inglis.

J—Ida Jackson, Emily Jones, Robert* and David* Jameson, Amelia Jacobson, Hilda* and Louie* Jeffery.

K—Nellie Kelly*, Eva Kalb.

L—Wilfred Leybourne, G.* and A.* Leigh, Lizzie Lloyd*, Georgina Lichtenstein, G. J. Larwill, Alice Lee, Norah Lunt.

M—Marjorie Martin, Gwendoline Moir*, Molly* and Peggy* McArthur, Harvey Moore, Tom, Samuel, Alfred, Charles and Ethel Moorhead, Margaret* and Dorothy* Morris, Charlotte Millar*, Maisie* and Alice Mackenzie, Alex, Jessie and Charlie* Morrison, Ella* and Joy* McFadzean, Nellie Manning*, William McDonald, John Macfarlane*, John*, Ellen* and Lily MacMurray, Kathleen Morphey*, Eva McKenzie, W. McClure, Connie Murfin*, Dora Muir*.

N—Amy and Maude Nottage, Gerald and Hilda* Nicholls.

O—Louisa O'Brien, Kathleen O'Callaghan, Maude Oakes.

P—Ada and Eddie Palmer, Daisy Phillips, Clarice, Percy and Geoffrey Peach, Lucy* and Mabel Pelham-Burn, Georgie Pirie, W., J., Alfred and Meredith Porter, Isabel Perks, Isabel* and Gladys* Phipps.

R—May* and Eva Rogers, Cecily Roe*, Laura Ridler, Olive Robinson*, Annie Roberton, Maggie Russell, Beryl Reid.

S—Lilian Smyth*, Stanley W. Smith, Andrew, Florence, Effie and Ellen Simpson, Violet*, Phyllis, Gladys* and Evelyn* Shaw, Florence Smith, Agnes* and Hugh* Shields, Flora Smith*, Marguerite, Sidky, May and Mabel Spencer, David and Stephen Simmons, Whately Smith, Poppie Stidolph*, Roger Soltau*, Germaine Schumann, Jacoba van Seventer, Joyce Smith.

T—Olive Trench, Flossie* and C. Thomson, Lilian and Evelyn Tracey, Frank Thompson, Margaret Tweedy.

W—Winifred Wetherall, Nora and Ellie Wyatt, Edward* and Edith Wheeler, Violet*, Arthur and Louisa* Walker, Leonard Wall*, Kenrick, Ernest and Queenie Wakeford, Helen Webb, Georgina and Sara Wilson, C. Watson, Pringle* and Mary Wilson, Dorothy Woodforde*.

FOREIGN LIST.

No. 308—William* and Abigail* Gray (New Zealand). **No. 309**—Abigail Gray*. **No. 317**—Huldah* Krige* (Stellenbosch), Duncan and Ina Thomson (Bulgaria). **No. 318**—Ivan, Lottie, Eric and Rotha St. George (Canada). **No. 319**—William, Nettie* and Katie* Thomson (Bulgaria), Dora Wallace (Canada). **No. 320**—Duncan and Nettie Thomson. **No. 321**—Phyllis Boyd* (Malta), Katie*, Nettie, Ina and Will Thomson.

An Interesting Story of a good work among the children and girl-widows of India will be found on page 14. Parents will, I am sure, be glad to read it to their young people, with a little explanation as to the conditions of child-widowhood in that far-off land.

Uncle Tom.

Children's Special Service Mission.

Mr. H. Hutchinson, *St. Catherine's, Leytonstone*, April 5-13; *Heaton, Bolton*, April 20-27. Mr. Hankinson, *Barnet*, April 11, 21, 23, 25. Mr. J. S. Tyler, *Holy Trinity Hall, Worthing*, April 7. Mr. S. J. Hewlett, *Grosvenor Hall, Dublin*, April 12-27. Mr. G. Goodman, *Epsom*, April 6-15; *Morning Lane, Hackney*, April 27-May 4. Mr. E. Clark, *Christ Church, Leyton*, April 5-13. Mr. J. E. Collier, *Westbourne Grove*, April 7-14. Mr. E. Hughes, *S. Hampstead*, April 14. Mr. W. L. Seyler, *Warliters Road Sunday School, Holloway*, April 7-11.

Twenty-third Anniversary of the Scripture Union.—The anniversary meetings will be held (D.V.) in the King's Hall, Holborn, on Tuesday, April 15, at 3 p.m. and 6.30 p.m. Rev. E. A. Stuart, M.A., vicar of St. Matthew's, Bayswater, will preside at the afternoon meeting; Captain F. L. Tottenham will preside at the evening meeting. Two Conferences of local secretaries and assistant-secretaries of the Scripture Union will be held on Monday, April 14, at 3 p.m. and 6.30 p.m., at Sion College, Thames Embankment. Mr. E. T. M. Dennes will preside at these Conferences.

Scripture Union Conferences will be held at *Hope Hall, Liverpool*, Monday, April 28; (3.30 and 7). *Y.W.C.A. Hall, New Bridge Street, Manchester*, Tuesday, April 29 (3 and 6.30); *Central Hall, off Deansgate, Bolton*, Wednesday, April 30, (7.30); *Y.M.C.A. Hall, South Parade, Leeds*, May 1 (7.30); *Church Institute, Darley Street, Bradford*, May 2 (7.30); *Sheffield*, May 5.

Children's Scripture Union—Portions for week ending April 12.

Sun. Apr.	6	*Num.*	xi. 16-33	Thur. Apr.	10	*Num.*	xiv. 11-25
Mon. „	7	„	xii. 1-16	Fri. „	11	„	xiv. 26-46
Tues. „	8	„	xiii. 17-33	Sat. „	12	„	xvi. 1-15
Wed. „	9	„	xiv. 1-10				

Dublin Medical Mission.—Mrs. E. E. Figgis desires us to explain that although, as stated in our last issue, she has resigned her position as honorary secretary, she remains associated with the mission, and is "still on the committee, and in the thick of the fight," in which her interest is unabated.

Theatrical Employees at Tea.—Through the renewed kindness of Sir George and Lady Williams, the twenty-second annual gathering took place in the Shoreditch Town Hall on Good Friday afternoon. In the absence of Sir George, the meeting was presided over by Mr. J. H. Lydall. About 800 persons were present. Among those who took part in the proceedings were:—Rev. J. Watts-Ditchfield, vicar of St. James the Less, Victoria Park; Rev. T. C. Udall, Miss J. W. Berry, Messrs. T. C. Chadwick, E. Vandepeer, and H. Ehrlich, for forty years manager of the Pavilion services, Whitechapel. The addresses were of a soundly evangelistic character. The Religious Tract Society again gratuitously provided a volume for each person attending, and the Flower Mission a bouquet. The meeting was arranged by the Special Religious Services Committee, 3, Bridewell Place, E.C.

Christian Endeavour Topic.

Sunday, April 6, 1902.

Growing in Grace (2 Peter iii. 1-11).

IT is remarkable that St. Peter places the Apostles on a level with the holy Prophets. It is an evident proof that the Old and New Testaments are bound in one volume by no arbitrary caprice, but in pursuance of the thought of the Divine heart. He who aforetimes spoke by the holy Prophets, in the latter days has spoken through the Apostles, and they that give heed to one should attentively study the other.

The Apostle's desire in writing these Epistles was that his converts might grow in the grace and knowledge of our Lord and Saviour (*v.* 18). This is in a line with the thought of chap. i. 5. There are some Christians who resemble those distorted bodies which we sometimes meet with, which never advance beyond the appearance of infancy, though years may have passed since they were born. They read the same books, utter the same confessions, pray in almost identical phrasecology as they were wont to do when you knew them in the first stage of the Christian life. They have not grown. There is no greater likeness to Christ, no widening sphere of Christian service, no deeper knowledge of the Bible. The stunted growth of the body is due sometimes to a sudden fall and shock; at other times to the use of narcotics, to the constant breathing of foul air, to insufficient food; and these conditions produce similar results in the spiritual world.

If you desire to grow, be careful as to the food you assimilate. "Desire the sincere milk of the Word, that ye may grow thereby" (1 Pet. ii. 2). See that you breathe plenty of God's heavenly atmosphere, full of oxygen and ozone; in other words, let there be much prayer, for in prayer we breathe the life of God Himself. Above all, keep ever before you the necessity of abiding union with the Lord Jesus, through the Holy Spirit. Speaking the truth in love, grow up unto all things, in Him who is the Head, even Christ. Each member of the body is fitly framed and knit together through that which every joint supplieth, and it is through the joints of our union with our fellow-Christians that the Son of God is able to pour that nutrition, that supply of his own life, which shall increase within us as the sap of the root increases and swells in the bud.

If you want to grow, do not think about growth. That little child is healthiest which feeds and sleeps and takes exercise, without constantly looking in upon itself or measuring its weekly stature. Do not compare yourself with yourself by morbid introspection, but look out to Jesus, reaching towards Him; exercise yourself in all that is good; stretch out towards the things that are before. If God puts an extra strain upon you, spring up to bear it. If He sets a higher climb, thank Him for the opportunity, and at all costs press upward. Let your heart be at peace. Just as the young people of the upper classes of the present day are growing into such fine proportions because the lawn tennis, the bicycle, the new faith in fresh air, and good brown bread, are having so large an effect, so the children of the Kingdom will grow in proportion as they obey the conditions of spiritual health.

The chapter which ends with the Apostle's injunction to grow, begins with the reiteration of the belief of the early Church in the immediate coming of our Lord; scoffers in those days, as in these, alleging the ordinary course of natural law as a reason against the advent; and the Apostle reminds all such that already there has been an interference in the ordinary course of nature, that the Flood once destroyed the world, and therefore it is not unreasonable to suppose that fire might destroy it again. The Apostle also combats the idea that the Lord is slack. He says that the time is young yet. Since "a thousand years are as one day," it was only the morning of yesterday that saw our Lord's incarnation, death, and resurrection. It may seem long to us, but to measure by the standard of eternity, it is short. If there is delay, it is to give longer time for repentance.

The hope of the second advent has always greatly quickened the life of the Church, and one of the conditions of growth is to look for and hasten it.

F. B. M.

C.E. NOTES.

The seventh annual convention of the London Council of Christian Endeavour was held at the Metropolitan Tabernacle on Good Friday. Juniors to the number of 3,000 gathered in the morning for a service, entitled "The Garden of Life," illustrating the growth and development of a child's character. Rev. A. C. Chambers conducted, and about sixty juniors, from seven London Unions, took part. Great quantities of spring flowers were brought, and afterwards distributed to the children's wards in London hospitals.

For the later meetings the immense building was again filled to its utmost capacity. In the afternoon, Rev. H. J. Tresidder presided, and addresses were given by Mr. H. Harmsworth on "The Prayer Meeting;" Miss M. Jennie Street, on "Sunshine Work;" Rev. Albert Swift, on "Look-out Work;" and Rev. D. H. Moore, on "Temperance." Rev. W. Justin Evans presided in the evening, taking as his subject, "The Utmost for the Highest." Other addresses were given by Rev. Richard Richard, on "Discipleship;" Rev. James Mursell, on "Obedience;" and Rev. J. W. Ewing, M.A., B.D., on "Enthusiasm."

* * *

News has been received of eight C.E. Societies, with a membership of 700, amongst the prisoners at Diytalans, Ceylon. They meet every Wednesday afternoon, and tell of many helpful times. Once a month a collection is made, the proceeds being devoted to supplying the aged and penniless members with stationery and postage.

International S.S. Lesson.

Sunday, April 13, 1902.

Subject—"Peter, Æneas, Dorcas" (Acts ix. 32-43).
Golden Text—Act ix. 34.

"THEN had the churches rest." Calm after storm. They had not "stretched out their hands unto God" in vain; "the mighty One" had stilled the raging of the sea. How?

(1) By turning the heart of Saul the ringleader to Himself, letting him witness at Jerusalem, then sending him "home" to Tarsus for a while.

(2) By casting trouble into the midst of the oppressors. History tells us "that the Jews had their attention drawn from the Christians (A.D. 40) by an attempt made by the Emperor Caligula to place a statue of himself in the Temple at Jerusalem, a purpose which was strenuously and successfully opposed by them." This "rest" gave the Apostles an opportunity for mission tours among the scattered infant churches. A tour of this kind by Peter is the subject of our present lesson, and has a special importance as leading up to Peter's reception of the first Gentiles into the Christian Church. "Peter had got half-way to Cornelius and the Gentiles when he lodged with a tanner" (a trade abominated by the Jews).

Peter. Was content to hide himself in the shadow of his Lord (*v.* 34). No word of self (Acts iii. 12; iv. 9, 10). Always ready for his Master's work (*v.* 39).

Æneas. Sin in the soul, paralysis toward God. Jesus Christ alone can cure the soul (1 John i. 7). "Jesus of Nazareth passeth by" (Luke xviii. 37). Free. "Now is the accepted time"; only time we are sure of.

Dorcas (1) (beautiful), and she beautified other lives by her comfort and help.

(2) "A lovely character," for her heart was full of love to God and her neighbour (Luke x. 27). Works which God calls good can come only through love to Him. Compare "dead works" (Heb. ix. 14).

(3) There was no palsy about Dorcas, spiritual or physical. Habits of industry, gained when she was a little girl, doubtless; and a spirit so full of love that there was no room for *self*. "A heart at leisure from itself to soothe and sympathise"; and "a work of lowly love to do for the Lord on whom I wait."

(4) Dorcas, by her loving heart and faithful service, according to her powers, filled as important a place in the Church as Peter with his forceful will, or Paul with his powerful intellect. Like Job, she made the widow's heart to sing (Job xxix. 13). A tiny stone in the building of the Temple was as much needed and as useful as the largest block there (1 Kings vi. 7).

"WHAT IS THAT IN THY HAND?"

Only a needle! But Dorcas gained immortal fame by that commonplace thing, and she was only a woman, a humble follower of the Lord, perhaps only a sewing-woman; not brilliant, or accomplished, but she could *sew*. Heart, hands, and needle were consecrated to her Saviour, and used for Him. "She hath done what she could" (Mark xiv. 8). "Now then, do *it*" (2 Sam. iii. 18); "do it, for there is no respect of persons with God" (2 Chron. xix. 7).

(5) Dorcas died. We, too—when? (Rom. ix. 27); then (Eccles. xii. 7); therefore (Eccles. ix. 10).

(6) Her memory was blessed. She was missed. Heart sorrow at her death; no paid wailers there. Her name has been handed down these nineteen hundred years—"Dorcas Societies" (Eccles. vii. 1).

(7) Dorcas rose again. We, too, shall "rise again," awakened by "the trump of God" (1 Thess. iv. 14-17). Who will rejoice when you and I rise from the dead?

"Blessed are the dead which die in the Lord . . . their works do follow them" (Rev. xiv. 13). Work while it is called to-day, "the night cometh when no man can work" (John ix. 4).

"Only one life, 'twill soon be past;
Only what's done for Jesus will last."

Our "Christian Endeavour" Cable.

By Rev. A. W. Bean, Glasgow.

LET us suppose we are visiting an electrical factory where ocean cables are made; say, the famous "Siemens" factory, named after Dr. Werner von Siemens, electrical inventor and head of the cable factory at Woolwich. We are standing in the central street of the great factory just before the entrance to one of the workshops. You observe those large coils of copper wire; they are to be the conductors in the cable.

1. *Copper is the best available material* for conducting the electric current, but it must be good copper. Only in proportion to its purity is it favourable to the passage of the current. Each hank of copper wire, which lies ready to trip you up, is carefully tested for resistance before it is set aside to go into the cable; and a piece which shows less than 98 per cent. of the required standard is rejected.

PURITY OF MEMBERSHIP.

In our C.E. cable, the first essential is purity of membership. Anything short of this, any admixture, means failure. Our members are and must ever be Christian young men and women. God works through pure channels. If we are to be conductors of spiritual power we must be clean in heart and hand and tongue; if we are to influence in the highest sense the religious, political, educational, commercial and social life of our day and generation, we must be converted men and women; our righteousness must exceed the righteousness of the Scribes and Pharisees; it must be the "righteousness which is of God by faith." Only genuine spiritual life will endure God's test. The world's standard will not do. God requires a pure conducting medium. "Ye must be born again."

II. But although the wire shows the required conductivity, it is not ready to go at once under seas. A single wire would be snapped. To make it stronger, therefore, it is spun into a rope; say, twelve hanks are by means of a spinning machine twisted into one rope of copper wire. This is called the "core." If by chance one strand is broken, the usefulness of the whole is not impaired. Indeed, ten of them may be broken at one place, and all of them at different places without conductivity being destroyed.

WELDING TOGETHER.

So when Jesus wanted to communicate to the world the power of the glorious Gospel, He chose a company of twelve men who, welded together in the unity of the Spirit, carried far and wide the saving and sanctifying influences of the cross. Where there was a break in Peter it was covered by Paul; where there was a break in Paul it was covered by James; where there was a break in James it was covered by John. The defects in one are covered by the excellences in another, and so the conductivity does not suffer.

And is not the Christian Endeavour Society bound together for the strength and sympathy that lie in unity? Our interests, are they not mutual? Our hearts, are they not inspired by one motive? It is true that most of us, like the strands of copper wire, have a break somewhere, and divided we should certainly fail, but united we shall cover one another's weak places, and thus present a continuity of holy influences which time will not impair nor death destroy.

III. Admirable, however, as is the conducting copper rope, it would be utterly useless under water; for, although electricity will travel fast enough in copper, it will not stay there if it can find a way out. "Electricity a good workman!" exclaimed an irritated telegraph manager in London, "Why, it takes a battery of seventy cells to work the land-line between Land's End and London, just because the current is always watching for a chance to waltz down the pole and skip home again." And in water matters are much worse. Accordingly, to keep the electricity in the copper rope, it is the business of the maker to insulate it; that is,

he packs round it a substance which offers great resistance to the passage of electricity. Thick sheets of gutta-percha are packed round the copper rope so firmly and so smoothly that not an air-bubble can remain between the conductor and the insulator. This must be done with special care at the joining of the strands in the cable. Strips of gutta-percha are wound round the core and worked and moulded by fingers that are both delicately sensitive and scrupulously clean. Should a grain of dust, or an air-bubble, or a speck of moisture remain within the insulator, it would give trouble later. The least imperfection in jointing may cause future expense of thousands of pounds and untold inconvenience to business, besides loss of credit to the makers.

INSULARITY NECESSARY.

If the "Endeavour" Society is to be a conductor of the Divine electricity there must be insulation. Purity of membership is not enough; unity is not enough. The power of God committed to us is intended to be transmitted through us; but this result will not be attained except the power be concentrated by insulation. We must be narrow in order to be efficient. The Active Members' Pledge tightly bound about our hearts forms an excellent insulating band, conserving the power in its proper channel, and protecting it from promiscuous diffusion. Some Christians do not like rules and restrictions. What is the result? Their experiences are indefinite, their energies are squandered. Where there is no healthy discipline such as the pledge enforces, there will be dissipation of energy. Worldliness and frivolity, an evil temper or a degrading habit, neglect of Bible study and prayer, are common leaks by which power escapes and influence is lost. An electrician knows exactly how much electricity he pours in, and he expects it to do so much work. By means of the galvanometer he can detect whether there is any leak or flaw in the cable by which electricity is escaping. And God justly expects that the grace which He infuses into us will not be "bestowed in vain," but that in concentrated essence it will flow through us to convert, transform, renew, and inspire.

IV. The "core" is now finished, but as it stands it is in no wise fitted to meet the shocks that await it at the bottom of the sea. It must be protected against the chafing of sand and rocks and possible wrenching of anchors. This protection lies in a sheathing of steel wires separated from the soft gutta-percha by a packing of jute, and spun round and round the conducting core. In some seas the cable has enemies in the shape of molluscs, which sometimes wriggle their way in between the steel wires of the most tightly-wrapped core and eat away jute and gutta-percha until only a wire-skeleton is left.

DANGER FROM WITHOUT.

The C.E. cable is preserved from every corresponding danger by the consistency of our profession and the stedfastness of our integrity. Many are the foes ready to prey upon the core of our "Endeavour" life, and to mar our usefulness, but we are encased in the sheath of truth and righteousness, and the love of God beyond the reach of malice and destruction. By abiding in Christ we are preserved intact from every worming inroad of temptation and corroding care and other element which wars against the soul. By keeping ourselves in the love of God we defy the "miserable little molluscs" which would otherwise consume the vitals of our spiritual power.

Now your cable is prepared for its plunge beneath the ocean. No more is needed; only connection with the batteries; only the electricity to fly along the wire. With a splendid organization and well-appointed committees, what more is required? Only that the Divine electricity should flow through each member, only the essential connection with the unseen batteries, the life hid with Christ in God. The loud workers are not necessarily achieving most. The movement of the Spirit-filled life may be as noiseless and unobtrusive as the subtle transmission of the electric fluid. God reads the galvanometer. "The righteous and their works are in the hand of God."

From Mr. Henry Varley.

SINCE I wrote last I have found time greatly absorbed in work; at Boston, New York, Brooklyn, Providence, Hartford, Trenton, Atlanta, and Worcester, not to speak of Mount Hermon, and Northfield. My journeyings represent already at least 5,000 miles. Snowstorms, blizzards, and keen frosts have abounded, while more recently, floods of rain, rapid thaws, swollen rivers, with many bridges and houses carried away, tell that spring hastens from the sunny south.

Among much that is interesting, the Conference at Atlanta, Ga., has prominence. Our esteemed brother, Rev. Len Broughton, whom many of your readers will remember at Keswick in July last, convened the meetings. He invited specially Revs. Campbell Morgan, A. C. Dixon, Geo. Needham (now in glory), W. J. Erdman, and myself. We have had a time of blessing indeed. Scores of ministers were present, and three sessions daily saw anywhere from 4,000 to 6,000 present. Atlanta is about 1,100 miles south, and the people are more responsive than in Mass. or New England. The week passed all too quickly. Our friend Campbell Morgan gave a valuable series of addresses on Prayer. Indeed, it may be said that the Word of God from all the brethren was with power and evident acceptance and blessing.

It was a great contrast to come away from the southern genial weather, and the thousands of warm hearts in Atlanta, to find Hartford, Conn., deep with snow and pouring rain, so that a mere handful of people came to the morning service at one of the Baptist churches. The afternoon, however, saw cessation of rain, and we had a fine meeting of men at the Opera House in connection with the Y.M.C.A. A large number told of blessing received, whilst some confessed Christ.

At night the Fourth Congregational Church was crowded to the doors to listen to selections from Gounod's sacred music. The pastor, however, at the close, introduced the English visitor, and as the strains of the large and cultured choir ceased with "Behold the Lamb of God," I took up the divine parable, and sought to exalt Him whom John the Baptist heralded to the thousands on the banks of the Jordan. On the Monday night I lectured on "God's Settling Days: or the Briton and Boer in South Africa weighed in the Balances."

The next morning, Tuesday, I was present, and took the service, brief and cheery, at the Hartford High School. This is a magnificent building and one of the finest in the U.S. Well nigh 1,000 of the students and scholars were present. From this service we hastened to the Hartford Theological and Missionary College. Here also I had the joy of addressing the students (all of whom are preparing for work in the foreign missionary field) upon some of the personal qualifications essential to real success in ministerial and missionary fields.

As I write, I proceed to Worcester, Mass., for a ten-days' mission. Many friends in all parts of the world express anxiety to hear of us, and I thus avail myself of your highly-valued journal to make known to them that we are well, and still permitted the great honour of our Lord's exalted service. My throat and chest are now strong and well. Winter in Northfield and the States suits us well.

East Northfield, Mass. HENRY VARLEY.

Discarded Wearing Apparel.

AN earnest appeal is addressed to our lady readers on behalf of the many foreign governesses, and others, who daily apply for employment to the Continental office of the Young Women's Christian Association.

A number of these, from illness and other causes, have exhausted all their slender resources; and, not having suitable clothing, are compelled to refuse good situations, for which they are well qualified. It would be a very great relief if some kind friends would send a supply of discarded wearing apparel for such sad cases. There is nothing belonging to a lady's wardrobe which could not be utilised, and the secretary will gratefully acknowledge any parcels which may be entrusted to her for distribution, at the Continental Office, Y.W.C.A., 26, George Street, Hanover Square, W.

Mildmay Conference—1902.

MAY 27, 28, 29.

INVITATION.

THE trustees of the Conference Hall, in the invitation just issued to meetings for the consideration of "Things touching the King," say:—

You will notice an alteration in the date of the meetings, which have usually been held in the last week of June. The choice of that time for the ceremonies connected with the Coronation of King Edward VII.—upon whom may God's best blessings rest abundantly—has led us to convene our Conference a month earlier than formerly—viz., in the closing week of the month of May. Peace in South Africa, for which much earnest prayer has ascended since our last annual gathering, is still denied us; but before we assemble in Conference may we not hope that that great boon will be granted, and that the contending peoples may have rest from war?

The chosen subject is a large one and many sided, and should bring us face to face with Him who is mightier by far than the kings of the earth; it should take us back to the Covenants of God which are immoveable as the great mountains, and forward to the sure accomplishment of promises which become all the more precious as the fear of God and the love of Christ appear to be diminishing in our land?

The hope of his Appearing and his Kingdom is full of consolation. Let not that hope grow dim. And in proportion as the restraints upon evil doing are loosened, and the attraction to worldliness is intensified, let believers remember their place of refuge *before one common mercy seat*, and close their ranks for conflict with the great enemy of God and man, assured of ultimate victory.

DIVISIONS OF THE SUBJECT.

THE KING.

"The kings of the earth set themselves . . . Yet have I set My King . . ." (Psa. ii. 2, 6).

Tuesday, May 27.

THE KING—PREDICTED.

"As I have thought, so shall it come to pass; and as I have purposed, so shall it stand" (Isa. xiv. 24).

The Son of Man. Heir of dominion in the earth.
The Son of Abraham. Heir of the land.
The Son of David. Heir of the throne.
The Son of God. Heir of all things.

"We see not yet all things put under Him" (Heb. ii. 8).

Wednesday, May 28.

THE KING—REJECTED.

"Shalt Thou indeed reign over us? or shalt Thou indeed have dominion over us?" (Gen. xxxvii. 8).

"Who made Thee a prince and a judge over us?" (Ex. ii. 14).

"We will not have this man to reign over us" (Luke xix. 14).

The Son of Man. Despised and rejected.
The Son of Abraham. Rejected on that account.
The Son of David. Acknowledged and rejected as such.
The Son of God. Acknowledged and rejected as such.

"From henceforth expecting" (Heb. x. 13).

Thursday, May 29.

THE KING—CROWNED.

"Bow the knee" (Gen. xli. 43).

And Joseph's brethren came "and bowed themselved to him to the earth" (Gen. xliii. 26; xliv. 14; l. 18-20).

"This Moses whom they refused . . . . the same did God send to be a ruler and a deliverer" (Acts vii. 35; Ex. xviii. 8, 13, 16, 20).

"Unto me every knee shall bow" (Isa. xlv. 23).

The Son of Man. Dominion exercised.
The Son of Abraham. The land possessed.
The Son of David. The throne occupied.
The Son of God. All things inherited.

"The kingdoms of this world are become the kingdoms of our Lord and of his Christ: and He shall reign for ever and ever" (Rev. xi. 15).

Physiological Effects of Alcohol.—Professor Carl Binz, the well-known pharmacologist of the University of Bonn, has recently summarized the physiological effects of alcohol. His conclusions are important:—"The conviction must be expressed that a healthy and well-nourished individual has not the slightest necessity for alcohol at any time or in any form, and that the practice of drinking strong alcoholic liquors cannot be too strongly condemned."

The Eleventh Hour.

By Rev. A. EVILL, Mayfield, Staffordshire.

And about the eleventh hour he (the householder) went out, and found others standing idle, and saith unto them, "Why stand ye here all the day idle?" They say unto him, "Because no man hath hired us." He saith unto them, "Go ye also into the vineyard" (Matt. xx. 6, 7).

"THERE is forgiveness at the eleventh hour," is a common saying. And in saying this, people mean that mercy may be received by the dying after a whole life spent in wilful neglect of God's service.

It is a foolish and fatal wresting of the Scripture.

What took place at the eleventh hour?

1. It was *a call to labour:* "Go ye into the vineyard." It was not a showing of mercy, a granting of forgiveness, but a requirement of service. How can such be made when death is near, when both mind and body are disabled by sickness or old age, and no work of any kind can possibly be done? In the case of any one dying, a call to go and work must be made in vain: the Lord would not require service when there is no time or thought or strength left to render it. But that *is* what He describes Himself as doing at the eleventh hour.

2. The eleventh hour is *a long while before death.* Divide a man's life into twelve parts, as a day into twelve hours. In the case of one dying when he is sixty years old, his eleventh hour would be when he is fifty-five. It would be six or seven years before his death, if he lived to be seventy-two or eighty-four. It is a great mistake to regard the eleventh hour as the end of a man's lifetime. Those who were then called afterwards laboured in the vineyard for a twelfth part of the day. That would represent work done for the Lord during several years before the close of life.

3. Those who were called at the eleventh hour *had not been called before.* This is expressly stated. They were "others" who were then called; and when that question was put to them, "Why stand ye here all the day idle?" their reply was, "Because no man hath hired us." They had a very good reason to give for not having gone to work earlier. They had had no offer, no opportunity. It was not their fault that they had been standing idle so long; they were not at all to blame. At no time had there been any refusal on their part, any disobedience, any delay. They obeyed the first call they received; immediately when they were called, they went and worked. Clearly their case does not at all represent that of persons living in a Christian land, who have been taught God's truth from their childhood, who have had the gospel of his grace made known to them, or the means of knowing it within their reach, all their life long, and yet given no heed to it to obey it. Such the Lord has been calling again and again, oftentimes, continually, and they have refused, turned away their ear, hardened their heart, would not be ruled by his word. How great is the sin of this! What guilt is incurred by this wilful repeated disobedience to the voice of God, this persistent refusal to obey it! The labourers in the parable called at the eleventh hour were not chargeable with this, not in the least. But this *is* the sin of all to whom Christ is preached, and who yet serve Him not. Have we any reason to think that men may go on doing this, and yet be saved at the last? None whatever, none. This parable gives not the slightest encouragement to hope for mercy after lifelong resistance of the word and Spirit of God.

Another Scripture commonly wrested in like manner so as to encourage a false hope, is the record of the thief dying on the cross, who then called upon the Lord and was saved.

1. In his case again it is only a likely thing that never before until he was dying had he had any opportunity of being saved. Probably then for the first time he was brought near to the Saviour, had the offer of his mercy and grace, and then he turned to Him. So far as we know, the Saviour's call to repentance had never been made to him before, and there had not been, at any time on his part, refusal, disobedience to the Lord's voice, wilful continuance in sin against his light and love. It may well be that he was not guilty of this, that he sought to be saved when first he could be, turned to the Lord immediately without any delay when first he met with Him, and saw and heard Him. It cannot be inferred from his case that mercy may be shown at the last to any who have had the salvation of Christ brought to them and neglected it, who have long known it and put it from them, who have been called by his gospel repeatedly and refused to obey.

2. Moreover, the saving of that penitent thief at the last is *the one only instance* known to us. It does not follow that any others should be saved in the same way. Many things have happened once which we do not expect will happen again, which would greatly surprise us if they did. It was a miracle of grace the Lord wrought on that man's behalf, an extraordinary exceptional putting forth of his power. He Himself was then being crucified through weakness, submitting to be delivered into the hands of the devil and wicked men, to have his heel bruised by the serpent; yet even then He showed Himself mighty to save that man dying by his side. But what the Lord *can* do it is not always his will and way to do. His saving of one man once in the hour of death is not reason enough for thinking He will save others in like manner. It is not a question of what the Lord is able to do, but of what He is pleased to do, the rule, the usual method, of his working. And certainly his will, as revealed to us in his word, his way commonly in dealing with men, is that they who seek Him early shall find Him, and that they who go on resisting his Spirit, and continue in the sin which his Spirit strives to turn them from, shall at last be given over to a reprobate mind.

Scottish Notes.

THE estimated cost of the Livingstonia Residence and Dispensary in connection with the Edinburgh Medical Missionary Society is £4,000, of which sum £3,000 is already in hand.

At the opening of the present winter session eighteen men and six women were enrolled as students under the auspices of the Edinburgh Medical Missionary Society, of whom England and Wales sent eight, Scotland six, Ireland three, while the remainder represent such widely separated countries as New Zealand, Canada, Germany, Switzerland, and Turkey.

Presiding recently at a meeting of the West Coast Mission, Rev. Dr. James Black emphasized the unsectarian nature of the work. The need is as great as ever, the agents ministering to the spiritual wants of people in remote localities, many of whom are so far from church that they can very seldom attend. The balance-sheet was favourable, a balance remaining of £568 12s. 1d. Addresses were given by Rev. Thomas Pryde and Treasurer Murray.

A recent and successful development of the work of reclamation at the Scottish Labour Colony is the emigration of suitable and selected colonists to the agricultural districts of Canada. This is a means of removing the men from their former surroundings, where they would only renew acquaintance with temptation. Last year the Colony was the means of sending out eight men, all of whom secured work on landing, and write grateful letters. Presently at least six men are anxiously waiting their chance of getting out. The cost per head (including a little in hand for any emergency) is £8. The superintendent is Mr. J. Albinson, Ruthwell, Dumfries-shire.

Personalia.

Mr. Charles Inglis has returned to England on the termination of his evangelistic tour in the United States.

Fanny J. Crosby.—Mr. Sankey writes on March 24: "We gave Fanny J. Crosby a party to-day, on her 82nd birthday. She is as bright and as well as ever."

Rev. Thomas Spurgeon is progressing favourably towards recovery, but will not be well enough to resume his pulpit next Sunday. Rev. John McNeill is to preach in his stead at 11.0 and 6.30.

Count Campello, a correspondent informs us, has had a second stroke of paralysis. His health was such that it was deemed advisable that he should have complete rest, as far as possible. He has, however, only retired from the more active part of the work, as his heart is too much in it for him to do otherwise.

The Christian Temperance Campaign.

ALLOA, TILLICOULTRY, AND ALVA.

THE meetings conducted in Alloa, by Dr. J. Q. A. Henry, which were referred to in our last week's issue, are described by a prominent worker as "the most remarkable gathering the town has known." No fewer than twenty-two adult pledges were taken in the three evening meetings.

On March 24, Dr. Henry gave an address to the working classes, in which he showed the beneficial effect of temperance legislation in America. At the closing meeting, on the following day, Dr. Henry gave a lecture on "The Future of the Anglo-Saxon Race." He spoke for nearly an hour and a half, and from first to last he riveted the attention of the large audience, his inspiring utterances carrying conviction at every point. He dealt forcibly with the evils arising from the drink traffic, and made a powerful plea for total abstinence.

Rev. R. Mackenzie followed with words of appreciation regarding the mission. "Those of us who have had the privilege of listening to Dr. Henry have never heard, I am sure, a more eloquent, more argumentative, and more powerful address on the subject of temperance." An esteemed correspondent writes:—"Great interest has been aroused, and aggressive work will certainly be undertaken. The local committee is meeting to decide on further steps."

Pursuing the campaign Dr. Henry proceeded to Tillicoultry, where, on March 26, he delivered a stirring address in the Popular Institute to a large audience, when the arguments and appeals of the speaker again proved fruitful in securing pledges. Dr. Henry held his audience spellbound for over an hour. At the close 164, chiefly adults, took the pledge. Had there been time to arrange a children's meeting the results in figures would have been more striking. As it was, no more remarkable Gospel Demonstration has been held in the town. All the local ministers and a choir cordially co-operated. Rev. William Galletly, who kindly forwards these particulars, adds: "There was no time for elaborate arrangements, and it was feared the attendances would be disappointing. Our fears, however, proved groundless. As the oldest minister in the town I had the honour of presiding. It was an occasion never to be forgotten. No one present had ever heard or even imagined such impassioned eloquence. The community has a considerable acquaintance with the usual temperance arguments; but it appeared as if all was new under the spell of Dr. Henry's vehement, vivid, and conclusive speech. I am persuaded that all the churches will know and show for many a day the influence of Dr. Henry's visit."

Next came Alva, where, in the Town Hall, Dr Henry spoke to a crowded gathering on Thursday last. Dr. Cunningham presided, and Dr. Henry gave an eloquent address, in which he contended that the churches must lead the way in temperance reform, and that until they take the question in hand the drink problem can never be solved. Pledge forms were subsequently signed by 128 adults, making, with forty-two pledges secured at a children's meeting held in the afternoon, a total of 170.

FUTURE MEETINGS.

April 3, Macclesfield; 4-6, Redhill, Surrey; 8, Helensburgh; 9-11, Rutherglen; 12-18, Dumbarton; 19-25, Airdrie; May 17, Manchester (Christian Endeavour Convention); 18-23, Dr. Barnardo's "Edinburgh Castle," Limehouse, E.; 28, Mildmay Conference Hall, 11 a.m.; 31-June 6, Belfast; 8, Sheffield; 10, Maryport.

Industrial Missions Aid Society.—The latest development in the operations of the Industrial Missions Aid Society is the opening of a depôt at Gipsy Hill, S.E. To this centre missionaries all over the world who have native work to sell are invited to send goods for exhibition and direct sale to the customer, the prices being so arranged as not to enter into unfair competition with the ordinary trade. The enterprise is a practical means of assisting missionaries to provide occupation for converts who have lost their employment on embracing Christianity.

The Famine in India.

"THE famine in Gujarat," writes Mr. R. S. McCann, from Ankleshwar, "will be more severe than it was two years ago. The rainfall was only a little over a half the usual amount, yet crops would have been fairly good, but for the rats. There is a terrible scourge of rats here; they are destroying everything—cotton, tul, castor beans, jowari, &c. This is especially true in reference to the Rai Pipla State."

A worker among the Santals writes: "Our rice crops go to feed our orphans, so that the failure of the crop consequent on the absence of rain, is a heavy loss. As for the ryots, thousands are simply ruined. Already there are severe famine prices in the bazaar. The beauties of the Santal hills are the oil seed crops, mustard, &c.; millions of flowers scent the air, and the hills, covered with the blossoms, present a lovely appearance, but this year the crops are wanting. It must be remembered that a ryot's income is his crop, and if it fails a year's income is lost, while the rent and expenses remain the same."

CATERPILLARS, LOCUSTS, AND RATS.

Mr. Alfred Taylor, of the Friends' Foreign Mission Association, who has recently returned from India on furlough, writes as follows:—"It is announced that there are now upwards of 300,000 people on the relief works in Western India, and that the numbers are daily increasing. There can be no doubt, therefore, that the districts that suffered so terribly in the recent famine are, most of them, face to face with further bitter trouble. A rainfall less than half the normal, in many parts amounting, indeed, to three or four inches only, has not been sufficient to insure a supply of water for the coming hot months, and some reservoirs are already dry. In many places the crops could not ripen; in others they sprung up, only to be devoured by caterpillars, which, in their turn, were followed by myriads of locusts that destroyed everything green in the fields. And now, for the last three months, hordes of rats have taken possession of the crops that have reached maturity and have carried the grain to their holes in the ground. I understand that many of the poor people are digging out the rat holes to obtain possession of the little hordes there stored. In spite of the fact that Government offers rewards for the destruction of the rats, it would seem that many fear to take their lives, not only on account of the prevailing antipathy to taking life in any form, but also because it is thought by many of the people that these rats contain the spirits of the victims of the recent famine.

FAMINE CONDITIONS.

"In the large towns, owing to railway connection with more highly favoured, if distant districts, the price of grain has not as yet risen very high; but in places off the line, as in parts of Kaltinawar and Rajputana, famine conditions have been officially declared. The poor house at Ahmedabad is rapidly filling up; the 200 inmates of a few months ago have become 800! It was my privilege to see over several poor-houses and relief works in these districts when famine was at its worst in 1900. One of the missions alone has 1,600 orphans in its charge, and in view of the condition of things all have to consider their responsibilities towards the famine-stricken people about them. In taking charge of the orphans or in opening free kitchens and in many other ways the missions may, if liberally supported from home, again assist the Government in the work of famine relief."

Secretaries' Prayer Union.—Rev. F. Horace Newton (secretary of the Baptist Building Fund) was at the March monthly meeting of this Union elected as its president for the ensuing year in succession to Mr. H. Bristow Wallen (National Refuges for Homeless Children). The meetings are held at Exeter Hall, and are designed to promote fellowship and spiritual aid to officers of missionary societies, charities, &c., whose centres of operations are in London. The secretary of the Prayer Union is Mr. G. Wilson McCree, of the Midnight Meeting Movement.

Sunday in an American Prison.

A LARGE amount of Christian work goes on amongst the convicts in American prisons. I deem it one of the greatest privileges in connection with my American work to be permitted to go into almost any prison between the Atlantic and Pacific Coast to preach the Gospel, and to be heartily welcomed by the devoted band of chaplains who work amongst these convicts.

A few Sunday mornings ago it was my privilege to visit two of these prisons, and to preach the Gospel to these men; and some of the touching scenes I witnessed will hardly be effaced from my memory. The clock was striking 8.30 when we passed through the great iron gate, and found ourselves, as it were, in another world. Tier after tier of prison cells were passed, nearly all of which were empty, for the men had already been marched off into the prison church. Reaching the place of meeting, we found probably some 800 convicts seated, many of whom recognized us from a former visit we had paid. Before us were all classes

"IN DURANCE VILE."

of men, some of them well educated, some once high up in the commercial world, while on others you could readily see the stamp of jail life.

One will hardly ever forget the hymns they sang and the heartiness with which they did it. The address of about forty-five minutes' duration was listened to with the greatest interest; seldom have I preached to a more attentive and appreciative audience. As we reminded them of Sunday School days, and of mothers who were praying for them, perhaps at that hour, many eyes were dimmed with tears, and one could see that the Spirit of God was moving upon the audience. At the close of the service a great desire was manifested that we might visit them again.

In the other prison we found a number of cells, known as Murderers' Row; nearly every cell was occupied. At the close of our meeting we invited any men who wished to be saved to come on to the gallery and speak with us. A goodly number came forward, and the band of Christians who accompanied me to the prison were engaged until the hour of closing in pointing these anxious ones to the Lord Jesus Christ, and we believe that quite a number really trusted Christ. One man said, "I have not yet got my sentence, but I fully expect that I may get fourteen years' imprisonment; but even if I do, I shall thank God that I was ever brought into this prison to hear about the Lord Jesus Christ."

I am sure all the readers of The Christian will unite in asking that the devoted band of Christian men and women in this country, who are visiting and preaching in these prisons from time to time, may be greatly used and encouraged in their work. Charles Inglis.

Welsh Notes.

THE Ministers' Union of the Welsh Baptists of the Rhondda Valley are endeavouring to secure greater efficiency in Sunday-School teachers. To that end they have arranged for the giving of model lessons.

The work of the Welsh Congregationalist Temperance Society is meeting with a large measure of encouragement. Temperance committees have been established in connection with the majority of the District Associations of the denomination.

The Bishop of St. David's, while approving of the basis of the Church of England Temperance Society, lately announced that he had become a total abstainer. This accession to the ranks of active and whole-hearted temperance workers will be a matter of rejoicing in the Principality.

The Executive Committee of the Young People's Christian Union of Wales have decided to hold an annual examination in "The History and Principles of Nonconformity." They have also arranged to hold the annual meetings of the Union at Llandrindod on August 12, 13 and 14 of this year.

A movement is on foot to establish a "Chair" in Brecon Theological College in memory of John Penry, the Welsh martyr. Besides serving as a memorial of one of the heroes of the faith, the addition to the staff of the college will meet the requirements of the Welsh University Board.

The interesting fact has been made public that in the Calvinistic Methodist Sunday School at Talybont, Cardiganshire, there is a class whose teacher is ninety-three years of age. Another member of the class is ninety-one, two others are aged eighty-four and eighty respectively, another is fifty-seven. The aggregate of their years is 407.

The report of the University College Settlement at Cardiff is, on the whole, a cheering one. The "University House" has been established in one of the most needy parts of the town. Boys' and girls' clubs have been formed, and are in a flourishing condition. Meetings of various kinds are also held for adults.

The Bishop of St. Asaph, speaking at a temperance meeting at Colwyn Bay, declared that, although opposed to disestablishment and disendowment, he would prefer these rather than that the Church of England should in any way support or be connected with "the Trade." His Lordship further said that he had come to believe in the good results of the Welsh Sunday Closing Act, and expressed his readiness to take charge in the House of Lords of Mr. Herbert Roberts' Bill amending that Act.

The other day a specially valuable address on the "Welsh Pulpit" was delivered at Cardiff by Rev. E. Rees (Dyfed). His remarks will possess greater interest for some, it may be, when they know that the speaker is the greatest of living Welsh poets. In Dyfed's opinion the three great powers of Wales are the Eisteddfod, the Sunday School, and the Pulpit. He also declared that the Welsh pulpit was in advance of that of any other country in the world. It was more loyal to truth, and possessed preachers of greater ability and power. He rejoiced also that it still holds fast the truth in all its aspects, and declared it unflinchingly. Never had there been men richer in talent and learning occupying the Welsh pulpit than now. Possibly there is less fire, but still the fact remains that the pulpit in Wales is the most potent of all influences in the country.

Local Option in Boston, U.S.A.—An effort is being made by the temperance people of Boston to extend the Local Option principle so that it shall include the right of each ward to decide whether or not saloons shall be placed within its precincts. This will enable a district in which the temperance sentiment predominates to refuse to permit of a licence being granted within its borders. Under the present system a ward in which a large majority vote in favour of "no licence" is cast is yet compelled to endure its quota of licensed saloons.

About Books.

An attractive little volume of evangelistic readings, profusely illustrated, is **Religion for the Heart.** (1s. *Religious Tract Society.*)

In **The Church the Children Built** (6d. *Oliphant*) Miss Isabella C. Blackwood introduces us to an interesting and lovable family of boys and girls.

The Oxford **Hebrew and English Lexicon to the Old Testament,** the latest part of which was noticed in a recent issue, is published by *Mr. Henry Frowde.* (2s. 6d. each part).

Mr. R. Culley has issued a handy little book entitled **The Twentieth Century Book of Dialogues,** humorous and otherwise, suitable for Sunday school and public meetings. (1s.)

Addressing "young men and upper form boys," Mr. H. G. Groser, in a booklet entitled, **A Call to Arms** (6d. *Andrew Melrose*), shows that the summons to the Christian warfare is urgent and clear.

For the benefit of the United Kingdom Beneficent Association, Miss Emily Underwood has brought together—in **An Angelico Angel** (1s. *James Clarke & Co.*)—three very touching and charmingly-told stories of the lot of "the poor lady."

Rev. John Pyper's striking Gospel Temperance sermon, **Jesus Christ, a Total Abstainer,** is now in its seventh edition. The discourse abounds in convincing arguments. (1d. *Ideal Publishing Union.*)

Consumption and Other Lung Diseases: Successful Treatment by George Thomas Congreve. An entirely new edition of this book, edited and rewritten by J. Alexander Brown, has just appeared. (6d. *Elliot Stock.*)

The lesson of the sub-title, to "trust and fear not," is clearly taught in **The Rajah's Gift.** (1s. *A. H. Stockwell.*) The story is an attractive and readable illustration of the truth that God is faithful to his promises.

The four girls who are introduced to us in **Me First** (1s. *Marshall Brothers*), by Florence A. Markham, have each an instructive lesson for their sisters, calculated to clear away difficulties regarding the claims of Christ.

The National Union of Women Workers (*59, Berners Street, W.*) send out their **Annual Report** (6d.), **Tract No. 5—Girls' Clubs** (2d.), and **No. 9—Rural Housing** (2d.), each of which is a storehouse of information affecting the movement.

Canon Christopher has written an eminently thoughtful and practical booklet—**Unity Through Love.** The writer's exposition of the theme is devout and vigorous, the work of a Spirit-taught mind and heart. (1d. each, 5s. per 100. *C. J. Thynne*).

The short papers gathered under the title **Strange Voices,** by C. H. Perry (2s. 6d. *A. H. Stockwell*), show, in an interesting fashion, how spiritual lessons may be drawn from the most familiar natural phenomena and the common objects of everyday life.

The dangers of a wrong attitude to, and use of, wealth are portrayed in striking colours by Mr. W. C. Metcalfe in **Fetters of Gold.** (2s. 6d. *A. H. Stockwell.*) The story is pleasantly written, with true evangelical tone, and will make friends for itself.

The real nature of the issue at stake is well brought out in **Christian Science and the Word of God,** by Rev. John A. Harris, Stretford, Manchester. (1s. 6d. doz. *Of the Author.*) The booklet gives in parallel columns the words of Scripture and teaching of Mrs. Eddy.

A thoughtful pamphlet on prophecy is **A Brief Outline of Coming Events from the Present Period to the End of Time, as Set Forth in the Prophetic Scriptures.** (3d. *Carter, 13, Paternoster Row*). The authorship is indicated simply by the letters "F. G. B."

Words of Counsel to Young Converts, by Julia Ashford, will be found to be a timely booklet for placing in the hands of young believers needing help and instruction in the cultivation of their spiritual life. (10d. per doz. *The Author, 19, Marine Parade, Lowestoft.*)

Miss Ada R. Habershon has added materially to the value of her Bible study, **The Priests and Levites a Type of the Church,** by inserting an appendix dealing with many aspects of the priesthood from the spiritual side. A helpful summary of the events of the forty years in the wilderness is given to elucidate that period. The old edition must have made many friends for the new. 1s. 6d. *Holness.*)

Mr. Edwin A. Pratt's latest work will appeal particularly to young men. Under the title, **Notable Masters of Men,** the writer has sketched the careers of leaders who figure prominently in the business world. Again and again he is able to show that circumstances and conditions do not ultimately affect individual progress, and that lowly birth is no barrier either to knowledge or to the leading of a successful and useful life. (3s. 6d. *Melrose.*)

Messrs. Jarrold have reprinted Henrietta S. Streatfeild's touching story, "Little Nell," in their shilling series, changing the title to **For Nell's Sake.** It tells in simple fashion how the grace of God manifested in an invalid child wrought wonderful change among friends and relatives.

Biblical Types, or the New Testament in the Old, by the late William H. Webb (of Purley, Surrey), is a useful little book. Rev. R. R. Rensker, vicar of Purley, writes an introduction. The pages well deserve the attention of Bible students. (9d. nett. *Roffey Clark, Croydon.*)

In the opening issue of **The Word and the Work** (*Germantown, Phila., Pa.*), Rev. Dr. L. W. Munhall has brought together much of the most recent intelligence regarding the present position of Biblical criticism. Dr. Erdman's Introduction to Bible Study promises to be most useful to teachers of Bible-classes.

By the use of colloquial framework and style, in **Country Walks and Temperance Talks** (1s. *Ideal Publishing Union*), Rev. Dr. Dawson Burns has given freshness and interest to some topics which have to be kept continually before our minds, while at the same time supplying fresh food for thought and reasons for action.

The Story of Joseph, by J. R. Miller, D.D. (2s. 6d. *Hodder & Stoughton.*) The author's desire has been "to find and interpret some of the lessons in life which the narrative has for its earnest readers." This desire is admirably realized. The ornamented page and chaste binding indicate the book as specially suited for presentation.

There has been a small library of books about the Saxon king whose millenary was celebrated last year; but for the large body of general readers it would be difficult to find a more interesting narrative than **The Story of Alfred and His Times,** by M. Douglas. (1s. 6d. *Nelson.*) There are illustrations, and also a map of Old England.

Freshness and vigorous thought are eminently the characteristics of Rev. Joseph Pearce's small volume of sermons—**The Alabaster Box.** The author writes with true spiritual insight, and a familiarity with human life in all its phases. Significant truths are handled in a befitting manner, and Scriptural difficulties are ably expounded. (2s. 6d. *Stockwell.*)

Mr. William Hall has shown himself to be a verse writer of considerable merit. His new volume, **Renunciation,** is marked by spiritual perception and devotional feeling. There are inequalities, but much of the work attains a high level of thought and expression. Mr. Hall's poems are sound expositions of Scripture truth. (2s. 6d. net. *Swan Sonnenschein & Co.*)

Though written in the interests of international peace, **Life versus Life** (6s. *Stock*), by Albert Wardham, has no special reference to the conflict in South Africa, having been planned and commenced long before. The story is, however, an interesting presentation of the evils of war from some points of view, contrasted with the claims of the King of kings.

Art Thou Weary? Sacred Song by W. H. Jude. Considerable interest has been aroused by the singing of this piece by the Fisk Jubilee Singers. The setting is admirably adapted for expressive singing by trained voices, and is suited alike for church services and the home circle. Mr. Jude has also issued some "anniversary" settings to well-known hymns, alike popular and attractive. (*Reid Bros., 17, Castle Street, Berners Street, W.*)

Addressing Christian workers generally, George J. Kelly shows in **The Divine Idea of Preaching** (2s. *A. H. Stockwell*) that the perfect pattern in this as in every department of life is to be found in Christ Himself. He specially pleads for the note of wooing and entreaty in Gospel work, that preachers may be true advocates of Christ. The earnest seeker of souls will find here much to encourage and stimulate him in Christian service.

In a prefatory note, Dr. Elder Cumming describes Rev. G. B. Watt's **Life and Liberty** (1s. *Christian Literature Co., Edinburgh*) as showing that the writer perfectly understands what he is teaching. Those who are already familiar with Mr. Watt's platform utterances will welcome some of his thoughts in permanent form; and to a wider circle we commend the book as expressing spiritual truth in simple and helpful fashion.

A Village Apostle: and Other Poems. (By Rev. J. Temperley Grey. *H. R. Allenson.* 2s. 6d.). Friends of Mr. Grey will find in these poems abundant evidence of that kindly sympathetic spirit which characterizes the author, and which makes his name stand for what is brightest and best in many a country manse. We like, most of all, those hymns—new and old—in which the full heart of the writer speaks in stanzas of strong trust in God. There is considerable variety, and a few pieces may be, we fear, open to misconception. But the true meaning of the message is well expressed, thus:—

> O blissful rest from boding fears—
> He reigns; I ask no more;
> His love illumines all the years,
> And shines on every shore.

The sixth volume of **The City Temple Pulpit** (3s. 6d. *Hodder & Stoughton*) well maintains the reputation as a preacher of Dr. Joseph Parker. The reader who is familiar with Dr. Parker's voice and manner will be able to interpret passages otherwise obscure; but to all there will be manifest the power of the great preacher. Like the Message he expounds, he addresses no narrow circle, but every class of the community—because "all have sinned and come short of the glory of God."

A translation from the original French of "Moral Study," dedicated by O. Kellermann to the members of the Hague Convention, has been published by Chase Roys, under the title, **War and Peace** (1s. *Headley Bros.*), and will fill the most despondent advocate of the peace movement with a new hope, and expectation of the attainment of his hopes. It is a careful study of the Scriptural attitude to war, and deserves the careful attention of every Christian who has not made the examination for himself.

The Church of England Zenana Missionary Society has issued two interesting books illustrative of the conditions under which their work is carried on (1s. each. *27, Chancery Lane, W.C.*)—**Nevertheless Afterward,** by Ross Allison; and **The Land of the Conch Shell,** by Augusta M. Blandford. The former is an interesting story; while the latter gives a short history of Travancore, with an account of the establishment and progress of Gospel work there. Both books deserve to be widely circulated.

Studies of the Man Paul, by Robert E. Speer, secretary of the (American) Presbyterian Board of Foreign Missions. (1s. 6d. net. *Partridge.*) A compact little volume, in the preparation of which the author has laid under tribute many of the most valuable books of recent days. The pages display a warm sympathy with their great subject, and from beginning to end the purpose is practical. We cordially commend the book, which will prove of special service to those who cannot obtain large and expensive volumes.

The secrets of power in the Christian life are traced to the true source in **From Strength to Strength,** by Rev. J. G. Hamilton. (2s. 6d. net. *A. H. Stockwell.*) The book is in three divisions, dealing respectively with "the great contests of Jesus, the battlefields of life, and the strength of the Church." The subject is temptation—its real nature, how Christ has fought the battle for his people, and the bringing of these together; and the volume supplies such help and guidance as are required in many a young life.

The Messages of the Prophetic and Priestly Historians is a new volume of the "Messages of the Bible" series, and is edited by John Edgar McFadyen, M.A., Professor of Old Testament Literature and Exegesis in Knox College, Toronto. (3s. 6d. *J. Clarke & Co.*) According to the sub-title, the book presents "the writings of the historians of the Old Testament, arranged so as to distinguish their principal sources, and freely rendered in paraphrase." This is a line of work that may well prove suggestive to students; and beyond question a large amount of thought has been expended upon this attempt. The analyses are very useful; but Mr. McFadyen is too fully surrendered to the modern critical position to make the safest and most serviceable use of the material at his disposal. For example, the life of Elijah is presented to little purpose when the great incidents of his career and testimony are grouped under the heading, "*Tales* of Elijah."

Having been ordered, in 1899, by the doctors to spend a month in Sikkim, Mr. William Carey seized the opportunity to cross the Jelep La into Tibet, and visited Miss Annie R. Taylor at Yatung. He experienced so much difficulty in obtaining the information he desired about the country—it is explained that he had not then seen Miss Marston's "The Great Closed Land," but that volume is cast in a different mould—that he has supplied for others the need he felt himself by embodying the results of his research and experience in **Travel and Adventure in Tibet.** (6s. *Hodder & Stoughton.*) The volume is rich in vivid description, and its word-pictures will make real to the inquirer much that has hitherto been obscure. To many the most interesting part will be Miss Taylor's diary of her journey through Tibet, extending from September, 1892, to April, 1893. It supplies yet another monumental instance of the faithfulness of God in delivering his trusting ones out of all their troubles. A long series of excellent illustrations is supplied, largely from photographs taken by Miss Taylor, and from other well-known missionary sources.

"The Jesuits: What are They? Who are They? What Have They Done? and What are They Doing?" A fifth edition of this timely pamphlet has been issued. Rev. F. A. C. Lillingston writes an introduction. (One penny. *Banks.*)

What Roman Catholics have said against the Jesuits is a searching tract by Walter Walsh, the author of "The Secret History of the Oxford Movement." 5s. per 100. *Imperial Protestant Federation, 3, Palmer Street, Queen Anne's Gate, S.W.*)

The Story of the Passion, written and effectively set to music by Rev. J. W. Matthews, breathes a deeply devotional spirit. The author has added a long list of Scripture references for each of his verses. (3d. *Houghton & Co., 39, Great Marlborough Street, W.*)

Evangelistic.

Missions to Young People.

SITTINGBOURNE.

AT the Baptist Tabernacle at Sittingbourne Rev. JESSE MAYO conducted a children's mission, March 9-14. A number of the children confessed Christ, and are being gathered into a "Christian Band." A lecture given by Mr. Mayo on March 12 drew a crowded audience, and held their attention throughout. The pastor, Rev. E. Doubleday, assisted by Mr. P. Noble, of the Pastors' College, carried on the mission until March 17.

WATFORD.

A stimulating mission to Sunday scholars and young people has been conducted by Mr. PHILIP R. HURDITCH at Watford. The attendances have been large, and the power of God's Spirit was manifestly present at many of the meetings. Over sixty of the scholars signed the "decision" cards, and the hearts of teachers have been made glad by the ingathering. The influence of the meetings has resulted in a deeper earnestness on the part of the workers. We believe the mission will have an abiding influence; assuredly the services of Mr. Hurditch will be long remembered by all who came in contact with him. The mission was concluded with a praise service on Monday, when thanks were returned to God for the abundant blessing vouchsafed. H. D.

EGREMONT, CHESHIRE.

A mission to young people was held in this district from March 16 to 23, in connection with the Wallasey Sunday School Union, the missioners being Mr. and Mrs. STEPHEN J. ALEXANDER and Mr. ROBINSON. All the meetings were well attended, and, so far as I could judge without precise information as to figures, I should think about a hundred young people came forward and expressed their desire to follow the Lord Jesus Christ. Speaking more directly in regard to my own class, I cannot but feel thankful for the results achieved. My boys turned up splendidly each evening, with the result that eleven out of eighteen decided to enlist under the banner of the cross, and I confidently expect that the remaining seven will ere long follow the good example. R. H.

United Mission at Saffron Walden.

Conducted by Rev. J. F. T. HALLOWES, an eight days' united mission which was held at the Friends' Meeting House at Saffron Walden, March 16-24, proved a source of spiritual stimulus. Night after night the attendances were good and the addresses characterized by earnestness and deep Christian thought. Three meetings for children were held, when the attendances were particularly encouraging. A meeting for men only on the second Sunday afternoon was a solemn and helpful time.

Tent Work in Essex Villages.

Fruitful missions were held toward the close of last summer at Mountnessing and Ingatestone by Mr. G. J. COMBER. Numbers came nightly to listen to the story of redeeming love, and blessing was given in the salvation of souls, while many Christians were much refreshed. It is purposed to extend the work during the coming summer to other villages where the Gospel is so much needed, making Brentwood the centre. The prayers of God's children are earnestly asked for, and any fellowship in supplying the need will be highly valued. Inquiries may be addressed Mr. A. H. Oxley, King's Road, Brentwood.

The Railway Mission.

A Conference was held at Boston, Lincs., on March 15 and 16, presided over by Mr. JOHN HAWKINS. About twenty delegates from various branches attended. This was followed by a nine days' special mission, Brother Hawkins preaching the Gospel faithfully to crowded audiences. The power of God was manifest, and we rejoice to know that several decided to serve Christ, and believers have been much blessed. On Tuesday, March 25, Mr. Hawkins told the story of his life, to which about 500 persons listened attentively. It moved some who listened to determine to follow the same wonderful Saviour. E. L. T.

Mr. Ira D. Sankey, at Grand Rapids, Mich.

A two days' visit has been paid by Mr. IRA D. SANKEY to Grand Rapids, Mich. A local paper, describing the second night's meeting, says: "Mr. Sankey sang and talked to over 2,000 people last night a tthe Fountain Street Baptist Church. Beginning his address at the point where he ended his lecture the preceding evening, he vividly described his journeyings from the banks of the River Jordan through Bethany and Jericho to Jerusalem and the Mount of Olives. He then talked upon 'Memories of Moody,' relating experiences with the great evangelist, giving incidents of his meetings with Mr. Moody in Scotland and at Northfield, Mass. He also recited the story of the origin of that famous song, 'The Ninety and Nine,' which he had originally named, 'The Lost Sheep,' but which was given its present title by Mr. Moody."

Dr. Harry Guinness in New Zealand.

The following extracts from one of Dr. Guinness' recent letters to friends in Australia show that blessing is accompanying his work in New Zealand:—

"You will be glad to hear that the Lord has greatly prospered the Word in Dunedin. The first Sunday afternoon the large Agricultural Hall was crowded by an audience of about 2,000 men, and the Word was in demonstration of the Spirit and of power. At the close of the address over 100 men went boldly forward into the inquiry room, and many of these professed to find the Saviour and are now rejoicing in Him.

"Each night subsequently we have had inquirers, and large numbers of Christians seeking the fulness of the Spirit. I am hoping that one of the results of these days of work in New Zealand may prove to be the outgathering of those who shall yet serve the Lord in the foreign field. It is arranged that I shall hold missions at Christchurch, Wellington, and Auckland, terminating by April 4, when I sail for America. Please continue to remember me in your prayers."

Miss Glover at Kelso.

Under the auspices of the United Christian Endeavour Society, Miss Glover, of Edinburgh, has conducted a three weeks' mission at Kelso (February 23 to March 14). During the first fortnight the week-night meetings were held in the East U.F. Church, with special services in the North U.F. Church on Sunday nights, and in the Temperance Hall during the last week. While large audiences assembled on the Sunday nights, and deepened interest swelled the meetings towards the close of the mission, the attendances generally have been somewhat disappointing.

Although the work has been "stiff," there is, however, good cause for thankfulness. The whole counsel of God has been faithfully and powerfully declared, and the clear, direct, and pointed messages delivered will doubtless bear fruit in many lives. A few have accepted Christ, while many professing Christians, in yielding to the earnest appeals for unreserved consecration, have entered into fuller light and liberty. A united children's service was held in the Parish Church, when an appropriate and memorable address was given. The Bible readings have been stimulating and helpful. A half-night of prayer proved a searching and refining time, and resulted in the opening of dumb lips. On the closing night very many testified to blessing received during the mission, and in order to consolidate the work and foster the deepening of spiritual life a weekly meeting for prayer, testimony, and the study of God's word has been started. J. H.

Norfolk Village Mission.

The Norfolk Village Mission is a union of Evangelical Christians of various denominations, who realize the need of simple Gospel teaching in many parts of the county. The object of the society is not to supplant existing agencies, but rather to work with them as far as possible, and the committee rejoice where Christians unite for the purposes of a mission.

Miss K. E. BROWNE, the missioner, gives, in the annual report, a bright and attractive account of her work. Describing a typical mission, she writes:—I have not only to take the meetings during the time, but in nearly every case to prepare the ground. To give an idea what this means, the following programme will show. In the first place, the Christians of the neighbourhood—an area, say, of five or six miles—must be visited and their hearts warmed and stirred. Then prayer meetings in two or three villages, either in cottages, chapels, or schoolrooms, arranged for, at which I am present. House-to-house visitation occupies all the day for at least a week before the mission, during which time some 500 bills and personal invitations are given in half a dozen villages. To catch the eye of the passer-by 50 large bills are printed, and *I* am the bill-poster, and become quite expert in choosing a good site for the bill, and in posting it. Although the population of the village is under 200 persons, yet, during the ten meetings held in the barn the estimated attendance came up to 1,000 persons. Better still than numbers was the power manifested during these services, for on the Sunday opening services we saw signs following, and were cheered."

Miss Maud Pearse (daughter of Rev. Mark Guy Pearse) writes:—"Owing to my breakdown in health, I was obliged to leave the West London Mission for a time, and it was a great pleasure for me to see and to give a little help to Miss Browne. A most encouraging work is being done in the villages and hamlets of Norfolk, where such an effort is greatly needed. From my own personal experience I can most heartily commend this village work. I may add that Miss Browne is very anxious to procure a small tent for Gospel services, capable of seating 250 persons." The secretary of the Mission is Mrs. D. Jarrold, Thorpe St. Andrew, Norwich.

The Weaver Brothers' Mission at Calton, Glasgow.

In the Calton district of Glasgow the agencies of the Church find concentrated in one area all the problems that are hardest of solution. All the more, one may urge, is there need, that once and again, in one or other part of the field, there should be a rally of effort, so that those who are indifferent and heedless of the ordinary services may be led to wonder and enquire as to some special effort.

It was with this object in view that Messrs. BEWLEY and FRANK WEAVER arranged to conduct a twelve days' mission in Young Street Church (Rev. John McCracken, minister), and all of those who were organized as workers for these services are now looking back with gratitude to the efforts of these days, and with much expectation that the results will remain with us.

From the first the gatherings increased in interest, and from the first service it was evident that prayer for the manifestation of the power and presence of the Spirit was to be answered. Over seventy souls spontaneously, many under deep conviction, passed into the inquiry room, almost all of whom gave indications that for them the future was to be with new resolves and new power under the banner of Jesus Christ.

As the messengers of God, with the guidance of the Holy Spirit, the results are to be attributed to the strong, faithful, yet attractive presentation of the truths of our Gospel by Mr. Bewley Weaver, and the no less effective evangel as sung by Mr. Frank Weaver. These brethren have left behind them a savour sweet of what Christianity is in its power and in its beauty. Not of least importance was the stimulus afforded to Christians which will carry forward the influence of the mission long after we have said good-bye to our brethren.

There was an evident and cheering movement among the young people of the congregation that will appear as fruit in the inauguration of a society of Christian Endeavour, the nucleus for which has been won from this mission.

Since the Evangelistic Campaign in our city, there has been no movement in this part of such a cheering and encouraging nature. We attempted; we expected; we were not disappointed. To God be the glory! J. McC.

In the Ebenezer Hall, Oak Bank Road, Woolston, near Southampton, Mr. JOHN H. COOKE, of the Evangelization Society, has held a fifteen days' mission. Interest in the services grew until, at the closing meeting, the hall was packed. The occasion was a solemn one; God's presence was realized, and blessing was received. The people listened with rapt attention. There were many interesting cases of decision, including a backslider who cried aloud in the hall for mercy and forgiveness, and a young lady who said she "would never sing for Satan again, but for Jesus." This she did in subsequent meetings. We are deeply thankful for the mission.

JOB WILLIAMS.

Two fruitful temperance missions under the auspices of the Free Church Council were conducted recently in Holywell and Connah's Quay by Mr. Tennyson Smith. Crowded audiences were secured, and both towns thoroughly stirred. The pledge tables were crowded, and on one evening alone 160 persons signed the pledge, including some prominent leaders in the churches.

Mr. JAMES WHARTON has just concluded a most encouraging three weeks' mission in the Gospel Hall at Penrith, his native town. It has been a time of much blessing. Many during the meetings have professed to realize the joy of sins forgiven, and the Christians in the town who united in the work have been refreshed and stimulated to more diligent service for the Lord.

Mr. WILLIAM COLLARD has concluded a sixteen days' mission at the New Mission, Bramley, resulting in much blessing. Considerable interest was aroused by his original manner of presenting the truth, as well as the distinct kind of witness that is his to bear to the wonder-working power of Christ. "None," writes a correspondent, "could hear his life-story without confessing a notable miracle to have been wrought in him."

An encouraging fourteen days' mission was concluded on Friday at Wellington Street Baptist Chapel, Stockton-on-Tees, for which the pastor (Rev. N. Hardingham Patrick) and the church had been preparing for the last three months. About fifty preliminary prayer meetings had been held in the

houses of members throughout the town. Mrs. Patrick had also trained a choir. The meetings were conducted by Rev. S. A. McCracken. A constant succession of inquirers professed their desire to lead a new life; 203 passed through the inquiry rooms.

Mr. Thomas Payne has conducted a ten-days' mission at Christ Church, Blythe Road, West Kensington Park, W. His visit was much too short, but it was found to be a time of refreshing, and likewise deepening of the spiritual life of many believers; also many came out and decided for Jesus Christ. I was much pleased to find some who came to the services who were brought to a knowledge of the truth over twenty years since, when our good brother had a mission near our church.

Edmund Brown, Pastor.

Mr. Albert Richings, of Oxford, has conducted a series of services at the Wesleyan Chapel, Hazlemere, near High Wycombe. The power of the Holy Spirit has been manifested. Both young and old have been impressed, and in three instances husband, wife, and family sought the Saviour together. We have had a great lift onward in our work in this little cause, which has been struggling on for years with but few members, sometimes but two or three meeting together, yet always realizing the presence of the Master.

C. Nicholls, Society Class Leader.

Cartmel, near Grange-over-Sands, has been visited by a number of young men, from the Ulverston Y.M.C.A., who preached and sang the Gospel in the quaint old Market Place and the small Wesleyan Chapel. A good work is done in Cartmel and the villages round by the Misses Cowherd, of Stoneydale, who "hold the fort" for Christ in the midst of that atmosphere of stolid indifference which makes Gospel work in our villages so hard. A mission, lately conducted at the little village of Allithwaite, by Mr. Akester, of the Manchester City Mission, has been a means of much blessing. G. R. Kirlew.

A mission has been concluded at St. James's Church, Bath, conducted by Rev, J. Stuart Holden. On the last Sunday evening the spacious church (seating 1,100) was filled ten minutes before the time of commencement; and although every available space was filled with forms and chairs, many were unable to get inside the church, while others remained standing in the doorways and lobbies. On the Monday evening over 200 applied for memorial cards in token of blessings received. The vicar (Rev. G. L. James), with a large body of workers, held open-air meetings every evening, and gathered into the church many who do not usually attend any place of worship.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day. The evangelists ask prayer for their respective missions.

Canon Aitken.—April 12-28, Holy Trinity Church, Leicester; May 3-19, Christ Church, Isle of Dogs, E.

Mr. J. Bennett Anderson.—April 5-12, Bangor, County Down.

Mr. and Mrs. Stephen J. Alexander.—April 5-14, Ashford.

Mrs. Baeyertz.—April 13-28, Newport, S. Wales.

Mr. Chas. E. Barraclough.—April 5-18, Dumbarton, N.B.; 19-28, Burton-on-Trent.

Mr. W. Bilton.—Till April 13, Great Missenden.

Mr. R. S. Bradbrook.—April 5-11, Stepney Meeting House, E.; 12-22, Redhill; 23, Stepney.

Mr. J. Brunton, Jun.—April 6-18, Shipley.

Mr. W. Collard.—Till April 5, Bramley, Leeds; 6-9, Merton, Surrey.

Mr. Jack Cooke (the Boy Preacher).—April 26-May 2, Westbourne Chapel, W.; Sundays, 11 and 7; week nights (except Saturday) at 8.

Mr. Monro Collings.—April 6-15, Town Hall, Heacham.

Mr. James Dixon.—Till April 10, Norwood Congregational Church, Liverpool.

Mr. and Mrs. Albert Harrison.—Till April 8, Ashington; 9-19, Butterknowle.

Mr. John Hawkins.—Till April 2, Lowestoft; April 6-14, Plymouth.

Mr. P. Russell Hurditch.—April 6, Westbourne Grove Baptist Chapel; 13-20, East Grinstead; 26-29, Bradford.

Mr. J. S. Harrison.—During April, Cecil Hall, Enfield.

Rev. J. Jameson.—April 7-15, Mechanics' Institute, Bradford; 21-28, Tabernacle, Bradford.

Mr. Newton Jones.—April 5-10, Liverpool.

Mr. W. R. Lane.—Till April 8, Christ Church, Westminster; 12-21, Eastwood.

Mr. R. McLean.—April 6-20, Wavertree Town Hall.

Rev. Jesse Mayo.—Till April 13, Bermondsey.

Mr. W. Olney and Mr. Spencer Johnson.—April 5-11, Ilderton Road Chapel, Bermondsey.

Rev. J. Tolefree Parr.—Till April 7, Edinburgh; 12-21, Sheffield.

Mr. J. J. Sims.—April 6-20, Limerick.

Gipsy Smith.—Till April 7, Cambridge; 12-21, Glasgow.

Rev. F. C. Spurr.—April 6-13, Derby; 14-20, Loughborough.

Rev. J. Sprunt.—April 6-20, Artizan Road Church, Northampton.

Mr. F. H. Taylor.—Till April 11, Burton, Christchurch.

Mr. Henry Thorne.—April 7-16, Belle Vue Chapel, Leeds.

Mr. Barry Wake.—Sundays in April, St. Giles' Christian Mission, W.C.

Mr. Westwood.—Till April 4, Hamsteels.

Mr. James Wharton.—Till April 12, Consett.

Weaver Tent Mission Band.—April 6-13, Howard Street Gospel Mission, Wandsworth Road, S.W.

Weaver Brothers.—April 16-18, Vernon Chapel, King's Cross, N.W.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* spiritual progress and effort *in the Churches. They must be prompt, reliable, and* not trivialities; *and be accompanied by sender's name and address.*

Church of England.

The Bishop of Kensington spent Good Friday in Wormwood Scrubbs Prison and Kensington Workhouse, preaching twice in the chapel of the former institution, and once in that of the latter.

A new Anglican Church was consecrated at Aix-la-Chapelle on March 26, by Dr. Wilkinson, Bishop for Northern and Central Europe, in the presence of a large number of British subjects and Americans.

The Archbishop of Canterbury, who is at present residing at the Old Palace, Canterbury, is steadily regaining his powers of walking. The Bishop of Dover has so arranged the confirmation services as to release Dr. Temple altogether from duty in that connection.

Five life-sentence men, who have been released on licence as a result of petitions, have been dealt with recently by the Discharged Prisoners' Aid Society attached to the Church Army. In all such cases the gratuity which the man has earned in prison is handed to the Society by the Government, to be spent on his behalf or dealt out as the case may require.

Twenty years ago St. James', Hatcham, was one of the most notorious of Ritualistic churches. Since then it has been the centre of an Evangelical ministry. The vicar, Rev. G. A. Sowter, in a recent address gave an instructive comparison of the work accomplished there under Ritualistic and Evangelical conditions respectively. Mr. Sowter noted that in 1873 the total sum raised for all purposes was £309; last year it was £1,590. In 1873 there was one Sunday school in the parish with less than 100 scholars, and now they have six Sunday schools with 2,000 scholars. The Easter communicants in 1873 numbered 108, while last year there were 934.

Congregational.

On Coronation Day, June 26, a United Free Church Coronation service is to be held at the City Temple. A sub-committee, consisting of Revs. Dr. Townsend, Thomas Law, Dr. Monro Gibson, and Mr. Robert Whyte, has been appointed to prepare a form of service.

The London Congregational Union has decided upon starting in Pentonville a mission centre on the lines of a University Settlement. The centre of the mission for the present will be Claremont Chapel. The originator of the scheme is Mr. W. H. Brown, of Woodford, who has contributed half the total cost of £8,000.

The members of Union Chapel, London (of which Rev. Dr. Henry Allon was long minister), have given the sum of £575 towards the deficiency in the funds of the London Missionary Society, in recognition of the honour done to their present minister, Rev. W. Hardy Harwood, by his election to the chairmanship of the Board of Directors.

The annual social gathering of the congregation of Carr's Lane Chapel, Birmingham, was held last week in the Town Hall. Rev. J. H. and Mrs. Jowett received over a thousand guests. Mr. Jowett, in a characteristic address, said his last year's ministry had been the happiest and most profitable he had spent at Carr's Lane. He announced a scheme to enlarge Moseley Street Hall, which he hoped would meet with generous support. During the evening Mr. R. Cameron, M.P., gave an address on "Puritanism."

At the spring assembly of the Notts Union, which took place at Nottingham on Tuesday week, there was a long discussion on Dr. Parker's proposal for the federation of Congregationalism throughout the country. A resolution was passed acknowledging the services of Dr. Parker in "focussing attention upon the vitally important questions of the advisability and practicability of drawing the churches into closer federation," and recommending the Executive Committee of the Congregational Union to summon a committee of delegates from county unions "to consider what immediate steps should be taken towards realizing this closer federation as speedily as possible."

Baptist.

Rev. W. Y. Fullerton, of Leicester, has been confined to his house by injuries to the shoulder, resulting from a cycling accident.

Pastor William Brown has resigned the pastorate of the church at Wells, Somerset, and proposes closing his ministry there the last Sunday in April.

Westgate Road Church, Newcastle-on-Tyne, which continues the historic traditions of Tuthills Stairs Chapel, celebrated its 250th anniversary on Sunday week.

On March 22-24, a number of the boys of the Stockwell Orphanage, under Rev. V. J. Charlesworth, paid a visit to Vernon Chapel, King's Cross, and on each of the three days, at various meetings, took part by singing, &c. Mr. Charlesworth explained the needs of the Orphanage.

On April 29 the incoming president of the Baptist Union, Rev. J. R. Wood, will lay the memorial-stone of the new Kingsgate Street Chapel, Holborn, part of the site of the old building being absorbed by the Baptist Church House in course of erection hard by. After this ceremony the London Baptist Association will receive the ministers and delegates at Holborn Town Hall.

The twenty-third anniversary of the cause in West Bournemouth was celebrated in West Cliff Tabernacle, on March 23 and 25. The pastor, Rev. G. D. Hooper, preached on the 23rd, and Rev. G. Turner, of Sutton, on the 25th. A tea and public meeting followed, presided over by Sir Matthew Dodsworth. Encouraging reports of all branches of work were given, and in the course of the evening an encouraging message was received from Rev. G. Wainwright, the former pastor, who has just landed in England. The C.E. Societies now number 100 members, and the Church, 285. Over £700 has been promised towards the liquidation of the debt of £1,065 this year.

Methodist.

A new Primitive Methodist church has been opened at Pye Nest, a growing suburb of Halifax, the first to be erected under the Connexion's recently-established extension fund.

Rev. George Whelpton, M.A., of Paris, who has laboured for twenty-two years in the Wesleyan Methodist Mission work in France, has broken down in health, and requires a long rest.

The new Springfield Hall, of the Wesleyan Mission, at Wandsworth Road, S.W., is proving a remarkable success. There are crowded audiences, and the evangelistic and temperance meetings are bearing much fruit.

Presbyterian.

For the important extensions at Marylebone Church, Rev. Dr. Hanson has obtained promises for £9,000 of the £11,000 that is required.

The Yorkshire Presbytery has approved a proposal for the amalgamation of the congregations of St. Columba and Cavendish Road, Leeds.

At the annual meeting of the congregation of Lambeth Church, S.E., the minister, Rev. P. A. Milne, reported that new agencies to meet the altered needs of the district have been started, and all departments of the church's work are well sustained, and are being carried on with a measure of success. A good work is maintained amongst the poor, and many cases have received temporary relief.

The congregation at Westbourne Grove, W., met for the first time in the renovated church on Sunday week. The alterations which have been made during the last two months have been so radical as to completely alter the internal appearance of the building, and the unanimous opinion is that the changes are all beneficial, giving much more light and greater spaciousness. It was expected that Rev. G. A. Johnston Ross would preach in the morning, but he was suffering from a severe cold, and Rev. Dr. McGaw took his place in the morning, Rev. C. Silvester Horne, of Kensington Chapel, preaching in the evening.

Salvation Army.

The Army's prison visitation officers have just interviewed numerous convicts in Dartmoor and Broadmoor Asylum with a view to affording them assistance upon their release.

The Salvation Army's lifeboat, *Catherine Booth*, which is entirely manned by Norwegian Salvationists, has rescued the crews of fifty-two fishing boats during the past two years.

The Government of Natal has contributed the sum of £300 towards the cost of establishing a Home for Discharged Prisoners at Pietermaritzburg in connection with the Salvation Army.

The Army's efforts among South African native populations are to be further extended, by the addition of an institution for training native officers and school teachers.

In connection with the Protestant Reformation Society reply lectures to Roman Catholic priests have been given recently in various parts of the country by Rev. Dr. Wright and Mr. Walter A. Limbrick. Speaking at Paddington, W., Mr. Limbrick gave a powerful answer to a lecture by Canon Moyes on "The Ancient Church of this Country." Mr. Limbrick adopted for his lecture the same title as the Romanist, and his words were received with earnest attention.

In connection with Union Chapel, Gosport, an unsectarian place of worship, steps are being taken to inaugurate an aggressive movement in the spring and summer by holding open-air mission services, tract distribution, and numerous other forms of service among children and young people. The secretary, Lieutenant G. Lee, writes:—"We need a lady or gentleman of independent means to live here and work for our Master. We have a mission-room that they could use as desired. There is a large field for work, offering abundant opportunity for reaping a large harvest of souls. For our work among the young we need a musical instrument. A small organ would be the most useful, as it could be carried about for our open-air services." Lieutenant Lee's address is Ambleside House, King's Road, Gosport.

In the thirty-fifth annual Report of the Servants' Mission and Homes for Men and Women Servants (109 and 111, Eaton Terrace, S.W.), Mr. and Mrs. Goodchild describe the varied operations maintained in connection with the mission. Twice a week during the summer months open-air services were held in Hyde Park, and there were several hopeful cases of spiritual awakening. Many among the hearers were servants, and most of the speakers and singers were of that class. The Sunday afternoon and Thursday evening meetings in the mission room have not been large, but many have been helped by them. The four quarterly gatherings for the Christian servants have again been times of refreshing; reports of work and requests for praise and prayer coming in from foreign fields as well as many parts of our own land. During the year there were received into the Homes 114 men and 135 women.

Fallen Asleep.

Clapham Road Presbyterian Church, S.W., and Trinity Hall Mission have lost a trusted friend and tried worker by the death of Mr. Robert Noble, who for the past seventeen years laboured in connection with the Mission.—The St. Austell Circuit of the Bible Christian Connexion has sustained a severe bereavement by the death of Mr. Joseph Turner, its oldest local preacher. He was a man of much saintliness of character, and had rendered important service to the Connexion.—Mr. J. D. Smith, J.P., until a few months since senior deacon of St. Mary's Baptist Church, Norwich.

Notices.

A correspondent would be glad to know the source and other particulars of a hymn beginning—

Children of the endless morning,
Jesus, we would cling to Thee;
All around us day is dawning,
And the midnight shadows flee.

Applicants for Tracts.—Mrs. Pincatt, 16, Millmead Terrace, Guildford, Surrey; Lieutenant George Lee, Ambleside House, King's Road, Gosport; Miss Alice Cullen, Parkside, Hove Park Villas, Hove, Brighton; Mr. B. Smithers, 131, Ecclesbourne Road, Thornton Heath, near West Croydon; Mr. Woolley, Stone House, Whitstable; Mr. S. Aston Fox, evangelist, 16, Bath Terrace, Robin Hood Street, Nottingham.

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Mrs. S. Goodwin, Swan Lake, Manitoba, Canada, acknowledges the kindness of the reader from whom she receives The Christian. She would be glad for the words "Turtle Mountain" to be omitted from the address.

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Total...	£79	5	6

ADVERTISEMENTS.

Cripples' Homes, Enfield and Swanage (Miss Priest Peck)—G.L., 10s.; Friend, 5s.; the Misses M., 10s.

The Late Mrs. S. E. Borton.

THE death is announced of Mrs. Sarah Elizabeth (Lill) Borton, which took place at her residence "Glencairn," Hermon Hill, Leytonstone, on Monday last week. Mrs. Borton was the wife of Mr. H. Borton, who together with his sons, takes such a practical interest in evangelical work in the locality. It will be remembered that a few months ago, owing to their exertions, the Central Hall at Ferndale Road, Leytonstone, was erected for the purposes of conducting religious services there. Mrs. Borton was fifty-five years of age, and had been in failing health for nearly a year.

Sunday Closing of Public-Houses.—A campaign in advocacy of Sunday closing has been conducted at Tunbridge Wells, with encouraging results. Mr. William Copleston has addressed some fourteen meetings in most of the churches and chapels; the clergy and ministers have taken up the question vigorously; sermons and lectures have been delivered, and conferences and drawing-room meetings held.

BLINDNESS AND DEFORMITY.

The Rev. T. C. writes:—

During all the long period of my experience of forty years as parochial clergyman, I do not think that I have ever met with a sadder case than that of L.B. It is not only that she is totally blind, but painfully deformed. She has an abscess on the brain which affects the intellect. Life must indeed be bereft, in her case, of almost every pleasure and alleviation. It is a pitiful sight to witness such utter helplessness, and then feel how powerless one is to mitigate any of the many sad features of the case. The mother is a struggling widow, and her youngest child is consumptive.

Rev. J. PULLEIN-THOMPSON, Hon. Sec. The National Blind Relief Society, The Vicarage, 27, Tite Street, Chelsea, S.W., will thankfully receive subscriptions, or may be sent to the Office of THE CHRISTIAN.

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Founded 1860.

Boys saved from Prison and Criminal Lives.

Innocent Wives and Children of Prisoners assisted.

An Extensive all-round Mission Work carried on constantly amongst the Poorest and Most Needy.

Contributions, which are much needed, and earnestly solicited, will be gratefully acknowledged if sent to the Bankers Messrs. BARCLAY & CO., 54, Lombard Street, E.C.; to MESSRS. MORGAN AND SCOTT, THE CHRISTIAN, 12, Paternoster Buildings, E.C.; or to the Superintendent,

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(ESTABLISHED 1866).

86 Missionaries at Work in Five Countries.

The Indian Famines of 1897 and 1900 have left nearly **1000 ORPHANS** to the care of the Missionaries of the F. F. M. A. Contributions for their maintenance (cost per child averages **£4 per annum**), or for the general work of the Association, will be gladly received by the Secretary,

Dr. WILLIAM WILSON, 15, Devonshire Street,
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Contributions will be thankfully received and information given, by the Rev. W. WETTON COX, at the offices of the London Association, 7, New Court, Lincoln's Inn, London, W.C., who will also gladly arrange for Meetings, Sermons, Lectures, &c.

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Home Secretary: REV. ARTHUR N. JOHNSON, M.A.

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The Christian.

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Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

Sabbath Desecration. On Sunday last, in all the Wesleyan Churches, attention was called to the pressing subject of Sabbath desecration. This step was taken upon the initiative of the Connexional Lord's Day Observance Committee. It would be well if all the pulpits in the land would at once deal with the question, and deal with it *thoroughly*. We say thoroughly, because the special pleading offered by the enemies of the Lord's Day is so specious that it needs combating in no half-hearted manner. Much more is required than denunciation; we must show the physical, mental, moral, and Divine grounds upon which the Sabbath rests; and make it abundantly clear that the present indifference towards it, or open violation of it, constitutes a grave breach of order. It is significant that at the meeting of the National Union of Shop Assistants, held at Newcastle on Easter Monday, a resolution was carried demanding the compulsory closing of shops on Sunday. The discussion revealed the fact that many shop assistants are practically slaves, being compelled to work on Sundays as well as week days. Mammon and pleasure, between them, are driving tens of thousands of men and women into a house of bondage. We must strike for liberty—*liberty for God* as well as for man.

The "Soul's Day." Is the pulpit sufficiently faithful in its teachings respecting Sunday Observance? The halting and dubious way in which the subject is dealt with by many preachers is not helpful to the young people who sorely lack guidance on the question. The fear of being thought "narrow" is the silliest of fears, and is responsible for much confusion and contradictoriness of thought and habit in the pew. What are the laws of limits of liberty as to the way Sunday should be spent? There is no positive teaching in matters of detail in the New Testament; but the principle is as clear as day. The Lord's Day is the *Day of the Soul*, and all that tends to emancipate the soul from the thraldom of the world, the flesh, and the devil, and to give it an opportunity to realise itself and its eternal destiny, is properly the work of this great day to foster. Those who give it up to physical culture, or to merely social enjoyment, are thus as faithless to its highest purpose as those who work on it, or who (worse still) make others work for them on it. "I was in the spirit on the Lord's Day" is the ideal to which all should endeavour to conform.

"Sacred" Dramas. There is a fresh attempt on the part of stage managers to introduce sacred subjects and personages into theatrical plays. The apparent innocence of the thing has blinded the eyes of many to what is really behind the whole movement. It would seem, however, as if even a thoroughly worldly public had some conscience as to where the line should be drawn between sacred and profane. The newest performance of the kind was hissed upon its first representation last week, at least, in that part of it where our Lord's presence is dramatically suggested by a streak of limelight; and murmurs of "Awful blasphemy!" were heard on all sides. Even the world shrinks from a mixture of romance, ballet-dancing, and miracles of our Lord. The introduction of our adorable Redeemer into a modern playhouse, with all its light pantomimic associations, is an outrage of the worst kind; and it is to be hoped that the public conscience will insist upon the elimination of this element. We are glad to see that the daily Press almost universally condemns this particular scene; but the manager of the theatre intends to hold his ground; because, as he naïvely says, "the clerical bookings are enormous"!

Chilly Churches. A speaker at a recent church anniversary spoke some strong words on the frigid air of many of our churches, which he said were like ice-houses, and their members like icebergs, which state of things was one of the causes that repelled non-church-goers. There is too much truth in this charge. The architecture of many buildings helps to lower the temperature of worshippers, and formality in a service tends in the same direction; nor is the pulpit always guiltless. When this is so, the very genius of religion is outraged, and the Divine purpose of the Church is set at nought. The Gospel is the message of Divine love, and, when it has its way, is full of warmth and inspiration to brotherliness. The true Church is filled with a heavenly heat and earnestness for the salvation of men. Its atmosphere is tropic with affection as well as bright with praise. The world will never be converted by churches of the Laodicean order.

The Preacher's Training Ground. Dr. Parker, in advising young aspirants for the pulpit, strongly recommends them to begin with open-air preaching. "It lies within anyone's power to stand upon a stone and tell those who will listen to him what he knows of the Kingdom of God." It is a fine discipline for a speaker, because he has to attract as well as hold his audience; and it exercises him necessarily in the priceless art of extemporaneous speech. There is also plenty of scope for all who have a message to give to their fellow-men, and a religious experience to tell them. Those who have the desire to test themselves as possible preachers cannot do better than make this experiment. Most great preachers, including Dr. Parker, began in this way, and it was the favourite method of the Great Teacher himself, who waited for no set occasion but delivered His Gospel as opportunity arose, in the open air as well as in the synagogue.

Foundations in Dust. The *Church Review*, in a recent issue, urged, in regard to the proceedings at the recent Fulham Conference, that—

> Lord Halifax has added one more to the many obligations English Catholics owe to the layman who is, to all intents and purposes, their leader in the Fight for the Faith.

It appears, however, that this indebtedness is based upon his lordship's utterance:—

> Our Lord says in effect, "through the ministry of the Church, I forgive," and thus absolution is the means which God has appointed for the forgiveness of sins. The history of the Church shows that this authority and power have always been exercised. It has never been heard that anyone could absolve himself, any more than that he could baptize himself. *It is through the intervention of man that God forgives.*

How terribly far this Romish teaching is from the inspired declarations of the Word of God (1 Tim. ii. 5; and Acts ii. 21).

Freedom and Faith. Those who seek refuge in Romanism from the uncertainties of doubt, and the necessities of exercising the faculty of private judgment, would do well to consider a protest that comes from Austria against the stifling propensities of that church. Dr. Wahrmund, of Innsbrück, has in former times been known as a staunch supporter of Rome, but has been goaded into a protest against her tyranny over the minds of her adherents which has grown into a terrorism impossible to bear. Owing to this fact, Dr. Wahrmund says that the educated classes in Austria are living in indifference or open unbelief, and the Catholic faith is becoming a religion for rustics, "like the declining Paganism of the ancient world." Credulity on the one hand is met by hopeless scepticism on the other; and meanwhile the interests of true religion are going by the board. This is but another proof, which history has so copiously illustrated, of the fact that faith and freedom are indissolubly associated.

A House Divided Against Itself. It is asserted that there is much anxiety at the Vatican in regard to the discovery that certain influential French bishops assisted the Government in drawing up the Bill against the orders, and a competent authority in Rome states that these dignitaries have refused to comply with the Pope's invitation to the Vatican. A schism is feared which may be powerful in widening the gulf between France and Rome, and the ground for the alarm is widened to anyone who studies the development of the national and patriotic movement amongst the priests in France. In that country, as elsewhere, it has been found that the domination of the Vatican implies both spiritual and national slavery, and there is a growing desire to be rid of both.

The Catastrophe at Glasgow. The news of last Saturday's catastrophe at Glasgow may well leave behind much food for reflection. The path of the pleasure-seeker is beset with danger as well as that of obedience to the call of duty. Once and again the heart of the nation has almost stood still as it heard of disaster in theatre or other place of amusement. To their own Master those who are suddenly stricken down must give an account, but the thoughtful Christian can only regard death under such circumstances as fraught with many lessons of warning. That the game should in this case have been allowed to proceed, as a precaution against further panic, was probably a wise arrangement; but it is terrible to think of the dead and dying

being carried out amid shouts of applause. Recreation in itself must not be discouraged, but there is unhealthy development when 80,000 people gather as they did on Saturday. The voice of God has spoken with no uncertain sound to that great company, as well as to the far wider circle who would have been there if they could. May they be so taught to number their days that they may apply their hearts unto wisdom.

Temperance Legislation. Though the measure does not dispose of the question of temperance reform, the fact that the Government Licensing Bill has passed the second reading in the House of Commons must be viewed with satisfaction. If it does not suffer too much in the committee stage, grocers' licences will at last be better under control; the assertion of the responsibility of publicans for drunkenness on their premises will afford a basis on which the police can take action, where they have hitherto been helpless; and at least a beginning has been made in dealing with drinking clubs. Temperance advocates are grateful for any restriction of the drink traffic whatever; and this measure in its present form would be a useful stepping-stone to further attainments. It would be useful if only for the recognition by the Government of certain principles not admitted before. But it is more: for it undoubtedly marks progress in the temperance campaign.

The Case of the Barmaid. We are not at all astonished at the outcry raised against the action of the Glasgow magistrates in proposing the abolition of barmaids, for by this time we are well able to gauge the philanthropy of drink-sellers when their craft is in danger. Calcutta led the way two years ago on account of the scandal in the eyes of the natives of women being engaged in the worst traffic known to the Hindu and the Moslem. It is a curious thing that Moslems, who are never given to over-estimating the virtue and position of woman, should protest against women being employed in the drink trade; whilst Englishmen, surrounded with the moral influence of the Gospel, seek out the prettiest and most attractive girls to serve drink to customers. What man, possessing a scrap of chivalry, can view with composure the spectacle of a modest girl being placed in such a sphere of temptation as that which a pothouse offers? It has been truly said that "a country has good reason to fear when the modesty of its women is assailed."

A Desirable Reform. In view of the probability of increased taxation on account of the War expenditure, numerous suggestions have been made to the Chancellor of the Exchequer as to means whereby he might relieve the citizen of a part of the burden. The most reasonable of these, doubtless, is the proposal that a graduated licence of brewers should be legalized. Unhappily, in 1880 the sliding scale system was abolished, and a licence duty of £1 per annum substituted; and, therefore, to-day the large brewing corporations, with their huge output, pay no more than the village brewer who sends out only two or three barrels per week. The result of this has been, not only to put into the pockets of the shareholders money which formerly went to the Revenue, but to develop the iniquitous tied-house system, the number of such public-houses having, in some districts, increased by 60 per cent. The adoption of the suggested graduated scale would certainly do something towards lessening the growing tyranny of the wealthy brewer.

Transmitted Weakness. A little book recently published upon the subject of Insanity (*Sonnenschein*) contains an immense amount of information with which every social reformer ought to acquaint himself. The researches of modern scientists and pathologists are making it clear beyond all doubt that the dreadful diseases which scourge bodies and minds are due, not to any defect in the laws of God, but to man's defiance of them. In this respect, science is simply casting out the unclean spirit of secularism, which so impudently attributes the world's disorders to faults in Divine Providence. Dr. Mercier, to whose book we have referred, shows how terrible is the crime of those parents who, through their own excesses, inflict upon society weak and impoverished offspring. Strictly speaking, neither alcoholism nor insanity is hereditary; but the children of drunkards and weak-minded people inherit a constitution which possesses little power of resistance to hostile forces; hence the children easily go astray. Temperance workers, in particular, will find in Dr. Mercier's pages an arsenal of weapons new and old, which should tell heavily in the war with intemperance. Such expositions of the law of heredity as are here given should make our pleas more intense than ever—"*for the children's sake.*"

The Bright Side of Heredity. Whilst we dare not, for a moment, minimize the truth which both the Bible and modern research force upon us, that men transmit their weakness to their offspring, we must not forget the other side. Indeed, it is part of the Gospel to do so. Many writers on heredity see only the seamy side of life, hence they are confirmed pessimists. It is true that the iniquities of the fathers are visited upon the children unto the third and fourth generation *of them that hate* God; but it is also true that the promise of the new life in Christ Jesus is to us and to our children. No one can read the New Testament without seeing what a large place is given to the bright side of heredity. We are afraid, however, that this has not seized the conscience of Christendom as it should have done. But, above all things, our dominant note must be, a *new* heredity through the grace which is in Christ Jesus. Nothing less than this new birth will avail.

Labour for Liquor! According to the *Salisbury Herald* (Rhodesia), a meeting of the Chamber of Commerce was recently held to discuss the problem of native labour. The members agreed that this solution was to be found only in "giving the natives liquor, under control." The chairman affirmed that without doubt, if the Kaffir could get liquor, they could get all the labour they wanted. This cold-blooded attitude was endorsed by the meeting. A Wesleyan minister ventured to protest in the name of other residents against so iniquitous a policy, and promised to it an uncompromising and relentless opposition. This condition of things shows the need for unremitting watchfulness of this question at home as well as in South Africa. Strong and united British opinion alone can safeguard the native from the demoralization that would immediately follow on the relaxation of the present law.

The Macedonian Tangle. Once more we are threatened with a renewal of the Macedonian trouble. The tension is so high that an outbreak seems to be inevitable, unless the European powers interfere, which they are not at all likely to do. It is again the Turk who takes advantage of the mutual suspicions between the European powers to work his own way. The situation is rendered the more difficult because of the lack of solidarity amongst the "Christian" population. It is to be feared that most of them are Christian in name only, since they permit vendetta, and cherish the murderous spirit. What religion they have is saturated with superstition of the most revolting type; with the result that the moral life remains not only untouched by the Spirit of Christ, but it receives a deep wound at the hands of priests. The whole question would be immensely simplified to-morrow, if a pure Christianity were known and practised by the nominal Christians. The Turk, meanwhile, exploits the situation for his own ends. Every day makes it clearer that Europe missed her grand opportunity in 1896 to strike the decisive blow at Turkish villainy.

Sympathy through Experience. It is impossible for any person really to sympathize with another unless he has passed through an experience similar to that which the other endures. The man on the hilltop cannot understand the feeling of gloom and darkness which seizes the wanderer in the dense valley. The man at an altitude is often disposed to be impatient and rude towards the men in the lowlands; he cannot understand them. This lack of experience accounts for many of the hard and unsympathetic things which have been recently uttered by certain men in high places concerning the position of others whose lot in life is hard and humble. A noble lord, who has never been called upon to endure hardship and to work during long hours for his daily bread, has no means of understanding the difficulties surrounding a shop-assistant's life. This makes it all the more necessary that only those who *do* know the real facts of other people's lives should have the final voice in determining whether their lot shall be alleviated or not. The tendency towards dividing society into distinct parts, each hermetically sealed against the other, is distinctly bad. It would be an excellent thing if the man of privilege could visit his brethren in affliction and learn a little at first hand of their lives. Experience gained in that way would result in a great wave of genuine and practical sympathy with the lowly.

The Byeways of Service. A careful study of the New Testament will reveal the fact that some of the greatest things said and done by our Lord and his Apostles belong to what may be called the byeways of their ministry. "And it came to pass that as He went, behold——," and then follows the story of an interruption which becomes the occasion for a new display of mercy. While Paul *waited* for his friends at Athens, his spirit was stirred, as he saw the city full of idols; and then came the memorable discourse on Mars Hill. These things were done on the way to something else. There is a fruitful field of suggestion here. Grand routes of service have to be cast up and bravely trodden, but much can be done in the byeways. The opportunities that come to us without being sought should always be seized; they may, in the final event, turn out to be among the most decisive things of life.

Practical Papers.*

On "SPRING-CLEANING."

"What hast thou in the house?" (2 Kings iv. 2).

THE air of spring is alive outdoors with the freshness of buds and blooms; and indoors it calls for industry to search out the dark places, and lay them bare to the refining influences of soap and broom.

How gladly would discomfited husbands welcome the discovery of some invention which should accomplish the great renovation without such dire upheaval of carpet and furniture, and the vagaries of the irresponsible tin-tack on the stair. Would that art could borrow from nature her blithe and silent method of replacing gloom with grateful colour, without the obtrusive qualities of paint!

Yet here shine forth the wit and resourcefulness of woman, whose industry and patience find exercise now, perhaps more than at any other season of the year, and whose hours of late and early toil go far to sweeten life for all the months that intervene till spring-time comes again.

Stock-taking in business for the husband, Spring-Cleaning at home for the wife, are indispensable elements in the economy of civilized existence; and in the spiritual sphere also it is well to give an occasional "overhaul." From these recurrences of homely duties some useful lessons may be culled.

1. Let us note at the outset that Spring-Cleaning can only be undertaken in a *house already built and occupied*. It deals with internal arrangements and decoration; the foundations are not concerned.

It is necessary to make this distinction, in view of much prevalent teaching that seems to urge the development of a *quasi* Christian character, before the necessary foundation has been laid of experimental and personal faith in the Son of God. This foundation must be established, and an evident structure of profession and confession erected upon it, before human efforts can rightly fulfil the purposes of God in the soul. This chapter, therefore, is addressed specially to those who already have a Christian character to cleanse and beautify.

2. Spring-Cleaning is essentially a *work of detail*. We cannot always live upon generalities. The tendency of the times is to skim the surface, to seek pleasing effects, to serve the immediate present rather than to secure that which will last. "What the eye doesn't see the heart doesn't grieve over!" is a dangerous maxim which will reveal its hidden folly by-and-by. "Faithful in that which is least!" is the Scriptural formula of a far nobler rule of life. It means that the corners of the cupboard must be cleansed, the obscure recesses of the heart examined, the dark places subjected to the light of day.

It is not enough to "be a Christian" in the broad acceptation of the term. We are to "*walk* worthy" of that glorious vocation, a step at a time, by inches, not by miles. All the grander qualities of character are required for this—care, patience, conscientiousness, perseverance, concentration, faith. Every great, outstanding career has been built up by attention to detail and the elimination of all that defiles; as also every broken fortune, every wrecked reputation, has been achieved by their neglect.

3. Spring-Cleaning, wisely planned, is done *one room at a time*. Oh, the fuss and muddle in some houses, compared with others! Not a place in which to walk, or stand, or sit! Confusion and discomfort reign supreme, while brows are furrowed and tempers soured. Yet, undertaken methodically, how different the result. The inevitable becomes tolerable, and inconveniences are turned into a source of fun.

Is it not so in all life's routine? Method and arrangement accomplish much. To plan out your day is to fill it with useful service. To begin a little of this, and a little of that, is to complete nothing but vexation of spirit and loss of time. All this we endorse in theory; in practice, it is apt to be ignored. The weak points in disposition and character need to be dealt with one by one. "Each victory will help you some other to win." Thus may we review each day with the satisfaction that

> Something attempted, something done,
> Has earned a night's repose.

4. *Each person has a specified duty*. There is a defined task for man and woman, for mistress, parlourmaid, and cook. The housemaid does not whitewash the ceiling, nor the painter scrub the floor. So in all service. It is not enough to condemn dirt; we must clean it out. Nor does it suffice to admire cleanliness if we do not aim to secure it; in this each must do his appointed share—

> You in your small corner,
> And I in mine.

The work of one may produce more apparent result than that of another, yet all must blend in an harmonious whole. Some may have, like Paul, to address the crowd; others, like our Lord himself, may find blessed opportunities among the humble or the few. Let each ask, "Lord, what wilt Thou have *me* to do?" Then, whether it be in district visitation, Sunday-school teaching, in the great congregation, or in cheery words from a sick-bed, your reward will be sure, if you fulfil your duty "heartily, as *unto the Lord*."

5. Spring-Cleaning is *less needed in the country than in the town*. The necessity is proportionate to the surroundings. The further we live in spirit from the defilements of world and flesh and devil, and the more closely we walk in the sunlight and joy of the Lord, the less remains to be done. In the country, Nature, left to herself, asks no more effective aids to growth than the sunshine and the shower; but the smoke and soot of the town may impede her progress. So, too, a worldly or sinful environment demands more frequent and watchful effort to maintain spiritual efficiency and holiness.

6. Spring-Cleaning further teaches us that *there are compensations* for all toil and trouble. "What cannot be cured must be endured!" The removal of dirt and superfluous rubbish sweetens the home for the rest of the year, and the annual inconveniences are cheerfully faced for the sake of the health and comfort that accrue.

Let us ever be on the look-out for the brighter side of life. We cannot pass through the world without contact with its undesirable accretions and trying circumstances; and all purifying of character must involve a certain amount of pain. But this, like affliction, is, comparatively, "but for a moment," and "worketh for us a far more exceeding and eternal weight of glory." "No chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward, it yieldeth the peaceable fruits of righteousness to them that are exercised thereby."

7. Lastly, *old things are replaced by new*. Domestic articles wear out after a period of faithful service, as the husband's pocket knows to its cost! We, too, need to replenish our spiritual armoury. Circumstances and friends of former days pass from our ken, and no longer can be summoned to our aid; we exchange the school for college; the home for city life; or we may be called to leave our native land for foreign shores. Life is full of changes; we cannot live in the past.

Every new sphere produces new temptations. Habits form in maturer years which in childhood and youth we had not known. These call for fresh vigilance; else we grow "stale"—or, worse, backslide.

Let us, then, seek fresh supplies of grace day by day, year by year, that our hearts may be a fit "habitation of God, through the Spirit," and our lives become a "sweet savour" unto Jesus Christ, his Son, whose blood "cleanseth us from all sin." G.

* Dreams and Realities. Fourteen "Practical Papers," with Preface by Rev. F. B. Meyer. (Cloth 1s. *Morgan & Scott.*)

Theological Lectures for India.

UNDER appointment as Haskell Lecturer for India and the Far East, Rev. Charles Cuthbert Hall, D.D., president of the Union Theological Seminary, New York City, is now in London, *en route* for India. It will be remembered that, shortly after the Parliament of Religions held at Chicago, a venerable Christian lady, desiring that the East and the West might be brought nearer together, endowed a lectureship, the incumbent to be chosen by the University of Chicago once in three years, from America or Europe, to proceed to India and lecture upon the leading ideas and truths of Christianity. The first incumbent of the Haskell Lectureship was Dr. John Henry Barrows, president of Oberlin College, Ohio. The second incumbent was Principal Fairbairn, of Mansfield College, Oxford, who returned from India three years ago. President Hall, who succeeds Principal Fairbairn, is at the head of one of the most important theological institutions of the United States.

President Hall is distinctly evangelical in his theological position, catholic in his sympathies, and full of the spirit of missions. Dr. Hall is accompanied by his wife and children, and, we understand, has taken a house in London for the month of April. He intends to spend May and June in Oxford, engaged in completing his Indian lectures. He goes to Scotland for July and August, and, in October, sails for Bombay, to begin work in November.

It is expected that Dr. Hall will deliver the full course of eight lectures in Bombay, Lahore, Allahabad, Calcutta, and Madras, besides making many addresses in various places. From Ceylon he proceeds to China, thence to Korea and Japan. In Japan he expects to repeat his lectures, returning to New York in spring, 1903, *viâ* Vancouver.

Dr. Hall regards his mission to be, not that of a controversialist, but of a witness to the influence of the leading ideas of the Christian religion upon the personal character of the individual. He has chosen for his subject, "Christian Belief Interpreted by Christian Experience," and from this point of view he will discuss such Christian conceptions as the Nature of God; the Person of Christ as the Manifested God; Christ as Saviour; Sin; Holiness; Immortality.

Dr. Cuthbert Hall was born in New York in 1852, and is a graduate of Williams College, Massachusetts. His divinity course was taken in part at Union Theological Seminary, and in part at London and Edinburgh. He was in the Presbyterian pastorate for twenty years before taking up his present work. He is not related to the late Dr. John Hall, but Rev. Dr. Thomas C. Hall, the son and biographer of Dr. John Hall, is professor of Christian Ethics in Union Seminary, and therefore a colleague of Dr. Cuthbert Hall.

Sunday Railway Traffic.—The April issue of *Our Heritage* contains, as usual, many items of current events concerning the furtherance of Universal Rest on the Lord's Day. Mr. J. Forbes Moncrieff contributes an interesting character sketch of Peter Jackson, the missionary cabman; and Mr. James Fox Wilson writes on "Sunday Goods Traffic on the Continent." (1d. *Partridge.*)

The Missionary Problem.

IT is 109 years since William Carey, "the Father and Founder of Modern Missions," landed in India, and as we compare the heathen world to-day with its condition then we exclaim with praise and thanksgiving, "What hath God wrought!" When we think of the long thin line of devoted men and women who have lived laborious lives in making known the Name which is above every name; the many whose days were cut short by disease or martyrdom; the thousands of new creatures in Christ Jesus gathered out of the heathen world; the opened doors which, far less than a century ago, seemed impenetrably closed—we cannot but thank God and take courage.

But, on the other hand, when we consider the infinite cost at which the salvation of the world has been made possible; the declared will of God that all men should be saved and come to the knowledge of the truth; the yearning with which Jesus looked upon the fields white unto harvest; the urgency with which, comparing the plenteous harvest with the fewness of the labourers, He bade us pray the Lord of the harvest that He would thrust forth labourers into his harvest; considering the twelve and the seventy and the single individuals whom He sent out to preach the Kingdom of God; and the last command before He ascended to the Father, to go into all the world and preach the Gospel to every creature; and, lastly, the promise and the fulfilment of the promise of the Spirit to give wisdom and power to his witnesses—does it not seem strange that the performance falls so far behind the need, and that the light in the heathen world is little more than enough to make the darkness visible?

The watchword of the Student Volunteer Movement, voiced by Mr. John R. Mott, in his book, "The Evangelization of the World in this Generation,"* was surely a message from God to all his churches. This call has now been followed by Rev. Andrew Murray in his "Key to the Missionary Problem"†—another loud appeal from Him that sitteth on the throne to carry into action the brave and noble words spoken at the Œcumenical Convention at New York two years ago.

1. Mr. Murray, in his first chapter, recalls the reiterated affirmation by speaker after speaker at that Convention, that to the pastor belong the privilege and responsibility of solving the missionary problem; on which Mr. Murray says:—"The responsibility all these speakers throw upon the ministry is something very serious, and raises questions of the deepest interest." But "it is one thing for a minister to be an advocate and supporter of missions: it is another and very different thing for him to understand that they are the chief end of the Church, and, therefore, the chief end for which his congregation exists."

This view, that the Church, led by her pastors, is responsible for the fulfilment of the Great Commission, was doubtless the original idea of Carey and his fellows. For, said Bishop Hendrix at the New York Convention:—

> Andrew Fuller, when alarmed at the spiritual lethargy of his Church, preached a sermon on the duty of the Church to give the Gospel to the world; and as he broadened their intellectual life, and quickened their zeal, and stirred their purpose, he followed it up the following Sabbath with a second sermon on the same subject. The third Sabbath the same theme was again presented from his desk; and then men began to inquire: "If the Gospel can save the world, can it not save our own children, our own community?" And from that missionary sermon there sprang one of the most memorable revivals in the history of any church.

But from whatever cause, the lethargy of the Church continued, and the relation between the churches and the societies came to be that the societies assumed the responsibility with the help of the churches, rather than occupying the position of their executive. So distinctly was this the case, that some years ago the L.M.S. returned a vote of thanks to the pastors and people of the London churches for the use of their pulpits on the Missionary Sermon Sunday in May! Not many years ago the chairman, at the annual meeting of one of the societies, referred to the missionaries as the servants of the society; correcting himself, however, he used the word agents instead. But neither does this word define with accuracy the relation between the society and the missionaries, who are "the messengers of the churches, and the glory of Christ."

2. Next to the influence of the pastor and the pulpit in arousing interest in missions, says Mr. Murray, the second place was given to the pen and the Press. The necessity of preparing and circulating, and securing the study of, mission literature, was forcibly put from various points of view.

> Information is the fuel without which the fire cannot burn. Fuel is not fire, and cannot of itself create fire; but where there is fire, fuel is indispensable to keep it burning, or to make it burn with greater intensity. An informed Church will be a transformed Church. Possibly one of the greatest factors in the development of missionary interest is the systematic study of missions. . . .

There follows this weighty paragraph:—

> The torch we hold up for others, illumines our own path. The Church is watching, and working, and praying for immortal souls. Our representatives are out in the thickest of the battle. It is a struggle between the forces of life and death. Are we so swathed in our environment that we care for no tidings of this contest with heathenism and the forces of darkness? If we are in earnest to plant the Church of Christ in the ends of the earth, let us hear the report of progress, and pass it on.
>
> Ignorance is the source of weakness in missionary effort. Know, and you will believe. Know, and you will pray. Know, and you will help in the front rank.

3. The third great means of awakening interest was that of personal influence exercised through organization. Much was well said of the importance of having children, girls, boys, young people, women, all separately gathered under the influence of leaders, who could guide aright their training for the love and service of the Kingdom; and much, too, of the power woman is already exercising, and must exercise still more largely, in receiving and passing on the wonderful love of Jesus Christ within the churches of the home lands, to train and prepare the future Church for giving itself to its work.

Straws on the surface show the direction of the current; and a passing remark may indicate the trend of opinion on a momentous subject. In the latest report of one of the foremost missionary societies, occurs this piece of intelligence: "Mr. S. came back from furlough with his energy unimpaired by contact with home people." Ought not this to make the ears of home people tingle? The same idea is often uttered in various forms. It ought not to be regarded as a mere pleasantry. The two obstructions to the progress of missions in India which are more frequently mentioned than any other, are the conduct and character of non-Christians in India, and the lack of interest in missions among Christians at home.

We believe that we have come to a time of crisis in the history of Missions. While we believe that the Holy Spirit (the outpouring of which was the promise of the Old Testament) is given to every one the moment he believes in the crucified and glorified Christ, we think it is evident that the power of the Spirit is specially given for testimony to Jesus. (See Acts i. 8, A.V. *marg.*)

We believe that there is no subject of more vital importance than the command and promise of Jesus to his witnesses, and that nothing more imperatively demands the best consideration of God's most devoted and wisest servants.

If, in the days of old, "they that feared the Lord spake often one to another," is it not desirable that while we seek to acquire and to impart information on the very *raison d'être* of the Church in the world, we should confer through the Press, as well as by conversation, on the many subjects connected with the missionary enterprise—the will of God, the command of Jesus, the power of the Holy Spirit, the responsibility of the Church; the relation between the Church, the missionaries, and the societies; the extent and character of the education and training to be given; ways of winning the young for Christ—and the many other questions which arise directly we sit down to think on this vital duty, the Church's Great Commission? M.

* "The Evangelization of The World in this Generation." By John R. Mott. (3s. *British College Christian Union, 22, Warwick Lane, E.C.*)

† "Key to the Missionary Problem." By Rev. Andrew Murray. (2s. 6d. *Nisbet.*)

From Rev. J. Hudson Taylor.

I WANT to write a line to thank you for the refreshment we have derived through the reading of your paper in the various lands in which we have sojourned. It has been very cheering, during my prolonged inability to take part in public service, to hear of the blessing God has given here and there through others of his servants in these perilous times.

And may I take this opportunity of thanking, through you, those who have not only refreshed me and helped on the work of the China Inland Mission by their kind contributions, acknowledged week by week in your columns, but have also gladdened the heart of our Master: He *loves* a cheerful giver, and it is no small privilege to gladden his heart. We have no way of acknowledging these gifts but that of thanksgiving and prayer, and for several years it has been almost weekly a joy to me to thank God for the gift of each donor under the initials you print, and to ask for them those spiritual, personal, and relative blessings He sees that they most need and desire.

May God bless your paper and increasingly use it! I have rejoiced in it for more than forty years. J. Hudson Taylor.

In the Sunshine.

Now earth has turned her face
Up to the southern sun;
Her wrinkles left by winter's snow,
Melt into smiles, where roses blow—
The spring-time has begun.

The air is full of joy;
The new born myriads sing;
Our hearts rebounding to the song,
Dance out amid the choral throng,
With thrills of life's first spring.

Earth has her many Mays,
But we have only one;
Our years are stages of decay;
Dying we die, and o'er our clay
The summer birds sing on.

Yet there's a spring for us,
A spring of fadeless bloom;
A love that never can grow cold,
A youth that never can grow old,
A triumph o'er the tomb.

In Christ the fulness dwells,
Where God and sinners meet;
Shine in our hearts, O God of love,
Let thine own glory from above,
Enfold us at thy feet!

Donegal. J. K.

Samuel and Saul.

Not Ceasing in Prayer.

(1 Sam. xii. 16-25.)

By Rev. F. B. MEYER, B.A.

IN all Samuel's career there is nothing finer than this closing scene of his public action as the judge and leader of the Hebrew nation. Had he died young, his place in the annals of his country, and indeed in history, would have been much lower; and our appreciation of his character much less. Naturally he found it difficult to step down from his premiership, and inaugurate a régime with which he had no sympathy, because it seemed to be a setting aside of Israel's greatest glory in having God for King. But he suppressed his strong personal antipathies, and did his very best to start the nation on the new path it had chosen, selecting a king with the utmost care, and, regardless of personal suffering, bridging over the gulf between the old order and the new.

We cannot turn from the record of this great convocation, assembled before the Lord at Gilgal, to ratify Saul's election, without noticing the repeated allusions to Samuel's power in prayer. He seems to have been the John Knox of his age, as mighty in prayer as in statesmanship. His whole career seems to have been bathed in the spirit of supplication.

As a boy, with hands meekly clasped, as Sir Joshua Reynolds has depicted him, he asked God to speak, whilst his ear was quick and attent to catch his lowest whispers. In the *Book of the Psalms* he is mentioned as chief among those that call on God's name, and as having been answered (xcix. 6). *The Prophet Jeremiah* alludes to the wonderful power which he exercised in intercessory prayer, when he pleaded for his people (xv. 1). *All Israel knew* the long, piercing cry of the prophet of the Lord. In their perils, his intercessions had been their deliverance, and in their battles his prayers had secured them victory (1 Sam. vii. 8, viii. 6). There was "an open road" between God and him, so that thoughts of God's thinking were able to come into his heart; and he reflected them back again with intense and burning desire.

I. Samuel's Prayer for Thunder and Rain.—The heart of man cries out for Divine authentication. In every age a crooked and perverse generation seeks a sign, and in seeking it proves how far it has wandered from the source of light, and become blinded in spiritual vision. If our nature realized its Divine ideal, it would discern God in the ordinary and common incidents of life. But the eyes of the soul are blinded, and men do not see the traces of the Divine footprints. "Lord, thy hand is lifted up, but they see not" (Isa. xxvi. 11).

In default of the faculty of detecting God's presence in the noiseless and ordinary providence of life, man asks for some startling phenomena to prove that God is speaking. Samuel knew this, and he perhaps longed for some Divine corroboration of his words. God's trusted servants are content to work through long years amid persistent resistance and apathy, if only they are assured that they are on the line of the Divine purpose. "And it came to pass at the time of the offering of the evening sacrifice that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that Thou art God in Israel, and *that I am thy servant, and that I have done all these things at thy word.*" Thus, in a supreme moment, one of the noblest of his successors appealed to God, and his words expressed what was in Samuel's heart at this great hour. He had surrendered his prerogatives, and introduced his successor; had confronted his people with their sins, and announced the heavy penalties that must follow on disobedience; and he yearned that they should hear another voice, asseverating his words, and pressing them home on conscience and on heart.

It was under the influence of these thoughts that he concluded his address and appeal, with the announcement, "Now, therefore, stand still, and see this great thing, which the Lord will do before your eyes. Is it not wheat-harvest to-day? I will call unto the Lord, and He shall send thunder and rain, that ye may perceive and see that your wickedness is great which ye have done in the sight of the Lord, in asking you a king."

During the wheat-harvest, lasting from the middle of May to the middle of June, rain is almost unknown in Palestine, and the occurrence of a thunderstorm, coming as it did at *the call* of the aged prophet, was too startlingly unusual to be viewed as other than the

Divine Authentication of His Claims.

It may be supposed that this incident is altogether without parallel, belonging to the realms of Old Testament story; but there are other methods of Divine authentication on which every true servant of God may rely. When Paul and Barnabas abode for a long time in Iconium, speaking boldly in the Lord, "He gave testimony unto the word of his grace"; and the writer of the Epistle to the Hebrews generalizes the experience of the early heralds of the Gospel when he says that the message of God's great salvation was confirmed by them that heard the Lord, "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according unto his own will" (Acts xiv. 3; Heb. ii. 3, 4). It was this that armed the primitive saints with irresistible power. "We are his witnesses," cried the Apostles, "and so is also the Holy Ghost, whom God hath given to them that obey Him." "Our Gospel," wrote the greatest Apostle of all, "came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance" (1 Thess. i. 5).

A Personal Question.

May I ask if my fellow-servants realize this—that the Holy Spirit is in the Church to-day, that He is prepared to bear his witness to every true word which is spoken in the name of Jesus, and that He will convict of sin, righteousness, and judgment; so that the faith of our hearers should not stand in the wisdom of man, but in the power of God, God bearing them witness and giving them the Holy Ghost (1 Cor. ii. 1-4; Acts xv. 8).

This is the fatal lack of our preaching. We speak earnestly and faithfully, but we do not look for nor rely on the divine co-witness; we do not understand the communion or fellowship of the Comforter, and our hearers do not hear his voice thrilling their souls, as thunder in the natural world, with the conviction that the things which we speak are the truths of God. Only let the passionate longing of our heart be, "Father, glorify thy name," and voices will come as from heaven, saying, "I have both glorified it, and will glorify it again." Whilst some that stand by may say that "It thundered," others will say "An angel spake" (John xii. 28, 29).

II. Samuel's Unceasing Intercessions.—Terrified by the loud thunder-peals and the torrents of rain, the people were urgent to secure Samuel's intercession on their behalf. They feared for their lives and their property, and entreated him to pray for them. "Pray for thy servants unto the Lord *thy* God," they said, "that we die not"; and the emphasis they laid on the word *thy* seemed to indicate that they felt no longer worthy of their ancient prerogative, as the chosen people. Touched with their appeal, and confident that Jehovah only desired to corroborate his word, the aged seer calmed their fears, urged them never to turn aside to vain idols, which could neither profit nor deliver, assured them that the Lord would not forsake them, and ended with the striking words: "*Moreover, as for me, God forbid that I should sin against the Lord in ceasing to pray for you.*"

Samuel realized that prayer was action in the spiritual plane. The energy which we exert in action in the physical sphere becomes prayer in the spiritual. It has often been said, *Laborare est orare* (to labour is to pray); but the converse is much truer, *Orare est laborare* (to pray is to labour). "The fervent prayer of a righteous man," says James, "availeth much in its working." Therefore it was, that when the good Epaphras could no longer help his brethren at Colosse by his words and deeds, he betook himself to prayer, and laboured fervently for them all in prayer (Col. iv. 12).

> Work shall be prayer, if all be wrought
> As Thou wouldst have it done:
> And prayer, by Thee inspired and taught,
> Itself with work be one.

What the telescope is to the eye, the bicycle to the foot, the telephone to the voice, and the steam-driven machine to the hand, in enlarging and increasing human power, that is prayer to the soul, because it links us with the mighty power of God, it touches springs that unloose spiritual forces which are eternal in their duration and universal in their scope. "Mighty is he who is mighty in prayer; he has learned how to labour with the energies of God." Samuel viewed

Prayer as a Divine Instinct.

For him to thwart the promptings towards prayer which arose within his soul would be nothing short of sin. "God forbid," he said, "that I should sin against Him in ceasing to pray. Logic or no logic, men pray, and they want to pray. The instinct to do so seems to be part of ourselves. Probably it is not constant, and it is only the saint who remains in the spirit of prayer; but some time or other, and always when the spiritual nature stirs within us, we begin to pray. Prayer is therefore more than petition, it is the movement of the spirit Godward. We recognise our own limitation, and attempt to reach beyond it into the infinite. Therefore, in every true prayer, there is much that cannot be put in words. "The spirit maketh intercession with groanings that cannot be uttered."

Samuel viewed prayer as a trusteeship. He could no longer act as judge, but he felt that the interests of the nation had been entrusted to his hands for the highest ends, and it would be treachery to fail in conserving and prosecuting them at least by his intercessions. Often would he have gone aside, as Moses on the Mount, and as our Lord on the hills that engirdled the blue waters of Galilee, to pour out his soul in strong cryings and tears for his brethren, his kinsmen according to the flesh, who were Israelites, to whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. Often, like the Apostle Paul, he had great heaviness and continual sorrow in his heart. Often, when the Philistines overran the land, and oppressed the people with their tyranny, it must have seemed as though his heart would break. The failure of Saul to realize his ideal only elicited the more strenuous appeals to God to save both king and people, and the victory which we must record in our next must have been due to his eager entreaties.

This is a model which we may all copy. The one question for the Church in the present day is whether she may reckon on a new manifestation of the power of the Holy Spirit, and this is entirely contingent on another question, "Is it possible to bring the whole Church to her knees?" If these words are of weight with any, let me ask them to join in one persevering and heaven-moving appeal to God that He would awake, as in the ancient days, in the generations of old, and do great things like those of which our fathers have told us.

Other Lands.

The Outlook in China.

(*Concluded*).

NATIVE LABOURERS.

THE development of our work in South Hunan is remarkable for its rapidity and extent. There we have a work going on in two prefectures, two subprefectures, and fifteen counties. Including branch stations, there are about thirty-five centres where believers meet for worship. Our work touches Kwantung on the south, Kwangsi on the west, and Kiang-si on the east. In South Hunan alone there are 300 baptized Christians in connection with the London Missionary Society, and not less than 5,000 adherents. And I would call attention to the fact that all this wonderful growth is to be ascribed to *evangelistic* labour, as carried on by the *native* preacher and colporteur.

Our missionaries at Yochou are about to move to Hengchou on account of the importance of the latter as compared with the former. When they go to Hengchou they will go, not to create a new work, but to guard, guide, and develop a work already created under God by our native brethren. Hitherto we, the foreign missionaries, have done little more in Hunan than direct the native workers, and strengthen their hands. I cannot think of the work in Hunan without exclaiming with wonder and gratitude, "What hath God wrought!"

(4) The total baptisms of the year. There were baptized in Central China last year, in connection with our Society's work, 1,250. That is by far the highest figure reached by us in one year. I remember when I thought an annual increase of a few tens very satisfactory, and when an increase of one hundred filled me with wonder. But should we rest satisfied with even the phenomenal increase of 1901? I am looking forward to the time when the annual accessions will be nearer the ten thousand than the thousand.

EDUCATIONAL WORK.

(5) This branch of our work has never been so complete, and in as flourishing condition as it is now. Our elementary day-schools, our High schools for both boys and girls, our normal school, our theological college, are all in a thoroughly healthy condition, and giving great satisfaction. I bless God for the theological college. It is going to help on the whole work in Central China. Even at this early stage it is beginning to tell on it for good in a very marked manner. Whilst enthusiastically attached to the evangelistic department of our work, I devoutly thank God for permitting me to see what I see to-day in connection with the educational department, and for the great privilege of being allowed to take any part, however humble, in bringing it about.

THE HOSPITAL.

(6) This work in connection with the London Missionary Society in Central China has never been so complete and encouraging as it is now. The hospitals, of which we have seven in all, were unusually full during the past year. The physical good done need not be dwelt upon. That must have been very great.

But the good done by our hospitals goes beyond the physical. The seed of Divine truth is sown in many a heart at our hospitals, and many a patient finds within their walls the soul-healing which comes from the knowledge of God in Christ. We are proud of our hospitals, and of our brothers and sisters who are in charge of them. We thank God for both.

TRACT CIRCULATION.

(7) Our circulation last year reached 964,421 tracts. The total pages issued were 7,862,000. That is remarkable, considering the terrible times through which we have just been passing. In 1900, the year of the riots, our circulation amounted to only 3,935,000 pages. The increased circulation of last year shows that the storm has passed away, and that confidence is being restored.

The demand this year will be still greater; but, unfortunately, our funds are exceptionally low, and, unless help comes from our home friends, the circulation must fall below the mark reached last year.

NATIVE FELLOW WORKERS.

(8) We have great joy in our native helpers. Many of them are undoubtedly true-hearted servants of Jesus Christ. What could we do without these noble-hearted men and women? Where would our work have been but for them? Where would our work in Hunan have been but for the evangelists and colporteurs who have been working so earnestly and faithfully in that great province? And they are at it from year's end to year's end. No vacation for them, no furloughs. We come and we go, but they remain for ever. Now and again we are disappointed in them; but this ought not to surprise us. The wonder is that the defections and disappointments are so few. From the depth of my heart do I thank God for the noble band of native workers that He has raised from among this people to be our fellow-labourers in every department of our glorious enterprise, and most earnestly do I pray that they may be multiplied a hundredfold. May I ask the readers of The Christian to join me in this prayer?

CHINA OPEN AS NEVER BEFORE.

We commence this new year with bright prospects—never brighter. China is open as never before. The officials are more friendly than ever; the people are more accessible than ever. We are in the midst of a wonderful movement towards Christianity. There are glorious possibilities before us; there are opportunities such as we have never known before. But the new times bring with them new problems, new difficulties, new dangers. Pray that God may give the missionaries in China all the wisdom and grace they need for these times. Very earnestly do I ask your readers to pray for China at this crisis in her history and for the Church in China. *Pray for me.*

GRIFFITH JOHN.

Hankow.

Extension in Egypt.

THE fourth Annual Report of the Egypt Mission Band is full of testimony to the faithfulness of God, and of stimulus to his people whose hearts go out to the darkened nations. Many will receive with deep interest the following particulars of extension.

"The year witnessed an extension of our work, first of all to Zifta—a large town in the Gharbiyeh Province on the west of the Damietta branch of the river. The American Mission have a school both here and in Mit Ghamr, on the opposite bank, but no resident missionary, and they very cordially welcomed Mr. William Bradley's co-operation in the work. Then Mr. John G. Logan started work in Suez, which has not had any missionary, and in which he has been successful in opening a book depôt and reading-room. In Alexandria changes have also taken place. The Mission Headquarters station has been moved nearer the work in the Bâb Sidra quarter, and a girls' school has been opened by Mrs. J. M. Cleaver, with the assistance of her sister, Miss M. B. White, and Mrs. Liggins. There has been progress and extension all through the year. Our forces, too, have been strengthened by the addition of Mrs. T. E. Swan and Mr. W. W. Cash, whom we welcome as from the Lord. We have also added two new native assistants, one a lady teacher for the girls' school, and the other a colporteur at Suez. We would desire to record our gratitude to our Father, who has again met all our need."

Recent publications also include a booklet recounting the circumstances attending the origin of the effort with a description of the field; and another giving brief life stories of the labourers. The honorary secretary is Mr. W. J. W. Roome, Kingscourt, Belfast.

British Syrian Schools.

WRITING from Smyrna, after a visit to Beyrout, Rev. H. B. Macartney says:—"A most beautiful little work for God was founded at Beyrout by Mrs. Bowen Thompson in 1860, the year when the fanatical Druses made common cause with the Mohammedans for the destruction of the Christian population of Lebanon and Damascus, slew 11,000 males, burned 3,000 habitations, caused 4,000 to die from destitution, and made 20,000 widows and orphans! Turn from the sickening sight of 15,000 dead, and the spectacle of the wretched fugitives lining the Mediterranean shore, and picture to yourselves a lady of lovely character, the very impersonation of English piety, coming to the rescue, and founding 'the British Syrian Mission.' Her work was an abiding one, for to-day the Mission staff consists of twenty English ladies, twenty-five Bible women and Scripture readers, and 111 native teachers. Between 4,000 and 5,000 children were taught last year in their fifty-six schools; upwards of 4,000 received medical advice and assistance, and seventy girls were being trained at head-quarters, in an atmosphere, intellectual and spiritual, second to few in the whole world. And yet the report for the year ending June 30, 1901, closes with the news that, in consequence of deaths in England, general lukewarmness, and lack of information, another £1,000 a year is absolutely essential if the Mission is to be carried on without retrenchment.

"This fact has kindled my soul. I want to see the £1,000 restored at once, and interest revived on the Continent and in the British Isles; so I offered to visit Beyrout, Tyre, Lebanon, Damascus, and Baalbec during this February and March, with a view to public advocacy by sermons and meetings in April, March, and June, without any drain on the funds of the Society, with its tiny income of only £5,000 a year."

Mr. Macartney writes of gracious guidance being accorded him from on high during his journeyings. He saw interesting sights, and had many opportunities of testimony for Christ. He was also enabled to speak cheering words to many workers in out-of-the-way places.

Seamen at Dunkerque.

AS the Sailors' Rest and Reading Rooms at Dunkerque have become more widely known among Christians, their interest and practical sympathy have deepened. The directors, Mr. and Mrs. Stewart Mackenzie, continue to receive encouragement in their labours from many lands. Every opportunity is taken of setting before the seamen visiting the port the True and Living Way. Many cases of thorough conversion have been witnessed during the past year, and the workers are constantly cheered by hearing from men whose lives have been turned into a new channel as the outcome of their visit to the Sailors' Rest.

A young German writes after three years' experience as a Christian:—"Thanks for your kind letter. I can see you have not forgotten me, and I shall never forget you or the Sailors' Rest, where I found the right way. It gives me great joy to tell you I have now a Christian home. Under all circumstances I look to Jesus." Another writes on the eve of his departure:—"I hope I shall return to Dunkerque. The few nights I was able to get among you did more towards bringing me back to my Saviour than anything else." The Mission holds a distinct placé in its ministry to the spiritual wants of seafaring men. During last year the workers make 760 visits to the ships and thirty-nine to the hospital, while the seamen who visited the Rest numbered nearly three thousand. An extensive distribution of Gospel literature has also been maintained, and no effort has been spared in accomplishing the object for which the Home was founded—the exercise of Christian influence upon those engaged in seafaring life. Mr. Stewart Mackenzie may be addressed, Sailors' Rest, Dunkerque, France.

Y.M.C.A. Work in India.

By ROBERT P. WILDER.

AFTER twelve years of faithful and self-denying service for the Indian National Union, Mr. D. McConaughy has found it necessary to leave India. His strong and able leadership will be greatly missed. The Indian National Council of the Young Men's Christian Associations have asked me to succeed him as National General Secretary. In undertaking this important work I desire your earnest prayers and hearty co-operation.

The Association field in India embraces the young men of the Empire, who number at least 60,000,000. These we classify as follows:—Undergraduate students (including school boys), other educated Indians, Europeans, uneducated Indians, Eurasians, and Anglo-Indians. This field the Young Men's Christian Association seeks to cultivate in co-operation with other Christian organizations. There are at present forty-one student associations, with 2,052 members, and 110 general Associations, with 4,504 members. There is a National organization with a council of twenty-one members, representing all sections of India, and four district organizations, namely, the Bombay Presidency, Punjab, North Travancore, and Cochin, and the Malabar Unions.

To cultivate this field there are twelve foreign and seven Indian secretaries, of whom the following are engaged in National work:—Mr. J. Campbell White, college secretary; Mr. George S. Eddy, for Southern India; Mr. S. V. Azariah, Tamil Secretary; Mr. S. W. Sarvis, office secretary; an office assistant, and myself, general secretary.

THE MEN AND THEIR WORK.

Mr. Campbell White has for seven-and-a-half years rendered invaluable service to the Calcutta Association and the national work. The fine College Department building, where our National office is located, stands as a monument to his prayer of faith and perseverance of effort. He is general secretary of the Calcutta Association, and hence can give only a portion of his time to the national work.

Mr. Eddy's labours on behalf of the College Committee, and as travelling secretary of the Student Volunteer Movement, are well known. Two years ago he secured leave for language study. At the last meeting of the National Council the following resolution was carried:—"That Mr. George Eddy be welcomed back to the Indian National Council in July as a secretary for Southern India, when he plans to complete his language study." This knowledge of a vernacular will be of great service to him.

Mr. Azariah, who has given such satisfaction in his work for our movement, will continue to labour in the Tamil field, co-operating with Mr. Eddy in the cultivation of the 108 associations in the Madras Presidency.

Mr. Sarvis, who came from the Mount Hermon School founded by Mr. D. L. Moody, is not only thoroughly furnished from a business point of view, but is also trained and qualified for a strong spiritual work. He will serve as office secretary for the Calcutta student work as well as for the national movement.

The general secretary was born in India, and knows the Marathi language. He began his work for Indian students in 1892. As National College Secretary he has already visited nearly all parts of India.

FEATURES OF THE WORK.

The National Council is seeking to cultivate the field by means of the printed page. It issues a monthly magazine, "The Young Men of India," with a supplement, "The Inquirer." It has published fifteen pamphlets, bearing upon Christian life and work, and six reports. The Student Volunteer Movement of India and Ceylon, which is in close affiliation with the Student Department of the Y.M.C.A., has in addition six pamphlets.

The Council endeavours, through conventions and camps, to conserve and extend the movement. My report shows how many such gatherings have been held. The National Convention will be held hereafter triennially, and in the intervening years district conferences will be arranged in various parts of the Empire. These are to be bi-lingual when it is desirable to have the vernacular as well as English employed.

God's blessing has rested upon the work. Mr. McConaughy's report shows the growth in property, but it also shows what is far more important, the growth in membership. My own report reveals cause for gratitude in the development along the lines of Bible study and mission study. During the past two years the general associations have increased from 104, with a membership of 4,275, to 110, with a membership of 4,504—a gain of 229; and the student associations have increased from twenty-seven in 1899, with a membership of 990, to forty-one in 1901, with a membership of 2,052—an increase in two years of 1,062.

At the sixth National Convention held in December, 1901, the executive was instructed to establish a special department for work among railway men. Of the 350,177 railway employés in India, 5,867 are Europeans, and 7,295 are Eurasians. In addition, many important cities are calling for secretaries, and thirty branches of the Soldiers' Christian Association have voted unanimously in favour of closer affiliation with the Y.M.C.A. These calls are incentives to earnest prayer and effort. The old doors open more widely, and new doors stand ajar.

PLANS OF THE FUTURE.

Among the resolutions passed at the Allahabad Convention are the following:—

(1) That steps be taken to secure and train an increased number of Indian secretaries.

(2) That the evangelistic work be pressed more earnestly by all the Associations.

(3) That the Associations plan to increase greatly the number of young men in Bible circles and classes, and also the number of young men observing the morning watch.

(4) That the Associations, especially those working among students, seek to increase the number of young men who shall devote their lives to direct Christian work, and also to augment the force of voluntary Christian workers among laymen.

While the foreign secretaries are maintained by Associations and individuals in Europe and North America, the support of the Indian secretaries is provided for entirely by funds raised in India. The National Convention, held in December, 1901, passed the following resolution:—

"That in view of the growing demands of the work the Indian National Council be authorized to increase its budget to 3,000Rs. annually, and that the associations be urged to contribute more generally and more liberally, &c."

To publish literature, to support Indian secretaries, and to conduct correspondence with the associations this sum is none too large. It is hoped that friends who are purposing to give will do so now in order that the work may not suffer financially during the absence of the general secretary of the National Council on seven months' leave out of India. I plan to sail March 14 for much-needed rest and to represent our movement at conferences in Denmark and Norway. Communications should be addressed to Rev. A. B. Wann, Hon. Treasurer, 86, College Street, Calcutta.

School Work in Mexico.

ABOUT ten years ago, at Mr. Moody's Conference of Christian Workers at Northfield, I met Miss M. L. Hammond, principal of the Protestant Normal School for Teachers at Chihuahua, Mexico. I have remained in correspondence with her ever since, because her work is most interesting. The young girls, whom she trains, go afterwards as teachers to different parts of Mexico, and carry the light of the Gospel with them. Some have posts in government schools. Many of them are native Indians. These teachers are a potent factor in the evangelization of Mexico. At the present time the school is in great need of standard reference books (Spanish) for its library. As the readers of The Christian are partakers in good work carried on all over the world, perhaps some might feel inclined to help. I will gladly forward any money sent to me for the purpose. (Miss) Anna von Mielecka.

88, Southbridge Road, South Croydon.

From Many Lands.

A CALL FROM KABYLIA.

AMONG the missionaries in Kabylia whom God has owned in recent years are Mr. and Mrs. Emile Rolland (Djemaa-Sahridj, par Mekla, Tizi-Ouzon) who were invited by M. Saillens (of Paris), to settle there in 1896. Two English ladies had been at work in the district for some years; but a plot had been laid against them by some fanatic Moslems and a Roman Catholic priest. The authorities had been persuaded that the ladies were giving gunpowder to the natives to enable them to rebel against the French Government, and the work was stopped for some months. Since 1896 the English and French workers have laboured in harmony, realizing the faithfulness of the Lord in the regular supply of their needs; but during the last year many friends have fallen off, and there is urgent need for help in this evangelistic effort.

LITERATURE FOR EGYPT.

It has long been felt that one of the great needs of missionaries in Egypt is a printing-press under the control of trustees representing all the Protestant agencies at work in the country. A statement on the subject issued last summer elicited a warm response from friends in different quarters; and Miss van Sommer (Cuffnells, Weybridge, Surrey) then placed herself in communication with all the bodies of missionaries involved. In every case the prospect of such a forward movement has been hailed with the deepest satisfaction. A further proposal for the formation of a Christian Literature Society could then take definite shape. The spread of education makes growing demands of all available supplies of literature; and efficiency in this department could be greatly increased by such united action as has been secured. A sum of £175 has already been contributed; but much more is required. Friends interested should place themselves in communication with Miss van Sommer.

ARMENIAN ORPHANS IN CONSTANTINOPLE.

The report of the Friends' Armenian Mission in Constantinople shows that the work is flourishing in every department save the financial.

"Our work here in Constantinople is both varied and very interesting. Our orphans—ten Armenians, two Greeks, and one Bulgarian—are a nice group. They vary in age from four-and-a-half to fifteen years of age. The younger ones are studying in their own language, but the older ones are now taking their lessons in English. They are now able, by doing a little needlework, to buy their own lesson books."

Of the industrial department, Miss Ann Burgess writes: "It was started at the time of the massacres, as we felt it a pity to distribute so much relief without allowing the people to make some return. At first we gave out sewing and knitting to be done, but this failed owing to insufficient sales, so by degrees we took up Oriental embroideries, of which we have this winter sold £50 worth weekly. We feel very thankful for this successful branch which gives us abundant contact with the people."

The subscriptions are insufficient to meet the demands made on the funds; and the latest statement is that £150 is due to the treasurer (Mr. J. Hingston Fox, 4, Gresham Road, Cambridge).

CONVERTED CHILDREN IN ZULULAND.

Mr. Norman W. Keyes (of the South Africa General Mission) describes a time of gracious refreshing at Makowe Station during the past Christmas season. At one gathering seven boys and two girls confessed their sins, and cried to God for forgiveness, their repentance seeming deep and earnest.

"Then we gathered around the Lord's table; and it was joy indeed to hear one after another of those who had that evening cried to the Lord for forgiveness now asking Him to take their hands, feet, and tongue, and use them for his glory."

Christian Education in Asia Minor.

Rev. Dr. CHARLES C. TRACY.

A PECULIAR interest attaches to the story of Anatolia College, at Marsovan, Asia Minor. It is one of the centres from which the light of the Gospel is being shed abroad throughout the less known portions of the Turkish dominions, and experience has already proved abundantly that the effort has been crowned with the blessing of the Lord.

The founder of the college, Rev. Dr. Charles C. Tracy, was born in 1838, in the State of Pennsylvania. His parents were English settlers who, like many others, had a hard struggle for existence in those early pioneering days. The only worldly prospect for their son was to share the same toilsome lot; but spiritually he was highly privileged, for both father and mother were praying people. They did not live to see the answer to their intercession; but when their much-loved son was eighteen years of age, he learned to love and to serve their Lord and Saviour. As another outcome, he believed, of these same prayers he was led to devote himself whole-heartedly to the ministry of the Gospel. After a course of study at Williams College, under Dr. Mark Hopkins, he obtained his more distinctly theological training at Union Seminary, New York.

Proceeding at once to the foreign mission field when he graduated in 1867, Mr. Tracy gave his life to evangelistic and educational work at Marsovan. As time passed, the latter department of his work gradually assumed such proportions as to lead to the opening in 1881 of a High School, which has further developed into the present Anatolia College. The foundation principle and motto of the College is:—

"THE KINGDOM OF HEAVEN FIRST."

It is firmly believed that any supposed inconsistency between this and liberal education is entirely mistaken, and that the promise, "Seek ye first the kingdom of God, and all (necessary) things shall be added unto you," has wider scope than the mere interests of food and raiment. Whatever the microscope may discover, the calculus evolve, the laboratory disclose, or spectrum analysis bring to light, they only deal with phenomena, and play upon the outskirts of truth. Education without a true religious basis is built on sand; no man can be truly educated except as a child of God.

If there is, or ever was, any disagreement between modern science and religion, it is only in this respect that the former is too often chargeable with scorning or neglecting the most important part of truth, and building distorted structures; or that the latter too often substitutes prescription, prejudice, or superstition for sublime moral truth.

Anatolia College has prospered and enjoyed the Divine blessing in a remarkable manner. Beginning with only four boys, it has grown and extended its influence, till there are now 250 students, and the institution holds educational leadership in one-half of Asia Minor. A companion institution for girls has nearly 200 pupils; and, under the shadow of these schools, a hundred orphans, relics of the terrible events of 1895, are sheltered and taught. A hospital, with a surgeon and two English nurses, is located on the college grounds. Nearly six hundred young people, in all, are being taught, trained, and pointed to God.

While the effort is made to ground young men and women in sound knowledge, to encourage broad mental development, equal effort is expended in preparing them for practical life. The desire is to train young men and women among and for their own people, without weaning them from their own flesh and blood.

Great as the poverty of the people is, there is a surprising willingness to sacrifice for the sake of education. While it cannot be denied that in many cases the hope of bettering the worldly condition acts as a strong incentive, there is appreciation of something deeper. It is no small gratification to note that the reason why this institution has become so popular is the fact that everything immoral is sternly excluded. No sort of vice is forgiven. As this must serve as the model for rising schools, and must determine the character of those here trained, a high, and, as some would no doubt say, a Puritanic standard is insisted upon, and tobacco and intoxicating drinks are absolutely excluded.

In accordance with the needy circumstances of most of the people, a self-help system has been brought into requisition in connection

DR. TRACY.

with Anatolia College. Furniture-making, book-binding, tailoring, shoe-making are carried on, and poor students may pay a part of their expenses by labour. A cluster of benefits gathers round this plan—the students are made more self-reliant; they get good physical exercise, resulting in better mental condition; they get facility and readiness for life, become less tempted to bookishness and theorizing, learn the value of money, and are made more manly than when they depend on

MRS. TRACY.

others for support. There is a great gain in economy. Instead of giving direct financial aid to the needy student, he is required to work and earn it; the work produced by his labour, in the form of furniture, &c., is sold, and most of the outlay recovered, to be used again in the same way. Often the best shop-workers stand first also as students in the class-room.

Around the college there is gathered a body of nearly thirty labourers, ladies and gentlemen, foreign and native. All the teachers in the schools are Christians, and are essentially of one heart and spirit. This is not simply a scholastic effort—a vast field for evangelical effort lies round about it, in which twenty centres of light are planted, and self-supporting churches and schools are coming forward.

Through many a furnace fire has this cause passed. Financial difficulties have been and are still heavy upon it, requiring a living and breathing faith; but He in whom the workers have trusted has never failed them, even at times when death and destruction threatened to swallow up all in an hour. The prayers, sympathy, and material aid of friends in England and Scotland has been so important an element in the prosecution of the work, that it is difficult to see how it could have been sustained without them. The outlook is now more hopeful than ever. The Spirit and power of the Lord are in these institutions—to Him alone be the glory.

A short time ago Dr. Tracy wrote:—"We have had a delightful stirring of spiritual life in the college, and about twenty young men have come out fully and decidedly for Christ and his service. The prayer-meetings among them are very tender and powerful. There are many groups of three to six meeting privately in rooms every evening to pray together. This has all been very silent and unpretentious, and, I believe, very deep. The movement began one Sunday morning when I went into the place where forty young men were together, and gave them a direct invitation from Christ, to follow Him at once. They 'rose, left their nets, and followed Him'. Others have been coming in ever since."

A Springtide Lesson.

The earth respondeth to the sun!
And at his warm and loving kiss,
Awakens to a springtide bliss;
Puts on her beautiful array,
The blossoms of her wedding day;
Till the bare earth on which we tread,
Is with ten thousand jewels spread.

The earth respondeth to the sun!
And wood and valley thrill with song,
As his bright gold car rolls along;
And thrush and nightingale awake
The silence of the budding brake;
While cuckoo tells us he has come,
To make with us his summer home.

Am I responding to the sun?
And at my Saviour's gracious kiss,
Awaking to a Springtide bliss?
Have I put on my fair array,
The garments of love's wedding day?
Are graces springing in my heart,
Flowers for each lone and hidden part?

Let me respond, Lord, to thy sun,
The goodness of thy glorious May,
Till songs re-echo o'er the way,
And every budding bough shall tell,
Thy tenderness unsearchable.
While the lost notes return once more,
And heaven's glad songs cheer earth's old shore.

The earth respondeth to the sun!
But not the busy crowded street.
On its hard stones no flow'rets greet
The touches of the life-charged beam.
Too often as the street I seem,
Lord, make me as the wood, the field,
Responsive flowers of grace to yield.

Wm. Luff.

Pauperism and its Base.—In the third week of February there were within the London area no fewer than 107,438 paupers in receipt of relief, in addition to 1,007 vagrants who received assistance from the guardians. These figures mark an increase of about one thousand in the twelve months; but, startling as they are, they do not compare unfavourably with the statistics furnished from other centres. At Bristol, for instance, there are 9,000 paupers receiving relief at a cost of £120,000 per annum, notwithstanding the vast local charitable funds and the large outlay in private almsgiving. Of course a large amount of poverty is due to unpreventible causes, but the base of most of the poverty in these islands is the miserable drink traffic. As the revenues of the brewing and distilling companies go up and the dividends of their shareholders increase, the ratepayers' burden develops. It is a simple question of cause and effect.

A Missioner to Public Schools

Rev. NORMAN BENNET.

THE recent acceptance by Rev. Norman Bennet of the parochial charge of Hamworthy, in Dorset, is an event of deep interest to a large number of the rising generation.

Among the many missionary agencies which, during the last few years, have been in operation, perhaps one of the most interesting has been the work among school-boys, which he has, till now, carried on as missioner under the Church Parochial Mission Society. For seven years Mr. Bennet has laboured in this work, since, called to it as he believed by God, he left his curacy, under Archdeacon Farrar, at St. Margaret's, Westminster, and ventured to act as a pioneer workman in approaching public-schools. Since that time he has spent his life in one continuous round of school visits term by term, during which he has been brought into contact with thousands of school-boys, and been able to speak to them, in the midst of the vicissitudes of school-life, of the power of God unto salvation as it is in Christ. Every Sunday has found him in some school chapel, and week by week he has had opportunities of speaking to the boys, either in big school or in class-room in a less formal way. As a lecturer on Palestine and missionary topics, Mr. Bennet has also found a real opening. Without doubt, the possibilities of such a work were never so great as they are to-day. To a man who has got a true zeal for God, and "sanctified common-sense," the openings are many. Much work can be, and has been, accomplished by head-masters, house-masters, chaplains, and form-masters in the schools; but, as Archdeacon Sinclair has well put it, in a letter to Mr. Bennet, "there are many head-masters who are glad to welcome the words of one who is outside the school circle." This has been abundantly proved by Mr. Bennet during the long period he has spent in the repeated visitation of some forty schools and colleges. The possibilities of the work will be understood when it is known that there are no fewer than 1,300 names on Mr. Bennet's register of school-boys, every one of whom is personally known to the missioner.

In his work, Mr. Bennet has tried in all cases to bring himself into line with the wishes of the head-masters with whom he has from time to time been staying, and to work in such a way as shall be absolutely in accord with their ideas. In some cases he has taken courses of divinity lectures; in others he has given a series of addresses at the time of confirmation, or again he has thrown his energy into the working up of some school Scripture Union.

In the holiday times, again, Mr. Bennet has not been idle, but has invariably found his place, either at a school-boys' holiday or seaside mission, or in going further afield with parties of boys and University men to Switzerland or the Mediterranean. On two occasions of late he has pioneered missionary cruises in conjunction with Sir Matthew Dodsworth, whose zeal in connection with boys' work is so well known in the south. Those who have gone on these cruises have been brought face to face with definite missionary work; and it is hoped that someone will be found by the Church Parochial Mission Society to take up the thread of the work which is now being relinquished by Mr. Bennet, and follow it up in the future.

From a school-boy's standpoint the work has been, without doubt, an intense reality, as thousands of letters received by Mr. Bennet each year conclusively prove. Only this Christmas, on his return from Palestine, some 150 letters were waiting to be opened and answered.

The difficulties of school-life are great, and anyone who has sympathy with boys can do an incalculable amount of good, if brought sympathetically into touch with them in their actual conditions.

In 1900, owing to a breakdown during one of his school engagements, Mr. Bennet was ordered to take a sea voyage, and eventually found himself in South Africa, where he was for some little time occupied as an army chaplain. On his return from the front, he proceeded, on the advice of friends, to attempt the same work among the schools of the colony as he has been doing at home. He visited most of the public-schools at the Cape, made the acquaintance of hundreds of boys, and conducted during the Christmas holidays a school-boys' camp, as well as special missions, at Wynberg and Cape Town, all of which were crowned with success. Mr. Bennet's correspondents are now all over the world, and his enforced surrender, by reason of his health breaking down, of the work so dear to his heart, is no small trial to him.

REV. NORMAN BENNET.

From Photograph by Messrs. Lyddell & Sawyer, 280, Regent Street, London, W.

Italians in London.—During the past winter a useful work has been carried on among Italians in London by Rev. Ernesto Grillo, a convert from the Church of Rome. Considering his brilliant University career and his marvellous oratorical gifts, Signor Grillo would have attained high office had he remained in the Church of Rome. Preferring to follow Divine leading, he was admitted into the ministry and has since devoted himself to the work of evangelizing his fellow-countrymen who have taken up their abode in London. The meetings are held in St. James' School, Clerkenwell Green, and are largely attended, the audience often comprising numbers of supposed Anarchists. In addition to his evangelistic labours Signor Grillo devotes three nights a week to the teaching of the English language to his fellow-countrymen, and being full of faith and courage he is by no means daunted or disheartened by acts of seeming rudeness of zealous partizans of the Roman Church. The lack of practical support is the hindrance to the extension of this work, which is heartily endorsed by local clergy. Signor Grillo may be addressed at 31, Myddelton Square, Pentonville, E.C.

Dr. Valpy's Verse.

OUR attention was recently called by an esteemed correspondent to a touching incident in the life of Dr. William Marsh, who was so greatly admired and warmly beloved by British Christians fifty years ago. In words that are substantially reproduced from the "Life," written by the well-known author (still with us, we rejoice to know) of "Memorials of Captain Hedley Vicars," the narrative reaches us as follows:—

Dr. Marsh was [in 1837] the centre and life of the Bible readings held daily at Lord Roden's seat—Tollymore Park. In the course of one of them, he told the story of the blessed change which took place in the views of his old school-fellow, Dr. Valpy, repeating a verse he had written as his confession of faith not long before his death:—

In peace let me resign my breath
And thy salvation see;
My sins deserve eternal death—
But Jesus died for me!

Lord Roden requested Dr. Marsh to write out the lines for him, and then fastened the paper over the mantelpiece in his study.

Some time after Lord Roden had adopted this verse for the motto of his study, one of the aged heroes of Waterloo, General Taylor, came to visit him at Tollymore. He had not, at that time, thought much on the subject of religion, and preferred to avoid all discussion of it. But whenever he came into the study, to talk with his friend alone, Lord Roden remarked that the eyes of the old soldier invariably rested for a few moments upon the motto over the mantelpiece. At length he broke the ice by saying, "Why, General, you will soon know that verse by heart!" "I know it now by *heart*," replied the General, with emphasis and feeling.

From the time of that visit a change came over his spirit and life. No one who was intimately acquainted with him could doubt its reality. During the following two years, he corresponded regularly with Lord Roden about the things which concerned his peace, always concluding his letters by quoting the favourite motto. At the end of that time, the physician who had attended General Taylor wrote to Lord Roden to say that his friend had departed in peace; and that the last words which fell from his dying lips were those which he had learned to love in life-time:—

In peace let me resign my breath
And thy salvation see;
My sins deserve eternal death—
But Jesus died for me!

It happened, in after years, that Lord Roden told this story at the house of a near neighbour. A young relative of the family, an officer in the army, who had recently returned from the Crimea, heard the story, but turned carelessly away. Some months later, Lord Roden received the intelligence that his young acquaintance was in a rapid decline, and was desirous of seeing him without delay. As he entered the sick-room the dying man stretched out both hands to welcome him, at the same moment repeating those simple lines. "They have been God's message," he said, "of peace and comfort to my heart in this illness when brought to my memory, after days of darkness and distress, by the Holy Ghost, the Comforter."

Towards the close of 1858—towards the end of his fruitful life—a last visit was paid to Dr. Marsh by his old acquaintance, Mr. Fuller Maitland. In the course of a conversation, designed to lead his friend to the Saviour, the aged clergyman quoted Dr. Valpy's beautiful lines. Mr. Maitland saw their force, and said, "I must learn that." So Dr. Marsh wrote down the verse for him. As he received the paper, Mr. Maitland said: "I shall wear it near my heart." It was found there after his death.

"Our Daily Bread."

SUNDAY, April 13. Exodus xxviii.

NOTICE that three times over, in the first paragraph (1-5; see also *v.* 41), the Lord says that the priests are called to minister to Himself. Is not this the office of every believer? Let us not be so concerned about his work, or about our own salvation, as to forget that the Lord claims our ministry to Himself. It was when the little group of earnest souls at Antioch were ministering to the Lord that the Holy Spirit said, Separate me Barnabas and Saul (Acts xiii. 1-4). Remember Heb. xiii. 15.

Thrice, also, we are told that Aaron was to bear the names of the children of Israel before God (12, 21, 29, 30). It was as though God desired to impress upon his people the fact that they were never absent from his heart. He loved them notwithstanding all their sins. They were graven on his memory and heart. "Behold," He says in another place, "I have graven thee upon the palms of my hands, and thy walls are continually before Me." How blessed it is to know that each name is on a jewel near the heart of Christ. Not that we are jewels, but that we may and shall be, when the work of grace is done. Love idealizes, and counts us jewels in the light of its ideal and purposes. Ah, Lord, how canst Thou say of any of us, "Thou art all fair, my love"?

Those jewels have long since been lost. Somewhere in the rubble of the ages they lie in splintered pieces. No longer does the ruby sparkle in the kiss of the sunbeams, or the emerald gleam with living green; not now does the mystic light tremble in the stone of Urim and Thummim; never again shall the music of those bells ring around the feet of the anointed priest—but the reality of which all these were a type abides for evermore in Jesus. Jesus bears our names (12), bears our judgment (30), and bears the iniquity of our holy things (38). In Him we are accepted before the Lord (38; and Eph. i. 6).

MONDAY, April 14. Exodus xxix.

My Saviour, from this chapter, with its consecration and investiture of Aaron, my heart turns to Thee, who wast made, not after the order of Aaron, but of Melchisedec. No need that Thou shouldest be washed with the water of cleansing, for Thou wert ever the immaculately Holy One. No need to invest Thee with glorious and cunningly-devised robes, for Thou hast naturally and for evermore the very virtues which those robes symbolized. Thine is the splendid ephod of woven colour, attesting thy rich and majestic nature; thine the mitre of holy anointing, and thine the crown of royalty. No bullock of sin-offering is needed to put away thy sin (14). No ram of sweet savour is needed to attest thy entire consecration to thy Father's will (18). No peace-offering is needed (19). No one or two members of thy body are set apart for holy service, for all Thou art and hast was freely given for us, and is being given continually (20). Thou hast an unchangeable Priesthood. Let us partake of the spirit of thy consecration, until our whole nature be inflamed; but treat us not as strangers (32, 33). Only lay us on that altar of thy whole consecration to God, which sanctifies the giver and the gift (37).

Notice the daily offering of the lambs, morning and evening, emblem of our perpetual renewal of those vows of consecration, which though made once for all, must ever come back and back to mind and heart. The closing verses are very precious: *I will sanctify . . . I will dwell . . . they shall know . . . I am the Lord.*

TUESDAY, April 15. Exodus xxx.

Incense was necessary to counteract the effect of the constant burning of carcases on the brazen altar. But what was physically essential was also spiritually symbolical, for throughout the Bible the fragrance of the ascending smoke of incense was significant of the lifting up of hands and heart in prayer (Rev. viii. 5; Mal. i. 11; Acts x. 7, 35). But notice, in type and in reality, all prayer is only acceptable to God through the blood and sacrifice of the great sin-offering (10).

The half-shekel referred to in the next paragraph (11-16) is that which the officials required of the Lord (Matt. xvii. 27). It was a soul-ransom, and though no one could redeem his brother (Ps. xlix. 7), yet the Lord says, "Take and give for Me and thee"—not two half-shekels, but one whole shekel because He stands with us, and covers us. If you dare to give up all for Him, and let Him take you with Him through the world, He will pay your way.

The anointing oil and the incense were compounded on an entirely original receipt, which was in no wise to be imitated. The various ingredients were obtained from Arabia and Ceylon, but there was no difficulty in procuring them, as caravans were perpetually journeying towards Egypt laden with such wares, for which there was great demand in Egypt for the purposes of embalming (Gen. xxxvii. 25). But when we consider that the one stood for the inimitable grace of the Holy Spirit, the effects of which cannot be counterfeited, and that the other was typical of true and availing prayer, we perceive the significance of the prohibition of its use for any but the Divine service.

WEDNESDAY, April 16. Exodus xxxi.

For special service God gives special qualifications. Do not lose heart. If the new age demands new and special adaptations, the minds and hearts by which such developments are to be prepared will be forthcoming, though even these will not be primarily creators and originators, but seers, who behold the Divine plan, and see how to carry it into effect. The plan is there, but the method for executing it leaves scope for their ingenuity, under the guidance of the Spirit. It is good to *devise* and to *work*. God works in us to will and to work.

Uri is supposed to have been Miriam's husband. Aholiab was joined with Bezaleel, a member of the smallest, with a son of the largest, tribe—and this was as it should be. God's dealings are absolutely impartial, and often from the obscurest families have come the greatest geniuses. Let us not envy those who are called to special service, lest in doing so we put ourselves in collision with Him who has specially qualified and called them.

Notice the reiteration of the Divine command for the keeping of the Sabbath. It might be inquired, why it should occur in this precise place. A moment's reflection will answer the question. It is clear that the whole camp became immediately and deeply interested in the common work of preparing the great national Tabernacle; and there was grave fear lest in their eagerness to complete it, the people might infringe on the rest day. In all service, even for God, and of the most sacred character, there must be intervals of respite, when the heat of the wheels of life may abate, and time shall be afforded for communion with Him for whom we work. Even in Tabernacle building, there must be times of rest.

THURSDAY, April 17. Exodus xxxii.

This was a violation of the second commandment. The people did not intend to go after other gods, but they longed for a material representation of Jehovah. Perhaps Moses had been their cherished manifestation of God. "The man that brought us up out of the land of Egypt." The human heart finds it so difficult to conceive of God, apart from some visible representation; hence, in infinite mercy, He has given us the Man Christ Jesus, as the Mediator between God and man.

The saddest thing in this chapter is the weakness of Aaron. Too often the priest-nature is associated with a despicable duplicity. One strong word from him at the beginning of the outbreak would have stayed it, and all its fatal consequences. He hoped, however, to arrest his people in their purpose by demanding from them their earrings, supposing that they would be loth to part with such costly ornaments. In dealing with children, congregations, or mobs, be strong and fear not. If you do what is right, you always have an ally, the voice of conscience, which adds its potent force to yours. Besides, does God count for nothing? Aaron hoped to keep the impetuous torrent in its channel-bed by his careful wording of the proclamation (5). But acts speak louder than words. "There came out this calf!" We are all disposed to lay the blame of our misdeeds on our circumstances, our companions, and our times.

What a contrast to Aaron, the hireling, was Moses, the true shepherd. To the people, stern and unbending, standing alone against a nation, making the water they drank unpalatable, calling for the execution of the wrong-doers—but in the presence of God, a broken reed, pleading that his life might be taken in lieu of theirs, and arguing with holy audacity that God could not cast off the people to whom He had bound Himself by covenant promise.

FRIDAY, April 18. Exodus xxxiii.

First, it is suggested that God should withdraw his own immediate Presence from the host of Israel, substituting an angel to drive out their enemies from before them. This proposal filled the people with dismay, and they put off their ornaments, and followed with wistful eyes the entrance of Moses within the door of the tent which temporarily served as the place of meeting between himself and God. What joy filled every heart when they presently beheld the cloudy pillar slowly descend at the Tabernacle door, in token of the Divine converse with Moses, as a man speaketh to his friend (John i. 18).

Moses rolled back on God the responsibility which He had imposed on him, and pleaded that his literal presence, rather than an angelic guide, might be given. Was it quite just to impose such a burden, and then withdraw Himself? And he prevailed. "My presence," was the gracious reply, "shall go with thee." Yes, and, in addition, rest was promised. "I will give thee rest." That does not mean Canaan, for Moses never entered it, but must signify that perfect calm, that unspeakable composure and rest which come to the soul that casts all its burdens and responsibilities on the Lord.

Encouraged by such concessions, Moses makes one further plea—to behold God's glory. O soul, press on and on. There is nothing that thy God will deny thee. Thou canst not see God's face, but there is a cleft Rock, a standing in the riven side of Christ, whence thou mayest, without dismay, look out on the majesty of the Divine Nature.

SATURDAY, April 19. Exodus xxxiv.

Moses had asked to see God's glory, and He was privileged to behold his goodness. God's glory is his love—his undeserved and perfect love, which is long-suffering and abundant in goodness and truth. Let us dare to believe this, notwithstanding every argument that might be adduced to the contrary from the appearance of the world around. Its woes are not his handiwork; they are the results of sin, against which He is bringing all his redemptive processes to bear. Notice how Moses inverts God's words. Because Israel was so stiff-necked, Jehovah had questioned whether He should go with his people lest He consume them (xxxiii. 3); but Moses argues that because they were so, they all the more needed just such a God as this, who would forgive iniquity, transgression, and sin (9). In answer to this prayer, God renewed his covenant with his people, promising to drive out their foes before them, but demanding on their part absolute separation from the abominations of Canaan. God is a jealous God. Let us remember that our least deflection from the rule of perfect loving devotion to Him grieves his Holy Spirit, and fills Him with suffering. Oh, let us not hurt One who is so sensitive to our love! But let us keep his commandments, which to us are spiritual, as these to Israel were temporary and external (18-26).

Till, in verse 33, should be *when* (R.V.), intimating that when Moses was delivering the Divine message his face "shot out" rays; at other times he was veiled (see 2 Cor. iii. 13-16). Oh, to live so near God that we may be transfigured. As we behold, we shall reflect; as we reflect, we shall be changed. F. B. M.

The Word Wonderful.

By AVARY H. FORBES, M.A.

I.

ONE reads every now and again, in The Christian and other papers, complaints of the increase of vice in all its various phases, and of the decline of Christian virtues on all sides. There is, it is to be feared, but too much ground for these complaints. Whether we look at the fraud by which trade is being permeated, the sharp practice and chicanery prompted by professional competition, the degrading forms of music-hall amusements, or the immoralities of the much "legitimate" drama; whether we think on the racing, betting, and gambling to which the Press so largely lends itself, or the obscene and blasphemous language which so often offends our ears; whether we consider the Sunday concerts, libraries, and museums, the neglect of public worship, of family prayer, and of all the Ten Commandments, and of the other thousand forms in which the worldliness of the Church and the devilry of the world manifest themselves—these all spring from the same cause—"Contempt of thy Word and Commandment."

The remedy is plain; it is none other than God's Word. People talk about the Bible as obsolete Book! No book is so thoroughly up to date—up to the newborn minute in which we live. If the Bible were only obeyed, there would be no fraud in trade, no coveting of other peoples' money, nor the betting, lying, gambling and swindling to which coveting gives rise. There would be no questionable entertainments, no seven days' work for the labourer, no bad language, no violence, no idleness, no hatred, no strife.

History teaches us that nations fare according as they treat the Word of God. If they are wholly without it, they are incapable of great and sustained prosperity, and for the most part they degenerate into savages. If they possess the Scriptures, but neglect and despise them, they suffer from priestcraft, and fall behind other nations. If they obey, honour, and disseminate them, they prosper; if they grow indifferent towards them, they decline.

As with nations, so with individuals. The first, the deepest, the most fatal step in *backsliding*, is the neglect of God's Word. How can it be otherwise? A man who companies with the profane, or "standeth in the way of sinners," will naturally incline to join in their ribald talk, and "sit in the seat of the scornful." But he knows that if he reads his Bible he may come across some such passage as, "Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying"; if he becomes worldly and averse to spiritual things, and he reads his Bible, he may find there, "Love not the world, neither the things that are in the world"; if he stoops to the double-dealings of his fellows in trade, he may read in his Bible, "Provide things honest in the sight of all men"; if he begins to hanker after worldly lusts and pleasures, he may come across such a passage as, "Denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." All these are blows that he does not like.

Now, most people hate the life of a hypocrite; and to live one kind of life and to study a book which denounces that life in the strongest language, and commands the very opposite, is a course few people care to pursue. The Bible then is thrown aside, if for no other reason than that it tears away the mask from ungodliness, and holds up the mirror to the hypocrite.

The supreme importance of the Word of God is shown in the temptation of our Lord, who met each assault of the tempter with the "Sword of the Spirit." First, the devil tempts Him carnally; but, while he was rushing on his prey the Lord thrust him through with the sword's point of "It is written!" Next, Satan tempts Him with ambition; but leaping forward he is again transfixed by "*It is written!*" Then the tempter tries to get the Sword of the Spirit himself; but he cannot do so. He can only find a broken sword, and hurling himself once more on the Saviour, his heart is pierced through with—"It is written!"

In this contest Christ might have argued at great length with Satan—as Milton imagines Him to do in "Paradise Regained." But He does not do so. He simply cites the written Word, and makes everything depend on *its* sufficiency. Had the Sword of the Spirit failed in any one of these encounters, or in any part of any one of them, all mankind would have been undone. Had it bent or broken, our salvation would have been imperilled. The whole future of our race depended—and was made to depend—on the efficacy of the Word of God. It was sufficient. It was sufficient for a million of such encounters. And if our Lord found it sufficient for every temptation the devil could launch at Him, surely it is sufficient for all our needs. Let us, then, Christian workers, fearlessly use it.

Good Friday Night

IN A LONDON INFIRMARY.

"HAVE they removed Sister —— yet?" I inquired of the porter at the gate of a great infirmary at the West-End, on Good Friday night, just as the stars had begun to shine through the fleecy clouds of a fine day. (Why is Good Friday always, or nearly always, a fine day?) With a pleasant touch of Scotch in his voice he informed me that she would not be removed until nearly nine o'clock, an hour dark enough not to attract much attention.

Knowing my way, I passed in by myself, and as I crossed the forecourt two or three groups of probationers ("pros," as they are called, who are on trial for three months), all of them well wrapped up in warm shawls, ran across from their quarters to begin their work for the night. Bright, clean, tidy girls they all seemed to be, nurses that anyone might be thankful to have wait upon him in a time of sickness, and they were going to nurse some of the poor men and women of a huge London parish.

Quietly the hall porter takes me to a sister, who has served some twenty years within these walls. She opens the door of a room where the gas burns low, where the flowers are on the table, where wreaths of flowers are suspended from the head and foot of an iron bedstead, and where a floral cross is laid on the winding sheet that hides a once bright form. Gently the attendant sister removes the cloth from the face, and reveals young features and fair hair. She tells me how they all loved her, and, pointing to the flowers, says that everyone on the staff had joined in paying a tribute to her memory—sisters, nurses, doctor, matron, servants, porters. "Yes," said the matron, who had heard of my arrival, and had kindly come to speak to me, "she had won our hearts; we all miss her very much; it hardly seems possible that she is gone."

None of her kith and kin had been to see her in her illness, yet there had been time enough; even two of them, who looked upon her as a kind of adopted child, had not gone across the city to give her a call. She had faced the end all alone, so far as they were concerned. The reason was not want of heart on their part, but tenderness of heart on hers.

"My dear old dad has trouble enough to face," she said, "and I cannot have him made anxious about me." So she would not allow any word to be sent as to how she was, and we thought she had only some trifling ailment which she caught when she went down home for a brief holiday, before entering upon her new duties as junior Sister. Dear girl, she only fulfilled them for a few days, when she must have forced herself to work; for how could she bear to fail where she had so well succeeded? Allowing all thought and sympathy to go to the old home, she held on in her path of service, brave, bright, and unselfish.

So we kindly and admiringly spoke of her as the Matron, and I paid a visit to the wards where she had principally laboured, and exchanged greetings, and, in some cases, a few kind words with the patients. One old man burst into tears at the mention of the Sister's name. One was a boy without father or mother or any relation in the world; he had been several months in the Infirmary, and was "a good deal better." He was cheerful, and had no shadows of coming trouble on his heart. When he is well again, whither will that pauper boy go? Will he hear the Sister singing as she often sang in these wards her favourite hymn?

Fight the good fight with all thy might,
Christ is thy strength and Christ thy right;
Lay hold on life, and it shall be
Thy joy and crown eternally.

Run the straight race through God's good grace,
Lift up thine eyes, and seek his face;
Life with its way before us lies,
Christ is the path, and Christ the prize.

Cast care aside, lean on thy Guide,
His boundless mercy will provide;
Trust, and thy trusting soul shall prove
Christ is its life, and Christ its love.

Faint not nor fear, his arms are near,
He changeth not, and thou art dear;
Only believe, and thou shalt see
That Christ is all in all to thee.

The old familiar words may, very likely will, come back again to his memory amid new scenes and new experiences.

Nine o'clock is at hand; the chaplain robes himself in the Board-Room, and asks me, before we join in the solemn service, to offer prayer with him. The undertaker and his men are here, and we follow them through the long corridor lined on either side with some eighty or ninety nurses and attendants. In the little room the doctor, the matron, two nurses, and myself, see the body reverently placed in its coffin, with white flowers, love's gifts, lying on its breast. The chaplain heads the procession, the matron and the one relation who could be present follow next the coffin, the kind doctor and some of the sisters follow on, and along the corridor and up the staircases rolls out the triumphant resurrection hymn.

On the resurrection morning
Soul and body meet again;
No more sorrow, no more weeping, no more pain!

As the procession passes along the nurses and others join in behind, and as the coffin is lifted into the hearse the chaplain raises his voice loud on the night air, and all sing:—

On that happy Easter morning
All the graves their dead restore;
Father, sister, child, and mother meet once more.

To that brightest of all meetings
Bring us, Jesu Christ, at last;
By thy cross, through death and judgment holding fast.

In silence the hearse moves through the grounds, all the company following to the gates, whence the one relation walks alone to the mortuary, and sees the coffin and its covering of flowers placed until they can be taken to the country, and put where flowers bloom, and birds sing, and dear ones can come, bringing mementoes of love.

Sister —— went out from home, as many a girl has done, in a time of stress and strain, and by God's help made a brave fight. Her work was soon done; but these brief years had sufficed to change her from an inexperienced, timid country girl into a capable woman, worthy to be trusted with sacred responsibility. The institution that trained her has trained multitudes more, and is an honour to the Christian religion. Seven hundred and fifty indigent sufferers are sheltered in it, and the cares of the chaplain and of the medical and nursing staff must be very heavy; science and religion have achieved great things here.

How little most of us know what is going on at our very doors! J. P. G.

Japanese Visitors to England.—Miss M. McLean writes that the party of a thousand Japanese expected to visit Great Britain to take part in the Coronation ceremonies, is to be supplemented by some hundreds more. The new Anglo-Japanese Alliance, in Miss McLean's judgment, imposes serious obligations upon Christians. The opportunities afforded by so many men, soldiers and marines, visiting our shores are very great; the books and papers given to them will be taken into remote parts of the Island Empire, where missionaries have not as yet been able to penetrate. Miss McLean desires to make arrangements equal to the need and opportunity, and she will be glad to hear without delay from those who can supply suitable book-bags, Scriptures, and books and cards, or help in any other way. Letters should be addressed to her at the Japanese Christian Institute, Tilbury Dock, Essex.

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Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian. *12 Paternoster Buildings, E.C.*

*** *I recommend my* Elder *"Young People" to read every week what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find in the S.S. Lesson Notes suggestive and helpful thoughts and illustrations for Sunday talks with their young folk. See next page.*

A Girls' Village.

WHAT does it mean? Can there be a village without boys? Yes, a village of *girls*, with a few ladies who care for them; no "noisy boys," no old men and women! Just imagine—that is, form a picture in your minds—a village of about 1,000 girls of different ages, with about 100 ladies and three gentlemen to take care of them. Imagine, further, a large school, a beautiful church, and ample playgrounds. There you have the pretty village to which I refer.

I think some of you are wondering where this village can be—how far away from such places as you know—places where all ages, boys as well as girls, and grownups as well as young folk, live together. Others will have an idea of what I am thinking about. The "good guess" of the smart boy and girl is right—I am thinking of one of Dr. Barnardo's many Homes, the Girls' Village, at Ilford, Essex, only a few miles from great London.

Dr. Barnardo is known all over the world as the ever-ready friend of poor children. His grand homes are open for boys as well as girls, and many thousands, who had no kind and good parents to care for them, have found in him and his host of helpers a true friend in need. He has sheltered and fed them, educated and trained them, prepared them for useful careers in life, and sent many of them across the sea to the broad lands of the Dominion of Canada. To-day in Canada there are many happy homes that have been built up by boys and girls whom Dr. Barnardo rescued from misery and want in the towns and cities of Great Britain and Ireland.

I recently visited this Girls' Village Home, and was greatly pleased with all I saw. The cottage buildings number fifty; ladies and gentlemen gave the cottages, which in some cases are named after the donors. There is also "Eton," "Oxford," and "Cambridge"; while others are named after flowers, as Lily, Violet, and Primrose. The girls vary in age from two-and-a-half to sixteen years; some cottages contain sixteen, and some twenty-five, older and younger being placed together in merry (although rather large) families. The lady who acts as "mother" teaches the young folk how to look after one another, how to do house work, cooking, and so forth. By-and-by, when quite ready, the girls have situations found for them—some in England, some in Canada. The training is such as to make them specially fit for domestic service, and into many homes the girls have carried willing hearts and able hands.

I looked in at the fine school, at which 600 of the girls are in daily attendance, also at the handsome children's church, which was given by a devoted lady; it not only accommodates all the inmates of the Village, but also a goodly number of adults from the residents outside the Village walls. The laundry finds work for seventy of the larger girls. Here is washing, and no mistake! The clothes from the London Homes are sent to Ilford, and altogether 18,000 articles are dealt with every week! It was a great pleasure to notice the happy faces of the girls—some of them quite tots—as they walked about the grounds and played with one another. I was told that the school drill was quite a sight to witness, and I can well believe it. When looking through one of the cottages I saw well-arranged piles of clothes and long rows of boots—all clean and sound. The sight would have rejoiced the hearts of all who, to any extent, have helped Dr. Barnardo in maintaining his great work; and I wished that many such could have seen what I saw.

The governor of the Village, Mr. J. W. Godfrey, as well as the other officials, are regarded by the children as their true friends. This is as it should be. Many of the former inmates, now settled in homes of their own, remember with warm affection the "mothers" and other authorities of the Village; they write letters to them, and receive friendly messages in reply. Thus the ladies who care for the girls when young, also follow their movements with prayerful interest in after years. I rejoice to think that children who have known nothing of that tender parental care which most of us enjoy, have, by the goodness of God, found "home, sweet home" in the Girls' Village.

Two of the cottages are used as a hospital; there the sick and ailing are dealt with, receiving skilful attention and loving care. It is hoped soon to provide a new house for this important purpose—a Village Hospital, in fact; and I am sure that all who read these lines will say, "the sooner the better!" Perhaps some would like to have a few bricks in this addition to the Girls' Village. Dr. Barnardo will, I am sure, be delighted to receive help in this important direction.

J. W. T.

The "Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 325).

(Study Matt. xxii. 15-46 and references.)

1. What did the Pharisees try to do?
2. With what question did they come?
3. How did Jesus answer them?
4. Where lay the trap in their question?
5. What effect did the discussion have upon the people?
6. On what point did the Pharisees and Sadducees differ?
7. With what question did the Sadducees come?
8. How did Jesus reply?
9. How did the people receive this reply?
10. What great question was Jesus asked?
11. What great question did Jesus ask?
12. What answer would you give to this latter question?
13. How did Jesus answer the lawyer's question?
14. What did Jesus accuse the lawyers of doing? (Luke xi.)
16. Why are all God's commandments summed up in the answer which Jesus gave to the lawyer?

[Those under *ten*, do any 4; under *thirteen*, any 8; under *seventeen*, any 12.]

NEXT PRIZE COMPETITION.

The Prize Questions to be set on April 24 will be from

2 Samuel for Divisions I. and II. (those under ten and thirteen respectively).

2 Samuel and Epistle to Galatians for Divisions III. and IV. (those under fifteen and eighteen respectively).

ANSWER TO LAST SEARCHER (324).

St. John's Gospel.

(*a*) Ch. viii. 5. Response: "I am the Way, the Truth, and the Life;" ch. xiv. 3.

(*b*) Ch. xvi. 5. Response: "I go to prepare a place for you;" ch. xiv. 2.

(*c*) Ch. xvi. 31. Response: "Lord, I believe;" ch. ix. 38.

(*d*) Ch. vi. 30. Response: "I must work the works of Him that sent Me;" ch. ix. 4.

(*e*) Ch. xviii. 38. Response: "Thy Word is truth;" ch. xvii. 17.

(*f*) Ch. i. 22. Response: "I am sent before Him;" ch. iii. 28.

(*g*) Ch. xx. 15. Response: "We would see Jesus;" ch. xii. 21.

(*h*) Ch. ix. 17. Response: "My Lord and my God;" ch. xx. 28.

No. 324.—Correct answers (first list) received from:—

A—D. Anderson-Berry*, Irene Ashdown*, Gwendoline Ahier*, Victor Armstrong.

B—Barbara and Gwen Bourne, Gladys Brewer, Monica* and Alison Bailey, Albert Brown, Ewen and Ronald Bentley, Muriel Boyd*, Violette Birney, Robert Bushby*, Mabel Baker*, Annie Blaikie*, Ella Berryman, Edward and Helen* Beck, Evelyn*, Ileene* and Hilda* Barstow, Edith Ballard*.

C—Tessa Channon*, Ida*, May* and Willie* Cullen, W. Campbell*, Edith and Annie* Collins, Gladys and Beryl Calvert, Gussie Clark, Lydia Cleary*, Edith Clear*, Stanley Chappell*, Nesta Carew.

D—Gladys Davies*, Eddie and Nellie* Dowsett, G*, Catherine, Emily* and Willie Dempster, Dorothy Daintree*, E. Dancy, J., John* and James* Davidson, Stanley Drew*, Violet* and Kitty Donaldson-Selby.

F—Gwendoline and Phyllis Flint, Vincent*, Mabel* and Olive* Flint, Hyacinth FitzSimons*, Philip and Philis Fry, Helen and Anna Fox.

G—Constance Gabbett*, Dorothy*. Gladys and Cicely* Gibson, Evelyn Gulston*, George and William Goodall.

H—Nellie Hatchett*, Dorothy Hunt*, Ella Hake, Alan and Alex Hogg, Dorothy Hanson*, Ina Hemmel*, Willie Hooper, Sydney Hanford*, Hilda and Elizabeth Hooper, Edith Hillier, Annie Horstcraft, Beatrice Hastings*, Dorothy Havergal-Shaw*, Emilia Holt*, G. Hucklesby*, May Hazledine, Olive Hutchings*.

I—Daisy Iredell.

J—Walter Jeal, Gladys* and Alfred* Johnson, Betty Jacobs, Louie* and Hilda* Jeffery, Ida Jackson, Emily Jones, Archie* and James Jenson, Violet Jones.

K—Maurice Kalinsky, Phyllis Kiernan.

L—Beatrice Le Mesurier, Sidney* and May* Law, G. J. Larwill.

M—Dorothy, Leonard* and Winnie* Mace, Peggy and Mollie McArthur, Mildred Morgan*, Ethel, Alec*, Samuel, Alfred, C.* and Tom* Moorhead, Sidney and Geoffrey Martin, Arthur*, Nellie, Lewis*, and Grace* Morice, Irène Mabille*, Mabel Morris*, May Mills*, Dorothy* and Charlie* McMullin.

N—Daisy and Jessie Nicholas. Valerie Noel, Edith Newton*, Hilda Nicholls*. **O**—Maude Oakes*, Olive Orley*.

P—Enid and Kathleen Pincott, Daisy Phillips, W. Petter, Evelyn Primrose-Pechey*, Dora Phillimore. **Q**—Frances Quance*.

R—Marjorie Rainey, Hilda* and Alice Reid, W. and May* Runting, Beryl Reid, Alan Richardson, Aileen Roberts.

S Flora Shadbolt, Poppie Stidolph*, Constance* and Edgar Schaeffer, M.* and G.* Spurgeon, Stanley and David Soltau, Stanley*, Rider* and Glanvill* Smith, Mary Sowden*, David Seth*, Olga Sasse, Phyllis Sharp, Kathleen and R. Simpson, Margery Smart*, Betty Stocks*, Kathleen* and Douglas Shepherd, Florrie and Whately Smith.

T—Theodora Thorn*, Dudley Toye*, Dora Tealby*, Frank Terrell*, Marion Tarry*.

V—Leslie Vining.

W—Cecile Wright*, Helen Webb, Nora* and Ellie* Wyatt, Greta Watson*, Mary Williamson*, Charles*, Kathleen* and Ernest Wingrave, Laddie and Irene Wood, Rose Willis*, A. Watts, Dorothy Williams, Winifred and Beatrice Weatherall, Dorothy Wallace, Gertrude Williams, Muriel and Stephen* Wilson, Agatha Ward, Nellie and Sydney Wisdom.

Y—Gladys Young.

No. 323—Correct answers (complete list) received from:—

A—Mabel Ashwell*, John and Tom Aikenhead, Margery* and Irene* Ashdown, Bessie Acton, Gwendoline Ahier*, Edith Archer.

B—Massy and Convers Baker, Stanley Burgess*, Dorothy Brooks, Dorothy* and Harold Berry, Ella Berryman, Maggie Batting*, Eunice Baber, Ileene*, Mabel* and Hilda* Barstow, Frances Burnett*, Marianne*, Evelyn, Freda and Irene Butlin, Eva Browne, Gladys Brewer, Marion Boyle, Monica* and Alison Bailey, Millicent Buckingham, Helen* and Edward Beck, Emily Bridgewater*, Claude Bowker, Robert Bushby*, Annie Brown, Ewen and Ronald Bentley, Mabel Baker*, A. Brown, Beatrice Brouard, Lucienne Brabandes, Annie Blaikie*, Gwen Bourne, Evelyn Barstow*.

C—Willie Cooper*, George Crawford*, Hyde* and Duncan* Campbell, Lydia Cleary, Percy and Stanley Chappell, Alice Crang*, Alfred Cocking, Edith* and Annie* Collins, Annie Coulter, Margaret Clarke, Henry*, John* and David* Colville, Ray and Harold Clarke, Maggie*, Walter, and Jessie* Carter, W. Campbell, Willie, May* and Ida* Cullen, Gladys Clark*, Nesta Carew*, Ethel Craigie, Gussie Clark*, Gladys and Beryl Calvert, Hannah Chapman.

D—Rachel Duff, George Dick, Ethel Dancy, Nellie* and Eddie Dowsett, Willie and Rita Dempster, Lizzie Dowzard, Dorothy Daintree*, John* and James* Davidson, Evelyn Dunkin, G.*, Emily*, Catherine and Willie Dempster, Cecil Dodd*, Violet, Mai*, and Hilary* Davidson, Nessie Dunn, Stanley Drew*, Gladys Davies*, Marie Denizot, Constance, Hilda and Elisabeth Drayson.

E—Muriel Eustace*, Alexander Elrick, Ruby Ellis*.

F—Louise Filhol, Jeanne Faucon, Ethel Fowler, Helen Fox, Kitty Faussett, Gwendoline Flint, Percy Fitch, Olive, Mabel* and Vincent* Fleet, Laura Finch, F. and J. Freegard, A. and Francie Figgis, Olivia Ferguson*, Phyllis Fry, Agnes* and Lewis Fullarton, Queenie Farrington*.

G—Dorothy Grove*, Margaret*, Jack and Dorothy Gray, Norah Glynn, Evelyn Gulston*, Isabel, Elsie* and Margaret* Goudge, Margery and George Graham-Brown, Grace Gulston*, Mayflower Glover, Hilda* and Ivy* Godfrey, Winifred Gill*, Constance Gabbett*, Mary and Margaret Gorrie, Cicely* and Dorothy* Gibson, Aimée Guilbert, William and George Goodall.

H—Annie Horstcraft, Beatrice Hastings, Theodora Hill, Agnes Head*, John Henderson*, John Herbert, Ina Hemmel*, G. Hucklesby*, Hetty Hill, Hilda, Mary and Elizabeth Hooper, May Hazledine, H. Hodgkinson*, Winifred, Henry and Edith Harvey, Dorothy Havergal-Shaw, Alan Hogg, Violet Holford, Emilia Holt, May* and A. Handasyde, Julyan and Norman Hoyte, Georgette Hoffmann*, Edith Hillier, Willie Hooper, Ella Hake.

I—Isabel and Ami Inglis, Daisy Iredell.

J—Gladys* and Alfred* Johnson, Emily Jones, David Jameson*, Ida Jackson, Hilda and Louie* Jeffrey, Lizzie Johnstone, Walter Jeal, Archie* and J. Jenson.

K—Nellie Kelly, Annie Kingsford*.

L—Alfred* and Gladys* Leigh, Elise* and Alice* Lee, Wilfred Leybourne, Sidney and May Law, Lizzie Lloyd*, Beatrice Le Mesurier*, Constance Long.

M—Lewis*, Arthur*, Grace and Nellie Morice, Harvey Moore*, Peggy and Molly McArthur, Charlotte Millar*, Claude Morgan, Irene Mabille*, Marjorie Martin, Brian Manning, L*, Winnie* and Dorothy Mace, Alice and Maisie* Mackenzie, Nellie Manning*, Charlie* and Dorothy* McMullin, Nellie Mills, Cordelia May*, John Macfarlane*, John*, Ellen* and Lily MacMurray, Alec Miller, William McDonald, Gwendoline Moir*, Mary*, Dorothy* and Margaret* Morris, Fanny Messenger, Ella McFadzean, Connie Murfin*, Francis and Eileen McClure, Lizzie Mann.

N—Amy and Maude Nottage, Emily Norris, Hilda* and Gerald Nicholls, I. Nash, Edith Newton*, Valerie and Eleanor Noel, Edward Newell.

O—Maude Oakes*.

P—Laura Percy, Daisy Petrides, W. Petter, Gladys* and Isabel* Phipps, Evelyn Primrose-Pechey, Dora Phillimore*, Mabel and Lucy Pelham-Burn, S., W. M. and Alfred Porter, Enid and Kathleen Pincott, Ada, Jessie*, Willie, Eddie and Connie Palmer, Daisy Phillips.

R—Eva Rodgers, Emily Rowdon, Marion, Dorothy and Gussie Roach, M. Russell*, Hope Robinson, Laura Ridler, Ada Renals*, Jessie, Cecily* and Elmina Roe, Alice Reid, G. Ravenhill, Olive Robinson*, Marjorie Rainey, Marion Richards*, W.* and M. Runting, Alan Richardson.

S—Effie Simpson, Lily Scriven, Constance Schaeffer*, Frances Stileman*, Stanley W., Florence and Flora* Smith, Phyllis Sharp, Roger Soltau, Lilian Smyth*, Hugh* and Agnes Shields, Arthur Struthers, Joyce Smith, David and Stephen* Simmons, Violet*, Evelyn*, Gladys and Phyllis Shaw, David and Stanley Soltau, Poppie Stidolph, Glanvill* and Stanley E.* Smith, Cicely* and Marjorie* Sherbrooke, Kathleen and Douglas Shepherd, Archie Stubbs*, Mabel* and May Spencer, Alma Smith, David Seth*, M. and G.* Spurgeon, Jacoba van Seventer, Germaine Schumann, Mary Sowden*, Betty Stocks*, Olga Sasse.

T—Margaret Tweedy, Winifred Trotter, Olive Trench, Dudley Toye*, Frank Thompson, Frank Terrell.

V—Leslie Vining.

W—Violet* and Louisa* Walker, Mary Wilson, Gladys, Stanley, Alice and Elsie* Willoughby, Ellen Williams, Ellie* and Nora* Wyatt, Leonard Wall, Edith and Edward Wheeler, Helen Webb, Herbert Walls, Laddie and Irene Wood, Zoe Wilkins, Ernest, Kathleen* and Charles* Wingrave, Florence Wilde, Annie* and Sarah Wood, Lucy Warren, Greta Watson*, Dorothy Wallace*, Ernest, Kenrick and Queenie Wakeford, Nellie and Sidney Wisdom, Dorothy Williams, Fanny Wheeler, Agatha Ward, Stephen Wilson, M. Williamson, Pringle Wilson,* Phyllis and Cecile Wright, Muriel Wilson.

Y—Gladys Young.

FOREIGN LIST.

Nos. 305, 315, 317—Winifred Baird (Samokov). **No. 318**—Huldah Krige* (C. Colony). **No. 319**—Lottie, Ivan, Rotha and Eric St. George (Canada).—**No. 320**—Dora Wallace* (Canada). **No. 322**—Phyllis Boyd* (Malta).

Personal.

Many thanks for flowers received last week, also for three dressed dolls for cripples. They have been duly distributed and much appreciated.

Dorothy Williams, Joseph Thorn, Marion Tarry.—You may remain in the same division for both "Searcher" and competition.

Eva McKenzie.—As you are under thirteen, you are in Division II. Questions will be set from 2 Samuel.

Uncle Tom.

Children's Special Service Mission.

Mr. J. Spiers, *Plympton*, April 11-18. Mr. H. Hutchinson, *Hanwell*, April 12; *St. Catherine's, Leytonstone*, April 13; *Ramsbottom*, April 18; *Heaton, Bolton*, April 20-27. Mr. Hankinson, *Barnet*, April 11, 21, 23, and 25. Mr. J. S. Tyler, *Leicester and neighbourhood*, April 9-22. Mr. S. J. Hewlett, *Grosvenor Hall, Dublin*, April 12-27. Mr. G. Goodman, *Epsom*, to April 15; *Morning Lane, Hackney*, April 27-May 4. Mr. E. Clark, *Christ Church, Leyton*, to April 13; *Chatham Green, Chelmsford*, April 27. Mr. E. Hughes, *S. Hampstead*, April 14; *Rotherhithe*, April 17. Mr. W. L. Seyler, *Warlters Road Sunday School, Holloway*, to April 11. Mr. C. J. Alldis, *East Dulwich*, to April 11.

Twenty-third Anniversary of the Scripture Union.—The anniversary meetings will be held (D.V.) in the King's Hall, Holborn, on Tuesday, April 15, at 3 p.m. and 6.30 p.m. Rev. E. A. Stuart, M.A., vicar of St. Matthew's, Bayswater, will preside at the afternoon meeting; Captain F. L. Tottenham will preside at the evening meeting. Two Conferences of local secretaries and assistant-secretaries of the Scripture Union will be held on Monday, April 14, at 3 p.m. and 6.30 p.m., at Sion College, Thames Embankment. Mr. E. T. M. Dennes will preside at these Conferences.

Scripture Union Conferences will be held at *Hope Hall, Liverpool*, Monday, April 28 (3.30 and 7); *Y.W.C.A. Hall, New Bridge Street, Manchester*, Tuesday, April 29 (3 and 6.30); *Central Hall, off Deansgate, Bolton*, Wednesday, April 30 (7.30); *Y.M.C.A. Hall, South Parade, Leeds*, May 1 (7.30); *Church Institute, Darley Street, Bradford*, May 7 (7.30); *Sheffield*, May 5.

Children's Scripture Union—Portions for week ending April 19.

Sun. Apr. 13	*Num.*	xvi. 23-35		Thur. Apr. 17	*Num.*	xxi.	1-9
Mon. „ 14	„	xvi. 36-50		Fri. „ 18	„	xxi.	21-35
Tues. „ 15	„	xx. 1-13		Sat. „ 19	„	xxii.	1-14
Wed. „ 16	„	xx. 14-29					

Christian Endeavour Topic.

Sunday, April 20, 1902.

How May I Know I am a Christian? (Rom. viii. 1-16).

THIS is the most important question that anyone can put to himself. There are certain unfailing signs that we have passed from death into life; but it should be borne in mind that amongst these our *feelings* have a very small part. If the weather is bright, our health good, and our spirits elastic, we are often inclined to bright and hopeful emotion, whilst if circumstances are depressing and sad, and our health fails, a cloud draws over our sky. Therefore, it is most unwise to trust in the verdict of our feelings, which are as fickle as April weather, and in which sun and shade alternate continually.

(1) *We know that we are Christians if we are trusting in Jesus Christ as our Saviour.* As many as believe on his Name have the right to count themselves children of God (John i. 12). Remember the words of Christ: "He that heareth my word, and believeth on Him that sent Me, hath eternal life, and cometh not into judgment, but hath passed out of death into life" (John v. 24). Are you in death or in life? You do not know, you say. You do not *feel* to be passed from one zone into the other; but note that the Lord says, if you believe in Him as being the Sent of the Father to live and die for man's redemption, if your heart moves towards Him in yearning desire, if you are able to place yourself in his dear hands for life and death, if with trembling faith you can reckon on Him to keep that which you have committed to Him, and, looking from all else, can rest on Him alone, you are most certainly a Christian.

You ask if your faith is of the right description. I answer all faith is right that has the right object, which is Jesus Christ Himself.

(2) *We know that we are Christians if we are sensible of a Divine voice speaking in our heart, and urging us not to live after the flesh, but for God.* There are always, at every point of our life, if we belong to God, two voices speaking, the one suggesting the lower path of self-indulgence and the other calling to the uplands of faith and devotion to God. When we are Christians, we shall not only distinguish these voices, but we shall desire ever to obey the prompting of the latter, and to "walk not after the flesh, but after the Spirit" (*vv.* 4, 5). And if by reason of the strength of our old Adam nature we turn from the upland path, we shall instantly condemn ourselves, feeling the necessity of seeking the forgiveness and restoration of our Saviour's grace.

(3) *We know that we are Christians when we are led by the Spirit of God* (*v.* 4). The leading of the Spirit of God may generally be detected, because it is corroborated by the Word of God, and is a persistent, growing sense of duty. When the Spirit of God speaks, He makes known his will by the growing and ineffaceable conviction which lays hold of the soul. If you are in doubt as to the divine leading, lift your will to God, and ask Him to work in you to wish and to do what is well-pleasing in his sight.

(4) *If we are Christians, we shall be conscious of the voice within addressing God as "Abba, Father"* (*vv.* 15-16). Notice, I do not say that the voice will accost you as a child of God, but it will rise within you towards God as Father. The child is almost unconscious of being a child to its father, but is constantly taken up with thinking of the father as being a father to it; and when we are right with God, though in the midst of our greatest anxieties and sorrows, it will be with us as with the Lord in Gethsemane—we shall look up to God, think of Him, and address Him in the simplest manner, as "Abba, Father."

(5) *We know we are Christians, because we love those who love Christ* (1 John iii. 14). The Apostle John wrote his Gospel that we might know that Jesus was the Christ, the Son of God (John xx. 30, 31), and his Epistle that we might know that we have eternal life (1 John v. 11). His pages abound with the words, *We know;* and one primary evidence that we know and love God is that his love to man burns strongly in our hearts. We cannot *like* everyone, but we should love all; *i.e.*, we should be willing to serve their interests above our own, and minister in every possible way.

F. B. M.

C.E. NOTES.

Dr. Clark has a wonderful report to give of the progress of Christian Endeavour in Northern Europe. In Sweden there are sixty societies, whilst the work is also firmly taking root in Norway; Finland also has several societies. Between now and the British Convention in Manchester at Whitsuntide, Dr. Clark proposes to visit Bohemia, Bulgaria, Macedonia, Holland, Switzerland, France, Spain, and Portugal.

* * *

Members of the U.S.A. Floating Society started a C.E. Seamen's Home at Nagasaki, Japan, six years ago. It is at present doing a wonderful work among the soldiers and sailors who come ashore from foreign ships. The sleeping accommodation consists of seventy-five beds; the largest number ever cared for over night was 101. In the dining room, from six to seven hundred meals a day can be served. The Home is practically self-supporting and free from debt.

International S.S. Lesson.

Sunday, April 20, 1902.

Subject: "Peter and Cornelius" (Acts x. 34-48).

Golden Text: Acts x. 34.

"Also to the Gentile."

THE outpouring of the Spirit on Pagan hearers is the important fact emphasized in the narrative of the reception by Peter of Cornelius and his household into the Christian Church.

A Vision to each of the two notable men of our lesson (x. 3, 10) was the Lord's method of teaching them. Roman pride and Jewish prejudice fell like the walls of Jericho at his word, and a plain road was made for the "Lord of All" to pass over and place "a banner to be displayed because of the truth" in the hand of a Roman soldier (Psa. lx. 4). Thus "the uttermost part of the earth" was opened to the Gospel for Jerusalem, Judea, and Samaria had already had it proclaimed to them (Acts i. 8).

Peter, a Jewish fisherman of Galilee, now an Apostle of the Lord Jesus Christ, and Cornelius, a Roman officer, seeking after the truth of God, were introduced to each other by none less than a ministering angel (Heb. i. 14).

Cornelius. A noble character! Just, devout, and earnest; not only charitable, but large-hearted, for his servants were devoted to him, and as soon as a promise of blessing came to himself he immediately called around him his kinsmen and near friends to share it with him (x. 24, 33). He feared God, was a man of prayer, and acted up to the light he had. He believed God, and diligently sought Him (Heb. xi. 6); but as yet he was a stranger to Christ as his Saviour. The Lord never fails to send his messengers (seen or unseen) when "the windows of our soul are open towards heaven" (x. 3, 13; Dan. ix. 21).

Peter. Not without a struggle, denied himself (as a Jew), and obeyed unhesitatingly the Spirit's guidance. Was commended by his own conscience, and the centurion to whom he was sent (*vv.* 29, 33). Richly rewarded, for to him was appointed the unique privilege of giving the right hand of fellowship in the name of his Master to the *first* Gentile Church member (xv. 7). By divinely given wisdom he secured the company of six men from Joppa to go with him to Cæsarea, who provided valuable witnesses at the Church Conference held later in Jerusalem (xi. 12), as they had been helpers at the baptism of Cornelius, and eye-witnesses of the gift of the Holy Ghost at his conversion. Here we have a—

Special preacher	Special audience
Special commissioner	Special preparation

Special sermon.
Special blessing.

Peter's Sermon was, "Jesus only."

Jesus came, the anointed of God.
Jesus lived among men doing good.
Jesus died on the Cross for sin.
Jesus rose from the grave.
Jesus will judge the quick and dead.
Jesus gives remission of sins to "whosoever believeth in Him."

While Peter spake, "on the Gentiles was poured out the gift of the Holy Ghost, and they spake with tongues," "sealed with that Holy Spirit of promise" (Eph. i. 13), and were baptized.

Verse 24. Not *who* but *what*. Are they sheep? not What colour is the wool? (Matt. xxv. 32-34). We have rank and wealth in England, caste in India, colour in America, but in God no difference. "Whosoever."

Our late beloved Queen Victoria and the poorest girl in her empire could only come unto God by Jesus Christ her Saviour.

How to Listen to a Sermon.

Preparation—Prayer, and a quiet mind.

Attitude—"Present before God," devout.

What for?—To hear "the counsel of God" through his minister, as "the ambassador for Christ" (2 Cor. v. 20).

Responsibility—As those who must give an account—preacher and hearer, as in 2 Cor. v. 9, 11-20; vi. 1-11.

Warning—To neglect is to reject (Heb. xii. 25; Luke vii. 30).

Prayer and faith never fail of blessing. "As" equals "so" (Matt. viii. 13). (Cornelius.)

What special passages prove the use of preaching?—1 Cor. i. 17-24, 2 Thess. ii. 14.

"Who hath believed our report?" (Rom. x. 16).

Irish Notes.

THE thirty-fifth annual Congress of the Irish National Teachers' organization, met last week in Queen's College, Cork, under the presidency of Mr. Jas. Regarty, B.A., and was largely attended by representatives from all parts of the country. In his opening address, the chairman alluded to the recent changes made in the programme of the national education system, and said that these are not calculated to attract the best class of persons to the teaching profession, or to make teachers take a deep and intelligent interest in their work.

In an Irish Roman Catholic journal, a Roman Catholic priest lets the cat out of the bag with regard to emigration. He says that during the last sixty years no less than 4,500,000 persons, of Irish birth, have emigrated to America, and that under ordinary circumstances there ought to be now 20,000,000 of Roman Catholics in the United States instead of 10,000,000. Where have the other 10,000,000 gone to? The writer says they have apostatised from the Roman Catholic Church, and he therefore declares that for Irish Roman Catholics "America is the road to hell." On the contrary, however, no doubt, many of them have found that it showed them the road to heaven.

Mr. Frank Hugh O'Donnell, an M.P., has been writing the Irish papers on the Irish University question, and has been bringing strong charges against the Roman Catholic bishops, and especially against the Jesuits, who, he says, teach that it is "right to kill heretics, and that every civil government must kill heretics when ordered by the Catholic Church." Mr. O'Donnell, who is a devoted Roman Catholic himself, wants a University which will be under the control of the laity, and not of the priests, and in which Protestants and Roman Catholics will be able to meet on equal terms.

Welsh Notes.

THE Welsh Baptists are preparing for publication a Hymn and Tune Book for Bands of Hope and Temperance meetings. The book will contain solos, quartettes, anthems, &c., most of which have been specially composed for this work.

The Welsh Congregationalists of the Maelor Valley held their half-yearly meetings at Wrexham on Monday, March 31. Resolutions were passed approving of the new Temperance Bill of the Government, also one censuring the conduct of his Majesty the King in visiting a brewery. Another resolution drew attention to the increase of betting and gambling in the country, and called upon those who are interested in the moral and social progress of the nation to do all in their power to check these vices.

The arrangements for the meetings of the Welsh Congregational Union at Carnarvon, July 2-5, are now finally completed. On Tuesday missionary and temperance meetings will be held. On Wednesday the presidential address will be delivered by Rev. Principal Rowlands, of Brecon College. The same day a paper will be read by Rev. Professor T. Rees, M.A., of Brecon, on "The Pulpit and the Present Aspect of Biblical Exposition." The last day of the meetings will be set apart for the preaching of the Gospel.

The inhabitants of Llanrhaiadr-yn-Mochnant have issued an appeal to the Welsh nation for contributions towards a memorial to Bishop Morgan, the translator of the Bible into the language of the Cymry. Bishop Morgan was vicar of Llanrhaiadr for ten years. In 1595 he became Bishop of Llandaff, and some six years later was translated to the see of St. Asaph. Some idea of the value of Bishop Morgan's translation may be gathered from the fact that in the opinion of the late Principal Edwards, of Bala College, the Welsh Bible contains most of the improved renderings of the English Revised Version.

Convention in Norway. — Our issue for September 26 last contained a brief account of the first Convention of Christians of various denominations held in Norway. It is proposed to hold such Conferences year by year, and a committee of seven have made the arrangements for this year. The place selected for this year's Conference is Larvik, a coast town near the entrance to the Christiania Fjord, very beautifully and centrally situated, accessible by rail and steamer. The time fixed for the Conference is Sunday and Monday, June 29 and 30. British Christians who propose to attend the Conference will be welcome, and opportunity will be afforded for them to address the meetings through an interpreter. Further particulars will be given by the chairman of the committee, Mr. Abr. Grimstvedt, Nordstrand, near Christiania, Norway.

Affliction, Comfort, Power.

NOTES FROM SERMONS BY THE LATE REV. C. A. FOX.

THE USES OF AFFLICTION.

(2 Cor. i. 3.)

AFFLICTION *brings out the personalness of God.* The soul breaks forth into a desire to praise Him. He becomes a reality—an all powerful, all present God, who is all and in all to his people. He becomes an indwelling Person in the soul, able to guarantee power and victory to those who trust Him. This enables the soul to create fresh and endearing titles for God. Mercy divides itself into streams innumerable, until it is proved that God is the Father of all mercies, and then He is the Spirit of comfort.

2. *It opens up Scripture as no other thing can do.* When we read of the Fatherhood of God by the firelight of affliction, it becomes no longer a doctrine but a reality; and Christ becomes not only a Saviour on Calvary, but for every day "Jesus saves me." Every new affliction adds a new volume to Divine literature. There is not a verse read by the firelight of affliction which does not become a new truth. The soul has been feeling its sorrow, but it then begins to see that it is but a part of the world of affliction and the brotherhood of humanity. Better still, it opens windows, and we are able to feel for others and to suffer with them. There is no power so great as the power of the man who has been under the touch of God.

FORSAKEN BY MEN.

(2 Tim. iv. 16, 17.)

(1) *A noble example.*—You would hardly have expected Paul to have been forsaken by all; yet the highest apostles, like Jesus, had to stand alone. Before, all went out to meet and welcome him, but in his extremity he was left alone. Though God has a whole heaven of angels, He often takes a solitary witness; and if you stand alone it is more important that your witness should be faithful. There is not a solitary witness who does not bring joy to heaven.

(2) *A glorious experience*: "Notwithstanding." How often a Christian does not remember that the Lord stands with him. It is well to recall the times when the Lord was manifestly with us, "as seeing Him who is invisible." Can you see the invisible?—not holding mere theories. We grow not so much by adding truth to truth as by acting it out.

(3) *Not only the presence, but a purpose of the Master*—"that by me the preaching might be fully known." There is a preaching you and I have to do—we have to bear witness. There is something unique in Christian heroism—God with us, and we with God; no misty halo, but a halo of God.

STRENGTH COMMANDED.

(Psa. lxviii. 28.)

There are three things which the child of God must have when going out in his Master's service.

(1) *A Promise.* It is a covenant. God who has cleansed you from sin. Realize that it is your God who is in positive life union with you. Every precept is a promise. If you fulfil your part, He will fulfil his. Every precept is a possibility of power. He has opened up the channel, and has provided that his righteousness shall be ours. What He commands He enables us to do. We have each our own strength, as well as our own cross. Do not appropriate the crosses of others, but take up your cross; and observe that with it there is a peculiar power, according to the need.

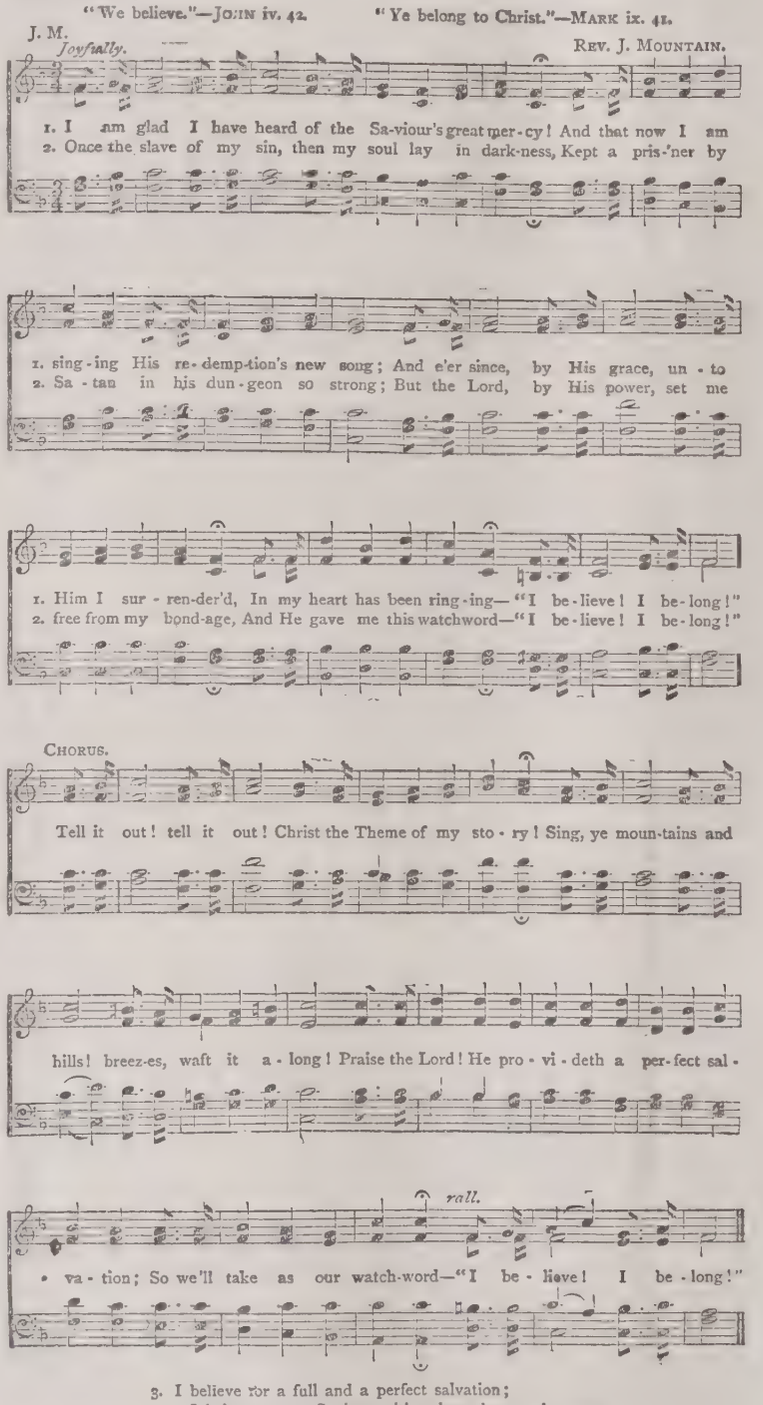
(2) *A Prayer.* Even though God has promised it, "nevertheless I will be inquired of for this." The promise is to be the blessed stimulus to prayer. Just because the Spirit of God has gone forth, and it is a finished work, therefore pray—pray because it is the season for the latter rain. Spread out a promise, and kneel on it; and if one is not enough bring another. But it is not well to heap up promises. One promise is quite sure, and does not need another. Take the one promise and press it; this virtue will pass into it. If God is not working in us miraculously, He is not working at all.

(3) *A Present.* The child must bring a present and thrust it into the Father's open hand, and you shall have your reward. You may only have a weed, but bring it. If you have intellect, it is God's; lay it down at the feet of God. Those who do so find that they have enriched themselves when they have enriched God. It is not generally by the rich that large gifts are given, but by the poor, who love to put a present into the hand of God. There is a present all must give. Give yourselves afresh to the Lord—"Just as I am, without one plea." It is the simplicity of the gift which pleases God, not giving pompously.

"I Believe! I Belong!"

The Bishop of Durham (DR. MOULE), at Keswick Convention, advised his hearers to commence each day by reverently repeating, as in the presence of Christ, the solemn words:—"I believe! I belong!"

"We believe."—JOHN iv. 42. "Ye belong to Christ."—MARK ix. 41.


J. M.
Joyfully.
REV. J. MOUNTAIN.
1. I am glad I have heard of the Sa-viour's great mer-cy! And that now I am
2. Once the slave of my sin, then my soul lay in dark-ness, Kept a pris-'ner by
1. sing-ing His re-demp-tion's new song; And e'er since, by His grace, un-to
2. Sa-tan in his dun-geon so strong; But the Lord, by His power, set me
1. Him I sur-ren-der'd, In my heart has been ring-ing—"I be-lieve! I be-long!"
2. free from my bond-age, And He gave me this watchword—"I be-lieve! I be-long!"
CHORUS.
Tell it out! tell it out! Christ the Theme of my sto-ry! Sing, ye moun-tains and
hills! breez-es, waft it a-long! Praise the Lord! He pro-vi-deth a per-fect sal-
rall.
va-tion; So we'll take as our watch-word—"I be-lieve! I be-long!"

3. I believe for a full and a perfect salvation;
I belong to my Saviour with a love deep and strong:
And though oft sorely tempted to change my allegiance,
Still my faith gives the answer—"I believe! I belong!"

4. But I look for the time when, my journey safe ended,
I shall join in the chorus of the heavenly throng;
Oh, what rapture 'twill be on the throne to behold Him,
To eternity singing—"I believe! I belong!"

FROM THE EVANGELISTIC HYMN BOOK. (Price ½d. *Morgan & Scott.*)—ALL RIGHTS RESERVED.

Martin Hope Sutton Memorial.

MAY I draw attention to the effort being made to erect a Memorial Mission Room, to bear the name of my beloved father, the late Martin Hope Sutton, adjoining the Church of Greyfriars, Reading, where he worshipped for the last thirty-nine years of his life, and where his help and interest are now sorely missed?

A friend who knew his deep interest in the spiritual work of Greyfriars has offered £25 for this purpose, and it is my earnest desire (as his daughter, and the wife of the vicar of this parish of over 5,000 poor) to raise a sum that will build and maintain this room for the use of our branch of the Young Women's Christian Association, children's and missionary meetings, sewing classes, &c.—the room hitherto lent us free for these purposes having to come down through expiration of lease, and no other being available.

In the work of our parochial Y.W.C.A. (which numbers over 100 members) my father took a special interest, while all the work for which the room will be used is such as he would have liked to be associated with his memory.

Therefore I venture to ask those of his friends and correspondents who wish thus to commemorate his Christian life and work in his native town, to unite in raising this tribute to one who was ever ready to sympathise with others, and to help them to the extent of his powers.

Further contributions may be sent to me. LAURA S. SOOLE.

(A number of friends have already responded to this appeal. It will have a special interest for many of our readers who followed with deep interest the career of the late Mr. Martin Hope Sutton.)

The Welcome Home, Canning Town.—The Easter muster of the "Christian Lifeboat Crew" was well attended. Miss Child gave the text for the month, Col iii. 1.—"If ye then be risen with Christ, seek those things which are above." Mr. William Luff gave an appropriate address, which was followed by a number of interesting testimonies to the blessedness of living the "risen life" with Christ, both on the sea and the land.

The Christian Temperance Campaign.

KIRKCALDY.

WRITING from Kirkcaldy with reference to the recent fruitful mission of Dr. J. Q. A. Henry, a deeply interested friend says that owing to circumtances the committee found themselves in a deficit. A few large-hearted friends interested in the advancement of the Gospel temperance cause came to the rescue and cleared off the amount with a liberality which augurs well for the continuance of the work and possibly for a second visit from Dr. Henry.

It is interesting to note on the question of finance, in connection with temperance work, that a member of Parliament recently informed Mr. Robert Scott of the statement of a wealthy brewer, that for every £1 put down by total abstainers, he (or perhaps they, meaning brewers generally) would put down £100 against them. However, although the brewing interest is undoubtedly possessed of vast resources, Christian abstainers may well fall back on the words of Paul, "If God be for us, who can be against us?" Moreover, if eight millions of total abstainers would but subscribe 2s. 6d. each, making a sum of one million pounds sterling, this would in some measure be answering our own prayers, and at the same time meeting the brewers' empty boast. Mr. Scott will be pleased to receive the £1,000,000 or any portion thereof, acknowledge it through The Christian, and disburse it without deduction.

ALLOA.

The number of pledges taken at Alloa in the three days' mission recently conducted by Dr. Henry was 220. The temperance cause in the town and district has received a splendid stimulus. Commenting on the mission, the *Alloa Advertiser* says:—"Whatever may be the practical outcome of Dr. Henry's visit to Alloa, in connection with the Twentieth Century Christian Temperance Campaign, there can be no doubt that his able, eloquent, and persuasive addresses left a deep impression on the minds of those who had the privilege of attending his meetings in the Town Hall. His intense zeal and earnestness in the advocacy of a subject he has made a life-long study was only equalled by the fervour and enthusiasm which he imparted into his utterances. He marshalled facts and figures in a way likely to fix them in the memory of his hearers, and the knowledge he showed of the question from a British point of view was most surprising."

MACCLESFIELD.

Mr. Reginald Weaver (a son of our late dear friend, Mr. Richard Weaver), writes: "The visit of Dr. Henry to Macclesfield, April 1-3, was carefully arranged by a committee which included members of all the Protestant churches of the town, both Anglican and Free Church. Ministers and laymen did their best to make the short visit a great success. The town was mapped out, and every part was planned for house-to-house visitation. The mission began on April 1 with a children's meeting, presided over by Rev. W. J. Barkell (Wesleyan), when there was a large attendance. As most of the children present were already Band of Hope members pledges were not taken. Dr. Henry told a number of interesting stories, and spoke in a way well calculated to fasten lasting truths on the minds of the young people. Altogether it was a very enthusiastic gathering.

"In the evening the chair was taken by Mr. F. Wadsworth, President of the local Band of Hope Union, who has shown his sympathy with temperance work in many ways, standing at the last municipal election in the temperance interest against a drink-seller. Dr. Henry gave a magnificent speech that roused the enthusiasm of the audience to a high pitch. It was realised that we had a speaker of no ordinary ability with us.

"For the Wednesday afternoon a meeting for women had been arranged. Rev. Todd Ferrier (Congregationalist) presided, and Dr. Henry spoke with great power on the duties and responsibilities of women in the temperance cause. At the close a number of pledges were taken. It was agreed, as a result of this meeting, to originate a women's temperance organization in the town, and a ladies' committee was formed on the spot. With but one exception it was the largest women's meeting that Dr. Henry has addressed in England.

"In the evening, Colonel Thorp occupied the chair, and Dr. Henry addressed himself to the individual aspect of the question. The opinion of old temperance workers was that a more argumentative and telling speech they had never heard. By this time interest in the mission had greatly increased, and at the closing meeting the largest audience of the series assembled under the chairmanship of the new vicar of Macclesfield, Rev. L. Smith, M.A., who delivered a stirring speech in favour of total abstinence. Dr. Henry then gave his final address, and for an hour and a half he held the vast audience spellbound as he brought forward the testimony of soldiers, travellers, athletes, and doctors against the use of strong drink. His words of entreaty and warning will never be forgotten by those who had the privilege of listening to his eloquence."

In the course of an interesting letter, Mr. J. W. Lees writes: "Dr. Henry has rendered splendid service. His speeches were God-inspired and full of convincing matter. Their influence will be felt for many a long day; 237 pledges were taken."

There is, indeed, but one opinion as to the far-reaching effect of the Mission. To hear of the leading medical man in the town having signed the pledge is more than encouraging, looked at not only as a personal act, but in view of the tremendous influence which, as a man of decision in this all-important matter, he cannot fail to have upon his numerous patients.

REDHILL.

The organizers of the week's Gospel Temperance Mission recently held at Redhill were well advised in securing Dr. Henry for the concluding three days of their campaign. There were four meetings for adults, and one, on Saturday afternoon, for children; and so great was the enthusiasm aroused that, at the final meeting, we understand hundreds of people were unable to obtain admission. The hearty co-operation of many devoted workers contributed largely to the success of the mission, and Dr. Henry's glowing eloquence and effective appeals were the subject of deep satisfaction. No fewer than 180 pledges were secured, including some from persons of much influence, who will assuredly prove to be stalwart supporters of temperance work in days to come.

FUTURE MEETINGS.

April 10, 11, Rutherglen; 12-18, Dumbarton; 19-25, Airdrie; 26-29, Edinburgh; 30, Metropolitan Tabernacle (Baptist Union); May 17, Manchester (Christian Endeavour Convention); 18-23, Dr. Barnardo's "Edinburgh Castle," Limehouse, E.; 25, 11 a.m., Rev. Dr. Wells' Church, Pollokshields, Glasgow; 27, Church of Scotland Temperance Breakfast, The Café, Edinburgh; 28, 11 a.m., Mildmay Conference Hall; 8 p.m., East London Tabernacle, Burdett Road, E.; May 31-June 6, Belfast; 8, Sheffield; 10, Maryport.

Matamoros Gospel Hall, Malaga.—The devoted colporteur, Juan Bonachera, writing in February last, says:—"We have just finished holding a Gospel meeting at Villanueva, at which there were more than three hundred present. After calling on all to humble themselves before God, Captain Carey Brenton, late of the Mexican Navy, taking his text from the first epistle of St. John, caused much interest, attention, and blessing by the words spoken. May God pour out a blessing on this place, and may God establish here a Gospel centre." Dr. Juan Podadera, writing of large and important meetings, says:—"Imagination fails us to describe the respectful attention with which the hearers listened to our words. Let us not forget in our prayers the many brethren who are anxious to hear the Word of God.

3, Endsleigh Gardens, N.W. W. Greene.

Obituary.

MISS HAWKES, EASTBOURNE.

THE workers at home and abroad, who have during the past twenty-five years received the benefit of the seaside branch of Miss Mason's Homes of Rest, at Eastbourne, will learn with a keen sense of personal bereavement of the death, a few days ago, of the much-loved honorary superintendent. After about seven weeks' illness and much suffering, Miss Hawkes passed away, and the funeral took place in Ocklynge Cemetery. The first part of the service was conducted at Trinity Church by Rev. W. A. Bathurst, and the service at the cemetery was read by Rev. W. T. Turpin. Many tokens of love and sympathy were sent by those who desired to witness to the usefulness of a life dedicated to God in the special department of ministry to his children.

REV. DR. S. H. BOOTH.

After living in retirement since 1898 on account of ill-health, Rev. Dr. S. H. Booth—formerly secretary of the Baptist Union—heard on Monday last the call to his eternal rest. The address presented when he retired from office bore earnest testimony to the high esteem in which he and his work were held. His conspicuous business ability found full scope in the conduct of the affairs of the Union, and the impress which he left on its plans is an enduring one. Coming into contact with many beyond his own denomination, he was honoured by all who knew him. As pastor and preacher he did excellent work at Birkenhead, Holloway, and other centres, his pulpit utterances being distinguished by a gracious felicity.

MR. THOMAS ARNOTT, NEWCASTLE.

A life with a peculiar fragrance of holiness was closed a few days ago by the home-call to Mr. Thomas Arnott, Killingworth Hall, near Newcastle. For a period of thirty years he had been a faithful witness to the Gospel of Christ, and was ever ready to distribute his gifts to needy members of the household of faith. The interment of the body was attended by a large body of friends, but by his own special request no outward emblems of mourning were visible. The service was conducted by Mr. Richard Hoyle, and another personal desire of Mr. Arnott was carried out by the singing of the hymn, "Yes, we part, but not for ever." He rests from his labours, but his works do follow him in the lives of men and women with whom he had come into contact.

MR. CHARLES O'BRIEN, BOMBAY.

A telegram has been received from Bombay stating that Mr. Charles O'Brien passed away on the 4th inst. He only landed in Bombay with his wife on February 22, and had consequently been little more than a month in India, though he had a satisfactory medical certificate before starting. Writing on the 15th of last month from the office of the *Bombay Guardian*, where he was working diligently, and rapidly acquiring a knowledge of the requirements of the business, he says: "I had a touch of fever one day. By resting all afternoon I was all right the next day." This is the only reference to his health. Many prayers had been offered that his consecration to mission work might be very fruitful for good. This may be another fulfilment of the principle of Christ's Kingdom announced by the Master Himself, "Except a grain of wheat fall into the earth and die, it abideth by itself alone, but if it die, it beareth much fruit." His heart was thrown energetically into his new work, as his letters abundantly testify. Mr. Percy Horne says that his end was "triumphant," but to those who are left behind it is sad. Mr. Horne and his wife had long been needing additional help, and this offer appeared to supply the need. It may be that out of his willing-hearted surrender there shall yet spring up to the cause of the *Bombay Guardian*, to which he had given himself, far more abundant fruition than we can yet understand.

About Books.

"THE MARROW OF MODERN DIVINITY."

THERE is theological significance as well as antiquarian interest in the reissue of **The Marrow of Modern Divinity,** as edited, with introduction and notes, by Rev. C. G. M'Crie, D.D. (5s. nett. *D. Bryce & Son, Glasgow*). Originally issued in 1645 and 1649, in two parts, this anonymous work still keeps the secret of its authorship, after all the guesses and suggestions as to the identity of the "E. F." of the title-page. The first part is described as "touching both the Covenant of Works and the Covenant of Grace: with their use and end, both in the time of the Old Testament and in the time of the New." The second is set out as (following the archaic spelling) "touching the most plaine, pithy, and spirituall Exposition of the ten Commandments, the examination of the heart and life by them, the reason why the Lord gave them, and the use that both unbeleevers and beleevers are to make of them." (*sic.*) Both parts are in dialogue, the speakers being Evangelista, a minister of the Gospel; Nomista, a legalist; Nomologista, a prattler of the law; Antimomista, an Antimomian; and Neophytus, a young Christian.

Alike in England and Scotland, this classic work has gone through many editions. In substance it is, in the words of Dr. M'Crie, "largely a compilation from the writings of Reformed and Puritan Divines, including such foreigners as Calvin, Beza, and Luther, and such Englishmen as Lightfoot, Reynolds, Hall, Goodwin, Sibbes, T. Hooker, Perkins, and others, all of whom in 1645 were considered of *modern* or recent times. Hence the title of the book, which has long since outlived the fitness of its designation." To continue quotation: "The design of the treatise is to elucidate and establish the perfect freeness of the Gospel salvation; to throw wide open the gates of righteousness; to lead the sinner straight to the Saviour; to introduce him as guilty, impotent, and undone; and persuade him to grasp, without a moment's hesitation, the outstretched hand of God's mercy."

Dr. M'Crie gives us this historic work in excellent form. He has collated the early editions; and he writes a deeply interesting introduction, in which the story of the "Marrow" men is told in brief, and with generous sympathy. Personal and ecclesiastical relations are explained; and in a carefully prepared appendix particulars are given of the "fathers and brethren" mentioned or concerned in the work, as well as of those writers (a goodly number) from whom the "Marrow" author makes quotations.

The precious teaching of the "Marrow" has, of course, been embodied in many subsequent works; the style, however, is peculiar and of a kind all its own. As an Evangelical classic, redolent of the strenuous thought and serious purpose of the seventeenth century, the book is a treasure. The pages present the creed and the message of such men as Hog of Carnock, Boston of Ettrick, and the Erskines (Ebenezer and Ralph); and while their names are held in reverence, as they deserve to be, the "Marrow" should not lack devout and sympathetic readers.

TWO HUNDRED YEARS OF THE S.P.G.

AS an organization, the Society for the Propagation of the Gospel represents the Church of England in those features and tendencies which are least acceptable to Evangelical Christians. Yet the S.P.G. is a great Society, exercising a widespread influence, religious and educational. Its workers are in many lands, and include men of high character and singular devotion. Not only is the Society large, it is old also, as may be gathered from the mere title of a massive volume recently issued —**Two Hundred Years of the S.P.G.**: An Historical Account of the Society for the Propagation of the Gospel in Foreign Parts, 1701—1900. By C. F. Pascoe. (7s. 6d. *Office of the Society, 19, Delahay Street, Westminster, S.W.*)

This book of nearly 1,500 pages deserves a place alongside the great histories of missionary effort that have seen the light during recent years. It has been prepared by the Keeper of the Records of the Society, and is an amplification, bringing the story down to date, of his "Classified Digest" of the Society's operations, published in 1893. As a mere compilation this is a wonderful book. The author has dealt with many thousands of pages of journals and reports, letters and magazine articles, and the result is a very readable book, (1) describing the various lands in which the Society has settled agents, and (2) detailing the operations in which those agents have engaged. The outline sketches of men and movements are as vivid as they are succinct, and the word-pictures of manners and customs, prejudices and superstitions, are of great interest. Students of missions to the heathens, however much they may disagree with the S.P.G. point of view, will find this work full of instruction and charm. The following items "sample" the very readable contents:—

Of Rev. John Wesley, missionary appointed to Georgia, we read:—

Arriving at Savannah in February, 1736, Wesley found little opportunity of carrying out his design of evangelizing the heathen, owing to the bad lives of his countrymen. (!)

Regarding Caledonia diocese, in the province of British Columbia:—

It is questionable whether any Bishop mixes with the Indians more with a view to raising them than Bishop Ridley does. He tells of a wonderful transformation wrought at one place in his diocese, where "a missionary fresh from an English parish asked in plaintive tones if those were the people he had to work among," and on being told that they were "the raw material," added, "Then I may as well go home again!"

Regarding recent developments in Tembuland, Cape Colony:—

Some of the preachers—men and women—were prepared by Rev. John Xaba (a native clergyman) to assist in evangelizing their heathen brethren. The women used to preach to their own sex only, for no woman dare approach a heathen man for instructing him. She would be told: "Keep your place; shut your mouth; you are nothing but a woman."

How missions are treated by Indian newspapers:—

Sir John Woodburn, Lieut.-Governor of Bengal, after a visit to Chhota Nagpur in 1898, characterized India as a "land of surprises." And "the last surprise" he had witnessed was that among the savage tribes in Chhota, Nagpur, which "we are accustomed to hear of, and to speak of," as "almost irreclaimable from the naked barbarism of their nomad life," he found in the schools of the missionaries "scores of Kôl boys rapidly attaining University standards in education."

As a footnote to this stands the following "N.B.":—"*The Englishman*, the leading Calcutta paper, while giving a most minute account of the secular side of the Lieut.-Governor's tour, studiously ignored any reference to mission work, and yet it was the very mission work among the Kôls that made the greatest impression on his Honour during his tour."

Regarding Christianity and caste in South India:—

The Romanists accommodate themselves to heathen practices, accepting caste distinctions (even allowing Brahmins to retain their sacred thread and caste marks after conversion), having car processions in close imitation of the heathen, and being lax as to the institution of Christian marriage.

In an account of a stronghold of Roman Catholicism in South India:—

It is significant that, as reported by the Bishop of Madras in 1845, the heathen were "in the habit of calling the Roman churches *Mary*-churches, and our churches *God*-churches," and that some of the Roman Catholic converts "did not know so much as one word of the Lord's Prayer."

In form the work is all that could be desired. After an account of the founding of the Society, comes a survey of the fields. There is a very interesting chapter on the extension of the episcopate to America and the Colonies, and a descriptive list of schools and colleges. The authorities for statements are given with precision, and there are many tables and rolls of clergy and other workers. In a word, the book is a perfect mine of information—ethnic and religious, curious and practical, with many portraits and other illustrations thrown in. Every chapter bears witness of the ability of its author, as a master of concise statement and clear arrangement.

A useful little volume to place in the hands of young or perplexed believers will be found in Mrs. Florence Holt's **Walking with God.** (1s. 6d. *The Author, Merstham, Surrey.*) The counsel given is simple, wise, and spiritual.

The 1902 edition of the Ritualistic Clergy List, compiled by the Church Association (1s. net. 14, *Buckingham Street, W.C.*), contains the names and other particulars of 9,600 clergymen of the Church of England who are associated with Ritualistic and Romish practices.

In **Sermons from a Little-Known Pulpit** (2s. 6d. *A. H. Stockwell*), there are given to a wider audience eleven sermons preached by Rev. J. Solon Rees at Bethany, Aberaman. We can readily understand the wish of hearers to have them in more permanent form, and feel sure they will help others who now come into contact with them for the first time.

The fourteen years spent by Rev. B. Hackett at Ashbourne, as represented by **Memorials of a Ministry** (2s. 6d. *A. H. Stockwell*), appear to have been a time of quiet gathering in and upbuilding of the flock of God. The sermons are such as lead to quiet meditation on heavenly things; and the statement of faith, &c., made at ordination, is a touchingly simple testimony for Christ.

The Divine Authority of the Scriptures of the Old Testament. By Rev. David M. M'Intyre. (1s. *Drummond's Tract Depot.*) A series of thoughtful papers, as outspoken as they are thoughtful. The headings of the principal chapters indicate the treatment: "The Burden laid on Faith;" "The Testimony of Christ;" "The Witness of the New Testament Writers;" and "The Voice of the Church." Mr. M'Intyre stands for the authority and integrity of Scripture. To him the Bible is Holy—the Word of God. This is a capital little book, and we trust it will be widely circulated.

Readers of the *Sunday School Chronicle* will recognise in Rev. James Black's **Building in Silence** (2s. *A. H. Stockwell*) a series of leading articles, the first giving a title to the whole. Teachers who had become somewhat weary and disheartened were stimulated and refreshed by them; and we are assured that they have a wider ministry to perform among Christian workers who are meeting discouragements by the way.

Rev. John Tuckwell has published under the title, **A Plea for the Old Faith** (2s. *A. H. Stockwell*), the substance of three lectures on "Did Moses write the Pentateuch," "The Inspiration of the Old Testament," and "Our Lord's Use of the Old Testament." The volume is one from which old and young alike may learn much that will reassure them at a time when attacks on the Word of God abound on every hand.

Having felt the need of a book, "practically and simply written," which he could place in the hands of young converts, Rev. W. Ridley Chesterton has sent forth **Talks with Young Christians** (1s. net. *A. H. Stockwell*), dealing with some of the difficulties commonly met with early in the journey Zionward. No one will rise from its perusal without feeling that the author has touched with sympathetic and helpful hand the secret springs of many a life.

The exposition of Scripture by men of true spiritual insight is ever welcome, and Rev. Dr. Frederick A. Noble's **Discourses on the Philippians** (3s. 6d. net. *James Robinson, 24, Bridge Street, Manchester*) has given us a book of a deeply devotional character, which will, at the same time, have a distinct value to plain people who, under the guidance of the Holy Spirit, are being led into a knowledge of the truth as it is in Jesus. Addressing himself to men and women with the two English versions at their command a valuable lesson is conveyed in the comparison and mutual elucidation of these. Above all, a practical application is made of every truth to the needs and experiences of daily life.

A Faithful Sower is the appropriate title given to a singularly interesting though composite memoir of Rev. George Everard, compiled by his daughter. (2s. 6d. *Nisbet.*) Many will rejoice with the Bishop of Durham that a record has been made of the main facts of such a life; chapters on different periods and phases have been contributed by Revs. Dr. Oliver (Garston), J. Powell (Ipswich), W. A. Challoner (New Malden), H. H. Dibben (Brierley Hill), and Rev. Ernest V. Everard (Sheffield); while Revs. H. A. Courthope, D. H. Dolman, and Charles Bullock have also helped. The reader will learn something of the charm of this consecrated life from the testimony of those who found him a brother beloved, a guide in the way of holiness, and an exponent of spiritual truth.

The "after-thoughts" of a man of ripe experience and close observation have ever a special value for those who would follow in his steps; in the case of a teacher, their value is to the community at large. After forty years of dealing with young people, the Warden of Glenalmond, Mr. John Huntley Skrine—who will be known to some as the friend of Edward Thring—has set down in **Pastor Agnorum** (5s. net. *Longmans*) a very high ideal indeed for those who would concern themselves with the coming generation. The point of view is that of the public school and of Episcopalianism, and to the matter-of-fact reader method and style may at times appear fantastic. But for him who sees "between the lines" there is much to lift the mind above anything that may savour of professional drudgery. The earnest discerning spirit will be helped to a vision of an ideal for himself.

The story told in the **Memoir of the Rev. W. M. Thompson** (6s. nett. *Presbyterian Publishing Office, 14, Paternoster Sq., E.C.*) is that of a busy useful life lived in the service and to the glory of God. It is the loving hand of a son that has rendered this last token of affection, and the pages abound with those details which are never trivial to the true writer or reader. The long ministry to civilians and Presbyterian soldiers at Woolwich had few crises such as newspapers record. It was more noteworthy for the events which cause joy in the presence of the angels of God. Much interesting light is thrown on the effect of the disruption of the Church of Scotland, in 1843, among those whose distance from the scene of operations gave them perhaps a better perspective. Special interest attaches to the Bible-class for cadets, with the story of which our readers are familiar, and which has exerted a far-reaching influence among officers, especially of the Royal Engineers and Artillery.

A new edition of Litton's INTRODUCTION TO DOGMATIC THEOLOGY, in one octavo volume, is announced for publication shortly, by *Mr Elliot Stock.* The new edition will contain a Preface by Dr. Wace.

Rev. J. G. Greenhough, M.A., is shortly publishing, through *Mr. Arthur H. Stockwell*, a volume of Reminiscences and Impressions received during his recent visit to the Colonies. The book will bear the appropriate title, TOWARDS THE RISING SUN, and will be illustrated with some thirty special photographs.

Evangelistic.

Missions to Young People.

CHESTER.

A TEN days' mission has been held at Chester by Mr. NEWTON JONES, assisted by Rev. W. A. Eyre, of Runcorn.

The mission was under the auspices of the Chester Sunday-School Union, the officials of which were assiduous in their efforts to render effective co-operation.

On each Lord's Day large meetings of scholars and teachers were held, and on the week evenings two meetings, one at 6.30 for boys and girls, and another at 8 for young people and adults.

About sixty decision cards were handed in, and there were other interesting cases of conversion. The concluding meeting was of a very impressive character. Rev. H. Davenport and Mr. Beresford Adams (President of the Union) took part in the service.

SOUTH BERMONDSEY, S.E.

On Sunday morning last, over seventy workers connected with the Ilderton Road Baptist Church, South Bermondsey, S.E., met to plead in prayer for blessing upon the mission they were undertaking. Three large congregations assembled to hear the Gospel preached and sung. Mr. WILLIAM OLNEY spoke with power and tenderness. At the close of the afternoon service three inquiry rooms were filled with young people seeking Christ.

The Metropolitan Theatre, W.

The meetings at the Metropolitan Theatre, W., closed for the season on Easter Sunday for the twenty-seventh consecutive year. One special feature of blessing seen has been the conversion of many of the relations of the workers of the mission. Many such are rejoicing over brothers and sisters who have just been converted, and are joining heartily in the work of the mission. Unfortunately the collection, which was for the special object of helping to clear the season's liabilities, was taken by a clever thief. Mr. CHAS. COOK'S health shows a slight improvement. He is leaving London shortly for a well-earned rest.

Mr. Charles E. Barraclough at Silsden.

An encouraging and fruitful mission has just been held at the Free Methodist Church, Silsden. Consecration and prayer meetings were held many weeks before the mission, which, along with a thorough house-to-house visitation, with a personal invitation by the workers, accompanied with a tract, proved a great blessing. Open-air processions were undertaken every night through different parts of the district, when invitations were given by the workers to the passers-by. The earnestness of the workers resulted in increasing attendance during the week, and a full church the second Sunday, despite the inclement weather. Mr. CHARLES E. BARRACLOUGH preached the Gospel faithfully, earnestly pleading for decision for Christ. A good number were helped in the inquiry rooms, and professed to find peace. W. T. W.

Imperial Mission, Hanley.

On Friday last Mr. J. T. LEAFE concluded a two-months' mission at, and also his superintendency of, the Imperial Mission Hall, Hanley. He leaves the town with the prayers and good wishes of the people. His preaching has been greatly appreciated. He is a pastor in the very truest sense, and his expositions of the Word are instructive and stimulating. The congregations have increased under his ministry. The last two months was a mission especially to Christians, and was felt by many to be a time of peculiar heart searching and soul refreshing. At his closing meeting on Friday, Mr. Bewley Weaver and others spoke of the good work Mr. Leafe has done, and how much the members regret that they are unable to retain his services. The wish was expressed that his way may now be opened in the wider field of a mission preacher, to which he is in the future devoting himself.

Mr. Monro Collings at Fakenham.

A three-days' mission, conducted by Mr. MONRO COLLINGS at the Corn Hall, Fakenham, has been wonderfully owned and blessed. At the closing services on Easter Monday we had a most delightful time. In the evening over 1,000 people came together in the Hall, many of whom had to stand, and all of whom listened with rapt attention.

More than half the Hall was filled with people from the villages around, so that Fakenham people had to get in where they could, and many could not get in at all. Doubtless this large attendance was partly due to the winter work carried on in the villages by Messrs. Chenery and Driver, whom God enabled us to support in this needy district, and to the prayer that has been made without ceasing.

We must not forget to add that Mr. Monro Collings had the assistance of Mrs. Hamilton Tetley, who sings only for the Master, and certainly attracted many who otherwise would not have come.

SOPHIA HAMOND.

At Torquay Races.

These Races, held as usual on Easter Monday, attracted crowds, the weather being fine. Five workers went on the course with suitable Scripture portions, text cards, and tracts, and gave away some 2,000. Between the races, services were held on the track near the Grand Stand. There was, alas! much indifference, possibly on account of there being no interruptions by "drunks," &c., as last year. One old man walked across our ring, saying, "Shut up;" but he did not have the courage of his convictions enough to stay and say why. The gospel message was faithfully delivered, and nearly all on the course must have seen or heard the witness. Some interesting conversations were held with individuals, and we believe God will bless the Word distributed. Open-air meetings were held in the town both nights of the races; we had a good lamp, and an organ kindly lent by a lady at St. Mary Church, good audiences came round and heard the Gospel sung and spoken.

A MEMBER OF THE RACECOURSE MISSION.

Hamilton U.F. Presbytery Simultaneous Mission.

Special meetings under the auspices of the Hamilton Presbytery are presently being carried on in different towns within the bounds. In Motherwell, the people have had the ministry of Rev. JOHN SMITH, D.D., of Edinburgh, Rev. WILLIAM MUIR, B.D., of Blairgowrie, and others. The services were carried on the first week in Brandon Street U.F. Church, and later in the Clason Memorial U.F. Church.

In Hamilton, Rev. JOHN MCNEILL conducted meetings during the first week of the Simultaneous Mission in St. John's U.F. Church. Hundreds were turned away for want of room on the opening night, Sabbath, March 16, and on the week nights that followed, the large spacious edifice was filled with interested hearers. No after-meetings were held, but good results were apparent. The local paper says that "his visit has been with profit, and that a fresh stimulus has been given to church life." Mr. McNeill is this week at Bellshill, a mining town a few miles distant from the scene of his last week's labours.

At Newarthill, Mr. JAMES MARSHALL, Assembly evangelist, is conducting a mission in the U.F. Church with evident result. J. C.

Mr. W. H. Jude in Liverpool.

Encouraged by the fruitfulness of the mission held a month ago, the friends of Mr. W. H. JUDE made preparations for his return visit on Sunday and Monday, March 23 and 24, at the Y.M.C.A. Mr. Jude conducted an afternoon service on the Sunday; which was well attended and remarkable in its impressiveness, while the evening service was one which will long live in the minds of many who attended it.

From start to finish the crowded audience listened with such earnest attention that it had the effect of inspiring both the speaker and the body of singers; and when Mr. Jude rendered the music-recitation, "Little children, gather round me," the intense interest of the listeners was most marked.

On the Monday the cold, wet weather made no perceptible difference in the number of the audience. The hall was filled, and cold and wet were forgotten in listening to Mr. Jude's stirring message in speech and song.

All the music was selected from the missioner's own compositions, and the way in which the audience sang was an eloquent tribute to the worth of such to stimulate and enthuse congregational singing.

Lest these remarks should appear to indicate that the success of these meetings was mostly due to the musical talent of the missioner, it should be added that his addresses were rich in blessing, and were as cheering and helpful as were his songs.

Mr. Henry Thorne at Sudbrook.

Sudbrook is a village on the banks of the Severn, lying quite off the main line of traffic, called into being in the construction of the Severn Tunnel, and built by the late Mr. T. A. Walker, whose thoughtful Christian care for his men led him to erect a fine mission hall in the place.

On March 15, Mr. HENRY THORNE came among us for seventeen days' evangelistic work. The service on the first Sunday afternoon for young people was stamped with the seal of Divine approval, a number of the children remaining and professing their trust in the Lord Jesus Christ. Inquirers were nightly pointed to Christ. Some long prayed for have been brought to decision, while others have attentively listened to Mr. Thorne's presentation of the Gospel. A special feature of the mission was the daily Bible reading in the afternoon; the attendance was on the whole encouraging, and the series one of real helpfulness to the children of God.

In the meeting for prayer upon the closing Sunday evening, the superintendent of the school touchingly expressed his gratitude for blessing in his own family and the school. Two or three others also spoke of their thankfulness to God for the services. A capital attendance graced the last meeting when Mr. Thorne told the story of his life in the lecture:—"From the Stage to the Cross." W. H. GORHAM.

A Yorkshire Village Mission.

A fifteen-days' united mission at Clayton West and Scissett, conducted by Mr. H. BRAY, of the Evangelization Society, was a time of spiritual refreshing. The services were held in the Congregational Church, this being the largest place available. On the Sunday afternoons the Sunday schools united for a young people's mission service, where much good was received.

On the Sunday evenings all the available accommodation was taken up by a great congregation. The week-night services were also well attended. Powerful Gospel addresses were given by the evangelist, and the need of a Saviour was vividly brought before the unconverted. Over fifty young people, mostly the elder scholars, with the addition of a few adults, manifested a desire to become followers of the Lord Jesus Christ.

The evangelist also drew together, prior to the evening services, the young people, who from time to time decided for Christ, and instructed them in Gospel truths. An extension of the mission having been arranged, Mr. Bray presided over a meeting of the united Band of Hope, and at a gathering of the members of the different churches gave parting advice in a capital address on "Thankfulness."

G. MORTON, Secretary.

The Boy Preacher.

The four weeks' mission which Mr. JACK COOKE, the boy preacher, has undertaken at Westbourne Grove Baptist Chapel (Rev. George Freeman's), commenced on Sunday last, with the promise of much fruitfulness.

The chapel, which is estimated to hold some 1,500 persons, was well filled for the morning service, when Mr. Cooke gave an address on "Prayer." The earnestness of the preacher made a deep impression, and there was much in his words to encourage and stimulate as he dwelt on some of the privileges and responsibilities of Church members, and spoke of the place of prayer in the spiritual life.

The evening service was timed to begin at seven, but soon after the doors were opened the building was filled. An overflow meeting was held in the school-room beneath the chapel. This gathering was devoted chiefly to prayer for the meeting upstairs, those present including many of the seat-holders who had vacated their places for the benefit of strangers. Mr. Freeman conducted the service, Rev. J. R. Coutts also taking part.

In the chapel Mr. Cooke made a telling appeal to the unconverted. His address was marked by characteristic fluency, and his fervent exhortations made a solemn impression upon many hearers.

The friends at Westbourne Grove are much encouraged, and confidently believe that the mission will do much to kindle fresh interest in the verities of Christian truth, and to attract and awaken the unconcerned and thoughtless crowds who usually spend their Sunday evenings in the pursuit of worldly pleasure. Mr. Freeman hopes, however, that people from a distance will not attend on Sundays, as the numbers turned away for want of room are very large. Mr. Cooke is to preach nightly (except Saturdays) at 8, and on Sundays at 11 and 7, until May 2.

Coatbridge Christian Union.

Under the auspices of this Union, a sixteen days' mission has just been completed by Mrs. E. L. BAEYERTZ, the Jewish lady evangelist. From the very commencement there was a time of great blessing. Night after night the interest deepened. The subjects taken up were spread before the audience in such an attractive form, that great numbers each night eagerly took advantage of the invitation to come to the inquiry-room, where Mrs. Baeyertz dealt with them, and made the way clear for them from Scripture. It was evident that any who could go from such meetings undecided went sinning against light.

Three hundred and fifty passed through the inquiry-room, and many who would not go in went away under deep conviction. The general opinion is that there never has been such a mission in Coatbridge before.

It was most impressive to see parents waiting for their children coming out of the inquiry-room, and children waiting for parents. Whole families have been brought to Christ at the mission.

The afternoon Bible readings proved a source of great blessing to Christians, upon whom the high standard of holiness teaching made deep impression, and many sought fresh consecration. The only disappointed ones were those who were turned from the door, there being no accommodation. In the last nights of the mission hundreds were denied admission. This the members of the Union deplore very much, but were helpless in the matter. It was with delight that the workers looked upon Sir David and Lady Buchanan sitting on the platform every day, and their grateful thanks go out to them for all they did at Drumpellier House to make Mrs. Baeyertz at home.

Jas. Johnston, Sec.

The twenty-fourth anniversary of Mr. William Forbes' mission-work among theatrical people was held recently in the Welsh Lecture Hall, Charing Cross Road, Mrs. Moore and Mr. F. Spencer Johnson spoke and sang, and the occasion was one of encouragement.

At Kingston Congregational Church, near Ringwood, Hants, Mr. Bob Johnson conducted services on Easter Sunday and Monday. On the Sunday, in spite of inclement weather we had a full chapel, and on Monday the place proved to be far too small. Truly, it was a time of heart stirring. Chas. Burton.

A brief evangelistic mission at the Presbyterian Church, Cheltenham, conducted by Rev. W. Harvey-Jellie, M.A., and Mr. W. R. Lane, has been productive of most encouraging results. The services and Bible readings were well attended, and a general quickening in the life of the church is manifest.

A three-weeks' mission, conducted at the Railway Mission, Wisbech, by Mr. F. Chapman, of the Evangelization Society, has been fruitful in blessing both in the Gospel meetings and at the Bible readings, which were a great help to many friends who came together from the places of worship in the town.

Mr. Charles Noakes, of the Evangelization Society, has conducted a fifteen-days' mission at the Baptist Church, Hartlepool. The services were arranged by the Young People's Society of Christian Endeavour. Mr. Noakes' presentation of truth was with acceptance and power. In connection with the mission, a men's meeting was held, which was well attended. With close attention the men listened to the telling words of the evangelist. Members and workers in the church have been blessed and cheered, and souls have been led to a saving knowledge of the Lord Jesus Christ.

C. W. V.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day. The evangelists ask prayer for their respective missions.

Canon Aitken.—April 12-28, Holy Trinity Church, Leicester; May 3-19, Lurgan.

Mr. J. Bennett Anderson.—Till April 19, Bangor, County Down.

Mr. and Mrs. Stephen J. Alexander.—Till April 14, Ashford.

Rev. A. Allan.—Till April 11, Sunderland; 12-18 Broughty Ferry, N.B.

Mrs. Baeyertz.—April 13-28, Newport, S. Wales.

Mr. Chas. E. Barraclough.—Till April 18, Dumbarton, N.B.; 19-28, Burton-on-Trent.

Mr. W. Bilton.—Till April 13, Great Missenden.

Mr. R. S. Braderook.—Till April 11, Stepney Meeting House, E.; 12-22, Redhill; 23, Stepney.

Mr. J. Brunton, Jun.—Till April 18, Shipley.

Mr. W. R. Bradlaugh.—April 13-20, Swinton.

Mr. Jack Cooke (the Boy Preacher).—April 26-May 2, Westbourne Grove Chapel, W.; Sundays, 11 and 7: week nights (except Saturday) at 8.

Mr. Monro Collings.—Till April 15, Town Hall, Heacham; 20-May 1, Town Hall, Hunstanton.

Mr. James Dixon.—April 13-24, Stonehaven, N.B.

Mr. and Mrs. Albert Harrison.—Till April 19, Butterknowle.

Mr. John Hawkins.—Till April 14, Plymouth.

Mr. P. Russell Hurditch.—April 13-30, East Grinstead; 26-29, Bradford.

Mr. J. S. Harrison.—During April, Cecil Hall, Enfield.

Mr. C. Russell Hurditch—April 13, Polytechnic, Regent Street, W., 7 p.m.

Mr. William Hill.—April 13-27, Seamen's Bethel, Glasgow.

Rev. J. Jameson.—Till April 15, Mechanics' Institute, Bradford; 21-28, Tabernacle, Bradford.

Mr. Newton Jones.—April 12-17, Park Street Congregational Church, Camden Town, N.W.

Mr. W. R. Lane.—April 12-21, Eastwood; 26-May 5, Totnes.

Mr. R. McLean.—Till April 20, Wavertree Town Hall.

Rev. Jesse Mayo.—Till April 13, Rotherhithe Free Church; 14-19, Abbey Street Baptist.

Mr. W. Olney and Mr. Spencer Johnson.—Till April 11, Ilderton Road Chapel, Bermondsey: 20-24, Tooting.

Rev. J. Tocefree Parr.—April 12-21, Sheffield.

Messrs. Pett and Putt are open for engagements during April and May. Address: 18, Powerscroft Road, Lower Clapton, N.E.

Mr. J. J. Sims.—Till April 20, Limerick.

Gipsy Smith.—April 12-21, Glasgow; 26-May 4, Southampton.

Rev. F. C. Spurr.—Till April 13, Derby; 14-20, Loughborough; 27, Leicester.

Rev. J. Spurgt.—Till April 20, Artizan Road Church, Northampton.

Mr. Henry Thorne.—Till April 16, Belle Vue Chapel, Leeds.

Mr. Barry Wake.—Sundays in April, St. Giles' Christian Mission, W.C.

Mr. James Wharton.—Till April 12, Consett.

Weaver Tent Mission Band.—Till April 13, Howard Street Gospel Mission, Wandsworth Road, S.W.

Weaver Brothers.—April 6-18, Vernon Chapel, King's Cross, N.W.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* spiritual progress and effort *in the Churches. They must be prompt, reliable, and* not trivialities; *and be accompanied by sender's name and address.*

Church of England.

The Bishop of Durham is indisposed. He was to have opened the new parish rooms built for the parish of St. Paul's, Stockton, but he was compelled to ask to be released from his engagement, as the doctor, in view of his long journey to the Riviera to join Mrs. Moule, has ordered him to reserve his strength. He is suffering from bronchial trouble and overstrain caused by diocesan work.

In the united parishes of Wendy and Shingay, near Royston, Herts, the former village has a church, but the latter had only a small mission-room until Viscount Clifden presented a new and commodious hall. At the opening on Easter Monday Lord Clifden gave an appropriate address; a dedicatory service was read by the Dean of Peterborough; the lessons were taken by the vicar and a Nonconformist minister; and Archdeacon Emery, of Ely, closed the proceedings with happy and useful words of counsel.

Congregational.

Dr. Kuyper, the Dutch Premier, will be present at the special meetings to be held in Gainsborough early in June in connection with the tercentenary celebrations of the John Robinson Memorial Church.

Rev. John Oates, of North Finchley, in a "pastor's letter," refers to the success of the Sunday Evening Services for the People. "It has," he says, "always been a problem with Congregationalism how to reach the people. This problem we have been able in part to solve by the church accepting the suggestion of its committee to popularize the evening service by free seats and solos, and a practical address. It only shows that where a Church is willing to make some sacrifice of æsthetic taste in the conduct of public worship, and to place its seats at the disposal of the non-church-goers, it is possible to draw them into the House of God. While in our venture numerically the result has been most gratifying, spiritually it has been most encouraging."

Baptist.

Kingsthorpe Church, Northampton (Rev. F. Neal), held its seventy-ninth anniversary on Easter Monday. Rev. H. Collings (Clipstone) preached in the afternoon, and at the evening meeting Rev. W. Fidler (Towcester) presided. The secretary reported that the spiritual outlook was very hopeful. The membership stands at 161. Notwithstanding special financial strain, £42 has been raised for the Twentieth Century Fund. Helpful addresses were delivered by Revs. H. Collings, J. Field, and S. W. Hughes. There was a capital attendance throughout the day.

The 247th anniversary of old Stevington Baptist Meeting was celebrated on March 28, when the pastor and a number of friends from Rushden Church visited this—the mother church of most, if not all, the Baptist churches in Bedfordshire and adjoining counties. Addresses of an inspiring character were given by Mr. W. H. Griffith, of Rushden, and Revs. J. Gordon and W. F. Harris. The meeting at Stevington was commenced in 1655, and the present building, which is in good preservation, was built in 1720. Stevington meeting was the centre of Baptist principles in the days of Bunyan.

A breakfast given on March 27 by Rev. F. B. Meyer, B.A., to ministers and members of Free Church Councils in the S.E. London district, at Rye Lane Baptist Church, Peckham, was followed by a conference. Suggestions were made as to the revival of dying churches, the getting at non-churchgoers, individual effort in winning men, and the helping of working men by lending rooms for clubs, &c. Mr. Meyer presided, and short speeches were given by Revs. J. Stephens, B.A., J. W. Ewing, M.A., J. P. Gledstone, J. Fletcher, and Mr. J. E. Sears (secretary). The conference was full of interest and intensely practical.

Methodist.

A deficit of £6,000 will have to be reported at the Wesleyan Foreign Mission anniversary in May. Expenditure has exceeded the estimates by £5,000, and the income is £1,200 below the amount expected.

The bequest made by the will of Mr. John Henry Wanhurst to the Methodist New Connexion is to be devoted largely for connexional extension purposes. The amount available is stated by Sir Charles Skelton to amount to about £40,000.

The "Garrett Memorial Hall," as the proposed new Wesleyan Central Hall in Liverpool is to be called, is to be erected on the ground on which the Mount Pleasant Hall stands. It is Connexional property, and is in the midst of a dense population, which the missioners are anxious to reach.

Rev. Hugh Price Hughes, who has been staying at Bournemouth since November last, will leave that popular resort on Saturday next, but he will not return to work in London until September next. Later on he hopes to take up his residence at Hindhead, coming to London every week for his Sunday work at St. James's Hall.

Presbyterian.

At the anniversary of the church at Penrith the services, conducted by Rev. Ebenezer Ritchie, of Blackburn, were impressive and helpful, the attendance on both occasions being large. In the evening a crowded meeting was held in the church, which was presided over by Rev. James Christie, of Carlisle, who gave an inspiring address on the late Principal Cairns. Rev. A. Dalrymple Gray, minister of the congregation, also took part.

The hall in connection with the new congregation of St. George's, Moston Lane, Manchester, was opened on Sunday last, when the services were conducted by Rev. A. H. Drysdale, M.A. (Morpeth), Moderator-designate of Synod. The hall, which seats 300, is situated in one of the most populous working class districts of Manchester, and has been built under the auspices of the Church Extension Committee of the Manchester Presbytery at a cost of £1,500.

Fallen Asleep.

Mr. Robert Newton, a deacon of King Street Baptist Church, Oadham, and a devoted and energetic labourer in many branches of Christian service.—A well-known Pennsylvanian pastor, Rev. D. L. Turner, of Hartsville, in his seventy-ninth year. Mr. Turner was a lineal descendant of William Brewster, the Puritan postmaster at Scrooby, who in 1620 sailed in the *Mayflower* to New England.—At Fermoy suddenly, Rev. Joseph Fraser Hurst, B.A., Presbyterian minister, aged fifty-eight years.—At Holy Trinity vicarage, Cliftonville, Margate, Rev. Walter Senior. In 1887 he accepted from evangelical trustees the vicarage of Trinity, Margate, where he worked vigorously till his death. Mr. Senior was a strong evangelical and a zealous supporter of the Church Missionary and the Bible Societies.—Mr. John Henry Tucker, eldest son of the late Rev. J. K. Tucker, rector of Pettough, Suffolk, at Blackheath, on April 1, after three days' illness, aged sixty-seven. Mr. Tucker was an ardent and bold champion of the Protestant cause, and a member of the Council of the Church Association.

Notices.

Communications Received with Thanks.—C.P. G.M. M.H. C.R.H. W.H.M.H.A. W.H.G. F.T. D.V.O. F.N. H.C. E.P.F. W.O. W.H. J.K. H.G.C.B. J.G.R. G.M. A.H.F. J.E.L. E.S. C.P. J.C. J.T.R. S.H. A.V.S. A.G. H.J.E. R.B. K.A.R. A.C. W.S.W. E.C.R. A.J.S.M. J.B. A.F.P. T.S. W.J.W.R. C.K. S.H.A. H.J. H.J. A.M.P. M.S. T. W.B. Miss H. J.B. C.H. W.J.T. F.C. T.L.G. K.D. E.A. E.P.F. P.B.K. H.T. R.F. R.W. R.C. M.H. H.C. W.C. H.C. R.C. F.H.W. J.G.G. N.B. R.C. W.G. B.W. M.A.L. E.B. B. F.D. D.H. C.B. S.J.F. C.H.N. F.S.J. I.M. G.A.S. P and P. J.H.T. J.M. J.W. Mrs. B. W.S.C. J.P. F.L. R.L. J.A.T. A.M. R. R.H. M.J.A.Y.

Applicants for Tracts.—Mr. John Plant, 10, Mill Street, Great Bridge, Tipton, Staffs.; Miss M. Hammond, 52, Railway Street, Hertford, Herts (children); Mr. J. G. Wintersgill, 17, Cary Road, Leytonstone, E.; Mr. P. M. Redwood, Forward Mission to Jews and Gentiles, 97, Penarth Road, Cardiff (*for miners*); Miss S. Adams, Newcastle Row, Framwellgate Moor, Durham; Pastor Christopher Potter, Commercial Road Baptist Church, Oxford; Pastor Anderson, English Congregational Church, 23, Rue Royall, Paris; Mr. A. M. Phillips, 21, Colegate Terrace, Chatham; Rev. C. Houghton, 3, Whitefriars Road, King's Lynn; Mr. William Grundy, 12, Brick Street, Broadbottom, near Manchester; Pastor Thorpe, Tyndale, Hermosa Road, Teignmouth; Mr. W. Bilton, Kingswood House, Great Missenden, Bucks; Mr. George F. Parker, 4, Cobden Road, Midhurst, Sussex; Mr. James Pichard, 188, Globe Road, Mile End, London, E.; Messrs. F. Whittall and W. Wright, 12, Church Street, King's Hill, Wednesbury, Staffs.

Requests for Prayer.

For Gospel services and Bible studies being conducted in Berkshire villages by Mr. A. E. Sidford.

That 100,000 Gospels, 15,000 New Testaments, and 2,500 Bibles, provided for India, may all be watered by the Holy Ghost. Applications keep coming in from missionaries, for which no provision has been made.

Personalia.

Rev. Robert Wallace, of the Marchmont Home, Belleville, sails to-day for Canada with a party of children, and would much value the prayers of our readers for a safe and prosperous voyage for these little ones, such as has been vouchsafed to the thousands who have preceded them.

Rev. R. J. Seton Adamson has been appointed rector of Delaware by the Bishop of Huron. Mr. Adamson has been successively incumbent of Owen Sound and rector of Southampton, Ontario. Like his father, the vicar of Old Ford, he is a staunch Protestant Evangelical. His earnest and Scriptural ministry has been greatly blessed in the diocese of Huron.

The Y.M.C.A.

At Burton-on-Trent on Easter Monday Mr. Lewis Barber, J.P., presided over the twenty-second annual Conference of the Midland District Union of Y.M.C.A.'s. There was a good attendance of delegates, representing sixteen different Associations. The chief subjects of conference were—(*a*) "The Relations of the Y.M.C.A. and the Churches," and (*b*) "Y.M.C.A. Work at Volunteer Summer Encampments."

Over a hundred of the leading residents of Cape Town were present at a luncheon given in connection with the completion of the handsome enlarged buildings of the Y.M.C.A. Mr. J. D. Cartwright, M.L.A., president, was in the chair, and was supported by Mr. Councillor W. Thorne (Mayor of Cape Town), Sir Bisset Berry (Speaker), Hon. A. Douglass, M.L.A. (Colonial Secretary), and Sir Somerset French (Postmaster-General. Mr. Will G. Sprigg, to whose devoted service the efficiency and success of the work are largely due, is shortly retiring from the general secretaryship on account of his health.

The sixteenth anniversary of the Bayswater Association was held recently at the Paddington Baths Hall. There was a large attendance, and the proceedings were marked by deep fervour. Mr. Walter Wild, the secretary, said that the various meetings held during the past year have been most profitable and helpful, having an earnest and spiritual tone. Upwards of 600 meetings had been held in the year, in addition to open-air services. The other agencies employed to benefit in a variety of ways the young men engaged in business houses in this part of West London were lucidly set forth in the report, which furnishes a striking record of good work. Addresses were subsequently given by Rev. Canon Fleming, who spoke on the Y.M.C.A. and its usefulness as "a great missionary society, at home and abroad," and Rev. F. B. Meyer, who set before young men the importance of noble ideals, and the value of a Christian life.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C. Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

Personal Evangelism. We have followed with interest the correspondence in a contemporary upon the subject of personal evangelism; and we are persuaded that the right note has been struck throughout. It is evident that special missions do not attract, as once they did, great numbers of *bona-fide* non-church-goers. The Spirit of God seems to be directing attention once more to that ancient Philip and Andrew method of securing souls one by one by means of personal influence. It is perfectly certain that the great mass of people can only be reached in this way. Perhaps the greatest need of modern Church life is a quickening of the sense of individual responsibility for the salvation of men. It is thrilling to estimate of what might be accomplished if every communicant in this land exercised a direct influence for Christ upon the circle of acquaintances best known to him.

Brotherhood in Christ. Although the path to reunion may be beset with difficulties, there is no reason why there should not be a development of Christian friendliness between those who are working by different methods in the same harvest field. Mr. C. S. Read, at the Norwich Diocesan Conference, told how this spirit influenced the late Bishop Wilberforce. He was on one occasion approached by a young curate, who asked advice how he should treat a Primitive Methodist preacher. "Treat him with the greatest possible respect," said the bishop, "and thank God he has been the means of preserving a spirit of religion and piety in your parish."

Not as the Scribes. The Principal of Hackney College, in a discourse delivered recently at the midday service at Bishopsgate Chapel, based upon St. Mark i. 22, some forcible views in regard to authority in preaching. He strongly urged that, if modern preaching is to arrest the attention of the people, it must undoubtedly be dogmatic. The essential note of good preaching, and that which differentiates the teaching of Jesus from that of the scribes, is authority:—

> Jesus Christ, as a preacher, is the example to follow. He was not rhetorical, nor eloquent, nor pompous, but He was authoritative. There may be literary grace and beautiful thoughts, but if moral weight is lacking there will be no good results. It is not Christianity to be merely in sympathy with Christ: Christianity is to obey Him.

In too many cases the pulpit is influenced by modern refinement, and an essay in apologetics is substituted for a stern denunciation of sin, and a clear declaration of God's offer of salvation.

The Pulpit and Unbelief. It is a grave question to what extent a Christian minister should deal, in the pulpit, with current unbelief. No true servant of God desires to shirk the difficulties which may be troubling his people, nor does any true man desire to suggest sceptical notions to those who, happily, have never been troubled with them. And yet the latter danger is always present when a man undertakes publicly to combat scepticism. The president of the Wesleyan Conference, speaking to the ministers of Bristol last week, dealt with this difficulty, and wisely advised them to devote themselves to the positive exposition of the great truths of the Gospel. There is a way of preaching positive truth which at once places in clear day the Christian verity, and also makes unbelief at least intellectually impossible. Bare statements of the truth are not of much permanent use. Wise master-builders must, above all things, lay a solid foundation which no storm of unbelief can possibly touch. *Thorough* teaching is the best preventive against doubt.

Working from the Centre. The very serious and increasing lapse of older scholars from the Sunday-school is naturally giving great anxiety to the leaders in that branch of Christian service. The question was fairly faced last week in the largest provincial Association of Sunday-schools, and some attempt was made to offer a solution of the grave problem. Rev. Carey Bonner, the vigorous secretary of the Sunday School Union, puts his finger upon the very centre of the weakness, when he declares that people have forgotten that the *home* is the true and natural centre of all teaching and Christian ministry. The Sunday-school can never take the place of the home, but it can become, and should become, its most powerful auxiliary. Where there is a contradiction between the life of the home and the teaching of the school, all the probabilities are in favour of the home influence preponderating—and when that influence is bad, ungodly, and un-Christian, there is little wonder that youths and maidens should, at the age of choice, turn in the wrong direction. For good or evil, the home is the centre from which all work. The greatest need of our country to-day is a pure, sober, Christian home life. The majority of parents, however, do not realize this.

Education and Popular Control. There is a strong tide of indignation rising, among those who believe in the principle of religious toleration, against the new Education Bill. It is felt that it is a thoroughly backward step both politically and religiously to endow "voluntary" (which means "denominational") schools out of the rates without providing the safeguard of effective popular control. It is not too much to say that no Government would dare introduce such a principle into any other branch of legislation. It is one of the misfortunes of our times that elementary education has been the last stronghold of religious strife in the community, to the great detriment of both education and religion. This Bill, instead of helping on the good time when this deplorable fact will be effaced, tends to perpetuate and embitter the contest, and to re-introduce the controversial spirit which has so long been the bane of our English political life.

Another Hint from the Colonies. A lesson comes back to the Old Country from her latest colonial child on the best method of settling the religious difficulty in education. In Rhodesia, there is a tentative ordinance under which every minister of any denomination has the right to have time allotted to him for the religious instruction during school hours (not more than half an hour per day) of the children of his denomination. A correspondent of the *Mission Field*, the organ of the *S.P.G.*, writes:—

> We are working cordially with the Government on these lines. At Salisbury there is a public school under Government. We visit the school regularly and instruct our children. At Umtali the American Methodists have the school. Here, too, we have the right, but arrange for our religious teaching by a guild of children and in Sunday-school. At Buluwayo we have our St. John's School with 130 children. Here there are a number of Jewish children, who are taught religion by their Rabbi each morning, whilst one of our clergy teaches our children in another room. My own feeling is that this is the only true and straightforward solution of the religious question in schools receiving public money, and in nine cases out of ten ought to work smoothly, and would save the rights of religion and be the true conscience clause.

If the same catholic spirit of co-operation were shown at home, it would greatly help to allay the present acute and threatening situation. But in our own land, in view of the contention of parties, the only safe rule is the *status quo*, which provides for the reading of the Scriptures without controversial comment on the part of the teachers.

A Colossal Project. In the April number of the *Review of Reviews*, a remarkable account is given of the life-aims and of the religious "beliefs" of Mr. Cecil Rhodes. The former included an ambitious project for the subjugation of the whole world under the control of the English-speaking peoples, in which America was to be co-ordinate with Britain and her colonies. One of his proposals for securing this end was the establishment of "a secret society of millionaires organized on the plan of the Jesuits," who would be pledged to leave their wealth, not to "incompetent relatives," but to great public purposes. Mr. Rhodes' provision of scholarships at Oxford to elect sons of the race in America, the Colonies and Germany, was but one item in his vast plans. There is something colossal about the conception, but those who believe in the working of a Divine providence will feel that this great man was apt to mistake his own plans for those of the Almighty, and to imagine that the Divine purposes could only be attained in the line of his own ambitions. Those who have acted on this basis in past times have gone far astray in their calculations.

The "Religion" of Mr. Rhodes. Mr. Rhodes' attitude towards the great mysteries of religion was painfully vague and unsatisfactory. It is humiliating that a man brought up as he was, in the full light of the Gospel, should have given utterance to the flippant judgment that it was "an even chance" that there was a God; and that the only use which he made of this extraordinary dictum was to buttress himself up in his own personal ambitions, by saying that if there be a God, "I think that what He would have me do is to paint as much of the map of Africa British red as possible." This is not the attitude of a devout and serious mind, and, in view of the far-reach-

ing hero-worship which he enjoyed, the words are calculated to do untold mischief.

The Rebuke to Idlers. One of the most remarkable items of Mr. Rhodes' remarkable will is that in which he refuses any benefit to any person who has not done at least ten years' work in some business or profession. His estate is not to be the playground of idlers. This is a bold and salutary stand to take, and coming from such a man it ought to weigh considerably with men who affect to scorn hard work. The true interests of life can never be really served by men who are on the look-out for the easiest way of amassing money—honestly or dishonestly; whilst it can be even less served by the human parasites who think that society exists for their convenience. It would be an excellent thing if every man who bequeaths money and property would safeguard both it and the heirs in some such way as Mr. Rhodes has done. The law of work is essential for everyone; there can be more true character apart from its operation.

Cause and Effect. The Home Secretary has apparently been studying the literature of the temperance movement, and has come to recognise the relationship between the drink traffic and the national death-rate. Speaking in the House the other night he said:—

> In England and Wales between 1877 and 1881, the average number of deaths from intemperance per million among men was sixty-nine, and among women thirty-one. In 1892 to 1896 the average for men was reduced to sixty-one per million, while the average for women had increased to thirty-nine. The proportion of men had decreased by 12 per cent., and the average for women had increased by 25 per cent.

The matter is one simply for legislative activity. In 1837 the deaths from arsenical poisoning averaged 6·5 per million of the population, and in compliance with the public demand an Act was passed fencing the sale of the dangerous poison with safeguards. To-day there are only four deaths for over 30 millions of the population.

Our Sailors. A naval officer has been writing to *The Times* concerning the men of the service, whose exposure to temptation is so serious. He complains that the crews "frequent the lowest and most degrading quarters" which are found in the vicinity of the ships, and then suggests, as a remedy, the formation of a Sailors' Rest at every port. These "Rests" exist already in large numbers, and for years they have been doing most excellent work. Our own columns bear frequent testimony to their value amongst sailors. There is ample room, however, for extension. Further, we should certainly like to see some strong attempt made to remove from the sailor's path the temptation to which he so easily succumbs. Why are the vilest drink dens, and places even worse than these, allowed to flourish in the neighbourhood of the docks? The authorities have the matter in their own hands; let these hells be peremptorily removed, and one of the chief death traps for the sailor would at once disappear.

Practical Temperance Work. It is stated that an association in Berlin is engaged in establishing halls, where workpeople can hold meetings without resorting to the public-house for the accommodation. The step is one which temperance societies in England might take with great advantage, for there can be no doubt that the arrangement under which, in the case of only too many branches of Friendly Societies, publicans provide rooms free of rent, and depend upon the consumption of drink for their remuneration, is one productive of much intemperance. Perhaps some of our total abstinence associations will take the matter up.

The Ethics of Commerce. A brave and earnest attempt has just been made, by a number of Manchester young men and women engaged in business, to face fairly the pressing problem of modern business life in the light of the ethics of the Gospel. We congratulate the four hundred persons who assisted at the meeting, not only for the part they took in it, but also because of the example they have given to others. It is a significant thing that the one speaker, whose words on "bowing in the House of Rimmon" were interpreted to mean that an employé might lower the standard of honour in certain circumstances, received unmistakable evidence from the audience that his suggestion was entirely unwelcome. The audience, on the contrary, entirely agreed with another speaker, that lying and shady practices in business were simply impossible to a Christian—whether master or servant. If Christian employés everywhere could meet in conference in this way, untold good would come of it. Those who are tried by vexatious customs would gain strength to overcome, whilst a conscience would be created amongst some who at present are very lax in the matter of commercial honesty.

The Labourers' Exodus. Mr. G. F. Masterman, dealing, in *The Commonwealth*, with the statistics of the last Census return, takes a melancholy view of the future of the English village, and lays stress upon the decline of the birth-rate from 37·8 to 31·5 in the past twenty years, "an ominous drop for a country that has annexed half the world, and desires to populate it with an English-speaking race." In Mr. Masterman's opinion, the passing of the village means a dismal history of national decline; the great towns drinking up the best life of the country—a process towards extinction which cannot indefinitely continue:—

> With a deserted land studded with a few country houses and shooting centres, each supporting a semi-parasitic population; villages of old men and women, the lame, the tired, the mentally vacant; the fields, as now in Essex, passing back to the condition of waste and veldt, where "the down of the thistles in the month of August may be seen blowing all over the country like a snowstorm," and the English people collected in great lumps and blotches of population with glare and noise and heated congested life—what can we anticipate but a profound and fundamental upheaval in all the characteristics which we have hitherto associated with the old national life of England?

The Worship of Success. Just now, when men, like children, are caught with the glitter of imposing spectacles, it would be a great advantage if everyone could read "The Talk with Young Men," which Mr. J. A. Hammerton gives in the current *Family Friend*. Among other things he says:—

> To my mind there is no greater danger confronting the young men of to-day than the tendency to exalt worldly success above character. In politics, in literature, in the commercial world, in social life the man who succeeds is the man who is admired, and few seem to care two straws for the methods whereby that success has been attained.

Unhappily, for the time, this is true. The man with money or with fame can command the public, quite apart from his personal character. There are men—many of them, God be thanked—who like the three children, remain erect, whilst the rest of the world bows down to the golden image. We must work so that the number of such may be multiplied; but we must begin *early*, and teach the children from the beginning that a man's only real glory is "in the Lord."

Young Women and Service. In a recent issue attention was called to the sordid conditions of life in provincial slums, and it was pointed out that the evils which bear so injuriously upon the poor in certain districts of the Metropolis are just those which are powerful in the degradation of multitudes in country towns. The inadequate remuneration for home manufacture of garments is undoubtedly largely accountable for this. The wonder is that so many girls and young women are content to sit down and suffer under these starvation wages. Christians who move in and out among the noble band of needle-workers will do well to remind them that it is now a matter of choice, since there is room to-day for thousands of young people in comfortable situations where they can command reasonable wages. Why the wretched conditions of slum life are endured in preference to the more congenial surroundings of domestic service, is a question which has perplexed many minds. It must be confessed that the love of pleasure and liberty, even to licence, is undermining the gentle womanliness of the girls of our land, making them reckless of consequences, if only the absorbing passion for so-called enjoyment can be gratified.

The Preaching of Luck. Nearly every newspaper and magazine has contained for some months past one or more advertisements offering the great secret of getting on in life for the consideration of a few shillings. An investment of this sum is to result in the acquisition of powers which will place the world at the feet of any man or woman. The continuance of these expensive advertisements is a revelation of the extent to which the popular mind is open to the preaching of what is called "luck." Hundreds of thousands of people, it appears, have sought the possession of the great secret. All this kind of thing means that many men have yet to learn the lesson that the only way to true success is not along the seductive bye-path of "luck," but along the King's highway of holiness, honesty, and hard work.

A Serious Situation. Nonconformist Churches are often told that they are not keeping pace with the growth of population. The same seems to be increasingly true of the Church of England. The official returns betray an alarming drop in the number of persons confirmed during the last few years. In ten years the number of confirmations in a year has fallen, with some fluctuations, from 214,730 to 195,693. In the last recorded year the decrease was 8,500. A similar decrease occurs in the number of baptisms and of Sunday-school scholars; and still more so in the membership of the Temperance Societies connected with the Church, both in the abstaining and in the non-abstaining sections. In view of the great activity of the High Church party, this is all the more serious. In this there is an emphatic call to all religious bodies to do their utmost to renew and extend their hold on the population of this country. There are many things fighting against them; but in the spiritual warfare this should be an added reason for strenuous and unremitting effort. The Gospel is still the power of God unto salvation, but it needs to be more simply and effectively preached.

Practical Papers.*

On "FURIOUS DRIVING."

THE development of haste and rapid transit so characteristic of modern times points not only to successful business or exciting pleasure, but to an imminent danger. The racing horse, the scorching cycle, the puffing motor, imperil our safety in the day and haunt our dreams by night. But against these the law provides a remedy.

Not so, however, against the no less varied forms of danger that beset the spiritual life; for therein, too, is furious driving found. This art was highly developed by a man in Old Testament times, Jehu by name, whose character has become a byword on this account. (Read 2 Kings ix, x.)

A strong and interesting personality, he was a product of the stirring times in which he lived; a man whose influence was felt wherever he went; who could not do things by halves. God raised him up at a particular time, to do a particular work, and he delighted in the task. But his strength revealed inherent weakness. He obeyed the command of God as to the destruction of Baal, but for himself retained the worship of the golden calves.

It was not to establish idolatry, as such, that Jeroboam had set up these objects of worship; he seems rather to have conceived the idea of their forming a medium by which the people might worship God, without having to undertake protracted journeys to Jerusalem from north or south. It was a policy of expediency, and there was a sort of refinement about this form of idolatry that was absent in the grosser rites of Ashtoreth and Baal.

Into this snare Jehu fell, and thereby injured what had otherwise been a useful and powerful career. "Come, see my zeal for the Lord!" he cried, as exultingly he lashed his horses in the direction of the groves. Down went the idols, overthrown were the altars, massacred the priests. Surely a divine work, to lead the people back to God!

But while slaying and denouncing others, it was the animal nature of the man at work, the unconsecrated zeal of one strong in the flesh, but sadly deficient in the spirit. "He took no heed (*margin*, "observed not") to walk in the law of the Lord" (x. 31). Walking was not his forte, when horses and a chariot were to be had. Such a man is as much a danger as a deliverer. A great force in public, in private he may be a *minus* quantity.

He "observed not," he cared not, when once his passion was inflamed. As with Stephenson's engine, so with him—all must flee out of his way, or, "so much the worse" for them. Strong in dealing with others, he was weak in regard to himself. Abjuring the grosser kinds of sin, its more subtle and insidious forms nestled within his heart. He fain would keep the vineyards of others, but his own was a bed of weeds. He did some splendid work for God, but he marred his record by the "little foxes" that spoiled his vine.

Are there not many such around us to-day? Nay, are we not all more or less prone to make the same mistake? The natural man finds it a congenial task to put other people right, to denounce and scatter those whose idolatry differs from his own. Have we not known men who were champions against Rome, but who fell a prey to drink; who were red-hot upon orthodoxy, but could not control an evil temper; who were strong on temperance, but failed to curb the tongue? Let us not cast stones at Jehu, if we dwell in a house of glass. Better walk slowly in the law of the Lord, holy and just and good, than drive furiously, to fall at last.

Zeal is badly needed, truly; but let not zeal over-ride discretion, or disaster will ensue. You may be engaged in a work for God, praiseworthy in itself, but its efficiency will be sadly marred by lack of circumspection to "observe the law of the Lord."

SYMMETRY OF CHARACTER.

First, then, let us *take heed to ourselves*, that our Christian character be not unequally developed; that we become not like the lobster with one great protruding claw; intent upon some one spiritual hobby, to the exclusion of all else. Let us seek the symmetry of the grace of God, and "*adorn* the doctrine of God our Saviour in *all things*." Then may confidently be committed to our care some great work for Him, which shall win some while not repelling others, and we shall commend our service by reason of its well-balanced spiritual force.

Second, let us *consider others*. "We that are strong ought to bear the infirmities of the weak, and not to please ourselves." Many there are, threading their anxious way across the dangerous spots of life. They have arrived, perchance, at a cross-road, and are in doubt as to the right course to pursue. (How often do parents find their children thus)! Be not impatient at their trepidation, lest you cause them to stumble to their hurt.

We have known some who are in doubt as to the path of orthodox belief, perhaps in regard to inspiration, future punishment, or what not. Gently dealt with, they will cross in safety, if given time to weigh the issue. Force them to premature decision, and they are more than likely to take the wrong direction, or fall beneath your chariot wheel.

They are not all priests of Baal who go not to your conventicle. You may be right, they may be wrong; but upon your treatment of them their eternal welfare may depend. "He gently leads" those that falter or are overburdened. They cannot keep your pace to-day, but to-morrow they may not be far behind, if treated thus. They may be led, not driven. There is a sweet reasonableness about the Gospel of Christ. "Deal gently with the young man," though rebel he may appear to you. Your kindly word of counsel, directing him intelligently into the truth of God, may turn him from the error of his way; and you shall save a soul from death, and hide his multitude of sins.

He who would drive furiously requires a level head; he who is full of zeal must have

A LEVEL HEART.

There will probably be great surprises by-and-by, when, in fulfilment of our Master's words, "many who are first shall be last, and the last first." Some who had anticipated a chief place in the Kingdom may find that precedence is given to others whom they had despised. One who has "observed" more closely "the law of the Lord," to "love the Lord his God with all his heart, and his neighbour as himself," who has exercised a quiet pervading influence, may see the furious driver many seats below.

We stand to-day in the portrait-gallery of these men of olden time, as in an ancestral hall; we study them, we criticize them, we scan their features, we dissect their lives. A year hence, or sooner, we may stand amid the great cloud of witnesses before the throne. God grant that meantime we may profit by the lessons we have learned, that we be not hereafter put to shame. G.

* Dreams and Realities. Fourteen "Practical Papers," with Preface by Rev. F. B. Meyer, B.A. (Cloth 1s. *Morgan & Scott.*)

"Playing at Missions."

WE have spoken highly of missions, and of missionaries on the field. Had our stay in India extended over years instead of months; had we seen ten missions where we have seen one; had our view been less cursory than it has necessarily been—we might probably have observed some defects which have escaped our observation; and we should doubtless have come in contact with many more of the same quality as those who have laid down their lives in ministering to the famine-stricken in India; or those who have suffered death by sudden violence or prolonged torture in China. And these would have been native no less than European.

Nevertheless, the words of the great missionary, Dr. Alexander Duff, remain true—that we are but playing at missions. Taking the churches as a whole, we are trifling with the Great Commission, "Go ye into all the world, and preach the Gospel to every creature."

For what are we doing in this twentieth century, since the Lord Christ gave his last promise and his last command—"Ye shall receive the power of the Holy Ghost coming upon you; and ye shall be my witnesses, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth"?

Considering that the Church of Christ, "which is his body, the fulness of Him that filleth all in all," exists on earth for the purpose of being his witnesses, of preaching the Gospel by life and lip, by word and work to every creature, is it not trifling with a great responsibility to spend ten times as much on religious and semi-religious luxuries at home as on the barest necessaries of spiritual life in the great heathen world?

"BRING THE WHOLE TITHE."

It is most true that apart from our Lord and the operation of his Spirit we can do nothing. But when we cry to our Father in heaven to fill our mouths with good things, does He not reply, "Open thy mouth wide and I will fill it?" Jesus at the grave of Lazarus said, "Roll ye away the stone." And while God yearns to bless, as He always does, is it not on the condition that we "bring the whole tithe (R.V.) into the storehouse"?

Probably every Revival is the answer to some prayer from one or two or more earnest souls who have heard or read of the wonderful works of God, until desire was awakened and a cry went up which loosed the ever-willing hands of God. And such revivals have never fallen short of the faith and prayer which expected great things from God, and attempted great things for God.

But can we expect the windows of heaven to be opened, and such blessings to be poured out, if we withhold the tithes; tithes of loved and loving children educated, cultured, trained to shine in society or to achieve success in profession or business in these forward days; tithes of money and property; tithes of times and thought; tithes of study and meditation on the great love of God in the Word made flesh that He might put away sin by the sacrifice of Himself; tithes of pity for the millions of souls living and dying without hope and without God in the world; tithes of our whole being, spirit and soul and body? "Bring ye the whole tithe into the storehouse that there may be meat in my house; and PROVE ME now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it" (Mal. iii, 10).

But words enlarge their meaning. The

Gospel enthused the Greek words for *love* and *grace* with a new and higher significance. And translators of the Scriptures into heathen languages are still obliged to use words which do not as yet express divine thoughts, because those thoughts do not exist in the heathen mind. But such words become transfigured, and shine with a divine glory, as they are used to express the mind and will of God as the truth is in Jesus.

The Gospel cannot be satisfied with limiting the tithe due to God to a tenth part. When Joseph had laid up corn for the salvation of Egypt, the people willingly gave a double tithe, a fifth part, and said, "Thou hast saved our lives; let us find grace in the sight of my lord, and we will be Pharaoh's servants."

But the Antitype of Joseph has saved us with a greater, an eternal salvation. And "Ye are not your own, ye are bought with a price. Ye are a temple of God." "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God—your reasonable service, your spiritual worship."

Abraham brought "the whole tithe" when he offered Isaac upon the altar. And Isaac, and Jephthah's daughter, and the elders of whom the world was not worthy, and the eleven apostles, and Paul the twelfth, as one born out of due time—all these brought "the whole tithe" when they gave themselves up to death, or became the offscouring of all things for Jesus' name.

Above all, God brought "the whole tithe" when He "spared not his own Son, but delivered Him up for us all." And Jesus the Son of God brought "the whole tithe" when He gave Himself for us—when He "suffered for sins, the Just for the unjust, that He might bring us to God."

Let us meditate upon these things; let us give ourselves wholly to them; that our progress may be "manifest unto all." M.

A Solemn Thought!

"So much to do, so little done!"
Said Africa's illustrious son,
In whose short life was crowded seen,
What deemed as "much" to most had been.

"So much to do, so little done!"
How true the words of every one,
Who, unprepared, sees death in view,
With no kind hand to help them through.

How different to the saint of old,
Whose faith in glowing words is told:
"My course is finished, race is run;
Henceforth the glory and the crown!"

To live was "Christ," to die was "gain;"
How empty other lives, and vain!
How blest to say, as sinks life's sun,
"Through Christ, life's glorious victory's won!"

ALBERT MIDLANE.

The Cruelty of Fashion.—The Society for the Protection of Birds is doing excellent work not only in Britain but in Continental countries, the Colonies, and in India, in the interest of "the fowls of the air," the feathered creatures of whom Jesus said that "not one falleth to the ground without your Father." It seems, however, that influential as the society is in the way of influencing legislation, and educating the agricultural mind as to the beneficial co-operation of the birds, it is to a certain extent powerless before the rule of silly and objectionable fashion. The committee say:—"The most repellant feature of bird adornment this season has perhaps been the use of whole terns, or sea swallows, or gulls' wings—a revival of the evil fashion which called forth the famous counterblast from Professor Newton at the meeting of the British Association. Many of these are undoubtedly English-killed birds, as the slaughter of gulls and terns is still carried on to a barbarous extent on the Yorkshire coast. . . . It is still a trade, though a diminished one, in that district, and it is stated that one person alone has entered into a contract to supply 10,000 birds to a London milliner."

Has the Gospel Run Out?

By Rev. THEODORE L. CUYLER, D.D.

A VERY able and influential daily paper has declared that, "There is an impression in some quarters that the Bible is not in touch with these modern times; that its possibilities have been exhausted, and that, in order to retain its hold on the masses, the Church must more closely align itself with liberal and advanced thinking. No one can have failed to observe that the pulpit nowadays is not so much an agency for the dissemination of the Gospel as it is a lecture platform for the delivery of prize essays."

The editor goes on to say that a search of newspaper files for six months past would show what an enormous number of sermons have been on "social and secular topics, and that these ministers are presumably afraid that if they confine themselves to the Gospel they will be accused of want of progressiveness."

These are weighty words of warning; and they do not proceed from a hostile source, for this article concludes by saying: "The Bible fits into modern times just as well as it did any other period of the world's history; the great need of the pulpit is strength and power, and these qualities are sacrificed to the extent that ministers of the Gospel ignore the Word on which Christianity rests."

God's Word goes a great many leagues deeper than any problems of social philosophy. It goes to the roots of things. It strikes down into the depraved human heart as the source of all the sins and the wrongs and the sorrows and the sufferings that exist in this present evil world. Satan's throne is in the unregenerate heart: and out of that heart proceed the evil thoughts, the cruelties, the adulteries, the thefts, the murders, the falsehoods, and all the swarm of mischiefs and miseries that afflict society.

Christ's Gospel is the only remedy that can reach the heart; and therefore it is the chief and foremost duty of every Christian minister to preach and to press home that heaven-sent message upon every conscience. Any so-called reformation that stops short of renewing men's hearts can only be shallow and short-lived.

Jesus Christ, the healer of sick bodies, came into this world chiefly to save sin-sick souls. He preached

HEART-REPENTANCE AND HOLY LIVING.

Paul and his fellow-apostles did not go about lecturing on sociologies, even in that corrupt age. They grappled with the mightier problem of man's utter heart-depravity, and struck for nothing less than putting Jesus Christ into men's souls, and their entire regeneration by the Holy Spirit. That is the prime office of the Gospel of redemption. What business, my dear brethren, have you or I to be scratching on the surface of things, when the Holy Spirit commissions us and charges us to go down to the roots of all evil things? The wonder-working Gospel of atonement, faith, regeneration, and supporting grace—which is God's masterpiece—has no more "run out" than has the law of gravitation, and is no more "antiquated" than are fresh air and sunshine.

An admirable object lesson for all ministers may be found in the successful career of Richard Baxter in the manufacturing town of Kidderminster. When he came there, the town was overrun with wickedness. He did not ignore the bodily needs of his parishioners, for he had great skill in medicine, and great assiduity in caring for the sick. He did not ignore their domestic and social conditions, for he laboured for the cleanliness and comfort of their homes. But his chief aim was the salvation of their souls; and as he honoured the Gospel, God honoured him, and gave him a great baptism of spiritual power. After several years of genuinely apostolic labours, Kidderminster was not only reformed, it was revolutionized.

NEW HEARTS MADE NEW HOMES

and a new state of society. Baxter said that instead of profanity, drunkenness and Sabbath-breaking, he could walk the streets on Sunday evenings and hear the sounds of psalms or Bible-readings in well nigh every dwelling.

Human nature—whether in mansion or in hovel—has not changed since Baxter's day, or since the apostles' time. Christianity has not changed, and never will. It provides for the life that now is, and infinitely more for the life that is to come.

To his ministers God entrusts this life-giving Gospel—not to be altered, or overlaid or veneered, much less to be apologized for or concealed. Its sublime purpose is to bring God to man, and man to God. Time can never "antiquate" this precious Gospel; it is as fresh, and as indispensable and powerful, as it was when it was thundered from the lips of Paul. Woe be to this world if the Gospel "runs out"!

Did Thomas Touch our Lord's Body?

By Rev. RICHARD GLOVER, M.A., Rector of Wotton, Dorking.

IT seems to me very strange how almost universally it is taken for granted that Thomas actually touched our Lord's body after resurrection, because our Lord invited him to do so: "Reach hither thy finger, and thrust it into my side," &c. But it does not say that he actually did so. Jesus said to him, "Thomas, because thou hast *seen* Me, thou hast believed."

But it seems to me strongly implied that, though he was helped to conviction by the sight of Christ, and by the sound of his voice, yet the great source of his conviction was that Christ's address to him proved that though He was not visibly present when Thomas, on the previous Lord's Day evening, uttered the words, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe—" yet Jesus had heard and knew the very words that he had then uttered, and all the thoughts that had passed through his mind, and thus proved that He was Omniscient and, therefore, Divine.

This, I think, was the process in his mind when he heard Christ's address to him: "It is indeed Jesus! I *see* it is. But how marvellous! He addresses me in the very words I used last Lord's Day evening. He must then have been invisibly present. He must know our very words and thoughts, and therefore must be God as well as man! My Lord! and my God!"

And may we not infer from our Lord's acceptance of that homage—the homage, as the words proved, due to the Most High God—that He was indeed what Thomas called Him? Peter was not silent when Cornelius offered him worship, but he said at once, "Stand up, I myself also am a man." And when John in Patmos "fell down to worship before the feet of the angel which showed him these things, then said he unto him, See thou do it not; for I am thy fellow-servant; worship God" (Rev. xxii. 8, 9). Surely Jesus, who was far more "lowly and meek," and far more jealous of the honour due to God alone than either St. Peter or St. John, would not by his silence have accepted those exalted epithets as his due, if they were not his due; but would have refused them as resolutely as they did. In this view, the accepted exclamation of Thomas is one of the strongest indications of the proper Deity of the Saviour that we find in Holy Scripture.

Samuel and Saul.

By Rev. F. B. MEYER, B.A.

The Causes of Saul's Downfall.

(1 Sam. xiii. 13, 14.)

THIS chapter is the story of a great tragedy, since it contains the history of the incident which revealed Saul's unfitness to be the founder of a line of kings. Had he stood this test, there is no doubt that he would have been, not only the first monarch of Israel, but the father of a royal race, and the whole after-history of the chosen people might have been different. But, as we shall see—though, at first, his kingdom augured prosperity to his fatherland—it evidently lacked the elements of permanence and continuity, and of becoming Israel's permanent bulwark against the invasions of the enemy from without, and of disintegration or corruption within.

Let us gather around this story, not only because it has so much to do with the history of God's people, but because it is full of instruction for ourselves. Turning from Saul to David, Samuel said, "The Lord hath sought Him a man after his own heart." It is, therefore, clear that, in some way, Saul had ceased to be "a man after God's own heart," and it becomes us carefully to inquire the reason, that we may avoid the rocks on which this good ship split and foundered.

You will remark that the chapter which tells the history of this tragedy, the overcasting of a bright morning, the spoiling of a fair and beautiful promise, also contains the story of the unutterable distress to which the chosen people had been reduced. We are told, for instance, in *v.* 6, that the people of Israel were in a strait, that they were distressed, that they hid themselves in caves and thickets, in rocks and in pits; indeed, some of them even crossed the Jordan, and forsook their fatherland in the hour of its extremity; while those who were yet associated with Saul and Jonathan, as the nucleus of the royal army, followed him trembling (*v.* 7). A spirit of fearfulness had settled down upon the whole people; the old national spirit had decayed; it seemed as though they could never again be induced to stand against the Philistines, any more than a flock of sheep against a pack of wolves.

We also have the numbers of the vast host of Philistines which had been gathered from all parts in order to crush out the movement towards a national existence, of which the coronation of Saul and the exploits of Jonathan were symptoms (*v.* 3). We can overhear the tidings brought to Saul (*v.* 5) by some panic-stricken messenger, who, with the exaggeration of abject fear, described the Philistines as the sand which is on the sea-shore in multitude.

A further proof of the hapless misery of the people is adduced in verse 19: there was no smith found throughout the whole land of Israel, and the Hebrews had to take their implements of agriculture down to the smithies of the Philistines in order that they might be sharpened for their use. Never in its history was Israel reduced to more dire calamity, more absolute hopelessness and despair.

At this juncture Saul seems to have withdrawn his troops, such as they were, from Michmash, and to have taken up his position on the ancient site of Gilgal, where the act of circumcision was performed after Israel had crossed the Jordan under Joshua. While Saul and his soldiers remained here, every day marked the diminution of the host. This man and that stole away, either across the Jordan as a fugitive, or to hide in some hole and corner of the hills.

It may be asked why, at such a time, Saul did not make one desperate effort against the Philistines. Why did he wait there day after day, whilst his army evaporated before his eyes? Ah, thereby hangs a story—to understand which we must turn back a page or two in the inspired record. In 1 Sam. x. 8, in that early morning interview, when Samuel designated Saul for the crown, he told him that the crisis of his life would overtake him at Gilgal, a prophecy the fulfilment of which had now arrived. "Thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt-offerings, and to sacrifice sacrifices of peace-offerings: seven days shalt thou tarry, till I come unto thee, and show thee what thou shalt do."

SAUL'S GREAT MISTAKE.

Now this command, uttered three years before to Saul, as he stood on the threshold of his vast opportunities, involved two things, and each of them constituted a supreme test.

First, whether he was prepared to act as God's vicegerent, not as absolute monarch determining his own policy, and acting on his own initiative, but as God's servant, receiving the marching orders of his life through the prophet's lips; that he should not act as an autocrat, but as one to whom there had been a delegation of Divine authority.

Second, whether he could control his impetuous nature, put the curb upon his impulse, and hold himself well in hand.

It was this embargo which Samuel had laid upon him that made him wait day after day. Can you not imagine how his chosen advisers and warriors would come around him and urge him to do something? Might they not have pointed to the Philistine hosts encamped at Michmash, gathering like a cloud of storm? Might they not have told him how, unless he acted quickly, his paternal estate would be wiped out before the invasion? Might they not have pointed to the dwindling hosts, and said, Rise up and do something; it were better to die beneath the Philistines' hand than allow them to pounce down on you as the bird of prey on the trembling dove!

But he waited day after day. "He tarried seven days, according to the set time that Samuel had appointed; but Samuel came not to Gilgal, and the people were scattered from him." Then it would seem that within a brief space of the expiry of the allotted time he could wait no more. He thought that Samuel must have forgotten the appointment, or was intercepted in making his way from Ramah through the Philistine lines. He had waited till within half an hour (because to offer a burnt-offering and a peace-offering could not take much longer), and then spoiled the whole, by his inability to delay further; and he said to the priest, who still lingered by the ancient site where God had been worshipped and the Tabernacle posted, "Bring hither the ephod, and let us offer the sacrifice." "And it came to pass that as soon as he had made an end of offering the burnt-offering, behold, Samuel came."

Ah, if only some sentry standing on a pinnacle of rock could have looked over into yonder valley and seen the form of the old man drawing nearer to the camp, he might have warned the King, crying, "Samuel is coming." But there was no one to arrest him, nothing but the monition and remonstrance of his own heart. It was shown that he could not wait for God in absolute faith that He could not fail nor deceive. He was careful to maintain an outward rite, but the spirit of devotion and faith was altogether wanting. As he was, his successors would become, to the undoing of Israel; therefore his kingdom could not continue.

The one lesson that comes back to us with almost overwhelming force is, that the man who is after God's heart is the man who will obey God to the letter, who will wait for God to the last moment, who will dare to stand amid a diminishing and dwindling army, and to see disaster imminent, but, because he has not received the marching orders of God, will stand still, until presently God sets him free.

How many religious people there are, who, as they review their past life, can recall moments when they did not know what to do. An inner voice, still, sweet, but commanding, bade them wait and trust; but many other voices, loud and strident, summoned them to act; so that the still small voice of faith, of resignation, of absolute obedience, has been silenced, the one rash word spoken, the one irrevocable act performed, betraying the weakness of the heart, the ineffectiveness of the resolve.

At last, Samuel has come, and we have reproached ourselves, saying, "Oh, if I had only thought that God was so near, I would not have acted as I did; woe is me, why could not I wait?" Samuel always comes just at the last moment, but it is so hard to wait till he appears. God's mighty processes sweep around a wide orbit. One day is as a thousand years—but He is coming as the morning, as the spring, as the millennium. "His going forth is sure as the morning, and He shall come unto us as the rain, as the latter rain that watereth the earth."

SAUL'S DISINGENUOUS PLEA.

Notice Saul's explanation to Samuel. He said: "I said to myself, The Philistines will come down upon me to Gilgal, and I have not intreated the favour of the Lord. I forced myself therefore, and offered the burnt-offering." That surely was insincere. He laid the blame on circumstances; he said practically: "The circumstances of my lot forced my hand; I did not want to do it, I was most reluctant, but I could not help myself; here were the Philistines coming; I tell you the sceptre was wrested from my grasp, and I had to obey the imperious voice of the misfortunes that fell thick and fast upon me." His speech reminds us of Aaron's, who stripped the people naked before God and their enemies, and sought to excuse himself by saying, "They gave me their earrings; I cast them into the fire, and there came out this calf."

We are all prone to speak in the same tone. When the rash word has been uttered, and the proud act done; when we have refused to obey, and have seen the house of our life toppling down upon us, or consuming in the flames of our folly, then we have said, "Circumstances compelled me, I had to do it, and I did it; I forced myself, my hand was forced."

O soul of man, thou art greater than circumstances; greater than things; greater than the mob of evil counsellors. Thou art meant to be God's crowned and enthroned king; to rule and not to be ruled: to obey God only, and to resist all other attempts to bring thee under the yoke. Rouse thee, lest it should be said of thee also, that thy kingdom shall not continue.

MARK THE ALTERNATIVE TO THIS.

Samuel had said, speaking in the name of God, "I have chosen a man after my own heart, who shall perform all my will." Listen to the manner in which this man after God's own heart speaks, "I waited patiently for the Lord, and He inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and He set my feet upon a rock and established my goings. And He hath put a new song in my mouth, even praise unto our God; many shall see it, and fear, and shall trust in the Lord. Blessed is the man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies" (Psa. xl. 1-4).

Wait, wait thou thy Lord's leisure. Let your heart stop its feverish beating, and your pulse register no more its tumultuous waves of emotion! To act now, would only disappoint the highest hopes and mar the Divine purposes, and set stones rolling that shall never be stopped. Wait for God, stand still, and see his salvation. God's messenger is timed to come when the heart has almost failed, the steps almost gone, and hope almost vanished. "The Lord is at hand!" Oh wait, my soul, wait, wait upon God, for God cannot be behind, as He will not be before, the allotted and appointed moment.

And when He comes, there will be laughter for tears, harvest for sowing, blue skies for clouds, and long days of rapturous bliss that shall make thee forget the shame and reproach of the past!

"Our Daily Bread."

SUNDAY, April 20. Exodus xxxv.

AGAIN, on the threshold of the erection of the Tabernacle, the command of the Sabbath rest is repeated. Since fires were not needed for the cooking of the manna, it is clear that the prohibition here is against the melting of metals, or other purpose requiring a fire in the rearing of the sanctuary. Even amid these sacred labours they must rest.

The double keys of this chapter are the words *willing-hearted* and *wise-hearted*. For the former see verses 5, 22, 29. For the latter verses 10, 25, 35. It is of little use to be wise, unless we are willing. But this willingness is God's gift. Notice the words, *Every one whose heart stirred him up* (21, 26); and at the close of the chapter, we are told still more explicitly, *The Lord hath called, He hath put in his heart to teach*, and *He filled with wisdom of heart*.

May we not believe then that the pious Israelites (for evidently all were not included) were sensible of Divine stirrings, heard a Divine voice, and were conscious that they had only to work out what God was working in them, to will and to do of his own good pleasure? We should read 2 Cor. viii. and ix. along with this chapter; and should ask that God would incite us to similar generosity. It is good to give a tenth by rule and careful practice, but how much better when so great a spirit of love fills our heart that we sow bountifully. "God loveth a cheerful giver."

Notice that there is room and opportunity for every one to help forward the work of God. The women were needed no less than the men, and the ordinary men no less than the rulers. Nothing was required that was not *found* in their possession (23, 24). What is there found with you? God entrusts his property to you; see that you give Him of his own.

MONDAY, April 21. Exodus xxxvi.

How great was the honesty of the workers. They had the disposal of unlimited wealth, and might without risk of discovery, have appropriated much to their own use; but they urged that the people should be restrained from giving, so soon as they saw that they had enough. It is probable that the most gifted at the end of their task had made nothing by their efforts. It was enough for them to have wrought for God and to have pleased Him. (Remember Col. iii. 23, 24.)

Every morning, as Moses held his *levée* for receiving the people and adjudging their disputes, the tide of gifts flowed in. Probably the tides of generosity submerged the black rocks of envy and pride, and their liberality was very abundant. It has been calculated that the gifts of gold and silver and brass to the Tabernacle must have amounted to not less than £200,000.

The modern parallel to this is the Moravian Church, in which there is a missionary in the foreign field for every fifty-eight communicants in the home churches, and there are two heathen converts for every single member at home. And what is the incentive? While acknowledging the supreme authority of our Lord's parting commission, the Moravian Brethren have ever emphasized as their chief motive the inspiring truth drawn from Isaiah liii. 10-12, making the Lord's sufferings the spur of missionary activity. This is the all-constraining motive. If the Israelites did so much under the beetling crags of Sinai, how much more should we do, who have stood on Calvary? "Worthy is the Lamb that was slain to receive . . . riches."

TUESDAY, April 22. Exodus xxxvii.

The description of the sacred things within the Tabernacle is almost word for word the same as in chap. xxv. It is not, however, a useless repetition, because it accentuates the fact of the exact care of the workers to make all things according to the pattern: and it. therefore, teaches us the minute accuracy with which God expects us to obey Him. Nothing is unimportant in life. There is an ideal for every act and word—even for knops and flowers, which may stand for the elegancies and courtesies of life.

Every article symbolised some spiritual truth. The learned and devout Bengel remarks that, while two chapters in Genesis are given to tell us how the world was created, there are sixteen to tell how the Tabernacle was constructed. For the world was made for the sake of the Church, and the great object of creation is to glorify God in the redemption and sanctification of his people.

Every part of the sacred structure, from the golden chest which stood in solitary grandeur within the Holy of Holies, down to the smallest pin or cord which fastened the whole to the ground, is replete with instruction, not as affording a pattern for ritual service in connection with Christian worship, but as "the example and shadow of heavenly things"—"figures of the true"—faint, but faithful representations of those blessed realities which subsequent revelations have made plain.

The Ark was covered by the mercy-seat, God's throne. The cherubim stood on it, because the loftiest beings in the universe are brought nigher God by the blood (Lev. xvi. 14, 15). The Saviour is the Propitiator where they and we meet God, as the Apostle affirms in Rom. iii. 24 (compare Heb. ix. 5). The *Table* bore the "Bread of the Presence," which is Christ, on whom the Father feeds in glad satisfaction, and we. The *Candlestick* denotes the office of the children of God fed by the oil of the Holy Spirit. The *Altar of Incense* stood in front of the beautiful veil, a type of our praises and prayers accepted through the much merit of our Lord.

WEDNESDAY, April 23. Exodus xxxviii.

The Altar of Burnt-offering was so called because the whole burnt-offerings, with parts of other sacrifices, were offered on it. It was the first object that met the eye of the worshipper as he passed within the holy court. Projecting from each corner were horns, which elsewhere in Scripture are typical of power (Deut. xxxiii. 17; Luke i. 69). To take hold of the horns of the Altar was, therefore, like taking hold of Jehovah's strength (Is. xxvii. 5). It was also the act of the suppliant for mercy (1 Kings i. 50). The horns pointed every way, because they shall come from the north and the south, the east and the west.

The laver was made of the brazen mirrors, used by Egyptian women, to teach us that we need to examine ourselves in the mirror of God's Word, before we engage in his holy service (Jas. i. 23-25). It is not enough for us to have been once purged (Heb. x. 2). We need constantly to have our hearts sprinkled from an evil conscience (Heb. x. 22).

Snow-white curtains surrounded the House of God, symbolizing the holiness which becometh the habitation of the Most High. They were suspended by silver hooks, from sixty pillars, the ends of which were inserted in so many sockets of brass. There was but one gate to the court, one door to the Tabernacle, one vail for the Holiest; and there is one, and only one, way to God (Heb. x. 20).

The gold used in the Tabernacle amounted to £150,000; and the silver, derived from the census, to £35,000. Probably the spoils of the Egyptians, gathered from the shores of the Red Sea, conduced to the ability of Israel to make such generous donations.

THURSDAY, April 24. Exodus xxxix.

Next to Aaron's person was an inner *coat*, or garment, made of fine linen, embroidered (Ex. xxviii. 39). "This vestment," says Josephus, "reached down to the feet, and had sleeves tied fast to the arms." It is expressive of the personal purity of the Lord Jesus (Heb. vii. 26). This coat was bound together by a *girdle* of fine white linen. "The circumvolution," Josephus tells us, "began at the breast, and was there tied, so that the ends hung down to the ankles." This reminds us of the righteousness, faithfulness, and humility of our Lord (Isa. xi. 5; John xiii. 4, 5).

Over the white-embroidered coat was the *Robe of the Ephod*, a long, loose, blue garment, reaching to the feet. Upon its edge, or hem, was a rich fringe of blue, purple, and scarlet tassels, made in the form of pomegranates, and these alternated with golden bells. Perhaps this symbolizes our Lord's heavenly and beautiful life on earth. Over this blue robe came the *Ephod*, consisting of two separate pieces, one for the breast, the other for the back. On each of the bands that bound them together, over the shoulders, was an onyx stone, engraven with the names of six of the tribes. It was as though Aaron bore up the whole nation, and we are reminded that the government is on Christ's shoulders (Isa. ix. 6). God hath laid help on one that is Mighty.

The *mitre* was made of fine white linen, and bound round the head in long coils like the modern turban; and bore in front the golden plate. "In the High Priest's garments, as in the Tabernacle itself, the culmination of all is in holiness to the Lord." God will be sanctified in them that come nigh unto Him. You are holy in Christ, but strive after personal holiness (Lev. x. 3; Zech. xiv. 20, 21; Heb. xii. 14).

FRIDAY, April 25. Exodus xl.

It is supposed that the work of the Tabernacle took just six months. How greatly the expectancy grew, and how vast the interest manifested by the entire people, when Moses reared the sacred structure, and set the furniture in its place! All was done, as we are repeatedly told, "as the Lord commanded Moses."

Then the cloud of the Divine presence settled on the prepared house. It had remained for some time on the summit of the Mount, but how greatly would every bosom swell with joy when that majestic symbol descended towards the plain, and finally covered the Tabernacle, and from that moment it became the guide of the pilgrimage (Psa. lxxviii. 14), and a protection from the burning heat.

We learn that it not only rested on the Tabernacle but filled it with glory. It was light and fire, and even Moses could not enter, because of the burning glory. The Lord Jesus *in* and *by* his Word, and especially by his Spirit, is to us what the cloud was to Israel. Let us not go before, nor lag behind Him, but wait till we know his will, and then follow without fear (Psa. xlviii. 14).

> Burns the fiery pillar at our army's head;
> Who shall dream of shrinking, by our Captain led?

SATURDAY, April 26. Leviticus i.

The offerings brought to the door of the Tabernacle were of five kinds, whereof the burnt-offering, as here, stood first. In each some special aspect of Christ's great sacrificial work is set forth.

The characteristic feature was that it was *wholly* consumed; and it ascended to God as a sweet savour (Phil. iv. 18). There is only one Man whose entire life was yielded thus to God. Isolated acts of devotion may be seen in his followers, but only one could say, "I do *always* those things that please Him" (John viii. 29).

Before the victim was offered, the priest placed his hand upon its head, and by this act identified himself with it; so we must be one with our Lord in his entire devotion to his Father's will. We are to present our bodies *a living sacrifice*, no longer living for ourselves, but for Him who died that we should not henceforth live unto ourselves, but unto Him.

The burnt-offerings were not all of equal value (3, 10, 14). And this difference may illustrate the diversity of spiritual apprehension which prevails among true believers of the excellency of the Person and Work of the Great Anti-typical Burnt-offering. One class of Christians has large and comprehensive views of Jesus—the bullock; but all do not share in these, nor respond to them—the goat or pigeon. Let us follow on to know, for feeble apprehensions of Christ's sufficiency issue in enfeebled service, and this again in diminished faithfulness and reward.

F. B. M.

Other Lands.

The Real Chinese Wall.

By Rev. W. REMFRY HUNT, Nanking.

THE real Chinese wall is a fact. Until recently westerners spoke of it as a myth. Few myths are, however, made of bricks and mortar. In the reign of Tsing Hsi, B.C. 240, the colossal wall was begun. It took 1800 years to complete, and cost millions of lives. Chinese history may be studied from this summit, just as Egyptian archives are best observed by the side of the pyramids. Chinese history is a long tragedy. There is a lurid glare in every chapter and in every act. Their religions are national, partial, temporary, and have produced after their kind, exhibiting their bounds, and enclosing their own sacred seclusion in every web of the social fabric. It is this massive prerogative, so alien to all human brotherhood, that has circumscribed and stifled the race. Beside these moral walls the 1,500 miles of masonry which skirt the Mongolian plateaus are a mere garden fence.

CONFUCIANISM.

The greatest wall of China is the fortress of Confucianism. It is the citadel of classic heathenism. It is enthroned high in the State, and deep-rooted in the hearts of the people. When this buttress is removed the foundations will fall, and the errors undermining it will lie in the *débris* of dead systems.

Confucianism is a moral failure. It is an intellectual anachronism. This is the testimony of history and the wail of its own disconcerted disciples. Stamped with all that is of the earth earthy, this cold, unreal, veneered ethical creed is responsible for the entire lack of sincerity and the prevalence of national dishonesty. Atheism, lying, polygamy, official corruption, blood revenge, geomancy, suicide, the nameless evils of the seraglio, and all the misery, jealousy, filth, and scum of the eunuchs and their confrères, are the natural product of the Confucian rôle.

Confucianism is nevertheless the State religion, and from within its walls and without its battlements will be aimed the sternest and most telling blows on the vital and most easily-attacked lines of its foes. The conflict to-day is between Christianity and Confucianism. The stagnant waters of Buddhism, swarming alive with the putrid masses of the ignorant and depraved priesthood, are as a moat around the "city of the dead past," and afford little real opposition. The light and warm love of the truth and knowledge of the true and living God will soon purify and cleanse the hearts of its million-peopled devotees, and make through it a highway, instead of a waste, for the wayfaring. Let the missionaries nerve themselves, and, above all, be nerved and filled by the Spirit and power of Him who, in this great commission, is "of God made unto us wisdom, righteousness, sanctification, and redemption."

A HOPEFUL OUTLOOK.

The consensus of opinion among the leading missionaries is that the Confucian altars will fall. The battle will be a severe and long one, but the issue is not in doubt. A religious renaissance is spreading all over Asia. Out of the travail of its regeneration is seen the renaissance of Sinim. The mental standstill of the *literati* is changing to an attitude of inquiry, and an eager appetite for true and exact science. The four hundred millions who have been cheated are awakening. It is a pathetic, solemn, and almost sublime scene. Surely the light of his star has arisen again in the East!

By contrast and comparison, by adoption and adaptation, by means and agencies in and out of season, by the peerless victories of the Faith in all lands, by its unique and glorious achievements over all other faiths and philosophies, the facts and evidences have universally and incontrovertibly proved that the religion we bring to China is the one all-progressive, world-embracing, and eternal panacea for the sons of men.

SECLUSION AND SUPERSTITION.

There are thousands of the better classes in China, as well as many of the *literati* all over the country, who would have audience with Jesus Christ, but the remains of the high walls of seclusion* in the ancestral temple, with its beauties and all the officers in their rich array, prevent the hearing. We have intercourse in our Chinese guest-room with scores of intelligent young men who are tired of the shadows and dim guesses of this ancient "museum specimen of ethics."

Let the walls of superstition, isolation, and Pagan civilization fall, and the light will shine in and reveal the monster fraud, and arouse in the minds of the people new hopes, new ideals, and new and holier enthusiasms. It is unreasonable to think that the Chinese do not want a genuine sense of liberty, more truth, and truer love. In heathenism they found neither. It is safe to say there are hundreds who are seeing, and thousands who are beginning to see, in the Christian religion, a Providence set over against fate, Revelation versus speculation, Facts versus visions, Life versus death, and the hope and path of eternal bliss set out clearly against the gloom and uncertainty of age-abiding darkness. *Avaunt heathenism!*

Surely the present opportunity is a rare one. We shall need the Divine light to guide us on our way, and lead us into all truth, as we deal with the remoulding of the materials and the rebuilding of the moral and physical structure of this wrecked, broken, and almost derelict empire.

Before Jehovah's awful throne,
Ye nations bow with sacred joy;
Know that the Lord is God alone—
He can create, and He destroy.

The Gospel in Spain.

WHILE Spain has been the scene of numerous upheavals during the past year, and the middle and upper classes of society are still degraded under the spell of Romanism on the one hand, and infidelity on the other, it is gratifying to note that there is an increasing willingness both to hear and receive the Gospel on the part of artizans and the labouring classes. Mr. and Mrs. Armstrong continue their self-supporting labours in Barcelona, greatly aided by their Swiss helper, Eliza Kunsi. Mr. John Nisbet, who with some fellow-workers resides in the north-west of Spain, devotes much time to travelling about and spreading the Gospel message in the small towns of the provinces of Leon, Galicia, Asturias, Zamora, and Valladolid.

From one of these provinces Mr. R. Pollock Simpson writes:—

One of the most cheering events of the past year is the wonderful opening our evangelist has had in a small town of Estremadura. They began work in September, 1900. The secretary of the town, and afterwards his daughter, were converted. On the first Sunday in December, after large audiences in his preaching hall, he was standing reading by his lamp when a shot was fired through a hole in the door, and narrowly missed him. The would-be assassin was pretty well known to be the brother of the priest. The secretary, seeing that a larger hall was required, bought a piece of land, and is building one for himself. The utmost efforts are being made to get him out of the place. The last letter describes his being brought before the governor of the province, who, after inquiring into the case, dismissed the secretary without punishment.

The information received respecting Gospel effort in the Philippine Islands (Spain's former colony) has been distinctly encouraging. The desire to hear the message of salvation seems all but universal, and whenever this desire has been met by Christian labourers there is a deep spiritual work. The need seems to be for a greater supply of consecrated labourers to sow the seed. Particulars and further details of the work of the Association for the Diffusion of the Gospel in Spain may be obtained from Mr. B. F. Babcock, 4, Water Street, Liverpool.

* Vide "Confuscian Analects," Chap 25, pp. 3, 4.

Notes from India.

WORK AMONG THE PARIAHS.

ACTIVE evangelistic work among the much oppressed and depressed classes of Pariahs in the suburbs of Madras for some years has produced very good results, and an infant congregation has been raised. Financial difficulty has, however, retarded progress, and hence it is necessary to appeal for outside support. Communications may be addressed to Rev. K. R. Gopalah Aiyar, Methodist Episcopal Mission, Kodambakam, Madras.

A GROWING CONGREGATION.

The work of the Basim Mission (Berar), under the care of Rev. W. A. Moore, has considerably enlarged during the past six years. The late famine brought about a hundred children into the school, exclusive of those who died immediately after being received. Most of these are being supported by patrons in America, but help is required to meet the salaries of capable teachers, and to start industrial work. There are also several poor Christians who need to be helped by the provision of work to do. "Our large congregation of over 200 meets in the girls' schoolroom; but the room is too small. We have been promised a very fine site in the native town, and are endeavouring to raise funds to build a suitable place of worship, £500 being sufficient for one to seat about 400 persons."

CAMPAIGN IN CALCUTTA.

Reports received from missionary and other sources show that the evangelistic campaign conducted in Calcutta in February was very successful in many directions. The spirit of inquiry was marked and widespread. Workers of experience were specially impressed with the interest and attention of the audiences, such general arousal to the claims of Christianity having never before been witnessed in the city. A procession made through the city on one of the Sundays was very effective and impressive. Respectful crowds of natives lined the sidewalks, and filled the windows on the route. Missionaries marked with satisfaction and pleasure the thoughtful quietness with which these onlookers beheld the hundreds of Christians marching past singing the praise of the Redeemer. Thousands of tracts were received by these multitudes, and the distribution of suitable literature during the entire campaign was altogether abnormal. A number of cards were signed at the meetings, and a number of the helpers came into contact with those whom they believed to be honest inquirers. The universal feeling among missionaries and native leaders is that great and lasting good was done, the fruit of which will be gathered later.

LIMITATIONS OF WOMANHOOD.

The experiences of workers among the women are often most trying. We quote the following from the report of those under the direction of Rev. W. J. Edmonds (London Mission, Quilon, Travancore):—"The majority of the heathen women are superstitious about Christian books, and one day a woman burnt a book, fearing her daughter might learn to be a Christian. Many fear to buy and read the Scriptures because of the wrath of their deities. Even then they listen to the miracles and parables and the sufferings of Christ. In some places it is chopping down the trees of the jungle, and in other places it is like sowing. One day a few women, after seeing themselves unable to prove that the devils do good to them, threatened me and said, 'I will punish you.' 'How?' said I. Then one replied: 'I will make the devil to beat you and you will reap the consequences within four days.' This woman and six of her neighbours, seeing the inability of their devil, and being ashamed of themselves, quietly listen now and confess Christ to be the only Saviour. Many a time they seem to be much distressed in their hearts because of their inability, owing to the Travancore Marumakkathayam law, to act according to their conscience."

Churchmen and Foreign Missions.

C.M.S. LAY WORKERS' CONVENTION.

ADVANTAGE was taken last Saturday, by the London Lay Workers' Union, of the 103rd Foundation Day of the Church Missionary Society, to hold an all-day convention at Exeter Hall. Recognising the ever-increasing importance of missionary effort, and in view of the present position of the Society, it was desired solemnly to realize before God the greatness and glory of the mission which Christ has committed to his Church in the evangelization of the world, the enormous nature of the task, and the demand on the individual Christian for unwearied prayer, self-denial, and diligence in carrying out the Master's command to "preach the Gospel to every creature." The morning and afternoon sessions were restricted to men, and from the outset it was evident that the deepest interest had been aroused among the members of the Union.

The subjects set down for the day were "The Master: The Work: The Worker," and the chairman in the morning (Mr. Eugene Stock) found the true attitude of mind to be desired in the words, "His heart was lifted up," used of four kings in 2 Chronicles; three times in a bad sense, but once in a right fashion (of Jehoshaphat, xvii. 6), because it was "in the ways of the Lord."

"ONE IS YOUR MASTER."

The Mastership of Christ was opened up in most helpful and interesting manner by Rev. Hubert Brooke (St. Margaret's, Brighton), who showed how, by analysing the five New Testament Greek words referring to the Lord Jesus Christ, that have been translated Master, they present Him as the Overseer, the File Leader, who goes on before, the Teacher, the Despot, and the Supreme Owner. These imply (1) that under every aspect of the Name He is something different to us, and we are something to Him; while (2) at the same time He both supplies and expects something.

The names imply that (1) He is responsible for all needed provision; (2) it is our right and duty to look to Him for absolute guidance; (3) He is ready to fulfil his promises of instruction; (4) there must be complete submission to his will and command; and (5) his rights as owner can only be acknowledged by consecration.

Dealing with "The Work," Rev. W. St. Clair Tisdall (Persia) showed how the Lord Himself has called those who have heard the Gospel to be (1) witnesses, and (2) evangelists (Acts i. 8); but false witness to Christ is being borne plentifully in heathen and Mohammedan lands by those who are leading evil lives. To such an extent is this the case that by many Mohammedans in Persia the chief duty of a Christian is believed to be to get drunk every night. Among the greatest difficulties in the way of progress were enumerated (1) the death penalty prescribed by the Koran for all embracing any other faith; (2) the state of oppression which prevents any security of life and property to subjects; (3) the small element of truth which underlies their own teaching; (4) their erroneous belief in our Lord as a prophet whose time is past; (5) the utter lack of any power in Mohammedism to reform itself.

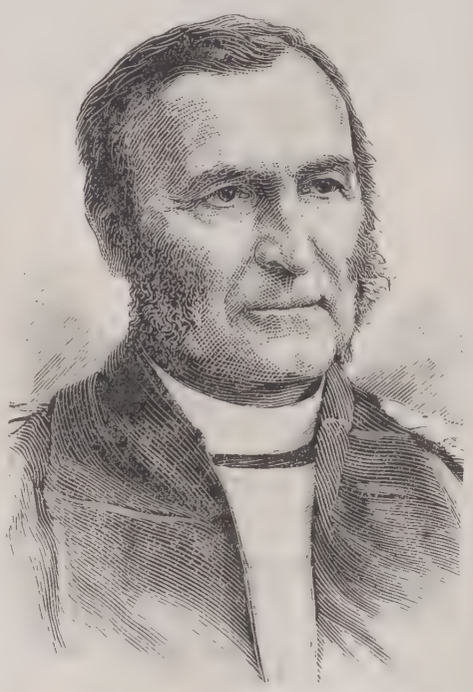
The society's special missioner (Rev. H. S. Mercer) made practical application of the assertion of the claims of Christ and of the heathen world, by calling for correspondence between—(1) our endeavour and the work; (2) our earnestness and the importance of the issues at stake; (3) our enthusiasm and the gladness of our message; (4) our self-denial and the example of our Master; (5) our personal holiness and our Divine companionship.

REALISING "THE MASTER."

From the chair in the afternoon, Mr. Herbert R. Arbuthnot (president of the Union) bore strong testimony to the importance of the share in missionary work taken by those at home who are creating a strong, healthy, intelligent public opinion. Thereafter Dr. Ingham (formerly Bishop of Sierra Leone) asked earnestly—(1) A realization of The Master: "that is, to make Him plain to ourselves. Nothing but a personal appearance and a daily revelation to our souls can do this. Disciples may say, 'We have seen the Lord,' but if the disciple is to be a disciple indeed, he must be able to add, 'The life is manifested and we have seen it.' We may go forward boldly if we know that because Jesus lives all that He embodied is going to live for ever." (2) A realization of something of his method and his plan—(*a*) "Come and see: you must consent to look out on everything from his point of view. I am content to put my hand in that of Him who is the sole Disposer of opportunity." (*b*) We must go "with Him"—his very thought, mind, and purpose, and his almighty strength conceived of as in the hearts of the men and women who companied with Him; "that is the way in which the Master provided for the continuance of his mission in the world, and in which He calls you and me to take part in it." (3) A realization of our Lord's purpose that we should go, and that He should go with us. "The 'must' that dominated the Lord's movements when on earth, dominates his purpose still."

"NEVER HEARD AND NEVER WILL HEAR."

India was represented by Rev. G. T. Manley (Allahabad), whose field lies among university students. Speaking on the first day after his arrival in England, he was deeply moved to



ARCHBISHOP OF CANTERBURY.

From Photograph by The London Stereoscopic Company, 106, Regent Street, W.

find himself face to face with an audience comprising more Christian men than are at work among the millions of our great Eastern dependency. Striving to lay on the hearts of his hearers something of that great burden which had impelled him to go forth, he described the utter impossibility of the average missionary in India reaching the whole of the population allocated to him. On one side of Allahabad are half a million natives living in villages; "nine-tenths of them have never heard the Gospel, *and never will; they will live and die heathen.*" India is one great untouched mission field.

Summing up the messages of the brethren from the field, Prebendary Webb-Peploe asked, "Are you prepared to accept whatsoever the Lord your King will say to you? In almost all the commands of the Lord Jesus there is involved the idea of missionary labour. There is one thing which He requires us to do, and we are called to consider whether we have realized the message. In the Acts of the Apostles the thought impressed on the Church of Christ is summed up in the words, 'Arise and go.' Let no man say that he has heard the call, 'One is your Master,' and then shrink from answering the call. If I speak to any young man who is feeling, 'I would like to begin to say something for Christ, yet I dare not because I have not the talent and resources,' remember it is in Christ that all the treasures of wisdom and knowledge are hid, and the unsearchable riches of God are found for us. God has the same power to make use of through any and all."

The excellent audiences earlier in the day were succeeded by a crowded house in the evening, when the chair was taken by the Archbishop of Canterbury. Reviewing the present opportunities for the spread of the Gospel as compared with former times, his Grace showed that the call to go forward is louder than ever before. The difficulty of language has been largely removed by the scattering of hundreds of translations of the Bible; the former dreadful persecutions have given place, so that those which remain form rather an incentive to devotion, through which we hear the Lord's voice proving that He is at work as He was of old, and showing that He has not left altogether aside that which stirred men in former days. He uses the same instruments, the same incitements. He answers prayer by the same method. He encourages us in the same old way. It is an encouragement to all others when a man dies for Christ.

REFLEX INFLUENCE.

"The more any country takes upon it the great task of preaching the Gospel to the world, that country will gain in spiritual power, in the general elevation of the standard of life, in a higher sense of the holiness which God requires, more than by any other method that we can take. In proportion as a nation bestows on this an ever increasing devotion and self sacrifice, in that proportion, and more will it be lifted up towards God.

"If England desires to lift itself higher towards God, if we desire to be a more religious people, to be a more moral people, to be more earnest in prayer and in the study of God's Word, to be more faithful in the fulfilment of all we are called upon to do at home—if we desire these things, let us throw ourselves with all our energy into the task which the Lord gave us at the beginning; let us see to it that we preach to others and we shall truly find that we have been preaching to our own people, that we have entered their very hearts by what we have devoted to those who have not yet received the glorious news."

Basing his address on the vision of Christ our Master and its results, recorded in Revelations i., Rev. S. A. Selwyn (Hampstead) showed the necessity of the message to the Apostle John and the Seven Churches, and how real are its lessons to the Church of England to-day.

NO UNHAPPY MISSIONARIES.

Special interest gathered round the statement made by Dr. Albert Ruskin Cook (Uganda) of the needs of heathen and Mohammedan lands, realised as they were during his own experience in Africa. Bunyan's "man with the muck-rake" illustrates the attitude of Christians who are too much taken up with their own little heap to raise themselves and look round on the great world beyond. Referring to the opening up of the countries surrounding Uganda, he stirred the hearts of his hearers by the statement of his expectations for the near future. A friend had said to him, "I have never seen a missionary with an unhappy face; how could we be unhappy with such a work and such a message? I would not exchange my practice in Africa for the best practice in England. I was told before I went of the joy of the work, but the half was never told."

The closing word for the day was spoken by Prebendary H. E. Fox. Comparing the world to a great law court, he said we cannot escape being witnesses for Jesus Christ. The days of witnessing in the Acts of the Apostles were those of church extension, when there was no need to talk about church defence. If the possession of information, which will be of use to others, imposes responsibility, "with the open secret of salvation, how dare we hold our tongues?"

Valiant for the Lord.

The Late Major H. M. CONRAN.

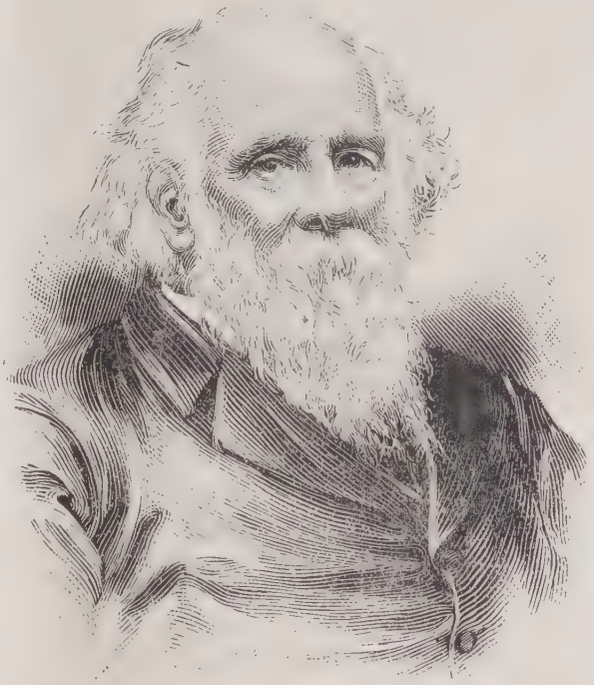
FROM among the officers of the British army have come from time to time many of the brightest lights that have shone for God in dark places of the earth. Of some of these men much has been written and spoken, and their names are household words; a far greater company have been faithful in their own circle, doing a quiet work of which the story will never be widely known on this side of the great day. Among those whose memory is fondly cherished, especially in India, was Major H. M. Conran, who heard with joy the home-call from his Lord on February 23.

From an autobiography published some years ago we learn that, as a boy, the future officer was wayward and passionate to a degree. There were times when he was arrested by thoughts of better things, but it was not till he had received his commission and been sent to India that the Spirit of God strove with him effectually. As an officer of the Bengal Artillery, he was stationed for some years at Dum Dum, about eight miles from Calcutta. The first circle of friends which opened up for him was that of an attached band of young Christian disciples whom an officer of standing—afterwards Colonel Powney—had for some years been gathering round him from among the officers of the regiment. Dwelling in a house with six or eight such companions, he gradually found himself steeling his heart against the life they were living. Neglecting the unusual opportunity afforded for inquiring into the truth, he turned his attention more and more to sceptical thoughts and arguments which had been taking root in his mind under the name of "enlightened views."

The young officer was proud of the anti-Christian books which he had gathered together; and cultivated in Calcutta the society of leaders and speakers of the same order. Ultimately he did not hesitate to avow and defend the principles himself. Strangely enough it was at what he expected to be an entirely political meeting that his unbelief received its greatest blow. The agitation against "suttee" had reached its height, and the speaker was a native gentleman who pleaded for strong action on the part of the Government. To the surprise of at least one of his hearers, he proceeded to bring the truths of Christianity to bear on the question with great power, and carried the sympathy of the great audience with him. More than the words themselves, their effect on the meeting seemed to work a revolution in the feelings of Lieutenant Conran. Then the young man realized that he had been building on a foundation of sand, and while not yet a Christian he could no longer proclaim himself an unbeliever.

The next step in the winning of this life to the service of God was his coming into contact with one of Rev. Dr. Alexander Duff's converts—afterwards Rev. Krishna Mohun Bannerjee—whose faithful dealing roused the officer's mind into a state of acute concern. The intervention of a period of ill-health produced something akin to despair, and ultimately the actual fear of death, he says, became unbearable. But when the darkness was most dense, the dawn was at hand. One night he got out of bed, fell on his knees, and called upon the Lord to have mercy upon him. The Father who had been seeking his child for long years heard the cry, and from that moment the wanderer was reconciled. Bodily health improved immediately the whole tenor of the life was changed, and the power of the old vices and habits was broken once for all.

But a stern battle ensued with besetting sin, and it was long ere there came what might be described as settled peace in believing. So long did the attacks of sin continue, and so persistent was the cloud overhead, that there came into this troubled mind grave doubt of ever experiencing the entire deliverance of which he had read in Scripture and in "The Pilgrim's Progress." He had, of course, been led to destroy all the sceptical books of which he had previously been proud, and now he gradually found help and light from others of a different class. Among those on which he afterwards looked back with gratitude were Owen on "Indwelling Sin in Believers," and "Psalm cxxx.," Baxter's "Saints' Rest," Flavel's "Saint Indeed," and Bunyan's "Grace Abounding to the Chief of Sinners." A keen appetite for Christian biography took



MAJOR CONRAN.

From Photograph by F. Watson, 35, Queen's Road, Bury St. Edmunds.

the place of one for novels, and such memoirs as those of Charles of Bala, Halyburton, and David Brainerd were read with avidity. A tract on prayer, by Madame Guyon, brought much comfort; and a book on Hebrews viii. 10-12, by Dean Goode, was also a means of blessing.

For many months the Word of God itself was to this seeker a sealed book. It was almost with dread that he could continue reading a daily portion; and not till he had searched the Scriptures so constantly and diligently that his copy completely wore out, after being repaired again and again, did he hear through the sacred page the voice of the Father comforting him "as one whom his mother comforteth." When the light did break with growing fulness on his soul, this student formed an ever-deepening love and relish for the actual Word itself, and found himself turning especially to the words of the Lord Jesus as recorded in the Gospels. He was subject for years to great ups and downs in the Christian life. One reason of this was his shrinking from taking an outstanding position, resolved as he was to be a "judicious" Christian. Another mistake was refraining from openly identifying himself with such gatherings of believers as were available. A third pitfall was his openly-expressed determination to prove that the Christian life need not make a man miserable, his determination to prove which leading him at one time to go back into sports and other occupations which for a time he had entirely forsaken.

The "root of the matter" was in the soul however, and by the leading of God he was at length delivered out of his distresses. Contact with experienced believers was in this case as in others, a fruitful means of grace. On this subject he says himself:—

> I was somewhat indebted for my progress in Christian experience to occasional intercourse I obtained with "the excellent of the earth." On one occasion, when I was staying with Colonel Powney, a select committee of distinguished artillery officers was assembled at his house from all parts of India; and, as it happened, Mr. (Anthony) Groves, the missionary from Bagdad, came in for the night, on his way from Persia to Calcutta. Never did I see the beauty of holiness so evidenced as in that servant of God. His whole conversation and his striking history, which he narrated to us, seemed to present the reality of religion to my mind, as though "telling me all that was in my heart;" whilst his fascinating manner and intelligence so impressed this set of hard-thinking, world-engrossed officials, that they sat till deep in the night, spell-bound. Groves, taking up his parable, as "the man whose eyes were opened," carried their wrought-up minds through all those varied adventures, purposes, and peculiar views, which, not many years later, culminated in the addition of another denomination to the Christian body. Before this, I had experienced cravings in my spirit after a higher and more evangelic piety, which, like Nebuchadnezzar's vision, disappeared, "and the thing was gone from me." In Groves I saw the reality of such an attainment, and the interpretation of my vision. A new hope and object seemed to open on my soul.

The battle was not yet finally won, but great and real progress was being made, and the child of God was able to sum up in the following words:—

> True, these lustings of the Spirit were overborne again and again by lustings of the flesh; yet intercourse with others of exalted piety, with whom I fell in from time to time, was instrumental in reviving these yearnings of my spiritual life, until, ere many years had elapsed, they gained the ascendency, and gave hope and direction to my life.

Five years' residence at Dum Dum terminated in 1837, and during a march of three months which followed, the young believer, whose spiritual life had been advancing step by step, had only two like-minded companions; and it was his privilege to stand forward whenever personal witness for Christ was called for. Various experiences led him, some time afterwards, to self-examination whether he should not devote his life to missionary work. Led to the decision to abide in the calling wherein he was called, he was enabled in after years to use faithfully such opportunities as were afforded him for preaching the Gospel to natives as well as Europeans, a step which called for much grace to overcome the fear of man, as well as popular prejudice.

During the earlier half of the nineteenth century, the British authorities in India had many a difficult task set to them in dealing with the native tribes on the various frontiers. Conflict followed conflict at shorter intervals than was quite realized by the nation at home; and for the officers and men in the field there was many a dark day. Doing his military duty in a way to call forth the praise of his superiors, Major Conran yet found constant openings for serving the Captain of his salvation. Poor fellows who were wounded and

dying far from home and friends were gladdened by the ministrations of one who could with his sympathy tell them of the way to everlasting peace and rest.

In the course of a long residence in the North-west Provinces, mainly at Peshawur, Major Conran's sympathies were drawn out very notably on behalf of the Afghans. He took a deep personal interest in every effort to reach them with the Gospel or education, seeing by faith great conquests for his Master through this means of entrance into Central Asia. To give practical effect to his wishes, he made an offer of a large sum of money to the Presbyterian Church of America for the purpose of opening a mission among the Afghans; but it was found impracticable to withdraw men from the evangelization of more accessible parts of the country for this purpose.

Work was done for some years by a Mr. Löwenthal among Afghans residing on the Indian side of the border; but on his death the way did not seem plain for the appointment of a successor. Major Conran had, however, lost none of his enthusiasm on the subject. Writing to a friend in India, he said:—"Feeling my strength failing, and as I know not the day of my death, I feel the responsibility of keeping less money idle, perhaps to fall into unworthy hands." In these circumstances he turned his attention to England with the result ot the establishment of the well-known mission to the Afghans by the Church Missionary Society.

THE NEED OF PERSONAL PIETY.

Major Conran protested openly against the evils of society in the country to which the best years of his life were given. He realised in a very high degree the duties resting on a Christian Govenment, but he ever maintained that the utmost importance was to be placed on the personal lives of the members of the European community, recognising as he did that the people discerned at once the true value of a consistent Christian life, as distinguished from official recognition of a creed. He spoke with satisfaction of the power of the Word of God in the ranks of the army on the plains of India and in hospital. Longing for the souls of his fellow-countrymen in the East, he saw great possibilities for good lying ready to their hand.

Compared by the late Daniel Wilson, of Calcutta, to the church of Philadelphia, God's people in India exemplify the blessed effect of the position they occupy in a higher life as contrasted with the church at home, and their fitness to bring a united action to bear on the heathen world. We may thus anticipate that in the day of God's power, when a revival is bestowed on our countrymen in India, it will be felt throughout the land; and that once more, in a far wider extent, "all that dwell in Asia will hear the word of the Lord Jesus;" and the result of past labours becoming manifest, it will be seen as though "the earth had been made to bring forth at once, and a nation were born in a day." To lay the foundation of such an evangelistic church, God, who bringeth the blind in a way they knew not, has guided the steps of many a reckless wanderer from his father's house to a haven of rest in the plains of India.

During the closing years of his life, Major Conran resided at Ixworth, near Bury St. Edmunds; and all his attention was given to good works, ever trying to speak the word in season which might lead some soul to the Saviour. His experience in the army led to his being a warm supporter of temperance work. The open-handedness which led his generosity in India to run at times far ahead of his means, made him in a real sense his own executor. He was a liberal distributor of Christian literature, and a generous supporter of the Salvation Army, especially in the direction of new buildings and social work.

The late Rev. Dr. Talmage.

Rev. Dr. T. de Witt Talmage passed to his rest last Lord's Day at Washington, after an illness of several weeks, the immediate cause of death being inflammation of the brain. Born at Bound Brook, N.J., in the year 1832, the distinguished preacher's first pastorate was at Bellville, N.J., where he was ordained as minister of the Reformed Dutch Church. When the civil war broke out, he was appointed chaplain of the Pennsylvanian Regiment, and with characteristic energy and enthusiasm threw himself into the work of ministering to the sick and wounded, regardless of danger or personal inconvenience. His work as chaplain is still remembered by veterans who took part in that unhappy conflict. Till a few years ago, he was chaplain of the 13th New York Regiment.

At the close of the war, he returned for a short period to his old church, and in 1869 was called to the important pastorate of the Central Presbyterian Church in Brooklyn, N.Y., after which he first began to be known as a preacher of more than ordinary ability. The congregation grew rapidly, and so crowded the building that soon a larger structure was required to accommodate them. The preaching was of a peculiar and rather sensational type. The wit, vivid picturing, and flashes of imaginative description, attracted many who were not regular church-goers. The demand for accommodation continued, and in 1870 the famous Brooklyn Tabernacle was erected. It was a huge amphitheatre, made of wood and iron, and seated for 3,400 persons. Even this, however, proved too small, and in the year following it was enlarged to seat 500 additional worshippers. A year after the enlarged tabernacle was opened it was totally destroyed by fire. Two years later another and larger building was erected, but after several years suffered the same fate as its predecessor.

Dr. Talmage became a world-wide itinerant, visiting the British Colonies, India, and the Holy Land, lecturing, preaching, and writing descriptive articles for various newspapers. During the last few years his wanderings were less extensive, his efforts being largely confined to his native state and that of New York.

The American *Christian Herald* attained a wide circulation under Dr. Talmage's editorship; and among his books which have become well known are—"Crumbs Swept Up," "Old Wells Dug Out," "Sports that Kill," "The Abominations of Modern Society," "Everyday Religion," "The Night Side of City Life," "The Marriage Ring," and "The Pathway of Life."

Missionaries in India recall with gratitude the two great famine funds which Dr. Talmage was the means of raising, and the vessel which reached India loaded with rice and wheat as the gift of the American people to the starving sufferers.

Dr. Talmage was distinctly Evangelical. He believed in a world-wide Gospel and a universal Saviour. His teaching, so far as a system of doctrine can be deduced from his sermons, was more of a Methodist type than Presbyterian. He was broad enough to occupy any pulpit, and to discourse to any Christian community. As a man he was lovable, tender, and affectionate. Those who have come into personal contact with him speak in the highest terms of his charm of manner, his love for all that is good and true, and his thorough detestation of all that is base and mean. He built up no great church organization, but there remains a record of a brave life well lived, and a life's battle nobly fought.

Antwerp Sailors' Rest.—Friends of English and foreign seamen will learn with pleasure of the continued usefulness of the Sailors' Rest at Antwerp. The home has been under the direction of Miss M. Smith and Miss H. Boetzmann for the last five years, and has proved a source of strength to numbers of seamen visiting the port, beset on every hand by various inducements to wrong doing. Those who know Antwerp best are satisfied as to the need for establishing a temperance refreshment house. Mr. W. C. Parkinson, L.C.C., Carleton House, Hillfield Avenue, Hornsey, N., is the honorary treasurer.

"Marred in the Hands of Men."

By the Late HENRY GROVES.

Having regard to the moral of the story of the "Brethren," recently pointed out in these columns, an esteemed correspondent sends us brief extracts from a work by the late Henry Groves. The sentiments expressed may be applied in many circles of Christian life and experience:—

The more heavenly the doctrines, the more terrible will be the delusion to which those are exposed who cease to abide in daily humble dependence on the person of Christ, and in the power of his Spirit. The path opened up in the Scriptures of truth, and entered on by many, well-nigh fifty years ago, was through much affliction and joy of the Holy Ghost, but it has led through a tempestuous sea. Thus it was, however, that Paul contemplated the history of the Church of God, purchased with Christ's own blood . . .

AN ESSENTIAL DISTINCTION.

The turmoil and confusion which have come in have *not arisen from God's principles*, but by man's departure from them, or by his seeking to maintain them in the power of the flesh, and not in that of the Spirit. We need, therefore, to be on our guard that God's truth be not discarded because the human medium through which it is presented proves itself unworthy of the treasure committed to its trust. Rather must it be remembered that God has put his treasure into earthen vessels, that the excellency of the power may be of God and not of his people. And what if ever and again the earthen vessel is broken to pieces? It does but show of what the vessel is made; and while, looking at the broken fragments, the people of God may mourn, they rejoice that that which is of God abideth for ever.

To some these years may appear fraught only with evil, but when looked at in the higher light of God's wisdom and mercy, and when over the havoc and the storm the guiding star of infinite love and mercy is seen, the clouds are found big with blessing, even though human pretensions have been unmasked, high sounding words sifted, and lofty claims brought down. For all this God is to be praised; though many have proved themselves guilty, the measure and degree of which we leave Him to decide who makes no mistakes, and who shows no partiality. . . .

Many need to be cautioned against *casting away truth because truth is troublesome.* So will it ever be, as long as we are in the body . . . Our well-springs are in Himself, and not in his Church; and if this is forgotten it is a lesson that God will find many opportunities of sorrow to teach over again. The way has not been missed because clouds darkened the sky, and the enemy has slain many in the struggle: the way is where it ever was, and what it ever was—the King's highway of holiness and peace; where none can hurt those who follow the footsteps of the Master, though thousands fall around.

FELLOWSHIP AND ITS BURDENS.

Many have dreamed of a fellowship of saints on earth that would lead calmly and smoothly heavenward. They came into church fellowship, and found to their dismay that church fellowship meant that they were *called to bear, and to forbear.* It was not like Christ's own fellowship, not like his holy, faithful love; and so, instead of finding rest, they found a heavy burden laid upon them. Thus their hopes were blighted because ill-founded, and some have sought a refuge elsewhere, where they might find less to bear. They mistook the character of the path they had to tread; they found they had got into a place where they had to follow the example of their Master, and bear the burdens, the weaknesses, and infirmities of others; they had not counted the cost of thus following Christ into a closer fellowship of saints, to whom they would have to minister, and not be ministered unto, and whose feet they would have to wash, and where the most difficult and most blessed lesson (taught in the life and ways of Christ) has to be learned deeply, inwardly, and practically, "It is more blessed to give than to receive."

Witnessing in Society.

By Mrs. HARVEY-JELLIE.

CARRIAGES were driving to and from the richly ornamented portico of Grasley Hall, whose new inmates were holding a grand reception. Each visitor mentally exclaimed, "How superb!" for nothing that artistic taste and money could supply had been forgotten in planning the interior of that well-situated mansion.

Alfred Carlence had been prosperous beyond all telling in foreign trading, his fair young wife, several years his junior, crowned his possessions with grace and cultured brightness, and, as far as this world's riches can satisfy, they were happy.

Titled people came and went, men and women of coveted homes. Sparkling with smiles, and in elegant attire, Helena Carlence welcomed her guests. Strangers they were with the exception of one, and she was clad in widow's garb. During the fragmentary conversations, Helena was hearing words once spoken to her by that one. It was when they had lived near and been girls together. The widow, then a young and ardent Christian, had spoken about the claims of Christ, only to be rejected by her friend.

"You will believe me some day, and I will prove to you I mean it," she had said as they parted to take different ways in life.

Why had she come uninvited on *that* afternoon? Yet, as an old acquaintance, she was welcomed, and asked to stay, until, after music, laughter, and cheery talk, one by one the company took their leave.

"Yes, I am a widow," said Marie Somers, as she alone sat with the merry bride, "and but for the all-sufficiency of Christ, I would be in sheer despair. Helena, once more as of old, I address you—Oh, make sure of life in Christ."

She had kept her promise to "prove she meant it." She felt God had laid it on her conscience to go that day and speak, although it cost her much, and she was sadly tempted to leave her message for another time. "Out of place, to speak about such things on a day like this, but I know you mean well," was the only response, and Marie Somers trembled as the page closed the door behind her.

A round of parties, morning drives, and concerts filled up the weeks. Helena would have said we have two selves, for she knew there was an inner self struggling to be free, and to correct the outer self.

It happened on a spring afternoon that Mrs. Somers sat alone on her garden seat arranging some early blossoms to carry to the sacred spot where lay the earthly part of him she had loved. She started at the touch of a hand. Helena Carlence had left her carriage and quietly walked along the garden to where she saw the widow sitting. Without delay, as one burdened with a message, she spoke in haste. "Marie, I want that life in Christ of which you spoke at my reception; there is an empty place everywhere, and within my soul. Tell me the first steps. Oh! how ignorant I am!"

The flowers were laid aside, and the widow gently assured her friend, speaking of repentance, and cleansing, of full surrender, and of the incoming of God's Spirit. She spoke as one who understands, and knows the importance of such experience; and when the carriage returned, Helena was reluctant to go.

"Have you returned all your calls?" asked her husband, as she alighted at the door.

Taking his arm, and walking into the library, she answered, "I have been to see that brave visitor of whom I told you; some of the others must wait."

"I can't say I believe in that sort of people; there is a time for everything; fancy religion at a reception!" he said, anxious not to seem to reproach his wife.

"Yes, I know there is a time for everything, and the only time for the soul is the present," she replied earnestly. "What a blessing she brought to Grasley Hall that afternoon! An angel might covet such a mission, to be used of God to move in and out among the spiritually ignorant rich people, and remind them that they have a soul!"

Always welcome, Marie Somers was frequently a guest at the Hall; often the carriage was seen also, waiting outside her home, and many profitable hours were thus spent.

Late in the summer the widow lay dying. Summoned to her side, Helena Carlence sat listening to her parting words:

"My joy has been to seek the unsought ones of society, and to know nothing among them but Christ. I want you now to take up the work I lay down."

"Marie, how dare I? it is the hardest work of all to speak in such society. What will they say?"

"If it can help you, think of me. I ventured to risk offending you. Above all, think of Him, who suffered the loss of all to reach ruined souls and save them. Say you will live and speak only for eternity." And the feeble hand was held out as she spoke.

The fair mistress of Grasley Hall never had looked so beautiful as when, with upturned face and tearful eyes, she said, "For Christ's sake and yours I will."

Years are passing, but not without joy among the angels over sinners brought to repentance from the rich homes of earth, and often the story is told of "that brave visitor."

God give us zeal and faith and fervour,
Make us winning, make us wise,
Single-hearted, strong, and fearless,
Thou hast called us; we will rise!
Let the might of Thy Good Spirit
Go with every loving word;
And by hearts prepared and opened
Be our message always heard.

The Word Wonderful.

By AVARY H. FORBES, M.A.

II.

HOW many Christians are there who realize the *full* value of the Word of God? How many realize that the Word of God is eternal, both from the past and to the future? And that it is indispensable in *every* stage of life, from the darkness and slavery of sin to the holiness of the saints in glory? It came from the foundations of the world; and it will abide to the endless ages of eternity. It is able to convert the soul, and raise it from the death of sin to the life of righteousness; and there is no stage of Christian experience in this world or the next where it ceases to be of paramount importance.

The Word of God is true.—The first thing we wish to ascertain about any news or information is, Is it true? Now we are not left in any doubt on this point; the Word of God *is* true, and it always was true. "Thy Word is true from the beginning" (Psa. cxix. 160).

It is pure.—Therefore, we need not be afraid of it, whatever it says; there is nothing noxious or harmful about it. "Every word of God is pure" (Prov. xxx. 5).

It is eternal.—It may be true and pure, but is it permanently applicable? If so, its value is greatly enhanced. Yes, it is eternal. "Forever, O Lord, thy Word is settled in heaven" (Psa. cxix. 89). And this permanence refers to the future as well as to the past. "The Word of the Lord endureth for ever" (1 Pet. i. 25).

It is creative.—It was by the Word of God that both the earth and the heavens were made. "The worlds were formed by the Word of God" (Heb. xi. 3). "By the Word of God the heavens were of old" (2 Peter iii. 5).

It is sustaining.—It not only created, but it still keeps up and sustains the whole universe. "The heavens and the earth by the same Word are kept in store" (2 Peter iii. 5-7).

It is able to save.—More important to us, the Word of God is able to create us new creatures in Christ Jesus—it is able to convert, to regenerate, to save the soul. "The engrafted Word, which is able to save your souls" (James i. 21).

It is able to guide.—Being born again we need light and leading, for the way is often narrow and shelvy, often dark and precipitous. But the Word of God is light, and it brings light, and gives light. "The entrance of thy Word giveth light" (Psa. cxix. 130); and again, "Thy Word is a lamp unto my feet and a light unto my path" (verse 105).

It is able to build up.—Food makes us grow, but cannot give us light. A lamp gives us light, but cannot make us grow. The Word of God not only gives us light and leading, but it feeds, builds up, and strengthens us. It nourishes us for our work, and strengthens us for the good fight of faith. "The Word of his grace, which is able to build you up" (Acts xx. 32). One of old valued it more than the food by which he fed his body: "I have esteemed the words of his mouth more than my necessary food" (Job xxiii. 12).

It is able to gladden.—It can do more than save and guide and feed. Bodily food is usually palatable, but God's Word gives joy to the heart, and gladness to the mind. "The statutes of the Lord are right, rejoicing the heart" (Psa. xix. 8). "I rejoice at thy Word, as one that findeth great spoil" (Psa. cxix. 162).

It is able to sanctify.—No instructed Christian will stop short of sanctification; and for this he is dependent likewise on the Word of God, through which his Spirit speaks. Being clean, it makes clean. Being pure, it makes pure. Being holy, it makes holy. "Christ also loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word" (Eph. v. 25, 26).

It is able to reward.—It regenerates, guides, builds up, sanctifies, and, lastly, it leads the Christian to receive the everlasting prize in the new Jerusalem. Being eternal, it will eternally bless those who love and obey it, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein" (Rev. i. 3). "Moreover by them is thy servant warned: and in keeping of them there is great reward" (Psa. xix. 11).

We have seen a Roman Catholic seriously arguing that there is no command in the Bible to read the Bible! There are many things which we are not *directly* told in the Word of God to do, but which its *principles* show us clearly that it is both our duty and interest to do. We are not told to pray for faith; we are not told to pray for the unsaved; we are not told—in the New Testament at least—to keep the Sabbath. But few will deny that these things are *impliedly* enjoined.

The Lord said to Joshua, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night" (Josh. i. 8). Christ said to the Jews, "Search [*or* ye search] the Scriptures" (John v. 39). St. Paul commends Timothy because "from a child" he had known the Scriptures (2 Tim. iii. 15), and (Acts xvii. 11) the Bereans are commended because they "searched the Scriptures daily."

But if there were no such palpable though indirect injunctions to read God's Word, it is plain that its truth, its purity, its everlastingness, its creative, sustaining, saving, guiding, building, gladdening, sanctifying power, of which it itself speaks so fully, constitute more than an invitation, amount to an injunction and command of the highest kind to read, mark, learn and inwardly digest its teachings. "How shall we escape, if we neglect so great salvation?"

April.

A spell of sunshine, then the speeding shower,
Minding me ever of life's smiles and tears,
Its songs and sighs, its fleeting hopes and fears,
Its chariots and crosses of an hour.

But neither shine nor shower can be in vain,
Jointly they work a gracious work for earth;
And many a goodly flower is given birth
To beautify the mountain and the plain.

So where the smiles and tears of life are known,
There is a good that yet shall be revealed.
Ere long the bulb within the earth concealed
Will yield a lily to adorn the throne.

Welcome, ye clouds, and welcome, heavenly beams!
Ye both are agents of the King of love;
Your mission here to raise our hearts above,
And give fulfilment to our holiest dreams.

George A. Suttle.

Whitefield's Tabernacle, W.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian. *12 Paternoster Buildings, E.C.*

*** *I recommend my* Elder "*Young People*" *to read every week what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find in the S.S. Lesson Notes suggestive and helpful thoughts and illustrations for Sunday talks with their young folk. See next page.*

A Young Girl's Letters.

THIS week I give you, for a change, extracts from two letters written to a London minister by a young girl from her sick bed. They are so clear and helpful that I feel it unnecessary to add any words of mine, except to say that I hope you will all pray for her entire recovery to health and strength, and also that you and I may always be as anxious as she is to live a truly Christian life, and that Jesus may be as much "a living, bright Reality" to us as He has become to her.

Uncle Tom.

Dear Mr. ——,—I am ever so much better, except that the fever has left me weak. I have not had such a long illness since I can remember, although I have had scarlet fever twice before, when a baby.

I would rather be up and doing what I can for Jesus, but I have found that it is harder to lie in bed and serve Him by being patient, and so I have comforted myself with the thought that the thing which is hardest in the doing is the most worth doing, and that though it is so little, I could "still do all for Jesu's sake."

I miss the Sunday services very much, and I sincerely hope I shall soon be able to attend them again. I have *The Messenger* sent me every week. In last week's there was a paragraph headed "Focus your Prayer!" which rather puzzled me. It advised people to have one special object of prayer, and to pray for the salvation of one person at a time. It also said that "much of our prayer does not count. It is too general." I thought that all prayer which was truly sincere counted. Perhaps the first part of the paragraph meant one person outside the home circle. Neither my father nor any of my three brothers are Christians, though my mother and both sisters are; and if I were to pray for only one of them at a time, I should feel that perhaps the others were missing some blessing by my not praying for them. I should like to know what is really meant.

Isn't it wonderful when you realize for the first time that the same God that keeps the earth and the sun in their places, is ready to care for and protect every individual person who will just believe what He says, and say so? It makes me just long to go and tell someone else how easy it is.

People say it is my "first enthusiasm," and if it is, I hope God will keep me always enthusiastic, for it is so good that I am afraid to believe it will last. Sometimes, when I am tempted to believe that it's all unreal and not true, I think of the words you read to my friend and myself on that Sunday:—"And by Him *all* that believe *are* justified from all things," and I say them until all the doubt is driven out of my heart.

I am still trying to trust Him more and more, and something happened last week that showed me how much need I had to "trust Him more." I have been praying ever since I have really prayed at all for one special thing. I did think I was praying believingly, until last week, when I heard that the answer had come, I found that I was as much surprised to hear it as if I had never even asked, much less expected to be answered. I wonder if many other people feel like that. I suppose if a friend were to say to me of some earthly thing—"Ask, and it shall be given," I should not only expect to receive it on asking, but should feel very indignant if I did not; yet it seems almost as if I have been taking it as a matter of course that God would not keep his word.

I do hope that I will get out for Easter, because it will be the very first that the resurrection song has had any real meaning to me personally. I want to join your Sunday School and Christian Band when I am about again.—Yours sincerely, —— ——

Sunday-Schools in Austria.—The importance of securing religious education for the young is being recognised by those identified with the *Los von Rom* movement in Austria, and Sunday-schools are being rapidly organized. Till recently the children of Protestants had been grievously neglected, and allowed to come under the influence of priestly teaching, many of them thus lapsing into Romanism. This is now being changed, and in Bohemia, Moravia, and Styria, Protestant pastors are striving to educate the young in the principles of their faith. During the last two years about 200 new Sunday-schools have been founded.

The "Christian" Bible Searcher.

PRIZE COMPETITION.

The Prize Questions to be set next week will be from

2 Samuel for Divisions I. and II. (those under ten and thirteen respectively).

2 Samuel and Epistle to Galatians for Divisions III. and IV. (those under fifteen and eighteen respectively).

THIS WEEK'S BIBLE SEARCHER (No. 326).

Word Pictures.

1. An old man desires to give his son his parting blessing, and bids him prepare some food. The young man departs, and we see entering another young man, who sets meat before the old man, and receives this promised blessing. It is not long, however, before the fraud is discovered. (*a*) Who was the old man? (*b*) Who were the young men? (*c*) What was the blessing? (*d*) How did the old man receive the news of the deception? (*e*) What promise did the first young man make?

2. In this picture we see some people making a very queer building, and for a rather strange reason, but before long they suddenly cease and scatter themselves. (*a*) What was the building? (*b*) Why did they build it? (*c*) How large was it to be? (*d*) Why was it stopped?

3. This picture shows us a fearful punishment sent for murmuring. A great number of people are dying. By-and-bye the people repent and are forgiven, but by strange means. (*a*) Who were the people? (*b*) Why did they murmur? (*c*) What was the punishment? (*d*) How were they restored?

[Children under *ten*, find out one picture; under *thirteen*, find two; under *seventeen*, all.]

ANSWER TO LAST SEARCHER (325).

(Matt. xxii. 15-46.)

1. "Took counsel how they might entangle Him in his talk" (verse 15).

2. "Is it lawful to give tribute unto Cæsar, or not?" (verse 17).

3. By asking to be shown a penny. By asking whose superscription and image it bore. "Render unto Cæsar the things which are Cæsar's; and unto God the things that are God's" (verses 18-21).

4. They desired to test the loyalty of Christ.

5. "They marvelled" (verse 22).

6. On the question of the Resurrection (Acts. xxiii. 8).

7. The woman who had married seven brothers in succession: "in the resurrection whose wife shall she be of the seven?" (verse 28).

8. Jesus reminded them of the old promise, "I am the God of Abraham, of Isaac, and of Jacob," and said, "God is not the God of the dead, but of the living" (verses 29-32).

9. "They were astonished" (verse 33).

10. "Which is the great commandment in the law?" (verse 36).

11. "What think ye of Christ?" (verse 42).

12.

13. He repeated to them the greatest commandment, and also the second (verses 37-39).

14. "Ye lade men with burdens grievous to be born, and ye yourselves touch not the burdens with one of your fingers" (Luke xi. 46).

15. Because they contain the law of the prophets (verse 40; also 1 Tim. i. 5).

No. 325.—Correct answers (first list) received from:—

A—Irene Ashdown*, Ernest and Ralph Aldwinckle, Gwendoline Ahier*, D. Anderson-Berry.*

B—Claude Bowker, Emily Bridgewater*, Barbara and Gwen Bourne, Violette Birney*, Edith Ballard*, Albert Brown, Helen Beck*, Ewen Bentley, Dorothy Brooks*, Mabel Baker*, Evelyn Barstow, Robert Bushby*, Stanley Burgess*, Annie Blaikie*, Constance Bird, Ella Berryman.

C—Nesta Carew*, Lydia Cleary*, W. Campbell*, Elma Cheal, Hannah Chapman, Willie, May* and Ida* Cullen, Anna Chanyen, Sophie Cohen, Gussie Clark*, Percy and Stanley Chappell, Edith Clear*, Gladys Clark*, Wilfred Cardy, Margaret Clarke*.

D—Dorothy Daintree*, Kitty and Violet Donaldson-Selby, Nellie* and Eddie Dowsett, Stanley Drew*, E. Dancy*.

F—Anna* and Helen Fox, Hyacinth FitzSimons, Olive, Vincent* and Mabel* Fleet, Gwendoline and Phyllis Flint.

G—Winifred Gill, Thomas Groombridge, Margaret Guillaume*, Alan Gardner, Cicely*, Gladys* and Dorothy* Gibson.

H—Hettie Hill*, Ina, Hemmel*, Hilda*, Elizabeth and Mary Hooper, Annie Horstcraft, Beatrice Hastings, Dorothy Havergal Shaw*, Willie Hooper, Edith Hillier*, May Hazledine, Norman, Julyan and Florence* Hoyte, Ella Hake, Emilia Holt, Rex Hatchett, Dorothy Hunt, Theodora Hill, Alan Hogg, Nellie Hatchett.

I—Daisy Iredell.

J—Alfred* and Gladys* Johnson, Emily Jones, W. Jeal, Betty Jacobs, Amelia Jacobsen, James and Archie* Jenson.

K—Marjorie and Phyllis Kiernan, Eva Kalb, Maurice Kalinsky.

L—Georgina Lichtenstein, M. Locke, Constance Long, Sidney and May* Law.

M—Mabel Morris*, Charlie and Dorothy McMullin, Janetta Michaels, Geoffrey and Sidney Martin, Lewis, Nellie, Grace and Arthur* Morice, Charlotte Millar*, Charles, Tom, Ethel, Alex, Samuel and Alfred Moorhead.

N—Emily Norris, H.* and Gerald Nicholls, Jessie and Daisy Nicholas, Edith Newton.* **O**—Olive Oxley.

P—Kathleen and Enid Pincott, Leonard Picknell, Dora Phillimore*, Daisy Phillips.

Q—Frances Quance.

R—G. Ravenhill*, Emily Rowdon*, Alan Richardson, Kate Rosenbloom*, Marion Richards*, Ada Renals*, Maggie Russell, W. and May Runting, Jack Ridley.

S—Flora Shadbolt, Constance and Edgar Schaeffer, R. and K. Simpson, Mary Sowden, Olga Sasse, Stanley and David Soltau, Betty Stocks*, Phyllis Sharp, Esther Simmons*, Frances Stileman, David Seth*, Hugh Shields*, Whately Smith, Poppie Stidolph, Douglas and Kathleen* Shepherd.

T—Dudley Toye*, Theodora* and Joseph Thorn, Frank Terrell, Dora Tealby*, Olive Trench.

V—Leslie Vining.*

W—Charles and Kathleen Wingrave, Florence Wilde, Annie and Sarah Wood, Dorothy Wallace, Ellen Williams*, Cecile and Phillis Wright, Stephen Wilson, Gertrude Williams, Lucy Warren, Rose Willis, Sidney Watson, Sydney Wisdom, Fanny Wheeler, Agatha Ward.

Y—Gladys Young.

No. 324—Correct answers (second list) received from:—

A—Kate Allan, Elizabeth Aiken*, Mabel Ashwell*, Tom and John Aikenhead, Margery Ashdown, Bessie Acton.

B—Louise Betts, Constance Bird, Annie Bain, Conyers and Massy Baker, Emily Bridgewater*, Dorothy Berry, Millicent Buckingham, Claude Bowker, Beatrice Brouard, Frances Burnett*, Marianne*, Freda, Evelyn and Irene Butlin, Lucienne Brabandes, Marion Boyle.

C—Annie Coulter, Maggie* and Jessie* Carter, Elma Cheal*, David Colville*, Alice Craig, Hannah Chapman, Alfred Cocking, Ethel Cumbers, George Crawford, William Cooper*, Hyde and Duncan Campbell.

D—George Dick, Rachel Duff*, May Darroll*, Helen Dick*, Vera Dickinson, Nessie* and Ion Dunn, Violet*, Hilary*, Vera and Mai* Davidson, Marie Denizot, Hilda, Constance and Elizabeth Drayson, Gabrielle Dupries*, Lizzie Dowzard*.

E—Muriel Eustace*, Alexander Elrick.

F—Queenie Farrington*, Lewis and Agnes Fullarton, F. and A. Figgis, Ethel Fowler, Marion* and J. Freegard, Mabel and Eva* Fletcher, Percy Fitch*, Louise Filhol*, Jeanne Faucon*, Lillie Forster, Olivia Ferguson*.

G—Isabel and Elsie* Goudge, Dorothy Grove, Stuart, Dorothy and Jack Gray, Aimée Guilbert, Grace Gulston, Alan Gardner, Winifred Gill, George and Margery Grahame Brown, Lizzie and George Gardner, N. Glynn, Hilda Godfrey*, Thomas Groombridge, Chrissie Greated*, Mary and Margaret Gorrie.

H—Agnes Head*, Georgette Hoffman*, John Herbert, Winifred, Edith and Henry Harvey, Violet Holford, Dorothy and K. Heckford, Florence Hoyte*, Harry Hodgkinson, John Henderson.

I—Ami* and Isabel* Inglis.

J—Lizzie Johnstone, David* and Robert* Jameson.

K—Nellie Kelly*, Agnes Kay*, Annie Kingsford*, Martha Kidman*.

L—Lizzie Lloyd*, Alice Lee*, Alfred* and G.* Leigh, Cecilia Lichtenstein.*

M—Connie Murfin*, Eileen McClure, Lily, John* and Ella MacMurray, John Macfarlane*, Harvey Moore*, Lydia Mann, William McDonald, Nellie Mills, Maisie* and Alice* Mackenzie, Joy* and Margaret* McFadzean, Charlotte Millar*, Dora Muir*, Barbara Maconchy, Ella McFadzean*, Kathleen Morphey*, Margaret*, Mary*, Dorothy* Morris, Marjorie Martin, Alex*, Charlie* and Jessie* Morrison, Cordelia May*, Nellie Manning*.

N—Edward Newell, Amy and Maude Nottage.

O—Kathleen O'Callaghan, Louisa O'Brien.

P—Rosie Peppin, Josephine Parsons*, Gladys* and Isabel* Phipps, Mabel and Lucy* Pelham Burn, Isabel Perks, Eddie, Jessie*, Ada* and Connie Palmer, Laura Percy.

R—Jack Ridley, Olive Robinson*, M. Russell*, Laura Ridler, Gordon Remington, Hope Robinson*, Marion Richards*, Eva* and May* Rodgers, Jessie, Cecily* and Elmina* Roe.

S—Joyce Smith, Marjorie Sherbrooke, Violet*, Gladys*, Phyllis and Evelyn* Shaw, Marguerita Sidky, James Struthers, Stephen* and David* Simmons, Flora Smith*, Germaine Schumann, Jacoba van Seventer, Archie Stubbs*, Agnes* and Hugh* Shields, Lily Scriven, Stanley W. Smith, Lilian Smyth*, Roger Soltau, Ellen, Andrew, Effie* and Florence Simpson.

T—Frank Thompson, Winifred Trotter, Margaret Tweedy*, Evelyn Tracey, Ethel Todd*, Charlie and Flossie* Thomson.

U—Eva Usher.

W—Ernest, Kenrick and Queenie Wakeford, Herbert Walls, Zoe Wilkins, Phillis Wright, Pringle Wilson*, Dorothy Wheeler*, Mary Wilson*, Louisa*, Arthur and Violet* Walker.

FOREIGN LIST.

No. 301—Cuckoo Lister (South Africa). **Nos. 311, 312**—Gladys Little (China). **No. 318**—Cuckoo*, Flo and M. Lister (South Africa). **No. 319**—Huldah Krige* (South Africa). **No. 320**—Ivan*, Lottie, Eric and Rotha St. George (Canada). **No. 321**—Dora Wallace (Canada). **No. 323**—Phyllis Boyd (Malta).

Personal.

It gave me much pleasure to be able to send the sweet little violets, anemones, and primroses, to the Bible Flower Mission. The Secretary writes:—"Very many thanks for the box of spring flowers received this week; they were very acceptable."

Edith Clear, R. Simpson.—You may remain in your present division until after the Competition.

Alexander Elrick.—I am sorry, but you cannot compete this term; you have not been a "Searcher" quite long enough.

Uncle Tom.

Children's Special Service Mission.

Mr. J. Spiers, *Plympton*, to April 18. Mr. H. Hutchinson, *Ramsbottom*, April 18; *Heaton, Bolton*, April 20-27; *Liverpool*, April 28; *Manchester*, April 29; *Bolton*, April 30; *Leeds* May 1; *Bradford*, May 2; *Sheffield*, May 5. Mr. Hankinson, *Barnet*, April 21, 23, and 25; *Liverpool*, April 28; *Manchester*, April 29; *Bolton*, April 30; *Leeds*, May 1; *Bradford*, May 2; *Sheffield*, May 5. Mr. J. S. Tyler, *Leicester and neighbourhood*, to April 23; *Melton Mowbray*, April 18; *Houghton-on-the-Hill*, April 21. Mr. S. J. Hewlett, *Grosvenor Hall, Dublin*, to April 27. Mr. G. Goodman, *Morning Lane, Hackney*, April 27-May 4. Mr. E. Clark, *Chatham Green, Chelmsford*, April 27. Mr. E. Hughes, *Rotherhithe*, April 17.

Scripture Union Conferences will be held at *Hope Hall, Liverpool*, April 28 (3.30 and 7); *Y.W.C.A. Hall, New Bridge Street, Manchester*, April 29 (3 and 6.30); *Central Hall, Deansgate, Bolton*, April 30 (7.30); *Y.M.C.A. Hall, South Parade, Leeds*, May 1 (7.30); *Church Institute, Darley Street, Bradford*, May 2 (7.30); *Sheffield*, May 5.

Children's Scripture Union—Portions for week ending April 26.

Sun.	Apr. 20	*Num.*	xxii. 15-31	Thur.	Apr. 24	*Num.*	xxiv. 1-17
Mon.	„ 21	„	xxii. 32-41	Fri.	„ 25	„	xxvii. 12-23
Tues.	„ 22	„	xxiii. 1-15	Sat.	„ 26	„	xxxii. 1-15
Wed.	„ 23	„	xxiii. 16-30				

Homeless Little Ones in Ireland.—Some pathetic stories concerning the rescue of destitute children in Ireland are recorded in Miss Ellen Smyly's annual statement, entitled "Good Night." The Bird's Nest is a veritable haven for the homeless little ones, and some idea of its extensive operations may be gathered from the fact that the sum required for the maintenance of the institution last year amounted to over £3,000. The Irish Church Missions supply the teaching staff and all the educational requisites; but the remainder of the cost is collected by loving friends and helpers in different parts of the world. Copies of this deeply interesting record will be gladly forwarded to friends by Miss Smyly, 2, Lower Fitzwilliam Street, Dublin.

Christian Endeavour Topic.

Sunday, April 27, 1902.

The Call of Samuel (1 Sam. iii. 1-14).

It is a great moment in our life-history when we first catch sight of the mountain or the ocean. Some of us will never forget when we first beheld one of these great features of natural scenery; but it is a still greater thing when first we catch sight of the infinite world that lies beyond the narrow horizon of time and sense, and become aware of the call of God.

Up to a certain moment we may have been the pupils of the beloved mother, Hannah, or of the great teacher, Eli; but these are not to be compared to the solemn revelation of God to the soul, when He stands and calls, "Samuel! Samuel!"

Has God ever called thee, young friend? Is your religion something more than hearsay? Has there been the consciousness of a personal interest between God and you, which has made you feel as though there were only two beings in the whole universe, God on the one hand and you on the other? Have you ever spoken to Him? If so, you are experiencing what Samuel knew and felt in that great moment when, as the early glimmer of the morning met the flickering light of the great sanctuary lamp, God stood and called.

Perhaps God has been calling for long, but you have not realized the true meaning of the still small voice. He speaks once, twice, thrice, and again. Even if we do not answer and obey at first, He will not turn away from us angry and disappointed; we may not know Jehovah, and his Word may not be revealed unto us; but He will come and call a third time. "Behold, He stands at the door and knocks." "Jehovah came and stood and called, as at other times, Samuel! Samuel!" Do you notice that double knock? There are eight of them in the Bible. Can you find them? When God speaks a name twice, it is a double call.

So often, when we are awakened to see our condition as sinners, we run from one to another, as Samuel ran to Eli. There are some even so foolish as to go to the priest, and think that by confession they may obtain deliverance. It is, however, a vain dream. Of course, it is quite possible that holy men and women, like Hannah or Eli, may help us by their advice, may pray with us, and may explain the way of peace, and for all this we must be very thankful; but every true adviser, at such an hour, will do what Eli did, and drive us back to God. How different the advice of Eli was from that which too many so-called priests give inquiring souls! When He comes and calls, there is but one response, "Speak, Lord, for thy servant heareth!" And if you cannot understand his words, ask Him to explain his meaning so simply that you cannot mistake. Go to God with your questions, and be sure that He will speak to you through his Word (see verse 21). Never the word without the spirit or the spirit without the word.

It is very wonderful how the young boy Samuel rose up to take the place of Eli and his sons. God is never at a loss for workers. He always knows where to find them, and I eagerly hope that some who read these words may one day grow up to be God's anointed prophets, to tell people his will, to walk before Him in the beauty of holiness, and perhaps, like Samuel, to lead them into the new age. F. B. M.

C.E. NOTES.

Rev. George Whelpton, M.A., of the Wesleyan Methodist Mission, France, writes: "I have been rejoiced by the starting lately of several C.E. Societies among our French churches."

* * *

The annual returns from Societies, with statistics and records of work accomplished during the year, are now being received by the general secretary. One of the most vigorous Societies is connected with the Girls' Institute at Bridgwater Hall, Manchester, which has no fewer than nine committees, whose activities are directed in many channels of ministry. The Temperance Committeee has secured sixty-seven pledges; the Sunshine Committee visits regularly twenty cripple children; the Missionary Committee maintains its own leper orphan in India, and has secured admittance for a poor man into a Home for lepers; while the Lodging-House Committee holds services every Sunday in a lodging-house for women.

Services in Theatres.—A social gathering of workers in connection with the Special Religious Services Committee (3, Bridewell Place, E.C.) took place at the Y.M.C.A., Aldersgate Street, E.C., on April 11, by invitation of Mr. and Mrs. J. W. Berry. Helpful addresses were delivered by Rev. H. W. Ainley, vicar of St. Andrew's, Islington, and Mr. H. W. Maynard, and among others who took part were Messrs. T. C. Chadwick and W. H. Seagram, and Rev. T. C. Udall (secretary). Recent reports tell of much blessing at the theatre services.

International S.S. Lesson.

Sunday, April 27, 1902.

Gentiles Received into the Church (Acts xi. 1-18).

Golden Text: Acts x. 43.

The Jews had been chosen of God from among the nations of the earth to receive the revelation of Himself. They were proud of this high honour, but in the exclusiveness of their pride had failed to see the great duty contained in that honour, of being the messengers for God to all the peoples. Peter had broken through the barrier—had received a Gentile household into the Church of Christ. Tongues were as ready in those days to carry ill news as now, and before Peter reached Jerusalem his action at Cesarea had been already condemned by the brethren there, who had yet to learn that "repentance toward God, and faith in our Lord Jesus Christ" (not nationality), was henceforth to be the condition of fellowship.

Mistake made. (*a*) Judgment formed on Peter's action from hearsay only. Reports are unsafe ground on which to form an opinion about another person's actions. Each sees through his own glass, and all look at an object from different standpoints. A straight pencil in a glass of water looks crooked, viewed through a medium. Wait for facts, and hear both sides. We may see a good man or woman in an action we think wrong; but we may not judge another—God may have given them fuller light about it (like Peter) than we enjoy.

(*b*) The difficulty in the minds of the brethren at Jerusalem was exactly the same which would have prevented Peter from going to the house of Cornelius, had the Spirit of God not enlightened him by means of the vision.

(*c*) The brethren reproved where they ought to have commended, and complained where they would have rejoiced, had they known as much as they did afterwards.

Explanation.—There is much to admire in the spirit that controlled both parties in the controversy. The brethren opened the attack with strong feeling and some hostility. Peter met them in an entirely different spirit. With gentle consideration, patience, self-control, and a marked graciousness—for he was probably at that time the chief leader in the Church—Peter recounted facts, and they vindicated him more effectually than any opinions he could have expressed. Not what he thought, but what God did: arguments could have been opposed, facts not.

Misunderstanding removed.—The Church listened patiently to Peter's whole story without interruption or contradiction. They were open-minded, willing to be shown what they had not seen before, and it is to such minds that God reveals his purposes; hence they accepted the truth brought to them by Peter, and unhesitatingly made glad declaration of their newly-found conviction on behalf of the Gentiles (John xvii. 21-23) demonstrated.

Questions.—(1) Where should we stand to-day if God also to the Gentiles had "not granted repentance unto life?"

(2) Do we obey God's command, as Peter did, when He bids us do something we do not like?

(3) Peter said, "What am I?" An unworthy, sinful man, but chosen by One who loved him, forgave him, cleansed him, and bade him do his Master's work, whatever it might be, and where (John xxi. 15-18). Perhaps Peter thought, "What must I do?" If he feared the condemnation of the other brethren, he obeyed God at all risks, and that gave him courage when he faced them not to excuse himself.

(4) The youngest scholar may ask, "What am I?" Only a child; but I can learn and understand what God teaches me, and I am old enough and strong enough to ask Him to help me by his Holy Spirit to do what He has bidden me do, for my Saviour's sake.

A boy at school who is told to do a sum for examination, and chooses to do a copy instead, will not find his good writing, however well done, will pass him for ciphering. We must obey God, whether we understand the reason or not, for God knows best.

Bible-School at Cheshunt College.—Arrangements have been made for the holding of a summer school for Bible study at Cheshunt College, August 27 to September 6. Courses of morning lectures have been arranged on "Old Testament History and Literature," by Rev. Principal Whitehouse, D.D.; "The Life and Times of the Apostle Paul," by Rev. Professor Andrews; "Moral Ideals in the Old and New Testaments," by Rev. Professor Wm. Johnston, B.D.; and "Modern English Literature and Religious Thought," by Professor Ernest W. Johnson. On some of the evenings there will be lectures on subjects of special interest to Sunday-school teachers. A charge of two guineas is made, to include board, lodging, and lectures. Communications should be addressed to Mrs. Ernest W. Johnson, 1, Pengelly Villas, Cheshunt, Herts.

Cambridge Notes.

[From our correspondent.]

It is announced that Rev. C. Lisle Carr, Burser and Lecturer of Ridley Hall, and Vicar of St. Sepulchre (the Round Church), has accepted the living of St. Nicholas, Blundellsands, Liverpool. Mr. Carr will not leave Cambridge before June. He is undertaking most of the arrangements in connection with the Ridley Hall Triennial Reunion, which is fixed for June 23, 24, and 25, when the Bishop of Durham hopes to be able to be present.

Gipsy Smith has been conducting a ten days' mission in the Guildhall. Large numbers flocked to hear him, and a great many passed into the inquiry rooms. The mission concluded on Monday, April 7.

Fourteen Cambridge parishes have united for a mission to be held at the end of Lent, 1903. Each vicar will, of course, make his own arrangements, but it is proposed that the mission shall commence with a special service for the workers from each parish.

Welsh Notes.

At the Cardiff Sunday-school Teachers' Conference, on Wednesday, April 9, twenty-six veteran teachers were awarded medals for twenty-five years' continuous service in Sunday-Schoo work.

On Monday, April 7, the Baptists of North Wales and Cheshire held a Sunday-school Conference at Wrexham, the chief feature of which was the reading of a valuable paper by Mr. P. Stephen, Mollington, on the best method to promote a revival amongst our older Sunday-school scholars.

The annual meetings of the Welsh Baptist Union, to be held in the autumn at Merthyr, will have a new feature, namely the recognition in the programme of the English Baptists of the Principality. These latter are an active and increasing body, and at present number 20,000 members.

In a lecture on "The Genius of the Welsh Pulpit," at Pontypridd, on Thursday, April 10, Rev. John Thomas, of Liverpool, said that while the peculiar genius of the English nation was political and governmental, that of the Welsh nation was religious, and the genius of the Welsh pulpit had its source in the mental, moral, and spiritual character of the people. It was necessary that modern Welsh preachers, instead of imitating, should strive to be as original as the old Welsh preachers were.

Owing to the increase of Sunday pleasuring, the Bishop of Bangor, through Archdeacon Morgan, called a meeting of clergymen and ministers at Llandudno on Tuesday, April 8. His Lordship presided, and in the course of his opening address said that the tendency in England was in the direction of the Continental Sunday. This was not so noticeable in Wales, but still it was showing itself decidedly. Eventually a committee was appointed to draw up an appeal to visitors and residents.

Y.M.C.A. Notes.

The new Association which has been formed at Luton held its inaugural meetings on the 9th inst. The Committee have taken a house in King Street, which was formally opened by the Mayoress, Mrs. Low Giddings. The Association commences its work under favourable auspices, having the cordial support of many prominent business men in the town, and the hearty sympathy of the clergy and ministers.

The annual public meeting of the Northampton Association was held on Friday last. The President (Mr. Jas. Barry, J.P.), occupied the chair, and there was a good audience. Mr. W. Cleaver (hon. sec.) gave an interesting and encouraging account of the work, which shows increasing vitality. Mr. Robinson Souttar, M.A., B.C.L., followed with a stirring address, the earlier part of which he devoted to some account of the work the Y.M.C.A. is doing as he had seen and known it in various places, while in the second part he gave what he aptly called a straight talk to young men. The Marquis of Northampton (Honorary President of the Association) followed with an earnest and thoughtful speech.

The annual conversazione in connection with the Belfast Y.M.C.A. took place on the 10th inst. The Postmaster-General, Lord Londonderry, K.G., presided, and delivered a speech, in the course of which he warmly eulogised the Y.M.C.A. organization, referred to its world-wide ramifications, and complimented the Belfast Association on its great prosperity. Mr. D. A. Black, general secretary, reported a year which was described as "the best in the history of the Belfast work." Addresses were delivered by Rev. Dr. Robertson and Rev. Henry Montgomery. Medals to the gymnasium members were distributed by Major-Gen. Leach, V.C. The Lady Mayoress presented each young man with a bouquet on entering the building.

Home Missions.

Among the Jews.

THE BRITISH SOCIETY.

On Saturday last I attended an evangelistic service in the Mission Hall, Fournier Street, Spitalfields, the East London centre of the British Society for the Propagation of the Gospel Among the Jews. While waiting for the meeting to begin, I allowed my thoughts to go back sixty years, recalling with peculiar pleasure the origin of the Society, as an outcome of the prayers and labours of Robert Murray McCheyne, and the Bonars (Horatius and Andrew), Dr. Keith, and the Herschells. From the formation of the Society, in 1842, when friends of Israel in various sections of the Church combined to give effect to an earnest purpose in the Gospel, the mind readily travelled onward, finding delight in memories of Benjamin Davidson, Paul Hershon, and Isaac Salkinson, whose literary performances will not soon be forgotten by students of the Hebrew language and Jewish thought.

THE CONGREGATION.

The audience assembled slowly, but it was soon clear that it included some interesting material—men who had heard the Gospel before, and now wished to know more. Unlike the folk of Athens in the days of the Apostles, who "spent their time in nothing else but either to tell or hear some new thing," these Jews showed a desire to hear more of "the old, old story." They have found no satisfaction in Judaism; in thought and heart they have advanced to the doctrine of Christ. They attend the evangelistic service in the hope of learning more; and in what he says the preacher has them in mind as well as other hearers.

It was evident that the audience, taken as a whole, was sympathetic; this was shown by the careful attention throughout—to singing and prayer, reading and preaching. After the meeting, I heard a story which bore striking testimony to this as a general feature of the gathering. One Saturday afternoon, when intimating his purpose to attend the Zionist Congress, which was then approaching, Rev. A. Sternberg, mission deputy, asked the congregation to pray for God's blessing upon his evangelistic labours at Basle. In token of their sincere interest in this enterprise, the entire audience rose, and undertook to remember the missionary at the throne of grace!

THE PREACHER.

The service was conducted by Rev. M. Nachim, who preached from Matt. ix. 10-13. By way of illustration he referred to the Mosaic writings and the teaching of the Prophets; but for the most part he dealt, and without any apology, with New Testament story, depicting its incidents in realistic fashion, and interpreting them with telling force. After claiming power to forgive sins, Christ chose a publican as his disciple! He even went beyond that; He sat at meat with a company that included "many publicans and sinners!" What could the Pharisees make of these things? They had no sense of personal sin—they were "not as other men . . . nor as this publican"—and their religion consisted of a system of sacrifices, and a round of ceremonial observance.

Christ explained his action, and justified it at the same time—"They that be whole need not a physician, but they that are sick; . . . Learn what this meaneth, I will have mercy and not sacrifice; for I am not come to call the righteous, but sinners." What a difference between the Pharisees' conception of the Messiah and Christ in his true character and conduct! Having wandered from the ways of God—not realizing their estrangement and the consequent need for reconciliation—Israel did not recognise the Messiah. Scribes and Pharisees, however, must approach Him with penitence equally with despised publicans and sinners. This point was driven home by the preacher in loving and earnest words. Gershom.

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Dublin Medical Mission.

The ministry of healing has been long exercised with fruitful results by the Dublin Medical Mission. At the annual meeting recently held at the Mission premises, Chancery Place, Dublin, encouraging accounts of the past year's work were given.

The attendances at the dispensary amounted to over 14,000, and the clergy speak in the highest terms of the Mission, and the service it renders to the people. As to the spiritual side, the one aim is to point sinners to the Lord Jesus Christ. An important department, too, is the training which the institution gives to those who are working, or intend to work, in missions abroad.

These are not a few instances of blessing for which a vote of praise is sounded:—

Ulcers on the legs brought one man to the Mission. Accustomed to drink freely for twenty-two years, it was scarcely to be wondered that he was seldom quite sober when seeing the doctors. Nor was it wonderful that long months passed before he was aware that anything but the gracious influence of the Mission could keep him sober, But the glad hope of the Saviour of men dawned on him at length. The drink spell has now been broken for a year, and he is at regular work.

A man and his wife had come to Dublin seeking work, but failed to find it. The man's foot becoming injured, he came to the Mission. Objecting to the remark that "Christ is the power of God," he sought to discuss the matter. Discussion was gently refused, but frankness begat frankness in the man. He became willing to take a Marked Testament. That man now exemplifies the text he disputed, His testimony has since led his wife to become a humble Christian.

Among the speakers at the meeting were Rev. J. C. Irwin, Dr. S. P. Barton, and Dr. Barnes. The chairman, Dr. J. Magee Finny, in the course of his address referred to the resignation of Mrs. Figgis, who, with her enthusiasm, has been "the mainspring of the Mission." Dr. Barnes has succeeded to the secretaryship, but Mrs. Figgis will still remain on the Council and throw her energy into the work.

Factory Helpers' Union.

For several years past much good work has been done by the Factory Helpers' Union, in connection with the Y.W.C.A., on behalf of the women and girls employed in the various factories, laundries, and mills. Amongst the many agencies attached to it, perhaps one of the most useful is, "Our Total Abstinence Union," which seeks to band together, by establishing clubs, &c., those factory girls who have signed the total abstinence pledge, and encourages them to keep the pledge faithfully, and to bring those who have not yet signed the pledge into the Union.

There was an interesting gathering at Morley Hall, George Street, Hanover Square, on Saturday afternoon, when about 350 factory girls, all total abstainers, were entertained to tea, each guest being presented with a bunch of flowers. A meeting was subsequently held, under the presidency of Mrs. Boldero, amongst those present being Lady Macnaghton, the Hon. Mrs. Macnaghton, Mrs. Barkworth, Miss Morley, and the Misses Dashwood. Several factory girls' clubs were represented.

The secretary, Miss Edith Dashwood, announced that the total membership of the Union was 972, of whom 336 joined during the past year. She also read a letter from the foreman of a very large factory testifying to the value of the clubs in connection with the Union. Mrs. Maynard gave a stirring temperance address to the girls. She expressed her pleasure at addressing so many total abstainers, and bade them be true to their pledge, and to try to get their fellow work-girls to become abstainers. The expenses of the gathering were defrayed by Mr. Alfred Ames.

Birmingham City Mission.

The problem of Birmingham's slums has always been a source of grave anxiety to the workers of the City Mission—an organization which has to be thanked for much useful and quiet effort in the past. The secretary, Mr. A. H. Barker, is seeking to readjust the existing arrangements as to the visiting and aid of the poor, and proposes that a City Mission Slum Sisterhood should be founded. The plan is to open two houses in the heart of slumdom, in one of which two Sisters—a Churchwoman and a Nonconformist—who would gather around them honorary workers, and under proper direction the alleviation of distress and suffering would be carried on. In the second house a man and his wife would reside, to shelter and attend to the needs of girls who might be suddenly faced with trouble, and in need of a refuge.

The scheme is the outcome of experience, and is well devised to gain the confidence of those whom it is desired to benefit. The Mission has agencies for the benefit of the deaf and dumb, midnight services among tramway men, rescue work, the support of Bible-women, a special missioner to cabmen, the maintenance of twenty-two cabmen's shelters, &c. In view of developments, efforts are being made by the committee to meet the present financial deficit. The secretary may be addressed 34, Ruskin Chambers, Corporation Street, Birmingham.

"One by One" Praise Meeting.

At the "One by One Working Band" monthly praise meeting, held at the "Welcome Mission," Portsmouth, a few days ago, notes of praise were read from many, telling of souls saved in answer to prayer. Several teachers praised God for the conversion of children. One member rejoiced that, after much earnest prayer, an elderly gentleman, who had been a Unitarian since boyhood, has been led to trust Christ simply, saying, though he had lived an upright life, it was lived for self alone. Also for the conversion of a lady formerly a member of a church at Birmingham. Several sailors from H.M. ships of war praised God for the salvation of shipmates.

A naval lieutenant writes: "Will you praise God with me for the salvation of a lady in New Zealand whose name had been just twelve months in my "Throne of Grace" book. A Boer prisoner wrote telling of the conversion of several since the formation of the "One by One" Band in a camp in Ceylon, and that in his camp there are sixty young men who, when free, have dedicated their lives to God for work among the heathen. The secretary of a branch in Dunedin, New Zealand, sent a report of the conversion of forty souls, for whom the members have been praying. Much joy was also expressed for answered prayer in the return of several backsliders.

These monthly meetings demonstrate that when definite prayer and personal effort are made to save sinners, answers always come. The April quarterly magazine (1d. *Morgan & Scott*) gives many cases of answered prayer. Full particulars of the "Band" may be had on application to Mr. Thomas Hogben, Welcome Mission, Portsmouth.

Miss de Broen's Bellville Mission.

We hope to have a stall in aid of our work at the Bazaar in connection with the Society for Promoting Female Welfare, to be held under Royal patronage in the Royal Albert Hall, Kensington Gore, April 24 and 25. The proceeds will be devoted to the profit of our Sewing Classes, which, to the loss of some hundreds of poor old women, had to be suspended this winter from want of funds. It is very little that we give them for a short afternoon's work—a bread or meat ticket worth fifty centimes—yet this means for me at least £6 or £8 a week.

There is something which cheers their hearts more than the kindness they receive, the reading of the Word of God, and the singing of hymns, in which they heartily join. Friends who have visited the classes have often testified that they never saw a happier group of women, though we knew how poor and destitute they are. Friends are asked to send useful and fancy articles, or subscriptions, *before* April 24, to me, or to the honorary secretary, Miss M. Douglas, 4, Horbury Crescent, Notting Hill Gate, London, W. I hope (D.V.) to be present at the sale myself, and would be grateful to be encouraged by those who love the Lord.—Yours, &c., J. de Broen.

The Christian Temperance Campaign.

REDHILL.

THE meetings recently conducted by Rev. Dr. J. Q. A. Henry, at Redhill, have proved effective in arousing public opinion, and creating a sense of responsibility among Christians with regard to the drink traffic. The committee worked indefatigably to secure the gratifying measure of success achieved, and are labouring indefatigably to maintain the campaign by meetings and the distribution of suitable literature. Dr. Henry's concluding meeting was of a remarkable character. A local paper says:—"There was a crowded and enthusiastic audience, every available inch of room in the large hall and on the platform was occupied, standing room was at a premium, and hundreds were unable to obtain admission. Dr. Henry adduced a great amount of evidence as to the physical evils arising from the use of alcoholic liquor, and with great force and eloquence made stirring appeals for total abstinence. Apart from the pledges secured, the mission has undoubtedly given a great impetus to temperance work."

HELENSBURGH.

An esteemed correspondent writes: "Dr. Henry visited Helensburgh on April 8, and addressed two meetings in the Victoria Hall. At the first, held in the afternoon, and presided over by Rev. J. G. Christie, Dr. Henry mainly addressed himself to women's work in connection with the temperance movement. At the evening meeting the large hall was filled, and the chair was occupied by Bailie Bryden. Dr. Henry gave an address of over an hour's duration, and the meeting was very enthusiastic as with great cogency the speaker demonstrated that the Christian Church and the public-house are radically antagonistic. He was heartily applauded when he declared that the public-house, and not the Church, must go down. The audience also listened with manifest approval to his contention that the Church of Christ is face to face with urgent responsibilities in connection with the drink traffic. The enormous extent of the national drink bill was demonstrated with most striking illustrations. The speaker carried his audience with him as he vindicated the lines of united action on which temperance reformers should move, and made a forcible appeal in favour of 'the most potent of all reforms—total abstinence.' At the close of the address some eighty persons signed the pledge. It was felt by many temperance workers that Dr. Henry's address was one of the most convincing delivered here, and the only regret was that his visit only extended to one day."

RUTHERGLEN.

A splendid impression was made at Rutherglen at the three-days mission which Dr. Henry conducted on April 9, 10, and 11. The meetings were held in the large hall of the Evangelistic Institute. On each occasion one or another of the ministers of the town presided, and others supported the cause by their presence on the platform. Choirs and soloists also rendered assistance. Dr. Henry's addresses were most forcible and telling, and produced a profound impression. His absorbing earnestness, and deep conviction of the evils of strong drink and the power of the Gospel of Christ, were apparent to all, while his clear statements of fact and his moving appeals awakened the enthusiasm and evolved the spontaneous applause of all who were privileged to hear him. No fewer than 466 pledges were taken in all, from old and young, at the meetings. General regret was expressed at the shortness of the visit, and Dr. Henry was assured of a hearty reception should he again visit Rutherglen.

FUTURE MEETINGS.

April 17, 18, Dumbarton; 19-25, Airdrie; 26-29, Edinburgh; 30, Metropolitan Tabernacle (Baptist Union); May 17, Manchester (Christian Endeavour Convention); 18-23, Dr. Barnardo's "Edinburgh Castle," Limehouse, E.; 25, 11 a.m., Rev. Dr. Wells' Church, Pollokshields, Glasgow; 27, Church of Scotland Temperance Breakfast, The Café, Edinburgh; 28, 11 a.m., Mildmay Conference Hall; 8 p.m., East London Tabernacle, Burdett Road, E.; May 31-June 6, Belfast; 8, Sheffield; 10, Maryport.

Obituary.

MR. LUTHER HINTON.

THOSE who have attended the well-known Crystal Palace festivals of the London Sunday School Union, will learn with regret that Mr. Luther Hinton, who has been the conductor for twenty-four years, passed to his eternal rest on Thursday last. In 1871, he and Mr. Jonathan Barnard founded the Sunday-school choir; and very many singers will lovingly remember the boundless enthusiasm, genial personality, and the whole-hearted devotion which pervaded his work. The loss in Sunday-school and musical circles will be severely felt.

MR. DANIEL MATTHEWS, AUSTRALIA.

Many of our readers will recall the name of Mr. Matthews, who visited this country some years ago, with his wife and two Aboriginal girls. Owing to the progress made by Government in caring for the Aborigines, the work of Mr. Matthews was curtailed, but he always found a few natives who were glad of his care, and to whom his ministry was blessed. The last three months of his life were spent at the new mission station, "Manunka," near Forster, South Australia. Mr. Matthews entered into rest on February 17.

MR. T. ALEX. IBBETSON.

A wide Christian circle is mourning the death of Mr. T. Alex. Ibbetson, which occurred on Wednesday last week at his residence, 82, Larkhall Rise, Clapham. Mr. Ibbetson was a journalist, and joined the Parliamentary staff of *The Standard* about 1868, and down to the end of last session was a member of the corps of that paper. He will be particularly missed in the Press Gallery, where he was a favourite on account of his genial manners and sterling character. He had been in failing health for about two years; but it was not till the opening of the present session that he was compelled, to the great regret of his colleagues, to resign his position. He was well known to the frequenters of outside meetings, having for years produced the official reports of the annual gatherings of various religious bodies. Mr. Ibbetson was a warm-hearted Methodist, and busied himself in local missionary effort, and as an earnest temperance advocate. We hold his memory in sincere regard.

A SOUTH AFRICAN MISSIONARY.

Intelligence from Natal conveyed the news of the death of one of our most promising missionaries. Mr. Lindfield has been killed by a crocodile at St. Lucia Lake, Zululand. Last year he joined Mr. Waters in British Amatongaland to assist him in opening up that untouched country. When I paid a visit there the year before I found the king most friendly. Since then he has built small schools and welcomed our missionaries. A blessed work of God has been going on there, and British Amatongaland is a most promising field.

Through the kindness of a friend, money was given to build our second station on land granted by the Government. Mr. Lindfield was preparing to build during the coming winter. On his way to Durban to get married, this tragic affair happened, which has come as a great shock to us. His last letters to me were particularly bright, asking for much prayer for this opening, which he always described as remarkable. Will your readers remember the broken-hearted sister who was to have been his wife, and also ask the Lord of the harvest to thrust forth more labourers into this needy district. W. Spencer Walton.

REV. PRINCIPAL CALEB SCOTT.

The removal by death on Monday last of Rev. Dr. Caleb Scott leaves vacant the chairmanship of the Congregational Union of England and Wales, and the Principalship of Lancashire Independent College. Educated at Airedale College, he graduated at London University as B.A. and LL.B., and entered the ministry in 1854, at Newland, in Lincolnshire, where he laboured till, in 1865, he accepted an invitation to become tutor at the College, in connection with which he has ever since rendered excellent service. The recognition of his valuable and successful labours by election to the chair of the Union came too late for him to fulfil any of the high expectations that had been aroused throughout the country. Illness prevented him from entering upon his duties in January, and a week ago his condition became so critical that a serious operation was deemed necessary, but with no beneficial result. Dr. Scott was highly appreciated as a preacher, and deeply loved by the students, on whose lives he left a deep impression.

REV. W. J. AND MRS. TOMKINS.

Widespread sorrow has been occasioned by the strangely pathetic circumstances under which Rev. W. J. and Mrs. Tomkins, of Whitstable Baptist Church, Kent, have recently entered into their heavenly rest. On Thursday, April 3, Mrs. Tomkins, who had been in an enfeebled state of health for several months, passed triumphantly into the presence of the King, thus closing an earthly life which had been distinguished by a pure and vigorous faith in God, a beautiful Christian consistency in her walk and conversation, and a whole-hearted devotion to the service of Christ. Just before her spirit took its flight, her husband leaned over the prostrate form, and tenderly said, "Good-bye, darling, it will not be long before we see one another again." Little did he, or the members of his family standing around that deathbed, dream how soon those words were to be fulfilled. The day before his wife's interment, Mr. Tomkins was seized with a paralytic fit, and on Thursday, April 10—just one week after the "home-going" of his wife—he, too, was called up higher.

For nearly thirty years, Mr. Tomkins had exercised a very fruitful ministry, labouring in several spheres. Beloved by a wide circle of friends throughout the denomination to which he belonged, and by many beyond, he was held in great regard for his high Christian character and varied gifts. He was graciously permitted to see his eldest son happily settled in his first pastorate at Yalding, in Kent. At both interments much public sympathy was manifested, most of the neighbouring Nonconformist ministers, as well as the rector of Swalecliffe, being present, and giving expression to their loving respect for the deceased. F. J. F.

Call to Prayer for Israel.—Rev. Thomas M. Chalmers, superintendent of the Messiah Mission to Israel, Chicago, has issued a call to prayer on behalf of Israel in America. There are many signs that the Church of Christ in America has not carefully considered the cause of Jewish missions, and the utter inadequacy of present efforts is more and more apparent. It is distressing to learn that, after eighty years of spasmodic effort, there exists in America to-day no properly equipped mission to the Jews. In view of this solemn fact, friends of Israel will agree with Mr. Chalmers, that the present crisis calls for more prayer, faith, earnest thought, and diligent effort.

Village Evangelization.—A circular issued by Mr. James A. Vicary gives particulars of the extensive evangelistic work carried on under his direction in the villages surrounding the busy centre of Bristol. For forty-seven years this devoted servant of God has laboured incessantly as a preacher of the Word, and during the last twenty-eight years his Gospel Tent services have caused his name to be a household word in a wide locality. The work last year was attended by many signs of encouragement. The three Bible carriages, as well as the tents, were turned to the best account, and both in the children's meetings and the services for adults the interest of villagers was aroused and a deep impression was made, while many a wayside cottage and isolated farmstead was visited, and the inmates cheered by words of Christian sympathy and counsel. Address: 63, Ashley Road, Bristol.

Evangelistic.

Miss Glover at Langholm, N.B.

A THREE-WEEKS' mission has been held at Langholm by Miss Glover, of Edinburgh. A number of drawbacks had an adverse influence on the attendances, but the meetings, nevertheless, aroused much interest. There were a number of cases of blessing, and very many Christians were quickened, some taking such a stand likely to exercise a helpful influence in the town. The pointed and powerful addresses of this young lady evangelist have left an impression for good.

John A. Byers, Secretary,
Langholm Home Mission.

Mr. W. R. Lane at Christ Church, S.W.

An eight days' mission has been held by Mr. W. R. Lane at Christ Church, Westminster Road, S.W., with marked blessing. Though this is the third mission that he has held during my pastorate, he was welcomed with unabated affection, and in spite of the adverse conditions of Easter time met with gratifying success. Mr. Lane has a burden on his heart for London, and it would be a judicious expenditure of time and money if in some way his services could be procured for an unbroken run of say twelve months in the Metropolis, during which the effects of his work might be expected to culminate. I greatly appreciate his worth, and commend him to all my brethren in the ministry who desire to secure a thoroughly Scriptural evangelist. F. B. Meyer.

Rev. J. Sprunt at Northampton.

The services at Artizan Road Church, conducted by Rev. James Sprunt, are attracting considerable attention. "The meetings during the past week," says the *Northampton Reporter*, "have been well attended, and the interest is increasing. On Sunday last Mr. Sprunt preached earnest sermons, in the morning from Hebrews x. 11-14, and in the evening on 'Zaccheus,' Luke xix. 1-10. In the afternoon there was a meeting for men, when Mr. Sprunt delivered a very helpful address on 'Christ necessary, Christ sufficient, Christ for all.' There was a good attendance at all the meetings, the evening congregation being unusually large. Mr. Sprunt sings Gospel solos at nearly all the meetings, many being his own composition. The choir also rendered excellent service."

Mr. Newton Jones at Liverpool.

A five-days' mission to young men and women has just been completed in the Brunswick Wesleyan Chapel, Liverpool, in connection with the National Mission to Young People. The services, which were conducted by Mr. Newton Jones, were attended each night by about 300 young people, all of whom were deeply impressed with the addresses delivered, and many giving public testimony to blessing received, while twenty-seven signed decision cards. On the Thursday night the meeting was for boys and youths only, up to twenty-one years of age, and quite 300 were present. After the service seventy-five signed the pledge of the Anti-Cigarette Smoking League.

W. H. B.

In Buckinghamshire Villages.

"Just outside the noted chair-manufacturing town of High Wycombe," writes Mr. Albert Richings, "are three villages in close proximity to one another, known as Lane End, Moor End, and Wheeler End. During the past six weeks special revival services have been held at each of these places in turn, with the result that numbers, old and young, have been gathered into the fold. The whole neighbourhood has been stirred.

"At Lane End, at the Wesleyan Chapel, Rev. W. Cuthbert (circuit minister) conducted the services. Next came Moor End, where a number of zealous workers came over night after night to declare the good tidings at the Gospel Mission Hall. Immediately after, Wheeler End Primitive Methodists took up the work. I had the privilege of being the missioner, and had the assistance of enthusiastic workers. One place benefited another, and the chapels were filled each night, the throngs on Sunday nights being particularly large. Great blessing was given at each mission. These places have not been in a flourishing condition of late, and, indeed, sometimes it has seemed like a struggle for existence. 'This land, that was desolate, is become like the garden of Eden, and the waste and desolate and ruined cities are become fenced and are inhabited. Then the heathen that are left round about you shall know that I, the Lord, build the ruined places, and plant that that was desolate' (Ezekiel xxxvi. 35, 36). Let this encourage other weak and struggling causes."

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Mr. Charrington's Work.

Five weeks' services have just been completed by Mr. H. C. Barton, of the Evangelization Society, in the Great Assembly Hall, Mile End Road, London, E. The great hall was filled on Sunday night, and the week-night gatherings were well attended. It was evident from the beginning that Mr. Barton's efforts were being owned of God to the blessing of precious souls. He has a characteristic way of presenting the truth, his homely way and pithy talk holding the attention of his audience. His addresses were so interesting that his hearers were sorry when he concluded. The evidence of the power of God in the work was seen as night after night men and women sought the help of workers in the inquiry room. Some very interesting cases can be recorded and it must have been most encouraging to Mr. Barton, on the Wednesday he closed his mission, to find the area of the great hall filled with anxious listeners to hear his last address. Many will be the prayers that will ascend on his behalf that God will abundantly bless his future efforts.

Yorkshire Congregational Union.

The report on special missions in connection with the Yorkshire Congregational Union pays a high tribute to the work of the missioner, Rev. John Jameson. Many believers have been led to fuller consecration of heart and means to the extension of his Kingdom.

Testimony from those who speak with confidence shows that the mark of the Holy Spirit's work has been manifest in all the relations of life. Husbands that were cruel have been influenced to tenderness. Wives that were regardless and provoking have become earnest and affectionate. Fathers that were a terror to their children have inspired them with filial confidence. The promise has been made good,—"He shall turn the heart of the children to their fathers." The personal character of many has undergone a thorough revolution. Drunkards have become sober, dishonesty has given place to integrity. Sabbath breakers have become devout, and the profane have learned to pray. Mr. Jameson is thankful for an interest in the prayers of readers of The Christian.

The Boy Preacher.

During the past week Mr. Jack Cooke, the boy preacher, has continued his mission at Westbourne Grove Baptist Chapel. Very large congregations have assembled. On the week-nights 1,200 to 1,400 people have been present, while on Lord's Day last remarkable scenes have been witnessed, hundreds being unable to obtain admission. Indeed, so large was the crowd at night that the people were admitted in batches of forty to fifty at a time. The building was filled in every part half an hour before the time for commencing the service. An overflow meeting, held in the schoolroom, was also largely attended.

In the morning Mr. Cooke spoke to Christians, and in the evening gave an evangelistic address, which was received with earnest attention, and a number of inquirers were helped in the inquiry room by Rev. George Freeman (pastor), and Rev. J. R. Coutts. There were also many seekers on the week nights. Not merely by numbers and human interest is the mission characterized, but by a spirit of fervour and inquiry. The addresses have been impressive and awakening exhortations to repentance and faith. Mr. Cooke has dwelt solemnly upon the responsibilities of the unconverted, and many of a class who seldom attend a religious gathering have paid marked attention to the message.

Mr. Cooke was present at the Saturday night church prayer meeting, which is made a special feature of the regular work at Westbourne Grove, and gave an encouraging address to a full audience. On Lord's Day afternoon he was at Christ Church, Westminster Bridge Road, where he spoke to a vast assembly of men. The mission at Westbourne Grove continues nightly (except Saturdays) until May 2 at 8 p.m., and on Sunday at 11 and 7.

Mr. Tennyson Smith has conducted fruitful missions at Cwmaman, near Aberdare, and at Treorky. At each place great interest was aroused, and many signed the temperance pledge.

Messrs. Bewley and Frank Weaver are holding a twelve days' mission at Vernon Chapel, King's Cross Road, W.C. Large numbers have attended so far, and there have been many signs of blessing. H. A. S.

Rev. M. Cuthbert writes from the Manse, Ashington:—"We have had a very gracious work of God here with Mr. and Mrs. Harrison. The whole district is moved, and 260 persons have come out for Christ."

Mr. Thomas Payne conducted meetings in the Gay Street Mission, Liverpool, every evening from Thursday, March 27, until Easter Monday. Mr. Payne was also an acceptable speaker at the recent Convention at Hope Hall, which was a time of great blessing, The meetings at Gay Street were very helpful, and several professed to find salvation.

A short mission has been held at the Hope Mission Hall, Merton, by Mr. W. Collard. From the first the presence of the Lord was manifest. The "Black Board Talk" to the Christian Endeavourers was a great help to the young people.

Communications from Melbourne tell of a deep spirit of expectation regarding the simultaneous Gospel mission which had been arranged in that city. A notable feature of the preliminary arrangements was the family prayer-meetings of which some 4,000 were being held.

As an inauguration to a new aggressive effort at Stepney Meeting, E., to reach the irreligious in a neighbourhood difficult to influence, where Jews and foreigners abound, a mission to the young was commenced on April 5 by Mr. R. S. Bradbrook. A large number of children have decided for Christ; a company of the Boys' Brigade has increased threefold; and Christian work by young men has commenced in the public-houses of the locality.

Mr. F. A. Glover ("Glaisdale," French Weir, Taunton), writes regarding his Pioneer Gospel work in Somerset villages: "We hope to erect the camp early in May, going from village to village as the Lord may lead. We have found that the best antidote to ritualism (to which, alas! so many villages are in bondage) is the Gospel preached in the power of the Holy Spirit. Intending missionaries, or friends on holiday, willing to co-operate, are invited to correspond."

Miss Marie Futty, of Scarborough, who is evangelizing in Ireland with the Irish Christian Workers Union, has just conducted another mission in Drumgor, Lurgan. The hall, which was lent by the Society of Friends, was crowded each night, and hundreds were unable to get a seat. A pleasing feature of the mission was that many of the young converts from Bleary and Donachoney sought night by night to return willing assistance in various ways.

T. J.

Mr. John T. Vine has been conducting the evening Gospel services for the past four Sundays at the Christian Assembly Hall, Junction Road, N., with much appreciation and marked success. Although, in the first instance, Mr. Vine only came for two Sundays, the numbers increased so considerably that he was prevailed upon to complete the month. His address on the "Great White Throne" was felt by all present to be a message of great power and conviction.

C. F. Bilson.

Evangelists' Engagements.

*** This column is intended for Missions of some days duration, not for engagements of a single day. The evangelists ask prayer for their respective missions.

Canon Aitken.—Till April 28, Holy Trinity Church, Leicester; May 3-19, Lurgan.

Mr. J. Bennett Anderson.—Till April 19, Bangor, County Down.

Rev. A. Allan.—Till April 18, Broughty Ferry, N B.

Mrs. Baeyertz.—Till April 28, Newport, Mon.; May 18-June 2, Conference Hall, Eccleston Street, S.W.

Mr. Chas. E. Barraclough.—Till April 18, Dumbarton; 19-28, Burton-on-Trent.

Mr. R. S. Bradbrook.—Till April 22, Redhill; 23, Stepney.

Mr. J. Brunton, Jun.—Till April 18, Shipley.

Mr. W. R. Bradlaugh.—Till April 20, Swinton.

Mr. Jack Cooke (the Boy Preacher).—Till May 2, Westbourne Grove Chapel, W.; Sundays, 11 and 7; week nights (except Saturday) at 8.

Mr. Monro Collings—April 20-May 1, Town Hall, Hunstanton.

Mr. James Dixon.—Till April 24, Stonehaven, N.B.

Mr. and Mrs. Albert Harrison.—Till April 19, Butterknowle.

Mr. P. Russell Hurditch.—Till April 20, East Grinstead; 26-29, Bradford.

Mr. J. S. Harrison.—During April, Cecil Hall, Enfield.

Mr. C. Russell Hurditch.—April 20-27, Public Hall, Beckenham, 7 p.m.

Mr. William Hill.—Till April 27, Seamen's Bethel, Glasgow.

Rev. J. Jameson.—April 21-28, Tabernacle, Bradford.

Mr. Newton Jones.—April 19-29, Gloucester.

Mr. Bob Johnson.—April 19-21, Lincoln (Fair Ground and Corn Exchange).

Mr. W. R. Lane.—Till April 21, Eastwood; 26-May 5, Totnes.

Mr. R. McLean.—Till April 20, Wavertree Town Hall.

Rev. Jesse Mayo.—Till April 19, Abbey Street Baptist Church, Bermondsey, S.E.

Mr. W. Olney and Mr. Spencer Johnson.—April 20-24 Tooting; 27-30, Clapham.

Rev. J. Tolefree Parr.—Till April 21, Sheffield.

Mr. J. J. Sims.—Till April 20, Limerick.

Gipsy Smith.—Till April 21, Glasgow; 26-May 4, Southampton.

Rev. F. C. Spurr.—Till April 29, Loughborough; 27, Leicester.

Rev. J. Sprunt.—Till April 20, Artizan Road Church, Northampton.

Mr. Barry Wake.—Sundays in April, St. Giles' Christian Mission, W.C.

Weaver Brothers.—Till April 18, Vernon Chapel, King's Cross, N.W.

Mr. Leonard Weaver.—April 20-27, Trinity Congregational Church, Effra Road, Brixton, S.W.

Mr. W. Collard is open for week-end engagements. Address, 3, Trigon Mansions, Church Street, Clapham Road, S.W.

Mr. Geo. Neatby is open for engagements up to the end of June. Address: 80, Coningham Road, Shepherd's Bush, W.

Request for Prayer.

For evangelistic efforts at Lincoln Fair, April 20-27.

About Books.

A GREAT DICTIONARY.

Of the making of dictionaries there is no end, and it is significant that this industry should have developed so remarkably in the New World. Already many lexical works of great value have come from the press in America, but none have had features of such practical worth and universal importance as the **Standard Dictionary**, in the production of which international scholarship was engaged, and in the admiration of which experts all the world over have for the last few years vied with one another in searching out terms of eulogy and delight. From the time when the earliest copies reached England, now eight or nine years ago, we have steadily used this comprehensive compilation both in the office and the study. We have rarely turned to it without satisfaction, and, in a sense that is special and peculiar, we have come to regard "The Standard" as a faithful friend.

On the title-page this work is thus described:—A Standard Dictionary of the English Language, upon Original Plans, designed to give, in complete and accurate statement, in the light of the most recent advances in knowledge, and in the readiest form for popular use, the orthography, pronunciation, meaning, and etymology of all the words, and the meaning of idiomatic phrases in the speech and literature of the English-speaking peoples. Prepared by more than two hundred specialists and other scholars, under the supervision of Isaac K. Funk, D.D., LL.D., editor in chief; Francis A. March, LL.D., L.H.D., consulting editor; Daniel S. Gregory, D.D., LL.D., managing editor: associate editors, John Denison Champlin, M.A., Rossiter Johnson, Ph.D., LL.D., Arthur E. Bostwick, Ph.D. (Publishers: *Funk & Wagnalls Co., 44, Fleet Street, London.*)

The Twentieth Century edition of this great work has just appeared. It is in two volumes, massive but not clumsy, and is offered to the world on subscription terms (full leather, £5). Built upon large and inclusive principles, this book has not ceased to grow since the day when it was first issued. The editors have steadily worked upon a list of Additional Words, which now assumes a substantial form, extending to thirty-three columns, containing many words of recent development, including autocar, dum-dum, Uitlander, Boxer, Dreyfusite, hansardise, gastrograph, Zionism. It is not surprising to learn that this work of reference has found its way into all the large libraries, and that it has been secured by rulers and Governments as a wordbook representative of England and the English.

It is easy to become enthusiastic over such a great work as this. We have spoken of it as American; it is more. The scholarship of the world was at the command of the editors, and right well did they lay it under tribute. As a result, though reflecting high honour upon American enterprise, the book has received worldwide praise. We must wait for some years for the later sections of Dr. Murray's magnificent "Oxford Dictionary on Historical Principles." With this work at hand, full beyond precedent in its vocabulary, we can wait with reasonable patience. By-and-by we shall decide all questions by consulting our Murray; to-day we can do no better than consult our "Standard"; and experience enables us to do so with ever-growing confidence and pleasure. In all, some 304,000 terms are dealt with, the definitions numbering nearly 1,200,000 in their mighty total!

As usual in such works, there are some Appendixes. These include an Atlas of the World and a condensed cyclopædia of geographical, national, and political information; a list of Proper Names in Bibliography, Bibliology, Fiction, Geography, History, and Mythology, together with Pennames, Prænomens, &c., arranged in single alphabetical order (forming a rich mine of information, admirably compacted); a full Glossary of Foreign Words and Phrases appearing in English literature; sections on Faulty Diction, with examples (both entertaining and instructive); Disputed Spellings and Pronunciations, set forth in such a manner as to help individual judgment, the views of an advisory committee of scholars being given as well as the preferences of the editors of other dictionaries—a department that represents a large amount of conscientious labour.

A dictionary that is at once so complete and thorough, cannot but prove of great service to students and scholars, and also to the more "ordinary" English reader. All of us have language questions to-day; let them be brought to this court of appeal, and in many thousands of cases they will be answered with the slightest possible circumlocution, with fulness and accuracy, and to the great satisfaction of thoughtful inquirers.

The Churches.

*** The Editor will be glad to receive "post-card" notes for this page, of* spiritual progress and effort *in the Churches. They must be prompt, reliable, and* not trivialities; *and be accompanied by sender's name and address.*

Church of England.

The Archbishop of Canterbury, accompanied by Mrs. Temple, has returned to Lambeth Palace from Canterbury, and will remain in town till after the Coronation. Dr. Temple is in good health and spirits, notwithstanding his years and recent illness.

At Harlesden parish church, the substitution, some eighteen months since, of an Evangelical (Rev. W. P. Cromie) for a Ritualist, gave rise to some objections, but the church is now more prosperous than ever, owing largely to the strenuous labours of the vicar.

Rev. J. H. W. Hughes-Games, who has been in indifferent health for the past two years, has resigned the vicarage of St. Mary's, Birkenhead. At the Easter vestry, Mr. J. E. S. Ollive said that no clergyman ever had a greater desire for the spiritual welfare of the congregation than Mr. Hughes-Games had. He has filled an empty church, established many outside agencies, and appeared determined that every person in the parish should hear the Gospel.

Rev. Dr. Porter, vicar of All Saints' parish, Southport, recently invited all the Nonconformist ministers of the town to tea at his vicarage to meet the Bishop of Liverpool. Brief addresses were subsequently given by Revs. Adam Scott (Secretary, Southport Free Church Council), James Mellis (Presbyterian) and J. C. Somerbutts (Wesleyan). Dr. Chavasse followed with a felicitous speech, in which he acknowledged his great indebtedness to Nonconformist authors.

Rev. Henry Must, senior curate of St. John's, Upper Holloway, describing the work among men, says: "Last year we commenced an evangelical service on Thursday evenings, the object being to lead men to their Lord and Saviour, and in this we have met with marked success. Every week we are increasing in numbers, and very soon hope to use our large gymnasium for our meetings. Our expenses are great. The members are working men, and although they contribute a little, yet they cannot do much, so we are obliged to ask the help of kind friends."

The Bishop of Manchester, addressing the clergy and church officers of Ardwick Green rural deanery, said he found that one complaint is almost universal in that district—namely, increasing indifference to public worship. That indifference manifests itself in two forms—in the total forsaking of public worship and in irregular or partial attendance at church. Many persons, as one clergyman reported, are "half-timers," satisfying themselves with a single attendance at church on Sundays, generally Sunday evenings. They look upon public worship not as a Christian privilege, but as a religious duty, which is grudgingly and reluctantly done. They go to church not to worship God, but to see their neighbours or to conform to a custom which it is not yet respectable to neglect. The Bishop advised the clergy to "make the house of God more homelike, have shorter and brighter services, better and shorter sermons; to prepare their sermons more carefully, construct them more logically, and deliver them more distinctly and heartily."

Congregational.

The pastor of Bexley Church (Rev. J. Clement Angel) has resigned, and will terminate his ministry on the first Sunday in May.

Mr. George Spicer, of Enfield, has accepted the presidency of the London Congregational Union for 1903 in succession to Rev. C. Silvester Horne.

The mission work among poor children which is carried on in connection with Westminster Road Church, Liverpool (Rev. Stanley Rogers, pastor), has so largely developed that a new hall is shortly to be opened.

Rev. F. W. Newland, of Sandford, Grimsby, has accepted the oversight of the mission which the London Congregational Union is about to inaugurate at Claremont Church, Pentonville. Before his settlement at Grimsby, Mr. Newland laboured for eleven years at Canning Town, E.

In the Cliff Town (Southend-on-Sea) Church Manual the pastor, Rev. Edward Hamilton, expresses his profound gratitude to all the members for their co-operation and Christian sympathy. The Chelmsford Avenue branch church has now a membership of sixty-nine, and the membership of Cliff Town stands at 507.

In the year-book of Park Chapel, Crouch End, the pastor, Rev. Alfred Rowland, alludes to the losses caused by the fluctuations of suburban life, in spite of which the membership shows a slight increase, 1,051 names being at present on the church roll. The subscription list to the Twentieth Century Fund was completed by the addition of £371, making a total of £1,249. It was agreed from the first that none of these contributions should be applied to the work carried on by the church itself, so that a debt of £2,776 on the last enlargement was removed before the fund was started. A sum of £790 went to the Central Fund, and most of the balance was allocated to three new churches. In addition to this, collections and subscriptions were devoted to the London Congregational Union, the Church Aid Society, and selected village churches. The London Missionary Society received £774.

Baptist.

The total amount received by Rev. J. H. Shakespeare, M.A., for the Twentieth Century Fund, is £172,418 12s. 11d.

On Thursday evenings, during April, at 8 p.m., Pastor Percy J. Smart is giving a series of addresses on the "Second Coming of Christ."

Owing to ill-health, Rev. David Tait has been compelled to resign the pastorate of Clarendon Chapel, Camberwell Road, S.E. Mr. Tait's services were cordially recognized at a gathering held on April 9, when Mr. J. T. Dunn, of the Metropolitan Tabernacle, and ministers and other representatives of various churches took part.

Acting on the report of Rev. J. G. Greenhough, the directors of the Missionary Society propose to send two more missionaries to Ceylon when suitable candidates are secured. For other fields they have accepted Rev. John A. Ewing, of Rawdon College, Leeds, and Mr. John D. Raw, of Bristol College. Miss Edith L. Young, M.B., B.Sc., has been accepted for medical work in India.

At St. Budeaux, Devonport, the cause is showing gratifying signs of healthy progress. Although a very modest room, in reality a superior kind of loft, has been their only meeting place, quite an enthusiastic church has already been created. A flourishing Sunday school numbers more than 150 children, and the other signs of prosperity have been such that it has now been decided to build a new church. An excellent site has been secured fronting on the main road.

Owing to alterations and renovation of the church buildings at Stourbridge, the congregation has for some time worshipped in the Town Hall, a capacious building seating 1,200. The church has now been reopened, the services being conducted by Rev. Benwell Bird (Plymouth), a former pastor. Mr. Bird preached two discourses, from 2 Sam. xxiv. 24, and Luke vii. 41, 42, and gave an address on "Cheerfulness" to a large afternoon gathering, at the same time expressing his delight with this branch of the church's work.

Methodist.

Rev. Dr. Rigg has recovered from his recent illness, and was able to be present last week at the meeting of the Wesleyan Missionary Committee.

Rev. S. F. Collier has accepted the unanimous and warm invitation of the Wesleyan Manchester and Salford Mission Committee to remain for the eighteenth year.

When, next year, Rev. William Johnson enters upon the Principalship of the Primitive Methodist College, Manchester, he will be succeeded in circuit work at Hartlepool by Rev. Charles Humble.

The Town Council of Blackpool has, by a small majority, resolved to prohibit preaching on the sands, and the appeals for help by blind people. The proposal was vigorously opposed by Alderman Heap, a well-known Wesleyan.

A new Wesleyan church has been erected at Platt Bridge, Wigan. Rev. B. T. Bowker, curate of St. Nathanael's Church, took part in the opening meeting, and urged that they "must not be satisfied with nominal membership, but must seek and labour for conversions." Rev. J. L. Jackson brought a message of goodwill from the Primitive Methodists.

It is feared that the deficiency in the balance-sheet of the Wesleyan Missionary Society for the past year will amount to £8,000. A half of this deficiency is caused by a falling off in the home income, the result of the special efforts put forth during the last six months in connection with the Twentieth Century Fund; the other half is caused by increased expenditure necessitated by the growth of the work. Unless a generous response is made to the appeal of the committee at the May meetings, at the spring provincial anniversaries, and at the coming Conference it will be impossible for the Society to make any forward movement, or to take any advantage of the many openings now presenting themselves in India, China, and Africa.

Presbyterian.

The building fund for the extensions at Marylebone Church (Rev. Dr. Hanson's) amounts to £9,500, so that only £2,000 more remains to be raised. Building operations will not be commenced until all the needed money is subscribed.

The minister (Rev. J. McCrum, B.A.) and session of the church at Walsall, had the pleasure of admitting fourteen young men and women to church membership at the communion on Sunday week. The work among the young continues to prosper, so much so that there is a proposal to greatly enlarge the school accommodation.

The annual meeting of the Newcastle (Benwell) congregation has just been held. Rev. Robert Stewart, who presided, congratulated the meeting on the steady progress they had made. During the past year the congregation has added ninety-one to its membership. The various organizations are in a prosperous condition. The Sunday school has 608 scholars. From the Bible classes twenty-three have joined the church. The Mission at Boundary Street continues to do splendid work, and through the generosity of friends a permanent missionary has been engaged.

Salvation Army.

Midnight efforts to reach fallen women and drunkards have been commenced by the Army in Brighton.

The Lord Mayor of Bristol says that the twenty years' work of the Army in that city has done more to raise the moral tone of the people there than that of any other organization.

Eight men, formerly belonging to the "submerged" classes, and who have been rescued and trained at the Hadleigh Land Colony, have been sent to Canada by the Army authorities.

No fewer than 10,000 letters have been written by the officers in connection with the Women's Social Work, during the past twelve months, to girls who have passed through the Women's Rescue Homes, and are now in situations.

A Bristol man who was charged with stealing, and who had already spent twenty-two years in prison, was recently remanded by the Judge in order to hear the opinion of the officer in charge of the Army's local Social Establishment, where the man had recently slept. Finding that the Army was prepared to help the man to regain his lost character, the Judge informed him that instead of sentencing him to ten years' penal servitude, the punishment would be reduced to six months' hard labour, conditional upon his entering the Army's Refuge upon his discharge. The officer visited the man in prison several times, and met him at the prison gates. He is now earning an honest living, and gives every evidence of a sincere change of life.

A day of prayer and humiliation is to be observed at Earlham Hall, Earlham Grove, near Forest Gate Station (G.E.R.), on Sunday, April 20, from 11 a.m. till 9 p.m. Christians of all denominations are invited to attend throughout the day.—H. Champness (Convener).

The arrival of the Church Association "Rowland Taylor" Protestant Van at Stanstead, Essex, proved to be most opportune, an Evangelical minister having recently been succeeded by Ritualists. Mr. C. J. Francis, the evangelist in charge, conducted a series of well-attended meetings. Considerable excitement was created in the parish, with the result that the police ordered the removal of the Van. A subsequent meeting, however, was held in a room, which was well attended and enthusiastic. A large quantity of literature was distributed.

Pastor R. Howton, of the "Beacon Light" Village Missions, Glossop, Derbyshire, has issued the nineteenth annual report of his work. It tells of fruitful evangelistic labours, and of spiritual prosperity in connection with the Beth-Rapha Home of Rest. Many useful agencies of a religious and philanthropic character are maintained. Mr. Howton writes:—"Our correspondence is filled with evidences of deep spiritual impressions, and is full of testimonies to the blessing which attends the operations of the mission in all its branches."

Resuming Work in South Africa.

It is gratifying to know that, in those parts of South Africa where regular Christian work had to be suspended on account of the war, it is possible now, to a very large extent, to resume operations. In many places, however, a heavy financial strain will be felt for some time to come. Congregations have been scattered, organizations have been broken up, and many of the supporters of missionary and other work have been so crippled financially that, unless help is forthcoming from home, many agencies cannot be resumed.

A case in point is the Baptist Church at Troyeville, Johannesburg, where Rev. Thos. Chapman has been minister since 1898. Before the war, in addition to carrying on work in Troyeville, his church, though only a small one, supported a missionary to the natives and carried on evangelistic work among the miners. After the outbreak of the war the church had to be closed, and Mr. Chapman eventually came home. He is now anxious to go back and resume his labours. His people at Johannesburg are waiting for him; but financial difficulties stand in the way. The Baptist South African Colonial and Missionary Aid Society, which has been formed to help such cases, is anxious to make a grant to Mr. Chapman's church of £100, towards which a sum of £50 is in hand. The hon. secretary of the society is Mr. R. H. Henson, 19, Furnival Street, Holborn, E.C.

Personalia.

Mr. Bewley Weaver's address is now Springfield House, Hanley, Staffs., where all communications for the Weaver Brothers should be sent.

Mr. Spencer Walton, after a fruitful two months' work in America, has arrived in England. He hopes to sail for South Africa with Mrs. Walton on May 31.

Rev. Wm. Lawrence Tweedie, organizing missioner of the Open-Air Mission has been appointed Organizing Secretary to "Help for Brazil" Mission, and enters upon his duties on May 1.

In his last letter to the Board of the London Missionary Society, Rev. Dr. Griffith John, of Hankow, China, reports that he has had a bad attack of dysentery, which has left him very weak.

The retirement of Dr. Colin S. Valentine from the Principalship of the Medical Training College at Agra, has been followed by the appointment to the position of Dr. W. Huntly, who since 1886 has laboured in connection with the Rajputana United Presbyterian (now United Free Church) Mission.

Rev. Geo. Whelpton, of the Wesleyan Mission in Paris, has been granted a year's rest from September 1 on account of Mrs. Whelpton's breakdown in health. Mr. Whelpton writes that the movement in the villages in the centre of France continues. He also speaks of further conversions among priests, and of the opening up of work among the Bretons.

Work amongst Anarchists.

To work for Christ amongst criminals and Anarchists; to present Christianity to those who only know it as dominant in Italy; to preach a Gospel to those who believe that religion is a barrier to progress; to speak a message of peace to those who are at war with society—may not seem an easy or attractive enterprise, but it is one that needs to be undertaken by those who believe that Christ and the Gospel are the world's greatest need.

A little known but very blessed work on the above lines is being carried on amongst the Italian population in Switzerland, and especially in Geneva, under the direction of Rev. O. Golia-Mauro. He has just published a pamphlet containing an account of the work, and some very interesting particulars of interviews he has had with leading Anarchists and others. As hon. secretary for England, I shall be very glad to send a copy to interested readers, and to welcome any assistance in making the work known in this country.

(Rev.) H. S. Mercer.

Blenheim Park Rd., South Croydon.

Fallen Asleep.

At Aldersley, near Wolverhampton, Mr. George Thompson Carr, a member of the Society of Friends. By his death many philanthropic societies have lost an earnest supporter.—On March 20, Rev. Frederick Edmunds, a highly-esteemed Wesleyan minister.—By the death of Rev. William Jessop in his eighty-eighth year, an old and well-known Wesleyan minister has fallen from the ranks. He was formerly Governor of Wesley College, Sheffield.—On April 5, after many months of great suffering, Mr. George Williams, through whose efforts Stone Hill Mission Hall, near Chertsey, was erected in 1892, and who has since superintended the Gospel work there.

"MAY" MEETINGS.

Date.	Hour.	Institution.		Place of Meeting.	Chairman or Preacher.
APRIL.					
Thurs. 17	5.0 p.m.	Christian Police Association	*m*	Exeter Hall	Sir R. Anderson
,,	7.45 p.m.	,, ,, ,,	*m*	,, ,,	Mr. W. F. A. Archibald
,,	6.0 p.m.	Society, Suppression of Opium Trade	*m*	Exeter Hall (Parlour)	Sir J. W. Pease, M.P.
Fri. 18	3.0 p.m.	Medical Missionary Association	*m*	Lower Exeter Hall	Dr. G. Saunders, C.B.
Mon. 21	3.0 p.m.	Ch. of Eng. Temperance Society	*m*	Lambeth Palace	Archbp. of Canterbury
,,	3.0 p.m.	Soldiers' Christian Association	*m*	Exeter Hall	Gen. Sir R. Biddulph
Tues. 22	3.30 p.m.	"Friendless and Fallen"	*m*	Lower Exeter Hall	Mr. J. C. Rickett, M.P.
,,	4.30 p.m.	Postal Christian Association	*m*	City Temple (Lower Hall)	Mrs. Penn Lewis
,,	7.0 p.m.	Homes for Little Boys	*d*	Hotel Metropole	Hon. Evelyn Hubbard
,,	7.0 p.m.	Christian Instruction Society	*m*	Lower Exeter Hall	Mr. W. H. Seagram
,,	8.15 p.m.	Postal Christian Association	*m*	City Temple (Lower Hall)	Rev. J. Gregory Mantle
Wed. 23	2.30 p.m.	Protestant Alliance	*m*	Queen's Hall	Col. W. Robinson
,,	2.45 p.m.	Reformatory and Refuge Union	*m*	St. James's Hall	Sir John E. Dorington, M.P.
,,	3.30 p.m.	Open-Air Mission	*m*	Exeter Hall	Lieut.-Gen. Sir W. Stirling
,,	3.30 p.m.	City Police Institute	*m*	Institute, 19, Cheapside, E.C.	Rev. H. W. Webb-Peploe
,,	7.0 p.m.	,, ,, ,,	*m*	,, ,, ,,	
,,	4.30 p.m.	Postal Christian Association	*m*	City Temple	
,,	8.15 p.m.	,, ,, ,,	*m*	,, ,, ,,	
,,	7.0 p.m.	Open-Air Mission	*m*	Exeter Hall	Sir Geo. Williams
,,	7.30 p.m.	Protestant Alliance	*m*	Queen's Hall	Mr. B. Nicholson
Thurs. 24	3.0 p.m.	South American Missionary Society	*m*	Exeter Hall	Bp. of Sodor and Man
	3.30 p.m.	Hebrew Christian Testimony to Israel	*m*	M. House, 189, Whitechapel Rd.	Mr. J. E. Mathieson
	5.0 p.m.	London Lock Hospital	*m*	91, Dean Street, W.	Lord Kinnaird
	7.0 p.m.	Hebrew Christian Testimony to Israel	*m*	M. House, 189, Whitechapel Rd.	Rev. D. Baron
,,	7.0 p.m.	Pastors' College	*m*	Metropolitan Tabernacle, S.E.	Pastor T. Spurgeon
,,	7.30 p.m.	Foreign Aid Society	*m*	Conference Hall, Clapham Rd.	Pastor Ch. Merle-D'Aubigné
Sat. 26	4.0 p.m.	Commercial Travellers' Christian Asso.	*c*	Exeter Hall	Mr. G. Clark, J.P.
,,	6.30 p.m.	,, ,, ,,	*m*	Exeter Hall	Mr. R. W. Perks, M.P.
Mon. 28	2.30 p.m.	Baptist Union	*m*	Bloomsbury Chapel	Rev. Dr. Glover
,,	3.0 p.m.	National Temperance League	*c*	56, Old Bailey	Mr. H. J. Wilson, M.P.
,,	6.30 p.m.	Baptist Union	*m*	City Temple	Rev. J. G. Greenhough
,,	7.0 p.m.	National Temperance League	*m*	City of London School, E.C.	Archbp. of Canterbury
Tues. 29	3.0 p.m.	The National Refuges	*m*	Exeter Hall	The Earl of Jersey
,,	3.0 p.m.	Zenana Bible and Medical Mission	*m*	Exeter Lower Hall	Lord Kinnaird
,,	3.30 p.m.	London Female Guardian Society	*m*	191, High St., Stoke Newington	Mr. J. C. Rickett, M.P.
,,	4.0 p.m.	Children's Fresh Air Mission	*m*	Charterhouse, E.C.	Rev. Dr. Haig Brown
,,	5.0 p.m.	Aged Pilgrims Friend Society	*m*	Mansion House	Sir R. C. Lighton
,,	5.30 p.m.	Baptist Missionary Society	*so*	King's Hall	Sir Herbert Ashman
,,	7.0 p.m.	Trinitarian Bible Society	*m*	Exeter Hall	Lt.-Gen. Sir W. Stirling
,,	7.30 p.m.	National Protestant Church Union	*m*	St. James's Hall	Rt. Hon. J. W. Mellor
Wed. 30	8.45 a.m.	Baptist Zenana Mission	*b*	King's Hall	Mr. Eugene Stock
,,	10.0 a.m.	Sunday School Union	*c*	City Temple	Mr. A. Spicer, M.P.
,,	2.30 p.m.	,, ,, ,,	*c*	City Temple	Ald. G. White, M.P.
,,	3.0 p.m.	Strangers' Home for Asiatics	*m*	Home, West India Dock Rd., E.	Sir E. James
,,	7.0 p.m.	Railway Mission	*m*	Exeter Hall	Lord Kinnaird
,,	7.0 p.m.	Baptist Total Abstinence Association	*m*	Metropolitan Tabernacle	Ald. White, M.P.
MAY.					
Thurs. 1	10.0 a.m.	Sunday School Union	*c*	City Temple	Mr. A. E. Hutton, M.P.
,,	2.30 p.m.	,, ,, ,,	*c*	City Temple	Mr. S. Hope Morley
,,	3.30 p.m.	Barbican Mission to Jews	*m*	St. Paul's, Onslow Square	Preb. Webb-Peploe
,,	4.0 p.m.	Christian Colportage Association	*m*	Exeter Hall	Sir Robert Anderson
,,	6.30 p.m.	Baptist Missionary Society	*m*	Exeter Hall	Lord Kinnaird
,,	6.30 p.m.	Sunday School Union	*m*	City Temple	Rev. F. B. Meyer
Fri. 2	9.0 a.m.	Baptist Missionary Society	*b*	King's Hall	Mr. W. R. Rickett
,,	3.30 p.m.	Bible Lands Missions Aid Society	*m*	Exeter Hall Parlour	Lord Kinnaird
,,	6.30 p.m.	Children's Home, Bonner Road, E.	*m*	Wesley's Chapel, E.C.	Mr. J. C. Rickett, M.P.
,,	7.0 p.m.	Baptist Missionary Soc. (Young People)	*m*	Exeter Hall	Mr. H. Cecil Rickett
Sat. 3	9.0 a.m.	Wesleyan Missionary Society	*b*	Lower Exeter Hall	Mr. J. H. Beeby
Mon. 5	11.0 a.m.	Wesleyan Missionary Society	*m*	Exeter Hall	Mr. P. F. Wood
,,	2.30 p.m.	Church Association	*m*	,, ,,	Capt. Cobham
,,	3.0 p.m.	London Anti-Vivisection Society	*m*	Queen's Hall	Dr. Hadwen
,,	3.0 p.m.	British and Foreign Sailors' Society	*m*	Mansion House	The Lord Mayor
,,	7.0 p.m.	Wesleyan Missionary Society	*m*	Wesley's Chapel, E.C.	Mr. J. R. Hill, jun.
,,	7.0 p.m.	Ragged School Union	*m*	Queen's Hall	Marq. of Northampton
Tues. 6	10.55 a.m.	Church Missionary Society	*m*	Exeter Hall	Sir J. Kennaway, M.P.
,,	11.0 a.m.	,, ,, ,,	*m*	St. James's Hall	Col. Williams, M.P.
,,	2.30 p.m.	Miss Weston's Work	*m*	Lower Exeter Hall	Miss Weston.
,,	3.0 p.m.	Wesleyan Home Missions	*m*	Wesley's Chapel, E.C.	Mr. W. Green, M.P.
,,	6.30 p.m.	,, ,, ,,	*m*	,, ,,	Mr. C. S. Denniss
,,	3 0 p.m.	Church Missionary Society (Women)	*m*	Crown Room, Newton St., W.C.	Preb. H. E. Fox
,,	7.0 p.m.	,, ,, ,,	*m*	Exeter Hall	Bishop of Uganda
Wed. 7	9.0 a.m.	Colonial & Continental Church Society	*b*	Cannon Street Hotel	Dean of Peterboro'
,,	11.0 a.m.	British and Foreign Bible Society	*m*	Exeter Hall	Marq. of Northampton
,,	3.0 p.m.	Colonial & Continental Church Society	*m*	Church House, S.W.	Sir T. F. Buxton
,,	3.0 p.m.	Missionary Leaves Association	*m*	Lower Exeter Hall	Bishop Royston
,,	3.30 p.m.	Pentecostal League		Exeter Hall	Mr. R. Harris, K.C.
,,	7.0 p.m.	,, ,, ,,		,, ,,	,, ,,
,,	3.30 p.m.	Christian Literature Society for China	*m*	Exeter Hall	Sir H. Blake
,,	7.0 p.m.	Women's Total Abstinence Union	*m*	Exam. Hall, Embankment	Hon. Mrs. E. Yorke
Thurs. 8	11.0 a.m.	London City Mission	*m*	Exeter Hall	Sir A. Coote
,,	11.0 a.m.	Women's Total Abstinence Union	*c*	Sion College	Mrs. W. S. Caine
,,	2.30 p.m.	Church Pastoral Aid Society	*m*	Exeter Hall	Mr. J. H. Buxton
,,	2.30 p.m.	Women's Total Abstinence Union	*c*	Sion College	Lady E. Biddulph
,,	7 p.m.	,, ,, ,,	*m*	,, ,,	Miss E. Wood
,,	3.0 p.m.	Church Missionary Society (Medical)	*m*	St. James's Hall	Bishop of Kensington
,,	3.30 p.m.	Bible League	*m*	Lower Exeter Hall	Prof. Margoliouth
,,	7.0 p.m.	,, ,,	*m*	,, ,, ,,	Mr. W. H. Seagram
,,	7.30 p.m.	Central Y.M.C.A.	*m*	Exeter Hall	Sir George Williams
,,	8.0 p.m.	Church Association	*c*	Royal Inst. Wtr. Color Painters	
Fri. 9	9.0 a.m.	London Jews' Society	*b*	Exeter Lower Hall	Rev. W. H. Griffith-Thomas
,,	11.0 a.m.	,, ,, ,,	*m*	Exeter Hall	Sir John H. Kennaway, M.P.
,,	2.30 p.m.	Church Zenana Missionary Society	*m*	Queen's Hall	Lt.-Gen. Brownlow
,,	3.0 p.m.	Moravian Missions	*m*	Lower Exeter Hall	Mr. J. H. Buxton
,,	3.30 p.m.	West London Mission	*m*	St. James's Hall	
,,	7.0 p.m.	,, ,, ,,	*m*	,, ,, ,,	Mr. Sidney Kellett
,,	5.0 p.m.	Young Abstainers' Union	*m*	Exeter Hall	Alderman Strong
,,	6.30 p.m.	Field Lane Refuges	*m*	Queen's Hall	Marq. of Northampton
,,	7.0 p.m.	Religious Tract Society	*m*	Exeter Hall	Rev. Canon Fleming
Mon. 12	3.30 p.m.	Protestant Reformation Society	*c*	Exeter Hall	Mr. W. J. Fraser
,,	3.30 p.m.	Native Races and Liquor Traffic	*m*	Grosvenor House	
,,	7.0 p.m.	Met. Tabernacle Colportage Association	*m*	Metropolitan Tabernacle	Rev. J. G. Mantle
,,	7.30 p.m.	Protestant Reformation Society	*m*	Exeter Hall	Colonel Sandys, M.P.
,,	7.30 p.m.	Working Men's Lord's Day Rest Assoc.	*m*	Holborn Restaurant	Sir M. Stewart, M.P.
Tues. 13	9.30 a.m.	Congregational Union	*m*	City Temple	
,,	10.0 a.m.	Lord's Day Observance Society	*m*	St. James's Hall	Preb. Webb-Peploe
,,	10.30 a.m.	Primitive Methodist Missionary Society	*m*	Metropolitan Tabernacle	Rev. T. Whitehead.
,,	2.30 p.m.	,, ,, ,, ,,	*m*	,, ,, ,,	Mrs. Lile.
,,	6.30 p.m.	,, ,, ,, ,,	*m*	,, ,, ,,	Ald. J. Smith, J.P.
,,	11.0 a.m.	Irish Church Missions	*m*	Exeter Hall	Canon R. B. Girdlestone
,,	3.0 p.m.	R.N. Mission Deep Sea Fishermen	*m*	Exeter Hall	
,,	3.0 p.m.	Operative Jewish Converts Inst.	*m*	Inst., Bodney Road, N.E.	Sir J. Kennaway, M.P.
,,	3.0 p.m.	China Inland Mission	*m*	Mildmay Conference Hall	Sir Geo. Williams
,,	7.0 p.m.	,, ,, ,, ,,	*m*	,, ,, ,, ,,	Lord Kinnaird
,,	7.0 p.m.	Colonial Missionary Society	*m*	City Temple	Lord Brassey
,,	7.0 p.m.	R.N. Mission Deep Sea Fishermen	*m*	Exeter Hall	
,,	7.0 p.m.	Presbyterian Missions	*m*	Queen's Hall	Rev. Dr. Stewart
Wed. 14	9.0 a.m.	U.K. Band of Hope Union	*b*	Exeter Lower Hall	Sir W. Lawson
,,	2.30 p.m.	,, ,, ,,	*c*	,, ,, ,,	Mr. R. Murray Hyslop

b.—Breakfast; *c.*—Conference; *co.*—Conversazione; *d.*—Dinner; *m.*—Meeting; *s.*—Sermon; *so.*—Soiree.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

A Lesson in Soul-Seeking. The thrilling story that comes from Wales, of an entire community turning out to search for a missing boy, will undoubtedly appeal to many preachers as a fine illustration of seeking the lost. There is something deeply moving in the spectacle of five thousand men volunteering to search wood and mountain for one little child. It is an instinct of the heart that is at work here. It will be a happy day when men are as anxious about the recovery of lost souls as they are concerning the recovery of a lost body. Why should not a whole neighbourhood arise to recover the drunkards and the sinful in their midst? Fraternal neighbourliness in healthy action could accomplish wonders. But the Church which holds most of fraternity, has not yet put into full practice the doctrine of salvation she professes.

A Long-standing Debt. In the tendency to look at Ireland as a country largely under the domination of Romanism, the debt we owe to the Protestantism of that country is too frequently overlooked. In a recent biographical sketch of the late Rev. William Arthur as "student, missionary, advocate, educator, and preacher, and the author of 'The Tongue of Fire,'" Rev. Dr. Meredith, of Boston, U.S., says:—

> The early Wesleyans complained to John Wesley that he spent too much time in evangelizing Ireland. He bade them have patience and Ireland would repay for the work done there. It did well repay. The pioneers of Methodism in America were Irish immigrants. Barbara Heck, the mother of American Methodism; Philip Embury and Robert Stranbridge, the first preachers, were Irish Methodists. Ireland gave to English Methodism Adam Clarke, the great Bible commentator, and many of her early preachers. Had Ireland only produced William Arthur, then John Wesley's labours would have been well repaid.

The Atonement—Theory or Fact? A well-known Unitarian, Dr. G. Vance Smith, reviewing a recent volume of essays, entitled, "The Atonement in Modern Thought," claims that the differences of the writers form a conclusive reason why a "doctrine so vague and dark" cannot be an essential part of Christianity. The fallacy of this judgment is a very simple one. The atoning work of Christ is not merely a question of theory; it is a question of fact. It is what Christ has done for us, not what we think of it, that has purchased our redemption. St. Paul puts this into a sentence in 1 Cor. xv. 3, 4, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, that he rose again the third day according to the Scriptures." At the same time, we must not slur over the last words—"*according to the Scriptures.*" Here only can we inform our minds and base our judgments, with regard to the death of Christ no less than with regard to his resurrection. And here comes in Old Testament prediction, and New Testament explanation regarding the putting away of sin. Christ was "delivered for our transgressions"; He "put away sin by the sacrifice of Himself"; He "tasted death for every man." Nothing short of these truths must satisfy the mind that accepts Divine revelation.

The Powers from Beneath. During late years there has been an unmistakable tendency on the part of higher critics and others to eliminate the supernatural element from the Gospels, not only on the higher, but also on the lower side. The cases of demonic possession recorded in the Gospels have been reduced to cases of epilepsy, and the whole subject has been relegated to the domain of pathology. The consequence of this "naturalism" is obvious—it is a direct challenge of the work of the Redeemer, who came "to destroy the works of the Devil." We are glad to see that a formidable antagonist, who is in every way qualified to write upon the subject, being a scholar and a physician of high repute, has boldly taken up the subject in a recently-issued volume, and shown that when medical science has said its last word upon the cases of possession in the Gospels, there is a serious element of the supernatural left. Dr. Alexander's book, Demonic Possession (*T. & T. Clark*), is needed. Men too glibly assume that there are no evil forces but those open to visual inspection. Experience shows that our most serious battle is with the invisible powers "from beneath." And he who does not understand his foe will not come off victor in the fight.

The Judgment of Experience. It is well that the Church is called upon continually to consider the vital foundations of her life and work. We are all apt to get into ruts and to take things for granted, and it is a good thing therefore when friendly workers direct us afresh to the sources. Dr. Forsyth, in a contemporary, writes in a luminous and forceful manner concerning the place which experience occupies in the Church's life. The Church's real life is experimental or it is nothing; it is far more than an intellectual repose in doctrines; it is a glowing experience of a living Redeemer. Dr. Forsyth's timely word about the *judgment* which experience gives, deserves earnest pondering. He says, with truth:—

> The decay of an evangelical experience affects the Church's inner freedom in the form of its Christian instinct and tact. *It fails to discern the right members to have, or the right ministers to choose;* the right manner of common life, or the right manner of common Gospel. In such a decay the Church loses the standard which makes it a trier of spirits. *It parts with the kind of saintship which judges the world.*

There is much in these words which helps to explain certain things at present current amongst us.

The Imperfectly Instructed. There are many teachers to-day like Apollos of old, eloquent, fervent, and diligent, who like him also, teach the truth imperfectly. But it is not always that an Aquila and a Priscilla are ready to "expound" to such the "way of God more perfectly." It is a very delicate ministry, this, and not everyone is competent to undertake it. But when it can be done, it is worth doing, for it means the conquest of a new force for the Gospel. A sincere Apollos is open to a ministry of this kind, but he will not be driven, whilst unkind criticism will probably confirm him in his errors. Gentleness will accomplish far more than harshness. *Verbum sapienti*, &c.

A Dangerous Departure. The recent Budget will be historical because of its frank return to a Protectionist policy in this country. The traditions of sixty years have been cast to the winds, and the people's bread, sacred for this period from the touch of the State monopolist, is now to be taxed. With the political aspects of this fact we have here nothing to do, but its bearing on the hardships of the poor must appeal to every thoughtful and sympathetic person. The cost of living is rising steadily in our great cities, in spite of many alleviations and privileges in particular directions. We have greatly thriven as a people during the era of Free Trade; are we likely to continue in our progress under this return to the policy of our grandparents? The amount of the present duty on corn will be insignificant compared with what it was after the Napoleonic wars. Its significance lies in the new departure which it inaugurates. The possibilities are disquieting in the extreme.

The Bible and the Schools. The battle is raging around the Government Education Bill, and the strongest resolutions have been passed on both sides. We notice that sceptics, agnostics, and others of that class are joining in the fray, and are taking occasion to vent their spleen upon the Bible, and to demand its suppression altogether in the schools. Free Churchmen and others who are vigorously opposing the Bill must be very careful that they do not play into the hands of those who are striving, might and main, to banish every vestige of religious instruction. To protest against sacerdotal interference is one thing, but to banish the Bible is quite another. The *status quo* must be maintained at all costs. It may be well to recall, in the present crisis, the action of Professor Huxley in 1870, when the School Board system was introduced. The redoubtable agnostic fought for the retention of the Bible in the schools on the ground that English education could not be complete without it. There is a *via media* between sectarian and wholly secular teaching, and this must be insisted upon.

A Striking Parallel. Gambling by means of "penny-in-the-slot" machines has recently become prevalent among boys, and a salutary magisterial sentence was passed in one of our police-courts on a proprietor of one of these fresh "traps." Persons who find these machines in sweets shops, &c., will do well to write to the police on the subject. These nefarious efforts to contaminate the young and foolish are a painful revelation of the depths of depravity to which the love of money plunges men, and the prophet's warning sounds strangely *à propos*:—

> For among my people are found wicked men; they watch, as fowlers lie in wait; they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit; therefore they are become great and waxen rich. They are waxen fat, they shine; yea, they overpass in deeds of wickedness. . . . Shall I not visit for these things? saith the Lord. Shall not my soul be avenged on such a nation as this? (Jer. v. 26-29.)

The Abuse of Moving Pictures. The note of warning sounded last year regarding the unsavoury uses to which "moving picture" machines are sometimes put on piers, in street exhibitions, and at railway stations, needs to be repeated. The evil possibilities of this apparatus (instructive as it may be made, and harmlessly amusing), have been quickly discovered by those who would make haste to be rich at the expense of the morality of the young and thoughtless; and, where possible, they are made the means of exhibiting obscene and suggestive pictures in the hope of greater gain. Much good was done last season by unfailing vigilance and the wise importunity which is often needful to get the police and magistrates to work effectually against this kind of evil; but any relaxation of watchfulness and perseverance will certainly bring a recrudescence of the trouble in an aggravated form. It seems strange that while a physical nuisance is immediately followed by condign punishment, it is so hard to get the authorities to deal with moral nuisance with a firm hand.

The Cure of Inebriety. The experiments lately made in the "Bi-chloride of Gold Cure for Inebriety" have so far shown some encouraging results. Mr. Tennyson Smith gives the following account of the results:—

> We have ascertained that these were extremely bad cases, and that the moral nature appeared to be not merely dormant, but destroyed, as the result of years of excessive drinking. In two other cases the "graduates," while cured of the desire for excessive indulgence, are found to be tampering with the old enemy. In one respect it is a testimony to the efficacy of the remedy that they can indulge moderately without at once going to excess. This reduces the number of "graduates" to be reported upon to thirty-seven. In regard to thirty-five of these, we have evidence from meeting them, or from reading their letters written up to date, and of other satisfactory kinds, that they are teetotalers, and are wholly free from the craving for drink which at one time mastered them.

A National Committee is being formed for the further investigation of this difficult but promising problem.

Bringing Rich and Poor Together. In the formation last week of a Mutual Social Union for Glasgow, Lord Provost Chisholm, of that city, has seen a worthy crown put to many beneficent efforts during his term of office. With an intimate knowledge of the actual conditions of life among the poor such as was possessed by none of his immediate predecessors in the chief magistracy, his heart had long been set on bringing the poorer and richer sections of the community into closer relations. The basis of the Union is a belief that the poor really need sympathy and stimulus more often than charity, while the rich have quite as much to gain as to give by such a coming together. All the poorer districts will be mapped out among visitors, whose first object will be to cultivate mutual friendly feeling. They will, however, also be in close touch with Evangelical congregations, into whose fellowship it will be their ultimate aim to guide such families as are found to be non-churchgoing. In the hands of men like Mr. Chisholm, the possibilities for good underlying such a scheme are incalculable; and the working out of the experiment deserves the closest attention of every other Christian community.

National Health. The health of a nation—physical, mental, and moral—is the true wealth of a nation, for upon it everything else really depends. The vulgar opinion that masses of bullion represent the riches of a people is as false as it is common. Health and weakness are terms which mutually exclude each other. The prime necessity, therefore, for any people is to carefully attend to its health—health which affects its entire nature, and not one part of it alone. Experience shows that unhealthy bodies affect the health of mind and heart; indeed, any part of our nature lacking health will infect the other parts. A scientist of great reputation has once more drawn attention to the scandal, so long tolerated, of men and women herded together in unsanitary dwellings, and he pertinently says we cannot expect men to possess healthy minds and hearts whilst their bodies are a perpetual prey to filth and disease. Unhappily we know all this too well, but when is the *thorough* clean sweep to begin? No greater blunder can be made than for legislators to shelve the questions of domestic reform.

The Power of Public Men. There can be no reasonable doubt that when good men occupy places of authority upon city and county councils, many of the moral problems which confront communities are rendered more easy of solution. It is largely a question of having the right men to administer the laws, and to exercise a healthy discretion in dubious matters. We are profoundly thankful to see that certain provincial councils are employing their powers in reducing, wherever possible, the number of drink licences. We all know how splendidly Liverpool has acted, and now Sheffield follows the lead in demolishing twelve out of fourteen licences which have fallen into the hands of the corporation. It has meant a sacrifice of £20,000, but this is not dear when the moral result is considered. These object lessons of what can be done by determined councils should encourage other councils in similar work, and also make electors determine to send into power only those men who will give the first place to justice and public morality. Magistrates, too, are waking up to their opportunities, as illustrated by the Farnham Bench a week or two ago.

The Morals of Workshops. The letters which have appeared in the daily Press upon the moral tone prevailing in many workshops call for serious reflection. Employés who have had considerable experience, agree in declaring that in many workrooms and factories the conversation indulged in by both sexes is degrading to the last degree. The subject is by no means new—attention has often been called to it, and quite recently a canon of the English Church raised a storm by publicly exposing the matter. The only thing to be done is for the healthy minority bravely to protest against the conversation taking an unclean turn. Usually people guilty of this kind of thing are ashamed when publicly rebuked. We are afraid, from much evidence variously gathered, that the veil of modesty is rudely torn from the eyes of even children in large centres of industry. It is not difficult to understand why so many youths and maidens go astray—the way of the passions is rendered easy by immodest talk.

A Manx Lesson. The House of Keys some little time ago passed an Act prohibiting the sale in the Isle of Man of tobacco in any form to young persons under fourteen years of age, and a Bill is now to be introduced forbidding the employment of barmaids in public-houses throughout the island. Unhappily most social questions affecting the well-being and real prosperity of the nation at home are shelved by the House of Commons just now, and many pressing reforms are therefore set aside. Yet the example set by the Manx legislators is one that might be followed with advantage to England.

A Plea for Emigration. Dr. Barnardo, in answer to the criticism embodied in the question, "Why send so many emigrants away from England when labour is so hard to obtain in this country and land is going out of cultivation?" says, in the current issue of the *National Waifs Magazine*:—

> For every boy or girl we emigrate, we place out two in England or at sea. But apart from that, our Association, while it promotes emigration on the one hand, is even more actively promoting on the other the return of child population to the country. In 1901 we emigrated 1,013 boys and girls to Canada; but we in the same year boarded out in the English counties no fewer than 2,300 children.

Dr. Barnardo further justifies the sending of a certain class of his *protégés* out of the country on the ground that many of them would otherwise be exposed to the seductions of designing and immoral relatives, who make a point when they can by reasserting their influence on the young folk for nefarious purposes. The only way of perfecting the rescue work in such cases is to take the children altogether out of their reach.

Playing at Forgiveness. A curious and most significant correspondence is proceeding in the columns of the *Church Times* upon the subject of confession and absolution. Canon Hay Aitken's addresses at the Fulham Conference have provoked this discussion, in which "Catholic" clergy contravene the truth of direct forgiveness from Jesus Himself. The saddest thing of all is to find how cheaply the notion of forgiveness is held. The Irish tippler who suffers "from frequent relapses" into sin is still forgiven, because he has made his confession to the priest, and has received an official absolution. It seems to us sacrilege to speak of such cases as evidences of the liberality of the Divine forgiveness. Forgiveness, as depicted in the Bible, leads, not to "frequent lapses," but to the *fear* of God and to a holy life; but sacerdotal forgiveness tends to chloroform the conscience and to minimize the sense of sin. Canon Aitken is courageous enough to insist upon the bad effects of this horrible system in the case of the Irish in many of our great cities who "remain in their lives a disgrace to their faith and to modern civilization."

The Fight against Slavery. Lord Cromer's report of the year's progress in Egypt includes cheering news as to the repression of slavery in the Khedive's dominions. In Egypt proper it may be said that, for all practical purposes, the institution of slavery no longer exists. All that is required is a certain amount of care and watchfulness to maintain the position already acquired. The main interest of anti-slavery operations has now been shifted to the Soudan, where we are only at the beginning of the campaign. Lord Cromer does not despair of ultimate success there also; but the difficulties are considerable, owing to the vast territory to be controlled and the wildness of the tribes in the South and East. The "open sore" of Africa is slowly healing, and the part that Britain has taken in the remedy will be one of the brightest passages in our chequered history in Africa. Having put our hand to the plough we must not look back.

Practical Papers.

On "CAREFUL WALKING."

LAST week we considered the perils of "Furious Driving," emphasizing more particularly the moral danger to the driver himself, as well as to those who get in his way. Turn now to the man in the street, exposed to the impetuosity or recklessness of the driver, and incurring risk of injury thereby.

"Wherewithal," asks the Psalmist, "shall a young man cleanse his way?" Here is a practical question that concerns us all, and the answer is concise and equally to the point—"by *taking heed* thereto!" (Ps. cxix. 9).

Want of thought on the part of the driver is no excuse for lack of forethought on the part of the pedestrian; nay, the latter has all the greater need to care for himself. Little consideration on the part of the one calls for greater foresight on the part of the other. Mutual recrimination, such as we often hear in the London streets, does not meet the case. "Why don't you look where you're driving?" asks the one. "Why don't you look where you're going?" retorts the other! *No*-thought has its antidote in *fore*-thought—thinking beforehand, *i.e.*, *anticipating* the danger, providing against it by "taking heed."

No doubt the most agreeable method of "cleansing our way" would be to clear from it everything that impedes our progress or imperils our comfort; but that is impossible, life being what it is. The only alternative is to exercise forethought and foresight, to *avoid* the obstacles that are inevitable, and to "take heed" to our way. "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it and pass away" (Prov. iv. 14, 15).

We speak of some persons as being "born lucky," and without discussing the orthodoxy of the phrase, we may at least recall cases of some who, despite their recklessness or want of care, seem to go through life with little or no injury, and whose frequent risks culminate in hair-breadth escapes. But such are not true "ensamples to the flock," nor can we safely ignore the inspired counsel of "taking heed."

There is, perhaps, no more practical book in the Bible than the Book of Proverbs, written by one who evidently had a wide knowledge of life, with its perils and its possibilities. How similar human nature was in his days to what we find it to be in our own! And the Wise Man's counsels are all summed up in the phrase, "taking heed."

Any of us who have travelled in Eastern lands, shrouded in the gloom of imperfect civilization, have realized this necessity to the full. What ceaseless vigilance is required to avoid the pitfalls and the pools, the pack-laden beasts, the accumulated refuse, and the sleeping dogs, with which the ill-kept streets abound! How ardently have we longed for the much-abused County Council to be there to cleanse our way! But in its absence we had to take things as they were, and cleanse our own way, not by removing the offences, but by "taking heed thereto," and avoiding that which would injure or soil our person or our clothes.

Is it not so in all spheres of life? "It is impossible but that offences will come," said our Lord, "but woe unto him through whom they come" (Luke xvii. 1)—the Jehus who upset or stumble others by their want of thought or heart, or by their inconsistency. Be on your guard against such; but forget not to see to the cleansing of your own way.

Oh, the catastrophes that occur from lack of a careful walk! How many bright young lives have been spoiled, for want of taking heed—heed to the admonition of conscience, or the faithful counsels of parent, teacher, friend! "Be not wise in your own conceit," nor afraid of "grandmotherly legislation," if it will save you from splashing and floundering in sin's foul mire. Too many are like "mudlarks," disporting themselves thus. "The time past," says St. Peter, "may suffice to have wrought the desire of the Gentiles"—"that ye no longer should live the rest of your time to the lusts of men, but to the will of God" (1 Pet. iv. 3, 2).

I like the expression, to "thread one's way"; it is so suggestive of intent desire and earnestness of purpose. When a child, my mother gave me a needle to thread; it took me half an hour in the light of the window to accomplish the task; and when I turned triumphantly to hand it to her, I found that she had threaded one for herself, finished her work and put it away, congratulating herself on having found a means of keeping me quiet for so long. But what concentrated energy I had exercised meanwhile!

Few of us attain to the "expert" stage in life; some may thread their way with more deftness than others, but seldom if ever comes the time when we can afford to throw discretion to the winds, or abandon an exceeding care as to how we tread our path. Surrounded by snares and wiles on every side, it is not safe to adopt a happy-go-lucky mood, nor to rely upon our 'cute knowledge or deftness of movement, at the cost of "taking heed." We need to keep our eyes open, and ourselves very much awake.

St. Paul bids us "walk circumspectly" *i.e.*, "looking around" for sources of danger—as a country cousin does when crossing a crowded street. From many directions may come the perils of the way, and the all-round glance is as much needed as the chariot-driver's centred look. Zeal is needed—granted; but circumspection even more. The man who endangers your spiritual way has his own responsibility to bear, but this does not lessen yours. He is answerable to God for his furious driving, but you equally so for your careful walk.

"What cannot be cured must be endured!" and what cannot be removed must be avoided. It may or may not be your lot in life to drive; assuredly you will have to walk. Remember that, "Fools rush in, where angels fear to tread." See rather, that you cleanse your way by "taking heed thereto."

But how may this be done? "*According to* THY WORD." Thus alone can we direct our steps. If circumstances compel you to go out into an Eastern street at night, it is customary for a man to walk before you bearing a lantern, which he holds as near the ground as possible; hence the appropriateness of the inspired description of the Word of God, as "a lamp unto my feet, and a light unto my path."

And notice its adaptation to circumstances: it is applied where it is most needed. There are no circumstances in life in which this Divine light may not be summoned to our aid. More potent than all the magic charms of Aladdin's lamp is its wondrous power. Neither zeal nor discretion can compensate for its neglect. Oh, the pity of it, that so many give it so little heed! We presume to lead where we ought to follow; we criticise it when we should bow to its criticism of ourselves. No wonder we stumble and go astray. What folly to despise its counsel and reproof, its warning and its aid! How else can we hope to thread our way through the dark and dangerous spots of life, except in the light of its kindly beams? It not only sheds light upon the heaven above, but upon the earth beneath. It not only illuminates the head, the intellect, the mind; it descends to the level of the feet, to guide them into the way of peace. It not only treats, in general terms, of sin and heaven and reward; it exposes in detail the dangers of the way, and helps us to avoid what it is impossible to remove.

Above all, it points us to Him who is alike the Eternal Word and "the Light that is come into the world" for our salvation; who has trodden our difficult way, "tempted in all points like as we are, yet without sin;" "in whom is no darkness at all." O blessed Light! help us to follow Thee, keeping ourselves unspotted from the world, until we walk with Thee in white!

Christian, walk *carefully*; danger is near!
On in thy journey with trembling and fear;
Snares from without, and temptations within,
Seek to entice thee once more into sin.

Christian, walk *prayerfully*; oft wilt thou fall,
If thou forget on thy Saviour to call;
Safe thou shalt walk thro' each trial and care,
If thou art clad in the armour of prayer.

G.

DREAMS AND REALITIES. Fourteen "Practical Papers," with preface by Rev. F. B. Meyer, B.A. (Cloth, 1s. *Morgan & Scott.*)

The King's Coronation.

AMID the gorgeous pageant and general acclamations by which the Royal Coronation will be marked, it is highly desirable that the Church of Christ should arise and take advantage of the occasion to testify to the world of its essential oneness, and its sense of gratitude to God for the material prosperity of the State.

This has been so impressively laid upon the hearts of a number of earnest Christians, that it has been decided to engage the Queen's Hall for a day of prayer and praise on June 25. No doubt this date may appear to some undesirable, as being the day preceding the Coronation; but it is the only one during that week on which the hall can be secured. All the more need, therefore, for the Christian public to exert itself to make the meetings known, and to secure attendances worthy of so exalted an occasion.

Full particulars will be announced in due course, but meantime we are able to state that a prayer meeting will be held from 7 to 8 a.m., followed by another in All Souls' Church, Langham Place, at 9 a.m., and sessions for prayer and conference in the Queen's Hall at 11, 3, and 7.

Of course, Churchmen and Nonconformists will meet upon equal terms, and leaders of various Evangelical communities will take part.

Friends are requested to engage themselves for these gatherings as a most important part of the week's celebrations, and to make them as widely known as possible. It is also hoped that similar meetings will be arranged for in other cities and towns.

The secretaries are Revs. F. S. Webster and F. B. Meyer.

"His Judgments." *

(Psa. cxlvii. 20.)

God is not man—that in the day
Of his appearing He should say
To us, concerning each mistake
Which we through helpless blindness make,
"Ye should have better understood,
And known the evil from the good;
Ye should have traced the guiding light,
And not have wandered from the right."
He reads, and very truly reads,
Our motives underneath our deeds;
And if with purpose pure to-day
I seek, but seem to miss, my way,
Yet am I in the courts above
Judged by the perfect law of love.

* From "MESSAGES," a dainty booklet containing twenty sacred poems by EDITH HICKMAN DIVALL, Southborough. (6d. *James Hawkins, Baker Street, W.*)

Samuel and Saul.

"Two Putting Ten Thousand to Flight."

(1 Sam. xiv.)

By Rev. F. B. MEYER, B.A.

JUST two young men, with the glow of patriotism in their hearts, and trust in God as their guiding-star, what may they not effect?

Jonathan was a true knight of God, who anticipated some of the noblest traits of Christian chivalry. We may almost say of him that he was the Hebrew Bayard, a soldier without fear and without reproach. He lived pure, spoke true, righted wrong, was faithful to the high claims of human love, and followed the Christ, though as yet he knew Him not. His character serves as a bright background on which that of his father is but a sorry contrast.

Conceive of a very narrow gorge protected on either side by steep walls of chalky formation on which only the wild goats could find a footing, and deemed unscalable by man. The ridge on the north, which rises above an almost perpendicular crag into three knolls, was called Bozez, or "shining," because it reflects all day the full light of the Eastern sun, whilst that on the south, ten paces distant, was known as Seneh, "the acacia," being as constantly in the shade. Michmash crowned the former, and there the Philistines were encamped, whilst the little village of Geba lay above the latter, and thither Saul had removed his army, such as it was, withdrawing from the plains of the Jordan to watch the movements of Israel's foes.

Jonathan chafed at the inaction and the disgrace which the whole situation attached to his countrymen. He was animated also by a profound faith in God, and was prompted by the Divine Spirit to an act which issued in a glorious victory and deliverance.

I. *Jonathan entered into the Divine Purpose.* It seemed to him impossible to suppose that God had forsaken the people of his choice or withdrawn from his ancient covenant. Had He promised, and could He not perform? Were not the people of Israel his chosen heritage? Had He not chosen them out of all the world, that they might be the custodians and purveyors of Divine truth to the nations? Was not the land of Canaan made over to them by an irrevocable deed of gift? Did not all the miraculous leadings and interpositions of the past confirm such an interpretation of the Divine purpose? Surely the purpose of the Almighty was in conflict with the invasion of the land by these Philistine hordes, and only waited for some believing soul to enter into full communion with its mighty current, and deliverance would be secured.

Saul, on the other hand, had no perception of these things. The great past failed to speak to him. Discouraged by what met his eye and ear from morning to night, he had no power to rouse himself to lay hold on the Divine promise of deliverance. The sentence of deposition, which Samuel had so recently pronounced, like a stone on the mouth of a tomb, seemed to shut him up to despair.

It is of the utmost importance in this mortal life, when heart and flesh fail before the giant wrongs that assert themselves against the well-being of mankind—such as the drink-traffic, the mania for betting and gambling, impurity, and the insensate absorption in pleasure, which are the Philistines of our time—to look away to the Divine purpose, as disclosed in the redemption achieved on the Cross by the blood of the world's Redeemer. Surely that cannot have been shed in vain. The power and potency of the Divine might are pledged to realize and accomplish that full deliverance of which the Cross is the prophecy. The Son of Man has been manifested that He might destroy the works of the devil, and He will not fail nor be discouraged until that purpose is realized. Happy are they who, like Jonathan, raise themselves above the depression of the moment in living fellowship with these eternal facts, and ally their weakness and helplessness with the march of God.

II. *He yielded himself as an instrument.* Jonathan was one of those blessed souls, who are as sensitive to God as the retina of the eye to light, or the healthy muscle to the nerve; and "it fell upon a day that he said unto the young man that bore his armour, Come, let us go over to the Philistines' garrison, that is on the other side." With a beautiful modesty "he told not his father"; and in all probability the two slipped away silently in the grey dawn, whilst their comrades were still wrapped in slumber. The intimation of a Divine purpose thrilled the ardent spirit of the young prince, of which he gave some clue in the words, "It may be that the Lord will work for us, for there is no restraint to the Lord to save by many or by few."

Notice where Jonathan laid the emphasis. He had the smallest possible faith in himself, and the greatest faith in God. His soul waited for the Lord; in Him was centred all his hope, and from his gracious help he expected great things. All that he aspired to was to be the humble vehicle through which the delivering grace of God might work. This is what God wants—not our strength, but our weakness, which in absolute despair turns to Him; not our armies, but two or three elect souls, who expect great things and dare them. It is false to say that the Almighty is on the side of great battalions. All history goes to show that the movements which have transformed the face of the world have been achieved by the going forth of God through individuals, who have not been specially distinguished by outstanding talents, but have been led to surrender themselves absolutely to the Divine impulse. What shall I more say?—for time would fail to tell of Carey, and Wilberforce, and Livingstone, and George Müller, and hundreds more.

An Appeal to Young Men.

Yield yourselves to God—and I specially appeal to the young men who may read these words. There are wrongs that God wants to right, tyrannies He is about to break, foes of human peace and happiness that He wants to quell; but He must have agents and instruments, clean and pure, true and faithful, delivered from the domination of the flesh, and absolutely resigned to his disposal. It matters not if they be high-born as Jonathan, or obscure as his armour-bearer; through them He will achieve a great deliverance.

Saul, the chosen king, had no such vision, and no such faith. He was not sensible to the Divine voice speaking in his soul, but had to depend on the interposition of the priest (*vv.* 19 and 36); he spoke and acted as though the victory depended wholly on the efforts that he and his men might put forth, and in forbidding the use of such simple refreshment as the wild honey of the woods might yield, he forfeited the full results of God's interposition. Could it be supposed that God's deliverance of his people would fall short because they put forth the ends of the rods that might be in their hands to convey the wild honey to their lips? Throughout the whole day, and especially in the senseless adjuration, which was meant to save time, but really hindered the full result, Saul showed himself oblivious of the one thought that animated the heart of his noble son—that God was working through human instruments to inflict his own judgment on the invading hosts.

III. *Jonathan reckoned on God, and God did not fail him.* Faith is the indomitable power by which we call unto our help a whole range of laws and forces which are outside the lives of ordinary men. They have two keyboards to their organ, we have three. They employ the physical and intellectual, whilst we, in addition, may call in the aid of the spiritual and eternal. Thus we are able to accomplish the same results, and better, by the assistance of energies which are as much greater than those ordinarily employed, as electricity is greater than horse-power, or steam than hand. This was the secret of Jonathan's success.

As they ascended the steep cliff-side, the young men agreed on the sign which should indicate that they were indeed in the line of the Divine will, and that God would not fail them. The heart of man, in its first venture on the way of faith, eagerly longs for some sign that it is not following a will-o'-the-wisp, or being misled by wreckers' lights. This was graciously granted in the mocking voices of the advanced outposts, which ridiculed the idea that the Hebrews were to be feared (xiv. 11).

This was the heaven-given sign, and conveyed the assurance that the Lord had already delivered them into the hand of Israel (10). By faith the soul appropriates the Divine answer. "Whatsoever we ask, we receive of Him." Thus we fulfil the one all-important condition of successful prayer, which is so often overlooked, "All things whatsoever ye pray and ask for, *believe that ye have receeived them*, and ye shall have them" (Mark xi. 24).

The Vindication of Faith.

When they reached the top, the two young Benjaminites used their slings with such precision that twenty men measured their length on the ground, and a trembling from God, a heaven-sent panic, spread from them back on the main army behind, and to the bands of spoilers returning from their night raids. The Philistines could not know that the two who faced them were absolutely alone. It seemed as though they were precursors of a host of resolute and desperate men, and, behold, in the panic each man suspected his neighbour of being in league against him. The foreign mercenaries and strangers, of whom there was a large admixture, became the objects of special terror; "and every man's sword was against his fellow, so that there was a very great discomfiture." And the Hebrews that had been allied to the Philistines, or silent acquiescent in their rule, even they also turned against them, and all that had hid themselves in the hill country of Ephraim, when they heard that the Philistines fled, even they also followed hard after them in battle.

From his outlook at Gibeah, Saul beheld the wild confusion, and how the multitude swayed to and fro, and melted away; and hurled himself with his soldiers on the flying foe, who fled in headlong precipitancy, down the long valley past Bethaven, past the Upper and then the Lower Beth-horon, in order to gain the Philistine frontier by the valley of Aijalon. Every town through which the fugitives passed rose in their rear, and joined the pursuit, so that the flying host was greatly reduced, and thousands of warriors dyed the highways of the land they had so grievously oppressed with their heart's blood. Thus did God work on behalf of his chosen people in answer to Jonathan's faith.

The unwise prohibition of the king against food had a terrible sequel, first in the exhaustion of the troops, and, secondly, in the famished eating of the spoils of the day, without the proper separation of the blood. Still worse, when the day closed in, and Saul asked counsel of God, the Divine Oracle was dumb. Some sin had silenced it, and the monarch, already touched with the dark suspicions and fears by which his soul became so densely enveloped, realized that some sin was crying for discovery and expiation. Finally he and Jonathan stood before the people as the objects of the Divine displeasure, and Saul was prepared even to sacrifice his son in his moody wrath.

But the people saved him. They cried indignantly, "Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid! As the Lord liveth, there shall not one hair of his head fall to the ground, for he hath wrought with God this day." Ah, the cause of discomfiture most surely lay between those two men; but it was not due to aught in Jonathan. Saul was alone to blame. He had not only missed the greatest opportunity of his life, but he was already enwrapping himself in the unbelief, the jealousy, and moroseness of temper in which his sun was to be enshrouded while it was yet day.

"Our Daily Bread."

SUNDAY, April 27. Leviticus ii.

THIS offering sets forth the holy character of our Lord in his earthly and heavenly life. We are not accosted so much with his atoning death as with his incorruptible and perfect loveliness of disposition, though of course the *bruising* of the corn which is necessary for the production of fine flour, the *baking* of cakes, the *scorching* of green ears, remind us of the perpetual suffering of his heart. How truly do the Gospels correspond with this description. In Him there was no defect, nothing to mar his absolute perfectness. He was as fine flour unleavened. May we not also take this to be our own model? Let there be an elimination from our nature of all grit, all coarseness, all roughness, and seek after the evenness of fine flour. The first-fruits were evidently typical of the Pentecostal Church (*v.* 14; 1 Cor. xv. 20; Col. i. 18).

Salt characterized the Meal-offering, but no *honey*. Honey may stand for the sweetness of flattery, of luxurious self-indulgence; it soon corrupts; but salt preserves from decay, and is an emblem of purity, perfection, and perpetuity (Matt. v. 13; Col. iv. 6). No *leaven*, which is an emblem of moral corruption, insincerity, and hypocrisy, but *oil* and *frankincense*—oil as representing the anointing of the Holy Spirit; frankincense as the token of purity, the fragrance of a holy life.

MONDAY, April 28. Leviticus iii.

Peace-offerings generally followed the Burnt-offering, and indicated that when reconciliation had been made and the offerer accepted, he might then feast with God at his table. There must ever be atonement and consecration (*v.* 2), but after these there should be gladness and festivity. The feelings of the pious Israelite, in presenting the sacrifices and offerings of this and the preceding chapters, are beautifully described in various passages, as Psa. xxii. 25, 26; lxvi. 13-20; Heb. xiii. 15. In our case, do we not feed on the perfect beauty and loveliness of Christ?

Notice that the parts burnt on the altar include all *the internal organs* of the victim, which in life are hidden from view, but after death are revealed. In the Peace sacrifice we have thus an *inside* view of our Lord, in the secret motives of his life, which were always patent to God, but were imperfectly understood by those who accompanied Him during his earthly life. Let us consider and meditate upon these aspects of our Blessed Lord's life, as they are set forth specially in the Fourth Gospel, and in the Psalms, which were evidently perpetually in his thought.

The sacred feast was to be eaten "before the Lord," in the near neighbourhood of the altar (Deut. xii. 17, 18), because we can never, even in our gladdest moments, get far away from the thought of our redemption by the blood and tears of the Son of God. Our supreme joy must always be that He made peace through the blood of his cross, and that we may have fellowship with God. O soul, rise above thy depression, and enter into the joy of thy God!

TUESDAY, April 29. Leviticus iv.

This and the next are *not* sweet savour offerings; they set forth, not so much what we are to God, but what the Lord Jesus suffered for us when He went without the gate, charged and burdened with the sin of the world. "Behold the Lamb of God!" In these offerings, also, we learn what is meant by our Lord becoming "sin for us" (2 Cor. v. 21). After the fat and certain inward portions had been placed upon the Altar of Burnt-offering, the whole carcase was carried forth without the camp to a clean place, where the ashes of the Burnt-offering had been poured, and there it was burnt (12). How vividly all this sets forth the precious death of Him who "suffered without the gate" (see Heb. xiii. 11, 12).

Another peculiarity of the Sin-offering was that in the case of the anointed priest, or of the whole congregation, some of the blood was brought within the Tabernacle, and sprinkled seven times before the vail (6, 7, 17, 18); the remainder was poured round about the altar (see also Lev. xvi. 14, 15). The sin of the priest was not like that of any ordinary man. When he sinned, he defiled the whole congregation; and since he had to do with the sanctuary and its ministry, his sin affected the entire sphere of his service. The whole of the worship of God seemed to be contaminated, until an atonement was made, *i.e.*, until there had been confession of sin, and an acknowledgment that it deserved death, and a plea that the death of the innocent victim might be accepted in the place of the sinner.

The Sin-offering was specially intended for those who sinned through ignorance (2, 3). An Israelite might act up to the full light of his knowledge, and yet be adjudged a sinner in God's sight. We may say with Paul, "I know nothing against myself," yet we are not justified in the sight of God; and at the end of the best day we ever spent, we still need to say, "Forgive me for my sins which Thou hast seen, though they have escaped my notice." The greater our light, the more heinous is our sin; therefore the offering for the priest was much greater than that of an ordinary man.

WEDNESDAY, April 30. Leviticus v.

The Trespass-offering closely resembled the Sin-offering; but they differ in this, that the Sin-offering was intended to fix the thought of the penitent on the evil of his character in the sight of God, while the Trespass-offering dealt with the acts of transgression to which his evil character gave rise, and more especially with the harm they had wrought on others. We need to ask that God would forgive us our trespasses, as often as we need to ask for our daily bread, and it is a sweet thought that through the blood of Jesus, God forgives us all our trespasses (Col. ii. 13). But none of us can look on them without deep sorrow, that we are so constantly running against the love of God, or the interests of men.

Well might one of the foremost preachers of the Gospel assure me recently, that he was always preaching to those who had sinned, and missed the mark, and were broken-hearted; and that he believed that the preacher of the Divine forgiveness would never lack a congregation.

Let us search our hearts by the suggestions of this chapter, for it is almost certain that we are not sufficiently sensitive to the various shades of sin, of which we are constantly becoming guilty in God's sight. We contract defilement when we refuse to give evidence against wrong-doing (1); when we touch either in conversation or in scanning the newspapers on impure things, and conceive a momentary pleasure in considering them (2); when we speak idly and inconsiderately (4); when we withhold what we ought to have offered to God through carelessness or ignorance (15, 17). How often the loss of the sense of God's love and presence may be traced to some trespass, which must be confessed and put away ere we can renew our fellowship with Him.

THURSDAY, May 1. Leviticus vi.

Where a trespass concerned friend or neighbour, the Levitical law insisted on restitution or reparation. Then the offering might be brought to the priest, and atonement made. This law was also enforced by the Master in the Sermon on the Mount (Matt. v. 23).

There is, in this day, a sad lack of consideration for one another, even among the Lord's people. Debts are incurred, and breaches of trust committed, little or no regard being paid to the loss and wrong thereby entailed. The late Dr. Andrew Bonar, commenting on these verses, says: "A lent book or borrowed umbrella would come under this law; and how few have the sincere honesty of that son of the prophets, more vexed at the loss of his axe-head, because it was borrowed, than if it had been his own (2 Kings vi. 5). The Lord expects entire disinterestedness; the man is to do to others as he would have others do to him. Any denial of having received a thing, any appropriation of it to himself, any carelessness in the keeping of it, is a trespass in the eye of God. You have wronged God in wronging your neighbour." But how good it is to hear the perpetual reiteration of those reassuring words, "*It shall be forgiven.*"

From the eighth verse certain additional regulations are made for the various offerings which we have been considering; each is full of teaching. The fire of the altar was never to go out (13). So may our love and devotion to our God be unceasing. . . . To touch an offering was to be accounted holy (18). So contact with God's truth and service insensibly elevates and refines. . . . When the blood of the sin-offering was *not* taken into the Holy Place (as was the case when a ruler or one of the common people had sinned, compare iv. 17 and 30), instead of the flesh being consumed without the camp, it became the food of the priests (28, 29). So all God's priests must appropriate the blessed propitiation of Christ; but note the successive demands that are made for our personal holiness (25-29).

FRIDAY, May 2. Leviticus vii.

In this chapter there is a continuation of the laws respecting the Trespass and the Peace-offering, and especially with regard to the perquisites of the priests. In the case of the *Burnt-offering* the priest had the skin, all the flesh and the fat having been consumed (8). It has been thought that this represents the imputed righteousness of Christ, with which the soul stands arrayed in the presence of God (Gen. iii. 21). In the *Trespass-offering* the priestly order ate of certain parts reserved for them, and they probably lived at a common table, the meeting at which would promote brotherly harmony and fellowship (6, ; vi. 29). In the *Peace-offering* the breast was Aaron's, the right shoulder being given to the officiating priest (33, 34).

It was evidently intended that those who served the altar should live by the altar (1 Cor. ix. 13). We, too, have an altar, and a Divine Victim, of which we may eat (Heb. xiii. 10). See Num. xviii. 8-11. Let us see to it that we do not miss our portion in the Person and Work of our Saviour; and there is no need for us to reserve it, since it is always possible to eat and drink and be satisfied. Live not on stale thoughts of Jesus Christ, but feed on fresh and living conceptions of his unfailing love (17, &c.).

> Man, earthy of the earth, an-hungered feeds
> On earth's dark poison tree—
> Wild gourds, and deadly roots, and bitter weeds,
> And as his food is he.
>
> And hungry souls there are, that find and eat
> God's manna day by day;
> And glad they are, their life is fresh and sweet,
> For as their food are they.

SATURDAY, May 3. Leviticus viii.

The consecration of Aaron and his sons had been ordered long before (Ex. xxix), but it is now described with all the details of the ceremonial, after the Tabernacle was set up. We need, not only an all-sufficient Sacrifice, as typified in those we have been considering, but we need a Priest, who shall for ever represent us in the Heavenly Sanctuary (Heb. ix. 11, 12, 24). In Him, also, our great Aaron, all we are priests (1 Peter ii. 5; Heb. xiii. 15, 16).

In these solemn rites there was first, *the prevalence of the Divine Word*—all must be done as the Lord commands (5, 29, 36). The glory of the Lord will never appear, unless we reverently and carefully obey. There was, also, *the efficacy of the blood*—ear, hand, and foot needed to be touched with it, and many a victim had to shed forth its life. There was, also, *the grace of the Holy Spirit*—this was symbolized in the anointing oil (7-12). When Jesus was sanctified, we were also sanctified in Him (John xvii. 19); and just as Aaron and his sons were hidden for seven days within the precincts of the Tabernacle, we too are hidden with Christ in God, awaiting the manifestation of the *brighter* day—the day of resurrection (Rom. viii. 19; Col. iii. 1-4). F. B. M.

The "May" Meetings.

Christian Policemen.

EXETER HALL on Thursday was the scene of a remarkable demonstration of enthusiasm, the occasion being the ninth annual festival of the International Christian Police Association. The proceedings commenced with a conference and gathering for prayer at half-past nine in the morning, and meetings followed with slight intermission until the same hour in the evening. Delegates from all parts of the kingdom were present. Two large gatherings were held in the Great Hall, one at five for the night-duty men, and another at 7.45.

Sir Robert Anderson, K.C.B., presided at the first meeting, and addressed some earnest words of counsel and encouragement on the Apostle's admonition to the Corinthians—"Watch ye, stand fast in the faith, quit you like men, be strong." He urged the men not to be content with "scuttling away to some prayer-meeting," but to be Christians on duty, remembering they were under authority to a higher Power than that of Scotland Yard.

A review of the year was given by Mr. A. A. Head, who pointed out that the Association now has branches connected with most of the forces in the United Kingdom, the Colonies and Dependencies, as well as the United States. Japan has 40,000 native constables, and the Police Missionary Union send workers among them; while the Royal Irish Constabulary support a missionary in West Africa. The primary object of the Christian Police Association is to promote the highest interests of all members of the force, with their families, by providing classes and meetings, social gatherings, and by establishing homes, institutes, and orphanages. One of the first permanent results of the work was the establishment of the Central Police Institute at Adelphi Terrace, with its restaurant, reading-room, class-room, cubicles, &c., and a friendly welcome to every policeman. There is also an institute in the city, and others have been opened at Leeds, Cardiff, and Birmingham.

The Association has its seaside Convalescent Home at Hove, and a northern Home at Harrogate, as well as orphanages at Redhill and Harrogate. The need for these institutions is obvious to all who have perused the report of the Chief Commissioner, which states that during 1900 no fewer than 3,099 members of the force suffered injury while in the execution of their duty. It is to be feared that comparatively few people realize how often the representatives of law and order suffer martyrdom through their devotion and faithfulness.

After Mr. J. H. Tritton had heartily welcomed the country delegates in the name of the Council, Rev. C. J. Procter, vicar of St. Mary's, Islington, gave a timely and deeply spiritual address, acknowledging the joy it gave him to speak to so many men whose lives were being given to the glory of God, and fighting manfully against sin and the devil. Dealing with the life of an ideal police officer, the speaker pointed out that his duties demanded (1) constant watching, (2) standing alone against a crowd, and (3) faithfulness when no eye is upon him. In the Christian life these duties must be observed in a higher sense, which could only be done through the power of Christ. No one could carry out life to its highest development, or experience life in its most satisfying joys, without Christ.

Mr. W. Spencer Walton, of the South Africa General Mission, followed with some practical words on Rev. i. 5, after which a number of the workers and delegates added their testimony.

The later meeting was under the presidency of Mr. W. F. Archibald, Master of the Supreme Court, who, in a happy address, recalled the days of his boyhood, when the idea prevailed that all Christian work must be done by the clergyman or the minister. He thought that the responsibility laid upon the whole Church had not then been awakened. Now it is recognised as absolutely necessary for the Christian to have some work to do. It was the object of the Association to unite Christian policemen in prayer and effort to make the Gospel message echo throughout the world.

Rev. J. Gregory Mantle and others addressed the audiences, which on each occasion filled every part of the building. The gatherings were of an impressive and inspiring order, for which many must have raised a note of thanksgiving to God.

The Evangelical Alliance.

ON Tuesday of last week the annual reunion of members of the Evangelical Alliance was held at Exeter Hall under the presidency of Lord Kinnaird. The chairman was supported by a number of leading clergymen and ministers, and there was a large attendance of friends of the Alliance. The first speaker was Canon Fleming, who in the course of a vigorous address said he believed there had never been a time when men were being moved toward unity more than now. Some good men were aiming at a Church which should be the growth of decrees and of Œcumenical councils; but there was only one true Catholic unity—that which drew men to Christ and to one another. A living Church is bound to show diversity. A grower might plant apple trees, all of the same kind and size, in the same kind of soil and under the same sunny aspect. The vigorous trees, however, would be marked by diversity in their growth, and in the same way freedom of thought and life caused diversity instead of uniformity in the church. Canon Henson had gone so far as to advocate the interchange of pulpits. He (the speaker) should be glad to welcome that interchange.

Prebendary Webb-Peploe urged that all censoriousness between the various denominations should be put away. Could they not bargain with one another that they would no longer split straws, but unite on the basis of the nine-fold "fruit of the Spirit." Christians are coming nearer to each other than was thought possible thirty or forty years ago. Some people said the obstacle to unity was in the Church of England; but the 19th Article set forth the definition of the Church in almost the same words as the Westminster Confession. The speaker urged that attention should be given to points of resemblance rather than matters of divergence.

Reference was made by Dr. Monro Gibson to the attitude of Nonconformists towards the Education Bill. They would have to do some fighting, but he trusted the controversy would be conducted in a right spirit. He did not love his conscientious brethren any the less because he differed from them.

Sir Robert Anderson, K.C.B., in the course of an able address, said it was discreditable that Christians should have to be scolded or coerced into unity. He was not too sanguine about the immediate future. Things might right themselves in the generation after ours, but meanwhile there would be a struggle against false religion and infidelity. Christians should endeavour to come together to a common centre, not aiming at unity of organization, which was the creation of Pagan emperors, but at the unity of spirit which Christians enjoyed before that irretrievable disaster, the "Conversion of Constantine," befel the Church.

Others who took part in the proceedings were Rev. J. B. Figgis (Brighton), Charles Spurgeon (Greenwich), F. S. Webster, and Dr. MacEwan.

Students' Summer Conference.—Arrangements have been made by the British College Christian Union for the holding of the usual summer conference at Matlock, July 22-31; and a cordial invitation is extended to all missionaries on furlough who are members of the S.V.M.U. Particulars may be obtained from the General Secretary, 22, Warwick Lane, E.C.

Children's Scripture Union.

THE large attendance at the annual meeting on Tuesday of last week gave fresh evidence of the widespread interest in the Children's Scripture Union. When presenting the report, Mr. T. B. Bishop mentioned as a source of great encouragement the fact that recently several small services had been begun on Sunday afternoons in different parts of the country, with a view to interesting and instructing children in God's Word. He hoped these small efforts would be largely multiplied, and emphasized the need of widely distributing Gospel literature among young people, one of the great problems of the present day being how to bring the Gospel in the clearest and most striking way to both young and old by the printed page, as a counterblast to the frivolous and vulgar literature so often purchased by boys and girls at bookstalls. A special effort is now being made to extend the work of the Scripture Union in Scotland.

From the chair, Rev. E. A. Stuart gave an interesting and profitable address, specially intended for the secretaries present, on "Our Wilderness Work, our Wilderness Priest, and our Wilderness Guide," as set forth in the Book of Numbers. Encouraging tidings were brought from Japan by Dr. W. N. Whitney, who said there are now nearly 11,000 members of the Union. In a great many schools the Scripture Union daily reading formed a part of the curriculum. The Railway Mission had adopted it, and the same was true of the prisons. The Scripture Union leaflets were a source of great help. From the headquarters in London about 80,000 of these, in the native tongue, were sent to Japan every year, and spread broadcast throughout the land. The best way of reaching the Japanese with the Gospel was through the travelling secretary who talked to people, held meetings wherever possible, and exerted himself with the one object of bringing people to Christ.

Rev. A. G. Dodderidge enlarged on the miracle of the feeding of the five thousand as furnishing an example of how God can use one boy or girl for his own glory, and for the good of other people. Rev. W. S. Standen held that activity is in too great a measure usurping the place of reflection, excitement taking the place of repose; and that one of the most difficult tasks of the present day was to lead people out of the newspaper right into the Word of God. Captain Tottenham stated that every year the Society published 133,000 magazines, as well as 110,000 English and 20,000 foreign letters. Rev. George Asker described the work of the Union as an undercurrent making for the unity of Christian people of all sections. Mr. A. E. W. Gwyn maintained that no boy's kit was complete without the Bible, which, moreover, it was necessary that he should study and utilize properly. Mr. Percy Shaw gave an interesting account of the work accomplished through the Scripture Union in Bengal, where he has been labouring on its behalf for some years. Mr. Arthur Govan, representing Scotland, spoke hopefully with regard to the opening up of Union work there, and expressed his love for the society because of its cosmopolitan character. Mr. H. Hutchinson (travelling secretary) spoke of the great need for the work in various parts of the country.

Strangers in Liverpool.—Friends of the Strangers' Rest, Paradise Street, Liverpool, will learn with pleasure of the continued progress being made at the New Buildings. Emigrants and foreign sailors for whom the institution was established twenty-five years ago are availing themselves in large numbers of the advantages offered. Altogether 791 meetings have been held, conducted mostly in foreign tongues. An increase in the number of Spanish meetings is recorded, while among Italians, Scandinavians, Chinese, Jews, and Germans there is much cause for encouragement. Boarding-houses have been regularly visited, and thousands of tracts and Gospels given to the men. Copies of the annual report may be had from Mr. T. A. Leigh, 19, James Street, Liverpool.

A Jubilee Breakfast.

THE completion of fifty years' work among women and girls in India is a record which is necessarily fraught with special interest; and in honour of the occasion the Zenana Bible and Medical Mission invited friends and supporters to a breakfast last week in the Skinners' Hall, kindly lent by the officials of the Worshipful Company of Skinners.

Lord Kinnaird, as treasurer, added to his many tokens of interest in this excellent work by presiding, supported by his sisters, the Hon. Emily and Gertrude Kinnaird, and other distinguished visitors.

Dr. C. F. Harford-Battersby laid down the lines of successful medical mission work as necessitating highly qualified helpers, by whom the spiritual interest should ever be regarded as paramount. He insisted that it was no use to send "home failures," but only those who are "specialists in every department."

Some idea of the magnitude of the Society's influence may be gathered from the fact that in 1901, 21,575 out-patients were treated by the lady doctors, 1,762 in-patients were received into the hospitals, and 65,205 attendances were made at dispensaries and the homes of patients.

Miss Edge, herself a Fellow of Bombay University, spoke of work of normal education done in the High School of Bombay, in which she has laboured for many years with the best educational and spiritual results; and Lord Kinnaird testified enthusiastically to her energy as a keen educationalist, but no less earnest in spiritual work. The key to the evangelization of India is in the future mothers, and no words can exaggerate the importance of this branch of Christian service. It was gratifying to learn the extent to which Government endorsed and, in part, supported the work.

It was a thankless but necessary task that the Chairman had to undertake in announcing that, owing to the alteration in exchange, and consequent depreciation of the rupee, the committee had been faced at the close of 1901 with a deficit of £4,189; and an increase of £2,000 a year in the ordinary income is required for the maintenance of the work. A sum of £5,000 was asked for, towards which £1,190 has been received; and it is hoped that the remainder will be given without delay. Indeed, if the work is to go on unimpeded, a Jubilee Fund of £20,000 is necessary, and we believe that our readers who have the welfare of our great dependency at heart will respond warmly and speedily to its appeal. It is a splendid work, worthy of generous support.

The annual meeting of the mission will be held at Exeter Hall, on Tuesday, April 29, when Miss Edge and Rev. Dr. Cuthbert Hall are expected to be among the speakers.

The Anti-Opium Society.

A GRATIFYING report of the work of the Society for the Suppression of the Opium Trade was presented at the annual meeting on Thursday. At last, stated Mr. J. G. Alexander, the hon. secretary, the principle for which the society had so long contended—namely, the total suppression of the opium trade except for legitimate medical use—had found expression in a legislative enactment in New Zealand.

In consequence of the great increase of poppy cultivation in India, the figures for 1899-1900 being the largest ever reported, the Society had called the attention of the Government to this deliberate infringement by the Indian Government of the policy first announced by the Marquis of Salisbury in 1876, and repeated by Sir James Fergusson and the late Mr. W. H. Smith in 1891, and a resolution of the House of Commons in 1893, urging the diminution of the production and sale of opium. A reply to this memorial had been received, wherein the Secretary of State appeared to maintain that the resolution had been over-ridden by the report of the Opium Commission, and that it was not binding on the Indian Government, having been based on a misunderstanding of its policy by the Home Government. To this the Society had prepared a rejoinder, which was about to be forwarded to Lord George Hamilton, showing how untenable were both these arguments.

Reference was also made by the secretary to the act of the United States Congress, rendering it penal for citizens of the States to give or sell to Pacific Islands natives opium or intoxicants. The Society had also conducted a large amount of organizing work during the year, holding 149 meetings.

Speaking from the chair, Sir Joseph Pease, M.P., remarked that from the first those who deemed the opium trade immoral and antagonistic to the principles of true Christianity, had had to fight the Indian Government. Reviewing what had been done, he contended that the report of the Opium Commission was absolutely worthless, and that their fight had been successful so far; outpost after outpost had been carried, and they meant to capture the citadel before long. With better treatment of the natives and economical government, India would be made into a most loyal adjunct to the British Crown.

Sir Horace Tozer, Agent-General for Queensland, described the efforts made in that colony to restrict the trade when in 1897 he was acting Prime Minister; and among others who spoke were Rev. George Wilson (secretary), Rev. G. T. Candlin (Tientsin), and Mr. H. J. Wilson, M.P.

Christian Telegraph Messengers.

ABUNDANT evidence was given at the annual meetings last week of the vitality and vigour of the Telegraph Messengers' Christian Association. At the afternoon meeting held on Wednesday at Exeter Hall, Mr. T. A. Denny presided, and after a few hearty words expressive of his increasing interest in the Association, called upon Telegraph Boy delegates from far and near to tell of the work in the branches to which they are attached. One by one these lads gave their varied accounts, all testifying that the T.M.C.A. is the best thing for telegraph messengers, and many giving testimony of having enlisted in the service of King Jesus.

In the evening the area of the large hall was thronged with more than 1,000 boys all wearing the King's uniform. The chairman, Dr. A. T. Schofield, reminded the boys of their past, pointed out the opportunities of the present, and urged the claims of the future.

After some physical drill and ambulance display, Rev. W. R. Mowll spoke some plain, straight words to the boys, fastening their attention on, "Shew thyself a man." Rev. and Hon. Talbot Rice followed with an earnest address.

Rev. Norman Bennet, who received a great ovation, invited any boys who desired to make a fresh start, taking Christ as their Saviour, to go with him to the Lower Hall. There, in a quiet, solemn gathering, not a few lads stood up and, repeating the words, "Jesus, I do trust Thee, trust without doubt," accepted God's offer of salvation.

Particulars of the work can be had of the founder and hon. general secretary, Miss A. F. Synge, 26, Ivy Lane, E.C.

Soldiers' Christian Association.

IN the absence of General Sir Robert Biddulph through official duties, Sir George Williams occupied the chair at the annual meeting of the Soldiers' Christian Association on Monday. Another disappointment was the non-appearance of Bishop Taylor Smith, Chaplain-General, owing to other engagements. Naturally the speeches were largely occupied with the nation's engagement in South Africa, and their tendency seemed to indicate that the war, with its terrible loss by death, had steadied the minds of the men, and led them to think of spiritual things. One of the agents of the Society, said Rev. Owen Watkins, had been awakened in the dead of night by a soldier, when the army was before Biggarsberg, asking, "What must I do to be saved? I dare not go into another fight without being prepared for the next world."

In the course of a brief review of the Association's efforts Mr. S. E. Burrow, the secretary, reported that thirty-three workers had been engaged in South Africa erecting eight large marquees, ten tents, and four iron buildings; tons of literature had been distributed, and a sum of £7,000 had been spent in the interests of soldiers at the front by the Society. There are nearly 500 branches of the S.C.A.

Sir George Williams, who was warmly welcomed, declared his belief that God was overruling everything for the good of this beloved land. We wanted humbling as a nation, and He had humbled us.

Major Treeby said that some years ago when a man went to the Army it was thought he went to the dogs. Now it was being realized that the Army was a place where a man was helped and elevated and there were many men who could say, "Thank God I joined the Army."

Among others who took part in the proceedings were Rev. Owen Watkins, Colonel Phillips, Mr. T. A. Denny, and Colonel Douglas Jones.

Scripture Readers in Ireland.

AN excellent year of work by the Scripture Readers' Society for Ireland was reported at the annual meeting held in Dublin on Monday of last week. Rev. J. Sandys Bird showed that 1901 had closed with a staff of thirty-five readers, to whose usefulness as soul-winners the reports of their superintendents testified in terms of the highest appreciation. The income had been £2,153 19s. 8d., and the expenditure £2,419 19s. 3d., showing an adverse balance of £337 19s. 7d., the deficit being accounted for generally speaking by deaths.

The Bishop of Ossory, who presided, said there could be no room for debate as to the aims and objects of the Society, which were to encourage the study of the Word of God, to increase the circulation of the Bible, and to try and get people to take an intelligent interest in the Scriptures. He knew of one parish in his diocese where the work could not be overtaken were it not for the help of the Scripture reader supplied by the Society. The Society had shown a desire to advance with the necessities of the time, and to increase and improve its organization and its work. It was bringing the power of the Bible to bear upon the people through the native Irish language.

As reasons why the Society should be supported, Rev. J. Lindsay Darling named: (1) the weapons which it used—the Word of God, even the sword of the Spirit; (2) that it works among the poor of all denominations—he could not keep pace with the work amongst the poorer classes in his neighbourhood but for the assistance he received from the readers; (3) the kind of agents it employs—they are most carefully chosen, and every precaution taken to see that they are spiritually-minded men, who long to tell others of the Saviour, whom they have themselves found.

Rev. J. O. Gage Dougherty (secretary) said his experience of the readers was that they are thoroughly godly men, who know and love the Lord, and go out to work not because they are paid the small stipend of £50 or £60 a year, but because they have the love of God in their hearts, and are seeking to extend his kingdom. Rev. Canon Day said the work of the Society was sorely needed, alike among the thousands of Protestant people in the North and the scattered Protestants in the South.

Troops at Lydd.—Another year of useful activity has been experienced at the Soldiers' Home, Lydd, under the earnest direction of Mr. F. E. Wootton. From time to time the thoughts of soldiers in distant countries turn to the home land, and from their letters it is easy to see with what gratitude they recall the kindly interest of Christian workers on their behalf. Many such communications have been received by the secretary of the Lydd Soldiers' Home, indicating the deep and abiding influence that is exercised upon the troops encamped in the locality. Mr. Wootton's annual report is interesting reading, and he will be glad to forward copies to friends of soldiers. Address: North View, Lydd, Kent.

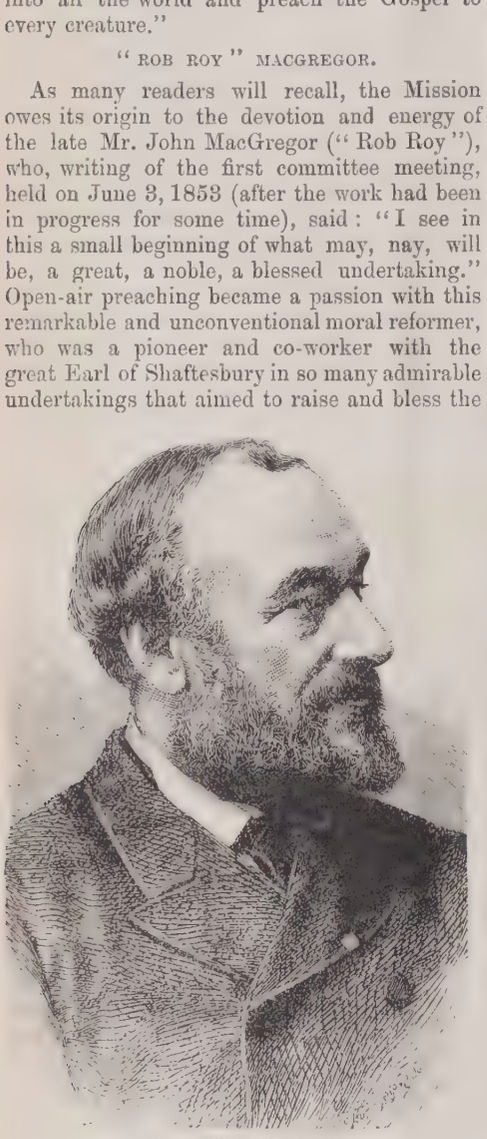
The Open-Air Mission.

FIFTIETH YEAR OF FRUITFUL TOIL.

THE story of the Open-Air Mission, replete as it is with striking incident, and rich with revival blessing, constitutes a record of evangelistic labour among the masses outside the regular operations of the churches, which must be of absorbing interest to all who recognise the spirit of obedience to the great "marching orders" of the Master: "Go ye into all the world and preach the Gospel to every creature."

"ROB ROY" MACGREGOR.

As many readers will recall, the Mission owes its origin to the devotion and energy of the late Mr. John MacGregor ("Rob Roy"), who, writing of the first committee meeting, held on June 3, 1853 (after the work had been in progress for some time), said: "I see in this a small beginning of what may, nay, will be, a great, a noble, a blessed undertaking." Open-air preaching became a passion with this remarkable and unconventional moral reformer, who was a pioneer and co-worker with the great Earl of Shaftesbury in so many admirable undertakings that aimed to raise and bless the



MR. GAWIN KIRKHAM.

poor, the suffering, and the ignorant. It was said of him, with reference to his canoeing voyages and his love for disseminating the "good news" by means of pithy and appealing Gospel literature, that "he went through Europe with a fiddle in one hand and a bundle of tracts in the other." Mr. MacGregor's famous and fervent pamphlet, entitled, "Go Out Quickly," stimulated interest in open-air work; its circulation ran well over 100,000 copies.

GAWIN KIRKHAM.

Under the skilful direction of this Great-Heart, and of the first secretary, Mr. John Wilde Taylor, the Open-Air Mission made good progress. In 1860, the beloved Gawin Kirkham accepted the secretariat, and opportunities of preaching to the crowds that frequented racecourses and fairs were increasingly taken advantage of. The work continued to develop, to the joy of its friends.

At this period, sensuality and brutality were regularly associated with some of the more popular agricultural and pleasure fairs, and the missioner who dared to take his stand and proclaim the Gospel amid a pandemonium of tipsy revelry did so at the risk of his life. In that vividly written biography, "Gawin Kirkham, the Open-air Evangelist,"* by Mr. Frank Cockrem, which gives a comprehensive account of Mr. Kirkham and the operations of the Mission throughout the country, we read:—

> Sunday before the Derby, popularly styled "Show-out Sunday," then presented perhaps the saddest spectacle of unabashed godlessness to be found within the United Kindom. Mr. Kirkham, followed by his faithful band, took his stand amid the crowd gathered on the course. The inner circle of the crowd is composed of poor gipsy children, some of whom are accompanied by their parents. Then the next two or three circles will be working people, and young men and women. Beyond these you may see a mixture of stable boys, jockeys, and betting men; and further still, the dandies, with their silver-mounted sticks, eye-glasses, and cigars, who imagine they honour the poor preacher if they listen to him for a few minutes. Half-drunken men make their senseless observations, and witty infidels seek to create amusement at the preacher's expense.

SCENES OUTSIDE NEWGATE.

Amid crowds of out-of-works during the Lancashire Cotton Famine, also at the vast gatherings of British rascality assembled to witness public executions, Mr. Kirkham and his energetic band of helpers laboured assiduously. Describing a typical scene on the occasion of an execution outside Newgate Gaol, Mr. Kirkham wrote: "There could not have been fewer than thirty addresses given on the Sabbath evening and Monday morning. (It should be remembered that the crowd began to assemble on the night previous to the execution, which took place at 8 a.m). On Monday there was continuous preaching at four stations for nearly two hours. The principal one was in front of the drop, and consequently in the centre of the vast crowd, which numbered at least 15,000 persons. Many were under the influence of drink, and some laughed and joked while the most solemn things were being spoken, uttering mock "amens" while prayer was being offered for the poor culprit; but the majority lent at least the outward ear, and some were moved to tears."

In "The Open-Air Preacher's Handbook,"† Mr. Kirkham gathered up the lessons of his long and rich experience for the encouragement and guidance of younger brethren. He toiled incessantly to the last, almost his last words, prior to his departure to be with Christ, on May 8, 1892, being: "Won't you go and tell the heathen of Jesus?"

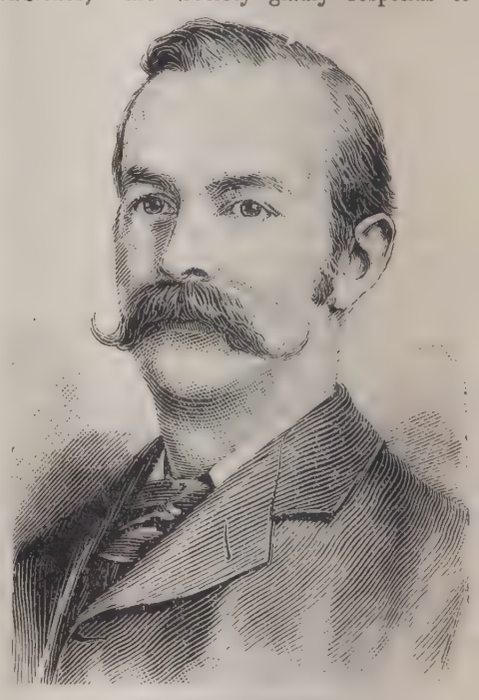
THE MISSION AS IT IS.

"God buries his workmen, but carries on his work." Mr. Kirkham's manifold duties were taken up by his close friend and coadjutor, Mr. Frank Cockrem, and the work has steadily gone forward, in spite of occasional limitations caused by an insufficiency of financial support. Like his esteemed predecessor, Mr. Cockrem has made valuable contributions to the literature of evangelism. His "Highway Witnessing"‡ is, in the words of Rev. F. B. Meyer, "an admirable compendium of valuable suggestions for open-air preaching." A summary of the Mission's operations for the year 1901 shows that vast numbers of people heard the Gospel at such gatherings as race meetings, athletic sports, fairs, and the like, while considerably over a million books and tracts were distributed. At Great Yarmouth, the Corporation lend the "Singers' Ring"—an open-air concert arena holding 1,500 people—year after year. Here audiences aggregating 2,500 gathered each Lord's Day, and at these services scarcely a day passed without definite spiritual blessing being vouchsafed. The number of converts gathered in at seaside resorts during the season was very large. The "Village Evangelization Tours," organized some years ago, have been wonderfully helpful. Four or six evangelists are sent out in company; they make a central village or small town their headquarters, and visit "all the region round about," day after day, by conveyance or on foot, speaking and singing, visiting the people in their homes, and distributing religious literature.

JUBILEE YEAR.

Ever eager to utilize fresh opportunities, and to meet new demands, Mr. Cockrem, the energetic secretary of the Mission, arranged, at the outbreak of the war, for the regular visitation of troopships sailing from the port of London. By personal dealing and the distribution of Gospel literature, many of the soldiery have been impressed.

In these and all other operations the committee (of which Lieut.-Colonel Mackinley is honorary secretary) employ a small regular staff of evangelists, while many others are occasionally used as opportunity offers and as funds permit, and a number of friends give their services voluntarily. As "the handmaid of the churches," the Society gladly responds to



MR. FRANK COCKREM.

From Photograph by Mr. Fred Parsons, 3, Queen Anne Villas, High Street, Southend-on-Sea.

applications from the clergy, ministers, and superintendents of missions, by sending qualified evangelists into their districts to conduct missions and hold special services.

The Society is about to commence its jubilee year of work, and it is, therefore, specially fitting, while we contemplate its useful career, that Christian people should be reminded of its spiritual vigour, its high aim, the wisdom of its direction, and the far-reaching character of its operations. Well may the Bishop of Durham say that: "The Open-Air Mission is doing a wisely-planned and devoted work. Its evangelists, chosen for their spiritual reality and their practical capacity, and trained for the specialities of their enterprise, visit all accessible places of resort where the eternal truth of Christ for sinners may be proclaimed by living messengers and witnesses. Never was there so great a need of the work of the Mission, a work carried on in full fidelity to its first traditions of pure, simple, living Gospel truth." The address of the Mission is, 11, Adam Street, Strand, W.C.

* (2s. 6d. and 3s. 6d. *Morgan & Scott.*) † (2s. *Morgan & Scott.*) ‡ (1s. *Morgan & Scott.*)

The Monro Medical Mission, Bengal, India.

I AM not sure that the unique Mission here described, carried on by the members of one devoted family, has previously been designated as above, but I can think of no fitter name.

In a sub-division of the district of Nuddea, in the Lower Provinces of Bengal, about forty-five miles from Calcutta, lies the little town of Ranaghat. In it are the headquarters of the Medical Mission, established in 1893 by Mr. James Monro, C.B., a retired member of the Bengal Civil Service, and whom many of our readers will remember as Chief Commissioner of Police in 1889—90.

While Mr. Monro was in the service of the Government during more than a quarter of a century, both he and Mrs. Monro were deeply impressed with the need for mission work among the dense population of Bengal (seventy-four millions), and gradually the members of their family resolved to join their parents in carrying the message of salvation to as many people as could be reached by them every year.

Others have joined since, but not all were able to stand the climate. This involved a decrease of the staff, the more to be regretted, as the opportunities are vast and increasing.

The object of the Mission is to carry out, so far as within the power of the missionaries, the last command of the Lord Jesus Christ, "Go ye into all the world, and preach the Gospel to every creature." The method is that adopted by our Lord Himself, who "went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing all manner of sickness, and all manner of disease;" and who, in sending forth his disciples, commanded them "to preach the Kingdom of God, and to heal the sick."

With this object in view, a dispensary was established at Ranaghat, followed by the opening of three branch stations. Up to the end of 1901 the attendances at all these places exceeded 390,000 persons, and the number of villages from which patients had been received amounted to 2,906.

In addition to the systematic evangelizing of the town of Ranaghat and its immediate neighbourhood at all seasons of the year, as many villages as can be reached within the four months of cooler weather are visited by members of the staff. Medical work is carried on in camp, and nearly 50,000 had been reached in this way, as well as by visits in the villages, magic lanterns, &c.

During our stay at Darjeeling we called upon Mrs. Monro, to whom for some time past has been allotted the ministry of suffering and prayer. We were agreeably surprised to find Mr. Monro also at home. What he told us about the marvellous progress of his mission, only handicapped by want of workers and funds adequate to the need, made us desire to see something of it ourselves.

As through the building of new hospital premises at Ranaghat the work there was brought to a comparative standstill, for the time being, it was arranged that we should visit one of the branch dispensaries, Kaligunge. We reached the little village close to the Ganges one Thursday afternoon.

The Mission compound contains several buildings of the simplest structure, as can be seen from the accompanying pictures. One of them shows the dispensary and the women's shed. A similar shed for men is on the other side of the dispensary. Two small bungalows for the staff, with canvas ceilings and canvas partition walls, and a few tents, serve the purpose required.

Though on our arrival it was but four o'clock in the afternoon, a number of men and women had already assembled for the following day. Patients come sometimes from a distance of fifty miles. Some of them had never seen a European before, and in their minds a white face and a sun-topee are closely associated with a doctor. Those who come the day before, sleep on the premises, and are preached to in the evening. After the meeting they receive tickets entitling them to be among the first received by the doctors. To preserve order and to teach the people some notions of time, no patient is admitted after a certain hour in the morning.

As a very small proportion of the village population can read (only four women in a thousand), pictures are a great help in conveying the Gospel truth to a people who in many respects resemble children. As soon as it was sufficiently dark, Dr. (Miss) M. H. Simson and Miss R. A. Brown preached alternately to a gathering of over 300 people, illustrating what they said by means of good lantern slides. Dr. Simson has a particularly musical voice, and speaks Bengali with the fluency of her own language. When she began to sing, every noise and murmur ceased, and under the starlit sky was a most attentive audience. Now and then a groan was heard, maybe from some little patient, or the hush or whisper of a mother's voice broke into the stillness while the glad tidings were proclaimed. "Which do you think is the better Gospel method, this or Divine healing?" asked a friend afterwards of Dr. Simson. Without a moment's hesitation, she replied: "Why, this is Divine healing. We know that God alone can convert a sinner, but it is generally through means, such as a book, a word spoken in due season, the sermon of some preacher, or a living example, that the conscience is stirred and brought into exercise. The same is the case with the doctor in relation to the sick. We are but the instruments, God alone is the Healer."

Early the next morning Miss Monro, with her brother, Dr. Charles G. Monro, came over from Ranaghat, a distance of twelve miles, and the work began at 6 a.m. At breakfast we were joined by Rev. W. D. Monro, coming from some other direction. More than three hours of arduous work required some relaxation, and the talk ran upon a civilized leopard, living in close proximity to the "Padre's" tent, and apparently so familiar with mankind's tricks that nothing would induce him to fall into a pit or to be caught in a trap set for him. To show his contempt he would retaliate by carrying off the Padre's dog from a near enclosure. Means and ways were devised how to get the better of the cunning four-footer. We hope that by this time man has proved the victor.

THE MEN'S VERANDAH.

DISTRIBUTING TICKETS.

Duty calls, and the staff disperses. The clergyman is to preach to the men who arrived during the night. I accompany Miss Monro to the verandah, adjoining the dispensary, where a few hundreds of women are closely packed together. Miss Monro sings and speaks to them for a whole hour, and from the pictures shown I know that it is about the Serpent in the Wilderness and Christ on the cross. The faces of the audience show keen attention. Some make assenting movements with their chin or knit their brows; others ejaculate or repeat the last word of a sentence, as little ones do when they are beginning to speak. Others again sit motionless, with their eyes riveted upon the speaker.

At the close, Miss Monro offers various little booklets for sale, such as the Story of the Life of Jesus, Gospel songs, and religious tracts; several avail themselves of the opportunity. The price is simply nominal. At first this literature used to be given away; but it was found that

things purchased had much more value for the recipients than free gifts. Several thousands of such booklets have been thus disposed of.

Those who have heard the Gospel are now free to see the doctor, while the latest arrivals are addressed last by one of the native Bible women who help in the Mission.

A thousand patients and upwards on a dispensing day is not an abnormal number at Kaligunge. How can two doctors and a few helpers manage so many?

Firstly, because most of the diseases are malarial cases, all requiring the same treatment. In others the doctor does not need to make long inquiries as to the history of the patients. They all live in surroundings and circumstances analogous to each other, and what applies to one generally applies to another. Besides, every provision is made beforehand to simplify the work, and to have it done quickly. Each prescription paper, handed to the patient, must be kept in a little piece of bamboo reed, and brought back with the medicine bottle, otherwise a fine of one pice (a farthing) must be paid. This seems little, but is enough to make the natives, Mohammedans as well as Hindus, careful. Each prescription has on its back page a tract to the effect that the doctor often heals the body, but that he is unable to free the soul from sin.

Cases requiring operation or lengthened treatment, are admitted, as far as space permits, into the hospitals at Ranaghat. At present, however, no in-patients can be taken until the new buildings are completed. While the dispensaries are supported almost entirely by the Mission staff, the number of hospital beds kept open depends upon the support of the friends of the Mission. During three years, ending with 1900, treatment was given to above 1,800 in-patients.

The Gospel is making its way slowly but surely. There is a small community of Christians at Ranaghat, whose children are carefully taught in the Word of God. A school has been opened for them and others.

To give an instance of the far-reaching influence of the spoken Word, a child on one occasion was brought to the dispensary bearing the extraordinary name of Jesu-bála, bála being a feminine affix, and meaning Jesu's-girl. On the mother being asked why she had given to the child a name which indicated that she belonged to Jesus, she said that they had heard of the blessed work done at Ranaghat in the name of Jesus and had named the child after Him.

One striking feature of this Mission is that it was a private enterprise which almost against the will of its initiators, grew so rapidly, and into such dimensions, that the founders are no longer able to carry it on fully without outside help. Another is the uncommon fact of a whole family spontaneously and unitedly devoting their various gifts to the Lord's work. This is an object-lesson to us all, and an appeal to young men and women, full of energy, and, perhaps, ambitious dreams for the future, to whom the voice of Jesus is saying: "Come, follow Me." Wilma Morgan.

Riots in Belgium.—The age-long conflict between Clericalism and popular government has resulted in terrible and fatal riots in Belgium, where the alternatives appear to be superstition on the one hand, and Atheism on the other. The *via media* of the Evangelical faith seems almost unknown. And yet what Belgium needs is the Gospel of the Evangelists and the Epistles. It is the salvation of peoples as well as individuals—the one sure path of peace, contentment, and progress. Romanism always awakens its natural antagonist, unbelief, and out of the fierce strife between these two almost every great social revolution has been born.

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Colportage in Hungary.

"THE reception of Christianity by the Servian people took place 1,042 years ago. I mention this with pain," says Colporteur Pavkov, "when I look at the people, and see how little true Christianity is to be found among them. I have often thought—Why is this? After working among the people, for ten years I have come to the conclusion, that the people have little religion among them, not so much because of indifference and an undervaluing of their own spiritual welfare, but because they know not Jesus Christ, nor his Holy Gospel.

"The Bible Society gives attention to the people in spiritual things, distributing Bibles, New Testaments, and portions of Scripture. It is no uncommon thing to find two copies in a house, in a drawer or in the garret, and so covered with dust as to show that they had not been in the hands of people for years. On my putting the question, 'It is a long time, is it not, since you read a portion from the Bible?' I receive such answers as the following: 'I bought the book some years ago, and then I read some parts of it'; or 'I have read through the whole book, and why should I read it again?' When I hear this, I reply, 'No, friend, no, that is not the way, to read through the Bible and then to leave it. You must read some verses or a chapter every day, and learn what need you have of Christ."

The writer of the above lines, being engaged in colportage work, has seen the ruinous consequences of unbelief, as regards both soul and body; and, being himself a Servian by birth, he has endeavoured to get into close contact with the people, and, as far as his duties as colporteur permitted it, to preach to the people Christ crucified. His first concern was to exhibit by example to those around—acquaintances and friends—something of what the life of a true Christian should be. It was then his endeavour, by Bible-readings and religious meetings, to lead the people to the knowledge of Jesus.

The Servian Mission was thus begun, and for ten years now its work has progressed, with the assistance of several Christian friends. The Lord has blessed these efforts. Conversions have taken place, and many have begun to inquire about the Lord Jesus Christ. This Mission requires now much more work than the colporteur can devote to it. Preachers of the Word are wanted to go from village to village and proclaim the Gospel to the people.

Andrew Moody, D.D.

Rudolf Quai 8, Budapest.

A Modern Shadrach.

A TELEGRAM from Madrid, published in the Barcelona daily, *El Diluvio* (March 29), reads as follows:—"In Santiago (North Spain) proceedings have been instituted against a soldier of the regiment of Zaragoza for a strange act.

"During the celebration of Mass on St. Joseph's Day (March 19, 1902), and at the moment when the music and drums sounded forth the 'Marcha Real' (the Spanish National Anthem, and signal for the adoration of the wafer-god), the soldier in question refused to kneel, paying no heed to the voice of command of his officer. When questioned as to his reasons for such conduct, he replied that he was a Protestant.

"It appears that signatures are being collected for a petition to the Government on behalf of this soldier, whom it was attempted to compel to perform an act contrary to his religion."

We have been informed by a Spanish ex-army-priest that, according to the regulations of the service in this unfortunate country, none but the Roman Catholic religion is tolerated in the army, and all soldiers are forced to conform to it. In the regimental register the usual vacant spaces are left for items relating to age, height, ability to read and write, and so forth, but in the matter of religion the conscript has no option; the words Roman Catholic are already filled in in printed characters! Thanks to the retrograde influence of that religion the majority of the soldiers will have to reply negatively to the queries as to ability to read and write. But that matters not—the one indispensable point is that they shall be Roman Catholics. The officer in command of a regiment would, therefore, be compelled to enforce obedience in such a case as the one in point, whatever his own feelings or inclinations in the matter. E. L.

Morocco and its Reforms.

FOR the past three months we have had His Shereefian Majesty the Sultan of Morocco and his court at Rabat. Much has been written regarding the young Emperor; and from all we have seen and heard, I believe he has the welfare of his subjects and country at heart. Reforms, however, are not so easy after hundreds of years of misrule and oppression; but efforts are being made.

In the new Shereefian order for a regular system of taxation among the tribes (instead of as in former years, when there was only a system of robbery by the local governors) many see the inauguration of a better state of things.

The Sultan has made all his ministers swear on the Koran that they will act justly towards their fellow-subjects, and loyally to His Majesty. Striking reforms have been made in the army. The soldiers are now better paid, and very well clad, and instead of a disorderly rabble, you have now a well-disciplined army; much credit being due to the Minister of War and an English officer, who is in charge of the troops.

At present Morocco is marvellously open for presenting the claims of the Gospel, and no direct opposition from the government to the work which is here carried on. Yet, alas! we have to cry, like the prophet of old, "Who hath believed our report, and to whom is the arm of the Lord revealed?" We feel it needs great wisdom and more earnest devotion in the Master's service, not knowing how long such favourable opportunities may last. Among the soldiers and those following the Sultan's court we have had a delightful time; when much good seed has been sown and God's word circulated. Oh, that Ishmael might live before Thee!

Our hon. sec., Mr. Grahame Wilson, 191, Meadow Park Street, Glasgow, will be pleased to communcate with any interested in Morocco.

Rabat. Robert Kerr.

Fire at an Armenian Orphanage.

FRIENDS of Miss Salmond's work in Armenia will learn with sorrowful interest that the news of the sudden death of Mrs. Lee, the American missionary, who started the orphan and industrial work at Marash, has been followed by tidings of another serious loss which has befallen the Mission.

On January 31, the workers were startled by the cry, "Ebenezer is on fire!" and it was found that the largest orphanage at Marash, which housed 129 boys, was in flames. Turkish officers, native pastors, the French Consul, merchants, and neighbours made strenuous efforts to save the building, which, fortunately, was only partially destroyed. The loss, however, is great, as all the looms and thread of the boys have gone, as well as the boots and shoes which they had been making during the preceding months. From the bakery, where the fire originated, and which was totally destroyed, all the orphanages and mission houses were supplied with bread.

Miss Salmond writes:—"My heart is nigh breaking as I write all this, and coming on the top of our other loss it is hard. Only God's grace can sustain at such a time. The sympathy and help has been sweet." The loss is estimated at £200. Miss Salmond is cheered and encouraged by the hearty way in which the lads are undertaking the work of rebuilding—digging, carrying stones, &c., showing how dearly they love the house. Communications relating to the work in Armenia may be addressed to Miss E. Cantlow, secretary of "Friends of Armenia," 47, Victoria Street, Westminster, S.W.

Health Lectures for Missionaries.—Missionaries who are anxious to obtain information as to the preservation of health in tropical countries cannot do better than attend a special course of eight lectures, to be given by Dr. Harford-Battersby (principal) at Livingstone College, May 13-16. The subjects are:—"Clothing. The Prevention of Malaria. Food. Malaria. Water. Bowel Complaints. Medicines. Notes on other Tropical Diseases." Further particulars may be learned on application.—Address Livingstone College, Leyton, E.

"Catholic Evidences."

A COURSE of "Catholic Evidence" lectures was delivered recently at the Assembly Rooms, Balham. The last was given by Rev. Basil W. Maturin, on "Some Misunderstandings about Rome," when the hall was well filled with people, and much interest was manifested.

For the first twenty minutes Mr. Maturin (a seceder from the Church of England) dealt in generalities, and in a way that commanded general assent; his manner was vivacious and witty, and it is no exaggeration to say that he kept his audience in roars of laughter.

The purport of the argumentative part (during which the audience were more sober) was that ignorance is at the bottom of the opposition to, and condemnation of the Church of Rome; that those who denounce Rome know nothing whatever about her creeds and their working.

ROMISH IGNORANCE.

This "argument" must have amused those who have heard (or read) Miss Cusack, Miss O'Gorman, Pastor Chiniquy, Rev. Thos. Connellan, Pastor Sylva, or some other of the numerous seceders from Rome, some of whom had the experience of a lifetime in the Church of Rome. It is not many weeks since Pastor Sylva, once a priest in the Church of Rome, now a pastor in the Waldensian Church of Italy, preached at St. Peter's Church in this neighbourhood, and told us of the appalling ignorance of Roman Catholic priests in Italy. One of these ridiculed Pastor Sylva for reading an Italian Bible, "because," he argued, "the only Bible of great authority was the Latin one, which Christ himself wrote!" Another told Mr. Sylva that he could not understand how Protestants could believe in the Trinity and not worship the Virgin Mary, "for the Holy Trinity," said he, "consists of the Father, the Son, and the Virgin Mary!"

Nor is such appalling ignorance confined to Italy. Within the last month or two I myself was talking to a young Englishman, a Roman Catholic of good social rank. This young man had never heard of the Vulgate, the only translation of the Scriptures which Rome regards as authoritative. He also told me of some arguments which he had heard Freethinkers urge. "For instance," he said, "they say that Job could not have been swallowed by a whale." "Job?" I exclaimed. "Yes," he said. "Doesn't the Bible say that Job was swallowed by a whale?" "Jonah, you mean," I said. "Well," he replied, "Jonah or Job, I don't know which."

"LEARNED" ERRORS.

Mr. Maturin was introduced to the audience as "a learned man," and doubtless he is so; but one might be pardoned for thinking that (like Chaucer's clerk, of Oxford), "his studie was but littel on the Bible," for he told us that Scripture said, "Except ye be *baptized* of water and the Spirit ye cannot enter into the kingdom of God." Again, speaking of the Apostles, he said the people of *Athens* exclaimed, "These that have turned the world upside down are come hither." And he wound up with the following misquotation: "I know whom I have believed, and am persuaded that He is able to present you faultless before the presence of his glory." If Mr. Maturin had known his Bible a little better, he would probably never have joined the Church of Rome.

QUESTION AND ANSWER.

The most interesting part of the evening was, perhaps, the answering of questions, which were invited to be sent up (in writing). The replies of the chairman (Rev. J. V. Warwick) were, however, so exceedingly diffuse and redundant that there was only time to answer a small proportion of the whole. I sent up six, but none of them were noticed.

The nature of the answers may be judged from the following: St. Paul, writing to Timothy, said that in the latter days some would depart from the faith, "forbidding to marry," and commanding "to abstain from meats." Mr. Maturin smiled as he replied. that our Lord fasted, and said, moreover, that the days would come when the Bridegroom should be taken away, and "then should they fast in those days." Of course, it was pointed out to Mr. Maturin that it was not a question of *fasting* (or abstaining from *all* food), but of commanding to *abstain from meats*—just what the Church of Rome does. To this the lecturer's answer was that he "could not see any difficulty;" in fact, he thought the objection was "an absurd one."

To the question of transubstantiation the usual answer was given: "Christ (in St. John vi.) told the Jews that in order to have everlasting life, they must *eat the flesh* of the Son of Man, and *drink his blood*. When they heard that they said, 'This is an hard saying,' and, moreover, 'many went back and walked no more with Him.' If Christ meant it figuratively, would He not have disabused their minds of their delusion?" Mr. Warwick (the chairman) did not refer to *v.* 63 in the same chapter: "It is the Spirit that quickeneth; the *flesh profiteth nothing*. The WORDS that I speak unto you, THEY are Spirit and they are life."

Mr. Maturin said that Rome had "chapter and verse for every one of her creeds and practices." But he did not give us the chapter or verse for purgatory, the adoration of saints, auricular confession, prayers for the dead, or the "daily sacrifice of our Lord's body in the Mass."

AVARY H. FORBES.

What do the People Read?

OF all the questions needing to be dealt with at the present time, probably none appeals to the Christian conscience with more urgency than the one—What are the people reading? or, What can be done to encourage and meet an appetite for pure and helpful literature? The Pure Literature Society seeks to deal with these questions in an eminently practical manner. It endeavours to supplant injurious literature, and to promote the issue of that which is sound and wholesome.

The extent and progress of the Society's work in this direction are shown by the fact that it has granted books to the value of £75,884 to 9,495 libraries throughout the United Kingdom; 33,823 newsvendors' shops have been visited in the lowest parts of all our great cities and towns, with encouraging success in procuring the substitution of wholesome publications for those which are trashy and injurious.

Free grants to sailors' libraries have been made to the extent of £1,038, and upwards of one hundred magazine associations are being worked efficiently in town and country. In these and other directions the Society has distinguished itself for forty-eight years in a vigorous crusade against injurious reading, at the same time recognising that the most effective way to overcome the evil of pernicious literature is to place in the hands of the rising generation healthy periodicals which combine literary ability and artistic illustration.

While so much has been done to combat one of the greatest evils of our time, there is abundant scope for further development of the Society's work, commending itself as it does to all who have at heart the interests of the Kingdom of God and the upbuilding of the national character. The secretary is Mr. Richard Turner, 11, Buckingham Street, Adelphi, Strand, W.C.

Wandsbek Conference.—The annual Whitsun Convention for the deepening of spiritual life will take place on May 20-24, here in Wandsbek. Rev. F. S. Webster has again consented to attend as a deputation from the Keswick Committee. On Tuesday, May 20, there will be a gathering of the members of the Christian Endeavour Societies, and on the three following days there will be three meetings daily. The subject that will be treated is—"What Christ is to his own people" (1 Cor. i. 30)—Justification, Sanctification, Redemption. We are very grateful for the blessings the Lord has given us in past conventions. He will, however, be entreated by his people, and therefore we ask the prayers of all those who are waiting and preparing for the coming King.—(Rev.) D. H. DOLMAN, Wandsbek, Bärenallee, 5 and 6.

"Wanted—Men."

THE paper by Mr. Horsburgh in a recent issue of THE CHRISTIAN was of much interest. There are doubtless many churches which have liberally supplied funds for mission work, but which have sadly failed in sending forth workers from their midst. It would be very interesting if you could publish lists of churches from time to time setting forth a few details of each, such as the following:—

1. The average number of members for ten years.
2. The number of workers, men and women, who have gone forth from the church into the regions beyond during the past ten years.
3. Also the number of those who went forth the previous ten years.
4. The average annual number of meetings in connection with foreign missions during the past ten years.

Such and similar statistics might provoke to zeal and energy some individuals, as well as a few churches which hitherto have been negligent in thrusting out labourers.

There are churches which place in a prominent position in the building they occupy the names and addresses of those who have become their representatives in the mission field, and thus the members are reminded of them, and are stimulated to pray and care for them.

SUBJECTS FOR PRAYER.

Earnest prayers should be made that the Holy Spirit may call many unto the work, and that He and the churches may send forth such labourers. The Holy Spirit will not call novices. He is greatly hindered in training workers under the present system of deputing all the work of evangelization, ministry of the Word, &c., to one, or at most three or four persons in a congregation. Ever church should be a school of the prophets, and at least *one-twelfth of the members*, and not, as at present is the case, less than one-hundredth, should be active winners of souls for the Master.

I think I could name some assemblies of God's people where recently a tithe, and in some instances more than a tithe, are engaged in various forms of evangelistic ministry. On the other hand, are there not congregations where, if the minister should be unable to take his usual place, a difficulty would be found in filling it for even one Sunday from those whose names are on the roll of membership? The minister has preached for years to those who have been truly termed *sponges*, whose capacities for absorption are great, but who never give out anything unless they are well squeezed. Faults probably lie equally in the pews and in the pulpits. Let both zealously and harmoniously work together in the power of the Holy Spirit, with a view to train and thrust forth servants fit for the Master's use.

AN ENCOURAGING VIEW.

We have to thank God that during the past century He has raised up various agencies, whereby workers have been encouraged and trained. Amongst them may be mentioned the Y.M.C.A., Y.W.C.A., the Children's Special Service Mission, the so-called "Brethren," the Salvation and Church Armies, some of the Methodist bodies, &c.

The true education and training of the servants of God is sadly neglected. Much reformation is needed in the teaching at our schools of divinity. Our universities are sending forth many Pharisees and Sadducees, but where are the successors of the Apostles of our Lord and Saviour Jesus Christ? May you and others provoke many unto love and good works.

Let at least one out of the twelve tribes be wholly given to the service of the Lord, and let all his people bring every one of the tithes (R.V. the whole tithe), as well as the first fruits of all the increase into the storehouse, and then we may be sure that the Lord of Hosts will be as true as his word; He will pour us out a blessing that there shall not be room enough to receive it. Then we shall not hear the bitter cry of many a true missionary, "We need more help and helpers; the labourers are all too few."

San Remo. W. S. E.

531

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, *12 Paternoster Buildings, E.C.*

** *I recommend my* Elder "*Young People*" *to read every week what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find in the S.S. Lesson Notes suggestive and helpful thoughts and illustrations for Sunday talks with their young folk.* (*See next page.*)

A Little Convert's Victory.

By Miss A. M. Case.

"I BELIEVE Menana does really love Jesus," said a missionary to me the other day. "Suppose you ask her some questions this evening; her mother and the other people in the house want to see you. Let us pay them a visit, and then you will have an opportunity of talking to her."

Naturally, these words made me quite eager to see Menana. God loves 150,000 people in Tunis, but I am afraid there are not many of them who truly love Him back again. Thousands pretend to respect and obey Him, and they often "say their prayers," but secretly they act very wickedly, which shows that there is no love in their hearts. Besides, they displease God in the most important thing of all, which is, the way they treat the Lord Jesus Christ. He says, "I am the Way; no man cometh unto the Father but by Me," but these poor deceived people make Him a liar, for some say they can go to God through Mohammed; others say Moses is good enough for them; and the rest either try to get to heaven through the Virgin Mary, or else they declare that they are so good they don't need anyone's help at all.

You see, therefore, that when we hear of a man, woman, or child who loves Jesus, it is very natural that we few Christians should be greatly delighted, and should wish to see our brother or sister in Christ.

Menana lives quite close to us, in the narrow, winding lane which the Arabs call an Impasse. After tea we ran along to her house and knocked; and in a minute or two we were seated in a room, lighted by a wick in oil, placed in a tall, thin lamp-stand. Two or three women soon gathered around us, and Menana's mother insisted upon making us a cup of black coffee, which was sweet and rather nice, though it was without milk, and contained all the grains.

In the midst of the talk I spoke to Menana.

"Do you know why we come here, Menana?"

"Yes" she replied, "to tell us about the Lord Jesus."

"Do you love Jesus?" Yes, she said she did, like ourselves.

"Why do you love Him? Has He done anything for you?" "He died for me!"

A few months ago this Arab girl had never heard of Jesus. She had not been taught much religion at all, because the Mohammedans say that women have no souls, so they need not learn even to read; but the few ideas she had picked up from hearing people talk were all about the false prophet Mohammed, who lived in Arabia 1,300 years ago. She did not know that God was the Father of the Lord Jesus; nor that Christ had died and risen again; and she had never been told that Jesus says to poor sinners, "Come unto Me, and I will give you rest."

All this and many beautiful New Testament stories the missionary lady has taught her during the short time since she came to live near Menana in the Impasse. Now the girl of fourteen knows more than her mother.

Menana has to be married soon, poor child! She has never seen her future husband—a boy of about her own age; but in a couple of days there is to be a feast at her home, when money is to be paid for her as though she were a cow or a horse; and then for the first time she will see her mother-in-law.

Yesterday, Miss G—— heard Menana asking her mother to get tables for the grand feast next Monday. "No," said the lady; "if we have tables we must get chairs, and it will be far better to sit on the ground, as we always do, to eat."

But Menana had set her heart on having a change for her visitors, and she grew angry. Her hot spirit forgot the lowly meekness of Jesus, and she spoke rudely to her mother. "Oh, Menana," said Miss G., "I thought Jesus was ruling in your heart, but this is Satan getting the victory; don't let him reign over you. Please Jesus again by going and telling your mother that you are sorry."

At first Menana would not. There was evidently a struggle going on in her heart between the One whom we want her to follow as Lord, and his enemy, the old master. Her breast heaved; her face grew dark and light by turns. At last, what joy! Jesus conquered!

"Mother, pardon me," said Menana, with her arms around her neck.

A few minutes before the mother had felt so troubled and so vexed with her daughter that she said to Miss G., "I don't mind how soon Menana leaves me. I wish she were married already." But now she turned to God's servant, the peacemaker, and exclaimed, "How good you are! Oh, I do love my child!"

Menana has had the joy of gaining this one victory, at least, over Satan. Oh, that it may not be this one only! May she go on to greater triumphs still, and may you and I, dear little friends, learn from this child (who, compared with ourselves, has been taught so little of Jesus) daily, hourly, to gain the victory.

From *North Africa*.

The "Christian" Bible Searcher.

25th Prize Competition.

January to April.

RULES.

☞ Will parents and teachers kindly see that each of the following rules is strictly observed, especially Nos. 5, 7 and 10? The only help permitted is to explain the *meaning* of the rules or questions, if necessary.

1. Only those may enter whose names appear in the list below as having been right twelve times out of sixteen.
2. Competitors will be divided into Four Divisions:—
   I. Those under ten years of age.
   II. Those over ten and under thirteen.
   III. Those over thirteen and under fifteen.
   IV. Those between fifteen and eighteen.
3. Write *outside your envelope* in large letters the words "Prize Competition," and the Number of the Division to which you belong; and address it to "Uncle Tom," as usual.
4. At the *top of your paper* write very clearly your Division, your Full Name and Address, and Age last birthday.
5. The questions must be answered in the Right Order. The answers must be written on either Foolscap or Quarto size sheets, and on one side of the paper only. Number your Answers exactly to correspond with the questions.
6. Every paper must be signed by a parent or teacher to testify that Rule 7 has been observed.
7. No Concordance and no help allowed; only the use of a Reference Bible. ☞ Competitors must not help each other.
8. The *last* day for answers to reach the office is Wednesday, May 7. The results will be announced on May 15.
9. Marks will be given for accuracy, neatness, writing, spelling, &c., the rewards being: First Prize, Second Prize, First Certificate, and Second Certificate.
10. Chapter and Verse must be given wherever possible.
11. Those who cannot do all the questions set for their division must do as many as they can, and will receive marks accordingly. No papers can be re-examined. And *don't forget Rule 5!*

☞ Any seniors who are over Eighteen years of age may do the Competition, and have their names included in the lists, but will not be eligible for the prizes.

PRIZE COMPETITION QUESTIONS.

The Second Book of Samuel.

1. Give examples found in this book of David's tenderness of heart.
2. Give verses showing the esteem in which David was regarded by his subjects.
3. Who helped to build David's house, and how?
4. (*a*) Describe the deaths of Saul and Jonathan. (*b*) Who buried them? (*c*) What else happened to their remains?
5. Describe (*a*) Absalom's death. (*b*) What led up to it? (*c*) How did David receive the news?
6. Why was God angry with David?
7. What were David's last words?
8. Who were the people, and what were the circumstances connected with the following?—(*a*) "Wherefore should I smite thee?" (*b*) "Now then do it." (*c*) "Thy words be true." (*d*) A wise woman. (*e*) "Why speak ye not a word?" (*f*) "Wherewith shall I make the atonement?" (*g*) "Am I a dog's head?" (*h*) And hanged them up. (*i*) "Let us play the men." (*j*) "A bear robbed of her whelps." (*k*) "Wherefore be ye angry?" (*l*) "Most honourable of three."
9. (*a*) Name David's children. (*b*) By what other name was one of them known?
10. Mention briefly the chief events connected with (*a*) Joab; (*b*) Abner; (*c*) Abishai.
11. What do you know of (*a*) Mephibosheth; (*b*) Valley of Rephaim; (*c*) Uzzah; (*d*) Nathan; (*e*) Baale; (*f*) Michal; (*g*) Valley of Salt; (*h*) Mahanaim; (*i*) Olivet; (*j*) Cushi; (*k*) Barzillai; (*l*) Jaare-oregim?
12. What tribute did David pay to Jonathan's memory?

The Epistle to the Galatians.

13. Upon what ground did St. Paul base his right to preach the Gospel?
14. (*a*) What circumstances led him to write this epistle? (*b*) Where was he at the time?
15. (*a*) What distinction does he draw between his ministry and that of St. Peter? (*b*) How had he enforced it? (*c*) Give a verse in St. Peter's second epistle which shows that their friendship was not lessened.
16. Give various verses showing: (*a*) The essential mistake the Galatians had made. (*b*) How it was rectified.
17. Give six verses (in all) which you consider most typical of "*Practical Christianity*." (*a*) In regard to ourselves. (*b*) In our relation to others.

Division I.—Do Nos. 3, 4*a*, 5*a*, 8 (*a*, *b*, *c*, *d*), 10 (*a*, *b*), 11 (*a*, *b*, *c*).
II.—Do 1, 4, 5, 8, (*d* to *k*), 9, 10, 11 (*a* to *e*).
III.—Do all, except 3, 4, 5, 13, 15.
IV.—Do all.

The following are eligible for the Competition:—

A—Irene and Margery Ashdown, Kate Allan, Gwendoline Ahler, Mabel Ashwell, Douglas Anderson-Berry, Edith Archer, Tom and John Aikenhead.

B—Violette Birney, Emily Bridgewater, Robert Bushby, Ella Berryman, Lucienne Brabandes, Hilda, Mabel and Evelyn Barstow, Evelyn, Irene, and Marianne Butlin, Frances Burnett, Dorothy Berry, Dorothy Brooks, Claude Bowker, Conyers Baker, Mabel Baker, Marion Boyle, Annie Blaikie, Millicent Buckingham, Gwendoline and Barbara Bourne, Beatrice Brouard, Ronald and Ewen Bentley, Stanley Burgess, Annie Brown, Louise Betts, Constance Bird, Helen Beck.

C—Hannah Chapman, William Cooper, Lydia Cleary, Nesta Carew, Gladys Clark, Jessie and Maggie Carter, Alfred Cocking Gussie Clarke, John and David Colville, George Crawford, Alice Craig, Duncan and Hyde Campbell, Edith Clear, Margaret Clarke, Henry Colville, Elma Chesal, Percy and Stanley Chappell, Ethel Craigie, W. Campbell, May and Willie Cullen.

D—Cecil Dodd, John and James Davidson, Nellie and Eddie Dowsett, Dorothy Daintree, Stanley Drew, Nessie Dunn, Marie Denizot, Mai and Violet Davidson, Elizabeth, Hilda and Constance Drayson, May Darroll, Ethel Dancy, Catherine, Emily, Grace and Willie Dempster, Gladys Davies, Rachel Duff.

E—Muriel Eustace.

F—Percy Fitch, Olive, Vincent and Mabel Fleet, Helen Fox, Louise Filhol, Jeanne Faucon, Hyacinth FitzSimons, Ethel Fowler, Phyllis Fry, Eva Fletcher, Lewis and Agnes Fullarton, Aileen and Frances Figgis, Kitty Fausset, Laura Finch, Olivia Fergusson' Queenie Farrington.

G—Aimée Guilbert, Margery and George Graham-Brown, Dorothy Grove, Margaret and Mary Gorrie, Jack Gray, Norah Glynn, Elsie and Isabel Goudge, William and George Goodall, Winifred Gill, Dorothy and Cicely Gibson, Constance Gabbett, Gladys Gibson.

H—Annie Horstcraft, Beatrice Hastings, Sydney Hanford, Elizabeth and Mary Hooper, Georgette Hoffmann, John Henderson, Henry, Winifred, and Edith Harvey, Hilda and Willie Hooper, Alan Hogg, Ella Hake, Violet Holford, Edith Hillier, Dorothy Havergal-Shaw, Ina Hemmell, Dorothy and Kathleen Heckford, Dorothy Hunt, George Hucklesby, Olive Hutchings, Agnes Head, John Herbert.

I—Isabel and Ami Inglis, Daisy Iredell.

J—Robert Jameson, Emily Jones, Walter Jeal, Louie and Hilda Jeffery, Alfred Johnson, David Jameson, Ida Jackson, Archie Jenson, Lizzie Johnstone, Gladys Johnson.

K—Annie Kingsford, Phyllis Kiernan.

L—G. J. Larwill, Cecilia Lichtenstein, Sidney and May Law, Gladys and Alfred Leigh, Alice Lee.

M—Dorothy McMullin, Harvey Moore, Charlotte Millar, Alex, Jessie and Charlie Morrison, Dorothy and Margaret Morris, Leonard, Dorothy and Winnie Mace, Maisie Mackenzie, John, Lily and Ella MacMurray, Marjorie Martin, Dora Muir, Lewis, Grace, Arthur and Nellie Morice, May Mills, Joy and Ella MacFadzean, Irene Maddle, Geoffrey Martin, Fanny Messenger, John Macfarlane, Mabel Morris, Charlie McMullin, Sidney Martin.

N—Hilda Nicholls, Emily Norris, Amy and Maude Nottage, Edith Newton, Gerald Nicholls, Edward Newell. **O**—Maude Oakes.

P—Kathleen Pasley, Daisy Phillips, Clarice Peach, Gladys and Isabel Phipps, Mabel and Lucy Pelham-Burn, Percy and Geoffrey Peach, Jessie, Willie, Connie, Ada and Eddie Palmer, Enid and Kathleen Pincott, Dora Phillimore, Evelyn Primrose-Pechey, M. and Alfred Porter.

R—Marion Richards, Ada Renals, Eva Rodgers, Cecily and Jessie Roe, Laura Ridler, Hope and Olive Robinson, May Runting, Marjorie Rainey, Alan Richardson, May Rodgers, Emily Rowdon, Maggie Russell, Winnie Runting, Alice Reid, Jack Ridley.

S—David Seth, Joyce Smith, Frances Stileman, Betty Stocks, Germaine Schumann, Popjie Stilcolph, G. and M. Spurgeon, Gladys, Evelyn, and Violet Shaw, Florence, Ellen, and Effie Simpson, Flora Smith, Hugh Shields, Stanley W. Smith, Margery Smart, Kathleen and Douglas Shepherd, Constance Schaeffer, Glauvill Smith, Cicely Sherbrooke, Andrew Simpson, Archie Stubbs, Edgar Schaeffer, Olga Sasse, Mary Sowden, Phyllis Sharp, Florence Smith, Jacoba van Seventer, Lily Scriven, Roger Soltau, Agnes Shields, Stanley and David Soltau, David and Stephen Simmons, Whately Smith, Robert and Kathleen Simpson.

T—Winifred Trotter, Frank Terrell, Olive Trench, Margaret Tweedy, Dudley Toye, Frank Thompson, Charlie and Flossie Thomson. **U**—Eva Usher. **V**—Leslie Vining.

W—Gertrude Williams, Cecile and Phillis Wright, Agatha Ward. Charles Wingrave, Queenie, Kenrick and Ernest Wakeford, Bertie Walls, Pringle Wilson, Leonard Wall, M. Williamson, Edward Wheeler, Violet, Louisa and Arthur Walker, Sydney Wisdom, Nora and Ellie Wyatt, Kathleen Wingrave, Mary Wilson, Dorothy Wallace, Helen Webb, Ernest Wingrave, Rose Willis, Dorothy Williams, Stephen Wilson, Edith Wheeler. **Y**—Gladys Young.

ANSWER TO LAST SEARCHER (326).

Word Pictures.

1. (*a*) Isaac; (*b*) Esau and Jacob; (*c*) verses 28 and 29; (*d*) He "trembled very exceedingly"; (*e*) "The days of mourning for my father are at hand; then will I slay my brother Jacob" (Gen. xxvii.).

2. (*a*) The Tower of Babel; (*b*) "Let us make us a name, lest we be scattered abroad upon the face of the whole earth"; (*c*) "Let us build us a city and a tower whose top may reach unto heaven": (*d*) God said "nothing will be restrained from them which they have imagined to do" (Gen. xi. 1-9).

3. (*a*) The Israelities; (*b*) "The soul of the people was much discouraged because of the way"; (*c*) "The Lord sent fiery serpents among the people, and they bit the people"; (*d*) Moses made a fiery serpent of brass and set it on a pole, and those who looked on the brazen serpent were healed (Numbers xxi. 4-9).

No. 326.—Correct answers (first list) received from:—

A—Edith Archer*, Douglas Anderson-Berry*, Bessie Acton.*

B—Robert Bushby*, Violette Birney, Annie Brown, Annie Blaikie*, E. Berryman, Constance Bird*. Barbara and Gwen Bourne, Ewen Bentley, Frances Burnett*. Helen and Edward Beck.

C—Margaret Clarke*, Percy Chappell, Willie Cullen, Edith Clear*, Gladys Clark. Annie Coulter*, Nesta Carew.*

D—Cecil Dodd*, Violet* and Kitty Donaldson-Selby, Stanley Drew, John* and James Davidson, Eddie and Nellie* Dowsett, Lizzie Dowzard*, Dorothy Daintree*.

F—Olive Fleet, Philip and Phylis Fry, Ernest and Phyllis Flint, Lillie Forster.

G—Gladys, Cicely* and Dorothy* Gibson, George and William Goodall, Margaret Guillaume, Winifred Gill.

H—Willie Hooper, Edith Hillier*, Ella Hake, Dorothy Havergal-Shaw. **I**—Daisy Iredell.*

J—Emily Jones, Hilda Jeffery*, Violet Jones, James and Archie* Jenson, Walter Jeal*, Gertie. Alfred* and Gladys* Johnson.

K—Phyllis and Marjorie Kiernan, Nellie Kelly.

L—Lizzie Lloyd*, G. J. Larwill, Cecilia Lichtenstein*.

M—Leonard Mace, Arthur and Grace Morice, Charlie and Dorothy McMullin, Nellie Manning*, Sidney and Geoffrey Martin.

N—Edward Newell, Daisy and Jessie Nicholas, Gerald and Hilda* Nicholls, Edith Newton.*

O—Kathleen O'Callaghan, Olive Oxley.*

P—Isabel* and Gladys* Phipps, Mabel and Lucy Pelham-Burn, Dora Phillimore*, Daisie Phillips.

R—Alice Reid, Jack Ridley, Alan Richardson, Marion Richards*, Hope Robinson, Gwennie Ravenhill*, May Runting*, Emily Rowdon*.

S—G. Spurgeon*, Roger Soltau, Arthur Struthers, Frances Stileman*, Olga Sasse, David Seth*, Betty Stocks*, Phyllis Sharp, R. and Kathleen Simpson, Kathleen and Douglas Shepherd, Whately Smith, Mary Sowden.

T—Frank Thompson, Vincent Taylor, Dora Tealby*, Dudley Toye*, Winifred Trotter.

V—Leslie Vining*.

W—Dorothy Williams, Leonard Wall, Edward and Edith Wheeler, Wilfred Watson, Phillis Wright, Stephen Wilson, Lucy Warren, Helen Webb, Agatha Ward.

Y—Gladys Young.

No. 325.—Correct answers (second list) received from:—

A—Elizabeth Aiken*, John and Tom Aikenhead, Margery Ashdown, Mabel Ashwell*, Bessie Acton, Edith Archer*, Victor Armstrong.*

B—Anne Bain*, Dorothy*, Harold and Gordon Berry, Annie Brown, Conyers and Massy Baker, Louise Betts*, Frances Burnett*, Alison and Monica* Bailey, Beatrice Brouard, Evelyn, Freda, Marianne and Irene Butlin, Lucienne Brabandes, Nellie Bayford*, Millicent Buckingham.

C—Hyde* and Duncan Campbell. Lilla Corbitt*, Dorothy, Harold and Rachel Clarke, George Crawford, Jessie* and Maggie* Carter, Annie and E. Collins, Ethel Craigie, Beryl and Gladys Calvert, Ethel Cumbers, Alice Craig*, Annie Coulter, Alfred Cocking, Willie Cooper*, John*, Henry and David* Colville.

D—George and Helen* Dick, Rachel Duff, Cecil Dodd, May Darroll*, Gladys Davies*, Catherine, Grace*, Emily* and Willie Dempster, Vera Dickinson, Marjory Dyke*, Elizabeth, Constance and Hilda Drayson, Evelyn Dunkin, Lizzie Dowzard*, James* and John Davidson, Marie Denizot, Violet Davidson, Nessie Dunn.

E—Elsie Everitt-Weston, Ruby Ellis*, Muriel Eustace*, Alexander Elrick.
F—Jeanne Faucon*, Louise Filhol, Ethel Fowler, Phyllis and Philip Fry, Lillie Forster, Percy Fitch*, Laura Finch, Lewis Fullarton, Francie and Aileen Figgis, Queenie Farrington*, Eva Fletcher Olivia Ferguson*.
G—Chrissie Greated, William and George Goodhall, Norah Glynn, Mary and Margaret Gorrie, Elsie*, Isabel and Margaret* Goudge, Jack, Stuart, Margaret*, Edith* and Dorothy* Gray, Constance Gabbett*, Mayflower Glover, Norah Goodbody, Aimée Guilbert, George and Margery Graham-Brown.
H—E. Hill*, John Herbert, Henry*, Edith* and Winifred Harvey, John Henderson*, Olive Hutchings*, Agnes Head*, Reginald Hill*, Georgette Hoffman*, Dorothy and B. Heckford, Violet Holford*, G. Hucklesby*. **I**—Isabel* and Ami* Inglis.
J—David* and Robert* Jameson, Louie* and Hilda* Jeffery, Lizzie Johnstone, Ida Jackson.
K—Nellie Kelly*, Annie Kingsford, Martha Kidman*, Agnes Kay*.
L—G.* and Alfred* Leigh, Lizzie Lloyd*, Cecilia Lichtenstein*, Alice Lee*.
M—Nellie Manning*, Leonard Medcalf, Cordelia May*, Dorothy Muir*, Leonard* and Dorothy* Mace, Harvey Moore*, William McDonald, John Macfarlane*, Connie Murfin*, Gwendoline Moir*, John*, Lily and Ella* MacMurray, Nellie Mills, Mary, Margaret* and Dorothy* Morris, Marjorie Martin, Irene Mabille*, Ella, Marguerite* and Joy* McFadzean, Maisie* and Alice* Mackenzie, Lydia Mann, May Mills*.
N—Amy and Maude Nottage, Edward Newell.
O—Maude Oakes, Kathleen O'Callaghan*.
P—Isabel* and Gladys* Phipps, W.*, Meredith, Alfred and Stewart* Porter, Connie, Jessie*, Eddie and Willie Palmer, Willie Petter, Laura Percy, Percy and Geoffrey Peach, Kathleen Pasley, Rosie Peppin, Mabel and Lucy Pelham-Burn.
R—May and Eva Rodgers, Laura Ridler, Cecily* and Jessie Roe, Beryl Reid, Marjorie Rainey, Olive Robinson*, Alice and Hilda Reid, Hope Robinson.
S—Lilian Smyth*, Lily Scriven, Flora Smith*, Effie*, Ellen, Florence and Andrew Simpson, Archie Stubbs*, Gladys*, Phyllis, Violet* and Evelyn* Shaw, G.* and M.* Spurgeon, Cicely* and Marjorie Sherbrooke, Florence Smith*, Stephen and David* Simmons, Glanvill Smith*, Germaine Schumann, Margery Smart.
T—Ethel* and May* Todd, Evelyn Tracey, Frank Thompson, Margaret Tweedy, Winifred Trotter.
U—Eva Usher.
W—Mary Wilson*, Violet* and Arthur Walker, Leonard Wall, Herbert Walls, Nora* and Ellie* Wyatt, Edward and Edith* Wheeler, Helen Webb, Konrick, Queenie* and Ernest* Wakeford, Dorothy Woodforde, M. Williamson, Dorothy Williams, Pringle Wilson*, Georgina* and Sarah* Wilson, Zoe Wilkins.

FOREIGN LIST.

No. 309—William Gray* (New Zealand). **No. 320**—Huldah Krige* (S. Africa). **No. 322**—Dora Wallace* (Canada).

Personal.

Many thanks for flowers received during the week. They have been heartily appreciated wherever sent.

Elsie Everitt-Weston.—I am glad to welcome you as a new "Searcher," and hope you will enjoy the study. You must always give chapter and verse as well as the words of the texts.

Winifred and Gordon Collingwood.—Please send in your answers on separate sheets of papers.

John Macfarlane.—You may remain in Division I. for this competition.

Marjory Dyke.—I was pleased to recognise your handwriting, and hope you may be able to continue the "Searcher."

Mary Pearson.—Many thanks for the nice photo.

Uncle Tom.

Children's Special Service Mission.

Mr. J. Spiers, *Gravesend*, April 25-May 8. Mr. H. Hutchinson, *Heaton, Bolton*, to April 27; *Liverpool*, April 28; *Manchester*, April 29; *Bolton*, April 30; *Leeds*, May 1; *Bradford*, May 2; *Sheffield*, May 5; *Edinburgh, &c.*, May 6-9; *Winchester*, May 11; *Pershore and neighbourhood*, May 12-18. Mr. Hankinson, *Barnet*, April 25; *Liverpool*, April 28; *Manchester*, April 29; *Bolton*, April 30; *Leeds*, May 1; *Bradford*, May 2-4; *Sheffield*, May 5. Mr. J. S. Tyler, *Norwich and neighbourhood*, May 3-15. Mr. S. J. Hewlett, *Grosvenor Hall, Dublin*, to April 27. Mr. G. Goodman, *Morning Lane, Hackney*, April 27-May 4. Mr. E. Clark, *Chatham Green, Chelmsford*, April 27. Mr. J. E. Jackson, *Presbyterian Schools, Haverstock Hill* May 4-11. Mr. H. W. Pewtress, *Cross Street, Islington*, to April 25. Mr. C. H. Collier, *Friends' Mission Hall, Albert Road, Peckham*, May 5-9. Mr. E. Hughes, *Blackheath Hill*, May 6; *Rotherhithe*, May 11; *Streatham Hill*, May 25.

Scripture Union Conferences will be held at *Hope Hall, Liverpool*, April 28 (3.30 and 7); *Y.W.C.A. Hall, New Bridge Street, Manchester*, April 29 (3 and 6.30); *Central Hall, Deansgate, Bolton*, April 30 (7.30); *Y.M.C.A. Hall, South Parade, Leeds*, May 1 (7.30); *Church Institute, Darley Street, Bradford*, May 2 (7.30); *Sheffield*, May 5.

Children's Scripture Union—Portions for week ending May 3.

Sun. Apr. 27	*Num.*	xxxii.	16-30	Thur. May 1	*Ezek.*	i.	1-16
Mon. „ 28	„	xxxv.	9-25	Fri. „ 2	„	iii.	1-11
Tues. „ 29	*Psa.*	cii.	1-14	Sat. „ 3	„	iii.	12-21
Wed. „ 30	„	cii.	15-28				

Personalia.

Mr. John Elliott, the well-known evangelist, of Torquay, continues in a low condition of health. In addition to the painful malady from which he has been suffering, he is now afflicted with influenza and an ulcerated throat.

Abbe Corneloup, of the Work among Converted French Priests, hopes to visit England in June. After addressing meetings which Rev. J. J. Luce, of Gloucester, is arranging for him at Malvern, Cheltenham, Hereford, Birmingham, and elsewhere, he will be in and near London from June 11 till about the 21st. The hon. secretary for England is Mr. W. F. Hathaway, Pewsey, Marlborough, Wiltshire, who will be glad to correspond with friends who may wish to arrange meetings in aid.

The Bishop of Durham, writing from Cannes, on April 14, says:—"I have just seen your issue of April 10, and find a kind notice of my absence from home for a short stay on the Riviera. I venture to trouble you with a correction of the statement that 'overstrain' has anything to do with my journey south. I am here solely in order to spend a short time with invalids very dear to me, and possibly to escort them back to England. By God's goodness my own health is sound, though I suffered somewhat from cold a fortnight ago." We are glad to insert this correction of a report which "went the round of the press" before we gave it currency.

International S.S. Lesson.

Sunday, May 4, 1902.

The Church at Antioch in Syria (Acts xi. 19-30).
Golden Text: Acts xi. 21.

DEVELOPMENT, advancement, are the key words to the book of the Acts of the Apostles, and specially to the subject of to-day's lesson. The glorious Gospel of Christ had rolled onward like a mountain torrent, filling and overflowing the channel-bed of Jewry till it reached Antioch; and there, where the floodgate of the Gentiles was thrown open wide before it, Christendom came into being, and took name, and the command, "Go ye into all the world, and preach the Gospel to every creature," echoed forth with renewed power.

God works out his purposes not only in spite of, but even by means of, the opposition of the powers of evil. Persecution at the time of Stephen had driven the disciples as far even as Antioch in Syria. Thus and then the Gospel was introduced into that great centre of heathendom.

Antioch in Syria.—"The Queen of the East," the third city of the Roman Empire, having a vast population representative of all the nationalities of the known world, was engrossed in commerce and steeped in heathen superstition. Into this pagan city a few persecuted believers entered, possibly unobserved; but the handful of salt soon made its presence *felt*. That little company was altogether unlike the citizens of Antioch in principle, life, and conversation. They lived not for pleasure, but for One whom they called "the Christ," and his kingdom, for eternity more than for time, for the soul more than the body, pure lives and holy. Christ their Saviour, Christ in their hearts, homes, lives, and worship. They were "a peculiar people," and the men of Antioch "called them Christians"—(Antioch was famous in all antiquity for the manufacture of nicknames). The Jews had called them "Nazarenes." They had called themselves "believers," "brethren," "saints."

Can I Call Myself a Christian?

S Am I trusting in Jesus? (John iii. 36; Rom. x. 9.)
I Have I the witness of the Spirit? (Rom. viii. 16.)
G Am I led by the Spirit? (Rom. viii. 14.)
N Can I cry "Abba, Father"? (Gal. iv. 6.)
S Do I love all who love Jesus? (1 John iv. 7, 8.)

If I bear the same name as the Christians in Antioch, am I living the Christ-life among my companions as they did, so that "many turn to the Lord" (v. 21)?

Christ's I am,
His blood redeemed me:
Righteous now "in Him" I stand.
I in his love He's pledged to keep me,
Safe in God the Father's hand.
'**T**is his Name is named upon me;
In his ranks I fain would prove
All the power that Name can give me,
Name of Jesus! Name of love!
Sinners, saved by grace.

Practical Christianity.

1. The fugitive disciples lived such pure and holy lives in Antioch as to commend their Master to the heathen around, so that many "turned to the Lord" (Phil. ii. 15).

2. Believers at Jerusalem showed practical sympathy to the infant Church at Antioch by sending an eminently suitable helper, for Barnabas was (*a*) a native of Cyprus, and probably was acquainted with many who had gone thence to Antioch (*v.* 20); (*b*) could speak Greek, the universal language; (*c*) knew Antioch well; (*d*) was liberal-minded and sympathetic, (did not look for and find faults in the young converts, but encouraged, rejoiced, and advised with them helpfully); (*e*) had the rare talent, and used it, of finding out the power for work in another believer, and harnessing him to the service of the Church (see Acts ix. 27, and xi. 25, 27).

3. The Church at Antioch sent practical help to the mother Church at the time of the dearth. Barnabas may have suggested that; he acted in like spirit long before (iv. 36).

4. Barnabas and Saul worked together in unity and love (Rom. xii. 10).

Results.

1. The kingdom of Christ established in the heart of heathendom.

2. A Church founded which could send forth men to the ends of the earth.

3. A new name given to believers because their lives witnessed for Christ.

Illustration.

As a railway train was sweeping rapidly down a steep curve in a narrow cutting, the driver was horrified to see a little girl playing with her baby-brother right *on the track of the engine*. The shriek of the whistle started the little girl; in a moment the train would be on them. Quickly she grasped the little one, and thrust him into a niche, left by blasting in the side rock, and herself sprang to the other side of the track. But the passengers could hear a clear, shrill voice calling across the rails, "Cling close to the rock, Johnny—cling close to the rock, Johnny!" And the little lad snuggled his head in as closely to the riven rock as possible, while the terrible cars whirred past him, *and thus he was saved*.

A few hours later the train stopped at the next station, and an old man got out, leaving his young son in the car. The father had come as far as he could with his boy, who was going into a distant city to make his first start in life. Their hands were clasped in the farewell grip, while harassing thoughts filled the old man's mind as he remembered the temptations which had beset his own path in early life, and tears choked his utterance as he wrung the hand of his child. "Cling close to the Rock, my boy—cling close to the Rock!" The Lord Jehovah is the Rock of Ages (Is. xxvi. 4, *marg.*).

Oxford Notes.

Rev. F. W. Hinton, M.A., scholar of St. John's College, Oxford, and curate of St. Peter-le-Bailey, Oxford, has been accepted for service by the Church Missionary Society.

The Congregationalists of Summer Town Church have unanimously invited Rev. Arthur S. Welch, M.A., co-pastor of the Shanklin Church, Isle of Wight, to the vacant pastorate in North Oxford. Mr. Welch has accepted the invitation.

The approaching removal of Rev. the Hon. W. Talbot Rice, M.A., from Oxford, will be a great loss both to the University and city. The new vicar of Swansea, during the nine years he has been rector of St. Peter-le-Bailey, has endeared himself to all sections of the church. His thorough preaching, keen missionary zeal, and willingness to serve have won for him many friends in Oxford. He hopes to commence his new duties in June.

Welsh Notes.

A Welsh philanthropist has announced his intention of presenting his native village of Newborough in Anglesea with a public hall, a library, coffee-house, and clock-tower. He is also going to build six houses for aged people. The total cost of the gift will be over £4,500.

The Free Church Council of Denbigh has taken a step which might well be imitated throughout the country. Under its auspices the first of a series of united "fellowship" meetings has been held. The subject discussed was "The Keeping of the Sabbath." Meetings of a similar nature are to be held every three months.

A signal victory for those who are opposed to Sunday labour has been won at Cardiff. At a meeting of the Town Council last week a motion to run tram cars between 12.30 p.m. and 10 p.m. on Sundays was defeated. The presence of a deputation of 100 members of the Free Churches of the town was not without influence in bringing about this desirable result.

An important Temperance Conference was held at Pontypridd on last Thursday, the special speakers were the Dean of Hereford and Mr. R. Cameron, M.P. In the course of an address the Dean said that the temperance party were too apt to lay all the blame for the curse of intemperance on Parliament. It was greatly due, he declared, to want of sympathy, he might say cowardice, on the part of a great number of workers in the church—clergy, ministers of all denominations, deacons, and others.

Christian Endeavour Topic.—In consequence of the topic for the week beginning April 13 having been inadvertently omitted, our Christian Endeavour expositions have got a week ahead. The subject for next week was dealt with in our last issue (April 17).

Drink in Hampshire.—The action of the Farnham justices referred to in a recent "Note and Comment" is being followed in Hampshire, in which county the justices, at the instigation of Mr. Shaw Lefevre, have called for detailed returns of the population in each district, and the number of public-houses and beershops. The object is obvious, as Mr. Shaw Lefevre has stated that he has found a large excess of public-houses throughout the county beyond all possible requirements of the people, and that of late years a large number of the houses have become the property of a small circle of brewers, who have established a virtual monopoly. There are 3,000 public-houses with "on" licences in Hampshire, and therefore there is one public-house for every fifty-four male adults. No wonder that crime and poverty stalk hand in hand through the country.

The Christian Temperance Campaign.

DUMBARTON.

"THE visit of Rev. Dr. J. Q. A. Henry to Dumbarton," writes Rev. A. S. Inch, of the U.F. High Church, "will be long remembered with deep thankfulness by all friends of the temperance cause. The Mission began on the afternoon of Saturday, 12th inst., with a children's demonstration, presided over by Mr. A. M. Kennedy, chairman of the School Board. A reception meeting in the evening was arranged by the United Temperance Committee and the executive of the B.W.T.A. Mr. Garrick, the chairman of the Parish Council, occupied the chair, and an address of welcome was given by Rev. A. Scott Matheson. Dr. Henry's address made a deep impression; it was eloquent and powerful, and deeply spiritual in tone.

"Dr. Henry had three meeting on the Sabbath. He occupied two of the United Free Church pulpits during the day, and in the evening lectured to a very large congregation in the Parish Church, which is the largest in the town. Rev. A. S. Inch presided. During the week the meetings were held each night in the Parish Church Hall, and were well attended. The respective chairmen were Lord Overtoun, Bailie Miller, Mr. F. Boyd, Revs. A. S. Inch and J. Golder Burns, and the music was supplied by the various church choirs of the town.

"Dr. Henry's addresses were a revelation to most of the people who heard him. Whether he was dealing with the social, physical, industrial, or religious aspects of the temperance question, he was alike powerful, lucid and convincing. His appeals for united action on the part of Christian people were most impressive. The campaign is indeed a *Christian* Temperance movement, for it is first and dominantly Christian. Christ and the power of his grace are always put in the forefront, and made the basis of all the appeals. Dr. Henry occupies a high platform, but not too high. His outlook is broad, but yet there is no compromise with the enemy. He has certainly given temperance sentiment a "lift" in Dumbarton, for which all temperance reformers thank God.

"The local arrangements were in the hands of Mr. John McNidder, secretary to the United Temperance Committee, who was indefatigable in his exertions, and under whose care everything passed off without a hitch. During the course of the week upwards of 1,400 pledges were taken."

Another correspondent, writing later, says:—"The mission was a most gratifying success, and closed with a splendid meeting. The pledges will total up to more than 1,500. One lady got sixty outside the meetings, a girl fifty, and two boys forty each, in addition to a large number of smaller returns. We gave the children another meeting on Friday afternoon, when over 1,000 were present."

"Dr. Henry's remarkable lecture on 'The Future of the Anglo-Saxon Race' was," a friend writes, "an occasion of much interest, and drew a large and expectant audience. Lord Overtoun, who presided, opened the proceedings with a comprehensive address on the temperance question, which gave evidence of a profound knowledge of the whole question in its bearing on the State, the Church, commerce, and on the moral, social, and spiritual condition of the people.

"Dr. Henry delivered a masterly lecture. At the close Lord Overtoun rose to say that he had seldom listened to an address that had so stirred him, and that was at once so stimulating and suggestive. He (Lord Overtoun) wished that thousands instead of hundreds had been listening to what was one of the ablest addresses he had ever heard."

AIRDRIE.

Rev. Alexander Mann writes:—"Dr. Henry has commenced a seven days' campaign in Airdrie, N.B., in the happiest and most promising circumstances. Airdrie has been the scene of a marvellous temperance awakening, which has now lasted without any intermission for seven months, and which has already produced permanent results not only in the rescue of many victims of drink and in the brightening of their homes, but also in the creation of a new social atmosphere, and in the courageous and faithful action of the bench of magistrates.

"Two meetings were held on Saturday in the Public Hall—one for children in the afternoon, with the Chairman of the School Board presiding, and one for adults in the evening, when Councillor Knox occupied the chair. The former was largely attended; and the latter turned out to be, almost without exception, a meeting of men. Stimulating addresses were delivered by Dr. Henry, which gave those who were present some indication of what was to come. The Lord's Day will never be forgotten by hundreds. At three o'clock in the afternoon the large hall was quite full. For this service the P.S.A., which is worked on purely Gospel lines, gave up its regular meeting and readily assisted, and Rev. Alexander Mann presided. The hall again was filled in the evening, and Hon. Sheriff Adamson took the chair.

"On both occasions Dr. Henry appeared in excellent form. With burning eloquence, with intense earnestness, with a masterly grasp of his subject, and with direct appeal, he simply wrestled with his audience until he completely conquered it. Never before in the history of the town has the duty of the churches been so forcibly expounded; never before has the summons been given to the churches so persuasively to face that duty with courage in the name of Christ. When the pledge boards were sent round there was a ready and general response. Hundreds present had been abstainers for several months, as may be understood from the local circumstances to which we have referred, and although it is not exactly known at the present moment how many new pledges were taken in the two days, the number must be slightly over 300. A thousand at least are expected, and so far as matters have gone, there is every likelihood of this number being reached. It may be added further that the Lord's Day was an exceptionally busy time for Dr. Henry. Besides the two large meetings in the Public Hall, he preached in two of the churches with great acceptance, in the morning to a large audience in the Congregational Church, and in the evening to an equally large congregation in the Wellwynd U.F. Church." The mission is proceeding amid many manifestations of blessing. Particulars of the subsequent meetings will be given next week.

FUTURE MEETINGS.

Till April 25, Airdrie; 26-29, Edinburgh; (26, afternoon, meeting of teachers; evening, Carrubber's Close Mission; 27 (Lord's Day), 3 and 6.30, Synod Hall; 28, Synod Hall, 8 p.m.; 29, Band of Hope Union meeting, the Music Hall); 30, Metropolitan Tabernacle (Baptist Union); May 6, 7, Newmarket; 10-16, Falkirk; 17, Manchester Christian Endeavour Convention; 18-23, Dr. Barnardo's "Edinburgh Castle," Limehouse, E.; 25 (Lord's Day), 11 a.m. Rev. Dr. Wells' Church, Pollokshields, Glasgow; 2 p.m., Finnieston U.F. Church; 6.30, Dowanhill; 26, Ladies' Association of the Church of Scotland; 27, Church of Scotland Temperance Breakfast, The Café, Edinburgh; 28, 11 a.m., Mildmay Conference Hall; 8 p.m., East London Tabernacle, Burdett Road, E.; May 31-June 6, Belfast; 8, Sheffield; 10, Maryport; 29, Sheffield.

Notices.

A correspondent seeks information regarding the authorship of a hymn beginning:—

Children of the endless morning,
Jesus, we would cling to Thee;
All around us day is dawning
And the midnight shadows flee.

Communications Received with Thanks.—F.W. F.J.H. H.B.W. M.F.R. J.P. G.A.M. H.L. K.H.N. J.B. Miss M. R.B. B.F.B. J.H. H.D. H.L.H. W.T.G. A.P. T.A.L. H.B.W. W.S.C. F.E.W. E.S. G.B. G.W.K. Mrs. C. W.G.N. A.H.B. C.S. A.R.K. W.J.T. L.E.T. E.C. C.M.J. J.M.B.D. J.B.D. W.B.F. N.G.M. H.E.B. C.H.D. L.C. G.W.S. J.B. F.J.H. D.M.C. R.S. H.L.H. O.L.L. N. J.P. R.E. G.R.C. J.W. P.W.H. F.F. G.K. W.C. K.F.W. G.H.P. S.McC. A.F. J.O.G.D. L.M. T.F. F.J.P. A.B. D.B.H. C.E.F.P. A.S.E. J.E. J.M.C. K.R.G.A. E.P.F. F.O. L.W. T.E. J.F.G. G.H.J. J. de V. H.T. J.B.J. A.J.F. G.J.J. J.T.V. D.B.H. M.R. C.B. W.B. D.B.G. W.L. J.R. M.U.T. V.C.V.D. W.H.B. H.E.W. B.F. H.M.R. H.A.D.K. B.J. K. J.Y. G.W. J.H. J.W.W. A.E.S. W.A.E. W.R.D. H.U.W. P.V.K. R. M.C.J. J.H.G. N.J. L.B.L.C. H.T.R. J.W.W.

Convention at Liverpool.

FOR many days to come, happy memories will linger in the minds of those who attended this year's Holiness Convention at Hope Hall, Liverpool. Much prayer had been offered for its success, and from the commencement there appeared signs that the Holy Spirit had stirred the minds of many of God's people, and that they had been led to anticipate showers of blessing. Nor did these expectations fall short of fulfilment.

MEMORABLE GATHERINGS.

On each of the four days the capacious hall was well filled, while on the platform were to be seen clergymen, Nonconformist ministers, and many leading laymen. The Convention was under the presidency of Rev. C. Musgrave Brown, M.A., vicar of St. Clement's, and the first day's proceedings commenced with a devotional meeting. Numerous and fervent were the petitions which ascended to the Throne of Grace.

A helpful and practical Bible reading on the Higher Life was given by Miss Bessie Porter, of the South Africa General Mission, which was listened to with eager attention.

In the afternoon Rev. J. J. Luce (Gloucester) based an instructive address on Rom. vi. 1-14, remarking that, while Christians might differ in their opinions concerning the interpretation of the chapter, they must agree that its primary teaching was that deliverance from sin was provided in the death of Jesus Christ. The way to the consecrated life is by crucifixion. The old man was crucified with Christ, and the first thing God expects from justified believers is that they should reckon themselves to be dead unto sin, but alive unto God in Christ Jesus. We may *know* God's methods of deliverance, but it is only so far as we do the reckoning that we *realize* the deliverance.

Two of the most powerful addresses given during the Convention were delivered by Rev. J. Gregory Mantle—one on "The Victory of Faith," and the other on "The Danger of Quenching the Spirit." The speaker's scathing criticism of some of the objectionable modes of raising money for church purposes, made a deep impression, and doubtless caused many to reflect on their ways. Another speaker was Rev. J. Brash, whose words were full of spiritual power; while Mr. Thomas Payne, with earnest utterance, appealed to his hearers not to rest satisfied until they experienced the joys of a full salvation. Although there was considerable variety in the different speakers, yet in the teaching perfect harmony prevailed, all converging to the one point—the necessity of being filled with the Holy Spirit.

MINISTERS' AND MISSIONARY MEETINGS.

Two gatherings were arranged for ministers in the Lecture-room of the Y.M.C.A., Mount Pleasant. The speakers on these occasions were Revs. J. J. Luce and J. Gregory Mantle, who dealt in an earnest spirit with some of the dangers and temptations incident to the ministerial office, and gave the younger men present some practical hints as to the best means of securing real success in their ministry. The last day of the Convention was devoted to the interests of missionary work, and among those who took part were—Rev. Samuel Schor (Society for Promoting Christianity among the Jews); Rev. J. Williams (twenty-six years C.M.S. missionary in Japan); Mr. F. Marcus Wood (C.I.M.); Mr. Cyril S. Green (South Africa General Mission), Miss Bessie Porter, &c. Their addresses were of an instructive and impressive character.

One of the most gratifying features of the Convention was the large number of young men and women present, and there was the strongest evidence that the spiritual life of hundreds had been quickened.

Applicants for Tracts.—Mr. J. G. Wintersgill, 17, Carey Road, Leytonstone; Mr. J. F. Macfarlane, Parish Council Chambers, Stornoway, N.B.; Miss A. J. Moore, 2, Madras Road, Bowery Town, Cambridge; Miss Bilton, Devonshire House, 56, Regent Street, Cambridge; Mr. G. Stabler, 15, Bridge End, Mytholmroyd, Yorkshire; Mr. H. A. Hillary, 15, Stamford Road, Kingsland, London, N.; Miss M. J. Wrightson, 113, Victoria Road, Darlington (*for police cells*); Mr. Lionel Maddison, 106, Roxburgh Street, Walton, near Liverpool; Miss F. Fisher, 41, Hythe Road, Staines.

The Leysian Mission.

In one of the most congested areas of London the Leysian Mission for sixteen years has been a thriving centre of religious and philanthropic endeavour. The existence of the institution is a confession of the fact that there are means by which it is possible to get closer to the poor than those adopted by the ordinary churches and chapels. The spirit in which the Mission is conducted is the subordination of the secular and social element to the religious interests. The institution is conducted and supported by the old boys of Leys School, Cambridge, and has done more than is generally realized to improve the moral and physical condition of the people.

The annual report, presented recently at the anniversary gathering, records a highly successful year's work, especially in connection with the home life of the people. The Mission has over 300 members connected with it. At the Sunday school there is an average attendance of 550; and the tract distributors number 100, who report cases of sickness to the district visitors. Added to the ever present evil of intemperance, the monstrous conditions of life among the poor create a demand for excitement, which finds an outlet in the growing practice of gambling. In many instances the workers meet with those whose income, reduced so perilously by drinking, is still further reduced by gambling.

A GAMBLER'S FALL.

Only recently a man was dealt with who had earned £5 per week at his trade. He married the daughter of a Free Church minister, and had a comfortable home. Seized with the craze for betting, he gambled away his home and tools, and, when brought under the notice of the mission, was penniless. The children subsisted on the food collected by the workers from the clubs, and within a fortnight of her confinement the wife left her bed and pleaded to be allowed to scrub the hall in order to be able to feed her starving little ones.

Notwithstanding the discouraging conditions under which the work is carried on, the year has been marked by a distinctly higher spiritual tone, and consequently a more steady, persistent earnestness of spirit has manifested itself in every branch, and resulted in a markedly increased efficiency in every department.

IMPORTANT DEVELOPMENTS.

The extension scheme which the Mission is undertaking is broad and comprehensive. A site has been secured in City Road, and the scheme will embrace an old Leysian settlement and hostel, a settlement for young business men and students, a small settlement for sisters and lady workers, complete suites of club-rooms for working men, lads, young women, and girls, with gymnasium and drill hall for Boys' Brigade, &c.; a great hall for services and public meetings, accommodating 2,000; a minor hall, seating about 600, with a complete suite of twenty-five class rooms; complete accommodation for medical mission, brass band, orchestra, choirs, and offices for workers. The total estimated cost is £100,000, one-fifth of which will be granted from the Wesleyan Connexional Funds. The new home of the Mission is eagerly anticipated by the workers, affording as it will a far wider sphere of usefulness than is possible under the present arrangements.

North Africa Mission.—The offices of the North Africa Mission have been removed from Barking to 34, Paternoster Row, London, E.C.

A Year's Toll Among East-End Jews.—Among the numerous agencies having as their object the evangelization of Israel in the metropolis, the Brick Lane Jewish Branch of the London City Mission carries on a quiet, unobtrusive work in the East End. Mr. P. L. Dornbusch (7, Shortlands Terrace, Lea Bridge Road, E.), directs the mission, and the efforts put forth comprise—Gospel services, Bible classes, gatherings for Jewish mothers, meetings for the children, free classes for teaching English, &c., free reading-room, and the distribution of relief to poor Jews. In spite of the difficulties contingent upon the prosecution of such endeavours, the last year has witnessed gratifying progress, and the labours of the Lord's servants have borne fruit which has been seen in many directions.

Gravesend Ragged School.

The school at Gravesend, so well known throughout the country on account of the fact that the late General Gordon at one time belonged to its band of teachers, celebrated its fifty-first anniversary on April 16, the jubilee having been observed last year. The Marquis of Northampton was to have presided, but, being too unwell to attend, his place was taken by Lord and Lady Darnley. The assembly took place in the Town Hall, and, at the request of the Mayor, Lord Darnley presided. In course of his address the chairman referred to the interest which his father had taken in the work carried on and to his having laid the foundation-stone in 1851.

The Mayor of Gravesend spoke of the veterans who had taken part in the work of the school, special reference being made to General Gordon, who had been a teacher for two years during the time that he was stationed at Gravesend as chief officer of the Royal Engineers. The late General then taught a class of boys in the Sunday school. The famous Chinese flags, which are still greatly prized heirlooms, were given by General Gordon himself; and as children and teachers are alike proud of these, they are always used whenever a treat or an anniversary occurs.

In the course of the evening, addresses were given by various friends, including representatives of the Ragged School Union and the West Kent Sunday School Union. Mr. Maurice, K.C., speaking as an old ragged school teacher, said that a debt of gratitude was owing to those who carried on work which saved so many from a life of crime. Mr. W. G. Penman also made a statement, and local ministers spoke of the work. It was decided to form a crèche or day nursery.

Canning Town Women's Settlement.

The Women's Settlement in Canning Town (supported almost entirely by Congregational Churches) has celebrated its tenth anniversary. It has been worked under the able and devoted guidance of Miss Cheetham all these years, and it is with real thankfulness that one looks back and sees what has been accomplished during that time.

This settlement is distinguished by its medical work; it supports a small hospital, a dispensary with two doctors (women), and recently half its workers are employed in this important branch. To realize the importance of bringing reliable medical aid within reach of the sick poor, one has only to live for a short time in such a district as Canning Town, and even to study the published results of last year's work. Over 10,000 women and children are seen yearly at the dispensary, and 3,500 visits are paid to patients in their homes.

The nine beds and four cots in the ittle hospital are always full, while patients are being constantly refused for lack of room. All patients are asked to pay a little—at the dispensary their help meets the drug bill; in hospital unfortunately, it only pays the milk bill. This leaves a wide margin for the generosity of friends. It is satisfactory to note that the expenses of the Nurses' Home are covered by the nurses' payments, and that salaries are only given to the resident physician and night nurse.

The hospital has quite out-grown the limits and capacities of the two private houses in which the work has been carried on, and an effort is now on foot to provide a building which will meet, in some larger measure, the ever-growing needs of this rapidly developing district. A suitable site has been already secured, and two generous friends have offered to build a hospital and nurses' home, on one condition, that is, that an Endowment Fund of £6,000 should be raised towards its support.

The Women's Settlement Committee feel that this offer must not be refused, and have determined to mark the end of their first decade by raising the money, and taking this important step forward. In doing this, they will be helped by the hearty co-operation of the people of the district. A bazaar in aid will be held in the public hall, Canning Town, on June 4 and 5 next. Appeal is made to all who sympathize with the toiling, suffering East End to help in a practical way. The hon. financial secretary is Mrs. Coote, 30, Campden House Court, W. Parcels of work or goods for the bazaar should be sent to "Sister," Medical Mission Hospital, 538, Barking Road, E.

Fanny Tillyard.

Evangelization in Liverpool.

At the annual meeting of the Liverpool Branch of the Evangelization Society, held recently, Mr. T. A. Leigh (chairman) showed that the amalgamation with the London Society, twelve months ago, had resulted in satisfactory progress. Last year 1,735 meetings were held, as against 715 the year before the amalgamation took place. The number of places to which preachers had been sent by the branch had also increased from thirty to fifty-eight, and the income had gone up from £191 to £402.

Archdeacon Madden declared as his experience that it was very hard to get the poorest of the poor into the churches, and he had endeavoured to remedy that by arranging evangelistic services. He wanted to get people to church even though they had not a bonnet or a shoe, but it was extremely difficult to persuade them. There was something in the Protestant character which caused poor people to keep aloof from the house of God if the outward form was shabby. It was not the case with the Roman Catholics. He had seen them go to mass in Ireland tattered and barefooted. Poorly-clad people had attended evangelistic services in his parish, but never yet had he prevailed upon a woman to go without a bonnet. On the other hand, he had heard of one bonnet being used by a whole court, lent round so that those who did not possess such an adornment could go to church.

Brixton Orphanage.

In common with the majority of similar institutions the Brixton Orphanage has felt the adverse influence of the nation's trouble in South Africa during the past year. Added to this there has been the loss by death of benefactors, who, from the earliest days of the Home, have given largely of their sympathy and substance. But the year has not been all clouds. To quote from the annual report: "The sunshine of God's love and faithfulness has shone upon us, cheering our hearts, and bidding us take courage and go forward. The sympathy of friends has been called forth by the absence of Mrs. Montague. This has been shown by the cordial support given to Miss Bird, and by increased help and interest in many ways."

Last year saw the admission of fifty-two orphans into the Home; fourteen left for service, and others returned to their friends. The children are admitted between the ages of seven and twelve, and are retained until the age of sixteen or seventeen, when they are provided with outfits and placed in domestic service. It may be remembered that the Home was started in 1876 by Mrs. Montague with four children, but within the first year the family grew to forty, and has continued to grow, until now the institution maintains, clothes, and educates 300 orphan and fatherless girls. To care for these fatherless little ones, and train them for Christian service in the world, is recognized by the workers as a privilege which God has committed to them, and they ask for the prayers of his people that the opportunities may be rightly used. The vice-superintendent is Miss A. H. Bird, 57, Barrington Road, Brixton, S.W.

Palestine Exploration.—The Sultan has granted permission to excavate the important site of Gezer. There is reason to expect that light will be thrown upon some obscure periods of Old Testament history, notably on the Philistines and other early inhabitants of the sea-coast of Palestine. It is estimated that the expenditure on the excavations will amount to about £100 a month. The "Quarterly Statement of the Palestine Exploration Fund," which gives this information, describes the German excavations already carried on at Ba'albek, and contains an obituary notice of Dr. Conrad Schick from the pen of Sir Charles Wilson, who also writes on "Golgotha and the Holy Sepulchre." Office of the Fund, 38, Conduit Street, W.

Obituary.

MRS. JOHN HALL.

MANY will learn with sorrow that Mrs. John Hall has gone home. She survived her devoted husband just four years and a half, and died last week at Newport, Mon., at the age of seventy-five. Long will she be remembered for her work in East London. A true helpmeet for her husband, she entered with full sympathy into his labours among railway employés, policemen, and other classes at Stratford from twenty to thirty years ago. During the earlier London missions of Messrs. Moody and Sankey, Mr. Hall was a valued helper in the inquiry-room, and in this his wife was with him heart and soul. If ever Christians had the burden of souls these had, and they allowed nothing to stand in the way of the work which they so greatly loved. When they left the inquiry room, they by no means forgot the inquirer or convert. Now, in fact, their real care began; they were in possession of the names and the addresses of those with whom they had conversed, and they followed up their loving words with letters full of Christian solicitude and instruction. In this special work, Mrs. Hall had a large part, and those who hold letters from her pen will long prize them, and praise God for her loving ministry.

REV. W. CLARKSON.

Congregationalism in the West of England has lost one of its most highly esteemed ministers by the death of Rev. William Clarkson, B.A., which took place, after a long illness, at Bishopston. Educated at Cheshunt College, Mr. Clarkson's first charge was Market Harborough, where he remained for ten years. He afterwards responded to a call to Salisbury, where another ten years of fruitful service were spent. About nineteen years ago he was invited to become pastor of the newly-erected David Thomas Memorial Church, Bristol, remaining until about three years ago, when he experienced a serious illness, and in consequence tendered his resignation. The members, however, had become so deeply attached to him that not until June, 1900, would they agree to his severing himself from the pastorate. For nearly twenty years, he had been co-secretary with Rev. H. Arnold Thomas, of the Gloucestershire and Herefordshire Congregational Union; while his interest in education and other public questions made his services highly valued in the district.

THE LATE MRS. COLIN VALENTINE.

Writing with reference to that devoted worker, Mrs. Valentine (wife of Rev. Dr. Colin Valentine, late of Agra), Rev. Thomas Evans, of Mussoorie, says; "At Landour, a hill depôt to which some 300 troops came up from the plains of India in the summer months, Mrs. Valentine afforded valuable and generous aid in our service during the hot seasons she spent at the place. Once a week she had a Bible-reading in her own house, which was attended by many, and this was carried on for years, various missionaries and ministers leading in the study of God's Word. Once a week, too, our departed friend had a meeting for soldiers. She was treasurer of our local funds, and contributed largely to every good cause. She took deep interest in the memorial church, which is being erected to commemorate the useful life of the late Dr. Kellogg.

"Mrs. Valentine's main work at Landour was in connection with the Sunday school. For years she was the esteemed superintendent, and spared neither time nor labour in endeavouring to lead the young to the Saviour."

REV. PRINCIPAL CALEB SCOTT, D.D.

After the publication of our last issue we learned with deep satisfaction that the announcement through the press of the death of Rev. Principal Scott was incorrect. Deep and widespread sympathy is felt for this honoured servant of God and his home circle in this serious and continued illness. According to our latest intelligence he is still with us, the subject of much intercessory prayer.

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The Churches.

**** The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The Bishop of Peterborough is gradually recovering from his recent riding accident, but must be kept perfectly quiet for some days yet.

Rev. F. J. Horsefield, vicar of St. Silas Church, Bristol, has just completed the seventh year of service in that capacity, and the event has been marked by the members of his congregation presenting to him at a recent meeting a new black silk preaching gown and scarf.

Rev. J. G. Gregory, minister of Christ Church, Leamington, has just issued the fourth annual report of his ministry there. Among the several meetings for prayer held in connection with the church is a monthly Protestant prayer meeting. The amount raised by the congregations by collections and contributions during 1901 was £714, an increase of £115. A great part of this sum is devoted to various religious societies and institutions, including the C.M.S., the Bible Society, the China Inland Mission, and Irish Church Missions. Mr. Gregory has throughout his ministerial career kept his pen busy in defence of Evangelical principles.

The population of Leyton, one of the north-eastern suburbs of London, continues to grow with great rapidity. The mother parish, St. Mary's, has a population of 12,000 people, which will soon be greatly increased, as seven estates of varying size are in course of development for building purposes. The vicar of Leyton (Rev. J. T. Inskip) and the churchwardens have just purchased a site for a new church (St. Paul's), vicarage, and hall, on the best part of the estate, at a cost of £1,250. In another part of the parish a population of over 3,000 has sprung up with no place of worship at hand. Work has been begun with encouraging results in a private house, and a site for a mission church has been secured.

Congregational.

On June 5, Rev. D. B. Hooke, secretary of the Colonial Missionary Society (Incorporated), starts with Mrs. Hooke on a visit to the Society's fields of labour in Cape Colony, Tasmania, New Zealand, and Western Australia. They hope to reach Wellington, N.Z. (where they remain for a month) on August 13, in the *Karamea*. Their homeward voyage will (D.V.) begin on November 13 at Perth, W.A. Mr. Percy E. Bignell (Harley College), who has been accepted for service in South Africa, sails with them to Cape Town.

Baptist.

The Bible Studies on "The Second Coming of Christ," which Pastor Percy J. Smart is giving at Hornsey Road Chapel, N., on Thursdays at 8 p.m., are to be continued until further notice.

At the recognition of Dr. N. H. Marshall, as pastor of the church at New Barnet, on Tuesday week, a crowded congregation assembled, and encouraging addresses were given. Rev. Charles Brown, of Ferme Park, delivered the charge to the church, and Rev. Dr. Clifford the charge to the minister.

It is hoped, by the end of April, to raise £15,000, and so complete the Twentieth Century Fund. Rev. J. H. Shakespeare has already received one conditional promise of £1,000, while two friends have offered £500 each; and it is suggested that there are 13,000 Baptists who could, by the gift of £1 each, provide the balance.

The Year Book of Bloomsbury Chapel (pastor, Rev. B. J. Gibbon) shows that £2,754 was raised for various purposes. The starting of a C.E. Society has been a feature of the year, and good work has also been done in connection with the Sunday schools and at the mission hall: £5,343 has already been paid in to the Twentieth Century Fund. The membership stands at 586.

Very encouraging Sunday-school anniversary services were held at the church at Rochester on April 13, when Rev. Carey Bonner (secretary of the Sunday School Union) was the preacher. At a public meeting which followed on Monday the chairman was Major R. L. Long, and Revs. J. Kingdon, W. R. A. Budd, and other friends, gave addresses.

In a booklet, entitled "Seven Fruitful Years," Pastor A. H. Tolhurst describes the Carey Hall Extension Movement, Leicester. For the first three years the cause was a mission; for the last four years it has been a church, worshipping in a building that accommodates easily a thousand persons, and has large Sunday-school premises adjoining. "A few weeks spent in this neighbourhood would show that such a place, where young people can meet and spend their evenings under Christian influence, is necessary, unless we are willing to let them drift into the tap-rooms and bars of public-houses, or even into worse places. Carey Hall is open to them almost every day in the year; it has been to a great number who were walking in perilous paths, the door to a new and better life."

In connection with the Settlement of Mr. C. Evelyn Charlesworth, of the Pastors' College, as minister at C. H. Spurgeon's Chapel, Waterbeach, special services were held on Sunday, April 13. The preacher was Rev. V. J. Charlesworth, of the Stockwell Orphanage, and on the following day a public meeting was held, at which Mr. James Toller, J.P., presided. The charge to the pastor was given by Rev. Robert Smith, of Histon, secretary of the County Association, and that to the church by Rev. V. J. Charlesworth. The speakers included the late pastor (Rev. Harry Jenner, of Hitchin), and Revs. H. W. Taylor and J. J. Hayman, and other friends. The meetings closed on Tuesday, 15th, with a devotional service, when Professor Hackney delivered an excellent discourse.

Methodist.

Permission has been given by the General Committee of the Primitive Methodist Connexion for the sale of the chapel at Lambrokhead, Orrell, near Liverpool. A new and larger one is to be erected.

The returns of Wesleyan Church membership show the comparatively large increase of 8,136, being the largest increase reported for the last nineteen years. The total membership at the present time for Great Britain is as follows:—Full and accredited church members, 463,118, with 33,705 on trial and 86,565 in junior classes. There are 156 candidates for the ministry.

The Wesleyan Chapel Committee, at their monthly meeting, considered proposals for the erection of a dozen new chapels in various parts of the country at an estimated cost of £50,320. The Deptford Hall mission scheme was sanctioned, the outlay being £21,850. There is a distinct movement in many parts of British Methodism in furtherance of the removal of the trust debts. The sum of £1,000 is to be paid off Radcliffe Close Church, Radcliffe.

At a recent meeting of the Wesleyan London Mission Committee, Rev. Hugh Price Hughes paid a high tribute to the services of Rev. J. Gregory Mantle at the West London Mission. Mr. Mantle thought the Committee should understand that although the Mission has suffered through the loss of its two most distinguished ministers, it has been able to maintain its congregations and usefulness. Sunday night at St. James' Hall is crowded in every part, and overflow services have to be held. Since last October 200 inquirers have professed conversion, and eighty young men have been gathered into Mr. Mantle's own Society class.

Lady Chubb's reception, on behalf of the Wesleyan Soldiers' and Sailors' Homes Fund, was an encouraging occasion, notwithstanding the absence, through illness, of the guest of the evening, the Secretary for War. Lord Stanley, who represents the War Office in Parliament, under Mr. Brodrick, touched two vital points in his admirable address—Home and Religion. As he truly said, "these Homes, although they are conducted irrespective of religious denomination, are not conducted regardless of religion—the religion which teaches men to fear God and love one another." The Grosvenor Road Home, S.W., which, from a business point of view, has had special difficulties to contend with, has been wonderfully distinguished by the spiritual work that has been accomplished in it. The religious meetings night by night have been crowded, and never a week goes by without some soldier declaring himself for the Lord Jesus.

Presbyterian.

The committee of the Frognal congregation, West Hampstead, N.W., have cabled to Rev. Dr. Herridge, Ottawa, their intention to offer him a call. Dr. Herridge supplied the Frognal pulpit for some weeks last summer.

Regent Square Church is to be provided with electric light as well as with an organ. The church is likely to be closed for some six weeks from the beginning of July. The whole amount required to meet this heavy outlay and to clear off the remaining debt on the adjoining new halls is already within sight.

In recognition of the nomination of their minister, Rev. A. H. Drysdale, as Moderator of the Synod indicted to meet in Newcastle on May 5, the members and adherents of Morpeth congregation took advantage of their annual business meeting to present tokens of their affection and esteem to him and Mrs. Drysdale.

Salvation Army.

The first training institution of the Salvation Army for the training of its social officers has been opened by Mr. Bramwell Booth. Up to the present the workers in this branch of effort have obtained training by somewhat irregular methods, but the new departure, which is for women, and is to be followed shortly by a like agency for men, will secure a more effective equipment of all those engaged in Salvation Army social work. The Army has, of course, long had Training Homes for those engaged in its evangelistic work, over forty of them being now in full work.

With reference to the call to a day of prayer and humiliation at Earlham Hall, Forest Gate, we are informed (since inserting the announcement) that the conveners are of the Seventh Day Adventist persuasion. This fact is likely to lead to unsettlement on the part of inexperienced Christians that might attend the meetings.

Lime-light lantern lectures are being given each Thursday evening during April, at Malden Hall, Kentish Town by Mr. D. S. Hyslop, in connection with the Protestant Alliance. The attendances so far have been very encouraging, audiences of 300 persons and upwards gathering on each occasion. The titles of the lectures given have been—"The Reformation on the Continent," "The Reformation in England," and "Plots against Protestantism." The lecture for Thursday, the 24th inst., will be "The Superstitions of Romanism and Ritualism." Other important meetings have been held by Mr. D. S. Hyslop recently at Hanwell, South Acton, Hackney and Brixton, a very valuable Protestant educational work being accomplished.

A series of important meetings has been held in the West of England by Mr. W. A. Limbrick, of the Protestant Reformation Society. At Exeter Mr. Limbrick spoke thrice. An encouraging gathering was held in the Barnfield Hall, which was well filled for a lecture, with limelight views on "The History of the English Bible." Another notable gathering was a conference of Sunday-school teachers, both Church and Nonconformist. After an address on "What the Ritualists are Teaching English Children," illustrated by lantern views, an interesting discussion took place. It was decided to form Protestant educational classes for teachers, and to promote Protestant principles amongst the young by means of Sunday-school addresses, the spread of suitable literature, &c. A sad state of things was revealed by those who spoke with regard to the persistent efforts to "capture the children" through Ritualistic and Romish organizations.

Fallen Asleep.

Aged seventy-one, Rev. W. M. STATHAM, rector of Iver Heath, Bucks., formerly Congregational minister.—Rev. G. NICHOLSON, formerly pastor of the Congregational Churches at Northampton, Putney, and Longsight.—The Baptist Church at Bovey Tracey has lost by death, at the age of eighty-two, its oldest member, Mrs. E. HAYWOOD, who had been on the roll of membership forty-nine years.—By the death of Mr. LEONARD CLEMENT, J.P., of Nelson, North-east Lancashire has lost its most representative Congregational layman.—The Baptist Church at Oswestry is mourning the loss of its senior deacon, Alderman CHARLES G. BAYLEY, J.P., who has just passed away, aged eighty-five. For thirty-five years he had been deacon and treasurer of the church, and in his younger days was most active in the county association and denominational work generally.

Literature for Fisher Folk.—For some years the crews of the fleet of fishing boats, which gather at Stornoway every summer from many parts of the kingdom, have been supplied with religious periodicals, tracts, and booklets. Mr. J. F. Macfarlane, who has organized the work, acknowledges with gratitude the kindness of readers who forwarded literature for this purpose. Gifts for use in this season's effort may be addressed to him at the Parish Council Chambers, Stornoway, N.B.

Evangelistic.

Missions to Young People.

Ilderton Road Baptist Church, S.E.

A GRACIOUS revival has been experienced during a mission conducted here by Mr. Wm. Olney and Mr. Spencer Johnson. It was evident from the commencement that God had set his seal to the undertaking. The chapel was crowded in the afternoon of the opening day of the mission, and there were many decisions for Christ. In the evening there were again a number of inquirers. At the meetings of children held each evening during the week, at 6.30, an average of nearly 500 were present, and the interest was well sustained. The services for adults and young people at 8 p.m. were well attended, hearty, and reverent. On one evening a little girl intended for the stage was converted; her mother, surprised at this, came herself to the eight o'clock meeting and was led to Christ. She took a decision card and promised to keep the girl off the stage. Altogether 215 decision cards have been signed and sent in by persons of ages varying from ten to sixty who have given themselves to Christ. T. E. H.

Tooting, S.W.

In connection with the Free Churches of Tooting, S.W., a mission to young people is being conducted with fruitful effect. Mr. Olney and Mr. Johnson took part in a service last Lord's Day at the Congregational Church, which was crowded by the children of the combined Sunday-schools. Owing to the crowded condition of the inquiry-room it was impossible to deal with all individually, but very many expressed a longing desire to find the Saviour. Meetings are being held on week nights in the Longley Road Baptist Church.

Chiswick.

An eight-days' mission to young people has been conducted at Chiswick Baptist Chapel, W., by Rev. W. J. Sears, of Willesden Green. About seventy persons, chiefly scholars of the school, entered the inquiry-rooms. The happy method of the missioner, combined with his earnest spirit in presenting the Gospel, eminently fit him for this work amongst the young. Much interest in Divine things has been awakened, and the meetings have not only been a blessing to those who have "newly come to the faith," but have proved a means of spiritual refreshment and quickening to adult believers as well.

Mr. Leonard Weaver at Brixton.

It was with a spirit of expectancy and holy enthusiasm that a large number of workers came together on Saturday evening last to welcome Mr. Leonard Weaver, who has undertaken a mission at Trinity Congregational Church, Brixton, S.W. Much prayer had been offered up that God would mightily bless the mission, and the Lord graciously honoured faith in the opening services on the Lord's Day.

In the afternoon a special service was held for the young, and it was very touching to see the fatherless children from Brixton Orphanage with rapt attention drinking in the simple story of Jesus and his love for the children.

At the evening service the place was crowded. After Mr. Weaver had given a solemn and powerful appeal, many of the unconverted manifested their desire to accept Christ as their Saviour. The services are continuing nightly until Sunday next.

The Boy Preacher.

At Westbourne Grove Baptist Chapel, W., Mr. Jack Cooke has continued his mission during the past week with signs of increased interest and fruitfulness.

On Lord's Day morning the young preacher gave an earnest address on "Faith," which was listened to with deep attention by an appreciative congregation. The commodious building was crowded. Mr. Cooke's refreshing word brought a new realization that "This is the victory that overcometh the world, even our faith."

In the evening the crowd was larger than ever. It was computed by some of the friends responsible for the direction of the arrangements that there were as many people turned away as secured admission. Mr. Cooke spoke powerfully, and there were many inquirers. Mr. Towers spoke with much acceptance at a large overflow gathering, and in the inquiry room Pastor Geo. Freeman and Rev. J. R. Coutts were busily engaged, with a devoted band of workers, in pointing the seekers to the Lord Jesus Christ. The week-night meetings have also been accompanied by blessing.

The mission continues nightly (except Saturdays) until May 2, at 8 p.m., and on Sunday next Mr. Cooke is to speak at 3.30, to men only, in addition to the usual gatherings at 11 and 7.

The Weaver Brothers at King's Cross.

"We have been greatly cheered," writes Pastor D. H. Moore, of Vernon Chapel, King's Cross, "by the visit of Messrs. Bewley and Frank Weaver, both intensely earnest in the desire to glorify God and win men and women to Christ. We invited them to prolong their visit over last Sunday, which they did, and God gave us a gracious ingathering of precious souls. Ninety-eight men and women received cards; many of these have been returned, as a sign of decision for Christ."

"The men's meetings on Sunday afternoon have been very encouraging, and some very interesting cases have been dealt with. One man came to Christ, and his brother met me at the vestry door and said, 'Pastor, my brother, whom I have not seen for twenty years, is there. He is now trusting Jesus.' One night a man came to the service half intoxicated, interrupting the meeting, but signed the temperance pledge. He spoke of his drunken wife. One of our workers went home with him. Three nights afterwards his wife came to the meeting. She had been drinking, but signed the pledge. Both came on Sunday night and professed to accept Christ. A minister's son was among those restored from backsliding. These are but samples of many cases for which we praise God. Many of the converts have come from great depths of sin. The Woodbridge Brass Band rendered splendid service in the open air."

Gipsy Smith in Glasgow.

After a lapse of eight years Gipsy Smith is again evangelizing in Glasgow. Then, his mission, which was in connection with the Free Church, lasted several months; presently, his mission which is in connection with the Wesleyans, is to last for ten days. The present mission was begun, not reckoning the welcome meeting on the Saturday, on Sabbath, 16th inst. On the opening day, the services were held in St. Andrew's Hall. In this great hall, preachers of note such as D. L. Moody, Richard Weaver, Major Whittle, Henry Varley, and our own John McNeill have often had immense congregations; and Gipsy Smith's evening meeting was equal to anything ever seen in the hall before, while crowds were turned away for want of room. Many at the close of his address responded to his appeal, and went into the inquiry room.

On week nights he is preaching in the Windsor Hall, where the Wesleyan congregation worships, and it is proving far too small for the crowds that desire admittance. On some nights the gates have had to be locked a quarter of an hour before the time announced for commencing the service, to keep out the people desiring to get in. Even until after nine o'clock, when the first meeting disperses, many of the disappointed hang about the outside of the building. Rev. T. Morcom Taylor, minister of the church, advertised the meetings widely and well, sending out 20,000 notices; the pity is that the accommodation is so scarce, even though "1,000 free seats" are advertised. Many would be glad to get even free standing room to hear the Gipsy, so widespread is the desire. Night by night many precious souls are being personally dealt with, and there is sure to be much fruit that will abide. J. C.

Dr. Harry Guinness in New Zealand.

Writing from Dunedin, Dr. Harry Guinness says:—The Master has been indeed present with us during these days of special effort, and we are grateful to Him for all the signs and wonders of his right hand. When Mr. Grubb was here the Garrison Hall was the largest then available in the city. But since that time the Agricultural Hall has been erected, and is a most spacious and delightful building for Gospel work. It holds 2,000 people, and has attached to it several smaller rooms, which we employ for inquiry-rooms; as also the Victoria Hall. We have employed the latter on Sunday afternoons, dealing on the first occasion with 111 dear fellows, many of them in great distress of soul, and following up the after-meeting on the next Sunday by inviting the men to stay and have a cup of tea, and further conversation afterwards. We had a splendid time.

One lad of eighteen years of age, who was greatly moved the first Sunday, and attended the meetings throughout the week, decided for Christ last Monday evening. On the following day he received his call to Christian work, and on the Wednesday night he was the means of leading two other lads into the meeting, one of whom decided for Christ. That very night he was seized with a serious fit, and early on the Thursday morning he went into the presence of the King. This sudden removal has had a remarkable influence upon the whole family. The three sisters have all turned to the Saviour. The last words of the dear lad were, "O Lamb of God, I come." This hymn, sung to the tune of 'Rockingham,' had been a great favourite throughout the mission, and the refrain lingered with him in death. On his mantelpiece stood the card with all the texts I am wont to give to inquirers, among others the words which have so largely been owned of God during these meetings—

Upon a life I did not live,
Upon a death I did not die,
Another's life, Another's death,
I stake my whole eternity.

I first saw these lines on Mr. T. A. Denny's mantelpiece in his study at Connaught Place, and was deeply interested in them, but straightway forgot them, to my regret. I often tried to recall them but all in vain, until the other night, when crossing from Tasmania in the *Coogee*, I recollected them perfectly. As soon as the vessel steadied up sufficiently for me to get out of bed, after passing through the Heads, I got up and committed them to paper, so that I should not once more let them go. After the Convention at Geelong, I had them printed for the mission, and have used them ever since in all the missions.

These few lines were the means of bringing a prominent man of business in Adelaide to definite trust in the Saviour. Like myself, he had just recovered from a terrible attack of typhoid; at the very time my life had been hanging in the balance, he was in the same condition. Then he was troubled at the uncertainty he felt in facing the issues of the future. We had a delightful conversation, which resulted in his gladly subscribing with his hand and heart to the above lines.

The Agricultural Hall was crowded to the doors on the occasion of the two Missionary Lectures this week, Several candidates are coming forward for training for the foreign field. Such gatherings have never before assembled in Dunedin in connection with the missionary cause, and we are deeply grateful to the Master. I hope that the outcome of the work will prove to be a very sensible increase to the Church membership of the city, and a lasting impulse granted to the cause of foreign missions. After the afternoon Bible-Readings, we have conducted a children's service. Between 100 and 200 dear children have come forward to confess Christ, and although some of them are quite young, it has often been observed that work amongst the children is as permanent in its effects as that amongst the adults, if not more so.

Mr. Stephens, who has accompanied me throughout this New Zealand campaign, was converted to God at the last service that I conducted at the Theatre Royal in Melbourne, when I was in Victoria sixteen years ago; and since that time he has become a successful evangelist and soloist in connection with the Evangelization Society. The daily Press of the city has not helped during the mission, and therefore the large crowds were all the more remarkable. The attitude of the Press is purely secular, and perhaps somewhat antagonistic on account of my outspoken position with regard to the Roman Church.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day. The evangelists ask prayer for their respective missions.

Canon Aitken.—Till April 28, Holy Trinity Church, Leicester; May 3-19, Lurgan.

Rev. J. Bennett Anderson.—April 26-May 10, Albert Hall, Shankhill Road, Belfast.

Rev. A. Allan.—Till April 25, Stockport; 27 May 11, Huddersfield.

Mrs. Baeyertz.—Till April 28, Newport, Mon.; May 18-June 2, Conference Hall, Eccleston Street, S.W.

Mr. Chas. E. Barraclough.—Till April 28, Burton-on-Trent.

Mr. J. Brunton, Jun.—April 27-May 2, Penrith; 4-16, Workington.

Mr. John Coates and Mr. George Bentley with Ross Gospel Tent at Harbury (Warwickshire) from April 27.

Mr. Jack Cooke (the Boy Preacher).—Till May 2, Westbourne Grove Chapel, W.; Sunday, 11, 3.30 (men only), and 7; week nights (except Saturday) at 8.

Mr. W. Collard.—April 27 and 28, Tooting.

Mr. Monro Collings—Till May 1, Town Hall, Hunstanton; during May, Croydon.

Pastor R. Copp and Mr. John Soames, assisted by Messrs. N. A. Soames and Chas. Gilby.—May 3-11, Howard Street Gospel Mission, Wandsworth Road, S.W.

Mr. James Dixon.—April 27, Barrow-in-Furness.

Mr. J. S. Harrison.—During April, Cecil Hall, Enfield.

Mr. William Hill.—Till April 27, Seamen's Bethel, Glasgow.

Mr. C. Russell Hurditch.—April 27, Public Hall, Beckenham, 7 p.m.

Mr. P. Russell Hurditch.—April 26-29, Bradford; May 4, Feltham Congregational Church, 11 and 7.

Rev. J. Jameson.—Till April 28, Tabernacle, Bradford.

Mr. Bob Johnson.—May 4-12, Exeter.

Mr. Newton Jones.—Till April 29, Gloucester.

Mr. W. R. Lane.—April 26-May 5, Totnes; 10-19, Glasgow.

Mr. W. Olney and Mr. Spencer Johnson.—April 27-30, Clapham; May 4-8, Erith.

Rev. J. Tolefree Parr.—Till April 21, Sheffield.

Mr. A. Richings.—Till April 30, Wycombe Marsh.

Gipsy Smith.—April May 26-May 4, Southampton; 10-19, Pontypool, S. Wales.

Rev. F. C. Spurr.—April 27, Leicester.

Rev. J. T. Vine.—Till April 27, East Molesey.

Mr. Barry Wake.—Sundays in April, St. Giles' Christian Mission, W.C.

Mr. Leonard Weaver.—Till April 27, Trinity Congregational Church, Effra Road, Brixton, S.W.

Requests for Prayer.

For an United Mission to Children at Horbury Chapel Notting Hill, April 27-May 4, to be conducted by Mr. C. Dudley Smith.

For a rich blessing on a mission at Greyfriars Church, Reading, by Rev. Dr. Morris, April 23-May 5.

About Books.

"THE MOORS."

HAVING given in two previous volumes—"The Moorish Empire" and "The Land of the Moors"—an excellent epitome of the history of our nearest Mohammedan neighbours, and a comprehensive description of their country, Mr. Budgett Meakin has completed the series with **The Moors** (15s. *Sonnenschein*), which is well entitled to rank as the best authority on the subject with which it deals. The student who has been helped to a better and fuller understanding of the history and topography of the land, will now—whether his purpose be missionary, commercial, or scientific—find himself brought into living touch with the men and women who inhabit it.

That the author visited Morocco for the convenience of personal study, with no intention of "making a book," is no drawback to those who share his desires without the opportunity of meeting them in like fashion. To see the Moors through the eyes of one who went to make personal observations because he could find no books answering his requirements, is a privilege which others will hail with satisfaction.

The two main divisions of the volume are "social" and "ethical," and the points touched on are of the most practical character. The reader feels that he is being introduced to brethren according to the flesh, men of like passions with ourselves, and gives us that sympathy which was very much needed with regard to a country lying within four days' journey of London, and which seems destined in the near future to form a serious element in international politics. The people live before us in the market and the home, the workshop and the field. Full credit is given for improvements and reforms in recent times: but no attempt is made to conceal the hopelessness of "mending" satisfactorily the rule of the False Prophet.

The ethical chapters shed much light on the tenets and practical working of Mohammedanism. The educational system is treated with insight and fulness, its barrenness and fruitlessness being exposed with no sparing hand. The keystone of the Moslem system is reached in the references to sensuality and superstition, which are shown to prevail to an almost incredible extent.

The volume is an informing one on many topics on which particulars are not otherwise easily obtainable, and the 132 illustrations add a great additional attraction.

Many excellent lessons in illustration of the truth are drawn from natural facts in **Christ in Astronomy** (2s. 6d. *A. H. Stockwell*), by Rev. John Spence, of Chelsea Chapel. The application is always evangelical. Presented in this fresh light, old truths will, we trust, find their way to hearts hitherto impervious.

Setting before him to show from their own standards and manuals that Roman and Anglican are identical in such doctrines as confession, absolution, penance, and purgatory, a very serious indictment has been formulated in **The Twin Sisters** (2s. 6d. *A. H. Stockwell*), by John Oates.

After a sale of over 100,000 copies, **Moses' Bible**, by Alexander Macbeith, has been revised, greatly enlarged, and sent forth again as a valuable aid to teachers and parents in the imparting of Scripture truth. (6d., 1s., 1s. 6d. *Pickering & Inglis, Glasgow; Bagster, London.*) As many of our readers know, the lessons were originally prepared for the Glasgow Poor Children's Dinner Table, where the audience frequently numbers 2,000, and were there thoroughly tested. To those who already use the blackboard in teaching, the book will be an invaluable adjunct: to any who wish help in making a beginning, it will go far to make the difficult path easy. No instructor of youth can fail to find it of great use as a storehouse of suggestion.

The Pocket Guide to May Meetings and to London has several new features in addition to the usual list of gatherings and the accompanying mass of useful information. There is a coloured map of London showing the route to be taken by the coronation procession. (1d. *J. E. May, 68, Fleet Street.*)

Messrs. T. & T. Clark announce that every article in the fourth volume of Hastings' Dictionary of the Bible is now in type and returned for press, and that they hope to publish it the last week of May. This volume includes "Talmud" to "Zwingli," and in the opinion of the editors it contains some of the most important and finest articles in the entire work.

Romanism in the S.P.G.: Reasons why Evangelicals should not Support the Society for the Propagation of the Gospel in Foreign Parts. By Rev. A. G. Townshend, vicar of Sileby, Leicestershire. (6d. per dozen. *C. J. Thynne.*) A very serious exposure, giving particulars of the Romish leanings, associations, and practices of bishops and clergy working under the S.P.G. Surely the times call for Protestant consistency in these days when Rome is increasingly active on her own account.

"MAY" MEETINGS.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
APRIL.				
Thurs. 24	3.0 p.m.	South American Missionary Society	m Exeter Hall	Bp. of Sodor and Man
,,	3.30 p.m.	Hebrew Christian Testimony to Israel	m M. House, 189, Whitechapel Rd.	Mr. J. E. Mathieson
,,	5.0 p.m.	London Lock Hospital	m 91, Dean Street, W.	Lord Kinnaird
,,	7.0 p.m.	Hebrew Christian Testimony to Israel	m M. House, 189, Whitechapel Rd.	Rev. D. Baron
,,	7.0 p.m.	Pastors' College	m Metropolitan Tabernacle, S.E.	Pastor T. Spurgeon
,,	7.30 p.m.	Foreign Aid Society	m Conference Hall, Clapham Rd.	Pastor Ch. Merle-D'Aubigné
,,	8.0 p.m.	Y.W.C.A.	m Exeter Hall	Lord Kinnaird
Sat. 26	3.0 p.m.	Baptist Zenana Mission (Young People)	m Bloomsbury Chapel	Mrs. Green
,,	4.0 p.m.	Commercial Travellers' Christian Asso.	c Exeter Hall	Mr. G. Clark, J.P.
,,	6.30 p.m.	,, ,, ,,	m Exeter Hall	Mr. R. W. Perks, M.P.
Mon. 28	2.30 p.m.	Baptist Union	m Bloomsbury Chapel	Rev. Dr. Glover
,,	2.30 p.m.	Methodist Free Church Missions	c Exeter Hall	Mr. T. R. Blumer
,,	6.30 p.m.	,, ,, ,,	m ,, ,,	Mr. R. W. Essex
,,	3.0 p.m.	National Temperance League	c 56, Old Bailey	Mr. H. J. Wilson, M.P.
,,	6.30 p.m.	Baptist Union	m City Temple	Rev. J. G. Greenhough
,,	7.0 p.m.	National Temperance League	m City of London School, E.C.	Archbp. of Canterbury
,,	7.0 p.m.	London Evangelistic Singers' Union	m Mildmay Conference Hall	Col. Morton
Tues. 29	3.0 p.m.	The National Refuges	m Exeter Hall	The Earl of Jersey
,,	3.0 p.m.	Zenana Bible and Medical Mission	m Exeter Lower Hall	Lord Kinnaird
,,	3.30 p.m.	London Female Guardian Society	m 191, High St., Stoke Newington	Mr. J. C. Rickett, M.P.
,,	4.0 p.m.	Children's Fresh Air Mission	m Charterhouse, E.C.	Rev. Dr. Haig Brown
,,	5.0 p.m.	Aged Pilgrims Friend Socity	m Mansion House	Sir R. C. Lighton
,,	5.30 p.m.	Baptist Missionary Society	so King's Hall	Sir Herbert Ashman
,,	7.0 p.m.	Trinitarian Bible Society	m Exeter Hall	Lt.-Gen. Sir W. S. Hicks
,,	7.30 p.m.	National Protestant Church Union	m St. James's Hall	Rt. Hon. J. W. Mellor
Wed. 30	8.45 a.m.	Baptist Zenana Mission	b King's Hall	Mr. Eugene Stock
,,	10.0 a.m.	Sunday School Union	c City Temple	Mr. A. Spicer, M.P.
,,	2.30 p.m.	,, ,, ,,	c City Temple	Ald. G. White, M.P.
,,	3.0 p.m.	Strangers' Home for Asiatics	m Home, West India Dock Rd., E.	Sir E. James
,,	7.0 p.m.	Railway Mission	m Exeter Hall	Lord Kinnaird
,,	7.0 p.m.	Baptist Total Abstinence Association	m Metropolitan Tabernacle	Ald. White, M.P.
,,	7.30 p.m.	Boys' Brigade	m Royal Albert Hall	Lord Aberdeen
MAY.				
Thurs. 1	9.45 a.m.	Baptist Union	m Bloomsbury Chapel	Rev. J. R. Wood
,,	10.0 a.m.	Sunday School Union	c City Temple	Mr. A. E. Hutton, M.P.
,,	2.30 p.m.	,, ,, ,,	c City Temple	Mr. S. Hope Morley
,,	3.30 p.m.	Barbican Mission to Jews	m St. Paul's, Onslow Square	Preb. Webb-Peploe
,,	4.0 p.m.	Christian Colportage Association	m Exeter Hall	Sir Robert Anderson
,,	6.30 p.m.	Baptist Missionary Society	m Exeter Hall	Lord Kinnaird
,,	6.30 p.m.	Sunday School Union	m City Temple	Rev. F. B. Meyer
Fri. 2	9.0 a.m.	Baptist Missionary Society	b King's Hall	Mr. W. R. Rickett
,,	3.30 p.m.	Bible Lands Missions Aid Society	m Exeter Hall Parlour	Lord Kinnaird
,,	6.30 p.m.	Children's Home, Bonner Road, E.	m Wesley's Chapel, E.C.	Mr. J. C. Rickett, M.P.
,,	7.0 p.m.	Baptist Missionary Soc. (Young People)	m Exeter Hall	Mr. H. Cecil Rickett
Sat. 3	9.0 a.m.	Wesleyan Missionary Society	b Lower Exeter Hall	Mr. J. H. Beeby
Mon. 5	11.0 a.m.	Wesleyan Missionary Society	m Exeter Hall	Mr. P. F. Wood
,,	2.30 p.m.	Church Association	m ,, ,,	Capt. Cobham
,,	3.0 p.m.	London Anti-Vivisection Society	m Queen's Hall	Dr. Hadwen
,,	3.0 p.m.	British and Foreign Sailors' Society	m Mansion House	The Lord Mayor
,,	7.0 p.m.	Wesleyan Missionary Society	m Wesley's Chapel, E.C.	Mr. J. R. Hill, jun.
,,	7.0 p.m.	Ragged School Union	m Queen's Hall	Marq. of Northampton
Tues. 6	10.55 a.m.	Church Missionary Society	m Exeter Hall	Sir J. Kennaway, M.P.
,,	11.0 a.m.	,, ,, ,,	m St. James's Hall	Col. Williams, M.P.
,,	2.30 p.m.	Miss Weston's Work	m Lower Exeter Hall	Miss Weston.
,,	3.0 p.m.	Wesleyan Home Missions	m Wesley's Chapel, E.C.	Mr. W. Green, M.P.
,,	6.30 p.m.	,, ,, ,,	m ,, ,,	Mr. C. S. Denniss
,,	3.0 p.m.	Church Missionary Society (Women)	m Crown Room, Newton St., W.C.	Preb. H. E. Fox
,,	7.0 p.m.	,, ,, ,,	m Exeter Hall	Bishop of Uganda
,,	8.0 p.m.	Young Men's Bible Study Association	m Central Hall, Philpot Street, E.	Rev. S. Wilkinson
Wed. 7	9.0 a.m.	Colonial & Continental Church Society	b Cannon Street Hotel	Dean of Peterboro'
,,	11.0 a.m.	British and Foreign Bible Society	m Exeter Hall	Marq. of Northampton
,,	3.0 p.m.	Colonial & Continental Church Society	m Church House, S.W.	Sir T. F. Buxton
,,	3.0 p.m.	Missionary Leaves Association	m Lower Exeter Hall	Bishop Royston
,,	3.30 p.m.	London Medical Mission	m 33, Shorts Gardens, W.C.	Col. Macgregor
,,	3.30 p.m.	Pentecostal League	Exeter Hall	Mr. R. Harris, K.C.
,,	7.0 p.m.	,, ,, ,,	m ,, ,,	,, ,,
,,	3.30 p.m.	Christian Literature Society for China	m Exeter Hall	Sir H. Blake
,,	7.0 p.m.	Women's Total Abstinence Union	m Exam. Hall, Embankment	Hon. Mrs. E. Yorke
Thurs. 8	11.0 a.m.	London City Mission	m Exeter Hall	Sir A. Coote
,,	11.0 a.m.	Women's Total Abstinence Union	c Sion College	Mrs. W. S. Caine
,,	2.30 p.m.	Church Pastoral Aid Society	m Exeter Hall	Mr. J. H. Buxton
,,	2.30 p.m.	Women's Total Abstinence Union	c Sion College	Lady E. Biddulph
,,	7 p.m.	,, ,, ,,	m ,, ,,	Miss E. Wood
,,	3.0 p.m.	Church Missionary Society (Medical)	m St. James's Hall	Bishop of Kensington
,,	3.30 p.m.	Bible League	m Lower Exeter Hall	Prof. Margoliouth
,,	7.0 p.m.	,, ,, ,,	m ,, ,, ,,	Mr. W. H. Seagram
,,	7.30 p.m.	Central Y.M.C.A.	m Exeter Hall	Sir George Williams
,,	8.0 p.m.	Church Association	c Royal Inst. Wtr. Color Painters	
Fri. 9	9.0 a.m.	London Jews' Society	b Exeter Lower Hall	Rev. W. H. Griffith Thomas
,,	11.0 a.m.	,, ,, ,,	m Exeter Hall	Sir J. Kennaway, M.P.
,,	2.30 p.m.	Church Zenana Missionary Society	m Queen's Hall	Lt.-Gen. Brownlow
,,	3.0 p.m.	Moravian Missions	m Lower Exeter Hall	Mr. J. H. Buxton
,,	3.30 p.m.	West London Mission	m St. James's Hall	
,,	7.0 p.m.	,, ,, ,,	m ,, ,, ,,	Mr. Sidney Kellett
,,	4.0 p.m.	Young Abstainers' Union	m Exeter Hall	Rev. W. H. Griffith-Thomas
,,	7.0 p.m.	,, ,, ,,	m Sion College	Mr. T. F. Victor Buxton
,,	6.30 p.m.	Field Lane Refuges	m Queen's Hall	Marq. of Northampton
,,	7.0 p.m.	Religious Tract Society	m Exeter Hall	Rev. Canon Fleming
Sat. 10	12.0	Society for Preven. Cruelty to Animals	m Crystal Palace	H.R.H. Prince of Wales
,,	3.30 p.m.	London Missionary Society (Children)	m Exeter Hall	Mr. A. M. Torrance
Mon. 12	3.30 p.m.	Protestant Reformation Society	c Exeter Hall	Mr. W. J. Fraser
,,	3.30 p.m.	Native Races and Liquor Traffic	m Grosvenor House	
,,	5.30 p.m.	Protestant Reformation Society	co Exeter Hall	
,,	7.0 p.m.	Met. Tabernacle Colportage Association	m Metropolitan Tabernacle	Rev. J. G. Mantle
,,	7.30 p.m.	Protestant Reformation Society	m Exeter Hall	Colonel Sandys, M.P.
,,	7.30 p.m.	Working Men's Lord's Day Rest Assoc.	m Holborn Restaurant	Sir M. Stewart, M.P.
Tues. 13	9.30 a.m.	Congregational Union	m City Temple	
,,	10.0 a.m.	Lord's Day Observance Society	m St. James's Hall	Preb. Webb-Peploe
,,	10.30 a.m.	Primitive Methodist Missionary Society	m Metropolitan Tabernacle	Rev. T. Whitehead.
,,	2.30 p.m.	,, ,, ,, ,,	m ,, ,, ,,	Mrs. Lile.
,,	6.30 p.m.	,, ,, ,, ,,	m ,, ,, ,,	Ald. J. Smith, J.P.
,,	11.0 a.m.	Irish Church Missions	m Exeter Hall	Canon R. B. Girdlestone
,,	3.0 p.m.	R.N. Mission Deep Sea Fishermen	m Exeter Hall	
,,	3.0 p.m.	Operative Jewish Converts Inst.	m Inst., Bodney Road, N.E.	Sir J. Kennaway, M.P.
,,	3.0 p.m.	China Inland Mission	m Mildmay Conference Hall	Sir Geo. Williams
,,	7.0 p.m.	,, ,, ,,	m ,, ,, ,,	Lord Kinnaird
,,	7.0 p.m.	Colonial Missionary Society	m City Temple	Lord Brassey
,,	7.0 p.m.	R.N. Mission Deep Sea Fishermen	m Exeter Hall	
,,	7.0 p.m.	Presbyterian Missions	m Queen's Hall	Rev. Dr. Stewart
Wed. 14	9.0 a.m.	U.K. Band of Hope Union	b Exeter Lower Hall	Sir W. Lawson
,,	2.30 p.m.	,, ,, ,,	c ,, ,, ,,	Mr. R. Murray Hyslop
,,	7.0 p.m.	,, ,, ,,	m Exeter Hall	Sir G. Williams
,,	3.0 p.m.	London Missionary Sy (Watchers' Band)	m City Temple	Rev. R. J. Campbell
,,	5.0 p.m.	,, ,, ,,	co Polytechnic, Regent St., W.	
,,	7.0 p.m.	,, ,, ,,	m Queen's Hall	Sir Wm. Broadbent
,,	7.0 p.m.	Christian Community	m Lower Exeter Hall	Mr. F. A. Bevan
Thurs. 15	10.0 a.m.	Congregational Union	m Memorial Hall	
,,	6.30 p.m.	British Jews' Society	m Lower Exeter Hall	Sir A. Wingate.
,,	7.0 p.m.	Congregational Union (Young People)	m City Temple	Rev. B. J. Snell
Fri. 16	10.0 a.m.	,, ,, ,,	m Memorial Hall	
Tues. 20	7.30 p.m.	Peace Society	m Devonshire House, E.C.	Sir J. W. Pease, M.P.

b.—Breakfast; c.—Conference; co.—Conversazione; d.—Dinner; m.—Meeting; s.—Sermon; so.—Soiree.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C. Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

The Mission Field. The return of the month of May brings us face to face once more with work in the great mission-field, at home and abroad. The reports which will appear in successive issues of The Christian will, it is hoped, induce in many hearts a warmer sympathy with the great work of evangelization. Week by week throughout the year, much of our space is occupied with accounts of Gospel effort in heathen lands; and some indication of the deep interest of our readers in this work is afforded by the gifts acknowledged regularly in our Donation List. It is a pleasure to announce that we have in hand, for early publication, some specially instructive articles on the foreign field, its needs and workers. We could wish that friends would call the attention of thoughtful young people, members of the Y.M.C.A. and Y.W.C.A., Christian Endeavour Societies, &c., to this means of spreading information regarding foreign mission work.

Systematic Giving. We are sorry to notice that two or three missionary societies again report a grave deficit in their annual income. This is accounted for by the claims of the Twentieth Century Funds, and the increasing demands of home mission and forward movement work. We confess we are not at all satisfied with the explanation given, for it simply means that one fund has gained at the expense of another; and therefore there is not represented that amount of real self-denial which appears upon the surface. The truth is, many people who ought to give never give at all with anything like regularity, and the burden of giving falls upon the same minority all the time. If the entire membership of the Church reverted to the Apostolic practice of laying by systematically a certain part of their income for the direct work of the Kingdom of God, there would be an overflowing sum of money available both for home and foreign work. The fact that frantic appeals for help are so common, shows that the Church as a whole has not learned the lesson of systematic giving.

True Gratitude. It is announced that Lord Mount Stephen, who lately gave a sum of £25,000 to pay the debt upon the Royal Infirmary at Aberdeen, has now notified his intention to contribute £1,000 per annum to the expenses of that hospital. This noteworthy generosity is said to be based upon the fact that when the donor was a poor lad and in ill health, he received kind and skilful attention at the infirmary. Unhappily such cases of proportionate gratitude are but rare. If they were not, and all our gifts had some relation to the extent of the blessings we have received, the financial condition of some of our Christian and philanthropic societies would be vastly improved.

The Return of the Birds. Naturalists always find in the departure and return of the pilgrim birds a mysterious and entrancing topic for study. With unfailing regularity vast numbers of birds quit our shores in the autumn, and with a regularity as unfailing they return to us in the spring. All we can say of this annual pilgrimage to and fro is, that "instinct" causes it. But the word instinct is not an *explanation* of the wonderful mystery which causes birds to travel in the night time to more congenial climes. The "instinct" has behind it the marvellous wisdom of God, and the return of our feathered friends is a testimony to the greatness of the Creator's work. It is not surprising that some of the keenest intellects of the world have gathered immense consolation and hope from the spectacle of migrating birds. If, they argue, a mysterious instinct drives little creatures such as these to warmer climes, which always await them, will God treat men, into whose hearts He has placed the instinct of immortality, less kindly than He treats the birds? Our instinct of the future life should be a pledge of the same. If God never mocks birds, He will not mock men. All the same, God's blessing in eternity does not attend men who mock Him in time.

Selling Our Birthright. What has come to us that we are quietly allowing the new locomotion for London and the ocean to pass under the direction of American millionaires? Two great American "Trusts" are competing for the London "Tube" traffic, while London's own government is allowed no voice in the matter. Are we a conquered people that this has become possible? The more serious thing, however, is the new Shipping Combine, the accomplishment of which surprised the country last week. The daily journals are doing well to sound an alarm, for this practical transference of our carrying power to another flag holds within it more than the possibility of a deadly menace to our trade, and to our supremacy upon the seas. Lord Charles Beresford, who, in speaking with remarkable frankness about the whole question of our Navy, points out that ten years ago we had a steamship company with the largest tonnage of any line in the world; to-day we are third on the list. Is the detestable adage true, "Every man has his price"? and are we sacrificing serious situations for the millionaires' gold? It is about time that the cry, "Wake up, John Bull!" took practical effect.

The Effect of Drink on Vital Statistics. The relation of drink to the statistics of mortality were well brought to the front in a recent letter by Mr. James Whyte, secretary of the United Kingdom Alliance. He pointed out that while the death-rate has been greatly reduced during the last forty years, owing to improved sanitation and cheap food (now threatened by the new bread tax), this fall has been shown to affect only the young. All the ameliorations have failed to reduce it among men between twenty-five and sixty-three. The adult mortality even increased between 1860 and 1890. There is a mystery here, but there is strong evidence that those who drink alcohol consume much more per head than did the drinkers of half a century ago. "Soaking," is, vitally speaking, a deadlier practice than occasional drunkenness. It is drink that is nullifying all the mitigations of our modern civilization. The statistics of our temperance insurance companies prove this beyond question. There is as strenuous a call, therefore, to temperance work as ever there was.

A Long Record. Mr. James Atkinson has recently celebrated his 80th birthday, and completed forty-one years as secretary of the Christian Community, a society that has done splendid work among the poor, the aged, and the necessitous. Mr. Atkinson can interest his hearers by the hour with his experiences of practical Christian effort, and his memory is brimful of instances of God's faithful care of those who have put their trust in Him—reminiscences which concern persons of whom the world has known little or nothing, but who have made a brave struggle against poverty, temptation, and sin. It is a great joy to him that through his excellent Society he has thus been God's almoner of the gifts of Christian people to relieve distress in the homes of the deserving poor; and we may confidently bespeak for him the prayers of our readers, that he who has refreshed others may himself be refreshed in his declining days; and that to him at eventide it may be light, until at last he receives the reward of a "good and faithful servant."

Crowning the Year with Goodness. Perhaps one of the best methods of bringing Coronation year home to the hearts of the poor will be that of helping, in however small a degree, in that war against misery which is being waged untiringly by so many admirable societies. An appeal has just been made on behalf of that section of the Ragged-School Union which deals with the task of sending about 7,000 neglected children to holiday homes in the country for a fortnight, and of giving some 30,000 others a bright day away from the metropolis. To enable this struggle against "gloom, airlessness and hopelessness" to be carried on, the Union depends entirely upon voluntary help, and undoubtedly the present year, when there will be so much glitter and noisy show, seems an especially suitable one for practical consideration of the claims of the waifs upon the fringe of our civilization.

The Coronation and the Churches. We should have thought that if any event could have had the effect of uniting all the churches in a common service, that event would be the Coronation of our King. Edward VII. is not the King of one section of the nation, but the monarch of the whole empire, and all serious people will be glad to make the occasion of his Coronation one for thanksgiving and prayer. Since the event is national and not denominational, surely all the churches should be represented in the common services which will be held all over the land. We very much regret that many of the clergy are absolutely refusing to

allow their Nonconformist brethren to take any part in the service of June 26, and in this action they have the active support of such papers as the *Church Times*. This seems to us to be unreasonable bigotry, and regrettable from every point of view. In every way it would be better to have, in every town or district, one great common service, than to emphasize denominational differences by holding sectional services.

The Argument of Ridicule. Ridicule is a weapon which should never be used whilst a better is available, but there are occasions when the only way of combatting certain errors is to pour contempt upon them. It was the prophet Elijah's method with the priests of Baal, and that of Isaiah with the idolaters of his day. We notice that several eminent ministers and scholars have, for some little time past, been treating the latest assumptions of the extreme Biblical critics in the same manner. When men, professing the Christian name, and receiving pay for teaching Christian truth, advance their destructive methods to the extent of branding the greater part of the statements of the Bible as inaccurate, miracles as incredible, Bible characters as clumsy mythical heroes, and historic places such as Nazareth non-existent—the hour for serious argument with them is past, and the only thing left is to do what Dr. Robertson Nicoll has done with Dr. Cheyne last week in the columns of the *British Weekly*, *i.e.*, use the argument of ridicule. We do not argue with persons who believe the world to be flat—life is too serious to waste in frivolous disputes; and we cannot treat seriously the *bizarre* notions of men who seem to have lost the sense of religious balance and proportion.

A Lesson in Method. A very interesting and successful experiment has been tried in a village about twenty miles out of London. According to a contemporary, regularly on one evening a week most of the men of the place—to the number of 100—including loafers, poachers, and the like, have deserted the public-houses in order to attend a newly-formed Bible-class. The men crowd to the meetings, and even the publicans have expressed regret because they could not close their bars and come with their customers; "but," they said, "we hear about it afterwards." This experiment is a sufficient proof that under proper leadership the Bible is still capable of being made of absorbing interest to working men, if they are permitted to have a voice in the method of carrying on the class.

A Useful Handbook. There is a growing demand on the part of those who attend religious worship for a clear and thoughtful exposition of the Word of God to supplant the "moral essays" to which they are so largely treated, Sunday by Sunday. To preachers and teachers who are sincerely anxious to meet "the need of the hour," we would introduce a little book entitled, "Pictures of Christian Life and Service," by C. Edwards, of the Soldiers' Home, Winchester. (9d. *Morgan & Scott.*) Himself a "man of the people," the author knows what the people want, and his Bible-studies are replete with research and spiritual suggestion. Mr. Edwards conducts a robust Men's Bible-class, by which his ministry is greatly valued; and preachers may construct some very good, practical sermons out of the material provided by this handy little book.

Jesuits in England. The attempt of the Protestant Alliance to secure judicial pronouncement as to the virtual outlawry of Jesuits in England has so far failed. This is hardly surprising, for, since the passing, in the reign of George IV., of the Act under which the proceedings were initiated, many things have happened—things that greatly complicate the case. More than that, the whole trend of thought and policy has proved favourable to the Jesuits, who are now quite a host in the midst of our land. How to act is a question of great difficulty. By-and-by, action will be imperative, and England will have to follow other countries in measures of self-protection. Meantime, we cannot but deplore the stolid indifference that exists on the subject of Romish encroachments. With the history of the Jesuits before us, how can we be other than apprehensive regarding the coming days? Let us pray for Divine light and guidance, and prepare for action, as God may lead us, in the interest of religious liberty and civil freedom.

Rome and the Bible. Mr. Austin West's article in the April issue of the *Contemporary Review* dealing with the question of Abbé Loisy and the Roman Biblical Commission, throws strong light upon the reasons which, apparently, influenced the Pope in taking a step which (as the writer says) "marks a new epoch in the history of Roman Catholicism," since "all expert Bible knowledge has hitherto been constantly and consciously ignored." The deposition of the congregation of the index and the inquisition, and the determination to submit all Biblical problems to a new "International Pontifical Commission," is, in itself, sufficiently remarkable, but it is even more so in the light of Mr. West's remarks:—

> Throughout the length and breadth of Italy there is no sort of (Roman Catholic) society for Biblical studies. . . . Can this be wondered at when, in fact, there is no chair of Biblical criticism in the Roman Ecclesiastical schools, and when at the Gregorian and Minervan Universities—to cite only two—none of the 2,000 students who flock there annually are ever examined in Biblical knowledge, nor is any standard of proficiency demanded even from the selected group who go forth decorated as bachelors and doctors of theology?

Boy-and-Girl Marriages. A striking statistical article in one of the London dailies last week, dealing with the subject of boy-and-girl marriages, lets in a flood of light upon the causes of much of the poverty and wretchedness which abound amongst the lower classes. In London alone, it appears, there are 18,000 married persons under twenty years of age—some of them beginning as early as thirteen years. Most of these people belong to the least advanced social class, and the majority of the marriages are contracted in absolute poverty, the few domestic utensils being obtained on the hire system. In England, 56,398 married persons were returned at the last census, as under age. Separations are frequent after a short time, when the first passion has worn off. The worst of it is that the majority of the girl wives amongst the very poor are entirely undomesticated, and of course the consequences are not difficult to forecast. These continual revelations of the sources of our national weakness and misery only confirm what we and others are always insisting upon, viz., that it is the home life of this land which needs dealing with. Vast numbers of people are not only pagans in the matter of religion; they are ignorant of the first principles of domestic economy and of their own physical life.

Who Are "Evangelical"?

WHAT is the meaning of the term "Evangelical"? We ask the question in view of the laxity that has come with recent years. A generation ago the term was much more clearly defined than now; to-day it is claimed by men who have boldly removed the "ancient landmarks," and by others whose teaching and belief is coloured by every conceivable shade of "modern thought."

In Nonconformity, especially, the word is applied comprehensively to churches and ministers, without sufficient regard to their teaching concerning the Virgin Birth and Divinity of our Lord, or his Atoning Sacrifice. The assumption is that the Methodist, Presbyterian, Baptist, and Congregational denominations are entirely Evangelical, and therefore all their churches are federated in a common bond.

Undoubtedly these *denominations*, as a whole, are Evangelical, but they as certainly embrace churches which in every honest sense are non-Evangelical, and prominence is occasionally given to men who are pronouncedly so.

Consequently the word "Evangelical" is distorted out of all recognition and meaning.

One effect of this abuse is that when a really Evangelical Nonconformist congregation seeks a pastor, the greatest difficulty is experienced in "locating" the candidate in such a wide area. Of course, no minister "on trial" can cover even a moderate range of theology in one or two sermons, but if, in view of this, church members in council venture to inquire as to what the candidate really believes, they are met with protests against "raising theological tests" or "forming themselves into a court of orthodoxy." Was ever a more unreasoning contention made! Surely a congregation has, above all things, a right to know what a prospective minister believes and intends to teach; and whatever else may remain unasked or unheeded, his doctrinal position should be unmistakably made known.

But, we are told, if this were so, "no self-respecting minister would preach with a view to such a pastorate." This we do not for a moment believe; but, if it were true, there are matters of even greater moment to a Christian Church and a dying world than even a minister's self-respect.

It is high time that Evangelical people and churches put their foot down and stood for what they believe. Let the others do the same; then all will know where they stand. But so far from a congregation being denied the right to inquire as to a minister's belief, that question is, above all others, the most important—just as in the case of a physician or lawyer, his *knowledge of the subject he essays to teach* is his paramount claim to practise his profession!

We have heard the term "Evangelical" defined as loyalty to the Gospel as defined by St. Paul; and acceptance of the *supernatural* in the birth and ministry of our Lord, in Holy Scripture, and in the regeneration of the human heart—the last, as distinct from the advocacy of mere moral development or evolution of character. Whether this covers the whole ground, some may be disposed to question; but it may at least be taken as a *practical working basis* in a church in which a moderate difference of opinion may exist. It may certainly be regarded as a minimum of Evangelical theology; and we think that the leaders of religious thought should fearlessly face the present unsatisfactory condition of things, and take uncompromising steps to effect a change.

Practical Papers.

On "PARENTAL PERPLEXITIES."

AMONG the many perplexities that harass us in these days, is the attitude of the rising generation to the things of God. The last ten or twenty years have witnessed a decided reaction from restrictions which were formerly associated with religion. The wider spread of education, the increase of personal liberty both in thought and action, the multiplication of books—all these and many other causes have contributed to a state of unsettlement and unrest. We are in a distinctively transition period, and one in which young people find it difficult to plant their feet firmly for God and for his truth.

It is not their fault that they are born at such a time (call it their misfortune, if you will); but one of the most important of all parental duties is to lead them gently and lovingly on to *terra firma*. It is not breaking they need, but bending; not chiselling, but moulding.

Too many parents content themselves with laying down the law; and demanding conformity to it in a manner which has in numberless instances repelled the young from the ways of pleasantness and the paths of peace in which true religion invites them to walk, and has driven them, later, into the dismal wilds of un-belief.

When I was a lad, I went to Switzerland with my father and brother. One day, while traversing a glacier, I stood upon what appeared to be a patch of solid ground, but which was really a mass of loose earth upon the face of the ice. Gradually my weight caused it to move and slide downward towards a crevasse. I called out to my father for help. He did not scold me for going upon such a dangerous spot, nor command me to leave it; but holding on to a rock with one hand, he stretched out his alpenstock with the other; and, as I seized it, he drew me gently into a place of safety.

The wisdom of his action was apparent. Had he pulled with a rough and angry jerk, my hand would have failed to hold the only available means of help, and I should have slid on, probably to destruction. May we not learn the lesson in dealing with the—perhaps foolhardy, perhaps sincere—young people who, from whatever cause, find themselves, accidentally or otherwise, in slippery places to-day?

Note that my father himself stood upon firm and unmovable ground. Had it been otherwise, he could not have assisted me. Parents who lament the unpromising attitude of their children to the truths that they themselves hold dear, must see to it that both in faith and conduct they are on firm ground themselves, and have a strong grip of the Rock of Ages.

We mourn the apparent lack of interest of young people in the Word of God. Have we tried to convince them that we really and experimentally believe it ourselves? Do they see that it lights our path and directs our steps, that we place its precepts uncompromisingly above our own desires, that its principles unerringly rule our conduct? Let us get firm hold of God and of his truth ourselves; then we shall inspire them *with confidence*, so that they may without hesitation commit themselves to our guidance.

Of the many causes which contribute to present-day declension, we may refer more particularly to three:—

1. The Neglect of the Lord's Day.—The rigid observance which characterized the times of our forefathers has to a large extent passed away, and in many Christian homes there is now a laxity which has gone to the other extreme. We cannot afford, as families or as a nation, to ignore the claims of the Day of God. They must be enforced both by precept and example. But this must be done in an *attractive* way.

When John B. Gough was a child, he was taken with a stern hand by his parents to their place of worship; set upon a hard, high bench, with his "little legs dangling in the air" (as he pathetically describes it). There was no feature in the entire proceedings in any way calculated to inspire his interest; and, after he had sat through a long, wearisome service, the congregation would rise and sing of that *happy home*—

> Where congregations ne'er break up
> And Sabbaths have no end!

Small wonder that he had no wish to go there!

It is a hopeful feature of to-day that in many places of worship a brief address is given to the children. But we, as parents, are more concerned with the Sabbath in our homes. Let us try to make it bright. It is a good plan to reserve some interesting occupation for that day—some books or pictures which are put away during the week that they may be studied with greater zest when Sunday comes. Let them be regarded as a *treat*, not as a penance; and, speaking of penance, let me earnestly plead that the learning or writing out of Scripture be never given as a *punishment*, on Sunday or any other day. I have known the saddest instances of positive *detestation* of the Bible from this cause, which it has taken years to eradicate.

2. The Criticism of the Bible.—There has been a terrible unsettling, due to loose and careless theories of the inspiration of the Word of God. Here, above all things, parents must know where they stand themselves. Whatever their views of inspiration may be, they must convince themselves, before they can convince their children, what the Bible really is—that they are not free to accept or reject just those portions which they like or dislike; that it is, indeed, the Word of God, given to us for doctrine, for reproof, for correction, for instruction in righteousness. Teach young people how to "*search* the Scriptures," that they may find therein "the words of eternal life." Dig deeper than the letter, and reveal the spirit; show them that, beneath and above all disputes as to dates and authorship, are the outstanding precepts and principles which make for holiness of living. Let the Word speak for itself and impress upon their hearts its own inherent truth and force.

Though we may hold firmly to the historical view of the stories of Jonah or of the prodigal son, yet, for *practical* purposes (whether these be parable or actual fact), the prime necessity is to learn the inspired lesson that disobedience spells disaster, and that the rebellious heart can only find rest in the mercy and love of God. If our children grasp the spiritual, the natural will fall into its appointed place. Take care of the kernel, and the shell will take care of itself.

3. The Modern Novel. If young people do not read the Bible they will read something else. What is that something else to be? One per cent. may read science; perhaps, five per cent. may study history; for certain, ninety per cent. will read fiction.

There are, of course, novels *and* novels. Some few become classics; the majority are death-traps to spirituality. There are some whose only feature is sensationalism, and their value is easily estimated at a very large *nought*.

There are others that come with a more specious claim upon our attention, dealing as they do, truly or untruly, with the verities of the Christian faith. Clad in the garb of the saint, too many of them reveal, upon more intimate acquaintance, the horns and hoofs of the Devil; and instil into the mind the most insidious poison. An author, from some cause or other, gets "a bee in his bonnet" in regard to some religious truth hard to be understood; or some grievance against the professors of religion; or some specious theory which he desires to foist upon the unwary; and many studious and thoughtful young people, being insufficiently familiar with Scripture to ward off the attack, fall an easy prey to the writer's cross-grained complaint, or hare-brained imagination.

Find out what your children read; do not forbid a book without giving an adequate reason for your prohibition (they will only read it in secret, if you do!); take pains to show them the fallacies that you detect. Inspire their imagination by a recital of the deeds of God. Kindle their ambition to know more of the Lord who alone worketh great marvels. This is what Israelitish fathers were bidden to do, and it is a useful model for us to imitate. Choke error by planting truth; sow the seed of the Word, that the tares may have no room to thrive. Remember that young people are inexperienced and pliable, easily influenced by the opinions of others. Let your opinion be paramount with them; but, to ensure this, you must convince them of its reasonableness.

Before Christ bids us, "*Learn* of Me," He says, "*Come* unto Me"—the spirit of kindness and consideration precedes that of instruction; and both before and after the suggestion of learning, He holds out the attractive promise of rest. Not until our children feel they can *come* to us with their difficulties, confident of our sympathy and willingness to help, can we hope to *teach* them aright. Instead, then, of scolding them, let us hold out a promise of the restfulness found in the "more excellent way." G.

Devotedness.

Begone each earthborn tie and bond,
Begone affection deep and fond,
That Christ does not partake.
Have I a box of alabaster
Which is not broken for the Master,
To which my heart but clings the faster?
Help me my box to break.

Oh, break whatever it may be,
That holdeth back my heart from Thee,
Who died my heart to win.
All other love, however dear,
However old, or strong, or near,
Of which Thou art not theme and sphere,
Is only polished sin.

All other love would cease to flow,
But thine no chill nor change can know,
In spite of ill return.
The source of thine is not in me,
In what I am, or I can be.
The deep, deep spring is found in Thee.
It cannot cease to burn.

Upon my callous heart impress
The depth and height of all thy grace,
That I may love Thee more.
That Thou canst call a worm thy treasure,
That Thou canst find in me thy pleasure,
Tells of a love that none can measure,
But worship and adore. Selected.

Through the Grating.—It appears, from a volume just issued upon "The Convents of Great Britain," from the pen of Miss Francesca Steele, that there are over ninety congregations of nuns settled in Great Britain, and that the number of separate communities of such, each possessing a separate chapel, is over 600. Allowing, at any rate, ten or twelve sisters to each establishment, the number of nuns domiciled in this country must be about 7,000—surely a sufficient ground for State inspection of convents in England.

Samuel and Saul.

Failure Under the Supreme Test.

(1 Sam. xv. 26.)

By Rev. F. B. MEYER, B.A.

ON the shores of the Dead Sea, encrusted with salt, lie the trunks of many noble trees which have been torn from their roots, and carried by the rapid Jordan in its flow from the uplands of Galilee towards the depression of that remarkable gorge; and as they line those desolate shores they remind us of lives which God planted to bear fruit and give shade, which have not fulfilled his original purpose in their creation, and which have been torn up by the roots and borne down to the sea of death. Conspicuous among such failures is that of Saul, the first king of Israel. This chapter gives the story of his final rejection, which had indeed been threatened aforetime, but which now befel.

I. The Test of the Divine Summons and Command.—"Go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass" (*v.* 3).

This command was given after several years had intervened from the incident narrated in the previous chapter; and during those years Saul had met with marvellous encouragement. The handful of men who had followed him, trembling, had increased to a great army, properly disciplined and armed, and led by Abner, his uncle. He had also waged very successful wars against Moab and the children of Ammon on the East, against Edom on the South, and against the kings of Zobah on the North. He had also gathered around him considerable state, for we find the royal table was reserved for himself, Abner, and Jonathan; that he was surrounded by a bodyguard of runners; and that his will was law. The kingdom that had been inaugurated amid such adverse circumstances was beginning to enforce respect, and Saul was able to vie, both in the magnificence of his state and in the army that followed him, with the kings of the lands that bordered on Canaan.

THE DANGERS OF PROSPERITY.

It was at this time that the supreme test entered his life, as it so often comes to us in days of prosperity. In the warm summer days we are most in dread of corruption and contagion, and it is in these days of prosperity that the soul is oftenest subjected, not realizing the significance of the ordeal, to its supreme test. If of late you have had immunity from special adversity, if your circumstances have been easy and comfortable, if paths that were once difficult have become smooth and easy—be on your guard; for, at such a time as ye think not, the Son of Man comes to call you to his bar.

You will notice, also, that this supreme test gave him a final chance of retrieving the past. At Gilgal, years before, God had told him by the lips of Samuel that his kingdom should not continue; but there had been no sentence of his own deposition or rejection, and it seemed as though this last command was put into his life to give him an opportunity of wiping out his former failure.

God often comes to us, when we have made some sad and apparently irretrievable mistake. He gives us yet another opportunity of reversing the past, as when our Lord said to his disciples in the Garden of the Olive-press: "Sleep on now, and take your rest;" a moment afterwards adding, "Arise, let us be going," as though a fresh opportunity would be afforded of fellowship in his sufferings.

The Divine command involved the absolute extermination of the Amalekites; for the word translated "utterly destroy," would be better rendered *devote*. It is the word so often used in the Book of Joshua for placing under the ban the sin-infected cities of the Canaanites. It was understood that, in the case of the "devoted" city, man, woman and child, and the very beasts, must be destroyed, and only the precious metals kept, after being passed through the fires of purification. With such absolute devastation and destruction was the name of Amalek to be wiped out from under heaven.

THE CURSE UPON AMALEK.

There had been feud between Amalek and Israel from the earliest days. "Thus saith the Lord of hosts, I have marked that which Amalek did to Israel, how he set himself against him in the way, when he came up out of Egypt" (*v.* 2). You will remember that Moses reared an altar, and called it Jehovah-nissi—"the Lord my banner"; because he said that the Lord would have war with Amalek, until He had wiped out the reproach of his people (Ex. xvii. 16). Centuries had passed, and this ancient threat had remained unfulfilled until this hour struck, and the command was given, "Go and smite Amalek."

At first it seems very terrible that God demanded this act of obedience from Saul; but on the other hand the Amalekites, as we are told in *v.* 18, were sinners of a very black and aggravated type. We learn also from *v.* 33 that Agag with his sword had often made women childless. A very cruel and rapacious tribe of robbers were these Amalekites, who were constantly making raids upon the southern frontier of Judah. It was absolutely necessary, therefore, for the safety of the chosen people, that their power to injure should be permanently arrested, and their claws drawn.

Remember that Saul was only called to do summarily and suddenly that which otherwise would follow in the natural process of decay, for God has so constituted us that when we sin against the laws of truth, purity, and righteousness, decay immediately sets in by an inevitable law. If Amalek had never been attacked by Saul and his hosts, the vices that were already at work in the heart of the people must have led to the utter undoing and consumption of the nation. It is said of families in our great cities, infected with the evils that are rife among us, that in five generations they die out, having lost the power of self-propagation; and what is true of a family is equally so of a nation.

SAUL'S FATAL ERROR.

II. Obedience with Reserve.—The story is told us in *v.* 9: "But Saul and the people spared Agag." When he raised his standard, 200,000 footmen from Israel, and 10,000 men of Judah, Benjamin, and Simeon gathered around it at Telaim, on the southern frontier; and they came to the chief city of Amalek, which lay, probably, a little to the south of Hebron. After lying in ambush in some dry water-course, or wady, and having given notice to the Kenites—a peaceful, friendly people—to depart, the attacking army carried the city by assault, put to the sword men, women, and children; pursued the fleeing remnants of the Amalekites from Havilah even to Shur, the great wall of Egypt; and with the exception of Agag, and a few that may have escaped, and the choice of the flocks and herds, the whole country was rid of its inhabitants, and reduced to the deathlike silence of an awful solitude.

Saul returned, flushed with triumph, reared a monument of victory in the oasis of Carmel, near to Hebron; and then came down to the sacred site of Gilgal, that he might sacrifice to the Lord, and perhaps divide the vast plunder of sheep and goats, of oxen and camels, which had fallen into his hands, which he and the people had been loth to destroy.

Whether this reserve was due, so far as Saul was concerned, to greed, as appears most likely, or because, as he says in *v.* 24, he feared to thwart the people, obeying their voice rather than the voice of God, we cannot decide; but considerable light is thrown on the incident by the startling expression used by Samuel in *v.* 19, when he says, "Why didst thou fly upon the spoil?" employing the same expression as in chapter xiv. 32, where we are told that the people, in their ravenous hunger, flew upon the spoil, and ate even with the blood. The same passionate vehemence seems to have characterized Saul, and the men of Israel. Surely rapacity and greed were at work, and before the boiling current, all the bulwarks of principle and conscience were swept away.

THE POINT OF FAILURE.

There is great significance in this for us all. We are prepared to obey the Divine commands up to a certain point, and there we stay. Just so soon as "the best and choicest" begin to be touched, we draw the line and refuse further compliance. We listen to soft voices that bid us stay our hand, when our Isaac is on the altar. We are quite prepared to give up that which costs us nothing—our money, but not our children, to the missionary cause; the things which are clearly and disgracefully wrong, but not the self-indulgences which are peculiarly fascinating to our temperament. Skin for skin, yea, all that a man hath, will he give for his life—only spare him that, and he will cheerfully renounce his claim to all besides. There is always a tendency with the best of us to make a bargain with God, and sacrifice all to his will, if only He will permit us to spare Agag and the best of the spoil.

But an even deeper reading of this story is permissible. Throughout the Bible Amalek stands for the flesh, having sprung from the stock of Esau, who, for a morsel of meat, steaming fragrantly in the air, sold his birthright. To spare the best of Amalek is surely equivalent to sparing some root of evil, some plausible indulgence, some favourite sin. For us, Agag must stand for that evil propensity, which exists in all of us, for self-gratification; and to spare Agag is to be merciful to ourselves, to exonerate and palliate our failures, and to condone our besetting sin.

Is this your case? You are willing to give Christ the key of every cupboard in your heart, save one; but that contains your most cherished sin, for which you find manifold excuses, and to retain which you are prepared to sacrifice everything else. Thus Ananias and Sapphira kept back part of the price, and were cut off from the ranks of the Church.

It is startling to learn that Saul perished, on the field of Gilboa, by the hand of an Amalekite (2 Sam i. 1-10). What a remarkable fact! The least instructed can decipher the lesson. He who runs may read. If we spare ourselves, forbearing to cut off the right hand or foot which may be causing us to offend, we shall certainly perish by the hand of that which we refused to part with. Our cherished indulgences will bring about our undoing. The love of God, foreseeing the risk we are incurring, pleads with us to destroy without mercy the enemies of our own peace; but Agag comes to us delicately, and we forbear to inflict the Divine sentence; and presently we are stricken by the hand of the assassin, dye the green sward with our life-blood, and are despoiled of our crown, which is transferred to another.

Moreover, presently, Samuel arrives to speak the Divine sentence of deposition: "Because thou hast rejected the word of the Lord, the Lord hath rejected thee from being king."

"Our Daily Bread."

SUNDAY, May 4. Leviticus ix.

AT the end of the previous chapter we leave Aaron and his sons eating of the bread from the basket of consecration, and remaining within the precincts of the tabernacle. This lasted for eight days, which is the symbol of Resurrection. Surely we cannot miss this lesson. During this dispensation, which is to close with the manifestation of the sons of God, we are hidden with Christ in God, and meanwhile are called to feed on the riches of Divine grace, consecrated and set apart for spiritual sacrifices.

At the close of this period Aaron was commanded to offer a sin-offering, as though sin had mingled with the holy sojourn within the sacred shrine, for our holiest services require the touch of the cleansing blood. Thereafter he offered a burnt-offering, as betokening his entire surrender to the Divine Will.

Notice verses 4, 6, and 23—they tell how the glory of the Lord was associated with the fulfilment of the seven days of secret fellowship and ministry, followed by this eighth day of manifestation. "Aaron lifted up his hands in blessing . . . the glory of the Lord appeared . . . and all the people saw it." Surely this is a prophecy of things not seen as yet, when our Saviour shall appear with his saints, and shall bless, in the first place, his own chosen people. He has been hidden from their eyes for a time that He may be given them for ever. When Israel shall be turned away from the sins which have come between them and the Messiah, then shall come the restitution of all things, and days of heaven upon earth (Acts iii. 19-26).

MONDAY, May 5. Leviticus x.

What a sad and tragic story is unfolded here! How surely it teaches, that whatever be the outward privileges which God confers on us, there is ever the terrible liability that we should misuse them, and wreck his fair design. The sin of Aaron's sons was that they substituted strange fire for the fire of the altar. Was it mere negligence, or wilful disobedience? Or was it that they had fallen under the power of strong drink, which from that moment was strictly prohibited (*v.* 9)? The plain fact remains, that there had been a distinct violation of the Divine commandment, and a disregard of that careful reverence and holiness which God required (*v.* 3).

What a solemn warning is here for all who hold holy office in God's house; and who, though not pretending to the priestly functions, are called to handle the sacred doctrines, and engage in the service of the sanctuary. Too often we have offered strange fire! Through some inconsistency of the inner life we have failed to obtain a spark of the true fire of the Holy Ghost, and have tried to make good our failure in the eyes of our fellows by the strange fire of our rhetoric, or vehemence, or exciting words! Too often we have preached ourselves, and not Christ Jesus our Lord! And it is of the Lord's mercies that we have not been removed from his service.

"Aaron held his peace." He felt deeply; but pursued his ministry, as though he realized the justice of the Divine sentence and sought to identify his will with God's. But God graciously cared for his child, and when his inward grief made him forget one item of the intricate ritual, the mistake was graciously condoned. Nadab and Abihu presumptuously and wilfully offered strange fire, but Eleazar and Ithamar failed through grief to eat the sin-offering. For the former, a sin of presumption, there was judgment; for the latter, a failure accounted for by natural grief, there was mercy.

TUESDAY, May 6. Leviticus xi.

All believers are priests unto God (1 Pet. ii. 5). It is abundantly clear in this book that the priests and people of the Old Covenant were strictly under law, even as regards their food. They were called upon to make a difference between the clean and the unclean, between what might and what might not be eaten. For ourselves, though of course not bound by this dietary (Acts x. 11-16; 1 Tim. iv. 4-5), it is often wise for sanitary reasons to adopt it, especially when travelling in hot climates; but above all, let us heed what food we take into mind and heart. As we feed, so we are.

Holy men have elicited much spiritual instruction from the combination of the chewing of the cud with the divided hoof. They have pointed out that there is an intimate connection between the inward digestion of the Word of God, which may be compared to the former, and the character of the daily walk, which adopts the rule of separation, of which the latter may be taken as the symbol. The inward life must lie down to ruminate on the Word of God, and the outward walk must be separated from all known sin.

All the inhabitants of the waters, such as oysters, which had not fins and scales, were forbidden, probably because their feeding was unclean. All carnivorous birds were forbidden, and winged creatures that crept on the ground. Not only eating, but contact was prohibited (*vv.* 8, 24, 26-28, 31-41). And the reason for this awful care is clearly revealed (*vv.* 43-45). The fact is that God is Holy, and those who minister to Him must be holy also; and when we are tempted to listen to, to read, or to consider that which might contaminate, we must meet it with the most absolute refusal.

WEDNESDAY, May 7. Leviticus xii.

From this chapter we are taught that when a man child was born, the mother was rendered ceremonially unclean, and was separated from the sanctuary for thirty-three days. In the case of a maid child, these periods were doubled. Does not this remind us of the words of two of God's Spirit-taught servants, of whom one says, "How can he be clean that is born of a woman?" and the other, "I was shapen in iniquity, and in sin did my mother conceive me" (Job xxv. 4; Psa. li. 5)?

Here, too, is the ordinance of circumcision, which must have its counterpart in each of us, if we would belong to the true family of God—the putting off of the body of the flesh by a circumcision not made with hands (Col. ii. 11).

It is as instructive as it is interesting to see the graduated scale of offerings. "If her means suffice not." "To the poor the Gospel is preached," even in this ancient and somewhat rigorous code-book. God asks only for that which is within the compass of our powers. From those of great faith and gift, He requires the utmost they can give. But if your faith is weak, your knowledge limited, your capacity small, bring Him what you can, and it shall be accepted, according to what you have, and not according to what you have not. It is touching to recall Luke ii. 24, and to remember that the parents of our Lord were too poor to procure even the lamb, and had to content themselves with the two young pigeons. Let us adore "the grace of our Lord Jesus Christ, who, though He was rich, yet for our sakes He became poor, that we through his poverty might become rich."

THURSDAY, May 8. Leviticus xiii.

Leprosy—one of the most loathsome diseases by which human nature can be afflicted—furnishes a most vivid and terrible view of sin.

It required the most careful examination. "The priest shall look"; "the priest shall shut up him that hath the plague seven days"; "he shall shut him up seven days more." From such words we gather that our great High Priest is most careful and deliberate in forming his conclusions. He will not exclude us from his fellowship and service, unless it is proved beyond doubt that the evil from which we are suffering is one of our deliberate choice and will. God distinguishes between sins of ignorance and of presumption. A skin-blemish might not be the defiling brand of leprosy; yet it might be caused by some deep spring of disease, which would presently spread through the whole nature; and the most careful investigation was needful lest a mistake should be made (*vv.* 2-11). The Son of Man will not break the bruised reed, nor quench the smoking flax.

When the presence of leprosy was placed beyond a doubt, the leper was attired in a special garb and isolated from the assembly of God's people (*vv.* 45, 46). Here, too, is a striking emblem of the power of sin to shut off the soul from fellowship with the saints. Nothing is so absolutely destructive of that blessed communion, by which soul may be knit to soul in Christ Jesus, than permitted sin.

The "garments" of the closing paragraph are evidently the habits of our life. If there is any suspicion of their being contaminated, we must forthwith burn them lest the evil spread. Every suspicious symptom and trait must be sedulously dealt with lest it become a spreading leprosy.

FRIDAY, May 9. Leviticus xiv.

The leper must dwell without the camp, but the priest would go out to him. Yes, we may be excluded from the fellowship of God's people, but Jesus will find us out, and come to us. He is not ashamed to identify Himself with us, though He hates our sins. He will put forth his hand and touch us, so that the leprosy may depart.

What a beautiful emblem is presented in the two birds, of which the one represents his death whose blood was shed for our cleansing, and the other represents the resurrection of Him who hath ascended to the right hand of God on our behalf. Yes, and surely we may see the forgiven sinner in the flight of that emancipated bird in the open field. We have risen together with Christ, and sit with Him in the heavenlies, far above principalities and powers.

After the priest had fulfilled the initial rites, the cleansed leper had to wait for a further week, during which he had to perform certain acts, which may be taken to symbolize that putting off of the old, and putting on of the new, which touches specially the realm of habit, and is so absolutely essential, if we are to please God (Eph. iv. 17-24). Then, on the eighth day—the type of resurrection—there were the cleansing and anointing of the members (14-17). As each of our members has been defiled by sin, so each must be cleansed and anointed for the Divine service. We must not only seek to realize the sin-offering with its forgiveness, but the burnt-offering with its consecration; then also we may feed on Jesus, as the bread of our life (*v.* 20).

In the provision for the detection and cleansing of leprosy in a house (*v.* 33, &c.), we have deep lessons suggested as to the churches of the saints. The High Priest is ever searching them and seeking to deliver from the taint of uncleanness (Rev. i., ii.), and, thank God, there is atonement and cleansing for all (*v.* 23).

SATURDAY, May 10. Leviticus xv.

This is a chapter for private study rather than for public reading. But its lessons ought to be considered by those of mature growth, because we are reminded that there is nothing in our most private or secret life that God accounts a matter of indifference. All is dealt with by his Word, because all reacts on our standing and ministry. He is a holy God and searches all hearts. From Him no secrets are hid. He requires truth in the inward parts. In our most private actions, and in the most hidden dealings with others, we must pass his test of perfect holiness. Nothing is indifferent, nothing trivial, nothing unworthy of notice. We must be separated from all uncleanness, whether of the flesh or spirit (compare *v.* 31 with 2 Cor. vi. 1), else we shall suffer from the taint of death, and defile the sanctuary.

The matters referred to in this chapter did not entail quite the same loss as did leprosy, as appears from the difference which pertained between the values of the respective sacrifices. In the present case, turtle-doves and young pigeons only were required from all. But there were to be constant ablutions. Repeatedly we are told that the unclean were to wash themselves in running, *i.e.*, "living" water. Let us be reminded of the constant necessity of availing ourselves of "the washing of water by the Word," by which we are kept clean in our Master's eyes, and enabled to walk before Him without condemnation. It is only by great care, watching, study of the Word, and reliance on the grace of the Holy Spirit, that we can walk so as to please God.

F. B. M.

Other Lands.

Irish Presbyterians in Western India.

THE Irish Presbyterian Mission does its work chiefly in the villages. Probably no country in the world is so thickly studded with villages as India.

Miss Lilian S. Stevenson, a sister of Rev. J. S. Stevenson, of Parantij, who spent the winter of her visit in looking after the orphans, has written, "Our Famine Legacy," in which she gives some account of the children received into the orphanages of the Irish Presbyterian Mission in Gujerat and Kathiawar. It is a graphic, sad story, full of pathos and of pictures. It may be obtained for 4d., post free, at the I.P.M. Office, 12, May Street, Belfast.

During the famine of 1900, which was the worst of the century, not less than a fourth of the population of Gujerat perished through starvation and consequent disease. During that sad year Robert Gillespie, the senior missionary, and R. B. Macwhinney, in the flower of a youth full of promise, fell victims to cholera; and Wm. Mulligan, "capable in business and spiritual in nature," and Mrs. J. F. Steele, "mother of the motherless, feeder of the hungry, tender of babes," laid down their lives in trying to save the famine stricken. In the two days we spent at Ahmedabad, as the guests of Rev. J. F. Steele, a little before Christmas, we observed the lively and kindly interest which a young lady doctor, Miss Egan, B.A., LL.B., took in the children. Now she also has been called home, when her earthly service had scarcely begun. She only came out in 1899.

Prompt measures were taken by the Government on a scale unexampled in famine records, and in June of 1900 there were between five and six millions employed on Government works or receiving gratuitous relief.

PURBLIND CRITICISM.

One of the most nauseous forms of insincerity or misrepresentation which one hears in India is the praise sometimes bestowed on Hinduism, and the contempt cast upon missionaries, by men of our own country, who seem colour-blind to the impurities of the idolatry they praise, and to the faithfulness unto death of the servants of God whom they contemn.

But the famine of 1900 stopped the mouths of these vain talkers. It was the missionaries' opportunity, and they availed themselves of it to the full. They added their help of the starving to that of the Government, with all the advantage derived from an intimate knowledge of the people, and from a reliable Christian native agency in the administration of relief. They opened cheap grain shops, and thus interposed between the grasping money-lenders and their victims. All the mission agents worked well, and though large sums passed through the hands of some of them, not a penny was known to have been misappropriated. "The Government, the missionaries, and the railways were all praised by the common people. The land as a whole is still heathen, but Christianity, as represented by a Christian Government and Christian missionaries, has made a distinct advance in the estimation of the people."

THE HORRORS OF FAMINE.

One of the horrible effects of famine is the death in many of natural affection. Of this the Scripture gives us more than one extreme and loathsome picture. Children in this famine were deserted by their own relations; some parents never came to claim their children, and others robbed them of their food and ate it themselves. In these and other ways the hard cruelty of heathenism has many lives to answer for. Yet there was another side even to this repulsive picture. "The frequent sight of a couple of sickly feeble elder children, with a baby brother in comparatively good condition, told of a child's self-sacrifice. Most of these only staggered in to die; their little charges have in a few cases rewarded the life laid down and are bright little fellows to-day—not many, however. It was hard to bring any of the tiny children through the valley of the shadow of the famine year."

Another great advantage of missionary relief is that moral training is regarded as of more importance than teaching from books. Cleanliness, order, obedience, truth, honesty, kindness, fair play are studiously inculcated. And to be well grounded in primary and useful knowledge is regarded as more necessary than advanced studies upon an ill-laid foundation of undigested learning.

From our recollection of Miss Carruthers' very successful kindergarten schools at Pisa, and from some experiences we have lately had in Burmah of the effects of similar training on little mites from four to six years old, we are not surprised that Miss Stevenson should say, "A missionary trained in kindergarten methods would be of much value." Seeing that the hope of the future necessarily lies so largely in the children, it would seem desirable that every young woman missionary should possess this training.

With regard to industries this Mission evidently prefers, for the future of its children (of whom they have 1,500 in their seventeen orphanages), to see them settled in the Christian villages, which are one of its marked features. With a nucleus of established orphans it is much easier, they say, for new-comers to feel at home. And the children trust and believe one another more readily than an adult or a stranger. Out of five native pastors three were brought up in the orphanages, and it is hoped that not a few will be called to "the work of an evangelist" among their own people. But most of them will probably become artizans or farmers. This raises the great question of

INDUSTRIAL WORK.

If (say these missionaries) the chief aim were to make such work pay at the earliest possible moment, the simpler way would be to gather the children into two big institutions, and start a small factory—weaving, soap-making, or the like.

In spite, however, of the many advantages of the larger institution system—in lessening expense, in providing efficient mental and moral training with greater ease and completeness, in allowing one man to be set apart for orphanage work alone, and that this plan is widely adopted by other orphanages—the method already tried successfully in this Mission has been unanimously preferred. The limitation of the number in an orphanage to about a hundred is in their judgment more conducive to health, and more free from unhealthy moral surroundings, than if extended to 600 or 700. It is better that the orphanages should be scattered all over the Mission, so that the children see and are surrounded by an independent Christian community.

Three industries, however, are carried on on a definite plan—carpentry, cane-work, and tape-weaving. One thing must be kept in mind with regard to industrial work. In a land where trades are hereditary, and are more confined to castes than even in the trade guilds of the Middle Ages, it is obvious that unskilled labour will not win its way. If these children are to rise above the level of the field labourers, they must have time, patience, and skill expended on the training of both brain and hand.

AMONG THE BHEELS.

We spent a few hours at Dohad, a country station at the foot of hills inhabited by Bheels, an aboriginal tribe. Dr. and Mrs. McNeill were about to leave on furlough, and Mr. Hanna, a young missionary, had just arrived to supply their place, and to learn the language. Dr. McNeill gives in one sentence an idea of the famine year. "The Bheels killed and ate their cattle; there was no fodder to be had, and they could get more for the skin than for the live animal. Then they took the tiles off their houses, and sold them for food; then the pillars and beams went, one by one; then the mill and plough. Sad, sad it was to see them grow thinner every day, but they would preserve their independence to the last; and, when all had gone, preferred to die by the roadside rather than go to the poor-house. . . . One of the sad effects of the famine is that now many of the Bheels are not ashamed to beg."

Dr. McNeill told us that one morning before breakfast he gathered up more than 400 corpses. It is very painful to think that in Western India they are again beginning to pass through experiences similar in kind; we can but pray that they may be less terrible in degree.

The reports of these missionaries from their different stations are of much interest. The shadows are thrown in as well as the lights—the discouragements and apparent failures no less than the evident successes. As the missionaries are "the messengers of the churches and the glory of Christ," ought not this always to be the case? R. Cope Morgan.

The Empress Dowager of China.

THERE is probably no man living to-day who is so well qualified to judge of the missionary outlook in China as Dr. W. A. P. Martin, of Peking, who reached New York recently from the Chinese capital. He has made his home in Peking since 1863, spending more than forty years in the service of the Imperial Government, his last appointment being that of President of the Imperial University. He went through the siege of the Legations in Peking.

On arrival at Vancouver, Dr. Martin found a telegram from the great Yangtsze Viceroy Ch'ang Ch'ih T'ung, asking him to take charge of a new university in his capital, besides becoming his own adviser on international questions. The doctor intends to return to China to take up this position next summer.

In an interesting account of the advance of Christianity in China, he said that he thought the outlook had never been so good. Education is everywhere in the air. Colleges and graded schools are ordered to be established in the provinces, and the presses of the missions are unable to turn out scientific books fast enough to meet the demand of readers.

Concerning the Empress Dowager, Dr. Martin said:—"To my certain knowledge she had progressive ideas during the minority of the present Emperor, and I think that some of the Imperial edicts that caused the reactionary element at Court to call upon her to come from her seclusion and save the Empire, were originally suggested by herself. But having been recalled to power by the conservatives, she threw herself into their arms, took a back track, and abolished the liberal measures that had been adopted. After the relief of the Legations she again displayed liberality towards progressive ideas, which some people thought to be merely intended to deceive foreigners. But this is quite in keeping with her earlier history, during which she had the young Emperor instructed in English. His teachers had formerly been pupils of my own, and they brought me his lessons to correct. I understand she is studying English herself, and that she uses it when she can. When she received the ladies of the foreign legations last February, she took them into her private apartments, where she threw herself on her couch at full length to show her guests how she slept, and then invited them to follow her example and see "how it felt" to lie down on the imperial couch, and whether they would be comfortable on it. That was a curious revelation of character in one of the most (hitherto) unapproachable women in history, of the most powerful woman that China has yet produced, and the woman who holds in her hands to-day the destinies of that great Empire.

"She has become satisfied through her recent defeat that China can never conquer the foreign Powers by force of arms, but that if she wishes to maintain continual peace she must push modern education through the Empire, and by strengthening it in this way bar any aggression on the part of Western nations." Roger Martin.

New York, April 14, 1902.

The Simplon Tunnel Mission.

EVER since the great undertaking of boring the Simplon Tunnel was commenced, three years ago, a work of evangelization has been carried on among the Italians employed on the Italian side. From the beginning, the work has steadily grown and prospered. It now embraces public Evangelical services in a large hall on the old diligence road, a day-school with 130 scholars and a staff of three teachers, a Sunday-school frequented by a large proportion of the day school children, and a night-school and reading-room for adults. All these branches are located in commodious premises admirably situated near the centre of the works, and secured to the use of the Mission, as is also the minister's residence, free of rent.

The work has been from the beginning conducted on purely Gospel lines. Bitter polemics have been carefully avoided. The one aim has been to bring souls to Christ, and to subject them to his sway. Much fruit has been borne; a living Church has grown up; drunkards and men of immoral conduct have been reclaimed; and the beneficial influence of the work on the lives of the navvies is matter of general recognition. Some of the men, returning to their homes, have carried with them the truths they had received at the Tunnel, and have opened new centres of evangelical light among their kinsfolk and acquaintance.

An extension of the work has now become necessary. The mountain valley leading to the mouth of the Tunnel is a narrow one. Both sides of it, for an extent of some five kilometres are now lined with the wooden barracks and chalets that have become necessary for the accommodation of the 3,000 Italians employed on the works, and of the traders who supply their wants. At the entrance of the valley, coming from Domodossola, is a wide opening in which lies the village of Varzo, and in the village and its immediate neighbourhood some 1,000 of the navvies have been obliged to seek their quarters.

As the preaching-hall is situated at the other extremity of the valley, near the mouth of the tunnel, an urgent need arose to provide an auxiliary place of worship at Varzo. This need has now been met. A piece of ground has been purchased on the side of the diligence road, and a chapel put up with accommodation for about 150 hearers. The building was opened a short time ago; but about £200 is still owing upon it.

With regard to the mission itself, it should be stated that the fund for current expenses are chiefly provided by the "Gospel Mission to Foreign Navvies," through the secretary, Miss Maynard (The Cottage, Hawkhurst, Kent), while the ministers and teachers are furnished by the Italian Wesleyan Methodist Church, that church being the one in possession of the Italian field adjacent to the tunnel. A similar evangelistic work has recently been commenced at the Swiss extremity of the Tunnel, also amongst the Italian navvies.

(Rev.) H. J. Piggott.

28, Via delle Coppelle, Rome.

Itineracy in North Africa.

WRITING from Djemâa Sahridj, on April 11, Mdme. Rolland says:—"Pray for us that we may be directed and strengthened for the accomplishment of God's will. We feel ever more resigned to the will of God, and desirous of obeying Him alone in our service. Since returning from Europe in September last year, I have been led to undertake more than in the past the work of itinerant evangelization in European centres and Kabyle market places, in which I have already seen manifestations of the Divine blessing.

"The Gospel has for some years been proclaimed in these parts; we feel urged to make it known where it has not yet been preached. The five and a-half years during which we have been here, have not been in vain; we have witnessed some souls come out veritably for the Saviour."

The terms of this communication imply (as the fact is) that Mdme. Rolland and her daughter are now working without support or subsidy from any society or organization.

A Visit to Cote d'Or.

SOME time ago, a Bible was given to a policeman, who kept order at a Salle de Conférence at Pré St. Gervais, near Paris. I afterwards met him one day in the street, and he told me he had been to see his parents who live in a village in the province of Cote d'Or. He said he did not like to give the Bible to them, as it had been a present to him; but he had left it on loan. From what he said, I thought the Book was much appreciated, and was the only Bible in the village. It awakened in my mind the desire to visit those peasants. This year, returning from a visit to the Ardèche, I spent about a fortnight in Cote d'Or with a friend. We went first to Beaune, a very pretty town near Dijon. We were most cordially received by the excellent pastor and his wife, who are doing a good work in the neighbourhood.

Moving to Bligny, we passed through beautiful scenery, as the tram wound its way up the rocky hills. Bligny is surrounded by villages where there are no mission-halls or Protestant churches. Of course there are the Roman Catholic churches, and the people are under the influence of the priests. My short stay there impressed me that it is an open door for Christian work. The people are not all priest-ridden. My friend and I distributed Gospels and tracts. Quite a little crowd gathered round us wanting books, and we had not sufficient Gospels with us to supply all who asked for them. One lad showed me a Testament he or a member of his family had bought of a colporteur who sometimes visits that district.

One day we drove over to Thiery, the village where the parents of the policeman live. We were received by that family with French politeness, but when I spoke to them about the Bible they had, I found that Madame did not care to read it much herself; she said her daughter had it, and she did not wish "to change her religion." However, I read to them a portion of Scripture, and when we went away, they thanked us for coming to see them. We gave away several Gospels and tracts in that village. The people seemed much surprised at having them given; some at first refused to take them, but when they found they were gifts they received them with thanks. We had some very interesting conversations with the people. I should rejoice to see some permanent work started there, so that these people might have the opportunity of hearing that salvation is offered to them "without money and without price." I shall be glad to give further information about the district to inquiring friends.

"*Amery*," *Ashford, Kent.* E. J. Bell.

Nestorian Orphans.

UNDER the care of Deacon Abraham the Nestorian Orphanage maintains its strictly Evangelical position. For upwards of twenty years the institution has proved an incalculable boon to the orphan children of the poor, persecuted Nestorians, many of whose parents have been killed by the Kurds. In the latest report Deacon Abraham writes: "We have now thirty-two orphan boys and sixteen girls. The boys are taught to do all kinds of work in the vineyards and fields, and the girls do housework, sewing, and making clothes. Lately we sent away two orphans—a boy and girl; they are good Christians, worthy and honest."

One of the many advantages of the Deacon's school is that the girls are entirely trained by natives, and are thus better suited for the homes of Syrians. Youths who are educated in European ways are often unfitted for ordinary life in Persia, and are too apt to wander into other countries, seeking a freedom not to be found in their own. In view of this it is not surprising that the Nestorian Orphanage should be found to serve so useful a purpose.

Deacon Abraham cannot receive more of the homeless orphans for whom admission is sought through the lack of support. The hon. secretary is Miss Barclay, 9, Tranton Road, Bermondsey.

The Moody Bible Institute.

THE summer schedule of the Moody Bible Institute of Chicago has been planned to meet the circumstances of those who desire to get better acquainted with the English Bible and with soul-saving methods of work, but who have not much time at their command. Certain regular courses, which run the year round, will be in operation, including Bible Chapter Summary (taking the Bible consecutively by chapters), Bible study for personal work, &c. In addition, a well-known Bible teacher is engaged for each month, so that those who come for short periods shall be able to get short but complete courses. These special courses cover church history, homiletics, as well as analytical, exegetical, synthetic, and other methods of studying the Bible.

The lecturers for the summer include Dr. C. I. Scofield, pastor of the Congregational Church at East Northfield, Mass.; Prof. W. W. White, of Montclair, N.J.; Dr. James M. Gray, of Boston; Prof. W. G. Moorehead, of Xenia, O., Theological Seminary; Rev. Mark Guy Pearse, of London; and Mr. Robert E. Speer, of New York.

As Mr. Moody went up and down the land in his evangelistic labours, he met many of both sexes who would, with some well-directed study and training, become efficient lay-workers in the cause of Christ, and who would then prove invaluable assistants to their pastors in the Sunday school, choir, &c.

The Institute receives for a few weeks such as aim to serve as lay-workers. Pastors, evangelists, returned missionaries, and other Christian workers who have had actual experience on the field, and who wish to give time to further study and preparation for larger usefulness, will find a course at the Institute very helpful. Not only is theoretical training a part of the Institute curriculum, but students are also assigned to definite appointments in Chicago under the supervision of expert instructors. Unusual facilities are thus afforded for testing men and women, and developing their special gifts of service. An earnest spirit of consecration and self-sacrifice is fostered by devotional features in the home life of the Institute.

A prospectus giving full particulars as to conditions of entrance, &c., may be obtained from Mr. J. H. Todd, Superintendent Men's Department, 80, Institute Place, Chicago, or Miss E. S. Strong, Superintendent Women's Department, 230, La Salle Avenue, Chicago. No fees are asked for tuition or training.

From Dr. Baedeker.

I AM anxious to secure the prayers of readers of The Christian on behalf of a Conference, which is to take place at Prague, Bohemia, on May 8 and 9, where many Christians of the various Slav population of the Austrian and Hungarian empire will meet together in unity with Germans and others, for fellowship in the Gospel and for encouraging and deepening in spiritual life. Bohemia and Moravia have been the very hotbed of persecution and martyrdom, of Popish bondage, from the time of their reformer, Huss, who was burnt at Constance, until within twenty-five years ago, when the restrictions of the Gospel were the cause of a deputation to the Emperor, who most graciously granted a milder rule.

Since that time there has been liberty granted in an increasing measure, and throughout the Empire many thousands have taken advantage, and declared themselves "free from Rome"; and the Gospel of God's grace is bringing very many to the knowledge of the truth, and the assemblies of believers and the service of the Gospel are expanding in a most encouraging manner. I hope (D.V.) to leave England for Germany on the 28th inst., purposing to visit Wiesbaden and Stuttgart, on the way to Bohemia and Austria, before going to the Northern countries. My further programme will include Norway and Russia.

F. W. Baedeker.

Wart-Eck, Weston-super-Mare, April 25

Arousing Civic Conscience.

MR. JAMES KNOX, AIRDRIE.

A SIGNIFICANT event of the social life of Scotland during the past winter has undoubtedly been the great temperance revival in Airdrie. For many years that town has been in a most unsatisfactory condition, so far at least as facilities for the sale of intoxicating drink are concerned, and the occasional condemnatory words that fell from the lips of serious people interested in reform were spoken without effect. Those in civic authority felt so slightly the burden of responsibility for the moral condition of the community that they did not hesitate to encourage something like free trade in the sale of drink. As a result Airdrie came to enjoy the unenviable distinction of being the most highly licensed town in Scotland, and about a year ago this meant 110 licences to about 20,000 people. Think of it—a public-house for every fifty adults of the population.

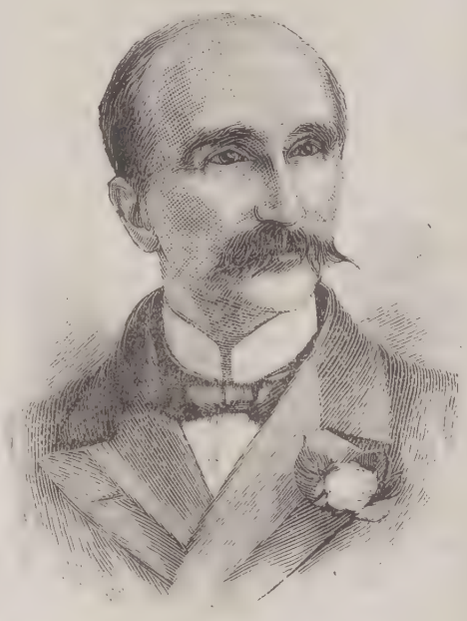
To a number of the more earnest and practical Christian people, this condition of affairs was slowly becoming unbearable. It was apparent that the work, which was urgently demanding their best consecrated effort, needed many years for its accomplishment. Year by year a few young men of business capacity, of social standing, and of Christian character, stood for seats in the Town Council, and won them, and in the natural course of events (usually in the third year of their term of office) they rose to the status of magistrates. While this healthy movement was slowly progressing, it was constantly confronted by a glaring and serious drawback in the incoherent, and therefore impotent, condition of the forces of temperance. While temperance people refused to unite, the aggressive power of the best representatives was necessarily curbed. The recent movement that has so deeply affected the town, that has awakened the interest of Scotland, and that at the present moment shows no signs of abated vitality, is the direct result of bringing together the scattered forces of temperance, and of charging them with the power which comes from unity and co-operation. The splendid achievements of these seven months have created a new social atmosphere, have greatly strengthened the hands and nerved the will of those in civic authority, and have awakened in the breasts of hundreds a hopeful buoyancy which before was impossible.

The prominence here given to the life and work of Mr. James Knox must not be construed into any extravagant claims on his behalf, so far as the movement is concerned. It is quite sufficient to affirm that he has played a part of undisputed importance, that he has brought with him to the Chief Templar's chair fine administrative ability, warm enthusiasm, and an attractive personality, and that his presence has inspired many with the conviction that the revival is no mere brilliant spurt, but a healthy awakening of the civic conscience that will lead to permanent results. His father and grandfather belonged to Airdrie, but he was born in Glasgow. Three years afterwards, on the sad occasion of his mother's death, he was brought to the town of his fathers, and there he has since remained. At the age of fifteen he entered the University of Glasgow, where he studied arts for three years, with law in view.

While he was in attendance at the University two events took place which entirely altered the course of his life, and compelled him to abandon all thought of the legal profession for a business career in Airdrie. The first was the death of his father; the second, a year or two later, was a serious and unexpected reverse in the circumstances of his home. Thus, while yet in his teens, Mr. Knox found himself in a position of grave responsibility as the eldest member and only son in a large family. He faced the inevitable with courage, threw himself into business with heartiness, and ultimately achieved considerable success.

Alongside the business which his father had continued to own in Airdrie, and which Mr. Knox took in hand at the crisis just referred to, there existed a small savings bank. The young man was keen enough to notice that this bank could be considerably extended to the great advantage of the community, and to this kind of work he felt specially drawn from his earliest days. Indeed, when he was but a lad of ten years he started a penny savings bank in his own home in imitation of his father's, and in the course of three years he collected in pennies from children running about the door the handsome sum of £100, and some of his youthful depositors of that time own to-day a considerable amount of property. The capacity of which this incident was a forefeeling has been fully developed, and has led to happy and beneficial results. Mr. Knox accordingly separated the savings bank from his business, and extended the hours of work, and as a result in the course of eighteen years, with the help of an able board of management he has succeeded in raising the amount of total deposits from £10,000 to £400,000.

It is well known that only busy men find any time for work beyond their private interests. Mr. Knox is one of the busiest of men, and yet he has found a large amount of time for the service of the town and church. When he was twenty-five years of age he entered the Town Council, and whatever he took in hand, although he was one of the youngest councillors who ever served the burgh, was done with thoroughness. He has



BAILIE KNOX.

From Photograph by Mr. R. C. Platt, Coatbridge and Airdrie.

fully shared in all the honours that fall to the lot of the representatives of the people, and has served as Bailie, Dean of Guild, and Treasurer. The only position of distinction that he has not yet held is that of Provost, and it is not likely that he can much longer escape from this office.

But private enterprise and public duty have not absorbed the whole of the Bailie's time and energy. In his boyhood he was interested in religious work through the "Foundry Boys' Religious Society," in which work his father took a leading part. Through Mr. James Stirling, the first lecturer in connection with the Scottish Temperance League, he was early interested in the temperance cause. Much of the fluency of speech which he possesses, was acquired in connection with the work of the Young Men's Christian Association. When he was about eighteen years of age, he identified himself with the church, and for many years he has acted as an office-bearer.

Such is the man who has played an important part in the inception and development of the temperance movement in Airdrie. Fitness for the work is surely the election of God. Already he has had his reward. The satisfaction is indeed great of having taken a leading part in a work of social reform that has secured the allegiance of 1,350 people, of whom three-fourths are men. These figures represent a removal of misery from individual and family life which no man can correctly estimate. But the results of the movement are far more extensive than figures can indicate. Part of the achievements of the past winter are to be found in the change of local opinion, in the quickening of the Christian conscience, in the feverish anxiety of the trade, and in the fresh inspiration which every other temperance organization in the town has received as well as in the welcome additions to Church attendance.

The joy of such exceptional success is no doubt exhilarating; but the responsibilities which it imposes are of the weightiest nature. Mr. Knox and his fellow-workers are well aware that the movement still throbs with possibilities, and that very much will depend upon the developments of the immediate future. While they are working in confidence, and hope they will nevertheless be greatly helped by the knowledge that they are being followed by the warm sympathy and prayerful interest of Christian people in different parts of the land.

ALEXANDER MANN.

The Coronation.

DAY OF INTERCESSION AND CONFERENCE.

To our Christian Brethren and Fellow-Subjects throughout the United Kingdom and Colonies.

THE approaching Coronation of our gracious Sovereign, King Edward VII., will, it is hoped, be made the occasion for renewed and importunate intercession by all praying people on behalf of our King and Queen, the Royal Family, and the whole nation and Empire.

There is sore need of a revival of true religion in our midst, and of a deepening of that fear of God and enthusiasm for righteouness which are the foundations of individual and national prosperity. Amongst other signs of irreligion at the present time many deeply regret the lessening of reverence for Holy Scripture, the waning of a due observance of the Lord's Day, the sad prevalence of intemperance, gambling, and impurity, and the inordinate love of riches and pleasure.

At the Coronation service the blessing of God upon the Sovereign and his Royal Consort is specially sought by united prayer, by solemn worship, and by the administration of the Holy Communion. What could more effectually help forward the vital religion of our time than such an answer to our prayers on behalf of our gracious King (brought back to us once from the very verge of death in answer to a nation's prayer) as should be abundantly manifest throughout the remainder of his reign?

We venture, therefore, to appeal to you to regard the Coronation not only as a time for demonstrations of loyalty and rejoicing, but as a solemn call to earnest and believing prayer for Throne and Fatherland, and the Greater Britain beyond the seas.

In London we are arranging for a day of Intercession and Conference so that the solemn and unique service at Westminster Abbey may be further enriched by the prayers of their Majesties' loyal and devoted subjects throughout the metropolis. It is fixed for Wednesday, June 25, in the Queen's Hall, Langham Place. Meetings will be held at 7 a.m., 11 a.m., 3 p.m., and 7 p.m., in which the Bishop of London, the Bishop of Durham, the Chaplain General (Bishop Taylor Smith), Prebendary Webb-Peploe, Prebendary H. E. Fox, Dr. Monro Gibson, Principal Rainy, Rev. C. Silvester Horne, Rev. Hugh Price Hughes, Rev. J. H. Jowett and others hope to take part. We ask your prayers on behalf of these meetings, and venture to express a hope that similar opportunities for united prayer may be extensively arranged throughout the United Kingdom and the Colonies on the same day or during the Coronation week. Let us obey the teaching of Holy Scripture in 1 Timothy ii. 1, 2, and 1 Peter ii. 17.

ALBERT A. HEAD, Hon. Treasurer.
F. B. MEYER, } Hon. Secretaries.
F. S. WEBSTER, }

159, Temple Chambers, E.C.

Baptist Spring Assembly.

THE sessions of the Spring Assembly of the Baptist Union of Great Britain and Ireland opened under the happiest auspices on Monday afternoon. The year has been one of progress at home and abroad. The Nonconformist churches have been brought closer together by many causes operating from within and without, and the alliance has proved a fruitful source of strength to each of them in its own sphere of influence.

The delegates gathered on Monday afternoon to the preliminary devotional service held in Bloomsbury Chapel, with a consciousness of the blessing of God on the past, mingled with a deep sense of the necessity of discerning and standing true to principle in momentous questions which at present occupy the public mind. Under the conduct of one of the fathers of the church, Rev. Dr. Richard Glover (Bristol), the members received a fresh glimpse of the heavenly vision which reveals Christ as the foundation of all that is true and good.

THE NEW PRESIDENT.

The session which followed was opened by Rev. Dr. Alexander Maclaren (Manchester), who after expressing his gratitude to God for blessings and mercies vouchsafed during his own year of office, introduced as his successor in the presidency of the Union Rev. John Roskruge Wood, minister of the congregation at Upper Holloway.

A native of Wincanton, in Somersetshire, Mr. Wood was born in 1838, if not into a ministerial family, at least into one which became such because of the high standard of Christian service which was recognised. His father, who was the teacher of a small school, was constrained by the spiritual destitution of the district to establish also a Sunday-school, around which there grew up also a small preaching service, and in process of time a small congregation with Mr. Wood, sen., as pastor. With such surroundings it is not surprising to learn that the new President was a recognized preacher of the Gospel before he was twenty years of age. An older brother returning home on a visit was stirred by the young preacher's message, and found the Saviour under the guidance of one so near of kin. Applying for church membership at his own home, the reference made to the preaching of the younger brother led first to inquiry by the minister into the circumstances, and ultimately to Mr. Wood's enrolment as a student for the regular Baptist ministry at Regent's Park College, in 1859. The business apprenticeship and training previously received has had an important share in preparing him for the all-round usefulness which has been the characteristic of his life. Mr. Wood early came under the influence of Thomas Jones and C. H. Spurgeon.

Invited in 1862 to Boutport Street Chapel, Barnstaple, the first change was in 1867 to City Road, Bristol, the first twelve years of successful pastoral life being happily spent in these two charges. The call to Upper Holloway, in 1874, was, however, one which could not be put aside. The church seated for 1,100 people had 217 members. But now all is changed. The premises have been enlarged twice, a large debt has been paid off, and the membership was last reported at 914, with seventeen local preachers at work. Mr. Wood has already filled with acceptance the chair of the London Baptist Association and of the Islington Free Church Council. He is a faithful pastor, much loved by his people, with a high sense of the duties and privileges of his sacred office. Known intimately in the homes of his people, he feels that in visitation he is able to do some of his best work. Being a man of method he accomplishes much in the course of the day; and the man who has received over 3,000 members into church fellowship in one pastorate always has his hands full.

Addressing himself on Monday afternoon to the topic, "The Place of the Minister in the Life of the Church," he opened by tracing the growth of the idea of the Church in the New Testament.

"The life in our churches dates from the mediatorial throne, and is of a high type. Towards God, it is worship—the homage of the soul; towards Christ, it is love expressed in obedience; towards each other, it is brotherly affection; towards those outside, it is service involving sacrifice. This is the life of the churches we serve; 'not of the world,' and yet for the world in which it exists. We must be just to our fathers, who were themselves lovers of justice. Any reflection on them is not warranted by facts. It is to the old evangelicalism we owe the reform of our prisons, Negro emancipation, our great Missionary, Bible, and Tract societies, and the beginnings of Temperance reform. We are more numerous and wealthy than our fathers, live under different conditions, and cover a wider area of benevolent activity, as it becomes us to do; but the trunk line of service, 'preaching the Gospel and healing everywhere,' in every generation remains the same. Jesus Christ reproduces Himself and his mission in the life of his Church.

REV. J. R. WOOD.
From Photograph by Messrs. Russell & Sons, 17, Baker Street, London, W.

"Every intelligent observer knows that the Divine life exists in differing degrees of strength and beauty in different churches and in the same church at different periods of its history. One church is as remarkable for animation as another is for the want of it. An air of brightness and cheerfulness prevails. Deacons love as brethren, members keep rank, denominational objects are loyally supported, while the institutions of the church are worked with vigour. Nobody complains of the minister, 'murmuring in tents' is unknown, the atmosphere is charged with love, and the reigning spirit is the spirit of the family and the home!

The best of our young people are attracted to such fellowships, and weary men of business find in them centres of refreshment. On the other hand, from some churches the 'Dove of Peace' has been driven forth by an unchristly spirit, and the chill of winter is upon all. We form different estimates of the average condition of the Divine life in our churches, but those who take the most sanguine view admit that it is lower than it ought to be—lower than it would be if all of us were faithful.

THE INFLUENCE OF THE MINISTER.

"The spiritual life of our churches is affected by many things; but surely we are one in believing that the Divine life is in this world, not to be conquered by it, but to conquer; and that there is nothing in the conditions under which it exists, to impair its essential sovereignty and crown. I am prepared to maintain that of all the forces acting on the life of our churches to-day, no force is so powerful in itself, so incessant in its activity, and so far-reaching in its consequences, as the influence of the minister. Give him time for his personality to tell, and, to a large extent, the minister reproduces himself in his church. This is one of the weightiest facts of our ministry. Other things have their weight, the doctrine we preach, the prayers we offer, the activities in which we spend our time; but the weightiest of all is the life we live.

"We are not suffering to-day in our Free Churches from an over-estimate of the minister's influence; our danger is on the other side. Thinking too little of this influence may be as injurious as thinking too much. 'Dr. Dale,' it is said, 'lived under the benignant sway of a succession of great truths following one another like the constellations of the heavens.' A fact of this kind in the intellectual life of the minister must have influenced powerfully the intellectual life of his congregation. Imagine the effect on thoughtful minds of 'Discourses on Christian Doctrine,' which contained Dr. Dale's 'latest thoughts on these great subjects, transfigured by the splendours of sunset'; or the effect on ethical practice of his 'Laws of Christ for Common Life'; or on Christian experience, of his noble expository discourses on the Epistle to the Ephesians. Dr. Dale's is a distinguished instance, but it is not solitary; others wield, though in inferior measure, the same influence. Many churches would confess that the best that is in them, and the best they ever hope to be or do, they owe, under God, to their minister. 'They glorify God in him.'

THE BURDEN OF SOULS.

"Thomas Boston had a phrase he often repeated, 'the weight of the work of the ministry.' 'I got some impression of the weight of the work of the ministry fixed on my spirit, which continued with me.' Again, 'after prayer I saw much of the weight of my work. I saw it a great matter to have charge of souls, and to be faithful. Wherefore, I went to God mourning, and poured out my soul to Him.' With this 'weight' upon us, what can we do to increase our efficiency as ministers of Jesus Christ?

"The answer to this question is written large in the New Testament, especially in the pastoral Epistles. 'Take heed to thyself, and to thy teaching.' In our estimate of influence, the first place must be given to the minister's life—and to begin with, the life of the minister as a man. He should be frank and brotherly, a man of order, punctual in keeping appointments, as attentive to detail, and as hard-working, as any business man in his congregation. How can we expect our people 'to redeem their time' if we mis-spend ours; or to keep their engagements if we fail to keep ours?

SETTING THE PATTERN.

"We must set the pattern also in activity of intellect; singleness and integrity of mind. To do our work without thought, without effort, without purpose, is sloth; to do it without regard to conviction and Scripture, brings sorrow and shame; both evils, the indolence and the insincerity, will propagate themselves. We occasionally complain that our people are indisposed to mental effort, that thinking is an unwelcome task, that any tax on the mind is regarded with disfavour, that sermons must be brief, light in substance, and easy of digestion. There may, in some instances, be justification for such complaints. But are ministers always free from blame? If the languor in question did not begin with us, have we not contributed to it?

"A warmer appreciation of the Gospel on our own part will bring about a warmer appreciation of it on the part of our people. For the minister's own hold and enjoyment of the truth there is no substitute—cleverness, scholarship, incessant public activity, new sensations—none of them are substitutes for living experience of the things of God. The life of the minister is the soul of his ministry. If men are to be aroused from that fatal sleep which makes them indifferent to their origin, their relations to the invisible world, and their destiny beyond the grave, it must be by a ministry quickened and inspired by the Holy Ghost.

LABOURING IN PRAYER.

"The subject of prayer—private prayer—naturally follows this mention of a quickened and inspired ministry. Prayer is a holy art, in which the best of us are but beginners. Ministers of the type of Epaphras, who 'laboured fervently in prayers,' that Colossian Christians might 'stand perfect and fully assured in all the will of God,' are much needed in the churches of our denomination. To labour fervently in prayer is a form of ministerial service at least as useful as labour in the study or the pulpit. Can other forms of service be effective if prayer drop out of account? Surely one main business of a minister's life in the twentieth century is the business Epaphras set himself to do in the first century.

"One word of earnest protest against the commercial spirit which intrudes itself more and more into the relations of ministers and churches—the spirit of 'Change and the market, of supply and demand. The spiritual efficiency of our ministry is not increased by pulpit competition, or by driving on either side a close bargain. The commercial spirit works none too well in its own sphere. Competition is not the only doctrine of political economy. In the Christian Church it is quite out of its sphere.

DOUBTING YET UNDOUBTING.

"Secrets of spiritual efficiency and enduring success are still learnt under the 'shadow of his throne!' After such communion we may take up our work afresh, with confidence born of his Spirit. Defeat cannot happen in the kingdom we serve; if it ever could have happened, the Cross or the grave furnished the critical moment. It did not happen then; apparent defeat proved to be radiant victory; it cannot happen in the future. 'Be of good courage;' fight the demon of pessimism; depression of spirit is an enemy to gifts and grace, and a great ally of unbelief, 'that little pitted speck in garnered fruit, which, rotting inward, slowly moulders all.' Above us is 'the angel in mid-heaven, having the everlasting Gospel to preach to every nation, and kindred and tongue and people.' We watch his path of light, and record with joy the stages of his progress. Of present appearances we may sometimes stand in doubt; of final issues we have no doubt at all. The twentieth century is nearer than any other to the sound of the great voice, proclaiming, 'The tabernacle of God is with men, and He will dwell with them; and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things have passed away.'"

A YEAR OF PROGRESS.

The same warm reception which had greeted Mr. Wood was accorded to Rev. J. H. Shakespeare when he rose to present the annual report. Increases were reported under every head of statistics, save that of local preachers. The membership was 372,998, with 52,634 Sunday-school teachers, and 532,219 scholars. The world statistics show a grand total of 58,029 Baptist churches, with 5,454,699 members. For the first time for many years it had been possible, from voluntary contributions and interest on the Twentieth Century Fund, to pay in full the annuities to widows and aged ministers. In all £235,134 had been received towards the Twentieth Century Fund of £250.000, and a special effort was set on foot to complete it within the week.

THE VICE-PRESIDENT.

As the result of a ballot for the office of vice-president, Mr. Alderman George White, M.P. (Norwich), was elected, the appointment carrying with it the presidency next year.

A new proof was given of the deep feeling throughout the country on the Education Bill, when the newly-chosen Vice-President moved a resolution protesting against it in vigorous terms, pledging the members to "offer it determined and unceasing opposition by every means in their power, not only on behalf of the Baptists in rural districts, who are compelled by law to send their children to Church of England schools, and of Baptist teachers who are, and still would be, excluded from exercizing their profession in more than half the schools of the country, but also, and chiefly, in the interests of national education and religion."

This, said Mr. White, was not a party political question. It was a citizen's question. They threw back the taunt that the fight was only a denominational one, for the Bill was a clerical Bill, and was framed at the dictation of the clerical party. The Bill would lead to educational inefficiency and religious intolerance. There was nothing in it of an educational character, but there was involved the abolition of school boards, for which no adequate substitute was set up. But they would be called upon to pay rates for teaching what they regarded as pernicious error. They claimed no privileges for themselves, and would not have State pay for the propagation of their own religious beliefs; but they stood for the rights of conscience, and were determined to fight this Bill to the very last.

The seconder, Rev. Dr. Clifford, declared that the Free Churches wanted nothing for themselves. They wanted a just and national system of education, which should be controlled by the people who paid for it.

In the evening a crowded public meeting was held in the City Temple, under the chairmanship of Mr. R. V. Barrow, J.P. (London). An enthusiastic welcome was extended to Rev. J. G. Greenhough (Leicester), who gave an account of a recent visit to the Australasian colonies on behalf of the denomination. He was particularly happy in his references to the condition of social affairs in New Zealand. There were, he said, no millionaires there who wanted to buy up continents and annex oceans, and that was a circumstance for which everyone ought to be devoutly thankful. The speaker who followed was Rev. Charles Williams, who had also an interesting story to tell of the work of God in other lands, as it came under his observation during an extended tour.

Ramsgate Fishermen.

THERE are in the port of Ramsgate some 400 skippers, fishermen, and smack boys, in addition to yachtsmen, sailors, lighthousemen, bargees, and coalheavers, &c. For years past matters have been going from bad to worse, and now have reached the lowest depths so far as these men are concerned. After a correspondence of over eighteen months, and repeated meetings and discussions, it has been decided by the British and Foreign Sailors' Society to start an unsectarian mission; and a local committee is being formed, and funds are being collected—(*a*) to support a sailor missionary; (*b*) to start a home where Gospel services may be held, and a shelter provided for these men and their wives and children.

Great opposition has been manifested to unsectarian free Gospel work and services; and unless the Christian public come to the rescue, these dear men will continue to be left in the condition which I have described. Out of the 400 fishermen, I believe I am correct in saying that not more than thirty ever attempt to attend any place of worship. The number of drink shops and public-houses bordering on the quays render it exceedingly hard for men to keep away from drink. Mr. J. Cory promises £500 towards a Home if others will subscribe, and also £10 a year towards a missionary.—Yours, &c., Alfred Porcelli.

Ellington, Ramsgate.

Open-Air Mission.—The quotation given in our issue of last week, respecting the labours in tract distribution of the late Mr. John MacGregor ("Rob Roy"), should have read:—"He went through Europe with a *paddle* in one hand and a bundle of tracts in the other."

Oxford Notes.

THE annual meeting of the Oxford Auxiliary of the London Missionary Society was held on Monday, April 21, in the George Street Congregational Church. The chairman was Rev. H. T. Grey, M.A., Principal of Wycliffe Hall. When one hears so much of sectarian bitterness, it is of special interest to see a Churchman—the Principal of one of our leading theological halls—himself once a missionary in India, and still an attached member of the Church Missionary Society—presiding at a Nonconformist meeting. It is a sign of the times, and we welcome it.

The party under the leadership of Rev. W. H. Griffith Thomas, M.A., has returned from the Holy Land after a most interesting and enjoyable tour.

Canon Christopher resumed his Saturday evening Greek Testament lecture to undergraduates on Saturday, April 26, in the St. Aldate's Rectory Room; and the Principal of Wycliffe Hall has also resumed his important Sunday evening lecture to members of the University in the Hannington Hall.

In the Sheldonian Theatre, on Thursday, April 24, was held the annual gathering in connection with the Oxford Auxiliary of the C.E.T.S., under the chairmanship of Sir William Herschel, M.A., Bart. Gratifying reports of work done were presented.

Sympathizers with the work carried on in distant Melanesia, and there are many among the members of the University, are keenly anticipating the meeting to be held in the hall of Hertford College, on Sunday, May 4, at nine o'clock, when Bishop Cecil Wilson is to speak.

Welsh Notes.

THE executive committee of the North Wales Temperance Association, at its last meeting, had before it the latest reports of the Million Pledges Scheme. The total number of pledges secured amounts to 37,550.

The meetings of the South Wales and Monmouthshire Calvinistic Methodist Association were held at Aberayron, Cardiganshire, on April 22-24, Amongst the most important of the subjects discussed was "The Indwelling of Christ in the Believer."

The annual meetings of the North Glamorganshire Congregationalists were held on April 21 and 22. The statistics presented showed that there are fifty churches in the district. The membership of these is 12,193, with forty-seven ministers. The Sunday-school scholars number 12,399, with 1,199 teachers.

A conference of the Wesleyan ministers and preachers of the Rhyl circuit was held last week. The conference passed an important resolution, appealing to the residents of seaside towns in North Wales to set their faces against the desecration of the Sabbath, and to make every effort by precept and example to keep the day holy.

Irish Notes.

THE Association for the Employment of the Industrious Blind in Belfast continues to do a good work. It enabled the blind to gain for themselves last year the sum of £2,795 and it dispensed £311 additional to the sick and aged. The number of blind and deaf and dumb employed by the institution during the past twelve months was 120, of whom eighty-one were men and thirty-nine women. A bequest of £200 helped to reduce the debt on the new dining rooms.

The annual meeting of the Hibernian Bible Society has just been held in Dublin under the presidency of Sir Algernon Coote, Bart. The report stated that during the last ninety-six years the Society has gone on steadily, and has circulated in that time five and a half million copies of the Bible, while last year alone it circulated 41,000 copies. The income for the year showed a decrease as compared with that of previous years, and the Society was not therefore able to send its usual contribution to the British and Foreign Bible Society. It is eight years since a similar financial condition necessitated similar action on the part of the Society.

The anniversary meetings of the Hibernian Church Missionary Society have just been held in Dublin, and were largely attended. Bishop Tucker's absence was a great disappointment, but his place was taken by Bishop Tugwell and the Bishop of Mooseonee. Miss Chadwick, of Uganda, daughter of the Bishop of Derry, was one of the speakers. The total receipts were £20,926 as against £20,750 for the previous year, being an advance of £176. Sir Algernon Coote, Bart., was elected President of the Society in place of the Earl of Belmore, resigned, and the collections at the meetings were £65 against £40 last year. Sermons have also been just preached in forty-nine churches in Dublin and the suburbs on behalf of the Society.

The May Meetings.

Protestant Calls and Warnings.

A NEW emphasis was placed on Wednesday of last week—at the annual gatherings of the Protestant Alliance, held at the Queen's Hall—on several questions connected with the maintenance of the Protestant position in this country. In the course of an earnest and stirring address given from the chair in the afternoon, Colonel Wellesley Robinson, C.B., after reviewing various enactments which have been disregarded by Roman propagandists, went on to declare it to be "a real farce and a monstrous shame that there should be laws on our statute book at which a foreign power should be allowed to come in and snap the fingers."

In an address which was attentively listened to and warmly applauded, Rev. F. S. Webster (All Souls, Langham Place) proved how absurd is the contention that by the abolition of the Succession Declaration the king would only be receiving that liberty of conscience which the meanest of his subjects now enjoys. The making of the Declaration places no limit on the liberty of conscience of the king; on the other hand, if he is to have a free conscience he cannot be a Roman Catholic. There are, indeed, limits to the freedom which can be allowed when by the exercise of it men would do injury to others, as is the case with those who allow the Church of Rome to dictate to their consciences. "If a man is to be sovereign of this realm, he must have a free conscience, he must be taught by God's Word, and he must not be a slave and puppet of the Pope."

Examining the objections taken to the Declaration, Mr. Webster declared that "we have no cause to be dissatisfied with it or to be troubled at the fact that the Roman Catholics do not like it. It was not meant to be what they should like. Thieves who want to break into your house do not like the steps you take to keep them out. Then, if you compare the Declaration with other theological statements, the wording is studiously simple and moderate." Dealing with the statement that it charges Roman Catholics with idolatry, it was shown from an examination of transubstantiation that if the bread on the communion table remains bread, to worship it is idolatry, while if it is changed, to refuse to worship it is atheism.

THE NATION ASLEEP.

"The indifference to Protestantism in the Pulpit and the Pew, in Parliament and the Press," was the keynote of an address by Rev. W. C. Minifie. "The nation gets one shock after another, and still sleeps on undisturbed, while Jesuits are seeking in every way to capture the schools, to corrupt the Press, and to coerce the Government. If Protestants had rather more fire and rather less starch we should soon have a more agreeable political atmosphere around." Representing Welsh Nonconformity, Rev. William Thomas expressed strongly the opinion that we live in a day when it is essentially necessary to revive the old battle-cries of Protestantism.

Several references were made during the day to the dangers to Protestantism with which the Education Bill is fraught; and at the evening meeting Mr. B. Nicholson (chairman) warned his hearers to examine the clauses well, lest they should be led into an approval of something which would lead to the withdrawal of the Bible from the schools in favour of Ritualistic and Romanising teaching.

Rev. W. R. Mowll protested against the inaction of successive Governments in neglecting to enforce the Act of 1829 for the suppression of Jesuits and other Papal orders. A resolution deprecating the Ritualistic teaching and practice in the Church of England, and calling upon Lord Salisbury to nominate for promotion such men only as were faithful in both preaching and practice to the principles of the Protestant religion, was moved by Rev. Henry Dening, and seconded by Mr. John Kensit.

"Friendless and Fallen."

THE comprehensive work of the London Female Preventive and Reformatory Institution so widely known for its efforts on behalf of the friendless and fallen, has been remarkably fruitful during the past year.

At the annual meeting, held on Tuesday week in the lower Exeter Hall, Mr. W. J. Taylor, secretary, gave a vivid sketch of the operations. The cases admitted during the year included 217 rescue and 264 of a preventive character, and statistics and letters were adduced to show that after many years the fruit of the work remains. In addition to four commodious homes and the "Open-all-night" Refuge there is a large training institution for respectable but friendless young girls rescued from dangerous surroundings, and besides the regular staff no fewer than 223 voluntary helpers assist in the work of rescue and evangelization in the homes. Mr. Taylor enlarged on the essentially Christian character of the society, and showed that with kindly care, with earnest prayer and faith, it is aimed not only to reclaim from vice and shame, but to point sinners to the Lord Jesus Christ.

The report that was submitted by Mr. Taylor gives a number of illustrative instances which clearly demonstrate the practical nature of the Society's operations. For example:—"W. E. was barely fourteen years of age. Her mother was living a bad life, and her father, when not in the Infirmary, made his home at a common lodging-house, and earned a precarious living as a shoeblack. In consequence of her destitute condition, the girl had herself also been in the workhouse. After remaining under training a considerable time she was placed in service, and still remains in the same situation. 'I want,' she writes to her matron, 'to earn my own living, and get a good character. You have been like a mother to me.'"

Of one who was rescued "out of the depths," we are told:—"W. M. J. was, at the time of her admission, living under no control, remaining out in the streets at night, keeping bad company, and for some years had lived a life of shame. Altogether, the prospect of success did not appear hopeful, but after having been under discipline for fifteen months, a situation was found for her, and her mistress spoke of her in terms of high praise."

The good results of perseverance in instances where the outlook has appeared anything but hopeful, appear in the case of "C. R., who had lived a bad life for some years. More than one effort had in the past been made to help her, but without immediate success. She applied voluntarily, one cold winter's night, for another chance, after having been lost sight of for a very long time, and appeared so anxious to do what was right that she was admitted to a Home. In December, 1900, she was started in service, where she still remains, and her mistress gives her an excellent character."

The report is, indeed, full of interest from beginning to end.

Speaking from the chair, Mr. J. Compton Rickett, M.P., earnestly set forth the claims of the Society, and Rev. Marcus Rainsford followed with an eloquent appeal. Recounting from personal experience some encouraging instances of reclamation, he said, "There is no better hymn in Sankey's collection than that of which a verse runs:—

> Down in the human heart, crushed by the tempter,
> Feelings lie buried that grace can restore."

Rev. Dr. Hanson, the next speaker, in the course of a telling address, emphasized (1) the primary importance of careful home training; (2) the value of preventive institutions, since "a fence at the top of the precipice is better than an ambulance at the foot;" and (3) the sterling religious character of the good work carried on by Mr. Taylor and his devoted band of assistants.

Foreign Aid Society.

THE practical help given to the Protestant Churches upon the Continent by the Foreign Aid Society, has assuredly done much to strengthen the Evangelical cause in the battle with Romanism and infidelity. The friends of the Society who gathered at the annual meeting, held at the Conference Hall, Clapham Road, S.W., on Thursday evening last, had good cause for encouragement.

Reviewing the position, Rev. J. Gossett-Tanner (secretary) spoke of the many important congregations in various parts of France, who have come out from Rome during the past three years. Recalling the familiar and thrilling story of the spiritual movement in La Corrèze, the speaker told with what fervency the work is being organized and developed, and showed that the hatred of the people for the evils of the Romish system is only surpassed in intensity by their love of the Gospel. Much good, too, has followed the use of a French adaptation of "Sacred Songs and Solos."

Proceeding, Mr. Gossett-Tanner referred to mission operations, carried on with encouraging results, among the priest-ridden peoples of France and Belgium. Alluding to the book, "Roads from Rome," the speaker said that while there is a procession towards Rome, there is a much larger one in the opposite direction—that of the enlightened and the disillusionized.

PROTESTANT PROGRESS IN FRANCE.

Pastor Ch. Merle-D'Aubigné, of the Société Centrale Protestante d'Evangélization, followed with a telling address. At the outset he gave a terse account of the havoc wrought among the people of God in France by the persecutions of Francis I., Henry II., and their successors. In spite, however, of the almost entire eradication of the reformers, the principles of the Reformation have been making steady progress, which is being continued with a remarkable degree of acceleration. Protestantism is rising again, a love for the Word of God and an earnest desire for the furtherance of foreign missions being outstanding characteristics. In 1835 there were not more than five Protestant churches in the French capital, but now there are 110 meeting places in which the Gospel is regularly preached.

Again, in Nimes, half the people are Protestant, but in some of the country districts the work is beset with difficulties. For example, one pastor has to travel ninety miles to visit three Protestants. Another rode 120 miles on his bicycle to visit and instruct one Protestant girl. The work, however, is fruitful. The girl referred to, for instance, has become the light of the place, caring first for the spiritual welfare of her relatives, and then starting a Sunday-school for the village. There is, therefore, the speaker pointed out, a great need for more pastors to shepherd the people, in order to save them from drifting back to Rome or into unbelief. There are many places where such pastors would be heartily received by little groups of believers. In one village, where an awakening has resulted in the erection of a church building by the poor peasants, the Romanist authorities erected a rival building, but it remains unused, all the worshippers in the village being Protestants.

A WORD OF WARNING.

M. Merle-D'Aubigné concluded with a word of mingled warning and appeal: "We look to England for aid. We do what we can, as our contributions to the work show. Stretch your hands across the sea and help us by your prayers, your sympathy, your gifts. You, too, have a fight before you. The yoke of Rome is heavy; we could not bear it; we could not suffer the religious Orders that threatened to smother us. They have come to you, but so long as the Word of God has free course, and is exemplified in the lives of the Lord's people, there will be nothing to fear."

Hebrew Christian Testimony.

THE annual meetings of the Hebrew Christian Testimony to Israel were held at the new Mission House, Whitechapel Road, on Thursday last. A large number of friends and supporters of the work assembled to offer praise and thanksgiving to God for the signal blessing which continues to attend the efforts of his servants among his ancient people. The history of Mr. Baron's work in East London has proved that God blesses the efforts of Hebrew Christians among their brethren according to the flesh, and at Thursday's gatherings there was abundant evidence of the continuance of Divine favour and leading experienced in the work.

A matter for general regret was the absence through illness of Mr. James E. Mathieson, who had promised to take the chair, Mr. Baron reading a letter from him expressing his unabated interest in the evangelization of Israel.

At short notice Rev. D. Abraham Herschell consented to preside, and in the course of a fitting address referred to the antipathy often entertained towards efforts to bring the Gospel to bear upon Jewish thought and life. He recalled a conversation he had in the year 1869 with a baron, who expressed a wish that all Jews might be expelled from Germany, declaring that they corrupted the nation with their intense love of money as well as influencing the Press. Ultimately the baron was led to view Christian missions to Israel from a more favourable standpoint, and contributed a sum of £5 to the work, which was supplemented by gifts of £50 and £500. Passing to the consideration of some of the differences which exist among religious leaders, Mr. Herschell spoke of the insidious attempts which are being made to undermine the foundations of Christianity by certain higher critics, and earnestly pleaded for adherence to the pure Gospel and the Divinity of Christ.

A statement by Rev. David Baron indicated the scope of the year's operations. In looking back, there were many causes for thankfulness to God. Twelve months ago the Mission House was not entirely free from debt, and in October it was found that a sum of £1,000 was still owing to the builders. The matter was laid before God in prayer, and He had supplied this and every other need. Altogether a sum of £9,000 had been spent in erecting and furnishing the Mission House, which now forms the centre from which they labour. During the seven years the Mission had been in existence God had caused it to increase. In the course of the past winter larger numbers of Jews had been influenced for Christ through the Mission than ever before. The Bible class is one of the most inspiring sights to be witnessed in London. One of the most fruitful of the week's meetings is the service held in the main street every Lord's Day evening, when three Hebrew Christians proclaim the Gospel to a crowd of intelligent, attentive listeners. Another hopeful phase of the work is that among the children, and many have been the instances where a word taken home from the Sunday school by a scholar has led parents to think seriously and eventually turn with sincerity of heart to the true Messiah. Progress has been experienced also in the work in Hungary, and Mr. Baron mentioned that in a few days he starts for a mission tour in Asia Minor.

Rev. J. Gossett-Tanner, in the course of a forcible address, justified missions to Israel from the anxiety repeatedly manifested by Christ for the conversion and restoration of the race. One of the many reasons why the Hebrew Christian Testimony to Israel should be supported by Christians, was because of the reflex blessing to the whole Church of Christ which resulted.

Some earnest and practical words were also spoken by Mr. Finlay Gibson, and the afternoon gathering terminated with a season of prayer. In the evening there was again a full attendance, and under the presidency of Rev. C. A. Schönberger, a number of encouraging testimonies were given by the missionaries.

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Christian Young Women.

BANNERS of many colours, bearing the names of branches of the work, rendered Exeter Hall picturesque last Thursday evening on the occasion of the anniversary of the Young Women's Christian Association. The members were gathered up in their strength from every part of London and the suburbs, filling the hall with a bright young life which was full of promise for the future of England and of the Church of God. The annual report supplied many figures to indicate the extent of the gracious influence exerted by the Association. The branches number 116, including over fifty homes, institutes, and evening rooms, while attached to these are more than 14,000 members and associates. Messages full of encouragement were received from the various institutes. At the Central the Bible Classes are drawing large attendances. Finsbury is supporting a missionary in South Africa. Of the 220 members at Percy, 171 are total abstainers. Building alterations and improvements have been made at Cloudesley. Wimbledon has fifteen former members in the foreign mission field. An orphan is supported in India by George Yard. The members at Holloway carry on a Sunday Bible class for workhouse women, and a weekly meeting for laundry women. Kilburn has contributed £47 7s. 7d. for home and foreign work, besides garments and other articles.

An effort made to raise a special £5,500 had raised £2,307. The total expenditure for 1901, including deficit brought forward, was £9,539 3s. 7d., towards which £9,469 2s. 7d. was received.

The employment agencies dealt with 7,150 employers and 5,390 applicants, resulting in 1,468 engagements. At Park Mission 123 preventive, rescue, and necessitous cases were hopefully attended to, while many more received helpful counsel. The superintendents of the various Homes—Welbeck, Princess House, St. John's Wood, Kent House, Hampstead, Queen Victoria, Peace Cottage, and preparatory—had all found their hands full in a fashion which filled their hearts with praise.

A GREAT FORWARD MOVEMENT.

Beginning by reading Psalm 133, Lord Kinnaird (chairman) made an inspiring appeal for a combined effort to go forth as "reapers," and prove the missionary nature of the work by doubling the membership during 1902.

A warm welcome was extended to Mrs. William M. Oatts (formerly honorary secretary at Glasgow), who, from personal experience during her recent tour round the world, described, in vivid language, the network of Christian organizations among young women which are now to be found in every quarter of the globe. Interesting cases were quoted to show how the members go forth in the service of Christ, and how those in circumstances of distress are reached by their more favoured sisters. A specially pathetic statement was made of the inadequate provision made for European and Eurasian girls in India.

Having congratulated the Association on what it is doing for women's bodies, Rev. R. Catterall (St. Augustine's, Highbury New Park) passed on also to find a happy augury for the future of the nation in the attention given to mental cultivation, having been defeated himself in efforts in the same direction. "Ignorance is at the bottom of a great deal of the gross irreligion of the land. How can people think aright who have never learned to think at all?" In burning words he called for women to educate themselves and turn their attention to the amendment of the laws under which their sex is treated unfairly. In Christian womanhood he found the promise of the great revival for which he was hoping and believing.

In the closing address Rev. W. Darlow Sarjeant emphasized the fact that the only limiting force in the success of the association is the spirituality of the members, from which he passed on to point out the true inward characteristics of pure religion, as distinguished from the outward dress of religion.

The Open-Air Mission.

RARELY in its history has the Open-Air Mission enjoyed more inspiring anniversary meetings than those gathered in Exeter Lower Hall to celebrate its forty-ninth year of work on Wednesday of last week. Several hundred enthusiastic workers and friends assembled, and the prevailing tone was one of deep spirituality as well as of lively joy.

In the afternoon Lieut.-General Sir William Stirling, K.C.B., presided, and deeply interesting addresses were delivered by Rev. George Hanson, D.D., and Colonel F. W. Major, the latter of whom told the story of the conversion of an infidel lecturer at Newcastle-on-Tyne through the efforts of the Mission.

At the evening gathering, after tea had been partaken of by a great company, the hall presented a crowded appearance as Sir George Williams took the chair. He was received with loving warmth, and spoke with a genial heartiness which delighted all present. Mr. Gerald R. Coultas, one of the evangelists, spoke on some racecourse missions of the Society, and Rev. G. Arthur Sowter, M.A., Vicar of St. James', Hatcham, won every heart by an address which will live long in the memory of all who heard it.

The secretary, Mr. Frank Cockrem, read a report which bristled with telling facts and striking figures, stating that 957 towns and villages had been the scene of the Society's labours during the year, that 882 races, fairs, and fêtes had been visited by its evangelists, that 3,252 special services had been held, that more than a million Gospel publications had been distributed, and that there was every reason to believe hundreds of souls had passed from death unto life as the immediate fruit.

Lieut.-Colonel Mackinlay, the honorary secretary, presented a financial statement showing that the Society was free from debt, and that the income was on a steadily ascending scale, having now reached £2,890. Altogether this Mission enters on its jubilee year with high hope and eager purpose to seek yet more and more the salvation of our home heathen.

City Policemen.

A FERVENT missionary spirit has been the dominant characteristic of the City Police Institute from its inception. A social centre it should be, and is. As "an undenominational mission of policemen to policemen," it exercises a wide and spiritual influence.

New premises have recently been secured at 19, Cheapside. Brightly decorated, furnished with prettily painted texts, and with accommodation for the supply of refreshments, the Institute will assuredly fill a useful place in the life of the great metropolis, and is certain to command general popularity among the force. The opening gathering, which took place on the afternoon of Wednesday week was largely attended. The ceremony of "unlocking the door" was performed by Mrs. Nott-Bower, wife of the newly-appointed City Police Commissioner.

Subsequently Rev. Francis Paynter presided over a hearty gathering of the police and their friends. He sounded a note of praise for the eager desire manifested by many policemen to come out boldly on the Lord's side, and encouraged his hearers with the promise (Hag. ii. 19) "From this day will I bless you." Captain Nott-Bower, who followed, expressed the indebtedness of the police to the friends who had made it possible for them to gather in such a central and convenient home.

Lessons of high spiritual import were drawn by Prebendary Webb-Peploe from Ex. vi. 6, in a dedicatory address. The speaker powerfully depicted some of the joys and privileges of those who follow the Master whole-heartedly, having emerged from the "wilderness" into the "Canaan" life.

From the report issued by Mr. H. Leng (hon. sec.), it is evident that in the Bible class and other departments of work good progress is being made, while the influence of the converted constables is seen in their Samaritan efforts for

the help of the needy and distressed whom they meet in their midnight rounds. One of them writes: "We see strange sights on night duty, when most people are wrapt in slumber. I had occasion, one cold night, in the execution of my duty, to awaken out of sleep—which might have been his last—the most pitiable specimen of humanity it was ever my lot to meet. In conversation with the man I found him to be very much my superior in education, he having had a University training. He told me how he had fallen step by step until, losing the confidence of all his friends, and dreading to meet God, he was just eking out this miserable existence, with no home, no friends, no money, without God and without hope in the world. I talked to him as best I could, gave him a little help, and bid him go and get something to eat. I have heard talk about transformation scenes, but to see that same man come back to thank me three or four nights after was a living testimony that the day of miracles is not yet ended. He had found work, regained his self-respect, was decently clad, and I have every reason to believe his soul was won for the Master."

Mr. Leng anticipates that the work amongst the young men will be made much easier at the new premises, as they are within five minutes walk of the training centre and three other stations. "We hope to make our social evenings attractive, instructive, and a real blessing to the young men, of whom so many come up to town from country homes and from the influences of godly parents. Herein lie our hopes for the future."

Reformatory and Refuge Union.

An opportunity was afforded the public on Wednesday afternoon, last week, of witnessing some of the results of the far-reaching work which is being daily accomplished by the Reformatory and Refuge Union. It was the annual meeting of this excellent Association, and St. James' Hall had very few vacant seats. A special feature of the demonstration was the presence of a choir of 500 children drawn from various industrial schools of the metropolis, and a band composed of boys from the Children's Home, Farnboro'. Their performances were an eloquent tribute to the thoroughness of this phase of the Society's work, and their songs and pretty musical drills elicited warm appreciation. It was not easy to realize that this company of happy children had known any other life than the one they are now enjoying, for no trace of the terrible surroundings from which most of them have been rescued could be observed.

The past year has been one of notable activity for the Union and its thirty agents in their nine distinct departments. No fewer than 423 children have been placed in homes and schools; several have emigrated, others have been placed in situations; twenty-eight have been removed from evil surroundings without being sent to industrial schools. The educational inspector visited and examined 1,040 children in twenty-three homes, while fifteen institutions and 750 children were examined in Holy Scripture. The cases which have come under the care and influence of the workers in the female mission department of the Union number 1,370; while the mission houses in different parts of London have received young women from almost every county in England. In the same period there have been 16,110 inmates in the Magdalen Homes associated with the Union in the United Kingdom.

An old friend and loyal supporter of the Society, Sir John Dorington, M.P., presided, and, in the course of a brief address, pointed out that the Union brings into touch most of the institutions which are in operation for the saving of children throughout the Kingdom. It had also rendered useful service by gathering together and expressing public opinion as to the better organization of such institutions. A remarkable and useful Act has been passed regarding youthful offenders, which does not oblige an offending child of twelve years to be committed to a reformatory, but to an industrial school, where the treatment is milder. He expressed his regret that the training ship, *Formidable* was to be taken away from Bristol, but a building for carrying on its work as far as possible would be erected on shore.

In the course of a ten-minutes address to the 500 children, Rev. A. E. Richardson, B.D., combined some timely counsel and earnest exhortation, and his words were received with eager attention by his young hearers. Sir Robert Anderson, K.C.B., made an urgent appeal for extended support of the work, which he designated as an excellent investment, inasmuch as it saved the children of vagrants and offenders against the law from following the course of their parents, and becoming a burden to the country. Sir Mark McT. Stewart, M.P., Sir A. N. Agnew, M.P., Rev. Thomas Turner, and Mr. John Trevarthen also spoke; and an interesting item in the proceedings was the distribution of prizes by Lady Agnew to the competitors who were successful in the recent Scripture examination.

London Evangelistic Singers' Union.

The annual rally of the members of the London Evangelistic Singers' Union took place at Mildmay Conference Hall on Monday. The association, it will be remembered, was founded some three years ago, primarily for the drawing together of singers of the Gospel for united evangelistic effort in different parts of London. There was a large attendance, comprising members of the North Evangelistic Choir, the Stratford Evangelistic Choir, Peckham Evangelistic Choir, and many singers formerly connected with Mr. Sankey's London choirs.

After an hour of social intercourse, Colonel Morton presided over an enthusiastic meeting. From the report presented by the secretary (Mr. H. Beaton), it is evident that the choirs constituting the union have rendered valuable service during the past year. Perhaps their most important engagement was the Islington Tent Mission, where a choir of about 250 volunteered their aid; and there is every reason to believe that the singing of the Gospel was the means used by the Spirit for the awakening of many of the 800 converts who were registered. Numerous other organizations have been assisted by the Union, which now numbers over 400 members.

Christianity in Commerce.

Out of the great army of commercial travellers in Great Britain some 2,500 have joined the Commercial Travellers' Christian Association. Last year 324 new members were added to the numbers, and 473 were aided by the Beneficent Fund of the Society. At the annual meetings on Saturday, at Exeter Hall, there was a large assembly of delegates from many parts of the country. The afternoon gathering took the form of a conference, when the delegates gave reports of their work. Mr. George Hardy, L.C.C., occupied the chair, and the secretary, Mr. A. R. Baldock, in his report, remarked that the year which had just passed had been a severe testing for many Christians engaged in commerce. The continuation of the war and the consequent increase of taxation had caused feelings of deep depression in the minds of many manufacturers, and most commercial travellers had been influenced by it. Business demanded more time and thought than ever, competition was increasing, and the natural anxiety to satisfy employers and provide for families was often very intense.

Sir George Williams was re-elected president, and expressed his pleasure in seeing the society so vigorous, strong, and capable.

In the evening, Mr. R. W. Perks, M.P., who presided, devoted his remarks to the consideration of the important, but often unrecognised, part played in history by the man of commerce, and went on to consider the high qualities needed in the stress of modern competition. Proceeding, Mr. Perks said the position of the country was commercially serious, and they must make the people understand that it was laziness and mental inertia that are going to cause England to sink commercially, together with drunkenness and gambling and love of pleasure. Let them preach commercially a Gospel of temperance, thrift, industry, hard work, and reasonable enterprise on Christian lines.

Among other speakers were Rev. T. P. Bullen, Mr. Leonard Courtney, &c.

Obituary.

REV. DR. BARNES.

The earnest evangelistic preacher, Rev. Dr. Barnes, was laid in the grave at Folkestone, on Monday, April 21, in the midst of a great concourse of mourners. The service was read at Emmanuel Church and at the grave by Rev. A. E. Clementi-Smith, M.A., Oxon., and Rev. F. Bickford Heard, and addresses in each place were given by Rev. J. B. Figgis, M.A. We hope to give some account of Dr. Barnes' remarkable life and work, accompanied by a portrait, in a future issue.

REV. CANON POPE, LISBON.

We regret to announce the death of the well-known English chaplain at Lisbon, Rev. Canon Pope, D.D., whose work for the English colony, and especially for the reformers of Portugal, are so well known to English Christians. Canon Pope was the trusted friend and co-worker with the late Archbishop Plunket, and the two Irishmen laboured most unselfishly for the native Protestants in the Peninsula. To Canon Pope's scholarship is due the rich treasury of devotion now used by the reformers, and he was privileged during his connection with the movement to see the native congregations multiply sixfold and increase in influence. He said a few months before his death, "I never expected to see such a change in public opinion towards the reformers." May God bless the leaders left behind and give them a right judgment in all things.

MISS ELIZABETH NASH.

This excellent and beloved Christian lady fell asleep on April 17, at her residence in Clifton, having nearly completed her ninety-third year. Though originally connected with the Church of England, she had been associated for the last thirty-three years with the church at Bethesda, Bristol. Her mental faculties remained bright and clear to the last, and it was a pleasure to observe her keen interest in spiritual things. She was a staunch Protestant, and watched intelligently the movements of the present day among Ritualists and their antagonists. The work of foreign missions, and the efforts of the Bible and tract societies, were also followed by her with lively interest. Though looking for the coming of the Lord, she spoke cheerfully of the prospect of departure to be with Christ. To a friend, who visited her two days before her death, she said, "Well, I suppose the old tabernacle is being taken down, but it was a strong tabernacle and it takes a long time." On the morning of her departure, The Christian for that week was brought in. She always welcomed the arrival of the paper, and taking up this new number tried to read it; but the feeble hands soon dropped, and in an hour or two she had passed into the presence of her Lord. Her remains were interred in the family grave in Arno's Vale Cemetery, April 22.

Personalia.

Rev. A. R. Buckland has been appointed by the Religious Tract Society to the office of secretary, in succession to Prebendary Borrett White. Mr. Buckland will retain the preachership of the Foundling Hospital, and will not altogether sever his connection with the Evangelical Press.

Rev. Dr. Parker, after occupying the pulpit on Sunday morning last, was unable to preach in the evening owing to a severe attack of internal neuralgia. A favourable report was made by Sir Thomas Barlow, who was called in for special consultation, and there is no apprehension of a serious turn. Rest and change are advised, after which Dr. Parker expects to resume his duties.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, *12 Paternoster Buildings, E.C.*

*** *I recommend my* Elder "*Young People*" *to read every week what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find in the S.S. Lesson Notes suggestive and helpful thoughts and illustrations for Sunday talks with their young folk.* (*See next page.*)

About a Big Fire.

I EXPECT most of you heard of the great fire that occurred in London on Monday night last week. I happened to be passing near the place soon after it broke out, and had a clear view of the magnificent but dreadful scene.

It spread very rapidly from house to house, tremendous flames bursting from the windows and up through the roofs (which soon fell in), so that it seemed like a large and terrible fiery furnace, which is just what it really was. Presently the wind carried the flames across the street, and soon ignited the houses opposite, in spite of all the efforts of the firemen to prevent it. In all between twenty and thirty premises were either entirely burnt or very seriously damaged.

There are a great many lessons that may be drawn from this sad occurrence, but I am only going to touch upon those that relate to EVIL-SPEAKING. I should not be surprised if some of you exclaim, "Whatever can a fire have to do with that?" but if you will turn in your Bibles to James iii. 5, 6, you will find these words: "Behold how great a matter a little fire kindleth. The tongue is a fire." And then the Apostle goes on to speak of the blessing of "a good conversation," and the unhappy effects of "envyings and strife."

We can all understand the first part, for we know how a great fire may be started by a small match, or even by a very tiny spark. Perhaps, too, some of you know from experience that a little cross word will often lead to a big outbreak of TEMPER and QUARRELLING.

And the worst of it is, that it not only affects those immediately concerned, but other people as well. Just as the London fire spread from house to house on either side and across the street, so do quarrels often extend their mischief far beyond their original limits, until other people are involved who had nothing to do with the original outbreak at all.

Think, too, of the terrible expense and inconvenience a great fire causes—the destruction of fine premises with all their valuable contents; the stoppage of traffic, so that people cannot go about their own business properly; the danger to life; the cost of the fire brigade and police; and also the sad fact that, while it gives extra work to some, it throws hundreds of people out of work.

Now, to some extent the same applies to what St. James calls "ENVYING and STRIFE," and also what the Psalmist speaks of as "BACKBITING." These are like a fire which begins with some unkind or thoughtless word, and the mischief grows until lots of people are injured by it; a good deal of water flows (from the eyes!) before it is put out, and everybody feels unhappy and uncomfortable all round. And then there is what we politely call "STORY-TELLING" (which the Bible more forcibly describes as "LYING"). What trouble is caused in this way! I once found this little poem (or something like it) in an American paper, which it will do you good to learn by heart.

WHAT BECAME OF A LIE.

First somebody told it.
Then the room wouldn't hold it,
For the busy tongues rolled it,
And got it outside.
When the crowd came across it
They never once lost it,
But tossed it, and tossed it
Till it grew long and wide.

This lie brought forth others—
Dark sisters and brothers,
And fathers and mothers—
A terrible crew;
And as headlong they hurried,
The people they flurried,
And bothered and worried,
As lies always do.

At last, evil-boded,
It fretted and goaded,
Till at last it exploded
In sin and in shame;
While through smoke and through fire
The pieces flew higher,
Till they hit the sad liar,
And killed his good name.

But it is good to know that if "the tongue is a fire" as regards words that do *harm*, it is equally so concerning those that do *good*. I have given you a "Bible-Searcher" this week about both kinds, which I hope you will do well; and will try to use your words only for "good conversation," so as to make your own life, and that of your friends, happy and bright, and, above all, to please Jesus, "in Whom was no sin, neither was guile found in His mouth."

Uncle Tom.

The Christian Sabbath.

'Tis Sabbath Morn! how bright and glad!
The Church, in all her beauty clad,
Should lift to heaven a rapturous voice,
And in her risen Lord rejoice!

Then, as we at the footstool bend
Of heavenly grace, whence hymns ascend
From rich and poor, with hearts at rest,
What sunshine fills the Christian's breast!

And as we homeward wend our way,
Rejoicing through the Sabbath Day,
Our hearts yet tuned to praised the while,
All Nature doth around us smile!

The birds their songs unceasing sing,
The swallow flits on joyful wing,
Sweet flowers around our pathway bloom,
And heaven forbids one thought of gloom!

In Jesu's name should Christians pray
For blessings on the Sabbath Day,
And render praise for grace thus given,
To cheer us on our way to heaven!

W. Kitching.

Clevedon, Somerset.

The "Christian" Bible Searcher.

NEW TERM.—RULES FOR BIBLE SEARCHERS.

Answers to the "Bible Searcher" are acknowledged in two lists:—

(1) Those received up to Monday morning, in the next Thursday's issue.
(2) Those received later, in the one following. Answers for the "second list" which reach the office after midday Wednesday are too late. Those from Scotland and Ireland only will be received till Thursday morning.

No Concordance may be used or help given with the answers, but the questions may be explained when necessary.

No papers can be re-examined.

It is necessary that letters should be *properly stamped*, and that names should be written *very distinctly*. A star (*) is given for neatness and extra care in answering the questions.

All communications must be addressed to "Uncle Tom," the Young People's Editor of "The Christian," 12, Paternoster Buildings, London, E.C.

☞ PRIZE COMPETITION.—RULES.

The Prize Competitions are held at the end of April, August and December in each year,

There will thus be seventeen weekly Searchers before next Competition, for which those will be eligible whose names appear as correct in the weekly list twelve times between May 1 and August 28.

Those whose 10th or 13th birthdays occur during this period may continue the weekly Searcher in the same division, but must enter for the Prize Competition for their actual age. There is no limit of age for weekly Searchers; but no one above eighteen years of age can enter for the Competitions.

NEW TERM.

THIS WEEK'S BIBLE SEARCHER (No. 328).*

From the following chapters given, find and write out the part of the text or texts referring to the various headings.

BAD
- *Envy* (Prov. xxvii.; Prov. xxiii; 1 Cor xiii.).
- *Strife* (Rom. xiii.; Gal. v.; Jas. iii.).
- *Deceit* (Jer. xvii.; Prov. xi.; Jer. ix.).
- *Lying* (Prov. xii.; Prov. vi.; Psa. xxxi.).
- *Anger* (Psa. xxxvii.; Prov. xv.; Prov. xxvii.).
- *Backbiting* (Eph. iv.; Titus iii.; James iv.).

GOOD
- *Kind* (Eph. iv.; 1 Cor. xiii.; Col. iii.).
- *Soft Answer* (Prov. xv.; Prov. xxv.).
- *Truth* (Eph. iv.; Prov. xxiii.; Eph. vi.).
- *Caution* (James i.; Heb. ii.; 2 Pet. iii.).
- *Reproof* (Heb. xii.; Job. v.; Prov. iii.).

[Children under *ten*, do any eight; under *thirteen*, any fifteen; under *seventeen*, any twenty-four.]

* This is not to be done by those answering the Prize Questions set last week.

HONOURS LIST.

The following have been correct each time during the term (16 times in succession).

B—Frances Burnett, Beatrice Brouard.
C—Alfred Cocking, Alice Crang.
D—Nellie Dowsett, Dorothy Daintree, Stanley Drew, Elisabeth, Hilda and Constance Drayson.
F—Ethel Fowler, Lewis Fullarton, Aileen and Frances Figgis, Queenie Farrington.
G—Margaret and Mary Gorrie, George Goodall, Winifred Gill.
H—Winifred Harvey, Dorothy Havergal-Shaw.
J—Daisy Iredell.
L—Alfred Leigh.
M—Dorothy and Margaret Morris, John MacMurray
N—Edith Newton.
P—Gladys and Isabel Phipps.
R—Marion Richards, Hope and Olive Robinson.
S—Betty Stocks, Germaine Schumann, Effie Simpson, Kathleen and Douglas Shepherd, Olga Sasse, Mary Sowden.
T—Dudley Toye.
W—Queenie, Kenrick and Ernest Wakeford, Pringle Wilson, Nora and Ellie Wyatt, Helen Webb.

No. 326—Correct answers (second list) received from:—

A—Victor Armstrong, Mabel Ashwell*, Margery Ashdown, Elisabeth Aiken.
B—Maggy and Conyers Baker, Harold Berry, Alison and Monica Bailey, Lucienne Brabandes, Beatrice Brouard, Marion Boyle, Claude Bowker, Edith Ballard, Dorothy Berry, Annie Bain.
C—Ethel Craigie, Willie Cooper*, Alice Crang, John Colville*, Beryl Calvert, Alfred Cocking, Maggie Carter*.
D—Vera Dickinson, May Darroll, Rachel Duff, Elisabeth, Constance and Hilda Drayson, Mai and Violet Davidson, Margaret Dann, Lena Dick*. **E**—Muriel Eustace*.
F—Agnes and Lewis Fullarton, Aileen and Francie Figgis, Queenie Farrington*, Percy Fitch, Ethel Fowler, Louis Filhol, Jeanne Faucon, Eva Fletcher.
G—Dorothy Grove*, Mildred Gardiner, Aimée Guilbert, Margaret and Mary Gorrie, Norah Goodbody, Norah Glynn, Chrissie Greated.
H—May Hasledine, May Handasyde*, Henry, Edith and Winifred Harvey, Florence*, Norman and Julyan Hoyte, Georgette Hoffman*, Olive Hutchings, G. Hucklesby. **I**—Cecil Iredale.
J—Ida Jackson, Lizzie Johnstone, Robert Jameson.
L—Gladys* and Alfred Leigh
M—Connie Murfin, Mary Morris, Alice* and Massie* Mackenzie, Harvey Moore, John, Ellen and Lilias MacMurray, Dorothy* and Margaret* Morris, Charlie, Jessie and Alick Morrison, Eva McKenzie, Leonard Medcalf, Mildred Morgan*, John Macfarlane*.
N—Amy and Maude Nottage. **O**—Louise O'Brien.
P—Laura Percy, Jessie, Eddie and Connie Palmer, Stewart and W Porter.
R—Elmina*, Cecily and Jessie Roe, Marjorie Rainey, Laura Ridler, Olive Robinson*
S—Lilian Smyth*, Florence, Ellen, Andrew and Effie* Simpson, Stanley B. Smith*, Agnes and Hugh Shields, Constance Sherbrooke, Stanley W. Smith, Germaine Schumann, Jacoba Van Seventer, Joyce Smith.
T—Ethel Todd*, Lillian Tracey, Flossie* and Charlie Thomson, Frank Tarrell, Olive Trench, Evelyn Tracey, Mary Todd.
W—Nora* and Ellie* Wyatt, Queenie, Kenrick and Ernest Wakeford, Muriel and Pringle* Wilson, Louisa*, Arthur and Violet Walker.

FOREIGN LIST.

Nos. 313, 314, 315—Gladys Little* (China). **No. 319**—Georgina Tollner (S. Africa). **No. 321**—Eric, Lottie*, Rotha and Ivan St. George (Canada), Huldah Krige* (S. Africa). **No. 322**—Rotha, Lottie, Eric and Ivan St. George. **No. 323**—Dora Wallace* (Canada). **No. 325**—Phyllis Boyd* (Malta).

Personal.

Many thanks for the flowers that have arrived during the week.

Violette Birney.—Your box of toys arrived quite safely. Thank you very much. I will write to you about the toys later on.

Millicent Buckingham.—I hope you will like your new school; perhaps after you are settled down there, you may find time to continue the "Searcher."

Maude Nottage.—I am glad that you were so successful, and hope you will not have to wait long.

The following gave no address on their papers, so I could not send them postcards to tell them they were eligible for the competition:—Harold Berry, May Hazledine, Alice Mackenzie.

Uncle Tom.

Children's Special Service Mission.

Mr. J. Spiers, *Gravesend*, to May 8. Mr. H. Hutchinson, *Leeds*, May 1; *Bradford*, May 2; *Sheffield*, May 5; *Edinburgh, &c.*, May 6-9; *Winchester*, May 11; *Pershore and neighbourhood*, May 12-18. Mr. Hankinson, *Leeds*, May 1; *Bradford*, May 2-4; *Sheffield*, May 5; *Clapham*, May 13; *Anstey, Buntingford*, May 20. Mr. J. S. Tyler, *Norwich and neighbourhood*, May 3-15. Mr. G. Goodman, *Morning Lane, Hackney*, to May 4. Mr. E. Clark, with Caravan, *Cotton End, Bedford*, from May 1. Mr. J. E. Jackson, *Presbyterian Schools, Haverstock Hill*, May 4-11. Mr. C. H. Collier, *Friends' Mission Hall, Albert Road, Peckham*, May 5-9. Mr. E. Hughes, *Blackheath Hill*, May 6; *Rotherhithe*, May 11; *Streatham Hill*, May 25. Mr. F. P. Rowe, with Caravan, *Danbury, Essex*, from May 11.

Scripture Union Conferences will be held at *Y.M.C.A. Hall, South Parade, Leeds*, May 1 (7.30); *Church Institute, Darley Street, Bradford*, May 2 (7.30); *Sheffield*, May 5.

Children's Scripture Union—Portions for week ending May 10.

Sun. May	4	*Ezek.*	viii. 1-16	Thur. May	8	*Psa.*	xxiv. 1-10
Mon. "	5	"	xi. 14-25	Fri. "	9	"	xxv. 1-22
Tues. "	6	"	xviii. 20-32	Sat. "	10	"	xxvi. 1-12
Wed. "	7	*Psa.*	xxiii. 1- 6				

Camberwell Mission and Ragged School.

IT is gratifying to find that this institution, which made a beginning more than ninety years ago, is doing a most needful and useful work in the dense slum in which it is situated. A few years ago the building was renewed at a cost of £3,000, and now its better accommodation of halls and class-rooms enables the varied branches of the work of a modern ragged school to be prosecuted vigorously. Its joint hon. secretaries are Mr. John Kirk, the secretary of the Ragged School Union, and his lieutenant, Mr. A. H. Ward. Apparently they do not get enough of the Ragged School atmosphere at 32, John Street, W.C., so many of their evening hours are spent at Camberwell.

The annual meeting was held a few days ago, when a goodly company of visitors were made welcome by the teachers and residents. Every evening of the week has its appointed meetings, and the work done is of a most varied character. It is a centre for the cripple children of the district. A youths' club is full of promise. The Bible classes are notable features. There are Sunday schools for all ages. The Band of Hope, the Boys' Brigade, a Labour Loan Club are well spoken of by the neighbours.

Addresses were given by Mr. Travers Buxton (chairman), who is the treasurer; Revs. G. A. Shaw, C. S. Hull, and others. Two presentations formed a very pleasant feature of the meeting. The first was a harmonium to Miss Terry, a lady who has endeared herself to the older girls by long and devoted labours on their behalf; the second, an address and books to Mr. and Mrs. A. H. Ward, in recognition of their long and fruitful service to the school.

Christian Endeavour Topic.

Sunday, May 4, 1902.

Prayer a Necessity (Matt. xxvi. 26-46).

OUR Lord had a clear prevision of the temptation which was threatening his disciples, and especially Peter. He knew that the Shepherd was now to be smitten and the flock scattered (*v.* 31); He knew also Peter's self-reliance—he did not know himself, he thought that he could be steadfast when all else failed—and with the utmost delicacy our Lord sought to prepare him against the future. Nothing is more absolutely perilous for any of us than to think ourselves able to stand in the hour of temptation. Have you not sometimes, when you knew the temptation was near, heard a voice in your soul saying, "There is no need to be affrighted, you will be able to overcome"? Have you not even sometimes had a colloquy with the tempting spirit, challenging it, and boasting that you could stand, come what might; but you have never failed more absolutely than you have done in those moments of self-confidence. And, amid the storm of voices within your soul, have you not been conscious of other gentler accents pleading with you? If so, you have known again in your experience the counterpart of what happened to Peter in this paragraph.

It is not enough for the soul to rest on an outward ordinance. Amid the most solemn associations, the Apostle had eaten the symbol of the body, and drunk the symbol of the blood of the Lord. At that first Lord's Supper he must have pledged himself to be more than ever devoted to the Lord, intending henceforth to be strong in his strength, and tender with his love; and yet this was not enough to stay him in the hour of trial from yielding to cowardice and blasphemy.

The most urgent warnings are not sufficient in themselves to carry us through the hour of trial. Nothing could have been plainer than our Saviour's words, "Before the cock crow, thou shalt deny me thrice." We should have thought that Peter would have been aroused to take such heed, that it would have been impossible for him to fall; and yet the slender railing of his own purpose was not sufficient to intercept his fall over the precipice to which he was hurrying. To be forewarned is not always to be forearmed. To know our danger is not always to prepare for it.

Even repeated arousal by the Spirit of God is not sufficient to keep us when temptation breaks. Peter was taken into the inner mysteries of Gethsemane. James and John and he were allowed to wade deeper into the flood of anguish than was permitted to their brethren. He saw the *Master's* sorrowful face; he heard Him with trembling accents say that He was sore troubled; he knew that the *Master* was depending upon him to keep his watch; he might even have heard the accents of the *Lord* pleading that the cup might pass from Him. And again, and yet again, he felt himself touched by that gentle hand, aroused and bidden to watch and pray that he might not enter into temptation; and yet he fell. Appeals to feeling, to gratitude, to emotion may not be enough to steady you in the dark hour; in spite of all, you may fail.

Prayer is the absolute necessity of the tempted soul. To pray against yourself: to lay hold upon the Shepherd who was smitten, but lives for evermore: to see to it that the whole of the inner nature is made strong by the presence of Him who is greater than the spirit which dominates the world. See to it that in lonely fellowship with God, in unslumbering prayer; your soul is made strong to stand in the evil day.

Lastly, when the Lord said, "Sleep on now and take your rest," it was as though He said that the hour in which they could have helped Him and prepared for the battle was over. How often He still turns over the leaf of privilege and opportunity, and says, "That is done; I can never turn it back again." When the heart fills with remorse and regret, He says sweetly, "Arise, let us be going;" as though the future were yet available, as though He were prepared to give us another chance, as though life might yet have a store of privilege and usefulness. F. B. M.

Daybreak in Spain.—The new Ministry in Spain has announced its determination to follow the example of its neighbour in dealing with the unauthorised congregations of monks and nuns. The provincial Governors have now been called upon to furnish the requisite statistics. Signor Sagasta has stated that he had received protestations from the Pope against any dispersions, but he held out no hope of any withdrawal by the Government. Naturally the Roman journals are indignant at the threatened expulsion of "inoffensive men and women, whose only desire is to lead a quiet life," as one of the papers puts it; but Spain, happily, appears to be, however slowly, turning her eyes towards the light.

International S.S. Lesson.

Sunday, May 11, 1902.

Peter Delivered from Prison (Acts xii. 1-19).
Golden Text—(Acts iii. 19).

THE prejudice and hatred of the Jews had not ceased. It was only smouldering, and would blaze out again with renewed force at the first opportunity.

About the time when Saul and Barnabas arrived in Jerusalem on their errand of mercy from Antioch (A.D. 44), that opportunity occurred, and the enemy had found an instrument willing and ready for his purpose in the grandson of the "Murderer of the Innocents" (Matt. ii. 16), and brother of the cruel and vindictive Herodias (Matt. xiv. 8, 10, 11).

Herod Agrippa I. at this time was king of all Palestine (tributary to Rome), and the power then placed in his hands by Rome was used to vex and molest the Church of Christ (*v.* 1, and does not the same fact remain with us also to-day?)

A time-serving man-pleaser, and that solely for his own ends. Unscrupulous in his cruelty and contemptible in his meanness was Herod Agrippa, for it does not seem he was prompted by conscientious scruples or even personal hatred to the Church or her faith, but by a wish to please the people over whom he ruled, so as to enhance his own popularity.

James, the brother of John, had been one of the three disciples whom Jesus, when He was on earth, admitted into his inner circle of companionship. He is "the only Apostle of whose death we have any certain record," and the first to win a martyr's crown.

A Night Scene in Jerusalem.

Some Sleeping.—(1) Herod and his flatterers, on soft pillows and luxuriant couches, confident of their prisoner.

(2) The Jews and their elders, after eating the Passover lamb, and closing their great feast with thanksgiving.

(3) Peter, in his prison cell, chained and doomed (as far as man could see), sleeping on a prison pillow the sleep of restful faith in God.

Some Waking.—(1) A praying group in the house of John Mark's mother, Barnabas' aunt Mary. The telegraph office of prayer is always open, and the shortest road by which to reach our friends in trouble is round by way of heaven.

(2) The angel who had charge of Peter (Psa. xci. 11). What a glorious Passover Peter had in his chains that night! Sheltered under the blood of the Lamb of God, and the angel of deliverance in his cell, to wake him and set him free for more work in his Master's harvest field.

It is easier to call Rhoda (Rose) a silly girl than to excuse the brethren in the prayer-meeting their shortness of faith. Maybe they had been praying for grace to sustain him, and a glorious testimony in death; and the Lord answered like Eph. iii. 20.

Illustration.

One Sunday morning, when the sun was shining with a fiercer heat than ever, after weeks of drought, a little girl was seen by her minister trudging along the dusty road towards the church with a very big umbrella in her hand. "Nellie, child, whatever have you got that large umbrella for on such a morning as this?" "Why, minister," said the child, "father told me you said we are going to pray in church for rain this morning, and of course, I brought an umbrella to carry over me as I go home again." After church the minister was glad to share the little girl's umbrella as the rain came down in refreshing showers, but he felt ashamed that her faith had reached higher than his own.

Practical Questions.

1. When Herod Agrippa stood before God, of what use was the cloak of religion he had worn in life?

"In the day when God shall judge the secrets of men" (Rom. ii. 16), it will be better to hear the "'Well done!' of the King" than remember the empty flattery of the world.

2. When we are in grave trouble, to whom do we turn?

"If only mother was alive!" "If brother was here he would help me!" God lives and is present. Note Psa. xlvi. 1, "A very present help in trouble," and Joshua iii. 10.

3. What is prevailing prayer?

The cry that "links our weakness on to Almighty Strength." God knows all about the trouble, but He will have his children tell Him. "When He shall hear He will answer" (Isa. xxx. 19).

4. If our strength is only weakness, and the devil knows exactly where our weak places are, what can we do?

Read what Jesus said to Peter, Luke xxii. 31, 32, by the side of Heb. vii. 25 and iv. 16, and trusting in Peter's Saviour, claim the help He is always ready to give. There is only one channel by which to get strength for all our emergencies—humble, trustful, believing prayer.

Pastors' College Conference.

THE thirty-eighth Conference of this ever-growing association held its meetings on the five days extending from Monday to Friday of last week, the first assembly being a praise and prayer meeting at the College at four o'clock on Monday afternoon, at which Mr. Charles Spurgeon presided. The enthusiasm which prevailed seemed to be worthy of the best days of C. H. Spurgeon, and it was noted that an unusual number of pastors were present, who had come from various stations in our own Colonies, and the United States. There were in all thirteen of these brethren.

Mr. Thomas Spurgeon (president) presided at the evening meeting in the Tabernacle. He said that they had reason to thank God for the restoration of several of their friends from sickness, specially mentioning his brother, the vice-president, who was still far from well, and Dr. McCaig, Principal of the College, who was also too unwell to be present. A cordial welcome was given to pastors who had come from distant lands. Rev. W. Higlett, who went to Queensland twenty years ago, spoke of bush and mission work in that colony. A great empire was being built up, and it was their desire that its foundations should be laid in righteousness. Rev. R. B. Morrison gave an account of what had been done in the neighbourhood of Bournemouth; and an address followed by Rev. W. Walker, of Bishops Stortford.

The President's Address.

The Conference re-assembled on Tuesday morning. The presidential address of Mr. Thomas Spurgeon occupied nearly an hour. He spoke from the words: "And the Apostles said unto the Lord, Increase our faith." He felt his own need, and then thought the words might do for a text. The theme concerned them, and not the Twelve only. There was an apostleship of Christ in the world. "By their fruits ye shall know them"; and success was better than Apostolical Succession. As Paul's Gospel was his Gospel, he claimed succession to him. No true apostles were raised above suppliance, though popes might claim infallibility. They did well to speak out their desires, and thus to pray definitely. He who felt need, felt it deeply. They were like proof-sheets; if one error occurred it showed in a large number of copies. They should ask for definite spiritual gifts. Christ's disciples often asked for things of a material kind. Was there no soul-hunger for things for the inner, as well as the outer man?

The disciples did not pray because of some mystery; there was a close connection between an offending brother and the cry for faith. They must be men of peace, and show no unforgiving spirit, and they could preach this if they practised it. He was below himself who was not above doing an injury. He who could not forgive broke down the bridge over which he must himself pass. The Apostles did well to recognise the remedy. They did not ask for patience, self-control charity, &c., because faith was the principle in all other graces. It was also needed for righteousness; they had not to stop the mouth of lions, they had the equally difficult task of stopping their own mouths. There was no Philistine to fight, but rather their own sins. Faith was associated with love in the New Testament; God had joined them together. Lack of character was to be traced to lack of faith. Having this strength, they thought better of others, and were more severe in judging of self.

Faith was needed for all Christ-like deeds; it lifted them above Rationalism and criticism. They should welcome offences which tried their faith, and thank God for a discipline of difficulty—a word which occurred but once in the Bible, and was then only in the margin. Christ gave a pointed rejoinder to the Apostle's request, and then added a parable. Perhaps it was a call to exercise what faith they had. Faith unused soon became unusable. Thus Christ warned them against spiritual pride. They must cease from self-trust, and account themselves unprofitable servants. Forgiving

love had to be limitless. By way of cheer, the assembled pastors were reminded that all preachers had their fainting fits. Still God needed them all, and they should not allow seasons of barrenness or of failure to discourage them, for they might be starting-points for new developments.

DEPENDENCE ON THE HOLY SPIRIT.

When the Conference reassembled at eleven o'clock on the following morning Pastor FRANK H. WHITE (vice-president) presided at a special Devotion Session, the general subject for discussion being "The Ministers' Dependence on the Holy Spirit's Ministry." Rev. W. Y. Fullerton was to have opened the subject, but was unable to attend in consequence of his recent accident. Mr. White showed that preachers must be men of God if they were to speak for God. To have his spirit was to be able to do what He would have them to do. There was a loud call for spiritual men.

Rev. R. WRIGHT HAY gave a striking account was given of a Hindu convert's steadfastness under persecution. It was shown that ministers lived by the Spirit, and could not preach better than they lived. They were dependent on the Holy Spirit in prayer; and the Gospel never saved a soul apart from the Holy Ghost. The President read a letter on the subject from Mr. Fullerton.

THE COLLEGE.

Alderman G. WHITE, M.P., presided at the meeting of subscribers on Wednesday evening. Mr. THOMAS SPURGEON welcomed the friends, and assured them that the report was encouraging from all standpoints. The college paid well; the deacons of the Tabernacle were trustees; he and his brother were united in the management. The men loved the tutors, and the tutors loved the men. The students were men of faith and prayer, and he believed that they became not less so when they left for their work. The finances presented a brighter outlook; for although over £500 had been expended on repairs, they had expended only £17 in excess of their income. That was what he had been praying for, and it was mainly owing to the increased subscriptions of country congregations.

They were aiming high, and he believed that they would soon have more coming in. Eleven students had settled during the year; there was no difficulty in obtaining men, nor in getting rid of them, not a few being sons of their own men. The work was worthy of help.

In the course of his address, the CHAIRMAN showed that the College was founded in principles which commended themselves. Pastor CHARLES SPURGEON (vice-president) made a strong appeal for help, and addresses followed by Revs. R. WALKER (Chesham), F. J. HUMPHREY (Whitley), and others. The collection amounted to £1,200.

The Conference reassembled at eleven o'clock on Thursday, when several letters were read from members abroad. Rev. G. J. KNIGHT read a paper on, "Men Wondered At;" and Rev. G. MENZIES read on, "The Laws that Govern Prayer." Some business followed. Rev. T. W. MEDHURST was elected vice-president. Votes of thanks were passed to those who had entertained the members during the week; and to Mrs. C. H. Spurgeon, whose health was reported to be better, for her personal gift of a copy to each minister of her late husband's "Prayer-Meeting Addresses." The annual meeting took place in the Tabernacle in the evening, the president in the chair, addresses being given by Messrs. C. Spurgeon, J. C. Carlile, and others.

The Annual Report showed the income to be £3,852, and the expenditure £3,869. In his remarks on the condition of the college, the President says: "Pulse and temperature are all that could be desired. I know of no symptoms of an alarming or even of a suspicious nature." The remarks of Principal MCCAIG are also encouraging and interesting, and he adds: "I am glad that I can, as heretofore, bear testimony to the sterling character and devout spirit of the students." The number of men educated now shows a total of 1,031, and of these, 657 are still in the ranks as pastors, missionaries, and evangelists. The Association now numbers 85,351.

The Churches.

**** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

About 100 of the workmen engaged in fitting up Westminster Abbey for the Coronation service assemble after their mid-day meal to join in a service conducted by Archdeacon Wilberforce.

H.R.H. the Princess of Wales visited Bethnal Green, E., on April 23 in connection with an effort to raise funds for the Workmen's Hotel and Cottage Hospital which have been started by Rev. J. E. Watts-Ditchfield, vicar of St. James-the-Less.

The anonymous donor of a site in Handsworth New Road, Birmingham, for a church, parsonage, and Sunday-schools, has now added to this gift by promising to build the church outright, subject to certain conditions. It is hoped that, in the course of a few weeks, it will be possible to proceed with the erection of the building. It is intended that the church shall be a memorial to Latimer.

The Bishop of Worcester, while expressing gratitude for the anonymous offer of £10,000 towards the endowment of a Birmingham bishopric, holds that it will be best to wait a year before taking further action in the matter, in order to explore the causes which caused the failure of a previous effort. Meanwhile, Bishop Gore knows of "a second contribution of £10,000, which will be at our command when we make our fresh departure."

The vicar of Barrow-on-Humber, Rev. John Parker, is appealing for £1,110. Mr. Parker built a district church at New Holland, costing £3,750, which was opened in January last, free from debt. Efforts are now being put forth to raise £610 for fittings and for freeing the ancient parish church and schools from debt. It is also hoped to erect an iron church for about 300 brickmakers and their families in a distant part of the parish. Mr. Parker is thoroughly Evangelical, and in his preaching aims at the conversion of the people.

Congregational.

During the pastorate of Dr. Barrett at Princes Street Church, Norwich, now extending over thirty-five years, 2,013 persons have been received into church fellowship, 107 of these last year, and the church has raised in that time £82,210, independent of the pastor's income. The church has now 707 members.

The twenty-fourth anniversary of the church at Fareham, and the fifth of the settlement of Rev. W. Henry Rees, have been celebrated. At the public meeting the pastor stated that the past year has been one of steady growth; there was an increase in the membership, which is now larger than for many years; the sum of £45 has been contributed to the Twentieth Century Fund; and there is an encouraging increase in the number of scholars in the Sunday-school. Stimulating addresses were delivered by Revs. D. D. Johns, B.A. (Winchester), and A. Pringle (Caterham).

Baptist.

Rev. Silas Mead, late principal of Harley College, has accepted a call to be co-pastor, with Rev. A. S. Wilson, of the Baptist Church at Perth, West Australia.

It is officially announced that only £10,000 is now required of the £250,000 of the Century Fund. Six churches have contributed over £3,000 each, including Heath Street Church, Hampstead, N.W., Rev. William Brock, which heads the list with £5,269.

At Ramsden Road Church, Balham, S.W. (Pastor, Rev. T. Greenwood), a new schoolroom has been opened. A house adjoining the church was purchased a few years since, and the whole garden has now been covered with the schoolroom, the rooms in the house being useful for classes. The total outlay, including land, will be about £3,900, and towards this about £2,570 has been raised.

At Stevenage, Herts, a new church has been opened, with encouraging gatherings. The building was presented and furnished by Mr. John Marnham, J.P., of Boxmoor, the treasurer of Herts Baptist Union, the site being purchased by the church. Rev. W. Robinson conducted a devotional service in the morning; Rev. Charles Brown (Ferme Park), preached in the afternoon, and the donor presided at a crowded meeting in the evening. The church has for four years met in the Public Hall, and goes to its new and handsome home free from debt.

Methodist.

Primitive Methodism is making considerable progress in Oldham. During the last five years new property has been erected at a cost of over £5,000, two more ministers have been called out, and congregations are much larger. The Connexional property in the borough is worth more than £30,000. There are 544 Sunday-school teachers, with 4,200 scholars, and 5,000 adherents.

Rev. James Flanagan, of the Primitive Methodist Mission at St. George's Hall, Old Kent Road, is one of the nominees for the new post of Connexional missioner. Mr. Flanagan was a lay missioner for fifteen years before his official call to the ministry. At Leicester he conducted a Sunday afternoon Bible class of 2,500 members. He has been at St. George's Hall for twelve years, and the strain of the spiritual and social work is beginning to tell upon him.

Rev. C. W. Andrews, in the Victoria Hall, Bolton, has given a public reply to some statements which Mr. George Harwood, M.P., had recently made on grocers' licences and the increase of drinking amongst women. Mr. Andrews subjected Mr. Harwood's sayings to a careful analysis. In 1879 the death rate amongst women from intemperance was twenty-four per million; in 1899 it was seventy per million. The head of a Home for Inebriate Women, with thirty years' experience, said he believed ninety per cent. of his cases were traceable to grocers' licences. *The Lancet* has published a strongly-worded document against women drinking, signed by 914 medical men. In 1872 there were 2,300 grocers' wine licences; in 1882, 3,742; in 1901, 6,540. Spirit licences have gone up from 2,600 in 1872, and 6,023 in 1882, to 9,746 in 1901.

Presbyterian.

In the Tower of London Presbyterian services are conducted in the famous old Norman church, St. John's Chapel, where a chaplain of the Church of Scotland officiates at times when there are sufficient Presbyterian soldiers on duty in the Tower.

Rev. Dr. Thain Davidson has invited Mr. W. King H. Macdonald, M.A., to become his assistant at Ealing, after leaving Westminster College, Cambridge, and receiving licence in June. Mr. Macdonald has accepted, and is expected to enter on his duties in July.

The annual missionary meeting, to be held in the Queen's Hall, W., on May 13 at 7 p.m., promises to be of exceptional interest. The chairman will be the distinguished missionary, Rev. Dr. Stewart, of Lovedale, South Africa, the Presbyterian Church of England Missions will be represented by Rev. Dr. Gibson, of Swatow, Rev. W. Campbell, of Formosa, and Miss Rolfe, of the Jewish Mission. For the first time in twelve years all who are to take part in the services of the evening, including the soloist, the singers, and the speakers, are Presbyterians.

The twenty-fifth anniversary of Rev. Robert Stewart's ministry on Tyneside has been celebrated. For twenty years his labours in Gateshead had been richly blessed of God. During that time he built and cleared of debt the fine Durham Road Church. Then came the call to Benwell, a western suburb of Newcastle, and there again he has converted what was a small mission hall into a magnificent church, which is now almost clear of debt. The Gateshead and Benwell congregations united in paying public honour to Mr. Stewart and his devoted service, and in signalizing the occasion by tangible tokens.

Society of Friends.

Bedfordshire Quarterly Meeting, held at Luton on the 16th and 17th ult., was more largely attended than for many years past. Some of the smaller meetings within the four associated counties were particularly well represented. Verbal reports on Adult School work in various centres provided an entirely new feature of interest at the Quarterly Meeting on Ministry and Oversight held on the evening of the 16th.

William Hobson held Gospel meetings at Chesham from Sunday, the 13th, to the 17th ult. They were felt to be times of spiritual blessing. On the 16th a lecture was given on "William Penn, Colonist and Statesman," the room being nicely filled, and the lecturer attentively listened to. Local interest was keen, in view of the proximity of Penn's burial place. The work in Chesham seems to be very encouraging.

In connection with Munster Quarterly Meeting, held recently at Cork, a meeting was held for H. Fennell White and Lydia Grubb, B.A. The former gave a most interesting account of her recent visit on religious service in Spain, in conjunction with Miss Spiers, who is actively engaged in Christian work in that country. Lydia Grubb spoke earnestly on the question of making foreign missions a subject of study as well as of earnest thought and prayer.

The many-sided Christian work which is maintained at Pontymoile, Mon., under the superintendence of Mr. Thomas M. Wintle, has passed through a year of mingled joy and sorrow, victory and trial. Early in the year the district was plunged into deep sorrow by that disastrous colliery explosion at Senghenydd, when eighty-two men lost their lives, leaving fifty-seven widows and 230 fatherless children. Day after day workers connected with the Undenominational Christian Mission visited the homes, ministering comfort and spiritual consolation to the bereaved families, and financially helping the most necessitous cases. In reviewing the work of the past year there is every cause for thanksgiving in view of the spiritual, moral, and social efforts put forth by the workers at the five mission stations which have been maintained with undiminished vigour, and on every hand signs of increasing blessing are manifest. The urgent call for help on behalf of the explosion sufferers diverted support from the general fund, and it is to be regretted that the year closes with a deficit of over £51.

Fallen Asleep.

Mrs. MILLMAN, wife of Rev. William Millman, of Yakusu, Congo. Mr. Millman had served the Baptist Missionary Society since 1897, and returned in January last year for a well-earned rest. In August he was married to Miss S. E. Langley, and left England in November for renewed work at Yakusu. They could only have just arrived at their home when the death of Mrs. Millman took place.—SISTER MARY, formerly of the West London Mission, has passed away at Sheffield, where some six years ago she commenced settlement work. Her funeral was attended by nearly 2,000 persons.—At Armagh, Rev. J. H. HANNA, D.D., minister of Tartaraghan Presbyterian Church.—At Belfast, AGNES, widow of Rev. Hugh Archibald, Congregational minister, aged seventy years.

Notices.

The lines, "Who laughs at sin, laughs at his Maker's frowns," appear in a tract, "Sin no Trifle" (No. 4,142), published by the Religious Tract Society.

APPLICANTS FOR TRACTS.—Mr. C. Wade, 58, Dryden Street, Kettering; Mr. Carrington, 23, High Street, Wincanton, Somerset (marked Testaments, Gospels, &c.); Pastor Thomas Marsh, Loda, Iroquois County, Illinois, U.S.A.; Mr. J. M. Wills, 22, Cottenham Road, Upper Holloway, London, N. Mr. Thomas Clarke, Frankfield, Post Office, Clarendon, Jamaica, West Indies; Mr. John S. Best, Winson Green Christian Mission, Heath Street South, Birmingham; Mr. Ernest Booth, Abentawe, Mount Road, Hendon, London, N.W.; Mr. W. Bilton, evangelist, West Wratting, Cambridgeshire; Mr. W. Thomas, 24 Mansell Street, Orange Garden, Pembroke (*for village work*); Private A. O. Hudson, 5428, H Company, 1st Durham Field Force, South Africa (*for blockhouses*); the Secretaries, District Visitation League, Wesleyan Mission, Hornsey Road, N.; Mr. William Grundy, 12, Brick Street, Broad Bottom, Manchester; Pastor S. Aston Fox, 16, Bath Terrace, Robin Hood Street, Nottingham; Miss Cook, Chorley, Bridgnorth.

COMMUNICATIONS RECEIVED WITH THANKS.—W.J.T. R.W.A. J.N.S. P.R. T.McC. A.R. A.S. C.M.J. W.A.C. J.A.S. J.R. M.A.L. Miss P. M.A.J. C.W. W.R. R.F. J.G.A. J.B.F. W.A.L. J.M. A.J.S.M. W.D.D. I.M.M.N. J.T. W.G.B. B.McB. G.McC. A.E.S. A.S.E. A.D.S. T.C.M. E.R. B.J. W.B.F. M.C.D. J.S.B. J.B. R.R. W.C. A.H. J.F.N. F.W.B. J.T.V. G.K T.S. M.F. F.C. L.P. R.S.B. R.H.B. J.T.P. A.T. A.M.H. E.L. L.D.Y. J.P.C. G.H. D.B.H. W.F. S.A.F. J.J.D. G.H.R. W.P. C.E.W. J.B.F. F.C. E.C.J. R.W.R.R. S.S. K.K.R. R.S. A.M. A.G.F. E.A.V. H.F. C.E.L. J.T.I. W.R.B. E.M.G. G.H. A.E.T. A.W.B. E.W. E.L. W.H. J.A. W.T.E. D.B.T. F.W.H.P. J.O.B. J.C.D. J.K. T.J.P. T.C.U. A.N.P. C.J.H. A.H.F. M.J. W.B.F. F.W.S. D.E.G. C.E.B. C.P.H. F.A.H. R.A. J.D. N.B. B.R. F.P. E.H.E. J.P.

Evangelistic.

The Railway Mission.

AN encouraging mission has been held at St. Andrew's Mission, Plymouth, by Mr. John Hawkins. Throughout the week the meetings steadily grew in numbers and power, not one night passing without God setting his seal to the faithful preaching of the Gospel by one or more seeking the Saviour. On Sunday, April 13, the meetings were all well attended, between 400 and 500 people being present at the evening service, where the power of God was abundantly manifested. In one case a railwayman and his wife left the hall so troubled that before they dare rest for the night they sought the Saviour. On the last night of the mission Mr. Hawkins gave the story of his life. The hall was crowded, and at the close there were again seekers after salvation.

Mr. Henry Thorne in Leeds.

Twenty years ago Mr. Thorne was the able and beloved secretary of the Leeds Y.M.C.A., and many old friends were glad to see and work with him once again in a ten-days' mission held at Belle Vue Chapel. The mission was undertaken chiefly in the interests of the young people connected with Belle Vue Sunday-school and Bible class, and as part of the National Mission to young people. From the first meeting Mr. Thorne won the interest and affection of these, and his gift of clear insight, of lucid interesting setting forth of Gospel truth, and of persuasive appeal were graciously used of the Spirit to lead many to the Saviour. The meetings grew in interest and in power to the last, and as a result of the mission more than a hundred young people, half of them over fourteen years of age, besides adults, have been brought to the feet of Jesus. W. B.

East Molesey Baptist Chapel.

Rev. J. T. Vine has just completed an inspiring eight-days' mission in the above chapel. Nightly the audiences were moved to tears, and many who were broken down under a sense of sin gave themselves to Christ. A special service for children was held on Saturday afternoon, and was a deeply solemn time. One little member of a family of Jewish children present resolutely gave himself to Christ, and when the meeting was held in the evening this lad stood out and boldly confessed his Lord. Many were much moved, and the incident helped to heighten the effect of a truly touching scene. Special features of the mission were the two highly interesting lectures given by the missioner. The closing service on Sunday night was a heart-searching and soul-moving occasion, and many will long remember Mr. Vine's visit.

John C. Dalrymple, Pastor.

At Lincoln April Fair.

Lincoln pleasure fair, held on the last week in April, attracts many visitors. Gospel temperance meetings are arranged for the Sunday by the Temperance Society, and this year's efforts surpassed those of previous occasions. The two special missioners were Mr. Fred Sykes, of Huddersfield, and Mr. Bob Johnson, the converted "minstrel." The proceedings opened with a prayer meeting in the Friends' Meeting House, Mr. H. Wyatt, J.P., presiding. An open-air meeting was held on the fair ground, the front of one of the shows being lent for a platform. Earnest Gospel addresses were given, and many hundreds of people stood and listened attentively to the melodies and addresses. In the afternoon a large congregation attended a meeting in the Corn Exchange, and in the evening an enormous crowd gathered in the market-place, when Messrs. Johnson and Sykes gave powerful addresses, and held the attention of the people until the close of a long and effective gathering. The day's meetings were full of encouragement; much good seed was sown.

Mr. W. H. Jude's Missions.

The well-known preacher-musician, Mr. W. H. Jude, has been conducting a series of most helpful services at Stockton-on-Tees and Darlington. At both these places his thoughtful and manly addresses have been eagerly listened to by crowded and appreciative congregations. The missioner's idea is that music of a sufficiently easy character to enable the congregation to join at least in the choruses, must be the means of uplifting the people. With this aim in view, he has set many cherished hymns to appropriate and charming melodies, varying the music to the changing sentiment of the words Of this class particular mention may be made of "Art thou weary?" which was rendered most effectively by the choir of the Greenbank Church, Darlington. The other descriptive hymns and solos were taken from Mr. Jude's volume, "Music and the Higher Life," and were all highly appreciated, especially, perhaps, the setting of "Onward Christian Soldiers." The various musical items were interspersed with Bible readings and short, pithy addresses. F. O.

Mr. W. R. Lane at Eastwood.

A ten-days' mission has been conducted by Mr. W. R. Lane at Eastwood, Notts., with gratifying results. The interest manifested by the large congregations which assembled for the first meeting of the mission increased so greatly during subsequent services that many were unable to gain admittance to the concluding gatherings. Mr. Lane's presentation of the simple Gospel message was marked by singular attractiveness and great spiritual power. It is impossible to tabulate the results of what must undoubtedly prove a memorable series of meetings; for, although large numbers passed through the inquiry room, many more were deeply moved and impressed without making any open profession of decision. In addition to the ingathering of new converts, it is already manifest that the spiritual life of all the churches united in the mission has been quickened and revived; the churches themselves have been drawn into closer fellowship; and the spirit generated for more hopefully aggressive evangelistic enterprise and Christian activity. R.

The Boy Preacher.

During the past week the mission conducted by Mr. Jack Cooke at the Westbourne Grove Baptist Church (Rev. George Freeman's) has attracted very large audiences. On the week evenings, with but one exception, the building has been crowded, and there have been many inquirers.

On Lord's Day last the edifice was crowded in the morning, when Mr. Cooke gave a helpful address to believers. In the afternoon it was estimated that over 1,200 were present at a meeting for men. Mr. Cooke spoke with telling effect to the deeply interested assembly on some of the responsibilities of life. He enlarged upon the Divine provision for the spiritual needs of man, and concluded by urging his hearers to seek salvation. There were a number of responses, and some were helped in the inquiry room. At night many hundreds were unable to gain admission. The thoroughfare was blocked, and some remarkable scenes were witnessed. Mr. Cooke spoke with power, and Mr. Freeman and Rev. J. R. Coutts were busily engaged in superintending the work in the inquiry rooms.

The mission at Westbourne Grove concludes on May 2, and Mr. Cooke begins a second mission at the Great Assembly Hall, Mile End Road, E., on May 4.

Mr. and Mrs. Alexander at Ashford.

Under the auspices of the Ashford Sunday School Union, a fruitful ten days' mission, conducted by Mr. and Mrs. Alexander, of Ilford, has been held. The various Sunday schools of the town and district united in large gatherings in the Baptist Church, on the afternoons of the 6th and 13th ult. The week-evening services took place in the Congregational Church, two afternoon Bible readings were given in the Wesleyan Church, and one in the Friends' Meeting House. During their stay the missioners took a Sunday evening service at each of the churches, the Baptist Church on Sunday last being crowded, the large congregation listening with breathless attention to Mrs. Alexander's powerful appeal from the words, "Thy sins are forgiven." At the farewell meeting there was a large attendance, and in the course of the gathering the missioners presented those who had signed the decision cards with a copy of one of the Gospels or an epistle. Mr. Alexander's earnest addresses, and Mrs. Alexander's effective and winsome appeals, exercised a strong influence over their listeners. The inquiry-rooms were quickly occupied at the close of the meetings, and many have been brought to decision. S.

Mr. George Attwood, of the Evangelization Society, has recently conducted a fruitful mission at the Baptist Tabernacle, High Barnet. Much spiritual profit has resulted, and hearty co-operation was evidenced. W. A. C.

A large number of theatrical women were present at Mr. William Forbes' meeting on Thursday last at Orange Street Chapel, Leicester Square. Addresses were given by Rev. A. Fleming, of Belgrave Presbyterian Church, and Mr. Brunning.

A most happy and helpful mission has been held at Consett by Mr. James Wharton. The workers held open-air meetings nightly in the main street, with the result that the meetings were well sustained. Quite a number professed conversion, several backsliders were restored, and in services held for the Sunday school several were led to decision.

Mr. Samuel Mendelsohn, late of Jerusalem, has held an eight days' mission to Jews in Zion Chapel, Whitechapel, E.—April 22 to 29. Several ministers and laymen co-operated with him.

Mr. W. R. Bradlaugh has concluded an eight-days' mission, fraught with encouragement, at Swinton, Yorks. He spoke earnest words against various forms of error, and his Gospel addresses were telling. The largest place of worship in the town was crowded when, on the closing Lord's Day evening, Mr. Bradlaugh told the story of his conversion. J. H.

A correspondent writes: "Blessing is attending the mission at Trinity Church, Effra Road, Brixton, S.W., conducted by Mr. Leonard Weaver. Sunday night last was a time long to be remembered; the church was packed, and the inquiry rooms filled to overflowing with men and women seeking Christ."

Rev. F. B. Meyer addressed two meetings at the New Town Hall, Pontypridd, on Tuesday, April 22. The meetings were promoted by the local Christian Endeavour Union and Young Women's and Young Men's Christian Associations. At the evening meeting the hall, which seats some 1,500 people, was filled. Much good must result. An open-air meeting was announced, but the heavy showers drove the people into the porch of a chapel, where a very interesting meeting was held.

A gracious revival has been experienced in the mining town of Broxburn, Linlithgowshire. A mission conducted by Mr. Samuel Mackenzie has aroused much attention. Blessing has been received by Christians, and the unconverted have been awakened to a realization of their lost condition. The apparently respectable have entered the kingdom along with those who had been openly profane. A remarkable feature was the number of young men and women who decided for Christ while the evangelist was delivering his message.

Mr. Bob Johnson writes of a visit to Epsom Downs, his spiritual birthplace, during the recent race meeting:—"On the course, especially around the royal enclosure, where thousands were waiting to welcome the King, I distributed Gospel literature, which, with the word that accompanied it, was respectfully received. Many old acquaintances asked me to explain to them the meaning of the large pearl letters on the black finger plate of my banjo—'John v. 24'—so that I found myself taking short services and discoursing on this illuminating verse."

Evangelists' Engagements.

"*" This column is intended for Missions of some days' duration, not for engagements of a single day. The evangelists ask prayer for their respective missions.

Canon Aitken.—May 3-19, Lurgan.
Rev. J. Bennett Anderson.—Till May 10, Albert Hall, Shankill Road, Belfast.
Rev. A. Allan.—Till May 11, Huddersfield.
Mrs. Baeyertz.—May 18-June 2, Conference Hall, Eccleston Street, S.W.
Mr. Chas. E. Barraclough.—May 7-14, Prudential Prayer Union, Holborn Bars, E.C.
Mr. J. Brunton, Jun.—Till May 2, Penrith; 4-16, Workington.
Mr. Jack Cooke (the Boy Preacher).—Till May 2, Westbourne Grove Chapel, W.
Mr. Monro Collings—During May, Croydon.
Pastor R. Copp and Mr. John Soames, assisted by Messrs. N. A. Soames and Chas. Gilby.—May 3-11, Howard Street Gospel Mission, Wandsworth Road, S.W.
Mr. W. D. Dunn.—Till May 8, Tent Hall, Glasgow; 11-18, Hamilton.
Mr. James Dixon.—During May, Ranelagh, Dublin.
Mr. P. Russell Hurditch.—May 4, Feltham Congregational Church, 11 and 7; 11, Beckenham; 18, Willesden.
Mr. Bob Johnson.—May 4-12, Exeter.
Mr. W. R. Lane.—Till May 5, Totnes; 10-19, Glasgow.
Mr. W. Olney and Mr. Spencer Johnson.—May 4-8, Erith.
Rev. J. Tolefree Parr.—Till May 5, Birmingham; 11, London.
Gipsy Smith.—Till May 4, Southampton; 10-19, Pontypool, S. Wales.
Rev. F. C. Spurr.—May 4-18, Elgin, N.B.
Mr. James Sprunt.—May 3-5, Northampton.
Weaver Bros.—May 4-13, Windermere; 18-30, Banchory

Requests for Prayer.

For blessing on open-air work in the villages around Pembroke.

For a four days' mission to children, May 6-9, at Sermon Lane Mission, Islington, to be conducted by Mr. Dudley.

For missions to be held in Wales and England during May and June by Rev. J. Worthington Atkin, M.A., of Cork (missioner to the Daily Prayer Union).

Cage Lane Mission.—The twenty-second anniversary of Cage Lane Mission, Plumstead, was celebrated with much enthusiasm on Thursday. At the evening gathering Mr. John Wood, secretary of the Evangelization Society, presided, expressing his joy at knowing that the Mission owed no man anything. Among the speakers who gave encouraging addresses were Sir William Stirling, Mr. Lydall, Colonel Sage, and Rev. J. K. Quarterman. In the course of the annual report of the Mission, Mrs. Anderson records her gratitude to all who have laboured so devotedly to bear a faithful witness to the Cross. The numerous branches of the Mission have been maintained with much self-denying exertion on the part of the workers. Not the least encouraging sections are the Sunday-school and Band of Hope, both of which have yielded cheering fruit. Mrs. Anderson's address is 1, Thames View Terrace, Plumstead.

About Books.

REV. F. B. MEYER'S "JEREMIAH."

On the personal life of Jeremiah more light is shed in Scripture than is the case with any of the other prophets of the Old Testament; and consequently it has lent itself more readily to inclusion in Rev. F. B. Meyer's excellent Scripture Biographies. In the new volume—**Jeremiah, Priest and Prophet** (2s. 6d. *Morgan & Scott*)—of the attractive reissue of this series, it is justly pointed out that "for some reason there is a great amount of ignorance of the life and times of Jeremiah which contrasts remarkably with the veneration with which the Jews have always regarded him." The career of this reproving, weeping, and suffering prophet is graphically and interestingly traced from his call to service while yet "a child," through the terrible experiences which would make it appear that, so far as his outward lot was concerned, his life was one of such unrelieved sadness as fell to no other prophet.

We have in this volume a most useful handbook to the study of the history of this period of Jewish history, and a lucid adviser and guide to the understanding of the two books bearing the prophet's name; but above all it is eminently what it professes to be, a biography. The character of this born leader of men is skilfully analysed. We see how this timid and shrinking youth, conscious of his helplessness, yearning for a sympathy and love he was never to know, was yet, because he possessed the circumcised ear and the loyal obedient heart, chosen as the instrument through which the Word of the Lord should come to that corrupt and degenerate age. Then we are shown how this tender, timid, and sensitive man proved himself to be the most suitable to stand alone against princes, priests, and people, because he was filled with the Spirit of the Lord.

The lesson taught to the prophet by the potter's wheel is brought home with power to our everyday circumstances and needs. The Rechabites appear as the rugged old-fashioned Puritans that they were. The fearless denunciation of Hananiah and the other popular false prophets stands out even among heroic records, and many another lesson is shown to be meant not for one age but for all time.

Two pleasant and readable "popular stories" are **Hope Deferred** (2s. 6d.), by E. J. Mead, and **Dorothy's Novelist.** (2s. *A. H. Stockwell.*)

The sermons brought together by **Rev. B. A. Millard** (Walsall), under the title **Optimism and the Vision of God** (2s. 6d. net. *A. H. Stockwell*), are such as are building up strong earnest Christian character in our Nonconformist congregations.

The sketch of the life of the late Mr. **T. Sidney Cooper, R.A.**, published in our issue of April 3, under the title **Memories of a Great Artist** has been republished in neat booklet form (6d. per dozen; 3s. 6d. per 100. *Morgan & Scott*). The author is Pastor Frank H. White, who received much of his information from the widow of the distinguished artist.

The Century Bible has been enriched by an excellent volume on **1 and 2 Corinthians**, by J. Massie, M.A., D.D., Yates Professor of New Testament Exegesis in Mansfield College, Oxford. It would be difficult to conceive a more useful treatment for students; while scholars will find the results of wide reading and independent thought made accessible for reference in a neat little book. The general editor of the series, W. F. Adeney, M.A., D.D., Professor of New Testament Exegesis, New College, London, has edited the tenth volume—**Thessalonians and Galatians.** On some points the opinions expressed will excite criticism; but the work is thoughtful and compendious. As is well known, the series gives the A.V. and the R.V., edited with introduction and copious notes. (2s. each volume. *T. C. & E. C. Jack.*)

Bishop Lightfoot's famous essay on **The Christian Ministry** has been brought out in a handy volume by *Macmillan & Co.* (3s. net.) Originally appearing in Dr. Lightfoot's Commentary on the Epistle to the Philippians, and being included afterwards in a volume of "Dissertations on the Apostolic Age," this is a work of great and wide interest, and deservedly held in high esteem among evangelical theologians. In response to frequent applications, the trustees of the Lightfoot Fund decided to issue the essay in this form, just as it was left by the Bishop. They have included three appendixes, short but very valuable: (*a*) Extracts explanatory of the essay, selected for this purpose by the Bishop himself; (*b*) a note on the subject from his preface to the Didaché; and (*c*) a passage explaining the Bishop's change of opinion regarding the much-discussed Ignatian question.

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MAY MEETINGS.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
MAY.				
Thurs. 1	9.45 a.m.	Baptist Union	*m* Bloomsbury Chapel	Rev. J. R. Wood
,,	10.0 a.m.	Sunday School Union	*c* City Temple	Mr. A. E. Hutton, M.P.
,,	2.30 p.m.	,, ,, ,,	*c* City Temple	Mr. S. Hope Morley
,,	3.30 p.m.	Barbican Mission to Jews	*m* St. Paul's, Onslow Square	Preb. Webb-Peploe
,,	4.0 p.m.	Christian Colportage Association	*m* Exeter Hall	Sir Robert Anderson
,,	6.30 p.m.	Baptist Missionary Society	*m* Exeter Hall	Lord Kinnaird
,,	6.30 p.m.	Sunday School Union	*m* City Temple	Rev. F. B. Meyer
Fri. 2	9.0 a.m.	Baptist Missionary Society	*b* King's Hall	Mr. W. R. Rickett
,,	3.30 p.m.	Bible Lands Missions Aid Society	*m* Exeter Hall Parlour	Lord Kinnaird
,,	6.30 p.m.	Children's Home, Bonner Road, E.	*m* Wesley's Chapel, E.C.	Mr. J. C. Rickett, M.P.
,,	7.0 p.m.	Baptist Missionary Soc. (Young People)	*m* Exeter Hall	Mr. H. Cecil Rickett
Sat. 3	9.0 a.m.	Wesleyan Missionary Society	*b* Lower Exeter Hall	Mr. J. H. Beeby
Mon. 5	11.0 a.m.	Wesleyan Missionary Society	*m* Exeter Hall	Mr. P. F. Wood
,,	2.30 p.m.	Church Association	*m* ,, ,,	Capt. Cobham
,,	3.0 p.m.	London Anti-Vivisection Society	*m* Queen's Hall	Dr. Hadwen
,,	3.0 p.m.	British and Foreign Sailors' Society	*m* Mansion House	The Lord Mayor
,,	7.0 p.m.	Wesleyan Missionary Society	*m* Wesley's Chapel, E.C.	Mr. J. R. Hill, jun.
,,	7.0 p.m.	Ragged School Union	*m* Queen's Hall	Marq. of Northampton
Tues. 6	10.55 a.m	Church Missionary Society	*m* Exeter Hall	Sir J. Kennaway, M.P.
,,	11.0 a.m.	,, ,, ,,	*m* St. James's Hall	Col. Williams, M.P.
,,	2.30 p.m.	Miss Weston's Work	*m* Lower Exeter Hall	Miss Weston.
,,	3.0 p.m.	Wesleyan Home Missions	*m* Wesley's Chapel, E.C.	Mr. W. Green, M.P.
,,	6.30 p.m.	,, ,, ,,	*m* ,, ,,	Mr. C. S. Denniss
,,	3 0 p.m.	Church Missionary Society (Women)	*m* Crown Room, Newton St., W.C.	Preb. H. E. Fox
,,	7.0 p.m.	,, ,, ,,	*m* Exeter Hall	Bishop of Uganda
,,	8.0 p.m.	Young Men's Bible Study Association	*m* Central Hall, Philpot Street, E.	Rev. S. Wilkinson
Wed. 7	9.0 a.m.	Colonial & Continental Church Society	*b* Cannon Street Hotel	Dean of Peterboro'
,,	11.0 a.m.	British and Foreign Bible Society	*m* Exeter Hall	Marq. of Northampton
,,	3.0 p.m.	Colonial & Continental Church Society	*m* Church House, S.W.	Sir T. F. Buxton
,,	3.0 p.m.	Missionary Leaves Association	*m* Lower Exeter Hall	Bishop Royston
,,	3.0 p.m.	Church Army	*m* St. James's Hall	Earl Beauchamp
,,	7.30 p.m.	,, ,, ,,	*m* ,, ,,	Bishop of Islington
,,	3.30 p.m.	London Medical Mission	*m* 33, Shorts Gardens, W.C.	Col. Macgregor
,,	3.30 p.m.	Pentecostal League	Exeter Hall	Mr. R. Harris, K.C.
,,	7.0 p.m.	,, ,, ,,	,, ,,	,, ,,
,,	3.30 p.m.	Christian Literature Society for China	*m* Exeter Hall	Sir H. Blake
,,	7.0 p.m.	Women's Total Abstinence Union	*m* Exam. Hall, Embankment	Hon. Mrs. E. Yorke
Thurs. 8	11.0 a.m.	London City Mission	*m* Exeter Hall	Sir A. Coote
,,	11.0 a.m.	Women's Total Abstinence Union	*c* Sion College	Mrs. W. S. Caine
,,	2.30 p.m.	Church Pastoral Aid Society	*m* Exeter Hall	Mr. J. H. Buxton
,,	2.30 p.m.	Women's Total Abstinence Union	*c* Sion College	Lady E. Biddulph
,,	7 p.m.	,, ,, ,, ,,	*m* ,, ,,	Miss E. Wood
,,	3.0 p.m.	Church Missionary Society (Medical)	*m* St. James's Hall	Bishop of Kensingt
,,	3.30 p.m.	Bible League	*m* Lower Exeter Hall	Prof. Margoliouth
,,	7.0 p.m.	,, ,,	*m* ,, ,, ,,	Mr. W H. Seagram
,,	7.30 p.m.	Central Y.M.C.A.	*m* Exeter Hall	Sir George Williams
,,	8.0 p.m.	Church Association	*c* Royal Inst. Wtr. Color Painters	
Fri. 9	9.0 a.m.	London Jews' Society	*b* Exeter Lower Hall	Rev. W. H. Griffith-Thomas
,,	11.0 a.m.	,, ,, ,,	*m* Exeter Hall	Sir J. Kennaway, M.P.
,,	2.30 p.m.	Church Zenana Missionary Society	*m* Queen's Hall	Lt.-Gen. Brownlow
,,	3.0 p.m.	Moravian Missions	*m* Lower Exeter Hall	Mr. J. H. Buxton
,,	3.30 p.m.	West London Mission	*m* St. James's Hall	Mrs. Burnett Smith
,,	7.0 p.m.	,, ,, ,,	*m* ,, ,, ,,	Mr. Sidney Kellett
,,	4.0 p.m.	Young Abstainers' Union	*m* Exeter Hall	Rev. W. H. Griffith-Thomas
,,	7.0 p.m.	,, ,, ,,	*m* Sion College	Mr. T. F. Victor Buxton
,,	6.30 p.m.	Field Lane Refuges	*m* Queen's Hall	Marq. of Northampton
,,	6.30 p.m.	Hebrew Christian Alliance	*m* Barbican Mission Ho., Whitechapel Road, E.	Rev. M. M. Ben-Oliel
,,	7.0 p.m.	Religious Tract Society	*m* Exeter Hall	Rev. Canon Fleming
Sat. 10	12.0	Society for Preven. Cruelty to Animals	*m* Crystal Palace	H.R.H. Prince of Wales
,,	3.30 p.m.	London Missionary Society (Children)	*m* Exeter Hall	Mr. A. M. Torrance
Mon. 12	3.30 p.m.	Protestant Reformation Society	*c* Exeter Hall	Mr. W. J. Fraser
,,	3.30 p.m.	Native Races and Liquor Traffic	*m* Grosvenor House	
,,	5.30 p.m.	Protestant Reformation Society	*co* Exeter Hall	
,,	7.0 p.m.	Met. Tabernacle Colportage Association	*m* Metropolitan Tabernacle	Rev. J. G. Mantle
,,	7.30 p.m.	Protestant Reformation Society	*m* Exeter Hall	Colonel Sandys, M.P.
,,	7.30 p.m.	Working Men's Lord's Day Rest Assoc.	*m* Holborn Restaurant	Sir M. Stewart, M.P.
Tues. 13	9.30 a.m.	Congregational Union	*m* City Temple	
,,	10.0 a.m.	Lord's Day Observance Society	*m* St. James's Hall	Preb. Webb-Peploe
,,	10.30 a.m.	Primitive Methodist Missionary Society	*m* Metropolitan Tabernacle	Rev. T. Whitehead.
,,	2.30 p.m.	,, ,, ,, ,,	*m* ,, ,, ,,	Mrs. Lile.
,,	6.30 p.m.	,, ,, ,, ,,	*m* ,, ,, ,,	Ald. J. Smith, J.P.
,,	11.0 a.m.	Irish Church Missions	*m* Exeter Hall	Canon R. B. Girdlestone
,,	3.0 p.m.	R.N. Mission Deep Sea Fishermen	*m* Exeter Hall	Sir Robert Anderson
,,	3.0 p.m.	Operative Jewish Converts Inst.	*m* Inst., Bodney Road, N.E.	Sir J. Kennaway, M.P.
,,	3.0 p.m.	China Inland Mission	*m* Mildmay Conference Hall	Sir Geo. Williams
,,	7.0 p.m.	,, ,, ,,	*m* ,, ,, ,,	Lord Kinnaird
,,	7.0 p.m.	Colonial Missionary Society	*m* City Temple	Lord Brassey
,,	7.0 p.m.	R.N. Mission Deep Sea Fishermen	*m* Exeter Hall	Mr. T. B. Miller
,,	7.0 p.m.	Presbyterian Missions	*m* Queen's Hall	Rev. Dr. Stewart
Wed. 14	9.0 a.m.	U.K. Band of Hope Union	*b* Exeter Lower Hall	Sir W. Lawson
,,	2.30 p.m.	,, ,, ,,	*c* ,, ,,	Mr. R. Murray Hyslop
,,	7.0 p.m.	,, ,, ,,	*m* Exeter Hall	Sir G. Williams
,,	3.0 p.m.	London Missionary Sy (Watchers' Band)	*m* City Temple	Rev. R. J. Campbell
,,	5.0 p.m.	,, ,, ,,	*co* Polytechnic, Regent St., W.	
,,	7.0 p.m.	,, ,, ,,	*m* Queen's Hall	Sir Wm. Broadbent
,,	7.0 p.m.	Christian Community	*m* Lower Exeter Hall	Mr. F. A. Bevan
Thurs. 15	10.0 a.m.	Congregational Union	*m* Memorial Hall	
,,	6.30 p.m.	British Jews' Society	*m* Lower Exeter Hall	Sir A. Wingate.
,,	7.0 p.m.	Congregational Union (Young People)	*m* City Temple	Rev. B. J. Snell
Fri. 16	10.0 a.m.	,, ,,	*m* Memorial Hall	
Tues. 20	7.30 p.m.	Peace Society	*m* Devonshire House, E.C.	Sir J. W. Pease, M.P.
Wed. 21	3.0 p.m.	Missions to Seamen	*m* Church House, S.W.	Bishop of London
Thurs. 22	4.0 p.m.	Seamen's Christian Friend	*m* Exeter Hall	Mr. Geo. Livesey
,,	7.0 p.m.	,, ,, ,,	*m* ,, ,,	Sir Geo. Williams
,,	3.0 p.m.	Ch. of Eng. Homes for Waifs	*m* Grosvenor House	Bishop of London
Fri. 23	3.0 p.m.	Spanish and Portuguese Church Aid So.	*m* Exeter Hall	Bishop Ingham
,,	7.0 p.m.	Country Towns Mission	*m* Exeter Hall	Sir Geo. Williams
Sat. 24	3.30 p.m.	Missionary Pence Association	*m* Lower Exeter Hall	
,,	6.30 p.m.	,, ,, ,,	*m* ,, ,,	
Mon. 26	6.30 p.m.	Friends' Foreign Missions	*m* 12, Bishopsgate Without, E.C.	
Wed. 28	3.30 p.m.	Shipwrecked Mariners' Society	*m* Hotel Metropole	Viscount Middleton
Thurs 29	3.0 p.m.	Army Scripture Readers Society	*m* Exeter Hall	Gen. Lord Chelmsford
Fri. 30	3.0 p.m.	Mrs. Meredith's Institutions	*m* Lower Exeter Hall	Lord Aberdare
,,	3.30 p.m.	Paris City Mission	*m* Memorial Hall	Mr. F. A. Bevan
JUNE.				
Mon. 2	3.0 p.m.	St. Giles' Christian Mission	*m* Mansion House	The Lord Mayor
,,	3.0 p.m.	Regions Beyond Missionary Union	*m* Exeter Hall	Dr. Harry Guinness
,,	6.30 p.m.	,, ,, ,, ,,	*m* ,, ,,	
Tues. 3.	7.30 p.m.	Homes for Aged Christian Blind	*m* Jubilee Hall, Hanley Road, N.	Mr. Walter Hazell
Wed. 4	7.0 p.m.	Women's Protestant Union	*c* Exeter Hall	Sir Geo Williams
Thurs. 5	3.0 p.m.	,, ,, ,,	*c* ,, ,,	Mrs. W. R. Arbuthnot
,,	7.0 p.m.	,, ,, ,,	*m* ,, ,,	Mr W. Johnston, M.P
Fri. 6	3.0 p.m.	,, ,, ,,	,, ,,	Olivia, Countess of Tankerville
,,	3.0 p.m.	Miss Mason's House of Rest	*m* Ch. Room, adj. 10, Finchley R.	Rev. F. S. Webster
,,	7.0 p.m.	Women's Protestant Union	*m* Exeter Hall	Rev. Theo. Howard.
Tues. 10	4.0 p.m.	Midnight Meeting Movement	*m* ,, ,,	Archdeacon Sinclair
Fri. 13	7.0 p.m.	London City Mission	*m* Exeter Hall	Sir Robert Anderson
Thurs. 19	3.30 p.m.	Stockwell Orphanage	*m* Orphanage, Clapham Road	Mr. G. W. Macalpine

b.—Breakfast; *c.*—Conference; *co.*—Conversazione; *d.*—Dinner; *m.*—Meeting; *s.*—Sermon; *so.*—Soiree

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

The May Meetings. In this issue we give reports of many of the May Meetings, which are now engaging the hearts and minds of large numbers of Christian people in London. We are obliged to hold over accounts of several gatherings. Next week we hope to give extra pages, and place before our readers reports of other meetings.

The Keswick Convention. On page 14 will be found the invitation issued by the Keswick Trustees to the forthcoming Convention. It is a cheering fact that each year affords increasing evidence that those who have received blessing themselves are anxious to extend the means for others to attend the Convention. In regard to *foreign* missionaries, Mr. Albert Head (Corrie Lodge, Wimbledon) is the almoner of funds given for this purpose, to whom donations and applications should alike be addressed. Similarly, on behalf of clergymen and other *home* workers, Mr. J. T. Budd (23, Pembroke Crescent, Hove, Brighton) writes :—

> Few things touched me more, just preceding last year's Convention, than the kind thought of some friends—strangers to myself—who expressed a wish to assist clergy and ministers to get to Keswick, or to send substitutes there! The sums sent to defray their expenses were given in the most unostentatious manner, and must have been pleasing to Him who still watches all gifts cast into the treasury. *Already* I have more applications for hospitality than last year's entire total! I shall be very glad if I may again have the privilege of arranging for hospitality for some clergy and ministers in the homes of friends now forming parties. If I am to be a channel, however, it must, I fear, be *within the next fortnight*, as subsequently I shall be engaged with duties I can neither postpone nor delegate.

The Queen's Hall Coronation Services. The other duties to which Mr. Budd refers are in connection with the meetings for thanksgiving and prayer, of which announcements have already appeared. He writes further to "emphasize the necessity of very early application for *reserved* tickets, owing to limited accommodation of the hall, and the enormous number of friends expected in London during the Coronation week."

"A Whole-Souled Missionary." In the literature of foreign missions, a high place must be accorded to James Chalmers: His Autobiography and Letters. (7s. 6d. net. *Religious Tract Society.*) A man of noble purpose and consecrated energy, "Tamate" exemplified his own phrase, "a whole-souled missionary." Whether labouring among the drunkards of Rarotonga, or the cannibals of New Guinea, he was an inspiring character, and his friend, Rev. Richard Lovett, M.A., has presented the available records, with the recollections of friends and acquaintances, in a deeply interesting manner. There is no doubt that we have here the real James Chalmers, and no fancy picture; and upon a story so honest and true we may invoke the blessing of the God whom the devoted missionary served in difficult fields for over thirty years.

An Unanswerable Argument. We could wish that every intelligent person in the kingdom might read the very striking apology for the Gospel which Principal Fairbairn delivered on Wednesday last before the Baptist Missionary Society. Dr. Fairbairn's visit to India, and his study at first hand of Eastern religions, have produced within his mind a clearer line of demarcation than ever between these religions and the message of the Gospel—and the extraordinary supremacy of the latter was wonderfully demonstrated. This line of defence is necessary at a time when so many talk glibly of comparative religions, without having really studied them. The lazy habit indulged in, we are sorry to say, by too many professing Christians, of repeating catch phrases about "the beauty of Oriental religions," is responsible for much indifference towards missionary effort. Dr. Fairbairn's conclusion is unanswerable—if Jesus is not God, and the Gospel is not the only means of real redemption for men, then the history of two millenniums is not only meaningless, it is a gigantic contradiction and a lie.

Chinese and the Gospel. It is gratifying to learn that there is a real change of attitude among the Chinese towards foreigners since the war, and that one of the reasons for this is to be found in the good conduct and self-restraint, on the whole, of the foreign troops during the occupation of North China. War is at the best a horrible thing, but its methods have been greatly humanised among Western (*i.e.*, Christian) peoples; and it is well that its less cruel side was shown in the recent struggles, for the sake of the future of civilisation, and especially of Christianity in the country. The Boxer movement, designed to crush the new faith through the martyrdom of its adherents and the expulsion of its teachers, has resulted, in God's providence, in opening a still more effectual door to the preacher and the missionary. There are great qualities in the Chinaman, and when these are won for Christ, and transformed by the Gospel, there is a noble prospect before that vast people.

An Evil Alliance. The Opium question, unhappily, appears to have dropped out of sight lately. Speaking recently at Bristol, Sir Matthew Dodsworth referred to the State recognition of the manufacture of opium in India as a distinct danger to England and to the English character. The effect upon the Indian Administration of the receipt of revenue from such a source, is just as deadening and demoralizing as that of the drink revenue upon the Home Government. In each case it is not merely a moral blunder, but a persistent adherence to an immoral and injurious method. In this matter of opium Japan takes a higher platform than Christian England, just as other countries set us examples of drastic dealing with the drink curse.

Unbusinesslike Ministers. The Baptist President's insistence in his address on the importance of business habits in the minister, received a feeling endorsement from his audience. There is a point in which some of the best ministers fail conspicuously. At a recent "county union" meeting strong remarks were made about the difficulty of extracting replies from popular preachers when asked to do a service for country churches. Doubtless correspondence is one of the minister's chief trials; but that is no reason for shirking it. Punctuality, method, and order are as invaluable in the work of the Kingdom of Heaven as in carrying on State or business affairs on earth. Much harm is done, and disappointment created, by the ministers who fail to consider their engagements sacred.

Young Men and the Ministry. The earnest words uttered by Rev. J. R. Wood, appealing to young men of good social standing, of undoubted ability, and possessing flattering worldly prospects, to give themselves to the ministry of the Word of God, come at a timely moment. The bishops have for long been making a similar appeal, in view of the diminishing number of candidates for the ministry. There seems a great disinclination on the part of many young fellows of the class named to devote their entire lives to the work of the Gospel in direct service, the reason often being frankly given that "the ministry offers no career to a man." Of course, if a man regards the ministry as a "profession," it is much better for himself and everybody else if he keeps out of it, whether it offers a career or not. But if a man has a vocation for it, and he refuses the Divine call in favour of worldly advantage, it is a very serious thing indeed—*for him.* And it is to be feared that many men have spoiled their whole lives through disobedience to the call for service. Surely our Lord is worthy of the *best* that family or culture can offer to Him!

Tests of the True Ministry. Many explanations are given of the steadily decreasing numbers of candidates for Holy Orders, and for the ever-lessening proportion of schoolmasters who take them. Besides "poor worldly prospects," the hard work involved, general unsettlement in matters of faith among young men nowadays, &c., are familiar pleas. Rev. John Gamble, writing on "The Standard of Orthodoxy in the Anglican Church," finds a deeper cause in another direction. He affirms that a large number of men shrink from the test which is now put on the Christian teacher in the direction of experience. He quotes the late Bishop Creighton, who said in one of his sermons :—

> The help that the Christian can give to his fellows can never go further than the call: "Come and see what the Lord has done for my soul."

In increasing measure, the old standards of authority, the appeals to Scripture, or to the collective experience of the Church, are not accepted as valid by hearers; they demand that the preacher should proclaim no doctrine, and make no appeal which has not been verified by experience in his own life. All the greater need, therefore, that the preacher should "examine himself."

Experience and Trust as Elements in Preaching. Admirable as the demand for an experimental religion is in all those who undertake to evangelize and edify their fellow men, the test must be carefully applied. It is, of course, impossible to remit it in its essentials. A preacher must be a converted and redeemed man; else how can he preach conversion and redemption to others? But is a man to wait till he has put *all* Divine truth to the test in his own life ere he can speak of it to others? In that case this life is too short, and spiritual growth is too slow a process to qualify any man to be a true minister of Jesus Christ. Even the preacher's experience is limited and cumulative. And yet he is called on to preach a "full Gospel" from the first, and his right method is to preach the essentials that he has tested and found true as the immovable basis of his appeal, while proclaiming the entire counsel of God as set forth in the Holy Scriptures, and verified in the experience of the great company of the faithful in all generations.

First the Individual. The re-issue of a volume of the late President Finney's Gospel sermons has called forth some adverse criticism on the part of certain "Broad Churchmen," to whom the truths of the Sovereignty and Government of God are, in their own phrase, "antiquated" by comparison with the modern emphasizing of the Divine Fatherhood. The truth also of the soul's personal refuge in Christ is regarded as "antiquated" as compared with the notion of a "renewed *society*." This kind of teaching is very common, but it is very fallacious, because it is entirely one-sided. Why not tell the whole truth, and say that the redemption of our Lord applies first to the individual, dealing with him as such, putting away his sin, and granting to him the gift of salvation; and that the "renewed *society*" can only come as the *individuals* composing it are renewed? Men are renewed singly, and the congregation of the renewed becomes the new society. Formerly possibly, preachers were occupied too exclusively with the individual; to-day many are going to an opposite extreme. The whole truth is a blend of these two things, and should be proclaimed as such.

Waiting a Call. There is a hint to would-be evangelists in Rev. Dr. Parker's remark that "there is absolutely no limit to the accommodation which the open air affords. It lies within any man's power to stand upon a stone and tell what he knows of the Kingdom of God." Dr. Parker speaks on this subject with the authority of experience, as he commenced his long service as a preacher at the age of eighteen "in the open air at a blacksmith's door from chairs borrowed from neighbours' houses." When the simple Gospel is declared, there always will be listeners.

The Heat of Controversy. In the Education controversy it is of the utmost importance that illogical *ex parte* arguments should be avoided on both sides. Misrepresentations of an opponent lead to recrimination and rejoinder. Charges of "sectarian jealousy," "bigotry," "hysteria," and such-like epithets, do not advance an argument; they only tend to embitter a dispute, and lower the tone of a great discussion. There is no region in which injustice and extravagance are more to be deplored than in the discussion of religious questions and differences. There has on both sides been a great deal of hard hitting already, and the conflict threatens to become more and more heated, day by day. There is an increasing call for self-restraint and charity of judgment. The leaders of opinion should set this example to their followers.

Mountains and Molehills. Results certainly do not seem to testify to the practical value of Royal Commissions. In only too many instances a pigeon-holed blue-book is all that can be pointed to, after months of sittings and considerable expenditure of public money. Unhappily it is to be feared that the Betting Committee will afford another illustration of this system of shelving legislation, for it has leaked out that the members have agreed not to recommend the registration of bookmakers, or any interference with racecourse betting. Street betting, doubtless, will be made the scapegoat, a trivial result in face of the great evils which, it was hoped, the Commission would boldly deal with. Like other disorders, betting is eating its way into the life of the nation; and, meanwhile, Parliament can spend all-night sittings in the consideration of finicking points of procedure.

The Father of the Man. Canon Fleming has urged that "God's best gift to the nation is the children." From statements recently made by Mr. Asquith at a meeting of the "State Children's Association," it appears that there are no fewer than 50,000 little ones in England "who through the misfortune or misconduct of their parents are practically orphans and without the restraints or stimulus of home life." For these the State has to make itself responsible, and the question of their training is one of vital moment to the country. Starting life so "fatally handicapped," it cannot be wondered at that numbers of them degenerate physically and morally, and become paupers or criminals. Unhappily the battle still wages around them between the conflicting plans of barrack schools, village communities, and scattered homes. The evidence, however, is strongly in favour of the last-named plan, a child under that costing only £18 per annum as compared with £33 under the second, or £29 under the first plan, and the results being infinitely superior. Yet it is stated that the guardians of one London district are about to expend £120,000 in providing for 600 children under the first-named and decidedly objectionable system of barrack schools.

"Who is My Neighbour?" "What do we know of the myriads around us? What do we know of the sickness and death in the houses near at hand; of the children whose lives are fading away for lack of loving care, of fresh air, of space to breathe in—for want, it may be (and often is) of a proper quantity of nourishing food? What do we know of the 67,000 occupants of workhouses, lunatic asylums, hospitals, prisons, and reformatories? What do we know of the causes which brought them there? What do we understand of the tragic struggle which many of them maintained so long against disease, against poverty, and against temptation? What do we know of the occupants of the 149,524 one-room tenements; what chance have *they?* What prospects have the children, born as they are to such foulness and misery? Thomas Ashe touches the heart of the matter in one of his 'London Lyrics':—

> Life scarce can tread majestically
> Foul court and fever-stricken alley."

With such pregnant words does the St. Giles' Christian Mission address its summer appeal to its friends, to which they will do well that take heed—and that quickly.

Sowing Iniquity. In a lecture dealing with the economic aspect of the temperance question, Mr. Thomas Whittaker, M.P., has estimated the amount of money spent upon intoxicating drink in England during the year ended March, as 189 millions, or an average of £4 11s. 2d. for each man, woman, and child of the entire population. As, however, there is a huge army of abstainers, and a still larger one of temperate people, there is good ground for the opinion that a great number of working-class families spend an average of over £17 every year in drink. Yet, in face of such facts, we have fiscal legislation, intended to press lightly upon the brewer and the distiller, and their accomplice, the publican, while the burden is made heavier for those who already have to maintain the gaols, and asylums, and workhouses, which the drink traffic necessitates.

Evening Communion. In face of the recent action of the Bishop of Durham in taking part in an evening communion at a Kensington church, and of the fact that several of the bishops are in favour of the Lord's Supper taking place after evening service, it is noteworthy that the Bishop of Chichester should recently have stated:—

> I cannot sanction evening communions, believing them to be quite as much a breach of Church order as the ceremonial use of incense.

This view has been questioned by the Rector of St. Leonards, who has asked the Bishop to permit him to be the defendant in a case which could be discussed before any tribunal that has condemned the ceremonial use of incense. The result of this application will be awaited with interest. Meanwhile, the evening communion, free from the music and ritual which now mark the morning administration at so many churches, will continue to be regarded as one of the most solemn of the believer's privileges.

A Salutary Lesson. The recent French elections have brought to light one incident which offers a salutary warning to all who try to exploit the public in their own selfish interests. One astute candidate, who has probably done more than any other man in France to stir up strife, and preach hatred against the Jews and the English, has, happily, been "hoist with his own petard." In order to ensure his return, his friends purchased electors' cards, and so disfranchised a great number of voters. The Government, aware of this, suddenly dissolved the municipal council, and cancelled all the electors' cards, new ones being issued; with the consequence that the candidate has not been returned. No friend of France or of England will be sorry that this fanatic is excluded from the New Chamber, and all who love purity of public life will be grateful for the object lesson given by the Government. The hope of France, as of every country, lies in having honest, peaceable, and God-fearing men at the head of affairs. Wire-pullers cannot be tolerated at all.

Practical Papers.

SALVATION AND CHARACTER.—I.

WE heard recently of a Christian parent who, in lamenting the inadequacy of certain pulpit teaching, made the curious remark: "I want my children *saved*; I don't care about their *characters!*"

It is not likely that the thought thus crudely expressed conveys fully what was in the speaker's mind. Probably it was that children—and adults—must accept Christ as Saviour, before they can worthily serve Him as Lord; they must become subjects of the Kingdom ere they can obey its laws. Regarded thus *relatively*, the sentiment is a true one; treated *literally*, it would reveal a sadly cramped conception of the Divine plan.

It is gloriously true that "The Good Shepherd *giveth his life* for the sheep." But it is no less true that "He *putteth forth* his own sheep" to face the world, and "*goeth before* them." "The Lord is my Shepherd. . . He *leadeth* me." Christ as the one and only Saviour, needed by all, must ever be the predominant note of all our faith; but we must not neglect also to "follow his steps." Ethical teaching cannot *save* our children; but we should, nevertheless, impress its beauty upon their hearts and minds. "Herein is my Father glorified, that ye bear much fruit" (John xv. 8).

But someone may ask:—"Are we to refrain from, what we may call, *moral teaching*, until *after those under our care are converted to God?*" By no means, though the claims of Christ to the heart's allegiance must ever stand first—"This is His *commandment*, that we should believe on the name of His Son, Jesus Christ" (1 John iii. 23); and we must urge that good deeds cannot be fully acceptable to Him until his command has been obeyed.

A father may bid his son to do a certain thing; the lad may neglect this duty, and, in its place, may warm his father's slippers, or perform other thoughtful acts; and yet these cannot win the appreciation they would otherwise deserve. "To obey is better than sacrifice" (1 Sam. xv. 22), and "They that are in the flesh cannot please God" (Rom. viii. 8). This must be made unmistakably clear.

But on the other hand, the mind may be made the servant of the heart. "The beauty of holiness" should be so portrayed as to *inspire a wish* for its attainment; so that the child may become "willing to do His will." Moral teaching should ever keep this object in view, and it is of little worth if it does not lead up to such a desire.

LAYING FOUNDATIONS.

The child must be taught the virtues of truth, uprightness, perseverance—and the evils of all wrong-doing and evil-speaking—from his earliest infancy, so that his youthful imagination may be kindled with high ambitions and ideals; then, when he does yield himself to Christ, the foundation of character already laid will be a priceless aid to the growth and development of a truly Christian life. In this sense, ethical teaching is like building material placed ready for use, even before the structure is ripe for erection. Home training should be *constructive*, as well as *instructive*.

We believe that the neglect of this explains the disappointment and grief that some godly parents experience. We know families whose junior members are so frequently "cornered" by well-meaning visitors and friends, to urge their decision for Christ, that they dread the sound of the front-door bell, and a strong distaste for "religion" results. This is due, perhaps, to the means employed, rather than to the principles involved. It is like making bricks without straw, unless the beauty and attractiveness of a Christian life are reasonably and sympathetically set forth. Abstract truth requires concrete illustration, alike in the conduct of parent and friend.

The truth that "Virtue is its own reward" needs to be urged. The charm of goodness *for its own sake*, and the fact that wrongdoing causes distrust and dislike, will often appeal to young minds, when other arguments beat the air in vain.

Then again, "Thou shalt not!" is too often the burden of parental training, until the child-heart grows weary of continual prohibition. We know instances of children, now grown to man's estate, who declare that, as they review the past, they see no reason why their youth should have been spent so ill; they were not "bad from choice," but frequent scoldings "raised the devil in them;" and (they affirm) had they been more intelligently treated, and been shown the intrinsic beauty of being good, the better side of their character would have responded; and they would have gladdened their parents' hearts, instead of being a constant source of anxiety to others, and misery to themselves.

CHILDHOOD'S GRIEVANCES.

Think of the petty injustices that sometimes children have to bear—little martyrs to the superior strength of those to whom, perforce, they have to yield. How many parents, scanning the years of their own childhood, can recall occasions when they were misjudged, misunderstood, or, perhaps, wrongfully punished! One day they were blamed for some thoughtless act, and told they "*ought to think*"! On the morrow, having (with the best intention) done something which they thought was right, but which turned out wrong, they were scolded again, and told they "*had no business to think*"! Ah, the scars left on childhood's memory, that years cannot remove! Put a twist in the sapling, and it shows in the tree. Make a dent in the child-nature, and it remains there for life.

These are pressing questions. Every parent, teacher, child, has his own individuality to face. The human heart, no doubt, is ever ready with plausible excuse, and the tendency to blame others is present with us all. Yet it is well to study even a child's point of view, if by any means we may guide their feet to Christ.

Finally, should these lines be read by any young people who have grieved under a sense of injustice—real or supposed—in their home treatment, let them make allowance for the daily anxieties which, perhaps, their parents have been passing through; and remember that even injudicious correction emanates from a fond heart, and a care for their eternal welfare; and, above all, that the true refuge from every storm is found in the tender mercy and redeeming love of Christ, who embraced the young, and "died, the Just for the unjust, that He might bring us to God." G.

Every young man and woman should read DREAMS AND REALITIES. Fourteen Practical Papers on important subjects of daily concern. Helpful and useful also to Christian workers in any sphere. *(Cloth, 1s. Morgan & Scott. Or any bookseller.)*

Among literature likely to be useful to workers engaged in the National Mission to Sunday Schools and otherwise among young people, we invite attention to THE CHURCH AND THE CHILDREN (2d. *Morgan and Scott*), in which have been reprinted a series of articles from our columns. The contributors include Rev. E. Griffith-Jones (Balham), Rev. Alexander Smellie (Carluke), Rev. James Mursell (Clapton), Rev. W. H. Griffith-Thomas (St. Paul's, Portman Square), Rev. Thomas Champness (Rochdale), Mr. Newton Jones (S.S. Union Evangelist), Mr. W. Monro Collings (Gosport), and Rev. Albert Swift (Dulwich). In a hearty preface, Canon Christopher (Oxford) advises all teachers to lay to heart and habitually act on the very helpful practical teaching given.

To Whom Does It Apply?

AT your missionary meetings in the homelands, especially when there are a number of men and women on the platform returning, or going for the first time, to the field, it is difficult for many to realize how very much need there is, even now, to pray the Lord of the harvest that He would send out more labourers.

If friends would withdraw their minds from the few missionaries before them, and try and take in the vast needs to be met, earnest prayer for labourers would most certainly be the result. Indeed, it might result in much earnest heart-searching, to discern whether the Lord may not still be waiting to hear the response: "Here am I, send me"—of some heart, to whom He has long been speaking.

Let Christians grasp, and ponder over, a fact like this:—Twenty-four years ago, a missionary journey was taken in the Province of Yunnan, from the capital to Ta-li Fu. It consisted of *thirteen* stages, and each day cities, towns, villages, and hamlets were passed, with their thousands of inhabitants. Off the main road, too, these thousands might have been multiplied by hundreds, and even thousands. In no part of this wide district could he have found any Protestant missionary. A few weeks since the same missionary has been permitted to travel the same road. In twenty-four years, work has been opened in the capital, and also in Ta-li Fu; but all along the thirteen stages the cities, towns, villages, and hamlets are *still* entirely without workers—no permanent witness residing in any of them, and the people are left as far from God and Christ and hope as when, twenty-four years ago, the missionary passed that way before.

Will the Lord's people wonder, then, if we say that we *must* remind them again and again, and yet again if needful, that they and we may continue, more earnestly than we may have been doing, to pray the Lord of the harvest that he would send out labourers to these still needy fields?

PHYSICAL AND SPIRITUAL NEED.

Through all this journey there was abundant evidence, too, of the physical distress in which so many of the people drag out a miserable existence. A good deal of it is the result of opium-smoking and other vicious practices, depriving them of proper nourishment—much of it from their insanitary surroundings—and a large percentage also suffering from goitre and other kindred diseases. Altogether, a wide field for the invaluable help which a wise, Christian medical man, fully qualified and with experience for such work, could so easily give, and which would prove in such hands a most Christ-like service.

One could not but wonder if *consecration*, in many cases, might not mean that many such Christian physicians—who are ready for their work, or who have a profitable practice to give up; who have bright prospects, and a career of usefulness before them at home—should leave all, and, following the Saviour—rather, going *with* the Saviour—minister, as He did, among those who need the service most. Before now we have had a Harold Schofield in China. Looking at things from the borderland of another world on his death-bed, our brother praised the Lord for permitting him to labour in China. Is he the only physician of well-known eminence called to go with the Master to care for the souls and bodies of men and women in this needy land? Why should young and immature men be so frequently urged to go and fill the most difficult posts?

Brother, if *consecration* spells for you the giving up of a lucrative practice, it will also mean for you such fellowship with the Lord as you have never had in the past—a knowledge of the grace that is in Christ Jesus, such as worlds could not purchase, but which He reveals by his Spirit to those who follow Him where He leads.

J. McCARTHY.

C.I.M., Ta-li Fu,
Yunnan Province, China.

Samuel and Saul.

A Remarkable Colloquy.

(1 Sam. xv. 12-35.)

By Rev. F. B. MEYER, B.A.

AN intimation of Saul's lapsed obedience was made in the secret ear of Samuel in the dead of night, when God came near to him and said, "It repenteth Me that I have set up Saul to be king, for he hath turned back from following Me, and hath not performed my commandments."

God requires literal obedience, and when that fails the results are as though He had changed his purpose or repented, but this is in appearance only. As a matter of fact, God cannot repent or change his purpose. Man may frustrate the working out of his plan, but He will achieve it by some other method.

Happy are they whom God can trust with his confidence, appealing to them to watch with Him. "Shall I hide from Abraham the thing that I do?"

The faithful soul of Samuel was deeply moved. Those who are true to God cannot but feel indignant when his purposes are frustrated, his grace outraged; when the door of usefulness which He had set wide in front of a chosen servant is shut and barred by some act of careless or wilful disobedience. "He cried unto the Lord all night." Ah, how much we owe to the Divine Friend, and to human friends, who when they see deterioration at work within us, take no rest, and give God no rest. How many a son, now leading a reckless and profligate life, in his still hours, or when his evil courses have cast him on a bed of sickness, and debarred him from the active pursuits of life, comforts himself with the thought that, in some lone cottage, his mother does not cease to pray for him; and he secretly hopes that her prayers may avail against the vehemence of the fiery passions by which his soul is driven.

Samuel travelled some fifteen miles to find Saul, following him from Carmel to Gilgal, where this remarkable colloquy took place.

Saul.—It was commenced by the King, who, seeing the Prophet coming towards him, advanced to meet him with an unctuous phrase upon his lips, "Blessed be thou of the Lord," and, with great complacency in his demeanour, added, "I have performed the commandment of the Lord." Whether Saul was blinded and did not really know how far he had deteriorated, or whether he desired to palliate his failure, and to appear as a truly obedient son, so as to deceive the prophet, we cannot tell; but that "Blessed be thou of the Lord," from *his* lips, and at *such* a moment, has an ugly sound. It reminds one of certain persons who interlard their business talk with references to religion, so that they may put the unwary off their guard, and enable their user to take a mean advantage, under the appearance of a high code of morals. It is the sin of Judas who betrayed his Master with a kiss.

Samuel.—At that moment the sheep began to bleat, and the oxen to low. It is an unfortunate occurrence when, just as a man is becoming loud in his protestations of goodness, some such untoward incident suddenly takes place, and the lowing of the oxen and the bleating of the sheep belie his words. I lay down general principles, and leave my hearers to apply them for themselves. With sad irony the Prophet said, "What meaneth this bleating of sheep in mine ears, and the lowing of oxen which I hear?"

Saul.—The King excused himself by bringing in a third party—"They have brought them from the Amalekites; for *the people* spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God." Notice the subtle effort to conciliate the prophet by the emphasis laid upon the word *thy*—"thy God; and the rest we have utterly destroyed." It was unroyal and contemptible to lay the blame upon the people, and it was an excuse which could not be allowed.

Samuel.—The royal backslider would probably have gone on speaking, but Samuel interrupted him, saying, "Stay, and I will tell thee what the Lord hath said to me this night." Then the faithful old Prophet went back to the past. He reminded Saul how insignificant had been his origin, and how he had shrunk from undertaking the great responsibility of the station to which God had summoned him. He reminded him how he had been raised up to the throne, and how the Almighty King of Israel had delegated to him his authority, requiring that he should act as his designated vicegerent. He reminded him also that a distinct charge had been given him, and that the responsibility of determining his line of action had been transferred from himself, as the agent, to the Divine Being who had issued his mandate of destruction. In spite of all, Saul had allowed his greed to hurry him into an act of disobedience. He had flown upon the spoil as a hungry lion upon his prey, and had done evil in the sight of the Lord.

A COWARDLY EXCUSE.

Saul.—The King reiterated his poor excuse: "Yea, I have obeyed the voice of the Lord, and have gone the way that the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But *the people* took of the spoil, sheep and oxen, the chief of the devoted things, to sacrifice unto the Lord thy God in Gilgal." It was as though he had said, "You have judged me wrongfully. If you would wait for a little while, you would see the issue of my act of apparent disobedience." He may even have cajoled himself into thinking that he meant to sacrifice these spoils now that he had reached Gilgal; or he might have mentally resolved there and then that he would sacrifice them, and so relieve himself of the complicated position into which he found himself drifting.

Samuel.—In answer to this last remark, God's messenger uttered one of the greatest sentences in the earlier books of the Bible, a sentence which is the seed-germ of much to the same purpose in the Prophets, which was repeated in different forms, and to which our blessed Lord gave his assent—"Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Whatever Saul might be leading him to infer, as to his intention to offer the sacrifice, there could be no doubt that up to that moment, at least, he had disobeyed God's positive command; and, in point of fact, the whole attitude of his soul was towards disobedience and rebellion, the assertion of his own will and way against God's.

A FEARLESS REBUKE.

Then, tearing the veil aside, the old man showed the enormity of the sin which had been committed, by saying: "Rebellion is equally vile as the sin of witchcraft, and stubbornness is as idolatry and the teraphim." These sins were universally reprobated and held up to the contempt of good men, but in God's sight there was nothing to choose between them and the sin of which the King had been guilty. Then, facing the monarch, and looking at him with his searching eyes, the Prophet, in the majesty of his authority as God's representative, pronounced the final sentence of deposition, saying, "Because thou hast rejected the word of the Lord, He hath also rejected thee from being King."

Saul.—In a moment the King realized the brink of the precipice on which he stood; and not as a penitent, but as a fugitive from justice; not hating his sin, but dreading its result; eager at any cost to keep the crown on his brow and the empire in his hand; afraid of the consequences which might ensue if his leading men detected any break between himself and the Prophet—he cringed before Samuel, saying, "I have sinned." There is a great difference in the accent with which men utter those words. The prodigal said them with a faltering voice, not because he feared the consequences of sin, but that he saw its heinousness in the expression of his father's face, and the tears that stood in the beloved eyes. Saul, however, feared the consequences rather than the sin, and that he might avert the sentence he said, as though Samuel had the power of the keys to open and unloose, to pardon or to refuse forgiveness, "Pardon my sin."

Samuel.—The Prophet saw through the subterfuge. He knew that the King was deceiving him with his words, and he turned about to go away. Then Saul, in the extremity of his anguish, in fear that in losing him he might lose at once his best friend and the respect of the nation, seems to have sprung forward and seized the collar of Samuel's cloak, and as he did so with a strong masterful grasp, as if to restrain and draw back to himself the retreating figure of the Prophet, it rent. When Samuel felt and heard the tear, he said, "The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou." And then, referring to Saul's effort to turn him back, as though he would reverse the sentence which he had pronounced, he said, "Remember that the Strength of Israel will not lie nor repent; his sentence is irrevocable. The word is gone out of his lips and cannot be called back. There is no opportunity of changing his mind, though thou shalt seek it bitterly and with tears."

THE KING'S FATAL ERROR.

Even at that moment, had Saul thrown himself at God's feet and asked for pardon, he would have been accepted and forgiven. Even though his kingdom might have passed from him, as a man he would have received pardon. But there are moments in our lives, irrevocable moments, when we take steps that cannot be retraced, when we assume positions from which we cannot retreat, when results are settled never to be reversed.

Saul.—Again the King repeated the sentence—"I have sinned," but his real meaning was disclosed in the following words: "Yet honour me now before the elders of my people, and before Israel, and turn again with me, that I may worship Jehovah thy God." His inner thought was still to stand well with the people, and he was prepared to make any confession of wrong-doing as a price of Samuel's apparent friendship.

Finally, Samuel stayed with him, that the elders might not become disaffected, and that the people generally might have no idea of the deposition of the King, lest the kingdom itself might totter to its fall before his successor was prepared to take his place. He stayed therefore. The two knelt side by side before God, but what a contrast! *Here* was darkest night; *there*, the brightness of the day. *Here* was the rejected; *there*, the chosen faithful servant.

At last, the old man summoned Agag, the King of the Amalekites, to his presence, and Agag came to him "*cheerfully*," hoping without doubt that he would be spared; and saying, as he advanced, "Surely the bitterness of death is past—there is no reason for me to fear it." Then Samuel, strengthened with some paroxysm of righteous indignation, seized a sword that lay within his reach, and hewed Agag in pieces before the Lord—emblem, this, of the holy zeal that will give no quarter to the flesh; and we are reminded of the words of the Apostle, "Make not provision for the flesh, to fulfil the lusts thereof." To Amalek, we can give no quarter.

May God help us to read deeply into this tragic story. Whensoever God our Father puts a supreme test into our lives, let us at any cost obey Him. Everything hinges upon absolute obedience. If you cannot obey, you cannot command. If you do not obey, you are not fit to be an instrument in God's hand. Walk wisely, redeeming each opportunity, that God may make the most possible of you, and that, above all, you may not become a castaway.

"Our Daily Bread."

SUNDAY, May 11. Leviticus xvi.

THE ritual of the great Day of Atonement, as described in this chapter, was very significant. In almost every prescription we catch some new glimpse of Calvary, either by contrast or by similarity. There is, of course, an infinite contrast. Before Aaron could make an atonement for the people, he must needs make it for himself and his house (11). There was no such need in the case of our High Priest. He needed not, we are told, to offer up sacrifices first for his own sins (Heb. vii. 27).

But how many points there are of similarity. The cloud of incense which covered the mercy-seat, reminds us of the much merit of his obedience unto death (13). The sprinkled blood reminds us of the plea of his wounds, as He ever liveth to intercede (15). The necessity of making an atonement, even for the holy place, because of the uncleanesses of the people, reminds us that it is only as we are hourly cleansed by the blood, that we may walk in fellowship with God (16). His loneliness and the simplicity of his attire remind us that our Lord emptied Himself when He stooped to the death of the Cross, and trod the winepress alone—the winepress of his unknown sorrows (4, 17). The imposition of iniquities and transgressions on the head of the live goat, which bore them into a solitary land, reminds us that the Lamb of God has borne away the sin of the world (22). The burning of the sin-offerings without the camp, reminds us that He who was made sin suffered without the gate (27).

And yet we turn from it all so thankful that we have passed from the shadow into the substance. (Heb. ix. 24-28).

MONDAY, May 12. Leviticus xvii.

Very earnest insistence is laid on the prohibition of blood as an article of food, and so drastic was this prohibition, that the man who dared violate it was doomed to death; and presently the reason for this stringency is revealed in the repeated announcement that the life (or soul) is in the blood (11 and 14). It is noticeable that this statement has been abundantly verified of late years. We know that two sets of minute bodies, called corpuscles, float in the current of the blood; of which the red, like little barges, bear the oxygen from the heart to the extremities, where it unites with the waste tissues, and promotes animal heat; while the white, which are invisible to the eye, have a most important function in combating disease. They gather around the microbes that might spread poison through the entire system, and render them innocuous. It may even be established that the constitution of the blood has an important relation to the soul-life—the idiosyncrasy—of the individual.

What a striking light is cast by these thoughts on the great doctrine of the Atonement, the constant reference to the Blood of Christ. He poured this out unto death. His life stood for our life, his self for our selves, his sufferings instead of ours. He did what was necessary to meet the just claims of a broken law, and by his suffering unto death we are for ever emancipated, liberated, and blessed.

TUESDAY, May 13. Leviticus xviii.

What a mirror this chapter lifts before poor human nature, reflecting the awful possibilities that lie concealed in its depths like poisonous gases under the smooth surface of a stagnant pond. We are all capable of these sins, and they have been committed by those who once seemed as far removed from them as we are now. Let us never count ourselves secure. Let us watch and pray; and may the Lord keep us from making shipwreck of our souls.

The basis of prohibition is written clearly in our conscience and in the Divine Word. Let others do as they may, let our evil desires be as strong as possible, let Satan tempt us never so vehemently, there is one clear and inviolable law which must determine our behaviour: "My judgments shall ye do, and my statutes shall ye keep, to walk therein." Our King has issued his mandate, and loyal subjects have no alternative save to obey. If it be difficult for them to render obedience, they may claim grace to help them in their time of need.

Notice, however, that though these commands are given under the most solemn sanctions (such as the constant repetition of the majestic refrain, "I am Jehovah" 2, 4, 5, 6, 21, 30), they are not arbitrary. It is only by obedience to the laws of purity that men can enjoy the best life, or a nation continue to thrive (5, 27, 28). The excesses which are being practised in all our great cities, under the cover of night, are much more to be dreaded than the armies of hostile nations. The great nations of antiquity have rotted to their destruction when the purity of the home-life has been no longer respected.

WEDNESDAY, May 14. Leviticus xix.

The *holy* man is a *whole*-hearted man, and therefore it was necessary to teach him to apply the principles of the religious life to all the circumstances and incidents of daily living. It is most urgent that we should not live in water-tight compartments, but that our whole existence should be one, ruled by the one principle of love to God, and inspired by one spirit of life.

Because we love God, we must observe the courtesies and tendernesses of the home life, must turn from idols, must exercise a wide and large-hearted benevolence to the poor, must not commit even petty frauds, must not violate the law of strict truth-speaking in business transactions, must not ridicule bodily infirmities, nor circulate stories to the detriment of others. Instead of cherishing feelings of malice, or meditating revenge against those who have insulted or injured us, we are bidden to remonstrate with those who have done the injury, and endeavour by calm and kind reasonings to bring them to realize and acknowledge their faults. Our religious attitude must affect our treatment of our beasts, and the sowing of our fields.

We must not suppose, however, that any of these commandments, by which even Christians would do well to test themselves, are based on arbitrary caprice. There is a reason in them all. Take, for instance, the prohibition of garments of mingled wool and cotton. Science has proved that wool, when combined with linen, passes its electricity more quickly away from the skin. In hot climates the mixture is also said to exhaust the strength more readily, and even induce blisters. Again, every gardener knows that fruit-trees will thrive all the better if their blossoms are plucked off for the first three years of their growth. Even the dressing of the hair was dealt with in this searching code, because certain fashions savoured of the idolatrous customs of Egypt. Nothing, then, is to be counted as too trivial for consideration beneath the holy light of consecration to God.

THURSDAY, May 15. Leviticus xx.

Molech was the god of the Ammonites. His statue was of brass, his head adorned with a crown, and his arms were stretched out to welcome those who approached him. Children were dedicated to him by being passed through the flames. Such recognition of idolatry was to be visited by the death-penalty; and even when the nation itself was too implicated in similar crimes to execute the Divine sentence, God Himself would assume the office of executioner (4, 5). How many of the sudden deaths which cut off swearers, drinkers, and men of impure habit, may be due to the infliction, by unseen hands, of deserved penalties!

The death-sentence was to be also inflicted on those who practised witchcraft, dishonoured their parents, or committed adultery. Various penalties also were assigned to other unnatural sins, which must have been very rife amongst the Hebrews, or they would not have been so minutely and carefully specified. From all such crimes the people were to be separated, because of their relationship to the Holy God. All his loving arrangements on their behalf would be rendered null and void, apart from personal holiness.

What a tender sentence is that in which God explains that He had severed his people from other nations, that they might be his (26). It is as though the Divine heart yearns for some who may be peculiarly and specially set apart for Himself. Let us be very careful lest we who have been designated as his own possession invalidate his ideal by allowing ourselves to be contaminated by the corruption which is in the world through lust.

FRIDAY, May 16. Leviticus xxi.

The priestly office was carefully guarded from everything that would violate its purity or dignity. As contact with a corpse, or even with the place where it lay, would cause ceremonial defilement, debarring from the tabernacle, the whole priestly order was enjoined to abstain from all approaches to the dead, except in cases of supreme relationship. The priest's conjugal alliances must be of the purest and holiest nature; and any personal defect or infirmity was deemed sufficient to exclude from participation in priestly duty, though not from the allowance meted out equally to all the priestly order. Everything in the priest's life was subordinated to the thoughts that the anointing oil had been shed upon his head, and that he was called to handle "the bread of his God."

Every child of God is a priest. We are born priests, by right of the new birth; we are one with Him who is a Priest for ever after the order of Melchizedek. Nothing can ever alter or disturb this primal fact. The babe in Christ may not be able to eat of the wave breast and the heave shoulder, but is undeniably a priest. Notwithstanding this, however, as in the case of the sons of Aaron, so of ourselves, it is true that if we defile ourselves with the dead, or are dwarfish in stature, or are blemished, we shall not be permitted to go in unto the vail, or come nigh unto the altar. "To be the child of God is one thing; to be in the enjoyment of priestly communion and priestly worship is quite another." We are often deprived of the enjoyment of our high, holy privileges by moral defilement and spiritual defect. Salvation is one thing, but communion quite another. Yes, it is of supreme importance not to grieve the Holy Spirit of God, so as not to forfeit the full enjoyment of all the possibilities of position and privilege.

SATURDAY, May 17. Leviticus xxii.

1-9. What a multitude of restrictions, you say! Why so much care? Why must the priest be under such a rigorous supervision? Let us take great care to read these chapters prayerfully, that we may be reminded of the many spiritual sins, negligences, and ignorances which will hinder our usefulness, and our peace. There is constant need to resort to the laver, where we may wash and be clean (6).

10-16. The sacrifices were assigned for the use of the officiating priests and their families, but a temporary guest, or a hired servant, was not at liberty to eat of them. A priest's daughter even, who had married out of the priestly tribe, was debarred, unless as a widow she had returned to her father's home. Thus the whole family of the priests needed to walk circumspectly, lest the taint of impurity should be spread to the entire people (16).

17-30. We must give God our best. Too many are disposed to reserve some worn and defaced coin, which would not pass the tradesman's hand, for the collection. Any such behaviour, which would palm off on God what we would not think of giving to the tax-collector, is utterly abhorrent to Him (Mal. i. 8). We must always mingle tenderness and humanity in our gifts. It will not please God to give Him what has violated the law of considerateness (26, 27). Above all, it must be remembered that God loves a cheerful and willing giver (29, 30).

Do you despair of meeting the Divine claim? He who says, "I will be hallowed among the children of Israel," adds, "I am the Lord which halloweth you." Let us ask Him to make us holy, by indwelling us. F. B. M.

The Christian Temperance Campaign.

AIRDRIE.

DESCRIBING the Airdrie mission of Rev. Dr. J. Q. A. Henry, Rev. Alex. Mann writes: "As the memorable week is reviewed, the words of Scripture at once come to mind, 'The Lord hath done great things for us, whereof we are glad.' The local work of the previous seven months has been consolidated, the hearts of temperance workers have been quickened, and over 1,400 new pledges have been secured.

"There were local holidays on the Monday and Wednesday, but this fact did not make a great difference to the size of the gatherings. By the Thursday night the large hall was densely crowded. On the Friday evening Mr. and Mrs. Barclay, Edinburgh, gave earnest assistance. Dr. Henry's lecture was a fine piece of persuasive eloquence.

"On the Thursday afternoon a meeting was held for women. The hall was crowded in every part. Mrs. Colville, widow of the late Mr. John Colville, M.P., took the chair, and many distinguished ladies of the district were present, amongst them Lady Carrick-Buchanan. Dr. Henry spoke with great power.

"A unique service was held on the Friday afternoon with the policemen of the burgh. Accompanied by Hon. Sheriff Adamson, Bailie Henderson, Councillor Knox, Mr. Shanks, and Rev. Alex. Mann, Dr. Henry delivered a peculiarly appropriate address to the men in the Burgh Hall. There were seventeen present; two were already total abstainers, but the remaining fifteen signed the pledge before leaving. When the significant victory was announced at the evening meeting, it was received with applause and waving of handkerchiefs. Dr. Henry then proceeded to address 1,000 children for a few minutes.

"Dr. Henry promised a prize to the boy and girl who, during the week, would bring in the largest number of new pledges from the outside. On Friday evening it turned out that one boy had brought in 116, and another boy ninety. The girl who stood highest brought in sixty. These three received a marked copy of the New Testament, in handsome binding, from Dr. Henry at the public demonstration.

"Dr. Henry said that he had not met with such effective temperance work in the United Kingdom as had been done in Airdrie. Some of us believed before the mission began that Dr. Henry's visit, at such a momentous time in the history of the community, was nothing short of Providential. That belief we hold much more firmly now that he has gone."

EDINBURGH.

The mission at Edinburgh, April 26-29, was highly encouraging. On the 26th (Saturday) an afternoon meeting was held at the Café, where the B.W.T.A. members were "at home" to the teachers of public schools. Mr. J. Gulland presided, and Dr. Henry gave information with the object of stimulating the interest of teachers in their ability to communicate temperance teaching to the children of the public schools. Subsequently Dr. Henry addressed an overflowing audience in the Carrubber's Close Mission Hall.

On the Sabbath, two largely-attended meetings were held in the Synod Hall, that in the afternoon being presided over by Mr. David Lewis, and that at night by Dr. P. A. Young. In the afternoon, Dr. Henry dealt with the question of the responsiblity of the Church in dealing with the evil of drunkenness, while at night he showed some of the abounding evils arising from strong drink.

A brilliant lecture on "The Future of the Anglo-Saxon Race," given on the Monday evening, was full of instruction and stimulus. On the following afternoon, Dr. Henry paid a visit to the Congregational Union. At the time, the Union was convened for its first business meeting, and the number of delegates drawn from all parts of Scotland nearly filled the body of Augustine Church. Business was suspended for about ten minutes to hear Dr. Henry, who made excellent use of the short time at his disposal, and laid the cause of temperance from the point of view of the churches forcibly before the delegates. His short address was greatly appreciated by his sympathetic audience. The next address was at the annual meeting of the Band of Hope Union, which was held in the Music Hall, Bailie Brown presiding. Some hundreds of pledges were secured during the Edinburgh campaign.

METROPOLITAN TABERNACLE.

Returning to London, Dr. Henry spoke at the meetings of the Baptist Total Abstinence Union, held at the Metropolitan Tabernacle on April 30, and his vigorous pronouncement against the iniquities of the drink traffic were received with hearty approbation.

FUTURE MEETINGS.

May 10-16, Falkirk; 17, Manchester Christian Endeavour Convention; 18-23, Dr. Barnardo's "Edinburgh Castle," Limehouse, E.; 25 (Lord's Day), 11 a.m. Rev. Dr. Wells' Church, Pollokshields, Glasgow; 2 p.m., Finnieston U.F. Church; 6.30, Dowanhill; 26, Ladies' Association of the Church of Scotland, Edinburgh; 27, Church of Scotland Temperance Breakfast, The Café, Edinburgh; 28, 11 a.m., Mildmay Conference Hall; 8 p.m., East London Tabernacle, Burdett Road, E.; May 31-June 6, Belfast; 8, Sheffield; 10, Maryport; 29, Sheffield.

Letters to the Editor.

Practical Temperance Work.

Dear Sir,—I have read to-day (April 20) with much interest, as I generally do, your "Notes and Comments." On page 10, under the heading "Practical Temperance Work," you refer to a movement in Berlin to provide halls for workpeople to hold meetings in without using publichouses. No doubt the plan is an excellent one, and might well be copied in this country. But why ask some of our total abstinence associations to take it up? Are not their hands already full with what they deem the most practical way of dealing with the drink problem? Would it not be better to appeal to the thousands of people who say they are "just as desirous of promoting temperance as any total abstainers," but seem never able to find out a better way. Here is a nice little scheme for such to work out.—Yours truly,

J. Wycliffe Wilson.

Easthill, East Bank Road, Sheffield.

The Morals of Workshops.

Dear Sir,—In a recent issue, I read with pleasure some remarks on the above subject. I think if employers of labour were seriously to take up the question, much good might be done. There is no doubt that "in many workrooms and factories the conversation indulged in by both sexes is degrading in the last degree;" but I think to a large extent the responsibility for this state of things lies with employers.

I am anxious on this occasion to state my own experience during twenty-seven years as an employer of labour. Prior to commencing business, my partner and I had this question before us, and we were anxious to do our best to meet it. After consideration, we decided to distribute every week among our workers (along with their pay) some high-toned periodical, and our choice lay in The Christian and "Spurgeon's Sermons." We gave them their choice. The result was, the majority for The Christian. The number distributed every week would vary from sixty to eighty.

The effect of this on the workrooms was the elimination of all immoral literature; and we can testify that during the twenty-seven years we were in business we heard or saw nothing that could be objected to. We received no complaints on that score from our various superintendents, and, indeed, there was a decidedly healthy moral atmosphere pervading all our workrooms. I am very anxious to let these facts be known, for I am confident that if something in this line was universally followed, there would be a great change for the better in the morals of our workrooms.—I am, yours truly,

Charles J. Hodge.

35, Queen's Crescent, Edinburgh.

Keswick Convention.

It is our privilege again to invite God's people to the annual Convention at Keswick. Those who have been in the habit of attending will need no words of explanation as to the nature of the Convention; but there are many every year, who come up for the first time, for whom some information may not be unnecessary. And we venture to think there are others who, though they have attended more than once, still need to have clearly set before them the great purpose of our coming together.

The Convention is emphatically a meeting of God's children, whose first object is to draw nigh unto Him unitedly in Spirit and in truth. We meet together before Him as those who have been redeemed by the precious blood of Christ, not from the penalty of sin merely, but from its power—"from all iniquity"; who have been redeemed unto God, that we "might serve Him without fear, in holiness and righteousnes before Him, all the days of our life." As we look back upon the Conventions that have been already held, we rejoice to know that many of God's children have been brought to realise here, at Keswick, the inestimable privileges of an experienced deliverance from the dominion of sin, and the joy and liberty of the Spirit-filled life. It is this we would set forth as the great purpose of our coming together in Christ's Name at this Convention. Conversion to God, we need continually to be reminded, is only the starting point—not the goal. We are redeemed that we may be "conformed to the image of his Son;" we are saved to serve—and "that we should be holy and without blame before Him in love."

If to-day we rejoice in the *gifts* that salvation bestows, do we also at the same time recognize the *claims* that our privileges involve?

There are the claims that come upon us from the unsaved—at home and abroad; there are the claims which belong to us as members of Christ's Church; and above all there are the claims which God has upon us—the claims of Him who has given Himself for us. It is good that we should be aroused to a deep sense of all of these. But this alone is not enough. Let us see the Divine way of meeting these responsibilities. It is where God reveals to us *his* provision to meet all our weakness, inability, and deficiencies, as well as our unworthiness, that we may face our responsibilities without anxiety, without despondency, and without fear of disappointment.

Let this be our confident expectation as we come up to the Convention. He will reveal Himself to us afresh and still more fully; we shall behold his glory, and in that glory we shall see the answer to all our need.

These blessings are no mere spiritual luxuries; they are the essential equipment for service, the Divine preparation for trial, and conflict, and the stern realities of life. We seek this enduement that we may be fitted for all our duties.

With these privileges in view, and in the calm confidence that God is able to do for us even more than we ask or think, we invite you to come up to this Convention. It is God who calls us—"Gather my saints unto Me." "I will be sanctified in them that come nigh Me, and before all the people I will be glorified." "Father, glorify thy name."—We are, your brethren in Christ Jesus, The Trustees.

Convention Lodge, Keswick.
May, 1902.

Mr. John Postlethwaite, Eskin Place, Keswick, will again kindly act as hon. secretary, to whom applications for information as to lodgings or hotel accommodation may be sent, stating particulars of what is desired.

As many missionaries to the heathen desire to attend the Keswick Convention this year, a special fund is needed to assist them in their expenses. Contributions towards this important object will be gratefully received and acknowledged by Mr. Albert A. Head (Keswick Convention), Corrie Lodge, Wimbledon, S.W. Missionaries to the heathen desiring assistance will oblige by writing, enclosing a stamped envelope with full address, to Mrs. Albert Head. The fund raised is to aid missionaries to the heathen only.

For information regarding the "Special Guaranteed Train" from London and the South of England to Keswick, on Friday, July 18, as well as for the arrangements concerning "Certificate Tickets" from all other parts of the United Kingdom, apply, enclosing three penny stamps for the "Key to Keswick," to J. T. Budd, Rockville, 23, Pembroke Crescent, Hove, Brighton.

Other Lands.

Cheering Sights by the Way.

DELHI, one of the most celebrated of Indian cities, with its magnificent palaces, tombs, and mosques, its large areas of ruined towns, truly impressed us as the city of the living and the dead.

The English Baptists have a good work here. At the Zenana Mission Schools examinations were just going on when we called. The lady in charge, Miss Thorne, has been in the work for about twenty years. Among others of her helpers we met Miss Gange, the daughter of the esteemed pastor of Regent's Park Chapel, whose zeal and efficiency were spoken of in terms of high appreciation. She has laboured in India for the last twelve years. From Rev. J. T. Haslar, recently returned from his furlough, we learned that cordial relationships existed between the Baptists and S.P.G. and Cambridge Mission at Delhi. This seems worth noticing, as in some places these two organizations keep themselves very much aloof from other churches.

AGRA.

Agra is celebrated for its "dream in marble"—the Taj Mahal—a tomb of unequalled beauty, erected by Shah Jehan to his favourite queen; but it also has a splendid college in connection with C.M.S., of which Rev. J. P. Haythornthwaite is the principal. The Baptist Mission is also doing excellent work. At a distance of a few miles is the Sikandra Mission, which was founded subsequent to a terrible famine in 1837. A printing press was started with the purpose of teaching native orphans a trade, but during the Mutiny the whole was wrecked and devastated.

When, however, in 1861, another famine broke out, the Government and kind friends assisted in restoring the mission property, and the work has progressed ever since. It is carried on on a dual basis. The gentlemen of the staff are C.M.S., while all the lady helpers are sent out by the Berlin Ladies Society. Rev. E. T. Pegg speaks very highly of the ability and devotion of the German sisters.

CAWNPORE.

Our next move is to Cawnpore, where a large industrial mission is carried on by the S.P.G., among whom the Westcott brothers are prominent. Dr. Hoskins, of the M. E. Mission, manages an industrial department for joinery and cabinet work, in which at present he employs thirty-six natives. He desires to extend this work as soon as the necessary means are at hand. Since our visit there we have learned that at the second convention and exhibition of the Indian Christian Association of the North-West Provinces and Oudh (from February 22-24) some beautifully finished pieces of furniture from the M. E. Mission, Cawnpore, were conspicuous, while a handsome rug from the American Marathi Mission, Ahmednagar, took the first prize.

The *Indian Witness*, the excellent Methodist organ, in the number for February 27, reports that the Commissioner of Lucknow, Mr. Thomson, who presided at the opening session, spoke most appreciatively of the enterprise and ability of the Association as shown in this practical way. Referring to the view held by some that industrial work did not lie within the scope of missions, but should be provided for independently, he declared emphatically that the duty of providing boys and girls with the means of obtaining an honest livelihood was as important as education, and the best way of laying the foundation for an industrious, self-respecting Christian community.

Mrs. Hoskins, as president of the W.C.T.U. of India, exerts her gifts on behalf of the temperance cause. She has an excellent assistant in Miss Dunhill, of Bangalore, who is the national organizer of the Union. We hear that at the Indian National Convention at Cawnpore, October 19, 1901, the establishment of a Home for Inebriates of both sexes was resolved upon, and that it is to bear the name of Frances Willard. Poona was chosen as the most convenient location; but the Home will not be opened until the sum of at least 3,500 rupees for its annual support is guaranteed. The various divisions of the Union have made some brave efforts towards realizing this.

LUCKNOW.

Lucknow is the stronghold and centre of M.E. Mission activity among the natives, as well as among the English and Eurasian population. Rev. J. W. Robinson, pastor, told us that there were thirty-four Sunday-schools in connection with the mission scattered throughout the city. The Home for Deaconesses is at the same time a refuge for the suffering and the abandoned. The handsome college for girls is a fitting monument to its founder, the late Miss Isabella Thoburn, who will continue to live in the affection of all who knew her. Her sudden death during a cholera outbreak last year was a great loss to the Mission.

The Reid Christian College under the principalship of Rev. C. L. Bare, M.A., B.D., was founded thirteen years ago through the efforts of Rev. B. H. Badley. His son, Mr. B. F. Badley, recently joined the missionary ranks on the College staff.

In 1893 a business department was opened for the purpose of imparting to students the knowledge of book-keeping, type-writing, shorthand, &c., and so preparing them for remunerative employment as soon as the prescribed course of studies is completed. "The same facility for obtaining work does not offer itself in other departments of education," says Mr. J. N. West, B.A., S.T.B., who is the manager of this department, and very enthusiastic as to phonography, which he considers the future mode of writing, time-saving, easy to adopt, and the only one befitting the twentieth century.

The advantage which Mission Schools possess over Government establishments is that the former never need to be in quest for a text book on morals, for they have the best authority on these matters in the Bible, the study of which is generally made the subject of the first hour in the day.

ZENANA BIBLE AND MEDICAL MISSION.

We also visited Lady Kinnaird's Memorial Hospital. Dr. Pailthorpe, the lady in charge, looked as bright as a sunny morning. Her heart is evidently in her work. Nearly all the beds were occupied, and every patient, no matter of what age, was nursing a doll. To my astonished "How is that?" the lady laughingly explained that this was a new departure in Christmas presents. Much jealousy having been shown in former years by those who were not the happy recipients of dolls, it was decided that in order to make offence impossible, they should all be treated alike and have the same presents. And now they are all contented!

The Victoria Hospital in Benares, in charge of Dr. Kate McDowell, is a gem of its kind. Here, as in other mission hospitals, the Bible is taught to in and out patients, and the days open with prayer in the wards. The mission of these hospitals is two-fold; firstly, to get hold of native women and influence them for Christ, and secondly, to train native Christians as nurses.

WILMA MORGAN.

Sunday Newspapers in Italy. — In Italy almost every daily newspaper is published seven days in the week, that is to say, it comes out on Sundays as on week-days. Besides the daily paper, there are quite a number of special Sunday papers, mostly illustrated. It is too much to hope that these latter will be suppressed, but there is an agitation among the newspaper men in Italy to stop the publication of the ordinary dailies on Sundays. This agitation has received a valuable impulse by the action of what is called the Book Federation. This Federation has passed a resolution that its workmen, who are occupied in the getting out of newspapers, ought to have the Sunday as a day of repose. The newspaper proprietors of Venice have approved of the cessation of the Sunday issue of their papers, and are corresponding with other newspaper proprietors on the subject. The idea is to make this change, like that of Sunday shop closing, universal.—A. R.

Young Men in Colombo.

FOR some years past a very interesting work among young men has been carried on in Colombo in connection with the Y.M.C.A. New headquarters have, of late, been urgently needed, and the Government having agreed to lease to the Association a desirable site, plans have been approved of a structure adapted to the requirements of the institution.

Mr. Louis Hieb, general secretary of the Association, a warm-hearted friend of young men in Ceylon, has come to England in search of rest, but still more resolved upon seeking help for the work. He tells a story of devoted labour, attended with considerable prosperity. The Association exercises a great influence in the island, its membership including young men who are Buddhists, Hindus, Mohammedans, and Roman Catholics, as well as Protestant Christians.

The institution aims to give young men of all races and religions a moral backbone that shall tend to make them steady, useful and industrious. Colombo is the resort of young men from all the provinces of Ceylon; they go there to complete their education, or to take service under Government, in mercantile and other offices, or in other capacities. For such the institution will be invaluable with its open classes and recreation rooms, cheap restaurant, bedrooms to be paid for by boarders, and other advantages. For strangers and new arrivals from Europe, America, &c., the institute, with its rooms, always open, will be of great service, giving them the certainty of a friendly welcome, all possible information as to churches, boarding houses, and Christian friends in the city, and also as to such friends in outlying districts should they be intended for work in the provinces.

It is estimated that in all Rs. 75,000 (£6,000) will be required. Of this sum Ceylon will furnish one-third, and it is hoped that friends in Britain will subscribe another third, leaving American Christians to complete the total. Mr. Hieb will be glad to hear from persons interested in Ceylon, and work among young men there. He may be addressed to the care of Mr. W. H. Mills, Exeter Hall, Strand, London.

Awakening in Bulgaria.

FOR some time now, through lack of means, I have not been able to travel much, but our Father has opened a wide door for usefulness for me in several directions. In Philippopolis I regularly preach at our hall, also very often in the prisons and in the public garden, beside visiting shops, distributing tracts, and caring for the destitute and the sick poor wherever I find them.

By permission of the Minister of Justice, I have been preaching to the prisoners of the Black Mosque, where the political prisoners are kept. Visiting them in their cells, I found some of them very miserable. Yesterday I visited some of the well-to-do people, and got some clothing, also some books, which I distributed among the prisoners, for which they were very thankful.

Two or three years ago I wrote a pamphlet, "An Open Letter to the Bulgarian Clergy." It was composed of passages of Scripture, depicting the character and work of true and false teachers of religion, also the results of their influence. I prepared the pamphlet at the desire of some awakened citizens, and it was distributed all over the country. God has wonderfully blessed that endeavour. The Bulgarian clergy are awakening in many directions, and the Gospel is being preached in churches where it was never heard before.

J. A. TONJOROFF.

Philippopolis.

Martin Hope Sutton Memorial.—A very hearty response has been made to the appeal by Mrs. Soole (Greyfriars Vicarage, Reading) for the erection of a hall in the parish of Greyfriars as a memorial of the late Mr. Martin Hope Sutton. It is intended to close the list of contributions on May 31.

Rev. John Parker,

MISSIONARY TO MONGOLIA AND WESTERN CHINA.

WHATEVER may be the history of missions to the Mongols in years to come, and however illustrious may be the names of future missionaries to that bleak land, it is safe to prophesy that one name will be for ever associated with the story of Christian work in Mongolia—the name of James Gilmour, who in 1891 laid down his life for the people to whom he had given twenty years of strenuous and loving service.

If James Gilmour be the "Apostle to the Mongols," then the subject of this brief sketch stands in true apostolic succession; for it was during a brief furlough of Gilmour's in 1889 that John Parker (then studying at Cheshunt College) came under the influence of his enthusiasm, and was led to offer himself to the London Missionary Society for work in Mongolia.

Mr. Parker's offer was accepted, and in 1890 he sailed for China. Born at West Bromwich in 1860, Mr. Parker was at this time thirty years of age. There was evidently a true missionary spirit in his family, for his elder brother had three years earlier been appointed by the L.M.S. to work at Benares, while a younger brother has recently been appointed by the same Society to take charge of its important educational work at Nagercoil, in Travancore. Some years of experience in the backwoods of Canada had given Mr. Parker a useful training for the life of loneliness and hardship he was now called upon to undertake, while a brief course of medical training in London had provided additional equipment.

It was in December, 1890, that Mr. Parker reached Mongolia, and settled at his station of Ta-tzu-kou, eighty-five miles to the south-west of Gilmour's head station at Chao-Yang, and some 250 miles to the north-east of Peking. For four months he had the privilege of Gilmour's presence and advice; then they proceeded together to attend the annual committee meetings at Tientsin. Here Gilmour was seized with an attack of fever, and on May 21 passed into the unclouded presence of his Saviour. It can be imagined what a blow this must have been to the young recruit.

On his return journey he was met everywhere with the question, "Where is Gilmour?" And the sorrow of the people at his answer was profound. This was only the beginning of the young missionary's troubles. In the following year (1892) the country was devastated by a large army of rebels, and Mr. Parker was compelled to flee for safety to Tientsin. During the course of the rebellion he suffered many hardships, and for some weeks it was feared that he had perished. A native preacher from Peking, who was sent to look for him, himself suffered much before he discovered that Mr. Parker had made good his escape.

This was indeed a "baptism of fire"; but Mr. Parker, nothing daunted, returned as soon as the rebellion had been put down, and resumed work in his old district. In 1893 he married Miss Ashburner, of the L.M.S. Mission at Amoy, and a year of quiet and promising work followed. But the interruptions were not yet ended. In 1894 the Chino-Japanese war broke out, and Mongolia was in such a disturbed condition that it was not thought prudent for Mr. and Mrs. Parker to remain in the country. Accordingly they were sent to do deputation work in Australia for five months, returning to Mongolia at the end of 1895. Now, at last, there was the opportunity for two or three years of consecutive work, and the results were full of encouragement. Three colporteurs were constantly employed, and found a ready sale for Gospels and tracts; native preachers were sent to the surrounding villages; the dispensary was reopened, and had a steady flow of patients, more than 3,000 being treated during the first year. A small day-school was organized under the mastership of one of the native preachers. Mr. Parker preached daily in the chapel or in the open air, and the Sunday congregations increased in a most encouraging degree. By the end of 1896 the Church members numbered 100, and there were many inquirers. In six years' time, in spite of all the troubles and disturbances through which the Mission had passed, the number of Christians had grown from sixteen to 100, whilst the area covered by the work of the Mission had been more than trebled.

REV. JOHN PARKER.

From Photograph by Mr. A. J. Elliott, 9, Oldham Street, Manchester.

It is hardly to be wondered at that Mr. Parker's health should at last give way. He came home on furlough. After some two years of rest—including a more than ordinary amount of deputation work, for he was much sought after by the churches—Mr. Parker was pronounced fit for return to work. But, in the meantime, the London Missionary Society had decided that its Mongolia Mission, which occupied an isolated position away from the Society's other fields of work, should be handed over to the Irish Presbyterian Church, whose mission was firmly established in the district.

His old sphere of labour being thus closed against him, Mr. Parker was appointed to the important mission in Western China, with its headquarters in the city of Chungking. It was no light thing to break with the past in this way, and to begin work afresh in a field so widely different. But Mr. Parker is still young, and has entered on his new work with an enthusiasm undaunted by all the sufferings and disappointments through which he has been called upon to pass. A great work is opening up in Western China; the movement towards Christianity at the present time in that district is full of promise, and in Mr. Parker the society has a missionary who may be relied on to prosecute the work with energy and discretion.

The Indian Famine.

THE position of affairs in India is becoming increasingly grave. It has been our duty from time to time to call attention to the keen distress which prevails in large and important districts, particularly Rajputana, parts of the Punjab, and Gujarat. Appeals of a pathetic character which continue to reach us from missionaries and others show that there is an urgent call for large-hearted measures of relief in order to cope with widespread suffering.

NO RAIN FOR A YEAR.

Trustworthy information from Ajmere says that immediate aid is necessary "in order to keep at least the thousands of poor Christians from wandering from their homes and utterly perishing. In some places no rain has fallen for a year, there is literally nothing to eat, and the distress is daily increasing. Many Christian people are at the point of starvation." Already many new waifs have been taken into orphanages. Weavers and farm hands are out of work, and funds are urgently required to open relief works.

STARVING WEAVERS.

A further communication from an important centre in Rajputana says:—"The short rainfall of last year raised the prices of food stuffs very much. In the district to the south especially the distress is severe among the lower classes. Last year's rain crop—the poor man's crop—failed them. Their wells did not contain enough water to irrigate the winter crop. . . . In the very worst famine-stricken part I have about one hundred Christians. They are poor weavers, who also in the rains sow a coarse grain in the common land round their villages. They, with the rest, lost their rain crop last year. Their trade is at a standstill, for the villagers around, who cannot get a full day's food, are contented with rags. There is no capitalist among them to give them work. The non-Christians around do not throw work in their way. They have no seed corn for the coming rains, and no money to buy it with. The corn dealers would charge them something like 75 per cent. for an advance. After paying this and the land rent, what would there be left? These 100 Christians, who have recently come out from heathenism, live in thirty or thirty-five houses. Fifteen shillings to each home for seed corn would be a great help."

AN APPALLING OUTLOOK.

A devoted missionary at Ahmednagar writes: "Famine is pressing us sore. There are more than 400,000 persons on famine relief, and the number is increasing steadily: 25,000 persons died last week of plague, which is also on the increase. Here at Ahmednagar we have been spared from another attack of plague, but have been sorely hit by the Famine. The official estimate of the grain crop of this district, with its 900,000 people, is but ten per cent of an ordinary crop. Our poor people were bankrupt long ago, and have nothing whatever to buy with."

"In some parts of our district," writes another worker, "the crops totally failed, and hundreds of people have commenced to wander in search of food and employment. Many women are clothed in rags; the children are naked. Great scarcity will reign for months."

We shall be pleased to receive and forward the gifts of readers for this crying need. Donations should be addressed to the Editor of THE CHRISTIAN, care of Messrs. Morgan and Scott, 12, Paternoster Buildings, London, E.C.

The May Meetings.

Church Missionary Society.

THE special circumstances in which they were placed caused the Committee of the Church Missionary Society, contrary to their usual custom, to place financial matters in the forefront of the general review presented at the annual meeting, held in Exeter Hall, on Tuesday. With much thankfulness they announced that the £327,000 received for general purposes had exceeded the income of the previous year by £13,500, and therefore of all previous years. The result was a much smaller deficit than had been feared, namely, including that brought forward, £27,600. It was, however, urged that each year should pay its own way; and this could not be done without an increase of some £50,000.

The number actually added to the staff in the past year, after training, was seventy (thirty-one men and thirty-nine women), or seven less than the preceding year. But as the total number of applications and inquiries has not decreased, the Committee believed that there is no cooling of devotion to the Master's service. The present number of missionaries, European and Colonial, is 942—viz., 421 clergyman, 146 laymen, 375 single women; and, adding 363 wives, the total is 1,305. This includes sixty-four qualified doctors, of whom fourteen are women. The native clergy number 374, lay teachers 7,927, Christian adherents (including adherents) 290,225, and communicants 20,617. The 2,522 schools have 103,137 scholars. The medical missionaries have had at their command 1,713 beds, where they treated 13,871 patients, in addition to visiting 786,642 others.

FIFTY-SIX BAPTISMS PER DAY.

Special attention was called to the rate at which native Christendom increases by the natural growth of population and the addition of new converts. In 1900 the Society's clergy, European and native, baptized 8,142 adult converts and 10,941 children of Christian parents. Although the returns for 1901 are not yet complete, there is no doubt that these figures have been exceeded. So far, the corresponding figures are 9,586 and 11,007. Roughly speaking, it may be said that twenty-six adult converts and thirty children are baptized, on an average, every day in the year. Uganda again stands first, with 4,067 adult baptisms; India has 2,830; China, 859; Japan, 485. Among the most interesting cases are the first four converts at Mr. Peck's Eskimo Mission at Cumberland Sound, and the first Pygmy from Mr. Stanley's great African forest.

Gratitude was expressed for great and unlooked-for development of the two quite modern departments, Medical Missions and Women's Work. To these the achievements of the past few years are, under God, largely due, and both seem destined to wield still more extensive influence in the future. Educational and industrial missions, as well as literary and translation work, equally need to be vigorously developed. But there is even greater urgency for the training of native clergy, evangelists, and teachers. The Society's Divinity and Training Schools are everywhere doing excellent work, but need to be more adequately manned. If Africa is to be evangelized by Africans, and Asia by Asiatics, this is the department that above all others seems to call for reinforcement.

FAITH TRIED BUT MAINTAINED.

The great audience was deeply moved by the statement submitted by Prebendary H. E. Fox (secretary); and as the chairman (Right Hon. Sir John H. Kennaway, Bart., M.P.), proceeded to point out the lessons of the past, along with the calls which come from many quarters for that expansion demanded by the success attained as well as by the opening of new doors, it was evident that a vision had indeed been granted to very many of the coming Kingdom. Though there is much that remains to be done, he declined to add with men of the world, "so little done. We thank God, as one year of opportunity and blessing follows another, for the seal of his approval placed upon our labours, for the men He has given, for the men He has provided, and for the unabated confidence of our supporters. He put our faith to the trial, but He helped us to maintain it so that while we doubted and prayed, He did not suffer us to fall into blind panic or to make hasty changes which we might afterwards have cause to regret."

Speaking as one who had himself, owing largely to circumstances of early training, been brought more into touch with the sister Society, the Bishop of London described the

THE BISHOP OF DURHAM.
From Photograph by Messrs. Russell & Sons, 17, Baker Street, London, W.

loving admiration with which he had watched the development of the work and output of this Society. It had therefore been a joy to come, "and I do not find you any less red hot than I expected." He had made up his mind to try and turn London into the greatest missionary diocese in the world—like the heart which pumps blood to the very extremities of the body—and thus warm the hearts of the missionaries in the farthest parts of the earth. In a stimulating address he dwelt on (1) the fact that the object of the Church is to convert the world; (2) that those who have gone in the name of the Lord have had the Lord working with them, with signs following ("Your mission to Uganda alone would convert me to foreign missions"); (3) the extraordinary happiness of every missionary he had ever met; and (4) the great fact that these 800,000,000 of heathen are yet unconverted ("Yet every one of these could be trained to be a Christian").

INDIAN OFFICIAL'S TESTIMONY.

Very warm testimony was borne by Sir W. Mackworth Young, K.C.S.I., to the value of the work being done in India by the Society (formerly Lieut.-Governor of the Punjab), who has been for thirty-eight years associated with the Government there. He had taken full advantage of many opportunities to observe the methods employed, the attitude of the people towards the missionaries, and the effect of the teaching, "and I am thankful to be permitted to proclaim my conviction that God is blessing the work, and preparing a way for the spread of the Gospel among these teeming millions. The Lord Jesus Christ is the Saviour of the East as well as of the West." As to the political effect of the work, he expressed the belief that our position in India depends more upon the goodwill of the people than upon the strength of the garrisons, "and for that we depend upon the Christian missionaries. Their character and conduct have placed the administration under a deep debt of gratitude." Summing up much that he had seen and heard, he said the cry on every hand is, "Wanted, a religion. How can we best take advantage of this crisis? The mission schools and colleges supply an important answer. The people prefer them everywhere to the Government schools."

The pressing needs of Western Canada were presented by the Bishop of Caledonia; yet he looked forward hopefully. "We can afford to see churches in flames, if hearts are made to burn more brightly also. We can rebuild edifices, if at the same time hearts are built up in faith."

Mighty doings by the hand of the Lord in Japan was the burden of the story told by Rev. Barclay F. Buxton. "We have a field that has fewer hindrances than I suppose any other in the world. We thank God that He has been able to do something that has set our hearts rejoicing in Him." A vivid description was given of open-air meetings and marches in search of the souls of the heathen.

From his own work among the students of India, Rev. G. T. Manley brought a message of praise, accompanied by a touching request for more helpers.

EXTENSION AND INTENSION.

In the closing address the Bishop of Durham followed up what had been said by an appeal for "a fresh realization by the power of the Holy Spirit of the grandeur and glory of the missionary message — that is to say, Jesus Christ." He found himself compelled to face the fact that there is a suspense and slackening in the tide of work for God both at home and abroad. "The great remedy for all this is a wider proclamation, strong, and true, and Biblical, of the name of our Lord Jesus Christ. If we would have Church extension and intension, we must have Him glorified. To have this preaching, and to do it, we must have Him made glorious to our own hearts first. We need the zeal and love which came in the spring showers of 1885 and 1886 renewed. Let us ask for Christ made glorious to us as the message of God, then we are sure to have a thirst for the souls of others. What is it with which we go to the non-Christian world to carry? It is to bear a Name in which abides the life eternal. Let us not rest till this has arisen brighter than ever as a motive for our missionary enterprise."

New Babylonian Discoveries.—Important discoveries have recently been made through the excavation of a series of mounds on the site of Babylon by a party of German explorers, of which an account is given in *Harper's Magazine*, and more are expected. The site of Nebuchadnezzar's palace has been located—that palace of the "handwriting on the wall" in which Cyrus lived, and in which Alexander died. The great temple of Marduk-a-Bel has also been identified, containing limestone blocks bearing an inscription of the name of Nebuchadnezzar, as well as the temple of E-sagila, "the lofty house," with its eight-storied tower, the traditional Tower of Babel.

Missionary Baptists.

AFTER the opening gatherings referred to in our last issue, the various meetings of the Baptist Spring Assembly and allied Societies were largely attended, and marked by deep interest and enthusiasm.

The Bible Translation Society reported encouragingly as to progress in the final revision and electrotyping of the Bengali Bible; and satisfactory statements were also received as to translation work in Orissa and Ceylon.

The public missionary soirée on Tuesday evening was presided over by Sir HERBERT ASHMAN (Lord Mayor of Bristol), who found much cause for praise in the progress made during the past year. "Our friends the missionaries, our friends the workers, and all those who are interested, are asking for blessings, they are asking for extended usefulness, and for greater opportunities. God is not deaf; we just get that which we so fully expect to get in our prayers. And as Baptists we have been blessed, extraordinarily blessed; we have had our prayers answered.

A FRUITFUL FIELD.

"I remember that it was only in 1877 that Stanley emerged from the Congo, having traced that mighty river from its mouth. The work commenced, as far as we Baptists were concerned, back in 1879, and yet in this short space of time—twenty-three years—Wathen has reached the splendid growth that it has to-day—eight churches, gathered from tribes of heathens, many of them cannibals. When we read of schools belonging to Wathen Station containing 1,507 scholars, when we read of the boarding of 263 scholars at the station, when we read of the training at one station of from eighty to 100 native Christians as teachers of cleanliness, as teachers of comfort, social duties, home life, duties to the State and to the country, and various duties of civilisation and Christianity; then, I think, we might well be astonished that so much has been secured in so short a time. The report speaks of a good deal of building that has been done. It also speaks of the temperance work, and gives the fact that the year opened with 1,000 members, that there has been a further extension, and thus it closed with 1,512 members. The translation work of the Bible is also being carried on. With regard to the statistics at Wathen Station and its neighbourhood, there are 355 church members, a day-school of 1,507, a Sunday-school of 807, and so on. Were there ever such opportunities given to a Christian people as there are given to us in this work?"

THE CENTRE OF BUDDHISM.

Opportunities enjoyed during the past year of visiting a number of mission stations enabled Rev. J. G. GREENHOUGH to make a scathing denunciation of Buddhism, as he had seen it "reduced to practice. That is the thing of which you have heard the glories chanted for twenty years, and of which you have been told that it is only a stage lower than Christian faith and doctrine. I do not know what it is in other parts of the world; I only tell you what it is in Ceylon, where I have seen it; and I declare that there is no false religion of the world that needs more washing out and re-creating with the cleansing of Christ and the baptism of the Holy Ghost than this.

"It is among these people exclusively, so far, that our work is going on. It is a slow work, necessarily, for great and terrible are the hindrances, and there is much rubbish to be removed. Sometimes you hear complaints that mission work has failed in Ceylon, and at times even you yourselves become impatient when you read the yearly records of results. "'Nearly a century of work, and so little to be seen.' I tell you that there is far more to be seen than you think, and unspeakably more that cannot be seen, yet which is like the bread cast upon the waters. You speak to some of the European laymen, the devout Christians in Ceylon, about the failure of mission work there, and they will look at you with surprised eyes, and with a little flush of indignation; and they will tell you there is no part of the Eastern world in which the truth of Christ has made more progress than there.

It will surprise you to hear that one-tenth of the population avow themselves of the Christian faith. There are many sorts of Christians, I must confess. The majority of them are Roman Catholics. Still, allowing for all that, can you point to any part of the Eastern world or Africa where the proportion of converts is so great? The night which has brooded over this lovely island for thousands of years will not turn suddenly into complete morning. Buddha holds the people with an iron grip—iron that has been forged round them, and riveted on their consciences and minds for long generations.

"I believe in my deepest heart that before the end of this century comes, Ceylon will be a Christian island; and the effect of its Christian life will be felt in India, and over all the Buddhist world—for you must not measure the missionary importance of Ceylon by counting the population. Remember, it is the central stronghold of the Buddhist faith; it has become a vast commercial centre; people are passing to and fro from all the Eastern lands. It is in touch with all the Eastern world; and the light which is kindled there will shine more or less over many lands and peoples."

GOING TO THEIR OWN PEOPLE.

Africa was represented by Rev. J. R. M. STEPHENS (of the Lower Congo), who said the Congo Mission was never in a stronger and a better position that at the present time. The station at Wathen was responsible for an area of about 500 square miles, and here the method employed was to send round to all the towns and villages this large district contained, and get a boy and girl from each, put them into the boarding-school, and there teach them how to read and write. And at the end of three or four years, these went back to their own towns and villages again, and became evangelists and teachers to their fellow-townsmen. In the early days it had been found very hard indeed to get these Congo folk to allow their boys and girls to go to school at all; but in the boarding-school at the present time there were a greater number than ever before, for they had 200 boys and about sixty or seventy girls, representing 170 towns and villages of the district.

Speaking of the peculiar needs of India, Rev. GEORGE S. WILKINS (Berhampore) recalled that as far back as 1849, 250 acres of land were granted to the Missionary Society on behalf of the famine orphans whom they had adopted. The agricultural settlement was shut off from the outer world by a number of hills; it was then jungle land, wilderness. Now, when once inside the belt of hills, they found, in place of the jungle, fruitful fields; where once was the wilderness was now a garden, and thirty families were supported on the rice that was grown there.

International Bible Reading Association.

IN connection with the annual gatherings of the Sunday School Union, a crowded meeting took place in the City Temple on Tuesday evening of last week, under the auspices of the International Bible Reading Association. An interesting statement as to the work of the Society was made by Mr. C. WATERS, who mentioned that the gathering marked the twentieth year of service and progress. In the first year they had thought it a good thing to enrol 11,000 members, but last year 50,000 were enrolled, bringing the total to 740,000. The United Kingdom included 650,000 members, connected with 9,300 branches. London has 120,000 members. The Association included some 40 denominations, with 10,000 voluntary workers.

The chair was taken by Mrs. GEORGE CADBURY who, in a happy speech, referred to the world-wide character and influence of the Association. She herself had joined the society some years ago when teaching a class of girls, and if only each member would persuade others to join, their numbers would show an even greater increase. They should not only read the passages set down for each day, but read the Bible intelligently, and seek to know its history, how it has been preserved and handed down to us.

Mrs. Cadbury proceeded to urge the reading of various editions and comparing the translations, and gave numerous instances of Wycliff's and Tyndale's quaint renderings.

Other speakers included Revs. R. Culley (Wesleyan Sunday School Union) and Rev. J. E. Newell (L.M.S., Samoa).

Protestants Demonstrating.

ONE of the most important of recent Protestant gatherings was the annual meeting of the National Protestant Church Union, held at St. James' Hall on April 29, when there was a large rally of well-known supporters of the Protestant cause.

The Right Hon. J. W. MELLOR, who presided, said that the Reformation has given us two blessings, an open Bible and liberty of conscience, and we must take care not to lose them. The question arises, to whom are we to appeal in order to put a stop to the present state of lawlessness in the Church? Unhappily, the lawbreakers have been promoted to high offices, and it appears useless to appeal to the Church authorities or to Parliament. It is appalling to think that, in the National Church of this country, English people cannot have the services performed according to their own consciences and according to law. The only way to obtain redress is to go through the country explaining to the people what is going on, in order to obtain sympathy and support, and ultimately to win the co-operation of members of Parliament.

Rev. Prebendary WACE, who followed, contended that the only effectual remedy for the prevailing perversions in the Church of England is to be found in a renewed and deeper apprehensiveness on the part of both clergy and laity of the main principles of the Reformation, as contained in Holy Scripture, and taught alike by the Primitive Church, and by the Reformed Church of England. He said that this view answers the question propounded as the subject of that meeting—"Disloyalty in the National Church: What is the remedy?" He pointed out that a large body of very earnest and learned men are setting themselves with all the force of their mind and heart to repudiate the principles on which the Reformation of the English Church was conducted in the sixteenth century.

After recognising that in spite of many difficulties good progress has been made by the Society, Bishop INGHAM, the next speaker, went on to say that the result of the Lambeth hearings and of the Round-Table Conferences has been to make the Evangelical position more unassailable than ever.

Other speakers included Revs. Canon MCCORMICK, Prebendary WEBB-PEPLOE, and Sir C. ROBERT LIGHTON (secretary).

Convention at Portsmouth.—As the usual Convention is not this year being held at Southsea, it has been decided to hold one at the Welcome Mission, Portsmouth, during Whit-week. The Bible readings are to be given by Revs. F. Paynter, J. Gregory Mantle, and A. D. Cope, and Mr. R. C. Morgan. The preliminary meeting is to be conducted by Mr. Paynter, on Saturday evening, May 17.

Help for the Suffering Poor.—Few records of the work of Christian philanthropy sound so pathetic a note as the annual report of the Mission of Help to the Suffering Poor. Miss Annie F. Perram, the secretary, has many saddening stories to relate. In its work of relief the Mission of Help comes into close touch with men and women hannted by the skeleton of hunger from year's end to year's end, forced to live amid surroundings of the most uncongenial nature, yet withal are leading upright, godly lives. At present the work is limited to helping those who, through no fault of their own, have fallen below the "poverty line," aged, and sick. The Mission has now forty weekly pensioners. The clothing store proves an immense boon to many of the poor, whose earnings leave no margin for replenishing their scanty wardrobe. Copies of the annual report may be obtained from Miss Perram, 90, Darenth Road, Stamford Hill, N.

Barbican Mission to the Jews.

A SPIRIT of prayerful interest in all that concerns the evangelization of Israel was manifested at the annual gathering of friends and supporters of the Barbican Mission to the Jews on Thursday last. The meeting was held in the Church Room of St. Paul's, Onslow Square, S.W., and the proceedings were under the direction of Prebendary Webb-Peploe, president of the Mission.

The summary of the year's operations, presented at the meeting, indicates a year of consistent progress. The extensive and more suitable premises provided in the erection of the Gordon Calthrop Mission House imposed new obligations and opened the way for enlarged effort. The working staff was strengthened, and with this expansion has come a richer experience of Divine favour.

PROGRESS IN EFFORT AND RESULT.

Every department at home has been blessed of God, and has grown in a marvellous way. The reading-room is still the attraction to the Jew. The Saturday services and daily Bible instruction classes have grown in numbers and interest. From time to time a goodly number have become regular inquirers after truth, and thirty-three have been admitted into the Home for Converts, for further instruction, with a view to baptism. In the house-to-house visitation the missionaries meet with Jews who are not any more friendly than those who attend at the mission. They often come face to face with the most heart-breaking misery and poverty among the people still "beloved for the fathers' sake"; and it is gratifying to witness the astonishment and gratitude manifested when, through the generosity of friends constrained by the love of Christ, the missionaries are able to administer relief. The work abroad has been carried on with energy.

The first address was given by Sir Robert Anderson, who touched upon the various difficulties experienced in prosecuting evangelistic work among Israel. The element of indifference common to the human heart was manifested among the Jews. Another difficulty with the Jew is the treatment his nation has received, and the attitude of Christians of the present day towards them. The Barbican Mission, continued the speaker, was particularly deserving of the confidence of Christians, because all such elements were minimised or eliminated.

A forcible appeal was made by Prebendary Webb-Peploe on behalf of the Mission. The work is growing rapidly; God and man are calling them to go forward. On recently visiting the mission house, he found twenty or thirty young men in the reading-room, to whom a Gospel message would be presented. Referring to the present position, the speaker announced that the whole amount required for the building had been subscribed. In answer to a recent appeal, a Christian lady had volunteered to meet the deficit at the end of the year, with the result that the mission had now a balance in hand. The committee are anxious to secure permanently the land adjoining the Mission House, at present held in trust, for use as a preaching ground, which will prove a valuable adjunct to present efforts. A sum of £2,000 is needed to carry out this project.

Rev. A. A. Isaacs (Bath), in the course of some remarks on the work of Jewish missions, spoke of two points which commended themselves to his conviction: (1) He had never known a time when the clouds overshadowing the Jews were darker than now; yet (2) never was the prospect of the Jew so stimulating as at the present time, both from a religious and social standpoint. Never was a time when the Jews carried out such energetic and successful work among their own people.

Dr. E. W. Bullinger, in a brief address, referred to the need for a medical mission, which the committee are anxious to inaugurate as soon as circumstances will permit.

The Secretary, Prediger Lipshytz, added some words of appeal, and cited instances of the noble sacrifices which converts to Christianity from Judaism have not hesitated to make.

The Boys' Brigade.

THE annual demonstration of the Boys' Brigade was held at the Royal Albert Hall on Wednesday evening of last week, when some of the results of the work of this useful organization were witnessed by over 2,000 lads in uniform and their friends. Contrary to a somewhat natural impression, the Boys' Brigade does not teach the "art of war," but simply employs military organization, drill, and discipline as the most stimulating and interesting means of securing the attention of a volatile class, and promoting self-respect, chivalry, and Christian manliness. Primarily a religious movement, its aspiration and effort are to lead the boy to that crowning act of human life, a personal surrender to Jesus Christ and his service. The Brigade appeals to lads at an age when the Church finds it most difficult to retain its hold upon them, and has thus supplied a link in the chain of Christian work which hitherto was missing. The boys represent almost every denomination, and are banded together in companies, under duly qualified Christian men as officers. The methods employed for attaining the object of the Brigade comprise Sunday services, Bible classes, Scripture Reading Union, drill meetings, ambulance classes, and instrumental bands.

Wednesday's gathering was under the presidency of the Earl of Aberdeen, and the proceedings commenced with the buglers sounding their "General Salute," and the singing by the vast audience of "God bless our native land." Prayer was offered by Rev. R. W. Allen, and a hearty welcome to the boys was voiced by the Chairman. In the course of a brief address he remarked that sympathy bestowed on the Brigade was well merited, since the movement was both religious and patriotic.

The Bishop of Hereford also addressed the gathering in commendation of the objects of the Brigade, an institution which England owes to Scotland. It was a joy to know that the movement had grown out of a Sunday school. Dealing as it does with boys from twelve to seventeen years of age, its influences are brought to bear upon them during the most critical years of their lives. Speaking to the boys, the Bishop offered some timely counsel in pursuing their ambitions to be considered manly. No text was more worthy to be taken as a motto for their lives than St. Paul's words, "Quit you like men; be strong." Manliness is not roughness, but strength of character, purity, and moral courage.

A varied programme of gymnastic displays, physical drills with arms, dumbbell exercises, &c., was gone through. One of the most praiseworthy performances was the ambulance display by the North London Battalion, when the practical skill and smartness of the boys was demonstrated in attending to the results of cycle gymnasium accidents.

Y.W.C.A.—A monthly prayer meeting for Christian workers, presided over by the Rev. W. Horne, is held on the first Tuesday in each month, 11.30 a.m. to 12.30, at the Y.W.C.A. premises, 340, Brixton Road. Addresses are given by the local clergymen and ministers.

Kilburn Protestant Evangelical School and Mission.—On Wednesday last, in the presence of Rev. Dr. J. Lawson-Forster and other trustees, the following Scripture repetitions took place:—Fifty-one of the children repeated the whole of John i., ii., and iii.; thirty-six repeated John xiv., xv., and xvi.; twenty-five repeated John xx., xxi.; Rev. vii. 9 to 17; and Psa. ciii.; eight repeated Matt. vi. and vii., and John xvii.; six repeated Gen. i., Psa. cxxxix, Isa. xii., xl., and liii, and four repeated Rom. viii, 1 Cor. xv., 1 Cor. xiii., and Gal. iii. In 1894, there were only three; 1895, twenty-one; 1896, twenty-eight; 1897, thirty-nine; 1898, forty-five; 1899, sixty-four; 1900, ninety-four; 1901, 117; and this year 130. It will be noticed that since Mr. Joseph Peters, to whose generous help, aided by some good Protestant friends, the School and Mission has been built and supported, first offered a special prize for Scripture knowledge, the number of competitors has increased from three to 130! The total average attendance of scholars is 360.

Christian Colporteurs.

THE devoted workers of the Christian Colportage Association are evangelists as well as salesmen of Gospel literature, and in their double capacity assuredly exercise a widespread influence upon the towns and villages of England. On Thursday last they rallied to Exeter Hall for a conference and public meetings, at which they rendered deeply interesting accounts of their assiduous labours.

The gatherings were in every way encouraging. At the annual meeting, held in the afternoon, Mr. H. D. Brown presented a lucid and informing report. The sales during the year have amounted to 68,330 Bibles and Testaments, 470,561 books, 379,200 magazines, and 316,438 Scripture text cards, of the total value of £17,216 17s. Besides this, 800,000 Gospel tracts have been distributed from house to house. This makes a total during twenty-eight years of nearly twenty millions of Bibles, Testaments, books and magazines, and four millions of Scripture cards sold, of the total value of £309,248, and fourteen millions of Gospel tracts distributed free.

More than 2,000 villages are systematically visited every month by the colporteurs, with the farmhouses and scattered cottages lying between. A typical instance of blessing is that related by one of the workers, who, after selling a book to a young man, found that the buyer "had become converted through reading it; then he lent it to his brother, and it was the means of his conversion also. Since then another brother has been brought to the Lord through the life and testimony of these two.

An important feature of the work is its usefulness to domestic servants, a very large class whom it is extremely difficult to reach by any other means, and to whom the visits of the colporteurs with their packs have proved an untold blessing. Not a few, even young girls, profess to be infidels and read infidel literature, while betting and gambling are rife, especially in the wealthier houses. One of the colporteurs writes:—"I was greatly cheered today by meeting a servant girl to whom I had often spoken about her soul. She had been away for some time, but came here for a few days, and wanted to see me. She told me that 'Grace and Truth,' which she bought from me about six months ago, had been the means of her salvation. She now wanted to do something for others, and she bought four 'Marked' Testaments."

Many of the colporteurs have market stalls, by means of which much helpful literature is disseminated, while public-houses are regularly visited. An extract from a letter reads:—"In the village of ———— I called at a public-house and sold two Bibles to two of the landlord's daughters. A month later I called again, and sold them two 'Songs and Solos' and some text cards. I then asked them if they were saved. They both said 'No,' but one of them said she wanted to be; so I showed her from the Word of God how willing and ready God was to save her for Christ's sake, who had made atonement for our sins on the cross. After a time the light seemed to shine into her heart, and she said she would trust Christ."

Sir Robert Anderson, who presided, followed with an earnest appeal, in which he spoke of the spiritual darkness of the masses, and pointed out that to meet the needs of the times the colporteur is exactly the right man, for, while the vast majority of the people will not come to hear the Gospel, he takes the Gospel to the people. He is able to deliver his message effectively, for he is a converted man. After a spirited defence of the Bible against "the attacks of those ingenious and trifling idlers the critics, who spend their time in discussing the 'dress' of Christianity," and who fail to realize truth and common sense, the speaker dwelt on the vast field for Christian effort outside the regular work of the churches, and pointed out that in view of the obvious fruitfulness of the colportage work, it has strong claims upon the support of Christian people.

Other speakers were Rev. F. Trevelyan Snow, Commander P. Wolfe Murray, R.N., and Sir George Williams.

The Gospel in Bible Lands.

THE arduous task of evangelization in the Bible Lands, which is being carried on with an increasing measure of fruitfulness by various useful agencies, has necessarily an especial claim upon the sympathy of believers. The Bible Lands Missions Aid Society has for years done excellent work in furthering the Gospel cause in those deeply interesting countries, and the report of past years' operations, delivered by Rev. W. A. Essery, hon. sec., at the annual meeting at Exeter Hall on Friday last, gave rise to feelings of thankfulness for the advances which have been made.

In European Turkey and in Asia Minor the grants to missions were considerably increased. Aid is now given to the cluster of six or seven organized churches with native pastors, very much in the region of the apostolic "Seven Churches of Asia." In the Central Turkey Mission a grant is made, chiefly for evangelistic enterprise, in connection with the Marash Theological College for training a native ministry. Eastern Turkey and Persia have also been remembered. Syria and Palestine receive assistance, but chiefly the first-named land. Good tidings have been received from Egypt and Arabia. The outstanding feature is the widespread cry for more native pastors.

Spiritual awakening and progress has been recorded in several places. Dr. House writes from Salonica:—"God, in his providence, has ordered it so that the distress of the people seems to have turned their thoughts more than ever towards spiritual things, so that we have greatly rejoiced to find inquirers in unlikely places." From Dr. Tracy, of Marsovan, comes this message:—"The help which your Society gave us for an evangelist along the coast and inland has supported the most fruitful and promising work. One town and village after another is being awakened. I have never seen more lively apostolic work than we have among the Greeks in our field." Rev. H. K. Wingate describes a quickening in the school at Talas:—"It seemed to come spontaneously, and although our school work goes on as usual, the interest has grown steadily. The boys, of their own accord, keep up morning and evening prayer meetings. With but two exceptions, I think every boy in the boarding department has declared his intention to live an earnest Christian life."

The work of the Holy Spirit in Aintab, according to Dr. Fuller, may be spoken of as a widespread revival. "We have had great joy and hope in noting a steadily-growing religious interest in the Protestant community in Aintab. At the same time the remarkable interest among the young people of the Gregorian community has gone steadily forward, till, during the week of prayer, these distinct but mutually sympathetic movements have together attained an extent and power that fairly put the whole work among the most marked, widespread, and fruitful revivals that Aintab has ever enjoyed. The fruits have appeared in troubled inquirers, in broken hearts, penitent confessions, and the beaming faces, songs of praise, and altered lives of converted men and women. Thousands week after week assemble to hear the Gospel and for prayer. In Adana over a hundred young men have handed in their names to the pastor of the church, professing conversion and asking special instruction in the Christian life." In conclusion, Mr. Essery spoke with much satisfaction of the general and largely spontaneous efforts which are being put forth to render the native churches and schools self-supporting.

Speaking from the chair, Lord Kinnaird (treasurer) gave an earnest address in support of the work. Rev. Thomas Currie, of Clapham, who followed, said that the attitude of the Jewish people towards Palestine is one for earnest consideration, and should lead to the strengthening of Christian organizations, so that, in the event of Israel returning in numbers to their ancient land, they may be turned into the right path.

In a pithy address, the next speaker, Rev. J. W. Ewing, gave a vivid description of his recent visit to the Bible Lands, and told of the excellent work of, among others, the American Presbyterian Mission at Cairo, the Baptist Missions that centre in and around Nablous, the Presbyterian work at Damascus, the British Syrian Schools at Baalbec, and the American Presbyterian College at Beyrout—practically a Christian university which is influencing the whole of the East. The meeting concluded with a vigorous address from Rev. T. F. Touzeau, of Brixton, who dwelt upon the responsibilities of Christians for the evangelization of that part of the world in which the Gospel of the Lord Jesus Christ had its birth and won its first triumphs.

The National Refuges.

EXETER HALL presented a picturesque spectacle on Tuesday afternoon of last week at the annual festival of the National Refuges for Homeless and Destitute Children. The great platform was filled with young people from the various institutions; groups of little lassies in neat brown costumes, were in front of a phalanx of sturdy lads whose bright, intelligent appearance bore witness to the excellence of their training. The contingent of young sailors from the Society's ships, *Arethusa* and *Chichester*, and the strong band of the Shaftesbury Home with yellow-braided uniforms added a vivid dash of colour. The programme was lengthy, but the eager attention of an overflowing audience was easily held from beginning to end.

In telling words, Mr. H. Bristow Wallen set forth the aims and reviewed the operations of the Society. Five large homes for lads are maintained, in addition to the two training ships, and two for girls, besides emigration depôts in East London and South Wales. In all, over 900 young people are sheltered and educated. The boys in the shore institutions are trained in various useful trades, and the girls receive a thorough instruction in all that has to do with domestic service. That the young folk are admirably taught in their regular schooling is shown by the golden opinions recorded by government inspectors. The highest importance is attached to religious teaching. The spirit of the homes is, indeed, essentially evangelistic, and Mr. F. Roscoe, who has examined the children in Scripture knowledge, reports that in every institution the scholars showed "keen interest in the subjects, and a high degree of intelligence in their answers."

Words of encouragement followed from Rev. Canon Fleming, who said that the Society has done splendidly in the past, and that its future is rich with promise. Its friends may well sing "Now, thank we all our God." There are two things necessary to success in such work, reverence, and love for child life. Maintained as they are under wise direction, such institutions as the National Refuges bring blessing to the community at large, since formation is better than reformation. The prophet says that "a man shall be more precious than the golden wedge of Ophir," and every child trained for God is as a nugget of gold in a nation's treasure.

Mr. Frank T. Bullen, the next speaker, recalled the day when, between nine and eleven years old, he wandered the streets of London destitute. Proceeding, he spoke of the still-existing need for the rescue of street waifs and, in advocating the cause of the institution, said that he had sailed with lads from the *Arethusa*, and could bear hearty testimony to their excellent character.

A Children's Protestant Story.—Under the title of "By Me Kings Reign," Mr. W. Stanley Martin has written the story of the King's Coronation Oath. The narrative reveals the author's well-known aptitude for securing the attention of little folk in momentous questions, and stimulating their interest in lofty and noble principles. In view of the coming ceremony, the book will be welcomed by parents for placing in the hands of their children, from whom questions touching the Protestant succession are more than likely to come. (1d. *Morgan & Scott.*)

Sunday-School Progress.

THE report of the Sunday School Union records with gratitude to God "that the first year of the new century has been one of the years of God's right hand, a time of encouragement, increased activity, expansion, and blessing." In connection with Lord Radstock's scheme for distributing Bibles in India, as a memorial of Queen Victoria, and for the furtherance of the Gospel, the part taken by the Union has resulted in the sending of 215 Bibles, 2,142 Testaments, and 90,380 Gospels, each signed as a personal gift from some one in this country to a fellow-subject in the East. The outstanding feature of the later months has been the inauguration of the National Mission for Sunday-scholars and other young people, which is now proceeding. Grateful recognition is made of the reception given, in almost every quarter, to the Mission, and the conviction expressed that such co-operation in the salvation of the young promotes that unity in the Spirit for which our Lord prayed, and impresses the world with the central truth which the Church exists to proclaim.

The annual gatherings last week extended from Monday evening to Thursday evening. Among other subjects under consideration were "Literature for the Young," introduced by Rev. Alexander Smellie (Carluke, N.B.); "Discipline," Mr. H. Beales (Manchester); "The Minor Duties of the Superintendent," Mr. Arthur Pye-Smith (Highgate); "School of Method," Mr. Deputy Cuthbertson; "The Secretarial Duties," Mr. Edgar R. Tanner (Bristol); "School Organization," Mr. A. W. Payne (Clapton); "Open Letters" (1) From a Minister to a Superintendent, Rev. W. B. Selbie; (2) From a Superintendent to a Minister, Mr. J. E. Balmer (Manchester); "Method in Teaching," Miss Edith Castell (Liverpool); "Reform in the Sunday School," Mr. Robert Whyte. The other speakers included Pastor Kaiser, Rev. J. H. Jowett (Birmingham), Mr. F. W. Warrington, Rev. R. Culley, Rev. J. E. Newell (Samoa), Mr. Albert Spicer, Mr. George White, M.P., Mr. T. G. Ackland, and Mr. Hope Morley.

A call for constructive teaching.

Among other facts mentioned by Mr. F. F. Belsey (president-elect for 1903)—at the public meeting held on Thursday evening in the City Temple—were the inauguration of an extension campaign in unoccupied districts under the care of Mr. James Rutherford, that the International Bible Reading Association has now enrolled nearly 800,000 members, that nineteen missionaries are at work on the Continent, and that the Indian Sunday School Union has under its care over 300,000 children.

In his address from the chair, Rev. F. B. Meyer spoke with enthusiasm of the marvellous success which had crowned the week's conference. The present time he believed to be the most difficult in the history of the Christian era in which to live and serve God; and he described the teachers who are going forward as solving the problem of the working classes, because they already have under their control the future generation. "You must bring Jesus Christ into contact with your boys and girls, and be yourself the embodiment of Him of whom you speak."

The necessity for more attention being given by the Church to the teaching of the young was driven home in strong terms by Mr. George Hay Morgan, who found the secret of successful work in this sphere in warm love of them, seeing that the children are to be our ideals, and not we theirs, in spiritual things.

An interval having been set apart for news of the progress of the National Mission, messages of a most encouraging character were received from many quarters.

A rousing address was given by Rev. C. Silvester Horne, who declared that the perennial expectation of "a good time" when Christ's claim upon the children and the children's claim on Christ are under consideration, is invariably fulfilled. "In the Sunday school the supreme efficiency is love. . . . I want the children to be identified with the church life."

Helpless and Orphaned.

NOT only to Methodists, but to a far wider community the noble work carried on at the Children's Home, Bonner Road, E., commends itself with increasing interest—an interest which was demonstrated afresh at Wesley's Chapel on Friday evening. The occasion was the annual meeting of the institution, and a large number of its friends and supporters gathered to express their continued concern for the welfare of the helpless, afflicted, and wronged little ones for whom the Home is a shelter.

The principal, Dr. A. E. Gregory, in the course of his annual statement, sounded a note of thanksgiving to God, prompted by the hearty support which has been accorded to the work during the thirty-third year of its history. From a financial standpoint the year has been one of progress, closing as it does with a balance in hand, the advance of income being £1,638.

INTEREST OF THE COLONIES.

In acknowledging the labours of the great army of voluntary workers, in this country and other lands, who have aided the cause of the orphans, particular mention was made of increase of donations collected in the colonies, especially in South Africa. A curious contribution from China was a number of pairs of stockings, knitted by Chinese children. One of the most important features of the year was the opening of Chadwick House at Alverstone for invalid children. "Our mission," continued Dr. Gregory, "is not only to those who need us, but those who need us most, and we propose to make provision in the new home for 100 children in the worst condition possible."

Among the cases being cared for, the speaker mentioned that of a boy of three years, who lost both legs in a street accident. Another patient, afflicted with a spinal disease, when first admitted was frequently heard to be swearing, but soon he began to learn of better things, and commenced a new childhood of innocence, though somewhat late. Another boy of thirteen is hopelessly lame, has lost one eye, and is losing the use of the other; while another child is deaf, dumb, blind, and paralyzed, the only means of communication being a kind of telegraphy arranged by the mother by touches upon the little one's cheek. A new home for invalids has been opened at Chadlington, and a receiving home for urgent cases will, it is hoped, be inaugurated in a short time. Due emphasis was given to the fact that the committee never counted creed, but need, as the one question to be considered in admitting a child.

CHARITY NO REFLECTION.

Speaking from the chair, Mr. J. Compton Rickett, M.P., referred to the obligations which Nonconformists, as a whole, owe to Methodism. The work of rescuing children was one which allowed of no controversy. Men and women who owed their training to a charitable institution carried about with them no taint. Charity is the love of God expressed through and by the love of man, and none need apologize for having felt the loving touch of the Church of Christ expressed through his servants in caring for the children, when it was not in their power to help themselves.

Dr. W. T. Davison followed with words of hearty commendation of the various branches of the institution. He contended that there was no more effective way to arrest the disintegration of society than by supporting agencies which cared for the helpless young. Referring to the catholicity of the work, he said it was a joy to find that it was supported by gifts from all parts of the world, and met the needs of children, from whatever land they might come. Addressing the children from the Home, the speaker reminded them that getting on in the world is not the only thing worth living for. The whole universe cannot make men happy. God has made man for Himself, and man's heart is restless until it finds rest in Him.

Dr. Brook (president of the United Methodist Free Church) expressed the pleasure it gave the members of his denomination to contribute towards the Home, and went on to speak of the great change in the attitude of the nation toward child-life which had been witnessed in the last century. In modern times men have been influenced more than ever by the Spirit of Jesus Christ, and led to see the charm of childhood. Such a revelation has been brought about through the spread of the teaching of Him who set a little child in the midst of men, declaring, "Of such is the Kingdom of Heaven." Addresses were also given by Rev. F. Cowle, Dr. Wenyon, and others.

Gray's Yard Ragged Church.

AFTER a history of sixty-seven years, the workers at Gray's Yard Ragged Church and School find no diminution in the need for their efforts. At the annual meeting held on the premises (23, Duke Street, Manchester Square, W.), on Wednesday of last week, Mr. Alister G. Fraser referred to the perplexing circumstances in which the work is at present placed. A full share of attention has all along been given to laying hold of tramps and others belonging to the casual class; and the use of a portion of the premises as a lodging-house—with sixty-four beds—made it possible to do so more effectively in many cases. This has suddenly been closed by order of the London County Council, because it was inadequately lighted, although the requirements as to cubic space were amply met. In the meantime the hold on the men is materially loosened, and no solution of the difficulty has as yet presented itself. Several very striking instances were mentioned of men who had been found in the lowest depths, and had begun a new life after visiting Gray's Yard. "We do not see much fruit," said Mr. Fraser; "we do not see many men converted to God here; but thank God we do see some changed, and we do not know what is going on in the men's hearts when they go away." Letters were read giving instances of true gratitude felt in after years for a friendly hand held out in the time of need.

On the question whether the poor were reached, it was mentioned that, on an average, over 1,000 persons go in and out in the course of Sunday; and that the word "ragged" is no misnomer as applied to those who come. Twice all comers to the "casuals" services are supplied with tea and bread, while the message of salvation is made known. The mothers' meeting has an attendance of about 110; and, in addition to other services indoors and in the open air, regular visitation is carried on by a city missionary and Bible-woman.

Every effort is made to lay hold on the rising generation, and many agencies are in operation for their benefit at every stage in their career. During the past year an important development has taken place in connection with the Girls' Club, which deals with a class whose condition is often sad indeed. One girl was in *delirium tremens* in the room recently; another said that the arrangements for Easter Monday kept her sober for the first Bank holiday she could remember. On Boxing Day a condition was made that no girl who entered after three o'clock must leave till after the public houses were closed at 12.30, that for that day at least they might not be able to get drink.

The entire cost of the work (including £125 for rent) is met by £400. Additional personal help is much required on Sunday at 11 a.m. and 3 p.m. in handing out the tea and bread, as well as in teaching the Sunday school classes. Another opening not filled up is the charge of the children's play hour on Friday evening.

Hearty testimony was borne by the chairman (Colonel Douglas Jones) to the pleasure and blessing experienced through being able to take some part in the work. An address full of encouragement and stimulus was given by Mr. Eugene Stock, warning against the motto, "faint yet pursuing." He showed that while it is better to pursue though you are faint, than to faint and not pursue, it is better not to faint. Two reasons for ever pursuing with hearts lifted up in the ways of the Lord were found in 2 Cor. iv. 1, 14-16.

Railwaymen Evangelists.

THE annual gathering of the Railway Mission is invariably one of the brightest of "May meetings," and this year's festival, held on Wednesday, April 30, vied with its predecessors in heartiness and that quick appreciation of the primary value of spiritual things which is so marked a characteristic of the Society's meetings. A report fraught with encouragement was submitted by Mr. R. Nixon. Ten new branches have been added during the year, including one at the important centre of York, where from tent meetings a flourishing mission has grown, one feature of which is a mess-room meeting attended by 500 men. Many branches of the Mission are now provided with suitable and commodious mission halls, in which the work is being developed and extended. A number of these have been placed in the Mission Trust Corporation, which has been formed and registered to hold property in trust for the purposes of the Railway Mission. The permanent use of the halls for the object for which they were originally erected is thus provided for, and over a thousand meetings are held each week.

WITNESSING IN WORKSHOPS.

The devotion of the men to the work of evangelization is shown by many items in the report. One meeting, for example, was conducted by seventeen converted engine-drivers, and another by thirteen converted clerks. A report from one centre says:—"We began by holding our Tuesday evening cottage meetings in *one* home, now we are obliged to have two, and, judging by the numbers last Tuesday, it will soon have to be *three*, as there were twenty-six squeezed into one room, and twenty in the room of the other house! Praise God, with the increased numbers has come increased power and liberty in prayer, and we have had *many* glorious answers. I mention the prayer meetings first, as these are the 'heating apparatus' of the whole thing. Another branch of the work which gives us much joy in its progress, is the Sunday morning Bible class. The lads, too, rejoice our hearts; we have a band of eighteen, from fourteen to eighteen years of age, and some of them saved from the depths; although so young several of them were constant visitors to public-houses, and were both gamblers and swearers. Now they are witnessing *daily* among their ungodly mates in the workshops."

The Convalescent Homes at St. Leonards and Southport continue to be a great blessing to the men, many of whom have been benefited spiritually as well as physically. The need for this branch will be more keenly realized when it is remembered that, on an average, no fewer than 15,000 men are injured each year.

INDIAN AND JAPANESE RAILWAYS.

Mr. Thomas Pollock, who is at work as railway missionary on the East Indian Railway, has been engaged during the year in visiting the various stations on that important system for the purpose of conducting services for the railway people, reports:—"The work has been the preaching of the Gospel, the establishing of regular meetings for prayer and Bible study, the advocating of temperance, and the helping of Christians in the Divine life. The attendance at these services has been most encouraging. The people are grateful for the opportunity of worship, and respond to the invitation in a way which is altogether cheering." The work in Japan, which is carried on among the railway people by Miss Gillett, who devotes her life to it as an honorary worker, and by our missionary, Mr. Akiyama, has borne rich fruit, and many conversions among the railway people have been recorded.

Mr. Gurney Sheppard followed with a breezy address, in which he reminded his hearers that the mission is celebrating its twenty-first birthday and, while pointing to various opportunities for advance and development, called for a larger measure of public support. A note of praise was sounded by Lord Kinnaird, who presided, and Archdeacon Madden and Pastor Charles Spurgeon gave addresses rich with spiritual stimulus. During the evening Miss E. H. Froste, of Dublin, sang Gospel solos with sweetness and power.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder "*Young People*" *every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* (*See next page.*)

Home Mission Week.

FLOWER-MAKERS IN LONDON.

I WISH I could have taken all Uncle Tom's "Searchers" with me the other evening to the Crippled Girls' Branch of the Watercress and Flower Girls' Mission in Clerkenwell, though I do not know how we should have all got in!

This useful mission was started in 1866, by Mr. John Groom, with the sympathy and help of the late good Lord Shaftesbury. The misery and hardship of these watercress and flower-sellers' lives (which thirty years ago was keener than it is to-day) forced itself upon Mr. Groom, and the kind thought that came into his heart grew into words and deeds, which have been growing ever since. What a deal of good one kind thought may do, if it is allowed to grow!

Well, the seed (which was a desire to help these girls and women) has now become a beautiful tree with many branches. One branch is an Orphan Home at Clacton-on-Sea; others are convalescent and holiday homes; another is a branch busy with cups of tea and coffee, and slices of bread and butter, which spreads its leaves near the flower markets—a pleasant one to be under in the early hours of the morning when you are all asleep. A very tiny branch is a Babies' Home at Clacton, where, amongst others, twin sisters of ten days old, left orphans, found shelter.

But the branch I want specially to tell you about is the Industrial Training Home for Cripples. Now this sounds as if it might be a very straight, plain branch, with little beauty about it. But that is far from the case, for on arriving at Sekforde Street, Clerkenwell, I was shown into a room ablaze with flowers of every description, and though the girls who were making the flowers were all cripples, as one could see at a glance, they looked so bright and happy, and were working so deftly, that one forgot all about their deformity, and thought what a bright, busy lot of girls they were.

Then, adjoining the workroom, are the houses where the girls live, or I should have said "homes," for the idea is to make them as much like home as possible. A matron is in charge of each house, and the girls are well cared for. Every one receives two years' training, after which she is able to earn her own living, and then boards with some Christian family, and comes daily to her work, in this way making room for new comers.

Every case is received on its own merits, and there are, oh so many, desirous of entering that Home. When once a girl has learnt the trade, she is allowed to keep for herself anything she can earn beyond 5s. (which goes towards her board and lodging); and you can imagine they try hard to get beyond that! Ah! but if you and I could see into the secret story of some of those girls' lives, we should realize something what such a Home means to them.

Let me tell you a little about E——, who is one of the most industrious flower-makers there. She was born and bred in a London slum, surrounded by crime and misery. From her earliest years she had been a cripple, and the disease spreading through her frail body at last necessitated the amputation of both her legs. Think what that would mean! the dreary existence day after day; the utter sense of helplessness; the constant association with things that were unlovely, and people who were unloving; the long nights full of pain and weariness; the waking in the morning hungry and cold, and the thought that this life must go on day after day. Do you wonder that she wished to die?

Sometimes a little brightness would come into her life; kind ladies brought her flowers and picture-books, and once one brought a bath-chair and took her out into the park, where she saw the most lovely flowers she had ever beheld. She could manage to get about a little on her crutches, but the children in the court were rough, and she was timid; and, oh dear, it made her so tired to toil up those stairs when she came home, so that she generally stayed indoors among the dirt and squalor.

A darker day came yet into her life. Her father and mother died, and, as E—— lay sobbing her heart out, there crept over her a great despair. Steps were heard coming up the rickety stairs. It might be the lady who had brought her the picture-books, and who had talked to her. What did she care about picture books now, when starvation was staring her in the face? But the steps came nearer, and a gentle arm was drawn round the sobbing figure, and little by little she realized that the lady was telling her they had found a Home to which they could send her, where she would learn to make as beautiful flowers as she had seen in the park.

She listened, but she was so stupefied by grief, and so wearied by suffering, that the news scarcely moved her. She might as well go there as anywhere, and it might be better than the workhouse! As to *her* making flowers, or doing anything beautiful, why it was simply beyond her comprehension, for people had always told her how helpless she was, and this idea had become part of her life.

Well, Mr. Groom took her in. The stuffy attic was exchanged for a bright bedroom; the atmosphere of coarseness and crime for one of love and gentleness, and she became less afraid to get about on her crutches. No one suggested to her that she was helpless and useless, but, instead of that, they gave her certain materials and instruments, and showed her how to use them. She found that other girls, who were more afflicted than she was, were getting quite clever. One sitting next to her, with only one hand, was even taking her share in the work.

E—— was very frail, and at first could do but little, as she often had to go and lie down and rest. But by degrees with good food and care she got stronger, and the happy, healthy surroundings brought new love and hope to her heart.

One day, what do you think happened? After much patient plodding, and many mistakes, she made her first rose! She laughs at it now, it was such a poor, clumsy thing, but it was her first attempt to make anything beautiful, and to think that *she*, deformed, miserable, had been able to do anything good was worth many bottles of medicine to her! But better than all this, Mr. Groom and his helpers taught her that if she would let the beautiful and perfect Rose of Sharon be her pattern, she might not only make good things with her fingers, but her own life might become good and beautiful, too. She listened, and learnt to love and follow Christ, so that she is now one of the brightest and happiest girls in the Home, and I think you would find it hard work, even with your two legs, to get about more quickly than she does on her crutches.

That is only one case of many hundreds that are passing through the Homes, all with a sad history behind them; and many more are waiting to enter whose lives are now full of shadow and misery. Will you see what you children can do to bring gladness and hope to these afflicted ones?

There is a chapel attached to the Homes, a Sunday-school, a C.E. Society, singing classes, and many other agencies for cheering the lives of the inmates. Entering such a haven of rest the girls learn how to live truly and in the fear of God. A new hope and a new strength becomes theirs. They feel they can earn a living for themselves and are no longer dependent upon others for support. Surely it is well to help others to help themselves, thereby developing strength of character, and in some measure lessening the sense of pain and misery.

Of course the money obtained from the sale of the flowers helps to keep the Homes up; but we must remember there is a large outlay required to train and feed the inmates until they can keep themselves, and many of them are often sick and ill and need tender care. I am sure if you write to Mr. John Groom (Sekforde Street, London, E.C.), he will give some more interesting particulars of his work, and tell you how you can help him.

Oh, what can little hands do
To help the King of Heaven?
The little hands some work may try
To help the poor in misery;
Such grace to mine be given!

Kate Hopkins.

The "Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 329).

Hidden Text.

Find and complete the following texts:—

1. Have set judgment in the earth (Isa. xli.-xliii.).
2. Carved with knops and open flowers (1 Kings v.-vii.).
3. Come to appear before Me (Isa. i.-iii.).
4. And on all hills that shall be (Isa. vi.-viii.).
5. Uphold thee with the right hand (Isa. xl.-xlii.).
6. This is known in all the earth (Isa. xi.-xiii.).
7. Let the people renew their strength (Isa. xl.-xlii.).
8. Salvation also in the time of trouble (Isa. xxxii.-xxxiv.).
9. In the land of the living (Isa. xxxvii.-xxxix.).
10. When the poor and needy seek water (Isa. xl.-xlii.).
11. Rejoice even with joy and singing (Isa. xxxiv.-xxxvi.).
12. With the shadow of a cloud (Isa. xxiv.-xxvi.).
13. As birds flying so will the Lord (Isa. xxx.-xxxii.).
14. There is none that heareth your words (Isa. xl.-xlii.).
15. Shall return and come with singing (Isa. l.-lii.).

Take one word from each of the above to form the hidden text, which will be found in Song of Solomon. [Those under *ten* do any 4; under *thirteen* any 8; under *seventeen*, any 12.]

ANSWER TO LAST SEARCHER (328).

Envy (Prov. xxvii. 4; Prov. xxiii. 17; 1 Cor. xiii. 4).
Strife (Rom. xiii. 13; Gal. v. 20; Jas. iii. 14, 16).
Deceit (Jer. xvii. 9; Prov. xi. 18; Jer. ix. 5, 6, 8).
Lying (Prov. xii. 19, 22; Prov. vi. 17, 19; Psa. xxi. 6, 18).
Anger (Psa. xxxvii. 8; Prov. xv. 1, 18; Prov. xxvii. 4).
Backbiting (Eph. iv. 31; Titus iii. 2; James iv. 11).
Kind (Eph. iv. 32; 1 Cor. xiii. 4; Col. iii. 12).
Soft Answer (Prov. xv. 1; Prov. xxv. 11, 15).
Truth (Eph. iv. 25; Prov. xxiii. 16, 23; Eph. vi. 14).
Caution (James i. 19; Heb. ii. 1, 3; 2 Pet. iii. 17).
Reproof (Heb. xii. 5-11; Job. v. 17; Prov. iii. 11, 12).

No. 328.—Correct answers (first list) received from:—

A—Kate Allan, Ernest and R. Aldwinckle.
B—Emily Bridgewater, Nellie Bayford, Edith Ballard*, Ileene and Mabel Barstow, Albert Brown, Mabel Bartlett*, A. Beale, Ethel, Sydney and Nelson Bird, Frances Bird*, Edward and Helen Beck, Alison and Monica Bailey.
C—Daisy R. Clarke, Sophie Cohen.
D—Violet and Kitty Donaldson-Selby, Lizzie Dowzard*.
F—Hyacinth FitzSimons*, E. Franklin-Smith, Gwendolene, Phyllis and Ernest Flint, Anna, Elsa and Helen Fox.
G—Margaret Guillaume*, Ethel Gates, Alan Gardner, Evelyn Guiston*, Mildred Gardiner, Mayflower Glover, Alice Gammage*.
H—Agnes Hall, Richard Hoyle, Kathleen Hobbs, Eileen Howard*, Emilia Holt, May Hazledine, Hetty Hill*, Harry Hodgkinson, Dorothy Hogben*, Olive Hutchings.
I—Daisy Iredell*. **J**—Betty Jacobs, Violet Jones.
K—Maurice Kalinsky, Eva Kalb, Marjorie Kernan, Nellie Kelly.
L—Georgina Lichtenstein, Constance Long, Lizzie Lloyd*, Dorothy Lockhart, Irene and E. Llewellyn, Esther Line*.
M—Peggy and Molly McArthur, Arthur* and Lewis* Morice, Charlie* and Dorothy* McMullin, Irene Mabille*, May Mills*.
N—V. and Eleanor Noel, Daisy and Jessie Nicholas.
O—Olive Oxley*.
P—Ella Pulham*, Evelyn Primrose-Pechey*, Maggie Pibel, Annie Priest.
R—Hilda Reid*, Marion and Dorothy Roach, Helen Reid, Marion Richards.
S—Arthur Struthers, Olga Sasse, David and Stanley Soltau, Frances Stileman*, Marjorie Sherbrooke*, Emily Smith.
T—Dora Tealby*, Frank Terrell, Theodora* and Joseph Thorn, Henry Thorpe, Vincent Taylor.
V—Norman Vince.
W—Sidney Watson, Florence Wade*, Sarah* and Annie* Wood, Ellen Williams, Sydney and Nellie Wisdom, William* and Walter Wheeler, Lucy Warren, D. Woodforde, Stephen Wilson*, Arthur Watts, Gracie Winn*.

FOREIGN LIST.

No. 313—Edith Coulthard (China). **Nos. 316, 317**—Walter Coulthard* (China). **No. 320**—Cuckoo, Flo and M. Lister (S. Africa). **No. 322**—Will, Nettie, Katie* and Duncan Thomson (Bulgaria), Rhoda, Freddie and Huldah* Krige (S. Africa). **No. 323**—Lottie, Ivan and Eric St. George (Canada). **No. 324**—Dora Wallace (Canada), Will Thomson. **No. 325**—Will, Nettie and Duncan Thomson. **No. 326**—Ina Thomson (Bulgaria).

Personal.

Henry Thorpe, Ethel Gates, Alfred Beale.—I am glad to welcome you as new "Searchers," and hope you will be very diligent.

Rita Dempster.—Thank you for your kind subscription. You will find it acknowledged in the Donation List.

Cordelia May.—I hope you will like your new school. Perhaps when you are settled, you will find time to resume the "Searcher."

Marion Richards,—I wish you every success in your examination.

Uncle Tom.

Children's Special Service Mission.

Mr. J. Spiers, *Gravesend*, to May 8. Mr. H. Hutchinson, *Edinburgh*, May 8 and 9; *Winchester*, May 11; *Pershore and neighbourhood*, May 12-18. Mr. Hankinson, *Clapham*, May 13; *Anstey, Buntingford*, May 20. Mr. J. S. Tyler, *Norwich and neighbourhood*, to May 15. Mr. J. E. Jackson, *Presbyterian Schools, Haverstock Hill*, to May 11. Mr. C. H. Collier, *Friends' Mission Hall, Albert Road, Peckham*, to May 9. Mr. E. Hughes, *Rotherhithe*, May 11; *Streatham Hill*, May 25. Mr. F. P. Rowe, with Caravan, *Danbury, Essex*, from May 11. Mr. E. Clark, with Caravan, *Cotton End, Bedford*.

Children's Scripture Union—Portions for week ending May 17.

Sun. May	11	*Psa.* xxvii. 1-14	Thu. May	15	*Ese.* xxxiv. 11-19
Mon. „	12	*Ese.* xxxiii. 1-11	Fri. „	16	„ xxxiv. 20-31
Tues. „	13	„ xxxiii. 12-20	Sat. „	17	„ xxxvi. 22-32
Wed. „	14	„ xxxiv. 1-10			

Epiphany Stars.

(*Copyright.*)

Mysterious star of the King of the Jews,
Announcing to Gentiles his birth, heaven's news;
Fit emblem, because of "the True Light" it told,
"Which lights every man, coming into the world;"
It guided to worship Him Magi of old,
Be all men so led by his banner unfurled!

Those sons of the East, to Jerusalem come,
Not knowing the place of the Royal Babe's home,
Were helped by the heavenward wayfarers' chart,
God's sure "Word of Prophecy," lamp for this night,
That Jesus have homage, his due from each heart,
Let none lack that guiding star, Scripture, man's right!

Rouse, favoured ones; "light of the world," hear your Lord;
"A lamp lit is set to give light," was his word.
No Christian but, star-like, must let his light shine—
At home manifesting, or telling afar
To people in darkness the tidings Divine,
Our "light of life" Gospel. Become such a star!

H. V. Hebert.

Christian Endeavour Topic.

Sunday, May 11, 1902.

The Living Bread (John vi. 22-35, 48-58).

ONE chief object in taking food is to *repair waste*. The body is a building of many bricks, which are always crumbling away, and must be replaced as fast as they are pulled down. Life cells must take the place of death cells. Food is turned into blood, and blood puts in fresh bricks to repair the loss of the others, of the exact material and size which are required. However fast our frame is worn down, it is renewed, and the renewal is done by the blood, which not only manufactures the material out of the food we take, but carries it to the very spot where it is needed.

So in our souls a wearing down capacity is always on foot, and hence we need to go to Jesus and feed on Him, so that He may be built into our inner life, and become the new strength for every fresh demand. You cannot be doing much work for God, and you cannot meet the power of temptation, unless you are constantly reinforced from the fulness which is in Christ Jesus. The camel in the desert may live on the hump of its own fat, but we have to worship Christ, to think of God, to open the soul to the blessed Spirit, that these may become the nutriment of our heart,

Another object of food is to *generate heat*. The nitrogen food repairs our waste, the carbon supplies fuel. Children crave sweets, and in the Arctic regions the Esquimaux eat blubber; each of these keeps up the normal temperature of the blood at ninety-eight degrees. What warmth is to the body, comfort and peace are to the soul. For these we must go to the Lord Jesus, whose flesh is meat indeed. We need to have the passion of love burning always within us that the temperature of the soul may not deteriorate to the arctic winter around. Feed on the love of Christ; meditate on his humility, gentleness and patience; consider Christ. Ask Him to create in you a spirit of love by infilling you with his own love, then the fire on the altar will never go out.

Food must be *assimilated*. Grass becomes milk. Milk reinforces the blood, and blood will make brain, nerve tissue, muscle, and all the variety for which our different organs call. But the assimilation of food is absolutely necessary. It is useless to receive food into our nature if the power of assimilation is not healthy. And it is of no use to hear of Christ, to read his words, or to hear the glowing tributes to Him of his followers and friends. We must digest for ourselves. We must not always live in a hurry, but give time for the assimilation of the blessed Lord. Assimilate his death, and you will become a sacrifice. Assimilate his resurrection, and you will rise into the things of eternity. Assimilate his forgiveness, his peace, his patience, and his prayerfulness, and each of these will reappear in yourself. You cannot get rid of sin by merely resisting it. That at the best is but the fence to keep the goats from browsing on the tender green. You must do more; you must nurture the growth of the Christ spirit, the Christ love, the Christ patience, and the Christ prayerfulness.

It is remarkable how greatly we are influenced by that which we assimilate. Take our own red linnet, feed it on hemp seed, and the beautiful pink-coloured breast disappears; feed it on canary and rape seed and the rich colours reappear. And so if we feed amiss, if we allow any light literature, or even thin devotional books, to take the place of the Bible, our whole character is apt to degenerate. Nothing so soon shows the effect of these dire mistakes in food, as our inability to assimilate the Bread of God. Just as the assimilation of oatmeal, wholemeal bread, and such like foods, build up the strength of brain, muscle, and body, so does the resolute and constant feeding upon Christ build up the full glory of noble manhood and womanhood.

It is not at all certain that our Lord was referring to the Sacrament of the Lord's Supper in these words, but as often as we partake of the bread and wine we are reminded of the deep and profound lessons of this chapter. It is not enough to feed on the outward; our heart must be replenished; and it is quite possible for those who are deprived of the joy of sitting with their fellow Christians at the Lord's table, so to eat and drink of the living Christ that all may bear witness to the symmetry and strength of their character.

F. B. M.

Bishop Miraglia.—Writing from Chiasso (Canton Ticino, Switzerland), Miss H. Eardley Ward gives an interesting account of one of the services being conducted by Bishop Miraglia. The saloon of the hotel was crowded, almost entirely with men, "perhaps one-half of them atheists or freethinkers." It is regretted by many that he still uses "the Missal and other books of the Roman Liturgy," though he proves from them to the people that such practice as auricular confession is not taught even there. Some men were overheard next day saying that if their priests preached like Miraglia, they would believe in God.

International S.S. Lesson.

Sunday, May 18, 1902.

The Early Christian Missionaries (Acts xiii. 1-12).

Golden Text: Matt. xxviii. 19.

THE first two labourers in the world's great mission-field—Saul and Barnabas—stepped forth from Antioch in Syria, and the first missionary tour lay by way of Cyprus (the home of Barnabas) to the shores of Asia Minor, and so on to Antioch in Pisidia, Iconium, Lystra, and Derbe. Then, back again they came by the same route (omitting Cyprus) to Antioch in Syria, which thenceforth became the headquarters of organised effort for the spread of the Gospel throughout the world. The period covered by this first missionary journey was about a year and a half, from A.D. 47 to end of A.D. 48.

A Genuine Consecration Meeting is described in verse 2. Practical in results. Hearts quiet enough to hear the voice of God, and ready to obey his command "at any cost." Some to go forth as labourers, and some to stay at home as helpers, by prayer and offering; while the willingness of the Church to give up two of her most valued teachers, with the solemn dedicatory service at their send-off, was a pattern to other churches for all time.

WHO CHOSE THE MISSIONARIES?

WHO CHOSE THEIR FIELD OF LABOUR?

Not the Church. Not their friends. Not themselves. But God the Holy Ghost. "Separate *Me* Barnabas and Saul for the work whereunto I have called them" (*v.* 2). Then, when they had been duly consecrated by prayer, fasting, and the laying on of hands, they were "sent forth by the Holy Ghost" (*v.* 4), and their every step watched and guided; for we read later on "they assayed to go unto" a certain place, "but the Spirit suffered them not"—"forbidden of the Holy Ghost to preach the Word in Asia" (Acts xvi. 6, 7).

Their success under such a leadership was assured. The work was the Lord's, not the Apostles', save as it and they were his. They, also, were willing to be guided, as we note in Paul's grand acknowledgment of God's gracious direction in 1 Thess. iii. 11.

NO ONE HAS A RIGHT TO GO AS A MISSIONARY UNLESS HE OR SHE IS CALLED OF GOD TO THE WORK.

No man can appoint himself ambassador for his king. The king calls him, appoints him, invests him with his own power, directs him where to go and what to do, protects him (officially), is responsible for his expenses, and rewards him for faithful service.

We are ambassadors for Christ, "called to be an Apostle" (1 Cor. i. 1), "not of men" (Gal. i. 1; 2 Cor. v. 20; Eph. vi. 20), or teacher.

Missionary Experiences.

1. *Opposition.*—Always, and ever will be; wherever the good seed is sown, the enemy will be sure to sow tares. "In every city bonds and affliction await me," was the witness of the Holy Ghost to Paul, but he was not disturbed (Acts xx. 23). Opposition never stops the work of God, any more than pails of water put out the fire described in "Pilgrim's Progress," because, as there was a stream of oil coming from behind to feed the fire, so the power of God is always behind his own work to supply needed grace.

2. *Success.*—By the blinding of Elymas, the proconsul saw the power of God. When Saul was blinded he saw *Jesus*. Elymas' blindness only lasted "for a season." Did he ever see Jesus? Ask, "Do I see Jesus, by faith as my Saviour?" If so, He calls me to witness for Him, and He will give me his Holy Spirit's power for *his* work. The Word of God must prevail.

Personalia.

Herr Inspektor Stursberg, of the Neukirchen Mission Institute, Rhenish Prussia, is starting this week for British East Africa, to visit mission stations. The Neukirchen Mission carries on a deeply interesting work among the tribes on the Tana river. Herr Stursberg knows the field from previous inspection, and his impending visit is the subject of prayerful anticipation on the part of the workers and their friends in the Fatherland.

Mr. B. W. Ranken, Secretary of the South American Evangelical Mission, is at present in London, seeking opportunities of addressing public or private meetings in the interests of missionary work in South America. The S.A.E.M. carries on work in Argentina and Brazil, with headquarters in Liverpool. The efforts put forth at home during the past five years have been used of God to draw into the ministry of intercession some ninety prayer circles, the members of which meet regularly to pray for the manifestation of the power of God among the forty millions of South American peoples. Mr. Ranken's address while in London is 7, Bruce Grove, Tottenham, N

Scriptures for India.

NOTWITHSTANDING the hearty response already received to the appeal for Bibles, New Testaments, or Gospels to be given to our fellow-subjects in India, who have learned to read, but do not possess copies of the Word of God, only a small portion of the field has been touched. The following letter from Lord Radstock explains the present position of the movement:—

"Since I wrote, I have been receiving a steady stream of requests for Scriptures, from different parts of India, from missionaries. By last mail, I have got a letter from a committee of missionaries in Bombay, saying they have applications for about 400 Bibles and 1,100 Testaments and 2,500 Gospels. To all of these I have to return the sad answer that all our copies are allotted. It does seem, not only sad, but solemn that, with all the wealth of England, there should be about 3,000,000 children and about 25,000,000 adults who can read, and who should be left without a copy of even a Gospel. The Scriptures hitherto given are about 2,500 Bibles, 15,000 New Testaments, 120,000 Gospels."

Readers will remember that special English Bibles and Testaments have been prepared, in attractive bindings, as memorials of Queen Victoria. To facilitate the carrying out of the scheme, special labels for the volumes may be obtained through Messrs. Morgan & Scott (12, Paternoster Buildings, E.C.), on sending remittance—for each Bible 5s., New Testament 1s., Gospel 2d. Donors may inscribe their names and addresses, leaving blank space for those of the receivers to be added by the missionaries. When the labels are returned, the books will be forwarded to India.

The Factory Helpers' Union.

TWO NEEDS.

"YES, I should like to help, but I could not do any definite work, or take a responsible post, I have had so little experience, and feel I *need* training."

This is the kind of answer workers among factory and working girls often get when they ask for help in carrying on their work.

Again, anyone who has lived and laboured among our toiling sisters in large towns, can tell of a sometimes inarticulate but very real cry, "Come and *help* us, we *need* it."

Under the bold exterior and noise, and often joyless laughter, is a longing which ever and again makes itself felt to be better and purer.

With bright exceptions, friends of their own calibre cannot help, and it remains for her who has been brought up in a refined atmosphere, who has a real love for girls, and a devotion to our Lord Jesus Christ to come to the rescue. To meet these two needs the Factory Helpers' Union is opening a Training Home, where gentlewomen can be trained to work in girls' clubs and missions. While in training ladies will assist in an established club, where very interesting work is going on.

All information can be had on application to the Secretary, Factory Helpers' Union, 26, George Street, Hanover Square, London, W.

The Coronation Service in Westminster Abbey.—*Mr. Henry Frowde* has issued, from the Oxford University Press, The Form and Order of Service and Ceremonies to be Observed in the Coronation of King Edward VII. and Queen Alexandra, in Westminster Abbey on June 26. It is beautifully printed. (Buckram, 2s. 6d.; paper, 6d. net.)

"Willing Hands Society."—This Society has been formed to give an opportunity for helping to those who are desirous of doing something towards sending out the Gospel to China. It helps towards the support of two missionaries in China, one in connection with the Church Missionary Society (Rev. A. Hickman), and the other in connection with the China Inland Mission (Miss E. Drake). This little Society gives an opportunity to many young ladies who are unable to go out themselves to the mission field, but can aid in the spread of the Gospel by their "Willing Hands." Mrs. Mayne Wade, St. Thomas' Vicarage, Trowbridge, and Miss Polhill-Turner, 37, Brunswick Place, Brighton, co-secretaries, would be glad to receive the names of those who feel led to join this Society.

Obituary.

MISS EDWARDS (SISTER MARY).

THERE is mourning in many homes in Sheffield on account of the death of Sister Mary, who was for some time connected with the West London Mission, but six or seven years ago went to commence settlement work in the Woodside Lane district. She has lived amongst the poor, and been a real sister to hundreds of people. She laboured alone for one year, and then, in consequence of the success of her work, and the great need of the district, she was joined by Sister Agnes, of London. As a highly-trained nurse, her work amongst the sick poor was invaluable. By charming ways and winning disposition she won for herself a place in the hearts of the people that is given to few, and the keenest sorrow is felt in the homes where she was known and loved. Her illness had been long and painful; for months she had been laid aside from her work, and she herself welcomed the prospect of release.

MR. JOHN BELLOWS, GLOUCESTER.

The death occurred, on Monday morning, of Mr. John Bellows, one of the most prominent and respected of Gloucester citizens. Since returning from a visit to America last summer, Mr. Bellows has been in failing health. He was born at Liskeard, Cornwall, in 1831. After beginning his apprenticeship there, and completing it with a London printer, he went to Gloucester nearly fifty years ago to work for a local printer. He soon set up in business for himself, and gradually formed the great printing works associated with his name in the Eastgate. Mr. Bellows had a world-wide reputation as a printer. One of the most remarkable of his productions was the well-known pocket French Dictionary. This took him several years to compile. Numberless students and travellers have had cause to be grateful to him for his labours. Mr. Bellows was an elder of the Society of Friends; a kind and considerate employer; an authority on certain antiquarian subjects. For his labours he had conferred upon him the degree of M.A. *honoris causa* by Harvard University. As a philanthropist Mr. Bellows was more widely known. He was one of those selected to dispense the fund raised by the Society of Friends for the relief of the starving in Paris at the time of the Franco-German war. He was also a commissioner to distribute relief to persecuted Armenians, and he assisted in the emigration of the Dukhobors from Russia.

Notices.

APPLICANTS FOR TRACTS.—Mr. A. Theobald, 19, Pemdevow Road, Croydon; Mr. Oliver Farr, Newsagent, Codicote, Welwyn; Mr. T. Taggar, 11, Hartley Street, Higher Openshaw, Manchester; Mr. G. W. Banfield, Harbour Farm, Pencraig, near Ross, Herefordshire; Mr. George F. Parker, 4, Cobden Road, Midhurst, Sussex; Mr. A. J. Moore, 2, Madras Road, Romsey Town, Cambridge; Mr. F. S. Johnson, 49, London Road, Southwark, London, S.E.; Mr. A. J. Pollexpin, 149, Thorold Road, Chatham, Kent; Mr. Herbert Upward, 29, Marlborough Road, Merton, S.W.; Mr. E. Tresidder, 116, Lansdowne Road, London Fields, N.E.; Mr. William Howell, 4, Boyton Place, Wick, near Littlehampton, Sussex; Mr. C. Cranville, Forest Road, Loughton, Essex; Mr. P. V. Knight, 7, Leswin Road, Stoke Newington, London, N.

Miss M. B. GERDS thanks a kind but unknown friend at Truro who sends her booklets and cuttings. She would be glad to learn the name and address of the donor.

COMMUNICATIONS RECEIVED WITH THANKS.—A.R.D. G.J.J. H.E.F. J.A. V.M.C. A.L. W.J.T. L.L. F.W.B. J.M. S.W.B. F.B.M. G.H.M. M.W.L. A.E.C. A.H. W.T.C. F.W.S. H.E.M. W.G. F.L.G. C.R.H. C.W. J.B. M.A. E.D. C.M. J.S. C.G.B. S.W.C. R.M.L. C.B. G G.R. M.H.K. T.O. A.E.W. J.E.R. W.H.W. G.S. W.S.B. W.S. B.J.M. C.E. A.J.M. H.J. A.G.C.E. E.P. P.S.L. W.E. A.L.P. G.A.R. D.H. C.B. M.L. T.B.M. E.E. H.T. W.C. J.D.L. A.M. C.F.S A.M. D.J.M. F.H. D.B.G. W.C.M. G.W.L.B. J.C. J.W. A.L.H. H.F. F.B. N.D. J.W.S. A.N. J.K. K.B.B.D.L.B. T.S. A.C.R. J.E. G.F. F.B.M. M.S.B. A.F.P. D.C. E.C.T. L.L. J.H.I. E.H.C. H.D.B.

Openings for Workers.—Miss Walker Arnott, of Jaffa, Palestine, requires an experienced assistant in her school work; and as Arabic must be acquired, it is desirable that the applicant should not be above thirty years of age. Particulars may be had from Miss E. Walker Arnott, 24, St. Bernard's Crescent, Edinburgh.—Two or three ladies are needed to help in visitation work in East London. Details may be had from Miss Cleaver, resident deaconess, Strangers' Rest, 163, St. George's Street, E.

C00

The Churches.

**** The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Rev. H. P. Kelly, vicar of Christ Church, Hoxton, has announced his intention of resigning his benefice on the ground of his advancing years.

Much regret will be felt at the impending resignation, through long-continued ill-health, of Rev. W. T. M'Cormick, vicar of St. Matthew's, Brighton. Mr. M'Cormick went to Brighton twenty-one years ago, and has done excellent work on strictly evangelical lines.

Rev. F. D. Stammers, of St. Luke's, Walthamstow, E., is in charge of a district containing a population of nearly 10,000 people, mostly toilers in London, with only a room seating about 150, and crowded out as a centre in which to carry on the work. Mr. Stammers has been able to erect a church room, and is now pushing on with the church proper, which is to seat about 700. The effort has the warm sympathy of evangelical leaders.

Rev. B. J. Moffat, vicar of Friston with Snape, Suffolk, maintains an evangelical work, in spite of much difficulty, in the two parishes. In addition to other services an evangelistic meeting is held on Lord's Day evenings, and is largely attended. Mr. Moffat is aiming to erect a mission room and bungalow, the sites for which are secured. "Our hands," he writes, "will then be more free, and we shall go forward in the good cause with renewed courage, that Christ may be magnified."

The annual meetings of the South Midland Protestant Union were held on April 29, in connection with Holy Trinity Church, Tewkesbury. The subjects of speeches and papers included—"Transubstantiation, and what it leads to," "The Jesuits," and "Diocesan Funds." In addition to Revs. E. H. F. Cosens, vicar (hon. sec.), and D. G. Douglas, curate, Revs. T. Houghton (Bath), E. Brewer (Oldhill), T. Davis (Harborne), G. N. H. Tredennick (Sparkbrook), General Morton, and other friends, took part. Rev. A. J. Begbie gave a few modern testimonies, chiefly Roman Catholic, about Jesuits and their influence. There are now, he said, sixty communities of Jesuits in the United Kingdom, and we must endeavour to meet the plague by a more systematic circulation of Gospel truth. Mr. Cosens had prepared the way by a sermon on "Contending earnestly for the Faith," and Rev. John Kaye, of Lincoln, had dealt with the introduction of "whispered confession to a priest," showing that it has no support from the Holy Scriptures, the Thirty-nine Articles, or primitive custom. The meetings were of an instructive and encouraging character.

Congregational.

At High Street Church, Deptford, recently, the 240th anniversary of the foundation of the church, the fortieth of the present building, and the twenty-seventh of the pastorate of Rev. S. Sabine Read, were celebrated. Mr. Read is the tenth minister in the 240 years since the church was founded.

A new hall, which is to be the headquarters of a Mission movement, under the lead of Rev. Stanley Rogers, was opened last week in the North End of Liverpool. Among those who took part in the ceremony were Revs. Dr. Horton and Dr. Guinness Rogers, Colonel Pilkington, and Sir Edward Russell.

Baptist.

Rev. Charles Williams has consented to devote twelve months' service to assist in raising the income of the Baptist Missionary Society, by a visitation of the churches.

Methodist.

Rev. R. W. Burnett, General Missionary Secretary of the Primitive Methodist body, has been ordered by medical advisers to relinquish all work at once. Mr. Burnett has served four terms as a missionary on the West Coast of Africa, and it is stated that his disease is the result of his African labours. At the Quarterly Missionary Committee meeting held in Leeds, his resignation was received with deep sorrow, and a vote of condolence was accorded him.

Presbyterian.

Miss Meredith Brown gave a very instructive lecture in the church hall of St. Columba's Church, Cambridge, recently, on her work in the West End slums and in thieves' kitchens. A number of excellent lantern slides deepened the vivid impression given by the lecturer's earnest words.

During the last few years the cause at West Hartlepool has grown in many directions. First there was the manse so generously given by Lady Grey, then the new hall at Sandringham Road (where a good work is being done), and now an extensive scheme of improvement and enlargement at the church in Park Road is approaching completion.

At a recent communion service at East Ham (being the first after the settlement of Rev. T. G. Murray, some six weeks since) forty-two names were added to the church roll, bringing the membership up to 120. The services are being attended by increasingly large congregations considerable difficulty is being experienced in finding seating accommodation, and the new church is urgently wanted. A Christian Endeavour Society has been formed, and all the various organizations of the church are in vigorous working order. The Sabbath school is steadily growing, and much useful work is being accomplished.

The new Presbyterian church at South Shields, worshipping in the Stanhope Road Board Schools, is evidently going to flourish. They have begun with a roll of 188 members, 166 of whom took communion on Sunday evening last. They have also a very promising Sunday school, with a membership of 170 scholars and sixteen teachers. The attendance at the services has been very gratifying and the financial outlook is hopeful. The congregation are very anxious to set about the building of a hall, &c., and have decided to ask the Synod at its meeting to give the Newcastle Presbytery its sanction to raise it to a fully ordained charge whenever they deem it expedient.

Society of Friends.

Steps are being taken to re-establish the Meeting at Watford, Herts, where for over a century the work has been in abeyance. Watford is now the largest town in Hertfordshire.

By invitation of the warden and residents of Chalfont House, between thirty and forty Friends gathered recently at 20, Queen's Square, W.C., to hear a lecture by Theodore Neild, B.A., on "The Effect of Alcohol on the Mental Powers." Frank Dymond took the chair, and the company listened with close attention to this excellent lecture, following which there was a lively discussion, several M.D.'s and others taking part.

By invitation of Croydon Preparative Meeting, William Littleboy attended a series of special meetings from the 19th to the 22nd ult. inclusive. The object of the meetings was to help the spiritual life of the members and attenders. On the 21st and 22nd, mid-day Bible readings were held, and also evening meetings, at which our Friend spoke impressively on "The Promise of the Spirit," and on "Faith." The meetings were felt to be extremely helpful by the fifty or sixty Friends who attended them.

Salvation Army.

Mrs. Bramwell Booth has offered to find situations for any of the Glasgow barmaids who may be thrown out of employment by the recent decision of the Glasgow licensing authorities.

Despite much persecution, the Army's newly-established work in Cork, Waterford, and Bray is making considerable progress. A recent convert was drawn to the Army through witnessing the stoning of the officers by the mob.

Drunkards' Friends Brigades have now been established in most of the leading provincial cities. The leader in Glasgow is a Salvationist who, in his unregenerate days, endeavoured to pawn his wooden leg to obtain drink.

Victoria House, Thundersley, Essex, is the Salvation Army's home for male inebriates. A booklet, which has been issued by the Army, states that "the house, an old mansion, has been thoroughly renovated, and provides pleasant and comfortable accommodation for twenty-five male patients. The officers have been carefully selected, and are only concerned to secure good results in saving those who are desirous of reformation and cure. The object of Victoria House is to blend that authority with the higher and moral suasion upon which we rely for success in the treatment of those entering the Retreat." Address Colonel Lamb, as above.

The annual report of St. Winifred's Institute and Mission, Rotherhithe—an evangelical and unsectarian work founded in 1888 by Mr. H. F. Morris—has just been issued. During the past year many young people have professed conversion, and the congregations have increased. An effort is being made to liquidate a debt of £63, and to reduce a mortgage of £500.

The National British Women's Temperance Association has sent a petition to the Lord Mayor of London on behalf of its membership of 100,000 women, urging that, in view of the untold evils arising from the drinking habits of the nation, all intoxicants may be banished from the banquet which His Majesty the King proposes to give to the poor at the time of his Coronation.

The evangelistic mission carried on at Shakespeare Street, Nottingham, for the past twelve months has been removed to Oxford Chambers, Heathcote Steeet, in the same city. The work continues to grow, the membership has increased during the year, and upwards of 100 have professed conversion. Pastor S. Aston Fox has laboured devotedly, conducting, on an average, eight services every week. It is intended to establish a permanent work if needed support be forthcoming.

Ford's Park Road Mission, Canning Town, E., is a vigorous cause which was commenced in a couple of parlours in a private dwelling-house. The work grew, and the accommodation proved far too small. Providentially, a suitable hall in the immediate vicinity became available and has been secured, the opening services being highly encouraging, and the new building filled. Some necessary expense has been incurred, towards which the members, who are mostly poor working people, have liberally contributed. A deficit, however, remains to be liquidated. The hon. superintendent is Mr. Alex. Smith, 79, Morgan Street, Canning Town, E.

The Herbert Street Baptist Mission, Nottingham—in future to be known as the East Nottingham Baptist Mission, under the pastorship of Mr. W. A. Coombs—has decided to go forward with the scheme for the erection of its new place of worship, to be called the Temple, situated in Robin Hood's Chase. The friends are seeking to raise £2,000 within the next two months, and as soon as £1,000 has been secured the building will be commenced. The resolution passed by the Church affirms that the edifice shall not be opened till free from debt. The annual report of this, the twenty-first year of this Mission, indicates that the cause accomplishes much good work.

The Murphy Memorial Hall, New Kent Road, was opened on Saturday afternoon last by Miss M. Morley. The building, which has been erected at the cost of £7,000, is estimated to seat 1,000 persons. It will be used in conjunction with a smaller hall adjoining to carry on the combined work of the late Rev. C. M. Murphy, as represented by the Borough Road Congregational Church and the Lambeth Baths winter meetings. At the opening ceremony Pastor G. Fuller briefly referred to the noble work which had been done in the district by Mr. C. M. Murphy. Miss Morley said she was pleased to identify herself with the work in which her father, Mr. Samuel Morley, took such a deep interest. She hoped that her opening of the door would be symbolical—that the place would always prove an open door to all that was highest and best. A dedication service followed, the hall being crowded.

Fallen Asleep.

Rev. T. H. GRUBB, of Tenby, has passed away suddenly from an attack of paralysis. He was a faithful worker, both as pastor and evangelist.—Mr. SAMUEL FOTHERGILL, of Darlington, a member of the Society of Friends. From comparatively early days he took a keen interest in social and moral questions, working for some time in connection with the United Kingdom Alliance. Subsequently he was associated with Mrs. Josephine Butler in her efforts for the repeal of the C.D. Acts. He held strong views against tobacco-smoking, and was a vigorous supporter of Peace principles. By pen and voice he advocated strenuously all movements that made for righteousness.—Mr. ROBERT NUTTALL, who for more than a quarter of a century had been a member of Kensington Congregational Church, and, in old days, was a member at Westminster, under Rev. Samuel Martin. Mr. Nuttall was for years a most acceptable lay preacher in the North and West of London.—The Penrith Presbyterian congregation has suffered a severe loss in the death of Mr. WILLIAM GLOVER, one of its elders.—Rev. T. RANGER LAWRENCE, mission chaplain, of Alexandria, at one time (1883-88) vicar of St. Stephen's, Bow, and prior to that curate at St. Mary's, Whitechapel. He was an enthusiastic worker in endeavouring to win the young for Christ, and took a brotherly interest in the welfare of young men.

Evangelistic.

Missions to Young People.

East Grinstead.

UNDER the auspices of the National Mission to Children and Young People, Mr. P. Russell Hurditch has conducted a mission at East Grinstead, in the Wesleyan and Countess of Huntingdon Chapels, the ministers uniting heartily in the effort. As the mission went on the numbers grew and the interest increased; on the last Sunday afternoon the chapel was filled with children and young people. Many have been won for Jesus, to the joy of their parents and teachers, and every department of the work in these two churches has been wonderfully helped and stimulated. Following the meetings for children, adult services were held, and the presence and power of God were realized. The closing meeting was held at the Queen's Hall, which was filled, many walking several miles to attend. After the missioner had delivered his message the workers were busy dealing with the anxious.

Redhill.

In connection with the National Mission to Young People, Mr. R. S. Bradbrook has conducted a ten days' mission in the Wesleyan Church, Redhill, April 12-22. The mission was organised by the Sunday schools connected with the Free Churches in the town, and the Wesleyan Church was kindly placed at the disposal of the committee.

A large number of the scholars were led to trust in the Lord Jesus Christ as their Saviour. Each evening at 6.30 a large number of boys and girls met together, and at 8 Mr. Bradbrook addressed meetings for adults. The addresses of the evangelist have resulted in much encouragement. The religious life of the young people and church workers has been quickened and strengthened.

Miss Glover at Linlithgow.

A fortnight's special mission, conducted by Miss Glover, Edinburgh, was brought to a close last week, in connection with the Congregational E.U. Church, with encouraging results. Miss Glover brought to her work a faculty of Gospel exposition and a power of pathetic appeal. Many were brought under deep conviction of sin, and led to Jesus as their Saviour. A supplementary mission was held this week in the neighbouring district of Kingscavil, to which many of the Linlithgow friends continued to flock, and a further ingathering of souls was the gratifying result. We believe that by the Divine blessing the "fruit will remain." J. Cameron, Pastor.

Rev. F. C. Spurr at Derby.

Rev. F. C. Spurr has concluded a nine-days' mission at the Osmaston Road Baptist Church, Derby. The Sunday congregations were very large, and the attendance throughout the week was good. Most of the Free Church ministers of the town attended the afternoon Bible lectures on "The Science and Mystery of Prayer," and expressed the highest appreciation of these helpful discussions of Christian doctrine. The week-night mission services deepened in interest to the close. Many were led to confess Christ during the mission, but that was only the beginning of the harvest to be reaped from such faithful sowing of the good seed. The whole church has been blessed, and Mr. Spurr's visit will be remembered with gratitude for years to come. S. H. James, Pastor.

Mr. Charrington's Work.

Another month's mission of a most helpful character has just been concluded in the Great Assembly Hall, Mile End, E. The evangelist was Mr. Henry Collins, of the Evangelization Society. Not only did he preach with power the Gospel of the grace of God, under which many were brought to a decision for Christ, but his addresses to unbelievers were most helpful and stimulating. The workers in the after meetings found plenty to do, and many were the interesting cases of those who professed to give themselves to the Lord. One evening a gentleman wandered in at the close of the service. Mr. Charrington approached him and asked "if he was on the Lord's side?" "No," he replied, "I have not attended a place of worship since 'the day I don't know when.'" After some conversation it was found that drink had been his curse. He signed the pledge, and has since attended the hall nightly. He volunteered the other night the fact that it was years since he could say he went home for three consecutive nights sober. Several backsliders have been restored, and the whole work of the month has been one of great encouragement. Mr. Collins' closing address, "A Disciple of Jesus, but Secretly," was a very solemn appeal to Christians to testify for Christ.

The Boy Preacher.

The mission conducted by Mr. Jack Cooke at Westbourne Grove Baptist Church concluded on Friday evening last with a meeting of a highly encouraging character. The body of the building, reserved for converts, was comfortably filled, while the general public crowded the galleries. Mr. Cooke's address was specially directed to believers. He also spoke words of wise counsel at a gathering for converts only, advising them immediately to take up active work as church members.

Mr. Cooke began a mission at the Great Assembly Hall, Mile End Road, E., on Lord's Day last, when there were renewed signs of interest, the meetings conducted in the same hall a short time ago by the young preacher being fresh in the memory of many. The attendances were very large.

Congregational Church, Dumbarton.

We have just been favoured with a visit from Mr. Chas. E. Barraclough. There were anxious inquiries in almost all the after meetings. There were some cases of exceptional interest. One bright and intelligent young man was convicted the first night he came to the meetings. He left rejoicing in Christ his Saviour. A young woman, whose mind had been poisoned by reading infidel literature, and who had become almost a Freethinker, was shaken in her unbelief. After careful reasoning, she renounced her scepticism, and accepted Christ as her Saviour. No undue pressure was brought to bear on anyone. The truth was allowed to take its natural course. So far as results can be judged, the mission has been the most fruitful I have had in the church, and I feel certain that the impressions made will be lasting.

J. Wilson Crawford, Minister.

Missions in Lanarkshire.

For a number of weeks since his great mission in Paisley, Rev. John McNeill has been holding forth the Word of Life in different towns in Lanarkshire. Hamilton, Bellshill, Wishaw, and Lanark have all been visited, and presently he is conducting meetings nightly in Rutherglen. Every place he has gone large crowds have been drawn under the spell of the preacher, and though Mr. McNeill does not "draw the net" in the sense of having after-meetings for personal dealing, the Word as preached by him cannot fail of result.

At Bothwell Park, a mining village situated midway between Bellshill and Uddingston, a fruitful mission has been conducted in the United Free Church, under the auspices of the Simultaneous Mission, by Mr. James Marshall, one of the assembly agents. The influence of the mission was felt in the mines, some of the men being led into the light while down the pit. Many entered the inquiry room, and some notable conversions are recorded. J. C.

Mr. J. J. Sims at Limerick.

The mission lately conducted by Mr. J. J. Sims at Limerick, at the request of the Y.M.C.A., brought blessing to many. The opening meetings in the Munster Hall were well attended, but, in order to reach a larger number of people, the work was transferred to the Theatre Royal. The first limelight service at the theatre attracted a very large audience, many being unable to gain admission to the capacious building. The service was listened to with earnest attention. The pictures thrown upon the screen were both effective and striking, and, with the address, exercised a deep spiritual influence. Interest in the mission was heartily sustained, with the result that the building was taken for farewell services, April 24-27, the mission thus continuing for three weeks, an unusual length of time for Limerick to command audiences which ranged from 700 to 1,000 nightly. Many Roman Catholics attended the services, led perhaps by the new way of illustrating Bible truths. Hearts were touched, and sinners led to the Saviour.

At the conclusion of the mission, Mr. Sims proceeded to Kilmallock for a few days' rest, but was pressed, while there, to give limelight services, which he did to full audiences, the people appearing deeply interested. Other requests from the same district followed, and quite a round of bright meetings ensued.

At Mr. Tennyson Smith's recent mission at Bagilt 356 new temperance pledges were taken.

Mr. Josiah Nix has just closed his winter campaign, which has been a busy and fruitful one, and is starting his special work among the Scotch fishermen this week.

Rev. J. Pandy Williams, of Derby, has just concluded a seven days' mission at Hope Church, Merthyr Tydfil, under the auspices of the local Free Church Council. The "Bible Hours," held in the afternoons, were most helpful and inspiring, while the addresses at the evening services were full of fervour and spiritual power. The children's service was highly appreciated.

The ten days' mission conducted by Rev. J. Tollfree Parr in Rye Bank Chapel, Sheffield, has been greatly blessed of God in quickening the Church and in bringing many of the unconverted to decide for Christ. No fewer than 125 found their way to the inquiry-room, nearly all being connected with the Sunday school and congregation. Each day the mission grew in power and influence in the church and in the neighbourhood. On the last Saturday night Mr. Parr delivered a lecture on "The Down Line," and on the Monday night he spoke on "Eight Years in Darkest London, or the Lights and Shadows of a Great City." R. H. Booth, Secretary.

The recent six-days' special mission held at the Congregational Chapel, Theale, Berks, by Miss Haddon and Mr. Peacefull has been productive of much good. The earnest endeavour of the missioners to win souls for the kingdom has been crowned with blessing. Some of the unconverted decided for Christ, and Christians, attending both at the above place of worship and the Primitive Methodist Chapel, have been stimulated and helped in the glorious work of rescuing the perishing. A weekly meeting is being held for the encouragement and help of the new converts. "To God be the glory; great things He hath done!" Y.

Mr. William Hill, evangelist, has just concluded a fifteen days' mission in the Seamen's Bethel, Eaglesham Street, Glasgow. The workers mustered well night by night for the open-air meeting. The inside gatherings, which were fairly well attended during the first week, increased during the second week both in interest and attendance. A few professed decision for Christ; but by far the greater interest was awakened among the Christians, many of the evangelist's messages being specially directed to them. This, it is believed, will cause increased heart searching, Bible study, and aggressive work. The greater fruit of the mission will be reaped in days to come.

The workers at Lord Street Mission, Stockport, are rejoicing in the results of a four days' mission conducted by Rev. A. Allan (of Manchester, and late of Johannesburg). The attendance and the effects of the Mission exceeded our hopes. Four Bible readings were given to Christians on the "Overcoming Life," and a Gospel service was held each night. Much earnest prayer prepared the ground. At the closing meeting many testified that they had definitely stepped out on some word or promise of God during the mission, and many gave the passage of Scripture that had been made to them the word of power. It was noticed that the text most frequently given was, "Sin shall not have dominion over you" (Rom. vi. 14). We praise God that the work of the Holy Spirit has been manifested among us. H. F.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day. The evangelists ask prayer for their respective missions.

Canon Aitken.—Till May 19, Lurgan.
Rev. J. Bennett Anderson.—Till May 10, Albert Hall, Shankill Road, Belfast.
Rev. A. Allan.—Till May 11, Huddersfield.
Mrs. Baeyertz.—May 18-June 2, Conference Hall, Eccleston Street, S.W.; 29-July 14, Cardiff.
Mr. Chas. E. Barraclough.—Till May 14, Prudential Prayer Union, Holborn Bars, E.C.; 31-June 3, Beeston, Notts.
Mr. J. Brunton, Jun.—Till May 16, Workington.
Mr. George Bentley.—With Ross Tent, Harbury, Warwickshire, till May 20.
Mr. Monro Collings—During May, Croydon.
Pastor R. Copp and Mr. John Soames, assisted by Messrs. N. A. Soames and Chas. Gilby.—Till May 11, Howard Street Gospel Mission, Wandsworth Road, S.W.
Mr. W. Collard.—May 17-19, Tunbridge Wells.
Mr. W. D. Dunn.—May 11-18, Hamilton.
Mr. James Dixon.—During May, Ranelagh, Dublin.
Mr. P. Russell Hurditch.—May 11, Beckenham; 18, Willesden.
Mr. William Grove.—May 10-13, Swindon; May 22 and onwards, The Tent, Canning Town, E.
Rev. J. Jameson.—May 18, Bradford (Tabernacle); 27, Mechanics' Hall, Bradford.
Mr. Bob Johnson.—Till May 12, Exeter.
Mr. W. R. Lane.—Till May 10-19, Glasgow.
Gipsy Smith.—May 10-19, Pontypool,
Rev. F. C. Spurr.—Till May 18, Elgin; 25-29, Burton-on-Trent.
Mr. J. J. Sims.—May 11, Tralee.
Mr. Anthony Towers.—During May, Tent Mission, Barrow-in-Furness.
Weaver Bros.—Till May 13, Windermere; 18-30, Banchory.
Mr. and Mrs. James Wharton.—May 10-31, Bruce Grove Hall, Tottenham.

Requests for Prayer.

For blessing on the open-air mission services at Chester Races.

That a clergyman may be restored to health and vigour, and preach the Gospel with increased fulness and simplicity.

For evangelistic services to be conducted at the Baptist Tabernacle, Porth, Glam., May 12-15, by Rev. A. T. Jones, of Newport, Mon.

That an Evangelical curate who preaches the simple Gospel, and seeks the winning of souls and building up of believers, may be found for an important seaside church where ritualistic influence is strong.

About Books.

In "The Ancient East" series of handbooks, No. IV. is: **The Babylonian Conception of Heaven and Hell.** It is from the pen of Alfred Jeremias, Ph.D., pastor of the Lutheran Church, and has been translated by Miss Jane Hutchison. Like its predecessors in the series, this book is a good example of multum in parvo work. (1s. *David Nutt.*)

No. 7 of "Strange Tales from Welsh Life" is entitled **A Lump of Pudding**; or, The Power of Kindness. The narrative, as related by Mr. Thomas M. Wintle, shows how a word of sympathy and a simple act of love can be used of God in awakening contrition in a repellant and stony heart. (1d. *Morgan & Scott; Pontymoile: Bible Depot.*)

The Life of R. W. Dale, of Birmingham, by his son, A. W. W. Dale, is a great book. It is gratifying to know that it has gone through several editions. We may thank God for a work so influential in the best sense. At length a new and cheaper edition has been issued, and in this form the book should enjoy a still larger circle of readers. (6s. *Hodder & Stoughton.*)

A book that will answer many of the questions that occasionally perplex Nonconformist ministers and church officers is **The Free Churchman's Legal Handbook,** including a summary of laws particularly relating to social questions. By E. C. Rawlings, solicitor of the Supreme Court. (2s. 6d. *Thomas Law, Memorial Hall, E.C.*) We have examined several of the most important chapters, and find them adequate in treatment and clear in language.

Between Life and Death: The Story of C.E.Z.M.S. Medical Missions in India, China, and Ceylon. By Irene H. Barnes. (3s. 6d. net. *Marshall Bros.*) A deeply interesting volume, from a sympathetic heart and a practised pen. The importance of medical missions is made clear, as also are some of the blessed results of the work. There are many illustrations, highly finished, and helpful to an understanding of the subject in its varied details.

Popery Portrayed in New Tracts for the Times. By Rev. W. Kennedy Moore, D.D. (*Protestant Alliance, 430, Strand, W.C.*) A little book that should have a large circulation. It contains a number of papers reprinted from the official organ of the Protestant Alliance. Here are eye-opening facts and timely warnings. Friends of Gospel truth and simplicity should put copies of this book in the way of the multitudes who are being led astray.

The writings of President Finney should be read by all earnest Christians. We cordially welcome **Sermons on Gospel Themes,** a volume in which twenty-four subjects, all of the highest importance, are treated in a striking manner. The discourses were delivered at Oberlin during the years 1845-61, and contain some of the President's most vigorous thoughts on fundamental truth and Christian experience. (3s. 6d. net. *J. Robinson, 24, Bride Street, Manchester.*)

A note of timely warning is sounded by Rev. Sidney Harris in his booklet, **Pleasure Seeking:** The Plague and Peril of the Church. The subject receives serious and thoughtful treatment, and Christians will do well to ponder the terms of the writer's protest and appeal. **The Drink Traffic:** A Covenant with Sin and Death, by the same author, presents in unmistakable language the magnitude of the nation's great curse, and the duty of the Church in relation thereto. (1d. each. *Champness, Rochdale.*)

Men of Might in India Missions, by Helen H. Holcomb, is a volume of very readable life-sketches, fully illustrated. Among the worthies are Ziegenbalg, Schwartz, Martyn, Rhenius, Duff, Kellogg, Carey, Marshman, and Ward. The less-known leaders include Gordon Hall, John Scudder, John Wilson, John Anderson, Robert T. Noble, and Isidor Löwenthal. This is a conscientious piece of work, calculated to excite interest in work for God in heathen lands. We trust it will have many readers. (6s. *Oliphant, Anderson, & Ferrier.*)

Writing to supply for girls what Dr. Harford-Battersby's "Do you Pray?" has done for boys, Miss Lucy A. Bennett has, without following the same plan, provided in **Teach us to Pray** (1s. *Marshall Bros.*) a most attractive and helpful guide-book to simple-hearted communion with God. No form of prayer is introduced, but in a series of short chapters the real nature of prayer is explained in such language as the simplest may understand. A scheme is suggested of more general topics for praise, confession, and supplication for the mornings and evenings of a week; and pages are provided for special requests presented with the answers received.

King Edward's Realm (*Educational Supply Association, 42, Holborn Viaduct, E.C.*), is a book which describes, in a plain and interesting manner, the growth and greatness of Britain's world-wide empire. It is intended to open the eyes of British boys and girls to the inheritance which is theirs, and to stir their hearts with feelings of admiration for the great men by whom that inheritance has been won. It is published at 1s. 6d.; but in connection with the Coronation celebration the publishers are offering it until June 30 next at the nominal price of 6d. net, on condition that the book is either given away or sold without a profit.

The official report of the Seventh National Council of the Evangelical Free Churches, held at Bradford in March, as now published in the **Free Church Year Book** (2s. 6d. net. *National Council, Memorial Hall, Farringdon Street, E.C.*), will sound all over the country the note of progress in the unification of the Free Churches, which rejoiced the hearts of the delegates. A full report of the proceedings is accompanied by Rev. Thomas Law's secretarial report, full lists of the district councils, with the names and addresses of their secretaries, and a store of useful information respecting the affiliated denominations. The book must be a simple necessity to very many ministers and church officials.

Guidance and counsel from those with ripe experience in the Christian life are ever welcome to younger believers and others whose pathway has been beset with difficulties. A compact booklet with a most timely message is The Three-Fold Secret of the Holy Spirit, by James H. McConkey, copies of which may be had on application to "Regions Beyond" Missionary Union, Publication Department, Harley House, Bow, E.—(1) The Secret of His Incoming—Union with Christ; (2) The Secret of His Fulness—Yielding to Christ; (3) The Secret of Constant Manifestation—Abiding in Christ. The style is simple and clear, so that he who runs may read. The pages throb with an intense spirituality; and we feel assured that many a distressed and puzzled mind will find here the finger-posts leading to rest and peace.

May's Handy Guide to May Meetings is also a descriptive guide to London, in compact and convenient form. There is an excellent map, also brief accounts of many religious and philanthropic societies. (1d. *21, St. Bride Street, E.C.*)

In Drops of Comfort Mr. Wm. Crotch has issued a few poems, religious in character, of his own composition. Although exception may occasionally be taken to both rhyme and rhythm, it is evident that Mr. Crotch has been actuated by praiseworthy intentions. (2d. *From the Author, Cumberland Street, Woodbridge, Suffolk.*)

MAY MEETINGS.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
MAY.				
Thurs. 8	11.0 a.m.	London City Mission	*m* Exeter Hall	Sir A. Coote
"	11.0 a.m.	Women's Total Abstinence Union	*c* Sion College	Mrs. W. S. Caine
"	2.30 p.m.	Church Pastoral Aid Society	*m* Exeter Hall	Mr. J. H. Buxton
"	2.30 p.m.	Women's Total Abstinence Union	*c* Sion College	Lady E. Biddulph
"	7 p.m.	" " "	*m* " "	Miss E. Wood
"	3.0 p.m.	Church Missionary Society (Medical)	*m* St. James's Hall	Bishop of Kensington
"	3.30 p.m.	Bible League	*m* Lower Exeter Hall	Prof. Margoliouth
"	7.0 p.m.	" "	*m* " " "	Mr. W. H. Seagram
"	7.30 p.m.	Central Y.M.C.A.	*m* Exeter Hall	Sir George Williams
"	8.0 p.m.	Church Association	*c* Royal Inst. Wtr. Color Painters	
Fri. 9	9.0 a.m.	London Jews' Society	*b* Exeter Lower Hall	Rev. W. H. Griffith-Thomas
"	11.0 a.m.	" " "	*m* Exeter Hall	Sir J. Kennaway, M.P
"	2.30 p.m.	Church Zenana Missionary Society	*m* Queen's Hall	Lt.-Gen. Brownlow
"	3.0 p.m.	Moravian Missions	*m* Lower Exeter Hall	Mr. J. H. Buxton
"	3.30 p.m.	West London Mission	*m* St. James's Hall	Mrs. Burnett Smith
"	7.0 p.m.	" " "	*m* " "	Mr. Sidney Kellett
"	4.0 p.m.	Young Abstainers' Union	*m* Exeter Hall	Rev. W. H. Griffith-Thomas
"	7.0 p.m.	" " "	*m* Sion College	Mr. T. F. Victor Buxton
"	6.30 p.m.	Field Lane Refuges	*m* Queen's Hall	Marq. of Northampton
"	6.30 p.m.	Hebrew Christian Alliance	*m* Barbican Mission House, Whitechapel Road, E.	Rev. M. M. Ben-Oliel
"	7.0 p.m.	Religious Tract Society	*m* Exeter Hall	Rev. Canon Fleming
Sat. 10	12.0	Society for Preven. Cruelty to Animals	*m* Crystal Palace	H.R.H. Prince of Wales
"	3.30 p.m.	London Missionary Society (Children)	*m* Exeter Hall	Mr. A. M. Torrance
Mon. 12	3.30 p.m.	Protestant Reformation Society	*c* Exeter Hall	Mr. W. J. Fraser
"	3.30 p.m.	Native Races and Liquor Traffic	*m* Grosvenor House	
"	5.30 p.m.	Protestant Reformation Society	*co* Exeter Hall	
"	7.0 p.m.	Met. Tabernacle Colportage Association	*m* Metropolitan Tabernacle	Rev. J. G. Mantle
"	7.30 p.m.	Protestant Reformation Society	*m* Exeter Hall	Colonel Sandys, M.P.
"	7.30 p.m.	Working Men's Lord's Day Rest Assoc.	*m* Holborn Restaurant	Sir M. Stewart, M.P.
Tues. 13	9.30 a.m.	Congregational Union	*m* City Temple	
"	10.0 a.m.	Lord's Day Observance Society	*m* St. James's Hall	Preb. Webb-Peploe
"	10.30 a.m.	Primitive Methodist Missionary Society	*m* Metropolitan Tabernacle	Rev. T. Whitehead.
"	2.30 p.m.	" " " "	*m* " "	Mrs. Lile.
"	6.30 p.m.	" " " "	*m* " "	Ald. J. Smith, J.P.
"	11.0 a.m.	Irish Church Missions	*m* Exeter Hall	Canon R. B. Girdlestone
"	3.0 p.m.	R.N. Mission Deep Sea Fishermen	*m* Exeter Hall	Sir Robert Anderson
"	3.0 p.m.	Operative Jewish Converts Inst.	*m* Inst., Bodney Road, N.E.	Sir J. Kennaway, M.P.
"	3.0 p.m.	China Inland Mission	*m* Mildmay Conference Hall	Sir Geo. Williams
"	7.0 p.m.	" " "	*m* " " "	Lord Kinnaird
"	7.0 p.m.	Colonial Missionary Society	*m* City Temple	Lord Brassey
"	7.0 p.m.	R.N. Mission Deep Sea Fishermen	*m* Exeter Hall	Mr. T. B. Miller
"	7.0 p.m.	Presbyterian Missions	*m* Queen's Hall	Rev. Dr. Stewart
Wed. 14	9.0 a.m.	U.K. Band of Hope Union	*b* Exeter Lower Hall	Sir W. Lawson
"	2.30 p.m.	" " "	*c* " " "	Mr. R. Murray Hyslop
"	7.0 p.m.	" " "	*m* Exeter Hall	Sir G. Williams
"	3.0 p.m.	London Missionary Sy (Watchers' Band)	*m* City Temple	Rev. R. J. Campbell
"	5.0 p.m.	" " "	*co* Polytechnic, Regent St., W.	
"	7.0 p.m.	" " "	*m* Queen's Hall	Sir Wm. Broadbent
"	7.0 p.m.	Christian Community	*m* Lower Exeter Hall	Mr. F. A. Bevan
Thurs. 15	10.0 a.m.	Congregational Union	*m* Memorial Hall	
"	6.30 p.m.	British Jews' Society	*m* Lower Exeter Hall	Sir A. Wingate.
"	7.0 p.m.	Congregational Union (Young People)	*m* City Temple	Rev. B. J. Snell
Fri. 16	10.0 a.m.	" "	*m* Memorial Hall	
"	3.0 p.m.	Protestant Truth Society	*m* Exeter Hall	Mr. John Kensit
"	7.30 p.m.	" " "	*m* " "	Mr. Jas. Inskip
Tues. 20	7.30 p.m.	Peace Society	*m* Devonshire House, E.C.	Sir J. W. Pease, M.P.
Wed. 21	3.0 p.m.	Missions to Seamen	*m* Church House, S.W.	Bishop of London
Thurs. 22	4.0 p.m.	Seamen's Christian Friend	*m* Exeter Hall	Mr. Geo. Livesey
"	7.0 p.m.	" "	*m* " "	Sir Geo. Williams
"	3.0 p.m.	Ch. of Eng. Homes for Waifs	*m* Grosvenor House	Bishop of London
"	8.0 p.m.	Friends Assn. for Abolition State Reg. of Vice	*m* Devonshire House, E.C.	Professor Stuart
Fri. 23	3.0 p.m.	Spanish and Portuguese Church Aid So.	*m* Exeter Hall	Bishop Ingham
"	7.0 p.m.	Country Towns Mission	*m* Exeter Hall	Sir Geo. Williams
Sat. 24	3.30 p.m.	Missionary Pence Association	*m* Lower Exeter Hall	
"	6.30 p.m.	" " "	*m* " " "	
Mon. 26	6.30 p.m.	Friends' Foreign Missions	*m* 12, Bishopsgate Without, E.C.	
Wed. 28	3.30 p.m.	Shipwrecked Mariners' Society	*m* Hotel Metropole	Viscount Middleton
Thurs. 29	3.0 p.m.	Army Scripture Readers Society	*m* Exeter Hall	Gen. Lord Chelmsford
Fri. 30	3.0 p.m.	Mrs. Meredith's Institutions	*m* Lower Exeter Hall	Lord Aberdare
"	3.30 p.m.	Paris City Mission	*m* Memorial Hall	Mr. F. A. Bevan
JUNE.				
Mon. 2	3.0 p.m.	St. Giles' Christian Mission	*m* Mansion House	The Lord Mayor
"	3.0 p.m.	Regions Beyond Missionary Union	*m* Exeter Hall	Dr. Harry Guinness
"	6.30 p.m.	" " " "	*m* " "	
Tues. 3.	7.30 p.m.	Homes for Aged Christian Blind	*m* Jubilee Hall, Hanley Road, N.	Mr. Walter Hazell
Wed. 4	7.0 p.m.	Women's Protestant Union	*c* Exeter Hall	Sir Geo. Williams
Thurs. 5	3.0 p.m.	" " "	*c* " "	Mrs. W. R. Arbuthnot
"	7.0 p.m.	" " "	*m* " "	Mr. W. Johnston, M.P
Fri. 6	3.0 p.m.	" " "	" "	Olivia, Countess of Tankerville
"	3.0 p.m.	Miss Mason's House of Rest	*m* Ch. Room, adj. 10, Finchley R.	Rev. F. S. Webster
"	7.0 p.m.	Women's Protestant Union	*m* Exeter Hall	Rev. Theo. Howard.
Tues. 10	4.0 p.m.	Midnight Meeting Movement	*m* " "	Archdeacon Sinclair
Fri. 13	7.0 p.m.	London City Mission	*m* Exeter Hall	Sir Robert Anderson
Thurs. 19	3.30 p.m.	Stockwell Orphanage	*m* Orphanage, Clapham Road	Mr. G. W. Macalpine

b—Breakfast; *c*.—Conference; *co*.—Conversazione; *d*.—Dinner; *m*.—Meeting; *so*.—Soiree.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C. Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

Whitsuntide. What an immense difference it would make to individual and to collective Christian life if all who, on Sunday next, profess their belief in that Holy Spirit whose descent is commemorated on Whit-Sunday, really entered by experience into all that Pentecost meant for the Church! On every hand we hear complaints about the increased difficulties of Christian service, of the increasing religious indifference in the country, and of the cold-heartedness of so many professors of religion. But the difficulties of to-day are not really greater than those which confronted the infant Church, and they were surmounted by reason of the Wonderful Power from on high which came upon the disciples. A Church once more baptized with the Holy Ghost would, as aforetime, compel the attention of the world, while the members of that Church would find in the Divine Power among them the solution of most of the inner difficulties. Not less machinery, but more power, is the supreme need of the Church.

"The Key to the Missionary Problem." Dr. Andrew Murray's excellent brochure under this title (*Nisbet*. 1s. 6d.) has been sent gratuitously to many missionaries in the foreign field. But it is an appeal to the churches rather than to the missionaries. These, speaking generally, are working up to their power, and often beyond their power. They have suffered martyrdom in Uganda, China, New Guinea, and elsewhere; have died of fever on the Congo and the Zambesi, and of exhaustion in India. There they have assumed the charge of 25,000 famine orphans, and are face to face with another famine. Meanwhile, most of the societies are in debt, and some are driven to reduce the incomes of the missionaries because the churches as a whole take so little interest in the Great Commission to go into all the world and preach the Gospel to every creature (see page 12).

A Second Pompeii. The terrible news from the Caribbean Sea must have led many of the most indifferent to think of the mysterious forces which are ever near and around us, and of the tragic possibility of swift destruction overtaking populations while dwelling in apparent peace and security. By the eruption of Pelée Mountain, the prosperous town of St. Pierre, in the French island of Martinique, has been reduced to a mass of smoking ruins, and most of the population, estimated at from 20,000 to 30,000 souls, have been hurried to their final account. The neighbouring island of St. Vincent has also suffered from an eruption of the Soufrière, involving the loss of hundreds of lives. By such occurrences the mind is carried forward to the time when, not the earth only, but all things will be shaken, "that those things which cannot be shaken may remain." To the thousands of people who were cut off as described, Thursday, May 8, anticipated the consummation of all things, when "the earth and the things that are therein shall be burned up." May we learn the lesson of the transitoriness of the things that are seen. "Here we have no continuing city." The things that are must give place to the things that shall be hereafter. While solemnized by the suddenness of the catastrophe which blotted out St. Pierre, we all deeply sympathize with the thousands who escaped from the town, and are now thrown upon the compassion of Christian philanthropy.

Disasters Multiply. As we go to press, there comes news of a great oil fire in America, attended by serious loss of life; and particulars are to hand of the explosion of an airship, with the loss of the inventor and his engineer. In the one case the wealth of the earth is procured at great cost; in the other the investigation of the forces of nature is attended by the sacrifice of heroic pioneers.

The Dutch Queen. Favourable bulletins regarding the condition of the Queen of Holland have been received in this country with a sense of relief almost, if not quite, as deep as among her own subjects. The bond between Christian nations is not only illustrated, but strengthened by such times of waiting round the sick-beds of beloved rulers, and the finger of God is emphasized to multitudes whose minds are rarely occupied with spiritual things.

France and Freedom. The general elections in France having virtually left the balance of power as it was before, it may be said that the nation has unmistakably expressed its strong approval of the action of the Administration in dealing with the Religious Orders. The result, undoubtedly, makes for European peace, a condition of things by no means satisfactory to the Jesuits or to their political parasites. Of the methods followed by them and their colleagues there will probably soon be some singular revelations, for M. Waldeck-Rousseau has notified the intention of the Government to deal with some of those who, in interfering with the electors, "abused their ecclesiastical functions and the moral authority which those functions confer." France, happily, is beginning to recognize that there is a nobler freedom behind and above political liberty, and she will undoubtedly attain to it in God's own time and in his way.

The Fatal Cost of War. The tremendous expense of a modern war has been graphically proved in the new "White Paper" issued by the Treasury, which shows that the South African conflict has already cost this country over £222,000,000, which is greater than the total cost of the Crimean War, and, relatively to its length, much more than the Napoleonic contest at the beginning of last century. Apart from the thousands of lives lost, and the immeasurable sufferings caused, this appalling fact should prove a strong deterrent to civilized nations against rashly entering on future contests. That war is an anachronism, and that it must end in paralysing if not ruining the prosperity of the nations engaged in it, is growingly clear. The logic of events has proved a stronger argument than even M. Bloch's elaborate calculations in the same direction.

The Unrest in Russia. Day by day ominous reports are published in the papers concerning the ferment in Russia. It is quite clear that great numbers of the peasantry are in a state of rebellion, and they seem at the mercy of agitators. No one need be surprised at it; the wonder is that it has not come sooner. There are few countries which claim to be civilized where there is less of real liberty than in Russia; and among the peasantry in particular, the ignorance and practical serfdom is terrible. The two old elements of discord account largely for the present state of things, *i.e.*, drink and priestcraft. All travellers tell sad stories of the degradation, through drink, of so many of the Russian peasantry. And, if possible, the Eastern Church encourages superstition of a more brutal type than even the Latin Church. Russia's grand need is liberty, of the best kind, and particularly liberty for the preaching of the Gospel. How can a country prosper when it sends men into exile for being faithful to the New Testament?

A Great Debate. The Education Bill passed its second reading by a large majority, but the real conflict will begin over the Committee stage. The second reading debate was conducted in an unusually lofty and temperate tone, and an air of seriousness pervaded most of the references to the religious aspects of the measure. Divorced from the immediate occasion, Lord Hugh Cecil's speech would have been a noble addition to the forces of reunion between the various religious bodies; its cogency was, however, very largely lost in the partizan purpose of the appeal. The Sacerdotal party cannot consistently appeal to their Protestant opponents to abstain from a conflict which that party have wantonly provoked. There was one passage in this speech that struck a note seldom heard in St. Stephen's. Speaking of those who accept everything in Christianity except its theology, the speaker went on to say—

> In the mansions of their hearts they have built a room, richly gemmed, hung round with all that is beautiful in art and literature. The sword of justice is there; the sceptre of righteousness too is there, and even the robe of loving unity and honour. Despite all these regalia, it is an empty room, for the throne is vacant.

Educating the Masses. It is doubtful if the average reader who patronises the free libraries cares much for controversial theological works, or for insidiously partisan histories, but the Catholic League of South London is about to make an effort to reach him throughout the entire country, by placing in the public libraries the works of a large number of "accepted (Roman) Catholic writers in all branches of literature," with the view of putting before the public "the teaching of the Church, in all respects, in a systematic manner." So long as the rates are not burdened in the matter, there cannot, perhaps, be any objection to this enterprise, but it is noteworthy how one-sided Rome is in regard to reading. Some time ago it was

asserted that the greatest stumbling block in the way of the entrance of Roman Catholics to Trinity College, Dublin, was the fact that John Stuart Mill's little volume, "On Liberty," was included in the text books.

Hindering Sobriety. We have had much satisfaction at various times in drawing attention to the strong and healthy action of certain licensing magistrates in firmly dealing with the liquor trade. The unhappy thing is that the number of such earnest officials is so small. If the majority would only follow the grand example set by the minority, we should soon see a great change in the country. But too many men, set to administer the laws, are either compromised with the drink traffic, or they are too apathetic to take such action as the law permits them. Such deserve a castigation like that which Mr. L. M. Isitt has given to the Nottingham Licensing Justices. In a letter to a local newspaper, he rebukes the justices for leaving their work to two magistrates out of thirty, and for laying down the principle that a liquor seller may push his business in any fashion so long as he keeps within the bare letter of the law. The country needs justices who are alive to the dangers of the time, and who will do all in their power to protect the people from the clutches of men who live only for the purpose of money-getting at any cost. The recent decision in the High Court in the case of the Farnham magistrates reveals how much power magistrates possess to deal with moral evils.

A Frank Title. Men publish their "Confessions" for various reasons—good, bad, or indifferent, and an acute reader can generally pick out the real truth at the bottom of the narrative, no matter how well it may be disguised. A professional "bookmaker," who has recently published his autobiography, tries to cast a glamour over the life of the betting man, and to represent it in a very favourable light, but the title of his book, "A Wasted Life," possesses much significance. Whether adopted as a pleasantry or as a serious title, it is truthful enough. Perhaps the veil is most completely lifted when the author tells of his early days at church, and the later effect of religious associations upon him. Brought up under the late Charles Vince at Birmingham, and associated with Sunday-school and temperance work, he says that years afterwards, when he became a betting man, the strains of a familiar hymn tune, played upon church organ or street organ, would make him run away. And is not any life wasted when it reaches this condition?

The Nearness of the Saviour. In the striking sermon to Sunday-school teachers preached by Rev. J. H. Jowett a few days ago, the preacher drew attention to a point which deserved special notice on the part of teachers and parents. It was a kind protest against proclaiming to the little ones the *remoteness* of the Saviour's home in such lines as "There is a happy land, far, far away." Said Mr. Jowett:—

> I cannot see what we gain in our Sunday-schools by teaching children the far-off-ness of the Saviour's house. "There is a happy land, far, far away." How does that help the wooing? "Beyond the clouds and beyond the tomb—it is there, my child." Why beyond the clouds? In a child's mind the remoteness of the home tends to create a conception of the remoteness of the lover, and if the lover is away, the wooing will be very mechanical and cold.

It is a point worthy of being pondered. All the energies of the teacher need bending in the direction of proclaiming a near and present Saviour.

Poor Ministers' Libraries. It is now more than a quarter of a century since Mrs. Spurgeon's Book Fund was inaugurated. During these years poor ministers of all Evangelical denominations in country districts have reaped the benefit of this beneficent work, and it would be difficult to say how many hearts and homes have been cheered by the timely gifts of literature and clothing, which have flowed from this source. It is to be regretted that at the present time the work shows signs of being crippled through lack of adequate support. The funds are at a low ebb, and there is a note almost of despair in Mrs. Spurgeon's words: "My dear work, which the Lord has so greatly prospered for twenty-six years, seems now to be dying of want; but I try to keep up a brave heart, and hope for the turning of the tide. It may be that God will yet remember me for good, and send the help I so sorely need."

In the Midst of the Years. There are one or two faint indications in contemporary life that the craze which seeks young men for all posts of importance, and thrusts out the middle-aged as beyond the power of accomplishing anything, will pass away. The scornful attitude assumed towards those "in the midst of the years" is one of the many symptoms of the heartlessness which the rush after worldly success begets, and it is as wicked as it is foolish. A brilliant *litterateur*, writing on "Life at Fifty," shows how some of the world's greatest men accomplished their best work after fifty years of age. Abraham Lincoln's abolition of slavery, Boswell's "Life of Johnson," some of Handel and Beethoven's best work, Burke's greatest orations—all these took place in the autumn of their lives. It is well that attention should be again directed to these and hundreds of similar instances, as a corrective of the spirit which has ruled too long. It is particularly sad when churches, in their treatment of experienced servants of Christ, descend to the level of unscrupulous worldlings. Surely a teacher of Divine truth should be better at sixty than at twenty-six! The churches ought to reckon experience as a great asset.

Foolish Questionings. It was not without reason that the Apostle Paul exhorted Timothy, more than once, to shun foolish questionings which engender strife. If this exhortation, so necessary for every epoch, were better heeded, men would be saved from many unpleasantnesses, and from much darkness and misery. For a certain order of mind there is a great fascination in anything occult, and the mischief is that so many people allow themselves to be withdrawn from practical duties in their pursuit after hypothetical things. Too many men and women have not yet learned the simple lesson that they are not intended to know everything. The first man fell through the pursuit of illicit knowledge, and millions more have fallen in the same way. Saddest of all is it when Christian men split up into small sects over what is nothing more nor less than a foolish question. It is a triumph of folly when this climax is reached. The pure wisdom that comes from above directs men to that knowledge which is capable of being transformed into energy for the accomplishment of the best work in life. When men stray beyond this, they speedily become victims of all kinds of folly.

Past and Present Puritanism. In his inaugural address at Morpeth last week, the Moderator of the Presbyterian Church of England (Rev. A. H. Drysdale), dealing with the subject of the New Puritanism, drew an effective picture of the development following that "new breath of spring," the Evangelical Revival, and Wesley's movement. He urged that:—

> The Christian Church must realize its own higher ideal as a free, self-governing, international ecumenical fellowship, transcending racial and linguistic distinctions, with a large multiplicity of varying forms, while yet seeking to pervade and penetrate all with the Spirit of the Lord.

He foresaw, as most thoughtful men do, that the problems of the future would probably be more social than ecclesiastical, and he added:—

> These being chiefly moral in their roots, the New Puritanism should show to advantage here, without going beyond its own province or dabbling with questions not given it to solve.

Just so; but which social question does not the Gospel of Christ dispose of?

The Heritage of the Land. In a recent article in *The Crisis*, Miss Margaret Clark gives a very painful picture of the depopulation of the Highlands, the land having been taken for "sport," glens as well as moors having been thrown into the forests, and the tenants being looked upon as a burden, and a drawback to the value of the land. It is the same cry from the South Coast of England to the North of Scotland, though the causes of the migration of the labourers differ somewhat. Rev. Arnold Taylor has stated that, although the wages of agricultural labourers have gone up 2s. 6d. per week in the last twenty years, there are in one county acres upon acres of ground, which some years ago produced fine crops of oats and barley, "now mere boggy, undrained meadows, half-covered by furze and rushes." And there is a similar state of things in each agricultural county. Meanwhile, the labourers are flocking to the overcrowded towns. Yet the problem is one capable of easy solution if the State had eyes to see its own vital interests, and did not leave these simple questions to ferment and breed socialism and disloyalty.

The Duties of Wealth. Dean Farrar, writing in the *Daily News* on "If I were a Millionaire," lays down laws for the rightful use of wealth which are as applicable to those who have comparatively little as to those who have much and to spare. Every rich man should follow the old Jewish as well as the Christian law—to put aside at least a tenth of his income for charitable and religious purposes; he should give the leisure acquired through his wealth to the benefit of his fellowmen; he should endeavour to remedy the miseries of all crushing and innocent poverty which comes within the region of his immediate influence; he should liberally aid education; he should endeavour to diminish the temptations of youths by providing means of proper recreation; and he should carefully and prudently consider such applications for help in distress as seem really worthy of help. If all who have means beyond their own and their family's needs fulfilled this programme, many of the worst evils that afflict rich and poor would be mitigated, and some would be altogether removed.

Practical Papers.

SALVATION AND CHARACTER.—II.

THE thoughts embodied in last week's Practical Paper have a wider bearing than as concerning parents and their children; they lead to considerations that concern all who name the name of Christ. The high purpose of salvation touches us every one, both personally and relatively.

I. Personally. The paramount question for each of us is, "What think ye of Christ?" and upon our experimental answer, in faith and practice, our eternal future must depend. For what purpose did He come into the world? To "destroy the works of the devil" (1 John iii. 8), and to "save his people from their sins" (Matt. i. 21).

II. Relatively. We are to live not only to secure our ultimate salvation, but to win others for Christ; and we cannot lead souls nearer to Him than we are ourselves. To gain a bare entrance into the Kingdom of God, or even to win eternal reward for earthly service, is but a partial realization of the demands of true religion, to lack which, involves incalculable loss to our fellows and ourselves. We are saved to serve. "Ye are my witnesses," is the Master's word, and the worth of a witness lies in his inherent fidelity to truth, and his readiness to confess what he conceives that truth to be.

At Christmas time, we rejoice that "Unto us a Child is born; unto us a Son is given." Here we have the Incarnate Son, our Exemplar; and the Redeemer of the World, "who died for our sins, and was raised again for our justification." Therein lies the whole Gospel. What, therefore, God hath joined, let not man put asunder. This applies, not at Christmas time only, but the whole year through.

It is a favourite error, among preachers and novelists of a certain school, to attribute to Evangelical Christians (I use the term in its narrowest sense) the doctrine, that, "if we believe for salvation, it matters not how we live!" St. Paul described a similar "error" as a "slander" (Rom. iii. 8), and we like his word the best; it is more accurate. Certainly we have never heard such an obviously unscriptural doctrine seriously set forth.

At the same time, in our rooted suspicion of any teaching that may apparently savour of the Romish belief in "Salvation by works" (so forcibly contradicted by St. Paul—Eph. ii. 8-9), it is well to take heed that we do not seemingly underrate the importance of "showing our faith by our works" (James ii. 18); even as Paul also adds to his assertion referred to above, "We are his workmanship, created in Christ Jesus *unto good works* . . . that we should *walk in them*."

It is here, perhaps, that an assumed difference arises between the Pastor and the Evangelist. The former is laudably anxious to foster in his congregation (to which he ministers all the year round) a desire for growth in the grace and knowledge of Christ; but he is apt, unconsciously perhaps, to lay too little stress upon the New Birth (John iii. 3, 7) as an initial necessity.

The evangelist, whose message is addressed to the unconverted, directs his thoughts, perhaps too exclusively, to that essential need, assuming that his co-labourer, the minister, will lead the converts on to righteousness of life. We do not know any well-accredited evangelist who would not gladly recognise the faithful sowing of a ministry of which he more directly reaps the harvest. Without his counterpart, neither sower nor reaper is complete.

An evangelist who has been largely used of God, as a messenger of Christ within the churches, frequently addresses his hearers thus: "*Why* do you want to be saved? Is it that you may have the forgiveness of your sins, and be sure of heaven? That is not the be-all and end-all of Christianity; it is *only the beginning*. After you have accepted Christ, you must live for Him." Here he bridges the supposed gulf between the pastor and the evangelist; and assuredly his words are only in accord with the teaching of Christ and his Apostles:—"*Strive* to enter in at the strait gate" (Luke xiii. 24); "So *run* that ye may obtain" (1 Cor. ix. 24); "He that *endureth* to the end shall be saved" (Matt. x. 22); "*Work out* your own salvation" (Phil. ii. 12). Each phrase is indicative of earnest effort, after the free gift of eternal life has been received.

Heaven is the crown of earth. To be sure of heaven is a glorious prospect, but a life on earth must first be faced; and unless our Christian faith ennobles us, and strengthens us against the world, the flesh, and the devil, it fulfils but a minimum of its Divine purpose. Our Lord himself has laid down our daily rule of life: "If ye love Me, keep my commandments" (John xiv. 15); "Ye are my friends, if ye do whatsoever I command you" (John xv. 14).

G.

The Great Need of To-Day.

By Rev. THEODORE L. CUYLER, D.D.

THE two agents that are to bring this sin-smitten world back to God are the Christian Church and the Holy Spirit. The Lord Jesus Christ founded the one, and made his gracious promise of the other when He said, "Your Heavenly Father will give the Holy Spirit to them that ask it."

The Church without the Spirit is as powerless for soul-saving results as a locomotive is to propel a train until a flame is kindled under its boiler. We read of no conversions by the Apostles until the gift of the Holy Spirit had been granted. When Peter received the power from on high, he brought three thousand souls to Jesus Christ by a single discourse!

That master-workman in his day, Charles C. Finney, acknowledged that his preaching was fruitless when he relied on himself. Then he had what he called a "breaking down before God;" he renounced all self reliance, besought a baptism of power from heaven, and when he became filled with the Spirit, the "weight of his spear was a weaver's beam," and his words were mighty.

When we ask for the Holy Spirit, we do not ask for a mere influence. We ask for the presence and power of a Divine Person. He is the Author of that wonderful Word whose penmen he inspired to write it. He is the Revealer of vital truth. By his power, human hearts are convicted of sin and brought to repentance. Regeneration is his work. Without the Holy Spirit we ministers and you church-members are but as sounding brass; with Him we have power to reach, to rouse, and to win souls to Jesus.

Is this a new truth? No; not any more than sunlight is a new discovery. But the failure to recognise this truth, to feel this truth, and to seek this indispensable gift of the Holy Spirit, is the real secret of so much sad failure in so many of our churches. In some cases the reliance is on a human voice; "send for Mr. A——, or the eloquent Dr. B——." In other cases the Holy Spirit has been "grieved" away by worldly living, or by contentions, or by indifference. "Quench not the Spirit" was not addressed to the heathen in Thessalonica, but to the church members there. A fire is quenched by dashing on cold water, or by neglecting to supply fuel. Sins committed, or duties neglected, by God's people, quench the Holy Spirit.

The vital, indispensable need to-day, in hundreds of churches in the various denominations, is just the need of that almighty Holy Spirit, that Divine Person, who comes when earnestly and rightly sought for. Sometimes a few persons in a church put themselves in a right attitude before God; they confess sin, there is a *clearing out* of selfishness and worldliness and unbelief to make room for a *filling* by the Holy Spirit.

A certain minister of my acquaintance, and three or four of his church officers, came before God in this attitude for several successive evenings. They shut themselves up with God, and besought the gift of the Holy Spirit to come down and heal the sin-sick souls in the congregation, and to raise the dead to life. The pastor preached "as the Spirit gave him utterance" with a directness and intense fervour that melted his hearers down. His church officers began personal efforts with the unconverted. Within a month, that church was kindled as by a flame from heaven; the conversions were deep, solid, and durable; the converts came out, in most cases, like gold from a smelting furnace.

What was done in that church may be done elsewhere. That mighty and most unspeakably precious gift of the Holy Spirit is within reach of all who so long for it as to put themselves in the right attitude to receive it. Why should we not have it?

"Be Filled with the Spirit."

(Eph. v. 18.)

One passion for the Christian! one
Supreme, o'ermastering passion;
One power to dominate alone
In unrestricted fashion!

Yea! for the Christian, no excess,
No strong intoxication,
Save as *He* fills with blessedness—
The seal of our salvation.

"Filled with the Spirit," we shall be
By meeting the condition;
By constant trust, obedience free,
With never intermission.

"Filled with the Spirit!" therefore full
Of Christ, whom He revealeth;
Of love and zeal insatiable,
Of wine—God's wine—that healeth!

One passion for the Christian! one
Supreme and single passion—
The love of Christ to rule alone
In uncontested fashion.

Winifred A. Iverson.

On Lead-Paint Poisoning. — *The Lancet* points out that France is far ahead of this country in certain humanitarian movements, setting us a good example, for instance, in dealing with lead poisoning. The French Government has taken a practical step in appointing a Commission of Industrial Hygiene, whose mandate has special relation with the danger of using lead in paints. It was then found that many of the local authorities in France had already forbidden the use of lead paint. The various ministers thereupon issued decrees that no lead paint should be used in connection with their various departments. This action has greatly decreased lead poisoning in France. It would be a merciful thing if this precedent were followed by our authorities. Already our Government departments demand that their ware should be made with leadless glaze; they might now turn their attention to paint, with great advantage to the many who suffer from the distressing malady brought on by using lead.

Preachers and teachers should read Dreams and Realities. Fourteen Practical Papers on matters of daily life. *Canon Barker* writes:—"I think them excellent; very likely to be of great service." (Cloth, 1s. *Morgan & Scott.*)

A Plea for More.—I.

"MORE! more!" is India's cry. More Christian workers, more funds, more sympathy at home, more of the co-operation of home churches in the great endeavour to evangelize India. These are the expressions that most frequently strike our ears as we go from mission to mission, or talk with those who, through a prolonged sojourn, have become familiarized with the conditions of this vast country.

India, with its teeming millions, is governed, so to speak, by a handful of Europeans, who exercise an ascendancy over the development of its population far beyond the visual reach of ordinary observation. The upper classes are fast assimilating Western civilization with all its advantages and disadvantages. In education, science has made a clean sweep of all the anomalies of Brahman wisdom, more especially of their fantastic notions of geography. His quick adaptation to imported commodities and inventions has taken the western world almost by surprise.

We never see a train that is not crowded with natives. Here the twice-born Brahman complacently submits to rub his shoulders against a Sudra or even a Pariah. He could avoid this pollution, but this would mean an expense to incur which he is neither willing nor able. Thus the observance of the caste system is persistently pushed back into its religious domain, where it still flourishes as the most formidable opponent to Christianity.

To the ignorant, who form the bulk of the Hindu community, Christianity means "eating beef" and "breaking caste." Considering how so-called Christians behave sometimes towards the natives, this is hardly to be wondered at. We saw an Englishman kick a coolie for no reason except that he came inside the door of our room. He would not have dared to treat in this manner the poorest of his own countrymen; but to abuse a dusky Indian seemed to afford him a ferocious pleasure. In a gaol the other day we saw two men of our race condemned to five and to three years' imprisonment for having beaten a coolie to death. They did not intend to kill him. If they had, the punishment inflicted upon them would have been altogether out of proportion to their crime. In order to exact a confession from the coolie, whom they suspected of theft, they tied him to a tree, flogged him at intervals, until suddenly the man collapsed and died. In the eyes of the natives deeds like this are perpetrated by Christians. They cannot distinguish between nominal and real. To them every European, whether English, or American, or German, is a Christian—a term in their minds synonymous with foreign and impure, and associated with haughtiness and pride, if not cruelty. Christianity has thus to bear the reproach of every European life that brings dishonour upon it.

There is, of course, the educated class of Indians, and those who come under the immediate influence of the lived-out Gospel, who know better; but their number is small as compared with the whole. At the last District Missionary Conference in Madras, it was stated that the proportion of the population reached by the Gospel was ten per cent. of the better classes, on educational lines, and ten per cent. of the out-castes by direct mission work, bazaar-preaching, visitation, &c. The great middle-class, the hard-working Sudras, who are for the most part inhabitants of villages, have, roughly speaking, not yet been touched.

The danger to which a passing traveller, with a set purpose before him, is exposed, is to gather one-sided impressions. The man who hunted tigers in India never came across a convert. We, in turn, by moving so much among Jesus' disciples, and seeing how the Lord has blessed the loaves in their hands, may easily see everything more or less *couleur de rose*, and forget the dark side of the picture. Baking under the Indian sun, it is difficult to imagine frozen pipes at home. Yet the darkness, and the cold, and the frozen hearts are as real in India, speaking metaphorically, as is the light of the Gospel shining as a candle in the darkness. When is the Sun of Righteousness to rise with healing in his beams?

Our own countrymen in India do much to help or to hinder the progress of evangelization. If all the professed children of God, who are scattered abroad, were to preach the Gospel by word or deed, what a mighty result it would have! Natives soon distinguish between the sham and the real, and well may the missionary's heart have been thrilled with joy when addressed by a Hindu: "Yes, you are a Jesus-Christian."

It must, however, be borne in mind that there is a counter-influence exercised by the torrents of infidel literature from the West with which the Eastern soil is saturated and flooded. Every Western power of darkness has representatives in this country—and the eager reader of English books reads and studies, and takes in the error sometimes more readily than the truth.

The earnest student of Christianity who keeps aloof from atheistic assertions, whose heart by a touch of the Holy Ghost has begun to yearn for the "joy unspeakable," is beset by another formidable danger. A missionary has said that twenty years ago the heathens used to be ashamed of their heathendom, but that now with erect heads they proclaim their religion to be just as good as ours. This was ascribed to the deteriorating effect of the Higher Criticism. Why should the Hindus believe where the Christians doubt themselves? Victory can not be achieved without confidence in the leader.

History records that when, in 1751, Clive led an expedition against Arcot, he only had with him 200 English and 100 Sepoys, while the garrison of Arcot amounted to 1,100 men. On approaching the fort, the assailants had to march through a tremendous storm of thunder, lightning, and rain. The enemies' spies reported the *sang froid* with which the English advanced under these circumstances, and that made such an impression upon the garrison that they abandoned their position. If the soldiers of Jesus Christ were to show, under all circumstances, the same confidence in their spiritual weapons, and especially in their Captain, who is the world's Conqueror, the enemies' hearts would fail at the very approach of them.

Wilma Morgan.

Scrip and Purse in Spain.—A reliable idea of the wealth of the Roman Church in Spain, and of its distribution, can be gathered from a very interesting paper on "Church and State in Spain," which appears in a recent issue of *The Standard*. The writer says:—"The State Church, under the Concordat and other laws, appears in the Annual Budget as entitled to receive £1,637,260, out of which £1,202,542 are assigned for 'cult, clergy, and cloistered nuns.' These credits, after all, represent only a comparatively small share of the real revenues of the Church. . . . This leads to a state of things in which many rectors of parishes in great towns, and particularly in Madrid, enjoy incomes of £1,000 to £3,000 a year, whilst their curates and the parish priests of rural districts would have literally to starve on miserable stipends of £24 to £40 per year, but for the charity and gifts of their flocks."

How Revivals Come.

By Rev. J. W. WEDDELL, D.D.

WHAT is a normal church? A company of worshipping believers, God's Word before them, God's Spirit upon them, Christ in their midst, constantly seeking and winning souls and constantly growing in holiness, and having grace and peace multiplied to them. What a glorious estate and privilege is this!

Take the local church, with its ordinary appointments and the ordinary facilities; plant it in the midst of a community of sentient spirits; keep it in touch with God and man; appreciate it, love it, work it, give yourself to it, pastor and people, and nothing can resist the urgency of its appeal.

Here is the engine and vehicle of revivals, a church that wholly gives itself to God and God's labour of love for souls. Take hold of it; use it; there are myriads of blessings in it, and it waits to deliver them to hand and heart.

Let no pastor or people be discouraged. The way is plain and open. Preaching and visiting, preaching and visiting, these are the appointed agencies for revival. We shall never outgrow them, we shall never get beyond them, and they are as free and ready to the use for one as for the other. This for the pastor and for the people; praying and working, praying and working. These are ways available, and practicable to us all, the paths of power for the local church.

Dr. C. L. Goodell, the model pastor, ere he was called away from his marvellously successful work in the East and West, left us this word of sage advice:—

"There are four sources from which to draw: the family, the Sunday-school, church-goers unsaved, and the great outside world. To keep four streams flowing into the church from these is back of everything. In order to do this ministers must be men of God, masters of Gospel methods, filled with the Spirit, and untiring fishers of men.

"To build a church is to take hold in God's name and build it. Every victory for Christ costs prayer and toil and blood. . . . The church will not grow in the chill air of this world, without somebody to love it and yearn over it with watchful care, as the mother over the cradle. The pastor must give days and nights to it, counting all things as gain which he can possibly do for it, whatever the loss to him. Men do this in business, and make no moan over their sacrifices. Should Christ's disciples do less? The strength put into business in this age, if consecrated to saving men, would rapidly build powerful churches all over this land."

When such a mind takes hold of pastor and people, revival follows, and all the departments of the church glow with soul-saving light. Indeed, as every faithful under-shepherd knows, the springing up of such a brooding tenderness in the heart is the sure precursor and earnest of refreshing.

"Jehovah-Shalom."

"The Lord send peace" (Judges vi. 24).

"Jehovah-shalom" is our prayer to-day,
Before thy throne, O God, we humbly bow;
Thy chastening hand is heavy on us laid,
Wilt Thou not rise and save thy people now?

"Jehovah-shalom." We would own thy power,
Thy arm is strong as in the days of old;
Purge Thou our nation in the cleansing fire,
Bring forth thy people as the beaten gold.

"Jehovah-shalom." Look in mercy down
Upon our land; our intercessions rise;
Our hopes are fixed alone, O God, on Thee,
Thou wilt not now a contrite heart despise.

"Jehovah-shalom." Many hearts are sad,
For Death has shadowed many a hearth and home;
Let not our faith in Thee grow weak and dim,
The time to favour Zion, Lord, has come.

"Jehovah-shalom." Still thy people plead,
Make Thou the strife 'twixt man and man to cease;
The olive-branch to wave from shore to shore,
Give "in our time" thy perfect gift of peace!

Mabel Collier James.

Samuel and Saul.

"An Evil Spirit from the Lord."

(1 Sam. xvi. 13-14.)

By Rev. F. B. MEYER, B.A.

ALL great painters and poets whose works are of the first order, have availed themselves of the force of contrast—that there should be a dark background to set forth some beautiful and radiant object. The Bible excels in its use of this great law. This feature is stamped on this division of the Book. In contrast to the dark background of Eli's sons you have Samuel, and against Saul's rejection you have David's anointing. We will notice the dawn of fair promise; the darkened afternoon; and, finally, the lurid gleams of a false zeal.

I.—THE DAWN OF A FAIR PROMISE.

"Samuel cried unto the Lord" for Saul, if haply he might arrest the terrible and imminent consequences of his sin. But he learnt that prayer would not avail. It seemed as though Saul had already made the fatal choice, and had committed the sin which is unto death, and concerning which we have no encouragement to pray. The summons of the hour was, therefore, not to prayer, but action. The Spirit of God bade Samuel go to Bethlehem, and among the sons of Jesse discover and anoint the new king. Samuel was stunned by the request, and suggested that if Saul heard a whisper of such a proceeding, he would at once take measures to avenge himself, by inflicting the death penalty. So the Spirit of God bade him take his long horn of oil in his hand, leading a heifer with the other; and so make his way across the broken hill-country of Judea, until he came to Bethlehem.

When he entered the little town, the elders were filled with consternation; it was so unusual to see the great prophet visiting them without previous announcement. They asked if he had come peaceably. "Peaceably!" was the laconic reply. A sacrificial feast was at once prepared, the victim offered; but as some time must elapse between the offering of the sacrifice and the preparation of the food, Samuel adjourned to spend the interim in the house of the village chieftain, Jesse the Bethlehemite, a mighty man of valour and of wealth; and thus, in the privacy of the home, in a manner unlikely to attract the notice of the Court, David's career as king began.

One after another the stalwart sons of Jesse passed before the prophet, and, as he looked upon them in their towering stature and manly frame, he supposed that any one of them might be God's designated monarch. But his Almighty Counsellor told him that outward appearance was not this time to weigh in the scales of choice; but that the royal qualities of the heart were alone to determine his selection. And so son after son passed; all had come but one, and he was with the sheep. Samuel, therefore, would not proceed with the holy exercises until the boy was summoned.

As his brethren stood around, and the old man anointed him, it seemed as though God Almighty accompanied the outward sign and seal, by the inward grace, for we are told that the Spirit of God came upon that young life from that day forward, bathing it, permeating and filling it, so that he went in the power of the Holy Spirit to his great life-work.

You may have nothing in the outward semblance, nothing in your surroundings or circumstances to indicate the true royalty within; but if you bare your heart to God, you shall stand revealed as his son, as a priest and king unto Himself. Oh, that at this moment the Holy Ghost might descend upon you! Would that you might seek and receive an unction from the Holy One Himself! Oh, that the Holy Spirit of God, who is the true anointing oil of the soul, might be shed upon you, so that you might go forth, saying, "The Spirit of the Lord is upon me, and He hath anointed me."

II.—AN OVERCAST AFTERNOON.

We have morning with David, afternoon with Saul. Here youth; there manhood which has passed into prime. Here the promise; and there the overcast meridian of a wrecked life.

You will notice that, whereas it is said that the Spirit of God descended upon David, we are told that "The Spirit of the Lord had departed from Saul." That does not necessarily mean that all the religious life of Saul had become extinct, but that the special power with which he had been prepared for his kingly work was withdrawn from him. It is abundantly sure that the work which a man does in this world is not wrought only by the force of his genius, the brilliance of his intellect, or by those natural gifts with which God may have endowed him, but by a something beyond and behind all these—a spiritual endowment which is communicated by the Spirit of God for special office, which is retained so long as the character is maintained; but when the character begins to deteriorate and decline, when there is a divorce between religion and morality, when a soul turns definitely from the will and way of God to the paths of disobedience—then that mystic power, which our forefathers called unction, and which the Bible calls the Spirit of God, seems to be dissipated, and to pass away as the aroma when scent has been long exposed to common air. So Saul lost the special endowment of power, which had enabled him to subdue his enemies, and to order his kingdom.

Here, we have the mysterious power of opening our nature to the Spirit of God, who communicates all the virtue, the energy, and the life of God, infilling spirit, soul, and body. And we have also

THE AWFUL ALTERNATIVE POWER

of yielding ourselves to the forces of evil.

When we are first born into the world, the inner shrine is not, as yet, occupied; but as years go on, it is for each to choose by which spirit he will be inhabited. Some, by the grace of God, are led to open their natures to receive the most blessed gift that God can bestow, since it is Himself; whilst others resemble Judas, of whom it is affirmed "Satan entered into him"; or Saul, of whom it is said: "Then the Spirit of God departed from him, and an evil spirit troubled him." In many cases men appear to be tenanted, occupied, and infilled by the spirit of evil; and possibly even some of the worst forms of drunkenness, of lustful passion, and of jealous temper, may be attributed to possession by some demon spirit.

Others—great teachers, whose words must have due weight—say that the same Spirit may become to one man the Spirit of good, and to another the spirit of evil; that the same Spirit from God fell upon David and upon Saul, and that the nature of the soul upon which the Spirit fell determined the issue—just as the same light, the same dew, and the same rain, falling upon a stretch of country, breed here nothing but thistles and thorns, weeds and poisonous herbs, whilst yonder they will produce the sweet nurslings of the spring, corn which is good for food, and fruits which are luscious to the taste. So it may be affirmed that the same blessed Holy Spirit coming to a good man will make him better, or coming to a bad man may be perverted by the depraved soul, into an intenser malignity of sin.

Is there not this awful fear for every one of us, that we who have stood in the light of God may descend into the darkness, that we who have known the Spirit in his fulness may open our heart to the spirit of evil; and that the very blessings which have made us what we are, if we frustrate the purposes of God, and refuse them, may become our detriment and bane?

III.—THE LURID GLEAMS OF AN OVERCAST SKY.

In 2 Sam. xxi. 2 you have this:—"The king"—that is David—"called the Gibeonites—(now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah)." Saul was smarting under Samuel's words, writhing under the sentence of deposition, and his soul was stirred to neutralize, if possible, Samuel's sentence, and still keep the favour of God. Allowing that he had failed in what God told him to do, why should he not succeed in something that God had not told him to do? Why should he not resuscitate some old command, and give it unexpected obedience?

Now there were two such commandments which seem to have occurred to him. The one enacted that when the children of Israel entered the Land of Promise, they should destroy all the people of the land; but the Gibeonites had been excepted because they made a covenant with Joshua, and Joshua sware to them; and therefore the Gibeonites had lived amongst the children of Israel for many centuries, and had become almost an integral part of the nation. But in his

FALSE ZEAL FOR GOD

Saul seems to have laid ruthless hands upon these peaceable people; and, in spite of the old covenant which bound Israel to respect their liberty and life, he exterminated them—an act that brought righteous retribution in after days on his house, for you remember how Rizpah's sons, and his own five grandsons, were hanged upon a tree, and left there until the rain rotted them. Secondly, there was on the statute-book a very drastic law against necromancers and witches, and it was commanded that these should be exterminated from the land. Therefore Saul turned his hand against them. Though in his heart he believed in them—for at the end of his life, when a man always casts aside his pretences and appears as he is, Saul sought out one of these very women and availed himself of her help—yet, in order to show his zeal for God, and to extort the reversal of his sentence, he began to exterminate them.

But as his edicts went forth, there was rottenness in his heart. His royal state was greatly increased; he wore from this time a gorgeous turban, like other kings, which was brought from the field of Gilboa to David. There was a great increase of luxury in his Court, for he arrayed the daughters of Israel in scarlet and gold (2 Sam. i. 24). A subtle admixture of Baal worship with the recognition of Jehovah appears from his naming his sons, partly from the name of Jehovah and partly by the name of Baal. He took to himself concubines in imitation of his neighbours. Thus, while on the one hand there was this outburst of lurid zeal for God, his own heart was becoming more and more enervated and evil.

Saul's is not an isolated case. Take, for instance, two examples from the New Testament, which are almost parallel. The one in which the Apostle says, of Israel, that "they have a zeal for God, but not according to knowledge. For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God." And the other, the case of that other Benjamite, Saul's namesake, who tells us that, while he was kicking against the pricks, he had a zeal for God in the persecution of the Church (Rom. x. 2; Acts xxii. 3, 4).

Do not we know this in our own experience? When we have fallen under the condemnation of conscience, then we have plunged into some compensating work to neutralize the result of failure. It is zeal, but not for God; it is zeal for the external form; it is not the zeal of a passionate love for the Son of God, and for the souls that He has made. The Bible is not only the Book of God; it is also the Book of man, the timeless Book, the mirror of the soul, because man is always seeing himself in the experience of those that have preceded him.

Let us turn from Saul for a moment to that dear face that bends over us to-day; to that heart that yearns over us; to the Christ of God that loves us. We, too, have disobeyed, have come short, have failed to fulfil his commands, but there is forgiveness in those flowing wounds; there is pardon in that loving heart. Ask Him to blot out the past. And may the Holy Ghost kindle upon our heart-altars a fire of zeal which shall never be put out, which shall always burn for his glory, purifying our nature, making us living sacrifices unto Him.

Other Lands.

France and Switzerland.

DURING a recent journey in France and Switzerland, I heard much, in the former country, of the movement towards Protestantism. It is certainly a remarkable one. The wide distribution of the Holy Scriptures, by Bible Society colporteurs for many years past, at the Exhibition of 1900, and in other ways, has doubtless helped to prepare the soil, and much prayer has gone up for the evangelisation of the French people. In various regions of Western, Southern, and Central France, amongst the peasantry, the very class that has supplied the Church of Rome with its priests and missionaries, men and women are crowding to listen to the Gospel. There are not yet many conversions, in the deep sense of the word. Catholicism plants too many weeds for the new life to spring up quickly. Yet there are already some precious first fruits, giving promise for an abundant harvest.

Would that the Protestant churches of France were better prepared for the great work that lies around them. There are, indeed, some hopeful features; first and foremost, the character of the young men who are going out as pastors and evangelists. It has been my privilege to visit the Protestant theological faculty at Montauban, where the majority of the pastors are trained, four times within the last four-and-a-half years, and never with greater satisfaction that on the last occasion. Some whom I met there in these earlier visits are now labouring diligently and with much blessing in France; others in Madagascar, the French Congo, and Basutoland. Yet too many of the Protestant congregations, especially in the larger towns, have little or no sympathy with evangelistic effort amongst the masses of their fellow countrymen, to whom their worldliness makes them a positive stumbling-block.

FRENCH SWITZERLAND.

The contrast is very striking between Catholic France and the Swiss cantons of Geneva, Vaud, and Neuchâtel. Though the language is the same, it takes on a different set of associations in the land which Farel evangelized and in the city of Calvin. It was laid upon my heart to stir up the Swiss Christians, who owe so great a debt to these two great French Reformers, and who are most of them descended from Huguenot refugees, to do more for the great country lying close to them, whose language is their own. They already subscribe generously to French evangelization, and the Geneva Evangelization Society, with which the venerated M. Dardier has so long been associated as superintendent of colportage, is doing a noble work in France. But there are not many Swiss giving personal service. It is undoubtedly difficult for Swiss to become pastors in France, as they do in the Belgian Missionary Church; but there are many openings for evangelists, especially amongst the working populations of the French cities, already profoundly hostile to the Church of Rome. In the three great cities of Lyons, Bordeaux, and Toulouse, where formerly the M'All Mission had encouraging work, which want of funds has obliged it to relinquish, there is now no direct popular evangelistic work carried on, except a mission station in Bordeaux.

In Switzerland itself there is yet much to be done, notwithstanding the many-sided activity of the Swiss Christians. I found Geneva stirred by the visit of Sebastien Faure, the French infidel lecturer, who had been winning the frenzied applause of thousands of hearers by his audacious negations, and I heard of similar meetings elsewhere. Christians recognised in these manifestations of atheism, not only amongst the cosmopolitan populace of Geneva, but among their own people, a call to more earnest aggressive effort, as well as to greater consistency of life. I trust that in this way good may be brought out of evil.

The canton of Valais is French speaking, but Catholic; it has long been almost impenetrable to evangelistic effort. Recently, however, a revolt against some of the scandals to which priestism always gives rise has opened to the Gospel some villages of the Valois. Thus, in one Continental country after another, the iron yoke of Rome is being broken.

Tunbridge Wells. JOSEPH G. ALEXANDER.

Progress in Ecuador.

THE Master has again given me the privilege of looking into the faces of the poor people of Ecuador, and having a part for a few months in the work of the glorious Gospel in this long-closed land. Some changes have taken place here since the days of the first successful Liberal revolution in 1896, when I entered the country for the first time, and when there was elected Ecuador's first Liberal president, a man whose life had been sought for by the conservative or priestly government for thirty years. And while the towers of the Romish church buildings still seem to keep their unholy watch at the port of Guayaquil, I land this time to see our fellow-labourers in Christ publicly preaching the Gospel without let or hindrance, and in the capital city of Quito, though thronged with priests, there is yet freedom for public service.

Our Society, the Gospel Missionary Union, of Kansas City, U.S.A,, had missionaries on the field here before the revolution was ended, and last December we held our Conference at Ambato. In addition to the general work for the Spanish-speaking people of the coast and the mountain country, we decided, with, we trust, humble dependence upon the living God, to undertake a work for the poor despised Quichua Indians of the interior, who number from 300,000 to 500,000. Already God has graciously helped, so that two of our sisters are settled in their small Indian house on the mountain, fifteen miles south of this city. They have commenced the study of the language in the very midst of a great number of these neglected people. The priest has promptly preached against them, but still the people generally receive them with great kindness. We thus aim to minister to a down-trodden race of, say, three millions of souls.

ROMISH MONOPOLY AT AN END.

I notice that it has been reported that the Jesuits had again got into power in this land, but I have been quite fully informed regarding the affairs of the country for some years, and while the priests have had in the past, and still exercise, great power over many of the people, yet the Government has continued to hold a strong hand in the interests of liberty, and the public officers, the soldiers, and the police, are generally most cordial to us. One of the colonels at Quito refused to allow us to visit the soldiers of his command at their barracks; but on our reporting the matter to the Minister of War and Marine, we were courteously supplied with a card worded as follows:—"—— sends his regards to Colonel ——, and informs him that the President of the Republic has ordered that the evangelists shall be permitted to enter any of the barracks in which they may wish to exercise their mission; for which reason they must be allowed to go into the Guard of Honour."

We also called upon the President, and speaking of work which we were about to undertake among the Jevaro Indians, he very willingly gave us a letter to the Governor of the Province, requesting that we be accorded "all needed guarantees and facilities, with a benevolent reception which shall attest the liberty in Ecuador for all religions, and that the Catholic monopoly has come to an end."

We may well recollect with thanksgiving to God that these strong words are from the chief executive of the land that until so recently was securely locked and guarded by the priests of Rome. And while we rejoice in every open door set before us by whosesoever hand it may be unlocked, we must cease not to remember that above presidents and governors our God sits upon the only throne.

Riobamba, Ecuador. GEORGE S. FISHER.

Fire in an Indian Village.

IN India, the houses, which are thatched, and built of wood, bamboo-matting, and mud, are constantly in danger of fire, both from the carelessness of neighbours, and also from the fact that they are provided with neither chimney nor grate.

On Easter Sunday morning, just as we had come out from prayers with our orphan boys, someone pointed out that Nabapur, our Deshmuk's village, was burning; while the flames, shooting up in that direction, made us fear that it must be so. "Deshmuk" is the title given to some of the old landlords, and as ours is the most wealthy man in the district, he owns the largest house, keeps an elephant, and a great number of servants. He has been always kindly disposed to the missionaries, sending us presents of fruit and vegetables.

I was soon in the saddle, and galloping across the fields, now everywhere uninteresting stretches of dark dry earth. On entering the village it was a sad sight to see a family—their house already a ruin—moving off to some shelter from the fierce heat of the sun and the burning houses. Fire-engines being unknown in country districts, the only hope of quenching the flames, or of preventing them from seizing upon neighbouring buildings, is to throw water upon them with a supras—a piece of bamboo matting used by the women in cleaning and sifting grain.

It is piteous, on such occasions, to see old and young giving way to ungovernable grief and excitement, as they stand shouting, and crying, and wringing their hands; and, as no one is specially in command of the operations, all shout their directions to the general public, and, for the most part, he who shouts loudest manages to get his ideas carried out.

The Deshmuk, who had been an invalid for some time with gout, was brought out to his garden with all his belongings. The heat of the sun and the flames overpowered me, so that I could render no assistance. I knew that my wife and Mr. Brunn would be lifting up their hearts for these poor people and for me; and to my surprise and joy, in spite of all our fears, the flames never caught the Deshmuk's house!

I find that, in spite of the Deshmuk's kindness in offering to supply the timber necessary to build houses for the homeless people, some Rs.120 (£8) will be required to buy matting and grass for thatching and for labour. If this sum should reach India before the end of May, it will enable the people to purchase material, and put up their simple houses before the rains of July and August. ERNEST C. LEWIS.

Bhaisdehi, Betul, C.P., India.

Evangelical Society of Geneva.

THIS Society, founded in 1831, aims at the evangelization of France by means of Gospel preaching, the diffusion of God's Word, and by the work of its theological college, the founders of which included the world-renowned Merle-d'Aubigné and Gaussen. The Society has in its service this year ten pastors and evangelists (one of whom is in Egypt), forty paid colporteurs and thirty voluntary; and fifty students (fifteen of whom are French) are preparing at the theological college for the ministry. Besides this, the Society has temporary preaching stations in many parts of Switzerland.

Rev. Theophile Vernier, as delegate from the Society, is at present on a visit to England, seeking to interest friends in the work. He is able to report, in encouraging terms, upon the work, and the pamphlet of "Extracts from Report," which he circulates, is replete with interesting matter. M. Vernier may be addressed to the care of Pastor Du Pontet-de La Harpe, French Parsonage, 16, Kildare Gardens, Bayswater, W.

"Gambling and its Sequel."—Mr. Charles Cook's striking paper with this title has been published in booklet form for circulation at race-meetings. (3s. per 100. *Morgan & Scott.*) Friends undertaking work among the more reckless classes will find this booklet very useful. There is nothing else of the kind, so far as we know.

"The Christian"

May Meeting Supplement.

Scottish National Christian Convention,

Bridge of Allan, June 9—13.

Speakers:—Revs. J. Elder Cumming, D.D.; C. G. Moore, C.I.M.; J. Stuart Holden, M.A., Church of England Parochial Mission; Geo. Wilson, D.D.; E. L. Hamilton; Walter Sloan, Esq., C.I.M.; Mrs. J. Penn-Lewis; Miss Elder Cumming; Miss Ferguson; and Mrs. Holden.

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The bitter cry of the abjectly Poor, the Homeless and Friendless, the Outcast, the Criminal, the little Children of the Slums, is in our ears and at our doors night and day. The numerous Homes of the Darkest England Scheme — the Salvation Army's Social Work—receive and assist over 6,000 such people daily, and by God's blessing hundreds are permanently reclaimed. We are now in pressing financial need, and are dependent upon the gifts of God's people. Can you send us any help, please? Inspection of the homes invited. Clothes are needed. Please address cheques — crossed Bank of England, Law Courts Branch, and made payable to William Booth—to Mrs. BRAMWELL BOOTH, 101, Queen Victoria Street, London, E.C.

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THE KING—PREDICTED.
THE KING—REJECTED.
THE KING—CROWNED.

Afternoon Meetings on behalf of the Jews, Brazil, South Africa General Mission, Colportage Work in England and Ireland, Evangelical Alliance, R. C. Priests in France, London and Paris City Missions, Medical Missions, Y.M.C.A. and Y.W.C.A. Bible League, Dr. Barnardo's Homes, Bible Readings, &c., &c.

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The May Meetings.

For British Bluejackets.

THE lower Exeter Hall was densely crowded on the occasion of the annual meeting in support of the good work, afloat and ashore, which Miss Agnes Weston, "The Sailors' Friend," so devotedly carries on for the benefit of British bluejackets. The platform, as usual, was chiefly occupied by a strong contingent of sailors and marines, who contributed much by word and song to the enjoyment of the afternoon's proceedings.

Miss Weston's yearly accounts of her stewardship are invariably marked by thanksgiving and cheery hopefulness, salted with wise sayings, and instinct with human interest. This year she was again enabled to give a highly encouraging report. At the outset she described her latest proposal, the erection of a new block of buildings in connection with the Royal Sailors' Rest at Devonport, in memory of Queen Victoria, who took such practical interest in Miss Weston's labours. The enterprise, which is to cost about £20,000, has the earnest support of King Edward and Queen Alexandra. All the departments of work make steady progress, the men co-operating with unflagging zeal. "Some of us are getting older, but this co-operation of enthusiastic hearts brings continual youthfulness of spirit." Duties of correspondence keep Miss Weston and five secretaries busily employed in answering letters from all parts of the world. Printed "Monthly Letters" have circulated to the number of 667,000.

THE SERGEANT AND THE TRACT.

One of these pithy and instructive tracts was picked up in a street at Malta by a sergeant in the Army. As a result of reading and pondering over its teaching, he first of all quitted betting and gambling; then took to studying the Word of God, and ultimately sought the Lord Jesus Christ as his Saviour. The magazine, *Ashore and Afloat*, retains its wide popularity among all classes of the community. Its circulation last year was close on 600,000 copies, and a recent advance is the issue of a military edition, the outcome of a wish expressed by the naval brigade and their friends in the military forces in South Africa. A printed "promise," issued with one of the numbers, undertaking to abstain from gambling, has been extensively signed.

PHYSICAL, MORAL, AND SPIRITUAL.

The Royal Sailors' Rests, delightful for cleanliness and comfort, deservedly retain the high favour of the men. No less than £21,626 was taken over the counters at Portsmouth, Devonport, and Keyham, for food, sleeping accommodation, baths, &c. A naval chaplain, speaking the other day, said that "these Sailors' Rests have convinced all thinking people that teetotal houses are more frequented by British bluejackets and marines than those that have drink in them." Miss Weston pointed out that it is not enough, by any means, merely to care for the physical nature. Simply and clearly, moral and spiritual teaching is given. Every ship in the navy has its representative of the temperance branch; the number of pledges taken at the Rests was 9,048, while 10,600 pledge cards were despatched to various ships, in addition to large quantities of temperance literature. Great numbers of copies of the New Testament have been distributed, while the helpful little book, "A Saviour for You," has also been widely disseminated. By means of Bible-classes, and through the Royal Naval Christian Union and other guilds and societies organized in connection with the work, religious effort is regularly maintained in the fleet, while ashore "there is always something good going on."

Miss Weston found encouragement in the fact that during her recent illness there was no sign of falling off in any branch, so well are the tasks of direction and administration performed by Miss Wintz, Mrs. Groser Hurd, and other ready helpers, both of the regular staff and among the Christian men of the navy.

WIDOWS, ORPHANS, AND BEREAVED MOTHERS.

One of the most touching passages of Miss Weston's address was that in which she spoke of the sorrows of the relatives of men killed in action or through accident. While not professing to take the place of the administrators of great national funds, Miss Weston gladly gives "first aid" to those overwhelmed by sudden calamity and plunged in unexpected poverty. "When the man is gone, it is not only he that has departed—the children's bread has gone also." The poor widow, while waiting for the wheels of official administration to go round, is face to face with starvation. The bereaved mother, depending on her boy for support, is in a still more pitiable plight, for, unless her son has regularly transmitted a fixed percentage of pay to her, and always through the Admiralty, she is considered to have no claim upon the country. "The Government takes the son and forgets the mother." In many such distressful cases timely help has been given. "This year has been full of light and shade; and yet, I am thankful to say, of advance in the work."

MISS AGNES WESTON, LL.D.
From Photograph by Mr. Heath, 24, George Street, Plymouth.

Blackgang Mission.—One of the most notable features of the year's work of the Blackgang Mission is the development of missionary interest displayed in somewhat unusual directions. The Christian Endeavour Society forwarded its first contribution of £5 towards the annual support of an Armenian orphan whom it has adopted. The Sunday-school sent its first instalment towards the purchase of a bullock and cart for itinerating purposes in Trivady; a sum of over £5 was contributed to the Society for the Relief of Persecuted Jews; and numerous other gifts were made to home and foreign missionary work. The several agencies of the Blackgang Mission continue to be maintained with many signs of growing activity and interest. A series of revival services, conducted by Miss Barbour, were marked by much blessing in the conversion of souls and the refreshment of the Lord's people. Mrs. Smith, 4, Cliff Terrace, Blackgang, Isle of Wight, continues as superintendent.

British and Foreign Sailors.

A VERY impressive gathering took place a few days ago at the Mansion House, in connection with the eighty-fourth anniversary of the British and Foreign Sailors' Society. Selections of music given while the audience was assembling, were interspersed with telling words of testimony to the grace and power of the Lord. The Lord Mayor (Sir Joseph Dimsdale, M.P.), who presided, found in the present position of the Society great cause for thankfulness to God, that in a year during which so many calls had been made on the nation on account of war and other causes, the income had been maintained at £34,230.

The great and out-standing fact in the present history of the Society is the progress made in the erection and equipment of the Passmore Edwards Sailors' Palace (known among seamen as Jack's Palace); it is, however, only a part of the work, which includes the Christian effort at some 110 ports in this country and abroad. These organizations are able and willing to receive the sailor regardless of nationality or creed, and, if he will only avail himself of the opportunities afforded, will not only provide for his spiritual and moral needs, but also look after his well-earned wages, so that he and his family may be cared for.

The report which was presented by Rev. Edward W. Matthews brought out, among other figures, the Passmore Edwards Sailors' Palace, which was to have cost £12,000, will, with the Alexandra Wing, and increased accommodation for the King Edward VII. Nautical School, call for, at least, £18,000. The sites, &c., will bring the total required to £36,000. It is desired that the school should have, in addition, an endowment of not less than £1,000 a year. Towards these £25,000 had been received.

As a landsman, the Duke of Fife described how his sympathies were drawn out on behalf of the sailor through his experiences during a series of winters spent on board a yacht in the Mediterranean and the Black Sea. Then, as now, British shipping predominated in the ports, and so impressed was he with the scenes he then witnessed, that he has ever since felt the deepest interest in any and every attempt to help Jack ashore, and to shield him from evil influences, that are far more dangerous to him than the winds and the waves.

Describing the new Palace as meeting a need which ought to have been met long ago, the Archbishop of Canterbury spoke with satisfaction of the King Edward VII. Nautical School. Referring to the many experiences of the sailor's life which draw him nearer God, he showed the need for organizations ashore, to instruct him more deeply in spiritual things, "to let him know that there is a Higher Presence which is not far off, and that even if his life cannot be saved there is One ready to receive him, to be present with him in the moment of his death, and to hold out to him all the prospects which the Gospel has been instilling into his mind."

An earnest call was made by Rev. Dr. John Watson (Liverpool) for higher training for our sailors, and especially such training as will raise the whole character. The Lady Mayoress reported progress by the Ladies' Guild, which has endowed and equipped forty beds in the Palace; and her little daughter presented a New Testament to each of the sailor-boys who had formed a guard of honour and a choir. Among others who took part in the proceedings were Rev. Edwin H. Ellis (East London Tabernacle), Archdeacon Sinclair, Mr. Alexander Scrutton, and Mr. Thomas Mason.

Trinitarian Bible Society.

PRAISE to God for having been kept for seventy-one years treading in "the old paths," was the dominant note of the report—by Rev. Dr. E. W. Bullinger (secretary)—at the annual meeting of the Trinitarian Bible Society. A substantial increase in the amount of the free contributions proved the strength of the financial position. The expenditure of £4,725 9s. 5d. had been met, with a balance of £1,077 11s. 6d. remaining over. The circulation of the Scriptures accomplished in English and foreign tongues had amounted during the twelve months to 4,539 Bibles, 19,188 New Testaments, and 82,197 Gospels or other portions, making in all 105,924 copies.

A new edition of the Society's Hebrew New Testament, printed during the year, brings the total number of copies sent out to Christian workers among Jews in various parts of the world to 287,000, with 25,000 more in Judeo-German. Interpreting the signs of the times, the committee feel that a wider field of usefulness than ever is opening up for the use of this version, and that the circulation of it, so far from drawing to an end, is really only beginning.

SCATTERING THE SEED.

The colportage work in Brittany had been more encouraging than ever. The opposition on the part of priests and newspapers controlled by them continues unabated, but "the people take little or no notice of them." Indeed, the alarm shown at the continuance of the work is convincing evidence that the labour is not in vain. Supplies of Scriptures have been sent to South Africa for British troops and Boer prisoners. The first copies of an edition of the Italian New Testament in which the late Rev. James Wall had taken a special interest, only reached Rome in time for copies to be distributed at his funeral. Other consignments were sent to Rev. Edward Clarke (Spezia), and Mr. J. S. Anderson (Florence), from whom expressions of appreciation had been received. In Spain, 315 Bibles and Testaments, with 8,367 Gospels and Epistles, had been circulated by the Figueras Mission; from which centre a special effort is being made to place copies through the post in the hands of "ministers, deputies, marquises, counts, archbishops, bishops, civil and military governors, naval and military officers, &c." Special arrangements on a large scale are in operation for supplying with the Scriptures Finnish emigrants passing through Hull and Liverpool on the way to America. Progress was reported also in connection with the Basque and Kurdish New Testaments.

From the chair, Lieut.-General Sir William Stirling, K.C.B., called earnest attention to the fact that it is only through the Word of God that the Church has any ground for expecting the Spirit to work, and to the careful guarding against anything being added to or taken from the written Word.

THE INFALLIBLE MISSIONARY.

When moving the election of the Committee for the ensuing year, Rev. James C. Smith (Willesden) said that the missionaries which the Trinitarian Bible Society sends forth are Bibles; and we have reason to trust God for the fulfilment of his promise of blessing. Among other causes for thankfulness is the fact that the Society "stands for the Bible as it is. Learned men in our day seem to live and labour as if God had never given his Word at all; but where are we to get the mind of God if not there?"

An exhortation to greater faithfulness and diligence, coupled with a cordial invitation of fellowship from all who desire to hold forth the Word of Life, were pressed home by Rev. W. T. Turpin (Eastbourne), who rejoiced to know that this Society was not only Protestant, but desired to be known as such. The Society has not only a negative testimony, but an equally clear and positive one to the power of the living and written Word.

Among others who took part in the proceedings were Revs. T. George (St. Mary's, Hornsey Rise) and C. H. Marsack Day (Shepherd's Bush).

The Gospel in South America.

AT the annual meeting of the South American Missionary Society, the Bishop of Sodor and Man presiding, a highly satisfactory report for the year was presented. Rev. E. P. Cachemaille (clerical secretary) read an interesting abstract, which stated that, excluding the amounts raised and expended abroad, the actual receipts for 1901 exceeded the average for ten years by £2,929, which was owing to the generous response made to extinguish the deficit. In reviewing the work of the year, it was pointed out that the evangelization of the Paraguayan Chaco Indians has made steady progress, notwithstanding some apparent checks and difficulties at the mission station. In the Araucanian Mission, the most important event of the year has unquestionably been the publication of a volume of Scripture portions in the Mapuche language. Thanks to the liberality of a friend of the Mission, a printing-press and outfit have been sent out, and the result is that now the Mapuche race possess a considerable portion of the Word of God in the Mapuche tongue.

The schools connected with the Palermo, Buenos Aires, Mission have made remarkable progress. At the end of little more than three years from their inauguration the number of scholars—children and young people—has risen to 1,800, and the numbers are limited only by deficiency of accommodation. The work at Alberdi, Rosario, which is primarily intended for the benefit of destitute English-speaking children—though not for them alone—continues to grow and prosper.

A VAST FIELD TO EVANGELISE.

In commending the operations of the Society, the Chairman drew attention to the magnitude of the field in which it laboured, and which it had all along sought to occupy. It was estimated that the white population of South America numbered about thirty millions. He found that the computation of the number of aboriginal Indians varied considerably. The Society estimated the number to be about ten millions, scattered over the great Continent. These Indians are among those in the interest of whom the Saviour gave the command, "Go ye into all the world, and preach the Gospel to every creature." Besides these, there are large numbers of English colonists also requiring the ministrations of the Gospel.

Rev. C. A. Sadleir, superintendent of the Araucanian Mission, urged the great need for further effort, if the Christian religion is to make progress in South America. There are hundreds of tribes in the Continent who have never heard of Jesus Christ, and hundreds of languages into which the Gospel has never been translated. In relating his experience of six years among the Araucanian Indians, the speaker testified to the wide influence of the Society. From time to time he had witnessed seamen being led to Christ. English, Scotch, Irish, French, German, and Swiss settlers had learnt to know and love the Saviour. Among the Indians themselves the mission had been able to reach some of its chiefs. Another department of the Society's work was to educate the children. The object aimed at in the schools was the conversion of boys and girls, in order that they might go out among their own people, taking with them the Word of God.

Having recently paid a visit to Argentina, Mr. H. W. Maynard spoke of the results of the work as seen by him, mentioning particularly the substantial progress that is being made in the schools in the education of the children.

Rev. J. Fleetwood Berry (Galway), in supporting the efforts of the Society, believed that the more a church carries on missionary work abroad, the more it would be blessed itself.

Canon J. W. Marshall, Blackheath, emphasized the useful work of the chaplains, and the efforts among the seamen of all nationalities. The institutions which the society provides afford a safe retreat to sailors from the persistent temptations to which they were exposed. Reference to the loss sustained by the Society through the removal of Rev. A. Smith (who literally laid down his life in the Master's service) was made by the Bishop of Honduras.

Literature for the Chinese.

MORE than once during the past few weeks speakers at May meetings, particularly missionary gatherings, have referred to the chastening influence which the Japanese war and the Boxer movement have had on the life of the Chinese. At the meeting held at Exeter Hall on Wednesday, in the interests of the Christian Literature Society for China, the same point was emphasized; and it is universally acknowledged that at no period has the empire been so open to Western and Christian influence. An illustration of this is seen in the edicts issued in 1901, commanding all existing colleges to be turned into schools of Western learning. Every county is to have a primary school, every prefecture a secondary school, and every provincial capital a university.

A brief outline of the year's work was given, Rev. W. Fisher, secretary, showing that, in spite of various adverse circumstances, much progress has been made. The income of the Society has been gratifying, and the greatest need at present seems to be for friends in the provinces to quicken interest in the work of the organization.

Sir Henry Blake, Governor of Hong Kong, in presiding, bore testimony to the need which exists for introducing to the leaders of thought in China such literature as shall bring them under the influence of Western science, history, and the higher ideals of Christian principles. The Chinese are responding to the efforts of the Society, and are coming to realize that there are those in England who take more than a commercial interest in their welfare.

THE OPEN DOOR.

Speaking from observation of the Society's work in China, the Bishop of Victoria referred to its unique position. The organization is working as no other can, for the spread of Western knowledge by the distribution of literature, written from a Christian point of view, in the Chinese language. The high standard of the Society's publications must be maintained. Literature that does not point to Christ as the Saviour is not *Christian*.

Rev. George Owen (L.M.S., Peking) followed with a stirring address, in which it was shown that the country is open as never before to the Gospel. He pointed out that a few years ago the Chinese were a solid unit against all reform; but now the nation is deeply cleft, and there is a party of reform. The Japanese war had taught them many hard lessons, as also had the Boxer rising. The indemnity to be spread over thirty-nine years will perpetually remind China of her weakness, and be a call to her to set her house in order and to progress. The whole atmosphere of the country has changed, and a cordial feeling towards foreigners is manifested in the highest circles. "Reform and Christianize China," added the speaker, "and there is no more yellow peril, but the race will join with the nations that are working out the higher civilization of the world."

Further testimony was borne by Rev. Llewellyn Lloyd (C.M.S., Foochow), who spoke of one of the hopeful features of life in China in the widespread desire to know what it is that makes Western nations great. Mr. A. Kenmure (British and Foreign Bible Society, Korea) warmly commended the methods adopted by the Society, and cited some of the remarkable results of its activity which he had witnessed.

Vernham Dean Village Mission.—The evangelistic labours of Mr. and Mrs. Sydney Watson in the villages of Berkshire continue to bear encouraging fruit. Nearly two years ago, they erected a mission hall, and with a little help was added a reading-room. As a result of the preaching of the Gospel, many old and young have given evidence of true conversion. A correspondent writes:—"After some fifteen months of soul-winning and refreshing, there has come a terrible visitation in the worst form of influenza, such as has never been known in the locality before. Not a family has escaped. The pastor, with his wife and many of their people, are brought very low. The distress must be great for some time to come. Surely it has but to be made known for the Lord's stewards to hasten to the rescue of his sorely tried people."

Wesleyan Missions.

WHILE rejoicing in the manifold and widespread tokens throughout the Connexion of revived interest in the missionary cause, Wesleyans are naturally much exercised concerning the fact that, for more than a generation, the home income of their Foreign Missionary Society has remained stationary. Recognising the vast areas of the world still unevangelized, and the unparalleled opportunities now presented in all parts of the foreign field where the Society's agents are at work, the committee feel that the call of God is clear and loud for immediate and continuous advance.

This was the keynote of the annual meeting of the Society, held at Exeter Hall last week. It was again and again emphasized that advance is only possible by such an increase in the spirit of devotion to Christ and of loyalty to his commands as will secure year by year an adequate supply of workers and funds. The proceedings were under the direction of Mr. Peter F. Wood, of Chislehurst, and on the platform were many leaders of the Methodist Church.

In reviewing the position of the missionary cause, the Chairman spoke of some of the hopeful signs of the present day. Among these is the phenomenal increase in the number of organizations founded to stimulate the interest of young people in missionary endeavour; the revival of activity in colleges, one of the outcomes of which had been the inauguration of the Student Volunteer Missionary Union. Another hopeful sign is the growing recognition by women that there is for them a place in the work of carrying the Gospel to the heathen.

The prominence given to medical missions is another sign which goes to prove that Methodism is looking seriously to her work abroad. The cry for help from the missionary field is long and urgent, and it is for every one who names the name of Christ to respond to that cry. The promotion of the missionary cause, the chairman urged, must not be left to superintendent ministers, but interest should be stimulated by placing in the hands of members and adherents more information concerning the progress of the Gospel.

Rev. F. W. Macdonald, in a soul-stirring and eloquent address, reviewed the operations of the past twelve months. It had been, he said, a year of strenuous toil, not without its element of suffering and trial. "Yet never have we been destitute of the tokens which assure us of the presence and blessing of God, nor without those spiritual and moral results which form part of the reward of our labours."

ADVANCE IN SOUTH AFRICA.

While all was well with the missions, Mr. Macdonald acknowledged, with regret, that the Society was overtaken by a crisis. The word was not used in any sense of panic, but to bespeak the intelligent consideration of those who wish the Society well, and love the work in which it is engaged. A deficiency of some £7,000 had to be reported. Of this amount £1,200 was due to a falling off in the home income, the remainder of the deficiency being accounted for by the extraordinary expenditure in the Transvaal; and it was generally acknowledged that a war expenditure could not be covered by a peace budget. Turning to the line of policy to be followed, the secretary said that the administrators of the Society had pledged themselves to financial prudence, holding aloof from all reckless expenditure.

Two voices the Society hears among its constituency the year round. One voice says, "Do not go into debt"; while another pleads, "Do not miss the great opportunities which the Lord of the harvest has given you." The committee were doing their best to make these voices blend. As regards the work in South Africa, the speaker pleaded that no thought of going back or remaining stationary could be entertained just as the country was passing from a season of strife to a career of peace, the possibilities of which could not be conceived.

The missions in China must be elevated to their true position, and placed upon a higher scale than that which exists to-day. The Society would also have to face the question of medical missions, as never before, and thus draw into the great missionary service another section of trained and devout youth springing up within the bosom of the Church. Mr. Macdonald made an impassioned appeal for the missionary cause to be given the primary place in the work of the Church, drawing always from the fountains of Divine love and beneficence.

THE CALL TO THE CHURCH AT HOME.

The President of the Conference, Dr. W. T. Davison, followed with some forcible words on the obligations of the home churches to the foreign field. By withholding from the missionary that support which alone could enable him to carry on his work, the Church was adding a crushing burden. The ordinary income of the Society must be raised by steady, persistent effort. "We want a steadily flowing tide which shall fill the harbour and reach the vessels hitherto untouched. We are only too slow to rise to God's splendid purpose and the greatness of our own opportunities."

A cordial reception awaited Mrs. J. F. Bishop, who followed with an exhaustive survey of many missionary fields through which she has travelled. After having become acquainted with life in most of the Asiatic countries dominated by heathen religions, the speaker testified that everywhere heads are sick and hearts are faint, for want of the only Balm which can soothe the ills of the nations. She had come to see that the ancient faiths of Asia had lost the purity of any moral teaching with which they started, and no hope of reform can be found within them. Mrs. Bishop went on to speak of the utility of medical missions, and made a fervent appeal for greater self-denial and sacrifice on the part of Christians at home.

In the course of an impressive address, Rev. Henry Haigh, of Mysore, dealt with some of the pessimistic views set forth in a recent publication concerning missions in India. He showed that Christianity, far from being a failure in India, is steadily permeating the whole life of the Empire.

The Byways of City Life.

IT would not be easy to find a more enthusiastic audience than that which assembled in Exeter Hall on Thursday morning. The occasion was the sixty-seventh anniversary of the formation of the London City Mission, and the gathering was in every sense well worthy of the event.

Numerous as are the difficulties to be encountered in the evangelization of the Metropolis, the Society has cause to take courage and go forward.

The digest of the annual report, presented by Rev. T. S. Hutchinson, M.A., records gratifying progress. The widespread indifference to the claims of God, the multiplicity of various forms of amusement, and the many evidences that the present is a pleasure-loving age, have not daunted the workers, but have proved a stimulus to devoted service. In the forefront is placed the visitation of the highways and byways of the city. Many who cannot be met with in their private houses or induced to attend a mission-hall service, may be seen going to and from their place of work or loitering in the streets. Among these the missionaries labour, as well as among the thousands who are to be found in the Sunday markets. One of the workers in this branch writes:—"It is difficult to speak as to the spiritual good accomplished in this branch of my work, as hundreds of men with whom I converse I see but once, so far as I am aware, but many repeat their visits to seek spiritual instruction, and during the past year 211 have testified to having received spiritual benefit."

While individual dealings with people in the streets have thus been remarkably blessed by God during the past year, the meetings for preaching the Gospel to masses of people in the courts and alleys, as well as in the parks and open spaces, have been, so far as can be judged, still more so. Meetings of this character have been held regularly on Sundays, and in some cases on week nights, all through the summer months, in many parts of the Metropolis, and in some quarters even during the winter. The attention of the people has been exceedingly good, and many scores have testified to having received spiritual light and life.

AMONG SPECIAL CLASSES.

Frequently the hearts of the missionaries are cheered by signs that their labours are recognised and appreciated even by those who are not themselves decided Christians. The Society's work among special classes has been particularly successful. Men of the same calling and occupation in life have many thoughts and feelings in common, and the committee have been enabled to set apart missionaries to minister to the same classes to which they have belonged. By such arrangements cabmen, coalheavers, dockworkers, gasworkers, millers, railway-men, soldiers, publicans, &c., have missionaries who are acquainted with the details of their every-day life.

The total number of missionaries of the Society is 463, and one gratifying result of their efforts during last year was that 5,203 men and women were induced to attend public worship; and 1,720 of these have become communicants. So far as is known, 1,482 drunkards were reclaimed, and 171 fallen women rescued and restored to their friends. The attempt to prosecute evangelistic work in public-houses has proved successful. The Word of God has compelled attention, silenced ridicule, convinced of sin, and humbled transgressors of the laws of God.

Fifteen of the Society's staff give their time and attention to foreigners and Jews, and many cases might be cited to show how frequently "strangers within our gates" have received spiritual help and blessing.

The proceedings on Thursday were under the presidency of Sir Algernon Coote, who warmly commended the methods adopted by the Society, especially emphasizing the visitation of the homes of the people. He had been impressed by the readiness with which the missionaries are able to meet the arguments of the exponents of infidelity, and to answer anyone who challenges the reasonableness of the Christian's faith. It was gratifying to know that the Mission continues to be the handmaid of the churches; thousands who never cross their threshold being thus reached.

A TIMELY MESSAGE.

A deeply spiritual note was struck by Rev. J. Morgan Gibbon, who rejoiced to take part in the anniversary of an organization which is doing so much to bring about that great consummation when Jesus Christ shall be crowned Lord of all. The Mission is working and moving in the line of that great event which is the object of our Lord's expectation. In the focus and heart of empire, the workers are battling with sin—refined in some cases, in others, foul, coarse, repulsive. But London is not one great sore. There are finer flowers in London's slums than can be found in any country forest—flowers of human kindness and wonderful heroism. The Society recognises that none are beyond hope, and its workers seek with human love to illustrate Divine love.

Some rousing words followed from Mr. T. Cheney Garfit, deploring the readiness with which the public respond to any effort to secularize the Lord's Day. Another evil against which the City missioners have to contend is the overcrowding. Such conditions greatly handicap Christian workers in their endeavours to extend the Kingdom of Christ.

An address was also given by Rev. H. J. R. Marston, incumbent of Belgrave Chapel, who exhorted the workers to allow nothing to take the place of the old Gospel in their teaching, not forgetting to study the open page of humanity, the wide sweep of God's providences, and the times in which we are privileged to live. Mr. C. Mason, a missionary in Pimlico, recalled a number of instances in which the Society's efforts have had far-reaching results, showing how a helping hand extended in time of need is heartily appreciated by those who are yearning for a touch of kindness and a word of human sympathy.

The Seed is the Word.

BRITISH AND FOREIGN BIBLE SOCIETY.

A NEW illustration of the unity in the Spirit which binds Evangelical Christendom together was afforded on Wednesday of last week at Exeter Hall, when the annual meeting of the British and Foreign Bible Society was presided over by the MARQUIS OF NORTHAMPTON. This is one of the platforms on which distinctions of church organization are lost sight of in the presence of the Word of the Lord.

The summary of the annual report presented by Rev. A. TAYLOR (secretary) opened with a deep note of praise and gratitude to God, which summed up the feeling of the committee with regard to their experiences—many and varied as these have been—in every part of the world. In twelve months, the Society issued 5,067,421 copies of Scripture—complete or in parts—a total surpassing all earlier records. Since 1804 the Society has circulated more than 175 million copies of Scripture. Of every 100 copies issued, nineteen were Bibles, twenty-seven were New Testaments, and fifty-four were Scripture portions, chiefly Gospels or the Psalms. Over £10,000 had been expended in grants of Scriptures to different religious and philanthropic agencies at home. The colporteurs abroad—numbering 743—had sold over 1,350,000 copies, while 620 native Christian Biblewomen were supported in the East, in connection with nearly fifty different missionary organizations. Translations or revisions are in progress in over 100 different languages. The list of versions now includes the names of 367 distinct forms of speech. The income from all sources was £236,292; while the payments were £241,143, leaving a deficit of £4,851.

Among recent forward steps a new agency has been constituted for Colombia, Ecuador, and Peru. In anticipation of peace in South Africa, the committee have resolved to establish one for Rhodesia and neighbouring regions.

HINDRANCES AND OBSTACLES.

In addition to the ceaseless opposition of the Roman Church, in many countries the work of the Society has been hampered by serious restrictions arising out of laws or their administration. In parts of the Austrian Empire, licences for colporteurs are still withheld, and in the Grand Duchy of Luxembourg the selling of books in the streets is prohibited. In Greece, the Government has placed a ban on the Modern Greek Bible issued by the Society. Leave is still lacking for a colporteur to work in Montenegro. The French authorities prohibit the public sale of Scriptures in Tunis, and they have not yet allowed the Society to resume work in Cochin China. The Turkish Government resolutely forbids the issue of the Four Gospels in Albanian in native character, while colportage in the region round Bagdad has been made impossible. The Government of Persia has stopped all importation of Scriptures in the native tongue. The public exercise of any other than the Roman Catholic religion is prohibited by the constitution of the Republic of Peru.

In South Africa Dutch Scriptures have been provided for Boer women and children in various concentration camps, as well as for the prisoners of war. Numerous and liberal grants have also been made in India to the Boer prisoners in camps at Trichinopoly, Bellary, Ahmednagar, Shahjahanpur, Ambala, and Sialkot, as well as to prisoners in Ceylon, St. Helena, and Bermuda.

"To-day, while the Bible is being criticized so fiercely, it is also being multiplied and distributed on a scale beyond all precedent. God's Book speaks in more tongues, and lives in more homes, and rules in more hearts, than it ever did before. Age cannot wither nor custom stale its miraculous vitality. In this world the New Testament fares often like its own martyrs; it is stoned, it is sawn asunder, it has trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments. Often men have left it for dead, and buried it out of sight. But in the triumphs of the mission field, and in the experience of the faithful, it is alive for evermore."

Recalling his own appeal last year that this Society should be supported by all Christians, and that none should remain outside, the CHAIRMAN asked special attention to a pamphlet, written by the Bishop of Newcastle, entitled, "Why Churchmen of all schools should support the Bible Society." The writer had begun his career with personal doubt on that point, but all such questionings were removed by actual experience of mission effort in India; and he laid the utmost importance on the need for a single translation of the Scriptures in each language, adding that in order to get this as good as possible the help of all concerned is required. Although the Society's finances were in a satisfactory condition, a great and combined effort is required in order that the Society may keep out of debt.

"LIKE THE SUN IN THE HEAVENS."

The resolution calling for greater efforts for the spread of the Word of God, especially in those lands in which it is as yet unknown, was introduced by the BISHOP OF LONDON. He did not think it should need much persuasion to induce any Churchman to "speak up for his Bible—because our Church of England services are saturated with the Bible, and forbid the teaching of anything as essential to salvation which cannot be proved from Scripture. Again, our church missionary societies feel the need of the Bible Society as much as any others do." Turning to the personal aspect of the subject, the bishop summed up his own feeling in the question, "What should I do for my own religious life without my Bible? It is like the sun in the heavens to one's spiritual life." Among outstanding characteristics of the Bible, he mentioned its marvellous diversity and unity, its testimony to the Spirit of God, its comfort and warnings, and the hope which it inspires. Referring to the fact that the strength of the position in which the Bible stands lies in the fact that it has not been afraid of light, he spoke comfort to many by saying, "It is want of faith to fear criticism."

LOOKING BEHIND STATISTICS.

The warm approval expressed by the bishop of the Society's action in taking up the Revised Version, was supported by Sir HENRY FOWLER, M.P. He hoped that the Society would go on to supply cheap editions of the Scriptures in this form. Congratulating it on opening the twentieth century with record circulation, income, and expenditure, the speaker made an eloquent appeal that all should get beyond any statistics which can be given, inasmuch as these can never represent or estimate the true spirituality of the work accomplished.

Reviewing the work accomplished during the last reign, he asked that the standpoint of the Bible should be tested by its influence upon (1) the Church and (2) the world. "We must remember that there is a united as well as a disunited Christendom; and the union rests upon the facts which the Bible records, and upon the acceptance of the Bible as the inspired record of these facts. Amid much that we deplore, there remains as a central fact that there is one united belief in the supremacy of Holy Scripture." Great advances made in the raising of the *morale* of the army, in legislation, and in philanthropic effort, were traced to the Bible as their source.

When proposing the election of the committee, Mr. THOMAS HODGKIN, D.C.L., recounted some interesting reminiscences of a recent visit to Bala, the birthplace of the Society, where he found many things recalling the time when Mary Jones found her way to the town in search of a Bible. He found, in thus tracing out the origin of the Society, an analogy to the need which translators constantly feel. "Very often when we mount to the source of a language or literature, we find it connected with an early translation of the Scriptures."

In a few closing words, Mr. C. E. TRITTON, M.P., testified to satisfaction with which he regarded his long family and personal connection with the Society. This arose from the fact that its single object was the circulation of the Bible, "without note or comment."

London Medical Mission.

AMID scenes of grinding poverty, the London Medical Mission maintains, with much fruitfulness, its double purpose of preaching the Gospel and healing the sick. In that grimy little thorough fare, Short's Gardens, St. Giles, and in North Street, Lambeth, medical and evangelistic work is daily carried on.

The report presented at the annual meeting held on Wednesday last week bears striking testimony to the effective character of the Mission. The sick poor receive, in addition to skilled advice and kind nursing, properly-cooked invalid food, clothing and bedding, and, when convalescent, many cases are sent to the seaside home at Folkestone. The department devoted to children proves an untold blessing to the puny sufferers of the slums, the holiday home at Sevenoaks providing a useful place of refuge from the squalor of West London alleys. In all, over 35,000 cases were attended to at the two dispensaries, and over 7,000 visits were paid to the sick in their own homes.

That the preaching of the Word has not been in vain, is shown in several interesting cases:—"Mr. H. was visited at his home, and found to be suffering from rheumatic fever. After several visits and many conversations on the love of Christ, he confessed he was a sinner, but said he wanted to understand the matter more clearly before he could give himself to the Lord. Ten days later, Isa. lv. was read to him. This greatly stirred him; it was only two days later that he came to Christ and accepted salvation.

"Mrs. L., rapidly declining in consumption, has always listened attentively to the Gospel message. Hers is a very poorly furnished garret home, but is kept beautifully clean by the husband, who spends all his spare time nursing her and the family of little ones, besides acting as cook and laundress."

After Colonel MACGREGOR, who presided, had spoken in hearty terms of the beneficent nature of the organization, Dr. HEYWOOD SMITH earnestly advocated the extension of medical mission work in our great cities. Dr. WARREN followed with a vivid word-picture of the depraved condition of many of the patients, and showed what terrible ravages are made by strong drink. Amid the discouragement of repulsive conditions, there have been bright cases of spiritual blessing.

Describing the Lambeth institution, Dr. OWEN spoke of some of the "homes" that are visited as "perfect dens," filthy in the extreme. Yet Divine grace enables the workers still to toil on. The true light shines in this deplorable district, however, and among other converts are some people who formerly were bigoted Romanists. The premises are in a most dilapidated condition, and a new hall is urgently required. The meeting concluded with an encouraging word from Dr. HENRY SOLTAU, who declared that the chief hope of the evangelization of the lowest slums is the multiplication of Medical Missions.

Monte Carlo.

By Rev. RICHARD GLOVER, M.A., Rector of Wotton, Dorking.

(From unpublished "Latter Day Ballads."

To Monte Carlo a gay youth sped
While shone the summer sun,
And his heart leapt up as he sang to himself—
"This is the way for fun!"

He thought of the music, the play, the dance,
And the fortune he should win;
But a whisper was heard within his heart—
"This is the way of sin!"

But the hope of gain that whisper drown'd,
And bade him its voice refuse;
And the voice then changed to another note—
"This is the way to lose!"

In vain; for he went and staked and won,
Then lost! till, with choking breath,
He rush'd out in despair and shot himself!
And I saw 'twas the way of death!

Then methought I saw o'er his body writ
A legend by magic spell,
And in the blue, flickering flame I read—
"This is the way to Hell!"

Evangelization by the Printing Press.

RELIGIOUS TRACT SOCIETY.

THE power of the Press as an instrument used of God for the advancement of his Kingdom among men, was abundantly and powerfully illustrated on Friday evening at the annual meeting of the Religious Tract Society, held in Exeter Hall, under the presidency of Rev. Canon Fleming. The large audience which had assembled followed appreciatively the acknowledgments of the good hand of God, as that had rested on the efforts put forth. Never, it was shown, has the work stood higher in the esteem of the Christian public, and deservedly so.

The more important points of the year's work were pointed out and emphasized by Rev. Richard Lovett, in an interesting address. It appeared that the new publications of the year had numbered 694, of which 209 were tracts; and that the Society has already published, or helped others to publish, literature in 250 languages, dialects, and characters. The total circulation of books, tracts, &c., from the London warehouse during the twelve months has reached 32,149,810, of which 15,483,750 were tracts. From foreign depots it is estimated that twenty millions of publications have gone forth, bringing the year's figures up to 52,149,810, and those since the formation of the Society to 3,490,715,230.

Missionary contributions to the amount of £14,376 10s. 10d. had been received, and grants in money, publications, and materials, have amounted to £24,048 1s. 5d.

Among the home missionary agencies which had been helped, special mention was made of the arrangements for the promotion of Bible education in board schools. In the London schools the number of children examined was 298,524: and prizes were also sent to Bolton, Bradford, Brighton, Hartlepool, Leeds, Manchester, Newcastle, and Nottingham. Every effort had been made to meet the exceptional demands made for the benefit of troops in South Africa.

The foreign items included the publication of the "Pilgrim's Progress" in Kisi-Kongo, a language spoken on the Lower Congo. This makes the ninety-sixth tongue in which the Bedford tinker's message is sent out to the world. Evangelical workers of every name and nationality had received the benefit of the Society's resources.

WELCOMING A NEW SECRETARY.

The greatest change in the Society's staff had been necessitated by the retirement from the secretariat of Rev. Prebendary White; but, while only accepting this resignation under absolute compulsion, the committee believed that in the providence of God they had been led to the very best man to fill the vacant post in Rev. A. R. Buckland. The new secretary had come to them with a long and wide experience as a journalist, is a man of tried literary capacity, and has for a number of years been widely known as throwing the most strenuous efforts into the promotion of Evangelical Christianity. The committee look with hopefulness to his association with them in the work, auguring therefrom the brightest prospects for the future. For the retiring official the deepest affection and respect were expressed on behalf of his colleagues. His great gifts had been devoted unstintedly to the work; and as an illustration of these it was mentioned that he could read with ease in fourteen or fifteen languages, including Hungarian, Bohemian, Russian, Dutch, and Welsh.

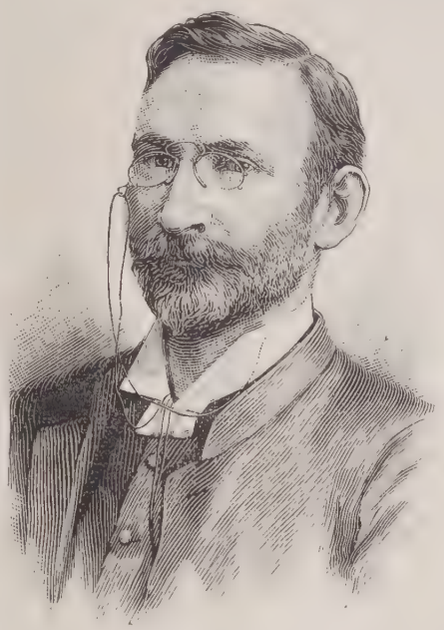
UNCHANGED AMID MANY CHANGES.

After expressing a very warm welcome to Mr. Buckland, the Chairman referred to his own apprenticeship of twenty-five years in learning all about the Society's methods, which had only deepened his confidence. At a time when all Christian agencies are subject to the severest tests, the Society had not escaped the ordeal of criticism, but it is more than ready to justify its existence, and has now taken its place among the most venerable religious societies of the Christian Church. "Many things have changed since its foundation, but the things with which it has to deal—sin, the human heart, sorrow, the need of salvation—have not changed; and the Society has not changed its principles. The Press will never supersede the living voice, but it can go where the voice cannot yet reach. Though it may be used for evil in many cases, it is infinitely for good every year; and in the great conflict that is being waged truth must beat down all error, light dispel all darkness, and Christ be stronger than Satan." Canon Fleming referred to a legacy of £19,000 received for the publication of books to promote Protestant principles, which must be expended in ten years.

Recalling the criticisms of the Society's aims which prevailed in its early days, Rev. W. L. Watkinson declared that "the age has come round to you." The fighting maintained to vicious literature—of fashion and folly, of profanity of the flesh—called forth the heartiest congratulations.

Among a number of reasons for supporting the Society, Rev. Charles Brown (Ferme Park, N.) bore witness, for personal experience, that in many an agricultural labourer's cottage the Society's tracts are read with avidity; and bring life, and light, and comfort to many a weary worker in obscure places.

As an American, Rev. Dr. Cuthbert Hall (Union Seminary, New York) rejoiced to join



REV. A. R. BUCKLAND, NEW R.T.S. SECRETARY.
From Photograph by Messrs. Fradelle & Young, 246, Regent Street, W.

in the praise of a noble British institution. Rejoicing in what is done for good by private publishers, he yet insisted on the necessity for great societies on both sides of the Atlantic to devote themselves to the production of the printed Word as an accompaniment of the spoken Word.

The Bible League.

IN its earnest efforts both to promote the reverential study of the Holy Scriptures, and to resist the various attacks made upon the Word of God by reckless criticism, the Bible League renders valuable service.

The annual meetings, held at Exeter Hall on Wednesday, May 7, were times of strengthening to large numbers of believers. In the afternoon, Pastor W. Fuller Gooch (hon. sec.) followed with a review of the year's operations. At the close of a decade of labour, it is found that the extreme critics of the Bible are increasingly energetic, and that more strenuous efforts than ever are necessary to counteract their influence. On every hand souls are being led away by the evil. A typical instance is evidenced in a request from a well-known minister: "Pray for a young relative, beguiled by 'higher criticism,' and since led into agnosticism." The past year has been the most fruitful in the League's history; good progress has been made in every department. Among other advances, many monthly prayer meetings have been established. Outstanding features were the conferences in London and at Oxford, both of which attracted a large measure of public attention, and were fruitful in blessing. Lectures by Revs. J. Tuckwell and J. Urquhart have awakened deep interest. A vast amount of instructive literature has been circulated, and through many-sided operations the cause of Bible truth has received stimulus. The Council are resolved to go forward, as heretofore, in simple dependence upon the Lord, to maintain the Divine authority of the Bible as the Word of God and the only revelation given by God to fallen man; asserting the inseparable unity between the written and the living Word, as set forth in the Person and Deity of the Lord Jesus Christ.

Speaking from the chair, Mr. W. H. Seagram rejoiced that the work of the League is meeting with much approval, as the need for its efforts becomes increasingly clear. Difficulties in the way of aggressive operations are met with in those churches which have come under the blighting influence of error, but the League has gone steadily forward, maintaining its principle of loyalty to the sacred volume.

Professor Margoliouth, dwelling on the value of organized effort in defence of revealed religion, said that religious societies whose belief in the Bible decays, decline in their spiritual and philanthropic value. The Bible League holds that the Word of God is a true guide; those who abandon it necessarily fail to make progress, for "a road that leads nowhere soon ceases to be a road." Proceeding, the speaker said that abandonment is frequently due to lack of proper investigation. "I have seen absurdities which, because of their first appearing in Germany, have received consideration, whereas, if written by unknown persons in this country, they would have been promptly relegated to the waste-paper basket. They are not less absurd because issued in Germany."

CRITICAL FALLACIES.

Professor Margoliouth went on to remind his hearers that there is no such thing as exclusive knowledge in Biblical criticism, and that all, knowing the facts, may arrive at a sound conclusion. The prevalent destructive criticism is based on false ideas, which allow for no retrogression in the human mind, and are not truly scientific. "To one who should endeavour to reconstruct English history on the basis of a continued evolution, without recognition of the ebb and flow of thought and knowledge, errors would be inevitable, for the method would be wrong. Yet this is the method frequently adopted by critics of the Pentateuch. The laws of evidence, too, are strained in order to attack the truth; but minds so fettered by prejudice cannot by any means be regarded as true guides."

Many threads of modern discussion were gathered up by Rev. John Tuckwell, who said that controversy has, at any rate, cleared the air, led believers to precise thinking, and reminded them that the infallibility of the Bible does not belong to the paper and the printer's ink, but to the Holy Spirit, the Inspirer. Mr. Tuckwell spoke with much force and cogency in contravention of arguments against the reliability of Bible narratives.

In the evening there was a large rally of friends, and the proceedings were full of encouragement, Mr. Seagram once more presiding. The first address, by Rev. R. Wright Hay, was on "The Written Word and the Living Word." The speaker dwelt helpfully on the relations of the Old Testament and the New, and contended that to destroy the one is to destroy the other. Pastor W. Fuller Gooch followed with an awakening and convincing pronouncement, in which he showed how completely the very foundations of the Christian faith would be destroyed by modern criticism, which, in spite of the absurdities it involves, meets with ready acceptance from those who are at once "broad" and but partially informed. The final address, by Rev. W. R. Mowll, on "The Ascension of Christ: Prophetically, Typically, and Spiritually," formed a fitting conclusion to a notable day in the annals of the Bible League.

Twenty-one Years in Exeter Hall.

CENTRAL Y.M.C.A.

THE celebration of the fifty-eighth anniversary of the Central Y.M.C.A. coincided with the "coming of age" of Exeter Hall as its headquarters; and the occasion was celebrated last Thursday by a deeply interesting gathering of members and friends, which filled the great hall. The appearance in the chair of the veteran president—SIR GEORGE WILLIAMS—was the signal for a spontaneous testimony to the affection in which he is held. The report submitted by Mr. JOHN H. PUTTERILL bristled with facts and figures full of highest import to the well-being of London and of the English people.

FACTS AND FIGURES.

This is only one of the 7,758 Y.M.C.A. "cities of refuge" for young men which now belt the earth, with 563,588 members. It has gathered round it in the City of London 2,179 members, 875 associates, and 165 youths in a junior section. Meetings for Bible study held weekly number eleven, with an aggregate attendance of 653; while the total number of weekly meetings for young men is forty-two, with an aggregate attendance of 1,812. Boys are cared for at six meetings, with an average attendance of 165. The number of weekly attendances at the centres of Exeter Hall, Aldersgate Street, and Cornhill is estimated at 12,000. In the course of twelve months 4,250 persons had been recommended to suitable lodgings, while situations have been secured for 238, and 420 have been afforded temporary relief in time of special need. In 1844 the Association was housed in rooms rented at 2s. 6d. weekly; at present buildings are owned in Great Britain valued at £590,000, and throughout the world at more than £6,000,000. An interesting account was given of the development of the Hall as the centre of the "May Meetings." The ninety-six such gatherings held in 1881 grew in twenty years to 279.

NEW ASSOCIATIONS ON THE CONTINENT.

A letter of hearty congratulation—addressed to Sir George Williams as the father of the Y.M.C.A.—was read from the first Russian Association just established at St. Petersburg; and equally warm expressions were presented from the Italian Association at Rome, which had commissioned a representative to attend.

In a bright and enthusiastic address, the CHAIRMAN gave an account of evidences of the spread of the Association which had come under his notice during a sojourn on the Riviera. At Cannes he had been asked to preside over the inaugural meeting of an Association; and on the invitation of the president at Nice he also took the chair at the opening of an enlargement of premises. In one place he found an ex-Roman Catholic priest helping the movement forward. The celebration of the coming of age of Exeter Hall brought back to him many memories of the men who had taken part in its establishment, but who were now enjoying the eternal rest. He was cheered to see, however, not a few who were still spared to help forward the work of grace. He praised and thanked God in his old age for all the experience of lovingkindness and tender mercy which they had enjoyed.

"ASHAMED OF THE WORD 'PROTESTANT.'"

As one of those who took part in the coming of the Association into Exeter Hall, Canon FLEMING recalled that it was then the fashion, as it is now, to call the Hall by ugly names, among others describing it as a hotbed of Puritanism and Methodism. Those who do so are the people who are ashamed of the word "Protestant." Thank God, Exeter Hall has always been a centre of Protestantism; and the Y.M.C.A. has made its home more Protestant than ever by occupancy and work. His own right to call himself a Churchman had, he said, been called in question because he dared to stand on Christian platforms with Christian Nonconformists; but "if the great battle of the Reformation should have to be fought over again, England will have cause to thank God for its sturdy Nonconformity."

Recalling a definition of the Y.M.C.A. which he had heard—"putting one hand into the hand of Christ, and stretching out the other to help some one"—the Canon said that described the history of every Christian, and Christian Endeavourer, and Christian Church, and of the Y.M.C.A. "The work is unique, because it is your own work. The Y.M.C.A. has never usurped the work of the Church. It is the friend of all the churches, and the enemy of none. We must all learn to love Christ more than any church, and truth more than any sect."

DECISION OF CHARACTER.

"Multitudes in the valley of decision" was the text on which Rev. HUGH BLACK (Edinburgh) based a searching address on the value of decision of character. "Character," he said, "is not an indefinite term, a vague generalization, an abstraction. It is the net moral result of a man's whole life, the result of the training of a man's will. For according to the character of a man's will is the character of his whole life.

"When we come to religion, we find that in no place is indecision more fatal; yet this is the temptation of the day. Suspense of judgment is necessary in many things. Even in religion it may be often useful and necessary. There are many questions—of creed, of doctrine, of church government, of scholarship—on which a man may suspend judgment, but in things of conscience as distinguished from things of the intellect we must act on the spur.

"To temporize or compromise is to give in to our own lower nature. The present is a period of indifference. Enthusiasm is more or less discounted. Passion is despised. The ideal seems to be a sort of languid tolerance. This is the ruin of all character. Such moral apathy to principle is a far lower depth than blatant unbelief; 'I would that ye were cold or hot.' All Christian decisions are summed up and follow from the one great decision, 'What think ye of Christ?'"

Summing up the lessons of the meeting, Rev. F. B. MEYER spoke with deep feeling of the example which is being set to our own land and the world by the crowds of young men who go forth, having given up churchgoing and religious observance after coming to the city with high ideals. They went down and down—the fair ideal faded. Addressing any such who might be present, Mr. Meyer declared "that to have failed once has not settled the matter for ever; and even to have gone under into a sea of ink is not to say that you shall not stand on yonder height which was the fair ideal of your youth. Because He has enabled us to do that, He will do it for you; but you must make haste to get on your feet."

Zanzibar Strangers' Rest.

THE first public meeting of this noble work was held on Tuesday, May 6, when the Lower Exeter Hall was filled with a most appreciative crowd of friends. In the unavoidable absence of Mr. Cory, the chair was taken by Mr. W. F. A. ARCHIBALD, and the speeches which followed were full of freshness and interest.

Rev. JOHN WILSON spoke of our duty towards the sin and misery of the world as the Lord's debtors, and made a powerful appeal for more workers. Mr. HENRY STANLEY NEWMAN, editor of *The Friend*, having visited Zanzibar, was able to describe the people, and implored the British nation to remember the great responsibilities in East Africa. Mrs. AGNEW, who is a resident on the island, gave her testimony as to the wonderful work being done by the mission. The meeting was closed by a powerful address by the Rev. GREGORY MANTLE, whose spiritual teachings about a living faith will not soon be forgotten.

Altogether, this was a most successful gathering, one of its features being the beautiful singing of the blind students from the Normal College. The new report, with photographs of Zanzibar, and an account of the Mission in the island, will be sent on application to the hon. sec., Mr. J. Theo. Isaac, 44, Coolhurst Road, Crouch End, London, N.

Christian Evidences.

THE annual meeting of the Christian Evidence Society was held a few days ago in Exeter Hall, when the BISHOP OF STEPNEY presided. Rev. C. LLOYD ENGSTRÖM, secretary, presented the committee's report, and the Chairman referred to the suggestion appearing from time to time, that there was not now the same necessity for controversial lectures and discussions as was the case a few years ago. In reality, there was not less need for the exhibition of Christian evidences; but the time had arrived when the line along which that exhibition must move had considerably changed. A little reflection would convince anyone of the comparative failure of organized secularism all over the land. The working-classes show no appetite for the old style of infidel lectures, and the so-called "Halls of Science" in many towns are closed. Allowance must be made for various influences, but the main reason why the older sort of controversy was in less demand was that secularism, in alliance with socialism, had been experimented with and failed; and there were indications all around of an awakening, in the minds of the more thoughtful working men, to a sense of the need of religion as a background and inspiring force for the realisation of even their social aspirations.

Sir DYCE DUCKWORTH referred to the indifference of all classes to the needs of the soul. There were many so-called agnostics, who took that name merely because it was fashionable in certain circles. Where real infidelity, or agnosticism, existed, it arose from a mental colour-blindness. Rev. A. J. HARRISON said that it was not mere cleverness that would enable a man to find God. The way to God was on the intuitional side of human nature. If they went to a sceptic with the consciousness that God was with them, they took the atmosphere of God with them, and captured the man before he had time to think of his arguments.

For Aged Believers.

WITH Christian sympathy and persona ministration, the Aged Pilgrims' Friend Society, for nearly a century, has carried on a beneficent work among the aged Christian poor throughout the country. Many hundreds of those to whom it ministers dwell in their own homes, while for pensioners who need shelter the Society provides a place of refuge.

The annual meeting, held at the Mansion House a few days ago, was largely attended. Sir C. R. LIGHTON presided, and paid a high tribute to the usefulness of the Society, which sought to prevent the "borderland" between life and death from being lonely, and was thoroughly Protestant in its nature.

A stirring address was given by Lieutenant-General Sir WILLIAM STIRLING, who spoke of the enormous field for such a society's operations in the provinces. The report presented by Mr. HAZELTON, secretary, showed that the income had not diminished, and in the Metropolis, Brighton, and other places the pensions were paid monthly at the homes of the recipients by lady visitors and the committee, and elsewhere whenever practicable by Christian friends. Since the formation of the Society in 1807, a sum of £318,500 has been expended in pensions. The number of pensioners on the books is 1,579, an increase of forty-four on the year. They reside in all parts of the country, and received in life pensions of from seven to ten guineas, £11,788 during the year. The secretary pointed out that an income of £14,000 annually is needed to maintain the pensions and homes.

Rev. F. S. WEBSTER urged the claims of the Society on the grounds that it was for the benefit of the aged, and formed a most remarkable testimony to the reality of personal religion. It followed the example of their Divine Lord and Master, and conserved one of the most valuable forces that belong to the Church of Christ.

Others who spoke of the Society's work in cordial terms were Revs. J. H. Hallett, E. White, and J. W. Pratt, and Messrs. W. H. Collingridge and W. J. Parks.

A Cripples' Festival.

THE fifty-eighth annual festival of the Ragged School Union, which was celebrated on Monday last week, at the Queen's Hall, was attended by an audience well worthy of the occasion, and the proceedings were instinct with enthusiasm and fine feeling from beginning to end. The spacious platform was filled by a band of bright, intelligent, cripple children, whose admirable singing aroused the admiration, as their physical disabilities did the intense sympathy, of their attentive hearers.

Speaking from the chair, the MARQUIS OF NORTHAMPTON dwelt in high terms upon the progress made during the year. The Sunday-school work, the Bible-classes, and the Bands of Hope, continue their careers of usefulness. Turning to the Cripples' Mission, the speaker rejoiced that the School Boards have taken up the education of the physically unfit, while visitors regularly go to the homes of the 6,000 sufferers on the books of the organization. The Surgical Aid Society has rendered invaluable assistance, supplying necessary instruments to the maimed and deformed.

In all the operations, the speaker pointed out, the workers are actuated by the highest aim, to lead their young charges to the feet of a pitiful and loving Saviour. No fewer than 40,000 children attend the various schools connected with the Union. Proceeding, Lord Northampton dealt with the question of the "drift children" of our streets, and said that they are gathered in, not only for recreation, but to hear the glorious message of the Gospel.

Besides the direct agencies of the Society, at the Ashley Mission in Bethnal Green, and at Doddington Grove, Battersea, no fewer than 153 missions, large and small, are affiliated to the parent society. Some of these embrace a veritable network of efforts—Gospel services, Sunday-schools, Bands of Hope, penny banks, crêches, day and evening schools, and all that tends to the moral and religious welfare of those associated. With the exception of a small staff, practically all this work is done by an army of 6,000 volunteers.

The BISHOP OF KENSINGTON, who followed, showed that the work of the Society is in its scope and influence upon the community (1) widespread, (2) pathetic, (3) spiritual. He emphasized the importance of the efforts on behalf of

THE CHILD LIFE OF THE CITIES.

"The future must be secured for the righteousness of God. What, then, is to keep the world clean? The salvation and training, physical, moral, and spiritual of the children of to-day—the men and women of the days to come."

The next speaker, Rev. Dr. GLOVER, of Bristol, made a telling appeal in the interests of the children of the slums. Comparing, in reminiscent mood, the England of the days of Chartism with the England of to-day, he sounded a note of deep praise for the advances made. Yet a vast deal remains to be done. "No political economy will prevent the sins of the parents producing suffering in the children." The children of the poverty-stricken, of the drunkard, of the gaol-bird, have to be rescued and helped, and all in the strength of God, for "if we set the individual right, he will, in his turn, soon set his surroundings right." Illustrating the efficacy of Christianity in dealing with the needs of humanity, Dr. Glover quoted Dr. Stewart, of Lovedale, who, when asked, "Do you first of all civilize or Christianize?" replied, "I object to doing the same thing twice; Christianize the man, and you civilize him." So let us deal with the boys and girls of the streets, until England is ultimately happy in the abundance of peace and in the sovereignty of goodness.

The last speaker on the list was Rev. A. R. EZARD, of Dewsbury, who related, with much force and acceptance, the story of his labours among poor children in the Yorkshire town, where he is a Congregational pastor. His account of the misery entailed by gambling was particularly forcible. Women take the clothes from their children to raise money for betting, and little fellows from the schools indulge in the vice. Mr. Ezard advocated more energetic efforts among the young, aiming, "not merely to teach them ethics, but to point them to the Lord Jesus Christ."

A pleasant feature of the festival was the presence of H.R.H. PRINCESS CHRISTIAN, who was presented with a bouquet by a tiny cripple carried forward by Mr. John Kirk. The beloved daughter of the late beloved Queen Victoria is herself the directress of a home for cripples. She gracefully distributed the "Faithful Service" prizes, earned by young people who have gained the approbation of their employers and remained in their respective situations for one, three, or five years. These all received their gifts amid the hearty congratulations of the audience.

The Church Association.

AT the meeting of the Church Association, Mr. HENRY MILLER, the secretary, told the story of much earnest endeavour to frustrate Romanizing tendencies and instruct the people in Gospel truth. Great interest attached to the details given of measures taken for the assertion of the Protestant position in Church and State; but an importance no less deep characterized the propagandist exertions of the Association. The colporteur and van work had been highly appreciated on all hands. Nearly 3,000 addresses had been delivered during the year, and nearly 200,000 publications distributed.

The chairman, Mr. JAMES INSKIP, spoke of Ritualism from various points of view. It is Romish—a borrowing and copying of practices and teachings that were left behind at the Reformation. It is unlawful; and because it is that, the Church Association has had much to do by way of litigation. Adverting to the influences that work prejudicially to Protestantism, the speaker said:—"The rising generation of the upper classes is left at the mercy of every kind of doctrine. Few even of the Evangelical clergy give careful instruction from the pulpit upon the distinctive doctrines of the Gospel. Many seem to consider that there is something unholy in controversy, and that they are more devoted than their Evangelical predecessors. They allow disparagements of the fathers of the Evangelical revival, which are repeated by High Churchmen, until the world believes them." In conclusion, Mr. Inskip found comfort in the hope that the power which wrought the Reformation in the sixteenth century, rolled back the incoming wave of Romanism in the seventeenth century, and produced the Evangelical revival in the eighteenth and nineteenth centuries, will work again. As a sign of such working, the friends of the Church Association would welcome a turning-back of the Evangelical clergy in the direction of Protestantism and simplicity.

Stirring addresses were delivered by Revs. HENRY DENING, J. B. BARRACLOUGH, W. R. MOWLL, and A. A. ISAACS. The last two alluded to the Education controversy. The former was suspicious of any measure which commanded the warm support of sacerdotalists; the latter remarked that in many country schools in England Roman Catholic books have been made the basis of religious instruction. Both speakers held strongly that the Bible in its purity should be the basis of religious education in public elementary schools.

Friedenheim Hospital.—The story of Friedenheim for 1901 is a record full of praise and thankfulness. Numerous difficulties had to be encountered in the early part of the year. Owing to the illness and consequent resignation of Sister Caroline, the Home of Peace was without its charge sister for nearly six months. The circumscribed accommodation for the staff was another trial, and Miss Davidson almost gave up hope of building the nurses' home, so greatly needed. The number of patients had to be reduced for a couple of months for lack of funds. Through the untiring exertions of the Council, funds were soon raised and the difficulties overcome. The year closed with the hospital free of debt, the nurses' home roofed in, and the staff complete. Copies of the report may be obtained from the secretary, Friedenheim Hospital, Upper Avenue Road, Swiss Cottage, London, N.W.

Coalies' Festival.

FROM all parts they came—north, south, east, west—some in brakes, others in coal vans or by rail. The London coalies flocked to the number of over 1,000 to the annual festival at Mildmay on Tuesday of last week. Guests from Enfield, Woolwich, Clapham, Ealing, and other places were decorated with bright bouquets of flowers, each also receiving an illuminated text card (both given by the Mildmay Mission), and all seemed thoroughly to enjoy themselves.

Mr. FRED TITE (treasurer), presided, and gave a short financial statement, saying that at least another £100 per annum was needed to maintain the present staff of missionaries. More missionaries are also urgently needed. He spoke of the importance of living holier lives, saying that "after all the secret of true and lasting happiness is to be found in Christ, who is the giver of the water of life. Sin brings sorrow, but victory over sin may be gained by union with Christ."

Colonel J. F. MORTON was received with acclamation. In welcoming the guests to "Coalies' Hall," he said: "The secret of all happiness is the knowledge of sins forgiven, through faith in the person and work of Christ. 'Christ has redeemed us from the curse of the law, being made a curse for us'" (Gal. iii. 13). He concluded by reciting a poem on the substitutionary work of Christ.

A delegate from the coalies, Mr. ROBINSON, in a racy speech, said: "I never found happiness in sin, and before conversion was a poor drunken coalie. Some people think I'm queer, but I'm not so queer as I used to be, for I do go home on my legs now, whereas it was difficult to tell how I got home before. Although I live next door to a public-house, I never go into it, and instead of paying for furnishing a gin-palace I prefer to furnish my own dwelling."

The local superintendent of the Mission (Mr. WILKS) pointed out that "the greatest of all possible blessings was within reach of everyone, and when it is remembered that the present is but a training for eternity to follow, how important it is to make the necessary preparation."

Another delegate from the coalies, Mr. GRACE, told how "for nineteen years I have found Christ a satisfying portion," and urged his mates to receive by faith the same blessing. Before his conversion he thought he was no good, but Jesus had knocked off the rough places, and it was now his privilege to point people to the Saviour.

Other addresses of a most interesting and profitable character followed, by Messrs. Clarke and Prentice (missionaries), and Misson and Goddard (coalies).

Keswick Convention.—Mr. E. C. Pitt-Johnson, of Exeter College, Oxford, hon. secretary of the Association of Cycle Campers, writes to say he will be glad, during the Convention on July 21-26, to provide tents and food for a few who might otherwise be deterred from going, on account of the expense of obtaining board and lodging in the town. He will gladly send particulars on application to him at the address given.

"To Every One—according to his several ability" (Matt. xxv. 15).—Comparatively few of the Lord's children seem to realize that the success of the Gospel depends in large measure upon *them*. Few Christians comprehend the solemn truth, that the responsibility for the triumph of Christ's dying love devolves upon them. Is it not time that God's children everywhere appreciated and exercised their privilege to "publish" the glad tidings of salvation (Mark xvi. 15), to "make disciples" (Matt. xxviii. 19)? Yet timid and ease-loving Christians are prone to excuse their remissness by the plea, "I cannot preach." But dare *any* plead, "I cannot *teach*, cannot *publish* Christ?" Let all children of the Kingdom face their solemn duty, exercise their glad privilege! Test your heart and life by the following questions:—(1) Does my life bring God down to men? (2) Does my love lift men up to God? The HOME MISSIONARY CIRCLE is an organization calculated to ensure an affirmative answer from all those who enrol themselves as members. Forms of membership of hon. organizing secretary, A. E. Sims, Hope Gospel Mission, Northsea, Portsmouth, Hants.

The Ingathering of Israel.

THE ninety-fourth anniversary of the inauguration of the London Society for Promoting Christianity among the Jews, was the occasion of a large assembly at Exeter Hall on Friday morning. For an hour prior to the meeting, the Hebrew children from the Society's schools occupied the orchestra, and sang a number of sacred melodies. At eleven o'clock the chair was taken by the president, Sir John H. Kennaway, Bart., and an abstract of the report on the year's work was read by Rev. W. T. Gidney. One of the most striking evidences of the removal of Jewish disabilities, and an event of happy augury for the well-being of the Jews in England, is the fact that, for the first time in history, the Monarch's proclamation on accession, at the meeting of the Privy Council, was signed by Jews. The Society recognises its first duty to be to bring under Christian influence Jews who may settle in the Metropolis, as is shown by the fact that the sum of £1,000 was spent last year on parochial missions in eight different parishes in London, in addition to the outlay spent on its central missionary operations in Whitechapel. The total number of missionaries on the Society's staff is now 199, who are spread throughout the cities of Europe, Asia, and Africa, at centres where Jews are to be found in large numbers.

A YEAR OF PROGRESS.

The chief events which have marked the Society's progress during the year are the reopening of the Vienna and Alexandria stations, (the former city with its 150,000 Jews, and the latter, the port of Egypt, offering many facilities in the way of evangelization); the appointment of Rev. J. Carnegie Brown to the Jerusalem mission in succession to Canon Kelk; the erection of a new day school for Jewish girls in Jerusalem; and the acquisition of new mission halls in Liverpool, Hull, and Rotterdam. The opening of a school at Smyrna is also an event which is full of promise. An encouraging report of the Mission's operations in London is given by Rev. Canon A. H. Kelk, who states that the medical mission is invariably well attended, the full number allowed being always present. Many of them, especially the men, come almost entirely for the sake of the addresses.

The work at the mission schools at Streatham Common is bearing fruit. During the year eleven boys and girls were baptized, with the permission of their parents. In other centres of the Metropolis the mission agencies have been carried on with increasing zeal. The young Jewesses of Spitalfields not only assemble in the meetings held specially for them, but also attend gatherings organized primarily for Christian girls. The missionaries in Stepney testify to the great desire which exists, especially among foreign Jews, to learn all they can of the salvation which is by Jesus Christ. The present is a time of sowing in Whitechapel, though signs of harvest are not wanting. In the provinces many doors have opened, and the old bitterness and prejudice of Jews to Christ and his Gospel are fading away.

NOT WAITING TO BE INVITED.

One of the missionaries writes:—"It is a marvellous sight to see the Jews crowding our mission hall without being invited, listening most attentively to the Gospel addresses, and joining in our hymns with the greatest reverence." Concerning the Continental missions, there is every reason to believe that at these centres the preaching of the Gospel and the medical work are progressing with gratifying results. The Asiatic missions are conducted on lines which have been effectual. The work at Jerusalem is being prosecuted with continued vigour. During the year 20,421 prescriptions were given, and 1,042 in-patients received attention.

Speaking from the chair, Sir John Kennaway referred to the steady growth in the operations of the Society. The organization does not grow by leaps and bounds, but persistent efforts are being made to stimulate a deeper interest on the part of Christians in all that concerns the Jewish race. What had been done in the past inspired hope for the future. One of the encouraging signs of the times is the growing interest which the Jew is taking in the welfare of his own race. With regard to the great movements which are agitating the Jewish world to-day, the Chairman felt convinced that these changes are the working out of some great plan in the counsels of the Almighty. Although the Jewish question does not appeal to popular sympathy or imagination, that does not diminish the obligation of the Christian to the Jew.

THE OUTLOOK FOR ISRAEL.

The Bishop of Down and Connor followed with some sympathetic words concerning the Jewish question in the light of Scripture. One great reflex blessing which has flowed to the Christian Church as a result of studying the Jewish question is the deepening of its knowledge of the Word of God. The world has witnessed the scattering of the race, and will yet see its ingathering again. The time must come when the possessors of the land will give way to the people to whom God has appointed it. The Jews are entering into their own country of Palestine, and Jerusalem is once more a Jewish city.

From Smyrna, Rev. J. Muhlenbruch brought encouraging tidings of the progress of the mission. So eager is the reception given by Israel to the Gospel, that the chapel is invariably too small to accommodate the crowds who attend. The school for girls was opened in the autumn, and the need has arisen for a similar institution for boys. The speaker made an earnest appeal for further workers in order that the opportunities of to-day may not be lost.

Sir William T. Charley followed with words of warm appreciation of the aims and accomplishments of the Society. Referring to the persecution to which the Jews are subject in Roumania, the speaker expressed the hope that the English Government would use its influence on behalf of Israel. Rev. J. H. Adeney, B.A., who is labouring under the auspices of the Society at Bucharest, gave a description of what is being done for the Jewish population in the vicinity of the Black Sea, which numbers over a million.

Post, Telegraph, and Telephone.

THE annual conference for Post Office clerks and postmen, held in the City Temple for two days, was marked by high spiritual tone and power, the attendance being larger than has been seen for some years past. The discussion on the work of the Association was good, several of the delegates speaking of how the Lord is laying upon their hearts the need of reaching the men in their own offices individually. The afternoon prayer meetings were blessed times. The afternoon general meetings, addressed by Mrs. Penn Lewis, and the evening meetings, when Rev. Gregory Mantle was the speaker, were well attended. A deep sense of the presence of God prevailed.

At the Tuesday missionary meeting, presided over by Rev. Dunlop Smith (Mr. Albert Head being reluctantly absent through illness), Mr. Jarrett spoke of the needs of Peru, one of the South American Republics where *El Correo Evangelico*, the P.T.C.A. Gospel paper, is distributed; and Mr. Roberts, of the Kurku Mission, speaking on behalf of India, said: "I am so glad that you are caring for the postal officials of this vast land, for if you did not seek them, they would go unreached." At the Wednesday morning missionary meeting, with Mr. C. F. Harris in the chair, Mr. G. Braithwaite, just back from Japan, gave some interesting details of the P.T.C.A. work in the offices of that rapidly developing country; Miss Soltau pressed the need for prayer for the postal officials of China; and Mr. Hodge, of the Victoria Press for South America, told of the requirements of that continent, and the blessed work given to the Association there through *El Correo*. Mrs. Warren spoke warmly of the Colonies, and increased the desire to reach for Christ a far larger number of Colonial post offices.

Those two days were a pledge and earnest of much future blessing. One postman's testimony is: "I went to the Conference on Tuesday and Wednesday, and enjoyed it very much indeed. It was a very helpful time. I feel if the men are going to be won for Jesus Christ it must be by individual effort, bringing the Gospel to the men in the office. This is what I have been trying to do, and I feel the Lord is going to bless this effort."

The prayerful sympathy and practical help of God's people is desired; and any wishing for further information are asked to communicate with Miss Edmonstone, P.T.C.A. Senior Institute, 17, Bartholomew Close, E.C.

A Diamond Jubilee Festival.

ALTHOUGH unquestionably leaving much to be desired, the present condition of London compares favourably indeed with sixty years ago. At that time public amusement comprised almost every form of degrading entertainment, while seminaries of vice existed in which the young were systematically trained in crime. It was in these conditions that the Field Lane Ragged Schools and Refuges were founded, and sixty years of strenuous toil, attended by many difficulties and not a few disappointments, have not failed to leave a sacred impression upon the population among whom the work has been carried on. Daily experience emphasizes the need for continuance of the work, and among the many departments of the institution not one will be found which it would not be a misfortune either to abolish or curtail.

Happily no such measures are likely to be taken, for the attendance at this year's festival, held on Friday evening in the Queen's Hall, demonstrated afresh the hearty concern with which the career of the work is followed.

The proceedings were under the presidency of the Marquis of Northampton, and were full of interest. In the course of a happy address, his lordship spoke words of hearty welcome to Her Royal Highness Princess Henry of Battenberg, who always had at heart any efforts which are being made to ameliorate the lot of the poor and outcast. Referring to the Society's work during the past year, the Chairman stated that no fewer than 730 men and women had been sheltered in the refuges, 321 of whom had found employment from there. But the primary object of the institutions was the rescue and care of the children, in whose training no pains are spared. The question was sometimes asked, "Why do ragged schools exist?" To which it must be answered that while there is a possibility of child-life being ruined by contact with various forms of evil, the need for their existence will remain.

After two songs by Madame Antoinette Sterling, and a piece by the boys of the Field Lane Homes, Mr. B. W. Chandler read the treasurer's statement, which showed that the year closes with a balance of £158 in hand. In reviewing the activities of the society during the year, the speaker announced that thirty-two meetings had been held weekly. The work in the refuges and industrial homes had been maintained with zeal and devotion, while Sunday services in the Beggar Church are attended by 500 or 600 men and women who would not otherwise be found in the House of God.

The prizes earned by the boys and girls of the schools were then distributed by Her Royal Highness to happy recipients. After several pieces had been rendered by the scholars, and Madame Antoinette Sterling had given three solos, Rev. A. Boyd Carpenter warmly commended the work of the institutions in a stirring address. All around are men and women struggling against the vices which have taken hold of them. To these the Society holds out a helping hand. But, above all, there is the cry for protection which arises from the children. To this cry the Society, with its network of institutions, responds gladly, and has aroused a widespread spirit of philanthropy. Dr. John Hunter followed with an impassioned appeal on behalf of helpless child-life, urging that it is the Father's will that not one of these little ones should perish.

Protecting Native Races.

THE useful work of shielding native races from the demoralization which follows the importation of strong drink meets with increasing success under the direction of the Native Races and Liquor Traffic United Committee.

Speaking at the annual meeting of the organization, which was held at Grosvenor House, W., on Monday last, Dr. C. F. Harford (hon. secretary, formerly known as Harford-Battersby) told of important advances. He drew particular attention to the steps taken by Lord Milner to prohibit the sale of intoxicants to the natives of the Transvaal; the old prohibition laws being maintained and enforced under a penalty of six months' imprisonment. With reference to this question, Lord Milner writes: "The whole credit of the administration is at stake in the matter, and I feel confident that His Majesty's Government will support us in the view that no effort and no expense should be spared in carrying out a policy which, if successful, will mean a momentous triumph for civilisation in this part of the world." As to Cape Colony, the unanimous opinion of the resident magistrates is strong as to the advantage to the natives of the restrictions imposed by martial law on the sale of intoxicants, and the committee are hoping to secure the permanency of these restrictions by means of their embodiment in the law.

Efforts are also being made to secure the total prohibition of the importation to West Africa of concentrated forms of trade spirit and the prohibition of the transport of spirit by railway.

ANGLO-SAXON CO-OPERATION.

As a result of negotiations, a committee has been formed in New York under the presidency of the Hon. John Foster and already good work has been done; an Act restraining citizens of the United States from selling liquor to natives in the New Hebrides has already passed the Senate. It is anticipated also that further efforts will be made by the United States to promote international agreement on the subject of the liquor traffic.

Sir Mark Stewart, M.P., speaking from the chair, pointed out that the Committee have kept alive an important cause, through a period of general neglect, and their efforts are now bearing valuable fruit.

Dealing with the international aspect of the question, Dr. Cuthbert Hall, who followed, earnestly advocated the hearty co-operation of nations in suppressing the illicit sale of liquor to natives. Particularly he emphasized the grave responsibilities of the Anglo-Saxon peoples towards weak and ignorant races under their rule. By means of just legislation the strong must protect the weak. The speaker quoted a recent utterance of the American Ambassador: "We killed more Indians by drink than ever we shot down by bullets." America, however, has awakened to a strong sense of duty, and any British proposals to bring about united action in the matter will not be made in vain to their kith and kin across the sea.

A PENAL OFFENCE.

The important part played by the administration of Rhodesia in furthering the aims of the committee, was lucidly set forth by Earl Grey, who said that from the first every nerve has been strained to combat the influence of the traders in drink. It is illegal to introduce drink into Rhodesia without the signed permit of a magistrate, and to sell intoxicants to a native for his own consumption is a penal offence. Rhodesia has set an example which other States of Africa may well copy. Earl Grey powerfully contended that the Government should, at this time, expropriate the vested liquor interests in the Transvaal.

Other speakers were Rev. G. Taberer, Rev. Dr. Bannerman (of the Scottish Committee), and Mr. W. S. Caine, M.P., who added a vigorous word in condemnation of the "forty or fifty thousand liquor shops" which exist to supply drink to the native races of India.

The Church Army.

THE annual meetings of the Church Army, held on May 7 at St. James' Hall, W., attracted large audiences. In the afternoon, when Earl Beauchamp presided, Mr. Edward Clifford (hon. treasurer and evangelistic secretary) said that during the past year, forty-three trained evangelists and forty-three mission nurses and rescue workers were added to the staff. Notwithstanding these increases, the demands for workers are so numerous that there are always posts waiting. Last year missions were held in twenty-four prisons and forty-two workhouses. The sixty-eight mission vans held 1,293 missions, and sold over £3,200 worth of Bibles, prayer books, &c. Tent missions were conducted in seventy-three slum parishes, when 3,790 services were held, and 1,000 temperance pledges secured.

Mr. Colin F. Campbell (hon. social sec.) created much interest by exhibiting a set of burglar's tools, which have been presented to him by a leading member of the "profession," who, as a result of the Church Army's influence and efforts, "has now no further use for them." Mr. Campbell reported the opening of several new Homes and agencies. A total of over 30,000 cases were dealt with last year. Of these 162 were convicts, 672 from local prisons, and 1,324 from workhouses and casual wards. "No man on leaving prison with a genuine desire to live a better life need complain that he has no chance, for the Church Army has now the means of offering every such man a fresh start."

The Bishop of Brisbane, who followed, spoke highly of the work of two Church Army officers and a mission van in his diocese. The ignorance in the back blocks of the Australian Bush is appalling, and he hoped this work would flourish out there. Words of praise regarding the Church Army operations among the working classes were added by Mrs. Isabella Bishop, and Major Knox (governor of Wandsworth Prison) in commending the prison and rescue missions, said that if such efforts continue their fruitful career, he, the speaker, would be "thrown out of work." The meeting concluded with a fervent appeal from Rev. W. Carlile.

In the evening the Bishop of Islington presided, and addresses were given by the Bishop of New Guinea, Canon Hensley Henson, and Mr. H. C. Richards, M.P., and members of the staff gave vivid accounts of the work.

At the Prison Gate.

THE ministry of the Dublin Prison Gate Mission has been, during the past twenty-five years, the means, under God, by which hundreds of poor women who had lost character and self-respect have been brought under Christian influence and helped to regain a standing in society. There can be no doubt that, in many cases, had not a hand of pity been outstretched the victims would have fallen into yet lower paths, and would have found their way back within the prison walls. The Dormitory Homes afford a safe shelter for ninety of the women and girls who work under the superintendence of the Mission authorities. They are deeply thankful for a quiet home, and the kind but firm supervision maintained becomes a discipline in habits of thrift and self-control, and in withstanding temptation, which prepares them for independent occupations. At the Cottage, over 800 poor women and young women were received during 1901 on coming from the prison gates. To some this is the one opportunity of finding a way of escape from a life of misery and sin, and the open door of the Cottage has been the strength of the Mission. Again and again the workers are cheered by hearing from those who in past years have been helped. Many of these are now settled in life, and speaking of their present happiness they acknowledge with gratitude the assistance given in their time of need. It will interest our readers to learn that the hon. lady superintendent, Miss Price, is one of the Mildmay deaconesses. The secretary of the Mission is Rev. C. F. Wilkinson, 12, Strand Road, Merrion.

Homes for the Aged Poor.

FROM time to time attention has been called to the useful purpose which is served by the Homes for the Aged Poor. This charity relieves the deserving poor from the sad necessity of passing their last years in a workhouse. To this end Homes are provided in which such persons have a room rent free, as well as the advantage and comfort of medical attendance in sickness. The only qualifications for admission are that applicants be fully sixty years of age, of unquestionable respectability, and unable to obtain from any source a larger income than six shillings, or if married, a common income for the couple not exceeding 10s. per week.

The need for such institutions has led to the establishing of fifteen Homes, which are at present full, and many applicants await admission. Twenty-six new inmates were admitted during last year, and a retrospect of the charity from the commencement shows that nearly 600 men and women have been sheltered and cared for in their declining years. The value of the institutions is proved by the inmates, whose gratitude for a haven of rest to spend the closing days of an arduous life is often touching to behold. Copies of the thirty-second annual report will be sent to friends applying to the hon. secretary, Miss Harrison, 86, Penge Road, Anerley, S.E.

The Soul and the Saviour.

"Not he that commendeth himself is approved, but whom the Lord commendeth" (2 Cor. x. 18).

"*Lo, I am rich, increased with goods,*"
Self murmured in its pride,
"Nay, thou art wretched, poor, undone,"
The voice from heaven replied.

"*Yet wherefore? God's most holy law*
Before me I have set.
What lack I?" "Poor, misguided soul,
One thing thou lackest yet."

"*Yet, were it so, the Judge, I ween,*
Would pass a fault so small?"
"He who offendeth once, 'tis held,
He hath come short in all."

"*Then am I guilty: yet, I will,*
Amend my life with care."
"Alas! poor soul, what canst thou do?
Or how the past repair?"

"*I'll give my goods to feed the poor,*
My body to be burned."
"The noblest off'ring, without love,
Would certainly be spurned."

"*I'll wet my couch with tears; I'll pray*
From early dawn till night."
"Nor tears nor prayers can ever wash
Thy sin-stained garments white."

"*Too late, alas! I clearly see,*
My miserable state!"
"The door of mercy open stands,
Why should'st thou say 'too late'?"

"*God's mercy I have never sought,*
Now am I lost, undone."
"To save the lost Jehovah gave
His well-beloved Son."

"*My secret sins before his face*
As mountains seem to rise."
"Higher than highest mountains are,
His mercy spans the skies."

"*Ah, might I only hear from Him,*
The whisper, 'I forgive'!"
"Listen: his message comes to thee;
He says, '*Believe and live.*'"

"*How shall the past be blotted out?*"
"There is a crimson tide."
"*What shall I answer to the foe?*"
"This only, '*Jesus died.*'"

"*Lord, I believe. I bring no plea,*
But just my sin and need;
And that thy gracious word is 'Come.'"
"Now art thou mine indeed."

Lucy A. Bennett.

Folkestone Convention.—The meetings of the fifth Folkestone Convention for the Deepening of Spiritual Life were held May 5-7, and were well attended. The interest increased from day to day, and the presence of God was manifestly realized. Rev. J. J. Luce, of Gloucester, presided; and the other speakers were—Revs. F. S. Webster, W. Houghton, E. W. Thwaites, Mr. Eugene Stock (C.M.S.), Mr. Walter B. Sloan (C.I.M.), and Rev. Paul Dressler.

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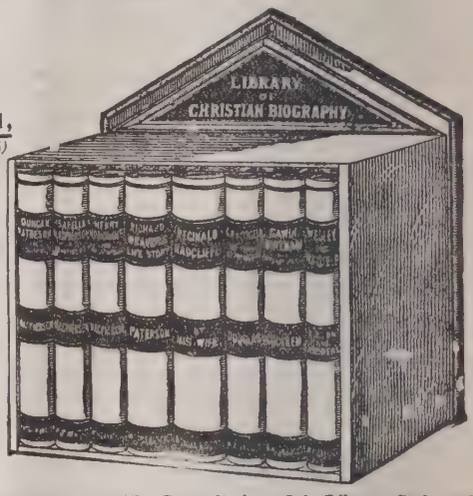

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The Private Door.

"GOD enters by a *private door* into every individual." Like all very sweeping assertions, this is only partly true. It is true in the case of the broken, longing heart which, hungering for God after a surfeit of self, opens to Him the most private door of its inner sanctuary; and, having opened this once, closes it to all else for ever, *and gives God the key*. After that, only God may open, and to whom He will.

It is not true in the case of some who would, apparently, entertain God as they entertain their friends—now and then, for a change, or as may fit their mood. There is no *private* door here, and God is expected to go in with the crowd, having nearly an equal place with business, pleasure, amusements, acquaintances, and all the trivialities that do duty as the proprieties in the procession of worldly life.

"Not *everyone* that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven," said Jesus; not "*every* individual," as the Concord philosopher puts it; but only those who seek to do the will of the Father who is in heaven. Only those and all those who, by the fructifying beams of the Sun of Righteousness, the Holy Spirit, are led to "bring forth fruits meet for repentance;" that branch watered by tears and grafted by Divine love upon the Tree of Life, which is in the midst of the garden of God. "The garden of God!" Has not He Himself said of his own, "Their soul shall be like a watered garden" (Jer. xxxi. 12)? And to complete a picture of the care and watchfulness of the Owner of the garden, may we not recall words used in another connection, but none the less applicable to the present case—"I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day" (Isa. xxvii. 3)?

A SECLUDED SPOT.

There is a garden, not many miles from the rush and roar of the busy life of the city, where the seclusion, the peace, the quiet, the calm, the beauty and the fruitfulness are perfect. A very old, high, strong wall surrounds it; none of its beauties can be seen from the road, but sweet odours are wafted upwards, and descend upon gentle air, to greet and to comfort the stifled sense of the wayworn, the worker, the needy, and the sorrowful. In the wall of the garden is an almost hidden private door; rose-bushes grow before it, and it is used only by one, the owner of the garden. Here, remote from the grosser cares of earthly existence, shut in from noise, and environed by life and beauty, he communes with his Maker, and learns, in this lovely solitude, "the deep things of God." This is but a poor, earthly picture; but we can gather from it something, in proportion, of our Lord's satisfaction after his admission into, and cultivation of, the garden of a human soul. We are told, "The Lord *taketh pleasure* in them that are his"; every flower of grace, every blossom of love, every bud and leaf of life and truth that unfolds before and responds to his divine influence, gives Him peculiar pleasure, for "the Lord's joy is in his people."

THE WAITING SAVIOUR.

A great artist has painted a picture of the Saviour standing before a door almost blocked by the tangled growths of ill-weeds and hurtful vines and creepers. The expression on his face is very sad. He has knocked and, as yet, there has been no response. He knocks again, and this time there is a little stir as of one setting the rooms in order for an unexpected caller. A voice within is heard saying: "I am very busy; there is much to do. I did not think you would come to-day. Wait a little time, and I will open to you when I have swept and garnished, and made ready for you."

The voice of Jesus is low, but full of power, as He says: "*Now* is the accepted time; to-day is the day of salvation. Open unto Me, for without Me ye can do nothing."

But again the voice inside is heard, and this time there is not so much stir, as if carelessness had taken the place of sudden anxiety: "Go thy way for this time; when I have a convenient season I will call for Thee."

Yet once again the Saviour knocks: "Why will ye die? Ye *will not* come unto Me that ye might have life!"

Tender reproach, a warning note of the danger of delay, are in his voice. Perhaps there is silence behind the door, or sounds of merrymaking and feasting, or just the dull whispers of one nearly choked by the cares of this life. But Jesus is not to be denied, his voice rises above all other voices:—

Behold Me standing at the door,
And hear Me pleading evermore—
Oh! weary heart, oppressed by sin,
May I come in? May I come in?

Who could resist such an appeal? Presently the door slowly opens, and the Light of the world, Love passing all understanding, Life eternal, enters into possession of his own. But, first, all the unholy traffickers, all the hindrances to holiness, all the friends of Death, have to be driven out of his temple—the temple of the Holy Ghost—just as he drove out the money-changers and world-mongers from his Temple of old.

These go out by the common door, over whose broad portal may be read its name—"World's gate." This the King now bolts and bars against all those who formerly entered thereby. He sheds the healing light of his presence upon every part of his new Kingdom, and garrisons it at the four corners with the Christ-Man's panoply—Life, Love, Light, and Liberty—the liberty of Christ wherewith are enfranchised *all* who open unto Him God's private door: all who, contrite, needy, helpless, realizing their undoneness without Him, turn to Him whose hand is upon the latch, and bid Him enter, for they can no longer live without Him.

O Jesus! Thou art standing
Outside the fast-closed door,
In lowly patience waiting
To pass the threshold o'er.
Oh, love that passeth knowledge,
So patiently to wait!
Oh, sin that hath no equal,
So fast to bar the gate!

. . . .

O Lord, with shame and sorrow,
We open now the door;
Dear Saviour, enter, enter,
And leave us never more!

Oh, the magnitude and marvel of this miracle—the rebirth of the soul; the eternal, undying miracle of the love of God by Jesus Christ, that a man may become partaker of, and heir to, the Divine nature simply by humble acceptance of the everlasting sacrifice of the Son of God! Oh, the *comfort* of pardon! The security of being hidden with Christ in God! The *rest* that for ever remains to "the people of God," as they dwell "under the shadow of the Almighty," or lie upon the breast of their Saviour, as did "that other disciple" of old.

In these early days of the earth's rebirth, let us look over our possible possessions:—

For the sinner, the Saviour, "who loved me and gave Himself for me."

For the lukewarm, "his Word was in mine heart as a burning fire."

For the Christian, "I am come that they might have LIFE, and that they might have it more abundantly." M. B. GERDS.

The Vision of God.

IT is powerful against all the ills, and toward all the aims, of life. It gives, as with Simeon and the Old Testament saints, Realization to the hopes of Faith. It inspires, as with Jacob at Peniel, and the disciples on the lake, Confidence in the Hour of Peril. It bestows, as upon Mary at the sepulchre, Comfort for the Sorrows of Life. It sheds, as upon the travellers to Emmaus, Light in the Crisis of Perplexity. It breathes, as in the Upper Room on the first Easter evening, Peace in the Time of Trouble. It brings home, as to Thomas, Certainty in the Midst of the Conflict of Doubt. It stimulates courage, even for the agony of martyrdom, as with suffering Stephen. It quickens life from the revelation of a life victorious over death eternally, as with John in Patmos. But with all these gifts there is another upon which the rest depend. It arouses, as with Job, Isaiah, and Peter, the deepened Conviction of Sin. T. A. GURNEY.

The Loss of the Ark of God.

(1 Sam. iv. 1-11.)

Yet the power appears to-morrow,
That to-day seems wholly lost;
And the reproductive sorrow
Is a treasure worth the cost.
—*Houghton.*

THE capture of the Ark of God by the Philistines was the sorest blow that had ever fallen upon the nation of Israel. The corrupt state of the priesthood was to blame for this national failure and disgrace. There is a closer connection between holy living and national prosperity than many in these days seem to think. The Philistines, as the enemies of the Lord's people, are always aggressive when Israel is in a backsliding condition. The lusts of the flesh are sure to prevail when the soul gets out of communion with God.

I. WHAT THE ARK SIGNIFIED.—It was the symbol of the presence of God. It was the throne on which the Lord sat, and from which He ruled and taught his people (Ex. xxv. 22). It was also the mercy seat; the medium through which He communed with Israel. What the Ark was to them, Christ is to us—the resting-place, the medium of communion, and the channel of revelation and blessing.

II. WHEN THE ARK WAS BROUGHT OUT.—After they had been smitten before their enemies, they said, "Let us fetch the Ark of the Covenant of the Lord out; it may save us" (*v.* 3). It is good to fall back on God in the day of defeat. But is the favour and help of God only to be sought after we have done our best to succeed without Him? Man's extremity may be God's opportunity; but why should God's opportunity only come after we have persistently ignored Him, till we are dead beat?

III. THE DREAD OF THE PHILISTINES AT THE ARK.—"When they understood that the Ark of the Lord was come into the camp, they were afraid" (*vv.* 6-8). So well they might, if that Ark represents the presence of that Almighty God who smote the Egyptians with plagues, and wrought such miracles in the wilderness on their behalf (*v.* 8). If this is so, then, battling against the people of God, they will be found fighting against God Himself. Alas, how often we Christians forget what the men of the world remember, that if Christ is *with us* mighty works should show themselves; and that the more closely we are identified with Him in our work and warfare, the more difficult and desperate does their own condition appear (*v.* 9; Luke xvi. 8).

IV. THE FAITH OF ISRAEL IN THE ARK.—"It may save us out of the hand of our enemies." It is quite clear that their faith in the invisible God had withered up into a superstitious reverence for the material Ark. They worshipped the form, but denied the power. The God-deserted Ark (Psa. lxxviii. 60) was everything, while He, who inhabited eternity, had no place in their hearts. Instead of saying, "Let us fetch the Ark," had they said, "Let us confess our sins, and return to the Lord," He would doubtless have saved them. Multiplying forms in religious services will afford no security against the inroads of the enemy. The Gospel that is not in the power of the Spirit of God is only the Ark with the glory departed (see 1 Cor. iv. 20).

V. THE CAPTURE OF THE ARK.—"The Ark of God was taken" (*v.* 11). The object of their confidence was taken from them, that their faith might be in God only. Let us learn from this—

(1) *That ungodly men cannot preserve the power of religion.* The dissolute and licentious sons of Eli had charge of the Ark of the Covenant (*v.* 4). What a God-dishonouring association! They must be clean that bear the vessels of the Lord.

(2) *That the Lord will not protect forms when the spirit is gone.* There is nothing in an empty dish to satisfy either God or man.

(3). *That sin always brings defeat.* If we regard iniquity in our heart, the Lord will not hear. The secret sin of Achan brought open shame on Israel. Remember the disobedience of Saul. The wages of sin is death.

Coalsnaughton. JAMES SMITH.

The Christian Temperance Campaign.

NEWMARKET.

A SERIES of four meetings, under the auspices of the British Women's Temperance Association, and conducted by Rev. Dr. J. Q. A. Henry, were held at Newmarket—the headquarters of English horseracing—on May 6 and 7. They began with a gathering for children on Tuesday, when the Town Hall was filled to its utmost capacity with young people, many of whom before the meeting closed signed the total abstinence pledge. After a short interval, the Town Hall again filled—this time with adults—who listened with deep interest and attention to the forcible and earnest words of Dr. Henry. Although many pledges were not taken, some of those who did sign occupied prominent positions in the town. The chair was taken on both these occasions by Rev. A. J. Cooney, rector of Roughton, Norfolk.

On Wednesday afternoon, through the kindness of Dr. and Mrs. Gray, a drawing-room meeting was held at Lushington House, and those present will not soon forget the solemn and impressive words spoken upon the occasion. The closing meeting of the series was held in the Town Hall on the same evening, when that building was once more filled to the utmost with an eager, expectant, and attentive audience. They were not disappointed; God's presence was manifestly with the speaker.

He gave a splendid address, full of strong argument and pointed appeal, in the course of which he said that forty years ago alcohol was believed to be the panacea for all ills. Now, modern science has established that alcohol is not a food, and does not give strength. Dr. Henry concluded by emphasizing the responsibilities of moderate drinkers, and by an appeal to all for the sake of their health, their home, their influence, their nation, and for their Saviour's sake, to abstain. The chair was taken at both of the Wednesday meetings by Rev. S. Hooke, rector of Clopton and Rural Dean.

All the gatherings were most stimulating and encouraging to the members of the B.W.T.A., who are determined, under the leadership of their indefatigable and large-hearted president, Mrs. Henry Bullman, to persevere in the war against intemperance in Newmarket, with the help that God the Holy Spirit will give. There was much prayer and preparation for these meetings; the whole town was systematically visited from house to house.

FALKIRK.

Dr. Henry's mission at Falkirk opened on May 10 with splendid promise; among other encouraging signs were great congregations, profound interest, and the securing, in the first two days, of fully 400 pledges. An esteemed correspondent writes: "The United Temperance Committee were very fortunate in securing Dr. Henry's services to consolidate the temperance work that has been going on. On Saturday last, at 3 p.m., a children's meeting was held. Immediately after, an adult procession was formed, numbering about 1,000 persons, headed by a brass band and banners. After marching through the principal streets, the processionists returned to the Town Hall and gave the missioner a hearty welcome. On the Sabbath, at 3 p.m., the hall was filled, while at night hundreds were turned away, the hall being densely crowded by an audience estimated at nearly 2,000 persons. Many stood throughout the entire service, which began forty-five minutes before time, on account of the crowd. Dr. Henry spoke on 'The Drink; the Judas Iscariot of the Modern World.' The vast audience alternately cheered, wept, and prayed, as speakers are seldom permitted to see their congregations do. It was a tremendous hour." Provision is being made for overflow meetings, and the friends who made the arrangements are much encouraged by the many manifestations of popular interest.

FUTURE MEETINGS.

May 17, Manchester Christian Endeavour Convention; 18-23, Dr. Barnardo's "Edinburgh Castle," Limehouse, E.; 25 (U.F.C. Assembly Temperance Sabbath), Glasgow—11 a.m. Rev. Dr. Wells' Church, Pollokshields; 2 p.m., Finnieston U.F. Church; 6.30, Dowanhill; 26, Ladies' Association of the Church of Scotland, Edinburgh; 27, Church of Scotland Temperance Breakfast, The Café, Edinburgh; 28, 11 a.m., Mildmay Conference Hall; 8 p.m., East London Tabernacle, Burdett Road, E.; May 31-June 6, Belfast; 8, Sheffield; 10, Maryport; 29, Sheffield.

Obituary.

MR. WILLIAM GIFFORD.

THE congregation of the Talbot Tabernacle, Notting Hill, have been called to mourn the loss of Mr. William Gifford, who fell asleep in Jesus on Tuesday, 6th inst. Mr. Gifford had been a member of the church from its formation, under the ministry of Mr. Gordon Forlong, thirty-three years ago; and for a long period filled the office of elder. For twenty-seven years he was associated with the work of the Sunday school, of which for more than half that time he was a devoted and much-beloved superintendent. "The gates are opening," exclaimed this dear servant of Christ, as he lay in much bodily suffering, a few days before he passed through to be for ever with the Lord.

MR. TOM ELLIOTT.

Many will hear with sorrow that Mr. Tom Elliott, who was glad to be known as "the happy shoemaker," has departed this life. He was a familiar figure at Gospel meetings, especially gatherings of men only, and was never weary of telling the story of his salvation from sin, and his call to the service of Christ. For about thirty-five years he had been established in Westbourne Grove, where he carried on business in conjunction with two of his sons. The sad event came very suddenly, although Mr. Elliott had for years suffered from an internal trouble. On Thursday, April 24, he was in his usual health when leaving his residence at Forest Gate. During the day he was suddenly taken ill at his Westbourne Grove establishment and died on Saturday morning.

Mr. Elliott was a member of the Methodist community. In the temperance movement he was an indefatigable worker, being on the plan of the Church of England Temperance Society, for which institution he rendered extensive assistance in speaking at meetings, &c. The Pleasant Sunday Afternoon movement claimed much of his interest, and he was in the habit of offering prizes at various Brotherhoods to the member who brought the highest number of recruits. Another social work in which he was interested was the Young Men's Christian Association, among the members of which he was highly respected. He was on the committee of the Bayswater Association. Mr. Elliott was a benevolent man, and his kindness of heart and happy disposition endeared him to all with whom he came in contact. He was sixty years of age, and leaves a widow and eight children.

MR. JOHN E. O. NONNEN.

Missionary effort in South America is the poorer by the death of Mr. John E. O. Nonnen on the frontier of British Guiana, where he was engaged in mission work with Mr. George R. Witte. The mission post was near the River Tacutu, the eastern confluent of the Rio Branco, among the Amazonian Indians. When in Edinburgh for education, Mr. Nonnen enjoyed the stimulating ministry of Rev. Dr. J. H. Wilson. His heart was early given to Christ. When it was deemed advisable that the family property be sold, he rejoiced to be set free to go out as a missionary to the heathen, and that the way was providentially opened up for him to join an Industrial Mission to be commenced among the Indians in North Brazil. His day's work was short, as he joined the mission in May, 1900, but it was toilsome.

There had been a serious fever epidemic all along the Tacutu. The mission party, consisting of Mr. George Witte, Mr. Nonnen, and Dr. Luiz (their teacher), as well as two Indian boys then staying with them, had been ill with it. Mr. Nonnen had a relapse, and was being taken away for change and to get rest and more suitable food for an invalid at the home of a kind Brazilian friend at Tapuçu, when he passed away, on the night of January 1, shortly after Dr. Luiz was called home.

The following extracts are from a recent letter:—"We wish that Christians who are themselves saved by the sacrifice and obedience of Christ would see more clearly their duty to obey his last command, to spread the knowledge of salvation to every creature and to the uttermost parts of the earth. It is a great privilege to be one of those who, in a humble way, have some part in the spreading of Christ's kingdom; still greater is the privilege to make some sacrifices for the spread of the Gospel and to suffer for his name sake. Often what we should consider as a joy we take as a hardship."

LORD ROBERT MONTAGU.

The death on Tuesday of last week of Lord Robert Montagu marks the close of a career which has, at different times, claimed the close attention of active Protestant workers. Born in 1825, he was the second son of George, sixth Duke of Manchester. Educated at Trinity College, Cambridge, he took his M.A. degree there in 1848. Entering political life, he was elected in 1859 one of the members of Parliament for the county of Huntingdon; and from 1867 to 1868 held the office of vice-president of the Committee of Council on Education. He was also sworn a member of the Privy Council, and appointed First Charity Commissioner in 1867. A great shock was given to Protestant sentiment throughout the country when, in 1870, Lord Robert was received into the Roman Catholic Church, in which communion he remained for twelve years.

Various changes in his lordship's plans followed, his final retirement from Parliament occurring in 1880, after having relinquished his Huntingdonshire seat for the representation of Westmeath. When his return to the Evangelical fold took place two years later, he became an ardent advocate of Protestantism by tongue and pen. At a great Protestant Convention, held in Glasgow in 1886, he gave an important and far reaching address on "The Principles of the Church of Rome." After exposing in scathing words the state of affairs as he had found it, he summed up the lessons of the times by declaring that "the Papacy is using the Roman Catholic Church in Ireland, and the ignorance of the Irish peasants, as well as the learned and accomplished Ritualists, bishops, and statesmen in England, to spread and enforce those principles, and to form a base of operations against Europe, America and our colonies. Great Britain is to be crushed under the Pope's feet, and is then to be used as a fulcrum against the liberties and all that is pure in the religion of Christendom. Enormous issues are involved in the success of the conspirators. The overthrow of the Protestant Crown and Protestant Churches of Great Britain is the destruction of Protestantism throughout the world, and the establishment of the absolute and universal dominion of the Pope."

In another speech at the same Convention, Lord Robert gave it as the result of his experience that among Romish prelates there is an immense amount of infidelity. They all know, he said, that what they teach cannot be true, and so they are unbelievers.

Evangelical Effort in Finland.

WE have on several previous occasions drawn attention to the effort being made to provide an evangelical place of worship at Helsingfors, the capital of Finland. Mrs. Parker, formerly of Birmingham, but now for many years a resident at the Finnish capital, has been devoting her time and energy for several years towards raising the needed £4,000 for the accomplishment of this enterprise.

A site, advantageously situated, has been secured, and £2,600 is already in hand. The treasurer of the fund is Mr. Joseph Good, of Hull. Letters may be addressed to Mrs. Parker, care of Miss Mason, the House of Rest, 10, Finchley Road, St. John's Wood, N.W.

"Our Daily Bread."

SUNDAY, May 18. Leviticus xxiii.

THIS profound chapter records the sacred festivals which composed the cycle of the Jewish year. Beginning with the Sabbath, though it can hardly be counted as a set feast, we are led from the Feast of the Passover to that of Tabernacles, whereof the first stands for Calvary, and the last for the great multitude which no man can number (Rev. vii. 9). All of these are, however, inaugurated and governed by the law of the Sabbath, because it is only as we enter into the Divine rest that we can properly appreciate the vast cycle of the Divine activity, or co-operate with God for the accomplishment of his purpose (*vv.* 1-3).

The Passover (4-8) is the type of our redemption by the blood of the Lamb of God, shed for the remission of sins, and for our passage with Him from the land of slaves unto that of freed men. The Feast of First-fruits (9-14) is the type of the resurrection of Christ from the dead, the First-fruits of them that sleep, representing all his saints, who have risen in the Divine purpose, and shall rise in blessed experience. The presentation of the wave-loaves (15-22) typifies the Day of Pentecost, for have we not the first-fruits of the Spirit? The seventh month, with its Day of Atonement (23-32), stands for the awakening of Israel to claim their long-lost glory, and, above all, to be reconciled with God. The Feast of Tabernacles (39-44) anticipates the blessed time when the harvest and the vintage of the world shall have been gathered in, and when the children of the Great King shall gather in the Heavenly City, with everlasting joy upon their heads.

Notice the reference to the stranger (22). It is as though the Divine heart could never forget the Gentile world, and was constantly insisting on some gleanings of Jewish blessing being left for us. It was thus that Ruth gleaned in the fields of Boaz.

MONDAY, May 19. Leviticus xxiv.

The testimony of God's people to Himself is set forth in the continual burning of the lamp from evening to morning. They would not continue thus, if it were not for the oil of the Holy Spirit, and the gracious ordering of our Great High Priest. But, as the dark night hangs like a pall over the world, and the sun has set in blood, it is meet that the world should not be left to grope absolutely in the dark. This testimony is precious to God; but it is absolutely needed by man. It was yielded once by Israel, but now by the Church.

The next paragraph (5-9) is held by the best interpreters to furnish a striking figure of Israel's condition in God's view. They are ever before Him, and their memorial can never perish. They stand in their Divine order, and are as frankincense, in spite of their many sins. It is an interesting corroboration of this view to find the apostle speaking of the twelve ribes (Acts xxvi. 6, 7), long after they had, to all appearances, been utterly dispersed. All through these weary centuries, the Divine Husband of the Hebrew race has kept them well in view. They are put away for a time only, in outward seeming, but they are as dear as ever to his heart (Rom. xi. 25-36).

The blasphemer was stoned. Yes, though the loaves stood before God, as representing the entire people, yet the individual sinner was cut off. All were not Israel, who were of Israel. We may belong to a godly family, and come of a chosen race, but we must for ourselves repent, believe, and be saved. No amount of privilege can save us, if we presumptuously and wilfully transgress against the commandments of God.

TUESDAY, May 20. Leviticus xxv.

"The land is mine"—that is the keynote of this chapter. God, for some inscrutable reason, has appropriated the land of Canaan for Himself. Though the least of all lands, how marvellously it has been honoured! And Israel was located there only as his tenants, not as actual possessors. They had no right to sell any part of it, but only to raise money by its temporary alienation till the year of Jubilee. They were never to forget that they were only strangers and sojourners in the Divine company. "Ye are strangers and sojourners with Me." Is not this true of all our possessions? They really are not ours. God loans them to us for a period, that we may act as his stewards, and if we looked at them rightly we should *administer* them—using what is necessary for our own maintenance, but always considering what He wishes us to do with the residue.

What a blessed type the year of Jubilee gave of that "acceptable year of the Lord" which our Saviour came to preach (Luke iv. 19). We have sold ourselves for nought, but we may be redeemed without money. Each enslaved soul may go forth out of his prison-house at the sounding of the Gospel trumpet.

Let us ponder well the command that the land should have a rest during the seventh year. To rest, to worship, to enjoy our home life is a duty, and God will care, meanwhile, for those who trust Him.

WEDNESDAY, May 21. Leviticus xxvi.

When Frederick the Great asked his Court chaplain for an argument which by itself should establish the truth of Christianity, the answer came back, quick as lightning, "The Jews, sire." It is only necessary to compare the threatenings of this chapter with the actual experiences which have befallen the chosen people, to learn the absolute fitness of the reply. While they obeyed Jehovah their power was felt, as in the days of David, to the limits of the River on the one hand and of the Great Sea on the other. But since their disobedience and rejection, history has been witness to the seven times more plagues (*vv.* 18, 21, 24, 28).

According to Josephus, 1,100,000 perished during the siege of the city under Titus; and from that moment, through the Middle Ages, the history of the Jews is one long series of persecutions, fines, oppressions, and martyrdoms. Take, for instance, their awful sufferings when banished from Spain by Ferdinand and Isabella, and 800,000 souls were suddenly expatriated from a country where they and their ancestors had resided in safety for centuries.

Notice that the severe pains and penalties which God inflicts are not arbitrary, but intended to bring the sufferers to repentance: "If ye will not hearken unto Me. . . ." "If ye will not be reformed by Me. . . ." "If ye will walk contrary unto Me. . . ." Words like these precede each series of denunciations. But, amid it all, the heart of their Almighty Friend would yearn over them, and anxiously await the first symptom of repentance (40, 44). But the land should "enjoy her Sabbaths." A long arrear of Sabbatic years had accumulated through the avarice and apostasy of Israel, which were wiped out by the seventy years' captivity. God's Word cannot fail, or be evaded. If we seek to escape it in one direction, it will certainly take us in another.

THURSDAY, May 22. Leviticus xxvii.

The Children of Israel might, if they chose, devote themselves, their beasts, their houses, and their fields unto the Lord; but in the event of any change taking place in their plans, they were permitted to redeem what they had devoted. This chapter fixes the amount of the redemption money, which the priest had the discretionary power to reduce, if he thought fit. For those of mature age, the redemption money was highest, because their services were most valuable; and the scale was graduated and proportioned to the means of the poor.

It is interesting to compare this graduated scale with the fixed half-shekel, which each was required to give as atonement money (Ex. xxx. 15). In regard to atonement, all stood on the same level, because we are all alike redeemed by the precious blood of Christ; but in regard to gift and service, there is an infinite variety. "According to *his* ability that vowed, shall the priest value him" (*v.* 8).

"All the tithe of the land!" What a blessing would come on us all, and what an abundance to our Christian societies, if all Christian people did only as much as the Jews! Many say that they have given all to Christ, and refuse to be under legal obligations. But if they were to count up, they would find that their total givings come to much less than a tenth. Better go back to legalism than exonerate such parsimony. I believe that we go through law to grace, through Moses to the liberty of the Gospel; and I earnestly ask all who read this page to resolve from now to give a tenth of their income, or of the average of their income over three years, to God's service. What a luxury it is to administer his share of every sovereign that comes to us!

FRIDAY, May 23. Numbers i.

For twelve months Israel had been encamped at Sinai. During that time, a horde of slaves had been transformed into a nation, an elaborate code of legislation had been promulgated, and the Tabernacle, with its elaborate Levitical courses, had been erected. It was now necessary, before the march for Canaan was resumed, that a census should be taken, and arrangements made for the order of the march.

The enumeration for the census was confined to those capable of bearing arms, from twenty years old and upward; and there was a careful distinction made of the tribe, the family, and the household, to which every individual belonged. There was a head for each tribe, and other heads of the various branches of the tribe, so that a perfect system united the whole people into one organic body. Order and system are Heaven's first law, and should prevail in every part of the Church of God, and in her service to men. There will be different tribes and organizations, but we should be animated by one Spirit, and directed by one Head.

Including women, children, and old men, the whole population must have amounted to about 2,400,000. What a wonderful commentary on the Divine promise to Abraham, and how wonderful the miracle by which the daily supplies of food were provided. Are we able to declare our pedigrees? Do we certainly know our lineage, our union with God's children, our birth into the family of God by regeneration and adoption? (18). Do we know our own standard? (52).

The Levites kept a register of their own, and were exempted from military service, because employed exclusively in the service of the sanctuary. But how useful that function was! How truly they earned their maintenance. Lord, give us place among thy militant hosts, if it please Thee; but one day in thy courts is better than a thousand.

SATURDAY, May 24. Numbers ii.

The camp of Israel must have been characterized by a great variety of standards, for not only was there one for each tribe, but for each family; and every man pitched by his own standard, and each marched in his own division. Judah, Issachar, and Zebulun, pitched on the east of the Tabernacle, and led the van in the march; Reuben, Simeon, and Gad, pitched on the south, and marched next. In the march the Levites followed these two great divisions, bearing the Tabernacle. Ephraim, Manasseh, and Benjamin pitched on the west, and marched after the Tabernacle; hence it is written, "Before Ephraim and Manasseh, stir up thy strength and come and save us." The rearguard was formed by Dan, Asher, and Naphtali, who pitched on the north.

We do not wonder at Balaam's exclamation: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted." Have you, my reader, taken up your position in the sacramental host of God's elect? You ought to have your place in the encampment and in the march! And there is a place for you in the purpose of God; but you must discover and take it. It will never do for you to be an outsider in the great march of God's Israel, lest you be regarded as one of the mixed multitude, which accompanied Israel, but were not part of Israel, and had neither part nor lot in the Land of Promise!

F. B. M.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *(See next page.)*

"Love."

LOVE is the best and greatest thing in the world, and the strongest thing, too. Try and imagine what this world—or our own little world, our home—would be like if all the love was taken out of it! If every spark of love was gone out of *your* heart, what would it be like? Such a dreadful, cold, hard thing. Hell is a place without any love, all hatred and horror and fear.

I want you to think what a wonderful thing a mother's love is. Mother never thought of herself when she nursed you and cared for you, sat up night after night tending you when you were ill; there are thousands of mothers and fathers, and millions of children in this world, all with their hearts full of love; but if you could gather all the love in the world into one, it would fall far short of the mighty love of God.

"God is Love." All the love in this world came first from God; all the sin and unhappiness is caused by the Evil One, our great enemy, and he puts wrong thoughts about God in people's hearts. The heathen nations all think of God as a great, cruel Being who likes to see them suffer, and whose anger can only be turned away by cruelty and pain, and so they torture themselves and their children, thinking to satisfy God. The good God *must* be angry at sin; but He pities the poor sinner. He *so* loved the perishing world that He *gave* his only Son to bear the punishment which sin deserved. Oh, wonderful, wonderful love!

God's Love is Omnipotent, all powerful; no one too bad, no one too far gone, no heart too hard for God's love to reach. A ship sailing round the coast of Cornwall was overtaken with a storm and sprang a leak; the pumps were unavailing; so the boats were got out, and all but one man had jumped in, and that one was the captain's only son. "Oh! save him, save him," cried the captain, and they got the boat near enough, and the young fellow was about to spring over the side of the vessel, when a huge wave sent him backwards. "Don't trouble, father, I *am* saved," he cried, and was gone. That father's love was not omnipotent, but our God can save to the very uttermost.

God's Love is Vanquishing, it conquers all difficulties, subdues all evil. Man sinned, heaven's door was shut, there seemed no hope; Satan seemed to have conquered, but God's love overcame, and devised the plan by which we could be saved. And now if we will only let that love take possession of our hearts, it will make us "more than conquerors."

God's Love is Everlasting, it never ends, it never tires. Father was just starting off for business in the City, and had mounted his horse, when out ran the children to say good-bye. "Good bye, father," they shouted. "We *do* love you." Father checked his horse, and said, "How much do you love me?" The youngest said, "I love you all that," stretching out her arms full length. "Oh, father," said Robert, "I love you three miles long." But the eldest said, "Dear father, I love you all the way." That is how God loves us—*all the way* through this world, right into heaven, and on and on throughout Eternity.

How much do I love God?

L ove
O mnipotent
V anquishing
E verlasting.

Keswick. E. J. Banks.

Children's Special Service Mission.

Mr. Hankinson, *Anstey, Buntingford*, May 20; *Layston, Buntingford*, May 21; *Peckham*, June 3. Mr. J. S. Tyler, *Norwich and neighbourhood*, to May 16. Mr. E. Hughes, *Streatham Hill*, May 25. Mr. F. P. Rowe, with Caravan, *Danbury, Essex*. Mr. E. Clark, with Caravan, *Haynes, Bedford*. Mr. J. Spiers, *Horsell, near Woking*, May 31-June 12.

Caravan Mission to Village Children.—The Whit-Monday Conference of Workers for 1902 will be held on Monday, May 19, in *The Gospel Hall, Quarry Road, Tunbridge Wells*, at 3 p.m.

Children's Scripture Union—Portions for week ending May 24.

Sun. May 18	*Ezc.*	xxxvii. 1-14	Thurs. May 22	*Psa.*	lv. 1-23
Mon. „ 19	„	xxxvii. 15-28	Fri. „ 23	„	lvi. 1-13
Tues. „ 20	*Psa.*	li. 1-19	Sat. „ 24	„	lvii. 1-11
Wed. „ 21	„	liii. 1-6			

"Tongue and Temper."

James iii.

Two grim monsters loom before me,
Clothed in scowls and armed with darts.
Oh! the homesteads they have darkened,
Oh! the many sundered hearts,
Oh! the words like pointed arrows,
They have launched in selfish ire!
Dealing woe, and tears, and sadness,
Rankling, while they scorch like fire:

Tongue and Temper. Adder's poison
Lurks beneath your deadly root!
Love lies bleeding where you slew it!
Fear usurps its place and fruit:
Life grows old, and tired and weary:
Discontent sits moping nigh,
In the homes that you have blighted—
Blighted daily, ruthlessly!

Reader, do *you* know these monsters?
Do you seat them by your side?
Do you feed them by indulgence
In your arrogance and pride?
Do you say "'Tis only temper,
Just a little nasty word,
Merely said from careless habit,
Quite forgotten, soon as heard."
Ah! my friend, such words are *written*
Where you'll hear them ring again,
O'er the universe of judgment,
For the hearts that now you pain!

Tongue and temper! arms of evil
Used by Satan at his will.
Lay them down in full surrender
To your Lord, and then be still.
He can fill your heart with sweetness,
He can teach your lips to speak
Words of tenderness and kindness,
Words like his, the "lowly, meek,"
He can tame what no man tameth,
Tongue and temper lull to rest;
Tune to harmony your discords!
Plant his peace within your breast!

Eirene Humin.

"Set a watch O Lord before my mouth,
Keep the door of my lips" (Psa. cxli. 3).

The "Christian" Bible Searcher.

PRIZE COMPETITION.

SPECIAL PRIZE.

Division II.—**Emily Dempster, Maisie Mackenzie, May Darroll, Alfred Leigh, Jessie Palmer.**

Division III.—**Gladys Phipps, George Goodall.**

Division IV.—**Agnes Head, Isabel Phipps.**

FIRST PRIZE.

Division I.—**Dorothy Havergal-Shaw, Edward Wheeler, Willie Hooper, Robert Bushby.**

Division II.—**Agnes Shields, Edith Archer, Alice Reid, Joy McFadzean, Grace Morice, Hyde Campbell, Stanley Drew, Constance Murfin, David Seth, Helen Webb.**

Division III.—**Dudley Toye, Aileen Figgis, Margaret Morris, George Hucklesby, Mary Law, Victor Armstrong, Frank Thompson, Agatha Ward.**

Division IV.—**Elsie Goudge, Nellie Dowsett, Violet Shaw, Maude Nottage, Evelyn Shaw, Ina Hemmel.**

SECOND PRIZE.

Division I.—**Gladys Leigh, Hope Robinson, Edward Dowsett, Laura Rider, John Macfarlane, Ellen MacMurray.**

Division II.—Mabel Fleet, Margery Smart, Glanvill Smith, Evelyn Barstow, Hilda Jeffery, D. Anderson-Berry, Violet Davidson, Winifred Runting, Edith Wheeler, Nessie Dunn, Ethel Fowler, Alice Crang, Stanley W. Smith, Olive Fleet, Robert Jameson, Mary Williamson, Beatrice Brouard, Douglas Shepherd.

Division III.—Duncan Campbell, Margaret Clarke, Agnes Fullarton, Dorothy Morris, Muriel Eustace, Winifred Harvey, Roger Soltau, Grace Dempster, Kathleen Shepherd, Archibald Stubbs, Phyllis Boyd, Queenie Farrington.

Division IV.—Winnie Campbell, Effie Simpson, Hugh Shields, Sidney Law, Florence Thomson, Cecilia Lichtenstein, May Runting, Theodora Muir, Edith Newton.

FIRST CERTIFICATE.

Division I.—Nora Wyatt, Gwendoline Ahier, Hilda Barstow, Barbara Bourne, Phyllis Kiernan, Charlie McMullin, Gladys Johnson, Mary Morris, Margery Graham-Brown.

Division II.—Georgette Hoffman, Eva Rodgers, Ellie Wyatt, Alfred Cocking, Mabel Cullen, Lydia Cleary, Kathleen and Enid Pincott, Ella Hake, Percy Fitch, Alan Hogg, Stanley Burgess, Walter Jeal, John MacMurray, Violette Birney, Isabel Goudge, Edith Harvey, Jessie Morrison, Eddie Palmer, Kathleen Wingrave, Cecile Wright, Alan Richardson, Margaret Tweedy, Ella Berryman, John Colville, Marie Denizot, Dorothy Hunt, Kathleen Fausset.

Division III.—Mai Davidson, Charlie Morrison, Claude Bowker, Rachel Duff, Vincent Fleet, Lucy Pelham-Burn, Pringle Wilson, Guilelma Cheal, Annie Blaikie, Elizabeth Drayson, Betty Stocks, Hilda Nicholls, Marianne Butlin.

Division IV.—Amy Nottage, David Colville, Leslie Vining, Louie Jeffery, Dora Phillimore, Mabel Ashwell, Constance Schaeffer, Grace Spurgeon, Gladys Davies, Gertrude Williams, Louisa Walker, Daisie Phillips, Olive Robinson, Dorothy Grove, Mary Wilson, Frances Figgis, Maude Oakes.

SECOND CERTIFICATE.

Division I.—Edith Clear, Gerald Nicholls, Connie Falmer, Germaine Schumann, Hilda Hooper, Geoffrey Martin, Henry Colville, Henry Harvey, Sidney Martin, Winnie Mace, Norah Glynn, Irene Butlin, Phyllis Fry.

Division II.—Annie Brown, Edward Newell, Gladys Young, Eva Fletcher, Andrew Simpson, Hilda Drayson, Alfred Johnson, Ellen Morice, Mabel Pelham-Burn, Dorothy Wallace, Evelyn Butlin, Jeanne Faucon, Dorothy Berry, Mary Sowden, Leonard Wall, James Davidson, Harvey Moors, Archie Jenson, Dorothy Mace, Lily Scriven, Charles Wingrave, Percy Chappell, Lucienne Brabandes, Mary Hooper, Charles Thomson, Dorothy McMullin, Emily Morris, Marjoria Rainey, Maggie Russell, Rebecca Stidolph.

Division III.—Florence Smith, Winifred Trotter, Massey Baker, Stanley Chappell, Eva Usher, Mary Gorrie, Violet Holford, Muriel Spurgeon, Cecil Dodd, Dorothy Daintree, Edith Hillier, Ernest Wakeford, Beatrice Hastings, Mabel Baker, W. Porter, Louise Filhol, Phillis Wright, Emily Rowdon, Dorothy Heckford, Alice Lee, Leonard Mace.

Division IV.—Annie Kingsford, Alexander Morrison, Emily Jones, Dorothea Williams, Conyers Baker, Ida Jackson, Kathleen Paisley, Olive Trench, Gussie Clark, Stewart Porter.

HONOURABLE MENTION.

Division I.—Ernest Wingrave, Joyce Smith, Alfred Porter, Ewen Bentley, John Davidson.

Division II.—Queenie Wakeford, Gwendoline Bourne, Rose Willis, Lewis Fullarton, Winifred Gill, Meredith Porter, George Graham-Brown, Norah Goodbody, Kathleen Heckford, Kenrick Wakeford, Annie Hortscraft.

THIS WEEK'S BIBLE SEARCHER (No. 330).

Love.

1. Quote verses showing the eternal nature of (*a*) God's love (Jer. xxx.-xxxii.), and (*b*) Christ's love, (John xii.-xiv.).

2. How does God draw us to him? (Hosea x.-xii).

3. What is better in the home than wealth? (Prov. xiv.-xvi.).

4. What shall cause love to Christ to wane? (Matt. xxiii.-xxv.).

5. Of whom was it said Christ "loved" them? (*a*) Two sisters and a brother; (*b*) a man who watched by the cross; (*c*) a man who lacked one thing.

6. (*a*) How is God's love manifested to us, and (*b*) what should be the result in our lives? (1 John iii-v.).

7. What must we hate if we love God (Psa. xcvi.-xcviii.

8. What makes us love Christ? (1 John iii.-v.).

9. What is more than all the burnt offerings and sacrifices? (Mark xi.-xiii.).

10. Must we love God better than anyone else? (Matt. ix.-xi.).

11. Quote verses in which we are told to love God: (*a*) Deut. v.-vii.; (*b*) Joshua xxi.-xxiii.).

12. What blessings come to those who love God? (*a*) Nehemiah; (*b*) Psa. xxx.-xxxii.; (*c*) 1 Cor. i.-iii.

13. How did God prove the greatness of his love? (John ii.-iv.).

[Children under *ten* do any 3; under *thirteen*, any 7; under *seventeen*, any 10.]

ANSWER TO LAST SEARCHER (329).

Hidden Text.

1. The (Isa. xl. 4).
2. Flowers (1 Kings vi.18).
3. Appear (Isa. i. 12).
4. On (Isa. vii. 25).
5. The (Isa. xli. 10).
6. Earth (Isa. xii. 5).
7. The (Isa. xli. 1).
8. Time (Isa. xxxiii. 2).
9. Of (Isa. xxxviii. 11).
10. The (Isa. xli. 17).
11. Singing (Isa. xxxv. 2).
12. Of (Isa. xxv. 5).
13. Birds (Isa. xxxi. 5).
14. Is (Isa. xli. 26).
15. Come (Isa. li. 11).

"The flowers appear on the earth, the time of the singing of birds is come" (Song of Solomon ii. 11).

No. 328.—Correct answers (first list) received from:—

A—Leonard Allen*, Bessie Acton, Edmund Adams*, Daisy Annett*.

B—Elsie Brinkworth*, Dorothy Brooks*, T. Bryant, Freda Butlin, Alice Baldwin*, Eunice Baber, Harry Brooks.

C—Gladys and Beryl Calvert, Lilla Corbitt, Ethel Cumbers, Wilfred Cardy, Dorothy Cooper, George Crawford*, Jessie*, Maggie*, and Walter Carter, Willie and Ida* Cullen, Annie Coulter, Catharine Clark*.

D—Zan Dudgeon, W. Dowsett, Elsie Denton, Gladys Davis*, Frederick Dymond*, Kathie Dudgeon*, Gabrielle Dupries.

E—Alexander Elrick.

F—Lillie Forster, Laura Finch*, May, Gwendolen and Eirene Fennell J., F., Charles and Marian* Freegard.

G—John Glassock, Elsie* and Isabel Goudge, Aimée Guilbert, Henry Goulding, Constance Gabbett*, Thomas Groombridge Stuart, Dorothy, Jack, Edith*, and Margaret* Gray, Margaret Gorrie, Margaret Goudge, Hilda* and Ivy* Godfrey, George and Lizzie Gardner.

H—Theodora Hill, Elisabeth Hooper, Nellie Hatchett, John Henderson, Edie Haley,

J—Lizzie Johnstone, David Jameson*.

K—Martha Kidman.

L—Wilfred Leybourne.

M—Lydia Mann, Eva McKenzie, Marjorie Martin, Gwendoline Moir, Mildred Morgan, Leonard Medcalf, William McDonald, Daniel Morris, Mary Middleton, Nellie Manning*, Charlotte Millar*, Alice Mackenzie,

O—Kathleen O'Callaghan, Ben Onions*.

P—William Potter.

R—G. Ravenhill*, Jessie and Cecily Roe, Gordon Remington, Nora Read, Annie Roberton.

S—Flora Smith*, Gladys* and Phyllis Shaw, Rider and Stanley B. Smith, Edgar Schaeffer, Ellen and Florence Simpson, Ivy Sall, Stephen* and David Simmons, W. Soltau, Jacoba van Seventer.

T—Lillian and Evelyn Tracey.

W—Claude and Violet* Walker, Sara and Georgina Wilson Irene and Leddie Wood, Dorothy Wheeler, William Watson*, Muriel Wilson, Mabel Wheeler*, Frances Wood*, Stewart and William Watson, Winnie Wainwright*.

FOREIGN LIST.

No. 313—William* and Abigail* Gray (New Zealand). **No. 314**—Abigail Gray*. **Nos. 316, 317**—Gladys Little (China). **No. 321**—Flo and Cuckoo Lister (S. Africa). **No. 323**—Huldah Krige* (S. Africa). **Nos. 325, 326**—Dora Wallace* (Canada).

Personal.

J. Glassock, Kathie, Chris. and Zan, Dudgeon, Mary Middleton, Rona Campbell, T. Bryant, Harry Brooks, Walter Coulthard, Gertrude Bourner.—I am glad to welcome you as new "Searchers," and trust you will enjoy the study.

Uncle Tom.

Armenian Destitute Children.—Seventeen boys and girls are now being cared for at the Thoumaian Armenian Home, Chigwell, Essex. Some of them are learning trades outside, but all are being trained and educated for the duties of life. Most of those in the Home have acquired such a knowledge of English that they are attending a neighbouring Board School. Their day-school studies are supplemented by Armenian lessons in the Home, and special attention is given to their training in Bible and religious knowledge. The holding of public meetings for disseminating information continues to be one of the principal branches of the work for Armenia. Thousands by this means hear of the country, and become interested in her persecuted people. Unfortunately the past year has witnessed a falling off in the supply of parcels of clothing, and an urgent appeal is made for such gifts. Rev. Professor Thoumaian, superintendent, may be addressed at the Home.

Christian Endeavour Topic.

Sunday, May 18, 1902.

Practical Religion (Rom. xii. 1-21).

SOMETIMES it seems as though the "*therefore*" of the first verse carries us back to the reasoning of the Apostle in the sixth chapter, for the word "*present*" is, of course, the same as in chapter vi. 19. It may be that the Apostle was carried away by a torrent of holy and impassioned eloquence, and that thought after thought laid hold upon him, bearing him forward to the magnificent doxology with which the previous chapter closes (xi. 36), and that now he returns to quiet reasoning for a holy and surrendered life. But however you interpret it, of whatever line of argument this is the conclusion, it is remarkable how, throughout his Epistles, the Apostle always connects his profoundest doctrine with his most practical exhortation. The doctrine is always the base of the exhortation; the exhortation is the flower of which the doctrine is the root.

We are bidden to present our bodies to God, probably as standing for the entire nature, and also because it is more easy for us to control the motions of our members than the trains of thought and emotion which pass through the depths of our being. To control the tongue is often to stay the outburst of ungovernable anger. To withhold the hand is to stay the impulse of evil. To govern the eye is to be delivered from the cause of unholy passion. The body is to be a living sacrifice. It is comparatively easy to die once, but the difficulty is to live always as those who have no aim or purpose to serve save that of the will of God. Do not expect to have an easy life, for just as often as your will meets the will of God, your programme his programme, your way his way, there will be a cross. Offer yourself upon it. Bind the sacrifice with cords to the horns of the altar. Refuse to be fashioned according to the spirit of the present age, in which the human and selfish are the governing features. Set your mind on God and his work, and as you do so a gracious transformation and transfiguration will pass over you, and you will become like Him to whom you are devoted; and two things will happen. On the one hand, your sacrifice will be acceptable to God, and, on the other, you will discover that God's perfect will is good and acceptable to you. How often people fret and chafe against the will of God, counting it anything but good and acceptable until they have yielded to it, and then they discover that it is all that the Apostle says of it.

Dr. Moule, in his Commentary on this Epistle, renders the text thus:—"Do not grow conformed to this world, but grow transfigured by the renewing of your mind, so as that you *test* (discerning as by a spiritual touchstone) what is the will of God, the good, and acceptable, and perfect." Again, "The Roman Christian, and his English younger brother, are called to a transaction with the Lord quite definite. They are called, as if once for all, to look their Lord in the face, to clasp his gifts in their hands, and then to put themselves and his gifts altogether into his hands, for perpetual use and service."

The chapter now breaks off into great paragraphs of duty, in which the thought of the surrendered life is wrought out in various directions.

There is, first, our relation to our brethren in the Church of Christ, which is his body (3-9). Where there is true consecration to God the gradual transfiguration of our character will reveal itself in our humility, sobriety, and self-estimate; our determination to make the most of every gift with which we are entrusted, and our tender love to all.

There is our relation to the practical business and experience of daily life. The truly devoted soul exemplifies, with all those with whom he comes into contact, the highest traits of noble character—diligence, patience, kindliness (10-13).

Thirdly, there is our relation to those who hate and injure us (14-21). The surrendered and transfigured soul goes through the world blessing, shedding sunshine and smiles, condescending to the humble and weak, pouring a gracious benediction upon those that hate, until the evil is overcome by good. Oh! for the transfigured life! F. B. M.

Remarkable Answers to Prayer.—A few months ago it was found necessary to extend the premises of the Slade Mission, Plumstead. The matter was made the subject of much prayer, and a sum of £350 has already been promised or given towards £1,000 needed, and the building is now in the hands of an architect. Another encouraging answer to prayer is the yielding to Christ of a number of frequenters of the mission who showed the utmost indifference to his claims. Noteworthy is a family of four sons. By these results the workers are stimulated to further effort amid the ever-increasing manifestations of heavenly favour. Mr. S. J. Stocks, the secretary, may be addressed 6, Sydney Cottages, King's Highway, Plumstead, S.E.

International S.S. Lesson.

Sunday, May 25, 1902.

Paul at Antioch in Pisidia (Acts xiii. 43-52).

Golden Text—Acts xiii. 38.

IT was a memorable Sabbath day for Antioch in Pisidia, when Paul and Barnabas, during the course of their first missionary tour, attended the synagogue in that city, and were invited by the rulers to give a word of exhortation to the people. Paul promptly seized the opportunity to say the word for Jesus. In

Paul's First Reported Sermon

he opened wisely with the subject always dear to the Jewish heart, the history of their own nation; briefly recounted their deliverance from Egypt, wanderings in the wilderness, entrance into Canaan, government there under judges and kings; then rapidly led on to the promise of the Messiah in the line of David; and concluded by showing from the Scriptures that the Messianic prophecies were fulfilled in the life, death, and resurrection of Jesus Christ (*vv.* 23-35).

Leading Points in the Sermon.

1. Jesus and the Resurrection.
2. Forgiveness of sins only through Him.
3. Justification by faith in Him alone.
4. Danger of neglecting salvation.

Paul plainly addressed the Gentiles as well as the Jews present (*vv.* 16, 26, 39); and at the close, the Jews left the synagogue, while the Gentiles asked for a repetition of the same sermon on the next Sabbath. The intervening week was spent by the Apostles instructing inquirers. The news of the new doctrine spread throughout the city.

Results of Paul's Sermon.

1. Spirit of religious inquiry roused.
2. Public interest in the Word of God.
3. A crowded audience on the next Sabbath.
4. Conversions among Jews and Gentiles.
5. Envy and jealousy stirred in the Jews.
6. Glorious promise to the Gentiles proclaimed publicly in the synagogue (Is. xlvi. 6; xlix. 6.
7. "The Gentiles were glad"—fell into rank.
8. Became vigorous heralds of the truth.
9. Persecution raised by chief citizens.
10. Apostles expelled the city (Matt. x. 14).
11. The disciples left at Antioch were filled with joy and with the Holy Ghost.
12. Some accepted; some rejected. The Jews shut their hearts against the blessing of free salvation by Christ, and barred the doors of their heart with pride and prejudice. Then envy, jealousy, and evil speaking came along, and helped to rouse the spirit of persecution that finally drove the messengers of the Gospel out of the city. And who were the gainers? Not the Jews (*v.* 41), but (1) the Gentiles, who gladly stepped into the places left vacant in the ranks of God; (2) the people in Iconium, who had the good news carried to them; and (3) the Apostles, for they had the joy of seeing many turn to the Lord.

The Jews gave a very flimsy excuse for rejecting the Gospel, and in our day many young people give an equally empty one. They say, "I do not wish to become a Christian, because there are so many Christians living inconsistent lives." Because there are counterfeit coins in the world, shall I object to be made a genuine sovereign in the King's currency? Some very battered coins are still genuine ones. "The Lord knoweth them that are his" (2 Tim. ii. 19, and Matt. vii. 22, 23).

Oxford Notes.

THE annual meeting of the Oxford Branch of the Y.W.C.A. was held on Thursday last. Rev. the Hon. Talbot Rice, presiding, urged the importance of home influence. The number of members belonging to the branch is 126.

The Sunday afternoon men's service at St. Aldate's has recently started a string band, which not only helps the congregation singing, but has attracted many men to enter the church for the service. The Church of the Cowley Fathers has followed the example of St. Aldate's, and has a men's service every Sunday afternoon.

Bishop Cecil Wilson, speaking on behalf of the Melanesian Mission in the hall of Hertford College, gave some very interesting facts. Speaking of the obstacles overcome, he said the diocese was nearly 3,000 square miles in extent. Nearly 1,000 dialects were spoken, of which Bishop Selwyn, by indomitable perseverance, mastered more than thirty.

Foreign Sailors and the Coronation.—It is proposed to organize tea and other gatherings for the foreign sailors who will visit Portsmouth. To do this will entail considerable expense. Gifts of money and foreign literature may be sent to Rev. W. L Brimmell, 12, Victoria Road North, Southsea; or to Mr. W. Punter (Wesleyan Naval Scripture reader), 9, Lombard Street, Portsmouth.

Irish Notes.

A COMMITTEE having for its object the welcoming of strangers coming to reside in the city, and the introducing of them to Christian friends has been formed in connection with Methodism in Belfast. Mr. S. T. Mercier has been appointed hon. sec.

The Presbyterian Orphan Society has now 2,831 children on its books, being the largest number it has ever had. Its income from all sources during the past year was £14,997 12s. 11d., a decrease as compared with the previous twelve months of £3,132. This decrease has chiefly occurred under the head of bequests, a source of income necessarily very variable.

The Belfast Midnight Mission is doing a deserving work, and the ladies engaged in it are worthy of every encouragement. During the year 509 women passed through the Home, and the total income was £374 16s. 7d. The work of the Mission is necessarily very unobtrusive, but very difficult, and it merits much practical sympathy on the part of Christian people.

The annual religious meetings have been held in Cork, with the Bishop, Dr. Meade, in the chair. At these meetings the following societies were represented:—The Society for Promoting Christianity among the Jews, the Church Missionary Society, the Society for the Propogation of the Gospel, the Bible Society, the Missions to Seamen, and the Church of Ireland Temperance Society. The meetings extended over a week, and among the speakers were Revs. K. E. Rhodadad, H. Clayton, J. B. Panes, W. O'Connor, F. De B. Sidley, D.D., J. B. Coates, and W. S. C. Secombe. The attendance throughout was large, and the addresses interesting and impressive.

Welsh Notes.

THE District Council of Pensarn and Abergele in North Wales have set a good example in regard to preventing the desecration of the Sabbath. At their last meeting they gave a decided refusal to an application from a brass band to hold Sunday concerts.

The North Wales Wesleyan Synod held its meetings at Llandudno on May 6-8, under the presidency of Rev. Hugh Jones, of Bangor. Several important conferences and public meetings, as well as preaching services, were held. The statistical returns showed a net increase of ninety-one members.

The South Wales Wesleyan Synod assembled at Borth, Cardiganshire, with Rev. Rice Owen, Treorky, as its president. The meetings began on May 6, and lasted until May 8. As with the North Wales Synod the programme consisted of conferences, public meetings, and preaching services.

The Cardiff Sunday-school Union have promoted a series of weekly meetings for the benefit of Sunday-school teachers. The international lesson for the succeeding Sunday is dealt with, various ministers being chosen to conduct the class. The address by the leader is followed by an open discussion.

The annual meeting of the Cardiff Y.W.C.A. was held on Wednesday last week, the Bishop of Llandaff in the chair, and the principal speakers were Miss Denny and the Hon. Miss Kinnaird. The report of the Cardiff branch was far from satisfactory. The local subscriptions do not amount to £100 in the year. The present accommodation is inadequate, and several young women have to be turned away every week.

At the meetings of the Pembrokeshire Presbytery, held on May 8 and 9 at Pembroke Dock, it was decided to hold a Temperance Conference for South Pembrokeshire in September. It was also decided to invite Rev. W. Jenkins, a returned missionary from the Khassia Hills in Assam, to undertake a tour in the county in the month of August. A considerable increase was reported in the collections towards foreign missions.

In view of the prevalence of crime in Glamorganshire, a public meeting was held recently in Swansea. After considerable discussion, the following resolution was passed:—That in the opinion of this meeting, crime, disorder, and poverty would be materially reduced in Swansea (1) when there was a reduction in the number of public-houses; (2) when there was an earlier closing of public-houses; (3) when the police should be able to give greater supervision to the actual sale of drink on licensed premises and clubs; and (4) when, by efforts, either personal or public, the masses were better housed and less crowded together."

Day of Intercession, June 25.—Application forms for the choir in connection with the Day of Intercession, at Queen's Hall, June 25, have been sent to various churches, chapels, choirs, associations, &c., but as many doubtless may have been omitted, I will gladly supply any who may wish to join the choir, if they will write to me at 159, Temple Chambers, Temple Avenue, E.C. C. J. Clapperton.

Liverpool Sheltering Homes.

YEAR by year the work of Mrs. Birt at Liverpool, in the interests of destitute children, continues to merit the notice of a wide circle of Christian friends. The report for the year 1901 is a striking testimony to the ever-increasing need for the existence of such institutions as the Sheltering Home. Boys and girls who have lost father, mother, or both parents, are received into the Home, and after a course of elementary education, Scriptural instruction, and industrial training, are fitted to take an active part in the work of life. During last year 211 new cases were admitted. Many of the children received are crushed and stunned by bereavement, others are terrorized and distressed by the scenes of drunkenness and strife amid which their days have been spent.

No stronger testimony to the thorough, practical training which the children undergo need be advanced than the constant demand for them from Canada. Last year 600 applications were received from Canadian families. Twenty-six children under eight years of age were adopted into families where there is every reason to believe that they are taken for love's sake, and will be brought up and treated as members of the family. The reports of boys and girls who have passed from the Home into active life are of a favourable nature. In the West many of the boys are now the owners of farms; while the girls have equally good prospects—some are mistresses, others are married and settled in comfortable circumstances. Friends and supporters of the Home are assured that the charity does not demoralize, but helps young people forward on an independent way of living, building up the truest bulwarks for Britannia in sturdy, loyal Colonials. Mrs. Birt may be addressed at the Sheltering Home, Myrtle Street, Liverpool.

A Needy Centre in Glasgow.

GORBAL'S Cross Mission, Glasgow, instituted in 1875 by Mr. Alexander Campbell, is one of the largest and best-known of undenominational efforts in the city. The premises—situated in a back building—are not only inconvenient, but for some years past they have been totally inadequate, so that all the agencies are handicapped, and the natural development of the work greatly restricted. The most important meeting—the Sabbath evening evangelistic meeting—has been held for many years in the National Hall, with an audience of from 500 to 600.

For some considerable time the matter has given the workers much concern, and they have been forced to face the responsibility of securing more commodious and suitable premises, from which the whole of their work could be carried on, and which would meet, and still further promote, the growing need. They feel assured that the Christian public will rally to their help. The work is favourably known in religious circles, is carried on in hearty sympathy with the church as a whole, and is well supported by ministers and Christian workers from all parts of Glasgow. Any information in connection with the work will be readily given by the secretary, Mr. Andrew MacDuff, 388, Victoria Road, Crosshill, Glasgow.

Liverpool Legislation.—The Town Clerk of Liverpool has recently stated that at the time when vigorous steps for the re-housing of the poor in that city were taken by the Corporation the number of insanitary houses was 22,000. That number has been reduced by demolition and alterations to 10,000. Each of these unhealthy dwelling-places had on an average five residents. The Corporation has erected 805 tenement houses and 1,301 are being built. Although a sum of about £600,000 has been expended in purchase and compensation and in building, the desirable work has necessitated an addition of only a penny in the pound to the local rates. At the same time the rents of the healthy homes have been arranged at a low figure which, it is said, even the poorest of the poor can afford to pay. In this labour the municipal authorities certainly are doing much to prepare the way of the Lord.

Racecourse Mission.

SOME of the friends who have, in past years, been the financial stay to the above important work of God, have been compelled, by purely business reasons, reluctantly to discontinue their support. We do not, therefore, feel justified in incurring an expenditure of, at least, £100 without the assurance of it being forthcoming; hence we appeal to the Lord's stewards to say whether or no this work, which, for the past thirteen years has been so greatly owned of God, is to stop or go forward. Several friends have already promised substantial contributions. The workers for the most part are honorary, and, in addition, pay their own travelling expenses, the chief outlay being that for hire of tents at Epsom and Ascot, provisions, and literature. As we distribute only the Scriptures this item is somewhat heavy. Our tent with its Gospel banner and texts, which are read by hundreds of thousands of people during the four days, is a grand witness in itself; and, with the exception of one year, has been the only Gospel tent upon the course, the ground being generously given us free by the officials.

Our tent is used by hundreds of the police during the week for rest and refreshment, they bringing their own provisions, we supplying them with tea, &c., for which they contribute, the proceeds going to their own convalescent home. Inspectors, as well as the men themselves, have told us how highly this privilege is appreciated. The minstrels' tea, and the meeting that follows, can only be appreciated by those who have witnessed it.

O. L. HEATLEY.

St. James' Hall, Royal Road, Kennington Park, S.E.

A Jewish Freethinker.

AMONG the sad perversions found in modern Jewry is a freethinking element tending to Anarchism. For years past this class has had its representatives among Jews of various nationalities in East London. A weekly paper, called the *Workers' Friend*, was circulated among them written in the familiar Yiddish. A few years ago, when my translation of the Pentateuch first appeared, it was noticed in sarcastic terms, freethinking Jews being advised to obtain copies so as to familiarize themselves with "the many mistakes of Moses" and "the foolish fancies of the Bible."

I am glad to know that this advice, given in hostile sarcasm, was acted upon literally in some cases. Among others who now thank God for having done so, is the sub-editor of the paper itself! He studied the Scriptures as never before, and wrote to me requesting an interview. This was some months ago; and when we got face to face, he opened his heart to me. He told me that in addition to his newspaper work, he was the general secretary of the Jewish Anarchists. By studying the Word of God, he had become convinced of the error of his ways, and was desiring to lead a more God-fearing and God-honouring life than hitherto. The result of this interview, together with my frequent and long visits to his house, has been that, by the grace of God, he has given up his position with the Anarchists, and been brought to a knowledge of the truth as it is in the Lord Jesus. The poor man is naturally looked upon as a traitor by his former associates. I am thankful to say that the *Workers' Friend* has now ceased to exist.

If my translation of the Bible into Yiddish has been the means, in God's hands, of the conversion of this son of Abraham alone, I should feel myself amply rewarded; but the Lord is greatly cheering me by the wonderful way that the hunger for the Bread of Life is everywhere increasing. I have nearly 3,000 letters from Jews and Christian workers among them in every part of the world, asking for these Yiddish Scriptures. My earnest desire is to be enabled to send out at least 1,000,000 copies.

MARCUS S. BERGMANN.

222, Burdett Road, Bow, E.

Missionary Training Home,

STAR HALL, ANCOATS, MANCHESTER.

MANY requests have come to us for some record of the work of the Training Home, and we feel it may be both interesting and helpful to let our friends know something of what is being done.

We have room for about twelve students, and receive those only who seem truly called of God to definite mission work. As we give very little secular teaching it is desirable that candidates should have a fairly good English education. The training is in practical mission work and Bible study. Classes are taken daily by experienced teachers. The day is mapped out as follows:—Students rise at 6 a.m.; Bible-study and prayer till breakfast at 8; workers' prayer-meeting in hall, 9 to 9.30; housework class, 11 to 12; study till dinner at 1 p.m.; visiting, 2 to 5; tea at 6; study or meetings, 7 to 9; supper and retire at 9.30; lights out at 10 p.m.; Saturday afternoon free. Sunday: Sunday-school and various meetings from 7 a.m. till 8.30 p.m.

We prefer to receive young women between twenty and thirty. Those who can do so are expected to pay board in whole or part. No one is refused merely on the ground of non-payment, if otherwise suitable. We have no fixed time for the period of training, but generally find two years necessary, and sometimes more. We do not promise anything beyond training, yet we do all we can to advise each young worker to suitable work. We have always been able to find openings for those who are truly ready.

Nearly sixty have passed through the Training Home since it was opened eight years ago. Of these nine have gone from us to work in India; one to Africa; one to the Faith Mission, Scotland; eight to Y.W.C.A. work in England, Wales, and Ireland; nine to homes for children or rescue work, and the rest to deaconess work in various parts of our own country.

Our work is in the midst of a manufacturing part of the town, surrounded by mills and factories. But the house is well built and comfortable. We have also a delightful home of rest about nine miles out of town, and nearly every week some of the students go out for a night and day: if they desire it, they can spend their holidays there. The lighter part of the housework is done by the students, and is a relief from the strain of the mental work, as well as making them practical.

We shall be glad to hear from any young women who desire to enter mission work, when we would carefully consider their applications.

EMILY CROSSLEY,
L. WATSON (Lady Superintendent, to whom application may be made).

Forward Movement at King's Lynn.

IN connection with the Incorporated King's Lynn Forward Association, of which Dean Kitching is president, strenuous efforts have been put forth to reach and influence those who do not usually attend any place of worship.

The association is the outcome of the P.S.A., which has made such excellent progress since its inception in 1891 that large and important premises were secured in 1898. Many useful agencies have been started and well maintained. A weekly lantern mission service on Sunday evenings attracts an average of nearly 1,000 of the class it is most desired to reach.

The treasurer, Mr. C. A. Perry, Orwell House, Gaywood Road, King's Lynn, says: "The movement has been worked as an essentially religious one, each method and plan subservient to the one great central object, viz., the bringing of men and women into living touch with the Lord Jesus Christ as their Saviour and Example. The crowning work of the whole scheme yet remains to be carried out. The crying need of King's Lynn, with its 176 drink licences for 20,000 people, is a club-room for workingmen and women, where, clear of all the temptations connected with the drink traffic, they can obtain congenial society, news, recreation, and refreshment. The removal from our premises of the Borough Museum to a new home affords the opportunity for the establishment of a large and well-equipped institute for working men and women, open all through the week. For this purpose, and for carrying out absolutely necessary schemes of ventilation, lighting, and decoration, £1,000 is needed."

Bible-women and Nurses.

FOR nearly fifty years the Bible-women and Nurses' Mission has quietly sought to reach the heart of London's need by reaching the heart of the individual; and by a personal loving touch has tried to lead those who have strayed, back to the Shepherd of their souls. Personal service of heart and hand, personal devotion of life and energy to the furtherance of the kingdom of God, are the necessary qualifications of a worker in the dark places of the city. The work, even as the need, is limitless, increasing daily, and there is an urgent call for more workers, for more followers of those devoted women who, during the last half-century, have given their lives for others.

It was in 1857 that the idea occurred to Mrs. Ranyard to employ a woman of the people to visit in the homes of the poor. She had been for many years one of the active members of the Ladies' Bible Association; but, on coming to reside in the heart of London, she found herself powerless to reach the mass of sunken and ignorant poor who lived around her. No lady could penetrate into the cellars and garrets of St. Giles's, or win, unaided, the confidence of their inhabitants. What practical experience had she of their special miseries and troubles? Hence arose the thought that if the story of God's love could be brought to these people by one who, having an intimate knowledge of their special needs and difficulties, combined with the earnest desire to be their friend, would be admitted, and be able to tell the story of the grace of God.

The Bible-women are placed under the direction of clergymen or ministers, or superintended by the Mission direct. They are also closely in touch with district visitors, &c., and often work in connection with the Charity Organization Society, and other associations for helping the poor.

Large numbers of women have been induced to join the Mothers' Union, and in all cases the Bible-woman seeks to ensure the attendance of the children at Sunday-school. She also ascertains which are the families without a Bible, and persuades the mothers to subscribe for one. Even in these days it is not uncommon to find women who cannot read, and the Bible-woman not infrequently becomes the teacher, and by a carefully devised plan she sometimes succeeds in getting the whole family to study the Bible regularly. Under the direction of the clergyman or minister, girls' and boys' classes are held by the Bible-woman.

In early days the nurses often only received three months' training, and they had very little instruction given them. At the present time not only is the minimum of training two years in some first-class hospital, but they are then sent out into the district, and learn further details of their work under the direction of experienced sisters; they also obtain a maternity certificate, and afterwards receive constant supervision from the superintending staff. Sometimes they spend a quarter of an hour, sometimes as much as three hours, in a house, and they make their patients as bright and clean as in the great hospitals.

The story of the work clearly shows how wonderfully the Mission has been guided and sustained in the past, in its attempt to leaven some of the dark places of the city. At the present moment there is much in the condition of London which may well fill the minds of those who think with anxiety. New problems are before us, the powers of evil seem to be arrayed on every hand against the Kingdom of God, progress appears halting and slow. But to those who watch the quiet work of the Bible-women and nurses, it is apparent that, silently and without observation, the Kingdom is coming in many a humble heart and life.

The work of direction and central organization is, to a large extent, accomplished voluntarily; and by the liberality of old friends the rents of the offices and homes are provided for. But the need for workers is unlimited. Friends interested are invited to correspond with the honorary secretary, Miss Andrews, 2, Adelphi Terrace, W.C.

About Books.

REV. F. B. MEYER'S "JOHN THE BAPTIST."

LEAVING the Old Testament for the New, the volume which has been reached in the present reissue of Mr. Meyer's Scripture Biographies (2s. 6d. each. *Morgan & Scott*) is **John the Baptist.** For Christian writers and readers alike there is an enduring fascination and charm in the meteoric career of this "clasp between two covenants," who was certified to be "much more than a prophet"—"the porter who opened the door to the True Shepherd."

The facts and references are gathered and marshalled with a skilful hand. As we gaze upon the series of pictures, we feel that each has been placed at its true angle to the Light, and made to yield its full quota in the making plain of God's purpose of grace. Through all the chapters the golden thread of consecration runs, as we see this life—than which there has been no greater among men—after it had contributed all of which it was capable in witness-bearing, "decrease" like the morning star before the "increase" of the Sun.

The chapter in which it is shown that true shining for God can only be done at the cost of burning, makes plain a great truth hidden from the eyes of the world, yet far-reaching in its influence on the fuller life of the believer. The stern preacher of repentance stands out before us as an example of suffering and patience, of faithful and fearless dealing with sin; yet, as is pointed out, our Lord had a yet higher conception of human character than "to come neither eating nor drinking; to be stern, reserved, and lonely; to live apart from the homes of men; to be the severe and unflinching rebuker of other men's sins." "He that is but little in the Kingdom of Heaven is greater than he"; and so even the greatest of types pales before the substance, the forerunner before the Bridegroom.

Much help will be obtained for the study of the New Testament by a close examination of this life of the herald of the coming King. As the Epistle to the Hebrews links the teaching of the Old to that of the New in a marvellous argument, so in John we see the link between the living men of the two periods.

Messrs. Hodder & Stoughton have issued **The Life of Henry Drummond**, by George Adam Smith, in a new and cheaper edition. (3s. 6d.)

The first issue in enlarged form of **Counties' Evangelization** (1d. quarterly. *16, Paternoster Square, E.C.*) contains cheering tidings from many parts of England, besides other valuable articles.

A helpful and instructive series of papers on "Foundations of the Faith," from the pen of the editor (Mr. John R. Caldwell), is at present appearing in **The Witness.** (1d. monthly. *Pickering & Inglis, Glasgow.*)

Another effort is made by Colonel J. Garnier in **The Ten Tribes from the Captivity until Now** (3s. 6d. *R. Banks & Son*) to establish the British-Israel theory; but, with all respect for the motives at work, we find ourselves unable to accept the conclusions arrived at.

Hindustani Self-Taught is another book in the series prepared by C. A. Thimm. (2s. *Marlborough.*) There are vocabularies and phrase lists, conversations and table of terms, military, legal, religious, and commercial. The pronunciation is indicated with precision by an easy method.

Messrs. Cassell are issuing, in fortnightly parts, a new popular work, **The Butterflies and Moths of Europe** (7d. net each part). It has been written by W. F. Kirby, F.L.S., F.E.S., and furnished with numerous coloured plates expressly prepared for the work. This serial will take account of nearly twice as many butterflies and moths as were represented in the author's previous book on the subject.

Modern Criticism Examined: Being a Review of Professor G. A. Smith's Lyman-Beecher Lecture at Yale University, 1899. By John E. H. Thomson, D.D. (1s. *Edinburgh: Andrew Elliott*). Those who study Dr. Smith's lecture should read this able criticism. Dr. Thomson is no "'prentice hand" at such work as here engages him. The lecturer can hardly remain quiet after such an exposure of his views and their grounds.

Evidence abounds in Mr. Thomas Greenwood's biography of **Edward Edwards** (2s. 6d. net. *Scott, Greenwood, & Co.*) that its preparation was a labour of love. Few who now reap the benefit of municipal public libraries have any idea of the uphill task which faced their first promoters; but the story is set down here for all who are interested, and there is not a little pathos in it.

How to Bring Up Your Children: Being Some Thoughts on Education. By John Locke (1632-1704). This is a book for every parent, and worthy of the great philosopher who wrote it. Though inspired by the needs of the seventeenth century, its pages are good for our time. The book is full of sound sense and shrewdness, and its reissue is thoroughly justified. There is a portrait of the author; and we trust many readers will benefit by his excellent counsels. (1s. net. *Sampson Low & Co.*)

A Memoir of the Rev. Henry Twells, M.A., Honorary Canon of Peterborough. By William Clavell Ingram, D.D., late Dean of Peterborough. (6s.) One cannot but feel deeply interested in the author of "At even ere the sun was set," and other favourite hymns and poems. Here we have a delineation of the man—schoolmaster, ecclesiastic, and hymnologist. Some of his more general poems are included in this biographical sketch, which is fully illustrated. A companion volume is **Sermons on Hymns**, and other addresses, by the late Canon Twells. (3s. 6d.) Twenty in number, the chapters deal with some of our best-known hymns, and they are very readable. A smaller publication is Canon Twells' **Hymns and Other Stray Verses.** (2s.) The versatility of the High Church parson and popular mission preacher is abundantly attested by these pages. The grave and gay alternate, and all is very good. (*Wells Gardner, Darton, & Co.*)

The reappearance of Archdeacon Moule's luminous and informing book, **New China and Old**, in a third edition, revised and enlarged (5s. *Seeley*), supplies an additional proof of its genuine merit as a contribution to the information at our disposal respecting "the land of Sinim." Thirty-three years of residence in the country have afforded to a naturally close observer opportunity for getting to know land and people intimately, of which full advantage has been taken. In a new introductory chapter, some of the deepest lessons of the recent Boxer movement and war are pointed out. While true missionary reticence is shown with regard to criticizing or stigmatizing persons or politics, indications abound of a statesman-like grasp of the situation, with hints which may well be laid to heart by leaders of nations. The difficulties of the missionary outlook are here fairly faced from the point of view of Christian hopefulness; and the reader who has mastered this volume will be well equipped for forming a judgment on Chinese questions.

Those who have been brought into touch with men and women deeply taught in spiritual things have often found that these servants, like their Lord, have been made perfect through suffering. The Christian knows that the sword which smites is in the hand of his Father, and there are many in whom the ministry of personal suffering is full of power and beauty to all who know them; but others are not always able to recognise the purpose of grace in the Lord's dealings. To them Rev. John Morgan's **The Sacrament of Pain** (3s. 6d. *Hodder & Stoughton*) will be truly "a book of consolation," a well of water in a thirsty land. For the great company of the children of pain, a deep lesson in spiritual things is woven round the experience of the woman who had an issue of blood twelve years. From the lives of the great heroes of Scripture and of the Christian ages illustrations are drawn to show how truly the best gifts are only attained at great cost. The more profound truth is also brought home that they who would be shining lights for God must do so at the cost of burning. They who would lift others up must pay a high price for the privilege; "and along this line of self-sacrifice and true generosity lies the deep-rooted secret of life, joy, and blessedness. To give is to live. It is Christ-like and divine." From those who are stricken in body or in spirit this book will receive a warm welcome. It forms a valuable addition to the literature of the cross-bearing life, and to the repertory of those to whom is committed the ministry of consolation.

Workers among outcast women will be glad to hear of an excellent new tract, in neat form, written specially for their use by Mrs. Cattermole—A FRIENDLY LETTER FOR YOU (8pp. 2s. per 100. *Drummond's Tract Depot, Stirling*).

The compiler of "Scripture Lotto" has furnished young folk with another instructive diversion—THE FAUNA AND FLORA OF SCRIPTURE. Particulars may be had from *Miss E. Tregelles Cook, 5, Rothsay Road, Bedford.*

At the request of numerous friends, Rev. H. B. Macartney, M.A., has published the address on RIVERS OF LIVING WATERS, delivered at Keswick. Many who have recollections of this impressive utterance will be glad to possess a copy of the booklet. (*Id. Cook, 319, Fulham Road, S.W.*

An abridged edition of THE GOSPEL AND THE CHILD, by the late Mr. A. S. Lamb, has been issued from Drummond's Tract Depot (1s. per dozen). It is a valuable little book on the Gospel, and Sunday-school workers may have parcels for their classes free by applying (stating number) to *Mr. John Macfarlane, Drummond's Tract Depot, Stirling.*

As No. 1 of a series of sermons on "The Ritualistic Conspiracy," Rev. A. G. Whaley has given a careful examination of the dangers of the present position and the illegality of much that is done, in IS THE CHURCH OF ENGLAND PROTESTANT? GOD'S WAY OF COMFORT is reprinted from *The Life of Faith.* (1d. each. *St. Andrew's Vicarage, Wakefield.*)

A handsome **Coronation Souvenir** intaglio card has been issued by the *Alpha Card Publishing Co.* It has well-executed portraits of King Edward and Queen Alexandra, and is embellished with an effective emblematical design in silver, which includes appropriate verses by Charlotte Murray. (4d. *54, Hillfield Avenue, Hornsey, N.*)—Good new portraits of the King and Queen, of a large size and ready for framing, are published by *E. Marlborough & Co.* at 6d. each.

Evangelistic.

Missions to Young People.

GLOUCESTER.

THE mission conducted by Mr. NEWTON JONES at Gloucester proved attractive and helpful. The Raikes Memorial School and Brunswick Road Chapel were crowded on several occasions, and at the Corn Exchange, too, there were full attendances. At one meeting Mr. Jones, with the aid of pictures, graphically dealt with "Ships' Signals" as a means of showing the danger of sin, and the place of safety in the Lord Jesus Christ.

For another meeting Mr. Jones announced his subject as the "Biblical Museum," and the children had been invited to bring any object named in the Bible, with a written reference attached to it. This resulted in a very large collection of articles, such as a pen, nail, boat, seed, lamp, oil, honey, sand, rock, salt, gate, doll, &c. To the doll was attached the text: "Eyes have they, but they see not; ears have they, but they hear not." Mr. Jones placed the articles in three groups, indicating sin, salvation, and service, and thus, by the aid of the eye as well as the ear, enforced the lessons he endeavoured to teach. A large number of children and young people were blessed, and the teachers stirred up to greater earnestness.

Mr. R. S. Bradbrook at Nunhead, S.E.

The mission just concluded by Mr. R. S. BRADBROOK, in the new hall of the Nunhead Christian Band, has been attended with very much blessing and encouragement. During these days we have been confirmed in the belief that in the opening of our new and substantial premises—after devoting nearly five years principally to open-air work—we have been Divinely guided, and that the building most assuredly supplies a sorely-felt need of the working classes of this populous district. H. COOK, President.

Christ Church, Burton-on-Trent.

A ten days' mission has been held here especially, though not exclusively, for the benefit of the young, by Mr. C. E. BARRACLOUGH. The attendance of children during the latter part of the week was somewhat affected by an epidemic of measles, but it was still very good, and the attention and interest of the little folks delightful to behold. A great number of them told us they "loved Jesus" and wanted to be his. Each evening after the children's meeting one was held for the older people, with, we believe, blessed results. Every night souls professed faith in the Lord Jesus, and to have found peace in believing. On the Sunday nights the room was crowded, and many were unable to obtain admission. At the concluding gathering Mr. Barraclough gave a farewell address on the words, "Remember Lot's wife"—a truly solemn warning to the lingering and the undecided.

Conference at Glasgow.

A fortnight's Christian Conference, under the auspices of the Evangelistic Association, has just been held in the James Morrison Street Hall. The varied subjects for consideration were carefully and thoughtfully mapped out by the able leader of this work, and were assigned to the following speakers, who faithfully and most impressively ministered the word:—Revs. John M'Neil, J. E. Houston, John M'Cracken, William Hutchison, W. T. Lister, John M'Lean, Wm. M'Kenzie, G. Gilchrist; Messrs. R. Logan, John Climie, John Anderson, A. B. Munro, John Halliday, Andrew Ferrie, and P. W. Hughes. Mr. W. D. Dunn gave the closing address at each service, dealing more particularly with the unsaved, and night after night many decided for Christ. The large audiences found it a time of deep spiritual blessing and it is believed much service for the Lord will be the outcome.

Prison Mission at Durham.

That the power has not died out of the words of Jesus of Nazareth, when they are faithfully and lovingly echoed in the present day, is perhaps seen more clearly in the case of prison congregations than in that of those who ordinarily assemble in our places of worship. Picture some 460 men and eighty women (the latter in a gallery at the further end of the chapel), a sea of upturned faces for the most part with a look of eager attention to a simple Gospel message, to which many of them have hitherto been absolute strangers.

Remember that they are the very ones whom, in the days of their freedom we would move heaven and earth to get within the walls of a place of worship, and realize that you will see the greater part of them regularly day by day in the same place, and you have one of the most unique opportunities of beginning with "Ruin," and driving home, by the power of the Holy Spirit, the lesson of man's fall and the blackness and darkness of sin. Then, in the private interviews in the prison cells, you may see how the lessons have been learned, and from no feigned heart comes forth the cry, between sobs of real contrition, "I have sinned against the Lord." Then the next step of "Redemption" is exactly that which the audience feel suited to their need, as the message, "Behold the man!" first as the Saviour, then as example, is put before them, and that it is realized is shown by at any rate one thanksgiving written on a cell slate, "I never thought that sin was so black and terrible before. I have truly cried, 'I have sinned against the Lord.' Pardon my iniquity, *for* it is great, and oh, sir, what a joy to know that *God's* words are true. 'The Lord also hath put away thy sin.'"

Then the lesson of "Renovation" comes most naturally, and a tract kindly supplied, among others, by the Religious Tract Society, was much blessed of God to enforce it—"A new start, *with* a new heart."

The service is over, twenty-five minutes only for hymn, prayers, and address; and as the congregation slowly file away at measured distance each from the other, one earnest grasp of the preacher's hand, and a whispered "Please take my number for a visit," show what is working in the mind, and the visit (all too short) reveals a heart prepared, like that of Lydia to receive the things spoken, and in many cases a will entirely subdued to the love and will of the Saviour.

Twenty-six written thanksgivings were returned upon the slates, the prisoners' only means of written communication, and on the second Sunday (May 4) twenty-three men and two women knelt devotedly at the table of the Lord. A more reverent and earnest band of communicants could not be desired. Prayers are asked that, in face of all the difficulties and temptations which are sure to meet them in days to come, they may "go in the strength of that meat" all their days. The preacher was Rev. W. BRYAN-BROWN, of the Church Parochial Mission Society, who conducted the mission at the cordial invitation of the chaplain, Rev. E. F. Jackson.

Mrs. Baeyertz at Newport, Mon.

For the second time it has been my joy to have the help of Mrs. Baeyertz, in my work of winning souls for the Master. The sixteen days' mission just ended at the Malpas Hall, Newport, Mon., will not soon be forgotten. The addresses delivered were instructive, powerful, and full of pathos.

Everyone who knows Mrs. Baeyertz knows well how she dreads mere excitement in her missions. The Spirit of God, in answer to the pleadings of his people, accompanied the efforts of the evangelist with Almighty power, so that not only were sinners and backsliders enlightened, but they felt also the powers of the age to come. Many were broken down under intense conviction of sin, while others were melted into pliability by the Spirit's love.

It seemed as if the speaker had experienced of late so many of the trials and troubles of life, and had been through not a few of the fiery provings of Jehovah, that her soul had been mellowed thereby, and was now able to give vent to its feelings of sympathy with, and compassion for, lost mankind, in sentences of such pathetic sweetness as to be quite irresistible.

At the commencement of the mission, a number of merely professing Christians, realizing for the first time their condition in the sight of God, simply wept for joy, when, in the after-meeting, they realized that Jesus had borne all their sins upon the cross. One man saw that Jesus was not only the Saviour of the soul from future punishment, but also that He is the Saviour from sin now. The poor fellow was so overcome by the thought that he fell weeping upon his knees, and told the Lord that he did not know how to pray, but that he would trust Jesus to save him from his besetting sin of drinking there and then. The subsequent life of this man has shown that the Lord has honoured his faith.

Many of the conversions during this mission were direct answers to prayer. One of the workers, a town councillor, had, in answer to prayer, the joy of seeing all the members of his family in age, and all the unsaved in his employ on the estate, confess Christ; while several who had attended the preliminary prayer meetings were honoured by the Lord in the salvation of those for whom they had prayed.

Certainly the visit of Mrs. Baeyertz was of God, and to Him be all the praise for the blessing bestowed.

W. T. GRIFFITHS.

A wide circle of London friends will learn with pleasure that Mrs. E. L. BAEYERTZ is revisiting the Metropolis, a mission having been arranged for her at the Conference Hall, Eccleston Street, S.W. (near Victoria Station). Mrs. Baeyertz commences her labours there on Whit-Sunday, May 18, and continues until Monday, June 2. In addition to the Sunday services at 3.30 and 7, and the night meetings at 8, there will be Bible readings each afternoon (except Saturdays) at 3. Mrs. Baeyertz's intimate knowledgt of the Holy Scriptures and of Jewish life and thoughe render her addresses on Bible subjects particularly luminous and instructive, and a very fruitful mission is looked for. The help of Christian workers will be much esteemed by the evangelist.

Mr. TENNYSON SMITH has just concluded a most encouraging mission in Holywell, North Wales. The English Presbyterian Church was crowded out night after night, and the special lecture had to be given in the Wesleyan Chapel. The lecturer conducted a mission in Holywell only six weeks ago, when 400 pledges were secured. An additional 172 pledges have been taken on this occasion.

Mr. A. W. SMART, of the Evangelization Society, has concluded a sixteen-days' mission in the St. James' Mission Room, Ashton-under-Lyne. The meetings were well attended throughout. Mr. Smart preached the Gospel in a very faithful and telling manner with the result that many—including several young men—sought the Saviour and began to give proofs of conversion, while many more went away convicted of sin. A gracious work was done chiefly among Sunday-school scholars, whilst many young Christians were manifestly quickened. Hallelujah! A. F.

Messrs. ALBERT RICHINGS and W. BILTON have been holding mission services at Wycombe Marsh. Over 100 persons have been helped in the inquiry-room, as seekers after God. The whole neighbourhood has been stirred. It was a fine sight to witness a large number of stalwart young men coming boldly forward to decide for the Lord. It was a struggle at the onset, but there is now scarcely a home in which some one of the family has not been converted. Fathers, mothers, and children are rejoicing together in the Lord. A. R.

A six days' mission at Tooting for young people and adults conducted by Mr. W. OLNEY and Mr. F. SPENCER JOHNSON, assisted by Rev. BEVILL ALLEN, has been held with much encouragement. In direct answer to prayer a great blessing has been given every night, many both old and young testifying their faith in a new-found Saviour. The Baptist and Congregational churches united in this effort. Such a remarkable manifestation of the power of the Holy Spirit working through the word has not been experienced here for many a long day, to God be the glory. Many professed conversion, while the spiritual life of many of God's people has been quickened. G. H. R.

Rev. E. PAYSON HAMMOND, for the fourth time in his career, has been holding meetings in Newark, New Jersey, U.S.A. He began at Wickliffe Presbyterian Church, holding three services on the first Sunday. About fifty sought the Saviour at the afternoon and evening services, among them the son and daughter of the pastor of the church. In the afternoon service a gentleman rose in the audience and said he was converted, when a boy of eleven years, in Mr. Hammond's meetings in 1864, at Dr. Terhune's church in Newark. It was witnessing the scenes of that remarkable revival that led Miss Etta Campbell to compose her hymn, "Jesus of Nazereth passeth by."

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day. The evangelists ask prayer for their respective missions.

CANON AITKEN.—Till May 19, Lurgan.

Mr. J. BENNETT ANDERSON.—Till May 16, Belfast; 17-23, Presbyterian Church, Ballymoney, co. Antrim.

MRS. BAEYERTZ.—May 18-June 2, Conference Hall, Eccleston Street, S.W.; 29-July 14, Cardiff.

MR. CHAS. E. BARRACLOUGH.—May 31-June 3, Beeston, Notts; 7-27, Chathill, Northumberland.

MR. J. BRUNTON, JUN.—Till May 16, Workington.

MR. GEORGE BENTLEY.—With Ross Tent, Harbury, Warwickshire, till May 20.

MR. MONRO COLLINGS.—During May, Croydon; June and July, Norfolk Tent Campaign.

PASTOR R. COPP is open for engagements. Address, 86A, Clyde Terrace, Fountain Road, Tooting, S.W.

MR. W. COLLARD.—May 17-19, Tunbridge Wells.

MR. W. D. DUNN.—Till May 18, Hamilton.

MR. JAMES DIXON.—During May, Ranelagh, Dublin.

MR. P. RUSSELL HURDITCH.—May 18, Willesden; 25, East Grinstead.

MR. WILLIAM GROVE.—May 22 and onwards, The Tent, Canning Town, E.

REV. J. JAMESON.—May 13, Bradford (Tabernacle); 27, Mechanics' Hall, Bradford; June 1, Harden, near Bingley.

MR. BOB JOHNSON.—Till May 16, Topsham; 17-20, Sopley, near Christchurch, Hants.

MR. W. R. LANE.—Till May 19, Finnieston Church, Glasgow; 24-June 2, Petersfield.

GIPSY SMITH.—Till May 19, Pontypool; 24-June 2, Belfast.

REV. F. C. SPURR.—Till May 18, Elgin; 25-29, Burton-on-Trent.

MR. ANTHONY TOWERS.—During May, Tent Mission, Barrow-in-Furness.

REV. J. TOLEFREE PARR.—May 18, Manchester; 24-June 2, Guildford.

MR. HENRY THORNE.—May 17-26, Shrewsbury; 27, Oswestry. Mr. Thorne is open for engagements in the autumn and winter. Address, 31, Beverley Road, Anerley, S.E.

WEAVER BROS.—May 18-30, Banchory.

MR. and MRS. JAMES WHARTON.—Till May 31, Bruce Grove Hall, Tottenham.

The Churches.

*** The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The parish church of Corby, Northamptonshire, has been reopened after enlargement and thorough restoration, by the Bishop of Leicester, on behalf of the Bishop of Peterborough.

In a recent address Dr. Wace said he had been told on high authority that at this moment there are no fewer than about forty churches in the diocese of London alone in which the decisions of the Archbishops with respect to incense and reservation are disobeyed.

The Bishop of Liverpool has dedicated a new mission hall at Orrell, an outlying district of the parish of St. Philip, Litherland. The Bishop said the rapid increase of the population and the development of Church life were attested by the fact that that was the fourth function of the kind in that parish that he had taken part in since he came to Liverpool two years ago.

A fierce fire broke out last week in a large timber yard at the back of St. Laurence's Church, Birmingham. The wind was high, and the flames and pieces of burning timber were carried over the roof. The tiling of the church became heated, the paint blistered, and since then the tiles and cement have begun to come away in large quantities, and it is now found that the whole of the church and schools may have to be re-roofed.

Congregational.

Rev. Alfred E. Garvie, B.D., has been appointed by the Congregational Union of Scotland to be its representative on the Board of Directors of the Colonial Missionary Society for next year.

The second series of Tuesday mid-day services at Bishopsgate Chapel, E.C., was inaugurated on May 6, when Rev. Dr. Clifford preached to a large audience, composed chiefly of men.

During the absence of the pastor (Rev. Albert Swift) in America, the pulpit of the Dulwich Grove Congregational Church will be occupied for the five Sundays of August by Rev. A. T. Pierson, D.D., of Brooklyn, who will also serve Christ Church, Westminster Bridge Road, during the winter months.

Rev. G. Campbell Morgan, during his forthcoming visit to this country, is to preach in the City Temple on the first three Sundays in August, and conduct noon-day services from Monday to Thursday in each of the following weeks in some central place under the direction of the London Congregational Union. He is also to conduct a four-days' mission in Dulwich Grove Congregational Church, S.E., and in Exeter Hall, and visit for one evening only the Congregational churches at High Barnet, Holloway, and Harringay; also Stratford Conference Hall and Chalk Farm Baptist Church. Mr. Campbell Morgan will subsequently conduct meetings in the provinces.

A new Congregational mission hall is to be erected at Swann Street, Portwood, a part of Stockport containing a population of about 10,000, chiefly artizans, mill hands, and small shopkeepers. Property has been purchased in Swann Street consisting of a number of cottages, over which it was hoped to get a suitable room at a small cost, but it was found that the outside walls were not strong enough to bear the roof. It has therefore been decided to take down the cottages, and on the site to erect an entirely new mission hall to accommodate about 250 persons. The total outlay, including the purchase of the property, will be a little over £500, towards which sum local friends have raised about £180. It is the purpose of the committee, when the hall is completed and out of debt, to place it in trust under the wing of the Congregational denomination. The pastor is Rev. John Harker, Springfield House, Churchgate, Portwood, Stockport.

Baptist.

On Sunday last Rev. John Aldis celebrated his ninety-fourth birthday. Many friends will desire for the father of the Baptist ministry the continuation of a golden eventide.

Bromley Road, Lee, S.E., having been re-named Baring Road, and renumbered, Bromley Road Tabernacle will henceforth be known as South Lee Tabernacle, and the pastor's address will be Pastor J. Waite Davies, 19, Baring Road, Lee, S.E.

Efforts are being made in connection with the cause at Cinderford, Glos., to build more class-rooms for the Sunday school work. Rev. W. Willis Wilks, pastor, writes:—"Including our two branches there are over 1,500 scholars belonging to our school. About 400 of these at present meet in the chapel, and further accommodation is necessary. My people are for the most part colliers, and of limited means."

Among the last gifts towards the Century Fund was a sovereign given to the donor by her mother as a birthday gift twenty-two years ago. Two days afterwards the mother "was suddenly called home to be with Christ," and the daughter kept the last gift of love as a cherished memento. She felt, however, that it would have given her mother joy to contribute to the Fund, and she has cast it into the treasury for use in the Redeemer's service.

The second anniversary of the church at Epsom was celebrated last week. Mr. A. E. Jennings (of Sutton) presided, and addresses were also delivered by Revs. W. Baster (of Brixton), and C. Ingrem (of Wimbledon). The secretary (Mr. A. H. Stockwell) and the treasurer (Mr. H. T. Boothman) presented encouraging reports, and the pastor (A. C. Hodgson) also took part in the meeting. Mr. Hodgson vacates the pastorate at the end of June next, after a two years' ministry.

The Baptists of Folkestone have recently held their Sunday services in the Town Hall in order that their building in Rendezvous Street might be left in the hands of the builders. The services were all through marked by an excellent spirit of reverence and devotion. The congregation has now again gathered in their beautiful spiritual home. The re-opening Sunday marked also the fourth anniversary of the settlement of Rev. J. C. Carlile. Practically the whole amount asked for to cover the cost of repairs and decorations, and the installing of the electric light—£300 in all—was subscribed in the collections at the two services.

Methodist.

During the illness of Rev. H. Howard May, excellent service has been rendered to the newly-formed Wesleyan Albert Hall Mission, Sheffield, by Rev. Thomas Champness and Mr. Josiah Nix. Much sympathy is felt with Mr. May in his forced abstention from a work to the success of which he has so remarkably contributed.

For the last twenty-seven years, with the exception of 1885, the Methodist New Connexion has been favoured with the blessing of God in the way of numerical increase in membership at home and abroad. The present year will not only continue the succession of increases, but in the English circuits and home missions will show the largest increase of all these years.

The Wesleyan Soldier's Home at Bulford Camp has been commenced, and there will soon be satisfactory premises at that important military centre. Shorncliffe Camp is also rapidly extending, and it is proposed to secure a branch of the J. B. Gough Home to meet the requirements of the new extension. The proposal has the approval of the military authorities. Rev. A. E. Raw, the chaplain, is giving himself to the work there with much success.

A convention of Bible Christian local preachers and workers in Plymouth, Devonport, Callington, Launceston, and Tavistock circuits has been held at Tavistock. Rev. E. Prowse read a paper on "Needs in Present Day Preaching;" Mr. J. Rounsefell, B.A., spoke on "The Local Preacher in the Study and the Pulpit;" Rev. D. Murley on "The Preparation of the Preacher and the Sermon;" and Rev. R. Pyke on "How to Save our Small Churches from Decay."

Presbyterian.

At the recent meeting of the Synod at Newcastle, Rev. A. H. Drysdale, of Morpeth, Moderator, spoke, in his address, on "The Old Puritanism and the New." Dealing, in a thoughtful manner, with the problems of the future, he said these would probably be more social than ecclesiastical, and these being moral in their roots—because the bulk of human misery springs from personal or domestic vices, such as indolence, improvidence, and self-indulgence, the New Puritanism should show to advantage. In its own constitutional temper and spirit, the New Puritanism must strive for the regeneration of society in all its relations, each man and woman being made a prophet, priest, and king unto God.

Much encouragement resulted from the recent anniversary services at Union Tabernacle, Wandsworth Road, S.W. At the Conference and public meeting held on May 5, Pastor W. Fuller Gooch gave a powerful address, and among other speakers who contributed to the success of the day's gatherings, were Messrs. Charles Inglis, William Grove, and other well-known evangelists, as well as ministerial representatives from neighbouring churches. Rev. D. M. Cameron (pastor) writes, "The Conference was the best of all our gatherings of the kind." Mr. Cameron in maintaining good work in a densely-populated neighbourhood, and the opening of a new hall for children's work is fresh evidence of the energy with which the operations are carried on.

Fallen Asleep.

Rev. J. D. THANE, retired Congregational minister, of Fowey, Cornwall, in his 76th year. The earlier years of his Christian labours were spent in Australia. Returning to England he laboured with acceptance in several pastorates.—Rev. GEORGE A. CURRIER, Wesleyan Methodist, of Boston, Linca. He had just attained his 46th year, and would have completed his twenty-third year in the ministry next Conference.—Mr. GEORGE SABIN, late of Windermere, a prominent Methodist, delighted in visiting sick beds, not only of his own community, but those connected with other churches, visits which were welcomed and have been of the greatest consolation to many.—The Baptist church at Morningside, Edinburgh, has sustained a deep blow by the death of the treasurer, Mr. DUGALD MACLACHLAN.—On April 25, Rev. J. S. E. SPENCER, vicar of Wilshaw, Huddersfield, after a long and painful illness, aged seventy-six. Mr. Spencer was a staunch Evangelical, a very humble-minded Christian, and greatly interested in the C.M.S. He was much beloved by his parishoners.—At Almanarre, Garelochhead, on the 9th inst, after a long and painful illness, MARIANNE SOMERVILLE (elder daughter of late Rev. Dr. A. N. Somerville), wife of Rev. G. H. Knight. Darrus, Rev. JOHN PRATT, M.A., rector of Darrus, and Precentor of St. Fin Barr's Cathedral, Cork.—At Dromore, co. Down, Rev. JOHN JOHNSTONE Methodist minister, aged sixty-three years.—At New York, Rev. ROBERT CROOK, LL.D., son of late Rev. Wm. Crook, Methodist minister, and formerly president of the Methodist College, Belfast.

Notices.

APPLICANTS FOR TRACTS.—Mr. W. J. Bonner, 174, Green Street, Forest Gate, Essex; Miss A. Good, 17, Thomas Street, Monkwearmouth, Sunderland; Mr. W. J. Taylor, Mission House, Primrose Hill, Chelmsford; Miss Gertrude Brett, Star Mission, Newton St. Faiths, Norwich; Mr. W. Bilton, Evangelist, West Wratting, Cambs.; Miss E. L. Martin, 42, Limerston Street, Chelsea, London, S.W.; Mr. R. Waring, 27, Montrose Street, Blackburn; Miss Simmons, 15, Margravine Gardens, West Kensington; Mr. Hutchinson, 143, Mill Road, Cambridge.

COMMUNICATIONS RECEIVED WITH THANKS.—W.W. J.B.D. R.K. E.F.E. G.S. W.A.L. W.K. Canon B. T.S H. C.G. E.F.J. T.A.L. R.J.P. J.B.A. J.J. M.B. A.E.W. J.S. J.W.D. W.P.S. A.G. A.E.E. E.C.P. J. C.W.A. W.J.H. R.P.B. J.J.E. J.W.D. M.C.D. W.P. G.S. D.M.C. R.W. J.W. G.M. T.E.L. W.A.I. E.S. M.B. E.J.B. J.B. G.J.J. J.B. W.J.T. W.E.H. T.G.Y. E.T.S. Mrs. C. C.C. A.G. G.C. W.A.L. C.P.H. L.A. L L. C.W. H.V. E.B.P. W.F. L.L. W.C. E.L.M. W.M. H.T. W.C. S.D. N.B.L. W.B. T.C.U. E.T.G. B.T. J.C.M. J.M. H.H.P. W.B. W.H.J. C.H. A.T.B. J.G.A. B.R.B. A.P. D.H. E.M. de M. L.L. J.E.N. E.M.N. Lord Ll. A.S. M.G. R.W. F.H.W. S.E.R. Mrs. G.C.N. R.K. W.H. G.B.H.G. M.H. J.G.B. L.D. G.H. A.E.S.

Personalia.

Mr. JOHN JACKSON, organizing secretary of the Mission to Lepers, who has been laid aside since November, is resuming active service.

Mr. GEORGE SOLTAU left England by the *Campania* a few days ago to join Mr. Newell at Chicago for the Summer Bible School work. He hopes to be able to attend some of the large Conventions in different parts of America. His address will be 80, Institute Place, Chicago, U.S.A.

Dwelling in Darkness.—Sir James Crichton-Browne, in a recent lecture upon *Sanitation and Light*, has made some remarkable statements in regard to the modern employment of light in curative medicine. He referred to it as "an ally of the first power in the combat with disease," and certainly to judge from scientific reports its influence in certain diseases seems to be little short of miraculous. It is, perhaps, next to impossible to over-rate the possibilities before these new and long-deferred applications of an old fact. The Word of God, however, is full of passages bearing upon the close connection between darkness and death, and of light and life. How many are the clear promises of healing to those who place themselves under the divine influences of "the Light of the World," and how unqualified is the assurance that to all them that believe "the Sun of Righteousness shall arise with healing in his wings."

MAY MEETINGS.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
MAY.				
Thurs. 15	10.0 a.m.	Congregational Union	*m* Memorial Hall	
"	4.0 p.m.	Strangers' Friend Society	*m* 72, Finsbury Pavement	Mr. J. H. Anderson
"	6.0 p.m.	" " "	*m* Y.M.C.A., Aldersgate St., E.C.	Mr. E. Hughes
"	6.30 p.m.	British Jews' Society	*m* Lower Exeter Hall	Sir A. Wingate.
"	7.0 p.m.	Congregational Union (Young People)	*m* City Temple	Rev. B. J. Snell
Fri. 16	10.0 a.m.	" "	*m* Memorial Hall	
"	3.0 p.m.	Protestant Truth Society	*m* Exeter Hall	Mr. John Kensit
"	7.30 p.m.	" " "	*m* " "	Mr. Jas. Inskip
Tues. 20	7.30 p.m.	Peace Society	*m* Devonshire House, E.C.	Sir J. W. Pease, M.P.
Wed. 21	3.0 p.m.	Missions to Seamen	*m* Church House, S.W.	Bishop of London
Thurs. 22	4.0 p.m.	Seamen's Christian Friend	*m* Exeter Hall	Mr. Geo. Livesey
"	7.0 p.m.	" " "	*m* " "	Sir Geo. Williams
"	3.0 p.m.	Ch. of Eng. Homes for Waifs	*m* Grosvenor House	Bishop of London
"	8.0 p.m.	Friends Assn. for Abolition State Reg. of Vice	*m* Devonshire House, E.C.	Professor Stuart
Fri. 23	3.0 p.m.	Spanish and Portuguese Church Aid So.	*m* Exeter Hall	Bishop Ingham
"	7.0 p.m.	Country Towns Mission	*m* Exeter Hall	Sir Geo. Williams
Sat. 24	3.30 p.m.	Missionary Pence Association	*m* Lower Exeter Hall	
"	6.30 p.m.	" " "	*m* " "	
Mon. 26	1.30 p.m.	Monthly Tract Society	*m* Y.M.C.A., Aldersgate St., E.C.	Mr. F. A. Bevan
"	6.30 p.m.	Friends' Foreign Missions	*m* 12, Bishopsgate Without, E.C.	
Wed. 28	3.30 p.m.	Shipwrecked Mariners' Society	*m* Hotel Metropole	Viscount Middleton
"	6.30 p.m.	Friends' Temperance Union	*m* Devonshire House, E.C.	Mr. R. H. Penney
Thurs. 29	3.0 p.m.	Army Scripture Readers Society	*m* Exeter Hall	Gen. Lord Chelmsford
Fri. 30	3.0 p.m.	Mrs. Meredith's Institutions	*m* Lower Exeter Hall	Lord Aberdare
"	3.30 p.m.	Paris City Mission	*m* Memorial Hall	Mr. F. A. Bevan
JUNE.				
Mon. 2	3.0 p.m.	St. Giles' Christian Mission	*m* Mansion House	The Lord Mayor
Tues. 3.	7.30 p.m.	Homes for Aged Christian Blind	*m* Jubilee Hall, Hanley Road, N.	Mr. Walter Hazell
Wed. 4	7.0 p.m.	Women's Protestant Union	*m* Exeter Hall	Sir Geo. Williams
Thurs. 5	3.0 p.m.	" " "	*c* " "	Mrs. W. R. Arbuthnot
"	7.0 p.m.	" " "	*m* " "	Dr. J. T. Barnardo
Fri. 6	3.0 p.m.	" " "	*c* " "	Olivia, Countess of Tankerville
"	7.0 p.m.	" " "	*m* " "	Col. Sandys, M.P.
"	3.0 p.m.	Miss Mason's House of Rest	*m* Ch. Room, adj. 10, Finchley R.	Rev. F. S. Webster
"	7.0 p.m.	Women's Protestant Union	*m* Exeter Hall	Rev. Theo. Howard.
Tues 10	4.0 p.m.	Midnight Meeting Movement	*m* " "	Archdeacon Sinclair
Fri. 13	7.0 p.m.	London City Mission	*m* Exeter Hall	Sir Robert Anderson
Thurs. 19	3.30 p.m.	Stockwell Orphanage	*m* Orphanage, Clapham Road	Mr. G. W. Macalpine

b—Breakfast; *c*.—Conference; *co*.—Conversazione; *d*.—Dinner; *m*.—Meeting; *so*.—Soiree.

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Soldiers' Institute, Portsmouth—J.B., £1; X.L., £5	6	0	0
Mr. Fegan's Homes—J.B.	1	0	0
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Requests for Prayer.

For special meetings at Whitsuntide, Mission Hall, Godfrinchester.

For Ipswich monthly meetings, Thursday, May 22. Speaker, Rev. John Brash, of Liverpool.

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Y.M.C.A. Notes.

MR. R. D. PRINGLE, late general secretary at Bombay, recently left England, to take up work, on behalf of the English National Council, at Colombo and Singapore.

Mrs. Montefiore, of Worth Park, has given a large plot of ground to the Association at Crawley, Sussex, upon which to erect a public hall with library to commemorate the Coronation.

Through the munificence of a well-known friend of young men's work, the committee of the College Y.M.C.A. in Calcutta have just been enabled to expend over £3,000 in securing separate premises for their work among native boys.

A jubilee celebration was held on April 18 of the New York City Association, which was organized on June 30, 1852. A banquet was held in the auditorium of the Grand Central Palace, Forty-third Street and Lexington Avenue, Mr. William E. Dodge, Bishop Potter, and President M. Woolsey Stryker, of Hamilton College, being among the speakers.

The City of Cork Association has just welcomed a new general secretary, Mr. N. G. Mates. At the meeting, the president, Mr. J. C. Newsom, spoke of many young men who had been led to the Lord Jesus Christ, and were now living and witnessing for Him. Addresses were also given by Messrs. T. Wolfe, W. Hogg (Belfast), T. E. Grubb, and Rev. W. A. Bracken.

The report of the City of Dublin Association shows 297 members with 175 associates. In the evangelistic services, workers' training class, open-air work, prayer meetings, foreign missionary branch, and many other directions, excellent work is being done. The Association is, however, hampered for lack of funds, the deficit with which 1901 opened, £111 12s. 4d., having grown during the year to £149 5s. 8d. The general secretary is Mr. W. A. Boyd, 43, Upper Sackville Street.

At the annual meeting of the Pontypridd Association which was recently held, Mr. W. E. Fellows—who, owing to his duties calling him much from the town, retires from the secretaryship—gave a report of the year's work which showed that the membership has increased; more and better evangelistic and devotional meetings are held; and over eighty men have professed to decide to follow Christ a goodly proportion of whom have been introduced to the churches. The rooms are small, inconveniently situated, and poorly furnished; and it is felt that there is very much need for better equipment.

The Scottish Executive have appointed as successor to Mr. J. H. Oldham, in the secretaryship of the Lahore Young Men's Christian Association, Mr. George Douglas Turner, M.A., son of Dr. Turner, well known as a missionary of the United Free Church of Scotland at Kingston, and elsewhere in Jamaica. Mr. Turner is a native of Jamaica, twenty-two years of age, and received his education at Glasgow High School University and Free Church College. He has achieved distinction in all his studies. He has had much experience of Christian work in the mission of a Glasgow church, as well as through the Glasgow Y.M.C.A. and the S.V.M.U., of which he has long been an active member. He sails for India in October.

The Montrose Association has purchased a site for a new building. Members of the Perth Association, by special request, carry on an interesting service for male prisoners at the general prison on Sunday afternoons, the organ being played by a well-known prisoner. A year of exceptional activity in all departments is reported by the Edinburgh Y.M.C.A. In the place of the late Dr. Carment, Mr. David Shaw, W.S., has been elected president. The Kirkcaldy Association will receive the annual Scottish Conference in September. The Glasgow Y.M.C.A. is arranging on a large scale a holiday camp for young men at Ettrick Bay, Bute. Paisley reports over five hundred members, a considerable increase. A large bazaar is to be held at the close of the year, by which it is hoped £2,000 will be added to the building fund, at present standing at £1,250.

Winchester Soldiers' Home.—The excellent work among soldiers carried on by the Misses Perks, at Winchester, is well known. They have been exceptionally busy visiting the incoming troopships, where their ministrations have been very greatly appreciated by officers and men. Another branch of the work is in connection with the camp on Salisbury Plain; and now that this is to be made permanent, it will be necessary to replace the mission tent, hitherto used, by a substantial building, for use as a Soldiers' Home and Institute, all the year round. Lord Roberts has given an excellent site at Bulford Camp, upon which to erect such a Home, as he knows well the value of the work, and its influence upon the men. £5000 will be required to carry out this project, and we therefore, lay the matter before our readers in the hope that a liberal response will be made.

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SPECIAL ANNOUNCEMENT.

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Notes & Comments

"Made of One." More than one unfortunate reference found place in the address of the chairman (Sir William Broadbent) at the annual meeting last week of the London Missionary Society. He gratuitously assumed that Christian people are wont to "admit that many to whom missionaries are sent can only be classed as *inferior* races;" or to think of some portions of the human family as "*lower races, not far removed from the animal stem.*" When, in the course of his missionary journeyings, he reached the very centre of exclusiveness and conservatism, the Apostle Paul was led to insist that God had "made of one every nation of men for to dwell on all the face of the earth;" and thereon the Spirit of God through him based a statement of the universal responsibility which can only be met by repentance.

Mission Work in Danger. In common with all sections of the Christian Church, we are deeply concerned at the gravity of the present financial crisis in the affairs of this great society which God has so signally honoured, and is blessing so richly to-day. We are assured that the members and committee alike stand true to the Evangelical principles which had been the foundation for the building up of a great native church. We trust the difficulties of the situation in which the committee is placed will be speedily removed, and the means provided for both maintaining the present work, and taking advantage of new opportunities presenting themselves.

Heathen at the Coronation. An important question is raised by Rev. Arnold Foster, of Hankow, in connection with the coronation celebrations. Referring to the utter failure of Chinese philosophers to practise the virtues which are constantly on their lips, Mr. Foster expresses a deep longing that Prince Chun—brother of the Emperor of China—should be brought into touch with our great seats of learning, with the administration of justice, and with the great hospitals, feeling assured that the effect on his mind would be deep and abiding. Other heathen potentates will be in the country at the same time; and it is most desirable that they should carry away, after their brief visit to Britain, an impression different from that produced by theatrical performances, race-meetings, battues, and other "amusements" usually provided for visitors of exalted station. Much mischief might be prevented if steps were taken to bring such sight-seers into contact with the Christian as well as the irreligious side of life.

Among Russian Aristocrats. Many Christians in this country will join with those in Russia who mourn the loss of Colonel Paschkoff. The Word of the Lord came to him at a meeting addressed by Lord Radstock. As a member of the aristocracy, and Colonel of the Imperial Guard, he had been living in a round of society pleasures, when, to the astonishment of his friends, he gave up his position in the Army, denied himself every luxury and gave his substance regularly to the poor, threw open his palace, and invited all comers there, rich and poor, to hear the Gospel. Several fellow aristocrats were converted, and in turn held meetings in their palaces. How the truth spread, by preaching and the circulation of literature, forms a striking chapter of Russian religious history, and the ultimate exile of Mr. Paschkoff, on account of his refusal to discontinue preaching the Gospel, only added to the strength of the movement, which is still progressing. The message spoken by Lord Radstock was as the grain of mustard seed (Mark iv. 31).

France in Revolt. In a recent article in the *Revue des Questions Sociales*, the Marquis de la Tour du Pin, an eminent Romanist writer on subjects affecting the religious and social condition of France, does not hesitate to write very frankly in regard to the present state of things in that country. He says:—

> There are whole regions where the men never enter the church, and the women no longer comply with their religious duties. The children go to Catechism until their first Communion, and thenceforward never approach the Sacrament till it is brought to them at the hour of death. Marriages and funerals are still accompanied with the rites of religion, but purely civil marriages and funerals are no longer uncommon, and nowadays excite neither surprise nor disapproval. The priest is without any influence on the population, and lives like a stranger among his flock, by whom he is unfavoured and kept apart from social life.

The moral of this is obvious. The land is open for the Gospel.

Catholicism from Within. The movement towards "Liberalism"—in other words, independent thought—among Catholic theologians is developing a new situation in the Romish Church. The breach between them and the authority of the Pope as the sovereign arbiter of all that goes by the name of theology continues to widen. The excommunication of Old Catholic professors at Bonn and Freiburg has not prevented the Catholic faculties at Vienna and Innsbruck from following in their wake. One of these—Professor Schell—declares that, while, as a Catholic priest, he acknowledges the infallibility and universal episcopacy of the Pope, he considers that "the centralization of spiritual authority and rule in Rome always has been, and still is, the greatest danger of the Church," and is "capable of being perverted into the most unjustifiable tyranny." This is exactly what led to the Protestant Reformation. The "centralization" that is complained of, delayed the progress of Christianity in Europe for a thousand years; its perversion was the root of innumerable religious evils; and the reforging of its tyrannous bonds would sound the death-knell of every distinctive and priceless right of the individual soul.

The Critics of Conversion. A recent criticism of a well-known evangelist's mission sermons, voices a sentiment which is very popular in many quarters when it says:—

> Our point of view to-day is altered. We no longer regard salvation as our fathers regarded it. The modern notion of salvation is that of a process rather than a crisis.

We have heard of this sentiment being urged more than once as a reason against the holding of a mission for the salvation of men. But it is utterly fallacious, for it ignores psychological laws as well as the facts of life and experience. If, instead of supporting themselves upon their prejudices, men would be at the trouble carefully to read the New Testament, they would discover that salvation is there represented both as a crisis and a process. The reiterated commands to "turn" indicate a crisis in the soul's history; which is followed by a process, *i.e.*, the continual work of grace within.

The Universal Appeal of the Gospel. A popular minister gives it as his conviction that it is not the poor quality of preaching, nor any lack of up-to-dateness in the form of service, that keeps people away from public worship; but that a large portion of the population is frankly pagan, with absolutely no interest in anything spiritual and Divine. No amount of "attractiveness" seems to win these people into the churches. The very instinct of devotion seems absent in those whose entire interest is concentrated on sport and luxury on the one hand, and the grim struggle for existence on the other. There is much truth here; but it must ever be recognised that Christ died for all, and his sacrifice is available for all; and we must take for granted that the least likely sinners are open to appeal, if only we could touch the sensitive place in their hearts. The one working assumption which the Church is justified in making is, that the Gospel is for all, and that all are or ought to be for the Gospel. This is the only truly Evangelical position.

True Modernity. In a striking paper in the *Homiletic Review*, Rev. Dr. Parker remarks that the temptations which beset the preacher to-day to intermeddle with things which he does not understand are "at once innumerable and overpowering," and that in many quarters there is "a mean and sneaking desire to be considered up-to-date, modern, and fully abreast with the times." He adds:—

> I hold that no man is abreast with the times except the man who lives in close communion with God, and in continual association with the spirit of Jesus Christ. . . . To Christ I go for the deepest and truest interpretations of human spirituality, motive, and immediate relationship to God. . . . Bethlehem is not a term in Eastern geography; it ought to express the place which Christ occupies in our hearts as Child and Boy and Man and Saviour. . . . If any preacher will give himself night and day to the study and exposition of the Gospel as it is found in the New Testament, he will do all that any preacher is required to do.

The Paralysis of Testimony. The New Testament has a great deal to say concerning boldness of speech on behalf of the Truth. The records of the apostolic witnessings to Christ show us men who "boldly" confronted both the élite and the common people, and, before them all, announced their doctrine. Paul gives us the secret of this courage when he writes: "We also believe, and therefore speak." A man will never speak boldly, in the true sense, unless he believes boldly—"Out of the abundance of the heart, the mouth speaketh." Why, among

the rank and file of the churches to-day, is there such a marked lack of apostolic boldness in testimony? Is it not because there is often a great lack of conviction? a failure really to grasp as pre-eminent the personal truths of the Gospel? When hearts are imbued with great conviction, lips will soon be opened in testimony. But a feeble faith means a paralysis of testimony.

Preparation against Surprise. Many of the great falls in life surprise their victims. The blow comes so suddenly that there seems no time to parry it, and the injury is inflicted in a moment. The great fall of Simon Peter is a case in point. He did not enter the hall of the high priest with the intention of denying his Master; his denial was sudden—at least the first part of it; he was seized with a panic of the soul, and fell before he realised it. But it is just because this element of surprise enters so largely into our temptations that we need to be always prepared against it. He who is always ready and vigilant is not taken unawares. Peter had missed the Lord's word, "Watch and pray that ye enter not into temptation": he was off guard and so was seduced. Perpetual preparation is needed for our hearts if we are successfully to repel the tempter when he arrives. Too many count upon themselves at the moment of attack, and so fail. The same apostle who yielded to surprise, through his want of preparation, admonished all the tempted to be "sober and vigilant" in readiness against the assault of the foe.

Fashionable Religious Crazes. Those who are accustomed to observe the curious extremes to which Society alternately swings, will have no difficulty in accounting for the popularity of certain religious crazes at present in vogue. A correspondent of a London daily, in describing a huge gathering of "Christian Scientists," touches the spot exactly when he remarks:—

> And then one turned to the audience, with its silks and furs, its subtle perfumes, its faces, from the blooming maiden to the stately mother, all expressing comfort and refinement and leisure. And the whole secret of the great assembly became plain! The gentle accents, the subdued enthusiasm, the poetic eloquence of the lecturer were followed not with keen and searching criticism and minds alert, but with soft and languorous satisfaction. The whole thing to the audience was a kind of narcotic luxury. It was the West-End, suffering from the *malaise* of purposeless existence, unpleasantly reminded of slums that bleed rent and sweating dens that exude dividends, seeking the spiritual anodyne.

It was the triumph of our Lord's work that the "Gospel was preached to the poor;" but these modern fashionable crazes, which borrow his sacred name, address themselves only to a crowd suffering from *ennui*. And the absurdity of their message matches all the rest.

"Sorrowful, yet Rejoicing." It is marvellous how the daily life can be brightened by an endeavour to recognise what John Ruskin termed "the duty of delight," and by cultivating the habit of constant thankfulness for mercies and blessings. There is a bright side to most things. A very practical illustration of the development of cheerfulness under difficulties is afforded by an association called "The Guild of Brave Poor Things," which now numbers over 1,000 members, each of whom is crippled or blind or deaf. The name should be helpfully suggestive to many of those who, with much around them to make their lives happy, are despondent and unthankful. The fact is indeed an eloquent one, that at a recent large gathering of the guild, the brightness and cheerfulness of the members was more in evidence than their afflictions.

Prevention or Cure? A singularly interesting contribution to the literature of the housing of the poor question appears in the current number of *The Quiver*. The writer of "The Throb of London's Heart," Mr. D. L. Woolmer, writes with close practical knowledge of his subject, and the paper may be commended to those whose sympathies have already been stirred, and who desire to widen their acquaintance with the question. What is true of Finsbury and Clerkenwell unhappily applies equally to most of our large centres. There, as in districts of the Metropolis, children are the most innocent sufferers; "even the care of good parents cannot save them from being victims." Mr. Woolmer says of one poor woman, with her overcrowded, dark little room:—

> It transpires that her six children have been under treatment for deformity, and that the various charitable societies have supplied surgical instruments and appliances to the family to the value of £300. . . . It would be an interesting calculation to reckon how the economy of charity would be affected by a larger expenditure on fresh air. It is called upon to straighten limbs that ought never to be crooked, to repair the ravages of disease due to bad conditions.

Waste and Misery. In the course of a remarkable lecture upon Human Misery and the Gospel Cure for it, a celebrated French preacher, commenting upon our Lord's miracle of the feeding of the multitude, shows that in that story the principles for the alleviation of all human misery are contained, *i.e.*, the multitude is made to repose; ordinary resources are the base of the miracle, and waste is prohibited. Speaking under the last head, the lecturer has some plain things to say about the waste which is so common amongst the well-to-do, and he goes on:—

> When you desire this or that thing, ask yourselves always: Is it necessary for me? is it useful for me? If your conscience gives you an affirmative reply, procure that which you desire; but if it makes a negative reply do not hesitate to sacrifice your desires and tastes. But how many ever consult their conscience in the employment of their fortune? Has conscience anything to do with the prodigality and the waste that abound? What waste in furnishing, in dinners, in gaming, in amusements, in trifles, whilst the poor struggle for bread and clothing!

If the possessors of fortune had only learned the elementary lesson that all the gifts of life are theirs *in trust* for others, there would be no social problem to solve amongst the respectable indigent.

The Value of Thrift. The *Daily News*, which has recently done so well in banishing from its columns all betting and gambling news, and for which we offer our congratulations, is doing well in another direction, *i.e.*, in its publication of a "Thrift" column. We should like to see the idea extended to other papers. It would be well for working-men to have under their eyes a constant record of the means in use for the cultivation of thrifty habits. Much of the misery in the country is undoubtedly due to a want of thrift. Men part too easily and foolishly with their hardly-earned money. The publican gets far too much of it, and it goes also in other unwise directions. The discipline produced by true and *generous* thrifty habits would be an untold boon to the masses of the people.

The City and the Body. A report of a very significant character comes from Manchester, concerning the physical deterioration of the youths who are bred in the slums of the city. Of nearly 12,000 youths who offered themselves last year for enlistment in the army, nearly 75 per cent. were rejected by the medical examiners on account of their wretched physique. Had they been exposed to the rigours of campaigning, they would have been *hors de combat* within a month. These rejected are fair specimens of the residents in the poor parts of the city. The medical examiners declare that cigarette smoking accounts for this deterioration, while the *Lancet* goes still deeper, and attributes this weakness to the unclean places in which these lads sleep and eat, the vitiated atmosphere they breathe, and the unwholesome food they consume. Reports of this description should wake up our sleeping statesmen. Unless the slum question is speedily solved in our large cities, we shall have a race of enfeebled men to provide for. Can the country afford that?

God—Unknown—Known.

LAST Thursday, on our way to Pontypool, we read "The Unknown God"? By Sir Henry Thompson, Bart., F.R.C.S., M.B. Lond., &c. (*F. Warne & Co.* 1s. 6d. net.) It is the reprint, by request, of an Essay which appeared in the *Fortnightly Review* for March.

By systematic research into the phenomena of Nature the author has become assured, by irresistible evidence, that in "the Infinite and Eternal Energy from which all things proceed," Power and Wisdom are "associated with the exercise of an 'Absolutely Beneficent' influence over all living things, of every grade, which exist within its range."

So far so good, but we were pained to find it stated that the progenitors of Man were "Anthropoid Apes." That "the astronomical discoveries which man's own unaided labours have achieved, demonstrate, beyond all possibility of doubt, that the so-called Mosaic records [of Gen. i.] are quite untrustworthy." That of the Power, who or which is the Author of the universe, "nothing can be truly known but by the study of the phenomena around us." For "among the rising and future generations of the educated classes, many are certain to have their eyes opened to the fact that no supernatural revelation has ever been made to man."

We desire to speak with profound respect of the eminent surgeon who has devoted himself to the relief of his suffering fellow-creatures. But we cannot forget that—

> He that hath felt the Spirit of the Highest
> Cannot confound, or doubt Him, or deny.

With what relief from this agnostic obscurity did we find ourselves in the presence of near 3,000 people (not mainly of the rising generation of the educated classes) gathered in the market-hall of Pontypool, to hear Gipsy Smith declare the Gospel of God, and tell the story of his own early days among the phenomena of Nature, and the supernatural revelation, to his soul and spirit, of Jesus Christ the Son of God, as his own personal Saviour, his Lord and his God.

While we are waiting for the rising and future generations of the educated classes, whose eyes are to be opened to the fact that no supernatural revelation has ever been made to man, it was most cheering to know, by their own confession, that a large number of those present had passed from death to life because the Father in heaven had revealed to them that Jesus of Nazareth is the Christ, the Son of the living God. And that multitudes of people, cultured and uncultured, are rejoicing in the same great salvation. M.

Practical Papers.

IF CHRIST WERE NOT DIVINE—I.

"Then came the Jews round about Him, and said unto Him, How long dost Thou make us to doubt? If Thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not; the works that I do in my Father's name, they bear witness of Me." —John x. 24, 25.

EVER since Jesus was born in the manger, men have asked, "Who and what is He?" All through the ages since, the question has filled many an anxious heart. Here in derision, there in sincerity, men have inquired, "Who art Thou? Art Thou the Son of God?" Not only from sceptics has the question come, but from many an honest mind.

The first to throw doubt upon the Divinity of Christ was the DEVIL, when, meeting Him in the wilderness, he began his temptations with, "*If Thou be* the Son of God—prove it." Christ hardly condescended to deal seriously with the insinuation, but dismissed him with the words, "Get thee hence, Satan. It is written, Thou shalt not tempt *the Lord thy God*" (Matt. iv. 7, 10).

Later on, MEN began to ask the same question. The Jews came with, "How long dost Thou make us to doubt? *If Thou be* the Christ, tell us plainly." Once more the High Priest, as the spokesman of the Scribes, repeated the query: "I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God" (Matt. xxvi. 63).

EVIDENCE AND CONSEQUENCE.

In effect, our Lord's reply was, "Consider the EVIDENCES—*i.e.*, the works that I do in my Father's name—these testify of Me." Here was practical demonstration of Divine power. Later, when He stood before the Council, He said, in answer to the same question, "*Hereafter* ye shall see the Son of Man sitting on the right hand of power." If not the present, then the future would convince them. Thus a second time He enforced his argument—"*Consider the Evidences.*"

On two occasions JESUS raised the question Himself. First He asked his disciples (Matt. xvi. 13), "Whom do men say that I, the Son of Man, am?" They answered: "Some say John the Baptist, others Elias or one of the prophets." Each a *human* character, mark you. "But whom say ye that I am?" Peter replied: "Thou art the Christ, the Son of the living God." Again, He asked the Pharisees (Matt. xxii. 42), "What think ye of Christ? Whose Son is He? They say unto Him: The Son of David"—(a human estimate again). But Jesus, referring them to Psalm cx., said: "How then doth David in spirit call Him Lord, saying, The LORD said unto my Lord, Sit Thou on my right hand, till I make thine enemies thy footstool? If David then call Him Lord, how is He his son? ' This human conception, therefore, of Jesus as merely the Son of David, if that were all, led at once to a dilemma, out of which they could not extricate themselves—"No man was able to answer Him a word' (Matt. xxii. 46).

Here, then, is a second principle—"Consider the CONSEQUENCES"—with which Jesus meets the oft-repeated question. "*Am* I the Son of God? Consider the *Evidences*. Am I *not* the Son of God? Consider the *Consequences*." The one is positive; the other negative.

The evidences were his works. Men saw them; and "many believed on Him." We, too, see them to-day—modern wonders, in the conversion of notorious sinners. Consider them well, for no other explanation is adequate, but that He who works them is Divine.

There is not a book in the New Testament that does not assert, more or less distinctly, the Divinity of our Lord. The Gospels and the Acts of the Apostles are full of it; Paul, Peter, James, and John, in their Epistles, glory in it. God the Father asserted it—"This is My beloved Son, in whom I am well pleased." Jesus Himself claimed it—"I and My Father are one." God the Spirit substantiates it—"When the Comforter is come, He shall testify of Me" (John xv. 26).

Nay, more, God the Father can only be acceptably worshipped *through the Son*. Those whose estimate of Jesus Christ is merely human, are always strong in their *worship of the Father*. Look at Phil. ii. 10, 11, "That at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth"; now, listen!—"and that every tongue should confess that *Jesus Christ is Lord*, to the *glory of God the Father*." Do you desire to honour the Father? Do you wish your worship to be acceptable to Him? The only way to glorify Him, by his own appointing, is that you recognise and confess that *Jesus Christ is Lord*.

AN AUTHOR'S ROMANCE.

A popular writer has evolved the story of an Alpine guide betrothed to a Swiss girl, whom he was soon to wed. One morning, a day or two before the proposed marriage, the girl started off to visit some relatives living on the other side of the mountain. She laughed a farewell as she ascended the steep, and, with a bunch of flowers in her hands, waved them to her friends. She never returned, and nobody knew what had become of her. When her lover heard of her disappearance, he set off up the pass to seek her—but in vain. He came back alone, with a broken heart. Then he collected building materials, and, refusing all proffered aid, he bore them away up—no one knew where—fetched supplies of food, and forbade any to trace him to his lonely haunt.

In the springtime, he returned to the village, took his place among the other guides, and had his share of the business connected with the visitors who came. But although an excellent guide, he was never a favourite—a morose and sullen man, with whom none could hold much intercourse.

Year after year, for eighteen years, this went on. Next spring he did not appear as was his wont among the guides, and the elder men, who remembered his sad story, went and searched for him. They traversed glaciers and ice-tracks they had never crossed before, till they came to a solitary hut at the edge of a deep crevasse. Failing an answer to their knock for admittance, they broke in the door, and found him lying upon a couch, stark and cold.

There, standing by, was the figure of the girl he had loved long years before. The familiar colour was in her cheek, the flowers upon her breast; but a peculiar, steely kind of light enveloped her, and they thought they saw a vision. At last, one of them put forth his hand, and touched the ice that formed her coffin. For eighteen years, so the author's fancy pictures, the man had lived, unseen by mortal eye, with the image of his betrothed enshrined within a mould of ice.

'Tis but a curious fancy, yet, methinks, it has a lesson. There are men around us to-day to whom Christ is no more than that. Instead of their heart beating in unison with his, and the Divine love from his eyes streaming forth into theirs, He is void of life, encased in a frigid crystallization of human theories or ideas. The face and form are the same, the example is the same, the acts are as they appeared in the dim vista of the past; but his Divinity—the breath of his life, the soul of his being—is gone. A beautiful Christ, truly, but dead, who cannot save the erring and the lost.

THE REAL CHRIST.

We are but sinners at the best, and we need, not a dead Christ, however fair, but One whose life will pulsate through ours, whose living hands touch our own, whose words of love sink down into our hearts. United to such a Christ as that, not lifeless in the tomb, but risen again, and sitting at the right hand of God to make intercession for us, in our sin and in our weakness—in such alone can we find rest unto our souls.

If Christ were not Divine, we are yet in our sins. What profit that we have an inspiring example, if we have not followed it; or noble teaching, if we have not obeyed it? Which of us has not miserably failed to come up to the grand ideal which his glorious life set forth? If that were all—if we have in Him nothing more than an example, however good—a life, however blameless—what is to become of us, sinning men and women? If Christ were not Divine, how can we get rid of our sin? Nothing less than a Saviour who is Divine can meet the exigencies of our sorry case. As one has truly said: "Whatever may be urged in praise of *honest doubt*, there is something better—namely, *honest faith*." G.

(To be continued.)

The Road to the Ascension.

"And He led them out. . . . to Bethany" (Luke xxiv. 50).

"HE led them forth to Bethany!"
And still He leadeth there,
For evermore his chosen ones
Are 'neath his Shepherd care.
To starry crown from shame of cross,
From agony to bliss;
'Tis still the tear-besprinkled road,
Unto the Father's kiss.

'Tis still by Calv'ry's mournful way
He leads his people there;
And oft in dark Gethsemane
We sigh, and faint, and fear.
But, ah! He knoweth all our pain,
He counts the tears we shed,
And soon amid the feast and song
He lifteth up our head.

"He led them forth to Bethany!"
It is his chosen way,
Amid the pain of parting hour,
To show us vision Day;
To show us, while He blesseth us,
The stairs of his ascent;
Till, to our longing upward gaze,
The joy of heaven is sent.

Yea, Master, joy of heaven be thine,
And joy of heaven be ours,
In that all-glorious "Bethany,"
Where love her treasure pours;
Where sacred odours fill the house,
Where deathless songs arise;
Where, gathered to thy piercéd feet,
We bless Thee in the skies.

FRANK COCKREM.

The Scripture Gift Mission proposes to issue souvenir Gospel portions during Coronation week. In a circular letter just issued, the Committee says: "It is our intention to arrange for a large free distribution of Gospels among the people who will be in London at that time, and also among the 500,000 poor who will participate in the King's dinner. The undertaking has the hearty approval of Her Most Gracious Majesty the Queen, to whom we submitted the wording and design for the cover." The Queen has ordered copies of the "Pictorial New Testament," an interesting publication by the Mission—in every sense a handsome book. Specimen copies may be had from the Secretary of the Mission, Mr. W. Walters, 15, Strand, W.C. To produce and circulate a million of the Four Gospels (illustrated) will involve an outlay of about £2,500, and contributions in aid are earnestly solicited.

A Plea for More.—II.

THE influence which Europeans exercise on the progress of Christianity in India, illustrates the need that they themselves should live under its power. Young men come from the homeland to serve in various capacities—civil, military, as planters, business men, engineers, miners, railway men. Some of them have been regular church-goers, and readers of the Bible, while at home. They may hold on for awhile, they may even remain true, especially if they have praying mothers and sisters at home. But the majority, it is feared, come out nominal Christians, ignoring the Captain whose name they bear. They are scattered in byways and out-of-the-way places, cut off from ordinary communications and Christian influence. Temptations surround them, and instead of being an example to the natives, they become a snare to them. Many a light-skinned child brings into evidence the immoral relationships formed in isolated places, hidden from the eye of European society.

The claims of these men upon spiritual succour has long been recognised by certain Christians at home. Thirty-one years ago the Anglo-Indian Evangelization Society was formed, and, as far as its instrumentality has reached, it has worked effectively through all these years; but here also sounds the cry, "More, more!"

In proportion to the need, small, indeed, is the number of evangelists of that Society who travel over India, visiting their countrymen in solitary situations, and preaching the Gospel as they find opportunity in railway institutes, waiting-rooms, mission churches and schools, and in travellers' and planters' bungalows. Hand in hand with these brothers is a staff of honorary workers, some giving their full, some a part of their time. Much appreciated were the free services of Mr. Reginald A. Studd, B.A., and Mr. Charles T. Studd, B.A. The latter, having found the climate suited to his health, has undertaken the charge of the Union Church at Ootacamund, from which, as a centre, he is carrying on evangelistic work among the planters on the Neilgherries. His labours, we are told, are highly appreciated, and not in vain.

One of the evangelists, Mr. John McDowall, of Paisley, who works among the railway employés in Southern India, we met at Coimbatore while staying with Mr. R. Stanes. Both he and his brother, Mr. Thomas Stanes, of Coonoor, have already been very warm supporters of this mission, as they have been of others.

While at Darjeeling we saw Rev. Rylands Brown, who, being in poor health, greatly needs the prayers of friends for him and family. He travels during the cold season among the planters in the Himalayas.

There is room and need for extension. The growth of the Society has not kept step with its years. There are stations in India where only once in three months a religious service can be held, and even on those days some, on duty, are not able to be present.

The work among children and adults stands waiting to be done. Many European children in India grow up with much less knowledge of Bible truth than their more fortunate heathen neighbours who attend mission schools. A little girl about ten years of age is mentioned as never having heard the name of Jesus before, and wanting to know who He was. Sunday-schools would be a boon to little ones as well as to adults.

This is an open door to honorary lady-workers, no barrier of language intervening. There are places where climate presents little or no difficulty. Three pioneers, Mrs. Cumming, Mrs. Prime, and Miss Omond, of the Y.W.C.A., have already rendered most valuable service in their sphere of labour among railway families and others.

"The home churches, and Christian men and women who form them," says Rev. Dr. Patrick R. Mackay, the indefatigable general secretary of the Society, in his last year's report, "will, I trust, realize as they have not yet done, their responsibility and duty to those men; also their high privilege, and be faithful to claims of race and religion. Such action will do more than all other effort to brighten the lives of our countrymen of every class in India."

Contributions in aid of the funds of the Anglo-Indian Society may be sent through The Christian. W. M.

How to Help Unbelievers.

BY "A MINISTER OF THE GOSPEL."

NON-BELIEVERS fill many positions of honour in this country. They are to be found serving as Privy Councillors, members of Parliament, county councillors, and in other capacities of influence and distinction. They are men of authority in matters relating to science and education. Their ranks include historians, novelists, journalists, poets, advocates at the Bar, Judges on the Bench, Admirals of the Fleet. We cannot estimate their influence in the Press, on the platform, in society—it is simply incalculable. We must admit that a great host are their debtors for sweetness and light and knowledge.

It is not our present purpose to show that there are wiser and better men on the side of Christianity, but to notice the strength of "the enemy" in order that we may enter the battle strong enough to overcome them.

UNBELIEF IN THE CHURCH AND HOME.

Unbelief finds some support in Christian Churches, and in homes which should be Christian. Our fathers are affected by unbelief, and our children are not intelligently grounded in the Christian faith. Bishop Ellicott said, in a charge to his clergy, "Mothers, in what may be called the upper classes, may still, we may hope, teach their children their first prayers, but the fathers, for the most part, are silent. There may, however, be reasons for this. Fathers may be, in some cases, affected by the doubts and difficulties of the strange days in which we are living, and honestly feel themselves unable to teach a child the first principles of vital religion. In other cases, they may feel hindered and even disqualified by their own ignorance."

There is much truth in this. The religious life of many homes is dying through ignorance, indifference—a negative unbelief—and honest doubt. The Archbishop of Canterbury, when presiding over a meeting for the promotion of Higher Religious Education, pointed out another grave danger. He said, "When a young fellow goes to the University, and when Mill and Spencer are put into his hands, there bursts upon him with surprise, intense astonishment, and immense grief, the opinion that Christianity is open to all kinds of objections, social, moral, and others, which he had never imagined." It is no alarmist's statement we make—Faith may be no easy thing for our children's children. And we need not be surprised if working-men, who, in the best cases, have had a mean education, are considerably influenced by sceptical companions and literature.

PREVENTION BETTER THAN CURE.

What is the remedy? We ought, in the first place, to fortify Christians against the attacks of unbelief. They should be made familiar with the accumulating evidences for their faith. A course of Evidential Lectures should be delivered in every church every year.

Christians ought to be the better able to hold fast to their faith, while someone reveals its strong foundations. Christian evidences should be taught to our children. The Headmaster of Marlborough College has regularly and successfully done so. He says: "It is true that the lectures gave rise to discussions among some of the boys, in which difficulties were freely canvassed with some freedom, and it may be thought it is dangerous to introduce immature minds to questions which stimulate much discussion. But, on the whole, so far as I can gather from careful inquiry and observation, the benefit far outweighs the danger."

Christian Evidence classes for young people should be formed in every church. The novel and fascinating way of studying Christianity would engage the growing intellectual faculties and retain our young men, who, in many cases, slip through our fingers between the Sunday-school and the church. Thus the pulpit appeals, so often made to the heart, would be confirmed and strengthened. Thus adults and children would have their faith intellectually enlarged and deepened.

A MISSION TO UNBELIEVERS.

Missions should be organized to unbelievers, especially amongst the working-classes. Ferret out the unbeliever. Do not allow him to work under cover. Bring him out from the workshop, the coffee-house, the reading-room, and the club, into the open field. *When will the Churches send out evidential lecturers, as they send out other missionaries?* I watch and pray for the coming of a band of "Defenders of the Faith," who will command the respect of intelligent and honest doubters, who will affectionately pity the erring, and who will freely give themselves—nothing less than that—to the work God must call them to do.

It is folly for any person half convinced, to take up arms against unbelief. The difficulties encountered are depressing; the responsibilities great. No faint-hearted Christian can enlist as a soldier in this battle. Every missioner must be willing to be shocked, bored, and insulted, if only he can find an opportunity to saturate the soul of the doubter with the truth as it is in "Jesus only."

"Dwell Deep."

Embosom'd in the mighty hills—
Built in a cranny of the rock—
A cottage stood from age to age,
Secure from tempest, foe or shock.

Deep in the solid rock beneath,
The walls on firm foundation stood;
Fearless the cottars dwelt therein,
Sheltered from wind, and safe from flood.

No foe could spy this dwelling-place,
Hidden by shrub and rocky spar:
Skyward the windows—nought was seen
Save sun and moon and twinkling star.

Thus should'st thou dwell, O soul of mine!
Deep hidden in the solid Rock;
Skyward thy windows; sheltered warm—
All evil thou might'st safely mock.

Dwell deep, my soul! From danger flee,
And hide in Him whose loving heart
Was pierced therein to shelter thee
Safe hidden, nevermore to part.

Cactus.

True and False Sport.—There is a telling article in the current *Westminster Review* on the prevention of cruelty to wild animals, which, coming as it does upon the heels of Mr. G. W. E. Russell's criticism of the sports of Society, affords matter for serious consideration. The fate of the Bishop of Hereford's Bill last March shows that at present, anyhow, nothing will be done in the Upper House to prevent the cruelty to animals which is so common in connection with "sport." The only thing to do is to touch the public conscience by means of the Press. We have no stones to throw at Spaniards while we permit such callous brutality towards wild and partly domesticated creatures, as that which this article mentions. The wholesale massacre of birds and beasts, and the maiming of innocent creatures, is utterly unworthy of the name of "sport." If men are anxious to develop their physical courage, there are scores of ways open to them which entail no cruelty upon defenceless creatures. It will be a good thing when education includes instruction concerning our duty towards the animal creation.

Samuel and Saul.

"SIN, BRINGING FORTH DEATH."
(1 Sam. xviii. 12.)

By Rev. F. B. MEYER, B.A.

NEVER has there been a truer illustration of the words in which the Apostle James describes the genealogy of sin and her fateful family than that furnished by the life-history of Saul.

Once he had begun to yield to the spirit of evil, it became a headlong passion, hurrying him to one breach after another of the Divine law. The first sin is like the letting in of water, which gradually eats away the embankment, and presently allows the entire flood of waters to inundate the land.

It befell thus. About this time, while Saul was smarting under Samuel's sentence of deposition, his attacks of depression and despondency become more frequent and severe; and at last it was suggested by his servants—tradition says by Doeg the Edomite—that the effect of music should be tried on the poor diseased brain.

Instantly the king fell in with the suggestion; and presently David's name was mentioned by one of the young men. The shepherd-lad was possessed of the very qualities which were most captivating for the king. He was skilful in playing; already he had come to be known as a man of valour, in maintaining the integrity of his father's flock; he was skilful in judgment, and eloquent in speech; manly beauty characterized his countenance and form.

This description greatly pleased the king, who was always on the outlook for promising youths. Such a summons could not be disregarded, and making up a present of the produce of his farm, the old man dispatched his Benjamin to begin to tread the difficult and intricate paths of royal favour. "And David came to Saul, and stood before him, and he loved him greatly." And whenever Saul was overtaken by one of his fits of melancholy, when the sky was overcast with the heavy clouds of God-forsakenness and despair, "when the evil spirit from God was upon him," David, then probably about eighteen years of age, took the harp and played with his hand, so that Saul was refreshed, and the evil spirit departed from him, and he was well.

Robert Browning has depicted for us, with a wonderful luxuriance of imagination, the scene when the minstrel strove with all the spell of his art to tame and exorcise the depression that mantled the royal brow: how he sang of the scenes in the valleys where the sheep were being gathered beside the brimming waters of the wells; and again of the pasture lands over which they were scattered, browsing on the tender grass. At one moment there is a strain of martial music, summoning the clans to repel a border foray; at another it seemed as though the voices of maidens were welcoming back from the fight their lovers, crowned with victory. Again, the music told of the rising storm, the rattle of the thunder, the pelt of the hail, until you became aware that the fury of the elements had spent itself, and was dying down into the cadences of a summer landscape, bathed in peace. Now you could have heard the sough of the wind through the trees, or sweeping over the meadows, and anon the music of the spheres, as the heavens declared the glory of God and the firmament told of his handiwork.

It is probable that the spell of music with which David wrestled against his king's dark moods was greatly successful, as afterwards in the case of Philip V. of Spain, who was cured of a fixed melancholy by the music of a famous player. His fits of insanity became less and less frequent, David's attendance at court was greatly relaxed, and the king may almost have ceased to think of him, amid the many suitors for his royal favour.

How long a period elapsed in this way we cannot tell, but

ANOTHER SERIES OF EVENTS

brought Saul and David into closer and more tragical contact. The Philistines had never forgiven the Hebrews for having discarded the yoke, which for so long they had meekly borne, and at last, after a series of forays and raids on the southern borders of Canaan, the tide of invasion could no longer be restrained. It rolled across the frontiers and poured through the valleys, till the Philistine hosts were gathered together in the valley of the Terebinth, which belonged to Judah, and pitched their camp at Ephes-dammim, "the Boundary of Blood," so called from the dark and bloody encounters which had taken place there. The valley, or wady, is broad and open, and about three miles long. It is divided in the centre by a remarkable ravine, or trench, formed by a mountain torrent, which is full of foaming water in the winter, though dry in summer. It was the presence of this *gai* or channel, some twenty feet wide, with steep vertical sides, and with a depth of ten or twelve feet, that delayed so long the issue, for the two hosts lay watching each other for forty days, neither of them daring to face the hazard involved in crossing the valley and its ravine, in the face of the other.

The full story of the combat with Goliath belongs to the Life of David; we only touch on it here as it concerns the subject of this series of papers—the ill-fated and hapless Saul.

When the gigantic Philistine champion, whose name was suggested by his "shining armour," strode forth, and even dared to come near the lines of the Hebrew troops, clothed in helmet, jerkin, and greaves of bright copper mail, handling a mighty spear, and with a sword girt at his side; and when he boldly challenged the armies of Israel to produce a man worthy to take up the gage of battle, Saul was as dismayed and panic-stricken as any of his soldiers. It is said that he was "greatly afraid" (*v.* 11). Though he was God's chosen king, and in his earlier life had stood in the might of a simple faith, yet now his disobedience had cut the sinews of his power, and he had become as weak as any other.

OBEDIENCE AND FAITH

are two aspects of the same posture of the soul; as you obey, you are able to believe; and as you believe, you wax valiant in the fight, and turn to flight armies of aliens. One can chase a thousand, and two put thousands to flight. Oh! beware of disobedience which brings a faintness into the heart, so that the sound of a driven leaf chases the fugitive! All that Saul could do, in the face of the braggart blasphemy of Goliath, was to hold out the most lavish promises of what he would do for the hero who would take up the challenge, and make the proud Gittite bite the dust.

When, finally, David was brought into his presence, his soul glowing with an heroic faith, and avowing his determination to go alone to fight the Philistine, Saul endeavoured to dissuade him. "Thou art not able to go against this Philistine to fight with him." He had no idea of power other than that which came of long usage (*v.* 33), or of helmets and coats of mail (*vv.* 38, 39). The fruit of David's narrative of his successful conflicts with the lion and bear was entirely lost on him. Saul looked on them as the result of superior agility and sinewy strength; he did not fathom David's meaning as he spoke of the great deliverances which Jehovah had wrought (*v.* 37). Already the young Psalmist was saying to himself:—

> The Lord is my light and my salvation,
> Whom shall I fear?
> The Lord is the strength of my life,
> Of whom shall I be afraid?"

But such boasts of the believer in God were an enigma to the king. The eyes of his heart were blinded, and he could not see. He had no idea that faith opens altogether new sources of power, touches stops in the great organ of nature which elude other hands, and avails itself of those Divine prerogatives which, like legions of angels, wait around the beset believer in harnessed squadrons.

As David went forth to meet the Philistine, Saul said to Abner, his uncle, and the trusted captain of his army, "Whose son is the youth? Inquire whose son the stripling is;" and when presently the young champion returned with the head of the Philistine in his hand, the one question the king put to him was, "Whose son art thou, thou young man?" It was as though Saul thought to account for his success on the ground of heredity. "Surely," thought he, "this youth comes of a great line of ancestry; the blood of Caleb or Joshua must be in his veins; the best of Hebrew stock must have yielded this scion." It is thus that the man of sense tries to compute and reckon up the child of faith. He has no conception of what God can be or do for the soul that wholly trusts Him.

On the ground of expediency, on his return to Gibeah, Saul set David over the men of war. The harp was exchanged, for the most part, for the sword; and as he went forth on his expeditions against the hereditary foes of Israel, he became more and more necessary to the stability of the throne, as he became increasingly the darling of the nation. "Whithersoever Saul sent him, he behaved himself wisely." Out of this popularity originated

THE GREAT SIN OF SAUL'S LIFE.

On one occasion, as Saul and David were returning from some final and decisive victory over the Philistines (*v.* 6, see marg.), the people crowded to meet them and the troops; and the women, dressed in gay attire, danced around and before the advancing columns, singing to the music of their tambourines and three-stringed instruments. As they performed the usual sacred dance they sang responsively, "answering one to another," an ode of victory, of which this was the refrain:

> Saul hath slain his thousands,
> And David his ten thousands.

Instantly the king was smitten with the dart of jealousy. All his soul was set on fire with the thought that not improbably David was the neighbour of whom Samuel had spoken, and was the divinely designated successor to the kingdom, which was even now passing from his hand. What if this bright young soldier, with the light of God on his life, and the love of the people already gathered to his person, was to dispossess him! "And Saul was very wroth, and the saying displeased him; and he said—What can he have more than the kingdom."

"And Saul eyed David from that day and forward." All the love and admiration that he had entertained towards him turned to gall and bitterness. The milk of human kindness turned sour. All his old malady, which had been charmed away from him, came back with more than its wonted force; and on the day after the incident, brooding over his fancied wrongs, it seemed as though his whole nature were suddenly thrown open to an evil spirit, who possessed him, and swept him on to do a deed of murderous hatred. Raving in a mad fit of frenzy, he caught up the spear that stood beside him as the emblem of his royal state, and hurled it at David, as he sat before him, endeavouring to charm away his malady. Not once, but twice the murderous weapon quivered through the air, but David avoided out of his presence twice, no doubt imputing the attempt on his life to the king's illness, and having no idea of the jealousy that was burning in his soul like fire.

Let us take care of the first beginnings of sin, when the least suggestion begins to float in the air around us, like a microbe or germ of malignant and deadly disease. Then is the time to turn to Christ with it for deliverance, securing his gracious interposition, as you exercise faith in the grace of his salvation: "Keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression."

"Our Daily Bread."

SUNDAY, May 25. Numbers iii.

WHAT a wonderful thing that Levi should have been promoted to this high office. The dying patriarch spoke sadly of their treachery and cruelty, and predicted that they would be divided in Jacob, and scattered in Israel (Gen. xlix. 6, 7). The latter clause was absolutely realized, yet not as a curse, but a blessing. The penalty which they had incurred seems to have been averted and altered by the transactions at the foot of Sinai, when they dared to stand alone for God (Ex. xxxii. 26). It is very significant to notice this. The results of wrong-doing may have to run their course, but what seemed wholly disastrous and adverse may be transmuted by Divine compassion (see also Deut. xxxiii. 8-11; and Mal. ii. 4-6).

It was good for the Levites to be wholly employed in the service of the Tabernacle (7, 8, &c.). Their days were spent in the courts of the Lord's house, and their best years were full of activity directed to the highest ends. There is no reason, however, why we should not all enter into the spirit of their lives. Let us always seek to promote the interests of Christ's Church by every means in our power. In every act we may manifest the beauty and glory of true religion, and seek to secure for our Lord the admiration and devotion of others. How well would it be if all the eldest sons of our Christian families should feel that they were specially and emphatically the Lord's, and that He had a claim on them (12); and that this claim must be discharged by their becoming ministers or missionaries, or that they must find a substitute, or that they must pay a redemption price, in the form of contributions to enable some one else to be educated and maintained instead of themselves, in home or foreign service (45, 46).

Notice how definitely and distinctly God appointed the service of each man and family. There could be no overrunning of each other's spheres, no uncertainty, no jealousy. The Lord help us to await his appointment, and to stand to our service, until He as definitely opens a way out as He opened one in.

MONDAY, May 26. Numbers iv.

To the charge of the Kohathites were delivered the Ark, the golden vessels, and the altars of gold and of brass. Over the ark, which was wrapped in the great temple-vail, was cast a cloth all of blue, to represent probably the heavenly ministry of the Great High Priest, who ever liveth to make intercession. In the case of the remainder of the furniture, the inner covering was blue and scarlet, and the outer of badger-skin. In the case of the brazen altar, the inner covering was purple, and the outer of badger-skin, like the others. Was purple used because, being the royal colour, it was more in keeping with the Divine glory of Him who, on the cross, poured out his soul unto death? The laver is not mentioned in this enumeration, perhaps because it deals specially with the human, not the divine, aspect of forgiveness and cleansing.

To the charge of the Gershonites was committed the curtains of the Tabernacle and court. Is it conceivable that they were jealous of the Kohathites, because they were not allowed to share with them the charge of the sacred vessels? I think not. It was enough for the members of each family to realize that their share in the labours of the Tabernacle had been wisely and divinely appointed. Oh, that we may be content to live in the will of Christ, "content to fill a little space, if He be glorified!"

To the charge of the Merarites was given the skeleton work of the structure, down to the pins, sockets and cords. None of them could be dispensed with. The reconstruction of a whole steamer on the Upper Congo may be delayed if one box of screws is missing in the transport; so the machinery of a whole church may be thrown out of gear by the infidelity or carelessness of one of its obscurest workers. That forty-ninth verse is worthy of very special pondering, and comparison with Eph. iv.

TUESDAY, May 27. Numbers v.

The first paragraph (1-4) is concerned with the purity of the camp. The people were not to be tolerant of even the symbols of moral taint and defilement. How much less should we permit notorious evil-livers to remain in the visible church! Our directions are clearly given in 1 Cor. v. We are not called to judge or impute motives, but we may and must judge actions. Ananias and Sapphira, who persisted in their lies, were cut off from the Apostolic Church. The object of excommunication and discipline must always be that the sinner may be warned of the evil of his ways, and brought back to the true fold.

The second paragraph (5-10) is as applicable to ourselves as to the children of Israel. If we have sinned against another it is not enough to confess our sin. It is not difficult to satisfy our conscience by an easily-spoken acknowledgment of wrong-doing; but the reality of this is tested by the requirement to restore the amount of the wrong, with interest. Oh, that Christians were more tender in their consciences! Paul found it necessary to exercise himself with this purpose in view (Acts xxiv. 16). At the same time, we must guard against a morbid conscience wrought upon by its fears, and a scrupulous one affected by its crotchets.

The third paragraph (11-31) shows how searching the Divine scrutiny is. The Word of God pierces to the innermost parts of the nature. All things are naked and open to its scrutiny and rebuke. Alas, how many of us have been unfaithful to our true Husband, who is wedded to us by the tenderest affection!

WEDNESDAY, May 28. Numbers vi.

The Nazarite stands for those who are set apart in the Church for some very special work. The Christian man or woman who is set apart for the ministry is under extraordinary bonds. There might be no harm in the grape-juice considered in itself, but the vine stood for natural stimulant and hilarious joy, unbecoming in those who are the Lord's.

Similarily, since it is a shame for a man to wear long hair (1 Cor. xi. 14), it was a wholesome discipline for one who was under special obligations, to feel himself cut off from the rest of his fellows. Lastly, death contaminated the Nazarite and unfitted him for his high duties.

Take heed, Christian soul, dedicated to some lofty purpose. Thy God expects of thee a more careful walk than is permitted to others. Thou mayest not drink of cups of human joy which are permitted to them. Thou must be willing to bear shame and contumely, which do not fall to their lot. Thou must be specially on thy guard against the defiling contact with those who are dead in trespasses and sins. Go with them only to do them good, never to delight in their company and sins. If the Nazarite vows were vitiated, even by accident, the time which had elapsed was cancelled, the aspirant for holy orders was required to begin again. Ah, how many of our days are rendered void, and do not count! When the camp is cleansed, and the worshippers well ordered, the threefold blessing follows as a matter of course.

THURSDAY, May 29. Numbers vii.

The princes of Israel, on the behalf of the nation, were constrained to acknowledge their devout thankfulness to God for the high honour He had conferred on Israel by making his abode among them; and their expression of gratitude, in the first instance, took the form of wagons and oxen for the conveyance of the Tabernacle. In addition to this, during twelve successive days, they brought their costly gifts for the dedication of the altar. The inspired chronicler does not bulk the gifts together, as he might have done, but, with stately impressiveness, devotes a paragraph to each, as if to accentuate the truth that God does not look on our gifts in the aggregate, but singly and individually, giving each one of us credit for the pains and self-denial which they have cost.

It is foretold that the Kings of Sheba and Seba shall offer gifts for the extension of the knowledge of God; and it may be questioned whether the kings and princes of trade are awake to their responsibilities for consecrating their wealth to the service of the Saviour. We heard recently of one of the kings of modern wealth, coming to the conclusion that God's purpose was to help the world through the Anglo-Saxon race, and he set apart his millions to help God to achieve his purpose. But how much rather should we conclude that it is the Divine purpose to bless the world through the Gospel, and set ourselves to be God's follow-workers by our energy and gifts!

FRIDAY, May 30. Numbers viii.

The lighted candlestick stands for many things: for the Lord Jesus, who is the Light of of the world; for the witness of the Church, amid the darkness of the present time; and for the lighted spirit within us, which we are told is as the candle of the Lord. It is suggested that the lighting of the candlestick is mentioned here to show that all the arrangements of God's house must pass beneath the searching review of the Holy Spirit.

The ceremony of the consecration of the Levites was as significant as it was solemn. They were cleansed from all defilement, so far as the washing of water and the passage of the razor over their skin could make them, and then they were waved (Heb.) before God—not actually, of course, but by the laying on of hands. It is a moot question whether this was not the original conception of the laying on of hands—not that anything was supposed to be imparted, but that the persons thus designated were offered to God on the behalf of their fellow-worshippers. Surely this was the significance of the solemn act described in Acts xiii. 1-4, when the little group at Antioch laid their hands on the first missionaries. It was as though they presented Barnabas and Paul to God in lieu of their own going to distant lands with the Gospel. But when we have offered ourselves to God for this service, take what care we may, there is always need for the atonement (21). O Christian workers, do not simply preach the Atonement, but bathe in the sacred influences that stream from the Cross.

At fifty years of age the Levites ceased from active service, though they were still associated with their brethren in keeping the charge (25). It is blessed when towards the end of life we can slacken our pace and rest somewhat, whilst never relaxing our love for God's service.

SATURDAY, May 31. Numbers ix.

While the camp was being prepared for its onward march, the anniversary of the departure from Egypt came round, and the Israelites, by Divine direction, celebrated the Passover for the second time. What sacred and triumphant recollections it excited! What marvels had transpired in the interim! With what holy rapture did this great congregation celebrate the deliverance through the blood of the lamb! It is well for us to have festivals in the history of the soul, when we recall what God has done for us, and renew our vows to Him.

It is beautiful to notice that the exceptional condition of these men (6-8), who were temporarily disqualified from participation, was met by special provisions. God knows our frame, and is willing to meet our need by a gracious leniency towards everything but wilful and presumptuous sin. If only those that are troubled with crotchets of morbid scrupulosity would remember this incident, what a deliverance it would achieve from their fears!

Now, the march from Sinai must begin, and directions are given for its direction. God Himself led the march, in the cloud, where dwelt the Shekinah fire, the emblem and token of his presence. What that cloud was to Israel, the Lord Jesus is to his Church, and it is probably this that He referred to in John viii. 12. Let us be absolutely subservient to the indications of his will, leaving Him to make it as evident to us as the progress of the pillar of cloud through the sky; and when there is no token of his desire for us to remove, let us abide for two days, or a month, or a year, or a lifetime. The one thing to aim at is to keep the charge of the Lord.

F. B. M.

The Lost Half-Sovereign.

"MARY, I should like you to go out this afternoon and do the marketing. There are a good many things wanted, and Christmas will soon be here."

"But do you think you are fit to be left?" Mary asked, looking at her mother, anxiously.

"Oh, yes, dear, I have been coddled long enough," Mrs. Burns said, a faint smile lighting up her white face. "Baby is quiet, and you can take Lily with you."

And then ensued the making out of lists and various careful directions about the choice of meat, vegetables, and groceries to Mary, who, though only sixteen, had been the little house-mother during Mrs. Burns' illness.

The Burns were fairly well-to-do people in their class, but the mother's delicateness and frequent illness among the children made economy a much-needed lesson in the house; and it was one that Mary had thoroughly learned, for the Christianity of her parents was happily of a very practical kind, and to owe no man anything one of the most rigidly-enforced rules of the household.

Mary soon dressed her little sister, and they sallied forth, Lily chatting eagerly of the lovely toys they would see in the shops, and Mary quietly important with a sense of responsibility.

In about an hour they were home again, both faces brightened by the keen air and pleasant sights, and Mary proceeded to settle her accounts with her mother. But the newly-gained colour quickly faded when they found that ten shillings were missing! Again and again they went over the separate items, but always with the same result, everything balancing, minus one unfortunate half-sovereign!

"I must have dropped it, mother!" she exclaimed, in great distress. "My fingers were so very numbed with the cold; but, O mother, we can't afford to lose it just now, and what will father say?"

"I know it will trouble him a good deal," Mrs. Burns said, tremulously, "for he has been worrying a bit about the doctor's bill. I think, dear, you had better leave Lily, and hurry off again to all the shops and inquire, and you'll be back before he comes in to tea; but just let us ask our Heavenly Father about it first," and with a simple directness that told of frequent errands to the Throne of Grace, she laid before God her trouble, and then let her child go. And Mary's feet seemed winged as she sped from one shop to another with eager inquiries, but always with an answer that made her heart sink with discouragement—until the last, and then the man looked significant, and questioned her closely, and finally told her that just after she and her sister left the shop, one of his poorest customers came in and made a small purchase, and as she was going out again she stooped down, and, picking something up, brought it at once to him, saying eagerly, "Just look! here's half-a-sovereign. Somebody must have dropped it."

A POOR WOMAN'S HONESTY.

"I was really amazed at the woman's honesty," the shopkeeper said, "for she has a hard life with a wretched husband, and is miserably poor. I told her if no one inquired about it during the week, it should be hers; and poor thing, you should have seen how her face brightened at the possibility."

Mary asked the woman's name, and then raced home with a thankful heart and the tightly-clasped half-sovereign. She and her mother recognized the name of the finder, as that of a poor charwoman living not far from their street, and whom they knew by report as a down-trodden wife, fighting most bravely to keep from the door the wolf that her husband's drunken habits had let loose on herself and her children; and they shared the shopkeeper's wonder at her magnificent honesty.

In her wretched home that evening Janet Shaw, after she had put the children to bed, sat near the half-empty grate with hands clasped and knitted brows. Father Christmas was coming, but with no gracious aspect to her. She remembered the old days at home when, though her parents were poor, sobriety and plenty and love and goodwill reigned supreme. She thought of the Christmas stockings, the special Christmas fare, and the carol-singing, and she shivered as she realized that her only Christmas music this year would be the deeper baying of the wolf at the door.

"It was singular about that half-sovereign to-day," she mused. "I must not tell Jack, or he'll be vexed I didn't keep it. Poor Jack, he doesn't understand! how could I grieve my Heavenly Father, even to get a treat for the bairns, and He my best Friend!" Into the poor, careworn face there came the dauntless look of one who, in life's roughest paths, can lean upon her helper, God.

HOW GOD CARES FOR HIS OWN.

Just then there was a step outside, and she started up nervously; but it was not the stumbling, uncertain approach of her husband, but that of a visitor who, when the door was opened, proved to be Mary Burns, bearing a basket, and who lost little time in making known her errand.

"It was our half-sovereign you found this afternoon, Mrs. Shaw; I lost it, and I was in such trouble about it, and it was there all right when I went back. My mother is so much obliged, and father too, and they hope you will accept a few little things for the children, and perhaps they will help with the Christmas stockings." For John Burns, when he came in to tea and heard the story, had his great, big, kind heart so stirred by the pathetic nature and nobleness of it, that he must needs go out again as soon as tea was over, and make a few purchases on his own account; and though on his return his wife and Mary criticised some of them—and thought good substantial food would have been better for the children than pop guns, a gilt gingerbread horse, nuts, and oranges, and even crackers—he was unshaken in his conviction that he had chosen wisely, and that it did every child good to have a bit of real Christmas once a year.

And Mrs. Shaw thought so too, and tears that she had bravely withheld in her trouble fell freely now at this unexpected joy.

"We thought it so very good of you not to keep the money," Mary blurted out somewhat tactlessly, but in the fulness of her heart.

"My dear," Mrs. Shaw said, wiping her eyes, "I was not even tempted to do it, but if I could have done such a thing, how different the devil's provision would have been *from the Lord's supplies.*"

Mary Burns herself told me this incident a few weeks ago, and said that each year since it occurred it had been a family custom to send a Christmas parcel to Mrs. Shaw, so the good woman has had still further proof that, even for this world, it is a good thing, in time of sorest distress, to "rest in the Lord, and wait patiently for Him." M. C. F.

Percy Park, Tynemouth.

A Growing Evil.

DEAR SIR,—I believe the custom of selling periodicals at the close of meetings on the Lord's Day at places of worship has much increased of late years. I also believe that in many cases the practice has been commenced without due consideration, chiefly through an example set elsewhere. Such was the case recently by the action of one or two persons at a country mission hall with which I am acquainted. But on the matter being brought before the committee of the Mission, a minute was adopted recently in the following terms:—"The sale of copies of —— at the close of our meetings on Sabbath evenings has received our serious attention. Such sale is unanimously considered undesirable. . . . Attention has been given to the detrimental influence upon children of being brought into contact with the sale of papers on the Lord's Day at a place of worship, as tending to lessen in their minds a right regard for the sanctity of that day, and to predispose them to slight it in reference to the purchase of other articles. . . . We conclude that no publication of any kind be offered for sale at the mission hall here on the Sabbath Day."

I hope these and other considerations may lead to thought, and a discontinuance of the custom in other places.—Yours, faithfully,

Aldington, Kent. ALFRED S. DYER.

Mildmay Conference.

PROGRAMME OF ARRANGEMENTS.

TUESDAY, MAY 27.

LARGE HALL, 11.0 a.m., THE KING—PREDICTED, Lord Polwarth (chairman), Rev. Dr. Bullinger, Rev. J. Wilkinson; 3 p.m., Missions to the Jews, General Sir W. Stirling, K.C.B. (chairman), Mr. J. E. Mathieson, Rev. Isaac Levinson, Rev. S. H. Wilkinson; 4 p.m., Prayer Meeting for Israel, Rev. John Wilkinson presiding.

Room No. 4, 3 p.m., Bible-Reading—"Royalty and Loyalty," Rev. W. H. Griffith Thomas. *Room No. 5*, 3 p.m., Factory Helpers' Union, Colonel S. Watson (chairman), Miss Morley, Miss Thorpe; 4.15 p.m., Brazil and its Needs, Dr. J. L. Maxwell (chairman), Miss Sutter (of Rio de Janeiro), Rev. W. Tweedie, Rev. Walter Brown, Mr. Jabez Wright. *North Tent*, 3 p.m., Bible League, Lieutenant-Colonel Corry Smith (chairman), Rev. W. Fuller Gooch, Rev. F. S. Webster; 4.15 p.m., Medical Missions, Dr. W. Gauld (chairman), Dr. B. Van Someren Taylor (China), Dr. Henry White (Yezd, Persia), Dr. S. B. Nicholls (London). *Mulberry Tree*, 3 p.m., Y.M.C.A. and Y.W.C.A., Mr. J. H. Tritton (Chairman), Mrs. Wace, Mr. W. H. Seagram, Miss Dora McCarthy, Miss Reynolds, Mr. W. R. Moore, Mr. W. Hind Smith; 4.15 p.m., Colportage Work in Ireland (I.C.M.), Major-General Stileman (chairman), Rev. R. Moore, Rev. Stanley Hersee.

Large Hall, 7 p.m., THE KING—PREDICTED, Lord Polwarth (chairman), Rev. J. M. Willoughby, Rev. F. S. Webster.

WEDNESDAY, MAY 28.

Large Hall, 11 a.m., THE KING—REJECTED, Lord Polwarth (chairman), Rev. Dr. J. Q. A. Henry, Rev. W. H. Griffith Thomas; 3 p.m., Missionary Meeting, Colonel G. W. Oldham (chairman), Miss Edge (Principal, Bombay High School), Rev. James Webster (Manchuria), Rev. Douglas M. Thornton (Cairo).

Room No. 4, 3 p.m., Bible Reading—"The Divine Plan of the Ages," Rev. Dr. Bullinger; *Room No. 5*, 3 p.m., the Evangelical Alliance: its Principles and Practical Work, Lord Polwarth (chairman), Pastor Fuller Gooch, Mr. John Wood, Mr. W. H. Seagram; 4.15 p.m., George Yard Mission and Schools, General Sir W. Stirling, K.C.B. (chairman), Mr. T. A. Denny, Mr. W. Wainwright, and others. *North Tent*, 3 p.m., Christian Colportage Training Home, Mr. W. McCall (chairman), Mr. W. H. Seagram, Mr. H. D. Brown, and Colporteurs; 4.15 p.m., Work among R.C. Priests in France, Rev. J. J. Luce (chairman), Ex-Abbé Corneloup, Mr. W. F. Hathaway. *Mulberry Tree*, 3 p.m., Waif and Stray Children for Christ, Rev. Canon J. McCormick (chairman), Rev. F. B. Meyer, Dr. Barnardo; 4.15 p.m., Mildmay Deaconess Work, Hon. R. Moreton (chairman), Rev. M. Sweetnam, and Mildmay Deaconesses.

Large Hall, 7 p.m., THE KING—REJECTED, Lord Polwarth (chairman), Rev. H. L. Moir, Rev. Archibald G. Brown.

THURSDAY, MAY 29.

Large Hall, 11 a.m., THE KING—CROWNED, Lord Polwarth (chairman), Sir R. Anderson, K.C.B., Rev. Evan Hopkins; 3 p.m., United Communion, Rev. H. L. Moir presiding.

Meetings after the Communion—*Room No. 4*, Bible Reading — Subject, "Communion," A. T. Schofield, M.D., M.R.C.S. *Room No. 5*, Mission Work in Western Equatorial Africa, Bishop Tugwell (chairman), Dr. C. F. Harford, Mr. L. W. H. Nott. *Room No. 6*, Parents' Prayer Meeting, Rev. D. B. Hankin (chairman). *North Tent*, South Africa General Mission, Mr. T. B. Miller (chairman), Mr. and Mrs. Spencer Walton, Miss Dora McCarthy, Mr. Olsen-Feyling. *Mulberry Tree*, Paris and London City Missions, Mr. F. A. Bevan (chairman), Rev. T. S. Hutchinson, Mr. Olaf Siden, Mr. W. F. Miller (London City Mission), Mr. W. J. Lockie, Rev. S. H. Anderson, Rev. R. Mackay (Paris City Mission).

Large Hall, 7.0, THE KING—CROWNED, Lord Polwarth (chairman), Rev. Prebendary Webb-Peploe.

On Monday, May 26, at noon, in *Room No. 6*, and at 7.30 p.m., in the *Large Hall*, there will be preliminary Prayer Meetings, with short addresses. At 7 a.m., in *Room No. 4*, there will be the usual early Prayer Meeting, on Tuesday, Wednesday, Thursday, and Friday. On Friday, May 30, at 11 a.m., there will be a PRAISE MEETING in the *Large Hall*.

Day of Prayer for Israel.—In connection with the work of Mr. D. C. Joseph among West London Jews, a day of prayer was held on Thursday last in Union Hall, Carlisle Street, Edgware Road, W. Brief addresses were delivered morning and evening on Gospel work among the Jews and the Messianic claims of the Lord Jesus. Such as sympathise with Mr. Joseph in his labours may write him at 138, Clifden Road, Clapton, N.E.

Progress and Prospects in China.

CHINA INLAND MISSION.

THE anniversary meetings of the China Inland Mission were held last week in the light of a year of new beginnings. The dark cloud of persecution and martyrdom had in the good providence of God given place to a revelation of his gracious purpose. Fewer missionaries than last year were at home to take part in the celebrations; and therein lay the cause of much thanksgiving, because the way had been opened up for the return of many to China, and they were back at their posts. At the afternoon gathering on Tuesday, the chair was taken by Sir GEORGE WILLIAMS; and on the suggestion of Mr. Theodore Howard, special prayer was offered at the opening for Rev. J. Hudson Taylor.

LETTER FROM REV. J. HUDSON TAYLOR.

A letter was received from Mr. Taylor, in which he expressed the joy with which he had recently paid a visit to England, meeting many friends. Though the condition of his health did not allow of his remaining for the gatherings, he desired to send to all a message expressive of his grateful love. "We cannot but rejoice together," he said, "in the wide and effectual door which our Master has reopened in China, and thank Him for restoring so many of the dear workers to their loved field of labour." He then proceeded to sound a note of praise for the sparing of so many of the native helpers, after the withdrawal of all the European missionaries; and asked for much and earnest prayer that the members of the native church may be led, by the season of fiery trial through which they have passed, to lean in the future more immediately than ever on the Lord. Referring to the practical withdrawal of himself and his brother-in-law (Mr. B. Broomhall) from the direction of the Mission, he expressed deep gratitude that the responsibility was being borne by such fellow-labourers as Messrs. Howard, Sloan, Wood, Hoste, and Stevenson.

Many hearts were touched as the CHAIRMAN strove to comfort those who had been bereaved during the massacres. Pointing to the manner in which members of a family rejoice in worldly honour conferred on one, he said, "Lift up your heads and rejoice. The Lord has put great honour upon you. He will enable you to look forward to the time when you will see your dear relatives in the glory wearing their honours."

CHINA OPEN AS NEVER BEFORE.

In an address marked by much force and power, Rev. EDWARD PEARSE illustrated from his personal experience in the provinces of Kiang-su and Kiang-si, the fact that "the Lord Jesus Christ is working to-day in the same ways as He did in the days of the Apostles."

Comparing the position of affairs in 1876 with that at the present day, Mr. Pearse showed how real the progress has been. At that time the Mission was at work in five provinces, and there were nine provinces wholly unoccupied. Eighteen missionaries were appealed for and obtained to go in and possess these provinces, and now the twenty stations of the Mission had become 178. "Then the missionaries had a very different story to tell. China is open as never before. Not only can we enter cities which were closed to us, but the people are coming in large numbers to hear the Gospel. Many of them have other aims; but great good may come of the movement. The prejudice of the people has been largely removed, and it is this prejudice that has hindered our work."

THE STONY PARTS OF THE FIELD.

Believing that "the ropes" which support missionaries are more firmly held up by prayer than by money-giving, Mrs. STOTT (Wun-chau) pointed out several special directions in which the Lord's remembrancers may take a definite share in the work. "There are some parts of China that are still dark, and it is so easy to get into sympathy with those missionaries who, because they have gone into parts of the field that were more easily worked, have seemed to be more successful. There are other parts where the missionary has laboured for long years, and yet no sheaves have been gathered in, or very few. I bespeak your earnest prayers for those places where the labourers' hearts are almost fainting.

"There are some difficulties facing us even more than they did before. There are the great difficulties of opium smoking and growing, which are spreading over China like a black pall. The churches in China have taken firm ground with regard to opium. We will have nothing to do with it. We will not allow the opium smoker nor the opium grower to have a place in our churches."

TESTIMONY FROM ELDER HSU.

Reviewing the events of the past two years in Shan-si, Mr. E. J. COOPER said that when he left his station of Lu-cheng the Mission had in the province twenty-seven stations, twenty out stations, 1,358 communicants, and 103 missionaries, the number of missionaries altogether being about 150. Then he recalled how the storm burst, and touched on the terrible story which has been graphically told in Mr. A. R. Saunders' book, "A God of Deliverances."

MR. WALTER B. SLOAN.

From Photograph by Barclay Bros., London and Glasgow.

"At the end of 1900 that fair church was in ruins, its leaders and some of the best of the natives gone; but it is rising from the ruins glorified and beautified. It has its martyrs and its living witnesses, for there are in that Church of Shan-si to-day some who have passed through the fire, and have been delivered just as really and wonderfully as our own party, and others who are bearing a noble testimony. A commission, including Mr. Hoste and Mr. Orr Ewing, went into Shan-si, and from that time work of reconstruction has been going on. Mr. Ernest Taylor, son of the beloved founder and director of the Mission, was the first to live in the province.

"The present condition is summed up in a letter from Elder Hsü, who has come forth as gold seven times purified. He has stood out full of sincerity and honesty, as one who can be perfectly trusted. 'Thank the Lord the church is in a most hopeful condition, and there are signs of great interest and prosperity. Wherever we preach the people are willing to listen to the Gospel. Numbers have given up idolatry and earnestly worship God. There are, moreover, signs of advance inside the church also.'"

FACTS AND EVENTS OF THE YEAR.

From the financial statement read by Mr. WALTER B. SLOAN, it appeared that the income in London during 1901 had been £46,392 16s. 7d., with £7,240 4s. 9d. from China, America and Australia, making in all £53,633 1s. 4d., an increase of £267 16s. 6d. on the amount for 1900. No less than ninety missionaries were able to return to their work, and thirty-three new missionaries were able to go out. "We can say that practically our missionaries are back in every place from whence they had to flee, and have found entrance to not a few places where in the past they were unable to go. There are only two restrictions at present. Our unmarried ladies are not allowed to go back to Shan-si, and the same applies to Kan-suh. But after what we have seen of the hand of the Lord working and opening up the way, we cannot but believe that ere long these will be also withdrawn.

"Two very important events have happened during the past twelve months. The first was the return of the Chinese Court to Peking. People ask, What is the attitude of the Chinese Government? Well, so far as we can tell, they are conscious that for China's own sake they made a terrible mistake when they lent themselves, in 1900, to the movement to expel foreigners, and that it is hopeless to make another attempt. They seem to have said to themselves, "If we must have the foreigners among us, the better we treat them the better will they treat us." This attitude to missionaries and other foreigners is reflected in all the provinces.

"The second event was the treaty between our own Government and Japan. We cannot but think that the completion of this agreement will give a sense of stability to the Chinese Government themselves that will be helpful in maintaining matters as they have been.

"The Chinese now to a large extent know that the Protestant missionaries have in many cases accepted no compensation for their losses, and universally no more than was reasonable; whereas the Roman Catholics have extorted the utmost they could, and far more than was fair or just. This has led to a sharp distinction being drawn between Protestants and Roman Catholics.

"You can be co-workers with us to the very fullest degree, and in the true exercise of the ministry and prayer that belongs to every one of us. Will you join with us in praise that the Lord God who was at the beginning of this work in his infinite mercy and compassion remains in it to-day?"

At a second large meeting held in the evening, Lord KINNAIRD (chairman) spoke on the need that we in Britain should realize that God has not given us our great spiritual gifts to possess them alone; and showed that what had seemed a great perplexity was now evident as the fulfilling of God's blessed Word.

Deep interest attached to the account given by Mr. A. GRACIE of the experiences of the party which travelled through Honan with a view to the reopening of the work.

The complexity of the problem in Yunnan through the presence of many tribes speaking different languages was explained by Mr. J. GRAHAM (Ta-li-fu), who asked prayer for an increase of good native evangelists.

The great call for everyone to be in the line of God's will, was the burden of the message from Miss L. SEYMOUR (Ning-hai, Shantung), who also showed that there can be no comparison between Confucianism and a living Gospel.

"Are you willing to go, if it is as sudden as that?" was the question asked by Rev. A. T. POLHILL-TURNER, after recounting the circumstances under which he and his brother sailed within four weeks of hearing the call. Rev. J. GREGORY MANTLE closed with an address full of spiritual power and fire.

THE LATE

Henry Lankester, M.R.C.S., J.P.

OF LEICESTER.

By Rev. J. D. CARNEGIE.

FOR well-nigh half a century the whole community of Leicester has been singularly blessed by the Christian life and testimony of Dr. Henry Lankester, recently called home. As an invaluable legacy to the deepest needs of the town to which in his lifetime he gave of his best, the elevating influence and impulse of his high Christian character will not soon be spent. Manifestly Christian in all his relationships, both private and public, Dr. Lankester lived as one who had "sanctified in his heart Christ as Lord," as one whose aim ever was—"To me to live is Christ."

Born at Poole, on November 3, 1825, Henry Lankester had, in all spiritual respects, the best possible start in life. The traditions and atmosphere of family grace were with him from his birth. His ancestry was distinguished for an enlightened and active piety. His immediate relatives graciously maintained the same spiritual distinction. His father, Mr. John Lankester, a Justice of the Peace, and Mayor of Poole, carried religion with him into all the offices and engagements of life. Closely identified with the Congregational Church, the father, like the son after him, cherished kinship with all fellow-workers in the Gospel.

Enriched and fortified by the sacred influences of a Christian home, and by personal consecration to Christ, Mr. Henry Lankester, as a youth, went up to the great open world of London. Here, with all the temptations to the contrary which beset a medical student, he kept the faith and grew in grace, while steadily pursuing an arduous and distinguished course at St. Thomas' Hospital. Among other prizes, he obtained the Cheselden silver medal for proficiency in surgery, and also the coveted gold medal given by the President.

It was altogether a good day for Leicester when, in 1854, the young practitioner was led thither. Henceforth for nearly fifty years, his path was "as the shining light, that shineth more and more unto the perfect day. In all the spheres in which he moved, Dr. Lankester lived and served as one to whom life was a Christian mission, a manifold opportunity and obligation sent of God, a sacred trust from and for eternity. One felt that "the power of an endless life" was with him, in private life, in professional circles, in church life and work, in evangelistic, philanthropic, and missionary effort, in civic offices and public service generally—in the whole round and witness of his life. There was a unity of Christian purpose and practice in all he was and did. "He was the most saintly man I have ever known"—thus publicly testified one who had been intimately associated with him throughout his Leicester career, and who shared with him the distinction of serving the community in the capacity of its Mayor.

His high Christian character in the home-life—perhaps the most revealing scene of spirit and character—is best reflected in his family. With a partner in life after his own heart, and altogether with him in his Christian aims and ends, he had the joy of seeing one after another of his children following in their parents' footsteps. Said one of his sons, as he stood by his father's remains "asleep in Jesus";—"That expressive word *piety*, now largely in disuse, was exactly applicable to him;" and he added, "After all these years, I cannot recall any un-Christian word or act of my father, in all our home-life."

The grace and wisdom in the home-training and influence are also worthy of note. A letter recently received from Dr. Arthur Lankester, in Peshawar, says, "His method was never driving, but quietly guiding and leading." In two particular directions this was strikingly illustrated by the general results. To the cause of Temperance, and to that of Foreign Missions, the lamented parent was pre-eminently devoted. Temperance principles, however, although illustrated in the home, were not actively instilled. And yet this method of training was so efficient that his six sons and daughter, and also their respective wives and husband, are pronounced total abstainers. Then as to missionary faith, and gift, and enterprise. The missionary atmosphere pervaded the home, and with remarkable results. The eldest son gave up a lucrative and rapidly-growing practice in the West End of London to become physician to the Church Missionary Society,

and now serves it, in addition, as secretary of its Medical Mission Auxiliary. Says the "Centenary History of the C.M.S.": "The whole work of medical missions has received immense impetus through the activity of the new medical department under Dr. Herbert Lankester."

Moreover, two other sons are medical missionaries, and are doing splendid work at Peshawar, North India (C.M.S.). Yet, again, a fourth son is hon. treasurer of the Leicestershire and Rutland Auxiliary of the London Missionary Society, and magnifies his office by his zeal and corresponding liberality. Then, as showing the same missionary spirit, the other members of the family send our thoughts back to the quiet, guiding influence and systematic training of the home life. The only daughter is married to a brother of Mr. Albert Lloyd, C.M.S. missionary, and well known as an African traveller.

In his profession as a medical man—surely a profession which puts a severe test on Christian faith and character—Dr. Lankester ministered abundantly to spiritual as well as to physical troubles. No argument is needed to show the great and varied good a doctor may do beyond the strict limits of his profession, while faithfully attending to its distinctive calls. In more than one home the writer has been told of the strange and welcome sight of Dr. Lankester offering up fervent prayer in the presence of the sick, the dying, and the bereaved.

It is also noteworthy that it was largely by what the Doctor saw of the broken constitutions, broken hearts, and broken homes through intemperance, and with the compassion of his Master in view of such woes, that he became one of the most earnest exponents and unwavering advocates of total abstinence ever known in Leicester. He was for many years president of the Leicestershire Band of Hope Union, a constant and able speaker at temperance meetings, where he usually dealt with the medical aspect of the question, and the duty of abstaining from intoxicants for the sake of others. For the same reason, he wore the blue ribbon for many years, and adhered to this, as of course he did rigidly to his temperance principles, during his year of office as Mayor of Leicester. His whole-hearted pursuit of his noble calling as a medical man, was in harmony with his whole-hearted pursuit of his "high calling in Christ Jesus our Lord."

There was no parting of the ways between the practical and the spiritual. Though living a very busy life, he was a man of prayer, and a diligent reader of his Bible. Only a few days before his last illness, he completed the Bible-Searching Almanac for the previous year. With the distinctive life and witness of the Christian Church, Dr. Lankester was constantly and actively identified. A Congregationalist by early training and personal conviction, he was Evangelically catholic in his sympathies and service.

Shortly after his settlement in Leicester, he joined the Bond Street Congregational Church. Soon called to the office of deacon, he held that office, by virtue of successive elections, till the "home call" came. His Evangelical faith and zeal, his humble and reverent spirit, his high ideal of the fellowship and the mission of the Christian Church, his natural abilities and varied knowledge of men, his large-heartedness and abounding liberality—all these did much to mould and direct the Christian life and testimony of the particular local church in which his lot was cast. Much helpful service was also rendered to the associated churches of the County Union. In addition, his services were heartily given, according to opportunity, to Evangelical churches of all orders. To the furtherance of all movements and institutions with evangelistic, philanthropic, and kindred ends in view, he ever gave of his best—in faith, in counsel, in energy, and means, and in every respect at his command.

He loved and worked for the good of men, because he loved his Lord. In this connection we may quote the words uttered by Rev. W. Y. Fullerton before representatives of the different causes and institutions that had received good at the hands of the departed doctor:—"There are no words in the whole Bible that so adequately express the life of Henry Lankester as those written about his Master. I hesitate to apply them to him, fearing a half protest from the dead:—'He went about doing good.'"

In closing this brief account of the Christian life and testimony of Dr. Lankester, we would

remark on his religious trust and calm when passing through severe trial. On retiring from practice some years ago, he was suddenly and unexpectedly called upon to sustain heavy financial loss. This was received with beautiful submission, nothing being felt so much as the limits now put on his powers of giving. Similarly his last illness, a very trying and protracted one, was received as from God with a singular resignation of spirit. On January 30, 1902, the gentle spirit was "gently translated."

"To him it was not so much as even the lifting of a latch;
Only a step into the open air
Out of a tent already luminous with light that shined through its transparent walls.
O pure in heart!"

Blind Children in India.

DURING the recent famine in India, I was impressed with the large number of blind children in the various famine relief camps and mission orphanages, and knowing no institution for that unfortunate class of children in all Western India (though a few classes have been formed for a very limited number of children), I intimated my willingness to take any such who should be sent to me, feeling that they too should have some of the advantages given to the blind in other countries. Almost immediately some were sent, and as soon as it became known others applied for admission, until there are now over thirty boys and girls from five to eighteen years of age. The school was opened with the desire of rescuing blind children, and especially girls, from a life of beggary on the streets, and from those (in many cases not even parents or relatives) who make merchandise of their blindness for their own ends.

Here, in the East, begging is considered the legitimate occupation of the blind, and that they can learn anything by which to earn their own living is altogether a foreign idea. This school is, therefore, a constant source of surprise to all classes of the community, hundreds of whom have been to visit it. The children have thus won many friends for themselves, even among the non-Christian people of Bombay. One Hindu gentleman, a barrister, who recently came to see them, was so interested that he sent a present of one dozen cots, with entire furnishings of mattresses and blankets. At another time, he asked to be allowed to give them Sunday suits for church, as he said he wanted to see them all neatly dressed alike for Sunday.

LIFE HISTORIES.

Some of these little ones have had such sad but interesting histories. One of them when asked about her mother, said, "Do not speak to me of her; she left me by the road side to die, and I do not wish to think of her any more." Another, quite a young girl, was deserted by her husband during the famine, because she had become a blind and useless burden. Still another, whose eyes were destroyed by gazing at the sun, was left at the road side by her friends, and not until night came on and she heard the wild beasts roaring about her, did she realize that she had been left alone to die. She was, however, finally rescued and carried to one of the Mission orphanages, from which place she was sent to the blind school. Besides being taught the regular school lessons, Braille reading, writing and arithmetic, their little minds are being filled with Scripture and hymns, which latter they sing most sweetly. Several of them have decided musical talent.

A PROPOSAL.

The Lord has signally blessed this beginning of work for the blind in Western India. It has grown so rapidly in the year and a half of its existence that we have been obliged to move into larger quarters three different times. Thus far the school has been entirely supported by subscriptions. A permanent building, well equipped to accommodate 100 boys and girls, is the need of the hour. An advantageous site is available for £2,000 if secured immediately. A like amount will also be required for the necessary building, when the site is secured. A Christian architect and others competent to judge regarding the cost of such a building, have been consulted and this estimate has been received from them. Should this project meet with success, the property will be placed in charge of the trustees of the mission with which I am connected—The American Board (offices: 14, Beacon Street, Boston, Mass.).—Yours, &c.,

(Miss) Anna L. Millard.

Victoria Road, Mazagon, Bombay.

The Broussa Orphanage.

THE Protestant Armenian Orphan Home at Broussa, Asia Minor, was founded twenty-seven years ago by Pastor G. Baghdasarian. Over one thousand children have passed through it, and are to-day esteemed Christian fathers and mothers, pastors' wives, governesses, tradesmen, doctors, lawyers, public officials, skilled workmen, &c. There is reason to believe, too, that the Christian teaching imparted in the Home has borne fruit in the honourable and consistent Christian lives of these men and women.

The institution at the present time shelters seventy-two poor orphan Armenian children, of whom more than one-half lost fathers or both parents in the massacres of recent years. Here the children are carefully nurtured and instructed by the pastor and his devoted wife, and what is of the utmost importance, receive Evangelical training.

A visitor writes:—"Pastor Baghdasarian, a former pupil of the Bâle Training College for Missionaries, is a gentle, affectionate man, blest by the Holy Spirit with faithfulness, love of order, and unlimited self-abnegation. This man knows nothing of what is called personal pleasure—his one happiness is the institution, which he rarely leaves, even to take a walk! His faithful wife, a native of Esslingen, but brought up in French Switzerland, and educated as a teacher, is theoretically and practically a perfect master of German, French, and English. She speaks Armenian as well, and some Turkish. Regardless of the fact that she has eight children of her own, she not only superintends the kitchen and laundry on the huge domestic side of the institution, but teaches in the school, and conducts the singing-class in a remarkable manner."

With the view of enlarging the circle of friends in this country, Pastor Baghdasarian has issued an English translation of his report, the pages of which are embellished with portrait groups of the orphans, for which foster-parents are sought—the maintenance of each orphan costing £10 per annum. Communications may be addressed to the pastor, at the Orphanage, Broussa, Asia Minor; or to Miss A. Brooke, 11, Herbert Street, Dublin.

Our Soldiers in South Africa.

DEAR SIR,—Your readers who are kindly supplying us with literature for soldiers in South Africa will be interested to hear that their gifts are greatly appreciated. In the Transvaal a commanding officer promised the superintendent of our Camp Home there that a non-commissioned officer should be sent to the blockhouses with the packets of reading. At Pretoria and Johannesburg members of the S.A.G.M. are receiving parcels from us and distributing the contents.

A soldier writes to the publishers of the "Grace Pettman Stories," on behalf of his regiment, which is stationed along a lonely line of blockhouses. Expressing their appreciation of this kind of reading, he says:—"We find your stories quite bright and interesting, and they pass many a long, weary hour away."

We have deputed the late manager of one of the Camp Homes to visit the lines of blockhouses regularly, giving all his time to this and the distribution of literature. He writes of blessing and encouragement at the Home he has lately superintended. (Mrs.) M. S. Osborn Howe.

Waldeck House, Charles Road,
St. Leonards-on-Sea.

Forgiving Persecutors in Italy

AT Carunchio (province of Chieti) some forty of the inhabitants asked the evangelist of Schiavi to visit them. He went, and was begged to return; but meanwhile the priests had succeeded in rousing the fanatical spirit of their most bigoted adherents. When the evangelist was preaching to forty-two persons in a small room, 100 poor peasants, whose courage had been stimulated by something to drink (!), surrounded the house, and began literally to bombard it with large stones. Hearing their outcries of "Down with, Death to the Protestants!" the syndic and marshal of police ran to the spot; but for several hours all their efforts to calm the infuriated mob succeeded only in preventing them from forcing the door. About forty of the assailants were arrested, and condemned to fine and imprisonment.

Then the assailants signed a petition to ask grace from the King. The King's answer was that he was disposed to give grace, but could not do so unless they had obtained pardon from the evangelist. Then the men sent the mayor to the minister asking him to forgive them. The minister signed a declaration saying that he and his followers, although offended in their rights of free citizens, very willingly pardoned them. When the petition of grace was laid before the King with the minister's declaration, his Majesty signed the decree of grace. The people who had thus been pardoned went to the preaching hall to give a kind of ovation to the minister and to the Protestants, and so, instead of saying "Death to the Protestants," they changed their outcry into "Long live the Protestants!" and some of them now attend our Gospel meetings regularly.

Martin Frobisher.

From Western China.

IN a recent letter to *The Record*, Bishop Cassels says that in the province of Si Ch'uen there is in progress "an extraordinary movement towards Christianity.

"In connection with my own work here more idols have been destroyed during the past six months than in the six or eight previous years, and more money given for church purposes than in the ten previous years.

"During the previous years many tracts, Christian booklets, and Gospel portions have, of course, been sold; but recently the demand has been for whole Bibles (well-bound copies, too), prayer-books, and hymn-books, a demand greater than we have been able to meet at once. And whereas, in the past, it has often been most difficult to get houses for dwelling, preaching-rooms, or temporary churches, now houses are being pressed on me in many directions, sometimes even being offered free of charge, if only I would send a preacher to occupy them. Further, in contrast to past years, it is the gentry, the scholars, and the wealthier people who are wishing to enter the church.

"I use advisedly the words 'enter the church,' because that pretty well describes the situation. These people are not crying out, 'What must I do to be saved?' In many cases they know little or nothing about salvation or the Saviour, and cannot, of course, be said to be actuated by the highest spiritual motives.

"But the fact that such different and opposite reasons are given me in different places for the people wishing to join the church, seems to show that, whereas there may be superficial local movements at work, there is also a deep underlying movement upheaving the soil, destroying the old foundations, and preparing the way for the setting-up of the Kingdom of God. This, at any rate, is clear—the opportunity is an extraordinary and unprecedented one."

Troops in India.—The Home for Soldiers has been reopened at Dalhousie, Punjab, and gifts of illustrated papers and magazines, &c., will be much appreciated. Parcels may be addressed to Miss J. Tylor, at the Home.

The May Meetings.

Protestant Reforms.

AFTER seventy-five years of steady and continuous effort the Protestant Reformation Society still displays great vigour. The report of last year's work, presented at the annual meeting at Exeter Hall last week, was received with a sense of profound gratitude to God for the unfailing direction from above which has been experienced. Among other objects, the Society seeks to arouse, meet, direct, and satisfy a spirit of inquiry into the essential differences between Romanism and Protestantism. The workers of the organization realize that Rome has not slackened her efforts in propagating her deadly heresies, and that England is in no less danger from the encroachments of Romanism in 1902 than she was in 1827. At the various centres the work of the Society has been maintained with unvarying success, while a new station has been opened at Leyton. Among theological and other students, advantage has been taken of opportunities for delivering lectures and sermons, and distributing literature, in advocacy of the cause for which the Society exists.

PROTESTANTS AND ROME'S INTRUSION.

The desire to promote unity among Protestants has been hailed and encouraged, and it is the earnest hope of the Society that all well-meant endeavours to organize and unite the Protestant spirit of India, and of all the "Britains beyond the seas," may be linked on to exertions in the mother country.

Viewing with much concern the arrival in Great Britain of a large number of members of Romish monastic and other orders, who have refused to submit to the laws of France for their due regulation, the Society is determined that every effort must be made to resist the illegal intrusion of such orders, and to counteract their efforts for the overthrow of the Protestant faith, and their undue influence in the political concerns of the empire.

Mr. W. J. FRASER, who presided, referred to the fact that the Society is the oldest organization for the defence of apostolic doctrines secured by the Reformation, as well as a mission to our Roman Catholic fellow-countrymen. Alluding to the number of Romanizing elements in the Church of England, the Chairman spoke of the refusal of the Bishop of Chichester to sanction Evening Communion, and the Lord's Supper being celebrated at the time it was originally instituted. The speaker's protest against this action was warmly endorsed by the audience.

MISSIONS TO ROMAN CATHOLICS.

In the course of a stirring address, CANON CHRISTOPHER deplored that so little is being done in England in the way of missions to Roman Catholics. Compared with other countries, England is far behind. In the province of Quebec the Presbyterian Church alone has thirty-six missions to Roman Catholics, who are only half as numerous there as in England. Referring to the progressive labours of the Society's missionaries during the year, the speaker expressed the hope that it will be possible to retain the services of Dr. Wright as clerical and general superintendent.

Touching reference to the death of the veteran missionary, Mr. Flanagan, was made by the secretary, Mr. WALTER A. LIMBRICK, who afterwards spoke of the aggressive and defensive work of the missionaries at Balham, Kingswood, Totnes, St. Helens, and other places. Mr. W. H. WHITEHEAD followed with some interesting details of his forty-five years' labours under the auspices of the Society, particularly among Roman Catholics; and Messrs. C. GARDNER and W. MAYO, two other workers, added their testimony to the need which exists in many parts of the country for refuting the heresies of Rome by vigorous pronouncements of Protestant principles.

At the evening meeting the chair was occupied by Colonel SANDYS, M.P., who, in his presidential address, reviewed the efforts which had been made by Protestants to stem the tide of Romanising influence in this country. Rev. G. A. SOWTER, M.A., deprecated the idea of leaving the Romanizers in the Church alone, on the plea that they were conscientious men; and an appeal for greater union among Protestants was made by Dr. WRIGHT. Others who addressed the meeting were Rev. H. J. R. Marston and Mr. George Couch (the Society's missionary at Bromley).

Irish Church Missions.

WITH a record of fifty-three years' vigorous and persistent effort among Roman Catholics, the Irish Church Missions continue a widespread propaganda with tokens of increasing activity and success. At the annual meeting in Exeter Hall, the clerical secretary, Rev. N. F. DUNCAN, read an abstract of the year's report, which at the outset mentioned the loss the Society had sustained by the death of Mrs. Smyly. It is impossible to record all that Mrs. Smyly was to the work of the Society, and to the cause of the Gospel in Ireland. Her name was, most deservedly, a household word wherever the work among the lambs of Christ's flock was cared for, and her loving, gentle, wise influence was of the utmost value in the whole work of the Society.

A YEAR OF PROGRESS.

During the year ten adult converts were publicly received into the Church of Ireland in the Dublin Mission Church. The committee had appointed Rev. P. B. Johnson to the new post of General Organizing Superintendent, for the purpose of consultation and co-operation with the various superintendents of the Society and with the clergy generally; and had decided on the appointment of a successor to him in the superintendence of the Dublin Mission, in order that Mr. Johnson may be set free to meet the increasing aggressiveness of Rome in different parts of Ireland. After a reference to the case of Dr. Long, the report stated that the Society had established three Mission bookshops in three of the towns, and in those during the year the sale of publications reached the total of 24,268, as compared with 15,340 the previous year. The total output of I.C.M. missionary literature for free distribution or for sale had attained a yearly average of 300,000.

Rev. CANON GIRDLESTONE, who presided, in the course of a stirring address, deplored the fact that Ireland was spoiled by an ignoble religion, and asked, What is a nation without a true religion? What would England do without its Protestant religion? One religion pointed to Jesus as the King; the other to a human being—the Pope. All men had some religion; they should have the true religion. It was not the question, Where shall I find a perfect Church, but Where a perfect Saviour? This Society had its work cut out for it. It was a much-needed, loving, growing work.

Words of hearty appreciation of the Society were uttered by Rev. G. A. SOWTER. While on a visit to the Sister Isle he had been impressed with the care taken to promote reverence among the thousands of children in the mission schools. It was absolutely impossible to do work in Ireland without being controversial. In England, a Protestant country, there was no one in their churches to controvert. In Ireland the barest word quoted from the Bible was controversy. Ireland was, however, opening up for open-air preaching, and the work of the Irish Church Missions was being crowned with success. He asked a preacher if the people at the fairs listened to them. "Listen!" he replied, "they listen by the hour."

Addresses were also given by Dr. J. J. LONG, medical missionary at Limerick, and Rev. PHILIP B. JOHNSON, superintendent of the Dublin Mission.

The Christian Community.

COMPRISING as it does members of all evangelical churches, the Christian Community unites in one common effort workers of many folds who are seeking the lost sheep. The Society was founded as early as 1685, and while not seeking to form churches, is essentially a home missionary organization, taking lodging houses, workhouses, mission halls, shelters, and the open air as its field of operation. The workers, who are all voluntary, rallied in large numbers at the conversazione in Exeter Hall on Wednesday of last week, and the public meeting which followed was memorable for the heartiness with which the proceedings were entered into.

A CHEERING RECORD.

The report of last year's operations is a record of varied and extensive endeavour. No fewer than 450 voluntary labourers of both sexes gave their spare time to the work, with the result that 15,000 inmates of workhouses, infirmaries, and casual wards were visited every week, as well as 2,000 lodging-house inmates. Seven mission halls and twenty-one open-air stations have been sustained. Twenty thousand breakfasts, teas, and suppers were given, and 13,000 children's dinners and breakfasts provided; 1,228 homeless men were sheltered for the night, and 1,021 bread, lodging, and other relief tickets distributed. Some thousands of workhouse inmates and children and adults have been taken to the country and entertained in the institutions at Christmastide.

A summary of the report was read by Mr. JAMES ATKINSON, the venerable secretary, who spoke of the cheering signs which had been witnessed in the prosecution of their labours, the most notable being the remarkable change which is seen in the lodging-houses, where a higher tone of life exists. Reference was made to the death of Dr. Gritton, whose counsel and help were so highly appreciated by the Society.

Mr. F. A. BEVAN, in presiding, referred to the testimony from mission workers in the Metropolis to two facts. On the one hand, there seems to be a greater respect for religious movements generally, with a readiness to hear what the messengers of the Gospel have to say; yet against this must be considered the neglect of the means of grace by a large section of the community, and the desecration of the Lord's Day. To meet this growing indifference to the Lord's Day and Word, no new methods will avail; there must be adherence to the old paths.

NO SUBSTITUTE FOR THE GOSPEL.

A stirring address was given by Rev. FLEMING SHEARER. The Society has answered the question always being asked by ministers—How can the churches attract the masses and get hold of the people? The method of going to the people when the people will not come to hear the Gospel, has proved to be the right course to adopt, because it is in harmony with the example set by Christ. While being thankful for the progress which it is possible to record, it must be remembered that the most permanent and fruitful is that which can never be expressed to the eye and ear of man. Nothing must be allowed to take the place of spiritual religion, and there must be no substitute for the Gospel. The one solution of the various problems which are perplexing the minds of men, is to be found in the Gospel of Christ.

Words of hearty encouragement to the workers were also spoken by Rev. JOHN BOND, showing how near to the Master's ministry of going about doing good, come the varied endeavours of this Society. Every such effort bears witness to the fact that Christianity is not "played out," but remains the one hope of the race. Take out of the world the institutions which Christianity has conferred, and nothing worth having will remain. Dr. D. A. AITKEN followed with a timely and inspiring word.

A Grave Missionary Situation.

LONDON MISSIONARY SOCIETY.

THE interest of the gatherings held in the early part of last week seemed to culminate at those of the London Missionary Society, and on Wednesday evening the Queen's Hall was crowded with a deeply interested audience. The opening hymn, "Crown Him with many crowns," supplied the keynote of the proceedings. In his address from the chair, Sir WILLIAM H. BROADBENT, M.D., K.C.V.O., declared that the broad catholic spirit of the Society appealed to him. "It has no denominational prefix. Its tenets are simple, its objects right and good. No doubt special forms of ecclesiastical organization and church government are necessary, but I do not consider any of them of vital importance, and in missionary work they should be lost sight of altogether. It is surely sufficient to teach the great central verities of Christianity."

The brief summary of the report, submitted by Rev. R. WARDLAW THOMPSON, showed conclusively that the year had been one marked by many signs of the working of God in and through the missionaries. The decennial review of last year abounded with evidence of growth and development from all parts of the field, and there is no indication of any check in this progress. The signs of blessing are seen in distinct spiritual movements, in fields so unlike each other in all their conditions as Central China and Matabeleland. In other cases they appear in the silent power exerted by preaching, teaching, and the diffusion of Christian literature, and also by the rise into new and serious prominence of important questions affecting the life of young Christian communities. The statistics of the decennial review were exceptionally full and careful. The returns for the present year are not complete, but they show an increase of 6,659 in the membership of the church, making the total 64,718. This growth is spread over all the field, but is most remarkable in China. It is not yet possible to ascertain the number of converts left in the North China Mission after the massacres, but in the central provinces progress has been phenomenal. There are now upwards of 90,000 boys and girls in the schools of the Society, as compared with 76,000 a year ago, and the Sunday scholars have grown from 46,678 to 54,249. The large growth in the number of day scholars is, however, mainly due to the resumption of elementary teaching in Madagascar, representing a increase of upwards of 11,000. The reports contain abundant proof that while the bulk of the converts are still very ignorant and weak, the grace of God is working effectually among them to make them what they ought to be, and that the real growth and progress are full of promise.

A GREAT DEFICIENCY.

The total available income was £121,000, while the expenditure was £153,700. Fortunately, the directors were able to withdraw from special investments for the Awemba Mission in Central Africa, and for work in India and China and elsewhere, and from a reserved legacy fund, nearly £6,100. But this still left a deficiency of £26,600, to be added to the £36,600 brought forward.

A very serious decrease had taken place in the amount received from legacies, and a great effort had been organized with the object of clearing off this deficiency of over £63,000 in connection with the anniversary. The sum received and promised was £40,000, and an earnest request was made for the £23,000 which would entirely balance the accounts.

A POLICY OF RESTRICTION.

"The responsibility incurred in refusing to respond to cries for help is great, but that for imperilling the very continuance of the Society is still greater; and the directors have had no alternative but to decide that until the receipts have once more come up to the level of the expenditure the growth of expenditure must be stopped:—they have resolved that during the next five years they will not exceed the average expenditure of the last two years unless additional contributions are provided, and then only to the extent of such additional contributions. This can, however, only be the prelude to a persistent campaign of appeal to Christian hearts and consciences for more adequate provision for the work which their Lord and Master has entrusted to their hands.

"The work, the need, the great opportunities of the present hour, appeal with irresistible force. God has richly blessed the work of his servants. Their responsibilities continue to increase, as the result of this blessing; yet the joy of participation in their Master's work, and the evidence of the blessing which 'abounds where'er He reigns,' inspire them with a readiness to attempt the larger and more exacting service which his call demands. His call has not been in vain in the past. Once and again the supporters of the Society have been required to make great and special efforts to meet great and urgent needs, and they have responded heartily. The directors are confident that the same spirit is in the churches still."

Mission work, said Mr. Thompson, had been increasing at a much greater rate than the Church has expected, and the time had come when the directors must have a clear declaration from their supporters. "What is to be done? I am thankful that the deficiency is in process of being dealt with: but shortage of income has become chronic. We are spending £500 a week more than we receive. There comes a point at which, even at the risk of injury to life, restriction must take place; and that point seems now to have been reached. This will be received with a cry of despair in the mission field." But to meet even the limited expenditure, it was shown that it will be necessary for the churches to raise the income to £150,000 a year. "To withdraw from the fields will mean ruin. Not ruin to the work, for if chaos be produced the Spirit of God will reduce that to order somehow; but ruin to those who are responsible."

THE CROWN RIGHTS OF THE REDEEMER.

When making a passionate appeal for the meeting of the requirements, Rev. C. SILVESTER HORNE asked whether we cannot do with fewer Coronation festivities and ephemeral decorations, "and try to realize the truth of the old Puritan phrase about the crown rights of Jesus? What I am asking for is sacrificial giving. Puritanism came to its throne in England by the way of the Cross, and it can only hold its throne as it holds by the Cross. You can only advance to the salvation of the world as you advance by the way of his Cross. We have built up the Puritan fabric by sacrifices. What about the 236 who, in one district of China, chose death rather than deny their Lord? Shall we, dare we, murmur because we are asked to turn our sovereigns into guineas? Dare we, in the face of what they have done, deny the opportunity? Christian people outside this hall do not know enough of British missions, enough of British history, to know how they ought to give."

A message of faith, love, and hope was brought from the Paris Missionary Society by its secretary, Rev. A. BOEGNER, who spoke of the warm fellowship subsisting between the two Societies. "Our Society is carrying out the same principle as yours, and is uniting all the forces of French Protestantism. We have taken your place in Tahiti, and are taking it in the Loyalty Islands. Largest of all, we are sharing your work in Madagascar, where we now are as large a part as your own. The word of faith is only a relation of what God has done for us—not our work, but God's work. Our income ten years ago was £13,000; last year it was £45,000."

WHAT THE NATIVE CHURCHES WILL DO.

"I am thankful that you have got into these difficulties," said Rev. J. DUTHIE (Nagercoil, Travancore), "because when I go back to India I shall be able to tell the Christians there that the people of England and Scotland have become so poor that they cannot carry on this great enterprise, and so we must not look so much to that side of the world. We must try to do more for ourselves; *and they will do it.*"

Speaking of what he knew, he said, "Go to the Government if you want to know about the progress of Christianity. The Christian population is upwards of half a million greater than ten years ago." There were no ordained native pastors when he went out forty-seven years ago; but he had taken part in thirty-one such ordinations. "These are the leaders and teachers of great multitudes."

New Guinea was represented by Rev. J. H. HOLMES, who vividly illustrated, from the history of persons whom he had met, the wondrous change which has come over the cannibal savages of the island through the preaching of Jesus Christ. A special word of praise was spoken for the men and women who, for Christ's sake, have gone from other islands to New Guinea, and have there suffered and died.

Tower Hamlets Mission.

THE Great Assembly Hall, Mile End, E., was filled to its utmost capacity on Wednesday, last week, for the celebration of the thirty-second anniversary of the Mission.

In the course of an introductory address, Mr. E. H. KERWIN, secretary, referred to the continued encouragement which attends the many-sided operations of this strikingly fruitful Mission.

Mr. F. N. CHARRINGTON followed. At the outset, he thanked the strong force of helpers for the ardent support they had given, and, proceeding, spoke of the continued need for consecrated effort in preaching Christ amid the toiling populations of East London. "At the very beginning of the Mission I was strongly impressed by the fact that theatres and music halls were open every evening, yet no place could be found where ennobling truth was nightly proclaimed. I then conceived the idea that the doors of this Mission should never be closed, and, thank God, for over a quarter of a century the effort has been sustained night by night." Mr. Charrington said that for no fewer than 9,500 consecutive nights the Gospel of God's grace has been preached, and the cause of total abstinence proclaimed.

Last year 253 new members were added to the roll, and 1,800 persons passed through the inquiry room. It should be remembered that the hall is probably the largest of its kind in the world. The largest Sunday school in London is held within its walls; it now numbers nearly 2,000 scholars. Then, in the Children's Hall a numerous assembly gathers for the children's service, and the Band of Hope is also remarkably successful. The "Men's Own" exercises a widespread influence for good, and the Forest Cottage Home, under Mrs. Kerwin's direction, has been much used in ministering to the bodily and spiritual needs of weak and delicate children. The members of "The Crusaders" (the Gospel Temperance Society) have been indefatigable in their labours; meetings have been held, pledges secured, and visits paid to the homes of those who signed. "In fact, every branch of the mission is in a flourishing condition."

A WONDERFUL RECORD.

Speaking from the chair, Mr. T. A. DENNY paid a cordial tribute to the earnest character of the work maintained, and said that they had listened to a wonderful record. He often passed the Great Assembly Hall, and invariably, on looking in, found the workers full of industry and energy.

After Lady HOPE and Rev. J. RUSSELL COUTTS had added their testimonies to the value of the various agencies, and addressed words of counsel and guidance to the people, Mr. GEORGE NOKES and Rev. J. E. WATTS-DITCHFIELD spoke briefly. The meeting concluded with hearty words from Mr. THOMAS RICHARDSON, and a forcible address to the unconverted by Mr. JACK COOKE.

Ramsgate Fishermen.—In addition to the new effort being organized at Ramsgate by the British and Foreign Sailors' Society, there is a sailors' home under the care of the thoroughly Evangelical vicar (Rev. C. L. Williams), in connection with which earnest missionary work is carried on, the clergy being frequent preachers.

Deep Sea Fishermen.

ENCOURAGING tidings of fruitful work, both ashore and afloat, were given at the annual gatherings of the Royal National Mission to Deep Sea Fishermen, held at Exeter Hall, on Tuesday of last week. Tastefully decorated with flags, trophies, and mottoes, the hall presented a pleasing appearance, while the audiences were large and enthusiastic. As usual, there was a contingent of representatives of the fishing community.

In the afternoon Sir ROBERT ANDERSON, who presided, recognised the great value of the medical work among the fishermen of the North Sea fleets. But for the Mission, the men, whose life is one of continuous danger, would be destitute of medical aid or spiritual ministry. In these days we have learned that religious efforts are none the less valuable because they benefit physically as well as spiritually. It is the deliberate purpose, however, of this organization, that its philanthropy shall be Christian, and it is on this account that it secures and retains the large-hearted sympathy of Christian people.

A SUMMARY OF WORK.

Some of the outstanding features of the year's work were tersely set forth by Rev. JOHN RADFORD. The *Queen Alexandra* hospital steam trawler has been constructed at a cost of £12,000, and is shortly to be dedicated, while another vessel is in course of construction. When these are completed and launched, each of the great North Sea fleets will have its hospital ship. By means provided in the Queen Victoria Fund, an institute has been opened at Brixham, and a new wing added to the premises at Grimsby. At Aberdeen, too, an institute is almost ready for occupation.

A summary of work done at the shore institutions shows:—Religious services held, 142; attendants at services, 19,085; missionary visits to vessels, homes, and hospitals, 811. On the North Sea the figures show:—Patients treated, 6,372; missionary visits, 3,450; services held, 2,300; temperance pledges secured, 615; copies of the Scriptures sold or given away, 1,954.

After Rev. R. COTTERALL had borne earnest testimony to the efficiency of the Society's operations, Mr. FRANK WILSON gave a genial and characteristic address, in which he showed that further provision is necessary on shore, in order to encourage home-coming fishermen to walk in right ways, and to afford a counteracting influence to that of the public-house. Mr. Wilson also spoke of the need for a mission vessel among mackerel fishers using the port of Tralee, where injured men have at present to go over nine miles for treatment. The speaker gave hearty praise to the bright, attractive institutes.

FOR DISTRESSED FISHERS.

Dr. GEO. H. SIMPSON, who labours with Dr. Grenfell in Labrador and Newfoundland, after showing the great value of the hospitals, gave a vivid account of the conditions which prevail during winter. One-third of the revenue of the country is swallowed up in relieving distress. To combat the truck system, a supply store has been opened by the Mission, and has proved a great help to the poor fishers and their families. "Spiritually, all is well." Dr. Grenfell is busy in many directions, building a new vessel, making roads, erecting a mill, and supervising the hospitals. Evangelistic meetings are held in places where services have been unknown for many months. In one place visited by Dr. Simpson "the people had no hymn-books and knew no hymns. I had to sing alone." In order to meet the needs of such spiritually destitute places, Dr. Grenfell has organized a force of travelling preachers.

Other speakers included Mr. T. B. MILLER and a number of fishermen and mission workers, who gave the audience great delight by hearty recitals of personal experiences in evangelistic labours. Another meeting was held in the evening. It was also of a fervent character, and vigorous addresses in advocacy of the Mission were heartily received by a large audience.

British Jews' Society.

FRIENDS of Israel rallied at Exeter Hall on Thursday to participate in the happy proceedings of celebrating the fifty-ninth anniversary of the British Society for the Propagation of the Gospel among the Jews.

The President, Sir ANDREW WINGATE, K.C.I.E., occupied the chair, and the report presented by Rev. ISAAC LEVINSON was full of evidence of the interest which the Christian Church is taking in the work of the Society. Realizing that the West End of London presents a unique field for Gospel effort among Israel, the Society has for some time turned its attention in this direction. In order to carry on the work satisfactorily, suitable premises are required, and the council and committee have resolved, after mature deliberation, to meet the need by erecting a Mission House; and they hope to perpetuate the memory of two honoured pioneers in missionary work, by designating the building "The Wingate-McCheyne Memorial." Part of the house is to be used as a residence for the missionary, and the remainder for the general work of the mission, as well as serving as a home for the young converts, many of whom are foreigners, and need educational help. The Mission House will also be a training home for young men who are seeking opportunities for preparing themselves as ministers of the Gospel or missionaries to the Jews and the heathen.

EXTENSION OF WORK.

The Society's operations have been extended during the year both abroad and at home, and the secretary voiced the experience of the missionaries when he declared that there has been but little difficulty in persuading Jews to accept copies of the New Testament. Among many centres from which tidings of progress had been received, Hamburg, Rome, and Vienna were mentioned. The last-named city had yielded twenty-seven converts, while the entire attitude of Israel towards Protestantism and Christianity is becoming more and more favourable. The homes for the aged are supported from separate funds, and are occupied by old Hebrew Christian men and women, forming a shelter and retreat for the Lord's own people in their declining years.

Having only returned the previous evening from a visit to the Holy Land, the CHAIRMAN spoke from observation of the numerous signs to be witnessed there that the scattered nation is returning to its own land. All Christians must rejoice in the blessing which is attending the labours of those who are seeking to enlighten and win the Jew for Christ before he turns again to his own country. The number of Jewish converts has grown so considerably that the Hebrew Christian community is becoming a great power in the world. It must be remembered that the Jewish inquirer has to overcome, not only the hatred and contempt with which he has been trained to regard the Lord Jesus Christ, but also the possibility of losing his nationality. The sons of Israel will be won to Christ by love, and no other power will lead them to embrace the One they despised.

TIME-WORN OBJECTIONS.

Referring to some of the objections to Jewish missions often raised, Rev. C. H. IRWIN spoke of the chilling effect which criticism has upon those who are working among Israel. Surely it is no insult to go to a Jew and tell him that we have found him of whom Moses and the prophets spoke, and acknowledge the glorious heritage which has come to us through Israel. Many take upon themselves to say that it costs so much to convert a Jew. Even if this be correct, would not such men as Adolph Saphir, Rabinowitz, and Neander, be worth all that Christianity has brought to bear upon the movement? "Let us be done with this kind of reckoning; it is not the arithmetic of the Kingdom of God." The Jew must not be omitted from the range of the Christian's service and prayer. No scene can be compared with that of the rejected Redeemer looking down and weeping over the city of Jerusalem.

The problem of Jewish missions, said Rev. R. WRIGHT HAY, is part of the larger problem of the evangelization of the whole world. The prejudice of the Jew to the Gospel is more or less natural to the human heart, but too often is intensified by the persecution he receives at the hands of those who profess the name of Christ. The joy of being permitted to write the name of Jesus on the heart of the heathen, is not so great as being able to write it on the heart of the Jew.

An impassioned appeal by Rev. J. P. THIMANN followed. The attitude of the Jew to Christianity must be viewed from two points—external and internal. Nation after nation has found in the Gospel of Christ its deathless hope and ceaseless inspiration, and has bowed before its Author. The Jew almost alone has defied its influence. On the other hand, no nation under heaven has been more permanently affected by Christianity than Israel. From the days of Pentecost right down the centuries the finest intelligence of Judaism has passed over to the Christian Church. Christianity has triumphed, for no other religion has been able to make converts from Judaism. The age of miracles has not passed away, and the greatest miracle that happens is when a Jew, by force of truth, is led to yield to Him who is not only the light to lighten the Gentiles, but the glory of his people Israel.

The closing address was given by Rev. J. W. EWING, who recalled his impressions of a recent visit to the Holy Land. He urged that the obligations of the Christian world to Israel, and obedience to the command of Christ, constrain the Church to greater activity in preaching the Gospel to God's ancient people. A choir of children from Stockwell Orphanage added much to the enjoyment of the meeting, by the hearty singing of sacred melodies.

Lord's Day Rest.

DURING the past year the Working Men's Lord's Day Rest Association has laboured assiduously to combat the evils of Sabbath desecration, and labour on the sacred day.

At the annual gathering, held on Monday week at the Holborn Restaurant, Sir MARK STEWART, M.P., presided. In the absence of the secretary (Mr. Charles Hill), with whom, in his serious breakdown in health, much sympathy was expressed, the treasurer, Mr. J. HALFORD, stated that among the Association's educational efforts arrangements were made in April of last year for the preaching of 1,004 sermons. Free grants of literature were offered to all the preachers, and 970 parcels of documents, containing 75,000 publications, were sent. In all 1,155 free grants of tracts, amounting to 117,529 copies, were made during the year. The illustrated periodical, the *Pearl of Days*, has a total circulation of 121,000 copies. One of the vice-presidents (Mr. Cameron Corbett, M.P.) had introduced a Bill into Parliament to limit Sunday trading. Regret was expressed that the Society's efforts are greatly hindered by the example of many of the highest families in the land, who use Sunday as a day of mere amusement, disregarding the Divine character of the day, and the necessity of rest for the toilers they do not hesitate to employ.

The Sunday opening of the Alexandra Palace, with concerts, has occupied much of the attention of the committee; a careful statement, showing the gross violation of the law and the terms of their six-day music licence, was presented to the trustees of the Palace, but in vain. Endeavours have also been made to influence the London County Council to withdraw the permission it has given to the holding of Sunday concerts. There are no fewer than fifty-six metropolitan theatres and halls in which such concerts are regularly held. Sunday building operations have also been checked, and clauses in contracts forbidding Sunday work have been suggested in a letter inserted in many newspapers, and the Brighton Town Council have resolved to adopt such a clause in future.

Addresses were subsequently delivered by Revs. F. S. WEBSTER, DR. GEORGE HANSON, and others.

The Moravian Missions.

THE story of the Moravian Missions is one that never fails to appeal to the sympathies of Christians of every denomination, hence the large gathering which attended the eighty-fourth anniversary of the London Association held at Exeter Hall. The report presented by the secretary, Rev. W. Wetton Cox, stated that, though the annual increase of £4,000 so sadly needed has not been reached, there has been advance, the income of £13,000 for 1900-1901 having been exceeded during 1901-1902 by the substantial sum of £1,100—viz., £14,100. "Human probability and calculation may regret; but faith, recognising God's Sovereignty in the provision for, as well as in the success of, his work, gladly leaves the way to Him. And as we recognise the truth of this promise, once more fulfilled, we can look beyond the why and the wherefore, and say with grateful hearts: 'The Lord hath done great things for us, whereof we are glad.'"

PRESENT POSITION AND PROSPECTS.

The report further announced that the names of the Bishop of Durham and the Dean of Peterborough had been added to the list of vice-presidents. In commending the work of the Association and the interests of the missions to the sympathy of God's people for another year, the committee ventured to reiterate the two pressing needs which most seriously affect the present position and prospects of Moravian missions, viz., the general fund, which requires an annual increase of £4,000 if all the work is to be maintained and deficiency averted; and the additional fund to provide £2,000 annually for the special emergency in Labrador for a few years, until, if it may be, the Mission can be re-established on its old self-supporting basis. For these things earnest, united, individual and definite prayer was asked.

A strong case for further support to the missions of the Moravians was made out by Mr. J. H. Buxton, who presided. He spoke of the rigid adherence of these Christian pioneers to foundation truths, and the determination that wherever the agents went they should proclaim the doctrines of Scripture. In this strong adhesion of the Moravians to the Word of God the Chairman saw a lesson for Christians to-day, and ask the pertinent question: "Is it not a fact that some of us are getting a little less careful to keep up the steady reading of the Bible? It is the Bible-reading people who make the best missionaries, and who are able to walk close with God."

A STRIKING COMPARISON.

The work of the Moravian Church was referred to by Rev. Hubert Brooke as the best example of obedience to our Lord's last command. The speaker went on to institute an impressive comparison. The Moravians formed the oldest Protestant Missionary Church, and the Church in Uganda was the youngest, yet these two combined to give the Christian world an idea of what obedience to the Lord's command really meant. The Moravians gave one in sixty of their number to the foreign field, but the Church in Uganda, not content to receive the Gospel itself, but anxious to tell it out to others, had beaten this record, for the latest figures showed that in Uganda one in fifty was the proportion of native missionaries. Here the lesson for other Christian bodies was obvious and pointed. Referring to the S.V.M.U. motto—the Evangelization of the World in this Generation—Mr. Brooke showed that this was absolutely and easily within the compass of the Christian Church, if only the Lord's command were obeyed.

Rev. Henry Dening enumerated a number of reasons why the Moravian Missions should be supported, and as incentives to further effort spoke of (1) The love of a dying Christ, (2) The command of a dying Christ, and (3) The joy of a coming Christ. Rev. A. E. Barnes-Lawrence spoke with earnestness and sympathy of the work of the Missions. He claimed it as an honour to be allowed to say a word on behalf of so apostolic a church as the Moravians—apostolic, not because of its succession, but in its obedience and self-sacrifice. These three things—the open sepulchre, the coming kingdom, and the intercession of Christ, lie at the bottom of the success of all modern missionary effort, even as they did in the Apostolic age.

An interesting address followed from Dr. Simpson, relating to the Missions at Labrador, where he has been working for two years. He pressed home with much earnestness the need for further support, in order that the Mission may be properly equipped.

Congregational Union.

THE seventieth annual assembly of the Congregational Union of England and Wales was held last week, Rev. G. S. Barrett, D.D., acting chairman, in the absence through illness, of Rev. Principal Caleb Scott.

In his opening words on Monday evening, Dr. Barrett expressed the conviction that whatever might be the result of the discussions which have taken place in the churches, he thought this at least was clear, "that we are already of one mind and one opinion that the time has come for our churches, without sacrificing anything of that independence which has made us the power for good we have been in England, for drawing together in a closer federation that shall reverence our common brotherhood."

UNION FOR EFFECTIVENESS.

After an abstract of the annual report had been read by Rev. W. J. Woods (secretary), Rev. Thomas Robinson congratulated him on his résumé of the work that has been done from the commencement of the Union in 1831 to the present day. "I myself am a critic of this Union, and an advanced reformer, but I can say 'Amen' to every word that Mr. Woods has spoken of the achievements of our predecessors. I do trust that the re-organized Union will embrace within its fold every Church of England and Wales, and not a beggarly half of them, as at present. I hope also that it will embrace every county union, and, so far as possible, every existing Congregational society, for in so doing we shall ensure effectiveness in working, and I take it that this unifying of our forces will be the touchstone by which we shall judge best the proposals, both of individuals and committees."

The ballot for the chairmanship for 1903 having resulted in the election of Rev. Dr. R. F. Horton, he referred to several interesting topics when acknowledging the honour: (1) The organization or re-organization of our own denominational churches; (2) the relation of the churches of our denomination to the Protestant Churches of our country and our empire; (3) the duty of our Congregational Churches to the great commission of the Master to preach the Gospel to every creature, with "the position that we occupy in reference to the London Missionary Society, which is the only expression of our missionary zeal in any way connected with our Union."

THE COLLEGE QUESTION.

Reports were received from the ten colleges —Nottingham, Mansfield, New, Western, Yorkshire, Cheshunt, Hackney, Lancashire, Bala-Bangor and Brecon Memorial—to recommendations (1) urging the importance of special care in the selection of candidates, and of vigilant attention through the whole college course to the fitness of students for the ministry; (2) advising the formation of a College Board to regulate the admission of students; and (3) counselling the adoption of some scheme of amalgamation which, without impairing the efficiency of ministerial training, would effect important economies. The general committee was, therefore, instructed to constitute some of its gravest members a special committee to inquire into these subjects; the provisional report to be submitted for consideration and suggestion to each college authority, and after these have been carefully examined, a report to be presented to the Assembly.

On Tuesday morning an address, which had been prepared by Dr. Caleb Scott, was read by Rev. J. R. Bailey (Eccles), the subject being "Christ and Criticism: The Open Mind and the Adoring Heart." Beginning by recognizing that there are defects in the system of church government, he touched on current questions by saying, "We are all anxious that those defects should be remedied, and that Congregationalism should be made a much greater power in the country than it has been, by any changes which can be made in its administration without surrendering the fundamental principle which it has safeguarded in the past."

Accredited delegates were welcomed from Scotland, Ireland, the United States, South Australia, New Zealand, South Africa, and Canada—whose presence was regarded by the chairman as "an illustration of that larger empire, the empire of spiritual truth, of which we form a part in this country."

EXTENSION AND ORGANIZATION.

On behalf of the Church Aid Society, it was reported by Mr. Gerald Ford (treasurer) that in 1901 £4,000 had been distributed in grants; and that 368 churches, 148 mission stations, 218 pastors, and sixty-two evangelists had benefited thereby. The number of contributing churches had risen from 131 to 165.

The interest in the gatherings culminated with the report on Dr. Parker's proposals for federation. An analysis of the returns showed that very many of the larger congregations approve of the idea of closer relations, but did not commit themselves definitely to the scheme proposed; but there was much division even on that fundamental point. Eventually, after prolonged discusssion, it was agreed, on the motion of Mr. Albert Spicer, that the general committee be requested to prepare a scheme which may serve to unite Congregational churches more closely for common purposes; and authorized the appointment of a special committee of twenty-four, not more than sixteen of whom shall be members of its own body, to draft proposals for its consideration.

Strangers' Friend Society.

THE 116th annual gathering of the members of the Benevolent, or Strangers' Friend Society, took place on Thursday at Finsbury Pavement, when the chairman of the Society for the year, Mr. Henry Swaffield, presided, and the report of the Executive was adopted. A second meeting was held in the Lecture Hall of the Y.M.C.A., Aldersgate Street, under the presidency of Mr. Edmund Hughes. Various speakers testified to the great good effected in the course of ministering to the necessities of the sick poor, met with, in many of the dark corners of the metropolis, by one and another of the 150 voluntary visitors.

In the annual report it is pointed out that the real tragedies of life are not confined to the very poor—so called—there being very many of a higher grade who, amid the most untoward circumstances, are endeavouring to keep their heads above water, until the most stinging poverty has to be confessed. The work of dealing with such as these needs delicacy and tact, where gentle and consoling words must charge the lips and kind and thoughtful actions guide the hands; that, while ministering to the necessities of the body, a message may be given to the soul, thrilled with sympathy, akin to that of the Master Himself.

Convalescent Home for Epileptics.—The National Society for the Employment of Epileptics have built at Chalfont St. Peter (in connection with the epileptic colony there) a special Home for twenty-four male patients convalescing after illness, or for other reasons needing temporary care and treatment amidst healthy country surroundings. The need for such a Home is well known, and arises from the fact that patients subject to epileptic fits are excluded from admission to any of the ordinary convalescent Homes. The entire cost of the building—about £3,500—has been defrayed by one donor, but there are at present no funds available for furniture, the cost of which is estimated at £450 to £500. When furnished, the Home will be ready for immediate occupation. The secretary to the National Society is Mr. G. Penn Gaskell, 12, Buckingham Street, Strand, W.C.

Young People.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, *12, Paternoster Buildings, London, E.C.*

**** I want to interest my* ELDER *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *(See next page.)*

Foreign Mission Week.

OLD MRS. UEN.*

THIS week we are going for a long journey together to a mission station in Western China. Sin-tien-tsï it is called, and is situated near one of the tributaries of the river Yang-tse-kiang, which you read of in your geography books.

My special reason for taking you all this way is to introduce you to Mrs. Uen. If you could see her portrait, I dare say you would exclaim, "Oh! what a fright!" But it is such a happy old face, and perhaps when you have heard her story, you will wish you could be like her, in spite of her "plain" appearance.

Mrs. Uen did not hear of Jesus Christ until she was seventy years old! One market day, as she was selling her wares, she heard a Bible woman talking about a God who loved and cared for people of every race and land. She was much interested, and commenced to attend the Sunday services held by the missionaries, although she had to walk four miles each way. At last she decided to become a Christian. That meant a very brave and difficult thing. She knew she must give up her idol worship, which would bring upon her persecution and hatred. She was living with her son and his wife and children, and it grieved her to see their idolatrous practices. When the time of day came to burn incense to the heathen gods, Mrs. Uen would go out until it was all over. One day she even went so far as to carry all the idols into the courtyard, telling her son that if he must worship them, he could do it there! This made him very angry, and after treating her cruelly, he finally went away with his wife and children, leaving the poor old woman to get on as best she could.

One of the first things Mrs. Uen did after her son had gone, was to pull down the idolatrous pictures from the walls, and burn the idols. But in the centre room was a tablet to "Heaven and Earth," which she dared not touch, because it belonged partly to a nephew of hers whom she was afraid to offend. One night she had a wonderful dream. She thought she saw Jesus Christ coming across the valley to her house, and she cried out, "Saviour of the people, I am a sinner, come and save me." But though He drew near her house, it was only to look sadly in, and pass sorrowfully by. On awaking, she could not forget her dream, and every time she looked at the idolatrous tablet she felt that perhaps this was keeping Jesus out of her house. At last she determined, at whatever cost, to get rid of it, so she wrote to her nephew and told him she must obey God first, and saying that if he would not take the tablet away, she should burn it. At last he gave her permission to do as she would with it, and the following Sunday, with great delight, she brought it up to the missionary's house and burnt it there.

A few days later, she expressed a desire to have her house whitewashed, but the missionaries tried to dissuade her, because she was very poor, and the process was expensive. What do you think she replied? "I *must* have it whitewashed, because I want my Lord Jesus to live with me there, and it must be clean for Him; and am I not expecting Him to come back from heaven at any moment? I would not like Him to *smell any trace of the incense.*"

So the missionaries let this dear old lady have her way, and she is now doing all in her power to help them in their work, though she has to suffer a good deal of persecution from her relatives. She is very poor, but the first of all her crops and vegetables she brings to the missionaries. One day, hesitating to take her first basket of new peas, the missionary said, "Why *do* you give us so much?" Mrs. Uen answered, "Have you not brought me the Gospel, and told me of the love of Jesus? By giving to you, I feel I am giving to God also."

I think this is a very beautiful story, and it teaches us great lessons. Are *we* as eager to put away from our lives all wrong thoughts and wishes (as the old lady was to destroy all traces of past idolatry), so that they may become fit for Jesus Christ to dwell in? "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?"

Are *we* as eager to stand up boldly for Christ, and to do all we can to spread his love amongst those who know Him not? The presence of Jesus became such a reality to old Mrs. Uen that she was quite upset when asked if she were not lonely living among the mountains. She answered, "How can I be lonely when my Lord is always with me? I talk to Him, and He speaks much to me."

May Jesus Christ become "a living, bright reality" to you, as He was to that old heathen woman, who had so few advantages, and who had not the joy of hearing his name until she was seventy years of age! Then you will find out the truth of what she said, with her wrinkled face all smiles: "The years in which I have known Jesus have been the happiest in my life." Also, you will pray and work (perhaps some of you even going out to the foreign field) for the day when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

"God speed the day when those of every nation
'Glory to God' triumphantly shall sing;
Ransomed, redeemed, rejoicing in salvation,
Shout 'Hallelujah,' for the Lord is King!"

KATE HOPKINS.

* This story is taken from a beautiful book AMONG HILLS AND VALLEYS IN WESTERN CHINA: Incidents of Missionary Work. By Hannah Davies, of the China Inland Mission (3s. 6d. *Partridge*). There are many illustrations, and Mrs. Isabella Bishop writes an introduction. Made up of excerpts from the journal of a devoted worker, this volume is replete with striking incidents, and vigorous missionary sentiment.

The Good Shepherd.

Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one Shepherd (John x. 16).

"HE was not willing that any should perish;
Jesus enthroned in the glory above,
Saw our poor fallen world, pitied our sorrows,
Poured out his life for us—wonderful Love!

'Perishing! perishing! thronging our pathway,
Hearts break with burdens too heavy to bear.
Jesus would save, but there's no one to tell them,
No one to lift them from sin and despair.

"Perishing! perishing! hark how they call us:
'Bring us your Saviour, oh, tell us of Him!
We are so weary, so heavily laden,
And with long weeping our eyes have grown dim.'

"Perishing! perishing! harvest is passing,
Reapers are few, and the night draweth near,
Jesus is calling thee, haste to the reaping,
Thou shalt have souls, precious souls for thy hire,"

A. B. S.

The "Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 331).

IDOLS.

1. Quote verses which show the folly of idol-makers (Jer. xliv.).

2. Give a description of an idol (Psa. cx.-cxx.).

3. Why did God say (*a*) "Thou shalt make no covenant with them"? (Deut. vi.-viii); (*b*) "Thou shalt not hearken"? (Deut. xii.-xiv.)

4. Of whom was it said, "they are all of them vanity"? (Isa. xliii.-xlv.)

5. What did God say about idol-makers? (Isa. xliv.-xlvi.)

6. Who gave vivid proof of the foolishness of idolatry? (1 Kings.)

7. Of whom was it said (*a*) "They have not known nor understood"? (*b*) "They have no knowledge"? (Isa. xliv.-v.)

8. What is said about other gods (*a*) Ex. xx.; (*b*) Ex. xxii.; (*c*) Ex. xxiii.; (*d*) Psa. xcvii; (*e*) 1 Cor. x.; (*f*) 1 John v.?

9. What does St. Paul say about idols? (1 Cor. vi.-ix.)

10. How are we warned against idolatry? (*a*) Col.; (*b*) Eph. iii.-v.; (*c*) Rev. xxi.; (*d*) Rev. xxii.

11. Whom and how may we worship? (*a*) Deut. v.; (*b*) Matt. iv.: (*c*) Acts xiv.; (*d*) Col. ii.; (*e*) Rev. xix.; (*f*) John. iv.

[Children under *ten* do any 3; under *thirteen*, any 6; under *seventeen*, any 9.]

ANSWER TO LAST SEARCHER (330).

LOVE.

1. (*a*) Jer. xxxi. 3; (*b*) John xiii. 1.
2. Hosea xi. 4.
3. Prov. xv. 17.
4. Matt. xxiv. 12.
5. (*a*) John xi. 5; (*b*) John xix. 26; (*c*) Mark x. 21, 22.
6. (*a*) 1 John iv. 10; (*b*) 1 John iv. 12.
7. Psa. xcvii. 10.
8. 1 John iv. 19.
9. Mark xii. 32, 33.
10. Matt. x. 37.
11. (*a*) Deut. vi. 5; (*b*) Josh. xxii. 5.
12. (*a*) Neh. i. 5; (*b*) Psa. xxxi. 23; (*c*) 1 Cor. ii. 9.
13. John iii. 16.

No. 329.—Correct answers (complete list) received from

A—Elizabeth Aiken*, Tom and John Aikenhead, Leonard Allen Mabel Ashwell, Bessie and Daisy* Annett, Edmund Adams*, Victor Armstrong, Edith Archer, Gordon Allt, Gwendoline Ahier, Bessie Acton*, D. Anderson-Berry*, Kate Allan, R. and Ernest Aldwinckle

B—Annie Bain, Conyers and Massy Baker, Louise Betts, Harold and Dorothy* Berry, AlbertBrown, Beatrice Brouard, Ileene* and Mabel* Barstow, Claude Bowker, Freda, Irene and Evelyn Butlin Gwen and Barbara Bourne, Frances Burnett*, Lucienne Brabandes, Annie Brown, Mabel Bartlett*, Monica* and Alison* Bailey, Violette Birney, Edith Baillard*, Evelyn* and Hilda* Barstow, Stanley Burgess*, Annie Blaikie*, Harry and Dorothy Brooks, Alice Baldwin*, Ewen and Ronald Bentley, Thomas Bryant*, Mabel Baker*, Elsie Brinkworth*, Nellie Bayford, Emily Bridgewater*, Robert Bushby*, Donald Beale, Edward and Helen Beck, Sydney and Nelson Bird, Eunice Baber, Gertrude Bourner, Ella Berryman.

C—Duncan and Hyde Campbell, Rachel and Harold Clarke, Alfred Cocking*, Dorothy Cooper, Catherine Clark*, Hannah Chapman, Henry, David and John* Colville, Willie Cooper*, Alice Crang*, Maggie*, Walter and Jessie* Carter, Ethel Cumbers Winifred Collingwood, Edith Clear, Beryl and Gladys Calvert, Percy and Stanley Chappell, Lydia Cleary, Willie, May* and Ida Cullen, Annie Coulter, W. Campbell, Gladys Clark*.

D—E. Dodd, Zan and Kathie Dudgeon, Lizzie Dowzard*, Violet and Mai* Davidson, Willie, Emily*, Grace* and C. Dempster, Stanley Drew, Kitty and Violet Donaldson-Selby, Dorothy Daintree*, Eddie W. and Nellie* Dowsett, Nessie Dunn, May Darroll*, Marie Denizo Frederick Dymond, Florrie Davis, Hilda and Elizabeth Drayson Gabrielle Dupriez, Winifred Dixon, Helen Dick*, Elsie Denton Rachel Duff*, James and John Davidson.

E—Ruby Ellis, Muriel Eustace*, Alexander Elrick.

F—Hyacinth FitzSimons, Anna, Elsa* and Helen Fox, E. Franklin-Smith, Olive, Mabel and Vincent* Fleet, K. Fausset, Phyllis Fry Phyllis and Gwendoline Flint, Jeanne Faucon, Louise Filhol* Ethel Fowler, Percy Fitch*, Laura Finch, Gwendoline, May and Eirene Fennell, Marian*, Frank, Charles* and J. Freegard, Eva and Mabel Fletcher, Queenie Farrington*, Aileen and Francis Figgis, Lewis and Agnes* Fullarton.

G—Evelyn Gulston, Ivy and Hilda* Godfrey, Constance Gabbett*, Thomas Gilbert, Alan Gardner, Gladys*, Dorothy, and Cicely* Gibson, George and William Goodall, Ethel Gates, Mary* and Daisy*, Greenacre, Winifred Gill*, Mildred Gardiner, Henry Goulding, Aimee Guilbert, J. Glassock, Margery and George Graham-Brown, Dorothy*, Jack, Stuart and Edith Gray, Marguerite Gregory, Dorothy Grey*, Norah Goodbody, Alice Gammage*, Mayflorrie Glover, Dorothy Grove*, Margaret and Mary Gorrie, Isabel, Margie and Elsie Goudge, Nora Glynn.

H—Ina Hemmel*, John Herbert, May Hazeldine, Violet Holford, Agnes Head*, James Henderson, Elsie* and Reggie Hill, Georgette Hoffmann*, Nellie Hatchett*, Edith Haley, Henry, Edith and Winifred Harvey, Julyan and Norman Hoyte, A. and May* Handasyde, Dorothy Hogben*, Olive Hutchings, Kathleen Hobbs*, Dorothy and Kathleen Heckford, Agnes Hamilton, Annie Horstcraft, Beatrice Hastings, G. Hucklesby*, Harry and Mabel Hodgkinson, Dorothy Havergal-Shaw*, Hilda, Mary and Elizabeth Hooper, Hettie Hill, Edith Hillier, Ella Hake, Dorothy Hunt, Minnie, Allan and Alex Hogg, Eileen Howard, Theodora Hill.

I—Isabel* and Ami Inglis, Daisy Irodell.

J—David* and Robert Jameson, Ida Jackson, Lizzie Johnstone. Violet Jones' James and Archie* Jenson, Hilda* and Louie* Jeffery, Emily Jones, Walter Jeal, Alfred and Gladys* Johnson.

K—Martha Kidman, Creina, Mima and Wm.* Kay, Phyllis and Marjorie Kiernan, Maurice Kalinsky, Eva Kalb*, Nellie Kelly, Annie Kingsford.

L—W. Leybourne, Alfred and Gladys* Leigh, Elise and Alice Lee, Beatrice Le Mesurier*, Sidney and Mary Law, Lizzie Lloyd*, Constance Long, Cecilia Lichtenstein*.

M—Ella* and John MacMurray, Connie Murfin*, Lydia and Susie Mann, John Macfarlane, Alice and Maisie Mackenzie, Ella, Joy, and Margaret* Macfadzean, Harvey Moore, Alice and Jessie Morrison, Margie Marston*, Mary, Dorothy* Daniel and Margaret* Morris, Eva Mackenzie, Molly McArthur, Nellie Mills, Charlotte Millar*, Dora Muir*, Mary Middleton, Nellie Manning*, Charlie and Dorothy McMullin, Mabel Morris*, Lewis*, Arthur*, Grace and Nelly Morice, Irene Mabille, Bertie Mills, Marjorie, Geoffrey, and Sidney Martin, Gwendoline Moir, May Mills, William McDonald, Dorothy, Leonard, and Winnie Mace.

N—Edward Newell, Edith Newton*, G. and Hilda* Nicholls, Jessie Nicholas, Emily Norris, Amy and Maude Nottage.

O—Kathleen O'Callaghan, Olive Oxley, Benjamin Onions, Maude Oakes.*

P—Ella Pulham, Hattie Peters*, Dora Phillimore, Winnie Picknell, Maggie Pibel, Isabel* and Gladys* Phipps, Lucy Pelham-Burn, Willie*, E., Connie and Jessie Palmer, Kathleen Paisley*, Laura Percy, Rosie Poppin, Enid and Kathleen Pincott, Alfred, M., W., and Stewart Porter.

R—Hilda* and Alice* Reid, Alan Richardson, Nora Read*, Gussie and Marion Roach, Emily Rowdon* Winnie Runting, Ada Renels, Olive Robinson, Maggie Russell, Marion Richards*, Helen Reid, Annie Roberton, G. Ravenhill*, Hope Robinson, Jessie and Cecily* Roe, Eva Rodgers.

S—Ellen, Andrew, Effie and Florence Simpson, Joyce and Flora* Smith, Marguerita Sidky, Edgar, Constance and Hilda Schaeffer, Archie Stubbs*, David and Stephen Simmons, Agnes Shields*, Jacoba van Seventer van Sermaine Schuman, Evelyn*, Gladys, Violet* and Phyllis Shaw, M. and Grace* Spurgeon, Frances Stileman, Betty Stocks*, Esther Simmons, Arthur Struthers, David, Stanley, Roger and W. Soltan, Glanvill, Stanley B. and Rider Smith, Marjorie* and Cicely* Sherbrooke, Margery Smart*, Mary Sowden, Florence Smith, David Seth*.

T—Charlie and Flossie* Thomson, Evelyn and Lilian Tracey, Olive Trench, Margaret Tweedy*, Frank Thomson, Frank Terrell, Vincent Taylor, Dudley Toye*, Winifred Trotter, Archibald and Theodora* Thorn, Dora Tealby*, Marion Tarry*.

U—Eva Usher. **V**—Norman Vince.

W—Violet* and Louisa Walker, Walter, William, Edith and Edward Wheeler, Nora* and Ellie* Wyatt, Helen Webb, Dorothy Wheeler*, Bertie Walls, Pringle Wilson*, Elsie Wilkinson*, Leonard Well, Mabel Wheeler*, Muriel Wilson, Stewart and William Watson, Mary Williamson*, Ernest, Kenrick and Queenie Wakeford, William Watson*, Zoe Wilkins, W. Wainwright*, Dorothy Woodforde, Greta Watson, Cecile and Phillis Wright, Dorothy Williams, Agatha Ward, Sara and Georgiana Wilson, Ellen Williams, Gracie Winn*, Irene and Laddie Wood, Fanny Wheeler', Stephen Wilson, Arthur Watts, Sarah* and Annie* Wood, Florence Wilde, Wilfred and Sidney Watson, Ernest, Kathleen and Charles Wingrave.

Y—Gladys Young.

Children's Special Service Mission.

Mr. J. Spiers, *Horsell, near Woking*, May 31-June 12; Mr. H. Hutchinson, *St. Jude's, Kensal Green*, May 25; *St. Mary's, Hornsey Rise*, May 25; *Chelmsford*, June 5: *St. Leonard's*, June 6, 7. Mr. J. S. Tyler, *Tunbridge Wells*, May 25; *Hayward's Heath*, June 5; *Ventnor*, June 8; *Bonchurch*, June 9; *St. Lawrence*, June 10, 11. Mr. H. Hankinson, *Peckham*, June 3; Mr. E. Hughes, *Streatham Hill* May 25. Mr. F. P. Rowe, with Caravan, *Danbury, Essex* Mr. E. Clark, with Caravan, *Haynes, Bedford*. Mr. T. S. Page, with Caravan, *Bildeston, Ipswich*.

Kingston, Jamaica. — Mrs. Denniston, the widow of a minister who laboured for many years in Jamaica, pleads the cause of the Sailors' Rest, which she was led to open over two years ago in Kingston, the chief port of Jamaica. There had never been any place in which European sailors might find friendly shelter and fellowship while ashore. A temperance bar for cool drinks is attached to the rooms, which are more numerously visited every month. The men enjoy reading, playing games, and writing letters, and at the close of each evening there is a short service of singing, with music, Scripture, and prayer. Sailors of all nationalities call at the port. Mrs. Denniston cannot get much help in Jamaica, owing to the very depressed state of the island, by the withdrawal of the sugar trade from England. She hopes to return to her part of the work in the autumn. She asks the Lord's people to remember Kingston in their prayers. Her address is 50, Charles Square, Notting Hill, W.

Christian Endeavour Topic.

Sunday, May 25, 1902.

Our Denominational Mission Board (Acts xiii. 1-3; xiv. 19-28).

FROM this point the interest of this book centres round Antioch and the great missionary movements that emanated from that city. Why did the Holy Spirit transfer the focus of his operations from Jerusalem to Antioch? Was it not because, in spite of the indications of God's will communicated through the Apostle Peter (Acts x. and xi.), there had been so evident a disinclination on the part of the mother-church to give herself to missionary enterprise? And was it not a fact that in Antioch there was a greater alertness to know and to do God's will? The fact that in these opening verses we find a number of godly men gathered together before God, seems to indicate that their hearts were aglow with missionary zeal, that they had been impressed with the necessity of ministering to the great Gentile world, and that they were only waiting for further direction from the Divine Spirit. The Jerusalem Church ceased to be in the forefront because she was lacking in missionary enterprise, while the Church at Antioch replaced her because the leaders there were so keenly alive to the importance of missionary work. The Church which is not full of missionary zeal will soon lag behind, and be left out of count in the movements of the Holy Spirit. It is only as we enter into God's desires for the whole world that we shall be as vessels ready for his hand.

Notice that our prime desire must not be even the work of the Lord, but Himself. It is as we minister to Him, and wait before Him, that the Holy Spirit will impart his loftiest commissions. Perhaps we are in danger of losing sight of the Saviour in our zeal for his service; but the latter will only prosper in proportion as the former is recognised.

Note the personality of the Holy Spirit—"Separate *Me* . . . . *I* have called." The little group of prophets and teachers laid their hands on the two first missionaries, treating them as a wave offering (compare Num. viii. 10, 11). When we send missionaries out, it is as our representatives. We, so to speak, wave them before God, to be accepted for our inability to go ourselves. Notice also how God calls for our co-operation. He designates his workers, but He calls upon us to separate and send them forth, and follow them with our prayers.

When God calls us it is always for some specific work, but He does not reveal this supernaturally to us at first; only as we advance on the path of obedience is his further extent made known. It is enough for us to recognize that God has a plan, which may include success or apparent failure, the welcome of those who love, and the animosity of those who hate and oppose, storm and shipwreck, the climbing of sharp ascents, and the descent into smiling valleys; but it is all foreknown by One Who is prepared to go at our side, to help us in every hour of need, and to use us marvellously for the salvation of men. The scenes of the next two chapters were in the mind of Christ before they took place, and their events were all anticipated in the work to which the Apostles were called.

It is very assuring to notice chapter xiv. 3, where we are told that the *Lord Jesus* corroborated the words of his servants by the signs and wonders which He permitted them to work. It will be always so in *Christ*. The promises of *God* are yea and Amen. He is always granting the affirmation of his sanction to those who faithfully serve Him. Never for a moment are they left without witness.

It is thought by some that during this stoning Paul was caught up into the third heaven, as he tells us in 2 Cor. xii. 2. Whilst his body was being battered, his spirit was in Paradise. It may be that the sufferings of *God's* saints have always had a similar heavenly anodyne. How wonderful that the Apostle should start off on the morrow, for his face and body must still have borne marks of the stones; but nothing could damp his ardour or restrain his spirit.

It was a remarkable missionary meeting when they got back to Antioch. They told how God had wrought "with them," and how hundreds of Gentiles had stepped through the open door of faith into the Father's house. Let us remember that that door has never been closed, and in co-operation with the Spirit of God let us spend our lives in inducing others to cross his threshold. F. B. M.

Communications Received with Thanks.—R.M. J.A. Mrs. K. F.M. C.L.E. R.H. E.S.E. W.J.P. G.P. Miss M. F.S.W. G.F.P. D.G. J.A.McC. M.A. A.W. A.P. R.G. E.H.K. W.S.N. D.F. M.A.L. D.Y. C.S. A.W.N. J.F.S. W.E.T. J.B. J.E. J.B.B. Mrs. C. T.H.S. W.B.F. R.B. A.J.D. A.C.G. L.K.S. P.J.L. C.R.H. W.R. A.D. G.P. R.G. C.L.W. J.N. R.H. A.B.B. S.A.F. D.C. Dr. H. R.F.T. Q.E. C.M. S.D. C.A. B.H.G. E.S. J.S. R.C. G.E.M.G. La P.M.B. W.D. W.K.C. J.T. S.H.W. D.H. D.P.B. J.P. J. de V. H.C. D.S.T. G.H.P. E.J.A. W.J.B. J.S.D. F.W.R. R.K. N.B. H.A.T. G.A.A. R.H.G. M.S.B. A.H. J.E.M. M.K. C.P.H. G.A.G.

International S.S. Lesson.

Sunday, June 1, 1902.

Paul at Lystra (Acts xiv. 8-22).

Golden Text—2 Tim. ii. 3.

A ROUGH and difficult journey lay between Antioch, whence Paul and Barnabas had been expelled, and Iconium their next resting place, ninety miles through a mountainous district; and yet, with freshly-inspired courage "both together, they went into the synagogue, and so spake that multitudes believed." "Both together"—there is no link in comradeship like the love and service of Jesus, forged in the furnace of "suffering for his Name's sake."

The enemy followed close on their track. Evil reports, misrepresentations of them and the doctrine they preached, injected into the minds of their hearers, soon wrought mischief. Party feeling ran so high, that one section joined with the unbelieving Jews in laying secret plans to make a rush on the Apostles, and stone them. But they escaped to Lystra, the home of Timotheus and his mother Eunice, and where doubtless that young man first heard the Gospel from Paul's lips, for on the second tour Timothy was mentioned as already a disciple (xvi. 1).

As in Iconium, "they spake boldly in the Lord," and "He granted signs and wonders to be done by their hands;" so in Lystra God honoured the word of his servant, and healed a man who had been born a cripple. The Lystreans, seeing this miracle, concluded, according to the legend of their city, that their patron-God (*v.* 13) had indeed come among them in person. Jupiter, the father of the gods, and Mercurius as his attendant orator. Barnabas was probably older than Paul, and of more imposing appearance; Mercurius, the god of eloquence, the spokesman of the gods, small in stature, and alert in speech and action. "*The* speech of Lycaonia" was a local dialect, and not the Greek universally spoken; therefore the applause and preparation for sacrifice to them as gods were not understood by the Apostles until the oxen and garlands were actually brought before them. *Con*trast Paul's action under the circumstances with that of Herod (chap. xii. 22), "Them that honour Me I will honour (1 Sam. ii. 30).

Do we ever take to ourselves the glory of such gifts as God has graciously bestowed on us? The Lystreans worshipped empty myths, Paul preached to them the "LIVING GOD," and some turned to serve Him.

"I may as well kneel down
And worship gods of stone,
As offer to the *living God*
A prayer of *words* alone."

Again the enemy "dogged the steps of the toiling saints." 130 miles were not too many for these persistent Jews to travel in order to carry out their designs of relentless hatred. Their hearts were set on stoning Paul somewhere, and they succeeded at Lystra; but the Lord raised him up again.

Timothy was most probably in the group of disciples which stood around Paul (*v.* 20).

(Did Paul remember Stephen while the stones were striking him (viii. 58)?

The memories of Lystra remained with him till his last days (2 Tim. iii. 2).

"What Persecutions I Endured!"

Fickle, misguided Lystreans, where was their gratitude? Of what worth was their applause now? (2 Tim. iv. 8).

DERBE was the last town on this mission plan. "Made many disciples there" (R.V.) Gaius, chap. xx. 4. Then with faith in God, supernatural courage, and loving care for the new converts, these true-hearted missionaries called back at each city where there had suffered most, to comfort and confirm the souls of the new disciples; not forgetting the tribulation and the kingdom.

A Good Soldier.

To his King—Loyal, obedient.
To himself—True, honest.
To the enemy—Brave, no surrender.
1 Cor. xv. 57, Victory—Crown, 2 Tim. iv. 8.

or—

A Good Soldier of Christ.

S eparate unto the Lord.
O bedient to his orders.
L oyal to his kingdom.
D ead to self.
I nvulnerable—well armoured.
E ndure as seeing Him.
R edeeming the time.

Applicants for Tracts.—Mr. R. Mann, 54, Andover Road, Hornsey Road, Holloway, N.; Mr. E. J. Halford, Naze Villa, Maybank Road, South Woodford; Mrs. Buck, 68, Millbrook Road, Brixton; Mr. W. E. Richens, 28, Rucklidge Avenue, Harlesden, London, N.W.; Mr. George F. Parker, 4, Cobden Road, Midhurst, Sussex; Pastor S. A. Fox, 16, Bath Terrace, Robin Hood Street, Nottingham; Mr. J. Seaman, 41, Cranbourne Road, New Town, Stratford, E.; Mr. J. W. Harvey, evangelist and colporteur, Mundenbury, Great Munden, near Ware, Herts.

C.E. Coming of Age.

THE twelfth British National Convention of Christian Endeavour Societies—which is being held at Manchester as we go to press—marks the coming of age of the movement. The first Society was established by Rev. Dr. Clark at Williston Congregational Church, Portland, Maine. The figures presented on Tuesday show that during the last twelve months 532 new societies had been enrolled in England, thirty-one in Scotland, sixteen in Ireland, and forty in Wales, in all 619. A point of considerable interest lies in the fact that 150 of these Societies are classed as "junior."

Returns received from 5,291 societies show 148,046 active, 55,373 associate, and 20,601 honorary members; and the whole membership for Great Britain and Ireland is estimated at 196,514 active, 72,683 associate, and 25,794 honorary, making a grand total of 294,991. Among other figures given in the report, we find that 15,409 of the members were received into church membership during the year, and that 10,210 were transferred from the associate to the active list.

The spread of the movement on the different denominations is shown by the fact that 113 of the new Societies are returned as Baptist, ten Church of England, 113 Congregational, nine Friends, five Independent Methodists, twenty Methodist New Connexion, forty-one Presbyterian, 153 Primitive Methodist, sixty-six United Methodist Free Church, nineteen Wesleyan.

At the Manchester Y.M.C.A. on Monday, an interdenominational meeting of students was held, under the presidency of Rev. Dr. Leach, when representatives were present from the Lancashire Independent, Baptist, Wesleyan, Primitive Methodist, and United Methodist Free Church Colleges.

University Notes.

[from our own correspondents.]

OXFORD.

THE Oxford branch of the London Society for the Promotion of the Gospel among the Jews held its annual gatherings last week. The Bishop of Connor and Down was the special preacher at St. Clement's and St. Aldate's churches. At the public meeting it was realised that so rapidly are the Jewish people increasing that soon the Turkish power in Palestine will be but nominal.

Speaking at the annual meeting of the Oxford House Mission, held in New College Hall, Mr. F. H. E. Cunliffe, Fellow of All Souls', pleaded for men to carry on the work of the Mission in East London. The fight was against inferior literature, terrible ignorance, and misery, for which Christian University men were greatly needed.

At the annual meeting of the Gleaners' Union of the C.M.S., 245 young Gleaners presented the Hon. Mrs. Talbot Rice, wife of the rector of St. Peter-le-Bailey, with a book, silver inkstand, and candlestick, in remembrance of her great work among the Gleaners of Oxford. Mr. Rice commences his duties as vicar of Swansea on the first Sunday in June.

CAMBRIDGE.

LAST Sunday at St. Columba's Church, Rev. G. A. Johnston Ross commenced his ministry. He preached from Rom. xii. 6, "According to the proportion of faith." With these same words he had commenced his first ministry in Scotland, and they were also the motto of his father's life and ministry.

The new secretary of the Cambridge University Prayer Union, in place of Rev. C. Lisle Carr, who is leaving Cambridge, is Mr. W. G. Hardie, Ridley Hall.

At the Emmanuel Congregational Church, Rev. Dr. P. T. Forsyth preached, and announced that Rev. W. B. Selbie, of Highgate, had accepted the invitation of the congregation to become their minister. Mr. Selbie, who is expected to come to Cambridge during the summer, is assured of a hearty welcome.

Last Sunday the anniversary sermons were preached on behalf of both the Church Missionary Society and the Baptist Missionary Society. For the former the deputation were Rev. G. T. Manley, Fellow of Christ's College, who was Senior Wrangler in 1893, and Rev. H. S. Mercer; and for the latter, Revs. D. L. Donald, J. R. M. Stephens, and Dr. T. R. Glover.

Children's Scripture Union—Portions for week ending May 31.

Sun.	May	25	*Psa.*	lx.	1-12	Thurs.	May 29	*Col.* iii. 1-15
Mon.	„	26	*Col.*	i.	1-17	Fri.	„ 30	„ iii. 16-25
Tues.	„	27	„	i.	18-29	Sat.	„ 31	„ iv. 1-18
Wed.	„	28	„	ii.	1-15			

The Christian Temperance Campaign.

FALKIRK.

DESCRIBING the remarkably fruitful campaign of Rev. Dr. J. Q. A. Henry at Falkirk, Rev. James Hunter writes from the U.F. Manse, Laurieston, Falkirk:—"Another week of temperance work has come to a close. It has been a record week. The way had been prepared by the previous work of Rev. Leonard M. Isitt and Rev. W. W. Miskimmin. But this concluding week brought the interest to an intense white heat. In all my experience of temperance work, I have never seen anything comparable to it. The audience night after night filled the Town Hall to overflowing. It was a sight never to be forgotten to look from the platform on the sea of faces of men who were drinking in the stream of truth flowing from the lips of Dr. Henry.

"For fulness of information, for a thorough grasp of his subject, for directness of speech, and for the power of interweaving with temperance truth the deepest truths of salvation and appeals to the highest motives, I have never heard any orator who equalled Dr. Henry. When he dealt with the 'Industrial' and 'Physical' aspects of the question, statistics and medical testimonies, which in the hands of most speakers are felt to be dry, came forth as if they were on fire—a living stream of burning eloquence. But he is at his best when he deals with the Church aspect of the question. He goes to the core of it. He makes every Christian hearer realize that this is a moral question of eternal importance to the life of the Church and the extension of Christ's Kingdom. Even the most active temperance workers often felt, under his lucid expositions, that they had hitherto scarcely touched the surface of the question, and that a great deep was being opened up. One often felt ready to say with Nehemiah, 'I am ashamed, and blush to lift up my face'—so great did the work appear in comparison with what had been attempted.

"One valuable result of the mission has been the deepening of the convictions of temperance people. Sentiment has given place to conscience, and the deep sense of the great question of righteousness which lies at the root of the temperance movement. Though I do not remember that Dr. Henry ever spoke of expediency, many who heard him felt that that was a most inadequate basis; that there was a question of right and wrong on which they must come to a decision, and take their stand on the Lord's side. It has thus produced not only a revived and deepened interest in the temperance movement, but an awakening of interest in the salvation of men and the extending of the Redeemer's Kingdom. Besides this reviving of those already engaged in the work, many have been led to take their stand for the first time.

"Among the large numbers who have signed the pledge, over 3,200, there are many moderate drinkers, who have seen the slippery path which they have been treading, and many drunkards who have been rescued from the snare. Will the reader pray that they may be kept from falling, and brought into the fold of Christ? Dr. Henry does not spare himself. The audience often listen with the feeling that he could not stand long the intensity of the strain under which he spoke. His whole body, soul, and spirit seemed to be on fire."

The latest figures show that no fewer than 3,335 pledges have been secured out of a population of 30,000, with about 100 pledge books still to come in.

MANCHESTER C.E. CONVENTION.

At the opening session of the Christian Endeavour Convention, which commenced at Manchester on Saturday last, Dr. Henry gave the first address, speaking in the St. James' Hall to a vast audience. The subjects announced for the session were "Civic Righteousness" and "International Brotherhood." Dr Henry spoke on "The Redemption of the City." He showed that 80 per cent. of the population of Great Britain are dwellers in the cities and large towns, and that in reaching them lies the supreme problem of national peace, prosperity, and power. Proceeding, Dr. Henry dwelt with much force and eloquence on "The two fundamental elements in the salvation of the city—(1) reformation by law, (2) regeneration by love." Rev. Dr. Clark followed with an address on "International Brotherhood."

EDINBURGH CASTLE, E.

Dr. Henry's mission at Dr. Barnardo's popular and capacious hall, the Edinburgh Castle, Rhodeswell Road, Limehouse, E., which began on Lord's day last, has aroused keen interest, and large audiences came together for the three meetings which were held. There were many signs of encouragement, and up to Monday evening 500 pledges had been taken. Further particulars will be given next week.

FUTURE MEETINGS.

Till May 23, Dr. Barnardo's "Edinburgh Castle," Limehouse, E.; 25 (U.F.C. Assembly Temperance Sabbath), Glasgow—11 a.m. Rev. Dr. Wells' Church, Pollokshields; 2 p.m., Finnieston U.F. Church (Rev. D. M. McIntyre's formerly late Rev. Dr. Andrew A. Bonar's); 6.30, Dowanhill (Rev. W. Dickie's); 26, Ladies' Association of the Church of Scotland, Edinburgh; 27, Church of Scotland Temperance Breakfast, The Café, Edinburgh; 28, 11 a.m., Mildmay Conference Hall; 8 p.m., East London Tabernacle, Burdett Road, E.; May 31-June 6, Belfast; 8, Sheffield; 10, Maryport; 29, Sheffield.

Obituary.

CAPTAIN KEARNEY WHITE.

AN important gap is left in the ranks of Christian workers in Ireland by the death of Captain James Kearney White, of Dublin, who after serving with much distinction in the Royal Navy, was so long and honourably known as the secretary and moving spirit of the Scripture Readers' Society for Ireland. He died at his residence on the 15th, after an illness of ten days, being then eighty-two years of age. We hope to give further particulars of his career in a future issue.

BISHOP WILLIAM TAYLOR.

At the age of eighty-one the long and useful missionary career of William Taylor, first Methodist Bishop of Africa, has been closed by the welcome summons into the more immediate presence of his Lord. Entering the ministry in 1842, he devoted himself to street preaching and other aggressive work among the indifferent masses. The measure of blessing which followed caused him to be sent to California, where he laboured for seven years among the gold-seekers. After an evangelistic tour in Australia, New Zealand, and South Africa, Mr. Taylor visited India in 1870, and his preaching was fruitful in conversions among the English-speaking people. This work spread to such an extent that a South India Conference resulted, with many pastors supported by their congregations. Efforts to found self-sustaining missions in South America were also crowned with success; and in 1884 came the appointment as first Bishop of Africa. Years of pioneering and foundation-laying followed. This was largely experimental, and on industrial lines; but difficulties and discouragements were encountered which in the end led to much disappointment. The name of "Taylor of California" will, however, long live as that of a missionary enthusiast and leader. For some years he has lived in comparative retirement.

Young Men's Foreign Mission Society.—The annual report of this organization gives evidence of the steady growth of the work and of the influence it continues to gain. The Society seeks to promote among Christian young men a direct personal interest in foreign mission work by sending out and entirely supporting missionaries. At the native mission, Ikwezi Lamaci where Mr. and Mrs. Aitchison, the Society's missionaries are labouring, there are many signs of a spiritual awakening, even among the tribes who are the most difficult to reach with the Gospel.

About Books.

A SURVEY OF FOREIGN MISSIONS.

AMONG living writers on missionary enterprise a place of high authority must be assigned to Rev. James S. Dennis, D.D., well-known as a member of the American Presbyterian Mission at Beirût, Syria, and the writer of several books of first-class importance. Dr. Dennis was chairman of the Committee on Statistics, Ecumenical Conference on Foreign Missions, New York, 1900. Two volumes have already appeared of his great work, "Christian Missions and Social Progress"; and while we are awaiting the third, there comes out, as the product of his organizing ability and missionary enthusiasm, a Statistical Supplement bearing the title **Centennial Survey of Foreign Missions**; being a Conspectus of the Achievements and Results of Evangelical Missions in all Lands at the Close of the Nineteenth Century. (21s. *Oliphant, Anderson, & Ferrier.*)

The cause of Missions has engaged the heroic devotion of many writers, and some of the most devoted are still with us. In England we have been told the story of several of the largest societies; in America the lessons of the past have been gathered up so as to illumine the path of future labour; while in Germany the work and the field have been studied with scientific precision in the light of great facts and principles—religious, historical, and geographical. In the work before us, Dr. Dennis follows many but imitates none; he has built on no other man's foundation. The plan is his own, and the performance also. All the same, he has sought and received the advice and help of missionaries in many lands, as well as of a host of secretarial workers and other organizers.

This is a volume of its own kind. It is not a collection of bright chapters having attractions for the general reader; it appeals rather to the missionary enthusiast, and consists of lists, tables, and other data set forth in the plainest and most matter-of-fact manner. The amount of information conveyed is vast; the labour entailed in collecting it, and serving it up in this compact form, must have been prodigious. The contents are arranged under such headings as Evangelistic, Educational, Literary, Medical, Philanthropic (Reformatory), and so forth. Under the first heading one is greatly impressed by the number of missionary societies, churches, and agencies in all the continents; the full details of American and European organizations—including, of course, German, French, Swiss, and Scandinavian—are very welcome. The Literary section gives statistics and other details of Bible translation, and the multiplication of general literature, and is rich in information at once curious and useful. A very considerable portion of the book is devoted to a Directory of the Protestant Foreign Missionary Societies of the World. The particulars are well set out, and as auxiliary committees are given in many cases, with addresses of secretaries, &c., the book should prove of great service for purposes of reference.

It is clear that an immense amount of labour has been expended upon this work. We are informed that the author has brought it out at his own risk; having launched it, he became so absorbed in its production that he determined to spare neither time nor expense in its completion. Maybe his recompense will be deferred until "that day." Whether that be so or not, the work is one which will have great attractions for those who make a serious study of foreign missions. It will answer thousands of questions, and, beyond that, it will impress the least imaginative mind with a sense of the variety and scope of Gospel endeavour in the largest sense of the term. The data may seem commonplace, but, taken as a whole, they have a glorious bearing upon the progressive fulfilment of the purpose of God in human redemption.

The book has also an apologetic value. In the words of Dr. Dennis, at the close of a very modest preface:—"If this grouping of data, although tracing only in suggestive outline the present status of the Kingdom of Christ, and recording only fragmentary hints of its extensive and intensive advances in the world, shall aid Christians to a fuller discovery of its reality, and shall make the conventional cavil at the alleged failure of missions more than ever inept and untimely, the service will not have been rendered in vain. That the value of such a conspectus is, in some of its aspects, transient, representing as it does only a passing phase of a vast and expanding spiritual movement, need not occasion regret. However temporary may be the practical usefulness of this compilation, it may at least stand as an inscribed milestone on the pathway of the advancing Kingdom at the close of the working century."

Some pictorial groups and missionary maps add to the interest and utility of this very valuable work of reference.

Evangelistic.

Missions to Young People.

ABERGAVENNY.

A VERY encouraging mission has just been conducted in this town by Rev. W. J. Sears, of Willesden Green. The meetings were held for the most part in Frogmore Street Baptist Church. A workers' meeting was held at the Y.M.C.A. Room on Saturday evening, April 26. On the following afternoon all the Sunday schools in connection with every Free Church gathered for Mr. Sears' first address. In the evening the adult meeting was held. For the next eight evenings the meetings (attended by both young and old) improved and increased daily, and the interest was sustained throughout. The first to enter the inquiry room was the daughter of one of the esteemed superintendents, and the last Sunday saw her only brother take the decisive step. From one firm, a son and daughter, three young people, and two servants, came out for the Lord, and much rejoicing was in the hearts of all when, at the praise meeting last Monday, the converts, at Mr. Sears' desire, came up the aisles and stood in a group on the platform. All the Free Churches have felt a blessing from the mission. Altogether over 200 names were taken by the workers, 20 per cent. of whom were over fifteen years of age.

Blackpool.

The Alhambra Theatre, Blackpool, has been taken by the local Y.M.C.A. for Sunday services during the season. The theatre is situated on the Promenade. On Sunday last Mr. W. M. Oatts, of Glasgow, rendered valuable service by addressing some three thousand people who gathered at the morning, afternoon, and evening services, winding up this most encouraging start with an open-air meeting in the centre of this busy and populous resort. Y.M.C.A. members and workers are urged to rally at these services.

Mr. and Mrs. J. J. Sims at Cork.

The work in Ireland which Mr. and Mrs. J. J. Sims began in Limerick, is being continued in Cork. A mission was started in the Palace Theatre, on Sunday, May 11, under encouraging conditions. The afternoon meeting brought out about 600 people, and in the evening the audience numbered 900. As in other places, the limelight views with the accompanying Scripture texts seem to rivet the attention of those present, and brought home Gospel truths with telling effect. Blessing has followed. Christ is being uplifted, and souls led to decision. The work in Cork continues for a month.

Gipsy Smith at Southampton.

Describing the mission at Southampton, which was recently held by Gipsy Smith, a correspondent writes:—"Not since Moody and Sankey days have I seen such 'great things' as we saw here with 'Gipsy.' The hall, seated for 2,500, was packed nightly, and on the closing Sunday evening hundreds were turned away. The general appearance of the building also reminded one vividly of the Agricultural Hall. 'Count your blessings,' did duty every night, and, although it has not quite ousted a certain popular ditty, yet one did hear a butcher boy at times whistle it as he went along. . . . People of all sorts flocked to the inquiry rooms." An inspiring mission has since been held at Pontypool.

Canon Aitken at Lurgan.

An esteemed correspondent writes:—"A most remarkable work of Divine grace has been going on at Lurgan, in the North of Ireland, during the last fortnight. Canon Aitken visited this town five years ago, and God was pleased to give a great blessing to his labours then. Quite unexpectedly the way opened for him to pay a second visit, and once again the showers are falling. The church is said to be the largest in any country town in Ireland, and night by night crowds have gathered within its walls, and, so far as man can judge in such matters, scores, and perhaps we might truly say hundreds, of souls have been seeking salvation. It is no exaggeration to say that the place is greatly stirred, and the hearts of the workers have been cheered and filled with a great joy at a work that has indeed been the Lord's doing, and is marvellous in their eyes. The results of the previous mission have proved in a large number of cases permanent, and very satisfactory, and some of the most zealous of the workers in the present movement are themselves the fruit of the former mission. Dr. O'Loughlin, the rector, may be congratulated on his success in following up the previous effort, and all are full of hope for at least equal, if not greater, results from this."

The Weaver Brothers at Windermere.

An institute, with reading and recreation rooms, together with a beautiful mission hall, which has been erected in Heathwaite, Windermere, was opened on Saturday, May 3, by Captain Rigg, M.P. On the Sunday, the Weaver Brothers commenced a ten-days' mission. From the first interest was aroused. Although the time of the year was an exceedingly bad one for the district, the mission proved very fruitful. At the invitation of the committee the mission preachers extended their stay three days longer. On the second Sabbath, in the afternoon, a meeting for men only was held, when the hall was filled. There were men present at that service who do not attend any place of worship. There has been a gracious ingathering of souls.

Queen Street Baptist Chapel, Erith.

A five-days' mission was conducted at the above church by Mr. W. Olney and Mr. F. Spencer Johnson, from Sunday, May 4. From the first meeting it was evident that Divine Power was with the Word spoken and sung. After each meeting considerable numbers of children and adults went into the inquiry room for further instruction in the Way of Life. So evident was the blessing of God that Mr. Olney and Mr. Spencer Johnson prolonged their visit and conducted several services besides those at first announced. The closing meeting of the mission on Monday, May 12, was one long to be remembered. The chapel was crowded in all parts to hear Mr. Spencer Johnson's address—"Does the stage door lead to ruin?" In the course of this address, Mr. Johnson told the story of his conversion. A deeply solemn feeling pervaded the large assembly, and at the close many went into the inquiry room. Over 170 decision cards have been signed by young and old, and a great reviving has come to many of God's people. J. E. W.

Dr. Harry Guinness.

[FROM A CORRESPONDENT.]

We had the pleasure of hearing Dr. Guinness preach once while in Sydney. I was greatly helped by his message, and felt strongly the Lord wanted him in New Zealand. We asked the Doctor; he said it was an impossibility. The Lord gave me distinctly, as we stood together, "All things are possible to him that believeth," and we told the Doctor that we should pray him into New Zealand. Three weeks afterwards he received a cable from England, telling him to go on to New Zealand, and home through America. We knew nothing of this, and kept on praying—we prayed in every meeting, and then we wrote again.

The letter was delayed several weeks, but the Lord's servant came. And such a mission has never been held in Christchurch—the immense masses of people, some 2,500 attended meetings for men only on Sunday afternoons. At one meeting, under the auspices of the Y.W.C.A. 1,500 young women attended, and there was a large harvest of souls. The inquiry rooms have not revealed a tithe of the blessing. Golan has been like a bee-hive from morning till night with all sorts and conditions of people from far and near.

The young men's mission band has been greatly blessed. We have had the great joy for a long time of seeing a very work of grace in the lives of many of these bright young men. Some have their faces towards the mission field. The prayers of years are being answered on every hand.

Golan, March 14.

Mr. Bob Johnson has again visited Exeter for a Gospel temperance mission. The hall has been crowded night after night, and the missioner preached the Gospel with faithfulness. Many pledges were secured.

An encouraging mission has been brought to a close in the Poole Methodist circuit by Sister Alice. Night after night the various chapels have been full, and many souls have sought peace in believing. Over 100 persons passed through the inquiry rooms, and many who made no open decision were deeply impressed. The spiritual life of the churches, too, was deepened. A. A.

An eight days' mission has been conducted at Howard Street Gospel Mission, S.W., by Rev. R. Copp and Mr. John Soames (hon. superintendent). Mr. Soames writes: "Much blessing attended each meeting. Pastor Copp spoke with power. The earnest spiritual appeals have borne fruit in awakening sinners. The valuable aid rendered by Messrs. Charles Gilbey and N. A. Soames in singing the Gospel, was highly appreciated."

At Holy Island (Northumberland) a series of evangelistic meetings, extending over three weeks, was recently held. Rev. Mark N. Robson, formerly Presbyterian minister at Willington, co. Durham, was the missioner. From the first the meetings were well attended, and the deepest interest was manifested in the earnest Gospel addresses. On the last Sabbath of the mission the Lord's Supper was observed, and seven young communicants were added to the membership. There is reason to believe that many more were benefited by these special services.

Mr. James Smith, one of the evangelists of the Perthshire Christian Union, has just completed a five weeks' mission in the district of Atholl. Commencing in Moulin schoolroom (kindly lent for the occasion by Major Stewart, of Balnakeilly), he gradually extended his sphere of operations to the little village of Balnald, and after a time transferred his services to Blair Atholl. After concluding there he returned to Pitlochry, and secured the United Free Church, where he faithfully presented the Gospel night after night to large and increasing audiences. Wherever he went Mr. Smith enlisted the sympathy and cordial help of all denominations, and the result has been a quickening of believers, and some hopeful cases of decision. J. H.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day. The evangelists ask prayer for their respective missions.

Canon Aitken.—May 24-June 9, Attleboro', Suffolk.

Mr. J. Bennett Anderson.—Till May 23, Presbyterian Church, Ballymoney, co. Antrim.

Mrs. Baeyertz.—Till June 2, Conference Hall, Eccleston Street, S.W.; 29-July 14, Cardiff.

Mr. Chas. E. Barraclough.—May 31-June 3, Beeston, Notts; 7-27, Chathill, Northumberland.

Mr. John Coates.—With Ross Gospel Tent (No. 2), May 25-June 15, Dymock.

Mr. Monro Collings.—During May, Croydon; June and July, Norfolk Tent Campaign.

Mr. W. D. Dunn.—June 1-27, Dundee.

Mr. James Dixon.—During May, Ranelagh, Dublin; during June, Londonderry.

Mr. William Hill.—Till June 1, Hydepark, Belfast.

Mr. P. Russell Hurditch.—May 25, East Grinstead; June 1 and 8, Cecil Hall, Enfield.

Rev. J. Jameson.—May 27, Mechanics' Hall, Bradford; June 1, Harden, near Bingley; 8, Market Weighton.

Mr. W. R. Lane.—May 24-June 2, Petersfield; 7-16 Market Drayton.

Rev. Jesse Mayo.—May 24-30, Bedford; June 10, Bingley F.C.C. Open Air Mission for ten days.

Gipsy Smith.—May 24-June 2, Belfast.

Rev. F. C. Spurr.—May 25-29, Burton-on-Trent; June 1, Blackburn; 2-5, Bury.

Mr. Anthony Towers.—During May, Tent Mission, Barrow-in-Furness.

Rev. J. Tolefree Parr.—May 24-June 2, Guildford; 7-12, Ryde.

Mr. Henry Thorne.—Till May 26, Shrewsbury; 27, Oswestry; 28, Welshpool; 29, Newtown; 30, Llanidloes; 31-June 3, Llanelly; 4, Llandovery; 5, Brecon; 6, Aberdare; 7, Bromley.

Weaver Bros.—Till May 30, Banchory.

Mr. and Mrs. James Wharton.—Till May 31, Bruce Grove Hall, Tottenham.

Welsh Notes.

AT the meetings of the Wesleyans of the Cardiff and Swansea District on May 13-14, at Cardiff, a resolution was passed condemning the Education Bill of the Government. The Home Mission reports were satisfactory. Especially was this the case with regard to the London Square Mission, Cardiff.

The result of the voting of the North Wales and the South Wales Welsh Wesleyan Districts for the appointment of a superintendent of the work-room of the Connexion was made known on May 16. Rev. Hugh Jones, chairman of the North Wales District, was elected. His predecessor was Rev. J. Hughes, D.D., known throughout Wales by his bardic name of "Glanystwyth." The appointment of Rev. H. Jones also includes the post of connexional editor.

The statistics of the denomination at home for 1901 were decidedly satisfactory. The converts last year numbered 4,750, as compared with an average increase during the years 1887-1900 of 3,660. Of this increase 1,619, or one-third, was amongst the English churches. The Presbyteries reporting the greatest increase were East Glamorgan (Welsh), Glamorganshire English Presbytery, and Monmouthshire. At present the total membership of the denomination is 160,333, with 323,951 adherents. There are 834 ministers, and 390 preachers.

Several reports of importance were submitted at the various sittings of the Assembly. Not the least important was the one dealing with the foreign mission work of the denomination. The mission on the Khassia Hills in Assam is one of the most successful in India, the increase in membership last year being 398. Unfortunately the financial support accorded to the Khassia Mission is by no means adequate. The deficit amounts to over £5,000.

The General Assembly of the Welsh Calvinistic Methodists met in Liverpool on May 12-15, under the Moderatorship of Rev. Cynddylan Jones, D.D. Several important conferences were held, and public meetings, largely attended and successful, helped to make up the programme of the Assembly. Amongst those who took part were some of the most distinguished ministers and laymen of the Connexion. The address of the Moderator on the expiration of his year of office dealt with "The Theology of the Connexion." The address was one of marked ability and power.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Owing to ill-health, Rev. W. T. McCormick has unhappily been obliged to resign all ministerial work, and he is about to quit the incumbency of St. Matthew's Church, Kemp Town, Brighton, which he has held for the last twenty-two years. During that period, in a place where Romanism abounds he has maintained a staunch Evangelical ministry.

The annual report of St. Andrew's Church, Lambeth (Rev. G. Robinson Lees, vicar), tells of a great amount of good work. In addition to the regular services of the church, there are many agencies for the benefit of the poor. "Every organization is worked by a committee, and all clubs are under the management of our own Christian working men and women. The clergy may look on, but the work is done by others. There are thirty-six services and meetings every week in winter, exclusive of clubs. We have a weekly prayer meeting with an average attendance of thirty-eight. Besides this, every important organization has its own prayer meeting."

The Bishop of Ripon has issued a pastoral to his clergy in which he says: "I trust that all our people will use this opportunity for joining together in intercession on behalf of our King and Queen at this solemn period of their lives. In the natural and laudable joyousness of the time I hope that all will recognise in the occasion a call to earnest prayer on behalf of our Sovereign, and of the great Empire over which he is called to rule. The great reign which closed last year has vastly increased the responsibilities of Empire; we need more and more God's guidance; perhaps we are in danger of forgetting Him by whom alone kings reign and princes decree justice."

Trampdom and how to decrease it is a problem in many districts. The Plymouth Mendicity Society in their annual report state that "tramps still continue to decrease. The enforcement of the labour test at the Church Army Home, whereby each applicant has to perform certain labour for about fifteen minutes before obtaining lodgings or refreshments has a most salutary effect in reducing this class of medicant." The chairman mentioned that the number of tramps had decreased from 2,042 in 1889 to sixty-three last year. This seems clear proof that the establishment of a Church Army Labour Home in a town is calculated to effect a saving in the rates.

Portland Convict Prison has just been visited by Mr. Colin Campbell (hon. social sec. of the Church Army), who has arranged for the assistance of a considerable number of men about to be discharged on licence, as well as the relief of the families of several others. By means of quarterly visits to all the convict establishments, and frequent missions in the prisons, the Church Army is enabled to get into close touch with the criminal class, and to show, by practical help and sympathy, that there is a fresh start to be had by any ex-prisoner. A man recently tramped all the way from Knutsford Prison to London (180 miles) to the society's headquarters to beg for a fresh start.

Congregational.

It is hoped to begin the new mission of the London Congregational Union at Claremont Chapel, N., in the early autumn. For several months the builders have been busy carrying out the necessary work of reconstruction.

The retirement of Rev. John Chater, ex-chairman of the Lancashire Congregational Union, after forty-three years' service as a Free Church minister, is to be marked by a general recognition on the part of the people of Southport of a "life lived in the public service."

Park Church, Camden Town (Rev. John G. Binney), reports that about forty members were received into the church during last year—a net increase of fifteen; and that the total income of the church was £1,723, which included £306 for the Twentieth Century Fund, and £154 for the London Missionary Society.

At Bowdon Downs Church (Rev. Dr. Mackennal), it was recently proposed to undertake the responsibility of raising a definite part for the L.M.S. deficiency, and it was agreed to attempt to raise one-fiftieth part of the £50,000, a sum which had been specially mentioned by the directors. In response to this suggestion, the church has raised £517, in addition to gifts amounting to over £700 which had been previously made.

Baptist.

The Principal of Manchester College, Rev. J. T. Marshall, M.A., will complete twenty-five years' official connection with the college at the close of the present session.

On Sunday week Rev. Thomas Fisk began the forty-first year of his ministry at Kidderminster. His subject was "These Forty Years." At the monthly church meeting of the Baxter Church a resolution expressing the congratulations of the church to Mr. Fisk and his people, and showing the esteem in which Mr. Fisk is held, was passed and sent to the secretary of the sister church.

Westbourne Grove Chapel, W., is one of the largest Nonconformist places of worship in the metropolis. It is in the heart, too, of a teeming population of all classes. Remarkable progress has been made since Rev. Geo. Freeman accepted the pastorate four years ago, and the anniversary of his settlement, which was celebrated recently, attracted large audiences. Revs. W. Cuff and Archibald G. Brown took part.

Rev. Dr. McLaren recently unveiled a tablet which has been placed in the West Street Baptist Chapel, Rochdale, to commemorate the martyrdom of Mr. T. W. Pigott, Mrs. Pigott (son-in-law and daughter of Mrs. Kemp, of Beechwood), and their son, which occurred in the city of Tai-Yuan-Fu, Shansi, China, on July 9, 1900, during the Boxer troubles. It will be remembered that a sketch and portraits of the martyrs appeared in our columns at the time.

The congregation at Devonshire Square, Stoke Newington, is celebrating the 264th anniversary of its foundation in 1638. The books, in the possession of the pastor (Rev. G. P. McKay), contain minutes and rolls of membership back almost to the beginning. At present the congregation numbers over 700 members, with a Sunday-school of over 800; and supports its own missionary in Central Africa, besides having former members in Spain and China.

A large gathering took place on Thursday, May 15, at the East London Tabernacle in connection with the Missionary Society of the Tabernacle Sunday School. Pastor Edwin H. Ellis, who presided, spoke warm words of encouragement. After the reading of the report dealing with the past twelve months, addresses were given by Mr. and Mrs. W. G. Bobby, now home on furlough, and by Mr. F. Marcus Hood, of the China Inland Mission, who gave a most interesting account of missionary operations in China.

The fourth anniversary of the Bunyan Church, Stevenage, was celebrated recently. In the afternoon Rev. F. B. Meyer preached on the conditions of salvation, and in the evening Professor Hackney, of Pastors' College, took for his subject, "The Possession of God and the Consciousness of God's Presence." The statistics, read at the social meeting, showed the growth of this flourishing church since its formation four years ago by a handful of believers. During the year the site for the church has been paid for, and contributions raised for the various denominational funds.

Methodist.

At the Children's Home, Bonner Road, E., it will be possible this year to receive at least 100 additional children, and extensions are already in progress at Farnborough, Edgeworth, and London. The committee has also resolved to make special provision for an increased number of crippled and otherwise disabled children.

Two prominent Wesleyan ministers have been laid aside by sudden and serious illness. Rev. Henry E. Gregg, superintendent of the Leeds (Woodhouse Moor) circuit, must rest for at least one year, and Rev. Lancelot Railton, superintendent of the St. John's circuit, Sunderland, is suffering from a paralytic attack. It is feared he will have to retire at Conference.

The Grove Wesleyan Mission, Great Guildford Street, Southwark, S.E., has completed its sixty-fourth year of work. At the anniversary celebration, the hon. sec., Mr. Thos. Brotherwood, reported a number of encouraging advances. The organization, which includes many thriving agencies, is a branch of the London Mission. The hon. superintendent is Mr. J. W. Weston, 19, Southwark Bridge Road, S.E.

Nineveh Wesleyan Chapel, Birmingham, has been redecorated in a remarkable way. "All who have seen the work find it difficult to believe that it was not done by professional decorators. Yet the work was accomplished, under the directions of an expert, who generously gave his services, by a band of clerks, artisans, business men, and young ladies, who worked for nothing but the love of God's house."

Rev. Thomas Waugh, speaking recently at Alford, on "Individual Soul-Winning," said that one thing that has greatly impressed him is that the work of the Christian Church is practically carried on by a small proportion of Christians. This is not as it should be. Mr. Waugh said that, although he is an evangelist, and intensely loves the work, yet he maintains that those who secure individuals for Christ by personal influence and appeal are doing a glorious work, that requires more tact, patience, perseverance, and "sanctified gumption."

Presbyterian.

Rev. J. B. Meharry, of Crouch Hill, N., has conducted services at Heaton, Newcastle-on-Tyne. Each of his sermons had an eminently practical bearing on present-day life and needs, and was received with profound attention and much appreciation. The evening congregation was the largest that has ever been accommodated within the church, and hundreds were unable to gain admission.

Speaking at the recent Synod meeting, on pioneer work, in the Yorkshire Presbytery, Rev. J. J. Mackay (Hull) said four new congregations have been formed in that county. Twenty other new charges could be formed at once in the densely-populated towns of Yorkshire, with every prospect of success. He recommended the appointment of a church extension agent. The Synod empowered the Home Mission Committee to set apart a minister for a limited time to carry on pioneer church extension work.

Society of Friends.

A series of Gospel meetings has been conducted by William Hobson in the Friends' Meeting House, Copford. The attendance was good throughout, and the addresses earnest and to the point.

J. M. Gardner, of Leeds, has visited Settle meeting, being present at both morning and evening meetings, and two of the Sabbath classes. Esther Davis, of Leeds, also visited the meeting at a later date, and was present morning and evening, besides attending three of the Sabbath classes. Both visits were by arrangement of the Monthly Meeting Interchange of Visits Committee.

The annual gathering of Hereford and Radnor Monthly Meeting at the ancient Meeting House at Almeley, was marked this year by the presence of Willis R. Hotchkiss, Edgar T. Hole and Arthur Chilson, of Cleveland, Ohio, on their way to East Africa. The address of the first-named in the meeting for worship will not soon be forgotten, thrilling, as it did, those who heard it with its deep spiritual power and earnestness, and touching them with the pathos of the incidents related of pioneering experiences among the benighted tribes of East Africa.

Salvation Army.

Brigadier Cooke, the officer in charge of the Army's work in Southern Ireland, has been badly assaulted by roughs in Waterford.

The Council of Beatrice City, U.S.A., has voted 40 dols. to the local corps, in recognition of its work on behalf of the poor of the city.

Twenty-two stations have been opened in Germany during the last nine months. The number of officers, soldiers, publications sold, and social institutions have also increased considerably.

The efforts of the Army's Midnight Brigade, who visit the lowest purlieus of London, the casual wards, &c, resulted in 250 destitute men attending the Sunday morning free breakfast at Blackfriars, eighty of whom had spent the previous night in the open.

The first anniversary of the opening of the Central Hall, Ferndale Road, Leytonstone, was celebrated on Sunday week. The building was crowded, many having to stand. A message of encouragement from Sir George Williams was read. In the evening Mr. Clement Boardman, of Stratford, addressed the meeting. The Messrs. Borton Brothers led the services as usual, and an appropriate hymn, written for the occasion, was sung with much feeling by Miss Borton.

Union Hall Mission, Carlisle Street, Edgware Road, N.W., has been established forty-one years. The work in Union Hall itself is carried on with continual evidences of the seal of God upon the efforts put forth. There are tokens of the saving power of God in the midst, and a greater desire for revival. There is also great cause for thankfulness with regard to Hope Hall. Mr. Edward Simmons, who gives his time entirely to the Mission with much acceptance and blessing, writes: "Backsliders have been restored, and a much happier spirit displayed among the Christians. During the year there have been many conversions." The treasurer is Mr. William Holmes, 156, Alexandra Road, St. John's Wood, N.W.

The second annual meeting of the Claremont Mission, Cricklewood, N.W., which was founded in May, 1900, was held on Tuesday evening, May 13, at the Mission Hall, Midland Brent Terrace. The chair was taken by Mr. C. D. Johnson, L.C.C., and stirring addresses were given by Mrs. Payne (of West Hampstead), Rev. J. Anderson (of Christ Church, Harlesden), and Mr. R. W. Nixon, secretary of the Railway Mission. The work of the Claremont Mission has progressed so rapidly and satisfactorily that it has been found necessary during the past year to enlarge the buildings. This has entailed considerable expense, which has been partly covered by a temporary loan from the Sunday School Union, and further enlargement will soon be necessary, it is confidently expected. The hon. treasurer is H. E. Newton, 5, Rockhall Terrace, Cricklewood, N.W.

Fallen Asleep.

Mrs. WILLWAY, wife of Dr. Willway, of the Royal National Mission to Deep Sea Fishermen. The esteemed lady was a devoted worker. In the words of Mr. T. B. Miller, treasurer of the organization, "She laid down her life in the service of the Mission."—At Crosspatrick, Coagh, Mr. JAS. SLOAN, an elder and Sunday-school teacher in Coagh Presbyterian Church.—At Cookstown, Rev. J. K. LESLIE, aged ninety-three years, the oldest minister in connection with the Irish Presbyterian Church, and a devoted, godly man.

The Y.W.C.A.—Satisfactory progress has been made during the past year in connection with the Convalescent and Holiday Department. An increasing number have helped themselves by saving in the Holiday Club. Touching letters have been received from several who have received help in the hour of need. Invitations to seventy-two garden parties were hailed with delight, 2,077 persons receiving the benefit. Friends interested are invited to correspond with Miss Butler, 13, Onslow Square, S.W.

MAY MEETINGS.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
MAY.				
Thurs. 22	4.0 p.m.	Seamen's Christian Friend Society	*m* Exeter Hall	Mr. Geo. Livesey
"	7.0 p.m.	" " "	*m* " "	Sir Geo. Williams
"	3.0 p.m.	Ch. of Eng. Homes for Waifs	*m* Grosvenor House.....	Bishop of London
"	8.0 p.m.	Friends Assn. for Abolition of State Regulated Vice	*m* Devonshire House, E.C.	Professor Stuart
Fri. 23	3.0 p.m.	Spanish and Portuguese Church Aid So.	*m* Exeter Hall	Bishop Ingham
"	7.0 p.m.	Country Towns Mission.....	*m* Exeter Hall	Sir Geo. Williams
Sat. 24	3.30 p.m.	Missionary Pence Association.....	*m* Lower Exeter Hall.....	
"	6.30 p.m.	" " "	*m* " " "	
"	4.0 p.m.	Female Orphan Home	*m* Home, Tangley Park, Hampton	
Mon. 26	1.30 p.m.	Monthly Tract Society	*m* Y.M.C.A., Aldersgate St., E.C..	Mr. F. A. Bevan
"	6.30 p.m.	Friends' Foreign Missions	*m* 12, Bishopsgate Without, E.C..	
Tues. 27	3.0 p.m.	Aged Christians Society	*m* Exeter Hall.....	Sir Geo. Williams'
Wed. 28	3.30 p.m.	Shipwrecked Mariners' Society.....	*m* Hotel Metropole	Viscount Middleton
"	6.30 p.m.	Friends' Temperance Union	*m* Devonshire House, E.C.	Mr. R. H. Penney
Thurs. 29	3.0 p.m.	Army Scripture Readers Society.....	*m* Exeter Hall	Gen. Lord Cheimsford
Fri. 30	3.0 p.m.	Mrs. Meredith's Institutions.....	*m* Lower Exeter Hall	Lord Aberdare
"	3.30 p.m.	Paris City Mission	*m* Memorial Hall	Mr. F. A. Bevan
JUNE.				
Mon. 2	3.0 p.m.	St. Giles' Christian Mission	*m* Mansion House	The Lord Mayor
Tues. 3.	7.30 p.m.	Homes for Aged Christian Blind	*m* Jubilee Hall, Hanley Road, N.	Mr. Walter Hazell
Wed. 4	7.0 p.m.	Women's Protestant Union	*m* Exeter Hall	Sir Geo. Williams
Thurs. 5	3.0 p.m.	" " "	*c* " "	Mrs. W. R. Arbuthnot
"	7.0 p.m.	" " "	*m* " "	Dr. J. T. Barnardo
Fri. 6	3.0 p.m.	" " "	*c* " "	Olivia, Countess of Tankerville
"	7.0 p.m.	" " "	*m* " "	Col. Sandys, M.P.
"	3.0 p.m.	Miss Mason's House of Rest.....	*m* Ch. Room, adj. 10, Finchley R.	Rev. F. S. Webster
"	7.0 p.m.	Women's Protestant Union	*m* Exeter Hall	Rev. Theo. Howard.
Tues. 10	4.0 p.m.	Midnight Meeting Movement	*m* " "	Archdeacon Sinclair
Fri. 13	7.0 p.m.	London City Mission	*m* Exeter Hall	Sir Robert Anderson
Thurs. 19	3.30 p.m.	Stockwell Orphanage	*m* Orphanage, Clapham Road	Mr. G. W. Macalpine

b—Breakfast; *c*.—Conference; *co*.—Conversazione; *d*.—Dinner; *m*.—Meeting; *so*.—Soiree.

DONATIONS

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	£	s.	d.
Famine in India—E.A.D., £1; D.P., 15s.; S.E.R., 2s. 6d.; Miss C.G., 10s.; Mrs. G., 9d.; Maj.-Gen. C.J.G., £3; Elta, 5s.; T.J., £1; E.M.B.F., £1; Thankoffering, A.P.W., 5s.; E.A.R., £1; C.M.C., £5; Anon, 2s.; A.T., £1; E.G.D., 10s. 6d.; N.B., £5; M.S., 5s.; Mrs. E.S.W., £2; Dressmaker, 3s.; Miss R., £2; E., £2 2s.; K.J., 10s.; G., 1s.; W.M., 2s.; Miss S., 15s.; A Working Man, 5s.; M.S., Selkirk, 2s. 6d.; Lancaster, £1; H.W., £1; Cs., 10s.; M.A.K., £1	32	6	3
Indian Famine, Ajmere (*Rev. J. E. Scott*)—F.D., 10s.; C.O.E.H., £2; J.E.B., 1s. 8d.; L.T.S., £1; E.D.P., 6s. 8d.; 1-10-19, 3s. 4d.; H.B.N., 6s. 8d.	4	8	4
Indian Famine, Ahmednager (*Rev. J. Smith*)—F.D., 10s.; C.O.E.H., £2; H.C., £5; J.E.B., 1s. 8d.; E.D.P., 6s. 8d.; Isa. xxvi. 3, 10s.; 1-10-19, 3s. 4d.; M.G., 10s.; H.B.N., 6s. 8d.	9	8	4
Indian Famine (*late Rev. D. Osborne*)—E.J.T. ...	0	10	0
Scriptures for India—C.E.B., £1; Miss C.J., 6s.; Home, 5s.; Dowager Lady S., £10; K.J., £1; R.B., 5s.; Mrs. E.H., 1s.; M.S., Selkirk, 2s. 6d.; S.H.W., 10s.; M.L., £1; Alfred, £1 10s.; Miss K.R., £1 6s.; W.H.R., 1s.; L.T.S., £1; Grace W., 2s.; Miss A.T., 2s.; L.A.E.B., 5s.; S.K.J., £1; E.E.S., £1; E.D.P., 10s.; L.J.R., Lasswade, 5s.; E.M.B., £5; E.T., 10s.; Miss E., 2s.; Mrs. R.T., 5s.; N.G., 5s.	27	12	6
Indian Famine, Rajputana (*Rev. J. Traill*)—A.E.S., 10s.; Miss L., £5; F.D., 10s.; Miss E., 5s.; C.O.E.H., £2; H.C., £5; S.S.D., £20; J.E.B., 1s. 8d.; L.T.S., £1; E.E.S., £1; E.D.P., 6s. 8d.; 1-10-19, 3s. 4d.; "La Rive," £1; A.R.H., £1; A.C.O.P., 5s.; H.B.N., 6s. 8d.	38	8	4
Pandita Ramabai's Work—S.A.S., £5; Mrs. S., 3s.; G.M., 2s. 6d.; A.O.W., 15s.	6	0	6
Balaghat Mission (*Mr. Lampard*)—In Memoriam, G.	5	5	0
South Africa General Mission—C.E.B., £5; T.I.C., £1	6	0	0
American Methodist Mission, Aligarh (*Salary, Native Teacher*)—Mrs. E.C.H.	4	0	0
Miss Coote's Work, South Africa—A Friend ...	2	0	0
China Inland Mission—W.M., 3s.; Miss E., 5s.; F.S., £2; E.D.P., £1; E.M.B.F., £1; 1-10-19, 10s.	4	18	0
British and Foreign Bible Society—T.I.C.	0	10	0
Evangelical Continental Society—T.I.C.	0	5	0
North Africa Mission—T.I.C., 5s.; (*Egypt*)—Cs. 10s.	0	15	0
Moravian Missions (*Leper Home, Jerusalem*)—E.C.	1	0	0
Mission to Lepers of India—Cs., 10s.; (*Support of one Leper*), E.C., £6; (*Miss Reed's Work*)—N.G., 5s.	6	15	0
Church Missionary Society (*Deficit*)—Mrs. R.T., 5s.; (*India*)—M.A.G., £1; (*Girls' School, Nazareth*)—Cs., 10s.	1	15	0
Sufferers Martinique Disaster—M.W., £2 12s. 6d.; (*St. Vincent*)—A.I.C., £5; M.W., £2 12s. 6d. ...	10	5	0
Eurasian Girls' Home, Nagasaki—Cs.	0	10	0
Strangers' Rest, Naples—Cs.	0	10	0
Missionary Training Home (*Mrs. Baxter*)—Cs. ...	0	10	0
Zenana Bible and Medical Mission—E.D.P., £1; M.A.G., £1	2	0	0
THE CHRISTIAN *to Missionaries*—S.A.T.	0	8	8
Evangelical Effort in Finland (*Mrs. Parker*)—A Friend	5	0	0
Church Parochial Mission—In Memoriam G. ...	1	1	0
Children's Special Service Mission—In Memoriam G.	1	1	0
Friendless and Fallen—Maima...	5	0	0
Field Lane Institutions—M., £2 2s.; M.M.W., 5s...	2	7	0
Mr. Fegan's Homes—Miss H., 7s. 6d.; Miss E., 5s.; M.T., 10s.; D.E.C.S., £1	2	2	6
Flower Girls' Christian Mission—Miss H., 7s. 6d.; Cs., 10s.; Bournemouth, £1; (*Cripples' Holiday*)—E.C., £1 10s.	3	7	6
St. Giles' Christian Mission—Elta, 5s.; Miss E., 5s.; G.M., 2s. 6d.; H.G.R., 5s. 6d.; M.T., 10s.; Bournemouth, £1; Mrs. H.A.H., 3s. 6d.; (*Children's Holiday Fund*)—Philemon, 10s.; (*Holiday Home*)—He loved us, 5s.	3	6	6
Salvation Army (*Night Shelter*)—S.L.	0	10	0
Cripples' Home, Enfield (*Miss Peck*)—Andu, £1; Lancaster, £1; Bournemouth, £1...	3	0	0
"Martin Hope Sutton" Memorial—M.S.	1	1	0
London City Mission (*Disabled Missionaries*)—Lancaster, £1; (*Holiday for Missionary and Wife*)—E.C., £5; Lancaster, £1	7	0	0
Jewish Work, London City Mission (*Children's Holiday*)—E.C.	1	10	0
London Society Promoting Christianity among Jews—E.B.S., 6s.; Mary, 8s.; Bournemouth, £1; R.N.M., 2s. 6d.	1	16	6
Yiddish Bibles (*Mr. Bergmann*)—Mrs. R.T.... ...	0	5	0
R.N. Mission, Deep Sea Fishermen—N.G.	0	5	0
Miss Perram's Suffering Poor—Lancaster	1	0	0
Association Free Distribution of the Scriptures—Cs.	0	10	0
London Bible and Domestic Mission—Cs.	1	0	0
Bible and Colportage Society, Ireland—Cs.... ...	0	10	0
Soldiers' Home (*late Miss Daniell's*)—Cs.	0	10	0
Convent Inquiry Society—Cs.	0	5	0
London Tent Campaign—Cs.	1	0	0
Dr. Barnardo's Homes—E.J.T., 10s.; E. and L.M., 10s.; H.S.N., 5s.; R.N.M., 2s. 6d.	1	7	6
Christian Colportage Association—E.E.S.	0	10	0
Ragged School Union—E.E.S.	0	10	0
Church Association—E.D.P.	1	0	0
Society Prevention Cruelty to Children—E.D.P. ...	0	10	0
London Medical Mission—E.M.B.F.	1	0	0
Medland Hall Mission—Anon	0	10	0
Home of Industry (*Miss Macpherson*)—M.T. ...	1	0	0
Dock Labourers' Mission—For His Sake	0	2	0
George Yard Mission—L.E.	0	10	0
Bridge of Hope Mission—Bournemouth	1	0	0
Day in Country Fund—Elta	0	5	0
Kensit Campaign—Elta	0	5	0
National Blind Relief Society—Elta	0	2	6
Bristol Orphan Houses—N.G., 10s.; (*Tract Fund*)—N.G., 5s.	0	15	0
Commercial Travellers' Christian Association—N.G.	0	5	0
Open-Air Mission—N.G.	0	5	0
Total... ... ...£219	5	11	

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St. Giles Christian Mission.—M.D., 10s.

National Blind Relief Society.—On behalf of blind girl, M.D., 10s.

Flower Girls' Christian Mission.—F.M.L., 5s.; Meta, 2s. 6d. and parcel of petticoats; M.D., 10s.

Irish Notes.

THE Irish Presbyterian Missions to the Jews in Damascus and Hamburg continue to prosper. The Jews in Damascus are not nearly so bigoted as formerly, and in Hamburg forty Jews attend public worship.

In spite of the climate, the Qua Iboe Mission in West Africa continues to prosper. On Mr. Bill's station thirty baptisms have taken place, and deputation after deputation is coming in from outlying stations asking for teachers. As the result of repeated attacks of fever Mrs. Bill has had to return to Ireland.

Dr. Gavin is being sent out by the Presbyterian Church as a medical missionary to India. Rev. Wm. Park, M.A., who has acted as Convener of the missions for years, has, on the ground of health, been obliged to tender his resignation. This will be a serious loss to the Mission, as Mr. Park is greatly beloved by all who know him.

On Thursday last an important conference of Magistrates was held in the Mansion House, Dublin, under the presidency of the Lord Mayor, for the purpose of considering the licensing question. The conference was undenominational and non-political, and was organized by Captain Shaw-Taylor, of Ardrahan, county Galway. It was very largely attended, and was the first of the kind ever held in this country. Resolutions were passed protesting against the increase of public-houses, and approving of the Bill to restrict the issue of new licences now before Parliament. It was also decided that meetings of magistrates in each of the counties of Ireland should be held on the subject. The conference cannot fail to do good, and is a long step in the right direction.

Personalia.

DR. BAEDEKER, after a happy and profitable time in Wiesbaden and Stuttgart, had the privilege of attending an International Alliance Conference in Prague. Brethren from Bohemia, Moravia, and other Slavonian races were present, and during three days there was helpful intercourse. Dr. Baedeker has since gone to Norway, where he hopes to be labouring for several weeks. He relies on the prayerful remembrance of Christian friends.

New Forest Gipsies.—Being far removed from the usual channels of Christian ministry, it is to be feared that the Romany tribe is too seldom made the object of care and solicitude on the part of the Church. The New Forest Gipsy Mission, however, under the management of the committee of the Country Towns Mission, has carried on for thirteen years a much-needed work. Referring to last year's efforts, Mr. G. R. Shaw, the missionary, writes:—"During the year we have held many Gospel meetings, especially on Sundays, which is the best day to meet whole families. I find the gipsies are, as a rule, willing to listen, and the children will sometimes help with the singing. If we are to do these people good, we must go to them, as gipsies do not care to leave their tents to go to church." While the mission looks first to the spiritual needs of the people, their temporal necessities are not overlooked. Through the help of friends many gipsies have been cheered with gifts of blankets, tent covers, boots, clothing, grocery, meat, &c. They find in Mr. Shaw a friend in their time of need, and large numbers of them seek his counsel and aid. Parcels of clothing and materials for distribution, and other help, may be addressed to him at Ashurst, Lyndhurst, R.S.O., Hants.

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Notes & Comments

"Peace at Hand!" Such is the predominant headline in the daily papers as we go to press. God speed the day! Long have we prayed for this blessing, and if God sends it, it will be stable and lasting; good for the South African Colony and for the Empire at large.

Reverence for Holy Writ. The proceedings of Friday last in the Assembly of the United Free Church of Scotland can hardly be said to lead us far. It is gratifying to read in the resolution that was passed such sentences as these:—

The Assembly desire to give expression to the unabated reverence cherished in this Church for the written Word, as the lively oracles through which the voice of God reaches his children for teaching, for comfort, and for admonition; and they declare their unwavering acceptance of it as the supreme rule of faith and life. And while they do not feel called upon to interfere with serious discussion of questions now raised, unless the interests of Christian truth should plainly seem to require it, the Assembly call upon ministers and professors who may take part in such discussions to take care that reverence for holy Scripture should be conspicuously manifest in their writings, and to treat, with the consideration that is so plainly due, views hitherto associated in the minds of our people with the believing use of the Bible.

As it was not on these affirmations, but on points of procedure regarding Dr. George Adam Smith and his book, that the division took place, we may fairly conclude that these sentiments express the general conviction of the U.F. Church when speaking in a responsible manner.

Unbelieving Questions. How sad it is that in these days—at the beginning of the twentieth century—it should be necessary to give such assurances, and thus to appeal to authors of books designed to represent the teaching of the Church! The critical spirit has been responsible for much mischief. The fact that in its various manifestations it has led to disorder in churches and confusion among Christian people, calls for humiliation before God. Again and again, apparently with honest intentions, good men have echoed the old serpent's question, "Yea, hath God said?" regarding parts and passages of the books which the Lord Jesus Christ and his Apostles described, without doubt or hesitation, as "the Scriptures," "the Holy Scriptures," "Scripture given by inspiration of God."

The "Strong" and the "Weak." Such a reverence as the resolution quoted desiderates would not only become the Christian scholar, but render him and his work helpful to such as he might deem "weaker brethren." And assuredly it is the weak rather than the strong that should claim our attention and support. Our Lord pronounced a blessing on such as should refresh one of "these little ones"—his disciples; and he uttered no more terrible curse than on such as should "cause one of these little ones which believe on Me to stumble." Let those who, in intellectual things, regard themselves as "strong," learn to "bear the infirmities of the weak, and not to please themselves." If Scripture is to be criticized irreverently, let "them that are without" do it—they will not carry it far with such defence as the Church of Christ is able and ready to present. It is not for the Church to anatomize the body of revelation, but to guard it, and bring all mankind under its beneficent influence and power.

Jesus Without the Christ. Year by year, as the Unitarians assemble for their annual meetings, we have from them the same worn statements about the superior beauty of a creedless Christianity, and the superior excellence of a Jesus who is *not* the Divine Lord of all. This year one of their leaders set out to give "a constructive view of Jesus" which should "fill a large and unique place in the religious affections," and yet be a Jesus who is simply and solely a man. The ground for this is that Jesus

Brought men to a more living sense of personal communion with God and trust in the Father's love; that Jesus stood "alone" as causing the ideal of Divine Sonship to shine in the darkness of the world; and wherever faith in him was simple and true, that ideal worked as a redeeming power in the heart.

It is extremely pathetic to see these laboured attempts to resist the most direct and logical of conclusions, *i.e.*, that the One of whom they can say these great things can only be, par excellence, *the* Son of God. There is an Unitarianism which employs all the great language about our Lord, whilst it carefully denies his deity. To us it appears to be a twist of an incomprehensible kind. If Unitarians could only see what everybody else sees, they would know that their position remains to-day, as ever, a piteous failure in its moral effects.

The Christ of History. We do not believe that there is any real good to be gained—on the contrary, we believe there is much real harm done—by the ever-increasing concessions which so many are disposed to make to the rationalistic critics of the Gospels. Too many have been seduced by the specious plea—"Well! if the history of the Gospels is all discredited, we have still the *present* Christ with us, and criticism cannot touch Him." Which, in a sense, is true enough; but it is far removed from the whole truth. The present rests upon the past, and both explains the past and is in turn explained by it. A Divine Saviour *now* must have been a Divine Saviour in history; and if He was not Divine then, He is not Divine now. The present Christ and the historical Christ are one. So far, the rationalistic critics of the Gospels have advanced practically nothing but hypotheses for their position; besides which, they quarrel amongst themselves as to their *data*. To admit these contradictory hypotheses as against the whole life and testimony of the Church, is an act of supreme folly

Light in Darkness. A thoughtful writer has suggested as a suitable outlet for Coronation philanthropy the foundation of a large, free, circulating library for the blind; and has pointed out that in Canada all literature for the blind is passed free through the post office. The development of local libraries for these afflicted ones is a very happy feature of these days. At Liverpool, where, it would seem, Moon's system is most favoured, there are 800 volumes in circulation, and Stepney library has nearly 400. The writer in question adds:

In the mission-field, more and more attention is being paid to the education of those who cannot see; and on the occasion of the coming centenary of the British and Foreign Bible Society it is proposed to publish Scriptures for the blind in all languages. A missionary lately returned from China tells a remarkable story of how Braille may be used as a medium in teaching the heathen. A blind Chinese girl, having learnt to read in Braille, was set to teach a class of sighted natives. They used an ordinary printed book, and she, working from her own volume, taught them all to read. Surely, there could be no more striking proof that the blind have a future before them, and are destined to do good work in the world.

The Spanish Throne. All eyes are turned towards the youthful King, who, a few days ago, took from his mother's hands the reins of the Spanish monarchy. In more than one sense it is a critical time—both for the young monarch and for his country; and, humanly speaking, the policy of the King during the next few years will determine whether Spain is to remain permanently among backward nations, or whether she is to recover something of her ancient glory. The report that the King has decided to rid her of the clerical incubus, which for so long has weighed upon her and crippled her, is probably premature; but when the boy has become a man, he will have to address himself to that work, if his country is to be saved. At present Spain is alone amongst European nations. She has lost her fleet, and remains without an ally, and the cause of most of her ills is priestly domination. It will require a very strong hand to deal with the question, and it is to be hoped that Alfonso XIII. will prove equal to the task.

Youths and Morality. The Church everywhere is alarmed, and with good reason, at the rapid deterioration of morals among the youth of both sexes. The ministers of America have recently held conferences upon the subject, and the Berlin correspondent of the *Daily Chronicle* writes of the discussion that has occupied the Church Synod there, concerning the down-grade to which such a vast number seem committed. It is distinctly startling to read that one marriage out of twelve contracted in Berlin is followed by divorce; whilst in America, as is well known, the untying of the marriage knot is rendered quite easy. If things with ourselves are not so bad as this, we have at any rate to deplore the lowering of the moral tone which is apparent everywhere. The Berlin clergy point to the low plays which are permitted as being largely the cause of the decadence referred to. With us the same may be said, with the addition that "problem" novels are also in part responsible for the relaxed moral tone. It is time that some check was put upon novels which openly proclaim the Seventh Commandment as obsolete.

Parental Control. In the course of an excellent paper on "The Altered Conditions of our Sunday-Schools," read at the recent meetings of the Congregational Union, the writer

touched a vital point, to which sufficient attention has not been given, but which is one of the most serious things in the whole question. Speaking of his own youth and the conditions which prevailed then, the writer said :—

When we were boys we *had* to go to school; no choice was allowed us. And we had to go to service, under compulsion and authority. But now the atmosphere is one of free choice, and boys and girls, say over fourteen, assume the right to decide whether they will go to Sunday-school, church, or chapel, or not.

The consequence is that the Sunday-school stands as a candidate for the suffrages of the young people, as it did not thirty years ago. The real question, however, is behind this. How comes it to pass that children of fourteen not only possess a liberty to decide about these things, but a liberty to parade the streets in groups, and a liberty to form irresponsible friendships with the other sex, often with the tacit consent of the parents? The truth is that the notions of authority and submission are unwelcome to the many. Too many parents are careless or fearful of exercising authority. We know that authority needs to be *wisely* exercised; but the neglect of it is fatal to the young. No truer words were ever spoken than the inspired dictum—"It is *good* for a man that he bear the yoke in his youth."

"My Sheep which was Lost." The question of the decrease in the number of attendants at Divine worship in the synagogues on the Sabbath is giving much anxiety to the Chief Rabbi and the various Jewish ministers. Dr. Adler is inclined to attribute the decadence principally to "the weakening of the religious sense," and to "the increasing stress of business competition"; but others regard it as the inevitable result of the younger Jews becoming imbued with modern culture, and a consequent destruction of sympathy with the old ritual and the old methods of worship. The Chief Rabbi has suggested a remedy which doubtless might, with great advantage, be followed in other quarters outside the Jewish community. His ideal is "a house-going parson," who, he says, "makes a church-going people;" and he adds that when he was minister of Bayswater Synagogue, his large congregations were due in some degree to the fact that when a member was absent from the service he made a point of calling to inquire the cause. The bearing of the parable of the lost sheep is too often lost sight of, as also Christ's distinct command to "compel them to come in," that his "house may be filled" (Luke xiv. 23), for this applies alike to Jew and Gentile.

"When the Evening was Come." The interesting correspondence, which has for some weeks past been appearing in the Press, on the subject of Evening Communion, will do much to enlighten the public mind in regard to the dogmatic spirit of sacerdotalism. It almost goes without saying that the point of view of those who have upheld the practice has been that of the inspired writers of the New Testament, as opposed to that based upon stray references to the "traditions and decrees of mediæval times." No amount of sacerdotal sophistry can set aside the simple fact that the hour of the institution of the Lord's Supper was "when the evening was come," and that St. Paul, who states definitely that he received his commission from the Saviour Himself, says that it was on "the same night in which He was betrayed" (1 Cor. xi. 23). In a recent article on the question, Rev. William Bullock, rector of Ore, Hastings, quotes these words from the late Dr. Thorold, Bishop of Rochester :—

The blessed Lord instituted Holy Communion in the evening, and I would eagerly fling all the traditions and decrees of mediæval times into the Dead Sea sooner than rob one humble soul for which Christ died of the blessed Sacrament. God forbid that I should discourage it where the people value it.

In referring to this correspondence, the *Church Times* sneers at those who will "put the Bible before the traditions of the Church." But such contempt will do no harm, except to those who indulge in it.

Doctors and Alcohol. It is undoubted that doctors possess much power in the direction of discouraging or encouraging the use of alcohol for their patients. For the majority of patients a doctor's word goes a long way. On this account we welcome with great heartiness the International Manifesto of medical men, which it has been decided to publish to the world at an early date. The keynote of the Manifesto, which should appeal to all reasonable people, is in the following terms :—

In view of the terrible evils which have resulted from the consumption of alcohol—evils which in many parts of the world are rapidly increasing—we, members of the medical profession, feel it to be our duty, as being in some sense the guardians of the public health, to speak plainly of the nature of alcohol and of the injury to the individual and the danger to the community which arise from the prevalent use of intoxicating liquors as beverages.

If all who, by reason of their position, are "in some sense guardians of the public health," would realise their responsibility to speak plainly about our national evil, at least all the frivolous excuses for drinking which men are so fond of employing would be removed, and a new era might be commenced.

"Money for Strong Drink." In several recently published volumes of general literature, attention has been drawn incidentally to the excessive number of public-houses and drinking shops in certain Cathedral cities. Rochester, so far as we know, has not thus been dealt with, but it appears that the Dean and Chapter of the Cathedral there are owners of public-house property, and, therefore, far from occupying a high position in the warfare against intemperance, they are pecuniarily interested in the development of the wretched traffic. The statement that—

The Rochester magistrates have formally considered an application on behalf of the Dean and Chapter for permission to pull down a beerhouse, of which they are owners, and to build new licensed premises on the site,

is, on the face of it, as painful as it is brief. It is a strange sign of the times, that while doctors denounce drinking habits, spiritual physicians should increase their incomes by them.

In the Midst of Life. The Board of Trade report as to accidents upon railways during the year 1901, which has just been issued, shows a slight decrease of seventy-nine in the number of killed, and of 613 in the number of injured, as compared with those of the previous twelve months. The figures, 1,171 and 6,740 respectively, are, however, sufficiently startling, especially when it is considered that a large proportion of the accidents were of the preventible class, and might have been averted if a contrivance largely used upon American railways had been adopted here. It is stated, however, that economy stands in the way, and meanwhile, until there is compulsory legislation, the injuries to, and deaths of, goods guards and shunters must continue in the same ratio. Surely the matter is one for the consideration and combined action of Christian shareholders.

Reclaiming the Criminal. The Home Office is about to undertake an experiment, the value of which has been urged for many years by leading reformers. It amounts to a revolution in prison methods, and it seeks to make the punishment of the hooligan class remedial as well as penal. For this purpose the Rochester prison will be turned into a reformatory for youths under eighteen, where they will be compelled to learn a trade. When the term is up, police surveillance will be replaced by the more kindly supervision of the court missionary and the Prisoners' Aid Society. Those who wish to break entirely with their past will be sent to Canada or South Africa to start life honourably. We shall be greatly interested in watching this new scheme. Mere punishment has failed to reform; the discharged convict simply resumes his old ways at the expiration of his sentence. We must not forget that many youthful criminals, thanks to their parents, *have simply had no chance* to learn good ways. The State is now going to give them one, as an experiment; if it succeeds, it will doubtless become universal.

The Policy of Masterly Inactivity. In a communication to the *Alliance News*, Mr. Moncrieff has stated that the cost to the State of thirty-eight prisoners recently convicted at the Assizes at Liverpool, whose offences were due to drink, was no less than £1,600, and he asked, "What will be the cost for the whole country for a term of years?" In these matters the real bearer of the burden being the tax-paying section of the community. The State, or in other words, the executive and the legislators, simply look on with apathy at the wholesale manufacture of criminals by the wealthy purveyors of drink. Yet some responsibility rests upon each member of the community, and especially upon every Christian who abstains from bringing his personal influence to bear upon those who are entrusted with the making of the laws.

The Open-air Opportunity. We do not apologize for urging once more upon Christian workers the necessity of making the most of the opportunity afforded by the summer months of preaching the Gospel in the open air. It ought not to be a matter even for debate. If we are really in earnest about the salvation of our fellow-men, and sincere in deploring the non-attendance of the majority at the house of God, then we shall seize the opportunity which brings the multitude right to our doors. We are aware that many congregations, professedly Christian, look with some contempt upon open-air work. Would it not be well to take the charitable course with such, and show them how Christlike a work this is, and to seek to bring them into sympathy with it? At present the Church, as a whole, is simply playing with open-air work; only a mere handful of its members ever engage in it. But it is an opportunity which, on every ground, ought to be utilized to the very full. The command of our Lord is not yet abrogated —"*Go out*, and compel them to come in."

Practical Papers.

IF CHRIST WERE NOT DIVINE.—II.

HAVING pondered, in last week's Practical Paper, some of the *positive* indications of our Lord's Divinity, let us now look more particularly on the *negative* side. "Consider the CONSEQUENCES" if Christ were anything less than the Son of God.

It is a light and easy thing for the doubting mind to say: "I do not accept the view that Jesus Christ is Divine." But whither does the alternative lead? That is the pointed argument with which Christ faced his questioners. Any other conception of Jesus than that of a Divine Saviour, led them at once into an intellectual darkness, an obscurity of reasoning, from which they could find no outlet (Matt. xxii. 41-46). Neither can we to-day. Peter never did a wiser thing than when, in answer to the Saviour's plea, "Will ye also go away?" he *faced the alternative* and replied, "Lord, to whom shall we go?" (John vi. 68). We must do the same.

I. HIS VERACITY IMPUGNED.—Our first difficulty is that a denial of His Divinity at once *impugns His veracity*. Some admire Jesus Christ as a Man, as a grand Teacher, as One who led the thought of the world, so far as ethics and morals are concerned. Yet, at the outset, we are face to face with this: that our Saviour claimed unmistakably and absolutely to be the Son of God. Were He anything less, this claim falls to the ground, and the whole fabric of his veracity, and therefore of his morality, crumbles into dust. How is He then a good Teacher? Where is the high example we are bidden to follow? Assume the negative position, and neither intellect nor reason can escape from the dilemma into which such reasoning leads.

II. HIS MENTAL STABILITY DENIED.—"Oh, but," protests the Unitarian, "we do not hold that Jesus Christ was, in any sense, wilfully a deceiver. He was self-deceived, a dreamer, a victim to delusions. Have you not yourself known men of unimpeachable integrity who, on *some one point*, were not to be taken seriously? So with Jesus. It was a delusion—very real to Himself, but none the less a delusion—that He was the Son of God."

What an alternative! Surely blasphemy could no further go! Dare we accept this as a sufficient and adequate estimate of our blessed Lord, or entrust our eternal salvation to a dreamer and illusionist? Would a man of business have in his office a cashier who was subject to hallucinations, who might have a delusion one day—very real to himself, perchance!—that his employer's money was his? Would he entrust him with his cash-box for a single hour? Let us at least apply as sound reasoning to heavenly things as to those of daily life, and not introduce theories into spiritual matters that we would scorn to bring into those of infinitely less importance. Consider the consequences!

III. HIS HUMILITY CHALLENGED.—Men of every shade of orthodoxy, or of none, who acknowledge the Christ of history at all, agree that He was the world's greatest embodiment of humility, in life and character. In Philippians ii. 5-8, St. Paul presents to his readers what was admitted to be the best-known illustration of a lowly life. Yet, as thoughtful writers urge, can this estimate be confirmed if He were not Divine?

Consider (*a*) *His claims*: "I came out from God. I came forth from the Father" (John xvi. 27, 28). "I and my Father are one" (John x. 30); (*b*) *His demands*: "Ye believe in God, believe also in Me" (John xiv. 1). "He that loveth father or mother more than Me, is not worthy of Me" (Matt. x. 37). "Whoso forsaketh not all that he hath, cannot be my disciple" (Luke xiv. 33). "Follow thou Me" (John xxi. 22). (*c*) *His assertions*: "I am come that they might have life" (John x. 10); "The Son of Man is come to seek and to save that which was lost" (Luke xix. 10). (*d*) *His promises*: "Come unto Me, and I will give you rest;" "Ye shall find rest unto your souls" (Matt. xi. 28, 29).

Is this the language of humility in a man? Regarded only as such, is it not rather that of despotism, arrogance and pride? He, a homeless wanderer, void of possessions, without a place whereon to lay his head, sat within another's boat, rode upon another's colt, supped in another's room, was buried in another's tomb. All his disciples were better off than He, with their fishing-nets and boats, or a business, or a garden and a fig-tree. It indicated no humility to associate with such, were Christ a man and nothing more.

But when we recognise Him to be Divine, the Heir of the eternal throne and glory, who "emptied Himself," and "though He was rich, yet for our sakes became poor, that we through his poverty might be rich" (2 Cor. viii. 9)—herein we see a marvellous humility indeed.

Anything short of these essential characteristics—his veracity, his mental stability, his humility—robs us at one fell swoop of all on which our eternal hopes depend. Sacrifice these, and we shall walk the earth with a heavier heart than that of Mary Magdalene, as she wailed in the anguish of her soul: "They have taken away the Lord, and we know not where they have laid Him" (John xx. 2).

IV. APOSTOLIC ZEAL, A SHAM!—Again, what about the zeal of the Apostles as recorded in the Book of Acts? Was it madness or a sham? Were they fools or knaves? Would they have gone through all they did, had they believed in anything less than the absolute Divinity of their Lord? Read in 2 Cor. xi. 24-27, the wonderful epitome that Paul gives of all that he passed through. Would he have endured so much had he believed so little? Could the Apostles' zeal have reached the sublime height it did, if they had held less than a Divine conception of Jesus? Peter crucified; James, the brother of John, slain with the sword; John banished to the Isle of Patmos—would these have undergone all this for any less reason than because they believed that Jesus was in truth the Son of God? If so, they were fools indeed! To such a conclusion we are forced if Christ were not Divine.

V. MIRACLES, A FICTION.—How shall we explain them upon any other theory than that Jesus was Divine? Their solution lies in his Divinity. Once admit that He "came forth from God," that all power is committed unto Him, and there is no miracle that He is not able to perform. Here is the only key that fits the lock in its every ward. Let go the one, and you lose the other; nor can you undo the one without the key which the other affords.

VI. HIS RESURRECTION A MYTH.—We have it as an indisputable historical fact, attested by unwilling enemies who had everything to lose by admitting it, that He had risen again. Their own characters were at stake. The soldiers who had been set to watch and had gone to sleep, gave forth the lie that, while they slept, Christ's disciples came and stole his body away, so that it might not be admitted that He had risen from the dead. His resurrection is the foundation of all the teaching of the Apostles. "Jesus and the Resurrection" rings out again and again as the reiterated burden of their song, and the whole fabric of Christianity rests upon it, as proof that He was Divine.

These are some of the consequences we are bound to face, and explain away, if we can, if Christ were anything less than Divine. We may grant that there are intellectual difficulties in the acceptance of his Divinity. Finite minds cannot fully grasp infinite truths. But are there none—nay, are there not greater and more numerous difficulties—upon the other side? Denial of his Divinity produces a "remedy worse than the disease"!

I assume that the great majority of those who read these lines have passed beyond all doubt as to the truth with which they deal. Yet the considerations thus briefly stated may prove helpful in meeting the doubts of others. And let us, further, ask ourselves (if our own feet are firmly planted): Are we living as if this truth is real indeed? Is Christ an actual living force in our daily life? Do we feel his presence near, as

> A living, bright Reality,
> More dear, more intimately nigh
> Than e'en the sweetest earthly tie?

Note St. Paul's parting words to the Corinthian Church:—"Though He was crucified through weakness, yet He liveth by the power of God. . . . Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not, how that Jesus Christ is in you—except ye be reprobates?" (2 Cor. xiii. 4, 5). To such a searching admonition, the best of us may well give earnest heed. G.

A Painful Retrospect.

A CORRESPONDENT, well advanced in years, writes in pathetic corroboration of the admonitions to parents and teachers contained in a recent "Practical Paper" (May 8), addressed to those who have the care and training of the young. He draws a sad picture of the treatment he received as a lad from those whose injustice and impatience he was powerless to resist, bitterly though he resented it in his heart. He says:—

> I am a very old man now, and write from the remembrance of a miserable childhood, always misunderstood. Not only in my own case, but alike in that of my companions, no allowance was ever made for ignorance or inability to comprehend; nor was credit given for one single good motive, or wish to learn or please.
>
> Like many a child, then as now, I sighed for kindness, and could love and be grateful, disliking lying and deceit, quick at learning, and willing enough to obey; but faults were magnified and punishments constant. The result was a brave boy made into a liar and coward, a sneak, and wicked at heart. . . . Sent to bed dinnerless, or beaten with the rod, "as Solomon commanded," because I told the truth in denying some false accusation. Long service in India, increasing years, a study of the Holy Scriptures, and a happy home of my own, have dispelled any feelings of anger or desire to be revenged, formerly existing. I have forgiven, but to forget appears impossible; and knowing this, added to an intense love for the happiness and holiness of the rising generation, induces me to beg all having authority or influence over the young to remember that they themselves once were young, that it is easier to rule by kindness than by fear; and "as bends the twig, so grows the tree."

These are words that strike home. It is a terrible responsibility in teacher or parent to be the author of painful memories such as these.

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The Church and Missions.

By Rev. JOHN STEWART, M.A., Madras.

How Best to Organize Home Efforts, and Generally Increase Interest in Foreign Missions.—I.

In any consideration of this subject three things must be kept in mind:

1. *The existence of a strong and vigorous spiritual life is essential* to any real interest in the subject. Unless we have been brought into living union with the Lord Jesus we can have no real interest in the extension of his kingdom; and, might we not also add, where there is no interest in foreign missions, and no desire to give effect to the command of Christ, the presumption is, that there is either *no real living faith* in him, or *culpable ignorance* as to what he requires of us. The chief remedy, therefore, for the lack of interest in foreign missions is a revival of spiritual life in the Church.

The responsibility for bringing about an awakened interest in this great subject must always rest *primarily on the pastors* of the different congregations; and while it may not be correct to say that where the pastor has little or no interest there will be no interest in the church, the converse is certainly true, that, given a pastor who recognises that the chief end for which the Church of Christ exists, is to extend the kingdom and give effect to the command to go into all the world and preach the Gospel, and we certainly have, sooner or later, a Church also that will make this its business. Organisation itself, however, will never create life; it is only the channel through which life manifests itself. But it is well that the channel should be clear of obstructions.

2. *The compulsory nature of the obligation resting upon the Church.* It is essential that we recognise and acknowledge the fact that this business of foreigns missions is *not* in any sense *optional*, but in the highest degree *compulsory*. Missions are *the chief end of the Church, as Duff said sixty years ago.* Unfortunately, in the majority of our congregations, this is not the accepted view, if we are to judge by the practice of the churches. The whole question is looked upon as an optional one, and as if we were doing a favour by undertaking the work at all. It is not sufficiently realised that obedience is essential to the very spiritual existence either of the church or of the individual. Sustentation and augmentation funds, home missions, Temperance effort, &c., are all important, but not for a moment to be compared to foreign missions in this respect.

THE EXAMPLE OF THE MORAVIANS.

As has been said by some one, the first duty of every child of God is to give the Gospel to those who have it not. A non-missionary Christian will be a missing Christian in the great day of reckoning; and yet amongst all the churches of Christendom the Moravian Church alone has recognised the great truth that the gathering in to Christ of the souls He died to save is the end for which the Church exists. It alone has made missions its chief business. Its three fundamental principles have been stated as being (1) the Church exists only for extending the kingdom, (2) every member must be trained to take part in the work of witnessing; (3) personal experience of the love of Christ is the power that fits for this. The result is seen in the fact that it has 1·58 of its members a foreign missionary, and a Church membership abroad twice the size of that at home. The abridged history of that remarkable church, given in Murray's "Key to the Missionary Problem," is one that will well repay perusal.

3. *The task to be accomplished is quite within the power and resources of the Christian Church during the present generation.* For the accomplishment of this great work the Church has men enough and means enough to do it twice over, and the responsibility and blood-guiltiness resting upon the Church if it fails is correspondingly great. Are we not in danger in these days of repeating the very mistake made in the days of Haggai, and does not this explain not only the slow progress abroad, but the lamentable failure of the multitudinous efforts of the Church at home—efforts that in the U.F. Church of Scotland resulted in a nett gain of less than ½ per cent. to the membership for the year 1900, while 90 per cent. of the increase of population in the large cities has gone to swell the number of the lapsed masses?

The terrible consequences to the Church of its failure to recognize the Gospel as given to it only in trust is seen in the case of such churches as the Abyssinian in Africa, and the Syrian Church of South India. One writer says, the greatest hindrances to the evangelization of the world are those within the Church, and "the present attitude of the Church and the plans of her leaders are certainly not consistent with a deep conviction that in our day all men should be given an opportunity of knowing Jesus Christ." "If the churches of Christendom sent forth their missionaries in the same proportion as the Moravian Church, there would be on the field

400,000 INSTEAD OF 14,000,

and if only a quarter of the members and adherents of the Protestant Church gave ½d. per day, the amount raised would be £25,000,000 instead of £4,000,000."

As it is, the Church is at present in touch with less than one two hundredth part of those for whom Christ died, and 30,000,000 a year are dying without the knowledge of salvation. The work will certainly never be done unless a very different and higher standard of conservation to God is adopted by the Christian men and women of our land. As someone has put it, "The urgent need, the absolute duty, the unspeakable blessedness, and actual possibility, of living wholly for God, is the ground on which not only our responsibility but our appeals for the evangelization of the heathen world must ever rest."

4. *Our present accomplishments and methods, and wherein the latter fail. How best to supplement them.*

It has been stated on good authority that only one third of the members of one of the most missionary of British churches, the United Free Church of Scotland, take any real interest in Foreign Missions; and the average contribution through the usual congregational channels of the whole membership, is less than ½d. per week per member, some of the churches averaging not even a quarter of that amount. In connection with the U.F.C., there were in 1900 267 missionaries, male and female, on the field; but if even the one-third of the total membership of nearly 500,000 were in thorough earnest in the matter, and supposing them to be divided into bands of 100 (after the fashion of the Protestant hundreds formed for political purposes, as suggested in a pamphlet some may have seen), and, if each hundred were to send out one of their number, the U.F.C. of Scotland would at once have its missionaries increased six times over, and even if half of those failed, there would still be 880 missionaries on the field instead of 267 as at present.

If the small Moravian Church is able to send out more than one in sixty of its members, it ought not to be an impossible task for a vigorous church like the U.F.C. of Scotland to send out one for every 600. When the very best has been said on behalf of what is already being done, we are forced to admit that there is something wrong somewhere. Even when money is given, it is frequently from very mixed motives, and in some cases very unwillingly. The consequence is, that there is not only no possibility of churches developing new work or taking advantage of opportunities for extension in the foreign field, but there is even difficulty in providing for the carrying on of old and well-established effort. In reality,

EVERY CHURCH MEMBER IS RESPONSIBLE

for the giving of the Gospel to the heathen; but in practice we find that this is far from being realized.

The ideal method, of course, is that the Church itself should be the missionary association, and if the Church fully realized its responsibility, that would be the case, but the majority of Church members, we fear, know practically nothing about the subject, and are very much in the position of the minister of an important congregation who said, "*I know nothing about foreign missions, and take no interest in them.*"

The fault lies not so much with the people or with the collectors who gather in the contributions, but with the *system.* It is a system based on *impulse* instead of on *principle.* Efforts are prompted by *feeling* rather than *knowledge.* Gifts are *spasmodic* instead of *systematic*, and are the *outcome of appeals to pity*, desire to please, &c., rather than *Love to God* and a desire to honour and obey Him. There are many noble exceptions, but I believe the state of the majority of church members and their relation to Foreign Missions is what has been described, and the system adopted in most cases tends to foster the continuance of the present state of things. However necessary collectors may be, and however useful impulse and feeling, if prompted by right motives, may be, it is clear that the present methods need to be supplemented if they are to accomplish the end in view.

In our next paper we shall consider some methods of doing this.

Destruction of St. Pierre.

St. Pierre, with thy thirty thousand souls,
In three brief minutes, as a shadow, gone!
Earth quakes, the lightning gleams, the thunder rolls;
Mont Pelée gapes and belches from its cone
The fiery sea, retched from the world's sick core—
A red tornado, veiling the wan cheek
Of morn in the dread clouds of flame that pour
Rivers of liquid fire on Martinique.

They were preparing for their festival,
Thoughtless perhaps of meeting God that day,
When; swiftly folded in the burning pall,
St. Pierre and her children passed away.
Aghast, we gaze on that now silent scene;
We think how weak is man, how strong is God!
We kneel—for we have also sinners been—
And hide anew behind our Saviour's blood.

Donegal. J. K.

Industrial Martyrs.—The interesting volume upon Dangerous Trades (*John Murray*, 1902) just issued, under the editorship of Dr. Oliver, Professor of Physiology, Durham University, throws a lurid light upon the loss of health and life attendant upon a number of occupations in these islands. The question of the due regulation of such injurious trades, with their consequent occupation diseases, and their martyr rolls, ought to be a national one, but unhappily the force of Parliament is expended in less worthy directions, and it is difficult to create even a passing interest in the public mind in regard to the sufferings of those toilers who do so much to secure our comfort.

Samuel and Saul

THE SIN OF JEALOUSY.

(1 Sam. xviii.)

By Rev. F. B. MEYER, B.A.

AMONG the most terrible of human sins is jealousy—the parent of the darkest and blackest crimes which have disgraced the annals of our race. And of all the delineations of it, which are frescoed on the walls of history, none is more absolutely true to life, and terrible in its graphic colouring, than this portraiture of the first king of Israel.

1. Jealousy opens the door to the devil. In Saul's case the interval was the briefest possible. On the morrow after the song of the women, which first aroused in his heart the feeling of jealousy towards David, we learn that "an evil spirit" came mightily upon him.

There are, as we believe, evil spirits which tenant the atmosphere around us, and are therefore called "the spiritual hosts of wickedness in the heavenly places" (Eph. vi. 12, R.V.), whilst their leader is known as the prince of the power of the air (Eph. ii. 2). Every time we yield in thought or act to the temptations which are perpetually accosting us, we expose ourselves to the entrance of demon influence, which adapts itself to the outward mould of our sinful desires, but invests and fills it with an intensity of passion.

A VERY SOLEMN THOUGHT.

This evil spirit, in Saul's case, is said to have been "from God"—a phrase which can only be interpreted on the hypothesis that God permitted it to come, and that this tragic result transpired in direct pursuance of the immutable fixtures of the universe. If a man tampers with his soul, God cannot save him from the inevitable results. Obey the law of fire, and it will obey you like a dutiful slave—this is God's will and appointment; but it is also his will and appointment that, if you disobey it, it will devour your towers, palaces, treasures, and homes, with merciless fury. When men rebel and vex the Holy Spirit, He turns to be their enemy and fights against them. "God," says one, "must be something to us; *what* He shall be, depends on what we are to Him."

2. Jealousy defeats its own good. David had suddenly become the darling of the people. With almost a single bound, he had leapt into the throne of universal homage and affection. "All Israel and Judah loved David" (16). In this common affection for one who was so accessible to them all, the people forgot their ancient feuds. Not only they but the court was enamoured of him. He was set over the men of war, and went out with them whithersoever Saul sent him, and his promotion was good not only "in the sight of all the people," but also "in the sight of Saul's servants," while Jonathan loved him with a love passing the love of women. There must have been something of a spell in the influence of that pure bright soul over all who came into contact with it.

Besides this, the Lord was evidently with him. Note how constantly the sacred chronicle touches that note:—"Saul was afraid of David, *because the Lord was with him*" (12); "David behaved himself wisely in all his ways, *and the Lord was with him*" (14); "And Saul saw and knew that *the Lord was with David*" (28).

Moreover, he behaved himself *wisely*, or prospered (5); *wisely in all his ways* (14); *very wisely*, so much so that Saul stood in awe of him (15); more wisely than all the servants of Saul, so that his name was much set by (30).

Under these circumstances, how wise it would have been for Saul to have bound the son of Jesse to himself! Admitting frankly that he was his designated successor, and that he was enjoying the special favour of Jehovah, Saul might have used David for the rehabilitation of his waning fortunes. It was evidently impossible to reverse the Divine choice, but he might have postponed the infliction of the inevitable sentence. Nothing could have made the King himself more popular than to have identified his fortunes and those of his family with one who could have rendered conspicuous and inestimable service to court and kingdom. Nothing could have been easier, nothing more politic. But instead of this, Saul allowed his mad passion to smoulder always, and sometimes burst into a flame, until it broke out in irresistible fury.

A PASSION OF THE MIND.

In the case of the higher passions of the soul, it is often easy to curb and restrain them by the introduction of considerations of self-interest and personal prestige; but it is not so with jealousy. At the shrine of this passion, which differs from the lust of the libertine and the drink-crave of the inebriate, in being wholly a passion of the mind, the jealous soul is prepared to repeat the act of Palissy the potter, who tore up the very boards of his home, after having destroyed every atom of furniture, in order to prosecute the design by which he was consumed. The peace of the home; the success of some great enterprise; the happiness and prosperity of some loved one who has been the unwitting cause of jealousy; the service of God; the prospect of long, happy years of high respect if only the passion is resisted and extinguished—I have seen these, and more than these, sacrificed because jealousy has demanded its revenge.

(3) Jealousy is very inventive of methods of executing its fell purpose. Its shape is protean. Sometimes it uses the stiletto, whose edge is so fine that you do not know you have been struck till afterwards; and sometimes the bludgeon, that fells to the ground with one murderous blow. The poison cup, or the fine meshes of a subtle stratagem, which leads the victim to inflict his own doom—such are the methods which jealousy employs.

Trace this in the history before us. First Saul, under the excuse of his malady, attempts to take David's life with his own hand. He knew that the murderous deed would be imputed to the deranged condition of his mind, and therefore, with impunity, twice launched the javelin at the minstrel who sought to charm away his ill.

A SUBTLE PLOT.

Then he sought to throw him into positions of extreme peril, by inciting him to valiant deeds on the field of battle, and in border warfare. For a bribe he promised him his elder daughter, Merab, as the reward of heroic deeds; and to this added the appeal of religion, than which no motive could be more potent with this devout and chivalrous soul. "And Saul said to David, Behold, my elder daughter, Merab; her will I give thee to wife: only be thou valiant for me, and fight the Lord's battles." And then, with unsparing hand, the sacred writer draws aside the veil, and recites to us the secret thoughts that were passing in that dark and evil-haunted nature—"for Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him." We do not know the heroic deeds to which these allurements led, but it was not for want of them that the royal promise was unfulfilled, and Merab given to Adriel the Meholathite.

The stratagem had failed, but it seemed too likely to realize the royal purpose, to be abandoned without being put to one further proof and Michal, who really loved David, at this time, at least, was made the guerdon or prize to allure the young unsuspecting warrior to fresh encounters with the Philistines. The sure evidence that a hundred of these doughty foes had fallen by David's hand was the only stipulated dowry which would be required; and the honour of becoming the king's son-in-law was the theme of many a hint, suggestion, and open conversation, between the courtiers and the young soul on whose career so much attention was being concentrated. To his servants, Saul must have seemed to be sincerely attached to David, and to have desired, with genuine earnestness, to enrol him in his family, so that he played a game of unusual adroitness. On the one hand, his servants really believed that the king delighted in him, and wanted the alliance; on the other, "Saul thought to make David fall by the hand of the Philistines."

It was only after the plot had failed, and it seemed as though David was possessed of a charmed life through the providence of God, that Saul spoke to Jonathan his son and to all his servants, that they should slay David; again hurled his javelin at him with such force that it stood quivering in the palace wall, and pursued him, first to his own home, and finally to Samuel's home in Naioth (see chap. xix.).

Not otherwise is it with jealousy. When a wife is jealous of another woman, who may be absolutely guiltless of any attempt to influence the husband's affections; when an elder minister becomes jealous of his assistant, or of a neighbour; when a person becomes jealous of the influence which another is obtaining over his friend—it becomes almost impossible to enumerate all the unkind suggestions, all the insinuations, all the wrong constructions on conduct, all the perversion of words, actions, and looks, through which the soul will vent its spleen.

(4) Jealousy of the innocent is unable to avail against God. Everything that it does has a reverse effect from that which was intended, and so far from overwhelming the rival, extends his influence, and more thoroughly establishes this throne.

It was remarkably so with David. Saul was bent on alluring him to his ruin. Through God's interposition, however, each murderous intent was foiled, and became the cause of still greater popularity to his rival. If he is set over the men of war, he prospers wherever he is sent; if he is separated from the immediate proximity of the king, and permitted to go in and out before the people (xviii. 13, 15), the whole nation loves him. If he is sent to fight the Philistines, he slays not one hundred but two, so that his name is much set by (30). If Saul urges Jonathan to slay him, he drives his own son to a closer friendship, and to plead the cause of the twin soul with which his own was knit. Everything that is meant for ill, turns out for good. Saul digs privily a pit, into which he falls himself.

If only jealous people would ponder such a story as this, surely they would see the uselessness of their malignant attempts to injure those who may seem destined to take their place. It is not thus that the peril can be met. The stars in their courses fight against Sisera. Balak may bribe Balaam with his wealthiest rewards to come to curse Israel, but how shall he curse whom God hath not cursed, and how shall he defy whom the Lord hath not defied?

There is a Nemesis in life which will certainly return on the evil-doer. The Lord will not leave his Davids to the cruel mercies of a Saul. He will raise up Jonathans to warn them of their peril, will give Michals to ward off the molesting blow, will overpower with spiritual influences the murderous bands, and will still the enemy and avenger.

"Our Daily Bread."

SUNDAY, June 1. Numbers x.

THE *two* trumpets differed from the jubilee trumpets, which were of horn, while these were of silver. Their clear and musical note summoned the congregation to great assemblies or to war—the especial note that was sounded indicating the object. The 9th verse clearly indicates that the wars which Israel was to expect were not for aggression, but for defence; and much comfort is to be derived from the thought that whenever the Church or the individual is summoned to repel attack, the Lord remembers and saves. The sound of the trumpet was also associated with scenes of festive joy (compare *v.* 10 and Psa. lxxxix. 15). May we not take the silver trumpet as an emblem of the cleansed and purified soul, through whom God gives his messages of alarm and comfort—or at least, of the entire group of the Gospel ministry?

Hobab, the son of Jethro, remained in the camp after Jethro had left it, and as the Israelites were now removing from the vicinity of his own people, he too, desired to be released. But Moses put in an earnest request for him to give him the invaluable assistance of his knowledge of wells, pasturages, and camping-grounds. Though there was the general guidance of the cloud, this did not render needless the use of experience, prudence, and wise human counsel. The way of faith does not invalidate the use of means, when these are absolutely subordinated to the Divine guidance.

Notice the beautiful words with which Moses was wont to celebrate the setting forward and the resting of the ark—is it not thus that the Greater than Moses accompanies each movement of his Church? (Psa. lxviii. 1, 2.)

MONDAY, June 2. Numbers xi.

The fatigues and trials of the desert-march were a severe test to the people's patience. We do not know ourselves in days of ease and prosperity. It is the desert which reveals us. Yet God is there, supplying all need, and leading us as a flock.

The mention of the mixed multitude of camp followers, and perhaps Egyptians (Ex. xii. 38), indicates the origin of the spirit of murmuring; and reminds us to take care of our associations, lest we be tempted to imbibe the spirit, and repeat the rebellious murmurs, of the half-hearted and ungodly. The counterpart of this outbreak is not infrequently found in churches and families where considerable laxity prevails as to worldly associations. The congregation is sometimes too powerful for the church. Their worldly friends make the children of Christian families discontented. Something is sought for more savoury and appetising than the manna which God has provided. The worldly novel, the ball, the theatre, are the leeks, onions, and garlic of modern times! (5.)

The provocation of this outbreak was more than Moses could sustain. Is it not wonderful how one servant after another breaks down, and reveals his weakness, while the Lamb of God is always without spot, or wrinkle, or any such thing? Moses was very meek, but failed in his strong point. He forgot that God never lays upon us a burden without being prepared to carry both it and us; and his grace is always more than sufficient.

The result of the outbreak was very sad. For Moses there was a delegation of power to seventy elders; for the people there was provision for their heart's desire to surfeiting; and finally there was the infliction of a very great plague. Amidst it all, like a pearl shining in a heap of pebbles, how beautiful that unselfish desire of the great Lawgiver, that all the Lord's people should be prophets. May we not echo it, and ask that the Spirit may be poured on us also?

TUESDAY, June 3. Numbers xii.

What a beautiful tribute God gave to the character of his servant, notwithstanding the outbreak of the previous chapter. He described him as faithful in all his house. The one trait for which God searches in each of us is fidelity. 'Well done, good and *faithful* servant." Do we deserve this encomium? We may not be successful or prosperous, but are we faithful, and are we faithful in *all* God's house? See how God describes Moses as being pre-eminently *his* servant, and places on him the distinguishing honour of speaking with him face to face. Oh, if faithfulness can conduct to such an honour as this, who would not endeavour to be absolutely true to all the confidence which God may repose in us? And in the Son of God we have the right to be something more than servants; we, too, are sons! (Heb. iii. 1-4).

Moses cherished no unkind animosity against Miriam, who had watched him in his ark upon the Nile; he was glad enough to intercede for her—but, notwithstanding, it seemed necessary that for some time (however brief) she should be excluded from the camp. If she had incurred the displeasure of her father, Amram, by an act of indiscretion, she would have been subject to some penalty, however slight, such as seclusion in her room, and was not some such mark of Divine displeasure befitting? We may be forgiven, but we cannot enter into the Divine fellowship quite as though nothing of the sort had happened.

WEDNESDAY, June 4. Numbers xiii.

It is desirable to read Deut. i. 22-25 as a comment on the opening verses of this chapter. It there appears that the proposal to search the land emanated from the people, and was due to a latent spirit of unbelief. What had they to do with searching the land? Was it not God's gift to them? Did it not flow with milk and honey? Was it not promised that none should stand before them? That the thing pleased Moses did not make it right or wise, because his senses were not perfectly exercised as yet to discern both good and evil. God commanded it, as we find more than once, because the people were set on it. One of the principles of Divine government is to teach us by allowing us liberty to follow a course on which we have set our hearts—though it may not be the best—that He may instruct us by results.

It is a little disappointing to find Moses using the words of verse 18. What did it matter whether the people were strong or weak, few or many, and whether they dwelt in camps or in strongholds? It did not fall within his province to stay considering questions like these, when it was so absolutely sure that whatever the verdict was, God would be found to be absolutely enough, and able to carry out his own promise. Abraham himself would not have reached his high position as the highest type of faith, unless he had kept his mind fixed on the word and promise of God (Rom. iv. 20, 21).

As might have been anticipated, the report was favourable as to the land, but discouraging as to the difficulties of obtaining it. The cities were impregnable, the people were mighty, and the giants many. When we look downwards our enemies are always giants and ourselves as grasshoppers; when we look up, our enemies are as grasshoppers, and ourselves as well able to overcome them. But to be a Caleb, it is necessary to follow the Lord fully.

THURSDAY, June 5. Numbers xiv.

Some happy souls know how to put God between themselves and any circumstances whatever—their one thought is his All-sufficiency. But others allow themselves to look only on their difficulties, which shut God completely out of sight. In Him there is a solution for every complication; only we must dare to believe it so, and that we have been brought into the difficulty in order that we may see that He is all-sufficient, and appropriate the saving strength of his right hand. The one question to ask is, not, Wherefore has the Lord brought us hither? but, Does God delight in us to bring us in? For if the Lord is with us, we may be sure that our adversaries shall be overcome.

The next paragraph (11-25) is very striking. It is not that God was really less merciful than Moses, but that He seemed to put the suggestion before his servant with the object of leading him out in supplication, and of forcing him to take up a position of humble importunity. So Abraham, in his prayer for the cities of the plain; and the Syro-Phenician woman; and the Apostle Paul over his thorn in the flesh. When you know that your motives are absolutely unselfish, when your one passion is for the glory of God's name, when you can base your prayer on a clear word from his own lips, then take no denial, but rise to the holy importunity which cries, "Father, Thou canst not deny me; remember the covenant."

At the same time, unbelief, which shuts us off from God's help, renders it impossible to bring us into the Land of Canaan, which stands for rest. Only when we trust can we rest (Heb. iii. and iv.), and, therefore, there was no alternative except to let the unbelieving die on the desert sands, a fate from which their own activities could not deliver them (40). Canaan is God's gift to faith; our strivings cannot procure its rich treasures and delights.

FRIDAY, June 6. Numbers xv.

It is very helpful to come on this chapter between two such chapters as xiv. and xvi. In those we read of aggravated and heinous sin, but here of sweet savour, of forgiveness, and of life in the land (17), which seemed then so far away. Yes, we may have sinned so as to have incurred the sentence of Divine wrath (Psa. xcv. 11), and yet we may be forgiven.

But notice the distinction between the sin of ignorance and that of presumption. If we persistently sin against our better promptings, we become so hardened and blinded that there can be no forgiveness. Forgiveness is obviously contingent on the attitude of our conscience and heart towards God.

With repentance and faith there is abundant forgiveness — forgiveness according to the riches of God's grace (Eph. i. 7); but for such sin as this man was guilty of, in violation of the express law of the Sabbath, there was condign and summary punishment.

The injunction that the Israelites should wear a cord of blue that they might remember and be holy, reminds us of that blessed provision for short memories, which is supplied by the Holy Spirit, whose office it is to bring all things to our minds. Oh that He may keep us from spying out after our own heart and eyes, that we may be kept from infidelity to our Husband, Christ (39).

SATURDAY, June 7. Numbers xvi.

This formidable conspiracy began with Levites, who were not content to be Levites, but sought to exercise the office of the priesthood. It may be quite true that the whole congregation is holy, but God has given some to be apostles, and some evangelists, and some pastors and teachers; and it becomes us to recognize that the Divine Head of the Body has set the members in the body, each one as it has pleased Him, dividing to each severally as He would. When your work or place is challenged by jealousy and emulation, be at peace, your Master will vindicate you, and show whom He will cause to come near unto Him (Psa. lxv. 4).

Our position is assured, not by our own talents and activities, but by the direct arrangement of the Saviour. It is not for us, therefore, to feel that we have to hold it by contrivance or energy on our own part, but ever to present ourselves to God for his service, sure that if we are fit to be used, He will graciously use us. Let us not seek to be someone else, to take his place, or be jealous of his influence. "Wait on the Lord, and keep his way, and He will exalt thee to inherit the land."

In spite of the great provocation that Moses and Aaron had received, they pleaded for the people, and the ringleaders only perished. Remember, as Jude says, that that pit still devours (Jude 11).

What an exquisite emblem is given in the last paragraph, of the efficacious interposition of our Lord, as Great High Priest, as He stands between the living and the dead, arresting the progress of corruption and death, and staying the plague. O Saviour, stay that plague, ere it touches us! F. B. M.

Livingstone College.

THOUGH unfavourable weather last Thursday deterred some who had hoped to be present on Commemoration Day at Livingstone College (Leyton, E.), the lecture hall was filled with interested friends. Advantage was taken of the opportunity to exhibit in several rooms a variety of clothing, food stuffs, medicines, and accoutrements specially adapted for the use of missionaries and of travellers in tropical climates.

The principal (Dr. C. F. Harford) prefaced his statement for the year by explaining that, in the change from Harford-Battersby to Harford, he and his brothers were reverting to the old family name. Desiring to do honour to the memory of Dr. Livingstone, it had been decided to hold a special Commemoration Day on or about May 23 each year.

The roll of the college shows that 131 students have passed through the course of training, of whom thirty-five are in Africa, thirty-six in Asia (including seventeen in India, and twelve in China), three in North West Canada and Labrador, three in South America, one in Australia, four in the islands of the Pacific. Seven have been called to the higher service, a few have not yet gone out to the field, and others are at home for furlough or invalided.

PRACTICAL RESULTS.

The reports received from all parts of the world furnish the best proofs of the need for the training given. The knowledge of fevers has enabled many to escape from infection, though living in malarious districts, while others have been able to treat malaria successfully. The knowledge of dentistry has proved helpful, while a large number of surgical emergencies have been dealt with, including one of cut-throat which made good recovery.

The College has collected information concerning the preservation of health in such matters as housebuilding, the provision of suitable clothing and foods, and other matters of general hygiene. The Missionary Societies in general have not seen their way to make use of the College to any large extent, and a crisis has now been reached. Continuance is dependent on a sufficient number of students applying for training each year, and on the Societies making use of the advantages offered. For the purchase of the property £3,500 is still required, with £500 to meet the needs of the present year.

Warm testimony was borne by Bishop Tugwell (of Western Equatorial Africa) to help received from a missionary trained by Dr. Harford, as well as to the high opinion he had formed of the institution during a few weeks' residence. "I feel," he said, "that those of us who go out to malarious climates ought to have some such training."

PLENTY OF STUMBLING-BLOCKS.

The interest of the occasion culminated in the appearance of Mr. Frank Wilson, who, with Mrs. Wilson, daughter of the late Dr. Livingstone, is about to proceed to Sierra Leone in connection with the Church Missionary Society. In a few hearty sentences Mr. Wilson told of the joy which they felt at the prospect of being able to give themselves to foreign effort, and especially in Western Africa, which had long occupied a warm place in their affections. The last call had, he said, come not of their own seeking; and, while emphasizing the duty of every young person to face the question, this fact had been a source of special delight. More difficult than anything else to stand against had been the loving words of friends at home who cast doubt upon the wisdom of the step. "There are plenty of stumbling-blocks in the way of any one who wants to be a missionary." In addition to the rubbing away of corners through the meeting of students from different denominations, Mr. Wilson spoke enthusiastically—from his own experience among the fishermen of the North Sea—of the value of the medical experience gained at the College in Christian work.

Representing the missionary sentiment of America, Rev. Dr. Cuthbert Hall (Union Theological Seminary, New York) said that there are three English names — Moffat, Hannington, Livingstone—which his countrymen have long since canonized; "and the last of these names has a far deeper hold on American life than any other." In the closing prayer Dr. Hall dedicated Mr. and Mrs. Wilson anew to the work to which they have been called.

The Southern Homes of Rest.

YEAR by year the Lancing Homes for the ailing and convalescent poor, for which no subscriber's "letters" are needed, have been increasingly made use of by the more needy and friendless of the working classes. Hundreds every year, whose frail barques have suffered shipwreck on the stormy ocean of a necessitous life, have been refitted and strengthened to face once more the exigencies of life. At these Homes they have found the "life-line" thrown to them with the happiest results, awakening praise and thanksgiving. The inception and development of these Homes make an interesting story. Few would recognise the old and dilapidated Lancing Grammar School of the early "nineties" in the beautiful block of premises which now provides beds for about 200 patients.

About a hundred friends and visitors gathered last week for a praise and dedication meeting, which was held in a marquee in the grounds. Mr. Willett, from Brighton, presided, assisted by Mr. W. Taylor, from Clarendon Hall, Hove, and other friends. Mr. Chorley, the director, gave a few particulars of the Homes, and read a grateful letter from a poor working man, who had only a few days before returned to London, so much improved that his friend who met him at the station did not know him: the spiritual help received was a further cause for thanksgiving. A missionary atmosphere is encouraged throughout the four Homes, which are conducted on strictly Evangelical lines. Little was said about the financial side, but the burden is not a light one. There is a substantial balance due to the builder, while the furnishing of the new wing will need considerable help. Mr. Chorley's address is 6, Clephane Road, Canonbury, N.

Strangers Within Our Gates.

NUMEROUS and varied are the branches of Christian ministry which emanate from the French Reformed Evangelical Church in Bayswater. The thirty-ninth annual report is a record which will be read with deep interest by Christians throughout the country who are upholding, by prayer and sympathy, those who are seeking to evangelize French-speaking foreigners in London and Great Britain.

The year was notable as the one in which the freehold of the church was purchased, thus securing for all time this Protestant Evangelical place of worship for the ever-increasing French-speaking population of the metropolis. This ensures the continuance of a work which for nearly forty years has been owned and prospered of God. Another gratifying feature of the year is the opportunity given to the pasteur of holding services and preaching in French in the Parish Church of St. John's, Fitzroy Square, the Archbishop of Canterbury having authorized the Bishop of London to give the necessary permission.

In the educational work progress has been made. The upper day and infant schools have been attended by pupils of thirteen different nationalities, while the Sunday-school has a roll of 117 scholars. The Bienvenue Home continues to serve a highly useful purpose by sheltering poor governesses, forlorn and in shattered health, and finding for them situations when able to resume employment. No fewer than 348 governesses availed themselves of its advantages during the year; while situations were found for 156 girls through another agency of the church.

The Medical Mission remains closed through lack of support; meanwhile the sick are visited in their homes and hospitals. Rev. Du Pontet-de La Harpe, who continues to superintend the work, may be addressed at 16, Kildare Gardens, Bayswater, W

Mr. Jowett's L.M.S. Sermon.

NOT readily will lovers of Evangelical religion forget the sermon on Paul's words, "I . . . . fill up that which is behind of the afflictions of Christ," preached in the City Temple, in connection with the London Missionary Society's anniversary by Rev. J. H. Jowett, of Birmingham.

In his introduction, after carefully making confession as to the completeness of Christ's atoning work for human sin, Mr. Jowett showed that such very good news needed someone to proclaim it, since even God works by ambassadors. The spirit of the ambassador is of the essence of the work—"when we cease to bleed we cease to bless."

The main body of the sermon consisted in the placing of the words of Paul in juxtaposition to the words of Christ, and in instituting a reverent comparison of the same. Three main divisions were chosen, to each of which a significant pair of texts supplied the topic: (1) "In all their afflictions He was afflicted;" "Who is weak, and I am not weak? Who is offended, and I burn not?" (2) "Who, in days of his flesh, when He had offered up prayers and supplications, with strong crying and tears;" "I would that ye knew how I agonize for you;" (3) "Master, the Jews of late sought to stone Thee, and goest Thou thither again?" Paul "returned again to Lystra."

These three topics—keen sympathy with others, agonizing prayer for others, suffering at the hands of others—were developed by apt quotations culled from the biographies of later Apostolic men. And how well chosen were the references to these men—to Samuel Rutherford, to David Brainerd, to Henry Martyn, to James Chalmers, to David Hill, and to the converts and missionaries in disaffected China! We were reminded of the too-long-neglected classics of Christian experience. May the earnest resolve then born in many a heart, to make the familiar acquaintance of such Christian worthies, prove to be more than a merely passing resolve. These men had a spiritual craving that nothing short of the Evangelical faith could satisfy; they did mighty works that the Gospel alone can explain; they have left an experience that is the best of all commentaries on the deeper doctrines of grace.

Mr. Jowett's sermon was worthy of a Christian preacher, worthy of a congregation composed largely of Christian preachers, and worthy the traditions of the great London Missionary Society, in whose behalf it was delivered. The Evangelical tone of the discourse is a sign of the times. Many of us would welcome from Mr. Jowett a further pronouncement on the experimental side of "sanctification by faith," a subject that, sooner or later, secretly but irresistibly clamours for treatment in every sincere soul, and the failure to realize which is the real source of so many defections from Evangelicalism.

A Grateful Pastor.

Strangers' Rest, Ratcliff Highway.

AS usual on Bank Holidays, we invited our sailor friends to the Rest on Whit-Monday, and a very enjoyable time was spent. In the afternoon we held a bright open-air meeting, followed by a singing meeting indoors. About 120 men accepted the invitation to tea, and listened to the sacred solos sung by various friends. Meetings were afterwards held in the Scandinavian, German, and English languages, and an earnest spirit was manifested. Many were deeply touched, and we believe that several who professed decision for Christ will prove by their lives to be new men in Christ Jesus.

Gospel meetings are held every night in the week; the average attendance lately has been greatly increasing, and at every meeting there are some new faces. The working expenses amount to about £300 per annum, and, although our funds are practically exhausted, we are looking to the Lord to send in the wherewithal to continue the Gospel testimony that has been maintained for the past twenty-four years. The treasurer is Milton Horner, Esq., of Reigate.

Andrew Neatby, Hon. Secretary.

Strangers' Rest, 163, St. George's Street, E.

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A Friend of the Blind Poor.

Rev. J. PULLEIN-THOMPSON.

IT is given to few ministers to maintain with vigour and fruitfulness the work of an important parish, and at the same time to direct the operations of a philanthropic society promoting the welfare of hundreds of afflicted poor people. This dual position is filled with much acceptance by that staunch Evangelical clergyman, Rev. J. Pullein-Thompson, Vicar of Christ Church, Chelsea, and honorary secretary of the National Blind Relief Society.

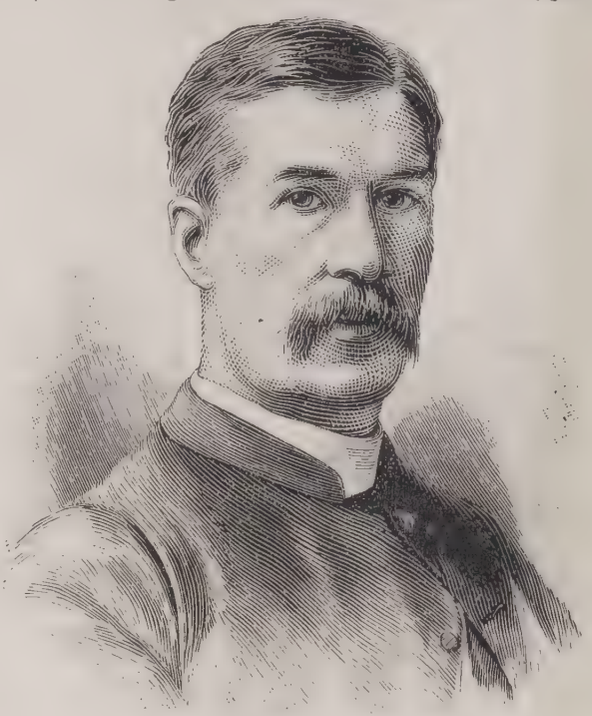
PREACHER AND ORGANIZER.

Mr. Pullein-Thompson first attained distinction as an ardent advocate of the Colonial and Continental Church Society. His abilities and devotion marked him as eminently suitable for parish work, and he was soon appointed to St. Stephen's, North Bow, where, in the course of nine years of earnest labour, the various departments of parochial organization were brought to a high level of efficiency. The vicar, it was quickly realized, delighted to enter with zest into the needs and sorrows of the great population of plain, working-class people around him; the church became an attraction, and its manifold agencies powerful factors for good. Mr. Pullein-Thompson was one of the pioneers of that revival of Church of England effort to "catch men," which has done so much in certain London districts to secure from "the man in the street," first, a hearing, and then a warm interest in the Gospel. At St. Stephen's the Lord's Day afternoon services for men only, hearty in method and evangelistic in aim, proved at once a source of strength to the church, and of encouragement to the officers and congregation. A service for women was held simultaneously, in the church-room. Spreading his nets in the streets, Mr. Pullein-Thompson likewise organized open-air gatherings at prominent street corners, where the striking addresses of bands of missioners were richly rewarded in the "arrest" of many hearers. Mr. Pullein-Thompson and his helpers were in the habit, too, of visiting, not only the cellars and garrets of the slums, but the public-house bars, speaking words of exhortation and wise counsel. "The vicar was in the Joiners' Arms last night," was an astonished comment. "Yes, and the curate in the Red Lion!"

Evangelistic services in a mission chapel were crowded; at the Sunday-schools, with an attendance of 1,200, fresh comers had to be turned away for want of room, although additional classes were started in various parts of the parish, in schoolrooms and private houses. Next, the church buildings were renovated, and a church-room and class-rooms built, the improvements involving an expenditure of £6,000. Mr. Pullein-Thompson had the satisfaction, ere leaving North Bow, of seeing the Sunday-school work centralized in a splendid block of new buildings.

CHRIST CHURCH, CHELSEA.

From the artisan population of the teeming East to the heart of Chelsea "flatland" was a striking change; but an equal opportunity for aggressive operations was found in the fashionable West. On accepting the charge of Christ Church, in 1899, the new vicar immediately commenced to make the church a centre of religious activity. First of all, improvements were carried out in the sanctuary, the building being practically transformed and rendered much more attractive, yet, of course, without any savour of Ritualistic adornment. It is no easy task to fulfil the obligations of such a parish. In it are found representatives of all classes of society. The elegant town residences of the aristocracy are in close proximity to squalid and dilapidated cottages inhabited by the very poor, while there is a large middle-class population of shopkeepers. Amid all the vicar is indefatigable in prayerful effort to revive the cause of spiritual religion among such widely differing sections of the community, and to inspire his congregation with a healthy sense of Christian responsibility. Evangelical fervour has already done much for Christ Church, and will do yet more. The growing strength of the Communicants' Guild, of the parish weekly prayer-meeting, and of the Bible-classes, foreshadows a future of remarkable fruitfulness. The extensive character of the work is evidenced by the fact that no fewer than 400 meetings of various guilds and societies connected with Christ Church are held during the year in the new parish room.



REV. J. PULLEIN-THOMPSON.

From Photograph by Messrs. Gunn and Stuart, 162, Sloane Street, S.W.

THE BLIND POOR.

Although Mr. Pullein-Thompson has to cope with heavy financial responsibilities at Christ Church, he steadfastly maintains his labours in connection with the National Blind Relief Society. There were elements of tragedy in the founding of the organization. One of the inventors of lucifer matches lost his sight by an explosion of material, while engaged in preparing the composition used in the process of manufacture. Abounding in wealth, he had many friends; reduced to poverty and want, he was left alone. This misfortune becoming known to men in whose hearts love to their fellow-men beat high, the result was the formation of the "Blind Relief Society." The organization passed through periods of trial, and Mr. Thomas Clarke, who in 1862 became honorary secretary, himself became afflicted with blindness. His esteemed wife took up the work and carried it on for years, until she was overtaken by the same sorrow. In her extremity, she turned for help and advice to Mr. Pullein-Thompson, who, although pressed with many duties and demands at North Bow, accepted the honorary secretaryship—at first for one year only. That was some thirteen years ago. Since that time about £50,000 has been raised, to provide the blind poor with regular pensions in their own homes. The work has now attained national dimensions; there are about 670 pensioners on the books.

The mere condition of blindness, with consequent poverty, constitutes the constant appeal that can only vary in details of each case; but it is often the details that bring out the need. One of many touching applications reads:—

I am writing to you on account of Miss E—— F——, who is so nearly blind as to be quite unable to earn her living, and being entirely dependent upon herself, she is almost on the verge of pauperism. For the past two and a half years, whilst her sight has been gradually failing, I have done what one poor person can do for another. I have given her a share at our meals, and just what else I could do; but with an increasing family of little ones, and only a poor man's wages to do with, I find it impossible further to support her, so I am asking your kindness and interest in her case, and trust, by God's help, you will find it convenient to put forth a helping hand to one who is really a deserving case.

HEROISM IN HUMBLE LIFE.

The cause of blind sufferers is taken up by Christian friends in all parts of the country. A lady writes on behalf of

A poor woman of a farmer family, who is deaf as well as blind, and a great invalid, and entirely dependent on a sister, who also has the aged mother to support single-handed. She is a housekeeper, and nothing can be more heroic than the lives of these three, who ought to be in comfortable circumstances. As it is, life is a continual strain and trial.

A country rector lately wrote respecting a poor blind woman:—

She and her husband had a little farm, and saved enough to build a cottage. A few years ago he died, and she—blind for many years in one eye, and in the other for three or four—has lived on money obtained by sale of reversion of her cottage, of which she has the use for life. This money has come to an end and she is destitute; she has been very ill, but is recovering. She has managed to keep her home going till now, with aid of neighbours, but can do so no more after this illness. She is just on 79 years of age, has a blameless character, and is, I believe, a truly Christian woman.

A BLIND ORGANIST.

Concerned regarding the welfare of a worthy man who was once organist at a church, a friend recently addressed Mr. Pullein Thompson as follows:—

I am much interested in a blind man named C—— H——. He was by profession an organist, but owing to serious illness in recent years has been unable to follow that profession. He has lost his voice. He has a wife and two children, and is at present trying to earn something by keeping a cow, which has been given him. I have known him for many years, and can give you any further particulars.

BLIND FROM BIRTH.

A pathetic case is of a brother and sister:—

Both have been totally blind from birth. The names are A—— and B—— H——. The former is in receipt of 5s. 9d. per week, but I have hitherto failed to obtain help for the latter. They live together, and an unmarried sister takes care of them.

Much anxious thought and toil are being devoted to an effort to supersede the pensions of five shillings per month on the ground of the insufficiency of this small sum, and to make the lowest pension ten shillings per month, with a prospect of increase to fifteen or twenty shillings according to the need of the recipient. In order to carry out this beneficent scheme the sum of £5,000 is needed. Both in his energetic labours to provide for those who have to bear blindness as well as extreme poverty, as well as in his evangelical work in Chelsea, Mr. Pullein-Thompson will assuredly have the earnest sympathy of Christian people.

Mildmay Conference.

THE Coronation having been fixed for the last week of June, Mildmay Conference is being held this week, a month earlier than usual. The opening gatherings were largely attended, the liveliest interest being manifested in the "Things touching the King," for meditation on which the days had been set apart. Evidences abounded of fellowship and communion with the Lord Jesus Christ, as well as of deep longing and expectation for fuller realization of his presence. Following much personal waiting upon God for an outpouring of his Spirit, the arrangements included united services on Sunday last, conducted by Mr. P. S. Badenoch and Rev. H. L. Moir (Strichen, N.B.), with noon and evening prayer meetings on Monday.

THE KING—PREDICTED.

The general subject set down for the Conference was "The King"—"The kings of the earth set themselves. . . . Yet have I set my King" (Psalm ii. 2, 6). At Tuesday's gatherings special attention was directed to "The King—Predicted" (Hebrews ii. 8)—as Son of Man, Heir of dominion in the earth; as Son of Abraham, Heir of the land; as Son of David, Heir of the throne; as Son of God, Heir of all things. The early morning prayer meeting was presided over by Hon. R. Moreton, who also (in the absence of Lord Polwarth) took the chair, at eleven o'clock, when a goodly company had gathered from many directions. The keynote was given to the proceedings by the singing of "All hail the Power of Jesu's Name;" and thereafter, thanksgiving for the prospect of peace in South Africa having been voiced in the opening prayer by Rev. D. B. Hankin, the doxology was sung with deep feeling.

In the opening address, Rev. Dr. E. W. Bullinger dwelt on the importance of turning all attention during the days of the Conference to the Person of the King. After considering different aspects of Scripture truth in successive years, "we are to have the King Himself; and we shall have the blessed privilege of forgetting ourselves, of getting away from ourselves for a little while, and being occupied with his glorious Person. The subject has been divided so that to-day it brings before us the prophetic aspect of things, so that we have to see and learn what is predicted concerning this King, especially as the Son of Man.

"Have you ever noticed that prophecy is always connected with failure? It was not required till man had failed, and it is in the midst of the Fall that we have the first prophetic announcement. There was no place for the prophet at first among God's people, until the priests failed by losing sight of the end, and being absorbed in the means."

All hope after the Fall being centred in the Seed of the woman and the Son of Man, Dr. Bullinger traced down through the Old Testament the proofs of Satan's enmity to the line of that Seed in every generation. "The time was coming when Satan, the instigator of all this evil, and the originator of the Fall, with all its curse and sorrow, was to have his head crushed; but Satan was not looking forward to having his head crushed, and he did everything to prevent the Seed of the woman coming into the world. He has succeeded in clouding over the two books of the Bible—Genesis and Revelation—in which his downfall is spoken of.

SATAN'S DEVICES FRUSTRATED.

(1) Tracing the evidences of Satan's plan, it was shown that his first aim was to corrupt the whole race of mankind, and the great fact remains that, in all the families of the earth at the time of the Flood, there was only one untainted. The word "perfect" applied to Noah's family is used of sacrifices, and meant that this family had been preserved pure as to pedigree. "All the attempts of Satan to frustrate this first prediction needed and received Divine frustration. Man knew nothing of the great conflict that was going on. God alone could see the working of Satan. He alone could frustrate them, and that He did upon every occasion by direct and immediate interference. This first attempt was defeated by the destruction of all mankind except the family which had been kept pure."

(2) The same working was traced in the history of Abraham. "Many wonderful and important events must have happened during that life; yet those that are recorded are mainly connected with the preservation of this Seed in which the promise of God was centred. Why did Abraham twice deny Sarah? May we not say a Satanic attempt was being made to avert the promise of Genesis iii. 15?

(3) "Then we can see in the great famine that came over the land. It is not recorded till Genesis xli., but the Lord had provided in chapter xxxvii. a man 'to preserve life'—the life of the Seed of the woman that was coming into the world."

(4) The very determined attempt in Exodus to destroy all the male children was the outcome of the combined wisdom—"let us deal wisely"—of Egypt and of Satan. "The tears of the babe (Moses) were sufficient under the guiding of God to overrule the wisdom and frustrate the plan."

REV. JOHN WILKINSON.

From Photograph by Messrs. Elliott and Fry, 55, Baker Street, London, W.

(5) The next point was the entanglement of the people in the land (Exodus xiv.).

(6) When the seed was centred in David's line, a determined attempt was made by Satan to break that line. On the death of Jehoshaphat, Jehoram began by killing all his brothers; and the Arabians came and killed all his sons.

(7) When Ahaziah destroyed the seed royal, if the Lord had not interfered again the line would have been ended. When the time was ready Jehoiada went out to proclaim that "The king's son shall reign, as the Lord had said of the sons of David."

(8) The attempt through Haman to destroy the whole race of the Jews was frustrated so marvellously that in the day when their enemies hoped to triumph the Jews had rule over all that hated them.

(9) Special attention was given to the attempt to induce Joseph to repudiate Mary; (10) to the carefully laid plan to reach the seed through Herod, aided by the priests and the calculations of the wise men; and (11) to the two storms on the lake.

All was summed up as a great demonstration of the faithfulness and power of God. Under one aspect we are hid with Christ in God—not in any earthly chamber as Joash. Again, like Jehoiada, we witness to-day that the King is not dead. The One who "showed" is the One who fulfilled; and as that was true with regard to the prophets, so will it be with the prophecies that testify that "Christ shall reign."

THE SON OF ABRAHAM.

Concerning the phase of the subject allotted to him—"The Son of Abraham: Heir of the Land"—Rev. John Wilkinson felt that it was only possible rightly to understand the King, by taking account of his surroundings, and in pursuing this line of thought, dealt with—(1) A Separated People; (2) An Appointed Place; (3) A Predicted Person; and (4) A Revealed Purpose. Israel was (1) the separated people. "This people have I formed for myself; they shall show forth my praise." We are told that in millennial days ten men out of every nation shall take hold of the skirt of him that is a Jew, saying, "We will go with thee." This elect people is to be preserved until all that God has spoken concerning them shall be accomplished. (2) The place was Palestine. "I will appoint a place for my people Israel." God has promised that they shall possess the land. A conditional covenant was made on Mount Sinai; but at length the people were driven from the country. They have now only 30,000 square miles of the Promised Land; but when the time comes for them to occupy from the great river of Egypt to the Euphrates, they will possess 300,000 square miles. And it is this that God calls "a land large and good." They will yet have every inch of the land God has promised them, and will say to the Gentiles, "Give room; the place is still too strait for us." They will cross the border only to return and be a blessing to the whole earth. Speaking of Palestine through one of his servants, Jehovah saith, "It is a land which the Lord thy God careth for." The eye of Jehovah ever rests upon that portion of this planet.

There must be some reason for this Divine watchfulness. It was because the land was to be the birthplace of his beloved Son. It was to be here that the Son of God should settle the question of sin for the human race, where He should be buried, rise from the dead, and leave our earth, wrapped around by clouds; and it is here again that He will return, and take up the thread where it was broken nearly 2,000 years ago.

Besides the separate people, the appointed place, there is (3) the predicted person and (4) the revealed purpose. To Abraham and his seed were the promises made. There are in the Scriptures three applications of the word "seed." It is applied to Christ, believers in Him, and to all the descendants of Abraham, whether converted or not. The first application of "the seed of Abraham" is to Christ, who is the procuring cause of all the blessings that have come to the human race, and which, in millennial days, will flow to the ends of the earth. God made a covenant with Abraham, saying, "To thy seed will I give this land, and thy seed shall be as the stars of heaven, and the sands upon the sea-shore."

The calling by God of Abraham to offer up Isaac was typical of the sacrifice of his own Son. The voice of the angel of God was heard by the patriarch: "By myself have I sworn, saith the Lord, because thou hast done this thing, and hast not withheld thy son, thine only son, I will multiply thy seed," &c. Why did God swear? When he adds to a promise an oath, there can be no change for ever. Anything God intends to be temporary and to pass away, He never swears to. The Aaronic priesthood was only temporary, and God never swears to it. There is no priesthood on earth but that of believers in Christ. The Jew will yet fulfil the purpose of God. The nation will be restored, become a blessing to the whole earth, and the Messiah will rule in righteousness and peace.

Benares to Calcutta.

ON leaving for the "holiest" of Hindu cities, we were told by a friend that a day was sufficient to see all we wanted at Benares. If it is to get sickened at heart and dizzy in head by the revolting sights of hideous idolatry and animal worship, and the effluvia in the "sacred" places, a day is certainly more than enough.

Seen from the river in the early morning, Benares presents a painfully fascinating picture. Above the bathing-ghats, thronged by thousands of pilgrims from all parts of India, tower temples, palaces, and mosques. All along the river, under large umbrellas, sit the priests of the Ganges, an exalted Brahmin caste, selling powder and other things to devotees whom they fleece. Near the burning ghat, corpses are lying uncovered, with their feet in the river, while the funeral pile is being made ready. In passing, a sharp breeze carries on its wings the unpleasant odour as far as our boat.

A large number of fakirs or holy men congregate within the city's walls, and their contempt for cleanliness and decency, and their love of begging, are characteristic of the Hindu ideal of holiness. The man who refuses to work for his self-maintenance will, nevertheless, submit himself to all kinds of torture and hard labour for the sake of merit. We saw a man, almost nude, on a bed of spikes; yet at the falling of a few drops of rain he looked quite distressed, and beckoned a friend to hold an umbrella over him!

Oh, how one realizes in all this the deadly foe to Christ's teaching! It was like emerging from a subterranean dungeon into pure mountain air, when, after a day spent in such sight-seeing, we attended the united prayer meeting at the L.M.S. High School. Thank God that in Benares, the heathen, the benighted city, there is a Christian element which does not faint, notwithstanding manifold discouragements. The agencies at work are the C.M.S., the L.M.S., the W.M.S., and two women's societies, the Zenana Bible and Medical Mission, and the Baptist Zenana Mission. The B.M.S. commenced in 1816, the C.M.S. 1817, the L.M.S. 1820, and the Wesleyan 1879. There is a perfect unity of aim and purpose among them, and united Bible-readings are held week by week in the different mission houses during the winter months.

The greatest work is done on educational lines. The general report of public instruction in the N.W. Provinces and Oudh for the year 1899-1900 says:—"The schools managed by British and American mission societies continue to do most useful work, and some of them are of the best schools in the Provinces."

During the last decade much progress has been made in women's education. There is a splendid high-school for girls of the C.M.S., where children of Christian parents are educated for teachers. The superintendent, Mrs. Barr is a lady of high qualities.

Christian teaching, we were told, can be traced in the many reforms of Hinduism which have been attempted during the last century, either in the way of inspiration or provocation. "A few years ago," says Rev. William Cutting, "a lecture was delivered at Benares on 'The New Hinduism,' which might have been called 'Christianity without Christ.'" Many, again, of the educated Hindus show a sincere respect, yes, admiration, for Christ, but only as a great teacher and example.

Among the missionaries, we had the pleasure of meeting Miss Beatrice Hurditch, who went out about a year ago. She seems to be altogether in her right sphere of work. I believe she has now been removed to Allahabad. Frequent communications from her, and her sister Ruth in Uganda, may be found in *Footsteps of Truth*.

Calcutta, our next stopping place, boasts of being the City of Palaces. It certainly has some remarkable buildings, but also its due share of Eastern narrow thoroughfares and mud-dwellings in the native part of the town. It is said that one-third of the Indian trade passes through its gates.

This great educational centre of India abounds with Government, missionary and private colleges and schools, among which the Free Church College, founded by the late Dr. Duff in 1832, still occupies a prominent position. We had the pleasure of meeting with several missionaries of the many missions stationed at Calcutta; but our time was too limited to get an insight into their much varied and undoubtedly useful work.

Miss Esther Kerr, a young missionary of the Church of Scotland, accompanied us one day to the Government Leper Asylum which she used regularly to visit. She had only been a year in the country. Her beaming, lovely face was an inspiration to us, as she spoke of her Indian sisters. All in her seemed to be love and sunshine, combined with an intense longing for the salvation of souls.

On her landing in India she had written to her sister Nora, who is working in the Figueras Mission, Spain: "I can hardly believe I am really and truly here. The very sound of India means so much, and one does feel so humbled and so glad to think that India's daughters are to have one's life-long love and care. Somehow as I looked out the other day on the Flat Hooghly Banks, I could have knelt down on deck and thanked God for bringing me here. I felt I loved the very land." When I asked her: "When do you expect to go on your first furlough?" she replied, "Never! I want to spend my life in India; I am so happy here."

Three months later, on April 11, her rosy face ceased to beam upon her dusky sisters. Through an attack of cholera and after an illness of only twelve hours she was summoned into the presence of Him for whose sake she had left all in the homeland that she might follow Him. She was the first to go before, of a family of ten, kept unbroken for forty years.

One less on earth!
Its pain, its sorrow, and its toil to share;
One less the pilgrim's daily cross to bear;
One more the crown of ransomed saints to wear;
At home in heaven.

W. M.

Martinique and St. Vincent.

THE West Indian islands which have recently been the scene of devastation through volcanic eruptions, are very dissimilar in one sense: Martinique is a stronghold of Roman Catholic superstition, while in St. Vincent Protestantism prevails. In natural characteristics the islands have many attractions; yet even alongside paradise, as it were, one has glimpses of the lake of fire. Travellers who have peeped into the craters, which a few days ago belched forth destroying elements with woful consequences, describe sights which were charming to behold. Those who have gone among the people tell of a condition of life—busy men and women occupied with "the daily round" all regardless of impending doom—by no means affected by fears of the awful calamity which was about to overwhelm so many of them.

It is interesting to know that during recent years something has been done to preach the Gospel in its purity in the ill-fated islands. Mr. and Mrs. Perry (known as Poirier) have had varied experiences in Bible colportage in Martinique and Guadeloupe. On a visit to the latter island, about a year ago, M. Poirier spent a fortnight at Basse-Terre, and for a few days his sales were very good. At length the priest became acquainted with his proceedings; he threatened the people with excommunication for buying Bibles, and ordered them to burn the books they had bought. Some obeyed the order; but others were obstinate, seeming determined to read the Word of God for themselves.

Martinique is wholly given over to Romanism. At St. Pierre, the town which was recently blotted out, Mr. Fataccy has done good work as an evangelist, giving his whole time to the circulation of the Scriptures. In a letter to the Bible Society, Mme. Poirier gives interesting evidence of the solid character of the work. She says:—"We hear that the people in St. Pierre gathered together in each others' homes to read and discuss the Bible." Apparently they were not allowed to do this without hindrance, for the writer adds:—"The priest at François has burnt a number of Scriptures, and has excommunicated some people who would not give up their Bibles." Nevertheless it appears that "in the places where Bibles were first sold the people are growing less and less prejudiced."

As to St. Vincent, the people were very poor. During the past few years the population on the slopes of the Soufrière has been open to Scripture teaching. After the hurricane of 1898 the people were alarmed, and have ever since been ready to consider Divine things. The Scriptures have been circulated among them by colporteurs, who have gone over the district which has just been swept away. It would appear that active work among these extended over a period of about three years. Those that became enlightened had not many days in which to serve Christ. Solemn thought!

At the present time information is being awaited as to the fate of M. and Mme. Poirier. They were settled in Martinique. Did they escape the catastrophe of St. Pierre?

Among the Poor of Rome.

MANY who mourned with Mrs. E. J. Wall, in the loss she sustained by the death of her devoted husband, a few months ago, will rejoice to know that the Medical Mission and work among the poor in Rome continues to be used of God for the ingathering of many benighted Italians and the extension of the kingdom of Christ. It is a cause for the deepest gratitude that every branch of the work is being vigorously carried on, due in a large measure to the faithful and persevering labours of the Bible women.

Writing of the meetings for the very poor, the embryo from which the rest of the work developed, Mrs. Wall says:—"Twice a week about 260 of the poorest of the population gather together in a large hall to sing Gospel hymns, learn verses of Scripture, join in prayer and praise, and to listen to words of warning and encouragement. At the close of the meeting each one receives a loaf. A personal interest is taken in each individual as far as possible. A large proportion of those who frequent these meetings take shelter at night in the public dormitories, from which they are sent out in the morning without food or help. Not a few of these poor, despised, destitute ones God has chosen to become heirs of the kingdom of heaven, and to witness to all, by the firmness and courage of their faith and the brightness of their hope, that the Gospel of Christ has to them become the power of God unto salvation."

Much encouragement has been experienced in the Medical Missions. Every week, in three of the most populous parts of the city, the sick assemble for medical advice and medicine, and to attend a short, bright service; and many of these, after being healed, continue to attend the meetings for the purpose, as they say, of "learning more about the Gospel." At six different centres mothers' meetings are held; and, in spite of much opposition, the work has not been without fruitful results. The efforts made to win the children for Christ have not been in vain. Every Sunday and Thursday they are gathered together and instructed in the Word of God; while over 100 little ones are taken daily by their mothers to the two infant schools. Many of these poor women are the breadwinners of their families. Their lives are indeed a weary monotony of work and hardship, and they are not a little relieved by knowing that their children are lovingly cared for, and that when evening draws near they will hear, from the lips of their dear ones, words of divine comfort and hymns of praise.

The importance of visiting the people in their homes, praying and reading God's Word, is duly recognized, and results in bringing under Christian influence many who otherwise would remain untouched. Friends of Mrs. Wall's work may communicate with her at 35, Piazza in Lucina, Rome.

The May Meetings.

In West London Slums.

THE festering slums which are wedged in among the palatial dwellings and imposing thoroughfares of West London afford a vast field for evangelistic operations, although these are beset with many difficulties. On the one hand there is extreme squalor and grinding poverty amid the miserables—English, French, Italian, or German—of Soho; on the other, there is the fashionable and flaunting wickedness which turns the midnight streets into pandemonium.

SISTERS OF THE PEOPLE.

The story of the labours of the West London Mission in these dark surroundings was told with much force and pathos at the annual meetings, held at St. James' Hall a few days ago. In the afternoon Mrs. BURNETT SMITH, who presided, showed that the work of the "Sisters of the People" begins with the very commencement of things, in the Babies' Home; at the same time it deals with the end of life, smoothing the dying pillows of the aged poor. Mrs. Smith made a stirring appeal to women who live a do-nothing life, to devote themselves to the work of God, and to the cause of the needy and suffering.

Mrs. HUGH PRICE HUGHES, reviewing the sisterhood work, said that there are now twenty-four ladies devoted to this branch of the Mission. The past year has been one of difficulty, but the work has gone steadily forward. In a few pointed words Rev. HUGH PRICE HUGHES paid an earnest tribute to Rev. J. Gregory Mantle and the bands of workers who have laboured with so much devotion.

LONDON'S "CHILD-WOMEN."

The sorrows of poor children were touchingly spoken of by Sister JOYCE, who, describing the condition of her young charges on being gathered in by the Guild of Play, said that it is shocking to hear blasphemies from little lips that know not their meaning, while the impurities from older ones make one shudder; but we must remember that by their circumstances and environment these children are deprived of innocence. In the playroom they are helped to forget much that they should never have learned. Classes are also held for singing, physical drill, and Bible-study. One outcome has been that far fewer children from the district have gone on to the pantomime stage, while the obstinate prejudice between professing Christian and Jewish children has been broken down. Sister Joyce related a moving story of a young girl of fourteen, living with another of the same age, without control, but subsequently rescued from a drunken and dissolute career, and guided into the way of Life. One of the most difficult problems is to keep such "child-women" from sinking into the depths.

WON BY A BUNCH OF FLOWERS.

The lights and shadows of life in the garrets or cellars, streets or mission halls, were further described by Sister ELIZABETH in a telling address. Sister LILY, who followed, spoke of a visit to a ballet dancer, dying of consumption, but glorying in a number of photos of herself in various characters. "Leave the acting a moment and tell me your real self," said Sister Lily. "It is impossible," replied the girl, "I have been a shame all my life, and I shall be one to the end." The case typifies the desperate condition of young women in the district, who multiply evil, for they never tread evil paths alone, but drag others with them. As a happy contrast, Sister Lily told of a girl who was handed a posy of flowers by one of the Sisters on Piccadilly at midnight. The girl angrily flung them to the ground; but, when the Sister had passed on, turned and picked them up. She sauntered on, pondering on her evil behaviour. This poor girl, when but twelve years old, had been taught to drink in a public-house by her own father. Having a gift for singing she became one of the regular attractions of the place, and, going from bad to worse, grew up a companion of evildoers. Ultimately she was sent to prison, and on discharge took to the streets. Some time after the midnight incident referred to, a letter was received from her, dated from an infirmary, and asking for aid. She was placed in a Rescue Home, and passed out to a situation, where she gives every satisfaction.

"THIS TERRIBLE LONDON."

The meeting was described by Mr. Price Hughes as one of the best on record. At night the hall was crowded. Mr. SIDNEY KELLETT, of Ilkley, presided, and Rev. CANON HENSON gave a striking address, in the course of which he said it is a portentous fact that where the Christian Church has been established and at work for at least 1,300 years, there should be an admitted need for such an aggressive missionary work. A strange tendency is sweeping people out of the country districts into urban centres, and notably into this terrible London, where increasing numbers are spiritually homeless and socially friendless. The speaker was prepared to say from his heart, "God bless your work," and to tell his fellow churchmen and fellow citizens it is their duty and their interest to help it forward.

Canon Henson concluded with a fervent appeal for Christian unity. Other addresses in support of the mission were delivered by Revs. HUGH PRICE HUGHES, Dr. J. H. POPE and Dr. ROBERTSON NICOLL.

Lord's Day Observance.

FRIENDS of the Lord's Day Observance Society found much encouragement in the annual meeting, held recently at the St. James' Restaurant, W.

Rev. Dr. PEAKE, secretary, said that the committee have during the past year sought to strengthen the hands of those who are striving loyally and patiently for the due observance of the Lord's Day. The Society's publications and their widely extended circulation form a very important part of its work, enabling it to exert a potent influence in many cases where any other form of intervention would be partial and uncertain. Efforts have been made to stop Sunday traffic, Sunday amusements, and Sunday meetings, and the Society will continue as hitherto to forward the fitting employment of God's great Sabbath gift to man, and to repel every encroachment on its sanctity.

Rev. Preb. H. W. WEBB-PEPLOE, speaking from the chair, referred to the enormous amount of Sunday traffic and Sunday pleasure that goes on at the present day, and urged that we should use our efforts to prevent such desecration. He was in favour of a definite and carefully drawn-up appeal being made throughout the country that would touch the feelings of the people, making them feel that they must act, and thus through them touch the Legislature.

Rev. F. S. WEBSTER, who followed, said there is nothing more vital to the interests of religion than the preservation of the Lord's Day. He doubted the possibility of spiritual religion prospering, growing, and remaining truly spiritual without a Sabbath. It was necessary in the days of old, but it is still more necessary in these days of rush and turmoil. The Society defends the interests of the Lord's Day in all departments of national life.

Rev. Canon PEREIRA, vicar of Croydon, referred to the enormous spread of pleasure-seeking on Sunday, which is descending from the upper classes down to the lowest stratum. He urged the importance of united efforts on the part of the clergy and their Nonconformist brethren in the various districts. This has been tried in the Croydon Rural Deanery with satisfactory results. Other speakers were Sir MARK STEWART, M.P., and Mr. W. R. PLUMMER, M.P.

The Evangelization of Seamen.

THE valuable ministry of the Seamen's Christian Friend Society received cordial recognition at the annual meetings held at Exeter Hall on Thursday last.

The annual report, presented by Rev. G. J. HILL, the esteemed secretary, tells of continued blessing. In London alone upwards of 1,390 English and foreign services and meetings have been held. Many have been brought under the sound of the Gospel, have believed it, and, believing it, have been transformed by it. The work carried on in London comprises very much besides religious services. There are well-attended reading rooms, and a coffee bar, while temperance gatherings and other interesting functions prove helpful as counter-attractions to the public-house and the music-hall.

THE COAST STATIONS.

Rarely have the coast stations afforded so much encouragement. The work at Southwick, on the Sussex coast, has been attended with blessing. Fowey Home maintains its reputation for homeliness and spirituality, and the North Devon branch is a power for good. Good work has been carried on at the temporary Bethel at Lynn, on the East Coast. Encouraging tidings also come from the west coast stations. The Rest at Whitehaven is more largely attended than ever, and the new Bethel and Institute at Workington is answering admirably. The Irish and Isle of Man branches have also been the means of accomplishing much good. A summary of the general statistics reads:—Bethel services and other meetings held, 5,287; conversational meetings, 8,424; estimated attendances at meetings, 144,200; missionary visits to ships, boarding houses and families, 51,180; tracts, periodicals and books distributed, 141,690; Bibles, Testaments, &c., given away or sold, 495.

Illustrating the essentially evangelistic character of the operations, Mr. Hill told a thrilling story of the reclamation of a pilot who, through drink, had gradually descended "from the bridge of a steamer to the London gutters." Passing the headquarters hall, he entered, was deeply impressed, and ultimately was led to decision. He is now a devoted Christian, and occupies a useful position in the employment of one of the great steamship companies.

Speaking from the chair, Mr. GEORGE LIVESEY set forth reasons for supporting the Society. He pointed out that a converted sailor becomes a missionary, and we have only to think of the vast number of British seamen to realize the importance of so influencing them that they may become true representatives of the Lord Jesus Christ.

Mrs. H. W. MAYNARD followed with an enthusiastic address on the London work, in which she showed that in addition to direct efforts for seamen, there are many agencies for the people ashore. Mrs. Maynard told of cases of blessing which have resulted from the devoted efforts.

A PLEA FOR "POOR JACK."

Mr. FRANK T. BULLEN made an eloquent appeal for "Poor Jack," to whom we are indebted not merely for luxuries, but for the necessaries of life. As a class, seamen are sadly neglected, and, considering the extent to which the very existence of the nation is dependent upon them, both the Government and the people at large should do more for their spiritual and social welfare.

Rev. CANON BARKER spoke of one seaport in which there are no fewer than seven public-houses side by side. Canon Barker rejoiced that the workers of this Society believe so firmly in the power of the Gospel, and are enthusiastic for the conversion of the men.

The last speaker was Capt. G. A. WISELY, R.E., who, having inspected the work, gave it hearty commendation. A largely attended meeting was also held in the evening.

In Country Towns.

THE country towns and large villages of the land, many of them spiritually neglected or but partially influenced by the labours of the evangelical churches, afford many openings for Gospel work. Of these the Country Towns Mission is quick to take advantage; it has long maintained vigorous evangelistic operations with fruitful effect, its missionaries toiling assiduously to win souls for the Master, by Gospel meetings, by the distribution of awakening literature, and chiefly by house-to-house visitation and personal dealing.

SOUL-WINNING WORK.

At the annual meeting, held on Friday last at Exeter Hall, Mr. G. H. Mawer, secretary, gave an encouraging report of the year's operations. The missionary who labours in the Hillmorton district of Warwickshire refers to the revival which commenced a few years ago at an ordinary service. "It is cheering," he says, "to see those who were once our scholars coming now to the services in the mission hall. Some have joined churches, some are teachers with us." At Bourne Bridge, an isolated place in Essex, a small mission hall has been erected, mainly through the efforts of the missionary and a young doctor who was resident for some time in this district. Open-air meetings were first held, then services in a farmhouse, and now this hall has been erected. Good news comes, too, from Northampton, where, in the shoe factories, the Gospel is preached to thousands of men, while, during the factory holidays, the villages round about have been visited. Important work has been maintained at Cheltenham, where a hall has been taken and a band of earnest workers organized; they stand outside and endeavour to induce some of the hundreds who promenade the High Street to come in to the service. A man who was invited in by the missionary refused and passed on. A little later he returned and said he would go in. He had been standing some distance off watching the missionary continuing his efforts, even though rebuffed so often. He said: "There must be something in this if you can stand all that." The man's conversion soon followed.

A STONEBREAKER'S CONVERSION.

The devoted workers record many varied experiences as they sow beside all waters. One writes of "an old man—a stonebreaker. I stopped and spoke to him about the hard work, and how hard the stones were to break. He said, 'Yes, harder than they look.' In reply I said, 'Your occupation brings to my mind a portion of God's Word—"Is not my Word as a hammer,"' &c. I said, 'Your heart is the rock. Has the Word ever broken that?' He said, 'I am afraid not.' This led to an earnest talk. I gave him a small book, feeling sure the Holy Spirit would own and bless our conversation. After some months I met an old man in Bideford. He stopped and said, 'I think you are the one who spoke to me on the roadside and gave me a little book.' I looked at him and said, 'Yes.' 'Well,' he said, 'I want to tell you that that was the means of my salvation.' He is over eighty years of age, and still hearty and well, and serving the Lord."

Another says:—"Mrs. R. found peace by coming to the Mission Hall services. She sent her two children to the Sunday school. Her husband was a great hindrance to her by his habits, and the wife was on the point of leaving him, when God in his great love and mercy used me as the instrument to get hold of him and lay the consequences solemnly before him. He gave up the drink, attended the hall, and was saved. It has been cheering to see both husband and wife and the children attend the Sunday services regularly."

A feature of the meeting was the presence of a number of representative missionaries of the Society, who gave striking accounts of their labours, while hearty words of counsel and stimulus were given by Sir George Williams, who presided, and other friends. The meeting was a time of realising anew that the Lord's arm is not shortened that it cannot save.

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A Missionary Rally.

PATHETIC and powerful were the stories of Christian heroism and self-sacrifice in the foreign mission field which were told at the "rally" held at Exeter Hall on Saturday last, on the occasion of the annual gathering of the Mission to Lepers and the Missionary Pence Association.

A STIRRING RECORD.

Mr. W. ROGER JONES (secretary M.P.A.) gave an epitome of the year's work, telling of many missionaries helped to proceed to their stations, of substantial aid given to missions in various parts of the world—on the Tibetan frontier, in Matabeleland, Argentina, the New Hebrides, China, and among the Abors. Pandita Ramabai was helped with her invaluable work for Hindu widows and famine orphans, and Dr. Edwards was enabled to dispense relief to the needy in Shan-si, as was Dr. Nottrott to starving lepers at Chandkuri. New efforts embraced the building of an M.P.A. orphanage at Raipur, C.P., India, and a new mission hall at Singapore. The Association is supporting fifteen blind orphans in Bombay, thirty Korean orphans in Seoul, and a great number of tainted and untainted children in leper asylums and homes, as well as other orphans in France and Tangier. Thousands of garments were despatched to India for clothing famine children, and to Orizaba, Mexico, a printing press was sent, which has proved a great blessing.

Sir GEORGE WILLIAMS, who followed, speaking from the chair, made an earnest appeal to his hearers to do the very best they could for the extension of the Kingdom, not only with their means but with themselves.

LEPER MISSIONARIES.

The superintendent of Almora Leper Asylum, Rev. G. M. BULLOCH (L.M.S.), reminded the audience that in India alone there are half a million sufferers from leprosy. To comfort and instruct some of these poor creatures much has been done at Almora. When they first hear the Gospel they seem bewildered at the story of redeeming love, for they have been thrust away from native temples by their priests, with the assurance that their disease is a curse from their gods. Happily, many have been led on to become servants of the Lord Jesus Christ, and the simple faith of some of these humble believers is most touching. Five have gone forth from Almora as missionaries to their fellow-sufferers in other asylums.

RAVAGES OF THE HEATHEN.

The terrible Boxer atrocities in Shan-si, where, it will be remembered, 159 European missionaries and their loved ones laid down their lives, were recalled with much force by Dr. E. H. EDWARDS, who told the moving story of the martyrdom of Miss Edith A. Coombs, the devoted lady who, after saving the lives of two little Chinese girls at the wrecking of the mission hospital at Tai-yuen-fu, was thrust upon a burning pile, gathered by the rioters with the object of setting the buildings aflame.

After Mr. Jones had read a letter from Mr. John Jackson (who was prevented by ill health from attending the meeting), pleading the cause of the lepers and the M.P.A., Pastor R. WRIGHT HAY drew stimulating lessons from the earnest labours of ex-slave converts in West Africa.

A meeting was also held in the evening, at which Mr. R. C. MORGAN presided, and when, in addition to fervent addresses from missionaries, lantern pictures were given, depicting scenes of work among the lepers.

Kilburn Hall was largely attended on the occasion of the Whit-Monday Conference. At the afternoon meeting, Mr. C. Russell Hurditch asked prayer for the wonderful work that is going on in Uganda. Pastor Turner followed with a searching address, based upon 1 Cor. ii. 14; iii. 9; and Jude, 10th and 19th verses. Rev. Darlow Sarjeant also spoke upon Col. i. 8. At the evening meeting, Rev. George Hanson, D.D., gave an eloquent address, taking as his theme St. Matthew xiv. 15-21. Mr. J. E. Taylor gave a helpful word, showing the foolishness of going anywhere or doing anything for God without being divinely prepared and sent.

Scripture Readers in the Navy.

PRESIDING at the annual meeting of the Royal Naval Scripture Readers' Society, Admiral the Hon. Sir EDMUND FREMANTLE, G.C.B., pointed out that three-quarters of our ships have no chaplain. He testified to the thrift, morality, and higher standard of living which obtain, as a result of the efforts of the Readers; but among the 100,000 men and boys there remains much more to be accomplished.

Personal testimony to the value of the Readers' efforts was given by Rev. S. KENAK, who said that the Society's agents were able to do what the chaplains could not. Captain H. J. MAY, R.N., C.B., spoke of the work as he had witnessed it in the hospital at Malta and at Esquimault. It was much to be regretted that lack of financial support prevented the Society from settling Readers at centres where they are much needed. An interesting account of his experience as a Reader at Malta, Hong Kong and Walmer was given by Mr. COAN.

The report for the year is one of distinct encouragement. Constant testimony has been given to the readiness with which the men will often lay aside their games to listen to the message of eternal life. The Readers, by increasing their knowledge of the Word of God, and by constant practice in dealing with the men of the naval service, win their confidence and gain their attention in a most encouraging degree.

One of the Readers writes: "I had to follow a yeoman of signals to the after bridge the other night, and do part of the first watch with him that he might further inquire about Christ and his salvation; and, thank God, before I left him he promised me that he would then and there seek the Lord. I had given him three words to consider: 'I ought,' 'I can,' 'I will.' He very readily accepted the first two, and after an hour's reasoning he accepted the third."

A Missionary Breakfast.

THE twenty-fourth annual Whit-Monday Missionary Breakfast, convened by Pastor Frank H. White, was duly held at the Talbot Tabernacle, Notting Hill. The gathering was more largely attended than in any previous year, and the testimonies and appeals of the speakers were accompanied by gracious tokens of the Holy Spirit's presence and working.

Addresses were given by Pastor White, Pasteur Lecoat of Brittany, Mr. R. L. Hodge, of Buenos Ayres, Mr. Ernest J. Cooper, of Shan-si, North China, Rev. John Wilkinson, of the Mildmay Mission to the Jews, Pastor R. Wright Hay, representing India, and Rev. J. Gregory Mantle. An interesting letter was read to the meeting from Rev. S. J. Bowskill, of the Baptist Missionary Society (who was an announced speaker, but was unable to be present), describing some of the results of missionary work on the Lower Congo.

In addition to the missionary speakers, there were sixteen workers from different parts of the world outside the United Kingdom present, representing Switzerland, France, West China, North Africa, and Tibet; and a very deep sense of the greatness of the Lord's work *in*, as also of his redemptive work *for* the world pervaded the meeting. An encouraging feature of the gathering was the number of young people who were present, several of them candidates under preparation for missionary service in "the regions beyond."

Students' Summer Conference.—Arrangements have been made for holding the tenth annual Students' Conference at Matlock Bank, July 22-31. Among the speakers who are expected to take part are Mr. J. R. Mott, Rev. Dr. George Wilson (Edinburgh), Rev. J. H. Miller (Elie), Rev. Principal Grey (Wycliffe Hall, Oxford), and Rev. Charles Dowse (Dublin). Several former leaders of the movement are expected to be present, including Rev. G. T. Manley (Allahabad), Rev. D. M. Thornton (Cairo), and Miss Rouse (Bombay). Inquiries should be addressed to the General Secretary, British College Christian Union, 22, Warwick Lane, E.C.

R.T.S. Missionary Breakfast.

THAT the beneficent labours of the Religious Tract Society, in publishing abroad the Gospel of the Grace of God, are crowned with increasing fruitfulness was clearly shown by the stimulating and instructive addresses given at the annual missionary breakfast held at the Cannon Street Hotel, E.C., on Tuesday last.

Speaking from the chair, Mr. W. H. BROWN, of Woodford, referred to the peculiar value of the printed Word in penetrating to places and people, where the spoken message is unheard. He reminded his hearers that in lands dominated by Romanism, the work of disseminating Gospel truth is of the highest value, while in heathen lands both the educational and evangelistic departments minister to a far-reaching extent to the needs of the natives.

CHINA AND THE GOSPEL.

Mr. BIRDWOOD VAN SOMEREN TAYLOR (C.M.S.) testified to the valuable assistance rendered by the R.T.S. to missions in Fuh-kien. The China of to-day is by no means the China of even five years ago. On every hand the people are flocking into the churches, and prominent men and officials are seeking the co-operation of missionaries in establishing educational centres.

The rich results of the broadcast circulation of Gospel tracts in North India were spoken of by Rev. G. J. DANN (B.M.S.), who told first of a poor fakir being led to seek Christ through reading a leaflet, and then of the interest of a learned native professor being aroused. The speaker gave a vivid description of book and tract selling from seven a.m. until sundown at the great bathing festival at Allahabad.

A SERIOUS POSITION.

After a few words on the L.M.S. work in Matabeleland from Rev. DAVID CARNEGIE, came the usual statement from Rev. R. LOVETT, who showed that the demands for Christian literature from the mission field show large and continuous increase, yet the financial condition of the Society will not admit of compliance with these urgent requests.

That the Indian depôts of the R.T.S. are the means, to an increasing extent, of moulding native thought was shown by Rev. GEORGE MANLEY (C.M.S.) The work of the Society is absolutely essential to the progress of Christianity in the East.

New Guinea savages are strangers to all literature, but Mr. J. H. HOLMES (L.M.S.), of Orokolo, who followed, looked forward hopefully to the day when the R.T.S. publications will be welcomed.

THE MISSIONARY AS BILL-POSTER.

Journeying in Shan-si, Mr. ALBERT LUTTLEY (C.I.M.), who was the next speaker, has frequently posted large pictures and bills in city gateways and other public places, and has found them attractive, and excellent "texts" for evangelistic addresses. The speaker told of many conversions as the result of distributing Gospels and awakening books. "It is impossible to over-estimate the services of the R.T.S."

The last speaker, Mr. GEORGE BRAITHWAITE (R.T.S., Tokyo) said that Christian literature is a great power in Japan, and he traced many conversions directly to tract distribution. Japan, however, has forty-five millions of inhabitants, and many, although they have turned from idols, have no knowledge of the Lord Jesus Christ. The field, therefore, is a needy one, and a ready means of spreading the Gospel therein is by means of Gospel books and tracts.

Moody Bible Institute.—Professor W. W. White, of Montclair, N.J., is engaged to lecture on "The Writings of Luke the Physician," during the month of June, at the Moody Bible Institute, Chicago. The course is complete in itself, and is intended for pastors and others who can spend only a limited time at such an institution as the Moody Institute. Dr. White will also deliver several addresses on "How to Teach the Bible." Mr. Robert E. Speer, secretary of the Presbyterian Board of Foreign Missions, New York, is also expected at the Moody Institute on June 24 and 26. Dr. James M. Gray, of Boston, will be the leading lecturer during July and August.

Missions to Seamen.

THE Bishop of London presided, on Wednesday of last week, at the annual meeting of the Missions to Seamen Society, held at the Church House, Westminster, when there was a large attendance. The annual report showed that, allowing for two large sums for new buildings which came into the previous year's accounts, the receipts for 1901 were greater than in any other year, amounting to £43,957. But this sum was not enough to cover the whole expenditure, and £1,000 had to be drawn from working reserve fund. The Society has now 74 mission stations in all parts of the world, and maintains a staff of over 100 paid workers, in addition to a very large number of honorary helpers. There are 69 steam or sailing mission vessels and other boats to carry the chaplains and readers to ships, and 105 special churches and institutes provided by the Society for the sole use of seafaring men when ashore. Last year nearly 20,000 services, Bible readings, or meetings for prayer were held specially for seafaring men ashore; 3,571 merchant seamen or fishermen took total abstinence pledges; and 7,166 Bibles and prayer books were bought. The chairman paid a high tribute to the work of the Society as he had seen it in the port of London. The Bishop of Victoria (Hong Kong) expressed his gratitude for what the Society is doing in Chinese waters, and said it would be absolutely impossible to carry on work among the sailors in Hong Kong harbour but for the help received from that Society. Admiral Macleod, director of naval ordnance, Rev. J. B. Barton, and Mr. T. Cheney Garfit also spoke.

Aggressive Protestantism.

THE annual meetings in connection with Mr. John Kensit's Protestant work, which were held on May 16 at Exeter Hall, attracted large and enthusiastic audiences.

In the afternoon Mr. KENSIT, who presided, said they were determined to put "first things first," and to stand for the principle of an open Bible without the intervention of any priest.

The movement has been subject to abuse, but many earnest people pray for it, and the protests which have been made against Romanizing measures in the Church of England have aroused public opinion.

Mr. J. A. KENSIT, after protesting against the continued preferment of sacerdotalists, showed that the work of the Wycliffe Preachers has made good progress. During the past year they have visited 249 towns and villages, holding 888 meetings, attended by 283,000 people, among whom thousands of pamphlets and leaflets were distributed. Literature to the value of £239 was sold at the meetings. The preachers have sometimes had rough times, but "Onward" has been their motto. Here and there attempts had been made to stifle free speech by the refusal of the authorities to let the preachers have the public halls. There are over 1,000 voluntary workers in connection with the Crusade.

In the evening Mr. JAMES INSKIP said that the *Church Times* attacks the Coronation Oath of the Sovereign because the word Protestant is used in it. The desire of the Ritualists, as well as of the Romanists, is to abolish the pledge to Protestantism. The *Church Times* further says that no one in the Church of England now uses the word Protestant—"it belongs to a violent and discredited party." That is the standard now raised by the leading exponent of the Ritualistic policy. Does England intend to return to that retrograde position?

Rev. HENRY DENING, who followed, pleaded that every means should be utilized to open the doors of the convents. Thousands of young women take vows when their judgment is not matured, and it is a sad thing in this land of liberty that these thousands of young women in convents should die and be buried, and no notice be given of how they died, or when, or where.

In a forcible address, Mr. JOHN KENSIT said that he loved the Church of England, but Popery in the Church must be ended. He proposed to form a London forward movement, and wanted 1,000 young men and women who would express their willingness to co-operate in the work, taking their stand on "the Magna Charta of the Church of England as defined in the Sixth Article, viz., Holy Scripture." Mr. Kensit declared that he has never interrupted Divine service; what he has done—and, by God's grace, will do again—was to raise his voice in protest against idolatry in a Protestant church.

Other speakers were Mr. J. A. KENSIT, Rev. J. C. WILCOX, and Mr. MARTIN, leader of the Wycliffe Preachers (Band I.), who gave some interesting details of his experiences.

American Notes.

THE report of the secretary of the American Tract Society, read at the recent annual meeting, showed that thirty-seven new publications had been added to the lists of the society during the past year, twenty being in English, and the others in German, Spanish, Italian, and Dutch. Four hundred and eighty-seven thousand immigrants landed in the United States during 1900, and the Tract Society, with 153 languages or dialects at its command, was well equipped to reach them. Colporteurs have been placed in Chicago, Cleveland, and Detroit to work exclusively among the Poles and Bohemians. Christian literature to the number of 2,639,520 pages, printed in the Spanish language, had been sent to Cuba and the Philippines during and since the Spanish war.

A rather remarkable reply has been made by Mr. J. B. McAfee, of Topeka, Kansas, to the statement by a former Governor, that prohibition was ruining the State which was last year the scene of Mrs. Nation's victorious warfare. After showing that the progress of Kansas has been at much more per cent. than that of Kentucky or Missouri, Mr. McAfee says, in the *Kansas City Journal*:—

"Prohibition is ruining the liquor traffic of Kansas, but greatly increasing the wealth of our State. On December 10, 1901, there was on deposit in the banks of Kansas 87,181,175·14dols., five times as much as when prohibition in Kansas went into effect, 60dols *per capita* for every man, woman, and child in the State. This last sum does not include the money in the purses or the homes of the people. Many millions of mortgage indebtedness have been paid off since we had prohibition."

Secretaries of home mission societies (Presbyterian, Baptist, Congregational, Methodist north and south, Reformed, Cumberland Presbyterian, Disciples, and United Brethren) united in an appeal to the Christian public to resist the encroachments of the emissaries of the Salt Lake hierarchy. They say:—"Whatever modifications public sentiment or Government action may have forced upon the Mormon attitude and Mormon practices, it has not essentially changed its character since the days of Joseph Smith and Brigham Young. Its priestly oligarchy threatens free government, its grasping priestcraft invades property rights, its varied vices are destructive of good morals, while its pagan doctrines are antagonistic to the Gospel of Christ."

ROGER MARTIN.

Death of Mr. John Jewell Penstone.

THIS much-loved and widely-known leader in Christian service has been called to the eternal rest, at the advanced age of eighty-five years. Since his conversion while quite a young man, he has continued to serve the Lord diligently. During the revival of the early "forties" he was intimately associated with the late Messrs. Robert and John Howard in the work of God at Tottenham. Since the opening of Brook Street Chapel he has been closely associated with the brethren meeting there and at Bruce Grove Hall. We hope to give in an early issue a portrait and further particulars of Mr. Penstone's career.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

**** I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *(See next page.)*

On "Burning and Shining."

WE all like anything that shines; if it is only a piece of glass, lying in the road and reflecting the sunlight, we are almost sure to stop and look at it—possibly in the hope that it is something more valuable than it really is! Perhaps at school you tease someone a little distance off with a piece of looking-glass, by directing the sun's rays into his eyes! And I am sure you like to see diamonds, or other precious stones, which dazzle you with their brilliant light.

We like to shine ourselves, too—to be able to say or do things that cause people to admire us, or to "shine" in our home or examinations. Jesus tells us we are to shine—"Let your light so shine before men" (Matt. v. 16), not that people may admire us, but that they may "see your good works, and glorify your Father which is in heaven." If we shine, it should not be to win admiration for ourselves, but to bring glory to God. Therefore the first lesson we learn about shining is not conceit, but

HUMILITY.

I have read of a little girl who shone in a fine new dress at a Sunday-school anniversary; and when the choir sang an anthem in which the words "Hallelujah! Hallelujah!" occurred, she was so full of her smart appearance that she thought they sang, "*Hardly knew you! Hardly knew you!*" which, you will admit, was very foolish indeed.

We are told that John the Baptist was "a burning and a shining light," and he learned to shine in the right way when, in his humility, he spoke of Jesus as One "whose shoe's latchet he was not worthy to stoop down and unloose" (Mark i. 7).

We also like the light which causes things to shine—that is, if we are good children, because you know it is only bad people that "love darkness rather than light, because their deeds are evil" (John iii. 19). You do not admire a candle or a gas-jet, unless it is lit; and it is either the material of which the candle is composed, or the gas that is in the pipe, that enables them to give off any light at all. So the second lesson we learn is,

GRATITUDE.

Turn to 1 Cor. iv. 7, which says, "Who maketh thee to differ from another, and what hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory as if thou hadst not received it?" This applies to your health, your good looks, your cleverness at lessons, and everything else of which you feel proud, all of which, like every good and perfect gift, come down from above, from the Father of Lights (Jas. i. 17).

But we, like John, must be *burning* as well as *shining* lights. The candle has to suffer, and give of its own substance, to shed forth its light; and John knew this when he said of his Master, "He must increase, but *I must decrease*" (John iii. 30). This teaches us a lesson of

FAITHFULNESS.

We all of us like to shine, but how few are willing to burn, to sacrifice ourselves, and our own will, for Jesus' sake! We read of faithful martyrs who have given their bodies to be burned, rather than deny their Lord. We may never be called upon to do that, but there are lots of ways in which we can burn for Jesus every day. We can burn with *indignation* at temptation; burn with *contempt* for those who tempt us to do wrong; burn with *hatred* of that which is evil. *All light costs something.* Are you willing, even at some sacrifice, to be true to the dear Lord who gave Himself for you?

There is one other way of burning I should like to mention, and this tells us of

OBEDIENCE.

You will remember that when Jesus drew near and conversed with the two disciples on the way to Emmaus (Luke xxiv. 32), they said to each other, after He had gone, "Did not our heart burn within us, while He talked with us by the way?" That means that instead of having cold, indifferent hearts, they were *warmed* by the Saviour's words. Will you let Him warm your heart, and prevent it getting cold? If so, you must listen to his voice and obey his Word. Then, with a warm heart, you will delight to love and serve Him, thinking not of yourself, but of Him who died for you and rose again, that you may obey and glorify your Father which is in heaven.

SERVICE

is one more lesson, which is beautifully expressed in the little hymn which I hope you all know by heart—

Jesus bids us shine with a pure, clear light,
Like a little candle burning in the night;
In this world of darkness we must shine—
You in your small corner, and I in mine.

Jesus bids us shine, first of all, for Him;
Well He sees and knows it, if our light is dim;
He looks down from heaven, to see us shine—
You in your small corner, and I in mine.

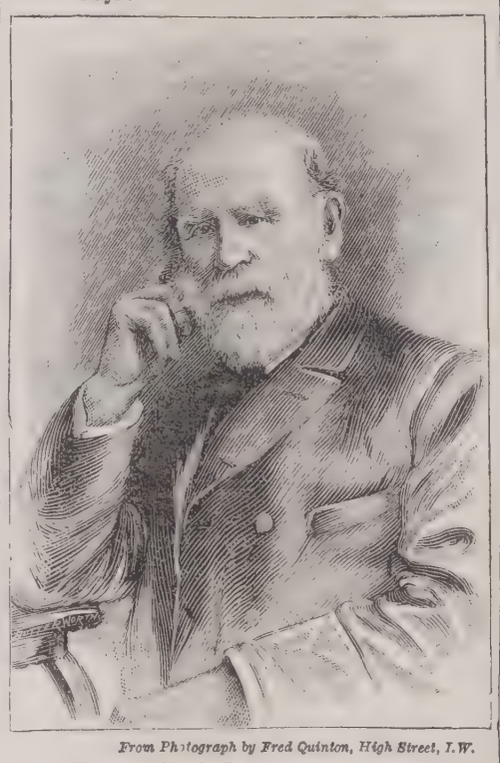
Jesus bids us shine, then; for all around
Many kinds of darkness in this world abound—
Sin and want and sorrow; so we must shine—
You in your small corner, and I in mine.

You can easily remember these lessons (taking them in a different order) by the letters of the word, SHINE—thus—**S**ervice, **H**umility, **I**ndebted (which should make us *grateful*), **N**oble (which includes being *faithful*) and **E**ager (to *obey*).

Uncle Tom.

Mr. Albert Midlane.

OUR old friend Mr. Albert Midlane, the author of so many hymns and poems, has written the following Children's Hymn for Coronation Days:—



From Photograph by Fred Quinton, High Street, T.W.

Tune—"Gentle Jesus, meek and mild."

God of love in regions fair,
Hear, O hear, the children's prayer;
Help us join—while others sing—
"Bless, O bless, our gracious King.'

Never have before we known
King or Queen ascend the throne—
Ne'er before have joined the lay
On a Coronation Day.

Never have we known till now,
These, our happy words to flow,
Like the birds on tuneful wing,
Singing, "Bless our gracious King."

Help him rule us all in love,
With thy favour from above,
That from every heart the cry—
"Bless our King" may rise on high.

Thanks we give this day to see,
British children here to be;
Thanks for such a song to sing
As the anthem—"Bless our King."

Give us reverence for the throne,
May we be obedient known;
And, should coming years we see,
May this day remembered be.

These bright words, by the author of "There's a Friend for Little Children," are sure to engage many voices during the coming weeks. (Folded, with portrait, 2s. per 100. *Morgan & Scott.*)

Children's Scripture Union—Portions for week ending June 7.

Sun.	June	1	*Psa.*	lxi. 1-8	Thur.	June	5	*Psa.* lxv. 1-13
Mon.	"	2	"	lxii. 1-12	Fri.	"	6	" lxvi. 1-20
Tues.	"	3	"	lxiii. 1-11	Sat.	"	7	*Deut.* iv. 1-13
Wed.	"	4	"	lxiv. 1-10				

The "Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 332).

SERVICE.

1. Whom do we serve? (Col. ii.-iv.)
2. What is necessary for service? (Heb. xi.-xiii.)
3. How are we to serve God? (Eph. v. to end.)
4. How are we to serve one another? (Gal. iv.-vi.)

HUMILITY.

1. With what reward does God bless humility? (1 Peter iv.-end.)
2. With whom does God dwell? (Isa. lvi.-lviii.)
3. What does Paul say is one of the Christian duties? (Col.)
4. What is to be desired before honour? (Prov. xiv.-xvi.)

INDEBTEDNESS (*gratitude*).

1. How are we to show gratitude? (Eph. iv.-vi.)
2. With what are we to approach God? (Phil. iii.-end.)
3. What is the first thing Paul does and why? (Rom. i.)
4. What did the "elders" say? (Rev. xi.)

NOBILITY (*faithfulness*).

1. How may we prove our nobility? (Luke xv.-xvii.)
2. What is the reward of faithfulness? (Rev.)
3. Why did Paul rejoice over the Colossian Christians? (Col. ii.)
4. Why were some people at Berea called "noble"? (Acts xvi.-xviii.)

EAGERNESS (*obedience*).

1. Whom should we obey? (Acts iv.-vi.)
2. How should we obey? (Zech. vi.)
3. What is better than sacrifice? (1 Sam. xiv.-xvi.)
4. What is God's promise to the obedient? (Jer. vi.-viii.)

Children under *ten*, answer one question from each heading; under *thirteen*, answer two questions from each heading; under *seventeen*, answer three questions.)

ANSWER TO LAST SEARCHER (331).

IDOLS.

1. Isa. xlv. 9-20.
2. Psa. cxv. 4-8.
3. For fear of idolatry (*a*) Deut. vii. 2-4, (*b*) Deut. xiii. 3.
4. The makers of graven images (Isa. xliv. 9).
5. They shall be ashamed and confounded (Isa. xlv. 16).
6. Elijah (1 Kings xviii. 17-40).
7. (*a*) Idol-makers (Isa. xliv. 18); (*b*) They that set up idols (Isa. xlv. 20).
8. (*a*) "Thou shalt have no other gods before Me" (Ex. xx. 3-5); (*b*) "He that sacrificeth unto any god . . . shall be utterly destroyed" (Ex. xxii. 20); (*c*) "Thou shalt not bow down to their gods" (Ex. xxiii. 24); (*d*) "Confounded be all they that serve graven images" (Psa. xcvii. 7); (*e*) "Flee from idolatry" (1 Cor. x. 14); (*f*) "Keep yourselves from idols" (1 John v. 21).
9. No idolaters shall inherit the kindom of God (1 Cor. vi. 9).
10. (*a*) Col. iii. 5; (*b*) Eph. v. 5; (*c*) Rev. xxi. 8; (*d*) Rev. xxii. 15.
11. (*a*) "I am the Lord thy God, thou shalt have none other gods before Me" (Deut. v. 6-7); (*b*) "Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Matt. iv. 10); (*c*) "Ye should turn from these vanities unto the living God" (Acts xiv. 15); (*d*) "Let no man beguile you" (Col. ii. 18); (*e*) "Worship God" (Rev. xix. 10); (*f*) "God is a Spirit; and they that worship Him must worship Him in spirit and in truth" (John iv. 24).

No. 331—Correct answers (first list) received from:—

A—Bessie Acton*, Gwendoline Ahier, Ernest and R. Aldwinckle, Gordon Allt, D. Anderson-Berry*.

B—Ronald and Ewen Bentley, T. Bryant*, Annie Blaikie*, Claude Bowker, Alfred Beale, Stanley Burgess*, Edward and Helen* Beck, Gwen and Barbara Bourne, Evelyn Barstow*, Violette Birney*, Robert Bushby*, Dorothy Brooks*, Alice Baldwin*, Mabel Baker*, Monica* and Alison Bailey, Albert Brown, Edith Ballard*.

C—Ida, May* and Willie Cullen, Gussie Clark*, Edith Clear*, Lydia Cleary*, Annie Coulter, Winnie Campbell*, Anna Chanyen*, Stanley* and Percy* Chappell.

D—Gladys Davies*, Dorothy Daintree*, Stanley Drew*, W., Nellie* and Eddie Dowsett, William Dempster, James* and John Davidson, Kitty and Violet Donaldson-Selby, Lizzie Dowzard, Hilda Drayson.

F—Lizzie Forster, Anna and Helen Fox, Olive, Mabel* and Vincent* Fleet, Gwendoline Flint.

G—Cicely*, Gladys and Dorothy* Gibson, Stuart, Jack and Dorothy Gray, Constance Gabbett*, John Glassock*, Alan Gardner, Thomas Groombridge*, William* and George* Goodall, Ethel Gates, Margaret Guillaume, Evelyn Guiston*.

H—Dorothy Havergal-Shaw*, Dorothy Hunt*, Edith Hillier*, Ella Hake*, May Hazledine, Dorothy and Kathleen Heckford, Annie Horstcraft, Beatrice Hastings, Hetty Hill*, Mary, Hilda* and Elizabeth Hooper, Eileen Howard*, Dorothy Hogben*, Ina Hemmel*.

I—Daisy Iredell.

J—Walter Jeal*, Archie and James Jenson, Hilda* and Louie* Jeffery, Alfred* and Gladys* Johnson, Amelia Jacobson*, Annie Kingsford*, Marjorie and Phyllis Kiernan, Nelly Kelly, Eva Kalb*.

L—Constance Long, Sidney* and May* Law, Lizzie Lloyd*, Georgina Lichtenstein*.

M—Grace, Arthur, Nellie and Lewis* Morice, Charlie* and Dorothy* McMullin, Peggy and Molly McArthur, Mary Middleton, Nellie Manning*, Winnie L. and Dorothy Mace, Sidney and Geoffrey Martin, Mabel Morris*, May Mills*.

N—Emily Norris, Daisy and Jessie Nicholas, Edith Newton*, Gerald Nicholls, Edward Newell, Eleanor and Valerie Noel.

O—Kathleen O'Callaghan, Olive Oxley*.

P—Evelyn Primrose-Pechy*, Dora Phillimore*, Daisie Phillips*, Hattie and Evelyn Peters, Maggie Pibel.

R—Hilda and Alice* Reid, W. Bunting, Nora Read*, Emily Rowdon.*

S—G.* and M.* Spurgeon, David Seth*, Betty Stocks*, Mary Sowden*, Margery Smart*, David and Stanley Soltau, Ciceley* and Marjorie* Sherbrooke, Arthur Struthers, Frances Stileman, Joyce Smith, Hilda and Constance Schaeffer, Flora Shadbolt*.
T—H. Thorpe, Vincent Taylor, Dudley Toye*, Frank Terrell*, Frank Thompson, Theodora* and Archibald Thorn.
V—Norman Vince.
W—M. Williamson, Agatha Ward, Lucy Warren, Dorothy Woodforde, Gertrude Williams, Cecile and Phillis Wright, Ellen Williams, Stephen Wilson, Florence Wilde*, Sarah* and Annie* Wood, Sidney and Nellie* Wisdom, Gracie Winn.

No. 330.—Correct answers (complete list) received from:
A—Bessie Acton, Ernest and R. Aldwinckle, Gordon Ailt, Victor Armstrong*, Leonard Allen, Mabel Ashwell.*
B—Massy and Conyers Baker, Edith Ballard*, Monica* and Alison Bailey, Marion Boyle, Lucienne Brabandes, Alice Baldwin*, Frances Burnett*, Robert Bushby*, Helen* and Edward Beck, Ileene*, Hilda* and Evelyn* Barstow, Evelyn, Freda and Irene Butlin, Beatrice Brouard, Mabel Barstow*, Gwen and Barbara Bourne, Ronald and Ewen Bentley, Mabel Baker*, Violette Birney*.
C—Hyde* and Duncan* Campbell, George Crawford, Rachel and Harold Clarke, Willie Cooper*, Gussie Clark, Rona Campbell, Alice Crang*, Beryl and Gladys Calvert, Gladys Clark*, W. Campbell*, Hannah Chapman, David* and Henry Colville, Maggie*, Walter* and Jessie* Carter, Winifred Collingwood, Rosalind Clarke.
D—Lizzie Dowzard, John* and James* Davidson, Elizabeth, Drayson, Willie, Catherine, Grace* and Emily* Dempster, Nellie*, W. and Eddie Dowsett, William Dempster, Dorothy Daintree*, Mai and Violet Davidson, E. Dodd, Marie Denizot, G. Dupriez*, Kathie Dudgeon, Winifred Dixon, Nessie Dunn, May Darroll*, Vera Dickinson.
E—Muriel Eustace*.
F—Queenie Farrington*, Agnes* and Lewis* Fullarton, Anna, Elsa and Helen Fox, Kathleen Faussett, Louise Filhol, Jeanne Fuson, Percy Fitch*, Olive, Mabel* and Vincent* Fleet, Temperance Foskett*, Gwendoline, May and Elrene Fennell, Francie and Aileen Figgis.
G—Margaret Guillaume, Marguerite Gregory, Aimée Guilbert, Dorothy*, Gladys and C.*Gibson, Evelyn Gulston*, Dorothy Grove*, Hilda* and Ivy* Godfrey, Marguerite Goudge, George and William Goodall, Alice Gammage*. Mary Greenacre*, Mary and Margaret Gorrie, Thomas Groombridge.
H—Olive Hutchings, May Hazledine, Lilian Haddon, Winifred, Henry and Edith Harvey, May* and Sandy Handasyde, Agnes Hall, Georgette Hoffmann*, Dorothy Hunt*, G. Hucklesby*, Edith Hillier*, Agnes Head*, Emilia Holt, Ella Hake, Beatrice Hastings, Minnie Hogg, Violet Holford*, Elizabeth, Mary and Hilda Hooper, Ina Hemmel*.
J—David Jameson*, Archie and James Jenson, Gladys* and and Alfred* Johnson, Emily Jones, Lizzie Johnstone.
K—Marjorie and Phyllis Kiernan, Annie Kingsford, Lilian Kyme*.
L—G. Larwill, May* and Sidney* Law, Cecilia Lichtenstein, Constance Long.
M—Mary and Leonard Medcalf, Connie Murfin*, Dorothy and Margaret* Morris, John, Ella* and Lily MacMurray, Dora Muir*, Marjorie Martin, M. Mills, Sidney and Geoffrey Martin, Nellie and Lewis* Morice, Charlotte Millar*, Dorothy, Winnie and Leonard* Mace, Lois* and Joyce* Mewburn, Charlie and Dorothy McMullin, Mary Middleton.
N—Maude* and Amy Nottage, Gerald and Hilda* Nicholls.
O—Maude Oakes,
P—Connie and Willie Palmer, Gladys* and Isabel* Phipps, Lucy and Mabel Pelham Burn, Annie Priest, Maggie Pibel, George Pirie, Elsie Porter.
R—Alice* and Hilda Reid, Marjorie Rainey, Winifred Runting, Nora Read, Annie Roberton, Kate Rosenbloom, Marion Richards*, Elmina, Cecily and Jessie Roe, Lily Realff, Laura Ridler, May* and Eva Rodgers.
S—Flora Shadbolt, Stanley Soltau, Arthur Struthers, Mary Sowden, Margery Smart*, Jacoba van Seventer, Germaine Schumann, Roger and W. Soltau, Evelyn*, Violet*, Gladys* and Phyllis Shaw, Grace* and M. Spurgeon, Florence and Ferguson Simpson, Stephen and David Simmons, Flora* and Stanley B. Smith.
T—F.* and Charlie Thomson, Frank Terrell, Theodora and Joseph Thorn, Margaret Tweedy*, Frank Thompson, Evelyn and Lilian* Tracey, Dora Tealby.*
U—Eva Usher. **V**—Norman Vince.
W—Louisa* and Violet* Walker, Mabel Wheeler*, Charles, Ernest and Kathleen Wingrave, B. Walls, Helen Webb, Leonard Wall*, D. Woodforde, Fanny Wheeler, M. Williamson, Dorothy Williams, Walter, Edith and William* Wheeler, Gertrude Williams, Pringle Wilson*, Nellie and Sydney Wisdom, M. Wilson, Gracie Winn.* **Y**—Gladys Young.

FOREIGN LIST.

Nos. 315, 316—Abigail* and William* Gray (New Zealand). **No. 318**—Walter Coulthard*. **No. 321**—Georgina Tollner* (S. Africa). **No. 322**—M*., Flo.* and Cuckoo* Lister (S. Africa). **No. 324**—Rotha, Ivan, Eric and Lottie St. George (Canada), Huldah Krige* (S. Africa). **No. 325**—Christa Beyers* (S. Africa), Huldah Krige*, Rotha, Ivan, Eric and Lottie St. George. **No. 326**—Eric, Rotha, Lottie and Ivan St. George. **No. 328**—Katie*, Ina and W. Thomson (Bulgaria), Elsie Boritzer* (Turkey). **No. 329**—Ina, Katie*, Willie, and Nettie* Thomson, Phyllis Boyd* (Malta).

Personal.

Many thanks for flowers received.

Walter Wheeler, Lily Realff, Christa Beyers, Dorothy Ghey, Elsie Boritzer, Minnie Hogg, E. Dodd.—I am glad to welcome you as new "Searchers," and trust you will find the study useful and interesting.

Norah Goodbody, Nessie Dunn.—Please send your address; you omitted to put it on your competition paper.

David Jameson.—I am sorry you find so little time for your "searching," but hope you will be able to continue.

Florence Hoyte.—I wish you every success in your examination.

Alfred Leigh.—You may remain in the old division if you wish.

Rita Dempster.—I hope you will soon be quite well again.

Uncle Tom.

Children's Special Service Mission.

Mr. J. Spiers, *Horsell, near Woking*, May 31-June 12. Mr. H. Hutchinson, *Chelmsford*, June 4; *St. Leonard's*, June 6-8; *New Barnet*, June 29. Mr. J. S. Tyler, *Hayward's Heath*, June 5; *Ventnor*, June 8; *Bonchurch*, June 9; *St. Lawrence*, June 10, 11. Mr. H. Hankinson, *Peckham*, June 3. Mr. F. P. Rowe, with Caravan, *Galleywood, near Chelmsford*. Mr. E. Clark, with Caravan, *Maulden, near Ampthill*. Mr. T. S. Page, with Caravan, *Monks Eleigh, Suffolk*. Messrs. Hewlett and Taylor, with Caravan, *Hellingley, Sussex*. Mr. G. Veitch, with Caravan, *Speldhurst, Kent*.

Essex Caravan.—A conference of workers, &c., will be held in the Large Tent at *Galleywood, near Chelmsford*, on Wednesday, June 4, at 2.30 p.m.

Seaside Holidays for Afflicted Little Ones.—Always endeavouring to deal with the needs of the suffering poor in various parts of the Metropolis, the Watercress and Flower Girls' Christian Mission have erected at Clacton-on-Sea a holiday home for the use of these children. All through the fine weather small parties of the more unfortunate blind and crippled waifs are sent down for a fortnight's change. Good food, sea breezes, and country rambles have their desired effect upon the health of the children. Ten shillings will cover the cost of one child for fourteen days, and the superintendent, Mr. John A. Groom (8, Sekforde Street, Clerkenwell, E.C.), is desirous that none of the crowd of anxious applicants shall be disappointed.

Christian Endeavour Topic.

Sunday, June 1, 1902.

The Purpose of His Coming (1 John iii. 5-12).

TWICE over in this paragraph we have the object of the manifestation of the Son of God defined (*vv.* 5 and 8).

First, that He might bear away sins by one definite past act, as the scapegoat did in type. This proves how alien sin is to the heart of God, and how impossible, therefore, it must be for God to tolerate sin in those whom He has called out of the world to be his own. There was no sin in Christ. His whole existence is antagonistic to it. It cost Him blood to bear away the sins of men; whosoever, therefore, abideth in Him sinneth not; that is, He is kept from a life of habitual sinful practice. If he falls into sin he realises that it is his abnormal and not his normal condition. As health is the normal state of human life, to which disease is recognised as an exception, so holiness is the acknowledged life of the believer who abides in Christ and Christ in him, though through want of perfect soul-health he may temporarily be overcome of evil. It is impossible for anyone who has become the abode of Christ to delight in sin, to wallow in it, to commit it, and commit it without anguish, confession, and the desire after restoration, all of which prove that the inner nature has been changed—the old evil heart replaced by the new, clean one.

Secondly, the Son of God was manifested to destroy the works of the devil. The fallen spirit kept his first estate only a short time after his creation. At the beginning of human history he was sinning. Yes, and before, his being was in revolt against the will of God. Probably it is his sin which has dragged the world into the terrible condition in which we find it to-day. The creation was made subject to him, when he was an unfallen archangel, and it has continued subject to him since his fall, in consequence of which it groaneth and travaileth (Rom. viii. 18-22). Such a terrible catastrophe as has recently occurred in the West Indies seems to be one of the relics of his fall and the consequences it has entailed. Let us rejoice that Jesus Christ will so loose the power and kingdom of evil, that it will no longer hold men or creation in its bondage.

Notice the perpetual comparison between the believer and his Lord—as He is (iii. 2); as He is pure (iii. 3); as He is righteous (iii. 7).

A striking contrast runs through this paragraph, which might be arranged in two parallel lines, as under:

Children of God,	Children of the devil.
Abideth in Him,	Hath not seen, neither knoweth.
Sinneth not,	Sinneth.
Doeth righteousness,	Doeth not righteousness.
Begotten of God,	Of the devil.
Doeth no sin,	Doeth sin.
Love one another,	Loveth not his brother.
Cannot sin,	Slew his brother.

Choose which of these columns shall be yours, and if you truly desire to be in the column of light, open your heart to the Spirit of God, that He may sow in you the germ of the Christ-life. This is regeneration, and as this grows stronger and stronger it will make it impossible for you to persist in a course of sin. You will hunger and thirst after righteousness. You will become increasingly transformed to the image of Jesus Christ. It will become habitual for you to abide in Him, and to realize his indwelling.

If we refuse the life of God, we do in point of fact open our souls to receive the seed of the devil; we become his children. Sin becomes habitual; we are hardly conscious when we yield to it. Hatred replaces love; darkness light; and the course of the soul becomes more and more headlong into the abyss, whither Cain, Saul, and Judas fell. F. B. M.

Cuba.—In a recent communication, Rev. A. J. Diaz reports that the work of the Independent Havana City Baptist Mission is making gratifying progress, in spite of much opposition. The main efforts put forth are among Cubans. Dr. Diaz preaches in Spanish to large congregations on Sundays, and has baptized many converts. He has a large Sunday school for children in the afternoon, and holds meetings in the out-stations and in the parks, where crowds hear for the first time the Gospel message. Mrs. Diaz, the mother of the pastor, devotes her energies to ministering to the needs of women in their homes and holding meetings in the women's gaol. Dr. Diaz visits the sick in their homes in the morning, while in the afternoon he is to be found in the church building giving free medical advice. This has proved a source of great benefit to the poor, and the two-fold ministry of Dr. Diaz is being richly owned and blessed of God to the native Cubans. His address is 36, Zulueta Street, Havana, Cuba.

International S.S. Lesson.

Sunday, June 8, 1902.

The Council at Jerusalem (Acts xv. 2-33).
Golden Text—Gal. v. 1.

THIS lesson describes a great triumph. Liberal-mindedness made conquest of the narrow prejudice of the Jewish believers, and mutual forbearance and brotherliness of feeling constituted Jew and Gentile as "one in Christ," who had made both "free."

Introduction.

Paul and Barnabas returning to Antioch in Syria to report "work fulfilled" on their missionary tour, found a disturbing element had crept into the church there. Certain men, probably of rank and wealth, but lacking credentials as teachers from the mother church, had come up from Judea and taught the Gentile converts that they could only be received into the Christian Church by way of the door-of-entrance into the Jewish community—circumcision. The majority of the converts at Antioch were Gentiles, and had believed that the Gospel of Jesus dispensed with the requirements of the Mosaic Law for the Jew, and that faith in Christ gave both Jew and Gentile entrance into the joy of God's salvation; they were, therefore, greatly distressed in mind at the new teaching.

Paul met the false teachers with uncompromising front (note Gal. ii. 6), and it was finally decided that Paul, Barnabas, and other chosen men should go up as a deputation from the Church at Antioch and lay the vexed question for decision before the Council at Jerusalem, A.D. 49.

A special church meeting was called, and after much disputing, Peter gave his testimony of the Lord's dealings with him for teaching, concerning his plan of grace towards the Gentiles (chapter x.), in a noble and candid speech, marking the truth of "God giving them the Holy Ghost, even as He did us, and put no difference between us and them." Next, the delegates from Antioch "declared what miracles and wonders God had wrought among the Gentiles by them" (*v.* 12). And finally, "James, the Lord's brother," pastor of the church at Jerusalem, summed up the argument by (1) accepting the position of Peter; (2) supporting it by prophetic quotation; (3) pronouncing his own judgment, and offering advice.

The decision of the council was sent to Antioch in letters of definite instructions, borne by two of the "chief men from among the brethren" at Jerusalem, who were authorized to confirm by word of mouth the decision of the council and the doctrines preached by Barnabas and Paul; also to accompany the latter back to Antioch. Great consolation and rest of mind was the result to all Gentile converts then and up to the present time. The Holy Ghost was honoured (*v.* 28) and his power manifested as much in guidance (John xvi. 13) and wisdom (Eph. i. 17) as in Acts x.

The Magna Charta of England is looked upon as the foundation of our national liberties, and this letter, with the conference of which it was the outcome, is as truly the great charter of our religious freedom.

It has four fundamental principles:—

I. That all men are alike—
  (*a*) In their *need* of salvation.
  (*b*) In the *provision* made for their salvation—the atoning grace of Jesus.
  (*c*) In the *condition* by which alone they receive salvation—by faith in Christ.

II. That we are free from the yoke of the law. The law and covenant of Moses must give place to the law and covenant of Jesus Christ.

III. That the Christian religion is spiritual; not mere form and ritual.

IV. That Christianity is a religion of tolerance towards the opinions and practices of its followers, but we should deny ourselves rather than needlessly offend a fellow-believer. All one in Christ Jesus united to each other by the love "that thinketh no evil" (1 Cor. xiii. 5). Note 1 Cor. x. 31, 32, and Rom. xiv. 1-10; Gal. v. 13, 14.

"Christ hath redeemed us from the curse of the law" (Gal. iii. 13). "Free from the law of sin and death" (Rom. viii. 2). "No condemnation to them which are in Christ Jesus" (Rom. viii. 1). "The Lord's freeman," "Christ's servant," "The bondslave of Jesus Christ" (Rom. i. 1).

When Pilgrim came to the foot of the Cross his burden rolled off.

Trusting in Jesus, the youngest can sing:—

"Now are we free, there's no condemnation,
Jesus provides a perfect salvation."

Trusting Jesus.

How can I want if He is near?
He loveth me, how can I fear?
And so, whatever be his will,
I go on trusting—trusting still.

S. Trevor Francis.

The Christian Temperance Campaign.

THE "EDINBURGH CASTLE," E.

THE six-days' mission, conducted by Rev. J. Q. A. HENRY at Dr. Barnardo's well-known and capacious mission hall, the Edinburgh Castle, Limehouse, E., proved very fruitful. The attendances and enthusiasm each evening were alike encouraging. The climax was reached at the closing gathering on Friday last, which was an occasion long to be remembered. In the address on "The Future of the Anglo-Saxon Race," Dr. Henry showed that, in spite of imperfections and failures, many of the English-speaking peoples are at any rate realizing a Divine call to the evangelization of the world. After enumerating some of the distinguishing characteristics of the race — its reverence for the Lord's Day, philanthropic, and missionary enterprises, and its love of justice — Dr. Henry asked the pertinent question, "What, then, is the mission of the Anglo-Saxon?" The debt which English-speaking peoples owe to themselves is to federate their forces, to spread the doctrines of civil and religious liberty among the nations of the earth, and strike the stronghold of the greatest of our national iniquities, which is the drink. The speaker closed with an impressive appeal, which resulted in a large number of pledges being added to the 1,300 already secured.

Mr. WALTER NOTMAN, superintendent of the work at the Edinburgh Castle, writes:—"Although commenced on Whit Sunday, and carried on through the holiday week, hundreds have come together night by night to listen to the eloquent missioner.

"The different aspects of the drink question have been presented in a highly helpful manner. There was nothing of the merely sentimental utterance, but a masterly and comprehensive dealing with the subject.

"The results of the mission have been the winning of many to the side of total abstinence, and a deepening of conviction among those already pledged. Two meetings for young people were held, one at the Edinburgh Castle, with an attendance of nearly 3,000, and the other among the girls of Dr. Barnardo's Village Home at Ilford.

"It is to be hoped that temperance workers will do their best to secure the services of this eloquent exponent of temperance. It will mean a revival of no ordinary kind. One thing Dr. Henry does not fail to do, and that is, present the Gospel of God's grace. We feel much indebted, also, to the Jubilee Singers in their sweet ministry of song, which added greatly to the interest of the mission."

GLASGOW.

The services which Dr. Henry conducted on Sabbath last at Glasgow were crowded, and the people listened with rapt attention. In all the gatherings, at Rev. Dr. Wells' church at Pollokshields, at Finnieston U.F. Church (Rev. D. M. McIntyre's), and at Dowanhill (Rev W. Dickie's), the pastors and church officials evinced cordial sympathy with the temperance cause. The day was the U.F. Church Assembly Temperance Sabbath, and in all about ninety temperance sermons were preached in the city. We hope to give particulars next week.

FUTURE MEETINGS.

May 31-June 6, Belfast; 8, Sheffield; 10, Maryport; 29, Sheffield; July 31, Alford, Lincs.; Aug. 1-30, "Edinburgh Castle," Limehouse, E.; Aug. 31, Lincoln; Sept. 4, Louth.

Drink and Lunacy.—From the date of their appointment forty-four years ago, the Edinburgh Commissioners in Lunacy have had year by year to report a steady increase in the number of lunatics in Scotland. Their latest statistics show that in the twelve months ended December 31 last, a further addition of 399 had been made to the dread total of 15,899 under control in public asylums in that country. In about half a century there has been an increase at the rate of about 180 per cent., the number of insane in 1858 being only 5,824. As the population has increased only 49 per cent. in the same period, the outlook is a startling one.

Tracts and their Distribution.

THE familiar but fascinating story of the rise and progress of the Stirling Tract Enterprise was related with much vividness by Mr. John Macfarlane (manager) at the Noon Meeting at Aldersgate Street Y.M.C.A. on Monday last.

The inception of the undertaking, and the early labours of Mr. Drummond in his earnest efforts to "deluge" the district with tracts on special subjects was heard with keen relish. Deeply impressed by the desecration of the Lord's Day, he prepared and distributed a tract on the sanctity on the Sabbath, which had an extraordinary effect in awakening the people. Later, when Stirling was invaded by a party of strolling players, Mr. Drummond issued a tract on the theatre, and again the public conscience was deeply stirred. Horse-racing was similarly dealt with, and Stirling has been free from race meetings for fifty years. Not less effective than its predecessors was a tract on the subject of "Family Religion." The growth of the enterprise, the genius for organization evinced by Mr. Drummond, the personal labours of that gentleman, and the blessing resulting from the wide dissemination of the tracts both at home and abroad, were pithily described. Mr. Macfarlane also gave some wise counsel to distributors:—(1) Never omit a blind man; he will probably get somebody to read it to him, and thus two will be reached instead of one. (2) Do not hesitate to give the same tract twice to one person; it may be neglected again and again, and yet prove fruitful in the end. (3) "Saturate" a district, leaving a tract again and again at every house.

A refreshing word to workers followed from Mr. JOHN BLACKHAM, the esteemed founder of the P.S.A. movement, who told of encouragement derived by himself from reading a tract which, in the course of cleaning a house, had been rescued from a chimney, where it had been stuffed away for fourteen years.

At a subsequent meeting in the same hall, at 1.30 p.m., Mr. Macfarlane pleaded the cause of the Monthly Tract Society, which is worked in association with the Stirling enterprise. The report which was presented shows that the various departments have been busily occupied during the year. Lads at public schools and young men at Universities have had special attention.

Personalia.

For family reasons Dr. CHARLES F. HARFORD requests friends to note the change in his surname from Harford-Battersby.

Miss RUTH HURDITCH, daughter of the esteemed director of the Evangelistic Mission, has been married to Rev. A. B. Fisher, of Toro, in the Uganda Mission of the C.M.S.

Rev. ANDREW MURRAY, as a Cape correspondent says, is in serious ill-health. "He is fast breaking down, suffering from sleeplessness, &c. It is feared that he will have to go to Switzerland for the mountain air for some months, and some of his friends begin to wonder gravely whether that will cure him."

Miss A. MACPHERSON, of the Home of Industry, Bethnal Green Road, who has been ill throughout the winter, has been failing considerably during the last few days. There has, indeed, been cause for great anxiety; but at the beginning of the week Dr. Kidd found more favourable symptoms. Miss Macpherson has expressed the desire that her friends will remember her in prayer.

Rev. Dr. PIERSON purposes to sail by the *Lucania* on July 5, and hopes to be in London from about July 12. He will supply the Congregational chapel of Rev. Albert Swift, West Dulwich, for August, and begin services at Christ's Church, Westminster Bridge Road, in September. He hopes to be at Keswick, including the Lord's Day, immediately before the Convention. His address up to September 1 will be "Care of the Office of THE CHRISTIAN." In a letter to us Dr. Pierson says:—"It is impossible for me to respond to the numerous invitations which are coming from all quarters, to various kinds of services in Great Britain, until I am in Great Britain and can look about me and see what are the demands which regular labours will entail. I shall be glad if you will ask friends kindly to forbear with my lack of response to their invitations, as I am overwhelmed with correspondence and editorial duties.

Evangelical Effort in Finland.

WHILE on a visit to this country, Mrs. Parker (formerly of Birmingham, but for many years resident at Helsingfors) is endeavouring to raise funds for the erection of a larger meeting-place for Evangelical Christians in the city, which is the capital of Finland. The Finland and St. Petersburg Mission was founded fourteen years ago, and the leaders in the movement are able to report that "its efforts have been blessed among all classes. The seed sown from the pulpit, in the home, and through the Press, is bearing fruit for eternity." Progress is at present very much hampered by the inadequate nature of the accommodation available at Helsingfors. The rooms used, besides being incommodious and unhealthy, are only procurable at exorbitant rents. A site has been secured in a suitable district of the city, and building operations will be commenced when a sum of £4,000 has been raised. The city itself, on account of its commercial and educational importance, is the best base of operations for the whole country.

Of the £4,000 more than one-half has now been raised, Christians of all denominations contributing liberally after having made inquiry and satisfied themselves of the value of the movement. Cordial recommendation is made by Rev. F. B. Meyer, Rev. F. S. Webster, Rev. Dr. Randles, and Miss Charlotte Mason. Mrs. Parker may be addressed at the House of Rest, 10, Finchley Road, St. John's Wood, N.W., and the treasurer of the fund is Mr. Joseph Good, 176, High Street, Hull.

South Africa General Mission.

DEAR SIR,—Before leaving the homeland for Natal, I must write and thank you for copies of your valuable paper, received regularly while in South Africa. We are sure we can count upon a continuance of your kindness; it brings us into touch with God's work everywhere, and we are able to take a prayerful interest in his work.

We are sailing in the *Dunottar Castle* on May 31, having two farewell meetings, one on Thursday, 29th, at Mildmay Conference, at 4.15, and the other in the Public Hall, Beckenham, on the 30th, at 7.45.

We need the prayers of God's children, and would ask special prayer for Swaziland. Peace will soon be declared, and our missionaries will be returning to their stations. By what we hear, we fear to find them nearly all looted and destroyed. Funds will be needed for rebuilding and refurnishing the stations.

We have had full particulars of the awful accident which happened to our dear missionary, Mr. Lindfield, while on his way to Durban from Amatongaland. An alligator seized him, bit off both his hands, and tore open his side. How he escaped from it, we do not know. He was found on the bank dying, about eighteen hours afterwards. One of our missionaries was with him; his testimony was grand, and with his dying breath he sent a message to one of our workers to take his place in this most hopeful country.—Most sincerely,

W. SPENCER WALTON.

Woodlee, Bridge of Allan.

Notices.

APPLICANTS FOR TRACTS.—Mrs. J. Hardwick, Park Gate, Timperley, Cheshire; Mr. A. M. Scantlebury, 3, Llanover Street, Cadoxton, Barry, S. Wales (Gospel and temperance); Mr. W. J. W. Moody, 41, Kingston Street, Cambridge; Rev. Henry Jones, 3, Farcliffe Place, Manningham, Bradford, Yorks.; Mr. J. T. Attwood, The Villa, Wood Lane, South Hornchurch, Essex; Messrs. A. Woodhouse and W. Welsh, Hanley College, Bow, E. (for outdoor missions); Messrs. Bilton and Bentley, Gospel Tent, Reach, near Cambridge.

COMMUNICATIONS RECEIVED WITH THANKS. — W.A.L. J.M.H. du P. de la H. J.A.K. H.C. W.E.D. J.M. O.C.J.I. A.R. T.G. F.F. J.G. W.S.W. J.S. R.H. G.W.B. G.J.H. V.L.J. F.H.W. W.J.W.M. T.B.G. A.M.S. E.K. E.M.M. W.C. H.G. H.J. G.E.M. S.W. J.G. G.L. W.A.H. H.G.P. S.A.C. G.R.S. H.W.T. A.E.S. T.R. M.A.S. A.S.M. W.R.B. A.H. S.B. F.S.J. I.J.A. H.G.A. M.A.S. M.B. S.H. J.B. W.S.A. G.J. W.B. G.H. J.H.P. W.A.I. G.C. J.S. A.R.H. R.W.T. J.A.V. R.F. T.P. F.P. Mrs. J. J.T.K. J.P.P. S.D.K. A.A. H.M. S.B. J.W.S. R.S. B.J. E.T.S. J.S. R.B.A. C.B. D.B.T. M.H. H. and A.B. J.S.S. J.J.S. J.T.H. H.H.C. B.W.M. H.T. F.O.K. R. C.G. E.W. R.S. R.H. A.M.O. W.T.McC. G.J.H. A.G. T.B. Miss H. J.B. E.H. C.P. W.C. A.W. J.C.D. C.B. G.C.M.D. E.H.

Evangelistic.

Whitsuntide in the Open-Air.

A PARTY of preachers of the Open-Air Mission, including Mr. Frank Cockrem and Colonel Major, visited the fair at Millom, Cumberland, on Tuesday, May 20. Three very good meetings were held during the day, when the preaching was attentively listened to by large and receptive crowds. The addresses given included one by Rev. Dr. Joscelyne, vicar of the parish, who is a member of the Open-Air Mission. A great wave of spiritual blessing has passed over Millom during the past year, and this was conspicuously seen in the ready help that was on all sides given to the workers. This is the second Whitsuntide that an "Open-Air" party has visited Millom.

Mr. W. R. Lane in Glasgow.

A ten-days' mission, conducted in Finnieston Church, Glasgow, by Mr. W. R. Lane, has just been concluded. A similar series of meetings, held there by the same evangelist some years ago, secured for him a hearty welcome and a band of earnest workers, many of whom were led to Christ at that time. It was a great joy to these, and to many others, to meet Mr. Lane again, and to listen to his wise, forceful, and Scriptural teaching. The ten days of the mission were days of blessing. Conviction of sin, repentance, and faith were the evident fruits of the Spirit in the case of many; and it is believed that others, who were then impressed, will soon be gathered in. To God be the praise! M.

Lantern Services in South Ireland.

The lantern services which Mr. and Mrs. J. J. Sims are holding in the south of Ireland continue to arouse much interest. At Kilfinane the schoolhouse was crowded. Rev. Francis G. S. Read (rector) writes:—"The whole service was solemn and impressive to a degree, and many heads were bowed when Mrs. Sims was singing 'Too late! too late! ye cannot enter now,' while on the screen was depicted 'the five foolish virgins' vainly knocking for admittance. We had a large gathering of the poorer and rougher element of the population, and yet they were wondrously quiet, orderly, and attentive throughout. The great majority of those present heard 'the glad tidings' for the first time in their lives. I might speak of another meeting held in an adjoining parish, which I had also the privilege of attending, conducted by the same evangelists and on the same lines. The building (a coach-house) proved far too small for the hundreds that unexpectedly attended. At both gatherings the Holy Spirit's presence was felt working and applying the Word with saving power to souls."

The mission which Mr. and Mrs. Sims commenced in the Palace Theatre, Cork, upon May 11, continues to give rise to much thankfulness. Interest has deepened, the nightly attendances ranging between 600 and 900. Souls are being brought to decision and Christians built up in the faith.

Simultaneous Mission in Melbourne.

The Simultaneous Mission, for which preparations had been in progress for some months among the evangelical churches of Melbourne and suburbs, commenced on Lord's Day, April 13. About fifty places of meeting had been secured, every centre of population within the bounds of greater Melbourne having been provided for, either in public halls or in large marquees specially erected for the occasion.

In addition to the evangelists from America, Rev. Dr. Torrey and Mr. W. Edgar Geil, the speakers included ministers and mission workers from all parts of the Commonwealth.

The meetings commenced at 8.30 p.m., just after the ordinary church services, and great crowds were attracted. At Hawthorn, for instance, where Dr. Torrey was announced to speak, assisted by Mr. Alexander (the American choir leader who accompanied him), the Town Hall was filled to its utmost capacity a few minutes after it was opened. About 1,200 seats had been provided, all of which were occupied, and the limited standing space which was left was also taken up. An overflow meeting was also crowded to excess.

Mr. Geil conducted a meeting for young people in the Federal Hall, on the same afternoon, and the building, which holds 1,500, was crowded. At the evening service the hall was again crowded, and hundreds could not gain admission. Mr. Geil announced that the largest tent available in the commonwealth, capable of seating thousands, had been obtained, and the meetings would be held therein instead of the hall. He preached a vigorous sermon from 1 Kings ii. 3, 4. From other parts of the city, too, encouraging tidings were received. At Brighton the meeting was held in the Drill Hall, which accommodates 1,000. It was filled to overflowing. A monster tent, capable of holding 2,000 people, has been erected at Brunswick. There was a good attendance at the inaugural service.

The Shire Hall, Coburg, was filled to overflowing at the opening service, when Mr. J. C. Langley conducted the service. The Town Hall, Collingwood, with its capacity for 1,500, was packed, and hundreds were unable to gain admission. During the afternoon a united Sunday schools service was held in the hall, when 1,000 scholars attended. Dr. Porter, who addressed the children, secured their undivided attention.

The Boy Preacher.

The Great Assembly Hall, Mile End, E., was densely crowded in every part on Monday last at Mr. Jack Cooke's farewell meeting, on the conclusion of his London campaign.

The occasion was a notable one. It marked the end of a mission that in many places has been rich with revival blessing; it was an enthusiastic rally of converts and friends, and afforded a happy opportunity for the pastors of churches visited by the young evangelist to bear witness to the solid character of the work wrought through him.

Speaking from the chair, Mr. F. N. Charrington referred to the extraordinary interest aroused by the meetings at the Great Assembly Hall. The crowds have been enormous, the services of the police having to be requisitioned to keep back the urgent crowds. At the mission in January last there were no fewer than 1,325 inquirers, and during the fifteen-days' meetings just concluded there were 538 more. All classes and conditions have been reached. A number of Roman Catholics sought the one Mediator between God and men, and gave in their crucifixes and rosaries. Slaves of strong drink and would-be suicides were also among those who have professed conversion.

Rev. G. Freeman added a hearty testimony regarding the labours of Mr. Cooke and Mr. Coutts at Westbourne Grove Chapel. "It is no mere movement of a day. We have people whose lives and homes have been changed, and who desire to magnify God. The power is not of man, but is in the name of Jesus." Mr. Walter Notman, speaking of the Edinburgh Castle mission, said that huge crowds had flocked to the great hall on Sunday nights at Limehouse, and several hundred names of inquirers were taken, chiefly of young people. Pastor T. Richardson, of Rotherhithe, said that the meeting for men addressed by Mr. Cooke in Rotherhithe Town Hall was most impressive. Pastor Cuff, of Shoreditch Tabernacle, rejoiced in the message of the young preacher and its results. Great numbers of people outside the regular operations have been attracted and influenced by a boy sent of God. The spiritual life of the church was quickened, and a large proportion of the converts have become members.

Rev. J. R. Coutts next spoke in terms of earnest encouragement to the converts present, and Mr. Cooke added a few words expressive of hearty appreciation of the co-operation of many friends. He assured his friends that they need have no fear of his becoming "spoiled," and, in conclusion, besought prayer that in the future his message might still be blessed in winning souls for the Master.

Gipsy Smith at Pontypool.

The eastern valleys of Monmouthshire have times and again been the scene of great gatherings and deep spiritual awakening. Pontypool, on account of its geographical position, has often been the centre from which mighty influences have permeated the community and brought it under the saving power of God.

The open market at Pontypool, known as the "Blue Boar Field," was the usual meeting place. Here George Whitefield, Howell Harris, Christmas Evans, John Hambleton, Dr. Thomas, Richard Weaver, and other eminent servants of God, have proclaimed the Gospel of Christ in the power of the Holy Ghost unto salvation. Here, in more recent years, the Pontymoile Mission held annual camp meetings with very blessed results, until the Urban District Council covered the open space with a commodious market hall, which has often been looked at with longing eyes for political and other monster gatherings, but none dared venture to believe that it was possible to fit it up for such a purpose.

The Free Church Council of the Eastern Valleys, inaugurated five years ago, has brought the Free Churches into a close union with one another for the purpose of reaching the careless and godless non-church-goers, and of deepening the spiritual life of believers. Thus by quiet days, exchange of pulpits, united prayers, and the Simultaneous Mission, the churches were prepared to make one gigantic effort to extend Christ's kingdom in the valleys. Arrangements were made with the National Council for Gipsy Smith to conduct a mission at Pontypool.

A NOTEWORTHY ENDEAVOUR.

The large Market Hall was engaged, and the eagerness with which the representatives of the churches volunteered their services in any capacity, however menial, was a good augury for the success of the mission. Stall holders and produce vendors were in possession of the market on Saturday, the 10th inst., till 10.30 p.m., after which the workers, about sixty in number, cleared away the tables and stalls, erected a platform with raised gallery for the choir, and seated the great building with chairs and other available seats. These, again, had to be removed the following Friday night, and the hall re-arranged for the market, and refixed once more on Saturday, after 10.30 p.m., ready for the Sunday services. The labour was enormous, but its hearty and cheerful performance recalled the days of Nehemiah and his helpers (Neh. ii.-iv.).

At the first meeting, on Sunday afternoon, 11th inst., the building was filled long before the advertised time, while at the evening service hundreds failed to get in, and were turned from the doors. Night after night the same eagerness to hear was manifested, and the hall, accommodating 3,000, was densely packed, the district for many miles round was stirred, and several hundreds passed through the inquiry rooms.

MANY TOUCHING SCENES

were witnessed inside and outside the building. One I will relate. A man who had walked from Cwmtillery, over the mountain, a distance of eight miles, begged the stewards and police at the door to allow him to squeeze in, but was told the hall was so crowded that no one could be admitted. He pleaded again and again, and, at last, said pathetically, "I have no money to give, but if you will allow me to go in and hear the preacher I will give you the boots off my feet, and will walk home barefooted." But he could not be admitted, and he crossed the mountain home again sadly disappointed. The next night he had to work in the coal pit, but was determined to hear. He lost a turn's work on Tuesday night to go to the meeting, and was early at the doors, gained admission, heard the Word, went into the inquiry room, was converted, and went home over the mountain, this time rejoicing in a new-found joy, and singing,

"Count your many blessings, name them one by one,
And it will surprise you what the Lord hath done."

T. M. W.

A large number of women engaged in theatres accepted the invitation of Mr. William Forbes to tea on Thursday in Bloomsbury Chapel. After tea solos and hymns were sung, and short addresses were given. Mr. Spencer Johnson, formerly an actor, took part.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day. The evangelists ask prayer for their respective missions.

Canon Aitken.—Till June 9, Attleboro', Suffolk.

Mrs. Baeyertz.—Till June 2, Conference Hall, Eccleston Street, S.W.; 29-July 14, Cardiff.

Mr. Chas. E. Barraclough.—May 31-June 3, Beeston, Notts; 7-27, Chathill, Northumberland.

Mr. Geo. Bentley.—June 1-15, Neach, with Ross Gospel Tent (No. 1).

Mr. John Coates.—With Ross Gospel Tent (No. 2), till June 15, Dymock.

Mr. Monro Collings.—During June and July, Norfolk Tent Campaign.

Mr. W. D. Dunn.—June 1-27, Dundee.

Mr. James Dixon.—During June, Londonderry.

Mr. William Hill.—Till June 15, Hydepark, Belfast.

Mr. P. Russell Hurditch.—June 1 and 8, Cecil Hall, Enfield; 15, Wood Green.

Mr. Bob Johnson.—June 1, Waterloo Road Chapel; 2, Walmer Road; 3-4, Epsom Races, and Blue Ribbon Gospel Hall, Mint Walk, Croydon.

Rev. J. Jameson.—June 1, Harden, near Bingley; 8, Market Weighton; 15, Salem, Bradford.

Mr. W. R. Lane.—Till June 2, Petersfield; 7-16 Market Drayton.

Rev. Jesse Mayo.—Till May 30, Bedford; June 10, Bingley F.C.C. Open Air Mission for ten days.

Mr. W. Olney and Mr. F. Spencer Johnson.—July 5-11, Belvedere Tent Campaign.

Gipsy Smith.—Till June 2, Belfast.

Mr. Russell R. Smith.—At Park Hall Church, Barking; and Kensal Rise Tabernacle in June. Mr. Smith has dates open for engagements. Address, Bryanston House, Seymour Place, W.

Rev. F. C. Spurr.—June 1, Blackburn; 2-5, Bury; 8-9, Sowerby Bridge; 15-16, Rochdale.

Rev. James Sprunt.—June 1, W. Norwood; 8-15, Chelmsford.

Rev. J. Tolefree Parr.—Till June 2, Guildford; 7-12, Ryde.

Mr. Henry Thorne.—May 29, Newtown; 30, Llanidloes; 31-June 3, Llanelly; 4, Llandovery; 5, Brecon; 6, Aberdare; 7, Bromley.

Weaver Bros.—Till May 30, Banchory.

Mr. and Mrs. James Wharton.—Till June 15, Cholmley Hall.

Requests for Prayer.

For a great ingathering of souls during the Gospel Tent mission, Reach, Cambs.

For evangelistic services in the Congregational Chapel, Rudgwick, Sussex, to be conducted each Sunday during June, 1902, by Mr. Harold H. Cook.

For Gospel tent services to be commenced at Whitechurch, near Bristol, on June 1, by Mr. Jas. A. Vicary, that blessing to many souls may be the result.

An elderly lady, suffering constant pain from extreme nervous exhaustion, asks prayer that she may have grace to glorify God in the fiery trial. In days of health she was a devoted and diligent seeker of souls. The writer asks prayer that the suffering may be alleviated, and that if it be the will of God the cause may be removed.

DONATIONS

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*** All amounts received by Messrs. Morgan and Scott for charitable purposes are remitted WITHOUT ANY DEDUCTION WHATEVER to the institutions for which the gifts are sent.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated.

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	£	s.	d.
Famine in India—Bert, 5s.; A.J.W., £2; B.T.W., 10s.; E.M.W., 5s.; Alpha, 5s.; Teacher, 2s. 6d.; 2 Cor. x. 4, £10; Mrs. J.L., £10; J.C.T., 10s.; K.A.G., 7s. 6d.; H.F.H.M.H., £5	29	5	0
Indian Famine, Gujerat (*Mr. McCann*)—Miss C.B.	1	10	0
Indian Famine, Ahmednager—Hue	0	5	0
Indian Famine (*The Bheels*)—G.L.	1	0	0
Scriptures for India—Miss I.C., 10s.; Miss D., £20; S.H., 5s.; Miss A.D., 10s.; Miss C., 5s.; Mrs. J.P., 1s.; Miss K.R., 2d.; G.L., 5s.; Mr. M., 5s.; Mrs. L., 10s.; Frater, 5s.; V.M.C., 5s.; Essex, 6d.; R.A.S., 3s.; E. and J.D., 5s. 6d.	23	10	2
Mrs. Wall's Work, Rome—M.E.T.S.	0	5	0
China Inland Mission—W.M., 2s.; Bert, 5s.; E.N., 2s. 6d.; Cheerful Giver, £1; A Friend, £1; S.S., 2s. 6d.; Kappa, 10s.; V.W., £2	5	2	0
Persecuted Stundists—A Friend	1	0	0
Friends of Armenia—A Friend, 10s.; 2 Cor. x. 4, £10	10	10	0
Help for Brazil—J.W.J....	0	2	0
Deacon Abraham's Orphans—St. Clair	0	10	0
Sufferers Martinique Disaster—J.B.P., 2s. 6d.; (*St. Vincent*)—E.P., Worthing, 10s.; Lady E.C., £1...	1	12	6
Dr. J. G. Paton's Mission, New Hebrides—E.N. ...	0	2	6
South Africa General Mission—E.N....	0	2	6
British and Foreign Bible Society—K.J., 5s.; Cheerful Giver, £3	3	5	0
Church Missionary Society—Cheerful Giver, £3; S.S., 5s.; (*Deficit*)—Mrs. D., £1	4	5	0
Colonial and Continental Church Society—Cheerful Giver	1	0	0
Christian Union Against Opium Traffic—Cheerful Giver	0	5	0
Livingstonia Mission—A Friend	1	0	0
Countess Schimmelmann's Work—Mrs. J.H.W. ...	0	10	0
McAll Mission, France—G.N.	0	2	6
Moravian Missions—G.N., 1s.; V.W., £1	1	1	0
Trinitarian Bible Society—2 Cor. x. 4	5	0	0
Monro Medical Mission, Bengal—F.A.V.	1	0	0
Baptist Missionary Society—Per M.P.U., Bournemouth	4	10	8
Evangelical Society, Geneva—M.S.	2	0	0
Fire in Indian Village (*Mr. Ernest C. Lewis*)—Miss S.	0	5	0
London Missionary Society—South Queensferry ...	0	10	0
Figueras Mission, Spain—V.W.	1	0	0
Miss de Broen's Work, Paris—V.W.	1	0	0
Miss Lovell's Blind Jews, Jerusalem—V.W.	1	0	0
Flower Girls' Christian Mission (*Children's Holiday*)—G.L., 10s.; (*Cripples*)—H.D., Bexhill, 5s. ...	0	15	0
Society Relief Persecuted Jews—A Friend	0	10	0
Rev. D. Baron's Work (*Jews*)—C.E.S.B., 5s.; Ada, 2s. 6d.	0	7	6
Mildmay Mission to Jews—For Jesus' Sake, £1; Kappa, 10s.; V.W., £2	3	10	0
Barbican Mission to Jews—2 Cor. x. 4	10	0	0
Yiddish Bibles (*Mr. Bergmann*)—V.W.	2	0	0
St. Giles' Christian Mission—Bert, 5s.; Thankoffering, E.G., 10s.; Cheerful Giver, £1; G.N., 2s. 6d.; 2 Cor. x. 4, £10; South Queensferry, 10s.; (*Day in Country*)—J.R.W., 5s.; (*Holiday Homes*)—C.A.B., 10s.	13	2	6
George Yard Mission—2 Cor. x. 4, £10; (*Day in Country*)—J.R.W., 5s....	10	5	0
Tower Hamlets Mission—Bert...	0	5	0
London Medical Mission—C.F.C.	0	3	0
Bridge of Hope (*Miss Steer*)—M.F.M., 5s.; 2 Cor. x. 4., £10	10	5	0
Mrs. C. H. Spurgeon's Book Fund—W.F.K., £2; E.N., 2s. 6d.	2	2	6
Christian Community—Thankoffering, E.G., 10s.; F.A.V., 10s.	1	0	0
Band of Hope Union—M.S.	1	1	0
Seamen's Christian Friend Society—M.S., £2 2s.; Cheerful Giver, £1	3	2	0
Lord's Day Observance Society—Cheerful Giver ...	3	0	0
Miss Weston's Work, R.N.—Cheerful Giver... ...	3	0	0
Mr. Fegan's Homes—Cheerful Giver, £2; 2 Cor. x. 4, £10; A Christian Servant, 10s.	12	10	0
Soldiers' Institute, Portsmouth—Cheerful Giver ...	1	0	0
Soldiers' Home, Winchester—Cheerful Giver ...	1	0	0
Thames Church Mission— Cheerful Giver	1	0	0
Home for the Fatherless (*Mr. Toye*)—Cheerful Giver	1	0	0
Aged Pilgrims' Friend Society—Cheerful Giver ...	1	0	0
Mrs. Meredith's Mission (*Prison*)—Cheerful Giver.	1	0	0
London City Mission—Cheerful Giver	1	0	0
Friendless and Fallen—Cheerful Giver, £1; Grateful, 5s. 6d.; J.A.S., 3s. 6d.	1	9	0
Dr. Barnardo's Homes—Cheerful Giver, £1; J.C.T., 5s.	1	5	0
Strangers' Rest, St. George's Street, E.—Cheerful Giver	1	0	0
Protestant Alliance—Cheerful Giver...	1	0	0
Missions to Seamen—Cheerful Giver...	1	0	0
National Anti-Gambling League—Cheerful Giver..	0	5	0
Convent Inquiry Society—Cheerful Giver	0	5	0
Midnight Meeting Movement—Cheerful Giver ...	0	10	0
Twentieth Century Christian Temperance Campaign—Cheerful Giver	0	5	0
Soldiers' Homes (*Miss Sandes*)—Mr. J.H.W. ...	0	10	0
Liberator Sufferers' Relief—G.N.	0	2	0
Kensit Crusade—G.N.	0	2	0
Mr. Wintle's Work, Pontymoile—G.N.	0	2	0
Scripture Readers' Society, Ireland—G.N.	0	2	0
Day in Country Fund—G.N.	0	1	0
Field Lane Institutions—2 Cor. x. 4	10	0	0
Mrs. Birt's Sheltering Home (*Emigration*)—2 Cor. x. 4...	10	0	0
Evangelistic Village Mission (*Mr. Shipley*)—2 Cor. x. 4...	5	0	0
Scripture Gift Missions—W.S.	0	2	6
Miss Perram's Suffering Poor—Home	0	5	0
Rev. J. W. Atkinson's Country Holiday Fund—W.	0	3	0
Y.W.C.A., Wood Green—Heb. xiii. 20, 21	2	2	0
Mildmay Hospital (*Queen Victoria Bed*)—Num. vi. 24, 26	2	2	0
Wellington Street Baptist Church, Stockton—Heb. xiii. 20, 21...	2	2	0
Metropolitan Tabernacle Colportage Association—Luke x. 2...	2	2	0
Children's Fresh Air Mission—M.S.	2	2	0
National Blind Relief Society—Mrs. D.	1	0	0
Liberation Society—Grateful	0	5	0
Total...	£231	12	10

ADVERTISEMENTS.

Dock Labourers' Mission—A Friend, Parcel of Books.

National Blind Relief Society (*Sad Case of Blindness*)—Gal. vi. 2, £1.

Oxford Notes.

"EIGHT'S WEEK" has brought a great influx of visitors into Oxford, many of whom are members of the highest families in the land. As in preceding years, Christian literature has been distributed at the races by Rev. C. J. Casher, M.A., B.D., of St. John's College.

The work of the Church Lads' Brigade as a moral and religious movement in Oxford was never more manifest than on Whit Monday, when nearly 1,000 officers and lads, all of whom must be members of a religious society in connection with their church, assembled in the Cathedral for the special sermon by the Bishop of Oxford. Most of the officers in charge of the companies are the younger clergy of the parishes.

The special Sunday evening evangelistic services, held in the open air during the summer months, which are carried on by the young people of St. Aldate's Church, commence on the first Sunday in June.

A Tent Wanted.—During past years the calls for work that have reached Carrubbers Close Mission, Edinburgh, from the smaller towns and villages round the city have been steadily increasing, and by cycle corps and other evangelistic agencies much good has been effected. The time has fully come, however, when the use of a tent would prove of great value. The workers give their services gratuitously, but an appeal is made for a tent, furnished with seats. A sum of £80 will be needed to supply and furnish a tent capable of holding 400 persons. The treasurer is Mr. Thos. Ormiston, 19, St. Giles Street, Edinburgh.

A Fifty Years' Record.—Among the agencies which are seeking to uplift and influence for good the poor of South London, the Lansdowne Place Ragged School and Mission occupies a worthy place, with its record of fifty years' aggressive and fruitful ministry. Some fifty Christian workers give their services freely, and are rewarded by seeing their labours appreciated by hundreds of the poor who flock to the Mission halls and schools. With Sunday the efforts of the Ragged School teacher do not end. Demands are made upon the workers' evenings throughout the week. The young people's service on Monday, the sewing class on Tuesday, children's Gospel service on Wednesday, Band of Hope and girls' club on Thursday, occupy the attention of the helpers from week to week, as they seek to lead young and old to a saving knowledge of the love of God. The financial secretary is Mr. H. J. Fisher, Cromer Lodge, 25, Church Road, Brixton, S.W.

A Memorial Holiday Home.—A few days ago, at Sandon, near Chelmsford, there was opened a beautiful holiday home, to be used in connection with the work carried on in Spitalfields, under the honorary superintendence of Mr. Charles Montague. The Home is erected as a memorial to the late Mrs. John G. Johnson, of Highgate, who for many years was an earnest supporter of the King Edward Mission and Institute, Spitalfields. The Home, which stands in four or five acres of orchard and garden grounds, and is entirely free of debt, was formally declared to be open by Miss Johnson, and others who took part in the ceremony included Dr. Kennedy, Rev. Bevil Allen, Mr. J. G. Johnson, and Mr. John Kirk. For many years the Mission has sent children and old people into the country for rest and change, with the result that not half the number of hospital letters have been needed that was formerly required. The new Home will afford greater facilities for the extension of the work among the poor.

NATIONAL BLIND RELIEF SOCIETY.

In thanking the readers of *The Christian* for their kind response in the past, I again bring before them two more cases that require immediate aid.

A BLIND MUSICIAN.—L. A., aged 50 years, has become blind through overstudy. She worked 10 hours per day to gain a gold medal for music in order to support her parents, who died at the age of 92-82. She is extremely delicate, and, owing to a cancer at the back of her eyes, suffers constant pain, and quite unable to earn her own living.

G. S., in whom I am interested, has been blind from lead poisoning since 1897. He was sent to the Exeter School for 2½ years, and then went to the Normal College. He had to leave the latter as the Doctors said the poisoning was beginning to affect his brain.—R. D. C.

The Rev. J. PULLEIN-THOMPSON, Hon. Sec., the Vicarage, 27, Tite Street, Chelsea, S.W., will gladly acknowledge donations, or they may be sent to the Office of THE CHRISTIAN.

Who will send a Coronation Gift

TO THE FUNDS OF

THE WATERCRESS & FLOWER GIRLS' CHRISTIAN MISSION?

To secure a FORTNIGHT AT THE SEASIDE for

Blind and Crippled Children.

10/- ONLY Is the Cost for each Child.

10/- ONLY Is the Cost for each Child.

The Committee are fearful this year that the Extensive Preparations and Excitement of the

KING'S CORONATION

will so engross the Public mind as to render the raising of the needful means difficult.

Please help us, kind Reader!

that none of these afflicted little people who are applying may be disappointed.

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Secretary, Mr. JOHN A. GROOM, 8, Sekforde St., E.C.

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A HOME AND SCHOOL

FOR

500 FATHERLESS CHILDREN,

And a Memorial of the Beloved Founder, C. H. SPURGEON

No votes required. The most needy and deserving cases are selected by the Committee of Management.

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IN VOLUNTARY CONTRIBUTIONS

Contributions should be sent to the Secretary, F. G. LADDS, Stockwell Orphanage, Clapham Road London, S.W.

NOTICE TO INTENDING BENEFACTORS. Our as Annual Report, containing a Legal form of Bequest will be gladly sent on application to the Secretary.

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MISSION TO DEEP SEA FISHERMEN

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A MEDICAL MISSION to ENGLISH FISHERMEN in Home Waters and on the Labrador Coast.

The Cost of Maintaining the Mission Fleet is great, but the work is of national importance—It is **"THE KING'S BUSINESS."**

FRANCIS H. WOOD,
Secretary.

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Words Only.

Giraffe Covers, 1d. Printed Cloth, 2d.

Mr. Sankey, in the Preface, says:—

"In response to many requests for a small collection of Gospel Hymns and Sacred Songs, both New and Old, we present the following. Trusting that this new volume may prove an acceptable addition to the service of Christian praise, we send it forth on its mission of joy and gladness."

MORGAN AND SCOTT, 12, Paternoster Buildings, London, E.C.
Or may be ordered of any Bookseller or Musicseller.

Scottish National Christian Convention,

Bridge of Allan, June 9—13.

Speakers:—Revs. J. Elder Cumming, D.D.; C. G. Moore, C.I.M.; J. Stuart Holden, M.A., Church of England Parochial Mission; Geo. Wilson, D.D.; E. L. Hamilton; Walter Sloan, Esq., C.I.M.; Mrs. J. Penn-Lewis; Miss Elder Cumming; Miss Ferguson; and Mrs. Holden.

WM. D. MOFFAT, M.A., Convener.
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Soldiers' Home & Welcome.

The Object of this Work is:—

TO PREACH CHRIST,
TO PROVIDE A HOME FROM HOME,
TO VISIT TROOPSHIPS

when embarking and disembarking; and during Manœuvres

Tents are Pitched on Salisbury Plain.

GENEROUS HELP IS NEEDED to carry on this work, and will be thankfully received by Miss PERKS, or may be sent to the Office of THE CHRISTIAN. The Secretary will be glad to supply any information upon application.

To Help the Poor.

The bitter cry of the abjectly Poor, the Homeless and Friendless, the Outcast, the Criminal, the little Children of the Slums, is in our ears and at our doors night and day. The numerous Homes of the Darkest England Scheme — the Salvation Army's Social Work—receive and assist over 6,000 such people daily, and by God's blessing hundreds are permanently reclaimed. We are now in pressing financial need, and are dependent upon the gifts of God's people. Can you send us any help, please? Inspection of the homes invited. Clothes are needed. Please address cheques — crossed Bank of England, Law Courts Branch, and made payable to William Booth—to Mrs. BRAMWELL BOOTH, 101, Queen Victoria Street, London, E.C.

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Funds greatly needed. Special contributions for support of "Own Missionaries," or for Native Helpers, gladly received.

Home Secretary: REV. ARTHUR N. JOHNSON, M.A.

I INDUSTRIAL MISSIONS AID SOCIETY. M

PRINCIPAL OBJECT:

To assist Native Converts and Famine Orphans to obtain a livelihood by establishing Industries at Mission Stations, upon a self-supporting basis, in which they may find suitable employment.

The Society is interdenominational. Contributions are greatly needed, and may be sent to the Secretary, or to the Office of THE CHRISTIAN.

A **Regd. Offices: 17, PATERNOSTER ROW, LONDON.** S

Home for Little Cripples.

£1,000 WANTED.

GOLD AGAINST HAPPINESS.
GOLD AGAINST HEALTH.
GOLD AGAINST LIFE.

Help earnestly asked to extend the work of ten years, to enable us to open a Permanent Home for dying little Cripples, where they may have care and comfort in their last hours.

ANNIE P. PECK, Hon. Secretary, Cripples' Home, Enfield, Middlesex, will gladly acknowledge donations, and give information of the work, or gifts may be sent to the Office of THE CHRISTIAN; or Mr. W. B. CRANFIELD, Hon. Treas., 6, The Poultry, E.C.

Billy's dying; he is a perfectly helpless little cripple of eight, and has absolutely no comforts. Home dirty and almost devoid of furniture. He lies on an old chair bedstead with filthy cushions. His nurse is a sister aged 14. His mother professes it makes her ill to attend to him. When I last went to see him, a herring was being cooked for his supper.

THE "BRIDGE OF HOPE."

NIGHT SHELTER, REFUGE,
EIGHT CHILDREN'S COTTAGE HOMES.

HELP IS MUCH NEEDED NOW.

In order effectively to carry on this very difficult work, both **Annual Subscriptions** and **Special Donations** are earnestly asked for.

Urgent applications on behalf of young girls and children, in grave moral danger, are daily received. Only the most needy are admitted.

MARY H. STEER,
Betts Street, St. George's,
London, E.

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JAMES ATKINSON, Secretary.

"THERE IS SORROW ON THE SEA."

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Words to Open-Air Workers.

By FRANK COCKREM
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About Books.

THE MIRACLES OF MISSIONS.

AMONG the most striking statements of the fruition of missionary labour are Dr. Pierson's very readable volumes of brief sketches, **The Miracles of Missions**, of which the Fourth Series is before us. (Paper, 1s. 6d.; bound, 4s. *Funk & Wagnalls*). Made up of papers on missionary exertions and achievements, with here and there a homeland story or incident thrown in, these books are profoundly interesting, and should do much to stimulate inquiry regarding effort on various fields. When dealing with missionary principles and polity, Dr. Pierson writes as a master; in these entertaining and instructive volumes, he performs the equally important and eminently practical ministry of a missionary biographer and historian. Uniform in style with its predecessors, Vol. iv. gives us lessons learned in various schools. Here are the stories of Good King Khama, William Duncan of Metlakahtla, John G. Paton, Frank Crossley, Joseph Rabinowitz and George Müller. The style is graphic; there is nothing tame in the book. We have been specially struck by the chapters on "The Miracles of Prayer," "Day Dawn in Korea" and "A Wonder-Working Church"—the story of the Moravian Brethren. Such sketches as these are read where systematic works are passed by; and we bespeak for them the earnest attention of all who are prepared to see the finger of God in the history of missionary enterprise.

CORONATION PUBLICATIONS.

An attractively got up Gospel booklet, which deserves to be widely circulated at the Coronation season, is **A Royal Guest**, by E. G. Taylor. (6d. per doz. *Gowans Bros., 8 and 9, Clerkenwell Green, E.C.*). The lesson of the King, who brings rich and rare gifts to the poorest of his subjects, is taught in simple and charming fashion.

Much that is interesting and curious is given us in **The Crowning of our Kings**: From Ethelred II. to Edward VII. (2s. 6d. *Religious Tract Society.*) Beautifully illustrated and tastefully bound, this book will answer many questions that are being asked at the present time.

Mr. Henry Frowde has issued several Bibles specially prepared for presentation in schools and at local celebrations in commemoration of the forthcoming Coronation. Each volume contains a portrait of the King and Queen, presentation book-plate, and appropriate design on the covers. Purchasers of a thousand copies of any of these books can have a special device or inscription stamped on the volume free of charge. (*Oxford House, Amen Corner, E.C.*)

Among the numerous hymns written for use at services in connection with the Coronation, three deserve special mention: "O Happy Morn!" (Canon H. D. Rawnsley), "God Bless the Sovereign of his Choice" (Rev. F. W. Orde Ward), and "A Loyal Heart of Mine" (Rev. Charles Bullock). Both in sentiment and expression the words are highly suitable, and the music is of exceptional merit. The three pieces are published together, the frontispiece being an excellent portrait of the King. (2d. "*Home Words*" *Office.*)

Noble Women of Our Time, by Frederick Douglas How (5s. *Isbister & Co.*), is a series of sketches which first appeared in the *Sunday Magazine*. Among the twelve women whose story is here outlined are: Mrs. Daniell, of Aldershot; Mrs. Wightman, of Shrewsbury; Miss Agnes Jones, and Miss Elizabeth Gilbert. There are several portraits.

Ministerial Life and Work. Being a series of Lectures on Pastoral Theology delivered at all the Scottish Universities, under the authority of the General Assembly of the Church of Scotland. By James Stewart Wilson, D.D. (3s. 6d. *Oliphant, Anderson, & Ferrier.*) This is the second course of its kind delivered by Dr. Wilson. The minister is regarded as preacher and pastor, likewise in his relation to church and people. The treatment is sober, sound, and thoroughly practical.

That James Chalmers should have fallen a martyr to the savagery he had laboured so long to overcome, and by which he had been so often threatened, was a source of profound grief to thousands the world over who had known and appreciated the true nobility of the man, and the greatness of his labours. The story of his life, told by Mr. Cuthbert Lennox—**James Chalmers, of New Guinea**: Missionary, Pioneer, Martyr—will be welcomed by a multitude of readers. It is the record of one of the most heroic and attractive missionaries of our times, whose name must be written high in the roll of fame, and whose triumphs and martyrdom sound an urgent call to others to take up the work he laid down. (2s. 6d. *Melrose.*)

The Churches.

**** The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Canon M'Cormick has obtained a faculty for the erection of an outdoor pulpit in connection with St. James's, Piccadilly. The pulpit is being given by one of the churchwardens, and will be placed in the middle of the church on the north side, facing Piccadilly. The preaching from it will take place principally on Sunday evenings.

In view of the proposals to amalgamate the Baptist Theological Colleges at Rawdon, near Leeds, and Nottingham, with the one at Manchester, and so forming a united "Northern Baptist College," the buildings at Rawdon have been offered to the Bishop of Ripon for his college. Steps are being taken to secure the buildings, which the Bishop says are admirably adapted for the purpose.

The printed declaration of The Holdfast Union sets forth an intention "to maintain as far as possible the following features in our churches and ritual: No cross or other image on the Communion Table. No eastward (sacrificing) position in consecrating. Periodical evening Communions. A full-length surplice, and black preaching gown for the minister. Scarf, if used, to be distinct from the stole—condemned at the Reformation. No Romanizing collection of hymns. An unsurpliced choir, and no singing or monotoning of prescribed prayers." The hon. sec. is Rev. E. H. F. Cosens, vicar of Holy Trinity, Tewkesbury.

At the recent ruri-decanal conference held at Southport, Rev. W. Hodgson, vicar of St. John's, Waterloo, read a paper on the evils of betting and gambling, in the course of which he referred to the rapid spread of gambling amongst the working classes. "The vice may lead to the circulation of money, but it is from the pockets of the fools to those of the knaves, with the contingent reversion to the publican. As to the remedy for the evil, we must set an example in the matter and abolish raffles and lotteries at bazaars, while the vice would be diminished if the entire press would refuse to publish tips and odds."

Congregational.

On Whit-Monday the church at Lyndhurst Road, Hampstead (Rev. Dr. Horton's), through its temperance committee, conducted a refreshment tent on Hampstead Heath. The customers were waited upon by ladies of the church, and their attendance and services were so appreciated that one or two were offered "tips."

Rev. Dr. Parker preached for the first time after his recent illness at the City Temple, E.C., on Lord's Day morning last, before a crowded congregation, which included many visitors from America and the Colonies. The popular preacher, though still looking somewhat worn and feeble, was in excellent voice, and he alluded to his gladness to be back again in his pulpit.

The new church at Avonmouth has been opened by Rev. Pedr Williams. This church is the second completed of the five of the Bristol Congregational Church Extension Scheme. The dedicatory prayer outside the church was offered by the vicar of the parish, Rev. J. A. Harvey, who also gave an admirable address, expressing the truest spirit of Christian brotherhood, at the evening meeting.

Baptist.

Rev. J. H. Martin, late of Tring, has been welcomed to the pastorate of Orsett Road Church, Grays.

The new Sunday School and Lecture Hall of the Leytonstone Road Church, at Harrow Green, are to be opened on May 29, by Mrs. J. A. Spurgeon. A series of meetings, extending until June 6, has been arranged. Among the speakers will be Revs. E. H. Ellis, J. Fleming Shearer, and J. Gregory Mantle.

In order to bring Baptist members of Cambridge University into closer touch, the "Robert Hall Society" has been formed, mainly by the efforts of Rev. Charles Joseph. At the inaugural meeting, attended by some six resident M.A.'s and some fifteen undergraduates, Mr. S. R. Glover (son of Rev. Dr. Glover and a classical lecturer at St. John's College) briefly explained the nature and objects of the Society.

Methodist.

The new statistics of Wesleyan Methodism presented to the Synods and to be forwarded to Conference are as follows:—Members, 463,274, an increase of 8,172; number on trial, 33,486; new members received, 48,713; junior members, 5,463; candidates for the ministry, 149.

Rev. John McNeill is to conduct an open-air service in Hyde Park, in connection with the West London Mission, on the afternoons of the second, third, fourth and fifth Sundays in June. The service will be from half-past three to half-past four. On the evenings of the Sundays named, Mr. McNeill is to preach in Exeter Hall.

Rev. Hugh Price Hughes has left London for the Bernese Oberland, where he will rest. He is greatly improved in health, and will resume his ministerial work in West London early in the autumn. It is expected that Rev. Mark Guy Pearse will also return to the West London Mission to take up the work which he relinquished a year ago.

Mr. E. Tennyson Smith calls attention of Wesleyans to the fact that the last opportunity of endeavouring to influence the Conference this year to pass a definite resolution that liquor sellers shall not be appointed to office is by submitting a resolution on the subject at the forthcoming June quarterly meeting.

The customary Whit-Monday Wesleyan service was held in Gwennap Pit, near Redruth. The day was not exactly ideal, so far as atmospheric conditions were concerned; the wind was boisterous and cold. There was no rain, however, during the service. Thousands of people attended, and the historic service seemed to have lost none of its fascination. It was an inspiring congregation which Rev. E. J. Brailsford, the invited preacher, faced.

The following bit of experience is reported from the Manchester Mission:—"When I went home last night from the Free Trade Hall my little girl says: 'Daddy, have you been crying?' 'Yes, lassie,' said I, taking her upon my knee. 'Why?' asked she. 'Oh, I am a bad man, but Jesus has forgiven me, and now I love Him, and you, too.' Putting her arms round my neck, my little one cried gleefully, 'My daddy loves Jesus, and I shall have a new dress now.'" The man paused as a great lump came to his throat, and all felt moved as he continued, in a subdued tone, "This morning I bought her one."

Presbyterian.

The foundation stones of the new church at Muswell Hill were laid on May 23. The building is to seat 730 people.

The anniversary services in connection with the church at Blackhill were conducted by Rev. Dr. MacEwan, of Clapham, who preached to large and deeply interested congregations. Dr. MacEwan's words made a profound impression, especially his evening sermon, preached to an overflowing congregation, from "What is truth?"

The new St. Mark's Church, erected at the corner of Bath Road, Bournemouth, was opened recently by Dr. Robertson Nicoll. At the close of the service the London Presbytery South, presided over by Dr. Moinet, formally received the congregation and the minister (Rev. R. Hughes) into the denomination. The congregation for some time past worshipped in Shaftesbury Hall, and the Synod decided to receive them on the completion of their church.

In Penn, a growing suburb of Wolverhampton, the population is estimated at about 2,000, and the provision for religious worship is small in the extreme. It is proposed to erect a Gospel Mission Hall at a total cost of about £600. The land has already been secured upon very favourable terms. The secretary is Mr. H. J. Jordan, 18, St. Jude's Road West, Wolverhampton.

A fourteen days' Christian Evidence Mission has just been concluded by Mr. W. T. Lee, at Dowlais, in the Christian Mission Hall (a branch of the Pontymoyle Mission). Large congregations attended nightly, and the young people manifested the liveliest interest throughout. Mr. Lee's lecture on "The Delusions of Spiritualism" was particularly convincing, and resulted in some of the leading local Spiritualists making a public confession of their determination to renounce Spiritualism.

Mr. Northcote Willy's Bible Carriage Work, now known as the Highway Bible Mission, commenced over twenty years ago. During these years hundreds of places have been visited, and vast numbers reached with the written and preached Word. Bible carriages, Bible carts, market stalls and other means have been used in spreading the printed Gospel, and God's good tidings have been told out in chapel, and hall and workroom, as well as in the open air. Mr. Willy's address is Woodhead, Burley-in-Wharfedale, Yorks.

The fifth year's work of the Evangelical Lay Preachers' Association (Islington district) gives cause for much thankfulness. Both as regards the number of meetings addressed, and in the known results, the past twelve months have been the best the Association has yet experienced. 224 meetings for adults were addressed, and twenty-six children's services. Owing to the rapidly growing nature of the work, additional members are required. Help is gladly rendered to mission halls, children's and open-air meetings, and village churches. Particulars may be obtained from the hon. sec., 99, Balfour Road, Highbury, N.

Fallen Asleep.

On May 14 Rev. HENRY WOODS TINDALL, M.A., rector of St. Edmund's, Manchester. Mr. Tindall was the founder of the Clergy Seaside Rest, Margate, and a faithful and able preacher, conscientiously attached to the Evangelical school.—Mr. T. W. J. SARGANT, of Highgate, N., circuit steward of the Highgate Wesleyan circuit. Mr. Sargant was killed in a carriage accident at Hindhead.—Rev. Dr. HENRY ANGUS, of Arbroath, and for a quarter of a century minister of Trinity Presbyterian Church, Sunderland, aged sixty-six.

Outings for Working Girls.—It is pointed out by the workers of the Y.W.C.A. that the present Coronation season will be one of unusual trial to hundreds of tired working girls in London; and the help of friends is invited for the purpose of extending during the spring and summer months the Saturday afternoon outings, by which much good has been done in the past. Communications should be addressed to Miss Butler, 13, Onslow Square, S.W.

MAY MEETINGS.

Date.	Hour.	Institution.		Place of Meeting.	Chairman or Preacher.
MAY.					
Thurs. 29	3.0 p.m.	Army Scripture Readers Society	*m*	Exeter Hall	Gen. Lord Chelmsford
Fri. 30	3.0 p.m.	Mrs. Meredith's Institutions	*m*	Lower Exeter Hall	Lord Aberdare
,,	3.30 p.m.	Paris City Mission	*m*	Memorial Hall	Mr. F. A. Bevan
JUNE.					
Mon. 2	3.0 p.m.	St. Giles' Christian Mission	*m*	Mansion House	The Lord Mayor
Tues. 3.	7.30 p.m.	Homes for Aged Christian Blind	*m*	Jubilee Hall, Hanley Road, N.	Mr. Walter Hazell
Wed. 4	7.0 p.m.	Women's Protestant Union	*m*	Exeter Hall	Sir Geo. Williams
Thurs. 5	3.0 p.m.	,, ,, ,,	*c*	,, ,,	Mrs. W. R. Arbuthnot
,,	7.0 p.m.	,, ,, ,,	*m*	,, ,,	Dr. T. J. Barnardo
Fri. 6	3.0 p.m.	,, ,, ,,	*c*	,, ,,	Olivia, Countess of Tankerville
,,	7.0 p.m.	,, ,, ,,	*m*	,, ,,	Col. Sandys, M.P.
,,	3.0 p.m.	Miss Mason's House of Rest	*m*	Ch. Room, adj. 10, Finchley R.	Rev. F. S. Webster
Tues. 10	4.0 p.m.	Midnight Meeting Movement	*m*	Exeter Hall	Archdeacon Sinclair
Fri. 13	7.0 p.m.	London City Mission	*m*	,, ,,	Sir Robert Anderson
Thurs. 19	3.30 p.m.	Stockwell Orphanage	*m*	Orphanage, Clapham Road	Mr. G. W. Macalpine

b—Breakfast; *c.*—Conference; *co.*—Conversazione; *d.*—Dinner; *m.*—Meeting; *so.*—Soirée.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

"A Revival Call to the Churches." We commend to the earnest attention of all our readers a pamphlet under this title by Wm. Woods Smyth. (*Partridge.* 6d. net.) It shows the present low condition of Christian life in Christendom, and contrasts the agnostic, sceptical, disbelieving, indifferent, negligent, scornful, Godless, Christless attitude of the world with the quickened Christian life, and the awakened conscience of the ungodly, in times when the power of the Holy Ghost is visibly and mightily put forth. The contrast is shown also between the strenuous human effort of much Gospel ministry at its best, and the quiet influence of the Spirit, as when God breathes upon the earth with his south wind, or vehemently shakes the sinner's heart as with earthquake and tempest; when by his meekness or his mightiness He brings sinners in multitudes to bow down at the feet of God. How the Spirit is grieved, and how He may be received, is pressed upon the believer's mind in this Revival Call to the Churches.

The Promised Spirit. By far the most interesting and stirring of much that had both of these qualities, at the meetings of welcome to Dr. Harry Guinness on Monday, was his own account of a breath of the Spirit, a real breath of revival, at Geelong. It was a vivid illustration of the Word of the Lord, "Not by army, nor by power, but by my Spirit."

The Late Mr. McVicker. A volume containing selected letters with brief memoir and portrait of J. G. McVicker has just been published at the office of *Echoes of Service* (3s.). He was one of God's choice spirits, and the book will do good to all who read it.

Gospel Transformation. There is a suggestive sentence in the R.V. (*marg.*) of Isaiah xxxv. 7, which preachers and teachers might use with great effect at the present time. "*The mirage shall become a pool.*" The mirage of the desert stands as an emblem of illusive appearances, the pool as an emblem of realities; and the transformation of the one into the other is accomplished by God, who comes to save (*v.* 4). This ancient word is by no means out of date. To-day life is, for many, a seductive and heart-breaking mirage. Shams and illusions abound. Ghostly images of the realities demanded by the soul occupy the first place in human vision. And men discover, sooner or later, that they have been deceived. To these comes the word of the Gospel: "The mirage shall become a pool." When God takes possession of life, the phantoms vanish, and realities replace deceptions. This is a message that weary hearts sorely need to-day, even though many of them would not admit it at the first.

The Coronation of Humanity. In the midst of the glitter of forthcoming events, and of the present feverish anticipation, there is a tendency to forget, in the excited spirit of the new imperialism, that the nation's only reliable strength is the individual power that comes direct from God. It is well to remember, and to bear constantly in mind, the higher Kingship, with its consequent royal priesthood, which the seer of Patmos proclaimed, standing with his face towards the West, and sending grace and peace from "the Prince of the kings of the earth." That inalienable heritage of the believer has a Divine element that transcends all earthly dignity. "Unto Him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to Him be glory and dominion for ever and ever." (Rev. i. 5, 6).

Non-Religious Education. The Education Bill continues to be a chief topic for debate throughout the kingdom, and both supporters and opponents of the Bill are straining every nerve in the interests of their side. The opposition to it, however, is so great and deep that there must be some serious modifications made in its provisions before it will satisfy a great part of the country. The Bill in its present form puts a weapon into the hands of Sacerdotalists which would be used with deadly effect in villages and country places. We are hopeful, however, that a *via media* may be reached, satisfactory to both sides. The time has certainly come when Christian educationalists must face the whole question of non-religious education. For the majority of children there is no religious education in the home, whilst the Sunday-school offers them only an hour's instruction per week. The result is, we are growing pagans. Our fear is that in the battle with priestcraft *too much* may be demanded by the friends of freedom. Because some would pervert religious teaching, it is unwise to swing to the other extreme, and cry, "Banish all religious teaching from the schools." At every cost the Bible must be retained, and surely there may be taught the fundamental truths of Christianity as well—those truths which are common to all who bear the Christian name. We cannot see any reason for Mr. Chamberlain's dictum that a choice must be made between an absolutely secular education and distinctly denominational teaching.

A Policy of Conciliation. The Archbishop of Canterbury, who is famed for his strong, blunt, commonsense, urged at the Committee of Church Defence, last week, that Churchmen should do their best to conciliate Nonconformists in the present controversy. This is excellent advice, but conciliation supposes that parties at variance at least understand each other's position, and we are much afraid that on the part of very many there is not even the desire to understand what Free Churchmanship really means. As to conciliation between the Sacerdotal party and Nonconformists, it is useless to consider it. Neither party is prepared to give up its principles, and most certainly there could be no real union between men who contradict each other on every vital point. The Archbishop may rest assured that, however much Nonconformists deplore the division that rests between themselves and the Anglican Church, they prefer that division rather than admit the amazing assumptions of Sacerdotalists. With regard to Evangelical Churchmen the case is different, and real union between them and Free Churchmen may well find some means of practical expression, other than that of chance meetings on neutral platforms.

John Ruskin and Joseph Parker. In occupying the pulpit again after his recent illness, Rev. Dr. Parker, in the happy circumstances, referred to an objectionable modern tendency to be "afraid of rapture in devotion, of holy sympathy with good things;" and he urged that while he did not object to the ordinary means of grace, he held that no means of grace should be ordinary:—

> There should be no great occasions for the preacher. He is no preacher who waits for his audience. He waits for the Book and the Spirit, and finds in one Man story enough for any eloquence of which he may be master. There is no occasion in the sanctuary that is not great, and every sermon the preacher delivers should be, in its meaning and resolution, the greatest sermon he ever attempted.

A similar exhortation was more than once enforced by Ruskin, who urged the solemn importance of a reverent recognition of the eternal possibilities of the pulpit half-hour. The message of the preacher, he pointed out, is one of life or death, whether we hear or refuse, "which either breathes upon the dry bones that they may live, or, if ineffectual, remains recorded in condemnation, perhaps against the utterer and the hearer alike, but assuredly against one of them." These two utterances have as strong a bearing upon the pew as upon the pulpit.

High Church Unfairness. Thousands of people in all parts of the country will sympathize with the action of the Evangelical clergy of Hastings, and other places, in their respectful protest against the Bishop of Chichester's stinging remarks concerning the practice of Evening Communion. To place Evening Communion and the use of incense in the same category is unwarranted, in view of the fact that Convocation has sanctioned the former, while the latter has been declared by the archbishops to be illegal. This attempt at turning the tables upon the Evangelicals, and seeking to convict them of illegal practices seems to be coming into fashion among the extreme High Churchmen. The *Church Times* has on several recent occasions used inexcusable language concerning those who practise Evening Communion, and several leading speakers of that party are taking the same line. If, instead of casting unjust aspersions upon those who are loyal to their vows, the extreme men would frankly admit themselves to be at war with their own Church, or else take pains to show how Evangelicals have been false to their vows, it would be more to the point.

Knowing in Part. It is curious to notice how men who seem to have bound themselves irrevocably to the teachings of tradition catch at any stray passage of Scripture, as at a passing straw, in order to support their theories. The "Guild of All Souls"—a society in the

English Church which offers "the Holy Sacrifice" on behalf of the departed—had for its preacher this year a gentleman who based his plea upon the expression of St. Paul, "We know in part." *Inter alia* he said :—

We know in part that prayer and, most of all, the offering of the Holy Eucharist, avail for the faithful departed, even if we know not how they avail.

But we make bold to say that the preacher knows nothing of the kind, and he ought not to profess that he does. There is a great difference between knowing in part and professing to know what cannot be known. But it is exactly upon such slender foundations, mingled with inference and corrupt tradition, that the whole system of priestism, with its outworks, has been builded.

A Noble Bi-Centenary. The 26th of June will be the two hundredth anniversary of the birth of Philip Doddridge, the preacher whose "Rise and Progress of Religion in the Soul" has long been a spiritual classic. If that excellent book no longer occupies the very prominent place it did for so prolonged a period, many of Doddridge's hymns still retain their high position in the service of the sanctuary. Few hymnals of the present day do not include "My God, and is thy table spread?" "O God of Bethel, by whose hand," the hymn which was Livingstone's favourite during his African labours; or that old favourite, so dear to many hearts, "O happy day, that fixed my choice!" Doubtless the best way of honouring the memory of the writer of these, and of so many others of equal power and utility, is that of singing them in Divine worship, and the Sabbath following the anniversary would seem to be a specially suitable day for the purpose.

An Itinerant Ministry. The question of extended pastorates has for long enough exercised the minds of both ministers and churches, and there seems some likelihood now that, in one of the great bodies at least, an attempt will be made to urge churches seriously to face the question of an itinerant ministry. Of course, there are advantages and disadvantages on both sides; but it is a significant fact that the one denomination which has progressed beyond most of the rest has that type of ministry. Very few men are really capable of preaching acceptably three times a week to the same congregation for fifteen, twenty, or thirty years; and even when they are, it is a grave question whether the same kind of ministry all the time is really the best for the congregation. That system is the more reasonable which allows most room for the *various* ministries which our Lord has provided for his Church. We must not forget that apostles, pastors, teachers and evangelists, are *all* necessary for the work of the Church. An itinerant ministry would also, as Mr. Gange recently pointed out, avoid the spectacle of a servant of Christ often having to tout for opportunities of preaching.

Imaginary Infidels. Charles Dickens once commented severely upon a preacher who was in the habit of setting up in the pulpit imaginary atheistical working-men for the purpose of knocking them down again. Unhappily the class is not yet extinct, and it not infrequently happens that the result is simply to disseminate the seeds of doubt. The American Bishop Whipple's little anecdote is of more practical value than yards of historical argument. He relates how a thoughtful scholar once said to him that the reason he could not be an infidel was simply this :—

I am a man. I am going somewhere. To-night I am a day nearer the grave than I was last night. I have read all the books assailing the religion of Jesus Christ can tell me. They shed not one solitary ray of hope upon the darkness. They shall not take away the Guide and leave me stone blind.

Mistresses and Servants. The Lady Knightley, of Fawsley, has contributed to a contemporary a most wise and well-balanced article upon the subject of servant and mistress, and if its sane counsels were only carried out (and they might easily be), there would speedily be a solution of one of the burning questions of the hour. Lady Knightley's plea practically amounts to this—let there be *on both sides* a recognition of what is *due* to each other. This would at once dispose of hireling work on the one hand, and of tyranny on the other. It is the custom of many to make sport of the Puritans and their manner of life, but if between mistresses and servants to-day there was a little more of the filial relationship which characterized that period, domestic life would be more tolerable all round, and servants would be less exposed to the outside dangers which at present menace them.

A Promising Outlook. It is noteworthy that the prejudice against women doctors is visibly giving way before the skill and sympathy shown by those who have adopted medicine as their profession. In America to-day there are upwards of 6,000 fully qualified registered lady practitioners, and if in Great Britain the number does not exceed about 500, it is a growing one despite the fact that the feeling of medical men against the innovation is evinced in many and unpleasant ways. Perhaps, however, in India the development of the movement is most marked, and it is well that it should be so. There are now in that great dependency over 200 highly-skilled women doctors employed in the hospitals and dispensaries, and additions are constantly being made to their ranks. Such a work of mercy is of huge value, not only in smoothing away the racial differences which divide us from our coloured fellow-subjects, but in the still higher direction of preparing the way of the Lord, and making straight his paths.

The Martyrology of Toil. It is lamentable to find, from the report of the Chief Inspector of Factories and Workshops, issued a few days ago, that during the year 1901 there were no fewer than 83,760 accidents to workpeople in their employment, 1,035 of which proved fatal. Although no fewer than twenty-six different codes of special rules for different dangerous trades are in force, there is yet room for restrictive legislation in regard to the manufacture and use of white lead, matches, &c., as preventible deaths from lead and phosphorus poisoning still continue. For these, unhappily, the selfishness and greed of employers and shareholders are largely responsible. There is, however, one pleasant section of the report—that which shows a decrease in the number of licences granted for the employment of mere children, there having been a decrease of 140. As a large number of these licences were for performances in the unhealthy atmosphere of the theatre and the music-hall, the falling-off is gratifying, and it is to be regretted that the Prevention of Cruelty to Children Act of 1894, under which these licenses are granted, did not prohibit altogether such employment of the little toilers.

The Moloch of Labour. The annual report of the Registrar-General, which has just appeared, offers some striking figures as to the rate of infant mortality in those centres where the conditions of labour are most unnatural. Lancashire, which has an unenviable reputation for the conditions of its female labour, shows the largest general death-rate in the country, while its infant mortality is appallingly the greatest. The marvel to us is that it is not larger, considering all the circumstances. A system which encourages women to spend all the day in mills, while their tender children are farmed out by the day to various nurses and guardians, is bound to inflict terrible damage upon a community. Thousands of children, by this means, are exposed to death, and those who survive are practically deprived of all home life. Industrial conditions which menace life, home, and all moral training, are—whoever is to blame for them—corrupt and inhuman. For all this kind of thing there will come a day of judgment, in time as well as in eternity.

Dangerous Trades. It is a sign of the times that room has been made for a portly volume of 900 pages entirely devoted, as an encyclopœdia of information, to those industrial occupations which are more or less dangerous to health. A volume of this character is of the greatest value to all philanthropists and social workers. It gives good reasons for thankfulness as also for hope. It is comparatively within recent years only that public attention has been seriously drawn to the peril which is attached to so many trades, and to the credit of the country it ought to be said that when great abuses have been exposed they have been speedily remedied. Protection of life and health is greater than ever before; but there is yet much to be done before the true conditions of labour are reached, in which every worker shall find the risk to life, health, and limb reduced to the minimum.

A Lesson in Credulity. The world has very rarely been treated to a spectacle of imposition on the one hand, and credulity on the other, so remarkable as that revealed in the notorious Humbert case in France. That shrewd business men, bankers and others, should have risked nearly two millions of money sterling upon the bare word of an adventuress, whose only security was the alleged contents of a safe, passes comprehension. The scene when the safe was opened, as described by the *Daily Graphic*, was piteous. Men who had risked everything upon the supposed security contained in the safe saw it opened and beheld its emptiness. It is a suggestive story. The age is supposed to be sceptical and destitute of faith. And it is, but *in one direction only*. God alone, source of all truth, is doubted; but men have plenty of faith for impostors, cranks, fanatics, *et hoc genus omne*. A collapse like this of the Humbert business is a sharp lesson for the dupes, who, too late, bewail their folly. But it ought to have its lesson for everybody. "All faith less than faith in God is doomed to vexation," said a great man; it would be well if men, by their vexations, came to the only faith that at once enlarges and calms the heart.

Peace—and After!

AT noon on Sunday, London and, subsequently, the provinces were stirred by the glad tidings of the proclamation of peace, and naturally the welcome event found allusion in many evening sermons. Peace had been eagerly anticipated for a week or more, but when it became an accomplished fact it seemed almost too good to be true, and it will yet take time to realize that the terrible conditions of the past two and a half years are really at an end.

The effect upon the populace, of the war coupled with the commercial prosperity of the country, has been demoralizing in the extreme; evincing a shoddy patriotism and an over-indulgence in drink which have filled serious minds with a deep concern. Nor have these evidences been lacking since the proclamation, to judge from the orgies which have been rife in the leading thoroughfares in the evenings of the last few days. It was not without reason that the Lord Mayor of London, when asked as to the best way of celebrating the event, gave the laconic reply—"For one thing, *keep sober!*"

But this effervescence will subside in due course, and meanwhile—and for some time to come—our statesmen and military authorities will be occupied with the questions pertaining to lasting settlement. We have conquered a brave and pertinacious foe; now arise ample opportunities to show that England can be generous as well as just. The material advantages in prospect are so enormous that we can well afford to deal liberally with the newly-acquired colonies, so that the elements of racial discord may be minimized with all speed. The Government has a heavy and a difficult task to face, and we doubt not that it will rise to the occasion in a spirit and manner worthy of the traditions of a powerful, civilized nation.

One of the saddest aspects of the struggle has been the sorry spectacle of two professedly Christian peoples engaged in mutual carnage and bloodshed before the eyes of the native races of South Africa and of the world. History has often repeated itself since the days of Abram and Lot, when the former deprecated unseemly strife in the presence of the Canaanite and the Perizzite, who dwelt then in the land. But the conflict has raged and is now past; all the more need, therefore, for strenuous endeavours to obliterate the lamentable traces that it has left behind, and enable the opposing forces to

know each other better
When the mists have rolled away.

We have heard much of the concern expressed for the deliverance of the blacks from the thraldom of the Boers. In Christian circles, especially, this was urged as an argument for the grim necessity of the war. Now we must see to it that this purpose is accomplished, and that the Native Races are really benefited by our rule. Britons as a whole are alive to this, at least in theory; it remains to be enforced in practice. Capitalists in South Africa represent many nationalities, and this, perhaps, will increase the difficulty of the task before us. But we must not flinch from stern measures, if need be, to secure for the Natives guarantees of freedom and justice, in the complications that beset the problem of Native Labour which have to a large extent been set forth as justification for the war.

We have referred more than once in these columns to the disaffection caused among our brethren belonging to Christian communities on the Continent. We may never convince them that the war was just; but we have now an unique opportunity of vindicating our national character, in our treatment of our subjugated foes, and in earnest endeavour to replace disaster with discretion, and to prepare the way for the Day Spring from on high, that He may guide their feet and ours in the way of a lasting and prosperous peace, and thus to establish the blessed Imperialism of the Kingdom of God.

"PEACE": June 1, 1902.

(*From the* Westminster Gazette.)

"Peace" to the anguished mother,
"Peace" to the weary wife,
"Peace" to the hearts long burdened
By the rack and strain of strife.

"Peace." The dove olive-freighted
Over the waves has sped;
Peace to the noble living,
Peace to the splendid dead.

Arabella Romilly.

The Lack of Conversions.

By Rev. T. L. CUYLER, D.D.

THAT there has been a lamentable falling off in the percentage of conversions during these recent years is proved by the statistical reports of most of the Evangelical denominations. There may be several reasons to account for this painful fact. I am convinced that one reason is that—with happy exceptions—there has been a decline of direct, pointed, faithful, and persuasive preaching to the unconverted. Too many discourses are addressed to nobody in particular; preaching to Christians has been relatively overdone, and preaching to the impenitent underdone. I do not mean denunciations that only irritate, or mere hortations that are often a waste of breath. I mean that the preacher should so hold up the uglinesss and the doom of sin before the sinner's eye, that he should feel his own guiltiness; and so present Jesus Christ that the sinner should flee to Him as his only Saviour. "Warn them from Me!" is God's solemn injunction to every minister; he has, therefore, no more right to cap Sinai, or to conceal hell, than he has to hide the sin-atoning cross of Calvary. In short, I mean logic set on fire by love.

THE KIND OF PREACHING NEEDED.

Ministers ought to go back to the fountain-head, and remember that Jesus Christ "began to preach, and to say, Repent, for the Kingdom of heaven is at hand." They ought to remember that Peter began the great Apostolical campaign by preaching repentance to the unconverted, and Paul "ceased not to warn, night and day, with tears." They ought to remember that the most successful preachers, from Whitfield and Wesley, on to Spurgeon and Moody, were men whose chief aim was to awaken the unconverted, and to lead them straight to Jesus Christ. Unless a minister intensely loves souls, and longs for souls, he will never save souls; if he does, and uses the right means, seasoned with prayer, God will give him souls converted as his rich reward.

Preaching to the unconverted is not easy work; it costs more mental labour than any other sermon-work—except during a great descent of the Holy Spirit, and at such times all sermons make themselves. Preaching is a luxury when every stroke echoes in converted souls.

THE TONIC OF THE GOSPEL.

Nothing stirs up comatose Christians like the sight of awakened persons going into an inquiry-room with their pastor. If a worldly-minded church-member sees his own son or daughter come home from church or the Sabbath-school, under conviction and with a melted heart, it is a live coal on his own conscience. The sight of awakened inquirers wakes up many whose eye-lids are grown heavy.

It is not only the duty of a pastor to endeavour to win converts by his efforts in the pulpit, but in his ministrations during the week. I found that many could be reached for personal conversation in pastoral visitation, and by appointing times for meeting inquirers; many also by addressing kind letters to the unconverted. Personal effort is one secret of success. I know an eminently zealous and judicious pastor who has had very large ingatherings of new members, and without outside help. He faithfully told his people that they were as responsible for souls as he was; he bade them seek the power from on high, and called for volunteers to visit and converse with unconverted acquaintances. Sunday-school teachers were urged to pray for and labour with their scholars. In the meantime, the pastor delivered awakening and soul-convicting sermons, and wrote two hundred letters to individuals, directing them to their path of duty. Such a course as this—dictated by common sense, and solicitude for the salvation of souls—is within the possibilities of every minister. How shall a minister escape if he neglect the salvation of souls within his reach?

RELIGION IN THE HOME.

One other cause for decline in conversions must be noted, and that is the decline of a warm, living, and attractive religion in too many professedly Christian homes. The parents do not maintain the "Church in the House." Family worship is either neglected entirely or else made a pious sham. Instead of following up the faithful preaching in the pulpit, by watering the Gospel seed at home, they choke the seed by their worldly talk on the Sabbath, and their worldly walk during the week. The downward pull of their six days is too much for the upward pull of the best work of their pastor on his one day. When the Elkanahs and Hannahs become scarce, small wonder that the Samuels are fewer also!

A CROWN OF REJOICING.

I have ventured to indicate two chief causes for the downward trend in conversions. That trend can be stopped; and it will be, if every minister will face his Master when he enters his pulpit, and will see the lights of the judgment-seat in the faces of his auditors. As my own very imperfect life draws towards the sunset, I would say to my younger brethren that, whatever of good I may have wrought through the Press, the sweetest joy of my pastorates was the privilege of receiving over two thousand souls into Christ's flock on confession of their faith in Him. Many a hard-toiling brother who never had my favouring opportunities will deserve a goodlier crown. And the one crown that is within the reach of all of us is that of the winner of souls to Jesus Christ!

The Far-off Land.

Isa. xxxiii. 17.

The loom of the land of God
I have seen from my tossing bark,
'Mid the waves that uplift from the deep,
Thro' the doubt and the dark.

My hand on the straining helm,
My eye on the distant goal;
The tempest behind, but before
Is the rest of my soul.

The loom of the land of God,
The earnest of Heaven's rest;
My soul on its shores shall complete
Her perilous quest.

There, there is the star of my soul,
The King with the wounded hand;
Not a dream, but a vision of God,
Is the loom of his land.

E. V. K.

Samuel and Saul.

"CRUEL AS THE GRAVE."
(1 Sam. xx.-xxvii.)

By Rev. F. B. MEYER, B.A.

JEALOUSY has no scruples, and will not hesitate to violate the most revered sanctities. Her foot is ruthless; it will trample upon the relationship of home, the bonds of friendship and kinship, and the reverence which attaches itself to the house and worship of God. When once this passion has kindled, there is nothing on which it will forbear to feed, nothing is too sacred to be fuel for its flame. Not that it often, under the restraint of Christian civilization at least, proceeds to murder; rather, by whispered suspicions, by the shrug of the shoulders, the movement of the finger, the furtive look, the suggestive question, it may destroy the peace which one has in husband, wife, child or friend.

The home-life is one of the most sacred institutions of our human life. Michal, Saul's daughter, loved David, and they told him, and it pleased him, and he gave her to David to wife. Yet when David had evaded his javelin, and fled to the security of his home, saying to himself, "At least my father-in-law will respect the sanctity of his daughter's love!" the madly-jealous monarch sent messengers thither to watch him, and slay him in the morning, eliciting from the imprisoned singer such strains as those preserved in Psalm lix.:—

Deliver me from mine enemies, O my God;
Set me on high from them that rise up against me.
Deliver me from the workers of iniquity,
And save me from bloodthirsty men.
For, lo, they lie in wait for my soul;
The mighty gather themselves together against me;
Not for my trangression, nor for any sin, O Lord.

Michal knew her father too well to trust his clemency; she warned her husband of the imminence of death, and with woman-wit (and what will not women do for those they love!) aided him to escape, with her own hands letting him down from the window. It was due to her that the newly-formed home was not rendered desolate, and the light of its hearth quenched.

But the case of Saul shows that jealousy will break down *the precincts of the sanctuary* as ruthlessly as of the home. David hastened to tell Samuel of the turn that things were taking. For greater security Samuel led him to a cluster of booths, perhaps woven of osiers, (called Naioth), where a number of young men were being trained for the prophetic office, and were living in the fullest manifestation of spiritual power.

Into this sacred assembly Saul forced three successive bands of messengers to arrest David, and finally, in hot wrath at their failure to return, went himself. He started for Naioth; but was stricken down, or ever he reached the place; and, divested of his royal robes, for a second time in his life, lay on the ground in a kind of trance, which lasted for all that day and all that night.

The very fountains of a *father's love and pride* dry up before the volcanic fires of jealousy, and become the cause of even deeper and wider contortions. Jonathan was one of the noblest types of manhood. A truly princely soul was his. Grace and beauty must have adorned his person, whilst intrepid daring and courage characterized his behaviour on the battlefield. There was everything to bind his father to him, for reasons of policy as well as of paternal pride. But these considerations had no weight with Saul, whilst jealousy of David lay heavy in the other scale.

Speaking of David derisively as "the son of Jesse," thus accentuating his lowly birth, and ignoring the relationship that bound him to the royal family, he fell into a grievous rage, abused Jonathan with the vilest epithets that an Eastern can use, and hurled his javelin at his noble son, who had interfered to mollify his wrath.

But jealousy is also responsive to the *worst possible suggestions.* Of this there is an illustration in the following chapter (xxi.). The fugitive fled this time to Nob, where Ahimelech, the high priest, presided over the relics of the ancient sanctuary. The suspicions excited in Ahimelech's mind by his unescorted and hasty advent were removed by an evasive reply, and the king's son-in-law was received with all deference, and supplied with bread, with the mighty sword of Goliath, and such spiritual counsel as the ephod could afford.

The incident was reported to Saul, some months afterwards, as he was encamped "on the height" (R.V. *marg.*) above Gibeah, waiting for tidings of his hated rival, that he might at once march with his household troops, composed of trusted Benjamites, men of his own tribe, to capture and slay him. It seemed as though all the demands of the public service were set aside and accounted as the small dust of the balance so long as the vengeance of his soul was unappeased. The promulgation and execution of law, the hearing of suits, the defences of the kingdom—all were set aside until this one purpose was fulfilled. He had just given vent to the complaint (and jealousy so often takes on the tone of injured innocence) that all his servants were in conspiracy against him, that no one cared for him, etc. It was an unjust and injurious taunt. Well might the Apostle James affirm that the tongue is often "set on fire of hell." It was so here. Mad jealousy runs amuck, striking here and there, with absolute disregard of all that is most precious and true.

Amid the silence that followed these undeserved reproaches, Doeg narrated what he had seen on that fateful day, and his malicious statement had diverted the king's suspicions from his courtiers to the priests. Nob was not far distant from Gibeah; and a peremptory summons, in a short time, brought Ahimelech and all his father's house, *i.e.*, all the males of the high priest's family of the house of Eli, into the presence of the king. In unmeasured terms Saul accused the whole of them of connivance with David for the overthrow of his throne and dynasty, and would give no heed to Ahimelech's mild expostulations. Yielding to some unholy impulse from the prince of the power of the air, to which his disordered nature was as susceptible as it had been to the spiritual afflatus of Naioth, he said, "Thou shalt surely die, Ahimelech, thou and all thy father's house."

The royal bodyguard shrank from executing the awful sentence; but Doeg the Edomite, a foreigner, with his herdsmen, had no such compunctions, but forthwith fell on the unresisting priests. It was a cowardly and dastardly deed, the tidings of which must have staggered the whole nation with dumb-foundering horror. All good men must have felt that the foundations of society were loosed, and that neither life nor liberty was safe, while such frenzy was enthroned in their monarch's breast.

What a warning is here that we should not yield to the first intrusion of evil, lest the thought should lead to the act, and repeated acts to the habit, and habits congeal to character, and character set to destiny!

Jealousy is, however, *subject to strong remorse.* These scourges are the remonstrances of that blessed Spirit, who allows no soul to drift unwarned to the bottomless pit. Saul was very subject to these powerful eddies in the hurrying current.

When, in an earlier stage, Jonathan reminded his father of the priceless services that David had rendered, he had hearkened attentively, relented, and sworn that he should not be put to death (xix. 1-7).

When David spared his life in the cave, near the Fountain of the Wild Goat, amid the wild ravines that border on the western shores of the Dead Sea, refusing to put forth his hand against the Lord's anointed, and restraining his surprised and eager followers—touched by a generosity which was wholly unexampled in those rude days, Saul lifted up his voice and wept, and poured out the pent-up generosity which had been natural to him in earlier days, but had for long been restrained. "If a man find his enemy," he said, "will he let him go well away? Wherefore the Lord reward thee good for that thou hast done for me this day" (xxiv. 16-22).

And, when again he came in search of David and pitched his camp on the ridge of Hachilah, on the southern hills, and again, through David's clemency, his life was spared from the fatal plunge of the spear, which would not have needed a second thrust, Saul went so far as to say before all his camp: "I have played the fool, and have erred exceedingly. I have sinned; return, my son David, for I will no more do thee harm" (xxvi.).

But *the cure of jealousy* is clearly set forth in these terrible chapters. Without doubt Saul's surmises were well known to all the members of his family, and especially to Jonathan. Before ever Saul had blurted out his threat that Jonathan's kingdom would not be established, so long as the son of Jesse lived upon the ground, the heir-apparent had assured his friend that he knew the time would come when the Lord would cut off the enemies of David, every one from the earth (xx. 14, 15; 30, 31). And later, while Saul was seeking David's life amid the ravines of Ziph, urged on in his madness by the treacherous Ziphites, Jonathan came to him, and strengthened his hand in God, and said: "Fear not, for the hand of Saul, my father, shall not find thee, and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth."

Jonathan, then, was even more affected by the choice of David than his father was. It was certain that he would never succeed to the throne. Respected and loved he might be, but enthroned never. But not a cloud of jealousy ever darkened the pure heaven of his love, or cast its shadow on the crystal lake of his peace. Perfect love had cast out hate; we are told that "he loved David as his own soul."*

If you are tempted to jealousy, do not brood over the fell passion, or allow it to grow from less to more, but arise to deal with it at once, and with all the energy of your soul. Insist on loving the one to whom you have felt the unholy passion. You reply that that is the very difficulty which confronts you—you cannot love. You must distinguish between love and the emotion of love. It may be impossible for you to command the latter, but quite possible to practise the former, since love consists primarily, not in the feeling, but in the doing; not in emotions, but in strong acts of self-denial.

Find out the individual concerning whom you were beginning to feel jealous; be willing to do kind acts, and speak kind words. Whenever you are tempted to utter a depreciating remark, arrest the words before they cross your lips, and utter some kindly ones instead. Whenever you find yourself speaking contemptuously or judging harshly, go out of your way to do some generous deed. Overcome evil with good, hatred with love. Do not wait to feel kindly, but act promptly and heartily. Go out of your way to confer a kindness. Above all, avoid aloofness. Throw yourself in that other's company; try to enter into the anxieties, trials, and temptations by which his life is torn and rent; cultivate a near and close fellowship, and always offer and present yourself to God as a living sacrifice. Believe also that God does hear you, that his Holy Spirit takes part with you against the enemy of your peace, and that He who has led you to desire perfect deliverance is prepared to work in you to will and do of his good pleasure.

* For further thoughts on the relations of David and Jonathan, see Dreams and Realities. (1s. *Morgan and Scott.*)

The Church and Missions.-II.

By Rev. JOHN STEWART, M.A., Madras.

How Best to Organize Home Efforts, and Generally Increase Interest in Foreign Missions.

IN our first paper, we noted three things that had to be kept in mind in any consideration of this subject—(1) the importance of a strong and vigorous spiritual life; (2) the compulsory nature of the obligation; and (3) the possibility of accomplishment of the task set before us. We also considered the methods hitherto adopted, and wherein they failed. In the second, we shall look at several ways whereby present methods may be supplemented.

HOW BEST TO SUPPLEMENT PRESENT METHODS.

1. *Prayer Unions for systematic study and definite prayer.* One great need in any system that is to be really efficient, is provision for systematic study of Missions in general, and definite and intelligent prayer for them in detail. Along with this is the necessity for training in *systematic giving* and *personal responsibility* and *effort*. No system can be permanently effective which does not take these elements into account and make provision for them.

What is wanted, therefore, is some means of gathering together all those in each congregation who are really interested in the subject, and through them reaching the other members. If this cannot be conveniently done in connection with any existing organization, a separate organization might be formed, to meet, say, once a month, for the purpose of definite prayer and systematic study of Missions; the duty of systematic and proportionate giving, and personal effort, being at the same time inculcated and emphasized.

In short, the members of a congregation interested in Foreign Missions might be formed into prayer bands or circles, after the pattern of the Gleaners' Union of the C.M.S., the Home Helpers' Union of the S.A.G.M., or other similar Unions already in existence in societies where the importance of these points has been recognised and provided for. Printed forms of application for membership, each giving a brief synopsis of the objects of the circle, could be provided and filled up by those who wished to share in the benefits, and undertake the responsibility involved in being thus banded together. The prayer card, or member's card, might also contain a blank to be filled with the minimum amount of weekly contribution the member was prepared to give for the extension of the Kingdom, as, for example, Carey's weekly penny. To receive such contributions, members would require to be furnished with mission boxes for their own use. Middleton's booklet, "What Do I Give, and Why?" would be very useful in this connection.

By some such method, not only would a substantial sum be contributed in the aggregate for Foreign Missions, but the sympathies of members would be deepened and drawn out towards the object for which they were contributing. A missionary box in a house is itself a constant reminder of the need for special and definite prayer. By means of such boxes the C.M.S. is reported as having raised £30,000 in 1900, while the "Regions Beyond" Missionary Union raised at least £4,000.

The benefits of the system are, however, not to be measured by the amount of money raised. One of the greatest is, as has been pointed out—

THE DEEPENING OF THE PRAYER LIFE

of members, the widening of their sympathies and interests, and the bringing of them into harmony with the mind of God with reference to the world's evangelization. That the method referred to is meeting a felt need, is evident from the number of important societies where this or some similar plan has been adopted.

The number of circles, and size of each, in any particular church—such as junior, senior, &c. —would have to be arranged to meet local needs; but such circles having once been formed, periodical meetings arranged, and missionary boxes given out, there would still remain a large field for effort among other members of the congregation. It would be the special duty of the members to interest others by the distribution of literature, special meetings, personal conversation, and in other ways.

It may be objected that in many congregations there might be difficulty in securing for such circles leaders with sufficient knowledge of the subject to make the meetings really interesting. It might possibly happen that very few in the circle or congregation had the leisure necessary to make the preparation required, or the means of access to books of reference that is desirable. To meet this difficulty, special provision might be made. This we shall now consider.

2. *Volunteer Bands.* There are in every large town, and often even in smaller towns, numbers of people with missionary zeal, who are debarred from going out as missionaries, by consideration of health, difficulties connected with family circumstances, or other reasons, but who are anxious to be of service at home in extending interest in Foreign Missions. There are others who may be actually looking forward to the mission field, and perhaps have already begun to study and prepare with that end in view. It is clear that it would be a great benefit to the cause of missions if such people could be banded together for special study, and their services made use of in various ways, *e.g.*, in the formation and visitation of Prayer-unions; in giving missionary addresses at Sunday-schools, magic lantern lectures, and generally by undertaking any kind of work calculated to arouse missionary interest. Such a scheme would be a benefit not only to the Church but to the volunteers themselves. It would make them better qualified for Christian work, either at home or abroad, and would at the same time bring them face to face with the needs of the heathen world in a way that they could not otherwise be. The formation, therefore, of what we might call volunteer bands for presbyteries, cities, or districts, as distinct from particular churches, would be a very useful adjunct to any scheme of having prayer circles in connection with congregations.

Such volunteer bands would be entirely managed by the members themselves. Although they would, of course, have the sympathy of the pastors of the different congregations, it ought to be made clear that one object in view is to relieve the pastors and not to add to their burdens. The provincial Lay Workers' Unions of the C.M.S. work along these lines, and have proved themselves most useful auxiliaries. The S.V.M.U. in Liverpool has, as the result of visitation of the kind indicated, succeeded in getting a large number of C.E. societies to begin the systematic study of missions, with very hopeful results. Such volunteer bands could easily be in touch with (say) presbyterial committees and presbyterial and synod correspondents; and might, indeed, form a connecting link between such bodies and congregational prayer circles.

Interest in Missions

In India.

TO any of my readers, who would like to be kept in touch with Christian life in India by a weekly Indian religious paper, I heartily commend the following:—

1. *The Bombay Guardian.*—It was commenced by the venerated George Bowen, and is carried on in the spirit of that saintly man. It is earnestly Christian, and up-to-date in Evangelical advocacy, evangelistic intelligence, and social reform. The English agents are Messrs. Headley Bros., 14, Bishopsgate Without, London.

2. *The Indian Witness.*—Edited by Dr. Robinson, primarily in the interest of the (American) Methodist Episcopal Church. It is a large-hearted and comprehensive Evangelical organ, liberal, enlightened, and unsectarian. With articles, notes, comments, reports, and correspondence, it is a live and lively paper, with an American flavour. Address, 46, Dharumtola Road, Calcutta.

3. *The Christian Patriot.*—Edited and written by educated natives, it has special interest on that account. It is necessary to look at Indian and other matters from the Indians' own point of view. Address, the Manager, *Christian Patriot*, Royapettah, Madras.

The terms for either of the above is 8s. a year, by money order.

4. It may be that some may feel the need of a newspaper of a more general character. There are several such in the chief cities of India. We had the pleasure of being entertained at Colombo by Mr. J. Ferguson, the editor of the *Ceylon Observer*. He is, in all respects, an accomplished journalist, an encyclopædia of general information, and an authority on all Ceylon affairs, having lived there for over forty years, with occasional visits home. The paper is not only up to the latest date, but is a staunch and unflinching advocate of social and political righteousness. Recent numbers of the weekly edition contain trenchant protests against the action of the Government in promoting the sale of opium in Burma and Ceylon. The editor says:—

> It is most unfortunate that our present Governor may have to say, before he finally leaves this Colony—unless the present unrestricted sale is abandoned—"I have, among other things, in the course of my well-nigh eight years' administration, seen the import and consumption of opium increased by 100 per cent. among the natives of Ceylon—a people who in 1850 used absolutely no opium. . . . No one who has not been among the Chinese can realize the degradation and utter incapacity for work which result from—nay, accompany—the opium habit."

The London agents of the *Ceylon Observer*, are Messrs. John Haddon and Co., Bouverie House, Salisbury Square, London.

We had the gratification of visiting the Boer camp, near Coonoor, a health resort on the Nilgeri hills. A natural amphitheatre, shaded by trees, afforded a well sheltered site for an open-air meeting, which, by the courtesy of the officer in charge, we were allowed to hold. It was arranged by Mr. Mallis, a missionary resident at Coonoor, and addressed by Mr. Logan, another missionary. At the close I had a conversation with a minister of the Dutch Church, evidently a sincere and energetic Christian. He had been for years a reader of The Christian, and was looking forward hopefully for the end of the war.

"Sister L—," who has been much blessed in Christian work at home and abroad, has been sending this paper to a Boer camp in Ceylon; I met her there, and learned from her how much it was appreciated. We are in frequent receipt of assurances, verbal and written, that it becomes every week more interesting, informing, and indispensable.

Shall I be thought presumptuous if I ask my readers to make The Christian a constant subject of their prayers, and to give effect to their own prayers by subscribing for a copy to some new friend, named either by themselves or by the publishers?

I have found The Christian in the homes of missionaries and other Christians abroad, in Y.M.C.A.'s and Y.W.C.A.'s, in Soldiers' and

Sailors' Homes, and other institutions; but not in all. Wherever it was received it was welcomed as a visitor from the homeland. Sometimes I was told of friends at home who sent it to one or more abroad, and thus established communication with various parts of the missionary world.

A little exercise of the imagination and of sympathy will readily suggest the interest added to a lonely Christian life in a foreign land, by the weekly arrival of such a record of the words and actings of men of thought and men of action at home and in distant places. A cheerful and cheering experience may easily be added to the life of folks at home who tarry by the stuff, by subscribing 8s. 8d. a year for a copy of The Christian to missionaries and pastors, to Y.M.C.A.'s and Y.W.C.A.'s, to colleges and schools and libraries, in India and other lands, and at a cost of only 6s. 6d. a year to friends at home; or 4s. 4d. if supplied by a local bookseller or newsagent.

There are many luxuries and amusements the expense of which is saved by being born again, and which may be replaced by higher and less expensive enjoyments of the Christian life: "Oh, the good we all may do, while the days are going by!"

For forty-three years The Christian has held high and unflinchingly the banner of unadulterated Evangelical and Scriptural truth, and has told the weekly story of Gospel enterprise through the world. It has been one of the joys of my declining years to have met in all quarters of the globe testimony to the use God has made of it, in bringing souls into the Kingdom, and in nourishing them there.

R. Cope Morgan.

The White Slave Traffic.

THE vile traffic carried on both in Great Britain and abroad, for betraying young girls into an immoral life, brings such large profits to those who are engaged in it, that most energetic and assiduous action is necessary for its suppression.

In London there is a strong and influential society of Jewish ladies and gentlemen, whose energies are largely devoted to the punishment of traders in foreign women. This useful organization, the Jewish Association for the Protection of Young Girls, has appointed two agents, whose whole time is devoted to visiting foreign vessels landing young women at the various docks connected with London, ascertaining the destination of the girls and the circumstances under which they have left their own country. Their work is extended with equal zeal and energy to Christian girls.

A case which demonstrates the need for an effectual international law on the subject is that of two young girls who were noticed by the Jewish agents in charge of a Russian man and woman. From inquiries which were made, it transpired that the girls had been induced to come to this country from Odessa, on the assurance that they would be able to secure good situations in London, and earn plenty of money. A supply of cash was given them, but on landing it was taken away and they were told that, as situations could not be obtained in London, they would be taken to South Africa. I.O.U.'s for some hundreds of roubles were obtained from each, and passages were taken for them, not to Africa, but to Buenos Ayres.

The Jewish Association and the National Vigilance Association took combined action in the matter, and the case became the subject of a police-court inquiry. Here the weak, ineffective character of the law was brought out. Although it was apparent to everyone that the object of the man and woman in bringing these two girls over, and in taking them to Buenos Ayres, was to sell them for immoral purposes, yet nothing could be done to punish them, and after the night's incarceration both were set at liberty.

The Jewish Society sent the girls back to their friends in Odessa. The case clearly demonstrates the urgent need for international action to be taken for the suppression of an international traffic of an abominable character, and the removal of an international shame.

A Zambesi Potentate.

NOT the least important of our Coronation guests is Lewanika, the King of Barotsiland, among whose subjects the French Protestant missionaries have laboured so earnestly during recent years. We owe it to Lewanika's friend and neighbour, and our ally, Khama, that the vast territory of North-West Rhodesia, covering 200,000 square miles on either side of the Upper Zambesi, has been placed under the protection of the British Government.

Lewanika, succeeding to a line of cruel tyrants, found his kingdom menaced without and within, his throne shaken by a revolutionary party, his boundaries invaded by slave-raiding negroes from the Congo and Portuguese territories, and by the unspeakable Matabele. Once, indeed, he was driven into exile for some years, and it was on his return to power, after a sharp conflict with his enemies, that he first invoked the help of "Satory" (Queen Victoria) through her High Commissioner. But the Government was not anxious to add to its responsibilities: the still unconquered Matabele lay between the British outposts and the Zambesi.

No effective protection could, indeed, be given at the moment; moreover, his chiefs would not hear of such a humiliation. Two years later Khama's ambassadors brought their master's message to the assembled chiefs of Barotsiland: "Barotsi, I have tasted a delicious dish, and I would share it with you." Assured by the accounts brought from Bechuanaland that the shadow of "Satory" meant really protection and not conquest, they were inclined to receive favourably the emissaries of the British South Africa Company in 1890. At that time a treaty was arranged; but not till the long struggle with Matabeleland was over, could it be confirmed by the arrival of a British Resident to the capital in 1897.

MISSIONARY PIONEER WORK.

The days are long past when Lewanika received his first European visitor, the French Protestant missionary, M. Coillard, sitting on a native stool and tearing a wild bird to pieces with his teeth. The persevering efforts of this devoted missionary and his colleagues have opened his mind to the benefits of peace and civilization. They assured the chief that if he could make his people prosperous they would not want to rebel against him; and if he would only stop crime at its sources, tribal quarrels would cease. Lewanika interpreted this teaching according to his own ideas. Although his eldest son and heir, Litia, has been baptized, he himself is not a Christian, and in his Government the law is much more in evidence than the Gospel. At once he took measures to stop the depopulation of his country by slave-raiding and infanticide. The burning alive of "sorcerers," the "smelling-out" and torture of witches, and the trial by ordeal of boiling water were gradually abolished. The king sits every day in his court dealing out justice. A suspected person has a chief told off as his advocate, if he has no friend to plead for him. From earliest days the Barotsi were protected by the institution of a *Natamoyo*, or minister of mercy. This personage must be one of the royal family. Any criminal who could flee to him or to his hut, was safe against lynching, and secured a legal trial. This right of sanctuary has been bestowed on the missionaries as well.

THE DRINK QUESTION SETTLED.

But of all his reforms none are more sweeping than the liquor law. Formerly a beanfeast was held in every village to celebrate the new moon, and this was the *fons et origo* of all quarrels, plots, and assassinations. The King decreed that he would put an end to it once for all, and under the most drastic penalties he forbade the manufacture, sale, and importation of all intoxicants from native beer to European spirits. One day a chief came to church drunk. "How dare you come into God's house with the smell of beer on your lips?" demanded his Sovereign as soon as the service was over. "Take me to your hut." The hut and court were found to be full of pots of beer in process of manufacture. The chief, who held a post analogous to that of Chancellor of the Exchequer, was made to carry forth his vats and empty them on the ground, after which he was banished from Court.

Lewanika has not come to England under the escort of the missionaries, but on a political errand, accompanied by Colonel Harding, C.M.G., the native chief of police. Last week he had his first interview with King Edward, a privilege long looked forward to. About the middle of June he will come to London as His Majesty's guest. The prayers of all Christians are earnestly requested that he may gain good and not evil from his visit to our country, and that during his absence the work of conversion may prosper in his country.

M. Adolphe Jalla, one of M. Coillard's earliest colleagues, is now in England on furlough, and may be addressed, care of Mr. J. E. Mathieson, 58, Ladbroke Grove, W. He will be very glad to deliver addresses about Barotsiland, its people and missions, to any who may desire to know more of the work.

Japanese and the Coronation.

IN a recent issue particulars were given of the contingent of Japanese sailors and marines who are shortly to reach England for the Coronation festivities. It is expected that the party, officers and men together, will number about 1,250. Miss McLean, of the Japanese Christian Institute, Tilbury Docks, has made excellent arrangements for the interest and comfort of the men, all of whom will also take away mementoes of their visit to Great Britain. The gifts include pincushions, picture cards, books, and other things such as sailors find useful, all of them being put up in very attractive bags. The accumulation represents the warm Christian solicitude of many ladies and gentlemen concerned for the well-being of our visitors from "the Land of the Rising Sun."

A representative had the pleasure last week of inspecting Miss McLean's stock of things, all of them bright and ready for distribution. The tastes of the recipients, according to their rank and station, have been carefully studied. The Coronation occasion is illustrated at various points; and, when home again, the sailor will assuredly recall the Christian kindness of which the bag and its contents are the concrete expression. Many of the pincushions have been decorated with good emblems and religious mottoes, little sermons being conveyed by signs for "God," "God is Love," and "Those who are in Christ Jesus are Happy."

Foreign Aid Society.

THE annual meeting of the Foreign Aid Society, which, it will be remembered, aids the Protestant Churches of France and Belgium in their protests against Rome on the one hand, and infidelity and rationalism on the other, was held on Monday, May 26, in St. Paul's Church Room, Onslow Square, S.W.

In connection with a recent meeting of the Society, held at Clapham Conference Hall, we gave particulars of various developments of the work. On the present occasion, Rev. J. Gosset-Tanner, secretary, presented the report, which detailed many striking particulars of the progress of evangelical truth on the continent.

Prebendary Webb-Peploe, who presided, spoke appreciatively of the operations of the Society, which, he said, renders valuable service to the Protestant cause.

After hearty words of encouragement from Rev. G. Giddins, of the Continental Church Society, Rev. G. R. Thornton said that one of the most remarkable proofs of the growth of Protestantism in France is found in the comparatively large sum of £40,000 devoted by these struggling churches to foreign missions.

Colportage work, carried on by the Evangelical Society of Geneva, was described by Pastor Vernier, and words of cordial testimony were added by Prebendary Borrett White.

Bible Day Schools in Italy.

TO be "an Italian mission to Italians" is the ideal which the Spezia Mission has set before it. Founded in 1866 by Rev. Edward Clarke, it has grown until the schools and stations stretch from Belluno, in the north, southward to Pistoja, a distance of about 240 miles. The aim has been to select for active service men trained in the priesthood, teachers trained in the Government colleges, and other thoroughly equipped helpers, who, having received the grace of God into their own hearts, are able to tell with power the story of the Cross.

Mr. Clarke's colleague in the directorship—Rev. H. H. Pullen—is now on a visit to this country, and may be communicated with at the address of his brother, Rev. E. P. Pullen, Shirley, Southampton. Formerly a Baptist minister at Stroud Green, in North London, Mr. Pullen has been entirely devoted to this work for the past eleven years, and during that period has seen much of the goodness of the Lord in blessing upon the preaching and teaching of the Gospel. The effort is one continuous struggle against relentless opposition; and the workers often wish that Protestants who are inclined to be lukewarm could have actual experience of the doings of the Church of Rome. Step by step ground has been gained until now over thirty Italian helpers are at work, four or five of whom were formerly priests or friars. The head of an effort recently established had been priest of a very important parish, and was called on to make great sacrifices in leaving the Church of Rome. One of the best workers, who has proved by years of faithful service his sterling worth, was a Franciscan friar. Another man, Padre Pio da Castiglion Fiorentino—who left the Jesuits on being led into the light, was recaptured by them, imprisoned in a damp, dark cell, and at last escaped—preached at Casa Alberto a few months ago. He held high positions in the Roman Church at Pisa, Pistoja, and Florence, and made his solemn abjuration publicly in midst of grave peril at the mission house in Pistoja, when the whole of that intensely Papal city was stirred.

TRAINING NATIVE HELPERS.

As an instance of success in the bringing forward of native help, it is mentioned that three girls who entered the orphanage at the age of four years, are now, as young women, under training at the government schools of Florence, in the hope that they may be placed at the head of important branches. All three have confessed Christ publicly, and have given ample evidence of a true change of heart. Should they be able to obtain the full teaching diploma, they will be of immense use.

Close attention is given to the work among the young, and for some time it has been evident that thorough and deliberate opposition to it has been arranged at the Vatican. In the districts where the Bible Day Schools are flourishing best, there have been planted two aggressive Roman Catholic churches, each with a strong staff of priests. In a proclamation scattered broadcast at the opening of one of these, Rome showed her hand with unwonted clearness. After applying some epithets which would shock English ears, it was plainly announced that the new enterprise was part of a distinct campaign organized against the Mission and its work by the Pope himself working in conjunction with the Salesiani—*i.e.*, the followers of St. Francis di Sales.

As Spezia is a great naval port, many facilities are enjoyed of visiting the Italian and other warships. When English vessels come, special gatherings of the men are held, and "grand times" are usually experienced.

On all hands the Mission is capable of expansion, if adequate support were forthcoming. From several districts pathetic appeals for workers have recently been received, in one case from a city where two years ago the workers who went on a visit were threatened with stoning, and the magistrates declined permission to sell Scriptures.

The Gospel in Paris.

WITH quiet, unobtrusive perseverance, the Paris City Mission continues the difficult task of giving the Gospel to the inhabitants of France's gay capital. Founded on the model of the London City Mission, the Society procures lay missionary agents to aid Evangelical pastors, churches, and organizations, and making domiciliary visits with a view to bringing Gospel truths home to the people; reading and explaining God's Word, distributing tracts, &c. At the end of twenty-two years, the committee look back with gratitude to God for the Divine favour which has been experienced, and the wonderful tokens of his faithfulness to the promises of his Word.

Last year's report is a record of consistent and strenuous endeavour on the part of twelve missionaries, whose evangelistic work has borne abundant fruit. Nearly 8,000 visits to the homes of the people were made. They have taken part in 2,631 Evangelical meetings for the edification of believers, and appealing to the unconverted; they have sold or judiciously given away 262 Bibles and New Testaments, and have distributed over 46,000 Gospels and tracts, chiefly among those who do not attend the mission halls.

PIONEERS OF THE GOSPEL.

At the annual meeting on Friday, held at the Memorial Hall, Mr. F. A. Bevan presided, and spoke of the perfect harmony which exists between the missionaries and the pastors of the churches. The agents of the Mission are pioneers of Christian effort, and have no desire to form another organization, asking only to be allowed to go with the Gospel to the lowest and most degraded. Many difficulties to be encountered by the workers arise out of the widespread ignorance to the Word of God which prevails. Then the people are not accustomed to meetings. Happily the work carried on by the McAll Mission and Miss de Bröen has done much to familiarize them with Gospel services, and their prejudice in this respect is much less pronounced than was formerly the case.

Mr. W. J. Lockie recalled the formation of the Mission in 1833 by David Nasmyth, and its reorganization by Lord Shaftesbury and Mr. J. M. Weylland in 1878, tracing its development to the present time. He pointed out that while attention is chiefly given to the French, the English are not neglected, three of the missionaries working among British residents. Continuing, the secretary related the circumstances of a remarkable conversion which was witnessed a short time ago. An Anarchist had come to Paris with the intention of carrying out a deadly plot. Being attracted to one of the halls of the Mission he came under the influence of the Gospel, and ultimately yielded himself to Christ. He at once determined to work for his living and found employment in a factory.

OPEN DOORS.

A stirring address was given by Rev. S. H. Anderson, who, while acting as Paris secretary, gives assistance in the McAll Mission, and special efforts among Jews. He pointed out that one out of every thirteen of the inhabitants of Paris is a foreigner, and testified to the growing readiness on the part of the people to receive the Gospel, citing many instances of fruit being seen "after many days." The speaker pleaded for deeper interest to be taken in efforts to give the Gospel to France, remembering that if England does good to France she will be a blessing to this country.

The next speaker was Mr. S. Cantwell, who works among the French in the metropolis in connection with the London City Mission. He told a story of singular interest. A representative of a Jesuit college in France came to London to prepare for settling in Madagascar, to take up work in opposition to Christians there. After much persuasion he accepted a copy of the New Testament from the city missionary, and the Word was used of God to the conversion of the man's soul. He returned to his own country a true disciple of Jesus Christ, and immediately opened at his own expense two halls for the preaching of the Gospel.

Miss de Broen, who for thirty-one years has laboured devotedly in France, also spoke, bearing testimony to the growing hatred to priestcraft and the prevalence of infidelity.

From Mr. Henry Varley.

I AM unexpectedly returning to England, though we intended visiting some other of the American cities prior to coming back to the homeland. Six months have passed rapidly, and arduous service has made life worth living. Some of the recent campaigns have been in Worcester, Baltimore, Hartford and other centres. In the last-named much interest has existed. It is the capital of the State, and beautiful for situation; just now it is full of the beauties of this lovely spring season. To our deep regret my voice gave out, and for nearly a fortnight I could scarcely speak above a whisper. I was compelled to close the work and go to Nantasket on the seacoast and rest for a fortnight.

Though I have since returned to resume the preaching of Christ, both my throat and my voice are impaired, and have induced medical counsel to urge cessation of work and rest for the relief of the swollen vocal chords.

I suppose I must be getting older after forty-five years public ministry, but I frankly say I do not like to acknowledge it. Preaching Christ is a glorious business, and it is the highest enjoyment. Enough, however, except to add that acting upon this advice, I am returning for the benefit of the sea voyage and rest for a season to England. My dear wife I expect will stay in America until I go back. Not that I am alone, for our daughter, who has shared so largely during the past four years in the literary labours of dear Mr. Moody and the Northfield *Record of Christian Work*, accompanies me. We leave Boston, Mass., on Tuesday, 27th inst., on the ss. *Ivernia*, and trust to arrive about eight days later in London. If any friends wish to write me, may I ask that letters be addressed to your care?

Henry Varley.

Be Still.

"Be still, and know that I am God" (Psa. xlvi. 10).

Be still, my soul, be still,
Thy God is on his throne;
His kingdom ruleth over all,
Thou shalt his goodness own.

Be still, my soul, be still,
Thy God is ever near;
Rest in his love, his perfect love,
And cast away thy fear.

Be still, my soul, be still,
Trust on through darkest night;
God is thy shield and God thy sun,
Thy God will give thee light.

Be still, my soul, be still,
Hush every anxious thought;
Be thine the peace, the perfect peace,
His precious blood has bought.

Be still, my soul, be still,
Fear not the chast'ning rod;
Know that all worketh for thy good,
Hope in the Lord thy God.

Be still, with patience wait,
The day is drawing near;
The night of weeping soon will pass,
The morn of joy appear.

"For ye have need of patience, that, having done the will of God, ye may receive the promise. For yet a very little while, He that cometh shall come, and shall not tarry" (Heb. x. 36 and 37). G. W. O.

"A Modern Shadrach."—In a recent issue we told the story of a young Spanish soldier who refused to kneel during the celebration of the mass, giving as his reason the explanation that he was a Protestant. In the Spanish army the Roman Catholic religion is tolerated and no other; and all soldiers are forced to conform to it. Whatever his own feelings, the officer in command of a regiment is compelled to enforce obedience in such a case; hence the young soldier was only proceeded against for his irregularity. At the court-martial, counsel for the prosecution asked for three years' penal servitude; but, in view of the nature of the evidence in defence, the accusation was ultimately withdrawn, and the young man acquitted.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

**** I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *(See next page.)*

Jennie's Sermon on Obedience.

We do not like this word quite so well as "Love," do we? And yet it comes next to Love, is really a part of true love. Because of love, Obedience must be. Jesus said, "If ye love Me, keep my commandments" (John xiv, 15).

Some children were once playing in a garden, and, being tired of the usual games, decided to "play at church," so the summer-house was arranged, and Jennie, who was to be the preacher, went behind a bush to prepare her sermon. All being ready, some hymns were sung, and then this text was given out, and Jennie explained that it meant, "If you love me, do as I tell you;" and, she said, "It is not easy to do as you are told when you don't love the one who tells you; when the servant says, 'Come here,' or 'do this.' I don't like obeying because I do not love her. But how different it is when mother says, 'Jennie, dear, I want you.' Once mother told me to stop in the nursery and mind baby while she went to see some visitors; but she was gone so long that I ran down just to speak to the little girl in next door garden, and when I came back mother looked at me so sadly. At bed time I threw my arms round her, and said, 'Good night, mother dear. I do love you.' And she said, 'It is very difficult to believe that you love me when you do not mind what I tell you. I don't care a bit for that kind of love.' And, oh, I did cry! So that is just what Jesus means when He says, 'If you love Me, do as I tell you;' and He tells us to 'Come to Him,' to 'Love one another,' to 'Watch and pray,' and lots of other things, and He knows if we are trying to mind and show that we love Him. Amen."

Now I think we may learn a great deal from Jennie's sermon. A young man who was resting under the garden-hedge heard it all, and it was the means of changing his whole life.

Who will now say, what the captains said in the time of Jeremiah, "We will obey the voice of our Lord our God" (Jer. xlii. 6). It is heart obedience that the Lord wants; sometimes we cannot understand all the reason why, and then we just have to trust. The highest obedience does not wait to be told or called; but knowing what God would like us to do, does it, and does it promptly. Mother calls, "Mary, come here;" but Mary tried not to hear. Three times the call came, then mother was angry and had to make her child come. Was Mary obedient? Oh, no. Yet this is just how we often treat our Lord and Master. We do not heed his gentle call, so He has to give us stern warnings.

1 John iii. 23 gives us the first commandment God wants us to obey; until we have truly believed in Jesus, and taken Him to be our own Saviour, we cannot do anything to please Him. Lots of people are trying to do good works, and they have not obeyed this first commandment. Read the story of Agag and Saul in 1 Sam, xv., and you will learn the kind of obedience God likes.

In Deut. xxviii. 15 we read the terrible curses pronounced on those who do not obey God's law, and we feel afraid, for we know in our hearts we are not always obedient; but let our fear just send us to Jesus, "who has redeemed us from the curse of the law, having been made a curse for us" (Gal iii. 13). Trust the Saviour, and his obedience is counted as yours.

Here are two texts to encourage you: Ex. xix. 5. God says, "If ye will obey my voice . . . ye shall be a *peculiar treasure* unto Me," and Jesus says, "Ye are *my friends* if ye do the things that I command you." God's "peculiar treasure," and Jesus' "little friends"—it is worth all the trouble of obedience to gain this!

Keswick. E. J. Banks.

In Nothing Be Anxious.

(Phil. iv. 6, R.V.)

Dwell not on the sorrows that only *may* be,
Then half of thy sorrows most surely will flee,
The rest give to Jesus, the known and unknown,
He maketh thy worries and sorrows his own.
By his word He upholds worlds countless as sand,
His sheep dwell in safety, upheld by his hand.
Remember He *loves thee*, tho' thorny thy way,
He will never forget, and never say nay.

S. Trevor Francis.

Lean on Thy Lord.

Lean on thy Lord, and He will give
Strength for the coming days:
Gladness in sorrow,
Thus thou shalt borrow:
Lean on thy Lord, and thou shalt live
All thy life long with praise!

Lean on thy Lord, when lov'd ones fade
Slowly from out thy sight.
'Tis his voice calleth
Each as he falleth:
Lean on thy Lord, t'was He who made
And beckons each to light.

Lean on thy Lord, when doubts assail
Thy soul with mists of gloom;
When ways are shrouded,
And skies are clouded;
Lean on thy Lord, He will not fail
To cheer thy life with bloom.

Lean on thy Lord, when friends are cold,
And unresponsive prove;
Our Lord and Brother,
Cares as none other.
Lean on thy Lord, his heart will hold,
And clasp thee in his love.

Frances Beamish.

The "Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 333).

Give texts or parts of texts referring to the following:—

The King—Coming.

1 (Matt i.-v.) 2 (Jer. xxiii.) 3 (Zech. vii.-x.) 4 (Matt. xix.-xxii.) 5 (John x.-xv.) 6 (Luke xv.-xx.)

The King—Rejected.

1 (Matt.) 2 (Mark). 3 (Luke). 4 (John). 5 (Acts i.-v.) 6 (Acts xi.-xv.) 7 (Isa. l.-lv.)

The King—Glorious.

1 (Mark xvi.) 2 (Acts vi.-x.) 3 (Isa. viii.-x.) 4 (Isa. x.-xii.) 5 (Isa. xxxiv.-xxxvi.) 6 (Isa. lxii.-lxiv.) 7 (Psa. cxlv.)

(Children under *ten* give any five texts; under *thirteen* any nine; under *seventeen* any fourteen).

ANSWER TO LAST SEARCHER (332).

Service.

1. "Ye serve the Lord Christ" (Col. iii. 24).
2. "Grace whereby we may serve God acceptably" (Heb. xii. 28).
3. "With goodwill doing service" (Eph. vi. 7).
4. "By love serve one another" (Gal. v. 13).

Humility.

1. "God giveth grace to the humble" (1 Pet. v. 5).
2. "I dwell . . . with him that is of a humble spirit" (Isa. lvii. 15).
3. "Put on . . . humbleness of mind" (Col. iii. 12).
4. "Before honour is humility" (Prov. xv. 33).

Indebtedness.

1. "Giving thanks always for all things unto God" (Eph. v. 20).
2. "With thanksgiving" (Phil. iv. 6).
3. "First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world" (Rom. i. 8).
4. "We give thee thanks, O Lord God Almighty" (Rev. xi. 17).

Nobility.

1. By being faithful in small things (Luke xvi. 10).
2. A crown of life (Rev. ii. 10).
3. Because he saw the steadfastness of their faith (Col. ii. 5).
4. Because they received the word with all readiness of mind, and searched the Scriptures daily (Acts xvii. 11).

Eagerness.

1. "We ought to obey God" (Acts v. 29).
2. With diligence (Zech. vi. 15).
3. Obedience (1 Sam. xv. 22).
4. "Obey My voice, and I will be your God, and ye shall be My people" (Jer. vii. 23).

No. 332—Correct answers (first list) received from:—

A—Victor Armstrong, Gwendoline Ahier, Douglas Anderson-Berry, Ernest Aldwinckle, Kate Allan.

B—Edith Ballard*, Monica* and Alison Bailey, Violette Birney, Alfred Beale, Ella Berryman, Barbara and Gwen Bourne, Ronald and Ewen Bentley, Robert Bushby*, Annie Brown, Stanley Burgess*, Gertrude Bourner, Dorothy Brooks, Mabel Baker, Edward and Helen* Beck, Elsie Bailey, Emily Bridgewater, Annie Blaikie*, Thomas Bryant, Alice Baldwin*.

C—Gladys and Beryl Calvert, Sophie Cohen, Annie Chanyen, Dorothy Cooper, Ethel Cumbers, Edith Clear*, Gussie Clark, Lydia Cleary, Lilla Corbitt*, Hannah Chapman.

D—Ashley Dodd, Mai and Violet Davidson, Kitty and Violet Donaldson-Selby, Maggie Duncan, Dorothy Daintree*, Nellie, W. and Eddie Dowsett.

F—Kitty Fausset, Vincent, Olive and Mabel* Fleet, Helen, Anna and Elsa* Fox, E. Franklin Smith.

G—Alan Gardner, Ethel Gates, Dorothy*, Cicely* and Gladys Gibson, John Glassock*, Evelyn Gulston*.

H—Ina Hemmel*, Elizabeth, Hilda and Mary Hooper, Sydney Hanford*, Hetty Hill, G. Hucklesby*, Dorothy Hunt, Dorothy Havergal-Shaw*, Ella Hake, Beatrice Hastings*, Annie Horstcroft, Kathleen Hobbs*, May Hazeldine, Agnes Head*, Edith Hillier, Dorothy Hogben, Olive Hutchings. **I**—Daisy Iredell*.

J—Hilda* and Louie* Jeffery, Emily Jones, Archie and James Jensen, Walter Jeal, Betty Jacobs, Amelia Jacobson, Gladys*, and Alfred Johnson.

K—Phyllis and Marjorie Kiernan, Maurice Kalinsky, Eva Kalb.

L—Georgina Lichtenstein, Beatrice Le Mesurier*, Constance Long, Sidney and Mary Law.

M—Harvey Moore, L. and Susie Mann, Irene Mabille, Geoffrey and Sidney Martin, Peggy and Molly McArthur, Nellie, Lewis*, Arthur* and Grace* Morice, May Mills*, Margie Marston, Mabel Morris*.

N—Edith Newton*, Valerie and Eleanor Noel, Daisy and Jessie Nicholas, Emily Norris, Gerald and Hilda* Nicholls, Charlie and Dorothy McMullin. **O**—Olive Oxley.

P—Ella Pulham, Elsie Porter, Evelyn Primrose-Pechey*, Kathleen Pincott*, Dora Phillimore*, Daisie Phillips*, Maggie Pibel, Hattie* and Evelyn Peters.

R—Helen Reid, Nora Read*, Alice and Hilda Reid, Alan Richardson, Emily Rowdon*, W. Runting, Dorothy, Gussie and Marion Roach.

S—Gladys Sutton, Edgar, H.* and Constance Schaeffer, M. and Grace* Spurgeon, David and Stanley Soltau, Cicely* and Marjorie* Sherbrooke, David Seth*, Kathleen Shoosmith*, Betty Stocks*, Leslie* and Archie* Stubbs, Margery Smart*, Frances Stileman.

T—Winifred Trotter, Dora Tealby*, Frank Thompson, J. and Theodora* Thorn, Henry Thorpe, Dudley Toye.*

V—Norman Vince.

W—Kathleen, Ernest and Charles Wingrave, Gracie Winn*, Helen Webb, Lucy Warren, Greta Watson*, M. Williamson, Dorothy Woodforde*, Gertrude Williams, W. Watson*, Fanny Wheeler*, Elsie Wilkinson*, Ellen Williams, Leonard Wall, Arthur Watts, Cecile and Phillis Wright, Sarah and Annie Wood, Florence Wilde, Agatha Ward. **Y**—Gladys Young.

No. 331.—Correct answers (second list) received from:—

A—Bessie Annett, Leonard Allen, Daisy Annett*.

B—Frances Burnett*, Ella Berryman, Lucienne Brabandes, Irene, Freda and Evelyn Butlin, Marion Boyle, Dorothy Benson*, Beatrice Brouard, Dorothy* and Harold Berry, Louise Betts, Elsie Brinkworth*, Massy and Conyers Baker.

C—Hyde* and Duncan* Campbell, Winifred Collingwood, Alice Crang*, Rachel and Harold Clarke, Walter*, Maggie* and Jessie* Carter, Henry, David* and John* Colville, Ethel Cumbers, Lilla Corbitt, Dorothy Cooper, Alfred Cocking*, Catherine Clarke, Willie Cooper*.

D—Catherine, Emily*, Willie and Grace* Dempster, Ashley Dodd, Nessie Dunn, Vera Dickinson*, Marie Denizot, Violet and Mai Davidson, May Darroll*, Rachel Duff.

E—Muriel Eustace*, Alexander Elrick.

F—Phyllis Fry, Laura Finch, May, Eirene and Gwendolen Fennell, Percy Fitch*, Temperance Foskett*, Jeanne Faucon*, Louise Filhol*, Charles* and F.* Freegard, Lewis and Agnes Fullarton, F. and A. Figgis, Queenie Farrington*.

G—Dorothy Grove*, Aimee Guilbert, Norah Goodbody, Mayflower Glover, Margaret and Mary Gorrie, Alice Gammage*, Norah Glynn, Isabel and Margaret* Goudge, Dorothy Ghey.

H—Harry Hodgkinson, Kathleen Hobbs, Georgette Hoffmann*, G. Hucklesby*, Alan Hogg, Agnes Hall, Olive Hutchings, John Henderson, Henry, Winifred and Edith* Harvey, May and Sandy Handasyde, Violet Holford*, Nellie Hatchett*.

I—Isabel and Ami Inglis.

J—Ida Jackson, Lizzie Johnstone, David* and Robert Jameson.

K—Wm.,* Creina and Mima Kay, Martha Kidman*, Maurice Kalinsky.

L—Alice Lee, Gladys and Alfred Leigh.*

M—Lydia and Susie Mann, Connie Murfin*, Irene Mabille*, Nellie Mills, Leonard Medcalf, Eva McKenzie, Gwendoline Moir, Ella and Margaret* McFadzean, Alick and Jessie Morrison, Lily, Ella and John MacMurray, Marjorie* Martin, Alice and Maisie* Mackenzie, Harvey Moore, Mary, Dorothy and Margaret* Morris, John Macfarlane.*

P—Jessie, Connie, Eddie, Willie and Ada Palmer, Rosie Peppin, Enid and Kathleen Pincott, Lucy and Mabel Pelham-Burn, George Pirie, Gladys* and Isabel* Phipps, Kathleen Paisley*, W. and M. Porter.

R—Laura Ridler, Cecily, Jessie, and Elmina Roe, Olive Robinson*, Lily Realff*, G. Ravenhill*, Maggie Russell, Marion Richards.*

S—Stanley W., Stanley B., Rider, Glanvill and Flora* Smith, Germaine Schumann, Jacobs van Seventer, Gladys*, Violet*, Phyllis* and Evelyn* Shaw, David* and Stephen* Simmons, Donald Stainer, Roger and W. Soltau, Andrew, Effie*, Ellen and Florence Simpson.

T—Winifred Trotter, Margaret Tweedy*, F*. and C. Thomson Evelyn Tracey. **U**—Eva Usher.

W—Helen Webb, Violet* and Louisa* Walker, Herbert Walls*, Leonard Wall, Stewart Watson, Muriel Wilson, Queenie, Ernest and Kenrick Wakeford, Charles, Kathleen and Ernest Wingrave, Pringle Wilson*, Nora* and Ellie* Wyatt, Edith, Edward and Walter Wheeler, Sidney and Wilfred Watson.

FOREIGN LIST.

Nos. 317, 318—William* and Abigail* Gray (New Zealand) **No. 319**—Walter* and Harold* Coulthard (China). **No. 323**—M* Flo and Cuckoo* Lister (S. Africa). **No. 326**—Christa Beyers, Huldah Krige* (S. Africa). **No. 329**—Elsie Boritzer* (Turkey).

Personal.

Many thanks for flowers received this week.

I am glad to receive so many letters of appreciation in acknowledgment of prizes and certificates. There is such a number I could not answer them all personally.

Uncle Tom.

(For "Christian Endeavour Topic" and "Sunday School Lesson," see page 25.)

Children's Special Service Mission.

Mr. J. Spiers, *Horsell, near Woking,* to June 12. Mr. H. Hutchinson, *St. Leonard's,* June 6-8; *New Barnet,* June 29. Mr. J. S. Tyler, *Hayward's Heath,* June 5; *Ventnor,* June 8; *Bonchurch,* June 9; *St. Lawrence,* June 10, 11. Mr. H. Hankinson, *Ealing,* June 6; *Crouch End,* June 18. Mr. F. P. Rowe, with Caravan, *Gallowood, near Chelmsford.* Mr. E. Clark, with Caravan, *Maulden, near Ampthill,* to June 10; *Harlington, Dunstable,* from June 11. Mr. J. H. P. Cutting and Mr. T. S. Page, with Caravan, *Boxford, Suffolk.* Mr. G. Veitch, with Caravan, *Speldhurst, Kent.* Mr. F. H. Taylor, with Caravan, *Maynard's Green, Sussex.* Messrs. Hewlett and Reed, with Caravan, in *Norfolk.*

Children's Scripture Union—Portions for week ending June 14.

Sun. June	8	*Deut.* v. 1-15	Thur. June	12	*Deut.* ix. 7-20
Mon. „	9	„ v. 16-29	Fri. „	13	„ xi. 18-32
Tues. „	10	„ vi. 1-12	Sat. „	14	„ xv. 7-18
Wed. „	11	„ vii. 1-11			

Crime in Scotland.—The Prison Commissioners for Scotland have again had the unpleasant duty of calling attention to the startling growth of crime in that country. There has been an increase of over 6,000 in the committals for the year and an addition of 634 to the average number of serious crimes. The names of 634 offenders have been added to the list of "habitual criminals," forty of this number being females. It is not stated how many of the offences and crimes were directly or indirectly due to drink, but it is perfectly safe to assume that in Scotland, as in England and Ireland, the drink traffic is largely responsible for this unhappy decadence in a nation noteworthy by reason of its sterling righteousness.

"Our Daily Bread."

SUNDAY, June 8. Numbers xvii.

IT required to be determined that men cannot assume to themselves office in God's Church and service, but must wait until God designates their work and equips them for it. And this point was put altogether beyond dispute by the marvellous and apt incident recounted in this chapter. Of all the rods that were deposited in the sanctuary, it was Aaron's only that budded; he, therefore, and his house, were alone chosen to stand before God; thus one cause of dissatisfaction and murmuring was taken out of the way.

This has great significance for us. Christ is the Priest of the Church. It is his work, by the Holy Spirit, to minister in the hearts of his people on earth, and by the merit of his mediatorial work to intercede for them before the throne. And it is evident that He is well able to fulfil these offices, because the rod of his power is ever budding, producing blossoms, and bearing ripe clusters. We may still further say that all who are called to be priests unto God—and this includes the whole Church—are distinguished by the perennial fertility and beauty, by which their lives are characterized. Though they may seem to the carnal eye mere bare rods, yet they are always becoming covered by the flowers and fruits of a rich and beautiful life. "They bear fruit in old age, and are fat and flourishing."

But mind, O soul, that thou canst not bear aught of thyself. From Him is our fruit found. Oh, that by a touch of the Spirit of Resurrection, all who read these words may begin to blossom in promise, and bear fruit in practice.

MONDAY, June 9. Numbers xviii.

The opening paragraph of this chapter should be read with the closing verses of the previous one. The people seemed quite dispirited and broken; and it was therefore ordained that Aaron and his sons should bear the iniquity of the sanctuary and priesthood. In its fullest sense, this sacred office has only been perfectly fulfilled by our Saviour, who is in all points the heavenly counterpart of Aaron. Perhaps there is a sense in which all of us, who are of his house, may participate with Him in this, as we are oppressed with the sin of men, and bear it on our hearts and in our prayers—as when Paul wished himself accursed from God for the sake of Israel, and was willing to fill up in his measure that which was behind of the sufferings of Christ. How good it is to be joined unto Him, to minister unto Him (2-4).

In the following paragraph (8-20) there is an account of the provision made for the priestly family. The males were to eat of the sin or trespass offerings, and, so to speak, in this way identify themselves with the sins and failures of the people. They were to eat in the holy place, from which we learn that it is only in our holiest moments that we can come into closest understanding of, and sympathy with, our erring brethren (Gal. vi. 1, 2). The daughters of Aaron might not eat of these sacrifices, but partook of the thankofferings of the people. It is easier to enter into the joys than the sins of others. But what a princely fortune was theirs (12, 13).

The provision of the Levites was also defined. God was their inheritance. All the tithes which the people brought were theirs, but a tithe of these was their gift to Aaron and his family. Let us not fear to yield ourselves to God for his service. He cannot fail to care for us.

TUESDAY, June 10. Numbers xix.

It is interesting to find the contents of this chapter here. We might have expected them in Leviticus, but they seem a little incongruous to the story of the desert pilgrimage. Yet after all, is not this the most appropriate place, since in the desert march we are most exposed to the touch of defilement, such as needs daily purification, lest it shut us out from fellowship with God? The red heifer was intended to teach the Hebrews of their hourly liability to become polluted, and of the gracious provision made for their cleansing in "the ashes of an heifer sprinkling the unclean."

In this red heifer, trace the lineaments of our blessed Lord! "Without spot;" "wherein is no blemish;" "on which never came yoke" (this indicating the voluntariness of his service); "without the camp;" "blood sprinkled seven times" (the number of perfection). Remember that not only was the blood of Jesus shed to put away the defilement and penalty of our sins, in the aggregate, and once for all, but that his death has done two things for us beside; *first*, it secures a constant cleansing for those who are constantly being convicted of sinfulness, and, *secondly*, it makes an entire break and severance between us and our past.

The first of these benefits is set forth in the ashes, which were mingled in living water, and kept for sprinkling the unclean—blessed emblem of the blood which cleanseth us, when we confess our sins to Him, who is faithful and just to forgive us. The second is set forth in that burning without the camp, together with cedar and hyssop (the greatest and the least of the vegetable kingdom, and, therefore, inclusive of all the creation), and scarlet (which stands for the pomp and splendour of the world); so does the death of Christ cause us to die to the world—the world is crucified to us, and we to the world, and there is no longer any fascination for us in its prizes and joys.

WEDNESDAY, June 11. Numbers xx.

Again the murmuring spirit breaks out, as it had done forty years before. To the end of our life we are liable to the recrudescence of the old sins, and can never afford to sheathe our sword or relax our watchfulness. But this time Moses was to speak to the rock, not strike it, because the Rock of our Salvation was smitten only once. It is appointed unto men *once* to die, and Jesus Christ was *once* offered to bear the sin of many. Henceforward it is only needful for the dying soul to *speak* to Him, in the language of expectant faith, though in the lowest and most faltering accents, and streams of help and salvation will at once flow forth for him. It was probably through lack of faith that Moses smote the rock, instead of speaking to it. It seemed such a little thing to *speak*, hardly enough, surely, to awaken a response in the hard rock; hence he lifted up his hand and smote the rock with main force, as though his might were to do the work; and it was his lack of faith, allied as it was with impatience, that excluded the great Lawgiver from the Land of Promise.

Throughout subsequent years, this refusal of Edom to act a brother's part to the children of Israel was remembered with deep emotion. It is referred to again and again in the strongest terms by Prophet and Psalmist (Deut. ii. 4, 8; xxiii. 7; Amos i. 11; Obad. 10, 12; Psa. cxxxvii. 7).

The death of Aaron, on the borders of the land of Promise, causes my heart to turn to Thee, O glorious Priest, who ever liveth to make intercession. Since Thou hast entered on thy eternal Priesthood in the presence of God, for my brethren and for me, Thou livest ever, and I live in Thee, and for Thee, and with Thee eternally blessed.

THURSDAY, June 12. Numbers xxi.

Have you never compassed the land of Edom? It is bad enough to have to fight the Canaanite, but it goes hard to have to traverse a long, circuitous route around the land of Edom, which a little kindness on the part of our brother might have rendered unnecessary. Ah, how much Christians have had to suffer from their brethren and sisters in Christ! What discouragement, what heart-break, what faintness we have caused each other! The fiery serpents which Satan has sent among us have too often borne the likeness of our fellow-believers.

The story of the brazen serpent is perpetually fresh. It seems an exemplification of the law that like cures like. The Son of God, in the likeness of the flesh of sin, hung on the cross of Calvary, that the progress of disease and death might be arrested, and that whosoever turns to Him the look of faith, should not perish, but have everlasting life.

Near the pole of the brazen serpent sprang up the brook, around which Israel sang these sweet versicles of thanksgiving (17, 18); and we are reminded that the cross of our Lord Jesus has opened springs of Pentecostal power in this sinful world, which have been flowing ever since. Spring up, O Holy Spirit's power, in our hearts and churches with fresh energy!

Two great victories overthrew Sihon and Og, and laid open the eastern lands to the settlement of the tribes. Thus God began to fulfil his word, as He will do for all who by faith and patience are prepared to inherit his promises.

FRIDAY, June 13. Numbers xxii.

The true character of Balaam is apparent on the pages of Peter and Jude. Peter tells us that he loved the wages of unrighteousness, and Jude that he erred for reward. The rewards of divination, which Balak sent, had an irresistible fascination for him. At all hazards he must obtain them, though he wished to do so under the appearance of religion. He made the condition that he should speak only what God told him, but he was most eager to contrive that God should speak to him and through him in a manner to win Balak's hire.

If only Balaam had abode by his first answer to Balak's messengers, he would have been saved the disgrace and suffering which ensued. But he seemed to think that it was possible to alter God's mind; hence his remark to the second despatch of messengers, "Tarry ye here this night, that I may know what the Lord will speak unto me more." And when, finally, God told him that he might go, if the men came to call him, he did not wait for them to come, but rose up in the morning, "saddled his ass, and went with the princes of Moab." All the time he tried to serve two masters, and endeavoured to speak as God wished, whilst he pleased Balak, and pocketed his handsome rewards. There is no doubt as to the result, when we put God with another on the throne of our life.

How often God uses the circumstances, and even the dumb creatures, of our life to arrest us in our mad career! The Apostle Peter specially refers to this incident (2 Peter ii. 6). None of us goes to his doom without warning voices remonstrating with us. Many red lights line the track of the train before it rushes to its own destruction. It is this that makes the way of transgressors so hard, if they do despite to the Spirit of Grace.

SATURDAY, June 14. Numbers xxiii.

Notice the position of these chapters, preceding, as they do, the awful story of Baal-peor. Presently the people will be perpetrating such sins, that it would seem as though God must cast them aside; but here God is standing for them, and vindicating his choice. When they sin, He constitutes Himself their judge and chastiser; but when Balak would assail them, He arrests his hand, and through Balaam pours forth a rich torrent of complacent and elevated commendation.

Here is Balaam, standing in the presence of Balak and his princes—beside him the seven altars with their smoking embers, before him the gold and silver that had lured him from his home — endeavouring with all his might to earn the royal gifts; but he finds that no weapon that he can forge against Israel can prosper, and that the tongue he raises in judgment against the people of God is condemned. "How shall I curse whom God hath not cursed? or how shall I defy whom God hath not defied?" He saw that Israel dwelt alone as God's own peculiar possession and property, called to fulfil his purpose in the world, and impervious to blessing or curse of his. So it is with us; we are far from perfect; God knows it; but He says to all Balaams, "Touch not mine anointed, and do my prophets no harm."

And this parable is confirmed by the second: "He hath not beheld iniquity in Jacob." He gives commandment to bless, who can reverse? If God be for us, who can be against us?

F. B. M.

Prayer and Pains.

AN AMERICAN IN INDIA.

"Prayer and pains, through faith in Jesus Christ, can do anything."—*Eliot, the Apostle to the American Indians.*

MANY will remember the clear-cut expositions of Professor W. W. White in his Bible lectures, and the nervous energy with which they were given, too intense for his physical strength to have long endured.

The Methodist Episcopal Mission at Madras added to its staff, about eighteen years ago, in the person of Rev. A. W. Rudisill, D.D., a man as spiritual, as devoted to the kingdom of God, and as intense in nervous energy, as Professor White. He had had the advantage in his younger days of a training as a printer, and he had not forgotten his art when he became a pastor and a preacher of Christ's Gospel.

Dr. Rudisill is a typical American, beyond the average of his countrymen, whether as a man or a Christian. The publishing house under his superintendence is an object-lesson of what can be done by a man full of the Holy Ghost and of faith, a man of prayer and energy, unhampered by precedent, and eager to learn God's latest revelation of the forces of nature, that he may utilize them in the noblest work possible to man on earth—the communication of the glad tidings of salvation among all the nations of the world.

When I came to London fifty years ago, the first emphatic word I heard was "precedent." I was told that I must learn what were the customs of trade, for it was an important rule to do everything as it had been done before. Nevertheless, I observed that the men who succeeded were generally the men who got out of the ruts and opened up new paths for themselves—or rather who were led in new paths by the Guiding Hand of God.

Our kinsmen in America started their Transatlantic life free from precedent. The American is the Englishman *plus* members of other European nations, cut off from the past, placed in a new country, with new conditions and large possibilities, under the great law of human life that "Necessity is the mother of invention."

Our transplanted brother did, indeed, carry over with him some of his habits, which increased upon him and enslaved him. He smoked and chewed more than he had done at home. But when he became a Christian thoroughly awake to the obligation Divinely laid upon the Church of Christ that "this Gospel of the kingdom shall be preached in all the inhabited earth for a testimony unto all the nations; and then shall the end come," he began to throw aside every weight. The M.E. Church made it a condition that none of their ministers or missionaries should indulge in alcohol or tobacco, and that every member of the Church should be a pledged abstainer. No one can move among them without perceiving and feeling the benefit of the prohibition.

In 1869 I heard Alfred Cookman say, at a camp meeting in America, that after he had become a preacher, he continued his cigar. He often felt the incongruity of speaking to inquirers, with the smell of the weed in his breath and in his clothes, and his conscience was often painfully exercised. One day, with the cigar in his lips, the Spirit once more renewed his convictions, and assured him that although he might be a man of average power and usefulness, yet he never could be used with the power of the Spirit which was promised to them that obey Him. Mr. Cookman thought the cost of his idol too great, put it under his heel, and never smoked again. His remaining years of testimony were full of spiritual power, and he died saying the words preserved in the hymn, "Sweeping through the gates, washed in the blood of the Lamb."

There are few men of business, however up-to-date their management may be, who would not learn some useful things by spending an hour in the M.E. Publishing House at Madras, with Dr. Rudisill to explain his methods and their results. In eight years he mastered arts and sciences which ordinarily require forty years, in not half of which arts would one man in a thousand ever dream of attempting to become proficient. He has received certificates from experts in photographic processes, testifying that some of his work, after a brief time of study and practice, could not be distinguished from that of their best artists.

REV. A. W. RUDISILL, D.D.

It was found that the printing-office with its machinery came under the provisions of the Indian Factory Act, and alterations were required to be made under very pressing conditions as to time. This is Dr. Rudisill's account of what happened:—

To have this change made speedily I thought the only way out was to enlist the services of a skilled machinist. But I had had, a few months previous, a bit of experience. I had engaged one who, instead of really helping me with a calm delight and inflexible constancy, proceeded to extract rupees, and I was compelled to take up and complete the unfinished work.

I shuddered inwardly at the thought of being in the teeth and claws of such a rupee extractor a second time. Still, as it was the hottest time of the year in torrid Madras, and in addition to all other duties I was pastor of Vepery Methodist Episcopal Church, I did not feel like assuming this undertaking.

I called to see the manager of a large machine shop, and after stating what was needed asked him how long it would take. He explained that the first thing to do was to give out the contract for digging the ditch and carrying out the dirt; then the next contract would be with the stonecutters and the bricklayers; the bearings must be prepared, beltings lengthened, counter-shafting readjusted, a number of machines moved and reset, and numerous unforeseen things were to be done. Therefore it would take from four to six weeks. From past experiences I knew this meant at least two months of rupee extracting.

It was useless to urge that we were printing a weekly paper, were crowded with reports which could not be delayed, and such a lengthy interruption could not be thought of.

Without stopping to think what it meant, I said, "I can do it in one night without stopping the machinery." He looked at me as though I had said I would climb to the moon or something equivalent to it. I left that manager with a determination to do it in the time I said, if possible.

After a thorough study of what was to be done, and then mapping out the work for every hour, I put on nearly one hundred men to do this work, and from 4.30 a.m. one day to 8 a.m. the following morning, the shafting was lowered and the machines all running without interrupting the regular running of the Press. But through that scorching heat I never left the work until it was finished. Not only was the machinery running, but the rubbish was all cleared away.

When my machinist friend saw what had been done, he exclaimed, "Oh that's the way with you Americans!"

Moving rapidly through these million-peopled States of India, some under British, some under native rule, we have been profoundly impressed with the magnitude of the work to be done; the yearning of God's heart that it should be done; the imperative command of our Lord to his Church that it must be done; the ample provision of means and power for its accomplishment.

As Great Britain gladly avails herself of the inventive genius of her American sons in their varied machinery, may we not observe their ways when, under the guidance of God's Spirit, their wisest and ablest men strike out new paths and attain new results. And if we choose old paths, let them be the old paths of apostles and prophets, paths to walk in, not to stand still in and stop the way. And indeed the new country has plenty of new paths of men teaching perverse things, to draw disciples after them, paths carefully to be shunned.

The first and chief idea of Dr. Rudisill, before he came to India, and ever since, has been to spread throughout India and the world Bible booklets of 16pp., about two by three inches in size, containing small portions of the Word of Life, in every language in which that Word is printed.

This is one of the best and safest investments possible for those who wish to spend their money in extending the Gospel of God. The interest of the money is guaranteed by the Bible Booklet Society to be devoted to the free distribution of Bible Booklets, the principal forming an Endowment Fund.

By a combination of photo-engraving, electrotyping, booklet-binding machines, and the Hoe printing-presses, they can be turned out at the rate of one million six hundred thousand pages per day. Our friend, Rev. F. B. Meyer, wrote of these booklets in these columns in 1899:—

Thus mines are being laid throughout the land, by which the hoary systems of idolatry are being disintegrated, as the ice of Polar regions by the genial influences of the spring.

The work has the admiration of all who have examined it. One dollar will pay for the circulation of 50,000 pages. Communications or contributions may be made through The Christian.

R. Cope Morgan.

*The Plan of the Ages.**

By Rev. E. W. BULLINGER, D.D.

"THE PURPOSE OF THE AGES."
(Eph. iii. 11, R.V. margin.)
"THE DISPENSATION OF THE FULNESS OF TIMES" (Eph. i. 10).
Isa. xiv. 24. Acts xv. 18.

A | The Primal Creation. The first heaven and the first earth. Gen. i. 1. ("The world that then was," 2 Pet. iii. 6.)
B | Satan's First Rebellion. Gen. i. 2. (See Isa. xlv. 18.) "Was" see Gen. xix. 26; Ex. xix. 15; Jer. xlviii. 6).
C | The Earth Restored and Blessed. Gen. i. 2; ii. (See 2 Pet. iii. 7. "The heavens and the earth which are now.")
D | Satan Enters, and Consequence. Gen. iii.
E | Mankind Dealt with as a Whole. Gen. iv.-xi. 30. ("Man's Day," 1 Cor. iv. 3-5.)
F | The Chosen Nation Called and Blessed. Gen. xi. 31-Malachi.
G | The First Advent. Rom. xv. 8. The Gospels. "The days of the Son of Man." Luke xvii. 22.
H | The Church Taken Out. The Epistles.
H | The Church Taken Up. 1 Thes. iv. 13-v. 11. Compare Mic. v. 2 with Zech. ix. 9.
G | The Second Advent. Rev. "The Day of the Lord." Isa. ii. 11, 17. Joel ii. Matt. xxiv.
F | The Chosen Nation Re-called and a Blessing. Rom. xi. 11-36. Acts xv. 16. Jer. xxx., xxxi. Isa. lxi., lxii. Zech xii.-xiv.
E | Mankind Dealt with as a Whole Joel iii. 2. Matt. xxv. 31-46. Rom. xv. 8-12. Acts xv. 17.
D | Satan Bound, and Consequence. Rev. xx. 1-3.
C | The Earth Restored and Blessed. Rev. xx. 4-6. Isa. xxxv. The Millennium.
B | Satan's Final Rebellion. Rev. xx. 7-10.
A | The New Heavens and the New Earth. Rev. xxi., xxii. 2 Pet. iii. 12, 13. "The Day of God." (The "Third Heaven" and "Paradise." 2 Cor. xii. 2, 4. Compare 2 Pet. iii. 6, 7, and 13.)

"The Times of the Gentiles." Luke xxi. 24. Dan. ii. 31-47. Rom. xi.

IT is written in Acts xv. 18, "Known unto God are all his works from the beginning of the world." It was not left for the ages and dispensations to shape themselves, for God left nothing to chance or accident, but all is foreseen, foreknown, and foreprovided. We have all been pained by the creed of the late Cecil Rhodes. Yet one fundamental truth lay at the bottom: that the great and important thing for all who live in this world is to find out the line upon which God works, and to get on to that line. He knew not where to find that line. He had studied history, and observed nations, but he knew not the Word of God. It is in the Scriptures alone that we can find out how God works, and the line along which He works.

In Isaiah, xiv. 24, we have these blessed, assuring words:—"The Lord of Hosts hath sworn, saying, Surely as I have thought so shall it come to pass; and as I have purposed so shall it stand." We have to discover what it is that God is said to have thought, and what it is He is said to have purposed. So we take a view of the whole contents of Scripture, having the scope of the whole Bible before our eyes. Each portion of the Word of God we should be able to put into its proper place, saying, "This goes into that age, or this dispensation."

(A) The Primal Creation (Gen. i. 1) occupies only the first words of the Bible:—"In the beginning God created the heaven and the earth." What that primal creation was no one can tell. How long it existed none can know. In 2 Peter iii. 6, it is spoken of as "the world that then was," the common interpretation being that it was the world before the flood. So we read in the fifth verse: "By the word of God the heavens were of old, and the earth standing out of the water and in the water." It was overflowed with water and covered with the deep, and in some way, and for some reason, became a ruin.

(B) Satan's First Rebellion (Gen. i. 2).—Before we come to this, we have to speak of a person introduced to us in chap. iii. in his activities not having a sphere of crimes and immoralities, but a religious sphere, controverting the word of the living God. There is no record of his fall in that chapter. He fell through pride, for that is spoken of in 1 Tim. iii. 6, "Lest, being lifted up with pride, he fall into the condemnation of the devil." There seems to be no other place for that fall but between the first and second verses of the Bible.

(C) The Earth Restored and Blessed (Gen. i. 2; ii.).—We do not know how long the primal creation lasted. For geologists who wish to settle it there is all the space they can desire. So we place a large full-stop after the first verse, to separate the first creation from the world that now is. Satan's first rebellion takes us to chapter iii. Then we have man's ruin. We are not told how long the rebellion lasted, for this history is very much condensed. We are too much inclined to feel that the things happened as rapidly as they are read; but this chapter tells us how the restored earth previously became a ruin.

(D) Satan Enters and the Consequence (Gen. iii.).—He deceived our first parents as to the word of God—"Hath God said?" "Ye shall not surely die." You may notice how Eve had prepared the way for being deceived. In repeating God's injunction she first omits a word, then adds a whole sentence, and then alters another word. Answering the tempter the first time, she omits the word "surely"; afterwards she adds a whole sentence, "neither shalt thou touch it"; then changes a certainty into a contingency, and instead of "Thou shalt surely die," said, "*lest* ye die."

REV. DR. BULLINGER.
From Photograph by Mr. W. W. Winter, Midland Road, Derby.

(E) Mankind Dealt with as a Whole (Gen. iv.-xi.)—This takes us to the end of chapter xi. All through the intervening chapters mankind is dealt with as a whole.

(F) The Chosen Nation Called and Blessed (Gen. xi. 31-Mal.)—Then God made another nation. He took a man from the nation and made a chosen nation, and the remainder of the Old Testament is the history of that people. God said to Abraham: "I will bless thee, and thou shalt be a blessing." But Israel was not a blessing, and failed to make a right use of the gifts of God. When One came as the Son of Abraham and David, they were ready to say, "This is the Heir; come, let us kill Him, and seize on the inheritance." And you find that it was the religious section of the nation that did this; while professing to be very religious and punctilious, they rejected and crucified the Son of God.

(G) The First Advent (Rom. xv. 8).—If we want to know why the Lord Jesus Christ came into the world, most Roman Catholic books will tell us that He came to found the Church: that He appointed Peter to form the Church. You have two Scriptures in the Gospel of St. John concerning Christ's coming: "I came not to judge the world;" "For judgment I am come into this world." The one has relation to purpose, and the other to result. He came not to judge, but it was impossible for the perfect Son of Man to stand on the earth and not judge. As the result of his rejection, and the events which took place, He caused the Church to be founded. In Romans xv. 7, 8, we have the exact purpose of his coming into the world. "Christ received us to the glory of God. Now I say that Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises made unto the fathers." He manifested and proved the Word of God. As Sir Robert Anderson has pointed out, it was not because He wrought miracles. Anti-Christ would work miracles, but Anti-Christ's miracles could only prove the truth of God's Word, and not its Divine meaning. But the miracles of Christ were the identical miracles that were promised. So that the Gospels, instead of being the beginning of the New Testament, are the conclusion of the Old. The Old Testament had been full of promises of the coming of Christ and the setting up of his Kingdom, and the Gospels and solemn records of the King and Kingdom close the Old Testament history.

(H) The Church Taken Out.—This is where we are to-day. The object of the Gospel is not to convert the world, but to take out the members of that body of which Christ is the glorious Head in heaven, and they the members of it on earth. We get some light on this subject in Ephesians iii. 8, 9, 10. You must remember that whenever you have the word "purpose," you are taken back before the primal creation; whenever the Church is in question it is "before the foundation of the world;" whenever the Kingdom is in question it is always "from the creation of the world." When we come to the Church, and the secret which was "hid in God," we have it "according to the eternal purpose which He purposed in Christ Jesus our Lord." So we speak here of the purpose of God with regard to the Church. God is making known to angelic powers something of his manifold wisdom. And what is the lesson which He is teaching them? He is teaching them this great truth—that all things exist through Christ; all things exist, and consist, and are held together, by Him. Apart from the Creator no created being can stand for a moment. Satan fell; man, placed in a position of wonderful privilege, was standing alone, but fell. Mankind fell by the judgment of the flood, and the judgment of the division of tongues. Then God created another nation, but Israel did not stand. Now the Church is being taken out. Will the Church stand? Yes; because it is in Christ. He can take the Church and use it as an object-lesson for angelic principalities and powers in heaven, showing to them that no created being can stand apart from the Creator.

(*H*) The Church Taken Up.—So this body of Christ is being taken out. What is the hope of this body? When are we going to get back to the new heavens and the new earth? We are waiting for the Lord to descend in the air to take his people to Himself, and be "for ever with the Lord." It is important to notice the distinction between the Church taken *out*, and the Church taken *up*. Let us imagine ourselves to be a company of godly Jews before the first Advent, looking for the consolation of Israel. We imagine we are reading in Micah v., "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be Ruler in Israel." So we say we must keep our eyes on Bethlehem, for it is perfectly clear that it is there the Messiah will appear. But we read on, and in Zechariah we find—"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee." In one place it is Bethlehem, and in another Jerusalem. May we not have here an exact

* Bible Reading delivered at Mildmay Conference.

picture of the Church being taken up? We are waiting for Him to come forth from the Father's presence.

(*G*) The Second Advent.—From 1 Thess. v. 1 we learn that the taking up of the Church does not depend upon times and seasons, but wholly upon movements of the Lord Jesus Himself. "For yourselves know perfectly that the day of the Lord cometh as a thief in the night." When He comes for his people, it is not the day of the Lord (which is a day of darkness and wrath), but the day of Christ. Now notice the change of pronouns which follows: "For when *they* shall say, Peace and safety; then sudden destruction cometh upon them . . . and *they* shall not escape. But *ye*, brethren, are not in darkness that that day should overtake you as a thief. *Ye* are all the children of light."

(*F*) The Chosen Nation Recalled and a Blessing.—Israel was intended to be a blessing, but failed. The nation will be recalled and "build the old wastes; they will raise up the former desolations, and repair the waste cities, the desolations of many generations." "Ye shall be named the priests of the Lord; men shall call you the ministers of our God. Ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves."

(*E*) Mankind dealt with as a whole.—Here you have the chief events of the Apocalypse. Mankind is to be brought into subjection and dealt with as a whole after Israel is recalled.

(*D*) Satan Bound and the Consequence.—We cannot imagine the awful condition of the world under the super-human power of anti-Christ, nor can we imagine what it will be when Satan is bound.

(*C*) The Earth Restored and Blessed.—This brings us to the days of the Millennium (Rev. xx. 4-6; Isa. xxxv.).

(*B*) Satan's Final Rebellion.—Why must Satan be loosed? For God to finish the lesson He is teaching the angelic beings—that none can stand apart from Christ. Israel will stand, and never fall. What about mankind? Will they stand? No, for glory cannot do what grace has not done. The moment Satan is loosed they listen to his words, and he deceives them. As thoroughly as he deceived our first parents he deceives mankind, proving that none can stand apart from the Creator. The Church will stand because it is in Christ, Israel also.

(*A*) The New Heavens and the New Earth.—So we end where we began, to find out the line along which God works and get on to that line, looking for "a new heaven and a new earth wherein dwelleth righteousness," and waiting for God's Son from heaven, to be taken up into glory.

Dublin Believers' Meetings.

ONCE more we have been privileged to hold a three days' conference at Merrion Hall, Dublin, commencing Tuesday, 27th ult. As in years gone by, they have proved times of refreshing blessing to many Dublin Christians, as well as to those who came from England, Scotland, and the country parts of Ireland, and the hearty fellowship and warm brotherly spirit was very manifest and appreciated by all. At the preliminary prayer meeting on Monday evening a loving message was read from Mr. Robert C. Chapman, of Barnstaple (in his 100th year).

Amongst other brethren who ministered the Word of God were Dr. Neatby, Messrs. Alexander Stewart (of Glasgow), A. J. Holiday, Alpheus Wilkes, George F. Trench, and F. S. Arnot. On the afternoon of the first and second days special subjects for consideration were arranged, and the third afternoon and evening were devoted to accounts of missionary work, when brethren from China, India, Straits, Central Africa, and the Argentine spoke. Mr. Alexander Stewart gave the closing address, speaking specially to young Christians on the subject of progress in the divine life as set forth in the Epistle to the Philippians.

One interesting incident during the meetings was the cordial interchange by telegraph of messages of greeting between the Irish Baptist Association (then meeting in Dublin) and the Believers' Meeting in Merrion Hall.

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Southsea Convention.

THIS annual convention, which for seventeen years past has been convened by the late Rev. F. Baldey, was held this year in the "Welcome Mission," Portsmouth.

It commenced with a prayer-meeting on Saturday evening, May 17. This was led by Rev. F. Paynter, of Guildford, who gave an address on "The Fulness of the Blessing of the Gospel of Christ."

On Sunday there were four meetings. At the first Mr. Paynter took for his subject 2 Kings iv. 1-7. He said: "The Lord wants all you have in order that He may give you all He has for you. The widow had but one thing, and believing God's wonderful promise, she gave it, and although her neighbours might laugh at her collection of empty vessels, she obeyed God, and He gave her enough to pay her debts and for herself and sons to live on. Thus, if you give the Lord your all, He will fill you with the fulness of his Spirit, so that you are not only abundantly satisfied, but overflow in blessing to others."

In the afternoon, Mrs. R. C. Morgan, who has lately visited India, gave a very pathetic account of the condition of that land, especially dwelling upon the famine-stricken districts. Mr. R. C. Morgan followed, pressing the great need for workers and help in prayer and money. In the first evening service, Mr. R. C. Morgan gave a very striking evangelistic address upon "Poisoned Man and the Antidote." In words of earnestness and power he illustrated and enforced his subject from the eight signs given by Jesus Christ and recorded in St. John's Gospel. At the later meeting, Rev. F. Paynter spoke upon "The Fulness of the Spirit."

On Monday afternoon, both Mr. Morgan and Mr. Paynter spoke, and in the evening Revs. W. G. Pope and F. Paynter. This meeting was followed by one for quiet waiting upon the Lord, which was a season of great blessing.

On Tuesday, Rev. J. Gregory Mantle gave an address on "The Siege of Jericho." He said Joshua vi. 1 was Jericho to the eye of sense, while verses 2-7 represented Jericho to the eye of faith. Each one has a Jericho. It may be in your nature: remember the Saviour from *all* sin is Jesus Christ. It may be in your home: remember the prayer of faith can fell the walls. Don't get weary in going round; pray on, and the orders for the shout of victory will surely come, and your Jericho will fall.

In the evening, Mr. Mantle's subject was "The Art of the Potter." His key texts were Jer. xviii. 2-6; Isa. lxiv. 8; Rom. ix. 21. Rev. J. J. Luce followed on Rom. vi., "Dying with Christ." He dwelt particularly upon three words, "knowing, reckoning, yielding."

On Wednesday, Rev. A. D. Cope spoke upon "Progress in the Christian Life." Rev. J. J. Luce followed with "Quench not the Spirit." He said that the message that had come to him during the Convention was from the last speaker: "I can suffer, but I cannot sin; I can die, but I cannot sin."

In the evening the Bible readings were given by Captain Riley and Rev. J. J. Luce. The closing address on Thursday was given by Rev. W. L. Brimmell, chaplain of H.M. Forces. The seasons of quiet waiting upon the Lord were especially helpful, and many testified to definite blessing.

Thomas Hogben.

London Spectacle Mission Society.—During recent years the number of applicants for relief to the London Spectacle Mission Society has greatly increased, last year no fewer than 1,516 applications being made. The ninth annual report indicates the efforts which are being made to meet these growing needs. A new departure last year was the opening of a centre in North London. For this purpose the vicar of St. Anne's, Finsbury Park, has allowed the use of the church room in Palmerston Road. Although only in its infancy, the centre promises to become as useful and self-supporting as the other branches. There are now four working centres of the Mission in London, and the gratitude of the applicants for spectacles is often expressed in words of touching testimony to the benefit and relief obtained. Miss C. Waring, 197, Sutherland Avenue, Maida Vale, W., continues her duties as secretary.

Mrs. Meredith's Institutions.

AT the annual meeting in support of the well-known institutions associated with the name of the late Mrs. Meredith, each of the three departments were dealt with in turn, each being supported by its own chairman and speaker.

THE PRISON MISSION.

First came the report of the Prison Mission carried on at Clapham Road. Rev. G. W. Keeling naturally made reference to the losses sustained by the deaths of the esteemed founder, Mrs. Meredith, and of that earnest supporter of the home mission work, Lord Rookwood. Mr. Keeling showed that the simple but effective principles which have resulted so encouragingly in the past are well maintained:—(1) work for every woman; (2) sufficient pay to enable each to support herself, the whole operations, of course, being carried on a Christian basis. Applications are continually received from prison governors and chaplains who desire to secure admittance for cases. In all 126 women were employed during the past year, while many Gospel and temperance meetings were held, with fruitful results.

Sir Robert Anderson, who presided, spoke highly of efforts put forth, and showed that their value received the cordial recognition of the Home Office. Proceeding, the speaker said that, face to face with practical need, such as that of discharged prisoners, philanthropy must not evaporate in sentiment. Perhaps there never was such a shallow age as the present, but let not that hinder or discourage in meeting the claims of the suffering and sorrowful. The secret of success in life is practical dealing with details; the world is full of people who are always going to begin "to do something." Here is a woman discharged from prison; who is going to help her? Oh, everybody. No, "everybody" means "nobody." She is going to be helped by the woman who is actually there at the prison gate, to receive and welcome her. She is then treated, by this organization, not as a prisoner or a nun, to be kept shut away, but is provided with work whereby she may support herself, and all with the aim that she may go on to a new life.

Sir Mark Stewart, M.P., who followed, said that the principles of the mission have been taken up in various parts of the world, notably in Canada, where an extended system is carried on with splendid results.

PRINCESS MARY VILLAGE HOMES.

The children in the admirable Homes at Addlestone are gathered from various sources. Some are the children of criminals; others are committed by magistrates or brought by police court missionaries; while yet others are rescued by Christian workers from circumstances fraught with moral danger. No fewer than 182 have been helped, taken in, and trained for domestic service during the year. Speaking from the chair, Lord Aberdare pointed to the contingent of bright young girls from the Homes, who were present in the meeting as excellent testimony to the value of the work.

THE LEBANON NURSES.

Rev. Francis Paynter, who presided, spoke earnest words in behalf of the Balkleen Lebanon Nurses' Mission, and Mr. Keeling gave a very encouraging account of the medical operations. Patients go to the hospital from long distances, and the buildings are greatly needing enlargement. Pastor W. Fuller Gooch, summing up the afternoon's proceedings, described the institution as "evangelical throughout."

Aged Dissenting Ministers. — The annual meeting of the Society for the Relief of Aged and Infirm Protestant Dissenting Ministers was held at the Sunday School Union House, 56, Old Bailey, on Tuesday, last week, the chair being occupied by Mr. W. Lepard Smith. The report showed an income for the year of £1,031, and an expenditure of £889, £846 of which was distributed among seventy-four aged and infirm ministers. The secretary of the Society is Rev. P. G. Scorey, Perryfield Road, Crawley, Sussex.

Welcome Home to Dr. Harry Guinness.

An additional interest attached to this year's anniversary of the Regions Beyond Missionary Union, held at Exeter Hall on Monday, opportunity being taken of the occasion for extending a hearty welcome to Dr. Harry Guinness on his return to the homeland. The afternoon meeting was under the presidency of Mr. T. A. Denny, and was a season of rejoicing as well as thanksgiving to God for the favour and sparing mercy which He has caused to follow his servant while abroad.

In the course of a few genial remarks the chairman recalled his early associations with the Guinness family and their devoted labours, and made touching reference to the painful and protracted illness through which Dr. Harry passed last year.

A FRUITFUL YEAR.

The report of Harley College, read by the the principal, Rev. Forbes Jackson, M.A., was of an encouraging nature. A special feature of the year had been the training of all the students at the one centre, Cliff College being no longer used for that purpose. Both in their studies and the preaching of the Gospel the students have given general satisfaction. The course has been extended from three to four years, the young men in the college during the year numbering forty-nine. More applications for the services of the men for supplying pulpits have been received than in any former years, and in addition to these engagements the students have carried through a number of open-air missions. Of the students who have completed their training and settled in the foreign field during the year, some have gone to South and North Africa, the backwoods of Canada, and South America. Three German students have received appointments—two to labour in East Africa and one to work among the Cameroons. Others have gone to Argentina, India, the Congo and China.

Rev. E. H. Ellis, pastor of the East London Tabernacle, followed with cordial words of welcome to Dr. Harry Guinness. Being in Adelaide during Dr. Harry's mission there, he had had opportunity of witnessing some of the remarkable gatherings which had taken place, and the cheering results which followed, hundreds being dealt with in the inquiry rooms. Having spent ten years in the Colonies, Mr. Ellis spoke with some assurance of many hopeful features of Colonial church life. Turning to the homeland, he spoke of the deplorable conditions under which the poor of the Metropolis live, and strongly denounced the sweating system and kindred evils.

It was with considerable satisfaction that Rev. F. B. Meyer announced the fact that the year closed with the institutions free from debt. The £3,000 needed to complete the cost for the new steamer had been raised in Australia through the efforts of Dr. Harry Guinness, and the vessel is now being reconstructed on the Congo. The cost of furnishing, &c., has yet to be met.

"WHAT HATH GOD WROUGHT?"

With remembrance of the past year's experience, and the restoration of his son, Dr. Grattan Guinness was led to exclaim, "What hath God wrought!" He recalled the circumstances of the inception of the college, and the unique growth of its institutions, until over a thousand workers have gone forth into fifty different countries. Quite an ovation awaited Dr. Harry Guinness, and some minutes elapsed before he was allowed to speak. His first word was a request that the great audience should join him in singing the familiar chorus, "I believe God answers prayer." This having been done with much heartiness, the speaker related the circumstances which led up to his going abroad for the purpose of regaining his lost health and strength. God had a higher purpose for that voyage to serve, and one outcome had been the adding of some two thousand souls to the Church. Many hearts were touched as he vividly pictured memorable scenes witnessed at the gatherings in Geelong, Sydney, Melbourne, Tasmania, &c., and proceeded to cite some incidents of fervent solicitude for the unsaved on the part of converts. One notable feature of the Geelong Convention and the evangelistic mission of Dr. H. Guinness was the remarkable and unseen working of the Holy Ghost, with the absence of any strain or unreasonable effort in the presentation of the Gospel. In several instances whole families passed from darkness to light.

Another meeting was held in the evening, when addresses of welcome were given, and Dr. Harry Guinness spoke on "Harvest work in Australia and New Zealand."

The St. Giles' Mission.

The meeting of the St. Giles' Christian Mission, which to many is chiefly known through its far-reaching work on behalf of discharged prisoners, took place at the Mansion House on Monday afternoon. Mr. Sheriff Marshall, in place of the Lord Mayor, presided. Alderman T. V. Strong, in a concise statement in regard to the work carried on, said the facts and statistics were both satisfactory and cheering. Reference was made to the time—about ten years ago—when the accounts showed an adverse balance of over £1,000. The close of 1891, however, showed a credit balance of £2,548, including a legacy of £2,000 which had been invested. It was maintained that the figures speak volumes in regard to the painstaking way in which the funds have been expended. The mission had also been extended, and had made good its claim for continued support. It would be a poor return for the workers' efforts if there was any falling off of supplies, and debt had always been dreaded as a veritable plague.

In some extracts from the annual report, it was remarked that the work showed the grace of continuity. One year was very like another; but a work which had to do with many thousands of the poor was sure to have facts and incidents associated with it which were of interest to such as were optimists rather than pessimists. The Gospel is preached at all times, and is recognised as the one remedy for sin. The large number of voluntary helpers are hard-working people, who count it a privilege to show that they have been "saved to serve."

AT THE PRISON GATE.

As regards the prison gate work which had been commenced in 1877, an average of 20,000 men and lads had partaken of a free breakfast during the week-day mornings of each year. That meal was not pauperising, as some suggested; it rather bore witness to the fact that someone had been thinking of, and providing for them, and were anxious for their welfare. These breakfasts, and Mr. Wheatley's visits to the prisons, helped ex-prisoners to get into honest employment. Much is also done to relieve the misery of the wives and children of prisoners In dealing with friendless juvenile offenders they began as near as possible at the beginning, and assistance had been given to thousands of boys who had been in danger of becoming permanently vicious and criminal. If this one branch alone had been engaged in, the mission would have had a strong and important claim on the sympathy and financial support of all who are anxious for the creation of honest citizens. An average of 500 boys were annually received into homes; while as many homeless and destitute women are also cared for. During last year 20,956 discharged prisoners were provided with a free breakfast; 5,085 signed the temperance pledge; 4,836 were assisted to obtain an honest footing in the world; and 311 convicts were also assisted on their release from penal servitude. The more general work included the holding of 4,167 Gospel services.

The Chairman congratulated Mr. Wheatley on the large number of friends at the meeting. Excellent work was being done; and it was a very great satisfaction, that all was so well carried on. The number relieved, or assisted, showed what kind of work was being done, and it had the sympathy of the Lord Mayor. Speaking as the treasurer, Mr. F. A. Bevan moved the first resolution, having reference to the blessing which had attended the work, especially during the past year. He was personally acquainted with the work, and had watched it for years. The Mission was not in favour in some quarters; but when he had asked for explanations he had learned that there was fullest sympathy with what was done for discharged prisoners; what was not so appreciated was the way in which destitute people were relieved; but when further explanations of that complaint were asked for no answer was returned.

The resolution was seconded by Sir Robert Anderson, who also referred to the criticisms, which sometimes might be hypercritical. If the work was done, not as a fad, but in an earnest manner, they must not pick holes. He commended the work on two grounds, first, its aims, and secondly, on account of the personality of Mr. Wheatley, the value of whose efforts among the young could not be exaggerated.

Other speakers were Sir W. H. Quayle Jones and Sir James Vaughan. Mr. Wheatley also made a brief statement. They had made no alteration. If a case was deserving it was relieved; if not, it was turned away. In regard to the criticisms, he thought that those who did their work honestly had no time to find fault with others. He thanked the friends for coming, and he also thanked those employers of labour who helped them by taking their boys.

The Navvy Mission Society.

A very gratifying report of successful effort was presented at the annual meeting of this organization, held at the Church House on Thursday, Rev. B. S. Tupholme (Rural Dean of Ealing) presiding. The question of maintaining sufficient annual income for the work was shown to be an anxious one, and the committee felt it necessary to resolve on the dismissal of two of its missionaries. On hearing of this, two friends of the Society made a generous offer of £50 to obviate this necessity in one case.

Numerous openings for extended work are now before the Society, and some of the greatest contracting firms in the country are liberally helping, and the men are also contributing in various ways. The committee call attention to the great works for railway communication across London which will bring so many navvies to the Metropolis, and the need which arises for giving thought to their spiritual interests. Reference was made to numerous interesting cases of navvies, whose lives under God have been transformed through the Society's work in England, and have become centres of good influence in the Colonies.

After the Chairman had acknowledged the hearty support the Society receives from contractors, Canon McCormick contrasted the spiritual destitution among navvies in former days with the more adequate provision now made for them by the Society. Encouraging accounts of the direct work of the Mission were given by Colonel H. V. Hunt and Rev. R. Grimston.

Good News for Christian Tourists.

The Christian Tourist Association will meet a long and keenly-felt demand. In these days of extensive travel it is particularly refreshing for spiritually minded people to find opportunities of mingling pleasure with edification, freed from associations that are out of harmony with their higher aspirations and ideals. Freedom from questionable entertainments, abstention from Sunday travelling, Bible readings and Christian fellowship, the visiting of mission stations, are among the advantages placed within their reach, to which, we assume, may be added strictly temperance principles. These are high aims not always easy to realize when persons drawn from the four winds are thrown together; as it is frequently found that some, not entirely in sympathy with such restrictions, will join similar parties for the sake of the economical advantages afforded. But the management of this new association is sufficiently strong to take a firm stand and hold its ground, and herein will be found an important element in its success. The office is at 10, Paternoster Row, E.C., where full particulars may be obtained of the secretary.

THE MILDMAY CONFERENCE.

MAY 27-29.

AFTER the opening session, an account of which appeared in our last issue, the attendances in the large hall were fairly maintained. The Hon. R. Moreton presided, in the absence of Lord Polwarth through bereavement, and the various speakers were heard with warm sympathy, the afternoon Bible-readings being a deeply interesting feature. The subject of the Conference was "Things Concerning the King." The daily themes were—Tuesday: The King Predicted; Wednesday: The King Rejected; Thursday: The King Crowned.

TUESDAY.

The King of Love.

By Rev. J. M. WILLOUGHBY.

THE people of Israel felt, and you and I feel, that what we need is no abstraction, but a Person who will reveal Himself as Leader, as Ruler, and as King. If the conception becomes narrower as we draw towards the climax—the Son of Man, the Son of Abraham, the Son of David, the Son of God—in another sense it becomes exceedingly broad. What is promised implicitly in the earlier part of the Old Testament, becomes very full in the later part; so that the difficulty is not to tell what the Old Testament says concerning the Son of David as the Messiah and King, but rather to discover how to put the leading lines of that Kingship. One text I think is really sufficient, without making reference after reference—Luke i. 31-33. I have sometimes thought that the term higher criticism was a bold one; but I have chosen the criticism of the Angel Gabriel on the Old Testament, and I shall call that the highest criticism.

I. *The typical import of the history of Kingship in the Old Testament.* There can be no greater mistake in Bible reading—especially Bible reading with the right object, finding its spirit in the testimony to the Lord Jesus Christ—than to restrict prophecy to a few expressions or texts. I am not depreciating these texts for a moment. I have often felt like the Ethiopian eunuch when he took the fifty-third chapter of Isaiah and asked, "Does the prophet speak of himself or of some other man?" I find sufficient testimony for head, for heart, and for conscience to make me rejoice in God my Saviour. On the other hand we have the example of the New Testament for seeing far more than that in the Old Testament, a book which is itself a prophecy of the King. The serpent lifted up in the wilderness and the manna are types of Christ—nay, He claims them Himself. The Epistle to the Hebrews may be called the happy hunting ground of those who wish to see how the Holy Spirit interprets the Old Testament and finds Christ therein.

THE COMPLETION OF THE INCOMPLETE.

Christlieb looks at the God of Abraham, who offered up his only beloved son Isaac; at the God of Isaac, who was content, unmurmuring, to be offered up to God; at the God of Jacob, who was the founder of the first Israel—and finds there a reference by type to the blessed Trinity. We look down the pages of the Old Testament and find such striking things as this—Moses, incomplete, followed by Joshua, whose name is Jesus; Elijah, incomplete, followed by Elisha, whose name is "My God is Salvation"—types of that fulfilment which was seen when John the Baptist, incomplete, was followed by the only complete One. Teaching about kingship is wonderfully complete in the Old Testament. You can divide the Old Testament as a prediction of the King into three—Prophecy, the Revealer; Kingship, the Ruler; Priesthood, the Mediator: and these may be summed up in the word, Redeemer.

The first king was given to Israel on the demand of the people, and they were very much rebuked for making the demand. Yet in Deut. xvii. 14, we find that the kingship was all being prepared for beforehand, that there was in the mind of God the foresight of this kingship being established at some time. I suppose I shall be considered by the critics foolish for saying that Deuteronomy is before the first Book of Samuel; but I am content to be foolish in the company of our Lord Jesus Christ. I have thought that our friends who so severely criticise the Old Testament do not credit the powers for evil with great perception; for in his use of the Old Testament the devil showed that he was no higher critic. I feel very sad that such acuteness, so much ingenuity, should be spent in striving to turn the Sword of the Spirit into Brummagem tin-plate; and we can only hope that in the end all this will be turned into vindication of that which they now assail.

THE FAILURE OF THE EARTHLY KINGSHIP.

God had provided for the kingship beforehand, yet when the people demanded a king they demanded wrongly. They were anticipating his will; and so they got a king not after God's heart, but one after their own heart. When Saul the failure had finished his time, came David, chosen of God, to fulfil God's Word. Perhaps the most striking thing in the history of the kingship of Judah and Israel is its failure. No sooner was the son of David set upon the throne than, in spite of his Divine wisdom, which he neglected, idolatry was tolerated in the land, and his injudiciousness alienated the greater part of the tribes from their allegiance. We find Jehoshaphat striving to remedy the evil, but though there were several good kings they never did set it right.

Even a king like Hezekiah, with the help of an Isaiah, was unable to touch the heart of the people; and, climax of climaxes, a king like Josiah could for his own sake only die to be happy. His reformation was inwardly so rotten that even while he lived the prophets could see no hope in it. Why was all this failure? What does it mean? I think it was because the kingship is to be at least as typical in its negative as in its positive sense. Although we are to seek for partial types of the kingship as it should be, we are to see in the kings, as a whole, their great failure.

II. *Ideal kingship as put forward in the Old Testament prophecy generally.* It is a very striking thing that David himself (Psalm lxxii.) should see that it would not be sufficient to have a king such as he might hope for Solomon to be. Prophet after prophet, though they spoke of the Rod out of the stem of Jesse, knew that any mere successor such as they had seen would be insufficient.

THE IDEAL KING MUST BE REDEEMER.

(1) Their ideal king was to be *a Redeemer.* He must be able to do what Josiah failed to do—able to make the people holy. We have the same thought in Zechariah ix. 9, and we may sum up the first requisite of this ideal King by saying that He must be a Redeemer, joining together the ideas of kingship and priesthood. In Christ we have the necessary fulfilment of these two requirements, and no ordinary king could be mediator and ruler. Turn to Micah ii. 13, and, oh, how full is the conception. So our Lord, in his first sermon at Nazareth, could tell the people there that He was come to bring, literally to preach, deliverance to the captive (Isaiah lxi. 1-3).

(2) He must be *an everlasting King.* If the first conception means unlimited power to break the power of sin, this means everlasting duration as well as power. The angel's words tell us that the Kingdom is to be without end. Note, King is a relative term, and requires people. When we speak of the King ruling for ever and ever, we must be everlasting, too, for the idea to be beautiful. As it was not sufficient for the King to be holy like Josiah, but able to make his people holy; He must be able to fulfil the hopes of the saints of old, and to give them everlasting life. He must fulfil the hope of the Psalmist (xvii. 15). "I shall be satisfied when I awake with thy likeness"—in holiness and everlasting life.

(3) Another conception is needed to complete the Kingship. He must be *a Light* to lighten the Gentiles, as well as to be the glory of his people Israel. His dominion must stretch from sea to sea. From Elijah being sent to the woman of Sarepta, from Elisha healing Naaman, from Jonah's mission to Nineveh, with their hints of a wider covenant, we go on to the Book of Zephaniah (called so well a compendium of all the prophets) and right up to Zechariah. The whole of prophecy is the promise that the Seed of the woman, the Son of Abraham, the Son of David, shall be not only a King and Messiah of Judaism, but a King for all the nations of the world.

What are the lessons of this Sonship of David?

A SIMPLE CREED.

(a) For our own souls how should we sum up these three conceptions of the King—Redeemer, Life Giver, Ruler of all? One said to me, "Do you know what my creed is?

> The King of Love my Shepherd is,
> Whose goodness faileth never."

The first four words sum up what we have been saying. The ideal King is a King of Love. If we know this King, if He has thus been predicated to us by the Holy Spirit, surely the longing in our hearts will take us right to Himself, and the star will point to where He lies. We shall ask, "Where is He that is born King of the Jews? for we have come to worship Him" with the gold of our loving homage; to offer him the frankincense of a pure worship, recognizing the mystery of godliness; to offer Him the myrrh of a tear-washed heart, which has experienced that godly sorrow of which Paul spoke.

(b) He is a King because He commands. This kingship is a dread thing, or it is nothing. The word for the preacher is not "priest," but "herald." The apostles went forth to herald, and you and I are to herald salvation. The Magi came seeking a king; we know how Paul found Athens with its altar "to the unknown God"—oh, pathetic cry, showing that the man of Macedonia was a real messenger sent of God. These are but instances of the cry of the world, going up inarticulately, it may be; but if our hearts have any of the love of parenthood, the inarticulate nature of the cry will make us listen.

"Lo, I am with you alway. Go ye, therefore, and teach all nations," baptizing them in the name of God the Father—God of Love; God the Son—King, Redeemer; God the Holy Ghost—Life Giver and Sanctifier. Dare we disobey the King we love?

The Beauty of the King.

(Isa. xxxiii. 17.)

By Rev. F. S. WEBSTER.

Jerusalem was surrounded by the armies of Assyria. The temporary relief gained when Hezekiah paid 300 talents of silver and thirty talents of gold—emptying the royal treasury, and stripping the temple of its vessels and ornaments — had soon come to an end. Sennacherib had broken the contract, and had sent his chief envoy, Rabshakeh, with another army, demanding the surrender of the city.

But there was a new spirit in the hearts of the people. There was no thought this time of an alliance with Egypt; and the prophet, instead of being an object of contempt and ridicule, was the first to be referred to. His advice was sought and followed. There was a new spirit of confidence in God. This second attack of the Assyrian, instead of turning them to despair, roused them to defiance.

What had brought the change? It was God's forgiveness of the nation. They looked upon the departure of the Assyrian before as a plain evidence that God's favour was still upon

them, and as a remarkable confirmation of the truth of what Isaiah had declared. The prophet had a different people to deal with, and his encouraging words did not fall upon deaf ears. You have his encouragement in the first verse, a plain forecast of the destruction to fall upon the attacker; then, after a short prayer, a graphic picture of the ambassador of peace who found peace so soon broken.

From the tenth verse the chief subject is the sufficiency of the championship of Jehovah, and how, as the result, there was perfect deliverance for the people of God. So the chapter closes with two precious promises of victory and forgiveness—(1) That the lame should take the prey, and (2) the people of the land should be forgiven their iniquity.

EVERYTHING CHANGED BY GOD'S PRESENCE.

God's presence was going to change everything. They need not fear. Of late they had seen the king clad in sack-cloth and ashes, as he wept before God because of the sin of the nation. They should see him ride forth in glorious attire, in royal procession. They had seen Jerusalem encompassed by armies. They should see "the land of far-spreading distances." The tents of the invader should disappear, and "thine eyes shall see Jerusalem a quiet habitation." The "fierce nation" should no more oppress the people of God. Jehovah alone was left, the sufficient defence of his people, in their midst like a noble river undertaking the safety and supply of his own.

The primary application of the text by no means exhausts its deep meaning. A greater than Hezekiah is here. The King in his beauty is the Prince of Peace, the King of Love. We have seen Him for us mocked, buffeted, handcuffed. We shall see Him in his royal beauty. By faith we shall see Him crowned with glory and honour. Fierce dogs, far worse than those of the Assyrian, seek to overthrow the city of God. The spoiler is come up against the Church of Christ. Oh, how we lament the inroads made by sin, by Sabbath-breaking, by want of reverence for God's holy Day and his holy Word! How we lament the change in the habits of the people—families that were brought up godly, Bible-reading, church-loving Christians: now look at things so very different. Oh, how we lament that Jerusalem is so hemmed in by the invader, the object of fierce and cruel attack; but "thine eyes shall see Jerusalem a quiet habitation."

MORE THAN A CLEAN SLATE.

The Lord is coming again, and when He comes his Church shall be glorious and shall reign with Him. This is the deeper meaning of the passage. The story of the siege is only a parable of the life of God in the soul of man. God's forgiveness does wonders for us. It is much more than a clean slate. It cancels the past; and it fills the soul with new courage, new faith, and new hope. It meant new national life to the kingdom, and it means new spiritual life for the Church at any moment, when a vision of the King in his beauty bursts upon her eyes.

Not that there will be no temptation. The Assyrian will return to the attack; but when we have seen the King in his beauty, we have no fear as to the issue of the conflict. This is a personal matter. It needs the unveiling of the Holy Spirit, the touch of the finger of God. Books do not enlighten us. Bible-readings alone cannot open our eyes. The finger of God must touch the blind eyes. This, please God, shall be to us the Mount of Transfiguration. We shall see no man but Jesus only.

(1) *The beauty of the King passes all man's understanding.* There is the beauty of his personal character. Then there is his unique sinlessness. By that He stands out as different from all men, proved to be the very Son of God. There are beautiful characters in history, but there is none that you can put alongside Jesus of Nazareth. There is no flaw in Him, no stain—it is absolute sinlessness. Thereby He stands out unique and supreme, the moral King of men. Read the Gospel story till the beauty shines out before you—the beauty of his truth and his goodness, the beauty of that purity which, in its incandescent heat, throws off all that would defile.

EYES BLIND TO THE VISION.

The beauty of his perfect sympathy—have you recognised it? They did not all recognise it when He was upon the earth. There were some who stumbled over his lowly parentage, his obscure social position, his ignominious death. To some He was "as a root out of a dry ground." For them He had "no form nor comeliness," and there was "no beauty that they should desire Him." Christ has no beauty in the eyes of the carnal and the worldly. It is the fashion to pretend to admire the Lord Jesus Christ. People like a great deal of what He said, but they will not obey Him. They will not listen to what He said about the Word of God. They would sooner trust their own intellects. They would sooner trust their own righteousness than the blood He shed. Christ pours contempt upon the carnal wisdom and self-sufficiency which thinks that the world needs only a little more education and a few improvements. Let us learn to see that the beauty is that of truth and grace, of One who will by no means spare the Pharisee, but whose heart bursts with compassion over every penitent sinner.

The beauty set forth in the brazen serpent, in the scapegoat, in all the sacrifices is, just to give infinite value to the perfect Sacrifice. A Lamb as it had been slain is the centre of Heaven's adoration. Is He the centre of your adoration? Does your heart overflow with joy as you say, "He loved me, and gave Himself for me"? Do you love the old hymns? Is that blood-stained cross on Calvary the most beautiful picture in the world? Is the Lamb sacrificed for sin to you the object of a beauty which entrances, and captivates, and inspires you?

PREVAILING INTERCESSION.

There is the beauty of prevailing intercession. He is not now on the cross. He was on the cross, but is now on the throne, exalted, crowned. From that vantage ground of infinite resource He looks down into your life and my life to see how the battle is faring with us; and He looks down not merely to behold from a distance, but to come into our lives with his uttermost salvation, to be at our side to behold, to control, to bless, to save to the uttermost, because "He ever liveth to make intercession for us."

(2) *To see the King is the very essence of personal religion.* The world cannot understand the things of God. It cannot receive the Spirit of God, because it seeth him not. There is a veil of sense hanging over the sight of the world. It is when the veil of sense is burst that the vision of faith, that the victory of love begins.

You remember the cry, "Lord, show us the Father, and it sufficeth us." It was a noble utterance, in that Philip realized that to see God would satisfy the heart of man, that such a vision would solve all his troubles; that it would give strength, and endurance, and patience, and victory. It was a noble utterance in its faith in the efficacy of a vision of God. Yet Philip ought not to have lacked that knowledge; and so the Saviour replied in a rebuke, very tender but piercing—"Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father." Is your knowledge of Christ any more perfect than Philip's was? Are you still embarrassed, bewildered, perplexed, heavy-laden? Have you had your Bible since you were a child, and yet have not seen Him? "Have I been so long before you in the Word, and in the preaching, shining before you in the lives of my consecrated servants, and yet hast thou not known Me?"

How are we to see the King in his beauty? By a baptism of the Holy Spirit, by the Holy Spirit coming upon us, and filling us, and opening our eyes. Where shall we see the vision? I answer, in the Bible, in the very Book of God. You remember the words of Habakkuk, "Write the vision and make it plain upon tables." Thank God the vision is written. Every page of this blessed Book is a window into heaven. You never read the Book aright unless it helps you to see the King.

WEDNESDAY.

Why the King was Rejected.

By Rev. J. Q. A. HENRY, D.D.

"He came unto his own, and his own received Him not" (John i. 11).

The Bible notion of the sovereignty of God is very largely differentiated from our ordinary conception of kingship. Our knowledge of God, gathered from Scripture, takes the form of a progressive revelation; and the sovereignty of God is to be interpreted in the light of his Fatherhood. Those of us who have accepted Christ as our Saviour, and look up to God as our Father, cherish this blessed notion of Him as our Sovereign and King; He is Father-King, and also Sovereign-Father.

The rejection of a King is always a matter of the first significance, and especially if that King should prove to be the rightful owner and supreme sovereign of the realm. Needless to say, God is the sole Owner of the world. He is also the supreme Proprietor and Perfect King of the world. Hence his rejection on the part of his creature is not only an act of indignity and impiety, but of imbecility as well. God came to earth in the person of Christ, and was rejected; the King was disowned, notwithstanding that He came on a mission of mercy and help, not to oppress his people, but to bless them.

CHRIST'S MISSION.

Christ came to make known our Father-King, to announce his just claim upon the sons of men. We are his children, the creatures of his power; we belong to him by the triple tie of creation, providential care, and redemption. Jesus came to make known to us God's claim upon our time and talents and services and resources, in view of his fatherly and kingly character. He came, moreover, to vindicate God's love to men, to tell us that the Father-King "so loved the world that he gave his only begotten Son, that whosever believeth in Him should not perish, but have everlasting life." He came to plant the cross in the midst of the universe, the cross to penetrate to the nadir of our degradation, and the nethermost point of our woe, and also to reach to the highest heaven where God is in his holiness and love. He came to plant the cross whose arms should extend from the east to the west, and embrace all men, clasping them together as subjects of the divine love and the divine Father.

Yet, despite the beneficent and merciful and self-sacrificing mission upon which the King came, He was rejected, rejected in his own home, by members of his own family, by his townsmen and fellow-citizens—"He came unto his own, and his own received Him not."

The nation which should first have tasted the blessings of the King's rule, formally, deliberately, and fatally rejected Him. In this the Jews were joined by the Herodians and the representatives of the Roman power, so that the entire world in epitome, the generation into which he was born, combined to reject and destroy his sovereign sway. This great fact of the rejection of Christ marks a distinct epoch, and constitutes the turning point in the history of the world.

CHARACTER AND CLAIMS OF THE KING.

Why was Christ rejected as King? First and foremost, on the ground of *his sinless character;* the holiness of Christ stands out on the page of history as well as on the page of Scripture as one of the most sublime facts in the experience of the world. The sinlessness of Christ, the holiness of the Son of God, is not only the attraction of those who love and submit to his authority and power, but carries repulsion in the small and ungrateful souls of those who reject Him. Christ was truthful; sin is false. Christ was spiritual; his people were carnal and besotted. The Kingdom He came to establish was pure and holy; it met with hostility on the part of those who loved self-indulgence, pride, self-will; and the malignity of the human heart expressed itself in the crucifixion of the Lord of life and glory.

Another reason for the rejection of the King is found in *his august claim to be the Saviour of man.* He came to open up a new and living way into the presence of God; the Kingdom was to be characterized by justice, peace, and joy.

The conception which He presented of life, and empire, and authority, was beyond the people to whom his Message was addressed. It bewildered and confused them, and they repudiated the King and his reign. Moreover, He came as a unique personality, resultant from the union of perfect man with perfect God, and to fulfil a unique mission in the world as Saviour and King. The people failed to grasp the significance of the Visitor; they refused to accept the sovereignty and the service which He sought to render. Christ was rejected largely because "in Him dwelt all the fulness of the Godhead bodily." The people saw the son of Mary, but not the Son of God. They saw one in the form of a servant, but not the King immortal—God tabernacling in human flesh for the redemption of the world.

Christ was not only rejected because of his claim to be equal to the Father, but still further because of *the demand that He made*; He demanded homage, uncompromising obedience, loyalty, abandonment to his truth and will. Moreover, he came to reveal the myriad-sided wisdom and truth of Almighty God, to be the supplement and complement of every human soul—all classes, and sections, and temperaments. The welcome He gave to all sorts and conditions of people was not appreciated by the Jewish nation; in their ignorance and intolerance, they could not grasp the idea of such a cosmopolitan King.

THE PENALTY OF REJECTION.

What shall be said of the penalty of this rejection? If we look back over the New Testament history, and the subsequent annals of the world, we can discover something of the penalty which has followed the rejection of the King. This penalty has not been arbitrary, but inevitable; not capricious, but natural. It has followed necessarily upon the rejection and refusal and denial of the King on the part of the people to whom He came. The light failed; the opportunity closed; the day of visitation came to an end; and inevitable retribution followed. Penalties were visited upon the family, the town, the city, and the social and religious life of the generation that rejected the King. There you have an idea of what may be, in the last anaylsis and experience, the penalty of all who, at any time, reject the King; they will in turn be rejected by the King, and the blessing, and the ministry, and the power, and the glory, with which He would cover his own, shall be given to others who are willing to receive and accept and obey.

Men and women are responsible according to the light against which they sin. Oh! the light against which men are sinning, not only the light of the Cross, but also the glory of the Resurrection, and the light of nearly two thousand years of Christian experience—in the face of an open Bible and a Christian Sabbath. Millions and millions of people sin against the light of God and truth, and become partners with those who rejected the King when He came to his own.

ECCLESIASTICAL AND NATIONAL SINS.

What shall be said concerning Christ's rejection in matters ecclesiastical? Are we not held by many things that are not according to the language of the Book? We used to say that "The Bible and the Bible only is the religion of Protestants"; we were loyal to the Book, and sought its distribution among the sons of men. How much have we criticised it, and cut it, and crippled it—crucified the Word of God! We substitute many things for Christ—now it is the Church, now a creed, now a ceremony, now clothes. All sorts of things are put in the place of the Word of God, until we fill religion with horrible misconceptions of God and of Jesus Christ, and find ourselves asking men and women to accept them instead of the Saviour. We need a new reformation, a reformation to bring us back again to the doctrine of justification by faith, and of the sovereign power of God.

Then as to our national life? A nation has responsibility and conscience; it may commit sin, and such things must be punished. Inasmuch as nations, as such, do not project themselves into the future, national sins must be punished here and now, if at all. What shall be said regarding the national rejection of Jesus Christ as King? We have excluded Him from art and literature; from journalism and commerce; from politics and government; from legislatures and parliaments; and we have said, "You may be King in things which we are pleased to term sacred, but in things which we are pleased to term secular, you can have neither part nor lot." Here we suffer the Son of God to reign; but there we do not. His sovereign power, however, belongs to all parts and spheres of life; yet he is only allowed to reign as King of kings and Lord of lords in the spiritual department of things.

We are rejecting Him as King in our national life, and permitting as well as protecting a great many of his most relentless foes, such as covetousness, "which is idolatry," and drunkenness, with its horrible debaucheries. Think of impurity, gambling, and those other black iniquities to which we give hospitality and sanction, all of them enemies and sworn foes of Jesus Christ and his Kingdom. The time has come when we should betake ourselves to the destruction of these iniquities, as the enemies of Christ, in order that He may be made King in our national life.

The King will be crowned! For ever God's Word is "settled in heaven." The King will be crowned in the personal, national, and ecclesiastical acceptance of his sovereign power. He will be crowned in glory, he will be crowned in wrath, he will be crowned in judgment, as well as in the hearts and lives of his people. Enthrone Christ in the life by acceptance of his sovereign power—well. Reject Christ—his mercies, and gifts, and blessings, which He would gladly bestow on the sons of men, and He will reject you. "He came unto his own world, and his own people received Him not." He is here in the world, and he asks for complete and blessed coronation in our thoughts and affections and life.

Sins by which Christ is Rejected.

By Rev. W. H. GRIFFITH THOMAS.

If we would understand aright the solemn fact of the rejection of our Lord, there is one book of the New Testament which, perhaps above all others, we must make our careful study; and that is the Gospel according to St. John. Three great strands run through that Gospel, binding it together from first to last—(1) Revelation; (2) Rejection; (3) Reception.

Commencing in the prologue of the book, one or other, and sometimes two or more, of these are found—not merely in every chapter, but in every section of the book until its very close. In chap. i. 11, we read: "He came unto his own, and his own received Him not." There we have a personal revelation met by rejection; and that subject occupies the first twelve chapters of the book. Chapter xii. closes with a solemn comment upon the awful issues of that rejection. In the prologue there is mention of "as many as received Him"; and the story of such is told in chapter xiii. 1: "Having loved his own which were in the world, He loved them unto the end." In chapter i. we read (*v.* 11) of his own who did not receive Him—"they received Him not"; again, in chapter xiii. 1, we read of those who did receive Him. The culmination in the one case was the crucifixion of Christ; in the other it was their reception by the risen Lord.

SIN AND SINS.

Very early we find traces of the one sin which was at the root of the rejection of the King; we can also see the particular sins that led immediately to that rejection. I desire to answer the question, *Why was Jesus Christ rejected?* I shall indicate, first the sins that immediately led to it, and then the sin which explains all. We will think—first of the fruit and then of the root; first of the stream, and then of the source; first of the instrumental causes, then of the procuring cause.

Surrounding the cross of Christ were five different classes of persons, and they represent as many different sins that crucified and rejected our Lord. The first class is described by the phrase, *the Multitude*. The expression occurs throughout the Gospel, and the reference is more particularly to the people of Galilee. Very easily stirred, and deeply impressed by our Lord's miracles, these people from the north hung upon his words, and followed him from place to place in crowds. Filled with emotion, they cried, "Hosannah!" on Palm Sunday, but they were just as easily moved to cry, "Crucify Him!" on Good Friday.

The first sin among those that rejected Christ was therefore *Fickleness based on Superficiality*. Is it not so to-day? Many men of highly-strung emotion, impressed by the beauty of the character of Jesus Christ—men of no depth of character themselves and of superficial light—are easily stirred in an opposite direction; and when Christ comes before them they join in the cry, "Crucify Him!" The stony-ground hearer, who has "no depth of earth," is here; when the time of testing comes, he falls away. He is a virtual rejector of Jesus Christ.

THE JEWS AS SLANDERERS.

The second class was *the Jews*. These are to be clearly distinguished from "the multitude" in John's Gospel. They represent the people of Jerusalem and Judah, the Nationalist party of the day; the party which entertained in a special degree the national hopes and ideas as to the Messiah and so forth. In religion they represented narrowness and bigotry, and for the most part belonged to the sect of the Pharisees. Christ had to oppose their views about the Sabbath, and on other subjects; and they opposed Him, charging Him with blasphemy, and at length bringing Him before Pilate, saying, "We have found this fellow perverting our nation . . . . forbidding to give tribute to Cæsar." Of course, Christ did quite the opposite. He said, "Render unto Cæsar the things that are Cæsar's." Their sin was *Slander based on Prejudice*. They wilfully slandered the character of Jesus Christ.

Is not the same thing being done to-day? When Christ comes opposing men's errors with his truth, cutting at the root of their narrowness and bigotry, you find the same opposition. Men misinterpret Jesus Christ, and are prepared, because of their prejudices, to have nothing to do with Him. When crossed in their prejudice, they slander and crucify the Lord Jesus Christ.

"ENVY, HATRED, AND MALICE."

The third class is the *Chief Priests*. They were the rulers, and the remainder were tools in their hands. They represented power and position, and were the exponents of the religion of their day. They could not brook any opposition or interference, especially on the part of one who came from Nazareth. They quickly saw, too, that Christ's teaching cut at the root of their ecclesiastical rank and position. They were not to be superseded. They regarded Jesus as a revolutionist. Their craft was in danger. Hence, under the guise of vindicating loyalty to God, they manifested a virulent hatred towards Christ. "For envy they delivered Him." Their sin was *Envy based on Hatred*.

Envy is not dead yet. When Jesus Christ comes to-day face to face with unworthy ideas, then there is a battle royal. Conservatism—a drag on the wheel in all matters affecting human life—is a great safeguard, perhaps a necessity. But when a personal interest enters either into conservatism or radicalism, then bitterness comes. There is much that will touch the personal element when Jesus Christ comes into contact with this form of life. Envy based on hatred rejects and crucifies Jesus Christ.

JUDAS, THE BETRAYER.

The fourth party is *Judas*, who was one of the instruments of our Master's rejection and crucifixion. He seems to have followed Jesus for what he could get out of it, and not for what Jesus was. When he saw no possibility of making more out of his Master, he left Him. The key of the character of Judas is given in Matt. xxvi. 14—"What will ye give me?" When he can get nothing, Judas will turn against the Lord—have nothing more to do with Him. Judas was a money lover. His sin was *Avarice based on Selfishness*.

Shall I say that avarice is crucifying Jesus

Christ to-day? Money-making and money-getting is legitimate; money-loving is not legitimate. "The love of money is a root of all kinds of evil" (1 Tim. vi. 10, R.V.). There is no sin more pronouncedly dealt with in our Lord's ministry than the sin of covetousness. Greed and speculation—are these not essentially opposed to the Lord Jesus Christ? What about the gamblers, the pawners, the combines and trusts? Christians who give the Lord their heart must not keep back their purse and pocket; in such cases the heart cannot be really and truly given.

"SUFFERED UNDER PONTIUS PILATE."

The fifth party was *Pilate*. He did not believe the accusations against Jesus Christ; in fact, he had a supreme contempt for the accusers. But we read that "Pilate, willing to content the people, delivered Jesus to be crucified." He was actuated by considerations of expediency, and not by principle. He was afraid of disgrace, and so he fell. What was his sin? It was *Compliance based upon Cowardice*. And so it is to-day.

There are men who, brought face to face with Christ and his claims, think of their social position and worldly interests. They let "I dare not" wait upon "I would," and they fall. They are lost through moral weakness. There is such a thing as the wickedness of weakness, as well as such a thing as the weakness of wickedness.

THE SIN OF UNBELIEF.

Now to the second part of the subject. What is the sin that underlies the five sins. There was one foundation, source, explanation of all, and that was the sin of *Unbelief*. This is the sin of the Garden of Eden—refusal to believe God. This is the spirit of a deliberate refusal to believe God and depend upon Him. "Hath God said?" "No; and if He has, I will not believe it." So says unbelief. That sin lies at the root of every sin that rejected the Lord Jesus Christ.

Unbelief prevents the soul from reaching spiritual ideals. The great subject of the Gospel of John. "That ye might believe, and that believing ye might have life through his Name," is the avowed object of the book (xx. 31). Trust in God produces the opposite of the things that come of unbelief. It produces Steadfastness (as opposed to Fickleness); Truthfulness (as distinguished from Slander); Love (not Envy, but the grace that seeks not merely her own but the interest of all around); Unselfishness (opposed to Avarice); and Courage (the opposite of Cowardice, enabling the soul to stand alone against the world). The one and all-embracing call to everyone is to "trust in the Lord with all his heart and lean not to his own understanding." In a sense of which perhaps Luther never dreamed, Justification by Faith (or, as I would prefer to say, Righteousness by faith) is "the article of a standing or falling church." Trust in the Lord is the secret of everything which will produce character, guarantee service, and glorify God.

(Further Addresses will be reported next week.)

Oxford Notes.

At the annual meeting of the British Society for the Propagation of the Gospel among the Jews, Rev. Paul Dressler, as deputation said there were about eleven million of Jews in the world, and that during the past century no more than 224,000 had been converted to Christianity. One most hopeful sign was the success of the handsome college at Bayreuth, in the hands of the Congregationalists and Presbyterians. 800 students were in training for the work of the Christian ministry.

On Friday, at the Hannington Hall, the ex-Abbé Corneloup, director of the Society for the Help of Roman Catholic Priests in France, gave a deeply interesting account of his remarkable work. During the six years of the Society's work, no less than 600 priests have left Roman Catholicism. He showed how exceedingly hard it was to become a Protestant, as no Roman Catholic will employ an ex-priest if aware of it. According to the *Figaro*, 200 priests are to-day earning a livelihood in the streets. The Society has founded thirty-six new Protestant churches. The Society reaches the priests by (1) preaching in the streets, which is allowed by the Government, and (2) by publication of printed matter.

Christian Endeavour Topic.

Sunday, June 8, 1902.

STRENGTH IN WEAKNESS (2 Cor. xii. 1-10; xiii. 4-9).

THE Apostle begins with a remarkable expression—"I know a man in Christ." To know a man is something, but to know a man who lives and thinks and has his being in Christ, is to be acquainted with one of God's most transcendent works. Oh, that every one of my young brothers may be a man in Christ, absolutely manly and human, but his personality embued with the Spirit and power of the Saviour!

To but very few is it given to be caught up into the third heaven, and probably only to those who have passed through the furnace of trial and persecution, as the Apostle Paul had done. There are wonderful compensations in life, and if it be true that this marvellous vision took place when he was being stoned at Lystra, we can easily see why God should have drawn his spirit into fellowship with Himself, making it unconscious of the anguish to which the battered body was being subjected.

The Apostle, however, did not glory in the vision which had been vouchsafed to him, but in his weaknesses, and especially in the thorn or stake in his flesh. Great have been the disputes as to what he refers to. Was the thorn in the flesh a physical ailment or hereditary trouble? Some say it was ophthalmia; others, his unprepossessing appearance; others, again, hesitation in his speech. Perhaps it does not greatly matter. It is enough to know that the Apostle attributes its presence to the special working of Satan, who delighted in buffeting one from whom the kingdom of darkness was receiving so much detriment. There was a time in the Apostle's experience when he had earnestly pleaded with the Lord that this chain might be broken, and its limitation ended. It was so difficult to do his life work in the face of such an impediment. His prayer was not granted as he hoped and expected, but in another way. The thorn was left, probably to the bitter end, but "grace sufficient" was given to enable the Apostle to perform his life-work. This grace, which was given as a compensation for the presence of the thorn, enabled him to do more work in the world than could have been done otherwise. The infirmity was the opportunity for the communication of God's abundant help, and the Apostle came to see that he owed more than he could compute to this thorn. If, therefore, you had gone to him and commiserated with him on the loss of his eyesight, or the stammering of his speech, or whatever his infirmity was, he would have thanked you courteously for your intention, but with a happy smile would have said: "If I could, I would not be released. I would rather be as I am, that God's greater power might manifest itself through me. I welcome the disabilities of my mortal frame, because I am conscious that these things are producing in me a more perfect work of God, through which souls are being widely blessed. I glory in my weaknesses that the strength of Christ may rest upon me."

Anything which brings home to us our human weakness and nothingness is good. As long as we are self-confident, the power of God is kept out of our lives; but just as soon as we are beaten, broken, distressed, the walls of our nature are thrown down before the incoming tide of Divine fulness. We may be crucified through weakness, but we live with Christ through the power of God, which makes its track through our tried and emptied natures. F. B. M.

C.E. NOTES.

Dr. F. E. Clark, the founder and leader of the movement, in the course of a short tour of the provinces, visited Bath on Thursday last, and addressed a Conference and United District Demonstration in celebration of the coming of age of the movement. The account of his tours of the world, full of most interesting experiences, and of the inception and spread of the movement, was listened to most intently. The third Christian Endeavour Society that was formed was at Bath, in Maine, and hearty greetings were sent by Dr. Clark to this Society from their namesakes in the old country.

Keswick "Substitutes."—Calling attention to the effort of Mr. J. T. Budd, by way of enabling some forty to fifty clergy, ministers, and evangelists to visit the Keswick Convention this year, Rev. F. B. Meyer writes: "These have already applied. Some can purchase the railway ticket, but cannot also pay for board and lodging. We may also say that each will need a £5 note to cover all the expenses incident to the visit. It may be that some who love the meetings may not be able to go this year—could they not send their substitutes. Whole lives and parishes have been transformed by attendance at the convention, and perhaps those need it most who are least able to afford it. Gifts should be sent at once to Mr. Budd, 23, Pembroke Crescent, Hove, Brighton."

International S.S. Lesson.

Sunday, June 15, 1902.

PAUL CROSSES TO EUROPE (Acts xvi. 6-15).
GOLDEN TEXT: Acts xxii. 15.

AGAIN from Antioch, in Syria, Paul set forth on his second missionary journey, not this time with his old companion, Barnabas, but with Silas, one of the deputation from Jerusalem (xv. 27, 34), who had remained at Antioch of his own choice for the work of the Lord there. The space of two and a half years was occupied by this tour, from the end of A.D. 49 to the spring of A.D. 52.

Paul's proposed plan (xv. 36) was to revisit the churches which had been founded during the first journey, and deliver to them the decrees ordained by the elders at Jerusalem (xvi. 4); but the Lord had a greater scheme prepared, and a wider field waiting for his services. At Lystra Timotheus joined the missionary party, and at Troas, Luke (*vv.* 3, 10, "We").

Paul's desire was to preach the Gospel in Asia Minor; the Lord willed that in Europe his salvation should be proclaimed.

"THOUGH THE VISION TARRY, WAIT FOR IT."

Right across the central uplands of Asia Minor, not allowed to turn northward or southward, nor even to stay and preach in the countries through which they passed, straight on they must journey until they came to Troas, the last seaport in Asia Minor, and the nearest to EUROPE; close by the Hellespont, and only four miles distant from the site of ancient Troy.

During that long journey their minds had been perplexed, their faith tried, their hopes disappointed, their ardour damped; but so soon as they reached Troas, everything which had been dark and inexplicable, was now clear as daylight.

Thank God for true-hearted workers who can patiently walk in faith till He shows them by "open vision." How many a S.S. teacher has not seen the fruit of much labour until "after many days." Sow the seed, "God giveth the increase." Thank God for SHUT doors, as well as OPENED ONES, for what we have NOT been allowed to do, as well as what we have been enabled to do.

"IF YE BE WILLING AND OBEDIENT."

Verse 10. No hesitation, no loitering now. The cry had been urgent, the vision unmistakable. The Lord had called them to preach the Gospel AGAIN, and this time in Macedonia. A straight course from Troas to Neapolis, twelve miles by road, and they reach the chief city, Philippi—a Roman colony whose inhabitants were chiefly Roman soldiers. Paul and Silas, Luke and Timotheus had come a long and dangerous journey from Asia to EUROPE, and who did they find to preach to awaiting them? and where?

A group of women, on the seashore—not even a synagogue or a place of worship. Was their faith staggered again? No! The work was the Lord's, not theirs. "God is no respecter of persons." The Apostles did their part (*v.* 10), and found the Lord there to bless the Word (*vv.* 14-15).

What matters it whether we take an important class or one of poor little neglected children, so long as the Holy Spirit makes me "wise to win souls for Him" (Prov. xi. 30)?

Tell the story to the children,
Say that Jesus died for them;
Tell them they may be the jewels
Shining in his diadem.

Older ones may scorn and mock you,
May not list the tale you tell;
But the children, little children,
They will always listen well.

THE GOSPEL FIRST PREACHED IN EUROPE.

First missionaries—Paul and Silas.
First congregation—a company of women.
First convert—a business woman.
First welcome—Lydia and her household.
First reward of city authorities—stripes and imprisonment—feet in the stocks—but the praises of God rang through the prison, and the keeper of the prison converted to God.

THE OPENING POWER OF THE HOLY SPIRIT.

The Apostles' *hearts* were *opened* to receive and follow God's guidance, even when contrary to their own wishes and plans.

The Apostles' *hearts* were *opened* to hear the voice of the Spirit as to the way they should take.

The Apostles' *hearts* were *opened* to hear and heed the cry of men needing a Saviour.

May the Holy Spirit *open* our *hearts* to the cry of the needy heathen in distant lands, and at home.

The *hearts* of the Macedonians were *opened* to desire the message of God. The Holy Spirit alone can make a soul feel its need of a Saviour.

Lydia's HEART was OPENED to the Lord, and when He came in He took possession of her soul, her household, and her wealth (*v.* 15).

LET THE SAVIOUR IN.

One of My Failures.

By T. J. BARNARDO, F.R.C.S. Ed.

FROM a perusal of the instances of child rescue and of subsequent prosperity which are so frequently recorded in our magazines and little books, those who have read them may have been led to conclude that *all* my child-rescues invariably result in similar successes. Alas, that is not so! There are *some* failures! Happily, indeed, the failures are few and far between; but there *are* some, and these are at times of so sad and discouraging a nature that it needs more than ordinary courage and perseverance to preserve hope, and to continue the work in the face of them. But here let me tell the story of one of my saddest failures.

Janette Gillan was fourteen and a half years of age when she first came into my hands. I had frequently met her hanging about certain common lodging-houses in Bethnal Green which were the resort of tramps, beggars, and criminals. There was something exceedingly attractive about the child. Her face would arrest any one's attention. When animated, she had a prettiness about her that made her conspicuous among the general run of those with whom she associated. She was very dark, her oval face of a healthy olive hue, with soft dark eyes and long lashes. One could not fail to see at a glance that, under favourable circumstances, she would grow up to become

AN ATTRACTIVE-LOOKING WOMAN.

But Janette was a regular little vixen! There was no wilder hoyden in the streets than she. She could keep the boys at bay, and she *did*, giving them quite as good as they gave her of rough usage and rougher language.

I have seldom seen a girl who could *fight* as Janette did! She struck out like a boy, keeping her arms well up in defence and giving her blows straight from the shoulder. This was so well recognized that many a time she was put up to box in the kitchen of the lodging-houses she frequented. She always won a victory over girl combatants; but now and then a boy came on the scene who, although she gave him "a bad time," succeeded in wearing down her defence. Not that such an assailant was ever what could be called a triumphant victor, for Janette at the moment of defeat would dash in with new weapons! She would scratch and bite so as to leave her marks on her foe! More than once I came between her and her opponents, but I had small thanks for my pains! She jeered and scoffed at me, and did not fail to call me ill names, while the company in the kitchen looked as if they wanted but little incitement in order to unite to beset me; so I had to be prudent.

Janette's mother was a truly *loathsome* creature: a beggar and a tramp, constantly in liquor, and in the habit of using foul and blasphemous language. Mother and daughter would disappear occasionally for a week or ten days, during which time I heard they were on the tramp. Then they would suddenly turn up with an empty basket and more money than usual; but on these occasions the mother was nearly always drunk. More than once I have seen Janette help her mother out of the street into the kitchen of a common lodging-house. So the ill-spent years of childhood ran on, and poor Janette was growing in knowledge of evil as she advanced to womanhood.

One night I was in her most favoured lodging-house just before giving a Supper to street children, when I was suddenly surprised at Janette's

RUSHING LIKE A WHIRLWIND

into the kitchen up to a group to whom I was talking. She was in wild excitement. Throwing aside the shawl in which she had wrapped her head and face, she appeared as if she had just come out of a terrible onslaught. Her face was torn and scratched and bleeding, her hair was dishevelled, her dress was almost in rags. Amid sobs which she tried in vain to suppress she explained that it was her "mother what had done it," and she accompanied her accusation by frightful words of imprecation, doubly shocking from such young lips. She was in terror even then that the mother, who had chased her down the street, would come in. I saw my opportunity and began afresh to urge upon Janette, as I had often urged before, that she should come in among my Home girls and let me give her a chance such as she had never once had. Some of the people in the house supported this view, and said, "Why don't you go with the gentleman, Janette?" and I improved the occasion as strenuously as I could. I think, however, Janette only consented with a view to escape that night from her mother's violence. I firmly believe she intended to run away at the first possible opportunity; but, anyhow, I was glad to lead her off. When we got down into Commercial Street I hailed a cab, and away we went to our Ever-Open Door.

Janette so liked her surroundings in the little Receiving-House to which I brought her, and was so impressed by the gentle kindness of the good Matron in charge, that she gradually made up her mind to remain. I durst not, however, send her to our Village Home.

JANETTE WAS TOO OLD.

She had had too great an experience and proficiency in evil. Her temper was too unbridled, her language too dreadful, to permit of her association with younger and innocent children. So I sent her to one of our Homes for older girls, and gradually, after infinite trouble, the girl shaped into what I thought was hopeful for the future. The months ran on until two years had passed, and Janette, although always more or less unsettled, proved to be warm-hearted and lovable. But when she was sixteen and a half she began to be very impatient to be out "doing for herself." Thoughts of her future caused me much anxiety. At last I was forced to see that if I did not send her to service soon, she would abscond. Accordingly, I placed her in a country situation in a quiet, well-ordered household, where the sister of a clergyman manifested the greatest interest in Janette, and, not without some difficulty, broke her into the mysteries of domestic service. In all this, however, I now recognise that I made two mistakes. In the first place, I ought to have contrived to keep Janette in our Home for at least another twelve months, and in the second place the situation she was sent to should not have been so near London. Her mistress lived in Surrey, only six or seven miles from town. I thought that was far enough; but I ought to have placed her in the Midlands, at a good distance from her old haunts.

It did not occur to me that the mother, whom Janette had not seen since that eventful night in the lodging-house, would ever again cross her daughter's path. But, alas! the unexpected happened: how, I cannot to this day be quite certain of. Suddenly, disquieting tidings reached me about Janette: that some tramps had been seen in the village, and that Janette was suspected of being in communication with them. Before I could interfere,

THE CRISIS CAME.

One morning her mistress found that Janette had not occupied her bed the previous night, that all her things were gone, and that she had cleared out, leaving no trace behind her! I at once instituted searching inquiries in all likely haunts; but she was not in the old Bethnal Green district. I had the common lodging-houses that she used to frequent carefully watched, but in vain. I could discover no trace either of mother or daughter, and indeed I was not really sure that the girl's mother *had* got hold of her. I thought that perhaps the tramps with whom she was seen might only have been some old companions. Subsequently I discovered that it was indeed her own mother who had tracked her to her situation, and who, appealing to her unsettled nature and hatred of restraint, had induced her to throw up all her chances and return to a vagrant life. The twain had gone off for a while to Birmingham, and afterwards had settled down into their old life of tramping about the country, Janette gradually but surely losing all appearance of respectability and becoming draggled and ragged and demoralized like those whose company she kept.

And yet I had once had great hopes of her eventual reformation! How well I remember some of my early converse with this girl and how sincerely she was moved by little talks about God's love to her! One thing seemed to impress her greatly, and it did, I believe, restrain her at a time when

SHE ACKNOWLEDGED NO OTHER RESTRAINT.

I had been talking with her and some of her companions in the Home upon the words, "Abraham, the friend of God," and Janette seemed greatly surprised when I urged that "God was *their* Friend, the Friend of each one of them; that He loved them, and that they would never be really happy unless *they* were *His* friends and trusted, obeyed, and loved Him." I remember Janette blurting out at my Bible-reading: "I never thought God wor a friend of mine; it is all news to me! Anyhow, *He ain't a particular Friend of my mother's!*" This gave opportunity for a conversation which seemed to affect the poor girl deeply. Janette's mistress told me later on that the girl had always seemed impressed in the little Sunday afternoon talks they had together, and she had even hoped that Janette had begun to know the meaning of prayer. Alas, for all such hopes! The impressions had been effaced before they could become permanent, and the poor impulsive girl had gone down before the resumed sway of old temptations and evil companionship!

Years passed over, and I saw nothing of Janette. She had vanished. At last, one night, I had to visit a woman whose two children lay ill in a furnished room in Bethnal Green. On turning the corner of one of the narrow thoroughfares in that lodging-house district, I came upon a crowd. There I found a policeman trying his utmost to induce a young woman, who was more than three parts drunk, very vociferous and noisy, to go with him to the station. A second policeman had as much as he could do to hold the young woman's baby, and to keep back a troublesome throng of loafers. It was really distressful to see how these two men were beset by that violent crowd of ill-conditioned persons in one of the worst districts of East London. It was only when two more constables appeared that they succeeded in their object, and then only by lifting the young woman bodily off her feet and carrying her in

A KIND OF CRADLE

made with their hands and arms, she shouting defiantly the while, and offering to fight one and all. Judge of my horror when in this degraded, shameless, drunken creature I recognized the well-remembered features, woefully altered though they were, of Janette Gillan!

She was locked up in the police cell for the night. I went down the next morning and found her sober, but not softened—hard, violent, and blasphemous. She listened quietly enough, however, while I talked to her, but all my pleadings were ineffectual. She would not leave her life! She *must* go on as she had begun! I stayed as long as I could talking to her. Her baby was brought into the cell, and she was also allowed to walk into the little yard adjoining. Oh, how awfully changed she had become! Her good looks had but partially survived the wreck of character and respectability. Everything that made life worth living had gone by the board. Although she was but twenty-two years of age, she looked at least ten years older.

At the police-court she was brought up on the charge of having been drunk and disorderly, and of having assaulted one of the constables. The magistrate was willing, because of her youth, to take a lenient view; but Janette was her own worst enemy! The missionary of the court offered to find her a home. No; she would not allow any one to help her. She would go her own way! In terrible phrases of blasphemy which shocked those who heard her, she refused all aid and declared with bravado that she could "do her bit on her head." She was sent to gaol in default of being able to pay the fine. I would gladly

have paid it, and wished to do so, but the warrant officer begged me not. He assured me that in her then state it would be better for her to undergo the restraints of the prison. It was her only chance. Nor was I more successful when her term was out. Some of her companions were waiting for her, and the first place they turned into after she left the gaol was the public house! "Ephraim is joined to his idols; let him alone!" Janette had gone to swell the ranks of the hopeless and the lost.

Will my readers bear in mind, as they follow this sad incident which it has given me great distress to recall, that Janette's case in its early conditions is that of many around us to-day? There are hundreds and thousands of little children, not merely in London alone, but all over the Kingdom, growing up in the slums of our great towns, and under almost as evil conditions, who are as surely being brought up for the devil, for a ruined life, and for a shameful career, as if they were predestined to them from their very birth! Moreover,

THESE RUINED YOUNG LIVES

in their turn are almost certain to bring into the world an offspring as degraded and as hopeless as themselves. If such as Janette are to be effectually redeemed from destruction, it must be *before the inherited tendencies are strengthened by environment and before the habit of evil-doing becomes second nature.* Had Janette been saved from her mother and from her dreadful surroundings when she was younger, had I, when I placed her out, had the larger experience of to-day, there is no reason why her future story should not have been as bright as that of thousands of others who have passed through my hands and done well. But bad as Janette's failure was, the lesson it teaches is not discouragement, but *perseverance and the need for better and prompter measures.* Indeed, the memory of even one such case is as the stinging lash of a whip which constantly urges me on to make every endeavour possible to seek out and rescue at the earliest age such poor young creatures as might seem from their very birth to be the inheritors of only shame and ruin. The recorded histories of many thousands of our cases show clearly that God has placed in his people's hands the ineffable privilege and power of reversing the awful decrees of heredity, and of giving to the children of the poorest, through the Gospel of his Son, their rightful place in the Kingdom of Heaven.

18 to 26, Stepney Causeway, London, E.

Reaching the Masses.

A SPLENDID work has for some years been carried on by the Rotherhithe Free Church, under the energetic and capable directorship of Mr. Thomas Richardson, a busy city man, who, with wonderful versatility, devotes his time after business hours to the manifold cares of this aggressive pastorate.

He has gathered a most devoted band of co-workers, who stand loyally by his side in the Sunday-school and P.S.A.—or "Men's Own" as the strikingly successful afternoon gathering is called.

Mr. Richardson had a long, practical training in Mr. Charrington's mission, where he is always a welcome visitor when his other duties permit. There is no finer exemplification in London of "How to Reach the Masses" than Mr. Richardson's work. His address is 48, Lower Road, S.E. We are not surprised to hear that new buildings are urgently required, of which, no doubt, our readers will hear more later on.

Sergeant Pullinger's Work.—In many parts of the country there are those who have followed with prayerful interest the labours of Sergeant Pullinger among soldiers and civilians. These will find in the fourteenth report of the Guards' Mission some interesting facts and figures concerning his work. The services in the mission rooms and the visitation of the public barrack rooms have yielded encouraging fruit. Evangelistic services in country towns and villages have been held, and some remarkable seasons of refreshing have been experienced. Copies of the report may be obtained from Sergeant Pullinger, 58, Hugh Street, Ebury Bridge, S.W.

The Christian Temperance Campaign.

DOWANHILL CHURCH, GLASGOW.

THE address recently given by Rev. Dr. J. Q. A. Henry at Dowanhill Church, Glasgow (Rev. William Dickie's), was much appreciated. Mr. Dickie writes:—"There was a large audience, which listened with the most sympathetic attention to the distinguished and eloquent preacher as he put forth an earnest plea for individually sharing in the responsibility and service of temperance reform. He at once awakened and maintained the best Christian interest and sympathy by the high ground which he assumed in maintaining that in this great work we are fellow-workers with God. His eloquent plea for information as the basis of reformation was exemplified in a very striking way by the facts which he marshalled in a masterly manner before his audience. We have seldom listened to a more forcible and yet tender appeal for individual decision. One forgot the speaker's eloquence in the speaker's earnestness and sincerity. But probably the most noticeable feature of the address was the absence of any rasping references to "the trade," or any irritating jeers at those whose habits were not yet in line with the best temperance sentiment. He spoke *for* rather than *against*, and carried his hearers with him. We are persuaded that the advocacy of temperance on such lines of Christian charity and courtesy by one who speaks from the heart with an eloquence which betrays little or no self-consciousness, is calculated to commend and further the cause in every community in which Dr. Henry appears."

DR. HENRY AND THE CHURCH OF SCOTLAND.

Business arrangements made it inconvenient for a hearing of Dr. Henry in the General Assembly of the Church. But the friends of the Temperance Campaign had the special gratification of listening to his voice in two meetings associated with the sittings of the Supreme Court. On Monday evening, 26th ult., the ladies of the Women's Guild provided him a splendid opportunity in their annual "At Home." Dr. Henry was the only speaker, save a few words from Professor Kennedy (chairman) and Dr. James Paton, temperance convener. For forty minutes or thereby, he held them spellbound by his eloquent, fully-informed, and pronouncedly Christian defence of the whole temperance movement. An eager and convinced abstainer himself, he carried the sympathy and the conviction of all friends of temperance effort in any of its multiform aspects and bearings.

Next morning, in the same place of meeting, Edinburgh Café, at the annual breakfast of the Committee on Temperance of the Church of Scotland, Dr. Henry, along with Rev. Charles Martin, of the Blue Cross Society of Geneva, were the principal speakers. Mr. Martin greatly interested the friends present as he described the work in beautiful, if broken, English, and with a passion of sympathy for the victims of intemprance. Dr. Henry, taking a wider range, described all the lines of action on which those whom he represented were proceeding in America, and rivetted the attention and stirred the enthusiasm of the meeting to an unwonted degree. His broad and sensible practicality, while advocating ultimate "repression" or "suppression," was keenly appreciated by abstainers and by non-abstainers alike. Dr. James Paton, from the chair, assured both speakers that their personality was deeply impressed on the heart and memory of all present, and that their cause would have an interest in their prayers.

EAST LONDON TABERNACLE.

A long promised visit was paid by Dr. Henry on Wednesday last, May 28, to the East London Tabernacle, Burdett Road, E., but owing to the number of his engagements only one night could be at present given. The pastor, Rev. E. H. Ellis, presided over a large, appreciative, and enthusiastic audience, and Dr. Henry delivered a most forcible address, dealing with various problems of the drink question. An earnest desire was expressed for Dr. Henry to repeat his visit, and conduct a week's campaign as soon as possible. This he promised to do at the earliest available date, in the spring of 1903. The meeting, which was in all respects very successful, resulted in a number of pledges being secured.

BELFAST.

On Saturday, 31st ult., Rev. Dr. Henry began a brief mission in Belfast under the auspices of the Committee on Temperance of the General Assembly of the Presbyterian Church. Although rain fell very heavily all the day, some 1,600 Sabbath-school teachers and temperance workers assembled in the large hall of the Y.M.C.A. at half-past three o'clock. The music was led by the choir of Cooke Centenary Church, under the leadership of Mr. M. Curran, and the chair was occupied, in the regretted absence of the Moderator of the General Assembly, by Rev. William McKean, temperance agent of the Presbytery of Belfast.

Dr. Henry met with a most enthusiastic reception, all present standing and cheering in the heartiest manner; and for an hour he held the audience in his hand as he spoke of the first and worst foe of the Church of God, and of the responsibility resting on all Christians, to become workers together with Him in the overthrow of the evil and in taking possession of the world. An impression was produced, which, we doubt not, will be ineffaceable. Great as were the expectations formed regarding the "field-marshal of a noble reform," they have been already more than amply realized.

At 7.30 p.m. Dr. Henry addressed a meeting in Ballysillan Church, under the presidency of Rev. John Gailey, pastor. Suffice it to say that the address on the more practical side of the subject made as fine an impression on a gathering, principally consisting of working men, as the afternoon address made upon the assemblage of Christian workers.

On Sabbath last, at St. Enoch's Church (Rev. John Pollock), the largest belonging to the denomination in the city, was exceedingly well filled at the morning service, when Dr. Henry preached from the story of Deborah. The interest on the part of the congregation was deep, the attention was intense; and the strain, under which scores and hundreds laboured, was plainly visible.

At 4.30 a large concourse of people assembled in Westbourne Church, Ballymacarrett (Rev. W. Witherow), notwithstanding the rain, which continued to fall throughout the entire day. As Dr. Henry spoke of the guilt of being "partakers of their evil deeds," the pent-up feelings of the people were with difficulty kept under control, and indeed on more than one occasion there was suppressed cheering. All the ministers of the district were present, and were deeply moved.

At seven o'clock Cooke Centenary Church, Ormeau Park, was filled to the doors. Rev. John Macmillan, pastor, and convener of the General Assembly's Committee on temperance, conducted the devotional service, the choir and the congregation giving a hearty rendering of the hymns. Dr. Henry delivered a discourse from the words "Let us now go to Gilgal, and renew the kingdom there." He marshalled facts so marvellously, clothed them with such reality and life, animating them with his spirit, and pouring into them the enthusiasm of his soul, that men and women held their breath, and we are certain that to not a few the service became the beginning of a new era. As the great congregation separated, many lingered to express their personal thanks, and to take by the hand a man who had so deeply touched their hearts.

At this service, as at the others, an opportunity was given for signing the pledge.

FUTURE MEETINGS.

June 8, Sheffield; 10, Maryport; 29, Sheffield; July 31, Alford, Lincs.; Aug. 1-30, "Edinburgh Castle," Limehouse, E.; Aug. 31, Lincoln; Sept. 4, Louth; 6-9, Taunton; 10, 11, Newport, Mon; 12-14, Taunton; 15, 16, Llanelly; 21, Free St. George's, Edinburgh (Dr. Alex. Whyte's).

Evangelistic.

Rev. Jesse Mayo at Bingley.

A TEN-DAYS' open-air mission is being conducted at Bingley, by Rev. Jesse Mayo, for the Free Church Council. "An organist, violinist, and soloists had been secured, and all the local ministers and some prominent townsmen are taking part. We had immense crowds at the two services on Sunday—just the people we want." On Saturday last Mr. Mayo received the sad intelligence of the death of his eldest son, by drowning. Much sympathy will be felt for the evangelist, who adds, "Thank God the dear boy was in the Lord, but the blow is a terrible one."

Mr. Henry Thorne at Shrewsbury.

From May 17 to 26 Mr. Henry Thorne conducted a mission in Claremont Street Baptist Church, Shrewsbury. There were few seekers, but all the meetings were characterized by the power of the Holy Ghost, and God's people were greatly edified. The Bible readings, given daily, were much appreciated, especially the reading on "The Second Coming of our Lord," and the last two readings on the programme were, by request, cancelled in favour of further study on the Second Coming. Doubtless the mission was a time of sowing precious seed; the harvest will be reaped later on. D. M. D.

Mrs. E. L. Baeyertz.

A sixteen days' mission, conducted in the Conference Hall, Eccleston Street, Victoria, S.W., by Mrs. Baeyertz, has just been concluded. Notwithstanding Mildmay week, the attendances have been most encouraging, many Christians and their friends coming regularly to the services. In the afternoons the addresses were mainly for Christians, and the evening services evangelistic. From the beginning, and right throughout the mission, the presence of God was very manifest, and at each service the Word was with power. In the "after meetings" a good number of persons (over 100 in all) have gone into the inquiry-room, and after instruction in the Word of God, have professed trust in Christ for salvation. Altogether it has been a time of refreshing from the presence of the Lord, believers being edified and built up, and souls saved. Mrs. Baeyertz has kindly consented to repeat her addresses on "The Passover" (with table spread in modern Jewish fashion) and "The Great White Throne" on Sunday next, at 3.30 and 7 p.m., at the same hall, offerings being taken in aid of the Bayswater Y.M.C.A. Alfred J. Hale.

As a result of Rev. J. T. Vine's recent mission at East Molesey further gatherings of an evangelistic character have been held, and several seekers were pointed to Christ.

In connection with the Bishop Hooper Protestant van, helpful missions have recently been held by Mr. Samuel Bradfeld, evangelist, at Elmore, Stonehouse, Cashes Green, Stroud, and Brimscombe.

Interest continues and much blessing has resulted in the Palace Theatre services, which Mr. and Mrs. Sims are conducting at Cork, so much so that the friends who are engaged in the work have decided to continue for another week, or to June 15. Doors seem to be opening in other localities, and it is intended to move forward as the Lord directs.

Describing meetings held at Sopley, Christchurch, at Whitsuntide, by Mr. Bob Johnson, Mr. Chas. Button writes:—"The power of God was made manifest. On Whit-Monday evening we had a remarkable meeting; one who was a poacher and had ridden to Bournemouth to spend the day with ungodly companions, felt compelled to leave them and return to Sopley. He yielded to his convictions, came back, and was pointed to Christ."

An eight-days' mission for young people has been conducted at Oxendon Presbyterian Church, Hampstead, by Mr. J. Edwin Jackson. On the afternoon of Sundays, May 4 and 11, there were a large number of scholars and young people. During the week two meetings were held each evening, and the earnest appeals to come to Christ have been followed with much blessing. Many deep impressions have been made, and there is reason to believe that some of the scholars have been led into the light of the glorious Gospel. E. H.

A mission of fifteen days' duration, conducted by Rev. F. C. Spurr, in connection with the Baptist Church, Elgin, of which Rev. Walter D. Hankinson is pastor, has just been concluded. Mr. Spurr's visit has been much appreciated and has resulted in definite blessing to many. Three meetings were held in the town hall, at two of which about 1,000 people were present, and at the third (for men only), some 500 men were assembled. The week-night meetings, Bible readings, and other services, held in the church, were well attended, the closing services being specially memorable, both for the number assembled and the impressions left on many hearts.

A fortnight's mission has just been concluded at Perth by Rev. W. G. Pope (late of North Africa). To many, especially among the young, it proved a time of blessing. From the beginning God manifested Himself through his servant, and as one after another caught their first glimpse of Christ, workers and preacher were gladdened. The afternoon Bible readings were the means of revealing to many the glorious possibilities of a life wholly yielded to God. The missioner has left us, but the work goes on. To God be all the glory. J. G.

A mission was held in the parish of Llandeiniolen, at St. Helen's Church, Penisarwaen, from April 30 to May 8. The ground was prepared by earnest commendatory letters by the Bishop to the missioner, Canon Williams, vicar of St. David's, and the clergy of the parish. The people, especially St. Helen's congregation, worked hard, and made commendable efforts to attend the four daily services. The evening services were attended by crowded congregations from neighbouring churches and by Nonconformists. The earnest, eloquent, spiritual, and truly evangelical addresses were listened to with rapt attention. The services were highly appreciated, and fruitful results are looked for.

Rev. J. Bennett Anderson has spent a busy fortnight in the Shankhill Road Mission, Belfast. He attracted large audiences through his street singing and speaking. After the outdoor services the people were invited indoors, where the evangelist again spoke and sang. A goodly number were hopefully dealt with about the great salvation. Mr. Anderson paid a previous visit to this mission six years ago, and there is still fruit from that campaign. The special series closed with a praise service, in which Rev. H. Montgomery and other friends took part. Mr. Anderson has also been visiting Ballymoney.

(For Evangelists' Engagements see page 32.)

Obituary.

THE MARCHIONESS OF NORTHAMPTON.

ALTHOUGH following a long illness, and, therefore, not altogether unexpected, the death of the Marchioness of Northampton will come with a sense of shock to a wide circle of Christian friends. Lord Northampton's labours in connection with many efforts for the spiritual and social wellbeing of the people are well known, and in all of them he had the earnest co-operation of the marchioness. In fact, her ladyship was herself a worker, and will long be remembered as a teacher of a Bible class in the George Yard Mission in the time of the late Mr. George Holland. The deceased lady passed away on Sunday afternoon last from a brief attack of bronchitis following progressive paralysis. She was the daughter of the second Lord Ashburton, and married the Marquis of Northampton (then Lord Compton) in 1884.

MR. J. T. DUNN.

It is with deep regret we record the death of Mr. John T. Dunn, of the Metropolitan Tabernacle, which occurred on May 22 at his residence, 25, Grosvenor Park, Camberwell. It is but a year ago since he was so seriously ill that there was little hope of recovery, but, owing to the blessing of God and a robust constitution, he was raised up again to a measure of health and strength. But three long months of illness to a man of over three score years and ten weakened him to such an extent that his family at times were most anxious about him. He was, however, able to be about his usual work until Thursday, May 8, on which day he was taken suddenly ill, and after a fortnight of intense suffering passed peacefully away. The church with which he has been associated since 1859 will sorely miss a valued helper. His "Men's Bible Class," to which he was so greatly attached, will feel his loss; and the Richmond Street Mission, of which he was the founder, keenly mourn a leader and friend.

MR. JOSEPH CLARK.

West Cliff Tabernacle, Bournemouth, suffers a great loss by the death of Mr. Joseph Clark. He was born in London in 1824, and at the age of seventeen was led to confess Christ in connection with Bible Christians. After two or three years he became attached to Westminster Chapel, and owed much to the helpful influence of Rev. Samuel Martin. Moving to Craven Chapel, which then had for its minister Dr. Leifchild, he became superintendent of the Christian Instruction Society, and spent many happy years of service. Eight years were given to resuscitate village work at Adderbury, Oxon; and for the last twenty years he has been in turn Sunday school teacher, deacon, and elder among Bournemouth friends, helping alike Messrs. Colman, Wainwright and Hooper in their pastorates. Lately he has ailed, and on May 29 he peacefully passed into his Lord's presence, aged seventy-seven, leaving a memory of peculiar fragrance. After a service in West Cliff Tabernacle, in which his old pastor, Mr. Wainwright, joined the present one, his remains were interred on June 3, in Bournemouth Cemetery. His widow, although turned seventy-nine, is wonderfully sustained. G. D. H.

MR. CHARLIE SMITH.

At the age of seventy-two, this devoted servant of Christ has passed away. It was about 1862 when the truth laid hold of him under the powerful preaching of the late William Carter. One Sunday evening he was induced to go to the old Victoria Theatre in the New Cut. There the truth of John iii. 16 convicted him of sin and brought him to the feet of Jesus. His conversion was a very real thing. Up to that time he used to say "a blacker sinner never walked the streets of London." He had never known father or mother, had been brought up in ignorance and sin, had been a terrible drunkard, and everything else that was bad, up to the time that God converted him. He was a whip-maker by trade, and well known as "Whippy," by cabmen, who dealt with him; but now that Christ was his Saviour, no one came to him for a threepenny article without his having a word with him about Jesus.

He soon joined Mr. Carter's band of open-air preachers, and although unable to read, yet his one text, John iii. 16, was sufficient for him; in fact, to the end of his life, whatever other text he might take to commence with, he nearly always worked round to his one salvation text again. Soon Mr. Carter saw that he was just the man for his work, and it was not long before he was living at the Victoria Hall, of which he took the charge. It was no light duty. Every night meetings for the roughest men and women in the south of London were held, and often teas were given to special classes, such as costermongers, chimney sweeps, thieves, &c. Many were the trophies of grace there won as jewels from the mire of sin for the Redeemer's crown.

On the death of Carter the work was broken up, and Charlie Smith laboured for several years among the navvies on the various railways where new lines were being made. Again in this work he was much blessed. He also preached a good deal up and down the country in connection with the Evangelization Society. For the last fourteen years he has been employed at Bath by the Country Towns Mission to work amongst the cabmen and Bath wheelchairmen, and greatly have his services been valued, and many have thereby been saved. For the last year or so he has been almost laid aside by ill-health, and the last few months his sufferings have been most acute; and although he often wondered why his heavenly Father should allow him thus to suffer, yet he never doubted his Father's love. Among his last words were, "It is so sweet to serve the Lord Jesus, blessed Jesus." Thus has this devoted servant of Christ passed into the presence of the Master whom for so many years he had so faithfully served. G. E. Thomas.

Bath.

Requests for Prayer.

For blessing on open-air work at Epsom Races and at Ascot.

For blessing on a mission at Kildarton, Armagh, by Rev. Dr. Morris, June 7-24.

For the work of the Ebenezer Bible carriage in the neighbourhood of Ross, Herefordshire.

For special services throughout June in the Gospel Hall, Hounslow, to be conducted by Mr. Clement Palser.

Bells of Peace.

AFTER a protracted struggle in South Africa the British Empire rejoices to-day at the Conclusion of Peace, and the joy bells have rung out a merry peal all over the land to Welcome the Good News.

Part of our Empire is, however, the

SCENE OF A MOMENTOUS CONFLICT,

in which artillery and rifles play no part. It is the Strife between Light and Darkness, Freedom and Bondage, Christianity and Heathen superstition, and, as Ambassadors of **The Prince of Peace,** we wish this Thanksgiving time to be made an occasion to assist in bringing peace to the **297** millions of India.

The Zenana Bible and Medical Mission

has for 50 years been in the forefront of the battle labouring to carry the tidings of peace to the Homes of India. The suggestion has been welcomed that now hostilities have ceased in South Africa

Thank-offerings for Peace

shall be invited, as self-sacrificing gifts, towards a sum of **£12,000** which is needed to strengthen and extend our Efforts for the Spiritual Peace of India.

Peace FOR THE WOMEN AND GIRLS OF INDIA.

Nearly one-fifth of the women and girls in the world are in India, living in the midst of heathen superstition, and needing the Gospel that we so richly enjoy. We have not grasped the vastness of the work nor the urgency of the time. Let us pray earnestly for many more labourers.

Peace FOR THE WIDOWS OF INDIA.

One in every six of the women and girls of India is a widow! Child marriage still prevails, and many thousands of these poor widows are mere girls. The Government has abolished suttee, or the burning of the widow to death, but the long continued suffering and isolation of widowhood in India can only be relieved by introducing the Gospel; and this constitutes a pathetic appeal to us to give them the freedom which alone comes through the knowledge of Christ.

Peace FOR THE SUFFERERS OF INDIA.

The vast majority of the women of India are quite unable to get skilled medical aid in sickness, and their sufferings constitute a most earnest plea to us to share with them those medical aids which we enjoy, and which have come to us as a direct result of Christianity.

Peace FOR THE WHOLE PEOPLE OF INDIA

through the agency of the women who, when won for Jesus Christ, become Missionaries in the Homes. Women and children are always the first to suffer from War, and wherever the Gospel of Peace is unknown they suffer likewise. The heathen world is a picture of Woman neglected and degraded.

DELAYED PEACE IS PROLONGED MISERY,

May not war be the penalty for our want of faithfulness, the drawing of the sword of the flesh the chastisement for sheathing the Sword of the Spirit, the national expenditure of millions to destroy life the punishment for withholding the gold and silver to save it to Life Eternal?

No part of the Empire seems more promising in spiritual results than India at the present time, where plague, famine and disease have created a feeling of helplessness and need, and thus opened up a highway for Christian Enterprise. We therefore invite the co-operation of all members of Evangelical Denominations to show their gratitude to Almighty God for bringing this war to a close by sending a **Peace Offering** to this Society.

ZENANA BIBLE AND MEDICAL MISSION, 2, Adelphi Terrace, Strand, London, W.C.

have pleasure in enclosing a **Thank-offering for Peace,** as under:—

	£	s.	d.
I.—Donation from Invested Capital or Current Income ...			
II.—The Proceeds of self-denial			
III.—Collections from household and friends			
IV.—Annual Subscription			
TOTAL £			

R.S.V.P.

DONATIONS and SUBSCRIPTIONS may be sent to the Treasurers, the LORD KINNAIRD, 1, Pall Mall East, S.W.; and Sir W. MUIR, K.C.S.I., Dean Park House, Edinburgh; the Hon. Finance Secretary, A. H. HABERSHON, Esq., 2, Pall Mall East, S.W.; or direct to the Finance Secretary, Mr. J. C. ANDREWS, at the Society's Offices, 2, Adelphi Terrace, Strand, London, W.C.—General Secretary, Rev. A. R. CAVALIER.—Bankers, Barclay & Co., Ltd., 1, Pall Mall East, S.W.

About Books.

There have been issued from the Cambridge University Press special editions of the Revised Version Bible (10d.), Authorised Version with references (1s. 2d.), and Revised New Testament (6d.)—all in special binding commemorative of the Coronation. Each volume has a suitable label with blank space to be filled up if given as a present.

In the latest volume of the Christian Study Manuals (1s. each net. *Hodder & Stoughton*)—**Religions of Bible Lands**—Prof. D. S. Margoliouth explains for the understanding of the simplest reader the principles of Semitic, Egyptian, and Persian forms of worship. Much is here supplied in popular form which has hitherto been difficult of access.

In the belief that the moment appears to be at hand when the first resurrection may begin, Rev. William Bramley-Moore (*from the Author, 26, Russell Square, W.C.*) states in **The Church's Forgotten Hope** his thoughts on the translation (or rapture) of the saints. While there are passages in the book with regard to which we cannot see eye to eye with the author, it will be welcomed by many who are seeking light on prophetic study.

Fragrant Flowers from the King's Garden. By Rev. R. Venting. (3s. 6d. *Simpkin, Marshall, & Co.*). This volume of illustrative points has reached its second edition. The compiler has an eye to the teachings of Nature; and important lessons, learned in many schools, are here presented in brief and bright paragraphs, fully indexed. In a word, this book gives the spiritual meaning of natural parables; and it is sure to prove helpful to many preachers and teachers.

Memoranda Paulina: Sunday Readings in St. Paul's Epistles. By George Jackson, B.A. (3s. 6d. *Isbister & Co.*) Those who read these chapters in *Good Words* will be glad to have them in connected form—slightly re-arranged, and enriched with here and there a useful foot-note. Some of the papers are really fine; all of them will repay careful reading. The aim has been to combine the spirit of devotion with the intelligent study of Holy Scripture; and that aim has been realized in a remarkable degree.

A Return to God and His Word. Remarks on Mr. W. Blair Neatby's "History of the Plymouth Brethren." By W. H. Bennet. (3d. *H. A. Raymond, 16, Paternoster Square, E.C.*) These pages realize the ideal of criticism—"speaking the truth in love." Certain expressions employed by Mr. Neatby provoked some such remarks as are here made; apparent inconsistencies of statement by a historian justify the strictures delivered by Mr. Bennet. Without apologizing for Darbyism with its many sorrowful incidents, or attempting to answer un-Christian criticism on the part of recent reviewers, Mr. Bennet calls for a return to God and his Word. His booklet deserves prayerful consideration.

Dreams and Realities: Practical Papers on Christian Living. By G. E. Morgan, M.A. (1s. *Morgan & Scott.*) This is an unpretending book which because of its very modesty may fail to receive the attention which it deserves. The more we have looked into it the more have we been impressed with its helpful character. There is no attempt at brilliancy; but it sparkles with brightness everywhere. Take such an example as this:—

> Socialism says, "All thine is mine!" Christianity teaches, "All mine is thine!" Anarchism cries, "Down with everyone that is up!" Christianity replies, "Uplift everyone that is down!" Christianity alone, of all the religions of the world, has a message of hope to the sinner, raising him out of the horrible pit and setting his feet upon the Eternal Rock.

This is one among many examples of the terse and pointed style in which the author puts great practical truths. He is quick in observation and keen in insight, and is able to present the results of both, often in very felicitous style. His book is in truth a most valuable repertory of sanctified common sense. It is an additional recommendation that its papers, while complete in themselves and separate, are so brief that they can easily be read through in a short sitting.

J. Guinness Rogers.

In view of the approaching Coronation, Mr. Andrew Melrose has issued Stainer's Festival Anthem, "Blessed is the Nation. (4d).

No. 9 of Mr. B. McCall Barbour's Boys' Series—Not One Drop; and No. 2 of Bits for Our Boys, are daintily got up, and well worthy of wide circulation. (1d. each. *Kensit, 18, Paternoster Row.*)

Are You Ready? (Earnest Appeals No. 5) is a useful Gospel call; and The Things which were Sent, an equally helpful booklet for Christians. (½d. each. *Marsom, 17, Cathedral Yard, Bristol.*)

One Hundred Special Hymns, Composed by John Elliott, Evangelist (Torquay). This collection of simple Gospel hymns has been used with great acceptance by Mr. Elliott in his Missions. They are adapted chiefly to the tunes found in "Sacred Songs and Solos." (*The Author.* One penny.)

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The new building of Christ Church, North Brixton—of which Rev. W. R. Mowll is the uncompromising Evangelical vicar—is on the eve of completion, and will be consecrated towards the end of September next.

The Bishop of Sodor and Man, in his charge to the Manx clergy at the annual convocation held at Bishop's Court, said that he had been deeply thankful to hear of late of new Bible Classes and Communicants' Unions, especially as a result of a recent mission in the deanery in which they were met.

The vacancy on the staff of Ridley Hall, caused by the approaching departure of Rev. C. L. Carr, has been filled by the appointment of Rev. E. S. Woods, B.A., to the office of Chaplain and Lecturer, and Mr. C. West-Watson, B.A., as Bursar and Lecturer. The Triennial Reunion takes place on June 23, 24, and 25. The Bishop of Durham will be the chief speaker.

In accordance with annual custom on the first Sunday after Trinity, several of his Majesty's Judges attended the afternoon service on Lord's Day last at St. Paul's Cathedral. The Lord Mayor, accompanied by the Sheriffs and some of the Aldermen, drove from the Mansion House about 3 o'clock to welcome the Judges on their arrival. The sermon was preached by the Bishop of Stepney (canon in residence) from the words, "Honour all men. Love the brotherhood. Fear God. Honour the King" (1 Peter ii. 17).

The Holborn Deanery Association, in connection with the London Diocesan Council for Rescue and Preventive Work, has been formed under the presidency of the Bishop of Islington. A very encouraging beginning has already been made. Two small rooms, near Theobald's Road, in a central position, have been taken and furnished. One worker residing there has been privileged in the last six months to deal with many hopeful cases. A small house of refuge is urgently needed, wherein two workers at least may reside, to which invitations may be given, in which girls may be received.

Congregational.

There has been a marked improvement in the condition of Rev. Dr. Caleb Scott. A message from Manchester says:—"Decidedly better; operation indefinitely postponed."

Rev. Dr. A. G. Rogers, son of Dr. J. Guinness Rogers, has become pastor of South Cliff Church, Scarborough. Dr. Guinness Rogers preached and took part in the recognition service.

Mr. Frank N. Tribe, of Redland Park, Bristol, has been elected chairman, and Rev. Richard Lovett, vice-chairman of the Board of Directors of the London Missionary Society for the ensuing year.

The recognition service of Rev. J. Adams as pastor of the newly-formed church at West Ealing, W., took place last week. Until the new church is built, the services are held in the Victoria Hall, Ealing Broadway. The chair was taken by Mr. Albert Spicer, who was supported by Revs. C. Silvester Horne, Dr. Lawson Forster, and others.

In view of meeting the cost of some repairs to the roof of Aylesbury church, the pastor, Rev. J. H. Stowell, intimated that instead of raising the money by means of a bazaar, or by a subscription list, he would ask for gifts to be brought to the church on an appointed day. One hundred and thirty-six persons brought offerings ranging from one shilling to £10, amounting in all to £97.

The church at Rotherfield Peppard celebrated its 108th anniversary on Whit Sunday and Monday. The change in the observance of Whit Monday at Peppard is notable. At the beginning of last century the annual revels on that day were an abomination; vast crowds came together to drink, brawl, and engage in brutalizing sports. The first pastor of the church, Rev. Joseph Walker, held, with a few friends, a solemn prayer meeting on the day of the revels. He then got a well-known minister to preach in the chapel on Whit Monday. So, from year to year the good increased, until at length the revels became extinct.

Baptist.

The ancient church at East Street, Southampton, now under the pastoral care of Rev. G. W. Brooker, has celebrated its 213th anniversary, when sermons were preached by Rev. H. J. Perkins in the morning, and Rev. T. E. Ruth in the evening. The report was highly satisfactory, testifying to the earnest work of pastor and people during the past year.

A year ago the church at Yalding, Kent, (Rev. W. H. Tomkins) undertook the task of reducing the debt by £140, with a view to saving the interest, which amounts to a large sum yearly. By strenuous self-denial and earnest prayerful effort they have succeeded in their object, and an announcement to this effect was made at the service on Sunday evening last, when the congregation united in singing the Doxology.

The new Sunday School and Lecture Hall of the church at Leytonstone Road, N.E. (Pastor F. J. Walkley), were opened on Thursday last. The church itself will eventually be built on land adjoining, which has already been acquired. The ceremony was performed by Mrs. J. A. Spurgeon. At the service which followed, the sermon was preached by Rev. Thomas Greenwood (president of the London Baptist Association), and Rev. J. Bradford also took part.

The Baptist Students' Fraternal Union has decided upon a village preaching campaign, to be carried out during the summer vacation by the voluntary services of between sixty and seventy of the students. The idea is for them to make their headquarters at a village or small country town and there hold religious meetings, either in the open air or otherwise, as may best suit local conditions, and effect a thorough visitation of the people. The distribution of religious literature will also be a feature of the campaign.

The annual assembly of the Yorkshire Baptist Association was well attended; the speaking was maintained at a high level, and the two crowded days were full of happy and inspiring fellowship. Rev. J. Gyles Williams, pastor of the Attercliffe Baptist Church, has accepted the secretariate. As this will demand the whole of his time and necessitate his living in Leeds, he has placed his resignation in the hands of his deacons, and proposes to terminate his ministry on the first Sunday in July.

The congregation at Cromer, which has been worshipping in hired rooms since its formation four years ago, is soon to have a building of its own. The owners of land in the town will not sell a vacant site for a chapel, or it would have been built before; but last year some property in the principal street came into the market, and was purchased for £1,600. This is now being adapted so as to obtain a chapel seating 300 adults, together with class-rooms and a vestry, at a cost of about £700. The opening is to take place in September, by which time it is hoped that all the needed money will be forthcoming. The pastor is Rev. S. J. Henman.

Methodist.

The statistical returns to be presented at the forthcoming assembly of the United Methodist Free Churches will show a net gain in membership of 2,392.

The centenary of Zion New Connexion Sunday School, Longton, has been celebrated with services conducted by Dr. Townsend and Rev. J. Fleming, who is closing his five years' ministry there. Zion was the first Sunday School in the town.

A novel method of raising money for religious purposes has been adopted by the Primitive Methodists at Chester-le-Street, where two members have become amateur chimney-sweeps, receiving sums of 3s. 6d. to 7s. 6d. for each job. The money thus received is devoted to the reduction of the debt on the new chapel.

The Camden Street branch of the Wesleyan London Central Mission has had a somewhat chequered history, but has now come upon prosperous days. Mr. G. H. East, the missioner-in-charge, announced at the anniversary that if the congregation grows during the next six months at the same rate as it has during the past six, the chapel will not contain the people.

Presbyterian.

Mr. Joseph Wilson, of Sefton Park, Liverpool, has accepted the presidency of the Total Abstinence Association in succession to Rev. Dr. Monro Gibson.

The new hall at Enfield has been opened, the dedicatory service being conducted by Rev. Dr. J. Monro Gibson. The hall, affording accommodation for 250 persons, is a handsome structure, and has been erected in the midst of charming sylvan surroundings at the foot of Windmill Hill, opposite Chase Green.

Salvation Army.

Midnight crusades on behalf of fallen women are being held in the metropolis.

The Salvation Army has twenty-one travelling vans and some forty tents engaged in this country for the summer months.

Surgeon-General Evatt presided recently at a large anti-drink demonstration conducted by Mrs. Bramwell Booth in the Guild Hall, Plymouth.

The Army has five institutions for girls in Australia many of the inmates being sent by the Government instead of to prison or reformatories.

Commissioner Cadman has conducted a service for male and female prisoners in Kingston Gaol, Jamaica. Four hundred and sixty men and women were present. The gaol governor also attended the service.

At the Twenty-ninth Annual Meeting of the Howard Street Gospel Mission, Wandsworth Road, S.W., which was held recently, an encouraging report was presented. A great amount of philanthropic work has been undertaken in ministering to the needs of the suffering poor, while large numbers of people have heard the gospel, and souls have been won from the paths of sin. Among the speakers were Mr. John Soames, who touched briefly on the various agencies of the mission and related incidents of visitation among the sick poor; Rev. R. Copp, and Mrs. W. Grimes.

At the Village Hall, St. Nicholas, near Cardiff, a largely-attended missionary meeting was held on Tuesday week. The gathering had been arranged for by the local branch of the Y.P.S.C.E., which was inaugurated by Mr. J. Cory, about two years ago. Mr. Davey, a returned missionary, gave an address on work in China. He has recently returned after eight years' service, and dealt very clearly and consisely with his subject. He gave a rapid survey of the history of the Chinese, their religion and characteristics, showing the difficulties the missionaries have to contend with while seeking to gain the ear and confidence of the people. He quoted several cases of conversion, and gave graphic accounts of the persecution suffered by these people in behalf of their faith. The meeting proved most inspiring and helpful.

Cobo Mission, Guernsey, was begun under difficulties by Mr. B. Angel, a young evangelist. After two years of prayer and reliance upon God alone, he procured the loan of a field, hired a tent and began a mission. His efforts were blessed, and the meetings held were times of refreshing from the Lord. Then a tent was given and was more than filled with worshippers, and at the close of the summer Mr. Angel and some of his helpers met to consider what could be done for the winter. While they were deliberating, a business man who had attended the services but who knew nothing of this little meeting, telephoned to one of the workers to offer a large room for this mission. The offer was gladly accepted, the room has been enlarged, and many are now praising God for the blessing they have received at the Cobo Mission.

Fallen Asleep.

The death of Mr. John Unite, of Edgware Road, London, and of Claptons Hall, Wooburn, Bucks., removes an eminent London manufacturer, whose services to the Free Churches continued to his eighty-fourth year.—Rev. J. M. Wilson, for forty-three years Presbyterian minister at Hexham, died on Friday in Edinburgh. He retired from the pastorate three years ago, and settled in Scotland.—Mr. John Batey, of Fence Houses, co. Durham, a prominent Presbyterian, was, at the time of his death, Synod and Presbytery elder, session clerk, and treasurer.—At 197, St. Andrew's Road, Glasgow, aged twenty-three years, Robert, second son of John Climie, evangelist and editor of *The Monthly Evangel*, after five months of lingering illness.

Notices.

Applicants for Tracts.—Mr. E. A. Talbot, Harley House, Bow, E; Mr. J. Wallbank, 54, London Terrace, Dunstable (for C.E. open-air work); Mr. B. H. Trotman, 70, City Road, Birmingham; Mr. G. A. Mowells, 171, High Street, West Norwood, S.E.; Mr. H. J. Gittings, 40, Elign Road, Hereford; Miss Hall, 2, Mitford Place, Armley, Leeds; Pastor S. Arston Fox, 16, Bath Terrace, Robin Hood Street, Nottingham; Baron Porcelli, Ellington, Ramsgate (fishing smacks, &c.); Mr. G. Gourdon, 37, Charter Street, Gillingham, Kent; Miss Bing, 25, Frederick Road, New Brompton, Kent; Miss B. Smithies, 131, Ecclesbourne Road, Thornton Heath; Mr. E. P. Fisher, 4, Wadworth Street, Denaby Main, near Rotherham, Yorkshire.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C. Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

A Call to Prayer. We are glad to notice the suggestion emanating from the Bishop of Ripon, who urges that at the present time, amidst our national joyousness, the people should recognize in the great event of the next fortnight a call to earnest prayer on behalf of the King and his Empire. Our responsibilities are vastly increased, and we need to consult God more than ever about our affairs. Woe be to the nation if it does *not* recognize God more than it has done of late. But we hope for the best.

Coronation Appeals. It is not surprising that the great event of the year should be made the occasion of numerous "Special Appeals." In fact, it is probable that there is not a mission agency in the country that is not more or less in need of help. It would seem invidious to name any in particular; a glance down our "Donation List" will suggest many. Perhaps, however, in view of the interest now centred in South Africa, it may be fitting to refer to the great need of Soldiers' Homes in that country. The South Africa General Mission is endeavouring to raise £14,000 for this purpose, about half of which has been guaranteed.

Rome and the Coronation. It would appear that the peers and other members of the Roman Catholic Church who will attend the Coronation will be in a somewhat anomalous position, as they are prohibited from joining in the service of prayer and thanksgiving. Cardinal Vaughan has notified that the Pope decrees that (Roman) Catholics may never join in religious services held in non-Catholic places of worship, and the permission which has been given in regard to attendance at Westminster Abbey on the occasion of the Coronation is explained by the Cardinal on the ground that—

> They will attend simply to pay an act of civil honour to a Sovereign personally present in a great *State function*.

In other directions, however, the Pope has been more lenient, and has dispensed Romanists from the law of abstinence as regards eating and drinking, "so that they may more easily take part in the rejoicings and festivities."

Anglican Trickery. A London vicar writes thus to the *Church Times*:—

> Sir,—Many of the clergy have a strong objection to having to declare, in the "Form of Proclamation" on page 6, that in the Coronation Oath the King undertakes to maintain . . . the Protestant Reformed Religion established by law." I should like to point out to them that they are under no obligation whatever to make that objectionable announcement.
>
> The use of the service itself is only permissive—not compulsory. On the cover it is stated to be a "Service recommended for use." This being the case, the clergy are at liberty to adopt it with or without omissions as they may think best. My own intention is to read the Form of Proclamation as it stands up to, and including, the words, "High office," and then, omitting all that follows in that paragraph, resume the Form at the words, "Then his Majesty is solemnly anointed," &c. Robert A. Eden.
>
> *58, Oakley Square, London, N.W.*

It is instructive to note the disingenuous methods adopted by men who, while receiving the pay of "the Protestant Reformed Religion established by law," deny the validity of its claims. It is a code of morals from which even the man of the world turns with disgust and scorn.

The Lesson of the Hooligan. The deplorable murder of young Mr. Spicer, at the hands of hooligan roughs in a public London thoroughfare on Monday night last week, raises a far wider question than that of adequate police protection. It tears aside the veil of our boasted advance in civilization and the much-vaunted theory that "the world is daily growing better." In the church, in the home, and throughout the nation, Christian standards are being lowered and the laws of God are suffered to fall into neglect. The demands of the Bible, family worship, and the sanctity of the Lord's Day, are treated as mere secondary considerations; consequently there is an all-round decadence in the conscience of the people, from the highest to the lowest. The upper classes set the example of defiance of the Divine Law, and the lower are not slow to follow the lead. Infidels may bawl that "Christianity is a failure"; higher critics may prate that the Bible is not divine; teachers and novelists may theorize on the development of the race; but what a pitiful comment upon it all is this brutal, sordid murder of a young man in cold blood on the very night of our rejoicing over "Peace with Honour"! The fact remains that nothing short of high Christian standards can cause a nation to dwell in safety; that in proportion as Christianity rules, the people live at peace; and in proportion as it declines, neither property nor life are safe. This is *fact*, whatever *theory* may be.

A Fact for Mr. Ritchie. Unhappily in England, as in Scotland, there is again a large increase in lunacy. It is stated that the Birmingham local asylums are over-crowded by a population of 1,622, and that, pending the building of an additional asylum at a cost of £61,000, temporary premises have been leased. A very large proportion of this cost may justly be added to the national drink bill; but although, year by year, the vast army of the insane continues to swell its numbers, and the medical scientists intensify their statements as to the dread cause, the members of the Government close their eyes to that which is sapping the life of the nation.

The Tied House. It is to be regretted that Mr. F. W. Thomson's proposed addition to the Licensing Bill, of a clause to the effect that it should be illegal for any person other than the holder of a licence to have any control over such licence, or the purpose for which it is used, should have been objected to by the Government and withdrawn. It is quite true that, as Mr. Ritchie said, the question of tied houses is a thorny one, but Parliament exists for the purpose of dealing with thorny questions; and if it is desirable that the tied club should be abolished (and the new Bill will do that) it is even more desirable that the brewers' control of the drink shop should be done away with. The brewer behind the publican is, however, a strong political power, and his "vested interests" are paramount, though to the simple-minded it would seem that the vested interest of the State in the well-being of the nation should be paramount.

The Curse of the Derby. True to its policy, the *Daily News* remained alone amongst the great dailies, in omitting all description of the Epsom Races, but a special correspondent contributed to its columns an article on the character of the crowd that attended the Derby, and the chief occupation of that crowd. It might do even betting-men some good to read this article, which photographs them with marvellous accuracy. Book-makers are fond of branding as "hypocrites" all who denounce the Turf, but surely theirs is the hypocrisy who pretend to be interested in the pose and pace of horses, while, as a fact, the only interest the race has for them is the money that betting on it brings to them. And this year the gamblers may well cry "woe" to their prophets, for the horse that all the "tipsters" were absolutely certain would win, came in fourth! As the Derby is held to-day, it is a curse to the community, and Epsom is simply the hunting ground of fevered money-grabbers, whose every action degrades true sport. We only wish the King had the courage to refuse his patronage to the Derby until the professional betting element is cleared away from it, both on the course and in the newspapers.

A Vicar's Disillusionment. The vicar of Upper Edmonton, who stood alone at the London Diocesan Conference in voting against the Education Bill, justifies his action by detailing some noteworthy experiences. After twenty-eight years as a parochial clergyman, and twenty-three as chairman of one of the largest Church day-schools in London, he is forced to the reluctant conclusion that a Church day-school is a "positive hindrance" rather than a help to the Church to which he belongs, inasmuch as convenience rather than conscience rules the attendance of the scholars, or, as the vicar naïvely puts it, "It is more a question of shoe-leather than creed!" Further, careful analysis of the attendance convinces him, concerning many places, that:—

> There is no gainsaying the fact that on the one day of the week, when parents are free to choose between the Church Sunday-school and the Nonconformist Sunday-school, the great majority choose the latter.

Hence he urges, why spend so much money, time, and labour over the day-schools, when the ultimate end—religious instruction—proves to be so little appreciated? and he pleads for a more earnest development of Sunday-schools, catechizing, and guilds. In other words, take care of the religious and let the secular take care of itself.

The Moral. If the children attend the Church school during the week and Nonconformist chapels and schools on Sunday, we may well question, Why? Is it because the elementary education in the Church schools is better than that of the Board schools, or is it merely a question of "shoe-leather"? Or, again, is it an indication that the spiritual instruction of

Nonconformists is more in accordance with the heart and conscience of the population than that of the Church? Whichever it be, it is a loud call to the Free Churches to devote earnest thought and energy to strengthening their Sunday-schools, that they may impart spiritual instruction of a clear and definite type, so that their children may not be entangled in the meshes of priestcraft, and lose the liberties for which their fathers died to set them free.

Witnessing with Gifts. The fact that the Congregational Twentieth Century Fund has reached the sum of £710,724 is a subject of congratulation. The framers of the report say:—

> The fund may be regarded as successful, inasmuch as it has stimulated devout thanksgiving and self-sacrifice, has developed interest in our denominational work at home and abroad, has appreciably relieved many churches from the burden of debt, and encouraged the permanent addition of accommodation for the carrying on of Christian work. It has specially interested the young in our principles and history and in the giving to church funds; and the beginning of the new century was signalised by the personal consecration of their lives to the Master's service by hundreds of young men and women.

It is to be hoped, however, that the gifts thus contributed will not be allowed by the donors to affect their accustomed generosity in normal channels. Their century offering must be supplementary, not substitutionary, or much good work will suffer.

The "Rock" Libel Action. Our contemporary, *The Rock*, has been unsuccessful in defending the libel action brought by the Jesuit, Father Bernard Vaughan. That the Jesuits are forbidden by law to settle in Great Britain was not denied, nor was their designation as a "seditious" body seriously called in question. But when the term is applied, not to the body, but to an individual member of it, then the case is different. The average mind would take it that "the greater includes the less;" not so, the legal mind. £400 as damages, *plus* a considerable sum for costs, is the penalty our contemporary has to pay for its temerity; but we feel sure many members of the Christian public will readily take a share in the burden, since the matter is one of not merely Protestant, but of national importance.

The Garden City. It is cheering to note that the idea of the "Garden City," which at present finds substantial expression at Bournville and Port Sunlight, has possessed the minds of so many practical men that there is every likelihood of it being extended into new areas. The meeting held last week, to consider how far manufacturers and others can contribute to this end by a united movement, was a distinct success from the point of view of practical suggestion and enthusiasm. Already a small company is on the eve of being floated to carry out the scheme. Of course, in the way of any concerted action on the part of private individuals there will always be difficulties; but these are not insurmountable, and we believe that, even from a business point of view, great employers of labour would find it pay to remove their works from crowded centres to rustic surroundings. The least that can be done is to really face the matter, and see if it be not practicable.

The Fatigue of Home. *The Spectator*, in a pungent article, deals with what it calls "the horror of home," that is, the modern restless spirit which finds a temporary contentment in patronising clubs, hotels, society banquets, or public-houses, as a relief to the "monotony" of home life and home fare. Our contemporary regards this spirit, not as a disease, but as a passing whim only. We trust it is only that; but it seems to us that it is in keeping with the light and restless temper that exists below the apparent whims. The cultivation of the social instinct is undoubtedly necessary for many reasons, but *that* charity should begin at, and never be far from, home, which is the training ground for the future manhood and womanhood of the nation. Whoever talks about the "horror," or the "fatigue," or the "monotony," of home, advertises that the true home spirit does not possess him.

Scriptures for India. The interest aroused in connection with the scheme for giving the Scriptures to our fellow-subjects in India has encouraged Lord Radstock, and other friends, to aim at placing in the hands of at least each of the school-children in our great Eastern Dependency who are able to read a Gospel in his or her own tongue. Through the death of Queen Victoria, the Coronation of the King, and the proclamation of peace, it is believed that the minds of the people are open as never before to the reception of Western ideas; and it is felt that much might be done to win the people for Christ if every youthful reader were led to read the story of Salvation. The vast majority of the children are too poor to pay anything at all, and would be likely to treasure the Book all the more if it were their only possession of the kind. We hope to publish a further statement on the subject in an early issue.

"The Least of all Seeds." It is, perhaps, impossible to over-estimate the possible results of the smallest work for God. The history of religion is full of illustrations of the fact, that the greatest consequences frequently can be traced to the smallest causes; and the thought is a helpful and encouraging one to those who are not called upon to do great things, but who have manifold opportunities of making seemingly unimportant efforts to extend the Kingdom. Their giving of a tract, or lending of a book, or speaking of a few kind words, may prove to be the germ of a great movement for Christ. Rev. Dr. Grattan Guinness gives an illustration of this. He says that at Keighley, Yorkshire, he saw a placard announcing a woman's infidel lectures, and that he thereupon started a class of young men for the study of the Christian evidences. Out of that class grew the training institution now at Harley College, Bow; and from that institute, in the thirty years since its foundation, a thousand workers have been sent to all parts of the world.

The New Soudan Peril. Some weeks ago we referred to the sinister rumours which have been afloat for some time respecting the new Mahdism which, it was reported, is developing in the Soudan. There now seems to be no doubt as to the truth of these reports. The new ferment threatens to be worse than the old, and if it be not checked immediately much of our work in the Soudan may have to be done over again. We still contend that it is a most foolish policy on the part of Government to place obstacles in the way of missionary work, while allowing Mohammedan fanatics to have their own way, and to preach their "holy wars." Under the plea of "liberty for all religions," it is possible to keep our Eastern possessions in a state of continual ferment.

On the Watchtower. It is gratifying to learn that the statements which have recently circulated in the newspapers, in regard to the retirement of Mr. Samuel Smith from the representation of Flintshire in Parliament, have no foundation in fact. Mr. Smith has been restored to health, and it is hoped that he may be spared for many years to do yeoman service in the House of Commons. He would be badly missed from that assembly, where he has always stood on the side of righteousness and justice; and it is to be regretted that there are not more legislators as strongly influenced by devotion to the highest interests of the nation.

An "Ethical Funeral." The daily papers recently gave some prominence to an account of an "ethical funeral," perhaps the latest development of a movement which has in it an element of that pathos which accompanies all failures. Over the dead body of a little girl poems were read, and a wordy oration was delivered. One speaker, who claimed to stand "outside all churches, all priesthoods, all theologies, all supernaturalism, all dogmatism," afirmed his belief that "this was not the child's end," a belief which, he added, "gave to evolution an infinitely wider sweep." And this vapouring was all that the ethical leaders had to offer in substitution for the assurance and comfort of the Divine words of Jesus, "I am the resurrection and the life," and those spoken tenderly in the house of the bereaved ruler of the synagogue, "Weep not; the maid is not dead, but sleepeth."

"Thus Far, and no Farther." It would seem as if many scientists and other investigators do not recognise any limit to their own powers of mastering every subject in heaven and earth. An article in a current Monthly praises, in an extravagant manner, the scientific work of a young American, who at the age of forty-two delivers himself thus:—

> I wanted to go to the bottom of things. I wanted to take life in my hands and *play with it*. I wanted to handle it in my laboratory as I did any other chemical reactions—to start it, to stop it, to vary it, to direct it at my will."

This modern Canute would no doubt arrest the movement of the sea if he could. Pity that any courtiers are yet found to flatter the vanity of would-be gods. The greatness of man does not consist in his magnificent pretensions, but in his humble submission to, and co-operation with, the law of his God, whose inner secret he can never surprise.

Northfield Conference Season.

THOUGH compelled to hold till next week full particulars of the plans for Northfield this year, we cannot delay the announcement that the present season gives every indication of being better than any of its predecessors. Both in speakers secured and in the numbers arranging to attend, the work seems to be going forward, although it is now the third year since Mr. Moody, its founder, was called to his rest.

The work begins with the opening of the Conference for Young Men on June 27. This lasts for ten days. The convention is in the hands of the international committee of the Y.M.C.A., and under the leadership of Mr. John R. Mott, which is sufficient guarantee for its usefulness. Although primarily this conference is for the delegates from the colleges in the Eastern States, representatives are found at Northfield from nearly every large institution of learning, not only in America and Canada, but over the whole Protestant world.

An Example to Us.

THE LORD'S DAY IN ITALY.

FROM time to time THE CHRISTIAN has taken account of efforts being made by different classes in Italy, as, for example, newspaper men, Post Office men, and others, to obtain the rest of the Lord's Day; also reports of the efforts of different towns and cities to have their shops closed on Sunday have been given. All such efforts, however, were local and partial. Now it is a pleasure to state that the subject of Sunday observance, or, as it is termed by the Italians, *Il Repoo Domenicale*, has been taken up by the Italian Government, and has become a national movement.

On Sunday, May 25, meetings were held throughout all Italy, in order to express approval of the action of the Government, and to help it to translate its proposal into law. I shall best convey an idea of what has been done, and is being done, by telling what took place in Venice. Three or four days before May 25, the city was placarded by large bills, four feet square, informing the citizens:—

That the Parliament of Italy had recognised the necessity of a measure now adopted by all civilized nations. The Association for the Promotion of Days of Rest, which for several years has been very active in this matter, applauding the initiative taken by the Representative Assembly of the nation, has resolved, by a unanimous vote of its members, and in accord with many similar societies, to convene a public assembly through which may be solemnly affirmed the adherence of all our fellow-countrymen to this noble idea. . . .

At the hour fixed, the Malibran Theatre was packed from floor to ceiling. But why a theatre? Because no church was available. Nobody can be so foolish as to suppose that the Roman Catholic Church is in favour of Sunday observance. That would be a suicidal policy. Its interests all lie the other way. They lie in desecrating Sunday, and in promoting Saints' Days, which are priests' "market days"—as the Italians call them. The Roman Catholic Church has not only nothing to do with this Sunday observance movement, but its interests are all the other way.

The appearance of the theatre was imposing, not only because of the numbers present, not only because of the representative character of the vast assembly (there was no priest—the church being the only organization unrepresented), but because of the one thought and idea that had brought them together, a thought that has its root in human right and human justice. On the platform behind the president's chair were the banners of fifty-one different working-men's societies in Venice and in the province of Venetia.

The Parliamentary deputy, Signor FRADELETTO, who was called upon to preside, is a very able man, the enemy of Popery and priestcraft, the friend of liberty, of progress, of education, of religion, of art, and thoroughly loyal to the King and the Monarchy. With his whole soul he has thrown himself into this movement for Sunday repose, which expresses the warm desire of all men of intellect and of heart, no matter to what political party they belong. He advanced two reasons for Sunday rest: First, because, working six days in the week, human nature requires a day of rest from anxious toil; secondly, because it is required to raise the working-people of the land into the calm light of higher things. All require, after *six days of uninterrupted labour*, this seventh day of repose as a beneficent pause for restoration; and as a sacred right which they cannot allow themselves to ignore.

The subject having been thrown open to discussion, there was a proposal to describe the rest as *settimanale* (weekly), which after mature consideration was thrown out, and the religious term *Domenicale* (the Day of the Lord) retained. A motion was then proposed, affirming that—

Convinced that it is the inalienable right of Society, in harmony with its continued progress, to protect the health (physical and intellectual) of its members, to cultivate the sentiment of the family, to elevate the civil, moral, and spiritual tone of the people; and convinced, moreover, that nothing can contribute more to the bringing about of these lofty ends than the observance of Sunday repose; convinced further that the recent action of Parliament in accepting a proposal to sanction this repose by a law of the State will materially further these ends—this assembly votes that the closing of all shops and places of business on Sunday be made *obligatory*, so that there may be none open to take advantage of the others closed. And that this assembly prays Parliament speedily to carry this project into law.

With some slight modifications this was carried unanimously. The decision of the assembly was there and then telegraphed to the President of the Chambers, to all the deputies and senators, and to others concerned. In almost every other city in Italy similar meetings were held, and similar resolutions passed to strengthen the hands of the Government. Of course, the keeping of Sunday carries with it the complete overthrow of *Saints' Days*. Both cannot be kept. It is impossible to have a man's time broken into by Saints' Days, which are days of spending and dissipation, and expect him to keep a Sunday rest.

ALEXANDER ROBERTSON, D.D.

Venice.

Cheer for the Aged.*

(Joshua xiv. 7-14.)

GOD'S faithfulness is like the great mountains. Caleb was spared to be one of the two survivors of an ungodly generation, and ended his life in one of the most God-fearing generations of Israel's history. We can hardly doubt that he and Joshua, fine instances of the "survival of the fittest," largely contributed to make it so, perhaps even more than Moses, who was too elevated above the people to influence them so fully. In his old age he did not lament the good old times, for the new time and order to which these now gave place were better than they.

Of every believer who is weary with waiting, it will be said at last, as it was of the Lord's chosen people in the furnace of Egypt: "But the time of the promise drew nigh. . . ." "For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee; neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

Day after day had this man of God kept his grip of the promise, till more than 10,000 days had dawned and died in darkness. Each of these days only brought him a view of desert sands and barren peaks, instead of the green and fruitful hills of Hebron. But at last his eye rested on a vision which had been his day-dream and night-dream all through those years. This vision had tarried, and he had waited for it, and found that in the appointed time it came, and was not too late. So to every waiting one the vision of heaven will come at last to replace the dream of heaven, and the reality will exceed the fancy.

The Mount of Hebron was a monument of one who brought forth good fruit in old age. Mount Pisgah, while a monument of God's faithfulness, was also, alas! a monument of the unfaithfulness, on one occasion in his old age, of the most notable man of God the world ever saw—the man with whom his God spoke "face to face." The Hill of Hebron is a monument of a man of God whose path was as the shining light that shineth more and more unto the perfect day; of one whom his Lord kept from falling and preserved faultless unto the end; whose long trying and testing wrought patience, whose patience wrought experience, and whose experience wrought hope that did not make him ashamed. His trial ended in his triumph. In Caleb we see what aged believers may do, because we see what one aged believer did. The enthusiasm, the enterprise, and hope of a young Christian are beautiful, but the enthusiasm, the enterprise, and hope of an aged believer are even more beautiful and inspiring. Here is an example for the aged to copy. Caleb excelled other saints in his whole-hearted following of his God, and in his holy enterprise and valiant courage. And he exhibits these graces in old age as well as in mid-life, teaching us that aged Christians should be fired with the enthusiasm and boldness which one would look for in younger men. Some persons as they grow old have reason to sigh—

> Tired, tired and spent; the day is almost run,
> And, oh, so little done!
> Above and far beyond, far out of sight,
> Height over height,
> I know the distant hills I should have trod—
> The hills of God—
> Lift up their airy peaks, crest over crest,
> Where I had pressed
> My faltering, weary feet, had strength been given,
> And found my heaven!

May such be able, with the aged Caleb, to add:—

> But strangely now I know that I do stand
> Within the Promised Land,

and be filled and fired with his spirit of holy enterprise, as they behold still farther, loftier, fairer hills rising before them, to attain whose heights must be the object of their earnest desire and strenuous endeavour. The mountain, doubtless, is steep, but strength will be given, even to the aged, to ascend it; the fastnesses seem unscalable, but there is a pathway of approach which our skilful Guide will point out to us. They are garrisoned by gigantic and cruel foes; but if the Lord delight in us, and be Himself with us, we are well able to overcome them.

Aged pilgrim, your God is willing to give you back, if not your youth, at least the hopefulness, the holy enterprise, the sacred dream, of younger days. Some heights of attainment you had aimed at in your early Christian course, but failed to achieve, may yet be yours before you leave this world.

Caleb was the oldest man in the Church of God in his day; but in energy, hope, zeal, and enterprise he was the youngest. And he was spared to attain and possess, in his old age, those heights which in early life he had simply been able to gaze upon, and had longed to win.

Remember the reward of him who endured to the end, who received the promise, who still brought forth fruit in old age, who had the happy retrospect of a consistent life, in which he had wholly followed the Lord, and whose name is held in everlasting remembrance.

* Extracted from the deeply interesting chapter on "The Mount of Hebron," in LIGHT FROM THE HOLY HILLS, by Rev. Kenneth Moody-Stuart, M.A. (2s. 6d. *Morgan & Scott.*)

"Jehovah-Shammah."

("*The Lord is there.*")

Ezek. xlviii. 35.

Departed is the glory
That shone on Zion's hill,
And scattered is the nation
That knew God's holy will.

Jerusalem rejected
Messiah when He came,
And righteous judgment threatened
Was kindled into flame.

How sad the desolation
Of the once-favoured land!
How long the tribulation
Appointed by God's hand.

The people are still homeless,
Wander from East to West;
Anew some trouble rises,
Despised, they cannot rest.

Yet hearts now sorrow-stricken
Turn to the East again.
Ask: Is there hope of sunrise?
Look—and 'tis not in vain.

For Israel repenting
Light will in truth break in,
Shine forth again from Zion
For those who turn from sin.

The Lord in wondrous mercy
Will call his people home,
And Salem's towers rebuilded
Ring out the welcome—Come!

The city stands for ever,
In heaven's light all fair,
Its name, "Jehovah-Shammah—"
"The Lord—The Lord is there."

Budapest. ANDREW MOODY, D.D.

Samuel and Saul.

A GREAT SUNSET.

(1 Sam. xxv. 1.)

By Rev. F. B. MEYER, B.A.

At length Samuel came to his end, so far as this world, at least, was concerned; and was borne to his grave, as a shock of corn fully ripe. Though he had spent the last years in retirement, partly because of his great age, and partly because of the breach between the king and himself, he had never lost the love and respect of his people; and when finally the tidings sped through the country that he had fallen upon that blessed sleep, which God giveth to his beloved, the event was felt to be a national calamity, so that from Dan in the far north to Beersheba on the southern frontier, "all Israel gathered themselves together, and lamented him, and buried him."

Josephus adds this significant paragraph to the record of Scripture: "His moral excellence, and the esteem with which he was regarded, were proved by the continued mourning that was made for him, and the concern that was universally shown to conduct the funeral rites with becoming splendour and solemnity. He was buried in his own native place, and they wept for him many days, not regarding it as the death of another man or a stranger, but as that in which each individual was concerned. He was a righteous man, and of a kindly nature, and on that account very dear to God."

The impression made on his contemporaries lingered, as an afterglow, long after his sundown. Again and again he is referred to in the sacred record.

1 Chron. ix. 22 suggests that he laid the foundations of that elaborate organization of Levites for the service of the sanctuary which was perfected by David and Solomon.

1 Chron. xxvi. 27, 28, asserts that he began to accumulate the treasures by which the House of the Lord was ultimately erected in the reign of David's mighty son.

2 Chron. xxxv. 18, contains a passing reference to some memorable Passover Feast, which he instituted and carried through.

Psa. xcix. 6, and Jer. xv. 1, commemorate the fragrance of his perpetual intercessions.

Acts iii. 24, and xiii. 20, indicate what a conspicuous landmark was furnished by his life and work in the history of his people.

Heb. xi. 33 places him in the long gallery of time, where the niches in the walls have been filled one by one by the statues of those who have lived and wrought in the power of faith.

I. The Blessedness of his Life.—Though Samuel's career was an arduous one, it must have been fraught with the elements of true blessedness.

He was pre-eminently a man of prayer. This was his perpetual resort. Whether for his people or his king, for the overthrow of the Philistines or the recovery of Saul from his evil courses, he never ceased to pray—he would have counted it a sin if he had. "God forbid," he exclaimed on one memorable occasion, "that I should sin against the Lord in ceasing to pray for you." Many a sleepless night did he spend in tears and prayers for the king whom he had set up, and to whose hands he had committed the national interests as a precious charge (1 Sam. xv., 11, 35; xvi. 1).

It has yet to be seen, and probably we shall never know until the veil of eternity is lifted, whether the world has benefited most by our prayers or labours. It is more than likely that the men and women who have poured out perpetual supplications and intercessions have, like Epaphras, wrought most effectively.

All books, says an eloquent writer, are dry and tame compared with the great unwritten book prayed in the closet. The prayers of exiles! The prayers of martyrs! The prayers of missionaries! The prayers of the Waldenses! The prayers of the Covenanters! The sighs, the groans, the inarticulate cries of suffering men, whom tyrants have buried alive in dungeons, whom the world may forget, but God never! But these prayers have been deeds. In the words of James (*v.* 16, R.V.), they have availed much in their working. Let us pray more, especially as life advances. Let us seek to be enrolled among those who call upon his Name. Let us so live that men may shelter themselves in the thought of our intercessions.

Samuel was also characterized by great singleness of purpose. He could court without flinching the most searching scrutiny (1 Sam. xii. 3). From those early days when, as a child, the vision of his childlike purity, contrasted with the evil of Eli's house, struck on the imagination of Israel, his had been a career of stainless and irreproachable honour. The interests of his people had been his all-absorbing concern. For these he had spent himself with ungrudging devotion, and to find that he must withdraw from them in favour of another was the sorest grief of his life. The troubles which had befallen his land had only led him nearer God, and bound him more tightly to his fellow-countrymen; but when he discovered that they desired him to give up his position, it required all the gifts of God's grace, and all the qualities of a naturally noble nature, to sustain the shock with equanimity. But again his unselfishness, which had become the one aim of his life, conquered; and he set himself to secure the best successor which the age could afford, and humbly stepped down from the supreme place of power.

It was this beautiful humility and singleness of purpose that arrested the reverence of his people, and attracted their veneration.

Oh to be so absorbed in a consuming passion for the glory of God in the salvation of others, that we may be oblivious of ourselves, willing to take the second place, to be accounted of no account, to retire from the blaze of light that falls on the stage to the retirement and twilight of the cloister, where the progress of the days is marked by the clock-chimes, and the incidence of the shadows indicates the progress of the sun from solstice to solstice!

Samuel was also careful to construct. When the whole land was disorganized, he began to lay the foundations of a new State. The time and care he expended on the schools of the prophets, the careful administration of justice in his itineraries, his appeals to the people in their convocations, were part of a great policy which resulted in a consolidated and united people.

Do something in your life. Don't waste the precious time in criticizing others, but put a piece of solid work into the great fabric which is rising around us, and on which the new Jerusalem will one day stand. I like the story of the man who, instead of criticising the garden plots of his neighbours, made his own so beautiful that those on either side were led one by one to do the same.

As first of the prophets, as the connecting-link between the first days of the settlement in Palestine and the splendour of Solomon's reign, by his unblemished character, by his sympathy and strength, by his evident fellowship with the God of Israel from his boyish days to his old age, Samuel won from his people the most profound veneration; and it is not to be wondered at that one of them—who owed everything to him, though he was unable to appreciate the majesty of his personality—in the supreme hour of his desperate need, when all beside had deserted him, turned for help to the great prophet, though he had been withdrawn for a considerable time from earthly scenes, and cried, "Bring me up Samuel."

II. His Blessed Death.—Death is not a stab, but a step; not a chamber, but a passage; not an abiding-place, but a bridge over a gulf. "God is not the God of the dead, but of the living, for all live unto Him."

THE TRUE CONCEPTION OF DEATH.

None are dead, in the sense of remaining in a condition of *deadness*. Those whom we call *dead* are those who died, and passed through death into the other life. They put off their earthly tabernacle, but the tenanting-spirit has passed into other scenes and activities for weal or woe, and from which it would be an effort to tear itself, if summoned to return to the cares and responsibilities of this mortal existence: "Why hast thou disquieted me, to bring me up?"

Remember how the Apostle Paul describes death. He speaks of his departure (2 Tim. iv. 6). His word is a nautical term, and signifies the loosing of a ship from its moorings, not that it may reach harbour, but that it may go out from the harbour on to the broad bosom of the ocean. This is the exact thought caught by Tennyson, when he sings:—

Sunset and evening star,
And one clear call for me;
And may there be no moaning of the bar
When I put out to sea.

This is death. It is a moving out of the soul from the stagnant waters and containing walls of the harbour, on to the great bosom of the ocean of eternity, where there is width and space, opportunity to explore to the furthest coast-lines of thought, and to attain to the golden shores of the blessed isles.

Speaking of the deaths of two men, whom we both knew and loved, a beloved friend of mine quoted a poem of Bret Harte, which is exceedingly beautiful and apposite, because it so exactly expresses the desire of the man who is in a strait betwixt two, knowing that the blessedness of this mortal life is far less than that of departing to be with Christ:—

But lo, in the distance the clouds break away!
The gates' glowing portals I see;
And I hear from the outgoing ship in the bay
The song of the sailors in glee.
So I think of the luminous footprints that bore
His comfort o'er dark Galilee,
And wait for the signal to go to the shore,
To the ship that is waiting for me."

Remember how the Apostle Peter describes death.—Speaking of his death, he uses the very word, which had been employed in that memorable conversation on the Mount of Transfiguration, when Moses and Elijah spake with the Master of the decease which He was to accomplish at Jerusalem. "After my decease" (Luke ix. 31; 2 Peter i. 15). The Greek word is *exodos*. There is only one other place in which that word occurs, in the whole New Testament, when the reference is to the going out of the people from Egypt (Heb. xi. 22).

Death, under this conception, is a going out, not a coming in. It begins. If it ends, it ends the life of slavery and pain, and opens the way into a world where the development of the soul will be unrestrained.

The Lord justly claims the title, "the Resurrection and the Life." He has abolished death, and brought life and Immortality to light through his Gospel. We are not now left to the dim light of a surmise, of supposition, or of hesitating guess work. We *know* that there is a life beyond death, because men saw Him after He was risen. "We are witnesses," says one of them, "who did eat and drink with Him after He rose from the dead."

Yes, He lives, and because He lives we shall live also. He has gone to prepare mansions for us in the Father's house, and He will come again to receive us to Himself, that where He is we may be also. And in that world we shall see his face, and his Name shall be on our foreheads, and, in company with kindred spirits, we shall do his commandments, hearkening to the voice of his Word. "His servants shall serve Him." Even now I suppose Moses and Aaron are among his priests, and Samuel among them that call upon his Name, "in the solemn troops, and sweet societies" of eternity.

The Church and Missions.—II.

By Rev. JOHN STEWART, M.A., Madras.

How Best to Organize Home Efforts, and Generally Increase Interest in Foreign Missions.

In our second paper we considered the formation of Prayer Unions or circles as a method of binding together all those who were interested in this great question, and showed how the development and formation of such circles could be helped forward by forming volunteer bands of all those possessed of gifts which might be used in a wider field than is afforded by a single congregation. We shall now consider the important questions of literature and specialization as necessary complements of any satisfactory scheme.

3. *Literature.*—If the circles or unions already referred to are to do really effective work, provision must be made for meeting their requirements in the matter of study, by plans of lessons, such as are suggested, for example, in the S.V.M.U. books, or by missionary studies similar to those which appeared some years ago in the *Regions Beyond Magazine.* (A similar series, on a somewhat different line, appeared in the *Missionary Review of the World* about the same time.) These could be published in the *Monthly Missionary Record*, which should be supplied free to every holder of a missionary box, or contributor of a certain definite amount annually. The sale of the magazine should be pushed by the members of the circles, as should also various booklets on missionary subjects, such as those on Manchuria and Livingstonia, published by the U.F. Church of Scotland, and the admirable series published by the S.A.G.M. All booklets and other publications should, of course, be got up in the best and most attractive style. To do this, and also for the purpose of providing and arranging for the distribution of what is required, a good literature department is of the utmost importance.

It will be of very little use to *provide* good literature unless some effective means is provided for its *distribution.* Just here Prayer Union circles would find one of their best fields for the development of personal effort. It would also be the business of the literature department to arrange for the supply of suitable books on missionary subjects by different publishers at the usual rates, and the sale of these could also be pushed by the P.U. circles. A series of selected travelling libraries might at the same time be provided and lent out to the different branches. All this means money, but if the experience of other Societies is any test, the whole scheme can be worked at a very small cost, any additional expense incurred in the matter being met from profit on the sales.

The free distribution of the magazine pays financially, and it pays twice over in the

DEEPENING OF MISSIONARY INTEREST.

We know one society with a comparatively small constituency which meets the entire cost of its home working expenses, including the free distribution of its magazine to box-holders, &c., from the profits on the literature sold, so that every penny contributed goes to the foreign field—a very strong argument with any subscribers; while the indirect results from such an increased circulation of really good literature must be considerable. The two societies that take the front rank in the matter of literature are the S.A.G.M. and the C.M.S. Other societies might well profit by their experience in any development of this important department of work. Every booklet and magazine issued ought to contain a printed form of application for membership in the prayer circles referred to. Another department closely associated with literature is the issuing of periodical letters of instruction and counsel specially addressed to collectors, box holders, and members of prayer circles.

4. *Specialization*, or "*Our Own Missionary.*" To this form of enterprise much attention has been paid in the C.M.S., and also in America. Sixty years ago Dr. Duff gave expression to the opinion that individual congregations might with advantage be got to undertake the support of

A PARTICULAR MISSIONARY,

but it was not until 1890 that it was adopted, and then by the C.M.S.

By 1896 the number thus supported in connection with that Society had increased to 135. In July of that year *The Intelligencer* announced that of the seventy-eight new recruits sailing that autumn, nine had been thus adopted, and suggested that the rest might be taken up in the same way. In three weeks forty-four of the number were provided for, and by the time of sailing the whole party had been thus apportioned, while at the end of 1901, out of 892 missionaries at work with the C.M.S., 396 were supported in this way in England and forty-two from the Colonies, while sixty-seven were self-supporting or partly self-supporting, making a total of 505 specially provided for, against 387 for whom the Society is entirely responsible.

Such missionaries are supported either by one person, or by the members of a family; or, again, by a branch of the Gleaners' Union, or some other such body; sometimes it is a church, while again it may be a town, or even a county. In every case the contributions for this purpose are

OVER AND ABOVE THE ORDINARY

contributions raised on behalf of foreign missions.

Not only in England, but also in America, the plan has been tried, and has almost without exception worked well. If the fact that it is something additional to what is already being done that is undertaken is made clear, there will be very little danger of the particular individual or society becoming so centred in one particular field or missionary as to forget the rest, and the benefits to the spiritual life will soon make themselves manifest. *Per contra*, to be in contact with one missionary brings the church or individual into contact with the whole missionary enterprise. So far as the adoption of a particular missionary by a congregation is concerned, it is important that it should be closely connected with the systematic study of missions, and with definite prayer for them, with the aid of the prayer card, cycle of prayer, or some other similar help. Without this, the tendency would almost certainly be for the congregation to have its attention confined more or less closely to one particular individual or field, and thus its sympathies would be dwarfed and cramped.

A modified form of this same idea is seen in what is called the share system, which is worked chiefly, although not necessarily exclusively, in connection with Sunday-schools. As an illustration of its effectiveness, the case of the Metropolitan Tabernacle Sunday-school may be mentioned. It was introduced there in 1894, when its annual subscription towards missionary work was £200. In 1899 the amount rose to £659, in addition to £600 contributed towards the cost of rebuilding the Tabernacle.

Some of the benefits of this method of specialization to the individual have been stated as—(1) Making the missionary problem more real, and its accomplishment appear more possible. (2) Enabling individuals to apply their money in the way that appeals most to their minds. (3) Leading Christian men and women, who were indifferent to the claims of missions, to take an interest in them, and thereby awakening the sense of responsibility in regard to them.

SOME PRACTICAL EXAMPLES.

(1) In the case of a church which had been in the habit of contributing £14 per annum for foreign missions, one of the members went out as a missionary. Immediately the members subscribed the whole sum required (£100) for her salary, and their contributions to one home society increased 20 per cent., and to another 60 per cent.

(2) A church with a debt of £5,400 on the building raised £20 a year for foreign missions; a proposal was made and agreed to, to support a missionary of their own. More than the amount required was raised without any difficulty, while the debt on the church was reduced by £1,400, and the ordinary church account was nearly £200 better than the previous year.

(3) Another church which subscribed £28 per annum for foreign missions determined to support a missionary of its own. During the first year £500 was raised, and two missionaries instead of one sent out, and the annual contribution for the general foreign mission fund was almost doubled.

(4) Another church raised £50 a year for foreign missions, and had difficulty in raising an additional £10 for a special object. Having introduced a systematic method of giving, their contributions for foreign missions went up at once to £200. They then decided to have a missionary of their own, to work in a distant home mission district. This led to their having next a foreign missionary, and now that church supports *six* home and *seven* foreign missionaries.

Financially, therefore, it pays a church to be interested in foreign missions, while the spiritual benefits, although less easily tabulated, are none the less real. The method is one well worthy of consideration, and we can only hope that something of the kind may soon be begun on a larger scale than hitherto. The underlying principle, as stated by the C.M.S., is that God does not commit his work in the world to one class only. He can use persons of all classes. The thing is to find those whom He chooses.

At any rate, the means suggested might be used to supplement our present methods; and would, if adopted, tend to foster and deepen the prayer-life of those interested in the subject, and bring them into closer harmony with the mind of God in the great work of the world's redemption.

Coronation Opportunities.

In many directions efforts are being organized for a wide-spread distribution of tracts in the streets and parks of the metropolis on the Coronation days.

In view of the dinner which his Majesty the King will give to the poor on July 5, Pastor F. H White writes:—"Is not this a golden opportunity which Christ's stewards and soul-winners should hasten to buy up? In one parish which I know well, a single congregation has undertaken to present 1,200 copies of the pocket edition of 'The Travellers' Guide from Death to Life.' This is a book literally packed with Gospel truth, and about which the Bishop of Durham says:—'Its brightness and interest, its variety, and its plain, strong loving presentation of the old saving Gospel, seem to be just the things likely under God, first to get shut doors opened, and then to step through these for Christ.' Similar efforts might be organized in other parishes. Permission would, of course, have to be obtained to place the books on the tables. This, in the case I refer to, was readily granted by the committee of management; where it is refused the distribution might be made at the doors, as the guests pass out from the halls or schoolrooms used for the dinner. The book can be had, attractively bound in blue, from the British Gospel Book Association, 5, Hope Way, Liverpool, at a specially low rate for distribution."

Among publications eminently suited for general circulation are the "Grace Pettman Penny Stories," which have been so highly appreciated by our soldiers in block-houses in South Africa. Two numbers specially suited to the Coronation season are "The Crowning Day; a Soldier Story," by E. A. Bland, and "Ted's Coronation Day," by Grace Pettman. These stories can be obtained from most newsagents and booksellers, or direct from the publisher, Mr. J. Bateman, 27, Paternoster Square, London, E.C.

Workers at Large.—Principal Forbes Jackson writes from Harley College, Bow, E.: "The students of Harley College close their session at the end of this month, and I am writing to ask whether any of the many readers of The Christian could help me to find evangelistic work for some of them during the three months of holiday recess—in van, village, or tent. If any friends can aid me in this, I shall be glad to hear from them."

"Our Daily Bread."

SUNDAY, June 15. Numbers xxiv.

IN these closing prophecies Balaam no longer surveys the host of Israel from a distant and inaccessible position, but from the top of Peor, an eminence that commanded a wide prospect. There, viewed in God's light, Israel's tents seemed lovely. They might be "black as Kedar," and filled with men and women who were very far from the ideal, and yet they were ravishingly beautiful. Oh, that our feet might stand on God's heights, and that our eyes were opened to see things as God does, and as they *are*. Then we should realize our true position as in the risen living Christ. We should resemble more absolutely the lign aloes and the cedars, and from us also waters would go forth, as streams in the desert. The most precious and powerful results would begin to accrue, if instead of taking the world's conception, or our own, we would dare to take God's; and begin living on his plane, and in the might of his Spirit.

The closing prediction of Balaam took in the long future—"the latter days." Only we who are in Christ can anticipate the ages to come without alarm. He is in us now, and He will be with us for ever; and no demand will be too great for Him to meet in and by us, whose blessedness is thus for ever assured. For Israel the Star and Sceptre were undoubtedly David's line, culminating in Christ Himself, and for us they stand for the risen Lord. We shall do valiantly, because He is in us and we are in Him, and the life we live is not ours, but his. What need we fear of Moab or Sheth, of Amalek or Asshur? They belong to the earth sphere, whilst we are of heaven. They shall perish as the creatures of time, but we have already received the kingdom that can never be removed.

The literal significance of these prophecies as illustrated by history is very remarkable, for in these brief and closely-compressed words we have predictions of the overthrow of the gigantic Eastern despotisms by Alexander the Great, and afterwards by the Romans. And beyond all these, there is the anticipation of the time when the kingdoms of this world shall become the kingdoms of our God and of his Christ, and He shall reign for ever and ever.

MONDAY, June 16. Numbers xxv.

As the incantations of Balaam had been proved powerless, a deeply-laid plot of wickedness was contrived which should break the connection between them and Jehovah—a connection which was absolutely necessary for their stability and well-being. It cannot be too firmly borne in mind that our one source of strength is in the unbroken indwelling of God; this is only possible in its manifested power when we exercise ourselves to have consciences void of offence towards God and man. Any taint of our conscience, any permitted sin, will deprive us of that indwelling. Hence the attempt which was made on Israel will be made also on us, to entangle us in fleshly alliances, to defile and pollute our spiritual nature by bringing it out of the spiritual kingdom into the sensual and evil sphere wherein the children of this world abide.

The Midianite king, at the suggestion of Balaam (Rev. ii. 14), used the blandishments of the beautiful daughters of Moab to turn aside the children of Israel from the paths of purity to the obscene and abominable orgies of Moabite worship. The women probably invited the men of Israel to visit in their homes, to see one of their festivals, and they fell into the snare, yielded to the temptation of the scene, and at once the holy bond which united them to God was severed. As the result, Israel would have become as any other nation, had it not been for the summary measures taken to break off the horrid sin, and restore the former fellowship. This was brought about by Phinehas, who was remembered for good in after ages (Mal. ii.).

If any of my readers are under the fatal fascination of some evil thing, which is stealing from them their blessedness, their peace, and power, let them by the grace of God come out and be separated, and obtain again the witness of the Spirit and the indwelling sense of God.

TUESDAY, June 17. Numbers xxvi.

The plague had swept away all the survivors of the old generation which had come up out of Egypt, and had been numbered at the beginning of the desert march (Num. i., &c.), thirty-eight years before the occasion referred to in this chapter. A second enumeration was now rendered necessary, as a preparation for the division of the country, on the threshold of which the young expectant generation stood. It appears also from this catalogue that the heads of families in Israel amounted to fifty-nine, and these, added to the twelve princes of the tribes, yielded seventy-one, and so laid the foundations of the Sanhedrim.

The total number of males in given in verse 51, and if there were an equal number of females, the whole congregation must have reached the surprising total of 1,203,460, to say nothing of minors and children. How wonderful that so great a host should have been borne, as on eagles' wings, through the perils of the desert! To each family a portion of the new country was to be divided by lot, over which the Providence of God presided (Prov. xvi. 33), and the extent of each holding was determined according to verse 54. "By this regulation, provision was made for the support of upwards of 600,000 yeomanry, with from six to twenty acres of land each."

Comparing the numbers of the first and the second census, it is clear that Reuben, Gad, Ephraim, Naphtali, and especially Simeon, had suffered a great decrease, whilst the other tribes had increased, so that on the whole there was only a decrease of 1,820. But ponder the last verse of the chapter, and read again Heb. iii. and iv. Is it possible that the same relative proportion obtains still, and that only two out of millions enter the promised land? For us that land is the realization of God, of his indwelling in our hearts, and willingness to do all in us and for us. Reader, are you living in it, or in the inhospitable desert-waste?

WEDNESDAY, June 18. Numbers xxvii.

The daughters of Zelophehad were the sole survivors of their father, who had left no sons. He was not among those who rebelled against the Lord with Korah, but had died, as the majority of his people had done, in his own sin. There was no reason, therefore, why his daughters should forfeit his share in the land. They were worthy representatives of those who have faced their apparent disabilities, who have refused to accept a negative, who have triumphed where it seemed as though certain disappointment and failure awaited them.

God always meets the highest ideals and standards of the soul. We can never expect too much from his generosity and grace. We often find in Scripture that seeming obstacles, as in the case of the Syrophenician woman, may become stepping-stones on which to climb to higher things.

Every man who has been placed over God's heritage, and has the heart of a true shepherd, will understand what Moses felt when he uttered the request of *vv.* 15-17. We desire to see the flock of God in good hands before we resign our office. In this case, as Joshua stepped up to take the rod of authority from the hand of Moses, it was made clear that he would not occupy all his rights and privileges. Not directly, but mediately, through the high priest, were the Divine directions to be obtained. Israel was to be a Theocracy, under the reign of God, as our lives should be.

THURSDAY, June 19. Numbers xxviii.

There is a repetition, in this chapter, of several of the laws previously promulgated in Leviticus and elsewhere; as though during the desert march many of the sacred rites had fallen into disuse. That directions should be given at this point for the maintenance of the morning and evening sacrifice, is a sad confession.

It has been pointed out by a devout student that out of the seventy-one verses in these two chapters, thirteen allude to the sin-offering, whilst the remaining fifty-eight are occupied with sweet savour offerings; and he deduces the precious lesson that the special theme here is God's delight in Christ. Morning and evening, day by day, week after week, from one month to another, Christ was prefigured in the fragrance and preciousness of his Person and work towards God; and, necessarily, since we are viewed in Him, our covenant Representative, our service is also viewed under these types. Compare Eph. v. 1-2.

Ought not this thought to affect our worship? Our hymns and prayers, our lessons and sermons, our service to the poor and needy, ought to have more of the sweet savour of the Spirit and Name of Christ in them. This will be as the Bread of God, as we have it in the second verse: *my* offering and *my* bread, for a sweet savour unto *Me*.

FRIDAY, June 20. Numbers xxix.

The seventh month of the ecclesiastical year was the first of the civil. It was inaugurated by special blasts of trumpets, and more sacred feasts were held during its course that at any other season of the year. On its tenth day the great Day of Atonement took place, on its fifteenth the Feast of Tabernacles, which lasted a week.

It was a beautiful custom to dwell in booths, in remembrance of the desert march; and in after days Jerusalem must have looked very beautiful when the streets were filled with festal crowds, and the house-tops were covered with bowers of green. It was during such days, as described in John vii. and viii., that our Lord compared Himself to a living fountain of water flowing through the hearts of his people to make deserts sing for joy; and said that He was the Light of the world, the true Beacon and guiding cloud of his people. And the holy Apostle, in describing the blessedness of the future (Rev. vii.), uses this figure to set forth its tranquil joyousness.

The aggregate sum of the victims offered by the Jews in sacrifice was very large. The yearly offerings made at the public expense, and, entirely exclusive of the vast number of voluntary vows and trespass-offerings, amounted to the following annual amount:—fifteen goats, twenty-one kids, seventy-two rams, 132 bullocks, 1,101 lambs, in all 1,241. But, in addition, as many as 255,000 lambs would be slain at the Passover. Truly we have no liberality common amongst us to be compared with this, and it would be well for all of us to consider whether we might not do much more. Love has greater claims than law. It should be borne in mind, of course, that these victims were the food of the high priestly and the priestly houses, and that the vast hecatombs slain by Solomon or Hezekiah were intended partly to supply the need of the great multitude who gathered to Jerusalem at the feasts.

SATURDAY, June 21. Numbers xxx.

It was an ancient usage with Israel that an individual might avow his intention of offering a gift to God, or of abstaining from certain articles of food, or of doing something for God. This now passes under review, and is added as a codicil to the Divine Covenant. In the case of a man such a vow became obligatory, there could be no retracting, no running back (comp. Psa. lv. 20; lxxxix. 34). But in the case of wives or children it was determined by the husband in the one case, and the parent in the other, whether the vow might stand.

Be very careful in dealing with the great God. Better not to vow than to vow and not pay. It is a solemn consideration that God is ever near us, listening to our least expression of special determination. And when once the vow is made, He expects us to go through with it.

Let us resolve, God helping us, to be more than ever for Him, walking in the light of that great vow with which the Lord Jesus bound Himself, when He said that He could not eat of the fruit of the vine until the Kingdom of God should come. What can we render, in our holiest and loftiest hours, for all God's benefits towards us!

F. B. M.

Guildford Convention.

THE opening meeting on Saturday, May 31, was devoted to quiet waiting upon God, and marked by a spirit of earnest expectancy; while on Sunday evangelistic services were held afternoon and evening. At the first general meeting, on Monday night, Rev. J. J. Luce spoke helpfully on "The Lordship of Christ" (Acts x. 36), emphasizing the need for Christians to have their thoughts of Christ raised to a higher level. He drew a comparison between Satan's plan to belittle Christ and the office of the Holy Spirit to exalt Him. Besides the *acceptance* of Christ as Lord, there must be the *confession* of Him as Lord. The Saviour set his disciples an example of what his followers must be by washing their feet; so must all who love Him enter into the same spirit of humility, serving one another. Rev. A. E. Barnes Lawrence followed with some thoughtful words concerning what Christ expects us to be to Him—branch, disciple, friend, bondservant, and witness (John xv).

TUESDAY.

On Tuesday morning Rev. W. Darlow Sarjeant opened with an exposition of the words, "Love in the Spirit" (Col. i. 8). He showed that this is the heart of religion, the acme of faith, and the queen of the graces. Natural love is born of earth, and dies with earth; but there is a deeper, stronger, higher love—"Love in the Spirit." Pleading that any who were essentially selfish could not know what holiness was, the speaker urged that any bitterness of feeling among those present should be dispelled if the Holy Spirit was to dwell within their hearts. Love in the Spirit is not a sentiment, but a passion, and does not rest in church organizations or church life; it goes out to seek the lost sheep and bring them back to the fold of God. It is always sacrificial, for it began by suffering long and enduring all things.

The burden of Rev. W. Houghton's address in the afternoon was the condition of those who are "meet for the Master's use" (2 Tim. ii. 21). He instanced many Christians who know Christ as Saviour, yet scarcely know Him as King and Master. We must remember that we have been saved to serve, and must stand in a right relationship to Christ if we would be profitable to Him.

In the evening, Rev. A. E. Barnes Lawrence spoke with much power on part of Romans v. 9, 10, "Justified by his blood," "Saved by his life." After referring to the difficulty many Christians have in realizing the truth of the second statement, while recognising that they are justified by the blood, he went on to speak of the *sphere* and *measure* of the believer's safety. The life of the risen Lord is the centre of that sphere, since the life of the Christian is encircled by the life of Christ. The measure of the Christian's safety lies in the knowledge that he is safe from both open transgression and secret sin. Some timely words on the obligation and privilege of those who attended conventions were given by Pastor W. Fuller Gooch, who remarked that such gatherings proceeded on the assumption of two facts—that all believers who assembled belonged to Christ by purchase and submission, and were willing to do his service.

WEDNESDAY.

Rev. F. B. Meyer was the speaker on Wednesday morning, taking as the basis of an impressive discourse Col. i. 9. He pointed out (1) that the Church of Christ, which is his body, arose when He arose, and ascended when He ascended. (2) In the purpose and thought of God we are now in Christ Jesus, and although our bodies are on earth, our spirits do not belong to the earth, because we have been redeemed out of the earth, and our redeemed spirits are in union with the risen Christ. (3) Spiritually, we are always living in the midst of the New Jerusalem, which has come down from heaven, and happy are they who realize that they are living in the midst of the unseen and eternal. He rebuked the practices of many professing Christians, particularly that of reading unwholesome literature, and urged the necessity for cultivating not a morbid and questioning conscience, but a conscience that knows unerringly what is right and what is wrong.

The subject of the afternoon's address, also given by Mr. Meyer, was 1 Cor. ii. 12: "We have received not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God." (1) We must give God time to bring to our vision the details of the unseen and eternal; (2) we must expose ourselves constantly to the teaching of the Holy Spirit; (3) we must act as if we felt and perceived them.

When Rev. F. Paynter took the chair on Wednesday night, the attendance was larger than that of any of the previous meetings, and the keynote of an impressive gathering was the opening hymn—"Nothing between, Lord, nothing between." After Pastor McAuliffe had offered prayer, the thoughts of those present were directed by Rev. C. G. Moore to Ephes. iv. 10—"He that descended is the same also that ascended." Christ descended to the cradle, cross, and tomb, that He might go back, and from his throne fill us with his Spirit. The curse of sin is manifold, but the grace of redemption is just as manifold. Second to God's forgiving love comes his filling love. Christ fills with the Holy Ghost because the Holy Ghost fills with Christ. Turning to another side of the Spirit-filled life as indicated in Acts xii., Mr. Moore showed the possibility of a Herod coming into the experience of every believer, Yet the Spirit-filled life is one that will stand all the test of God's providence and the strain of life's discipline, for the highest bliss and most glorious visions of God are given, not only in the Upper Room, but in Herod's presence.

The next speaker was Rev. W. Darlow Sarjeant, who dealt with the effect of the baptism by the Holy Ghost on the believer's disposition. With telling earnestness he set forth the close relation between this baptism and divine compassion for the multitude. Men and women whose hearts are not consumed with compassion for the unsaved know nothing about the baptism of the Holy Ghost. Agnosticism to-day is saying that the Church is failing to fulfil her divinely appointed task. Why, in spite of the thousands of sermons which are being preached, has the Church failed? Because so many labourers are away in the field without being sent. Thousands of our Sunday-school teachers have never been anointed. We must pray that *He* will send, because He alone can anoint, and give the needed power.

THURSDAY.

Rev. J. J. Luce thoughtfully expounded the Apostle Paul's entreaty to the Thessalonians, "Quench not the Spirit." He said that while many of our churches and chapels are marked by human eloquence and devices, few are characterized by the power of the Holy Ghost. The people to whom this command was given formed a missionary church; and if a church is full of the Holy Ghost it will be characterized by a spirit of true missionary zeal. In illustration of this, Mr. Luce referred to the efforts of the Moravian brethren, and the far-reaching results of their devotion to the Gospel and the extension of Christ's Kingdom the world over.

A large congregation again assembled in the afternoon to listen to an address by Rev. Evan H. Hopkins. Turning to the familiar story of Elisha multiplying the widow's oil and meal, he made a practical and forcible application of the prophet's question, "What hast thou in the house?" Addressing himself to those who had been awakened by the Spirit of God, he pointed out the need for any such to realize that they were debtors, and recognise the claims to be met. God has a claim upon us for the wonderful privileges He has conferred upon us. Jesus Christ has a special claim upon us, since we are his by purchase. The Church, too, has a claim upon us. To the question, "What hast thou in the house?" we can reply that we have Christ, with all the fulness that dwells in Him. It is not a new gift that we need, but a new apprehension of that same gift. The prophet commenced with a question, and followed with a command: "Go and borrow vessels," teaching the duty of giving after receiving. Passing on to speak of the outpouring of the Holy Spirit upon the disciples, Mr. Hopkins emphasized Pentecost as being (1) the fulfilling of a promise, (2) the reception of a power, and (3) the indwelling of a person. The promise was given to the Son, for the Church; the power was such as had never been known before; and the Holy Spirit is not merely an influence, but a person dwelling in hearts surrendered to his sway.

In the evening, to a large audience, Rev. F. S. Webster gave an exhortation to be filled with the Spirit (Ephes. v. 18). He emphasized the fact that these words of the Apostle do not form a prayer or the putting before us of a privilege, but are a distinct command. Many have an idea that the filling of the Spirit can only be enjoyed by bishops, clergy, deacons, and prominent Christian workers; whereas it applies to the rank and file of the Church. Every Christian has the Holy Spirit, but not every Christian is filled with the Holy Ghost. Pressing home the momentous question, the speaker asked: "What is the secret of the great gap between the promises in Scripture and your own experience? Why is it that sin does sometimes have dominion over you, and Christ's grace sometimes seems insufficient for you? Why is it that the peace of God does not keep your hearts and minds? Unless you abide in the fulness of the Holy Spirit you will never experience the promises of the Gospel. There is no remedy against backsliding, and no power to preserve to us the fulness of the truth of God, apart from the Holy Spirit. But to enter into the enjoyment of this truth there must be—(1) Confession of emptiness; (2) consecration and cleansing, the handing over of self to God; (3) claiming what He is waiting to bestow."

FRIDAY.

Gatherings were held for stimulating interest and prayer in foreign missions. In the morning Rev. J. J. Luce presided. Bishop Tugwell held the close attention of the audience as he related the remarkable progress which has been made during the last ten years in Western Equatorial Africa. He described the present favourable attitude of the people toward the messengers of the Gospel compared with the prejudice which was manifested a few years ago, and spoke of the growth of the native church at Lagos, where a place of worship has accommodation for 2,000 people. He voiced the cry of the natives for "white men," and pleaded that some would consecrate their lives to the service of the Gospel in the diocese he represented, comprising 700,000 square miles.

Rev. J. Mulenbruch followed with an interesting account of the work among the Jews in Asia Minor. At Smyrna alone there are 35,000, chiefly descendants of those who were expelled from Spain under Isabella. With pathetic earnestness the speaker pleaded for deeper interest to be taken in the evangelization of his Hebrew brethren. It was gratifying to know that nearly 500 messengers of Christ are beseeching the Jew to be reconciled to God; yet that number is utterly inadequate to reach the twelve million Israelites.

From Persia Rev. A. R. Blackett brought cheering tidings. Although progress has been slow, the power of the Gospel is becoming felt in the land. Unhappily there are only five ministers at work, contrasting with a scene witnessed by the speaker in a cathedral, where six surpliced clergy were ministering to a congregation of eighteen.

After Mr. Spencer Johnson had sung with much tenderness "He died because He loved me so," Rev. A. W. Baumann spoke of the outlook in India. During the thirty-three years he had spent there the country had passed through three distinct periods regarding its attitude towards Christianity. First there was a time of indifference, which was followed by a period of opposition. Hinduism and Mohammedanism reared their heads against Christ. The present is a period of final victory of the King. Other speakers were Rev. A. Glover (Shansi), Mr. H. Forder (Arabia), and Rev. W. P. Buncombe (Japan); while at the afternoon gathering a number of lady missionaries gave accounts of their travels and labours in various lands. The Convention closed with a meeting for praise.

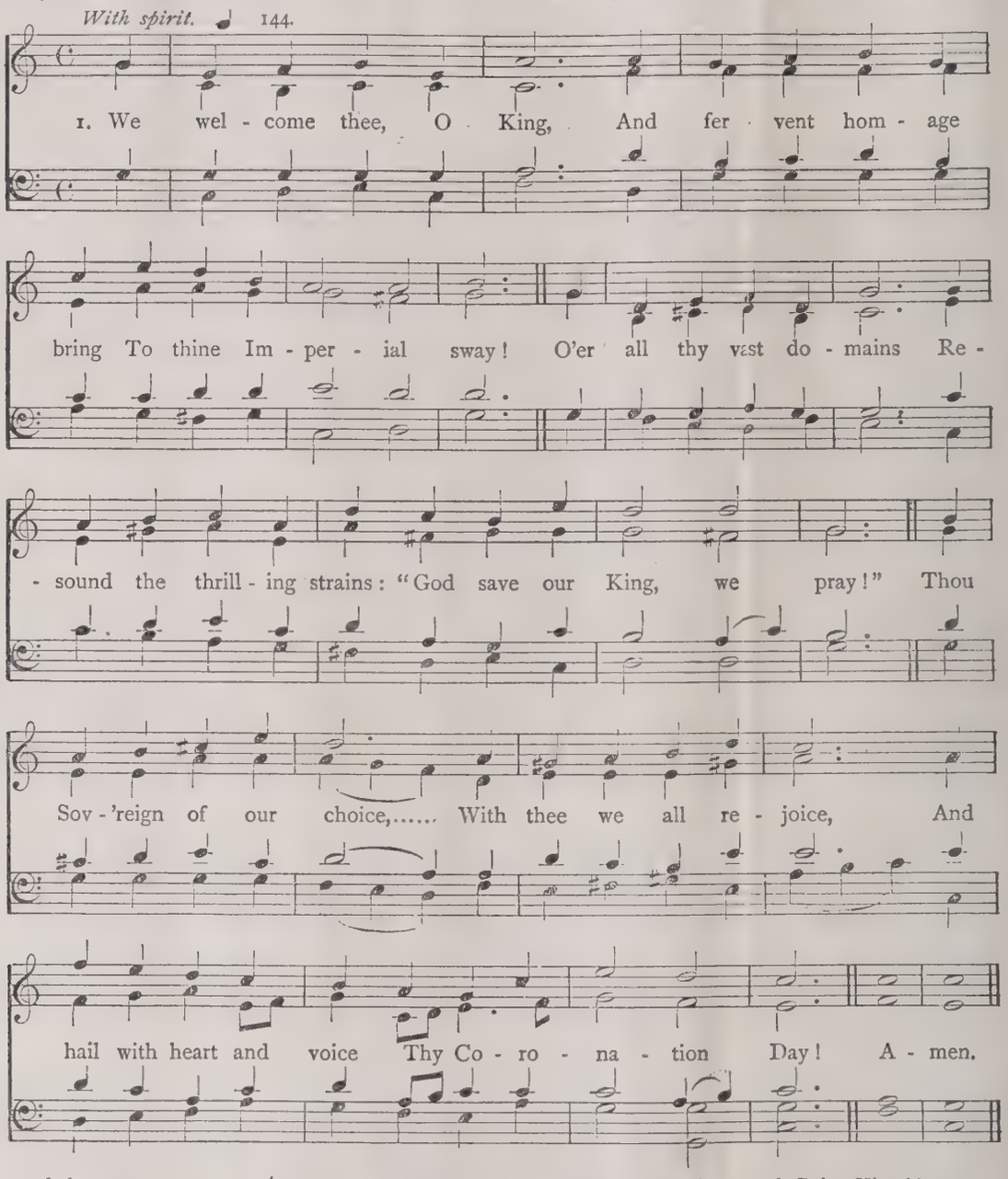
WE WELCOME THEE, O KING!

A HYMN and TUNE suitable for use at Services in celebration of the Coronation of HS MAJESTY KING EDWARD VII.

Music and Words by Rev. J. MOUNTAIN.
Music Revised by W. W. STARMER, Esq., A.I.A.M.

The Coronation Service.

The Coronation Service is a very elaborate symbolic ceremony, the most prominent parts being the following:—His Majesty the King is anointed on the shoulders, head, and breast. Four swords are presented to him—two being the swords of Mercy, one the sword of Justice, and the fourth the sword of State. The King then receives two Golden Spurs, the Royal Sceptre with the Cross, the Ivory Rod with the Dove, and also a gold and jewelled Ring. He is then invested with the Royal Robe of cloth of gold. The Golden Orb of Empire is then placed in his right hand. He is then solemnly crowned with a magnificent golden and bejeweled Crown. Her Majesty the Queen is then anointed and crowned. After this their Majesties kneel before the Sacred Table, and receive the Holy Communion. The Holy Bible having been presented to them, the final ceremony is the ascent of the Thrones, when all present do homage to their Majesties.


With spirit. ♩ 144.
1. We wel - come thee, O King, And fer - vent hom - age
bring To thine Im - per - ial sway! O'er all thy vast do - mains Re -
- sound the thrill - ing strains: "God save our King, we pray!" Thou
Sov - 'reign of our choice,..... With thee we all re - joice, And
hail with heart and voice Thy Co - ro - na - tion Day! A - men.

2. The symbol pure doth rest
On shoulders, head, and breast—
Anointing thee our King.
Thy Swords of Mercy great,
Of Justice and of State,
With Spurs of speed we bring.
Take now the Cross of Love,
The gentle, peaceful Dove;
Our high Exemplar prove,
While we thy greatness sing.

3. The Ring we give to thee
A pledge of love shall be
Which naught can separate.
Arrayed in Robes of Gold,
May all thy life unfold
In noble deeds and great.
Thine Orb of Empire grand,
Firm held by God's own hand,
None can its might withstand,
O King of glorious State!

4. We deck thee with thy Crown:
May Britain's fair renown
Rest spotless on thy brow!
Heav'n guard thee, gracious King,
From every hurtful thing;
With virtues rare endow.
God's life thy life imbue,
His love thy love endue,
His strength thy strength renew,
To keep each sacred vow.

5. And thou, O noble Queen!
Naught e'er shall come between
Our loyalty and thee.
Anointed now and crowned,
To us for ever bound
In sweetest charity.
May God thy life preserve,
Thy soul with courage nerve,
Him faithfully to serve—
By duty's bondage free.

6. Before His table now
In sacred union bow,
And Christ your Lord confess.
Take ye the Word of Life,
For valour in the strife
Of Truth and Righteousness.
Your stately Thrones ascend,
While we in homage bend,
And prayer and praises blend
From voices numberless.

7. "God bless our King and Queen:
Long may they reign serene!"
Our Empire's people pray.
"Protect 'mid life's alarms
By Thine Almighty Arms':
Be Thou their Hope and Stay.
As years flow on apace,
Adorn them with Thy grace,
Until they see Thy face—
Heaven's Coronation Day!" Amen.

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THE MILDMAY CONFERENCE.

MAY 27-29.

Wednesday Evening.

The Spirit of the Rejectors.

Rev. H. L. MOIR.

And Simeon blessed them, and said unto Mary, his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign that shall be spoken against; . . . that the thoughts of many hearts may be revealed (Luke ii. 34, 35).

IN the mind of God there has always been a great idea of the Kingship of his Son on earth. We find a reflection of that divine thought in the Lord's Prayer:—"Hallowed be thy name" (on earth as in heaven), "thy kingdom come" (on earth as in heaven), "thy will be done on earth as in heaven." That is what God wants. It was his good pleasure to take different individuals and place them in positions of kingship on earth. He took David, for instance, placed him on the throne of a special nation, to represent in miniature what he wanted to bring in on a far grander and more perfect scale by-and-by.

THE DIVINE THOUGHT OF KINGSHIP.

There is a Psalm in which David is called upon to come and deal with the malady of his master. The poet tells of the songs he tried in vain because the stubborn mood of Saul would not yield. Then the poet represents David as laying aside his harp, confessing his failure to please his stubborn lord and king, and, bursting out in prophetical ecstasy, declares that what he cannot do now God will do by and by. He then points away down the ages of the future to the coming of a perfect King—the Lord's Anointed. David saw all that the King should be, and what the Kingdom needed. So he pictured the Kingdom of Christ.

In the Messianic Psalms like-minded men pictured two things—the sufferings of Christ and the glory that should follow. The King is David's greatest Son, and the Divine thought of kingship was realized in Jesus of Nazareth.

FROM THE MIRACLE TO ITS WORKER.

The wonderful beauty of our Saviour was veiled. One part of his temptation was to lay aside that veil, to flash and dazzle the eyes of men. But our Lord refused to do his work along that line, and veiled Himself that his work might be spiritual. I know that He wrought miracles. What were they intended to do? To arrest men's thoughts, and not to keep them. Men saw the miracle and looked beyond to the greater wonder of the Person working it. So our Lord came showing Himself gradually. He had come to set up his kingdom, and He did not flash out in kingly glory, but just marched before men's vision in an ordinary, simple way, all with a view to getting people to pass judgment upon Him. You remember He asked his disciples what people were saying about Him. He wanted to know what place He had in men's thoughts. "Whom say men that I am?" then "Whom say ye that I am?" and trying to find out what place He occupied, He was always approaching his throne and kingdom.

CONCEPTIONS OF THE KINGDOM.

There were all kinds of ideas concerning what the Kingdom was to be, and different declarations of what it was *not* to be. For instance, it was not to be a political kingdom, neither a kingdom of this world, nor a social kingdom; and Paul says: "The Kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Ghost." Of course this Kingdom has its political side. We have watched, in connection with the recent war, how the Spirit of Christ has forbidden the use of many things in modern warfare. You know also that the Kingdom of Jesus Christ is within you, coming to claim the individual; and, if he yields to this claim, passes him on to the great Church of Christ. I once heard a preacher say that the Kingdom of God is that class of people over whom Christ reigns with love. Christ came to be the love of men's love, the conscience of men's conscience, the will of men's will. "The Kingdom of Heaven is within you."

THE SUPREME TEST.

You remember the supreme test Jesus put to Peter, "Lovest thou Me?" When Jesus is really loved by you and me, it means that He occupies the throne of our life. Then can we say, "Thou knowest, Lord, that we love Thee."

When Christ arrives, it all depends upon man's disposition whether He is received or rejected. Take, for instance, Pilate. He is a Roman judge, and must pronounce upon all kinds of persons. And one day there stood before him, in the capacity of a prisoner, Jesus Christ, the King. Pilate was drawn into the quarrel, and had to take side in this awful

PASTOR ARCHIBALD BROWN.

From Photograph by Messrs. Elliott & Fry, 55, Baker Street, London, W.

controversy. When reading the whole story you feel sorry for Pilate, and ask, "Was it not too great a responsibility?" But the answer to that question is that there was nothing more put upon Pilate than is not put upon you and me, and according to our disposition we shall accept or reject the King.

Jehovah asks through Isaiah of those who have rejected Him, "Where is the house that ye built unto Me? Where is the place of my rest?" He then tells us to whom He will look, "To him that is poor and of a contrite spirit, and trembleth at my word." These are not the marks of the rejectors of Christ, for none of the rejectors were poor or of a contrite spirit. Turn also to the Beatitudes, and you find that the people who receive and welcome Christ are the poor in spirit.

There is much of the Gospel that is not written, and I would like to find the story of the four blind men and the poor Syro-Phenician woman, nameless individuals, who went the length of calling Jesus the Son of David. I believe it was because they were poor and contrite, trembling at his word. I think one of the saddest things in the Gospel is when the Sadducees joined their political enemies, the Pharisees, saying, "Show us a sign from heaven," meaning, "We have yet seen nothing to convince us." That is just what people are saying to-day. And God says to-day what He said to them: "Ye do not discern the signs of the times," having no eye to see and no ear to hear.

When we study the Gospels, and look at the spirit of the rejectors of the King, we get light on ourselves and our own rejection of Him. To Christian workers I would say, Study in the Gospels the rejection of Christ, if you would understand why so many reject Him to-day, and would learn more deeply of his love, for while we were reckoned among his rejectors his love to us was steadfast.

The Nature of the Rejection.

Rev. ARCHIBALD G. BROWN.

Our Lord came to earth not unheralded, although his coming took a careless and wicked world by surprise. His own people had long had the Pentateuch, with the promise of the coming Messiah. In addition God had raised up a succession of prophets, who had described the Saviour who should come in terms so clear that the people had almost a photograph of Him.

Then, as a last reminder, God sent John the Baptist, who bare witness of Him. They had the testimony, "This is my beloved Son." Yet He was despised and rejected of men. Moreover, there were those who had studied the prophets, and were on the tiptoe of expectation; yet, when He arrived, to fulfil the predictions which they had possessed for so long and from such a succession of prophets, there came the fulfilment of Isaiah's notable words (liii. 3), "He is despised (or "looked down upon") and rejected" (or "thrown out"). Yes, the King, predicted and promised, was cast out when He appeared.

I want to concentrate our thoughts on the *nature* of the rejection. (1) It was limited to man; we might well emphasize the final word in the sentence, "rejected of *men*." He dwelt among the wild beasts in the wilderness; the very fishes took their orders from Him, and steered their courses at his bidding. He spake a curse, and the fig-tree was smitten, withered from root to leaves. He bade the winds, the uncontrollable gales, to be still, and they sobbed themselves to sleep. The restless sea knew its Master; at his word the beating waves ceased to dash. Angels ministered to Him, and counted it an honour to watch by his tomb. All these owned Him Lord; yes, and even the demons knew Him—hear that shuddering creature in the synagogue at Capernaum, who cries, "I know Thee who Thou art, the Holy One of God." Yet the King was rejected of men.

"COMPLETE AND UNQUALIFIED."

The rejection was complete and unqualified. It was a rejection not merely of views, but of persons. We may not all accept every view set forth by a preacher; yet, we should not "throw him out." Some called Him a glutton, others a tippler, and the Pharisees a deceiver, while there were those who did not hesitate to say that He was actuated by demon power. All his claims were flung back.

We know that he claimed to be "the Servant of the Lord," spoken of in Isa. xlii. In the synagogue at Nazareth he reads, "The Spirit of the Lord is upon me," and says, "This day is this scripture fulfilled in your ears." Then they sought to "cast Him down headlong." He claimed, also, to be the Son of God—to be God Himself. He was not only divine—be careful of the present day use of that word—He was Deity. The Jews knew his meaning when he said, "Before Abraham was, I am," and they stoned Him. The

very Son of God was brought before the Sanhedrim and charged with blasphemy. All his claims, then, were rejected.

THE CHIEF PRIESTS AND ELDERS.

The rejection was official and representative, not merely by the scum—the ignorant, or, as we might say, the "hooligan" class; but by the scribes and pharisees "in Moses' seat," the decorous and highly religious world of that day, acting for and representing the people. We see Pilate when sitting in judgment, as between two magnets, swaying first one way and then the other. He seems to reason—"If I offer them the choice between Christ and Barabbas, they are sure to choose Christ." But the chief priests and elders "persuaded" the common people. The rejection did not come from a wave of public delirium, it was the calmly-taken action of the religious.

Again, the rejection went to the uttermost limits. He was "thrown back" to the cross. God offers man a Saviour, and man flings the offer back, and the religious world mocks: "He saved others, Himself He cannot save." His sacred body would have been left for birds to prey on, and to be cast into the Gehenna fire, but that God intervened, and a borrowed grave was found.

Does the rejection end there? No. In Luke xix. we have the parable of the nobleman going to receive a kingdom. While his servants are busily engaged, what are the citizens saying and doing? Their message is, "We will not have this Man to reign over us." I believe that is just the word that goes up to heaven to-day. The Lord's servants are occupied in his work, but the citizens have no wish for Him as Lord. Do you object—"No; we live in a different age?" I reply that the rejection is as clear if not as rough. Do you say: "Are not tens of thousands attending places of worship?" I reply, if nominal Christianity is a synonym for Christ, He is not rejected; but I fear He is as much rejected by what is called Christianity as by Paganism.

CHRIST AND THE BIBLE.

The Lord Jesus Christ is represented on earth to-day—(1) primarily, by the Holy Ghost: (2) by the Book the Holy Ghost has written; (3) by the men and women born of the Holy Ghost. As to the first, the world does not understand; the Holy Ghost is perhaps rather neglected than flauntingly rejected. As to the second, how are Christ and the Bible treated? For I say you cannot accept the one and reject the other. In the Old Testament we have a Book which bears Christ's *imprimatur*. If men believe not the Book, they believe not Him. Yet this blessed Book is betrayed by those who profess to owe everything to it. God's Book is brought to a human tribunal charged with blasphemy, and rejected. Let us, however, be amongst those who refuse to believe that it is a compound of God and man; it is either the highest truth or the most pitiful delusion. How about the third point? Does not a great cry go up, "How are we to get the people?" and is not the reply, "Dilute, water down, eliminate Holy Ghost teaching, and religion will be popular"?

The conclusion is this, that the world will reject to the end, because it *is* the world. But I am to witness for Him, to take my stand with Him in his rejection. Never did the words sound more clearly than now: "Let us go forth, therefore unto Him without the camp, bearing his reproach." Let us have daily, hourly, life-long fellowship with the rejected Christ.

Thursday.

The King Crowned.

By Sir ROBERT ANDERSON, K.C.B.

And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the feet, and girt about the paps with a golden girdle. . . . And He had in his right hand seven stars, and out of his mouth went a sharp two-edged sword, and his countenance was as the sun shineth in his strength.—Rev. i. 12-18.

We have surely reached the climax of the great subject of conference. Let no one think that I am going back, if I begin from the standpoint of the humiliation of Christ, for I do not think we can deal intelligently with the subject before us, or with any profit to ourselves, or of safety to ourselves, if we allow our minds to dwell upon the glory, without having, as it were, started with clear thoughts about the humiliation. Our thoughts, then, naturally turn to Philippians ii., which speaks of Him who, "being in the form of God, thought it not something to be grasped after, to be equal with God." It was his intrinsic right to be on that equality, but "He made Himself of no reputation"—He become a man. Surely this was humiliation enough, but even this was not all. "Being found in fashion as a man, he humbled Himself, and became obedient."

CHRIST'S HUMILIATION.

This brings us to the truth of the humiliation, which present-day theologians called the *Kenosis*. It is not the first time in the history of Christendom that theologians have taken this position against Christ. Their view of the humiliation, as found in their books and taught in so many of the theological colleges, is this—that Christ came down to the level of a blind, ignorant Jew; that his mind was degraded with all the superstitions and all the ignorances of the time, and of the people among whom he lived. But this was not the humiliation of Christ; this was a degradation. No matter what great names can be quoted in favour of such a view, it is blasphemy against the Christ of God. Christ's humiliation was far different. With the full knowledge of all that He was, and all that He might claim, He thought it not an object of rapine to be equal with God, but divested Himself of his glory; yea in the calm apprehension of everything that God revealed in the Scriptures about Himself. He came down until there was no level of humiliation that He avoided.

CONTEMPORARY VIEWS.

I have often thought that, in this day of cavillers and objectors, we might learn something helpful to us from what our Lord's contemporaries said to Him. They called Him "the friend of publicans and sinners," of common degraded people with whom he associated. Not merely were his surroundings vulgar, as they judged them, but his habits again, as they judged them, were worthy of his surroundings. They called Him "A gluttonous man and a wine-bibber," and also spoke of Him as "Beelzebub." That was his own testimony. Oh, the depth of the humiliation of Christ! It is impossible for persons living in the present day to stand where those stood who judged Christ thus when He was on earth. I was almost startled the other day, as I opened a book by an Oxford doctor, who said that in the Messiah there was nothing religiously, socially, morally, even nationally, to attract, but everything to repel.

Living at the present day, we are apt to think that the men who rejected Christ were either fools or fiends for misjudging Him thus. But they were not fools or fiends. They heard his words; "never man spoke like this Man." They marked his deeds. But then they said in effect, "Is not this a pretender? Is not his mother called Mary?" His sisters they could name, and his brothers were there, and they were offended at Him. Upon one side there was the great national religion with its splendid traditions, that magnificent shrine, that wonderful ceremonial, and that honoured and highly cultured priesthood, and all this having the seal of God's appointment. Upon the other side there was the "carpenter" in the train of common men, in the presence of fishermen and women, some of them with an evil past. It was not that they were fools or fiends, but that they were unspiritual. Those men were as earnest, and intelligent, and devout as any one of us, but they were unspiritual; and men will misjudge the written Word if they are unspiritual, whatever other great qualifications they may have.

TRIAL BY ORDEAL.

But yet this did not measure the humiliation of Christ. We must not leave out of account Gethsemane, and Pilate, and Calvary. In barbaric days in our own country, even not very long ago, there was a form of trial called "trial by ordeal," and I have sometimes thought that such as had misgivings about their judgment of Christ would stand aloof, and watch to see how the ordeal would end. They thought that surely at the last Jesus Christ would prove Himself to be what He had said He was. They watched Him, saw Him brought to prison and judgment, saw that face marred by the blood that trickled from that torn brow. They watched Him on the cross they heard that cry of agony, "My God, my God, why hast Thou forsaken Me?" They were right; God had forsaken Him, and his sun apparently went down in darkness and shame, a criminal gibbeted upon the gallows. And this was the King of Glory; this was He for whom the everlasting doors had been lifted up; this was He who had gone up far above all authority, above every name that is named, whether in this world or in the world to come.

I want to put this definite thought before you, that when, as Son of God, our Lord went back to the place of glory, that was his right, "the glory that He had with the Father before the world was." In this connection we are reminded of those words, "Wherefore God has highly exalted Him, and given Him a name that is above every name." It is a mystery what that name really was, but it was not the name *Jesus*. If the name referred to was *Jesus*, the passage that we have read, to my mind, loses its whole point and purpose. *Jesus* is part of our Lord's humiliation, and there is no music like it. But let us remember what that name meant to the Jew—it was one of the common names; the very Barabbas who was given up instead of Him was, tradition says, named "Jesus." The name referred to by the Apostle was perhaps, that name spoken of in the Book of Revelation—"the name written that no man knew but Himself."

THE GLORY OF CHRIST.

I hope that one result of this conference will be, not an epidemic of talking about "King Jesus," for the title by which, in this dispensation, the Son of God is specially revealed to us is "Lord." What is to be the result of the conference in our lives? If it does not result in our giving the Lord Jesus Christ a higher, a truer, and a worthier place in our hearts and lives, it will have done us harm instead of bringing us blessing. Men of the world often grasp a truth that Christian men miss. The agnostic millionaire who has lately died may teach us a lesson. Cecil Rhodes said: "If there be a God, it is our place to get hold of what his purpose is, and to fall into line with it." That is just what we want to know—that our place is, to fall into God's purpose, which is *the glory of Christ*. When the approaching Coronation pageant comes, one thought will prevail with everyone, from the great Ministers of State and their magnificent uniforms and their orders and stars, down to the flunkeys at the horses' heads; their thought will be for the glory of that one central figure—the King. We Christians need to get hold of the thought that our place in redemption is just the place of the officials in the Coronation ceremonial—that we are going to heaven for the glory of the King of kings.

The Son of Man Crowned.

Rev. EVAN H. HOPKINS.

In Heb. ii. 5-9, the inspired writer speaks of the great subject of *man*, man contemplated in two distinct aspects. It is important that we should not confound what is said of man in one aspect with what is said of man in another aspect. This passage, it seems to me, deals with man in Adam, man in a general sense, humanity as a race, right down till we come to the end of the ninth verse, where the writer says in effect, "Now, as we look at this visible sphere, we do not see yet all things put under his feet; we do not as yet see man in the possession of universal dominion. But what do we see? This is not what meets us as we look at things with our natural eye, but we behold, looking in another direction, One who is the representative of man, even Jesus—we see him by faith, crowned with glory and honour." That is our subject, *the Son of Man crowned*.

First of all, let us look at man as he was originally made—man in his primitive condition. God created man in his own image, after

his likeness. What a wondrous thing was man thus created—physically, intellectually, morally, spiritually—the most beautiful and most complete object of God's workmanship! Man was not only created free from any taint of sin; he was endowed with marvellous capacities and possibilities, and the simple fact that he was made in the image of God leads us at once to understand that man must stand pre-eminently above the whole of creation. God put all things under the feet of man thus created and conferred on him universal dominion. It was God's purpose that man should be crowned with glory and honour, that he should be vested with kingly majesty, a reflection of the divine majesty, so that man's position, according to God's ideal, was one of sovereignty. That was God's great purpose.

ADAM—FIRST AND SECOND.

Now the writer of the Epistle said, "But now we see not all things under his feet." What can we say to that fact? Would not God's great purpose concerning man be fulfilled? Would not man's glorious destiny be attained? To answer that question, we must look at another picture. We must not only contemplate man as in Adam, but look at man as in Christ. It was to the second Adam, to Christ, that the Apostle referred, when he said, "But now we see Him, Jesus, crowned with glory and honour." So that the passage teaches us that God's great purpose concerning man, not only will be fulfilled, but in a sense has already been fulfilled.

In the first Adam we see man fallen from the condition of innocency, from the position of dignity and sovereignty; in Christ, we see man, by the eye of faith, not only quickened, and pardoned, and justified, and restored, but raised up above all principalities and powers, and every name that is named; we see man, in Christ, crowned with glory and honour. So, then, God now deals with man in Christ. God has dealt with man in Adam on the ground of probation. God is not going to deal with man again on the ground of probation; He is now dealing with him on the ground of redemption. Man has already been tried and tested, and has failed; and now it is in Christ, on the ground of redemption, that God deals with man.

THE MAN IN THE GLORY.

We have been privileged to see the identification of ourselves with the Man in the Glory. The Head being crowned, means the coronation of the whole body, of each individual member in that body. At the end of the chapter we see the perfect sympathy that subsists between the Head in glory and the members upon earth, for He that sanctifieth, and they who are being sanctified, "are all of one." Do we understand what it means—not simply *identification* but *union?* In what sense? Union of life; not merely union of position, but union of nature, partakers of the Divine nature. The very life that is in the Head is in the members. Again, as there is oneness of life, there must be oneness of heart and of soul: "Let this mind be in you, which was also in Christ Jesus."

Notice the glorious possibilities of a holy life. What is holiness? Sanctifying Christ as Lord in our hearts, is closely connected with this (1 Pet. iii. 15, R.V.). It is God's purpose that we should be holy; this is our blessed call, and He that calleth us is holy. He has not only saved us, He has called us with "a holy calling." Where are the resources? Only in Christ. Living in the blessed fact of our union with Him: all the resources that He has are at our disposal. The Divine power has given us "all things that pertain unto life and godliness." There is the provision. We may ever be receiving from Him, in virtue of our union with Him, all that we require here upon earth to glorify our God in heaven.

THE MISSIONARY MEETING.

Egypt, India, and China were represented at the missionary meeting held on the Wednesday afternoon. The first speaker, Mr. Douglas M. Thornton (C.M.S., Cairo) gave an interesting account of various centres of work in Bible lands. Proceeding, he pointed out that there are at least thirty Christian ladies residing in Palestine villages, in order to exercise an evangelistic influence, as the result of an appeal made some years ago at Keswick. A similar effort might well be made in Egyptian villages, where even the only nominal Christian will be a Greek, who opens a grog shop.

Cairo, with its 500 mosques, its student life impregnated with doubt, its devotion of the ignorant to Mohammed, affords a difficult yet rich field for Christians, and Mr. Thornton suggested (1) that, outside the ranks of regular missionaries, Christian men in commercial circles should proceed there, engaging in business, and at the same time witnessing for Christ. (2) That Christian people who spend their winters abroad should make their temporary home in Egypt.

EDUCATION AND THE GOSPEL.

A practical appeal on behalf of the mission field at large followed from Miss Edge (Zenana Bible and Medical Mission), principal of the Bombay High School. Miss Edge pointed out the responsibilities of Britain towards India, and the need for ladies at home to realize the sorrows and sufferings of Indian women and children. All the work of the Society represented by Miss Edge is evangelistic in its many branches. A thousand of the 590,000 villages of India are missioned. and there are some thousands of pupils in the zenanas. The medical work is prospering, and the educational establishments in Bombay include the High School, where English pupils also are received, thus associating them with Christian influence and enterprise.

"MAKE JESUS KING."

The education of the native girls in the vernacular, and also in English, is fruitful in good results, and particularly interesting are the two schools for Israelitish children—descendants of old Jewish settlers. This work has proved very encouraging; several have been baptized, and an industrial home for converts is needed. The Society also has a model kindergarten, and its schools receive Government aid. Some of the girls have been so fully instructed that they will be able to take the places of missionaries on furlough. The Government have now asked that their teachers should be trained by the Society. The aim in all things is to "make Jesus King."

At the conclusion of Miss Edge's address, Mr. Walter B. Sloan, at the invitation of the chairman, Colonel G. W. Oldham, led in prayer, that prominent men of various foreign countries, who may visit this country for the Coronation, may be brought under Christian influence.

CHINA'S WOMEN AND CHILDREN.

Pleading for China, and more especially for its women and children, Rev. James Webster (Manchuria) gave a strong and pathetic address, in which he touched upon the awful burdens of our suffering fellow-creatures. He spoke first of all of the opium curse, then of infanticide, then of footbinding. As to idolatry, the land is full of it. Mr. Webster described a temple in Manchuria, where he saw a poor woman place cakes and wine on the altar before a hideous idol, and pray to it. "Won't you help me today? I've come twenty miles to plead with you on behalf of my son."

The speaker also told of the ghastly idol, the "god of a hundred sores," to which sufferers go, sticking paper on the counterpart of the place in which they are afflicted, and hoping thereby to receive healing. "There is no hope for China but in the living Christ." Mr. Webster concluded with moving words regarding the need for medical missionaries filled with the love of God.

Sleeping Sickness in Uganda. — Sleeping sickness, or negro lethargy, is a very fatal disease, which has been long known in West Africa, but has recently travelled along the Congo into Uganda. The fear is that it will spread in this region. It has many features in common with the general paralysis of the insane. Hitherto it has only attacked natives, and three cases were lately under treatment in London hospitals. Latest reports from Uganda indicate that in Busoga alone 20,000 people have succumbed, and it is said to be still on the increase. A commission, organized jointly by the Foreign Office and the Royal Society, has been appointed to investigate.

Dr. Baedeker's Movements.

HITHERTO the Lord has guided and provided. I left Christiania after a very closely-filled two weeks of happy and fruitful Gospel work in various churches and halls. We had a daily prayer-meeting and a Bible-reading. On Thursday, May 29, I arrived at Jököping, and after filling four days with meetings, I came to Stockholm on the way to Finland and St. Petersburg, where I hope to spend a few days, and then go to Riga, Reval, and attend a conference on June 15—the Russian Pentecost. On June 21, I expect to return to Christiania, to attend a missionary conference, thence to Drammon, and for 28th to 30th inst. the Laurvick Conference. I also hope to take part in conferences at Skien, Bergen, and other places.

Norway is a fertile soil for the Gospel in its fulness; even by interpretation, the truth, in its liberating power, is warmly received by crowds of men and women. There is an atmosphere of spiritual revival in the land. One would like to see more fellowship between the Protestant nations of Europe, strengthening and encouraging each other. My address till June 18 is—care of Baroness Uexküll, Reval, Dom 17; and after that date, Hotel Augustin, Christiania. I shall be thankful for the continued prayer of God's servants.

F. W. Baedeker.

Pastor G. Hübert, of Christiania, writing with reference to Dr. Baedeker's labours in that city, says:—"From May 17 to 28 more than thirty meetings were held—four on Sundays and three each week day. They were all of them well attended, particularly the Gospel meetings in the evening—the largest houses of worship, belonging to various denominations, being used. It was a wonder to see how the Lord sustained his venerable servant to complete so grand a campaign."

In Dark Guatemala.

IN Santo Tomas, one man has been baptized, and is an energetic and useful evangelist. Crowds visit our small dispensary every week, and numbers have been restored to good health. By the medical work, many doors have been opened to us. Recently we were called to see a dying Indian boy, seventeen years old. We found him tearing his hair, and crying, "I don't want to die! oh, I don't want to die! I know there is another world, even if the people say there is none, but I don't know where it is; oh, I don't want to die!" It was a pleasure to tell the boy of Jesus as *the* Way and of the glory as the prepared place for redeemed sinners. He listened intently, and at once became calm, dying two hours afterwards in peace and without fear. One man here in Santo Tomas burned his idols, with several spectators watching, which was a good testimony.

In a little place near here the telegraph operator, who for a long time opposed the Gospel bitterly, is now a believer, and is preparing to burn his idols and be baptized. We insist upon the destruction of these abominations before accepting the person as a believer. In a small town, twelve miles off, there are several believers, Indians or Ladinos (Spanish-speaking natives), although it is an Indian settlement. One man is an active and fearless evangelist.

"Holy week," so called, is a time of drunkenness and rioting in all parts of the country. Gifts are sent to friends, and on every side there is worldly joy. The god of Santo Tomas is a large image of a dead man in a case, called "The Lord of Calvary," and not only are pilgrimages made to it every Friday, but many here call it God, and trust in it to answer prayer.

There are many encouraging signs in the work in which we are engaged, and in many towns souls are emerging from heathen darkness. These are the days of the Church's opportunities and responsibilities, and are, indeed, wondrous times. We are saddened to see the encroachments of Rome in England and the United States. C. F. Secord.

Santo Tomas, Chichicastenango,
Department of Quiché, Guatemala.

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The Christian Temperance Campaign.

BELFAST.

CONTINUING his brief mission under the auspices of the Committee on Temperance of the General Assembly of the Irish Presbyterian Church, Rev. Dr. J. Q. A. Henry addressed the meetings in Lisburn on Monday, 2nd inst., in connection with the local Temperance Union. The afternoon meeting, which was very largely attended, was held in the Temperance Hall under the presidency of Rev. Mr. Stewart, who had issued invitations to ladies and gentlemen of influence in the district, and who was evidently much gratified at seeing the result of his efforts, and of those of the secretary, Rev. R. W. Hamilton.

The evening meeting was held in the Orange Hall, which was filled to its utmost capacity long before eight o'clock. The band of the I.O.G.T. played in the streets and afterwards on the platform of the hall. At both meetings the speaking was with power, and many acquired a new conception of the national peril, and of their responsibility in the conflict with the first and worst foe of the home, the church, and the State. Ministers of all denominations were present, and declared that each message was an inspiration.

On Tuesday evening, Dr. Henry was down on the Order of Business to address the General Assembly meeting in May Street Church. The report on temperance was presented in a few words by the Convener, Rev. John Macmillan, and seconded in a brief, pointed, and well-received speech by Rev. C. M. Young, of Belfast. Dr. Henry, in rising to speak, at 8.15, was received in a most enthusiastic manner by the vast assemblage, which packed the great auditorium. For upwards of an hour he held the audience spellbound as he indicated what had been done in America, and what ought to be done in Ireland; as he drew a contrast between the saloon and the church, the one standing for the perdition, the other for the salvation of men; as he declared that the Church was God's agent for smiting wrong and for destroying the works of the devil; and, as he blew a blast, which made every ear to tingle, calling men and women to come to the help of the Lord, he pleaded for action, for a safe Communion table, for the safeguarding of the young, for organization, for united work among all denominations, that the crown might be placed upon the brow of the adorable Lord. At the end of the hour Dr. Henry intimated his intention to conclude what he modestly called "an insufferably long speech," but cries of "Go on" came from all parts of the house, and when he solemnly concluded ten minutes after, the vast audience rose to its feet as one man, and cheered, and cheered, waving hands, and hats, and handkerchiefs in one of the most unforgetable scenes ever witnessed in the General Assembly. It was felt on all hands that the cause had received an impetus which was bound to make itself felt for years to come, and, what was perhaps most gratifying, Dr. Henry's enunciation of sentiments most advanced was most warmly applauded.

Dr. Henry addressed a large meeting in Derry on Wednesday night, another in Coleraine on Thursday night, and the final meeting in Ballymoney on Friday night.

Without counting 1,000 pledge forms applied for and distributed at the inaugural meeting, 600 signatures have been received.

The committee are arranging for another visit from Dr. Henry, in November.

DERRY.

Describing the meeting at Derry, a correspondent writes: "On the evening of June 4, the Guildhall was crowded with an intelligent and appreciative audience. The chair was occupied by Rev. Dr. Stuart. There was music at intervals by the excellent choir of First Derry Church. For over an hour Dr. Henry dilated with great skill and power upon the evils of the drink traffic, and appealed to the Church to awake to its urgent duty. The meeting was one of the finest and most fruitful gatherings that have been held in the city in the interests of temperance. At the close a considerable number signed the temperance pledge. Temperance workers have been encouraged and stimulated, and it is believed that the cause has received a distinct impetus which cannot fail to tell for good upon the entire community. Should Dr. Henry return, he would be very warmly and cordially welcomed."

SHEFFIELD.

Dr. Henry is taking important part in the Conference of the British Temperance League at Sheffield. On Lord's Day last he addressed large meetings, speaking at night in the Albert Hall on, "New Needs in the New Century for Temperance Reform." We hope to give particulars next week.

FUTURE MEETINGS.

June 29, Sheffield; July 31, Alford, Lincs.; Aug. 1-30, "Edinburgh Castle," Limehouse, E.; Aug. 31, Lincoln; Sept. 4, Louth; 6-9, Taunton; 10, 11, Newport, Mon; 12-14, Taunton; 15, 16, Llanelly; 21, Free St. George's Edinburgh (Dr. Alex. Whyte's); Sept. 26-Oct. 3, Alloa; 4-17, Perth; 18-31, Greenock; Nov. 2-Dec. 2, Ireland (Nov. 2-5, Cork; 6-9, Limerick; 24-Dec. 2, Dublin; other announcements later); Dec. 4-14, Worcester; Jan. 9-15, 1903, Motherwell.

Contrasts at the West End.

ON the invitation of Lady Jeune a large and influential meeting was held last week at 79, Harley Street, W., to celebrate the fourteenth anniversary of the Shaftesbury Institute Missions (Miss Meredith Brown's Homes). Many hearts were deeply touched as Lady Jeune, when extending a cordial welcome to her numerous visitors, referred to the auspicious circumstances under which they were gathered, and voiced the great joy which was filling all hearts at the consummation of peace in South Africa. Referring to the work of the Homes, she showed how difficult it is to get people to realise how very near each other the extremes of riches and poverty lie in London; yet the richest ought to know that within a stone's throw of their homes there may exist the greatest suffering and hardship. There had, however, been great improvement in the twenty-five years during which she had known Marylebone, though the parish still contained some of the poorest streets of the metropolis. As the result of experience Lady Jeune was deeply impressed with the value of giving work for those who were able to do it as a means of supporting themselves.

When submitting the annual report, Miss Meredith Brown (founder and honorary resident superintendent) gave some graphic illustrations of the lights and shades of the work. The work among the factory girls was most largely dwelt upon, but the Labour Home for men, the mothers' meetings, and the efforts on behalf of the children were also lovingly presented.

FACTORY GIRLS AND HOMELESS WOMEN.

Much encouragement has been met with in the work among the girls, though sore disappointments have also occurred. Girls of all ages are reached; and when they marry they are still welcomed to the Sunday Bible class, and encouraged to attend the mothers' meeting. The latter is in a prosperous state, and promises well for the future. Homeless women and girls are shielded in the Women's Shelter till something more can be done.

From many causes—including the war and the heavy income-tax—the regular contributions have fallen nearly £300 a year, and at present £1,000 is required to wipe out all liabilities. Miss Brown pleaded eloquently that the work should not be crippled or hampered through lack of funds; and Lady Jeune suggested making a thank-offering to God for the termination of the war.

Miss Brown's testimony was clear and emphatic as to a great change in the character of the girls since she went first among them. Although the workers still find them rough and wild, yet there are no difficulties now such as the poneers encountered. The same is true about the visiting of the men's lodging-houses, and the work of the Labour Home. Formerly, ladies were never allowed to go to the lodging-house, even in twos and threes, without escort, now one but ladies go, and the men are most respectful and attentive listeners.

A warm commendation of this many-sided effort came from the Right Hon. James Alex. Campbell, M.P., who assured his hearers that here was a tried institution which could be supported without misgiving.

As rector of the parish, Canon Barker spoke from personal experience of cases which had come under his own observation. He found the source of supply for such work in the foul stream which the public-house pours forth, and the secret of bringing all to a happy conclusion in the hope of closing up all such sources of temptation.

Rev. Dr. George Hanson (Marylebone Presbyterian Church) testified to the satisfactory hearers who come to his church from among the men and women in the Homes; and instanced with deep satisfaction a young woman whon he had received into church fellowship, after a strikingly sad life history.

Personalia.

Rev. Dr. Cuyler, though now in his eighty-first year, is hard at work. He is busy with two books, one of them to convey messages of comfort to the troubled and sorrowful, the other to present to the world the reminiscences of his long and useful life. Those who know our friend will pray that he may be helped, while bringing forth fruit in his old age.

Mr. R. C. Chapman, of Barnstaple, so widely known for his Gospel labours, and now in his hundredth year, last week sustained a paralytic stroke. His friends will hear with deep concern that he has lost the entire use of his left side, and is lying in a precarious condition. At the same time, looking back upon long years of the right hand of the Most High, he is full of praise; and looking forward he has joyous confidence in the God of all grace, who will continue with him in comfort and blessing to the end.

Soldiers' Christian Association. — The council have received permission to erect a large marquee at the Alexandra Palace for the special benefit of the 2,500 Colonial troops who will be quartered there from June 15 to July 10. The marquee will be furnished as a reading-room. Daily papers, magazines, and writing materials will be supplied free, and each soldier will be presented with a specially bound copy of the New Testament as a memento of the Coronation. Gospel services will be held on Sundays, and on the week-nights as occasion offers. This special effort to minister to the comfort and welfare of the Colonial troops will necessarily entail considerable expense. The secretary of the Association is Mr. S. E. Burrow, Room 24, Exeter Hall, Strand.

Aguilas Mission. — The mission at Aguilas (carried on under the direction of Mr. R. Pollock Simpson) has been greatly hindered during the past year by lack of adequate accommodation for the meetings. Though the Christians gathered have done what they could, they are very poor. Of the £80 required for a new hall, £64 is still required. "We had a few weeks ago the joy of receiving three new members by baptism. A Carabinero and his wife, who were converted about a year ago, have been sent to the Balearic Islands, where they are witnessing for God. During the past year we have had several very interesting and striking conversions, which have given us fresh encouragement and caused us great joy." Home correspondence may be addressed to Mr. John Wallace, 108A, West Regent Street, Glasgow.

Coonoor Convention.—The annual Convention for the Deepening of Spiritual Life was held at Coonoor, South India, from May 13 to 17. The subject of conference was "Scriptural Holiness: What it is, How to Obtain it, and How to Keep it," and the speakers were Revs. Dr. Boggs, American Baptist Mission, and R. J. Ward (Madras), and Messrs. B. Davidson, W. Mallis, and D. Gardiner, of the Ceylon and India General Mission. The meetings were well attended throughout, a large part of the audience being missionaries. The afternoon Bible readings were given by Mr. Gardiner, the subject being "God's Dwelling Places." The speakers adhered closely to Scriptural terms in setting forth the possibilities and limitations of the life of holiness. To many it was a time of deep heart searching, followed by a stepping out in simple faith on the promises of God. At the praise meeting several clear testimonies were given o blessing received. David Gardiner.

Opposition at Epsom Races.

"DERBY Week, 1902," will long be remembered with mingled feelings, by those who took part in Christian work on Epsom Racecourse. One band, drawn partly from the ranks of the Open-Air Mission, and partly from the London City Mission, was nearly sixty strong, Colonels Mackinlay, Major, and Phayre taking part. Work began on Sunday, June 1, when a number of preachers laboured on the Downs among the gipsies, in the town, and on ground where shows and roundabouts were pitched. A foretaste of coming opposition soon manifested itself, for on Sunday evening the service, held for many years, was stopped by a neighbouring householder, who sent a policeman to remove the preachers.

On Monday evening, at the Clock Tower in the centre of Epsom, where many glorious victories have aforetime been wrought in the name of Jesus, but which for some time till last year had not been available for the work, the evangelists held a service in which the power of God was demonstrated. Notwithstanding the interruptions caused by peace rejoicings, a crowd was attracted and listened attentively, several coming forward at the close for Marked Testaments and converts' cards.

TURNED FROM THE RACECOURSE.

On Tuesday morning a surprising development occurred. For the first time in the history of the work, permission to preach on the course itself, in front of the grand stand (still empty, as it was only 10.45) was refused in the most peremptory way. This was a heavy blow; but another spot was found by the side of the stand, facing and within a few feet of the racecourse, to which the service was immediately adjourned, and where prolonged meetings were held during the whole of each forenoon, though not with such great audiences as gathered in former years on the course itself.

Wednesday ("Derby Day") and Friday ("Oaks Day") were most inclement, and heavy rain fell continuously all the forenoon, but not for a moment was the work suspended, nor was an audience wanting at any time. Directed by the Lord, who most graciously manifested his guidance in the matter, a stand was taken on Friday outside the entrance to the racecourse, on a spot never before held for the Master. Here, taking shelter from the storm of rain, was a fourfold audience ready to hand. In front, under the lee of a stand, were a large number of men of the tramp class; over their heads were people in the stand itself, while on the left and behind the preachers were open drinking booths crammed with people. Here was a God-given opportunity, of which the fullest advantage was taken, and the Word of the Lord went forth among these drinking and gambling men with great power.

The crowds coming to and returning from the races were each day met at every point of vantage, and tens of thousands of choice books and cards, besides Gospels supplied by the British and Foreign Bible Society, and lavender bags with texts attached kindly given by the Bible Flower Mission, were presented to mostly willing and even thankful recipients.

F. C. (Open-Air Mission.)

THE SEED BEARING FRUIT.

The friends of the Racecourse Mission did good work in their tent, where policemen and others gathered in large numbers. Several splendid testimonies were given, and an address by Mr. Collard was actually applauded by the men, who were moved by its earnestness and its reality.

The authorities sent orders to take down the large text, "Christ died for the ungodly," which was outside the tent, and no banner of any description was permitted on the course. One of our brethren, who usually visits the carriages, also spoke of decided hostility manifested as he sought to distribute books to those who in former years had accepted them with thanks. After going to all the carriages, only six had been accepted.

A distinct case of conversion occurred of a young man who was awakened at the meeting of the Open-Air Mission in the rain, and was led by another worker to the tent, who eventually had the joy of hearing him confess Christ as his Lord.

Another hopeful case was a young man who said to one of the brethren, "Oh, I wish you had met me at the beginning of the day, then I should not have lost all my money!"

A remarkable letter was read on Friday morning in the tent, the gist of which was as follows: "Four years ago a hopeless, homeless, wretched woman, I was wandering on the Downs. One of the friends of the work spoke to me, fed me, cheered me, helped me, and I took heart, and hoped again. I had been in different circumstances, well to do, and had often sat on that grand stand at Epsom, but through sin had fallen as low as possible, till loving Christian hearts took pity on me, led me to Christ whom I still love and follow. I write these few lines four years after; circumstances have again altered, and I ask you to praise God for his goodness to me, and still pray for me that God's blessing may continue to abide with me." C. C.

POLICEMEN, GIPSIES, AND MINSTRELS.

Perhaps the most important of all the opportunities for service is the distribution of the Word of God, the Gospels given away this year being bound in purple, with a special Coronation design. Another novel method of distributing the Word was by means of some 3,000 text cards, every one written with the pen, and ornamented with pretty designs, in many instances choice natural flowers being used. These cards were prepared by voluntary workers during the winter months just past. The Downs were allotted out to suitable workers according to the kind of people most likely to be met with, and grand stand, bookmakers' stool, drinking booth, and gipsy tent each in turn received its visit, the printed or written Word being supplemented by experience and spoken text whenever opportunity afforded.

During the days of both the Derby and the Oaks many hundreds of people sought shelter in the tent, and for hours a continuous meeting was sustained, the running fire of testimonies being interspersed with singing, in which the audiences joined heartily.

During the day from 400 to 500 policemen accepted the invitation to eat their lunch in the tent, where tea was provided for them (the only other shelter obtainable on the Downs being the drinking booth). These joined heartily in the singing of the hymns, and when the racing was over, seventy-five minstrels, black, white, and red—many of them the best known in the profession, were present as guests to a meat tea; after which they united in playing on their instruments, many and varied, the hymn "Jesus is tenderly calling thee home," and the chorus "The way is so delightful in the service of the Lord," the latter by their own desire.

O. L. H. (Racecourse Mission.)

With a dear comrade, who was helping me again this year, also a banjoist, I went to a van standing on the Downs and begged permission to be allowed to place our instruments inside until the rain held off, but to our utter astonishment our request was flatly refused, so that there was nothing to do but to turn to the distribution of religious literature again. Our two splendid banjoes, used so much in open air work, were now given over to ruin as it appeared, although we held them under our coats.

When we had worked our way to the centre of the course, we came upon a poor backslider, a tipster, who admitted that he was spiritually unhappy, but yet preferred his lost state to renewing his vows to his Redeemer. Learning that the Gospel workers were not allowed to hold the usual services on the racecourse, and that the Jockey Club had ordered the removal of the Scripture banner, we thought of our own Scripture quotations in pearl on our two banjoes, and realized why our banjoes were refused cover in the caravan—the Lord wanted the texts displayed on musical instruments that were free to be used at all parts (as to order these banjoes away, all nigger banjoists must clear off too). Some good work was done.

BOB JOHNSON.

Aged Christian Blind.

A RECORD of good work on behalf of some of the afflicted of the household of faith was given at the annual meeting of the North London Homes for Aged Christian Blind, which was held at the Jubilee Hall, Crouch Hill, N., on June 3.

Rev. J. F. OSBORNE stated that the efforts put forward to raise the sustentation fund to £3,000 have been successful. The proposition is to use the interest of this money as a repair fund, and thus obviate the necessity of making special appeals for this purpose. During the year the committee have undertaken the erection of a laundry. The expenses in connection with laundry work amounted to more than £200 a year, and it was considered that the establishment of a laundry would mean a considerable saving annually. During the year the health of the inmates, considering their age and infirmities, has been fairly good. Fourteen inmates have been admitted during the twelve months, and the number in the Homes now stands at 103.

Rev. HENRY BRIGHT (superintendent) followed, showing that the operations have been carried on with energy and faithfulness.

The chairman, Mr. WALTER HAZELL, in the course of an encouraging address, said that the Homes are maintained with care and economy worthy of the highest praise. They are conducted, too, on undenominational lines. In conclusion the speaker addressed sympathetic words to the inmates. Other speakers were Revs. J. R. WOOD (President of the Baptist Union), Dr. THORNTON, J. SUTCLIFFE ALLEN, and Mr. G. E. MORGAN.

The B.W.T.A.

THE annual council meetings of the British Women's Temperance Association, held at Birmingham, June 1-5, were largely attended; nearly 800 delegates were present from all parts of the country. The new Birmingham Temperance Hall was crowded on the Tuesday for devotional meetings. Addresses were given by Mrs. PEARSALL SMITH, Miss GORHAM, and others, the interest being sustained throughout the day. The Town Hall was subsequently the scene of the annual public meeting. Lady Henry Somerset presided, and addresses were given to an enthusiastic and crowded audience by Rev. Canon HICKS, M.A., Messrs. LEONARD M. ISITT, and T. E. TAYLOR (one of the leaders of the Temperance Movement in New Zealand).

The Council meetings opened on Wednesday morning in the Town Hall, when Lady HENRY SOMERSET delivered her annual presidential address, in which she lucidly reviewed the present situation generally from a temperance point of view, laying great stress upon the effects of the drink traffic on commercial prosperity, and expressing her belief that the passing of the Government Licensing Bill will have the result of making future temperance legislation easier. Miss AGNES E. SLACK showed that there are 803 Branch Associations in Great Britain, being a gain of forty, and that 18,191 pledges had been taken.

The proceedings of the week were brought to a close by a highly successful "White Ribbon" Missionary meeting. The Town Hall was once again crowded to excess. Lady Henry Somerset delivered an admirable address, and delegates from Australasia, India, Germany, and Madagascar, also spoke. Simultaneously, a united meeting of the Birmingham White Ribbon Bands took place in the Temperance Hall, where Lady Henry Somerset spoke to an audience of working-girls.

Emmanuel Creche and Mission.—The work at Emmanuel Mission, Lambeth, S.E., was commenced in 1898 with the object of bringing the women employed in the dust-yards of the district under Gospel influences. Later, a créche was opened, where the babes of the poor women could be cared for during the absence of their mothers at work. A weekly meeting for mothers, and another for dust-girls, is held; tea is provided, needlework taught, and the Gospel preached. On Sunday evenings an evangelistic service is held, while weekly visits to the yards provide opportunities for reaching the women who do not attend the meetings. "We have opened our doors," says the annual report, "as a refuge for the friendless and fallen during the year, finding them home and shelter, and doing our best to give them a fresh start in life. Two came direct from prison, and in most of the cases drink was found to be the cause of their downfall." The hon superintendent is Miss Reid, 33, Keildon Road, New Wandsworth, S.W.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *(See next page.)*

Home Mission Week.

OFF FOR THE HOLIDAYS!

"MOTHER, mother!" cried an excited voice, "here comes the cab. Oh, do be quick!" The little speaker, Elsie Gramshaw, had been pressing her nose against the window-pane for the last ten minutes, anxiously awaiting the arrival of this vehicle. The first week in August was always looked forward to by the Gramshaw children with intense interest, for then their holidays began. In June they began to mark off the days to the happy event, and when it came to July 30 they could scarcely sleep for excitement.

For several minutes after the arrival of the cab there was much bustle and hurry, and everybody seemed in everybody else's way. But at last boxes and bicycles, spades and pails, umbrellas, mackintoshes, and sunshades, to say nothing of the children, were safely stored inside or outside the cab, and away they all went to the station.

A few hours later found Mr. and Mrs. Gramshaw and their five children in a cottage by the sea, with the woods and hills stretching away in the background. Then followed a fortnight of absolute delight. Father and mother had plenty of time to play with them. There were donkey rides and rounders on the sand; picnics in the woods; and bathing, tennis, boating, cycling, paddling, castle-building, rock climbing, the collecting of shells and stones, filled up the happy hours. In the cool of the evening, when the sun was sinking to rest, flooding sea and land with its golden light, they would sit outside the cottage, and father or mother would tell them tales of brave deeds done, or of fairy princes and princesses. Then before they went to bed they would sing one of their favourite hymns, and as the sweet strains of—

All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all,

fell upon the still air, heaven seemed very near, and life full of gladness. Tired and happy, the children would creep to bed, to wake on the morrow to another day of joy and pleasure.

* * *

The Board Schools were closed for a month! This thought was pressing itself dismally upon the mind of Maria Brown, as she sat on the doorstep of No. 10, Paradise Alley. How such a place came by the name of *Paradise* Alley no one ever knew. It was one of the worst London slums; the houses seemed to lean on each other for support, and you could almost shake hands across the street, it was so narrow. Certainly not a place one would choose to stay in on that sultry August day, but there Maria had been sitting for the last hour. She could have walked to the park, half an hour away; but it was so hot, and her head ached, and the baby was so heavy, and when she got there she could not join in the games of the others with him in her arms.

Poor child! She would much sooner have been at school, for a holiday meant to her more work, and more of the society of her ill-tempered mother, who was harassed with the care of five little ones. Maria was only eight years old, and the thought of the weary days to follow filled her with dismay. Tears trickled down the grimy cheek, and, falling on the baby's face, caused him to set up a dismal wail; whereupon Mrs. Brown rushed out, and angrily snatching the baby from Maria's arms, declared that as a punishment the child should have no tea that day. This meant the loss of two thick slices of bread and butter and a mug of tea, which bore a strong resemblance to coloured water. Not a very tempting repast for a hot day, but at the thought of the punishment Maria's tears fell faster, and as she crept upstairs she sobbed, "I h-hate h-holidays."

Evening came, and as the golden light of the sun fell o'er sea and land one ray found its way into No. 10, Paradise Alley, and kissed the face of the child, who, through grief and weariness, had fallen asleep. Suddenly her expression altered, her lips parted into a smile. She was dreaming of a happy day she had spent last year in the country, a day of perfect bliss. Once more she thought she was rushing across the fields shouting for joy, with no cross babies to mind, and no one to speak angrily to her. But alas, it was only a dream, for the next moment a shrill voice cried, "Maria, don't stop moping there. Come 'ere at once, and take this washing 'ome, and mind you're quick. And 'ere, you can just as well take the baby, too, and get 'im out of my way!" The dream faded, the joy was all gone, and the burden of life descended again on a little life too young and too frail to bear it. So Maria's holidays wore away!

* * *

There are many such as Maria in our towns and cities. Would Uncle Tom's "Searchers," who have happy homes and good friends, like to take their share in brightening the lives of these less fortunate children? A day in the country, or, better still, a week, means so much to them! If you do what you can, when your holiday comes you will enjoy it all the better because you will realize that "it is more blessed to give than to receive." Any contributions will be gladly received by Uncle Tom for the Country Holiday Fund, and distributed in the most needy quarters.

Kate Hopkins.

The "Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 334).

Make a circle to represent a clock; mark off the hours from one to twelve; supply missing numbers in the following texts, arrange them in order, giving chapter and verse.

(Children under *ten* do any four; under *thirteen* any eight; under *seventeen* all).

(*a*) "... cubits was the length" (Deut. ii.-iv.).
(*b*) "Chose him ... smooth stones" (1 Sam. xvi.-xviii.).
(*c*) "There is ... God and ... Mediator" (1 Tim. i.-iii.).
(*d*) "Appeared unto the ..." (Mark xv.-end).
(*e*) "Though these ... men" (Ezek. xiii.-xv.).
(*f*) "Names of the ..." (Matt. ix.-xi.).
(*g*) "He had cast ... devils" (Mark xv.-end).
(*h*) "Turtledoves or ... young" (Luke i.-iii.).
(*i*) "The ... sons of Haman" (Esther viii.-x.).
(*j*) "Had on every hand ... fingers" (2 Sam. xx.-xxii.).
(*k*) "There were ... leprous men" (2 Kings v.-vii.).
(*l*) "He had ... sons" (1 Sam. xvi.-xviii.).

ANSWER TO LAST SEARCHER (333).

The King—Coming.

(1) Matt. ii. 2; (2) Jer. xxiii. 5; (3) Zech. ix. 9; (4) Matt. xxi. 5; (5) John xii. 13; (6) Luke xix. 38.

The King—Rejected.

(1) Matt. xxvii. 22; (2) Mark xv. 13; (3) Luke xxiii. 18 and 21; (4) John xviii. 40; (5) Acts iii. 15; (6) Acts xiii. 28; (7) Isa. liii. 3.

The King—Glorious.

(1) Mark xvi. 19; (2) Acts vii. 55 and 56; (3) Isa. ix. 6 and 7; (4) Isa. xi; (5) Isa. xxxv.; (6) Isa. lxiii. 1; (7) Psa. clxv. 1-7.

No. 333—Correct answers (first list) received from:—

A—Douglas Anderson-Berry, Gwendoline Ahier*, Ernest and R. Aldwinckle.

B—T. Bryant, Evelyn Barstow, Ronald and Ewen Bentley, Ileene* and Hilda* Barstow, Annie Blaikie*, Albert Brown, Ella Berryman, Robert Bushby*, Claude Bowker, Helen* and Edward Beck, Barbara and Gwen Bourne, Violette Birney*, Mabel Baker*, Dorothy Brooks*, Stanley Burgess*, Alice Baldwin*, A. Beale, Monica* and Alison Bailey.

C—Dorothy Cooper, Lydia Cleary*, Percy and Stanley Chappell, Willie, May* and Ida* Cullen, Gussie Clark*.

D—Stanley Drew*, Nellie*, Eddie and W. Dowsett, Kitty and Violet Donaldson-Selby, Catherine, Willie, Gracie* and Emily* Dempster, Dorothy Daintree*.

F—Anna and Elsa Fox, Olive, Mabel* and Vincent* Fleet, Kitty Fausset.

G—Thomas Groombridge, Evelyn Gulston*, Margaret Gillaume*, Ethel Gates, Norah Goodbody, George and William Goodall, John Glassock*, Alan Gardner, Gladys, Dorothy* and Cicely* Gibson.

H—Ina Hemmel*, May Hazledine, Harry Hodgkinson, Mary, Elizabeth and Hilda Hooper, Sydney Hanford, Hetty Hill, G. Hucklesby*, Ella Hake, Edith Hillier, Dorothy Hunt*, Agnes Hall, Kathleen Hobbs, Nellie Hatchett, Eileen Howard, Dorothy Havergal-Shaw*, Cliffe How, Beatrice Hastings*, Annie Horstcraft, Dorothy Hogben.

J—Jas. and Archie Jenson, Emily Jones.

K—Phyllis and Marjorie Kiernan, Annie Kingsford.

L—Mary and Sidney Law, Constance Long, Beatrice Le Mesurier*.

M—Charlie and Dorothy McMullin, Nellie, Grace, Arthur and Lewis Morice, May Mills*, Lydia and S. Mann, Mabel Morris*, Irene Mabille, Geoffrey and Sidney Martin.

N—Emily Norris, Edith Newton*, Valerie and Eleanor Noel.

O—Olive Oxley.

P—Margery Pibel, Ella Pulham, Dora Phillimore*, Evelyn Primrose-Pechey*, Daisie Phillips, Elsie Porter.

R—Emily Rowdon*, Ada Renals*, G. Ravenhill, W. Bunting, Alice and Hilda* Reid, Alan Richardson, Nora Read*.

S—Hilda, Constance and Edgar Schaeffer, Mary Sowden, Archie* and Leslie* Stubbs, Stanley and David Soltau, Betty Stocks*, Margery Smart*, Marjorie* and Cicely Sherbrooke, Grace* and M. Spurgeon, Arthur Struthers.

T—Dora Tealby*, Frank Thompson, Joseph and Theodora* Thorn, Dudley Toye*, H. Thorpe.

V—Norman Vince.

W—Greta Watson, Muriel Wilson, M. Williamson, S. Watson, A. Watts, Florence Wilde*, Annie* and Sarah Wood, Gertrude Williams, W. Watson*, Cecile and Phillis Wright, Mabel and Sydney* Wisdom, Elsie Wilkinson, Gracie Winn*, Agatha Ward, Ellen Williams, Charles, Ernest and Kathleen Wingrave.

Y—Gladys Young.

No. 332.—Correct answers (second list) received from:—

A—Daisy Annett*, Tom and John Aikenhead, Mabel Ashwell*, Leonard Allen, Elizabeth Aiken*, Bessie Acton.

B—Marion Boyle, Conyers and Massy Baker, Louise Betts, Harold and Dorothy* Berry, Nanny Bain*, Frances Burnett*, Beatrice Brouard*, Dorothy Benson, Lucienne Brabandes, Ileene*, Hilda*, and Evelyn* Barstow, Irene, Evelyn and Freda Butlin, Claude Bowker.

C—Duncan* and Hyde* Campbell, Alfred Cooking, Rachel and Harold Clarke, Annie Coulter, Rona Campbell, George Crawford, Willie Cooper*, Henry, John* and David Colville, Jessie*, Walter* and Maggie* Carter, Willie, May* and Ida* Cullen, Stanley and Percy Chappell, Alice Crang*, Catherine Clark, Winifred Collingwood.

D—May Darroll*, Frederick Dymond, Lena Dick*, Lizzie Dowzard, Stanley Drew, Elizabeth and Hilda Drayson, James and John Davidson, Dorothy Dyke*, Kathie* and Zan Dudgeon, Catherne, Grace*, Emily* and Willie Dempster, Nessie Dunn*, Marie Denisot, Vera Dickinson*, Gabrielle Dupriez*, Constance Davis*.

E—Muriel Eustace*.

F—Annie and Frances Figgis, Queenie Farrington*, Mabel and Eva Fletcher, Agnes and Lewis Fullarton, Percy Fitch, Eirene* Gwendolen and May Fennell, Laura Finch, Lillie Forster, Phyllis Fry, Louise Filhol*, Jeanne Faucon, Temperance Foskett*.

G—Henry Goulding, Norah Goodbody, Aimée Guilbert, Dorothy Ghey, Alice Gammage*, Margaret and Marie Gorrie, Dorothy and Edith Gray, Elsie*, Margaret* and Isabel Goudge, Dorothy Grove*, Norah Glynn, Chrissy Greated, George Goodall.

H—John and James Davidson, Winifred, Edith* and Henry Harvey, Eileen Howard, Lilian Haddon, Georgette Hoffmann, May* and Sandy Handasyde, Violet Holford*, Dorothy and K. Hockford, Harry Hodgkinson, Cliffe How, Nellie Hatchett, Elise* and Reggie Hill, Alan Hogg, John Herbert.

I—Isabel* and Ami Inglis.

J—Ila Jackson, Robert* and David* Jameson, Lizzie Johnstone.

K—Martha Kidman*, Annie Kingsford, Lilian Kyme*, Nellie Kelly*.

L—Gladys* and Alfred* Leigh, Lizzie Lloyd*, Wilfred Leybourne.

M—Nellie Manning*, Alice* and Maisie* Mackenzie, Marjorie Martin*, Margaret*, Ella and Joy* McFadzean, Winifred Marriott, Dora Muir*, Charlotte Millar*, Dorothy* and Margaret* Morris, Leonard, Winnie and D. Mace, Mary Middleton, John, Ella* and Lily MacMurray, John Macfarlane*, Mildred Morgan*, Alick Morrison, Connie Murfin*.

N—Edward Newell, Amy and Maud Nottage.

O—Maud Oakes*, Kathleen O'Callaghan, Louisa O'Brien.

P—Percy, Clarice and Geoffrey Peach, Lucy* and Mabel Pelham-Burn, Stewart, W., Alfred and M. Porter, Gladys* and Isabel* Phipps, Jessie*, Willie*, Connie, Ada* and Eddie Palmer, Laura Percy Kathleen Paisley.

R—Maggie Russell*, Hope and Olive* Robinson, Lily Realff, AnnieRobertson, Daisy* and Dolly* Redwood, Marion Richards*, Laura Ridler, Susie Rough, Cecily* and Elmina* Roe, Eva and May Rodgers.

S—Flora*, Stanley, W., Rider, Glanvill and Stanley B*. Smith, Lillian Smyth*, Joyce Smith, Roger and W. Soltau, D. Stanier, Effie* Ferguson, Florence* and Ellen* Simpson, Stephen* and David* Simmons, Arthur Struthers, Flora Shadbolt, Jacob Van Severter, Phyllis, Gladys, Violet* and Evelyn* Shaw, Lucy and Helen Stalker, Agnes* and Hugh* Shields.

T—F.* and Charlie Thomson, Ethel Todd*, Frank Terrell, Evelyn Tracey, Margaret Tweedy, Vincent Taylor.

U—Eva Usher*.

W—Muriel Wilson, Herbert Walls, Walter, Edith and Edward Wheder, Violet* and Louisa* Walker, Nora* and Ellie* Wyatt, Nellie Wisdom*, Laddie and Irene Wood, Winnie Wainwright*, Stewart* and William Watson, Georgiana and Sarah Wilson, Ernest, Kenrick and Queenie Wakeford.

FOREIGN LIST.

Nos. 318, 319—Gladys Young (China). **Nos. 320, 321**—Walter Coulthard (China). **No. 324**—M., Flo and Cuckoo Lister (S. Africa). **No. 328**—Lottie St. George (Canada). **No. 329**—Dora Wallace* (Canada). **No. 330**—Nettie*, Katie*, Will and Ina Thomson (Bulgaria). **No 331**—Phyllis Boyd (Malta), Nettie, Katie* and Ina Thomson (Bulgaria).

Uncle Tom.

Christian Endeavour Topic.

Sunday, June 15, 1902.

For My Brother's Sake (Rom. xiv. 13-23).

THE Apostle had a broad, sane view of things. "I know," he said, "and am persuaded in the Lord Jesus that nothing is unclean of itself; save that to him who accounteth anything to be unclean, to him it is unclean." Whenever you yield indifferent matters to others, let it be clearly understood that you do so, not because you surrender the liberty wherewith Christ has made you free, but because you seek to remove any difficulties out of their path, so that it may be easier for them to do right, and more difficult to do wrong.

Once, when the late Charles Garrett was climbing among the hills, he came to a spot from which two paths started—one easy enough, the other difficult. While he was hesitating, he heard his child, who was following, calling to him, and saying: "Take the safe path, father; I am coming." It is because we hear such voices perpetually calling to us that we surrender what under other circumstances would have been innocent enough. Under the old covenant, men renounced what was wrong, under the new they may also have to renounce what is innocent and right.

If this is so, we are more than bound to give up taking intoxicating drink, for this cannot be classed among harmless things. It is pronounced by all medical and scientific experts to be a poison, which should by no means be introduced into our system, even in moderate quantities. If it were innocent and harmless, we should give it up because of its injurious effect on our brothers, but much more so when it is absolutely deleterious. If you have never done so, write out for yourself a Pledge of Total Abstinence, and sign it; you will be always glad to have taken such a step.

How beautiful is that contrast in "The Holy Grail," by the late Poet Laureate, between Sir Percival and Sir Galahad! The one was lifted up in heart, and thought of all his prowess in the lists, and relied on his strong lance. He made sure that he would light on the sacred vessel, which was an emblem of the inner secret of a Blessed Life; but he missed it, and everything which he touched—women, children, cities—crumbled into dust.

But the other was first, absolutely pure-hearted:—

One there was among us, ever moved
Among us in white armour, Galahad.
"God made thee good as thou art beautiful,"
Said Arthur, when he dubb'd him knight.

But, in addition, he was willing to lose himself to save himself: and through this self-abnegation he not only found himself, and saw the glory of the Golden Grail, but he enabled Sir Percival to see it too:—

And o'er his head the holy vessel hung,
Redder than any rose, a joy to me,
For now I knew the veil had been withdrawn.

Read the whole of that wonderfully beautiful allegory, and see that the strong life which blesses

others is that which loses itself to find itself and others.

We must remember that we are in a spiritual kingdom as to our spirits, though we are closely connected with this physical world by our bodies. We are not bodies, with souls attached to them as appendages; we are spirits, who happen for a little space to be imprisoned in these tabernacles of clay. And we must be guided by the laws of the spiritual world into which we came by the portal of the New Birth. And what is the keynote of those laws? Is it not *Love?* Love which loves not itself, which foregoes its most cherished properties that it may woo and win, may seek and save, the lost.

Let us not allow things for which we shall have to condemn ourselves; but even exercise ourselves to have consciences void of offence towards God and man—not morbid consciences that ask questions, but healthy ones imbued with the Holy Spirit and corrected by the Divine Word. F. B. M.

C.E. NOTES.

There are now in Germany about 230 Societies, with more than 6,000 members.

The third annual Convention of the Christian Endeavour Union of Wales is to take place on June 17, 18, and 19, at Barry, Glamorganshire. In addition to devotional services and business meetings there are several important conferences. At the first of these, addresses are to be delivered on "The Endeavourer and the Intellectual Problems of the Day," and "The Endeavourer and Bible Problems of the Day." Another conference will deal with "The Grace of Giving," "Bible-Class Work," "Work Amongst Boys," and "Sabbath Observance." The convention sermon is to be preached by Rev. H. Elvet Lewis (London).

Cardiff has enjoyed a visit from Rev. Francis E. Clark, D.D., of Boston, founder and president of the World's Union of Christian Endeavour Societies. In the course of his address in the afternoon to a large number of Christian workers, Dr. Clark declared that at his church in Portland they had tried the amusement plan, the literary society, the musical club, and other methods; but they had failed. Young people never could be really won unless they were won by the idea of service and an outspoken confession of their desire to do God's will. In the evening meeting, Dr. Clark said that in Wales, the land of the Sunday school, Christian Endeavour should thrive exceedingly.

Welsh Notes.

THE Executive Committee of the Welsh Calvinistic Methodist Foreign Missionary Society have decided to issue a number of booklets dealing with the work carried on by the denomination in Brittany and Assam. Among the most important of the series will be "Brittany and its Needs," by Rev. W. Jenkyn Jones, "The Khasi Bible," by Rev. John Jones, and "The Religions of India," by Rev. J. Roberts, D.D.

The Welsh work of the Missions to Seamen has been carried on with vigour, and an extension is contemplated in the near future. A temporary Seamen's Institute has been opened at Barry, and the Society makes an appeal for £5,000 to erect a temporary building. At Swansea an excellent site has been granted for the erection of a new Seamen's Church and Institute.

The annual meeting of the Swansea Sunday-School Union was held on May 27. The report showed an increase of twelve affiliated schools, and of 437 in the number of scholars. The average attendance also was higher. Best of all over 20 per cent. of the Sunday scholars had made profession of Christ.

At a meeting of the Cardiff and District Free Church Council on May 30, a resolution was passed approving of the Licensing Bill of the Government, but at the same time urging that a clause be inserted to prevent registration of clubs which are financed by any company, or individual, or tied to a brewery company, and suggesting that a local authority should be empowered to fix the time of the opening and closing of clubs.

The annual meetings of the Salvation Army Industrial Homes at Cardiff have been held at the Y.M.C.A. Commissioner Adelaide Cox attended, and delivered an address. The first home was established sixteen years ago. Another has been established since. Last year, at the latter, 167 cases were dealt with, 299 police-court visits were paid, 682 interviews in cells took place, and twenty-four prisoners were taken direct to the Homes from the police-court and from prison.

Hospital Ship for Fishermen.—An important event in the history of the Royal National Mission to Deep Sea Fishermen was the dedication on Tuesday by the Bishop of London of the new hospital steamer, *Queen Alexandra*, of the future usefulness of which the greatest hopes are entertained.

International S.S. Lesson.

Sunday, June 22, 1902.

TEMPERANCE LESSON (Rom. xiii. 8-14).

GOLDEN TEXT: Rom. xiii. 12.

THE Epistle to the Romans was written by Paul towards the close of his third missionary journey, A.D. 56, and during his three months' work at Corinth, just previous to his setting out for Jerusalem, bearing alms to the poor saints there from the churches in Achaia. His companions were Timotheus and the others mentioned in chap. xvi. 21-24. It was written in the Greek language, and carried by the Phebe of Cenchrea (xvi. 1). The design suggested by its chief theme, the doctrine of justification by faith; one way of salvation for all, both Jew and Gentile—peace with God through our Lord Jesus Christ, "by whom we have the atonement" (v. 1, 11). The Church at Rome was almost certainly not founded by either of the Apostles, but the Gospel had been carried there by Christian Jews. Paul had not yet been to Rome, but was most probably the first Apostle to visit the imperial city. He was well known to some of the members of the Church whom he had met elsewhere, and had often wished to visit them in person (xv. 22, 23), and planned in this Epistle that, when he had finished the business which called him to Jerusalem, as he made his journey towards Spain, touching at Malta, he would "come with joy by the will of God" (xv. 32; Acts xix. 21).

The portion selected for to-day's lesson forms a conclusion to an exhortation on religious, national, and social duties in the earlier part of the chapter, and gives the motive for obedience.

As citizens—obedient to the laws of the land in which we dwell. To honour God, and those who are appointed to govern and administer justice (*v.* 4). To discharge faithfully my duty towards my neighbour. The existence of love prevents my doing anything to another that the law forbids (Gal. v. 13). The law of love to my neighbour is active as well as passive, doing good things as well as refraining from evil ones.

As children—obedient to the rules of the parents' home, "Honour thy father and mother, which is the first commandment with promise" (Eph. vi. 2), As between parents and children, so between brothers and sisters, let love be the law, for where love rules a home, envy and strife will find no place (1 Pet. iv. 8; 1 Thes. v. 13). Love in the heart to God and man is like life in the body, it animates for all duties, and repels evil. What do we owe to God? Adoration. Love. Trust. Thankfulness. Honour. Obedience. God's claims are righteous, and to neglect them is "to rob God" (Mal. iii. 8, 10). What do we owe our neighbour? Good will. Good words. Good deeds. By measure, "As ourselves" (Mark xii. 33). There is a love that burns (1 Pet. iv. 8; i. 22).

TIME (11): "That narrow isthmus between the two extremities." Jewellers save the sweepings of their workshops because they contain particles of precious metals and stones. Fire to purpose, "Redeeming the time." (11, 12, 13). The metaphors are various.

"Sleep," of the half-hearted, or weary Christian. Awake, walk (Gal. v. 16, 23).

"Night" (12), the period between the Lord's ascension and his coming again (1 Thess. v. 4).

(13). Day and light. Honest living on this earth, night, and works of darkness, meaning sin and sinful living in this world.

"Put off" anger, malice, wrath, &c. (Col. iii., 8; Eph. iv. 22).

"Put on" new man, kindness, meekness, &c. (Col. iii., 12), with love as a girdle, peace within, praise in the heart, song on the lips. . . . "Whatever" in the hands for Jesus (Col. iii. 24). Are we wearing the clothes of darkness and night, or day and light?

COSTUME FOR THE DAY-TIME.

As children of light (Eph. v. 8).

1. *Humility.*—The inner garment fitting closely.

2. *Love.*—The cloak often taken off to cast on another (Col. iii. 14; 1 Pet. iv. 8).

3. *Truth.*—The girdle, making the wearer strong and ready for service.

4. *Obedience.*—The clasps for the sandals when the feet are shod with the preparation of the Gospel of peace (Eph. vi. 15).

A *new* dress (Col. iii. 10; Eph. iv. 23).

A *costly* dress (1 Pet. i. 16-18).

A *sacred* dress for worship and daily work (James i. 27; 1 John i. 7).

A *Court* dress. We shall meet the King in it (Col. i. 12; Rev. vii. 9).

"Like Him." What character shall we carry into his presence?

THE ARMOUR OF LIGHT.

Bunyan said, "Religion is the best armour, but the worst cloak a man can have."

Whole armour (Eph. vi. 11, 13), girdle, breastplate, sandals, shield, helmet, sword. Secured by the links of prayer and shining with watchfulness.

How can we "put on the Lord Jesus Christ"?

Rev. iii. 20: Open the door and let Him dwell in our hearts by faith (the latch is on the inside): "I would but ye would not." Eph. iii. 17, Col. iii. 16.

Put on the Lord Jesus Christ:—

Before God by making Him my only Plea (Eph. ii. 13; Heb. ix. 12-24; 1 John i. 9). Ground of Justification (Rom. v. 1). Hope of Glory (Col. i. 27).

Before men by my profession, wearing his badge (Gal. iii. 27; Matt. xxviii. 20). Life and works. "The Christian is the world's Bible" (Matt. v. 16).

Children's Special Service Mission.

Mr. J. Spiers, *Horsell, near Woking*, to June 12. Mr. H. Hutchinson, *New Barnet*, June 29. Mr. J. S. Tyler, *Trinity Mission Hall, Worthing*, June 15. Mr. H. Hankinson, *Crouch End*, June 18. Mr. F. P. Rowe, with Caravan, *Galleywood, near Chelmsford*. Mr. E. Clark, with Caravan, *Harlington, Dunstable*. Mr. J. H. P. Cutting and Mr. T. S. Page, with Caravan, *Boxford, Suffolk*. Mr. G. Veitch, with Caravan, *Speldhurst, Kent*. Mr. F. H. Taylor, with Caravan, *Maynard's Green, Sussex*. Messrs. Hewlett and Reed, with Caravan, in *Norfolk*.

Children's Scripture Union—Portions for week ending June 21.

Sun.	June 15	*Deut.* xvi. 1-12		Thur.	June 19	*Deut.* xxx. 8-20
Mon.	„ 16	„ xvi. 13-22		Fri.	„ 20	„ xxxi. 1-13
Tues.	„ 17	„ xvii. 14-20		Sat.	„ 21	„ xxxii. 1-12
Wed.	„ 18	„ xviii. 15-22				

University Notes.

[BY OUR OWN CORRESPONDENTS.]

CAMBRIDGE.

AS is usual in the May Term, the Inter-Collegiate Christian Union has been holding open-air services in Cambridge on Sunday evenings, and on a week-day evening in various villages round Cambridge. Open-air services have also been held by members of Ridley Hall in the old parish of Barnwell, not without tokens of God's blessing.

The Seventh Triennial Reunion of former members of Ridley Hall will be held (D.V.) on June 23, 24, 25. The chief speaker will be the late Principal, the present Bishop of Durham. Amongst the other speakers are Rev. Prebendary Webb-Peploe and the Master of Trinity (Dr. Butler). The chief subjects under consideration will be "Personal Dealing with Individuals" and "The Clergyman as a Student." There will also be some short addresses on "Spiritual Truths Learned in Mission Work."

OXFORD.

AT the Summer Races during Eight's Week no fewer than 6,400 tracts were distributed, at the gate of Christ Church, to visitors from every part of the land.

Rev. F. W. Hinton, M.A., curate of St. Peter-le-Bailey has received notification of his appointment to the N.W.P. of India under the Church Missionary Society.

The last meeting of the Missionary Union for the academical year was held this week in the rectory grounds of St. Peter-le-Bailey. More than sixty University men listened to an interesting address from Rev. R. Bateman, of the Punjab.

The Bishop of Mackenzie River, speaking at the St. Aldate's Sunday Afternoon Men's Service, gave some deeply interesting facts concerning his thirty-three years' work in the Arctic Regions. Showing the extent and loneliness of the diocese, the Bishop said that his headquarters were 11,000 miles from the nearest railway station, letters were delivered only three times during the year, the latest news they received was always two months old, while their orders for necessaries were given two years before they were delivered. The mission stations are often from 100 to 300 miles apart, and when the Bishop first went there the nearest missionary was distant from him 1,000 miles. At the present time there are forty children in the schools, some of whom have left their homes 500 miles away, and in the spring season when the roads were passable daily services are held, medicine given for the body, and counsel for the soul.

The Bible League.—A tent conference was held in the Priory Grounds (Y.M.C.A.), Islington, last week. Afternoon Bible readings by Pastor W. Fuller Gooch on the Word of God in its relation to (*a*) Spiritual Life, (*b*) Church Life, (*c*) National Life were a leading feature of the gatherings. Many valuable and deeply spiritual addresses were also given by Sir Robert Anderson, Revs. Samuel Wilkinson, J. B. Barraclough, Trevor Fielder, John Tuckwell, T. Lancaster, R. Wright Hay, and Dr. John Robertson. Messrs. John McCall, W. H. Seagram, R. C. Morgan, C. Boardman; and Colonel Morton presided. Copies of the tenth annual report may be had from the secretary, office of the Bible League, 186, Aldersgate Street, E.C.

The King and His Waifs.

A Plea for the Children of the Slums.

By. T. J. BARNARDO, F.R.C.S., Ed.

FOR months past the coming Coronation has been in everybody's mouth, and during the next few weeks not only London but the whole Kingdom will be in a delirious whirl of loyal enthusiasm. Money will be poured out like water, and one and all will gladly offer of their substance to testify their welcome to the King, and their congratulations upon his accession to the Throne of this mighty Empire. Schemes manifold there are for commemorating the auspicious event, ranging from a parish pump to Imperial Colonization. All this is, perhaps, as it should be. Who is there that will not join in the loyal acclaim, "God save the King!"? But is it not well, also, to ask, What share shall the *Waifs* have in this outburst of National rejoicing and generosity? Is it to the King's honour, and for the good of this Christian Kingdom, that *they* should be forgotten?

It is surely most significant that His Majesty's own chosen method of celebrating the Coronation should be the providing of a dinner to the poorest. Yet poorer and more helpless than most of his Majesty's London guests on Saturday, July 5, are the Waif and Stray and Orphan and Destitute and Homeless and Evil-entreated Children who are still to be found in such numbers throughout the length and breadth of the land! Last year alone I admitted 2,892 such to the Homes under my care, and I am but one of many workers in the same field! Alas, there is wide scope for ourselves and others before that happy time arrives when there shall be no single Waif Child found within the borders of the United Kingdom! Surely it will be a movement congenial to His Majesty's kindly sympathies to do something for the uplifting of those who so sorely need Christian help and tendance!

To carry out this task needs organization and machinery. Both of these our Homes can well supply. Our thirty-six years of experience have taught valuable lessons, which have been translated into principles and methods, and which have been abundantly approved in the course of our history. Who helps our Homes helps those Waif Children of all our Great Cities on whose behalf they are carried on!

In what way, then, can a permanent

CORONATION YEAR MEMORIAL,

in which the Empire's thanks for the blessings of Peace may be also expressed, be established in connection with the Homes carried on by the National Waifs' Association?

The answer to this question is as prompt as it is practical. Our Homes are outgrowing our means year by year and month by month. To maintain our work in all its efficiency, my Council needs at least £55,000 to carry out present and prospective plans which have been forced upon us by Institutional expansions. This sum, large in itself, is almost infinitesimal in relation to the wealth of the United Kingdom for whose Waif Children our Institutions keep open doors; but it would form a magnificent memorial of Coronation Year, and every penny of it would benefit the King's most helpless subjects (and therefore be for the greater honour of the King!).

I have no huge ornamental scheme on hand, no "splendid generality" to offer for the consideration of the loyal supporters of our constitutional Monarchy; but there is a first-rate opportunity to employ usefully and helpfully at least £55,000 for the direct and immediate benefit of these boys and girls.

HOW DO I PROPOSE TO SPEND IT? THUS:—

At our Girls' Village Home, Ilford, as is well known to nearly all our supporters, I am wanting *urgently*, as I have done for many years, a properly-equipped Children's Hospital. For years past two of our cottages have been diverted from their primary purpose of housing rescued girls and have been transformed into hospital wards. These things ought not so to be! Pretty and well adapted for a family life as they are, the cottages were not built nor intended for hospital purposes, and my medical colleagues have always complained sadly of being seriously hampered in dealing with the patients among my 1,000 or 1,100 girl inmates. In particular a Consumptive Ward is an URGENT and essential requirement. It will be doing a splendid service then to the cause of Christ's little ones if I am permitted to allot the sum of £10,000 to the erection of an adequate and convenient Hospital at the Girls' Village. This would consist of several Wards, each of which might be a NAME WARD, called after the generous donor whose gift supplies it.

Then, I cannot adequately accommodate all the Destitute and Orphan Girls who make applications at my doors, and who, too old for boarding out, are only eligible for village life at Ilford. On the ground which I have acquired there are excellent sites for ten new cottages. Each of these will house twenty little girls, and, if they are built, I can safely promise the public that they shall be speedily filled with Waif or Orphan Girls, whose pitiful and helpless condition calls aloud for the intervention of loving and sympathetic hands. Each of these cottages will cost £950. What worthier Coronation Memorial could be suggested than such an one as this? What finer expression of thank-offering to GOD for the peace and quietness that have come to us instead of strife and war? Each of these new cottages may be a *Name Gift*, and so commemorate not only a great event in our nation's history, but also preserve alive the memory of the benevolent donor, or, of some one dear to him or her!

Then again I have in the near future a very important scheme of

SOUTH AFRICAN EMIGRATION—

which has been prematurely exploited in the Press, but which I believe will come in due season to fruition and supply a splendid outlet for successive generations of young life in the years to be. I hope that I shall, before I am much older, have an Over-Sea Colonization Branch in South Africa, just as now I have in Canada, and I anticipate for it a great success, now that the cords of Empire have been drawn tighter. Surely it may be regarded as a fitting Coronation scheme if I ask for £5,000 to enable my Council to organize and place on a working basis our South African scheme!

Then again, the whole of the work in my hands has been and still is sorely hindered and embarrassed by financial burdens. If only I could shake myself quite loose from the task of "serving tables" and of appealing for funds, I believe and am sure, that the work would grow apace and would contribute to the speedier removal of a national blot upon our civilization. A Waif Child is an *anachronism!* The Twentieth Century ought not to see one such child in all the British Empire, and I am hopeful that loyal citizens throughout King Edward's Dominions, as well as whole-hearted supporters of Christ's cause, will come strenuously forward and "lend us a hand" in bringing about that blessed consummation when no child shall be able to say, "I never had the chance of a better life than that of a Waif and Stray." If to-day we had a sum of £30,000, it would enable my Council to clear our Bankers' overdraft, and to place the whole work on a plane of efficiency which it has never yet occupied!

Have the friends of my Waif Children ever realised that I have now nearly

6,000 LITTLE ONES TO CARE FOR;

that day and night urgent demands to admit others come to me from all over the Kingdom; that for the past ten years *I have not had £100 in hand on any one occasion*, and that, as I write these lines, the overdraft at our Bankers' has climbed up to no less a sum than £20,000? As a suggestive contrast let me point to the fact that at Christie's and other sale rooms, in London alone, money changes hands for the purchase of *articles de luxe* not infrequently *in a single week* to an amount equal to a *whole year's income* of our Institutions!

The sum I am now asking for, as a Thank-offering for the priceless blessing of Peace, and as a Coronation Gift, can be provided by the wealth of this land without inconvenience, almost without its being felt! Many who read these pages could send in a *special gift* of, say, £100, or £50, or £20, or £10, or £5, to this object, according to their means, and not be thereby straitened; or if all the readers of THE CHRISTIAN will, as they assuredly can, simply contribute a SPECIAL CORONATION GIFT of £1, or of 10s., or even of 5s., as a Thank-offering for peace, and as an expression of loyalty to the King, the thing would be done—our overdraft would be swept away, our Ilford Hospital, so long and sorely needed, would begin to rise, our new Cottages would be ready in a few months for their Bethesda-task, our South African Colonization Scheme would be established as a solid fact, and my Council would rejoice in a great deliverance, and in an extended agency for grappling with the task of saving from the devouring slums the children of the Empire. "The liberal soul shall be made fat." "Give, and it shall be given unto you, good measure, pressed down, shaken together, and running over."

Verily, the accomplishment of this great and necessary object will be for the Glory of God, as well as for the honour of this great Kingdom!

And why should that not be so? Indeed I know of no hindrance to its realization except our own littleness of soul and unbelief of heart! What hindrances *can* there be? Assuredly there is *no hindrance in God*. It is easy for our Father to send us this sum or to treble it if it were his Holy Will. The silver and the gold are his! He holds the hearts of all men in the hollow of his hand. I have known of many instances in which men have almost unwillingly yielded to impressions which were no doubt divinely laid upon them to give to our work in times of necessity. God is able to do *even more* than we can ask or think. "He is faithful who also hath promised." If our friends and helpers will but unite in faith, in prayer and in effort, everywhere lifting up holy hands and asking for our Father's bounty for the children He has given me to care for, it will surely come!

Nor is there any *hindrance in this Kingdom of Great Britain and its Colonies*. They are rich enough. The War and its claims are given by many as a reason for not doing beyond what conscience or even humanity prompts. The war, say they, has cost us over £200,000,000. What of that? If we are to believe Whittaker and Hoyle, the Nation's Drink Bill of last year, direct and indirect, ran to over £300,000,000. Moreover, out of this very War there are thousands of men who are the richer to-day! Great contractors, employers of labour, various manufacturers, shippers, colliery proprietors, and others that might be particularized—all these have vastly increased their earnings and their profits during the last two years. Has not our Father's work among his Waif and Destitute Children a claim upon all these? Yea, verily! And conscience will respond to the claim, if but we, as men of faith, take the key of prayer from the girdle of Omnipotence and open up the infinite treasures of the Most High God!

Then, *surely the Church is rich enough*. There is wealth enough among the men and women who number themselves in all the churches with the disciples of Jesus Christ to do this thing, out of love to Christ and from compassion to his Little Ones, and yet neither stint their charities nor limit their other good works, while growing exceedingly in the experience of the beatitude: "It is *more* blessed to give than to receive." The work in my hands

SORELY NEEDS THAT £55,000!

I will get it, certainly and surely, yea, even beyond my thoughts and desires, IF but my co-workers everywhere will join with me in that believing, vehement, continuous, irresistible cry from which the ear of Omnipotence never turns away. "Ask, and ye shall receive" is not the language of mockery; nor are the "fervent, effectual prayers" of God's servants as the despairing cry, "O Baal, hear us." The promise is, "Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me." Let ours be the confident, believing touch of the hand of faith to the hem of his garment from which virtue flows!

Some objectors there will be, as there always are. Says one: "I am not rich. I cannot give. I already do all I can. I help three, or six, or twenty, good causes, and I can do no more." Yes, you can! Rise up, and look your Almighty Father in the face and tell Him: "Lord, I have given Thee all I can; I have no more. Help me to give." *And He will!* Surely you will find a way to give £1, or 10s., or even 5s.? Let every man who reads this page purpose in his heart:—"I will give £1, or 10s., or at least 5s., as a special gift to this £55,000 on or before Founder's Day, July 12," and I need go no further: the thing will be done! The money required will all be in the children's treasury, our overdraft will be wiped out, and our Bankers will have a bigger balance than they have ever had!

Says another: "I cannot give a big sum or anything worth sending, and I don't like to send a trifle." There are no such things as *trifles* in the gifts which we bestow upon our Lord out of the broken alabaster-boxes of our love! Can you only give 5s.? Then give it gladly and cheerfully; give it unto Him and not as unto men, and the bit of the five loaves or the morsel from the two fishes will be transmuted by the Divine blessing into an abundant supply as we obey with joy and gladness His command, "Give ye them to eat."

Or, says a third: "I cannot afford to give anything; I have so many expenses." Ah, stop a moment! Before you come to that decision, consider! Is there no *luxury*, no *superfluity*, which you cannot easily *give up* for this effort? And will you not, by so doing, vastly increase your own pleasure and satisfaction? Think of how Jesus Christ loved, and still loves, little children, and how He, though rich, for our sakes became poor!

Just as I write these lines a friend has drawn my attention to an extract from that remarkable book, THE STORY OF JOHN G. PATON:

> Often as I have looked at the doings of men and churches and tried to bring all to the test as if in Christ's very presence, it has appeared to me that such work as Müller's, and Barnardo's, and that of my own fellow-countryman, William Quarrier, must be peculiarly dear to the heart of our blessed Lord. And were He to visit this world again, and seek a place where His Spirit had most fully wrought itself out into deeds, I fear that many of your so-called churches would deserve to be passed by, and that His holy, tender, helpful, divinely-human love would find its most perfect reflex in these Orphan Homes. Still and for ever, amidst all changes of creed and of climate, this, *this* is "pure and undefiled religion before God and the Father."

I can add nothing more powerful, nothing more calculated to touch heart and conscience, and lead the readers of these lines trembling to the feet of our Lord in adoring wonder and love, than these words from the lips of the venerable patriarch of the New Hebrides!

18 to 26, Stepney Causeway, London, E.

Evangelists at Work

Rev. A. Allan at Sheffield.

An eight-days' mission has been concluded by Rev. Andrew Allan, at the Portmahon Baptist Church. It has been attended with gracious results. The effects of the mission are manifest among both young and old. Among believers there has been a quickening and deepening of spiritual life, while a good number of young people have given themselves to the Lord Jesus in whole-hearted consecration. The congregations throughout were large, and representative of all denominations in the district. The mission has sprung from a few devoted souls in the church who received blessing under the teaching of Mrs. Walshaw, of Halifax, whose presence and teaching in one of the meetings was also very helpful.

Gipsy Smith at Belfast.

The mission conducted by Gipsy Smith in the Grosvenor Hall, Belfast, has been one of remarkable fruitfulness. Not only the personality of the man, but the careful and prayerful preparations made for the mission by Rev. R. M. Ker, who has been in charge (in the regretted absence of Rev. Dr. Crawford Johnson), and the noble band of workers by whom he is supported, have contributed to the result. The hall seats about 3,000 persons, and night after night it has been crowded to excess, while on some occasions the doors have had to be closed long before the hour for opening the service, while hundreds were turned away. Scores each night have gone into the inquiry room, and it is believed that many have decided for Christ. Mr. Smith preached the Gospel in a plain, powerful, and persuasive manner. His mission in Belfast is likely to be a record one. This has been his first visit to Ireland, but is hardly likely to be his last.

The Welcome Mission, Portsmouth.

An open-air meeting at 6 a.m. is part of the programme of the Welcome Mission, Portsmouth, during the summer. I was present this (Monday, June 2) morning, and admired this part of the work, undertaken by Mr. Thos. Hogben and his workers. Some 8,000 men pass through the gates into the Portsmouth Dockyard every morning between the hours of six and seven a.m., so that the opportunity is unique. This morning, as the living stream poured by, group upon group stopped five minutes or so to listen to the pointed appeals of different brethren. The talk this morning was to men only. Four thousand special Gospel booklets on purity were distributed, and, whilst the burning topic among all was peace in South Africa, our brethren stood proclaiming "Peace on earth" through the blood of Jesus, especially urging peace in the heart and purity in the life. Will readers join in prayer that some of these dockyard men may be won for Christ? W. G. Pope.

Central London Wesleyan Mission.

A series of special evangelistic services are being conducted (principally on Sundays) in the densely populated districts of Islington and Clerkenwell. Mr. F. Spencer Johnson, "singing evangelist," and Rev. John Wakerley are the missioners. At Liverpool Road centre on May 25 the workers were greatly encouraged with the harvest of souls gathered in. On June 1, at St. John's Square, Clerkenwell, a remarkable manifestation of the Spirit's gracious work was in evidence. A large number went into the inquiry room to hear Mr. Spencer Johnson's address to "seekers." The missioner afterwards invited those who were in earnest to come out boldly and confess Christ. A young man immediately stepped forward and said, "I take Christ to be my present and eternal Saviour." "I am a sailor," he continued; "I hope to return to my vessel in a few days, and for the first time I shall go to sea with Christ as my Captain." Each convert was presented with a marked Testament. T. W. R.

Mr. William Grove at Canning Town.

The ripe experience of Mr. William Grove, in preaching the Gospel to the poor, serves him in good stead in the tent mission which he is at present conducting at Canning Town, E. Mr. Grove's pointed declaration at the outset of the campaign was, "If the people will not come to us, we will go to the people," and in acting unitedly upon this determination, the workers have been privileged to see much fruit.

By means of organized effort, in which the Crusaders' Band of the Y.M.C.A. took prominent part, wide-spread interest was aroused from the first. The method has been to go from street to street, halting for a brief space, announcing the mission, giving a ringing testimony to Christ's power to save, and then passing on. According to a careful estimate, many thousands heard, and listened attentively; the appearance of the band in a street was the signal for a general raising of windows, the people craning forward to catch the unconventional, bright, and telling words of the bandsmen and other missioners.

Two hours' work of this character on the Lord's Day afternoon has had the twofold effect of attracting vast numbers to hear the Gospel message on the spot, and, subsequently, to attend the tent services. On week nights, also, the same procedure has proved similarly fruitful.

The Canning Town district is occupied by a working-class population, mostly dock or waterside labourers, and, generally speaking, outside the operations of regular places of worship. To typical audiences of this kind Mr. Grove has spoken with much acceptance. On Sundays evenings the friends have been busily engaged up till ten o'clock, pointing the anxious to the Saviour.

Rev. John McNeill in London.

On Lord's Day last Rev. John McNeill preached in the afternoon to a vast congregation in Hyde Park. The West London Mission open-air meeting attracts a large crowd, but Mr. McNeill's spirited and telling address proved an additional "draw." In the evening Mr. McNeill was at Exeter Hall for one of the four special services to be conducted on Sunday evenings in June. There was a great congregation—an audience, said Mr. McNeill, to stir any heart. There was also a large choir, which nearly filled the platform. Mr. T. A. Denny led in prayer.

Before his sermon Mr. McNeill said it had seemed good to many brethren in London to ask him—who in God's providence had preached all over the Empire—to preach in London this month, when people are gathered here from all parts of the Empire and of the world. He spoke from—"Come, now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow." He called this text God's great Vereeniging—the place of peace.

After speaking with much feeling on the restoration of peace, and anticipating a hearty reconciliation between those who "believe in the same Bible and sing the same hymns," Mr. McNeill proceeded to deal more closely with the text, dwelling on the terrible nature of sin, and saying that the hardest thing a preacher has to do is to bring home the sense of sin to the people. Mr. McNeill concluded with a powerful appeal for immediate surrender to the Lord Jesus Christ, saying that for man to fight against God can have but one ending.

The Simultaneous Mission, Melbourne.

Reports of work in connection with the Simultaneous Mission at Melbourne show that in many parts of the city and suburbs a remarkable degree of interest was aroused. No fewer than 214 churches joined in the effort; there were fifty missioners, 700 committee men, and 2,000 personal workers; 16,800 home prayer meetings were held, and the mission services were attended nightly by 50,000 people. The chief speakers at the central gatherings were Rev. Dr. Torrey and Mr. Geil.

At Prafran and Windsor tent (missioner, Rev. D. H. Dillon) the estimated average nightly attendance was about 2,000. The power of God has been wonderfully felt. The number of people, men, women, and children, who profess to have decided for Christ—and for whom we thank and praise our God—does not in any way do more than just indicate the blessing poured out. Again and again we have heard of those who have received a blessing at the tent, and who have, away from all excitement, yielded their lives to Jesus. The missioner has been content to simply preach the 'Old, old story,' and God has honoured him by using the simple message to the salvation of many souls. 'To God be the glory!'

At Flemington and Kensington (Rev. D. O'Donnell) the attendances averaged 1,400. Interest deepened nightly. The vast audience present on Sabbath evening (April 27), say 3,000, was a memorable sight; no such body of men and women ever assembled at a religious service in this district before. The children's service was memorable, about 2,000 being present." The missioner has not shunned to declare the whole counsel of God, or preached a mutilated or indefinite Gospel, but has appeared as God's ambassador, beseeching men and reasoning with them of "righteousness, temperance, and judgment to come," with power and faithfulness. His cry had been, "Flee from the wrath to come," followed up by an exposition of the love of God and salvation of Christ. Morning prayer meetings are held. Singing bands patrol the streets in sections each night. Prayer bands adjourn to the inquiry rooms during the services to pray for cases they are interested in, and there are manifest signs of deep religious feeling, and that God is breathing upon the dry bones, quickening his professed followers, stimulating workers, and giving showers of blessing. The churches have their work before them to edify and build up those whom Christ has added."

The first of the services in the Exhibition attracted an enormous audience. The *Southern Cross* says:—"For a fortnight the Simultaneous Movement had girt the city with a ring of missions. Every suburb, from Brighton to Heidelberg, and from Surrey Hills to Footscray, had its own mission, with its special missioner, its choir, and its local committee. But on Sunday the circle closed in, and all effort concentrated on one point—the heart of the city. The time advertised for the service was 8.30, the ostensible reason for choosing that hour being that people might go to their own churches first, and repair to the Exhibition afterwards. But it was a poor prospect for the man who tried to attend two services on Sunday night. Before eight o'clock people were wandering from annex to gallery, and back again, looking in vain for seats. As a rule, when the wing known as the concert hall is used for a public meeting, a huge, drab-coloured curtain cuts off enough space to accommodate some 4,000 people. But on Sunday the curtains were drawn back, and the whole of the floor area under the dome was added to the concert hall. . . . Dr. Torrey rose to demand silence for prayer. A hush fell on the audience, but hardly had the first sentences fallen when there was a noise like the roll of thunder. The doors had long been closed, but at the rear entrance the crowd overwhelmed the ushers, pushed back the doors, and swarmed in filling up the vacant choir seats, and settling down into any corners that had not been already taken. At the front entrance hundreds of people were clamouring for admission, but here the bolts were shot into their sockets, and after relieving their feelings—with hymns—the disappointed ones went home again.

"The service was a time of wonderful power. Dr. Torrey was used of God, preaching with overwhelming force on the subject of Belshazzar's feast. When he concluded his address with an appeal to sinners, there was a ready response. Men and women rose in all parts of the building, and went into the inquiry-room. Quite half the congregation remained to the after-meeting, when several more persons decided to accept Christ. Some fifty deaf mutes attended the meeting, the whole of the proceedings, hymns, prayers, and sermon, being interpreted to them by their chaplain, Mr. Abraham."

Describing Rev. J. Lyall's mission at St. John's Church, Wellington, N.Z., *The Outlook* says: "The inquiry rooms at times were taxed to their utmost capacity. Many will bless the mission as the date of their new birth. The church on the opening day was full to the doors." Dr. Harry Guinness was in Wellington at the time and took part in the mission.

In connection with the mission which Mr. and Mrs. J. J. Sims are conducting at Cork a correspondent writes: "The attendances are still keeping up, and interest is in no way abating on the part of those anxious to hear the "glad tidings." The Lord is manifestly owning the labours of his servants. It is proposed to visit various districts in the South and South-West."

Evangelists' Engagements.

*** This column is intended for Missions of some days duration, not for engagements of a single day. The evangelists ask prayer for their respective missions.

Rev. J. Bennett Anderson.—During June, Belfast (Open Air Gospel Temperance Missions).

Mrs. Baeyertz.—June 29-July 14, Cardiff.

Mr. Chas. E. Barraclough.—Till June 27, Chathill, Northumberland.

Mr. Geo. Bentley.—Till June 15, Neach, with Ross Gospel Tent (No. 1).

Mr. John Coates.—With Ross Gospel Tent (No. 2), till June 15, Dymock.

Mr. Monro Collings.—During June and July, Norfolk Tent Campaign.

Mr. W. Collard.—Till June 13, Merton; 15-16, Croydon.

Mr. W. D. Dunn.—Till June 27, Dundee.

Mr. James Dixon.—During June, Londonderry.

Mr. William Hill.—Till June 15, Hydepark, Belfast; during July, Ballyclare, Co. Antrim, Ireland.

Mr. J. S. Harrison.—Sundays in June, St. Giles' Christian Mission; July, Stratford Conference Hall.

Mr. John Hawkins.—June 21-23, Spalding; 29-July 20, Aberdeen.

Mr. Bob Johnson.—June 14-20, Keighley.

Rev. J. Jameson.—June 15, Salem, Bradford; 22, Sion, Halifax; 29, Holme Lane, Bradford; July 5-10, St. John's, Bridlington.

Mr. W. R. Lane.—Till June 16, Market Drayton.

Mr. W. Olney and Mr. F. Spencer Johnson.—July 5-11, Belvedere Tent Campaign.

Rev. F. C. Spurr.—June 15, 16, Rochdale; 17-23, Louth; 29, Brentwood.

Rev. James Sprunt.—Till June 15, Chelmsford.

Mr. James Shields (Evangelization Society).—June 5-July 9, Tent Mission, Preston.

Mr. J. Weedon.—Till September, Tent Missions (Evangelization Society).

Messrs. Weaver Bros.—July 6-30, Great Assembly Hall.

Mr. A. T. A. Millership (Country Sec. London City Mission) is willing to conduct short missions free of charge in the Northern and Midland Counties in July and August. Address: 3, Bridewell Place, E.C.

Request for Prayer.

For blessing on the meetings of the Ipswich Convention June 18-20.

About Books.

Coronation literature multiplies. **Coronation Thoughts** (1s. post free. *W. G. Wheeler & Co.*), by Jesse Page, is a beautifully-got-up brochure, in which poetical items are interspersed with admirable illustrations. **The Coronation of the King** (1d. *Partridge*) is a pleasantly-written and attractively-illustrated presentation of spiritual truth.

Addressing himself to Sunday scholars and young people, Pastor A. E. Sims has made an interesting and instructive addition to our Christian allegories. The adventures of a little boy named Enquiring Mind are traced as he goes out in search of the greatest thing in the world; and after repeated disappointments, finds it to be the Love which is of God as seen in a vision of the Cross of Christ. We commend the little book—**Life's Loadstar**—to all who are in search of fresh reading for young people. (6d. *Morgan & Scott.*)

Brevities from a Broad-margin Bible. Outline Addresses and Bible Readings. By Rev. S. R. Cambie, vicar of Spondon, Derby, missioner on the staff of the Church Parochial Mission Society. (1s. net. *Marshall Bros.*) This is not a mere gathering of unconsidered trifles, but a selection of very serviceable outlines from a worker's store. The pages embody the results of much study, and many a labourer will find them suggestive, both in evangelistic work and the unfolding of Scripture teaching unto edification of the saints.

The British and Foreign Bible Society has issued a series of Coronation Editions of the Scriptures. They are attractively bound, and bear an appropriate design in gold on the cover. The Ruby Bible, with marginal references, is bound in English morocco (2s. 6d.). Another book, in the same type, but with central references, is bound in blue grained cloth (2s.). The other editions are:—Ruby Bible, 32mo., blue cloth, gilt edges, 1s.; Diamond Bible, marginal references, in blue or red cloth, 1s. 6d.; and the Ruby Testament, 24mo., cloth, 2d. These books are sure to be in large demand during the coming weeks; and we could wish nothing better than that our boys and girls should receive copies of the Holy Scriptures in commemoration of the approaching Coronation.

The affection which Christians must ever cherish for the persons and places associated with their spiritual crises lends a special interest to **F. B. Meyer: His Life and Work**, by M. Jennie Street. (1s. 6d. net. *Partridge.*) It is a profoundly instructive narrative of growth in grace, and in the nurture and admonition of the Lord. In autobiographical passages the veil is drawn aside that the reader may be a witness of the communion between this soul and God. Christians who are themselves yearning for a fuller life will find help in the story of Mr. Meyer's meeting with Mr. C. T. Studd, and of his experiences at the Keswick Convention of 1887, told with childlike simplicity. It is no easier for spiritual leaders than for other men to expose to the public view the most sacred passages of their lives; but when by this means they can help others, it is done with gladness, not as unto men, but as unto God.

In these days of decreasing interest in serious reading, it is well to remember that truth is stranger than fiction, especially if the hand of God is traced in the events of our lives. **Strange Tales from Welsh Life** (6d. *Morgan & Scott*), by T. M. Wintle, are facts recorded in simple language from the experience of a missionary who, since his conversion, has laboured, and not in vain, among his fellow-men, as a faithful witness to Christ's saving power. The reader will learn that God has not ceased to work miracles in the souls of the most depraved of men, if they only open their hearts to the Light of the Gospel. Who would believe, *e.g.*, in looking at "Tom the Baller," the respectable head of a respectable Christian family, that at one time he had been a victim to delirium tremens, sunk in the most abject of miseries, selling his last garment for the sake of a drink? The little book is well illustrated with pictures taken by the writer himself. It contains useful hints to mistresses as well as servants, warns young women from marrying heedlessly, or yielding to temptations of vanity. It describes the sad consequences of a kind-hearted, genial girl being led astray by the false promises of a heartless man, and gives a graphic account of the Senghenydd Colliery disaster. As a many-sided picture of Welsh life and custom, as well as its Gospel value, it is sure to interest many readers.

Among seasonable literature we commend for distribution THE COMING CORONATION (2d. *Jarrold*), by A. F. Harris. The spiritual lessons on the occasion are interestingly presented.

M. E. Kaufmann, 5 and 6, Paternoster Square, E.C., has issued a series of coloured cards, being pictures of great missionaries (eight varieties), with biographical details on the reverse. They are issued in twopenny sheets, and will be of service in Sunday-school instruction.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Rev. A. R. Buckland, secretary of the Religious Tract Society, has resigned the morning preachership of the Foundling Hospital. The resignation will take effect some time during the ensuing winter.

Rev. F. Trevelyan Snow, vicar of St. Peter's, Islington, is hoping to erect mission premises for a part of his large and poor parish. It is proposed to place the premises right in the very midst of a teeming population. A suitable site is available, and the amount required is about £3,250. The Bishops of London and Islington heartily support the scheme.

The final monthly meeting of the Clergy Home Mission Union for the session 1901-2 was held on June 2, at St. Paul's Chapter House, Rev. W. H. Griffith Thomas presiding. A paper on "Men's Services" was read by Rev. C. J. Procter, Vicar and Rural Dean of Islington, in which he spoke, from his Cambridge experience, of how to *get* men, how to *treat* them, and how to *keep* them. Mr. Procter strongly recommended the institution of special afternoon services for men, wherever practicable, in other parishes. An animated and interesting discussion followed.

The record of the past year's work in the parish of St. Paul, Westminster Bridge Road, issued by the vicar, Rev. Thos. G. Longley, affords much encouragement. Bible classes and Sunday schools show signs of growth, house to house visiting has been undertaken with much blessing, and temperance work well maintained. Although the parish contains many manufactories, only the employées and very poor reside in it. The bulk of the parishioners are casual and unskilled labourers, many of the families live in one room, and it is evident that, however willing, they have very little to spare for the support of religious services and work in the parish. The whole of the sittings in the church are free, and the weekly offertories so small as not to be sufficient to pay the cost of cleaning, warming, and lighting the church, whilst the cost of repairing the church and buildings, and maintaining the various agencies at work has to be raised wholly outside the parish.

Congregational.

Thirty-three country ministers were the guests of the Hampstead church last week for the annual summer convention. They came from some eighteen different counties.

In the absence, through illness, of Mr. Caleb Scott, Dr. G. S. Barrett has been selected to represent the Congregational Union of England and Wales at the Coronation service in Westminster Abbey.

Rev. Alfred Rowland, with Rev. J. D. Jones and Mr. Edward Smith, of Bewdley, will leave in August as a special deputation from the Congregational Union to the Congregational churches and missions of Canada, including British Columbia.

Baptist.

Rev. Dr. McLaren has promised to preside at the meeting to be held this month to commemorate the completion of Principal Marshall's twenty-five years of tutorial service in connection with Manchester College.

Rev. John Onions, who has been laid aside by a severe attack of influenza, and obliged to take a complete rest, has now recovered his health, and may be addressed "Elim," Severn Road, Weston-super-Mare.

At Montague Street Church, Blackburn, Sunday-school anniversary sermons were preached on June 1 by Rev. F. C. Spurr. The attendances were so large that the Exchange Hall, accommodating 1,500 people, had to be taken at night.

On Sunday week many persons were unable to obtain admission to the Wellington Street Chapel, Stockton-on-Tees, when twenty-five candidates were baptized by Pastor N. H. Patrick. The foundation stones of the new Tabernacle were laid on June 5.

The thirty-seventh anniversary services of the East London Tabernacle Sunday-school were held recently. Outstanding features of the occasion were a telling sermon by Pastor Archibald Brown (Norwood), an address to scholars by Rev. W. Thomas (Grove Road, E.), and a discourse by Pastor E. H. Ellis. At the annual meeting stirring addresses were given by Mr. T. Richardson and Rev. W. J. Mayers. The labours of the late secretary, Mr. H. J. Buttler, received cordial recognition.

The Baptist Church formed at Clacton-on-Sea was commenced in a hall kindly lent by a resident. The numbers attending have increased from thirty, until, on Sunday last, there must have been some 300 or more who gathered in the new school chapel which had been opened on the previous Wednesday by Pastor C. Spurgeon. The building holds 350, and cost £1,500, towards which sum £400 only has been received or promised as yet. The cause is under the pastoral care of Mr. P. A. Clements, of the Pastors' College, and the treasurer is Mr. H. L. Groom, Ellesmere, Ellis Road, Clacton-on-Sea.

Pastor Thomas Spurgeon has paid a brief visit to Paris. Pastor Saillens describes the meetings as follows:—"Our brother came here to seek a little rest, but his apostolic spirit would not allow of complete inaction, and we had the privilege to hear him at three different services. First, he preached in the Wesleyan Chapel, 4, Rue Roquepine, which had been lent for the occasion. The audience, for a Paris-English congregation, was a large one. Our brother gave us a powerful message on the text, 'Hold fast that which is good.' The chapel in the Rue Meslay was quite full at the regular French service. The people listened to the words of love and encouragement with great delight.

The annual meetings of the Northamptonshire Association have been held at Fuller Chapel, Kettering. Mr. F. Covington, J.P., in his presidential address spoke upon "The Place of Love and the Use of Love." To be true to men's needs and true to the proportion of faith, he said, love must be the chief theme of preachers and teachers. When preachers aim at astonishing their hearers by their cleverness, at merely giving them the pleasure of delicate literary flavours, or of catching applause for their zeal or orthodoxy, they may obtain a certain reward, but they stifle love. The true shepherd of souls is knit to his work by stronger ties than salary, prestige, opportunities for influence. Churches that are wise think less of their pastor's talents than they do of his power to win and keep their holiest affections. Public worship affords abundant opportunity for expressions of love, and the services of the sanctuary will never be leaden, weighted with inattention if the hearts that share in them keep love glowing.

Methodist.

The first Primitive Methodist Camp-meeting, it will be remembered, was held on Mow Cop, Staffs., and out of it grew the whole denomination. The ninety-fifth Camp-meeting has just been held on the same spot. The preachers and congregations were from neighbouring circuits.

As the result of the rapid development of the Wesleyan Gospel Car and Colportage agency, Rev. Thos. Cook's time for conducting missions will be further lessened. To fill the partial gap, Conference will be requested to agree to the appointment of a sixth evangelist. It is intended to call out a suitable young man from one of the colleges. This the Home Mission Committee will have eight Connexional evangelists in its employ.

At a recent meeting of the Wesleyan Home Mission Committee reports were given with regard to several new country missions and preliminary arrangements made for their superintendence. The great success of those already commenced has led several of the weaker circuits readily to consent to their amalgamations into missions. The appointment of the district missionary specially chosen to superintend such missions not only increases the staff, but brings in an element of strength which will doubtless be of the greatest value.

Presbyterian.

The forty-seventh anniversary of the founding of St. James' Church, Bristol, and the fifth of the present minister's settlement has been suitably celebrated. Rev. J. G. Train was the special preacher for the occasion, and in the morning delivered a very helpful address on three aspects of Christian faith as instanced by the sitting, walking, and standing in heavenly places referred to by St. Paul in his epistle to the Ephesians. The evening sermon was devoted to an exposition of three roads to success, as given in the concluding verses of Proverbs iv. A public meeting was held in the church, presided over by Rev. W. B. Cooper, supported by his office bearers, at which encouraging addresses were given.

For a considerable time the necessity has been felt for improving and enlarging the church premises at Park Road, West Hartlepool. It has been found impossible to provide sittings for many of the new members, and the work of the church and of the Sunday school has been greatly hindered. The scheme approved for alterations included the provision of seventy additional sittings in the church, the enlargement of the Communion platform, and improvement of the pulpit and organ, the erection of a new block of buildings, containing a hall (on the street level) seated for about 120, minister's vestry, session-room, choir vestry, ladies' parlour, three class-rooms, and minor improvements. The cost of all this is about £3,000. The church was re-opened on June 4 by Lady Gray, who has taken a great interest in the work, and thereafter a service was conducted by the Moderator of Synod, Rev. A. H. Drysdale.

Salvation Army.

The Governor of the Salvation Army's Industrial and Land Colony at Hadleigh, Essex, has received the following letter from the Under-Secretary of State for the Home Department:—"Sir,—I have laid before the Secretary of State your letter respecting the unconditional discharge of ——, who is under your care on conditional discharge. In reply thereto I am directed by the Secretary of State to inform you that in view of your letter he has issued his warrant for the absolute discharge of ——, and I am to add that he much appreciates the services which the Salvation Army have rendered in taking charge of this man and others discharged, and providing them with employment and fitting them for return to ordinary life."

"Henceforth there is laid up for me a crown of righteousness" (2 Tim. iv. 8) was the text for the month given by Miss Child at her Welcome Home, Canning Town, on Tuesday, 3rd inst. There was a goodly number of friends present, representing "The Christian Lifeboat Crew." The meeting took a very joyous turn. The peace in South Africa and coming Coronation of King Edward VII. were happily dwelt on by many present, and the thoughts turned to the peace of God which passeth all understanding, and the "Crowning Day."

Fallen Asleep.

Mr. S. ROTHERA, of Mixenden Congregational Church, Halifax, of which he was deacon, secretary and trustee for a great number of years. He was also for seventeen years town missionary at Kidderminster in connection with Baxter Church. Until eighty years of age he continued his lay preaching.—Rev. J. COTTLE, Bible Christian, has died at Trefrew, Camelford. He entered the ministry in 1852, and retired, owing to heart weakness, in 1887. For several years he was district chairman.—Aged forty-five, Mr. S. T. HARSE, of Newport (Mon.). He had filled many prominent offices in the Wesleyan body, among others that of senior circuit steward and president of the Commercial Road Chapel P.S.A. Mr. Harse was a life-long abstainer, and an energetic supporter of the temperance cause. His death was the result of an accidental fall from a high ladder.—At Belfast Rev. FREDERICK ELLIOTT, Methodist minister, aged eighty-four years.—At Rasharkin, county Derry, Mr. THOMAS SMYTH, an esteemed elder in the Presbyterian Church.—At Ballynafeigh, Belfast, Mr. ADAM KENNEDY, for many years an earnest Methodist class-leader.—Mr. G. RUDSTONE GARTHORNE, known to many of our readers during his long residence in London. He removed a few years ago to Byron, near London, Canada, where he died on May 21.

Notices.

Will any returned missionaries, speaking Italian, Spanish, Russian, or Japanese languages, willing to give their services for a few days at Portsmouth during Coronation week, please forward their names to address following? Hospitality will be provided. Mr. Thos. Hogben, Wilson Grove, Southsea.

APPLICANTS FOR TRACTS.—Mr. Joseph Harmer, 89, Sewardstone Road, Cambridge Heath, London, N.E.; Miss J. Himness, 8, Highland Road, Crailthie Terrace, Southsea; Mr. Charles T. Grimshaw, Star Villa, Loughton, Essex; Mr. J. A. Curling, 2, Lorne Street, Chester; Mr. Arthur Twinn, Ivy Cottage, West Wratting, Cambs; Mr. George Faulkner, 20, Blackstone Road, London Fields, N.E.; Mr. Lawey, 23, Hatherley Road, Walthamstow; Rev. G. H. Enear, The Cottage, Dingle Street, Rounds Green, Oldbury; Mr. H. Richardson, 431, Kingsland Road, London, N.E.; Mr. Thomas Snowdon, 3, Fond Cottages, Little Hadham Herts.

The Christian.

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Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

"The Broad Church." This week we give the first of a special series of articles by Dr. Guinness Rogers, which will prove as important as those —"The Decline of Church Attendance"— which appeared in our columns some months ago. There are few men living more competent than Dr. Rogers to survey the modern trend of thought and purpose in the religious world, and we hope our readers will aid in making these articles widely known.

Day in the Country. The long-continued cold and wet weather has placed a special strain on the health of all, and this state of affairs is accentuated in the case of the dwellers in city courts and slums, for whom there is so little brightness in life. To those surrounded by fresh, pure air, the summer is a season of reinvigoration and upbuilding, and it is well that they should be reminded of the many who enjoy no such privilege. The importance of the "Day in the Country," and other similar efforts, cannot be over-estimated; and this is pre-eminently a case in which promptness adds to the value of the help. Many appeals are reaching us, and every week is precious. Will our readers enable us, as in former years, to continue this much-needed benefaction?

Aldersgate Noon Meeting. The meeting on Monday for some weeks past has been addressed by Rev. Gregory Mantle, and the hall has been filled with men. Last Monday the subject of address was Ezek. xxxvii. 1-14, "Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord." The meeting was extended beyond the usual hour, and very fervent prayer was offered by many that God's people may be "filled with the Spirit," and that signs and wonders may be done in the name of God's holy Child Jesus.

The Revival Needed. It is felt by many that the revival needed is a revival of the Word of God and Prayer, and that God's people may be drawn singly and unitedly to obey the Apostle's appeal in Rom. xii. 1: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." "Bring the whole tithe into the storehouse, that there may be food in my house, and prove Me now herewith, said the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. iii. 10).

Coronation Week. On account of the date of the Coronation we are obliged to go to press with our next issue earlier than usual. Contributions for the literary columns should reach us, and advertisements be sent to Messrs. John Haddon and Co., not later than the first post on Saturday.

The King and Ascot. A significant feature of many sermons last Lord's Day in London and the provinces was the expression of disappointment, and more, at the Royal patronage especially given to Ascot Races this year. Whatever course His Majesty may personally adopt as a private individual—if, indeed, he can at any time be regarded as such—the proposal to give the position of a State function to this or any other race-meeting was a grave mistake. Racing is so inseparably associated with all that is mean and base in our national life, and the ruin of fortune, home and character in hundreds of cases, from the highest to the lowest of the people, that all this, coupled with the prohibitions enforced this year against Gospel effort on the course, has deeply wounded the Christian conscience, and is ground for serious vexation of spirit.

Prayer for the Coronation. It is peculiarly fitting that the Coronation should be preceded by a whole day of intercession and conference next Wednesday. The event is a very great one for the nation, and it behoves Christian people to wait upon God that, in the midst of a great wave of worldliness, thoughts and hearts may be directed to spiritual things. The arrangements at the Queen's Hall include gatherings at 7 and 11 a.m., 3 and 7 p.m. After the early prayer meeting, the subjects considered will be—morning, "Personal Consecration;" afternoon, "Our Imperial Responsibilities as a Christian Nation;" evening, "The Elements of National Greatness." The chair will be occupied by Rev. F. S. Webster, Bishop Taylor-Smith (chaplain-general), the Bishop of London, and Lord Kinnaird.

The Coronation Service. There seems to be some contradiction between the members of the "Advanced" party in the Church of England as to the meaning of the words "Catholic" and "Protestant," so far as the Coronation Service is concerned. Lord Halifax told the members of the E.C.U. on Thursday last that the King is pledged to defend "that Catholic Faith we profess in the Creeds." On the other hand, a manifesto appears in the daily papers, signed by 150 of the extreme Ritualistic clergy, in which they decline to use the form prescribed for the Coronation Service, on the ground that the King takes the oath "to maintain the Protestant reformed religion established by law," and they are not Protestants. Lord Halifax can accept what his friends dissent from, and yet they both aim at the same thing in their work and teaching. But the King certainly does not pledge himself to defend that "Catholic" Faith which Lord Halifax and his friends of the E.C.U. are labouring might and main to impose upon the English people. The "Faith" of the Creeds, and that faith which mis-calls itself "Catholic," are two very different things, which must not be confused. The 150 signatories know well what "Protestant" means; they also know what the Thirty-Nine Articles, which they signed, mean; if they object to them, why did they sign them, and why do they remain in a Church which holds to them?

The View of the Law. A writer in the *Daily News* puts the matter thus:—

> The following are some of the Acts of Parliament which declare the Church and State to be Protestant:—The Bill of Rights (1 William and Mary) speaks not only of "this Protestant kingdom," but "this Protestant religion." It is asserted that King James endeavoured to subvert and extirpate "the Protestant religion."
>
> The Act of Union with Scotland (5 Anne, cap. 8) states that "the true Protestant religion professed and established by law in the Church of England, and the doctrine, worship, discipline, and government thereof, should be effectively and unalterably secured."
>
> The Fifth Article of the Act of Union (39 and 40 George III., c. 67) states "that the Churches of England and Ireland, as now established by law, be united unto one Protestant Episcopal Church, and be called the United Church of England and Ireland."

The Trend of Ritualism. Prebendary Webb-Peploe, in an interview in the *Family Churchman*, says that Ritualism and lax conduct with regard to the Lord's Day are inseparably connected. In estimating the trend of events, the Prebendary says:—

> It is probable that, if the present Romanizing tendency goes on, the Church of England would become Roman Catholic, whilst the mass of the people would then inevitably demand Disestablishment and Disendowment. The masses would then seek to set up a Free Church in opposition to Ritualists. I cannot believe that the Church will be destroyed by outside influence. If destruction comes, it must be by influences and schisms at work within the Church itself. Personally I hope a reactionary movement may set in in favour of true vital Christianity, but in the meantime we have to count with the fashionables who find the Ritualistic doctrine so convenient to worldly tastes and ambitions.

The Jesuit Anomaly. Anglican opinion seems to be halting in regard to the verdict in the case of Father Vaughan v. *The Rock*. While admitting the necessity for and value of the measure which makes it illegal for a Jesuit to land upon these shores, or to remain in these islands, the *Church Times* deprecates any attempt to put the enactment in force, lest such a step should lead to its repeal! It is difficult to recognise the value of an Act if, when the time seems to call specially for its protective clauses to be enforced, its existence in the Statute Book has to be ignored. Even the *Church Times* admits the "powers for mischief," the traitorous tendency, and the "bad character" of the Jesuit Order. Granted this, why should England be about the only European country that fails to enforce precautionary measures?

A Protest from Within. Another Roman Catholic writer, Mr. Frank Hugh McDonnell, a distinguished scholar and ex-M.P., has joined Mr. Richard Bagot and the growing army of members of the Roman body who attack the methods of the Jesuits. Mr. McDonnell's recently published volume, "The Ruin of Education in Ireland," should be studied by all who are interested in the welfare of the sister island, and it should do much to educate the public mind in regard to a body whose presence in this country, if not illegal, certainly is on many grounds undesirable. It is a sinister fact that Mr. McDonnell, who is an authority upon questions of education in Ireland, was not permitted to give evidence before the University Education Committee.

The Value of History. The Bishop of Kensington spoke very boldly and very truly last week when he charged a great number of Church people with ignorance of Church history and doctrine; and attributed to this ignorance much of the religious bitterness which is current. We think that his lordship's words will bear a wider application than he, perhaps, intended. It is too true, unfortunately, that in all the churches there is an amazing amount of ignorance concerning Christian history and doctrine. The majority of people seem better acquainted with the scrappy literature of to-day than with the literature which puts them in possession of the great events which are the foundations of our present freedom. If people were only aware how and when superstitions gradually crept into the Church, how faithful souls suffered for fidelity to truth, how bigots burned and tortured people whose only crime was devotion to the Word of God, we should see less of flirtation with Rome, and a more sturdy appreciation of the truth.

Heartening the Brethren. During several years it has been the custom of one or two important London churches to invite a number of village ministers to a week's fraternal hospitality and conference, with the avowed object of encouraging them in the midst of what is so often a monotonous and hard life. It is a most kindly and Christlike thing to do, and the end proposed in it cannot fail to be achieved. The idea is well worthy of the consideration of other rich and influential Churches in great centres. Workers in small and obscure villages are easily overlooked, and it would do them a world of good, while the host-churches would gain greatly in sympathy and liberality.

The Greatest of the Apostles. The Professor of Criticism in Chicago University, Dr. Wilkinson, has recently emphasized the believer's "continuing need of Paul." Decrying the modern tendency in Biblical criticism to ignore the testimony of the great Apostle to the Gentiles, and to deal with the sayings of Jesus, and the statements of the four Evangelists, on the "sifting principle," or from a so-called scientific point of view, Dr. Wilkinson urges the necessity for faithful adherence to Paul's facts of Divine history. Referring to the pre-existence of Christ, and his exaltation to eternal glory after his death, he says:—

> Paul makes almost nothing of the earthly life of his Lord—so completely does the heavenly life that his Lord resumed after He was crucified usurp the rapt faith, the kindled imagination, the adoring affection of the Great Apostle. . . . That Paul occupies himself to such an extent with Christ's person and Christ's activity in the supernatural sphere, is quite as it should be, for if previously to that ever-memorable noonday which found Paul a persecutor on his way to Damascus he had known Christ "after the flesh," subsequently to that experience of his he knew Him so no more.

So Paul laid a vital and enduring stress on the fact that it was not Jesus as a man among men, but Jesus as supreme Divine Lord over men who was the Saviour of the world.

Out of Egypt. In a recent paper summarizing the results of modern archæological and other discovery in the land of the Pharaohs, Professor Sayce, of Oxford, one of the greatest living authorities on such matters, deals incidentally, but very keenly, with the miserable assumptions of the so-called Higher Criticism. Pointing out how we have recently learned that, at what was formerly regarded as the very beginning of its history, the civilization and the culture of the people of Egypt were as highly developed as at any future period, and that they were highly advanced, not only in art and mechanics, but in writing, he adds:—

> Yet this highly civilized Egypt of Menes, with its advanced culture and literary proclivities was, only half a dozen years ago, confidently announced to have been a land of barbarism and darkness. Such was the house of cards erected by criticism; a few blows of the excavator's spade has levelled it to the ground. The method and principles which have failed so disastrously when applied to early Egyptian history, are not likely to be more successful when applied to Hebrew history. The vindication of the historical accuracy of Menes means the vindication also of the historical accuracy of the Hebrew patriarchs.

Elevation and Vision. The hill-climber in holiday times is almost startled by the suddenness with which, upon a further ascent of a few yards, the view opens out to the distant horizon. Dr. Alexander McLaren has illustrated this finely in a recent sermon dealing with the words, "the pattern showed thee in the mount." He says, and the words claim the solemn consideration of those who are content to remain ever upon the lower levels of spiritual life:—

> The difference between Christian men's visions of duty depends very largely upon the difference in the heights they have climbed up the hill. The higher you go, the better you see the conformation of the land. . . . Many a thing which a Christian man on the low levels thought to be perfectly in accordance with the pattern, when he gets up a bit farther he finds to be hopelessly at variance with it. It is not just laying down a multitude of red tape regulations as to what Christian morality requires from people in given instances. Go up the hill, and you will see for yourself; the elevation determines the vision.

Mr. Balfour and Education. The important deputation which waited upon Mr. Balfour last week, *re* the Education Bill, met with little encouragement. This is hardly surprising, for it is quite clear that at all hazards, and despite an ever-growing protest, the Government mean to force the Bill through. But the thing that astonishes us is the near-sightedness of so acute a thinker as Mr. Balfour. He does not believe that in villages and small towns any advantage will be taken of the provisions of the Bill by interested persons. Apparently the eminent statesman knows very little of the conditions of religious life and education in these places. In the majority of them the clergy are not Evangelicals. Very many of them belong to the E.C.U. and other similar societies, and it is absolutely certain that the Bill will become in their hands a powerful weapon on behalf of Priestism. It is no question, as Dr. Fairbairn told Mr. Balfour, of Church or Dissent, but of liberty or bondage. Evangelical clergy and Nonconformists are one in their opposition to this disastrous measure. If the priests capture the villages and small towns, it will be an ill thing for England.

The Place of the Layman. Amid the excitement of the peace rejoicings, and of the preparation for the Coronation, the Conference of Methodist Local preachers held in London last week did not receive that attention which it deserved. It was a remarkable demonstration of the spiritual force exercised by the layman, and it is full of suggestion for all the churches. The Methodist body is one of the largest of the Evangelical communities, but it could never have accomplished its great work but for its local preachers. We believe that the number of the latter exceeds the number of ordained ministers. Other churches have not employed lay preachers to the same extent as the Methodist body, and therein, we think, they greatly err. The work of evangelization can never be successfully done by the comparatively few people whose whole time is devoted to the work of preaching. Every Christian man who has received from God the gift of speech and teaching is under a bond to employ it. It is lamentable how little this idea seems to have seized the hearts of the majority of Church members.

Rendering Good for Evil. It is interesting to learn that at a meeting at Mill Hill Public School, in connection with the tragic death of Mr. Murray Spicer at the hands of street ruffians, the boys resolved to establish a mission to the lads of St. Pancras, similar to that which they now carry on in Whitechapel. The Head-master, Dr. McClure (who is a strong force for all that is good in this excellent school), has said in reference to the projected movement:—

> Our old boys, who are just coming from Oxford and Cambridge, full of the zest and glamour of University life, will be prepared to go among these lads, and live not only with them, but for them. If we utilize this opportunity the sacrifice will not have been made in vain. Such sacrifices are the levers that raise the world.

The spirit of pity and love which underlies action of this kind has ever been the foundation of all successful effort for the moral and spiritual salvation of the degraded and lost. When John Wesley was reproved for preaching to a congregation of respectable people on the text "Ye serpents, ye generation of vipers," he replied, "Had I been preaching in Billingsgate I would have taken the words, "Behold the Lamb of God, which taketh away the sin of the world."

Why We Failed. The report of the committee appointed to inquire into the education and training of military officers has just been published, and it explains why there were so many "mishaps" and "regrettable incidents" in the late South African war. The testimony of the generals and other officers, which appears in the report, all points to one source of the failures—*i.e.*, incapacity on the part of many of the officers. Earl Roberts declares that there is a want of proper training. Sir Ian Hamilton boldly charges young officers with lack of spirit—their idea being "to do as little as they possibly can." The spirit of ease and pleasure which is abroad in the world seems to have invaded the army also. It is evident that some drastic reforms are needed in the home department.

The African Native Races. We observe with pleasure that the Secretary for the Colonies has again been approached by the Aborigines Protection Society on behalf of the condition of the native population in Rhodesia, and urges that His Majesty's Government should intervene in the matter of the treatment of these people. Our readers know, by the extracts we have given from Rhodesian newspapers, how atrocious are the propositions made by certain of the white masters in that territory. They have no humanity, and the only thing they care for is the making of money, no matter how. Now that the British flag waves over the Transvaal, the whole question of the mines and their management is altered. There should be no longer government by clique or company, but direct administration everywhere, and justice for all. Unless some of the money-hunters in South Africa are carefully watched, we shall, unconsciously, become the patrons of a slavery and barbarism as bad as that we have just suppressed.

The Broad Church.—I.

By Rev. J. GUINNESS ROGERS, D.D.

NOTHING is more easy than to create a prejudice in favour of a particular school of thought by giving it a popular name. There are numbers who will not take the trouble to inquire how far the name describes the actual fact, but will credit the party with the distinction which it claims. Certainly this is true in relation to the ecclesiastical and theological schools of to-day. Those who have broken loose from the old Puritan traditions, and the Evangelical faith which is behind them, have gained a definite advantage by describing themselves as "broad," or "liberal," or "advanced" thinkers. The adjectives really prove nothing. The value of a creed is not determined by its breadth, but by its truth. It would, indeed, hardly be too much to say that breadth should be classed as an attribute of the spirit in which a creed is held, not a quality of the creed itself. If the facts be studied closely, it will be found that this is really what is claimed on behalf of the thinkers in question. They are assumed to be wider in their sympathies, more generous in their judgments, not only less hidebound in their creed, but more charitable in their estimate of the position of those who do not agree with them. All these are attractive features of character; but they are purchased too dearly if they are secured at the cost of truth. Above all, it is necessary to emphasize the fact that the teacher who professes all these attributes may nevertheless be mistaken as to the truth of the doctrine he teaches. It is safe to say that in no other field of human thought except theology would this be ever doubted or forgotten.

In the world of science in particular, the one care is to get at the truth. The more judicial the spirit in which an inquirer does his work, the more complete his survey of the facts and arguments on both sides, the more anxious his desire to give full weight to conflicting arguments, the higher the value that will attach to his own conclusions. This is really broad thinking. But if another element be introduced, and the open mind be found to be one that never reaches a definite opinion, it must, of necessity, lose all authority.

The man who feels that there is so much to be said in favour of opposing views that he cannot adjudicate between them can never become a guide. Men may respect his intelligence, admire his subtlety, or approve his honesty, but they will not follow his lead. It is in relation to religion alone that an uncertain attitude of this kind is supposed to be the

CHARACTERISTIC OF A SUPERIOR PERSON.

As descriptive of a church or a party in a church there is more fitness in such an epithet. The "Broad Church" was the title given by Dean Conybeare, in his historic article on Anglican Church parties, to a distinguished body of divines, of whom Frederick Denison Maurice was the coryphæus, who were equally removed from the High Churchmen of the old "high and dry" or the more modern Tractarian type, and from the Evangelical school, but at least as far from those who really had no belief at all. They did not hesitate, as occasion required, to express their differences from High Church and Low Church. But they insisted that in the National Church there should be room for the representatives of both, as well as for those who held their own theological position. There is not here necessarily any indefiniteness or uncertainty about creed. The leaders of the school had distinct views of their own, which they advocated with great power, and which were undoubtedly less rigid than those of either of the other varieties. But

THEIR REAL NOTE WAS COMPREHENSIVENESS.

To a policy of exclusion, against whatever party directed, they were resolutely opposed. I need not inquire how far their action in the many heated controversies of that time was always consistent with the fundamental principle for which they contended. My only object is to indicate the difference between this use of the term Broad Church and that which has grown out of it. When it is said of a man that he is "broad" in his views, the idea generally conveyed is not that he desires that a Christian Church should recognize that there may be variety in unity, and that among those who hold the one Head—Christ Jesus—there may be difference of opinion on questions which do not affect his supremacy as Saviour and Lord. Rather is it suggested that on this very point there may be some compromise, that his exclusive claims are not to be too rigidly maintained; and that, even if it be admitted that there is salvation in Him, it would be uncharitable to assert that He is the only Saviour.

Perhaps, when it is put thus bluntly, there are many who regard themselves as "broad," who would disclaim all sympathy with a theory so extreme. It is here that the danger of this loose mode of speaking becomes apparent.

THE HATRED OF DOGMA.

There are numbers who hate dogma, and who do not mean to express anything more than this in their avowed sympathy with "broad" views. They accept the truth—say, of the Atonement—but they fret against the forms in which it has been cast; and especially do they rebel against the attempt to erect these into standards of orthodoxy which men must accept under penalty of excommunication from the congregation of the faithful. In such protest they must find sympathy. The attempts to serve the cause of truth, after the fashion of the Pharisees when they cast out of the synagogue the blind man whose eyes Christ had opened, have helped only the cause of unbelief. But that is a lesson on which sufficient stress has been laid of recent times. There has been so much talk against creeds that it has become little better than cant, and has led not a few to suppose that the less a man believes, the better Christian he proves himself. It is this kind of breadth against which the teacher of the Gospel has to contend, and the first thing he has to do is to strip his critic of the advantage he derives from thus

MASQUERADING IN THE GARMENTS OF LIBERTY,

when he is, in reality, an enemy of the faith once delivered to the saints.

That "faith" is the Gospel—the message of glad tidings from God to the world. Surely it is only necessary to state this in order to show the falsity of many current ideas relative to liberal, or broad, or advanced views. The Gospel is preached as the message of God. Either it is that, or it is one of the wildest delusions by which the world has ever been misled. This is the question which has to be decided, and it is impossible to exaggerate the tremendous nature of the issues which hang upon that decision. For a man to say that the verdict needs to be very strictly qualified, and to claim credit for breadth of mind because he seeks to supply the necessary qualifications, is to trifle with the most serious of all subjects.

The breadth of his survey, the balanced wisdom of his judgments, the charity of his estimates of character, and the like, may be points of great importance to himself, but they do not affect those who have to solve this grand problem for themselves. I am not undervaluing the service that theology has rendered, and can render, to the world. Further, I am prepared to admit that in theological study it is eminently desirable to guard against excessive dogmatism and intolerant judgment. But when everything has been said on that score—and the prophets who warn us against these evils are ever with us—there still remains the crucial question:

DOES GOD LOVE THE WORLD?

and has He sent his Son, not to condemn the world, but that the world, through Him, may be saved? To students examining creeds and systems as matters of professional study there may be vexed points of controversy, which, though they deal only with abstract principles, or it may be only with the statements of them, are of extreme interest. But to men who have really been awakened to the seriousness of life's great problems, who are in the hurly-burly of the fight against the world and its temptations, who are haunted by a sense of sin which they cannot dismiss, they are as much out of place as would be some scientific theory of navigation if put before the drowning crew of a sinking vessel. The questions which agitate such hearts are—Is it a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners? Am I a sinner? Can He save me?

These are the inquiries to which they need an answer, and they can be really helped only by one who can from his heart give the same answer as Paul: "I know whom I believed, and am persuaded that He is able to keep that which I have committed to Him." To describe uncertainty—uncertainty not as to the man's personal relation to the salvation, but as to the salvation itself—as broad-thinking is a misnomer, not to designate it by any harder name.

The "Gospel of the Grace of God" is the very last proclamation in relation to which such an attitude ought to be assumed. If it is what it professes to be, it is to be received with all humility, and yet with joy and gladness. If it is not—I hesitate to put on paper the dread alternative. But after all, the worst, the most untenable, the most disquieting position possible is that of him who seeks to sit upon some miserable fence, and on that account claims credit for a detachment of intellect due to his lofty superiority and special insight, which prevents him from identifying himself with the ordinary members on either side. Diversity in the mode of stating the most wonderful of all truths there will certainly be; and breadth of mind is perhaps best shown in the capacity to recognize the presence of that which is really vital in theories and in men who present it in forms so grotesque or apparently adverse that its glory is well-nigh hidden.

Resources.

Every creature hear the tidings,
Hear what God in Christ has given;
Present pardon for the guilty,
For the saint a present heaven.

Full of love you never dreamt of,
Strong, almighty to renew,
Christ is waiting—try Him, trust Him;
Trust, and see what He will do.

Egypt's hosts may rage behind you,
Ocean billows roll before;
Trust in God, and trust completely,
Let him lead—you need no more.

Christian, lured outside your refuge,
Where you fought and Satan won,
Stand in Christ, and you shall triumph—
Here the foe is overthrown.

Here our God is known, and gives us
Grace to cleanse and keep from sin,
Springs of life, resources boundless—
Holy Spirit, lead us in!

Donegal. J. K.

Canon Aitken on Prayer.

STARTING from the position that, while there is a spiritual art of prayer which can only be learned in the school of grace, and in its completeness only by the advanced scholars, Canon W. Hay M. H. Aitken (Norwich) has provided, in The Divine Ordinance of Prayer (3s. 6d. *Wells Gardner, Darton & Co.*), wise counsel and guidance fitted to solve many of the perplexities with which the subject is associated, even in the minds of Christian people. Recognising that reflection on the subject leads in some cases only to the finding of difficulties and apparent anomalies, and that the incompleteness of our knowledge of God is responsible for almost all our errors, an honest and inspiring endeavour is made to provide such persons with good and sufficient grounds for continuing or resuming the practice. To another great class the book will be a cause of deep satisfaction, supplying, as it does, much-needed help in the devotional life, and systematizing prayer on such a broad and strong basis as sheds new light on our great Christian privilege.

In a preliminary examination of the reasonableness of the exercise, it is found that while God has not attached to this injunction such a system of penalties as would have made it a simple matter of obedience, He has so ordered the moral economy of the world as to constitute it a means of liberating his own power to bless. The subjective benefits are shown to be many.

> Not only is faith demanded by prayer; it is also manifestly stimulated and encouraged through prayer. For to believing prayer the answer is promised, and when the answer comes, how much it brings along with it, besides its own special value. . . . The man who lives in the habit of prevailing prayer will necessarily find his faith grow stronger, the more he proves God's readiness to answer him. It would, indeed, be difficult for such a man to harbour sceptical doubts; the testimony of facts would be too strong against them. . . .
>
> It is not only with respect to faith that prayer proves a sort of moral athletic; it rouses all the dormant faculties of our higher spiritual nature; it brings us into touch with the realities of the spiritual world, until the visible seems for the time being constrained to give place to the invisible; it gives force to our aspirations by clothing them in definite form. It broadens our sympathies and deepens our interest in our fellow-men, for it gives us an opportunity of helping even those whom our personal efforts cannot reach; it enhances our love for the Divine Person, and deepens our humility; it quickens our spiritual intuitions to a clearer consciousness of need, while it arms the will with determination and perseverance.

Though profitableness as a spiritual exercise would amply justify the practice of prayer, it is frankly admitted that it would cease, that indeed most of the benefits would be forfeited, unless objective results were produced. It is shown, therefore, to be encouraged by certain definite "sanctions," which, though they are not established arbitrarily, and their scope is limited, are directly connected with the ordinance, so that reward is assured in one form or another, neglect involving the loss of the right to Divine and effectual intervention. A correct view of the subject is proved to guard against the loss of reverence induced by pagan theories, as well as against rationalistic denials of objective efficacy.

Such topics as petitioning for spiritual and temporal benefits, and intercession, are fully examined, and the position of the believer made clear. Much light is also shed on the devotional aspects of, and the elements of worship in prayer. An important section is devoted to the value, character, and uses of Public Prayer, and emphasis laid on the place for informal prayer-meetings of God's people. The most experienced Christians will not be content with one perusal of the chapter devoted to "Practical Thoughts." The need is pointed out for regular daily seasons of communion, with their complement of frequent ejaculatory prayer between—fulfilling the apostolic injunction to "pray without ceasing." The depths of a ripe experience are sounded in such sentences as these:—

> It is well, when we thus draw near to God, to begin by spending a few moments in seeking to realize that we are in his immediate presence. Prayers hastily and irreverently begun carry with them the presage of their own failure, while a reverent recognition of the fact that we are actually addressing the Divine Person, with a view to making our wants known to Him, and laying the tribute of our praise at his feet, has a tendency to induce a sense of reality in all that follows.
>
> The next step should surely be to renew our believing claim that his Spirit, dwelling within us, should inspire our prayer, so that we may really pray "in the Holy Ghost." . . . When this appeal to Him is not a mere form, but the expression of expectant faith, it is well to listen for his voice within; and, if He seems to speak, to give the first place to his Divine suggestions, whatever else may be on our mind.
>
> But inasmuch as God does not ignore the faculties that He has given us, if no such suggestions immediately present themselves to us, let us bethink ourselves of what we feel that we need, remembering that God may be leading us as truly, though less directly, by enlightening our own judgment as by a direct inspiration.

Ministers and evangelists are only too well aware how widespread is the need for instruction in this matter. We heartily commend this volume to careful study as a helpful elucidation of the true theory of prayer. The way is clearly pointed by which we may be able to give to ourselves and others a good "reason for the hope that is in us" in this respect, instead of allowing it to remain the most assailable point in our creed.

The Church and Missions.

THE facts stated under the above heading in your recent issues, by Rev. John Stewart, of Madras, have, I trust, made a deep impression on many hearts, and will be the means of bringing the glorious tidings of salvation to many dark souls.

Let all whole-hearted followers of our blessed Master lay to heart "the compulsory nature of the obligation resting upon" them, that "this business of Foreign Missions is not in any sense optional, but in the highest degree compulsory," since "to obey is better than sacrifice, and to hearken than the fat of rams." The Lord Jehovah of old had delight in them that obeyed his voice (1 Sam. xv. 22), so hath He to-day as great delight in all who "arise and go" forth, hearkening to his voice, conferring not with flesh and blood. Let us one and all turn to the same Lord as Daniel did, in true humility of heart, confessing before Him daily, "we have rebelled against Him; neither have we obeyed the voice of the Lord our God, to walk in his laws which He set before us;" in thus doing, our covenant-keeping Father in heaven will beyond doubt "revive the spirit of the humble, and revive the heart of the contrite" (Isa. lvii. 15).

Oh for the spirit of Carey or Duff, to make us each and all realize that the evangelization of the world "is the chief end of the Church!" That every church member is in God's sight responsible for the giving of the Gospel to the heathen and Mohammedan world is beyond question, for we are saved to save, called out of darkness to let our light shine before men, by making his "way known upon earth," *i.e.*, throughout the whole wide world, and his "saving health among all nations" (Psa. lxvii. 2).

We remember Jehovah's sovereign promise to Abram, right away back in Genesis xii. 1-3, when He called him and said, "Get thee out of thy country . . . and I will bless thee and make thy name great . . . and in thee shall all families of the earth be blessed;" this was reiterated several times afterwards, as we know, showing us this was the Lord Jehovah's purpose then, and, if then, is so still; the one great Divine commission is to "go" and help to fulfil our Master's Divine purpose! He longs to send "floods upon the dry ground," and to "have the heathen," *i.e.*, the nations, "for his inheritance and the uttermost parts of the earth for his possession." To think of the greatest mission field in the world, that great empire of China, only having one missionary to every 300,000 souls of her 400,000,000 inhabitants! Oh to be found working while it is called day, to hasten the coming of his kingdom, the Gospel being "preached in all the world for a witness unto all nations."

W. Hope Gill.

C.M.S. West China, Salisbury Square, E.C.

Littlehampton Convention.

FOR the tenth year a "family-circle" conference has been held at the Home of Rest, Littlehampton, by invitation of Rev. and Mrs. W. Darlow Sarjeant. The opening day was Saturday, May 24, when the largest number that have been present assembled for the evening prayer-meeting.

During the week meetings of various kinds were held, addresses were given, and great power was felt throughout. By far the most distinctive feature of the Conference, however, was the way in which the subject of a great coming Revival was kept in the foreground, and made a matter of earnest and definite prayer. In the invitation the following sentence had appeared: "The Lord is calling us together that He may prepare us for a mighty spiritual movement in these last momentous days." Almost simultaneously with this, Dr. Woods Smyth was present at Littlehampton, and did much to press home the important truths laid down in his pamphlet, "A Revival Call to the Churches." The opening address on the Sunday morning by Mr. Sarjeant and Dr. Smyth bore directly on the question, and before the week was over the outpouring of the Spirit in a great lasting Revival was the one topic of prayers, conversations, and addresses alike.

Among the subjects were—"The Love of the Spirit," by Rev. Darlow Sarjeant; "The First Revival at Pentecost," treated in various ways by Rev. W. H. Tindall, Mrs. Rendell Harris, and others; "Free-will Offerings," by Pastor Fuller Gooch; "Let God Arise" and "The Spirit as the Dew," by Miss Bessie Porter, of the South Africa General Mission; "The Potter" and "The Fall of Jericho," by Rev. J. Gregory Mantle. Other speakers included Mrs. Gardiner, of the Ceylon and India General Mission; Rev. Francis Paynter, Guildford; Rev. T. A. Carritt, Ipswich; Rev. F. T. Snow, St. Peter's, Islington; Rev. A. G. Whaley, St. Andrew's, Wakefield; Rev. R. Bradford, Northampton; and Rev. R. J. Eland, Reeth, Yorkshire.

A Foreign Missionary meeting was held on the Thursday afternoon, in which, in addition to the introduction of various spheres of missionary enterprise, a most interesting account was given by Mrs. Brewster of her own missionary tour through India. The "Key to the Missionary Problem," by Rev. Andrew Murray, received conspicuous attention.

The testimony meeting on Friday evening was remarkable. For four hours, without a break, except for an occasional chorus, a continuous stream of testimony was maintained.

Clapham Conference.

THE annual gatherings for the study of prophecy and the deepening of the spiritual life were held at Clapham Conference Hall last week. The general meetings were addressed by Revs. F. B. Meyer, N. S. Taylor, F. Paynter, W. Fuller Gooch and others, whose impressive discourses will long remain to stimulate the minds and hearts of those who attended. There was the usual communion service on Friday afternoon, and the closing meeting was held in the evening.

At this gathering, Dr. Cronin, who presided, directed attention to the subject set down for meditation—The Return of the King, in relation to Christian Character and Service. In a few earnest words, he emphasized the connection between a Christian's privileges and obligations in view of the great event for which Christendom is looking. Rev. N. S. Taylor gave a lucid and helpful exposition of Titus ii. 11, 12, 13, pointing out the importance of Christians taking to heart the Apostle's injunction, to live "soberly, righteously, and godly in this present world," in preparation for the Lord's return. Pastor W. Fuller Gooch followed with some inspiring words on the possibilities of being without spot and blameless at the time of the Lord's appearing, showing that constant abiding in Christ alone will lead to a life of practical holiness.

Samuel and Saul.

ENDOR AND GILBOA.
(1 Sam. xxviii.; 1 Chron. x. 13.)
By Rev. F. B. MEYER, B.A.

YEARS had passed since David's sling had brought Goliath to the ground, and the Philistines had fled headlong at Ephes-dammim before the onset of the men of Israel. A new invasion was now planned to revenge that disgrace, and re-establish the Philistine supremacy over the plain of Esdraelon, which was the necessary link between the wealthy cities of the Euphrates Valley, and the vast market for their wares and produce, furnished by the cities of the Nile Valley.

The sight of the great force which was arrayed against him, seems to have completely paralyzed Saul. The heroic courage which faith might have brought him, was not now possible, since the sense of God's presence was withdrawn. He could say with another, 'Behold I go forward, but He is not there; and backward, but I cannot perceive Him; on the left hand, where He doth work, but I cannot behold Him; He hideth Himself on the right hand that I cannot see Him' (Job. xxiii. 8). It was to this that the terrible series of tragedies, which we are now about to narrate, must be attributed. The restraining grace of God, which he had so long despised and resisted, no longer strove with him, and he was left to follow the promptings of evil spirits —"the rulers of the darkness of this world."

True, he inquired of the Lord, for probably the first time, after the lapse of many years; but there was no repentance or confession of sin, only abject terror and frantic despair. Therefore "the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." 'If I regard iniquity in my heart, the Lord will not hear me."

SAUL'S VISIT TO THE WITCH.

I. Endor.—At some previous period, as we have seen, "Saul had put away those that had familiar spirits, and the wizards, out of the land." He may have done this in one of those strange lucid moments, when he became conscious of the strivings of God's good Spirit, or as a set-off to the wild strivings of passion of which he was guiltily conscious—so often men seek to atone for the sins into which they have been betrayed, by some strong outward act, intended as a make-weight in the other scale, or a sop to an uneasy conscience. It became clear, however, that he had no heartfelt abhorrence of the crimes he thus punished, seeing that in his own dire extremity he had recourse to the very arts he had striven to abolish, and sought from the mouth of hell the help for which he had appealed to heaven in vain!

Whether it was by ventriloquism and sleight of hand that the woman simulated the voice and appearance of those who seemed to come from the other world at her bidding; or if there was more than that, we do not hesitate to affirm our belief that in all ages demons have been in collusion with necromancers and spiritualists, and have answered to their call. This is at the root and heart of the phenomena of modern spiritualism.

Very touching and thrilling was the conversation with Samuel. If, even then, Saul had turned to Jehovah with tears of confession and the simplicity of faith, he would have been answered according to the multitude of the Divine compassions. But there was no sign of such a change of temper.

But from the lips of the Prophet came no words of comfort or hope. It was useless to ask of the servant the help which was denied by the Master. His multiplied misfortunes were due to his disobedience, and the sin he now perpetrated put the last touch on all his transgressions. Nothing, at this hour, could stay or avert the descending avalanche. As he had sown, he must reap; as he had fallen, so he must lie.

Little wonder was it that the king fell straightway his full length upon the earth, and was sore afraid. He was already weak with watching and fasting through the previous day; the events of the night had completely unnerved him; and his nervous system collapsed under the terrible strain. The callous nature of the witch was smitten with compunction and pity, aroused by the awful horror that lay on his soul. "Let me set a morsel of bread," she pleaded, "before thee; and eat, that thou mayest have strength when thou goest on thy way."

At first he refused. It seemed as though he would not rise again from the mud-floor on which all the glory of his manhood lay prone. "But his servants, together with the woman, constrained him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed."

WHAT PAINFUL MEMORIES

must have passed before his mind as the witch prepared the meal! Did he not remember the first happy days of his reign; Jabesh-Gilead; the overthrow of the Philistines, not once or twice; and the love of his people? But, step by step, he saw how he had gone down from the sun-lit summits to the dark valley, where the black torrent ran, and the overhanging rocks met overhead. As with a drowning man, the whole of his previous career passes before him in a moment of time, so the whole panorama of his past stood in clear outline before the mental vision of the king. Then, hastily partaking of the calf and the unleavened cakes, the three figures stole through the darkness, back to the camp.

II. Gilboa. On the morrow there was some slight alteration in the disposition of the respective hosts. The Philistines moved towards Aphek, a little to the west of their camp; while the Israelites had descended from the heights of Gilboa, and taken up a position near the spring or fountain of Jezreel (xxix. 1).

Presently the battle was joined. In spite of the most desperate efforts to withstand the onset of the heavily-mailed troops that were opposed to them, the Hebrews were routed, and fled from before the Philistines. It is expressly noted by the historian that the lower slopes of Gilboa were covered by the wounded, whose hearts' blood bedewed the mountain pastures (xxxi. 1, R.V. marg.).

Saul and Jonathan made the most desperate efforts to retrieve the day:—

> From the blood of the slain, from the fat of the mighty,
> The bow of Jonathan turned not back
> And the sword of Saul returned not empty.

But it was in vain. "The battle went sore against Saul." "The Philistines slew Jonathan and Abinadab and Melchi-shua, the sons of Saul." The flower of his army lay strewn around him; the chivalry of Israel was quenched in rivers of blood. Then, leaving all others, the Philistines concentrated their attack on that lordly figure which towered amid the fugitives. He knew what fate awaited him if he was captured while his life was yet in him. Exposed to ignominy, tortured to death, it seemed to him that immediate death were far preferable to such a fate. "Then said Saul to his armour-bearer, Draw thy sword and thrust me through therewith; lest these uncircumcised come and thrust me through, and make a mock of me."

The armour-bearer dared not lift up his hand against the sacred person of his king, so Saul, placing his sword-hilt firmly in the earth, fell upon the point, which pierced his heart.

The narrative which the Amalekite gave afterwards to David suggests that the effort to take his life was not at once successful; and he seems to have asked this child of a race which he was once bidden utterly to destroy, to give him the last finishing stroke. "He said unto me, Stand, I pray thee, over me, and slay me; for anguish hath taken hold of me; because my life is yet whole in me." It may be, however, that all this was a fabrication, intended to win David's favour; for we are told that when the armour-bearer saw that Saul was dead, he likewise fell upon his sword, and died with him.

On the following day, the Philistines set to work to strip the dead, and finding the bodies of Saul and his sons, they despatched their heads, armour, and decapitated corpses to be carried in triumph through the streets of their principal cities, and finally to be affixed to the walls of Beth-shan. As the tidings spread, the people left the towns and villages in the neighbourhood, and fled across the Jordan. Roving bands followed up the victory, and carried fire and sword into all parts of the land. It was the tidings of their approach to Gibeah that caused the accident to Mephibosheth. "He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up and fled; and it came to pass, as she made haste to flee, that he fell, and he became lame" (2 Sam. iv. 4).

One brave deed relieved the sombre hues of that terrible catastrophe. The men of Jabesh-Gilead could not forget how nobly Saul had come to their aid in the early days of his reign; and they resolved, at least, to retrieve the royal body from the ignominy to which Philistine malice had exposed it. The valiant men therefore arose, and went all night, took down the body of Saul and the bodies of his sons from the temple walls, bore them reverently back to Jabesh, burnt them to conceal the hideous mutilation to which they had been subjected, buried them under "the tamarisk tree in Jabesh," and lamented with unfeigned grief this tragic close to a reign which had been once as a morning without clouds.

THE LESSON OF WILFUL SIN.

It is an awful thing when a man persists, as Saul and as Judas, to the end striving against God. We feel that it was a dreadful thing to do as he did; we are horrified at his temerity; we marvel at his infatuation; yet we may fall into his wicked ways, and be overcome of evil as he was. We, too, may have resort to things, habits, and people which we had once religiously tabooed. If a man, having felt the evil of covetousness, and set himself against the love of money, after awhile allows it again to invade his soul; if a man has been a slave of his appetites, and having realized their degrading tendencies, has acted, for a while, on a vow of temperance, but has gradually allowed them to resume their former sway; if after years of irreligion he has begun to be in earnest about his soul, but has soon relapsed into moral apathy—is not this like Saul seeking help in the cave of the enchantress, whose class he had proscribed? Such men are wells without water, clouds carried before the blast of the tempest, for whom, in the words of the Apostle, is reserved the worst of darkness for ever: "For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour, they are again entangled therein and overcome, the latter end is worse than the beginning; for it had been better for them not to have known the way of righteousness, than, after they had known it, to turn back from the holy commandment delivered unto them."

"Our Daily Bread."

SUNDAY, June 22. Numbers xxxi.

THIS chapter is terrible reading. At first sight, we cannot think of the summary extermination of so many clans of the Midianite people without emotion. But it should be borne in mind that the Midianites were not a Canaanitish nation, and that they would not have been molested unless they had enticed the Israelites into sin. It was a war of retribution and vengeance for the special temptations to which they had subjected the chosen people, and which were peculiarly subtle and diabolical. Probably for this reason, special prominence is given to Phinehas the Priest, and the holy vessels which were borne in the front of the battle (6, R.V.)

The unusual severity meted out to the women was partly an act of retributive justice to those who had occasioned the sin of Israel, and the ruin of their own nation; but it also suggests another and deeper reason, which concerned the physical and spiritual purity of the Hebrew people, which was gravely threatened by the virulent natural results of sin. It is easy for critics of the Divine government to say strong things against the love and justice of God, but sometimes evil in a family, a city, or a nation reaches so high a pitch, that extermination is the only way of safety for the existence and well-being of the race. For us the lesson is one of rigid separation. We must maintain our position as strangers and pilgrims who are cut off by fire and water—the fire of the Holy Spirit, and the water of separation—from the corruption that is in the world through lust. Some of us can stand God's fire, and let us not flinch from it; but He tempers his dealings with those who cannot abide the fire. It is enough for them to go through the water (23).

The law which subjected the victors to a whole week's separation, and to special purification, instead of an immediate welcome into the camp, was intended to wean away the Hebrews from the practice of war, and to give them a higher standard than the nations around. Thus God educates us yet, placing a higher, and again a higher, standard, as we are able to embrace and obey it.

MONDAY, June 23. Numbers xxxii.

The lesson of this chapter is a very grave one. The true goal of Israel was on the western side of the Jordan, with its arrowy stream as the boundary of their territory. There were to be the Holy City and the Temple. But the two tribes and a half were attracted by the luxuriant pasturage of the eastern lands. "They saw the land of Gilead, that the place was a place for cattle." They therefore elected to stop short of the Land of Promise. God often gives men their heart's desire, and sends leanness into their souls. When we are set on our own way at all hazards, we not unfrequently get it, to our eternal loss.

How often do God's children miss their covenant privileges! They are content with the life of borderers. Not unfrequently they make visits into the land of privilege, but they return to their self-indulgence and ease. If there is fighting to do, they are willing to lend their aid; but they love best to build cities for their little ones and folds for their sheep.

The result was lamentable. These tribes were the first to fall into the hands of the enemy (see 1 Kings xxii. 3). Yes, and there is nothing else for it. Those that make their nome in this world get carried away into captivity and bondage, and are practically lost to the Israel of God.

TUESDAY, June 24. Numbers xxxiii.

Here is the itinerary of the Hebrew exodus from Egypt to the plains of Moab, by Jordan, near Jericho (48). The principal stations of the weary desert march are mentioned between verses 8 and 36. The host seems to have come to Kadesh twice, once at the beginning (ix. 4-34; Deut. i. 45), and once at the close (37) of the forty years of wandering. And between those two visits, all that had come out of Egypt had perished. In the words of the divine sentence: "Their carcases had fallen in the wilderness."

Let us couple with this enumeration of the stations of the desert march those expressive words with which the Book of Deuteronomy abounds. "He knoweth thy walking through this great wilderness: these forty years the Lord thy God hath been with thee; thou hast lacked nothing." And again: "Thy raiment waxed not old upon thee, neither did thy foot swell these forty years." "The Lord knoweth" . . . "your Heavenly Father knoweth." . . .

What comfort there is in these words. He has the whole map of our life spread out beneath his eye, and though we may have been murmuring and disobedient, He does not forget, nor forsake, but in all our affliction He is afflicted, and the Angel of his Presence saves us. Let us cast our care on Him, that He may work in us, through us, and for us of his good pleasure.

The last paragraph is specially impressive. There must be no complicity with evil; or if there be, it will lead to endless suffering on our part. The prick in the eye and the thorn in the side are incessant means of fret and irritation. These are the greatest trials of life. We are able to brace ourselves to meet overwhelming sorrow; but the little perpetual irritants are so trying. Beware of permitting evil things in your early life, lest you have to rue their results as long as you live.

WEDNESDAY, June 25. Numbers xxxiv.

We have here the borders of the Land of Promise, which were never fully reached in the days of Israel's occupation, except, perhaps, for one brief bright space in Solomon's glorious reign. Far beyond all their realization lay God's ideal for the chosen people. But is not that always so? Does not his peace pass our understanding? Is not his joy unspeakable and full of glory? Does not the love of Christ pass knowledge? The best that was ever realized by mortal man came far short of what God wished for him.

Once into the studio of a young artist a great painter came, whose fame was world-wide. The young man was not there, and the elder took the brush, and without hesitation daubed across the picture that stood on the easel the words *Ulterius*, which might be rendered: "*There is something beyond, seek it.*" Oh, that God might treat similarly our furthest conceptions of loyalty and service, filling us with a holy discontent, and inciting us to heights we have never scaled, depths we have never plumbed, and breadths we have never traversed! Oh, to know Him—though his nature is always past finding out!

It is a great honour to be chosen of God to divide the lot of the inheritance. In some parishes there is an old custom called "beating the bounds." We ought year by year to go throughout the possibilities which are ever the heritage of the believer in the risen Saviour, that people may be no longer satisfied with slight attainments, but, leaving the things that are behind, may press on to what lies before.

THURSDAY, June 26. Numbers xxxv.

This chapter is full of the provision made for the Levites, the chosen servants of the Tabernacle. They who serve the House of God may be at rest about their maintenance. God knows of that ailing wife, that weakly child. He is not unrighteous to forget their labour of love.

These forty-eight cities must have been centres of religious influence throughout the land. In little bands, or as individuals, these men of God must have gone forth to teach Israel the Divine Law. As cities set on a hill that could not be hid, as salt staying the progress of corruption, as lights along a rocky coast—so must these Levite cities have stood in the Holy Land.

Of the Levite cities, six (*i.e.*, three on each side of the Jordan) were set apart for the hastening feet of the manslayer, who had killed a person unwittingly. We are all familiar with the distinction between manslaughter and murder. It is thought that the Jewish nation is in the position of the man-slayer. When they slew the Lord Jesus, they knew not what they did, and therefore they have been banished from their land, until the time arrives for the High Priest to issue forth from the sanctuary in the glory of his Second Advent.

Men like Saul of Tarsus, who verily think that they ought to do things contrary to the name of Jesus, may claim a similar asylum. Is there one who reads this, who has been living a light, careless life? Let that one come to shelter from the hand of the avenger. Jesus is the city of refuge. Abide in Him.

FRIDAY, June 27. Numbers xxxvi.

In chap. xxvii. the daughters of Zelophehad had applied to be recognised as entitled to inherit their father's property, because there were no sons. Now, however, application was made, on behalf of the tribe to which they belonged, that steps should be taken to prevent the alienation of the property from the family of Manasseh, supposing they married husbands from other tribes. The plea seemed reasonable, and Moses enacted that, while the daughters of Zelophehad were left free in the choice of husbands, they must marry only within their tribe, and within the limit of their fathers' family. The matter was finally settled by their marrying their cousins.

The faith of these young girls, in claiming their share of the land of Canaan, was very beautiful. In the teeth of grave disabilities they triumphed; but in the elevation and glory of that hour, there was danger lest they might forget the claims of others, and disturb the arrangements for their tribe. But this was also carefully adjusted, and individual claims were settled in harmony with the true interests of the whole community.

This is a great principle. In seeking the best for ourselves, we should look "not only upon our own things, but also upon the things of others." We are members of each other, and if we acquire any new share in God's heritage, we must look around to see that others do not fare worse, but better, because of our gains. It is only through the well-balanced action and working in due measure of every part that the body maketh increase unto the building up of itself in love (Eph. iv. 16).

SATURDAY, June 28. Deuteronomy i.

To the young new generation, Moses spoke the holy law of God, which they had never heard from the cliffs of Sinai; but which, with the most solemn sanction of the Law-giver's approaching decease, was now re-edited. The name of this book means *the second giving of the Law.*

In the first verse, the A.V. gives the Red Sea; more accurately the R.V. leaves the original word, Suph, untranslated, because it is evident that this second giving of the Law took place not far from that Mount of Pisgah up which Moses ascended to his death.

The recital of the past begins with the leaving of Sinai, when, after a year's sojourn, the great host, now properly ordered, resumed its desert march (6). One or two incidents are lightly alluded to, till the story reaches the sad disappointment of which Kadesh-barnea was the scene. Moses could never forget the joy that he felt when he came in sight of that spot, where the rolling hills of southern Canaan came in view, and it seemed as though his responsibilities were at an end. He must have thought, "Surely within these borders there is some sequestered nook where I may rest, and look back on an accomplished task!"

But what disillusionment was his! The first mistake was in spying out the land, the suggestion of which came from the people (22). The second was in laying so much importance on the discouraging report of the spies, instead of looking away to the Lord (32). The third was in dreaming that they could win by force of arms what was forfeited by their unbelief (44).

These things are full of warning for us. Let us also fear, lest any of us fall short of God's rest through the same example of unbelief.

F. B. M.

The Crowning of the King.*

(Rev. xix. 11-16.)

By Rev. Prebendary W. H. WEBB-PEPLOE.

TO offer the conclusions to be taken from God's Word with regard to the coming glory of Christ Jesus, our Redeemer, our Saviour, our King, and our Lord, is no light task—especially for those who have at all thought out the subject as brought before us from Genesis to Revelation. For them there are many points to consider of vital importance. It will be found, however, by the careful student, that there is one that takes the lead at every point, and is intended to be understood as a key to the whole revelation of God. It is meant that man should have a key. There is no doubt that God intended man to be his deputy and vice-gerent on earth, and that man should have dominion; but that dominion must be in submission to God, for God Himself was intended to be the one King, the one Ruler of all, as He must be hereafter.

For a time the devil may be the prince of this world. We know not the purposes why God has permitted an insolent intruder to hold sway for a time over a part of his creation; but clear it is that God has not given up or lost his right. He has simply permitted that there should be an interruption, very brief compared with eternity. Out of the distress there shall come better and brighter things for the preachers of God and for the glory of the Almighty.

One subject pervades the Book—the coming of the King, with the royal, the eternal beauty, glory, and majesty of that coming. As far as I have been able to count, the expression "king" is found no less than 2,484 times, "kings" are mentioned 320 times, "the kingdom" 350 times, and "kingdoms" fifty-seven times. We have, therefore, considerably over three thousand times the mention of king or kings, or the kingdom or kingdoms. The one subject which pervades the whole of Divine revelation, and is for a purpose brought before us in the only book which proves to be the revelation from the one high God, is Kingship.

MAN'S TRUE POSITION.

What may be the purpose why God should so bring before us the subject of the King? The answer is that while God appointed man to be his deputy on the earth, He intended that He Himself should be the King; and that if man was to know the high privilege of dominion, it must be as man in the true and proper sense of the term—man not as man would make himself under the dominion of the devil, but man as God intended that man should show himself to the creatures whom He would place under his charge.

When the Lord Jesus Christ was raised from the dead, He could only say (Matt. xxviii. 18), "All power (*exousia*) is given unto Me in heaven and on earth." What does *exousia* mean? It is the word always used for authority delegated from another—except in one place (Acts i. 7), where there has always been a certain degree of difficulty. There it would appear as if the word was given out of its own proper sense; yet, truly understood, I believe it is not so. God gave to man through the *exousia*, or delegated authority, the power by which he should rule over the earth; but instantly when man lost this through yielding to Satan, no dominion existed in him. Every single descendant of Adam is a slave, not a king—one who is under the power of another. Satan has stood forth as the prince (*archôn*) of this world. Three times did Jesus speak of him in this way, but no sooner has Jesus vanquished Satan than Satan ceases to be the *archôn*, the real ruler. In Rev. i. 5 it is the Lord Jesus Christ who is presented as "the Prince of the kings of the earth"—the *archôn* of the *basileus*, and Satan passes back into another position. In 2 Cor. iv. 4, Satan is "the god of this world," but a god is not necessarily one who has the power of *dunamis*, or *exousia*, or *archôn*; rather that to which the creature submits of his own free will, and sets up as his deity. Satan has become the god of this world by the will of man. There is but one God, and one Lord Jesus Christ, by whom are all things, and we by Him.

THE SIGNS OF THE TIMES.

There has been a false activity of the evil one during a certain period; but, blessed be God, the one yearning instinct of every soul here is to cry out, "When will the King come, and the kingdoms of this world be taken from Satan? When shall the kingdoms be visibly taken from false rulers, and be given to their only true Master?" The answer is, "Lift up your heads. Study the signs of the times. Look out and ye shall see that the redemption is drawing nigh." The man must be blind who cannot see that every sign the Lord Jesus gave as preceding his advent in kingship and glory has been, if not quite fulfilled, so fulfilled as to lead us to say, "The coming of the Lord draweth nigh."

It may be that there shall be activities of the powers of evil as never in the past; but all the time the head of the believer is lifted up, and he says, "My Lord is near." With our Lord's advent there comes the Kingdom of the whole world, which shall be the Kingdom of our Lord Jesus Christ. We wait for it, we look for it. Do we believe it is near? Then let us study a little more closely the glory that is to be revealed when the Lord Jesus Christ begins to reign in visible majesty.

Has there been no gain for God since the fatal day when Adam and Eve were persuaded that they should be as God? Carry your thoughts back to the day when Jesus bowed his head and said, "It is finished." Was there no terror that day in the courts of hell? It is of the King of Glory we are called now to think; and we may do it with joyful hearts when we think of what has been gained. We must go back to the moment when the King of Glory entered the courts of Heaven. How mounts He to Heaven? God yet, for He was God; but also Man, as substitute, as inclusive of the whole human race. In the victory He has gained, as He enters into the presence of the Father, what do you hear concerning Him? That the Lord God Almighty will give to Him gifts as the reward for tasting death for every man.

We are told there are many crowns upon his head. Let us watch, if we may reverently do so, the Father placing one after another on his head; but we must remember that He is the Son of Man as well as the Son of God. It is thus that we have to think of the Lord Jesus passing for our sakes up to the throne in Heaven, and saying to us, "To him that overcometh will I grant to sit with Me upon my throne."

CROWNED WITH MANY CROWNS.

There are four different kinds of crowns promised through the Holy Ghost for man, and one by one they exactly suit the case of Jesus, the perfect Man, who shall give them to us as his own brethren, if we can win them.

(1) *The crown of life* (Rev. ii. 10). Surely Jesus has won that crown. Surely He was faithful to his Father and to the trust committed to Him, to the point of death, and could say with joyful soul, "It is finished." The crown of life was due to Him. He had overcome, and had the right to it.

(2) *The crown of righteousness* (2 Tim. iv. 8) "which the Lord shall give me at that day; and not to me only, but unto all them also that love his appearing." Has not the Son of Man won that crown? You remember how not only did He give up life that we might have it, but abandoned his claim to righteousness. He was made sin for us—who knew no sin; and this has become his due because He has been made the righteousness of God for all men.

(3) *The crown of rejoicing* (1 Thess. ii. 19). What were the Apostle's joy and crown of rejoicing? The souls won from the world, from heathen darkness, and the helplessness of sin. They become the crown of rejoicing for him who wins them by the Holy Ghost. Has Jesus no right to the crown of rejoicing? Can He not look from the throne and speak of the wondrous winning of the souls of men which He has accomplished?

(4) *The crown of glory that fadeth not away* (1 Peter v. 4), for feeding the lambs of God, and tending the flock, and building up the believers in their holy faith. Has Jesus not won this by giving the Holy Ghost to instruct them, leading them by the green pastures and still waters, so that they have liberty and peace at every point? Is there no crown of glory for Him?

THE PERFECT MAN.

These are the crowns he wears as the Son of Man; but He is also the Son of God, and we think of the wearer of the crown that is connected with the Godhead. In the Epistle to the Hebrews and other similar passages we are told that, while He resigned the glory and "emptied" Himself, He never lost the reality of the Godhead.

In Hebrews (x. 12) we are told how, having accomplished his work, He is seated by the Father's side, and the Father and Son are rejoicing together. We watch the Godhead, as far as we may, in the person of the beloved Son. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath revealed Him." While "no man hath ascended up to Heaven, but He that came down from Heaven," the Son is even now in Heaven, and there He testifies to the majesty of the God who reigns, and who has never ceased to reign, notwithstanding the outlook of things upon the earth.

But as we regard the future instead of the past, we are asked to see here the complete revelation of the events yet to be enacted when the fulness of the time shall come. When that shall be we dare not say. All we know is that there was a fulness of the time for the first creation and a fulness of the time for the Perfect Man, and that there shall be a fulness of time when the things that are now being carried out shall be accomplished. And what shall then be seen, when the Body of Christ is complete? The Church, which is his Body, is being gradually filled up, living stone by living stone, all making a perfect temple for God. Then, in a moment, in the twinking of an eye, Jesus the Son of Man, and Christ the Son of God, shall rise from the throne of God, and shall descend. Oh, wondrous coming! What a moment, when, as we read here, "I saw Heaven opened; and behold a white horse; and He that sat upon Him was called Faithful and True."

"ALLELUIA."

It is the coming of the Bridegroom. This is the only passage in which the word "Alleluia" occurs in the New Testament. Four times in this chapter we have it. It is the King coming to take his Bride; and blessed and holy are they that are bidden and are ready to meet Him. In the glory of the perfected temple you, the people of Christ Jesus, are presented to Him in your own perfection; but it is all his. While there will be many crowns upon each of us that day, down before the Lamb they go: "Not unto us, O Lord, not unto us, but unto thy Name be the glory."

But He comes as the Rider upon the white horse. In Rev. vi. 2, we see Him introduced as the One "conquering and to conquer." Now He comes to display his conquest. Think of the wondrous names He bears—Faithful and True (11), the Word of God (13), King of kings and Lord of lords (16). Besides these there remaineth the Name which no man knoweth save He Himself (12). What does it mean? Something more than we can understand. He is One to be trusted, rejoiced in, bowed before; but He remains the unknowable One because of his essential Deity.

We may not lift the veil of the future; but there is coming a day when He shall reign for ever, and we shall reign for ever with Him. "Then"—when all his enemies have been subdued—"cometh the end, when He shall have delivered up the Kingdom"—including you and me—"to God even the Father; when He shall have put down all rule and all authority and power." "The end;" what is it? "That God may be all in all." You and I are delighted to think of the gentle, patient Holy Ghost who comes to work in our hearts; to think with joy of the gentle, loving Jesus the Saviour of Mankind; but we see behind these two Persons of the Deity, the great majestic Godhead which is to be all in all.

* Concluding address at Mildmay.

THE LATE

Mr. Henry Gammage,

OF BRIGHTON.

THE gay throng of pleasure-seekers on the Brighton front on March 5 were scarcely conscious how the heart of the people was being moved by the funeral of one of their townsmen. But had they turned northwards and entered the trams filled with people clad in mourning, or climbed to the higher cemetery and watched the thousands gathering there, they may well have exclaimed, "Surely a great man has fallen in Brighton." Though not great as the world counts, yet Henry Gammage was truly great in the sight of the Lord; an ordinary man in presence and speech, but with extraordinary power, through the anointing of the Holy Ghost, to win men and women to Christ, band them together as workers with Him, and bring them nearer to their living, loving Saviour.

The work left behind at the Connaught Institute is a lasting monument to his faithful service. The large hall where he ministered (holding 1,200 people) was built largely through his efforts, and hundreds speak of him to-day as their father in Christ Jesus. It was well said by one, "He made more men in Brighton think of God than any man who had lived among them for twenty years."

Mr. Gammage was a Brighton man, born in 1853. His father died when he was three years old, of scarlet fever, taken from his boy whom he tenderly nursed, the mother being at the time on a sick bed. The little Henry thus spared, with only pathetic memories of his father, was blessed with a Christian mother. She trained him for Christ, and with her he attended All Souls' Church during the ministry of Prebendary Snowden Smith, and later Canon Roxby, now of Cheltenham. But one outside the pale of the ministry had the honour of leading him to decision. During the Brighton Convention of 1875, Mr. Henry Varley was holding evangelistic meetings in Brighton. At one of the prayer meetings, a mother sent a request for prayers for her son's conversion. It was Henry Gammage's mother, and the desire of her heart was granted that night. At this time Mr. Gammage was engaged in business—a timid, studious youth; and to encourage other timid ones he would tell in after years of the struggles with himself to overcome this natural shyness. Too timid even to pray with his fellow teachers in the Sunday-school, he determined to conquer himself, and wrote out a prayer to read or repeat. But when the time came, he rose from his knees once more silent, and went home much cast down at his failure. At another time he accepted some bills to distribute for a young men's mission, and went out after dark to give them away, but so great was his timidity that he returned home, not having had the courage to offer one. Greatly distressed and ashamed, he was about to retire to bed, when a voice seemed to say to him, "If you allow yourself to be conquered this time, it may mar your usefulness for ever." With new impulse he started up again, went forth into the streets, and did not return until every bill had been offered and accepted. This moral victory gave courage and confidence for future service.

From that time he engaged in Christian work, had a class of boys in the Sunday-school, and helped at a mission held by Canon Aitken. At times he gave addresses in the Connaught Institute, started shortly before for soldiers and others, by Captain (now Colonel) Greves. His first audience there consisted of only twenty persons, but as he continued his ministry the numbers increased until the 500 chairs were filled every Sunday evening. In this service Mr. Gammage took great delight, and was most abundantly blessed. "Every Sunday," says one, "ten or twelve anxious inquirers remained behind, and every week souls were saved."

All this time the young evangelist still carried on his business as a linen-draper, giving only his spare time to other work; but in 1889, at the urgent request of many, he gave up business, at a great pecuniary sacrifice, and entered in his diary: "1889. Entered wholly into the Lord's work at the Connaught." His whole time and thought were now concentrated on this mission—days of thought, prayer, and quiet work, besides the public service. We are told that he never spoke without careful preparation and much prayer, that every convert was known and cared for, and every new scheme most perfectly arranged in long detail. "I care nothing what men say or think," he wrote to one, "so long as I am carrying out my Master's plan," and in this steadfast spirit his work was carried on. One great feature of Mr. Gammage's work was the expounding of Scriptures. A diligent Bible student, he was also a wide reader, and brought his knowledge to bear on his teaching. Lucid illustrations were drawn from nature and science, always to the point. He had travelled, too, in Palestine and in South Africa for his health, and many a fact noted by his observant eye was used with good effect in his preaching.

THE LATE MR. HENRY GAMMAGE.

As years went on, his power was felt more and more, and, after six years' ministry at the Connaught, it was found needful to erect a larger hall. Undertaken by the trustees, Mr. Gammage had yet a great part in this work. Through him £1,000 was raised towards the £3,000 needed, and he watched every detail of the building from the time the first stone was laid. When it was completed, there was a debt of some hundreds of pounds upon this building. The trustees were anxious to open at once, but he declined to speak there so long as there was a shilling owing. Weeks went by; nothing could move him from his principle to owe no man anything, and the hall remained closed until the money was given, and, free from debt, it could be wholly consecrated to the Lord.

This was in 1895. From that time the hall was well filled morning and evening, Mr. Gammage usually taking both services, assisted by a loyal band of workers, some of them once lads in his Sunday-school class at All Souls'. In every branch of the work his quiet, practical, spiritual influence was powerfully felt. The Temperance Band of 600 members, Band of Hope, Open-air Mission, and Sunday-school developed and expanded, as well as four other mission halls under his superintendence, each one a power for good in its own district. The extent and depth of his work can never be told. Henry Gammage was not a man to deal in numbers, nor would he talk of his success to others. Since his death letters have flowed in from all parts to his sorrowing widow and most valued helpmeet, telling of what her husband had been as a real and true helper, as well as spiritual father.

During these twelve years' ministry Mr. Gammage often failed in health, but with change and rest returned again to his post. For a year before his death, however, he was forbidden to preach, and could only attend as a worshipper with his beloved flock. But the work was in his hands to direct until the last, and in his heart up to his latest hour. His last sermon, preached in February, 1901, was a fitting close to his Christ-like ministry: "I am Alpha and Omega, the Beginning and the End, the First and the Last."

The funeral marked the affection and esteem in which he was held. Crowds thronged the hall and lined the streets to the cemetery. Rev. J. B. Figgis, who conducted the service, well described his "beloved brother" as "one who loved souls, but loved his Saviour more; a life given to God, wholly surrendered to Christ; and a spirit filled with the Holy Ghost." On the Sunday evening following, when Mr. Figgis spoke, an overflowing congregation of some 1,500 people crowded the hall. H. C.

Forthcoming Moral Crusade.

OUR readers will recall our report of last June of a Moral Crusade in Chatham, under the title of "The Shame of Chatham," which aroused the whole town, and resulted in the formation of a Vigilance Society, with the Bishop of Rochester as president. We are glad to learn that the society is now doing excellent work in the suppression of public vice, and the rescue of both men and women who have fallen. The Crusade received the public support, as our readers know, of the King, the Archbishop of Canterbury, and many leading men and women. Above all, it received the manifest blessing of God.

The National Vigilance Association, seeing that the time is fully ripe for a more extended effort, has resolved, with commendable promptitude and with the fullest assurance of the whole-hearted support of the Christian Church, to undertake a moral crusade throughout the United Kingdom. The Association has invited the minister who conducted the work in Chatham (Rev. James Marchant) to undertake this forthcoming crusade. We heartily endorse the views of Mr. W. A. Coote, the secretary, that there has not been for many years such an opportune moment as this for a national crusade for the promotion of public morals.

The recent action of the Westminster City Council, in interviewing the Home Secretary with a view to the suppression of the flagrant vice which parades our streets, and which it is very undesirable our visitors to the Coronation should see; the recent public utterances of several bishops of the Church of England; and the stirring references at the last Free Church Council at Bradford "to this crying need of the hour," of which Dr. Clifford wrote: "In the last few years, from all I hear, I am afraid it has grown rapidly, and if we do not bestir ourselves it will destroy us"—these are strong and unmistakable indications that this crusade is deeply needed. We commend Mr. Marchant in every city and town he may enter, to the prayers and loyal support of our readers in undertaking this heavy and serious duty.

Christian workers should read LIGHT FROM THE HOLY HILLS, by Rev. Kenneth Moody-Stuart. It is a most stimulating and practical repository of Gospel truth, presented in an interesting and attractive manner. (2s. 6d. *Morgan & Scott.*)

THE LATE

Mr. Robert C. Chapman.

A RECORD of Christian service, probably unique in the present generation, was closed last Thursday, when there came to Mr. Robert C. Chapman, of Barnstaple, the welcome summons into the presence of the King. He had lived through nearly one-half of his hundredth year. This servant of God was converted so long ago as his twenty-first year. At sixteen he had been exercised about his soul, but then happily realized that Christ was his wisdom, righteousness, sanctification, and redemption. From this time he gave himself to the study of the Word, and to preaching the glad tidings that now filled his heart. His ministry after some years was so much blessed that the large and commodious Bear Street Chapel was built, to which have since been added a large schoolroom and other convenient premises, and there are in fellowship some 200 God-fearing and well-instructed believers.

Mr. Chapman was an excellent linguist, and in addition to his knowledge of Hebrew, Greek, and Latin, he spoke well many of the European languages, including French, Spanish, Italian, German, and Swedish. Like John Wesley, he was always an early riser. Even in his later years he retired early, rose daily at four a.m., and before the majority of English Christians were astir, had spent four hours in communion with his heavenly Father. Of him it may truly be said, his delight was in the law of the Lord, and in his law did he meditate day and night.

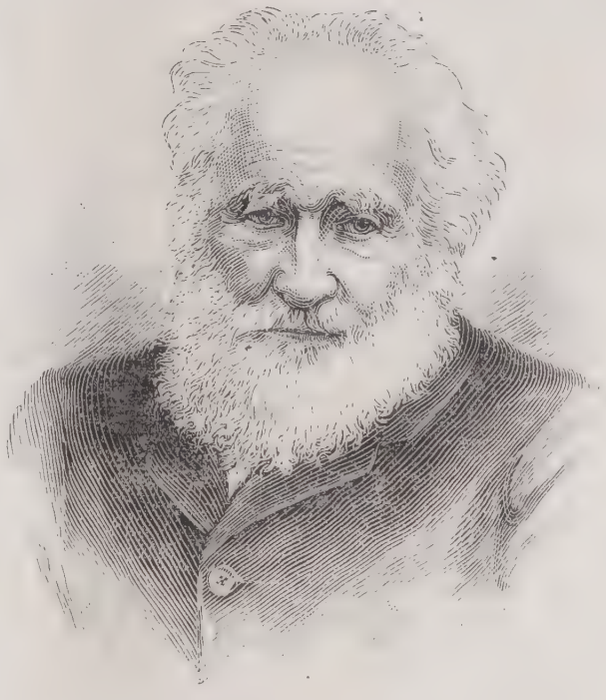
His library is unique, and comprises Bibles in the different languages already mentioned, with dictionaries, concordances, &c. During a great part of his life he carried, as his constant companion, a Bible in a leather case, and when asked if he had read some new book, he would quietly lay his hand on his favourite volume, remarking, "I have not finished this yet." His treasure was not an earthly one. Some years ago a young man returned from Johannesburg, bringing a large sum acquired in the gold mines, of which he was not a little proud. Mr. Chapman's remark to him, again placing his hand on the Book, was, "Scripture is the gold-mine!" One of his latest sayings was, "Millionaires are paupers."

In 1863, Mr. Chapman was joined in his service for Christ by his dear friend, Mr. W. Hake, a true yoke-fellow in the work of the Lord. They had two commodious houses, Nos. 6 and 9, New Buildings, making together houses of rest for Christian workers, and of resort for young Christians. Of the latter class of visitors he was wont to say, "We seek to cheer them on their way." In the two houses there are some twenty bedrooms, and these were often filled by tired labourers in the Gospel from every quarter of the globe, to whom the hearty welcome and generous ministry for body and spirit were of the highest value. This loving service has been going on for over half a century, and those who have enjoyed it for weeks or months are best able to tell what a season of refreshment and uplifting it proved.

A Christian lady, Miss Paget, much beloved and esteemed by all who knew her, was invaluable to the two brethren in many ways. She lived at New Buildings, and ended her course of lovely service to be for ever with the Lord in 1863, leaving her house, 9, New Buildings, to Mr. W. Hake, Mr. Chapman would have no earthly possession. See his Hymn 68*. Besides his evangelistic labours throughout Devonshire, in London, as well as in many other parts of England, Scotland and Ireland, Mr. Chapman was busy with his pen, and has left in "Hymns and Meditations" 165 pieces which are models of Christian doctrine and elegant poetry. The meditations are on the first and second chapters of the "Song of Songs," and are among the most precious of his writings, being the only prose compositions which he himself put forth. The pity is that he did not finish the whole Book of Canticles.

Probably the most highly prized of his writings is "Choice Sayings,†" which has been already translated into French, German, and one of the Indian languages. This book was compiled by a member of the Bear Street congregation, now with the Lord, who took down from his sermons these words of wisdom, which are indeed choice sayings, as all will agree who have perused them.

During his itinerating service, Mr. Chapman



MR. ROBERT C. CHAPMAN.

From Photograph by F. D. Percival, 5, High Street, Ilfracombe.

was blest in the conversion, at High Bickington, of a shoemaker named Henry Payne, who went out as a missionary to Barcelona, and has been there over thirty years, founding large schools, and bearing a Gospel testimony which has been fruitful in blessing in that large and important town. Mr. Chapman for many years took a deep and practical interest in Spain. When on a visit to Vigo, many years ago, he went to the top of a neighbouring mountain, on which are the ruins of a Moorish castle, and from which a fine view of the busy town and its port can be obtained. The people were at that time plunged in the superstition and darkness of Romanism; and being much cast down in his meditation over this state of affairs, he offered up fervent prayer that the Lord would send a bright light to Vigo. It was found afterwards that about that very time Manuel Matamoros was born, who by printing in secret an edition of the New Testament was instrumental in sending the Light into many of the dark corners of Spain.

Mr. Chapman was much beloved by the people of Barnstaple. A friend once asked him if he ever went to the large covered market. He said, "Not often, for if I did I should with difficulty get out, by reason of the numbers of the farmers who would come to shake hands." He was of medium height, but stoutly built, with a very sweet expression of countenance, his hair being of a silvery white. Of him it may truly be said, "The hoary head is a crown of glory, when it is found in the way of righteousness."

His greatest charm was the grace of love. His greeting to those assembled for the morning meal at seven o'clock was, "Beloved Brother G., beloved Sister B., beloved Brother P., &c.," with a shake of the hand to each; and if conversation at the breakfast-table turned aside to worldly matters, he very soon brought it back to the living Father and the heavenly Home. There are four servants in the house, all converted; they are models of tidiness, order, and cleanliness, as are all the arrangements of the holy and happy family.

The joint ministry at New Buildings continued till 1890, when Mr. Hake departed to be with Christ. From a booklet written by his daughter, one of the very excellent of the earth, we make a short extract: "During very many years a humble dwelling in a small street of Barnstaple has been the loved resort of children of God from all parts, and very full and unfailing has been the testimony borne to the spiritual refreshment as well as the gracious hospitality experienced under that roof. The two 'patriarchs' as they were familiarly called, charmed all who visited them, by the apostolic simplicity of their manner, and the warmth of their loving and well-blended instruction."

As the survivor of the two, Mr. Chapman thus described the closing day of their long service together, and the peaceful departure of his friend and companion, William Hake, at the ripe age of ninety-five, and after eighty years of life in Christ:—

"On Tuesday morning, November 4, my beloved fellow-labourer, Brother Hake, joined us at our early breakfast hour, 7 o'clock. At our tea table at 6 o'clock we had a goodly company of young disciples of Christ, to whom Brother Hake spoke joyfully on the words, 'Peace I leave with you, my peace I give unto you.' The meeting afterwards began with the hymn, 'We go with the redeemed to taste of joy supreme that never dies.' All who sang, and some outside the room, felt the singing was heavenly, the deep bass of the dear aged one perfecting the harmony. After prayer the First Psalm was read. Brother Hake took occasion to draw contrasts with the walking, standing, and sitting of the first verse of the Psalm. 'Enoch walked with God; Elijah stood before the Lord; David sat before the Lord.' After he had then for about an hour been the brightness of the assembly, his speech failed, but with support he walked to his bedroom. A dear young brother (Idenden), in faithful love, sat up with him. I joined them about four o'clock in the morning. Brother Hake grasped my hand and held it until he could hold it no longer, and breathed out his spirit to the Lord at 7.10. His beloved daughter, Mary, is sustained of God. Surely our God is the Father of mercies, and the God of all comfort. He is wonderful in council and excellent in working."

One of the farmers near Barnstaple, Mr.

* Hymns and Meditations. (*Pickering & Inglis, Glasgow.*)
† Choice Sayings. (9d. upwards. *Morgan & Scott.*)

Saunders, who was converted through the preaching of Mr. Hake, gave up his farm, and became afterwards one of the principal preachers at Bear Street Chapel, where his ministry is still highly appreciated.

Baptism in the river is administered to those who believe, and the Lord's Supper is celebrated every Lord's Day evening, not in the morning. At this feast of love Brother Chapman was never absent, except when hindered by infirmity. There has been a Bible-class on Thursday evening in No. 9 New Buildings in the dining room for the last fifty years, to which fifty can come. This used to be taken by Mr. Chapman, but for some years Mr. Saunders has carried it on.

For a number of years, on account of growing weakness, a devoted servant of Christ, Mr. Edward Pearce, slept in a room adjoining Mr. Chapman's, and also attended to all the business of the house, conducted the necessary correspondence, and saw the many visitors who were continually coming and going.

The funeral, which took place on Tuesday afternoon, was the occasion of a great gathering of friends from near and far, who desired to testify to their deep sense of loss. We hope to publish further memorials in our next issue.

The Morals of our Soldiers.

By ELLICE HOPKINS.

THE approaching return of the troops from South Africa calls for strenuous effort on the part of all who value the unexampled display of heroism, of brave endurance, and of chivalrous regard for defenceless women and children which has marked their conduct throughout the campaign, and which will do much to facilitate the future amalgamation of the two races in South Africa.

During the war, 85,000 leaflets of warning have been distributed by the White Cross League in South Africa, and "Blanco Books" have been issued to all home and many foreign stations, and also placed on board every ship in commission. These have done very much to bring home to our soldiers and sailors—many of them morally ignorant and thoughtless—their duty to God, and to the women and girls placed in their power to guard, not to betray.

But now that they are coming back to the temptations of barrack life, what are we going to do to help them, in return for their having so nobly fulfilled their duty, and to strengthen their moral fibre, without which we cannot hope to rule one-fourth of the human race?

The first necessity of the soldier is the improvement of barrack-life. A few White Cross men in each barrack, backed up by the power of the White Cross League—headed by our venerable Archbishop, and their beloved Commander-in-Chief, Earl Roberts—himself the very embodiment of a White Cross Knight—will do much to raise the moral tone, and put down the foul talk and obscene stories which have led many a true man to sell out in disgust, even though devoted to his profession.

The White Cross League earnestly desires, therefore, to utilize this opportunity, if possible, to perpetuate the lessons learnt in active service, to issue White Cross literature to all transports carrying troops from the front, and to the headquarters of every corps, as well as to add to their largely increasing roll of members.

I would especially ask the loving friends who, through the medium of The Christian, have given me such generous sympathy and help through many long years of work and suffering, to respond once more to my appeal, to show their love for our soldiers by helping them in a higher warfare with their strongest temptations and difficulties.

Communications may be addressed to Lieut.-Colonel Bourne, Secretary to the White Cross League, 7, Dean's Yard, Westminster Abbey.

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Ministering to the Saints.

IN her manifold labours of love for the restoration and refreshment of tired workers in the Master's vineyard, Miss Mason continues to meet with much encouragement in her direction of the Houses of Rest at 10, Finchley Road, St. John's Wood, N.W., and at Eastbourne.

At the thirty-sixth anniversary of the work, held the week before last at the Parish Room, adjoining the Finchley Road Institution, Colonel Oldham, in presenting the annual report, sounded a note of praise for the blessings of the year. No fewer than 866 workers were received. It is satisfactory to notice that it is not only the creature comforts that are appreciated—although we by no means consider that these are either to be neglected or despised. All work that is to have the Master's "well done" must be "done well" in every department; but almost every letter alludes to the spiritual blessings received through the Scriptural teaching and holy influence pervading the Homes, to the sweet intercourse enjoyed by the visitors one with another as being most helpful. The meetings held in the Pillar Room in the London House, and the daily prayer-meetings at Eastbourne, proved seasons of refreshing, and brought many of God's children together to their mutual benefit.

A letter of appreciation, typical of many that have been received regarding the Finchley Road House, reads:—

I shall ever cherish the warmest regards for you all, and while spared in this world will look back with pleasure and gratitude to my sojourn in your home as one of the happiest incidents of my life. What a privilege it is to many to find rest in your home, where the comforts of life are so liberally bestowed to recruit the wearied bodies; and also their faith quickened and strengthened by an atmosphere of love pervading your whole establishment, where the name of our Heavenly Father is held in reverence and the name of our blessed Lord honoured and obeyed. I most sincerely thank you also for your expositions of Scripture which I enjoyed exceedingly, and for your prayers.

Of the Eastbourne House, a sample letter runs:—"I am writing to thank you so much for the time I and my friend have spent at Eastbourne. It was, indeed, a time of rest and refreshment, both of body and spirit, and of meeting with others of God's children; we did, indeed, have sweet fellowship one with the other. For the help and blessing received I would give praise and glory to God. I pray that others who go to your Houses of Rest may get as much blessing as I feel I have got."

FOR AGED WORKERS.

The Aged Workers' Home affords a life-long retreat to Christian women whose lives have been spent in some definite Christian work, either as missionaries to the heathen abroad, or as workers in some of the numerous Home Mission fields. There are twelve inmates, each occupying her own separate room, which is comfortably furnished and for which she has no rent to pay; coals and all renewals of furniture and household necessaries are also supplied free of cost to herself.

Miss Mason added words of gratitude to the friends who have stood by her so long, and, after a feeling reference to the loss sustained by the death of Miss Hawkes, who superintended the Eastbourne House so well, expressed satisfaction that Miss Emily Hawkes has taken up her departed sister's work. Referring to outstanding features of the recent May meetings as calls for (1) more workers, (2) greater efficiency, Miss Mason emphasized, in this connection, the value of the Houses in "renewing and edifying," in giving time for meditation upon the things of God.

EDIFICATION, LOVE AND WITNESSING.

A number of helpful addresses were delivered during the afternoon. Rev. W. H. Griffith-Thomas spoke on "Edification," building up in love to God and his people. The speaker dealt lucidly with 1 Cor. xiv. and Acts xx. 32, first bringing out the duty of witnessing for God, and then the association of edification with the Bible. "Those sermons are the most instructive, those lives the most blessed, which are saturated with Scriptural teaching. Sermons on the Word of God never grow stale; the King owns his sign manual."

Speaking from the chair, Rev. F. S. Webster said that love is the greatest power for bringing out the best that is within us, and the loving sympathy and gentle discipline manifested at Miss Mason's institutions tend greatly to spiritual development.

The value of the institutions in their social aspect was urged by Pastor Fuller Gooch. Rev. A. W. Evans concluded with words of hearty encouragement, in which he dwelt on the value of a margin of rest as a relief from the high pressure and bustle of life and work.

Midnight Meeting Movement.

WITH a fixity of aim and an activity which time does not impair, the Midnight Meeting Movement is an organization which contributes its share of active effort in the advancement of a higher and more healthful national life. The comprehensive work of the society was set forth at the annual meeting in Exeter Hall on Tuesday of last week. In presenting a summary of the year's operations, Mr. T. Nixon pointed out that while the movement is so closely associated with London, its efforts in the provinces are being considerably extended, and the possibilities of its usefulness are only limited by the small funds at the disposal of the committee. Following the meetings, numbers of cases have been dealt with; some of the young women have entered refuges, and others have been helped in various ways to retrieve their position.

PREVENTION AND CURE.

The preventive meetings have been particularly fruitful, being chiefly attended by factory and laundry girls. While visiting the streets, the missionaries have frequent opportunities for speaking a word and aiding those who are the special care of the Society. The West End of London is a source of much anxiety to the committee, as they experience great difficulty in hiring halls to hold the meetings in the neighbourhood of Piccadilly and Regent Street. Happily, Rev. F. S. Webster has generously co-operated with the committee by arranging gatherings at All Souls', Langham Place; and meetings have also been held at Orange Street Chapel, Leicester Square.

A warm tribute to the work of the Society was paid by Archdeacon Sinclair, who presided in the absence of the Bishop of London. He considered that in the midst of joyous celebrations of peace, it was fitting that our thoughts should be turned once more to one of the evils which, if unchecked, will sap the strength of the nation. His hearty sympathy was with those who, inspired by the Spirit of Christ, are endeavouring to seek the lost from the streets of London.

PERILS OF THE POOR.

The upper classes, the speaker continued, do not realize the terrible peril by which many in lower walks of life are surrounded, as a result of the scandalous overcrowding which exists. From early childhood the streets have been their playground, and they have become familiar with the evil sights and sounds, with the result that the step to vice is easily taken. There is also a large number of country girls who seek employment in the metropolis, and failing to secure work find their way to common lodging-houses, and fall into the hands of vicious people. Other conditions which call for the existence of such a Society were deplored by the Chairman, who pointed out that the victims of the war in South Africa and the disaster at Martinique in point of numbers are not to be compared with the multitude of women who are leading a wretched life on London's streets.

Stirring words of encouragement were spoken by Prebendary Webb-Peploe to the workers, urging them to be determined and win, and not rest until the blessed end of deliverance is attained. The Society came in at the last stage, when everything else had failed. It is well to do everything in preserving young women from the perils of a great city, but after all there is a mighty residuum of those who have fallen to whom attention must be given. An earnest address was also given by Rev. E. G. Gange, emphasizing the need for personal effort and individual appeal.

Protestant Women.

In many respects this year's annual gatherings of the Women's Protestant Union, held at Exeter Hall, will rank among the most successful and fruitful of the society's anniversaries. The Conference lasted three days, and many subjects of vital importance to Protestants were considered. The aims and methods of the Union, the difficulties and results of its work, were frankly set forth; the addresses being of an informing nature. Bible-readings were also given.

The society aims at uniting women of every class and denomination in maintaining and defending Protestant Christianity; it has enrolled more than 15,000 members, who endeavour by individual and combined prayer and effort to resist the encroachments of Romanism and Ritualism, which are undermining the spiritual, moral, and social liberties of our nation.

AGGRESSIVE EFFORTS.

Each evening a public meeting was held, being very largely attended. At the first of these gatherings, Sir George Williams presiding, Mrs. W. R. Arbuthnot gave a *résumé* of the year's activities. She remarked that from the beginning the Union had had to deal with the question of Romanizing in schools, knowing that the practice of Confession is inculcated in certain schools. In view of this there has been, during the past year, the gathering together of a children's committee from all the Protestant societies, and a list of schools where the charges were moderate and education good, and were free from Romanizing influence. The president deplored the freedom with which Protestants sent their children to Roman Catholic convent schools, which, in most cases, is owing to their being so cheap. The Union has also a list of convalescent homes, which they could recommend as free from proselytizing influences.

The speaker also referred to a special aid fund, one object of which is to help girls who had escaped from convents, giving some instances where such assistance had been warmly appreciated. Concerning the rapid growth of the Union, Mrs. Arbuthnot announced that in the five months of the present year, 621 members and associates have joined, while the local secretaries number 218, some of whom are in Australia and one in the West Indies.

AT HOME AND ABROAD.

Rev. F. S. Webster spoke on the recent Round Table Conference and its bearing on the question of Confession and Absolution, declaring the whole truth of the matter had been gloriously brought forward. An inspiring and instructive address by the Countess Schimmelmann followed, dealing with the difficulties and results of evangelistic work by women on the Continent.

Mr. W. Johnston, M.P., expressed his pleasure at finding that in the Coronation service the King will utter the words: "I, Edward VII., will maintain the Protestant Reformed Religion, as established by law." The more closely we are associated with Christianity, the more earnestly must we contend for "the faith once delivered to the saints." The heart of England is sound on the question. Protestantism must be the essence of politics. Mr. Johnston urged the necessity of being a Protestant first, and a politician afterwards, and mentioned that the Prince and Princess of Wales are sound Protestants, and are bringing up their children in that way.

In the absence of Colonel Sandys in the evening, Dr. Barnardo presided, speaking in hearty commendation of the Society's work. He urged that the Union has a definite mission, and was convinced that the influence of woman is growing politically, socially, and religiously. "England is, and still will be, the scene of a great combat; and we look to you, mothers, wives, sisters, daughters, to bear your part boldly and bravely in repelling the common enemy. I am sure that banding yourselves together in this Union will greatly increase your effectiveness.

"Manning said, and for once he spoke truly: 'Protestantism conquered in England is extinguished in the world.' That is why the conflict in this little island of the sea is so keen. The converse of Cardinal Manning's utterance is true. If Protestantism conquers here it will be the victor everywhere.

"In Ritualism the Protestant has an enemy as bitter as Rome itself. So much is the name *Protestant* hated, that it is confidently asserted (doubtless the wish is father to the thought) that the Church of England never was Protestant, that

THE REFORMATION WAS A DEFORMATION,

and the Ritualists alone are the Church's true and faithful sons. It matters not what history testifies.

"Any schoolboy could refute the pestilent nonsense if he studied our Protestant Articles and Rubrics, or surveyed the 'Book of Homilies,' a book to which every clergyman has subscribed, and which from beginning to end fiercely denounces every principle and nearly every practice of the Ritualistic sect.

"So your Union is set for the defence of the root-truths of the Protestant religion. You are engaged in no skirmish, no mere affair of outposts. You are resisting a frontal attack in force, and with flanking movements as well. Rome ever fights against our dearly-won Bible, our priceless boon of free worship, of direct access to the Saviour, of liberty and independence to follow the Master without the intervention of the priest.

"There is no third course between our Bible, Protestantism, and unconditional surrender to the Apostate Church. That is why it is of such unspeakable importance now to stand firm against priestly encroachments, and on the firm foundation of Bible truths and teachings.

"If Ritualism sweeps the Church of England into its net of forms and ceremonies, it means infinitely more than ecclesiastical millinery, incense, prostrations, and processions. It means the abandonment of nearly all that has made England great. It means the supremacy of the priest, the confessional, the enslavement of the intellect, the arrest of progress, a subjugated Press, and, in the end, the victory of all retrogressive influences.

"You women have a tremendous stake in the great controversy. I would like, as my single message to you to-night, to impress upon you that everything you hold dear is in danger if Protestantism fails or falters at this crisis."

A DESTROYER OF HOME LIFE.

The Confessional in the Church of England was the subject of a stirring address by Rev. Theodore A. Howard, Liverpool. He cited numerous cases in which this Romish practice has brought dissolution of homes and family circles. One case in his own parish was that of a boy who lay at the point of death. A curate, on visiting the sick lad the day before he died, donned his gown, lighted two candles, and demanded confession before he would administer the sacrament of the Lord's Supper. Happily the boy had been trained in a true Protestant home, and replied that he had confessed his sins to the Lord Jesus and should not confess to man. After considerable bullying, the priest grew impatient, blew out the candles, took off his vestments, and went out in a rage.

Mrs. K. Wheatley Bennett followed with an interesting review of the influence of woman for and against Protestantism since the famous Edict of Nantes in 1598, and the murder of 10,000 Huguenots in Paris, down to the present day. It was gratifying to think that there are now thousands of women giving their time, talents, and means to this great cause. Some idea of the strength of Rome in South America was given by Mr. J. L. Jarrett, who spoke on "Women in Peru under Romanism." But the situation is not without hope, for the speaker was able to state that while 1,092 women signed a protest against a Protestant school, many of the mothers brought their children. A few words of encouragement were given to the workers by Mr. John Kensit. While acknowledging that there is much to dishearten, he felt that there is also much to encourage, and believed that the church and nation will yet be saved from the perils of Rome.

The Indigent Blind.

In the annals of Christian philanthropy there is no more fascinating story than that which tells of the efforts put forth for ameliorating the condition of the blind, and particularly of the blind poor.

That efficient and far-reaching organization, the Indigent Blind Visiting Society, has, since its inception some sixty-seven years since, wrought a great improvement in the spiritual and physical condition of those afflicted with both blindness and extreme poverty. At the annual meeting held, on the invitation of Mr. and Mrs. John Tennant, at 19, The Boltons, S.W., striking testimony was borne to the blessing which continues to attend its ministry.

BLIND MISSIONARIES TO THE BLIND.

All the visitors employed are blind, experience having shown that when the right men are selected the blind make better visitors to their fellow-sufferers than those who see; and there is also this advantage—that the money subscribed for the blind is expended on them and not on sighted persons. A very useful branch of the work is to assist the blind to start in life; and, by grants or loans, to obtain the materials for their trade in larger quantities, and therefore at a cheaper rate than they could obtain them without such assistance; and to help them in times of sickness and temporary trouble. The classes of the society are held at a number of metropolitan centres; the class registers show an average attendance of 536.

The Annual Mission to the Blind was conducted by the workers of the Society under the superintendence of Mr. Mead. Meetings were held at eleven different centres, blind and guides to the number of 3,315 attended, and evangelistic addresses were given. Each meeting commenced with a tea and concluded with each blind person receiving an order for 2cwt. of best coals and a pair of warm cuffs, each guide also receiving a book. The old and sick people who could not leave their homes had a supply of coal sent to them, and the hundreds of blind people in the workhouses also received a gift.

THE LIGHT OF LIGHT.

Rev. Canon Fleming, who presided, pointed out that the guiding rule of the Society is so to educate and help the poor that they may be able to help themselves, and so well do the blind execute their work that it is difficult to realise that it represents the labours of the sightless. Most important of all, the Society's visitors carry the Holy Scriptures with them, so that the blind have "the light which is better than the light of the sun." At this time of national rejoicing, when so many are looking forward to what they shall *see* in connection with the Coronation, it is especially fitting that we should consider those who are without sight.

Rev. G. McLuckie, referred warmly to the general readiness of the blind to hear the Gospel story, as evinced in evangelistic services arranged for their benefit.

CHEERFULNESS UNDER AFFLICTION.

Mr. John Tennant, who followed, said that, apart from the teaching that is given, it is a blessing to the blind to bring them together, socially, out of the solitariness. Illustrating the cheerfulness with which the affliction is borne, Mr. Tennant told of "a poor blind woman, sixty years of age, from whose saintly lips there never comes a word of lament," and of an old man who, on being told that he looked very happy, replied, "Well, sir, I'm blind and my wife is paralyzed, but I've found the secret of joy."

After encouraging works from Rev. J. A. Faithfull, in which he congratulated the Society upon the economy with which its operations are carried out, Dr. A. W. Ranger earnestly advocated the cause of blind women and girls, and dwelt on the need to supply them with work.

The last speaker was Miss Douglas-Hamilton, who exhibited an excellent sample of needlework executed by an old lady seventy-three years of age, who, expressing the general need, said, "What we want is work."

Other Lands.

Notes from Calcutta.

THE WORLD'S C.E. CONVENTION, CALCUTTA.

SOME of the happiest recollections of our Indian trip relate to our frequent meetings with Rev. F. S. Hatch, M.A., the general secretary of the United Society of Christian Endeavour for India, Burma, and Ceylon. He seems specially created for this kind of work. Despondency flees where his face appears. Everyone, on seeing or hearing him, perceives that he is the possessor of a happy religion, and an ambition to infuse the energy of his own enthusiasm into the lives of others. He has a genial way of talking to and impressing the young, which does not miss its mark upon an older audience. Epigrammatically he describes the relationship of the C.E. to the S.S.U. "The S.S. Union stands for intellectual piety; the C.E. Society stands for active piety. All knowledge without loving service for others is nothing, and activity without knowledge is only beating the air. Know these things and do them."

Mr. Hatch wishes Christian readers to know that the invitation to the World's Union of C.E. to hold the World's Convention of 1904 or 1905 in Calcutta was entirely an act of faith. "We believe," he says, "that visitors will arrive from Europe, America, Australia, Africa, China, Japan and the islands of the sea. We do not know of one person who is sure to come from these lands, but we believe thousands will want to come and that hundreds will do so.

"We believe those who will come will be greatly enriched intellectually and spiritually. They will meet many missionaries without whom there would not be one Christian Endeavourer in all India. They will enter into fellowship with a host of Indian Endeavourers, as earnest and self-sacrificing as themselves. Their information will be enlarged, their judgment clarified, their sympathy quickened, their faith deepened, their hopes exalted, their love purified and intensified. These, and uncounted blessings besides, will reward the Endeavourers who come to the Calcutta Convention.

"Such a Convention will wonderfully bless India and all the East. As an object-lesson it would be impressive even to those who have no sympathy with the spiritual purpose of the C.E. movement; in a multitude of ways a Christlike traveller scatters blessing.

"Because our faith is strong, we ask you to begin now to pray for the world's C.E. Convention at Calcutta. Pray that He who promised to fill the evangelized world with the fragrance of Mary's anointing will penetrate all the world with the light reflected from this great assembly of the saints from every land."

We do not know which is the favourite motto of Mr. Hatch; but we should not be surprised if it were: "Open thy mouth wide, and I will fill it."

A VISIT TO SERAMPORE.

Serampore, only thirteen miles from Calcutta, is attractive for its missionary interest, as well as its pleasant situation on the river Hooghly, facing Barrackpur on the opposite shore, with the Viceroy's residence, to which in the winter season Lord Curzon retires for Sundays.

It is natural that a spot so rich in associations and so easy of access should be overrun with visitors and mere sightseers, not always to the advantage of busy missionaries who have a daily programme to fulfil.

We went, accompanied by a friend whose intimate knowledge of details connected with Serampore's mission history gave us a delightful peep into the past. It was here in the old Danish church that General Havelock was baptized, and it was there in the old, abandoned little Hindu temple where Henry Martyn loved to meditate. After visiting the graveyard and reading the simple epitaphs of the heroic pioneers of the Baptist Mission—Carey, Marshman, and Ward, and as we entered the library of the college building, we found that the night was overtaking us fast. In the shadows that darkened around venerated objects, relics of the past, and the works of the departed ones, we were reminded of words spoken more than a century ago by a grey-headed minister to an enthusiastic young preacher, who in a meeting in England pleaded the cause of mission work in Eastern lands: "Young man, sit down. When God pleases to convert the heathen, He will do it without your help or mine."

This sharp rebuke has passed into history with William Carey, who, nothing daunted, kept on expecting and attempting great things for God until he carried them through.

It was a king of Denmark who sent the first Protestant missionaries to Tranquebar in South India, 1706, and it was under Danish rule and protection that the first English missionaries were enabled to settle down in India, to establish schools, churches, and a printing-press from whence proceeded forty translations of the Scriptures.

The self-taught shoemaker, through his wise economy of time and unabated zeal and perseverance accomplished labours almost incredible, rendering invaluable services as teacher of Bengali and of Sanskrit. In addition to his translation work, he prepared grammars and dictionaries in several Oriental languages. He was also instrumental in suppressing two of the most revolting Hindu customs—drowning of young children in the Ganges for sacrifice, and the sutee, or widow-burning.

It seemed, indeed, a privilege to proclaim the blessed Gospel in the church at Calcutta which bears his name, and is fragrant with holy memories of its founder, and my husband felt it as such when, complying with an invitation of the present pastor, Mr. Hook, he preached there one Sunday evening.

Owing to Calcutta being now the centre of mission and educational work, Serampore has lost its original pre-eminence. The College, established in 1818 for the instruction of Asiatic Christian and other youth in Eastern literature and European science, and which included the study of Sanskrit and Arabic, was very useful, and for many years largely attended. In 1879 the College department was given up; but a Training Institution for Christian mission agents is still carried on in the building, under the principalship of Rev. E. S. Summers.

W. M.

Opportunities in Basutoland.

IN acknowledging receipt of £200 contributed by friends in England to the Basutoland Mission, Rev. R. H. Dyke writes to Mrs. Sutherland Taylor:—"I do not think our church has ever felt so united and strong. Notwithstanding all its difficulties, and the efforts of the Ethiopians, Roman Catholics, and Ritualists to reap in our field of labour where we have sowed, and the efforts of others to spread discord, there has been a wonderful advance all along the line. The only truly sad part of it is that while there are urgent requests from many parts for new outstations (I think there must have been at least thirty), in many of them the missionaries told us they had been *forced* to commence at their own charges and risks, but the Sustentation Fund had to turn a deaf ear to all requests, and not one out-station was added to the list. We hope and trust that the Lord will send us funds, and that at our next meeting we may be able to grant at least twenty new out-stations."

At present two teachers are needed at the Training Institution, one as head-master and another as a junior teacher. The former must have experience ranging over some years, and should be married. It would also be well if he were an ordained minister, who has gone through a teacher's course. The junior teacher must be a Christian of decided missionary zeal, to have charge of classes under the senior missionary. Information will be gladly given by Mrs. Sutherland Taylor, 25, Brownswood Road, Clissold Park, N.

Among the Boers in India.

NOW that the Boer prisoners are returning to their farms, many will do so with grateful remembrance of those who sought to minister to their spiritual needs. Writing of the efforts which were made in the camp at Wellington, South India, Rev. R. J. Ward says:—

I visited the camp a few days ago in the company of Mr. Mallis, of the C.I.G.M., who is in charge of the Union Church at Coonoor. As we passed the sentry Mr. Mallis' bag attracted the attention of that functionary, who wanted to know what the bag contained, but he was satisfied when informed that the contents consisted of good Gospel literature, including Bibles and Sankey's hymn-books which I found were eagerly bought up by the prisoners.

We passed through the tents of the British soldiers on guard, a detachment of the Lincolnshire Regiment. Going along the Boer lines we noticed that several of the men were busy at work—one making brooches out of old bones, another carving an ornamental walking-stick, and so on. Mr. Mallis conducts a weekly service in the camp, the place of meeting being a hollow spot, which forms a convenient amphitheatre. Here, about 200 of the prisoners gathered for the service. I was particularly struck with the elderly appearance of many of them. They all had a rustic air, and a number of them reminded me so much of Yorkshire farmers or Scottish shepherds. Mrs. Mallis sang several solos, and some familiar hymns (such as "There is a fountain") were joined in by the majority. Mr. Mallis asked all who understood English to show it, and the greater number held up their hands. I had the privilege of speaking to them, taking for my subject the words of the Lord Jesus about the hen gathering her chickens under her wings. A more attentive and devout congregation I never addressed, and several were moved to tears as they listened.

At the close, Mr. Liebenberg (Boer pastor) prayed in Dutch, finishing off with a few sentences in very good English, asking God's blessing on the visitors and on the words spoken. Then the whole company rose and sang, with uncovered heads and very reverent air, a Dutch evening hymn.

The Boer pastor, Mr. Liebenberg, acts as chaplain among them. Before the war he had a church of 800 members in a place about eighty miles from Pretoria. His people were engaged in erecting a new building to hold over 1,000 people. I have had some very blessed fellowship with this brother. He was not an actual combatant, but went, as he told me, to the war because his people went, and he felt that the shepherd must follow the flock. He is personally acquainted with Mr. Dudley Kidd and Rev. Andrew Murray, of both of whom he speaks in loving terms, as being helpful to him in his Christian life. Some years ago he visited England and attended the Keswick Convention. He has a wife and children in South Africa, and that is the case with most of the prisoners here. They are all longing to get back to their loved ones.

One old man came up to me and said, "Mr. Ward, when are they going to send us home?" I never so realized before the position of the Jewish exiles in Babylon. But these exiles do sing the Lord's song in a strange land. Some of them go off into the woods for prayer every day, and Mr. Liebenberg told me of one man who said to him, "We are sighing for our return home, but the Lord is so precious to us here that if our home-going meant the loss of his fellowship, we had rather remain where we are."

Young Emigrants.—Mrs. Birt (Liverpool) sailed on June 5 with a party of eighty boys and girls for Canada. Bright, healthy-looking youngsters they were, and carefully and tastefully clad, they made a picturesque group on board s.s. *Dominion*. No tears were shed, all being hopeful, happy, and looking forward to a brighter life in the new world than has been their experience in this. Mrs. Birt expects to return in about two months. She hears from the Canadian Home that situations and homes are awaiting a large number of the children.

A Re-Start in North China.

WRITING from Tientsin, Dr. Arthur D. Peill (L.M.S.), gives interesting details of the present situation and distinctly encouraging outlook of missions in North China. After describing his outward journey, Dr. Peill says:—

"We were heartily welcomed by our fellow missionaries in Tientsin. After a few days came a meeting of the district committee, to discuss various important matters that could not wait over till the annual meetings in spring. Things are changed since the last district committee meeting, and in many instances work has to be begun again—houses, hospitals, chapels, schools, out-station chapels by the dozen awaiting re-erection.

"The meetings over, Mr. Murray and I set out on a tour to our district, T'sang Chou, Yen Shan, Ching Yun, and parts of a few more counties. Our hosts were most friendly and cordial, and seemed really glad to get us back. They hate the Boxer movement, realizing what folly it was, and how much trouble it has brought in its train. Our indemnity has been largely raised by fines levied on the Boxers in the neighbourhood; the people who did not follow the Boxers, though doing nothing to stop them, in most cases only being mulcted so far as we can gather, for small amounts.

A CHEERING OUTLOOK.

It was a rather pathetic business looking over our poor old ruins, and remembering the many happy associations therewith. Many of the walls are still standing, though some are cracked and need to be pulled down. The roofs, floors, &c., are entirely gone. We had an even narrower escape last year than we thought. The magistrate, Mr. Lin, and General Mei, were both full of it, and expressed great surprise, as well as satisfaction, at our marvellous escape. As we were leaving, General Mei said:—'Don't be troubled, you are bound to prosper; your Jesus is with you.'"

Dr. Peill goes on to say:—"The magistrate is very keen to start a college for foreign learning in T'sang Chou as soon as possible. It has been decided by Government that the T'sang Chou College is to be central for the six neighbouring counties, each of which is to have a lower-grade college as well. Shang is most anxious that Mr. Murray should help him, and has asked him to draw up a scheme of study, recommend text-books, &c. This is happening now all over the land, and the missionaries are being turned to, as the fittest and best leaders in the new development that must take place. The great difficulty, I fear, will be in providing suitable teachers for the schools."

With reference to the medical section of the mission, the writer is equally reassuring:—"Numbers of old patients came to see me, and attended Sunday service. Many of these adherents had been persecuted by the Boxers for the mere fact of having consulted a 'foreign devil,' but none that I heard of were severely injured or killed. Our adventures last year have at least done one thing, they have advertised us, and I was known and called by name in every street I passed through."

"Our Christians, on the whole," says Dr. Peill, "both in T'sang and Yen Shan, and in our other districts, have come out of it all wonderfully well. Out of the bitter trial of last year's martyrdom and persecution, they have come triumphantly; and out of this year's harder trial—when they have been necessarily much neglected, with preachers killed, missionaries away, older Christians, deacons, &c., almost exterminated, and opportunities for revenge, extortion, and extravagant claims for compensation—they have come more clean-handed and with a more Christlike spirit than we could have dared to hope. Over 250 of our Christians were cruelly slain; and then the tide turned, and our members had the upper hand to some extent over the unpunished murderers of their nearest and dearest. But not one Boxer suffered death or even injury at the hand of our Christians, except in cases where they joined the regular soldiery in legally resisting and putting down the Boxers."

Young Women in Johannesburg.

AN interesting meeting was held at Blackheath a few days ago, in aid of an effort to provide an Institute and Home for Young Women in Johannesburg. Amongst the many problems calling for solution in the Transvaal at present, is that of residence for women who are going to Johannesburg, Pretoria, &c., to earn their own living, but for whom no accommodation is provided, as all the hotels and boarding-houses are crowded with men. The South Africa General Mission is therefore desirous of adding yet another to its already fairly nnmerous branches of work, and to provide a Home in Johannesburg for our fellow-countrywomen there. They have secured a building in a central position, and are only waiting for the requisite sum of money, £10,000, to commence the necessary alterations, half of which sum the Society hopes to raise in England and half in South Africa.

There was not a large attendance at the meeting. Rev. A. E. Barnes-Lawrence was in the chair, supported on the platform by Miss Bessie Porter (who has been working in Johannesburg), Miss Reynolds (secretary World's Y.W.C.A.), Sir Robert Anderson, K.C.B., Drs. Edward Clapton and Walter Kidd, Colonels Wellesley Robinson, C.B. and Finch-White, and others. The chairman read a letter which he had received from the Commander-in-Chief, Lord Roberts, who said: "When the question was first raised about sending young women from this country to South Africa, I pointed out that success would depend on two things; first, careful selection at home of those who are to be sent out; secondly, proper arrangements for the care of the young women until they are provided with suitable employment in South Africa. I have no doubt at all that the first of these matters will be managed by the South Africa General Mission, and the second will be greatly assisted by the establishment of a young women's home at Johannesburg."

NOTHING DONE FOR WOMEN.

Miss Bessie Porter, who has spent nearly four years in South Africa, said that one of the first things which struck her when she went out to the Cape was that almost nothing was being done for the women. In nearly all the stores in Johannesburg the business women were British. Their life was one of terrible temptation, none of the large stores having boarding establishments for their employées. In Cape Town, for about the last thirteen years, there had been a most useful building belonging to the Y.W.C.A. There are others in Port Elizabeth and Durban. Johannesburg was far and away the largest town in South Africa, and they wanted to open a Home there, where women were frequently driven to desperation in their efforts to find a night's shelter. One girl once went to fourteen boarding-houses and was refused a lodging because she was a woman, so they would see the Home was a tremendous necessity. When established, it would be affiliated to the British Women's Emigration Association, the Y.W.C.A., the G.F.S., and the Travellers' Aid Society.

Sir Robert Anderson said they must remember that they were dealing now with British soil, and they must preserve their position as the nation at the head of civilization. While he was at Scotland Yard no subject interested him more than the efforts made to decoy British women abroad for evil purposes; and a young woman, without friends, on her arrival in such a town as Johannesburg, was like a caged bird turned out among the chimney-pots of London. But there was help in London; there was little or none in Johannesburg. They were, therefore, asked to help to found a place where the friendless girl would find a kind friend and a safe home, and so be kept clear of the manifold temptations which assailed her on every side.

The hon. treasurer of the undertaking is Mr. H. W. Maynard, and the secretary is Mr. Arthur Mercer, who may be addressed at 17, Homefield Road, Wimbledon, S.W.

Venice Industrial Home.

FROM time to time visitors to Venice have had opportunity for witnessing the interesting and diversified operations of the Industrial Home. At present, forty-five boys are being trained and taught a variety of useful occupations, after the foundation of a solid education is laid; and are being prepared for nobler service, several of the boys having graduated from the institute and become able teachers and ministers of the Gospel.

Most of the boys in the Home are orphans, and all are of Roman Catholic parentage. Needless to say, the work is difficnlt, and meets with much opposition. It is, however, winning its reward, and Venice is gaining the benefit of the self-denying and devoted efforts of Mr. and Mrs. Kool-Antonini and their helpers.

The hand of time has made itself felt in the walls of the Home (which was an old building when taken over sixteen years ago), with the result that urgent and expensive repairs are required to be done. It is to be regretted that towards the £600 required for this purpose no funds are available. Mr. Antonini will, with pleasure, send copies of the annual report to friends of the Home. He may be addressed: 923, Cannaregio, Venice.

Northfield Conferences.

THE Young Men's Conference, to be held at Northfield June 27 to July 6, promises to be interesting beyond precedent. Last year the delegates numbered about 600, and there would be an equal number who were not delegates. An interesting feature this year is the part which Harvard is planning to play in sending a delegation of 100 men, which she now proposes to do. Harvard in the past has been Unitarian in its sympathies, and has held itself very much aloof from all Evangelical movements. This past year has witnessed a complete change of front, and great things are now looked for from this oldest of American colleges. Among the speakers will be Rev. G- Campbell Morgan, Mr. Robert E. Speer (Presbyterian Board of Foreign Missions), Rev. John Kelman (Edinburgh), Rev. Charles W. Gordon, and Professors King and Bosworth (Oberlin).

Until the present year, the Young Men's Conference has been succeeded by that of the Y.W.C.A., which this summer is held elsewhere. In its place will be held, throughout July, a Summer Bible School. During the month Rev. G. Campbell Morgan will give lectures daily (save Sundays and Mondays) on the "Crises of Christ;" and Professcr W. W. White, of the Teachers' Bible College, will lecture on "The Writings of Luke, the Physician."

On August 1 the General Conference begins. This lasts for seventeen days. This is the twentieth session, and it is this Conference which has placed Northfield in the position it now holds in the United States. It is to be distinctly understood that the Conference stands for no distinct line of teaching, or for any special school. It is undenominational, and it is not critical. England furnishes a strong quota of speakers in Rev. F. B. Meyer, Rev. W. Ross, and Rev. G. Campbell Morgan, whom America now claims. Among the Americans are Rev. C. I. Scofield, D.D.; Rev. A. C. Dixon, D.D.; Rev. Henry G. Weston, President of Crozier Seminary; Rev. H. W. Pope, and Rev. Tennis Hamlin, D.D. Another Englishman, Rev. Stephen Band, will conduct services for children. Mr. Band has been signally blessed in this work in the past, and his visit should do much good. The singing will be in the hands of Mr. D. B. Towner and Mr. George C. Stebbins, who have been closely connected with Northfield for a number of years.

For the benefit of those who desire to stay in Northfield, which is constantly growing in favour as a resort for the balance of the summer, there will be post-Conference addresses, at which Mr. Meyer will be the principal speaker. Thus there will be meetings continuously from June 27 to September 7.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *(See next page.)*

Foreign Mission Week.

A Wonderful Chain.

THIS week I want to have a talk with you about a wonderful chain. It is more beautiful than one of glittering gold, and stronger than one of solid iron. Can you guess what it is? I mean a chain of boys and girls linked together in prayer for some definite object.

Once again we are turning our thoughts to Foreign Missions, and so we will think of this chain in connection with that special subject. But perhaps some of you may think that boys and girls are too young to unite in such a chain. This, however, is quite a mistake, for God loves to hear the children pray just as much as the grown-up people; and if you don't learn to speak to Him when you are young, I am afraid you will find it more difficult to do so when you are older. What ought girls and boys to pray about? Well, certainly for those things which are near to the heart of Jesus Christ, and one of them is the extension of his kingdom among men. There are millions of little children who are being brought up without any knowledge of Jesus and his love for them. Can you not pray that God will send out more missionaries to tell these little ones how to become good, true men and women? Can you not pray for them, that their hearts may be made ready for what the missionaries shall tell them?

Just now we are thinking a great deal about our country, its greatness and power, its vast dominions, and with grateful hearts you may well say—

I was not born, as thousands are,
Where God was never known;
And taught to pray a useless prayer
To blocks of wood and stone.

I was not born a little slave,
To labour in the sun;
Wishing I were but in the grave,
And all my labour done.

My God, I thank Thee, who hast planned
A better lot for me!
And placed me in this happy land,
Where I can hear of Thee.

But the very fact that you have so many advantages over other children should remind you of what you can render in return for all God's goodness to you; and I feel sure that if you join in this wonderful chain of prayer, you will also want to work for the coming of his Kingdom. There are unfortunately many Christian people who do not take any interest in foreign missions, but you must not be numbered among these. You must rather be God's enthusiastic little workers in his vineyard, doing your small share. There is a proverb which says that "a chain is no stronger than its weakest link." If you are to become the little links in this mighty chain of prayer, it is most important that you should be strong little links, or you will weaken the whole chain. By this I mean you must be in real earnest, for if even one of the children should grow cold and indifferent about the heathen, then the chain would be broken, and its strength and beauty marred.

There are many ways in which you can help. Your ministers and friends will tell you how, if you ask them. When you get old enough I hope you will join one of the existing Missionary Prayer Unions and read some of the many missionary magazines, in this way taking a more intelligent interest in the mission field, and thereby rendering better service.

I hope all Uncle Tom's "Searchers" will learn to say, "I am but one, but I am one. I cannot do much, but I can do something. What I can do I ought to do, and what I ought to do by the grace of God I will do." If you were all to say and live up to this, how the chain would grow! Union is strength, and together you might do great things to speed the coming of Christ's Kingdom on earth.

Do you know those verses by Frances Ridley Havergal on "The Ministry of Intercession"? Speaking of the many who join in this ministry, she says:—

There are little ones among them,
Child-ministers of prayer,
White robes of intercession
Those tiny servants wear.
First for the near and dear ones
Is that fair ministry,
Then for the poor, black children
So far beyond the sea.
The busy hands are folded,
As the little heart uplifts
In simple love, to God above,
Its prayer for all good gifts.

I hope you will become links in this beautiful chain which is encircling the world, this wonderful chain of prayer. K. H.

A Famine Orphan.

A TOUCHING incident is reported from the Boys' Orphanage at Aligarh, North-West India. Chunkoo, a boy of about fourteen years of age, lay dying. He had been ill only a few days, but the end was near, and he knew it. Two hours before his death he called around him a number of his special friends, and held a prayer-meeting, himself being the leader. He said, "I am not afraid to die, I am a Christian;" and in this strain he continued to talk as his strength allowed him. At last he shouted, "Jai, jai, Jisu," "Victory, victory, to Jesus," breathed his last, and was sweetly at peace in Jesus. We do not mourn for him. His was a glorious death; but his place is vacant, and we mourn our loss. Four years ago this dear boy was a heathen, and knew nothing of Jesus. Since he came to us, he had developed into a beautiful character, and his life was that of a true Christian.

The "Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 335).

Hidden Text.

Find and complete the following. Take one word from each to find the hidden text which will be found in Prov. viii.

1. "Said blessed be ye poor" (Luke iv.-vii.).
2. "Thine anger is turned away" (Isa. x.-xiii.).
3. "Righteousness shall be the girdle" (Isa. x.-xiii.).
4. "That hour knoweth no man" (Mark xi.-xiv.).
5. "And in that day there shall" (Isa. x.-xiii.).
6. "He that heareth and doeth not" (Luke iv.-vii.).
7. "Wrought a good work on me" (Mark xii.-xv.).
8. "Shall find watching verily" (Luke x.-xv.).
9. "Needeth not daily as those" (Heb. v.-viii.).
10. "The Lord is at hand" (Isa. x.-xiii.).
11. "Anoint my body to the burying" (Mark xii.-xv.).
12. "Twelve gates were twelve pearls" (Rev. xx.-end).
13. "Waiting for the moving" (John iii.-vi.).
14. "Which was laid at his gate" (Luke xv.-xvii.).
15. "In the fear of the Lord" (Isa. x.-xiii.).
16. "The two posts and went away" (Judges xv.-xvii.).
17. "Remnant of his people" (Isa. x.-xiii.).
18. "In all my holy mountain" (Isa. x.-xiii.).
19. "Immediately all the doors were" (Acts xv.-xviii.).

(Those under *ten* do any five; those under *thirteen* any ten; those under *seventeen* any fifteen).

ANSWER TO LAST SEARCHER (334).

(a) "IX cubits" (Deut. iii. 11).
(b) "V smooth stones" (1 Sam. xvii. 40).
(c) "I God" (1 Tim. ii. 5).
(d) "XI" (Mark xvi. 14).
(e) "III men" (Ezek. xiv. 14).
(f) "XII" (Matt. x. 2).
(g) "VII devils" (Mark xvi. 9).
(h) "II young pigeons" (Luke ii. 24).
(i) "X sons" (Esther ix. 10).
(j) "VI fingers" (2 Sam. xxi. 20).
(k) "IV leprous men" (2 Kings vii. 3).
(l) "VIII sons" (1 Sam. xvii. 12).

No. 334—Correct answers (first list) received from:—

A—Bessie Acton*, Gwendoline Ahier, Douglas Anderson-Berry*, Gordon Allt, Victor Armstrong*.

B—C. Bowker, Helen* and Edward Beck, Annie Blaikie*, Mabel Baker, Ronald and Ewen Bentley, Mabel Bartlett*, Violette Birney*, Annie and Albert Brown, Stanley Burgess, Dorothy Brooks, Emily Bridgewater, Robert Bushby*, Edith Ballard*, Hilda*, Evelyn* and Ileen* Barstow, E. Berryman, Alice Baldwin*, T. Bryant, Alison Bailey*.

C—Lilla Corbitt, Gussie Clark*, Edith Clear, Lydia Cleary, Annie Coulter*, Sophie Cohen, Annie Chanyen.

D—Lizzie Dowzard*, Stanley Drew*, Mai Davidson, D. Daintree*, Zan and Kathie Dudgeon, W., Nellie* and Eddie Dowsett, James and John Davidson, Gwendolen Duke*.

F—Mabel*, Olive and Vincent*, Fleet, Lillie Foster*, Kitty Fausset, E. Franklin-Smith.

G—Alan Gardner, George and William Goodall, Norah Goodbody, Emily Grant, Thomas Groombridge.

H—Cliffe How, Douglas Hutton*, K. Hobbs, Harry Hodgkinson, D. and K. Heckford, G. Hucklesby, Beatrice Hastings, Annie Horstcraft, May Hazledine, Edith Hillier, Dorothy Hunt, Ella Hake, Hetty Hill*, Ina Hemmel*, Mary, Hilda and Elisabeth Hooper.

J—Louie Jeffery, Gladys and Alfred Johnson, Walter Jeal, Emily Jones, James and Archie Jenson, Amelia Jacobson, Betty Jacobs.

K—Maurice Kalinsky, Eva Kalb, Nellie Kelly*, Marjorie and Phyllis Kiernan, Annie Kingsford*.

L—Georgina Lichtenstein, Lizzie Lloyd*, Mary and Sidney Law.

M—Janet Michaels, May Mills, Mary Middleton*, Nellie Manning*, Charlie and Dorothy* McMullin, Geoffrey and Sidney Martin, Lewis*, Nellie, Grace* and Arthur* Morice, Kathleen Morphey*, Mabel Morris*, Peggy and Molly McArthur, Harvey Moore*, Mildred Morgan*.

N—Valerie Noel, Emily Norris, Daisy Nicholas, Gerald and Hilda* Nicholls, Edith Newton*.

O—Kathleen O'Callaghan*, Olive Oxley*.

P—Evelyn Primrose-Pechey*, Ella Pulham, Dora Phillimore* Evelyn and Hattie Peters.

R—Kate Rosenbloom*, Alan Richardson, Marion*, Dorothy and Gussie* Roach, Emily Rowdon*, Ada Renals, Daisy Redwood.*

S—Mary* and Frank* Sowden, Flora Shadbolt, Esther Simmons, Margery Smart*, Cicely Sherbrooke*, Glanvill*, Stanley*, Rider* and Frederick* Smith, Gladys Sutton*, Grace Spurgeon*, Betty Stocks*, Marjorie Sherbrooke*, Florence Smith.

T—Dudley Toye*, Flossie* and Charlie Thomson, H. Thorpe, Joseph and Theodora* Thorn.

V—Norman Vince.

W—Stephen Wilson, Gertrude Williams*, Sarah and Annie Wood, Florence Wilde, Elsie Wilkinson, Lucy Warren, Fanny Wheeler, Mabel* and Sydney* Wisdom, Ellen Williams, Mary Williamsen, Walter, Edward and Edith* Wheeler, Phillis and Cecile Wright, Agatha Ward, Ellie* and Nora* Wyatt, Gretna Watson*.

Y—Gladys Young.

No. 333.—Correct answers (second list) received from:—

A—Bessie Acton, Leonard Allen, Daisy Annett*, Tom and John Aikenhead, Mabel Ashwell*.

B—Eva Browne, Dorothy Benson*, Eunice Baber, Maggie Batting*, Annie Brown, Lucienne Brabandes, Irene, Evelyn and Freda Butlin, Beatrice Brouard, Marion Boyle, Frances Burnett*, Emily Bridgewater, Edith Ballard*, Dorothy Berry, Elsie Brinkworth*, Louise Betts, C. and Massy Baker.

C—Hyde* and Duncan* Campbell, Margaret*, Mary* and Dorothy* Morris, Winifred Collingwood, Willie Cooper*, Edith Clear, Henry*, John* and David* Colville, Jessie*, Walter* and Maggie* Carter, Rona Campbell, Annie Chanyen*, Alice Crang*, Alfred Cocking, George Crawford*, Ethel Cumbers*, Annie Coulter.

D—May Darroll*, H. and Elizabeth Drayson, Elsie Denton, E. Dodd, Nessie Dunn*, Kathie and Zan Dudgeon, Gabrielle Dupriez*, Marie Denisot, Mai and Violet Davidson, Lizzie Dowzard, James and John Davidson.

E—Muriel Eustace*, Alexander Elrick.

F—Temperance Foskett*, Lillie Foster, Jeanne Faucon, Louise Filhol, Laura Finch, Phyllis Fry, Queenie Farrington*, Percy Fitch*, Eirene, Gwendolen and May Fennell, Mabel and Eva Fletcher, Lewis and Agnes Fullarton, F. and A. Figgis.

G—Dorothy Grove, Isabel and Elsie* Goudge, Margaret and Mary Gorrie, Norah Glynn, Alice Gammage*, Dorothy Ghey, Mayflower Glover, Aimee Guilbert, Jack, Dorothy, Stuart and Edith* Gray.

H—John Herbert, D. and Kathleen Heckford, May Handasyde*, Lilian Haddon, Georgette Hoffmann, Henry, Winifred and Edith Harvey, Olive Hutchings.

I—Isabel* and Ami* Inglis, Daisy Iredell.

J—David* and Robert Jameson, Lizzie Johnstone*, Alfred* and Gladys* Johnson, Hilda* and Louie* Jeffery, Betty Jacobs, Amelia Jacobson.

K—Eva Kalb, Maurice Kalinski, Martha Kidman.

L—Lizzie Lloyd*, Georgina Lichtenstein, Alice Lee, Gladys and Alfred Leigh.

M—Kathleen Morphey, Mary Myddleton, Nellie Manning*, Harvey Moore, Jessie*, Alick* and Charlie* Morrison, Winifred Marriott, Marjorie Martin, Janet Michaels, Leonard, Winnie and D. Mace, Alice* and Maisie* Mackenzie, John Macfarlane*, Connie Murfin*, John*, Lily and Ella* MacMurray, William McDonald.

N—Edward Newell*, Maude* and Amy Nottage, Hilda Nicholls*,

O—Kathleen O'Callaghan, Louisa O'Brien.

P—Stewart, Alfred, W. and M. Porter, Connie and Jessie Palmer, Rosie Peppin, Hattie, Evelyn and Sybil Peters, Mabel and Lucy Pelham-Burn, Percy, Clarice and Geoffrey Peach, Gladys* and Isabel* Phipps.

R—Olive* and Hope Robinson, Annie Roberton, Marion and Dorothy Roach, Marion Richards*, Laura Ridler, Cecily and Elmina Roe, Lily Realff, May and Eva Rodgers.

S—Joyce Smith, David and Stephen Simmons, D. Stanier, Phyllis*, Evelyn*, Violet* and Gladys* Shaw, Germaine Schumann, Jacoba Van Seventer, Marguerita Sidky, Flora Shadbolt*, Esther Simmons*, Stanley, Glanvill and Rider Smith, Gladys Sutton, Florence, Effie and Ellen Simpson, David Seth*, Agnes Shields*, Flora Smith*.

T—Margaret Tweedy*, F.* and C. Thomson, Lilian and Evelyn Tracey, Vincent Taylor, Winifred Trotter, Frank Terrell.

W—Pringle Wilson*, Violet Walker*, Lucy Warren, Claude Walker, Edward, Walter and Edith Wheeler, Herbert Wallis, Ellie* and Nora* Wyatt, Helen Webb, William and Stewart Watson, Ernest, Queenie and Kenrick Wakeford, Dorothy Woodforde*.

FOREIGN LIST.

Prize Competition.—Division II., Hon. Mention, Eric St. George. Division III., Second Certificate, Ivan St. George. Division IV., Second Certificate, Rotha St. George (Canada). Second Prize, Nettie Thomson (Bulgaria), Huldah Krige (S. Africa). **Nos. 319, 320, 321**—William* and Abigail* Gray (New Zealand). **No. 329**—Ivan*, Rotha, Eric and Lottie St. George (Canada). **No. 330**—Elsie Boritzer* (Constantinople), Dora Wallace (Canada). **No 332**—W. Campbell* (Switzerland), Phyllis Boyd (Malta).

Personal.

*** Those of my young friends who take in *Our Own Magazine*, and have back numbers they do not wish to keep, would be helping in a good work if they sent these copies to Miss V. Forbes, Watertonne, Lee Park, Blackheath, for distribution in a workhouse and infirmary, where they are much appreciated.

Many thanks for flowers received.

Dorothy Williams.—I wish you every success in your examination.

Louise Betts.—You may continue in the old division till the end of the term.

Gwendolen Duke, Daisy and Dolly Redwood.—I am glad to welcome you as new "Searchers," and trust you will enjoy the study.

Gertrude Bourner.—You should always answer the questions by the *words* of the Bible as well as by chapter and verse.

Eva Usher.—I shall be happy to welcome your maid among my "nieces;" and, if her answers are correct, her name will appear in the lists week by week.

Betty Stocks.—Your beautiful pansies were much appreciated by the poor invalids to whom they were sent.

Uncle Tom.

Children's Special Service Mission.

Mr. H. Hutchinson, *New Barnet*, June 29. Mr. F. P. Rowe, with Caravan, *Sandon, near Chelmsford*. Mr. E. Clark, with Caravan, *Harlington, Dunstable*. Mr. J. H. P. Cutting and Mr. T. S. Page, with Caravan, *Boxford, Suffolk*. Mr. G. Veitch, with Caravan, *Langton, Tunbridge Wells*. Mr. F. H. Taylor, with Caravan, *Maynard's Green, Sussex*. Messrs. Hewlett and Reed, with Caravan, in *Norfolk*. Mr. J. H. P. Cutting, with Caravan, *Boxford, Suffolk*. Mr. T. S Page, with Caravan, *Ropley, Hants*,

Children's Scripture Union—Portions for week ending June 28.

Sun. June 22	*Deut.*	xxxiii. 1-12	Thur. June 26	*Psa.*	cv. 16-27
Mon. „ 23	„	xxxiii. 13-29	Fri. „ 27	„	cv. 28-45
Tues. „ 24	„	xxxiv. 1-12	Sat. „ 28	„	cvi. 1-18
Wed. „ 25	*Psa.*	cv. 1-15			

Mission of Love, Liverpool.—Rev. Herbert J. S. Wood, M.A., the devoted superintendent and founder of this mission in Gay Street, Scotland Road, was formerly a clergyman in the Church of England. Coming to Liverpool about fifteen years ago, he commenced work in one of the lowest parts of the city, where he is greatly beloved. A useful and much-needed work is being carried on by Mr. and Mrs. Wood and a devoted band of workers. At the annual meeting, held recently at the Temperance Hall, Hardman Street, South, Mr. Alex. Guthrie (who presided), Mr. W. Arthur Weightman (hon. solicitor and treasurer to the Mission), Mr. Thos. A. Leigh, and Rev. Robert Lewis commended the work to the practical sympathy of Christian friends. Mr. Wood's address is 39, St. Domingo Grove, Liverpool.

Christian Endeavour Topic.

Sunday, June 22, 1902.

True Humility (John xiii. 1-16).

We should notice that instead of "supper being ended," as A.V., it is better to read "supper being served," or supper-time having arrived. The pitcher of cool water, the basin, and the towel had been prepared as part of the ordinary furniture of the supper chamber, but none of the disciples showed the least sign of performing the tender and lowly service of washing the feet of the rest—so necessary when they were insufficiently protected from the heat and grit by a slight sandal.

The reason of this studied avoidance of the usual custom is suggested by the Evangelist Luke, who tells us that "there had arisen among them a contention, which of them is accounted the greatest."

They were in no mood to receive the exhortations of their Master; and it must have grieved Him greatly that on this, the last evening that they should be together, there should be such an ebullition of bad feeling. He could not leave them to the situation which their pride had created. He knew that Gethsemane was near, and Calvary, and He wanted them too badly; so He rose from the supper-table, poured water into the basin, girded Himself with the towel, and, to the astonishment of all, began to wash their feet.

Notice the emphasis that the Evangelist lays on the emotions which were at that hour filling the Saviour's heart. First, He knew that the hour of his home-going had nearly arrived; secondly, He was more than ever conscious of his Divine Sonship, and that the Father had given all things into his hands as the Mediator; thirdly, his love was at the full, "He loved them unto the end." Those latter words do not refer merely to the end of his life, which would have been a small thing, since, in one sense, it was so nearly ended; but to the infinity of love that filled his heart. He loved them to the end of loving. There was nothing that could be expected of love to which his love was not equal. It leapt all barriers, and sent its wavelets to the furthest shores.

Judas was among that group, and Jesus knew perfectly what was going on in his dark and treacherous soul; but He didn't unmask him; He made no difference between him and others; He took his feet in his hands and laved them with just as much tenderness and care as if he had been John or Peter. How difficult we should have felt it. How easy to have shown *hauteur*, a cold aloofness, a studied courtesy which would have preserved the outward appearance of piety, but would have conveyed the assurance to the traitor, that he was deceiving no one.

Nothing interfered with the silence and awe which reigned in the room, save the plash of the water, till the Master reached Peter, who stoutly protested, saying, "Lord, do you actually propose to wash my feet?" Then the Lord revealed the deeper purpose which was in his heart, that such washing was symbolical of the daily and hourly forgiveness which we all require at his loving hands, and without which we can have no part nor lot with Him.

Is not the Lord still washing our feet? He began to do so in the upper room, but has been pursuing the sacred occupation ever since. Ah, my friends, what grace and love is shown in this, that daily and hourly our blessed Lord is engaged in removing from our hearts all the stains that our daily walk encourages.

But we are to do as He did. We, too, are called to remove all deplement from the hearts and lives of others, not pointing the finger of scorn, or curling the lip, or making our brother's sin a matter of gossip, but meekly trying to recover him from the snare of the enemy.

F. B. M.

C.E. NOTES.

The St. Helens (Lancs.) Y.M.C.A. is co-operating with the Evangelization Society in a three weeks' tent mission. Mr. R. McLean is the missioner, and there have been good attendances.

Societies in Turkey, on account of the despotic Government, labour under peculiar disadvantages. The very name, "Christian Endeavour," must not be used, nor can the badge be worn. The organization must be called simply "A Prayer Meeting." The constitution cannot be signed, nor can a copy of it be given to the members. Notwithstanding these disadvantages, almost every mission station in Turkey has one or more Societies.

At Samakov, in Bulgaria, Dr. Clark recently held fourteen C.E. meetings. At the close of the second day, at half-past ten o'clock at night, three of the leading young men in one of the highest classes in the College, came to Professor Thompson, the beloved principal, and told him that they could not sleep until they had let him know of their determination to be Christians. More than twenty of the girls expressed the same determination, and confessed their purpose to live for Christ.

International S.S. Lesson.

Sunday, June 29, 1902.

Review Lesson.

Golden Text—Luke ii. 32.

THE Church of Christ, its foundation, upbuilding, and extension, has been the subject of our course of lessons during the past six months; drawn from the first sixteen chapters of the Acts of the Apostles, and covering a period of about thirty years, the power and work of the Holy Ghost being prominently demonstrated throughout the entire course.

This Book of the Acts of the Apostles has been called "The Book of the Acts of the Holy Ghost through the Apostles." The chief question at issue during the early part of the course was the resurrection of Christ; during the latter part, the reception or not of Gentiles into the Christian Church, and whether by Jewish ritual or simple faith in the Lord Jesus Christ. As an aid to memory the leading events described in chapters i. to xvi. may be indexed under the following headings.

I. The Ascension of Christ,
with his promise of the Holy Ghost, and commission to his disciples to be his witnesses on the earth.

II. Promise of the Holy Ghost Fulfilled,
and the witnesses endued with power from on high.

III. The Church Formed,
united in brotherly-kindness and love, and devotion to her One Lord.

IV. Opposition from the World,
including arrests, stripes, imprisonments, and threatenings; but resulting in greater "boldness of speech" for Christ, and "multitudes added to the Lord."

V. Dangers from Within,
through professed members of the Church yielding to the temptations of Satan (v. 1; viii. 9).

VI. Organization Necessitated
by the continued increase of church members, for the government of the body, and works of charity (vi. 1-5).

VII. Persecution,
repeated and violent, even unto *death* (vii. 3).

VIII. Extension of the Church
by means of the persistent and fierce persecutions, new ground opened, and fresh workers added to the staff (Saul, Timothy).

IX. The Holy Ghost Fell on the Gentiles
as Peter began to speak in the house of Cornelius (x. 44; xi. 15).

X. The First Gentile Church Founded
at Antioch in Syria; and this city afterwards became the centre of foreign missionary work.

XI. The Charter of Gentile Freedom,
signed and issued by the Council at Jerusalem.

XII. Europe Opened to the Gospel,
the Holy Spirit guiding and preparing the way.

The enemy was on the alert the whole time, willing to use any or every tool which would lend itself to his hand—religious leaders, rulers of the people, or the rabble, the mob, the common people; likewise professors or false teachers, Herod, Elymas, or the ignorant heathen at Lystra. Even the prejudice of believing Jews was utilized as an opposing force to the progress of the Gospel. But "God knoweth how to deliver the godly" (1 Pet. ii. 9), and the Holy Ghost wrought in the hearts of Jew and Gentile a brotherly-kindness, which could rejoice that they were "all one in Christ Jesus," with prayer as their never-failing means of victory.

Geographical Outline.

After the Ascension of the Lord from the slopes of Olivet, near the beloved Bethany, the disciples wended their way, orphaned for the time, but "full of joy," back to

Jerusalem, with its "upper room," temple courts, guard-room, house of Mary (iv. 23 and xii. 12), and council chamber; until from "outside the city" (vii. 57) the wind of persecution wafted the "seed of the Church" into

Samaria and unto the uttermost parts of the earth; Ethiopia (viii. 26, 27), Phenice, Cyprus (xi. 19), Damascus, Joppa, Lydda, Cæsarea, Antioch in Syria (xi. 26).

First Missionary Tour.—Cyprus, Perga, Antioch in Pisidia, Iconium, Lystra, Derbe; back to Antioch in Syria, and thence to Jerusalem.

Second Missionary Tour.—Through Syria and Cilicia, Derbe, Lystra, delivering the decrees ordained by the Apostles at Jerusalem, Phrygia, Galatia, Troas, Samothracia, Neapolis, Philippi, Athens, Corinth, Ephesus, and back to Antioch. During the Third missionary tour Paul visited Rome.

Among the chief persons mentioned are Peter and John, with their unflagging zeal, superhuman courage, and whole-hearted devotion to their Lord and Master; Stephen, the first martyr for the Cross of Jesus, "a man full of faith, and of the Holy Ghost;" Barnabas, also a deacon "full of the Holy Ghost," who devoted his possessions to the Lord and his Church (iv. 37); Saul, the persecutor until Jesus met and won him; henceforth his devoted servant, who is said to have done more for the kingdom of Christ than any other man; Barnabas, again, as companion missioner with Paul; Timotheus, Paul's son in the faith; and Silas, one of the deputation from the Mother Church, who accompanied Paul on his second missionary journey; Dorcas, the beloved worker, who served the Lord with her needle; Cornelius, the Christian soldier, anxious to share his blessing with his friends and neighbours (x. 24); Lydia, the first convert in Europe, the generous-hearted woman of business, and many others. Dark characters among the rest ring out their notes of warning against lies, deception, avarice, vainglory, self-seeking, hatred of the truth, rebellion against God, and wilful rejection of Christ.

FOR THE NEW QUARTER.

*** Teachers will find Rev. F. B. Meyer's Moses full of suggestion for the lessons during the coming quarter, while his book, The Life and Light of Men, will be valuable to those who use the morning lesson. (2s. 6d. each. *Morgan & Scott.*)

The Good Ship "Harmony."

MANY gracious memories of the goodness of the Lord to his missionary servants were revived on June 6, when, after an interval of six years, the Moravian Brethren met on board their ship *Harmony* to say good-bye before she sailed for the coast of Labrador. No more deeply moving story is recorded in missionary history than that of this work among the Eskimos of Labrador, established in 1771 by a colony of brethren and sisters from England and Germany, who at once erected a station called Nain. Six more stations were subsequently added, at Zoar, Hopedale, and Makkovik to the south, and Okak, Hebron, and Ramah to the north of Nain. Zoar was abandoned in 1894. The distance from Ramah to Hopedale is about 300 miles.

Since 1770, when the *Jersey Packet* was sent out on an exploratory trip, the Brethren's Society for the Furtherance of the Gospel has maintained regular communication by despatching each year a ship, specially devoted to this missionary object. Twelve different ships have been employed in the service, ranging from a little sloop of seventy tons. Of these only five were specially constructed for Arctic service, including the vessel now in use, which was built in the year 1876, and is the fifth bearing the well-known name *Harmony*. The four predecessors were sailing ships only, while this has auxiliary steam. The gross tonnage is 408, net 222, and the average speed seven knots an hour. Sailing on June 10, it is hoped to reach St. John's, N.F., in sixteen to twenty days, the Labrador coast five days later; and after twenty days in visiting the stations, to reach England again in the middle of August. Should the experiment, based on an average of seasons, be successful, a second round trip will be complete by the beginning of November. The trade department of the Labrador Mission, which thus takes out all supplies and maintains communication with the stations, is developing satisfactorily and promises to be a growing source of income.

Rev. C. J. Klesel (secretary of the Society) introduced Captain Jackson, in whom the Moravian Brethren have found a commander from one of their own congregations. Rev. W. Wetton Cox (of the London Association) told the story of many answers to prayer in recent years, and pointed out promising features of the work. Dr. Hutton, who gave an address, is going out in the hope of founding the first hospital in the northern part of Labrador, where there is the deepest need for such an institution. The pure Eskimo population has, for a considerable time past, been decreasing, while a mixed race is increasing in number and importance. Missionary work is carried on among these so-called "settlers," and also among the crews of the fishing schooners, which frequent the coast in the summer.

The Christian Temperance Campaign.

BALLYMONEY.

'IT was our privilege," writes an esteemed correspondent, "to have Rev. Dr. J. Q. A. Henry with us for one meeting on Friday evening, June 6, to give one of his stirring addresses on temperance. I am glad to say that we had a fairly good audience, and, what is better still, a deep impression was made, which I believe will lead to many taking a more decided interest in the cause. I think the friends of temperance never did a wiser thing than to engage our friend for this mission. I may add that I look for blessed results in the Presbyterian churches from his telling address to the members of Assembly recently met in Belfast."

THE GENERAL ASSEMBLY MEETING.

The effect of Dr. Henry's recent address at the General Assembly meeting of the Irish Presbyterian Church has been deep and widespread. The *Northern Whig* says of it: "Dr. Henry was allowed to speak for a solid hour. He is a great temperance orator, worthy to stand in succession to the Goughs and other giants of former times. He held the Assembly spellbound, and was vociferously applauded. There can be no manner of doubt as to the moral passion of the speech."

Rev. R. H. Hamilton, of Lisburn, wrote to Dr. Henry: "Your services here were greatly appreciated, and I believe blessed to many. Your appearance at our General Assembly could not but have been an unspeakable blessing to all who heard you, and by the blessing of God shall surely bear abundant fruit."

SHEFFIELD.

In connection with the annual Conference of the British Temperance League, Dr. Henry rendered valuable service. "For the gatherings in the Albert Hall on Lord's Day, June 8," says the *Sheffield Independent*, "the League were fortunate in securing as preacher Dr. Henry, a temperance advocate of wide powers and experience, and a speaker possessing much persuasive eloquence. Dr. Henry is not unknown in Sheffield, having visited the city comparatively recently in connection with the Million Pledges Crusade, and addressed a series of meetings, which were uniformly successful. At the Albert Hall Dr. Henry covered a wide range of topics associated with temperance reform. His point of view was always that of a Christian minister."

FUTURE MEETINGS.

June 29, Sheffield; July 20-23 and also 27, Bromley, Kent; July 31, Alford, Lincs.; Aug. 1-30, "Edinburgh Castle," Limehouse, E.; Aug. 31, Lincoln; Sept. 4, Louth; 6-9, Taunton; 10, 11, Newport, Mon.; 12-14, Taunton; 15, 16, Llanelly; 21, Free St. George's, Edinburgh (Dr. Alex. Whyte's); Sept. 26-Oct. 3, Alloa; 4-17, Perth; 18-31, Greenock; Nov. 2-Dec. 2, Ireland (Nov. 2-5, Cork; 6-9, Limerick; 24-Dec. 2, Dublin; other announcements later); Dec. 4-14, Worcester; Jan. 9-15, 1903, Motherwell.

Personalia.

Rev. W. Darlow Sarjeant desires friends to note his new address—5, Wellfield Avenue, Muswell Hill, N.

Rev. F. C. Spurr is leaving England for two months on a visit to some Continental mission stations, and will be away until the end of August. No letters will be forwarded.

Dr. Baedeker, writing from Riga on June 12, says:—"I have made a journey round by Jönköping, Stockholm, Helsingfors, St. Petersburg. I now hope to go to Reval, and return by the same route to Christiania. I expect to attend a missionary conference on June 22, and afterwards to visit various meetings in Norway—Drammen, Laurwick, Skien, Arendal, Bergen till about July 10. Pray for us, also that the Lord may send forth labourers."

Mr. Charles Hill, the indefatigable secretary of the Working Men's Lord's Day Rest Association, has, we regret to learn, broken down in health. For more than forty years he has worked ably and energetically in this cause, and we bespeak for him the prayers of our readers that he may be restored to health again. There is scarcely any cause that more urgently needs robust and earnest men than the preservation of the Lord's Day. We notice that some friends are interesting themselves in the raising of a fund.

The Holy Spirit and Missions.

AT the invitation of Mr. H. W. Fry, some thirty missionaries and friends, interested in missionary work, met in the drawing-room at Exeter Hall on Thursday last, for the purpose of considering the formation of an association with the object of bringing into closer fellowship missionaries and missionary Christian workers who desire that the person and work of the Holy Spirit should be accorded that honour and position in every Christian life and all missionary ministry, which is his due. Mr. R. Cope Morgan presided, and, amongst others, the following took part in the discussion:—Rev. F. Paynter, Dr. Warren, Rev. H. B. Macartney, Rev. Barclay Buxton, Pastor Fuller Gooch, Mr. Grant Jackson, Mr. J. H. Lowe, and Mr. John Cory.

All the speakers recognized that there was very great need for an organization the object of which should be to bring into greater prominence the necessity for a fuller realization of the "filling with the Spirit," which is the promise of the Father, and the gift of the Father for the sake of his Son Jesus Christ, and that therein lay the true centre of all missionary effort. Eventually a resolution was submitted by the chairman, and proposed by Mr. John Cory, seconded by the Rev. F. Paynter, and unanimously carried, to the effect that it was desirable to form such an association, and it was decided that it should be called "The Missionary Association." A small committee was appointed to assist Mr. Fry in organizing the Association, and in devising means for carrying into effect the objects for which it was formed.

The Late Rev. John Spurgeon.

AFTER a long and useful career, Rev. John Spurgeon, the esteemed father of Charles Haddon and of James A. Spurgeon, passed to his rest on Saturday last, at the ripe age of ninety-one.

Originally intended by his father for the Congregational ministry, he at first chose a commercial life. While engaged in a shipping office at Colchester he took occasional services in the neighbouring villages, and was in great demand as a preacher for special services.

It was after the birth of his two sons, James and Charles Haddon, that Mr. Spurgeon retired from business and undertook the pastorate of the small Congregational Church at Tollesbury, in Essex. Here he remained for fourteen years, and at the age of fifty-three accepted an invitation to the church at Cranbrook, in Kent. The church was at that time in a struggling condition, but by his zeal, sociability, and evangelical preaching he soon won the heart of the villagers, and succeeded in building up a compact and thriving society. In this village he is still remembered as a faithful pastor and a preacher of more than average ability.

After these two country pastorates he removed to London. Fetter Lane Church was under his care 1868-73, and he was pastor at Islington 1873-77. Here his ministerial life ended, although for years after his retirement his services were readily placed at the disposal of the churches. During the last ten or twelve years his appearances on platform or pulpit were mostly in connection with meetings at the Stockwell Orphanage, founded by his famous son, an institution in which he took almost a fatherly interest. He survived his eldest son by three years and his second son by ten years.

Up to the last few months Mr. Spurgeon made frequent and welcome appearances in connection with religious work in the neighbourhood of his residence at South Norwood, S.E. On July 15, 1901, which was his ninety-first birthday, he laid the principal foundation-stone in connection with the enlargement of South Norwood Baptist Church. He was then remarkably hale and hearty, and made a long and fervent speech. Mr. Spurgeon had been suffering from decay attendant on old age, but the immediate cause of death was dropsy followed by heart failure.

American Notes.

PASSING through an Italian neighbourhood in Brooklyn, recently, I saw a very curious spectacle. A number of Italian men bearing large Italian and American flags were having what a polite chemist on the corner opposite the starting-point told me was "a religious parade." Between the brass band and about a dozen small children dressed in white and carrying immense candles, came four men carrying, on a kind of stretcher on their shoulders, a gaudily-painted image about five feet high, of the Archangel Michael, standing on the Dragon. Just before the image started to take its place in the parade, there was a great *feu de joie* of Chinese firecrackers in front of the idol, terminating with the explosion of a large cracker, such as is used in China to salute high officials. This part of the programme of the "religious parade" was identical with what I have often seen and heard (and smelt) in China in honour of idols. The mixture of Stars and Stripes, Popery, and Chinese "joss-pidgin" in a first-class American city in the twentieth century struck me as having an almost comic side to it, in spite of its inexpressible sadness.

The American Tract Society, at its annual meeting, elected President Roosevelt an honorary vice-president, in the room of the late President McKinley. Seventy-five new publications have been issued during the year, including 46 in English, 10 in German, 6 in Spanish, 6 in Polish, and 1 each in Italian, Dutch, Bohemian, Chinese, Dakota, Creek, and Zulu. R. M.

Y.M.C.A. Notes.

A Y.M.C.A. was formed among the men of the eighth contingent, which recently left Brisbane for South Africa, for work during the voyage. The men demonstrated in a practical way what they thought of the services of the Brisbane Association, by voluntarily contributing a sum of £12 towards assisting in the expenses of the work done among them prior to their embarkation.

In spite of hindrances caused by want of space in the rooms, the Ealing Association has been steadily progressing, and the committee have seen with deep thankfulness evidences of increased spiritual activity and earnestness amongst the members. More commodious premises having become an absolute necessity, a freehold house has been secured in Uxbridge Road, W. The friends are seeking to raise £2,100 to meet the expenses of purchase and alterations.

The forty-sixth annual report of the West Metropolitan District Centre shows that the work carried on is of an unpretentious character. Besides the evangelistic services and weekly lectures in Stafford Rooms, there is a regular open-air Gospel propaganda in Hyde Park, which has been attended from time to time with remarkable results. The weekly gatherings at the Cripples' Home for Girls have brought blessing and brightness into many lives; while another useful branch of service is the Hospital Choir, which continues its Sunday morning visitation, to the delight of the patients of St. Mary's.

The half-yearly meetings of the National Council' which were held at Exeter Hall on Founder's Day, June 6, commemorated the 58th anniversary of the commencement of the Y.M.C.A., and marked also the important step of the incorporation of the Council. The Colonial visitors bore most gratifying testimony to the progress of Y.M.C.A. work, and the appreciation in which it is held in Canada, India, Australia, and South Africa. Councillor H. A. Oliver, C.M.G., Mayor of Kimberley during the siege, expressed devout thankfulness for the blessing of peace, and expressed the conviction that, in the immense developments which would now take place throughout the whole of South Africa, there was unexampled opportunity and scope for the beneficent work of the Young Men's Christian Association. The four hundred members of the Y.M.C.A. in Kimberley, he said, had placed themselves unreservedly at disposal for the defence of the town, and had shown themselves capable of any sacrifice in the interests of the Empire. Information was also given of invaluable service rendered by the Y.M.C.A. among the military contingents sent to South Africa from Canada and Australia, as well as among larger bodies of troops at Cape Town, Pietermaritzburg, Kimberley, Durban, and other important centres.

Evangelists at Work.

Tent Work in Sussex.

A FIFTEEN days' mission has been conducted at Hailsham, Sussex, by Mr. and Mrs. George H. Dymock. In spite of the inclemency of the weather, there were good attendances, the tent ing filled twice each Lord's Day, and the power of .e Gospel manifested. On the East Sussex New sylum Works, two miles from the tent, there are 800 ien employed, and here a gracious work of God has been going on. Mr. and Mrs. Dymock, assisted by local friends and other helpers, have conducted large gatherings for the men. Rapt attention was given to the evangelists, and a number of the men found their way to the tent for the purpose of confessing Christ as their Saviour.

The Evangelization Society.

It will be seen from the extracts appended that, from North to South, the tidings all point to the fact of real work done for time and eternity, and of much stimulus being given to the friends, or to the Churches, who have sought our help.

From a minister of the United Free Church of Scotland:—"Mr. —— left us last week, and I now write to say how much he has been appreciated by us all. . . . The attendances throughout the mission were good, and just the class we wished to see at the meetings were present. It has been a great privilege to listen to the clear exposition of the Word, and to the powerful preaching of the grand old Gospel; such can never fail to bear fruit, and with us Christians have been stirred, many brought under deep conviction, and, so far as man can say, some truly converted to Christ. The meetings were to close on Sabbath night, but there was such deep interest manifest in the meeting that we asked the Evangelist to remain a day or two longer."

From a clergyman of the Church of England:—"Our Sunday and closing meetings have been crowded, and the faithful preaching of God's Word must produce lasting blessing. We have had several missions in the past, but never has there been the same impression on the hearts and minds of my people produced as during the last fortnight."

From a Congregational minister:—"Having now concluded our three-weeks' campaign, we have pleasure in reporting that the meetings were very successful. Our services were well sustained, and we had a great many who professed faith in our Lord Jesus Christ. Our experience in evangelistic work is considerable, but the series of meetings just concluded has been the most successful in our history. The evangelist, with his wide experiences, gave, night after night, fresh presentations of the glorious Gospel of the Grace of God, and in his hands the old Book was seen to be the new Book, old as coming from the heart of the Eternal, and new as meeting the wants of the human spirit." John Wood.

The Simultaneous Mission, Melbourne.

Later particulars of the Simultaneous Mission at Melbourne confirm the news of deep interest and widespread influence. On some of the afternoons in several districts Bible readings were given, and daily at the Melbourne Town Hall Dr. Torrey and Mr. Geil delivered addresses to business people from 1 to 1.45 p.m., and Bible readings from 3 to 4 p.m. These gatherings were constantly crowded.

At the close of the fortnight's general mission, during which probably some few thousands of converts, young and old, were gathered in, the mission started on its later stage. It was concentrated in two places, the nightly meetings being held in the Exhibition Buildings, Carlton (closely adjoining Melbourne proper), and in the Melbourne Town Hall. These latter were still further extended. Meetings for business women only were held from noon to 12.45, and for business men only from 1 to 1.45 p.m. These gatherings were denominated by Mr. Geil "the double-barrelled service." Then there were Bible readings at 3 p.m., and these have been crowded again and again.

In spite of some drawbacks the gatherings may be said to have been magnificent in result, and many a one will look back on these days just passed with glad hearts, saying, "I was born there," "There I subscribed myself on the Lord's side." The after meetings were well attended, and hundreds were dealt with in the open hall. Probably there have been far more Christian workers in proportion to the general public than are usually found in such a movement; and the regret is that so many others, possibly non-Christians, were shut out from the gatherings. Many up-country brethren and Christian friends have been enjoying these great meetings, and will return home to testify of what they have heard and seen. On the other hand, there has been much indebtedness to some of the up-country preachers who conducted most efficiently and successfully some of the local services during the first fortnight. The singing was conducted by Mr. Alexander from America and Mr. Virgo from South Australia, who sang solos and duets, led choirs, and played instruments. That these daily meetings and nightly preachings have done a large amount of good one fact alone abundantly testifies—one Bible seller has sold far more Bibles in the first few months of this year than he has ever done in a similar period before.

Probably the good work will be carried on vigorously throughout the city and suburbs for some time yet, especially in the way of gathering together the converts and getting them into Christian training and work. Dr. Torrey and Mr. Alexander are already about to commence a mission at Warrnambool, while Mr. Geil and Mr. Virgo go shortly to Geelong, Ballarat and Bendigo, where they will be followed by Messrs. Torrey and Alexander. L.

Messrs. Williams and Maxwell in Edinburgh.

During the past fortnight Edinburgh has been favoured by the visit of two American evangelists, Messrs. Williams and Maxwell. They have taken part on several occasions in the large Gospel temperance meeting held every Saturday night in Carrubbers Close Mission, where their efforts produced marked impressions, and helped to gather a large body of Christian workers around them.

Ten days' mission services were held in the Stockbridge United Free Church, the minister, Rev. A. Keay, and his assistant, Mr. Harper, as well as such prominent laymen as Sheriff Guthrie (son of the late famous Dr. Guthrie), rallying round them with great heartiness. The services here were greatly appreciated. Christians were much stimulated, a remarkable interest was awakened among the young, and some striking conversions took place.

Subsequently the evangelists conducted a mission in the large hall of the Carrubbers Close Mission. All through last week these meetings were continued with ever-increasing interest and attendances. So signal has been the blessing that arrangements have been made to carry on the work for at least another week.

Along with the evening meetings, which have been very largely attended, visits have been made during the day at the dinner hour to some of the great public works in the city. For this purpose a large lorry was requisitioned, whereon accommodation was found for the evangelists, several of the workers, and a harmonium. By this means the employés of such great works as Messrs. T. Nelson & Sons, the North British Railway Works, the North British Rubber Works, and several of the great printing and engineering firms were reached. Great interest was manifested in all these gatherings, and marked appreciation as well as impression was evident on the part of the crowds of sober, hard-headed working people. Many who were seen to be smoking at the beginning of the service became so interested and touched that the pipes soon disappeared, and ere the close the solemnity was as marked as at a church service. The result of these happy gatherings has been the means of bringing to the evening meetings at Carrubbers Close Mission many of the working people who have thus been reached.

It is too soon to speak of positive, permanent results, but it is at the same time right to say that some striking cases of conversion have taken place, and that not since the visit of Messrs. Moody and Sankey has a more hopeful feeling of anticipated revival permeated the hearts of the Christian workers of this city as at the present time. Mr. Williams is pastor of a Presbyterian congregation in Illinois, and is an evangelist who is attractive and powerful to all classes, while Mr. Maxwell is one of the most gifted singing evangelists we have had from America.

Several strangers passing through the city, English, American, and Canadian, have rendered effective help. Among these is Mr. G. E. Monkman, a Canadian evangelist, whose speaking and singing has been greatly blessed. G. A. B.

Rev. J. Tolefree Parr has just concluded a very fruitful nine-days' mission at Guildford Congregational Church. His Bible readings were much enjoyed, and his Gospel appeals stirred the hearts of many to decision for Christ.

Under the auspices of the Ross Bible Carriage and Tent Mission (Mr. John Coates, director), tent work is being carried on in Cambridgeshire and Bedfordshire villages by three evangelists, Messrs. Geo. Bentley, Wm. Bilton, and Albert Richings. "Large audiences assemble night after night, and much blessing has been given."

Rev. James Lyall writes from Wanganui, New Zealand, under date May 16:—"I have closed a two weeks' campaign here. Wanganui has a population of 78,000. The opera house, seating over a thousand people, has been filled twice on Sundays, and the Presbyterian Church on week nights. The mission was a united one. Nearly 100 names have been given in of those who have professed faith in our Lord Jesus Christ."

At the invitation of the Free Church Council, Rev. Jesse Mayo has conducted a ten-days' open-air mission at Bingley, Yorks, ending Tuesday, June 10. Interested crowds assembled, and many of the non-Church-going class heard the Gospel very earnestly and tellingly preached by Mr. Mayo. Many were manifestly impressed, and several came to decision for Christ. His visit was much appreciated by the workers, and has left happy memories. J. Henry Carter.

Evangelists' Engagements.

*** This column is intended for Missions of some days duration, not for engagements of a single day. The evangelists ask prayer for their respective missions.

Rev. J. Bennett Anderson.—During June, Belfast (Open Air Gospel Temperance Missions).

Mrs. Baeyertz.—June 29-July 14, Cardiff.

Mr. R. S. Bradbrook.—June 26-29, Croydon (Temperance Hall); July 6, Bishops Stortford.

Mr. Chas. E. Barraclough.—Till June 27, Chathill, Northumberland.

Mr. W. R. Bradlaugh.—June 29-July 6, Grimsby.

Mr. Geo. Bentley.—Till June 29, Swaffham Bulbeck, with Ross Gospel Tent (No. 1).

Mr. John Coates.—With Ross Gospel Tent (No. 2), till end of June, Dymock.

Mr. Monro Collings.—During June and July, Norfolk Tent Campaign.

Mr. W. D. Dunn.—Till June 27, Dundee.

Mr. James Dixon.—During June, Londonderry.

Mr. William Hill.—During July, Ballyclare, co. Antrim Ireland.

Mr. J. S. Harrison.—June, St. Giles' Christian Mission; July, Stratford Conference Hall.

Mr. John Hawkins.—June 21-23, Spalding; 29-July 20, Aberdeen.

Mr. P. Russell Hurditch.—June 21-23, East Grinstead; July 5-7, Hastings.

Mr. Charles Inglis.—From June 21, King's Lynn.

Mr. Newton Jones.—June 22, 23, South Norwood Baptist Church; July 9-August 26, Margate (services on sands). Mr. Jones' permanent address is now Holmdale, Temple Fortune, Hendon.

Mr. Bob Johnson.—Till June 20, Keighley.

Rev. J. Jameson.—June 22, Sion, Halifax; 29, Holme Lane, Bradford; July 5-10, St. John's, Bridlington.

Mr. Herbert Pont.—June and July, Tent Mission, Ashford, Kent.

Mr. W. Olney and Mr. F. Spencer Johnson.—July 5-11, Belvedere, Tent Campaign.

Adeline Countess Schimmelmann.—Mildmay Conference Hall, July 1-3; Exeter Hall, 16-18.

Rev. F. C. Spurr.—Till June 23, Louth; 29, Brentwood.

Mr. James Shields (Evangelization Society). — Till July 9, Tent Mission, Preston.

Messrs. Weaver Bros.—July 6-30, Great Assembly Hall, Mile End, E.

Mr. Richard Keeton, Gospel Temperance Missioner, is open to conduct meetings. He may be addressed—Brooklyn Villa, Dogsthorpe Road, Peterborough.

Requests for Prayer.

For tent missions at Wellingborough and Tugby, conducted by Mr. C. Noakes and Mr. F. Chapman (of the Evangelization Society).

For Mr. Herbert R. Francis, who has been laid aside through a severe chill.

Another Indian Famine.

INTELLIGENCE has reached us of the suffering in the famine regions near us. Our pastor has made a tour to those parts. He returned bringing twelve boys and girls with him, and said there were many to be gathered in. All night my rest was broken with thoughts of these suffering ones.

I am asking the Lord if he would have us undertake this third famine. There is no money in hand, but instead a debt on our buildings. How I wish we did not have to be harassed with the money matters. Would that all our strength could be reserved for nursing our needy ones back to life.

Each time our Father has started us out with only a little of our private money to begin on, and then He has sent us more. Will He not do the same this time? When the second famine came, I shrank back and said, "Lord I am so tired, I can't go through it again." But God gave the needed strength and a greater work was done than in the first famine. Now again the suffering ones are calling. My flesh cries out "Lord, how can I?" But thanks be to Him—though *I* can't, He can. He will give the strength, spiritual and physical, and He will send the means.

Aligarh. (Mrs.) J. C. Lawson.

[Under these circumstances funds, and food, blankets, and cloths of all kinds to be made up for clothing are very urgently needed. Also funds for shelters. Rev. J. C. Lawson is now in London, and will be in England until August 1. He will be glad to give lectures with lantern slides on India, its Missions, Famines, and Industrial Work. He may be addressed at this office.—Ed.]

About Books.

TWO BIOGRAPHIES.

PROMINENT among the memorials of Christian men who have fallen in the South African War must be placed those of **Charles Dixon Kimber**, which have been made public by the loving sisterly hand of Mrs. Radford Thomson. (5s. *Nisbet.*) Awakened under the ministry of Canon Hay Aitken, this bright young life early showed the graces of a strong Christian character. The last entry in the diary seems to have been made early in the morning of July 16, 1901. When going to the succour of a sergeant, he was struck by a bullet. The man said, "This is hard on you, sir;" and with the words, "What could be better?" the young officer went home. A true soldier alike in the British Army and of the Lord Jesus Christ, Lieutenant Kimber's life will be to every reader a help in the spiritual life. All the proceeds (without deduction even for publication or production) are to go for the erection of a soldiers' home in connection with the South Africa General Mission.

Among modern biographies we should give a worthy place to **William Garden Blaikie**: An Autobiography, edited with an introduction by Norman L. Walker, D.D. (6s. *Hodder & Stoughton*). Dr. Blaikie was widely loved as a man and a minister, while as a writer on many topics and a professor in New College, Edinburgh, he exerted an important influence, for which he was held in high esteem. These pages give us glimpses of the life and times of a singularly useful man: we have the servant of Christ showing himself to be such in the Church and the world; also the Christian minister who with great ability served the ecclesiastical organization to which he belonged, and was ready to co-operate with believers of all orders and degrees. The outline of pre-Disruption times is very welcome, and the same may be said of Dr. Blaikie's academic associations and literary labours and friendships. The chapters on travel are instructive and diverting. The last pages are devoted to an account of Mrs. Blaikie's Orphan and Emigration Home (inspired by a sight of Miss Macpherson's work in East London), and to Mr. Moody's life-work, in which Dr. Blaikie showed a large-hearted interest. We have read this volume with great pleasure, and as a result we thank God more and more for the gift which He gave to the Church at large in the person of its beloved subject and author.

A welcome souvenir will be Miss Eleanor Bulley's **Alexandra, Queen and Empress**, in neat 48mo, with vellum cover and excellent illustrations. A fit companion is **The Coronation Autograph Book**, in art linen, with Charles Robinson's quaint designs on every page, leaving spaces for writing. These are in the "Midget" series. (*1s. each. Wells Gardner, Darton & Co.*)

Light from Old Times; or, Protestant Facts and Men, is a remarkably interesting volume by the late Bishop Ryle. It tells the story of the Reformers with much vigour and thorough sympathy. *Mr. C. J. Thynne* has brought out an illustrated Coronation edition. (2s. 6d.) Dr. Ryle had the heart of a Puritan, so he included in his volume admirable sketches of Samuel Ward, Richard Baxter, and William Gurnall. This is a book for the times, and we should be glad to hear of its extended circulation.

The "Baptist Pulpit" series is growing apace. Volumes XXI. to XXIII. are before us—**Christian Verities**, by Rev. S. G. Woodrow, of Aberdeen; "**Thou Remainest**," by Rev. Archibald G. Brown, of London; and **My Gospel**, by Rev. Thomas Spurgeon, of the Metropolitan Tabernacle. (2s. 6d. each nett. *A. H. Stockwell.*) These are among the best books in the series. They are thoughtful and vigorous. Those who appreciate experimental teaching, simply delivered, would welcome more such sermons as those given us by Pastors Brown and Spurgeon.

The Holy City, Athens, and Egypt. Founded on Personal Observation and the Researches of Modern Explorers. By Sir William T. Charley, Knight, K.C. (10s. 6d. *Marshall Brothers.*) This handsomely illustrated book combines the charm of romance with high educational aims and purposes. The author knows how to entertain; and he is equally at home in the work of instruction. In the form of a story "founded on fact," Sir William Charley gives us the fruits of shrewd observation during travel on sea and land, and in a manner at once deft and welcome (with frequent footnotes) he presents many of the results of modern exploration. The volume bears eloquent testimony to the value and interest of educational travel, and is calculated to suggest to many home-staying folk the desirability of visiting the Morning Lands of History.

The Churches.

**** The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The rectory of St. Peter-le-Bailey, Oxford, has been conferred by the patrons, the trustees, on Rev. F. J. Dyson, rector of Bishop's Caundle, Sherborne.

The Secretary of State for War has appointed Rev. W. D. Keith-Steele, senior curate of Bradford Parish Church, to be acting chaplain to the colonial forces now encamped at Alexandra Palace for the Coronation.

The Archbishop of Canterbury has been very unwell since his return to Lambeth, and the meeting of his Diocesan Conference has been postponed until November. If the Primate is unable to officiate at the Coronation, his place is to be taken by the Archbishop of York, who, in that case, would crown both the King and the Queen.

It is announced by the Ecclesiastical Commissioners that they have not made arrangements for the sale of Hartlebury Castle. They have, however, informed the Bishop of Worcester that, provided a suitable residence can be obtained, or means can be found for erecting such a residence, they are not unwilling to approve of the sale of Hartlebury Castle.

Under the will of the late Mr. George McMinnes, of Brixton, one-sixth share of his residuary estate, amounting to between £6,000 and £10,000, has been left to the Building Fund of Christ Church, Brixton. The bequest is in recognition of the Evangelical and Protestant work of the vicar, Rev. W. R. Mowll, M.A., who will now be able to complete and shortly open his new church free of debt.

In the course of a discussion at Blackpool on Lord's Day observance, the rural dean (Rev. N. Jeffreys) said that Blackpool is becoming more and more a Sabbath-breaking place. Places of amusement are open on the Sunday, and there are Sunday concerts. Reverence for holy things is diminishing, and it is in consequence of a love of pleasure on the one hand and a worship of Mammon on the other.

Rev. E. J. Kennedy, vicar of St. John's, Boscombe, records with thankfulness in his parish magazine that the total parochial receipts for the year ending Easter, 1902, amounted to £7,450 17s. "I am more and more struck," he says, "with the great distributing powers conferred upon this parish, so that far and wide we are able to assist various societies in fulfilling the purposes of their institution."

At the request of the War Office the Church Army is sending out two more of its trained evangelists to assist the military chaplains in work among the sick and wounded who remain to remind us of the recent war. Nine of the Society's officers have already served in this way at the front, their work being highly commended by the authorities. The Chaplain General recently remarked that he hoped to derive much assistance from the Church Army's staff of trained and experienced laymen.

Situated in the midst of a poor and crowded neighbourhood, St. David's Church, Westbourne Road, St. James' Road, Holloway, under the care of its new vicar, Rev. J. M. Laycock, is maintaining its character for earnest Gospel Protestantism, in the cause of which it was founded by Rev. James Ormiston, now at Bristol. The service is united and hearty, and the preaching faithful and impressive. Various improvements to the building are necessary, but, owing to the parish being a poor one, only current expenses can be met.

Congregational.

Dr. Caleb Scott's condition having now materially improved, no further bulletins are being received by the Secretary of the Congregational Union from Miss Scott.

At the City Temple, on Sunday last, the pulpit was occupied by Rev. Arthur Mursell, who, during the morning service, announced that on Friday Dr. Parker had received injunctions from his physician to take a little further rest.

Rev. Henry Varley, B.A., who last September resigned the pastorate of Horton Lane Church, Bradford, has accepted a cordial and unanimous invitation to become the first minister of the newly-formed church at Bowes Park, London, N.

The forty-third anniversary of Avenue Church, Erith, now under the pastoral care of Rev. H. Rosier, has been celebrated. The secretary's report bears good testimony to the united effort of pastor and people. The congregations have become very large, and all the various branches of work are satisfactory.

Southernhay Church, Exeter, has recently, by a large majority, resolved to abolish the pew-rent system, and has substituted, instead, a system of weekly offerings on the self-assessment plan. The main idea of the new proposal has been that every worshipper shall become a subscriber to the church funds, and in return for such financial help shall be allotted a sitting. It is anticipated that the income of the church will be considerably increased under the new system.

In Raleigh Memorial Church, Stoke Newington, Rev. John Johnston enforced the suggestion made in these columns last week of a call to earnest prayer on behalf of the King, by consideration of the immense influence the Sovereign must have in relation to the great national sins of intemperance and gambling. This subject ought surely, in the highest interests of the Empire, to have a far more prominent place in our prayers at all times than it has had hitherto in any of the churches.

Some time ago a John Robinson Memorial Church was erected at Gainsborough by a joint committee representing England and the States, the foundation-stone being laid by the Hon. T. F. Bayard, the then United States Ambassador in this country. Tercentenary celebrations of the formation of the church have been held. A sermon was preached by Rev. Dr. Fairbairn, of Mansfield College, while Rev. Dr. Scott, representing the National Congregational Council of the United States, brought a gift which practically liquidated the debt.

Baptist.

The annual meeting of Woolwich Tabernacle (Pastor John Wilson), held recently, was largely attended. The secretary, Mr. C Newson, read the report, which showed that the debt has been reduced by £200, and £500 promised to the Twentieth Century Fund, £406 of which has been raised; the income being altogether considerably over £2,000. The membership has increased to 1,550, with 1,700 children in the home and mission school.

Services were held on June 8 and 9 at the Lighthouse Church, Bow Common, E., in celebration of the first anniversary of the pastorate of Rev. J. Menzies Love. The pastor preached on Sunday morning, and Mr. Joseph Benson, L.C.C., in the evening. A tea and public meeting took place the day following, Mr. E. A. Jennings presiding. Mr. D. Vaughan, secretary, reported favourably of all branches of the work, and stated that forty-one persons have been added to the church roll during the year, and thirty-one baptized.

The Southern Association of Baptist Churches held the annual meetings this year at Brown Street Chapel, Salisbury (Rev. A. J. Edwards). There was a large attendance. Besides the delegates, there were present thirty-seven pastors, four retired ministers, two missionaries, and seven colporteurs. The Moderator, Rev. W. Venis Robinson, B.A., gave a timely and important presidential address on the subject, "Stand Fast." Interesting, stirring, and important papers, speeches, and criticisms were given on a variety of topics touching Christian work in Church and school.

Pastor Thomas Spurgeon presided over the annual meeting of the Baptist Pioneer Mission just held at the Metropolitan Tabernacle. The object of the Mission, as explained by the founder and hon. director (Rev. E. A. Carter), is the establishing of Baptist Churches in large and growing centres of population, and the helping of weaker causes which would otherwise be compelled to discontinue their work. The Mission has been successful, Mr. Carter stated, both in England and Scotland, and has also just been the means of starting two churches in France. The chairman, and Revs. Principal A. McCaig, E. H. Ellis (East London Tabernacle), and others delivered congratulatory addresses.

Methodist.

Memorial stones of a Wesleyan church and schools in Bramford Road, Ipswich, to serve in place of a small mission hall, have been laid under most encouraging circumstances. The cost of the scheme is at least £3,600, and accommodation will be provided for about 400 persons, and in the schools for 350 children.

Dedicatory services in connection with the new Wesleyan church and school at Walkhampton, in the Tavistock Circuit, were held lately. A large company assembled for the opening ceremony, which was conducted by Rev. C. Holman. The new building, which has been placed on an excellent site, is quite an ornament to the village. It provides seating accommodation for 143 worshippers.

The Wesleyan Chapel Committee, at their monthly meeting, considered thirty-three proposals for the erection of new chapels, twenty of which are to be built in localities where hitherto Wesleyan Methodism has been practically unrepresented. These new structures, when complete, will provide sitting accommodation for between 10,000 and 11,000 worshippers. The estimated outlay is about £72,000.

Presbyterian.

The Presbytery of Liverpool was well represented at the meeting recently called to induct Rev. J. Stephens Roose, M.A., to the pastorate of Upton Church. A fair number of members, adherents and friends from the neighbourhood and outlying districts also foregathered at the quaint little country-side church. Situated within easy reach of the great cities of Liverpool and Birkenhead, Upton promises, in the near future, to become a very favourite residential district, and the new church an attractive feature.

At Heaton, Newcastle-on-Tyne, services in commemoration of the sixth anniversary of the opening of the church buildings were conducted on the 8th inst. by Rev. John Smith, D.D., of Broughton Place U.F. Church, Edinburgh. The forenoon service was very largely attended considering the inclemency of the weather, and in the evening the church was crowded to its utmost capacity. The sermons were received with keen attention and enjoyment. The offertories were larger than ever previously received in connection with anniversary services.

Fallen Asleep.

At Sheffield, aged seventy-one, Rev. Dr. T. D. CROTHERS, one of the best-known Methodist New Connexion ministers in the county. In 1886 he was appointed Principal of Ranmoor Training College, and held that office twelve years. He was president of the Conference in 1884.—At Scarborough, Rev. EDWARD SMITH, who commenced in 1885 the London Central Wesleyan Mission.—Mr. JOHN WILLIS, a highly-esteemed elder of the Presbyterian Church at Marylebone.—On June 7, in her sixty-sixth year, AGNES OSWALD, the wife of Rev. J. Oswald Dykes, D.D., Principal of Westminster College, Cambridge.

Notices.

APPLICANTS FOR TRACTS.—Mr. W. Grundy, 12, Brick Street, Broadbottom, near Manchester; Mr. B. Bryant, 119, Diana Street, Roath, Cardiff; Mr. W. Bilton, Gospel Tent, Swaffham, Bulbeck, Cambs; Mr. W. Burgess, 33, Hawley Square, Margate; Rev. E. W. Jenkins, Bethel Manse, Hamsterley, Witton-le-Wear; Miss Jones, Berden Hall, near Bishop's Stortford; Mr. Henry J. Booth, 3, Broughton Road, Owlerton, near Sheffield.

COMMUNICATIONS RECEIVED WITH THANKS.—A.R.C. A.M. W.D.S. S.W.G.C. Miss S. J.M.K. J.B.P. G.F. W.C. W.H.G. A.M.M. R.T.S. W.A.L. J.W. A.M. R.J.P. M.S.T. E.J.R. C.W.J. J.E.B. W.G. S.E.B. J.S. W.L.H. L.S.S. T.M. H.J.E. B.B. J.McM. S.S. F.C.S. M.K. Miss C. S.D. W.T. G.B. G.B.G. J.W. H.L. C.L.R. F.B.M. W.T.F. J.L.S. W.J.T. A.G.S.F. W.H.G. M.E.T. J.A. M.S.T. A.M. T.A.L. T.C. S.F. J.W. L.B.A. W.F. F.W.B. T.W.M. J.M.B. E.S.P. K.M.B.R. G.N.W. B.M.W. C.E.F. A.J.B. D.T. W.McA.E. A.H. W.B. H.W.F. J.F.T.H. J.M. J.M.L. R.E. J.O.W. G.A.M. H.R.D. T.W.E. A.A. R.C.C. R.S. A.P.K. R.S.B. C.W. H.H. J.T.P. C.F.S. H.J.B. W.A.L. A.E.S. C.H.D. J.G.W. J.C.G.D. C.E.S. J.W.W. M.M.B.O. F.C. J.W. G.E.M. J.G.T. H.C.J. W.G.W. A.S. E. J.G.T. W.A.I. G.P. A.N. H.R.F. W.H.M.H.A. W.H.B. W.G. B.H.T. J.E.S. W.M.H.M. W.J.G. J.W. J.B.J.S. J.N. J.B. F.J. J.W. E.H.K. M.A.L.L. A.A.T. J.H.S. A.E.S. W.A.B. Dr. M. M.A. J.A.G. E.C. P.R. E.G.F. G.P.J. C.H.D. S.D. W.B.F. W.S.M. A.F.O.C. G.G. J.A. J.W. W.C. J.S. W.E.W. J.O.A. W.A.E. C.W.M. R.J. D.L.W. T.C.M. S.F. J.W.H. T.O. R.G. E.L.M. C.M. F.B.M. H.L.M. G.E.T. W.F. R.M.R. W.F.M.C. R.C. C.R.H. S.A.F. R.H. W.R.D. R.S.B. C.G. E.E.G. E.P. C.H.H. G.D.H. E.T.J. W.R. J.E.B. C.P.H. E.C.B. J.A.S. J.J. J.B.S. D.M.D. J.M. C.H.J. F.A. S.M. B.S. A.R. A.E. W.K. J.J.A. A.B. G.R.W. B.J.W.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

The Coronation. To-day the English people are absorbed with one sole topic of conversation—the Coronation. For most of us a Coronation has not yet taken place in our lifetime, and there is naturally on this account a greater interest in the present august function. To the man in the street it is simply a spectacle of unparalleled splendour; to serious and thoughtful people it will assuredly mean much more than this. It is an exceedingly great responsibility for any man to rule over such an empire as ours, and it is well that the King should be reminded, by means of the religious ceremony, of those things which a purely State function has no means of expressing. We can wish no higher good for the King, who to-day will be crowned, than that he shall always experience the double felicity of being a loyal subject of *his* King, and of so leading his people that he shall leave behind him the memory of one who was a true Father of the Country.

Day in the Country. The long-continued cold and wet weather has placed a special strain on the health of all, and this state of affairs is accentuated in the case of the dwellers in city courts and slums, for whom there is so little brightness in life. To those surrounded by fresh, pure air, the summer is a season of reinvigoration and upbuilding, and it is well that they should be reminded of the many who enjoy no such privilege. The importance of the "Day in the Country," and other similar efforts cannot be overestimated. Many appeals are reaching us, and every week is precious. Will our readers enable us, as in former years, to continue this much-needed benefaction?

The Life of Elijah. In our next and following issues, Rev. F. S. Webster will resume his studies in the life of Elijah. His former papers upon Elisha, and the early portion of Elijah's career, were appreciated by many for their practical usefulness; and we confidently bespeak for the new series the interested perusal of our readers.

The Education Bill. The more we consider the provisions of this Bill, the deeper grows our conviction that it is utterly retrogressive as to education, and Romanizing as to religion; that it will play into the hands of the Ritualistic party in the Church, and thus prepare our children for Rome. The Romanizing section in the Church is rapidly increasing, and nothing is more surprising than that the people of God in the Establishment—Protestant, Evangelical, and Evangelistic—do not all join hands with their Nonconformist brethren in prayer and effort to oppose this subtle and disastrous movement. It will tend to swamp Evangelical Christianity in England, and add to the already strong temptation and tendency of the sons of Evangelicals to travel Romeward. As a Churchman recently said:—"We want less Church-ianity, and more Christ-ianity."

The Roman Road. Viscount Halifax certainly has the courage of his convictions, and, unlike the large majority of the Ritualists, does not hesitate to state clearly the objects of the movement of which he is the accredited leader. Speaking at the forty-third anniversary meeting of the English Church Union last week, he said, after referring to "the Anglican tradition, if there was anything that could be called a tradition at all on the subject" to make the Lord's Supper an occasional and exceptional service:—

> We are bound, if we would do our duty as loyal English Churchmen, to put the Mass back into its proper place as the one service of obligation on Sundays and Saints' days, not to forego its celebration because there should happen to be none to communicate with the Priest. . . . There have been indications that some in authority, who seem incapable of learning from the past, and indifferent to the real shortcomings of the Church of England, have been trying to forbid the daily Mass, so happily revived amongst us, unless there should always be some to communicate with the priest. We all desire to see frequent communion, but the laity, who have learnt the happiness and help of attending Mass morning by morning, are not going to be deprived of that privilege because they are not able to communicate on every occasion.

Undoubtedly this is what Viscount Halifax terms "the Mass in the full plenitude of its powers."

The Things that are Cæsar's. Now that English and other pilgrims to Rome are "demanding" the restitution to the Pope of the temporal power, it is interesting to find in the current number of *Blackwood's Magazine* an article from the pen of a writer who is familiar with the Rome of the Papal Administration. The account is a vivid and striking one:—Filthy, narrow side streets, with all the dirt swept into them, huge dustheaps everywhere, the robberies and murders of Englishmen, the nameless other enormities, a Rome "with ten times more worldliness in it than religion." In this latter respect Rome may not have changed greatly, save for the development of the Protestant faith, but how much it has gained in a hundred other ways from the sweeping away of the Papal misgovernment is well known to the readers of Edmond About's scathing sketch of the corrupt system under the domination of Antonelli, when, indeed, the Papal States were a sink of iniquity, moral and political.

Another Revolt. The *Sunday Magazine* draws attention to a singular step taken by a number of Romanists in England who seem to be restless under the rule of the Pope and the Curia. The writer says:—

> A curious petition has been presented to Parliament by Roman Catholics, praying that all Ecclesiastical Roman Catholic property, secular and religious, in this country—the amount is about fifty millions sterling—shall be placed under the control of Ecclesiastical Commissioners chosen from the Roman Catholic clergy and laity. The petitioners complain that the claim of the Pope and his "sacred congregation" of an Altum Dominium over all Roman Catholic Ecclesiastical property in the kingdom has to be admitted, although they know it is dangerous to the country, and they point out that the rendering of accounts to Rome only, must give stupendous power to the Roman Curia over English temporalities.

In view of the recent "demand" made by the English Roman Catholic pilgrims in Rome for the restitution of the Pope's temporal power, this action on the part of their home-staying brethren seems somewhat remarkable, especially as we are so frequently assured that there is no disunion in the ranks of the Romanists.

Unto the Fourth Generation. Some striking and almost awful things were spoken at a recent lecture on Heredity at the Royal Institution. The unfortunate thing is that the very people who most need such instruction are never likely to hear such lectures. It would be infinitely to their advantage if, by some means, they could be compelled to face the terrible problem of heredity, as stated by competent teachers. The heredity of crime, it appears, extends far beyond the third and fourth generation, both in the family and in the nation, and when both parents belong to the criminal class, the child born of them suffers from an atrophied conscience from the commencement of life. We doubt if there has been a sufficiently strong testimony borne by teachers as to the undoubted effects of heredity. Youths and maidens are allowed to plunge into the responsibilities of parentage without any investigation into ancestry and the possible consequences of their union. Yet we strongly demur to the one-sided and brutal presentation of the truth of heredity as given by atheists and confirmed pessimists. The persons who alone are competent to teach the whole truth about the matter, are those who know the Divine remedy as well as the disease.

Leading the Way. The London County Council certainly recognizes the evils of the drink traffic, and, in addition to the reduction of the number of licensed premises, is in many ways endeavouring to lessen the temptation of intemperance in the Metropolis. Alcohol has now been banished from the eight asylums under their control, coroner's inquests are no longer held in public houses, intoxicating drinks are not now sold in the Council's open spaces, and good music and cheap refreshments have been substituted, and "itinerant canteens" have been provided for the use of the firemen when engaged at fires. All this points to a large amount of valuable work which will be fruitful in beneficial results to the people. It will also manifestly strengthen the hands of temperance reformers, and afford an example to the councils in the provincial centres.

France and Alcoholism. It is a matter for great gratitude that France possesses so many brave medical men who are warring to the death with the "murderous liquids" which are working such frightful havoc amongst the population. Dr. Vaillant has at least moved the Chamber to a resolution; the deputies admit the truth of his indictment, and the only argument urged against it is that if serious steps were taken, "one of the most fruitful sources of taxation would be destroyed." We in this country know something of a similar argument. Dr. Grisel, writing in a Parisian paper, puts the case before his countrymen in words which are as much needed here as in France. He says:—

> Suppose the State were . . . solely concerned with considerations of the budget, the time has arrived

when we must ask ourselves whether it would not be better to renounce the revenue resulting from the sale of these alcoholic drinks than to see the profits go to the construction of asylums, of hospitals for drink diseases, and of prisons for the criminals that they create. Add to this a diminution of the birth-rate, an increased infant mortality, an augumentation of the number of idiots and cripples and wrecks of the race.

Profit and loss is the only argument that weighs with many. Even from this point of view the present liberty to drink oneself to criminality, lunacy, and pauperism is the liberty of fools.

The Price of Turkish Misrule.

The English consul at Bitlis, whose annual report has just been published, draws a dismal picture of the condition of Western Asia. The only change, he declares, that has taken place in his district is a change for the worse. The people are in a state of abject poverty, possessing only the barest necessities of life. All the reforms promised by the Sultan—that past master in the art of making "pie-crust" promises—remain, of course, in their original vaporous stage, and there is not the remotest prospect that any alleviation of the people's hardship will take place. The much-vaunted highway from Diarbekir to Alexandretta is collapsing as fast as it is being constructed, which is not surprising when it is remembered that only nine miles have been made during fourteen years. All industry is crippled, and the spirit of the people is crushed. The blight of Yildiz Kiosk rests upon all the province, and it will continue to rest there until Europe has the courage and the humanity to make the Sultan move for the people's good, or to make the Sultan himself move out once and for all.

Cruelty and Decadence.

The Madrid correspondent of the *Daily Chronicle* contributes to that journal an article on the Spanish bull-fight, and its relation to the national character. It is worthy of study for several reasons, the chief one being the connection that is clearly traced between the spirit which enjoys cruel spectacles and the loss of moral force which betrays itself in inability to keep pace with the demands of life. Bull-fighting, it is pointed out, *is only one form* of the cruelty which is common in many parts of Spain. The writer remarks :—

> Sights may be seen in the streets of Madrid which, while they pass unnoticed there, make the blood of a man of a more civilized race fairly boil. . . .

Donkeys pricked cruelly in the tenderest spots, "indescribable cruelties upon dogs," great numbers of maimed and crippled dogs, tortures upon cats, birds whose heads are perforated with pins—such are the things photographed in the *Chronicle*. The writer may well conclude that this wholesale cruelty and national decadence are related as cause and effect. All this is not to be wondered at when it is remembered that Spain invented the Inquisition—and, to-day, a league exists for its revival. Unable to torment men, they seem to have turned attention to beasts. It is a fine comment upon a country dominated by priests.

The Labourer's Hire.

The Archdeacon of Middlesex draws a very unhappy picture of the condition of a large proportion of the unbeneficed and other clergy. He says that there are to-day 7,500 livings under £180 a year, and that although the population is increasing 350,000 a year, hundreds less are being ordained. There are, he adds, 7,500 curates, more than 1,400 of whom have been ordained over fifteen years, and who receive an average stipend of only £118 per annum.

The National Outlook.

AMID the universal rejoicings of the present week, there is no loyal heart that will not join heartily in the pæan of praise for the blessings enjoyed in this our favoured land. "Blessed is that nation whose God is the Lord," and there are manifold evidences that God has blessed us in special measure above the nations of the earth. Among many others the following are

GROUNDS FOR EARNEST THANKSGIVING :

I. Our Freedom to Worship God.—This must necessarily appeal first and foremost to the Christian heart. A glance over the pages of history reveals a glad contrast to the sorry conditions of by-gone days, when the Bible was a forbidden book, when fidelity to faith meant trial by fire and sword, or torture by the rack, and a martyr's grave. These, thank God, are horrors of a dismal past, and now we stand untrammelled in the sunshine of a brighter day.

II. A Righteous Government.—The oppressive laws under which former generations have groaned are happily unknown in our midst. The march of the nations, and their advance in civilized thought, have secured to us immunity from the tyranny of cruel and unprincipled men. Our rulers rule in righteousness, at least so far as human justice is concerned ; and as a people we pursue our calling and follow our destiny, none daring to make us afraid.

III. An Honest Administration. — Not only are our laws equitable and just, but their administration is free from the bribery and corruption by which, even in modern times, some other nations are cursed. Our judges are men of probity and honour, who fearlessly do their duty in dispensing impartial justice to all. When we consider the appalling results that would otherwise ensue, we may well rejoice in this our grateful heritage.

IV. The Purity of the Court.—Here again history comes to our aid in reminding us of former times. The reformation in this respect brought about by our late beloved Queen has been an inestimable boon. Long may her strenuous and determined policy shed its beneficent influence upon our Court and country !

V. The Royal Interest in the People.—Seldom has this been equalled ; certainly it has never been surpassed. The heart of our Royal Family beats in unison with that of the people, be it in sorrow or joy, in disaster or success.

Surely in these characteristics of the times in which we live, we have unexampled cause for praise. "It is meet that we make merry and be glad" ; but let our joy ascend above and beyond all human instrumentality to the Lord and Giver of all ; and our song be to the Most High who ruleth in the kingdom of men.

Yet in view of the inspired dictum that "Righteousness exalteth a nation, but sin is a reproach to any people," we cannot close our eyes to certain grave aspects of the national outlook. There are

SAD AND SERIOUS EVILS

lying at our doors, with which our Legislature seems to have little time, and even less inclination, to deal.

The dwellings in which the poor live ; the shocking surroundings in which their children are dragged up ; the cursed Juggernaut of drink, that crushes thousands beneath its wheels ; the suicidal mania for betting and gambling ; the degrading literature and amusements in which our people delight ; the systematic neglect of Divine worship and Family Prayer ; the widespread disregard of the Lord's Day ; the growing indifference to the claims of God at home, as well as by our fellow-countrymen abroad—these are the foes we most may dread. They are not "political" questions ; they belong to every party, to every family, to every man.

As we look out upon the condition of the nation, we may well pause in the hour of our rejoicing, to ask the question : "Are we, as a people, drifting to *glory* or *dishonour?*" In so far as we recognise the God of heaven, not by mere formal worship, but in spirit and in truth, we shall become prosperous ; if, on the other hand, we despise Him in the heart or in the home, there will be a downward pull by which we shall forfeit our proud position before the world.

There is no more instructive chapter in the Word of God, as applicable to the Britain of modern times, than the message delivered to Tyre, the mistress of the seas, in Ezek. xxvii., xxviii. Seated at the head of the nations, enriched by their contributions in money and in kind, supreme in her commerce, and universal in her power—upon her this solemn verdict was pronounced :

> All thy company in the midst of thee shall fall ;
> The merchants among the peoples shall hiss at thee.
> Thou shalt be a terror, and never shalt be any more.
>
> Thus saith the Lord God, Because thine heart is lifted up, and thou hast said, I am a god, and sit in the seat of God in the midst of the seas ; though thou set thine heart as the heart of God . . .
> Behold, I will bring strangers upon thee, the terrible of the nations ;
> And they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.
> They shall bring thee down to the pit . . .
> Thou shalt die the deaths of the uncircumcised by the hands of strangers.
> For I have spoken it, saith the Lord God.

In every detail this has been fulfilled. Nought but the savour of Christianity has saved our own favoured nation up to now ; but as surely as our national heart is lifted up, and our ear grows deaf to the voice of God, so surely shall we degenerate, until the fate of Tyre be also ours. Men have shouted, "Rule Britannia !" and "God Save the King !" until their faces have grown purple, and their vocal chords hoarse ; yet what profit to gain victories over other peoples, while our own men and women in the prime of life are done to death in a public street, or scattered in pieces in a Lambeth alley ? The remedy is

NOT GOVERNMENT, BUT GOD ;

not in increased police protection, but in the spread of earnest and personal Christianity.

Here is the life-work of the people of God, to let the holy influence of our Christian faith permeate the corruption in our midst ; to let our light so shine before men that they may see our good works, and glorify our Father which is in heaven. Thus alone can we eliminate the hooliganism or the shoddy patriotism of the day, and help forward the blessed Imperialism of the Kingdom of God.

Well may we heed the warning note of Kipling's "Recessional" :—

> God of our fathers known of old—
> Lord of our far-flung battle-line,
> Beneath whose awful hand we hold
> Dominion over palm and pine—
> Lord God of Hosts, be with us yet
> Lest we forget—lest we forget !
>
> Far-called our navies melt away—
> On dune and headland sinks the fire,
> Lo, all our pomp of yesterday
> Is one with Nineveh, and Tyre.
> Judge of the Nations, spare us yet
> Lest we forget—lest we forget !
>
> If, drunk with sight of power, we loose
> Wild tongues that have not Thee in awe—
> Such boasting as the Gentiles use,
> Or lesser breeds without the Law—
> Lord God of Hosts, be with us yet
> Lest we forget—lest we forget !

Coronation Poems.

God Save Our Gracious King.

"God save our gracious King!"
A thousand peoples sing,
Hear, Lord, we pray;
All gifts of noble race,
All high and kingly grace,
In his exalted place,
Crown him to-day!

God bless our Queen as well!
Let world-wide praises tell
The love we mean;
Be hers a stainless crown,
Like that of pure renown,
Low at thy feet laid down—
God save our Queen!

God bless our native land!
Should foes our right withstand,
Take Thou the helm!
Forgive our sin and shame,
Check each ignoble aim,
In deed and truth and name,
God save our realm!

Lord of all thrones and powers,
For this vast world of ours,
To Thee we call;
Be every shore and sea
In league with love and Thee,
Brave, righteous, strong, and free.
God save us all!

Mary Rowles Jarvis.

The Shamrock to the Rose.

From the far sea-coasts of Erin,
From her glens and mountains green,
Bursts the Coronation greeting
To our gracious King and Queen.
O ye west winds of the summer,
Waft the fragrance as we pray,
From the Shamrocks to the Roses,
On this joyous Crowning Day.

We love the rule of Britain—
Her gentleness, her might;
Breaking every tyrant fetter,
Giving each man equal right;
Equal right to climb to fortune,
To obey or to command;
Equal right to climb to heaven,
With his Bible in his hand.

May this crowning hour, auspicious
With the peace-flag now unfurled,
Prove prophetic of the future
To our empire round the world.
Dear old England, may thy glory
To no dizzy height elate;
Ever hold your ancient motto—
"To be good is to be great!"

On corruption's rocks have perished
Other nations great as we;
On the shores of Time their relics
Lie as wreckage from the sea.
Yet the kingdom or the monarch
That to truth and justice clings
Is exalted over nations
By the King above all kings.

Now, while empires vast assemble—
All the world from zone to zone—
To instal the choice of Britain
On the earth's great Christian throne,
Even, with the shout of millions
At the Coronation scene,
Take a blessing from old Ireland—
O God! save our King and Queen!

Donegal. J. K.

The Christian's Prayer for King and Queen.

O God, through whom all monarchs reign,
And kings and queens their sceptres sway,
Our King in health and strength maintain,
And bless his "Coronation Day."

To King and Queen thy blessing give;
May both on Thee their burdens lay,
And in thy fear long may they live
Beyond their "Coronation Day."

May thy great love their lives possess,
Shine on them from above, we pray—
Thy joys their truest happiness
On this their "Coronation Day."

May all who form this vast empire
True loyalty to King display.
So grant their Majesties' desire
On this their "Coronation Day!"

And when the dazzling scene is past,
And all earth's splendour dies away,
May King and Queen both share at last
In *Heaven's* "Coronation Day!"

Henry R. Davis.

My King.

Thou art my King, Lord Jesus! Thou, the glorious,
The Mighty, the Eternal son of God;
Thou art my King! Thy Kingdom is victorious,
Changeless and everlasting, vast and broad;
And I, by grace brought into it, may sing,
Rejoicing ever, "Lord, Thou art my King!"

Edith C. Cherry.

The Crowning of the King.

"We see Jesus" (Heb. ii. 9).
"Wearing the Crown of Thorns" (John xix. 5).
"On his head . . . many Crowns" (Rev. xix. 12).

Lift up your heads, ye golden gates!
The Son of God comes out to reign.
While countless hosts of heaven prepare
(Rev. xix. 14).
To follow in his glorious train;
He comes with Victory's flag unfurl'd
To take the kingdoms of the world.

Upon his head are many crowns,
Each bathed in light beyond compare;
Conspicuous by its absence, one—
And one alone—is missing there.
Yet oh! what peerless grace adorns
Love's foremost crown—the Crown of Thorns.

No cruel thorns shall e'er again
Press bleeding drops from that meek brow,
Each anguished trace of grief and pain
Is swallowed up in victory now;
But still *how* dear that conquering morn,
The mem'ry of the Crown of Thorn!

It was for *thee*, his much-loved saint
(Treasure his heart can ne'er forget)
Man's hatred wove the curse of God
(Gen. iii. 17, 18).
Which Love with priceless blood-drops set;
Yea, matchless Love met depths of scorn,
The seal of both—that Crown of Thorn.

He loved thee well who wore that crown,
That He might give a crown to thee:
A crown of glory, life, and joy,
To wear throughout eternity;
Yet never would its rays adorn
Thy brow but for *his* Crown of Thorn.

The suffering and the shame are o'er,
We see Him crowned with glory now;
Proclaimed in heaven the Lord of all,
With many crowns upon his brow;
Yet—though in wondrous radiance worn—
Outshines them all, that Crown of Thorn.

But why so peerless, then, that Crown?
Ye saint of Jesus, answer why—
'Twas seal of love beyond compare
That brought the Son of God to die.
He saw thee lost, accursed, forlorn,
And bowed to wear that Crown of Thorn.

Thou glorious Lover, Bridegroom, Friend,
I long to see Thee as Thou art!
That brow, enshrined in dazzling light,
Once pierced for me with Hatred's dart:
Those eyes, obedient on that Morn,
Yet wept beneath the Crown of Thorn.

The royal diadems that day
Will fix our rapt adoring gaze,
Sweet love-light from thy glorious face
Wake ceaseless songs of rapturous praise;
But—deep in each fond memory borne
Will ever lie—the Crown of Thorn.

Emily J. A. Pearson.

Ellesmere, Portswood, Southampton.

(To be had as leaflet, 25 for 6d.)

Light in Darkness.—For forty-six years the Home Teaching Society for the Blind has carried on a pathetic and much-needed ministry. It has provided the poor adult blind of London gratuitously, with books on loan in Moon's type, and for the last seven years in Braille type also. The Society maintains fourteen blind teachers, each having a lending library in his charge, containing from 400 to 500 embossed books. During last year no fewer than 1,830 persons were under visitation. It is gratifying to know that the work of the teachers is not confined to mere instruction in reading and writing. They act as Scripture-readers to the aged and to those whose hands are too hard to master an embossed type, and many of their fellow-sufferers by their ministrations have been brought to a saving knowledge of the love of Christ. This old and well-proved Society seems to have at its disposal all that is needed for providing the blind of London with good literature, except adequate funds. The secretary is Miss E. Bainbrigge, 53, Victoria Street, Westminster, S.W.

Children of our Father.

By Rev. T. L. CUYLER, D.D.

THE peace, the purity, and the power of every child of God depend very much upon his or her living very nigh to our heavenly Father. It is well for us not only to sing "Nearer, my God, to Thee;" but also to pray—"Nearer, O God, to me!" We are too apt to think of Him as dwelling at an infinite distance from us—as a Father up in heaven, and not as a Father close by us. His actual nearness should be both a solemn caution and a sweet comfort. Not a thought in our inmost heart is concealed from Him; not a secret sin we commit that is not as visible to his all-searching eye as the noonday sun. This ought to have a prodigious, restraining power upon us.

What a comfort it is that God is so close to us, that He is always within speaking distance! A Christian's prayer is not a message despatched to a far-away throne; it is his intimate converse with one near at hand. Childlike faith reverently and lovingly talks with God, breathes confession of sin into his open ear, tells Him its secrets, and unbosoms to Him its soul. In perplexity and trouble we want a helper near at hand.

Abraham Lincoln once said, "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me seemed insufficient for that day." What that heroic man often felt amid his distressing perplexities, we have often felt in life's dark hours. The child-feeling is waked up in us, and we want an Almighty Father close by us that we can talk to and lean upon.

The persecuted Apostle in Cæsar's judgment-hall, with guards in iron mail on every side, realized this cheering truth when he said, "No man stood by me, but all men forsook me; notwithstanding the *Lord stood with me*, and strengthened me." Every *proper* desire from the heart of God's child obtains recognition, and a proper answer in the heart of God Himself. The pull of our prayer may not seem to move the everlasting throne, but—like the pull on a line from the bow of a boat—it may draw us into closer fellowship with God, and into fuller harmony with his wise and holy will. When our desires chime with the will of God, we are sure to receive some blessing.

If we live near to our Heavenly Father, we should strive to realize his constant companionship. Wherever a devout soul meets God is a sacred spot, whether it be like Jacob's solitary pillar of stone, or a Sabbath sanctuary. We may make the workshop, the counting-house, the study, the kitchen, and the farmer's field sacred with God's presence. The nursery in which the pious mother trains her child is one of God's dwelling-places; and I have seen many a sick chamber that was the vestibule of heaven. Happy the pastor who, returning to his study for his year's work, finds both his Bible open and the mercy-seat close beside him with precious promises strewn thick about it! The nearer he gets to his Lord and Master in that study, the nearer will he get to the hearts of his people both in his pastoral work and in his pulpit. The man of business who gets a little time with God in the morning, over his Bible, or on his knees, will go all the stronger into the tumult of the day. To hem the day with prayer will keep it from ravelling out into many a folly or a sin. Stout old Luther used to say that he "could not get on without two hours a day in prayer and close fellowship with God."

The "higher life" is simply living close to God, on the Sabbath in his sanctuary, and through the week in our own dwellings and places of business. It is keeping our citizenship in heaven, and our eyes above the blinding mists of worldliness, and our hearts in close touch with our Divine Master. They that thus wait on God shall renew their strength; they shall mount up as eagles. Their outlook is wide; their spiritual atmosphere is bracing; they rehearse a great deal of heaven before they get there. Close to God here, they will find the gates of pearl opening to them all in good time, and they will go in to be "for ever with their Lord."

Religious Liberalism and its Counterfeits.

By Rev. J. GUINNESS ROGERS, D.D.

AN extremely suggestive view of the present state of religious opinion is given by Canon Hensley Henson in his recent volume on "Godly Union and Concord."

It starts with an observation that is positively startling in its pessimism. Speaking of a number of sermons, preached in Westminster Abbey, on the contrasts between the openings of the present and the last century, he tells us that they "were a public confession of Christian misgiving." He carries this point still further when he says, "We have but to glance at current theological literature to see that the mind and conscience of Christendom are afflicted by cruel anxieties." Probably there is in this presentation of the case something of rhetorical art. At all events there is sufficient evidence that the writer himself does not share these misgivings, but is only describing a state of feeling which he finds to be widely prevalent. Some admissions he does make, however, which are surprising enough. "There was a time (he says), not long distant, when the staple of Christian apologetics was the moral superiority of Christian civilization. Can it be honestly denied that it is increasingly difficult to take that ground?"

If an enemy had asked this, it would have been intelligible, and the challenge would not, in my judgment, be difficult to meet. But the significance of the question is due to the fact that it comes from a preacher of the Gospel, whose answer to it is anything but reassuring. As I shall have occasion to point out, there are other statements of his own which are not to be reconciled with this half-despairing utterance, which possibly may be traced to what I regard as a fatal tendency to judge of Christianity not so much by its fruits in individual character, as by its effects on a general society which has accepted its creeds, but has not been brought under the vitalizing influence of its spirit.

CONVENTIONAL RELIGION,

whether it is labelled with the Christian or with some other name, does not present many amiable features, and if its interests only were at stake there would be little to inspire the devoted loyalty necessary to a sustained and prolonged struggle. It is for the living power of the Christian faith, its force in moulding character and inspiring service, that I contend. Here there is no room for comparison, so immeasurably superior is the Christian to every other ideal.

And here I am happy to appeal to Canon Henson, who says: "All men are agreed that there is such a thing as the Christian character common to all the saints who have commanded the homage of mankind, and yet compatible with an endless variety of natural disposition; a plainly distinctive thing not to be found outside the Christian sphere, a subtle blending of the austere and the sympathetic, the lofty and the amiable, the heroic and the tender, which in pre-Christian and non-Christian societies was unknown. This unique and gracious moral type is plainly the creation of Christ."

With this statement I am perfectly content. It is in complete harmony with the declaration of Paul, who gives, as the opposite side of the truth, when he says, "If any man have not the Spirit of Christ, he is none of us." There is no special exercise of liberality, therefore, in teaching that in the practical recognition of the supremacy of Christ by the striving after this lofty ideal, is to be found the one real test of orthodoxy. It has been the habit, indeed, to lay too much stress upon the acceptance of a creed. Not only have the creeds been too formal, too severely dogmatic, too elaborate even where they have been reduced to the simplest minimum—they have too often been regarded as religion, whereas a creed can be at best only the foundation on which the spiritual life is built up. "With the heart man believeth unto salvation." "Knowledge puffeth up, but love edifieth." What do these explicit statements mean except to distinguish between the mere understanding of the truth, and that acceptance of it by the head which converts it into (to use our Master's own figure) the leavening principle of the character and the life? If our fathers fell into the error of magnifying the creed unduly, their children have certainly done enough to correct any such tendency. The swing of the pendulum has been so violent and extreme that it might almost seem as though we should soon be taught that the less a man believes the better Christian he will be. Already the point has been reached of a charity so comprehensive that it is prepared to recognize the Christian life where there is not even a profession of faith in Christ.

THE FALLACY OF HUMAN JUDGMENT.

Perhaps there is no single truth which it is more important for us to remember than the very simple, but often forgotten, one, that the judgment of men is altogether beyond our province. "Are there few that be saved?" was the eager inquiry addressed by the Apostles to the Lord. His simple answer was, "Agonize to enter in at the strait gate." "Lord, what shall this man do?" was a question which seemed to come naturally enough after the forecast of Peter's own future. But the reply, as in the former case, recalled the Apostle to questions of personal duty. "What is that to thee? Follow thou Me." In short, judgment belongs to God, and all attempts to usurp his prerogative and anticipate his verdicts are sure to end in confusion. The truth, which we have learned, it is for us to maintain and obey, however hard it may be for us to reconcile with certain facts in human life. We are not asked to reconcile them. That God will do in his own good time. It remains for us to believe and wait for the salvation of God.

The religion of Christ differs so far from others which are set up as its rivals that comparison between them is impossible. It is not a theory, or a philosophy, or an ethical system, or a scheme of social reform; it is a Divine message, or it is nothing. That message is expressed in the simple verse, "Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." That is true, or it is false. It is

A GREAT FACT, OR A MERE VISION

which has flitted before the imagination of some idealists, and which they have imposed on the credulity of large multitudes of men, but which has no reality. Beside these two there is no alternative, unless it be one which brands the story as an intentional deception.

To talk pleasantly about the necessity for keeping an open mind on the subject is to trifle with the greatest of all themes, the most sacred of all feelings, the most enduring of all interests. We are sometimes told that, even if we failed with the whole story of Calvary, if we lost Jesus and the resurrection, and, losing them, were robbed for ever of the Gospel of forgiveness, still there would remain to us the knowledge of the Father, and of his infinite love. But how? Who has taught the love of the Father? The only-begotten Son who was in the bosom of the Father, He has revealed Him. But, having lost the Son, what is left of the knowledge of the Father? We have parted with the Revealer, and can we keep the Revelation? No vainer dream could fly across human imagination than this, that we may lose Christ and yet retain that blessed knowledge of the Father in heaven, in which multitudes of weak and sinful hearts have found consolation, pardon, inspiration, and joy.

It would be to pass outside the realm of charity, were we, therefore, to treat uncertainty on this vital point as a matter of no importance? But this is really the drift of very much of the religious writing of to-day.

CHARITY OR TRUTH?

Charity is exalted at the cost of truth, and credit is given for breadth and liberality, which is neither more nor less than disloyalty to the Master. For this his followers must maintain, that the first and all-essential condition of a Christ-like life is humble trust in Him. The perfect ideal is found in Him, and it will be cultivated only by those who have first been led to love Him. But that love is itself the fruit of our belief in Him. We love Him because He first loved us. The whole structure of Christian character and life rests upon that.

But how much does it involve? The entire story of the Gospel is transformed by the knowledge that the babe for whom no room was found in the inn, the wanderer who had nowhere to lay his head, the accused whom his own disciples forsook in the hour of deepest need, the crucified whose last resting-place was a stranger's grave, was yet the Son of God, whose life and death were a ministry of love to man. Believe that, and, as multitudes of examples prove, the Christian ideal becomes possible. But if that be uncertain, we are left alive without the aim and the motive for the sublime idealism which is in the Christian character. We have lost both the Exemplar and the Inspirer, when we have parted with the Christ; and assuredly we shall part with Him if we are disposed to deal leniently with doubts as to the historic Christ which we find in the Gospels. It is in the assertion of this unique influence that Canon Henson finds his conclusive reply to any misgivings at which he hinted. "It is precisely the Catholic principle within historic Christianity. . . . It exerts its salutory empire over human nature as such. 'All are one man in Christ Jesus.' In spite of failures and blunders without number, Christian missions have demonstrated the absolute universality of the power of Christ to arrest, possess, and govern men. Therefore, I submit that on the two-fold basis of history and experience we may build again our palace of hope, and make our venture of faith."

The Cry of the Earth.

God's beautiful earth is a-weary;
  She sighs for her sabbath of rest;
Her children each day in their thousands
  Sink down on her pitiful breast.
She curtains them round from the day-light;
  And shelters them safe from the strife;
And hushes to slumber the hearts without number,
  That break in the "Battle of Life."

God's beautiful earth is a-weary;
  Her cry goeth upward, "How long,
How long ere the midnight of weeping,
  Be lost in the morning of song?
How long ere the strife and the discord,
  The grief and the struggle shall cease,
And the nations shall meet at the crucified feet
  Of the glorious Prince of Peace?"

How long? There is One who knoweth;
  And the signs that gather and throng,
Speak clarion-like his answer
  To his listening Church, "*Not long.*"
Not long ere the voice of the Highest
  Shall hush all the discord and strife;
And call from death's slumber the hearts without number
  That broke in the "Battle of Life."

Edith C. Cherry.

Samuel and Saul.

AN EPILOGUE.

(2 Sam. i. 19, &c.)

By Rev. F. B. MEYER, B.A.

"THE Song of the Bow," for that is the title of the touchingly beautiful elegy with which David's muse mourned over the tragedy of Gilboa, is very pathetic and inspiring. It seemed as though the singer had forgotten the rough experiences which had fallen to his lot through the jealous mania of the king; and passing over recent years, he was a minstrel-shepherd once more, celebrating the glory and powers of his King.

"Thy glory, O Israel, is slain upon thy high places!

How are the mighty fallen!"

. . . . . .

Saul and Jonathan were lovely and pleasant in their lives,

And in their death they were not divided.

It makes us think of the love of God, to hear David sing like that. It reminds us that God has said, "Their sins and iniquities will I remember no more." Here at least, long before the Christian era, was a love that bore all things, believed all things, hoped all things, endured all things, and never failed; which cast the halo of its idealism around the memory of the departed; which thought only of what had been noble and beautiful in them, and refused to consider aught that had been base and unworthy. It is thus that we also would think of Saul, the first king of Israel.

. . . . . .

It always seems to us as though Saul were one of those castaways of which the Apostle speaks, and among whom he feared lest he should finally be classed; who were once selected by God for some high and holy purpose, who bade fair to realize it, but who at last were cast aside from his use and service as salt which has lost its savour, and is cast out to be trodden under foot of men.

It is a very solemn thought! No career could begin with fairer, brighter prospects than Saul had, and none could close in a more absolute midnight of despair; and yet such a fate may befall us, unless we watch, and pray, and walk humbly with our God.

We cannot forget that representation on the pages of the "Immortal Dreamer," of the man in an iron cage. The man said, "I was once a fair and flourishing professor, both in mine own eyes and in the eyes of others; I once was, as I thought, fair for the Celestial City, and had then even joy at the thoughts that I should get thither; but I left off to watch and be sober; I laid the reins upon the neck of my lusts; I sinned against the light of the Word and the goodness of God; I have grieved the Spirit, and He is gone; I tempted the devil, and he has come to me; I have provoked God to anger, and He has left me; I have so hardened my heart that I cannot repent." "Well," said Christian, "this is fearful! God help me to watch and be sober, and to pray that I may shun the cause of this man's misery!"

But those who are most fearful of falling into such a case are they who are least liable to it. It is the disciple who says, Lord is it I? in lowly distrust of himself—it is he who will never be found guilty of treading the Son of God beneath his feet, and crucifying Him afresh.

. . . . . .

But, deeper than all, the dispensational aspect of Saul's reign appeals to us with profoundest interest. He seems to represent the prince of this present age (or, as it might be called, "the world"), who was once Lucifer, the Son of the Morning; was appointed as God's vice-gerent to rule over his heritage, but who fell from his high estate, and in his fall not only dragged down a noble retinue of bright and beautiful spirits, but cast a blighting influence over the entire realm over which he had been set. In each of these points there is a close analogy between Saul, the king, and Satan, the fallen archangel. Both were favoured above most; both began with high promise; both were vice-gerents over God's heritage; both were disobedient, wilful, and proud; both fell from their high estate, and in their fall dragged many in their train, and left an entail of woe as their legacy and memento. And both incurred the sentence of deposition in favour of another kingdom, which was springing up in the heart of their kingdom. In the case of Saul, this was David's; in the case of Satan, it is that Kingdom which can never be removed, but abideth for ever!

That gathering to the Cave of Adullam of all who were in desperate circumstances, until by careful discipline and the infusion of his own heroic spirit, David moulded them into a great army, and won the empire of that time and land; that generous and noble disposition which stood out in such striking contrast to the character of his adversary; that incessant persecution and pursuit by the crowned prince of the realm—what are these but striking analogies, which have their highest counterpart only in the history of the Son of Man, who from his cradle to his grave was always subjected to the hatred and opposition of Satan!

Notwithstanding all that Saul's malice could desire to thwart and frustrate the Divine plan, yet Jehovah set his king upon the holy hill of Zion, and He came forth to declare the decree of his enthronement and coronation. Similarly the Divine purpose with regard to our Lord must stand, though demons and men oppose it. The Son of God is destined to be the crowned King of men. His kingdom is now hidden and in mystery; his followers are not manifested to the eyes of men; the full proportions of his empire are concealed. It has yet "to come." The overthrow of its great antagonist must precede its establishment. For the universe also there is to be an Armageddon, just as there was a field of Gilboa; and only when that last fight has been fought, and the powers of darkness have been shattered, never to be reconstructed, shall there be heard the sound of many voices, as of the tumultuous shout of vast multitudes, saying, "Hallelujah! The kingdoms of this world have become the kingdoms of our Lord and of his Christ, and He shall reign for ever and ever."

"Wherefore we, receiving a kingdom that shall not be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear: for our God is a consuming fire."

The reign of Saul would be almost too bitter to contemplate, unless under its rough cuticle and rind we could detect the formation of the luscious fruit of David's kingdom, destined to sow eternal seed over the world. Similarly, we might despair of the condition to which the Trinity of Evil has reduced our world, did we not know that in the days of these kings the God of Heaven shall set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever (see Daniel ii. 44). F. B. M.

The End.

The Pilgrim Fathers.—The opening at Gainsborough, by English and American Congregationalists, of a church as a memorial to John Robinson, the pastor of the Pilgrim Fathers, who was a native of that town, possesses a deep interest to students of history on both sides of the Atlantic. Few events have been more fruitful in results than the sailing of the *Mayflower* from the English shores with its brave company of men and women, who went forth to seek a land where they could serve God in peace and freedom. Writing to Dr. Scott, the delegate from the American Churches on the occasion, the President of the United States said: "It is eminently fitted that such a tangible tribute be paid to the memory of the great pastor and leader of the pilgrims, who did so much in laying the foundation of the world-wide supremacy of the English-speaking folk, and I congratulate you heartily upon your opportunity to share in the celebrations."

Christianity in China.

By Rev. W. REMFRY HUNT, Nanking.

WHEN the history of the Christian Church in China comes to be written, it will be seen that its real evidences are in its deeds rather than in its creeds or theologies. That this is in harmony with the original charter of our imperial commission will never be denied. The new life that is coming to China through the Gospel, is vivid, clean, and eloquent with the power of its transforming energies. In the redeemed lives of its emancipated sons and daughters we are daily witnessing miracles of grace. Compared with these facts and living proofs of the power and divinity of our faith, the scholarly, exhaustive, and critical treatment of authenticities are reduced to colourlessness.

The Christian faith has taken hold of the very fountains of the moral, political, and industrial life of Asia. In China, the victories of the Gospel are on daily record. This does not mean that there are no reverses, or that the magnitude of the work is under-rated. Never in all the history of Christian missions in China have we had so much cause to rejoice, or so much to solemnise us in view of the immensity of the enterprise. Better than all the railways, mines, telegraphs, arsenals, shipbuilding yards, universities, and radical changes in the government, are the evidences that we see in the changed lives of those who have come under the influence of the Gospel. It has made clean homes, created love between husband and wife, sanctified childhood, stimulated education, taught mothers to kiss a baby's face rather than a stone idol, and revitalised a dead manhood.

Here is a single case. Christianity in Chu Cheo changed clan fights into a common brotherhood. One hundred and forty who once bowed to images now sit at the table of the Lord, and are clothed and in their right mind. Recently one of the members died. Some dozen of the farmer class subscribed quite a nice sum of money to take the widow and two children back to their distant home. This wiped away the tears of the sad hearts, and was a beautiful illustration to all around of the love of Christ, and that the Gospel is not a mere cold, classic idea, but a warm, real, and practical exhibition of the fruits of love as taught and made immortal in the words of the Apostle James: "Pure religion and undefiled before God the Father is this, to be visiting orphans and widows in their affliction, and to keep himself unspotted from the world."

Jerusalem.—Writing from Jerusalem, Mr. Dunn tells us, with much regret, that though better than last year, the rainfall has not been sufficient to fill the cisterns. Drinking water is now being given to many from Abraham's Vineyard. He also reports the satisfactory work of our seventy Jews at Abraham's Vineyard in stone quarrying and dressing, olive oil soap making, and the excavating in the rock of two large cisterns, for which friends in Halifax and Birmingham are providing funds. Only few Jews are admitted into Palestine now; but there are about 50,000 at Jerusalem. We ask for funds to enable us to give work, food, and water to more of these "in token of Christian sympathy."

Mrs. Finn, Secretary,
Society for Relief of Persecuted Jews,
41, *Parliament Street, S.W.*

Armenia and the Gospel.—It will be of interest to many who have at heart the progress of the Gospel in Armenia to know that there is at present in London a Christian refugee from that sorrowing country studying at the London Hospital. Artinian Hagopian for the past twelve months has been attending the lectures and walking the wards of this institution, with a view to returning to his own country people as a medical missionary. The period of his training is now drawing to a close, and the question awaits answer, What would the Lord have him to do? His heart and mind are fully set on returning. The means for his passage and overland journey, together with suitable supplies of medical and surgical stores, and the expenses of caravan transit, will be considerable. While studying at the hospital, Mr. Hagopian has shared Mr. Chorley's activity and service among the poor and outcast of the East End of London. Letters for him may be addressed to 6, Clephane Road, Canonbury, N.

"Our Daily Bread."

SUNDAY, June 29. Deuteronomy ii.

IN the first verse Moses comprised the whole of that wandering life, which lasted through thirty-eight years. What! Shall it come about some day, as we review our life from the retrospect of eternity, that we shall be able to comprehend all the bitter disappointments and deliverances of life in a single sentence? In any case, the Lord knows our walking through this great wilderness. He is with us. We shall not lack anything necessary to a complete and blessed life. "He that cometh to Me," saith Christ, "shall never hunger, and he that believeth in Me shall never thirst."

As the pilgrimage came to an end, Israel entered into negotiations with various nations on the borders of the Land of Promise. *Edom* was not to be injured, because of the well-known grant of Mount Seir to the children of Esau. They were forbidden to molest the *Moabites* in any way, not on their own account, for they were very wicked, but in virtue of their descent from Lot. (How much of God's delivering and blessed help may be communicated because of some ancestor, to whom special protection was vouchsafed?) The *Ammonites* also were to be treated with the same consideration, out of regard for Lot. These two people are mentioned as "brother tribes," the children of Lot; and their integrity was only conceded, because of his connection with the Friend of God. What a glimpse these four verses (20-23) give us into the early history of Palestine, and into the wars of conquest, and changes of dynasty that swept over it. But through it all a divine purpose was running. "I have given" (9, 19, &c.).

MONDAY, June 30. Deuteronomy iii.

Sihon, as we learn from the last paragraph of the previous chapter, had an alternative of hospitable kindness offered him, but his rejection of Moses' request, and his opposition to the advance of Israel (Num. xxi. 23; Judges xi. 26), drew down on him condign punishment, and opened to the pilgrim race a free access to the Jordan from the East. *Og* feared for himself, and, desiring to avenge the overthrow of his ally, came out into the plain with his hosts, and thus came within reach of such warriors and arms as Israel could muster.

There is an interesting suggestion which throws some light on this action. We find from Joshua xxiv. 12 that God sent a special scourge among these Rephaim, in the shape of swarms of hornets (says Fausset) which, we may suppose, harassed them so much in their stone houses that they preferred the alternative of meeting the Israelites in battle to being stung to death by these formidable creatures. Thus God fights for his people. All nature is under his control, and any part of its mighty resources will march to effect his will if He but speak the word—now ravens and then hornets; now doves with olive leaves in their beaks, and then worms at the root of a gourd.

Faith was required (18-22) by these two and a half tribes to leave their wives and children, and go over to succour their brethren! If we will see to God's business, He will see to ours. Let us put our dear ones into the hands of Him who neither slumbers nor sleeps.

It was great of Moses to speak of all the wondrous acts of the Exodus as being only the *beginning* of God's wondrous works (24). I suppose that through countless ages we shall always feel to be standing at the beginning of God's wonders.

TUESDAY, July 1. Deuteronomy iv.

Israel's tenure of Canaan depended on obedience to God's will, as statutes and judgments, the former including all ordinances touching religion, the latter all enactments touching civil matters. As long as they remained true in their loyal allegiance, God guaranteed them the Land of Promise. If only we live a life of undeviating obedience, we retain an ungrieved Spirit; and to have his gracious influence without restraint is to enjoy the manifested presence of the Lord Jesus—He is our inheritance.

Is there not every reason that we take heed to ourselves, and keep our souls diligently, lest we forget, lest we forget.

Moses was constantly bringing the people back to the great scenes of Sinai. There probably is a Sinai in every life—some remarkable manifestation of the presence and power of the Most High, some sweet declaration of his covenant, ordered in all things and sure, some distinct lessons and teaching in Divine things (12-14). We need to keep that experience always in view, as a starting-point from which we are never to recede, but go forward to perfection.

Do backsliders read these words? Let them take heart! You may have been scattered, and become few in number, and carried into captivity; and yet if you will seek the Lord, you shall find Him; even then He will not fail nor forsake you, for He is very merciful, and cannot forget the covenant (31, 37).

WEDNESDAY, July 2. Deuteronomy v.

Moses is a type of our Lord, inasmuch as he was the mediator of the *first* covenant, as the Lord is of the *second* (5; also Gal. iii. 19; Heb. viii. 6; ix. 15; xii. 24). This second giving of the law gives its name to this book; but it has an interesting further meaning for ourselves. In the beginning of our religious life, we come under Sinai, to be judged, condemned, and brought to an end of all confidence in ourselves. Then, we are led to see that the Lord Jesus has borne the curse and penalty for us, and are at peace. But soon we come for a second time to the Holy Law, not as at the first, but to observe and do, not from the standpoint of legality or merit, but of loving fellowship with God in the things that He loves best. We no longer keep the law because we must, but because we love the Giver, and drink into his Spirit, and are moulded by his Blessed Spirit to his will. For love of God we are prepared to do what would be altogether foreign to us—but his love constrains. May we not breathe the cry of verse 29? Oh, that our hearts were always inclined to thy statutes, to love and walk in thy ways! Create in us such a heart, we beseech Thee!

Notice the additional argument for the observance of a rest-day. They were to remember that they had been servants once, and were compelled to work week after week without a single day of intermission. Ah! how welcome a rest-day would have been under such conditions, and it would be similarly welcomed by their household servants. "Thou shalt remember . . ."

What a privilege it is when God addresses to any one of us the words of verse 31. Let us stand by his side, listening to his teachings and commands, that we may pass them on to the outer circles, to the end that many, many more may enter the land of victory and rest.

THURSDAY, July 3. Deuteronomy vi.

This book rings with the words, "Observe to do" (*v.* 3). The probability is that we shall not do, unless we *observe* to do. There must be scrupulous care, else we may lose our roll, as we sleep in the arbour of indolent neglect. See the benefits which accrue from obedience. It will be well; you shall increase mightily; you shall possess the land; your enemies shall be cast out; you shall find that it will be always for your good and righteousness (24, 25). We do not earn our salvation by our obedience, but being saved through the merit and blood of our Saviour, we walk as obedient children.

Notice that majestic affirmation of the Unity of God, which is reverently quoted in the Gospels (Matt. xxii. 37; Mark xii. 30; Luke x. 27). This great truth is for us all. We worship the Trinity in Unity. Though there are Father, Son, and Holy Spirit, there is only one God. "To us there is one God, the Father, of whom are all things" (1 Cor. viii. 6). I always shrink from hearing the blessing pronounced as proceeding from God the Father, God the Son, and God the Holy Ghost, which merely suggests that there is a division of the Godhead. Surely the proper formulary is: "The blessing of God Almighty, of the Father, Son, and Holy Ghost . . ." God is one, one in his being, attributes, and energies, whether they go forth in the direction of creation, of providence, or of redemption.

The Hebrew parent was enjoined to impress on the children's memories the very letter of the law; and it is a grievous thing to find how greatly we moderns have departed from this venerable practice. How well I remember the numbers of texts and hymns which I learnt as a boy to say on Sunday evening to my father. It came easily then, and it has endowed me with a wealth of sacred treasure ever since.

This oral teaching was to be supplemented by a liberal use of the walls, on which religious precepts were to be profusely inscribed. Jews at times wear four sentences from the law in a little roll on their foreheads. They are: Ex. xiii. 2-10; xiii. 11-16; Deut. vi. 1-8; xi. 18-21.

FRIDAY, July 4. Deuteronomy vii.

There must be no covenant with sin, but uncompromising war; otherwise there will be an inevitable declension and turning away of soul.

Oh, dwell for a moment on the unmerited and marvellous love of God. There is no accounting for it, save in the Love that loves because it will, that sets its love because of its own free choice, that keeps its oath and remembers its covenant. Before ever He took us to be his, He knew all the waywardness and rebellion with which we should return his gracious overtures; but He loved us, nevertheless. What a vista of blessedness extends before us through all coming days (13, &c.). Let us go forward against his enemies and ours. Let us never say of any strongly-entrenched passion in our heart, or of any great evil which "straddles across the way," like the drink curse, impurity, or betting: "How can I dispossess?" "The Lord in the midst of thee is mighty; He will save."

That phrase "little by little" is very suggestive. The omnipotence of God could have given them possession of the promised land at once; but the unburied corpses of the enemy and the portions of the country left suddenly desolate would have brought about an incursion of dangerous beasts (Ex. xxiii. 29, 30). A progressive conquest was therefore better; and so God deals with our hearts, giving by piecemeal his higher ideal, and then leading us to give up anything that conflicts with it, and step up to claim it.

SATURDAY, July 5. Deuteronomy viii.

Thou shalt remember (*v.* 2); thou shalt consider (*v.* 5); thou shalt bless (*v.* 10).

Let us often go back on the long catalogue of God's mercies, which lie behind us. All our past life bears witness to the divine leading (*v.* 2). And if the discipline has been hard, we will at least acknowledge that it has been eminently wise, and adapted to our special character, showing us what was in our hearts, that we might be humbled, and that God's grace might be magnified. Alas, what hearts are ours! How full they are of infidelity, inconstancy, rebellion, and perverseness!

But in spite of all, how unwearied God has been. If He has suffered us to hunger, in order to test us, before our pain has been severe, He has hurried to us with bread. We have lived on his words. We have been chastened as sons. We have marched over the desert wastes with unblistered feet. And we have been brought into a land of plenty and peace. What shall we say to our God? Shall we not trust Him? Shall we not be in subjection to the Father of our spirits, and live?

It is in the days of our prosperity, as Moses reminds us, that our hearts get lifted up, and we are tempted to forget. We are so apt to look round and say: "This mighty Babylon, which I have builded"; or to boast: "My power and the might of mine hand hath gotten me this wealth." To forget God like this is fatal (vi. 9). We must ever regard Him as the Owner and Giver of all, and ourselves as his stewards, put in to manage his property, of which we shall be called to give an account.

F. B. M.

"Not so Respectable!"

A TRUE STORY OF "PIGGY'S ISLAND."

By GRACE PETTMAN.

PIGGY'S ISLAND! The name seems suggestive enough; but the real Piggy's Island was neither a wee islet washed by ocean waves, nor an isolated tract of beautiful country devoted to a particular class of four-footed animal. The real actual Piggy's Island was just a very humdrum and unsavoury row of tumble-down houses abutting on a blank dead wall down Hackney way, in north-east London.

A difficult sort of place to deal with, one that cost the faithful city missionary appointed to that district a good many sighs and achings of heart! On this particular day, he wended his way from one tumbledown hovel to another, not meeting, perhaps, with so much actual unwillingness to listen to his message, as with what is even harder to deal with than opposition—deadly apathy and dull indifference.

At length he entered a tiny dwelling, scarcely fit to bear the sacred name of home—the room on the downstairs floor forming a sort of workshop for the man—a cabinetmaker by trade—while the one solitary apartment above served as bed and sitting-room combined for the whole family, numbering six!

Mrs. Clare, the mistress of this miserable home, was one of the most hopeless cases with which the missionary had to deal. He visited her regularly, spoke to her concerning Christ and her soul's salvation; but she listened with that deadly indifferent listening he knew so well, as if the matter had no interest for her. It was something for the respectable and refined, the folks who lived in comfortable homes, and had not had all heart and hope crushed out of them, as hers had been long ago.

She was too indifferent now to care or heed. She let him say what he liked, but the words seemed to fall meaningless on her ears, conveying no more to her than the pattering of the raindrops on the roof.

Almost in despair, the missionary tried to lead her thoughts to that soul of hers which must live for all eternity, while she as yet had never troubled or cared to make sure that she possessed one.

It seemed impossible to make her understand that it was a matter of supreme importance; she could not grasp it, so the missionary thought. She always declared she was too bad to be saved—

TOO LOW DOWN FOR GOD TO NOTICE.

She had sunk beneath the surface of respectability, and the folks above her took no notice of her. Why should she dare to hope that God would care—the God who was worshipped by refined people in their Sunday best, in cushioned seats, amid arched pillars, coloured windows, and soft music of the churches and chapels round about? These things were not for her. She was not refined and respectable, and so, thinking God cared not, she herself like thousands of others, had ceased to care.

Little guessing what was passing in her mind, the missionary finished his appeal to her by saying, almost in despair, "Oh, Mrs. Clare, the Lord is willing to save you. He is no respecter of persons; if you would only give yourself to Him, and ask Him to save you and cleanse you in the precious blood He shed for you, He will, for He has promised." The missionary saw no response to his appeal, and with a sigh turned away to meet, maybe, with the same apathy and indifference elsewhere. But he was only human, he could not read the heart, he did not know.

Time passed; the rest of his district was covered, and the day came again for his regular visit to Piggy's Island, and Mrs. Clare.

When she opened the door of the miserable one room where she lived, the change in her face almost startled him; dull apathy and indifference were gone: instead, the light of a new joy shone brightly in her face.

"Oh, sir," she said, "I have been longing to see you again. Do tell me, what is that text—where is it—that one you told me last time you came?" The good man looked sorely puzzled. He generally repeated not only one verse from God's Word, but many during his visits; he had quoted several to Mrs. Clare, and paid scores of calls since that conversation—how was he to remember?

"Which text was it? What was it about?"

"Oh, that one—bless the Lord for it, sir—where it says He is '*not so respectable!*'"

"Not so respectable!" Suddenly the light of a new understanding dawned in the missionary's face, and he repeated slowly:—

"God is no respecter of persons; is that it?"

"Yes, that's it; thank God it showed me He was not too respectable to listen to me. I couldn't forget it; after you were gone those words came back again and again. You told me He would receive even the likes o' me if I came to Him and asked Him to forgive me. So at last

I ASKED HIM, AND HE DID!"

There was no doubt about it, the light of joy on the woman's face told the change. To her, poor, dark, down-trodden woman in Piggy's Island, Jesus and his salvation had seemed so very, very far away—high up, above her, out of reach. But the glorious revelation of his willingness to save had come at last. That verse, with its strange application all her own, had broken the barrier down at last.

She had sunk beneath the surface of respectability in the world's sight. Oh, the pity of it! But now she had seen it was not respectability, the Saviour wanted simply a heart yielded, because she realized her need of Him! To have struggled to raise herself to a higher level would have been to struggle in vain. Thank God it was not respectability she needed, but Christ, and oh, joy! He was no respecter of persons, "not so respectable" that He would turn her away! So, just as she was, she came, and found his promise true. Jesus was willing to save even *her* from all her sins.

Weeks passed; the reality of Mrs. Clare's conversion was proved beyond a doubt. Then, when summer came, the tired-out city missionary went to the sunny south coast for a brief rest from his toil amid the slums; and, while he was away, the summons to a long, eternal holiday—an endless holiday indeed—came to the poor woman in East London. She was called from the grim poverty of Piggy's Island to the boundless joy of heaven!

"Not so respectable!" aye, the folks on earth had seemed far, far above her, but the Lord Jesus had stepped down and saved her sinful soul, and taken Mrs. Clare, a trophy of salvation, even from Piggy's Island, to dwell with Him in glory.

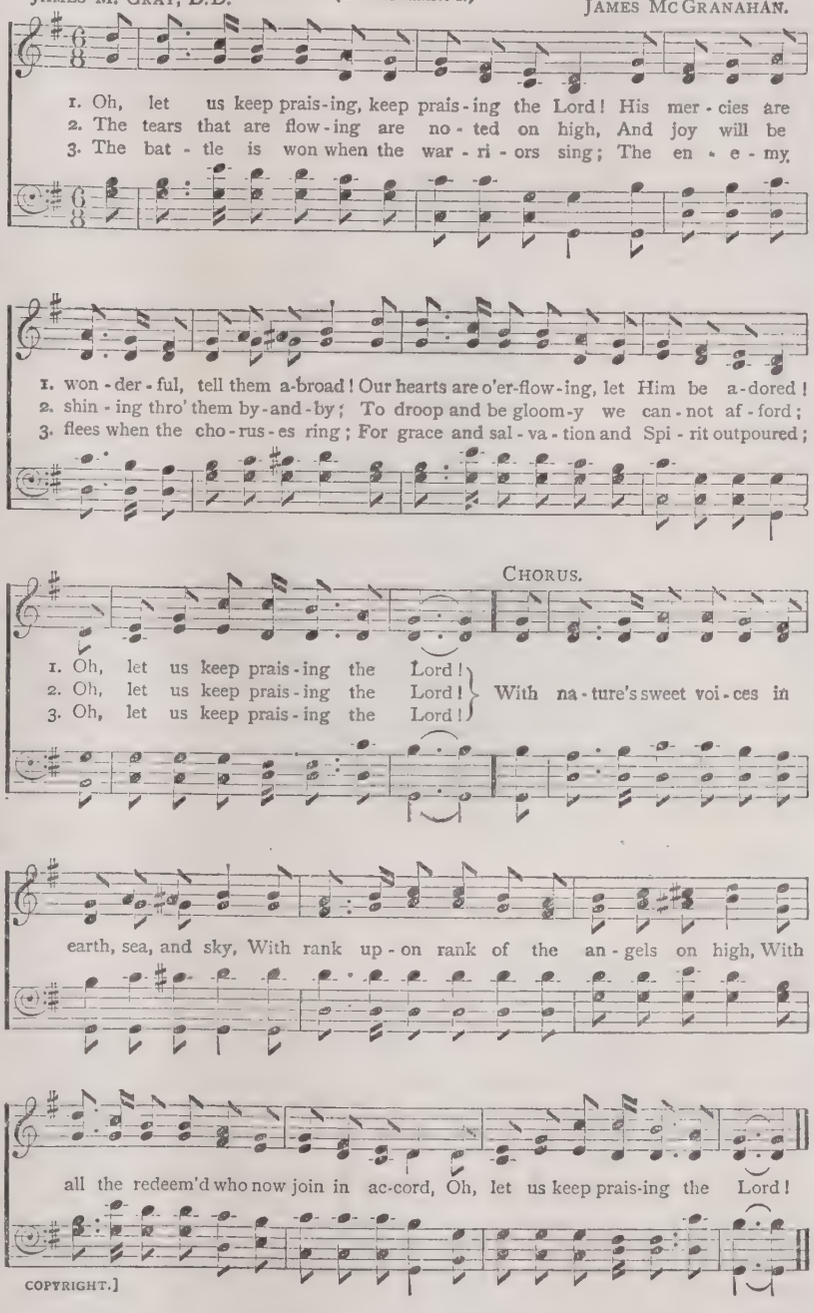
A last message was left for the City missionary. "Tell him, tell him I'm going to be with Jesus!" and then in triumph and joy the poor woman was promoted from Piggy's Island to the Land of Light.

Many a day has passed since then. The County Council has swept away the wretched hovels, and built model dwellings near at hand instead, and the spot where Mrs. Clare dwelt is now a recreation-ground. Piggy's Island is no more; but the down-trodden and the sunken in sin are with us still, lost to respectability, maybe, but not yet lost to God—to Him who lives and loves and saves, "not so respectable" that a single sinner who cries to Him for mercy is ever forgotten or passed by!

Keep Praising the Lord!

"I will bless the Lord at all times: His praise shall continually be in my mouth." (Psalm xxxiv. 1.)

James M. Gray, D.D. James McGranahan.


1. Oh, let us keep prais-ing, keep prais-ing the Lord! His mer-cies are
2. The tears that are flow-ing are no-ted on high, And joy will be
3. The bat-tle is won when the war-ri-ors sing; The en-e-my
1. won-der-ful, tell them a-broad! Our hearts are o'er-flow-ing, let Him be a-dored!
2. shin-ing thro' them by-and-by; To droop and be gloom-y we can-not af-ford;
3. flees when the cho-rus-es ring; For grace and sal-va-tion and Spi-rit outpoured;
Chorus.
1. Oh, let us keep prais-ing the Lord!
2. Oh, let us keep prais-ing the Lord!
3. Oh, let us keep prais-ing the Lord!
With na-ture's sweet voi-ces in
earth, sea, and sky, With rank up-on rank of the an-gels on high, With
all the redeem'd who now join in ac-cord, Oh, let us keep prais-ing the Lord!

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Itinerating in Irish Fairs.—Two pairs of the trained evangelists of the Society for Irish Church Missions, working in eight fairs in a recent week, sold 173 Testaments, 149 "Pilgrim's Progress," 105 "Talk of the Road," and 439 other missionary publications—a total of 866. They preached and sang the Gospel to some 1,700 people, and had many interesting incidents. Earnest prayer is asked.

Quaint Texts from Queer Places.—1.

By CHAS. COOK.

REMOVED TO THE OTHER SIDE.

IT was a large poster on the shutters of a closed-up shop, and as I looked across the road, and saw the modern, up-to-date emporium, and contrasted it with the old ramshackle shop on which the bill was displayed, I judged the tradesman had "moved to improve."

It used to be said that in Fleet Street there was "a sunny side" and "a money side"; and there is a story of a man who moved his business from the last-named to the former, and soon after became bankrupt. There is a right and a wrong side (from a business point of view) to many thoroughfares; certainly, too, in

THE THOROUGHFARE OF LIFE

there is the right and the wrong side, and it is evident that those who have come over on to "the Lord's side," which is the only right side, have "moved to improve." A friend of mine once said during preaching, "When I served the devil I lived in a court, but now that I am serving the Lord, I live in a square!"

I have recently written the life of a notorious burglar who became a devoted missionary; this change of life was a modern miracle; he said of himself whilst living in crime: "At this time I was a past-master in evil and wickedness." Afterwards, when he had long served his Lord in Africa, and just before he died, lamented by all his brethren, they said: "We can hardly believe he is the same man, so great is the change." How important for us to be quite sure that we have really "changed masters," as Bunyan's pilgrim puts it!

We are told "three moves are as bad as a fire," but this change over will repay us for any trouble we may be put to, for it is to our eternal interest to take the side of God and right.

Some texts have a two-fold application. This one has. Whether we are changed—that is, converted—or not; whether we are living in the world as worldlings, or have come right over the line of demarcation and are in Christ (unless He comes for us)—we must all pass over to the great majority, and thus literally we shall have "*removed to the other side*," for we all possess a *deathless soul* in a mortal body.

The Letter Mission.

A QUIET, almost unvarying ministry is that exercised by the Letter Mission. It is ever the same burden of sin that induces confidence; ever the same cry, "What must I do to be saved?" and the workers have had the joy of knowing that some whom they have sought to help have responded to the Saviour's "Come unto Me."

A young man who had been in correspondence with one of the helpers writes: "Since I had your first letter I have given myself to Christ, and He has accepted me as his own child. I do earnestly thank you for the help you have given me; it has changed the whole course of my life. Before I was living an uncertain life of pleasure, now it is completely changed. It is *glorious to be a Christian*. May God bless you for the truth that you have shown me—once his enemy, but now his child for ever more."

Another fervent testimony is that of a man who for thirty years had been in the service of sin. After two letters he writes: "The last few days have been very sorrowful. God has been revealing to me the exceeding folly and sinfulness of my past life, which, although forgiven, can never be recalled. I have read the portions of God's Word you referred me to. I thank God for raising up in you one who does not shrink from writing to me, an unhappy sinner. May the Lord help me never again to yield to sin." Later he says, "It seemed as if I had sinned away the day of grace, when your welcome letter led me to search God's Word, and Jesus called me away from sin to Himself."

The Late Mr. G. H. Lord,

BUCKHURST HILL.

FOR over a quarter of a century the name of Mr. G. H. Lord was a household word in and around Buckhurst Hill—in the heart of Epping Forest. Here he spent his strength and substance to win men, women, and children to the Master whom he so ardently loved, and whose service was ever his chief delight. Many are poorer to-day through the removal of this much-loved servant of Christ. At the age of sixty-one he "fell on sleep," and "entered into the joy of his Lord."

At the age of sixteen he was brought to the saving knowledge of Christ. A terrible accident had occurred at the Victoria Theatre, resulting in the crushing to death of eighteen people. Rev. James Sherman—the predecessor of the late Dr. Newman Hall at Surrey Chapel—preached a special sermon at Maze Hill Chapel, Blackheath, on the following Sunday, entitled, "Those Eighteen" (Luke xiii. 4). The earnest appeal, "Except ye repent ye shall all likewise perish," went straight to the young man's heart, and he there and then gave himself to Christ. He ran all the way home and made known to his friends what great things the Lord had done for him.

MR. G. H. LORD.
From Photograph by Mr. John Bull, Buckhurst Hill.

He got into harness at once as a Y.M.C.A. worker at Blackheath, where the Bible meetings then held were a great stimulus in developing the young convert's spiritual life; and he ultimately became secretary of the Blackheath Association. Afterwards for five years he acted as secretary to Rev. Thomas Jones, the great Welsh preacher, and for a time was also secretary of the South London Union of Sunday-schools.

Removing to Buckhurst Hill in 1875, Mr. Lord commenced the work by which he will be best remembered. A few scattered residential villas only were at that time on the hill itself. In a tiny cottage below the railway line a few people were gathered to hear the Gospel. This soon became crowded out, and the meetings had to be held in the open air, where numbers of people were brought to Christ. The need of some suitable home for these new converts was soon apparent, and ultimately Princess Hall, which had formerly been used by a Masonic lodge, was taken for Gospel and fellowship meetings. From the very first this building was crowded, and for over twenty-five years a constant work of grace went on, many of the very worst characters in the district being reached.

Before the Corporation of London took over Epping Forest, the gipsy encampments were scattered here and there, and to these the Gospel was taken by Mr. Lord and his band of helpers. A rough shelter was erected, and many a gipsy found Christ amid unconventional surroundings. From this beginning the Forest services developed, till often 1,000 people were present. On bank holidays most helpful conferences were attended by Christians from all parts of London. These were held in close proximity to Princess Hall, which adjoins the Forest, so that on wet days there was no difficulty in holding the meetings indoors. A Young Men's Bible Class, with an average attendance of forty, was a means of great blessing to many in the neighbourhood, and from this class one at least is labouring in the foreign mission field, after a course of training at Livingstone College.

For many years Mr. Lord took the deepest interest in the temporal and spiritual welfare of the girls in the three Preventive Training Homes of the Rescue Society at Buckhurst Hill and Woodford. In the Gospel services which he arranged specially on Sunday afternoons at the Hall, he always gave the first consideration to them and their comfort, and was never more pleased than when he had these young people about him teaching them some sweet hymn or speaking to them. He always had a bright smile, a kind word, and a warm shake of the hand for any of them. It was a touching sight on the day of the funeral to see the long procession of these young people, who had lost a true friend. At the grave side they joined in singing a hymn which he himself had taught them—"When the roll is called up yonder, I'll be there."

In 1880, and once since, Mr. Lord spent a few months in the East, visiting the Great Pyramid and "those holy fields," travelling 600 miles in the saddle, and living for a month with the Bedouin. These journeys furnished him with a storehouse of information confirmatory of the Gospel story, and he was ever giving thereout "things new and old." His illustrated lectures in many parts of the country were greatly used to confirm Scripture truth.

He was essentially a man who lived for others, and no labour was too hard that had in view the blessing of those for whom he toiled. Nor did he spare his means. While continuing in his business of spice merchant, what he gained by trading he gave with a liberal hand, carrying the main responsibility of the work he inaugurated at Princes Hall through all the years. He was a faithful steward and a gracious servant of Christ.

Billingsgate Medical Mission.

VISITORS to the busy centre of Billingsgate cannot fail to realize how numerous are the risks run by the wharf labourers, barrow hands, van drivers, guards, &c., in performing their daily work. The useful and far-reaching ministry which is exercised by the Billingsgate Medical Mission is being appreciated by an ever-widening circle of these employés, as is shown by the daily attendance at the dispensary, which in 1901 was double that of the previous year. As a result, it has been found necessary to engage the services of another fully-trained nurse to assist the resident sister.

Patients have been attended to medically as well as for accidents, and while the doctor's prescriptions have been dispensed free of cost, in many instances men only earning a few pence have returned to place an offering in the box, having had nothing to give at the time they were attended to at the dispensary.

Another encouraging outcome of this benificent ministry is the number of men who, almost absolutely degraded through drink, have been led to take their stand on the side of temperance.

The mission is conducted on the most economical lines, and there are many things needed to render the work more effectual which at present cannot be supplied through lack of funds. Letters for convalescent homes, clothing (new or worn), surgical instruments, and other help will be welcomed by the secretary, Mr. A. Walters, 19, St. Mary-at-Hill, E.C., who will gladly forward copies of the annual report.

Archdeacon Madden.

THE Rev. T. J. Madden, the subject of this sketch, has been for many years one of the best known among our northern Evangelical clergy, not only in his own diocese and city of Liverpool, but by his frequent appearance on the platform in London and elsewhere, to plead the claims of all our great Evangelical and Protestant societies. In temperance work he has by his voice and his pen exerted a wide influence, while few clergymen have been more successful in reaching men, and especially young men.

Mr. Madden was ordained by Dr. Jacobson, the late Bishop of Chester, on Trinity Sunday, 1879, to his first and only curacy, that of the well-known parish of Christ Church, Everton. Entrusted with a mission district, the outcome was a new church costing £5,000, and a new district known as St. Polycarp's. Five years later Mr. Madden came to London as Metropolitan Secretary for the Church Pastoral Aid Society; but he was not long to remain out of parochial work, being appointed within eighteen months vicar of St. Mark's, Barrow-in-Furness. The work here was chiefly among the working-classes, and the church was crowded, the attendance on Sunday evenings varying from a thousand to twelve hundred. At Barrow, Mr. Madden found free scope and ample opportunity for that work among men which has always been a feature of his ministry. Hardly a week passed without real "conversions" among the roughest class of artizans. A series of Saturday-night talks was commenced in one of the large public halls in the town, and here week after week an attentive audience crowded to hear addresses full of practical common-sense, showing how Christianity could be brought to bear upon the social realities of everyday life. "Men, let us be practical, common-sense Christians," was a favourite expression of the speaker's, and it was this spirit of earnest reality which appealed, as it always will appeal, to men. I remember the late Bishop of Carlisle, saying, at an annual meeting of the Christian Evidence Society, that the Barrow meetings were one of the best proofs that Christianity, when put plainly, logically, and earnestly before men, has not lost any of its power or attraction.

On New Year's Day, 1889, he was inducted to his present charge of St. Luke's, Liverpool. St. Luke's is a handsome church, standing on an elevated and central position in the town, and which I have often heard observed, has far more the appearance of a cathedral than the Cathedral Church of St. Peter. The congregation includes many of the leading professional and business men of Liverpool, but there is a large proportion of the working-classes, a noteworthy feature being the fact that at Holy Communion the attendance of men frequently exceeds that of women, an unusual experience in city churches.

Archdeacon Madden believes in open-air preaching, and in the crowded alleys and courts to be found within a few paces of the church, he and his band of lay helpers are well known; temperance addresses, preaching in the open air, and cottage meetings being systematically conducted.

Mr. Madden regularly holds a monthly service for "men only" after the usual evening service, and the large attendances show that he retains to the full his gift of drawing men. His addresses—some of which have obtained a wide circulation in book form, under the titles, "Addresses to All Sorts and Conditions of Men," and "Tombs or Temples"—are usually taken from the questions of the day; but in dealing with them he never fails to reason of righteousness, temperance, and judgment to come.

The late Bishop Ryle, always a warm friend and admirer of Mr. Madden's work, conferred on him the archdeaconry of Warrington, and the present Bishop has appointed him one of his chaplains.

So far I have given the outline only of a busy life; but if you wish to know Archdeacon Madden you must meet him in his own home, and note his extraordinary energy and his readiness to undertake whatever work comes to his hand. I go back to a sunny day in May, 1899, when, during a visit to Liverpool, I found him in his study busy with a brief account of the episcopate of Bishop Ryle, which he was writing for one of the church papers. We talked of many things—of the late Bishop, of whose steadfast life he spoke to

ARCHDEACON MADDEN.

From Photograph by Messrs. Elliott & Fry, 55, Baker Street, London, W.

me in words of the deepest tenderness and love, and then we passed on to the question of a magazine article. A good title, I suggested, would be "The First Cathedral of the Twentieth Century." "Yes," said the Archdeacon, and then like a flash he added the complement, "and Liverpool will be its site." After that it required little persuasion to induce him to write one in which he pleaded that the hour had come for Liverpool churchmen to build a cathedral worthy of the second city of the Empire, a cathedral not only as a beautiful building, but one which would meet the necessities of diocesan life and organization. The article was written, as I remember, on what should have been the author's holiday. It was largely quoted by the Liverpool Press, public interest was aroused, and donations and subscriptions began to pour in. Since that date the words with which Archdeacon Madden closed his plea bid fair to be accomplished: "There is no lack of wealth, there is no lack of generous men. Then let the first decade of the new century see the foundation stone of Liverpool's cathedral laid amidst the shoutings of the people of God. 'And all the people shouted with a great shout when they praised the Lord, because the foundation of the House of the Lord was laid.'"

In person the Archdeacon is a man of average height, and of sturdy, athletic build, with a singularly cheerful smile and manner. His voice is strong and penetrating, and he has the power of expressing his thoughts in vigorous Anglo-Saxon. Speaking without notes on some favourite topic, he carries his audience with him in an irresistible way. Frequently Mr. Madden is invited to address special gatherings of men, and, as a mission preacher, he makes "men's meetings" a special feature of his work. From time to time he addresses undergraduates at Cambridge with the best results, while secretaries of the Y.M.C.A. are constantly trying to secure his services. Mr. Madden is a decided Evangelical, and in his hands, indeed, "the old, old story," which he never tires of telling, gains new force and beauty every time. His open-air services on the steps of St. Luke's Church are largely attended, and are an answer in themselves to the question, "Has the old Gospel—ever new—lost its power to attract and draw the masses?"

Mr. Madden is in the best sense a "Gospel" preacher, and yet he does not forget to feed the sheep. The fact that he has weekly Bible-readings in the church, and a monthly class for communicants, shows that he is of opinion that "You cannot give God's children too much of their Father's Bread."

His great interest in the temperance movement and Sunday-school work is well known. He is vice-president of the C.E.T.S. Diocesan Council, and for two years, 1899-1900, was chairman of the Sunday-school Institute. Mr. Madden is a popular writer, especially on topics of the moment. One of his tracts, "Why I am an Abstainer," perhaps the best and most telling plea for total abstinence in a small compass we have read, has obtained an immense circulation, a fifth edition of 70,000 having just been published.

Such is a brief sketch of one whose personality is too strong to be conveyed in a few pen touches. To know the man, and to feel the pulse of his warm true heart, you must know him as a friend. C. Ashton Bullock.

Dublin Medical Mission.

AN accession of vigour and enterprise has marked the commencement of the second decade of the work of this mission. This is at once obvious to a visitor to the mission premises. The residential part has recently been remodelled, and the surgery arrangements greatly improved. The cost of these alterations has been met by generous friends.

The burden of debt now presses on the committee, £175 being owing. This debt is due entirely to the ordinary expenses incurred during the last financial year, a time of expansion of the work not balanced by a proportionate increase of the income. The secretary is Dr. J. A. Percival Barnes, 6, Chancery Place, Dublin.

"As Doves to their Windows" is the title of an attractively-written and deeply-interesting publication, setting forth the doings of the Open-Air Mission during its forty-ninth year of evangelistic ministry. Serving as a bond of union for open-air preachers, the Mission has, during the year, revived and stimulated drooping energy, directed and encouraged zeal, taking the Gospel to races, fairs, fêtes, and wherever pleasure-seekers have assembled. Many will be refreshed and encouraged as they read in this record of the wonderful response which is being made to God's call to men to repent, sounded forth by his servants. (6d. *11, Adam Street, Strand, W.C.*)

The Late Mr. R. C. Chapman.

THE affection in which Mr. Chapman was held by the whole Christian community at Barnstaple was manifested at the funeral on Tuesday of last week. Friends had gathered from far and near, and in addition to members of assemblies in which he was personally known, the Established and Nonconformist churches were well represented.

The hymns were selected from Mr. Chapman's compositions. After "No more we seek a resting-place," Mr. R. S. Saunders offered prayer, making appropriate reference to the blessings which had resulted to Christ's Church and to the world from the labours of Mr. Chapman, who was a bright and blessed example to all, in faith, patience, and love for Christ, righteousness, and truth. During the whole of the past sixty years he never knew him to say an improper word. He was a lover of good, gracious, and loving words, and sound speech.

Mr. W. H. Bennet (Yeovil) mentioned that when Mr. Chapman stated his belief that God had called him to the ministry of his Word, the answer of his friends was that he would never make a preacher. He replied that while there were many who preached Christ, there were not so many who lived Christ, and it would be his aim to live Christ. During the seventy years the deceased lived in Barnstaple he had been God's witness in the town and neighbourhood, indeed in the world, for his name and his life were known world-wide. After the hymn, "Can heavenly friendships pass away?" prayer was offered by Mr. Geo. Hake (Bideford), son of Mr. Chapman's former co-worker.

At the graveside, Rev. T. C. Chapman (vicar of Christ Church, Clifton), the only relative present, led in a prayer of thankfulness for the ministry of his great-uncle. Mr. G. F. Bergin (Bristol) read a portion of Scripture, and recalled the intense value the late Mr. Chapman put on the Holy Scriptures, while Dr. Soltau (London), speaking particularly to the children, remarked that this life was better than all sermons. Mr. W. H. Bennet read from Cor. xv., the interment took place, and the service concluded with prayer.

HIS CONVERSION.*

"For, lo, the winter is past, the rain is over and gone" (Canticles ii. 11).

Lord, I remember Thy dealings with me! When Thy hand at first arrested me, and Thy Spirit convinced me of sin, my cup was bitter with my guilt and the fruit of my doings. My joy was turned into mourning, my soul was like a salt land accursed of God; the hail and the storm swept aside my refuge of lies! I was alive without the commandment once, ignorant of the holy law of God, while yet I was under it; but when the commandment came, sin revived, and I died.

Then all was dreary winter within, and therefore was it winter without. Sick was I of the world, hating it in vexation of spirit, while yet I was unable and unwilling to cast it out. I found no city to dwell in; I wandered in the wilderness in a solitary way.

In the good and set time Thou speakest to me, saying: "This is the rest wherewithal ye may cause the weary to rest, and this is the refreshing." And how sweet Thy words: "Son, be of good cheer, thy sins be forgiven thee."

How precious the sight of the Lamb of God! and how glorious the robe of righteousness, hiding from the holy eyes of my Judge my sin and pollution. Then did the lame man leap as a hart, and the tongue of the dumb did sing. In Jesus crucified—in Thee, my Lord, my soul found rest, and in the bosom of Thy love.

Still, indeed, I have griefs, and still the tears stand in my eyes; but, Lord, I love my griefs and welcome my tears, for now I know Thee, my Brother, born for my adversity; and when, oh, when, art Thou so near as when Thy tender heart takes part in Thy people's sorrow?

Nor would I barter my bitter cup, which my Lord's love makes so sweet, for a world of carnal joys. R. C. C.

* From Meditations on the Song of Solomon. (*Pickering & Inglis, Glasgow.*)

"Absent from the body, at home with the Lord."

Were I from this, my house of clay,
By death's kind hand set free,
My spirit would, by angels borne,
To Jesu's bosom flee.

My cares all hush'd in lasting sleep,
My toil and sorrow gone,
Then should my lute and harp awake
Before my Father's throne.

No guilt can there benumb the soul,
Escap'd from Satan's wiles;
Atoning blood perfumes that place,
And nothing there defiles.

Ceaseless my new and holy song,
And sung with heaven-born skill,
Of Christ the Lamb that soon shall be
Enthron'd on Zion's hill.

R. C. C.

"Them that sleep in Jesus shall God bring with Him."

Can heavenly friendships pass away,
So true and tender-hearted?
Can death make any saint his prey,
When from the earthly house of clay
The spirit has departed?

Behold, at God's right hand the Man
In whom the dead are sleeping;
The Lamb without a spot or stain,
The Lord who died and rose again,
Their dust in safety keeping.

In heav'n with Him their spirits rest,
By angels thither carried;
No foes assail them or molest,
Who oft were out of measure pierced,
While here on earth they tarried.

In heav'n they see the Saviour's face,
So bright yet so endearing;
His bosom is their resting place,
They call to mind their finish'd race,
And wait for his appearing.

He tells us from his mercy-seat,
How short our night of sorrow;
Departed brethren we shall meet,
And all the saints assembled greet,
The Bridegroom on the morrow.

R. C. C.

THE SINS OF BELIEVERS.*

The heart of man is a restless deep, ever casting up mire and dirt (Isa. lvii. 20); but in the sins of God's children there is a pre-eminence of guilt.

Jonah could not sin himself out of the love of God; therefore, sinning himself out of communion with God, he had the greater guilt.

I count myself more vile than the murderer who suffers death by the hangman's hand, because the atoning blood of the Son of God acquaints me with myself. . . . That which shows me my forgiveness reveals to me my pollution.

By far the greater part of the sins of God's children are sins of ignorance. How needful therefore the cry, "Cleanse Thou me from secret faults" (Ps. xix. 12)—faults hidden from mine own eye and from mine own conscience. Without atoning blood they would bring down God's curse on the offender's head. Oh, let us not make light of sins of ignorance!

The sins of our unregenerate state should indeed be ever before us; but by frowardness, since we tasted that God is gracious, we sin (as natural men cannot sin) against the heart of Christ, against God's love and his Spirit, who seals us unto the day of redemption. The natural man is a rebel against his Maker; but it is against a Father that we, the saved, offend. Forgetting the cross, we go astray. The remedy is true and speedy confession; for we have an Advocate with the Father (1 John ii. 1).

We must be ever waging war with the secret workings of sin. Where it is but in a little measure allowed, God may suffer his child to go further and further in that allowance, until the seven locks are shorn on Delilah's lap.

To be doubting Christ's love, to be limiting his grace, is alike unworthy of us, and grieving to Him. The last offence of Joseph's brethren (Gen. l. 15-21) was not the least.

There is no fault in our character that the grace of God cannot cure. It becomes us, therefore, to give no quarter to the Canaanites (Judges ii.).

* From Choice Sayings. (9d. upwards. *Morgan & Scott.*)

God deals with us after conversion otherwise than before it. He, as a wise Father, has a rod of correction for his children, and smites them when he might let them alone, did they not know his love.

Peculiar temptations bring forth peculiar corruptions, after neglected warnings.

The Lord Jesus took loving pains to make Peter acquainted with Himself, and was compelled to humble him by his threefold denial of his Lord, but without exposing him to the eye of enemies. Overcome by a sudden temptation, he was quickly forgiven and restored (Luke xxii. 55-62). Whereas David, who had deliberately transgressed, and who had long been in a backsliding state of heart, was exposed to the people, as well as made loathsome in his own eyes (2 Sam. xii., xvi.). When Christ restores a fallen one, He often makes that disciple stronger than before his fall. "When thou art converted, strengthen thy brethren" (Luke xxii. 32). So it will be with those who, like David and Peter, have been wont to follow the Lord fully.

The people of God are, in general, slack and slothful in searching out sins of ignorance; but if we persevere in the search, asking God to reveal them to us, He will give us very humbling knowledge of ourselves and of our secret faults: with it also, blessed comfort and communion, which otherwise we could not enjoy. R. C. C.

The Borrowed Rose-Bud.

Affectionately dedicated to my wife in memory of our beloved daughter Cleo, who was born into eternity, Easter morning, 1902, aged twenty years, eleven months, and twenty-five days.

One day a fragrant flower
Was placed upon my breast.
I kissed the sacred treasure,
And laid it down to rest;
A tender blooming rosebud,
Still moist with morning dew,
An angel gave it, saying,
"I lend this bud to you."

I dearly loved the flower,
And pressed it to my heart,
We never wished to sever,
We would not live apart.
I watched it without ceasing,
I saw the bud unfold
And blossom into beauty
With charms that ne'er grew old.

My love for it grew stronger
As months and years went past.
We spent the time together,
I thought that it would last;
But lo! one Easter morning
A messenger drew near,
To take away the flower
That long had blossomed here.

I asked, "Who claims my treasure,
The object of my love?"
"The Gardener," was the answer,
"The Husbandman above;
The Father sent me for it,
Fear not the parting sting,
I weave it in a garland
For our beloved King.

"I take this precious treasure,
Remove it from your care,
And flee away to Jesus,
To place it gently there,
Among the choicest flowers
That lie upon his breast,
That He may share the sweetness
That makes her mem'ry blest."

"My heart will break with sorrow,
Without my treasure near;
Why take this loved one from me,
And leave me lonely here?"
"Just why, I cannot tell you.
The Gardener only knows.
'Tis well, I'm very certain,
So spare Him this sweet rose."

I said "Farewell, my darling,"
Then kissed the precious one,
And whispered in my sorrow,
"Dear Lord, thy will be done.
Sometime I'll know the reason—
If it is best to know—
So, Father, take the flower
That I have cherished so."

J. W. van de Venter.

Home Missionary Circle.

THE object and aims of this organisation may be summed up in one word—"Others!" The membership is comprised of Christians who link themselves together in prayer and faith for the purpose of striving to reach and influence unsaved souls for Christ. Surely, the three-fold method of doing this must commend itself to every true child of God—(1) Bible study—(2) Bible speaking, (3) Bible living—in brief, doing the work of missionaries in the opportunities afforded in daily life and work. In some towns there are branch circles containing regular *bands* of Christian workers, and these meet weekly for prayer, testimony, mutual help, &c.; but there are also *individual* members living in parts where branches have not yet been opened up, and such isolated Christians find the link of membership a help and inspiration.

One writes: "Will you please enrol me as a member of H.M.C.? I thank you for your kind letter, and may I ask for prayer that I may be used by the Master in his service? I am a comparative stranger here, but He will open up the way where it is needed."

A lady thus: "Many thanks for your letters and enclosures. I am very happy to become a member of the H.M.C., and have signed the membership form. If at any time a branch circle is organized here, I shall be glad to help. The Christian is a paper I greatly value, and have been taking in some time. Trusting I may be remembered in prayer."

It is thus evident that many of God's children are both willing and ready to work on behalf of perishing souls, if only a helping hand is reached out to them. The Home Missionary Circle aims directly at helping and encouraging timid yet earnest Christians to "launch out"; and many have blessed God for the glorious results to themselves and others in putting into operation the three conditions.

One such recently wrote: "Will you please send me form of membership and particulars of the H.M.C. of which you write in The Christian as an organization calculated to ensure an *affirmative* answer to your questions—(1) Does your life bring God down to men? (2) Does your love lift men up to God? I can only give a sorrowful negative and confess that above all others I come under condemnation for 'buried talent' and 'light hidden.' Your words, 'To every one,' have inspired the hope that God may yet in his mercy use 'even me.' May He abundantly bless this effort of yours to set before his people their duty and privilege!"

"But do the principles of H.M.C. lead to definite and practical results?" is the question sometimes asked. The principles, being entirely Scriptural, invariably bring about practical, spiritual results whenever adopted. Hear the testimony of—

A Branch President: "God is *very* good to us! The meetings are flourishing, and under God are doing *real* work. The largest attendance was sixty at our house a fortnight ago. . . . We are full of praise."

From a Branch Secretary:—"At our H.M.C. last Friday week a poor fellow came and found Christ, and went away rejoicing. He came to church on Sunday so happy in Jesus."

Readers are invited to join the Home Missionary Circle, and then to influence others to do so. Full particulars (send two stamps) from the hon. organizing secretary, Mr. Albert E. Sims, Hope Gospel Mission, Northsea, Portsmouth.

Mission Efforts in Sheffield.—Under the superintendence of Mrs. Corbridge, the workers of the Rescue and Evangelistic Mission continue their endeavours with cheering results. The preaching of the Gospel in the Mission Hall on Sundays and week days has been effectual in bringing the unsaved to a sense of need of a Saviour; while in the open-air many have come under conviction of sin. The home for girls receives servants out of situations, where they are cared for and recommended for domestic service. Fatherless girls or orphans are also sheltered, as well as others who are in danger of being led astray. Mrs. Corbridge may be addressed 97, Gell Street, Sheffield, and will be glad to forward to friends copies of the annual report.

Welsh Forward Movement.

IN submitting to the General Assembly of the Welsh Presbyterian Church the annual report of the Welsh Forward Movement, Rev. Dr. Pugh, superintendent, stated that there are forty-one centres, besides branches, while the number of communicants is 3,309—a large increase.

"The movement," said Dr. Pugh, "emphasizes conversion, and every member is expected to be a total abstainer. The workers have a fierce battle to fight, and realize that their success depends more upon quality than quantity. They are most careful who they enrol as members." The results are far greater than appear in the statistical returns. As an illustration of this, out of 200 seekers at an evangelistic mission, the majority became members of other churches. The spirit of the movement indeed encourages converts to join the church of their fathers, if Evangelical.

REACHING THE CHILDREN.

Much attention is paid to the needs of children. Halls are built for the young as well as for adults, and children's services conducted at the same time as those for the seniors.

"It is found that the children of the slums can be easier won for Christ than the adults, and that children are among the most useful workers. They not only reach their playmates, but their parents, even when the adult worker fails. If the present children of the slums can be saved, there will soon be no slums! The progress of the work among child-life of the slums may appear slow, but it is sure. Over 2,000 children are now enrolled as junior members, and there is every reason to believe that a large percentage of them are truly children of God through faith in Jesus Christ. There are about 7,000 children in the Sunday-schools, and over 20,000 regular hearers."

NEW OPPORTUNITIES.

Three new halls, accommodating 3,000 persons, were opened during the year, and a new hall and school premises are to be a feature of the work at Barry Dock, to follow up the excellent commencement made in a temporary building. The demand made by various churches for visits by some of the best known evangelists of the movement has become so great that a committee has been appointed to see if an arrangement can be made to release them from their present charge, that they might be free to conduct special missions in connection with the older churches. Among other evangelistic efforts is a Bible van, under the care of two evangelists, who go from place to place preaching the Gospel, paying house-to-house visitations, and selling Bibles and Gospel literature, as well as distributing tracts throughout the year.

Although "Welsh Wales" is the freest from crime of all the British dominions, Glamorgan and Monmouth are black spots. Yet, through the Forward Movement preaching the "good tidings," many a dark place is being changed into a bright one, through the Gospel.

Caledonian Christian Club.

A LARGE gathering took place at the Morton Hotel, Russell Square, W.C., last Friday afternoon on the occasion of the 15th annual meeting of the Caledonian Christian Club, Lord Aberdeen presiding.

The report read by Mr. Arthur Robertson (secretary) showed that there had been 149 residents during the year, while about 100 others were guided on arrival in London to safe quarters. These also participated largely in the benefits of the Club while in quest of situations. They are welcomed at the Club, and frequently to its social board and good cheer at "At Homes" and social gatherings.

Lord Aberdeen referred to the unique and practical character of this work. While in hearty accord with other great associations for the benefit of young men, in its residential department, its "open-door" to the stranger met a great want at the most critical time in a young man's life. Rev. Dr. McGaw, general secretary of the English Presbyterian Church, and Mrs. Burnett Smith (Annie S. Swan) cordially moved and seconded the adoption of the reports. Among other speakers were Mr. James Reid, M.P., and Mr. A. M. Black, M.P

Obituary.

DR. JAMES MACAULAY.

WE announce with sincere regret the departure of our old friend, Dr. James Macaulay, so long and honourably associated with the *Leisure Hour*. The son of Dr. Alexander Macaulay, of Edinburgh, he was born in 1817, and thus had reached the advanced age of eighty-five. Educated at Edinburgh University, where he graduated in arts and medicine, he travelled in Europe before the railway epoch. Choosing a literary career, he wrote books and edited papers, and was highly esteemed for his intellectual versatility and nobility of character. Dr. Macaulay was editor of the *Leisure Hour* from 1858 to 1895, and alike in his influence and his personal writings he was true to Protestant principle and Evangelical sincerity. He was remarkably deft in the collecting of anecdotes and compiling biographical sketches for the million; and his books have had many readers, and been productive of great good.

MR. R. A. PHAIR.

The mission to Brazilian Indians, close to the British Guiana border, has sustained another serious blow. Simultaneously with the removal from earthly service, on January 1, of Mr. John Edward Nonnen, Mr. and Mrs. R. A. Phair arrived at Demerara from Canada, to join the labourers. Mr. George R. Witte having been prevented by illness from meeting them at the coast, Mr. Phair, after waiting a month, decided to undertake the journey alone, leaving his wife with friends. Starting on February 1, with two Indians as guides, he succeeded in reaching the station, only to learn that Mr. Witte's health had been shattered by an attack of fever, after his two companions had both succumbed to the same disease. Mr. Phair then started for Demerara alone, and lost his life by drowning in the rapids of the River Essequibo.

THE LATE REV. EDWARD SMITH.

The death of Rev. Edward Smith, of Scarborough (to which reference was made in our last week's issue), removes a well-known and devoted Wesleyan Methodist minister, remarkable for many spiritual gifts and a ministry of rich fruitfulness.

Born in Lancashire in 1849, his early life spent as a timekeeper and in other offices among the navvies gave him an insight into the ways and needs of working-men. After three years' ministry at Cheadle, he was set apart, in 1874, as the first Connexional District Evangelist, and appointed to the Lincoln District. After that he went to Leeds, to the Macclesfield District, and to Manchester, but the climax of his useful career was reached by his appointment to the London Mission in 1885. After six months in South London, he went to St. John's Square, E.C.

Mr. Smith effected a complete revolution at St. John's Square. Rev. John Wakerley, the present minister, truly says: "For four years and a half he gave the best of his brain and heart in his endeavour to solve one of the most difficult problems of Christian activity that a man could have to face. What he left we have witnessed, to the glory of God, and it is not too much to say that St. John's Square became an object-lesson to the Church of Christ. As a pastor he will be long remembered, and few equalled him in that department of ministerial toil. How persistently he watched by the sick and dying many can tell. He had a well-furnished mind and was a diligent reader. He was one of the men who had helped to redeem the verdict of some people that an evangelist is necessarily less educated than those who occupied other spheres. His 'Evangelist's Note-Book,' his Prize Essay on 'The Relation of the Churches to Evangelism' (originally published in The Christian), and his book describing the work at St. John's Square, show that he had both grit and grip."

Among Mr. Smith's papers was found a characteristic request that on his tombstone should be the simple inscription, "Edward Smith. Satisfied with Jesus."

Other Lands.

The S.S.U. in India.

"AN Indian Banyan tree was planted in 1876 by a number of experienced botanists. The soil was unusually fertile. Dew and rain, sunshine and storm, played their part. Gardeners were needed to prune, protect, and water. The tree waxed strong and fruitful, and great was the size thereof. And it came to pass at the end of twenty-four years that the measure of the tree was taken. Those who measured declared that the number of leaves was 263,221, the number of stems 10,573, the number of twigs 6,846, the number of branches seventy, and that the central trunk had become the parent of seventeen large aerial roots. When the measuring was done it was said, 'Still it grows.'"

In this original manner begins the report of twenty-five years of Sunday-school development in India. We shall interpret the parable as we endeavour to give the contents of this interesting paper in an abridged form.

A company of missionaries and others, of eight different societies, met in Allahabad in the spring of 1876, where the I.S.S.U. was founded. Dr. T. J. Scott, the honoured founder, largely did the secretarial work up to 1890, in which year Dr. J. L. Phillips was appointed and supported by the S.S.U., London. On his removal to the Better Land, five years later, the present general secretary, Rev. R. Burges, took his place, and has been on the field under the same auspices since October 12, 1896. The Banyan Tree which he is tending has spread its sweet and sheltering shade over India, Burma, and the Straits.

One out of every five babies born into the world looks up into the face of an Indian mother: three out of every five babies born in the Empire of King Edward VII. do the same. Therefore three-fifths of all British subjects and one-fifth of the world's people constitute the sphere of the I.S.S.U.

Leaves, i.e., Scholars.—Sunday-school work in India has existed since 1803, but there were no authentic records before 1891. The number of schools in that year was 4,608; of teachers, 8,910; of scholars, 152,002; of total membership, 160,912. In 1899 there were 6,846 schools, 10,573 teachers, 263,221 scholars, 273,794 total membership, consequently the total increase in nine years was 112,882.

Stems, i.e., the Sunday-school superintendents, teachers, and officers. These are drawn from various classes, missionaries, pastors, and business men, Indian or foreign, both men and women, who give their services freely for the sake of the Master.

The educational system of India costs the Government the modest sum of over 3·5 crores of rupees, and each of its schools is supposed to observe the policy of religious neutrality. The Sunday-school movement is an unfettered agency, fearlessly teaching the Holy Scriptures, neither asking nor desiring even a fraction of Government financial aid. "We claim," says Mr. Burges, "that the Sunday-school teacher is to an extent indispensable to Government, because he inculcates the great principle of righteousness."

Twigs, i.e., Sunday-schools, are generally found where there is a church, a missionary's home, a mission day-school, a theological seminary, a Christian college, or a hospital. Sunday-schools are also conducted, but not to the same extent, in railway and military cantonments, in leper asylums and industrial institutions, on tea, coffee, and indigo plantations, on street or field where a tree shade protects, in a forest, in the entrance to a Hindu temple, in the drawing-room or on the verandah of a home. In some cases the managers of Hindu day-schools allow Sunday-school teachers to come each Sabbath and teach Christian truth in song and story.

The types and traits of Indian Sunday-schools are legion. As to lessons, probably four-fifths of all the Sunday-schools in India use the International syllabus, founded by Mr. B. F. Jacobs, and which is used by 20,000,000 out of the 25,000,000 of the world's Sunday-school membership. The readings were first published in 1873, and are now used in thirty languages, sixteen of which are Indian. Sunday-schools are conducted in thirty-two vernaculars.

In 1897 there were over 750 vernacular newspapers published in India. As many of these are either non-Christian or anti-Christian, there is need for an abundance of Christian literature. The I.S.S.U. fosters the growth of such, suited to teachers and scholars. It is produced in twenty languages, and in fifty varieties, by individual, denominational, and Sunday-School Union enterprise.

The examination, which began by way of test in 1896, has now become known as the All-India Sunday-School Examination.

The Branches, i.e., the Missionary Societies to which the Sunday-schools belong. Among the seventy foreign missionary societies existing in India, some are found which lay very little stress on the value of Sunday-school work. Others, again, look upon it as the most fruitful form of Christian activity. Lessons from history teach us that the Society which is most likely to strike its roots deep into Hindostan and Malaysia is the Society which does the most and the best for the children and youth within its churches.

The Aerial Roots, i.e., the Sunday-school Auxiliaries. Affiliated with the I.S.S.U. are seventeen auxiliaries, the boundaries of which are co-extensive with those of the provinces. Every live banyan tree has some aerial roots on their way down to the earth, but not yet actually rooted. The Sunday-school banyan tree has such roots, *e.g.*, in the Nizam's dominions, N. Travancore, and Assam. Some of them are very vigorous.

The Central Trunk, i.e., the I.S.S.U. Constitution and its Executive Committees, which provide for the proper management of the whole work. It is composed of twelve representative persons who reside in Calcutta.

The Gardeners are those who help the Sunday-school cause in any way. Such a huge tree could not grow so rapidly without much care, and *those who pray* help far more than they imagine. Subscribers to the funds have mostly been from Calcutta. Others will be welcomed, as funds are urgently needed.

In the famine of 1900 an appeal was penned to the Sunday-schools of the West, through the pages of the *Sunday-School Chronicle*, to come to the rescue of the starving children of the East. It elicited a most cheering response. Sunday-scholars and Christian Endeavourers in many lands, and speaking many tongues, vied with Great Britain's youth in self-denying effort for the relief of their suffering sisters and brothers in the stricken land.

Two-thirds of all contributions were set aside for the support and education of a definite number of children for a period of five years. The orphans thus cared for approach one hundred in number. They have been placed in carefully-selected orphanages under the management of missionaries.

The general secretary is an indefatigable traveller in the interests of the I.S.S. Union. His tours generally last several months. From his arrival in 1896 until the end of 1900, his tours ran up to 47,969 miles. He gives every year several hundreds of addresses to Sunday-schools in various denominations.

Since March 11, 1901, the Union has had a children's missioner in Mr. W. H. Stanes, who gives his services freely with all the enthusiasm of a consecrated worker. Travelling over the empire, he holds series of meetings for children in different places, using objects and lantern-slides largely. We may state that Mr. Stanes is now in England, open to any engagement. We quite agree with Mr. Burges when he says:—1. We have the best section of the non-Christian world in which to work—Southern Asia. 2. We have the best conceivable work to do—teaching the Holy Scriptures. 3. We have the most impressible class to teach—the children and youth. 4. We have positive certainty of success—our Master's precept and practice.

W. M.

A Remarkable Incident.

HAVING spent some eleven years in the heart of South America engaged in exploration work for the Bolivian Government, Mr. Geo. Whitfield Ray, F.R.G.S., in an interesting address at Jersey City, U.S., told how, on one occasion when about 2,000 miles up the Plate River, he heard of a certain tribe of Indians who had never been visited by any whites. He decided to go and see them, and reached their location after seven weeks' severe and arduous labour in getting through forest and jungle. These men performed religious acts in honour of the sun, sitting in rows and shaking rattles made of gourds, while they sang a kind of chant. These exercises were led by a high priest, who was a very peculiar and fanatical old man.

After Mr. Ray had been with the tribe a few days, he asked the old priest to allow him to preach to his people, and tell them something new. The old man's reply was to the effect that he and his people had lived where they then were from the foundation of the world, and that they had no use for their visitor or his doctrine—indeed, the sooner he took his departure the better it would be for all concerned. Mr. Ray, however, was not the guest of the priest, but of the king. King, queen, prince, princess, three dogs and Mr. Ray all reposed peacefully on the same floor at night.

A day or two later the gift of a knife to the priest, and of a small round mirror to his wife, modified the priest's ideas as to preaching, and at a given time he gathered a large congregation to hear

THE FIRST WHITE MAN

they had ever seen. Mr. Ray began to talk to them in this strain: God, who lives above, is a very great man, who made this world, and all things in it, including the people. One day He came to the edge of his world, and looking down on this earth, saw that all the people in it were doing bad things all the time. He went back to his Son, and fetched Him to the edge of his world, so that He could also see that everybody was wicked and doing wrong things all the time. Then it was agreed between them that the Son should come down to this earth to die, so that all the wicked people could be saved. And the Son did come to the earth, where He went about doing good. Some people liked Him, but others did not. Then, one day some of those who did not like Him took Him to a tree, and, driving nails through his hands and feet, fastened Him to the tree. Then a man took a spear and thrust it through his body."

At this point the priest interrupted, saying, "That is not right at all! You don't know anything about it." "Well," said Mr. Ray, "if you know the story better than I do, go ahead and finish it." Then, to Mr. Ray's great astonishment, the old priest said: "Ages ago our people were dying of hunger. One day our God came down that road, and our chief went out to meet him. Our God said to the chief, 'Your people are starving to death. Are you willing to die that their lives might be spared?' 'Yes,' replied the chief. As He said this, He dropped dead instantly. Then our God came to the people and said: 'Your chief is dead in the roadway. Go and bury him. Then in three days' time, go to his grave, and you will find a plant growing out of his mouth; and if you eat of the fruit you shall never die.' And," said the old priest, triumphantly, "our people ate of the plant, we have never died, and here we are to-day."

Where did that tribe of people, in the heart of South America, get that story, including in itself the doctrines of the Atonement, of (practically) the resurrection after three days, of eternal life, of that eternal life being obtained through the voluntary death of the chief, by the permission of God? Many inquiries satisfied Mr. Ray that he was the first white man the tribe had ever seen. The name of this tribe is the Caingwabravos. The question as to where that story came from has not yet been answered.

New York. Roger Martin.

Notes from Spain.

THE occasional allusions to the young Spanish soldier, whose confession of Christ has called forth universal expressions of admiration and sympathy, induce me to write that a wrong impression may be removed, and continued prayer offered on his behalf. The statement that he has been acquitted, much less pardoned, is entirely unfounded; indeed, after calling only yesterday at the War Office I fear that, as in another instance where military discipline, not religious persecution, is the lever used, the law will be upheld until public opinion may compel an alteration.

The real state of things is that the military prosecutor withdrew the charge, but before this could be confirmed by the Captain-General of the province, then the Supreme Council of War here, no effect resulted; and *this young brother is still in prison*, though, owing to his transfer from Santiago to Corunna, he is in somewhat better circumstances. I was assured yesterday that the Supreme Council of War will uphold the accusation also the demand of punishment of the prosecutor, and will reprimand him for withdrawing after the defence had been made, and this is quite consistent, as I have before indicated, with the law as it exists at present. God grant that whatever results, liberty may yet be granted to this unhappy country where the real king is not Alfonso XIII. but the Pope. This has been lamentably but palpably demonstrated within the last few days by the way the Prime Minister acted in the matter of the religious associations; the Nuncio's threat to leave had its desired effect.

Despite the heavy political clouds, and the general religious indifference, it is good to be able to speak of progress, and the Second Convention of Christian Endeavour that for two days awakened deep interest last week, and brought together large congregations, especially at the evening sessions, is one indication of this, and shows what might be were there full liberty for all to worship according to their conscience. The presence of the esteemed and honoured founder, Dr. F. E. Clark, lent a special interest to the gatherings, and he expressed himself as highly gratified by all he saw and heard. The North, East, and South sent delegates, and some came at their own expense, and the general tone of the gatherings was distinctly spiritual and elevating.

The four Evangelical churches of the city opened their places of worship to receive the Endeavourers, and happy and profitable moments were spent in social intercourse between the meetings; the looking-off to the things of others has, I trust, lent a breadth of sympathy to the Churches; and though there is as yet no branch of the movement here, under other names, or without any, the spirit of it certainly exists, and proof of this was seen in the very successful Convention that has left most happy memories with both conveners and convened.

Last Lord's Day we were gladdened by distinct manifestations of the Spirit's power, not a few of those who for a long time have been interested expressing their desire for salvation.

Chas. E. Faithfull.

Paseo de Areneros, 6 Provl., Madrid, Spain.

The Cry of the Beasts.—Another Parliamentary return of vivisection experiments has just been sent out, and, like its predecessors, it is as unsatisfactory as it is misleading. There has been an increase of about 240 recognised vivisectors during the last quarter of a century, a period otherwise remarkable for the development of humane feeling and practice; and most of the authorized experiments performed last year were under certificates which "exempted the vivisector from the necessity of using an anæsthetic." A number of these experiments were "mere inoculations," performed for the prolonged study of effects and results, the animals lingering in the torture which necessarily and inevitably follows the operation. Some idea of the extent of the cruelty committed day by day may be formed from the fact that five of the licensed vivisectors performed no less than 2,636 experiments upon living animals during the twelve months in question.

Home for Women in Alexandria.

UNDER the above name we are now carrying on the work which has, until quite recently, been maintained by the World's Y.W.C.A. in Alexandria, Egypt.

It is still the same work, with the same basis and principles, but for financial and other reasons it was felt that local government would in future be best. For three months the Home is in charge of Mrs. Poole (daughter of Mr. Gurney Sheppard), while I am away in America gathering funds to—(*a*) do away with the debt; (*b*) have a small annual income in hand; and (*c*) start a building fund. My finance committee have written, urging that I shall *at once* send money to prevent the work being closed. We have firmly decided not to go into into debt—rather to close than that.

Last year we helped 481 women of many nationalities, and could have helped many more, especially among the Syrians, Armenians, and Italians, had we had the funds. Alexandria is a city "where Satan's seat is." The bare thought of lessening the work appals me. "Come over and help us!"

Subscriptions can be paid to the Anglo-Egyptian Bank (London) to the credit of "Johnson House," Alexandria; and our hon. treasurer, Mr. R. H. Hoare, will acknowledge such gifts.

(Miss) Rose Johnson,
Hon. Directress and Chaplain.

A Moslem Conversion.

MANY will, I believe, be interested to hear of the case of a recent Moslem convert in Tunis. I am quoting from Mr. J. H. C. Purdon, one of the North Africa missionaries, who has been used in his conversion.

"Some months ago there came to our evening Gospel meeting, at the Bible Depôt in Tunis, a Moslem—a little man, and very rough in his style of speaking. He brought another fellow with him, and both withstood the Gospel message as proclaimed by one of our number, Miss Grissell, and vigorously argued against the truth. After many evenings of opposition, to our surprise the 'little man' (as we then called him) abruptly and dogmatically confessed that he believed that Christ died for his sins, and asked what was now the next thing to be done or believed. He was immediately pointed to James ii. to show him how true faith always produces a change of life. We naturally doubted our little man, and watched to see what earthly motives prompted so bold an averment of faith. But we found none; on the contrary, our new friend became very much interested in 'faith with works,' and asked us what were the commands of the Messiah, that he might obey them, seeing he had salvation by Christ's death.

"For several weeks he visited our houses, and was always present at our meetings. We laid constantly before him the teachings of the Bible in relation to holiness of life, but spoke little about baptism or the Lord's table. Omar, however, is of a most inquiring disposition, and having heard these subjects alluded to, asked to have them explained. This having been done, he said, 'Now I have faith, I must also have faith with works, and by no means must I fail to obey these commands.' His desire to come to the Lord's table was so strong, and his frequent request to be baptized so apparently sincere, that we all felt it was right to baptize him, although only two months had elapsed since he professed his faith in our Lord Jesus.

"As he went away from the Lord's Supper, of which we partook in the evening after his baptism, he said, 'I am very tired, but a joy has come into my heart to-day as if I was entering into heaven,' and some days after he said to me, 'Ah! that day was a great day, the memory of it is continually before me.'

"When Mr. Glenny was pointing out to him that even death might follow his confession of Christ—in speaking to him before his baptism—Omar replied, 'And if they do, they can only take me; my salvation they cannot take.'"

Being completely boycotted by his former clients in business, he has been obliged to sell his clothes in order to live, but has steadfastly withstood Mr. Purdon's entreaties to take meals in his house, saying, "Why, I have often been idle for weeks before I knew Christ; it isn't much that I should be idle again, and I'm only doing what I always did in such a case before, by selling my clothes!"

R. I. L.

British Syrian Mission.

HAVING just returned after making a thorough and quite independent visitation of the work carried on by the British Syrian Mission among women, children, and the blind, the heart of Rev. H. B. Macartney is full to overflowing with praise for the results which have been achieved, while he is at the same time deeply impressed with the need for the maintenance and extension of all the efforts.

The fifty branch day schools for Mohammedans, Druses, Jewesses, Oriental Christians, and Protestants, in Beyrout itself, Damascus, Mount Lebanon, Baalbec, Tyre, &c., have 4,262 pupils; while there are also schools for the blind, and a staff of twenty-five Bible-women and Scripturer-eaders, with women's classes showing an average attendance of 417. The sum needed for maintenance is £6,000 per annum, and a special £1,000 is asked before June 30.

The Training Institution at Beyrout includes girls of all denominations, the most promising of whom are adopted by friends in England at a cost (each) of £10 or £12 a year. These *protégées* are under contract to teach, and a great number are now at work in the B.S.M. and other missions. In all the schools the Bible is the foundation of instruction, whatever be the denomination of the pupil.

The most recent extension has been evangelistic work among the Bedouin, and medical work in Baalbec, Damascus, and Tyre, where 4,389 sick people were attended to during the year. Interesting work continues among the soldiers of the Lebanon army, many of whom are searching the Scriptures for themselves.

The offices of the Mission are at 29A, High Street, Wimbledon, S.W.

The St. Vincent Disaster.

DEAR SIR,—All the accounts state that Wallibou was wholly destroyed. I have known the owner, Mr. George Robertson, and his family, for thirty-eight years, and received from him by the last mail an account of their agonizing experiences during those fateful days and nights, when the burning mountain rained fire-balls upon them, the lava and dust burying the sugar and arrow-root works and dwelling house, and covering the land to a depth of from fifteen to twenty feet. The family had a marvellous escape, running under showers of hot mud and stones, wading hot rivers, throwing themselves into frail boats at the seashore, and reaching at last—faint and half dead—a place of shelter.

Mr. Robertson is one of the few planters who, by diligent attention to business and economy, have maintained their position during many years of depression in the sugar industry. But none can stand against the act of God. Three and a half years ago the hurricane swept the estate clean of everything—buildings, crops, trees—and left the land a withered prairie. This brought him to ruin. He was then seventy years of age; but he was a man of pluck and tenacity, the son of a Scotch planter, who knew not when he was beaten. A generous public, in response to an appeal I made on his behalf, helped him to start afresh. He built up rough sugar-works and other necessary buildings, and little by little the land was brought under cultivation. Now the cup is dashed again from the lip. Once more all is gone, and this time the estate itself is destroyed.

Our friend is now seventy-three, but he is a wiry veteran, and he has a son who is one with him, and a real chip of the old block. He has a brave wife, and two intelligent and courageous daughters. They are all ready to begin again. Wallibou is lost; and their only chance is to establish themselves in another and safer part of the island. But they have no means, and only with the help of others can they make a fresh start. It is a worthy Christian family, and any moneys entrusted to me shall be gratefully acknowledged.—Yours very truly,

(Rev.) Slater Sunderland, Wesleyan Minister,
Formerly Missionary in St. Vincent.

Ossett, Yorks.

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Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *(See next page.)*

A Coronation Guest.

I HAVE just been reading about the arrival of King Lewanika, of Barotseland, who has come to England to attend the Coronation of King Edward VII., and who said on his arrival, "He could not do anything until he had seen the great white King." It made me think of John xii. 20.

"And there were certain Greeks among them that came up to worship at the feast:
"The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, 'Sir, we would see Jesus.'"

Jesus is the true Great White King. Would that every boy and girl and man and woman were as eager to see Him as Lewanika was to see the King of the British Empire, and could say, "I will not do any other thing until mine eyes see Him." This would be seeking "first the kingdom of God" (Matt. vi. 33).

Jesus is a *great King*, for "his kingdom ruleth over all" (Psa. ciii. 19). And He is a *White King*—white in purity, for "in Him is no sin" (1 John iii. 5).

As soon as King Edward heard of Lewanika's desire to see him he graciously appointed an interview. Do we wish to see King Jesus? We need not wait for the great day of his public coronation. He will meet any one of us privately this very day, for He has promised, "Those that seek me early shall find me" (Prov. viii. 17).

Are we black with sin, and therefore unlike the Great White King? He will receive us notwithstanding—yea, He will by a miracle change our blackness, and make us like unto Himself, washing us from sin, till "whiter than the snow."

On coming before the king, Lewanika made a very low obeisance, going through the striking ceremony of his country when receiving royalty. When we come before our heart's King, it must be with humility and submission.

The king received him graciously, and told him, through an interpreter, that he was welcome. Our Lord speaks to us through an Interpreter, the Holy Spirit. Have you heard the welcome of the King in your heart, hushing all fear, and telling of grace and peace? "The Spirit beareth witness with our spirit" (Rom. viii. 16).

In reply, Lewanika said how highly he appreciated the honour of seeing the king, and of being permitted to take part in his Coronation. This honour have all the Lord's guests. They see the King privately to-day; but they are to take part in his great Coronation in the day of his glory, and perhaps then, as at Jerusalem, the children will be to the front, for even to-day—

Around the throne of God in heaven
Thousands of children stand;
Children whose sins are all forgiven,
A holy, happy band,
Singing, Glory, glory, glory.

The black king did not come before "the great white King" with empty hands; he presented him with what he called a small present, a splendid ivory tusk and a rich skin rug. What can we give Jesus? His Word has told us, "My son, give me thine heart" (Prov. xxiii. 26). Then will follow a host of other presents.

The Barotse king was only with Edward VII. about ten minutes. When we come to King Jesus, He bids us abide in his presence. We have "Not a brief glance I beg, a passing word," but a continued audience now and here, and a promise of being presently in his palace home to go no more out for ever.

The papers said Lewanika expressed the greatest gratification at his reception, and said he was now perfectly happy. This, in a far higher degree, is the experience of all who come to the King of Love. Have you ever known anyone who came to Him say they were not satisfied with the reception they received? Never! Please set it up in capitals, Mr. Printer. NEVER!!!

"How perfectly happy." If perfect happiness depended upon seeing any earthly king, many would be shut out from joy; but all and any may have an interview with our King, and we are sure the result will be, "Now I am perfectly happy." Here is the Royal assurance, "Him that cometh unto me I will in no wise cast out."

William Luff.

834

Coronation Day.

SHALL *you* be crowned? Not as the king who is to be crowned Edward VII., God willing, June 26, for that title can only be borne by one, the legal heir to the British crown. But there was one who wrote, even when in prison: "There is *laid up for me* a crown." Now that crown—"not for me *only*," as he himself said—may be yours as well as mine (2 Tim. iv. 8, 1 Pet. v. 4, 1 Cor. ix. 25, Rev. ii. 10).

These crowns, too, will last for ever, when all earthly crowns and their possessors have long ago perished. Seek, then, on this Coronation Day, to be *yourself crowned* with the "crown of life." He, who is King of kings and Lord of lords, is the Giver, and for the sake of the Lord Jesus Christ, who died for you, you may have, if you ask in faith, this everlasting gift.

All hail the power of Jesus' name!
Let angels prostrate fall.
Bring forth the royal diadem,
And crown *Him* Lord of all.

V. M. C.

"Honour the King."

(1 Pet. ii. 17.)

"Honour all men," saith our God,
"Love the holy brotherhood;
Fear the Lord in everything,
Honour the anointed King."

This, the message from on high,
Sent to every girl and boy;
Thus commanded, Lord, we pay
Honour to our King to-day.

Blest by Thee our thanks we give,
That 'neath British rule we live;
Where thy holy Word is free,
Shedding light and liberty.

Bless our Sovereign, bless our Queen,
On thy strong arm may they lean;
And when days on earth are past,
May they rest in heaven at last.

Albert Midlane.

The "Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 336).

Read Job xxv.-xxxi.

Find and complete the following:—

1. "How then can man be justified?"
2. "He hangeth the earth upon nothing."
3. "My lips shall not speak wickedness."
4. "Will God hear his cry?"
5. "Where shall wisdom be found?"
6. "The price of wisdom is above rubies."
7. "God understandeth the way."
8. "The fear of the Lord."
9. "I was eyes to the blind."
10. "Now am I their song."
11. "Thou wilt bring me to death."
12. "Oh, that one would hear me!"

[Children under *ten* do any four; under *thirteen*, any seven; under *seventeen*, any ten.]

ANSWER TO LAST SEARCHER (335).

Hidden Text.

1. Blessed (Luke vi. 20).
2. Is (Isa. xii. 1).
3. The (Isa. xi. 5).
4. Man (Mark xiii. 32).
5. That (Isa. xi. 10).
6. Heareth (Luke vi. 49).
7. Me (Mark xiv. 6).
8. Watching (Luke xii. 37.)
9. Daily (Heb. vii. 27).
10. At (Isa. xiii. 6).
11. My (Mark xiv. 8).
12. Gates (Rev. xxi. 21).
13. Waiting (John v. 3).
14. At (Luke xvi. 20).
15. The (Isa. xi. 3).
16. Posts (Judg. xvi. 3).
17. Of (Isa. xi. 16).
18. My (Isa. xi. 9).
19. Doors (Acts xvi. 26).

Hidden Text: "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors" (Prov. viii. 34).

No. 334.—Correct answers (second list) received from:—

A—Daisy* and Bessie Annett, Mabel Ashwell, Ernest and R. Aldwinckle.

B—Beatrice Brouard, Harold and Dorothy Berry, L. Betts, Massy and Conyers Baker, Lucienne Brabandes, Mabel Barstow,* Frances Burnett*, Evelyn*, Freda* and Irene* Butlin, Nanny Bain, Elsie Brinkworth.*

C—Winifred Collingwood, Stanley* and Percy* Chappell, Hannah Chapman, Alfred Cocking*, Jessie*, Walter* and Maggie* Carter, Elsie Carruthers*, W. Campbell, Ethel Cumbers*, Gladys Calvert, Alice Crang, Dorothy Cooper, May* and Ida* Cullen, George Crawford, Willie Cooper*, Harold Clarke, Henry*, John* and David* Colville, Hyde* and Duncan* Campbell.

D—E. Dodd, C. Grace, Emily and Willie Dempster, Violet and Kitty Donaldson-Selby, Nessie Dunn*, Violet Davidson*, Marie Denizot, Elsie Denton*, V. Dickinson.

E—Muriel Eustace*, Ruby Ellis.

F—Percy Fitch*, Eirene*, Gwendolen* and May Fennell, Phyllis Fry, Jeanne Faucon*, Aileen and Frances Figgis, C*., Marian*, J. and Frank Freegard, Queenie Farrington*, Temperance Foskett, Louise Filhol*.

G—George Graham-Brown, Dorothy Ghey, Gladys, Dorothy and C.* Gibson, Aimee Guilbert, Mary and Margaret Gorrie, Daisy and Mary Greenacre, Chrissie Greated*, Norah Glynn, Dorothy Grove, Isabel, Elsie* and Margaret* Goudge, Alice Gammage*, Evelyn Gulston*.

H—Edith*, Winifred and Henry Harvey, Sydney Hanford*, Dorothy Havergal-Shaw*, Elise Hill*, James* and John Henderson, Olive Hutchings, Violet Holford*, Julyan and Norman Hoyte, May* and A. Handasyde, Agnes Head*, John Herbert.

I—Ami* and Isabel* Inglis, Daisy Iredell.

J—Hilda Jeffery, Robert* and David* Jameson.

K—Lilian Kyme*, Martha Kidman.

L—Elsie Lee, G. and Alfred Leigh.

M—John Macfarlane, Lois Mewburn*. Barbara Maconchy, Eva McKenzie, Dorothy and Winnie Mace, Susie and Lydia Mann, Mary, Margaret*, Dorothy* and Daniel Morris, Gwendoline Moir*, Margie Marston, Marjorie Martin, Charlie*, Alex* and Jessie* Morrison, Joy*, Ella and Margaret* McFadzean, Evelyn, Alice* and Maisie* McKenzie, Dora Muir, Irène Mabille, Charlotte Millar*, Lily, John* and Ella Macmurray, Connie Murfin.*

N—Maude* and Amy Nottage, Edward Newell, Catherine Nicoll*.

O—Louisa O'Brien.

P—Mabel Pelham-Burn, Kathleen Paisley*, Connie, Willie, Eddie and Jessie* Palmer, Laura Percy, Isabel* and Gladys* Phipps, Rosie Peppin, Geoffrey, Clarice and Percy Peach, M. Stewart, W. and Alfred Porter.

R—Lily Realff, Gwennie Ravenhill*, Maggie Russell*, Cecily*, Jessie* and Elmina* Roe, May and Eva Rodgers, Marion Richards*, Nora Read*, Alice and Hilda Reid, Olive* and Hope* Robinson.

S—Joyce Smith*, W. and Roger* Soltau, Ferguson, Effie, Ellen and Florence Simpson, Germaine Schumann, Phyllis*, Gladys*, Violet* and Evelyn* Shaw, Hugh Shields*, Hilda*, Edgar and C.* Schaeffer, Agnes Shields*, Leslie* and Archie* Stubbs, D. Stanier, Flora Smith.

T—F. Terrell, Margaret Tweedy, Lilian and Evelyn Tracey, Winifred Trotter, Frank Thompson*, Dora Tealby*, Ethel Todd*.

U—Eva and Verna Usher.

W—Dorothy Wheeler, Georgina Wilson, Helen Webb, Mabel Wheeler, Pringle Wilson*, Stewart and William Watson, Muriel Wilson, Sydney and Wilfred Watson, William Watson*, Gracie Winn*, Louisa and Violet* Walker, Leonard Wall, Charles, Ernest and Kathleen Wingrave, Queenie, Kenrick and Ernest Wakeford.

FOREIGN LIST.

Nos. 320, 321—Gladys Little* (China). **No 323**—Mary Orr Ewing* (China). **No. 330**—Rotha*, Ivan* and Lottie* St. George (Canada). **No. 331**—Dora Wallace* (Canada). **No. 333**—Phyllis Boyd* (Malta)

Personal.

Many thanks for flowers received during the week.

Katie Rees.—I am glad to welcome you as a new "Searcher," and trust you will enjoy the study.

Dorothy Clarke.—Thank you for your letter. I am sorry you must discontinue the "Searcher," and also to hear about your sister Ray.

Uncle Tom.

Christian Endeavour Topic.

Sunday, June 29, 1902.

Lest We Forget (Patriotic Meeting)

(Deut. vi. 10-13; Prov. xxiv. 34).

THE poet has spoken of the Pleasures of Hope. Here the great Lawgiver describes those of memory. The words which stand at the head of this article remind us of Rudyard Kipling's "Recessional" hymn, of which they are the refrain.

There were two ways in which the Hebrews had kept from forgetting. First, because they were always teaching them and speaking of them to their children; they were the constant subject of table talk; they were the commonplaces of the home-life when the family gathered to meals, or walked under the sky, or came home from their labours to rest, or went forth from their rest to work. The whole of the homestead was literally adorned with texts out of the Word of God, but the life of the people was so permeated and penetrated by them that every moment, the life of every hour, might have some verse of Holy Writ quoted for its guidance. How well it would be if we could more often lead the conversation of our homes in such directions, if the Word of God could be more constantly referred to and quoted, and instead of merely having texts upon our walls we would have them written upon our hearts, and embodied in our lives.

It is a good thing when young people especially are taught to learn passages of the Word of God, which they may repeat to their elders. It is good when the memory is stored with passages of Scripture and hymns, which in days of darkness and silence come trooping back to the memory, bearing with them encouragement and strength. Happy are the parents whose minds are well stored with Scripture, and who inspire their children with love for it! Happy are the children whose parents insist upon the weekly tale of verses. It is not difficult for the young memory to retain in those early years of its plasticity. Sunday-school scholars should be specially encouraged to commit to memory verses and papers.

The second way in which the Hebrews were kept from forgetting was by associating God's hand with all the mercies of their life. When they looked upon their cities they were not to think of them as the product of their own skill, but as having been built by others, and given as the direct donation of God for their enjoyment; and when they saw their houses full of all good things, they were bidden to remember that they did not fill them, but received them as they stood from their Almighty Friend. So with wells, vineyards, and olive trees, always they were to bear in mind that these were not the result of their own prudence or labour, but were the direct and undeserved donation of the Eternal God, their Friend.

Similarly it well becomes us to turn from every gift to Him who gave, associating friendships, salaries, homesteads, lucrative businesses, every good and perfect gift, with the Father of Lights, who giveth liberally and without upbraiding. It is a beautiful thing in a Christian home to see the daily rendering of thanks in the family prayer, and in the thanksgiving before and after meals, by which the goodness of God is acknowledged.

The quotation from the Proverbs seems to indicate that if we do not recognise God's hand in the good things of life, we expose ourselves to their withdrawal

and withholding. We must choose, however, to recognise God, not because of anything that He may give or withhold, but for his own sake; to thank Him because it is right to thank Him; to praise Him because it is becoming and seemly. The indirect result of this, no doubt, will be that He will trust us with more. But He can only do so if our heart is pure and simple, transparent, and sincere. Above all, let us thank Him for his supreme gift, and never forget that it is through what Jesus Christ did for us in our redemption that we have any claim on Him, and that He is able to treat us as his beloved children.

F. B. M.

C.E. NOTES.

Christian Endeavour is advancing triumphantly in Sweden. There are about seventy societies, and more are being organized.

* * *

One of the most welcome telegrams received at the recent Convention in Manchester was that which read, "Italy salutes you." It came from the Italian C.E. Union, which had then only been in existence a fortnight. Already a number of societies are known to exist in Italy, and others will soon be formed.

* * *

There is a flourishing society in the girls' boarding school of Erzeroum, in Turkey, started some years ago with twenty-five members. The committees are actively at work. The Visiting Committee find the poor and sick in plenty, especially since the earthquake. Besides carrying food and medicine they read the Bible to those they visit.

International S.S. Lesson.

Sunday, July 6, 1902.

THE GIVING OF MANNA (Ex. xvi. 1-15).
GOLDEN TEXT.—Matt. vi. 11.

THE march of the children of Israel towards the Promised Land is the subject appointed for our present course of study. They took a revered casket with them (Ex. xiii. 19). From being slaves in Egypt, and working under hard task-masters, Israel had been brought in safety through the Red Sea by the mighty hand of God, and had stood freed-men upon its shores; had looked back on its receding waters and the vanquished foe, and joined their voices with Moses in singing his song of triumph and redemption; had known the bitter waters of Marah sweetened for their special use, and drank refreshing draughts from the clear, cool springs under the palm trees of Elim; yet, before six weeks had passed, the same lips which had sung the triumph-song of Moses united in a chorus of murmurs because their stock of grain had begun to run low, and they were journeying in a land where, humanly speaking, it would be impossible to get sufficient food to maintain life.

Better sudden death in Egypt and burial in a grave (a matter of importance to the Israelite) than death by slow starvation, and their bodies left to bleach on the desert sands. Not their first murmur (see xiv. 11 and xv. 24).

Unbelief lies at the base of every murmur. Grumblers have bad memories, short sight, but busy tongues. We have two eyes to see God's mercies and deliverances, two ears to hear his sure promises and commands, but only one tongue. Let us use that for praise and prayer, and not misuse it in murmurings.

The Israelites remembered the fleshpots and the cucumbers, the bread in plenty and the gorgeous tombstones of Egypt, but they seemed to forget the lash (v. 16), and the burdens and the bondage (vi. 5, 6, 7); forget the deliverance (iii. 8), and the sympathy of the Lord (iii. 7), and the land of heritage promised to them (vi. 8). They remembered the food-supplies above the slavery, they forgot the freedom in the scarcity. They could see the circumstances around, but not "the living God" behind the dark outlook. He who had delivered them from from Egypt, and given them the land of promise could surely guide them (xiii. 21) there, and supply their needs by the way. God hears the grumblers (xvi. 7, 8, 12) counts the murmur as directed to Himself (xvi. 8, Num. xiv. 27). He hears the thanks too which go up from grateful hearts (1 Cor. x. 31; 2 Cor. ix. 15). JESUS GAVE THANKS (Mark viii. 6; John vi. 11; Luke xxii. 17, 19; Matt. xxvi. 27; James i. 17).

How much sweeter the manna would have tasted if they had prayed and trusted, rather than murmured for it. The Lord noticed the crumbs (John vi. 12). A discontented people and a merciful God. While Israel was fretting, God was planning for their welfare (read here Matt. vi. 8, 22). Theirs was a great need, for they were many. Six hundred thousand men could not have meant less than two and a half million, including women and children. It is calculated 94,666 bushels of manna was needed each day of the forty years, equal to 1,370,002,600 bushels.

In his long-suffering patience and grace God sent them by miracle the food they needed. Not a confection, but a substantial bread; something which answered to the treatment for cooking which we give to our corn. Ground or beaten, baked or boiled (Deut. xi, 8, Ex. xvi. 23) Manna—"What is it?" A query which has never been answered (Deut. viii. 3), except as Moses replied in verse 15, and John vi. 31. "What is it?" Food for the wilderness. Unasked. Undeserved. Placed within reach of all. Food to sustain life. Enough, but none to spare.

Conditions on which it was available: (1) The people must take by gathering the gift. (2) They must trust for to-morrow's supply. (3) The Giver must be recognised, and (4) his laws obeyed, which were, save none for the morrow, and look for none on the Sabbath. (5) Gather it before the sun was up. The Lord supplied their needs, but not all their fancies (Phil. iv. 19).

The quail (*v.* 13), a migratory bird common in the East, leaves Syria and Arabia in the autumn, winters in Central Africa, and returns in the spring. After their long flight over the Red Sea would fall exhausted, and so be easily taken. Sent as a luxury, not as a permanent food, like the manna. Another proof that God was with them of a truth (*v.* 12). The manna was God's appointment, the quails they cried for (Numb. iv. 5).

JESUS THE BREAD OF LIFE.

Who is He? A mystery to all, until He reveals Himself to the soul (John i. 48, 49; Matt. xi. 27; Luke x. 22). The gift of God from heaven (John vi. 32, 33); the "Bread of Life" (John vi. 48, 49, 58); placed within the reach of all (John vi. 37); each must feed on Christ for himself (John vi. 51, 56); early (Mark x. 14; Prov. viii. 5); daily bread (Matt. vi. 11); daily communion with Christ keeps the spiritual life He gives strong and vigorous (John x. 10; 1 John v. 12); Christ never fails his people (John x. 28, 29). Let us trust and thank Him.

Day by day the manna fell;
Oh, to learn this lesson well!
Still by constant mercy fed,
Give us, Lord, our daily bread.

Illustrations of the Lesson.

DAILY SUPPLIES.

"MY house is well made," said a farmer, "for it was built by the day." This is the way in which the best, strongest, and happiest lives are built. They are not constructed "by the job," but one attainment in grace is laid upon another, as are the bricks of a solid house wall. Each day brings its duties to be done, its temptations to be met and conquered, its burdens to be carried, and each day brings as well a sufficiency from above to meet its needs. "I will rain bread from heaven for you, and the people shall go out and gather a certain rate every day" (*v.* 4).

MURMURING AGAINST THE LORD.

In the spring of each year "hirings" take place in many districts of the north of England, servants being engaged from May-Day to May-Day. It is usual for employers to arrange for the contemplated changes some weeks in advance. There are many servants who love the excitement of leaving their places, and new "masters" are often sought merely because of a desire for change. In becoming tired of Moses, their earthly leader, the Israelites were in reality murmuring against Jehovah, their heavenly Master (*v.* 8), and but for God's merciful patience and provision the people would have soon regretted their foolish discontent.

MANNA AND THE BREAD OF LIFE.

Not only was the manna promised; the glory of the Lord appeared (*v.* 10). The bread from heaven had a higher meaning, and symbolized something better than a mere food for the people. While making investigations at Capernaum the Palestine Exploration Society discovered over a synagogue doorway the sculptured marks of a lamb, a candlestick, and other Jewish signs. Above all was a carved pot of manna and our Saviour, who at Capernaum glorified the symbol by referring to himself as the "Bread of Life," may have been prompted to make the remark by a glance at the very doorway discovered in recent years.

GOD'S POWER OVERLOOKED.

On a certain occasion an old Indian was discovered wandering into one of the western settlements of the United States. He begged his way, and greedily devoured the food bestowed by the hand of charity. Someone questioned the old man about a small, dirty pouch hanging round his neck, which he said was a charm given to him in his younger days. On opening the pouch it was found to contain a greasy paper, a discharge from the Federal Army, and entitling the holder to a pension for life. The old Indian did not know that he possessed the means of sustenance; and the children of Israel, in murmuring, failed to realize that the power of Jehovah was already at their disposal for the asking. "Ye shall know that I am the Lord your God" (*v.* 12).

Welsh Notes.

THE annual meetings of the North Wales Baptist College were held at Bangor on June 11. The number of students entering the beginning of the term was given as twenty-one, all of whom are total abstainers.

At the annual meetings of the Merionethshire Congregational Union, held at Llandrillo, near Corwen, the statistics submitted showed a membership of 5,460 in fifty-four churches; Sunday scholars, 6,444; with 763 teachers.

At the last meeting of the executive committee of the Welsh Baptist Forward Movement, under the chairmanship of Rev. Owen Davies, D.D., Carnarvon, thirty-five applications were received from different parts of Wales for help to start new churches and Sunday-schools, also to build new chapels and school-rooms. Owing to the insufficient funds at their disposal the committee were unable to accede to all the requests made.

Rev. Dr. Pugh, the founder of the Welsh Forward Movement, has now issued his annual report. Certain features of that report have already been referred to in these columns. Among others of equal interest is the account of the Bible van. During nine months ending last March the evangelists in charge of the van held 179 meetings, with an approximate attendance of 30,065. The number of house-to-house visitations during the same period was 14,620.

A correspondent of the *Goleuad* has forwarded a translation of a report of the mission work carried on by the Roman Catholics at Llanrwst, North Wales. According to the statements made by the two priests in charge of the effort, the chapel erected at Llanrwst is already too small to accommodate the people. That such a mission should be successful in a stronghold of Protestantism cannot but be disquieting, and is surely a call to all lovers of the Protestant faith to awake to the gravity of the situation.

The Welsh Wesleyan Assembly held its annual meetings at Llangollen. In the course of an address by Dr. Davison, president of the English Wesleyan Conference, it was declared that the present problem in Church and State is how to combine and centralize, and at the same time to secure autonomy. Further on, the speaker said that, in order to avoid our work becoming mechanical, personal effort, personal testimony, and especially personal character should be maintained. Ecclesiastical organizations would ultimately pass away, but work supported by character struck a note of the eternal.

The meetings of the Welsh Congregational Union were held recently at Carnarvon. On Monday evening an immense congregation assembled at Moriah Chapel to listen to the Union sermons by Revs. H. M. Hughes, B.A., Cardiff; and D. Adams, B.A., Liverpool. The proceedings on Tuesday were begun by a prayer-meeting at 7 o'clock. Following this were two conferences, the first dealing with the Education Bill. At the afternoon conference the statistics of the denomination were submitted. These showed considerable increase in every direction. In the evening a crowded temperance meeting was held. The speakers were Rev. J. J. Jones, B.A., Llanelly; Dr. Daniel Evans, Hawarden; and Rev. Evan Richards, Tonypandy.

On Wednesday morning Rev. Principal Rowlands, of Brecon Theological College, delivered his presidential address. The subject chosen was, "The Kingdom of God." The learned principal set himself three questions in order to define the principles of the kingdom. These were: "What was Christ's idea of the nature of the kingdom? How far had his idea been held by the Christian world? and By what means were the principles of the kingdom as conceived of by Christ to be extended?" The address contained a strong plea for loyalty to the foundation truths of the Gospel. An able paper was also read by Professor Thomas Rees, M.A. (Brecon) on "The Pulpit and Present Aspects of Biblical Exposition."

Children's Special Service Mission.

Mr. H. Hutchinson, *New Barnet*, June 29; *Richmond*, July 5; *Farnley, near Leeds*, July 31. Mr. J. S. Tyler, *Broadwater*, June 29. Mr. F. P. Rowe, with Caravan, *Sandon, near Chelmsford*. Mr. E. Clark, with Caravan, *Bampton, near Ampthill*. Mr. J. H. P. Cutting, with Caravan, *Lavenham, Suffolk*. Mr. G. Veitch, with Caravan, *Langton, Tunbridge Wells*. Mr. F. H. Taylor, with Caravan, *Cowbeech, Hailsham, Sussex*. Messrs. Hewlett and Reed, with Caravan, *Rockland, near Attleborough*. Mr. T. S. Page, with Caravan, *Ropley, Hants*.

Seaside Services during July:—Members of the China Inland Mission, *Ardbeg, Bute*. Mr. H. D. Salmon, *Brodick, Isle of Arran*; Dr. Hewett, *Carnoustie*; Mr. A. Govan, *Corrie, Isle of Arran*; Mr. J. S. Tyler, *Herne Bay*, July 6-18. Mr. W. H. Stanes, *Lamlash, Isle of Arran*. Mr. H. M. Rooke, *Margate*. Rev. A. G. Dodderidge, M.A., *Portrush*. Mr. T. A. Boyd, *Strone-on-Clyde, N.B.*

Children's Scripture Union—Portions for week ending July 5.

Sun. June 29	*Psa.*	cvi. 19-33	Thur. July 3	*Psa.*	cvii. 31-43
Mon. „ 30	„	cvi. 34-48	Fri. „ 4	„	cviii. 1-13
Tues. July 1	„	cvii. 1-16	Sat. „ 5	„	cx. 1- 7
Wed. „ 2	„	cvii. 17-30			

Stockwell Orphanage Festival

"ALL goes well at the Orphanage, thank God!" writes Rev. Thomas Spurgeon in a prefatory note to the annual report of the admirable institutions at Stockwell which is so indissolubly linked with the memory of its founder, C. H. Spurgeon. The note of praise thus raised by the president was predominant in the very interesting proceedings at the yearly festival celebrated on Thursday, the 19th inst.

CHRISTIAN AND INTERDENOMINATIONAL.

Covering an area of nearly four acres, in one of the healthiest suburbs of London, the orphanage is admirably planned for keeping up as much of the family spirit as is possible in a public institution, being conducted on the "separate home" principle. Both boys and girls assist in the domestic duties of their respective establishments. Family worship is conducted in each department morning and evening. In the schools, under the experienced direction of Rev. Vernon J. Charlesworth, it is aimed to equip the boys thoroughly for commercial pursuits, while the girls are trained to earn their livelihood as domestic servants in Christian families, or in houses of business. The institutions are, of course, quite unsectarian; children are received from all parts of the kingdom, and selected from the most needy applicants.

The festival was an altogether delightful occasion. The great quadrangular buildings, with their centre expanse of green sward, are admirably fitted for such a function. The houses were thrown open for inspection, and during the afternoon a vast assemblage of visitors expressed high appreciation of the the homeliness of the institutions and the skill of the management. In the centre of the grounds the children sang hymns from time to time, and at a special gathering on a huge platform in the open air, each of the young people was the recipient of a "coronation" Bible.

Speaking at a gathering of friends and supporters in the C. H. Spurgeon Memorial Hall, Rev. Thomas Spurgeon, who presided, said that the work proceeds "on the good old lines"; the melancholy prophecy made in past days that "the work of C. H. Spurgeon would not long survive his departure" has been falsified. The speaker strongly emphasized the interdenominational character of the work.

WISE AND CAREFUL MANAGEMENT.

In the course of a breezy speech, Rev. John McNeill, who followed, spoke in laudatory terms of the institutions, and said that many people might well take therefrom hints in the wise and careful management of children. Mr. McNeill concluded with an eloquent appeal for the support of this truly Christian undertaking.

At the evening gathering the hall was thronged. Mr. G. W. McAlpine presided, and among those who took part were Gipsy Smith and Rev. Charles Spurgeon. While the meeting was in progress, those who preferred the alfresco attractions rallied to the central platform, where musical drills were given and the Orphanage choir rendered religious and patriotic hymns, to the entire satisfaction of a great audience.

Christian Temperance Campaign.

REV. DR. HENRY'S FUTURE MEETINGS.

June 29, Sheffield; July 13, Marylebone Presbyterian Church, 11, a.m. (Dr. Hanson's); July 20-23 and also 27, Bromley, Kent; July 31, Alford, Lincs.; Aug. 1-30, "Edinburgh Castle," Limehouse, E.; Aug. 31, Lincoln; Sept. 4, Louth; 6-9, Taunton; 10, 11, Newport, Mon.; 12-14, Taunton; 15, 16, Llanelly; 18, 19, Dunfermline; 21, Free St. George's, Edinburgh (Dr. Alex. Whyte's); 22-24, Dunfermline; Sept. 26-Oct. 3, Alloa; 4-17, Perth; 18-31, Greenock; Nov. 2-Dec. 4, Ireland (Nov. 2-5, Cork; 6-9, Limerick; 24-Dec. 4, Dublin; other announcements later); Dec. 6-16, Worcester; Jan. 9-15, 1903, Motherwell.

From Ireland to Keswick.—Mr. W. A. Boyd, Secretary of the Dublin Y.M.C.A., is making arrangements for an excursion party to visit the Keswick Convention, and will be glad to hear from friends desirous of joining. The rates will be moderate and early application is desirable. Particulars may be had from Mr. Boyd, 44, Upper Sackville Street, Dublin.

Work Among Our Soldiers.

SIR,—Owing to the bye-laws of the Alexandra Palace, which prohibit all religious services from being held in the building or grounds, the Soldiers' Christian Association has been prevented from carrying on our work there among the Colonial troops, notwithstanding the fact that we had received permission from the military authorities to erect our marquees.

Your readers will be glad to know, however, that through the kindness of the Chaplain-General and the Commandant, General Cooke, our 3,000 specially-bound copies of the New Testament will be distributed to the Colonials at the parade service on Sunday, July 6, when the Archbishop of Canterbury is expected to preach. The supply of specially printed notepaper, which we had provided, will also be given to the men.

Although shut out of the Alexandra Palace, we have been permitted to erect our tent in Kensington Gardens, in the centre of the 9,000 troops gathered there from all parts, and it is being greatly used and appreciated by the men. While our purpose will be largely affected at the Palace in the distribution of the 3,000 Testaments, we have a far wider sphere of usefulness in Kensington Gardens, where we are free to preach the Gospel every night.—I am, dear Sir, yours faithfully,

Sam. E. Burrow, General Secretary.

Portsmouth Seamen.

IT is to be regretted that the financial position of the Portsmouth and Gosport Seamen's Mission is far from favourable. Already the work has been curtailed through lack of funds, but it is earnestly hoped that further retrenchment will be avoided. The Mission was founded in 1853 by the late Mr. Henry Cook, and is now carried on under the superintendence of his widow. At Gosport, evangelistic and social reclamation efforts are put forth at the shore headquarters, while afloat regular visits are paid with Gospel literature and words of cheer to the crews of merchant vessels, yachts, and fishing craft.

Mrs Cook writes:—"On Sunday afternoons it is our joy to see over 200 sailor lads from the training ship, *St. Vincent*, in our institute, listening to a Bible reading or an earnest friendly talk by a Christian officer or one of the workers. Then on 'leave' days during the week they come and spend most of their time with us; reading, quiet games, and refreshments occupy their time, and many are the opportunities to speak the quiet word, or give the earnest entreaty to make the best use of their time. Many of these lads have said, 'This is a bit of home to come to a place like this.' A Christian mother from the country came last Sunday to see her boy, and said, 'I do thank God for putting it into your heart to care for our boys like this.'"

Friends may communicate with Mrs. Cook at 47, Stoke Road, Gosport.

The Open-Air Mission.

IN connection with the Open-Air Mission, meetings have been held on Saturday and Sunday evenings in High Street, Maidstone, since May 25. Some of the surrounding villages have also been visited in the evenings by Colonel Major, Sergeant Pullinger, and Messrs. Gray and Rayner. Some thirty meetings were held during the past week, and many cases of personal dealing have been most encouraging. The speakers are everywhere welcomed, and the work is to be continued until August 31.

King Lewanika.—The visits of distinguished persons to this country for the Coronation have afforded opportunities for meetings of which the missionary societies have not been slow to take advantage. Among the most interesting of these was a gathering at the Bible House, 146, Queen Victoria Street, on Monday evening, to meet King Lewanika, of Barotsiland, East Central Africa, of which we hope to give some account in our next issue.

About Books.

REV. F. B. MEYER'S "PAUL."

THAT the volume just issued in improved form—**Paul, a Servant of Jesus Christ**—should have been to the author by far the most interesting of Mr. Meyer's Sacred Biographies, is sufficient to awaken keen expectation on the part of readers of the series. Many have brought together the facts of the life and times of the Apostle, and have made him stand out as probably the greatest man of the Christian centuries. Here we have in addition a searching and helpful analysis of the inner workings of heart and mind. Utterances and writings are made to yield an amount of help on the subject which could be found only by one who was himself deeply taught of God. Our deepest sympathy is called forth by the sufferings and burdens of our great brother-man; but it is with a feeling akin to awe that we realize his tremendous persistence in the face of difficulties, or his power of standing alone in the presence of the enemy. Chapter by chapter the nearness of the invisible Comforter, and the unfailing support which this man of God realized, are not only pressed home as the right and privilege of every believer, but presented in such fashion as to awaken longings that can only be satisfied by a like consecration.

No follower of Christ can read this volume without being helped to see the things of God more clearly, but especially to the young believer who will make a painstaking study of the New Testament with it as a guide, the Acts and Epistles will be made to shed such light on one another as will reveal depths of meaning otherwise hidden. How few even among professing Christians have any clear idea of the distinctive messages of the Pauline Epistles! Yet they are deprived of blessing, and crippled for service, by this very ignorance. Such a book as this will help much in the development of Christian life and in preparation for usefulness.

This volume completes the series of ten in the new style of printing and binding. (2s. 6d. each. *Morgan & Scott.*)

No 76 of "Books for the Bairns"—**I Wish I Were the King**—will have fulfilled a useful purpose if the youthful readers give good heed to the lesson.

Valuable lessons for the guidance of believers are drawn in **Crowns for Christians**, by Jesse Page. The crowns treated of are those of service, suffering, testimony, victory, life. (1s. *Marshall Bros.*)

Printed in large type, and containing many coloured pictures, **A Child's Life of the King** will probably meet with some acceptance among young people. The illustrations are of unequal merit. (1s. 6d. net. *Heinemann.*)

Mr. William Luff has written a thoughtful and eminently Scriptural little work, **Our King.** A perusal of its pages will help to fuller knowledge and clearer vision of Him whose kingdom is not of this world. (6d. *Drummond Tract Depôt.*)

The **Searchlight Tracts** display passages of Scripture and verses of hymns, specially designed to strike the minds of the careless and instruct them regarding the way of salvation. There are eight in the series, and they have been largely adopted for City Mission and general work. (100 assorted for 6d.; 1,000 for 2s. 6d. *Gowans Brothers, 8 & 9, Clerkenwell Green, E.C.*)

The New Testament division of "The Century Bible" is within sight of completion. The eleventh volume of the thirteen is before us, and is devoted to **Ephesians, Colossians, Philemon, and Philippians.** Edited by G. Currie Martin, M.A., B.D., it is a good contribution to a series that will prove of great value to students, teachers, and preachers. (2s. each volume. *T. C. & E. C. Jack.*)

Simplicity of treatment and plainness of speech are characteristics of Rev. Hugh C. Wallace's little volume, **After this Manner.** Originally preached as a course of Sunday morning sermons, these ten discourses are full of spiritual fervour, as well as practical adaptation to the actual needs of thoughtful minds. They form a freshly-written and suggestive study of the Model Petition. (1s. 6d. net. *Stockwell.*)

Rev. Thomas Spurgeon has rendered good service to a far wider community than his own congregation by gathering together and publishing a selection of his sermons which have King Jesus as their special theme. The pages of **God Save the King** sound forth that clear Gospel ring which is associated with all the utterances of the pastor of the Metropolitan Tabernacle. The discourses are practical, pithy, full of homely illustration and appeal, conveying high and noble truths in terse and simple language, and with an earnestness of conviction that will not fail in its issue. (2s. 6d. *Passmore & Alabaster.*)

Many who have listened to the Gospel, in word and ong, from Mr. E. C. Cuthbert, the singing evangelist, ill welcome the series of "Soul-stirring Strains" hich he has composed. No. 1, "Don't you see the ootprints?" is a song of encouragement for Christian orkers; while No. 2, "Sign the pledge to-night," is persuasive appeal for use at temperance meetings. Vords and music are simple, yet effective. (1d. *The uthor, 189, Liverpool Road, Islington, N.*)

To read Mr. William Sampson's latest book, **Just in ime**, is to come into touch with one who well merited ie name by which he is so popularly known, "The ornishman on Fire." In relating his experiences as n evangelist, the author does so with a candour and irectness which hold the attention throughout. Iany who are similarly engaged in promoting the xtension of Christ's kingdom among the masses in the ace of formidable opposition will find in these pages esh stimulns and encouragement, demonstrating as ney do again and again the comforting assurance nat "when a man's ways please the Lord, He aketh even his enemies to be at peace with him." 2s. 6d. *Stockwell.*)

A fitting companion volume to "The Queen's Re- olve" is **Crowned to Serve**, by the same author (Rev. has. Bullock). Appearing at so eventful a moment, ie book is eminently adapted for a Sabbath or day- chool reward, P.S.A. prize, or birthday gift. Its eynote is the royalty of service, and, besides being a omprehensive and fascinating biography of the King nd Queen, it illustrates from a general standpoint the ading features and characteristics of regal life in ngland, and the far-reaching privileges and responsi- ilities of Empire. Some sixty illustrations add much o the value and attractiveness of the narrative. 1s. 6d. "*Home Words*" *office.*)

Baptism and Regeneration: What is the relation- hip between them? By Werner H. K. Soames, M.A., icar of St. George's, Greenwich. (1s. 6d. *Elliot tock*). A very thoughtful work from the pen of one ho in recent years has done much to vindicate vangelical views in the Church of England. It were uch to be wished that some of the clergy, who, in the ords of the author, are "hankering after and readopt- ng the long-ago exploded and rejected errors of acerdotalism," would read these papers. If they did ot readily agree with all the author's contentions, ney would assuredly become impressed with his desire o ascertain the teaching of Holy Scripture, and ould thus come under influences that might direct eir minds to conclusions according to the mind of od.

A notable addition has been made to the discussion f the relative claims of religion and science in **The onflict of Truth** (10s. 6d. *Hodder & Stoughton*), y F. Hugh Capron, who finds in Scripture "not only ie laws and history of matter and motion," but also the nature and characteristics of the universal law f evolution." Dealing with the same problems, Dr. Villiam Woods Smyth supplies, in an enlarged dition of **Divine Dual Government** (6s. *H. Marshall & on*), another "key to the Bible, to evolution, and to fe's enigmas," which is also built on the foundation f "the great doctrine of evolution." From a ifferent point of view difficulties in reconciling revela- ion and evolution are treated in **The Crown of Science** 3s. 6d. *Melrose*), by Rev. A. Morris Stewart. The eader will, however, find that, though all are evolu- ionists, the three writers use the word evolution ith widely varying shades of meaning.

The current issue of the Westminster Teacher main- ains the former high level. Every section of the school provided for, and the teacher so provided can be very arely at a loss.

A memoir of the late General F. T. Haig has been ompiled by his widow, and will shortly be published by *Iarshall Bros.* It deals with General Haig's pioneer issionary experience in India, Egypt, and Arabia, and his ork in connection with the Society for Irish Church issions to the Roman Catholics.

An admirable booklet for placing in the hands of young omen is Royal Womanhood in Every Rank, by Alfred S. yer (2d. *Kensit*, 18, *Paternoster Row*); to which Mrs. Dyer as added a "Postscript Concerning Certain Consecrated ndian Women," giving interesting information regarding andita Ramabai's work. Both sections are fully illustrated.

Among recent series of pictorial postcards published by *aphael Tuck & Sons* are "The Connoisseur," "Rough Seas," Sunny Childhood," "Laus Deo"—Peace Souvenir, Rural England," "Marine Studies," "Coronation Sou- enir," "Thames River Scenery," "Britain's King and ueen" (1s. each); also photogravure "Coronation," two ries (1s. 6d. each). These and many more will be wel- ome additions to collections.

The Life of King Edward VII., which forms an extra umber of *The Graphic*, is especially interesting from the ct that it was written by the late Sir Walter Besant, who nally revised the proofs only a short time previous to his eath. The number is profusely illustrated—all the chief vents of His Majesty's life being depicted by well-known tists. A handsome plate of the King and Queen in their oyal robes is presented with this issue.

The first three of a useful series of four-page leaflets in onnection with the Education Crisis are Appeals for ction, "from our Free Church leaders at the St. James' all Conference;" A Call to Arms, by Alderman George hite; and A Statement of What it Means and What Will Do. (1s. 6d. for 250. "*Light of Home*," *Crane Court, leet Street.*) The Light of Home for May contains state- ents likely to prove most serviceable.

Evangelists at Work.

Tent Mission, Sittingbourne.

A FIVE weeks' tent mission has just been concluded at Sittingbourne, Kent, by Mr. Herbert Pont (Evangelization Society). Despite the cold, wet weather, the week-night services have been capitally attended, while on Sundays the tent has been crowded out, numbers being unable to obtain admission. There have been many seeking Christ, while backsliders have been restored.

Mr. and Mrs. J. J. Sims in Cork.

The Gospel effort during the Cork Exhibition, which was continued for five weeks, came to a conclusion on Monday evening, June 16, when a thanksgiving meeting was held. A goodly audience of about a thousand persons gathered. Christians expressed gratitude for help derived in a fuller realisation of salvation, and many others intimated that they had been brought to the Saviour through the mission. The proceedings were hearty and happy, and when Mr. Sims made a forcible and solemn last appeal to sinners to close with the offer of salvation, the deep feeling was intense. Matters were brought to a conclusion by Mrs. Sims singing the much appreciated "Story of a Hymn," which was listened to with rapt attention.

Messrs. Williams and Maxwell in Edinburgh.

The opening weeks of the mission conducted by Rev. E. L. Williams and Mr. H. L. Maxwell at Carrubbers Close Mission, Edinburgh—of which we have already given an account—were crowned with such a measure of blessing that a second series was immediately arranged to follow without a break. The interest deepened as the days passed, and last Friday's assembly showed that the gathering in of sheaves from the harvest field had been real and large. Having read the story of the Transfiguration and Luke xiv. 15-24, Mr. Williams preached with much power on the danger and results of making excuses in spiritual matters. The Gospel as presented in song by Mr. Maxwell was also owned and used of the Holy Spirit in carrying conviction and light to the hearts of hearers. These American brethren have won for themselves many friends among the Christian workers of Edinburgh, who esteem them highly for their work's sake and as vessels meet for the Master's use. R.S.

Countess Schimmelmann's Work.

Describing her recent evangelistic tour on the Continent, the Countess Schimmelmann writes:—"Everywhere the work was blessed, in Denmark, in South Austria, but most of all in Würtemburg. Daily addresses were given there during six weeks, and were largely attended—from 1,000 to 5,000 persons coming together according to the extent of the halls available. At some places the railway authorities had to run extra trains, one of which carried 300 passengers who attracted much attention by singing hymns.

"People from the mountainous districts walked long distances to attend. Sometimes the hall would be filled at one o'clock, although the meeting was not to commence until three. At the conclusion of an afternoon gathering, the people would continue in their seats until the evening meeting.

"Gospel preaching seems to grow scarcer, but souls are hungry for it. All other teaching binds the soul to a yoke, but this makes them free. I have been privileged to see hundreds seeking the Lord Jesus Christ."

Ascot Races.

The Open-Air Mission and the Race Course Mission were in evidence upon Ascot Heath from the commencement to the close of the races. If a reverse was reported at Epsom in answer to united prayer the Gold Cup day at Ascot proved to be a splendid opportunity for the heralds of the Gospel in witnessing for their Master. The crowd beat all records. The commodious grand stands were packed with visitors. The racing standards of spotless white were crowned with golden ornaments. The dresses of the ladies, sheltered beneath their many tinted parasols, added to the brightness of this great carnival.

No Royal Standard, however, was unfurled. Bare poles were the order of the day. The King was not there. "Man proposes, but God disposes." Everywhere the evangelists had free course. Bales of Gospel literature were, for the most part, kindly received. Earnest requests for the marked Testaments were so numerous that as addresses were handed in promises were made for postponed deliveries. Without reference to some special cases, the bread of life cast upon these mighty waters will appear after many days. "Praise ye the Lord." The thanks of the missioners are due to the police of all grades for their courtesy and help all over the field. B. B. W.

Mr. W. R. Lane at Market Drayton.

A mission has just been concluded by Mr. W. R. Lane at Market Drayton. The services were held in the Town Hall. At all the Sunday gatherings the place, which holds close on 1,000 people, was packed. Mr. Lane's meeting for men only was attended by a great crowd of old and young. The week-night services were exceptionally well attended, especially the Friday night address on Bunyan's "Pilgrim's Progress"; then there was standing room only for a great number.

To the great disappointment of very many, Mr. Lane was unable, through indisposition, to speak on the concluding Monday night, on the story of his own life. Rev. R. Corlett Cowell (Wesleyan), however, very kindly gave a short address. Rev. G. G. MacArthur, the secretary of the Market Drayton Free Church Council, who presided, said he thought they as a congregation ought to convey to Mr. Lane their deep sympathy for him in his illness, and their profound gratitude for the noble service he had rendered them.

The local council are much indebted to Mr. Lane, and to the National Council, for the timely visit. Not only has it deepened the spiritual life of the different Free Churches, but the influence has been felt by very many who are identified with none. It was inspiring to witness the very large congregations who met night after night to listen to Mr. Lane's eloquent words.

The Wesleyans of Ebbw Vale (Mon.) organized a ten-days' mission, which was held in their two chapels, June 7-16. On the first Sunday Bethcar Chapel was crowded, and sixty-eight temperance pledges were taken at the close. Interest in the mission increased nightly, and on Sunday, June 16, James Street Chapel (seating over 1,000 people) was packed, and hundreds failed to gain admission.

A month's mission has been held at Woodford, Essex, in a tent, conducted by Mr. Goudie, of the Evangelization Society. In spite of unfavourable weather the mission was a time of blessing. The meetings were well attended, and about 100 anxious inquirers were dealt with by the workers. The Thursday afternoon Bible readings were seasons of refreshing.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day. The evangelists ask prayer for their respective missions.

Rev. J. Bennett Anderson.—During June, Belfast (Open Air Gospel Temperance Missions).

Mrs. Baeyertz.—June 29-July 14, Cardiff.

Mr. R. S. Bradbrook.—June 26-29, Croydon (Temperance Hall); July 6, Bishop's Stortford.

Mr. Chas. E. Barraclough.—Till June 27, Chathill, Northumberland.

Mr. W. R. Bradlaugh.—June 29-July 6, Grimsby.

Mr. Geo. Bentley.—Till June 29, Swaffham Bulbeck, with Ross Gospel Tent (No. 1).

Mr. John Coates.—With Ross Gospel Tent (No. 2), till end of June, Dymock.

Mr. Monro Collings.—During June and July, Norfolk Tent Campaign.

Mr. W. D. Dunn.—Till June 27, Dundee.

Mr. James Dixon.—During June, Londonderry.

Mr. William Hill.—During July, Ballyclare, co. Antrim, Ireland.

Mr. J. S. Harrison.—June, St. Giles' Christian Mission; July, Stratford Conference Hall.

Mr. John Hawkins.—June 21-29-July 20, Aberdeen.

Mr. P. Russell Hurditch.—July 5-7, Hastings.

Mr. Newton Jones.—July 9-August 26, Margate (services on sands).

Rev. J. Jameson.—July 5-10, St. John's, Bridlington.

Mr. Herbert Pont.—June and July, Tent Mission, Ashford, Kent.

Adeline Countess Schimmelmann.—Mildmay Conference Hall, July 1-3; Exeter Hall, 16-18.

Mr. James Shields (Evangelization Society). — Till July 9, Tent Mission, Preston.

Messrs. Weaver Bros.—July 6-30, Great Assembly Hall, Mile End, E.

A Somersetshire Village. — Mr. W. T. Brooks, grandson of Johanna Brooks, the "the handmaid of the Lord," whose memoir proved so helpful to Christians of many years ago, has long been carrying on a very interesting work in Somerset. With headquarters at West Buckland, Wellington, it embraces a circle of eight miles in diameter, thus covering a large tract of country between Wellington and Taunton. There are three meeting rooms, in which believers assemble and Gospel meetings are held, with Sunday-school and other agencies. The fellowship numbers about ninety; the number was much larger years ago, before the depopulation of the villages set in. Hundreds of souls have given evidence of conversion, and encouraging success has attended the work among the young. In all parts of the world are to be found men and women whom God called to his service in the out of the way district of West Buckland. The work is well known to Colonel Molesworth, Mr. F. S. Arnot, and others.

An Opening in Egypt.

A BOOKLET bearing the title, "The Nile Mission Press and Christian Literature Society for Egypt, Arabia, and the Soudan," hast just been issued, giving the united opinion of missionaries in Egypt on the desirability of establishing an Arabic Mission Press for the Nile country. There seems to be great unanimity among them on this matter. They believe it would be a power for good.

A publisher with a missionary spirit is wanted to give himself to this branch of work. The printing will chiefly be done by native workers who are familiar with Arabic type, but a man is needed with literary ability who is experienced in the business of bringing out books and papers.

There may be some would-be missionary to whom this will come as a call from the Lord for a life to be devoted to his service. A mission press in these countries is likely to prove a most important factor in the work of bringing the Gospel to the Moslems.

The enterprise is commended to Christian people in England and the Colonies by many whose names are well known, amongst whom we note the following:—Mr. Albert A. Head, Revs. Evan Hopkins, Charles Inwood, H. B. Macartney, Norman Macleod, D.D., F. B. Meyer, F. Paynter, S. A. Selwyn, and Mr. Eugene Stock.

The addresses of the honorary treasurers are given: Mr. Percy K. Allen, Kingsmead, Curzon Park, Chester, Miss E. M. Blackwood, Gogar Mount, Ratho Station, N.B. The honorary secretary is Miss A. van Sommer, Cuffnells, Weybridge.

Irish Notes.

THE past week has been a very notable one so far as public functions are concerned in this country. For example, the ninth annual Conference of the Irish Women's Temperance Union was held at Cork, under the presidency of Mrs. J. H. Murphy, and lasted two days; then the annual meetings of the Irish Congregational Union were held in Coleraine, under the presidency of Rev. D. Samson, when a resolution against the English Education Bill was passed, and also a resolution to reorganize the Irish Congregational Temperance Association; and, further, the annual meeting of the Reformed Presbyterian Synod was held in Belfast, when it was stated that the foreign mission scheme of the Church closed the year with over £400 in hand. Moreover, Rev. F. B. Meyer, President of the Sunday-School Union, London, and Mr. F. F. Belsey, J.P., visited Belfast and addressed a series of largely attended meetings in the Y.M.C.A. in the interests of Sunday-school work; and the annual meeting of the General Assembly's Colportage Association was also held at Belfast, and showed that its colporteurs are doing excellent work through the fairs and markets of Ireland. In addition a new Home was opened, at a cost of £10,500, for the purpose of rescuing fallen women at Ballynafeigh, and the Belfast Prison Gate Mission for Women, which carries on its benevolent work very unostentatiously, held its annual meeting, and showed that sixty women received the benefits of its home at various times during the year. This brief summary shows what a large amount of missionary and philanthropic effort, which the public hardly ever hear, except, perhaps, once a year, is being put forth at present in Ireland.

Picturesque Durham.—It is startling to find another of our Cathedral cities in so many respects far below what we are in the habit of assuming to be the minimum standard of such centres. At a recent meeting in the parlour of the Mayor of Durham, it was stated that in that city there are no fewer than 439 one-roomed homes, there being numbers of cases in which six, seven, eight, and eleven persons live in the one chamber. In "two-roomed houses" a similar condition of things was said to exist, even twelve persons occupying the two rooms. It is inevitable that in such circumstances the infant mortality should be very large, and the medical officer stated that it reached 211 per 1,000 born, or, in other words, only one in four born in the slums survived the first year.

A Haven of Refuge.—Ever foremost in good works, the Earl and Countess of Meath have just added another to the various institutions with which their names are honourably associated. The Brabazon House in Moreton Street, London, S.W., which was opened on the 17th inst., if by no means a charity, will be none the less a blessing to many girls, Civil Service clerks, typewriters, and others, who, without parents or relatives in London, require a friendly happy home. The Countess states that such homes have been her dream for years back, and that in the present one, in which eighty-five inmates can be accommodated, excellent board and residence will be provided for 16s. 6d. per week. She has omitted to say, however, that her own contribution to the work was £2,500.

The Churches.

**** ***The Editor will be glad to receive "post-card" notes for this page, of*** SPIRITUAL PROGRESS AND EFFORT ***in the Churches. They must be prompt, reliable, and*** NOT TRIVIALITIES; ***and be accompanied by sender's name and address.***

Church of England.

In response to the appeal of the Dean of Peterborough, and other friends of the Church Missionary Society, for funds to wipe out the adverse balance of £27,603 on last year's working, a sum of over £8,000 has been received.

The Church Pastoral Aid Society is now engaged in distributing a sum of £10,000 in the augmentation of poor benefices. This money was given to the Society by a church layman in commemoration of the Coronation. The grants are assigned in such a manner as to call forth local aid as well, so it is hoped that really substantial relief may be afforded to some of the poorer clergy.

The progress made by Rev. J. G. M'Cormick since he became vicar of St. Paul's, Princes' Park, Liverpool, has been encouraging. The congregation and offertories have increased, and the organization is satisfactory. Mr. M'Cormick asked his congregation to give £600 on a recent Sunday, in the offertory for the improvement of the church. He wished the contributions to be, as far as possible, anonymous. The response was a collection of over £720.

Congregational.

A meeting was recently held in College Chapel, Barkerend Road, Bradford, for the purpose of discussing a proposal of the students of the Yorkshire College to establish a settlement in Wapping, London, E. The meeting was well attended; Dr. Simon, the Principal, occupied the chair. Rev. T. Rhondda Williams delivered a powerful address on settlements, their history and aims. Mr. Griffith John, Mr. Forster, and Mr. A. E. Hutton, M.P., also supported the proposal, and a committee was nominated to carry the scheme forward.

Baptist.

In response to the very earnest appeal of the church and congregation of Victoria Road Church, Leicester, Rev. J. G. Greenhough, M.A., has consented to withdraw his resignation of the pastorate.

The new church at Muswell Hill, erected under the auspices of the London Baptist Association, was opened on Tuesday, 17th inst., amid scenes of deep interest and enthusiasm. Alderman White, of Norwich, presided at the opening ceremony, and Revs. J. H. Shakespeare and Charles Brown took part. The pastor elect is Rev. W. J. Mills.

Methodist.

The Wesleyan work among soldiers at Canterbury has commenced a new epoch with the opening of six rooms for the exclusive use of the soldiers. Since the chaplain (Rev. Richard Hall) was appointed in September last to take up the work at the garrison the whole aspect of affairs has improved. The rooms are situated in an ideal position. A Bible-class has been commenced by Staff-Sergeant Sharp.

Preparations are being made at Lerwick to provide for the spiritual needs of the fishermen and their wives who gather in that district next month for the fishing season, to the number of 15,000. The Wesleyan Home Mission Committee is sending Mr. Raymond Preston, Connexional Evangelist, to conduct services; and Rev. Thomas Champness has appointed Miss Hall, of the *Joyful News* Mission, to look after the women.

There has recently been formed "The London Wesleyan Methodist Choir Union," the chief objects of which are to improve the singing of choirs, and render mutual help at various Church festivals. The first festival of the Union was held on Monday week at Wesley's Chapel, City Road, chiefly to show those responsible how much more attractive the singing would prove if the ideals of the Union were adopted. Nearly 1,000 choristers were assembled, and a sermon was preached by Rev. C. H. Kelly.

The London Wesleyan Mission is now seeking to establish its beneficient work in another needy district. An aggressive movement at Deptford has long been contemplated, and at last the scheme has been set on foot. The freehold site secured for the buildings is a very prominent one. It is proposed to erect a large and attractive hall, seating 1,650, a secondary hall (with ample provision for Sunday-school work), and fourteen large rooms for the varied operations of the mission. The total outlay will be about £26,000.

The anniversary of the combination of extensive Wesleyan circuits, known as the Wilts Mission, was held at Devizes and proved to be a day of much blessing. In the morning the ministers and staff of the Mission met together for mutual intercourse and consultation. The energetic superintendent of the mission, Rev. S. Wilkes, speaking at the public meeting, outlined a scheme which will involve an outlay of £20,000 during the next five years. This sum would cover a number of undertakings, such as the clearance of the debt on the chapel at Devizes, and building new churches at Chippenham, Corsham, Westbury and Tetbury.

Presbyterian.

Rev. James Lees, for thirty years minister of the St. Andrew's Church, Oxford Street, Manchester, has informed the Manchester Presbytery of his intention to resign the charge in September.

Lord and Lady Aberdeen on Saturday afternoon last laid the memorial stone of a new church which is being erected at the corner of Finchley Road and Frognal Lane, Hampstead, N.W., to accommodate 750 worshipers. There was a large and representative gathering, including the Mayor and Mayoress of Hampstead, and Revs. Dr. J. Monro Gibson and C. Anderson Scott, Moderator of the Presbytery of London North.

The forty-second anniversary of the opening of Wallace Green Church, Berwick-on-Tweed (Rev. J. A. Irvine, B.A.) was held on June 15, when the services were conducted by Rev. Dr. John Watson, who preached to large congregations both morning and evening. In the evening the preacher, taking for his text "This people's heart is waxed gross," delivered an address on the "Coarsening of Ideals—national and personal," and made a stirring appeal for a return to simpler and more religious habits.

After a prolonged vacancy, St. George's, Newcastle, is soon to welcome a new minister. Rev. J. D. Dowie, M.A., is leaving his charge at Houghton-le-Spring, which he has been instrumental in resuscitating, to undertake what will be an arduous enterprise. St. George's has removed to a new site at Akenside Terrace. There will be a new church to build, and the congregation is not larger than what makes a fair nucleus. Mr. Dowie has been appointed, also, to act as Moderator of Houghton-le-Spring during the vacancy.

Society of Friends.

In connection with Munster Quarterly Meeting at Limerick a social meeting was held at the house of Joseph Bennis, and was devoted to the consideration of the state of the Society in the south of Ireland, an interesting and earnest discussion resulting. The desirability of Friends visiting small meetings more frequently was expressed.

By kind invitation of Dr. William and Hannah Wilson a representative company of about sixty Friends recently met together at breakfast to greet the three Friends from Ohio who are on their way to East Africa for missionary work—Willis R. Hotchkiss, Arthur B. Chilson, and Edgar T. Hole. After a time of Bible-reading and prayer, addresses were given by the three visitors and other Friends. Other visitors included Dr. W. N. Whitney, of Japan; Henry H. Swift, of New York State; and William Cooper, of Sydney.

In connection with the morning meeting for worship at Burley Road, Leeds, which averages about thirty in attendance, a gathering for members and attenders was held lately. It was decidedly inspiring and instructive. After a time of social intercourse, a meeting was held at which many points of Quaker practice were dealt with in a very helpful paper by Henry Harris, of Esholt. Many Friends took part during the evening; the need for faithfulness in the ministry, for purity of heart and life, and for mental cultivation being spoken to. "We separated with a desire that even a small branch meeting, such as ours, may take its place among the many others where, because each member seeks 'reverently to present himself before the Lord,' and the power of the Spirit is realized, all are enabled to go forward, letting their 'lights shine in lives of honest industry and patient love.'"

The National Protestant Federation has called the attention of the King to the action of the bishops of Bath and Wells, Ely, and Bristol in issuing "dispensations from fasting" on the day of the Coronation. The committee points out that the issue of such dispensations on the part of these bishops is both illegal and unscriptural.

Protestant missions are being vigorously conducted by the Wickliffe preachers in Berkshire, Gloucestershire, and Liverpool. Mr. John Kensit has been most favourably received, and violent opposition has entirely ceased. The preachers report that priestcraft is rampant in many villages, and the poor people listen with great attention to faithful Gospel preaching.

Fallen Asleep.

Aged sixty-six, Mr. GEORGE CARTER, senior deacon of the Baptist church at Shooter's Hill Road, S.E., was suddenly removed to glory on Saturday morning last.—Mr. F. LEAH, who had been a member of the Baptist Church at Bishop's Stortford for seventeen years. From the beginning his chief work was in the Sunday-school.—Rev. R. G. W. TUCKER, rector of St. Nicholas, Colchester. Mr. Tucker was an enthusiastic supporter of the C.M.S., the C.P.A.S., and the Bible Society. He was clear and decided in his Evangelical views. He was always ready to rejoice when he saw the Lord's work done by whatever agency, and quick to perceive the grace of God in others, especially in young Christians.—Mr. OBED HOSEGOOD, a prominent Wesleyan Methodist of Bristol. On more than one occasion he was a lay representative to Conference, and in 1891 he was appointed a representative to the Œcumenical Conference in America. Mr. Hosegood was a generous supporter of religious and philanthropic movements.—Aged thirty-nine, Rev. Professor ANDREW HALLIDAY DOUGLAS, who resigned his pastorate of St. Columba's Church, Cambridge, last summer to undertake tutorial duties at Knox College, Toronto.—Rev. GEORGE HOBSON, aged sixty-three. He entered the Wesleyan ministry in 1860, being sent at once to Shetland, in which district he spent, though not continuously, eight years of his ministerial life, the rest being passed in Scotland and the North of England. Mr. Hobson was appointed to Saddleworth in 1900, but retired last year.—On May 4, at Denver, Col., U.S.A., Rev. WILLIAM DAVIS, who was well known in South London as a Christian worker in connection with Peckham Rye Tabernacle and other Baptist churches. He went to Denver in 1890, and soon was brought out into special work among the Congregational churches. He was ordained as pastor of Olivet Church, Denver, in 1892. He was highly esteemed as a man of God and a remarkably clear teacher of the Word. Of late years he has been assistant to Rev. Addison Blanchard, of Denver.—At Worthing, Rev. JONATHAN LEES (L.M.S.), formerly of Tientsin. Mr. Lees, who was one of the Society's best-known Chinese missionaries, spent nearly thirty years in Tientsin, and was a distinguished scholar. He returned to England in 1900.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—N.F.D. A.G.R. A.L.P. E.D.P. W.S. J.H.S. J.W.A. C.M.B. L.E.T. E.F.A. J.E.B. T.H. S.W.F.F. C.M.W. S.B. J.B. C.T.K. E.A.F. W.W. A.C. R.H.M. A.P.B. A.S. A.B. J.T.R. C.P.H. H.T.M. B.M. J.Q. J.A. C.A.B. G.W. E.B.S. A. and A.W. E.W.G. J.O.G.D. J.B.H. H.P. Sir W.C. E.A.E. G.W. M.F.C. F.C. W.B.F. I.S. C.H.M. Mrs. W. F.L. D.B.T. J.G.L. J.G.L. C.F. J.M.S. M.Y.L. T.H.C. S.S. W.A.B. S.F.G. G.J.C. W.J.L. W.M.H.A. W.J.A. J.N. J.C.W. C.G.R. D.M.L. S.E.B. F.L.T. B.M. M.A. E.T.S. W.A.I. J.L. T.A.C.

APPLICANTS FOR TRACTS.—Mr. A. Stephenson, 50, Great Russell Street, Birmingham; Mr. George Waight, Station Road, Earley, Reading; Mr W. J. Argeus, 42, Dunbar Road, Forest Gate, E.; Pastor S. Aston Fox, 16, Bath Terrace, Robin Hood Street, Nottingham; Mr. Jas. M. Smith, 83, Manners Road, Fawcett Road, Southsea.

Personalia.

Rev. JESSE MAYO tenders his thanks for the kind sympathy of Christian friends on the sad occasion of the death of his eldest son.

MR. CHARLES COOK has removed from Shepherd's Bush, W., to 11, Walpole Gardens, Chiswick, W.

Mr. Will R. Moody advises us of the hope of Mr. C. N. HUNT (Minneapolis, Minnesota) to arrive in Great Britain in July, on a visit of about four months. Mr. Hunt was formerly a successful lawyer; at personal sacrifice he has become an evangelist, his work having been richly blessed at many centres.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for THE CHRISTIAN by post, and remittances for same, be addressed to "THE CHRISTIAN" POSTAL DEPARTMENT, BOUVERIE HOUSE, SALISBURY SQUARE, LONDON, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

"God Save the King!" The prayers which day by day thousands of men and women throughout the Empire were putting up for the Divine blessing upon the King have now been intensified by the deep sorrow which has fallen upon the Royal household. Once again faith has expressed itself in supplication for the life of the present sovereign, and it can rest calmly upon the working of the will of God. As a thoughtful writer in one of the daily papers has said, "Thirty years ago, the Christian world tested triumphantly the power of prayer," and despite the foolish sneers of the Huxleys of each succeeding generation, it is to intercessory prayer that the noblest and best life of the nation turns in the times of its deepest trouble. England has again been upon its knees, for "the things that come alike to all" (Ecc. ix. 2); bridge the distance between the palace and the cottage, and emphasize the oneness before God of human life in all its diversities. We have learned in many ways that even ill that God blesses turns to good.

Our Humbled Pride. On pages 11 and 12 we give thoughts on "God's Call to the Nation," and an account of some of the many meetings of Intercession for the King. To all loyal subjects the past week has been one of great mental strain; to Christian patriots it has been a season of much heart-searching. God give us grace, individually and nationally, to learn the lessons of humility and righteousness; then, in due time, we shall praise Him for His manifest goodness in permitting deep affliction to come upon us as a people. We have reason to be encouraged in view of the gracious dealings of our God. The door of amendment is yet open to us, and avenues of service are still afforded us. Only let us cast aside self-sufficiency and a haughty spirit, that we may be of a mind to repent and ready to serve. "The Lord of hosts hath purposed it, to stain the pride of all glory" (Isaiah xxiii. 9).

The Influence of Christian Kings. If some of the German newspaper editors knew what was good for them, they would be exceedingly grateful that the Kaiser has set up so high a moral standard for his people. The exhortations to which his Majesty has, from time to time, given utterance, are worthy of a better reception than the covert sneering which, more than once, has been accorded to them. But Christian men everywhere may well be thankful for such a speech as that which he delivered a few days ago at Aix-la-Chapelle. It was Imperialistic in the finest sense, for it recognised throughout the fear of God as the true ruling principle for any nation. That one sentence, "He who does not found his life upon religion is a lost man," should become classic. Not Germany alone, but the civilized world benefits by such royal confessions of faith.

Day in the Country. It is a truism to say that hot weather places a special strain on the health of all, but this state of affairs is accentuated in the case of the dwellers in city courts and slums, for whom there is so little brightness in life. To those surrounded by fresh, pure air, the summer is a season of reinvigoration and upbuilding, and it is well that they should be reminded of the many who enjoy no such privilege. The importance of the "Day in the Country," and other similar efforts cannot be over-estimated. Many appeals are reaching us, and every week is precious. Will our readers enable us, as in former years, to continue this much-needed benefaction?

A Great Preachers' Testimony. From the quiet of his sick chamber, Rev. Dr. Parker sent a timely message to the service of intercession for the King, held in the City Temple on what should have been Coronation Day. His words should especially appeal to ministers of the Gospel:—

> If I rise again, and I am permitted to lift up my voice in public, I shall be more intensely and pathetically Evangelical than ever. If I were speaking as a literally dying man, I would exhort my brethren never to omit an opportunity of declaring the infinite grace and complete priesthood of Jesus Christ. I join with you all most heartily in praying for the King in this the midnight of his life. When he becomes the chief lay preacher of the nation, these islands will become true jewels of the sea.

This reminds us of the heart's desire of Dr. Dale, of Birmingham. When looking back upon a long and fruitful ministry, he wrote:—

> It seems to me sometimes that I am only just beginning to catch a faint glimpse of the glory and power of the redemption which God has wrought for us through the Incarnation, Death, Resurrection, and Ascension of our Lord Jesus Christ. If, through God's grace, I am allowed to preach for a few years longer, I pray that I may be able to serve you—if not with greater energy, for this I cannot hope for, yet with a clearer knowledge of the Gospel of Christ, and a deeper concern for your salvation than in the years which have gone by.

"Salvation by Education." Mr. Holt Schooling, who has such a genius for presenting statistics in the most striking manner, has an article in a contemporary which may do something to silence those agitators who are seeking to show the completeness of a purely secular education from which all religion has been carefully excluded. These secularists, who possess an unreasoning hatred against Christian teaching, affirm always that "education" is sufficient of itself to banish crime and violence; and they seek to prove their contention by an appeal to the reduction in the number of crimes of violence, &c. One thing, however, they have omitted to state, *i.e.*, that if the *forms* of crime have altered, crime itself flourishes in other forms amongst the educated. Mr. Schooling shows by statistics, that fraud, which requires some education to carry out, has largely increased during recent years. Ordinary crimes have decreased by 10 per cent.; but fraud has increased by 38 per cent., and, as the writer says, whilst a crime may injure only one person, a fraud may injure thousands. The friends of "salvation by education" should seriously ponder these facts. Education may make sin less violent and more "refined," but it does not remove it from the soul.

The Value of Dogmatism. We are glad to think there are signs that the invertebrate attitude towards definite Christian doctrine, which has been popular in certain religious circles for so long, is losing its charm. It is quite a marked feature of late that great emphasis has been laid by prominent men upon the necessity of dogmatic teaching, as opposed to the easy-going spirit that accepts darkness equally with light. A few days ago Dr. Forsyth told a large audience of students that their ministry would be no use unless it was both certain and dogmatic. Professor James also, in his recent lectures on psychology, laid great stress upon the same point. The attacks of such men upon the *laissez faire* spirit will do something to rob it of its fascination. The human heart craves for certainty; the Gospel is a Gospel of certainty, and they who preach it must, therefore, be dogmatic. Scientists and philosophers are dogmatic enough upon the facts of the moment, which, later, may be disputed and re-arranged. Christian teachers have far greater reason for firmness, for their proven facts are beyond dispute. Yet must our dogmatism be not fanatical, but intelligent. (See "WHAT IS A CHRISTIAN?" page 13.)

The Pathos of Agnosticism. There is something pathetic beyond description in the confessions of a deep soul need, which Secularists and Agnostics so often utter. Not long ago we referred to the passionate yearning for immortality which Mr. Holyoake expressed to an interviewer. Now, the leader of the Agnostics, Mr. Herbert Spencer, in a recently published book, which he announces as his last, allows to escape the desire of his heart, which his philosophy eternally contradicts. It is an old man's word, voiced thus:—

> It seems a strange and repugnant conclusion that, with the cessation of consciousness at death there ceases to be any knowledge of having existed. With his last breath it becomes to each the same thing as though he had never lived. . . . It (our consciousness), we can only infer, is a specialized and individualized form of that Infinite and Eternal Energy . . . and at death its elements lapse into the Infinite and Eternal Energy whence they were derived.

And to counterbalance the "strange and repugnant conclusion" that death ends all, Mr. Spencer consoles himself with refuge in . . . energy! It is pathetic to those who have experimental knowledge of the living God to see a human heart struggling against the overbearing power of an hypothetical philosophy.

The New South Africa. Mr. Bennet Burleigh's correspondence, from which we give an excerpt on page 12, seems to bring the New South Africa very near. During the years of conflict, the Lord's remembrancers have given Him no rest regarding the future of the lands in which, by His providence, British and Dutch live side by side. Can we not see the hand of the Lord in the progress of settlement? Let us not be slack in praising Him. In view of the political outlook in the territories which so recently were the scene of bloodshed and distress, we may invoke the rich blessing of God upon those agencies and workers who are prepared

with plans for evangelistic endeavours, carried out on a large scale, in various parts of South Africa.

The Latest Death-Roll. Up to the date of the happy proclamation of peace, we had lost from all causes during the War in South Africa no fewer than 1,072 officers and 20,870 men, and the number of those who have succumbed to disease is still being added to day by day. Yet there are those who strive to tone down those terrible figures by stating that in proportion to the hugeness of the army employed, the loss is vastly smaller than that of the Crimean War, who refer glibly to the dread possibilities of a coming war with certain European powers, and find unemployed armaments a source of home danger. Well may earnest prayer ascend day by day to the Prince of Peace, "to whom all power is given in heaven and on earth," to grant us continued peace in our time.

The Returning Army. Lord Roberts' appeal on behalf of those whom he terms "my comrades," unhappily is based upon the experience of previous welcomings, for, as Bishop Ryle said a few Sundays ago, "the English notion of festivity mostly runs to drink," and it is too much the public habit to degrade the soldier by mistaken and ill-judged kindness. In view of the fact that we shall soon have fifty or sixty thousand returned soldiers in our midst, something practical should be done to take from the welcome as far as possible that element of drunken festivity which has been a shame and disgrace upon previous occasions of the kind.

The Farnham Victory. Temperance workers have watched, with the greatest interest, the struggle between the "trade," and the Farnham magistrates who had the courage to oppose themselves to its encroachments. The Appeal Court has upheld their action, and the deliberate judgment given by the Master of the Rolls puts it beyond doubt that local licencing magistrates are fully empowered to exercise their discretion as to the number of licences necessary for a locality. The "trade" acts upon the presumption that it exists for its own ends; His Majesty's judges have decided that the benefit of the public at large is the first item for consideration. We may be very thankful, therefore, for the reiteration of this principle, and we trust that the fullest use will be made of it elsewhere. It is of no use for magistrates to be timid over the drink question; justice and firmness are needed, and if these were more scrupulously exercised than they are at present, we should soon see some startling results in many quarters.

The Brewer's Mite. So much is said in regard to the generosity of the huge brewing firms that it is quite startling to find from some figures in a Board of Trade return that the drink manufacturers do less for their work-people than perhaps any other trade. For each £100 of value produced, its workers receive only £7; whereas the shipbuilders pay £37. Perhaps, however, the brewer and the distiller may reasonably claim to be the cause of so much outlay in the building of prisons, asylums, and workhouses at the cost of the nation, that the smallness of their direct contribution to the revenue of the labouring classes ought to be pardoned!

Boys and Militarism. We confess to some degree of sympathy with the criticisms which have been recently passed upon certain features of the Boys' Brigade movement. We are bound to admire the attempt made to bring boys under the spell of healthy discipline; it is far better in every way that they should learn to obey and to submit themselves to exercises whose tendency is to develop manliness, than that they should become loungers at street corners, idlers, and ne'er-do-wells. It has been said of the Boys' Brigade that, "so far from teaching the lads to fight, it *takes the fight out of them.*" In a sense this is true, and so far, so good. But after all, instruction in war is instruction in killing, and people to-day need no encouragement in that art. The duties of firemen, sailors, &c., present a fruitful study for those who would, through discipline and drill, aim at effecting real good amongst boys. We should like to hear less of the sword and the gun, and more of the plough and the life-saving apparatus, in these brigades.

A House of Merchandise. In the compact little volume recently issued by the Free Church Council, wherein all questions concerning legal matters which affect church work are dealt with, Mr. Rawlings calls attention to the fact that raffles, where goods are disposed of by tickets, and "fishponds" or "bran-tubs," where the prizes are of uncertain value, come within the Lottery Acts. The promoters of some church bazaars, perhaps, do not understand this; but it is well that they should know it, since what they often permit at bazaars is illegal, to say nothing of the moral question. We should be glad to see the reproach, often so justly made against these methods of raising money, entirely swept away. The house of prayer should not be turned into a house of merchandise where money is obtained in any manner.

The Two Poles. The recent charge given by the Archbishop of York is a noteworthy one in several respects, but chiefly owing to the plain and unmistakeable language in which he dealt with the question of Reservation of the Sacrament. The Archbishop, after pointing out incidentally that there is no mention of Reservation in the Scriptures, that the teaching of the New Testament "had in view far more a holy life than a happy death," asserted that the Prayer Book instructions recognised and provided for "the social character of the Eucharist":—

> It was an inherent and important feature in the ordinance itself from the day of its institution. Even in the extremest cases of plague or any contagious sickness, if there were no other communicants, the priest himself was required to communicate with the sufferer. The idea of solitary masses, or of such Communions as accompanied the reserved Sacrament, were alien to the very spirit of the Holy Sacrament itself.

The Term "Catholic." The Archbishops and Bishops of the Church of Ireland have issued an official protest against the usurpation by Romanists of the term "Catholic" as applied exclusively to themselves. The manifesto says in part:—

> This is not a mere question of names and words. The catholic character of the Gospel of Jesus Christ and of the society which He founded, is one great feature which distinguished Christianity from all other religious systems. Christ's Church is universal or catholic in the fullest sense of the term; its mission is to all; its membership includes persons of all nations, and kindreds, and people, and tongues.

Appeal is therefore made, "whenever the need arises to speak of Roman Catholics, whether in public or in private, to give them their proper designation of *Roman* Catholics, and not to speak of them as 'Catholics.'"

The late Mr. George Pearse. Many of our readers, the older especially, will learn with chastened interest of the death, at an advanced age, of Mr. George Pearse, who for many years rendered devoted service to the cause of foreign missions. Our departed friend, who was in early life on the Stock Exchange, gave himself with characteristic zeal to the Lord's work in France and in North Africa; and it was the investigations in Algeria, which he began in 1880, which led to the formation of the North Africa Mission. For a few years past he had resided in England, and the home-call came on Sunday last at Hastings. His widow was well known as Miss Jane Bonnycastle. She shared his practical interest in missionary operations, and did valuable work among soldiers in France. We hope in an early issue to give a sketch of Mr. Pearse's useful career.

The Church and Foreign Missions.

BY "the Church" we mean all who "love our Lord Jesus Christ in sincerity and truth." From the papers in THE CHRISTIAN under this heading lately, those who have read them carefully will have no doubt put up many a prayer to God, that the Church as a whole may indeed be raised up to realize her solemn responsibility in this the greatest of all subjects, and let us all continue to do so.

The suggestions put forward by the writer of them were admirable, and now it remains for the servants of Christ who have read them, to see what they can *do*. This is the point: What can *I* do? Let us everyone apply this question in a peculiar sense to OURSELVES, before God in our private rooms; let us lay this momentous matter of the evangelization of these dying millions, month by month, before the Lord of the harvest with much concern. Let us be desperately in earnest, since we profess to *love* Him, for the dying masses in India, China, Africa, and the wide world over; let us one and all set apart a time daily to plead with God to "thrust forth labourers into His harvest." This is the very beginning and secret of all true success in the Master's service; so shall we not begin *at once* in our closets? For He "seeth in secret," and it is there the greatest victories the Church has ever seen have been won, when the individual believer puts Jehovah "in remembrance, *pleading* together"—let us ponder the word—proving himself, or herself, the "priest of the Lord." Then it is that the blessing comes.

Well do I remember, in 1885, travelling with that saint of God, the beloved Mr. Reginald Radcliffe. Visiting some towns in the North, holding meetings for foreign missions, he said, "Let us get down before the Lord, for there is the source of power," and down on our knees we would get, pleading with Him for definite blessing on the work we were engaged in. Mr. Radcliffe's burden was world-wide evangelization, and who shall say how much the Church as a whole does not owe to his prayers and efforts! He believed in each one getting to *work on our knees*, humbled with a sense of the gross neglect of our stewardship; and this is what we would *now* solemnly urge upon every reader of these lines. "Oh, that Thou wouldest come down, that the mountains might flow down at Thy presence!"—these huge mountains in the churches of indifference, lukewarmness, and unbelief! "All things ARE possible to him that believeth"; therefore let it not be said of us, "There is none that calleth upon Thy Name, that *stirreth up himself* to take hold of Thee!" (Isa. lxiv. verses 1 and 7). NOW is the time to betake ourselves to fasting and prayer! May we one and all do so in very deed! Then of a truth we shall see "greater things."

W. HOPE GILL.

God's Call to the Nation.

GOD is unmistakably speaking to the English people. A man must be both blind and deaf who fails to see and to hear in the events of the last three years the hand and the voice of Him who is King of kings and Lord of lords.

When the war broke out in South Africa thirty-three months ago, the mass of the people entered into it in a spirit of rollicking bravado, relying solely upon the arm of flesh. Then came the first humiliations and the sense of soreness. For a time we prayed to the God of Heaven for succour, and the nation paused. But at the relief of Mafeking it was apparent that we had not deeply taken to heart the lesson which had been so painfully forced upon us. God and prayer were all banished from life, and the old bragging returned.

Then the Queen died, and again the country was sobered; too soon, however, to resume the old ways. These recent events have shown that, for the many, the lessons of the past three years have been practically thrown away. In every way, by shame, and loss, and weakness, our lack of moral fibre and force has been brought home to us. And with what result? To their credit, be it said, there has come into the hearts of many a deeper sense of responsibility than ever, with a profound yearning that the nation may shake itself from the dust and put on its beautiful garments. But to the disgrace of more, it has to be said, that they seem to have experienced no compunction whatever at the thought of the ills from which we suffer. The mad game goes merrily on, as if there were no fifty thousand mothers' sons lying buried on the veldt, and there had been no reverses, no humiliations. Not a race has been curtailed, not a bet withheld, nor a pleasure abandoned, on account of the sorrows of the nation. The publicans are brazen as ever, our drink traffic increases rather than diminishes, and all who have called the country to consider its ways have been pilloried as fanatics or fools.

The country as a whole has learned none of the lessons which have been taught in the school of adversity. The proclamation of peace wiped out all sorrowful memories, and the Coronation opened the way for the completion of our hilarity. And now "the bolt from the blue" has come. Within forty-eight hours of the great event for which men and women had assembled from the uttermost parts of the earth, at the moment when our pride was about to be crowned, God spoke again.

The King lies prone with a serious illness. We offer him our respectful sympathy, and we pray for his speedy recovery. But why the stroke at the particular moment when it came? There is a God of *nations*, as well as a God of individuals, and we cannot regard it as a "coincidence" that *this* moment of our national splendour was the moment of this great collapse and disappointment. A royal illness at an ordinary moment is sufficiently alarming, but a sudden collapse at this moment, when all the world is looking on with admiration and expectation, is not to be put amongst "coincidences." It is the voice of God to us, and this time we have been compelled to listen. Our pride has been touched, our splendour laid low, and we have seen that, after all, we are but men. When the Coronation comes off, it is impossible that the same splendour can attend it—the spell has been broken.

What is the nation to learn from this visitation? Is it really necessary to say? We have too long trusted in our might and in our splendour; we have been proud and haughty. We have treated the world as if it were ours by right, forgetting that it is owned by Another. We have gone mad over pleasure and money-making; creating millionaires on the one hand, whilst on the other we have permitted the tyranny of landlordism to override the sentiments of justice, and to offer the abominable spectacle of human beings crowded together in conditions worse than those offered to cattle.

Above all, we have quietly, politely, but firmly dispensed with God and His worship. We do not longer deny Him—blatant Atheism is out of date—but we ignore Him. And for all this God has something to say to us. He is speaking to us paternally, but clearly. Will the nation have the sense to understand? If not, then after the rod will come the fire and burning. If love will not cure us, then wrath will befal. May God give to the people the wisdom that will understand and turn their hearts to Himself!

Intercession for the King.

AMID the excitement attendant on the Coronation arrangements, while the public mind was concentrated on matters of pomp and ceremonial, festival and pleasure-making, it was well that Christian people should hear the call to prayer for the well-being, in the truest sense, of King and Empire.

The meetings for Intercession observed at several important centres would assuredly have been timely had the programme of national celebration run its expected course; they were rendered all the more solemn and impressive by the knowledge that the King lay stricken and suffering. The hush of God was upon the assemblies.

THE SICK-ROOM AND ITS LESSONS.

A vast audience, reverential and prayerful, came together at the service held on Thursday last at St. Paul's Cathedral. A striking feature was the presence of many holders of tickets for the Coronation Service, which was, of course, to have taken place at Westminster Abbey on the same day. The Bishop of London preached a powerful sermon.

At the City Temple, E.C., a crowded service was held. Dr. Parker, from his sick-room, sent a touching message, and Rev. Dr. Horton, in a spirit of loyal affection, spoke of sickness as "a greater sacrament than coronation." In a moving passage of his address, the speaker said that things are learned in the sick-room that cannot be learned amid the pomp of ceremonies. "It may be, in the goodness of God, that King Edward will emerge from his sick room anointed with the oil of gladness, because a Divine and Gracious Spirit has touched his heart."

Lord's Day last was observed throughout the country as a time of intercession, and in spite of the hot weather very large congregations were general. The Queen and the Prince and Princess of Wales attended Marlborough House Chapel, where an impressive service was conducted by the Bishop of Winchester. In the course of a telling address at Christ Church, S.E., Rev. F. B. Meyer said that men from all parts of the earth, gathered in London, have been taught in a dramatic way the old, old lesson, "vanity of vanities." God has said to the English nation, and to all the nations of the earth who have sent their representatives and embassies: "You have not taken Me into account."

AT QUEEN'S HALL.

For Wednesday last a day's meetings at Queen's Hall, W., for "Intercession and Conference" had long been arranged. Under the altered conditions, there was assuredly an increase of earnest attention and prayerful spirit.

The proceedings began at 7 a.m., when a prayer meeting was conducted by Rev. F. S. Webster, and Rev. F. B. Meyer gave a deeply spiritual address to a large gathering. One of the most notable features of the occasion was the forcible array of Anglican and Nonconformist speakers, uniting as brethren in voicing the call of the Church of God to the people of the land.

A vast audience assembled for the 11 o'clock meeting. The subject announced was "Personal Consecration"—"that Christ may dwell in your hearts by faith." The Bishop of Ripon, who presided, said that we have received a significant reminder of the evanescence of the joys of the world; rejoicing has given place to the deepest solicitude, and our thoughts are all of suffering; yet affliction and anxiety shall help to bring about a manifestation of the works of God among us. Linking this thought with that of individual consecration, Dr. Boyd Carpenter urged a translation of mere orthodoxy of belief into personal self-denial, so dedicating time and talent and opportunity, that every gift, sorrow, and anxiety may be co-operant with our Lord's will in working out blessing for others.

With much tenderness, Rev. Dr. Monro Gibson dwelt on the thought, regarding both monarch and people, that "the mighty God, even the Lord, hath spoken." For the King, God visits him, not in the splendour of a Westminster Abbey function, but in the cloud. For the people, we are reminded that while we sing, "Lest we forget," we are always forgetting. Are there not gods of gold among us? Are we loyal to our Lord? Does not the nation seem to grow more and more indifferent to the things of God? "Let not our prayer for revival be a thing of a day; let each one plead, 'Anoint me, O God,' as we pass under this shadow of visitation."

The dangers of spiritual "maladies within" were touched upon by the next speaker, Bishop Taylor Smith (Chaplain-General), who also led his hearers to think of the might and ability of the Great Physician. Prebendary Webb-Peploe, who followed, added cogent words on the two-fold aspect of consecration, (1) separation from evil, (2) the yielding of our all to God. Rev. J. Gregory Mantle, in the closing address, applied the parable of the potter and the clay (Jer. xviii. 6) to the present position and needs of the nation.

Rev. Evan H. Hopkins, Rev. J. Tolefree Parr, and Mr. Albert A. Head also took part in the meeting.

OUR IMPERIAL RESPONSIBILITIES.

For the afternoon meeting, the building was crowded with a reverent and prayerful audience. The Bishop of London, looking at our imperial responsibilities as a people, said that God has assuredly called us (1) to be apostles of freedom and right government; (2) to realize the responsibility which lies in the fact that "Englishman" and "Christian" ought to be synonymous terms; (3) that we are "put in trust with the Gospel." We are to take the glorious tidings to every land. In view of these important truths, we must purge ourselves of such evils as the drink curse, the "white slave" traffic, apathy with regard to missionary work, laxity in the observance of the Lord's Day, and forgetfulness of God. The speaker concluded with an earnest appeal for unity of purpose and labour in "keeping the heart of the Empire God-fearing and holy."

An impressive address followed from Rev. Principal Rainy. "All we are spared, and the Divine hand is laid upon the one person who was absolutely indispensable to the great ceremony that was to have been performed. Such a call has rarely visited a whole empire." Proceeding, Dr. Rainy urged that what is most to be desired from us as a people is a manifestation to the world of true Christianity. Statesmen do all they can, but it remains for us to create a spirit of Christian regard both for our own countrymen abroad and for the native races committed to our care. "I think that I echo a feeling which is widespread among earnest people when I say that of late we have been experiencing a 'flatness' of Christian spirit and work. Our circumstances send us, and God calls us, first to think, and then to pray."

"SAVED TO SERVE."

The wide distribution of British people and power over the face of the earth, in the course of God's providential permittings, was dwelt on by the Bishop of Durham. This great position and

this purpose are matters as far above national vanity as the heavens are above the earth. It is for duty, for Christ, for God, that we are to contend. Our sense of imperial mission has grown enormously of late years; so, too, should that of holy purpose. God has assuredly so dispersed and yet united the British people to help in preparing the way for the crowning of our beloved King, the Lord Jesus Christ; that is the "divine event" (let us not always quote, "far off") which is the ultimate aim of the great Strategist. True, there has been among us slackness of Christian enterprise, and much to humble; and if, to counteract this, there is to come general advance, we must first seek from above a revival of personal faith, and a fresh realization that we are "saved to serve," with the assurance that we have, as our life and inspiration, not an abstract idea, but the Master Himself.

Other speakers were Lord Overtoun and the Bishop of Winchester.

THE ELEMENTS OF NATIONAL GREATNESS.

At night, Lord Kinnaird presided over a large and attentive audience.

Prebendary H. E. Fox, in a telling appeal to Christians, said that national greatness does not consist of a strong fleet, or mighty army—nor in the extent of our commerce or the genius of our learned men. It is found in the purity of our religion, the justice of our laws, and the Christian character of our people. Two of its elements are reverent regard for the *Word* of God, and reverent regard for the *Day* of God—both of which are designed to lead us into closer communion with the Almighty. Not only does belief in the Bible humanize and civilize; it sanctifies and transforms. The Lord's Day is intimately connected with the Lord's Book. Neglect of the one means neglect of the other. The secret of the influence of the two is that each combines a personality. Christ is the central figure of all the Bible; it is focussed in the living Jehovah-Jesus. The Day of Rest was not discovered by man, nor was it merely a Jewish institution; it was made by God for all, and it is a perpetual memorial of the resurrection of our Lord.

A TRINITY OF EVILS.

With characteristic vigour, Rev. Hugh Price Hughes, who followed, dwelt on the application of Christian principles to social and political needs, thus realizing the highest sense of the word "patriotism." "He that doeth righteousness is righteous;" we are not yet a Christian nation; in vain does any nation call itself Christian unless its laws and policies are essentially Christian. The speaker referred with pungency and force to the nation's "trinity of evils," drunkenness, immorality, and gambling. With God, however, all things are possible, and we look forward, in the spirit of the prayer, "Thy will be done on earth as it is in heaven," to the happy day when England shall indeed be Christian.

Rev. C. Silvester Horne dwelt on the insensate pursuit of wealth and luxury which marks our days, and spoke of the intimate connection between the sensual in life and the sensuous in worship.

The last speaker, Archdeacon Madden, concluded with a solemn and searching appeal, founded on the words, "They feared as they entered into the cloud." Yes, we so entered the cloud of national affliction; but we met the Lord with manifestations of divine purpose, and are constrained to say, both for King and Empire, "Lord, it is good for us to be here." The speaker's impassioned appeal for national righteousness made a fitting conclusion to this memorable "Day of Intercession."

A Boon to Business Girls.—In affiliation with the Y.W.C.A., a Convalescent Home has been opened at 53, Carisbrooke Road, St. Leonards, for business girls, teachers, and others. It is intended to benefit chiefly those who cannot be received at the ordinary holiday homes because of being invalids and needing extra care or attention. The Home is situate in sight of the sea, and offers every comfort to those who are seeking to regain their health. Miss Barton, the superintendent, is a trained nurse of many years' experience, and hopes in time to make the Home self-supporting.

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The Coronation.

By WILLIAM LUFF, Author of "Our King."

The crown was ready, and a wondering world
Had gathered round to marvel and behold;
The throne was ready, and the star-gemmed throng
Were keen to shout the Coronation song;
The car was ready, through the flag-hung way,
To bear the king on the long-looked-for day.

But God, the King of kings, majestic, grand,
In silent splendour raised His royal hand—
And all was stayed. The flashing crown unraised,
Pressed on its crimson cushion, where few gazed
Upon its gems; the throne remained unfilled:
The car unused; for so Jehovah willed!

Then like a dream the vision passed away.
The bannered stands, the garlanded display,
The fair designs in rainbow colours bright,
With star-like glory to illume the night,
The tramping crowds, that o'er the footway trod,
All passed and left the world alone with God.

Had we forgotten that He governed all?
And in our glory had we failed to call
Upon His Name? Was it a formal thing
To write upon our walls, "God save the king"?
Men read the words in a new light, when he,
Whose Coronation all had come to see,
Lay at death's door. Lord, grant our nation grace,
On its stripped walls Thy holy Name to trace.
"God save the people," humbled we would sing,
And earnestly entreat, "God save the King."

The Nation's Prayer for King Edward VII.

By Rev. J. MOUNTAIN, Tunbridge Wells.*

So near the hour of solemn Coronation,
So near the day of festal joys and songs:
Low lay our King in deadly tribulation,
Awestruck and stunned, the mighty grieving throngs.
"Lord, why is this?"—in solemn tones was spoken—
"Why brightest hopes give place to darksome fears?
What message comes from Thee in such a token?
Oh, spare our King! and wipe away our tears."

"'Tis not in wrath, 'tis fatherly correction;
Fain would I lead a nation in My ways:
Long have I sought your wills' complete subjection.
Why, O My people, why these long delays?
Had ye but hearkened unto My commandments,
Surely your peace had like a river flowed;
Why still deceived by this world's vain enticements?
Flee from your sins! 'Prepare to meet your God!'"

"Lord, we have oft most grievously offended,
Pride and self-will have led us far astray;
Well might our Empire's day of grace have ended;
Each one has turned to his own evil way.
Yet, in Thy mercy, pardon our transgressions,
For Jesu's sake, in whose great Name we plead;
Spare Thou our King! Oh, hear our intercessions!
Grant him Thy help in this his time of need."

Oh, say, "'Tis done; the healing word is spoken."
Grant him Thy health, and comfort Thou his soul.
Thou hearest prayer; be Thy command the token—
"My son, arise! Christ Jesus makes thee whole."
So shall descend on him high benediction;
His stricken form shall slay our hateful strife;
Strong shall he rise from out this dire affliction—
God's call to him, to us, for noble life.

A Bishop on Young Men.

THE Bishop of Hereford (Dr. Percival), in the course of an address at a garden party at Ealing, held in furtherance of work for young men throughout the area of the West Metropolitan District Union of Y.M.C.A.'s., stated that the preponderating numbers of young men in our great cities, the monotony of their lives, the dangers and temptations to which they are exposed, and their relation to the welfare of the country, constitute a call upon the Christian churches to do everything in their power to help young men. He valued the Y.M.C.A. because it keeps the religious motive uppermost. Only thus could it hope to achieve its purpose of leading young men into the discipleship, love, and service of the Saviour. The large membership of the Association is marked by an enthusiasm in doing good, which is contagious in reaching other young men, and helping to make their lives bright, happy, and useful.

* A musical setting of this hymn, also by Rev. J. Mountain, may be had. (2d. *Morgan & Scott.*)

Thanksgiving in South Africa.

The following very encouraging report is extracted from an article in the *Daily Telegraph*, by Mr. Bennet Burleigh, Special War Correspondent to that paper.

MY occupation is gone, and I regret neither the fact nor the cause thereof. Joy-bells are ringing, there are jubilation and hymns of praise, and, most astounding of all events in history, victors and vanquished unite in the pæans and prayers. Was ever war so happily ended? Was ever Peace so nobly triumphant? A change has been wrought in the land; foemen have become brothers, strife is already, in measure, a hundred years behind us, and all is presage of the mighty New South Africa. The whole country has blossomed with Union Jacks and Royal Standards. To-morrow morning there is to be a public Thanksgiving Service of Praise for Peace in Pretoria. Lord Kitchener and 5,000 troops, with bands and choirs, will be there to take part in the solemn Te Deum, and I warrant twice as many civilians, with plenitude of Brer Boers, will join in the service. The great function will be conducted in front of the principal Dutch Reformed Church. What a dramatic conclusion to the long-vexed and for-ever-ended struggle 'twixt Briton and Boer.

On reaching Vereeniging, the whole party proceeded to the convention camp, where Lord Kitchener was warmly greeted by all the burghers. A meeting was held in the large marquee, at which General Beyers presided. Lord Kitchener, being loudly called upon, told the burghers how pleased he was to meet them under such happier circumstances. They had fought splendidly, most gallantly; no nation and no people had ever done better or could have done better, and it was no reflection upon them, but quite the contrary, that, as brave men, and men of sense, they had accepted the inevitable. He was proud to be amongst them; more valiant troops none had ever fought against. The contest had been fought out, and in a most honourable fashion, and neither side had anything to reproach themselves with in the general conduct of operations. The Government was ready to assist them in every way, to restore their farms, and help to reinstate them in their homes. He personally would do anything in his power for them, for he entertained the greatest respect for all, and his one wish now was that both should forget the war as quickly as possible, and join hands as good citizens and brothers to make the country great and prosperous.

The Boers repeatedly cheered his lordship's remarks, and at the conclusion not only renewed their plaudits, but called for and gave three hearty cheers for King Edward VII. General Beyers, in reply, said a few words in acknowledgment, speaking much in the same strain as his lordship, and he promised that the Boers would keep faith and act as loyal subjects. Subsequently Generals Louis Botha and C. De Wet thanked Lord Kitchener, to whom they were all indebted for many kindnesses. It was an honour, said they, to have been able to hand over their arms to him, and the terms of peace were most generous, and they were grateful for them. The burghers would act loyally and honourably, and assist to keep the peace and work for the regeneration of the country under the changed conditions, and for their Sovereign. Lord Kitchener spoke to and shook hands with most of the delegates before he left the camp, and returned by "special" to Pretoria. Later on Generals Louis Botha, C. De Wet, Delarey, and others held semi-private meetings of their commandants and others. They warned them that they must personally see to it that the burghers brought in every arm and cartridge they possessed. There was to be no half-dealing, but full and complete surrender. They were bidden to bring in hidden as well as open stores of arms, every rifle, and every cartridge. "You know," said General Delarey, "you as Boers have the honest plan of serving only one master. As you long and truly served your then master—Kruger or Steyn, as the case might be—so now you are called upon to render upright and faithful service to the King. Let there be no hanging back, no duplicity. No man who does either need count upon my sympathy or my assistance."

Mildmay Mission Hospital.—To commemorate the Diamond Jubilee of our late, yet ever-beloved, Queen Victoria, a bed, bearing her name, was started in the Mildmay Mission Hospital, Bethnal Green. Her Most Gracious Majesty, by special request, afterwards sent her portrait to hang over the bed, on condition that it should be *permanent*. In loving memory of her, and as a thankoffering to God for her long and happy reign, we desire to raise £1,500 to *endow* this bed, and make it a lasting benefit to the sick poor of East London. £600 towards this amount has already been received. The Hon. Sec. is Miss Thrower, Deaconess House, Mildmay Park, London, N.

What is a Christian?

By Rev. J. GUINNESS ROGERS, D.D.

THERE is no more crucial point among the burning religious questions of our time than the elementary and simple one—What is a Christian? The term is frequently used in all kinds of connections; but it is seldom carefully defined, and, as a matter of fact, is employed in a number of senses, which exhibit not only variety, but distinct antagonism. It is an indirect evidence of the extraordinary hold which our great Master has gained on the thought of the world, that the name which was once everywhere spoken against has become of such charm and power that a large section of men, who have no sympathy with the Gospel, and yield no allegiance to the Christ, are yet indignant if they are not reckoned as Christians. They lead true and honourable lives, their names are synonyms on the Exchange for probity and truth, they are prosperous and are generous in the use of their abundance, they are earnest workers in the cause of humanity and progress—what can a Christian be more? It is not necessary to be able to answer this question in order to justify the refusal to comply with their desire to be described as Christian. For the term is not a synonym for a good man. How far one of the type we are considering is to be classed as a good man is one point; whether he is a Christian is an entirely different matter.

There are, that is to say, other qualities, besides those which we have described, which enter into the conception of a Christian. He, too, must love his neighbour as himself, but beyond this he must be a believer in the Lord Jesus Christ, seeking in all things to do His will. It is not enough that there should be an outward obedience, even to that great law of self-sacrifice, which is the crowning point of the Lord's teaching and example; but his whole character must be inspired and shaped by love to Christ. The Christian mark is this—

"THE MIND THAT WAS IN CHRIST JESUS."

If this were only a point in nomenclature, it might be dismissed as a matter of but secondary importance. Even so, however, it cannot be forgotten that the misuse of words leads to a certain indefiniteness or perversion of ideas. Here, however, the change in the thought is so marked that it cannot be left out of consideration. In the judgment of those who use the term as distinctive, the word has become debased by reason of this vagueness.

Let me illustrate this point by a slight but yet significant incident. A Christian friend was speaking to me of a member of her circle, who was confessedly outside the pale of the churches, and who did not profess any faith in the Christian doctrine, but whom, nevertheless, she described as "Christlike." The term is even more august than that of Christian. I cannot conceive of one which gives a more sublime idea of character. But here it was applied (and the case was not an exceptional one) to one who did not own the authority of Christ, or draw the inspiration of his life from Him. Such a mode of speaking may be cultivated as gracious and charitable, but it can hardly be admired even by those whom it is designed to propitiate, and unfortunately it gives away the case for the Gospel itself. This, of course, was not the intention of the speaker, and it would be unjust to construe an amiable weakness into an act of deliberate treachery. But whatever be the purpose, the result is obvious enough. If it be possible to attain to such a lofty height of Christian excellence as is denoted by this epithet "Christlike" without faith, where is the great value of Christ and his work?

The view implied is that the highest ideal of character may be realized even though every element of the Christian creed has been renounced. For be it observed, the suppressed premiss in the argument is that likeness to Christ is independent of theological opinion, and that there may be a Christlike character where there is simply rationalism in belief. It is only necessary to

STUDY CHRIST HIMSELF

in order to see the utter fallacy of such contention. His own account of his work is this: "Father, I have glorified thy name upon the earth; I have finished the work which Thou gavest me to do." Here the desire to do God's will Himself, and then to get it done on earth, is recognized as the ruling idea of His whole life. Benevolence, philanthropy, meekness and unselfishness, sympathy and sorrow for the suffering children of men—all these were mighty forces in Him, but all of them owed their strength and their influence to His central passion—love to God. "The zeal of Thy house hath eaten Me up." How is it possible that a man can be Christlike, that he can in any true sense be a Christian, of whom it may be said that "God is not in all his thoughts," that God can hardly be said to form even an article in his creed?

We are thus forced on to the conclusion that even though the acceptance of a Christian creed does not make a Christian, yet that

THE ROOT OF A CHRISTIAN LIFE

is to be found in a creed. The strong reaction today against the tyranny of dogma, and the forms in which it is expressed, has gone far to induce an utter indifference to belief of every kind. But the weakness of such an idea is so apparent as to need little argument. If I do not believe in the historic Christ, in His death on the Cross, in His ability and willingness to save sinners to the uttermost, there is certainly no motive power in Him by which I can be inspired or controlled. The love of my heart cannot be stirred by a mere name, or even by some historic character, great teacher or otherwise, whom I may admire, but to whom I have no vital and inspiring relation.

There is all the difference in the world between a character which has in it elements of virtue and even nobility, for which a kind of special dignity is secured or claimed by its being labelled with the name of Christian, and a life very similar in many of its outward features, but which has this essential distinction, that it is not only named Christian, but that in its very essence it is Christian, its dynamic power love to Christ, its ideal the life of Christ, its aim the glory of Christ. "I will make you," says the Lord, "fishers of men"; and this He did by the discipline of character. The Christian ideal has its own clearly marked features, and is different from any other form of human character.

Among Christians themselves there are varieties in its development, but its leading qualities are common to all. Diversities of temperament or of training are reflected in external forms of service, or in various laws as to the relations of Christian men with the world. But underneath all these outward diversities of ceremony or church law, there lies a wide stretch of sentiment and rule, which is common to all Christians.

The whole duty of the Christian may be summed up in the words of the old prophet, as being to "do justly, to love mercy, and to walk humbly with God." These are simply separate parts of one whole, and the removal of any one of them is the destruction of the ideal itself. It would be unfair to deny the righteousness or benevolence of men who are not Christians. It is when we come to the quality of Godliness that the real deficiency is manifest. To numbers, indeed, this very conception of Godliness is an offence. It belongs to the emotional side of religion, and in truth they are inclined to regard it as unreal and visionary, even if it be not a piece of cant and hypocrisy. It is just at this point that some of the most vital differences of our day appear. Men are supposed to be liberal who accept what they are pleased to regard as the practical teachings of Christianity, but reject its distinctive message, that "Christ Jesus came into the world to save sinners."

To such a spirit we must not, to use one of Paul's strong phrases, "be in subjection—no, not for an hour." He was sufficiently broad on questions which did not touch the inner life of Godliness. In relation to them all, he laid down one comprehensive law, the grandeur of which we have hardly realized: "Let every man be thoroughly persuaded in his own mind." But when he comes to deal with the central truth, he adopts an entirely different tone. Then are his words stern and searching: "If any man love not the Lord Jesus Christ, let him be anathema." About that which is talked of to-day as the mystical part of religion, he admits of no uncertainty, he will accept no compromise. It is because this central point is so often weakened by airy and pleasant judgments of men, that it is important very strongly to insist on the necessity of maintaining the definite character of the Christian name.

God's Witnesses.

THE testimony which a member of a missionary society bore recently to us, with reference to a lonely worker, was this—that though a great show of converts was not made, those who were received were such as endure, and did not go back. This is valuable testimony, for God looks for quality more than quantity. One Koh-i-noor is better than a thousand inferior stones. The saying that "the good is the enemy of the best" may be applied to the various ideals of missionary work.

Thomas Arnold took his hat off to the boys of Rugby School, not because of what they were as a crowd, but because there might be a Luther or a Bunyan among them. A Phœbe or a Priscilla, a servant of the Church, or a saintly woman, able to teach an eloquent man mighty in the Scriptures the way of the Lord more perfectly, may be one of the little band gathered out of the world by a lonely worker.

Moses and Elijah and John the Baptist, synonyms of the law; Joshua and Elisha, prototypes of the Gospel; and Jesus, its Fulfiller, were all individuals of God's own sending, called, and chosen, and faithful.

Who teacheth like Him—whether his training ground be the land of Midian for Moses, the mountains of Gilead for Elijah, or the wilderness of Judea for John? Or, again, the camp of Israel for Joshua, the journey from city to city for Elisha, or Galilee of the Gentiles for the Son of God, the King of Israel? God has generally wrought his mightiest works by men or women singled out from among the people.

There have, indeed, been false prophets and false Christs, as there are now men who have arisen trom the churches, teaching perverse things to draw away disciples after themselves. But the remedy for this is not to ignore or contemn men because they stand alone, but to try the spirits whether they be of God; lest we forbid those whom the Master vindicates, and incur his rebuke that we know not what manner of spirit we are of. M.

"Our Daily Bread."

SUNDAY, July 6. Deuteronomy ix.

WHO is there amongst us that can read this chapter without emotion and admiration for its sublime eloquence? It is one of the most striking and touching of the appeals of this book. On the one hand, there is the assurance that Israel was to become possessed in the easiest possible manner of Canaan; but on the other hand, it was distinctly announced that this would not be attributable to their superior righteousness.

Moses repeats the story of the past, referring to several memorable occasions, when there had been special outbreaks of the most unblushing and persistent murmuring and rebellion. They had provoked God to wrath in the wilderness from the day that they had departed out of the land of Egypt until that hour. Their sin had been immediately recognized by God, though not revealed to Moses until he was about to leave the mountain summit and descend to the plain. It had seemed to him that God must destroy the people whom He had chosen, and that only his fasting and prayer could avert their doom. At Taberah, at Massah, and at Kibroth-hattaavah, similar scenes had taken place, and in each case his protracted intercession had been elicited, and had prevailed. It was, therefore, not due to any special excellence in Israel that Canaan was to become theirs, but because of the Name, and because of the Covenant.

Ah, my soul, ponder this, for this is true of thee also. If thou art still the object of God's love, and art used for His high and holy purposes, and enjoyest a name and place among His people and in His Church, it is all of grace—it is because Jesus pleads.

> A debtor to mercy alone,
> Of covenant mercy I sing.'

MONDAY, June 7. Deuteronomy x.

This second writing of the law is significant of the work wrought by the Holy Spirit's grace within our natures. When first we know of the holy law of God, it condemns us with the voice of Sinai. But when we have repented and believed, God graves it upon our hearts, and writes it in the inner places of our thought and love, so that we keep it, not because we must, but because we desire His commandments more than gold, yea than much fine gold. And with this deep love of the law of God, there comes over us the fervent desire to enter into the spiritual equivalent of Levi's position, as bearing the ark, standing to minister, and blessing in His name. Levi had been cursed for fierce anger and cruel wrath; but see to what an inheritance the tribe was promoted! Is there not some hope for thee and me? (Gen. xlix. 5-7; and *vv.* 8, 9).

Every word of the magnificent paragraph from the twelfth verse, deserves careful pondering. Let us learn what God requires, and then turn to Him to create such things in us. St. Augustine says: "Give what Thou commandest, and then command what Thou wilt." We are asked, however, to enter into the true and inner meaning of the initial Jewish rite, the lesson of which is also taught in baptism. With all emphasis, these ordinances taught and teach humility, dependence on God to work in us to will and to do, and the putting away of the filth of the flesh (Rom. ii. 26-29; Col. ii. 11, 12). Only thus can the great God have fellowship with us, and achieve His purposes by us. Let us cleave to Him.

TUESDAY, July 8. Deuteronomy xi.

Two arguments are now brought to bear on the heart of the chosen people, to induce them to love God and keep His charge. The one has already been referred to, and consisted in those marvels and miracles of awful judgment with which God had punished the stiff-neckedness of Pharaoh, and the rebellions of the wilderness (2-9). The other, is new, and derived from the nature of the Land of Promise, which was specially dependent on His bounty.

In Egypt there was always the river, and the irrigation of the land was effected by the ingenuity and labour of the people. They watered it "with the foot," which either refers to the treadwheels, which are still used in that country to raise water, or to the runnels which conveyed water from reservoirs through the gardens, and which were opened or closed by moving the earth with the foot. In the case of Canaan, on the contrary, there were annual rainy seasons, the earlier during September and October, when the land was prepared for sowing; the latter during March and April. This blessing, to which the fertility of Palestine was due, was promised to Israel as a temporal reward for their fidelity to the national covenant. It was threatened to be withdrawn on their disobedience or apostasy; and the execution of that threatening is abundantly manifest in the present sterility of the land.

These two arguments are still cogent, and especially the second. There is still the life of constant effort in Christian work; we raise the water by our foot. And there is the life of obedience and faith, when God gives us rain from heaven—"days of heaven upon earth." Ah! how blessed is our work for God under such conditions!

A third reason is introduced, true of us as of Israel, that a life of perfect obedience is always one of victory and possession (24).

WEDNESDAY, July 9. Deuteronomy xii.

Israel was commanded to destroy all the memorials of idolatry, which might tempt them by obscene emblems. The chosen people were even forbidden from inquiring after the idolatrous customs of the Canaanites (30, 31). We should be very careful of our eyes and thoughts, and of even seeking to know, for mere curiosity, of the evil practices of sinners. To do these things makes the inner conflict harder. We receive germs of corruption which work in our natures, and eventually breed in us the fever of passion. If we have to inquire into such things, we must first be well protected by the antiseptic of the Holy Spirit.

Israel was to bring all sacrifices and oblations to one central locality, though flesh which was not offered in sacrifice, and which had been carefully cleansed of the blood, might be eaten anywhere. Even those who were ceremonially unclean, through some slight defilement, such as would debar them from partaking of sacred meats, were at liberty to share in the common articles of food. The great convocations, first in Shiloh, and afterwards in Jerusalem, must have been very joyous occasions. In this chapter we find three injunctions for rejoicing. "Ye shall rejoice" (7, 12, 18). Oh, for more joy in our religious life—always dwelling on our own sins, or the sin of the world, but, in the light of faith and love, keeping bright and happy faces amid the gloom around us.

In the ninth verse the people were reminded that they had not yet come to God's rest. Is this true of us? Let us not miss the rest and inheritance of Faith (Heb. iv.).

THURSDAY, July 10. Deuteronomy xiii.

The counsels of this chapter rise naturally out of the last three verses of the preceding one, and are directed against those who would seduce Israel from allegiance to God. These are divided under three heads:—

The Prophet (1-5).—Prophets might arise performing feats and predicting events, who would urge national apostasy. But such were to be judged by their fruits. The greatest prodigies of eloquence or power were to be set aside, if the moral results were deficient in reverence, obedience, and faith. Whatever might be the astonishing accompaniments of a prophetic utterance, that utterance could not be accepted if it were out of harmony with the love and truth of God.

The Near Relative (6-11).—No degree of kindred, however intimate, could be allowed to screen from the death-sentence the man who seduced another to idolatry, for this was a breach of the national covenant, and treason against the reign of Jehovah.

Men of Belial (12-18).—Swift and condign punishment was to be meted out, even to the cities that turned aside from the service of God. They were treated as plague-stricken; and as though the moral infection must be stamped out with the most searching care.

It was on precepts such as these that the Puritans justified their iconoclasm. They felt bound to purge the land from all vestiges of idolatry, and from everything that might seduce the heart from God. We may regret Puritan excesses, but it is certain that in our inner life "nought of the accursed thing should cleave to our hand."

FRIDAY, July 11. Deuteronomy xiv.

Notice the repeated reminding: "Thou art a holy people" (2, 21), and of the august title, "The Lord thy God" (2, 21, 23, 24, 25, 26, 29). All is done to impress the people with a deep sense of their obligation in every act, however trivial, and specially in food, to walk worthy of their high calling.

They were forbidden to disfigure themselves when mourning for the dead (1-3). And for us the counterpart is, that we shall not mourn for the departed, as those without hope. But in our darkest hours of loneliness and bereavement, whilst we give way to tears, which are natural and permissible, since Jesus wept, we must not repine against God's will; we must believe that our dear ones are taken away from the evil to come, that in Christ they are still near us, and must anticipate the joyful time of reunion in the presence of the Lord.

They were bidden to be very careful in the articles of diet (3-21). And this has several bearings on ourselves, though these specific restrictions have been removed (see Acts x. 15, 1 Tim. iv. 4). Whether we eat or drink, it must be to the glory of God. We must not seek to pamper or titilate our palate by rich and stimulating diet, but eat what is wholesome and strength-giving. We must also beware as to what we feed our thoughts and minds with.

They were bidden to tithe the year's produce (22-29). This injunction is more than applicable to us, who profess to be entirely yielded to Christ. Many who profess to hold all as God's stewards, would be surprised to find how little they give to His cause. Give by rule and systematically. Never give less than a tenth, and as much more as you please.

SATURDAY, July 12. Deuteronomy xv.

Some suppose that the release meant that repayment of a debt should not be insisted on during the seventh year. But it seems more likely, in the light of verse 9, to think that the whole indebtedness of one man to another, especially if that other was poor, was remitted. It always comforts me, when I see mention of these release years. I class with them the words of Christ: "A certain man had two debtors, one owed 500 pence, and the other 50 . . . but he frankly forgave them both." Is not this year of release significant of the abundant mercy and forgiveness which are ours through the blood of Jesus?

Notice, also, what a claim poverty had. The heart was not to be hardened, nor the hand shut towards the poor brother. "Thou shalt surely give him, and thine heart shall not be grieved when thou givest him . . . thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy." These are great arguments to be used with our God, for surely He would not tell us to do what He is not prepared to do. Did not the spirit of this command underlie our Lord's words about the three friends, and especially of the one who saw that his house was bare, and that he had nothing to set before his poor friend who had come to him? We have every claim on God, but we must ask in faith, nothing doubting. "Believe that ye have received, and ye shall have."

Notice the generosity with which the Israelites were expected to treat one another (verses 13, 14). Freely they had received, and freely they were to give. O redeemed child of God, see that thine ear is bored to the door-post of the cross, binding thee for ever to His service, and then live a rich generous life, giving up to heaven's measure: They that receive the abundance of grace, shall reign in *this* life as well as the next.

F. B. M.

Elijah: The Prophet of all Time.

By Rev. F. S. WEBSTER, M.A., All Souls, W.

IX.—Under the Juniper Tree.*

(1 Kings xix. 1-9).

THIS is a sad sequel to the triumph on Mount Carmel. There Elijah felt so secure in the guardianship of Jehovah that he seemed utterly impervious to fear. Here he flees before a woman's threat. Truly, the best of men are but men at the best. We welcome the honest impartiality of the Bible portraiture revealing to us the failures of the saints as well as their triumphs: and while lamenting the sudden breakdown of Elijah's faith, we draw a mournful encouragement from the thought that as he at Jezreel showed himself one with us in human weakness, so we may hope by God's grace to show ourselves one with him in the splendid courage that he displayed at all other times.

(1) *Elijah had forgotten Jezebel.* This is surely the explanation of this painful episode, for the unexpected danger is always the most serious.

Up to this point Elijah had carried everything before him. Following Divine directions, the immediate and obvious difficulties of the campaign had been magnificently met and overcome. Elijah had rightly measured the character of Ahab, and met his blustering attack with a calm and dignified rebuke, so that the king quailed before the home-thrust, and, instead of handing the prophet over to the executioner, fell in with his proposal, and allowed him to plead Jehovah's cause before the assembled natives.

Elijah thoroughly understood also the character of the people. He knew that they had no real faith in Baal. They were halting between two opinions, now listening to the voice of conscience and now giving way to a desire for court favour and to the sensual attractions of idolatrous worship.

And he understood the character of the prophets of Baal. They were men who had sold themselves to falsehood and iniquity. Their fatal influence could only be checked by inflicting the full penalty of the law, as traitors to the nation's welfare.

All this he had seen, and all his steps thus far had been crowned with success. The wavering multitude had been won over by the open manifestation of Divine power. Carmel's height had resounded with their enthusiastic shout, as they saw fire from heaven consuming Elijah's sacrifice. They had helped him to destroy the false prophets of Baal, and Ahab had not dared to protest against what all regarded as a just act of retribution. Jehovah had heard his prayer, and sorely-needed rain was falling in heavy showers upon the parched earth. Elijah had conquered, and the work of reformation had made such a start that it would never cease until all the temples and altars of Baal were overthrown and Jehovah alone was worshipped in Israel.

FORGETTING THE CHIEF ADVERSARY.

But he had forgotten Jezebel. Not present herself on Mount Carmel, she had received with sceptical scorn the reports that had reached her. The fire from heaven she looked upon as a mere conjuror's trick. The rain following the prophet's prayer was a mere coincidence, and, like all others who speak so glibly of coincidences, she never asked what power had made them coincide. So she felt utter contempt for the cowards who had stood by, while her prophets were butchered by a madman. In a passionate fury she declared that she was no turncoat to forsake the gods of her fathers at the bidding of a wild Bedouin. If no one else had the courage to withstand Elijah, she would do it herself. So the letter was sent which made the prophet flee.

Are we not all in danger of repeating Elijah's mistake, and forgetting our chief adversary. We reckon with the opposing forces that we can see, but we forget the unseen array of principalities and powers whose hostility is implacable, who with deadly craft and subtlety wait for our unguarded hours.

(2) *Elijah had taken his eyes off God.* "*When he saw that*, he arose and went for his life." It is impossible for us to justify his flight. He acted in a panic. There was no waiting for Divine guidance. At other times his steps had been directed by a Divine command. "Get thee hence, and hide thyself by the brook Cherith," or "go show thyself to Ahab." But as he fled to Beersheba, he had no staff of the Divine word to rest upon. He had, as it were, forgotten Jehovah. He saw Jezebel and her passion for revenge, and in a moment the shield of God under which he had been resting for three years and more seemed to vanish out of sight.

Oh, the sad pity of it! A moment's reflection would have changed the whole aspect of affairs. The very fact that Jezebel was content with sending a message showed how really he had triumphed. The queen, though defiant and determined, was afraid to strike. She saw the influence the prophet had gained over the people, and did not dare to injure him. So a threatening letter was sent, not a poisoned dagger. "Let me once get the prophet out of the way," she said to herself, "and I'll soon stop his work of reformation. I won't make a martyr of him—that would rouse the nation—but I'll make him turn tail and flee"; and she did. Where, then, was the spirit that prevailed on Carmel? Oh, that he had replied as Chrysostom did when he received a threatening message from the Empress Eudoxia, "Go, tell her Majesty that I fear nothing but sin!"

It is a solemn lesson. We are often urged to watch against our besetting sins, but this story shows that the temptation against which you think yourself secure may, in a moment, if your eyes are taken off God, prove your downfall. Yes, we may well pray, "Take not thy Holy Spirit from us," for all our strength is utter weakness if for a moment we are left to ourselves. The strongest faith is never very far removed from bitter unbelief. Even the stout-hearted Jairus was staggered when he learned that his little daughter, for whom he was pleading with Jesus, had died. Alas for those who, when they learn that some unexpected or long-dreaded blow has fallen, do not hear the Saviour say, "Fear not; only believe." This was the word Elijah needed.

JEZEBEL MAY RAGE, BUT JEHOVAH LIVES!

One such word—a child might have spoken it—and the prophet's faith would have leaped up, his old courage would have returned; and instead of fleeing from Jezreel, he might have driven Jezebel out of the kingdom.

(3) But *why were his eyes off God?* I think because, though to a certain extent unconsciously, *his eyes were upon himself.* "It is enough; now, O Lord, take away my life, for I am not better than my fathers." Had he thought that he was? Had he been uplifted at the success God had given him? Fire had fallen upon his sacrifice, the heavens discharged their rain at his request—had his thoughts turned to himself as he sped along towards Jezreel, keeping in front of Ahab's chariot? Had he thought that the shouts of the people would end the conflict? Was he pleased with himself for his skilful management of the campaign, and did he begin to see himself accepted by King and nation as God's prophet, the reformer and saviour of the nation? We must not judge him unkindly. It is easy to excuse his failure, though we dare not justify it. God most mercifully forgave it, and the tender and thoughtful way in which He dealt with his servant suggests two secondary causes which contributed to the sad disaster. God's first care was to give him rest and sleep. Overwrought nerves, a tired brain, and physical exhaustion had much to do with the prophet's fall. The meeting with Ahab, the preparation for the contest, the strain of the conflict itself, with its tremendous output of faith and prayer, the excitement of the grim work of judgment, the fatigue of the long, quick run to Jezreel, had left the prophet in a state of physical tension, which nothing but calm, trustful confidence in God could have endured.

LOW SPIRITS AND UNBELIEF.

Much of the low spirits and unbelief among Christians to-day is the result of rush and overstrain. A healthy body is a great help to a vigorous soul. So in this case God saw His servant's need, and an angel stood guard over his slumbers, and gave him both supper and breakfast. And after this Elijah was not left without a congenial friend and companion. Elisha was called from the plough to follow him and to minister unto him. For it is not good for man to be alone. Solitude, while a real means of grace, may easily become a means of sore temptation.

Just as Queen Eleanor was said to suck the poison from her husband's wounds (thus saving his life), so the sympathy and love of wife or sister or brothers in arms are most effective in removing the sting and virus from life's sorrows and temptations. If Elijah had had Elisha at his right hand, he would not surely have forgotten God. Let us value our Christian fellowship; let us be only jealous over anything that might narrow it or mar it; and let us be heard in prayer for the lonely ones scattered in distant lands among the heathen.

* The former chapters appeared in The Christian during the months of November, December, and January.

*Choice Sayings of R. C. Chapman.**

CHURCH DISCIPLINE.

THE discipline exercised by the Church of God should be a picture of our Heavenly Father's character.

A sober mind, a tender heart, a watchful spirit, should mark those who put away the evil doer.

All God's corrections and judgments are designed to bring to repentance. So, likewise, any censure pronounced by an assembly of saints, while manifestly righteous, should be as a medicine to restore, that the spirit may be saved in the day of Christ (1 Cor. v. 5).

Paul says not to the Corinthians, when he reproves their evil, "lest my God should humble *you*," but "lest my God should humble *me* among you;" not "lest I should be wrathful and cut off many," but lest I should "bewail many which have sinned" (2 Cor. xii. 21).

My brother defiling himself, is my own hand touching pitch. In this mind we are like Christ, who is touched with the feeling of our infirmities, and is able to succour the tempted.

In how many instances, alas! where sharp or bitter reproof is given, heavenly wisdom would deal in tender-hearted counsel and admonition.

Col. iv. 10 is a testimony that Mark was restored and stablished after having forsaken Paul and Barnabas. We find him not with Barnabas, but with Paul, who had so gravely judged his fault. "Rebuke a wise man, and he will love thee" (Prov. ix. 8).

Let us imitate our Lord in his pity toward those who have erred from His way; thus we best discountenance their sins, and help them to make the confession that obtains forgiveness from God. Carnal severity hardens the heart which might be won by heavenly tenderness and compassion.

In the fellowship of saints' assemblies are many joys and many comforts. It is not, however, a bed of roses; for it is in the intercourse of that fellowship that the infirmities and faults of believers especially appear. In the church's best state there was always the flesh to be subdued, and Satan resisted. Hence "forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, even also do ye" (Col. iii. 13).

Judgments of offences should be such as to commend themselves to the common conscience. All are accountable to God for those judgments.

The love of Christ filling our hearts, we shall be keen-sighted to discern, whether in ourselves or others, whatsoever pleases not the Lord. This love, and this love only, will enable us to maintain the order and discipline of the house

* From Choice Sayings, (9d. upwards. *Morgan & Scott.*)

of God, so as to be approved by the Son of God, the Lord of his own house. We shall thereby, while observing the laws of Christ as to offending brethren, be raised above the fear of man that bringeth a snare; and, what is higher still, be free of false love, which spares the rod when God would have us smite. "Let the righteous smite me; it shall be a kindness" (Psa. cxli. 5). "Faithful are the wounds of a friend" (Prov. xxvii. 6).

STRENGTH AND CONTINUANCE.

Phil. iii. 12. It is Christ's hold upon us that enables us, by faith, to lay hold on and to keep hold of Him.

They who seem the most tried are not always those that have the sharpest warfare.

Sometimes things appear to us so difficult that we are daunted, at other times so easy that we think we are equal to them, and thus in either case we fail.

He that is running a race looks not at witnesses admiring, but only at the mark.

We need to "discern the Lord's body" [*i.e.*, Christ as having been crucified] (1 Cor. xi. 29), for steadfastness of communion with God, no less than to trust in His blood to obtain salvation from wrath to come (John vi. 54, 56).

The fulfilling of God's promises depends not upon the creature's strength, and cannot be prevented by the creature's weakness.

We need a close walk with God, a having respect to all his commandments, if we would obtain of Him whatsoever we ask.

True persevering diligence in spiritual things always begins in self-abasement.

It is one mark of growth in spirituality to be more afflicted by the pleasing—than by the distressing—temptations of Satan.

We should always take great trials and great temptations as the forerunners of great blessings and growth of fellowship with God.

The obedience of grace obtains for us the profitable knowledge of truth, and teaches us to prize it more than much fine gold. Mere knowledge puffeth up, and the talk of the lips tendeth only to penury (Prov. xiv. 23).

Deep spirituality of mind is only obtained by a thorough crucifixion of self; self-denial is discipline for life—the work of every hour.

To make a good soldier, put him in front of the battle; a good seaman, let him brave the storm. So with the Christian.

True readiness to confess sin, and joy in self-abasement, mark a growth in grace and knowledge of the character of God.

I know of no one who, with so little promise in his beginnings of faith, had a sunset so glorious as had Jacob (Gen. xlviii., xlix.).

It is the constant crucifying of the flesh in little things that makes a giant in the Christian warfare. But true self-crucifixion is a thing impossible, save by grace; and to have the needful supplies of that grace we must be in perpetual communion with God: it is only thus we shall overcome in little things.

It is a great salvation wrought for us, if the soul be resolved to suffer the will of God, cost what it may.

Do you desire a humble mind, a soft heart, an obedient spirit? Ask and receive, that your joy may be full. But remember, "The soul of the sluggard desireth, and hath nothing" (Prov. xiii. 4). Be the clean vessel that God delights to fill and use.

Not God's answering prayer in respect of earthly things and earthly gifts, but growth of the new man, is the true proof that we please God.

We are commanded to lay aside every weight, and the sin that does so easily beset us; if we contend not against the latter—that is unbelief—how shall we rightly deal with the former? We have every one in himself his own peculiar hindrances—weights which, if not laid aside, will clog the soul in her race.

How shall I run my race and not stumble? how shall I have Christ's approval in the day of His appearing? are questions to be daily put by every child of God to his own soul.

The Faithful.—To those that believe—Christ is precious, the Word is sweet, sin is bitter, prayer is delightful, saints are dear, religion is their business, the world is a broken idol, and death is welcome.—*Mason.*

The Late Mr. L. K. Shaw.

THE founder of the Manchester and Salford Refuges for Destitute Children, Mr. Leonard Kilbee Shaw, passed to his rest on Sunday, June 22. He was in his sixty-ninth year.

A devoted philanthropist and skilful organizer, Mr. Shaw was privileged to see his zealous labours bear rich fruit. The institutions with which his name had been so long and so honourably associated grew out of his work as a teacher at St. Ann's Sunday Ragged School. On a Sunday night in the autumn of 1869 the school had been dismissed, but two very ragged boys, with pinched and weather-beaten faces, lingered at the top of the stairs. Questioned as to why they did not go home, they replied they had nowhere to go. Further investigations showed that one had been sleeping under a railway arch and the other up an old staircase in an entry.

A REFUGE FOR BOYS.

To meet this need, which was distressing in its extent, a Refuge was founded for homeless boys. Then some suitable work was found, while those who were too young or too weak were tended until they were fit for employment. The foundation principles guiding the committee by trust deed are as follows:—To receive homeless and destitute children found in Manchester and district; to give immediate admission to such without distinction of creed; to provide such with suitable food, clothing, and industrial training; to educate such in Christian principles based on the Bible only.

THE LATE MR. L. K. SHAW.
From Photograph by Mr. Franzbam, Manchester.

FROM SLUM TO FARM.

In the third year of the work emigration began, when nine boys were sent to Canada. The following year saw sixteen go, and with few intermissions the stream flowing Westward has continued ever since.

An arrangement was made with the *Indefatigable* Training Ship at Liverpool to receive some of the lads anxious for a sailor's life. The ship became very popular, and every year since has seen some boys pass from Strangeways to it.

Another important development occurred in 1873, when the first home for working boys was added. As the Central Refuge became full, some fifteen of the elder lads who were in regular work, and had become steady and reliable, were formed into a separate Home, and under the care of a new father and mother grew up in true family life. Three other Homes on similar principles were established at intervals during succeeding years, ultimately forming, when the work was concentrated at Strangeways, the Working Lads' Home and Institute.

HOMES FOR ORPHANS.

The generosity of a friend enabled the Committee to establish the first Home for Little Orphan Children. In the years that followed, five additional orphanages were opened, each one the gift of an individual or of a family; and now there stand in one group at Cheetham Hill six Homes filled with fatherless and motherless children of tender years. The family principle has been consistently carried out, a mother and helper with fifteen little children forming a true family group, gathering at one table, and sharing in the duties and privileges of a common home life. The children (with no uniform dress) attend neighbouring Board Schools, and thus are merged in the community like other children in the district.

It was not until eight years' work on behalf of the boys had been accomplished, that a Home for Girls was added to the trust. A neighbouring Home with which Mr. Shaw was associated had met the need to some extent, but was now full. With the call to widen the scope of the effort, there came, in the providence of God, means to do so. A lady sent a cheque for £1,000 to provide the first Home, which was the forerunner of four others for girls, added in succeeding years.

LEGISLATION AND AUTHORSHIP.

Many other homes and shelters have been added from time to time, notably a day nursery, a prison-gate mission, and a seaside home for ailing children. Thousands have been benefitted, and representatives of the Strangeways Homes are to be found in other lands, as well as at home; some are ministers of the Gospel, doctors, and lawyers, while others are themselves at the head of Rescue Homes, and seeking to continue the work.

Mr. Shaw made many valuable contributions to the improvement of legislation regarding cruelty to children and the dangers of street hawking. He gave evidence on these and similar subjects before Committees of the House of Commons on several occasions. He was the author, too, of "Street Arabism: Its Cause and Cure," "The Cry of the Children," "From Twilight to Sunlight," and "Noontide Thoughts for Busy Lives." These deal either with philanthropic work or religious experience. Mr. Shaw's achievement in the foundation and enlargement of the institutions with which his name is so closely associated, is all the more remarkable in that it was accomplished in the leisure of a busy commercial life.

Volunteers on Salisbury Plain.

IT may interest some Christians in the ranks of our Volunteer battalion, to know that an experiment has been tried, and met with marked success, in the 4th V.B. Hants Regiment, at Parkhouse Camp, Salisbury Plain. It was made by the Committee of the Soldiers' Home, Christchurch, in placing one of their tents in the camp, and stocking it with daily and weekly papers, magazines, writing materials, &c. The tent (named the Volunteer Soldiers' Christian Association) was in charge of Mr. Albert E. Bast, superintendent of the Christchurch Soldiers' Home, and under his management. The tent became popular with the men of the brigade, and was freely and gladly patronised. Each evening bright and hearty Gospel meetings were held, were well attended by men of all denominations, and proved a blessing to all. On Sunday evening the tent was full.

The work has met with the hearty support of the officers in camp, including the Brigadier-General. The men of the whole brigade hope the tent will become a yearly institution in their camp. Some 1,800 sheets of notepaper and envelopes, twelve bottles of ink and pens, and 714 stamps were used, all (except stamps) supplied free of cost. The work carried on by the Soldiers' Home, Christchurch, is supported by voluntary contributions. The treasurer is General the Hon. B. M. Ward, of Norwich Lodge, Staplecross, Christchurch.

T. W. E.

THE LATE

Mr. John Jewell Penstone.

BY the falling asleep of our beloved brother Mr. John Jewell Penstone, at the advanced age of eighty-five, a great and good man was called away to the mansion prepared for him above, and sorrow filled the hearts of thousands.

Endowed with a powerful intellect, and gifts which fall to the share of but few, he cast behind him selfish aims and ambitions, let go that which could raise him to merely worldly eminence, and without reserve laid all at the feet of Jesus, content himself to be nothing. In his later years his presence was a link with the past, as well as an example to the present, and we very regretfully parted with him.

From the time of his conversion to God, while quite a young man, he continued to serve the Lord diligently. The record of his life was truly the history of the Brethren. Taking a prominent part in the revival of the early "forties," he was intimately associated with the late Messrs. Robert and John Howard in the work of God at Tottenham. From the opening of Brook Street Chapel he continued to be closely associated with the work of God carried on there, and afterwards at Bruce Grove Hall. While he was known and loved all over the country, the Tottenham meeting had a special place in his affection. Some years ago, when recovering from an illness, he dreamed he was in France visiting the Louvre, and on telling this to his old domestic, she exclaimed, "Why, master, that must surely mean you are going to Tottenham soon." This pleased him greatly, and was often recalled with evident pleasure.

There were two things about our brother which even anybody enjoying only a slight acquaintance with him could not fail to notice, viz., a deep reverence for, and knowledge of, the Word of God, and a strong personal loyalty to our Lord Jesus Christ. Very few were better acquainted than he with the history of our English Bible, and probably fewer still had more of its contents committed to memory. Yet it was noticed, and more than ever latterly, that all his Bible-readings had only one object in view, namely, a better knowledge of his Lord and Master, Jesus Christ.

Some few years ago, when spending an evening at Stamford Hill, he told the writer that as a young man, when he commenced to preach the Gospel, he used to fear he would soon lack subjects for his discourses; and that he was led to communicate his fears to a godly relative, who was then a prominent member of the Society of Friends. The advice received was, "Let the Book speak to thee, Johnnie, then thou wilt have no difficulty in speaking to the people." This advice was very closely followed throughout his long and laborious ministry, and was, no doubt, the secret of so much of the success and blessing that attended his work.

A marked feature of our brother's ministry at Tottenham was his Bible-readings, which for many years were greatly valued and enjoyed. His addresses on the Psalms and the Epistle to the Hebrews, from which, perhaps, in recent years he discoursed most, were particularly helpful. Difficult renderings and obscure passages were brought forward and discussed in a wonderfully reverent manner, which won the hearts of all, and made the hearers see, not so much the great knowledge possessed by the speaker, but the close personal intimacy existing with his Master.

Those who were privileged to know Mr. Penstone in his home life appreciated best his deep, personal loyalty and love to Jesus Christ. All who loved his Master were welcome, and his wealth of experience and knowledge was unreservedly held at the disposal of any who sought advice or counsel. When he said, "I will pray for you," one felt that he was among those who had power with God and prevailed, and went home from such a visit strengthened and encouraged.

How much we need now to remember his advice to fellow-servants, which he so admirably put into verse :—

For mastery strive not, remember thy Lord—
(Although his was God's universe, heaven and earth)
Became servant to all, both by work and by word,
For "He humbled Himself," lowly One! from his birth.

Mr. Penstone well remembered this himself, for his courtesy and kindliness, which had such an old-time air with it, were indeed beautiful to see. He had "studied well how to be quiet," and was always so considerate for the feelings of others that all who knew him loved him. More especially was this the case with the poor and humble, for whom he ever had some kindly word of comfort and help. None were too lowly for him to notice and visit when health permitted, for he delighted to follow closely in the footsteps of Him who was meek and lowly in heart, and to go wherever that Master was loved and served. We may say of him as he said so sweetly of his friend, J. G. McVicker :—

Oft wearied in thy much-lov'd Master's service,
Yet never of it—take thou now thy rest,
Until the morn of resurrection glory,
Upon His breast.

"Sleeping in Jesus," His dear arm around thee,
Thy conscious spirit wakeful to His voice,
Which, telling of the love that sought and found thee,
Bids thee rejoice.

. . . . . .

Yea; sleep in Jesus; where there is no dreaming,
But all are perfect pure realities—
Until, His word thy dust from Earth redeeming,
He bids thee rise.

A. G.

MR. JEWELL PENSTONE.

From Photograph by J. S. Dodington, 62, Upper Street, Islington, N.

Bible Training Institute.

THE first decade in the history of the Glasgow Bible Training Institute has just been closed. At the public meeting held a few days ago there was a good attendance of deeply interested friends. Lord Overtoun, who presided, in a review of the excellent work accomplished, declared that the record was better than the founders had even hoped for. A deeper cause for thankfulness lay in the testimony received from every part of the world to the good work accomplished by those who had gone forth. At the outset some had doubted the finding of openings for those who were trained. As a matter of fact, the difficulty had been to supply applications.

The report submitted by Mr. John Anderson (superintendent) showed that during the session the students had numbered seventy-nine resident (fifty-nine men and twenty women), four outside, with 250 in evening classes. The applications for next session are more numerous than in any previous year at the same date. An ex-students' union is being formed. Twenty missions and a large number of services had been conducted in Glasgow and neighbourhood. In all 1,312 meetings were held, with an aggregate attendance of 135,075, and 2,803 persons were dealt with individually.

Meal-hour meetings were held in some of the large workshops in the city, also in the night asylum and lodging-houses. Bible-classes have been held regularly in Duke Street and Barlinnie prisons, and regular visitation has been carried on at some of the police courts. Marked success has attended this work, more especially at Barlinnie, and men once only too well known to the police and prison officials, are now filling respectable positions with credit and satisfaction. The total number of services held by students for the ten years since the Institute was opened is 13,606, with an aggregate attendance of 1,460,703, and during that period 28,759 persons have been spoken with individually.

THE USE OF COMMENTARIES.

After testifying to the deep interest with which he had all along followed the work of the Institute, Professor Stalker addressed some words of counsel, more particularly to the students, on the subject of books and reading. He urged the importance of mastering completely at least one of the great authors, and also of knowing the best work of a number of others. Speaking of commentaries, he said it was good to have one which gave the exact meaning of a text in the simplest possible language, and then another which went on to expand, illustrate, and apply. "Matthew Henry" was indispensable, but his advice was, "Do not take 'Matthew' without the others, and do not take the others without 'Matthew.'"

Having just returned from a meeting of the Home Mission Committee of the Church of Scotland, at which the members had been perplexed by the difficulty of meeting the demands made upon them, owing to the dearth of available licentiates, Rev. Thomas Martin said that, if the Institute continued to turn out such men as it had hitherto produced, he had no fear as to openings being found for them. He spoke in terms of high appreciation of the excellent work being done by several men, trained in the Institute, who were already on their staff. To the students Mr. Martin's word of counsel was: "Covet earnestly the best gifts"—good health, intellectual vigour, and spiritual power. Of supreme importance was the culture of the inner life. "It is that indefinable something, behind words, that *tells*."

Diplomas were then presented to the outgoing students, whose future spheres of service are as follows:—Africa, two; India, one; China, two; S. America, two; Australia, two; Canada, five; Home field, seventeen. Brief addresses were given by six of their number.

Other Lands.

Through Equatorial Africa.-I.

By Mrs. A. B. FISHER (C.M.S.), of Toro.

Mrs. Fisher will be better known to many readers as Miss Ruth Hurditch, of Uganda. The tour described is Mr. and Mrs. Fisher's journey from Kabarole to Entebbe (the Government headquarters in Uganda) to have their marriage officially registered.

WITH our black porters carrying our home furniture, food, and clothing, my husband and myself set off in a south-westerly direction, intending to pass through the districts of Ankole, Koki, Budu, Buganda, and back home by Bunyoro; a circular tour covering from 700 to 800 miles of country. Our first halting-place was a delightful spot, on the shores of a large crater lake, which is one of some eight or nine others in this immediate vicinity. There are hippopotami to be seen here, which at night come out of the water and tramp from one lake to another in search of food.

Passing on from Isunga, we continued our way, visiting and marking out the boundaries of the church sites which hitherto had not been officially measured up by a European in this direction; the scenery became very striking as we reached the high land toward the north and north-east shores of Lake Dweru. Here the Ruwenzori range of mountains presented a really fine view with its rugged, lofty, and intersected ridges, down which rivers can be seen descending from an altitude of 4,000ft to 5,000ft, which break up into broad and swiftly-flowing streams through the forests that crossed our path.

THE SAZA'S CAPITAL.

After four days' marching we reached the capital of a "saza." To explain this word I must tell you that Toro is divided up into eleven large chieftainships, or "sazas," each of which is governed by its chief, who himself has tributary chiefs.

The head of Kitagwenda saza was here when we arrived, and a right royal welcome awaited us. His house is built on the brow of an imposing hill, surrounded by a tall plaited reed fence. As we slowly climbed up the broad, well-kept road or path, the chief, "Nikodemu Katambala," dressed in spotless draperies, came down to meet us with a large crowd of followers, accompanied with a drum and native horn. The excitement of the people was very great, and their greetings quite overwhelming. Quantities of food were brought in for our porters, and a fat-tailed sheep each for the "Bwana" and his "bride."

It was to this place that two of our first women teachers were sent, and so I had a splendid opportunity of looking into their work and giving them a few words of advice, and I asked the women to come to the little mission church next morning so that I might speak with them. Quite 150 came together, and I urged them all to rally round the two women teachers, and with them seek to win their neighbours and friends for Christ.

Two days' more tramping and we reached the borders of Ankole. The people appeared quite unaccustomed to the sight of Europeans, and, as we halted on the road, we saw the men collecting all their women and goats from the distant huts and sending them quickly away to hide in the swamps and hills, evidently mistaking us for a raiding horde.

WOMEN BREADWINNERS.

It was quite refreshing to see the men here doing the hard work of digging the road and their banana plantations as well as the women, for in Uganda and Toro the women only do this kind of work. Quite recently a man came to Mr. Fisher and thanked him with deep gratitude for giving him potatoes, beans, and matoke (bananas). When asked what he meant, as Mr. Fisher had sent him no present, the man replied, "Did you not marry me to my wife?" Christianity is, however, instilling respect for women.

Our poor old donkey becoming ill on the road, we were obliged to send it back, and trust to our own feet to carry us to Mburaro, the capital of Ankole, four days off.

We were considerably surprised in the character of Ankole, having been given to understand that it was one vast stretch of plain; instead of this we found a mountainous country, entirely covered with long grass. Here and there small acacia thorn bushes lay dotted about, but with scarcely a sign of cultivation. Yet during the four days' marching we saw no game, excepting one antelope and a few partridges. One can scarcely believe that in a country so void of food there can be a large number of people; yet such is the case, for it is a tribe of herdsmen, who live almost entirely on the milk from their cows. As we passed along the road we saw two or three large herds of these cattle on the hill sides. They are splendid creatures, with immense horns, but without the hump which is a peculiarity of the Buganda cows. In Ankole there are two distinct races, the Aberu, who are the original inhabitants of the country, and the Bahima, the ruling and by far the more powerful race. Generally speaking these are of lighter complexion, with features of a more delicate type, and free from negro characteristics. It is believed that they emigrated from Abyssinia or Somaliland. Probably disease among the cattle drove them from their native land, and they travelled south until they reached this ranch-like country of Ankole.

BRITISH ADMINISTRATION.

The country is quickly growing in importance. The English Government have built a strong fort at the capital, and have a large force of Nubians and Bogandas under civil and military control. Excellent roads have been cut for transport to Entebbe (the Government headquarters on the shores of the Victoria Nyanza), Albert Edward Lake, Toro, and Koki. The native population is considerable, and the king is building a large, double-storied mud house, while on the hills round are hundreds of little grass huts standing out on the bleak hills with no sign of cultivation or garden around, or even a fence. It is now just over a year since missionaries were permitted to enter the country, and now there is a splendid mud church, with a large number reading with view to baptism, including the king, his minister, and some of the chiefs, and already there are some sixteen mission stations around. It seems an impossibility that such an immense district as Ankole, as large in area as Uganda, should be worked by one European missionary. We found Rev. Mr. Willis in charge here, and spent five very pleasant days with him visiting the people and getting an insight into the magnitude of the work before him. Although only out in this sphere for eighteen months, he can preach to the people in the language of the country. His plan is to remain some weeks superintending affairs in the capital, then itinerating round that he may gradually get to know his "parish," and so be able to station his teachers in the more thickly populated districts.

STRANGE NATIVE CUSTOMS.

The constant drinking of milk makes the people horribly fat; the king, although only about twenty years of age, weighs twenty stone, and one little boy of seven years, an important chief, could scarcely walk, and although tall, is almost as broad. They are simply obliged to drink gallons each day, and the stouter a person is the higher he is held in esteem and fear by the people. In another place we heard, while walking along the road, screaming and shouting coming from a hut, and on going in to find out the cause, my husband found a young princess of about eighteen with her eyes bandaged and her face covered with milk, being beaten by an old hag because she could not swallow down any more, and already she was abnormally stout. And we hear this is quite the customary thing to do. The women of Ankole are kept in strict seclusion as in the zenanas of India; you never meet a woman on the roads unless of the working class, and when I went in to visit they remained hidden inside their bark cloths.

Tract Work in Central China.

A REPORT of no ordinary interest lies before us from the Central China Religious Tract Society. With headquarters at Hankow, where it has been associated for more than a quarter of a century with the honoured name of Rev. Dr. Griffith John, as president, the Society exists for the purpose of preparing and circulating as widely as possible among the Chinese Gospel truth in the shape of tracts. It is composed of the members of all the Protestant Missions in Central China, united under honorary officers, for work which can be done best in common, and all the funds at its disposal are strictly devoted to the printing of tracts, and to native colportage. Upwards of seventeen millions of Christian books and tracts have already been circulated among the Chinese, and now, in consequence of the recent favourable change in the attitude of the Government with regard to mission work, the Society finds itself overwhelmed by the demands made on its resources.

Many instances are given of the value of this work. We read of one man, a contractor, led to become a Christian through a tract given him by one of his workmen who had found it in the street. A *yamun* runner was first awakened by a tract on "Redemption," and became a Buddhist priest. After twelve years he met with further instruction, became a Christian, was baptized, and is now studying in the theological school with the object of becoming a native preacher. But perhaps the most striking instance is given by Dr. Griffith John, who tells how the London Mission has had thrown upon it, in South Hunan, the care of thirty new stations with about 5,000 members and adherents, as the direct result of the labours of native evangelists and colporteurs, there having been previously no foreign missionary stationed in that district.

WHAT A REPRESENTATIVE COSTS.

It is sometimes said that the world cannot be evangelized till every home church, in addition to maintaining its own pastor, maintains also its own representative in the mission field. The way is opened up here by which not a few but many Christians at home might easily have each a personal representative in the mission-field; for £10 will support for a year a native helper in this tract work, and ten shillings will circulate five hundred books and tracts among people who can read for themselves the message of salvation.

The report goes on to add: "Many years ago an old Chinese Christian woman called on her pastor, the missionary of the place. He inquired after her welfare and the welfare of her family in the country, whence she had come in the day before to attend the services. 'Times are very hard,' murmured the old dame, 'and the season is a bad one.' 'Ah,' said the missionary, 'It is good to trust in God.' 'That is true,' replied the old dame, 'it is good, indeed, to trust in God, but it is good to trust in the pastor, too.' Of course, no tender-hearted pastor could be proof against such an argument as that. One smiles at the artlessness of the transaction, but, after all, was not the old lady's philosophy very sound? She merely stated, in her ignorant fashion, a profound truth, that God sends his gifts and blessings to mankind through appointed channels. We confess to a feeling very much akin to that of the old, untaught Chinese woman as we look out upon the work which lies before us during this year of grace, 1902. We know it is good to trust in God, and we do trust Him, but our eyes are also fixed upon his people, to whom He has committed the sacred trust of funds. With such an opportunity for spreading the knowledge of his precious love as now lies before it, whoever has the power to become, even in the smallest degree, a channel of God's grace, and closes up that channel, incurs a tremendous responsibility. . . . Here is a field which pays enormously for the comparatively small amount of money and time and labour put into it."

The secretary is Mr. John Archibald, who may be addressed care of the National Bible Society of Scotland, Hankow, China.

The Indian Famine.

WRITING from the Mission House, Ahmedabad, Dr. G. P. Taylor describes the position of affairs as follows:—"The scanty crops that did appear were attacked by caterpillars, on which followed a flight of locusts, and after them swarms of rats. Thus, in many places, the peasants have recovered from their fields absolutely nothing. . . . West of this district, in Viramagam, some forty miles distant, and Radhanpur and parts of Kathiawar, the need is clamant, and a very large proportion of the entire population is either working at the relief camps for a subsistence wage or in receipt of doles."

Dr. Taylor also sends a cutting from *The Voice of India*, of June 7, which says:—"The total number of people on relief works during the week under report was 252,310, as against 252,028 last week, Ahmedabad claiming the largest number of increase. Several new works have had to be opened; for instance, the work of improvement to the Nawda water-supply channel in Ahmedabad. The numbers in receipt of gratuitous relief in villages and poor-houses have also increased, except in rare cases."

SEED-CORN FOR THE BHEELS.

"The help you have forwarded," writes Mr. G. W. Blair (of the Irish Presbyterian Mission, Jhalod), "came very opportunely, as I have had a number of applications recently from Bheels, who are in great need of bullocks. As soon as the rains burst (and we are now, June 12, anxiously awaiting their coming) I shall have a crowd of applicants for grain for seed corn. I shall now be enabled to give seed to a large number. The Bheels will need help."

"You will be glad to know," writes Pandita Ramabai, "that we have now 1,950 girls, of whom 1,600 are baptized Christians, and nearly all the rest have professed faith in the Lord Jesus. Please pray for me, and for the work we are carrying on at Mukti."

DYING OF HUNGER.

Rev. E. C. Lewis, of the Kurku and Central India Hill Mission, writes:—"Though this year we have not famine in the Central Provinces, yet, owing to the poverty of the people, caused by the last famine, and by the ravages of locusts and rats among the crops, the condition of many of the people in the villages round us calls for help. The chief need now in addition to the food they will require in the rains is seed-grains so that they may sow their fields and thus be saved from want and suffering next year. In going round the district, I saw in one village a poor man who the people said was "dead" of hunger—by this they mean dying—and a sad sight he was; a mere skeleton, with just sufficient strength left to crawl to the door to see me.

"A deputation of ten men has come twelve miles from their village with a letter from their Patwari, or village officer, to ask if we can help them in getting seed-grain.

"The people are now subsisting chiefly on a jungle-fruit called mobu; those who live near enough to the forests earning their living by cutting timber and carting it, or carrying it on their heads, to a distant market, the journey and labour occupying several days. But during the rainy season there is no timber-market, and the condition of these people will be indeed pitiable; many fields will be left untilled, and many of the people will, I fear, go away to Berar, in the hope of finding work there. The plan of giving relief followed in our mission, has been to give out cash for seed-grain, in loans, and we believe that, should a good season follow, the people will make an effort to repay the money lent them."

After Many Days.—Mr. Stephen Burrowes, superintendent of the Naples Sailors' Rest, passes on to discouraged Christian workers the following incident:—"A few days ago an engineer in a neighbouring port sent a written message of his having visited Naples some years ago. His fellow-engineers desired to go to Pompeii on the Lord's Day, but he persuaded them to go the service for seamen. The blessing they received at the meeting, remains to this day."

Notes from India.

THE CARE OF ORPHANS.

THE second annual report of the Faith Orphanage, Ongole, is a statement of encouraging progress. Some 250 orphans were cared for last year, and it is gratifying to learn that the health of Pastor Huizinga and his charge has been wonderfully preserved. The supreme object of the institution is the complete training of the individual life, and no pains are spared in the effort to attain this end. The children are diligent students of the Word of God, and their earnestness and sincerity are shown by the fact that quite of their own accord seventy-eight girls and fifty-eight boys have requested to be baptized. In all branches of their education they are reaching a high standard of proficiency, and a small beginning has been made in industrial training. The orphanage is not a mission institution, but is supported by voluntary contributions.

THE Y.W.C.A. IN INDIA.

Two years ago you were good enough to insert a letter of mine about a Holiday Home which we were opening in Simla for the benefit of young women who work for their living in the plains, and who sorely need, for a few weeks in the year, a rest and change. When I wrote last the Home was in the experimental stage; it has now thoroughly justified its existence, having been full during the past two seasons.

Letters written by those who have been with us, will speak for themselves. Says one: "My stay in Simla has done me good in more ways than one. It has been a spiritual uplift, as well as a physical benefit." Another: "You helped me to know Jesus better, and now I long to win others to Him." These are two among many.

The time has now come when the only one house in Simla which will meet the requirements of a combined Holiday Home and Institute is to be sold. Unless the Y.W.C.A. is in a position to buy it, the hope of having a building for our own will be indefinitely postponed. We have as yet hardly one-third of the whole amount in hand, and until that increases we dare not go forward. Communications may be addressed to Miss B. Picton-Warlow, Eurenny Priory, Bridgend, Glamorgan.—Yours, &c.,

E. Picton-Warlow.
Hon. Sec., Y.W.C.A., Simla.

PROTECTION OF CHILDREN IN INDIA.

As secretary of the Society for the Protection of Children in India, the writer has been watching a case in Calcutta Police-court in which a Hindu and his mother were charged with causing grievous hurt to the child wife of the former. The wife, a sickly, emaciated child of *nine years*, informed the Court that the accused had dragged her about by her hair, that her mother-in-law had twisted her finger, had broken one of her teeth with a stone, had scratched her face, and had caught her by the throat; that her husband had struck her on the foot with an iron hammer, and that together they had burned her with matches. A thrill of horror went through the court as this child described how the accused would light matches, let them burn until they became live coals, and then *apply them to her body*. The doctor who had examined the child corroborated the story as he spoke of a number of abrasions about the body caused by friction with some hard substance, of scratches on the face, of finger-nail marks on the throat, of blisters caused by burns, of hair torn out, of a severely sprained finger, a broken tooth, and a contused foot. In the end the accused were sentenced to nine months' hard labour. During the trial it was elicited that the man had had two child wives before this one, both of whom were dead.

This is but one side of the work. One has only to walk through certain streets of Calcutta to see another need. Hundreds of girls under the age of twelve may be found doomed to vicious lives. But, however much one may be stirred, practically nothing can be done as the law stands at present, and the Society is about to agitate for the enactment of a law which will enable such minors to be handed over to suitable guardians. For such an agitation to be carried on effectively funds are urgently needed, and the Society appeals to all lovers of children for assistance. Rev. J. P. Ashton (of the L.M.S.), 40, De Vere Gardens, Ilford, Essex, representing the Society in England, will gladly correspond. (Rev.) A. E. Summers.

Opportunity in South Africa.

WITH the end of the terrible war, the new South Africa is beginning to be evolved. The future of this new South Africa will be largely influenced by the tone given at the outset. Is it to remain essentially commercial and worldly, or is it to be more Christian? The military forces of the Empire have rallied in a remarkable way to preserve this land for the Empire; will the Evangelical Churches make an effort, which will cost them something, to render it more truly part of the kingdom of their King?

It seems certain that there will be a great opportunity in the near future for an evangelistic campaign throughout the land. The hearts of many have been turned to serious thoughts by the sad days through which they have passed. Hundreds are softened by bereavement. Surely in such well-ploughed soil, the good seed should be sown, and sown freely. Moreover, a true revival of spiritual religion, reaching to British and Dutch alike, would do more than anything else to remove the bitterness resulting from the struggle.

To carry out a well-planned evangelistic campaign in all the towns and larger villages a considerable force would be required. The colonial churches cannot set free an adequate number of suitable men for such an effort, hence this appeal. Is it too much to ask the great Evangelical Churches each to commission two of their ministers, men who have proved themselves able evangelists, for a six months' campaign in South Africa? A brotherly welcome and cordial co-operation could be reckoned upon from nearly all the ministers on this side; and a grand result could be confidently looked for.

Rev. David Russell, who has recently withdrawn from the co-pastorate of St. Andrew's Church, Cape Town, and is devoting himself with much success to the work of an evangelist, might, perhaps, be induced to act as organizing secretary for the campaign. His personal knowledge of South Africa, extending as it does from Cape Town to Bulawayo, and his practical experience of the possibilities and difficulties of evangelistic work in its towns and villages, would make him an invaluable helper in such an effort.

A well-organized force of twenty to thirty men could overtake the greater part of South Africa in six months. The winter months here—May to October—would be the best season for such work, and, provided the country is then sufficiently settled, the campaign should not be delayed later than May, 1903. It is impossible to estimate what such an effort, backed by the prayers of God's people, might do for the future of this land, and, indirectly towards the evangelization of the whole continent.

Lovedale, South Africa. D. A. Hunter.

A Needy Effort in Rome.

THERE has just been sent to us in our time of need a fellow-worker. Our good Mr. Areas, who for so many years worked as assistant missionary here, broke down in health, and was advised by doctors to leave Rome for the north. He is now settled in Turin.

Rev. Rosario Giampordare, who has taken up the work, is always ready to visit, and is well received. It seems a sad pity that we should lose the services of such an efficient man, and yet I have had to tell him that unless funds come from a new source, his modest salary cannot be paid after this month, as the London Jews' Society, with a deficit of £5,700, cannot undertake new expenses.

I hope some of your readers may feel moved to unite in paying the £8 a month, which would secure his services for the remainder of this year. Otherwise he must seek work elsewhere, as he has a wife and children dependent on him, and we lose a valuable worker.

I have also a hope that, being an ordained man, he may be more successful than I have been in leading those Jews and Jewesses who undoubtedly believe in their heart to confess Christ in baptism.

(Mrs.) Katharine Burtchaell.

Protestant Filipinos.

I HAVE lately made a trip of three days into the interior of Panay Island, to the town of Janiway, twenty miles distant, where there is a barrio, or settlement, composed entirely of Protestants and called Calvary Barrio.

At Janiway, I was surprised to find a beautiful old Roman Catholic church, as fine and imposing as any I have yet seen in the island, with a large convent building in connection with it, the latter being built of expensive wood brought from Masbale Island, I was told. The friars must have spent at least 100,000dols. on that church and convent. The greater part of the town is now Protestant. Some of the very people who helped to build this church and cemetery, compelled to work without pay, have been baptized into our membership.

A BORN LEADER.

I found Calvary Barrio a very interesting place. It is made up of people who have come from six or eight different towns, who moved there because they had become Protestants, and were being persecuted where they formerly lived. They have gathered about a young, boyish-looking pastor who does not look to be twenty years old, though he has a fine-looking head and face, and is plainly fitted to be a leader to them.

This pastor's name is Zamora, and he is a cousin of the Zamora who was executed by the friars in Manilla in 1874, for advocating liberal education for the natives. Zamora told me that he had always been a Protestant, though he had never had possession of a Bible until within a year. He has had almost no instruction, having merely heard the Gospel preached by Manikau a few times. He knew well that he was not intelligent enough about the Gospel to preach it, but he is studying as best he can by himself, with God to help him; and he is coming to study with Manikau and me for a few weeks as soon as possible.

He is the real head, the feudal lord of the barrio, if there be any such official. He directs the interests of the barrio in many ways, having secured a large tract of land to plant on shares, and now that they have harvested their rice they have a good supply of the necessaries of life, and as soon as the rice was harvested they replanted the ground with Indian corn. Zamora shows much energy and ability as a leader, and will be of great service to us and to God. I heard him preach once while there, and he talked very simply but earnestly about the danger of denying Christ, as Peter did. He told the people to stand fast for the Gospel, even though it cost them their lives at the hands of their Catholic neighbours, and that is no small thing to preach in a time and neighbourhood like the one they live in.

WELCOMING THE EVANGEL.

We had services that filled the greater part of the day and all the evening, the three days we were there, and many heard the Gospel who had never heard it before. Manikau was at his best, and the great crowds that came from surrounding towns were enough to make any preacher enthusiastic. Doronila made his first attempt, and though he is a man of forty-five years, he will soon learn to preach very powerfully. He is going to be a good worker for us.

The barrio itself—Calvary—contains some 200 houses and less than 1,500 people, but in Janiway altogether there must be at least 5,000 Protestants, possibly 7,000. I found that we have another entire barrio of Protestants at Bototan, five miles further north, and that there are very many people in that section who call themselves Protestants and are doing all in their power to get the Gospel. Of course, but few of them as yet, relatively, are evangelized.

Jaro is the centre of it all, for here the little printing-press is busy all the time, and the Gospel is being preached nearly every day, and some days for many hours consecutively. Hither these peasants come by hundreds every week to hear the preaching, buy literature, and get a new load of enthusiasm to take back into the town, and sow the seed along the way and in their respective neighbourhoods.

We tell our people to be the best citizens, the best workers, and the best Christians in the town, and they enter into the spirit of this. We tell the children that now that they are known to be Protestants they must be especially faithful in the schools, for Christ is being judged by the way they show up. Nothing has done me more good for a long time than to learn that a large body of natives, working on the roads being built by the Government, had been discharged because they did not work faithfully, but that the fifty men from Barrio Calvario had been retained, and that 400 more men from the same barrio had been asked for; and this, though the contractors on this road are mostly Romanists, who have been mocking us and seeking to discredit our work.

Last Sunday I baptized sixty-three more of these Christians who have been hearing the Gospel for six months or more, and I had great joy in examining them and finding that our work here is not in vain. C. W. B.

Iloilo.

Mussoorie Convention.

THE annual Convention for the deepening of spiritual life was held at Mussoorie, India, June 3-5, when the presence and power of the Holy Spirit were manifested throughout the gatherings. As usual, prayer meetings had been conducted during the preceding week by a number of missionary brethren. Among the speakers were Revs. P. M. Buck, Dr. Hooper, A. Boyd, and J. Lyon, with Mr. K. C. Bannerji and Miss Hewlett. The general theme was "The Person and Work of the Holy Spirit," with the motto, "Looking unto Jesus" (Heb. xii. 2). Some of the speakers dwelt upon this as affecting the past, present, and future. The *past* took us to the life, death, and resurrection of Christ; the *present* to his work in heaven, and with us here by his Spirit; and the *future* to Christ coming to judge and to save. Other addresses directed us to the work of the Holy Spirit as symbolized by fire, oil, and water; the power of the spirit; the conditions of receiving the spirit; the good fight of St. Paul as accomplished in the power of the Spirit.

There was a feeling of unity throughout the Convention, and many received blessing through the Word. The evening meetings were well attended. We believe Jesus was glorified and his waiting people were equipped with power for new conflicts in holy life and service. The addresses were marked by a close adherence to the teaching of Holy Scripture on the ideal Christ life as a glorious possibility, and the blessed privilege of all believers entering upon the Spirit-filled life. The gatherings, which were presided over by Rev. J. Lamb (Calcutta), were brought to a close by a praise meeting, when many testified to having received blessing. We ask the prayers of God's people everywhere that the effects of this Convention may be far-reaching, and that great glory may come to our God in the consecration of believers, thus hastening the conversion of the heathen round about.

H. Bennett, C.M.S., Hon. Sec.

Italians in Geneva.

FOR many years the spiritual needs of 10,000 or 12,000 Italian workmen in Geneva have been ministered to by an Evangelical congregation, under the direction of Pastor Carmagnola, which, as far as attendance goes, is in a flourishing condition. In addition to the largely-attended regular services, there are a night-school and reading-room for adults, while young people are provided for by Sunday-school, with drawing and needle-work classes during the week.

Owing to the increasing number of worshippers, a small church, or chapel, is greatly needed. For two years the Italian Roman Catholics in Geneva have had a church, for which they are indebted to the generosity of their co-religionists in other countries. The Evangelical congregation consists chiefly of people in a humble condition of life, and the church is entirely maintained by voluntary gifts; but present resources are not sufficient to admit of the erection of even a simple building. Pastor Carmagnola's address is 3, Rue Amé Lullen, Geneva.

Scriptures for India.

WHEN expressing thanks for some hundreds of Scriptures sent out to India for medical practitioners and students under Lord Radstock's scheme, Mr. E. H. Hamilton, of Poona, writes thus:—

"I sincerely wish that someone who is anxious for souls would come out and take up the work of teaching the English-speaking natives about Jesus. Of all work in India, this is the most neglected, and seems to be one almost entirely overlooked by the missionary societies now working in India. The complaint among the missionaries is that they have no time for English work, and no men or money to spare for it. I see no difference in this kind of work and other native work, only that it is easier because we can reach them in our own English language. There are thousands of young men educated as far as the fourth standard and beyond, many of whom ultimately become Bachelors of Arts. I wish that an earnest Christian graduate and his wife could come and give all their time to this work. They would meet with hearty sympathy from every Christian worker here. All that has been ever done for this work, save on a few special occasions, is that a meeting is held once a week in a small unsuitable room by anyone we can get to speak to the students for an hour. Considering the thousands of people who may be met speaking the English language, we ought to consider this a crying need, and one demanding our immediate attention."

It is well that something has been done in the way of sending the Scriptures, and much more may be done in this respect; but Dr. McAdam Eccles (124, Harley Street) hopes that a personal response may be made to this call, direct from the educated men of Poona, to take them the Gospel which alone can save them from the unbelief which they are ever prone to entertain when their original faith is shattered. He would be glad to communicate with anyone desiring further particulars.

A Pathetic Service.

WRITING from Bitlis, Turkey in Asia, "R. M. Watchman" gives particulars of a recent missionary tour. His experiences indicate that while there is much to encourage Christian workers in Asia, there is also much to dishearten. In the course of this tour through wild Kurdistan, the missionary was able to visit about a dozen outstations, in eight of which there were communion and baptismal services.

"One very sad baptismal service," says the writer, "was for little Hagop (James), and in prison, because his mother, long harassed and again imprisoned on false charge of sedition, was not permitted to come to our chapel, even with prison guard, to stand up with her young husband at this service in honour of their first-born. Under police guard, the husband and I, with a few witnesses, took a solemn march to the filthy place where this innocent young woman, former graduate of the Mount Holyoke Seminary, is incarcerated with a murderess and several other females, reputed culprits, under sentence for five years—all because a copy of an article printed in an old Armenian paper, published in Van long before she was born, was found among her pupils' things during a search instituted by the local Government.

"Before beginning the service, in spite of all we could do, the poor discouraged mother cried as though her heart would break, and it was with difficulty any of us could restrain the tears, even to the police set to watch us! We ask prayers that the poor innocent one (formerly a valued teacher for girls in Moush city) may be freed when the Sultan comes to realise she is innocent of all intrigues."

Troops at Lydd.—Mr. F. E. Wootton, of the Soldiers' Home, Lydd, writes that he has been given permission to resume his open-air services on Sunday afternoons on the camp ground. He will be glad to welcome Christian workers at these gatherings, also gifts of Marked Testaments and Gospel literature. He may be addressed, North View, Lydd, Kent.

Obituary.

MRS. BRAINERD RADCLIFFE.

THE death is announced of Sarah Joanna, widow of Mr. Brainerd Radcliffe, son of the late Mr. Reginald Radcliffe. She passed away peacefully after intense suffering.

REV. DR. BOWDEN.

Wesleyan Methodism loses a devoted son by the death of Rev. Dr. Bowden, which took place on June 19, at Banwell, Somerset. Dr. Bowden was accepted in 1850. His first appointment was to Barnsley; while here, it was his habit to visit the day-school to learn how to interest children. Among the centres in which he "travelled" in his later years were Liverpool, Manchester, London, Llandudno, Bristol. In 1885 he was appointed Governor of the Kingswood School, where he remained seven years. In 1892 he received his last Conference appointment to the Wilts and Somerset Mission. In 1895, after a long period of loving and faithful service, he retired from active work, and resided at Chew Stoke, in the Bedminster Circuit, Bristol, until little more than a year ago, when he removed to Banwell. Dr. Bowden, in reviewing his life work, delighted most of all to talk of his work among children in connection with his Saturday afternoon classes. He regarded this as the chief feature of his ministry, and as producing the best and most abiding results.

REV. ALLAN WEBB, OF GEELONG, VICTORIA.

While taking part in the Simultaneous Mission so recently held in Melbourne, Mr. Webb was suddenly called to the eternal glory. He had often expressed the desire that he might know the joy of service until ushered into the presence of the King. The Lord granted His beloved servant his heart's request. Before me lies the latest sermon that he preached, delivered but a few hours prior to his departure and presence with the Lord. The work in this great Australian evangelistic mission has, it is believed, been eminently successful. Amongst the most devoted and zealous of the goodly company of preachers was Allan Webb, pastor of the Baptist Church, Aberdeen Street, Geelong.

It might interest your readers to know that in 1856-7 I was associated with that church and people, and took part in Sunday-school teaching in that city. Only a few short months ago, dear Mr. Webb wrote me asking if it were possible for me to preach in connection with the jubilee of the church, which was held but a few weeks since. As one of the oldest associates in that work, I wrote a letter telling something of early days. Little did I then think that we should see our brother's welcome face and form no more. He was a brave and faithful man of God, strong and able both in his defence and representation of revealed truth. He believed the truths he preached; the sound ring of conviction was ever identified with his utterances, and they yielded weight and authority to his words. He was well known throughout the Australian Colonies, also in New Zealand, as an able minister of Christ. His practical leadership of the well-known Geelong Convention for some years increased his power and usefulness. Our brother did useful work as the editor of a Baptist weekly, and conducted an admirable paper called "Light and Life." HENRY VARLEY.

Brixham Gospel Mission.—For some years a progressive Gospel Mission has been carried on by a number of fishermen and others of the working class at Brixham, Devonshire. They have been considerably aided by Mr. and Mrs. Baxter, of Drayton Park, who have supplied evangelists and in other ways liberally supported the work. In the rented mission hall Gospel services have been regularly held, as well as Bible classes, Band of Hope, &c., while open-air meetings and the visiting of fishing smacks, are among other efforts which have been made with encouraging results. From various causes Mr. and Mrs. Baxter are no longer able to give the support which the mission has hitherto enjoyed. Of the £130 per annum needed for its maintenance, a sum of £80 is contributed by the members, chiefly poor people. The evangelist is Mr. John B. Pickstock, Mission House, Brixham.

To a Young Missionary.

YOUTHFUL pilgrim! can it be
God hath thus commissioned thee,
Called thee with His loving voice
In His service to rejoice—
Orphan'd hearts to render glad
Gathered at Hoshangabad,
Where Nerbudda's waters run
'Neath a burning tropic sun?

In that sad benighted land
Thou shalt take them by the hand,
And with gentle, winning ways
Brighten e'en their darkest days:
Little ones thy hands shall feed,
Tend them in the hour of need—
Ere the storms of life they meet
Guide them to the Saviour's feet.

Should thy tender, loving heart
Feel of solitude the smart,
Gloom oppressing heart and mind,
Home and kindred left behind,
Cling to Jesus. He will be
Friend and Comforter to thee;
In the lonely hour of grief
Prayer will bring thee sweet relief.

Should the sun's oppressive power,
At the weary noontide hour,
Fill with languor and dismay,
Chasing all thy zeal away—
Till the waves of heat abate
At the Saviour's footstool wait;
Though disheartened and oppressed,
In His shadow mayst thou rest!

Should the fierce tornado burst,
Let the storm-fiend wreak his worst—
Hark! a tender voice Divine
Whispers: "Fear not, thou art Mine!
Mine Thou wast in childhood's years,
'Twas My hand that dried thy tears,
When, with anxious thoughts oppressed,
Sleep refused to give thee rest."

Shouldst thou e'er with sadness fail,
Darkness o'er thy spirit steal,
'Neath the fears that bring distress,
Conscious of unworthiness—
With contrition bending low,
Where the streams of mercy flow,
Drink, beloved, drink thy fill:
He who called thee loves thee still.

Should the heathen darkness round
Crush thy spirit to the ground,
Cruel rites and wicked ways,
Idol feasts on festive days,
Yet the light of heaven will shine,
With its radiant beams Divine,
Where your Christian household share
Songs of praise and fervent prayer!

God thy steps in safety guide,
In His love mayst thou abide;
In His favour shalt thou trace
Tokens of abounding grace.
Trust Him in the noonday bright,
Trust Him in the darkest night:
Every fear can He dispel,
Youthful pilgrim, fare thee well!

WM. KITCHING.

Clevedon, Somerset.

Oxford Notes.

GREAT efforts are being made to secure an Evangelical church in the north part of the city. St. John's College, and the vicar of St. Philip and St. James are willing to give a site; and, if negotiations issue satisfactorily, the patronage will be vested in the Council of Wycliffe Hall, Oxford.

Ruskin Hall has been bought by the Roman Catholics, and as a result new buildings and a wider range of influence are to be attempted. Ruskin Hall was founded three years ago for the purpose of educating men, chiefly from the working classes. Two gifts of £1,000 have already been promised.

Mrs. Annie Besant drew a very large audience at the Assembly Hall. In the course of her address she maintained that Theosophy showed the communication of spirit with spirit and mind with mind to be as real and true to-day as when Jesus walked in Judea, and showed how men to-day could cross the boundaries of the invisible, turning faith into knowledge and hope into realization.

A Good Life.—It is a good life which is attended with a faith of righteousness and a sense of corruption. While I know Christ's righteousness, I should have the less care to know my own holiness. To be holy is necessary; to know it, sometimes a temptation.—*John Owen.*

The Name "Jesus."

SIR,—In his address at Mildmay Conference, Sir Robert Anderson, as reported, quotes the words, "Wherefore God hath highly exalted Him, and given Him a name that is above every name;" and then says, "It is a mystery what that name really was, but it was not the name 'Jesus.' If the name referred to was Jesus the passage that we have read, to my mind, loses its whole point and purpose. Jesus is part of our Lord's humiliation, and there is no music like it. . . The name referred to by the Apostle was, perhaps, that name spoken of in the Book of Revelation: 'The name written that no man knew but He himself.'"

"God gave unto Him the name which is above every name." The speaker stopped there; the next sentence reveals to us that name—"that in the name of JESUS every knee should bow, &c." Thus, though He has been received into glory, and no more has a body "like unto the flesh of sin" (Rom. viii. 3), yet He still is known by the name of Jesus, and before Him as Jesus every knee shall one day bow, and acknowledge "Jesus Christ as Lord to the glory of the Father."

St. John, who brings out perhaps more often than the other holy evangelists the Divinity of Jesus, speaks of the name JESUS nearly 250 times. When Saul was arrested on his way to Damascus, his Holy Capturer thus addressed him: "I am JESUS whom thou persecutest." Furthermore, in that grand epistle—the Church's great storehouse of precious truth concerning her one great High Priest—to the Hebrews, the inspired writer says, "we see not yet all things subjected to Him, but we behold Him who hath been made a little lower than the angels, *even* JESUS . . . crowned with glory and honour." It was *Jesus* crowned; it was "King Jesus"!

Lastly, in turning to "the Revelation of JESUS Christ" (a precious gift is this holy book to the Church and concerning the Church's suffering and glory)—there the name Jesus is pre-eminent as that the struggling saints glory in: "Here is the endurance of the saints; here are they that keep the commandments of God, and the faith of JESUS." The harlot of Rev. xvii. is "drunk with the blood of the martyrs of JESUS." The holy angel said, "I am thy fellow-servant, and of thy brethren that have the testimony of JESUS; worship God; for the testimony of JESUS is the spirit of prophecy." The latter-day martyrs in the Church of God are to be "beheaded for the witness of JESUS." And, to crown all, the last words given to us from heaven, the seal stamped upon the whole Book, bears the impress of Jesus, for "I, JESUS, have sent mine angel to testify unto you these things in the churches. I am the Root *and* Offspring of David, and the Bright and Morning Star."—I am, yours faithfully, W. LANCELOT HOLLAND.

25, Royal Crescent, W.

Sir Robert Anderson writes in reply:—The meaning of Phil. ii. 5-11 is of such immense interest and importance that I am glad of an opportunity of dealing with it. I will not take up space by repeating what I actually said upon the subject at Mildmay. I turn to the passage. Relying on the reading of our A.V., the word *name* here is by the best expositors interpreted *dignity* (as in Rom. ix. 17, *ex. gr.*). But if the new reading—"*the* name"—be accepted, the question arises, What is that name? And here three indisputable facts will guide us. The first is that the name intended was given to the Lord *after* the resurrection, and because "He humbled Himself and became obedient unto death." The second is that it was not *then* that He received the name of "Jesus." And the third is that the only name known to us, "which is above every name," is the great name of JEHOVAH. That, therefore, is, I think, probably the name intended. But as an alternative I suggest that it may be his "new name"—the name which, as we would say in the language of the present moment, He is to assume at His coronation (Rev. xix. 12). If the exegesis to which I lean is right, the word "Lord" in verse 11 is equal to Jehovah, which name is translated *Kurios* in the Greek Bible. And for the sake of some it may be well to explain that verse 10 should read "*in* the name," &c. The reading "*at* the name" has no doubt suggested the popular view that "Jesus" is the name of verse 9, as it has led to the Roman Catholic practice of bowing whenever that name is uttered. The Greek preposition *en* is often untranslatable. Its force in this passage appears to be that upon the *humiliation* of Christ will be based the homage of all created beings. The Jesus of Nazareth and Calvary is the Jehovah of the throne.

R. A.

Advantage of Affliction.—When the grace of an afflicted saint is in exercise, his heart is like a garden of roses, or a well of rosewater, which, the more they are moved and agitated, the sweeter is the fragrance they exhale.—*Anon.*

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

**** I want to interest my* elder "*Young People*" *every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* (*See next page.*)

"Oh that I were King!"

"OH that I were made judge in the land!" These words were spoken by Absalom when he "stole the hearts of the men of Israel" by inducing them to rebel against his royal father, David. In those days the king used to be the judge of his people's wrongs, so that when Absalom said, "Oh that I were *judge* in the land" he really meant that he wished he were *king*, as is evident from the way in which he afterwards acted (Read 2 Sam. xv.).

There are three motives which may give rise to such a wish. 1. Merely to gain power and admiration. 2. For an unworthy purpose. 3. For a good purpose to set wrong things right.

1. As children, we have all of us indulged in "building castles in the air;" perhaps we have lain awake at night pondering the wonderful things we hoped some day to accomplish.

Last week many of you saw the grand decorations made to celebrate the Coronation of the King, and felt much disappointed that the sad illness of his Majesty caused all the preparations to be made in vain. Perhaps you even wished it possible to have such a great occasion in honour of yourselves, to be dressed in fine clothes, and to ride in a stately carriage, so that people might come out in crowds to look at you. If this could have been, how carefully you would have practised graceful bows and charming smiles! But now that the King has been so seriously ill, I am sure you have not wanted to change places with him, for you would much rather be a healthy boy or girl, enjoying the beautiful sunny weather, than be even a king or queen, suffering pain in a sick room.

But even if your wish to be a king could come true, it would not be really best for you. Have you ever seen a young fruit tree with a slender stem bent down by the weight of fruit? The roots or the stem were not strong enough, and therefore the tree had either to bend or break. It needs strong people to bear much admiration, lest their characters should become twisted by it. In this sense the wish, "Oh, that I were king!" may be regarded as innocent, but unwise.

2. But Absalom's motive was to gain an advantage for himself. He said that if he were king he would put right the wrongs from which the people suffered, though he did not really care for the people, but only for himself.

Perhaps the same spirit may be found in some of us to-day. At school we wish that we were very clever, or at play very active, not for the sake of others, but in order that we might "score off" them. I used to wonder why poor children in the street were so fond of "playing at school," as I thought they would surely have had enough of school without introducing it into their play. But I noticed that the one who proposed the game generally usurped the position of schoolmaster or mistress, and caned the smaller children, and that play-school meant more punishment than teaching.

This does not remind us of a young tree overladen with good fruit, but of one with the worm of selfishness gnawing at its root, which would very soon cause it to be withered and spoiled; for selfishness leads to meanness, and meanness often ends in dishonesty. In this sense, the wish, "Oh that I were King!" can only be regarded as evil.

3. My third thought applies, perhaps, rather to older young people, who wish that they had power and influence for the sake of overcoming evil with good. Such a king was David, who had fitted himself to rule a kingdom by having first ruled himself. You remember how generously he treated Saul, his enemy, on more than one occasion, and thus fulfilled the verse, "He that is slow to anger is better than the mighty, and he that ruleth his spirit better than he that taketh a city." Another example is Josiah, who, when only twelve years old, made a strong stand against idolatry, and did much to reform the nation of Israel.

In the history of our own land we may remember good King Alfred, of whose reign we celebrated the thousandth anniversary last year; and, later still, the life and deeds of Queen Victoria are fresh in the memory of us all.

Now it is very certain that a kingdom cannot be composed entirely of kings and queens; otherwise there would be no subjects left for them to rule, and I tremble to think of the amount of jealousy and quarrelling that would arise among them. Yet we may all be royal in disposition, noble in character, and powerful in our influence for good.

Lives of good men all remind us,
We can make our lives sublime;
And departing leave behind us
Footprints on the sands of time—

Footprints that perhaps another
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother
Seeing, shall take heart again.

As I was driving in Hertfordshire one day, I passed a stone monument by the roadside, with an inscription which told how, on a certain date, at that spot, William Clarkson dedicated his life to the abolition of the slave trade. He had been competing for a prize offered for the best essay in Latin upon the subject—"Is it right to make slaves of others against their will?" While studying up the subject, he was so troubled with the wrongs that the poor slaves had to endure, that he knelt down by the roadside and determined to spend his life in trying to secure their freedom, and he worked hard for twenty years, until his desire was accomplished.

It is a good thing to have some definite purpose in your life, and to fix a time and place at which to dedicate yourself to God for its fulfilment. Ask God to show you how best to use the life and talents that He has given you; then, although you may be only a very ordinary little person, you may do more good in the world than many a king.

Uncle Tom.

Six Short Rules for Young Christians.

1. *Never neglect daily private prayer;* and when you pray, remember that God is present, and that He hears your prayers (Heb. xi. 6).

2. *Never neglect daily private Bible reading;* and when you read, remember that God is speaking to you, and you are to believe and act upon what He says (John v. 39).

3. *Never let a day go by without trying to do something for Christ.*—Every night reflect on what Jesus has done for you, and then ask yourself, "What am I doing for Him?" (Matt. v. 13-16).

4. *If ever you are in doubt as to a thing being right or wrong,* go to your room, and ask God's blessing upon it (Col. iii. 17). If you cannot do this, it is wrong (Rom. xiv. 23).

5. *Never take your Christianity from Christians,* or argue that because such and such people do so and so, therefore you may (2 Cor. x. 12). You are to ask God, "Lord, what would'st Thou have me to do?" and strive to follow Him (John x. 27; Rom. xiv. 16, 22, 23).

6. *Never trust your own opinion; if it contradicts God's Word,* ask yourself, "Can what I think be true if God's Word is true?" and if both cannot be true, believe God, and make your own heart the liar (Rom. iii. 4; 1 Jno. v. 10, 11).

[Copies of above, 2d. per dozen, 1s. per 100 post free, from Alfred Holness, 14, Paternoster Row.]

The "Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 337).

Read John xii. 20-33.

1. Who came wishing to see Jesus?
2. Whom did they tell about this?
3. Who told Jesus about them?
4. What did Jesus say about a grain of wheat?
5. Why was Jesus troubled?
6. What prayer did He make to His Father?
7. But what did He afterwards say?
8. What did the heavenly voice say?
9. What did the people think about this voice?
10. How would Jesus draw all men to Him?
11. On what other occasions did God speak from heaven to His Son?
12. What were Greeks doing at the Temple?
13. How was Christ lifted up, and how is He lifted up to-day?
14. When was Jesus first glorified? (Luke ii.)
15. When was the second time? (Luke iii.)
16. When was the third time? (Matt. xvii.)
17. When was the fourth time? (John xii.)
18. When was the last time? (Luke xxiv.)

ANSWER TO LAST SEARCHER (336).

1.	Job xxv. 4.	7.	Job xxviii. 23.
2.	,, xxvi. 7.	8.	,, xxviii. 28.
3.	,, xxvii. 4.	9.	,, xxix. 15.
4.	,, xxvii. 9.	10.	,, xxx. 9.
5.	,, xxviii. 12.	11.	,, xxx. 23.
6.	,, xxviii. 18.	12.	,, xxxi. 35.

No. 336.—Correct answers (first list) received from:—

A—Gwendoline Ahier, R. and Ernest Aldwinckle, Douglas Anderson-Berry*.

B—A. Beale, Alison and Monica* Bailey, Ella Berryman, Aleen Byres-Leake, Annie Brown, Robert Bushby*, Helen* and Edward Beck, Emily Bridgewater*, Mabel Baker*, Ileene*, Evelyn* and Hilda* Barstow, Annie Blaikie*, Gwendoline and Barbara Bourne, Alice Baldwin*, Edith Ballard*.

C—Dorothy Cooper*, Ethel Cumbers, Edith Clear, Lydia Cleary*, Gussie Clark, Maggie Carter*, Daisy R. Clarke, Lilla Corbitt, Anna Chanyen*, Sophie Cohen.

D—James, John and Mai Davidson, Eddie, Nellie* and W. Dowsett, Dorothy Daintree, Zan and Kathie Dudgeon, Ruth Dawson*, Violet and Kitty Donaldson-Selby, Gwendolen Duke, Stanley Drew*.

E—Ruby Ellis*.

F—Frances Frampton, Vincent*, Mabel*, and Olive Fleet, Kitty Fausset, Evelyn Franklin-Smith, Blanch FitzSimons.

G—Evelyn Gulston*, Constance Gabbett*, Jack, Dorothy and Stuart Gray, Margaret Guillaume*, Ethel Gates, Mildred Gardiner, Norah Goodbody, Allan Gardner, William and George Goodall.

H—Eileen Howard*, Harry Hodgkinson, Kathleen and D. Heckford, Nellie Hatchett*, Beatrice Hastings, Annie Horstcraft, Edith Hillier*, Ella Hake, Kathleen Hobbs, May Hazledine, Hilda, Mary and Elizabeth Hooper, Ina Hemmel*, Sydney Hanford*, Dorothy Hunt, Dorothy Hanson, Douglas Hutton, Cliffe How, Olive Hutching.

I—Daisy Iredell*.

J—Hilda* and Louie* Jeffery, Amelia Jacobson*, Betty Jacobs, Archie* and James* Jenson, Gladys* and Alfred* Johnson, Emily Jones, Walter Jeal.

K—Eva Kalb, Maurice Kalinsky, Phyllis and Marjory Kiernan Annie Kingsford.

L—Constance Long, May* and Sidney Law, Georgina Lichtenstein, G. J. Larwill.

M—Dorothy, Winnie* and Leonard Mills, Lewis*, Nellie*, Grace* and Arthur* Morice, Geoffrey and Sidney Martin, May Mills*, Charlie* and Dorothy* McMullin, Mabel Morris*, Janet Michaels.

N—Edward Newell, Edith Newton*, Daisy and Jessie Nicholas, Emily Norris.

O—Olive Oxley.

P—Olivia Phillips, Elsie Porter, Annie Priest, Margery Pibel, Ella Pulham.*

R—Dorothy*, Marion* and Gussie* Roach, G. Ravenhill*, Helen Reid, Emily Rowdon, Alice and Hilda Reid, Daisy Redwood*, Jack Ridley, Alan Richardson.

S—Gladys Sutton, R. Speare, Esther Simmons, Edith Savory, Phyllis Smyth*, Frank and May Sowden*, Leslie* and Archibald* Stubbs, Stanley* and David Soltau, Margery Smart, Betty Stocks*, Marjorie* and Cicely* Sherbrooke, Grace* and M.* Spurgeon.

T—Frank Thompson, Winifred Trotter, H. Thorpe*, Dudley Toye*, Flossie* and Charlie Thomson, J. and Theodora* Thorn, Marion Tarry*, Margaret Tweedy.

V—Norman Vince.

W—Helen Webb, Nora* and Ellie* Wyatt, M. Williamson, Gertrude Williams, Stephen Wilson, Kathleen, Charles and Ernest Wingrave, Ellen Williams, Gracie Winn*, Cecile Wright, May Wilkes*, Arthur Watts, Elsie Wilkinson, Fanny Wheeler*, Wilfred and Sidney Watson, Dorothy Woodforde*, Edith, Edward and Walter Wheeler, Agatha Ward, Sydney Wycherley.

Y—Gladys Young.

No. 335.—Correct answers (complete list) received from:

A—Mabel Ashwell, Tom and John Aikenhead, Leonard Allen, Bessie Acton, Victor Armstrong*, R. and E. Aldwinckle, Gwendoline Ahier, Douglas Anderson-Berry*, D. Annett.

B—Harold, Gordon*, and Dorothy* Berry, Marion Boyle, Evelyn, Irene and Freda Butlin, Frances Burgess*, Beatrice Brouard, Claude Bowker, Lucienne Brabandes, Dorothy Bates, Violette Birney*, Albert Brown, Alison and Monica Bailey, Ella Berryman, Mabel Baker*, Robert Bushby*, Ronald and Ewen Bentley, Annie Blaikie*, Helen* and Edward Beck, Gwen and Barbara Bourne, Gertrude Bourner, Annie Brown, Evelyn*, Hilda* and Ileene* Barstow, T. Bryant*, Edith Ballard*, Dorothy Brooks*, Stanley Burgess*, Alice Baldwin*, Elsie Brinkworth*, Louise Betts, Massy and Conyers Baker.

C—Dorothy Cooper, W. Campbell*, Alfred Cocking, Beryl and Gladys Calvert, Jessie*, Maggie*, and Walter* Carter, John*, David* and Henry* Colville, Willie Cooper*, George Crawford*, Hannah Chapman*, Alice Crang*, Annie Coulter*, Rona Campbell, Winifred Chilvers*, Edith Clear*, Sophie Cohen, Annie Chanyen*, Ethel Cumbers, Stanley and Percy Chappell, Lydia Cleary*, Gussie Clark*, Duncan* and Hyde* Campbell.

D—Elsie Denton, Gabrielle Dupriez, Violet*, James and John Davidson, Ashley Dodd, Lizzie Dowzard*, Nessie Dunn*, Marie Denizot, Elizabeth and H. Drayson, Violet and Kitty Donaldson-Selby, Nellie*, Eddie and W. Dowsett, Catherine, Willie and Emily* Dempster, Stanley Drew*, Mai Davidson, Kathie* and Zan Dudgeon, Dorothy Daintree*, Ruth Dawson*, May Darroll*.

E—Muriel Eustace*.

F—Queenie Farrington*, Percy Fitch, Mabel*, Vincent* and Olive Fleet, Kitty Fausset, Louise Filhol*, Jeanne Faucon*, Temperance Foskett*, Lillie Forster*, Laura Finch*, Charles*, Frank* and Maud Fraegard*, Aileen and Francis Figgis, May, Gwendolen* and Eirene* Fennell, Agnes and Lewis Fullarton.

G—Margaret and Mary Gorrie, John Glassock*, Alan Gardner, Norah Goodbody, Ethel Gates, Margaret Guillaume, Dorothy Ghey*, Isabel and Elsie* Goudge, Aimée Guilbert, William and George Goodall, Dorothy, Stuart and Jack Gray, Gladys*, Dorothy* and C.* Gibson, Evelyn Gulston.*

H—John Herbert, Lilian Haddon, Olive Hutchings, Violet Holford*, Winifred*, Henry* and Edith* Harvey, Agnes Head*, Nellie Hatchett, Dorothy Havergal-Shaw*, John and James Henderson, Georgette Hoffmann, Kathleen Hobbs*, Ella Hake, Eileen Howard*, May Hazeldine, Alan, Alexander, and Minnie Hogg, Annie Horstcraft, Beatrice Hastings*, D. and Kathleen Heckford, Ina Howard*, Sydney Hanford*, Douglas Hutton*, Hetty Hill*, Edith Hillier*, G. Hucklesby, Cliffe How, Dorothy Hunt.*

I—Isabel* and Ami Inglis.

J—David Jameson*, Lizzie Johnstone, Walter Jeal, Hilda* and Louie* Jeffery, Betty Jacobs, Amelia Jacobson, Gladys Johnson*, Emily Jones.

K—Annie Kingsford, Martha Kidman*, Phyllis* and Marjorie* Kiernan, Maurice Kalinsky* Eva Kalb, Lilian Kyme*.

L—Alfred* and Gladys* Leigh, Lizzie Lloyd*, Alice Lee*, Beatrice Le Mesurier*, Georgina Lichtenstein*, Sidney* and Mary* Law.

M—Eva McKenzie, Harvey Moore*, John*, Lily*, and Ella* MacMurray, Mary Middleton*, Mary*, Dorothy* and Margaret* Morris, Dora Muir*, Charlotte Millar*, Nellie Manning*, Marjorie Martin, Evelyn, Alice and Maisie Mackenzie*, Leonard Medcalf*, Dorothy, Leonard, and Winnie Mace, Alick, Charlie and Jessie Morrison, Ella, Margaret* and Joy* McFadzean, Mabel Morris*, Janet Michaels, Grace*, Arthur*, Lewis*, and Nellie* Morice, S. and L. Mann, Molly and Peggy McArthur, Geoffrey and Sidney Martin, Irene Mabille*, May Mills*, Charlie* and Dorothy McMullin Connie Murfin*.

N—Edith Newton*, Emily Norris*, Edward Newell, Hilda Nicholls*, Eleanor and Valerie Noel, Amy and Maude* Nottage.

O—Olive Oxley, Maude Oakes, Kathleen O'Callaghan*.

P—Dora Phillimore*, Maggie Pibel, Elsie Porter, Ella Pulham*, Evelyn Primrose-Pechey*, Rosie Peppin, Annie Priest, Daisie Phillips*, Percy, Clarice and Geoffrey Peach, Jessie*, Connie, Eddie and Willie Palmer, Mabel and Lucy Pelham-Burn, Gladys* and Isabel* Phipps, Kathleen Paisley.*

R—Evie and May Rodgers, Marion*, Gussie*, and Dorothy Roach, Alan Richardson, Emily Rowdon*, Ada Renals*, Marion Richards,* Nora Read, Hope Robinson*, Daisy Redwood*, Alice* and Hilda* Reid, Annie and Winifred Robertson, Helen Reid*, Laura Ridler, Cecily*, Elmina* and Jessie* Roe, Olive Robinson*, M. Russell*.

S—D. Stanier, Evelyn*, Violet*, Gladys* and Phyllis* Shaw, Marguerita Sidky*, Ellen, Effie, Florence and Ferguson Simpson, Constance Sherbrooke, Jacoba van Seventer, Germaine Schumann, Agnes* and Hugh* Shields, H*. and Constance* Schaeffer, Leslie* and Archie* Stubbs, Joyce Smith. Esther Simmons*, David Seth*, M. and Grace* Spurgeon, Betty Stocks*, Mary and Frank Sowden, Margery Smart, Glanvill*, Rider and Stanley Smith, Stanley and David Soltau, Cicely* and Marjorie* Sherbrooke, Gladys Sutton, Flora Smith*

T—Charlie and Flossie* Thomson, Evelyn and Lilian Tracey, Frank Terrell, Winifred Trotter*, Frank Thompson, Dudley Toye*, Vincent Taylor*, Margaret Tweedy*, Theodora Thorn.*

U—Verna and Eva Usher.

V—Norman Vince.

W—Edith*, Walter and Edward Wheeler, Herbert Wells, Dorothy Wheeler*, Pringle Wilson, Stewart Watson, Muriel Wilson, Mabel Wisdom*, Sarah and Georgina Wilson, Helen Webb, Ernest, Kenrick and Queenie Wakeford, Nora* and Nellie* Wyatt, Sidney Watson, Lucy Warren, Greta Watson, Ernest, Kathleen and Charles Wingrave, Arthur Watts, May Wilkes, Phillis and Cecile Wright, Wm. Watson*, M. Williamson, Dorothy Woodforde*, Grace Winn*, Stephen Wilson, Ellen Williams, Sarah* and Annie* Wood, Florence Wilde*, Agatha Ward.

Y—Gladys Young.

FOREIGN LIST.

No. 328—Georgina Tollner, M. and Flo Lister (South Africa). **No. 329**—Flo and Cuckoo Lister, Mattie* and Georgina Tollner* (South Africa). **No. 333**—Eric St. George (Canada), Christa Beyers*, Huidah Krige* (South Africa). **No. 331**—Lottie, Ivan,* Rotha and Eric St. George (Canada). **No. 334**—Phyllis Boyd (Malta).

Uncle Tom.

Christian Endeavour Topic.

Sunday, July 6, 1902.

"Our Father's Care" (Ps. xci.).

THREE voices speak in this Psalm, which is known to many as the Travellers' Psalm, because it is their custom, on the eve of a journey, to put themselves or their dear ones within its precincts. Young friends, never make a journey without just reading it and standing within its sheltered cloisters.

The first voice is that of the child of God.—Be sure that you have been born again, by faith in Christ, and through the regenerating grace of the Holy Spirit. "To as many as receive *Him*, He gives the right to become children of God." Only so, may you appropriate this Psalm.

He speaks in the second verse: "I will say," &c., and in ninth (see R.V.): "For thou, Lord, art my refuge." It is not enough to say, as Moses, in the previous Psalm, *our* dwelling-place. That thought was blessed, but the Psalmist needed something more than a generality; and therefore cannot rest until he has put the hand of an appropriating faith on all that God has and is, saying *mine*. The word *refuge* suggests the idea of some stronghold or harbour, on the walls of which storms, floods, tumults spend themselves in vain. The inmates hear the boom without, but they are absolutely secure. We all have tents (10, R.V.); but we need a refuge and fortress (2, R.V.).

The second voice is the re-assurance of the chorus of godly voices.—The first strophe is from 2-8; the second, from 9-13. It may be that there is some reference here to that marvellous immunity from the Plagues of Egypt, which is so often mentioned in the Book of Exodus. It was so remarkable that it attracted the notice of the king of Egypt, who sent once again to inquire.

But suppose one says that this Psalm is not literally true, because many of God's children have suffered from various ills! The answer is simple enough. Before anyone of these could be quoted as proving the failure of these promises it would have to be shown that the suffering child of God had definitely appropriated the protecting care of the Father. Also the question would be whether apparent evil were not really good. "Nothing can be evil which knits me more closely to God." If the water which I have to drink, says one, is bitter, it is at least filtered water, out of which God has strained all the poison, though He may have left the bitterness, for bitterness is a tonic, and all things work together for good to them that love God.

The third voice is the father's; verses 14-16. The Father rejoices to find two traits in His child: *He hath set his love upon me, and He hath known My name.* The word rendered, "Set his love," suggests the idea of binding or knitting oneself to anything. Let us cling to God, cleaving to Him as Ruth did to Naomi, and so we shall come to know Him intimately, as friend knowing friend.

Here is a sevenfold blessing indeed:—He will

deliver,
set on high,
answer,
be with him in trouble,
deliver and honour,
satisfy with long life,
show his salvation.

All this is included in the happy lot of those who make their home in God's secret place. And of this I know no better illustration than that afforded of this young king Joash, who, for six years, was actually hidden in the Holy Place of the Tabernacle. Athaliah might fill the land with the spirit of murder; but no weapon formed against him prospered (2 Kings xi.). How blessed are they who never venture forth from their safe and blessed shelter, but live in the house of God *all* the days of their life. F. B. M.

Children's Special Service Mission.

Mr. Hutchinson, *Richmond*, July 5; *Farnley, near Leeds*, July 31. Mr. E. Clark, with Caravan, *Barton, near Ampthill, Beds.* Mr. J. H. P. Cutting, with Caravan, *Lavenham, Suffolk.* Messrs. Hewlett and Reed, with Caravan, *Rockland, near Attleborough, Norfolk.* Mr. F. P. Rowe, with Caravan, *Sandon, near Chelmsford, Essex.* Mr. T. S. Page, with Caravan, *Medstead, Hants.* Mr. G. Veitch, with Caravan, *Langton, near Tunbridge Wells.* Mr. F. H. Taylor, with Caravan, *Cowbeech, Hailsham, Sussex.*

Seaside Services during July:—Members of the China Inland Mission, *Ardbeg, Bute.* Mr. H. D. Salmon, *Brodick, Isle of Arran*; Dr. Hewett, *Carnoustie*; Mr. A. Govan, *Corrie, Isle of Arran*; Mr. J. S. Tyler, *Herne Bay*, July 6-18, Mr. W. H. Stanes, *Lamlash, Isle of Arran.* Mr. H. M. Rooke, *Margate.* Rev. A. G. Dodderidge, M.A., *Portrush.* Mr. T. A. Boyd, *Strone-on-Clyde, N.B.*

Children's Scripture Union—Portions for week ending July 12.

Sun. July	6	*Psa.*	cxi. 1-10	Thur. July	10	*John*	i. 1-14
Mon. „	7	„	cxii. 1-10	Fri. „	11	„	i. 15-28
Tues. „	8	„	cxiv. 1- 8	Sat. „	12	„	i. 29-39
Wed. „	9	„	cxv. 1-18				

International S.S. Lesson.

Sunday, July 13, 1902.

The Ten Commandments (Ex. xx. 1-11).

Golden Text—Luke x. 27.

REPHIDIM was the next place of encampment for the congregation of Israel, and here again was heard the voice of murmuring for water, and here, too, the Lord proved His presence with them: "Behold I will stand before thee there upon the rock" (Ex. xvii. 6). On the summit of a hill near Rephidim occurred that memorable instance of prevailing prayer, when the uplifted hands of Moses were supported by Aaron and Hur during Joshua's successful battle with the Amalekites, and "Jehovah-nissi" was written on the banner of commemoration (Ex. xvii. 15).

Mount Sinai.

Three months after they had left Egypt, with the Red Sea eighteen miles in their rear, the people encamped on the plain of Er Rahab, which was a stretch of yellow sand some two miles long by half a mile wide, dotted over with tamarind bushes, and surrounded by an amphitheatre of sloping granite mountains, rising towards the south-east in a huge pile of jagged cliffs. For teaching, by sight and sound, an assembled company on the plain below, no spot could have been better adapted for all that transpired on the summit of Ras Sufsafeh, "the mount which might be touched and burned with fire," as all would be easily visible to the furthest limits of the camp.

The first four commandments in the Decalogue contain the law God-ward, while the last six announce the law man-ward. The Lord Jesus summarized the whole ten in one word, "Love."

For several hundreds of years the Israelites had been dwelling in Egypt, and had doubtless copied the people of the land in their heathen worship. Christians do the same to-day, for an idol is that which comes before God in our soul, whether pleasures, riches, fame or friendship.

"Our God will have a whole heart or none,
Yet He will accept a broken one."

The Law and the Gospel.

God is the Source and Origin of the law.
God is the Author of the law.
"God is love," and the law and the Gospel are expressive equally of His love.

To warn against danger is as much an act of love as to rescue one who has fallen into danger. The law is like the code of danger signals, and the Gospel the lifeboat launched on the stream of time for the rescue of the perishing.

Unbelief snapped the cord of communion between God and man (Gen. iii. 1). Disobedience followed quickly (Gen. iii. 6), and fear took the place of love (Gen. iii. 8). The law was broken before the Ten Commandments were written on the tables of stone; man failed (Rom. v. 13, 14; iii. 20); Christ came "to put away sin," to reveal the God of love (John iii. 16), to fulfil the law (Rom. x. 4; Matt. v. 17), to redeem from the curse of the law (Gal. iii. 13; Heb. ix. 12). The at-one-ment (Rom. v. 8). Our example, to unite the broken cord; to lead the sinner to God (John xiv. 6), and to create love to God in each heart that will accept Him. By accepting the Gospel (dropping into the lifeboat), Christ is revealed in the heart of grown people or children, and by His Spirit sheds abroad the love of God there (Rom. v. 5). Law ceases to be a terror, for "Love is the fulfilling of the law" (Rom. xiii. 10; Ps. cxix. 97). James speaks of the royal law Jas. ii. 8). The law is the plumb-line to show how far we have gone astray, or the schoolmaster to bring us to Christ (Gal. iii. 24; 1 Cor. xv. 56). The Gospel, the anchor of hope (Heb. vi. 19). Profanity and Sabbath-breaking—where the love of God rules in the heart no one can speak His name without reverence, or give His Sabbaths up to worldly duties or pleasures. The Sabbath is God's sign between Him and His people.

Illustrations of the Lesson.

God's name first.

SOME time after the rout of the Scottish army by Cromwell at Dunbar, an engraver waited upon the Protector to secure his accurate portrait for a medal to be struck in commemoration of the victory. Cromwell was astonished to receive such a visitor, and remarked that he had come a great journey about a business of little import. After discussion, the Lord-General steadfastly refused to allow his own portrait to appear, and would only agree to the medal being struck on the condition that one side should bear the picture of the army, with the motto, "The Lord of Hosts," placed above it. No other name would he hear of. In giving the commandments to Israel, God said, "Thou shalt have no other gods before Me" (*v.* 3). His name should be first.

Insulting the king.

King Leopold, of Belgium, who is very partial to long country walks, is said to have had a strange experience on one occasion. He had travelled a distance, and stopping at a farmhouse, asked for a glass of milk. Before it was brought, the King began talking to his companion in English, and the housewife, not recognising her Royal visitor, turned to her husband and made an insulting remark in Flemish about the supposed foreigner. King Leopold finished his milk, and taking a five franc piece from his pocket, gave it to the woman, remarking at the same time in Flemish, "Let me present you with a portrait of the Englishman." The housewife thoughtlessly made light of her king; and many there are who speak similarly of God, not thinking that He Himself is present. "Thou shalt not take the Name of the Lord thy God in vain" (*v.* 7).

Guarding the day of rest.

The Crown jewels, which are usually kept in the Tower of London, are enclosed, as all visitors may observe, in a strong iron cage. Though the fact is not generally known, the keeper of the regalia has at hand both a bell pull and a speaking tube, so that an instant alarm may be given in case of need. The speaking tube communicates with another warder always on duty, and if the bell is rung twice the whole of the Tower guard is alarmed of the danger of the jewels. The Sabbath day is the crown of the week to be guarded with all vigilance. It is the beautiful jewel of the Lord thy God to be treasured with all care. Remember the Sabbath Day to keep it holy (*v.* 8).

The beauties of the sabbath.

Henry Ward Beecher once said that "a world without a Sabbath, would be like a man without a smile, like a summer without flowers, or a homestead without a garden. Our Sabbaths should be hills of light and joy in God's presence; and so, as time rolls by, we should go on from mountain-top to mountain-top, and at last catch the glory of the gate and enter in, to go out no more for ever." Wherefore the Lord blessed the Sabbath day and hallowed it (v. 11).

Welsh Notes.

ONE of the best-known Baptist ministers in North Wales, Rev. A. J. Parry, D.D., of Cefnmawr, has presented a library of over a thousand volumes to the Bangor Baptist College. The gift is an exceedingly valuable one.

The Welsh Congregationalists of Carnarvon held their annual Association meetings at Talysarn on June 17, 18. Resolutions were passed rejoicing at the termination of the war in South Africa; expressive of loyalty to the King; and condemning the present Education Bill.

The annual meetings of the North Wales Congregational College were held at Bangor on June 20. The report presented was a satisfactory one. At the beginning of the present term there were twenty-three students preparing for the Congregational ministry. The financial year was most satisfactory. A debt of £310 at its commencement was changed to a favourable balance of £40 in hand at the present time.

At the Executive Committee meeting of the North Wales Temperance Association, which was held at Carnarvon on June 19, the latest reports of the Million Pledges scheme were presented. It should be added that, in Wales, the scheme is to remain in operation until August. At present the returns show a total of 25,694 old abstainers for the northern counties of the Principality. The number of new pledges secured is 6,624. The total, including children, is 45,195.

The North Wales Calvinistic Methodist Association held its meetings at Llangefni, Anglesea, on June 18-20, under the Moderatorship of Rev. O. Owens, of Liverpool. Several matters of connexional importance were dealt with. Amongst the most important of the resolutions passed was one urging the various Presbyteries, District Sunday-School meetings and Sunday-Schools to arrange some effectual means whereby Sunday-School teachers may be trained and fitted for their work.

At one of the meetings fifteen young preachers were ordained to the full work of the ministry. The usual address on "Church Polity" was delivered by Rev. Robert Jones (Rhos). The charge to the young ministers was given by Rev. J. J. Roberts (Iolo, Carnarvon).

The statistics of the county were presented by Rev. O. Parry (Cenmaes), and gave an encouraging view of the position of the denomination. In Anglesea the Calvinistic Methodsits number nearly 21,000. The membership of the other religious bodies in the island amount to the same total. The Sunday-schools have only held their own during the last ten years, and show no increase. During the same period about £40,000 have been spent upon chapels and other buildings used for religious purposes. The number of people as yet unreached by any religious agency is estimated at 8,000.

"His all the More!"

SUCH was the happy description of the director, Rev. J. L. Brooks, of the unfortunate children under his care in the Home for epileptics at Lingfield. "If Christ loved the healthy children, how much more the suffering!" And surely none appeal more to our sympathy than those whose inheritance leaves them the hopeless prey of fits. Their only chance is to be taken hold of young, and brought up out of doors as much as possible, with ample exercise and manual labour. Many thousands of them pine in our workhouses, often for lack of special accommodation, to our disgrace be it said, herded with the insane! Several homes have, however, now been established to meet their need, and that at Lingfield is in connection with the Labour Colony of the Christian Union for Social Service, with a special view to provision for those at present in the care of the Guardians.

On Saturday, June 21, the Earl of Meath, President of the Union, opened an additional Home for them, given by Mrs. Ruston, of Lincoln, expressing the hope that in time there would be developed there a village community of epileptics, such as Pastor von Bodelschwingh has so successfully established in Germany, wherein remunerative occupation could be found for all, surrounded by every care. Miss Sutter, authoress of "A Colony of Mercy," the account of the Germany colony which provoked this English experiment, pointed out that to render it wholly effective, it was essential still to provide increased accommodation—a laundry wherein the girls, as they grew up, could do work, at present a great expense; a separate home for the director in which paying patients could be received, and a hospice for visitors, both of which would help to support the work; a home for inebriates, and a training home for workers.

Mr. Brooks emphasized the need for nurses and "brothers" as the most urgent of all, and his own broken-down health was best proof of this, such undue burdens having been cast on his shoulders.

Rev. F. B. Meyer urged that no higher sphere of Christian service could be desired, coupling with personal work in such colonies the duties of Poor Law Guardians, an opening for men and women of means the opportunities of which he had but recently realized. To this Mr. McDougall, Chairman of the London County Council, added a plea that Christian men and women should become masters and matrons in workhouses, not for the salaries, but for the wonderful scope those positions afforded for real service. Speaking as the representative of a body responsible for the care of some 1,500 insane epileptics, whose reason might have been spared had they been sent in time to an institution such as this, which he considered a blessing to the nation, Mr. McDougall expressed the hope that this effort would receive sufficient support to afford accommodation for all the epileptics now in our workhouses. Many Boards of Guardians are willing to send their protégés, and to pay for their keep if once sufficient room is provided. The London County Council was only prevented from undertaking the provision by having no power to raise funds for such a purpose, but was willing to co-operate. Public bodies, moreover, could only provide officials to do the work, with which as such they could never cope; it remained with societies like the Christian Union for Social Service to provide men and women who, by devoting their lives would accomplish by love what nothing else could.

Dr. Paton, to whom the organization is due, having commended its claims, Mr. Henderson, the vice-chairman, called attento the endorsement it had received that afternoon by the presence of four of the busiest men in London. To set the whole work on a proper footing, at least £10,000 is required, and in view of its national importance, this ought not to be long in forthcoming. Particulars can be obtained from the Director, The Homestead, Lingfield, Surrey.

Tipperary Soldiers' Home.

"MISS, is the Home going to be opened?" Such were the words that fell from the lips of a soldier in the Worcester Regiment, a few days ago, as he saw us standing outside the new Home, which at last is finished and ready for occupation, if only—but, alas! we have no money for furnishing; not sufficient, in fact, to pay in full the builder! What is to be done? "Oh, there is no use asking people for money *now*. Everyone is going to the Coronation!" This is the cry; but if each reader of The Christian gave only a *small* sum, the Home could be opened, and all due paid off. When the Worcester Regiment returns from Kilworth Camp in August or September, the men will find an open door and a hearty welcome. Tipperary abounds with public-houses, and there is not a single other place of resort.

The builder still requires £400, and then there is the furnishing. The home is very compact and comfortable, and splendidly situated close to the barracks. Communications may be addressed to Mr. George F. Trench, Abbeylands, Ardfert, co. Kerry, or to Miss E. H. Thompson, Willmount, Sandycove, co. Dublin.

King Lewanika in London.

A DEEP interest was taken last week in a meeting arranged by the British and Foreign Bible Society for the presentation of copies of the Scriptures to King Lewanika, of Barotsiland, and the members of his retinue. In the unavoidable absence of the Marquis of Northampton, the chair was occupied by the Earl of Aberdeen, who in graceful terms expressed the pleasure it gave Christian friends to meet a potentate who had made such strenuous efforts for the elevation of his people. The Bible was, he said, offered as being not only the emblem but the practical foundation of the true welfare of any community. In addition to the king himself, copies were also presented to his son, Emasika; his nephew, Lubasi; his son-in-law and Sesuto secretary, Iwokatile; and the prime minister, Ngambella. All the copies were in the Sesuto tongue.

The sincere thanks of the king were tendered by Colonel Harding, who spoke in terms of deepest appreciation for himself and King Lewanika of the work of Mr. Coillard and other missionaries. The Paris Missionary Society was represented by one of its vice-presidents, Pastor G. Appia, who testified to the gratitude felt by himself and his coadjutors at what they had been privileged to see accomplished by the Gospel in Barotsiland, and at its recognition by the British people.

On behalf of the British supporters of the Society, Mr. James E. Mathieson expressed the pleasure it gave them to be associated with such an effort and fellow-labourers of such a character. In a few closing words Captain Bertrand declared that he would never forget the kindness experienced at the hands of the king when exploring his dominions.

Christian Temperance Campaign.

REV. DR. HENRY'S FUTURE MEETINGS.

July 13, Marylebone Presbyterian Church, 11, a.m. (Dr. Hanson's); July 20-23 and also 27, Bromley, Kent; July 31, Alford, Lincs.; Aug. 1-30, "Edinburgh Castle," Limehouse, E.; Aug. 31, Lincoln; Sept. 4, Louth; 6-9, Taunton; 10, 11, Newport, Mon.; 12-14, Taunton; 15, 16, Llanelly; 18, 19, Dunfermline; 21, Free St. George's, Edinburgh (Dr. Alex. Whyte's); 22-24, Dunfermline; Sept. 26-Oct. 3, Alloa; 4-17, Perth; 18-31, Greenock; Nov. 2-Dec. 4, Ireland (Nov. 2-5, Cork; 6-9, Limerick; 24-Dec. 4, Dublin; other announcements later); Dec. 6-16, Worcester; Jan. 9-15, 1903, Motherwell.

The Grange Mission, Bermondsey.—After struggling many years against the difficulties resulting from inadequate accommodation for carrying on the numerous branches of the Grange Mission, Bermondsey, the committee have determined to meet the need by purchasing the freehold and rebuilding the mission hall and Sunday-school. The enterprise is a large one, but the workers feel that He who has led so far will still direct his people in this undertaking also. The treasurer is Mr. E. J. White, 151, Fort Road, Bermondsey.

Charles Fox Memorial Missionaries.

If it die . . . much fruit.

DEAR SIR,—Many readers of The Christian knew and loved Rev. Charles Fox, and mourn his loss to the Church of Christ. Many of them also knew the circumstances which befel his attached congregation, and their further loss of the place of his long and blessed ministry, Eaton Chapel and its adjoining Church Room, both of which have been pulled down.

The scattered congregation have agreed among themselves that the best way of perpetuating his work would be to send out a "memorial missionary" as a new messenger into the heathen darkness, that "living stones" for the great Temple might be gathered, and new life spring out of death. This prospect greatly comforts Mrs. Fox.

The Lord has greatly blessed this thought, and we have now the joy of two, instead of one; Mr. and Mrs. Frank (Livingstone) Wilson, attached friends of Mr. Fox, and who have found in this call the fulfilment of years of missionary hopes. Mrs. Wilson is a daughter of Dr. David Livingstone, and both are alluded to in memorials of Rev. C. A. Fox, pp. 184 and 160.

We write this because we earnestly desire the upholding in prayer of all who will unite in this service. We trust that many whom we cannot otherwise reach will thus share, and take Mr. and Mrs. Wilson into prayerful remembrance as they go forth shortly under the Church Missionary Society to Sierra Leone, also remembering their beloved family who give them.

Meetings of "Benediction and Prayer" will be held for them on July 3 and 9, the latter at St. Paul's Church Room, Onslow Square, by the kind permission of Rev. Prebendary Webb-Peploe, and to which any friends will be warmly welcomed on Thursday, July 9, at 8.30 p.m.—We remain yours sincerely,

Sophia M. and A. St. G. Nugent,
29, Eaton Terrace, S.W. Hon. Secs.

Irish Methodist Conference.

THE Annual Conference of the Irish Methodist Church was held last week in Dublin, Rev. Dr. T. Davison (Handsworth College, Birmingham) presiding. Rev. Wesley Guard was elected vice-president of the conference for a second time, and Revs. C. S. Laird, M.A. and W. Y. Northridge and Mr. Frank Megarry were chosen as representatives to the English Wesleyan Conference which meets at Manchester next month. Rev. Wm. Crawford (principal of Wesley College, Dublin) was selected as delegate to the General Conference of the Canadian Methodist Church which meets at Toronto once in four years; and Mr. Crawford will be accompanied to Canada by Mr. Richard W. Booth, J.P., of Dublin, one of the best and most generous laymen in Irish Methodism.

The church membership showed a net increase of nearly three hundred, and it was resolved to appoint a third general missionary to labour chiefly in the fairs and markets of Ireland. Ten ministers died during the year, nine candidates for ministry were accepted, and seven young men who had satisfactorily passed through their probationary course were ordained to the full work of the ministry. It was decided to wind up the Twentieth Century Fund at the close of the present year. Fifty-two thousand guineas have been promised to the fund, and over £48,000 has been paid.

It was also announced, in connection with the fund, that a farm containing 130 acres, together with the dwelling-house and farm buildings situated near Loughneagh, co. Antrim, altogether valued at £2,000, has been given by Mr. T. F. Shillington, J.P., of Belfast, for an orphan home for boys and girls. The gift was thankfully accepted, and trustees appointed for the property. The reports presented with regard to home missions, foreign missions, orphans, Sunday-schools, and other departments were regarded as satisfactory, and after transacting much important business, the conference closed.

"The Book."—I do not worship the Book, but I so intensely love it, that I can say with David, "My soul standeth in awe of Thy Word." You may speak of me as you please, and I can afford to regard it as I please; but when God speaketh, then every power is hushed to hear what He hath to say, and the whole heart trembles before the Word of the living God. It is no ordinary book. I hate the science of comparative theology. I know but one God, and all the rest are idols. I hate all comparison of sacred books. I know of one, and all the rest are pretenders. They have nothing of the tone, or the majesty, or the depth of this wonderful Book of ours. It stands alone—the sole and only Book of God.—*C. H. Spurgeon.*

Evangelists at Work.

Mr. and Mrs. J. J. Sims in Ireland.

THE good work accomplished during Cork Exhibition by Mr. and Mrs. J. J. Sims has spread, and now Bandon is being visited, where the meetings are well attended. There are "full houses"—quite an unusual thing for this time of year—ready to "see" and hear the Gospel. The lantern services attract, interest, and retain attention. Praise the Lord, Christ is being uplifted, and sinners led to His feet!

Bellshill, N.B.

A tent mission in connection with the Baptist Church, Bellshill, N.B., has been held with fruitful results. Night after night the Gospel was told forth by a number of well-known ministers. Among them were Revs. G. Whittet (Wishaw), J. Burns (Motherwell), John M'Lean (Govanhill), and the pastor, Rev. G. Harper. The Gospel was rendered in song by Miss Mary Reid, blind soloist. "Quite a number have been brought into contact with Christ, while believers have been quickened."

Race Week in Newcastle-on-Tyne.

The Open-Air Mission Band has visited our city again this year. It was a glorious week; the Lord has done great things in our midst. Meetings were held each day on the racecourse, the town moor, and the Bigg Market. Crowds gathered round, and the attention and reverence were marked. The power of God was manifested, and there were decisions for Christ at each meeting. What a joy it was to hear the bright testimony of one who last year was opposed to God and his work, but who, on the spot where he formerly spoke against Christ, has been pleading with others to accept his Saviour. This trophy of grace is only one of many. E. J.

The Simultaneous Mission, Melbourne.

The central meetings in the Exhibition Building at Melbourne maintained their interest to the close of the mission.

On the last day, the various meetings were crowded, the total attendance being about 17,000. At the midday meeting for business people there was scarcely standing room, and no sooner was it ended than a wild rush for seats for the next, over an hour ahead, took place. The hall was packed, and an overflow meeting was held elsewhere. But all records were eclipsed in the evening, when the building was thronged with perhaps 10,000 people. The doors were closed on hundreds, and they, not to be disappointed, held meetings outside the various entrances.

The meeting was a remarkable one. It commenced an hour before the stated time, and lasted till after 10 p.m. Mr. Geil, one of the evangelists, spoke characteristically on the story of the marriage feast in Luke xiv.

In response to invitations, several hundred people passed into the inquiry rooms. Mr. Geil announced that during the mission between 7,000 and 10,000 people had professed to accept Christ. A fine effect was produced in the singing by the united volume of thousands of voices, fired with enthusiasm, led by the grand organ and a brass band.

Messrs. Williams and Maxwell in Edinburgh.

Last week's services, in continuation of the mission of Rev. E. L. Williams and Mr. H. L. Maxwell, at the Carrubbers Close Mission Hall, Edinburgh, were characterized by an ever-increasing interest and attendance. Many of the large meetings revealed results which were very gratifying. At the close of some of the evening services the workers were kept till a late hour dealing with inquirers, and frequently a very deep impression was created, both in the usual service and in the largely attended after-meetings. At the close of the second week's meetings it was felt that, owing to the continued and increasing interest, this special mission should continue yet another week, and this was entered upon with tokens of blessing.

Our workers have received a great stimulus, and the faithful, earnest, and practical addresses of Mr. Williams have been much appreciated; while the musical part has been very ably sustained by Mr. Maxwell and the large choir which has gathered around him.

The open-air dinner-hour services at the large public works in the city have greatly contributed to reaching large numbers of the working people, and it is felt that some means must be taken for permanently continuing such efforts.

The best comment on the third successive week is that the interest and blessing are so great that it is felt that the meetings must go on for at least another week, and after that, so loud are the calls for help in other parts, of the city, that in addition to an evening service next Sabbath in the large hall of the Mission, the Synod Hall (the largest in the city) has been secured for a great evangelistic service, to link the work with an effort which it is hoped to make in one of the large churches in the western part of the city.

On Monday night a praise-meeting was held, when many who have received blessing gave testimony. Last week several other friends rendered great help, among them Rev. Dinsdale T. Young, whose address on "*Now*" resulted in many professed decisions; Rev. Jas. Robertson, whose address on "The Holy Ghost" was very helpful to many who had just come into the light.

The Saturday and Sabbath night gatherings were meetings never to be forgotten, so great was the impression created. This week Mr. Wm. Stewart, whom God has so manifestly blessed all over Scotland in recent months, is to co-operate in the work of our American friends. G. A. B.

In connection with the Gordon Evangelistic Mission, Aberdeen, four tents are in use for Gospel work in the counties of Aberdeen and Banff.

Rev. H. Powers, D.D., has just concluded a fruitful open-air mission at Rothesay, Isle of Bute. Mrs. and Miss Powers assisted in the services by singing the Gospel. Much blessing has been the result of the visit. Large congregations gathered at each service.

A gracious revival has taken place at Millom, Cumberland, in connection with the Bible Christians. Scores of persons have been led to Christ, and quite 400 have signed the total abstinence pledge. Rev. W. F. Ellis, the pastor, has received great encouragement.

On Sunday, June 22, at Chathill, Northumberland, Mr. C. E. Barraclough closed a mission which will long be remembered by those who attended it. The prayers of the young people who received blessing during the last mission in December were abundantly answered, and parents rejoiced over some long prayed for.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day. The evangelists ask prayer for their respective missions.

Mrs. Baeyertz.—Till July 14, Cardiff.
Mr. Chas. E. Barraclough.—August 2-22, Dundee.
Mr. W. R. Bradlaugh.—Till July 6, Grimsby.
Mr. John Coates.—With Ross Gospel Tent (No. 2), Kempley, commencing July 6.
Mr. Monro Collings.—During July, Norfolk Tent Campaign.
Mr. William Hill.—During July, Ballyclare, co. Antrim, Ireland.
Mr. John Hawkins.—Till July 20, Aberdeen.
Mr. P. Russell Hurditch.—July 5-7, Hastings.
Mr. Newton Jones.—July 9-August 26, Margate (services on sands).
Rev. J. Jameson.—July 5-10, St. John's, Bridlington; 12-17, Bardney, Lincoln.
Mr. Herbert Pont.—During July, Tent Mission, Ashford, Kent.
Rev. H. Powers, D.D.—Till July 10, Millport (Isle of Cumbrae); 11-25, Saltcoats; 26-31, Troon.
Adeline Countess Schimmelmann.—Exeter Hall, July 16-18.
Mr. James Shields.—Till July 9, Tent Mission, Preston.
Messrs. Weaver Bros.—July 6-30, Great Assembly Hall, Mile End, E.

Requests for Prayer.

That an important sphere may be filled by a clergyman of Evangelical views.

Home Missionary Circle members and other friends are asked to pray for services for children being held at Greytones, Ireland.

Notices.

Applicants for Tracts.—Pastor S. Aston Fox, 16, Bath Terrace, Robin Hood Street, Nottingham; Mr. G. Pears, Gibraltar Mission Chapel, Bethnal Green Road, London, E. (for house-to-house distribution in a large district); Miss Coote, 10, Finchley Road, N.W.

Communications Received with Thanks. — W.A.L. W.H.M.H.A. R.A.N. W.K. Mrs.F. G.McL. A.B.R. P.J.H. H.B.W. A.E.M. W.C.F. J.H.L. W.C.A. F.T. D.L.W: G.J.J. G.H.P. M.S.A. R.A. L.B.C. W.L.H. A.F.P. F.J.F. F.L.P. D.B.F. J.S.C. J.B. G.P. G.W.L.B. E.M.B. M.J.L. L.K.S. L.B.C. J.C.L. R.R.S. E.S.H. F.C. A.T.B. G.F. M.McL. A.H.C. B.U. H.C. J.A.S. W.F.H. H.P. W.A. A.R.K.A. W.B.F. F.W.B. W.S. E.P.F. H.R.D. F.R.W. H.M. A.E.S. W.L.H. S.E.S. H.E.K. A.G. W.L. C.A.P. E.F.A. W.H.G. F.L.B.B. C.P.H. A.M.M. E.J. J.H. J.L.M. B.H.K. R. W.B. J.M.

Dr. Baedeker in Norway.—On Saturday, June 21, Dr. Baedeker arrived at Loon. On Sunday 2,000 people gathered for a whole day's services. On Monday another large gathering was held, after which Dr. Baedeker went on to Nordstrand, to speak in the evening to Sunday-school teachers. Crowds came together on Tuesday at Drommen. Throughout the whole tour there has been abundant manifestation of the power of the Spirit, accompanied by eagerness to hear the Word.

About Books.

DANIEL THE PROPHET.

THE Book of Daniel has fared badly at the hands of modern critics; and the defenders have been fewer in number than the enemies who have so boldly led the attack. Unfortunately, some who have distrusted the general performances of criticism have followed precisely similar methods, with destructive results, in regard to the Book of Daniel, and thus have given little encouragement to students who, on other grounds, have contended for the truthfulness and authenticity of the book. For the third time, Sir Robert Anderson enters the lists with an answer to the objections which, of late years, have been raised against the historicity of the writing.* He has recast the arguments presented in a smaller book issued some years ago; and now replies to the Regius Professor of Hebrew at Oxford as well as to Dr. F. W. Farrar, Dean of Canterbury.

Those who have studied the subject, need not be reminded of the nature of the objections against the book; in a word, they are based on philological peculiarities, and statements which are held to be inconsistent with the admitted age of Daniel the Prophet. In some cases objections that were raised a few years ago have once and for all been disposed of through enlarged knowledge; such as now remain are here examined in detail by one who brings to the operation a mind that has long been exercised in the sifting of evidence and the unravelling of tangled skeins. We have read the pages with peculiar satisfaction, and have little compassion for the men whose misstatements of fact and unjustified conclusions are ruthlessly exposed. We cordially agree with the observation that the writers who have been so ready to decide the question, being experts along special lines of investigation (and not along *all* lines), are competent to appear as witnesses only, and ought not to usurp the judgment-seat. "When Professor Driver announces 'The *verdict* of the language of Daniel,' he goes entirely outside his proper province. The opinions of the philologist are entitled to the highest respect, but the 'verdict' rests with those who have practical acquaintance with the science of evidence."

Again and again we have called for the exercise of what is known as common sense in criticism, also for reverential regard to the claims of Scripture and the words of Christ and his Apostles. In dealing with the Book of Daniel, in particular, we would desiderate an acquaintance with chronology as well as linguistic peculiarities, with the body of prophetic teaching of the Old and New Testaments as well as with the actual limitations of cuneiform discoveries. And a modest patience should also find place. Sir Robert Anderson's defence of Daniel leaves nothing to be desired. Were we not already of his mind on the subject, we should yet feel compelled to defer to the judgment of one who, in addition to commanding the technical particulars furnished by a study of the text of the book and the inscriptions throwing light on the period, brings a legal training to bear upon his investigations, and a thorough acquaintance with the book of Daniel in its chronological framework and substantial contents. At any rate, Sir Robert has something to say, and he is entitled to be heard in regard to the wonderful book to the exposition of which he has given many years of studious thought.

Psalms xxiii. and Other Hymns. By C. Butler-Stoney. Here are some forty pieces; they have come from the heart, and are warmly spiritual. (*G. H. Hemmel, Langport.*)

Mr. Spurgeon's **John Ploughman's Talk** has reached its 435th thousand. *Messrs. Passmore & Alabaster* have issued a cheap sixpenny edition, which is a marvel of cheapness.

Rev. John Adams, B.D., Inverkeilor, has added a compendious little work on **The Minor Prophets** to the Bible-class Primers series, edited by Principal Salmond, of Aberdeen. (6d. *T. & T. Clark.*)

Mr. C. J. Thyme has brought out a "People's Edition (1s.) of the late Bishop Ryle's **Knots Untied**: being plain statements on disputed points in religion from the standpoint of an Evangelical Churchman.

Hymns of Consecration and Faith (2s. 6d. and 3s. 6d. *Marshall Bros.*) This well-known collection has undergone complete revision and enlargement to meet the growing requirements of the Keswick Convention and kindred gatherings. The range of subjects is wide and comprehensive, and reflects great credit upon the compilers both as to words and tunes.

* Daniel in the Critics' Den. A Reply to Professor Driver, of Oxford, and the Dean of Canterbury. By Sir Robert Anderson, K.C.B., LL.D. (3s. 6d. net. *Nisbet.*)

Alfred the Great: His Life and Times. By George F. Bosworth, F.R.G.S. (1s. 6d. *Macmillan & Co.*) For a simple sketch, we could desire nothing better. There are portraits, maps, and other illustrations, all of them admirably finished.

In a handsome little book, **Near the Throne**, Rev. Charles Bullock tells once more the story of Frances Ridley Havergal. There are many illustrations, and selections from the writings of the sweet singer. (2s. "*Home Words*" *Office.*)

Many parents have already used Mrs. E. R. Conder's **In the Beginning**, and the issue of the cheap edition (1s. 6d. *E. Stock*) makes it possible for more families of little ones to be made familiar with the stories of Genesis by means of it.

The stories of Annie S. Swan are being reissued in uniform series. These have already appeared: **The Secret of Dunston Mere, A Blessing in Disguise,** and **An Only Son.** (2s. 6d. each. *Hodder & Stoughton.*) Four short stories make up each volume.

The very numerous Christian Endeavourers all over the land, will hail with satisfaction a popular life of their much-loved leader, **Francis E. Clark** (1s. net. *Melrose*), by Rev. W. Knight Chaplin. We warmly commend this interesting account of the man and his work.

Twenty-six week-night addresses, originally published in *The Examiner*, have been gathered together by Rev. J. H. Jowett under the title, **Brooks by the Traveller's Way.** (3s. 6d. *Allenson.*) Throughout there is that clear Evangelical ring, full of tender invitation and comfort to those who labour and are heavy laden, which we have now come to expect from Dr. Dale's successor in the Carr's Lane pulpit. The addresses are just such as would give to busy men and women that "spiritual lift" which so many need in the middle of the week. They are models of that simple presentation of the Gospel through which the Lord promises to draw men unto Himself.

Dr. Maclaren's sermons are among the good things given by God to his people in the present generation. Volume after volume they have come from the press; they never call for criticism, but always compel warm commendation. The new series of discourses is entitled, **After the Resurrection.** (5s. *Hodder & Stoughton.*) Twenty-six in all, the discourses have Christ for their glory and substance. The earlier portion is devoted specifically to the words and deeds of the Lord after his resurrection from the dead. Here we have sound exposition and spiritual application, all in the style that is Dr. Maclaren's own. We trust the aged preacher will long be spared to give of his best, as in this volume, to the Church of Christ.

One of the lives that make history is recounted in **Captain John Brown of Harper's Ferry.** (6s. *Fisher Unwin*). By John Newton. John Brown was faithful to duty, even unto death; and the reader is startled to find that not forty-three years have passed since this judicial murder took place under the orders of an English-speaking judge. The vividly-told story is calculated to move any heart softer than adamant. On the other hand, the great revival which preceded the war had begun in the Northern States two years earlier; and it is a very different tale that is told in **Christian Work on the Battlefield.** (3s. *Hodder & Stoughton.*) After being out of print for many years, this volume places within reach many striking incidents of the labours of the United States Christian Commission. Probably nowhere else can so many striking instances of the grace of God be found in as few pages. The student will find in these two volumes the key to much of the modern history of the United States. On the one hand, the picture is black as night; on the other, radiant with promise of the coming Kingdom.

Before the recent troubles in China, the attention of the Christian Church had been drawn to Manchuria by accounts of the great spiritual awakening extending from 1895 to 1900, and since the fierce wave of persecution swept past records of steadfast endurance and of unflinching facing of death have astonished the world. The volume published by Rev. J. Miller Graham, under the title **East of the Barrier** (3s. 6d. *Oliphant, Anderson, & Ferrier*), supplies more than "side-lights on the Manchuria Mission," for it puts on permanent record the facts of a movement only paralleled in modern missionary history by the work of grace in Uganda. This was not a revival, in the sense of originating in a deepened spiritual experience within the Church before passing outside; its origin was among the so-called heathen. Mr. Graham hesitates to apply the term "Pentecostal," yet neither was it an ignorant stampede of heathenism into the Church. It was a widespread unrest rather than spiritual concern: but the sowing of the Gospel seed for twenty years had done much to produce it, and it was to the Christian Church they turned for enlightenment. The statement of anticipations as the result of the Russian occupation is the most hopeful that has come under our notice. This volume fills up in most satisfactory fashion one of the blanks in missionary literature, and will win friends for itself wherever it is introduced.

The Churches.

*** The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The amount contributed by the congregation of Christ Church, Lancaster Gate, W., to the Hospital Sunday Fund reached the sum of £1,628.

The Parish Church of Stepney, E., has been reopened. In the middle of last October a disastrous fire occurred at the church, and it has taken six months' work, and an expenditure of over £6,000, to make good the damage.

Preaching on Sunday at St. Peter's, Eaton Square, W., in support of the Queen Victoria Clergy Fund, the Archbishop of Canterbury said that he has known parishes where a clergyman could find no means of maintaining himself if he ate any meat at all; he knew one where fluctuation in the price of potatoes made a serious difference; he knew another where it was not possible to give to the children the ordinary education which the whole of the middle-class of our population demanded for their children; he had known men worn out by privation quite as much as by their strenuous labour.

The Duchess of St. Albans presided on Saturday last at a meeting in aid of the Church Army at the headquarters in Edgware Road, Marble Arch. Her Grace occupied a large, comfortable armchair, manufactured by the men of the Embankment Labour Home, the duplicate of one made as a Coronation gift to the King. A letter dated June 23 reached the headquarters recently from Buckingham Palace, stating that his Majesty was very pleased with the chair, and thanking the men for the gift. The duplicate was presented during the proceedings by the Duchess of St. Albans to Rev. W. Carlile. A striking feature of the meeting was a display of burglars' tools, whose owners are now members of the Church Army.

Congregational.

Rev. F. Barnes, B.A., has retired from the pastorate of Northgate church, Chester, where he has ministered for twenty-three years, during which period a heavy debt has been removed, and a large school erected and freed from debt.

The Great Yarmouth church received a visit from Mr. William Forbes, the Evangelist, on Sunday last. He preached at both services and at the P.S.A. In the evening he gave a very interesting account of his work among theatrical women.

The foundation stones of a new church were laid last week at Stainton, in the Furness district. Dr. Anderson, president of the Furness Congregational Union, presided. A long-needed addition to the accommodation for the Nonconformist population of the district will thus be provided by the new undertaking.

Rev. Alfred J. Wookey, who received his ministerial training at Lancashire College, is returning to South Africa as chief reviser of the Bechuana Scriptures. The British and Foreign Bible Society has undertaken to assist the London Missionary Society in providing the necessary funds to enable Mr. Wookey to complete his work.

The board of the L.M.S. has decided that the expenditure of the present year shall be kept within the average of the past two years. This means that a reduction of something like £4,000 will have to take place. It is in view of this circumstance that several students who have just finished their college course have been told that the Society cannot send them out, and that they must seek temporary appointments.

Victoria Docks' Union Congregational Church, E., has been reopened. Pastor A. H. Hills conducted the services. The morning gathering was well attended, and at night the building was crowded. Marked attention was paid. The congregations are composed entirely of poor people, many of them dwellers in "one-room homes." Mr. Hills writes:—"The awful indifference of the people on the one hand, and the activity of the extreme High Church and Romanists on the other, are the two great difficulties which we have to face. I am thankful for encouraging signs; souls are being led to Christ." Mr. Hills seeks the co-operation of Christian people in maintaining the work.

Baptist.

On Lord's Day, June 22, thankofferings and gifts were received at the church at Putney (Pastor T. J. Feltham) from the congregation and outside friends, amounting to £63 3s. 7d. Steps are being taken to reduce to some extent the mortgage upon the buildings.

Methodist.

Bible Christian Local Preachers' Conventions have been held at Tavistock and Winkleigh, the former for a group of circuits in the Devonport District and the latter for the Shebbear District. The first of the series was held at Holsworthy. All have been largely attended, characterized by Divine influences and in every way an inspiration to both preachers and people.

At Eden Street Wesleyan Church, Kingston-on-Thames, the twelfth anniversary festival of the dedication of the building has been celebrated. Rev. J. George Stuart (of Kensington) in the morning preached a helpful sermon from Ephes. v., and in the evening delivered a heart-searching message on "Ye must be born again." At the close an earnest appeal was given, and large numbers immediately responded, filling the Communion rail and adjacent pews; and trophies were won for Christ.

The Primitive Methodist Conference has taken two important steps in relation to aggressive evangelistic work. In the first place it sanctioned the raising of £3,500, the sum required to purchase the freehold of the site on which St. George's Hall, Southwark, stands. The second step was the appointment of Rev. W. R. Bird as Connexional Evangelist. This was the result of two years' discussion, Mr. Bird being the first Primitive Methodist minister to be set free from circuit work for strictly evangelistic labour.

The Sunday-school anniversary at St. John's Wesleyan Church, Manningham, Yorks, was an event of more than usual interest. In February last Rev. Thomas Waugh held a ten-days' mission at St. John's, which resulted in a great revival in the life of the church. The greatest effect of that mission was, perhaps, felt in the Sunday-school, 75 per cent. of the converts being scholars. The attendances have increased, and fresh interest and vigour have come into all the departments of the school, and the return visit of Mr. Waugh had been looked forward to with expectation. He preached to large congregations, taking as his text at both services, "Quit you like men."

Presbyterian.

The first anniversary of the settlement of Rev. W. Harvey-Jellie, M.A., as minister of St. Andrew's church, Cheltenham, has been celebrated. Rev. J. B. Meharry, D.D., of Crouch Hill, preached to large attendances morning and evening. The congregation look back with much pleasure upon the past year's work—the services have been better attended, and the spiritual life of the members deepened.

It is estimated that 4,000 young people annually leave Wales for the great towns of England, yet last year, taking the churches of all denominations, less than 400 could be accounted for. The North Wales Association of the Calvinistic Methodists has decided that it be an instruction to the churches in Wales when young members removed to London, that the authorities at home should communicate the particulars to Mr. W. Evans, Stamford Hill, who will make arrangements for their reception by the London churches.

Salvation Army.

Rev. F. B. Meyer presided at the opening of "The Nest," Springfield, Upper Clapton, a Home connected with the Salvation Army's Social Work among women, and devoted to the reception of young mothers anxious to redeem their character and to support themselves and their children. Thirty women can be accommodated, and a day and night nursery is provided, where the children are nursed after their mothers have left the Home for situations. Mr. Meyer congratulated Mrs. Bramwell Booth (who was present and spoke) that the forty-seventh Home now opened under her direction appeared so splendidly adapted for its work. He added that he found it difficult to restrain his tears when viewing the inmates and hearing particulars of their experiences. The Mayor of Hackney, and Revs. I. Parker and J. J. Ellis, with numerous other friends, expressed themselves warmly on behalf of the institution, which may be inspected at any time.

Mr. J. Switer, evangelist in charge of the "John Philpot" Protestant Van, has just brought to a close a series of lectures on "Ritualism in the Church of England," which have been delivered from his van, near Sherborne Abbey, Dorset. The meetings were well attended, and the lectures much appreciated.

In connection with the Protestant Reformation Society and the Women's Protestant Union, a united gathering was held at Exeter Hall on Thursday week. There was a crowded attendance, presided over by Mrs. W. R. Arbuthnot. The chief speaker was Rev. C. J. Casher, B.D., of Oxford. Taking as the basis of his remarks Jude 3, "Contend earnestly," Mr. Casher gave a cogent and comprehensive review of the present position of the Protestant movement in England, to which he added some practical suggestions as to the future of the work.

Fallen Asleep.

The Woolwich Wesleyan Circuit has suffered a great loss in the decease of its senior circuit steward, Mr. SAMUEL BARNES, J.P. He had been connected with William Street Chapel close upon half a century, and was deeply attached to the old sanctuary. As a trustee of several chapels in the circuit, and in various stewardships, he served Methodism faithfully and well.—Aged seventy-six, Rev. DAVID HENDERSON. For forty years he was minister of the Presbyterian Church at Rock Ferry, to which he was appointed in 1855 as a probationer, and ordained as its first minister in 1857. Mr. Henderson retired from the pastorate six years since.—At Belfast, Mr. J. THOMPSON, a devoted Presbyterian elder and Sunday-school worker, aged sixty-four years.—At Millthorp, New South Wales, Rev. W. T. LINSTER, B.A., minister of the Presbyterian Church, Boveva, co. Derry, aged thirty-three years.—On June 28, Rev. ROBERT BERRY, a well-known Congregational minister. He had just entered a field where children of various denominations were being entertained at Whitworth, Rochdale, and was in the act of handing sweets to a little child when he was seized with illness, and falling to the ground, immediately expired. Mr. Berry was for a long time minister of the Congregational church at Luton, and afterwards for sixteen years at Islington Chapel, N., and was greatly esteemed throughout the Congregational body.

Personalia.

Many friends and sympathisers will be glad to know that Miss MACPHERSON, of the Home of Industry, Bethnal Green Road, E., is making satisfactory progress towards recovery.

MR. JOHN ELLIOTT, the well-known evangelist, of Torquay, who has been laid aside for six months, is now somewhat stronger, and after a change of air hopes to be sufficiently recovered to recommence preaching.

ARCHDEACON ARTHUR E. MOULE is going back to his beloved China. He came home in 1894 seriously ill, and has hitherto been forbidden by the doctors to return; but he has never ceased to long after his old sphere of labour. Now, at length, his health is pronounced so fully restored that he may go out again, even in advancing years, in the hope that it may please God to permit him yet to serve the cause of his Lord among the Chinese.

The Boy Preacher.—From time to time young evangelists who obtain a measure of public attention and interest come to be called "Boy Preachers." A paragraph recently published in the London papers states that such a speaker has lately occupied the pulpit of a Roman Catholic church. He is not to be mistaken, however, for Mr. Jack Cooke, who recently conducted missions at the Great Assembly Hall and other well-known centres. Mr. Cooke is at present resting in America.

The Christian.

☞ **To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.**

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

*** Will readers still kindly remember our Day in the Country Fund?

The King. It is a source of thankfulness to the nation that the King continues to make rapid progress toward recovery. The events of the past fortnight have been so bewildering—first the sudden shock and then the suspense—that people have hardly been able to think. Now, however, that the King is out of danger, the chastened spirit in which the nation has regarded the upsetting of all its plans is evident. Christians may well mingle with their praise the earnest prayer that these "better feelings" may not soon pass away.

The King's Dinners to the Poor. Some marvellous figures are given as indicating the magnitude of the Royal bounty on Saturday last. The number of diners was over 500,000 (of which Stepney alone provided 48,000), and 78,000 voluntary helpers gave assistance at the 850 dining centres! This is a "record" indeed, the moral influence of which can hardly be fully estimated. But it is the kind heart lying behind the generous gift that will make the most lasting impression, and will assuredly do much to maintain loyalty among the masses of the people.

Some "Hitches." It is not to be wondered at that here and there local management was at fault, but under the circumstances this can hardly be deemed cause for much complaint; and if some who received the beneficence cannot be strictly called "the very poor," yet so long as it was assured that none of the latter were excluded, there is no ground for regret. It is a painful fact to know, however, that in this, the richest city in the world, there are over half a million people to whom a good dinner was such a godsend!

Another Fact. It is cheering to note the part that Christian missions were called upon to play in the distribution of this bountiful provision. Indeed, the scheme could not have been carried out without their aid. The noble army of self-denying men and women who toil, year in and year out, among their unfortunate brothers and sisters, are as much a safeguard to our country as Army and Navy combined. Christianity is not a failure!

The Rising Tide. In the appeal made by the London Reform Union to the Clergy and Ministers in London, to join in observing October 26 this year as "Citizen Sunday," the Committee say:—

> How many of London's army of 124,000 paupers and vagrants, her 30,000 casual poor in lodging-houses, 20,000 pauper lunatics, 6,000 imbeciles, 40,000 fallen women, and 50,000 criminal population have been produced by drunkenness? Whether it be drink which causes poverty, or poverty which causes drink, it is terribly clear how close the bond is between the two fell evils, and how, together, they work out in disease and crime, insanity, and death.

To lessen these dread figures undoubtedly should be the task of every Christian citizen. It is quite true, as the Union urges, that those who concentrate their energy on municipal control and legislation "can only do so with effect by keeping as their standard and goal the building of personal character"; but it must not be overlooked that the true basis of noble character is personal religion. Those who are born again in Christ will not fail in their duties to their neighbour. The golden rule of Christ (Mark xii. 30, 31) should be the motto of all municipal and Parliamentary life.

The Betting Commission. The House of Lords Commission upon the betting mania, appointed at the instigation of the Bishop of Hereford, has issued its report. While not anticipating that betting can be entirely eliminated from the community, the commissioners pronounce unhesitatingly against the publication of circular and newspaper "tips"; bookmakers who take bets in the street, or outside factories, from men, women, and children; the association of betting with legitimate national games; and they plead that if betting must exist at all, it should be confined to a special notified enclosure, upon the ground where a race is to be run, and there only. Our national life is so complex in its ramifications that perhaps it is hopeless to look for more than this; but will Parliament ever sanction so much? With the object-lesson before us of the reluctance of our law-makers to follow out even the recommendations of the Peel Drink Commission, a forcible public opinion will be needed to exact a tithe of what this last Commission advocates. The recommendations may not be all that Christian people desire, but they are in the right direction. The frank admission that the evil of betting is growing is, of itself, immensely important. When such statements are made by religious papers and people, many regard them as the fancies of fanatics. To have it set down as a fact by such a responsible committee is, at any rate, a point gained, and makes some legislation imperative.

Reeds Shaken by the Wind. As was anticipated, the Government, apparently bending beneath the influence of the alert drink interest, has yielded perhaps the most valuable points of the proposed Licensing Bill. That vested interest in a licence, which the Master of the Rolls recently affirmed did not exist, has now to be created at law for the benefit of the publican-grocer, who in his turn may be taken as representing the wealthy distiller or dealer, who stands out of sight. This action of the Executive is a step backward in the national life, but it is to be hoped that the measure thus altered may yet be defeated.

Return of Lord Kitchener. That Lord Kitchener will receive a right royal welcome on his return home goes without saying. He has made a reputation, not only as a man of war, but also as a man of peace. Perhaps the highest tribute of praise which he has received lies in the fact that he has won, not only the admiration, but also the confidence, of the people he has brought to submission. The King has already honoured him; Parliament has expressed its appreciation in a monetary vote; it remains for the people to accord him the hearty welcome he deserves. It is to be hoped, however, that "Mafficking" will have no further place in our national demonstrations.

A Bishop's Warning. A very solemn note has been struck recently by many preachers who, in voicing the nation's thanksgiving for the peace, have boldly and, in the fear of God, drawn attention to those public evils which unmistakably are corroding the national life; and which, if they are not lopped away, will hasten for England a doom like that of Tyre. One of these utterances calls for special thought. In it the Bishop of St. Andrews, preaching at Perth, said:—

> What is to be the harvest of the seed which has been sown in the life-blood of our best and bravest? Are we to go on satisfied with a religion which involves no effort, which demands no sacrifice, which with coward heart can never speak a single word, or strike a single blow, for the Lord who died to redeem us? Shall we go on without one strong effort to raise public opinion on social questions, about holy marriage, about the sanctity of the Lord's Day, about the treatment of the poor whom Christ has left as his representatives upon earth? Are we still to echo the miserable utterances of those who dare to speak lightly of drunkenness and impurity, as if God had never consecrated our bodies to be the temples of the Holy Ghost?

These weighty words should not be allowed to fall fruitless to the ground. The people of God are set as watchmen in the world, to sound the alarm of impending peril, and, by the testimony of word and consistent life, to warn the world of its danger.

The Curse of Caste. It is very difficult for English Christians to realize the greatness of the difficulties in the way of evangelizing some of our Indian subjects. The influence of caste is, perhaps, one of the greatest of all. The axiom of John may well be applied to those who are bound in its fetters: "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?" and caste is, of course, fatal to brotherhood. The amazing precautions taken by some of the Indian princes now in England afford an object-lesson to all of its terrible power over the Hindoo mind. A specially chartered steamer brought over the party, and the most rigid precautions were taken to prevent any work being done by foreigners, *i.e.*, non-Hindoos. Even the drinking water for the entire visit was brought from the Ganges, whilst the very soil necessary for cleaning utensils came from India. The railway in India has broken down much of this feeling amongst the ordinary people, but the "high castes" and the rich can afford to keep up the "luxury" of separation. The modern patrons of "all religions good alike" might devote a little of their genius to examining the difference between the Gospel, which proclaims universal brotherhood in Christ, and the dreadful contradiction of the common humanities which caste begets.

Handfuls of Ashes. The stereotyped heading "Famine in India," continues to appear over paragraphs of the painfully familiar kind, recording the variations in the numbers of those of our fellow-subjects whose daily handful of rice is failing, and whose miserable minimum of food

is steadily falling below starvation point. We are being told, however, that for half a million or a million of people to be starving and in receipt of paupers' relief in India, is but a small matter in so huge an empire, and that in view of climatic and other causes, "the condition of things cannot be regarded as abnormal"! The plain fact remains, notwithstanding, that the unhappy and discreditable position is largely due to unjust land and revenue laws, and that comparatively little is being done after all to prevent the growth of poverty in a nation for whose spiritual and temporal well-being the English people are responsible before God.

Scriptures for India. In a letter to Lord Radstock, Rev. S. V. Karmarkar, of the American Mission, Byculla, Bombay, writes:—

We have received orders from all over Bombay Presidency, and the demand for the Bibles is very great. Some of those to whom the missionaries have spoken about the Bibles, are anxiously waiting for them. We are praying that God may put into the heart of the Christian people of England to give this wonderful gift of life to the people of this country. The vernacular Scriptures are in great demand.

This letter affords yet another proof of the greatness of the present opportunity in India, which is limited only by restricted funds.

A Too Frequent Occurrence. We have more than once called attention to the lack of forethought shown by conveners of public meetings, in filling the programme with a surfeit of speakers. Busy men are expected to come long distances to speak "for a few minutes," with the result that none have enough time allotted to deal effectively with any subject. A sharp rebuke was administered at the annual meeting of the Cardiff Baptist College the other day, as reported in the Press:—

The advertised principal speaker was Rev. Charles Williams, late of Accrington. The proceedings had commenced a little after 7 p.m., and it was just after 9 p.m. when the chairman, amid great applause, called upon the veteran Baptist divine to address the meeting on "The Baptists Outside Britain"—a subject specially appropriate, from the fact that the rev. gentleman has just returned home after an extended tour in foreign countries. Upon rising he said: "Mr. Chairman and friends, it is now after nine o'clock, and for forty-two years I have made it a rule never to start to speak in public after nine at night!" And then he resumed his seat.

All appeals to Mr. Williams to alter his decision were in vain, and "the meeting terminated by the singing of the Doxology"! Two hours had been occupied by preliminaries, and speeches from local friends—all excellent in their way, no doubt—but the sharp lesson was badly needed, and we hope its moral effect will reach far beyond its local limits.

Religious Indifference. Rev. Dr. Munhall, who for thirty years has been an evangelist in the United States, has recently summarised the causes which, in his experience, are the most powerful in America in leading men into habits of indifference in regard to religion. They are as follows:—(1) The intense commercialism of the day. (2) The unfaith of the Church. (3) So often receiving from the ministry a stone for bread. (4) Failure upon the part of the Church to conform to the divinely given directions as to its work, and how it should be done. (5) Widespread scepticism, largely produced by the criticisms made of the Bible by many in places of authority in the Church. (6) The natural depravity of man.

The summary, unhappily, is just as applicable on this side of the Atlantic, and so, indeed, is the list of remedies—(1) The preacher should speak as one having authority, and therefore should believe with unquestioning faith that the Bible is the Word of God. (2) The preacher should preach the whole counsel of God—what it says about sin, judgment, and hell, as faithfully as what it says about righteousness, love, and heaven. (3) The preacher should be rid of all mouthings and mannerisms, and tell out the Divine message in a plain, direct, and manly way. (4) The preacher should always prepare and deliver his message in humble dependence upon the Holy Spirit. The preacher who has power with God will have power with men.

Mrs. Besant's Theories. Among many vague statements that Mrs. Besant made at Oxford recently is the following:—

Two great doctrines common to all ancient faiths, and to every faith in its early days, belong as much to the Christian and the Mussulman as to the Buddhist and the Hindoo—the two great doctrines of the evolution of the human soul by a process of successive incarnations, and the fact that these incarnations are made a changeless law.

A missionary of twenty-one years' experience in India assures us that the native Christians there will have nothing to do with the doctrine of so-called transmigration. In fact, they are only too glad to know that they do not have to pass through 87,000,000 births (or nether lives, including all sorts of animal existence), but that there is only one "re-incarnation," namely, the new birth through Christ. Even the common Hindoo greatly dreads this so-called transmigration; hence the glad tidings of but one new birth, and that spiritual, holy, and eternal, is very welcome, and many of them gladly accept Christ on this account.

Another Fallacy. Mrs. Besant also went on to say:—

In our vast Empire of India seven faiths are there battling one against the other. People send out their Christian teachers to stir up strife, and make difficulties for the civil government, and raise angry feelings that turn the hearts of Indian subjects against them because of the insults to the faith they love.

We have only to put over against this statement the testimony of the famous Lord Lawrence that "*Christian missions have done more for India than all other agencies combined.*" Christian missions in India, by what they have done, throw out a challenge to Mrs. Besant to prove her statements. Who have always been at the fore-front in education, reform, help to the famine-stricken, and in every good work? The answer is, the "Christian teachers" sent out by God's people from Great Britain, America, and elsewhere.

The Attack upon the Supernatural. There is an almost feverish rush on the part of many society persons after anything that bears any sort of affinity with the supernatural; on the other hand, certain Biblical critics are seeking to eliminate, little by little, the supernatural from the Bible. It seems as if these latter had chosen an untoward hour for their vandal's work—the hour when, in many ways, people are showing that at the heart of them there is something that the supernatural alone can satisfy—although they are seeking it in illicit ways. This double and contradictory movement is a phenomenon for study. What do men think to gain by explaining away the appearance of the fiery tongues at Pentecost as nothing more than sunlight playing upon the Apostles' heads, and allegorized by them into something else! Theories such as these are trivial to the last degree. Nobody yields an iota of hostility because of them; rather, rationalists become bolder, and think that *all* supernaturalism will yet be surrendered by Christian apologists. If the supernatural is admitted at all, why try and "accommodate" it whenever possible? Such a policy is bound to yield serious results.

Contending against God. The reality of a person's faith in God is obviously most severely tested in the presence of events which look like a contradiction of Divine Providence. Many, who in fair weather find it easy to exercise what they think is faith in God, are plunged into doubt when the storm begins to blow. It is not every one who rises to the sublime height of the spirit of David, and is able to say, "Though I walk through the valley of the shadow of death, I will fear no evil." But if faith fails here, it fails utterly, for the spirit of doubt is a kind of negative contending against God. An eminent man in the world of art, in his reminiscences recently given, said:—

I do not say that Providence may not be good *if we could see everything*, but judging from the condition of the world which we see and the misery and suffering which go on around us, I find it difficult to believe. . . . But I think the world might have been much better arranged.

This is a poor way of dealing with life. "If we could see everything!" But is any man conceited enough to imagine that he ever can? But there is One who *does* "see everything," and that One, infinitely wise and good, ought to be trusted. If we would only look a little more deeply into the things that we can see, we should soon comprehend that what is impiously attributed to a defect of Providence is due solely to the sin, the impaired vision, and the abused freedom of men.

Our Debt to the Navy. Britain's debt to her sons who "go down to the sea in ships, that do business in great waters," is one which the country cannot afford to set aside. Among the organizations which are seeking to promote the spiritual welfare of our seamen, the Royal Naval Scripture Readers' Society has established a worthy position. During the forty-two years of the Society's existence, the navy has more than doubled; hence the necessity which arises for increasing the number of Readers.

With a view to meeting this need, a special appeal has been issued, under the patronage of H.R.H. the Prince of Wales. It is further supported by Admiral F. Leopold McClintock, who writes:—

"Britons are beginning to realize that the Navy is both the foundation stone and the protecting wall of our country's greatness. Is it too much to ask each householder on this occasion to impose upon himself a voluntary tax of one shilling for each member of his household, in order to promote the higher interests of the noble men who serve, and, if needs be, lay down their lives for our security on every sea, and in every climate of the world?"

Unhappy Ireland. We should be sorry to think that anyone judged the Irish people by the outbursts to which certain Irish members of Parliament are periodically given. That country suffers by reason of its representatives; but the Irish people themselves demand our sympathy, for they are an oppressed people—oppressed by drink and priestcraft. Ireland would soon flourish if these two evils were removed from her life. An Irish priest writes to a Dublin paper complaining of the "religious indifference" which emigrants to England exhibit in the latter-mentioned country. He declares that the majority of the Roman Catholic Irish who come to England give up the practice of their religion, although in

Ireland they are "practical Catholics." But their religion cannot be very deep if it is so soon abandoned. The fact is that all religions which depend on sacraments and external observances are doomed, in the nature of the case, to lose their adherents when the latter are removed from the externals to which they have become accustomed. The true Gospel, which converts the heart, can never fail, for the regenerated man remains the same, no matter how his circumstances change. This is the Gospel that the Irish so sadly need.

The French Reformed Churches. The Synod of the French Reformed Churches of the Cévennes finished its meetings at Anduze last week. The threatened breach between the two sections, the so-called Orthodox and the "Advanced," has been for the time averted. The president of the commission, in the course of his report, expressed the conviction that, upon the fundamentals of the Faith, all were agreed. Belief in Him who died for our sins, and was raised for our justification, is expressed by all. We pray that the Spirit of life may come into the dead and dying sections of French Protestantism, that it may do valiant battle for the Lord against sin and superstition. France has come to a critical period; the Papacy is losing its hold upon it, and the people are ready to hear the Gospel. The Reformed Churches could do wonders if they were baptized with the Evangelical spirit, and if they gave forth a *certain* sound of the Gospel. A clear Gospel message and unity between the Churches are urgently needed for that country.

Subject and Brother. The *Church Review*, in a protest against the acceptance by the Bishop of London of the presidency of the Church Reform League, bases its objection chiefly upon its statement that "the League is simply an organization for turning the Kingdom of God into a Republic." The writer certainly does not seem to have grasped the spirit of the teaching of Christ in Matt. xxiii. 8 and 10. Those utterances of Jesus certainly point to a state in which between God and his subjects there is but the One Mediator—Christ, and in which each believer has been made king and priest by redemption through the blood of Jesus. "Be ye not called Rabbi, for One is your Master, even Christ, and all ye are brethren." In that brotherhood is (Luke viii. 21) the true democracy, and it is not to be found outside the kingdom of God.

The Need for Enthusiasm. Frequent complaints are made by pastors and other preachers of the lack of enthusiasm which is apparent in the ordinary public services. It is rare to hear an "Amen" at the close of a prayer. During the last few years especially, there seems to have developed in middle-class congregations a "correctness" of demeanour, which is marked chiefly by coldness and an absence of response. The effect of this frigidity is anything but healthy or helpful. It tells unfavourably upon the pulpit and the pew. If it is merely a habit that has grown, it is a very unfortunate one: but if it is the result of coldness of heart, it is much more than unfortunate. If the heart is stirred with the thought of God, it is impossible for a worshipper to be cold in his presence; and when a person feels deeply concerning any subject, he cannot speak coldly about it. "Every man," says a French writer, "can be warmly eloquent upon a theme which seizes his heart."

Life in an Evil Day.

THE alarming apathy and indifference of the masses to the things of God is undoubtedly one of the most sorrowful things we meet with in the present day. One cannot but be struck with the painful fact that God is omitted from most of man's thought and reasoning. Careless unconcern marks the world's attitude to things other than what are termed "Cæsar's." Yet "with commendable fidelity" (as such) its pleasures and business are wholly absorbing, to the exclusion of everything beyond; the unenacted future—imminent as events may be—meets with the same stolid indifference and unbelief. Such is the sphere or environment wherein the child of God is to pursue his way.

But maybe some would urge that the greater sharpness of the background should better serve to bring into relief the faithfulness of Christian testimony.

But there is an even worse side to this picture, and one whereby the truth is made ineffective; that is, the religious circle or company in which the Christian moves. The deadly sphere of formalism, into which so many of our churches have fallen, is far more prejudicial to the interests of the truth than all the hostility of the world without. It paralyzes the noblest, as well as the feeblest, service for Christ. The fire is quenched.

But outward things and services are studiously made attractive. Oh for the touch again of that vanished hand that marked the vitality of past days! Of what value is a church membership roll, composed largely of those whose ideas never soar beyond a round of weekly social events, under the auspices of the church to which they are attached? Even worse things than these have been known, but enough has been shown to prove that truth founded upon the death and resurrection of Christ and the coming of the Holy Ghost is not the general basis of Christian fellowship, or love in the Spirit the bond that cements that union.

Some will object, and call it pessimism to view the churches in this fashion. Nevertheless, much of the religion that obtains to-day appeals more to the physical senses of eyes and ears than to the heart or to the new nature.

In view of this state of things, is it not conclusive that the Church as a whole has failed to train up her children in the truth? Having allied herself to the world, she has proved false to the Bridegroom, and she is content with a superficial service where once a holy zeal and love for the Lord marked her steps.

If her spiritual testimony be not in evidence corporately, the Church's responsibility, as illustrated by the candlestick, still continues, and will do so until the Lord comes, as we view Him in Revelation in judicial role, to cast out the nauseous and lukewarm Church.

How comforting to the child of God in such a scene to be assured that God knows the end from the beginning. He anticipated the close of every preceding dispensation. And even in the midst of the darkest day there is a rift. As in the closing days of Malachi, so in Laodicean times, there are to be found, not in any collective sense, individuals who respond to the deep affection and mind of Christ. He presents Himself to the heart's door and says, "Behold, I stand at the door and knock. If *any man* hear My voice, and open. . . ." The Lord here, it will be noted, does not appeal to Christians as a community, but as individuals who can, in the midst of declension, respond to His appeals, as He pleads with tender persuasiveness. How appreciative He shows Himself to the response of such as turn to Him in a day when all outwardly is marked by failure! Such seasons of fellowship and communion are to be enjoyed here amid turbid scenes of contrariety and change.

Moreover, He was the very personification of Divine love as seen in the wondrous traits exhibited in his pathway here (cf. 1 Cor. xiii.). This path, marked by the footsteps of the Son of God, is the same that we are called to pursue, and the power to quicken and maintain us is the indwelling power of the Spirit alone. Though we may possess but as little strength as Philadelphia, yet we are counselled to hold fast his Word and to be jealous of his Name. This Philadelphian state, if we aspire to it, goes on coincident with Loadicea to the end. Let us seek to be vessels, without ostentation, bearing the treasure committed to us, through good report and evil report.

One thing the Apostle had fixed his mind upon—to press toward the mark (the goal). This was his object, and further, to know Him and the power of His resurrection. If this be our spiritual state, thence comes the power to refuse all fleshly and carnal religion. Let us see withal that none rob us of our crown; let each labour to win the Lord's approval alone in that day when "He shall come to be glorified in his saints, and to be admired in all them that believe (2 Thess. i. 10).

F. H. Ellis.

God is Love.

"God is Love!" Oh, *gracious* message,
Coming to a world of sin;
Lost, undone, but not forgotten;
Still He waits its love to win.

"God is Love!" How thrills the message,
Every burdened sin-sick soul;
"Love's best gift" is Christ, the Saviour,
To redeem and make it whole.

"God is Love!" How *bright* the message
To the toilworn and the sad;
Love alone could bring them sunshine,
Lift the cloud and make them glad.

"God is Love!" A *tender* message,
Like a mother's lullaby;
Restful, soothing, re-assuring,
Hushing every anxious cry.

"God is love!" How *true* the message!
Ages past its truth confess.
Love unchanging, never failing,
Youth and age alike can bless.

"God is love!" *Believe* the message;
Trust and doubt not. Howsoe'er
Storms may gather, sorrows press thee,
Thou art ever 'neath His care.

"God is love!" *Receive* the message;
Let it permeate thy soul,
Lighting up its dark recesses,
Purify and cleanse the whole.

"God is love!" *Repeat* the message;
Let it fly the world around,
Till all hearts, in every nation,
Hear and love the joyful sound.

A. M. Bennett.

Jesuit Persecution in Bolivia.—A Bible Society colporteur was sent into Bolivia in the latter part of last year to open up new work. At the beginning of 1902 he was able to report very great success, and effected remarkable sales. A La Paz paper says that, having heard of his arrival at La Paz, and of his Bible work, the Jesuits sent a message, inviting him to their convent. He went without hesitation, and had to sustain a discussion before an audience of about three hundred persons. First, he was opposed by the prior, and very soon all the monks united against him. To quote his letter, "I discussed with them; but, glory to Jesus Christ, I had the victory, because I did fight with the shield of faith, and they with the shield of paper." Unable to resist the colporteur's arguments, the monks began to insult him; then the prior gave him a blow, which was followed by many others from the fathers, until they opened the door, and thrust him out into the midst of a mob. Some young men among the crowd, however, rescued the colporteur, and carried him safely to his lodgings.

The Inner Life of Godliness.

By Rev. J. GUINNESS ROGERS, D.D.

I WAS struck recently by a sentence in a very characteristic notice of the "remarkable" book (so even this journalist describes it) of my friend Dr. Fairbairn. "He falls, we think (says this writer, in the confident tone of his class), into the common error of theologians in attaching to theology an importance which, to the man of the world, it scarcely seems to possess." This *de haut en bas* style sounds as though it were decisive of the point at issue. But the question must surely suggest itself—even to an unprejudiced reader, who may himself have no special interest in theology—what has

"THE MAN OF THE WORLD"

to do with the matter? What special knowledge does he possess? What claim has he to speak with authority? No doubt he has a right to his own opinion, but the question is as to the value which this opinion may fairly be said to possess. He and the theologian—whether a distinguished expert, or a humble believer whose creed is as short and simple as his faith in it is confident—belong to two different spheres, and cannot be expected to take precisely the same view of the great themes with which theology is occupied.

"We walk by faith, not by sight." "We look not at the things which are seen, but at the things which are not seen. For the things which are seen are temporal, but the things which are not seen are eternal." Here the difference is clearly marked out, and it is only necessary to realize what it is, in order to understand how worthless is the judgment of the man of the world upon theology. For by theology here is intended the whole sphere of spiritual truth, and of this the man of the world, *ex hypothesi*, knows nothing.

FAITH IS TO HIM A MERE ILLUSION,

and the world with which it deals is dreamland, in which emotionalism runs riot. On that point the believer may meet him and do battle with him, but not on the comparative value of the region which faith reveals. To put it in another form. The believer may have to vindicate his faith; but, that being done, he can admit no right, on the part of one who walks by sight, to pronounce on matters that belong to faith alone. "The natural man receiveth not the things of the Spirit of God, for they are spiritually discerned."

It seems to me very necessary to insist on these points, however obvious it may seem, because of the arrogance with which these men of the world assume to speak on a subject which is really outside their ken. Once let the guidance of faith be discarded, and theology becomes nothing better than a guide-book to a land which has no existence. There is very much in the story of the world which must be an insoluble puzzle to those who deny the existence of any world but that which they can see or taste or handle. But that is for them to deal with and explain. We, at all events, may reasonably decline to accept their verdict upon forces which to us are the mightiest in the universe, but which they have resolved to regard as such things as dreams are made of.

We are quite content that they should esteem us fools, since it is for Jesus' sake, and we are consoled by the thought that so men who were mightier than they regarded the Apostles and even the Master Himself. Festus pronounced Paul a madman; but after nineteen centuries the name and influence of the Apostle are preserved, and are mightier than ever, while that of Festus would have been utterly forgotten but for this unhappy episode.

But we protest against their assumption to pronounce on the value of what they are pleased to regard as the fancies of mystics who are victims of hysteric emotionalism. We know in whom we have believed, and are assured that in Him is to be found the inspiration, the strength, and the power of the only true and enduring life.

A MESSAGE FROM A LIGHTHOUSE.

Let me here give a very striking illustration of what that life really is. A short time ago, there came among my letters a somewhat bulky package, which at once attracted my attention. It was evidently not one of those large advertisements which have become so heavy a burden to the letter-carriers of late, but apparently a veritable letter. It bore a Norwegian postmark, and as I had no correspondent and no friend who was likely to be travelling in that lonely region of the north, I was puzzled. I opened it, and found a long document of several pages written in a clear, bold hand, and from one who was a perfect stranger to me. It was addressed, "Dear and honoured Sir and Brother in Christ." Here was the key to the whole letter. It was an outpouring of soul from an earnest and devout man to an absolute stranger, who was, nevertheless, a brother in Christ. He had something to tell me of the struggle for the simplicity that is toward Christ in his own northern land, but his letter was largely occupied with records of personal experience which to me were specially interesting. He knew me only by name.

It seems to me (he says in his opening sentence) that authors and writers little know and imagine how far their products reach and in whose hands they come; and when in papers they read book notices, and are glad to see that their books are appreciated and have been blessed to some, that is only a small portion of what actually takes place, and that many more receive blessing and spiritual enlightenment, and their hearts thank them for it.

This is only an illustration of the way in which bread cast upon the waters may be found after many days. I must ask to be forgiven the merely personal reference, as without it I could not bring out the self-portraiture of the writer, which to me was extremely impressive.

Yes, but so it is—during the long watchhours in stormy nights, with the roar of the gale in his ears, shaking the high lighthouse, sits a plain, elderly man, reading and pondering some article in "Ecclesia" or in The Christian, by Dr. J. Guinness Rogers, bearing upon that great theme above all themes, the Kingdom of God, and the soul's salvation. Yes, and though never knowing each other after the flesh, never meeting this side the grave, I feel the blessed truth of the communion of the saints; and my heart is warmed, and realizes the truth of John's word in 1 John iii. 17, about all who are born again, and have passed from death unto life, as it is so beautifully expressed—

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

I have many a silent conversation, through their writings, with God's servants, men such as Bishop Ryle, Edersheim, Geikie, Stoughton, Dale, Mellor, H. R. Reynolds, Baldwin Brown, Saphir, Elder Cumming, the Bonars, William Arthur, Agar Beet, Spurgeon, Culross, Grattan Guinness; and American authors—Drs. W. M. Taylor, Storrs, Cuyler, &c.

One other extract will complete the picture:—

Often (he says) when I sit up here in my lonely watchroom, alone with God, how thankful I feel for being a Christian; what comfort, what quiet rest and peace, in realizing being a child of God. As years go, and experience ripens, this blessed assurance is not so much dependent on momentary feelings and raptures, but more on a quiet, sure consciousness, deep down in the depth of the soul, resting upon the facts of what God has done for me, and what He by his Spirit has done in me. And all my thinking and meditating centres more and more in the one fundamental—the Atonement. If any time feelings are awakened, it is when I sing such hymns as "Alas, and did my Saviour bleed," "I gave my life for thee," "Rock of Ages." That bears upon the Atonement; that is solid ground for peace and joy in the Lord.

I have quoted this as a vivid illustration of what theology has done. This is the portrait of a spiritual man, and of a spiritual man of the twentieth century. In the principal part of the letter he deals with grave points of doctrine in such a way as to show his intelligent conception of the Gospel. But it is on these self-revelations of his soul—

Where faith and love combine
To make a life whose hidden springs
Are sacred and divine,

that I chiefly dwell. There could not well be an outer life with fewer attractions. Alone he dwells in the watch-tower of a lighthouse on the North Sea, with no music but the play of its wild waves; he has to seek all his consolation within his own soul. And he finds it, because he knows the love of Christ, which passeth knowledge. The man of the world may sneer at the value we attach to the spiritual truth which creates such lives, and which are found in numbers all through the centuries. But they have been the salt of the earth, and while they are inspired by the Gospel, we can glory, as Paul did, that it is the power of God unto salvation. But I must reserve the further consideration of this life for another article.

Is Missionary Interest Declining?

A SERIOUS QUESTION FOR THE TIMES.

I HAVE been for a long while unwilling to believe the pessimistic statement of some writers that real missionary enthusiasm is surely declining, but from several correspondents there has come of late a clear and unmistakable conviction that something is radically wrong.

To-day I receive a letter from a missionary friend (at present in England), who writes as follows;—

The missionary interest at home is at very low ebb at present. All missionary societies are complaining, and yet there are plenty of openings for meetings.

It is this latter fact which has made me ponder, and the sooner we face the whole situation, the sooner shall we be able to find out the real cause of this seeming lukewarmness.

We do not desire to live in a fool's paradise, by thinking the Church of God is alive to all her responsibility, when, perchance, she is neither cold nor hot; and my sole object in introducing this subject is to arouse thought and earnest prayer. May God guide each one of us to a right solution of the difficulty.

In thinking the matter out (as before God), we need to keep prominently before us these simple facts mentioned.

I. There are many openings for missionary meetings on all sides.

II. There is "a very low ebb" interest among the home churches.

Do not let us run away from these humiliating statements if they be really true. Because, if the latter fact be correct, then the many openings for missionary meetings may mean very little. And I am sorry to add my conviction that I personally think many missionary gatherings begin and end without any lasting result.

I should much like to see a correspondence on this subject, for I am convinced something good might emanate from expressed convictions.

I do not write as a pessimist. On the contrary, I am thinking if we could more and more get into line, and seek the Divine blessing and presence upon future missionary effort, there would not only be many openings for testimony, but there would be increased interest in missionary proceedings, and the thought of stewardship, personal responsibility, self-sacrifice, &c., would become a living reaction of flood-tide importance in every church.

Many a missionary, who knows anything of deputation work, will bear me out when I say, the lukewarmness of many gatherings is simply

deplorable. Take a typical illustration. The usual announcements have been made, as a matter of course, that the annual missionary meeting will be held. The most important man in the neighbourhood has been secured as chairman. The missionary is asked to don native dress. As an extra draw, two or three others in the town are asked to make the missionary speeches. It is urged that the collection should be better than on the last occasion. And if it happens to be 2s. 6d. more, everyone is elated. The meeting is closed in the usual fashion, and the audience disperse.

This, I may say, is the usual thing, and largely accounts, as I imagine, for the *low ebb* of missionary enthusiasm. In place of all this deadness, let there be a true realization of "debtorship." Instead of seeking to *get up* a meeting, let there be a *getting down* of the Divine blessing. Ask that the missionaries themselves may be fired with *living* zeal. It is as easy to get into a miserable rut of formalism in India, China, or Africa, as it is at home.

May each one for himself and herself ask the solemn question—why this "low ebb" of missionary love and fire? If there is no power, may God wake us up, until we see a true "flooding" of pentecostal showers.

C.I.M. Chefoo. JOHN A. STOOKE.

"The Real Deficit."

DEFICITS have been the rule in the financial experience of the Churches and Missionary Societies which have recently made their annual reports to their friends and supporters. The great Church Missionary Society feared a deficit of £80,000; it turned out to be £27,000. The old and still vigorous Baptist Missionary Society has had now, twice in succession, a deficit of almost £10,000. The well-known and greatly blessed American Board at the end of last year had a debt of £20,000. And some of the Continental societies are in little better case.

DEVELOPMENT OF LOCAL RESOURCES.

What bulks large and palpable is the *deficit in money*. The man on the street can understand this. It takes some trouble for people to inform themselves of the conditions under which mission work is carried on, so as to be able to judge of the struggles and successes of the missionaries, the difficulties and requirements of their fields of labour. A deficit in the funds supplies a ready criterion, and suggests at once bad business on the part of missionary committees. The imputation of reckless management may sometimes be well-founded, but nineteen times out of twenty it is unjust. In the experience of most missions, it is not so much a shortcoming of contributions as an *increase of expenditure* that creates the deficit. By all means exact fees, cultivate self-support, and develop the resources of the native churches. But let us do this for their advantage, and not to save ourselves. It is a great responsibility to allow a thriving mission to be arrested in its proper development, for lack of funds. At present some of our missions are confronted with this peril.

A GREAT DANGER TO THE CHURCH.

More serious than the deficit in money is the *deficit in missionaries*. This is an experience which many of the missionary societies are encountering at the present time. When there is a scarcity of labourers to meet the pressing requirements of the home field, we need not be surprised that there is a lack of men for the foreign field.

The shortcoming in the supply of missionaries from the home churches may, as noted with reference to money, be a providential direction to press forward the training of a *native* ministry. But the time is certainly not ripe for the curtailment of home-provided agency. And what a loss it would be to the Church at home to be without the stimulus and sympathy awakened by the dedication of so many of the best and most earnest of her sons and daughters to missionary service abroad. What would a well-filled exchequer be worth, if there were wanting "the living sacrifices," with their faith and love and hope, and their power of spreading the enthusiasm which has kindled themselves? The deficit in men is a serious deficit, and may well occasion searchings of heart in all well-wishers of the Kingdom of God. For this there is a Divinely offered remedy: "The harvest truly is plenteous, but the labourers are few; pray ye, therefore, the Lord of the harvest, that He send forth labourers into His harvest." "I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock."

SERIOUS LACK OF ELASTICITY.

The deficit in missionary interest and zeal is after all "the real deficit." The deficit in money and the deficit in men are symptomatic of this deeper, more momentous deficiency. The providence of God, by the opening of the doors, and the lifting up of the gates among the nations, by exploration, conquest, and colonial enterprise, is beckoning the churches forward, and leading them to greater victories for the Gospel than ever. And yet there is this scarcity of missionary candidates. There is also this serious want of elasticity in the resources of the missions. "This is the great, perilous, momentous deficit, the deficit in spiritual power, in the Holy Ghost. A river cannot rise higher than its source; a feeble stream is swallowed up in the desert. Only a steady flowing river can force a channel for itself through the waste, and transform it, as it flows, into a garden of the Lord." So says a writer in the May issue of the *Allgemeine Missions Zeitschrift*, and his judgment is just. We need a fresh outpouring of the Holy Spirit to fill all the channels of our activity, to quicken faith and hope and self-sacrifice among us. This will supply our spiritual deficiencies. His mighty power will give us consecrated lives, devoted to the evangelization of the world. His grace will repeat for us the experience of Pentecostal days, when "the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things he possessed was his own"; and the treasury of the Lord for the extension of His Kingdom will be filled with the cheerfully-bestowed offerings of His people. Meanwhile, let us pray for the gift of the Spirit, and the entire consecration of gifts, and faculties, and possessions, to the service of our King. This is the message of Pentecost. This is the true remedy for every deficit.—T. N. in *Life and Work*.

A Life of Faith.

THE life of faith is a life of Rest
And heavenly balm:
No anxious thought disturbs the breast,
Nor fears alarm.
The soul that fully trusts is blest
With perfect calm.

The life of faith is a life of Joy
And real delight;
Of pleasure pure, without alloy,
Gladsome and bright.
Heart-melodies the lips employ
Morn, noon, and night.

The life of faith is a life of Love,
To love's own King;
Whose yearning purpose fain would move
On swiftest wing,
Its fervency and depth to prove
In everything.

The life of faith is a life of Power
And strength Divine;
Of triumph in temptation's hour
For soul of mine.
O precious life! God's priceless dower;
Is this life THINE?

WILLIAM H. BIRD.

Homes for Motherless Children.—In the course of the sixth report of his work, Mr. R. T. Smith (The Roystons, Grove Park, Chiswick) writes:—"Our first Home was opened on March 5, 1896, and at the present time we have accommodation for 105 children—motherless boys and girls. The total number that have benefited is about 300. In six months, application has been made on behalf of more than 100 bairns without a mother's care. Our most pressing need is that of a suitable building to accommodate fifty boys—such a place could be purchased for £2,000."

The Individual and the Nation.

"ONE sinner destroyeth much good," wrote the Preacher (Eccles. ix. 18). It is a truth which we see daily proved in many ways, notably in families where the drunken husband, the contentious wife, the gambling son, or the idle daughter, does much to break up the harmony and the happiness of home life. And it is just as true, although less apparent, with regard to nations.

There is at the present time a striking similarity between the position of this country and that of Israel at the time of the Ai disaster. Israel had just been granted victory over their enemies, Jericho had been delivered into their hands, and they rested from war. They had won their victory under God's directions against an enemy that would have taxed their utmost strength, and perhaps even then would have proved too strong for them by themselves. To God they owed their victory, and doubtless songs of praise ascended up on high.

But God was displeased. He had been disobeyed, and

THERE WAS SIN IN THE CAMP.

"To obey is better than sacrifice;" and although God was no doubt pleased with their thanksgiving, He would have been more pleased had He been fully obeyed. Failure in this brought upon the nation affliction and disaster. Ai was only a small city, and its inhabitants were but few, yet they proved strong enough to drive back the men of Israel that were sent to take it. It was a disaster for Israel, but it was not a great disaster; it was only a small force of Israel that was defeated. A much greater force, ten or twenty times as great, could easily be sent up, but the people recognised in the disaster the corrective finger of God. They realized that God was speaking to them, and they humbled themselves before Him.

England has just been finally granted victory over her enemies. It was God who gave us that victorious termination to the war, and we had our day of public thanksgiving, and publicly attributed the success to Him. But to-day we are sorrowing under a fresh cloud of affliction, and we cannot help being conscious of the fact that

GOD IS SPEAKING TO US AS A NATION,

and rebuking us. Shall not we, like Israel, recognise the corrective finger of God, and humble ourselves before him?

But Israel not only humbled themselves before God, they also took steps to ascertain and to remove the cause of God's displeasure. And what was this cause? It was one man's sin, and that one man was an obscure and unknown individual. Now we are but single members of the human race; we are nothing more than countless atoms, and yet we possess great influence. No one of us passes through this world without leaving it the better or the worse for our sojourn. Each one of us influences, to a greater or lesser degree, those around us, and, therefore, the nation.

What then are we to do at this time of national trouble? Clearly our first duty is to examine ourselves, to see if there is any sin being treasured up in our hearts; and if so, in God's strength to expel it. Are we bringing God's wrath upon the nation, or are we helping to do so? Let us clear up that matter first, and then let us, having cast out the beam in our own eye, proceed to cast out the mote from our brother's eye. It is the duty of God's people at all times to do their utmost in His strength to remove the cause of His displeasure—sin. And should not a time like this make us ask ourselves whether we are doing all we can that way? Are we Christians doing all we can to check Sabbath-breaking, drunkenness, immorality, gambling, and our other national besetting sins? We pray for ourselves, for those around us, and for work in which we are specially interested, but do we pray enough for our nation as such? Thank God, although "one sinner destroyeth much good," yet "the effectual, fervent prayer of a righteous man availeth much" (Jas. v. 16). H. W. H.

"Our Daily Bread."

SUNDAY, July 13. Deuteronomy xvi.

THE month Abib corresponded to the end of our March and the chief part of April. With it the Hebrew year began. The deliverance from the house of bondage took place at this season, and was also kept in mind by the institution of the Passover; just as the Christian Church commemorates continually, in the face of a scoffing and unbelieving world, that still greater deliverance, when the Lord Jesus became the Lamb of God, bearing away the sin of the world, and making propitiation for our sin by the shedding of his precious blood. Let us cleanse out the old leaven! (1 Cor. v. 7).

Seven weeks (*i.e.*, 7 × 7) were to be counted from the time of putting in the sickle to the fields of standing corn, which took place about the time when the Passover was celebrated, and another great feast arrived—Pentecost (the Greek word for *fiftieth*). Joy at the finished harvest was specially prominent at this time, and was evidenced in the presentation of the loaves of bread before the Lord. On this anniversary, the Holy Spirit was given. Notice that special injunction to rejoice (11). The fruit of the Spirit is love, Joy. Too many Christian people are apt to be gloomy in their home-life. It is there that we ought to be our sunniest and best. Thou shalt rejoice, and thou shalt see that widows and strangers share thy joy.

The Feast of Tabernacles was the third great feast of the Hebrew year. It took place when the toils of the year were ended; and so the history of the Church is to close in the Feast of Tabernacles, described in Rev. vii. We look back to a finished deliverance we live in the dispensation of the Holy Spirit, we anticipate the time when the Tabernacle of God will be with men. Let there be no empty hands (16). With the gifts of love and faith—yes, and of ourselves—let us appear before God.

MONDAY, July 14. Deuteronomy xvii.

We must give God our best. Defaced and crooked coins should never be placed in the collecting basket. We should give God that which costs us something, such as we would set apart for our king.

In the old time, those who went to worship other gods, and so broke the ancient covenant, were rigorously dealt with, and put to death. The spirit of Christianity does not demand such treatment. We should rather turn the sinner from his error. But we should not admit into our inner friendship those who blaspheme the Holy Name by which we are called. Let us be sure, however, always to make searching inquiries before coming to a conclusion as to the true character of others (see *v.* 4).

The ultimate appeal among the Jews was to the Sanhedrim, composed of priests and elders; ours must be to our fellow-believers. When there is a quarrel between Christian and Christian, how good it would be if each had grace to refer it to the arbitration of the Church; but before the Church can give sentence, she must be very specially prepared to exercise her office of binding and loosing, by the cleansing of the blood of Jesus, and the teaching of the Holy Spirit (1 Cor. vi.).

There is a sad anticipation of the inevitable demand for a king which would arise, and which did arise in the days of Samuel. Notice the restrictions imposed by the King of kings; and remember to class *v.* 16 with Zech. xiv. 20, 21. The time may come in your life when you may have horses, which in themselves are innocent enough, but holiness to the Lord must be engraven on their bells.

TUESDAY, July 15. Deuteronomy xviii.

If God has chosen you to give all your time to his service, He will not be unrighteous to forget your work of faith and labour of love. The Lord will be your inheritance. He may supply your need directly, or through His people. But the Master will provide for His servants, who have surrendered other means of livelihood for His sake. Oh, that we may ever come with all the desire of our minds unto the place chosen for God's worship and work! If we have the mind, we shall have the place for ministry among the rest that stand before the Lord, and we shall have our portions to eat (7).

We are as much bound to refrain from all communications with the spirit-world as the Israelites were. God's children can have no part in spiritualistic séances, or in palmistry and the like. Saul, the first king of Israel, was rejected for this very cause (1 Chron. x. 13). And what need have we to have recourse to such, for teaching on the mysteries of life or death, or the life beyond? Have we not the Divine Prophet, ready to answer all our lawful questions, and reveal the way of God?

This blessed prediction is expressly referred to our Lord by Peter (Acts iii. 22, 23); and it is for us all to avail ourselves of His willingness to speak to us in such wise that we may know the will of God. Speak to me, O Prophet of God, with thy inner voice in my heart, that I may hear, and obey, and live! Let not Moses speak to me, lest I die! The one test of truth for the Israelites was that predictions came to pass; for us the corroboration of circumstances, and the consistency between the inner voice and our deepest convictions of what is right and good, will always indicate the voice of our Lord, who is Prophet as well as Priest and King.

WEDNESDAY, July 16. Deuteronomy xix.

Thus says the penitent, "Ah, my Lord, I am too often hurried, if I may dare say so, into grievous sin unawares. It is not by premeditation or by presumption, but suddenly, when off my guard, as though hurried forward by some strong, over-mastering and evil influence. I would not extenuate the sin which I commit under such conditions. It is sin, my sin, my grievous sin, for which I am responsible, and for which I need the cleansing of Thy blood and Spirit. But it seems to stand in a different category to the sins of wilful presumption, from which I dare not say I am altogether free. It is as Thy holy Apostle puts it, that I am 'overtaken in a fault.'

"How greatly I grieve Thee by these sins! I dare not think of the way in which I repay Thy patient, loving care. Oh, woe is me that I grieve Thee, my dearest Friend, and trample on the blood of Thy cross! What is this strange maze of things in which I am entangled, and in which I do the things which I would not? But Thou hast provided a refuge. When the wrath of the avenger is hot, there is a safe hiding-place in the cleft of the Rock. Thou art my Hiding-Place, my Place of Defence, my Strong Tower. From myself I fly to Thyself.

"Help me, who owe so much, to be very careful for others—not to invade their inheritance, not to bear false witness, not to do aught that would increase the sin or anguish of the world. Make me sensitive, not only for Thee, but for those who have been created in Thy likeness."

THURSDAY, July 17. Deuteronomy xx.

In our battle against the wrong of the world, we shall be constantly confronted with horses, and chariots, and a people more than ourselves. You cannot attack the power of the prince of darkness without arousing almost overwhelming odds, when judged from the human standpoint. But look not at the serried hosts; look up into the face of Christ, who has overcome, and who waits to go with you, and fight for you against your enemies and His, to save you (4).

The conditions of battle were made as light as possible by the regulations of *vv.* 5-9. The builders of new homes, whose hearts would always be turning back to them in thought and desire; the planters of new vineyards, who would be eager to get back to their young vines; the newly betrothed; the fearful and faint-hearted—all these were released from service. This was a wise provision, because no one who was influenced by such considerations would do his best on the battlefield. He could not be absolutely given up and surrendered to the campaign. As the Apostle suggests, no man can please Him who has chosen him to be a soldier, if he entangles himself in the affairs of this life. So we learn that absolute consecration to Christ is the chosen condition of a successful conflict against evil within and without (2 Tim. ii. 4).

The Lord ordained that His people should eat the spoil of their enemies (*v.* 14). Is there not a counterpart in this for us? We not only conquer, but derive nourishment and sustenance in the affray. Our faith, patience, and courage increase greatly as the conflict calls them into exercise. We are thus "more than conquerors through Him that loved us."

FRIDAY, July 18. Deuteronomy xxi.

A man might not be murdered in the land of Canaan without there being a strict inquisition of blood. In a valley, through which a brook was ever flowing (*v.* 4, see R.V.), a solemn service was held, in which the elders of the nearest town most solemnly protested, on the behalf of their fellow-townsfolk, that they were innocent of the crime of murder; and the blood of the heifer removed the stain of the sin from the people of the contiguous country. Oh, think how many crimes have been committed in the world, for which no such protestations have been made. The greatest blessings enjoyed by our world are due to the precious death and blood-shedding of Calvary; otherwise it had sunk, overwhelmed by the weight of the crimes which none have confessed, none have been punished for.

The Hebrews were allowed to take to wife the captives of war. Probably it was impossible to break them at once of the evil customs that were rife in the world around. To have edited at that time the Epistles of the Apostle John, or the Sermon on the Mount, would have been absolutely in vain. But, little by little, a higher, and still higher, ideal was set before them. It is thus that God educates us still. The interposition of a month, and the shaving of her head, at least checked the immediate indulgence of passion, and gave time for the growth of a nobler sentiment.

Is there not comfort in seeing the strict justice of *v.* 15, &c.? We are not to be governed by caprice; for God is not. "He is a just God, and a Saviour."

SATURDAY, July 19. Deuteronomy xxii.

There was much mercy in the old law. Notice the silver strand as it runs through the present chapter. We are not "to hide" ourselves from our brother's troubles and perplexities, but must bear his burdens, looking not only on our own things, but on his. How often we have hidden ourselves (see *vv.* 3 and 4). Ruthless cruelty was restrained, so that a mother-bird's life was not to be sacrificed, when the eggs were needed for the support of human life. The ox and ass were not to be yoked together, because of their unequal paces.

There was the foreshadowing of a greater separation, which was to characterize God's people. The vineyard was not to be sown with divers seeds, and garments were not to be made of linsey-woolsey. Perhaps we have not been careful enough in our teaching and preaching, or in our habits. There has been too much mixture of the world and God, of the sensuous and the Divine.

Let us not forget to build the battlement around the roof of our house—the battlement of our words, and especially of our example, so that we may not have to blame ourselves in after years, that any have come to their destruction through our failure to warn them.

In judging sin, we are taught by the closing paragraphs of this chapter to distinguish between a voluntary and an involuntary participation in an act which is in itself wrong. Alas, how often they cry and there is none to save! (*v.* 27).

F. B. M.

Elijah: The Prophet of all Time.

By Rev. F. S. WEBSTER, M.A., All Souls, W.

X.—On Mount Horeb.—1 Kings xix. 9-18.

GOD dealt very tenderly and graciously with his discouraged servant. The physical exhaustion and strain under which Elijah was suffering were important contributing causes to his sad distrust, and like a physician, wise and kind, God dealt with these first of all. Elijah's nerves were soothed, and his whole system steadied and refreshed by rest and food. It was probably in the evening that the angel first awakened him from his sleep of exhaustion, that he might be nourished with suitable food; all that night the angel would watch over his slumbers, and with the return of day another meal was ready to further comfort and invigorate him. Happy are they whose sleeping and waking are thus sweetened by angels' visits, and whose strength is renewed with regular meals of heavenly food. There would be fewer breakdowns in the faith of God's people, if we always enjoyed this Divine nourishment, if we could say, "He wakeneth me morning by morning" (Isa. l. 4).

And yet on reaching Horeb the gloomy spirit of unbelief was still in possession of the once brave heart of Elijah. The vigorous air, the majestic scenery failed to exorcise it, and Elijah, like the moody Achilles, took refuge in a cave.

(1) The Lord came to him there with A SEARCHING QUESTION. Elijah was familiar with God's voice; but it was in a strange unknown tone that God now addressed him. Every word went home to him with rebuke. "What doest thou here, Elijah?" This is a time for action, the work of reformation is only begun; the elders of Israel must be encouraged and led in their protest against the State-idolatry. Thou art a man of action; what doest thou, the champion of Mount Carmel, the protagonist in this holy war, thou Elijah, whose name declares that the Lord is thy Strength? What doest thou here, hiding in this gloomy cave far away from the scattered flock, who sorely need thy watchful care?

Elijah shrinks from a direct reply. Self is still uppermost in his thoughts. He almost boasts of his loyalty to God. He deeply laments the infidelity and apostasy of the nation, and he complains that his own life is in danger. His eyes are on himself. What did his life matter? Was not that still, as ever before, in God's keeping? And if God should demand the sacrifice of his life as a martyr for the truth, would it not be a matter of congratulation rather than complaint? Moses had had an interview with God in that same Horeb under very similar circumstances. It was after a time of national apostasy, it was accompanied by striking manifestations of the Divine power and glory, but Moses had no thought of himself. He was consumed with pity for the erring multitude. His only thought was to make an atonement for their sin, even at the cost of his own inheritance. But Elijah is concerned for himself, and thinks his valiant championship of God's cause should have received different recognition. Child of God,

NEVER PITY YOURSELF; PITY OTHERS.

All heaven cares for thee; it is wrong to have any care for yourself.

When you begin to pity yourself, and to complain of other people, you may be sure that you are out of touch with Christ, and that Satan has driven you into a cave.

(2) After the searching question, came A SOLEMN COMMAND. God said, "Go forth, and stand upon the Mount before the Lord." Elijah was to leave the place of darkness and gloom, and stand upon the Mount, where Nature, in her majesty and stillness, might heal and soothe his fevered soul. He was to stand before the Lord. Was not Elijah always there? Certainly, when walking by faith, it was his common formula, "As the Lord of Hosts liveth, before whom I stand." But he ceased to stand before the Lord when he fled from Jezebel. No; when his faith failed in that critical moment, he was standing before Jezebel, dismayed at her implacable hatred; when he hid himself in the cave, he was standing before faithless Israel, angry at their supineness and neglect. He had ceased to stand before the Lord.

(3) After the solemn command came A DIVINE MANIFESTATION, which was a marvellous display of the majesty and power of God. A great and strong wind rent the mountains, scattering the splintered rocks like the chaff of a threshing-floor. An earthquake followed, and the whole mountain rocked and trembled at the presence of God. Then came a fire, and the whole desert was ablaze, like the thorn-bush that Moses saw. All this time Elijah remained in his hiding in the cave. He was awed and solemnized. He felt his littleness, his absolute nothingness in comparison with God. He realized that there is no want of power in God, that no difficulties are any hindrance in the way of Divine omnipotence.

And in the pains God took with His moody servant, moving all creation, as it were, to teach him lessons, we learn how very dear to God Elijah was. But all this time Elijah remained unmoved. For God was not to him as the hurricane or the earthquake or the fire. After the fire, however, came a still small voice, like the trembling notes of a great organ filling the cathedral aisles with soft delicious sweetness, and

THEN ELIJAH'S HEART MELTED.

The barrier of resentment and self-justification was swept away. Elijah wrapped his face in his mantle, and stood before the Lord.

It was a parable, surely, of the variety of Divine operations. God works sometimes by tornado and earthquake and fire; but these are only to prepare the way for the more effectual working of the still small voice. It was a rehearsal of the great truth taught to Zerubbabel: "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts." It explained God's dealings with Israel. Just as the still small voice drew Elijah from his cave, so would the gentler drawings of the Spirit of God entice out of their hiding-places the seven thousand loyal ones who had not bowed the knee to Baal. And just as hurricanes or earthquakes prepared the way, making the still small voice the more impressive and subduing, so Elijah's ministry had done its work. He had been sent with famine and fire and sword, and now all Israel was awakened, and all the more ready to hearken to the still small voice.

(4) But after the Divine manifestation came THE DIVINE COMMISSION. God had more work for Elijah to do. He was not to be cast aside or superseded. He was to be strengthened and cheered by

THE COMPANIONSHIP OF ELISHA,

but Elijah was still to be God's honoured servant, God's chosen messenger. It would, indeed, be a grievous thing if a sudden failure of faith should have disqualified him for future service. God had still confidence in Elijah. He would again use him to denounce Ahab's sin, and to bring down fire from heaven. There is no parallel here between Elijah and John the Baptist. The Baptist's voice was hushed when Christ had come. The friend of the Bridegroom was glad to stand aside in the presence of the Bridegroom. But Elisha was only Elijah's servant. Elisha was silent, and took no part in Israel until Elijah was taken up. And with the renewed commission came the cheering assurance that his testimony had not been in vain. He thought himself left alone, God's only faithful servant in the land. It was not so, there were 7,000 secret disciples who had not apostatized from God.

Learn then these practical lessons. Never take a gloomy view of the condition and progress of God's Church.

Never think yourself indispensable, nor pity yourself when you have to suffer reproach. Stand always before the Lord, and have unlimited faith in the quiet and secret operations of the Holy Spirit.

Hyde Park Services.

A RECORD SEASON.

NEVER have such immense numbers gathered in Hyde Park as this year, and never have there been such opportunities to declare the glorious Gospel to these cosmopolitan crowds. On Sunday evenings the vast concourse of people is phenomenal, visitors from the country, the Colonies, and the world having poured into this pleasaunce by tens of thousands.

Last Sunday evening, Rev. Francis Paynter and Mr. Chas. Cook conducted a splendid meeting, assisted by the devoted choir. The order and attention of the vast crowd was remarkable, lasting for two hours.

The far-reaching influence of these services may be understood by the fact that during the meeting, Mr. Cook was spoken to voluntarily by five Swedish friends (one an officer in the army), four Frenchmen, and a Spaniard.

Mr. Cook writes:—"We have been encouraged in the past thirty-one years of meeting in Hyde Park, by seeing some

TWENTY-NINE NATIONALITIES

represented in the converts; and trust it may please God to add to the number this year, and give us at least one convert from different nations for as many years as we have toiled here. Parsees, Mohammedans, and others, are constantly seen in the crowd, and the last convert I dealt with was a Colonial from New Zealand, who had heard Dr. Harry Guinness there only a month or two ago.

"On Wednesday week we had a remarkable week-night service near the Marble Arch, when a very large crowd—principally men—listened to a solemn appeal on the importance of deciding for the Lord Jesus Christ in relation to eternity.

"There are many indications that recent public events have fallen out for the furtherance of the Gospel, and that the people are more willing to acknowledge God. There is 'an hearing ear;' and if such effort is continued to attract and hold the masses, the Gospel will, as ever, prove the power of God unto salvation.

"May I thank the readers of THE CHRISTIAN for their help in past years, and seek their fellowship and prayers as we continue our thirty-first year in these services for God and for souls, supplemented as they are by the meetings in the Metropolitan Theatre and Hyde Park Hall? Our small hall, which is close to the Park, is in need of cleaning and repairs, and any help would be gratefully received." Mr. Cook's address is, 11, Walpole Gardens, Chiswick, W.

Oxford Notes.

ARRANGEMENTS are being made to hold a conference for ministers in Oxford from September 1 to 5. Rev. R. J. Campbell, M.A., of Brighton (himself a graduate of Oxford), is to preside. The idea of the Conference is to help ministers in preaching and pastoral work.

Great regret is manifest in Oxford over the death of the venerable Dr. Chase, Principal of St. Mary Hall. Matriculating as far back as 1838, he was appointed Principal of the Hall in 1857. Widely read in all literature, he was one of the most familiar figures in Oxford. He heard the famous sermon of Newman, in St. Mary's Church, on the "Parting of Friends." He was eighty-two years of age, and the last Principal of St. Mary Hall, which now passes into Oriel College.

The Ocean of His Love.

I LAUNCHED my boat upon an ocean wide—
My soul upon the love of Him who died
And ever lives—but feared to trust the tide
That swept me on beyond the sight of shore;
Clung home and furled my sails, nor plied my oar;
Home I could see, and could not trust Him more.
But night has darkened all the land to me,
And storms my craft have beaten out to sea—
Thy sea, my God! Whom have I left but Thee?
Thy storms have severed all I loved behind,
Thy night upon my landscape made me blind
To all but Thee; and now my boat I find
Afloat upon the bosom of Thy love.
Quick-oared, thro' every storm and calm I move
To where Thine ocean meets Thy sky above.

E. V. K.

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Quaint Texts from Queer Places.

By Mr. CHARLES COOK.

THIS ESTABLISHMENT
— IS UNDER —
ENTIRELY NEW MANAGEMENT.

I WAS glad to see it, for there was *reason* and room for it. It was a city restaurant, and bad at that; and I had more than once wasted twenty minutes waiting for my dinner. We had objected before to having yesterday's joint served up as "just cooked," and fried plaice passed off as "Dover brill," and we were right glad to see the above bill in the window.

But what an improvement! An energetic manager, whose eye seemed everywhere; a neat and clean waiter, whose deft hands brought the order within three minutes! Well, my friends and I were all delighted, and certainly the new management was a splendid success.

When we take the right step in life, and declare ourselves servants of Christ, resting on His finished work for salvation, we come under the power and sway of the Spirit, the Lord of Life, "for it is God which worketh in us to will and to do of His good pleasure."

How often one hears the words, "I could not continue," or "I should not hold out." Reader, is this your thought? Let not this trouble you. "If any man be in Christ, he is a new creation." "The Spirit of the Lord will come upon thee, and thou shalt be turned into another man" (1 Sam. x. 6). He will live in you, and dwell in you, and enable you to glorify God by a consistent, holy life. Accept the Lord Jesus Christ as your justification, rest in His work which is outside of yourself, and then yield yourself to the Holy Spirit for your sanctification, who will be in you—and you will understand the meaning of our text — "Under entirely new management."

Before I was converted I was passionately fond of dancing, and my friends asked me, after my conversion, "Do you not now wish to go to a dance?" I replied, "My heart dances now, and I have no desire for my feet to dance." "Oh, it's not natural," said they. "You are right!" was my reply, "it's spiritual." I was, and have been since, "under entirely new management."

NO ADMITTANCE
EXCEPT
ON BUSINESS.

IT was on the door of a large hoarding in front of the new bank in course of erection. Sounds of hammering could be heard, men were busy running to and fro, and everybody concerned seemed "up to the neck in work." What a good thing it would be if such a notice could be exhibited on the doors of the Church of God, for our Lord has given "to *every* man his work;" but, alas! some folks look upon the church as an infirmary rather than a workshop. The Lord is building His temple from stones gathered from Nature's quarry, and polishing and fitting them into their places, and "the labourers are few." The need is great; millions in our city alone are careless and indifferent, and never was there a time when men with messages were more urgently required.

A fatal distinction is sometimes drawn between "Christians" and "Christian workers." *Every Christian should be a worker.* "Ye shall be My witnesses," is our Master's mandate.

A Bishop once asked a returned missionary, "How many missionaries have you now on your station?" "Three thousand," was the reply. "I did not ask you how many converts you had," said the Bishop, "but how many missionaries?" "I quite understood your lordship;" and again I reply, "Three thousand, for *all our converts are missionaries.*"

If all Christians were workers, what results, under God, might we not expect! Does an English prince need to cry, "Wake up, England"? So we need to hear our Prince of Life cry, "Awake, thou that sleepest!"

Are we, as Britons, in danger of "go-ahead" America shrewdly taking our biggest businesses from our city and from our shores, whilst slow-going old-fashioned England looks on, and wonders "What next!"? Oh, let the energy displayed by the great Transatlantic nation shame us, as workers, into launching out into wholesale schemes to boom the old, old Gospel!

Brethren, do we not see that the enemy is busy with the souls of men, whilst we are idling or "losing time" in the great business of winning souls? Many of us seem to be "out of work," or "on strike," or "pensioned off"! Surely we who are now "under entirely new management," should seek to "do and dare" in the service of our new Master.

"If any will not work, neither should he eat." It is said that, in a certain German workhouse, if the inmates will not work, they are put in a large cage, and suspended over the table in the dining-room. All they get is the smell of the dinner! Surely all who are privileged to sit at the Father's table should be willing to obey His injunction, "Son, go work in My vineyard."

Watch for souls, for men are dying,
They are hurrying to the grave
Without a thought about the future
Or the Christ who came to save.
Watch for souls, for Satan blinds them
As he lures them on to hell;
If they're lost they're lost for ever;
Oh, that loss!—Ah! who can tell?

Josephiana.

THE chapters in Genesis embodying Joseph's romantic history, as recently dealt with in "Day by Day," were radiant with gems of thought from "F. B. M." I can only supplement them with some homely commonplaces, but there have been borne in upon me very forcibly two or three teachings from that marvellous life that I would fain share with the readers of The Christian.

I. PARENTS AND CHILDREN.

In God's school of life He is always the Head Master, and has often to set right in very startling fashion the inadvertences and omissions of His subordinate teachers. Jacob was one of these—as all parents are. To him there was committed for training, in addition to his coarser-fibred elder sons, a child peculiarly fitted for a unique destiny.

Physical charm, mental acuteness, a disposition of extraordinary sweetness and high moral purpose, were among his characteristics; and Jacob, had his spiritual vision been keener, might have discerned, in all these rare endowments, a call of God to high service. But the foolish old man, instead of further emphasizing that call, did his best—or worst—to spoil the lad.

The many-hued coat was but typical of a course of false tenderness that would inevitably have made its wearer effeminate, in addition to its immediate consequence of creating bitter jealousy among the elder brothers at such flagrant partiality. The Head Master had to interfere in a manner that seemed hopelessly cruel, and the pupil was removed from these enervating influences to a sterner but far more salutary discipline.

Let fond parents take heed lest, by unwise indulgence, they prepare some very trying tonic treatment for the children whom they alternately pray for *and spoil.* Some of us older people look back on what would now be sneeringly called a "Puritan" training, and oh, how we thank God for the braced nerve and toughened, developed sinew, that early lessons on duty, as grander and more imperative than pleasure, have, to some extent, wrought within us.

II. FALSE CONCLUSIONS.

We see the danger of being guided solely by circumstantial evidence. We who are behind the scenes, and "have seen the end of the Lord," almost smile at poor Jacob's dogmatic conclusions. "Joseph is, *without doubt*, torn in pieces." "Joseph is not, and Simeon is not . . . all these things are against me!" "I shall go down to the grave mourning."

And all the time the wheel of Providence was carrying Joseph to the very zenith of human greatness; Simeon—though enduring a little salutary discipline, which was much needed by his rough nature—was alive and well; and Jacob's last years were spent in the gorgeous sunset splendour of loving filial care and domestic comfort. Let us take care how we doubt God. When He has said to us, as He did to Jacob, "I will *surely* do thee good," let us be very chary of pronouncing hasty judgments on His dealings, however mysterious they may be. He is His own interpreter, and He will make them plain.

III. STEADFAST, UNMOVABLE.

As to Joseph himself, the central figure in this thrilling drama, we almost hold our breath in admiration at his majestic repose and endurance, his uncomplaining dignity and deportment, in circumstances that would have driven an ordinary man to madness. Surely his is one of the sublimest instances on record of a man, young in years, suddenly cast forth from a most sheltered home life into the very teeth of fierce trial and temptation, calmly "resting in the Lord, and waiting patiently for Him." And, as the outcome of this steadfast faith in God, what skill in duty and adaptation to circumstance, whether in Potiphar's house or in the dungeon, in his initial interview with the King, or in his organization of the most colossal scheme of finance and national preservation!

In the parts he had to play, as a special providence to his brethren, there was certainly an appearance of temporary sternness; but it only serves as a lovely type of our Divine Joseph's disciplinary dealings; for throughout it all there is clearly manifested a heart of tenderest love. And as our last glimpse of him reveals his filial devotion to his dead father, and his magnanimity to his repentant brethren, we can only say, with a hush of awed feeling, "Take him for all in all, we ne'er shall look upon his like again!" Is there not a lesson here for any to whom life brings sore stress and trial? What energy is often wasted in complaint! Shall we not rather learn to suffer and be strong? As the athlete courts resistance and glories in endurance for the sake of physical development, let us, spiritual gymnasts, regard the crosses of life as lessons from God.

IV. "BEYOND ALL WE ASK OR THINK."

Out of the thoughts that crowd to our pen from this magnificent story, space restricts us to the mention of only one other. "When fully He this work hath wrought that caused our needless fear," our heavenly Father always proves Himself better, not merely than our fears, but than our most sanguine hopes. "I had not thought to see thy face, and, lo, God hath also showed me thy seed!"

No wonder that Jacob was ashamed of his narrow thoughts of God when thus standing by the river of His broad, loving will! And has it not thus happened over and over again with us, when dire forebodings have been exchanged for songs of deliverance, and, instead of "grey hairs brought in sorrow to the grave," we have been loaded with benefits and crowned with loving-kindness? M. C. F.

Percy Park, Tynemouth.

From a Beloved Invalid.

NEARING home is very sweet—the meeting of the Revival friends. Quite a few of us are on tiptoe listening for the Master's voice.

While waiting the home-call, the "cheer-ups" are of daily occurrence. Young men and women tell of the blessing of the Lord resting upon their work.

Let us have more love among Christians, and more nights of prayer among the children of God. Then will our songs be all praise and blessing.

Annie Macpherson.

THE LATE

Rev. Dr. Barnes, of Folkestone

By Rev. J. B. FIGGIS, M.A.

THE late Dr. Barnes, of Folkestone, came of a family many of whom were officers in the army. But he chose the scholastic profession, and graduated at Cambridge. He was a cousin of the Hon. and Rev. Talbot Rice.

It is said of the man healed through Peter and John that he was "above forty years of age when this miracle of healing was shown." Just about that age was Dr. Barnes when God met him, and turned his face toward heaven. The vicar of St. Paul's, Southsea, Rev. W. H. Denovan, was preaching on the words, "Roll ye away the stone." Dr. Barnes, who was present, was deeply impressed. In the night God's Spirit told him to get out of bed and pray; he had not prayed for years. At first he would not listen, but the Holy Spirit would not let him go. At last he yielded, and then he found he could not pray. After a time he threw his arms across the bed, and sobbed, "God be merciful to me a sinner;" and all at once, he said, he felt that every sin had been forgiven; such a sense of relief came.

Great was the surprise next morning when he was found reading the Bible. He did not put it away when his wife went in, but told her what had passed between him and God. A lady, informed of what had taken place, said, "I knew I should live to hear him preach Christ"—she had prayed for him for twenty years with unwavering faith. Asked to give an address to the inmates of a Home which this lady superintended, he did so with fear and trembling, but with marked impression.

Two things were a great concern to him at this time—one, that he might make reparation to any whom he had financially wronged; the other, that his wife also might share in God's renewing grace. "He always thought I was good," she writes naïvely, "and when he found that *goodness* did not mean the new birth, he became very anxious; but about a month after his own conversion, he had the joy of knowing that the Lord had revealed Himself to me as my own personal Saviour, and so we started together, and have been kept ever since 'by the power of God.'"

Dr. Barnes was then resident at Newport, Mon., and was much helped by a mission taken at St. Paul's by Dr. Morris. He immediately set to work with the energy which characterized him in everything. He got hold of a hall that had been used as a dancing saloon, gave free breakfasts on Sunday mornings, and evangelistic addresses on Sunday evenings. About the same time his wife started a Band of Hope and mothers' meeting. He became churchwarden to Dr. Wrenford, and had thoughts of seeking orders in the Church of England. With this view he had interviews with the Bishop of Llandaff; but about this time, conversations with one who was "in Christ" before him, brought to his view difficulties about the Catechism and the baptismal service, and a church at Basingstoke where a revised liturgy was used being pressed on his acceptance, he gladly welcomed it as being altogether a providential opening. The church was in Lady Huntingdon's Connexion, and in that communion Dr. Barnes rejoiced to continue to the end of his earthly service.

At Basingstoke, and afterwards at Folkestone, enthusiastic congregations crowded the churches of which he was the minister, in the one case for three, in the other for six years. But this by no means exhausted his energies. He was often heard, both in evangelistic meetings and in Conferences for God's children, and also in meetings of the Children's Special Service Mission.

No account of our friend would be complete without reference to the profound impression produced upon him by a Convention for the deepening of the spiritual life at Tunbridge Wells, which he attended as a listener during his ministry at Basingstoke. The Convention was a revelation to him; he saw there, under the light of God's Spirit, that self had mingled with all his ministry. The sight was humbling and painful, but the sin was confessed and renounced, and from that time he sought to live wholly for God, to do everything in the power of the Spirit, and nothing in the energy of the flesh. Those who knew him best are most conscious of the change which pervaded all that he said and did and was. If that Convention at Tunbridge Wells bore no other fruit, those who projected and carried it out must have had (if they were aware of it) more than enough reward for their labours in the humbling and hallowing of this "good minister of Jesus Christ."

THE LATE REV. DR. BARNES.

From Photograph by Mr. Lang Sims, 9, Church Street, Folkestone.

If man were any judge of the fitness of things, it would have appeared as if this were the beginning of years of usefulness; and, indeed, about seven such were added to our friend's life. Into these seven he put as much as many men put into a lifetime. He travelled to and fro, was instant in season, out of season, was earnest by conversation and by letter to follow up the words given him to speak in public; but in the midst of these labours he was suddenly struck down, in April, 1901, with weakness and suffering, and though he sought in change of place, and remedies suggested by skilled physicians, that which might stay the progress of disease, all was unavailing. He bore the sufferings, sometimes agonizing, with heroic fortitude, and, attended to the last by his devoted wife, he sank into the Everlasting Arms on April 15, exclaiming, "Not my own, but saved by Jesus," and then, after a pause, "I am before the Royal Throne."

They took his remains from London to Folkestone for interment, and on the 21st a great throng gathered in Emanuel Church, and again at the cemetery, where Revs. A. E. Clementi Smith, J. B. Figgis, and Bickford Heard laid in the grave all that was mortal of this valiant soldier of the King of kings. His coffin bore the inscription, "Jas. Barnes. Born 7th August, 1847. Born again 5th August, 1888. Entered into rest 15th April, 1902."

Dublin Waifs and Strays.

IT is now just a year since God called dear Mrs. Smyly, the friend of the little waif children of Ireland, to His heavenly home; and the future of that work, to which she gave her life, depends, under God, on the offerings of His stewards. The needs are as great as ever, and the funds do not keep up in proportion, so the question often has to be faced, "Shall the work go on as in Mrs. Smyly's life-time, or will it be necessary to close any of the Homes?" One can hardly realize what it would mean to Christian workers in Dublin if any of the work had to be given up.

A typical case of the work is afforded by the story of a friendless boy, brought up in a Roman Catholic Industrial School. He had failed to keep his first situation, and finding himself destitute on the streets of Dublin, applied in person at the Home for admission. He was taken in, but having a very bad temper, he was always fighting with the other boys, and generally upsetting the peace of the Home. The boys came to know that he had been sent to the Industrial School as a little child for stealing a pig's cheek, and when they were annoyed with him the temptation to allude to this was irresistible. Then he would get furious, and a torrent of bad language would burst forth. Over and over again the matron sent for him to her little parlour and prayed with him, but the most she could get from him was, "It's in here, ma'am," pointing to his heart, "and I can't keep it in. When the chaps annoy me, it always comes out."

On one of these occasions, feeling in despair about him, she told her difficulty to Mrs. Smyly, saying how she had prayed for him, and how much she had borne with him, yet seemingly in vain. Mrs. Smyly laid her hand on her shoulder, and said, "Don't give that boy up; I am certain your prayers will be answered; keep on praying for him." So she felt encouraged to go on giving him chance after chance, till at last it looked as if Satan was getting his own way with the boy. Then he ran away, inducing some others to go with him. The next time we meet him is as an attentive listener in a Bible-class, a new creature in Christ Jesus.

Two ladies feel the work carried on by the Misses Smyly amongst the waifs and strays of Dublin so important that, hearing of the great need of the Homes, they offer to give £300 if nine others will give £100 each, or eighteen others £50 each. C. A. Pigott.

St. John's, Terenure.

From Dr. Baedeker.—Writing from Skien on July 2, Dr. Baedeker says:—"The Laurvik Conference is over, and was very happy on the line of international and interdenominational oneness. I left Laurvik yesterday, and at four p.m. a fire broke out, which burned about 100 houses, a great loss for the poor owners. I hope to return to Christiania (Hotel Augustin) on Monday next, and thence *via* Malmö to Berlin, where I hope to arrive on July 9, and after a short visit to Miss V. Blücher, I go to Hungary and Austria, and thence by Schloss, Treffen, and Switzerland, I hope to return to England. I may perhaps be in time for Keswick."

"Sanctuary" and "Sea."

By Rev. JAMES MURSELL.

Thy way, O God, is in the sanctuary. Thy way is in the sea. (Ps. lxxvii. 13, 19).

SANCTUARY and sea; the chiming of the bells and the thunder of the surf; the quiet of God's house and the tumult of the waves; high on the cliff the church spire rising higher still, far below the sullen dash of the breakers on the beach; within, the music of the hymn of praise, the hush of prayer, the voice of the preacher who publisheth peace; without, the boom of the minute gun, the roar of the tempest, the cry of men in peril of their lives. What a contrast! Calm and storm; peace and peril; worship and woe; sanctuary and sea.

We should suppose that there could be nothing in common between two such opposite elements; nothing in the sanctuary that is also in the sea; nothing in the sea that is also in the sanctuary. But the Psalmist tells us that there is at least one thing to be found in both —God's way. We find it natural and easy to believe that God has His way in the holy place, but the stormy waves are the last place in the world where we should expect to find His footprints. Nevertheless there they are: in storm as in stillness, where the wild winds rage and the wild waves rule, as well as where thanksgiving and the voice of melody are found, God has His way.

The way of God is the path on which His will walks to work out the purpose of his heart. "Have your own way," we sometimes say, by which we mean, "do what you will." God also must have His own way; He must do what seemeth Him good. Only His way is righteous, His will is everlasting love at work. And what this ancient poet sees, with flashing insight, is that in scenes so various, and elements so contrary, and experiences so opposite, as those which are expressed by the words, sanctuary and sea, God has His way.

"SANCTUARY" LIVES.

For instance, God has His way in both the sanctification of the believer, and in the rebellion of the sinner. In its practical aspect sanctification is just God having His way with us. Saints are people who are separated from earthly aims and devoted to the purpose of God. He takes hold of their lives, and builds them up into a spiritual house, a holy temple. Such lives are sanctuaries in which the Holy Spirit has His way. We all know men and women whose one desire is to learn what the will of the Lord is, and then to do it. His commandments are not grievous to them, but joyous; they delight to do His will, and His law is within their hearts. Such people carry an atmosphere about the world with them that is more easily felt than described. Perhaps the best description of it is that suggested by the word, sanctuary. It is the atmosphere of the sanctuary; there is a calm about them as of the quiet House of God, a beauty not of this world, that makes aspirations after it in our hearts; a fragrance as of spiritual incense about their characters.

The truth is, God is having His way in these lives. This is what He means his children to be: He is fulfilling in them all the good pleasure of His goodness, and the work of faith with power. Through them He is able to reach and bless the world. They bring sweet and holy influence into the crowded city and the shadowed home, so that these also are builded up into houses of God, sanctuaries in which God has His way.

"TROUBLED SEA" LIVES.

But there are those of whom this cannot be said. They are like the troubled sea when it cannot rest; their hearts are lifted up like waves in rebellion against God; self-will is their only law; their affections are set on things below: they covet the world's wealth and men's applause; they must have their own way, but as to God's, they will have none of it.

It is too much to say that such lives are no hindrance to God's purpose. So far as they themselves are concerned, they appear to frustrate it utterly. Whatever they were as children, as men and women they wax worse and worse. Innocence vanishes and purity does not come; their ideals grow lower and lower, their characters worldlier and worldlier; less and less can you feel about them that they are what they would be if God had his way with them. The unrest, the rebellion, the stormy outbreaks of the sea, are the symbol of their lives.

Such men undoubtedly also hinder God's purpose in the world. If not actively opposed to righteousness, they are indifferent to it. They are obstacles to the progress of truth, hindrances to the victory of love, dead weights on the angel-wings that bear the messages of peace and salvation to men.

GOD'S WILL IN THE EARTH.

None the less, God makes His way through the rebellion of wicked men just as the great liner makes its way through the gigantic billows of the Atlantic. God makes the wrath of men to praise Him. The French Revolution, as well as the Protestant Reformation, was made subservient to his purpose. Scepticism is turned in its own despite into a minister of His glory. Individuals may successfully oppose Him in their hearts, but in the broad spaces of history nothing is more certain than that through the opposition of the ungodly, as well as through the faith of His believing people, the will of God moves on to its predestined goal. That goal is a world beneath whose new heavens, and on whose new earth, there is no more sea. The end must either be a world which is all sea, all unbelief, all wild and tumultuous rebellion, or one which is all sanctuary, all consecration, all holiness and peace. "I saw no temple therein," the Seer of the Apocalypse says of the Eternal City, "for the Lord God and the Lamb are the temple of it." No temple, yet all temple; all activities sacramental, all work worship, all music praise, all wills blended into the one perfect Will. Heaven is the sanctuary in which God's Will is perfected.

IN LIFE'S MYSTERIES.

Again, God has his way in the plain, and in the mysterious, providences of life. Sometimes the guidance and the guardianship are easily descried. His providence makes a sanctuary about us, so that we say, "Thou, O Lord, art a shield unto me;" but at other times His way is hard to trace. We do our best, yet fail. The bread-winner is stricken down, and the mother and her children are left alone. A little child is given, and the mother who should be its guard and guide is taken away. These are a few of the things we cannot understand. At such times we feel like sailors in a water-logged vessel on a stormy sea; nothing is plain except loss; nothing sure but mystery; nothing visible but lowering clouds and rolling waves.

These are days in which we need to remember that the way of God is in the sea as well as in the sanctuary. The ocean is a trackless waste to the landsman; even the white wake of the great ship is soon lost among the waves; and it is the path in front, not that behind, we long to see. Yet the captain knows the way he takes, and steers the vessel steadily where we can see no path. It is the same in life. There are days when we are out on the wide, wild waters of mystery. We do not know which way we ought to go. Then we need to call to mind the truth that God has hidden ways as well as plain paths. We need to remember that while, in the guarded sanctuary, He makes the place of His feet glorious, He also plants His footsteps in the stormy sea; and His footsteps leave a print where the keel of a huge ship leaves no furrow. The mysteries of life are not mysteries to God. The trackless waters have a path for Him, although no bird of prey knoweth it, and the eye of the vulture hath not seen it. He who guides to the shelter of the sanctuary can also steer us safely over the strangest sea.

He knows the way He taketh,
And He will walk with me.

Once more:—God has his way in the perils of life as well as in its safeties. There are periods when we live in sanctuary, guarded by unseen sentinels. Childhood is often one of them. The child grows up in the oratory of a Christian home, sheltered from the rough blast of trouble, and guarded from the burden of care. His little vessel rides at anchor in the calm waters of the haven under the hill. But there comes a day when he must steer out upon the wide sea of life; over the harbour bar, across the bay, away out to the boundless ocean. How the mother's heart aches for him; how she hopes and fears, rejoices and trembles. She knew that it was well with him at home; he was in sanctuary there. God's way was always before him in his father's example and in her prayers; but now——. O mother heart, be still and know that God is God: God of the stormy wave as well as of the peaceful place of prayer; God of the godless world as well as of the godly home; Lord of Sabaoth and God of Bethel. Learn to say and believe "Thy way, O Lord, is in the sanctuary; thy way is in the sea."

Sanctuary and sea! Providence and mystery! Safety and peril! God is in all. Somehow they are more one and less twain than we suppose. Life has its contrasts and its paradoxes, but they only skim the surface, they do not fathom the depth; there, life is one. There is music at the heart of things. And so it is that the sea is in the sanctuary, and the sanctuary is in the sea, and God in both. There are mysteries of grace as well as difficulties of nature; perils of faith as well as dangers of unbelief; stormy cries rise from the holy place, and peace that passeth understanding has a home in the heart of the storm. I can hear the dash of the breakers in the quiet of the sanctuary, and when the tumult of the waves is noisiest I still can sing my little song of praise.

God's is the presence that makes what else would be a distracted world and a contradictory experience, a blessed unity. When He indwells our life, no changeful scene fails to reveal his mercy or to unfold his will. Hush of worship and rush of work; guarded hours and perilous posts; clouds of mystery and shinings of Providence will alike be passings to and fro of that eternal love and that unchanging Friend of whom the Psalmist said, "Thy way, O God, is in the sanctuary; thy way is in the sea."

The Blackgang Mission.

THE Blackgang Mission is the outcome of a remarkable manifestation of the Holy Spirit's power, whereby a whole family was used of God in the production of a spiritual awakening. From time to time The Christian has given reports of the continuance and growth of this work, now of some twenty-nine years' standing. The original band of workers and others who joined later have all been removed or called to the higher service, save one, Mrs. Christopher W. Smith (*née* Edith Reade), who since the death of her beloved husband has of necessity filled the position of pastor, the Mission having merged into a duly-constituted church, with properly-elected officers—elders and deacons, &c.

A new hall having become a necessity, a piece of freehold land was secured on mortgage in 1898 (to become the property of the Mission on the death of the owner), on which an iron building was erected, and a site reserved for a worker's house, or future manse. It is in relation to the need for this that I am desirous of enlisting the sympathy and help of some of the Lord's stewards. Mrs. Smith is feeling the need of a helper, but has no accommodation to offer one, not even temporarily. The architect's estimate for a house such as would meet the requirements is £500, and this sum is being asked of God in prayer, either as a gift or as a loan, from one or more of His servants, who would feel it a privilege to put the top stone to a work which has been lovingly and faithfully carried on, without fee or reward, first by the late Mr. and Mrs. Charles Reade and family, then by Mr. and Mrs. C. W. Smith, and now for some ten years by Mrs. Smith alone. Having the privilege of being one of the trustees, I shall be happy to answer any questions, as likewise would Pastor Frank H. White, of Talbot Tabernacle, Notting Hill, W.

Letitia Jennings.

128, Abbey Road, West Hampstead, N.W.

Books for Vancouver.—In a new mining district of Vancouver Island, B.C., where vice flourishes and weapons of spiritual warfare are few, a Methodist pastor is anxious to establish a library for the use primarily of his Sunday schools, and, if possible, to extend it for the miners. He thinks that many homeland readers may be glad to send volumes. Address Rev. Gordon Tanner, B.A., Ladysmith, B.C., Canada.

Other Lands.

Through Equatorial Africa.-2.

By Mrs. A. B. FISHER (C.M.S.), of Toro.

Mrs. Fisher will be better known to many readers as Miss Ruth Hurditch, of Uganda. The tour described is Mr. and Mrs. Fisher's journey from Kabarole to Entebbe (the Government headquarters in Uganda) to have their marriage officially registered.

THE KING'S WIVES.

THE first house I went to was that of the king's women. As he is not yet a baptized Christian, he still has seven wives, and I found these girls sitting in a semi-circle in their grass house, which was horribly stuffy, as the people do not believe in water, but instead rub butter over their bodies and all over their bark cloths; this of course, turns sour, and then more gets rubbed on. They began by asking me to take off my hat and show them my hair. I replied that I would do so if they first showed me their faces. Immediately fourteen eyes popped out, and a row of fat, smiling faces appeared. After satisfying curious questions about my clothes, my age, my parents, and how long I had been married, I tried to find out a little about them all. All were learning to read, as the Christian women teachers went each day to teach them—otherwise they do nothing, sitting in this veiled condition from morning to night; they neither cook, sew, plait grass, nor engage in any of the native industries. As their minds have thus been allowed to lie dormant for so long, it is a wonder that they can learn to read so readily. Our Unyoro books are splendidly adaptable to these people, as the language is so closely akin.

It will be readily seen how essential it is that Toro should supply Ankole with teachers. We brought out with us, two chiefs who had offered themselves and had been trained for this work; also Ana Kayeye, one of our first women missionaries, thus making five in all from Toro that are now working in this distant part. The latter met with a most enthusiastic reception from the women and two Buganda women teachers; as she is such an important lady she is listened to everywhere, and when I left she was already in full work, teaching the wives of the chiefs in their own homes at eight o'clock a.m., then going a round of sick folk, dressing their wounds as I had taught her, then visiting in the houses, getting to know every woman, gathering them all around her for a talk, and starting them right away to learn to read.

A CHRISTIAN KING.

After five happy days here we again moved on, Mr. Willis accompanying us for three days of the journey, visiting some of his stations. We skirted a long, wide swamp for a distance of three or four miles; it was one vast stretch of papyrus grass, the habitation of mosquitoes. On the fifth day we arrived at Rakai, the capital of Koki, where two ladies, Miss Robinson and Miss Turnbull, have recently been stationed.

The king, Kamswaga, who is a baptized Christian, with all his chiefs had gone up to Entebbe to meet the new Commissioner, Colonel Sadler; consequently we found the place much quieter than usual. However, the women made up for it and came down from the Court in large numbers to welcome us. Koki is made attractive by a large lake, which is beautifully wooded all round its shores. Here we went by canoe to a church garden on the opposite end of the lake, where we had a service with the people. They have a splendid little church here, and quite 100 to 150 women must have attended the morning service on the Sunday. The novelty of European ladies has not yet worn off here, as Miss Robinson and Miss Turnbull, the first they had seen, have been working here only a few months.

When we called to see the Queen, the house quickly became overcrowded, all wanting to talk and listen to me. I handed them all round coffee-beans, which the Queen had given to me to dispense, and I nobly struggled to crack these tough berries, which seem no obstacle to their strong teeth. As I left, they pressed round in such numbers that Miss Robinson had to come and rescue me by force. I came home with my wrists bedecked with all sorts of curious wire and bead bracelets, which the women had taken off to give me.

IN A ROMANIST STRONGHOLD.

Three days more marching brought us to Budu, the stronghold of Roman Catholicism: at nearly every cross-road a tall wooden cross was standing, and nearly everybody had the medallion, or scapula, hanging round the neck. At Kaguna, where the C.M.S. station is situated, we found a strong R.C. mission; here their people, who had not seen a white woman, came tearing out of their houses like mad creatures, yelling and clapping their hands.

Our mission is planted on a high hill overlooking the Victoria Nyanza Lake. Rev. C. H. Casson and Rev. O'Connor gave us a very kind welcome. Really, Mr. Casson is a wonderful builder; he had adopted quite a new plan, dispensing with the mud and wattle idea. This is of solid mud, beaten down between wooden boards, which are taken away when the mud is dry; thus there is a house of one solid brick about 2ft. thick. I expect it is only this kind of white clay soil that would consolidate so firmly. The roof is of banana bark stripped off and knotted on rows of poles. Besides this the doors and fittings are wonderful. A regular timber-yard has been set up in an adjoining forest, which belongs to the church property. We paid a visit here one afternoon, and found Mr. Casson superintending two natives hewing out a huge block of timber. By means of native adzes they were forming this timber into square blocks, thus preparing them for the sawyer's tools. Mr. Casson asked me to have a little service with the women. In spite of language difficulties, I promised to do my best, and I found the schoolroom quite full, and several standing round the windows and door. It is splendid to find that such a good work is going on here, for it is uphill work. The Roman Catholics are very strong, and I think there is no chief reading with us. Thus very little inducement is held out to the others to join us; those that do so must come with a real desire to read and be baptized. There were twenty-one being questioned for baptism when we were there.

BACK TO THE LAKE.

A fifteen miles march from here brought us to the shores of the lake, where two canoes waited to take us on our way to Entebbe.

Ultimately, on landing, Mrs. and Mr. Wilson (who has now been appointed Deputy Commissioner of all Uganda Protectorate) came to meet us, and kindly took us across to their house for the evening, while the boys were getting camp ready. You should see Entebbe. There are rows of neat little villas with the strips of gardens back and front resembling the bijou villa of the London suburbs, and splendid wide roads with avenues of trees planted. Then in the market is to be found an English butcher's and a dairy; an Indian bakery, where delicious little loaves can be bought for four annas (fourpence); then further on is a large Indian firm, which sells all sorts of tinned food, native cloths, boots, lamps, &c., and which now manufactures mineral waters at about two-pence per bottle. Of course, there is a decidedly cosmopolitan population. The Europeans number about fifty.

Colonel Sadler, the new Commissioner, had gone on a visit to Kamfala, but we awaited his return, and Mr. Fisher had a long, interesting interview with him. Mrs. Sadler was exceedingly kind. We can only rejoice that those so interested in and cognisant with native life should come out to control affairs.

April 19 found us once more on the move. The lake did its utmost to upset us and the boat; instead of two hours as we had supposed, we found it a row of five and a half hours. We felt tired out when we reached the landing stage, but we could only wait to get a cup of tea, and then hurry on for the seven or eight miles' walk into Mengo. And then how delicious it was to feel once more the warm homelike missionary atmosphere!

A Priest's Emancipation.

A FEW weeks ago there introduced himself to Pastor Martin, of the Eglise Libre (Free Church) of Cannes, a "religieux" of the Order of Redemptorists, Father Léon Revoyre, a parochial missioner. This man, although still young, counts twelve years in his Order and four years of priesthood. But, finding that Rome, instead of ministering Christ, makes capital out of Him, he asked himself if it could be right, and if Rome's doctrines and practices were true. The final argument and support of all Rome's errors being Papal Infallibility, he found, on examining the Scriptures for himself, that they do not reveal the Pope as alleged, nor prove his authority, either by statement or example.

Avowing his doubts to his superiors, he was sent to consider his ways to a Trappist monastery on an island near Cannes. The prior refused to receive him, although forewarned of his coming as a priest wavering in his former faith. Thus, for conscience sake turned adrift from Rome, stranded in Cannes, he was, in God's providence, attracted by the words, "Au Christ Rédempteur" on one of the Protestant churches, and wrote to the pastor, as already intimated.

Proving to be truly a brother in the faith, fervently loving our Lord Jesus Christ, and desiring to follow the teaching of the Gospel; he was received with gladness amongst us. Thus he attended a Protestant meeting and handled a Protestant Bible for the first time in his life, both acts being technically "mortal sin" to a Romish priest; after two days he threw off the priestly robe, and—ate meat on a Friday! On the Saturday, relics, crucifixes, rosary, and scapular were abandoned. On the Sunday he spoke at some of the meetings in the chapel. His address on "Prayer" revealed not only eloquence but deep spirituality. That some expressions should have a Roman flavour is not surprising, since the same sermon had been preached in his own churches, and less than a week had passed since the speaker had said Mass as priest.

Late on the Sunday evening he was with the pastor and other brethren (one of whom had himself been a Franciscan monk, Father Elisée Le Garrec) discussing the question of conversion and regeneration. Our priest was astonished to find salvation was a settled thing. "Then I am saved," he joyfully exclaimed; "that's delightful; is that in the Bible? show me." (It was not hard to turn to such texts as John i. 12, 13, v. 24, x. 28; Rom. viii. 1, 38, 39; 1 John v. 13, in both French and Latin versions.) "It is fine; I ask nothing better; I am overwhelmed;" and we laughed with joy till we cried. What upset him most, said Father Revoyre, was the perfidy (déloyauté) of the Romish Church in hiding and withholding the assurance, of present salvation. Later on he addressed the Gospel meeting held weekly at Mouans-Sartoux, a neighbouring village almost entirely Romanist. He receives letters constantly of contempt or appeal, and awaits formal excommunication.

These first steps of a fervent soul's emancipation from error will not, I am sure, be without interest to readers of The Christian. Will they join in prayer that individual priests and people in the Church of Rome who are sincere may be led into liberty and light? Their number is large, but when doubt or inquiry is discountenanced, and even forbidden under pain of sin, and when apostasy from the religion of one's fathers is accounted the greatest shame, their deliverance can be effected only by the light and power of the spirit of truth and of God.—Alfred T. Best.

Central Nigeria.—Pastor Mojola Agbebi, superintendent of the native Baptist Mission, Lagos, West Africa, has recently undertaken an extensive Evangelistic tour through a large portion of the Lagos and Southern Nigeria Protectorates. At Owò, the chief city of Central Nigeria, the King and chiefs detained Mr. Agbebi while they built a school-chapel. A native prince, a convert of the mission, who has been conducting a school gratuitously for three years was placed in charge of the work. Mr. Agbebi visited in all forty-five large towns, proclaiming the "good tidings."

The Church's Duty to China.

In most districts of China, many of the literary men, and others, are now anxiously inquiring after Western scientific education and training, and are eager to get an understanding of the application of this new light to their present circumstances and surroundings.

The Emperor's well-known strong desire for alterations and improvements in national education, and the certainty that a knowledge of Western lore will soon be the only way to advancement or emolument, is, of course, a great incentive to numbers to seek to secure such information. Those, even, who still think that their own old methods are better, and who may be mortified that any enlightenment should be supposed to come from the outside world, are compelled to bow to the inevitable, and struggle to get this knowledge like the rest.

NATIONAL LIFE AND METHODS.

The outside world looks on with deep interest, and in many cases with deep sympathy too, at the struggle of a minority among an old and conservative people, to change their whole national life and methods; and there are many who now come forward with patent nostrums for the permanent improvement and upbuilding of the Empire. Indeed, the thing seems most easy to those who have little or no experience in matters national, either in China or elsewhere. Hoary-headed statesmen pause, being puzzled—while these modern wise men could settle questions in a moment of time!

In the midst of all this turmoil, and the conflict of opinion that is natural for worldly and fortune-hunting men and nations at such a time—their various ideas and suggestions being largely the outcome of their own selfish interests—we do well to pause and seriously reflect as to the work to be done by the Church of Christ at this time, and in these circumstances.

GREATNESS OF THE WORK.

It will require all the missionaries in China, and a very great many more, in addition to all the help to be expected from native Christians, to put forth all the strength they can command for a real and well-sustained effort, before, in any true sense, "every creature" in China will hear the glad tidings of salvation. Evangelization means a great deal more than hurried journeys through the country, leaving a book here, and a tract there, and speaking a word to another. The evangelization that will produce the results that the Lord expects means that, in much smaller districts than at present, the missionaries will live among the people, and by life and lip commend the Gospel of the grace of God. Wide itinerations, while nothing better could be done, were, of course, necessary, and prepared the way for a much closer dealing with the people. The things that were right and proper in the days of infancy, become ridiculous in later years. The real danger is that, with the usual tendency to walk by sight and not by faith, which we all have to confess and deplore, many, even of the Lord's own people, should be more taken up with what is seen than what is not seen, but which, nevertheless, *is* eternal.

CHRISTIANITY OR ATHEISM.

An atheistic Confucian China with all modern improvements, having discovered her internal resources (which foreigners will have taught her the value of, by their eagerness to exploit them), and having also learned how to use these resources, could not fail to be a menace to the peace of the world. Many intelligent Chinese think that information that has taken Western nations hundreds of years to discover and put in orderly array can be mastered in a few weeks or months (see Chang Chih-ting's book). This does not give much promise that increased knowledge will promote that humility of mind that would lead to peaceful intercourse with the other, equally proud and self-sufficient, nations of the earth. And one can see that a heathen Japan and China combined—and this has been the dream of the cleverest Japanese statesmen—might easily become, in the Lord's hands, a terrible scourge to other nations of the earth. On the other hand, let true Christians be multiplied all over China, and then each home will be a centre to promote goodwill, not only within its own borders, but with others outside, so that the influence of the preached Gospel would be to bring the national blessings that are desired by all.

The Gospel, then—the old Gospel—preached in the old way, and to the masses of the people, as was done by the Lord and his apostles, is the great need of China to-day and always. And the supreme duty of the Church towards China is to meet that need to the full, as she is so well qualified to do by her Divine Lord and Master.

J. McCarthy.

C.I.M., Ta-li Fu, Yunnan Province.

The Needs of Hyderabad.

At the last session of the South India Conference of the Methodist Episcopal Church, Rev. W. H. L. Batstone, M.D., was appointed to the Hindustani Mission at Hyderabad, formed some fifteen years ago. Feeling that the present time is a favourable opportunity for making known the prospects of missionary effort in the great walled city, Dr. Batstone writes:—"The work is divided as follows: Educational, colportage, and evangelistic. Our *educational efforts* are confined to a splendid Anglo-Vernacular school of about 130 caste Hindu and Mohammedan boys. It has five teachers, the headmaster being a consistent Christian and a graduate of the Madras University. The Bible is here taught daily. *Evangelistic work*, too, is aggressively carried on. We preach in the streets and bazaars of the suburbs, as well as in the surrounding villages. Many Sunday-schools are regularly held, and public lectures occasionally given. As yet, no street preaching has been done within the city walls, as it has been deemed wise not to stir up the fanaticism of the place in the early stages of the work.

CONVERTS FROM HINDUISM.

"What is the result of our efforts so far? In such a fanatical centre, where twenty years ago we dare not enter, one is not surprised if the work moves slowly. We have had a number of converts, however, but when a Mohammedan in Hyderabad becomes a Christian, his life is no longer safe. One of our women converts sealed her testimony with her blood, having been brutally murdered, and others have been compelled to flee for safety. Most of our present Church membership, therefore, is composed of converts from Hinduism.

"It is now our earnest desire to develop for Christ's sake a strong and effectual work in this commanding centre, and to do this in the capital will be to influence for good the mission work of all societies throughout the dominions.

FURTHER DEVELOPMENTS.

"In order to do this we need (1) a house for the missionary to live in, which will cost about £1,000; (2) a property within the city walls for our school, bookshop and dispensary. During past years we have spent hundreds of pounds in school rent, and this drainage of income can only be effectually stopped by having a property of our own. There is another serious aspect of this work, and that is, we are in constant danger of having our school destroyed while it is held in a rented building. We need for school, bookshop and dispensary about £500.

"Our third need relates to the evangelistic section. We need preachers and teachers; £20 a year will support a fully-qualified Indian preacher of high grade. We have one such now, but urgently need five more."

Dr. Batstone is now on furlough in England, and will be glad to have opportunities for representing the needs of Hyderabad. He may be addressed, 40, Kennington Avenue, Bishopston, Bristol.

The Indian Famine.

POOR AGRICULTURISTS' LOSSES.

"A GRUESOME record," says the *Bombay Guardian*, "is that of the Land Records and Agriculture for the year 1900-1901 showing the export of bones from Bombay. This amounted to 55,263 tons as against 21,297 tons during 1896-97. No other figures could show more clearly the terrible extent of the recent famine which has killed the cattle of the poor agriculturists in such numbers. It was on those cattle that the poor farmer depended for the ploughing of his fields. No country can easily recoup losses such as are here represented.

FAMINE WAIFS.

On June 1, Mrs. J. C. Lawson, of Aligarh, wrote as follows to her husband, who is in England for a time:—"My mind has been much exercised during the past week. The native pastor returned from the famine district bringing one woman, five girls, and six boys. He has gone again. I expect he will bring in at least a hundred orphans by the time this letter reaches you. Praise God for £15 sent by The Christian. It will cost three rupees per month for the support of each child, in addition to their travelling expenses." Describing the rescue work Mrs. Lawson adds:—"Women come to us every week of Hindus, Mohammedans, and Christians. Three women lately, from different places and at different times, walked two or three hundred miles to get to our home. Although under the Methodist Episcopal Mission, we work for and with all."

Protestants in Portugal.

An event has just occurred in Oporto which will become historical in connection with Protestant work in Portugal, involving, as it has done, the first formal and public recognition of our schools in connection with a patriotic demonstration. Several years since, some 300 children from these schools sang a patriotic song in a torchlight procession, and this seems to have suggested the idea of utilizing them in a series of festivities just held, whose object was to raise funds for a monument to Almeida Garrett, the poet, patriot, and statesman, who was born in Oporto in 1799. One item in this series was a Children's Festival in the grounds of the Crystal Palace, all schools being invited to contribute something, according to their ability.

Although a foreigner and a Protestant, I received an invitation to sit on the committee, and discovered that, in the face of strenuous clerical opposition, the majority of the members were determined to capture the Protestant schools for mass singing at the great gathering. I hailed with thankfulness this opportunity of showing that Protestants take as keen an interest as any in public affairs, and that the idea of our having political and anti-national aims is but a libel circulated by our opponents. I therefore undertook to consult my fellow-labourers in this city and neighbourhood, with the result of securing a total of over 800 children from the eight centres in Oporto and Gaia, four being Methodist, and four Episcopalian. We all worked in perfect harmony; three of Garrett's poems and our hymn for the Fatherland (by Mrs. Kalley) were allotted to us.

The programme was varied and most interesting. When our turn came, the ultra-clericals retired with their scholars in high dudgeon, but the public remained to listen to the first display of children's singing on such a large scale ever witnessed in the city, so far as I can learn. I have since heard, the people were impressed with the ready discipline of the children, and also with the fact that they are taught to love their country, a most important achievement which will help to kill the old slander, and doubtless will raise up many sincere friends for our cause.

Oporto. Robt. H. Moreton.

The Northfield Schools.

THE reports this year from the heads of the two schools at Northfield are far in advance of those of past years. The girls' school is regularly refusing two applicants for every one it is able to accept, and it is thus enabled to pick scholars most in accord with the principles on which the school was established. This year's body of students was largely made up of such as, had it not been for the peculiar advantages of Northfield, would have been obliged to forego the benefits of further schooling. The unique features of the school have always been the prominence placed on Bible study, and the low fee of £20 a year.

Mount Hermon likewise has had a prosperous year. Over 700 students have, during different times of the year, been enrolled there, and the new arrangement, by which it is open all the year around, has enabled many, who could not otherwise have done so, to benefit by further study. The summer term has been popular with Englishmen who have been in the States, and the school probably shows a higher percentage of British subjects than any American institution south of the Canadian line.

The newest feature is a special series of courses in Bible study during the summer for Y.M.C.A. secretaries, Sunday-school teachers, and others, who can at the same time brush up on other subjects if they so desire.

American Notes.

THE trustees of the celebrated Plymouth Church, Brooklyn (Henry Ward Beecher's old church) have raised a fund to set apart one of the best pews for the use of English visitors. This pew is immediately behind that formerly used by Mr. Beecher's family. An English flag has been placed under glass at the side of the pew, and also a plate bearing the inscription, "Reserved for English Visitors." This action has been taken in recognition of the action of the vestry of St. Margaret's, Westminster, in devoting one of the best pews in that church for the exclusive use of Americans.

The Y.M.C.A. authorities in New York are taking steps to respond to the call for a saloon substitute. At a cost of 15,000dols. the building long used for Association purposes in Second Avenue, near Ninth Street, is to be remodelled, in order that the character of the work carried on in it may be developed. The sign to be displayed above the main door will be "Men's Club," and every variety of club feature for men and boys is to be introduced. The building front is to be exceedingly attractive.

Church Union in Canada.—Informal proposals have lately been made for uniting the Presbyterian and Congregational Churches in Canada. At the sitting of the Presbyterian General Assembly in Toronto, on June 18, a deputation was introduced bringing fraternal greetings from the Congregational Union. The spokesman of the deputation, Rev. T. B. Hyde, expressed the opinion that a union of the two bodies could be attained, if the Presbyterians would make some modification in their creed, and the Congregationalists in their Church polity. The Moderator, in his reply, said he was confident that there would be no difficulty in arriving at an agreement. Presbyterians would be ready either to welcome any approaches made by the Congregationalists, or even to take the first step themselves if that were desired.

Opium in Formosa.—Having regard to the report that the Japanese are opposing the sale of opium to the Chinese in Formosa, Dr. J. L. Maxwell, of the English Presbyterian Mission, Tainan, Formosa, writes: "When the Japanese first took over the island, they proposed, as reported, to take drastic measures to stop opium-smoking among its Chinese subjects. Unhappily, the temptation of the revenue proved too strong, and at present Formosa suffers more severely from the opium curse than it ever did in the old Chinese days. The statement that 'the importation of opium is wholly prohibited' requires to be followed by the words, 'except by the Imperial Government.' Every opium-smoker receives a licence according to the class of opium he consumes. Not only is the sale of opium pushed to its utmost, but the breaking-off of the evil habit is made doubly difficult by the suspicions which a reformed opium-smoker meets with at the hands of the police."

Obituary.

E. A. ERIKSON-ENBLAD, M.D.

THE death is announced of the distinguished Swedish physician, Dr. Erik A. Erikson-Enblad. He passed away at Stockholm, where he had practised for years. He was celebrated, not only in his own country, but in foreign lands, which he visited generally in the summer months. The news of his death will be a great grief to his many friends and patients. Dr. Erikson-Enblad is the first physician who introduced into his country the super-heated air treatment (for gout and rheumatism) of Mr. Lewis Tallerman; there is now, also, a free institute of the treatment at Stockholm. It is through the influence of Comtesse Lucille de Manin that Mr. Lewis Tallerman most kindly consented to give an apparatus free to that beautiful town. The gift has been found such a great boon to the necessitous poor of Stockholm, that the Government has made a second grant for its support. Dr. Erikson-Enblad was a man of high culture, and possessed the sterling and noble qualities of a true Christian. It was said by those who were with him, that he was continually reading a book called "The Very Words of our Lord."

THE LATE MRS. BRAINERD RADCLIFFE.

Our readers will feel a pathetic interest in the following particulars—although not written for purposes of publication—sent to us by Miss Radcliffe:—

"Mother was forty-eight when she left us on the night of June 20. She had been an invalid, and a very brave one, for many years; and since father died, four years ago, she had longed to go too, but always said, 'I don't want to go before I've done my work.' On June 18 she grew weaker, until she passed quietly away very happily, after bidding us to 'cling together' and 'put Christ first.' In all her pain for months and months she was never heard to say one hasty or cross word. She told us all to be very calm whatever happened, and not to make a fuss. She said she would like to have

Rock of Ages cleft for me,
Let me hide myself in Thee

put on her gravestone. She is buried in the vault by father in Smithdown Lane. She preached by her living, and she did so by her death."

Mrs. Radcliffe was the means of spiritual blessing to many young people who attended her educational establishment—"Rougemont," Great Crosby, near Liverpool. The work of education will be continued on the same lines by the daughters.

MR. WILLIAM PAYNE.

At the ripe age of eighty, Mr. William Payne, senior deacon of the Metropolitan Tabernacle, passed to his rest on Saturday last. For forty years he held the office of principal clerk to the City Chamberlain, and was held in general esteem for his uprightness and integrity.

"Mr. Payne (wrote the late C. H. Spurgeon, in *Sword and Trowel*) is a man of independent mind, and it would have been small wonder had he been long a wanderer in the mazes of doubt; but, by sovereign grace, he found rest in Christ Jesus, March 17, 1847, and at once became a Sunday-school teacher at St. Andrew's, Holborn. A few weeks after he was helping at Field Lane Ragged-School, and he has never ceased to feel the deepest interest in that notable institution. He was speedily a communicant of St. John's Church, Bedford Row, of which the venerated Baptist Noel was the minister, and when Mr. Noel left the Church of England, Mr. Payne shared that good man's views, and became a member at John Street Chapel. In 1855 Mr. Payne removed to Clapham, and was transferred to the church in Arthur Street, Walworth, from which he removed to the Tabernacle in May, 1861. In 1865 he was called to the office of elder among us; and his care for the sick and the poor, and his love for the service of the Lord's house were abundantly known to all associated with him in that work. In 1876 he accepted the position of deacon. Besides doing all that was in his power at the Tabernacle, our friend has been a very earnest member of the South London Division of the Evangelical Alliance. No one is better known in that direction than Mr. Payne. The Aldersgate Street Y.M.C.A. had him for many years on its managing committee, and the same may be said of the Widows' Friend Society and the Book Society. He served for six years on the Committee for the repeal of the C. D. Acts, and was greatly rejoiced by the passing of the Criminal Law Amendment Act." Most of the members of his family have taken prominent and useful part in Christian work.

Southport Convention.

THE Southport Convention, which opened on Tuesday and closed on Friday, last week, was one of great spiritual power. The prominent theme throughout was holiness. Rev. S. Chadwick, superintendent of Leeds Wesleyan Mission, preached once daily, and his helpful sermons will not soon be forgotten by the crowds who heard them. Many said that it was the best Convention, on the whole, that they had had for years.

The highest point of spiritual enthusiasm was reached on missionary day, Wednesday, when nearly the whole day was devoted to missions. Missionaries from China, India, Burma, Arabia, Armenia, South America, and elsewhere, told of what the Gospel of Christ is doing in those lands; and so glad were the people to hear it that they subscribed about £170 to missions. An hour every day was also devoted to the same purpose.

It was an inspiration to see the venerable Rev. Dr. Jenkins, formerly a missionary in India. His gracious benediction will long remain with the missionaries who were present. The success of this feature of the Convention was very largely due to Rev. J. Gregory Mantle and his estimable wife, who had been planning and praying for it for months. Mr. Mantle goes to India in October. J. C. Lawson.

Y.W.C.A. Progress in London.

FEW organizations show such continued vitality and embrace so large an area of usefulness as the Young Women's Christian Association. It has long proved itself indispensable to the ever growing needs of the young women of London, and the report for 1901 testifies to the excellent organization of its departments and branches.

There is scarcely a want in the lives of our girls which is not supplied, both their physical and spiritual needs being carefully considered. The restaurant scheme, for providing at a very moderate cost cheap but wholesome dinners, has been recently started, and promises to be successful. At the same time the primary object of the Association, the salvation of each individual soul, is not lost sight of; and it also aims at providing Christian friends and good social influences, especially for those who come from the country into town.

Tens of thousands are being added yearly to the population of this vast Metropolis, and the number of working girls and women grows in proportion, needing more homes, more institutes, and more restaurants. Much more could doubtless be done, but any extension of work must depend upon the support accorded by a generous, sympathising public, who in the report are urged to remember that "a growing work needs growing help."

Melksham.—The annual convention recently held at Melksham was largely attended. At the morning meeting, Mr. George Stratton (Convener) presided, and a very helpful address was given by Rev. J. Pawley-Smith, rector of Manningford-Abbas. Rev. F. J. Horsefield, vicar of St. Silas, Bristol, was the chairman at the afternoon meeting, and Rev. F. B. Meyer gave a Bible reading on part of Col. iii. The evening gathering was presided over by Mr. W. H. Seagram, and Mr. Horsefield spoke on the words "I can do all things through Christ." Mr. Meyer followed with an address on the story of the lame man at the Beautiful Gate of the Temple (Acts iii.). The convention was a season of heart-searching, and was assuredly the means of blessing to many.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, *12, Paternoster Buildings, London, E.C.*

**** I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *(See next page.)*

Uncle Tom's Cot.

My Dear Young Friends,—Little Hannah—who has for so long occupied Uncle Tom's Cot in the Ragged School Union Cripples' Home at Southend-on-Sea—can at last move about! This is the news for which some of you have been waiting and watching for a long time. Of course, for the present she is obliged to use crutches; but to get about at all, after lying upon one's back for six years, is an untold blessing, especially to a child. Hannah trips about, and is beginning to enjoy life as she never did before.

Did I call her "little" Hannah? I beg her pardon; for she has grown quite a big girl now! You dear young people became acquainted with her when she was but eight years of age; but now she is twelve and a half years old, and little folk have a way of growing out of all knowledge during this eventful period of their lives. But, dear me! most of Uncle Tom's nieces and nephews who became interested in Hannah four and a half years ago are themselves now in their teens—so quickly do the years slip by!

But to the point. Jesus, when He called His twelve disciples and sent them forth, gave them power "to heal all manner of sickness and all manner of diseases." And I think He must have said to the young readers of The Christian, "Restore little Hannah, a poor cripple child lying helpless at the R.S.U. Home at Southend." Because it is through your kindness, humanly speaking, that she has so far recovered.

When I first told you of Hannah's case, I did not imagine that so long a rest would be necessary; but you must remember that she was discharged from the hospital a hopeless cripple, with irons round her waist and down each leg—really encased in irons. In these "splints" she has remained until a few months ago, when it was decided by the doctor that one splint might be removed, thus setting one leg at liberty.

Hannah's doctor was alway hopeful of her, and felt confident that if she could only remain at the Home long enough, she would yet be able to walk. I wrote to the doctor a few days ago, asking him what he thought of his young patient, and the following is his reply:—

"Southend, July 2.

"The young readers of The Christian will be glad to know that their little friend Hannah, who has been an inmate of the Southend-on-Sea Cripples' Home, is very much better, and there is now hope that she may be able to walk again. That God is blessing the kindly act of the young people is evident, and if they will still maintain Hannah in the Home for another nine months, I am hopeful that we shall be able to say that Hannah is no longer a cripple.

"A. Clough Waters."

So you see the doctor is still hopeful, and so is poor Hannah herself. She wants to stay until she is quite well. And her parents, who, though very poor, are very respectable, are most anxious that Hannah should remain in the Home until she is quite restored. And I feel sure that you kind young friends, to whom she is so much indebted, will be pleased to maintain her as long as it is necessary for her to occupy "Uncle Tom's Cot." But I judge that at least £25 or £30 will be required to meet this expense, and I much hope that your contributions will flow in as liberally as ever, so that the good work begun may be continued until it is completed. Uncle Tom will be pleased to acknowledge in this column sums received for this purpose.

I am glad to tell you that Hannah in her sufferings has all along been very patient. She starts the tunes at prayer times, and at the children's little gatherings in the Home, and does it splendidly, too. She is very thoughtful, and most considerate towards her companions, who are always proud to wait upon her and be at her beck and call. I do not know what the matron and her staff will do when Hannah is able to leave the Home and run about as other children; but all will be delighted for her own sake, and will rejoice with you that they, too, have been able to help in the restoration of a little crippled girl.

I must add a word about the Home. It has been built specially to afford poor crippled children a holiday—most of them staying a fortnight, some a month. Of course, Hannah's is a special case. It is not possible for every child to have a prolonged stay such as Hannah has had—the Council of the Ragged School Union would be glad if it were possible! But a fortnight or a month at Southend in many cases does a great deal of good, and at any rate, is a welcome break in the monotony of many a dreary pent up life. There are two other Homes for Cripples—one at Margate, and the other at Bournemouth—a visit to either of which is a never-to-be-forgotten treat to the little sufferers.

The Cripple Mission is, of course, only one branch of the great institution with which the name of the noble Earl of Shaftesbury is so closely associated, and in which he took so much interest until the day of his death. But for the various agencies in operation in connection with the Ragged School Union, I must refer you to the annual report, which will be gladly sent on application to the Secretary, Mr. John Kirk, 32, John Street, Theobald's Road, London, W.C.—Yours sincerely, F. T. Watt.

A Word to Boys.

A prominent man, writing a special message to young people, said:—"'Begin right, and right away,' is a motto which would have saved many a youth disaster. Nothing is more delusive than delay. I have known more people come to grief through procrastination, indolence, and dillydallying than from almost anything else. There is nothing else quite so destructive to energy, or which so paralyzes the executive faculties, as a habit of dawdling.

"The only possible corrective of it is to determine stoutly to begin, on the instant, the task before you. Every moment's delay makes it harder and harder to start. It is the beginning which is difficult. If dawdlers could only once be set in motion, many of them would run awhile; but they lack the power of initiative. Shun the fatal habit of 'putting off,' as you would a temptation to crime. The moment you feel a temptation to dawdle come upon you, jump up, and then go with all your might at the most difficult thing you have to do.

"Everybody admires a boy who, like a racehorse, is always ready to start. A ready boy makes a prompt, efficient man. Somehow, readiness and promptness seem to brace up all the other faculties, and raise their value to the highest power. They follow in line when promptness leads the way."—*The Ram's Horn.*

The "Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 338).

Praise.

Find and complete the following:—

1. "Give thanks" (Psa. cxviii.).
2. "Give thanks" (Psa. xcii.).
3. "Give thanks" (Psa. xcvii.).
4. "Serve with gladness" (Psa. c.).
5. "I will be glad" (Psa. civ.).
6. "Praise the Lord" (Psa. cvii.).
7. "Giving thanks" (Eph. v.).
8. "Thanks be" (2 Cor. ix.).
9. "With thanksgiving" (Phil. iv.).
10. "With thanksgiving" (Col. iv.).
11. "Praise our God" (Rev. xix.).
12. "With thanksgiving" (Col. ii.).
13. "Giving thanks" (Col. iii.).
14. "Give thanks" (1 Thess. v.).

[Children under *ten* do any four; under *thirteen*, any eight; under *seventeen*, any twelve.]

ANSWER TO LAST SEARCHER (337).

John xii. 20-33.

1. Certain Greeks (*v.* 21).
2. Philip of Bethsaida of Galilee (*v.* 21).
3. Andrew and Philip (*v.* 22).
4. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit" (*v.* 24).
5. The hour of His death drew near (*v.* 27).
6. "Save Me from this hour" (*v.* 27).
7. "Father, glorify Thy name" (*v.* 28).
8. "I have both glorified it, and will glorify it again" (*v.* 28).
9. Some said it thundered, others said an angel spake to him (*v.* 29).
10. By being "lifted up," or crucified (*vv.* 32, 33).
11. At His baptism (Matt. iii. 17). At His transfiguration (Matt. xvii. 5).
12. They had come to worship at the feast (*v.* 20).
13. When He was crucified (John xix. 18).
14. At His birth (Luke ii. 14).
15. At His baptism (Luke iii. 22).
16. At His transfiguration (Matt. xvii. 5).
17. When He foretold His death (John xii. 28).
18. At His Ascension (Luke xxiv. 51).

No. 337.—Correct answers (first list) received from:—

A—R. and Ernest Aldwinckle, Gwendoline Ahier, Douglas Anderson-Berry*.

B—Stanley Burgess*, Dorothy Brooks*, Ella Berryman, Monica* and Alison Bailey, Emily Bridgewater*, Annie Blaikie*, Helen* and Edward Beck, Annie Brown, Marion Boyle, Edith Ballard*, Mabel, Baker*, Ileene*, Hilda*, Mabel* and Evelyn* Barstow, Violette Birney, Barbara and Gwen Bourne, Alice Baldwin*, T. Bryant.

C—Gussie Clark*, Lydia Cleary*, Gladys Calvert, Willie Cullen, Stanley and Percy Chappell, E. Clear*, Daisy Clarke, Anna Chanyen, Sophy Cohen.

D—Gwendolen Duke, Elsie Denton, Zan* and Kathie* Dudgeon, Ruth Dawson*, Stanley Drew*, Nellie, W. and Eddie Dowsett, Dorothy Daintree, Violet and Kitty Donaldson-Selby.

E—Ruby Ellis.

F—Gwendolen and Phyllis Flint, Kitty Faussett, Olive, Mabel, and Vincent* Fleet.

G—Edith*, Stuart, Dorothy and Jack Gray, Margaret Guillaume*, Cicely*, Gladys and Dorothy Gibson, Alan Gardner, Constance Gabbett*, Ethel Gates, George and William Goodall, Grace Gulston*, Norah Goodbody.

H—Eileen Howard*, G. Hucklesby*, Edith Hillier, May Hazledine, Annie Horstcraft, Beatrice Hastings, Ella Hake, Harry Hodgkinson, Elizabeth, Hilda and Mary Hooper, Sydney Hanford, Kathleen Hobbs, Hetty Hill, Ina Hemmel*.

I—Daisy Iredell*.

J—Gladys* and Alfred* Johnson, Amelia Jacobson, Betty Jacobs, Archie Jenson*, Louie* and Hilda* Jeffery.

K—Annie Kingsford, Phyllis and Marjorie* Kiernan, Martha Kidman, Maurice Kalinsky, Eva Kalb.

L—Georgina Lichtenstein, Beatrice Le Mesurier*, Constance Long, Mary and Sidney Law.

M—Dorothy* and Charlie* McMullin, Sidney and Geoffrey Martin, May Mills*, Mabel Morris*, Nellie, Arthur, Lewis* and Grace Morice.

N—Edith Newton*, Amy Nottage, Hilda* and Gerald Nicholls Jessy and Daisy Nicholas, Emily Norris, Valerie Noel.

O—Olive Oxley.

P—Isabel* and Gladys* Phipps, Dora Phillimore*, Maggie Pibel, Annie Priest, Elsie Porter, Ella Pulham*, Daisie Phillips.

R—Ada Renals*, Kate Rosenbloom*, Alan Richardson, G., Dorothy and Marion Roach, Emily Rowdon*, Alice* and Hilda* Reid, Winnie Runting.

S—Esther Simmons, Edgar, Constance and Hilda Schaeffer, Annie Spearn*, Joyce Smith, Constance Sherbrooke, David and Stanley Soltau, Phyllis Smyth, Betty Stocks*, Margery Smart*, Gladys Sutton, Hester Savory, Leslie and Archie* Stubbs, Flora Shadbolt*, Grace and M. Spurgeon.

T—Theodora* and Joseph Thorn, Frank Thompson, Winifred Trotter, H. Thorpe, Marion Tarry*, Margaret Tweedy, Dudley Tove*.

V—Norman Vince.

W—Kathleen, Charles and Ernest Wingrave, A. Watts, Lucy Warren, Wilfred and Sidney Watson, Gracie Winn, Sarah and Annie Wood, Florence Wilde, Greta Watson*, Stephen and Muriel Wilson, Ellen Williams, Dorothy Woodforde*, Fanny Wheeler*, Phillis and Cecile Wright, Elsie Wilkinson, M. Williamson, Agatha Ward, William Watson.*

Y—Gladys Young.

No. 336.—Correct answers (second list) received from:—

A—Bessie Acton*, Mabel Ashwell*, Leonard* and W. Allen, D. Annett*, Victor Armstrong.*

B—Stanley Burgess*, Gordon*, Dorothy* and Harold Berry, Mabel Barstow*, Elsie Brinkworth*, Dorothy Bates, Massy and Conyers Baker, Marion Boyle, Beatrice Brouard, Claude Bowker*, Louise Betts*, Lucienne Brabandes, Eunice Baber, Freda*, Evelyn and Irene Butlin, Frances Burnett*, Violette Birney.

C—Hyde* and Duncan* Campbell, George Crawford*, Willie Cooper*, Alfred Cocking, W. Campbell*, Annie Coulter*, Stanley* and Percy* Chappell, David*, John* and Henry Colville, Harold Clarke, Beryl and Gladys Calvert, Alice Crang*, Winifred Collingwood.

D—Violet Davidson, Marie Denizot, Emily*, Grace* and Catherine Dempster, Elizabeth and Hilda Drayson, G. Dupries*, Lizzie Doward*, Ashley Dodd, Elsie Denton, May Darroll*, Nessie Dunn.

E—Muriel Eustace*.

F—Etrene, Gwendolen and May Fennell, Percy Fitch, Francie and Aileen Figgis, Agnes* and L. Fullarton, Mabel and Eva Fletcher, Queenie Farrington* Laura Finch, F., Marian*, Charles* and James Freegard, Lillie Forster*, Temperance Foskett*, Phyllis Fry, Louise Filhol, Jeanne Faucon.

G—Norah Glynn, Isabel, Margaret* and Elsie* Goudge, Margaret and Mary Gorrie, Ivy* and Hilda Godfrey, Dorothy Ghey, Dorothy Grove*, Aimee Guilbert.

H—Winifred, Edith and Henry Harvey, John Henderson*, Georgette Hoffmann, Agnes Head*, Lilian Haddon, Elsie Hill*, A. and May* Handsayde, Violet Holford*, Alex, Minnie and Alan Hogg, Dorothy Haverogal Shaw*.

I—Ami* and Isabel* Inglis.

J—David* and Robert* Jameson, Lizzie Johnstone*.

K—Martha Kidman*, Nellie Kelly*, Lilian Kyme*.

L—Gladys* and Alfred* Leigh, Lizzie Lloyd*, Alice Lee.

M—Connie Murfin*, Lilias*, John* and Ella* MacMurray, Mildred Morgan*, Mary Middleton*, Irene Mabille*, Dora Muir*, Evelyn, Alice and Maisie* Mackenzie, Nellie Manning*, Marjorie Martin, John Macfarlane, Elizabeth, Mary, Daniel, Dorothy and Margaret* Morris, Harvey Moore, Leonard Medcalf, Minnie Marriott, Eva McKenzie, Joy, Ella and Margaret* McFadzean.

N—Maude and Amy Nottage, Gerald and Hilda* Nicholls.

O—Louisa O'Brien, Kathleen O'Callaghan, Maude Onikes.

P—M. and Alfred Porter, E., Connie, Jessie and Willie Palmer, Laura Percy, Lionel Pearson, Mabel and Lucy Pelham-Burn, Gladys* and Isabel* Phipps.

R—Marion Richards*, Eva and May* Rodgers, Hope Robinson, Lily Realf, Elmina, Cecily and Jessie Roe, Olive Robinson, Nora Read, Laura Ridler, Mary Reburn, M. Russell*, Annie Roberton.

S—Roger and W. Soltau, Flora Smith*, Constance Sherbrooke, David and Stephen Simmons, D. Stanier, Marguerita Sidky, Rider, Glanvill* and Stanley Smith, Ferguson, Effie*, Florence and Ellen Simpson, Arthur Struthers, Jacoba van Sevenster, Germaine Schumann, Hugh* and Agnes* Shields, Gladys*, Phyllis*, Evelyn* and Violet* Shaw.

T—Vincent Taylor, Frank Terrell, Lilian and Evelyn Tracey.

U—Eva Usher.

W—Muriel Wilson, Louisa*, Cland and Violet* Walker, Mabel Wheeler*, Annie Watson, Queenie*, Kenrick* and Ernest* Wakeford, Pringle Wilson*, Mabel* and Sidney Wisdom*, William Watson*, Dorothy Wheeler*, Herbert Walls, Stewart and William Watson, Leonard Wall.

FOREIGN LIST.

Nos. 322, 323—William* and Abigail* Gray (New Zealand). **No. 324**—Mary Orr Ewing (China). **No. 326**—Georgina Tollner (S. Africa). **No. 328**—Christa Beyers*, Mattie* (S. Africa). **No. 329**—Huldah Krige*, Christa Beyers* (S. Africa). **No. 332**—Dora Wallace*, Lottie*, Rotha, Eric and Ivan* St. George. **No. 335**—Elsie Boritzer* (Constantinople).

Personal.

Many thanks for flowers received.

Miss Forbes, of Lee Park, Blackheath, wishes me to convey her thanks to those who kindly responded to her request for magazines.

Dorothy Cooper.—In reply to your question, flowers are sent for distribution among sick and poor folk, and little children who have few or no opportunities for seeing and enjoying the beauties of nature.

Elsie Boritzer (Constantinople).—It is not sufficient to give chapter and verse only; the words of the text should be given also.

Uncle Tom.

Clouds.

God paints His bow on all the clouds He sends;
Though they be black, and oft surcharged with death;
Yet frames He them in rainbow tints of love,
And circles all with His sweet promises.
And ofttimes God will fold back all the clouds,
That our weak faith may see His radiant face
Of matchless love, and full-orbed tenderness.
Then sendeth He a summer breeze of heaven,
Laden with hope and messages of grace,
To calm our hearts, and still them into peace—
Peace heralding that day when we shall be
At home with Him in His eternal rest.

S. Trevor Francis.

Christian Endeavour Topic.

Sunday, July 13, 1902.

The Abiding Comforter (John xvi. 7-14).

THERE is no adequate translation for the Greek word *Paraclete*, which means that you have called one to your side, who stands beside you. *Advocate* is the exact Latin correlative of this. *Comforter* is also a Latin word, which signifies that with another standing beside you, you become strong. May we not, therefore, address the Holy Spirit, saying, "With Thee, I am strong; without Thee, weaker than a bruised reed."

Notice that the Lord Jesus is one Paraclete (1 John ii. 1), and the Holy Spirit the other. When the one ascended the other descended. The Holy Spirit proceedeth from the Father and the Son, and is communicated through the Son to us, because it hath pleased the Father that the Fulness of the Godhead should dwell in Him bodily (Col. ii. 9). It is easier, therefore, for us who are still in bodies of clay to receive the Fulness of the Divine Spirit from Him who is raised to the right hand of the throne, in a transfigured and risen body. It was needful for the Church to lose the sensible manifestation of the first Paraclete that she might receive the spiritual indwelling of the Second. Though the Lord Jesus departed, He returned in the Holy Spirit, the one aim of whose advent is to glorify Him and make Him a living, bright Reality (xv. 26).

The Holy Spirit came to the Church on the Day of Pentecost. As the Apostle Peter said, "He was received by the Lord, and shed forth by Him" (Acts ii. 33). Thank God, He has never been withdrawn, though often quenched and grieved, and it is because He abides in the Church that the Church abides. Nothing else can account for the continued existence of the Church amid persecution of the most awful character, but that the lamp has been perpetually fed from the oil of the indwelling Spirit.

The emphasis in 7th verse is on the words "unto you." The Spirit comes to the world through the Church. His work on the hearts of men is through the Body of Christ—the Church. As of old the Lord wrought through His literal body, so now He works through His spiritual body. He seemed to deal with Saul of Tarsus directly, but you will remember that in that case also there were goads, against which he was kicking, *e.g.*, the dying testimonies of Christian martyrs.

Since the advent of our Lord, a new sin has been possible to the children of men. Before they stoned the servants, now they have crucified the Son (Matt. xxi. 38). It is no longer the *sin* but the *Son* question. There is no sin worse than the deliberate rejection of Christ. "This is the condemnation, that light has come into the world, and men loved darkness rather than light." Again, we should not be aware of the *righteousness* of Christ in affirming that He was ascending where He was before, if it had not been for the advent of the Paraclete, who bore witness to this fact, as the wagons sent by Joseph convinced Jacob that his long-lost boy was yet alive. Notice that the *judgment* referred to is not that which is *to come*, but the present judgment of the prince of this world. He is ruled out of court. His pretensions to supreme power have been canvassed, and dismissed as absolutely worthless. *Our* judgment, also, is over. There is all the difference between the dock and the bench, the prisoner and the judge; but we have nothing to fear from the former, for do we not sit with Christ in the heavenlies? Oh, how foolish it is to identify yourselves with one who has been adjudged to be a liar from the beginning, and cannot keep the promises with which he allures his votaries!

As the Second Person of the Trinity declared the Father, so is He in turn declared by the Holy Spirit. Those who walk in the Spirit shall be led into the knowledge of Christ. F. B. M,

Children's Special Service Mission.

Mr. Hutchinson, *Farnley, near Leeds*, July 31. Mr. Hankinson, *Spalding*, July 14. Mr. E. Clark, with Caravan, *Barton, near Ampthill, Beds.* Mr. J. H. P. Cutting, with Caravan, *Shrimpling Street, near Bury St. Edmunds.* Mr. Hewlett with Caravan, *Rockland, near Attleborough, Norfolk.* Mr. F. P. Rowe, with Caravan, *Sandon, near Chelmsford, Essex.* Mr. T. S. Page, with Caravan, *Lasham, Hants.* Mr. G. Veitch, with Caravan, *Langton, near Tunbridge Wells.* Mr. F. H. Taylor, with Caravan, *Cowbeech, Hailsham, Sussex.* Mr. Reed, with Caravan, *Carbrook, Norfolk.*

Seaside Services during July:—Members of the China Inland Mission, *Ardbeg. Bute.* Mr. H. D. Salmon, *Elie, Fife.* Mr. A. Govan, *Corrie, Isle of Arran.* Mr. J. S. Tyler, *Herne Bay*, July 6-18. Mr W. H. Stanes, *Lamlash, Isle of Arran.* Mr. H. M. Rooke, *Margate.* Rev. A. G. Dodderidge, M.A., *Portrush.* Mr. T. A. Boyd, *Strone-on-Clyde, N.B.* Mr. B. C. Pownall, B.A., and Mr. H. H. Coryton, *Greystones, Ireland.*

Children's Scripture Union—Portions for week ending July 19.

Sun. July 13	*John*	i. 40-51	Thur. July 17	*John*	iii. 14-24
Mon. „ 14	„	ii. 1-12	Fri. „ 18	„	iii. 25-36
Tues. „ 15	„	ii. 13-25	Sat. „ 19	„	iv. 1-14
Wed. „ 16	„	iii. 1-13			

International S.S. Lesson.

Sunday, July 20, 1902.

Golden Text—Matt. xix. 19.

THE portion appointed for to-day's lesson is the latter six commandments of the decalogue. Jewish tradition says these six were written on the second, while the first four commandments occupied the first, of the tables of stone which were given to Moses on the Mount Sinai. Unlike the civil or criminal codes of a nation, which, with their confusing specifications and endless definitions, fill volumes almost innumerable, and the study of which takes up a great portion of some men's natural life to understand and teach, this Divine code of laws can be, and was, reduced to one principle, and voiced in one word, by the Great Rabbi—LOVE.

(1) *From men towards God* are required love, reverence, devotion, and exclusive worship, as due to Jehovah, Creator, Preserver, Redeemer. (2) *From children to parents*, love and veneration, while to this commandment a special promise is attached, marking obedience to this law as peculiarly acceptable to God. (3) *From one individual to another.*—This Divine code of laws safeguards all the vital interests of social intercourse, life, chastity, property, and character, leaving at the finish the same binding stamp and seal—"LOVE."

DUTY TO PARENTS.

The initial and foundation duty of man to man is "Honour thy father and thy mother," which is also "the FIRST commandment with promise" (Eph. vi. 2).

1. *What do children owe to parents?* Life, home, daily care, food, clothing, kindliness, love.

2. *How can children honour their parents?* First, by their love and veneration; and secondly, by their outward acts of obedience to their commands. The two are but one. "In the Lord" is like a second cord wherewith to bind the ties of nature. Note the reproof Jesus gave to the Scribes and Pharisees who had whittled this law down to breaking-point (Matt. xv. 3-6; Prov. xx. 20). Children may get quite clever at deceiving their parents, but they cannot deceive God (Job xxxiv. 21); and "Doth not He see my ways, and count all my steps?" (Job xxxi. 4). Parents have been called "heaven's lieutenants" to children, and "even a child is known by his doings" (Prov. xx. 11). The Lord said (Lev. xix. 32). "Be courteous" (1 Pet. iii. 8). Dependence is exercised in social life as well as between parents and children. Our daily needs are procured by mutual help. Trust and confidence must exist between the individuals, if the community is to hold together. "Put thyself in thy brother's place."

THE SACREDNESS OF LIFE.

Verse 13. Life is a sacred thing, and respect to it our first duty to our neighbour. Life is obtained from God, and none else; therefore it is for Him to take, and no one else. We can do much to preserve, strengthen, and support the lives of others. Children often get the medal for saving life. The heathen cast off parents in old age. Christian children think it an honour to support them by the work of their own hands. If my own life is dear to me, the life of my neighbour ought to be dear to me also.

LOVE FORBIDS TO STEAL OR LIE.

Verses 14, 15. Unless we love *ourselves* better than our neighbour, we shall not take from him anything which rightfully belongs to him. "Do unto others as ye would they should do unto you." "Love is the fulfilling of the law" (*v.* 16). *False witnessing* may be direct or indirect. Or it may be the truth told in such a way as to convey the sense of a lie; also a lie can be told in such a along as to appear truth. To allow an evil report to roll along in our hearing without trying to stop it, is as bad as setting it going ourselves, in the sight of God. The Lord reads behind our silences as well as between our words. Note carefully Lev. xix. 16, 17, 18. Rebuke when needs be; if we do NOT, there is the OPPOSITE to love in our hearts towards our neighbour (Prov. xi. 13). Don't be a leaky vessel (Prov. xvii. 9, Matt. xii. 36, Ps. cxxxix. 4). A whisperer cuts wounds that are hard to heal (Prov. xvii. 9) and blows the fire of strife (Prov. xxvi. 20; read James iii. 5, 6-18).

A SIN OF THE HEART.

Verse 17.—"*Covet.*" This word lays bare the *secret* feeling." "The Lord looketh on the heart" (1 Sam. xvi. 7). Out of the heart comes as in Matt. xv. 19. "Jesus knew their thoughts" (Matt. xii. 25). "Afar off" (Ps. cxxxix. 2). If we pray (Ps. cxxxix. 23, 24), God, who "knoweth the secrets of the heart" (Ps. xliv. 21; Jer. xvii. 9-10) will "cleanse the thoughts of our hearts," and fill us with His love (Rom. v. 5), so shall we will and do of His good pleasure (Phil. ii. 13, 14, 15).

The sermon on the Mount was a sequel to Sinai, given not with the terrors of the law (Ex. xix. 18, 19), but with the penetrating voice of Omnipotence, "For He taught them as One that had authority." "Hear ye Him." "Hear and obey," for "To obey is better than sacrifice and to hearken than the fat of rams" (1 Sam. xv. 22).

Illustrations of the Lesson.

GOD'S COMMANDMENTS.

A TRAVELLER who has crossed the ocean many times declares that when on board ship he can tell at a glance if the vessel is being steered by the captain himself or by one of his subordinates. When the captain is in command, a direct course is kept, and the trail of the ship is seen to be quite straight, away over the water. If another officer is in authority, a zig-zag course is often steered, and the fact is at once apparent by a look from the stern of the vessel. God gave his commands from Sinai, and as long as the children of Israel obeyed they kept a straight course: they wandered only when they hearkened to the voice of another.

HONOURING A FATHER.

When on one occasion Dr. Johnson was staying at Lichfield with a few old friends, he took a post-chaise to Uttoxeter. He there found the spot in the market-place where his father had sold books from a stall some fifty years earlier, and having uncovered his head, the doctor stood in an attitude of deep reverence. Despite the derision of many of the bystanders, he remained, hat in hand, for well nigh an hour, honouring the memory of his worthy father; and having completed his devotion, returned to his chaise and drove back to Lichfield. Dr. Johnson understood the command to "honour thy father" (*v.* 12), and he was not ashamed to put the law into practice.

THOU SHALT NOT KILL.

A missionary working in Central Africa tells of the increasing value placed upon human life, wherever the natives have received the Gospel message. While in one locality cannibalism was common until a few years ago, the missionary is now able to prevent human feasts merely by his presence, and on one occasion he saved a victim, whose body had been actually marked off for the disgusting meal. The poor fellow had been left while the villagers disputed for the various portions of his body, and on the appearance of the missionary the natives all ran away for fear the white man's God should be cross. In all parts of the earth where Christianity reigns human life is held sacred, and the command of God, "Thou shalt not kill" (*v.* 13), is there willingly obeyed.

THOU SHALT NOT STEAL.

Among those employed by a well-known large London firm there exists to-day a certain distrust of any of the men who talk volubly of religion. This prejudice has arisen from the fact that, a few years ago, a Christian professor, who worked for the firm, was discovered to have committed a series of thefts of goods from the business. By stealing, the man not only committed sin himself, but became a stumbling-block to many men who had hitherto looked to him as an example. Theft is a sin against God, a crime against one's neighbours, and a dark blot on one's own character. Thou shalt not steal (*v.* 15).

Y.M.C.A. Notes.

FIVE Associations now exist in Iceland, where a National Committee has been formed, with the Lutheran bishop as president. The Y.M.C.A. at Reykjavik occupies a small building of its own.

Mr. R. D. Pringle, representative of the English Council, has arrived at Colombo, and received a cordial and representative welcome. After twelve months at Colombo, he will take up work at Singapore.

Mr. W. Gordon Sprigg, who has recently relinquished his fruitful work at Cape Town, has accepted for a time the secretaryship of the Johannesburg Y.M.C.A., in connection with which he will retain the position of secretary to the South African Council of Associations.

The American Year Book, just issued, shows that there are now, in the United States and Canada, 1,575 Associations, with an aggregate membership of 323,224. This is an increase in the twelve months of ninety-nine Associations and 54,747 members, of which number 38,312 are juniors, not previously included in the returns. Four hundred and fourteen Associations own buildings, valued at £4,560,606. Over sixteen hundred men are in the work as general secretaries, or other paid officers of local Associations or state and national committees. In the army and navy department, work is organised at forty-two points, while many others are reached and served; 133 travelling libraries are in circulation; and seventy-five tons of reading matter and supplies have been used. Railroad work is organised at 172 centres; student work at 606; for coloured men at twenty-eight; and for Indians at thirty-five.

The Christian Temperance Campaign.

A REVIEW.

IN September, 1901, Rev. J. Q. A. Henry, D.D., came to this country to aid the Free Church Council in its effort to secure 1,000,000 more total abstinence pledges during the first year of the new century. Since that time he has conducted 327 meetings in more than fifty centres of the United Kingdom, and in these gatherings has addressed nearly 600,000 people, and taken over 40,000 new total abstinence pledges.

The objects of this Campaign have been to arouse the Christian conscience with reference to the enormity and horror of the drink problem, and to win the people to lives of pledged teetotalism. The effort to accomplish these ends has been accompanied by the manifest blessing of God. A new Temperance constituency has been created, an exalted tone has characterised the discussions of this problem, and a Christian character given to the movement, which has not only been unifying and constructive, but of a distinctly spiritual nature.

Probably no speaker on the Temperance question has ever reached so many representative and influential people in the same length of time. Everywhere the largest halls have been crowded to the doors to hear this "field-marshal of a noble reform." Among the important gatherings addressed may be mentioned the Congregational Union of Great Britain; the Baptist Union; the Temperance Breakfast of the Established Church of Scotland; a large number of the officers and ministers of the United Free Church of Scotland; the General Assembly of the Presbyterian Church of Ireland; the National Christian Endeavour Society; the Mildmay Conference; the annual gathering of the British Temperance League; a large meeting of the school teachers of Edinburgh; sixteen hundred Sunday-school teachers and ministers in Belfast, and the National Free Church Council; besides important drawing-room meetings in many localities where influential temperance and Christian workers have been addressed. In this Campaign special attention has been given to children, great demonstrations in their behalf having been held at almost every centre. Among those who have signed the pledge have been scores of Christian ministers, representatives of the nobility, the provosts of cities, superintendents of asylums, headmasters of schools, councillors by the score, influential employers of labour, policemen in large numbers, and working-men by the thousand.

The meetings have demonstrated the willingness of the people, both young and old, to undertake temperance work when the proper motives are appealed to, and the supreme objects of temperance reform, namely, the glory of God, and the welfare of the people, are definitely and clearly put before them. There is an encouraging attitude among the people in reference to this colossal curse of strong drink; the ministers and the churches, as well as the people are, to a great extent, ready for an aggressive and persistent Christian assault upon this supreme iniquity of the modern world. As Sir Wilfrid Lawson recently said, "All things are ready, and the people only want to know *what* to do and *how* to do it." The challenge of the hour is for a constructive and Christian programme, and for a wise and enthusiastic leadership.

This is the opportune moment. The war in South Africa is over; domestic questions will now come to the front; the supreme of these problems are the habit and traffic in strong drink. This is God's work, to be done by God's people, equipped by His power. It is worth doing well. It should be organized on a permanent basis, and should receive systematic and self-sacrificing financial support.

The temperance and Christian forces of every locality should be federated for local ends; that is, to enforce existing excise law, to build up public sentiment, to secure the election of better local officials, to protest against the growing infamies of the habit and traffic in strong drink, and to protect both the children and pledged people from the pitiless power of this unscrupulous foe.

The messages delivered by Dr. Henry have been most cordially received by the people. A vast amount of self-sacrificing service has been performed by the people of many communities in order to make the work a success. In Airdrie, Scotland, one-fourth of the population (20,000) have signed the total abstinence pledge in the last five months. All the policemen, with a single exception, are pledged abstainers. In Falkirk, no fewer than 3,335 new pledges were taken in six days.

Altogether the outlook for this kind of temperance work was never more hopeful. An additional income of a few hundred pounds would greatly strengthen the Campaign; it is hoped that many who are interested in the maintenance of this noble work, and the promulgation of temperance truth, will heartily co-operate. Communications may be addressed to the Hon. Sec. Christian Temperance Campaign at office of THE CHRISTIAN, 12, Paternoster Buildings, E.C.

REV. DR. HENRY'S FUTURE MEETINGS.

July 13, Marylebone Presbyterian Church, 11, a.m. (Dr. Hanson's); July 20-23 and also 27, Bromley, Kent; July 31, Alford, Lincs.; Aug. 1-30, "Edinburgh Castle," Limehouse, E.; Aug. 31, Lincoln; Sept. 4, Louth; 6-9, Taunton; 10, 11, Newport, Mon.; 12-14, Taunton; 15, 16, Llanelly; 18, 19, Dunfermline; 21, Free St. George's, Edinburgh (Dr. Alex. Whyte's); 22-24, Dunfermline; Sept. 26-Oct. 3, Alloa; 4-17, Perth; 18-31, Greenock; Nov. 2-Dec. 4, Ireland (Nov. 2-5, Cork; 6-9, Limerick; 24-Dec. 4, Dublin; other announcements later); Dec. 6-16, Worcester; Jan. 9-15, 1903, Motherwell.

Foreign Warships at Spithead

IT is not given to all Christian workers to become missionaries in foreign lands, but sometimes opportunities are given to home workers to act as such for a few hours. Some of us were able to say last week that we had put our feet on no less than a dozen different foreign lands in four hours, since every vessel claims to be part of the territory of the kingdom whose flag it flies. Mr. Hogben, of the Welcome Mission, Portsmouth, with other Christian workers, felt that the presence of these ships at Spithead, offered a similar opportunity to that of the Diamond Jubilee, of evangelising the seamen and distributing some portions of God's Word to them, as a souvenir of their visit to this country.

The British and Foreign Bible Socieiy agreed to the proposal of our committee (which represented every section of the Christian church in the town) to bind specially either the whole or portions of the New Testament in attractive covers, and to stamp them in gold with the King's monogram to remind the receivers of the occasion. Our visit was settled for the Wednesday of the Coronation week, and a launch hired for the occasion. Returned missionaries speaking foreign languages were sought for, and came from various parts of England in order that the printed message might be accompanied by personal testimony. Several English-speaking workers accompanied the different missionaries who spoke the languages, and these did the work of distribution; not a few had personal dealing with officers or men who spoke English.

HEARTY RECEPTION ON BOARD.

The whole visit took us seven hours. We commenced at the beginning of the line of foreign vessels and dropped the workers at each vessel, after having obtained permission and entrance for them, and went through to the other end; then returned to pick up the workers in the same order, thus giving them about four hours on each boat. None complained of it being too long—in fact, some begged to be allowed to remain longer, but this was impossible. The Argentina, Chilian and Spanish vessels afforded the workers the most encouragement.

The chaplain on board tried to interfere in one case, but unsuccessfully. Pastor Graham (of Argentina), Mrs. Wirtz, Mrs. Blamire, and Mr. Gillman (all from Spain) gave glowing accounts of their reception and of the pleasure expressed by the receivers of the books. These workers found the time all too short. On the Italian ship the 500 portions provided proved insufficient, and many were the expressions of disappointment by the non-receivers. Many, too, on several of the ships desired copies to send to their homes; but we had not provided for this.

The Germans gave the workers a hearty welcome, and all received the portions gratefully. Mrs. McFarlane, of Waterlooville (who is Dutch), kindly went with her husband and friend on the *Holland*, and found not a few who had preserved their copy of the N. T. given them here at the Diamond Jubilee. Mr. Inouye (Japanese) and Mr. Paget-Wilkes (of Japan) visited the two Japanese vessels, with eight or ten other English workers, and all were accorded a most hearty welcome. In some cases the officers piped the men on the various vessels into batches, that greater facility might be given to our workers to distribute the books; others told off men to carry the packets for the lady workers and take them over the ship. On one vessel the commander himself came forward and accepted a copy, expressing his pleasure, and thus setting an excellent example to all his officers and men.

Miss Ridout and Mrs. Cook, of Gosport, heartily co-operated with us, and the latter kindly found the workers for the Danish, Norwegian, and Swedish vessels, on each of which full liberty was accorded to distribute books and speak with the men. The French and Russian officers allowed us to leave the packets of books, promising to see them properly distributed, but would not allow us to undertake it.

The only two nationalities who objected to both us and the books were the Greeks and the Portuguese—the former objecting to the bad translation of the Modern Greek, and the other to the "forbidden" matter. These, however, were caught on shore.

Not a few vessels allowed the sailors to mass along the sides of the ships as we picked up our workers, and, with hurrahs or hat-waving, answered our Coronation song as we left each vessel, "Crown Him Lord of All," the Japanese especially massing by hundreds, their dark brown faces showing a good deal of appreciation for the soul-care expressed by their English allies.

THE SAILORS ASHORE.

At the "Welcome Mission," tables of refreshment were laid, where every *foreign* sailor on shore was invited to enter and help himself gratis; and providentially the opportunity was seized by the Greeks and Portuguese more than by any others. Some who on entering refused the books proffered them, after seeing that the English Christians sought to care even for their bodies, accepted the book with readiness, and sat down straightway to read portions of it. The one word most knew was "Good!" and not a few said it. Two or three evidently knew more than they could express, showing by signs, pointing to the heaven and then to their hearts, that they fully understood our purpose.

We spared nothing in order to do our best, feeling sure that God would eventually supply all the need through some of His servants when the effort was made known. We purposely avoided giving publicity to our purpose beforehand, lest it should be frustrated in any way; but now that the work is done, we feel we may ask the prayers and interest of God's people. Mr. Hogben may be addressed, "Welcome Mission," Portsmouth. W. G. POPE.

Southsea.

Bible Colportage in Ireland.

THE forty-third annual report expresses devout thankfulness to Almighty God for the manifest tokens of blessing that have attended the work of the year. The past twelve months have not been very favourable to the colporteur and his work, whether carried on in town or country, especially in regard to the disposal of books. Yet the sales indicate that the agents, increased by two during the year, have visited 8,000 more families and made 1,000 more sales than were recorded in the previous report. There has been improvement in the sale of Bibles, Testaments, Douay Testaments, and good literature, with an increase of over 7,000 tracts distributed.

Evangelists at Work.

Simultaneous Mission, Melbourne.

NOTES ON THE MEETINGS.

It is not often that a squad of police is required to keep people from "rushing" a religious meeting, but stalwart members of the force were on duty at the doors of the Exhibition Building to regulate the crowds. It is significant of the good work done by the ushers that no single accident occurred during the Mission, in spite of the tremendous throngs.

At one of the Exhibition meetings Mr. J. J. Virgo sang "Where is my wandering boy to-night?" with wonderful expression, and in response to a number of requests he repeated it at the midday meeting next day. While the air was still vibrating with the chorus which followed the second verse, a young man sprang up in the audience, and cried, "Here he is, and he is coming back to Jesus to-day." The young fellow, who was a drunkard and an atheistic lecturer, was under deep conviction, but went away from the hall (after speaking to Rev. Dr. Torrey at the close of the meeting) in great joy, having found the light.

A rather striking incident happened in Warracknabeal. A circus pitched its tent opposite the building in which the services were being held. On the first night the drummer thumped his drum, and the cornet-player did his best; but the attendance was scanty. Next night the instrumentalists worked just as hard for even worse results; still the music was very annoying to the people in the mission service, so Rev. D. O'Donnell, the missioner, prayed about it. "And like a shot," says one who was present, "the drum ceased to beat, the cornet stopped, and the circus people struck their tent and came over to the Mission."

Speaking of the duty of the churches in view of the large number of people who have professed conversion during the mission, Dr. Torrey said: "My idea is that each Church ought to get these converts to come into classes for systematic instruction in the greatest fundamental doctrines and in Christian living; that they ought to have training classes to teach the new converts—and the old Christians, too, for the matter of that—to pray and to do personal work and set them to do it; and that they ought to seek now for a great many more conversions. I think they ought to work for and expect far more conversions now than they had during the mission. Emphasis must be laid on personal work as a means to conversion. Then, the people ought to magnify the work of the regular pastor, and uphold his hands by prayer. In my own church work I have not used special evangelists much—I have been my own evangelist, for the most part, in all the churches of which I have been pastor. Before I took charge of the church and institute where I am now, I used to preach or speak six nights every week, and anything from three to ten times on Sunday. There was scarcely a day in the year on which there were not conversions. And for the past eight or nine years that I have been in my present pastorate I do not think there has been a single day on which there have not been conversions. Of course, I am not at home all the year round—in fact, I am away for three or four months of the year; but still the work goes on. It is a never-ending revival, and I hope that one of the results of this Simultaneous Mission will be that similar revivals will be set going in some of the churches of Melbourne."

The *Warrnambool Standard* says of the Mission: "That the Simultaneous Mission meetings conducted at the Town Hall by the American evangelists, Dr. Torrey and Mr. Alexander, are making a remarkable impression on the mind of the community is evidenced by the throngs of people who attend the meetings every afternoon and evening, and by the under-current of earnestness and sincerity manifested during the impressive services. There has been an entire absence of the hysterical emotionalism so often associated with meetings of the kind, and this fact is accepted as an assurance that the impressions made upon so many people will prove lasting. The results of the mission have been carefully noted by the committee, and they unhesitatingly pronounce it to be the most encouraging ever known in the history of the town.

Captain Wolstenholme, Church Army pioneer missioner for Liverpool diocese, has just concluded a seventeen days' tent mission in St. Leonards parish, Liverpool. Night after night the tent has been well attended, and many persons have sought the Saviour. One cause for thanksgiving was that quite a number of men and women who professed conversion in a tent mission conducted in the same parish, by the same preacher, in 1899, took earnest part on the present occasion. The tent is now erected in St. Gabriel's parish, Toxteth.

Canon Aitken at Blackpool.

The Gospel services conducted in the Alhambra Theatre, Blackpool, under the direction of the Y.M.C.A., were resumed on Sunday last, when Rev. Canon Hay Aitken was the preacher. The morning subject was "The Gravest Danger of our Time," and the afternoon, "Pleasure or Happiness." In the evening Canon Aitken spoke on "The Call of God's Goodness." The attendances were good, and an excellent re-start was made. Mr. W. R. Lane takes the services on Sunday next, and from July 20 Mr. Jack Cooke, the boy preacher, will be the missioner.

Rev. Jas. Lyall in New Zealand.

Writing from Stratford, New Zealand, Rev. James Lyall says:—"At the close of a two weeks' mission in Wanganui nearly 100 souls were gathered in as fruit. In Hawera, a town of 2,000, we spent eight days, the churches uniting. Two meetings were held each day, the Theatre Royal being used for the evening services. During that time some fifty names were received from those who had professed to receive Christ. Last night (June 5) we closed an eight days' Mission in Stratford, a rapidly-growing town in the midst of a large dairying population. The town itself has only 2,000 people. Some of those converted drove twenty miles to the services. It is a great joy to be able to touch some of these smaller centres, the people are so simple and responsive. Over seventy have yielded to Christ here."

Lewiston, Ill.

Writing in *The Evangelist* (New York) on "Evangelistic Methods," Rev. J. A. McGaughy, pastor of the First Presbyterian Church, Lewiston, Ill., U.S.A., says: "Our ministers were satisfied that the churches were not reaching the masses. All, therefore, united in a special effort to bring the Gospel to every home and heart in our community. We invited the evangelists, Messrs. Smiley and M'Kinsey, to organize and direct our movement. A temporary tabernacle of rough boards and weathertight roof was erected, and comfortably seated. It held 1,200 people. This rude structure in the centre of the town, was in itself a call to righteousness. The evangelists preached and sang the Gospel for three weeks. The crowds came night after night. The first convert was a drinking man who had cursed the erection. Entire families were converted, and large accessions were made to all our churches."

Tent Mission at Preston.

During the last month, Mr. Shields, of the Evangelization Society, has been holding a tent mission in Preston, under the auspices of the Y.M.C.A., and with hearty help from the Y.W.C.A., and members of most of the churches. Attendances have been good, and every meeting has been followed by anxious enquirers, and apparent decisions for Christ.

At a conference of workers, addressed by Mr. Matthews, superintendent of the Manchester City Mission, it was pleasing to see friends from other towns where missions have been held, including Kirkham, Blackburn, and Accrington, some of them owing their conversion to Mr. Shields' labours there.

Other interesting features of the mission are the union of members of the various churches, and the zeal and earnestness of the young members belonging to the Y.M. and Y.W. Associations. A young girl might be seen in the inquiry meeting pointing out the way of salvation to another of her own age, while young men were keeping an oversight in the case of their fellows who have professed to decide. One poor fellow, who tramped into Preston, with wife and child, starving and desperate, has found help for body and soul, and a hopeful start in life. Mr. Shields' full and clear statement of the Gospel has truly been owned and blessed by the Holy Spirit. G. R. K.

Messrs. Williams and Maxwell in Edinburgh.

We have now entered on the sixth consecutive week's work of these evangelists in Edinburgh, and, certainly the blessing to Christians and to the unconverted, has been great. There has been a remarkable revival of interest in all the departments of the Carrubbers Close Mission. On Sabbath evening week, meetings that were crowded and of great interest, were held, both at the Mission and in the Haymarket United Free Church, in which spacious building the work during the present week will be carried on. Perhaps the best comment on the work is the weekly necessity for continuing the mission. It can truly be said that there is an ever-increasing number of people in our city who thank God for the visit of our friends. In the more recent meetings, Mr. W. F. Stewart, Rev. Jas. Robertson, and others have given much help in speaking, while in the musical arrangements Mr. Robertson, Miss Helen Adams, Mrs. Barclay, Miss Darling, and a large choir have supplemented the splendid work of Mr. Maxwell. On Sabbath last the evangelists conducted services in St. Michael's parish church (Rev. Dr. George Wilson's), and on the Calton Hill, where a great crowd gathered in the afternoon. G. A. B.

Evangelizing the Hop-Pickers.

An ample field for labour is afforded during the summer among the hop-pickers, and good work is done by Rev. John Burnham and his helpers in Worcestershire and Herefordshire. Large crowds from "slumdom" gather in the hop-growing centres during the month of September. Many of these toilers are outcasts, who, without any regular homes, mix daily with vice and crime of every description; and the few weeks that such men and women spend in the hop-fields offer unique opportunities for personal intercourse, such as it is almost impossible to obtain in the congested state of our great cities. A purer life, physically and morally, is set before them, and many interesting stories can be told of lives thus won back to the paths of goodness and truth.

This is Mr. Burnham's twenty-fifth year of service, and he is anxious to place two additional missionaries on the field, making fourteen in all. These workers are, in most cases, accorded a hearty welcome by the farmers, who testify to the benefit resulting from their labours. Tracts and Gospels are distributed; services are held daily in the camps; sometimes (as on Sundays) by daylight, an ordinary open-air service, using hymn sheets; if too dark for this, a lantern service in the yard, using Scripture scenes, casually interspersed with a hymn; the sick are tended, and every effort is made to bring the message of "good tidings" home to the hearts of the people. Interesting details of the work are given in Miss Boobbyer's booklet, "Fulfilled Desires." (2d. Dulwich House, N. Malvern). The work is spreading, and a great deal more may yet be accomplished if additional funds are forthcoming. Rev. John Burnham may be addressed, Fernbank, Brentford.

The tent mission at Canning Town, E., which Mr. William Grove is conducting, continues to arouse much interest. Many people, chiefly of the working classes, attend the meetings, and on frequent occasions inquirers are pointed to the Saviour.

Mr. Herbert R. Francis proposes to take a tour through part of England into Scotland on his cycle, preaching the Gospel where there are openings, Friends desiring such help may address him at 2. Brunswick Square, Gloucester. He will start July 17, Will some brother join him?

Mr. W. R. Bradlaugh has just completed a fruitful eight days' mission in the Adult School, Albert Street, Grimsby. Among many cases of blessing may be mentioned that of a lady who had been attending meetings of spiritualists. She had become so impressed that she had made up her mind to join them. Under deep conviction of sin, she accepted Christ as her Saviour. J. Moody.

Mr. A. W. Smart, of the Evangelization Society, has just concluded a three weeks' tent mission at New Ferry, Birkenhead, in co-operation with the Wesleyan Churches of the neighbourhood. The Gospel was faithfully preached night by night, and the interest and influence of the mission increasingly deepened and spread. In particular, a number of young men received good, some making it the time of their religious decision. One result is a young men's band for Bible study and open-air work.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day. The evangelists ask prayer for their respective missions.

Mrs. Baeyertz.—Till July 14, Cardiff.

Mr. Chas. E. Barraclough.—August 2-22, Dundee.

Mr. George Bentley.—With Ross Gospel Tent (No. 1), Hockliffe, July 13 till August 4.

Mr. G. Bennett.—July 25 till end of August, Aberystwyth (services on sands).

Mr. John Coates.—With Ross Gospel Tent (No. 2), Kempley, till July 21.

Mr. Monro Collings.—During July, Norfolk Tent Campaign.

Mr. William Hill.—During July, Ballyclare, co. Antrim, Ireland.

Mr. John Hawkins.—Till July 20, Aberdeen.

Mr. Charles Inglis.—The Polytechnic, 309, Regent Street, W., during July.

Mr. Newton Jones.—Till August 26, Margate (services on sands).

Rev. J. Jameson.—July 12-17, Bardney, Lincs.

Mr. Bob Johnson.—July 12-20, Tent Mission, Canning Town, E.

Pastor S. Levermore.—July 10-20, St. James', Carlisle (Tent Mission).

Rev. Jesse Mayo.—Till July 31, Golcar, Huddersfield.

Mr. Herbert Pont.—During July, Tent Mission, Ashford, Kent.

Rev. H. Powers, D.D.—July 11-25, Saltcoats; 26-31, Troon.

Adeline Countess Schimmelmann.—Exeter Hall, July 16-18.

Mr. James Shields.—July 10-August 13, Tent Mission, Accrington.

Mr. Anthony Towers.—During July, Tent Mission, Kendal (Evangelization Society).

Messrs. Weaver Bros.—Till July 30, Great Assembly Hall, Mile End, E.

About Books.

JAMES CHALMERS OF NEW GUINEA.*

IN the Life of James Chalmers, given us by Rev. Richard Lovett, a very important addition has been made to missionary literature. Some works of this class, though interesting and useful, have only a passing value. Here, however, we have not merely a life-story, but a contribution to the history of the Church of Christ among the islanders of the South Seas. Those who would wish to begin that fascinating study, may start with this volume; older folk, who read John Williams' "Missionary Enterprises" two generations ago, will find these pages at once a sequel and a contrast. The sequel is found in a succession of very readable chapters dealing with Polynesia and its people; the contrast appears in the glimpses that are from time to time afforded of Christian life and progress in regions where, at the beginning of the nineteenth century, the sway of dark heathenism was unchallenged by Gospel influences.

From first to last this is a remarkable book. Chalmers left some autobiographical materials, and they are presented along with communications from some of his life-long friends and correspondents. As the author of "James Gilmour of Mongolia," Mr. Lovett brought ripe experience to his editorial work, and once again he has achieved a conspicuous success. He writes from the heart regarding one whom he loved, and whose labours he followed with warm appreciation. Considerable space is devoted to the ten years which Chalmers spent on Rarotonga. That period was a severe apprenticeship whereby the devoted missionary was fitted for his subsequent achievements in dealing with savage humanity in New Guinea and elsewhere.

As a man, a missionary, a martyr, Chalmers was undoubtedly great. His letters are characteristic and self-revealing. Writing from Port Moresby in 1882, indicating the marvellous changes that had taken place within a very few years at the east end of New Guinea, he asked the following searching question: "Is it impossible to find missionaries who will gladly dare all for Christ? Not the 'life in hand' business, or the 'sacrifices I have made'; but men and women who think preaching and living the Gospel to the heathen the grandest work on earth, and the greatest of Heaven's commissions. . . Leave the twaddle of 'sacrifices' for those who do not appreciate the sacrifice of the Cross. Let the Church give her very best in heart, mind, and body, for Christ's world work. The best and greatest of all works requires the best and greatest of men."

James Chalmers would have attained distinction in any walk of life that could have engaged his heart and soul. Mr. Lovett gives abundant proof of his Christian consecration. "On the platform and in the pulpit Chalmers was great; but in the quiet home, after the day's deputation work was over, in congenial society—it was then that the simplicity, the single-heartedness, the consecration, the Christ-likeness of the man shone out most brightly."

Not only in exertion and conversation was the man great, but also in his influence upon others. "He was a man who could, and who did, nerve others to become willing and ready to sacrifice even life itself in the effort to help men to become the children of Jesus. Having kept back nothing himself, he was able to inspire in others a burning enthusiasm for the salvation of savage men akin to that with which his own heart was aflame."

There are many beautiful stories in the letters of "Tamate." Here is one from the Rarotonga days, regarding the death of a young girl: "I met one of the deacons two days after her death, who told me that he had frequently visited her, and the last time he was there he asked her, 'My child, do you hold firmly on to Christ?' She answered, 'He holds me, I cling to Him.' 'Are you afraid?' 'No; the rope is strong, I shall see Him, I love Him.' The old deacon wept while he told me of that visit."

This handsome volume is no fancy picture. It tells the story of a man whom God fitted for a great work. The pages read like a romance, and they bear out the opening sentences of the preface:—"Chalmers owed little to education or to the influences that mould the majority of men. He owed all that he was to the sense of the boundless love of Jesus Christ; he gave his whole being in loyal and enthusiastic surrender to the Saviour who had redeemed him; he caught a large measure of the Master's own Spirit; and he counted it his highest joy to be spent in the effort to win for Jesus Christ the drunkards of Rarotonga and the cannibals of New Guinea."

* James Chalmers: His Autobiography and Letters. By Richard Lovett, M.A. With portraits and other engravings. (7s. 6d. net. *Religious Tract Society.*)

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Hooligan Labour Homes, conducted by the Church Army at Shepherd's Bush, W., and Newcastle-on-Tyne, are available without charge for all classes even of "aggravated" cases. Encouraging results have been met with, the only key being that of personal sympathy and influence.

The Bishop of London has consecrated the completed church of St. James, Muswell Hill, in the presence of a large congregation. The new building represents a brave effort on the part of the vicar, Rev. J. S. Whichelow, and the parishioners to cope with the growing needs of a rapidly-developing suburb.

The annual "open Sunday" men's service at St. Peter's, Upper Holloway, N., when women are invited to attend as well as men, was held recently. The church was crowded, extra seats having to be provided. Rev. J. F. Osborne (vicar) conducted the service, and Rev. A. Hindle (curate) gave a telling address on "Clouds." The service maintains its high average attendance of from 500 to 600 weekly.

The Bishop of Islington dedicated on Friday last the temporary iron church of the new mission district of St. Cuthbert's, Chitt's Hill, to be worked under the London Diocesan Home Mission by Rev. E. W. Platt. The rural dean of Tottenham, the vicar of Totteaham, and Prebendary Blomfield Jackson, secretary of the London Diocesan Home Mission, took part in the service.

The Church Pastoral Aid Society has been able to make twelve new grants. The twelve parishes aided are taken from ten dioceses, and have a united population of 118,527. Eight of them had received no previous help from the Society. Under these grants £480 will be spent on securing seven curates; £30 will provide for one lay agent; and £140 will go towards the payment of four women workers.

Difficulties have arisen at the Church of St. Mary Magdalene, Paddington, in consequence of the introduction of what is known in the Roman Church as the "Cult of the Sacred Heart." It appears that the month of June is specially set apart for this "devotion." A special High Mass was said (or sung) on its introduction, a large statue being carried in procession and ceremonially blessed, while red lamps, votive candles, and offerings completed the function. As a protest against the novelty, Rev. J. Dixon, curate of St. Mary Magdalene, and Secretary-General of the Confraternity of the Blessed Sacrament, has resigned his position.

Right Hon. R. J. Seddon, Prime Minister of New Zealand, during his visit to his native town, St. Helens, Lancs., addressed on Sunday last the men's Bible class in the Parish Church. The building was crowded in every part, nearly 2,000 men being present. Mr. Seddon said he learned with satisfaction and gratification that the Bible class was the largest in Great Britain, and expressed a hope that they would grow in numbers and go on with the good work, because there is a danger which besets our Empire to-day—not the danger that might arise from envious nations, but that of religious indifference. That danger can only be met by hard, good, and strong work by those entrusted with the spiritual welfare of the people; but they are few in number, and unless they are seconded and assisted by members of Bible classes and Sunday-schools, it will be impossible to teach the people. There have been great and glorious Empires which are now no more, because they forgot the greater Power.

Congregational.

The Congregationalists of Bramhall, Yorks, having held services for upwards of two years, have now formed themselves into a church. At a service held last week, conducted by Rev. J. W. Paull, of Cheadle, twenty-five persons signed the roll of membership.

One of the most successful anniversaries ever held at Christ Church, Westminster Bridge Road, S.W., took place on Friday, July 4. Rev. F. B. Meyer (pastor) presided over the public meeting in the church at 7.30 p.m. Brief displays and processions of the Sunday schools, P.S.A., Boys' Brigade, and other organizations of church work filled up some part of the interesting evening. Bright and inspiriting addresses were also given by Revs. George Hanson, D.D., J. W. Ewing, B.D. and John Wilson. That the church has collected and subscribed about £6,500 for the maintenance of its varied philanthropic, social and missionary work is some indication of its vigorous life and service to the neighbourhood.

Baptist.

Rev. E. G. Gange is retiring from the pastorate of Regent's Park Chapel, N.W. He is not in vigorous health, and finds the continual strain of so important a sphere too much for him.

On Sunday last Mr. Henry Varley preached to large congregations in the Putney Baptist Chapel. His powerful and lucid expositions of Scripture truth will not soon be forgotten by those who were privileged to hear this honoured servant of God.

Rev. John Bradford, of Leytonstone, has undertaken the secretarial duties of the London Baptist Association, which have so greatly increased during recent years as to necessitate the appointment of an officer to devote his whole time and energy to his work.

The chapel at Radstock has been reopened, after being closed for alterations for about three months. The extensions and additions comprise a new Sunday-school, capable of accommodating 300 children, with two large class-rooms; the re-seating of the chapel and the construction of an entrance lobby, and many other alterations, the whole costing about £800.

Rev. Evan Morgan, of the Baptist Missionary Society has sailed for China. He is returning to Shansi, his original sphere of labour, to reinforce the mission staff, which has been much weakened in that Province. It will be remembered that Mr. Morgan was stationed in Shansi at the time of the massacre, and, receiving timely notice of the impending movement, succeeded in making his escape.

Methodist.

The amount of expenditure sanctioned by the Wesleyan Chapel Committee during the past year exceeds the sum of £626,000.

In connection with the Free Methodist churches, it is gratifying to note that the decrease in Sunday scholars has not only been stemmed, but there is evidence that the tide has turned. The returns show an increase of 962 teachers and 2,858 scholars. There has also been a very large increase in the membership of the Senior and Junior Endeavour societies.

The authorities of the Wesleyan Seamen's Mission, having invited the Primitive Methodist Conference to appoint a representation of two on the Board of Management of that mission, the conference decided to fall in line with other Methodist bodies in this matter, and two representatives were appointed, viz., Rev. John Hallam and Alderman F. C. Linfield.

The authorities of the Primitive Methodist South-East London Mission, the headquarters of which are at St. George's Hall, Old Kent Road, sent a petition to the recent Conference for a suitable minister to be appointed superintendent. Rev. James Flanagan has been the chief factor in the creation and development of this mission; but he feels he cannot retain the superintendency and itinerate the country raising money. The Conference, by special resolution, invited Rev. Joseph Johnson, of Stoke Newington, to undertake the work.

The Wesleyan Missionary Committee, at its meeting this week, has decided, after hearing the report of Rev. Marshall Hartley on his official visit to the South African mission churches, to recommend the forthcoming Conference to increase the missionary staff at Pretoria, and also to appoint an English missionary to Delagoa Bay. The Conference will also be asked to appoint Rev. Amos Burnet, of Nottingham, who previously has had large experience as a missionary in India, as the chairman and general superintendent of the Transvaal and Swaziland district.

Rev. Dr. Gregory, of the Children's Home, Bonner Road, N.E., has received an offer of £925 from the executors of the will of the late Mrs. Joseph Jones, on condition that a house for the accommodation of children should be named as a memorial of Mrs. Jones and her husband. This gift was most cordially accepted. Two new houses have been opened at the London Branch. One, which is to be a receiving house for boys, will be known as "McDougall House" in recognition of the many years of generous service rendered by Miss McDougall, and also in recognition of the valuable help rendered for many years as a member of the committee by Sir John McDougall, chairman of the County Council. A new house for boys is to be known as "Curnock House," the name commemorating the practical interest and service rendered by Rev. Nehemiah Curnock, editor of the *Methodist Recorder*, who is the author of "The History of the Children's Home," and has in very many ways aided the work.

Presbyterian.

Rev. J. D. Dowie, M.A., has preached his farewell sermon at Houghton-le-Spring. At the close of this address Mr. Dowie spoke with deep feeling of the kindness and encouragement he had received from his people, and of the unbroken harmony which had prevailed during his four years' residence amongst them. A large congregation attended the service.

Society of Friends.

The Friends' Temperance Union annual garden party took place recently in the grounds of Donnington and Frontenac, Willesden, by kind invitation of Joseph Allen and George S. Baker. About 150 attended.

Friends at Bournville, Birmingham, spent some £2,500 over their building at the Cotteridge, and they feel amply repaid for the effort by the successful work already carried on there. Morning and evening meetings for worship, adult schools, Sunday school, mothers' meeting, &c., are all successful. Friends at the neighbouring village of Selly Oak have made a new departure, the little meeting-house that they have built costing only, completely furnished, some £150. It was opened recently by J. W. Hoyland, about eighty persons being present. A cottage meeting has been held in the little hamlet for some time, and the room was overcrowded.

Salvation Army.

Miss Eva Booth has recently conducted meetings in Skagway, Alaska, and among North American Indians.

General Booth's meetings in Berlin have been the most successful he has ever held in that city, and at Copenhagen 6,000 people attended his meeting in the King's Gardens.

In connection with the Army's Pan-American Congress, the Mayor of New York, the Hon. Seth Low, received a deputation of officers at the City Hall, and congratulated Commander Booth Tucker upon the progress of the work.

Of the 282 destitute men present at the free breakfast given at Blackfriars Shelter on Sunday morning last, 250 had spent the previous night on the streets, and 137 came through invitations distributed by the Army's Midnight Brigade.

During the past month Mr. Samuel Bradfield, in charge of the Bishop Hooper Protestant Van, has been holding some Protestant missions in several parishes in Gloucestershire. At one parish church Mr. Bradfield went into the vestry at the end of a service and raised an earnest protest against the mass being celebrated in the Church of England.

Fallen Asleep.

Rev. J. T. Hartwell, Wesleyan Methodist, died at his residence in Gloucester on June 24, at the advanced age of eighty-five years. He became supernumerary in 1887, and settled down in Gloucester, having completed an active ministry of forty-seven years.—By the death of Rev. George Hobson Wesleyan Methodism has lost a minister who is described by a former colleague as "an ideal superintendent for any typical Northern circuit." He was born at Sheffield in 1839, and became superintendent of several important circuits in the North of England, in every one of which he is affectionately remembered for his fine Christian temper, his devotion to the welfare of the churches under his charge, and his genial visits to the homes of the people.—Rev. George Chandler, for thirty-six years Baptist pastor at Thurleigh, Beds.—Mr. Thomas Hudson, an old Congregationalist, aged eighty-six. He could recollect sermons by Robert Hall, William Jay, John Angell James, Rowland Hill, Adam Clarke, and Dr. Chalmers.—Rev. Dr. Rankin, of Muthill, who has just passed away, was one of the oldest and best-known of Church of Scotland clergy. He was in his seventy-first year, and for the last thirty-four years had been minister of Muthill Parish Church, whither he was translated from Greenock, his first charge.—At Southampton, on Saturday last, Major Evered Poole, who succumbed to inflammation of the brain, following upon a fall from his horse while serving in South Africa.

The Christian.

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SPECIAL ANNOUNCEMENT.

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Notes & Comments

"Signs of This Time." Dr. Woods Smyth's article (p. 11) will, we think, interest our readers, for it gives expression to the thoughts of many. Four years ago, in California, at a Convention, the Methodist minister who was conducting it uttered the same thoughts in regard to modern spiritual teaching. It is difficult to hold the different elements of the faith in due proportion. At one time objective truth is exclusively emphasized, and then comes the necessity of translating our standing in Christ into actual experience. At another time experience is dwelt upon and asserted, for which there is not much of a rock foundation; and we need to be recalled to the consideration of our redemption, justification, and the grace wherein we stand; and, forgetting ourselves, to rejoice in hope of the glory of God.

The Great Problem. For, the first great and all-inclusive problem before the universe is not the salvation of the sinner, nor the sanctification of the saint, but the vindication of God from the slander of the fallen spirit, and the revelation of His nature and character in the Son of His love: "I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do."

Government Changes. By the resignation of Lord Salisbury, the country loses the services of a distinguished statesman, as politicians of all shades have readily acknowledged. The intention of Sir Michael Hicks Beach shortly to retire from the position of Chancellor of the Exchequer is another event likely to bring disturbing elements into the life of the country. "One generation passeth and another cometh." Mr. Balfour, who succeeds his uncle as Prime Minister, is a man of remarkable ability and power, a keen thinker, a forcible speaker, and an astute controversialist. The successor of Sir Michael Hicks Beach will be more difficult to find; and other changes may develop in the course of reconstructing the Cabinet. Will the younger men enjoy, in the same degree as their predecessors, the confidence of the public, and in like manner exercise caution in regard to England's relations with other powers? Here is subject for earnest prayer. And may God so rule and overrule, in these administrative arrangements, that neither by new education laws, nor any other legislation, Romanism may gain ground in our land!

The Life that is Natural. It is worth anyone's while to look around at the number of old men—octogenarians chiefly—who are still engaged in active and useful work. Several of the most notable, active men of our time in various departments of life have passed their fourscore years. This spectacle ought to rebuke the pessimists who are always complaining of the lassitude of life. They tell us that the tenure of life is not what it used to be. For lives such as some of them live, that may be true; but it is not true of normal, healthy life. These old men, whose vigour shames many complaining people of middle life, owe their longevity to simplicity of habit, and to naturalness of life. The *ennui* that torments so many arises from the disregard of the law of God. When men turn night into day, give way to excesses, and dissipate their energies, they must not be surprised to find themselves out of harmony with the rest and joy of all life. All life's misery is the product of unnaturalness and sin.

Boast not Thyself. The uncertainty of human affairs has been again vividly illustrated by the unfortunate accident that befell Mr. Chamberlain last week. In the midst of pressing public engagements, due to the presence of so many Colonial representatives, he was suddenly laid aside, and was detained in hospital several days. "Life's incalculables" form one of the most baffling problems in our earthly discipline. We "know not what a day may bring forth" to any of us. Rich and poor, great and small, are equally impotent to forecast their personal future. Science has mastered the secret of star-movements; but there is no advance in our mastery of the events of to-morrow. It has gone out of fashion to add D. V. (Deo Volente) to our plans and projects; it would be well if we at least remember that none of us have the sure ordering of an hour of our time, and that all we hope to do is by the permission of One who does not consult us as to anything that shall happen to us. The true refuge is to fall back on the psalmist's comfort, "My times are in Thy hands."

Famine and Pageant. The lavish entertainment of the Indian princes who have come over to the Coronation festivities presents another aspect when we understand that the cost has to come out of the pockets of the Indian taxpayer. When we think of the fact that, while India is about to enter on the fourth year of a terrible and continuous famine, £7,000 is spent on a single banquet, for which the poor as well as the rich have to pay, the pageant fades, and the picture of the suffering thousands takes its place. The sum spent thus lavishly on one night's display would, if otherwise spent, preserve the lives of hundreds of starving creatures, who are suffering through no fault of their own.

Drink at the Coronation Dinner. Since our last issue, evidence has been steadily increasing that the one real blot on the Coronation dinner to the poor was the provision of free beer by certain leading brewers. In some of the centres, where the amount was strictly limited, the evil was kept in check; in others it led to some most regrettable scenes of excess. The behaviour of the inmates of the "teetotal tent" was conspicuous in contrast with that of some of the others. The protest of the temperance party had been scornfully derided in some of the newspapers; but the results have fully justified that protest. To associate the drink evil with a scene of national rejoicing and thanksgiving for the King's rapid recovery, was a blunder of the worst kind; and the true friends of the poor are those who would have made such scenes impossible.

The Ministry of Hymns. It has been frequently stated, in regard to the late intercessory services, that the King's favourite hymn is the one which was sung at most of them—Dr. Watts' fine version of the ninetieth psalm, "O God our help in ages past." There is doubtless ground for the statement, as the King has himself selected that hymn for use on several occasions; but in 1895, when his Majesty was approached on the subject, he wrote to say that he considered that "there is no hymn more touching, nor one that goes more truly to the heart, than the one commencing, 'Nearer, my God, to Thee.'" In the light of recent events, the Royal preference assumes a pathetic interest. To many in times of trouble that hymn has brought comfort; to numbers it has been a basis of trustful submission and of deeper consecration to the will of God.

South African Prospects. The outlook for a speedy and amicable settlement of racial differences in South Africa continues to be bright and promising; and this is largely due to the spirit of generosity manifested in the recent war settlement. There are many unsettled problems to face, some of which will require tact and forbearance on both sides, but goodwill is all that is needful to bring them to a friendly solution. Considering the prospects only a few months ago, there is here reason for devout thankfulness and joy. As Louis Botha has recently said, "The Boers will soon settle down, if treated fairly."

Peace in our Time. The Bill altering the conditions and duration of military service in France, which has now passed the Senate, although, on the face of it, intended to secure greater efficiency, undoubtedly will go far to make for peace in Europe. Strongly opposed by the military party and by the privileged classes, whose sons, holding degrees, or being students at art and professional schools, were required to serve a year less, it has been welcomed by the masses of the people, upon whom the chief burden of the conscription and the war expenditure falls. As the new Minister of Marine also is endeavouring to cancel his predecessor's contracts for war-ships, it would seem that a better feeling is growing in France. It is now for England and Germany to follow the example, for there can be no doubt that the existence of mighty armaments is a daily source of danger, not only to Europe, but also to the world.

A Missionary Trial. Friends of the devoted workers of the China Inland Mission will sympathise with the Boys' School authorities at Chefoo in the distressing experience reported last week—that twelve of the scholars had died from ptomaine poisoning. It seems that six of the lads were children of missionaries, namely, Gershom Broomhall, Hugh and Norman Gray-Owen, Herbert Parry, Howard Fishe, and Stewart Kay. The last-named was the orphan of Mr. and Mrs. Duncan Kay, who perished in Shansi, while the father of young Fishe was also among the martyrs. It would

seem that the putrid matter which caused death was consumed with chicken pie. Mr. Walter B. Sloan, secretary of the C.I.M., invites prayer for the bereaved parents, also for the staff of the school, who are thus placed in such a painful position. He adds, "Let us remind ourselves that God is over all, and may the confidence of our hearts be rooted and grounded in His faithfulness."

A Simultaneous Open-Air Mission. The Metropolitan Free Church Federation is at present engaged in promoting a great Simultaneous Open-Air Mission to be held in all parts of London in September next. The arrangements are now being carried forward by the local councils, and in all probability an appeal will be made to the London County Council for permission to use the parks for this demonstration. It has been generally said that the Simultaneous Mission of last year failed to touch the outside crowds. This may be relatively true, for no mission will touch all, but it is also true that very many, wholly indifferent, were reached and led to decision. This effort is, however, a going out to the crowds where they are wont to assemble, and it ought to have the prayerful and earnest support of all Christian people in our great Metropolis.

A Noble Service. A passage which appears in a published interview with Rev. F. B. Meyer in the *Daily News*, July 10, points to the wisdom of reformers putting in force the machinery of existing laws, while they are agitating and waiting for more drastic legislation. It also shows what a few earnest men can do in the direction indicated. Mr. Meyer said:—

> The Lambeth Free Church Council, of which I am President, has carried on a crusade against vice in the district, which has led to the closing of 320 brothels, and has largely cleared the streets of objectionable characters. The working-men of our Brotherhood felt it was impossible to live in the neighbourhood, and students going to the South London Polytechnic and the Morley Hall had to pass districts full of flagrant vice. The Strand had overflowed into our neighbourhood, and the thing would become an octopus which was going to throttle us if we did not throttle it. At first the Lambeth Vestry was indifferent, but our working-men secured an influence on the Borough Council, which led to the taking up of this work, and now it would go on without our aid.

The Betting Commission. There certainly is reason for congratulation that the Report of the Lords' Committee on Betting goes as far as it does, as it is evident from the fact that—had it not been for the attitude taken by a section of the members, including the Bishop of Hereford and the Earl of Aberdeen—the document would have contained a recommendation to the Government to adopt the vicious *pari mutuel* system, under which part of the profits of a huge State bookmaker's business go to charities and to the Department of Agriculture. A clause in the draft expressed the opinion that the introduction of such a system "would be attended with the best results"; but in the published report the Committee "fear that the evil of adopting the system would, by its encouragement of the gambling instinct, far outweigh the gain that might accrue." Possibly the four peers on the Committee who are connected with the Jockey Club, and interested in racing, thought that a Government which is so indebted to the drink trade might consistently handle a share of the profits in another evil, which, in its turn, is responsible for a large amount of crime and poverty.

The Way to Uproot Hooliganism. Sir Robert Anderson, whose right to speak on the subject no one can doubt, writing in the *Nineteenth Century*, makes a suggestion as to the best way to put down hooliganism. He traces this outbreak of ruffianism to the fact that so many youths of depraved nature and upbringing are permitted to roam about the streets without any settled occupation, and to whom a legal sentence and period of imprisonment have no terrors under present conditions. What these youths fear most is to be made to work. Idleness in the well-to-do leads to vice, in the poorer classes inevitably to crime. Therefore, he argues, the way to put down hooliganism is by sending the culprits to sea in a training ship or to some kindred institution. Make idleness impossible to them, and the evil is killed at its root. There is sound sense as well as humanity in this suggestion. If carried out, it would mean the redemption of many lads from sure degradation to a life of industry and self-respect.

Crime in London. It is cheering, however, to note that crimes of violence in London are rarer than in other great cities. In a city three times as large as any other in the world the average number of murders in the year within the Metropolitan Police District, with its population of 6,000,000, is about eighteen. We were shocked at the recent murder of a young man returning home after the Peace festivities by a gang of roughs. While we deplore such a crime as this, therefore, we have reason to congratulate ourselves on the efficiency of the police system (the most humane in the world), the devotion of our city missionaries, and on the standard of public order attained.

An Insanitary Stage. Perhaps nothing has been said more strongly condemnatory of the tendency of modern plays than the remarks of the judge and counsel in a case before the courts a few days ago. The proprietor of a dramatic paper was sued for damages for alleged libel concerning a play which, in common with several leading dailies, it had denounced in unmistakable terms. The judge twice expressed his surprise that the Lord Chamberlain had licensed it. It may reasonably be asked, "What is the use of the Censor, if insults to common decency (as an influential contemporary terms them) are permitted to flaunt themselves on the public stage?" It was intended that the censorship should be the barrier between the public and immoral representations. Unhappily of late years it appears to have miserably failed of its purpose. What the verdict, and the keen observations of Mr. Justice Ridley will do to improve matters, remains to be seen.

Morality and Licence. There is great need, too, for stricter censorship over the songs and "patter" of certain well-known music-hall performers. A rare instance occurred last week in regard to a French singer whose songs in rehearsal were ruled out by a management which certainly does not hold a reputation for squeamishness, but which realised that "the line must be drawn somewhere." In a complaint to an interviewer, the chagrined performer detailed her methods, one of which was to voice suggestive lines "with an apologetic gesture." In defence of her broader utterances, she protested those who did not understand would receive no harm, and others who did understand—why, then, it could not hurt them! We are glad the management draws the line at all; it might, however, advantageously draw it higher still. But we suspect the financial loss that would accrue from a withdrawn licence has more to do with it than the question of morality.

The Boast of Romanism. According to the proverb, it is right to take hints from the other side. What do Romanists regard as favouring their operations in Great Britain? Let us heed the words of Monsignor W. Croke Robinson, from a sermon preached at Canterbury on the occasion of a recent Roman Catholic pilgrimage to the cathedral city. According to the *Kentish Observer*:—

> He declared that progress was being made towards the conversion of England, instancing the decline of the "No Popery" cry, the action of the Law Courts in the recent Jesuit prosecution, and the replacement of statues of the Madonna at Westminster Abbey, St. Mary Abbot's, Kensington, Oxford, and elsewhere. It was difficult to find a Low church among the parish churches, and a well-informed friend told him that, but for the Simeon Trustees, they would be obliterated altogether. Memorial services for the dead, too, were a step Romeward, and he looked hopefully upon the Ritualistic movement.

In other words, the work of Rome is being done by Romanisers in the ministry of the Protestant Church of England. And the silence of such as are afraid of controversy, or of earnestly contending for the faith, is made to support indifference of such as no longer raise the cry of "No Popery." The speaker said that he looked hopefully to Ritualism which God was using "to bring back the faith to the English people, and which was doing for the Roman Church what it could not do for itself." It is no wonder, in the face of these views, that the Romish party in England is hand-in-glove with the promoters of the present Education Bill, which is being engineered by the Ritualistic party as essentially their own. To hand over our children into the power of these men, whom Romanists look upon as practically doing their own work for them, would be a crowning disaster to British Protestantism. There is yet time to prevent the mischief, if the English people will but awake to the facts.

The Dearth of Servants. The difficulty which is now so widely experienced of obtaining domestic servants, has called forth many suggestions as to the remedy. Perhaps one of the most practical is that made by Mrs. Fenwick Miller, who, after stating that in Ireland many families of five or six persons live upon a less income than that which a fairly competent servant can earn for herself alone; and that at some of the "settlements" in the East of London, hundreds of poor girls who would be glad to be trained for service are turned away for want of means—suggests the establishment of properly-organized training homes for the special purpose of fitting such girls for domestic duties. Evidently there is sufficient "raw material" and a large demand, and it would be true philanthropy to utilize both. Certainly one result of the silly stigma which has come to rest upon domestic service has been that of crowding the labour market with semi-starved girls, and the adoption of Mrs. Fenwick Miller's suggestion might do something to remedy this. But many mistresses have also much to learn as to the art of making good servants, and retaining them.

"Signs of This Time."

By Dr. W. WOODS SMYTH.

THE vision of the Prophets of the Old Testament ages included a practical knowledge of the history of their own times. They possessed also accurate information regarding the social condition and family life of the people of their own nation, and showed a thorough acquaintance with the several factors and forces, moral or otherwise, which for good or ill swayed the minds of the people. Our Lord and His Apostles exhibit the same close acquaintance with the men and the events of their own time; and all these true servants of God in every age were guided by this practical information in all their appeals to the people; and they moreover made manifest the fact that their ministry held in its purpose and power the salvation or destruction of their nation and also of other surrounding nations.

It should be understood that Herod the Great, by the force of his personality, and by his influence at the court of Rome, had made the last kingdom of Israel, for a brief time, next to Rome herself, the most influential power in the whole world; and that from the variety of interests which attracted numerous nationalities to Jerusalem, our Lord met face to face a cleverer, a more quick-witted, and in some respects a more cultured people than if He stood to-day in the midst of the decaying populace of London or Paris.

The Prophets, our Lord and His Apostles, openly charged the prominent religious men of their day with ignorance and blindness as to the signs of their own times, as to the true state of religion, as to the trend of national events, and approaching judgments of God. How is it with us?

ARE WE AWAKE AND ALIVE

to the character and circumstance of present-day life—religious, social, national; or does the blindness and condemnation of former ages apply in force to us to-day? Let us inquire.

In a single generation, and with accelerated movement, the whole character of our nation has become changed. The destruction of the agricultural interests of Great Britain and Ireland has driven some of the best of our nation to foreign lands; many others have left the open country for the cities and large towns—mostly for the slums. Alas! their degradation, and too often their demoralization, swiftly followed their change of residence. Naturally, in due course, a longing for the country they have left leads them to look for occasion to revisit it again, and many have relatives and friends remaining there.

The several railway companies readily afford them the desired opportunity; week-end, and especially very many cheap Sunday trains, are run for their convenience. In town they have mostly relinquished their religion, and have embraced all the corrupt instincts which low haunts and low places of amusement have suggested to them. Arriving in the country on the Sunday, almost their first words to relatives and friends are—"You are surely not going to church (or chapel) to-day when we have come to see you?" Revelry, dissipation, and Sunday desecration, replace the hallowing influences for which God set apart one day in seven. A week of work and engrossment, with little if any of true religion in it, and a Sunday given literally to the service of the devil, are surely the most potent factors we could well conceive of for the demoralization of the nation.

A SORROWFUL STATE OF THINGS.

To such a degree have these events advanced in Kent, that the better class of people and the police authorities have lately made the most strenuous efforts, by memorialising the railway companies, and by other means, to stay this Sunday traffic, but all to no purpose; and observe, the cause and the effect are as widespread as the nation. A short time ago Mr. G. M. Trevelyan, writing in the *Nineteenth Century*, points to the destruction in a single generation of the rural life of the country—to "the rapid diffusion of the vulgarity bred in those great cities into every corner of our island by locomotion; this and the cheap press have destroyed all that was characteristic of Old England." A leading member of Parliament, whose name appears in the "Honours List" just published, speaking of these things a few days ago in conversation in the National Liberal Club, said:—"There is a village in Scotland which I have visited for my holidays for thirty years, and in later years that village has been growing steadily worse and worse."

These are great facts, and they bring to the door of all who are placed in positions of influence in the pulpit, the press, or on the platform, a weight of responsibility towards God and our neighbour which should cause us the gravest concern. It is not among the masses only where this social down-grade is manifest; the classes also are travelling upon the broad road. Mr. George W. E. Russell, in *The Daily News*, writes:—"We are living in an age of decadence, and we pretend not to know it. Not a feature is wanting, though the worst cannot be mentioned. . . . Religion has degenerated into juggling and table-turning, and philandering with cults brought, like the rites of Isis, from the East."

What can be done? No ordinary measures, legislative or otherwise, can save the nation from ruin. Divine power to change the instincts of the people can alone save us—the power which drove the people in Jonathan Edwards's days from the taverns and gambling saloons to the House of God; the power which, at the request of Rowland (I think it was), destroyed a racecourse meeting in Wales from that time onward. How omnipotent are true prayer and genuine faith on behalf of God's interests and Kingdom!

Our present religious measures are conspicuously failing. A fundamental change has arisen in most minds as to the Gospel. It is no longer a message of Glad Tidings and the power of God, but rather a burden requiring heroic qualities to accept its requirements. It is no longer,

In my hand no price I bring,

but we are told, we "must pay the price." It is no longer, "The God of peace Himself sanctify you wholly" (R.V.), but it is the legal command, "consecrate yourself," "make the surrender," "put your all on the altar," &c. Hence the only converts of to-day who stand are those who possess native or phrenological virtues before they come to Christ. Hence the great number of backsliders. Poor things, heavily handicapped, by inheritance or otherwise, with base instincts—having heard no Gospel of power to transform their nature—how could they stand? It is the word of man's wisdom, not the power of God, upon which their faith rests (see 1 Cor. ii. 4, 5). Hence we often hear, in the language of to-day, of how very much such and such an address or speaker helped the inquirer, and but little of how the Lord Himself helped. Copious notes of popular addresses are taken and kept, and when the verbally-created experience runs low, which it is sure to do, recourse is had to the notes again, rather than to the Lord.

I am not despising the due use of these means, but am calling attention to the power of God in Christ Jesus through the Holy Ghost, to be sought for, waited for, believed for, and realized. Pilkington, of Uganda relates how often he had consecrated and surrendered himself without any appreciable result; but when he sought the revival power of the Holy Ghost for himself and others, he then, and not till then, reached the solid reality. Thirty thousand converts in due course showed the wisdom and importance of that prayer, the reality of that power.

Now, for about a quarter of a century we have been upon these lines of over-much self-consecration. At first, the power of God was more distinctly looked for and realized. It is not so to-day. The *Godward* side of salvation and sanctification does not receive adequate recognition. Let us seek the apostolic "demonstration of the Spirit and of power;" then all difficulties will be swept away, all questions answered, all truth reached.

Upon returning to Ulster after years of absence, I was curious to know what the leading converts and workers of the great Revival of 1859 understood by holiness or sanctification. Accordingly, I closely questioned a brother. He had never been to a holiness meeting, or convention for deepening the spiritual life, yet I could teach him nothing; the Holy Spirit had taught him all things, and views and doctrines were evidently secondary in his mind to the power of God.

Therefore, with all earnestness and insistence, I declare: "It is time to seek the Lord," that His own power may appear amongst us, for herein alone is the remedy for declining faith, for failing churches, for multiplying social evils, for hastening national decay. The interests of our country, of the nation, and of the Empire, do not lie in the hands of the Government, nor in the two Houses of Parliament, nor in the influence of the secular Press. These only follow, give effect to, and record, national feeling. The interests of the people, and of the Empire, are in the hands of the genuine Church of Christ, without respect to denomination, and for these interests we shall be held accountable.

The Church of Christ has more than once changed the whole history of the world; in holy, living power she can change it again, can change the national feeling, and thereby the current of historic events.

The Christian Tourist's Equipment.

Take with you, loved ones, journeying far,
In quest of health or rest,
A praying heart, a thankful soul,
To keep the spirit bright and whole,
And make each moment blest.

And take you to the sylvan scene,
Or shore or flowery dell,
Fit treasures for the restful hour,
Strong bulwarks from the tempter's power,
And each alluring spell.

Maintain the hours of sacred prayer,
For leisure hath its snares;
Repose might even steal away
Devotion's fervour, day by day,
Not less than earthly cares.

Where'er you are, wherever placed,
Or mingling whom among,
Live, that the hours of change may be,
To those who join your company,
One sweet, continued song.

Thus, soul and body both refreshed,
Shall hail a glad return,
Each loving service to renew
Whate'er the hand might find to do,
Or love for Christ discern.

Albert Midlane.
919

Conversion.

By J. GUINNESS ROGERS, D.D.

THE simple but searching words which our Lord addressed to Nicodemus remain still the most obnoxious of all the Master's teaching to the man of the world. Whether his world be that of the materialist or of the philosopher, of the worshipper of gold or the slave of society, of the ambitious or the pleasure-seeker, he revolts against the law so distinctly laid down, as that of the Heavenly Kingdom: "Except a man be born anew, he cannot see the Kingdom of God." Like the Pharisee of old, he asks, "How can these things be?" and still there comes from the Old Book the emphatic reply: "Ye must be born again."

It is doubtful whether there is any single doctrine of the Gospel which encounters more bitter opposition than this. It may be admitted that it has sometimes been presented in a form so extreme as to provoke hostile criticism. That there have been, and still are, sudden and almost instantaneous conversions, I cannot doubt. In the course of a prolonged ministry, I have seen many examples—that is, cases in which the soul has been awakened, and the whole course of the subsequent life been determined, by a flash of conviction as sudden and unexpected as the piercing words which called Saul the persecutor to become Paul the Apostle. I do not pretend to say—probably even the subjects of the change could hardly say themselves—how far there had been any preparation for this spiritual revolution. On this point there would, doubtless, be great diversity of experience, and for myself I cannot doubt that, in numbers of cases, there was no previous history which might even help to explain this sudden turning to God. But while believing in the possibility of

INSTANTANEOUS CONVERSION,

I am far from contending that this is the normal method of the Spirit's working in the soul of man. The variety in that method is clearly indicated by our Lord when he adds: "The wind bloweth where it listeth; and thou hearest the voice thereof, but knowest not whence it cometh and whither it goeth: so is every one that is born of the Spirit."

So do we find it in our own observation. The story of the inner life of man varies as much as he lives in the sight and company of others. This is really only what we might expect. One has been educated in a Christian family, and amid the most gracious and tender of Christian influence; the memories of his childhood are sanctified by associations of the most sacred and enduring kind. Another has been trained amid all that was most fitted to starve the intellect and corrupt the heart. He has lived in a company where God is unknown, whose members are practically saying, "Evil, be thou my God," and under the continuous influence of vice the heart has hardened, until the terrible figure of Scripture, hard as the nether mill-stone, is not too strong to apply to it.

It is hardly possible that the relation to the Gospel of these two, trained under circumstances so different, should be precisely the same. The difference is implied in those pregnant words of Jude: "On some have mercy, who are in doubt; and some save, snatching them out of the fire; and on some have mercy with fear." Such diversity of treatment implies diversity in the subject. This there certainly must be when we consider not only the difference in original constitution, but in all the influences by which it has been affected. Even if the prodigal from a Christian home has strayed into the very wilds of sin and sunk into the depths of vice—and there are too many examples even of this—he has recollections of something different which have no place in the memory of one who has been educated in evil. We expect those who have had so different a training to be affected in different ways. Yet it is equally true that in the one case as in the other there must be a conversion—a turning to God.

The underlying question which is continually being raised, though not in open and direct form, is between

EVOLUTION AND REVOLUTION.

It presents itself in its most acute form in the case of those amiable members of Christian families, who are so piously disposed, so gracious in manner, as well as unselfish in spirit, so full of good works, that they might seem to need no conversion. It is not simply that their conduct is beyond reproach, that they are exemplary in all the relations of life, and that the voices of family and acquaintances are all loud in their praise; but further, the whole spirit of their life is in harmony with these outward manifestations. What more (it may be asked), is to be desired in relation to them? It may sound stern and severe, but it is, nevertheless, true, that it is possible to be (like that young man to whom the Lord bore such striking testimony), not far from the Kingdom, and yet not to be in it.

The question comes, after all, and it is not to be lightly answered, as to the ruling power in the heart and the life. Custom, education, association, the temperament, conventionalism, in short, a number of causes may determine the course of life, and among them all may not be found that simple, self-renouncing, inspiring, and controlling love of God, which is the essence of true religion.

It cannot be doubted that in some cases the yielding of the soul to God may be so slow and gradual that there is no time on which the subject can fix as the hour of conversion. At one time this was hardly recognized, and numbers of godly souls went "mourning all their days" because they could neither determine the time nor trace the circumstances of their conversion. Happily, we have learned better to understand the diversity of the Divine method. Some are led so quietly to Christ, step by step, that they hardly realise the nature and extent of the change, until in some hour of serious retrospect they compare the present with the past, more or less distant, and can say, "Old things are passed away; all things are become new; all things are of God."

INTELLECTUAL CONVERSIONS.

That there may be intellectual conversions perhaps no one will deny. A man may renounce beliefs which he has firmly held, and adopt others which he has strenuously opposed. It is conversion in character which the quasi-philosopher of to-day treats with such supercilious criticism. We are told that "at heart men are very much alike. The average saint does not differ very widely from the average sinner. In both alike you may find a certain number of good qualities, and in both they are counterbalanced by others of a very different type. Neither is free from selfishness, but on the other hand neither is incapable of generous and kindly deeds; and it is even possible that in some critical emergency both may surprise you by a complete reversal of the parts you might have expected them to play. It is absurd, however, to attribute any difference between them to the action of religion, and, still worse, to talk of any mysterious spiritual change, such as you call conversion."

Granted at once that this change belongs to the mystical side of religion—the region which is known to faith alone. But is it, therefore, to be ignored as though it were unreal? It is surely something, to carry into life in all its departments, the sense of a living God who loves righteousness. There have been men whose name is a power to this day, whose strength was due entirely to the force of this truth. They believed in God, and because of that faith they were able to resist evil, and, if need be, to die rather than yield to its dominion. Their faith had inspired a love to God which expressed itself in a love to man for His sake. The world was not worthy of them and cast them out, but the world itself was richly blessed by them.

THE TRUE HEROES.

Liberty, progress, righteousness, all that helps to elevate and ennoble humanity, are debtors to the men who served men because they had first been taught to love God. I do not suggest that freedom has had no other martyr, and humanity no other servants. But I do assert that, if you subtract from the list of the world's heroes the men whose heroism has been inspired by love to God, you will so impoverish the record that it will lose much of its lustre; and if you extinguish to-day the forces working for progress which owe their birth to the same gracious influences, you will so materially reduce the force of the host as to ensure failure.

I will only add here that the reality of conversion must be justified by the conduct. A new birth is the beginning of a new life. Emotionalism is a poor thing, but intense feelings which vindicate themselves by pure and noble lives are not to be got rid of by a sneer. The contention of Evangelical Christians is that the life which is sketched in the Sermon on the Mount—whose leading outlines are given in the Beatitudes—can be reached only by those who are born again. Culture will not produce it; mere pious instincts will not inspire it; no social influences can foster it; it will not be reached by any process of evolution; it is possible to them only who are led by the Spirit of God. That leading is conversion.

To a Discouraged Missionary.

WE, who live in the midst of superabounding privileges, can hardly realize the thoughts and feelings of those bearing the burden of the Lord in far-away places. Well may we, in our public and private worship, pray for such, that the Lord may make up to them that which they have given up in leaving friends and home for His sake. It is, indeed, a "living sacrifice," and we can understand the temptation to consider it sometimes, as *not* "a reasonable service."

Further, it is disheartening that the Church at home, as a whole, feels so little the responsibility of the missionary's burden. But, "God is in His heaven," and He knows the care, the anxiety, the depression—did not our blessed Lord Himself experience it all?—and, "in that He suffered being tempted, He is able also to succour them that are tempted."

Yes, He *suffered*; the pain of it was His before He went to the cross, and we are called, in our own measure, to "the fellowship of His sufferings." "Who is among you that feareth the Lord, who walketh in darkness and hath no light—let him trust in the Lord and stay upon his God"

Christ's Rebuke to Ritualism.

(Adapted from Philip Doddridge, D.D.)

By E. F. ALLWORTHY.

AT the Feast of Tabernacles, which was instituted in commemoration of God's giving the Law to Israel, and guiding them through the wilderness, where they dwelt in tents, there was much ceremony and ritual. The feast lasted eight days, during which the people lived in tabernacles, or arbours made up of branches of the most shady trees. Besides other institutions then to be attended, the whole law was to be read over in the audience of all the people, from the original copy which was laid up in the holy of holies.

Jewish writers assure us that they had a peculiar ceremony on the last day of the feast. After they had surrounded the altar seven times, with palm branches in their hands, and Hosannas of praise, some of the Levites used to pour out in the court of the temple a considerable quantity of water, drawn from the fountain of Siloam, the people, in the meantime, singing these words of Isaiah, "With joy shall they draw water out of the wells of salvation." This was as a token of their expectation and desire of the Messiah's appearance; who was to "pour water on him that was thirsty, and floods upon the dry ground." It was probably during the time of this ceremony, or immediately after it, that our Lord, as the evangelist tells us (John vii. 37) "*stood and cried* (or made proclamation) saying, if any man thirst, let him come unto Me and drink."

What a rebuke! Well did John the Baptist say, "There standeth One among you whom ye know not." You believe the promises of the Messiah, and you have invented this rite as a token that you expect His coming, and long for the effusion of the Spirit, which is then to be bestowed. "Behold in Me," Jesus would say, "the One whom you profess so eagerly to expect! He that believeth in Me, as the Scripture hath said, out of his belly shall flow rivers of living water," *i.e.*, he shall receive the communications of the Spirit, in such abundant degrees as shall not only be refreshing to himself, but shall render him capable of administering in the freest and most plentiful manner to the comfort and edification of others. Thus the evangelist himself teaches us to expound these words, when he says, *v.* 29, "This spake He of the Spirit, which they who believe on Him should receive."

"If any man thirst let him come unto *Me*." No priestly intervention needed here. "Come unto *Me*." No great ceremony or ritual required—immediate access the only qualification. Are you thirsty? Are you needy? "Then," says Christ, "let him come unto Me and drink." How blessedly simple, setting aside all forms and ceremonies which may only be blinding the eyes to the presence of Him whom we profess to believe in; let all the thirsty souls of men "stoop down and drink and live." Prove for yourself the truth of the words of Jesus, "Come unto Me and drink."

CHRIST'S INVITATION TO THIRSTY SOULS.

The Lord of life exalted stands,
Aloud He cries, and spreads his hands;
He calls ten thousand sinners round,
And sends a voice from every wound.

"Attend, ye thirsty souls, draw near,
And satiate all your wishes here!
Behold, the living fountain flows
In streams as various as your woes!

"An ample pardon here I give,
And bid the sentenc'd rebel live;
Show him my Father's smiling face,
And lodge him in His dear embrace.

"I purge from sin's detested stain,
And make the crimson white again;
Lead to celestial joys, refin'd,
And lasting as the deathless mind.

"Must I anew my pity prove?
Witness the words of melting love,
The gushing tear, the lab'ring breath,
And all these scars of bleeding death.

"Come to the living waters, come!
Sinners obey your Maker's call;
Return, ye weary wand'rer's, home,
And find my grace is free for all."

A Modern Parable.

THE FACTORY THAT WOULD NOT GO.

(From an Address by Mr. Edgar Geil, the American Evangelist).

A MAN had a factory!

He walked round the outside and then walked round the inside. There were the shafts, all properly set, the cogs all sharp and clean, the great engine all complete. The machinery was all there, but it didn't move a spoke.

He was looking disgustedly at the factory when a man came up and said, "Your factory?" "Yes," he replied.

"What do you make?" "That's the trouble. I don't make anything."

"Doesn't it run?" "No."

"What's the matter with it?" "I don't know."

"Ah," said the man, "I'll tell you; you want to get some hook-nosed oil-cans and some imported oil, and oil up all the bearings."

So he got the hook-nosed oil-cans, and the imported oil, and he employed men to go round and oil all the machinery and all the bearings.

Then he came down again, walked round inside and outside. Nothing moved. A man came up to him and said, "Your factory?" "Yes," he replied.

"What do you make?" "Don't make anything."

"Don't it run?" "No."

"What's the matter?" "I don't know."

"I'll tell you; you want to fresco it—side walls and ceiling—and I would recommend you to put a couple of bare-footed angels, with trumpets eternally ready to blow—and do it properly."

So he put workmen in and frescoed the factory, putting a couple of angels on the ceiling, with trumpets at their lips, ready to blow.

Then he came down, and looked it over again, but still it did not move, and while he was looking a man came up and said, "Your factory?" "Yes."

"What do you make?" "Nothing."

"Why? Don't it run?" "No."

"What's the matter?" "I don't know."

"Ah," said he, "I will tell you. It has got no steeple. You want to put up a nice steeple on one of the corners, and I'd advise you to put in a fine pipe-organ, and get a quartette choir at the same time."

So he set men to work, got the steeple up, with a chime of bells that was marvellous, put in a pipe-organ, with lots of pipes, got a quartette choir that would beat anything you ever heard, specially on the "Amen." When they got hold of an "Amen" they just chased it up and down stairs fit to make your hair stand on end.

Then the man came down, saw the steeple and the organ, and heard the choir and the chimes. But not a thing moved.

"This your factory?" said a man who came up. "Yes."

"What do you make?" "Nothing."

"Does it run?" "No."

"What's the matter?" "Don't know."

"Ah," he said, "you want a picture of the thing taken. Get a photographer to take a picture, have a lot of big copies made and framed and hung up all round, in the railway stations, in the hotels, in the barbers' shops, and so on, telling about the time the thing is expected to move. Say it will move at eleven o'clock in the morning and seven o'clock at night, and the people will come to see it move."

So he got a great big picture taken, and had copies hung up at all the places the man told him about.

Then he came down, walked round inside and out; but couldn't see a hair moving. He was perfectly disgusted. Not a cog trembled!

Just then a working man came up, a hard-handed man. He took off his hat—he was very polite—and said, "Beg pardon, sir, is this your factory?"

"Who told you to ask me that?" grunted the owner of the factory.

"Beg pardon, but is that your factory?" repeated the man. "Yes."

"What do you make?" "Don't make anything." "Don't it run?" "Run! No, it don't run at all—except into debt!"

"What's the matter, sir?" "I don't know. A man told me to get some hook-nosed oil-cans—and there they are. Another man told me to fresco it and put in a couple of angels. I frescoed it, and if you will come in and have a look you will see two bare-footed angels on the ceiling ready to blow their two trumpets.

"Another man told me to put on a steeple, to get a pipe-organ, to engage a quartette choir, and I did. Do you hear those chimes? See that organ? Listen to that choir chasing that 'Amen' up and down! Another man told me to get a photograph taken and hung up. I have hung it up! But the machinery don't move a spoke, and I am disgusted with the whole business."

"Well," said the working-man, "pardon me, sir. I have never been to school, and I don't know anything about those angels; but I would like to ask you one question: Did you ever put any fire under the boiler?"

"Why, I never thought of that."

"Well," said the working man, "if you will take the chances—it will scare the choir, likely—but if you will take the chances I will put some fire under the boiler."

"Oh," said the man, "go ahead. Move it somehow. Make something of it, if it's only ashes!"

So the working-man went inside, took off his coat, opened the door of the furnace, put in the wood, threw on the petroleum, put in the coal, lighted a match, got the fire going, set on the draughts, shovelled in some more coal, and pulled back the throttle valves. The steam rushed into the cylinder, hit the end of the piston rod, the great wheels began to tremble. It revolved, and the machinery all over the factory began to move. A little more coal—and more—and more—and more, while faster—and faster—and faster went the machinery. The quartette choir got scared to death—went out at the back window. The whole thing was moving. Something had happened. Praise the Lord!—*The Southern Cross.*

Do We Know Our Bible?

SIR,—I have been much exercised lately at what seems to me to be the culpable neglect of the use of the Word of God both in the churches and in the homes of professing Christians. Very few use the Bible when in church, and at the weekly service I often find myself quite singular with the Book open. I have spoken to my minister about the matter, but he seems not to think it requiring any notice.

Can you suggest any means whereby the Bible may become a more used book? I am convinced, if it were more used in the pew it would be more used in the home, and its precepts practised in the daily life. It is very surprising, and at the same time lamentable, to note the ignorance displayed by many real Christians of the Bible. A short time ago I asked one to turn to the third chapter of Hezekiah. He could soon do this, but, of course, failed! In the course of an address I was giving, I had occasion to refer to Ezra, when I observed a deacon of an evangelical church, and a genuine believer, turn to find it among the Minor Prophets!

I have no doubt many think they know the Bible, *i.e.*, if they ever think at all about it. If they would only test themselves they would, I fancy, soon find, to their surprise, how ignorant they are of it.—Yours,

O. S. D.

Light upon the Lesson for Sunday School Teachers is the title of a publication dedicated to the use of all British Sunday School Teachers. It consists of a digest of Scripture references upon the International Lesson, reproduced in full for convenience of study during preparation. The series of lessons for the fourth quarter of the current year are included in a compact little book well printed; and we trust many teachers will try the method, which is a praiseworthy illustration of the principle of Scripture being its own interpreter. It may be added that the method engaged the interest of many teachers who tried it some months ago, when a specimen lesson was circulated among London workers. (3d. *Morgan & Scott.*)

"Our Daily Bread."

SUNDAY, July 20. Deuteronomy xxiii.

THE necessity of moral and spiritual purity was enforced by the strict regulations about ceremonial purity, of which there are many examples in this chapter. Entrance into "the Assembly of the Lord" probably refers to enrolment in the list of males, which was strictly refused to certain individuals, named in verses 2, 3, 8. As Israel lived in close contiguity to Ammon and Moab, it was wise to build up these strong barriers, that the moral infection of these nations might not injure them. There was to be a distinction, however, in their treatment of the Edomites and Egyptians, for the one was related by blood, and the other had shown much kindness, to say nothing of Joseph's Egyptian marriage.

How comforting the assurance of verse 5 is, that God is ever prepared to turn the curse of those that hate us into blessings. Let us ever be on the alert to claim this at His hands, and never forget those who have once shown us kindness.

As it was in the camp of old, so it is now in every church of the Lord Jesus; the Lord walks in the midst to deliver us and smite our enemies before us; we must be very careful, therefore, that He should see nothing unclean or abominable. Nothing will more surely burden the exercise of His power than this. Here is another illustration of the lesson so constantly being taught us, that consecration must precede full deliverance from known sin.

Notice the incentives to holy living, supplied by the constant refrain of "the Lord thy God," and the references to His choice and will. What was an abomination to Him must be avoided, and what was vowed to Him must be rigorously paid. Oh that we might ever live in the light of His face!

MONDAY, July 21. Deuteronomy xxiv.

Let us note the considerateness of the Divine Law. How clearly it raised the standard of the Hebrew people above the level of the peoples around them. In fact, Christians may do well to observe and do these things, for love ought to exceed law, and we should remember that our Lord came not to destroy but to fulfil.

Here was considerateness for a divorced wife; the writing out and signing of a bill of divorce set up a barrier against the hasty and passionate action of her husband; whatever was done must be done with due thought. Here was consideration also for the newly-married wife, that her husband might be left to her for the first twelvemonth; for the poor, that the millstone, needed for the daily grinding of the household corn, should not be taken in pledge; for the defenceless, that the slave-trader should die; for the debtor, that there should be no violation of his self-respect or his home; for the hired servant, that he should have his wage at night-fall; for the fatherless, the stranger, and the widow (17, 19, 20, 21).

What courtesy and considerateness for others are insisted on in these verses! And how potent the argument (see *v.* 22). Let us earnestly cultivate this sacred grace, and look, not every one on his own things, but every one also on the things of others. Let us not forget how God's love has dealt with us.

TUESDAY, July 22. Deuteronomy xxv.

Even in the administration of judicial penalties, the considerateness of which we spoke in the last note was very noticeable. The punishment was inflicted in the presence of the judge, instead of being dealt out in private by some cruel official, who had become hardened by his familiarity with similar scenes; and the highest number of strokes was to be forty. In later years, the Jews, being extremely scrupulous of the letter of the law, subtracted one stroke, to avoid the danger of miscalculation (2 Cor. xi. 24). The reason for the restriction of the number of stripes was that human nature, made in the image of God, should not be degraded (3). We should ever remember the necessity of respecting men, and teaching them to respect themselves. "Honour all men."

The patient cattle that strode round and round on the threshing-floor, treading out the corn, were to be allowed freely to pick up a mouthful when they chose to do so. How much more humane was this than a more thoughtless practice of placing a bag over their mouths, or tying up their necks (Prov. xii. 10; 1 Cor. ix. 9; 1 Tim. v. 18). It was not only that God desired to teach the humane treatment of the dumb creation, but that a lesson was to be taught to all time of properly rewarding those who labour for the highest interests of men.

This law of marriage dated from the earliest times, and was necessary to preserve the name and honours of the eldest son, and to retain his property in his family. It was remarkably illustrated in the story of Ruth (Ruth iv. 4; Matt. xxii. 25; see also Num. xxxiii. 54; xxxvi. 9). We learn from verses 14, 15, the necessity of perfect honour in business, of sound and just decisions in all cases submitted to our adjudication, and of having one price in our stores. Strict integrity must be our law.

These particulars of Amalek's encounter are not mentioned in the earlier history. Evidently they were a cruel and crafty people, and it was probably a necessary judicial act. God is always calling nations to his bar, and adjudging them to come or to depart (Matt. xxv.).

WEDNESDAY, July 23. Deuteronomy xxvi.

To use a legal phrase, the Israelites were God's tenants-at-will. The entire produce of the land was viewed as being *His*, and they were required to give Him tribute in the form of first-fruits and tithes. The season's produce was yearly presented at one of the great feasts—the first fruits of barley at the Passover (Lev. ii. 14; xxiii. 10), of wheat at Pentecost (Lev. xxiii. 15; Num. xxviii. 26), and those of other fruits as they ripened.

There is not the least reason why every Christian should not bind himself to this sacred custom, not from legalism, but love. All we earn and possess is equally the gift of God to us. Let us acknowledge it by giving Him always a proportion of the results of every new enterprise, of every advance in wages, of each new crop or brood or herd. Of how many of us are not those words of the ancient collect true (verses 5-10)? When once we realize that God has *given* us all, we can rejoice before Him unfeignedly, because what He has done, He can and will do, and the burden of responsibility is off our shoulders on His. In addition to this, the Hebrew people tithed their belongings twice in the year, appropriating the first to the Levites (Num. xviii. 21); the second being divided thus: for two years out of three it was eaten at the great central sanctuary, but in the third year it furnished sustenance for the poor and needy (xiv. 22, 28) of the neighbourhood in which the donor dwelt.

It is when we have given to God His just dues that we can intercede for our land and people, and, above all, for the progress of the Church (*v.* 15). Which of my readers will to-day enter into a holy covenant with the Lord, and repeat it at each consecration of first-fruits and tithes (16-19)?

THURSDAY, July 24. Deuteronomy xxvii.

Ebal and Gerizim are two great masses of limestone rock, reaching 2,700 and 2,000 feet above the sea-level, respectively. They stand N. and S. of a beautiful valley, about 300 yards in width. It was there that the solemn service described in this chapter took place. On great stones in this valley, covered with plaister, the words of the law were engraved; here also an altar of unhewn stones was erected. At the foot and slopes of Gerizim stood the direct descendants of Rachel and Leah; on those of Ebal those of Zilpah and Bilhah, together with Reuben, who had forfeited the rights of the firstborn, and Zebulun. Then the Priests and Levites, standing around the ark, uttered, first the benediction, and next the solemn denunciations of the law; each item eliciting the responsive Amen, first from the group on Gerizim, and then from that on Ebal. In the clear, quiet air of that valley, the voice would be heard over a long distance with the greatest possible facility.

What an interesting revelation is given in these denunciations of the comprehensiveness of the Law of God. To make a blind man wander from his way, and to wrest the judgment of the fatherless, was held to be as reprehensible as to commit those terrible breaches of the law of purity, which are universally reprobated. The love of God is sensitive of very little things. Nothing is insignificant or trivial when judged by its standard. Lord, let our love for Thee make us very careful of our behaviour in the smallest matters.

FRIDAY, July 25. Deuteronomy xxviii.

The opening verses of this chapter may be compared to the Beatitudes of Matt. v. It was wise, as the people stood on the threshold of their inheritance, that they should learn the great alternatives that lay before them, of blessedness or misfortune and misery. And it must be always remembered that these lie deeply embedded in the very nature of things. It is not only that God steps out of His way to reward the obedient and punish the ungodly; but that godliness is necessarily blessedness, because the godly are in harmony with the nature of things, with God and the holy angels, with the stars in their courses, and the creation in its order. If we are at one with God, through Jesus Christ, we are at one with His universe. All things serve the man who serves Christ. In this sense, "all things are yours."

Believer in the Son of God, put thy hand on these things, and claim that they should be spiritually thine. Ask especially that the Lord should smite thine enemies before thee, that the Lord should *establish* thee unto Himself, and that He should open to thee His good treasure. All things are ours in the Son of God's love. Take this list as an inventory for thy rights in Him, and possess thy possessions!

It would be impossible within these limits to show how literally all these terrible penalties have been inflicted on the Jews in each of the Christian centuries. The sixty-eighth verse was literally fulfilled when Titus transported myriads of Jews to Egypt, to be employed in the public works or to fight in the amphitheatres. Ah, Israel, how sorely thou hast suffered! When wilt thou return to the Lord thy God! (Acts iii. 19, 20).

SATURDAY, July 26. Deuteronomy xxix.

In one great final convocation, Moses rehearsed the covenant, and sought to bind the people to its provisions. It becomes us from time to time to look into the vows we have made, reviewing them to see if we are carefully keeping them; enlarging their scope, if needs be, and renewing them before God. And happy is it, when we can gather our whole family, even to the humblest of our servants, before God, engaging itself in His holy service.

It is not true that godliness is of little profit. A man has no right to say that religion is a matter of indifference. If, with these words in his ears, a man blesses himself in his heart, saying, I shall have peace, though I follow my own devices and desires, he will find himself bitterly disillusioned. God will find him out. "Cleanse, therefore, the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy Holy Name."

What a verification of verse 24 is afforded by the present state of Palestine. The infidel Volney, viewing it, wrote:—"Why is not that ancient population reproduced and perpetuated?—a mysterious God exercises His incomprehensible judgments. He has, doubtless, pronounced a secret malediction against the land. He has struck with a curse the present race of men in revenge of past generations." These are His secret things (29)—His unsearchable judgments (Rom. xi. 33).

F. B. M.

Quaint Texts from Queer Places.

By MR. CHAS. COOK.

'TWAS in an old-world garden, o'errun with weeds, that I came across this inspiriting text on the old sun-dial.

Grey with age, its stone support partly hidden by lichen, I had missed its cheery words on that cold, blusterous morning, had not the sun shone out from a dark bank of clouds, and lit up the gnomon of the dial; and, curious to see the time by this natural clock, I found not only the hour, but a word of comfort also.

Of course no dark hours were registered by the dial; those only which the sunshine pointed out were recorded. What years had passed away since it was first erected! How many owners of the stately mansion in the grounds of which it stood had lived, and loved, and lost since then! The sun-dial had only noted the bright hours.

The brass on which the words were recorded was black with age, but a little rubbing made the text stand out most conspicuously, and the glint of the sun did the rest.

May we all emulate this old-time motto, for we all need it. "My wife is always sitting on her coffin," said a friend to me the other day, and he appeared depressed by the desponding temperament of his pessimistic *helpmeet*.

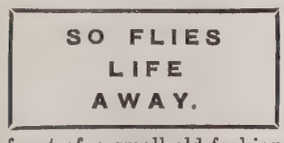
David says in Psalm xxxiv., where he speaks of "troubles" and "afflictions"—"The Lord delivered me from *all my fears*"; and one is tempted to think they were worse than the afflictions.

"I've had a great many troubles," said a preacher once, "but the worst of them *never came*." That's just it! We jump our ditches before we come to them, and a large number of the Lord's people destroy their own happiness, hinder their usefulness, and tend to depress their many friends with whom they associate, and their family with whom they live. Let this quaint text be a blessing to all of us, let us sing:—

Go bury thy sorrow, let others be blest;
Go, give them the sunshine; *tell Jesus the rest.*

Let us trust in our God, come weal, come woe, sunshine or shower; and though there be "fightings without and fears within"; He is guiding, and He will grant us peace always and by all means.

Whichever way the wind doth blow
Some heart is glad to have it so;
Then blow it east, or blow it west,
The wind that blows, that wind is best.



On the front of a small old fashioned public-house at Chiswick is another sun-dial with the above words on it. Standing in the midst of a number of up-to-date modern shops, the old building looks most conspicuous by its old tumble-down appearance, and adds point to the meaning of the text.

The Hebrews tell a story of Methuselah. They say his great length of life was early made known to him. His friends counselled him to build a substantial house for himself. He refused, saying, "It is not worth while building a house at all for such *a short time*." He realised the shortness of life, not its length.

Are we not reminded of this by the home-calling of our friends and colleagues? Spurgeon, Moody, Talmage, alas, have gone, and every week THE CHRISTIAN tells of some honoured servant called to his rest and reward.

We never miss the water till the well runs dry.

"Is there anything I can do for you?" asked a friend of a dying man. The passion for life dictated the answer. "Give me back my youth." Oh, that we might value this present life, its possibilities, and its potentialities! Be we saints or be we sinners, we do not live as we might live; we do not value life as we should value it. List to the cry of that dying millionaire, "My life has been a failure!" Hark to the wail of the last words of Charles Churchill, who died a miserable death at Boulogne—"What a fool I've been!" What an end to the career of the brilliant writer of "The Rosciad"!

That death might happy be
To live learned I;
That life might happy be
I learned to die.

Such is the epitaph on the monument of Major-General Bannister, at Spanish Town, Jamaica.

Are we workers for Christ? May we work—as Apelles painted—for *eternity*. Time is short! "The Lord is at hand"; and the lives of our neighbours and friends ephemeral. Would we win and woo them to the Saviour? "Work while it is called to-day—for the night cometh when no man can work."

On one of the municipal buildings at Aberdeen is a sun-dial, constructed in 1597, with the motto:—

"Ut umbra, sic fugit vita."

Truly, as Burke said in the House of Commons, "What shadows we are, and what shadows we pursue!"

Divinity Course for Lady Students.

A COURSE of Divinity lectures for lady students has been most successfully carried on at Westfield College, Hampstead, under the superintendence of the mistress, Miss Maynard, during the session that is just over. We, who have attended the course, feel that these lectures have been of the greatest possible help to us, and we wish to make them known more widely through the medium of your paper, in order that others may have a similar privilege next session.

We have felt the extreme difficulty of bringing into one consistent whole the various areas of knowledge, and have feared the effects of scientific methods when applied to religious thought. These lectures have supplied just what we needed. We know that many have the same difficulty, and these lectures are intended for those who are, or expect to be, engaged in educational, literary, or missionary work, more particularly students who have had some collegiate training. The course of lectures comprises most of the subjects where difficulties arise:—(1) Criticism of the Old and New Testaments; (2) Church History (Specially the Reformation); (3) The Creed, and I.—V. of the Articles of Religion of the Church of England; (4) The first two chapters of Genesis in relation to modern science; (5) The Inspiration of the Bible; (6) The Problem of Evil, &c.

The lectures are given by Miss Maynard herself, and Revs. G. A. Schneider (Cambridge), J. M. Willoughby, and C. Anderson Scott. We feel that, at this juncture, Christians of *all* denominations need help in meeting:—(1) The indifference of the world to the great questions of religion; (2) The attacks on Holy Scripture itself from various quarters; (3) Difficulties arising from the apparent irreconcilibility of modern thought with the Christian position. The next term begins in October.

Particulars can be obtained from the Secretary, Westfield College, Hampstead, N.W.

(Signed)—

MARY MORLEY, 47, Grosvenor Street, W., President London Y.W.C.A.
ELLEN STONES (formerly of the Missionary Settlement for University Women, Bombay).
MARGARET E. BUCHANAN, Gordon Hall, W.C.

A Siege and a Surrender.

ON the one side, the Americans were our next neighbours; and we had a good deal of intercourse with them by letter, as a great many of our near relatives were over there, and many more very likely to go and join them soon, for it was very hard to make out a living in Seafield, as the land was poor and scrubby.

There were about eight families in our townland, and we lived on rather friendly terms with each other. In religion, so far as we professed any, we were all Protestants; but the only sign we ever gave of any respect for religion was just to go to the parish church when either of us wanted to get married, or had a child to baptize, or to attend a neighbour's funeral.

In these days—they were in the fifties, just before the great revival of '59—the only church we cared to attend was the public-house, and our prayer-book usually a pack of cards; and as for our prayers, well, they were always breaches of the Third Commandment.

There we lived as if we would never have any account to give in the great and awful hereafter; and I must add, if I am to give anything like a true picture of our state religiously,

"NO MAN CARED FOR OUR SOULS."

It seemed as if we not only lived behind the mountains, but also beyond all civilizing and religious influences.

Such was our wretched state, and there were hundreds in a similar condition in that same parish then, and for years before, when a young and very zealous minister belonging to the people called Methodists came to live in a village some two miles away, and he used to hold meetings in the farmers' houses.

One night, not far from our place, his turn was to preach in the house of a very good man, who, before the service began, told the stranger all about us and our godless way of living, and then finished up by asking the minister if he could do anything for us.

Before that meeting broke up, to the great surprise of all present, the young preacher publicly announced a meeting at ten o'clock next morning, to pray for us poor careless sinners in Seafield, in a farmhouse just at the other side of the hill from us. The kitchen and adjoining room were packed full, though it was a very busy harvest day. After that strange prayer-meeting about twenty of them, men and women, led by the preacher, came over the hill, reaching our little village about twelve o'clock at noon, and no one sending for, or even wanting, them at that busy season. All the same, there they were, and

TO WORK THEY WENT AT ONCE,

every one of them a home missionary for the time being. We all got a very hearty invitation to hear the strange young minister preach.

After their interest in us, and taking the trouble to visit us, we could not see our way to refuse, so one and all we came and filled two large rooms, most of us standing all the time. When the service was over, and we were separating, one poor fellow, the father of a large family, trembled and wept, asking if it was possible for him to be saved? The preacher was at once by his side telling him of the Friend of sinners. Another, an old man, over eighty years of age, and the owner of the house, asked, with tears, if the preacher would not come back soon again?

"Yes," said the preacher, "this night week, at seven o'clock, please the Lord."

How shall I describe that next meeting? The preacher came and the people came, but the best of all was, the great Master came. And such a breaking down, and all just in the middle of the sermon — weeping, sobbing, groaning was now the order of the day, and as the result over a score decided then and there to serve God and cast in their lot with His people. From this on they came to the sanctuary regularly, and sent their children to the Sunday-school, giving every evidence of a thorough change of heart. Thus did Seafield first surrender to Christ. E. E. E.

The Simultaneous Mission, Melbourne.

A GRACIOUS AND WIDESPREAD REVIVAL.

THE Simultaneous Mission, which was recently brought to a close in Melbourne, was a season of rich revival. "Showers of blessing" were given, both in the district meetings with which the campaign was commenced, and in a wonderful series of united gatherings which were subsequently held in the Exhibition Building.

From the outset there were abundant signs of general interest. On many occasions vast throngs attended the services, and the missioners rejoiced in the earnest attention of the people, and in their spiritual readiness to hear and accept the Gospel message. "Sinners," says an evangelist, "were converted, and the churches were reconverted." The *Southern Cross* testifies: "There are thousands of men and women in Melbourne to-day who can bear rejoicing testimony to the fact that in the mission they have found the secret and the power of a new spiritual life." Rev. Dr. Torrey's verdict was: "While I cannot speak definitely as to numbers, I should judge that many thousands of people have accepted Christ; but I always aim to do my work so that the best part shall come after I have gone. Though

REV. R. A. TORREY, D.D.

I like to see immediate conversions in an evangelistic mission—and we have seen them in this movement—I look, rather, for a great arousing of the churches, so that the revival may not be stopped as soon as the evangelists have departed."

SOME PROMINENT MISSIONERS.

Mission committees, including practically all the ministers and prominent laymen, organized the local meetings with completeness and devotion. Rev. Dr. Torrey's powerful addresses had a telling effect, while an extraordinary attraction was found in the originality and pungency of another American evangelist, Mr. Edgar Geil.

Unconventional and pithy, with a characteristic American breeziness, Mr. Geil drew enormous audiences, and his "catchy" sayings undoubtedly served to awaken the conscience. "Right is right and Wrong is wrong: hot or cold, young or old, clear or cloudy, saint or sinner, Right is always right and Wrong is always wrong; Wrong is never right and right is never wrong." So said the evangelist in the course of an address, proceeding:—"The right thing to do is to accept Jesus Christ, and go to work to win souls for Him. You know this is right; therefore do it, without waiting to debate the policy or the result of doing it."

ENTHUSIASTIC SINGERS.

The singing was also a remarkable feature. No difficulty seems to have been experienced in enlisting the services of choirs, who laboured with much more than a musical interest.

For the Exhibition gatherings a chorus of 1,200 voices was organized by Mr. Alexander, who, says Rev. S. Pearce Carey, president of the mission, "has thrilled the vast audiences of Melbourne through the choirs his fervent soul has inspired." Mr. J. J. Virgo also led combined choirs.

"GREAT AND GOOD NEWS."

One of the most fruitful of the missions was that held at Warrnamboul, where a hallowed feeling of expectancy prevailed. One of the speakers, Rev. R. Philp, told how, many years ago, a London merchant visited Scotland, and, on his return, he was asked, "What's the news?" The merchant replied, "Great and good news! I heard there Robert Blair, who showed me the majesty of God. After him I heard Rutherford, who showed me the loveliness of Christ. Then I heard Dickson, who showed me all my heart." He (the speaker) thought that during this mission many of the people before him had had their own hearts revealed to them. "Such searching sermons have aroused within us thoughts and feelings, desires and aspirations, to which many have been strangers for years. The work that has been done in this mission is the important and necessary work of convicting of sin. The plain speaking and faithful preaching have, under the Spirit of God, produced this, as perhaps never before in this town." Mr. Philp told the story of Mr. C. H. Spurgeon's conversion, and urged all who were stricken with a consciousness of sin to look to Christ.

WORKING FOR SOULS.

Here is a typical passage of Mr. Geil's, addressed to regular church-goers:—"Now, we know the right thing to do. The only question is—Are we going to do it? It is a mighty nice thing to go and hear sermons preached on Sunday; but, what difference does the preaching make in our lives? I declare we have enough sermons for anything in my country. Every Sunday 260,000 sermons are preached in the United States, and most of them good ones. Now, if there were but one convert to each sermon, we would have a continuous revival in that great republic of the Western Hemisphere. What is the matter? Those sermons don't average anything like one convert each. What is wrong? We don't do enough. We want to do more work. What difference is the preaching you will hear, and this service you have attended, going to make to you? Will you take your Bible in your hand, and, as a man of God, go out, get hold of some sinner, and bring him to God; or is to-day going to be wasted as so many a day has been wasted? Will you go to church to-day, hear the sermon, and probably never ask a man till this time next week if he is saved or not, or if he wants to be?

"I remember one time in a prayer-meeting hearing a woman pray, 'O Lord, go Thou forth into the highways and hedges, and compel the wanderers to come in.' But, after all, that woman is like a lot of the saints in the churches—just asking the Lord to do what they ought to get up and do themselves. It is possible to pack any church in this city, at any time, day or night, providing the people will obey God's plan for getting the crowd together. Go out into the highways and hedges. And if all you Christians did your duty, the churches would be filled. It is an insult to the Almighty to have houses of worship only half full of people, when they could be filled if his professed followers would do their duty. Yes, the great question to be faced to-day is—Will you help men to be saved or not?"

THE THREE CALLS.

In a striking address on Matt. xxiii. 37, Mr. Geil said:—"A hen has three calls. Number one is the call of warning concerning danger; number two is the call to food for strength and beauty; number three is the call to rest. Now, these three calls form the outline for my sermon to-night."

The speaker's concluding passage was as follows:—"It is eventime, and the sun is sinking behind the western hills. The chicks hear the call of the old hen to come home and rest, and they come toddling in, and get under the big, strong wings. It is the call to rest—and that, too, is the Lord's last call. It is a double call—the call to the peace of God which passeth understanding in this world, and the call to the rest which remaineth to the people of God. Thank God there is a rest which remaineth. It is waiting for His people. Is not that a beautiful thought? Now, the way of the transgressor is hard, and the transgressor soon gets as hard as the way; but for the people of God there is a rest.

"Men, are you not tired of sin, of the reprovings of your conscience, of the wrong you are doing to other people? If you are, just heed the call of Jesus to rest. Will you take it? Come out to-night for a clean, noble, Christ-like life. Will you, for your own sake, for the sake of other people's children whom your example is cursing, for Christ's sake? Oh, if you could only see Him standing in front of you, with pierced hands, saying, 'Men! Men! Let Me have your sins. There is one thing you have got that I want; I want your sins. Let Me take them to-night!' And, men, do you know what He will do with them? He will tear them out by the roots, put them behind His back, and remember them against you no more for ever. He will blot them out as a thick

WM. EDGAR GEIL, D.C.L.

cloud. Look up into the sky and see that dark cloud. Look away a moment, then glance upward again; it has gone, and it has left no scar behind. So it will be with you if you let Jesus Christ blot out your sins. Oh, let Him save you to-night; let Him cleanse you, purify you, and make you fit to live here, and in the land of the hereafter."

REVIVALS AND FOREIGN MISSIONS.

The Foreign Mission gathering in the Exhibition Building is described as "the greatest meeting of its kind Australasia has seen." A few facts will give some idea of the interest taken in the gathering. About three o'clock in the afternoon, people began to arrive in the Exhibition grounds with baskets and brown paper packets, and by half-past five o'clock one might have imagined that a picnic was being held. At 5.30 a steady stream of workers and choir members was flowing in; at six the doors were opened, and at 6.5 there was barely standing room in the great Concert Hall. At seven o'clock Dr. Torrey, with the aid of an escort, struggled through a dense crowd to the door, and gained admission. At 7.15 an overflow meeting was announced, and 1,200 people were taken away without making a great deal of difference to the crowd that still clamoured outside each entrance of the Exhibition.

Inside the building the densely-packed

audience was "eager for anything, just as obedient as a well-trained Sunday-school class." They listened to, and aided, the choir, readily following Mr. Virgo's directions. Dr. Torrey's every word was eagerly taken, and during the hour and a quarter that Mr. Geil spoke there was no sign of flagging interest. It was a happy thought that welded together all the various missionary societies in this effort, and the thousands who attended must have been impressed with the breadth and grandeur of missionary work.

"Let me say, friends," said Dr. Torrey, "it is a fitting thing that a great religious awakening, such as we have been having in this city, should terminate with a missionary meeting. Every revival that is of God will result in a renewal of missionary interest. The whole programme of Jesus Christ and the Church is a programme of missionary enterprise. Jesus Christ founded the Church for one purpose—the evangelization of the world through the Church. The Church that is not a missionary Church is not the true Church of Christ. An individual professor of faith in Christ, if he has not a deep missionary interest, is not a true Christian. I oftentimes have people say to me, who profess to be Christians, 'I have no interest in foreign missions.' It is a very sad confession. If you have no interest in foreign missions, you are either not a Christian or a very unintelligent one."

WIDE-SPREAD REVIVAL.

In reply to an interviewer, Mr. Geil expressed the opinion that "revivals of religion will spring up all over Australasia as the result of the wonderful work of grace in Melbourne. Charles G. Finney used to say that the best way to arouse a revivalistic spirit in a community was to send to that community the news of recent and powerful revivals of religion elsewhere; and as I believe multitudes of people, aside from the activities of the Press, are sending out the news, there will be not simply great revivals, with mass meetings, in the big country centres, but an immense number of smaller services in school-houses, private residences, and far-away spots. Whatever may be the tabulated results of professed conversions in the city of Melbourne, I feel quite sure that it can be multiplied by ten for Australasia as the outcome of the Melbourne movement.

"The air is full of religion in Melbourne as the result of the mission. I believe that wherever the pastors find it wise to conduct an evangelistic meeting on Sunday night they will not only find it to be a great blessing for the new converts and other professing Christians, but find it to result in many people publicly confessing Christ as their Lord. The fact that I have been invited by certain infidels to conduct a service for them, and for the unconverted people, without admitting church members, might be considered as indicating that many men who have not expressed themselves as ready to come to Christ, are, at any rate, seriously thinking on moral and religious subjects."

A Happy Resting Place.

WHILE on our holiday, we received Miss Reynolds's twentieth report of "her happy resting place for some of the many women and girls who work in the city of London;" and our minds at once returned to town, and contrasted the open Somerset hills fanned by sea breezes with places in the heart of the Metropolis, where thousands of young lives are working for an average 8s. or 12s. per week. To many of such a real holiday is out of the question but for "Homes" such as that kept open all the year by Miss Reynolds, where the comers pay a little or nothing.

Anyone sending 8s. will insure a poor toiling girl a week of true rest under the care of a Christian matron, who aims at spiritual as well as physical results. Two sending 4s. each will accomplish the same ends. Clothing, house linen, books, and food are all acceptable at the "Home." Those who cannot do more, might take "a penny a week" money-box. Address: Miss Mary Reynolds, Invercloy, Woodford Wells, Essex. William Luff.

Releasing "White Slaves."

MR. WILLIAM ALEX. COOTE.

THE career of Mr. William Alexander Coote, in its intimate association with the history of the National Vigilance Association, affords a striking example of the extent to which one faithful man, called of God, may become instrumental in overcoming a powerful and skilfully maintained system of organized wickedness.

Mr. Coote's philanthropic labours had their origin in an intense desire to benefit the suffering and sorrowful, which dates from the hour of his conversion. One night, when a young fellow of only sixteen years of age, he was proceeding to his home in West London, when he was stopped in the street by three young men, who first asked his acceptance of a Gospel tract, and then engaged him in earnest conversation on spiritual topics, urging on their surprised listener the claims of the Lord Jesus Christ.

"These things are not in my line," was the excuse he put forward, but ultimately he promised to seek Divine guidance. On arriving home, therefore, instead of going to rest, he betook himself to prayer, seeking God with simple earnestness, although beset by spiritual darkness and many doubts. Presently, as the young man poured out his soul's desire, there came by faith the assurance of acceptance.

MR. WILLIAM ALEX. COOTE.
From Photograph by London Stereoscopic Co., 54, Cheapside, London, E.C.

The holy revolution thus accomplished, our friend's life was henceforth devoted to the Master's service. More particularly he engaged in open-air speaking, and in ministering to the necessities of the sick and dying in Metropolitan hospitals and infirmaries. As an evangelistic missioner he co-operated, while still a youth, with Mr. Richard Weaver, with that energetic street preacher, Bos'n Smith, and other notable evangelists, both amid the sordid miseries of East London poverty and the gilded sins of the West.

LONDON'S SHAME.

The condition of Piccadilly by midnight, even at the present time, is sufficient to strike a Christian beholder with a burning sense of shame. Colonists who gathered of late from the ends of the earth for the Coronation celebrations have been astounded that the flaunting abominations of profligacy should thus be tolerated in the homeland. Mr. Coote, however, recalls the ten-fold horrors of former days, when the Haymarket, ablaze with light, was the scene of drunken revelry throughout the night. Public-houses and boxing saloons remained open till morning, and were the noted haunts of the very riff-raff of society. In the by-streets were rat-pits, where people sat round, tier upon tier, watching dogs chase and kill rats. Indeed, the district was given up to a midnight carnival of sin. Surrounded by such scenes of degradation, Mr. Coote was wont to take his stand distributing Gospel literature and preaching Christ crucified.

Impressions received during his visitation of infirmaries, where he found many miserable women agonizing and dying as the outcome of an immoral life, had already convinced Mr. Coote of the need for organized effort in the cause of purity; the lamentable condition of the midnight streets added force to the conviction; yet, it seemed impossible, humanly speaking, that any great change could be wrought in the attitude of government authorities or public opinion.

However, in 1885 came the moral convulsion brought about by Mr. W. T. Stead, when the ghastly traffic in women and girls was exposed with an unsparing exactness of detail which roused the most lethargic. The ensuing national outburst of indignation, against the perpetrators of infamous outrage upon the weak and defenceless, found its strongest expression in a vast demonstration held in Hyde Park, the outcome of which was the formation of the National Vigilance Association. Mr. Coote organized the gathering, and was appropriately chosen as secretary of the new Society.

THE BATTLE FOR PURITY.

From its inception the Association has undertaken multifarious labours. The strenuous opposition of those who attained wealth by the maintenance of aids and incentives to immorality was encountered, and, in spite of either blatant or subtle opposition, the work grew. The public were educated to appreciate the inestimable value of preventive and legislative work; indeed, throughout the world the cause of purity received a remarkable accession of enthusiasm. At the instance of the Association the Indecent Advertisement Act was passed, the circulation of improper literature and pictures restricted, and the Criminal Law Amendment Act rigorously enforced. "It carried on war all along the line against all the innumerable Protean manifestations of evil. It exposed the fraudulent registry offices, it has prosecuted scoundrels who have been rash enough to bring themselves within the lash of the law, and it hunted down and punished the trappers of womankind everywhere it could find them. Its chief efforts, however, have ever been directed to warning the intended victims of the danger to which they are exposed when they accept situations in strange lands."

THE WHITE SLAVE TRAFFIC.

During years of arduous toil Mr. Coote had accumulated painful and ungainsayable evidence regarding the international iniquity which is now generally known as the "White Slave Traffic." A typical case was that in which a man, well known as one of the chief offenders, had beguiled a young woman from her home in East London. No stone was left unturned to bring the offender to justice. After many

months of searching, he was traced to India, whither, for immoral purposes, he had decoyed his victim. The girl was ultimately restored to her parents, and the man arrested. There were, and are, a great number of such betrayers, going from country to country securing their prey, and, for want of international agreement and law, pursuing their infamous calling with impunity.

The task of remedying such a condition of affairs, first by enlisting the sympathy of foreign governments, was a formidable one; but, in spite of scant encouragement, Mr. Coote set himself to establish influential committees in Continental capitals. He started for Berlin. He could speak no German, and the only person he knew in the German capital was a lady to whom he was referred, and whom he told that he wanted to start an international attack upon this international crime. She advised him to see Pastor Burckhardt, a leading Evangelical clergyman, and so to him he repaired, and requested assistance. Mr. Burckhardt listened attentively, and bade Mr. Coote return to London, and he would see what could be done.

A short time afterwards Mr. Coote received a summons to return to Berlin. He there found that an influential company was assembled to listen to his statement of his case. Among those present were a Minister of State, Count Keller (Court Chamberlain), the Chief of the Police, representatives of other public offices, and persons influential in Court and other circles. Mr. Coote set forth the extent of the evil, illustrating it by cases that had come under his personal observation. Official testimony, which was added, more than confirmed the appeal for international action. Although as many as eighty-four photographs of the chief traffickers were in possession, it was impossible to take legal action against them.

OFFICIAL CO-OPERATION.

In Germany, and later on in Sweden, Norway, Denmark, Belgium and Holland, National Committees were formed, and much care and thought bestowed on existing legislation, with a view to bringing it into line with the proposed international agreement. Next, by the powerful aid of Count Mouravieff, a Russian central organization was formed at St. Petersburg with the earnest support of the Emperor and Empress, and subsequently preventive and rescue branch committees were created in every important town throughout European Russia. France and Italy followed suit, the sympathy of the respective Governments being expressed with great cordiality.

These vigorous efforts had a twofold result. They stimulated local action to deal with local evils, and prepared the way for international agreement. Later, conferences, attended by official representatives of European Governments, have intensified the desire for co-operation, and Mr. Coote looks forward with eager anticipation to the day when the traffic will be suppressed by strong and comprehensive laws, and firm, united action.

"A TALE OF TWO CITIES."

While combating the evil, Mr. Coote and his helpers are frequently able to trace and deliver its victims. An astonishing instance of success in this direction is found in the case of a young Parisian girl deluded, by a Frenchman of notorious character, into leaving her home and coming to London. Her father, a poor cobbler, had read in the Paris papers, just at the time, of the "White Slave Traffic" exposures, and the National Vigilance Association, so that despite apparently satisfactory letters from his daughter and her "husband," his suspicions were aroused. The old man, who was unable to speak a word of English, drew from the bank his entire savings, the equivalent of about £12, and started for London, travelling by the night train. On arrival he proceeded direct to the Association office, and with pathetic eagerness and confidence, shaking with excitement and speaking rapidly through his tears, he proffered all the remainder of his money, saying, "Will that be enough with which to find her?"

Mr. Coote's intimate knowledge of London enabled him to indicate the place where the girl, if fallen into sin, would probably be discovered. Accordingly an officer of the Association guided the heart-broken father in his difficult search, and by five o'clock the same day the erring one was found and rescued. She at once returned to Paris with her parent, who by the help of the Association had thus been successful, in an incredibly short space of time, in the apparently hopeless quest of finding one particular person among the millions of the Metropolis. "He danced for joy."

The labours of the Society in preventive work are manifold; agents at coast stations keep a vigilant eye on arriving steamers; stewardesses are provided with a helpful booklet, entitled "A Friendly Warning" to young women leaving their own country, which, printed in four languages, has been as a moral "life-line" to many a forlorn girl; sub-committees and local secretaries maintain useful operations at many centres; demoralizing publications and entertainments are suppressed; legal information supplied to rescue workers; and at home and abroad the banner of Social Purity is manfully upheld. The entire operations, as the financial statements show, are carried on with rigid economy.

A FORWARD MOVEMENT.

It is felt that the time has come to acquaint the public at large more fully with the accomplishments and hopes of the Association; to this end Rev. James Marchant, a minister of the Presbyterian body, whose marked suitability for pleading the cause, and whose strong sympathy with preventive work have been demonstrated, both on the platform and in the Press, is to devote several months each year, more particularly to the education of public opinion, thus making the way clear for legislation on several points of high importance. It is aimed ultimately—(1) To amend the Criminal Law Amendment Act, abolishing the proviso which renders a charge inoperative unless made within three months from the committal of the offence, and deleting the clause which enables a betrayer to escape scot free if his counsel can persuade a jury that he had "reasonable cause" to believe that his victim was more than sixteen years of age. (2) To have incest constituted an offence against English law. Mr. Coote has often to advise in cases in which ministers and others interested in the defence of wronged innocence are astounded to find that there is no legal remedy.

It will be seen, therefore, that in the maintenance and furtherance of the Purity cause, the Association and its secretary have a profound claim on the sympathy and support of all who love righteousness and hate iniquity, who long that such iniquities as the "White Slave Traffic" shall defile the earth no longer.

Students' Summer Conference. — The arrangements for holding the tenth annual Students' Conference for Great Britain and Ireland, at Matlock Bank, are now complete. The Conference opens on July 22, and continues till the end of the month. A large delegation has been secured, and there is every prospect of a successful and spiritually profitable gathering.

Lewanika and Strong Drink.

TAKING advantage of the presence in this country of King Lewanika, the Committee of the Native Races and Liquor Traffic on Friday last gave a reception in his honour at Livingstone College, Leyton, E.

Before the King arrived, a meeting was held, over which Sir Mark Stewart, M.P., presided. In an interesting address, Rev. ADOLPHE JALLA, of the Paris Missionary Society, working in Barotsiland, spoke of the change which has come over Lewanika during the past fourteen years. When M. Coillard first started the work in Barotsiland, King Lewanika was in exile, having been deposed on account of his great cruelty. His house and harem had been surrounded, and at the risk of his life he had escaped. In 1885, by the wish of the people, he was recalled, the man who had succeeded him proving equally cruel, and in addition was not of royal blood. Coming under the influence of M. Coillard, the King gradually changed, not only in outward manners, but also in character. At that time drunkenness was sadly prevalent in the country, King Lewanika himself being amongst the number who indulged in native beer. Seeing, however, the havoc which strong drink was working amongst his people, he willingly consented to the insertion of a clause, in a concession made to the Chartered Company, for the prevention of the sale of liquor in his dominions.

Finally, he became a total abstainer, and in view of the growth of Gospel influences among his people he was enabled to enforce laws completely forbidding the manufacture or use of intoxicants in the lands under his jurisdiction. Those disobeying were heavily punished, several of the headmen being brought before a pitso or indaba of the people, who deposed them, deprived them of their wives and cattle, reducing them to the condition of slaves, and banishing them from the kingdom. One of the prime ministers caught drinking was also compelled to appear before the people, break his drinking-cup, and promise never to touch strong drink again! King Lewanika has also abolished the slave traffic wherever possible, as well as witch-finding and the poisoning of sorcerers.

This remarkable rehearsal was listened to with profound interest. The next speaker was CAPTAIN BERTRAND, of Geneva, who, from the point of view of an explorer, commented on the splendid work done by M. Coillard and his helpers in Barotsiland. As he travelled, he felt more and more convinced that all civilising effort should be based upon mission work.

Mr. F. S. ARNOT bore additional testimony to the change which has come over King Lewanika and his people. He spoke of the King of the Garenganze country, who has also prohibited the manufacture and use of intoxicants in his dominions. Rum was first brought to him by a Portuguese trader, but it had such a bad effect upon the King personally that he prohibited its further introduction into his country, imprisoning the trader, who barely escaped with his life! Strong drink is, however, in many ways being forced into Africa, the natives being paid in rum for the goods that they bring to the town; moreover, rum is given to them in place of food.

Sir JOHN KENNAWAY, M.P., Vice-President of the Committee, offered the King a hearty welcome, expressing the interest of the English people in his temperance efforts, and the encouragement which his success gave them in dealing with the question in this country. Dr. HARFORD, following, presented King Lewanika with an illuminated address.

In his reply, by interpretation, the KING expressed his great desire that liquor should not be introduced among his people, and his determination to do all in his power to prevent it, as he realized that drink spoils a country. He hoped that the Society would continue and increase its efforts. Colonel HARDING, who accompanied the King, having been acquainted with Barotsiland for eight or nine years, said that he could hardly describe the harm that strong drink did to the natives; it was the aim of the Administration to discourage as much as possible the use of liquor by natives.

Other Lands.

From the Himalayas.

DARJEELING, the nearest health resort of Calcutta, and the summer residence of the Lieutenant-Governor of Bengal, is beautifully situated in the foothills of the Himalayas at an elevation of about 7,000ft., affording a view upon the greatest mountain-giants known to the world. But not always is the passing tourist so fortunate as to see them. On our arrival they were in purdah, hidden from our gaze by a dense curtain of rolling black clouds. A hearty welcome, so cheering to strangers in strange places, was given us by Rev. G. S. Henderson, of the Methodist Episcopal Mission, who was then superintending the building of a new school, and is now taking charge of the *Indian Witness Press*, Calcutta, in the absence of its manager, Rev. J. Culshaw, now home on furlough.

The following day being a Sunday, the streets of the native quarters were thronged with people from the surrounding hill-tribes, who choose the free day for their marketing-purposes. In the picturesque crowd, of Chinese type, God's workers pursue their opportunities. Among them is Miss Bella Ferguson and her little band, who live in a cottage among the natives.

In the course of the week, accompanied by Rev. Rylands Brown, we went down to the Tukvar Tea Estate, where Mr. and Mrs. Claude Bald exercise a truly Christian influence over the coolies (mostly Nepaulese) in their employ. The Sunday-school on the estate gives great credit to the Scotch Mission.

The sun had by this time unveiled the snowy peaks, showing them in all their radiant beauty. As our eyes wandered up and down an altitude of five miles, we sympathized with the lady who, after dwelling for years in the Himalayas, found the English sky low and oppressive.

Climatic conditions favour the growth of tea; but what a contrast between the plant left to itself and that under the planter's care. The first grown into a tree, unfit for any special use; the latter kept low by frequent pruning, and its strength saved for the right purpose by occasional dismemberment—needing thousands of nimble hands to pluck off the little shoots which make our favourite beverage. The larger the surface exposed to the sun, the larger the produce, the more tender the shoots, the more excellent the tea—one of God's instructive parables in nature.

The sun, so hot during the day, even in these mountain-regions, smiles a gentle good-bye, causing Kinchinjanga and other fair ones of the Himalayas faintly to blush. A little later they seem to be in a blaze of fire—an Alpine glow of glorious beauty. As the shadows gather the burning flush fades away; the light flees from peaks and slopes, and violet tints appear in the valleys. Finally the night comes on, and with it the shivering cold.

Apart from the Scotch Mission, which as a permanency does good work, especially among the native population, Darjeeling in the winter time is comparatively empty of missionaries. It is in the month of May that the Union Church has the largest congregations. Its pastor, Rev. Rylands Brown, whom we have previously mentioned in connection with the Anglo-Indian Evangelization Society, and who is again in good health, celebrated on May 22 the twenty-seventh anniversary of his pastorate. Bishop Warne, of the Methodist Episcopal Mission, presided, and Rev. H. C. Duncan, of the Church of Scotland, known to many by his close identification with the Student Volunteer Movement, said that it had been the means of increasing the number of missionaries in the foreign field, and would have done so even more were it not for the opposition of some parents and friends. The one thing chiefly needed is a real revival of prayer and spiritual life in the home churches.

The largest institutions belong to the High Church and to the Roman Catholics. An imposing house, called "the Presbytery," is the priests' dwelling, and among the most conspicuous buildings is St. Joseph's, a Roman Catholic college. The Clewer Sisters have the charge of the Eden Sanatorium; a good number of pupils attend their school. A Christian lady who kept a private school, having at one time some vacancies to fill, went to the Sister Superior and asked her whether she could not recommend some scholars to her. "Do you attend the Union Chapel?" asked the sister. "Yes," said the lady. "Then I could not think of recommending you," was the reply. Not very long after, a child of Protestant parents was sent by the Clewer Sisters without the mother's knowledge to the convent in order to be under a stricter discipline. The mother was too lax or too ignorant to make any objection. On the other hand, the Roman Catholic mother of a boy whom the same lady took into her school for charity's sake was threatened by the priest with excommunication if she did not remove him. We heard of many such straws on the surface of society in India. Dear reader, are you a Protestant? Then stop to think! Romanism is making its stealthy advance there as here in Britain.

On leaving Darjeeling we called on our way through Ghoom upon two veterans of the Moravian Mission, Mr. and Mrs. A. W. Heyde. They have been nearly fifty years in India without re-visiting their homeland once.

Mr. Heyde is a patriarch of seventy-seven years, who has spent the greatest part of his life near the Tibetan border. He has a happy countenance, and is now engaged in revising the Bible in the Tibetan language. Two young missionaries from Ladakh, Mr. and Mrs. Franke, were on a visit with them when we called.

The Scandinavian Alliance Mission has a station at Ghoom, and here we were glad of meeting with Mr. and Mrs. Amundsen, and Mrs. Frederiksen, who not long ago was bereaved of her husband.

A distance of about sixty miles, as the crow flies, separated us from Yatong, where Miss Annie R. Taylor, of the Tibetan Pioneer Mission, holds the fort alone; but the journey over the mountains presented too many difficulties, and involved too much time, for us to undertake it. Not being able to visit her was as great a disappointment as when we were obliged to give up our prospected visit to Mr. and Mrs. Lampard, of the Balaghat Mission, at their station among the Gonds. We hear that Mr. Lampard, stricken in health, has been obliged to return to England for rest. We hope that he may soon recuperate his strength.

W. M.

Starting for Natal.

THE Natal Government have asked the South Africa General Mission to find a Medical Missionary who would be willing to act as District Surgeon, in addition to his ordinary mission work. For this post I have been accepted.

I propose, D.V., to start about the middle of August, to spend six months at the S. A. G. M. headquarters, 410A, Point Road, Durban, learning the Zulu language, and then to go up to my station at Maputa, in the centre of British Amatongaland. The Government will provide me with a house, and I shall receive a small salary from them; this will be supplemented from the S. A. G. M. funds.

A few facts about the place and people may be of interest. The climate is fairly healthy. There are only six white men at present in the district, one missionary, two traders, and three policemen. The natives, who are called Tongas, but speak Zulu, are an industrious people, and apparently willing to listen to the Gospel. The King, who is nominally a Christian, has built a church and some schools, and has asked that teachers may be sent to his people.

I shall be glad if Christian friends will remember me in their prayers, that as I go, my way may open out before me step by step.

Lewis E. Hertslet.

65, Hornsey Rise, N.

The Indian Famine.

STARVING WAIFS OF RUTLAM.

"FAMINE," writes Mr. Gnanamuthu Joseph Israel, of the Orphan Home, Madras, "is getting acute in Gujerat and Central India. Nearly 500,000 people are on famine relief. In Central India there is also a keen water famine. Want of food is felt by all the people, more especially in the native state of Rutlam. A mother handed over her child to me because she could not bear to see it starve. Rutlam is full of orphans, who pick up scraps of food from the streets, markets, and dustbins. Hundreds could be rescued. Mr. Crossette had fifteen orphans ready for me at Indore, and I collected fourteen at Rutlam. Another worker brought nine more in one day. I had intended to take twelve, but seeing the distress was great took thirty. Instead of accepting one hundred this year I must needs take several hundreds."

ACUTE FAMINE.

Rev. J. C. Lawson, of Aligarh (who is now in England), forwards a letter written recently by a native pastor to Mrs. Lawson:—"Sixty or seventy miles north of Jeypore, where I have arrived, there is very acute famine. The people are dying from starvation, and many have forsaken their homes. I have also visited the country districts of Bikeneer and Jodhpore, where the famine is more severe than in the Jeypore territory. Every day many die from famine. Although some of the petty rajahs have to a certain extent opened up poor-houses, nevertheless each person receives but four ounces of food daily, and the people are dying fast. Especially in these two native states of Bikeneer and Jodhpore, there is a multitude of orphan boys and girls. I went to a poor house about six miles from Deesa, where there are 600 famine men, women, and children. From here I am taking ten children. In all these regions we can collect a great many. There are also very many poor widows who have no one to save them from starvation. As it was in the famines of 1897 and 1900, so it is now; so many are in dire distress. Thousands are in rags and without food; they are leaving their homes, and will die by the wayside." Mr. Lawson adds: "We want to gather as many sufferers as we possibly can into our Famine Industrial Homes at Aligarh."

THE MONSOON FAILURE.

The head officer of the Meteorological Department of the Indian Government says of the monsoon: "The head of high pressure, instead of forming almost due south of India, has shifted about a thousand miles to the east. This means that, in order to reach India, the monsoon current has not only a thousand additional miles to travel, which in itself would be a source of considerable comparative exhaustion *en route*, but that the gradient, the steepness of which governs the force of the monsoon, is much shallower than in normal years, which is a still more uncomfortable feature of the situation. The general conclusion, therefore, is that the rainfall this season will probably be in more or less defect in every part of India. And in the case of Gujarat the worst is to be apprehended for a severe famine.

Commenting on the above, Rev. Albert Norton, of the Boys' Home, Dhond, Poona, writes, under date June 27:—

"From all parts of India, day by day, comes news in exact accordance with this forecast. The Calcutta correspondent of the *Times of India*, says: 'The heavens are as brass; we look upon glaring, cloudless skies, and the heat is torrid. All over Bengal, except in the extreme east, people are beginning to be anxious. And in many places, within a few days, the price of the more common grains has gone up twenty-five per cent, and the price is sure to go much higher if the rain continues to be withheld. What this means to us, who already have hundreds of orphans from the previous famines to provide for, and are going forward (by His will) to receive still larger numbers of the fatherless, in Christ's name, is fully known to our heavenly Father.'"

Proposed Special Effort in South Africa.

I HAVE read in last week's Christian the appeal of Mr. David A. Hunter, of Lovedale, for a special effort to be made in the early part of 1903 to bring before the people of South Africa the truths of the Gospel of Jesus Christ. It is to be hoped that the matter will be earnestly taken up by an influential committee, comprised of ministers and laymen, who will certainly have the prayers and support of God's people.

If our South African Colonies are to make a fresh start in commerce, as they are sure to do, it is of infinite importance that simultaneously a fresh start should also be made in that righteousness which exalteth a nation. Many of the Boers in all the Colonies have a knowledge of the letter of the Word of God, but know little or nothing of its spirit and power. Multitudes also of those who have gone from this country have left behind them what little they had of spiritual life. I know something of the need of earnest Evangelical effort in South Africa, and we may never have as promising an opportunity as the present for such an effort.

For many years past the Roman Catholic Church and the Romanizing party in the Church of South Africa have been making rapid strides, and will continue to do so unless Evangelicals, and especially Nonconformists, band together for a great campaign. It seems a pity that the work should be delayed until next year, and yet the intervening time may be well spent in preparation and prayer, both in this country and in the Colonies concerned. I would suggest that the deputies should leave this country before the end of March, so as to commence work by the middle of April. Another suggestion I would make is that an equal number of ministers and laymen should be sent—say 20 of each; and possibly it would be an advantage that a minister and a layman should work together.

One could suggest the names of many gentlemen, both in England and Scotland, who have been owned of God in advancing His Kingdom in this country and elsewhere, and to many of whom such a campaign, in a magnificent climate, would, with the sea voyage, prove both physically and spiritually healthful. As to funds, more than half of the expense would probably be raised by thankofferings at the meetings, and the balance would readily be raised in this country. A. C. Smith.

Lebanon Hospital for the Insane.

THE new annual report of this interesting Medical Mission is just ready. It tells of great progress during the last hospital year. One lady has built a new ward in memory of her late husband, which will be used for acute male patients. The need of this was felt almost from the beginning; but lack of funds did not permit it to be done. The secretary, Mr. Francis C. Brading, has just returned from America and Canada, where he has, at the invitation of the American committee of the hospital, been seeking to arouse sympathy and interest in the work. Almost sufficient funds were given to erect another ward for acute female patients, which was absolutely necessary.

Mr. Theophilus Waldmeier, the founder and superintendent, writes that the female building is full. The excited and calm patients being together it makes the work most difficult. There are many cases in now of religious mania which require constant attention. One woman, who will not eat, requires four nurses, the doctor, and the matron every time she has to be fed artificially. They long for the new ward, and hope the London Committee will sanction it soon.

The fact that the patients are contributing, on the average, about a quarter of the necessary funds for the maintenance of the institution speaks for itself, and shows how much the natives appreciate it. The Committee explains in its report that owing to the erection of the new wards the expenses will almost double, and whilst thanking all who have so generously helped in the past, asks others to come forward in the hour of need. The Committee longs to keep out of debt; everything has been paid for until now.

The treasurer is Sir Richard Tangye. Reports can be had from Mr. F. C. Brading, 35, Queen Victoria Street, E.C.

The Mission to Lepers.

THAT "the lepers are being cleansed" is evident from the 521 baptisms reported during the past year by the Mission to Lepers in India and the East. The marked blessing accompanying the work of the Mission gives it a strong claim on the sympathies of Christian people. New asylums are being erected, and work is being carried on in as many as sixty-six centres in India, China, and Japan.

Purulia Asylum now shelters an aggregate of nearly 600 lepers and their children; as many as forty baptisms took place on one day recently, and the spiritual work of the institution is, we are thankful to say, prospering under the devoted care of Rev. F. Hahn, who has been appointed as successor to the late Mr. Uffmann.

The appeal for the Uffman Memorial Fund has been well responded to, but we are in urgent need of an additional £500 to complete the sum required to erect the buildings, which are intended to commemorate the devoted service of the late devoted missionary. These buildings are urgently required, as some of the lepers are only sheltered in temporary huts, and, in addition to this, accommodation for the staff is sorely needed.

Chandkuri Asylum, in the Central Provinces, bids fair to rival Purulia. Though only founded as a result of the famine of '97, there are now nearly 400 lepers, who are kindly cared for by Rev. K. W. Nottrott. This number would be still larger if our funds allowed us to admit all who beg for food and shelter. When it is remembered that £5 a year entirely supports one of our leper inmates, it seems pitiable indeed that they should have to be thus turned away to their homeless and hopeless wanderings.

A special misfortune has recently overtaken the Chandkuri Asylum in the shape of a terrific cyclone which broke over the village. Much damage was done to the buildings, the temporary church was destroyed, and the new and partially built one very much injured. Hailstones as large as hens' eggs fell, and not only was Mr. Nottrott himself wounded, but three lepers were killed and many others injured.

At Nasik a large and increasing work has developed during the past three on four years. At present 116 lepers are being provided for, and receiving Christian teaching daily. Owing to lack of funds they are, however, only housed in the temporary huts, into which they crowded in the time of famine. Miss Harvey, the missionary in charge, has secured a site for a permanent asylum, towards which a special gift of £200 has been received from Canada; £300 more would enable us to erect a permanent asylum for these needy souls, who have no earthly home but such as is provided for them by Christian charity.

John Jackson.
Organizing and Deputation Secretary.
Exeter Hall, Strand, W.C.

A Great Conflict.—Satan is the strong man armed; the heart of every unconverted sinner is his garrison. His armour and ordnance and fortifications are—temptations, deceit, prejudice, passion, sensual rage, and carnal interests and worldly allurements. By these he keepeth his garrison in peace till Christ come to besiege him, and then what a storm is made; what trouble and fear is the soul brought into! Christ planteth against it the ordnance of His Word; He dischargeth the terrible threatenings of His wrath. He fitteth His ministers, who are to make this battery, with a holy skill for His work, and giveth them His Spirit, which is as the gunpowder in our battering-pieces, the chiefest cause of all the execution (Eph. vi. 12; 2 Cor. x. 3-6).—*Richard Baxter.*

Light for South America.

"THE only way at present to reach hundreds of thousands of men and women in towns and places where the Gospel is not preached is by the printed message." So writes a missionary of many years' experience in South America. Another worker, a native pastor in Argentina, says:—"One of the most pressing needs for the work in South America is the printing of leaflets and tracts suited to the moral, spiritual, and intellectual condition of our people. We must print these by hundreds of thousands, and give them away gratis. Of the over 40,000,000 in South America, very few ever hear the Gospel. Some do not hear because they do not care to; some because they are afraid to be seen going into a Protestant church; others (and these are the great majority) because they live in places where there is no preacher of the Gospel, and where the good news of salvation by the blood of Christ is never proclaimed. All these people we ought to provide with Christian literature in the form of Gospel pamphlets and leaflets."

God has already given much blessing on the printed word in South America. The people accept and read eagerly that which is given to them. Scores of instances of conversion and definite blessing through the simple reading of a Gospel tract might be cited.

AN INTERESTING CASE.

One man found a piece of a leaflet on the rubbish heap, read it, noticed that he could procure a Bible upon application to the publishers of the leaflet, wrote for the same, and so began a correspondence. The Bible was sent him, the truth entered into his heart and life, and to-day he is a preacher of the Gospel.

In an experience lasting over eighteen years of preaching and tract distribution in the republics of the River Plate a missionary can only recall one refusal of a Gospel tract, and this was because the man to whom it was offered could not read. On August 9, D.V., there sails from Liverpool a little band of workers whom God has called to this ministry. A good printing machine, with type and other necessary plant, is to be purchased and taken out to Buenos Ayres, and there to be set up as the Victoria Gospel Press. The first work will be in Spanish—the official language of nine of the ten republics of South America.

"Light and Truth" (*La Luz y la Verdad*) will be printed regularly and frequently, supplied to missionaries and workers of all societies and denominations, and distributed gratis. Its theme will be salvation through Jesus Christ alone. God has called out unto Himself many from among the natives; it is sought to build up these, and to fit them for the testimony of Jesus. An efficient native ministry is needed. A book of "Helps" will be printed, to be called "El Creyente" (The Believer). The children, the work amongst whom God has so richly blessed, also claim attention, and something will be done for them. There will also be printed on the press, in English, *Echoes from Argentina and South American News*, which will give the latest news from the field, and will be sent direct from Buenos Ayres to subscribers of 1s. 6d. per year, all proceeds to go to the work of spreading the Gospel by the printed page.

It is essential that at the outset there should be a good press and plant. The first cost has been computed at £500, and to complete this sum at least another £100 is needed. The workers are ready, and the party consists of Mr. William Lowson with his wife, Mr. Harry Moon, and Mr. R. L. Hodge. All three men are printers, and missionaries in the full sense of the word. Passages and outfits are still needed for the two latter. The Victoria Gospel Press is not the outcome of a hope that the doors will open for the reception of the product, but of the knowledge that they are open, and that the people wait for it. Mr. Albert A. Head, of Wimbledon, stands as referee for the work. The hon. treasurer is Mr. C. W. Elam, Oakfield, Anfield, Liverpool.

Home Missions.

A Waifs' Festival.

A VISIT to Dr. Barnardo's vast institutions at Stepney Causeway is in itself a liberal education in philanthropy. Surely there can be no more eloquent testimony to the wisdom of the methods and the skill of the direction than the spectacle of so many hundreds of bright and industrious young people, actively engaged in useful labour, who but a short time since were among the flotsam and jetsam of our great cities.

FOUNDER'S DAY.

Founder's Day affords a welcome opportunity for old friends to renew their acquaintance with the Homes, and for new ones to take an admiring survey of the many departments. One outcome of this yearly function, necessarily is an accession of interest, so that it was no wonder to find throngs of cordial supporters at the annual festival, held on Saturday last.

As usual, a large contingent of girls from the Village Homes at Ilford took prominent part in the proceedings.

One contingent, busily engaged in a model cookery school, showed how deftly they could prepare a meal; from boiling new potatoes to preparing a steak-pie or a strawberry jelly, these dexterous little cook-maids fulfilled their duties admirably. Another delightful exhibit was the model laundry, where, under the supervision of kindly matrons, another group of girls toiled at the wringing machine, or wielded the flat-iron, their samples of work being unexceptionable. Some afflicted and physically disqualified girls were occupied in knitting and art embroidery.

Nor were the lads behind hand in skill or devotion. The groups of young tinsmiths, carpenters, brushmakers, hatmakers, printers, tailors and harness makers demonstrated that the time and care expended upon their rescue and instruction had been bestowed by no means in vain. The clang of hammer upon anvil drew many visitors, too, to the business-like smithy, and in the bakery a troop of muscular lads secured admiration by the dexterity with which they made the loaves and filled the monster ovens.

IN BABIES' LAND.

A section of the institutions which possesses unfailing interest is the *crèche*, where daily provision is made for the "tinies" of the district during their parents' absence at work. Turning from these cooing and chirruping little people to the children's ward of the hospital, we have a sharp contrast. Here are little sufferers, wan and feeble, whose flickering lamp of life burns low, indeed. In their "Palace of Pain," they receive sympathetic and careful tending, which may enable them to survive.

ROYAL SUPPORT.

The public meeting was graced by the presence of H.R.H. the Princess Henry of Battenberg, who followed with sympathetic attention the musical drills and exercises.

The president, Lord Brassey, paid a hearty tribute to the character of the work, speaking of the claims of Dr. Barnardo upon those who have it in their power to help him in rescuing the waifs and strays of the nation, and placing them on the highway to prosperity. The total number of children rescued, trained, and placed out in life during the past thirty-five years, is no fewer than 44,556. The number maintained during the year was 7,887, and the emigrants numbered over 1,000. At present 6,000 waif children are being sheltered and educated. But for such philanthropic labours the country would be involved in far greater expenditure for the maintenance of prisons and workhouses. The children look to Dr. Barnardo with affection, and the passing years bring increased confidence in the institutions and their director.

Dr. Barnardo followed with an outline of the financial needs, and Bishop Taylor Smith (Chaplain-General) added some telling words on the value of Scriptural teaching in fulfilling the Master's command, "Feed My lambs."

"FOR THE FAR WEST."

A notable incident of the gathering was the procession, round the yard in which the friends were assembled, of four hundred young emigrants, bright little lassies and sturdy lads, attired in travelling dress, and ready to sail, as they will in a few days, for the Far West of the Canadian Dominion. The festival concluded, as usual, with a presentation of prizes or certificates earned by former inmates for long service and good conduct in their respective situations.

Mainly About Ex-Prisoners.

THE annual report of the St. Giles's Christian Mission, just issued, gives a number of letters from people who have been helped, and from employers of labour, which constitute a volume of ungainsayable evidence as to the usefulness of the work, and the wisdom with which it is conducted. It is worthy of note that "ever since the prison branch of the mission was inaugurated in 1877, free breakfasts have been given daily at the prison gates to all those prisoners who, on their liberation, care to accept the invitation; and an annual average of 20,000 ex-prisoners now sit down to this meal." Last year no fewer than 5,000 of those welcomed were induced to sign the pledge, while 4,836 were assisted to make a fresh start in life, and 311 convicts were met and helped on their release from penal servitude. In all the operations it is aimed not only to reclaim from vice and crime, but to point the sinner to the Lord Jesus Christ as the one source of hope for time and eternity.

"DISOWNED."

One who was rescued from depths of misery wrote, signing himself "A Grateful One":—

I had no prospects, no friends, and even she who pledged herself "for better, for worse," returned the letter I wrote in captivity, with the word "Disowned!" written on the envelope. This, I think, was enough to drive the stoutest heart into despair; but the news of some one to give help and advice when the time of release should come put new life and vigour into my whole being, and if ever I praised the God of heaven I did then. It came as tidings of great joy, and on my discharge I came to your Mission. I am thankful for good health, and the way in which He has led me, and to-day being in a position whereby I get a comfortable living, and enjoying the confidence of my employers, I felt I must write, as your valuable Christlike services ought to be acknowledged and esteemed.

JUVENILE OFFENDERS.

Perhaps the most striking results have been obtained among the juvenile offenders. "If the Mission was engaged *only* in this one department of usefulness it would have a claim, strong and important, upon the sympathy and financial support of all those who are anxious for the creation of honest, hardworking citizens. This claim is admitted and emphasized by large numbers of judges, magistrates, police officials, prison officials, and journalists, and hardly a day passes without the papers containing some reference to this beneficent branch of the Mission's labours." Of one, a lad received in 1892 from a police-court, where he had been charged with sleeping out, his present employer says:—

I am sure for the last six years he has been with me his character cannot be surpassed for *honesty*. Always willing and obliging, and attends to his business in every way. I may say he never associates with bad company.

The following refers to a boy, quite young, who in 1897 was received from Bow Street Police-court, where he had been charged with sleeping out. He had a drunken mother, a homeless wanderer, who has since died:—

Regarding his character, we cannot speak too highly of him. A more industrious and steady workman we have never had; he is honest and straightforward, and has always been so. We have never had to reprove him for idleness. I do not think I can write anything more in his favour than this.

A lad who, in 1900, had been charged with embezzlement is described in terms of high praise by the firm employing him:—

Replying to your inquiry respecting the lad L., who has been employed here in our printing machine-room since March, 1890, we have pleasure in informing you that the manager of the department reports that A. L. "is one of the most obedient and best boys he ever had in the place."

Every year about 500 such cases are admitted into the Boys' Homes, and thus saved from a career of crime.

A HAVEN OF REST.

The benefits of the Convalescent Home at Maldon are eagerly sought for by overworked and underpaid men and women, and great is their appreciation of the good they receive. Children whose fathers are in prison, and orphans rescued from the slums, also partake of the benefits of this delightful institution. Among needy cases of poor women, Nurse Holmes, who labours assiduously for the sick and suffering in some of the darkest scenes of metropolitan misery, mentions:—

Mrs. A., a dressmaker's assistant—a by no means overpaid class of workers. Long hours and overwork had brought on consumption, and when discharged from Brompton Hospital it was my pleasure to attend to her for many weeks. So, thankful after a fortnight's change in the country, she was able to do light work again.

And the nurse adds:—

I have attended two hundred maternity cases during the past year, most of whom made good progress. For those who did not, owing to their surroundings, a few weeks at our Maldon Home soon enabled them to take up the duties of life again.

Official approval has again been heartily given. Judges, magistrates, and governors of gaols unite in a chorus of appreciation. A typical letter is that from the Governor of Dorchester Prison, who says:—"I have watched for more than twenty years your successful and diligent work among discharged prisoners, which I consider to be worthy of the highest admiration and the most generous support."

The report is informing and animated throughout. Copies may be obtained from Mr. William Wheatley, 4, Ampton Street, Regent Square, W.C.

The Theatrical Mission.

A PARTICULARLY hopeful sign in the work of the Theatrical Mission, in the view of the Committee, is that all the residents of the Home regularly attend the Tuesday afternoon Gospel service. Indeed, such has been their willingness and desire to do so that on one occasion it was held in the morning at their own request to meet their convenience, and to save any of them the disappointment of missing the service. The annual report, after describing the Mission premises at Charlotte Street, and speaking hopefully of the operations, both social and spiritual, says:—

"We do not work to antagonize the profession, nor do we characterize the members as worse than many in other vocations; but knowing the difficulties of purity of thought and life in connection with the stage, we simply endeavour to help those who are struggling for their daily bread to maintain their self-respect. When young women fail in the profession or weary of its exactions, and express anxiety to leave, we do all we can to aid them to other walks of life, and advise those who come to us before entering on a theatrical career to think well ere they venture on so capricious a career."

There is accommodation in the institution for fifty persons or more. It has been well attended during the year, and its home-like character and skilful direction are rendering the mission increasingly popular among theatrical employées.

Irish Church Missions.—We are requested by the secretaries of the I.C.M. to announce that, following on the rearrangement of the Society's Dublin work, intimated in our columns some weeks ago, and the appointment of Rev. Philip B. Johnson as General Organizing Superintendent, Rev. Henry Fishe, vicar of St. Paul's, Glenageary, co. Dublin, and formerly superintendent of the I.C.M. in Dublin, has acceded to the urgent request of the committee to resume his position in the Dublin Mission, and as incumbent of the Mission Church. Mr. Fishe has, with the consent of the committee, limited his acceptance of the post to a period of two years from the date of his entrance upon the duties on September 1, upon which date Mr. Johnson will also (D.V.) enter upon the duties of his new post.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *(See next page.)*

The Odd Sparrow.

"WHAT an odd subject!" someone may say. "What is it about?" Do you remember in Matt. x. 29, Jesus said, "Are not two sparrows sold for a farthing?" and again, in Luke xii. 6, "Are not five sparrows sold for two farthings?" It is the fifth or odd sparrow from which we learn our lessons this week.

In Eastern lands to-day, as in our Saviour's time, a purchase is made with a great deal of bargaining. The seller asks more than he is really willing to take, and the buyer offers less than he is ready to give. Sometimes they will dispute about it for an hour, until at last they arrive at a compromise and the bargain is concluded. I don't suppose that would be the case in buying birds like sparrows, which are plentiful and cheap; but you see people could buy *more* than twice as many for two farthings as they did for one.

Sometimes in a sweet-shop window you may see a ticket or a label which says, "1d. per ounce, 2 ounces for 1½d.," or you may buy seven penny buns for sixpence. This means that you get an *extra* benefit the more money you spend.

Now, when Jesus was speaking about sparrows, He meant that if God cared for such cheap, insignificant things as they, He cares a great deal more for His children, who "are of more value than many sparrows." And we also learn that He loves to deal very generously with those who come to Him. In Luke vi. 38, His idea of giving is, "good measure, pressed down, shaken together, and running over," and in Luke xviii. 30 we read that if we give up anything for His sake, He will give us "manifold more in this present time, and in the world to come life everlasting;" and, again, Paul tells us that God "is able to do exceeding abundantly, above all that we ask or think."

How different this is from an old shopkeeper I used to visit when I was a boy. One day, being the proud possessor of a halfpenny, I went into his shop to buy some sweets; but noticing how very carefully he weighed them out, I said in a coaxing tone, "Give us good weight, guv'nor!" The old man looked at me steadily over his spectacles, and quoted the text, "A false balance is abomination to the Lord!" and added, "It would be as much a false balance if I gave you too much as if I gave you too little!" You may be sure I did not agree with him then, any more than I do now, because I think God is more generous in His dealings than that; so the little odd sparrow teaches us.

Now, young people often think that to be a Christian means giving up a lot of very nice pleasant things. But the message of this little bird is that the more we are willing to give to God the more blessing we shall receive from Him—"manifold more," which means "many times more." So it was with Job.

Money is a nice thing to have; but to be really useful it must be exchanged for something else—food, clothing, &c., for ourselves and for other people. A man who hoards up his money is called a *miser*, and he who spends it recklessly is a *spendthrift*. There are many misers and spendthrifts among boys and girls and grown up people, even if they have not got money. The health and strength and talents that they possess, they either keep for their own pleasure or waste in all sorts of evil ways, instead of consecrating them to God, so that He may use them for their blessing and spiritual benefit. He will give us far more than we can possibly give to Him.

A man who has a vine sees one day that the grapes on the bunches are growing very close together, so he gets a pair of scissors and snips out some of the grapes. Our first thought might be, "What a foolish thing to do! Fancy cutting out and wasting grapes, like that!" But he does it so that those that are left upon the bunch may *have room to grow*, so that they may become large and full and sweet.

Perhaps there are some things in your life which are not necessarily evil—they may be good so far as they go—but they will hinder the growth and development of nobler and more beautiful qualities. If you will give them up to God, He will give you in return such an abundance of His grace that your life will be fuller and more fruitful than it otherwise could ever have been.

Dear young people, do not think you will lose anything by being generous to God. The more you give, the more you will receive, and when some day you learn from your own experience "how gracious the Lord is," perhaps you will in fancy hear the little odd sparrow saying, "Did I not tell you so?"

Uncle Tom.

The "Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 339).

What the Lord—
Provides (A) (Eph. vi.).
Fights (B) (1 Sam. xvii.).
Promises to the victorious (C) (James i.).
Says of His riches (D) (Prov. viii.).
Will not dwell with (E) (Psa. v).
Seeks (F) (Song Sol. vi.).
Is (G) (Psa. ciii.).
Calls the end of the world (H) (Matt. xiii.).
Hates (I) (Heb. i.).
Intends to do (J) (2 Tim. iv.).
Teacheth (K) (Psa. xciv.)
Carries (L) (Is. xl).
Came to do (M) (Matt. xx.).
Says of one thing (N) (Luke x.).
Delights in (O) (1 Sam. xv.).
Is ready to do (P) (Neh. ix.).
Gives (Q) (Job xxxiv.).
Will come with (R) (Rev. xxii.).
Cleanses from (S) (1 John i.).
Delivers out of (T) (2 Pet. ii.).
Marvels at (U) (Mark vi.).
Bids us be (V) (1 Pet. v.).
Loves (W) (John iii.).
Bids us do (eX) (2 Cor. xiii.).
Commands (Y) (2 Chr. xxx.).
Possesses to accomplish all these things (Z) (Isa. ix.).

From each chapter mentioned above find a word (beginning with the letter of the alphabet attached) which will answer to the respective phrases. For example:—What the Lord—seeks (F) (Song Sol. vi.); the answer is—Fruit (Song Sol. vi. 11).

[Those under *ten* do any five; under *thirteen*, any eleven; under *seventeen*, any seventeen.]

ANSWER TO LAST SEARCHER (338).

Praise.

1. Psa. cxviii. 1.
2. ,, xcii. 1.
3. ,, xcvii. 12.
4. ,, c. 2.
5. ,, civ. 34.
6. ,, cvii. 8.
7. Eph. v. 20.
8. 2 Cor. ix. 15.
9. Phil. iv. 6.
10. Col. iv. 2.
11. Rev. xix. 5.
12. Col. ii. 7.
13. Col. iii. 17.
14. 1 Thess. v. 18.

No. 338.—Correct answers (first list) received from:—

A—Ralph and Ernest Aldwinckle, Douglas Anderson-Berry Gwendoline Ahier, Victor Armstrong*.

B—Marion Boyle, Ronald and Ewen Bentley, Emily Bridgewater*, Violette Birney, Alice Baldwin*, Albert Brown, Annie Blaikie*, A. Beale, Mabel Baker, Annie Brown, Marjorie Bevan, Robert Bushby*, Evelyn, Hilda*, Mabel and Ileene* Barstow, Gwen and Barbara Bourne, Stanley Burgess*, Dorothy Brooks*, Alison and Monica* Bailey, Edith Ballard*.

C—Gussie Clark, Daisy Clarke, Kathleen and Willie Cullen, Gladys and Beryl Calvert, Lilla Corbitt, Hannah Chapman, Stanley and Percy Chappell, Winifred Collingwood, Willie* and Dorothy Cooper, E. Clear, Lydia Cleary*.

D—Stanley Drew*, James and John Davidson, Dorothy Daintree*, Gwendolen Duke, Catherine Gracie,* E*. and Willie Dempster, Elsie Denton, Ruth Dawson*, Nellie*, W. and Eddie Dowsett, Violet and Kitty Donaldson-Selby.

E—Ruby Ellis*, Dorothy and Ethel Essam.

F—Kitty Fausset, Hyacinth FitzSimons*, Vincent, Olive and Mabel* Fleet, Gwendoline and Phyllis Flint, Frances Frampton, Percy Fitch.

G—Evelyn Gulston, Ethel Gates Gladys, Cicely* and Dorothy* Gibson, Alice Gammage*, Constance Gabbett*, Alan Gardner, Margaret Guillaume*, Norah Goodbody.

H—Kathleen Hobbs*, Edith Hillier, G. Hucklesby*, Mary, Hilda, and Elizabeth Hooper, D. and K. Heckford, Harry Hodgkinson, Sydney Hanford*, Nellie Hatchett, May Hazledine, Cliffe How, Dorothy Hunt, Ella Hake, Hettie Hill, Ina Hemmel*, Beatrice Hastings, Annie Horstcraft.

J—Archie* and James* Jenson, Gladys* and Alfred Johnson, Louie* and Hilda* Jeffery.

K—Marjorie and Phyllis Kiernan, Annie Kingsford*.

L—Beatrice Le Mesurier*, Constance Long, Maggie Locke, G. Larwill.

M—Mabel Morris*, Geoffrey* and Sidney Martin, Charlie and Dorothy* McMullin, Lewis*, Nellie, Arthur and Grace Morice. Irene Mabille*, Harvey Moore, Peggy and Molly McArthur, Kathleen Morphey, May Mills, Leonard* and D. Mace. Eva McKenzie, Leonard Medcalf.

N—Emily Norris*, Edward Newell*, G. and H.* Nicholls, Amy and Maude Nottage, Jessie Nicholas, Valerie and Eleanor Noel, Edith Newton*.

P—Evelyn Primrose Pechy*, Gladys* and Isabel* Phipps, Elsie Porter, Ella Pullham*, Maggie Pibel.

R—Marion Richards*, Alan Richardson*, Dorothy*, Gussie* and Marion* Roach, Ada Renals*, G. Ravenhill*, W. Runting, Hilda and Alice Reid, Emily Rowdon*.

S—Cicely* and Lilias* Sherbrooke, David Seth*, Annie, Octavius, Richard and Frank Speare, Gladys Sutton, Leslie* and Archie* Stubbs, Roger and W. Soltau, Betty Stocks*, Rider, Glanville* and Stanley Smith, Grace* and M. Spurgeon, Stanley and David Soltau, Margery Smart*, Constance Sherbrooke.

T—Frank Thompson, H. Thorpe, Marion Tarry*, Margaret Tweedy*, Dudley Toye*, Vincent Taylor, Theodora and Joseph Thorn.

U—Verna Usher.

V—William Vince.

W—Charles, Kathleen and Ernest Wingrave, Ellie* and Nora* Wyatt, Herbert Walls, Ellen Williams, Sarah* and Annie Wood, Florence Wilde, Fanny Wheeler, Stephen Wilson, Gertrude Williams, Elsie Wilkinson, M. Williamson, W. Watson*, Gracie, Winn*, Cecile and Phillis Wright, Dorothy Woodforde*, Arthur Watts, May Wilkes, Agatha Ward, S. Wycherley, Lucy Warren, Greta Watson.

Y—Gladys Young.

No. 337.—Correct answers (second list) received from:—

A—Mabel Ashwell*, Daisy Annett*, Leonard Allen, Victor Armstrong*.

B—Evelyn, Irene and Freda Butlin, Harold and Dorothy Berry*, Louise Betts, Elsie Brinkworth*, Massy and Conyers Baker, Dorothy Bates, Albert Brown, Frances Burnett*, Phyllis Boyd*, Claude Bowker, Lucienne Brabandes*, Beatrice Brouard.

C—Duncan* and Hyde* Campbell, Willie* and Dorothy Cooper, Alfred Cocking, Harold Clarke, George Crawford, Winifred Collingwood*, Henry*, David* and John* Colville, Jessie* and Maggie* Carter, Alice Crang*, Ethel Cumbers.

D—May Darroll*, Lizzie Dowzard*, Elizabeth Drayson, John and James Davidson, G. Dupriez*, Nessie Dunn, Marie Denizot*, Mai* and Violet* Davidson, Catherine, Grace*, Emily* and Willie Dempster.

E—Muriel Eustace.

F—Hyacinth FitzSimons*, Temperance Foskett*, Jeanne Faucon*, Louise Filhol*, Mabel and Eva Fletcher, Queenie Farrington, Phyllis Fry, Frank and Charles Freegard, Lillie Forster, Francie and Aileen Figgis, Gwendolen, Eirene* and May Fennell.

G—Dorothy Ghey, Edith Grieve, Evelyn Gulston*, Aimee Guilbert, Norah Glynn, Margaret and Mary Gorrie, Margaret*, Elsie and Isabel Goudge, Ivy Godfrey, Alice Gammage*, Dorothy Grove, Margery and George Graham-Brown.

H—Olive Hutchings, Minnie, Frank and Alan Hogg, Dorothy Havergal Shaw*, Georgette Hoffmann, Lilian Haddon, Nellie Hatchett, Agnes Head*, Violet Holford*, Winifred, Edith and Henry Harvey, Cliffe How, Dorothy Hunt, Noel Hughes*.

I—Ami* and Isabel* Inglis.

J—Robert and David* Jameson.

K—Lilian Kyme*, Nellie Kelly.*

L—Gladys and Alfred Leigh, Lizzie Lloyd*, Alice Lee.

M—Lily, John* and Ella* MacMurray, Margie Marston, Winnie and Leonard Mace, Ella*, Joy* and Margaret* Macfadzean, Dora Muir*, Eva McKenzie*, John Macfarlane*, Mary Middleton, Nellie Manning*, Connie Murfin*, Mary, Dorothy and Margaret* Morris, Gertrude Mann, Alice and Maisie* Mackenzie, Harvey Moore*, Molly and Peggy McArthur.

N—Edward Newell.

O—Kathleen O'Callaghan, Maude Oakes, Louisa O'Brien.

P—Mabel and Lucy Pelham-Burn. K. Paisley, Rose Peppin, M. and Alfred Porter, Clarice, Percy and Geoffrey Peach.

R—Nora Read*, Hope Robinson, Annie* and Winifred Roberton, M. Russell, Laura Ridler, G. Ravenhill*, Marion Richards*, Susie Rough, Lily Realff, Stella Robinson*, Eva and May* Rodgers, Cecily*, Elmina* and Jessie* Roe.

S—D. Stanier, Flora Smith*, David Seth*, Hugh and Agnes* Shields, Evelyn*, Violet, Gladys and Phyllis Shaw, Jacoba van Seventer, Germaine Schumann, Roger and W. Soltau, Marguerita Sidney*, Ferguson, Florence, Effie and Ellen Simpson.

T—Charlie and Flossie* Thomson, Bine Tomlyn, Lilian and Evelyn Tracey, Frank Terrell, Vincent Taylor.

U—Verna and Eva Usher.

W—Helen Webb, Violet*, Louisa and Arthur Walker, Nora* and Ellie* Wyatt, Walter* and Edward Wheeler, Kenrick, Ernest*, and Queenie* Wakeford, Georgina, Sarah and Pringle* Wilson, Herbert Walls.

FOREIGN LIST.

No. 325—Mary Orr Ewing* (China). **No. 328**—Cuckoo Lister* (S. Africa). **No. 329**—M. Lister* (S. Africa). **No. 330**—Georgina Tollner*, Mattie* (S. Africa). **No. 331**—Huldah Krige*, Christa Beyers* (S. Africa). **No. 332**—Huldah Krige*, Jean Beyers* Freddie and Rhoda Krige (S. Africa). **No. 333**—Ivan*, Rotha, Eric and Lottie St. George (Canada). **No. 336**—Elsie Boritzer* (Constantinople). **No. 337**—Winnie Campbell (Switzerland).

Cheer by the Way.

FROM time to time I am encouraged by hearing of cases of blessing through the Bible Searcher. The following extract is from a parent's letter received last week:—

"Enclosed please find a thank-offering for the great profit which the Searcher is to my children. You will please use it for the distribution of your most valuable paper, which has been a most fruitful source of blessing to myself individually and to my rising family. The prizes given, too, have been blessed to us, and have directed us along paths of training for the little ones, about which we needed guidance."

Many thanks for flowers received during the week. They gave pleasure to some poor little children and a sick woman.

S. Wycherley, Ethel and Dorothy Essam, Marjorie Bevan, Lionel Pearson.—I am glad to welcome you as new "Searchers," and trust you will enjoy the study.

Norah Glynn.—On looking through the rejected papers of No. 335, I find one without any name attached, the writing on which I think is yours.

Isabel and Gladys Phipps, Evelyn Primrose Pechey.—Thank you for your gift for Hannah. You will find it acknowledged in next week's Donation List.

Mary Orr Ewing.—Please answer your questions by the words of the Bible, giving chapter and verse.

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *Farnley, near Leeds*, July 31. Mr. E. Hughes, *Bromley, Kent*, July 20. Mr. E. Clark, with Caravan, *Elstow, Bedford*. Mr. J. H. P. Cutting, with Caravan, *Shimpling Street, near Bury St. Edmunds*. Mr. F. P. Rowe, with Caravan, *East Hanningfield, near Chelmsford, Essex*. Mr. T. S. Page, with Caravan, *Bentworth, Alton, Hants*, till July 19; *Lasham, Alton, Hants*, from July 19. Mr. G. H. Watson, with Caravan, *Chafford Farm, Fordcomb, near Tunbridge Wells*. Mr. F. H. Taylor, with Caravan, *Gardner Street, near Hailsham*. Mr. Reed, with Caravan, *Carbrook, Norfolk*.

Seaside Services during July:—Members of the China Inland Mission, *Ardbeg, Bute*. Mr. A. Govan, *Corrie, Isle of Arran*. Mr. H. D. Salmon, *Elie, Fife*. Mr. B. C. Pownall, B.A., and Mr. H. H. Coryton, *Greystones*. Mr. J. S Tyler, *Herne Bay*, to July 18. Mr W. H. Stanes, *Lamlash, Isle of Arran*. Mr. H. M. Rooke, *Margate*. Rev. A. G. Dodderidge, M.A., *Portrush*. Mr. T. A. Boyd, *Strone-on-Clyde*. Messrs. Bell and Gilchrist, *Kilmory, Arran*.

Children's Scripture Union—Portions for week ending July 26.

Sun. July	20	*John*	iv. 15-30	Thur. July	24	*John*	v. 14-24
Mon. ,,	21	,,	iv. 31-42	Fri. ,,	25	,,	v. 25-35
Tues. ,,	22	,,	iv. 43-54	Sat. ,,	26	,,	v. 36-47
Wed. ,,	23	,,	v. 1-13				

The Protection of Children.—The International Congress for the Welfare and Protection of Children, which is being held in London this week, is divided into three parts—the medical, legislative, and educational and philanthropic. The Congress is attended by delegates from the Colonies, United States, and other countries, and among the subjects with which the various papers deal are the teaching of the deaf and dumb, hygiene and sanitation in the home and school, imbecile and feeble-minded children, and the employment of street children.

Christian Endeavour Topic.

Sunday, July 20, 1902.

The Conditions of Progress (Phil. iii. 7-16).

THERE can be no doubt that the true life is always reaching up to a fuller realization of its possibilities. As the sun draws up the gorgeous twining-plants of the tropical forest, that they may unfurl their blooms in uninterrupted sunshine, so does the grace of Christ tempt us to climb, that we may bask in it, and by it reach our best. Be your very best, young friends. Realize all that is possible to your capacity. Be as ambitious to *be*, as some are to win the prizes of athleticism, the scholarships of learning, or the credit of passing as a millionaire; and the remarkable thing is that, if you seek this, you will have all that is worth having in other directions also.

There are several conditions to be observed. (1) *We must be prepared to count lightly things which men of the world set great store by.* Paul enumerates a long list of such things (5-7). Their counterparts in our time might be membership by birth in some ancient historic Church; pride of descent from a noble and aristocratic stock; time-honoured prejudices and traditions; reliance on good character; natural amiability and good temper as a passport to God's favour—all these things have to be treated as the small dust of the balance, to be lightly set aside when they come into collision, as they are almost certain to do sooner or later, with a simple devoted following of Jesus Christ. Are we willing to surrender these things? What a story that is of the conversion of Brownlow North, who not only had to surrender his high aristocratic connections, but was so hard pressed that he had to kneel down in his room, though a servant girl was engaged in blackleading the grate, rather than miss that moment as the acceptable time for seeking pardon. That is the kind of spirit that makes rapid advances in the divine life. Let us be prepared to sacrifice everything that stands in the way of our winning Christ.

(2) *We must never count that we have attained.* Directly we are satisfied with the progress we have made, we stand still; nay, we begin to decline and deteriorate. We are all familiar with the story of the great artist standing before his masterpiece in tears because he had realized his ideal, and knew that he must now decline. A sense of dissatisfaction must ever haunt the greatest poets, musicians, artists, and saints. Great as the results which they have achieved, they are always conscious of a something beyond, which has smiled at them, but which they have not been able to reproduce. Always ask, What would Jesus do and be? Never rest satisfied with any tolerated failure or shortcoming. Press on towards the goal. Let every step you climb prepare you to climb another.

(3) *We must forget the past.* That past contains many failures, much shortcoming, things undone, and things done, of which the memory is full of regret. But even these must be forgotton. Yes, and even our successes must be forgotten. To spend one moment in looking back on these things is to lose time and strength. Self-congratulation and the remorseful enumeration of failure are alike to be eschewed.

(4) *We must have unity of aim.* "This one thing I do." The men of one idea are invincible. To aim at one thing throughout life is to be almost certain of its attainment. The men like Wilberforce, or Howard, or Gough, who aimed at some great reform, are those who have left their permanent mark on the history of their times. And with us it is easily possible to do one thing though we are engaged in an infinite variety of interests. Whatever we may be engaged in may be made to yield an opportunity of gaining a little more likeness to Christ, because whatever we do and wherever we may be we may always ask ourselves, "Am I doing this as my Master would do it, were He here?" F. B. M.

C.E. NOTES.

The first Italian Society in the United States has been organized in the Italian Congregational Church, Boston.

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A Convention has been held for the first time in Ningpo. About 120 delegates attended. Most of the addresses were given by native pastors.

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"Christian Endeavour" was the subject of the summer Convention of the S.E. group of the London Baptist Association at Sidcup. Addresses were given by Revs. W. Knight Chaplin and Richard Richard.

Protestant Sunday.—In accordance with long-established custom, the Protestant Alliance is endeavouring to persuade ministers of the Gospel to make special mention of the necessity for aggressive Protestantism in their sermons on November 2 next, being the first Sunday in November, now known as "Protestant Sunday."

International S.S. Lesson.

Sunday, July 27, 1902.

Worshipping the Golden Calf (Ex. xxxii. 1-35).

Golden Text (Ex. xx. 3).

THE scene is still at the encampment before Sinai; and the time the close of the forty days during which Moses was absent from among the people. Contrasting events were occurring at the same time. Moses, in the Mount with God, was receiving from Him a revelation of true worship; and the people, in the plain below, were lapsing into positive idolatry.

1. The latter showed themselves in their natural features, a rebellious, stiff-necked, and obstinate people (Neh. ix. 16, 17; Is. xlviii. 4).

2. Moses stood out in the nobleness of his moral character, a very "king among men." Note his refusal of the honour offered to him (*v.* 10), his intercession for the people in *vv.* 11, 13, and still more intensely in verses 31 and 32. Self lost in Love. Love to his God shown in loyalty, and jealousy for His honour; and love to his people shown in hatred of their sin, and faithful rebuke for their wickedness.

3. Aaron figures poorly in contrast with his brother. "A man of emergency" can sometimes control a movement towards a wise end when he cannot prevent its taking place, or where resistance would be pain; but if he is weak he will be swept away in the current, and this was the case with Aaron when Moses was not near by to help him. He was guilty of weak cowardly deeds in giving way to the people, no less than in making excuses to Moses.

4. But we feel we are standing "on holy ground" while we read the revelations of Jehovah contained in to-day's lesson (*vv.* 10, 11, 12, 14); wrath, hot and fierce (*v.* 35); judgment (Ex. xxxiii. 3). Afterwards in xxxiv. 6-7, "Merciful, gracious, long-suffering, abundant in mercy and truth."

"Who is a pardoning God like Thee?
And who has grace so rich and free?"

Outline of the Lesson.

Awful sin
Awful punishment
Mighty
Merciful
Pleading.
Pardon.

The First Step towards idolatry is the craving for the visible. Counterfeit rather than an invisible Reality. The senses are gratified, and God and His truth are hidden in the background.

The Second Step is to make an idol. Whence did the people get the jewels? (Ex. iii. 22: xii. 35). Generous in a bad cause. What came of the ornaments at last? (Ex. xxxii. 20). The Lord had other plans in reference even to these ornaments (Ex. xxv. 2).

The Third Step—Blasphemy. "These be thy gods, O Israel" (*v.* 4). Broken vows, for they sacrificed to the molten calf (*vv.* 6, 8). God had *commanded*, as in Ex. xx. 4, 5, and the people had *promised* (Ex. xix. 8; xxiv. 3), and the covenant had been sealed with blood (Ex. xxiv. 7, 8). "The wages of sin is death." "God is a jealous God." He will not give His glory to another. If God's children will mix with the children of this world they will get entangled in snares (Psa. cvi. 35). Dress, amusements, or manner of worship, and God will be *forgotten* (Psa. cvi. 21). Let not claims of the body stand between the soul and God.

The Divine Displeasure.

Every action and word, even every thought and motive, among the people on the plain had been clear and open before God (Jer. xvii. 10; Psa. cxxxix. 1-24). Their base ingratitude, self-will, unfaith, short memory (*v.* 8), open sin, until "His wrath was kindled" (Psa. cvi. 40; Ex. xxxii. 9, 10). They were doing "that abominable thing that I hate" (Jer. xliv. 4).

Moses, the Powerful Pleader.

Stood in the breach (Psa. cvi. 23 as in *vv.* 11, 30), confessed the sin. He hated the sin, but loved the sinners with a love that was utterly unselfish (*v.* 32, even after *v.* 1). But the Lord could not accept his terms (note *v.* 33). Only Christ the Son of God could make atonement for sinners. But Moses may intercede and did prevail, though the Lord punished the people (*v.* 35) in mercy. The plea Moses used was that God's promise could not fail. God's honour must be upheld. God's enemies must not triumph. God's work must be perfected. There was no merit on the people's part to plead (*v.* 31). The nation was spared, but the consequences of the sin were still upon them (*v.* 35).

We are sinners. The atonement Jesus offered for us has been accepted, and we have a great intercessor, even Jesus Christ, the Son of God (Heb, vii. 25). For His sake God will spare us if we will trust in Jesus as our Saviour.

Aaron.—God had planned a holy path for him, but he went in a crooked way (Ex. xxviii. 2 and 38; xxix. 6, 10; xxx. 7, 8). The saints of the Lord are weak in themselves. Jesus said, "Severed from Me ye can do nothing (John xv. 5; 2 Cor. xii. 9; Psa. cvi. 16). Aaron was held responsible (Ex. xxxii. 35), though he made such a shallow excuse. God can make a way for us out of temptation, whatever our circumstances. Don't blame the furnace (*v.* 24) or other people (*v.* 22); trials ought to draw us *to* God for help, not drive us away from Him. Let me take the blame, as I have committed the sin. Confess it to God, and ask forgiveness for Jesus' sake—he says (1 John i. 9).

Open communion with God necessary before entering on His work. Elijah (1 Kings xix. 8), Moses (Ex. xxiv. 18), Jesus (Matt. iv. 2); and the same two prophets met the Lord Jesus on the mount of transfiguration (Mark ix. 4).

"Wait for His whispered directions
E'er on His errands you go."

Lessons.

If the Israelites had been praying to be shown God's will, and for grace to do it, their lives would have been guided according to the plan He had made for them in the Mount.—Note (Ex. xix. 5, 6), People and Priest (Ex. xxviii 38); "I will dwell among the Children of Israel and will be their God" (xxix. 45; xxxiii. 15). Let us pray, "O God give me Thy Holy Spirit this day for Jesus' sake." So shall we do His will here and now as it is done in Heaven, and live to His glory.

"The Lord plagued the people" (*v.* 35). The Lord may grant pardon, and yet there is a sense in which that verse is true to-day. The drunkard may give up his sin, and yet come to an early grave because of his former evil course. A man who has squandered his money may repent, but his repentance will not bring back the money he has lost. The boy or girl who spend their time foolishly at school instead of gaining knowledge will be the losers all their life. Opportunities which we let slip never return. "As you sow, so shall ye also reap" (*v.* 26). "Who is on the Lord's side?" Those who trust Jesus as a personal Saviour and consecrate their lives to Him and for Him. It is the happy side, and the safe side, for John x. 28-30, xv. 11.

Illustrations of the Lesson.

A millionaire, who had been born a poor boy, and whose money was now his idol, after showing his grand house and beautiful grounds to a Quaker, said, "And the almighty dollar has done it all! What cannot money do?" "Ah, friend," replied the Quaker, "thou remindest me of the Israelites, who worshipped the golden calf, saying it brought them out of the land of Egypt; when really it hindered them rather than helped them on the journey to the Promised Land; and may be thy dollars may do the same to thee."

A farmer taught his boy to drive a nail into a certain barn door every time he did wrong, and take one out every time he repented. "I have taken out a nail, father; but the hole is left in the door." Sin leaves its mark; cause and effect are inseparable.

City Missionaries' Outing.

ALREADY a liberal supporter of the London City Mission, Louisa, Lady Ashburton gave further expression of her goodwill towards the missionaries a few days ago by entertaining them at her residence near Croydon. The missionaries, the majority of whom are accustomed to busy streets or crowded byeways and slums, found immense pleasure in the beautiful grounds.

The party numbered about 400, and after an enjoyable day an inspiring meeting was held under canvas. Mr. F. A. Bevan explained that the absence of their hostess was owing to the death of her only beloved daughter, the Marchioness of Northampton. A telegram was despatched thanking her ladyship for her kindness. The speaker affirmed once more his belief that God is using the London City Mission daily for his glory. A vigorous address was given by Rev. W. H. Langhorne, who spoke of the immense debt which London owes to its City Mission. What the absence of the Society and its influence would mean to the Metropolis he was afraid to surmise. Rev. J. G. Train also spoke helpful and stimulating words to the party.

An interesting item of the proceedings was the presentation to Mr. Cheesman, a veteran missionary, who has completed fifty years' service. As mementoes of his mission jubilee he received a Bible and banknote, and in reply declared his intention of continuing his labours in Deptford. The distribution of St. John Ambulance Association certificates and medallions gained by missionaries brought the happy proceedings to a close, and the workers, refreshed and reinvigorated, returned to their homes and duties.

The Christian Temperance Campaign.

ON Lord's Day morning last Rev. Dr. J. Q. A. Henry preached at the Marylebone Presbyterian Church (Rev. Dr. George Hanson's), taking for his text Ezekiel, vii. 23: "Make a chain: for the land is full of bloody crimes, and the city full of violence."

Dr. Henry's topic was "The Redemption of the City—the paramount problem before the Christian churches and a Christian State." The future of organized Christianity as well as the perpetuity of civil liberty depends upon the salvation of the city. In past civilizations the cities have dragged them down to destruction. The city is not full of violence because the land is full of crimes; but the converse is true, that the land is full of crimes because the city is full of violence. In the redemption of the city Christian citizenship must take a leading and conspicuous part. The great demand is for the unification and earnest co-operation of all moral and religious forces in order to break the power of moral evil upon the lives of the people, and to promote the kingdom of righteousness. There is no substitute for righteousness. In the cities there may be money, culture, militarism, &c., but unless there is righteousness their redemption is impossible. Dr. Henry proceeded to show that the iniquities of the city centre and culminate in the habit and traffic of strong drink; that the second step in the investigation of any specific iniquity found in the life of the modern city cannot but bring one face to face with the terrible curse of intemperance.

On Lord's Day next Dr. Henry will commence a temperance mission at Bromley, Kent. The friends there feel that there is no aspect of truth to be presented to the community more important than that of temperance, in which department Dr. Henry is well known as a specialist.

FUTURE MEETINGS.

July 20-23 and also 27, Bromley, Kent; July 31, Alford, Lincs.; Aug. 1-30, "Edinburgh Castle," Limehouse, E.; Aug. 31, Lincoln; Sept. 4, Louth; 6-9, Taunton; 10, 11, Newport, Mon.; 12-14, Taunton; 15, 16, Llanelly; 18, 19, Dunfermline; 21, Free St. George's, Edinburgh (Dr. Alex. Whyte's); 22-24, Dunfermline; Sept. 26-Oct. 3, Alloa; 4-17, Perth; 18-31, Greenock; Nov. 2-Dec. 4, Ireland (Nov. 2-5, Cork; 6-9, Limerick; 24-Dec. 4, Dublin; other announcements later); Dec. 6-16, Worcester; Jan. 9-15, 1903, Motherwell.

"In the King's Highway."

IN the double work of directing the Bible Mission Halls at Tunbridge Wells, and of preaching the Gospel in villages in various parts of England, Pastor John McAuliffe has received much encouragement during the past year. He sets forth his experiences and gives a comprehensive account of the departments of work in the annual report, which bears the title of "In the King's Highway."

Of the home operations, Mr. McAuliffe writes:—"A large and spiritual band of open-air workers, a staff of visitors and some twenty-five Sunday-school teachers have stood by their Master's work. The Sunday preaching of the Gospel has been most fruitful. There are capital attendances at the men's and women's Bible classes.

"In Christian colportage work we have an experienced senior colporteur and a junior helper. During seven months of the year these two brethren visit the homes of working people in our town of Tunbridge Wells, and scatter a great deal of Gospel printed seed. The little Bible cart is a well-known object in our streets and the surrounding villages. Protestant literature, as well as Gospel books, are sold and given away. During the five months of our summer these two brethren follow our Village Tent Mission."

Mr. McAuliffe adds a breezy and interesting description of his evangelistic tours. His booklet, which is tastefully produced, is issued from The Mission House, John Street, Tunbridge Wells.

Day of Intercession, Queen's Hall (June 25).—Mr. Albert Head, the Honorary Treasurer, reports that the expenses, which were very heavy, have been met by the contributions, collections, and by the sale of tickets and programmes; and the conveners are deeply thankful for this result, which, with many other unmistakable tokens, indicates that from the outset the suggestion of these gatherings was from the Lord.

About Books.

GEORGE FOX'S JOURNAL.

A MORE than passing interest attaches to the re-issue of George Fox's Journal.* Not many seventeenth century autobiographies have enjoyed such a circulation as this; that our day should see a new edition, is a good sign. In the past this work has borne a powerful testimony for sincerity of life and simplicity of manners; to-day it will do this and more, for it will remind an unreflecting generation of the great price paid for social rights and civil liberty, and, maybe, provoke some to jealousy in the work of preserving intact and unimpaired the immunities and privileges inherited from past times.

A glance at this Journal impresses one with the marvellous energy and single-hearted devotion of George Fox. A man without the fear of man, not hesitating to denounce oppression and rebuke sin, whether addressing a king or a commoner—this prophet of righteousness seems to have lifted up his voice with strength in almost every county of England, as well as in Scotland, Ireland, America, and in several lands of the European Continent. Bonds and imprisonments attended him, but they neither shut his mouth nor arrested his pen; and the Journal reproduces his wonderful epistles, addressed on the one hand to a hostile world, and on the other to groups of sympathizing Friends in various parts. These letters have a permanent value, and deserve to be read by earnest Christians of all denominations.

Independently of its main purpose, this work has great utility for the light it throws upon the customs of the time—especially upon the way heretics and "irregular" Christians were treated by the authorities in Church and State—whether under the Monarchy or the Commonwealth. The life of a man of purpose and resource is always worth reading. Fox was not only that, but likewise a man of a large heart; and these pages will minister timely instruction and intelligent entertainment to thoughtful readers, whether or not they belong to the Society of Friends.

Some of the most painful lessons of the war, now so happily ended, are taught by Edna Lyall, so that all may understand, in **The Hinderers.** (2s. 6d. *Longmans.*)

The Lion's Whelp (6s. *Fisher Unwin*), by Amelia E. Barr, is a historical tale of the time of Oliver Cromwell, at present appearing in serial form in the *Sunday School Chronicle.*

Socialism and the Sermon on the Mount, by D. M. Panton, is an addition to the Present Day Pamphlets series. The style is direct, and the treatment very useful. (9d. *Alfred Holness.*)

A stirring story of sea life is told by Rev. H. Francis Gordon in **Ocean Heroes** (3s. *R. Banks & Son*), and true spiritual lessons are driven home in a fashion that will have power with young people.

Light for Life's Eventide: Restful Thoughts for Weary Souls. By Rev. R. Tuck, B.A. (2s. *Marshall Bros.*) A series of short readings—truths for the heart, presented in chaste language.

The case for vegetarianism and total abstinence is powerfully presented, as well as the claims of Christ, in **Law and Love** (2s. 6d. *A. H. Stockwell*), a popular story by J. Hartman Oliver.

Pictorial Sermons in Industries, by Rev. George Menzies (3s. 6d. *A. H. Stockwell*), will prove of special service to workers among the young. It contains twelve addresses, which are quite lavishly illustrated.

A large amount of material such as busy Gospel workers and preachers may be able to adapt to their needs is supplied by Rev. John Mitchell in **Stones for Sermon Builders.** (2s. *A. H. Stockwell.*) The topics are simple, attractive, and varied.

A simple and touching narrative of the gracious working of God is told in **An Awakening,** by H. N. Extracts from diaries and letters are pieced together to tell how a storm-tossed soul found its way into perfect peace. (1s. *Marshall Bros.*)

Among missionary stories, a prominent place must be given to **Surrendered** (2s. *Church of England Zenana Missionary Society*), by Louisa C. Silke, which beautifully illustrates the joy and gladness to be found in the way of obedience to the will of God.

As a sequel to her well-known story, "Odd," Amy le Feuvre has provided a new pleasure for her many readers in **Odd Made Even** (3s. 6d. *R.T.S.*), in which the fortunes of the heroine are followed through some of the pains and pleasures of more mature years.

* The Journal of George Fox: Being an Historical Account of His Life, Travels, Sufferings and Christian Experiences. In two volumes. The eighth (bi-centenary) edition, reprinted from stereotype plates, with revised and enlarged indexes. (London: *Headley Bros.* 5s. net.)

Those who recall, with pleasure, Mr. Sydney Watson's vivid stories of "Wops, the Waif," will welcome **Life's Look Out,** a bright volume in which, with mingled pathos and humour, Mr. Watson tells the moving story of his career. (2s. *Hodder & Stoughton.*)

Mr C. J. Thynne has issued a Third Series of short forms of morning and evening prayer for four weeks, by Rev. Francis Bourdillon, M.A. The volume is entitled **A Help to Family Worship,** and it aims to be such, and not to serve as a substitute for personal petition. (1s.).

Instead of the current scientific belief that the primitive earth was fused as the result of intense heat, Mr. George Campbell propounds in **A Revolution in the Science of Cosmology** (5s. net. *Sampson Low*) a theory that it never was so, but is gradually undergoing the process of fusion.

The Century Bible: Revelation. Edited by C. Anderson Scott, M.A. (2s. *Jack*). There have been several volumes of real worth in this series, which will be completed by one more volume, the thirteenth, "Mark," by Principal Salmond. Perhaps no volume has shown more thorough work than this, which is rich in introductory matter, and at once succinct and lucid in annotation.

Great Mottoes with Great Lessons is a volume of talks to children by G. Currie Martin, M.A., B.D. (3s. 6d. *Allenson.*) For the most part Mr. Martin deals with the mottoes of great families; and the lessons he draws are timely and important. Illustrative allusions and pointed stories abound, making this a specially useful book in the ever-growing class to which it belongs.

With pictures on every page, and a wealth of coloured illustrations, the Midsummer Volume of **Little Folks** forms a handsome and attractive book. The literary contents, not distinctively religious, are bright and pithy throughout, and young people will assuredly find innocent entertainment and some instruction in this latest volume of a magazine which well deserves its popularity. (3s. 6d. and 5s. *Cassell.*)

The "Story of the Nations" series has been enriched with a capital volume by Owen M. Edwards—**Wales.** (5s. *T. Fisher Unwin.*) A deeply interesting story is here outlined in the language and style of the common people. Whether dealing with early legend or with developments of later days, Mr. Edwards wields a facile pen, and holds the steady attention of his readers. There are many illustrations, some of them reproductions of well-known works of art.

The Sun Children's Budget is more attractive than ever; and the editors, Phœbe Allen and Dr. H. W. Godfrey, have earned the gratitude of many parents for providing such an excellent instructor of the young in botany and natural history. Vol. IV. contains the quarterly parts for the year ended April, 1902. (3s. *Wells Gardner, & Co.*) The Entomological department is an interesting feature. There are useful illustrations, also an index, which will prove of great service for reference.

The series of Handbooks for Bible Classes and Private Students has been enriched by the addition of—**The Pastoral Epistles:** A New Translation, with Introduction, Commentary, and Appendix. By Rev. J. P. Lilley, M.A., Arbroath. (2s. 6d. *T. & T. Clark*). To have so much in such a handy form is cause for congratulation. The pages take account of the most recent contributions to the study of the Epistles. Quite properly, Mr. Lilley remarks in the preface upon the timeliness of special attention being called to this portion of the New Testament; when rightly interpreted, the Pastoral Epistles are one of the strongest bulwarks of Evangelical Protestantism. The author of "The Principles of Protestantism" may be trusted to be awake to opportunities for the enunciation of Protestant and Evangelical views.

A sober book on a subject which has often suffered much at the hands of speculative thinkers is—**Life: Its Mysteries Now and After Death.** By Rev. Alexander Wright, M.A. (3s. 6d. net. *Oliphant, Anderson, and Ferrier*). Though outlining profound discussions on sublime themes, the book is simple in style and easy to read. Among other subjects considered are—the Problem of Evil, the Mystery of Pain, Life and Death, Resurrection and Judgment, Man and his Destiny, the State of the Dead, and the Consummation of all Things. The treatment is reverent and suggestive, and the book is likely to minister comfort to many thoughtful readers. The author intended this volume as a parting gift to the congregation over which he presided for twenty-five years at Musselburgh, N.B., but he was suddenly called away, so that, as Dr. David Whitelaw remarks, in a cordial introduction, the volume becomes a bequest. That, in such circumstances, a portrait of the author should appear as frontispiece, is fitting, and assuredly it adds to the interest of the book.

Temperance workers will welcome two new stories by O. B. Cheerful—The Annals of Sloocum, and Thomas Wait-a-Bit (1d. each. *W. Clee, 150, High Street, Cheltenham*). These publications are sure to have a large circulation.

Evangelists at Work.

Devon Evangelistic Mission.

DURING the past month Gospel work has been carried on through the villages of Mid-Devon with a large Bible carriage. Although in many places Ritualism is rampant, the Word of God and the glad tidings of salvation through a crucified Saviour reach the human heart with power. Thus in going from village to village a welcome is found, and with not a few a hearty response to the Gospel message.

The plan adopted is to stay a week in a central village, holding Gospel meetings each night and visiting the outlying farms and hamlets by day. At each place a Gospel book is left for quiet reading and meditation. Last Lord's Day evening, in a small village, 250 persons gathered from the surrounding districts to hear the Word of Life. W. Harry Dawe.

Mr. and Mrs. J. J. Sims in Ireland.

Continuing their evangelistic tour through the South-West of Ireland, Mr. and Mrs. J. J. Sims have visited Bandon, after Cork; here meetings were held for three weeks, and, as has been the case all along, the limelight services attracted large audiences, which for this season of the year is quite out of the common. Sunday evening, July 13, saw the closing meeting, and it is very gratifying to record that the Lord has manifestly owned the work of His servants. Many testified to blessing received. To the Lord's people the time was one of spiritual profit and help. The effect of the mission has been felt beyond the immediate localities visited; interest has deepened, many attending from far-away districts, carrying back with them a fuller knowledge of salvation and a desire to live for the Saviour. It is clear that the lantern services attract and draw the people where ordinary means will not; also that people are ready and willing both to hear, and—pleasant to say—ready and willing to accept salvation. To many the offer came as something not heard of before. Skibbereen, Clonakilty, and other places are to be visited.

Temperance Mission at Carrickfergus.

Following up the series of Gospel temperance meetings held in Carrickfergus last winter, a series of united open-air Gospel temperance meetings was held in the same town recently.

All the Protestant Churches of the town took part in the movement, and all the ministers were present night after night, and presided in their turn. Each meeting was opened with the singing of a hymn and prayer. Then the chairman gave a brief address, and called on the appointed speaker for the evening to deliver an address. Each service lasted about an hour, and was very solemn and impressive. The speakers were listened to with deep attention by the large number of working men and others who were present. All the meetings, with the exception of one which was held, on account of the inclemency of the weather, in the Joymount Hall, were held on the Castle Parade, a most suitable place, and will not soon be forgotten. Rev. George Chamberlain, Alex. Cuthbert, Edgar Stuart, R. Cole, and other friends, took part. The utmost harmony prevailed amongst the different denominations, and it is understood that during the coming winter another series of united services will be held.

Messrs. Williams and Maxwell in Edinburgh.

The united mission, conducted in Edinburgh by Messrs. Williams and Maxwell, is to be prolonged for a seventh week.

The past week's meetings were commenced by crowded Sabbath services, both in Carrubbers Close Mission and Haymarket U.F. Church. These were succeeded by a series of week-night meetings of much interest. On all occasions Mr. Williams spoke, and Mr. Maxwell sang, with marked tokens of blessing. Quite a number of ministers in the western district of Edinburgh have heartily co-operated in the work, and taken part in the meetings, including Rev. Dr. George Wilson (St. Michael's Parish Church), Rev. J. Bell Nicol (Church of Scotland), Dr. Hastings (Palmerston Place U.F. Church), W. Kilpatrick (Georgie U.F. Church), and the popular minister of Haymarket U.F. Church, Rev. James Robertson, who combines the double qualification of being both an effective speaker and singer, and has thrown himself into the work with much enthusiasm.

On Friday night last, while the evangelistic service was being held in the Haymarket Church, a largely-attended meeting of young converts was held at Carrubbers Close Mission, where practical addresses were delivered by Mr. Williams and Mr. C. N. B. Muston. At the large Gospel temperance meeting at the same place on Saturday night, Rev. Dinsdale T. Young addressed a large number of the same class, and emphasized, by precept and some striking examples, the importance of intercessory prayer.

G. A. B.

An eight days' mission has just been concluded in Hereford, conducted by Messrs. Gray, Pullinger, and other friends of the Open-Air Mission. Great blessing has attended their efforts and many souls have been won for the Saviour. To God be the glory!—Edward J. Bettington.

Rev. H. Powers, D.D., of Leeds, accompanied by Mrs. Powers, is conducting encouraging meetings at Millport (Isle of Cumbrae). Great gatherings come together three times daily. This is the evangelist's eighth year of services on the west coast of Scotland without intermission.

The Free Churches of North Manchester on Monday evening last began a week's open-air mission. The services are held on Albert Croft, off Rochdale Road, and the initial meeting, at which Rev. C. W. Cliffe, of Queen's Park Congregational Church, was the speaker, was fairly well attended. The services are intended to attract those who are not church or chapel-goers.

At Tayport, Fifeshire, on Sabbath, July 6, there was brought to a close a three weeks' mission in a Gospel tent, from the London Evangelization Society. Mr. Chas. Galletly was the evangelist. The meetings were well attended, particularly so on the Sabbath evenings, when the tent was usually packed. The Word was faithfully preached—pardon proclaimed through a once crucified but now risen Christ—and as a result every evening saw some soul brought into liberty and light, while God's children were greatly blessed by fresh illumination. The weeks of this mission are being testified to by many as the happiest and holiest of their experience, while the thoughtless and Christless have been awakened to their need of the Saviour.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day. The evangelists ask prayer for their respective missions.

Mr. Chas. E. Barraclough.—August 2-22, Dundee.

Mr. George Bentley.—With Ross Gospel Tent (No. 1), Hockliffe, till August 4.

Mr. G. Bennett.—July 25 till end of August, Aberystwyth (services on sands).

Mr. W. R. Bradlaugh.—July 26-August 5, Flamborough.

Mr. John Coates.—With Ross Gospel Tent (No. 2), Kempley, till July 21.

Mr. Monro Collings.—During July, Norfolk Tent Campaign.

Mr. P. Russell Hurditch.—During August, Ilfracombe (services on sands).

Mr. William Hill.—During July, Ballyclare, co. Antrim, Ireland.

Mr. John Hawkins.—Till July 20, Aberdeen.

Mr. Charles Inglis.—The Polytechnic, 309, Regent Street, W., during July.

Mr. Newton Jones.—Till August 26, Margate (services on sands).

Mr. Bob Johnson.—Till July 20, Tent Mission, Canning Town, E.

Pastor S. Levermore.—Till July 20, St. James', Carlisle (Tent Mission).

Rev. Jesse Mayo.—Till July 31, Golcar, Huddersfield.

Mr. Samuel Mackenzie (of Campbeltown, N.B.) desires that communications for him should in future be addressed 41, Arlington Street, Glasgow.

Mr. William Olney and Mr. F. Spencer Johnson.—August 3-11, South Street Baptist Church, S.E.

Mr. Herbert Pout.—During July, Tent Mission, Ashford, Kent.

Rev. H. Powers, D.D.—Till July 25, Saltcoats; 26-31, Troon.

Adeline Countess Schimmelmann.—Exeter Hall, till July 18.

Mr. James Shields.—Till August 13, Tent Mission, Accrington.

Mr. Anthony Towers.—During July, Tent Mission, Kendal (Evangelization Society).

Messrs. Weaver Bros.—Till July 30, Great Assembly Hall, Mile End, E.

Mr. James Wharton.—Till end of July, Tent Campaign, Accrington, Lancs.

Notices.

Communications Received with Thanks.—E.E. R.K. A.M.A. J.C. W.K. H.M. S.W.B. B.A.G. S.F. E.A.T. W.D.H. W.J.O. C.R. F.K. E.A.B. S.M. K.V.M. W.J.T. T.H.R. A.M. W.R.B. W.T.B. E.S. W.J.E. F.S.J. W.P. H.J.O. A.R. F.S.J. F.B.M. J.B. E.S. G.H.P. T.M. A.M. D.T. G.B.P. W.S. T.I.J. R. F.W. W.H.D. A.H.E. C.P.H. J.W. Mrs. P. E.M.H. F.C.S. H.C. S.A.F. J.N.H. D.B.G. R.H. H.H.A.L. J.C. W.A.D. D.H. T.C. K.P.H. G.W.K. G.B. R.L.H. D.R.S. A.A.H. J.G.A. E.R.B. W.G.A. M.A.C. W.F. W.B.F. R.C. R.E. J.A.H. J.B.A. W.A.C.

Applicants for Tracts.—Pastor S. Levermore, Inglenook, Longbridge Road, Barking, Essex; Pastor S. Aston Fox, 16, Bath Terrace, Robinhood Street, Nottingham; Mr. H. W. Hill, c/o Mr. E. Cole, 12, Holloway Road, Leytonstone, E. (open air work); Mr. R. Edwards, 22, Ermine Street, Liverpool; Mr. Joseph Barton, Meeting House, 42, Nicholson Street, Off Frogall Lane, Warrington; Mr. A. H. Bull, 8, Pierpont Street, Bewsey Road, Warrington; Devoir Thomas, Beacon's View, Brecon (illustrated, for open-air); Miss Smithers, 131, Ecclesbourne Road, Croydon; W. Gunn, 62, Ryelands Street, Hereford (for lodging houses); Mr. H. E. Bridger, 4, Bloomsbury Place, London, W.C.

Evangelistic Work in India.

By Rev. T. A. Carmichael, C.M.S., Jubalpur.

Knowing the warm interest that the readers of The Christian have in missionary work abroad, I give a few incidents that came within my own experience of evangelistic work in the Aligarh District during last winter.

An Indian "mela."

WITH a few Indian helpers I went to Anupshahr to preach to the Hindus and Mohammedans. The Gangetic "mela" was to be held in the course of the next week. For two whole days the roads were lined with bullock-carts, camel-carts and foot-passengers. It was a sight to see the immense crowd of human beings, arrayed in clothes of various colours. As they streamed into this religious fair, one heard here and there the men shouting enthusiastically, "Ganga ji ki jay" (victory to the Ganges!), and the women singing as they made their way in groups. Thousands of these idolatrous Hindus had come to bathe in this most holy (?) of Indian rivers, with a view to secure remission of their sins! Verily they have a zeal, but not according to knowledge! In various parts of this "melá," and on both sides of the river, did we stand and speak to the people all the words of this life. We sold several Gospels among the large audiences we contrived to collect; and by these we hope the seed may be sown in the hearts of those who read them.

An interesting conversation.

While in Bulandshahr, Mr. Pemberton and I twice visited the house of a Mohammedan gentleman. We found him a very intelligent and civil man, speaking English very well. He asked us, after the preliminary salutations, to discuss with him the subject of our Lord's "filiation." This doctrine, of Jesus Christ being the Son of God, is one of the principal dogmatic differences between Christianity and Islam. No little time was consumed in dealing first with a Hindu who was present, a follower of the "Arya-Samaj," and a pleader by profession. This man believed in the co-eternity of God, the soul, and matter! However, he was prevailed upon to read aloud the creed of St. Athanasius. It was encouraging to hear our Mohammedan friend entreating the Hindu pleader to read the Prayer Book; and he added, "I have read it through from beginning to end!" In the course of discussion, I remarked, "Either Jesus Christ was the Son of God, as He claimed to be, or He was untruthful!" Our host replied, "I would not like to say that Jesus Christ was untruthful, so I must believe what He claimed to be." The conversation was a very profitable one, I think, for all present.

The parable of the wedding garment.

One evening we came across a group of men in a village. They were followers of the "Arya Samaj." After one of my Indian helpers had spoken at length, I began to explain the parable of the wedding garment (Matt. xxii.). When I read out the words, "My oxen and my fatlings are killed," they suddenly stopped me, and with looks of horror requested me to go. On inquiry, I learnt that the reason of their unusual conduct towards me was owing to their bigoted vegetarianism! As we were preparing to go, they invited us to give an address on Christianity in one of their public gatherings to be held a few days later! They had printed notices of this gathering.

Missionary Training Home, Drayton Park, N.—After a suspension of the work for one term, following the unexpected resignation and departure of the resident superintendent, owing to his wife's health, we have been led to believe that our ministry in seeking to train missionaries for the foreign field is come to an end, and that God is needing the houses for other service. They are greatly in need of repair; therefore all donations that are being sent to us above the current expenses of upkeep, office, and closing up of the work, are being devoted to this object. As soon as God has given us light as to the purpose for which He wills the premises to be used, there will be a further notice in *Jungle Need*. The office of the Kurku and Central India Hill Mission has been transferred from 10, Drayton Park to Beechwood, Highgate, N.—On behalf of the Committee, Elizabeth Basett.

Welsh Notes.

THE annual meetings of the Trevecca Theological College were held on July 1. The report was an encouraging one. The annual address was delivered by Rev. W. M. Jenkins, a missionary at present home on furlough from the Khassia Hills, Assam.

Each of the three leading Nonconformist denominations in Wales has a "Forward Movement," and each is doing excellent evangelistic work. It is, therefore, regrettable to learn that the contributions of the Welsh Baptists towards their Forward Movement show a falling off. A special effort is to be made, however, to ensure a sufficient increase in the contributions to enable the work to be carried on as hitherto.

An earnest appeal with regard to the keeping of the Sabbath has been sent out by the clergy and ministers of Llandudno. Desecration of the Lord's Day is on the increase in this popular Welsh summer resort, and the manifesto is an attempt to prevent this growing evil. Among the signatories are the Bishop of Bangor, the Archdeacons of Bangor and St. Asaph, the vicar of the town, and all the leading Nonconformist ministers.

At the inaugural meeting of the Aberdare Free Church Council on Thursday, July 10, a valuable address on Nonconformist unity was delivered by Rev. H. Elvet Lewis, of London. In his opinion Nonconformist differences are worn away, and only the names remain. The age of separation has done its work, and it is time for Nonconformists to be united. Alluding to the opposition to the Education Bill, the speaker declared that Nonconformists were not fighting the Church of England, but only a section of that Church—a section which was seeking to hand it over to Rome.

Oxford Notes.

THE Wycliffe preachers, under the leadership of Mr. Kensit, jun., are holding a week's mission in Oxford. Most of the gatherings have been held in the open air at the Martyr's Memorial. Questions and discussions have been invited, but interruptions have taken place at the meetings.

Oxford will be represented at the Church Congress by no less than six speakers, including Dr. Sanday, on "The Miracles," the Rector of All Saints, on "Christianity and the Social Question," and the Rector of Exeter College, on the "Supply of Clergy."

Y.M.C.A. Notes.

SEVENTEEN new associations have recently been formed in South Russia, where a new field of activity is opening up to the Y.M.C.A. movement. Six associations have also been organised in Austria, bringing the total number up to 111.

Mr. W. Gordon Sprigg, who, on account of failing health, was obliged recently to relinquish the secretaryship of the flourishing association at Cape Town, has, at the urgent request of the Johannesburg Committee, consented to take oversight for a time of the important work at the latter centre, which promises great developments.

The associations in several district unions, following the example set by those in the counties of Devon and Cornwall, are this summer organizing tent work at the volunteer encampments on Salisbury Plain, at Aldershot, and elsewhere. The Soldiers' Christian Association, auxiliary of the Y.M.C.A., is also displaying much activity in this matter. For many years similar work has been carried on by the associations in Canada, and it is being taken up with much earnestness by workers at different points in Australia. The Belgian associations likewise do excellent work amongst the troops, as does also the splendidly-equipped institution at Copenhagen.

Fallen Asleep.

Mr. A. S. Macdiarmid, of Norwood, S.E., an earnest Christian worker, one of the most useful members of the Baptist Total Abstinence Association's Executive Committee, and an old member of the National Temperance League.—Aged eighty-two, Mr. Henry Huntley, of Old Malton, a member of the Society of Friends, and formerly on the committee of Ackworth School. He was a generous philanthropist.—Mr William Fielder, of Southsea, for many years deacon of Elmgrove Baptist Chapel, and for over fifty years teacher, and then superintendent of St. Marie-la-bonne Sunday-school.—Mr. G. Martin Tait, of Highbury, died suddenly on Sunday week. Closely identified with the C.M.S. and all other Evangelical associations, Mr. Tait will long be remembered as a faithful and devoted friend and worker in connection with every good cause that had for its object the extension of the Master's Kingdom.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Rev. Canon M'Cormick, rector of St. James', Piccadilly, is preaching a course of sermons this month dealing with some "Questions for Men."

The congregation of St. Saviour's Protestant Church, Burnley, consists of people who, for conscience sake, have left their parish churches. An effort is being made to clear off a mortgage of £620. Steps are being taken to vest the property in the Church Association. The pastor is Rev. Charles E. Wincott, 10, Admiral Street, Burnley.

Bishop Hoare, of Hong Kong, in a sermon at St. Michael's, Cornhill, said he had spent twenty-seven years in China, during four of which he had been stationed in Hong Kong as bishop. Turning to the question, "Are Foreign Missions any good?" Bishop Hoare remarked: "I come of a business stock, and my name is as well known in Lombard Street as in the Mission field. I am not accustomed to over-state things, but I believe that the progress of Protestant Missions in China during the last fifty years is as great as the spread of Christianity in the first three centuries of our era."

Rev. J. B. Barraclough, vicar of St. Thomas, Lambeth, S.E., writes in his annual report: "Our Short Street Mission Room, together with all the adjoining property, is about to be demolished for the erection of new houses, and we ceased to use it, at the expiration of our six years' lease, some months ago; but much larger premises have been taken at 28, Lower Marsh, where, in addition to the ordinary work of a mission hall, we have opened an Evening Home for Working Girls, with a view to leading some of the hundreds of such girls around us to the Lord Jesus as their Saviour and Friend."

Congregational.

The Thursday noonday services at the City Temple (Rev. Dr. Parker's) are discontinued until further notice.

Rev. J. Williams has commenced the third year of his ministry at Gorton. At the communion service eleven new members were received into fellowship. This makes an increase of 101 during Mr. Williams' ministry.

During the absence of Rev. F. B. Meyer, the pulpit of Christ Church will be occupied during July and August by a number of well-known American preachers. Dr. A. T. Pierson (formally introduced to the congregation by Mr. Meyer) commences his services on the first Sunday in September, continuing for six months, when Mr. Meyer resumes his work.

A call has been given by the church at North End, Port Elizabeth, South Africa, to Rev. J. R. F. Pledger, of Hackney, Cape Colony, and accepted by him. Mr. Pledger will take charge of the church about the middle of August. A new building is in course of erection, which it is hoped will be completed about October, when, under new conditions, a time of spiritual prosperity is eagerly looked forward to by the members.

The church at Shoreham, Sussex, having secured a site of land for a branch church at Southwick, a very rapidly-growing village, are anxious to begin services, and would greatly appreciate the loan of a tent in which to hold meetings on Sundays. The paralysing influences of Ritualism are felt in well nigh every part of the county, and there is no other evangelical place of worship in the immediate vicinity. Address Pastor George Butcher, Shoreham, Sussex.

The condition of the historic Westminster Chapel is again exercising the minds of London Congregationalists. It has been freely suggested in the Press and elsewhere that there is here a fine opening for another great central mission, such as the Congregational Union has just started at Pentonville. No doubt the building and the neighbourhood offer great facilities for such a scheme, and probably the only chance of reviving the ancient glories of the place in another form lies in this direction. The matter is to come before the committee of the London Union.

Rev. G. T. Coster, of Trinity Church, Hessle, Hull, has intimated his intention to resign his pastorate, and to close his forty-three years of ministerial life, at Michaelmas. Mr. Coster has been five years at Hessle, during which time he has gathered a congregation, erected a permanent building (costing £5,000, which is largely paid off), and formed a church which has now nearly 100 members. He mentions his own health and the growing claims of the work as reasons for his retirement. The church has, by resolution, accepted the resignation with "deepest regret," and expressed appreciation of his "most faithful, devoted, and valuable services."

It is proposed to erect, at Christ Church, Westminster Bridge Road, S.E., a memorial to the late Dr. Newman Hall. It will take the form of an alabaster tablet, with suitable inscription, and a medallion bearing the profile of the late pastor. The memorial will cost about £200, and an appeal for funds has been addressed to old members and friends by the officers of the church, who "trust that sufficient money will be subscribed to make the memorial a worthy tribute to the life of him who was for thirty-eight years the minister of Surrey Chapel and Christ Church, and to whose untiring energy we are indebted for the erection of our beautiful church."

Baptist.

The annual thankoffering of the Stratford New Town Tabernacle Church, Edith Road, E., taken last week, realized £38. The work of the church continues with much blessing, under the direction of the pastor, Rev. Hamilton Watts, B.A.

The second anniversary of the settlement of Rev. E. D. de Rusett at Lewisham Road Church was recently celebrated. At the communion service in the evening the attendance was especially large, the body of the chapel being full. During the past twelve months Mr. de Rusett has baptized fifty-six on confession of faith, and during the two years of his ministry nearly 150 have been received into membership.

The annual report of the church at Byrom Hall, Liverpool, records a year of great spiritual blessing. As the result of the Simultaneous Mission, and of a subsequent one conducted by Mr. William Grove, a large number of members have been added to the church. Since Rev. F. G. West became the pastor ten years ago, the church has become self-supporting, and has spent a large sum on renovation and enlargement.

The Founders' Day Festival in connection with the Orphan Homes of the East London Tabernacle, was held in the grounds of Harley House, kindly lent by Dr. H. Guinness, on Thursday, July 3. Over 800 friends were present. Pastor Archibald G. Brown presided, and addresses were given by Rev. J. E. Watts-Ditchfield and J. H. French, Dr. H. Guinness, and the pastor, Rev. Edwin H. Ellis. Twenty-four fatherless girls and boys are now in the Homes.

Methodist.

The Methodist New Connexion Chapel Fund income amounts to £747. Out of this the committee has paid fourteen ordinary grants in sums from £140 downwards. This means an enormous reduction of trust debts, for each grant has been conditional on some great local effort.

At the recent quarterly meeting of the Sunderland (St. John's) Wesleyan Circuit the retirement of the superintendent, Rev. L. Railton, at the end of two years, owing to partial failure of health, was announced. Many expressions of regret and sympathy followed, and of hope also, that by continued rest he may be fitted for renewed active duty in 1903.

Exeter Wesleyan Methodists have recently been giving very earnest attention to the question how to help village Methodism. By a unanimous vote of the quarterly meeting it was decided to engage a home missionary to take charge of three villages situated within an easy distance of one another—Kenford, Exminster and Alphington.

There are to be some re-arrangements of the staff of the West London Mission. It is understood that no minister will succeed Rev. J. Gregory Mantle at the West London Mission after Conference. The morning service in St. James' Hall will be taken by Rev. C. E. Walters, and the evening service by Rev. Hugh Price Hughes. From time to time Rev. Mark Guy Pearse, when in London, will preach at the morning service. The place of Rev. W. H. Lax, at Craven Hall will be filled by a probationer.

At the annual Conference of the Independent Methodists the subject of Methodist reunion received some attention. The Connexional editor, Rev. A. Mounfield, remarked that the time has not come for the discussion of the subject as touching themselves, as it is clear that their chief kinship is with the Society of Friends. The denomination has not hitherto attempted any direct foreign missionary work, but at the recent Conference the establishment of a fund for the purpose, and the equipment of medical missionaries, were decided upon.

The Wesleyan Twentieth Century Fund now stands at £894,291 12s. 10d. If all outstanding promises—conditional and unconditional—from circuits and friends were now paid in, administration could begin, and in eighteen months interest would complete the million sterling and go a long way towards paying expenses. The *Methodist Recorder* says:—"Remembering all the way the Lord our God has led us since 1898—the successes, comparative failures, the hard-plodding toil, the protracted sacrifices of the poor, the unavoidable weariness which befalls communities as well as individuals after prolonged effort, it is cheering to know that the end is within sight."

Presbyterian.

Rev. Principal Forsyth, D.D., of Hackney College, has consented to "supply" Marylebone Church during Rev. Dr. Hanson's summer holidays. Dr. Forsyth will occupy the pulpit in August and the first two Sundays in September. Dr. Hanson hopes to resume work on September 21.

At the close of a recent Sunday evening service at St. James' Church, Bristol, a conference took place of those actively engaged in or interested in the work of the Church. As indicated by the minister (Rev. W. B. Cooper) in his opening remarks, the conference was held in order to stimulate the members to fresh views and ideas. Addresses were delivered by Messrs. Gray and McGregor on the social side of Christianity, by Messrs. Walker and Strange on the missionary side, and by Mr. Corfield on the place of praise in the service of the Church.

The Presbytery of London South recently met at Bermondsey for the purpose of inducting Rev. John Telfer (formerly of Lyon Street F.C., Glasgow) to the pastoral charge of the congregation, rendered vacant by the translation to East Ham of Rev. T. G. Murray. The Moderator, Rev. D. Smith, presided, and there was a capital attendance of the congregation. Rev. J. M. E. Ross, of Redhill, preached, and Mr. Smith gave the charges to minister and people. At the close of the service Mr. and Mrs. Telfer received a cordial welcome from the members of the congregation.

Society of Friends.

A Friends' Meeting is held at Bridlington every Sunday during the summer, in the Y. W. C. A. Rooms, Sewerby Crescent, at 11 a.m.; also an Adult School at the Temperance Hall, at 9 a.m. Visitors are at all times very cordially welcomed.

John Morland and Joshua and Isabella Rowntree are to form the deputation to attend the first of the new General Meetings of Australia. These Friends are also encouraged to any service which may open before them in Australasia, including New Zealand, the Meetings of which do not see their way to join the new organization at present.

William and Susan T. Thompson remained in London for nearly three weeks after Yearly Meeting, attending meetings on First-days at Wandsworth, Isleworth, Acton, Westminster, and Holloway. They also attended Westminster Monthly Meeting, and during the three weeks visited a number of aged and invalid Friends. Later they attended Essex and Suffolk Quarterly Meeting at Colchester, where their presence was much valued and felt to be very helpful. At the request of the Foreign Mission Committee of New England Yearly Meeting they have decided to go at once to Palestine, and further work in the British Isles is in consequence deferred for the present.

Salvation Army.

With the approval of the Local Government Board, the Malling Board of Guardians have arranged to send male paupers from their workhouse to the Army's Land Colony at Hadleigh.

Two new Rescue Homes for white and coloured women respectively are to be opened in Cape Town. The De Beers Mining Company has given a site in Kimberley for the erection of a Rescue Home there

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Caxton House, 21, Mount Sion, Tunbridge Wells, has been opened as a Home of Rest by Mr. and Mrs. Huxtable. Services were held in connection with the opening. Rev. W. Darlow Sarjeant, gave a helpful message in the afternoon, and Dr. J. Morris, of Brighton, and others, took part in a public meeting held in the evening at the Corn Exchange.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

The King's Recovery, The removal of the King to Cowes, and the good progress he has made since, makes his ultimate recovery, humanly speaking, a matter of sure expectation. For this, not only the Royal Family, but the nation at large, have reason for profound gratitude. Under the shadow of this dark cloud, the throne and the people have been drawn together in closest sympathy. The Coronation, which has now been fixed for August 9, will be shorn of much of its scenic splendour; but its religious meaning and impressiveness should be immeasurably deepened for the King and for the nation.

Upon the Plaster of the Wall. In the light of recent events and possibilities, the warning of Daniel iv. 27 impresses itself upon the mind of the thoughtful reader. We are too prone to overlook the moral forces which underlie great political changes and national catastrophes, and to forget the warning that is behind the Divine declaration that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." It is well for us, from the highest to the lowest in the State, to remember the fate of the great empires God weighed in the balance and found wanting—a fate which would be mysterious if we had not the Divine revelation of the hidden power which brought it to pass. The sentence which flamed upon the walls of Belshazzar's banquet-house may be uttered in regard to this kingdom, if we, too, are put into the balances of God. No huge army or proud fleet can keep the empire for us, if we, like the men of Babylon, fall down and praise the gods of gold and silver, and of brass, which are being set up.

"A Grain of Mustard Seed." Ninety-five years ago, two or three humble men in Staffordshire commenced a movement which in three years' time resulted in the formation of the first Primitive Methodist "class," with a membership of only ten. This month the society has 1,048 ministers, 5,114 places of worship, and 195,650 members. Paul planted and Apollos watered, but God gave the increase (1 Cor. iii. 6). And is there any reason why many movements of to-day, weak in their commencements, but built upon "the foundation that is laid, which is Jesus Christ," should not be equally blessed of God?

Nonconformists and the Establishment. In supporting one of the most objectionable features of the Education Bill, the *Pilot*, which is one of the soberest and fairest of the Church papers, says:—

> So long as the Church of England is established, we cannot see that the establishment, in a sense, of her voluntary schools is any additional hardship. It is a part of a larger system, which as yet Nonconformists have not seriously challenged.

If they had been true, these last words would constitute a serious reproach to those churches whose very existence is a protest against the "establishment" of religion in any form, and whose protest has been continuously made for three centuries by consistent, and often suffering, witness. The present educational controversy is, at any rate, calculated to quicken the earnestness of those who believe that religion should be formally dissociated from State patronage and control.

Christians and the Community. Do we always realize the value to a nation of its Christian people? What would England be without them? It is a high and glorious calling—to be children of God—light in the midst of darkness, salt permeating corruption. It is not for them to bow down their heads, or hang their harps on the willows. The world cannot do without them; they have much to live for, and life is only worth living in so far as they call others to share the life which is life indeed.

Christian Philanthropy. At any rate, even the world is forced to realize the value of the Christian from a philanthropic standpoint, as it sees the vans and trains laden with happy children off for a day in the country, or by the seaside, as well as the steady care for the poor and helpless all the year round, in which "the love of Christ constraineth us."

Romish Canonization. One chief reason why present Protestantism cannot oust Romanism, is the Romanism which remains in Protestantism. The rebuke to Sardis applies here—"I have not found thy works complete before my God." Even while we Protestants are loudly protesting, the spirit of ecclesiasticism, which is the essence of Romanism, increases among us. Take one concrete example. Every believer, every regenerate person, is called a saint; we are all saints by calling; "holy brethren, partakers of a heavenly calling"—called of God, redeemed by Christ, canonized by the Holy Spirit. Rome presumes to override this canonization of saints by Divine authority, and to appropriate the title exclusively to men and women of her own selection. How strangely it sounds to read this discrimination between Old and New Testament saints—Jeremiah and Saint John the Baptist; Daniel and Saint John; and even Saint John and Jesus.

Paul. "Our beloved Brother Paul" spoke of himself in his declining years as the chief of sinners. Earlier in his Apostolic days he had described himself and his fellow Apostles as "the offscouring of all things for Christ's sake." How distasteful to him must it be to have the Romish "Saint" with monotonous constancy prefixed to his humble but honoured name!

John. In the Book of the Unveiling, the disciple whom Jesus loved introduced himself to his fellow and suffering saints as their "brother and companion in tribulation, and in the kingdom and endurance in Jesus." How incongruous and contradictory to insist upon the Romish elevation above his fellow-saints, as if the term, with a capital S, belonged to him, but not to them!

An Ancient Error Repeated. Twice John fell at the feet of his angelic guide to worship him, but was each time arrested by the rebuke, "See thou do it not. I am thy fellow-servant. Worship God." What would John have thought could he have foreseen his prohibited error re-enacted, in the spirit of it, by the fellow-servants to whom he wrote, and of whom he was inspired to say, "His servants serve Him, and they see His face." Is not our calling John, our brother and companion, "Saint John" an error similar in kind to his falling down to worship his fellow-servant, the Angel-guide?

The Puritans. The Puritans, who were the Evangelicals of their day, avoided the Saint-prefix to the Evangelists or Apostles, or other of their brethren. But the Evangelicals of the present day have become so accustomed to hear and read it, that even those who on principle would avoid it, use the term unconsciously; many of them even defend the practice, and thus accredit the very Romanism against which, and the very Scriptural truth for which, they protest.

A Quack Remedy. Much has been written in regard to the recent striking remarks of Mr. Justice Grantham concerning the prevalence of serious crime in the County of Durham, which the judge attributed to the demoralizing surroundings of the miners. The chief point of the scathing utterance has, however, been largely overlooked, and stress has been laid upon the provision of more amusements for the people as a suggested remedy. The keynote of the unhappy condition of things is, as his lordship asserted, simply drink, to which the four murder cases, and a large proportion of the other crimes, were traceable. It is folly to suggest more amusements (with drinking-bars!) as a set-off against the beerhouse which, as Lord Randolph Churchill once said, "besets every man, woman, and, we may almost say, every child, of the working-classes of England."

Health and Efficiency. The interesting gatherings of the third International Congress for the Welfare and Protection of Women and Children, just held, have brought to light some important facts as to the conditions of physical efficiency in childhood. There is little doubt that the stamina of our people is decreasing. Recent statistics prove that the efficiency of the working-classes, especially in our large towns, is being gradually lowered, the predominating cause being insufficient feeding in infancy and childhood. Child and woman labour in factories also contribute toward the same deterioration. Sir James Crichton Browne, who presided, was, however, hopeful in his tone, and said that the spread of knowledge as to the true conditions of health, wholesome dwellings, fresh air, pure water, exercise and repose, with the increased facilities of rapid travel, and the consequent rise of healthy working-class

suburbs, would help greatly to modify, and possibly to remove, the causes of this alarming state of things. *Mens sana in corpore sano*, is an old motto that demands all possible recognition.

The Government and the Rand. We hope it is true that the Government is about to take steps to control the liquor traffic in the Transvaal. The picture given by Reuter of the state of certain towns resembles that of some "wild west" settlement. Drunkenness, accompanied by violence and robbery, is so prevalent that some of the suburbs are quite unsafe at night; and a number of would-be saloon-keepers are waiting their opportnnity to step in and add to the general confusion immediately a licence is granted to them. Lord Milner's committee of inquiry has strongly advised that the Government shall at once step in and act at this "unique opportunity for radical changes." We have to remember that many emigrants are going out to South Africa —among them being a large number of young men—and it would be simple madness for the authorities to allow the saloon-keepers to seize the situation, and to demoralize the incoming residents. There must be no "wild west" methods permitted under the English flag. The Transvaal has been won at too dear a price to allow it to become the hunting-ground of men who pollute everything they touch.

The Shifting Theatre of Evil. The stern action taken by Belgium with regard to the suppression of gaming-houses in that country is, apparently, to be exploited by an unscrupulous gang, who, taking advantage of the situation, are about to establish gaming-houses in some of the fairest parts of France, which at present are frequented by persons in search of health. The most impudent advertisement appears in some of the French papers, openly declaring that the action of Belgium will be to the profit of the gamblers, and offering land and houses, and a beautiful situation, for the purposes of "high-class" gambling. Thus, while the evil is chased from Belgium, the same abomination is to be played in another arena. The only alternative is for all civilized Governments to act in concert in this matter, and to follow Belgium's lead. If, throughout Europe, this were done, it would be to the general advantage. The question is really an international one, and of the most vital importance, for these plague spots, established in the head of any country, infect persons belonging to every land. Let France take action, and no doubt Germany and Italy would follow suit.

President Roosevelt and the Trusts. The President of the United States is a brave man, otherwise he would never have taken up the line which he has with reference to the Trusts. That these may be—to use the President's words—a "serious menace" to the liberty and well-being of the country, is very generally felt. Seeing that the Government, of which President Roosevelt is the head, was virtually put into power by the great financial magnates who engineer these trusts, the task of seeking to put restraint upon their operations is rendered the more difficult; but he is approaching it with sagacity and sound judgment, and European nations will watch developments with much interest, for the tendency towards monopoly has begun to be apparent here as well as there.

"Do it Now." "Say not, To-morrow I will give—when thou hast it by thee" (Proverbs iii. 28). *Do it now.* Promptness in accomplishing our duty brings with it a distinct beatitude, whether in giving, or in the path of daily duty.

The Priest in the Philippines. The immorality and corruption of the priestly orders which have ruled so long in the Philippines have impelled the American Government to urge the Pope to withdraw them from those islands, since they are a standing menace to public morality and order. The Vatican refuses to do this, urging the plea, amongst others, that the accusations against the friars are partly false, partly exaggerated, and partly inexact. This evasion of indisputable facts does small credit to an authority that professes to be the only repository of Christian faith and morality. Many of these friars are notorious evil-livers, and a serious hindrance to religion in their midst. The strong stand taken by the American Government shows that it realizes that the one chance for a progressive and moral life there, is the expulsion of the curse of the celibate priesthood. Wherever this order has penetrated and held power, it has tended to lower the standard of social purity and spiritual living among the population.

The Bible in Italy. The attitude of the Vatican towards the popular use of the Bible is curiously vacillating. There is, on the one hand, a deep distrust of the Scriptures as an independent source of religious authority; and there is, on the other hand, an irresistible sense of its vital importance to the religious life. The leaders of the Vatican conference on Biblical studies deplore the dense ignorance of the Bible on the part of Italian Papists. Even the Gospels and the Acts are unknown in the homes and the schools. A new version of these books has just been published in modern Italian by the Vatican Press, copies of which are sold for 2d. A preface emphasizes the benefits of family reading of the Bible, and there are notes on practical personal religion in distinction to the prevalent formalism. The Pope has given his blessing to this movement! All lovers of the truth will wish it a great success and a wide reading. But the result in the minds and hearts of the people is assuredly likely to prove disappointing to the Pope!

The Followers of Loyola. The correspondence in regard to the actions and principles of the Jesuits, to which considerable attention of late has been given in the Press, will, at any rate, direct attention to the literature of the subject, if it does no more. Whatever doubt there may be as to the ethics of that body, its history is only too notorious, and the fact that Jesuits have been expelled from most Roman Catholic countries of Europe, and that in the days when England had the courage of her religious convictions their visits to, or residence in, these islands, was made illegal, is a striking commentary upon their specious claim to be the most devoted subjects of each country into which they intrude.

Resurgent Mohammedanism. One of the disquieting facts that meet us as regards the religious condition of India is the enormous increase of Mohammedanism during the last ten years. This religion shares with Christianity the distinction of being the only missionary faith in the world. Its advocates are awakening to the opportunities of the hour in our Indian Empire, and are straining every nerve to improve the position. While Brahminic Hindoos have decreased by more than half a million since 1891 (largely, it is said, through deaths by famine), Mussulmans have increased by nine per cent., or an aggregate of over 5,000,000. It is with this religion, which is still full of vitality, that the Christian Faith will come to a death-grip in the East. All other faiths are dying of inanition in the dawning light of education and Western culture; but the fanatical forces of Mohammed have a strong fascination and power over his adherents, who are particularly hostile to the Christian appeal. We must evangelise India before this movement blocks the way; in the proportion of its success it will vastly increase the difficulties in the path of our missionaries.

"To Every Creature!"

So ran the Lord's command. So the Lord intended. He never said what He did not mean. He only requires that which He will make possible, if there is honest and unquestioning obedience. Yet even in these days of steam and electricity—in these days when the whole wide world nearly is opened up to the scientist or the man of commerce—how many millions of our race are still in heathen darkness, slaves of sin and Satan, and knowing nothing yet of the Deliverer who is mighty to save! We know that God willeth not the death of sinners. The mouth of the Lord has clearly declared the facts. To doubt this, is to doubt the Word on which we rest for our own souls' eternal salvation.

We know that it is the Lord's desire that all should hear His message of Good Tidings. He has so commanded. The only conclusion to which we can come is, that as the Lord has left this important work in the hands of His Church, there has been failure somewhere. Considering the tremendous needs, the wide areas still practically untouched, the proper position for the people of God in every place is to be in the dust before Him confessing this failure, and pleading, as never before, that the Lord of the harvest will still, in great mercy, send forth labourers into his harvest.

In view of the facts of the case, we may well confess the sins of those who are holding back from service to which the Lord must be calling them. For that someone, somewhere, is not doing the Lord's will must be evident. We pray—*do* we pray?—for the heathen, that they may get the light. May we not, with equal propriety, plead that the Lord's people may be more deeply moved to do far more to show the love they have for their Lord, by seeing that nothing that can be done by them is left undone, that the Saviour's command may be fulfilled?

Travelling between two mission stations in this province of Yunnan some time since, the writer journeyed for thirteen days without passing one place where the Gospel was being preached. We thank God for the two stations opened. Twenty-four years ago there were no places in the whole province where the Gospel was made known. Still, between these two points, the people that may remain, and those who in the meantime have come upon the scene, are as far from God, and nearly as hopeless, as they were twenty-four years ago.

Yet how practicable it would be for many of the Lord's people to live in a climate like many parts of Switzerland, and be the medium of bringing life and salvation to very many, and thus hasten the return of our blessed Lord and Master for whom we are waiting!

There never was a time in the history of China when there was a better opening for, and more need of, those who would know nothing among men but Jesus Christ and Him crucified. Will not the Church of Christ take advantage of these openings, for her own sake, as well as for the sake of the heathen?

J. McCarthy.

C.I.M., Yunnan Fu, China.

Coming to Christ.

By Rev. J. GUINNESS ROGERS, D.D.

THE closing interview between our Lord and the Apostle whom Satan had so cruelly "sifted," but whom the gracious Master had saved from the utter and complete shipwreck of faith, furnishes a lesson which is sorely needed, not only by numbers of religious inquirers, but even by the Church itself to-day. The question which Peter addressed to the Lord was one of a curiosity so natural that, as we read, we feel as if it were ready to spring unbidden to our own lips. The future of Peter himself had been outlined; many feelings, some noble and others selfish, led him to inquire about his old friend and comrade, John. For the sake of the little company, the Church, which had not yet learned to attach any mystic meaning to the society or its name, but which must have had a peculiar sanctity for all its members, he might reasonably wonder what part John would play (John xxi. 21).

But the Lord does not shed a solitary ray of light upon that future, except one which makes clear the practical duty of each and all. "What is John's destiny to thee? Follow thou Me."

So is it everywhere in the Lord's teachings. He does not satisfy even what might be regarded as a proper anxiety about the coming of the heavenly Kingdom. He would not even gratify their human desire to know whether His salvation would be enjoyed by the multitude of men, or only by the few. From all their speculations, or wishes, or hopes, He sends them back to the lines of personal faith and obedience. "Strive to enter in at the strait gate." "Follow thou Me." "Him that cometh to Me, I will in no wise cast out."

WHAT IS COMING TO CHRIST?

It is superfluous to say that this question is one of tremendous and far-reaching significance. The Christian life is all wrapped up in the one distinctive act. It is surely of importance that there be a clear understanding of what it involves. And it is all the more important that we examine it, because it is so familiar and apparently so simple a parable that the way-faring man, though a fool, cannot err in it. Yet even the story of the Gospel may lead into doubt as to this very comfortable persuasion. One example alone will I quote. The young ruler who approached Jesus with such external deference certainly thought that he had come to Him. But the Lord, on the contrary, reveals him to himself, and bids him first go and cast away his idol, and then come and follow Him.

The difference is thus indicated between the mere excitement of the moment, even though it might seem to have in it a glow of enthusiasm, and the absolute faith in the love and power of the Son of Man, which would constrain to the obedience both of the heart and the life. The event showed that difference. When the Lord entered into Jerusalem, the multitude rent the welkin with their shouts of adoration, and there were those who dreamed that He had come to take possession of His Kingdom. That He had produced a deep impression on the people everywhere, is evident on the face of the record. Take that wonderfully graphic picture drawn by Mark, "And when they were come out of the boat, straightway the people knew Him, and ran round about the whole region, and began to carry about on their beds those that were sick, when they heard where He was. And wherever He entered, into villages, or into cities, or into the country, they laid the sick in the market place, and besought Him that they might touch if it were but the border of His garment; and as many as touched Him were made whole."

There is a popularity which compelled the enemy to say, "The world hath gone after Him!" But when the time of trial came, it was seen how few had really come to Him. Multitudes had been interested, filled with wonder, perhaps quickened with hope of the great things He would do for them; but they did not believe in Him. And so when the disciples met together after the Ascension the number of them was only 120. The question of the Master on a memorable occasion might well have been put with still more emphasis: "Were there not ten cleansed; where are the nine?" His blessing like a line of light marked all the path He trod, and men who rejoiced in it flocked to Him, feeling the charm of His personality and the wisdom of His teaching, and rejoicing in the gifts of healing He bestowed. But the crowds melted away

WHEN THE STRESS OF TRIAL CAME,

and the true believers who remained were the little company that met in the upper room.

The successors of both these classes are with us to-day. It is not popular to pass contempt on the name of Christ. A limited circle reject His claims altogether, but the more fashionable course is to honour Him with the lips, but to keep Him outside the door of the heart and the rule of the life. It is assumed that those who insist on the virtue of His sacrifice and the supremacy of His rule, who worship Him as God and trust Him as Saviour, are men of fossilized intellect and narrow head, slaves of tradition, worshippers of the past. We are in the midst of what it may be hoped is only a passing phase of thought—an idle tendency of the hour—but while it lasts it seems to be sufficient to brand principles supposed to be the most accepted and venerated, as worn-out shibboleths—fly-blown phylacteries—which should at once be cast aside. That is the ruling element in the political world, and the same holds good in relation to spiritual truths. The cry in many quarters is for something new. It is forgotten that the quality of truth never changes. Especially is this true in relation to Him who is the very pillar and ground-work of the truth. Jesus Christ is the same yesterday, to-day, and for ever. What He did in the remote past He is doing still, and He will do in the limitless future. His appeal to men to-day is the old one, "Come unto Me all ye that labour and are heavy laden, and I will give you rest."

The story of the Master's ministry on earth then teaches us to define "Coming to Christ" as something very different from any outward expression or service.

AMONG THE TWELVE

disciples was one who had never come to Christ. The opportunities granted to the others were enjoyed also by him, and those who had any knowledge of the Apostolic band knew him as one of its members; but yet he certainly had not the character of a disciple, nor did he enjoy a disciple's blessings. It is not necessary to assume, nor indeed is there any warrant for the supposition, that he joined the little company as a traitor. But his at best was merely an outward sympathy and an outward service. In some way the charm of Jesus may have fallen upon him. His fellowship with the Master and his fellow disciples may not have been one unbroken lie. There must have been some influence which attracted him to the company. We may even conceive it possible that there were hours when the crust of hard selfishness which was round his heart seemed ready to dissolve. But these times of visitation passed by, and he remained impenetrable and selfish, while the falsehood in which his spirit was wrapped became colder and harder than ever. He began a superficial disciple, he ended a perjured traitor. Judas and Peter were members of the same band, but a whole eternity separates the traitor from him who uttered the exultant confession, "Thou art the Christ, the Son of the living God."

Not till a man has learned this, and is able from the heart to confess it, has he come to Christ. This is not a dogma which the intellect examines and then receives or rejects. It would be trifling with great realities were we to pretend that the intellect has no place in the great revolution through which the soul has to pass before it submits itself to Christ. A man will not yield himself to Christ as His servant to obey, unless he believes that there is a Christ, and that there are reasons why He should be trusted, loved, obeyed. But if this belief be a mere act of the intellect by which neither heart nor life is touched, there has been no coming to Christ.

Before that crucial event in the soul's history

THERE MUST BE A VERITABLE TURNING.

It is just this inward change which so many are unwilling to contemplate. They may be students, and really interested students of Christianity, and of the Lord Himself. They will spend hours in investigating the records of the Divine life, and, it may be, in starting new theories of interpretation which are characterized by ingenuity, though possibly lacking in sobriety of judgment. But of the Christ Himself, as He makes Himself known to the humble penitent and the rejoicing believer, they are profoundly ignorant. The birth of this faith is the true start of spiritual life.

A very gratifying statement made to me by a Christian friend, relative to a young believer whom it was my privilege to receive into the church of which I was the pastor, affords an impressive illustration. "You have no idea," said my friend to me, "of the change there has been in —— since her decision for Christ. All in the house notice it, and it is the more remarkable because it was so unexpected. She was always so gentle and amiable that we had hardly anticipated the possibility of any visible change; but we see it everywhere." It was a remarkable testimony of what conversion may be, even in the case of one whose instincts and feelings seem to be religious. Yet there was a distinct change of influence, motive, and aim, when once she had felt the preciousness of Christ, and yielded herself to Him. And this change was a revolution, and not an evolution.

Gospel Paper for Jews.—From time to time our attention has been called to the efforts of Mr. M. Gilbert, of Bristol, in evangelistic work among the Jews. The lines are not ordinary; the worker has a remarkable facility for writing in Hebrew, as well as in Judeo-German. His ministry lies here, and his paper—a thirty-two page magazine—called *Kol Shophar* ("The Voice of a Trumpet") is being read with avidity by Jews in many lands. In a letter to us, Rev. J. O. West, of St. Philip's Rectory, Bristol, speaks very highly of the worker, who has received from Jewish colleges in Central Europe appeals for more copies of his very attractive writings, of which, in effect, the Jews say, "they bring strange things to our ears." The paper is published by Rev. J. M. Eppstein, of the Wanderers' Home, 5, King Square, Bristol, from whom a specimen copy may be had for a penny stamp. It is hoped that friends of efforts for the enlightenment of the Jews will make it possible for larger editions of *Kol Shophar* to be circulated through the post among the perishing millions of Israel in Russia and elsewhere.

Conversion that Cost £3,000.

By Rev. C. H. YATMAN.

PREACHING is ofttimes very expensive for the listeners! But likewise very profitable. It cost one man who heard me 14,750dol. for a single discourse; and yet I was none the richer, save in gladness of heart and joy of mind.

Those who think the Gospel of our risen Lord has lost its power to produce great upheavals in human life should read the unwritten records of missionaries, whose truth must of necessity be like fire against the secret iniquity of those before them, if any change come to their character by Christ. It is truth that makes men free. What prison is worse or what slavery more galling than that of a man locked in the cell of knowledge of his own foul deed, or chained to habit of wrong, the thought of which, day and night, is like unto the flesh-tearing lash of the Arab slave-trader?

The unheard groans and unmeasured pains of men in secret sin, if put in form of weight, would sink a world. The preacher knows this only too well, if he be a true preacher, and has knowledge of God, and of the Bible, and of men. Furthermore, he knows that here or hereafter there can be

NO PEACE APART FROM REPENTANCE;

that there is no use in trying to heal the wound until the splinter is pulled out—and genuine repentance includes restitution, where it can be made.

Amid scenes of men engaged in making money—making it by means fair or foul—I stood in a crowded hall, facing an immense throng. Two out of every three of the company were men. By some good power of God, Jew and Gentile, rich and poor, good and bad, were there alike. The hymns were poorly sung; the people were in no humour to praise, and scarcely in any mood for prayer. Few bowed their heads when devotions came. The moment arrived for my message, which was "He that covereth his sins shall not prosper." That is a truth which God Almighty has written by history so plainly, that no one but a fool would pass it by unread.

For full forty minutes I affirmed the truth of the old Bible; history, experience, and conscience alike were with me in proof. They knew it was wicked to do wrong, that it was sinful to do evil, that it was criminal to break the laws of God. Little remains in memory of the immediate after-results in the hall, save that scores asked for prayer, and many bowed and wept when I gave the other truth that "Whoso confesseth and forsaketh his sins shall obtain mercy."

A MEMORABLE INTERVIEW.

The startling thing happened when I got back to my hotel. I was tired. It had taken life, real life out of me to preach that sermon. I laid my hat on a chair and flung myself on the bed, overcoat and all, completely exhausted. There was a knock at the door, but I was too much worn out to answer. It opened, and in walked a great, tall, fine-looking fellow, fully six feet, dressed as a cowboy, but good stuff; a large sombrero hat, which he kept on, and a big six-shooter stuck in his belt. For a moment he looked at me, and never said a word; then he turned, and locked the door, throwing the key on the floor.

What it all meant I did not know. The fact was I did not care. I had done my duty. I had "warned the wicked" in a faithful way; and if I was to die now, "with my boots on," as they very frequently do in that part of the world—why, I was ready.

The man pulled a chair up near the bed, sat down, elbows on his knees, hands to his cheeks, his great big brown eyes burning with fire, and looked straight through to my soul. That look lasted fully five minutes. He never spoke a word. I was too tired to utter a syllable. Suddenly he broke out:

"You hit me hard to-night!"

I made no answer.

"Say, can you help a man that lives in hell, and wants to get out?"

I leaned up a little, propped my head with my hand, and asked:

"Who is the man?"

"I, great heavens—I am the one!"

"Tell me about it—let all out, and if I can help you I will. If I cannot, I know One who can."

"Who is that?"

"God."

I sat up on the edge of the bed, and out of the broken heart of my rough visitor came a sad tale of sin. He was at the head of a great ranch, whose cattle, and cotton, and wool made its English owner rich. As trusted agent and manager, he had stolen over thirteen thousand dollars. Stealing makes a man a thief, and the truth of the sermon in the hall had shown him his real self. It was not so much the money that he had stolen, as the thought of what the stealing had made him—a thief! I can hear him repeating it now.

"I'm a thief! I'm a thief! What shall I do?"

I told him. It needs no lawyer to give advice in such a case.

"Repent; restore the money; ask God for mercy. Let Him give you a new heart and a good life. Let Him make you good, and keep you so."

He was well able to pay back all he had taken. It was his own proposition to add the interest. We figured it all out at six per cent. —fourteen thousand seven hundred and fifty dollars in round figures.

There is one Englishman who should love America to that amount; at least, he is £3,000 sterling in pocket. The Gospel did it.

My tiredness somehow had left me. When we arose from our knees, where both had prayed, I said:

"Isn't it good to be made good?"

"Yes, better than gold," said he.

And if any would like to know why one branch of the Christian Church is making such headway in the South-west, I can tell, by pointing out a great-hearted, brown-eyed, six-foot Christian gentleman, whose tireless energy is given to the extension of a Gospel that has real power. This he knows full well.

"Do We Know Our Bibles?"

DEAR SIR,—To my mind, the want of the knowledge of the Bible is the cause of weak Christianity. Peter said to new-born babes (Christians) that they should "desire the sincere milk of the Word, that they might grow thereby." Well-meaning Martha asked the Lord Jesus to set Mary to work, but He would have her sit and feed on his Word; and what a delightful Christian she became!

What impressed me in 1875, when listening to D. L. Moody, was that it was all in the "Book." There was life, light, and joy to be found there, and, thank God, I found it to my delight, and cannot in any way separate the incarnate and written Word, and do not wish to. Dear Moody said before he died that he expected the preaching of the twentieth century would be that men would stand up with an open Bible and teach it to the people, like Nehemiah did of old. Most people, even so-called Christians, look upon the Bible as a task book, instead of God's love-letter to us, and the greatest delight.

Of old there was great joy because they "understood the words" of the Book. It was compared to great spoil; it was their delight day and night, sweeter than honey and the honeycomb. Ministers seem to take it for granted that the people know their Bibles, instead of the reverse; it should be their business to take every opportunity of teaching them what the Book says, instead of giving people's opinion upon it. The "common people" heard Christ gladly, and "pressed upon Him to hear the Word of God"; and I believe they are as ready to listen as ever, but often only get a stone instead of bread.

The error is still "not knowing the Scriptures, neither the power of God." I have been trying to get as much of the Word of God into as many as I can for many years, and find it answers. I was pleased the other Sunday evening to find, when I asked for texts chiefly with the word "know" in them, that for nearly three quarters of an hour text after text was repeated without opening their Bibles. "If a man love Me, he will keep My words." "He that loveth Me not keepeth not My sayings."

Yours faithfully,

S. T. H.

The Ministry of Prayer.

I have set watchmen upon thy walls, O Jerusalem, that shall never hold their peace day nor night; ye that make mention of the Lord* keep not silence and give Him no rest† till He establish, and till He make Jerusalem a praise in the earth (Isaiah lxii. 6, 7).

"Keep not silence"—ye whose service is a hidden life of prayer,
Yours—a ministry of blessing—reaching, touching everywhere—
Linking hearts (else widely severed) with the golden chain of love,
Binding them by unseen fetters to the Mercy-seat above.
Eph. iii. 14-19. Col. iv. 12.

"Keep not silence"—watch and labour, live a life of constant prayer,
For each friend still unconverted—whose salvation is your care.
"Day and night"—for years it may be—have you agonized and cried
To the God so "rich in mercy," yet the answer seems denied?
Gal. iv. 19. Gen. xviii. 23-33.

"Keep not silence"—for He treasures all your prayers, and sighs, and tears;
Precious is the faith that trusts Him, though no sign as yet appears.
"Day and night" before His footstool, make your earnest, "deep" request;
Till He grant your heart's petition give Him not a moment's rest.
1 Pet. i. 7. Isa. vii. 11 (marg.).

"Keep not silence"—praying mother! Are *some* prayers unanswered yet?
Though thy wayward child still wanders, God will not thy cry forget.
"He is working" and will surely all thy heart's desire fulfil;
Meanwhile let thy *life* bear witness, acquiescent in His will.
1 John v. 15. Isa. lxiv. 4 (R.V.).

"Keep not silence"—for He loves thee, loves thy pleading voice to hear;
Though He may delay the answer—'tis sweet music in His ear.
He, too, "earnestly remembers"—and at last "thine eyes shall see"
That "a praise" to their Redeemer all thy children's lives shall be.
Jer. xxxi. 20. Isa. lxii. 7.

"Keep not silence"—Vineyard toilers, here, and in far distant lands,
Need God's praying ones to aid them, strengthening their feeble hands.
"His remembrancers" He names you, and for prayer unceasing calls
Till His Kingdom is established, and the power of Satan falls.
St. Matt. ix. 37, 38. Eph. vi. 18, 19.

"Keep not silence"—Intercession is the incense God demands;
Fragrant are the prayers and praises "lifted up by holy hands"—
In the name of Jesus offered, not one earnest cry can fail,
"Fervent and effectual" pleadings of the righteous "much avail."
1 Tim. ii. 8. James v. 16.

"Keep not silence."—Ye are watchmen heralding the dawning day,
Soon "the King of Glory" cometh—soon "Earth's shadows flee away."
When with those, won through your pleading, you His song of triumph share,
You will praise Him that your service was "the Ministry of Prayer."
Isa. lii. 8. 1 Thess. ii. 19, 20.

Greyfriars Vicarage, Reading. L. S. S.

* Margin: "That are the Lord's remembrancers."
† R.V.: "Take no rest, and give Him no rest."

Holidays for the Poor.—The workers of the West London Mission are desirous of providing a brief holiday for many of the poor among whom they work, and who are unable themselves to get away from the baking streets and pavements, and the stifling atmosphere of their one small room. One of the Sisters knows of a frail, delicate girl, deserted by a worthless father, suffering from spinal trouble, and living in an underground kitchen, where light and air can hardly penetrate. Her one hope of health and happiness is a change to sunshine and fresh country air. Another case is that of an honest, hard-working man in delicate health, who has a wife and three children to support, and who has not slept out of London for twenty years. These are but two instances of hundreds of equally pathetic cases. Mrs. Hugh Price Hughes may be addressed, 8, Taviton Street, Gordon Square, W.C.

Quaint Texts from Queer Places.

By Mr. CHARLES COOK.

THE ground was private, and the text was plain. No one could misunderstand it; it was intended as a warning, and there was no doubt that the proprietor meant business, for one or two stout-looking men in velveteens might have been observed on the estate, capable of dealing either with trespassers or poachers.

There is a legend that Satan had taken away a young monk, and that when an elder brother of the monastery charged the devil with the theft, he replied, "He came upon my premises and I took him." The younger man on the night of his disappearance had been seen to enter a theatre.

"Trespassers will be prosecuted." I have known many a young girl act in contradiction to the Word, and become "unequally yoked with unbelievers," in the vain and foolish hope of winning her husband to Christ. I have never known *one case* where this result was obtained; it has always and invariably brought calamity and distress, which in many cases were lifelong. We cannot put "old heads on young shoulders;" but, my sister, have a care. "Only in the Lord" is safe advice.

Parents who have sent their children to *convent* schools, mistresses who have engaged Roman Catholic servants, young men who have been influenced to engage in gambling or horse-racing, the youth of both sexes who have been tempted to spend Sunday in cycling, and otherwise to neglect the House of God, have found out to their cost that "Trespassers will be prosecuted."

Our text, however, principally applies to those of us who acknowledge the Bible as the law of our life; and in the light of the fact that there was never a time in the history of the Church of God when so much backsliding was seen, we do well to warn Christians who are in danger of stepping aside that it is "an evil thing, and a bitter, to forsake the Lord your God." We neglect the reading of His Word, prayer becomes a duty, the prayer-meeting is irregularly or never attended, and then *heart backsliding* gives place to open backsliding.

A celebrated pianist once said, "If I am away from my instrument for one day only, I am myself conscious that I have lost something; but if I happen through business to be absent from the keyboard two days consecutively, my relations can tell I have lost touch, and am not myself. And on one occasion, through sickness, I was unable to be in my usual seat, and when I essayed to play in public, there was a visible murmur in the disappointed assembly—they knew that something was wrong."

O brother-believer, does not this touch our consciences? Are we not sometimes out of communion, and we know it? Our gracious Lord may not permit the world always to discern it, but those nearest to us are aware we are not "in touch" with Him.

When Christian and Hopeful made their escape from Giant Despair, and got out of By-path Meadow, they erected a pillar, and put on it the words, "Over this stile is the way to Doubting Castle," and then they sang:

> Out of the way we went, and then we found
> What 'twas to tread upon forbidden ground.
> Let them that after come now have a care,
> Lest heedlessness make them as we to fare;
> Lest they *for trespassing* his prisoners are,
> Whose Castle's Doubting, and his name Despair.

Our God has said, "Return unto Me, ye backsliding children, for I am married unto you." And again, "I will heal their backslidings; I will love them freely."

I looked at the text—that is, the advertisement—and then at the lantern slides, and to an expert's eye there was something unusual about them. They were supposed to represent "The Pilgrim's Progress." But they were not like Bunyan's pilgrims, and presently I discovered why! They were *life models*, but bad at that. They were men-made pilgrims, and in costume favouring the æsthetic rather than the Puritanic, and I rejected them as utterly unworthy of their magnificent creator.

One of the most serious objections the unconverted raise is, that we who profess to be "pilgrims and strangers" live as worldlings live, and that we so little resemble the Lord who "was despised and rejected." They complain, "You are often seen enjoying the world's amusements, accepting the friendship of the world, who hated and put to death the Lord; and not infrequently stand charged with actual wrong-doing before the world's tribunals." If this be so, what wonder if the world stumble over our failures? God makes no mistakes. He sees us as we are, whether we be "imitators of God," or followers of Satan; and when He draws our character in His Word, we may be sure the text, "Taken from life," is correct in every detail.

Was it not the Great Protector who, when the artist inquired if he should paint him with or without the well-known mole on his face, replied, "Paint me *as I am*, sir, paint me *as I am*."

"Have your likeness taken, sir?" said the photographer's tout, as we passed along the Edgware Road.

"Had it taken once." "Yes, sir; where?"

"Third of Romans. Listen: 'Their *throat* is an open sepulchre; with their *tongues* they have used deceit; the poison of asps is under their *lips;* whose *mouth* is full of cursing and bitterness; their *feet* are swift to shed blood,'" &c. But the man had disappeared!

Entering the dining-room of a friend at Ramsgate, I noticed an enlargement of a photo hanging on the wall which amused me. A little boy had climbed up to the second shelf of the cupboard; with one hand he was holding on, and with the other clasping a pot of jam, and was about to enjoy a stolen feast; but his eyes are turned towards the door. My friend is a splendid amateur photographer, and had been out after specimens. Coming in with his Kodak, in which was an unused dry-plate, at the very moment his boy was at the cupboard, he could not resist a "snap-shot"; the click of the opening shutter caused the boy to turn his head, and the unerring light had done the rest. Result: An enlargement which is almost "as large as life, and quite as natural."

"Heaven has countless eyes to scan men's acts"; and our Father sometimes permits our faults, and even our sins, to be seen and known to others.

> Christian, walk carefully, danger is near,
> On in thy journey, with trembling and fear.

Evening Prayer.

> Holy Saviour, go before us
> In life's journey, dark or bright;
> Spread Thy tabernacle o'er us
> Ere we close our eyes to-night.

S. Trevor Francis.

Christians at the Seaside.

MANY Christians who are now gathering at the seaside for their annual holiday are active workers in their own neighbourhoods. While away from home, they may effectually do good in the Master's name. During visits from time to time to places of popular resort, I have on several occasions joined parties of Christian friends, who have met at the head of a pier or jetty, on the beach or on the sands, and have there in the evening united in the singing of well-known hymns. Many have crowded round to listen to what has proved to them, indeed, the Gospel of the grace of God. It is possible in this way to reach those of all classes of society, who will not put themselves within the reach of more regular means of grace.

This is a kind of work that is purely unsectarian. All Christians can engage in it, and townspeople and visitors alike may lend it their aid. Great care, however, must be exercised if a spoken address is attempted. The speaker should be a wise and educated man, and even he should confine himself to a short and pointed Gospel address, which must contain in it nothing of a controversial character. A meeting can be very easily called at any named spot, and at short notice. A few small bills posted about the town during the day never fail of securing a good attendance, a large number of whom are sure to be active Christians. Before commencing, a selection should have been made of suitable pieces for singing. And there are many well-known and beautiful hymns and solos that are specially suited for singing at the sea-side. One good voice starting off will find ready support from bystanders.

I shall never forget an afternoon which I once spent in

THE OLD CASTLE AT CARISBROOKE.

A lovely morning had drawn a very large number of visitors to the familiar ruins. At about two o'clock a very severe storm came on, which lasted till about five. The rain poured down so fast that hardly any of the party thought it wise to leave. I was standing with many others in the large hall when my attention was arrested by a small group of ladies and gentlemen, all members of one party. From their air and carriage it was easy to see that they were of superior social standing. The gentlemen seemed to be urging one of the ladies in the company to do something special. I overheard one of them say to her: "You begin, we will support you, and many here will soon help us. Do this for Jesus' sake." This was enough. Presently the lady commenced to sing in a most commanding and beautiful voice, "Rock of Ages cleft for Me." The effect was magical, the attention of all was arrested, a full chorus of musical voices soon swelled the hymn of praise, and for about an hour and a half we had a glorious service of sacred song.

It was plain to see who were Christians and who were not in that gathering. Those who were Christians drew closely round the singer, the others seemed to slink away. But the good that was done that afternoon was doubtless great. From the pathos and deep feeling in many voices it was evident how much it was to them a service of heart worship. I mention this incident only to show what good may be done in a very simple way. Besides this, I remember many blessed times at Ramsgate and elsewhere. I shall have secured my object in recalling these incidents if I lead some of our friends now in the country, and those who are leaving for the seaside, to act upon the suggestion.

One word of caution, however. Previous experience leads me to advise friends to be careful not to allow any begging musician to make this a profitable opportunity for carrying on his avocation. An instrument is an advantage, but it had better be dispensed with, unless a gentleman, or church, in the neighbourhood should volunteer the free use of one. Of course no manner of money collection should be permitted on such occasions.

Geo. Norris Willomatt.

"Our Daily Bread."

SUNDAY, July 27. Deuteronomy xxx.

THIS chapter is as full of comfort as the previous one is terrible in its denunciations, and in its description of the far country into which the people would be driven on account of their disobedience. But in the opening verses, which invite our heed, sweet and comforting words are said about return. "If thou shalt return . . . then the Lord thy God will have compassion on thee, and will return, and gather thee." If any backslider shall read these words, who is conscious that things were better with him once than they are now, who in his far country longs after restoration and renewal, who is willing to put away the evil thing which has been his downfall, let him be of good cheer; God is even now returning to him, full of compassion, and is about to gather him to His arms of love, as the father did the prodigal son.

But there is something better even than this: forgiveness for the past, and for the future the heart set free from all filthiness of the flesh and spirit, and taught to love and live; then plenteousness of success in the work which the hands do for God; then life spent in the joy of the Lord (9); then repossession of the land of rest and peace (5).

The following paragraphs are full of *life* (15, 16, 19, 20). But life is the present tense of love. Life without love is existence only; existence with love becomes life. Hence they are also full of *love* (16, 20); and of *obedience*, which is the gauge and measure of love (14, 16, 20). But the Apostle, quoting the notable paragraph 11-14, applies it to our Lord Jesus (Rom. x. 6-8). How near He is to us, and how accessible! We need not go to heaven to bring Him down, or to the vault of the grave to bring Him hither. He is nigh—"in thine heart." Seek Him there!

MONDAY, July 28. Deuteronomy xxxi.

The life of Moses seemed incomplete: "Thou shalt not go over this Jordan." This incompleteness has often befallen men. They have died in mid-career, when so many of their plans were only half-fulfilled. What can we say of this? Can God view with equanimity broken columns, unfinished pictures, paths that lead out on the moorland and lose themselves? Ah, but remember; *first*, that the work is not left undone—Joshua completes the unfinished task, and causes the people to inherit the land; and *secondly*, that the worker goes forth to other labours. Centuries after, we read that heaven is singing the song of Moses, the servant of God, from which we assuredly gather that God had found some high service for him, and that other Red Seas were being crossed beneath His up-lifted rod, and other Egyptians being overthrown. Moreover, was he not chosen as one of the heavenly embassy to speak with Christ on the Transfiguration Mount?

Then also we can see why his majestic presence was withdrawn. Evidently it obscured the vision of God's almighty help. This is doubtless the reason why Moses draws such repeated attention to the fact that God would go before His people. "The Lord hath said to me, *Thou* shall not go over this Jordan; the Lord thy God, *He* will go before thee." (See also verses 6, 8.)

Notice the double provision made to keep Israel in mind of their part of the covenant. First, the law was to be read before the entire congregation of Israel; and secondly, the song of the following chapter was to be taught, to be a witness against the rebellions and provocations of the people. What a word is that, "I know their imagination . . . even now, before I have brought them into the land" (21); yet God did bring them in. May we not believe that, though God knows as much against us and more, yet He will not fail us? Ah, Father, before Thou didst set Thy love on us, Thou knewest the worst against us! Yet didst Thou not withhold it from us.

TUESDAY, July 29. Deuteronomy xxxii.

This is Moses' swan-song. It demands very careful reading. It underlies so much of the after-scriptures. Throughout the centuries it has still been dropping as the rain, and distilling as the dew.

NOTICE HIS NAMES FOR GOD. The Rock (4, 15, 18, 30, 31); Jehovah (6); the Most High (8); God (El, the strong). The permanence and eternity of God seem to fill the heart of the great Lawgiver. What the everlasting rocks of Sinai are to the shifting sands of the desert, such is God amid the changes of this mortal life.

THE METAPHORS APPLIED TO HIM. That He keeps His people as the strong frontal bones and the delicate fringes of the eye-lash protect the eye; that He urges them sometimes from the nest, where they cower as unfledged eaglets, into the dizzy heights of air, not for their destruction, but to develop their powers of flight, ever swooping beneath when they are in danger; that He is a man of war, who whets His glittering sword, and makes His arrows drunk with blood (verses 10, 11, 41-43).

MOREOVER, NOTE THE DESCRIPTION GIVEN OF THE PRIVILEGES OF OBEDIENCE. Led (12); plentifully fed (13, 14); made to possess the choicest lands (8); compassed about, cared for, and kept (10). Ah, how much do these words imply of spiritual help and comfort for us who believe! Let us possess our possessions.

LEARN, ALSO, THE TERRORS THAT FOLLOW HARD ON REBELLION. When men wax fat and kick like a well-fed heifer, when they lightly esteem the Rock of their salvation and provoke God to jealousy, they incur terrible penalties (15, 16). They set themselves against the nature of things and the course of the universe. They become outlaws and rebels. Then the penalties pronounced in verses 21-35 befall to bring them to a better mind (36). Then He makes expiation for their sins, and receives them back to Himself (43).

WEDNESDAY, July 30. Deuteronomy xxxiii.

These exquisite beatitudes, pronounced by the dying Lawgiver on the tribes of Israel, should be compared with the last words of Jacob in Genesis xlix. The comparison will show how in some cases the experiences of the desert march had availed to reverse the sad and dark forebodings with which Jacob regarded their future. This is especially the case with Levi and Benjamin. And with what added depths and heights of blessing are other tribes mentioned, as in the case of Naphtali and Asher. It may be that you who began life under the ban of strong disadvantages may live to reverse them, and to turn the adverse current to flow in your favour; whilst others who had but two or five talents at the outset of their career will find them increased to four and ten. Each of the tribes comes in for special blessing, which may be appropriated by those of us who by faith are the children of the faithful Abraham.

But what an exquisite promise is contained in those closing words! That God rides through the heavens to our help; that His eternity is our home; that His everlasting arms are beneath our faltering steps; that He will precede us in our pilgrim way, and war, thrusting out our foes; that He is the shield of our help, and the sword of our excellency; that He is the fountain of our fertility in a thirsty land.

THURSDAY, July 31. Deuteronomy xxxiv.

The death of Moses was *lonely*, as indeed all death is:—

> Why should we faint, and fear to live alone,
> Since all alone, so Heaven hath willed, we die?

It was death *with a vision*, "The Lord showed him all the land . . ." Dr. Payson, when he was dying, said, "The city is full in my view; its breezes fan my face." Dying saints often reach out their hands towards sights and voices that are concealed from all beside themselves.

It was death *in the Divine embrace*. The words "according to the word of the Lord" (5) are explained by the Rabbins as signifying "by the kiss of God"—as though he were a tired child, over which God bent with parental tenderness, putting him to sleep with a kiss that drew out his life, so that he sweetly slept, to awake in Paradise. "So let me die, O my Father, when the day of labour is past and over; so give Thy beloved sleep!"

And the Lord buried him. His body must not be left to rot away in dishonour. And Satan must not steal it away to make it the centre of pilgrimage from all parts of the world, so that the valleys of Moab should become as roads to Mecca. Therefore God buried it with His own hand, and hid the secret of his sepulchre in His own heart. God buries His workers, and carries on their work. He hides their bodies, but establishes their handiwork (Psa. xc. 16, 17).

FRIDAY, August 1. Joshua i.

The Book of Joshua in the Old Testament resembles the Epistle to the Ephesians in the New. It tells of life in the heavenlies, when the believer has crossed the river of death with Christ unto sin, and has entered upon the rest of faith, in which the conflict is no longer with flesh and blood, but with principalities and powers, with the wicked spirits which rule the darkness of the world.

We have been blessed with all spiritual blessings in Christ, but we must avail ourselves of, and claim, our privileges. In other words, the sole of our foot must tread upon, and so appropriate, all the blessings which are ours by covenant grace. The frontier of Israel extended as far as the river Euphrates on the one hand and the wilderness on the other, but except in the days of Solomon this magnificent stretch of territory was never covered. So the lengths and breadths of our land of promise exceed what most of us have attained. Let us survey our inheritance, and then by faith claim it for our daily sustenance and enjoyment.

Obedience is the correlative of faith. They are two sides of the same attitude of soul. We must be strong and very courageous *to do*, turning neither to the right hand nor to the left (7). The chapter rings with the words, *Be strong*. It is as though everything depended on strength of purpose. But this strength can only come when one is conscious of a Divine mission, rests on a Divine presence, and feeds on a Divine word.

SATURDAY, August 2. Joshua ii,

The New Testament credits Rahab with faith, and shows that she was taken into the families of Israel, and became one of the ancestors of our Lord, as to his human body. This is much for one of Gentile origin, and once of a nefarious trade. But her story proves how eagerly God seeks for those who love and fear Him, and how He is able to find the lost piece of money however far it may have rolled, and however defaced his image and superscription may have become.

Her creed was a very limited one. These were its clauses: that Jehovah had given Israel the land; that He also had dried up the Red Sea before their hosts; that He was God in earth beneath and heaven above; and that He would certainly bestow on them the city of Jericho, which was the key to the land. But though the articles of her creed were few, she held them with the same tenacious faith as that with which Abraham held the promises of the land and seed. Therefore, she stands for ever with him and others in the long corridor of faithful souls whom God delights to honour (Heb. xi. 31).

The Apostle James points out, beneath the impulse of the Divine Spirit, that she proved her faith by her works (James ii. 25). That she spoke deceitfully to those who inquired of her, was not approved by God, who is light, and in whom is no darkness at all; but we must remember the twilight of her religious knowledge, and be thankful that God deals with men according to the light they have, and not according to what they have not.

F. B. M.

Other Lands.

Notes From Madras.—I.

SPREAD over twenty-seven square miles, with about half a million of population, Madras City may rightly be called the "city of magnificent distances." It ranks third among the cities of India; and besides being a centre of learning and of missionary enterprise, and possessing the finest and largest hospital in India, and splendid institutions in the Christian College and Y.M.C.A. Buildings, it also has the doubtful privilege of being the headquarters of Theosophy. The leader, Colonel Olcott, is next door neighbour to Rev. and Mrs. R. J. Ward, who have

A TRAINING HOME

for Anglo-Indian and Eurasian Young Women, the object of which is to train, irrespective of denomination, such as feel that they are called of God to devote themselves to mission work in India; and who, in view of this, are desirous of a period of systematic study of the Bible and of an Indian vernacular, spiritual training and help, with some preparatory experience in teaching, house-to-house visitation, and other evangelistic work.

Candidates must possess a good general education, and must be able to say conscientiously that they know they have been born again, and that they have fully yielded themselves to the will of God.

The story of how the Home came into existence is most fascinating, especially as told by Mrs. Longhurst Ward herself. For many years she had been working in the Y.W.C.A., and from the very first her heart went out towards the race which she considered so much sinned against.

The character given to Eurasians, even by some missionaries, is not of a confidence-creating kind. Said a Christian worker to me, who, no doubt, had legitimate cause for complaint: "They are proud, irritable, and unreliable; and while they lack the endurance of the Hindus, they have not the backbone of the Europeans." While this may frequently be true, instances can be shown which do not admit the generalizing of such a stern statement. The Gospel at any rate has not yet lost its power of transforming character, and some of the most efficient workers in the mission-field, both men and women, are Eurasians. But supposing the argument of their having inherited the weaknesses of their parentage on both sides to be true in its widest sense and largest application, this would only increase their claims upon us and our duties towards them.

Like the founder of the Anglo-Indian Orphanage at Poona, Mrs. Longhurst Ward thinks, with many others, that in the very nature of things,

ANGLO-INDIANS AND EURASIANS,

instead of being outside our sympathy, should be fit instruments for the conversion of others, and mighty factors in the spreading of God's kingdom among the Hindus. It was laid on her heart to open a training home for converted young women born in India. She did not know when and how, but she continued to pray, nothing wavering, and the Lord gave her the key to the future in the precious promise: "And they lodged round about the house of God, because the charge was upon them, and the opening thereof every morning pertained unto them" (1 Chron. ix. 27). Another verse answering the inquiring gaze of faith was: "Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?" (John xi. 40).

A number of missionaries, on being asked to express their opinions, agreed as to the necessity of such a training-home, and, with two single exceptions, they all thought it expedient that it should be conducted on undenominational lines.

In 1898 and 1899, while in England, Mrs. Ward became known by her requests for drawing-room meetings. Without taking any collections, she was able to arouse interest in her scheme, so that cheerful givers were not wanting.

UNDER THE BANYAN TREE.

In due time a beautiful house was purchased near the sea, marvellously cheap, considering the size, site, and extent of the place. While in Madras we had the pleasure of being the guests of Mr. and Mrs. Ward. In order to facilitate our seeing the missionaries, they kindly arranged a meeting, which was held in the shade of a large banyan tree. This spacious and unusual drawing-room added much to the charm of handshakes and friendly chats among fifty or more Christian workers of Hindu, American, and British nationality. Such gatherings always have a stimulating effect upon the spirits of men, for union is strength, especially if it is in the bonds of Jesus Christ.

Eight young ladies are already receiving their training at West Hatch, Adyar. They alternate their studies with practical work, such as helping in the house and attending to the wants of little famine orphans, of whom there were twenty at the time of our visit. The number has increased since, and Mrs. Ward writes that they hope to bring it up to fifty. If the Lord opens the way they also hope to have some day a training-home for young men. An empty house not far from West Hatch, answers the conditions required. Our friends are waiting upon the Lord to manifest His will.

Rev. R. J. Ward, who is an honorary worker in the Anglo-Indian Evangelization Society, spares himself as little as his wife does, giving Bible-readings, speaking at conventions, and holding missions wherever he is called. His work among the Boers, jointly with Mr. Mallis, was very successful. He has the joy of seeing his daughter following in his steps by taking up work for the Master in the training-home.

WILMA MORGAN.

The Indian Famine.

POOR CHRISTIANS AIDED.

ON May 8 last, a plea was made in this column for poor Christian weavers in Rajputana, in the hope that each might be supplied with seed corn, and so saved from the hands of the money-lenders. In acknowledging a communication which we were subsequently enabled to send, Rev. J. Traill, of Jaipur, writes: "The gift of your readers was most opportune. The poor people were much in need. This will keep them out of the extortionate money-lenders' hands, and enable them to obtain seed corn. We have had seven years of scarcity. The people, among whom we have been having baptisms of late, since they came out on the Lord's side, are not allowed to take their drinking water from the village well. Their women and girls have been insulted, and their water-pots broken. I see in your kind remembrance of us a way to give them a well of their own, to which, at some future day, they will invite those who persecute them without a cause."

Writing on June 28, Mrs. Horne, wife of the esteemed editor of *The Bombay Guardian*, says: "No rain has fallen in poor Gujarat, and very little in the Deccan and Central Provinces. There are grave fears that a terrible famine will ensue. The official monsoon forecast was so terrible that Government tried to suppress it, and they now say that, as the forecasts in past years have been incorrect, there is 'no official forecast' this year. We are afraid that even Christian people are growing tired of the famines in poor India, and that the needed help may not be forthcoming."

Hidden Glory.

THE darkest shadows oft are cast
By brightest light,
And every cloud is said to have
A lining bright.
If, then, some shadows cross your pathway here,
Look right beyond them—there is glory there,
Tho' hid from sight.

M. M. H.

To Get Lumber.

IN a letter from St. Peter's Mission, Lesser Slave Lake, Athabasca, N.W. Canada, light is thrown upon the missionary methods of the Roman Catholics. The writer is Archdeacon George Holmes (C.M.S.):—

"Three years ago, when we were about to prepare for building our Indian Boys' Home, we tried to arrange with the Roman Catholic Mission, who have a good saw-mill, either to saw our logs or sell us the lumber we required; but they blankly refused to have any dealings with us, on the ground that we were aggressive heretics. In the providence of God we found a man at the Athabasca Landing, the owner of a portable saw-mill, who was willing, at a great risk, to move it to Lesser Slave Lake, a distance of 200 miles; and being a very obliging man, and reasonable in his charges, he soon drew the custom of the place.

"Now, I am sorry to say that, through a change in his private circumstances, he is obliged to sell the mill. The priests, who belong to an exceedingly wealthy Order, and see an opportunity of gaining an advantage over us, and putting us to a great inconvenience, are trying to negotiate for the mill. The owner, however, is desirous of doing us a favour, even at a sacrifice to himself, and he offers it to us, as it stands, for £160. This is very reasonable, considering that it would cost £400 to import a new one of its kind.

"I have asked our friend to allow us six months in which to raise the funds to purchase it, to which proposal he has agreed. If we lose the mill, the priests will have gained a victory, because they not only refuse to sell lumber to us, as English missionaries, but also use it as a means of inducing our people to join them for worldly gain. If we are able to purchase the saw-mill, it will supply a long-felt need by way of starting a kind of industry for our Indians, for I am convinced that healthy employment is the next necessary thing to the Gospel."

The Gospel in France.

MANY who have followed with prayerful interest the mission work among Roman Catholics at Evian-les-Bains will learn with regret of the protracted illness of Miss Wellington. In consequence it has been found necessary to hand over the work to others. After much thought, prayer, and counsel with faithful friends and helpers, it was decided that the Society of Evangelization for France at Geneva should take the direction of the mission station. The Society has placed there a suitable evangelist-colporteur, who will work among the people, to continue and strengthen what has been already accomplished, and also extend and establish the work on a sure foundation.

In spite of the opposition from the priests, the workers have held on their way. The time from November to March is particularly difficult for the poor in this fashionable-season town, when everything seems to go to sleep. Two knitting meetings for the mothers are held each week, and more than one woman during the winter was heard to say: "The money I get for the knitting is my all; it buys me fire, light, and bread." To bring these poor ones into touch with the love of Him who cares for their souls and bodies has been the happy privilege of those responsible for carrying on the Mission. The Thursday and Sunday schools have been continued, and although the children have had to suffer persecution they have attended in goodly numbers.

The efforts of the evangelist during the year have been spent in visiting the villages even as far as twenty miles away, these journeys lasting four to six days. Thousands of Gospel tracts and books were given in these journeys, and thus the good seed has been scattered for future reaping. In handing over the mission to others, the Misses Wellington ask that the prayerful and practical sympathy extended to them in the past may be shown towards the Evangelization Society of Geneva in its efforts in Savoie.

The Late Mr. George Pearse,

FOUNDER OF THE NORTH AFRICA MISSION.

THIS remarkable mission worker, whose death we recently announced, was born on June 5, 1815, and finished his earthly pilgrimage at Hastings on June 30 this year. Hence he had completed his eighty-seventh year. He was a man of noteworthy enthusiasm and initiative; few servants of Christ have had the honour of being associated with so many efforts for the furtherance of evangelical and evangelistic Christianity as he.

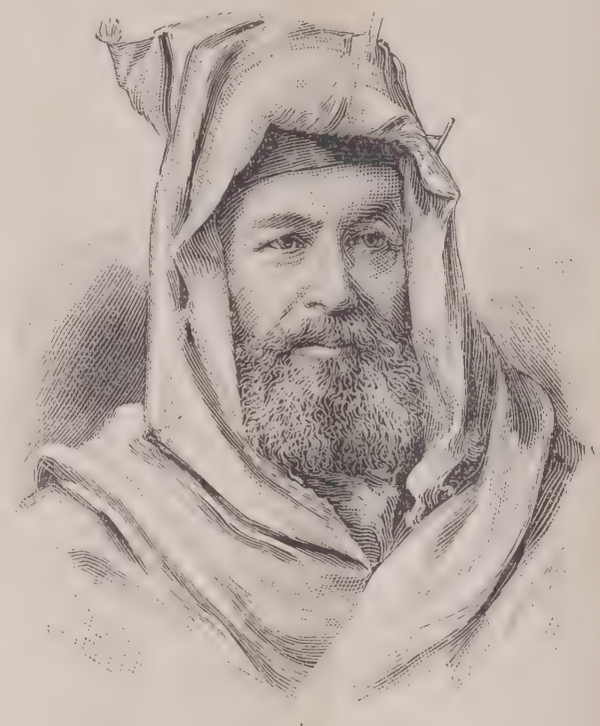
In early life Mr. Pearse was troubled with sceptical thoughts; so he had in later years a tender consideration for such as were similarly perplexed. He was led to decide for Christ about the age of seventeen, and was a Christian worker from that time till his death—a noble record of service. As a stockbroker in the City of London he came into contact with the rush of City life, and was a general favourite amongst other members of the Stock Exchange. His heart, however, was far more occupied with the advancement of Christ's Kingdom than with worldly concerns. Content with earning a moderate living, he devoted the bulk of his time to the promotion of Christian enterprises, returning to resume his business when financial necessities required it.

Mr. Pearse was associated in church fellowship with the Open Brethren; but he was more open than even most of them, and delighted to take part in all efforts that were being put forth for the furtherance of the Gospel by true-hearted servants of Christ. It is, however, in connection with foreign missionary work that his name is particularly associated. Among the men whose influence specially affected Mr. Pearse was the zealous Mr. John Whitmore, also a stockbroker. He was an elder in the Baptist Church in John Street, Bedford Row, of which the celebrated James Harington Evans was pastor. Mr. Whitmore was one who was specially used in helping to lead the saintly Robert Chapman to a knowledge of Christ.

It is interesting to recall the fact that Robert Chapman was in the office of Messrs. Freshfield, solicitors of the Bank of England, and visited Mr. Whitmore's office on business. Mr. Whitmore spoke to him about his soul, lending him Doddridge's "Rise and Progress," and also bringing him under the influence of the faithful and earnest preaching of Harington Evans. Mr. Chapman was twelve years older than Mr. Pearse, but they were friends, so that Mr. Chapman was another of those who powerfully influenced him. Pastor Gossner, the missionary enthusiast, of Berlin, was another whose example and devotedness greatly affected our friend, and he used to say that Gossner's faith was such that he prayed missionaries into the field, and money out of people's pockets.

About 1850, Mr. Pearse took a leading part with Messrs. John and Robert Howard, of Tottenham, and others, in the formation of the Chinese Evangelization Society. Some ten or more missionaries were sent by this undenominational organization, and among them Mr. Hudson Taylor, who went out in 1853, he being then a young man of about twenty-one. The Chinese Evangelization Society encountered various difficulties, which resulted in its being dissolved; but several of the missionaries still continued their labours, and in 1865, Mr. Hudson Taylor, who had in the meantime returned to England, founded the China Inland Mission. In the following year the celebrated *Lammermuir* party sailed for China. Though, therefore, it cannot be said that Mr. Pearse had anything to do with the foundation of the C.I.M., which now has over 700 missionaries, yet the fact that he had been helpful in sending Mr. Taylor to China some years previously was to him always a cause of thankful interest. Like Robert Chapman, he was deeply concerned in the evangelization of Spain, and a letter which he wrote and published had a good deal of influence in leading to the taking up of missionary work on a more extensive scale in that dark Roman Catholic land.

Mr. Pearse married an accomplished widow lady who had two young daughters. Our friend was an exceedingly kind father to the two girls, who were much attached to him, but they died early. Mr. Pearse himself had two children, a girl named Dora (who died when about a year old) and a son, Whitmore, who lived to manhood, but was lost at sea, with all on board the ship, on his way to Canada. Previous to the death of his son, which greatly affected him, his wife had been taken to be with Christ, and he himself had rather a serious illness.



THE LATE MR. PEARSE IN KABYLE DRESS.
From Photograph by London Stereoscopic Co., 54, Cheapside, London, E.C.

AMONG FRENCH SOLDIERS.

Mr. Pearse was married a second time to Miss Jane Bonnycastle, who had been led to Christ through the preaching of Dr. Grattan Guinness in Paris. She was an enthusiastic worker in France, and both he and his first wife had been deeply interested in her labours. Soon after this, Mr. Pearse decided to give up his business on the Stock Exchange, and with his wife to devote himself entirely to direct evangelistic work. They applied themselves specially to efforts among French soldiers, until their work was interrupted by the Franco-German war. Then they took in hand the visiting of such soldiers as were imprisoned in Germany, distributing Scriptures amongst them, and speaking to them of the Saviour. At the close of the war, they continued to labour among the soldiers throughout France, but the priestly power, which had been largely broken by the war, soon began to reassert itself in the French Army, with the result that the work was first hindered and ultimately stopped. Mr. and Mrs. Pearse thought that possibly there might still be opportunities amongst the French soldiers in Algeria, so in 1876 they visited that colony. There, however, they found obstacles similar to those encountered in France.

It was while staying in Algeria that the sympathies of our friends were drawn out for the Kabyles, the aboriginal race, who while Mohammedans yet seemed more open to the Gospel than most Mohammedans are. It was a time of drought and famine, and not a few were dying of starvation. Though greatly stirred, Mr. and Mrs. Pearse did not at this time take any definite steps for the evangelisation of the Kabyles; but, returning to France, sought for new doors through which they might get amongst the French people. The work of Miss de Broen and Dr. McAll had in some measure benefited by the exertions of Mr. and Mrs. Pearse before the war, and it occurred to Mr. Pearse that there was a great need of a better supply of religious literature for the use of the various missions in the country. He consequently arranged for the opening of a shop in the very heart of Paris, and took over the French tracts of the Dublin Tract Depot. The Depot Centrale, No. 4, Place du Theatre Français, thus became a centre from which streams of Christian truth flowed all over France. *L'Ami de la Maison* and *Le Rayon de Soleil* were issued from this depot, which became a meeting place for Christians interested in the welfare of France.

In 1880, Mr. Pearse handed this work over to a committee, by whom it is still carried on, and he and his wife determined to seek a new sphere for their energies. After consulting with Dr. Grattan Guinness, they decided to return to Algeria, to see if it were possible to inaugurate

MISSION WORK AMONG THE KABYLES,

in whom they had previously been interested. The winter of 1880 and the spring of 1881 were spent in a tour of investigation, and in the following summer Mr. Pearse (assisted by Mrs. Grattan Guinness) published a small pamphlet, entitled "Mission to the Kabyles." In addition to this pamphlet, he wrote hundreds of letters to his friends. As a result, a small committee was formed, consisting of Mr. Pearse, Dr. Grattan Guinness, and Mr. E. H. Glenny. A few hundred pounds having been given to inaugurate the work, Mr. Pearse and Mr. Glenny went out to Algeria in the autumn of 1881, taking with them two brethren, one a Swiss and the other a Syrian, and established a small Mission at the village of Djemaa Sahridj, about eighty miles to the east of Algiers, and in the very heart of the mountainous country inhabited by the Kabyles.

At this time Mr. Pearse was over sixty-six years of age, and might very well have judged it wise to take things rather more quietly; but his energy and enterprise were unabated, and by letters to The Christian and private correspondence he still continued to stir up interest in the work, while he and his wife devoted themselves to labouring amongst the Kabyle, French, and other people in the neighbourhood of the city of Algiers. With others he put before the British and Foreign Bible Society the desirability of having a depot and agent in Algiers, with the result that Mr.

Lowitz, formerly of the British Jews Society, was appointed to the post. Mr. Pearse felt the great importance of having the Scriptures translated into the Kabyle tongue, and with the help of natives a commencement was made. Ultimately the Bible Society sent out Dr. Sauerwein, and the Gospel of John was translated and published. Since then M. Cuendet, of the North Africa Mission, has continued this work; and Mr. Pearse lived to see the remainder of the New Testament translated and published, also the Gospel of John revised —in other words, to see the whole New Testament translated and published in the Kabyle tongue in Roman characters.

In 1883, Mr. Pearse gave the direction of the work into the hands of a small council in England, with the design of devoting himself to independent efforts in fellowship with the mission he had founded. With his wife, he travelled extensively through various parts of Algeria, distributing Scriptures and tracts, and telling to small and great, as opportunity offered, the glad tidings of God's salvation. It is interesting to note that among the first donors who assisted Mr. Pearse in founding what is now the North Africa Mission was the late Canon Battersby, of Keswick, with whose name the Keswick Convention is so closely connected. Other helpers, either as referees or donors, included Lord Polwarth, Lord Radstock, Sir Arthur Blackwood, Messrs. R. C. L. Bevan, Donald Matheson, James E. Mathieson, T. B. Smithies, John Cory, and Rev. William Arthur.

HIS LATER YEARS.

During the last few years the infirmities of old age prevented Mr. Pearse from taking a very active part in Christian work, and he humbly described himself to a friend as "a broken-down evangelist." His heart, however, still burned with love to Christ, and with ardent desire for the salvation of the lost. A good deal of his time was accordingly given to intercession for Gospel work, and for persons whom he was now unable, through age, to help in an active manner, as in times gone by. The health of his beloved wife also made it desirable for Mr. Pearse to maintain more retirement during his later years. A few days before his death he inquired most affectionately after Mr. Hudson Taylor, in whom he ever took the deepest interest. Practically his last message, written on June 23, to the Secretary of the North Africa Mission (Mr. Glenny), was "See that Kabylia is cared for;" and in a letter dated June 25, he wrote of his old friend, Robert Chapman, of Barnstaple; "And so he sleeps in Jesus, and we will ere long follow him."

The North Africa Mission is hoping to send out two young men, Mr. Daniel Ross and Mr. Alfred Shorey, to help forward the work in Kabylia which Mr. Pearse began, and which is most encouraging and greatly in need of being strengthened. It is proposed to look upon them as "Pearse Memorial Missionaries," and a fund of about £250 a year will be needed for their support. What better memorial could this devoted servant of Christ have than that his work should be thus perpetuated?

Mr. Pearse was buried in the Borough Cemetery, Hastings, from whence on a clear day the coast of France, the land of so many of his labours, can be seen. A Christian nobleman writes of him: "His life was often a help to me, and his warm Christian love was most refreshing." Should not the consideration of his life and devoted service provoke us all to love and to good works?

MESSRS.

Williams and Maxwell,

EVANGELISTS.

DURING recent weeks Messrs. Williams and Maxwell, evangelists from the United States, have been conducting meetings in Edinburgh. The proceedings have been described in successive issues of The

MR. E. L. WILLIAMS.

Christian. Some particulars of these workers will be welcome to our readers. Mr. Williams is the preacher, Mr. Maxwell the singer. First as to the preacher:—

Edgar La Mar Williams is a Presbyterian minister and evangelist, and was born in Busyrus, Ohio. There is Scottish blood in his veins. When he was four years old his parents moved to Indianapolis. He was blessed with a

MR. H. L. MAXWELL.

Christian home, where, both by precept and example, he was taught the truths of the Gospel; yet he had reached the age of seventeen before he yielded his heart and life to God. Having taken this step, he united with the Third Presbyterian Church of Indianapolis, a decision which not only added another name to the membership of the church, but changed the entire trend and purpose of the young man's life.

An interesting incident in early years gave promise of future evangelistic usefulness. When Mr. Williams was but a boy-preacher in Indianapolis, a Scotch elder, Mr. McCutcheon, was asked to take him out to the Georgetown country church to speak in the protracted meetings. There had developed very little interest, and few, if any, conversions up to that night. When, after driving many miles, they arrived at the dimly-lighted little country church, they found it well filled with people, who listened to the lad's earnest Gospel appeal. One old farmer, touched by the charm of voice and the eloquent pathos of the truth presented, said to the elder, "Why, he talks like a bird!" About fifteen persons responded to the call, standing in this meeting to accept Christ, much to the surprise of the minister and the Scotch elder, who afterwards became a fast friend of the boy who was now proving his Divine call to preach the Gospel.

Often had young Williams read and heard the words, "The harvest truly is great, but the labourers are few," yet their true significance was not understood until he saw the harvest of souls ripe for the gathering, with so few willing hands to thrust in the Gospel sickle. Under the Divine influence he determined to be one of the messengers of hope and joy, and with this object in view he entered upon a collegiate course, first at Hanover College, afterwards at Butler University. He then studied in the McCormick Theological Seminary at Chicago, where he remained two years, and in 1876 graduated from the Union Theological Seminary, New York City. During succeeding years he had charge of churches in Indiana, Iowa, and Illinois; also undertaking work of an evangelistic character.

After many years of toil and experience Mr. Williams felt himself prepared to enter upon a wider ministry that had opened to him. The work of an evangelist lay before him. For some time he moved about in the Western and Middle States, and his services met with acceptance on all hands. As a pastor, Mr. Williams' affable address, genial manner, and sympathetic nature won the respect and love of his people. As a preacher he is strong, clear, and attractive, adding to the earnest message the graces of oratory and the emphasis of illustration. He is ever loyal to the truth, and his hearers are never led by tricks of sophistry into paths of doubt or speculation. He preaches an entire Gospel; he does not hesitate to proclaim "the terrors of the law that he might persuade some," but magnifies the glories of the Cross with its full and free salvation, so that the most abandoned need not despair.

During his busy life as pastor and evangelist, Mr. Williams has found time to publish many of his sermons. He has in preparation a volume of carefully-revised sermons and addresses, which will be elaborately illustrated. Mr. Williams was married in 1878 to Miss Matilda J. Woerner, of Indianapolis. To his devoted and faithful wife he owes much of his success in the Christian ministry.

The companion worker, Harry L. Maxwell, is a cultured singer. He was born at Crawfordsville, Indiana, in 1866. When nineteen years of age he became a Christian, and in 1886 went to De Pauw University, Greencastle, where he remained until 1892. Having studied music in Chicago, he took up Gospel work with Dr. J. Wilbur Chapman, and has ever since been associated as musical director with well-known American evangelists. During 1898-99 he was under the direction of Mr. Moody, the summer of 1898 being spent at Chickamauga Park with the soldiers, among whom the lamented Major Whittle prosecuted such an interesting Gospel campaign. Mr. Maxwell's voice is a tenor of high range and considerable power. He has had many calls for his services in connection with State conventions, camp meetings, and conferences.

Messrs. Williams and Maxwell have invitations for September and part of October from pastors in Aberdeen and Londonderry. Communications may be addressed to Mr. Williams, until August 1, at 193, Bruntsfield Place, Edinburgh; after that, care of Messrs. Morgan & Scott, 12, Paternoster Buildings, London, E.C.

The Revival in Melbourne.

FOLLOWING up the report contained in our last issue of the soul-stirring scenes enacted during the great Simultaneous Mission in Melbourne, conducted by Dr. Torrey and his helpers, we append further interesting particulars of this widespread and remarkable awakening.

AMONG RAILWAY-MEN.

The Victorian Government Railway workshops are spread over some acres of land at Newport, and 1,500 men are employed there building new trains or repairing damaged ones. It was considered "unwise" to allow a Mission service to be held in the ground surrounding the workshops, but the Commissioner had no objection to the men assembling in the yards, and listening to an address delivered from a temporary platform outside.

When the great siren shrieked the noon hour, round the corner of a heap of rusted rails came the first of the congregation. He was in dungarees, and wore a linen cap pushed to the back of his head. A smoking billycan of tea swung on his forefinger, and in his left hand he carried a parcel of "tucker." After surveying the singers and acknowledging a cheery nod from Mr. Edgar Geil, the missioner, he sat astride a carriage axle, and began his lunch. As the first hymn proceeded a few more men arrived, and finally they came with a rush, till almost every man employed in the workshops had joined the gathering. Few had delayed long enough to swallow their lunch—none had stayed to wash. Many brought their sandwiches and pannikins with them.

Mr. Geil gave a powerful address on Conviction and Conversion, and closed with prayer. There was still a minute or two of the lunch hour left, and the men demanded a solo from Mr. Virgo. The closing bars had hardly been sounded when the siren blew forth its summons, and the men ran for the workshops, applauding as they went.

INDIVIDUAL EFFORT.

"The churches," said Mr. Geil, at Geelong, "have a great responsibility laid upon them. You must go out and seek to bring sinners to Christ, or you will be failing in your duty, and shirking the responsibility God has laid upon you. I remember conducting a mission in a town in America. After three days, I said, 'See here, friends, I have wasted enough time, and I am going to move out.' 'Oh, but,' they said, 'you are advertised to stay ten days.' 'I don't care,' I said, 'I am not going to waste ten days like this.' 'Why are you going?' they said. 'What is the matter?' 'Why,' I said, 'you are so dreadfully lazy. You won't go and talk and pray with sinners in your homes. You believe in "job-lot" religion. You want me to bunch people altogether and fetch them into the kingdom of God wholesale. I am done with such people. Unless you are willing to go out and seek to win souls, I will leave.

"Then a lady rose and said, 'I never spoke in a meeting before in my life, but I think it would be a dreadful thing to have these meetings closed down because we folks are not willing to do the work.' I said, 'Madam, this first speech of yours is a mighty good one.' Next day she drove round with her carriage, and took me off with her to pay a visit. I noticed she had a bead-work concern, worth about 25dols, with her, and I said, 'What's that for?' 'Oh,' she said, 'the person we are going to see is very fond of bead-work, and I am going to give her this.' 'But,' I said, 'it is quite expensive, is it not?' 'Twenty-five dollars,' she said; 'but what is that if I get the chance of speaking about Jesus Christ?' Well, the result was that that lady, who had never before made a speech in a meeting, was responsible for leading no fewer than twelve men and women—some of them the most prominent people in the town—to Christ, by personal work, before that mission closed.

THE MEETING OF CONVERTS.

"The supreme interest of the meeting of converts," says the *Southern Cross*, "was reached at the moment when Dr. Torrey called upon all those who had begun Christian life, as a result of the various services of the Simultaneous Mission, to stand up. In response, the vast mass of people occupying the floor of the building rose to their feet, and the people in the galleries on either side rose too. Here were at least 6,000 people—men and women, boys and girls, of all ages and social positions—rising to proclaim the fact that they had broken with sin and surrendered their lives to Christ.

"A cynic, perhaps, might sneer at the spectacle, and regard it as a mere proof of untaught and undisciplined enthusiasm. A pessimist would probably have sighed to think how many of those who stood up would soon forget their vows. But a wise Christian faith would find in it an argument of measureless hope and of a thankfulness to God too deep for speech to utter. Here were some 6,000 lives brought consciously under the empire of the purest, the noblest, and the mightiest force that can touch human character. God's great and loving purpose was in them attaining its end. It is easy to count up the secondary and purely human impulses of this movement, and see that they are all inadequate to effect such a miracle. It is not the power of singing, the contagion of numbers, the logic or the eloquence of the discourses, the stir of a little shallow emotion in the feelings, the flame of a transitory excitement in the senses. It is the power of God—of God the Holy Ghost, convincing of sin, revealing Christ, and shedding abroad in the human heart the forgiving love of God."

Rev. Payson Hammond.

IT is most refreshing to recognize the continued vigour of Rev. Edward Payson Hammond. There are many in this country who remember his labours of past years, and who, with others, will read with interest some particulars of recent missions in America. Since March 31 Mr. Hammond has been conducting services for children in the Wickcliffe Presbyterian Church and in the Bethany Presbyterian Church, Newark. Referring to this mission, the *Newark Daily Advertiser* says:—

A great number of children have been brought to Christ through his instrumentality. Mr. Hammond is known world wide as a most successful evangelist among the children. He is pre-eminently a man of God. His one aim and object is so to present the truth concerning Jesus of Nazareth, as the One who has suffered in our room and stead, as to call out the love of those who hear him to this same Jesus.

Although getting on in years, he is a most zealous and indefatigable worker in the cause of Christ. The result of his labour in London with the late Charles H. Spurgeon and in this country with the late D. L. Moody, and in many other places, has been remarkable for the ingathering of multitudes of children into the church.

AN IMPRESSIVE SERVICE.

Sunday evening last Mr. Hammond spoke to about 400 children in the Bethany Church. As far as possible, at the end of each pew sat a Christian. After Mr. Hammond had finished talking to them, and had given the invitation, all of the workers spoke to the children, and the result was that 135 signed the slips accepting Jesus as their Saviour. The children were told if they would take the slips to Mr. Hammond he would exchange them for a covenant card, which they were to sign if they really felt that they had received Jesus in their hearts. They came forward to the platform, and the sight was one long to be remembered by those who witnessed it, as they eagerly presented their slips and received the covenant card. The covenant with name and date is this: I believe that Christ hath loved us and given Himself for us (Eph. v. 2), and that I can truly say

> Jesus, take this heart of mine,
> Make it pure and wholly Thine.
> Thou hast bled and died for me,
> I will henceforth live for Thee.

In following up the covenant cards, Mr. Hammond finds that in the majority of cases the children remain faithful. Not children only have been brought to Christ, but older people also, while Christians have been stimulated to more earnest zeal in the Master's service.

The Blind Poor.

THE annual meeting of the National Blind Relief Society was, by the kind permission of the Duke and Duchess of Sutherland, held at Stafford House, St. James's, on Tuesday, July 15. The Hon. Viscount Chelsea, M.P., who presided, spoke of the advance made by the Society during the past fifteen years. All that time Rev. J. Pullein Thompson had been hon. secretary; and the annual revenue had grown from £139 to something like £4,000. At present there are 672 persons on the books; out of these 320 receive a pension of 5s. a month. This, mere pittance though it is, is eagerly welcomed by the recipients. The Society is most anxious, however, to raise a sum large enough to enable them to increase the pension to 10s. a month. To do this £5,000 must be subscribed.

The Bishop of Kensington referred to the amazing ignorance of Londoners regarding the condition of life around them. Few people, he said, realized that there are between 3,000 and 4,000 blind poor in London, who live in darkness, and also with the dread of the workhouse before them. Even when these facts are grasped, it is hard to make people see their responsibility in taking at least a small share in relieving the terrible burden that falls on these poor people. Surely there is no class which appeals more to humanity than the blind poor. The Bishop referred to the way in which these people were willing to help themselves if only suitable work could be given to them; the thorough manner in which they carried out all that was entrusted to them, and on the whole their great cheerfulness. He enjoined his hearers to go home and talk about the needs of these people, and of the Society existing for their help; in this way it would become better known and supported, for if people talked to advantage they could reach the hearts and the pockets of their listeners.

Major Evans Gordon, M.P., urged those present to go among the blind poor, and see for themselves the terrible calamity which the loss of sight means to such as are already threatened with poverty. Sickness to many people means extra care and attention, but to these people it brings starvation.

Rev. H. R. Gamble, succeeding, gave from his own observation instances of the terror which comes over the blind poor, almost reaching the verge of madness, when they think they will be compelled to enter the workhouse. Five shillings a month is not sufficient to relieve this dread.

Rev. Nevison Loraine brought before the audience in vivid language the privations suffered by the blind. The glory of sea and country, hill and valley, all these were lost or unknown. Christ had peculiar pity for the blind; we never read that He sent a blind person away; His ear was always open to their cry. Surely He who is the creator of this wonderful universe would have a special care and compassion for those deprived of the power to see Him in creation. Not only does Christ ask His people to carry help to these blind poor, but also to carry to their darkened lives the Light of Life.

During the meeting Rev. J. Pullein Thompson was presented by the parishioners of Christ Church, Chelsea, and the subscribers to the Society, with an illuminated address and a purse containing 200 guineas, on the occasion of his silver wedding, in recognition of his faithful work and a token of the esteem in which he is held.

A Missionary Trial.—It seems that in all, thirteen of the boys in the C.I.M. School at Shanghai died from ptomaine poisoning, six of them being children of mission workers. The statement in our last issue that young Fishe's father was "among the martyrs" was incorrect; Mr. Fishe is at Kwei-yang, in the West of China; and, like the other bereaved parents, is the subject of earnest and sympathetic prayer by Christians in the homeland.

THE KESWICK CONVENTION.

JULY 21 TO 26.

(BY OUR SPECIAL COMMISSIONERS.)

EXPECTATION is written on the faces of the large company which flocks to Keswick year by year for the Convention for the Deepening of Spiritual Life; and testimonies abound to the marvellous degree in which, in past years, spiritual anticipations have been realised. No list of names is issued as an inducement to people to come; no programme of speakers is available, even if asked for; those who only care to hear favourite preachers will find little or no encouragement of such desires at Keswick. An opportunity is afforded to all who yearn for a fuller Christian life to come together, that they may hear what God the Lord will say unto His people in the great congregation. The Father meets the need in many ways. Once and again, Christians who have received such a spiritual impetus that they looked back on the occasion with deepest gratitude in later days, have even assured us that the uplifting was not mainly felt at any special gatherings, nor received through any particular addresses, but was the outcome of a growing sense of the presence of God, realized as the days passed, with an appreciation of living day by day in the midst of such a large number of the Lord's praying ones.

The absence from the chair last year of the familiar form of Mr. Robert Wilson was felt by not a few to be a personal sorrow, and awakened memories of bygone times of blessing and refreshment. The fact that his name did not even appear on the letter of invitation to the present gathering, was a cause of additional disappointment. Yet mingling with the prayers which had been offered in homes all over the land on behalf of this aged and honoured servant of the Lord, there has been a note of thanksgiving that He is always prepared with successors for any of the bearers of the Ark whom He calls aside.

THE PURPOSE OF THE GATHERING.

For the benefit, among others, of those who were coming for the first time, the trustees summed up the purpose of the Convention in the following searching sentences, which, we are assured, will echo far and wide in the hearts of our readers:—

The Convention is emphatically a meeting of God's children, whose first object is to draw nigh unto Him unitedly in spirit and in truth. We meet together before Him as those who have been redeemed by the precious blood of Christ, not from the penalty of sin merely, but from its power—"from all iniquity"; who have been redeemed unto God, that we "might serve Him without fear, in holiness and righteousness before Him, all the days of our life." As we look back upon the Conventions that have been already held, we rejoice to know that many of God's children have been brought to realize here at Keswick the inestimable privileges of an experienced deliverance from the dominion of sin, and the joy and liberty of a Spirit-filled life. It is this we would set forth as the great purpose of our coming together in Christ's Name at this Convention. Conversion to God, we need continually to be reminded, is only the starting-point—not the goal. We are redeemed that we may be "conformed to the image of His Son"—we are saved to serve—and "that we should be holy and without blame before Him in love."

BLESSINGS CANNOT BE SAVED UP.

Emphasis was then laid on the close connection which must ever exist between the gifts of God and the obligations which such privileges involve. It is not desirable that the same audiences should come up time after time; indeed, if this did take place, it would only prove that to some extent the meetings had failed in their object. The rarest blessings cannot be saved up for our own benefit. Freely we have received, and unless we give forth as freely, these possessions will only become moth-eaten and cankered. They will only grow upon us as we impart them to others. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." This is true in the fullest sense of spiritual gifts. So in many a life the obtaining of definite blessing on a first visit to Keswick has prevented a repetition of the visit, by sending the receiver down into the trenches of home mission work, or far hence among the heathen. Such brethren come back in after years to tell with joy the story of what God hath wrought in them and through them—that the promises have been Yea and Amen in Christ. The scattering results of this year's gathering are not yet; but the duty was faithfully pressed forward.

There are the claims that come upon us from the unsaved—at home and abroad; there are the claims which belong to us as members of Christ's Church; and above all there are the claims which God has upon us—the claims of Him who has given Himself for us. It is good that we should be aroused to a deep sense of all of these. But this alone is not enough. Let us see the Divine way of meeting these responsibilities. It is where God reveals to us *His* provision to meet all our weakness, inability, and deficiencies, as well as our unworthiness, that we may face our responsibilities without anxiety, without despondency, and without fear of disappointment.

"MORE THAN WE ASK OR THINK."

Following such a letter, it was natural that, from the preparatory services onward there should find utterance, in prayers and addresses, a deep cry that God might search all hearts, and that His people might be made willing to obey. In the past, the fact has been noted that even those who had prayed much and long for the gatherings, were taken by surprise at unexpected developments. As we go to press, it is too soon to point or even to learn the lessons of this Convention; but we may be assured that the Lord will again do for His own beyond all that they ask or think, if only they be able to receive. The Christian life is deepened by prayer and communion, but the Lord is ready and waiting to take advantage of all our capacity. We have not because we ask not; again, we ask and receive not because we ask amiss; yet the great limitation of God in the leading of His people into the full knowledge of the truth is their persistent inability to receive or bear the revelation. May this be a week, a year, of growth in capacity to receive, that God may be no longer hindered by His people from carrying out His gracious purposes in themselves.

PRELIMINARY MEETINGS.

The preliminary gatherings included prayer meetings on Friday and Saturday mornings in the Skiddaw Street tent. For the meeting in Eskin Street tent on Saturday evening a vast concourse assembled. In spite of threatening weather, the entire auditorium was filled, and a goodly number of friends had to be content with standing-room. A solemn and prayerful spirit attended the proceedings throughout.

Mr. ALBERT A. HEAD, who presided, read Isaiah lxiv., using the Revised Version. Petitions followed from several brethren that the Lord would be pleased to still all hearts, and to draw out all aspirations to Himself alone, to give a fresh realisation of the cost of salvation, and to revive the sense of His abiding presence. The tent was, indeed, as an audience chamber of the King, and great things were sought, not only for the Convention and for individuals, but for the Kingdom of God upon the earth. The Holy Spirit was manifestly present, enlightening and searching; the true keynote of prayer was struck at the outset, and there came a glowing sense of freedom in intercession. "Where the Spirit of the Lord is, there is liberty."

THE CHURCHES AND REVIVAL.

The address, which was given by Rev. S. A. SELWYN, was founded on 1 Sam. vii. 3. The speaker showed that Samuel made this solemn utterance at a time of national crisis. The two outstanding sins which faced the Israelites on the defeat with which they had met were:—(1) They forgot God their Saviour, and went for help to the symbol of His presence, rather than to the covenant God Himself. "Let us fetch the ark of the covenant of the Lord from Shiloh that . . . . it may save us" (iv. 3). They had sunk into formalism. (2) Open disobedience and irreverence were manifested in the presence of the two ungodly sons of Eli, guarding the ark. "Hophni and Phinehas were there with the ark of the covenant of God."

This Keswick Convention, too, comes at a time of national crisis, when God is speaking warningly to the people. The empire has endured war, famine, and pestilence; then, the Lord all but took away the King at the most solemn stage of his career. In answer, doubtless, to prayer, God spared the sovereign. Nevertheless, the nation, in spite of benefits and blessings, forgets God in a mad rush after business or pleasure.

WEAKNESS AND ITS CAUSES.

There has been, we admit, lamentable failure on the part of the Church of God. Those who have eyes to see the prevalent apathy and indifference with regard to holy things, are stricken with sadness. We look across the sea, and wonder how missionary gaps are to be filled. We look around at home, and see deficits not merely of money, but of candidates. At this juncture happily comes "Keswick," and earnest people are prayerfully and expectantly considering what the Lord is going to do to revive His work. Oh, for a great revival in the Church of God!

The Israelites, we see, were guilty of empty formalism, and of setting up unconsecrated men as workers for the Lord. Are not these sins among us to-day? What right have we in our churches, our Sunday-schools, our choirs, to have unconsecrated leaders, preachers, workers? How can we have them and countenance them, without grieving the Holy Ghost? Is it not also true, alas! that congregations are often grievously apathetic and unconcerned about the vital affairs of true religion? Is there not a misusing of the beautiful words of hymns, singing them only as so many words, simply because other people are doing so? We are apt to sing, "Come, Holy Ghost," and not expect Him to come at all. *Words* of confession are sung, but they do not spring from the heart.

A PLEA FOR SOUL-WINNING.

As to soul-winning, it is wonderful that the Church gets even as much blessing as it does. There is much labour, much organization, much begging, but comparatively few souls are won. One outstanding reason is that, to use a common phrase, "we leave it in the Master's hand." A farmer does not act on any such principle. He would both sow and plough and weed, never speaking of "leaving" the results as though they were in no sense any concern of his. If he leaves his fields to "go anyhow," he suffers the bitter consequences. No, we are to expect great things from God. Fling the net in the sea and leave it there? No. Yet we pray for souls, but win none. In order then to right what was wrong, what were these Israelites to do? Let us follow their three steps and obtain guidance, for we, too, must be cleansed and filled, not going back from Keswick unclean. (1) They were to put away strange gods. (2) They were to prepare their hearts. (3) They were to serve God *only*. "*Then* He will deliver," said the prophet.

Taking these lessons home for the needs of to-day, the Church must put away all gods but the great God whom we love. Let us put away that revolting god, "Indifference." We sometimes try to conjecture what would happen if there came a great revival. No more should we have to plead with people to pray, for there would come a great "spreading out" of blessing, and no minister would have to confess, "I cannot get my people to a prayer meeting." If, as a minister or leader, you have

to go *alone* to a prayer meeting, at any rate *go*. Revival, again, would fill the churches, and would not that fact alone drive workers to their knees for wisdom to help and direct the people?

Another outcome would be, the regular holding of an "after-meeting." What an ingathering of souls there would be! No putting on the coat and going home without giving an opportunity for making the great decision. Do ministers say, "I am not an evangelist; all that is out of my line"? Then it *should* be in their line, for, seeking unto God for direction, the Holy Ghost would teach them, they should be filled with holy fire, and so win many for Christ.

THE GREAT DELIVERER.

Then, let us put away the unconverted workers. Be not unwise or unloving, but, still more, be not unfaithful. We might, probably, gather them in by praying for and with them, but in any case we must be obedient unto God. "Spiritual men for spiritual work." "Put away the strange gods." Ah, but there are idols in individual hearts, as well as in nations or churches. The Church of God grows feeble and powerless when the individuals in it are indolent, or full of pride, or enslaved, it may be, by some secret sin. Oh, the entanglements of Satan are strong, but if we are willing to be disentangled, God will absolutely deliver—from false gods, false loves, from apathy and neglect. We must get right in these matters of first importance, or

WE DOOM OURSELVES TO PERPETUAL FAILURE.

Preparation of heart followed. The people (*v.* 6) gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted on that day, and said there: "We have sinned against the Lord." This is the true preparation of heart—confession of sin. The King's business requireth haste, but this matter is of the greatest urgency, for, until we are cleansed, we cannot even touch the King's business. We have, then, our National, our Church, our Individual sins to confess. Unless we do this, there can only be but a slight healing of the wound. The faithful surgeon deals thoroughly. Let us bow before God, and let this emptying of the heart take place. Let God cleanse us as we come before Him. Yea, let us obtain His cleansing and filling grace.

GOD ONLY.

The last point is, to serve "Him only." There is to be an end of "some of self and some of Thee." Henceforth, it is to be "none of self, and all of Thee." That is the service God requires of us. It is marvellous that He will use human beings who struggle against Him even in the using. Let us put ourselves into His hands. He is loving and gentle, as well as pure and holy, and He longs to use us. Here is a godless world, and a Church largely powerless. If there is to come blessing, it must begin in the Church. And where better should it begin than here, where people are gathered together from all parts of the world? "This very night, in this solemn hour, let us go down before Him, and settle the question, that we will do whatsoever the King shall appoint."

At the conclusion of Mr. Selwyn's searching and impressive address, Rev. John McNeill led in prayer. Then came a few moments of silent waiting upon God, and the meeting concluded with further prayer, voiced by Dr. Harry Guinness.

Lord's Day Meetings.

Lord's Day morning was bright and fresh, and a large company assembled in the Eskin Street tent for the early prayer meeting. The verses of Psalm ciii. were read alternately by the chairman (Mr. Head) and the audience; and, led by Dr. Harford, a large number gave utterance to the desires of their hearts in supplication. Directing attention to the paying by the Lord of the tribute money for Himself and Peter, and to the words, "I will deliver thee, and thou shalt glorify Me," Rev. C. G. Moore pointed out how God entrusts His glory on earth to hearts that have been moved, and won, and broken, and thrilled by a personal deliverance; and how the Lord Jesus, having humbled Himself in the eyes of Peter, wrought this double miracle of deliverance to re-establish His glory in the eyes of the child He loved.

A KEY-NOTE.

On Sunday morning, in the old tent, General Hatt-Noble presided, and read parts of Joshua xxiv. and of John xiii.

Dr. A. T. Pierson then gave an address, remarkable for the largeness of its grasp and the fulness of its detail. He wished to give a key-note for the whole Convention. His text was 2 Pet. i. 4, "He hath given unto us exceeding great and precious promises, that through these ye may become partakers of the Divine nature, having escaped the corruption that is in the world through lust." A parallel passage is 2 Cor. vii. 1. Both Peter and Paul give the negative and the positive aspect of the subject. "Become partakers of the Divine nature," is the positive; "having escaped the corruption," &c., is the negative. "Let us cleanse ourselves" is the negative; "perfecting holiness" is the positive. Both apostles speak the same thing.

I. A promise is a prophecy, but promise differs from prophecy, in that it is always of goodness and mercy; prophecy is often of judgment. It is not unconditional; but it never fails to him in whom the conditions are fulfilled. It is addressed to the individual as well as to the nation.

"*Precious*" is one of the key words to both the Epistles of Peter. It occurs seven times in them. In 1 Pet. i. 7, precious faith. In 19, the precious blood. In ii. 4, a living stone, chosen of God and precious. In 6, a chief corner stone, elect, precious. In 7, unto you which believe He is the precious One, or preciousness. In 2 Pet. i. 1, precious faith. In verse 4, precious promises. When the Lord is spoken of, the substantive is used—

HE IS PRECIOUSNESS—THE PRECIOUS ONE.

The promises are exceeding great, as well as precious—great in multitude and in magnitude. There are 3,000 promises in the Psalms alone. There are over 30,000 direct promises in the whole Bible. If we take the indirect promises (for every command, injunction, precept is an indirect promise of grace and ability to fulfil it), there must be 300,000.

Their magnitude covers every possible emergency of sinner or saint, from the first conviction of sin to final and perfected salvation.

Each of the letters to the churches in Rev. ii., iii., closes with a characteristic promise. Observe their chronological order. To him that overcometh at Ephesus—to eat of the tree of life in Paradise. At Smyrna—not to be hurt of the second death. At Pergamos—to eat of the hidden manna. At Thyatira—power over the nations. At Sardis—to be clothed in white raiment. At Philadelphia—to be a pillar in the temple of God. At Laodicea—to sit with Me on My throne.

We are reminded of (1) Eden; (2) the Fall; (3) the manna; (4) Moses' prayer subduing Amalek; (5) Moses' intercession with God, and God's reply; (6) Jachin and Boaz the pillars of Solomon's temple; (7) Solomon on his own throne, as before he had sat on the throne of his father, David. Thus these exceeding great and precious promises to the seven churches suggest the

ENTIRE EXPERIENCE OF THE CHURCH OF GOD

from the moment when at conversion we enter our new Eden, in our regeneration, to the day when we sit down with our Lord on His throne.

Of all the sciences, Astronomy is that of the immeasurable. In three passages we have the heavens referred to as illustrations of the immeasurable. We have one dimension only in Isa. lv. 9, height. In Psa. ciii. three dimensions, height, length, and breadth. In Eph. iii. 18, 19, all four dimensions—the breadth, and length, and depth, and height. Consider the breadth of God's purpose: it reaches even to me. How long is it? From eternity to eternity. How deep? "If I make my bed in hell Thou art there." How high is it? "As the heaven is high above the earth, so great is His mercy toward them that fear Him."

As God draws on the science of the immeasurable for illustrations of His eternal purpose, so He uses universal terms—whosoever, wheresoever, whensoever, whatsoever, all, every. "All" is the collective universal word, and "every" is the distributive universal word.

The meaning of all this is that the exceeding great and precious promises are to be enjoyed to the full.

II. The purpose of God in these precious promises is "that we may become partakers of the Divine nature, having escaped the corruption that is in the world through lust."

The tenth commandment should read, "Thou shalt not lust." The Apostle says, "I had not known lust except the law had said, Thou shalt not lust" (Rom. vii. 7). For this word covers far more than coveting. It includes every possible unholy desire. There is a temptation in our fallen nature to overstep the limits which God has set. As soon as we do this, we become unrestrained and unsatisfied. As long as we keep within God's limits, we are pleased and satisfied. When we overstep them we become

UNGOVERNABLE, SENSUAL, TYRANNICAL.

We become like those things which we worship. He who worships gold becomes hard, cold, metallic. The woman who worships fashion becomes herself like a wax lay figure; becomes stiff and starched, a walking doll, the lifeless imitation of a woman. Reason and conscience are in the dust. God is dishonoured and degraded, so that the Omnipotent Governor is trampled underfoot, as the man's passions trample upon the man himself. So when we believe in God and worship Him, we receive His nature into our being. It is the implanting of a new principle of life. It takes the little children of God's family, and makes them into full-grown men in Christ.

There are two aspects of faith. (1) It is *surrender*. If this Convention stands for anything, it is surrender to serve the Saviour as Master and Lord. (2) Faith makes it possible to *take the impress* of His mind—as the iron-worker puts the passive iron into the fire, and beats it with the hammer into the fashion of his own will. Or as the potter moulds the clay; or as the sculptor takes the marble, and with hammer and chisel brings out the angel as it was in his own mind. Yes, God does more than that—He makes the yielded soul

PARTAKE OF THE DIVINE NATURE.

What is nature? It is the dominating thought, affection, purpose. The nature of God is His all-engrossing thought, love, purpose. When you receive His nature, you receive His thought, His love, His purpose.

The greatest promise ever made was this:—"He that loveth Me shall be loved of My Father; and I will love him, and will manifest Myself unto him. . . . If a man love Me, he will keep My word; and My Father will love him, and We will come unto him and make Our abode with him" (John xiv. 21, 23).

Already Christ had said, the Comforter "dwelleth with you and shall be in you." Now the Son of God says that He and the Father "will make Our abode" with the loving and obedient soul.

OH, MYSTERY OF MYSTERIES!

that the Triune God can dwell in you and me! The dominating character of God is holiness; of Jesus, self-sacrifice; of the Spirit, love. The emblem of the Spirit is the dove. The dove has no gall, no bitterness.

The strongest word in the Old Testament is that "They rebelled and vexed His Holy Spirit"; and in the New, "Grieve not the Holy Spirit of God." You cannot receive such a promise as that the Father, the Son, and the Spirit shall make Their abode with you and in you, without the characteristics of the Triune God—holiness, self-sacrifice, and love—appearing in you. If this is not so with us at this Convention, it will be our own fault. None need go away without this greatest of all blessings. And we shall get no blessing if we do not get the blessed One. "For all the promises of God in Him are Yea, and in Him Amen, to the glory of God by us."

CANON AITKEN AT ST. JOHN'S CHURCH.

St. John's Church was crowded at the morning service, when the preacher was Canon HAY AITKEN. Dealing with the story of Bartimæus, he concentrated attention on the question of our Lord, "What wilt thou that I should do unto thee?"

Here is a scene that appeals to all the tenderest sensibilities of the Christian heart. We see standing before us Him who is the Light of the world, veiling in His flesh all the glories of Godhead. There in front of Him is one who, not even favoured with the enjoyment of that outward life which is so dear to the eye and to the heart, and whose loss in this respect was perhaps symbolic of another loss of which His own inward nature was more or less unconscious. Doubly blind, there he stands; and doubly glorious in His illuminating capacity there also stands the Christ—glorious in His Divine power, glorious in His human reflection of God.

He asks the question as if He, the Christ, were putting Himself altogether at the beggar's disposal. The loftiest conception of God is that which presents Him, not so much as Lord and Master of all, but as the Universal Servant of all the creatures He has made. Glorious He is as He sways the sceptre of universal power, but still more glorious as He lays aside the insignia of royalty, and is ready to say to every one of us, "What wilt thou that I shall do unto thee?" It is the will of the beggar that is to direct and formulate the conduct and action of God.

OMNIPOTENCE AT OUR DISPOSAL.

To-day He stands in our midst in all the glory of His love, and what He said to Bartimæus, that He says surely to each of us. Reading at a glance our inmost need, realizing where His help is most called for, understanding all the unspeakable yearnings of the human consciousness, there He stands, and still the same question is on His lips. He puts Himself at our disposal, and with Himself all that belongs to Him—His omnipotent capacity, His wondrous skill, His human tenderness, His Divine power. What may we not hope for and expect when God thus draws nigh and places Himself at the disposal of His creatures?

But we shall miss the lesson of all others which the words contain unless we pass on to inquire why our Lord uttered them. It was almost like a mockery, was it not? There stood the beggar, his own marred countenance eloquent with the story of his need. Why should Jesus Christ have asked the question? Surely that great need required no articulate expression. But our Lord did ask the question, and had a purpose in asking it for our sakes.

A GROWING EVIL.

Evangelists will understand all too well why the words were spoken. We who give ourselves to evangelisation know how difficult it is to get people to understand their need, and how many are kept back from seeking and finding the blessing which God designs them to enjoy, because they do not know what their need actually is. The skilful diagnosis of the practical evangelist is not infrequently baffled by the subtle indefiniteness of those whom he would seek to benefit; and this is, perhaps, becoming more common than ever it has been.

We are living in a day when, among the middle classes at least, there is less of vice and more of general goodness than there used to be. Many forms of vice which used to prevail, are not now apparent among the respectable people who fill our churches and chapels. We do not like to call them "good," and yet they seem to have such claims that we have had to invent a phrase. We do not say, "goodish," but "good sort of people." Are they in touch with Christ, or are they not? Sometimes we think they are, and sometimes we think they are not. So the physician finds himself confused in his diagnosis.

WHERE DO THEY STAND?

What about the people themselves? Do they know where they stand? Are they at peace, or not yet at peace? Are they under the curse of the law, or under the blessing of God? If I say they are uncertain of their relations with God, what can I add but that such persons will surely fail to appropriate the blessings that belong to the children, and feel themselves no better than hired servants—sometimes not even that—when they are entitled to a place at the Father's board?

That which we found to be a difficulty in our earliest attempts to reach human souls still continues to be a difficulty with many who bear the Christian name, and who know something of Christian experience along every line of that experience. To this the defects of that experience are to a large extent due. How many are there who fail to realize the blessings of the Christian life because (1) they do not definitely feel their need of them, and (2) they do not definitely lay claim to them. In one great gift God has given us all, because of what Christ is and what He has done. But while it is all ours the gift is to be claimed and appropriated, and only in so far as we do so are we spiritually the wealthier.

WHAT IS A BLESSING?

We have all come to seek a blessing. What do we mean by a blessing? A genial influence, a happy, holy emotion, the starting tear; nay, verily, these may be part of the blessing, but the blessing they are not. A blessing is a direct Divine intervention, specially adapted to the need of the subject affected. When did God give His first blessing? Far away back in the history of animal life, back when He blessed the swarming creatures in the sea. They were not conscious of the blessing, but it was a blessing appropriate to their condition and capacity. When man was blessed, the same was repeated, but something added. He was in a world of which He was to be sovereign, and therefore there was the power of exercising authority.

On God's side we have a benediction; on man's side we have to consider the receiving of the benediction. The means by which the blessing is appropriated is simple, trustful faith, that faith which does indeed "work miracles." Only it is not strictly the faith, but the power which faith is the means of liberating which works the miracles.

THE ORIGIN OF KESWICK.

The movement with which the name of this place has become associated, and which has rendered that name familiar as a household word among Christian people, owes its existence to the insistence by earnest souls on this obvious consideration, that the redemption having been wrought we have a right to all its consequences, and that that right is to be asserted in the simplicity of a childlike faith. There never was a time when Christian teachers did not insist that their people should be holy, and we try, and try, and try to be better. We get weary of trying, and we ask if this trying will never produce anything. The fly that climbs a pane of glass, and falls, and climbs again, and falls again and again—is that the picture of Christian experience? Is it the best Christ died to bring us? To ask the question would seem to be to answer it; and yet, how slow we are to answer it.

The voice of this movement said: "There is something better than this for you. God regards you as justified, because He can make you just. He accepts you as sanctified because He can make you holy, and redemption has liberated His power to do it. If so, you have a right to expect that that power will be exercised; and according to your faith will it be unto you. It is not a legal fiction, but truth of truth that Jesus Christ intends you to be free, and that faith has a right to claim its liberties."

DEFINITE SURRENDER.

Side by side with that came the teaching of definite surrender; for it was felt that if God was to save us from our sins, He must do so by bringing us into proper relations with Himself. Sin has cut us off: the removal of the barrier must bring us into His bosom; and if there is a readiness to be received, there must also be a readiness to surrender to Him from whom the redemption comes.

Then there came a further thought. If we are thus restored to the proprietorship of God, and really belong to Him; if we are given over into His hands, and He is Lord and Master—He can be trusted with what He has acquired; and if we are entrusted to Him, surely He can do what He will with His own.

Each of these was a definite step, taken by a definite act of faith, with the result that a very large number of happy souls entered into a new experience. But God is always teaching fresh lessons. There came a great discussion about the extent of the process of purification. The phrase, "a clean heart," presented itself to many. We want not only our lives, but our hearts to be clean; not only our actions, but the source of our actions to be so purified. I do not presume to speak as an oracle, but I think the controversy has been a matter of names and words. We all of us believe that where sin abounded there grace must much more abound; and if grace abounds it abounds at the spring of our actions.

THE MESSAGE OF PENTECOST.

Amid the misunderstandings that for a time disturbed the minds of those who were eager for Gospel holiness, another thought began to loom up; and I entertain the hope that this will weld us all into unity of hope and experience. We turned our yearning gaze back to the Pentecostal hour. We thought of that baptism of power which rested upon the newborn Church. We noted the change between the feeble and frail disciples who had deserted the person of their Lord, and the bold and stalwart men who stood before the rulers of their country without quailing. We said to ourselves, "To what is all this due? Why were they so heroic and so successful?" Then we heard the clear voice of Paul asking the question of his contemporaries—and it occurred to us that it might be for us also—"Did ye receive the Holy Ghost when ye believed?" What did he imply? First of all, we gathered that this was an inquiry that he was in the habit of making. Then the question suggested that Paul would never have asked the question if this had been inevitable. He was anxious to know whether it had occurred in these cases. People had believed with their hearts to the saving of their souls, so that the Holy Ghost must have wrought his own work for regeneration; and yet Paul contemplates the possibility of their having failed to receive the Holy Ghost personally, as a living power dwelling in their hearts, consecrating the whole temple of their humanity.

Paul could not be satisfied until that point was made quite sure; and God is teaching us at this time that we are not to be satisfied until it has been made sure in our experience. What Paul believed possible then, is more than ever a possibility to-day. We cannot say we have not so much as heard whether there be a Holy Ghost; but some of us wonder what it was that caused this strange revolution, this wonderful change. Some have got a little further, and are asking if the same phenomena may not happen to-day, or, if not precisely the same, phenomena of an analogous character.

MISUNDERSTANDINGS ABOUT GIFTS.

We get into a way of forgetting that the gifts of the Holy Spirit *are* gifts. Do we think it is necessary to have a Divine gift in order that we may be "helps"? It does not seem necessary that God should work a miracle for this, and yet when I look at the various activities of the Holy Ghost in that day, I find there is among them that of being "helps"—the ability to "play second fiddle," the readiness to take a back seat.

How apt we are to get into a way of thinking that we can do a great many of our Christian works without any direct endowment. Our work may not be the gift of the Holy Ghost. It may be the product of an energetic disposition, or of an eloquent tongue; and we mistake these for the definitely bestowed unction.

"Did ye receive the Holy Ghost when ye believed?" You are not quite sure. Then have you received Him since? You cannot do without Him. Spiritual work can only be done by the Spirit of God, and to attempt it without Him is to lay ourselves out for failure. Is He the same to-day that He was yesterday? Then He can still produce miracles of love and

power, He can still raise us from our mortal weakness, and make the man of God the man of power.

There stands He who has burst heaven for us, and has brought the Spirit down. He is turning His gaze from one to another, and saying, What wilt thou that I shall do unto thee? It is all here. I come to bring you what you need." Let faith be bold. Let the outstretched hand dare to claim the consummate benediction, "Lord, that I may be filled with the Holy Ghost. Filled! *Filled!* Filled!

THE GOD OF THE HORNET.

The preacher at the Congregational Church on Lord's Day morning was Dr. Harry Guinness, who founded a telling address on the words of Deut. vii. 20: "Moreover, the Lord thy God will send the hornet among them." The preceding verses set forth the service to be undertaken by the children of Israel to destroy the seven nations "greater and mightier" than themselves. As our service, to-day, is one of mercy, their duties were those of justice and punishment.

Though the command given to them is obsolete, the principles involved remain for our encouragement. In *v.* 17, we see how God anticipated that the people would grow discouraged in the survey of the difficulties to be encountered: "If thou shalt say in thine heart, 'These nations are more than I; how can I dispossess them?'"

We, too, have our command. It is, "Go ye into all the world, and preach the Gospel to every creature;" but too many of us are apt to repeat the heart reply of those Israelites of old, "These nations are more than I." The discouragements of God's people are many. We need, then, the reassuring, inspiring antidotes to fear given in this chapter, as we face the question, "How are we to cope with the difficulties that confront us?" We have, then, the antidote to fear—"Thou shalt not be afraid" (*v.* 18). Now, there is no paralysis like that of fear, but God's clear and emphatic word is, "Thou shalt *not* be afraid." Come what may, then, we will not fear complexities and perplexities, for God will find the means of escape. We are not adequate to meet our enemies, but God is absolutely adequate to overcome, and this God, He will be our guide.

Morning and evening the Wesleyan Methodist Chapel was well filled, and on each occasion Rev. John Brash preached with much acceptance. In the evening he spoke with cogency and earnestness on Pilate's words, recorded in Matt. xxvii. 22, "What shall I do then with Jesus, which is called the Christ?"

OVERFLOW MEETINGS.

The Eskin Street tent was the scene of remarkable gatherings on Lord's Day. In the afternoon, Mr. Albert A. Head, who presided, read Ps. li.; Miss Frost then sang with tenderness and conviction, "Oh, the love that sought me," following which came a striking evangelistic address from Rev. John McNeill on Mark v. 25-34. He traced the needs and miseries of the woman "with an issue of blood twelve years," and with intensity, and vividness of description, pictured the wonderful scene, as the poor sufferer "touched his garment," and was straightway healed.

Mr. McNeill put the truth plainly and convincingly, while his happy gift of sanctified humour feathered many a sharp Gospel arrow. There were fire and force from beginning to end, and the closing words of pathetic appeal told with effect upon the attentive and responsive audience.

In the evening the tent was crowded with an overflow and evangelistic meeting, when Mr. W. H. Wilson presided, and a second address was given by Rev. John McNeill on "The Story of the Axe-head that Swam" (2 Kings vi.). Many lessons were drawn from the story, on which appeals to the backslider and the unsaved were based with telling effect. What is it to be a Christian? It is this. As the axe handle is let into the head, until the handle and head, in themselves utterly different, become one instrument, so I, "in myself a bit of stick, a faggot for the burning—am by faith lifted out of self, out of impotence, and become one with Jesus: He the head, He the power, He the strength, He everything, and I who am nothing, everything also in Him."

"TO THE JEW FIRST."

In the afternoon a meeting of the friends of Israel was held at the Pavilion, under the presidency of Rev. F. W. Paynter. A highly-encouraging account was given by Canon Kelk of the progress of Christian work in Jerusalem, especially along the lines of medical missions and schools. Rev. John Wilkinson stirred many hearts as he told how the Lord had owned the faith of the Mildmay Mission, sending £170,000 in twenty-six years, and enabling over 1,100,000 New Testaments and Gospels to be circulated. As a Hebrew Christian, Rev. Isaac Levinson was able to speak from personal experience of the results of the work of the British Society.

PRAYER FOR IRELAND.

The early prayer-meeting on Monday morning was devoted, in pursuance of custom, to intercession for Ireland, Captain Tottenham presiding. After prayer and praise, the chairman dwelt helpfully on Acts iv. 29-31, and v. 12 and 14, 15, and besought the prayers of the assembly for the Sister Isle. Proceeding, he described some aspects of the far-reaching and comprehensive efforts of Rome to capture the designation "Catholic," stigmatizing Protestants as non-Christian, to hinder and suppress liberty of speech, and to secure all posts of influence for Papists. Nuns are being posted in hospitals as nurses, though untrained and unfitted. Even shopkeepers are warned to employ none but Roman Catholics. Emissaries work assiduously to influence the Press both in Ireland and in Great Britain. Where Bibles and Gospel literature are sold, the so-called "Catholic Truth Society" spreads Romish publications. Indeed, a little at a time, ever with something new, Rome is striving strenuously to drive out Protestantism. And what is the remedy? The Gospel of Christ in all its fulness, preached in the churches and in the open air, while the Word of God is put into the hands of the people. "Let us pray for every branch of the Church of God in Ireland, for every Christian agency, and that God will thrust forth more labourers into that part of the great harvest field."

Among other friends who led in prayer was Dr. Long, of Limerick, who petitioned the Lord that his Roman Catholic fellow-countrymen may be led into the true light, and that the zeal of the priests may be thrown upon the Lord's side. Prayer was also offered for the awakening of apathetic Protestants, and for those earnest labourers who, in various parts of the country, are endeavouring to win souls for the Lord Jesus Christ.

Opening of the Convention.

It was an eager and expectant audience that came together on Monday night in Eskin Street tent. Hushed and solemn, as in the presence of the Lord, the great assembly waited with prayerful hope for renewed tokens in spiritual blessing of His unfailing strength and love. The commencing hymn, "Stand still and see," by the beloved and lamented Charles A. Fox, was taken up with earnestness, and deep feeling, especially the concluding lines:—

Sweep through, thou wind of God,
Sweep through once more.
Cleanse, consecrate, renew.

Rev. Dr. J. Elder Cumming led in prayer. He offered praise for national and personal mercies, for present opportunities of heart-searching, of confession, of sin, failure, and wilfulness, and of fresh consecration. Rev. E. L. Hamilton followed, expressing the longing desire of many for a mighty revival in these days of much organization but comparatively meagre results, and praying that while lying low in the dust before the Most High, the people might graciously be led to seek and obtain wondrous blessing.

"More about Jesus would I know" having been sung, Captain Tottenham, who presided, took as the basis of introductory words the question of our Lord given in Matt. xxvi. 50, "Friend, wherefore art thou come?" After analysing various motives for attending the Convention, such as curiosity, criticism, honest inquiry, for the obtaining of suggestive notes for use in the preparation of addresses, or "to know more about Jesus," the speaker directed the thoughts of all hearts to the Lord Jesus Christ as the source of light, instruction and power.

After a brief season of silent prayer, Rev. Evan H. Hopkins led vocally, and subsequently gave an address on the words in 1 Sam. iii. 9, "Speak, Lord, for Thy servant heareth."

GOD HAS A DISTINCTIVE MESSAGE

for each person. He puts a new emphasis upon old truth, so that it tells with the force and freshness of new truth. Men know of the Keswick message in its doctrinal teaching, but it is more than a doctrine to be held, it is a life to be lived. God's power being manifested in transfiguring the experience, this message must be hearkened to, not received at second hand. A true and powerful witness is one who speaks, not from hearsay, but from the present tense knowledge in his soul. Those who hearken perpetually can continually speak forth what they hear and know, and so be fruitful in His service.

What, then, is the message? It is a call to holiness. Be occupied, not with the process—that is only the effect; but with the Holy One, who is the cause. And the call is to full equipment for evangelizing the world. But first, in God's workshop the tools must be prepared and fitted for their work, to be placed in the Master's hand, "meet for the Master's use."

The Skiddaw Street tent was also crowded with a most appreciative audience. Mr. Albert A. Head, who presided, expressed, in the warmest terms, the welcome of the trustees to new comers and old, whether from near or far; and from

THE PROMISE OF A NEW THING

in Isa. xliii. 19, pointed out the blessed possibilities if every life and heart were so surrendered to the will of God as to make it possible for Him to do His own will in them. Dr. A. T. Pierson spoke from 1 Cor. xi. 30-32, showing that, first, there may come upon disciples a condition of weakness, sickliness, and deadness, from a perversion of truth or of practice; second, this three-fold condition is to be recognised as a Divine visitation of judgment, not retributive, but punitive and corrective; third, this Divine judgment is avoidable if we would judge ourselves; fourth, the remedy or preventive is an honest and resolute self-scrutiny as in the presence of God. The evidence of the evil was shown to be that so many Christians remain simply grown-up babes, requiring to be spiritually nursed and helped when they ought to be feeding, leading, and carrying others. The incompetence was found manifesting itself specially in incapacity—first, to resist evil, life being a perpetual succession of sinning, repenting, and sinning again; always meeting the sin as prepared to be again defeated, with no consciousness of increasing victory over the power of evil; second, to bear the burdens which the Church always has to bear. The two means provided to help growth are the Word of God and prayer, the former feeding the spiritual digestion and the atmosphere of the closet feeding the spiritual respiration.

The four miracles of healing in Matt. viii. were treated as typical—leprosy standing as a walking parable of guilt and destructive uncleanness, palsy representing helplessness, fever, the heat of passion, and demoniacal possession, perversity of will. Very striking medical testimony was quoted to show that in proportion as rebellious wills are subjected to God, insanity might be expected to decrease.

A scathing indictment was made of the prevailing apathy in the Church with regard to doubt and Ritualism, which are steadily producing spiritual atrophy. We hope to deal more fully with this part of the address in our next issue.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* (*See next page.*)

King Lewanika.

DOUBTLESS some of Uncle Tom's "Searchers" have heard their parents talking lately about the King of the Barotsi people—Lewanika. If you look on your maps you will see that Barotsiland is situated in British Central Africa, and Lewanika, as representing that portion of our British dominions, is now in England as King Edward's guest.

If you could see this king you would find him in manners and dress just like a European, except for his black skin. But he was not always the civilized gentleman he is to-day. When King Lewanika was a child, the reigning monarch, Sepopo, was a very cruel man. One of his favourite amusements was to go round the villages, seize the poor little babies from their mothers, and then throw them to the crocodiles! At last his people were unable to stand his cruelty any longer, so they rose in rebellion and put him to death, and chose Lewanika as their king. He, in his turn, proved very cruel, and was deposed and driven from the land. But this did not mend matters, for no sooner did the next man come to the throne than he became as wicked as any of them; in addition to this, he was not of royal blood. At last the people, in despair, invited Lewanika back again, and after a great deal of fighting and bloodshed he once more ascended the throne. Lewanika was, however, still very cruel, and only partly civilized.

To show you this, let me tell you a story. Mr. F. S. Arnot, who was the first Englishman Lewanika saw, found the king having his dinner sitting cross-legged on a mat; pulling the meat apart with his fingers, he selected the best parts for himself, and handed the remainder to his guests! Mr. Arnot taught the king to use a knife and fork. When, to his astonishment, he saw the prongs of the fork disappear into Mr. Arnot's mouth, he cried out, "He is swallowing a bunch of needles!"

While King Lewanika had been in exile, M. Coillard, of the Paris Missionary Society, had arrived in Barotsiland, and was endeavouring to start missionary work amongst the natives; but he found it very difficult owing to the disturbed condition of the country. On King Lewanika's return, matters settled down a little, and the king coming under M. Coillard's influence began to improve in manners and change in character. It was pointed out to Lewanika what a great deal of harm many of the evil practices in his country were doing to the people, and as he was an intelligent and thoughtful man he saw the force of this, and began to make good laws, and what is better still, kept them himself, and helped others to keep them.

It sounds rather strange that the king of a country should be unable to read, doesn't it? But this was the case with Lewanika until the missionaries settled in his land; then they had a king as one of their pupils! Now the king insists that all the people in his land shall learn to read as far as possible, because he knows what a civilizing effect education has on them. He has done several very good things for his country, having put down the slave traffic, the poisoning of witches, and burning of sorcerers, while theft and other crimes are severely punished.

King Lewanika has also become a total abstainer, and refuses to allow anyone in his dominions to make, sell, or drink intoxicants. Once he caught his Prime Minister drinking secretly, and the king called all the people together, and made the Prime Minister bring his wine-cup and break it in pieces before them, promising that he would never touch strong drink again. I think that must have been a very good lesson for that Prime Minister, don't you?

When M. Coillard first met King Lewanika, he found him engaged in the heathen rite of making offerings at the graves of his ancestors; but now if you visited Barotsiland one Sunday morning you would find the king in church, singing hymns, and apparently deeply interested in the proceedings. He encourages his children, chiefs, and people to become Christians, and he constantly reads the Bible, both to himself and aloud to his chiefs and family. But his influence in this direction is not so great as it might be, as he is not a decided Christian himself. He still indulges in certain heathen customs which he is afraid to give up lest the people should depose him. I fear, in this respect, he is like some boys and girls who want to be called Christians, but who can't make up their minds to yield their lives wholly to Jesus Christ, because it would mean, perhaps, persecution and scorn, and giving up their own way. But King Lewanika is very different from what he was years ago, and, after all, he has not had the advantage of civilization and training that we have. Perhaps if we had been born in his circumstances we should not have turned out so well. He has made immense personal sacrifices, both of money and self-indulgences, for the benefit of his people, and has sent his son and nephew to school in England, so let us pray that when they return to their country they will be Christians, not only in name, but in spirit too.

Don't you think this story of King Lewanika teaches us how great is the power of influence, and how the Spirit of God can work in a black man's heart quite as much as in ours? We hope that while King Lewanika is in England he will see all that is best in Christianity, so that he may return to his own land determined to do all he can for the uplifting of his people, physically and morally. K. H.

A French Cripple.

ONE of my "Searchers" who is studying the language in France writes:—

"Since I have been here I have come across a very sad case. M. L., twenty-eight years of age, is a little deformed woman, only three feet high. She is an orphan, but has a step-mother. She is paralyzed in both her legs. Two years ago she was a Roman Catholic, but since has become a Protestant, though she is not yet a Christian. When well enough, she is carried to the Protestant place of worship by an old lady, also a converted Catholic. The Sisters of Mercy have refused to give her any help whatever as long as she visits the pastor's house, where I am living. The curés menace her in every way possible, even to stopping her remittance of bread and wood, which the "Bureau de Bienfaisance" accords her. But M. L. continues in spite of all obstacles to visit the Protestant meetings."

The "Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 340).

Deliver Us from Evil.

In connection with the above heading, answer the following questions:—

[Those under *ten* do any four; under *thirteen*, any seven; under *seventeen*, any ten.]

1. Why did Jesus give Himself for our sins? (Gal. i.)
2. What will the Lord do? (2 Thess. iii.)
3. What was Christ's prayer for his disciples? (John xvii.)
4. What does Christ promise? (Rev. iii.)
5. When David heard that Nabal was dead, why did he thank God? (1 Sam. xxv.)
6. What did Daniel say when in difficulty? (Dan. iii)
7. What was the Psalmist's prayer? (Psa. xvii.)
8. What was the request of Jabez? (1 Chron. iv.)
9. From what will God keep us? (Psa. cxxi.)
10. Who is able to keep us? (Jude.)
11. What was the Psalmist's request? (Psa. lvi.)
12. What was God's promise to those in captivity? (Jer. xxxiii.)

ANSWER TO LAST SEARCHER (339).

The Lord—

Provides **A**rmour (Eph. vi. 11).
Fights the **B**attle (1 Sam. xvii. 47).
Promises a **C**rown (Jam. i. 12).
Offers **D**urable riches (Prov. viii. 8).
Will not dwell with **E**vil (Psa. v. 4).
Seeks **F**ruit (Song Sol. vi. 11).
Is **G**racious (Psa. ciii. 8).
Calls the end of the world a **H**arvest (Matt. xiii. 39).
Hates **I**niquity (Heb. i. 9).
Intends to **J**udge (2 Tim. iv. 1).
Teacheth **K**nowledge (Psa. xciv. 10).
Carries the **L**ambs (Isa. xl. 11).
Came to **M**inister (Matt. xx. 28).
Says one thing is **N**eedful (Luke x. 42).
Delights in **O**bedience (1 Sam. xv. 22).
Is ready to **P**ardon (Neh. ix. 17).
Gives **Q**uietness (Job. xxxiv. 29).
Will come with **R**eward (Rev. xxii. 12).
Cleanses from **S**in (1 John i. 7).
Delivers out of Temptation (2 Peter ii. 9).
Marvels at **U**nbelief (Mark vi. 6).
Bids us be **V**igilant (1 Peter v. 8).
Loves the **W**orld (John iii. 16).
Bids us e**X**amine (2 Cor. xiii. 6).
Commands us to **Y**ield (2 Chron. xxx. 8).
Possesses **Z**eal to accomplish all these things (Isa. ix. 7).

No. 339.—Correct answers (first list) received from:—

A—Douglas Anderson-Berry*.
B—Edith Ballard*, Barbara and Gwen Bourne, Ewen and R. Bentley, Ileene*, Mabel*, Evelyn* and Hilda* Barstow, Alice Baldwin*, Annie Blaikie*, Alison Bailey*, Helen* and Edward Beck, Annie Brown, Dorothy Brooks*, Stanley Burgess*, Robert Bushby*, Mabel Baker*, T. Bryant.
C—Ethel Cumbers, Dorothy Cooper*, Hannah Chapman, Lilla Corbitt*, Gussie Clark, E. Clear, Percy* and Stanley* Chappell, Willie Cullen*, Daisy Clarke, Annie Chanyen*, Lydia Cleary*.
D—Stanley Drew*, Willie, Catherine, Emily* and Grace* Dempster, Kathie* and Zan* Dudgeon, Nessie Dunn*, Nellie*, W. and Eddie Dowsett, Dorothy Daintree*, Gwendolen Duke, Ruth Dawson*, Elsie Denton.
E—Dorothy and Ethel Essam.
F—Olive, Mabel* and Vincent Fleet, Frances Frampton.
G—Ethel Gates, George Goodall, Alan Gardner, Margaret Guillaume*.
H—Dorothy Havergal-Shaw*, Annie Horstcraft, Beatrice Hastings*, Nellie Hatchett, G. Hucklesby*, May Hazledine, Ina Hemmel*, Minnie and Alan* Hogg, Dorothy Hunt*, Edith Hillier*, Ella Hake, Cliffe How, Marjorie Haffner, Kathleen Hobbs*, Harry Hodgkinson*.
I—Daisy Iredell.
J—Emily Jones, Betty Jacobs, Amelia Jacobson, Hilda* and Louie* Jeffery, Archie and James Jenson, Gladys Johnson*.
K—Eva Kalb*, Maurice Kalinsky*, Marjorie and Phyllis Kiernan.
L—Beatrice Le Mesurier*, Constance Long, Georgina Lichtenstein, Sidney and May* Law, Alfred and Gladys Leigh.
M—Harvey Moore, Irene Mabille*, Lewis*, Arthur*, Grace* and Nellie* Morice, Janet Michaels, Charlie* and Dorothy* McMullin, Geoffrey* and Sidney* Martin, M. Mills, Peggy and Molly McArthur.
N—Maud and Amy Nottage, Eleanor and Valerie Noel, Edith Newton, Daisy and Jessie Nicholas, Edward Newell, Emily Norris.
O—Olive Oxley*.
P—Isabel and Gladys Phipps, Daisy Phillips, Dora Phillimore*, Elsie Porter.
R—Alan Richardson*, Marion Richards*, Ada Renals*, G. Ravenhill*, Alice* and Hilda* Reid, Emily Rowdon*.
S—Betty Stocks*, Margery Smart, Leslie* and Archie* Stubbs, Stanley and David Soltau, Gladys Sutton, David Seth*, Annie, Septimus and Frank Speare, Grace Spurgeon*, Edgar and Constance Schaeffer.
T—Winifred Trotter, Margaret Tweedy, H. Thorpe, Dudley Toye*.
U—Verna Usher.
W—Charles, Kathleen and Ernest Wingrave, Fanny Wheeler*, Gertrude Williams, Gracie Winn*, Agatha Ward, Greta Watson, Elsie Wilkinson, Lucy Warren*, Sidney Wisdom, Elsie Way*, Cecile and Phillis Wright, M. Williamson, Ellen Williams.
Y—Gladys Young*.

No. 336.—Correct answers (second list) received from:—

A—Bessie Acton, Leonard and Wilfred Allen, Mabel Ashwell, Daisy Annette.*
B—Elsie Brinkworth*, Claude Bowker, L. Betts, Gordon, Harold and Dorothy Berry, T. Bryant, Dorothy Bates, Massy and Conyers Baker, Evelyn, Freda and Irene Butlin, Ella Berryman, Frances Burnett*, Helen* and Edward Beck, Aleen Byres-Leake, Beatrice Brouard, Lucienne Brabandes.
C—Annie Coulter, Ethel Cumbers, Rona Campbell, John*, David* and Henry Colville, Alice Crang*, Sophie Cohen, Anna Chanyen, Margaret* and Jessie* Carter, Flavelle Caldwell, Alfred Cocking*, Harold Clarke, Jane Church, W. Campbell, George Crawford* Duncan* and Hyde* Campbell.
D—May Darroll, Mai and Violet Davidson, Hilda and Elizabeth Drayson, Zan* and Kathie* Dudgeon, Nessie Dunn, Marie Denizot, Gabrielle Dupriez*, Lizzie Dowzard*.
E—Muriel Eustace*.
F—Lillie Forster, Jeanne Fauçon, Louise Filhol, Temperance Foskett*, Eirene*, May and Gwendolen Fennell, F. and Charles Freegard, Phyllis Fry, Queenie Farrington*, A. and Francie Figgis, Agnes* and L. Fullarton, Eva and Mabel Fletcher.
G—Norah Glynn, Ivy Godfrey, Isabel, Margaret* and Elsie* Goudge, Margaret and Mary Gorrie, Mildred Gardiner, Ernest Green, Dorothy, Jack, Stuart and Edith* Gray, Dorothy Ghey.
H—Violet Holford*, Lilian Haddon, Georgette Hoffmann, Edith, Henry and W. Harvey, Agnes Head*, Alan, Alex and Gertrude Hogg, Dorothy Havergal-Shaw*, Olive Hutchings.
I—Isabel and Ami Inglis.
J—Ida Jackson, Betty Jacobs, Amelia Jacobson, Lizzie Johnstone*, Robert and David* Jameson.
K—Lilian Kyme*, Eva Kalb, Maurice Kalinsky, Nellie Kelly*, Martha Kidman.
L—Alice Lee, Alfred and Gladys Leigh, Mary and Sidney Law, Georgina Lichtenstein, Lizzie Lloyd*.
M—Connie Murfin, John Macfarlane, Gertrude Mann, Mildred Morgan, Janet Michaels, Marjorie Martin, Joy, Mittie* and Ella McIndzean, Elizabeth, Mary, Margaret*, Daniel and Dorothy Morris, John*, Lilias* and Ella* MacMurray, Dora Muir*, Maisie* Alice and Evelyn Mackenzie, Mary Middleton, Nellie Manning*.
O—Olive Oxley, Louie O'Brien, Maude Oakes, Kathleen O'Callaghan.
P—M. and Alfred Porter, Lionel Pearson, Kathleen Paisley*, Rosie Peppin, Daisie Phillips, Percy, Geoffrey and Clarice Peach, E., Jessie*, Willie* and Connie Palmer, Mabel and Lucy Pelham-Burn.
R—Hopkins and Winifred Roberton, Eva and May Rodgers Bertie Ross, Laura Ridler, Lily Realff, Susie Rough, Kate Rosenbloom*, Hope Robinson, Helen Reid*, Nora Read.
S—Flora Smith*, D. Stanier, Hilda*, Edgar and Constance Schaeffer, Florence, Ferguson, Ellen and Effie* Simpson, Hugh* and Agnes* Shields, Esther Simmons*, Hester Savory*, Evelyn*, Violet*, Gladys* and Phyllis Shaw, David and Stephen Simmons, David Stewart*, Jacoba van Seventer, Germaine Schumann, Marguerita Sidky.
T—Charlie and Flossie* Thomson, Blae Tamlyn*, Frank Terrell, Winifred Trotter, Evelyn and Lilian Tracey, Willie Thomas.
U—Eva Usher
W—Violet, Claude and Louisa* Walker, Queenie and Kenrick* Wakeford, Helen Webb, Edward and Walter Wheeler, Sarah, Georgina and Muriel Wilson, Vera, Ruby and Zoe Wilkins, S. and Wilfred Watson, Pringle Wilson.*

FOREIGN LIST.

Nos. 322, 323, 324, 325—Gladys Little (China). **No. 334**—Eric*, Lottie*, Rotha* and Ivan* St. George (Canada). **Nos. 337, 338**—Elsie Boritzer* (Constantinople).

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *Battisford, Needham Market*, July 30; *Farnley, near Leeds*, July 31. Mr. J. S. Tyler, *East Preston*, July 24. Mr. E. Clark, with Caravan, *Elstow, Bedford*. Mr. J. H. P. Cutting, with Caravan, *Brettenham, Ipswich*. Mr. F. P. Rowe, with Caravan, *Stock, near Chelmsford, Essex*. Mr. T. S. Page, with Caravan, *Lasham, Alton, Hants*. Mr. G. H. Watson, with Caravan, *Chafford Farm, Fordcomb, near Tunbridge Wells*. Mr. F. H. Taylor, with Caravan, *Gardner Street, near Hailsham*. Mr. Reed, with Caravan, *Carbrook, Norfolk*.

Seaside Services during July:—Members of the China Inland Mission, *Ardbeg, Bute*. Mr. A. Govan, *Corrie, Isle of Arran*. Mr. H. D. Salmon, *Elie, Fife*. Mr W. H. Stanes, *Lamlash, Isle of Arran*. Mr. H. M. Rooke, *Margate*. Rev. A. G. Dodderidge, M.A., *Portrush*. Mr. T. A. Boyd, *Strone-on-Clyde*. Messrs. Bell and Gilchrist, *Kilmory, Arran*. During August:—Members of the China Inland Mission, *Ardbeg, Bute*. Mr. Hutchinson, *Bridlington Quay*, Aug. 4-Sept. 4. Mr. W. H. Stanes, *Broadstairs*, Aug. 4-Sept. 1. Mr. E. J. Groves, *Brodick, Arran*, July 30-Aug. 30. Mr. H. M. Rooke, *Burnham*, Aug. 1-31. Dr. J. W. Hewett, *Carnoustie*, Aug. 4-31. Mr. W. J. H. Brealey, *Clevedon*, Aug. 4-30. Messrs. N. H. Tubbs, B.A., and W. T. C. Moule, M.A., *Colwyn Bay*, Aug. 10-Sept. 7. Mr. H. D. Salmon, *Cromer*, Aug. 2-31. Mr. J. L. Oliver, *Deal*, Aug. 5-23. Rev. A. G. Dodderidge, M.A., *Eastbourne*, Aug. 9-Sept. 15. Mr. J. H. P. Cutting, *Felixstowe*, Aug. 3-Sept. 1. Mr. H. Hankinson, *Filey*, Aug. 3-31. Mr. A. Beresford Pite, *Frinton*. Mr. A. S. Bryant, *Hoylake and West Kirby*. Aug. 5-22. Messrs. S. J. Hewlett and W. S. Stunt, *Hunstanton*. Mr. W. R. Moore, B.A., *Ilfracombe*, Aug. 5-31. Mr. J. G. Green, *Langland Bay*, Aug. 4-25. Mr. J. S. Tyler, *Littlehampton*, Aug. 3-30. Rev. H. Clayton, M.A., *Llandudno*. Mr. Russell J. Hill, *Llanfairfechan*,

Aug. 10-31. Mr. G. R. Kirlew, *Lytham*, Aug. 5-19. Mr. John Gunnell, *Margate*. Mr. G. F. Grace, B.A., *Mundesley*. Mr. C. W. G. Taylor, M.A., *Nairn*, Aug. 4-22. Rev. L. C. Carr, *Overstrand*, Aug. 3-31. Mr. J. Spiers, *Paignton*. Mr. A. E. W. Gwyn, *Penmaenmawr*, Aug. 12-31. Mr. T. W. Rhodes, M.A., *Port St. Mary*, Aug. 5-31. Mr. H. Steward, *Port Erin*, from Aug. 5. Mr. W. B. Wakefield, *Rhyl*, Aug. 8-29. Mr. M. C. Archibald, *St. Andrews*, from Aug. 3. Messrs. E. T. Reed and F. B. Wilkinson, *St. Leonards*, Aug. 3-Sept. 1. Messrs. J. E. and C. H. Collier, *Saltburn*, Aug. 3-31. Mr. Percy H. Shaul, *Scarborough*, Aug. 1-31. Messrs. G. and M. Goodman, *Sheringham*, Aug. 2-31. Rev. C. T. Aston, B.A., *Southsea*, Aug. 4-Sept. 8. Mr. A. McLeish, *Stonehaven*, Aug. 1-13. Mr. C. J. Small, *Sutton-on-Sea*, Aug. 3-31. Mr. C. F. Fothergill, B.A., *Swanage*. Mr. E. Hughes, *Towyn*, from July 31. Mr. F. C. Ranger, *Weston-super-Mare*, Aug. 1-31. Messrs. B. C. Pownhall, B.A., and H. H. Coryton, *Whitby*, Aug. 9-Sept. 8. Mr. C. I. Clapperton, *Worthing*. Mr. J. G. Doxford, on the *Tarn, Ilkley*.

Children's Scripture Union—Portions for week ending August 2.

Sun. July 27	*John*	vi.	1-14	Thur. July 31	*John*	vi.	59-71
Mon. „ 28	„	vi.	15-27	Fri. August 1	„	vii.	1-18
Tues. „ 29	„	vi.	28-40	Sat. „ 2	„	vii.	19-36
Wed. „ 30	„	vi.	41-58				

Christian Endeavour Topic.

Sunday, July 27, 1902.

PREACH—HEAL.

MEDICAL MISSIONS (Matt. x. 7, 8).

MEDICAL missions in their present form are just sixty years old; but their true beginning was not in that first medical mission, established in China by the American Board, but in these words of our Lord, who in the same breath bade his disciples Preach and Heal. If any of my younger friends are thinking of devoting themselves entirely to the service of men for God's sake, let them very seriously consider whether it may not be possible, either in this or some other country, to combine these two great functions of preaching and healing.

The combination of these two functions proceeds on the supposition that there is a close connection between sin and sickness. And this is most certainly the case. As our first parents came from the Creator's hand, there was no iniquity in the heart and no disease in the body. The pure uncontaminated blood flowed through their perfectly healthy frames. The conditions, also, of their existence were perfectly healthy. They never breathed the heavy air of an over-crowded tenement nor drank of brooks which were polluted with death nor ate of poisonous food. The fountains of their vitality were fresh and pure. But when sin entered, the conditions of life altered. The germs of disease were planted in the nature, partly because they were no longer resisted by the unimpaired wholeness of the nature, partly because man began to seek his own pleasure instead of the Divine Glory, and partly because the soul came beneath the control of the lower passions, which it was meant to rule. Ever since then the soul has exercised an evil effect on the body and the body on the soul, and it is necessary that any system which should perfectly cure the soul should be able also to deal with and heal the body. Therefore the Gospel is the Power of God unto salvation, because it is preached as a message of life, and it has a message of health and healing, of benediction and final resurrection to the body.

The healing of the body prepares the way for the healing of the soul. In what way can the poor heathen be so easily impressed and touched as by knowing that the missionary can relieve his sufferings, and restore his ebbing life. This awakens his trust and confidence. If the stranger will take so much trouble for the one, why should he not be equally skilful for the other?

Then, also, the period, which is often spent in the hospital, surrounded by Christian influences, is generally one of great usefulness in accustoming the patient to the hymns, prayers, services of the mission-station. Surely, also, the very qualities which suffering induces, such as the sense of helpless weakness, of trust, of obedience, of hope, are all more or less akin to the disposition which Christ requires and begets.

How often, therefore, it has happened that the heathen man or woman, who has been driven to the missionary by the stress of sore pain, has been detained before the Lord for blessing to soul as well as body, has been healed every whit!

The compassion of Christianity should move us to care for body as for soul. Mrs. Bishop said this year at Exeter Hall, that all sickness in the East is regarded as the work of demons, and is treated as such. When sickness enters the house, the priest and sorcerer are sent for, and by barbarous methods the demon-spirit is supposed to be driven forth. English audiences could not endure to be told of the awful barbarities practised on the sick. I remember that I could not go on reading a book which described them; they were as bad as vivisection. In the name of mercy we may plead for medical missions.

Mercy for the tortured body, mercy for the agonized spirit, which looks forward to æons of transmigration or hells of pain. Oh, what beautiful and blessed work it is to go with the Gospel to such, and tell them of Him whose Name is Love, and who came that ultimately there should be no more pain, nor crying, nor death, but holiness and joy. F. B. M.

C.E. NOTES.

One of the numerous signs of the advance of Christian Endeavour in the Established Church is the appearance of a monthly paper, entitled: "The Church of England Endeavourer." The first number contains a letter from the president, Rev. F. J. Horsefield, and a brief sketch of his life.

* * *

After a brief stay in Scotland, during which he addressed enthusiastic meetings in U. F. St. George's, Edinburgh, and The Christian Institute, Glasgow, Dr. Clark has left for Iceland. Here he hopes to inaugurate at least one C.E. Society, and to stir up the faith and energy of Christian communities in that remote island. Dr. and Mrs. Clark have consented to visit London on Tuesday, September 2, and a great meeting of Metropolitan Christian Endeavourers is being arranged for that date.

International S.S. Lesson.

Sunday, August 3, 1902.

THE TABERNACLE (Ex. xl. 1-38).

GOLDEN TEXT—Psa. c. 4.

THE events of to-day's lesson occurred at the encampment before Sinai, on the "first day of the first month;" *i.e.*, on the first day of the new year, which came next after the departure from Egypt, and within a few days of the first anniversary of the memorable night whereon the first passover was eaten in the land of Egypt.

FORETOLD.—While Moses was keeping the flock of Jethro (Ex. iii. 1), he turned eastward from the desert, and came to Mount Horeb; there, at the bush that burned with fire, he received his commission to "bring forth the children of Israel out of Egypt," with the promises, "Certainly I will be with thee," and

"YE SHALL SERVE GOD UPON THIS MOUNTAIN"

(Ex. xxiv. 18). Moses was shown, while on the mount with God, the pattern of the Tabernacle which the Lord *designed*, and purposed to have built as a meeting-place between Himself and His people (xix. 4-6); and there, also, he received His command to build (read Ex. xxv. 8 and xxx. 36—"There will I meet with thee"). Thus did Jehovah plan to fulfil the promise given in Ex. iii. 12, and accomplished in Ex. xl. 34-38).

PREPARATION.—During the forty days thus occupied by Moses on the Mount, the people fell into wilful idolatry; then followed a time of severe chastisement. Moses "stood in the breach," and after their forgiveness and restoration to Divine favour, the command was renewed to him that he should proceed with the preparation of the structural portions of the Tabernacle and its furniture. This took six to seven months, under the direction of Bezaleel and Aholiab, his helper.

Both had been *called* and *taught* of the Lord to design and execute (xxxv. 30-35); and when the parts were finished and complete, they were submitted to Moses for inspection, and, when he had seen that "they had done it as the Lord had commanded . . . Moses blessed them" (xxxix. 33, 43).

STRUCTURE.—"Tent of meeting" (R.V.). The place where God met those who sought Him, but not a place of assembly for the people; it was quite too small. 1. Tabernacle. 2. Tent. 3. Cover. 4. Court. 5. Curtains. 6. Furniture. (1) A structure of boards of shittim wood, overlaid with gold, which when set up were joined by tenons into sockets, and divided into two compartments by a vail. (2) Embroidered hangings for ceiling and sides, of goats' hair, covered the tabernacle. (3) Covering of rams' and badgers' skins. (4) Pillars hung with linen. (5) Needlework wrought in colours. (6) Ark of testimony, placed alone in the inner compartment. "The holiest of all," a cube of fifteen feet screened by a veil. The table of shew bread, candlestick, and altar of incense were placed in the outer compartment, the holy place (Heb. ix. 2). In the court stood the Laver and the altar for burnt offering. The whole was constructed from the freewill offerings of the people (xxv. 2; xxxv. 5), and the work of their hands (xxxv. 10). The precious stones and costly spices from the *rulers*, the shittim wood and brass, the silks and bracelets, jewels and tablets, from the women. The Laver was made of their mirrors (xxxviii. 8); sockets were made of the ransom money of the men (xxx. 14, with Matt. xx. 28). The people had to be "restrained from bringing," for they gave sufficient, and "too much" (xxxvi. 5-7).

SYMBOLS.—It is significant that the mercy-seat was made *first*, and before the law was written and broken. So 1 Peter i. 20 sprinkled with the blood of atonement (Lev. xvi. 15). The contents of the ark of testimony symbolized Christ as the perfect Law Fulfiller, the Bread of Heaven, the Resurrection Life The cloud of incense (Lev. xvi. 13) which "covered the mercy-seat" foreshadows (Rev. viii. 4, with Heb. vii. 25) the altar of burnt-offering and the Laver.

Let the water and the blood,
From Thy riven side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and power.

LESSONS.—Jehovah was the Designer and Architect of the Tabernacle, and He alone could inspire the workers to carry out His designs. He alone can give us wisdom to do the work He designs for us to do on earth (Ex. xxv. 40). As designers, engravers, workers in metal or wood, precious stone setters, or silk spinners, weavers in goats' hair, or the cunning work of the embroiderer, we may each pray, "Establish Thou the work of our hands" (Psa. xc. 17). The Lord Jesus worked in wood. The Creator of our brain, if we seek His help, will surely direct us how to use it.

Women and men helped in the work of the Tabernacle; the only needful qualification was a "willing heart" (xxxv. 22). If a little child helped to card the silk, she was doing the Lord's work as truly as the women of the clever fingers who worked the "curious girdle" for the High Priest.

What are our places of worship to us? (Ex. xix. 17). (1) God has promised to meet with us there, "Where two or three" (Matt. xviii. 20; Heb. x. 25). (2) To pray (prayer covered the mercy seat), praise; to get light and teaching on God's truth, the anointing of the Holy Ghost, and guidance and counsel.

What lesson may we learn from Ex. xl. 36, 38? To be always "ready to do whatsoever my Lord the King shall appoint."

"Where wilt Thou have me to go, Lord?
"Show me the path for to-day."

Is there a treasure I am holding back as too precious to give to the Lord? Or am I giving my best powers to the world? Ask the Lord to show you the design He would wish you to carry out in your life.

Oxford Notes.

AT the annual festival of the Oxford Branch of the Girls' Friendly Society, Mrs. Hutchings, the president, gave an interesting report. There are forty branches in the diocese.

In connection with the much-expected visit of Mr. Kensit and the Wickliffe Preachers, open-air meetings were held at the Martyrs' Memorial, and a demonstration in the Town Hall.

The Examiners' List in the Honour School of Theology, published this week, reveals the fact that two candidates are placed in the first class, ten in the second class, fourteen in the third class, and six in the fourth.

A special meeting of the Oxford Church Army Labour Home was held during the week to present the energetic master, Captain Wellbridge, with a testimonial. Rev. the University Censor (Dr. Pope) took the opportunity of bringing the work of the Home before the Christian public. The Home was founded in 1892, and opened by the late Bishop Stubbs. During the ten years of its existence, 1,200 wayfarers have found refuge, employment, health and character. Many of these, fallen from honourable positions, have been enabled to make a fresh start in life, and to-day are Christian citizens. The industry of the Home makes it self-supporting.

Y.M.C.A. Notes.

THE Lawyers' Prayer Union, which is in affiliation with the National Council of the Y.M.C.A., has just celebrated its jubilee. A successful meeting was held at the residence of the Hon. Mr. Justice Jelf, at Putney Hill.

With a view to revive interest in the work of the Hastings Association, a successful garden-party was held at the residence of Mrs. Robert Slade, Belfield, Hollington Park. The Association at Worthing has made considerable progress in recent months.

The work in the two Welsh districts gives promise of much growth in the immediate future. In the south, several kindred institutions, with large membership, have been recently affiliated as auxiliaries; and steps are now being taken to organize, in suitable buildings, a number of Associations in the Rhondda Valley.

In connection with the great Simultaneous Mission in Melbourne, a special meeting was called at the Exhibition Building, under the auspices of the Y.M.C.A. It was attended by 8,000 men, to whom the evangelist, Mr. E. Geil, made an earnest appeal for a collection to enable the foundation-stone of a new Y.M.C.A. building to be laid in the city. The result was that, together with promises previously obtained, the handsome sum of £2,800, apart from a conditional offer of £1,000, was realized.

The White Slave Traffic.

CONFERENCE IN PARIS.

AN official Conference for the Suppression of the White Slave Traffic was held last week at the French Foreign Office. The Press of Paris has been anticipating the Conference by calling attention to the serious character of the evil, as it exists in France and other countries. For several weeks one of the most widely circulated dailies—*Le Matin*—had been giving its readers graphic and painful descriptions of the practice of the traffickers, so many of whom have their home in Paris. These articles created much excitement in Parisian circles, and the question was the topic of the day outside as well as inside the Conference.

The French Government invited all the European countries to send three delegates; in response, thirty-six were present, representing the following countries:—Germany, Austria, Belgium, Denmark, Spain, France, Great Britain, Hungary, Italy, Norway, Portugal, Russia, Sweden, and Switzerland.

While Germany, France, Hungary, Italy, Russia, and Switzerland sent three delegates, England, much to everyone's surprise, sent only one. Brazil was also represented. Among the members of the Conference and those in Paris interested in the question, a very strong feeling exists as to the conduct of England in this matter, as it is well known throughout Europe that the movement had its origin in London, and is conducted from the offices of the National Vigilance Association.

The Conference met at eleven o'clock on Tuesday morning, July 15, when the delegates were received by M. Delcassé, the Minister for Foreign Affairs, whose welcoming speech left no uncertainty as to the earnestness of his Government in calling the Conference. He referred to the Congress held in London three years ago, and paid a high tribute to those who promoted it. He trusted that the outcome of the present Conference would be a solution, if not full, yet a partial one, of this important question. Business having been commenced, the delegates elected Senator Bérenger as Chairman of the Conference, and M. Lardy, Swiss Minister in Paris, as Deputy Chairman.

OFFICIAL REPRESENTATIONS.

Nearly the whole of the day was taken up in receiving reports from the various Governments represented, as to the laws in their respective countries dealing with those who procure women for immoral purposes. It was then determined to resolve the members of the Conference into three sub-committees to consider and report on: 1. What legislation, if any, is necessary for more clearly defining the crime involved in the White Slave Traffic. 2. New administrative measures necessary. 3. Judicial procedure. These three committees having met, and threshed out these respective questions, have reported to the Conference their various decisions.

These were fully discussed by the Conference, and certain recommendations have been made, which are, of course, confidential, and will be transmitted to the various Governments interested. Amongst the points considered are the two following, which were formulated by the English International Bureau:—(1) When a man or woman is found in the possession of young women professedly for the purpose of taking them to a foreign country, with a view to place them in employment, the police of the country where they may be found should have power to compel the man or woman to give some account of his or her antecedents, and to throw upon them the onus of legally proving that they are engaged in the conduct of a respectable business. (2) Any woman pursuing the trade of prostitution in any nation other than that to which she belongs should be repatriated.

On Wednesday evening a soirée was held in honour of the delegates, by the French National Committee and the English National Committee combined. The reception was given at the Gallery of the Champs Elysées, and was a most interesting gathering of the official delegates and a number of leading French ladies and gentlemen interested in the question. M. Bérenger spoke in high praise of those in England who had originated the movement. The delegates were received in audienc one Thursday afternoon by President Loubet, at the Champs Elysées. On Friday evening a great public meeting was held at the French Geographical Society. M. Picot, a member of the Institute, occupied the chair, and spoke warmly of the united efforts being put forth to suppress this horrible traffic.

A paper, by Mr. Percy Wm. Bunting, was read, in which reference was made to the fact that England and France had always been in the forefront of the campaign against the slave trade, which had now almost ceased to exist. The present movement brought them face to face with a new form of slavery in the white slave traffic, which quite as effectually menaces the actual as well as the moral liberty of young women. This form of slavery Europe, led by France, has resolved to attack. Liberty has to be defended, not only against force, but fraud and undue pressure, especially in the case of the young and inexperienced. The profits are so large that the people engaged in this nefarious enterprise are prepared, if necessary, to run much risk. Up to the present this has not been great, owing to the difficulty of legal procedure, in consequence of the crime being commenced in one country, continued in a second, and completed in a third. The Conference inaugurated by the French Government gives hope that this state of things will soon be altered—that some means, national and international, will be devised to bring swift and certain punishment on such persons wherever and whenever found.

The Late Mr. B. F. Jacobs.

JUST as the great International Convention was assembling in Denver, U.S.A., the honoured president of the World's Executive Committee—Mr. Benjamin Franklin Jacobs—closed his earthly career. He had for a considerable time been in poor health, and his friends knew that his working days were few, but his death came to many as a painful surprise.

While being a successful business man of Chicago, a preacher of no mean parts, a Scripture expositor of considerable ability, a platform speaker of ready and magnetic utterance, our departed friend stood pre-eminent as the exponent of ideal Sunday-school attainment, and the promoter of its agency as an aggressive power for widespread evangelism. His was, indeed, a distinctive life. Born of pious parents in Paterson, New Jersey, in 1834, the first nineteen years were spent under their loving care and Christian training. Proceeding to Chicago to seek his fortune, he immediately identified himself with its pioneer Sunday-school work. Shortly afterwards Mr. Moody came into notice as the leader of an independent Sunday-school and mission. Thus these earnest Eastern men were drawn together.

As the originator and promoter of the International Sunday-School Lesson, now world-wide in its uniformity, Mr. Jacobs was perhaps best known. It was the steady growth of years, but behind it was one unyielding man whose prayers, tears, and midnight wrestlings were finally and fully answered.

One of the distinctive characteristics of Mr. Jacobs' life was his intimate knowledge of the Bible. Few, indeed, are the men who know the Word as he knew it, and this knowledge was gained through patient, persistent, faithful study. During all the years of an active business life, the first hour after rising from slumber was utilized for Bible reading, study, and meditation, and this habit may easily account for his devout spirit and extensive knowledge of the Scriptures. On street car or train, in home and in church, his Bible was always with him. In office and business matters it was within reach, while in conventions and classes all his lessons were given from the open Book. When waiting for appointed meetings or committee work, when delayed by trains or making railroad connections, he filled in the time with Bible-reading and research.

About Books.

REV. F. B. MEYER'S NEW BOOK.

MR. MEYER'S series of Scripture Biographies has been enriched by a deeply interesting work, entitled **Samuel the Prophet.** (2s. 6d. *Morgan & Scott.*) Though occupying a noble place among Bible characters, the great prophet who bridged the time of the Judges and the Kingdom of Israel has not been studied so much as his place and deeds deserve. Of necessity, Mr. Meyer's pages also narrate the story of King Saul. The words spoken and things enacted in the far-off days when God gave the first king to Israel have lessons for all time, and they are admirably unfolded in this very attractive book.

In a brief preface Mr. Meyer says:—"The study of Samuel the prophet is specially helpful to those who are called to live amid Time's 'loud stunning tide.' He was no recluse, dwelling apart in dreamy mysticism. Both as statesman and politician in the best sense, he was called upon to play a great part in his people's history. He was a king-maker and a king-breaker. What Bernard of Clairvaux was to the Middle Ages, that, but without his faults, Samuel was in early Hebrew history." These words afford some indication of the scope of the work. From time to time we have given extracts from chapters as the book has come from the author's pen. It is sufficient now to commend very heartily the volume to the attention of our readers.

A VALUABLE RE-ISSUE.

STUDENTS of theology as it relates to the Person of Christ will recall the widespread interest and fame which gathered round the name of Professor Carl Ullmann, on account of his great work which, a full generation ago, was translated into English, with the title **The Sinlessness of Jesus:** an Evidence for Christianity. Rarely has a sublime subject been treated with such power, and unfolded to so practical a purpose. Editions followed one another in steady succession in Germany, and the author took a principal place in the roll of Evangelical leaders. It was the seventh and enlarged edition that was turned into English, by Sophia Taylor; and after having been out of print for some years, *Messrs. T. & J. Clark*, in response to numerous urgent requests, have re-issued it in an improved form (5s.).

In a marvellously compact argument, we have here an apology for the Christian faith. It is shown in a striking manner that such a Saviour as Jesus was demanded by human need, and to be expected from a holy God. The book is a valuable outline of Biblical theology as regards Salvation; and ethical and religious theories are discussed in its pages in a manner that cannot but be helpful to the inquirer, while likely also to prove of great service to such as are called upon to instruct others in the things of God.

A new serial is—**China: A Quarterly Record**—Religious, Philanthropic, Political. The contents of the first number are varied and interesting. (3d. *Oliphant, Anderson & Ferrier.*)

Looking unto Jesus: Some Aspects of His Life and Work. By Rev. W. Milne, M.A. (Montreux). (2s. 6d. *Marshall Brothers.*) Splendid in theme, sterling in matter, spiritual in tone. Quiet workers, looking for assistance in talks about "Jesus only," will find saving truth simply expressed in these pages.

The Great Eastern Railway Company's **Tourist Guide to the Continent** (6d. *Office: 30, Fleet Street, E.C.*) is a capital publication. This year's issue has some new features, including particulars of new tours in the Tyrol, express services to Norway, Denmark, and Sweden, also excursions in the Luther country, and Thuringian and Hartz Mountains. There are interesting illustrations and continental maps.

The Spiritual Mind. By Robert Henry Roberts, B.A., formerly Principal of Regent's Park College, London. Edited by his Son. (7s. 6d. *Hodder & Stoughton.*) This memorial volume will have peculiar interest for those who knew its author, who was called away while bringing it to completion. The first part of the book consists of an exposition of 1 Cor. ii., in which Evangelical positions are powerfully maintained. Then come a series of historical chapters "in search of the infallibility of the spiritual one." The claims of men and churches, parties and councils, are here examined, and Nonconformity is vindicated in terms of charity and an uncontroversial spirit. The treatment is free, and the book should prove of service to those who cannot, or will not, study more distinctly at first hand the many and large subjects that are outlined or sketched in its pages.

Evangelists at Work.

Tent Work at Carlisle.

In connection with St. James' Church, Carlisle, a fruitful tent mission has been conducted by Rev. S. Levermore. The attendances have been unique, every night the tent being full. Bible lectures in the afternoon for Christians, services for children, and gatherings outside the large printing mill at mid-day, have contributed in making the mission a memorable one for the conviction of sin following the preaching of the Word. Rev. Chas. Askwith and his two curates have had the joy of pointing numbers of anxious souls to Christ at meetings after the Gospel service every evening.

Messrs. Williams and Maxwell.

CLOSE OF THE EDINBURGH MISSION.

The seven-weeks' campaign of these two evangelists has at last come to an end, and the interest which has been manifested throughout the mission, has continued to the close. The concluding meetings at which the evangelists spoke at Carrubbers Close Mission on Saturday night, and the Haymarket U.F. Church on Sabbath evening, were as soul-stirring as any of the series. What adds to the surprise of having such great attendances on Saturday and Sabbath is the fact that the meetings were held in the midst of the "Trades Holidays," when crowds of people go from home as on no other occasion in the year.

At some of the week-night services, and again on Sabbath evening in Haymarket Church, thrilling testimonies were given by those who, in recent or more distant dates, God's power had reached and saved from direct degradation.

This mission will long be remembered, and it can be said for the evangelists that they have not spared themselves. Mr. Williams takes a needed rest—going to Keswick, and thence for a trip to the Continent; while Mr. Maxwell, after a brief rest, will, before he and Mr. Williams resume work together in Aberdeen in September, be available for Gospel singing during the month of August. No one who has listened to the pathos and heartiness of his singing will feel otherwise than that the opportunity of securing his services is full of promise of rich blessing.

G. H. B.

Mrs. Baeyertz at Cardiff.

It does not appear that the Cardiff Christians and others are tired of hearing the Gospel from Jewish lips. This was Mrs. BAEYERTZ'S fourth visit to the town, and the mission was certainly the most remarkable in many respects. The hand of God has been very visible through the meetings, in conversions, in the fruit of consecrated lives, and in the uplift of weakened souls.

It has been both interesting and pleasant to meet with so many who testified to blessing received in former meetings conducted by our sister. One Christian lady witnessed to having received blessing some years ago in one of Mrs. Baeyertz's services, and rejoiced to add that the blessed life of absolute surrender was now the experience of all the members of her church. Surely this is abiding fruit.

On the first night of the mission there were many seekers, and this was maintained throughout the whole series of services. The flesh, with its manifold activities, was out of sight. The hush, the solemn awe, and the silence in the meetings were unmistakable signs that the great moving power was the Divine presence.

The closing meetings were memorable times. On the Friday night (July 11) it was estimated that one thousand people were present, and very many found their way into the after-meeting. On Sunday the large building was packed, and from the opening prayer to the close of the meeting one could feel God was indeed working mightily, and hard hearts were melted to tears.

Mrs. Baeyertz told the people that after much prayer she had been led that day to ask the Lord very definitely in faith for fifty souls for Christ from that meeting. Ultimately forty-nine only professed to trust, but on leaving the Hall a young man stopped us to say that he had decided for Christ, after a tremendous struggle, that night. What a Saviour!

Many things have touched us deeply in the mission; one instance shall be given. A man had been converted one night, and the following evening, when the invitation was given for anxious ones to go into the after-meeting, he rose from the back of the Hall and came down to where his wife was sitting. Taking the little baby out of her arms, he took her place while she went into the after-meeting.

For Monday night, the last meeting of the mission had been announced under the heading of "Holiness." It was a never-to-be-forgotten time. Mrs. Baeyertz, with burning words and tender pathos, pleaded for absolute surrender to her Lord and Master, and in the silence when every head was bowed in prayer we felt God was moving the vast audience, and that from that night scores would go out to live the blessed life in a power that would be felt in the home, in the church, and in the town.

From hundreds of hearts in Cardiff the prayer will go up, "God bless Mrs. Baeyertz!"

SETH JOSHUA, Pastor.

The fortnight of coast services at Milport conducted by Rev. H. POWERS, D.D., were brought to a close on Monday, July 14. Dr. Powers was ably assisted in his work by Mrs., Miss and Master Powers, and also by a good band of workers. Every day the services grew in numbers, interest and power. Many testified to blessing received.

Mr. WILLIAM COLLARD, "the Sailor Evangelist," addressed well-attended meetings in the Corn Exchange, Lincoln, on Sunday, July 13, in connection with the P.S.A. movement. A deep impression for good prevailed, and several persons promised, with the help of God, to give up the drink. In the evening Mr. Collard addressed a large crowd of working men in the Cornhill, and although he spoke for fifty minutes, the attention was maintained to the end of the meeting.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day. The evangelists ask prayer for their respective missions.

MR. CHAS. E. BARRACLOUGH.—August 2-22, Dundee.
MR. GEORGE BENTLEY.—With Ross Gospel Tent (No. 1), Hockliffe, till August 4.
MR. G. BENNETT.—July 25 till end of August, Aberystwyth (services on sands).
MR. W. R. BRADLAUGH.—July 26-August 5. Flamborough.
MR. J. BRUNTON, JUN.—During July and August, Waltham Cross.
MR. JACK COOKE.—At present at Blackpool.
MR. JOHN COATES.—With Ross Gospel Tent (No. 2), Kempley, July 27-August 11.
MR. MONRO COLLINGS.—During July, Norfolk Tent Campaign.
MR W. COLLARD is open for engagements. Address 3, Trigon Mansions, Church Street, Clapham Road.
MR. W. D. DUNN.—August 3-25, Aberdeen.
MR. P. RUSSELL HURDITCH.—During August, Ilfracombe (services on sands).
MR. WILLIAM HILL.—During July, Ballyclare, co. Antrim, Ireland.
MR. CHARLES INGLIS.—The Polytechnic, 309, Regent Street, W., during July.
MR. NEWTON JONES.—Till August 26, Margate (services on sands).
MR. BOB JOHNSON.—Till July 27, Tent Mission, Canning Town, E.
REV. JESSE MAYO.—Till July 31, Golcar, Huddersfield.
MR. WILLIAM OLNEY and MR. F. SPENCER JOHNSON.—August 3-11, South Street Baptist Church, S.E.
Mr. HERBERT POUT.—During July, Tent Mission, Ashford, Kent.
REV. H. POWERS, D.D.—Till July 31, Saltcoats.
MR. JAMES SHIELDS.—Till August 13, Tent Mission, Accrington.
MR. ANTHONY TOWERS.—During July, Tent Mission, Kendal (Evangelization Society).
MESSRS. WEAVER BROS.—Till July 30, Great Assembly Hall, Mile End, E.
MR. JAMES WHARTON.—Till end of July, Tent Campaign, Accrington, Lancs.

Personalia.

MR. JOHN GIRLING, fifty years a voluntary lay-worker, who started in 1869 the Hackney Road Mission, and conducted it for thirty years as honorary superintendent, pastor, &c., is now (with his wife) over seventy years of age, and through deafness, lameness, and lack of memory, cannot obtain employment. His present address is 6, Balfour Road, Wimbledon, S.W.

Rev. F. B. MEYER leaves for the United States on Saturday, July 26, with Mrs. Meyer, by the *Etruria*. He hopes to deliver daily addresses at the Northfield Convention in August, also to labour in New York. His itinerary notes his departure from the United States by the *Lucania* on August 30, in order to be present with Dr. Pierson at service in Christ Church, Westminster Bridge Road, on Sunday, September 7. During the latter part of September he will address meetings in Scandinavia.

Mr. HENRY VARLEY writes: "The principal intentions of my brief visit to London being fulfiled, I return to Boston, Mass., by the ss. *Saxonia*, sailing from Liverpool on July 22. Mrs. Varley is there, and our intention is to visit the Conference at Northfield in the early part of August, and then carry on our missionary campaigns in other cities of the States during the ensuing autumn and winter. Past months have been marked with much success in the large centres visited, and the outlook is full of promise."

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

A long and honourable career in the mission-field is closed by the appointment of Rev. Rowland Bateman to the vicarage of Fawley. Mr. Bateman went out to India under the C.M.S. in 1868.

The jubilee of fifty years' ministry in the parish of Lymington, Hants, by Rev. B. Maturin, Vicar and Rural Dean, has been celebrated with great enthusiasm throughout the parish. Mr. Maturin is in the eighty-seventh year of his age, and performs all his duties with the same earnestness as ever, preaching without notes.

A Parish room has been opened in Walton, Suffolk, as a Queen Victoria Memorial. The room has been erected at a cost of £2,000, on a site opposite the church, given by the vicar, Rev. E. Symonds. The vicar presided, and he was supported by the Dean of Norwich, Canon Aitken, a Baptist minister, and the Captain of the local Salvation Army Corps. The building is to be used primarily as a Sunday-school.

The Bishop of Manchester recently consecrated the Church of St. Werburgh, Chorlton-cum-Hardy. The Bishop spoke in his sermon of the selfishness of people. There is, he said, the selfishness of the unchaste and the intemperate people; the selfishness which comes of wealth; the selfishness also of the gambler. These are great evils, and it may yet be that our country may be sternly punished for them by the will of God, Whose law is universal.

Rev. W. H. Stables, vicar of St. Chad's, Over, near Winsford, Cheshire, writes in his Parish Magazine: "Being a bachelor, with all the attendant disadvantages, or otherwise, with a commodious house, situated in the highest and most bracing part of this large parish, I propose during the summer months to entertain children recently recovered from sickness, or others from less favourably situated portions of the parish, to whom a change of air and diet would do good."

Congregational.

By the will of the late Miss Hannah Buckley, of Droylsden, £5,000 is bequeathed to the Congregational Pastors' Retiring Fund, London, and £5,000 to the Lancashire Congregational Pastors' Retiring Fund.

Rev. Hugh S. Griffiths, of the John Robinson Memorial Church, Gainsborough, has accepted a post as special missioner for the South Wales English Congregational Union, and will enter on his new work in October.

The accounts concerning the health of Rev. Dr. Caleb Scott, the chairman of the Congregational Union of England and Wales, are distinctly encouraging. Principal Scott is manifesting a vigour which has surprised his friends.

The opening services of an iron church at Seven Kings, Essex, took place on Sunday week, when Revs. R. D. Thomas and C. H. Vine took part. The congregations filled the chapel to its utmost capacity. Land has been secured for a permanent church in this rapidly developing locality.

Rev. J. Morgan Gibbon has commenced the fifteenth year of his pastorate of the church at Stamford Hill, N. Now that the block of buildings has been completed by the enlargement of the lecture hall and the addition of a number of vestries, &c., the various organizations of the church are getting into full swing again.

The church at Beccles, in Suffolk, recently celebrated its 250th anniversary. Its origin can be traced back to 1600, when the then Bishop of Norwich deposed William Fleming, who was rector of Beccles. The deprived rector went to Yarmouth, where his labours led in 1640 to the establishment of the Independent (now Congregational Church), which, in its turn, founded a mission church at Beccles.

Prior to setting out on his preaching tour through Great Britain, United States, and the Continent, Rev. F. B. Meyer preached a farewell sermon on Sunday evening at Christ Church, Westminster Bridge Road, completing a ten years' ministry. The service was attended by a full congregation, which included the mayor, aldermen, and councillors of Lambeth Borough. The sermon was a lucid and vigorous setting forth of the mission and work of the Church generally. Mr. Meyer leaves for America on Saturday, but hopes to be back for the first Sunday in September to introduce Dr. Pierson, who will be in charge until April 1, 1903.

Baptist.

Rev. James Mursell is about to visit the United States. From August 3 to 30 he expects to be speaking every day at Summer Schools at Chautauquas.

The Bristol Association, which held its sessions recently at Bristol, is the oldest in England, having been formed in the year 1640. There are fifty-two churches affiliated, some of them among the most prosperous in the country.

Rev. H. Thomas, late of Kingsgate Street Church, Holborn, W.C., has accepted a unanimous invitation to become pastor of Albemarle Church, Taunton, so well known in connection with the labours of the late Rev. Levi Palmer. Mr. Thomas is to commence his ministry in August.

The Baptist Missionary Society have successfully appealed to Rev. Charles Williams, of Accrington, to devote the next twelve months to a personal canvas of the churches. His aim will not be to secure large donations, but to induce the members of the Baptist churches to contribute systematically. He will commence his campaign as soon as the holiday season is over.

The anniversary flower services of Arthur Street (King's Cross) Sunday School have been held. Special sermons were preached on Sunday, and on Monday evening the annual meeting was addressed by Revs. D. H. Moore, Alex. Collie (pastor), and others. Efforts are being made to renovate the historic church, and, in furtherance of the project, the Vicar of Hoxton will preach, and conduct a communion service on Sunday, August 14.

Rev. A. Grant Gibb, M.A., has accepted a unanimous invitation to the pastorate of Gilcomston Park Church, Aberdeen. He was for over eight years pastor of Limerick Church, and was President of the Baptist Union of Ireland in 1898. During a period of rest, necessitated by a breakdown of voice, he visited Egypt and the Holy Land, and since his return has held many missions among the Scottish Churches, which have been very fruitful.

Methodist.

At the annual assembly of the Free Methodist body at Leeds a striking address on Methodist reunion was delivered by Alderman Bird, who expressed the hope that in the near future union would be realized between the Methodist New Connexion, the Bible Christians, and the Free Methodists.

Rev. George E. Butt, who has been superintendent of the Aliwal North Primitive Methodist Mission Station, South Africa, for the past fourteen years, is proposing to bring his missionary service to a close, and in the course of a few months will return to England. Mr. Butt has spent forty years in the active ministry.

Rev. W. Mincher has celebrated his ninth anniversary at Camden Town Primitive Methodist Church, N.W. During his term the debt has been reduced by £2,000, and steps are being taken to pay off the remaining £1,000. All the institutions of the church are flourishing, and the open-air services prove most effective.

The Wesleyan General Chapel Committee last week sanctioned the erection of twelve new chapels, at an estimated cost of £56,000, the sitting accommodation being for 5,300. One of these is at King's Road, Chelsea, S.W., and another at Finchley, N. The amount of expenditure sanctioned by the General Chapel Committee during the year, to be reported next week to the Wesleyan Conference in Manchester, is £626,000.

Presbyterian.

Mr. J. R. Paterson Solater, M.A., has accepted the unanimous call to Derby. His ordination and induction will take place on Tuesday, September 16.

After being closed for painting and cleaning, the church at Bedlington has been reopened with encouraging services, in which Rev. A. H. Drysdale, M.A., Moderator of Synod, took part.

To the satisfaction of his entire congregation at Crouch Hill, N., Rev. Dr. Meharry announced, on Sunday morning, that he had resolved to decline the invitation to become pastor of the Woolaharra Church, Sydney, N.S.W.

The new church at College Road, Newcastle-on-Tyne, has been opened. It is to take the place of the Blackett Street church, and will seat between 700 and 800. A large hall and class-rooms have been provided, and altogether the accommodation is most ample.

The congregations of Cavendish Road and St. Columba, Leeds, will hold their first meeting as a united congregation on September 14. Rev. Granville Ramage, minister of St. Columba, resigns, and Cavendish Road pulpit is vacant, so that the united congregations will now be free to call a minister.

The attention of intending visitors to Brussels is called to the Presbyterian Church there, which is a charge of the United Free Church of Scotland. The meeting place at present is in a hall at 3, Rue Bodenbroeck, behind Sablon Church. The minister, Rev. G. R. S. Reid, M.A., is engaged in raising funds for the erection of a new church, which will cost about £4,000.

Society of Friends.

An esteemed correspondent thinks it wise to inform the Christian public that the Friends' Summer School is not an official gathering, and therefore it must not be assumed that the views propounded regarding Holy Scripture are those of the Friends' Church as a body. He says: "We have not accepted the preposterous and oft-refuted theories of German and Scotch rationalists."

Salvation Army.

The governor of the Army's Industrial Land Colony at Hadleigh has received a further letter from an official connected with the Home Office, which states:—

"I am directed by the Secretary of State to thank you for your letter in the case of ——, and to say that he much appreciates the help rendered by the authorities of the Salvation Army in this and similar cases."

Commissioner Cosandey, the officer in charge of the Army's work in Holland, has conducted special meetings in a beer garden at Rotterdam, one thousand people attending the evening service.

In addition to the Army's efforts on behalf of male ex-prisoners, women officers now regularly attend at Pentonville and Wormwood Scrubbs Prisons to receive and assist women prisoners upon their discharge from gaol.

In charging the Grand Jury at the West Kent Quarter Sessions, the Right Hon J. G Talbot, M.P., who presided, spoke highly of the work of the Church Army Labour Home at Maidstone. The work of assisting and reforming the ex-prisoner was one that must appeal to all magistrates and recorders.

The Church Army Discharged Prisoners' Aid Society for convict prisons has just issued a report of its operations from January 1, 1901, to March 31, 1902. During the fifteen months 186 men were discharged through the Society from the convict prisons. Of these eighty-four were found employment, twenty-nine were assisted with tools, stock, loans, fares, food, clothing, &c., twenty-two returned to friends, five were emigrated, three were sent to hospital, one died, eight were sent to labour homes, and thirty-four refused help or proved otherwise satisfactory. Gratuities to the amount of £710 11s. were expended on these cases. During the period under notice 212 men from local prisons were assisted. Quarterly visits are paid to the convict establishments, and over 1,000 men have been interviewed by the Church Army representative in two years. The families of 102 prisoners and convicts have been visited and assisted, and a laundry and needlework-room has been started in London to provide work for the women. The report is issued from the Church Army Headquarters at 130, Edgware Road, London, W.

Fallen Asleep.

The Presbyterian church at Penrith has sustained a severe loss in the death of Mr. ANTHONY MULR, one of its esteemed elders.—By the death of Rev. SAMUEL POLLARD the Bible Christian Connexion loses one of its ablest and most beloved ministers. His personal holiness of character and life were the secret of his power. He was mighty in prayer. He died at Liskeard, at the age of seventy-six years, over fifty of which were spent in the ministry.—The Baptist cause has lost a faithful adherent by the death of Mr. SAMUEL MATHER, of Leicester. He was a staunch friend to Charles Street Chapel, and an earnest, generous worker.—By the death of Rev. WALTER MACFARLANE, English Presbyterianism has lost a devoted minister. For twenty six years he faithfully discharged the duties of pastor of Shaw Street Church, Liverpool—his only charge.

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LAST Lord's Day at Bromley, Kent, Dr. HENRY commenced a series of meetings, which were held in a very fine tent capable of seating about 1,500 people. In the morning he took for his subject, "The True Spirit of Temperance Reform." In the afternoon there was a children's meeting, when Dr. Henry availed himself of the opportunity of speaking on the subject of "Total Abstinence" to his youthful audience. The meeting in the evening was very largely attended, the subject chosen indicating the lines along which this noble campaign must be prosecuted. During the day there were more than 150 new total abstinence pledges secured.

On Monday evening a very large audience assembled, presided over by Mr. MATTHEW HODDER, and the meeting was one of a most enthusiastic character. The CHAIRMAN called attention to the fact that he had learned the doctrine of total abstinence in America, and had come to the conclusion that if it was good for Brother Jonathan, it was equally good for John Bull, and so he decided to abstain. Abstinence had been a great benefit to him physically, mentally, and spiritually, in his effort to do work for the Lord; and he had found himself in many circumstances where he was permitted to do certain things for Christ and His Church, which he would never have been able to accomplish had it not been for the fact that he was a total abstainer. Dr. HENRY spoke very powerfully on "partnership with the publican," emphasizing the personal responsibility of the individual Christian for the repression and suppression of the drink traffic. He took for his text 2 Chron. xix. 2: "Shouldest thou help the ungodly, and love them that hate the Lord? For therefore is wrath upon thee from before the Lord." Dr. Henry asserted that the liquor business was an ungodly business, that it was created in a spirit of ungodliness, that it fostered ungodliness, and that everybody who had anything to do with it was helping the ungodly.

Next Lord's Day Dr. Henry will (D. V.) speak in the large tent upon the various meanings of the word "Wine" in Scripture.

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ROYAL NATIONAL
MISSION TO DEEP SEA FISHERMEN
PATRON:
Her Majesty Queen Alexandra

A MEDICAL MISSION to ENGLISH FISHERMEN in Home Waters and on the Labrador Coast.

The Cost of Maintaining the Mission Fleet is great, but the work is of national importance—It is "THE KING'S BUSINESS."

FRANCIS H. WOOD,
Secretary.
181, QUEEN VICTORIA STREET, E.C.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

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SPECIAL ANNOUNCEMENT.

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Notes & Comments

The Heart and the Opportunity. The question has been raised more than once how it is that the practical results flowing from great movements for Christian consecration are comparatively so small. The number of conventions for the deepening of spiritual life increases year by year, and Keswick itself, the mother of them all, becomes ever greater still. It is safe to say that annually, very many thousands of Christians solemnly and publicly "yield their all" to the Saviour. And for many of them, doubtless, a new life commences from that moment; but is the result all that we might reasonably expect? One thing may be pointed out, which goes to the root of the matter for a number of people; *i.e.*, that they are content with the movement of their hearts, but they do not follow that up by *seeking* the opportunities for more heroic service. For every heart truly moved of God, there is an opportunity somewhere, which has to be discovered and seized. It is of no use to idly await its coming. We are to "*seek* peace and *pursue* it." Of what avail is it to be touched at the heart by the thought of men's miseries and sins, if we do not seek an opportunity for banishing these from their lives? Service without a touched heart is empty, as is also the moved heart which does not seek its opportunity for service.

The Education Crisis. The passing of the Amendment to "Clause Seven" of the Education Bill has brought the conflict between Anglicans and Free Churchmen to a crisis. There now seem to be only two alternatives before the opponents of undenominational teaching in our elementary schools. Either they must altogether banish religious teaching from them—a course which only a small minority are prepared to adopt, and which others heartily repudiate—or a strenuous attempt must be made to make an opportunity for religious teachers appointed and paid *by the churches* whom they represent, and not by the State. This latter scheme would not only partially remove the grievance under which 8,000 parishes suffer in having only Church schools within reach, but it would help to quicken in all the churches that sense of responsibility for the religious instruction of their children which at least is but inadequately fulfilled, even in the best Sunday-schools. An earnest attempt to throw open the denominational schools for this plan will probably be made.

Teaching and Study. The following extract from a contemporary points an obvious moral for all whose business it is to train the young in the knowledge of Scripture:—

> It seems a commonplace to say that nobody should take part in Sabbath-school instruction who is not himself a constant student of the Bible; but the reminder is required. We assume too quickly and easily that we are familiar with God's Book; we fancy often that we know its contents with more accuracy than we really do; we forget how absolutely essential is the daily, patient, systematic, loving scrutiny of the Word of truth and life. But are there not some of us who think ourselves quite ready to enlighten the children, when our own acquaintance with God's many-coloured revelation is shallow and superficial? This state of things must end if the school is to grow in usefulness and power, and if, indeed, it is to vindicate its continued existence.

There is reason to fear that many teachers neglect the personal prayerful study of the Word which they profess to teach others, and so miss two things:—The personal soul-discipline, which is inseparable from devout pondering over the words of Scripture; and the power to awaken a similar spirit in their scholars.

True Social Progress. What men call "progress" is often no progress at all in the real sense of the word, but rather its contrary. Progress is, strictly speaking, an honest moving forward to that goal which is the legitimate coronation of human life. All movement, therefore, is not progress; nor, indeed, is any movement which causes men and women to deviate from their proper route. A seer of our time has recently said:—

> Instead of an immense amount of life of low type, I would far sooner see half the amount of life of a high type. Increase in the swarms of people whose existence is subordinated to material development is rather to be lamented than to be rejoiced over.

If the aim of a people is limited to increase of population, growth of wealth, and spread of commerce, without reference to moral principles, and without obedience to the Master of all things, then, however successful they may be in the realizing of their lower ambitions, they are off the route of true progress. When men are absorbed with material notions, they quickly lose the taste for God. A breaking-up of human supports is often the first step towards bringing men back to Him.

Inexcusable Excuses. In the course of an able article on "Religious Indifference," a writer in a contemporary tells of an experiment he made last winter with some working-men in order to elicit their reasons for not attending a place of worship. Some of these reasons are sad enough, and as they are offered everywhere, the Church must needs face them, frankly and prayerfully. On the other hand, some of these reasons are shabby and stupidly thin—in particular that which complains of the sermon as being too remote from common life. One man, for example, complained of a sermon on the Conversion of St. Paul, on the ground that whilst the preacher knew his theme well enough, he evidently knew nothing of the life of a man in a modern shipyard—the critic being employed there, presumably. An excuse of this order is inexcusable, albeit it is exceedingly common. A man has just as much reason to complain of a discourse upon the value of foods and upon the same grounds. The truth is that vast numbers of men are unable to appreciate anything beyond these material goods, which they are compelled to handle day by day; and criticism from such is of little value. It is very significant that in the same town where this experiment was made, out of a population of 21,000 in one district, only 300 persons took out books from the free library in one year. That one fact explains the other. The Gospel calls upon men to *think* and to *reason*; but many of them will not do this in the lower sphere—how then can they be interested in higher things?

A Touching Scene. The other Sunday evening at an open-air service conducted by the minister and helpers of the Victoria Docks Union Congregational Church, there gathered in the crowd in front of the church two drink-besodden women, whose faces bore sad evidence to the rough and godless life they were leading. The pastor, Rev. A. H. Hills, took them inside for conversation, when a young lady also entered, and looking at the pitiable objects before her addressed them, with tears in her eyes, saying, "Oh, do sign the pledge and give your hearts to God. For Jesus' sake, do!" Then stooping down she kissed them both. That "touch of nature," inspired of the Holy Spirit of God, broke them down; falling on their knees, they exclaimed, weeping, "You are an angel!" They signed the pledge, and those who have seen them since, say there is good evidence that they have given their hearts to God. Thus it is that souls are won. Mr. Hills and his devoted workers are labouring in a hard district and with much to discourage, but such experiences as the above are great reward.

The Immigration of Aliens. No one would wish to see this country, generally speaking, less free and generous in its reception of strangers from abroad than it is at present. And yet it is becoming a serious question as to whether there should not be some line drawn at the undesirables who pour into England from all parts of the world. America, alive to the danger of receiving with open arms all who seek the hospitality of her shores, has instituted an inquiry of all incoming passengers, as to their position and condition in life. The assassination of the late President has probably precipitated this action, so that persons of the Anarchist class shall not find asylum in the country. With us, the reception of all and sundry, rejected for the most part by their own countries, adds to the problem of overcrowding, whilst it menaces us with disease and crime. The houses of East London are becoming gradually absorbed by foreigners, who sublet them in tenements to aliens, to the serious displacement of our own people. We know of a case in which seven distinct families of Polish Jews were recently occupying six rooms in the same house. Thus, the problem of housing our population is rendered the more complicated and difficult. A country's first care should be for its own people, and in their interests we may yet be compelled to do what America has done.

To face Changing Conditions. Arising also from this, comes a state of things that is causing some Christian workers serious concern. Churches and mission-halls, once the centre of spiritual activity, are becoming gradually depleted of their English-speaking congregations, their audiences—where they still command any—being drawn from districts further afield, in which, perhaps, their former converts have been forced to reside; while, in some cases, the halls have had to be closed. The only alternative seems to be, that Christians qualified to work among foreigners should migrate to these neighbourhoods. Unfortu-

nately, such labourers are not easy to find, but the scope for them is undoubtedly great. Experience proves that, while a *sprinkling* of foreigners in a city may be stimulating to trade, *colonies* of them are by no means desirable, either from a social, moral, or spiritual point of view. But if, under the circumstances, such colonies are inevitable, the Church of God should face the problem, and devise some methods for their evangelization. Here is a fruitful field both for returned and intending missionaries. The experience of the former would be invaluable, while the latter would find near home a priceless opportunity for gaining experience, before exchanging their native land for foreign spheres.

The New Wesleyan Church House. The secularization of sacred sites has often given pain to those who have witnessed the transformation of an old historic church into a warehouse or place of amusement. This process is to be reversed in the case of the Wesleyans, who have bought the site of the Royal Aquarium, Westminster, for the erection of a Methodist Church House, with a great hall, and all needful appendages. The history of this place of entertainment in the past will form a fine background of contrast to the uses and purposes to which the ground will be put in future. There is something stimulating to the religious imagination in this dramatic change of venue.

The Danger of Great Halls. At the same time we cannot help sympathizing somewhat with the contention of Sir W. H. Stephenson that ten halls costing £25,000 each are more desirable than one costing £250,000. The experience of the past tends to corroborate this. A man of outstanding power in one generation may fill a great hall, which, when he passes away, becomes "a white elephant." Instance, Westminster Chapel, in proof of this. Besides (as we have noted above), the character of the neighbourhoods change as the years pass, and the conditions entirely alter. Therefore, a number of lesser halls, scattered judiciously throughout our great cities, are of far more permanent and practical use, at least for the purpose of evangelization. The Church House, erected with Jubilee money, of which this Wesleyan scheme is an emulation, has not proved a conspicuous success. With all respect, we think that in both cases the money might have been more wisely spent.

Our Sober Army. From many sides testimony has been produced that, on the whole, our soldiers in South Africa have been signally abstemious during the long campaign, and that not only when away from temptation, but on occasions when, usually, there would have been gross excess. This is largely due to the Evangelical Soldiers' Homes, and the Army Temperance Association, which latter has just received the right to the prefix "Royal," through the patronage of the King. This Society began in 1862 with a membership of 1,015, and now numbers 40,000 soldiers in its ranks, together with 10,000 honorary members or "unpledged sober men." Considering what a soldier's temptations were half a century ago, and that the work of the Society affects not only the actual army, but the community at large through the numbers of time-expired men who are constantly leaving the service, the nation owes a deep debt of gratitude to those who are thus working for the moral well-being of our soldiers. Especially should the effort to provide more regimental institutes, and add to their attractiveness, receive the support of the public.

The Waste of Life. The striking diversity of human life is painfully shown by the statement that while the average age at death among the nobility, gentry, and professional classes in England is 55 years, that of the artizan class in Lambeth is only 29; and that while the infantile death rate in the first year of life is only 8 per 100 among the children of the well-to-do classes, it is 30 per cent. among those of the poor in our large cities. So, too, under five years of age, 36 per 100 of the children of the tradesman class die, but the working-classes lose 55. Add to these figures the striking fact that in London alone there are 99,830 persons in workhouses, hospitals, prisons, and industrial schools, and that one person in every four of the population of the Metropolis dies in workhouse, hospital, or lunatic asylum—and there is sufficient ground for apprehension as to the use made of our so-called "national wealth" and modern civilization.

The Minister as a Missionary Advocate. A well-known missionary, who has been doing deputation work extensively, brings a severe indictment against ministers for their lack of effective advocacy among their people of the cause of Christian missions. Writing in *The Examiner*, he says:—

> One minister "does not mention the missionary question from one year's end to another." In another case I was told, "The minister does not encourage giving to anything outside our immediate chapel work." It is to be feared that not a few ministers are just a little jealous if the L.M.S. secures liberal contributions, lest home work should suffer. At one place visited, the minister seemed to have absolutely nothing to say as chairman of the meeting, either for or against missions; the "annual meeting," was compressed into the hour, and from a meeting of some fifty people the offertory was nearer 10s. than £1. Everything about the place betokened a fairly large and comfortably-off congregation. I was surprised to be told at another place that the congregation was not so large because it was "Missionary Sunday"! Want of sympathy was alleged as the cause; and this "want of sympathy" in the pew was heard of quite often.

What can such ministers be thinking about? It seems incredible that they should actively disbelieve in the evangelization of the world; their indifference, therefore, must be due to another and scarcely less culpable cause. The reaction of such an attitude on church and pastor is always disastrous.

Conciliating Boer Sentiment. It is to be hoped that the unwise plan of choosing some of the "Burgher Corps" (Boers who latterly fought on our side against their own countrymen) as members of the South African Constabulary will be abandoned by the authorities, in view of the deep resentment not unnaturally felt towards them by the Boers who fought to the end. There are other ways of rewarding these men for their services besides putting them in authority over compatriots who look upon them as traitors. Our South African policy in the past has suffered greatly from a lack of tact. Racial antipathies and national sentiment may have no place in an ideal code of morals, but the existence of these feelings should never be forgotten by those who have to conciliate defeated foes and turn them into friends and fellow-subjects. Our future stability and progress in South Africa will largely depend on how far this priceless quality of tact will be shown by our rulers and administrators.

Kitchener on Gordon. Viscount Kitchener's eulogium on Gordon, on the occasion of the unveiling of the statue which is presently to be transferred to Khartoum, was laconic, but there was one sentence which was remarkable both for its pithiness, and for its omission of an all-important point:—

> I shall be pleased to see this statue placed on the banks of the Nile at Khartoum, where I am sure it will be an object-lesson both to natives and Europeans of *the man who led a blameless life, who put duty before himself, and who died happily for his country.*

One more touch would have completed this picture of the most devout soldier of our times—a recognition that all that Gordon did was done from a single eye for the glory of God. It is a curious feature of the day that public reference to the foundation of a good man's life in his religion is seldom openly made. This is unjust to him and misleading to the hearer. Derivative virtues find their true quality in the root of true piety out of which they grow.

'Ware the Sultan! There are signs that the Sultan is meditating another attack upon the Armenians. Ominous rumours of future troubles and massacres in the district of Sassoun are beginning to circulate, and the Khurds in the neighbourhood are growing restless and insolent. Already the Armenian village of Norschen, near Mush, has been plundered and burned, with the usual accompaniment of outrage and murder. There is small probability of any active interference from outside; but there is one remedy that is at least possible. There is nothing which the Sultan and his myrmidons are more afraid of (short of force) than a healthy publicity. Those who love the darkness "because their deeds are evil" hate the searchlight of knowledge turned on them. Therefore should every effort be made by the Christian Press to forestall any attempt to renew the old horrors, by ringing the alarm bell right through Europe, and letting the Porte know that its sinister designs are being widely recognised and carefully watched.

A Wise Monarch. The sympathy with Evangelical work, which the late murdered king of Italy expressed in so many practical ways, is being extended by the present monarch. In a recent letter from Dr. Prochet, which is quoted in the *Mission World*, a noteworthy instance is given. Some little time ago, at Carunchio, an attack was made upon the hall where an evangelist was holding a service. Thirty-five of the assailants were arrested and sentenced to fine and imprisonment, but on appeal, twenty-six were discharged. The remainder petitioned for the Royal pardon, but this the King refused to give, until the evangelist had first done so, and this being given, the King's at once followed. The effect which this action will have is incalculable. On the evangelist holding another service at the place, several of the offenders were in the congregation, and went up and kissed his hand. Since then the King gave an audience to Dr. Prochet, who explained the grounds and objects of the movement in Italy. Truly the door has been opened wide in Italy for the dissemination of the truth as it is in Jesus.

☞ We are very desirous of communicating with a donor who only gave initials B.N., and shall be glad if that friend will send us name and address.

28th Keswick Convention.

VIEWS similar to those expressed by Dr. Woods Smyth in our issue of the 17th inst. have evidently been working in the minds of others besides himself. It is always so. When God moves a man to a call to His people, in writing or in speech, it is at once evident that the same Spirit has been moving in the hearts of others in the same direction, and there is an immediate response.

Some on their way to Keswick, who were reading Dr. Woods Smyth's appeal, at once recognised it as giving voice to their own convictions; it is now evident that the same Spirit had already occupied the minds and commanded the utterances of speakers on the platforms of the Convention.

The article referred to had asked: "Are we awake and alive to the character and circumstance of present-day life—religious, social, national? Or does the blindness and condemnation of former ages apply in force to us to-day?"

It had affirmed that—

> Our present religious measures are conspicuously failing. A fundamental change has arisen in most minds as to the Gospel. It is no longer a message of glad tidings and the power of God, but rather a burden requiring heroic qualities to accept its requirements. It is no longer—
>
> "In my hand no price I bring,"
>
> but we "must pay the price." It is no longer "the God of peace Himself sanctify you wholly," but it is the legal command, "Consecrate yourself," "Make the surrender," "Put your all on the altar." . . . For about a quarter of a century we have been upon these lines of over-much consecration. The *Godward* side of salvation and sanctification does not receive adequate recognition. . . . "It is time to seek the Lord," that His own power may appear among us, for herein alone is the remedy for declining faith, for failing churches, for multiplying social evils, for hastening national decay.

Warnings and counsels such as these had evidently been spoken loudly by the Spirit into the inward ears of many, if not all, of the speakers. At the early prayer-meeting for Ireland on Monday morning, the Chairman, Captain Tottenham, summed up the causes of the troubles of our sister island in one word, Roman Catholicism, and marvelled at the apathy of the Evangelical people. Many wished that there had been an adequate contingent of Protestant, Evangelical, and evangelistic enthusiasts on the platform to give effect by their presence to this appeal for prayer for priest-ridden Ireland.

None present will ever forget the thoughts that breathed through words that burned in the utterances of Dr. A. T. Pierson on the same evening, in an address of over an hour, during which the audience was held spellbound as he spoke of the many who are weak and sickly, and the many who are in deadly sleep; of the boneless weakness, the sickly apathy, the deathlike atrophy, of the unworthy descendants of the fathers, mighty through God, who left us a heritage which we are too indifferent to hold fast.

The lament over the dead formalities of Ritualism led on to a scathing denunciation of the fallacious teachings in theological schools, colleges, and universities, where the Word of Life is depleted of its living power, the edge is taken off the sharp two-edged sword, and men who enter in order to be trained as evangelists, pastors, and teachers, are ably taught by their professors how not to do it.

Nor was there only denunciation. The Bible-readings on the two following mornings, on 2 Peter i. 16-21, held forth the Word of Life, the doctrine of the Incarnate, the Crucified, the Risen Son of God, by whom alone we have fellowship with God. "The present truth" was shown to be that special form of sound words which is to be always held fast, and is to be held forth at any special time, according to the special need.

The present truth for the present day was said to be the prophetic Word, verified and made more assured by the vision of the transfigured Lord, vouchsafed to the three eye-witnesses of His transcendent Majesty on the Holy Mount, in opposition to the cunningly-devised fables of the present day, the outrageous perversions of the Scriptures of truth, the infidel teachings from inside the professing Church.

It was shown that all subsequent Messianic promise and prophecy were enfolded in the primeval promise contained in the judicial sentence on the ancient serpent—"And I will put enmity between thee and the woman, and between thy seed and her Seed: it shall bruise thy head, and thou shalt bruise His heel." The meditation on the Transfiguration was a revelation of some of the highest and deepest ways of God.

Nor was this study wholly objective. The subjective effect of objective truth, the inward result of taking heed to the prophetic Word, which converges and concentrates itself on Jesus, the Son of God, enlightens the eyes of our understanding, and causes day to dawn, and the Day-Star to arise in our hearts. For "faith is the substance of things hoped for, the evidence of things not seen." And not only is the coming of the Son of Man in His humiliation experienced in the soul, but the day-dawn of His appearing is anticipated, and the Bright and Morning Star already arises in our hearts. And Jesus makes Himself to be a "living bright reality."

Souls reduced to self-despair by their own barrenness, and to bitter disappointment by the failure of their own schemes of fruitfulness, have been made to laugh for joy, as Sarah laughed at the promise of Isaac, when they have been told of a Christ who dwells in the heart by faith; and they have rejoiced in the liberty of the sons of God, as Sarah rejoiced when, at her behest, Abraham cast out the bondwoman and her son.

The two Bible-readings of the Bishop of Durham in the same tent were an admirably appropriate confirmation of those of Dr. A. T. Pierson, under the leading of the same Spirit. The first was on Philippians iv. 4-7: (1) The Christian Life; (3) The Secret of it; (3) How to Live it. We shall never be someone else. The Gospel is given to make us in a deep and blessed sense *ourselves*. The Bishop's second reading was on Mark xii. 24, Psa. cxviii. 22, Rom. xvi. 25, the essential importance of prayer, and meditation on the Word of God. A valuable quotation was, "Never let what you know be disturbed by what you do not know."

Prebendary Webb-Peploe's four Bible-readings on the Galatians, the Ephesians, the Philippians, and the Colossians gave a consecutive and bird's-eye view of these Epistles, which, if studied at home with the luminous suggestions given, cannot but form a solid basis of ascertained Scripture truth.

Two of the evening meetings were specially noticeable—one addressed by Canon H. M. Hay Aitken and Dr. Pierson, the other by Revs. Gregory Mantle and F. B. Meyer. At these and others many young men and women, full of promise for future usefulness, were added to the army of the Lord.

Faith grows by what it feeds on. "Faith cometh by hearing, and hearing by the Word of God." Food for the soul was freely, faithfully, and wisely ministered, and the deepening of the spiritual life was sought by directing the hearers away from themselves to God—the Father, the Son, and the Holy Spirit.

The evangelistic addresses of Rev. J. McNeill and Mr. W. R. Lane in the market-place were effective and effectual, and Mr. McNeill's services last Sunday in the tent were highly enjoyed; and we cannot doubt were used of God in arousing sinners and encouraging those who had believed through grace.

Intolerant Education.

SIR,—In 8,000 parishes the only school is the Church school, and many of these are in the hands of the clerical party. Permit me to lay before you a few samples of "Catholic" teaching. Before me lies the Rev. Frederic Aubert Gace's booklet, "Some Questions of the Church Catechism," for the use of families and schools. Mr. Gace is vicar of Barling Magna, Essex. Needless to say that he is a Ritualist. In what light does he look upon his Dissenting fellow-countrymen? He seriously tells us (p. 15) that they are "heretics; and that in the Litany we expressly pray to be delivered from the sins of 'false doctrine, heresy, and schism.'" He then asks whether the worship of Nonconformists is a "laudable service." Christians would readily give the answer in a most emphatic affirmative. Not this narrow-minded cleric. His reply is, "No; because they worship God according to their own evil and corrupt imaginations, and not according to His revealed will, and therefore their worship is idolatrous!" This in the year of grace 1902!

"*Is Dissent a great sin?*" A.: "Yes; it is in direct opposition to our duty towards God." Mr. Gace would have made a capital inquisitor. He goes so far as to ask—"*Why have not Dissenters been excommunicated?*" A.: "Because the law of the land does not allow the wholesome law of the Church to be acted upon," &c.

"*Is it wicked . . . . to enter a meeting-house at all?*" is a further innocent question. "Most assuredly," young Anglicans are taught.

I turn to "A Book for the Children of God," issued by W. Knott, London, 1891, and this is what I am told (p. 77):—"The Catholic Church is the home of the Holy Ghost. It is His only earthly home. He does not make His home in any Dissenting sect. Sometimes people quarrel with the Church, and break away from her, and make little sham churches of their own. We call these people Dissenters and their sham churches, sects. The Holy Ghost does not abide—does not dwell—with them. He goes and visits them, perhaps, but only as a stranger."

In "The Congregation in Church," new and revised edition (p. 202), I learn that "although not actual schism, it is schismatical to attend dissenting (*sic*) meeting-houses, or to subscribe to, or assist the sectarian objects of dissenters in any way. The same cannot be said of Roman Catholic churches and their objects, because the Roman Catholics are a branch of the true Church"!

With a knowledge that such intolerant doctrine is held and taught by Anglican clergymen, is it any wonder that Nonconformists have closed their ranks and are fighting the present Education Bill all over the country?—I am, &c.,

A. Le Lievre,
Secretary Protestant Press Agency.
132, Wanstead Park Road, Ilford.

SIR,—The need for some effective protection of individual parishioners, especially among the dependent classes, such as is now given by the Cowper-Temple clause, is shown by the present condition of affairs in the public elementary schools of Dorchester, Oxon.

The infants are taught to say the "Hail Mary" every morning at the beginning of school; the "Hail Mary" forms part of the prayers used daily at the opening both of the boys' and girls' schools; the children say it all together; it seems difficult to find a child who does not know it. All the children are

required to make the sign of the cross at the opening prayers in the school. The girls are taught that they ought to say the "Hail Mary" in their private prayers in the evening. Some of the parents have been astonished at hearing their children saying the "Hail Mary" at home.

There is a crucifix in each school. In the girls' school, on the left of the crucifix, a picture of the Sacred Heart of Jesus; on the right the Sacred Heart of Mary. The children are expected to bow to the crucifix. The infants are taught to do so before beginning morning prayer. The children are expected to attend a children's "Mass" on saints' days. This service is called "Mass" by the vicar, his wife, the teachers, and the children. This "Mass" is a substitute for the "religious" instruction. One little girl, Frances Williams, came home crying repeatedly from the Lenten service (held at 9.30 on Wednesday mornings instead of religious teaching) because she had been told that unless she brought a penny or half-penny to the collection God would not love her, and that she would not go to the treat! When she said her mother would not give her any money for the object in question, the child was told that her mother did not love God and would not go to heaven.

The children are all carefully instructed to bow to the "altar" at these "Masses." If they forget, the vicar's wife is in attendance to see that the children bow to the "altar" on entering the church. Several girls who refused to bow to the "altar" were caned on their return to the school from the "Mass," and the reason for their being caned was publicly announced to the school.

The children have a treat given them at Christmas time; but only those who have attended "Mass" on saints' days are eligible; hence those children whose parents object to their going to the "Mass," cannot partake of the treat in question. But the marks for attendance at "Mass" are registered at the same time that the school register is called. If any child has not attended "Mass," she loses a mark towards the treat. The May Queen and her maids of honour are chosen from the children who attend "Mass." It seems impossible for a girl who does not do so to occupy the coveted positions just mentioned. The May Queen and maids attend the "Sung Mass" before going in procession through the village.

The parents do not appear to know anything of the "Conscience Clause." On hearing of it, some thirty-four applied to the teachers to have their children withdrawn from the "religious instruction." This was on July 14, but the children of these parents, although sent home for the first hour in the morning, were detained for prayers at the close of the school on Wednesday afternoon, July 16, at which the "Hail Mary" was said, which constituted a gross violation of the Conscience Clause of the Education Act, 1870.

One candidate for Confirmation was refused presentation to the Bishop because he would not go to confession.

The vicar is a member of the English Church Union and of the Confraternity of the Blessed Sacrament.—Your obedient servant,

Henry Miller.
Secretary Church Association.
13 and 14, Buckingham Street, Strand, W.C.

The Relief of Distressed Widows.—Amid the varied sufferings in the Metropolis there is little that can awaken deeper commiseration than the poor widow of a working-man, with her fatherless children, struggling for bare subsistence. A large amount of sympathy continues to be evinced in the work of the Society for the Relief of Distressed Widows, which comprises in the highest sense the true principles of charity and usefulness. Some 289 poor widows were last year given relief, the amount expended being over £622. It is a source of gratification to the committee that the cases relieved continue to be satisfactory on the whole. The examples of fortitude and energy under the severest of trials are often most praiseworthy. Parcels of left-off wearing apparel are valuable adjuncts to the money given, and are appreciated by the recipients. The secretary is Mr. S. Rayson, 32, Sackville Street, W.

"Oh, that Ishmael——."

VERY pathetic is the picture of the aged patriarch pleading with God on behalf of his fine lad of thirteen. The finishing sentence of that interview is touching with its earnest petition—"Oh, that Ishmael might live before Thee!" For years the tent life of Abraham and Sarah had gone on quietly and happily, being enlivened by the presence and youthful doings of their only boy, Ishmael, with whom no doubt they were both proud and satisfied. But as into every home-circle come surprises, so it was in the tent of Abraham, when suddenly he received the message, to him startling, alarming, and heart-touching: "As for Sarah, I will bless her, and give thee a son by her; yea, I will bless her, and she shall become nations."

The announcement made Abraham anxious about Ishmael, concerning whom many and mighty promises had been given and were to be repeated, and so he pours out his soul to God in the short yet earnest petition, "Oh, that Ishmael might live before Thee!" The answer was a substantiation of what had been promised, with some additions. What had been promised concerning the son of the bond-woman? To Hagar (Gen. xvi. 10), before the birth had taken place, it was said: "I will multiply thy seed exceedingly, that it shall not be numbered for multitude." Again in Gen. xvii. 20 to Abraham: "I will make him fruitful, and will multiply him exceedingly, and I will make him a great nation." Then in Gen. xxi. 13, when Abraham was sending away the son of the flesh, he was comforted by a repetition of the promise—"and also of the son of the bondwoman will I make a nation." Lastly, to the despondent mother, who every moment expected to see her lad pass away in spite of thrice-repeated promises: we read in Gen. xxi. 18 thatshe is told, "Arise, lift up the lad, for I will make him a great nation."

The fulfilment of these promises, however, was for the far future, and to-day is verified by the more than

TEN MILLIONS OF ISHMAELITES

dwelling in their villages and encampments. (Gen. xxv. 16, R.V.) Yet another promise, given in answer to the father's request for his son, viz., "twelve princes (chiefs) shall he beget," finds fulfilment in Gen. xxv. 13-15, and from these came the great nation of Arabs dwelling in the Peninsula of Arabia.

It is interesting to note that the two eldest sons of Ishmael, viz., Nebaioth and Kedar, were the originators of the two modes of living among their descendants. Nebaioth took up his abode originally in caves and excavated chambers in the rocks and mountains, as is proved by the innumerable Nebathean inscriptions that are found in these ancient dwellings, afterwards superseded by stone houses. Kedar, however, being of a roving disposition, made tents and founded the race of "nomads." Here again Scripture becomes plain, "Sing unto the Lord a new song . . . let the desert, and the encampments that Kedar doth inhabit—let the inhabitants of the rock sing, let them shout from the top of the mountain" (Isa. xlii. 11). Note, also, "Black as the tents of Kedar" (S. Sol. i. 5); and see Jer. xlix. 28, 29, 31. Yet another promise about this much-misunderstood son of the bondwoman (Gen. xvi. 12): "He shall dwell in the presence of all his brethren," meaning that although nations might rise, flourish, and pass away, Ishmael as a nation should continue, a fact that is proved by his isolated existence to-day before all nations.

Jeremiah speaks of the "wealthy nation, that dwelleth without care, which have neither gates nor bars, dwelling alone" (xlix. 31). How literally true, especially the last clause, so much alone are the sons of Ishmael that up to the present time even missionary societies have been content to leave them alone. When will one or more of these, with mighty faith in the Living God, arise to evangelize these desert dwellers and rangers? When will they send forth witnesses of the risen Saviour, able to save even these millions of the desert, and free them from the bondage of Islam? Alas, for the reply to the writer from so many of the existing societies that "lack of means prevents us from extension." Such a state of things makes one wonder if the followers of Christ have forgotten the Lord's last command to His disciples to "go and teach all nations," not excluding the descendants of even Ishmael. Oh for a fuller obedience to the "Pray ye," "Give ye," "Go ye," of the Founder of all missionary work, whether home or foreign.

But some may ask, What encouragement is there to take up this work among these apparently outcast and exiled people? Let us return to the Word and see. Ishmael partook of his share in the blessing that was to come into the world by the covenant of circumcision (Gen. xvii. 25), and by that one act was not excluded from the promises to be fulfilled through Isaac. Turn again to the Messianic Psalm, lxxii. 9, 10: "They that dwell in the desert shall bow before him," "the Kings of Sheba and Seba shall offer gifts," fulfilled in a small way in Matt. ii. 11, when the wise men from the Eastern desert came and worshipped the infant Christ, offering their treasures and gifts. And now, two thousand years after, there awaits a

MORE REAL AND COMPLETE FULFILMENT,

when God's people shall rise to their responsibilities. Again, we remember with joy that, among others that partook of the blessing of Pentecost (Acts ii. 11), Arabians (Ishmaelites) are named.

But to-day the nation is far from God and the salvation realised through faith in the Son of God. Who is to blame? Let all answer for themselves, and commence to pray, "Oh, that Ishmael might live before Thee!" and then let each see what he or she can do to bring about the answer, either by "going," "let going," or "help going." What has been attempted in a small way in one direction can be gathered from a volume* just published, which may interest and encourage some on behalf of Ishmael. Much remains to be done, however; the harvest is great, but the labourers are few. The work may be discouraging, hard, and apparently fruitless, but let each remember that it is "not by might, nor by power, but by My Spirit, saith the Lord," and "Lo, I am with you alway." "Who then offereth willingly to consecrate himself this day unto the Lord" (1 Chron. xxix. 5, R.V.) on behalf of Ishmael? If taken up in earnest, and acted upon, it will not be long ere—

Arabia's desert ranger
To him shall bend the knee.

A. Forder.

To-morrow.

Oh, the hurtful fret and worry
Which we sometimes feel!
In the world's great press and hurry
Comfort we may steal.
When the heart is wrung with sorrow,
Trust to-day! Heed not to-morrow!

We our circumstances are blaming
When affairs go wrong;
But our Father doubt is shaming—
"Trust Me all along"—
Bidding us His comfort borrow:
"Be not anxious for the morrow!"

When the way is growing dreary,
And the soul is sad;
Think of Him who, often weary,
Made all others glad—
Think of Him and comfort borrow.
Trust to-day! Heed not to-morrow!

When we reach the darkling river,
And our feet shall press
On the borders of "For Ever,"
Past the wilderness,
Banish grief, away with sorrow!
Soon will dawn the great to-morrow!

When in glory thou art resting,
Strike thy harp of gold,
Foes no more thy peace molesting,
Life's short story told—
Then no pain, and there no sorrow,
But the great, the grand to-morrow!

J. H. L. G.

* With the Arabs in Tent and Town. By A. Forder, 3s. 6d. net. *Marshall Bros.*)

Other Lands.

Notes From Madras.—II.

THE Madras Tamil Mission is of a unique character, as being the only organized native mission in South India which is conducted on absolute faith lines, neither asking for help nor reminding its subscribers of their contributions. It was established in 1884 by Mr. Gnanamuthu Joseph Israel. He held the first school in a stable. This Hindu brother of ours, after spending much time in prayer, was led to visit England, Russia, and Norway, and to lay the need of a permanent Home for his orphans before Christian friends. God so blessed his efforts that on his return to Madras he was able to purchase a suitable property far below its real value.

The Orphan Home at Tondiarpett, four and a-half miles to the north of Madras, is worth seeing. On the occasion of our visit we were informed that it contained 135 famine and Tamil orphans, who receive education up to the seventh standard. From recent news we infer that owing to the fresh outbreak of famine in India the number of inmates must increase considerably.

Next to the work among orphans, the waifs and ragged children receive much attention. The Mission has five ragged-school centres in and around the city, with 450 pupils. Twenty-one workers, all natives, are employed, and the Gospel is carried among lepers and others.

About 2,000 tracts are distributed monthly among the heathen population of Madras.

A Free Reading Room in connection with the Mission was opened in North Black Town on March 16, 1900, and many of the Madras English and Tamil dailies, as well as periodicals from India, Europe, and America, are placed on the table. The room is opened from six to eight a.m., and from 4.30 to eight p.m. It is well attended, and is exercising an influence for good.

Mr. Israel has all the accounts audited by a public accountant, and balance-sheets are issued for the sake of those who invest their gifts in the work. The Home has a small press, and, besides other work, the boys are taught embroidery. In order to insure the future of the orphans as far as human provision goes, and make them independent and self-reliant, Rev. A. W. Rudisill, D.D., Manager of the M.E. Publishing House, Madras, has arranged to teach some of them type-making, printing, book-binding, &c.

After giving us some of the foregoing statements, Mr. Israel said to us: "You will see that the work of God has prospered not only in the hands of missionaries, but also of those Indians who received the Gospel from you, and are now in their turn proclaiming the same to their countrymen, looking to God alone for help. The work is only in its beginning. There are great possibilities before it if we continue to be faithful.

"If India is to be wholly evangelized, it must be done eventually by her own consecrated sons and daughters. The work of this Mission is only a sample of what God is prepared to do for India in the future. Will you then, on your return to England, do your best to enlist the prayers of God's children for a mighty work of God's Holy Spirit among the native Christian community of India?"

Speaking from experience, we may assure mission and missionary friends who may be contemplating a trip to India during the next cool season that they will meet with an enthusiastic welcome at the Tondiarpett Orphan Home. The pretty Hindu custom of greeting welcome guests with flower garlands was lavishly exercised upon us and the friends accompanying us. We were, so to speak, embraced by flowers, feeling on this as on other similar occasions, that in our persons were honoured all the kind readers of The Christian who are shareholders in God's work.

Wilma Morgan.

Morals in South Africa.

By Mrs. JOSEPHINE BUTLER.

OUR eyes have been especially directed to South Africa. War is a horrible thing, and always gives rise to confusion and disintegration, including much moral evil. But God's hand has been shown so clearly in this case that I do not take so serious a view of the evils likely to follow the war just closed as many of my friends do.

An ex-soldier said to me: "I can tell you between ourselves of things which would not be believed in a public meeting. Many poor fellows come out here from home, ignorant, careless, sometimes vicious, and are simply swept by hundreds into the kingdom of Heaven."

I have seen recently a gentleman who has resided for many years in South Africa, to whom I spoke of the tenderness of our God in sending

BLESSING AMONG THE TROOPS.

He smiled, and said, "Mrs. Butler, it is a revolution, a glorious revolution." I scarcely understood, and I asked, "You mean a revolution in the moral character of the army, the rank and file?" He replied, "Yes, it is that; but it is *more than that.*" I could not quite fathom his meaning; but he gave me to understand that it has been a revelation to the Christian workers on that great battle-field which has produced nothing short of a revolution in their thoughts of God, and in their whole attitude towards Him and His redeemed ones. There has been a great number of Christian workers, men and women, in South Africa with the troops ministering and taking part in spiritual work, with multitudes looking on, there and from a distance. He says that upon these hath "a great Light shined." They have learned and seen the presence, the power, the love of God, as never before.

Another of these workers said: "It is not only that a great number of our soldiers and others, Boers and British, are drawn into the kingdom through the word spoken and prayers offered in the midst of the camps; but God is pleased to speak *direct*, it seems, to the hearts of men, without human agency. The suffering is great, unimaginable to many who are at home, not only from wounds, sickness, and death, but from the direst hardships and straits, continued month by month and year by year, thoughts of *home* which make strong men weep, and sorrow of tender, manly hearts. In the midst of it all the Holy Spirit has been breathing, working, converting, and the Lord has taken to Himself a host of humble believers."

MORAL QUESTIONS.

The Act for the regulation of the social evil was passed in Cape Colony in 1868. Mr. Saul Solomon, who was then Premier, observed the immoral tendency of it, and instituted a commission of inquiry, the result of which was that, after much labour on his part and that of Bishop Grey and others, the Act was repealed in 1872. Another friend of the abolitionist principles was Sir Bartle Frere. During his term of governorship many insidious but unsuccessful attempts were made to revise the system. In 1885, however, after Sir Bartle Frere's recall, the Act was again passed—the very year in which Queen Victoria signed the Bill for repeal at home.

It is possible that the Act has fallen into abeyance during the war, but *it is still law*; and one serious aspect of it is the power of extension to the Transvaal and Orange River Colony and other places—a terrible prospect. The presence of troops has always been one of the excuses for imposing the system; but its evil influence is always immensely wider. We want the best men and women to the front, and we need the power of the Holy Spirit. When we realize the enormous preponderance of the native races in South Africa over the whites, we can realize that the Act, as in India, would fall most heavily on the native women; and that it would be, as it has been in other Colonies, a curse to the conquered races, and a serious hindrance to their acceptance of the Christian faith.

Perishing Little Ones.

REV. J. C. LAWSON, of Aligarh, who is now in this country, sends us the following extract from a letter received from his devoted wife:—

"Our native pastor has brought in thirty-one more famine children, making ninety-three in all. For these we have no support. The little ones hunt in the sand for ants to eat, and the starving young men he has to drive away, and refuse them food, for he can help only the little ones, and the widows and their children all have to be refused.

Mrs. Matthews has her hands full, and feels that she can take only young women—not those with children. We really must have a separate department for such. We need a building for 100 women to begin with, and also pay for some one to care for them.

Oh! my heart is breaking, because now the widows and children are calling for help, and we have no money to take in more than a few. We ought to have a man there daily to gather them in. Then we need to build new barracks for them. What will we do with the children—*and no room!* If we overcrowd, it means sickness and death. *Do ask the dear people of England if they are willing these little ones should perish!*"

The above sad news (writes Mr. Lawson) has come to me right in the midst of the Keswick Convention, where so many have claimed to reach the top of the Mount of Transfiguration. This may be proved now. *Now* is the time to bring it to a practical test, for at the foot of the mount is something for the disciples of Jesus to do. Away out yonder, on India's burning sands, people are

DYING DAILY FROM STARVATION!

Shall the "transfigured" children of God let them die? The Keswick preacher cried, "Ho! every one that thirsteth!" Out yonder they are dying from thirst. "Ho! every one!" but there is no one out there among the starving multitude to shout out that proclamation, and to lead them to the Water of Life. The preacher at Keswick declared, in the words of Scripture, "He satisfieth the hungry soul!" but how about those hungry ones away out yonder in India? The preacher prayed, "O God, let us see what Thou wouldst have us see, be what Thou wouldst have us be, do what Thou wouldst have us do." He stopped short there. If our dear people in England indeed have the "transfigured" life, they will not only *see*, *be*, and *do*, but they will also "*go*" to the rescue of these perishing multitudes. *Now* is the time to *see*, *be*, *do*, and *go!*

Oh! men and women of God, hear the wailing cry of the widow and orphan away out in India under the brazen skies! Friends have given nobly, and others now, I am sure, will be glad to help. The Lord has sent me from various sources since June 18 over £300, but I want £600 more before I leave England on August 23.

More buildings are needed. Machinery is needed to be used in teaching various industries to over 1,000 famine people at Aligarh. £120 a year is required for the support of a master workman—lay missionary—from England. And then a lady worker is ready to go—anxious to go, but there is nothing for her support.

Dunkerque Sailors' Rest.—In looking on the events of the past twelve months, the workers at the Dunkerque Sailors' Rest are more than ever impressed with the importance of seizing every opportunity of speaking to those met on board ship concerning the things of Christ, as many sad instances of the peculiar dangers which beset a seafaring life have occurred. Mr. and Mrs. Mackenzie and their helpers have been cheered by some striking cases of conversion, and encouraged by receiving good reports from those who have been blessed through the mission in previous years. Nearly 3,000 seamen used the Rest last year, while vessels and the hospital were repeatedly visited, and bags and parcels of Gospel literature were placed on outward-bound ships. No effort is spared in meeting the needs of seamen of every nationality visiting the port. Miss Watson, 16, Woodhall Terrace, Juniper Green, Midlothian, will be pleased to communicate with friends interested in this work.

"Our Daily Bread."

SUNDAY, August 3. Joshua iii.

A THREE-DAYS' pause was called for ere the host crossed the Jordan. Three days is the recognised period of death and resurrection. "As Jonah was *three* days and *three* nights in the belly of the sea-monster (R.V. *marg.*), so shall the Son of Man be three days and three nights in the heart of the earth." "On the *third* day He will raise us up, and we shall live before Him." It was fitting, therefore, that this period should pass ere the people could pass through symbolic death, as set forth in the Jordan, to reach the resurrection ground, of which Canaan is the Old Testament type.

Just imagine what the people must have felt as they halted there. Before them the rushing waters of the river, its turbid waters being swollen by the melting snows of Hermon, and beyond them Jericho, embosomed in palms and tamarisks, and surrounded by high walls. What could the men of Israel do in face of such difficulties, except look away to the promise of God, and fix their eyes on the movements of the ark, which was always a symbol of the Covenant into which God had entered with their fathers? We all have, at different times in our lives, to face these great and insuperable difficulties. Happy is it if we can look away from them to the promise of God (Rom. iv. 19, 20, R.V.).

At the close of the three days of preparation the camp was removed from Shittim to a spot within a mile of the boisterous rush of the swollen floods. As the dawn broke, the officers again passed through the host, bidding the people watch the movements of the ark. Then the priests, bearing their precious burden, stepped down into the waters, and they turned back. Far up the river, at Adam, the flow of the river stayed, and over the dry bed the multitude passed. So the Great High Priest has passed through the river of death and judgment that we may go over it dryshod. "He goeth before His sheep, and they follow Him" through death into resurrection.

MONDAY, August 4. Joshua iv.

The first camp in Western Canaan was at Gilgal, five miles from the river; and probably the women and children remained there, whilst their fathers, husbands, and brothers went forward to the conquest of the land (ix. 6; x. 6). There were two sets of stones raised in commemoration of the passage of the Jordan.

I. THOSE ON THE BANK.—From the place where the priests' feet had stood in Jordan, twelve chosen men took each one a stone; and these were piled together in a heap before the eyes of all men. As they stood there, with the certainty to all men that they had once been in the river bed, they were a proof to the senses of what otherwise might have been disputed, that the river had actually been dried up. But there is a deeper lesson for us. As in the passage of the Jordan, all Israel stood in the river, and then came up on to the river's bank, so in the death and resurrection of our Lord, the whole Church lay with Him in His grave, all rose with Him on the Easter morning, all passed with Him in the Divine intention to His throne. Those twelve stones represented the entire people, and commemorated their marvellous transportation from the one side of Jordan to the other. So each recurring Lord's Day and Eastertide should remind us that the river of death rolls between us and the world, and that we have been raised together with Christ, and made to sit together with Him in the heavenlies.

II. THOSE IN THE BED OF THE STREAM.—Not content with pitching a cairn of stones on the river's bank, Joshua set up twelve stones in the midst of Jordan, where the feet of the priests had stood. It was to remind Israel from whence they had come, and the hole of the pit from which they had been digged. Ah, it is well to remember what the grace of God has done for us. "Such were some of you . . ."

TUESDAY, August 5. Joshua v.

The first thing that had to be attended to on the plains of Jericho, was not the overthrow of that grand city, which obstructed the onward march, but circumcision, which represents the cleansed soul, as it was also the original seal of the covenant (Gen. xvii. 8-10). On more than one occasion they had heard Moses speak of the circumcision of the heart, and they must have felt that beneath the outward rite there lay a deep significance, and that the land of Canaan could only be theirs, so far as certain moral conditions were realized. They must be clean; they must be separate from the nations around; they must put away all filthiness of the flesh and spirit. Self and the energy of the flesh must be set aside, that the glory of coming victory might be of God, and not of man.

After Circumcision the Passover. This was the due order, which could not have been reversed. We may not feast on Christ, the Paschal Lamb, incorporating into ourselves His flesh and blood, so long as we are living impure and unseparate lives. Under such conditions, He has no beauty that we should desire Him. The holy soul is alone able to eat of that bread and drink of that cup. There must be a Gilgal before there can be a passover. Then also we have the right to feed on the corn of the land. On resurrection ground we feed on resurrection truths.

We cannot doubt who this mysterious personage was, since, in accepting Joshua's homage, he proved himself equal with God. But what a noble title! He is the true Leader and Commander of His people! And He is also the Captain of another, an invisible host, which always waits to succour the faithful, who fight God's battles. Our victories, after all, are not due to our arms, but to the co-operation of those unseen legions that ride on the winds to our help. Only we must be holy.

WEDNESDAY, August 6. Joshua vi.

What a profound lesson of patient waiting on God was taught in that remarkable command that Israel was only to perambulate the city! The men of war, confident in their might, were eager to match themselves against the inhabitants of the land, and show what they could do. Surely it was time, they would say, for the priests to stand aside and let them approve themselves. But they had to learn that the land was a gift, to be received by faith, not won by effort. God required of them only to obey, and wait, and trust, whilst the Divine Captain led his celestial hosts to the assault, and achieved the victory. Each time that host went round the city, their own strength and self-confidence must have been more and more diminished, and their whole soul must have gone out towards God in living confidence and hope. "My soul, wait thou only upon God, for my expectation is from Him (Psa. lxii. 5)."

Are you standing face to face with some Jericho? Listen to the Captain's word: "See I have given into thine hand Jericho, and the king thereof, and the mighty men of valour."

Be still! This is the hardest of all. It is only in quietness and confidence that we are really strong. As long as we are able to help ourselves, God leaves us to do so; but when we are like David's dumb dove amid strangers, and are silent to Him, He awakens on our behalf.

Obey! Only God can remove the difficulties that stand in the way of an entirely consecrated life, but there are certain duties and commands which it is incumbent on us to obey.

Have faith! Look away from your preparations and obediences to God Himself, and as you do so your difficulties will melt away. "By faith the walls of Jericho fell down."

THURSDAY, August 7. Joshua vii.

There were three causes in the defeat at Ai. 1. *Israel was self-confident because Ai was small* (3). The recommendation of the spies proceeded on the supposition that Jericho had been overthrown by the hosts of Israel. But that had not been the case at all. They had walked round and shouted—that was all. There is no single experience of Christian life so perilous as the hour when we are flushed with victory. It is then that we are tempted to magnify ourselves and minify our foes. There is nothing small in Christian life—nothing so small that we can combat it in our own strength.

2. *They failed to wait on God.* Is it doubtful that, if Joshua had been in abiding fellowship with God, the Spirit of God would have indicated the presence of evil in the host, so that Achan and his sin would have been discovered before the march to Ai? At least it was so in the case of Peter with Ananias and Sapphira. The fifth chapter of the Acts would have recorded a great disaster if it had not contained the story of Peter's discernment of the accursed thing.

3. *They had committed a trespass in the devoted thing.* Only one Israelite had sinned, but it is written, "The children of Israel committed a trespass in the devoted thing." Not one of us stands alone. We cannot sin without influencing adversely all those who are with or around us. "None of us liveth or dieth to himself."

We must be very definite in discovering and putting away all that God reveals to us as wrong. Achan and his family must have participated in stealing, or at least in concealing the wedge of gold, and all must be rigorously put away.

FRIDAY, August 8. Joshua viii.

Never flinch before your *Ais.* If you have failed once, you may yet succeed by more watchfulness, circumspection, heart searching, or faith. Indeed, I have often found in my life that God brings us back again and again to some place of earlier failure, as though He does not wish to let our souls sit down baffled before any fortress that arrests our steps. He knows that no temptation has betaken us but what man can bear, and that His grace is sufficient; so, again and again He brings us back to the old battlefield, saying, "Child, on this spot that witnessed your failure, I want you to be more than conqueror."

Most solemn were the rites at Ebal and Gerizim for the reading of the Law. Remember that even when we reach the land of rest we do not get away from the holy Law—nay, the righteousness of the law is fulfilled in us, who walk not after the flesh, but after the Spirit (Rom. viii. 1-4). It is quite true that, by our union with Him who died, we have passed out of the sphere in which we were married to our first husband, the Law, and have left that legal relationship behind us; but it is also true that our love for the blessed Man of our choice weans us from all that He hates, and weds us to all that He loves. In other words, we come again to Ebal and Gerizim of cursing and blessing.

SATURDAY, August 9. Joshua ix.

Israel was more injured by Gibeon than by Jericho! We may dread the wiles of Satan more than his assaults. The deceitfulness of sin is worse than its open war. It is better to meet Caiaphas than Judas. A black devil is less to be dreaded than a white one. As soon as the early church passed from the open hatred of the world into alliance with the empire, under Constantine, it began to become corrupt. "Beloved, believe not every spirit; but prove the spirits, whether they are of God; because many false prophets are gone out into the world."

"They asked not counsel of the Lord." If only the Urim and Thummim had been consulted, the dimming light in the sacred stone would have betrayed the fatal secret, and arrested the formation of this crafty league. Oh for that discernment of which the Apostle spoke, that we may distinguish between things that differ! (Phil. i. 10, R.V.)

The Gibeonites were condemned to be hewers of wood and drawers of water for the congregation and the altar. This position they retained, and in after years heavy disasters befell Israel, because Saul, in his mad zeal, broke the solemn league and covenant into which Joshua and the princes entered with them (2 Sam. xxi. 2). Have you entered into alliance with Gibeon? Be of good cheer. Do not always let your life be overshadowed by your mistake. Turn to God in faith and repentance, and He will teach how these very hindrances may hew the wood of your burnt-offering, and draw the water for your thirst.

F. B. M.

The Wesleyan Conference.

[BY OUR OWN REPRESENTATIVE.]

THE 159th Wesleyan Conference opened in the Central Hall, Manchester, on Tuesday, July 22, amid many signs of public interest. According to the new order, the Representative Session met first, and many subjects of great importance to the welfare of the Methodist Church, and of deep interest to many beyond the borders of Methodism, were dealt with in the course of the week. All that is possible within the space allotted to me is very briefly to refer to a few of the matters of universal interest to Christian believers.

GREAT PROBLEMS.

And, first, the readers of THE CHRISTIAN would have been delighted to hear the deeply spiritual address of the new President, Rev. Professor J. SHAW BANKS, when he was inducted into the chair. Theologian and scholar as he is, he chose as the subject of his deliverance a question of vital and paramount importance to all the churches, namely, the need of a great increase in the Evangelistic or Missionary Spirit in our day. He knew there had never been a time when there was more of this spirit in all the churches, but he was oppressed with the thought of how the demands of the work, both at home and abroad, outstripped the present supply. The immense growth of the population within great centres of the country created terrible problems for the economist, the legislator, and the philanthropist, but the problem presented to the Christian Church was more serious still. They had seen in recent months some most disquieting phenomena in the large centres of population, and if those people who were guilty of acts of violence and wrong were to learn, as other classes had already learned, the power of combination and organization, the prospect not only for the Church but for the country would be serious indeed.

How were they to overtake and cope with these great problems? First, he thought there was the necessity for greater elasticity of administration. But the greater necessity was for an order of

HIGH-CLASS CHRISTIAN EVANGELISTS.

They were thankful for those they had, but they were not nearly enough. The greatest blessing which God could give to His Church and to England at the present moment would be a great number of such evangelists. They were an Evangelistic Church. Evangelism was the very breath of their life. John Wesley was the prince of evangelists, and they had many who were not unworthy followers of him. But he could not believe that the present number of Christian workers of this class amongst them represented the amount of this high gift which God Almighty in His grace had actually bestowed upon their Church. He could only explain the discrepancy by thinking there were some of them who were suppressing and hindering the gift which God had bestowed. The President pleaded with his brethren not to restrain or quench the forces of God's Spirit that were kindling in their souls.

Professor Banks went on to say that a greater boon still would be the re-baptism of all, from the youngest to the oldest, with this zeal for God and for souls. He referred to the power of appeal of the old Methodist preachers, and then, in a touching passage from his own experience, said, "I remember one of those irresistible appeals on a Sunday evening I heard more than fifty years ago, made by the father of our secretary, and it smote my heart." From that day to this he had never been troubled with temptations to pride or self-seeking.

EVERY MINISTER OUGHT TO BE AN EVANGELIST.

He could not get away from it, and he ought not to try.

Turning to the work abroad, the President said it was just as true that the demands far outstripped their means of overtaking the work. If they allowed their missionary enthusiasm to languish it showed they did not realize the unique greatness of the work. They ought not to allow the foreign missionary work of the Church to take its place only as one of the many subordinate agencies of the Church. God's work in foreign lands stands equally on a level with all their work at home. The only means by which they could meet these great demands was by close and constant fellowship with the Lord Jesus Christ Himself.

THE EDUCATION BILL.

An animated discussion took place on the Government Education Bill, in which both sides of the question were represented. Dr. WALLER and Dr. ALLEN gave a general approval of the Bill, but desired further amendments. Rev. H. PRICE HUGHES, Mr. R. W. PERKS, M.P., Mr. LEWIS WILLIAMS (Chairman of the Cardiff School Board), and Mr. TUDOR WALTERS, of Leicester, strongly denounced the Bill, and by an immense majority (471 to 66) the Conference supported them. The resolution declared that the "irreducible minimum" of the rights of conscience and public justice demanded at least that the majority on the local educational authority, and on the governing committee of every school, should consist of publicly elected persons.

THE TWENTIETH CENTURY FUND.

The report presented by the Committee of the Twentieth Century Fund showed that this great effort was almost completed. £900,000 were already paid in, and when the outstanding additional promises were fulfilled, only £26,000 remained to complete the million pounds which had been allocated to various departments of the Church's activities. The committee suggested that the balance needed should be automatically raised by the end of the year through the accumulation of interest on the sum already in hand. Rev. H. PRICE HUGHES urged the rich men of the Conference to bring the great enterprise to a more heroic conclusion, and to raise the balance at once. In response, some £5,000 were promised by members of the Conference. It must be remembered that, in addition to the sums named above, the Irish Conference has raised £52,000, and the foreign missionary districts have contributed £20,000, which will be expended on the extension of the work within their own areas. So that more than the original aim of a million guineas will be attained in all probability by the end of the year.

The most interesting statement in Mr. PERKS' speech was to the effect that the Committee had entered into negotiations for the purchase of the "Royal Aquarium," in Westminster, as the site of the proposed Methodist Church House and Great Central Hall for evangelistic purposes in the West End of London. This site, within a stone's throw of the Houses of Parliament, and almost at the doors of Westminster Abbey, was regarded as a splendid position for a great Connexional Hall, which will be the centre and headquarters of world-wide Methodism, as well as the home of aggressive evangelism. The building will contain a large hall to hold 3,000 persons, a smaller hall to seat 1,000, with numerous committee rooms and other accessories.

"FORWARD MOVEMENT" IN FOREIGN MISSIONS.

An interesting session was devoted to Foreign Missions. The call to a "Forward Movement" was sounded in earnest speeches by Revs. MARSHALL HARTLEY and W. H. FINDLAY, secretaries of the Missionary Society. Their plea was supported by Rev. HUGH PRICE HUGHES, and the venerable leaders, Dr. E. E. JENKINS and Dr. RIGG; and a resolution was unanimously agreed to, declaring that the hour had come for the Wesleyan Church to adopt solemnly in the faith and fear of God a more energetic and aggressive policy with regard to foreign missionary work. Such advance the Committee was convinced was only possible by such an increase in the spirit of devotion to Christ and of loyalty to His commands as would secure year by year an adequate supply of workers and funds. A series of missionary conventions on a large scale will therefore be held during the coming year at selected centres throughout the country. Sir GEORGE SMITH, a Cornish layman, condemned the policy of retrenchment adopted some years ago. He said well that while they must work on business lines they must remember it was "the King's business."

FRATERNAL COURTESIES.

The reception of a Nonconformist deputation gave an opportunity for the interchange of fraternal courtesies. The absence through illness of Dr. Maclaren was deeply regretted, but Dr. MACKENNAL ably represented the deputation and Dr. STEPHENSON fittingly replied for the Conference. The President also said there were many signs that the desire for unity of spirit and, as far as possible, unity of action, permeated the churches of Christ. He reminded them that the very ground of their existence as Nonconformist churches, however, was the maintenance, and the experience, and the defence of inward religion. The tendency in all ages was to substitute the formal and the ceremonial for that which gave soul and value to all forms and rites of worship.

THE CASE OF DR. BEET.

The peace of the Connexion is threatened by doctrinal controversy. Rev. Dr. Agar Beet, widely known as an expositor and theologian, has raised questions as to man's natural immortality and the eternity of the conscious suffering of the lost. Next year his term as theological tutor at Richmond College closes, and it was necessary to nominate three ministers for the post. A long discussion took place as to whether Dr. Beet's name should be included in the nominations, and eventually Rev. T. F. Lockyer, B.A., a theological writer of considerable repute, was placed first, Dr. Beet second, and Rev. F. Platt, M.A., third. The Pastoral Session this week must choose one of these three for the office. Rev. H. PRICE HUGHES said that Dr. Beet was neither a Universalist nor a believer in Conditional Immortality. He believed in eternal punishment, but he did not dogmatically assert that that necessarily involved eternal conscious suffering. No one used stronger language than Dr. Beet both with regard to the sinfulness of sin, and its punishment. He urged that Dr. Beet should be re-appointed. On the other hand, Rev. W. L. WATKINSON, Dr. RIGG, Dr. RANDLES, and others urged that Dr. Beet's views unfitted him for the post of tutor in theology. The final decision will rest with the Pastoral Session.

Many impressive public gatherings have been held in the Free Trade Hall, which has been crowded night after night. At an open session in the Central Hall, representatives from the Conferences of other lands were received, including ministers and laymen from Ireland, France, the West Indies, West Australia, Victoria and Tasmania, South Africa, and the Methodist Episcopal Church of America.

From Mr. Henry Varley.

JUST before starting for the United States last week Mr. Varley wrote to us:—

"During my stay of six weeks in England I have seen many tokens of encouragement; and but for the widely-opened door in the great Republic I should have liked to stay for some months of service in Old England. On Sunday, July 20, I was with Mr. Charles Cook, and had an interesting time with his goodly band of workers in Hyde Park; what a famous battle-ground it is for wielding the sword of the Spirit and for exalting Christ!

"Attracted by the service of praise, the people gather in hundreds to hear the Word of life. It was a joy to hear Mr. Cook tell how, thirty-five years since, he came to the Tabernacle at Notting Hill, where I then laboured, and how God permitted me to help him in his early spiritual experience. Such was his kindly testimony as he introduced me to the people. The Apostle's stirring words before Agrippa, 'I would to God that not only thou, but also all that hear me this day, were almost and altogether such as I am, except these bonds,' gave my text. We had a good time.

"I could but thank God for the steady continuance in this work shown by our enthusiastic brother. Through all sorts of weather and every kind of difficulty, for thirty-one years Mr. Cook has held the fort with remarkable success."

Professor J. Shaw Banks.

PRESIDENT OF THE WESLEYAN CONFERENCE.

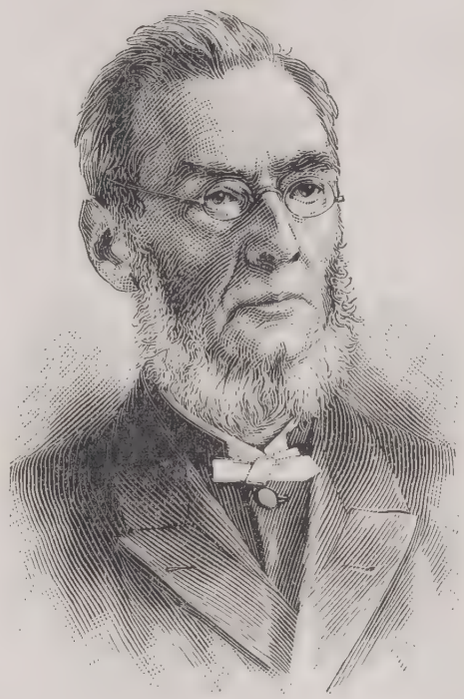
FOR the third year in succession a Professor from one of the Theological Institutions in which young men are trained for the work of the ministry has been called to the Presidency of the Wesleyan Conference. This is a tribute to the fact that Methodism has not grudged the appointment of some of her most gifted sons to the important work of ministerial training, as well as an assurance that the college tutors are not mere bookworms or scholars, but ministers in deepest sympathy with the religious life and activities of the Church to which they belong.

Rev. JOHN SHAW BANKS, who on Tuesday, July 22, was inducted into the chair of the 159th Conference of "the people called Methodists," assembled in the Central Hall, Manchester, has for twenty-two years with conspicuous ability filled the chair of Theology in the Headingley College, Leeds. He has thus moulded the thought of successive generations of students, who have passed under his influence at the most impressionable period of their mental development. Well is it for Methodism that so many of the rising ministry have been brought under the influence of a teacher of such strength of character, wide theological knowledge, and intense loyalty to Evangelical truth.

Professor Banks was born in Sheffield in 1835, but his early life and school days were spent in Birmingham. It was under the ministry of Rev. John Hartley, the revered father of Rev. Marshall Hartley, the secretary of the Conference, that the future President was converted in his youth, and while yet in his teens he began to preach, under the superintendency of Rev. John Bedford, in the Belmont Row Circuit, Birmingham. The claims of the heathen were pressed upon the heart of the young preacher, and he offered himself for the work of a missionary abroad. He was accepted by the Conference, and in 1856 was sent to the Mysore District, in India. The voyage to our great Eastern dependency nearly half a century ago was not subject to the pleasant conditions of modern travel. It was an old tub of a vessel called the *Windsor Castle* in which the young missionary sailed. It was a long and tedious voyage round the Cape, and not without peril, for the boat was unseaworthy, and on its next voyage was lost.

It was a time of crisis when Mr. Banks landed in India. The smouldering fire of discontent was soon to be fanned into a blaze, and the very continuance of the British rule over India threatened by that fearful outbreak of fanaticism and cruelty known as the "Indian Mutiny." The circumstances of the time must have been unfavourable, indeed, to missionary effort. Mr. Banks remained nine years in India, returning to England in 1865 owing to the death of his wife by cholera. He has testified that those nine years were memorable to him. With characteristic modesty, last year, at a gathering of missionaries, presided over by the venerable ex-President, Dr. Ebenezer E. Jenkins (himself an old Indian missionary), he declared that he did very little for India, but India did everything for him. His association with the university there sent him on tracks of thought that he had tried to pursue. India found him and left him a missionary, and he had been an Indian missionary in mind and heart ever since. It is not to be wondered at, therefore, that missionary enterprise has a warm friend and supporter in the new President, and it is an appropriate thing that the year which it is hoped will be marked by a great forward movement in Methodist foreign missions is the year of the presidency of a former Indian missionary.

On his return from India, Mr. Banks spent fifteen years in the home ministry, stationed successively in the following circuits:—Plymouth, Dewsbury, London (Bayswater), Manchester (Oxford Road), Manchester (Radnor Street), and Glasgow (John Street). These are important circuits, fairly representative of varying types of Methodist work, so that the President, in spite of his long residence in "halls of learning," has not been without experience of the duties and difficulties of circuit life. In 1880, Mr. Banks was chosen to fill the vacancy in the chair of Theology at Headingley College, caused by the death of Rev. Samuel Coley; eight years later he was elected to the Chairmanship of the Leeds



District, in succession to Rev. Benjamin Hellier. The duties of both of these responsible offices the President has continued to discharge with conspicuous ability up to the present time.

Professor Banks has given many proofs of his ripe scholarship and wide theological knowledge. The students who have been privileged to receive instruction from him in the class-room cherish admiration for his gifts and profound respect for his character. It is said that the Professor is one of the best-read men in theology in England. His acquaintance with foreign theologians is extensive, and he has translated into English quite a number of important works by German writers of repute, including Philippi's "Commentary on Romans" (two vols.), Goebel's "Parables of Christ," Orelli's "Isaiah," "Jeremiah," and "Minor Prophets;" Dorner's "System of Christian Doctrine" (four vols., in part), and others. Professor Banks' "Manual of Christian Doctrine," of which the eighth edition has just been published, is an established text-book among Methodist students. Amongst his other works are "Tendencies of Modern Theology," "Scripture and its Witnesses" (outlines of Christian evidence), "The Development of Doctrine" (in two closely-packed volumes dealing with the doctrine of the early Church, and that of the early Middle Ages to the Reformation), and "Christianity and the Science of Religion," being one of the series of the Fernley Lectures.

Professor Banks, though a scholar, is no recluse. Ancient Church history has a charm for him, but he lives in the busy present, and has contributed not a little to the making of modern Church history in Methodism. He belongs to the "Forward Movement" school, and by his judicious counsel, far-sighted vision, and weighty advocacy, has done much to make Methodism a power among the masses in the Leeds of to-day. The great Central Missions in Leeds, of which Rev. Samuel Chadwick is the gifted superintendent, have had no warmer friend than the Chairman of the District. Indeed, it was through Professor Banks' suggestion that Mr. Chadwick entered upon his most successful work in the busy Yorkshire city.

As the president of the Leeds Methodist Council, Professor Banks has also promoted circuit enterprise, and influenced the public opinion of the city on matters of social well-being. His sympathies and energies have not been restricted to Methodist lines of work. He is a warm friend of the Free Church Council movement, a bold advocate of temperance, and never afraid of speaking out on the religious aspect of public questions. During the past few months he has strongly denounced the Education Bill now before Parliament, and a pamphlet on the subject, of which he is the author, has been printed and circulated by the National Council of the Free Churches.

With intense loyalty to his principles as a Free Churchman and as a Methodist the President unites a broad catholicity. At the last Conference he was chosen to respond on behalf of his brethren to a deputation representing the "Northern Christian Union," and composed of both Churchmen and Nonconformists. He then remarked that the growth of the spirit of unity and co-operation among the churches was the best evidence of the growth of the spirit of Jesus Christ, and he declared his belief that the unity characteristic of these days would be permanent and growing. This he thought, because they were coming to understand and believe that what was best in their separate churches was the basis of belief which they held in common with the whole Church. And their rallying point was nothing else than the Person of the Lord Jesus Christ.

The British Chautauqua.—The eighth annual summer gathering will be held at Aberystwyth, July 30 to August 27. Alexandra Hall, or Ladies' Hostel, has been secured—a magnificent building on the Parade, immediately facing the sea. The conditions are, therefore, of an ideal character, the living and all the appointments being equal to those of a first-rate boarding-house. A delightful programme of excursions, embracing visits to some of the most charming scenery in Wales, has been arranged. It is hoped that the following, among others, will take part in the gatherings:—Rev. G. C. Lorimer, D.D., formerly of Tremont Temple, Boston, now of New York; Mr. J. Lewis Paton, M.A., Headmaster of University College School; Rev. J. Agar Beet, D.D., of Richmond College; Miss Hearn ("Marianne Farningham"); Dr. Clifford, of Westbourne Park; Dr. Arthur T. Pierson, of Philadelphia; Rev. Nehemiah Curnock, Editor of the *Methodist Recorder;* Mr. G. Andrew Hutchison, Editor of the *Boys' Own Paper;* Rev. G. Howard James, of Derby. Further particulars from Miss B. M. Webb, Hon. Sec., Wildwood Lodge, North End, Hampstead, N.W.

KESWICK ADDRESSES.

(BY OUR SPECIAL COMMISSIONERS.)

WEAK: SICKLY: ASLEEP.*

By Rev. Dr. A. T. PIERSON.

WHETHER the three terms which are here used—weak, and sickly, and sleep—refer to physical ills which God visited upon the Corinthians, and to literal death which actually followed in some cases, attentive students of Holy Scripture are not quite unanimous. The fact that the expression "sleep" is, I believe, frequently used of death in the New Testament, seems to indicate that these were physical forms of disease and debility, and that the judgment actually reached in some cases to absolute death.

The words grow in emphasis. Sickliness is stronger than weakness, indicating disease as well as debility, and deadness is stronger than sickliness, for it indicates at least a condition of practical death, cessation of action, suspension of all the vital functions except the automatic. How these terms describe the spiritual state. It seems as though the Apostle Paul referred to the spiritual state here, and the secret of the weakness is to be found in the third chapter of this Epistle. The weakness was that of prolonged infancy, abnormal, unnatural babyhood. We are all proud of our babes while they ought to be babes; but when they ought to be something bigger, and continue to be babes, we are ashamed of them, and we get them out of the way as far as possible. God loves babes in Christ, but He is ashamed of overgrown babes.

CONTINUOUS BABYHOOD.

He sees our lamentable condition, if we are people who ought to be feeding others and yet require to be fed ourselves, if we ought to be leading and yet require to be led, if we ought to be carrying others and yet are still carried as infants in arms, nursed, taken care of, a constant burden of anxiety. Such people must for ever be helped because they can help nobody. They are babes to be carried to and fro, tossed up and down by every wind of doctrine, the silly dupes of those who by sleight of men and cunning craftiness lie in wait to deceive. Paul was perpetually burdened with people who were weak, easily made to offend, and with regard to whom there had to be excessive caution and care all the time.

This constant infancy broaches on spiritual imbecility. They are infants in intelligence. It is well to continue children in malice, but in understanding we should become men, speaking the truth in love. He was exposing the idea of the children remaining ignorant of God and of His Word, and perpetually needing to be taught, "when by lapse of time ye ought to be teachers, ye have need that some teach you again which be the first principles of the oracles of God." They had need to be taught again the A B C, the alphabet of the Christian life, because they had never gone on to the higher stages of education and learning—ever learning, but never able to come to the full knowledge of the truth of God. How common in the Church of God are these overgrown babes!

SPIRITUAL REMEDY FOR INSANITY.

It is quite a remarkable fact that in all forms of insanity the great characteristic seems to be a perverse will—stubborn, obstinate, uncontrollable. In intellectual insanity it is the perverse will with the degraded reason. In spiritual things it is the perverse will alongside of a religious profession; and I am afraid that a good many are not quite sane spiritually. The soul has never been surrendered to God. There are many who call Jesus Saviour who do not understand what it means to call Him Lord, to give Him the keys of the whole building, without a reserved room or two, or even a cupboard.

In the insane the will is almost always stubbornly, obstinately, and irretrievably contrary. I remarked to a physician not long ago that I had noticed this fact, and asked the question, "Doctor, if it is the case that in almost all the forms of insanity the will is perverse, may there not be a truth in this, that if the will is thoroughly broken to God insanity becomes proportionately impossible." After a few moments of thought, he said, "My dear sir, I have never thought of it before, but it strikes me it is so." May it not be that in many cases insanity is the result of never having laid the will down absolutely at the Master's feet, so that when ill-health comes the will asserts itself? I suggest to you the permanent need for mental balance—spiritually, morally, and physically—of a will that is entirely given up to the only Will that has a right to rule.

REV. A. T. PIERSON, D.D.

From Photograph by Messrs. Pannell and Holden, Brighton.

DEADLINESS OF APATHY.

"For this cause many are weak and sickly among you, and many sleep." I think it is a strange thing that the word "sleep" should be used here if spiritual truth is not desired to be taught typically. Sleep is an unconscious state, and generally painless. The most fatal forms of spiritual disease are the painless ones. You are never in a worse state spiritually than when your condition gives you no disturbance. While you weep and mourn there is hope, but when you become dead to your own condition nothing but the power of God can rouse you; and often there is nothing but a tremendous exhibition of that power that can startle the sleeper.

There is nothing I am so much afraid of as apathy, and lethargy, and indifference. That is the worst form of spiritual disease, and I am almost afraid it is the commonest—to learn to hear the story of salvation, to read of the sacrifices of the Lamb of God; to hear of the spiritual destitution and desolation of 850,000,000 of people who never saw a missionary or heard the first proclamation of the love of God, and stay at home quietly at ease. It is a terrible state of things to be indifferent to the call of God to duty, deaf to the voice of God as to spiritual things. That is an awful, a fatal state, and there is nothing that needs to cause us more alarm than the fact that we have no alarm.

SPIRITUAL ATROPHY.

"Thou knowest not that thou art wretched, and miserable, and poor, and blind, and naked." That is not only apathy, but atrophy. You know what atrophy is—a shrinking of the vital organs until stomach, lungs, or digestive system become incapable of performing their functions. There is an alarming amount of atrophy among the children of God. In this connection our Lord says awful words of warning: "Whosoever hath, to him shall be given, and he shall have more abundance; but from him that hath not shall be taken away even that he hath." God's thundered word from the skies to us is, "Use or lose, use or lose." An unused faculty shrinks till it disappears. An unused member atrophies till it becomes incapable of performing its functions. Unused opportunities even God cannot give you back. If you barter your birthright for a mess of pottage, you shall find no place for repentance in God, though you seek it carefully with tears. When God gives us a power, and it is unused, it is like a maimed member, that only a miracle can restore. There is an amazing amount of atrophy as well as apathy in the Christian Church.

Think how many people are almost insensible to the fact that they are in the bonds of habit, have no power to resist the evil thing, have no power to lay hold of the mighty power of God for believers, and just let themselves drift, *drift* as though there were no help for it.

RITUALISM AND DOUBT.

What is ritualism but the body without the Spirit, which the Apostle James tells us is dead—the externals without the internals. It is to magnify the importance of the golden censer though there is no incense in it. God would rather have a pewter vessel with incense in it. It is to depend upon external prostration when there is no real humility of soul. Look at the formalism which so easily passes into hypocrisy.

There is no more awful apathy than that which exists with regard to doubt. I was born in 1837, and I have seen grow up a most amazing and colossal fabric of infidelity in the Church of God; and it almost seems as though the people are apathetic and lethargic with regard to it. Christ outlined the whole history of modern criticism when He said: "If ye had believed Moses, ye would have believed Me; but if ye believe not his writings, how shall ye believe My sayings?" They began by assaulting the authenticity of the writings of Moses; then they assaulted the words of the Prophets; and then they assaulted those of Jesus Christ. Now they are not persuaded that He rose from the dead. You have the whole history of all this opposition unveiled in the warnings of Jesus Christ. In my youth a man would not have been tolerated in the Church as a layman who held doctrines now taught by professors in theological seminaries. Apathy about doubt is one of the most awful signs of decadence in the Church of God. I may never speak at another Keswick Convention, and if so I record this as my dying testimony against the awful destructive criticism of the Word of God.

FOOLING WITH DOUBT.

Horace Bushnell said, "You cannot help doubt, but you can help fooling with it. If, when you are surrounded by a pall of stygian darkness, you disregard the doubt, and act, and live, and pray as if there were no doubt, you will emerge from the doubt into the light of

* Additional Notes of Address on 1 Cor. xi. 30, given in the Old Tent on Monday evening, July 21.

God. But if you treat your doubt as real, you will go into the night of perpetual darkness."

I pass on to you this word from Northfield: "Young men believe your beliefs, and doubt your doubts. Never make the fatal mistake of believing your doubts and doubting your beliefs." This was the utterance of a dying man.

It seems to me as though all our Christian literature were a great query. People seem to think that it is only silly women and half imbecile men who believe. Yet Goethe cried out, from the same Germany from which this rationalistic criticism has come, "For God's sake give us your convictions if you have any. As for doubts, we have got enough of our own already." It is a crime for any man who is a teacher to proclaim his doubts, and make doubt respectable because he introduces it.

THE EPISTLE OF LIBERTY.

By Prebendary WEBB-PEPLOE.

On four consecutive mornings I propose to offer you a brief summary of four Epistles by St. Paul, which seem to have reference to the spiritual life—the Epistles to the Galatians, the Ephesians, the Philippians, and the Colossians. These I understand to be the special teachings of the Holy Ghost for spiritual men and women, whereby they may be inducted into all the privileges and possibilities of the Christian life. In the Epistle to the Romans we have the Pauline Gospel in its special magnificence of the breadth, length, depth, and height of a free and full salvation provided in the Lord Jesus Christ as before God and in the sight of our enemies. From the twelfth chapter he passes on to give the details of the new life that is to be lived. In the Epistle to the Corinthians we are shown the terrible evils to be met with, and the manner in which they are to be dealt with one by one, much as Paul regrets to find them in the Christian Church. We pass on to the apprehending of the grace of God in the second Epistle, where we have more of the grace of God than in any other Epistle.

THE LIFE WE OUGHT TO LIVE.

Now he turns, in Galatians and onwards, to deal with the lives of spiritual men as they ought to live in the power of that Gospel already displayed in Romans and Corinthians. We have four different representations of that which is so precious to every Christian, the person of the Lord Jesus Christ. I will quote the words of Luther, in the preface to his Commentary on the Galatians: "In my heart this one article reigneth, even the faith of Christ, from whom, by whom, and unto whom all my Divine studies day and night have recourse to and fro continually." I desire to set before you nothing but the magnificent person of my Lord and Master, my Saviour and Friend; and to make known the unsearchable riches of Christ—in the words of John Bradford: "Christ, Christ, nothing but Christ."

Taking the four Epistles and summarizing them, they present Christ Jesus the Lord in different aspects. (1) In Galatians, He is the Deliverer from law in all its hurtful forms. (2) In Ephesians, He is our Leader to God. (3) In Philippians, He is our life. (4) In Colossians, He is our Head, to whom the members gladly submit themselves. As the result of these, in Galatians we are led into liberty, in Ephesians into peace, in Philippians into joy, and in Colossians into obedience.

When we read Galatians i. 1-5, it will be observed that the aspiration of Paul is that they should have grace and peace from God the Father and from the Lord Jesus Christ. This is the aspiration in all the four Epistles. He has but the one prayer, the one desire on behalf of his children in the faith. This summarizes each Epistle, and I understand that Paul is seeking to exhibit the magnificence of God's provision, when he offers us grace and peace in our Lord Jesus Christ.

PROVISION FOR EVERY NEED.

These two words are all comprehensive. Grace means the free, unmerited favour of God offered to and presented to man, in and by His Son Jesus Christ our Lord. Peace is the apprehending of all the spiritual blessings that can be enjoyed by man either here or in the heavenlies. In these two comprehensive words there are wonderful branches or sections. Hence, when we find the Apostle dealing with distinctly consecutive subjects, we are looking upon sections of the grace of God and of the peace that results therefrom. As we feel different needs under particular trials or circumstances, we shall find that the Epistle brings out from these two expressions all the different provisions that are made by God for our needs in His sight—grace being all that we require there, and peace being that which God offers to us for all our needs here.

We shall deal with the four Epistles simply and wholly on spiritual lines. We gather as those who have no question in their minds as to the absolute inspiration of the Word of God in this Book as a whole; who are prepared to receive these four writings as given by the Holy Ghost through the Apostle Paul for our benefit, and to take them as God's message for us.

The Apostle considers what they have already attained to, and on that he makes certain demands.

KEY-WORDS—"RECEIVED."

There are certain key-words to the book—of which the first is "receive" or "received." The Apostle takes pains to show that they had received everything that really is required to make them participators in grace and peace. If any attempt were made to offer to them another Gospel than that which they had "received," the man who preaches it is to be "accursed" (i. 9). The Gospel is the first thing they had "received"—Paul's own Gospel as summed up in the Romans. They had been taught the doctrine of man's absolute fall and ruin; of man's helplessness in that condition; of God's provision of righteousness, peace, and love in Christ Jesus; of man's position in Christ when he has accepted the Gospel; and of the power that results therefrom, so that man may live to the glory of God. This is a summary of the Pauline Gospel, which they had "received." Have not you and I received this Gospel? The word used for "receive" means from the side of the giver. The offer has been made to anyone who has need of a gift, and it lies at his door to receive or reject.

They had not only received the Pauline Gospel, they had (iii. 2) "received" the Spirit. It is idle of men to think they do service to God when they kneel down and plead that He will send the Spirit from heaven. That Holy Spirit has been given once for all, as Christ was given to be the Saviour, and it is vain for men to imagine that they can shirk their responsibility in this way. He has done His part; let man do his.

THE PROMISE OF THE COVENANT.

You will find that "the blessing of Abraham" (iii. 14)—"that we might 'receive' the promise of the Spirit through faith"—is (iii. 15) the covenant of God. The Galatians had received through the Spirit the covenant of promise, or the promise of the covenant, namely, the unspeakable, certain assurance of God that He will bestow upon Abraham, through his seed—which is Christ—all the blessings God can pour out from heaven; and that there is nothing to be found in God which He would not communicate to man, where man could receive it from his Maker. So man has received in the covenant of promise everything the great high God can bestow, if only He be Abraham's seed; and *we* are Abraham's seed (iii. 29) if we believe.

Further, we have (iv. 5) "received" the adoption of sons. We have passed into the position of the sons and daughters of the Lord God Almighty, and may claim whatsoever we desire. It is not often children plead for what they need. The parents love to make provision for their needs. But the children come with their own little desires, and wants, and wishes, which are almost irrespective of needs; and the parents love to give them what they ask. So the great high God loves to give to those who say, "Abba, Father."

Is it any wonder that when the Apostle came to a heathen people and told them of all these wonderful privileges of the children of God, they should "receive" him (iv. 14)? This is a different word, meaning the receiving from the side of the taker, the yearning of the heart towards the giver.

"LIBERTY."

Now he passes to say that the result of this was "liberty"—which becomes another key-word. There were certain people who had come in (ii. 4) to trouble the Galatians, to spy out their liberty, and to bring them into bondage (v. 1, the key-text of the Epistle), and he reminds them that they have been called unto liberty (v. 13). "Bondage" is another key-word (iv. 3, 9, 24, 25), and he challenges them (v. 1) with one of the marvellous "therefores" which are the turning points of all these Epistles.

What could have brought men who had once been in such a glorious position of "liberty" into any condition of "bondage"? Some had come among them and taught them that they must not claim perfect liberty by faith. They must not flatter themselves that the righteousness of God which was in Christ Jesus was so completely imparted to them as to set them free from law. Though they might claim liberty from the penalty, they must not think they were free from the requirements of law in order to please God in their Christian life. So the Apostle is teaching that when they went under the law to please God, they were losing the true liberty which Christ had given them.

The "false brethren" were not outsiders, nor people with a totally different creed; but men claiming to be under the *ægis* of Christ Jesus — they are "brethren," but "false brethren." We, too, are being sorely troubled to-day by those who are enforcing upon us ceremonial law, ritual enactments, compulsory services. Were there not days when you rejoiced in the liberty which is in Christ Jesus with unspeakable delight? But gradually there came a dullness and coldness you could not understand. Then you were bewitched by those who said, "Go oftener to the Sacrament, go through a certain performance in Lent, carry out certain deeds, and rites, and ceremonies; and that will bring you back into peace." The liberty passed painfully and sadly from your existence, and you came into bondage.

HOW TO FIND THE LIVING POWER.

You are Christians, you are believers, you have got the righteousness at the Cross once; but the living power of the righteousness that comes out of the Cross through the Resurrection is not any longer known by you. With a heartache you have gathered here to cry, "O my God! what be done? How can I get the true liberty wherewith Christ can make me free?" We must do what the Apostle Paul bids the Galatians do. We must come back to the Cross of Christ, which is the key thought of the Epistle.

Will you mark how he gives the Cross a place as nowhere else (ii. 20)? Is that your faith in Christ, that He did love you, gave Himself for you, took you to the cross, has put you there without the old ceremonial law, has been crucified so that you are dead to the law in this sense—that you may live in and by Christ Jesus? You are set free that you not only be justified judicially but experimentally, to walk in the righteousness of Christ.

The second part of man's being is the emotions of the flesh that are within (v. 24). They must be put upon the cross, and this must be done by the man himself deliberately. "Liberty" by crucifixion, that is "liberty" indeed for any man who is finding himself under the curse of desire.

"God forbid that I should glory save in the Cross" (vi. 14). O men and women, with diverse ambitions, stand face to face with them all at Calvary; beneath the cross of Jesus let a grave be dug, and there be done with them all. Who hath done this for us that we should desire anything instead of the great privilege provided for us in Him (iii. 1), that we should not obey the truth in Him before whose eyes Christ Jesus should be held up?

PRAYER IN THE CHRISTIAN LIFE

By THE BISHOP OF DURHAM.

(Phil. iv. 4-7).

This is a favourite passage, which we shall almost inevitably expect to be taken for a Keswick address, a passage which has spoken to many, so that they have gone away into the realities of life carrying its very essence with them; but it is ever fresh when we come to it again. I hope first to point you to its brief sketch of the Christian life, and then to the supreme secret of that life, and to the way in which it may be realized and used.

The brief sketch of the Christian life is given in two parts. There is the view from without and that from within—the circumference of view and operation, and the pulse of the machine beating in the Christian's own soul. "Let your moderation be known to all men." The Apostle's Greek does not suggest the moderation that is always afraid of extremes (it has been pointedly said, "Let us go to the extremes of truth if only we will go to *both*"); it has not to do necessarily with a golden mean, but with the elimination of that tone and behaviour of our life, which we call self-will, self-love, the life of self. By "self," we mean, not the undying personality of the individual which never gets merged into another's, but the self-spirit that produces the thorns and weeds of character.

The Apostle shows that this is to be negatived, done away, in the Christian life; not that we may go about, saying "It is done," but that all may see plainly that "it *is* done." A wise minister, after a mission in his church, announced a testimony meeting for converts; but, said he, it shall be one "not of yourselves, but of your wives." There is a far-reaching lesson in that announcement which comes home to us indeed.

"KNOWN OF ALL MEN."

Now, it is perfectly easy for people to bring the Convention into discredit, to go about posing as something remarkable and unusual, as those who possess a right to look down upon others—even at the altitude of one inch. It is possible to do this under the veil of Keswick, and not to live the life Paul means when he says, "Let your moderation be known." Rather, show that a new Power has come into your life that may be "known of all men." May we humbly manifest, the life lived by men who recognize what belongs to Jesus Christ by conquest, purchase, and possession.

Philippi, the Philippi of Acts xvi., was not an easy place in which to be a thorough Christian; indeed, it was impossible to make an impression upon it, except by living in "the secret of God." But in Him it was possible to show, amid unutterable surroundings, life that was made wonderfully fragrant, by the power that had come in and revolutionized the soul.

"THE PEACE OF GOD."

The pulse of the machine is given in verse 7. "The peace of God" is to keep guard around the hearts and the thoughts—those vagrant things that are so ready to fly out at a tangent—"through Christ Jesus." Now, there are many Philippis represented in this tent, since there are no places but have their difficulties for us in this world of sin. There is no place where there is not fierce resistance to the will of God, and, to those who seek to live it out, no place where there is not daily the world, the flesh, and the devil. And as there were peculiar difficulties at Philippi, we should be thankful that the Holy Ghost directed Paul to write to the saints who were there in the city—and "in Christ Jesus."

Notice more generally the *Divine secret of this holy life*:—(1) They were to rejoice—and "in the Lord." (2) Their moderation was to be made known to all men, and the magic talisman for it was—"The Lord is at hand." (3) They were to be in touch with God through Christ in prayer. His peace would then guard their hearts and thoughts.

1. The secret is not their influence as *persons*. They are not to excogitate from themselves the secrets of God. They are to go to the Source and find it there. When the Apostle says, "Rejoice in the Lord," he does not mean "will to be happy," but that they are to take in more of Him and what He is. They will not think so much, "What joy I have," as "What a wonderful Master is given to me." Open the window to the sun, and the room is soon bright. We are not to be anti-natural but super-natural—glad because of Him.

THE NEARNESS OF GOD.

2. Again, their moderation was to be made known to all out and about. That is how they were to please God, but not of or by themselves—"The Lord is at hand." I cannot think that just here the reference is first to the "Blessed hope." I seem rather to see a verbatim reference to Psa. cxix. 151, where the psalmist says:—"They draw nigh that follow after mischief; they are far from Thy law. But Thou art near, O Lord!" In the Greek of the Old Testament translation and of Paul's letter, the words are practically verbatim: "The Lord is near." All men are to know these Philippians by their self-less spirit. The world will be full of the selfish, but you are to meet them in the secret of the presence of the Great Companion, who can take care of your circumstances and of you; for it is you *plus* Him; or, rather, it is you getting behind Him, and He facing that which you are unable to meet.

3. Verse 6 is practically entirely a precept upon prayer. Paul lays down the seemingly impossible precept, "Be full of care for nothing." Impossible that is to the man who recognizes that if he is to succeed in life he cannot be "anxious about nothing." Looking at life from this point of view, a man says he cannot help perplexity. "Being what I am, how can I meet this?" Now, God forbid that we should be "light-heartedly" Christian in life and heart, but let us have, rather, a keener insight of what it means to do right. The Apostle, however, tells us of a condition by which the peace of God may be literally ours. It did not wait for the Keswick Tent to be discovered, for all truths taught here are as old as the Apostles—none would be a truth for our souls otherwise.

CONTACT WITH GOD.

This condition is constant contact with God, who is the Secret of a holy life. It is put in the simplest form. Saints have written and preached mysteries about prayer, but Paul talks with the simplicity of a wise teacher, and speaks with child-dialect to child-life. Can anything be more simple? "In *every* thing"—do not limit the "every," it includes greatest things and smallest trifles—"in every thing pray." In the remarkable life of "Rabbi" Duncan, of Edinburgh, who climbed out of atheism through pantheism, first into dim light, and then into the light of God, we learn that one instantaneous effect of receiving the certainty of the knowledge of God was that he was irresistibly inclined to tell Him everything. And in humble measure I have experienced that, in a curious way small things mentioned to Him get righted in the mind or life, for He has almighty strength for our greatest need and is exquisitely tender for our least.

"In everything by prayer" includes adoration. May our reverence grow as do our faith and simplicity. We remember the seraphim with their six wings, that wondrous equipment of which Charles Simeon says: "Twain covered the face, and twain the feet, and twain were for flying; thus, four-sixths were used for reverence, and the remainder for action, more perfect because filled with a sense of the greatness and holiness of Jehovah." Again, we have a disturbing piece of news about one dear to us, afar off; we write to a friend, saying, "Can you do this or that for one dear to me that I cannot reach?" How simple to do this—it is equally simple if spoken to God.

PAUL'S SIMPLICITY AND CLEARNESS.

"Always with thanks." In the joy of having Him to speak to, we shall make the more use of Him the more we grow in Him. And if there is nothing to frame a petition for at a particular moment, we can always give thanks that He is there and bids us pray.

Then—and the dialect of childhood gets simpler from lips where Divine wisdom is moving—"make known your requests unto God." We are not to philosophize while we pray. Tell Him the desire, as if He needed to be impressed. From His point of view, He wants you to tell Him. Abraham's servant, of old, by that well in Mesopotamia, prayed about his camels, and Isaac, and Isaac's wife, telling Jehovah with the same simplicity with which he would have told Abraham. We have God's word that such prayer shall surely bring "the peace of God." That is a guaranteed answer to reverent, thankful, humble talking to Him. In prayer, blessing comes much in the form of power and calm, through setting ourselves in the presence of the Unseen One. But that is not all. We pray to a person, to a will, to a skill, and He will put forth His power with the infinite manipulation and skill of God, for our blessing. Whether the problem that exercises us be solved immediately or not, if the missing paper we desire to recover be found at once or not, prayer will in any case issue in this—"the peace of God."

ALL BLESSING IN CHRIST.

His peace "shall keep your hearts and minds in Christ Jesus." He is the sphere of all God's blessings. The Holy Spirit is given in Christ Jesus; the blessings of eternal salvation are inspired in the Son of God, and if we would find this peace we must seek it, in one point of view at His feet, in another in our hearts and lives.

Let us determine this simple thing—To be reverent and regular in the public service of the church of God, to realize the inspiration and importance of normal as well as abnormal gatherings of God's people; but also may we be men and women whom the Master knows to labour in prayer. Oh, to echo the message of one never far from my thoughts, and who was, to my unworthy heart, a line of light pointing upward, I mean George Macgregor! He pleaded for the tremendous importance of prayer to our lives—in the home circle, in neighbourhoods where we are "fatally well-known," in our own spiritual experience.

Paul says, "Here is the path of peace within, here is the path of peace without;" and, above all, the path to the power which comes of the shining of the Lord Jesus Christ in the lovableness of the life of love—"Your moderation unto all men."

THE KESWICK MISSION.

The annual meeting of the Keswick Mission was held on Wednesday afternoon in the Eskin Street Tent, when a large assembly came together to hear tidings of what the Lord has been doing abroad by means of His servants, the missionaries of the Keswick Council.

Prebendary Webb-Peploe led in prayer, praising God for the enduement of man with the gift of the Holy Ghost, so that souls may be won, the Church of God perfected, and the Lord Jesus Christ satisfied, seeing of the travail of His soul. The Lord's blessing was besought upon all missionary efforts.

Speaking from the chair, General W. Hatt-Noble reminded his hearers of the double aim of the Council—both to reach the heathen with the Gospel, and to lead Christians abroad to deeper consecration.

A FRUITFUL RECORD.

Ways and means were dealt with by Rev. Evan H. Hopkins, Mr. Wilson, and Mr. Albert A. Head, while the report of the operations was given by the secretary, Rev. J Battersby Harford. After expressing regret that none of the missionaries were present to testify for themselves and their work, Mr. Harford went on to tell of encouraging news from the field. In India, China, Japan, South Africa, and Egypt the glad tidings of God's full salvation have been proclaimed during the past year by the little handful of workers—eleven in number. They labour in connection with three well-known societies, and in addition one lady is at work among Roman Catholics in Dublin. In Japan, Rev. Barclay Buxton (an honorary worker) has found open doors in all parts of that interesting land. Mr. Walker, of Tinnevelly, has conducted glorious revival services at Travancore, where thousands heard the Gospel

proclaimed, and were deeply impressed. Miss Hugill's ministry to the Japanese has also a notable record; some who for years had been receiving instruction in Christian verities have come forth into realization of the saving power of the Lord Jesus. At Omdurman, too, in Egypt, Dr. Hall labours with devotion that is bound to exercise a wide influence for good.

In carrying out the methods adopted by the Council for stimulating the Christian churches in other lands, speakers have been despatched to attend conventions in various parts of the world. In Germany conventions at Wandsbek and Blankenburg were visited by Rev. F. S. Webster and Mr. Walter Sloan, and much encouragement was met with in Canada.

A season of prayer followed, in which Dr. Pierson led, seeking that the signal for a new advance in aggressive warfare against the powers of evil might be sounded; that holy multiplication of converts might not be hindered by any attempt to restrict the blessing of God only to the individual; that greed and selfishness might be burned out of Christian hearts; and that a fresh view of the Lord might kindle holy emulation and missionary spirit.

A Presbyterian minister from Montreal, Rev. F. M. Dewey, spoke in hearty terms of the Keswick deputation to the Dominion. At first there was some fear abroad lest sinless perfection might be taught, but this soon gave place to confidence and a general welcome. The Convention at Montreal was particularly fruitful; attendances were large, and at one meeting, especially, the influence was very gracious. Benefits resulting from these deputations are (1) to the ministers of the country accepting the faithfully-proclaimed news as to Christ the all-sufficient Saviour. (2) In the demand created for holding conventions in large centres. For years past, in some cities, these have been maintained with or without deputations from England; and, in compliance with requests from various parts, gatherings have been organized and carried through with encouraging results.

One of the deputation to Canada, Rev. John Brash, also gave a warm and sympathetic account of the welcome in the Dominion. In five weeks of work, nine conventions were held. In some instances two were conducted simultaneously. The most suitable churches were open to the deputation; the message was heartily received, and many entered into the knowledge and enjoyment of deeper spiritual life.

"IS IT WORTH WHILE?"

A vivid account of proceedings at Wandsbek Convention was given by the next speaker, Rev. F. S. Webster, who spoke heartily of Pastor Paul, "the Canon Aitken of Germany," who, taking up evangelistic work and associating with it teaching of full blessing in Christ, is doing a noble work. The subject at Wandsbek was 1 Cor. i. 30, "Christ made unto us righteousness, sanctification, redemption," and the audiences, both in numbers and attention, showed a great advance on the previous year. Many nationalities were represented; ministers were present from Holland and Denmark, and in the praise meeting, with which the Convention concluded, touching and cheering testimonies were given. Mr. Webster touched upon one especial difficulty; the Luther Bible is "good German but poor Bible," and the new Elberfeld version is "good Bible but poor German." Answering the question, "Is it worth while?" Mr. Webster urged that there is no greater need than to teach the fulness of blessing through obedience and faith, and illustrated his contention by a story of a lady who, after a struggle, yielded herself to Christ, and became a missionary in Japan. There she won a Japanese lady to the faith, and found the way clear to open a Home where young ladies, receiving high secular instruction, could live and come under Christian influence. Hundreds were thus led to Christ. Health failed, and, all but a skeleton, she was carried on board a steamer bound for the homeland. It was said to her at the ship that her position was discouraging; but she eagerly replied: "If I had ten lives, Jesus should have them all." Yes, it is worth anything to go round the world and say, "You may be filled with the fulness of God."

A Jamaican representative, Rev. Dr. Turner, spoke of the work growing throughout the island whence he comes, and said that in the town of Mandeville deep interest has been aroused. Revs. F. B. Meyer and H. B. Macartney are to lead a convention there next month.

The brethren referred to by Dr. Turner were next commended to the gracious care of the Almighty by Rev. Dr. J. Elder Cumming, who prayed that they might be led forth in safety and to the right assemblies, returning with the blessings of the people to whom they go.

FOR SIERRA LEONE.

As readers of The Christian are aware, Mr. and Mrs. Frank Wilson are proceeding to Sierra Leone, as missionaries of the C.M.S., representing members of the former congregation at Eaton Square Chapel, S.W., of the late Charles A. Fox. These two friends were also commended in prayer by Rev. Francis Paynter, and the gathering now proceeded to take leave of Rev. J. Gregory Mantle, who is departing on a missionary tour to India and the East. Rev. S. A. Selwyn led in prayer that the missioner might prove helpful both to European and native, and the meeting concluded with a brief word of farewell from Rev. F. B. Meyer, who also proposed that a message of tender affection should be despatched to Mr. Robert Wilson. The suggestion was cordially approved, and promptly carried out.

GENERAL MISSIONARY MEETING

On Saturday morning the new tent was crowded for the General Missionary Meeting, presided over by General Hatt-Noble (and later by Mr. Walter B. Sloan). At the outset Rev. Dr. Pierson read a few passages presenting a continuous lesson on missionary service. "The first mention of any subject in the Word of God determines the relation of it to the remainder of Holy Scripture." Reading Gen. i. 11, the same law was found to be repeated in the department of redemption in Gen. xii. 1-3—"blessing in order to imparting blessing." The next great crisis and lesson was in Gen. xxii. 15-18: "We must surrender the best we have to God if it is to be used in service: the sand represents the terrestrial, the stars the celestial." These three points are all gathered up in the New Testament by our Lord Jesus Christ (John xii. 23-26).

SEVEN PRINCIPLES OF SERVICE.

"There are seven great principles of service: (1) That the Lord alone can create life; (2) that the Lord alone can nourish life into proper growth; (3) that the perfection of growth is found in the capacity for self-propagation; (4) that service can only be obtained by our surrender for God and man; (5) that such surrender always involves a dying process; (6) that the dying process is not a permanent loss, but a preparation for eternal gain; (7) that that gain is to be found in indefinite and even infinite multiplication, as the seed finds its multiplication in the crop.

"Matthew xxviii. 20 is one of the sweetest things I have found in this blessed Word. That is the great Jehovah promise. It is found at every great crisis of history, from the calling of Abraham to the end; but in this place the words have a unique and peculiar order in the Greek—'Lo I with you am,' as though the pronoun and the verb had been purposely separated far enough to let in the believer between them, so that the promise of God is literally around us when we go forth to proclaim His Word."

On behalf of the Keswick Convention mission, Mr. Albert A. Head referred to the nine missionaries who are now at work in various parts of the world. Deputations were sent last year to Canada and the Continent; and for the current year it is hoped that delegates will visit Jamaica and Blankenburg. For these and other purposes a sum of £1,450 was asked for.

THE POWER OF GOD EVEN TO THE JEW.

Preserving the Apostolic order, work among the Jews was represented by Rev. J. M. Eppstein (London Society), who declared, after long experience in the missionary field and in travel, that the Gospel is the power of God even to the Jew. "We cannot label our believers, but wherever I have preached the Gospel, God has given me souls for my hire." The story of the remarkable chain of circumstances leading up to his own conversion, awakened the deepest interest among his hearers.

After describing the success which has attended the educational work in which he is engaged in Asia Minor, Dr. C. C. Tracey (Marsovan) added, "What is it all for? It is for Jesus Christ; all for the salvation of souls. Every day every class has its separate Bible lesson, the first of the day and the most important. The motto is 'The Kingdom of God first.' More than half of all the graduates who have gone out from our schools are engaged in direct Christian work.

"I cannot understand what some people mean when they talk about their lives having been fruitless. If you will go into the mission field, you will not find your life fruitless. The Gospel is self-propagating everywhere." With reference to the Kurdish massacres it was mentioned that not a missionary of the American Board left his post in the hour of danger; and after the storm that work was four times as prosperous as ever before.

The cause of the children of Ishmael was eloquently pleaded by Mr. Archibald Forder (Jerusalem). God's message had come to him eleven years ago, and sent him to Ishmael when he wanted to go to China. Five years were spent east of the Jordan among a wild people, where good fruit has been gathered in. Then a second call came to go into the centre of Arabia. Neighbouring Christians said it could not be done because the land was closed; but after three unsuccessful attempts, he succeeded in establishing himself.

"Can God save Mohammedans in Egypt? I say yes, emphatically yes." These were the opening words of Mr. Martin Cleaver (of the Egypt Mission Band). Thereafter he related two striking instances of the working of the Holy Spirit.

MEN LIKE THE BOOK.

China was represented by two speakers. Rev. C. Campbell Brown (English Presbyterian Mission) testified to a very real sense of the immediate contact of the home church with the missionaries. "I know you are praying for us; and I want to come back and tell you that, so far as you are concerned, your prayers during the Boxer movement were abundantly answered. So far as we could see, not one single Christian recanted or left the place. When we were withdrawn from Chinchew by the consul, a message was sent by the officials to the native helpers, 'Do not open the great churches on Sunday, because we cannot answer for the people.' The answer was, 'We will open the churches as usual, because we must obey our God.' The result was larger congregations than ever. There is an answering current coming back upon the Church of Christ, and that is the hope of the Church to-day. There is an answer to your prayers going with the Word of God."

Coming from Tientsin, Mrs. Thomas Bryson sought to enlist more living sympathy in the native Christians of China, where she has laboured in the Gospel for twenty-seven years. She bore witness of the manner in which God has been answering the prayers of His people by making the Chinese Christians living epistles, known and read of all men. Of one of the pastors the testimony of the literati had been, "There is no difference between him and the holy Book."

From personal experience at Ta-chen-lu—a border mountain town—and up-to-date intelligence from the field, Mr. C. Polhill pointed out the encouragements and hopeful outlook of Gospel effort among the Tibetans.

15,000 INQUIRERS.

A wonderful story of revival and blessing in Japan was told by Rev. W. P. Buncombe. A united mission was in progress throughout the

country, but the great bursting forth of blessing did not take place till 12th May in one of the districts of Tokyo. During the first three weeks in that division 1,200 names were given in of persons anxious to become Christians. The movement spread throughout the city, and the fortnight's mission grew to fifty days, and even in the autumn 750 additional names were received at Mr. Buncombe's station in connection with another mission. The features of the movement were—(1) great united expectant prayer; (2) simple Gospel preaching; (3) after-meetings, with the call to immediate decision; (4) individual effort, every Christian helping; (5) open-air work, thirty-six bands in different places; (6) no single name was identified with the movement; (7) for the time the saving of souls was looked on by all as the most important work in the world. It is believed that between 15,000 and 20,000 names of inquirers were registered throughout the country.

The great need of Africa was introduced by Mr. J. Kirk, who described in enthusiastic terms the measure of blessing being outpoured in connection with the Qua Iboe Mission, and then referred to the great untouched territory stretching into the interior of the continent. Deep satisfaction for what has been accomplished in the Congo-Balolo region was the note of an address by Mr. J. Gamman. "We have the droppings, and are looking for the showers." The Word of God is being rapidly placed in the hands of the people, and believers are being added to the Church.

"Our great need on the West Coast of Africa," said Bishop Tugwell, "is the outpouring of the Spirit of God upon the churches. We have not as yet evidence of the convicting power of the Holy Ghost. People come and profess faith in the Lord Jesus Christ, and we believe they have been under the conviction of sin, although not able to express all they have passed through; but, even granting that, manifestly the Holy Ghost is not doing in the lives of our Christians the work we so much desire to see done."

"WE BELIEVE IN THE HOLY GHOST."

A passionate appeal on behalf of the famine-stricken regions of India was made by Rev. J. C. Lawson (Aligarh). The great fearful fact is that there is famine in India. "Tell the people of England that the people here are dying as they died in 1896 and 1900. The power of the Holy Ghost has fallen upon the people among whom I labour. They are coming in at the rate of twenty a day. We believe with all our powers in the Holy Ghost, and that Jesus saves as thoroughly and as certainly as in England." The case of high-caste girls in boarding-schools was presented by Miss Edge (Zenana Bible and Medical Mission, Bombay); and from Rev. Robert Henderson (Irish Presbyterian Mission) came the word, "Work at home for Jesus Christ is grand, but work in other lands is grander still."

The lessons of the gathering were earnestly pressed home by Rev. William Dalgetty; and among others who took part were Rev. G. C. Grubb, the Bishop of Durham, and Rev. G. K. Baskerville.

Cumbered About Much Serving.

Christ never asks of us such busy labour
As leaves no time for resting at His feet;
The waiting attitute of expectation
He ofttimes counts a service most complete.

He sometimes wants our ear, our rapt attention,
That He some sweetest secret may impart:
'Tis often in the time of deepest silence
That heart finds deepest fellowship with heart.

We sometimes wonder why our Lord doth place us
Within a sphere so narrow, so obscure,
Where nothing we call work can find an entrance—
But only room to suffer, to endure.

And yet He does love service where 'tis given
By grateful love that clothes itself in deed;
But work that's done beneath the scourge of duty—
Be sure He gives to such but little heed.

Then seek to please Him, whatsoe'er He bids thee,
Whether to do, to suffer, or lie still—
'Twill matter little by what path He led us
If in it all we sought to do His will.

Anon.

CONVENTION NOTES.

The Saturday evening of Convention week is for those who remain at Keswick a quiet time of reflection and of counting over the blessings of the past days. For yet another year it may be truly said that there was deep satisfaction on every hand. During the week the old truths had been reaffirmed by those who spoke out of a rich personal experience of the goodness of the Lord. No subject was more prominent than that of loyalty to the Word of God. Every day there was rung out clearly and unmistakeably the great central truth for which Keswick stands—"Sanctification, as well as justification, by faith in our Lord Jesus Christ."

It was a happy thought by which a meeting was held on Saturday evening in the New Tent to give thanks for the restoration of peace in South Africa. That the opening address should be given by Dr. Pierson was a fortunate arrangement, and as he proceeded to show something of the extent of the task before the Christian people of our land, with illustrations from the experienced of the United States after the Civil War, a deep solemnity spread over his hearers. His suggestion that as soon as possible a Keswick deputation should be sent out to the newly-acquired territories was hailed with satisfaction by all the speakers who followed, including a number of missionaries from the Cape.

As the outcome of the special meetings for young men, for ladies, and for girls, there is every indication that the messages from God have not only been heard, but received and appropriated. Personal inquiry showed that the Convention becomes year by year increasingly a gathering point for home and foreign mission-workers, as well as those who are seeking to know the mind of the Lord for themselves in this respect. For none is the provision of such a place of green pastures and still waters of more importance, and none are more grateful for the privilege they enjoy.

The closing Lord's Day was a time of yet further enforcement of the truths already taught. Among the preachers in the town were the Bishop of Durham, Rev. John McNeill, Dr. Pierson, Rev. G. C. Grubb, and Rev. J. Gregory Mantle, and some at least who had intended to leave earlier were induced by the grace they had experienced to remain for a final benediction. A special feature of the day was a gathering for the consideration of the Second Coming of the Lord, at which the principal address was given by Pastor Fuller Gooch.

The ministers' meetings, held at the Drill Hall, again proved highly profitable to many who gathered from all parts of the country. On Monday Canon Hay Aitken and Rev. W. Houghton were the speakers; on Tuesday Revs. F. B. Meyer and Dr. Elder Cumming; on Wednesday Dr. Pierson and Rev. F. S. Webster. On Thursday, when Bishop Tugwell presided, Rev. G. Wilson, of Edinburgh, gave a sympathetic address on "The Possibility of a Life of Ministerial Victory." Mr. Wilson dwelt on such snares as the fear of man, and the hunger for praise. "The Secret of Ministerial Power" was dealt with by Rev. E. W. Moore, whose message set forth the transforming power of the Holy Spirit, permeating the soul and mind, imparting both spiritual energy to the preacher's words and new light and force to the intellectual powers. "I do not contend," said Mr. Moore, "that God will make a third-rate man a first-rate one, but He will so empower him as to secure the utmost fruit of what abilities he has."

As on former occasions, careful thought had been devoted to the work of evangelization in the town of Keswick. Rev. John McNeill undertook the task of preaching twice on each of the two Lord's Days of the Convention, and the large and attentive audiences showed how well his pithy and pungent words of warning and appeal were appreciated.

At the open-air services held nightly in the Market Square, Mr. W. R. Lane led with unflagging energy, and the gatherings quickly attained a remarkable popularity. The open space beside the Town Hall was so thronged that Mr. Lane had to request the crowd to "come closer." Tradespeople were at their first floor windows; regular amusements were suspended, and all sorts and conditions of men drew near to hear. One saw bent and weary sons of the plough, rough-looking hawkers, and swarthy gipsies with their families, Colonial soldiers in khaki, and, amid all, Christian workers from the foreign field or home centres, and a large number of ministers of various denominations who encouraged the speakers by their presence and prayers. Gospel solos were effectively given by Miss Ball, a niece of Gipsy Smith, from the temporary platform which had been erected on a trolley, and Rev. John McNeill added to his other labours by giving addresses. There was no difficulty in securing attention; the crowds listened eagerly, and seemed regretful when the lateness of the hour compelled the closing of the meetings.

"They have praises who have prayers." During these Convention days many prayers have been made for spiritual awakening, and for Divine help in overcoming obstacles to a consecrated life: it was no wonder, therefore, to find the old tent in Eskin Street was well filled for the praise meeting on Saturday at 7 a.m., in spite of a heavy storm of rain.

At an early stage Mr. Albert A. Head, who presided, announced that, as one outcome of the Convention, a prayer circle is to be formed to intercede for widespread revival.

The requests for praise that had been sent in included many touching thanksgivings. There was praise for strength to make reparation for wrongs done; for the realization, "'Thou art loosed,' Jesus said it;" for "the greatest blessing of my life;" while there were sheaves of others penned in the joy of spiritual liberty, and breathing heartfelt gratitude to the "Giver of every good and perfect gift."

Following the custom of former years, the brethren on the platform gave parting messages in Scripture texts. Among others, Dr. Pierson gave Psa. cxlii. 7; Rev. E. H. Hopkins, 2 Chron. xxvi. (last clause of *v.* 15 and first of *v.* 16), also first clause of 2 Cor. xii. 9; Rev. F. Paynter, John xiv. 27; Rev. F. S. Webster, parts of Isa. xxxiii. 17, Isa. vi. 5, and Rev. i. 17, "Thine eyes shall see the King," "Mine eyes have seen the King," and "When I saw Him," &c.; Rev. C. G. Moore, Psa. lxxxi, 10; Rev. Dr. Elder Cumming, 2 Cor. iii. 5; Rev. E. W. Moore, Psa. xxiii. 3; Rev. J. Gregory Mantle, Matt. xvii., last clause of *v.* 27; Mr. W. R. Lane, Luke xxii. 31; Rev. S. A. McCracken, John xv. 20; Mr. T. B. Miller, Psa. xc. 16, 17; Captain F. L. Tottenham, 2 Chron. xv. 2.

Finally, Dr. Pierson led in prayer and praise, blessing God for the riches of grace manifested on Calvary, and for the riches of glory shown at the resurrection, and the ascension, at Pentecost, and likewise in the hearts of all in whose hearts the day has dawned and the Day-star arisen. The Divine blessing was besought for the venerable and beloved Mr. Robert Wilson, and the loyal co-operation of his son in the duties of arrangement. The stewards were held in remembrance; the lodging-house keepers of the town, in the heavy household duties of the week; all visitors from foreign lands; and the last word of petition was that rivers of living water might flow forth from the Convention to the dry places of the earth. The meeting concluded with a burst of united song in "Praise God from whom all blessings flow."

The usual Christian Endeavour Rally took place on July 24 in the Congregational Church, which was crowded. Rev. F. B. Meyer presided. After singing "Praise Him," sentence prayers were voiced all over the audience. Responses were then called for from foreign missionaries and members from various parts of the world. Rev. J. Mursell and Rev. E. R. Hasse addressed the meeting. Mr. Meyer spoke forcibly from Matt. xvii. 24, "For me and for thee." He urged the Christian Endeavourers to *take* as well as *ask*, and said that in the vestibule of the Heavenly Father's house is, as it were, a pile of gold for us to *take* that we may *give*. God's gifts are "kept on a low shelf," so that even the babes may reach them. It is easy to give when all is given to us.

A meeting in connection with the Lord's work in Ireland was held on Saturday at Friar's Crag. The afternoon turned out exceedingly inclement. Notwithstanding, a great number of persons, under the protection of umbrellas and mackintoshes, assembled to hear the interesting story of the progress of the Gospel in the Emerald Isle. Captain R. Wade Thompson, J.P., who presided, gave a short summary of the work attempted by various societies, and emphasized especially the successes of open-air preaching. Rev. J. O. Gage Dougherty drew attention to the fact that Ireland's difficulty may be summed up in one word—"Popery." Mention was made of the work accomplished by the faithful workers of the Scripture Readers Society for Ireland. Mr. Alston, of the Irish Church Missions, told of labours in fairs and markets. Mr. C. Butler Stoney gave a most interesting and encouraging account of the results attending the proclamation of the Gospel in the lonely district in the west from which he comes. Mr. Figgis spoke of medical missions; Mr. Rippingal, of open air services; Mr. Hind, of the work among soldiers; and Mr. Griffin added an encouraging account of the evangelization of the Jews in Dublin.

The late Mr. Leonard K. Shaw.—In a letter written in 1892, the late Mr. Leonard K. Shaw, superintendent of the Manchester and Salford Boys' and Girls' Refuges and Homes, expressed the hope that should he be removed Mrs. Shaw might be able to carry on the supervision of the Cheetham Hill group of institutions. Mrs. Shaw has fallen in with the suggestion, and, with Mr. Robert Shaw, will join the Committee of Management, Mr. T. R. Ackroyd serving as hon. secretary. It is felt that no more fitting memorial to the useful life just closed could be conceived than to accomplish the last two projects on which Mr. Shaw had set his heart—the purchase of a suitable recreation ground for the boys of the Institution, and the addition of a new wing to enlarge the Cripples' Home.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder "*Young People*" *every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* (*See next page.*)

A Great Collapse.

By Rev. Alex. Robertson, D.D., Venice.

ALL the world has heard of the fall of the great Campanile, or bell-tower, of St. Mark's Church, Venice. It really did not fall. It was *felled*, just as woodmen might fell an old giant of the forest. Nothing was wrong with the foundations. They were perfect, and I am sure that when the site has been cleared it will be found that they are uninjured. They consist of twelve tiers of stone—marble above ground and granite beneath—resting on two platforms of oak, which again rest on the tops of poplar piles driven into a bed of clay, the top layer of which is 20ft below the pavement of St. Mark's Square.

There was no fatal malady in the Campanile itself. It was old. It was founded in 888, though only completed to its utmost height and splendour in 1489. Its walls, four square, were each 6ft thick, tapering to 4ft at the top. It had borne well the strain and stress of time and of weather and of accidents. Its wooden top was burned three times in the early years of the fourteenth century. It was shaken by earthquake. It was struck by lightning in 1417, 1548, 1565, 1653, 1667, and lastly in 1745, which was the most serious of all, when several people were killed. A lightning conductor was only put up in 1776.

The damage of 1745 was mainly in the eastern wall—that next St. Mark's Church and the Doge's Palace; but so grave was it that the Republic rebuilt that wall, or, rather, built a new wall against it, from bottom to top, uniting the old and the new as best could be done.

The Cause of its Fall.

And now as to how it was "felled." Against this new eastern wall was built the marble hall of Sansovino, as a clubhouse for the nobility, where they could meet and chat in proximity to the Doge's Palace. Latterly it was where that disgraceful institution, the National Lottery, was drawn every Saturday.

It was noticed that rain percolated into this marble hall where the roof joined the Campanile wall. To remedy this, it was resolved to remove the old dripstones and put in zinc, a useless work. If, however, it was to be done, they ought to have taken out one stone at a time, and, after building up the place, taken out another. Instead, they removed all of them at once, making a trench, a cut, in the Campanile one and a-half feet deep, and one and a-half feet high. They cut right through the new eastern wall of 1745, which, instead of supporting longer the old one to which it was attached, became a dead weight, dragging it down. Thus the structure was undermined and "felled."

And now for the bells of the Campanile. These were five. The biggest one was called *Maragon* (the Venetian for *a carpenter*). When it rang, the arsenal workers in their thousands knew that it was time to go to their work, or to leave off working. The three medium ones were called *Trotiera*, and when they rang, the red-robed senators knew that it was time to trot their white mules, or they would be late for the Grand Council. The smallest was called Preghiera, and it called the Venetians morning and night to their devotions. All are broken but the Maragon, which is lying entire, "sound as a bell," on the heap of débris.

Now here is

A Very Significant Fact,

which has a lesson for us. There was one man in Venice who knew all, the aged Luigi Vendrasco. He had never ceased during these last ten years to beg the Government to allow him to put the Campanile in better order. But his warnings were unheeded. Indeed, he was told that his persistence was annoying, and at last he was dismissed from his Government post, pensioned, and set aside.

Old Vendrasco, he is eighty-four, went with his son to see the Campanile on Sunday morning the 13th inst. at 5 o'clock. He showed his son the crack in it. His son said what many said, "That is nothing. A small crack like that can really do no harm to such a building." The father said, "Son, it is not the crack. It is that of which the crack is the effect and symbol. They have cut our Campanile through, and it is doomed. It will fall within twenty-four or thirty hours." And it did. It fell at 9.50 the next morning.

And so none of us are perfect. We have all our faults and failings, our liabilities to fall into error and evil. These may seem small in themselves—slight cracks, blemishes. And they may be. Jesus said, "He that is bathed needeth not save to wash his feet." A real Christian does not need to be reconverted—he has bathed, he has gone down once into the fountain opened for sin and for uncleanness. But he needs daily feet-washing, daily forgiveness.

The Danger of Little Sins.

Very different, however, is it if those apparently small faults and sins are like the small crack in the Campanile—the symbol of a heart at fault, of a radical wrongness in the centre of our being. It is this which is to be feared and watched and prayed against.

The "Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 341).

Towers.

Give the words in which God is likened to a tower in (*a*) Psa. lxi; (*b*) 2 Sam. xxii.; (*c*) Psa. xviii.; (*d*) Prov. xviii.

What is said of the tower of (*a*) Edar (Gen. xxxv.); (*b*) the watchmen (2 Kings xvii.); (*c*) Syene (Ezek. xxix.); (*d*) Shechem (Judges ix.); (*e*) Penuel (Judges viii.); (*f*) Hananeel (Jer. xxxi.); (*g*) the watchmen (2 Kings xviii.).

What is said about tower-building in (*a*) Matt. xxi.; (*b*) 2 Chron. xxvi.; (*c*) Mark xii.; (*d*) Isa. v.; (*e*) Gen. xi.; (*f*) Luke xiv.

How did a tower cause destruction? (Luke xii.-xv.)

Whom did Gehazi meet at a tower, and what happened? (2 Kings v.).

[Those under *ten* do any five; under *thirteen*, any ten; under *seventeen*, any fifteen.]

PRIZE COMPETITION.

The Prize Questions to be set next month will be from—1 Kings for Divisions I. and II. (those under ten and thirteen respectively); 1 Kings and First Epistle of John for Divisions III. and IV. (those under fifteen and eighteen respectively).

ANSWER TO LAST SEARCHER (340).

1. "That He might deliver us from this present evil world" (Gal. i. 4).
2. He "shall keep you from evil" (2 Thess. iii. 3).
3. That God would keep them from evil (John xvii. 15).
4. "I will keep thee from the hour of temptation" (Rev. iii. 10).
5. Because the Lord had kept him from evil (1 Sam. xxv. 39).
6. "Our God is able to deliver us" (Dan. iii. 17).
7. "Hold up my goings in thy paths that my footsteps slip not" (Psa. xvii. 5).
8. "Oh that Thou wouldst keep me from evil" (1 Chron. iv. 10).
9. "The Lord shall preserve thee from all evil" (Psa. cxxi. 7).
10. "The only wise God our Saviour" is "able to keep you from falling" (Jude 24, 25).
11. "Wilt not Thou deliver my feet from falling?" (Psa. lvi. 13).
12. "I will cleanse them from all their iniquity" (Jer. xxxiii. 8).

No. 340.—Correct answers (first list) received from:—

A—Douglas Anderson Berry*.
B—Marion Boyle, Alison Bailey, Emily Bridgewater*, Claude Bowker*, Dorothy Brooks, Hilda*, Evelyn*, Ileene* and Mabel* Barstow, Ronald and Ewen Bentley, Annie Blaikie*, Alfred Beale, Hannah Bailey, Phyllis Boyd*, Robert Bushby*, Stanley Burgess*, T. Bryant*, Alice Baldwin*, Edith Ballard*.
C—Sophie Cohen*, Anna Chanyen*, Willie and Madeleine* Cullen, Percy and Stanley Chappell, Hannah Chapman, Willie Cooper*, Ethel Cumbers, Dorothy Cooper.
D—Stanley Drew*, W. and Eddie Dowsett, Ruth Dawson*, Violet and Kitty Donaldson-Selby, Emily*, Willie, Catherine and Grace* Dempster, Zan and Kathie* Dudgeon, D. Daintree, Gwendolen Duke, Nessie Dunn.
E—Dorothy, Jessie and Ethel Essam.
F—Gwendoline Flint, Kitty Fausset, Olive, Vincent and Mabel* Fleet.
G—Alan Gardner, Margaret Guillaume*.
H—Kathleen Hobbs, G. Hucklesby*, Harry Hodgkinson, Beatrice Hastings*, May Hazledine, Ina Hemmel*, Ella Hake, Gertrude, Alex and Alan Hogg, Edith Hillier*, Dorothy Havergal Shaw*, Dorothy Hunt*, D. and Kathleen Heckford, Cliffe How, Elizabeth, Hilda and Mary Hooper.
J—Betty Jacobs, James and Archie Jenson, Emily Jones, Hilda* and Louie* Jeffery.
K—Eva Kalb, Maurice Kalinsky.
L—Georgina Lichtenstein, Gladys and Alfred Leigh, Constance Long, May and Sidney Law, Beatrice Le Mesurier*.
M—Molly and Peggy McArthur, Janet Michaels, Mabel Morris,* May Mills*, Arthur, Lewis and Nellie Morrice, Irene Mabille*, Charlie* and Dorothy* McMullin.
N—Edith Newton*, Blanche Norcock*, Daisy Nicholas.
P—Daisie Phillips, Margery Pibel, Evelyn Primrose Pechey*, Dora Phillimore.*
R—Jack Ridley, Marion Richards*, Ada Renals*, G. Ravenhill*, Alan Richardson, Maggie Russell*, W. Runting, Alice* and Hilda* Reid.
S—Annie Speare, David* and Stephen Simmons, Constance, H. and Edgar Schaeffer, G.* and M. Spurgeon, Esther Simmons, Margery Smart*, Septimus Speare, Constance Sherbrooke, Leslie* and Archie* Stubbs, David and Stanley Soltau, Joyce Smith, Betty Stocks*, David Seth*, Marjorie* and Cicely* Sherbrooke, Roger Soltau.
T—H. Thorpe, Dudley Toye*.
V—Norman Vince.
W—Greta Watson, Gertrude Williams, Stephen Wilson, Fanny Wheeler, Gracie Winn*, A. Watts, Ellen Williams, Edward and Walter Wheeler, M. Williamson, Agatha Ward, Cecile and Phillis Wright.
Y—Gladys Young.

No. 339.—Correct answers (second list) received from:—

A—Ernest and R. Aldwinckle, Daisy Annett*, Victor Armstrong, Bessie Acton*, Mabel Ashwell*.
B—Massy and Conyers Baker, Louise Betts*, Harold and Dorothy* Berry, Dorothy Bates, Freda*, Irene and Evelyn* Butlin, Emily Bridgewater*, Claude Bowker, Marion Boyle, Alfred Beale, Cazaetta Butler*, Elsie Brinkworth* Aleen Byres-Leake, Lucienne Brabandes*, Eunice Baber, Beatrice Brouard*, Frances Burnett*.
C—W.*, Duncan* and Hyde* Campbell, Jane Church, Willie Cooper*, Annie Coulter*, Alfred Cocking, Maggie* and Jessie* Carter, Winifred Collingwood, John*, Henry* and David Colville, Rachel and Harold Clarke, Alice Crang*, George Crawford, Beryl and Gladys Calvert.
D—Vera Dickinson*, Marie Denizot, Ethel* and Violet* Davidson, Gabrielle Dupriez*, Elizabeth and Hilda Drayson, John* and James* Davidson, Lizzie Dowzard*, May Darroll*.
E—Muriel Eustace*.
F—Jeanne Faucon*, Louise Filhol*, Hyacinth FitzSimons*, Temperanne Foskett*, Phillis Fry, Gwendolen*, May and Elrene* Fennell, Percy Fitch, Lillie Forster, Eva and Mabel Fletcher, Queenie Farrington, Francie and Aileen Figgis, Phyllis Fry, Lewis and Agnes Fullarton.
G—Norah Glynn, Mary and Margaret Gorrie, Evelyn Gulston, Isabel, Margaret* and Elsie* Goudge, Alice Gammage*, Dorothy Grove, Margery Graham-Brown, Norah Goodbody, Stuart, Dorothy, Jack and Edith* Gray, Hilda* and Ivy* Godfrey, Dorothy Ghey, Aimee Guilbert.
H—Dorothy and Kathleen Heckford, Hilda, Mary and Elizabeth Hooper, Olive Hutchings* Eileen Howard*, Winifred, Edith and Henry Harvey, Nina Hutchison*, Elise Hill, James Henderson, Agnes Head*, Georgette Hoffmann*.
J—Ida Jackson.
K—Annie Kingsford, Nellie Kelly*, Martha Kidman*.
L—Alice Lee*, Lizzie Lloyd*.
M—Helen*, John*, and Lily MacMurray, Marjorie Martin*, Margaret McFadzean*, Evelyn and Alice Mackenzie, Dora Muir*, Kathleen Morphey, Lydia Mann, Mildred Morgan*, Leonard*, W. and Dorothy Mace, Charlotte Millar*, Gertrude Mann, Ella and Joy McFadzean, Eva McKenzie, Nellie Manning*, John Macfarlane, Leonard* and Mary* Medcalf, Connie Murfin*.
N—Gerald and Hilda* Nicholls.
O—Maud Oakes, Kathleen O'Callaghan.
P—Lionel Pearson, Kathleen Paisley, Eddie, Willie, Connie and Jessie* Palmer, Rosie Peppin, Lucy and Mabel Pelham-Burn.
R—Cecily Roe, Norah Read, Helen Reid, Hope and Olive* Robinson, Winifred and Annie Roberton, Lily Realff, Muriel and Daryl Richardson, Laura Ridler, Susie Rough, May and Eva Rodgers.
S—Joyce Smith, D. Stanier, Jacoba van Seventer, Germaine Schumann, Effie*, Florence, Ellen and Ferguson Simpson, Violet*, Gladys* and Evelyn* Shaw, Cicely* and Lilias* Sherbrooke, Hester Savory*, Gertrude Scott, David Stewart*, Marguerita Sidky Agnes* and Hugh* Shields, Roger Soltau, Arthur Struthers,
T—C. and Flossie Thomson*, Bine Tamlyn*, Willie Thomas*, Evelyn and Lillian Tracey, Frank Terrell, Vincent Taylor, Frank Thompson.
U—Eva Usher.
W—Annie Watson, Louisa Claude and Violet* Walker, Phillip Watson*, Sarah and Georgina Wilson, Walter and Edward Wheeler, Dorothy Woodforde*, Pringle Wilson*, Helen Webb, Nora* and Ellie Wyatt, Queenie, Kenrick* and Ernest Wakeford, Bertie Walls, Wm. Watson* Beatrice Weatherall, Stephen Wilson, Grace Williams, Zoe Wilkins, Muriel Wilson.

FOREIGN LIST.

Nos. 324, 325; 326—Abigail* and William* Gray (New Zealand). **No. 331**—Georgina Tollner*. Mattie* (S. Africa). **No. 332**—Mattie*, Georgina Tollner*. Flo and Cuckoo Lister (S. Africa), Nettie, Katie*, Ina and Will Thomson (Bulgaria). **Nos. 333, 334**—Huldah Krige* (S. Africa). Katie*, Ina and Nettie* Thomson (Bulgaria). **No. 335**—Rotha, Lottie, Eric and Ivan* St. George* (Canada), Will Thompson (Bulgaria).

Personal.

Muriel and Daryl Richardson, Phillip Watson, Grace Williams.—I am glad to welcome you as new "Searchers," and trust you will be very diligent.

Alex. Hogg.—Thank you for telling me your new address. I was sorry to receive such an untidy paper from you this week; I am sure you can write better than that.

Ina Hemmell.—The paper you mention has been indexed to your credit.

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *Battisford, Farnley, near Leeds*, July 31. Mr. E. Clark, with Caravan, *Elstow, Bedford*. Mr. J. H. P. Cutting, with Caravan, *Brettenham, Ipswich*. Mr. F. P. Rowe, with Caravan, *Stock, near Chelmsford, Essex*. Mr. T. S. Page, with Caravan, *Lasham, Alton, Hants*. Mr. G. H. Watson, with Caravan, *Five Oaks Green, Capel, Tunbridge*. Mr. F. H. Taylor, with Caravan, *Gardner Street, Hurstmonceux*, to Aug. 4; *Ninfield, Battle*, from Aug. 4. Mr. E. T. Reed, with Caravan, *Castle Acre, Norfolk*.

Seaside Services During August:—Members of the China Inland Mission, *Ardbeg, Bute*. Mr. J. H. Greene, *Bexhill*, from Aug. 3. Mr. Hutchinson, *Bridlington Quay*, Aug. 4-Sept. 4. Mr. W. H. Stanes, *Broadstairs*, Aug. 4-Sept. 1. Mr. E. J. Groves, *Brodick, Arran*, July 30-Aug. 30. Mr. H. M. Rooke, *Burnham* Aug. 1-31. Dr. J. W. Hewett, *Carnoustie*, Aug. 4-31. Mr. W. J. H. Brealey, *Clevedon*, Aug. 4-30. Messrs. N. H. Tubbs, B.A., and W. T. C. Mould, M.A., *Colwyn Bay*, Aug. 10-Sept. 7. Mr. H. D. Salmon, *Cromer*, Aug. 2-31. Mr. J. L. Oliver, *Deal*, Aug. 5-23. Rev. A. G. Dodderidge, M.A., *Eastbourne*, Aug. 9-Sept. 15. Mr. J. H. P. Cutting, *Felixstowe*, Aug. 3-Sept. 1. Mr. H. Hankinson, *Filey*, Aug. 3-31. Mr. A. Beresford Pite, *Frinton*. Mr. A. S. Bryant, *Hoylake and West Kirby*, Aug. 5-22. Messrs. S. J. Hewlett and W. S. Stunt, *Hunstanton*. From Aug. 3, Mr. W. R. Moore, B.A., *Ilfracombe*, Aug. 5-31. Mr. J. G. Green, *Langland Bay*, Aug. 4-25. Mr. J. S. Tyler, *Littlehampton*, Aug. 3-30. Rev. H. Clayton, M.A., *Llandudno*. Mr. Russell J. Hill, *Llanfairfechan*, Aug. 10-31. Mr. G. R. Kirlew, *Lytham*, Aug. 5-19. Mr. John Gunnell, *Margate*. Mr. G. F. Grace, B.A., *Mundesley*, from Aug. 3. Mr. C. W. G. Taylor, M.A., *Nairn*, Aug. 4-22. Mr. W. Stanley Martin, *New Quay*. Rev. L. C. Carr, *Overstrand*, Aug. 3-31. Mr. J. Spiers, *Paignton*. Mr. A. E. W. Gwyn, *Penmaenmawr*, Aug. 10-31. Mr. T. W. Rhodes, M.A., *Port St. Mary*, Aug. 5-31. Mr. H. Steward, *Port Erin*, from Aug. 5. Mr. W. B. Wakefield, *Rhyl*, Aug. 8-29. Mr. M. C. Archibald, *St. Andrews*, from Aug. 3. Messrs. E. T. Reed and F. B. Wilkinson, *St. Leonards*, Aug. 3-Sept. 1. Messrs. J. E. and C. H. Collier, *Saltburn*, Aug. 3-31. Mr. Percy H. Shaul, *Scarborough*, Aug. 1-31. Messrs. G. and M. Goodman, *Sheringham*, Aug. 2-31. Rev. C. T. Aston, B.A., *Southsea*, Aug. 4-Sept. 8. Mr. A. McLeish, *Stonehaven*, Aug. 1-13. Mr. C. J. Small, *Sutton-on-Sea*, Aug. 3-31. Mr. C. F. Fothergill, B.A., *Swanage*. Mr. E. Hughes, *Towyn*, from Aug. 3. Rev. G. Bassett Kerry, *Ventnor*. Mr. F. C. Ranger, *Weston-super-Mare*, Aug. 1-31. Messrs. B. C. Pownall, B.A., and H. H. Coryton, *Whitby*, Aug. 9-Sept. 8. Mr. C. I. Clapperton, *Worthing*. Mr. J. G. Doxford, on the *Tarn, Ilkley*.

Children's Scripture Union—Portions for week ending August 9.

Sun.	Aug. 3	*John* vii.	37-53	Thur.	Aug. 7	*John* ix.	1-14
Mon.	„ 4	„ viii.	12-30	Fri.	„ 8	„ ix.	15-29
Tues.	„ 5	„ viii.	31-47	Sat.	„ 9	„ ix.	30-41
Wed.	„ 6	„ viii.	48-59				

Christian Endeavour Topic.

Sunday, August 3, 1902.

Worldliness. 1 John ii. 1-17.

IT is impossible in these few lines to explore all the glorious meaning of these paragraphs. What shall we say of that gracious provision for our daily sinfulness, whether the sins be secret or overt, in the intercessions of the Advocate with the Father; of the width and breadth of His propitiation, for the whole world; of the eternal union between love and truth; of the demand for a holy walk! What shall we say of the Divine optimism which even in those days beheld that the darkness was passing away, or of the closely compacted union of love and truth, of hatred and falsehood!

These things must yield to the present inquiry into the nature and evil of worldliness. I never knew what worldliness really was until I went to India, and, in my conversations with Hindoos, heard frequent mention of the word *maya*. This phrase means vanity, deceitfulness, the promise which disappoints, the hope which is proved vain, the will-o'-the-wisp hovering over the marsh and mistaken for the lights of home, the mirage of the desert, which allures the caravan from its track to its destruction. Alas, how many hearts have been broken, how many lives wrecked, by the unsubstantial promises of the world! So much is promised, as young men and women stand on the threshold of life, and so little is performed.

How well I remember what life seemed when I stood on its threshold! All through my life I had been sheltered and comforted. Strong and loving arms had screened me, supplied my want, and ministered to my happiness; and as I looked out on the world it seemed impossible that it could mean anything but prosperity and happiness. Then it was that one stood on the mountain, and saw all the kingdoms of the world in a moment of time, and they seemed within reach. How little one knew then of the storms, perils, and disappointments that lay under the smile of life's young morning, and which would have been intolerable had not Christ been revealed, saying: "Be of good cheer, I have overcome the world."

The world is described by its contents—the lust of the flesh, the lust of the eyes, and the pride of life. There we have the strong craving of appetite, the love of admiration and show, and the spirit of proud ostentation and rivalry. How evidently these fill the thought of men of the world, and how clearly such are devoid of the love of the Father. It is impossible that two strong contradictory passions should fill the heart at the same moment; and when the lusts of earthly things are predominant and possess the soul, the eternal and Divine fade. Where the sturdy thorns stand thick, the slender wheat resigns its life and fades.

The world cannot satisfy. It is ever passing away, like the scenes of a stage. Men are grasping at phantoms which evade their hands. The objects of worldly ambition do not remain in the possession of those who have sold all their goods, and their souls to boot, to purchase them. But besides this, "the lust of the world" passeth away. The very power of enjoyment becomes palled and satiated. Like tired children, who have spent the day in sight-seeing, and who have no power to enjoy anything more, so with those who find their treasure in this world.

How shall we overcome the world, as the young men did to whom the Apostle wrote? There is but one way. Let us fix our minds and hearts on God; let us set our love on His love; let us, above all, open our hearts to receive into them Him who has overcome the world, and who is greater than he is who is in the world (1 John iv. 4). F. B. M.

Factory-Helpers' Union.

FOR fourteen years this Union has put forth efforts in the interest of factory-girls. It has organized visits in the factories for short services during the meal hours, temperance effort, holiday homes, and (among other things) clubs where they can spend their evenings away from the temptations of the streets and music-halls. The greater number of the girls have no home life; and the aim of the clubs is to teach them to be useful women, and to lead them to know the Lord Jesus as their Saviour.

At present there are many openings for work amongst them in all parts of England, but the work is hampered, firstly, by the want of funds, and secondly, by the lack of workers. Many new centres can be opened if ladies, capable, *trained for the special work*, and full of the love of Christ, will come forward to help.

To meet this need, the Factory-Helpers' Union has opened a training-home in connection with an established club, where ladies can gain experience in the various departments of the work. All information can be had on application to the Secretary of the Union, 26, George Street, Hanover Square, W. The Committee is prepared to offer a free training to those who cannot afford the necessary expense.

International S.S. Lesson.

Sunday, August 10, 1902.

Nadab and Abihu (Lev. x. 1-11).

Golden Text—1 Thess. v. 6.

THE Tabernacle had been erected, and every minute particular carried out according to the commands of Jehovah by His servant Moses (Ex. xl. 17). The services of dedication had been solemnly performed during the seven days of separation, and the Tabernacle, with the vessels, Aaron and his sons, consecrated to the service of the worship of God (Lev. viii. 36). On the eighth day of the consecration services, Aaron and his sons were called by Moses to take up the duties of their offices as high-priest and priests (ix. 1); then "all the congregation drew near and stood before the Lord;" and when the appointed sacrifices had been offered, and Moses and Aaron came out from the tabernacle "and blessed the people," the glory of the Lord appeared, "and there came a fire out from before the Lord and consumed upon the altar the burnt-offering" (Lev. ix. 24) according to His word (Ex. xxix. 43). Then "the people shouted and fell on their faces." Note—

I. The judgment of God on Nadab and Abihu for offering strange fire before Him.

II. The submission of Aaron, Eleazar, and Ithamar to the will and word of God.

III. The Lord's ban on the use of strong drink by those who draw near to Him (Ez. xliv. 21).

The Lord has pleasure in the worship of His people; but He is a Holy God, and will be approached only in the way He has appointed.

Nadab and Abihu. Their special privileges made their responsibilities greater. They had been purified (Lev. viii. 6-36), confessed sin, clothed in holy garments, sprinkled with the blood of atonement and the Holy Oil of anointing. Had eaten of the bread and flesh of consecration, received plain teaching concerning the commands of God during the seven days of consecration; yet sinned heedlessly or deliberately, but wilfully and knowingly (*v.* 1).

God's Command Disobeyed.

The Lord had sent the fire on the altar whence the coals for the altar of incense had to be taken, and *none* other would be accepted by Him (Lev. xvi. 12). Nadab and Abihu presumed to approach God with strange fire. Whatever their motive, their *sin* was revealed (Num. xxxii. 23). (*a*) They may have attempted to enter the Most Holy Place, (*b*) or been so full of their own glory and pride of heart that they forgot their chief concern in worship should be (as ours) the glory of God, and the honour of His Name; (*c*) or heedless, and forgot God's commands; (*d*) or had been drinking too much wine, and was too excited to know what they were doing; (*e*) or so conceited that "*they thought*" *their* plan was best, and sought their own glory.

"The wages of sin" came sure, swift, and terrible, but not without warning (Lev. xvi. 13). "The Lord Thy God is a consuming fire" (Deut. iv. 24). Note two other instances of like judgment—Num. xi. 1; 2 Kings i. 10-12.

Verse 5. The sacred coats became their shrouds. Holy garments on the body are no shield from the wrath of God against sin on the soul. The only safe refuge is Christ (John iii. 36, compared with Rom. viii. 1 and Heb. vi. 18-20).

Verse 3. Moses understood God's mysterious providences by living much with Him in prayer (Ex. xxxiii. 11).

Verse 6. To mourn the Lord's judgments would look like rebellion. Human claims must not interfere between the soul and the worship of God. The Lord Jesus taught submission to God's will (Luke xxii. 42; John iv. 34; Heb. x. 7).

God Claims our Worship.

God claims our worship, but how may we draw near to the Holy God with acceptance?

As the sweet incense (the type of prayer) was put upon "the coals of fire taken from off the altar before the Lord, that the cloud of incense may cover the mercy-seat" (Lev. xvi. 13), so our prayer must be offered on the merits of Christ's atonement (John xiv. 6), and in His Name (John xv. 16; xvi. 23).

"I stand upon His merit,
I know no other stand,
Not e'en where glory dwelleth
In Emmanuel's Land."

"By His own blood He entered in, once, into the Holy Place, having obtained eternal redemption for us" (Heb. ix. 12, 22-28), "now to appear in the presence of God for us," "seeing He ever liveth to make intercession for us" (Heb. vii. 25). "Let us come boldly (in His Name) to the Throne of Grace," and the promise is sure (Heb. iv. 16; read, too, Rev. viii. 4). There is nothing too small to pray about. "Beaten small" (Lev. xvi. 12).

It is only God's Holy Spirit that can kindle His own fire of prayer in any heart (Rom. viii. 26, 27; Jude 20). Even little children can say, "Lord, teach me to pray."

Strong Drink.

Strong drink was forbidden to those who drew near God in the service of His Tabernacle. They needed a clear head, a single eye, a calm mind, and clean lips to give forth the statutes and praises of Jehovah; and a steady hand to hold the vessels of the Lord, and to wave the thanksgiving offerings behold His altar.

"YE also . . . a holy priesthood, to offer spiritual sacrifices acceptable to God by Jesus Christ" (1 Pet. ii. 5). "Keep thy foot when thou goest to the house of God" (Eccles. v. 1).

Illustrations of the Lesson.

GOD AND HIS WORD.

A MISSIONARY, now on furlough from North Africa, states that when an Arab of Morocco wishes to take a very solemn oath, he swears by the word of an Englishman, the man of this country being regarded as essentially truthful, and his word law. Though the Arabs may not be always justified in their estimate of an Englishman, it is at least a high compliment to our nation. The law of the Lord to Nadab and Abihu had not been obeyed by the two priests, and God, whose word is inviolable in His justice, visited them for their iniquity. "And there went out fire from the Lord, and devoured them, and they died before the Lord" (*v.* 2).

REVERENCE FOR GOD'S WORD.

One of the companions of the young King Edward of olden times offered to aid him in his efforts to get something just beyond his reach, and to do so, placed a large Bible on the ground for him to step upon. "No," said the young King, "I will never tread on God's Holy Word." Reverence for God's word is the first step to keeping His Commandments. Contrast the conduct of Nadab and Abihu.

AN OUT-AND-OUT SERVICE.

During the American war and after the capture of Richmond, the Confederate leaders conferred with President Lincoln as to the terms of peace. Jefferson Davis, with a map spread before him, offered to surrender, if this place and that place could be retained by the South. "Gentlemen," replied President Lincoln, "the Government of the North must have all;" and on that condition alone was peace secured. The priests, dedicated to the service of God, were to be wholly consecrated. Their duties were not to be of a partial character, but full and complete was to be the surrender. The Lord must have all, and the world, with its allurements, must be put aside. "Do not drink wine, nor strong drink, when ye go into the tabernacle of the congregation. It shall be a statute for ever throughout your generations" (*v.* 9).

SEARCH ME, O GOD.

On the diamond fields of South Africa, all the men employed are thoroughly searched, day by day, before they are permitted to leave their compounds. This precaution has been found necessary by reason of the extensive pilferings formerly carried on by the natives, and even to-day diamonds are occasionally concealed and stolen by the men employed. Nadab and Abihu may have successfully concealed their sin from the camp of Israel; but the Lord's eye witnessed their misdeeds, and He punished them as a warning to others. Let your prayer be "Search me, O God, and know my heart; try me and know my thoughts." Then, and only then, shall we put a difference between holy and unholy and between unclean and clean (*v.* 10).

LEARNING A LESSON.

Khama, the Christian Chief of Bechuanaland, is to-day a staunch abstainer from strong drink. He is so because of a lesson he learnt when quite a lad. His father was not abstemious, and during one of his drinking bouts he was outwitted altogether in a bargain by a crafty Boer. Young Khama, noticing his father's weakness and its evil consequences, determined, at any rate, he would abstain from that which muddled the brain and blunted the senses. The son took warning from the foolishness of his parent, and in like manner God determined that the children of Israel should have in remembrance the wickedness of the sons of Aaron. By their death the people were taught the statutes which the Lord had spoken unto them by the hand of Moses (*v.* 11).

Bible Flower Mission.—Mrs. W. W. Turton writes from 110, Cannon Street, E.C.:—Assistance is again much needed at the depôt as well as for visiting. A good many of our regular workers have either left or are about to leave on their usual holiday. Will absent friends kindly remember our wants, as they have done in former years, by sending heather and other country treasures? A pressing request for lavender bags for the hop-pickers has already come to hand. The demand for these gifts increases, and the good they do is more and more appreciated.

The Student Movement.

CONFERENCE AT MATLOCK.

A MOVEMENT, whose rapid growth and increasing influence have been so exceptional as is the case with the British College Christian Union, finds naturally the climax of its activity in an annual gathering such as the one just held at Matlock Bank; and when it is remembered that the attractions of holiday life are added to the purely religious side of the Conference, it is not to be wondered at that the ten days' summer camp takes a prominent place in the organisation, and has become an important instrument in the development of its work. Each successive Conference has seen an increase in numbers, both of individuals and of colleges represented, on those preceding. At this year's gathering, the third which has been held on the admirably-adapted site provided at Matlock, there were 370 delegates, of whom 170 were men, and 200 women, and who, together, represent no fewer than ninety universities and colleges. The men are accommodated in tents, formed around a large square, whilst at a little distance stands the large marquee where the meetings of the Conference are held.

It is rarely that the time for a summer Conference comes round without a gathering together of several of those, by whose endeavours, in past years, the Student Movement began to get a hold and make progress in British colleges. This year, however, has been singularly fortunate, for, although the former leaders of the movement are now, almost without exception, engaged in foreign mission or in church work, many of them have found it possible to be present at and to take part in the proceedings of the Conference. Amongst these it is interesting to note Rev. W. H. T. Gairdner, of the Church Missionary Society in Cairo, Rev. G. T. Manley, of Cambridge, Mr. J. H. Oldham, formerly a missionary in Lahore, and Rev. D. M. Thornton, also working at Cairo for the C.M.S.

ARRIVAL OF DELEGATES.

The Conference commenced on the evening of July 22. Throughout the day preparations had been going on in camp, with the putting up of tents, the arrangement of the commissariat, and the final decisions concerning the week's meetings. Each train brought batches of delegates from their various colleges, so far apart as the Universities of Dublin and Edinburgh, or the colleges of Wales or the Midlands. It must be remembered that among the delegates are students of all kinds and faculties, for the Student Movement is cosmopolitan in its nature and universal in its application. Medicine, art, science, theology—all have their representatives, and during the progress of the Conference it is these students who meet in social intercourse and exchange views on the vital questions of faith and work, and discuss the methods of propagating the Gospel of Jesus Christ in our colleges and centres of education.

The introductory meeting was addressed by Mr. C. W. G. Taylor, of Edinburgh University, and Mr. Stephen Band, of Westminster College, Cambridge, two of the present leaders of the Movement. It was emphasized by both speakers that the purpose of the Conference was both social and religious, that an exceptional opportunity was provided for meeting students of different colleges, whose interests were so largely the same, and whose final aim in the spiritual life was identical. Mr. Frank Lenwood, of Mansfield College, presided.

The following day the real commencement of the Conference was placed in the hands of Miss Lilian Stevenson, of London, who has long figured prominently in the active administration of the Student Movement. Her subject, the question of faith in its larger aspect and in its application to life, was well fitted to provide the fundamental lines of thought along which the entire gathering should run. The intellectual attitude of the believer, whose faith stood definition, and was applied in practice—such was to be the central idea Miss Stevenson initiated, which was developed during the following days.

THE STUDY OF MISSIONS.

Mr. Tissington Tatlow, whose work on the lines of Education in Missions has proved in the highest degree valuable to the Movement during the past two or three years, spoke later on "Missionary Study." His address was eminently practical, recommending earnestly that the subject of foreign missions should be studied systematically, and in a thoroughly business-like manner—geography, history, languages, religion, government, all the sides of each nation of the foreign field being taken up in succession, in order that in the end a clear grasp of the people might be obtained, to act as a foundation for a further study of their needs and religious problems. The same spirit should be brought on to this further stage of the question:—The needs of a heathen people, as exemplified in religious and social evils, the mission work in all its branches at present being carried on among them, the attitude of people at home towards that work. All these questions come in to Mr. Tatlow's system of missionary education, which was designed to cover the whole subject, and act as foundation to the missionary study of the British College Christian Union during next winter.

The meeting in the evening was in the hands of Rev. A. B. Lillingston, of St. Margaret's, Ipswich, whose subject was the "Students' Attitude towards Sin." The speaker emphasized the *fact* of sin, inevitable and omnipresent; and touching upon the impossibility to avoid responsibility, spoke searchingly on the acceptance of that responsibility and the necessity of forgiveness and confession of failure. The impression made was very real.

SIN AND TEMPTATION.

If the solemnity of this succession of topics, Faith, its active application in missionary work and study, and Sin, had already made its impression on the Conference, that impression was intensified on the following morning when Rev. C. Dowse (Dublin), who has worked much among the students of Trinity College, Dublin, spoke on the related problem of Temptation. Mr. Dowse commenced by defining temptation as the problem of self-control. Continuing, he spoke of the temptations of Jesus Christ, and urged that these special temptations were each significant of some temptation experienced by all of us. The turning of stones into bread might be considered as the doubting of God's love for man, a point in opposition to which the speaker urged the historical fact of the exhibition of God's love as experienced by the individual. The second temptation, of the kingdoms, was nothing more nor less than the using of worldly means for the achievement of spiritual ends. The third was the temptation to presume upon God's love. Apt as we are to excuse sin in ourselves, and thus consider ourselves as favourites of God, the speaker urged the danger of thus presuming upon the love experienced, and falling short of the ideal set up by us for achievement in our lives. In a final discussion of the methods of resistance to temptation, the speaker gave a very direct appeal for an increase of prayer, of self-sacrifice, and enthusiasm.

FOREIGN VISITORS.

The Union has its brother organizations throughout the whole world, and this summer delegates have been welcomed from the Student Movements of America, Russia and Germany, showing, by their presence, and by the account given by them of the progress of Christian work in the educational centres of their respective countries, how deeply the world-wide movement towards a personal Christianity has engrafted itself upon the intellectual life of the present day. Mr. Gilbert, of the Student Movement of America, gave a clear and systematic address on the study of missions as a preparation for personal work in the missionary cause. The ideal of the Student Volunteer Missionary Union is that the world should be evangelized in this generation.

The delegate from Russia is Baron Nikolai, whose account of the struggling movement amongst the students of his country, hampered by Government restrictions, class codes, and the most binding of Church traditions, was in the hightest degree pathetic and impressive. Herr Spemann spoke in a heart-felt manner of the student question in Germany, where the cause of Christ has to encounter such exceptional obstacles in the advanced philosophy and prevailing materialism of the age.

The more direct information on the subject of missions was provided on July 4 by Rev. Douglas M. Thornton, author of "Africa Waiting." In the evening, Rev. J. H. Miller, of Elie, well known through his close association with schoolboys' camps, spoke solemnly on the Cross of Christ, the central point of life on which the whole of Christianity focuses. On the following day, Mr. J. M. Oldham, of the Y.M.C.A. and Lahore, spoke on the subject of "Prayer." The emphasis was laid on the importance of prayer in the life of the student, and the necessity pointed out for increase of prayer in the Movement. The same morning was occupied later by two addresses on topics more directly affecting the methods of working employed in the Student Movement. The main problem of the student is how best, most tactfully, and yet most thoroughly, to bring the claims of Christ before his fellow-students. Miss Underhill and Mr. Lenwood dealt with these questions. The Movement of the British Isles is gaining steadily a hold over the student world, and its progress and development constitute the highest claims for its hearty support on the part of the Church of Christ.

From An Old Friend.

I LIKED your recent words, "To a Discouraged Missionary," very much. Many a time do I think of, and pray for, and write to such missionaries. Sometimes I weary writing practically the same thing to these workers, but when I get their thankful answers I am myself encouraged to go on in this work. I would commend it to any of God's people who think they have no talent to work otherwise—write now and again to any of God's lonely workers, and let them know you are praying for them and their work.

A remark made in the article in the Simultaneous Mission in Melbourne has very much impressed me. Mr. Geil says, "every Sunday 200,000 sermons are preached in the United States, and most of them good ones." I have been figuring out this town, where I live, on the same lines. We have about 140 places of worship here, and there will be at least as many Gospel sermons preached every Sunday. If at each sermon one convert were made, in less than ten years every person would be converted here. In the same ratio the whole population of the United Kingdom would be converted also! Why is not this the case? By way of encouragement, a minister was telling me he had had 125 new members added to his church during the last year. Of course, these were not all converts; but, deduct seventy-three for those coming from other churches, there would be left fifty-two converts, or one for each Sunday.

I am pleased also to see the article on "Releasing White Slaves." The combating of the social evil is one that needs to be brought prominently before the public. Sometimes I am compelled to stick up for this, and I invariably find this a complete answer to any objection to the action of any Vigilance Society: "If your daughter or sister were the 'unfortunate,' what then? And you must remember she is somebody's daughter or sister."

In conclusion, I would like to say how pleased I am with The Christian—its commendation of much that is good, and its uncompromising stand against much that is evil. After reading it from its commencement, now nearly fifty years, I like it better than ever.

My copy is first read by several in our home. On Monday I give it to a Swedish missionary to read. On Tuesday I post it to a missionary in Hungary, and he, I fancy, sends it further. May it continue and prosper more.—O. S. D.

The Christian Temperance Campaign.

In continuation of the Mission at Bromley, Kent, Rev. Dr. J. Q. A. Henry, on Tuesday, July 22, presented the social aspect of the drink problem, calling attention to the terrible curse of treating at the public-house bar, a custom which has descended from the higher classes of society. He dwelt on the peril of social drinking among the more influential people, pointing out that if those who occupy an exalted position want the rank and file to desist from the use of strong drink it is obligatory on them to set an example worthy to be followed by the poorer classes. If the King brews beer the people will drink it, and if dukes and duchesses, lords and ladies cannot feast without it, it must be expected that people who have but little to eat will continue to indulge in these noxious beverages. Dr. Henry also spoke of the relationship of the barren and hopeless lives of so many to the social influence of the public-house, and stated that the supreme scandal of the Twentieth Century Christian civilization is that the social centre of our modern life is not, as it should be, the Church, but the public-house.

On Wednesday evening the chair was taken by Mr. Habershon. Dr. Henry dwelt on "The Drink Problem and National Decay," showing that the influence of drink upon the national life corresponds in every particular with its influence upon the life of the individual drinker; that its first effect is to excite the nerve-cells of the body, which, by comparison, may be said to correspond to the individuals of the nation; its second effect is to paralyse these cells; its third effect is to kill them; its fourth, to preserve these dead cells in the body until chronic alcoholism ensues, resulting in dishonour, premature death, and a hopeless doom.

Last Lord's Day Dr. Henry gave three addresses in the large tent. In the morning he spoke on "The Biblical Aspect of the Temperance Question," showing that it is impossible by any fair interpretation of the Word of God to connect intoxicating drinks, and their use by man, with the approval of God. At the close of the address a large number of representative Christian and temperance workers expressed their deep conviction that the time has come when more should be said about this phase of the Temperance question, that the Christian people in our churches needed to know more of the exact Biblical teaching with reference to this curse. In the afternoon Dr. Henry spoke to more than 1,200 young people on the "Satanic Traps set by the Drink for the Capture of Men and Women and Children;" while in the evening, to an immense audience, he discoursed on the "Example of Jesus Christ with Reference to the Drink Question." During the mission at Bromley between 450 and 500 new total abstinence pledges have been taken.

FUTURE MEETINGS.

July 31, Alford, Lincs.; Aug. 1-30, "Edinburgh Castle," Limehouse, E.; Aug. 31, Lincoln; Sept. 4, Louth; 6-9, Taunton; 10, 11, Newport, Mon.; 12-14, Taunton; 15, 16, Llanelly; 18, 19, Dunfermline; 21, Free St. George's, Edinburgh (Dr. Alex. Whyte's); 22-24, Dunfermline; Sept. 26-Oct. 3, Alloa; 4-17, Perth; 18-31, Greenock; Nov. 2-Dec. 4, Ireland (Nov. 2-5, Cork; 6-9, Limerick; 10, 11, Athlone; 12-14, Wexford; 15-25, Belfast; 26-Dec. 4, Dublin); Dec. 6-16, Worcester; 21, Brighton; Jan. 9-15, 1903, Motherwell; 16-29, Lisburn; 31-Feb. 6, Newton Abbot; 28-Mar. 6, Middlesbrough; 7-13, Dundee.

Personalia.

This month, the beloved rector of St. Aldate's, Oxford, Canon Christopher, enters upon his eighty-second year, and the forty-fourth year of service as rector of the parish. He leaves this week for his annual holiday in the Isle of Man.

Rev. J. F. T. Hallowes, M.A., of Cambridge, is contemplating a tour through some of the great cities of India from Travancore to Calcutta with the view specially of addressing the English-speaking natives, and also of visiting several of the mission stations of the L.M.S. He expects to be away from England about six months, sailing in October. Until the middle of that month he will be open for preaching and mission engagements.

A Disappointment for Gray's Yard.

In the forefront of all the numerous and varied philanthropic efforts which have their centre at Gray's Yard Ragged Church and Schools, is placed the motto: "The poor have the Gospel preached unto them." Sabbath after Sabbath there gather from 300 to 400 of the poorest outcast and homeless men and women to hear of the love of God and test the love of man. The mug of tea and piece of bread are thankfully received, and are a tangible proof of the sympathy which, if expressed in words only, might seem unreal.

Recognizing how unwise it is, as a rule, to give relief in money without investigation, the applicants on Sunday are referred to the Relief Committee, which meets on Mondays. Here the cases are examined, and endeavours made to find work or otherwise assist any whom it may seem possible to succour. One of the most useful adjuncts to the mission has been the lodging-house, which was always full. To the deep regret of the committee, the Lodging House has now been finally closed by the London County Council. The general funds of the mission will thus lose a sum of between £50 and £100 annually. To meet this deficit, and to provide from £150 to £200 required at once for much-needed repairs to the buildings, a special effort is being made to raise £300. Several branches of the work are unfortunately suffering through insufficient funds. The secretary, Mr. A. G. Fraser, may be addressed, 13, Harley House, Regent's Park, N.W.

The late Rev. G. B. Johnson.

The death took place, on July 17, at the advanced age of eighty-three, of Rev. G. B. Johnson, one of the oldest Congregational ministers. Educated at Coward College, he commenced his ministry fifty-eight years ago at Doncaster, whence he moved to Darwen. After acting as locum tenens for Rev. Thomas Binney at the King's Weigh House while Mr. Binney was in Australia, Mr. Johnson settled in 1858 as first pastor of Francis Road Church, Edgbaston, where nineteen years' ministry was richly owned of God. Removing to Torquay, the last ten years of his pastoral life were spent ministering to the Belgrave Church. He retired from active work in 1887, and for some time has lived with his son-in-law, Mr. W. Cook, Highbury New Park, N. Two booklets from his pen—"Our Principles" and "Reasons Why; or, Plain Talks on Church Matters"—have had a wide circulation. His son, Rev. A. N. Johnson, is the home secretary of the London Missionary Society.

The Boys' Life Brigade.

The Boys' Life Brigade has been founded with aims similar to those of the Boys' Brigade—"The advancement of Christ's kingdom amongst boys, and the promotion of habits of obedience, reverence, discipline, and self-respect, and of all that tends towards a true Christian manliness." These objects are sought chiefly by means of drill, which is not associated with the use of arms, but with instruction and exercises in the saving of life from fire, from drowning, and from accident. It is intended that the physical training given in the different kinds of drill should thus prepare for helpful service to others, whilst imparting healthful vigour to the body, and giving the moral discipline which comes from the obedience and self-regard and mutual trust necessary in effective drill.

The whole principle and tone of the Brigade is life saving—the highest ideal that can be formed of noble human conduct. Whatever may be his previous record, after joining the Brigade a boy must attend regularly either a Sunday-school or his Company Bible class. Many boys attend both. Full particulars of the methods of the organization are given in The Boys' Life Brigade Manual of Drill. (1s. *Office: 56, Old Bailey, E.C.*)

Evangelists at Work.

Mr. Jack Cooke at Blackpool.

Some ten thousand people gathered to hear Mr. Jack Cooke, "the boy preacher," on Lord's Day last in the Alhambra Theatre, Blackpool. An overflow meeting of some two thousand was held in the adjoining circus, while the arena was used as an inquiry-room. A large number of seekers were pointed to the Saviour. The services are to be continued over next Lord's Day.

Tent Mission at Aberdeen.

A fortnight's mission in the tent of the Gordon Evangelistic Mission was concluded, on July 10, by Mr. John Hawkins. This was his second visit, and a hearty welcome awaited him from a large band of Christians. Each evening witnessed anxious souls entering into peace. Mr. Hawkins was followed by Mr. R. Logan, of Glasgow, whose arousing preaching has been blessed to the awakening of the unsaved, while his addresses to Christians were stimulating and helpful.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day. The evangelists ask prayer for their respective missions.

Mr. Chas. E. Barraclough.—August 2-22, Dundee.
Mr. George Bentley.—With Ross Gospel Tent (No. 1), Hockliffe, till August 4.
Mr. G. Bennett.—Till end of August, Aberystwyth (services on sands).
Mr. W. R. Bradlaugh.—Till August 5, Flamborough.
Mr. J. Brunton, Jun.—During August, Waltham Cross.
Mr. Jack Cooke.—Till Aug. 3, Blackpool; Aug. 10-24, Scarborough.
Mr. John Coates.—With Ross Gospel Tent (No. 2), Kempley, till August 11.
Mr. W. D. Dunn.—August 3-25, Aberdeen.
Mr. P. Russell Hurditch.—During August, Ilfracombe (services on sands).
Mr. John Hawkins.—During August, Railway Mission Tent, Crewe.
Mr. Newton Jones.—Till August 26, Margate (services on sands).
Mr. Bob Johnson.—Till August 3, Tent Mission, Canning Town, E.
Mr. William Olney and Mr. F. Spencer Johnson.—August 3-11, South Street Baptist Church, Greenwich, S.E.
Rev. H. Powers, D.D.—Till July 31, Saltcoats.
Mr. T. Swanston Smith.—During August, Southend.
Mr. James Shields.—Till August 13, Tent Mission, Accrington.
Mr. Anthony Towers.—Till Aug. 10, Evangelization Society Mission Tent, Kendal.
Mr. James Wharton.—Aug. 1-26, Tent Mission, Hanley Castle, Worcestershire.

Requests for Prayer.

For Gospel work carried on by Mr. John S. Best, Prison Gate Mission, Winson Green, Birmingham.

For a tent mission to be held at Godalming, by Mr. Knight, of the Evangelization Society, August 16-31.

For the numerous efforts which at this season are being made to minister to the needs of those engaged in hop and fruit picking.

For blessing on a fourteen days' tent mission for navvies working on the Bournemouth tram lines, to be conducted by Mr. W. H. Holt.

Prayer is asked for a series of tent services to be held at various stations of the Navvy Missions Society.

For Gospel Tent services and open-air meetings at Sandford, near Crediton, and neighbouring villages, conducted by Messrs. Macfarlane and Niven.

For a man who is a slave to strong drink, and longs to be able to give it up. Yet his heart is hard, and he does not yield to the Saviour; pray that he may be led to seek the Lord.

Notices.

A correspondent would like to know particulars as to authorship of some lines, beginning:—

The hands are such dear hands,
They are so full, they turn at our demands;
So often they reach out
With trifles scarcely thought about.

Communications Received with Thanks.—Miss L.U. M.A.C. F.L. W.S. J.W. H.H.C. J.T.K. H.M. W.J.A. E.M.V. L.R. B.McB. A.R. J.S. S.B. C.F.L. L.W.P. J.C.H. J.F.D. W.C.T. E.D. W.F.H. K.E. E.A.P. J.S.B. F.B.M. J.A.S. J.H. F.C.S. A.M. C.M.W. J.H.C. C.C. G.M. J.M.P. T.G.C. W.B. E.S. J.N.A. J.S. J.H.C. B.R. J.O.G.D. H.H. T.J. R. and M. F.L.P. F.S.J. C.P.H. S.J.H. J.F.T.H. J.D.P.D.L.H. J.M. F.B.M. C.J.P. A.T.T. W.G. G.E. A.F.S. C.L.S. G.G. C.M. F.J.K. J.W. E.J.J. C.L. M.P. C.H.A. E.H.G. E.M.T. W.H.H. W.R.L. A.W. F.N. W.A.D. R.P. J.L.D. T.C.R. F.C. M.L.S.

Literature for Boys.—Friends having books to dispose of, suitable for boys, may be assured that such literature will be appreciated by the members of the Devonport Branch of the Postal Telegraph Christian Association. In making an appeal, the secretary, Miss E. M. Fox (Edgemoor, Yelverton, South Devon), mentions the *Boys' Own Annual*, books of travel and adventure, or good wholesome stories.

About Books.

TEACHINGS OF THE TABERNACLE.

As the subject of the Tabernacle in the Wilderness is included in the International Sunday School Lessons for coming weeks, we gladly call attention to a very helpful work, of which the ninth edition, completing the fifteenth thousand, has just appeared—**Christ in the Tabernacle**: With Some Remarks on the Offerings. By Pastor Frank H. White. (3s. 6d. and 5s. *Partridge.*) Teachers who would impress upon their scholars the spiritual significance of the Tabernacle and its furniture and institutions, cannot do better than consult these pages. Moreover, in a day when Old Testament subjects are much *written down*, there is a special call for men and women to make themselves thoroughly acquainted with the writings of Moses and the Prophets, so as to be able to teach what they have learned and defend what they *know*. Richly illustrated with chromos, this book is well suited for presentation purposes.

A CHARMING BOOK.

We have already called attention to the work of Mr. Oliver G. Pike as an instructor and entertainer in a fascinating department of Natural History. The books which have come from his pen, lavishly illustrated with reproductions from photographs, have had a large circulation, and their ministry will not be exhausted while there are men, women, and children who, with a love for natural objects, are ready to learn the lessons of the wood or field, country lane or hedgerow.

We welcome a popular edition of the book which may fairly be said to have established Mr. Pike's fame—**In Birdland with Field Glass and Camera** (2s. *T. Fisher Unwin*). We do not know which to admire most, the charming letterpress describing objects and scenes in town and country, with the recital of artistic endeavours that always got the better of difficulty and conquered disappointment; or the engravings, eighty-three in number, reproductions of photographs taken direct from nature, and presenting for our inspection nests with eggs, fledglings, and parent birds, with other items of curious beauty. Introduced into a well-managed household, a book like this should do much good in stimulating interest in the wonderful works of God. As a Sunday-school prize volume, this is specially attractive, and its low price should make it increasingly popular.

THE PROGRESS OF DOGMA.

STUDENTS in particular will appreciate Professor Orr's book, **The Progress of Dogma.** (7s. 6d. *Hodder & Stoughton.*) It contains the Elliot Lectures, delivered in 1897 at the Western Theological Seminary, Allegheny, Pennsylvania. As an introduction to a subject that is at once large and important, this is a work deserving high commendation. The author is both erudite and judicious; he surveys the thought and movement of centuries, and is singularly cautious in generalization.

To begin with, Professor Orr holds, and that strongly, that there is a doctrinal content in Christianity which it is the duty of the Church to ascertain and witness for. Holy Scripture is the ultimate source of our knowledge of the facts and laws of Divine revelation. The story of the ages is one of conflict, and there will not yet be rest. Professor Orr says: "There are not wanting signs that we are on the eve of new conflicts, in which new solvents will be applied to Christian doctrines, and which may prove anxious and testing to many who do not realize that Christian faith in every age must be a battle. The battle will have to be fought, if I mistake not, in the first instance, round the fortress of the worth and authority of Holy Scripture."

We rejoice to note the attitude of Professor Orr regarding the great truths of the Gospel—the things that cannot be shaken, but abide for ever. He estimates at their proper value new and untried and unscriptural views of Christ and His redeeming work. He speaks of the lines of essential doctrine as "well and surely established," and looks to the twentieth century as an era of Christian ethic more than of Christian theology. "With God on our side, history behind us, and the unchanging needs of the human heart to appeal to, we need tremble for the future of neither."

Twenty-two Talks on Every Day Religion. By Theodore L. Cuyler, D.D., LL.D. (2s. 6d. *Isbister.*) A series of the author's contributions to the *Sunday Magazine* are brought together in this little book. They are as good as Dr. Cuyler's best: what more can be said? The talks are animated, and the religion is sound. We trust the little book will have many readers.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Rev. G. H. Frodsham, formerly of Manchester, has been elected Bishop of North Queensland. He commenced life as a clerk in Liverpool, and, after studying at Durham, went to Australia in 1896.

Speaking at a friendly society demonstration at Walsingham, the Bishop of Durham (Dr. Moule) said the idea of duty in this country was going down before that of amusement. The enormous cultivation in all ranks of the idea of amusement tends to become a national peril.

The Bishop has practically declined the offer of £10,000 for the erection of a new church in Oxford. A condition of the gift was that the patronage should remain in perpetuity with the Council of Wycliffe Hall, in order that a succession of Low Church incumbents might be assured. The Bishop suggested an alternative body of trustees, but this was not accepted.

The parishioners and members of the congregation of St. Simon's Church, Southsea, have decided to erect a memorial to Rev. F. Baldey, their late vicar, in the church which he loved so well and served so faithfully for over forty years. The memorial is to comprise a monumental tablet, the installation of the electric light, and the erection of a porch at the west end of the church. It is thought that many who have enjoyed the fellowship of this devoted servant of God at the Southsea Convention and other gatherings will be glad to share in perpetuating his work. Such may communicate with Mr. A. E. Large, 94, Palmerston Road, Southsea.

Addressing the Lewisham branch of the Mothers' Union a few days ago, Mrs. Temple offered some thoughtful advice on the questions of obedience, punishment, Sabbath observance, and temperance. In dealing with Sunday, she pleaded with parents to instil a few incontrovertible principles into their children's minds, to teach them that the day was given by God for worship, rest, and recreation, and then to guide them, after prayer and careful consideration, to apply these principles to the changing circumstances of their individual lives. At the close of the address the vicar admitted fifty-two new members.

Congregational.

Dr. Parker continues to make steady progress. He sleeps well, and his appetite has come back. It is hoped that by the middle of next week he will be fit to go away into the country for change.

Denbigh and Flint Association has arranged a Summer School of Theology for the benefit of its ministers, and has secured the services of Professor Henry Jones, Revs. Dr. Horton, J. Morgan Gibbon, and E. Griffith-Jones as lecturers.

The Sunday-school of Whitworth Church has just celebrated its anniversary, the services being conducted by Rev. G. A. Suttle, of Whitefield's Tabernacle, Tottenham Court Road, W. At the close of the evening service, Mr. Suttle very feelingly referred to the loss that the church has sustained by the recent death of the pastor, Rev. R. Berry.

The London Congregational Union Council has passed a resolution of sympathy with Mrs. Mearns in the illness which has incapacitated her from continuing the work of the Convalescent Home, Folkestone, and expressing appreciation of her great work in carrying on the Home for the last fourteen years. The attempt to form a trust to take over the Home has failed, and the London Union is now considering the advisability of undertaking the responsibility as part of its philanthropic department.

The deputation from the English Congregational Union to the Canadian Churches (consisting of Revs. Alfred Rowland and J. D. Jones, Mr. Edward Smith, of Bewdley, and Dr. Lambert, of Lincoln) will sail from Liverpool on August 21, reaching Quebec about the 30th. After spending a Sunday in Montreal, they proceed to the North-West, returning to Ontario about October 2, and from that date till the 20th visit in the province under the direction of the Associations. They expect to sail from Boston about October 22.

Tontine Street and Radnor Park Churches, Folkestone, were crowded on Sunday week, when Rev. A. J. Palmer entered on his thirty-third year as pastor. Mr. Palmer announced that special efforts were going to be made at the end of August for the reduction of the debt with which the new church is burdened. It was intimated that Mr. Palmer would occupy the pulpit of one church or the other every Sunday during the season, and would be assisted by Revs. H. H. Carlisle, M.A., of Lincoln, W. J. Woods, B.A., T. Law, and S. A. Parsons, B.A.

Baptist.

Southwell Baptists were favoured with the presence of Rev. J. R. Wood, president of the Baptist Union, on the occasion of the anniversary of their church. Mr. Wood preached in the afternoon, and took part in the evening meeting.

The seventy-seventh anniversary of Shefford Church, Beds., and the second of the pastor's settlement, has just been celebrated. Rev. J. F. T. Hallowes preached, and a public meeting was held in the evening, when Alderman A. J. Hucklesby, J.P., of Luton, presided. Encouraging reports were submitted, showing steady progress in all the institutions of the church.

A large crowd of influential Baptists in Yorkshire recently gathered in the Grove, Devon Square, Ilkley, to witness Alderman Horsfall lay the first foundation-stone of the only church of the denomination in the whole of Wharfdale. The new building, which will comprise a chapel and school, will cost, it is estimated, about £10,000. The sum of £200 was raised at the ceremony.

The Nuneaton congregation has been engaged in the erection of a large schoolroom adjoining the church, the building of which was carried on in a novel manner. No one was employed for the work, as bricks, timber, and labour were given by the members of the church. During the day and at evening the pastor and members of his flock could be seen in their shirt-sleeves mixing mortar, laying bricks, and occupying their time in such necessary work.

After many years of mission work, carried on at Slade Green by the Erith Baptist Chapel, a church has been formed, with Mr. H. Humphreys as hon. pastor. At the meeting constituting the same, Rev. J. E. Martin, pastor of Erith Church and founder of the mission, presided. The infant church commences its career under hopeful circumstances, as there is a large Sunday-school, as well as Band of Hope, and other societies already flourishing.

In connection with the settlement of Rev. Alfred A. Savage, as minister of the South Woodford Church, recognition services were recently held. Rev. Dr. Glover, of Bristol, preached, and an enthusiastic meeting took place in the evening. A hearty welcome was tendered to the new pastor on behalf of the local Free Churches by their respective ministers; while some of the deacons from Salters' Hall Church spoke of the devoted labours of Mr. Savage at Canonbury, and the high esteem in which he was held.

Methodist.

In presence of a large gathering the memorial stones of a new chapel for the Bible Christians of Callington were laid last week. The chapel replaces the present one, built half a century ago, and which is now dilapidated and inadequate to the needs of the circuit. The building will cost £950, towards which about £300 has been contributed.

The members of Stoke Newington Primitive Methodist Church, N., last week took farewell of Rev. Joseph Johnson, who is completing fourteen years' ministry at Stoke Newington, and who is leaving, at the request of the Conference, to undertake the superintendence of the South-East London Mission. Addresses, full of appreciation of Mr. Johnson's work, were given by the Chairman, Mr. H. S. Miller, and representatives, ministerial and lay, of the Episcopal, Congregational, Baptist, Wesleyan, and other Churches, as well as members of local public bodies.

New Wesleyan churches have recently been opened at Birstal, near Leeds, and Middleton Wold, in the Driffield Circuit. In the former case the new building succeeds a chapel which has stood for a century, and has cost, including Sunday-school and caretaker's house, £6,000. The collections on the opening day amounted to £161. At Middleton-on-the-Wold, time and storm have made great inroads on the building. Lord Londesborough, the landowner, generously consented to bear part of the expense of renovation if the trustees would share the burden. The estate architect gave his services, and the result is a handsome little chapel, practically new.

A scheme for the erection of a Central Hall as the headquarters of the Liverpool Wesleyan Mission has been formulated. The plans have been drawn up by the architects who were responsible for the Victoria Hall, Bolton, and the Leysian Mission Hall, now being erected. The large hall will seat 2,250, and is to be on the lines of the Manchester Central Hall. The other features comprise a smaller hall, with accommodation for 700, reception halls, club rooms, vestries, and offices. The site is at Mount Pleasant, three minutes' walk from Lime Street and Central Stations. The estimated cost of the site and buildings is £44,000. The Central Hall will be known as the Charles Garrett Memorial.

After eighteen years' superintendency of the Clapton Primitive Methodist Mission, Rev. T. Jackson retires to take charge of a new station, formed by a second division of the Mission, with the Working Lads' Institute as its headquarters. In 1884 the Mission was commenced by Mr. Jackson, who held his first services in the Glenarm Theatre. The friends of the Mission, on Mr. Jackson's removal, have manifested their appreciation of his work by the presentation of an illuminated address, which shows that the result of the work of the Mission had been the establishment of seven churches, with over 500 members, 1,000 scholars and teachers, and property of the value of £37,000, upon which a debt of only £4,000 remained, in addition to which over £20,000 had been raised for various departments of the work.

Presbyterian.

The call from Westbourne Grove Church to Rev. P. Carnegie Simpson, of Renfield U.F. Church, Glasgow, will not come before the Glasgow Presbytery until September, Mr. Simpson having asked for longer time to consider the invitation.

Few congregations date the formation of their church to so early a period as that of Wharton (Lancs.), which celebrated last week its 240th anniversary. There are, it seems, twenty-eight congregations in the Presbyterian Church of England whose continuous history dates back to the seventeenth century.

The Synodical Committees assembled in London last week. In the Committee on Intercourse with other Churches Dr. Carter reported on his visit to the Belgian Synod. Rev. A. H. Drysdale, Moderator, gave an account of his visit to the United Free Assembly, and Dr. Hanson spoke on his visit to Australia. He took a pessimistic view of the state of religion in Sydney. Out of a population of 500,000 no fewer than 350,000 had no church connection, and while, according to statistics, there should be 40,000 Presbyterians, there were not more than 8,000. Rev. Robert Taylor compared the advance which had been made since he had resided in Australia fifty-eight years ago. A letter was read from the Free Churches of the Netherlands asking that a deputation should be sent to the Triennial Synod. It was decided to send a friendly letter. Arrangements were made by the Committee on the state of religion and morals for observing Temperance Sunday, and making a special thankoffering for home missions. In the Soldiers' and Sailors' Committee it was reported that an offer had been sent to the War Office to supply a Presbyterian chaplain in connection with the manœuvres on Salisbury Plain.

Rev. R. H. Eastty, pastor of the Spurgeon Memorial Mission Church, Walthamstow, N.E., is making vigorous efforts to extend mission work in this district. Owing to the Metropolitan improvements, hundreds of poor families are compelled to move out of the city, and numbers of these are settling in this north-eastern suburb. The Mission Church has become a strong centre for evangelistic enterprise, and Mr. Eastty appeals for the practical and prayerful sympathy of Christians in maintaining a difficult but needy work. He may be addressed—Woodford Villa, St. John's Road, Walthamstow, N.E.

Fallen Asleep.

Mr. ROBERT LOCKHART, of Edinburgh, a strong advocate of total abstinence for the individual and prohibition for the State, and a former president of the Baptist Union.—Rev. B. KENNY, of Granville, one of the pioneers of the Primitive Methodist church in New South Wales, having been appointed to Paramatta as far back as forty years ago.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to

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Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

"The Christian" during the Holidays. Will our readers, while away from home, bear in mind that The Christian can be obtained or ordered from local booksellers, or direct from this office? They will render service to themselves and give encouragement to us by thus maintaining their interest, as well as by introducing new readers.

A Disclaimer. Dr. Pierson writes: "As an article of mine in the March number of the *Missionary Review* has been thought by some to sanction Edward Irving's position, that our Lord took our human nature *with its sinfulness*, allow me, for the sake of the truth, and loyalty to our Lord's sinless perfection, to say emphatically that *never for one moment had I the least sympathy* with such teaching." We think that the addresses of Dr. Pierson reported in our last and present issues sufficiently answer such a question as the one raised. If anyone holds the proper Deity of Jesus, the sinless Son of God, assuredly Dr. Pierson does.

By the Mouth of Witnesses. It is a striking and pleasant sign that an influential section of the secular press is giving prominence to the religious side of our national life. Here and there leader writers, thoughtfully recognizing the hidden sources of much that is noblest and best around us, do not hesitate to enforce the truths that make for righteousness. One of these in an endeavour to impress the vital necessity that religion should in this new century be increasingly practical in its spirit, has recently said that it is to the enduring credit of the Evangelical movement that, from the first, it became the very inspiration of political efforts to redress wrongs and relieve misery; and, with keen perception, he has added a statement of simple facts which, in these days, cannot too often be reiterated:—

> For it should be remembered that it is not practical or philanthropic aims which alone can constitute a religion. In a religion the practical is not a contrivance, but a growth; it is a tree which has its roots in the spiritual, and that tree will be a upas tree giving off blistering dews, or a vine that sends its clusters tumbling to earth purple and gushing, according as the spiritual in which it grows be wholesome or the reverse.

Beside the Still Waters. A London physician of wide experience recently stated that there is quite a new list of nervous complaints, due not only to the hurry and scramble of modern business, but also to some of the unsuspected stimulants, not necessarily intoxicants, so largely used as means of recuperation. A good prescription in many of these cases doubtless would be "Don't worry," for, as has been wisely said:—

> We miss most of the best things in life because we worry a great deal too much about the worst; and we go about vexing our little moments in strenuous efforts to make mountains out of molehills, and molehills out of nothing.

Solomon undoubtedly hit off the mathematics of life in the declaration that "A man's heart deviseth his way: but the Lord directeth his steps" (Prov. xvi. 9). If our way is thus Divinely ordered day by day, we may trustfully leave to-morrow in His hands, resting upon the comforting promise, "My presence shall go with thee, and I will give thee rest" (Ex. xxxiii. 14).

Doctors and Drink. The social and moral aspects of medical science find an increasing place in the proceedings of the British Medical Association. At the breakfast in connection with the National Temperance League a valuable discussion took place on the duty of doctors in relation to drink. Dr. Sims Woodhead pointed out that, as no profession commanded greater respect among its patients, doctors could do much by putting the matter more frankly before those who need guidance and advice. This is a word in season: for it is idle to deny that many medical men might do a great deal more than they do in this direction. There is a heavy responsibility on those who ponder to their patients' taste for strong drink under the misleading name of medicine. The opportunity of doing good by checking the vice in its early stages is, on the other hand, unique. The doctor can speak with authority, and with a finality that carries more weight because the physical consequences can be made to emphasize the moral considerations, which often fail to carry conviction on their own account.

Grocers' Licences. We are glad to find that the doctors in council have joined in denouncing the two evils which "they as medical men were most familiar with as producing the greatest amount of intemperance throughout the country—clubs and grocers' licences"; and in congratulating the Government on its genuine attempt to strike at this worst form of the drink traffic. It is a great reinforcement of the temperance cause to find the authority of the British Medical Association so unequivocally on its side in this matter. Never was there a more disastrous piece of well-meaning legislation than this which authorized grocers' licences, and so made it possible for weak persons to indulge in surreptitious drinking at home. Short of complete suppression, the strongest regulation of these licences is the next best thing.

Saturday—and Sunday. A lively symposium has been held in the *Christian Commonwealth* on the "Future of Sunday," in the course of which Canon Armitage Robinson points out that one condition of reclaiming the Lord's Day for its higher spiritual uses is to teach a better way of spending Saturday evening. He would have all business finished by 8 o'clock, and all theatres and places of amusement closed, in order to procure a time of preparation for the solemnities of the morning. This idyllic plan may be unpracticable as things are; but it points clearly to one of the chief stumbling-blocks to the proper observance of the Lord's Day, which is made equally impossible by vicious pleasures, and by overwork in the closing hours of the preceding day. Those (and especially Christians) who value the day of rest and worship should work strenuously for a cleaner bill of health for Saturday. This is a point of view that is seldom dwelt upon sufficiently by our religious teachers. It is impossible to be "in the Spirit on the Lord's Day" when the body is jaded by overmuch toil, or the mind unsettled by doubtful amusements.

While Men Slept. In telling the parable of the wheat and tares, our Lord said that it was "*while men slept*" that the enemy came and accomplished his nefarious work. That one sentence deserves to be deeply pondered, for it offers the explanation of much that is mysterious in life. No man who is wide awake will allow an enemy to corrupt his field; man's sleep is the enemy's opportunity, and in carefully looking out upon life we may see that the presence of much evil among us is really due to carelessness on the part of those who ought to watch. While parents sleep, the enemy corrupts the minds of children; while pastors sleep, the flock is destroyed; while the guardians of the country sleep, rogues exploit the public. Much evil is beyond our power of prevention; but much also is due to our lack of vigilance. Our foe works in the darkness, and it is precisely because of this that we need incessant vigilance.

The Duty of Forgetfulness. Rev. J. H. Jowett, in his "Talks by the Way," published in the *Sunday Strand*, points out two seemingly contradictory conditions essential to spiritual progress. The first is a sense of defect and imperfection, illustrated by Paul in his autobiographical reference: "I count not myself to have apprehended" (Phil. iii. 13). The second is that of forgetfulness, the value of which he impressed upon the Philippians: "forgetting the things that are behind." Though it is well, in view of necessary watchfulness, to call to mind past offences against God, there is a tendency on the part of many believers to dwell upon them until the retrospect clouds the joy of the Divine pardon. Both the conditions named by Mr. Jowett should, however, be incentives to the "reaching forth to those things which are before"—"the prize of the high calling of God in Christ Jesus."

"Decision Day." A new development in the religious training of the young is reported from America. Many churches have adopted the plan of appointing a day on which young Sunday-scholars of suitable age and understanding are urged to settle whether they will make an immediate profession of faith in Christ or defer it. We are told that the definiteness with which this brings home to the conscience the supreme alternative of life has already had a marked influence for good, thousands of young men and women having in this way been already brought to decision. So long as no undue pressure or unworthy motives are brought to bear on the scholars, this plan seems to supply a real lack. The greatest danger of those who have grown up under religious instruction in home and school

is never to come face to face with the call to an act of personal decision and consecration. It would be a good thing if teachers, superintendents, and ministers were to institute a similar movement in this country. An annual Day of Decision in all our churches would do incalculable good. Decision itself may not be confined to a particular day; but its urgency may well be thus specifically pressed home.

The Work of Ritualism. In 1867, appeared a remarkable volume of "Essays on the Re-Union of Christendom," by members of the Romish, Greek, and Anglican Churches. The book was edited by Rev. Dr. F. G. Lee, while Dr. Pusey wrote the introductory essay. At page 180 we read this candid avowal:—

> The marvel is that Roman Catholics, whatever their views may be, do not see the wisdom of aiding us to the utmost. Admitting that we are but a lay body, with no pretensions to the name of a Church, we yet, in our belief (however mistaken) that we are one, are doing for England that which they cannot do. We are teaching men to believe that God is to be worshipped under the form of Bread, and they are learning the lesson from us which they have refused to learn from the Roman teachers who have been among us for the last three hundred years. We are teaching men to endure willingly the pain of Confession, which is an intense trial to the reserved Anglo-Saxon nature, and to believe that a man's "I absolve thee" is the voice of God. How many English Protestants have Roman priests brought to Confession, compared with the Anglican clergy? Could they have overcome the English dislike to "mummery" as we are overcoming it? On *any* (in italics in original) hypothesis, we are doing their work.

The Wealth of Roman Orders. The recent revelations which were made in France as to the accumulated wealth of the "Orders" are being illustrated by the expenditure of those who have found a refuge in Great Britain. It is stated that the Trappists, who have settled near Kingsbridge, in Devonshire, have arranged to spend no less than £30,000 upon the erection of a monastery there; and as this is by no means an exceptional case, it certainly would seem that these immigrants are not careful to observe the rule of poverty. In Ireland too much of the landed property that comes into the market, and especially that which has fine mansions, is secured by the various Orders, male and female. No wonder that there is a movement on the part of the Roman Catholic authorities in these islands to set aside the control of the Vatican over the temporalities.

Hope for the Native in South Africa. Mr. Chamberlain's deliverance, on his return to Parliamentary duties after his accident, on the subject of the Government policy in South Africa was very reassuring, especially to those who have the interests of the natives at heart. He spoke emphatically on the two crucial questions as regards the aborigines—drink and labour. Every effort would be made to prevent alcohol from becoming a stumbling-block to native progress; and, while all possible "inducements" would be put forward to make the native willing to work, the idea of securing enforced labour would be rigorously set aside. What kind of "inducements" he had in view was not explained; but the assurance itself, in view of certain extracts from the Rhodesian press quoted in these columns some months ago, will give general relief, and deepen the impression that the Government is really anxious to promote the best interests of our new territories, as well as to fulfil our compact with the Boers, in spirit as well as letter. On these points all our future progress in South Africa unquestionably depends.

As One with Authority. In the obituary press notices which followed the death, a little while ago, of Sir Richard Temple, Bart., naturally great prominence was given to the distinguished services which the deceased had rendered to the Indian administration and to the Empire. It is ominous, however, that very little, if anything, was said in regard to his views as to the value of mission-work in the great dependency. That testimony has been furnished in a pamphlet to the London Missionary Society, and it almost goes without saying that, in face of the silly sneers of those who decry Christian effort in India, it is of the highest importance; for Sir Richard had, at different times, governed 115,000,000 of our coloured fellow-subjects, and for years was an active member of the Government. India he considered to be "the fairest and finest field now in the non-Christian world for Christian evangelization," and speaking without any class or racial bias, he was in a position to say:—

> I know you will occasionally hear opinions contrary to those which I am now most positively pronouncing. You will hear the mission cause decried and the results of missions disparaged, whereas I say that these results are fully commensurate with all the efforts you have made; that the reports you receive are worthy of entire acceptance, their only defect being that they cannot give you the impression of the beauty and excellence of the work, as it is indelibly fixed in my own mind. Indeed, I am myself at this moment hopeless of conveying to you the glowing images which I have in my own thoughts of Protestant Missions of all denominations.

An Old Landmark. The writer of an interesting paper in regard to Bunyan, which appears in the current number of *The Quiver*, states incidentally that it is intended to rebuild, as a mission hall, the old chapel in King's Court, Great Suffolk Street, Southwark. It is much to be regretted that early steps were not taken to preserve the building as a national memorial of one of those great men whose lives have been a power for good in the building up of the English race. In that old chapel John Bunyan, after an imprisonment of twelve years for "abstaining from coming to church to hear Divine service," and for being "a common upholder of several unlawful meetings and conventicles," frequently preached. One of his occasional hearers there was the learned theologian, Dr. Owen, who, when Charles II. asked how he could go "to hear a tinker prate," replied, "May it please your Majesty, could I possess the tinker's ability for preaching I would willingly give up all my preferments." The little chapel has been condemned as unsafe, and on the 31st of this month 214 years will have passed since the voice of Bunyan was hushed in death; but, "being dead, he yet speaketh" the Gospel of Christ to ever-increasing congregations of readers of his immortal work, "The Pilgrim's Progress."

The Growth of Nonconformity. It is interesting to note from recent statistics published by the German Government as to the growth of various forms of religion in Germany during the last ten years, that while the Roman Catholic population has increased at a greater rate than the Protestant, the Dissenting Protestant denominations have increased at a higher rate than any others. While the proportion of the former has increased by 15 per cent., and Protestants of the various State Churches by 13·6 per cent., Evangelical Dissenters show a growth of 40 per cent. They still form only a fraction of the whole people of Germany; but if they maintain their present rate of progress they will become a great power in that land, as they have long been in ours. In 1700, Episcopalians in Britain outnumbered Free Churchmen by twenty-two to one; in 1800, they were as eight to one; in 1900, they were about equal in numbers. In view of the revival of Ritualism, these facts are both an encouragement and a warning.

The Bakers' Sunday. There are few harder-worked men than our journeymen bakers in London. It is time something should be done for them, and the London Master Bakers' Protection Society has been well advised in making its present efforts to prevent the baking and selling of bread on Sunday, so as to secure for their employés a day of rest. Such work is already illegal, but no authority is charged with the duty of prosecuting offenders, and the law to openly violated every week. The Home Secretary is to be approached with a view to seeing whether the law cannot be enforced by some appointed authority. This is a matter in which the Christian community can do much to help, both by a little personal self-denial (new bread is proverbially indigestible!) and by public advocacy. It is significant that the chief offenders are those who cater for the wealthy. If the latter knew the conditions under which many bakers work, they would surely show a little active pity and sympathy for them in their appeal.

Idle Land. Much has been written of late years in regard to the stoppage of our food supplies, which probably would take place in case of a war with Russia or another great Power. But there is an aspect of the present condition of agriculture in these islands which is of even greater interest, for it concerns the welfare of the people in times of peace. The population of Great Britain is stated to be about 40,000,000. In 1841, wheat amply sufficient for 24,000,000 people was grown within our own borders, although by no means all the cultivatable land was in use. That amount has steadily declined, although there are about 33,000,000 acres of land, and less than nine millions would produce sufficient wheat for the entire population. Prince Kropotkin, in a remarkable study, has said that if the cultivatable soil were cultivated, as it is in the best farms of Lombardy and Flanders, it would produce food for 80,000,000 people. On the other hand, there are generally in Great Britain from a quarter to three-quarters of a million of men out of work, and about a million acres of good land producing nothing.

"The Name above every Name."

DEAR SIR,—Surely in these days we have so many evils to deplore that we may well leave alone those who feel it right to put "*Saint*" before the Apostles' names. Reverence is not too great among us! The dear folk who object to using that word before the name of an apostle are too often those who omit "*Lord*" before the holy name of Jesus; *that* is a far greater offence surely, and one to which heed might well be taken.

Romanists and Protestants are alike guilty in this matter. In the Epistles, only twice or thrice is the word *Jesus* mentioned alone. I would that dear Christian friends would be more careful in this point; it is often very painful to hear the flippant use of that "Name which is above every name."—I am, yours truly,

E. M. B.

The Puritan Ideal—1.

By Rev. J. GUINNESS ROGERS, D.D.

IN the "Onlooker's Note-book," the well-known publicist and ardent Church worker, Mr. George Russell, speaks of Mr. Matthew Arnold as "his loved and honoured master." The expression struck me as somewhat hard to reconcile with the facts of the case. How an admirer of the Tractarian school can be a pupil of Matthew Arnold is not very easy to understand, except, indeed, that they are one in their hatred of Puritanism, and, taken together, represent the powerful forces against which Puritanism has to contend to-day. In Mr. Russell's view, his master has made the tempting subject of the "great middle class" his own. He will quote with approval the verdict which the critic passes upon the religious system by which that section of the community has been chiefly influenced. "It led away that middle class where religion still lived on, to a narrowness, an intellectual poverty, almost incredible. They entered the prison of Puritanism, and had the key turned upon their spirit there for two hundred years. It led to that character of their steady and respectable life which makes one shudder—its hideousness, its immense *ennui*."

The "Onlooker's Note-book" contains Mr. Russell's own pictures of the generation that has escaped from the "prison of Puritanism," and the more closely we study it, the more reason do we find for regret that the door was not kept strictly locked still longer. Here is the view of a well-known ecclesiastic who had migrated from a rural parish to one in a metropolitan area. "In his rural diocese he had admired smart society at a distance, but now he saw it at close quarters, and he was honestly amazed at

THE APPARENT INDIFFERENCE

to every form of religious faith and duty. 'What do these people believe in?' he asked in his bewilderment, and was not a little shocked when the answer was—Nothing." Anyone who knows anything of London as it is to-day must recognise the truth of this representation. And where our observation fails, the literature of the day comes in to enlarge our knowledge.

The troops of cyclists who crowd our suburban roads on Sundays are an eloquent testimony to the decay of Sunday observance. The old objections to the theatre have become almost obsolete, and, of course, are voted signs of blind prejudice. As to the prevalence of gambling, it is hardly necessary to speak. If there had been some marked improvement in the character of the amusements tabooed by Puritanism as "worldly," there might be some reason for this more indulgent view of them. But there are

SOME OUTSTANDING FACTS

which tell in the contrary direction. A recent article in the *Nineteenth Century*, for example, was given to a scathing exposure of a play, the representation of which was forbidden by the official licenser, but to whose defence a number of men and women of literary or artistic distinction had rallied. That protest was indeed a sign of the times, if the account given by the reviewer is to be accepted as correct.

Looking at these and some similar features in the social life of the day, it seems somewhat surprising that any man concerned for the true elevation of society should take so depreciatory a view of Puritanism. That it made mistakes its most ardent admirers would hardly venture to deny. But as an ideal of character and life, it had qualities which are sorely needed at all times, and never more than to-day. To judge of its intellectual position by the standard of our time would be grossly unfair. In moral greatness, in its estimate of the aims of life, in its strong sense of duty, in its recognition of responsibility to God—it has never been surpassed. Even men who do not accept its doctrines, and stand apart from the churches which seek to embody its spirit, are compelled to admit its healthy influence in public life, and some of them have been heard to sigh for a breath of the old Puritanism as a prophylactic against the degeneracy of the day.

Mr. Russell gives us a portrait in his Notes which is itself an emphatic rebuke to the disparagement of Puritanism. Here it is:—"Even Mr. Matthew Arnold would, I suppose, have allowed that Puritanism, in its day and generation, did something to strengthen and purify the force of national life. Samuel Morley, alike in his inward character and his outward life, was a worthy descendant of those Puritan ancestors whose blood he inherited, and from whom it is not fanciful to suppose that he derived his characteristic qualities of temperance, courage, and unwavering will. To Samuel Morley the world was intensely real. It was a place where hard work must be definitely done, and where there was no room for idlers and dreamers."

And Samuel Morley was not only of Puritan descent, but he was himself a Puritan, and one of a very strong and pronounced type. I had the pleasure of his personal acquaintance, and certainly know of what stuff he was made. Mr. Russell has done well in fixing attention on the reality of the man. He was a thoroughly intelligent, active man of affairs, whose

RULING PRINCIPLE WAS THE FEAR OF GOD.

A conspicuous example of the Apostle's teaching that "godliness is profitable to all things, having the promise of the life that now is, and of that which is to come," he showed how possible it is to do the work of the world so as to excite the admiration of all who knew him, and yet to preserve a conscience void of offence toward God and men. Men like him, who are to be found in the walks of business still, are the strength and glory of our "great middle class," and the nation owes them a debt which it is not easy to estimate. Their religion has made them what they are.

But that religion is at heart, Puritanism. I use the word, not in its theological, or even its ecclesiastical, but rather in its spiritual sense. The Puritan is what Lord Rosebery calls

"A PRACTICAL MYSTIC."

He considers Cromwell to be one of the most illustrious examples of that type, which in its turn he regards as one of the most forceful developments of character. The "practical mystic" is, in the view of this eminently sagacious judge of men, "the most terrible and formidable of all combinations. A man who combines inspiration apparently derived—in my judgment really derived—from close communion with the supernatural and the celestial, a man who has that inspiration, and adds to it the energy of a mighty man of action—such a man as that lives in communion on a Sinai of his own, and when he pleases to come down to this world below, seems armed with no less than the terrors and decrees of the Almighty Himself."

A Christian who answers to this description is not likely to be popular in an age like ours. But it would be an evil thing for the nation and for religion itself if it were to lose the force which belongs to these high spiritual conceptions of life and duty. No doubt they are regarded as little better than fanaticism by men of the world, especially in an age when the tendencies to pure materialism (by which I do not mean a philosophical system, but rather that group of passions which the Apostle describes as the lust of the flesh, the lust of the eye, the pride of life) are so strong, and seem daily to gather new force. They belong wholly and entirely to the life of faith. The Puritan is distinctly a man of faith.

The Present Crisis.

BY AN INDIAN MISSIONARY.

THE recent proceedings of the Assembly of the United Free Church of Scotland in connection with the case of Professor George Adam Smith fill me with dismay, and the same feeling must be uppermost in the minds of many missionaries. I do not want to enter into any controversy, but as a practical missionary, with the realities of mission work constantly in evidence, I want to ask those disciples of the higher critics a plain question.

Missionaries constantly come in contact with Mohammedans. One of the chief objections to our teaching raised by Moslems is that in the Pentateuch and the Psalms of the Christian Bible we have *not* the revelation which was given to Moses and David respectively. The reply of all missionaries hitherto has been that in those books of the Bible we have such revelation—in short, that the author of the Pentateuch, under Divine inspiration, was Moses, and that the Davidic authorship of the Psalms, as a whole, is undoubted.

Now if a Mussulman brings forward the usual objection, what am I, in accordance with the teaching of higher critics, like Professor Smith, Professor Driver, Professor Cheyne and others, to reply? Am I to say, as all Christian missionaries hitherto have said (as above), "Your objection is groundless? The Torah as we have it is the Torah which was written by Moses, and the Zabbur is the Zabbur which was written by David." Or am I to say, "Your objection is well founded—as a matter of fact ascertained by criticism? The Pentateuch, or Torah, as we have it, was not written by Moses at all. There *may* be in it some Mosaic teaching, but, as a matter of fact, the Pentateuch, as we have it, as the Jews had it for centuries, as it existed in Mohammed's time, is not the production of Moses, but of some unknown Jew or Jews in post-exilic times. When and by whom it was so *concocted*—for whoever wrote it wished to make it appear that Moses was the writer—we do not know, but of this we are certain, that it was not written by Moses. And as for the Zabbur, the Psalms which we have, and which the Jews had, are not Davidic at all. Some may be ancient, but how ancient we do not know. One thing, however, is certain, that none of them were written by David."

And if the Moslem says, as say he will, "On what ground, then, do you ask me to accept your Torah, and your Zabbur, as Divine revelations, when you do not know when and by whom they were written, when as a matter of fact you admit that they were written by some unknown persons, centuries after Moses or David?"—what am I to reply?

And if the Moslem goes on to say, "You tell me that Jesus Christ in the Gospels tells us that the Pentateuch was written by Moses—for that is what His words plainly mean—and that the Psalms (or some of them at all events, which He quotes or refers to) were written by

David. But when you now admit that such a statement cannot be true, how can you ask me to admit that Jesus Christ was the Son of the one true God? How could Jesus, Who you say was the truth itself, be Divine, when He made a statement which is not true?" What am I to reply? "And if Jesus is not Divine, as all missionaries hitherto have said, on what ground do you ask me to accept the *Injil*, or Gospels, as a revelation from God?" —what am I to say?

I say frankly that if I believed the teaching of Professor Smith and his school to be true,

I SHOULD CEASE TO BE A MISSIONARY

to-morrow. I could not possibly feel that I had any message to give to either Mussulman or Hindu; for the message is the revelation of God, and it is the revelation recorded in the Bible. If the Pentateuch and the Psalms are not to be attributed to Moses and David—if they are simply the production and concoction of some unknown writers, who could not possibly have been inspired by the God of truth, when their writings were undoubtedly suggestive of falsehood; if our Lord's testimony to their authorship is to be rejected—then I have no message based on Divine revelation to give. Can you wonder that the *practical* acceptance of such teaching (for not denouncing it as unscriptural simply means that a clergyman or missionary may teach it if he pleases) fills me with dismay?

Tampering with the written Word of God, so far as my experience goes, invariably leads to rejecting or, in some way, modifying or minimizing, the Divinity of the Living Word. And, to my mind, it is simply appalling that the chief assembly of a church should fail to denounce as unscriptural such teaching as that of Professor Smith. If there is not a "falling away," or apostasy, I do not know what words mean. An Indian Missionary.

Do We Know Our Bible?

DEAR SIR,—Many do not know their Bibles for this reason: they do not read it very much. While salvation is not received by reading the Bible, but by believing the Gospel—that Christ once suffered for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit—still there cannot be the growth in grace and the knowledge of our Lord Jesus Christ that there should be, apart from a knowledge of the Bible. And there will not be much knowledge of the Bible apart from reading it, and giving heed to it as unto a light that shineth in a dark place.

Many read the New Testament and portions of the Old regularly, and many, I fear, rather irregularly; all the same, many portions of the Old Testament are never read at all, the reason given being that there is no use trying to go over all these names and numbers.

I once thought so, but I wish to say that it is different now. A good many years ago, I resolved to read the Old Testament right through; and if I could not pronounce some of the hard words, I would at least spell them over carefully. When I came to the book of Numbers, the idea struck me of writing down the numbers in a little book, so as to better understand what I was reading. In this way the book became deeply interesting.

I would recommend what I do myself—read the Old Testament straight through once a year, missing nothing. Divide it into twelve parts for the months of the year, which will give about thirty-one leaves for each division, and perhaps a few over of an Oxford Bible; roughly, one leaf a day to read. This will take about a quarter of an hour; the man or woman who cannot spare a quarter of an hour every day for this purpose is surely too busy.

But may not want of inclination be the cause of omitting to read, rather than the want of time? "Incline my heart unto Thy testimonies, and not to covetousness," is a needful prayer.

Read the New Testament also right through, with the prayer going up from the heart, "Open thou mine eyes, that I may behold wondrous things out of Thy law."

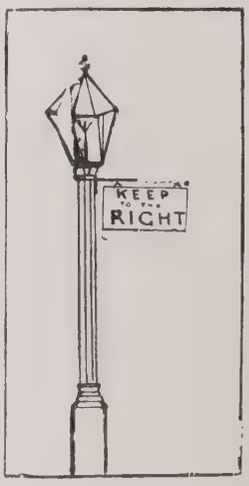
Yours truly, R. S. T.

Quaint Texts from Queer Places.

By Mr. CHAS. COOK.

The rule of the road is a paradox quite,
You'll find as you journey along;
If you drive on the *left* you're sure to go *right*,
If you drive on the right you'll go *wrong*.

BUT our text had to do with the pavement, and, despite its simplicity, many of the pedestrians jostled each other, causing endless confusion and difficulty, besides trouble to themselves. If they had only "stuck to the text," and heeded the plain direction, "Keep to the right," they would have saved themselves much unhappiness.



So is it in the thoroughfare of life. Mother bade us "keep to the right," and father prayed as we left the parental home, "Lord, let my boy 'do the right.'" But we were weak, and the city's sins were strong, and we swerved and stumbled, and now —well, God and our consciences know the rest. "My mother taught me *to do right*," said a middle-aged man who followed me from our service in Hyde Park the other night. "But I cannot break from my old friends. I often think I should like to be a Christian; but——"

There he stopped, and thus he left me; reminding me of a saying of Seneca, the philosopher: "We *know* the right, but we *do* the wrong."

It is more than possible the case quoted would have been a more apposite illustration of another of my "quaint texts" recently seen, of which I may write subsequently, *viz.*, "Chained to Sin."

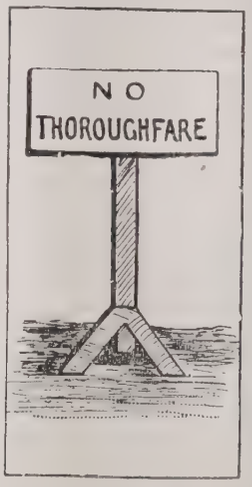
Some child of godly parents may see the above text. Does it not suggest that we should do the right thing; and if we have not obeyed the Gospel and accepted Christ as the Lord and Master of our life, that we should do so without further delay?

"Once upon a time" there was a servant of the Lord who was deeply tried. By an awful accident, a loved child was killed a few moments before he had to preach to a large audience. Trusting in his God, he repelled the whisper of Satan, "Is this the act of a God of love?" by the truth, "He knoweth the way that I take; some great blessing is behind this. The silver lining to this dark cloud will yet be seen." So he went forth to his Master's work, "trusting where he could not trace."

At the following Saturday evening prayer-meeting his two elder sons fell on their knees, exclaiming, "Dad's God shall be my God!" His two grown-up daughters did the same; and our prayer is that those who read these lines, who are yet unsaved, may do likewise.

Some texts principally apply to believers, and perhaps this one does. It evidently is practical, rather than doctrinal. There is a danger possibly of our being occupied with our position "in the heavenlies" without our being held by the truth, and thus our lives prove very earthly. Our pardon, peace, and position depend upon Christ's work *for* us; but our progress, purity, and power depend on the Holy Ghost's work *in* us, and His work involves our right living. In the closet, in the family, in the business, in the church, and in the world, may we ever "keep to the right," and we shall be saved from dishonouring God, from disgracing His cause, and from declension in spiritual life. The Spirit of God is the alone power for this; the Word of God and communion with God are the means.

Simply a board at the top of the street! Not even a policeman with an upraised hand! It was a question of faith rather than sight; but there it was, with a very official business-like look about it. The trouble was—to the many Jehus who pulled up sharply as it confronted them—that it meant a going by a very circuitous route rather than the usual direct way; but the London cabby is accustomed to our streets being "up," and most of them obeyed the notice; that is, believed it. Not so one smart driver of a Great Western van, who, driving his pair of horses to the left of the notice, determined to push his way down the forbidden road.



It was a good long street, and our friend had almost reached the end of it, when he saw, as he was turning again at the bottom, that the sewers were under repair, and a huge barrier blocked the whole road, making the street a veritable *cul de sac*. Thus he found by experience there was "NO THOROUGHFARE," and that "the longest way round was the nearest way home."

"You've soon got back," jeered a butcher-boy as he returned to the main road.

"Yus, 'cos he took a return ticket," remarked another lad.

How often this text is seen by us, yet we push on past it on a road from which there is no egress!

"I feel like going right back into the world," said a brother in Christ to me: "only I know that every step I take I should have to retrace sooner or later." That's just it! A child of God is spoiled for a sinner, nor can he be happy in the world. The Broad Way where sinners congregate is the wrong road so far as he is concerned, and sooner or later the Lord will bring him back; but it may be not until He has "visited their transgression with the rod, and their iniquity with stripes."

I was once used to the restoration of a backslider who was enduring "penal servitude for life." Oh, the bitterness of those tears! God had forgiven the sins, but He could not avert the consequences. She would never have trodden that road of immorality had she observed the text, "No thoroughfare!"

A Christian under sentence of death ("Tell it not in Gath") said to me, "I believe God has forgiven me; but when I think of my sins I dare hardly rejoice in the fact." Reader, hast thou left thy first love? hast thou wandered from God or the broad road of folly?

There's no way out, my brother; you must come back to "the good old way." If the devil hath tempted thee from the narrow path, if the world hath charmed thee by its glamour into its pleasant glades, or if some fair Atlanta hath drawn thee from the race by a golden apple, hear the voice of thy beloved Saviour, saying, "Return unto the Lord thy God." Hark thee back to the King's highway—there's "no thoroughfare" for such as you on the road to hell. Listen to the wooings of thy Lord: "I will heal their backslidings; I will love them freely." . . . "The ways of the Lord are right, and the just shall walk in them." "He restoreth my soul, He leadeth me in the paths of righteousness for His Name's sake." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Sunday School Union Rhine Tours.—The tour up the Rhine, conducted at Whitsuntide by Mr. H. E. Norton on behalf of the Sunday School Union, was highly successful; and arrangements are now in a forward state for a second party to start on Wednesday, September 3. Readers desirous of joining the party should address Mr. Norton at 56, Old Bailey, E.C.

"Our Daily Bread."

SUNDAY, August 10. Joshua x.

HITHERTO Israel had dealt with separate cities, but now a formidable confederacy gathered, and Gibeon was the object of attack, partly because of its defection, and partly because it was a strategic point. As soon as Joshua received the summons, with his men of war, he climbed the difficult pass under cover of night, and broke on the sleeping host. But we cannot wonder at his courageous vigour, for soon after the first appeal for help had reached him, he heard the voice of God assuring him of His certain fellowship (8).

Before the onset of the Hebrew hosts, the Canaanites fled down a break-neck descent, and at this point a terrific storm in which great hailstones fell thick and fast, added to their discomfiture (11). But the stupendous miracle of the day consisted in the arrest of daylight, as is recorded in the poetical book of Jasher, a quotation from which is cited in *vv.* 12-15. By some process, the laws of which are probably unknown to us, but of which we catch some glimpses in the refraction of light, in the afterglow of sunset, in the fantastic appearances familiar to travellers in high latitudes, and amongst the loftiest mountains, the daylight was prolonged by the special miracle of God, until Israel had made a full use of their victory. How this was, we know not, but we accept the fact.

There are days in all lives when circumstances and temptations combine against us, and we say, "there was no day like that before it or after it." But on such days, as we step down to meet them, we may hear the Divine assurance, "Fear them not, for I have delivered them into thine hands." Let us put the whole matter into the Divine hands, claiming Zech. xiv. 7 (R.V.)

MONDAY, August 11. Joshua xi.

To the Merom waters, Jabin, King of Hazor, aroused to fear and action by the tidings of the day of Gibeon, summoned all the tribes of the north of Canaan. The Jebusite heard the summons in the hill country of Judæa, and the Hivite under the brow of Hermon; and even some shattered remnants of the southern confederacy seem to have poured their contribution into the accumulated ranks of that great host. There were also many iron chariots. A sense of the awfulness of the crisis may have thrilled Joshua's soul, but he was fortified by the Divine assurance, "Be not afraid, to-morrow I will deliver them up."

We cannot but be reminded of a yet greater victory, when the Risen Lord, ascending to His Father's throne, put off from Himself the principalities and powers, made a show of them openly, and led captivity captive (Col. ii. 15). That marvellous feat of Divine power has established once for all that the Name of Jesus, which implies His nature, is all victorious, and that those who identify themselves with Him must conquer also. Nothing can stand against the soul which is united with the Lord Jesus, and in which He dwells.

Though the victories of Israel were decisive, in a sense they were incomplete, and needed to be followed up by the patient and resolute possession of the country. The Caananites were cast out "little by little," else the land would have gone out of cultivation to its great detriment; but "little by little" the Hebrew hosts were called upon to advance. In all things we are more than conquerors through Him that loved us; but we must overcome by faith, by the word of our testimony, and by the blood of the Lamb. Claim daily your share in the results of your Saviour's victory.

TUESDAY, August 12. Joshua xii.

The Book of Joshua naturally divides itself into two parts, the first of which deals with the conquest, the second with the partition of the Land of Promise. The junction of these two is at the end of the previous chapter, and just there we have the significant sentence, "And the land had rest from war."

All this is in harmony with the spiritual analogy which pervades this book, and which anticipates the spiritual lessons of which the Epistle to the Ephesians is full. When our blessed Lord had won that great fight with the principalities and powers of evil, He *sat down* at the right hand of the Throne of God. It was not the rest of over-weariness, nor of inaction, nor of weakness, but He had finished the work to which He had put His hands, and therefore ceased from His works, as God did from His. Into that rest we should strive to enter. We also may cease from anxiety and labour, from the restless effort to justify ourselves, and by faith participate in the results of Gethsemane, Calvary, the open grave, the riven skies. In this chapter the sacred historian recites the extent of the territories which had come into the possession of Israel, and the names of the vanquished kings. In this we have some anticipation of what will be our lot some day, when we shall look back on the various foes which the Church has vanquished. What a chapter shall be written! Even now we may anticipate some of its items! Slavery, *one*; the power of strong drink, *one*; the rule of the war demon, *one*.

WEDNESDAY, August 13. Joshua xiii.

Joshua was probably about ninety years old when the conquest of Canaan was complete. But a very important work had to be done. Destruction must be succeeded by construction. He was destined to bear fruit in old age, and to become as great an administrator as he had been a warrior.

His first step was to map out the land not yet possessed, and which included all the region of Philistia, the rich pasture-lands of the south, and, in addition, the luxuriant plain of Phœnicia. Compare this outline sketch of the Divine intentions with the territories then, or afterwards, actually possessed; and the difference between God's ideal, which might have been, and the actual facts is very striking and saddening.

Let us consider whether there may not be a similar contrast between what God has intended for us, and that which we have made our own. Spread out in the Bible, and set forth in the life of Jesus Christ there is for us, as there was for Joshua, a map of what God desires for his people. Here, as in a Divine Domesday book, is a list of the mountains of vision and the valleys of blessing; of the green pasture lands and the waters of rest; of the cities we may occupy, and the foes we may expel. All is mapped out for us, and we shall be wise to understand how much land there is still to be possessed in our knowledge of God's Word, in our attainment of Christian grace, and in our reception of the gifts of the Risen Lord. Let us leave the things that are behind, and press on to apprehend.

THURSDAY, August 14. Joshua xiv.

It must have been a great epoch in Hebrew story when the tribes assembled around their veteran leader, before whom and Eleazar stood the urns, the one containing the name of each of the tribes, while the other contained the name of some portion of Canaan.

Judah, first in the march and in war, first drew near. It was a great people, and destined to play a most important part in future history. But an incident intercepted the casting of their lot. Caleb had wholly followed the Lord, and two things filled his heart with joy; first, that God delighted in Him; and, secondly, the thought of Hebron. It was long ago since he had cut down the bunch of grapes in its immediate vicinity, but he had never forgotten it; and now God, who had read his secret, arranged that what his heart loved best his hand should take and keep—"Him will I bring into the land whereinto he went."

Out of this life of entire surrender to God sprang a faith which dared to claim the realization of the olden promise (*v.* 12). The fact that Hebron was held by the Anakims did not seem to stagger him. It was enough for him that his Divine Friend had pledged it to him. Besides, Hebron means rest, and it was a worthy guerdon for the old veteran, who had borne the weary wanderings of forty years.

How strong and vigorous they are who walk in entire consecration and holy faith! "They bear fruit in old age, and are fat and flourishing, to show that the Lord is upright." As the sap flows through the vine branches in spring, so God's strength passes into them who believe, "They that wait upon the Lord shall renew their strength."

FRIDAY, August 15. Joshua xv.

Of all the Israelites that received an inheritance in the Land of Promise, Caleb seems to have been the only one who perfectly succeeded in expelling the native occupiers of the country. Repeatedly we meet the sorrowful affirmation, that *they were not able to drive them out.* But Caleb was a notable exception. What though Arba was the greatest man amongst the Anakims (xiv. 15)! What though his three sons were prepared rather to yield their lives than surrender possession (xv. 14)! Yet Caleb drove them out; not he, indeed, but the Lord who was with him. The man who wholly followed the Lord was alone wholly victorious. Our failures in expelling the giants of our hearts, in dealing with inbred corruption and the assaults of Satan, are almost entirely due to some failure in consecration. In some respects we have not wholly followed the Lord.

Twice, in the sacred story, we are told how Achsah alighted from her ass to ask for springs of water, in addition to the south land which her father had given her. With fatherly generosity Caleb gave the upper and nether springs. So when men live in the light of fellowship with God, they become possessed of the wonderful prerogative of distributing the living water to others. Out of them flow rivers. The Othniels and Achsahs of their home circle gather round them for blessing, and the result is help in the heights of heavenly fellowship and help in the lowland valleys of daily practical life.

SATURDAY, August 16. Joshua xvi.

The limits of Judah's territory are assigned in the previous chapter, and those of the children of Joseph in this and the next. Each of us has a share in the gifts of the Ascended Saviour. To each is given some work for Him, and to each grace to fulfil it. But it is they who *receive* the abundance of grace that reign. Some who have learned the blessed art of receiving have therefore a practically unlimited supply of joy, and strength, and blessedness; with others it is not so.

We are told that the Canaanites were set to do taskwork. This was better than nothing; but it was not the best, and there was always a danger that they might combine, and rise in insurrection, and make it hard for Israel. God would have done better for His people, if only they had more perfectly trusted Him. Had He not promised that He would, without fail, drive out all the inhabitants of the land? Was He not able? Was it not at least sure that these were possibilities, which were not realized?

Too many of us are content with a bare existence. If we just scrape the rocks, if we have just enough to maintain our Christian life from extinction and exhaustion, if we have just enough for the emergency—we are satisfied. I am persuaded that it is the overflowings of the cup that really bless others. It is the exuberance, gladness, and fulness of the heart welling over into the face and manner that are most attractive. Hence we should utter the prayer of David: "Restore unto me the joy of Thy salvation . . . *then* will I teach trangressors Thy ways."

F. B. M

Other Lands.

Notes From Madras.—III.

AMONG the missionaries whom we met under the banyan tree was Miss Grace Stephens, the superintendent of the M.E. Zenana Mission, through whom many have been turned to righteousness. Of her says Dr. Rudisill:—"Through her instrumentality the Hindu editor, first idolater, then atheist, was transformed into the earnest, eloquent preacher of the Gospel; the astrologer and magician burned his books, and now declares the truth as it is in Jesus; the priest, who for more than a quarter of a century was worshipped as a god, now cries to his once deluded followers: 'Behold the Lamb of God who taketh away the sin of the world.'"

A little book from the pen of this lady recently published, and entitled, "Triumphs of the Cross," begins thus:—"In the year 1886, a seed was sown in the city of Madras, India. It was small and insignificant, like the mustard seed of old. But God, true to His promises, has made it as a mighty tree in the forest."

THE WORK NOW COMPRISES

visiting and teaching of more than 500 Zenana women; nine day-schools with about 600 pupils; nine Sunday-schools; a girls' orphanage; a Converts' Home; and the Christian Workers' Home; a liberal and extensive circulation of tracts and the editing of the *Tamil Woman's Friend*, or Mather Mithiri. It owes its origin to the valiant efforts of Dr. and the late Mrs. Rudisill, who, after coming to Madras and finding Gospel work entirely ignored among the native women, urged its necessity on the Woman's Foreign Missionary Society of the M.E. Church in America.

On obtaining permission to introduce the Gospel among the Zenana ladies, Dr. Rudisill, then pastor of the Vepery English Church, Madras, prayed with his wife, asking God to reveal to them whom it was His gracious will to entrust with the sacred task. Both wrote down on a piece of paper the name of her whom they considered the best fitted, and then exchanged their slips. On each of them was written: "Miss Grace Stephens." She was a lady, born in India, who, having been brought up in the Church of England, found her field of usefulness in the M.E. Church. Having been praying for a larger sphere of activity, she looked upon her pastor's proposal as an answer from above, and though ignorant of the Tamil language and the Zenana work, she consented at once to start upon a round of visiting. This was by no means a pleasant task. As she went in search of pupils, trying to attract the women by some dainty pieces of needlework, she found many doors hard to open, and, when opened,

HOSTILITY AND OPPOSITION WITHIN.

After much hard labour three pupils were secured, one for English, one for needlework, and one for Tamil. In order to teach the latter, Miss Stephens had previously to learn the lesson with the Munshi (teacher). Little by little, however, crooked places were made straight and rough places smooth. The number of pupils increased, and in 1887 a Zenana Caste School was opened, now organized and recognised by Government.

At that time, also, was started the *Woman's Friend*, edited by Mrs. Rudisill until her home-call in 1889. It still continues to meet the needs of the women.

With the growth of the work the orphanage, which had been built in connection with it, became over-crowded, necessitating a new building. After much prayerful waiting and exercise in patience, the new foundation was laid in 1897, and in 1899 the Home was opened as the Harriet Bond Skidmore Memorial. It has room for 200 native girls who may be without a home or wandering the streets. The orphan school is on a good basis. In a comparatively short time three more buildings were erected:—The Baltimore Memorial and Deaconess Home, where the mission offices are located and the workers reside; the North-Western Memorial, or Nikodemus Home—the first Zenana Converts' Home in S. India—and Bethesda, near the entrance to the compound, destined to meet inquirers of the destitute class. Some cottages near by form the colony, and are occupied by native workers. Miss Stephens looks upon them as the nucleus of the future church.

She has recently been to America with Sooboonagam Ammal, a Brahmin convert, now an efficient worker in the mission. Soon after the latter's baptism, her family performed funeral rites over her effigy, giving another wife to her husband, and she has since been dead to the nearest and dearest of her kin.

While visiting the Zenana M.E. Mission, with its imposing buildings, another beautiful Brahmin lady was introduced to us as having escaped from her home in order to be an open follower of Christ. She is dearly loved by her husband, who came pleading and beseeching her to return to him. She stripped herself of her jewels, which she returned to him, but could not listen to his entreaties.

"WILL YOU SEE MY TROPHIES?"

said Miss Stephens, as telling us of the struggle of the new convert, she took us to a room containing an exhibition of idols of all kinds and shapes. "They all have their history," she said, "some of them having been worshipped for generations, and they all have been given to us voluntarily. A woman became our pupil at the age of sixty. The Word of God did its work; she was convinced of her idolatry, and with tears gave me her much-loved idol, saying she would never again worship it. I took it with a thankful heart. When I called at her home the following week, she was not there. I never saw her face again, and I believe that she was made to leave the house." "And the idols He shall utterly abolish," Isa. ii. 18, 19, 20. WILMA MORGAN.

Revival at Livingstonia.

FOLLOWING a time of earnest waiting upon God, accompanied by patient sowing of the seed, Rev. Donald Fraser writes from Hora (British Central Africa) of a time of awakening and of progress towards God:—

At the beginning of the year, I began a series of sermons on the Atonement on Sabbath mornings. As we advanced with the subject week by week, the interest became keener and the impressions deepened, until it became plain that many were crying out for Christ. Frequently we closed the services in the most solemn stillness, and at last began to hold after-meetings when the congregation was dismissed. Sometimes as many as sixty or seventy inquirers would gather in the side room, and to them the way that leads to God would be pointed out.

Then I had to set my afternoons apart for inquirers. Within three weeks I had spoken with over two hundred. Some of them showed a very clear knowledge of the meaning of Christ's Atonement for them, and could tell me definitely of the time of their conversion. A remarkable feature, which one was not sure how to deal with, was the influence which dreams had in awakening several. They spoke of going home, perhaps on the Sabbath, deeply impressed, and in the night Christ came to them and urged them to immediate decision. In the morning, with the awe of the dream still on them, the great step was taken.

Towards the close of that series of addresses came a Communion Sabbath. A number of people, over fifty, were baptized at the morning service, and then came the Lord's Supper in the afternoon. At the after-table address I again spoke on the promise of the Father. There was a profound solemnity and almost audible yearning after this great gift, so I invited all who sought to give themselves over to the control of the Spirit to meet again at night. Two or three hundred gathered. I spoke simply, explaining step by step how this mighty sanctifying power of the Spirit is the promise of God to each disciple who will give up his life to His obedience, and then we came to open prayer. Numbers of men and a few women prayed—some with a great longing, some with thanks for what they believed they had now received. When we had finished, I told the people to go. But no one would rise. They sat on, thirsting to hear more. So once more I began to speak, and then called on one or two of my more trusted teachers to testify. At last, after a long service we broke up, and the people went home very quietly. Next morning there was a holy joy on more than one face, and teachers went off to their out-schools in much expectation.

HUNDREDS OF CANDIDATES.

Since then I have received letters from out-teachers telling of the wonderful power of God at their schools. At some stations daily prayer-meetings are being held. I am busy every day examining candidates for the catechumens' classes. Already I have spoken with over four hundred, and very many more await my leisure. Some of them can give good reason for the hope that is in them; but others are rejected, for they seem rather to be going with the tide, and have not that intelligence or experience which one would desire to see.

One result of this new life is a greatly-increased activity. I have started here a band of Scripture-readers; already over a hundred have joined it, and daily the number is being added to. They receive no pay—their work is entirely voluntary. Each evening they go to their appointed villages, some of them walking daily eight and ten miles. There they read the Word of God, retell in plain language what they have read, and then pray. Once a week, at some schools daily, they meet for prayer and consultation about their work. The effect of this is bound to be deep and far-reaching. Already some who were entirely heathen have begun to seek after Christ.

Light in South America.

"EL CORREO EVANGELICO" ("The Gospel Post") is the little monthly paper published by Mr. and Mrs. Harrison, self-supporting workers in Buenos Ayres, who are the South American representatives of the Postal and Telegraph Christian Association (senior) here in England.

"We are thankful," Mrs. Harrison writes, "to be able to send forth *El Correo*, and as the Gospel through its pages reaches many remote places in this dark land by its quiet but effectual means, and as of old we read of 'the Lord working with them,' so now we believe that many more than we shall ever know whilst on earth have had their hearts touched by the Lord working through these printed papers, which go to each of the 2,000 post-offices in Argentina, as well as to missionaries for distribution in this and other Spanish-speaking Republics."

News comes through the post that the message of the paper has brought blessing. One man, awakened by reading simply a scrap of it found on a rubbish heap, is now not only a lover of the Bible, but is known as a preacher of the Gospel. *El Correo* has also been the means of bringing those wanting the Holy Scriptures, and unable to obtain them, in touch with Mr. and Mrs. Harrison, who gladly supply Bibles and Testaments to those who write and ask for them.

If through lack of funds a month passes by and there is no issue of *El Correo* (and this has happened three times last year and once or twice already this year), anxious inquiries come to hand as to why it has not been sent as usual. The appeals for regular and larger supplies are very touching.

If dark South America is not to miss its monthly issue of this really much-valued little Gospel paper, the prayers and practical help of the Lord's people are needed. The hon. treasurer is Mrs. C. L. Smith, 35, Eltham Road, Lee, London, S.E., to whom communications may be sent; or through THE CHRISTIAN.

Forward Movement in Italy.

FEW forms of missionary activity better correspond to the work of the Sower than that of colporteur-evangelists. They go forth to sow on fields rough and stony, seeking the ground untrodden by the feet of others. They carry their seed with them, and when it has been cast far and wide, it is only the dews of heaven that can provide for the watering, and the hand of God that will give the increase.

Recently I visited, together with two of our agents, some of the remoter villages in the Abbruzzi, and enjoyed the glorious privilege of preaching the love which passeth knowledge and the sweet burden of the precious Word. At Palena we met with considerable opposition on account of prejudices raised against us after a previous visit. It was significant, however, to notice that the spot where the Gospel had been preached was now marked out by a large cross, placed there in *reparation*, but still a standing monument to that saving power which it is ours to proclaim. Under its shadow we would fain have preached again had opportunity offered; but now the crowd no longer listened to the life-giving Word.

Half an hour later we were holding a meeting on the same road, and in the deepening shadows of that glorious evening it seemed as if a new Light was entering many hearts. The Word of God was deposited in several homes, and a promise received from seven or eight young men that they would meet together to read and to pray. May God give the increase.

Another, and still more interesting, visit was that paid to Canzano. It was in this village that we met with the warmest welcome, as soon as the people had heard our good news. Speaking in the streets, and offering the Scriptures for sale, we enjoyed grand opportunities of approaching the people, and after some simple conversation on religious needs we were rejoiced to find that not a few hearts were open to receive the Word. The exclamations of these poor peasants, with the tears which soon filled their eyes, went straight to our hearts, and we blessed Him who had sent us. For as the Gospel was preached I heard on every side such expressions as these:

"NONE EVER SPOKE LIKE THIS IN CANZANO;"

"God bless you; blessed be the hour you came to teach us this." It was difficult to leave them; but we entered one of those poor houses, and, all kneeling on the mud floor, united in earnest prayer that God's gracious Spirit might abide with them; and those simple hearts seemed there and then to give themselves up to Christ and to His promises. An hour later we were preaching on the public square, and it was interesting to notice that, whereas many women kept at a distance, all those who had heard us before stood close at our side. That day, with its preaching, its prayer-meeting, its sale and distribution, will be long remembered.

The above examples illustrate the constant, experience of our agents in many parts of Central Italy. Opportunities are not lacking for witness-bearing in this branch of our work. May God in His mercy give us the men and the means to utilize such possibilities of missionary enterprise. We need the prayers of many, and the support of those who believe that the seed sown is the promise of harvest.

Information concerning principles and methods may be obtained direct from the writer or through Mr. T. H. Engall, Newcourt, Churchfield Road, Acton, W.

JAMES CAMPBELL WALL.

35, Piazza in Lucina, Rome.

Bureau of Missions, New York.—The Bureau of Missions is the outcome of the Ecumenical Conference on Foreign Missions of 1900. Primarily organized to care for and develop the missionary exhibit and library gathered at that time, its scope has been enlarged so that now it has three departments—a bureau of missionary information, a museum, and a library. The object in general is to gather and arrange the facts of missions of every description and make them available for the public. It is incorporated under the laws of the State of New York, and its trustees include representatives of different Churches identified with the work of foreign missions.

A Visit to Luther's Land.

IN the course of a recent tour in Germany, extending over three weeks, Mr. Henry Edmonds, of Tunbridge Wells, had the privilege of meeting religious reformers, university professors, and members of the Christian Students' Union. His experience emphasizes the fact that, while much agnosticism and free-thinking have always been associated with Germany, there is in the Fatherland a deep-rooted piety animating the lives of students and the younger generation, which augurs well for the spread of Evangelical religion.

After describing visits to various Christian resorts, Mr. Edmonds says:—"At Bonn I went out to try and find the Y.M.C.A. In front of the building is a large shop for the sale of Christian literature, and on entering I found a bright Christian young fellow, who spoke English, and who took me over the premises, which were not large; but the work is encouraging. I saw some brass instruments in the hall, and learnt that the young men had formed a brass band. While waiting in the garden I saw a dozen young fellows enter, and turn into a little room under the Hospiz. My friend followed soon after them, and upon inquiry I learnt that the young men were some Christian students of Bonn University, who were going to have their weekly Bible-class.

I at once told my friend that to attend the meeting would interest me much more than seeing the town, so I was cordially invited to join the Bible circle. After a solemn prayer, during which all stood with reverently bowed heads, a young German student gave an address on 'Waking in the Light.' When he exclaimed with animation in German, 'God is Light,' a student sitting beside me responded with enthusiasm, 'Hallelujah!' and the faces of the whole class lit up in sympathy. I could not understand much that was said, but the spirit of the young man who spoke, and the evident presence of God, was a refreshing delight.

"The first Sunday evening at Berlin, I attended a meeting of a Christian Students' Union. The address was by a young theological student, and the subject was 'A Recent Conference at Eisenach,' where there was an endeavour to bring pastors, professors, and students together, with a view to discussing evangelistic work generally, and especially in the hope of bringing about more co-operation. A son of General von Viebahn (the general is an earnest evangelist) introduced me to Fraulein von Blucher, a relative of the great Blucher of Waterloo, and who herself conducts a good deal of evangelistic work in Berlin. I found the president of the Y.M.C.A., an old retired officer, dealing earnestly with a young fellow about his soul, and I have no doubt he is a great power for good among the young men."

Mr. Edmonds is convinced that the work of the Christian Students' Union is one full of promise for the future of all the countries where it is or may be organised.

Scriptures for India.

IN a letter just received from Rev. S. V. Karmarkar (secretary of the committee appointed by the Bombay Conference of Missionaries in connection with the Scriptures for India scheme), he writes that he is receiving letters from many missionaries who are eagerly expecting copies of the Scriptures for distribution. The numbers required to meet the demands from this district are:—English—822 Bibles, 1,082 New Testaments, 1,055 Gospels; Marathi—1,230 Bibles, 3,239 New Testaments, 5,439 Gospels; Guzerathi—393 Bibles, 721 New Testaments, 2,316 Gospels—16,297 volumes. He specially asks for copies in English, to give to zenana ladies in Bombay, and to officials at Poona and elsewhere, who are anxious to receive memorial volumes. A munsiff (native magistrate) recently sent a teacher to Bombay, a distance of 200 miles, to obtain a large-type English Bible, which Mr. Karmarkar was able to supply, and a second copy for the use of the teacher himself.

From Romanism to Christ.

Recent issues of *Le Prêtre Converti* have been telling the story of the conversion of Abbé Dujardin. The following summary is from Mr. W. F. Hathaway, of Pewsey, Wilts., hon. sec. in England of the Work Among French Priests.

I ENTERED the ministry full of fervent zeal, and in time was appointed to a church at Havre. At the end of last year I was in a bric-a-brac shop, and noticed an old Bible which I spoke of as "Protestant." This led to conversation with a woman who had been an earnest Romanist, but who had become Protestant through attending some evangelistic services; and one day she asked me whether I was courageous enough to have an interview with one of the pastors of the town, or whether I was afraid of facing the light.

I replied that I had nothing to fear, and was open to a knowledge of the truth; whereupon she took me at my word, and arranged that I should meet Monsieur Paul Monod. I was pleased with the manner in which he received me, and we took as the subject of our discussion the supremacy of the Pope. I must confess that I was deeply struck, first, with M. Monod's thorough knowledge of the Scripture, and secondly, with his very honest and impartial treatment of the subject, as if he only wanted to set forth the truth, and not in any way to gain a victory over myself.

But his *prayer* struck me more forcibly than anything else. It was so touching in its simplicity, and all so different from the way in which *I* prayed, that I was deeply impressed by it. Suddenly an extraordinary idea came to my mind: "Could it be possible that by some compact with Satan he was really at heart praying to him, although the words were ostensibly addressed to God?" It was a strange notion; but I had always been taught that Protestantism was such a monstrous absurdity that I did not know how otherwise to explain this wonderful prayer.

A few days afterwards, through an introduction from the same Protestant woman, I went to see the evangelist (previously a Salvation Army officer) through whom she had been led to the truth. As I was going up the hill by the cable tram, the thought came to my mind: "Supposing an accident takes place, shall I be lost in hell?—since Catholic teachers might say that I was going into mortal sin by entering into relations with heretics!" I *hoped*, however, that *perhaps* God would not condemn me, since I was only seeking the truth.

But when I got to the house, and began talking with this evangelist, my fears soon vanished. I was strangely drawn to him, and as our conversation proceeded I felt a wonderful peace stealing into my heart. After a long talk we knelt in prayer, and I seemed still further to yield to the sweet influence of God's grace. I felt at peace with Him.

I went to another interview with Pastor Monod, well armed with proofs of the supremacy of St. Peter; but I soon found how worthless were my arguments when fairly tested by Scripture. Gradually I found myself obliged to relinquish altogether the Roman Catholic doctrine of Tradition, and to hold that Scripture was capable of explaining itself. But these convictions were not arrived at without severe and prolonged mental struggles, which can only be understood by one who has gone through them, and I suffered much before I came into the full truth as it is in Christ.

E. DUJARDIN.

Drink and Old Clothes.—What practical relation is there between strong drink and tattered clothing? The question is raised by a brief statement that has gone the round of the papers, as follows:—"Architects practising in Ireland are invited, on behalf of Lord Iveagh, to send designs for the erection of a market for the sale of old clothes in Dublin." The people are impoverished by drink; like drowsiness, drunkenness "shall clothe a man with rags." The drink lord is prepared for the situation, and accordingly steps in with the proposal of a rag market. The rags of the community may well pass through the same hands that supply strong drink to the thoughtless millions. Strange that drink should do things so dissimilar—it has built churches, and now it would seem to be prepared (grotesque and distressful fact) to provide a market for the sale of rags.

On French Rivers and Canals.

"LA BONNE NOUVELLE" MISSION-BOAT.

READERS of The Christian are familiar with the work of the boat, *Le Bon Messager* which has been now for ten years carrying the Gospel to the river-side populations in France, work which has been attended with so much blessing. During these years, *Le Bon Messager* has had 2,578 meetings for adults and 741 meetings for children on board, 115 missions having been held in 105 different localities. At the present time the boat is on the Marne, and the work is, if possible, more encouraging than ever. M. and Mme. Huet, who are in charge, were formerly living in those parts, M. Huet as parish priest and his wife as school-teacher. They have been welcomed by many old acquaintances, who knew them in their former capacities, and who now hear from them the "good news" that they have learnt to love and teach.

We greatly desired to have a second boat to carry on work in other parts, and our desire has been granted, *La Bonne Nouvelle* having been built, and got off to work last April. The boat is a beautiful one, somewhat larger than the old one, and able to go through all the locks and canals in the country. In charge of M. and Mme. Dautry, it was taken up to the little town of St. Mammés, not far from Fontainebleau, where the meetings were begun; and it is now going on its way down the Canal du Loing, towards Nemours, and so southwards, to parts which we have as yet never visited in this way. The accompanying pictures give some idea of the outside of the boat, as well as of the pretty saloon in which the meetings are held. There are three living rooms and a kitchen on board, and great attention has been paid to the heating and ventilation, so that the boat is comfortable in all weathers, and is kept perfectly dry and habitable. Most of the money for its construction and fitting came from friends in America. A small sum is still needed to complete the payment of every expense of the building and furnishing. Many are the

CASES OF BLESSING

that we are permitted to see in this work. Not long since we heard from a friend in Switzerland that a young man from a mountain village near to Zurich, getting tired of the old home, insisted on leaving his parents, to "see life." He came to France, and, following only too faithfully the example of the prodigal, he was glad, at length, to hire himself to a small farmer to keep himself from starving. The man was a hard worker himself, and made his young labourer toil from early morning till sunset. The life was a hard one, but God was leading the lad by a way he little thought of. One evening he observed that all the population of the little village was streaming down to the river-bank. He followed, and there he saw a strange-looking craft moored alongside, and all lit up. Some strains of sweet music were heard, and, as he listened, a home-sick feeling took possession of him, as for the first time in France he heard the old hymns so often sung in the little Swiss village. He went on board, and the solemn words of the speakers, on the story of the Rich Man and Lazarus, deeply impressed him. He went regularly every evening, for he saw that he was losing his own soul and had gained nothing. Soon the Spirit of God showed him clearly the way of life, and not long after, he returned to his father's Swiss châlet, with a new heart and to live a new life.

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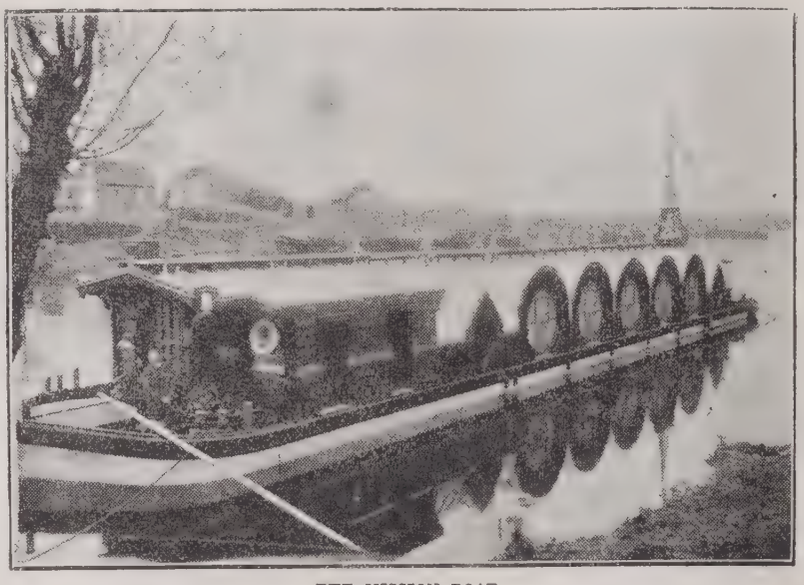

THE MISSION BOAT.

Writing in the end of May, M. Huet says: "We had yesterday one of the most splendid meetings we have ever had on board. At two p.m. the boat was over-filled by children and parents, and in the evening some 300 persons were crammed in, and there must have been quite 200 outside. When the people of Azy came to take their places, they found the boat half filled with our friends from Château Thierry and Essomes. The people here never go near their churches, and at Azy there are no services held except burials and marriages, so the people never hear anything to remind them that there is a God and a future life."

We commend this good work to the prayers of our friends, that the Lord may be graciously pleased to bless the preaching of His message to many who will hear it, probably for the first time in their lives. W. Soltau.

McAll Mission, 36, Rue Godot de Mauroy, Paris.

THE MEETING-HALL INSIDE.

Testing and Training Home.—The tenth report of the Y.W.C.A. Testing and Training Home for Foreign and Home Missions, 495 and 497, King's Road, Chelsea, shows that during the year nineteen were received for training, six left for the foreign field, four had definite openings in prospect, and others entered upon mission work in England as a preparation for more distant fields of service. Communications may be addressed to Mrs. Tottenham, 18, Homefield Road, Wimbledon.

Spiritual Need of the West Indies.

AT this time, when the hearts of so many are being moved to send relief to the sufferers from the terrible eruptions in Martinique and St. Vincent, will not the Lord's people also remember the great spiritual destitution of many of the West Indian Islands? The impression seems to be common that the islands are practically evangelized; but, as a matter of fact, scarcely one-fifth of the population has even the loosest nominal connection with the Protestant churches. Of the remainder, probably about a million are entangled in one of the darkest of heathen religions, that of the Vodu, which flourishes in the island of Haïti. Many votaries of the sacred snake are people who have been baptized by Catholic priests; and throughout the islands where Rome bears sway an almost inconceivable amount of vice and pagan superstition is to be found, mingled with an extreme devotion to the externals of the Roman ceremonial on the part of some, and with sheer atheism on the part of others.

Such is the case in Martinique. Yet there is scarcely anything being done there to evangelize the people. I believe I am correct in stating that when the British and Foreign Bible Society's agent visited the island about ten years ago, there were no Protestants at work; and that now there are but two, who divide their time between Martinique and Guadeloupe. In the smaller French islands, and in Jesuit-ridden Cayenne, there are no missionaries. There are none in the Venezuelan "Leeward Islands." There are none in the greater part of the interior of Haïti, and even in the towns of that island evangelization is only imperfectly carried on. In Cuba and Porto Rico, until the Spanish-American war, there was only a handful of Protestant workers, who were hindered by the Government whenever possible.

Unfortunately the churches of the Protestant islands are engaged in a hard struggle for financial self-support. In the struggle many a congregation would compare very favourably with those in England, especially considering the prevailing hard times due to the failure of the sugar industry, and the great hurricanes of 1898 and 1899. But these circumstances make it very difficult for the churches to do what they desire for the evangelization of the islands.

Between 1889 and 1899, the Moravian Church, for example, felt compelled to refuse at least six separate appeals for work in important unevangelized districts, including a curious request for educational work from the Government of the Republic of Haïti. I believe that West Indian missionaries of experience would agree that if any friend felt impelled to help on the work, it would be best to help those churches which are already in the field. The chief of these are the Anglican, Baptist, Wesleyan, Presbyterian, Moravian and Congregational. No doubt our people in some places might do more themselves. Even the Protestant islands have a very low standard of moral purity; nor can they boast of freedom from Obeah. Many church members who emigrate in search of work become terribly corrupted amidst the great temptations of the Spanish-speaking, French, and Haïtian towns. Will not English Christians pray for their West Indian brethren, that they may be made holier and stronger in Christ, and that they may not succumb, but be faithful witnesses for Him? West Indian.

KESWICK ADDRESSES.

THE MANUFACTURE OF SAINTS.

AN ADDRESS TO MINISTERS.

By Rev. Canon HAY AITKEN.

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth (2 Tim. ii. 15).

The great object of the life and service of ministers is to make saints, and I use the word "saints" as St. Paul used it when he wrote to "the saints which are at Ephesus," and as he would if he were here. Doubtless he would recognise imperfections, and know that some would be but feeble saints. God has made men interdependent (hence the relation of ministers and people), and in this work of making saints He takes ministers to co-operate as "workers together with Him."

Observing, then, that the world is a great field for the creation of saints, let us notice that the work calls for three agents—(1) God's Omnipotence is employed; not the omnipotence that in our childhood we were accustomed to associate with some tale of a benevolent fairy, who by waving a magic wand called ivory palaces into being, for it is God's will to progress through means to the attainment of His ends. He creates man as a free agent, not an automaton, for were we automatic we should not be like God. It is by the exercise of moral freedom in the surrender of the will that the soul becomes assimilated to God.

THE WAY TO DISASTER.

(2) There must be response to the Divine idea. In the making of saints the minister must throw his whole being into this service, which is the ultimate aim of all his activities. The work cannot go on if the minister himself fails to co-operate, by devoting himself rather to merely outward signs of success, to acquiring influence, attaining popularity, pushing himself into notice in his district or among his denomination. If he allows himself so to slip, he is paving the way for disaster. "Can two walk together except they be agreed?" The outcome of the lapse may be a passing popularity, but spiritually it means dismal failure.

Of course the temptations to such a course are strong and obvious. A minister argues with himself: "There is my gifted neighbour, who has a crowded building. *He* refers to the Gospel in a way that suggests, 'We used to love it once, but of course we have advanced since then.' *I* preach the old Evangel, as Charles Simeon did in the days of the Cambridge revival." Then *that* minister, too, gets the idea of "conforming to type," accommodating his doctrines to the ideas of the people around him, and the spirit of the age. He preaches on a variety of topics. He becomes like the lady I have heard of who complained that a certain minister preached Scripturally, and who, when asked why she objected, said that the minister's duty was "to preach like a leading article in *The Times*"!

He loses taste for spiritual things and forgets altogether that the test of success is to produce saints.

"AND ART DEAD."

Let us be ashamed to spend our lives in producing what is *not worth the making*. It is said that in Birmingham idols are manufactured for export to foreign lands. If it be true, the workman who makes them should be ashamed of his handiwork. And should not a minister, too, be ashamed, if he produces not a saint and not even a travesty of a saint? He may gather people who are agreeable and amiable, who talk philanthropy and discuss social subjects; but he makes nothing like saints if there is no contact with God, if there are no products of the Holy Spirit—love, joy, peace—in their hearts. The minister, perhaps, says nothing of such things, and they do not occur to the hearers. Christian life is toned down. They are decent people, but it takes more than decency to constitute a Christian. Are there not plenty such to whom Christ, if speaking to-day, could even scarcely say as He said to the Church at Sardis:—"Thou hast a name that thou livest, and art dead." They cannot be said to have so much as a "name to live."

On the day of trial by fire, then, what will become of the worldly sermon, its well-balanced periods, and the fashionable devotees who flock to hear? If, in a word, the minister's strength has been spent in that which does not tend to the great work of producing saints, then, alas! for a lost life and a wasted minister!

FAULTY WORKMANSHIP.

Again, a workman is ashamed to make an article, and *yet make it badly*. We remember the old story of the little boy who, after labouring long and unsatisfactorily to draw a horse, wrote underneath it, to avoid mistakes, "This is a horse." Half-hearted Christians might be labelled so; for no one would know, else, that they were Christians at all. A team of horses could not draw them to a prayer-meeting, or to engage in active work. They give a guinea, perhaps, to the missionary fund, and consider they have extinguished their liability. They pose as respectable church members, while the unconverted man looks on and says, "Well, I see no particular difference between my church-going neighbour and myself. Indeed, I show some interest in the poor, and put myself to inconvenience on their behalf, where my neighbour does not."

REV. CANON HAY AITKEN.

From Photograph by Messrs. Elliott and Fry, 55, Baker Street, London, W.

These, surely, are people of whom "the workman is ashamed." They may even flatter themselves that they enjoy Evangelical doctrine, and congratulate themselves that they are not like the Broad Church folks or the Ritualists, who do not hear such Gospel preaching as they. Yet selfishness is at the root of all they do. Where is the image of the Master? Where is the saint? He went about doing good and delivering those who were tyrannized over by the power of the devil, because of the power of God within Him. The Holy Spirit is grieved as they go on in self-indulgence, flattering themselves, and flattered with the idea that justification gives a kind of back-door into heaven, and sanctification a higher one brighter in glory, and that they have the option, but will at any rate get in! *Corruptio optimæ pessima.*

What are we to do to *prevent our work from being burnt* as wood, hay, stubble? We want to show ourselves "approved unto God," only satisfying and being satisfied if we make saints. May we not each ask ourselves, "Am *I* one myself? If not, let me claim His help and blessing now. Now, Lord. Thou dost not deal in legal fictions, promising to make me holy without meaning it, but Thou canst make me pure in heart. Thou didst it for Thy servants of old. Do it for me." So shall we lay hold of that unspeakable gift—the gift of the Holy Ghost.

THE DEITY AND GLORY OF CHRIST.—I.

A BIBLE READING.

By Dr. A. T. PIERSON.

(2 Peter i. 16-21.)

Peter, in the twelfth verse of this second Epistle, uses an expression which we find nowhere else in Scripture—"the present truth." This present truth is given and is needed for this generation also.

Observe the stress which is laid on the contrast between "fables" on the one hand, and vital, eternal, indisputable facts, certainties, realities, on the other. We have, in these days, fallen upon times when both the Word of God and the Person of Christ are the subjects of diabolical assault. We oppose all trifling with either.

During the early part of my ministry, I was much harassed and troubled by representatives of that species of infidelity which, under the ostensible plea of seeking light upon difficult points, really aims to undermine and overthrow the centres of faith—the Word of God and the Son of God. I made due investigation, and struck the foundation-rock from which, by God's grace, my feet have never since moved. I therefore want people to get to see and know with clearness and positive assurance that, so far from Christ being a myth, and the Cross and the Resurrection, fables or delusions, we have a body of well-ascertained and absolute proof of the great facts of our faith. If I can show you this, I am satisfied.

Let us first turn back for a moment to the Gospel of Luke. See how the writer starts: "Forasmuch as many have taken in hand to set forth in order a declaration of those things that are most surely believed . . . it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order . . . that thou mightest know the *certainty* of those things wherein thou hast been instructed." Again, in the Book—I had almost said the Gospel—of Acts (i. 3) we have the phrase "by many *infallible proofs*." Certainties and infallible proofs there are, and we know that we have not believed in vain. We have the "word of prophecy" made "more sure;" that is, not that the words of the prophets are to be doubted, but we have the confirmatory testimony of eye and ear witnesses to the majesty of the Son of God.

The words "dark places" may be rendered literally "miry, murky swamp,"—where some of my hearers perhaps are—where every step is attended by risk, and where there is special need for "the light that shineth in a dark place"—the light of God. Here is no false flicker, no will-o'-the-wisp. Follow this light; it will lead you to a sure footing.

THREE LINES OF THOUGHT.

There are three lines of thought on the subject: (1) the testimony of Messianic prophecy, (2) the testimony of Messianic history culminating in the Transfiguration, (3) the testimony of what I will call Messianic experience in the human soul itself, when He dawns "in your

hearts" (*v.* 19). When He comes again it will not be in our hearts, but where every eye shall behold Him.

The testimony of Messianic prophecy is of especial value. If faith is to be intelligent, it must rest upon intelligent conviction, founded upon rational evidence. The Apostle (1 Pet. iii. 15) speaks of giving "a reason of the hope that is in you." Now reason, apart from faith, may recognise the spirit of prophecy, so that even unbelievers may, by conviction, be prepared to take the Word of God as their guide, and the Christ of God as their Saviour. Prophecy, of course, may mean "forth telling" as well as "foretelling;" but we are now dealing with the Messianic predictions, and there are four criteria of such prophecies which mark them as Divine. (1) Remoteness of the event foretold. (2) Minuteness of the details set forth. (3) Novelty of combination. (4) Mystery of contradiction. When these unite, then prophecy is indisputably and irresistibly Divine. The first excludes the possibility of the prophet affecting the fulfilment. The second shuts out the possibility of its being merely shrewd guess work. The third precludes the prophecy from being an inference made from past to future events. The fourth makes even the seer himself blind to the meaning of the prophecy he utters. The prophets themselves, searching into the meaning of prophecy, were baffled, until God revealed unto them that the Word was for the time to come.

CENTRED IN CHRIST.

Now, as *to Remoteness of Time.* Why was there a space of 400 years between Malachi and the New Testament? The Old Testament Scriptures were complete in the Hebrew between four and five centuries before Christ, and in the Septuagint translation two and a-half centuries before Him. Was not this partly to separate the Old Testament Prophet from the New Testament Evangelist, and thus avoid any possibility of framing a fulfilment of his own forecast?

Minuteness of Detail. All the predictions centre in the Man, Christ Jesus; all the prophecies in one man, one place, one set of circumstances. Remember, too, that the whole of the Old Testament is prophetic, and that not only in prophecy, but in song, in psalm, in ceremonial, in individual experience, Christ, the Redeemer, is foreshadowed.

Dr. Gordon, of Boston, had a large dissected "puzzle map," which he gave to his children, saying, "Don't *press* the parts into their places; you will soon know when they fit." Coming again into the room very soon after, he was surprised to find the map complete. He felt like saying, as Isaac to Jacob, when the latter returned with the venison, "How is it that thou hast found it so quickly, my son?"

"Why, father," was the reply, "there was a man printed on the back, and we saw where the feet, the eyes, the arms, and the rest of the body came, and so it was easy to watch it and fit all in." So, if we know the Bible, we see "the Man on the back"; we put together the prophecies of the Old Testament by "the Man Christ Jesus."

UNERRING ACCURACY OF FULFILMENT.

Novelty of Combination. Disraeli, in his "Curiosities of Literature," speaks of "uninspired prophecy," as when events are foretold as the result of study and careful observation; but in Jesus Christ this was not possible. Never before was man born of a virgin; never before was a king thus laid in a manger; never before did man die that dead men might live. It is wholly novel, mysterious, and was, and is, and must remain through eternity, absolutely unique. The inspiration of that portrait came from the heavenly gallery, and not from the studio of an earthly artist. The details, too, are so striking. Christ might have been born—anywhere; but Micah dares to put his finger on the very spot: "Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting." Christ might have been born of any family; but there is to be the one line, the one branch, step by step, generation by generation. Jacob had twelve sons, but the one, Judah, is chosen. The very twig on which this blossom is to appear is shown with unerring accuracy. And Daniel's prophecy of the time, seventy times seven = 490 years, from the rebuilding of the Temple to the coming of Christ, was fulfilled with absolute correctness.

The Mystery of Contradiction. Turn to Isa. liii., one of the main instances of Messianic prophecy. (Men are saying, "Oh, this does not refer to Jesus Christ." Philip, however, speaking under the Holy Ghost, says in Acts viii. it does, and I prefer the judgment of Philip.) Here are paradoxes, irreconcilable by merely human ingenuity. Even the Rabbis could not reconcile them except on the supposition of *two* Messiahs. He was to suffer unto death, yet prolong His days; to be cut off from the land of the living, yet have numerous seed; to experience adversity throughout, and yet to prosper; to be spoiled, yet to divide the spoil; to be condemned, yet to be the Justifier of the condemners; to be bruised, yet satisfied; counted a malefactor, yet a Benefactor. God speaks in paradoxes, but not in contradictions, and the apparent parallels converge in Himself.

Again, Ps. xxii. is plainly quoted in the New Testament as applying to Him. The atonement cry on the cross begins the psalm, and the end may be read: "They shall come and declare . . . that 'It is finished.'" The true explanation of the psalm could not be made by an exclusively Hebrew application. "They pierced My hands and My feet." The Hebrews never did so; but, on the other hand, the Romans did. "They shoot out the lip," &c. How exactly all this was fulfilled at Calvary! "I may tell all My bones." Not only does the nudity of the person crucified render the body apparent; but its dependence, in hanging, on particular parts, brings out the bony structure with distinctness. Notice the paradoxes, also, in this Psalm. He is crying out in extreme suffering, and yet is strangely protected; surrounded by scoffers, and yet by believers; enclosed by the assembly of the wicked, and yet to be honoured by coming generations. We see the "Malefactor;" and yet when we see Him we understand it all, and the "Malefactor" of the cross is the Benefactor of the ages.

THE PSALM OF SOBS.

Well has this psalm been called the "Psalm of Sobs." The Hebrew is in a series of fragmentary gasps. "My God—why forsaken Me—words of My roaring." This is the language of the Son of God in death, having no strength to utter completed sentences. The Psalm is like a cavern of gems—we introduce a torch, and it is immediately radiant with all the colours of the rainbow; but the predominant tint is the ruby red of the blood of Calvary.

Do you bow to the doctrines of critics, and allow the foundations of our faith to be disturbed, if not destroyed? Here is God's light to lead you out of the quagmire. Argument may be used for, as well as against, and so we may establish the truth of the Scriptures and of the Incarnation of the Son of God. It is inconceivable that these Scriptures, if not God-given, should so marvellously and exactly foreshadow the Son of God. It is impossible for Christ to have been either a fanatic or merely a misguided, good man, when the prophecies of the centuries so conclusively point their finger to Him as "the Lamb of God, which taketh away the sin of the world." I have been by faith to His cradle, His sepulchre, His cross, and my eyes follow Him to the Throne; and I say: "Let all the powers of hell unite to shake our faith in the verities of Christianity, we will still hold fast our belief until 'our eyes behold the King in His beauty,' in the land of which He is the light."

Drink and the Labour Market.—Speaking at the temperance meeting in connection with the recent Wesleyan Conference, Lady Henry Somerset said that she is persuaded that drink holds greater sway over the people than it did ten years ago. The invasion by foreign labour is largely due to the fact that drink is answerable for unsteady and slack work on the part of our own countrymen.

INTERRUPTED COMMUNION.

(Genesis xii. 4.)

By Rev. S. A. McCRACKEN.

I am sure there is a deep conviction in many hearts that God has been dealing with us, and has been searching us and bringing us to the dust; that there is a crisis. A great moment has come to pass when some realise that they are at a kind of parting of the ways. They ask, Which way shall we turn, to the right hand or to the left? One great point has been advanced, and very strongly emphasized, that in this teaching we do not present an "it"; we do not present something that is neutral, but a Person, One who lives, One who abides, One who indwells, One who empowers. That Person is the Lord Jesus Christ Himself; and I have been very much struck with the way in which the very person of God in the life of Abram dominated all the blessing of that life of faith, in which Abram is one of the most brilliant examples that we have in the Word of God.

"The Lord had said to Abram." It is noteworthy that in Genesis xii. we have not the beginning of God's dealings with Abram, but the time when they began to be worked out by obedience. So long as Abram obeyed not in fulness the Word of God given to him, God remained silent to this man whom He had called to live a life of full obedience.

ABRAM'S THREE-FOLD CALL.

There were three things in that call—(1) to leave his country; (2) to leave his kindred; and (3) to leave his father's house (xii. 1). The first he obeyed, the second he partially obeyed, and the third he did not obey at all; and during all the time of that peculiar experience there was only the one message to that man. The Lord had spoken, and had said, "Abram, leave thy country and thy kindred and thy father's house; and go into a land that I shall show thee." Oh, is it not a wonderful call!

God's Word is ringing in your ears, calling you to a great renunciation and surrender, in obedience to His Divine claim. Until your heart looks up to Him, and says, "Lord, I am willing to be made willing to do Thy will," that message remains the one absolute final message of God to you.

Abram made a tremendous mistake when God came to Him with this call. Instead of rising up and doing as the Lord had said, he went and consulted his father, and so went to Haran with Terah. He ought to have left father, and kindred, and country, and to have passed through Haran clean into the land of Hebron, in the power of the message the Lord had given him.

NO TIME FOR CONSULTATION.

You must not consult any man where God is concerned. If God lays claim to your heart, your all, you must not consult any person about that claim. It is a question between your soul and God; and just as you are able to look up and say, "Here, Lord, I do decide, absolutely and finally, to give myself to Thee," or, if you have done that already, you have entered within the realm of the fulness of the blessing of the Gospel of Christ.

Notice how God delivered Abram from this state. He delivered him by the power and principle of death. Abram tarried at Haran, instead of going right on into the land of Hebron. Then God steps in and takes away Terah from the scene; and Abram leaves Haran and goes right into Hebron, where He was to have such wonderful fellowship with the God who had called Him. If Abram had lived in our day he would have looked back and said, "Ur and Haran are crucified unto me, and I am crucified to them. I yield myself to God as one alive from the dead, in the power and principle of death that has ensued, and I yield myself to the Lord who calls me fully to Himself."

DELIVERANCE IN THE PRINCIPLE OF DEATH.

All deliverance for the saint is in the power and triumph and victory of Christ's death. He has died to be a redemption between His people and Egypt; and He desires to-day that we shall be on the right side of that redemption. Oh, to make up our mind as we think of the

power of the death of Christ, putting the world and the flesh upon the cross; and to say, "These are crucified to me, and I am crucified to them. I reckon myself dead to sin, and I yield myself to God as one that is alive from the dead."

When Abram got into the land of Hebron he immediately erected his altar there, and held sweet communion with his God. Then that converse and communion were interrupted in a very peculiar way. There came a famine, and though he had no voice from God to move from the land, on his own initiative he went down into Egypt; and during all the time he was there, God was silent—no fellowship, no converse, no communion, no power. By-and-by Abram is drawn up again from Egypt, and came to where his tent was at the beginning (xiii. 3).

It may be that I am speaking to some who entered into the fulness of the life of faith in days gone by; and you have had an experience similar to Abram's. You have felt the power of the famine staring you in the face; and you thought you would be so much better off in Egypt. You have gone back into the old place from which the Lord delivered you. If this be your state of soul, you will never enjoy the peace with God that is yours through Jesus Christ, you will never enjoy the power from God which is yours through Jesus Christ, you will never enjoy communion with the Father, until you get back to where your tent was at the beginning.

NO "NEAR CUTS."

The journey to Egypt was a "near cut" from the famine, and there are a great many who like to take a "near cut." But it is done on their own initiative, and they have to climb the wall. When the Spirit of God meets them to show them to themselves, and to bring them back into the place of communion, He says, "You must go back to the very spot where you left off." When Abram got back to this spot, God reopened the communication which had been interrupted. Have we got back to where the tent was at the beginning? Then God will, indeed, renew the old acquaintance with us. God grant that it may be so.

To-day we do not preach an ideal or an idea. We do not ask an assent to something, or that you should subscribe to a belief. We ask you to do as we by the grace of God have done—by simple faith to enter on this simple, blessed, holy experience for yourselves. For long I held and preached a doctrine of separation from the world, separation to God. One night I was in Mildmay Conference Hall, and after the general meeting, our friend, Mr. Webb-Peploe, went downstairs to conduct an after-meeting. He told us his own wonderful experience, and all in a flash I saw this great truth revealed to me, that there was an experience to be attained to, to be entered into, as well as a truth to be held. And I remember one Whit-Sunday morning, when I was preaching on the Holy Spirit, the fulness of the Spirit filled my heart, and from that moment I was enabled to enter into the wonderful blessing of appropriating Jesus Christ as my wisdom, justification, sanctification, and redemption.

DEEPENED BY STAGES.

We often say to the sinner, "Will you just yield your heart now? Will you say, 'I will trust and not be afraid'?" I want to say to those of you who are truly born again, who know it, who believe it—to those who may be hungering and thirsting for something higher and deeper—"Will you, here and now, just yield yourselves fully unto Him? Will you just claim Him fully as your Saviour? Will you just now in your heart of hearts say:—

> Take my life, and let it be
> Consecrated, Lord, to Thee;
> Take my moments and my days,
> Let them flow in ceaseless praise"?

God led Abram, and deepened his life by stages. You cannot know all at once. When we have entered into our Hebron by faith in God, when we have dared to obey Him without chart or map of any kind, when we surrender our will to the will of God, we begin to learn the revelation of the dominating power of God in the life of faith, to those who absolutely trust Him.

SUPPOSING HIS PRESENCE.

(Luke ii. 44.)

AN ADDRESS TO YOUNG MEN.

By Rev. J. STUART HOLDEN.

This is a very simple word that comes to us to-day from one of the earliest recorded incidents in the life of the Lord Jesus. When a child of twelve years of age, he was taken to the temple by his parents; and after they had performed the rites for which they came, the homeward journey had begun. "They, supposing Him to have been in the company, went a day's journey." "Supposing Him to be," when He was not with them, when they had no grounds for their supposition, for they had never seen or spoken with Him that day, and the gracious influence of His presence was not towards them. They "supposed" Him to have been with them; and hence mingled with their kinsfolk seeking Him.

This almost describes the normal state of many of the people of God to-day. We "suppose" that Jesus Christ is in the company, but our hopes and suppositions are in the main unwarranted; for I have no right to suppose that Christ is in my company if I have never invited Him to come. If I have never opened my heart to the Son of God, I have no right on account of my confirmation, or on account of my admission to church membership, or on account of a past emotional experience, to suppose that Jesus Christ is in my company, if I have not definitely invited Him. It is an axiom that the Lord Jesus Christ never comes where He is not invited, and never stays where He is not welcome.

EVIDENCE OF CHRIST'S PRESENCE.

There may be some here who really know Him, who have had an experience of His Divine grace, who can truly testify that all their hopes for eternity are founded upon Him, who recognize that the ideal life is that which is lived in the presence of God; and in a kind of way "suppose" it is all right. We have been converted it may be; but, my brothers, I would that all our hearts were searched as to the evidences of the presence of Christ. Though there is not a truth which you do not endorse, and to which you do not say "Amen," in the spiritual world seeming is not being; and if we search ourselves on this point it may save us a good deal of trouble. The fact that I seem to recognize something to be the truth of God, that I endorse all that is proclaimed by Him, does not carry with it necessarily that I am living in fulness of fellowship with the Lord Jesus.

We go along and pride ourselves on our orthodoxy, and on being members of this great concourse, and on a twelve-year-old experience; but the Lord Jesus is not with us, and that is a fact. The parents had not seen Jesus that day, there had been no intercourse or communion with Him, or that word "supposing" would never have been written. Have you talked much with the Lord Jesus to-day, and has He talked with you, as that presence which, when it enters our souls, dispels all darkness, all worry, all weakness, and changes them into victory? Is there aught of that in your life to-day?

THE HALL-MARK.

A man's true life is not seen in his public ministry, if he be a minister; or in his definite outward service, if he be a Christian worker; but in the depth and reality of his communion with his Lord. Is this supreme hall-mark of real spiritual life yours? Do you know daily, hourly, fellowship with Jesus Christ? Is His Word that which speaks to your heart now, that which speaks not in the dim past, but in the real present? If this be so there will be not only communion, there will be victory where there was defeat; for if I walk with Christ I walk with Him who said, "All power is given unto Me."

It is idle to profess that He is in the company, and to hug this self-deception, to go on "supposing" that He is with us, if we have not victory over the world, the flesh, and the devil every time. That is what God has called us to be—more than conquerors all the time. If I walk with Him as Enoch walked with God, I should have something of the sensitiveness with regard to sin of which we read in His Word. The presence of sin will give us more pain than when we are apart from Him.

THE AMBITION OF CHRIST.

If He is in the company we shall be in sympathy, and ever-increasing sympathy, with His aims and ambitions. What is His ambition as He sits "from henceforth expecting, till His enemies be made His footstool"? Christ's ambition is the evangelization of the world, which He has redeemed, that that last command of His shall be laid to heart and practically obeyed. His ambition is the salvation of every soul for whom He shed His precious blood, and if I am in His company, and He is in mine, there will be an ever-increasing sense of sympathy with the Lord Jesus.

Have you any real love for souls—not a sentiment, but a love which has two voices, obedience and sacrifice? Did you ever sacrifice one hour from sleep to pray for souls? Have you ever sacrificed for missions till you felt it in your pocket? Do you know anything of sacrificing in health for the seeking of souls? If not, it is a fair thing to raise the question about Christ being in your company.

Thank God there is a way back. There was a way of restoration for his parents, and there is a way of restoration for you and me. The blessed Lord is not only here as the Light of the World to show us these things; but He is here to show us the way into the place where this life shall recommence, and we should go forth in fellowship with Him.

STEPS IN THE WAY BACK.

Mark the steps. (1) There had to be an honest though humiliating confession that they had lost their son. That must have been bitter. It was tantamount to a confession of neglect of obvious duty. You will never be blessed, you will never see the far-off land of promise merely by thinking of it or desiring it. The first step is an honest specific confession that Christ is not of our company. It must not be done in a vague, general way, dealing with generalities. Let us be honest and say, "My God, through some fault of my own, Thou art not in my company, and I want that Thou shalt be." Let us confess as these parents did.

(2) There had to be the supersession of every other interest by the necessity of the search. They had to leave friends, and give up for the time their journey home, and do nothing but look for Him. They spent three bitter, sorrowful days in the search. If you are going to be blessed, it is not by sitting down folding your arms. You must be in dead earnest. I never knew anyone who came into the Kingdom of God in its fulness except through tribulation. We must strive and agonize to enter into the Kingdom of God. Every other interest must be superseded by the search for the Lord Jesus, and, when we have found Him, by the claims of our walk with Him.

(3) They went back to the place where they had recently been paying their vows, and there they found Him. Altering the idea somewhat, we must go back to the place of broken vows—back to our reception into the Church, back to times of loneliness and of the special presence of God, when we made vows we have not kept. There we will find Christ, and the fulness of the life to which we are being called. What does this mean? It means restitution to those whose money you would have scorned to take, but whose characters you have not hesitated to take away. It means going through fire and water into the place of peace. It is not God's way to white-wash, but to wash white.

BROKEN AND FULFILLED VOWS.

(4) It was not only in the place of vows, but also in that of the morning and evening sacrifice. We must get back to Calvary, not only to the place of broken vows, but the place of Christ's fulfilled vows. There we see our own poverty, the unsatisfactory nature of our own lives, the precious blood of Jesus; and we hear the words of Jesus to fill us with the Holy Ghost, and make such a life possible as He would have us live. There we should find Him. What will it be if we go no longer "supposing," but certain, and certain upon evidence credible by an observing world, that Christ is in our company and we are in His!

SPIRITUAL POVERTY.

(Rev. iii. 14-22.)

By Rev. GEORGE WILSON.

In this passage we have the Lord's dealing with the spiritual poverty of His children. Last year, in going from this tent, I met a friend whose path I had crossed in the East. I was surprised, and ventured to put a somewhat foolish question: "What has brought you to Keswick?" His answer was, "Poverty, spiritual poverty!" Anxious to help, I asked if there was any definite form that his poverty was assuming. The answer showed that there was not: "No, just an all-roundness." "Something like Laodicea?" I suggested. "Yes," was the answer, "I think that is it."

I am quite sure that every one of us feels the reality of spiritual poverty. It may be vague, but it is there. An honest look inward, and are not many of us obliged to confess lack of peace, lack of rest, lack of serenity, lack of purity, lack of a consecrated heart? When we look at the outward life, do we not feel that we are very unlike the New Testament Christian, that we sadly lack the graces of saintliness, while we ought to bear those graces and no other? When we turn to the stewardship of our lives for the Lord, do we not all feel that there is a woeful disproportion between our activity for Christ and our fruitfulness for Him? I believe that I am not speaking in the air when I ask you to face with me the Lord's dealing with our spiritual poverty as his children; and I think we have guidance here that by the Spirit's ministry may be helpful to us in God's presence.

THE DIFFERENT ESTIMATES.

We discover our spiritual poverty, not by the false and flattering witness of our own self-estimate, but by the infallible and faithful witness of the estimate of Christ. Listen—"These things saith the Amen, the faithful," or trustworthy, "and true Witness, the beginning," or the origin, "of the creation of God: I know thy works. I, and I only, know Thy works." What is called self-examination? I don't think it is this. True self-discovery never comes by searching ourselves and confessing to God the poverty we find there. That does not take us very far into self-knowledge. True self-discovery always comes by submitting our life to the searching of God, that He may tell us the poverty He sees there.

This is, I believe, an utter truth. This is the only thing that will save us from self-delusion and self-deception; and it will save us, for He has all the needed qualities for the searcher. As we shall see, He loves us too much to hide from us what He sees to be wrong in our life. He is trustworthy, He is true, and He is the origin of both creations.

He created me, He knew the ideal He had before Himself in that creation, and He knows how far I have come short of His purpose. He re-created me; He knows the purpose He had in re-creating me, and He knows how far I have come short of that purpose. Do not go to examine yourselves, and do not come to me, and my poor words. Let our hearts utter this cry, "Search me, O God, and when Thou hast searched me, tell me what Thou hast found." I believe if we miss the initial step, in what I venture to call Keswick week, we will go without a blessing. It must begin here if it is to be a week of spiritual blessing, of spiritual reality, of spiritual transformation, of spiritual elevation, of spiritual progress.

GOING BEHIND PHENOMENA.

Then when God has brought home to us our spiritual poverty, we may find that as Christians we have been satisfied with a life that is very offensive and very loathsome to Christ. "I know thy works." "Lord, my Lord, what dost Thou know about them? Ah, Thou not only knowest my works, but what lies behind them." And the secret of life is to know what lies behind phenomena in the natural world and in the spiritual world. He knows "that thou art neither cold nor hot. I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth"—hardly that, but, "I am about to spue thee out of My mouth; I am about to cast thee off."

We know how insipid tepid water is, and chemists tell us there is a great deal of difference in the insipidity when it is increasing or coming lower in heat. In the latter state the insipidity is doubled, I believe, and the same is true spiritually. Is it not true that thousands of Christians are living a life which is neither off nor on with Christ? Off and on with Christ always means off at the present. When you are on with Christ you are off self; when you are on with self you are off Christ. But this neither off nor on is a vacillating compromise between the self-life and the Christian life in the human soul; and it is that which makes it so offensive and so loathsome to our Lord. Both our Lord and the self-life are vacillating from their right into their wrong place.

What is the right place of Christ? The throne, the sway, the domination, the power. What is the right place of the self-life? The place of the crucified. Disturb these relations and you live a life offensive and loathsome to your Lord. Oh, beloved brethren, is that not true of many a Christian life? You are not altogether off with Christ. You are not altogether on with self. Oh, no. But are you trying to make a compromise between them? If so, you are ruining your spiritual life. You are growing in spiritual poverty and in offensiveness to your Lord and Master.

"KNOWEST NOT."

This satisfaction with our loathsome poverty is entirely due to our pride and self deception. Let the seventeenth verse come home: "Thou sayest I am rich and have gotten riches, and need nothing." What an awful manifestation of pride in a child of God, finding himself wealthy, and saying his wealth is all self-earned, not from grace at all. "I have gotten riches. I have earned, I have achieved, I have attained to riches; and I do not want anything else. I have need of nothing." That is the pride. What of the self-delusion? Oh, Christian soul, will you let the Spirit of God burn these two words into your heart—"knowest not"?

What is it you do not know? It is the lack of this knowledge that makes up your self-delusion. "Knowest not that thou art the wretched Christian? Knowest not that thou art the pitiable Christian? Knowest not that thou art the beggarly Christian?"—that is the literal meaning of the word "poor." "Knowest not that thou art the blind Christian? Knowest not that thou art the naked Christian?"—Oh, how the Spirit takes away all the tinsel of our self-gained wealth, and makes us stand out in God's presence truly humbled, because these are the features of the life that we may be living even though children of God.

WHAT IS CONVICTION OF SIN?

The next step is that we must meet God in perfect agreement with His judgment on our life. I know few principles that carry us further than that. "Loving Lord, hast Thou called me by all these unlovely names? I will not deny them. Thou knowest me better than I know myself; and if I bear in Thy sight the character of the wretched, blind, beggarly, naked Christian, let me agree with Thy judgment." What is conviction of sin? Agreement with God's judgment on sin. What is seeing our Saviour in the Lord Jesus Christ? Agreeing with God concerning the Lord Jesus Christ. What think ye of Christ? Just what God thinks, that is the safe answer.

Let us realize, with great humility, that He brings us to this, and yet that humility will be a spring of blessed hope. "As many as I love, I rebuke and chasten; be zealous, therefore, and repent"—"Lord, I want to do that. If my picture has been drawn in these words from Thy holy Book, I want not to resent them." There must be unhappiness before true happiness comes; and if God makes these things real to your soul and mine, let us agree with Him. By the double step of confession and readiness for renouncement in the power of the Spirit of God, let us turn to Him. Let us know what the repentance of a poverty-stricken Christian means.

THE ONLY REMEDY.

We must in repentance for our impoverished life be found daily at the treasures of the Lord's grace. "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white garments, that the shame of thy nakedness be not manifested; wrap them round thee; and anoint thine eyes with eye-salve, that thou mayest see."

"Behold I stand at the door and knock"—here is the method of the enrichment—"if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." That is the secret, Christ coming in to be Host with us as His guests; Christ coming in to be Guest with us as His hosts. Remember this, Christ can only have fellowship with you and me from the throne of our heart—with dominion, absolute, real, and sovereign—over the heart, He will have fellowship with the soul, but on no other condition.

When I invite Christ to the throne of my heart to cleanse it, to rule it, to take the government of it upon His own shoulders, I enter on an overcoming life that ends in my welcome to His throne. Christ enthroned in the heart of the believer guarantees that the believer will be enthroned on the throne of Christ. "He that overcometh will I grant to sit with Me on My throne." All depends how we hear. "He that hath an ear, let him hear what the Spirit saith to this congregation," for what He said to the congregation He is saying to you and to me. Let us thank God we are within the reach of God to deal with our spiritual poverty, and to turn it into a wealth that is unspeakable in its riches, and that will last as long as the human soul endures.

How Lepers Listen.

(Based on Rev. John McNeill's treatment of Matt. viii. 1-4, and Matt. vii. 7.)

No tune will flow to the withering woe
Of a leper's lonely lot.
I could not sing of an unclean thing
Cast out on the waste to rot.

I did not belong to the world of song
With the brand upon my brow,
But my soul is stirred by the slightest word
Of a world of prayer now.

In my anguish grim I thought of Him
Who lifts life's darkest doom—
Whose power is such He has but to touch,
And blight will change to bloom.

And as I stood in my solitude,
One day of grief profound;
There came to me on the breezes free
A strange inspiring sound.

A voice of hope came o'er the slope,
And I wondered, "Can it be
That Christ is there in the open air,
Speaking *that word* for me?"

I was not allowed to stand in the crowd,
That gazed on the Speaker's face;
But His Word's wide sweep took a leprous heap
Right into its pure embrace.

The voice said, "Ask" (no arduous task);
So I vowed with my tainted breath
"That Word I'll test with a big request—
I'll ask a cure for death.

"I'll ask a cure for the life impure,
That has eaten my youth away,
For the seedtime past and the judgment blast
The harvest of foul decay."

A midnight sky, and billows high,
A prayer half-choked by fear,
As the Form that stood on Galilee's flood,
To my shattered bark drew near.

One touch of His hand and a high command,
And, lo! in the dawning day,
The wreck restored, with a harp on board,
Making its homeward way,

And the strings repeat the message sweet
Of that blest voice from heaven,
With endless praise to Him who says,
"Ask, and it shall be given."

'Tis a song supreme, on the old, old theme,
Of Moses and the Lamb,
For a leprous soul made clean and whole
By the Priest with the pierced palm.

The General's Birthday.

By Mrs. HARVEY-JELLIE.

ARNOLD SOLWAY had given to the world the best part of his life. He was a retired military man, one who was proud to tell of his career, and boast of the hardships he had endured and the honours he had won.

His sixtieth birthday had come round, and he was feeling the chill of loneliness as he sat by his breakfast-room fire. It was a pleasant home; but a great shadow had fallen over it when lately his wife had passed away.

Few in his position were near enough to cheer him, and he found it difficult to fraternize with others. A letter or two had wished him "many happy returns of the day"; but with dejected spirits and morose thoughts General Solway started out to freshen himself by a walk along the esplanade. At the far end, in a sheltered nook in the sunshine of that autumn morning, sat a blind man feeling out the words of the Book on his knees. His sightless eyes were turned upward, and slowly he read.

The General watched him for a minute, and wondered at the happy look on his face. Then, as others walked away, and no one was near, he sat down on a seat near by, and listened as the fingers wandered over the page, "*Now they desire a better country, that is an heavenly.*"

"Lively topic you've got there, my man," said Solway. "Eh, indeed it is, sir; and I never tire reading it," said the old man moving the book in the excitement of speaking. "You'll lose the place if you don't mind, and I can't put you right," said the General, taking out a cigar indifferently. "I'll soon find it; that's a verse as sets one longing; it's fine to know there's a better country," and the old man was soon busy over his reading, and the sixty-year-old General walked away.

"A better country," he said to himself; "I've had a little to do in winning other countries, and sharp work it meant; but now I'm old and weary and lonely. I wonder what that blind man's history is; he seemed far happier than I, and almost revelling in the words, 'a better country.'"

Thus talking to himself he reached his house, and sat down by the fire to rest. The large clock ticked loudly, his wife's portrait seemed to become more life-like, he could have declared the lips moved and spoke the last words he heard her utter—"*going home.*"

Was he dosing? He tried to move, but the old sensations of weariness in his head returned, such as he had in a serious illness. He closed his eyes, and as consciousness left him he dimly heard,

"GOING HOME"—"A BETTER COUNTRY."

Weeks of hovering between life and death, and at last the strong man conquered, and began to mend. "Nurse, I want you to fetch an old blind man to speak to me; words I heard him read have started new thoughts, and I believe he can help me. That's something for a General to confess!" "Indeed it is, but I will do my best to find him; I think I know one who is often about here," she answered, eager to do anything to relieve him of the depression of the last few days.

The afternoon was cheerless, but within old Thompson's cottage all was clean and bright. He had been blind for years, yet, believing, as he did, that "all things work together for good to them that love God," he rose above despair, and prayed that he might glorify his Lord, even in his affliction. If he must ask help, he decided he would in return do something that would be for good, and thus it was he often read aloud from the Bible, and it was he who had been overheard by General Solway.

The nurse was directed aright, and told the blind man all about her patient. "I remember a gentleman speaking to me, and I recall the verse I was reading, too—"A better country, that is an heavenly," he said.

"Would you come with me? He is wanting to speak to you."

At first Thompson shrank from it, but a word from his wife, that he should use the opportunity, reassured him. Soon after he was sitting beside the general, who was in his lounge chair for the first time.

IT WAS A STRANGE CONTRAST,

the happy, sightless man and the stern commander. "What do you understand from those words you were reading that day?" he asked. "I understand, sir, that this life isn't all, and my Saviour died that I, a poor blind man, might go to that 'better country, that is an heavenly,' when this body is done with. I'd like you to know the joy of being sure of that."

"But listen here, old friend. For sixty years I have lived only for time and self—a poor way to win heaven, eh?"

"Sir, there's no winning that better country; it's beyond our winning, and can only be the free gift of God to such as believe in Christ and have eternal life." And thus the General found there is only one way for all, and that through Jesus Christ.

Only in a chair could he again go out, but he thanks God that he was reminded of the heavenly country, even though it was on his sixtieth birthday.

Suffering one, wait patiently; that land knows neither pain nor sorrow; soon, and for ever, thou wilt be strong.

Christian worker, tell of its glory; men and women grow tired of sin and the world; show them the way thither, that they may lay hold on eternal life, and desire the better country.

For now we fight the battle,
But then we wear the crown
Of full and everlasting,
And passionless renown.

O land that seest no sorrow!
O state that know'st no strife!
O princely bowers! O land of flowers!
O realm and home of life!

Among London "Arabs."

"IT has been stated," writes Mr. W. J. Orsman in the annual report of the Hoxton Costers Mission, "that quite 100,000 children of school age are drifting away from all the possible influences that make for good. Last winter we captured nearly 5,000 of these neglected juveniles in a series of meetings specially arranged; and by means of a powerful lime-light our Gospel addresses were illustrated by good pictures, texts of Scripture and hymns. The behaviour and gratitude of these "ragamuffins" were most encouraging."

A review of the past year embraces the work of teaching 870 children in the Sunday-schools; the Bible-classes of 345 young people; 170 members of the Christian Endeavour Societies; the adult Gospel services and prayer-meetings, with an attendance of 1,000 adults; the International Bible-Readers' Association of 810 members; and the Lantern Gospel Services in the winter for city arabs. It is thus a fact that at Costers' Hall definite teaching of the Bible and clear religious influence are brought to bear on nearly 8,000 children and adults.

In addition there are the open-air services, which have been bravely carried on without intermission; district visitation and tract distribution; the "sunshine visitors" to cripples, sick, and aged people; eleven thrift, temperance, and sick benefit societies; social gatherings of young believers, and many other departments of useful work.

Sympathetic care is given to the cripple children of the district. The little sufferers are visited in their homes and assisted with surgical appliances and sick comforts. They are sent to the seaside or liberally supplied with toys, books, &c., while the strongest are invited to a fortnightly treat in the "Cripples' Parlour." Mr. Orsman's address is 130, Shacklewell Green, N.E.

Arsenic in Spirits.—Acting on a suggestion from the London County Council, several of the metropolitan boroughs have added whisky and gin to the list of things for public analysis. The Council has drawn their attention to the fact that mineral acids are sometimes used to give a special flavour to cheap spirits, and that sulphuric acid is occasionally added as an "improver" of whisky and gin.

"Unto this Day."

THE BRISTOL ORPHAN HOUSES.

"Having therefore obtained help of God, I continue unto this day."

SO spake the Apostle Paul to Agrippa, giving his experience "up to date;" and such, we might say, is the language of the Institution in Bristol whose annual report, from the pen of Mr. James Wright, has just been published. Like its predecessors, it is an unvarnished record of fact—a story of needs ever arising and ever being supplied, of "new mercies each returning day" coming in answer to constant, believing prayer. In the opening pages, detailed reference is again made to the reasons given in a previous report for widening the basis of admission. In addition to this, particulars are given which show the working of this new rule. The result is striking.

During the year ninety-eight orphans were admitted, who had been bereaved of *both* parents, and 371 who had been bereaved of *one* parent. Of these 371 the number bereaved of the *father* was 279. The total number received was therefore 469. Deducting deaths, thirteen (a very small proportion), and dismissals to situations, &c., 232, an increase in the number of inmates to the extent of 224 is registered. This increase in the number of inmates has, of course, meant increase of expense all round, but here again the record shows how the care of God has been manifested in making provision for this need. All the expenses for the year have been met, and the account closes with a substantial balance in hand. The donations, as usual, come from all kinds of people, and from all parts of the world. Among many

NOTABLE COMMUNICATIONS

the following is specially remarkable: "From Staffordshire, £4 15s. 9d. for missions with the following letter: Honoured Sir,—A converted atheist, out of deepest gratitude to his precious Lord, humbly encloses a P.O. Order for £4 15s. 9d. (to be used as the Lord shall direct you), as a thank-offering for saving, more than half a century ago, one of the most ignorant, stubborn, and impenitent sinners, possibly, living upon the face of the earth; by Himself proclaiming to him the Gospel of the love of God, in a lonesome place, where he sat down to commit suicide; convincing him of the folly of infidelity, which himself compared to a soap bubble—hollow and empty—which could never bestow benefits upon mankind, being a sham of Satan; whereas Christianity hath the promise of the life that now is and of that to come; so that the believer in a living God, and in the Holy Scriptures as the written Word of God, can never lose anything, but only gain."

Here is another:—"From Chicago; a ten-dollar note, from an orphan formerly under our care, who left us a professing believer; but (as he now confesses), departed afterwards very far from the Lord, giving way to drinking, betting, gambling and other sins. God, however, in the riches of His grace, restored his soul, and he is now seeking to live as becomes a child of God. This is one of many instances which have come before us, encouraging us to go on patiently sowing the good seed of the Word of God in the hearts of the orphans, and not to despair when we see the fair hopes of a spiritual harvest apparently blasted by the enemy; for often the grace of God triumphs, in reviving the spiritual life which appeared to have been destroyed."

The report also testifies to the great spiritual blessing experienced among the orphans, during some special services held in the month of May by Mr. Jordan, of Greenwich. Mr. Wright says: "It would be too soon to attempt even an approximate estimate of these results, but we are very hopeful that the future will prove that this mission has been the day of visitation to many souls."

The report will be found to be no exception to its predecessors in the amount of interesting information and profitable comment, and we anticipate that it will prove edifying and encouraging to readers wherever it may come.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *(See next page.)*

"A Sharp Bargain."

THE other day I saw a set of very curious pictures with the above title. They represented a German dealer making a bargain with an elephant! Let me try and describe them to you.

Picture I. Here is the dealer with a large pack of goods upon his back. We shall see what it contains presently; but outside it are fastened a saw, a walking-stick, and a top hat.

Picture II. The pack is lying opened upon the ground, and the dealer is showing the elephant a very startling-looking pair of trousers of a "draught-board" sort of pattern, which the elephant is eyeing with mingled curiosity and surprise.

Picture III. The elephant has allowed the dealer to put the trousers on his hind legs (and a pretty sight he looks!), though evidently he is not quite sure if he is pleased or not.

Picture IV. shows him dressed up with another pair on his front legs, a coat laid across his back, and the top hat upon his head. But now the dealer is holding the saw in one hand, and with the other he is pointing to one of the elephant's tusks, which, by the way, are of exceptionally fine growth. I suppose he has induced Mr. Elephant to let him cut one off, for *Picture V.* shows him sawing away at it, to the elephant's manifest discomfiture, for he is pulling back, and I see there is a tear trickling down from his eye.

Picture VI. shows him waddling off in his strange attire, with an expression on his face which says plainly, "I don't want to have anything more to do with you!" But the crafty dealer has not finished with him yet. He holds up in a very enticing manner the walking-stick and a watch and chain, and the elephant wavers in his determination, and comes back again.

In *Picture VII.* the dealer is cutting off the other tusk, and *Picture VIII.* represents the silly, disfigured monster strutting off to join his friends, dressed in his absurd attire, carrying the stick in his trunk, with the watch and chain hung on to his tail! And there in the distance the dealer is making off with the two precious ivory tusks, which are worth a great deal of money, and very much more valuable than all the rubbish he has given in exchange. I expect that when the elephant got home he would be met with derisive snorts and blows from his friends, to say nothing of a good round scolding from his wife, who would pretty soon pull off all his finery, and give him a long "curtain lecture" for having made such a stupid of himself! How he would have liked to meet that artful dealer again next day, who at any rate had left him his trunk, with which he could have carried him to the nearest pool of water and dropped him in.

As soon as I saw these pictures, I thought, "There's something for my nephews and nieces"—and myself too. I daresay most of us who are old enough have made bad bargains with our playmates at school, for which we have been very sorry when it was too late. I wonder how it is that we so often think that the possessions of others are so much preferable to our own. It is just as well that our parents keep an eye upon us, to prevent our exchanging (or "swopping"—that is the correct word at school, isn't it?) what we have got for something of less value that belongs to another boy or girl. This reminds us of a verse in Isaiah (lii. 3), which says, "Ye have sold yourselves for nought."

No tears or regrets could put the poor old elephant's tusks on again, and I am sure that, although he knew nothing of their *money* worth, yet he must have missed them sorely when he had to defend himself against the attacks of his enemies or his angry friends.

God has given to each of us qualities that are far more precious than ivory tusks, and of greater value than anything money can buy. Our honour, our good name, our truthfulness, our purity, our faith in God—these Satan is always trying to take away from us by some clever pretext, in exchange for some pleasure which can only last us a few moments at the best. These are the tusks with which we can "resist the devil," that he may "flee from us," and if we give them up, we shall fall again and again into his power. Oh, do not forget that the loss of any of them will leave a disfigurement on our character, and perhaps for our whole life we shall bear its ugly mark, to the distress of those who love us, and to our own disgrace and shame and loss. Nothing can ever replace them; and although we may, by God's grace, be forgiven, and have our sins cleansed through the precious blood of Christ, yet it may be years before people can fully trust us again, or we can undo the consequences of the foolish bargain we have made.

Above all, Satan tries hard to make us exchange Christ and our salvation for the tawdry pleasures with which he tempts us. But Jesus says, "What shall it profit a man if he gain the whole world, and lose his own soul; or what shall a man give in exchange for his soul?"

Isaiah told the people of Israel, "Ye have sold yourselves for nought"; but, thank God, he was able to add, "Ye shall be redeemed without money." That is what Christ came to do, to "redeem us from the hand of the enemy." Will you not come to Him and ask Him to save you from your sins, to forgive all your past mistakes, and help you to fight and live for Him through all your future days? Dear boys and girls, let this story of the elephant speak to your heart, so that you may not make a terrible mistake, and fritter your precious young life away.

Uncle Tom.

"The Christian" in the Holidays.

I HOPE parents will kindly see that their young folk are provided with The Christian every week while they are on their holidays at the seaside or elsewhere. It will do much to brighten their Sunday afternoons while they are away from their Sunday-schools, because this page does not take a holiday, and with articles and the Bible Searcher I shall provide interesting reading just the same as when they are at home. The paper can be obtained or ordered from local booksellers, or direct from this office; and it would be a great pity for my young readers to lose its continuity.

I hope, too, that the boys and girls will do their best to secure new readers and searchers while they are away; and *remember the Competition* on Aug. 28.

The "Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 342).

Read Proverbs i.-xv.

1. What is "an ornament of grace unto thy head and chains about thy neck"?
2. What are we to "seek as silver," and search for as "for hid treasures"?
3. What is "better than silver and fine gold, more precious than rubies"?
4. What is "life unto thy soul and grace to thy neck"? What promises are made regarding them?
5. To whom does God "give grace"?
6. What will give to us "an ornament of grace," and "a crown of glory"?
7. How are we to guard "the issues of life"?
8. What "doth the Lord hate"?
9. What are we to "bind continually on our neck?" What promise is given in regard to these?
10. What are we to receive "and not silver," and prefer to "choice gold"?
11. What "tendeth to life," and what "to sin"?
12. What is "as choice silver," and what of "little worth"?
13. What "prolongeth days," and whose "years shall be shortened"?
14. What "profit not in the day of wrath"?
15. Who is "as a jewel of gold in a swine's snout"?
16. What is "right in his own eyes"?
17. What is "but for a moment," and what "shall be established for ever"?
18. What are an "abomination to the Lord," who are "his delight"?
19. What shall become of "wealth gotten by vanity"?
20. To whom shall come "poverty and shame"?
21. What becomes of "the wealth of the sinner"?
22. What is the "folly of fools" who "make a mock at sin"?
23. In what do we find "a place of refuge" and a "fountain of life"?
24. Who is "of great understanding"?
25. What ornament is "in the sight of God of great price"? (1 Peter.)

[Those under *ten* answer any six; under *thirteen*, any twelve; under *seventeen*, any eighteen.]

PRIZE COMPETITION.

The Prize Questions to be set on the 28th will be from—1 Kings for Divisions I. and II. (those under ten and thirteen respectively); 1 Kings and First Epistle of John for Divisions III. and IV. (those under fifteen and eighteen respectively).

ANSWER TO LAST SEARCHER (341).

Towers.

(*a*) "A strong tower" (Psa. lxi. 3); (*b*) "high tower" (2 Sam. xxii. 3); "a tower of salvation" (*v.* 51); (*c*) "high tower" (Psa. xviii. 2); (*d*) "a strong tower" (Prov. xviii. 10).

(*a*) Gen. xxxv. 21; (*b*) 2 Kings xvii. 9; (*c*) Ezek. xxix. 10; (*d*) Judg. ix.; (*e*) Judg. viii. 17; (*f*) Jer. xxxi. 38; (*g*) 2 Kings xviii. 8.

(*a*) Matt. xxi. 33; (*b*) 2 Chron. xxvi. 10; (*c*) Mark xii. 1; (*d*) Isa. v. 2; (*e*) Gen. xi. 4 and 5; (*f*) Luke xiv. 28.

Eighteen people were killed by the fall of the tower of Siloam (Luke xiii. 4).

Gehazi met Naaman at the tower (2 Kings v. 24 to end).

Owing to Bank Holiday, there is no "First List" (341) this week. The complete list will be given next week.

No. 340.—Correct answers (second list) received from:—

A—John and Tom Aikenhead, Bessie Acton*, Leonard Allen, Mabel Ashwell*, Daisy Annette*.

B—Elsie Brinkworth*, Dorothy Bates, Harold and Dorothy* Berry, Evelyn*, Irene and Freda Butlin, Frances Burnett*, Lucienne Brabandès, Violette Birney, Alean Byres-Leake, Beatrice Brouard, Massey and Conyers Baker, Ella Berryman, Barbara and Gwen. Bourne, Cazaetta Butler*, Helen* and Edward Beck, Mabel Baker*.

C—W.*, Duncan* and Hyde* Campbell, Jane Church, Lilla Corbitt*, Alfred Cocking, George Crawford, Beryl and Gladys Calvert, Winifred Collingwood, John*, Henry* and David Colville, Maggie Carter*, Kathleen Cullen, Alice Crang*.

D—Dorothy Dyke*, Mai and Violet Davidson, Vera Dickinson*, Marie Denizot, Hilda and Elizabeth Drayson, John and James Davidson, Gabrielle Dupriez, Elsie Denton, Lizzie Dowzard*, May Darroll*.

E—Muriel Eustace*.

F—Francis and Aileen Figgis, Queenie Farrington*, Laura Finch, May, Eirene* and Gwendolen* Fennell, Percy Fitch, Phyllis Fry, Jeanne Faucon, Louise Filhol*, Temperance Foskett*.

G—Dorothy, Edith, Margaret*, Stuart and Jack Gray, Norah Glynn, Ivy* and Hilda* Godfrey, Norah Goodbody, Gladys, Cicely* and Dorothy* Gibson, Margery Graham-Brown, Margaret, Elsie* and Isabel Goudge, Evelyn Gulston*, Aimee Guilbert, Constance Gabbett, Dorothy Ghey, Alice Gammage*, George Goodall, Dorothy Grove.

H—Florence Hoyte*, Olive Hutchings, Nellie and Rex Hatchett, Georgette Hoffman, Winifred, Edith and Henry Harvey, Lilian Haddon, Agnes Head*, John Herbert, Violet Holford*.

I—Ami Inglis, Daisy Iredell.

J—Lizzie Johnstone*, David* and Robert* Jameson, Gladys* and Alfred* Johnson.

K—Nellie Kelly*, Anne Kingsford.

L—Alice Lee, Guthrie Larwill, Lizzie Lloyd*.

M—Ella and Joy MacFadzean, Lily*, John* and Ella* MacMurray, Nellie Manning*, John Macfarlane*, Harvey Moore, Connie Murfin, Lydia Mann*, Mildred Morgan*, Leonard, Mary and Gordon Medcalf, Marjorie Martin*, Maisie, Alice and Evelyn Mackenzie, Eva McKenzie, Charlotte Millar*, Margaret*, Mary* and Dorothy* Morris, Leonard*, Dorothy and Winnie* Mace, Mittie McFadzean*.

N—Edward Newell, Amy and Maude* Nottage.

O—Kathleen O'Callaghan*, Olive Oxley, Maude Oakes.

P—Kathleen Paisley, Eddie, Connie, Willie and Jessie* Palmer, Lucy and Mabel Pelham-Burn, Alfred and M. Porter, Isabel* and Gladys* Phipps, Lionel Pearson, Geoffrey, Percy and Clarice Peach.

R—Olive Robinson*, Cecily, Elmina and Jessie Roe, Lily Realff, Dorothy and Marion Roach, Helen Reid*, Muriel* and Daryl* Richardson, Alice Runting, Hope Robinson, Nora Read.

S—Flora Smith*, Marguerita Sidky, Arthur Struthers, Effie*, Ferguson, Florence and Ellen Simpson, David Stewart*, Germaine Schumann, Jacoba van Seventer, Gladys*, Violet* and Evelyn* Shaw, D. Stainer, Gladys Sutton, Hester Savory*.

T—C. and Flossie* Thompson, Vincent Taylor, Willie Thomas*, Lilian and Evelyn Tracey, Marion Tarry*, Dora Tealby*, Winifred Trotter, Frank Thompson.

U—Eva Usher.

W—Louisa*, Claude, and Violet* Walker, Sydney Wisdom, William Watson*, Leonard Wall, Mabel Wheeler*, Sarah and Georgina Wilson, Maud Whitting, Kenrick, Ernest and Queenie Wakeford, Malcolm West, Helen Webb, Phillips Watson, Pringle Wilson*, Ellie* and Nora* Wyatt, Gracie Williams, Elsie Wilkinson, M. Wilson, Herbert Walls, Kathleen, Ernest and Charles Wingrave.

Uncle Tom.

Children's Special Service Mission.

Mr. E. Clark, with Caravan, *Bletsoe, near Sharnbrook.* Mr. F. P. Rowe, with Caravan, *Great Baddow, near Chelmsford, Essex.* Mr. T. S. Page, with Caravan, *Skaldon, Alton, Hants.* Mr. G. H. Watson, with Caravan, *Five Oak Green, Paddock Wood.* Mr. F. H. Taylor, with Caravan, *Ninfield, Battle.*

Seaside Services During August:—Members of the China Inland Mission, *Ardbeg, Bute.* Mr. J. H. Greene, *Bexhill.* Mr. Hutchinson, *Bridlington Quay,* to Sept. 4. Mr. W. H. Stanes, *Broadstairs,* to Sept. 1. Mr. E. J. Groves, *Brodick, Arran,* to Aug. 30. Mr. H. M. Rooke, *Burnham,* to Aug. 31. Dr. J. W. Hewett, *Carnoustie,* to Aug. 31. Mr. W. J. H. Brealey, *Clevedon,* to Aug. 30. Messrs. N. H. Tubbs, B.A., and W. T. C. Mould, M.A., *Colwyn Bay,* to Sept. 7. Mr. H. D. Salmon, *Cromer,* to Aug. 31. Mr. J. L. Oliver, *Deal,* to Aug. 23. Rev. A. G. Dodderidge, M.A., *Eastbourne,* to Sept. 15. Mr. J. H. P. Cutting, *Felixstowe,* to Sept. 1. Mr. H. Hankinson, *Filey,* to Aug. 31. Mr. A. Beresford Pite, *Frinton.* Mr. A. S. Bryant, *Hoylake and West Kirby,* to Aug. 22. Messrs. S. J. Hewlett and W. S. Stunt, *Hunstanton.* Mr. W. R. Moore, B.A., *Ilfracombe,* to Aug. 31. Mr. J. G. Green, *Langland Bay,* to Aug. 25. Mr. J. S. Tyler, *Littlehampton,* to Aug. 30. Rev. H. Clayton, M.A., *Llandudno.* Mr. Russell J. Hill, *Llanfairfechan,* to Aug. 31. Mr. G. R. Kirlew, *Lytham,* to Aug. 19. Mr. John Gunnell, *Margate.* Rev. G. F. Grace, B.A., *Mundesley,* to Aug. 31. Mr. C. W. G. Taylor, M.A., *Nairn* to Aug. 22. Mr. W. Stanley Martin, *New Quay.* Rev. L. C. Carr, *Overstrand,* to Aug. 31. Mr. J. Spiers, *Paignton.* Mr. A. E. W. Gwyn, *Penmaenmawr,* to Aug. 31. Mr. T. W. Rhodes, M.A., *Port St. Mary,* to Aug. 31. Mr. H. Steward, *Port Erin.* Mr. W. B. Wakefield, *Rhyl,* to Aug. 29. Mr. M. C. Archibald, *St. Andrews.* Messrs. E. T. Reed and F. B. Wilkinson, *St. Leonards,* to Sept. 1. Messrs. J. E. and C. H. Collier, *Saltburn,* to Aug. 31. Mr. Percy H. Shaul, *Scarborough,* to Aug. 31. Messrs. G. and M. Goodman, *Sheringham,* to Aug. 31. Rev. C. T. Aston, B.A., *Southsea,* to Sept. 8. Mr. A. McLeish, *Stonehaven,* to Aug. 13. Mr. C. J. Small, *Sutton-on-Sea,* to Aug. 31. Mr. C. F. Fothergill, B.A., *Swanage,* to Sept. 1. Mr. E. Hughes, *Towyn.* Rev. G. Bassett Kerry, *Ventnor.* Mr. F. C. Ranger, *Weston-super-Mare,* to Aug. 31. Messrs. B. C. Pownall, B.A., and H. H. Coryton, *Whitby,* to Sept. 8. Mr. C. I. Clapperton, *Worthing.* Mr. J. G. Doxford, on the *Tarn, Ilkley.*

Children's Scripture Union—Portions for week ending August 16.

Sun. Aug.	10	*John*	x. 1-18	Thur. Aug.	14	*John*	xi. 17-31
Mon.	„ 11	„	x. 19-30	Fri.	„ 15	„	xi. 32-46
Tues.	„ 12	„	x. 31-42	Sat.	„ 16	„	xi. 47-57
Wed.	„ 13	„	xi. 1-16				

Christian Endeavour Topic.

Sunday, August 10, 1902.

Holidays: Holy Days. Luke ii. 41-51.

FROM all the land the Jews thronged to their great feasts. What a treat it must have been for the Jewish boy, who was allowed at last to travel with his parents through the country to the Holy City. The flowers in their rich profusion, the sound of the turtle in the land, the carrying at night, the contingents of new pilgrims pouring down every valley to swell the main body, the songs of degrees chanted in unison by the long procession—all these were elements in a holiday of the rarest description for any intelligent boy of twelve—and how much more for "the boy Jesus."

He seems to have been wholly absorbed in the temple. From His earliest years He had been taught to think of it with extreme affection and reverence. It was His Father's house, consecrated by the hoary memories of the past, and by the maintenance of holy rites, which ministered to the spiritual needs of the world. How the hours would fly past as Mary, Joseph, and He stood in the Temple-courts and watched the priests performing their sacred functions; or listened to the sacred psalmody, for which the Levite choirs were so famous.

Perhaps on the appointed day of return to Nazareth the boy had paid a final visit to the sacred courts, going there by Himself in the early morning, and becoming so absorbed in all that was going on that He became quite oblivious to the flight of time. Thus it was that His parents left the city without Him. But what a lesson does that loving absorption teach us! How little do we combine the service of God with our happiest hours! Would that to us also holy days might be our best holidays, and our holidays filled with blessed and holy associations!

As the child lingered the hours lengthened into days, and one day into three. Perhaps He was hardly conscious of the need of food, or perhaps some friendly priest or Levite who dwelt in the sacred place offered a share of his own humble dwelling and food. And so He spent those two nights, within the sound of the evening hymns, sung by the night watch (as in Psa. cxxxiv.); and not without thoughts of Samuel. Would *He* also be startled at the midnight hour by hearing His Name called by the voice of God? And would He have to answer, *Speak, Lord, for Thy servant heareth?*

He had a very sweet assurance, also, that He was there on His Father's business. He knew that He was on the plan, which already was beginning to bulk before His mental vision. He felt that there were other claims than Joseph's, another voice beside Mary's. These times always bring a heartache to the fond mother and father. It seems hard for them to see the young bark cutting loose from them and making a course of its own. We should always be very attentive and thoughtful for them, never exposing them to needless pain, and always going down, as Jesus did, to be subject to them again, and for as long as we may. Fathers and mothers, on the other hand, who may not be able to understand their children, should at least give them a certain liberty, if only they are sure, as they may be, that they are being directed by an absorbing passion for the Father's house and its interests.

Let us beware never to take it for granted that Jesus is in our company. We may suppose things which are not verified by fact. Mary and Joseph supposed that Jesus was in their company, but He wasn't, and they had to search for Him for many weary hours. Make sure work for eternity, lest standing condemned before God it should appear that you have lost the most priceless opportunities through your inattention,

F. B. M.

C.E. NOTES.

In India there are 600,000 villages, every one of them affording an opportunity to form a C.E. Society. Rev. F. S. Hatch writes that already the Jaffore district is rich in societies, and famous too, for here was founded the first C.E. Society in Asia. Until recently all these societies have been in the schools; but having learned Endeavour principles there, the scholars are now carrying them to the villages where they dwell.

* * *

In greater France, outside of Paris, Christian Endeavour cannot be said to have flourished, chiefly because no one has been responsible for its growth and progress. There have been no national organization or officers. Dr. Clark's recent visit to France has resulted in this defect being remedied. A conference was called, and a numerous company of Christian Endeavourers came together. Among those present were Rev. C. E. Greig (McAll Mission), Rev. G. Whelpton (Wesleyan), and Pastor Theodore Monod. The result of the gathering was that the old Parisian Committee was enlarged and instructed to form a National Union for France.

International S.S. Lesson.

Sunday, August 17, 1902.

Journeying towards Canaan (Num. x. 11-13, 29-36).

Golden Text—Psa. xxxi. 3.

ONE month after the erection of the Tabernacle Moses, by God's command, numbered the people of Israel, omitting the Levites. On the fourteenth day of the same month the feast of the Passover was observed in the wilderness of Sinai (Num. ix. 5), and on the twentieth day of the second month "the cloud was taken up from off the Tabernacle of the testimony," and the silver trumpets (whose "music knew no jarring sound," for they were made each of one *whole* piece of silver) called the people to form into rank and follow the symbol of Jehovah's guidance.

I.—From Sinai to Paran.

"Ye have dwelt long enough in this mount" (Deut. i. 6). Fresh from a land of idolatry, and for the most part a people born in Egypt, Israel strongly needed (*a*) the *training* under which the Lord had placed them at Sinai; (*b*) the *rest* from physical labour done during their bondage in Egypt; which also gave leisure for the (*c*) *spiritual teaching* which was to profit their souls and prepare them to recognise Him as the Holy Being whom they should exclusively worship; as also to teach them the manner of approach to Him, which he had appointed by the typical sacrifices and offerings; and to seek and follow his guidance in their journey to the land of promise. "Thou art the guide of my youth" (Jer. iii. 4). God's pleading with the young, coupled with His sure promise in Psa. xxxii. 8 and Is. lviii. 11, "guided them on every side" (2 Chron. xxxii. 22).

PARAN.—From one wilderness to another, and that one an arid tract of bare limestone rocks; but wherever God leads is "the right way." The will of the Lord was forward, and "right on into the goodly land" (Deut. i. 6, 7, 10); but Israel was a perverse and crooked generation. By direct route eleven days would have done the journey (Deut. i. 2).

II.—Moses' Invitation to Hobab.

This brother-in-law to Moses probably accompanied his father on his visit to Moses, recorded in Ex. xviii., and remained with Israel when his father returned home. Judges i. 16, iv. 10, affords some reason to think Moses' appeal prevailed. The thought of Moses in *v.* 31 may have referred to camping in the wilderness, and some of the other daily wants concerning which Hobab was an expert in comparison with the Israelites.

Moses and Hobab had first met probably when Moses received hospitality from Jethro in return for his kindness to the daughters of the priest of Midian (Ex. ii. 18, 21).

The offers of the Gospel are often refused at first, but accepted afterwards. Let us not be weary in well-doing, but press the plea with the tenderness, earnestness, perseverance, and tact of the patriarch when we are trying to win a companion for Christ, remembering all the time that the power to draw a soul into His kingdom is His, and His alone. We *may* plead how much our friend would be able to accomplish in the Master's service if only the heart was given to Him.

III.—On the March to Canaan.

A journey begun and ended, and hallowed by prayer (*vv.* 35, 36). If our enemies are God's enemies, then they will be scattered, and we shall come off victorious through Christ (*v* 31).

The ark and the cloud are both types of Christ, Who has "gone to prepare a place" (John xiv. 2)—symbols of guidance and protection. The cloud by day directed in the way and shielded from the sun. By night it was a protection from wild animals, and gave light over the camp.

When the cloud lifted Israel began to move; the movements of the ark were determined by the cloud by day,

Questions.—1. Where have you come from? Out of the bondage of sin into the glorious liberty of Christ (John viii. 32). 2. Where are you going? To the land of promise (Heb. xi. 10). 3. Do you know the way? (John xiv. 3, 4-6). You may have an infallible Guide (Luke i. 19) "even unto death" (Psa. xlviii. 14) and "unto glory" (Psa. lxxiii. 24). 4. Are you alone? If Jesus is not with you as the Friend of sinners (Pro. xviii. 24) you have grave reason to doubt you are on the King's highway at all. 5. How does the Lord guide His people now in their life journey? By His word (Psa. cxix. 10) and by His spirit (Acts viii. 29, xvi. 6, 7) for the asking (James i. 5, 7).

Reconstruction in China.—The remarkable reconstruction of missionary work in China is evidenced by the fact that the issues of the British and Foreign Bible Society in that Empire during the first five months of 1902 have been 515,936 copies of Scripture, of which 150,000 went out in the first eight days of the year.

Illustrations on S.S. Lesson.

WE WILL DO THEE GOOD.

At the time when Cowper was much depressed, he came into contact with John Newton, a man bluff and sincere; and under his care Cowper lost many of his fears. He served as lay curate in the parish of which Newton was vicar, and the two joined in a literary partnership, to which we owe some of the most beautiful hymns in our language. Cowper, in the joy of his new hope in God, went from house to house, cheering the slow-witted villagers, and the companionship of the cheery Newton brought real happiness to the heart of the poet. "Come thou with us, and we will do thee good" (*v.* 29), said Moses, and the invitation is given to-day by the people of God, to all weary wanderers, to join them on the pilgrimage to the Land of Promise.

WHICH SHALL IT BE?

Hobab hesitated to join Moses, and thought to depart to his own land and to his kindred (*v.* 30). Many a man has been kept from the Kingdom of God, because he was loath to leave a friendship or a business which could not be harmonized with godliness. Mr. Moody was once approached by a man, who would not become a Christian, as he then should be compelled to drop his soap business. He explained that the soap was advertised to work wonders as a grease eradicator, and it certainly did all that was claimed of it. But the man failed to say that the soap would rot all clothes, and, because of the deception, he dared not become a Christian. God in the heart means God in the business, and in the home as well. Ye cannot serve God *and* mammon.

THE SHARING OF BLESSINGS.

In the year 1573 the citizens of Leydon successfully resisted the attack of the Spaniards, and as a reward the Prince of Orange offered either to exempt the people from certain taxes or as an alternative he proposed to offer them a university. The inhabitants preferred the latter, and thus was founded one of the most famous schools of learning in Europe, and the noble choice of the Dutchmen has proved a blessing to all succeeding generations. The goodness of the Lord was to be extended to Moses' father-in-law (*v.* 32), and in making our choices in life we often share the advantages possessed by others, and in turn become a blessing, possibly an unexpected blessing, to our own and following generations. Verily no man liveth unto himself.

THE LORD WENT BEFORE THEM.

One of the most dangerous mountains of the Alps, the Weisshorn, has now been roped by a party of guides in order that climbers may, in future, make the ascent in safety. The rope, an inch in thickness, has been riveted to the mountain side, and several climbers have since successfully made the ascent by means of the guidance. Though the rope is found to be encrusted with ice, the rivets are all firm, and a very dangerous pathway is rendered passable for mountainers. It was Jehovah himself who went before to search out a resting place for the Israelites (*v.* 33). He provided the guiding rope, and undertook to conduct His people to Canaan, the summit of their ambition.

Revival in an Indian Orphanage.—"I received a letter from Miss Adam inviting me to come and hold meetings in Deoghur. A work of God had already begun among the 160 orphans, consisting of native children and girls rescued from the famine. Some forty orphans had yielded their hearts to the Lord Jesus. The meeting on Sunday, through an interpreter, was a blessed time. On Monday morning I spoke to some ninety of the elder orphans. In the after-meeting about twenty-five rose to give themselves to Christ. On the same afternoon we held a meeting for all the young people, and again over twenty stood up to decide for Christ."—*Reginald A. Studd*, in "Victory in India."

Kindness to Animals.—The children's section of the Humanitarian League has issued an appeal to teachers urging them to include "the lesson of the Humane Treatment of Animals," a subject which is too often neglected altogether in the education of the young. In many instances cruelty is simply due to the thoughtlessness of ignorance, and the need of teaching in regard to the matter is amply evidenced by quotations which have been made in a contemporary from a chronicle, published in connection with Eton College, in which reference is made to certain "sports." "After being hunted for two hours and a half, the hare was seized and torn up by the hounds. They thoroughly deserved blood. . . . One had crawled out of a gate, and entered a public-house, so done that it could not stand, and was caught by some boys. Too bad luck for words." Yet approached by the Humanitarian League, and personally by Lady Dixie, the Head Master declines to interfere with the brutal sport, as to do so would be to "interfere with the liberty which, from time immemorial, the boys have enjoyed in this matter."

The Wesleyan Conference.

[FROM OUR OWN CORRESPONDENT.]

DURING the last week, the pastoral session of the Wesleyan Conference has dealt with many matters concerning ministerial character and work. The president's address at the opening was a thoughtful and suggestive attempt to

STRENGTHEN FAITH IN DAYS OF DOUBT.

Professor Banks said there was a close parallel between practical saving faith and intellectual doctrinal faith. Faith was the new principle—almost the new discovery—of the New Testament. There were many degrees of faith, but the Divine blessing was not limited to strong faith. The great point was the genuineness, the sterling character of the faith. Speaking to his younger brethren, the president said if they had faith only as a grain of mustard-seed, it would certainly grow into the faith which could remove mountains. He wondered sometimes at what seemed the comparative ease with which some of his brethren could surrender to the first attacks of doubts and difficulties. There were no earnest believers among them to-day who had not passed through the scathing fires which had left their scars, but amid all the difficulties they held fast to the primeval, essential verities.

Professor Banks remarked that Butler was not very fashionable in these days. Matthew Arnold thought rather lightly of Butler; but what the good Bishop would have thought of Matthew Arnold was another question. The obsolete points in that great master's reasoning were only in matters of detail, while the wonderful view he gave still held in regard to the vastness and complexity of God's government of mankind.

The chief controversies of our day turned upon Scripture, its Divine authority and trustworthiness as a revelation of God to man. The president urged that the result of recent controversies and discussions was distinctly

A GAIN ON THE SIDE OF FAITH,

and illustrated his contention by reference to the changed front of rationalism in its treatment of New Testament writers. The older rationalism maintained that the great fundamental doctrines of Christianity were not held and taught by Paul and the Apostles. The most able modern representatives of rationalism admit that Paul does hold the central doctrines of the faith, though they declare that Paul and John are no authorities to them. The gain to the Christian believer was in this, that it was acknowledged by these teachers that Paul's belief was ours. Now it was simply incredible that Paul, who was in such close relationship with Christ and His disciples, could have misunderstood and misinterpreted His meaning on these vital points of Christianity. Thus they reached the conclusion that our doctrinal position was precisely that of the earliest church. The Rationalists also had been compelled to admit that the substance of the fourth Gospel must have come down from apostolic hands. Professor Banks also declared that the

MORAL GREATNESS OF THE OLD TESTAMENT,

and the uniqueness of its religious teaching, had never been so widely admitted as to-day.

The importance of the Scriptures in their witness to Christ was emphasized. "How can we disintegrate the Scriptures," asked the President, "which tell us about Christ, and yet believe in Him and preach Him as the sinless and infallible teacher we need?" Acknowledging the value of experience in regard to Christian evidence, Professor Banks counselled his brethren to remember that history, and reason, and sound philosophy supported the Christian's faith in Christ as his Saviour. The best teachers and thinkers of all ages had been believers, as they were to-day. Materialism did not hold the field of thought in any European country.

The address closed with a quotation from a German professor, who, speaking of prophecy, said, "There is one thing which utterly refuses every attempt to trace the matter to human reflections, every appeal to natural development; in short, every thought of the evolutionist's theories at present in vogue, and that is prophecy." The abiding value of the Old Testament lay in this, that it guaranteed with absolute certainty the fact of the process of the Divine plan of Salvation, which found fulfilment in the New Covenant in the person and work of Jesus Christ.

Great interest has been taken in the question of the

RE-APPOINTMENT OF DR. AGAR BEET

to the Theological Chair in the Richmond College. Definite objection was raised to Dr. Beet's doctrinal position by Rev. JOHN WILSON, B.A., B.D., who declared that Dr. Beet had published in his book, entitled "The Immortality of the Soul: A Protest," doctrines contrary to the standard of the Methodist Church. A large and representative committee was appointed, which sat during a great part of two days, and patiently investigated the matter. The conclusions of the committee were adopted by the Conference, and the substance of them was as follows: The committee reported that Dr. Beet rejects, as without adequate foundation, the doctrines popularly known as those of Annihilation, Conditional Immortality, Universal Restoration, and Probation after Death; and maintains (*a*) that though the Holy Scriptures teach that all our souls will survive death for a period to which no limit can be affixed, and that utter, hopeless, and final punishment will overtake the impenitent, they do not assert or assume the essential permanence of the soul, though neither do they deny this; and (*b*) that while the Scriptures give no ground for hope that the agony of the lost will ever cease, they do not plainly and categorically assert its endless continuance.

The committee found that this teaching fell short of, and contravened, the doctrines held and taught in the Methodist Church. But in regard to the whole case, and in view of the dread solemnity and admitted mystery of the subject, and the necessity of allowing some freedom of opinion upon it, and out of regard to the fidelity of Dr. Beet to our general system of doctrine, the committee recommended that the Conference take no further step in the matter, on condition that Dr. Beet does not teach in our pulpits the doctrine of his book. The Conference confirmed these findings, and added another condition, viz., that Dr. Beet should publish nothing further on the subject except with the consent of the Conference. To these conditions Dr. Beet voluntarily agreed.

Then followed the question of the theological professorship. The names sent forward by the Representative Session were Rev. T. F. Lockyer, B.A., Dr. Beet, and Rev. F. Platt, M.A. It was stated that Dr. Beet never had taught his particular views on eternal punishment in the class-room, and would follow the same course if re-appointed. The result of the vote was that Dr. Beet was re-elected to the theological chair, Mr. Lockyer receiving 235 votes, and Dr. Beet 329. Thus ended one of the most troublesome questions of controversy of recent years. The result practically is that the Conference reasserted its loyalty to the orthodox doctrine of eternal punishment, tolerated Dr. Beet's doubts on the question as a private opinion, but refused permission to teach or preach them.

Considerable discussion took place on the raising of the

STANDARD OF EFFICIENCY

on the part of candidates for the ministry. It was feared by some brethren lest in making an appeal to young men of promise, especially those who had had the advantages of a higher education, the Conference was in danger of holding out inducements to men to enter the ministry as a profession. Rev. Samuel Chadwick, for example, urged that such a step would be a dangerous departure from their old methods. He believed in the call of God the Holy Ghost, and if that were not sufficient to bring men to see their duty they would gain nothing in the efficiency of the ministry by the method suggested. This year ninety-eight young men were accepted as candidates for the ministry; but still the demands and the extension of the work at home and abroad outstrip the supply of men of gifts and grace and fruit.

The Christian Temperance Campaign.

ON the occasion on Thursday last of the annual meeting of the Alford and District Temperance Association Rev. Dr. J. Q. A. HENRY met in conference at an afternoon representative meeting the local Christian total abstainers, including ladies associated with the B.W.T.A. He dealt with the Christian aspect of the drink problem, showing how great would be the dishonour both to the Church and to Christ if, as Christian people, we failed to take the lead in the solution of a great problem of this nature, emphasizing the thought that the time has come when the Christian Churches must provide better leadership and better organization, as well as adopt better methods, if the cause is to be successful. Dr. Henry's address was followed by a series of questions on the part of the ladies and gentlemen present, which added interest to the occasion, and supplied Dr. Henry with special points for the subsequent address in the evening, when, before a large audience, a comparison was made between the situation in America and in Britain with reference to Temperance Reform, and an indication given of the lines along which a community like that of Alford and district could carry forward a successful campaign against the traffic in strong drink. Dr. Henry not only met with a hearty reception, but so highly did the friends appreciate his advocacy that arrangements were at once begun for another visit to be paid at the earliest possible date.

EDINBURGH CASTLE, E.

On Lord's Day last, morning, afternoon, and evening, Dr. Henry conducted services with much acceptance at Dr. Barnardo's popular mission church, "The Edinburgh Castle," Limehouse, E. In view of the effect created by former visits from Dr. Henry, it was no surprise to find that the gatherings were very largely attended. In the afternoon there was a united P.S.A. meeting, when the audience was estimated at close upon two thousand persons. Each service was, as usual, characterized by absorbed attention on the part of the hearers, as with burning force and conviction Dr. Henry enlarged upon the great subject of Gospel Temperance, and set forth the claims of the Lord Jesus Christ to the hearts and service of mankind.

FUTURE MEETINGS.

Aug. 1-30, "Edinburgh Castle," Limehouse, E.; Aug. 31, Lincoln; Sept. 4, Louth; 6-9, Taunton; 10, 11, Newport, Mon.; 12-14, Taunton; 15, 16, Llanelly; 18, 19, Dunfermline; 21, Free St. George's, Edinburgh (Dr. Alex. Whyte's); 22-24, Dunfermline; Sept. 26-Oct. 3, Alloa; 4-17, Perth; 18-31, Greenock; Nov. 2-Dec. 4, Ireland (Nov. 2-5, Cork; 6-9, Limerick; 10, 11, Athlone; 12-14, Wexford; 15-25, Belfast; 26-Dec. 4, Dublin); Dec. 6-16, Worcester; 21, Brighton; Jan. 9-15, 1903, Motherwell; 16-29, Lisburn; 31-Feb. 6, Newton Abbot; 28-Mar. 6, Middlesbrough; 7-13, Dundee; 14-20, Stirling.

Bible Crowns.

AN OUTLINE "CORONATION" BIBLE STUDY.

"The Holy Crown," or sign of consecration on the High Priest (Lev. viii. 9).

"The Crown of Glory and Honour" (Psa. viii. 5). The possible possession of all men made in "God's Image."

The Crowns of Goodness and Loving-Kindness (Psa. lxv. 11; ciii. 4). On nature and man.

The Crown of Virtuous Womanhood (Pro. xii. 4).

The Crown of Righteous Age (Pro. xvi. 31; 2 Tim. iv. 8).

The Crown of Children's Children (Pro. xvii. 6).

God Himself a Crown (Isa. xxviii. 5).

God's People His Crown (Isa. lxii. 3).

"Corruptible Crowns"—rewarding earthly strife (1 Cor. ix. 25).

"Unfading Crowns"—crowning immortal life (1 Pet. v. 4).

Undying Crowns—souls won for Christ our King (Phil. iv. 1).

Eternal Crowns—before God's throne to fling (James i. 12; Rev. ii. 10, iv. 4, 10; Rev. iii. 11; Heb. ii. 9).

C. MAUD BATTERSBY.

"One by One" Meeting at Keswick.

At the close of the Keswick Convention a meeting was held in the Victoria Hall to set forth the "One by One" method of soul-winning. The hall was crowded and many were unable to gain admission. Mr. R. C. Morgan presided, and with Scriptural illustrations urged the value of individual effort.

Rev. R. Middleton, the author of the "Experiences of a Country Curate," stated that from the first hour of his conversion as a youth he had been working upon the "One by One" method. The first one he led to Christ was his own father, and since that time, by definite prayer and persistent earnest personal effort, he had rejoiced over many others, and gave instances of how some of the most difficult persons had been reached and won for Christ. He said some had written him doubting the facts given in the "Experiences of a Country Curate,"* but every case was real, and, instead of being over-stated, much more could have been told; and he was glad to know that those spoken of were standing true to-day. A short time ago, when preaching in a distant town, a prosperous tradesman came to him to express gratitude for the help he had given; and he found that he was the coachman whose story was told in that little book.

Mr. T. Hogben followed. He said the One by One plan was not complex and difficult, but clear and plain; so easy that the young, the invalid, the infirm, and the aged, who love Christ, *can* follow it with success; while the strongest and most robust Christian *must* work upon these lines to maintain effective service. The One by One method has two hands; with one it takes hold on God, with the other it takes hold of sinners. Those who follow it dwell with the King to speak to him for lost sinners, and dwell with sinners to speak to them for the King. It differs from ordinary service in this—believing prayer is focussed upon individuals, and direct personal effort follows to lead them to Christ.

METHOD AND RESULTS.

The band embraces members of all the different sections of the Christian Church who are united for one purpose—to save the lost; and thus it makes for the fulfilment of Christ's last prayer, "*that they may all be one.*" Each member is a real help to every other member, by daily prayer that each and all may be filled with the Holy Ghost. Then as answers come for those prayed for, notes of praise are recorded to glorify God and to inspire faith and confidence in His people. The working of the method was shown by various illustrations from the experience of ministers and Christians of various ages and stations in life.

One was that of a minister who, in the spring of 1901, entered in his Throne of Grace book from time to time the names of several of his young people. Among these, in the early part of this year, the Lord graciously began a work, and one after another was brought into the fold. Another illustration showed how an invalid, who was a great sufferer in his own bedroom during five years, rejoiced over more than eighty whom he led to Christ.

Again he told of a lady in London who was co-operating with her friend, a missionary in China, and received from that far-off land names of such as the missionary was praying for and working with, and during one year seven such were brought out of the bondage of heathenism to Christ. By such illustrations we believe many were inspired to go from Keswick confidently hoping to return next year praising God that they too had had the joy of harvest.

We understand that Mr. Hogben purposes to go from place to place conducting three days' prayer missions, to lead God's people to live, pray, and work for a glorious revival. Full information respecting the One by One Working Band will be sent from the "Welcome Mission," Portsmouth, on receipt of two penny stamps.

* Thousands of this stirring story are in circulation. [*Morgan & Scott.* 2d.]

Foreigners in England.

THE fortieth anniversary meeting of the French Reformed Evangelical Church in Bayswater, and of the mission work connected with it, was held a few days ago in the beautiful grounds of Grove House, Regent's Park, by kind permission of Mr. and Mrs. Thomas Greer. The report was read by Pasteur Du Pontet-de La Harpe, the founder of the church and the superintendent of its mission-work. It was permeated with a thankful, cheerful, hopeful tone, and rightly so, to judge from the account given of the work done and of the gratifying results obtained.

Congregations made up of all sorts and conditions of men, from many lands, meet Sunday after Sunday in the church at Bayswater, to hear from pastors, missionaries, and laymen from all faithful sections of the Christian Church in French-speaking lands, the glorious Gospel of our Lord and Saviour Jesus Christ, by which they all can be saved. Occasionally British friends, like Lord Radstock and others, lend valued co-operation and occupy the pulpit.

Undoubtedly, next to the church, the most interesting, important, and hopeful branch of the Mission is the schools—upper, day, infant, and Sunday-school; 1,346 foreign boys and girls were educated here during the twenty-five past years; 185 attended during the past year. The present number could easily be doubled, if funds permitted. Sometimes as many as six children have been refused admission in a week for want of accommodation. Most of the boys and girls seem to settle down in after-life in Great Britain and the Colonies, where they prove useful members of the community, and become

MORE BRITISH THAN THE BRITONS.

During the year 242 governesses availed themselves of the Home Bienvenue; at the Société Protestante Française de Placement 297 foreign servant-girls registered their names; 571 families applied at these two institutions for foreigners. The Y.M.C.A. continues its hopeful, healthful work, with all the *entrain* of youth meeting weekly for recreation, prayer, and the study of God's Word, and lending a useful co-operation to the general mission work. The evangelization of the *quartier Français* round Fitzroy Square, including services and house-to-house visiting, was carried on with unabated vigour.

The Country Air Mission, the Window Gardening Mission, the Zambezia Society, which keeps people in touch with the Coillard Mission in South Africa, and many other minor but for all that not less useful and needed agencies, are carried on with unflagging zest. Nor have they been in vain. Many are the instances in which the workers have been cheered by finding that they had not cast their bread for nought on the mighty stream of foreigners which flows ceaselessly through the Metropolis.

Two dark spots though were pointed out by the report:—The Medical Mission remains closed for lack of funds; the general subscriptions and donations for the year were £414 less than the previous year, with the result that on March 31 last a sum of £645 was wanted to balance accounts. "The situation is serious," says the report; "but we are neither dismayed nor disheartened. This is not a call to curtail anything; it is a call to Christians to rise to the emergency of the times in zeal, in love, in prayer, in faith, and in self-denial for the sake of Christ and of our fellow-men."

Stirring and instructive addresses were delivered by Dr. J. H. Gladstone, F.R.S. (who presided), Revs. J. M. H. Goodman, Herbert C. J. Marston, and E. A. Stuart, Messrs. D. J. Anderson and Carteret F. Collins, and Captain the Hon. C. Hobart-Hampden.

Bible Work in Japan.—Mr. A. Lawrence, a sub-agent in Japan, has been devoting part of his energy to careful training of four Japanese colporteurs, whom he schooled in those methods of sale which he has himself found so successful. One of these men has made a five months' journey, and has sold no fewer than 9,800 copies of Scripture.

Dr. Baedeker's Movements.

I HAVE only just come home from the continent of Europe, having spent six weeks in Norway and Baltic provinces, and thence going to Austria-Hungary for a very short visit. Some days spent with the Slovaks at O'Tura and Vag Ujhely in Hungary were made a blessing to many of the strong men by bringing them to the feet of Jesus as the Saviour they need. On Lord's Day, July 20, we experienced a feast of a Spirit's outpuring, and on Monday we left for Vienna. On Monday evening O'Tura was flooded by a heavy shower of rain, which inundated the place and did much damage, the dear sisters Roy having their own house flooded, and in the orphanage they have begun a part of the building was washed away by the water; the children's lives were saved, although four of them were missed and at last found and rescued.

A TIMELY GIFT.

The sisters were on the point of making known their sad condition by writing an appeal for help in their little Slovakish paper, which they publish for instruction and edification, when a gift of 200 roubles was sent to them from a servant of God in South Russia, who felt constrained just then to send this gift to them, not knowing that they so urgently wanted help at the very time. So they will not now remind their brethren of their need, but they praise God who is mindful of them even before they ask or make known their wants. Hallelujah!

They are poor, but they are making many rich! Very feeble, but strong in the Lord! Giving glory to God!

At Laurvik, in Norway, God gave great blessing with the Gospel during the annual conference, where over 3,000 people were assembled in the open air under the beech trees. No sooner had we left the place, than an alarm was sounded, a fire broke out and a conflagration burned 170 houses, rendering 2,000 people homeless! Forget not all His benefits! To do good and to communicate forget not.

F. W. Baedeker.

Obituary.

BISHOP WILLIAM WALSH.

THERE passed away on Wednesday week at Shankill, county Dublin, the Right Rev. William Pakenham Walsh, in his eighty-third year. Dr. Walsh was ordained in 1843 to the curacy of Avoca. He was afterwards incumbent of Sandford Church, Dublin, Dean of Cashel, and Canon of Christ Church Cathedral. In 1878 he was elected to the Bishopric of Ossory, and held that office until 1897, when he retired owing to advancing years, and was succeeded by Dr. Crozier, the present Bishop. Dr. Walsh, who was Donnellan lecturer in Trinity College in 1861, was the author of several religious and learned works, including "Ancient Monuments and Holy Writ," "Heroes of the Mission Field," "The Decalogue of Charity," and "The Voices of the Psalms."

MISS ROSE BENN.

That devoted servant of the Lord Jesus Christ, Miss Rose Benn, passed to her rest on on July 18. She was much beloved, particularly among the poorer classes, to whom she ministered with tenderness and sympathy. Miss Benn was well known as an honorary worker in connection with the Tower Hamlets Mission (Mr. F. N. Charrington's). Many will esteem her, too, for her efforts on behalf of tired workers needing rest; for these she maintained a "cosy corner" at Hailsham, Sussex. The departed lady also influenced a wide circle by her writings, particularly by her poems (some of which have appeared in our columns). Her remains were followed to the grave by large numbers of friends and neighbours, who, as they walked, sang some of her favourite hymns.

Evangelists at Work.

Rev. E. P. Hammond in New York.

DESCRIBING a recent mission at New York city, Rev. E. Payson Hammond writes:—"I am thankful to the Lord for the power of His workings which He has permitted me to see during the last fall, winter, and spring. I am only recently back from New York, where we have seen hundreds, of various ages, flocking to the Saviour."

Mr. Hugh Paton in Queensland.

Cheering tidings are arriving by every mail of the work of the above evangelist in the most distant Australian State. He had a warm welcome from the Scotch churches in Brisbane, and missions in Park and Thompson Estate Churches were arranged, resulting in much blessing. Leaving Brisbane for the North, he commenced in a country district, with reference to which he writes: "God is wonderfully answering prayer. Each mission seems better than another. We are in the midst of a revival in this country district. We had a great break on the second night. About twenty marched into the vestry. Seven of them were among the finest fellows in the neighbourhood. People are riding and driving eight miles to the meetings."

Tent Campaign in Dorset and Wilts.

Mr. H. Stafford Smith, Evangelization Society, is now conducting his fifth consecutive summer Tent Mission in the counties of Dorset and Wilts. Time has tested the character of the work done by the evangelist on previous occasions, and proved much of it to be permanent. God has not only blessed His word through the mouth of His servant to the salvation of souls, but has graciously sustained and established the work in the lives of many who are now earnest workers for the Lord. The services at Nunney, where the tent is now erected, are being, as at other places, well attended; and the earnest, outspoken, and Scriptural appeals of the evangelist are proving a means of salvation and blessing. R. M.

Tent Mission at Ballyclare.

During the month of July Mr. William Hill conducted a tent mission in the town of Ballyclare. The Wesleyan ministers gave active help. There were generally large gatherings afternoon and evening on each Sabbath, many coming from distances of seven and eight miles, and while the week-night attendances were smaller by reason of its being the time of hay-harvest, those who came were amply rewarded by the blessing received. Mr. Hill preached in two of the churches during the visit, and was greatly appreciated. The closing night of the mission was a memorable time when, after a number had yielded themselves to the Lord, many testified to blessing received during the mission. So manifest was the Lord's working that it was generally felt that there might have been a widespread work of grace could the mission have continued longer, but this was not possible, owing to the tent being wanted elsewhere.

The Boy Preacher at Blackpool.

A Gospel Mission is now progressing in Blackpool under the ministry of Mr. Jack Cooke, the "Boy Preacher," and his coadjutor, Rev. J. Russell Coutts.

The promoters of the Mission, in arranging for it at this midsummer time, aimed specially at reaching and benefiting the vast crowds that constantly assemble from various parts to Blackpool, attracted thither by the bracing sea air, the fine sea views, and the many facilities for rest and recreation furnished by this seaside resort. The resident population are, at such a time, necessarily engaged very fully in caring for the visitors; but it is hoped, nevertheless, that much permanent benefit will accrue to them also from the mission.

During the week nights, from July 14 to 19, preparatory union meetings were held, in turn, in the Baptist, Congregational, Methodist, and Wesleyan churches, and in the room of the Y.M.C.A. Prayer, praise, and short sermons were the exercises in these gathering; and despite the preoccupation incident to the height of the season in a great pleasure resort, considerable expectancy and spiritual interest, in relation to the work, were developed.

On Sunday, July 20, Mr. Cooke preached morning, afternoon, and night to audiences each numbering fully 4,500 people, that packed the Alhambra Theatre to its utmost capacity. On Sunday, the 27th, the circus of the Alhambra had also to be used for large overflow meetings.

On the week nights, united meetings are held in the Abingdon Street Baptist Church, which is invariably filled. The mission was to close on Sunday last, with three services in the theatre and three in the circus.

The good order and seriousness of the crowds attending the meetings are noticeable and gratifying. While a large proportion of the audiences are professedly Christian people, there are also great numbers of unsaved persons, many of whom do not ordinarily attend Christian worship. As yet it would be premature to reckon the number of the converts; but it is safe to say that a good work of large extent has been done. Many Christians profess to be spiritually quickened, and a large number of souls, hitherto unsaved, profess to have found salvation in Christ.

Philos.

Tent meetings conducted at Belton, near Uppingham, by Mr. F. Chapman, of the Evangelization Society, have aroused much attention. People have walked in from places miles distant in order to hear the message, and the tent has been crowded out on Sunday nights. While there, several anxious souls were pointed to Christ.

Mr. S. Bradfield, evangelist in charge of the "Bishop Hooper" Protestant Van, has been holding a mission in the parish of Brockworth, near Gloucester. He also attended a Sunday morning service at the local church, and at the conclusion went into the vestry and entered a respectful protest against the ritualistic proceedings of the vicar.

A very encouraging eight days' mission has just been concluded at New England, Peterborough, in connection with the Railway Mission, by Mr. R. Keeton, of Peterborough. The Great Northern Railway Company's houses and works were visited, and meetings held in the smith's shop and mess-room by the missioner. W. Hill, Superintendent.

The eighth annual visit of Rev. H. Powers, D.D., to Saltcoats has proved so fruitful that the evangelist has been pressed to continue his work among the children and adults on the shore. Dr. Powers, with his wife, son, and daughter, is therefore remaining until August 21. The services will be divided between Saltcoats and Ardrossan. Great crowds gather three times daily. Last Sunday night between 1,500 and 2,000 persons attended the Gospel service. Christian workers from all parts of Scotland are taking part in the meetings, and hundreds of people are being blessed.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day. The evangelists ask prayer for their respective missions.

Mr. Chas. E. Barraclough.—Till August 22, Dundee.
Mr. George Bentley.—With Ross Gospel Tent (No. 1), August 10-24, Stockton (Warwickshire).
Mr. G. Bennett.—Till end of August, Aberystwyth (services on sands).
Mr. J. Brunton, Jun.—During August, Waltham Cross.
Mr. Jack Cooke.—Aug. 10-24, Scarborough; Sept. 7-28, Glasgow.
Mr. John Coates.—With Ross Gospel Tent (No. 2), Kempley, till August 11.
Mr. W. D. Dunn.—Till August 25, Aberdeen.
Mr. P. Russell Hurditch.—During August, Ilfracombe (services on sands).
Mr. John Hawkins.—During August, Railway Mission Tent, Crewe.
Mr. Newton Jones.—Till August 26, Margate (services on sands).
Mr. William Olney and Mr. F. Spencer Johnson.—Till Aug. 11, South Street Baptist Church, Greenwich, S.E.
Rev. H. Powers, D.D.—Till August 21, Saltcoats and Ardrossan, N.B.
Mr. T. Swanston Smith.—During August, Southend.
Mr. James Shields.—Till August 13, Tent Mission, Accrington.
Gipsy Smith.—Sept. 13-22, Stockport.
Mr. Anthony Towers.—Till August 10, Evangelization Society Mission Tent, Kendal.
Mr. James Wharton.—Till Aug. 26, Tent Mission, Hanley Castle, Worcestershire.
Mr. J. Weedon.—Evangelization Society Tent Mission, Clipston, till August 21.

Requests for Prayer.

For a tent mission at Billsdon, Leicestershire, by Mr. F. Chapman, of the Evangelization Society.

For blessing on a ten days' mission at High Wycombe, among the men employed on the new railway works, conducted by Mr. W. H. Holt, of the Navvy Mission Society, commencing August 9.

The Working of Faith.—Right faith is a thing wrought by the Holy Ghost in us, which changes us, turns us into a new nature, and begets us anew in God, and makes us the sons of God, as thou readest in the first of John, and kills the old Adam, and makes us altogether new in the heart, mind, will, desire, and in all other affections and powers of the soul, the Holy Ghost ever accompanying her and ruling the heart. Faith is a lively thing, mighty in working, valiant, and strong, ever doing, ever fruitful, so that it is impossible that he who is endued therewith should not work always good works without ceasing. He asks not whether good works are to be done or not, but has done them already, ere mention be made of them, and is always doing, for such is his nature, for quick faith in his heart, and lively moving of the Spirit, drive and stir him hereunto.—*William Tyndale.*

About Books.

THE EMPHASISED BIBLE.

WE were among those who encouraged Mr. Rotherham to follow his "Emphasised New Testament" with a version of the Old Testament made on similar principles; and we are glad now to be in a position to congratulate him upon the approaching completion of his great undertaking. There lies before us Vol. II. of **The Emphasised Bible**, and the concluding division is reported "in the press." The title-page prepares one for a book of no ordinary kind when it describes the work as: "A New Translation, designed to set forth the exact meaning, the proper terminology, and the graphic style of the sacred originals; arranged to show at a glance narrative, speech, parallelism, and logical analysis, also to enable the student readily to distinguish the several Divine names; and emphasized throughout after the idioms of the Hebrew and Greek tongues. With expository introduction, select references, and appendices of notes." By Joseph Bryant Rotherham. (8s. each vol. *H. R. Allenson.*)

The work is unlike any other. With plans of his own, Mr. Rotherham set himself to produce what other scholars had hoped for, but had not the initiative to attempt, the courage to achieve. Already three-fourths of the entire Scriptures are in our hands as prepared by this devoted man, and we look forward to the time when the completed work will occupy a place of distinct value in the study of the theologian as well as the less critical Christian scholar.

The Second Volume contains—1 Samuel to the end of the Book of Psalms, and is therefore a specially important section of the work. We have examined the pages with much satisfaction. The graphic arrangement and the method of emphasis add greatly to the interest of Job and the Psalms. Many familiar passages have a new message for the ordinary reader. The scholar will know the reasons that lie behind the forms of expression, and in many cases will be led to wonder why the simple and obvious sense of the original has so long been overlain and denied the English reader. Another fact: Mr. Rotherham is a translator—not an expositor; yet, again and again his setting forth of a passage, with possibly a note of two lines, is worth more to the student than the long and wordy explanations of commentators who are not sure of their ground, or have not made up their minds on critical points.

A feature of special importance is the adjustment of the version to the newly revised Massoretio-Critical text of Dr. Ginsburg; the assured emendations of this most valuable Hebrew Bible find judicious representation in this English work—and of no other version of the Old Testament can the same be said. At the end of the Second Volume there is a Special Note on the Psalms, in which much that is helpful as well as beautiful is said regarding the external features and essential characteristics of that portion of Holy Writ. Every page of this translation testifies to Mr. Rotherham's discernment no less than to his scholarship, also to his honesty and candour, to his industry and literary insight.

Rev. Dr. J. Paterson Smyth has enriched the "Bible for the Young" series for schools and families with **Joshua and the Judges.** (1s. 6d. *Sampson Low.*) The treatment is fresh and suggestive.

Wings Celestial, and other poems. By Charlotte Murray, Grace and S. Pennell, Annie Gregory, and others. (1s. *Kaufmann.*) There are beautiful verses in these pages. The title is furnished by the opening poem, by Miss Murray.

The Cambridge Bible for Schools and Colleges is becoming a considerable library. **The Song of Solomon** is now included, as edited with introduction and notes by Principal Andrew Harper, D.D. (1s. 6d. *Cambridge University Press.*) Students will find the pages of special service.

The Names of God have formed text and subject for many expositions of revealed truth. We know nothing, however, to compare, in point of fulness and eloquence, with **The Titles of Jehovah: A Course of Sermons.** By Prebendary H. W. Webb Peploe. (2s. 6d. *Nisbet.*) Nine in number, these discourses present teachings that are as practical in application as they are profound in doctrinal relation.

During a long period of years Mrs. Brightwen, the well-known naturalist, has been collecting Oriental curios and objects named in Holy Scripture. She gives pictures of them, and tells their interesting story in a book, entitled **Side-Lights on the Bible.** (2s. *Religious Tract Society.*) Many passages of God's Word are made plain by the lucid descriptions here given of natural objects and social customs, and other Eastern things and ways of life.

The story of the life of Andrew Byers (Langholm) told in **A Bright Border Sunset** (6d. *Brodie and Saimond, Arbroath*), by George McRobert, is an attractive memoir, which will be lovingly cherished among Christian workers in the Scottish border counties. Mr. Byers was one of those who combine with diligence in business that fervency of spirit in the service of the Lord which marks out the truly consecrated life.

Two critical essays that will be welcomed by art lovers are **Rossetti and Rembrandt.** (2s. 6d. each. *Duckworth & Co.*) Each volume contains a long series of illustrations of the work of its subject, produced in most satisfactory fashion; while the letterpress will give to the uninitiated a guide to the understanding of pictures by these masters, and at the same time add to the knowledge of the majority of even those who are specially informed on the subject.

Aids to Practical Religion. Selections from the writings of W. Boyd Carpenter, D.D., Bishop of Ripon. Edited by Rev. J. H. Burn, B.D. (3s. 6d. *Cassells.*) The Bishop has himself contributed an interesting preface, and the contents include a considerable proportion of material which has never before appeared in book form. The volume is further enriched by the insertion of several of the Bishop's most beautiful poems. Printed in bold, clear type, the book will be found especially suitable for the use of aged persons and invalids.

In the journey to the Antipodes with Rev. J. G. Greenhough, undertaken in his year of the presidency of the National Free Church Council, a widespread interest was taken throughout the country. His route has been often trodden and described; but the impressions of an observant traveller are ever fresh, and **Towards the Sunrising** (2s. 6d. net. *A. H. Stockwell*) has a distinct value for all who are interested in present discussions of the relations of the Colonies to the Mother Country. The brightly-written chapters are characteristic of the author—shrewd and farseeing, yet kindly and modest.

In 1876 Mr. Ned Weeks, a popular evangelist, visited Northampton for a seven days mission in connection with Gospel services that were being held in an old circus. He stayed on, however, for the remainder of his life, labouring, until the home call came in 1899, with much acceptance, and building up a splendid cause. His life story, **Ned Weeks, of Northampton,** written by his friend, Mr. Barry Wake, gives a vivid pourtrayal of the character and work of this rugged but devout missioner to the working classes. The book is embellished with illustrations and a capital portrait. (1s. *Passmore & Alabaster.*)

That the Resurrection of our Lord is the central fact of our Christian belief has been emphasized in the Apostolic and every succeeding age; yet the tendency even among believers is to meditate not too much but too little thereon. There are very many by whom **The Glory and Joy of the Resurrection** (3s. 6d. *Hodder & Stoughton*) by Rev. Dr. James Paton (Glasgow), will be welcomed as a guide in such a thorough study of the subject as will, we believe, be unto edification and growth in grace. In seven sections the place and value of the Resurrection in the New Testament are exhaustively examined, and the fact clearly brought out that the Rising of the Lord is the dominant note in the minds of all the writers. The book deserves a warm welcome in any Christian family. The Person of Christ will become more real to the prayerful reader, and the coming King a greater power in the life.

Amid the constant attacks made on the Bible and Christian belief, the faith of the timid and fearful is strengthened by the calmness of those whose moorings have a firm hold within the veil; and such a book as **The Integrity of Scripture** (3s. 6d. *Hodder & Stoughton*), by Rev. Dr. John Smith, will fill a useful place in any Christian congregation. This is not the expression of any hasty consideration or conclusions, but a statement of the ripe judgment of a devout and earnest student. As a class-fellow of Professor Robertson Smith, the author was early brought into touch with the methods and point of view of the destructive critics, and that too in one whom he was predisposed to admire. But other and deeper influences were at work, and "even at the beginning the conviction that the startling phenomenon of the Higher Criticism was a new departure, from which there was no safe issue but in return, took full possession of the writer's mind. And as events developed, the instinctive judgment became a reasoned belief." The chapters were originally lectures to Dr. Smith's congregation, and were then published serially before being gathered together in the present form. Point by point the new teaching is tested in the light of the Lord Jesus Christ Himself, and found wanting. We warmly commend the book as a valuable addition to the discussion of the Christian evidences, and as a re-statement in the language of the people of the orthodox belief.

Consecration and Sanctification is a helpful work by Commander B. H. Key, R.N. (1d. *W. E. Stride, 3 and 5, Strand, East Southsea.*) Being in the form of an envelope booklet, the message will find many readers.

The Churches.

*** The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The Simeon trustees have conferred the vicarage of St. Edmund's, Whalley Range, vacant by the death of the late Rev. H. Woods Tindall, on Rev. Noel Lake Aspinall, vicar of Holy Trinity, Chesterfield.

The annual report of Holy Trinity, Lincoln's Inn Fields, W.C. (Rev. J. L. Evans, M.A., vicar), gives, as outstanding difficulties of the district, "the long hours of work, the immoral state of the streets, and the drinking habits of the women." Aggressive operations are maintained, in addition to the regular services, by street preaching, visitation, lodging-house services, a mission among the poorest, Bible classes, temperance meetings, and many other forms of religious and social ministry.

Archdeacon Sinclair was present at the official opening of the old graveyard of St. Botolph, Billingsgate, opposite Billingsgate Market, for the purpose of open-air addresses. In declaring the ground open, he said that Rev. Wilson Carlile (of the Church Army), Incumbent of the parish, was doing nothing unusual in deciding to use the graveyard for open-air services. One of the advantages of open-air services is that earnest and good laymen can there uplift their voices in testimony to God.

At the consecration of Shaldon Church the Bishop of Exeter said he had been told he ought not to recognise the adornment of the building by personally consecrating it. Although he should continue to be the friend and brother of the clergy so long as they were faithful to the law, he had been obliged to decline to consecrate the church until a written engagement had been signed by the clergy and wardens that certain illegal things, including the stone altars, should be removed without delay.

Rev. W. Odom, vicar of Heeley, Sheffield, writes in his parish magazine: "Some of us have thought that Englishmen had become too enlightened to give any encouragement to the system, founded on a gross superstition, called Mormonism. Be this so or not, it is a fact that Mormon elders have been visiting some of our parishioners, seeking to proselytize—more especially among women and servants. I may shortly have more to say on a system which has been described as one in which 'simple faith, gross materialism, fantastic and blasphemous theories, and the greatest sensuality are combined.' I hope, however, that in Heeley our people have too much common-sense to listen to false apostles."

The Church Missionary Society is asking its friends to observe Tuesday, September 30, or other convenient day falling in the same week, as a day of intercession. The circular of invitation says:—"Never was the need for prayer greater; because never were the openings for work more numerous and more promising, and the demands for funds and living agents more urgent. The Katikiro of Uganda recently pleaded for 200 workers, and he is receiving two. A missionary, lately home from India, speaks of 'scores of villages' that might be won for Christ immediately if the men were there to do it. If our 1,000 Church Missionary Society's missionaries could be doubled at once in numbers, the mission field could easily absorb every one of them."

Congregational.

Rev. Dr. Caleb Scott, who is now staying at Crieff, N.B., hopes to be restored to health in time to preside at the forthcoming Glasgow meetings of the Congregational Union.

By the will of the late Miss Esther Spear Mann, of St. Leonards-on-Sea, the Women's Settlement, Canning Town, E., receives a bequest of £300 and the Congregational Chapel, Moreton-in-Marsh, one of £500.

A remarkable Congregational movement in Exeter, in which the Mayor of the city (Mr. A. E. Dunn, J.P.) takes a very active interest, has reached a new stage of progress by the opening of a third mission church in one of the worst districts of the city.

Rev. D. Foulkes Roberts, of Exeter, lately conducted Divine service and delivered an address on "Spiritual Power" from the Speaker's desk in the Swedish House of Parliament, at Stockholm, in connection with the visit to that city of British Good Templars.

A special effort has been made in connection with Carr's Lane Church, Birmingham, to increase the number of subscribers to the London Missionary Society. Rev. J. H. Jowett preached a powerful sermon, and a special canvas of the church members and seatholders was made by fifty ladies and gentlemen, with the result of about 150 new names being added to the subscription list, and many old subscribers increasing ten to twenty per cent.

Baptist.

The services at Highgate Road Baptist Chapel will be conducted during August by Rev. John Urquhart, of "The New Biblical Guide." Mr. Urquhart takes for his morning subjects special aspects of Christ set forth in the four Gospels.

On Thursday last a "welcome home" was given to Rev. A. Tildsley, at the Poplar and Bromley Tabernacle, Brunswick Road, E. The church continues to be, in the words of a correspondent, "a beehive of activity in the neighbourhood."

The church at Wellington, Somerset, has just been celebrating the first anniversary of the settlement of Rev. Sydney J. Jones. Earnest addresses were given by Mr. Charles Baker, Mr. W. D. Haddon, and Rev. W. Owen (assistant pastor), and fitting tributes were paid to the devoted service rendered to the church and people by the pastor during his first year among them.

Methodist.

The new Primitive Methodist church at Whitby will cost about £4,000. The Church Extension Fund has promised to meet the interest on £1,000 for ten years.

In the recent great effort put forth by Southend Wesleyans the sum of £727 was raised for chapel extension and new schools. Sir Horace Brooks Marshall presided.

The ordination service in connection with the Wesleyan Conference, took place at Gravel Lane Wesleyan Church, Manchester, on Monday last. Rev. Dr. W. T. Davison, ex-president, delivered the charge.

The old Primitive Methodist church at Cradley Heath, on which there was a debt of £450, has fallen into ruins through the working of the mines. The £450 has now been raised, and £900 secured for a new building. The new scheme will cost £3,000, and the Church Extension Fund will render assistance.

The recent quinquennial canvass and temperance census in the Free Methodist Churches has had very gratifying results. In connection with it 106 officers, 571 teachers, and 13,864 scholars signed the pledge. The result of three of these canvasses has been an addition of nearly 50,000 new pledges to the already splendid muster roll.

Commenting on the inaugural address of the new President of the Wesleyan Conference, the *Methodist Times*, upholding Prof. Banks in his emphasis of the evangelistic side of preaching, remarks:—"We greatly resent the deadly delusion that the 'soul-converting power' belongs more to missions than to circuits, or to missioners than to circuit ministers. There is nothing in Scripture, history, or reason to justify that fatal distinction. We do not deny—we have, on the contrary, asserted—that some men are specially gifted in evangelistic work, and some men are obviously called to be evangelists or prophets in the New Testament and Apostolical sense. But our special point to-day is that, in some degree, all our ministers should be of this class."

Presbyterian.

During Rev. R. E. Welsh's absence in Canada, the St. George's congregation, Brondesbury, N.W., is raising £600 for alteration and enlargement of the church premises.

The new church lately commenced in the Stanhope Road Board School, South Shields, continues to make very satisfactory progress. At the last communion twenty-two new members were admitted, the number on the roll now being 209, and of these over 160 partook of the Lord's Supper on a recent Sunday evening. The Sunday-school is increasing correspondingly, while the finances are all that could be desired. The Newcastle Presbytery, at its last meeting, gave the congregation power to close with the offer of a site, and buildings will be begun as soon as possible.

The third anniversary of the young cause at Brighton Avenue, Gateshead, was held recently, when the Moderator of Synod, Rev. A. H. Drysdale, M.A., preached to good congregations, taking for his text in the morning, John xv. 1, "I am the true vine, and My Father is the husbandman;" and in the evening from Rev. i. 5-6, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and his Father, to Him be glory and dominion for ever and ever"; from which he preached well-reasoned and stirring addresses which were much appreciated. The Moderator expressed himself well pleased with the life and vigour shown by the cause, which gives promise of great usefulness.

Society of Friends.

At the Sussex, Surrey, and Hants quarterly meeting, Joseph Gundry Alexander returned the minute granted him for service in the Vaudois Valleys, Switzerland, Belgium, and France, and gave an interesting account of the Protestants among whom he had been called to labour, and their upholding of the Gospel of Jesus Christ. They have acted as true missionaries, as they have moved about in the world, and have carried the Gospel into many places, and especially to America.

William and Susan T. Thompson recently attended Tottenham meeting, and also the mission meeting in the evening, and had good service there. They have received word from New England that there is no occasion for them to pay the visit which they had in prospect to Syria at present. After leaving Southampton they therefore expect to return to Ireland to resume their service there, and to remain there till after the holding of the Ulster quarterly meeting, when they hope to continue their visits in England.

Salvation Army.

The Lord Mayor of Birmingham will open a new Army citadel at Small Heath, Birmingham, next month. A fifth corps is to be opened in Dublin.

Several hotel proprietors in Seattle, U.S.A., have promised to meet the rent of a Rescue Home in that city, for one year, if the Army will furnish and control it.

The Army's officers at Marseilles, where open-air meetings are not permitted, have obtained from the authorities a special license allowing them to hold singing meetings in the streets. Good work is also being carried on through the visitation of brothels in the lowest parts of the town, although the police authorities urged the officers not to undertake the work, on account of the possibility of their encountering personal violence.

A Californian publican, who objected to the Army conducting open-air meetings outside his house, turned the hose upon the gathering, drenching not only the soldiers, but two by-standers, who were warm friends of the Army's work. The latter entered into negotiations with the proprietors of the block of buildings in which the saloon was situated, purchased it, and subsequently ejected the saloon keeper, handing the property over to the Army.

Fallen Asleep.

Mr. S. R. Durrant, of Walton, Ipswich. He joined the Baptist Church at Walton in the year 1843, and has been connected with the same church ever since, excepting for short periods when he resided elsewhere. He also acted as deacon and treasurer respectively.—The oldest member of the Society of Friends in East Anglia, Mr. Francis Dix, of Norwich, in his eighty-ninth year. He was a familiar figure in the city, and wore the Quaker garb until the last.—Camden Road Presbyterian Church, London, N., has suffered a great loss in the death of Mr. John G. Murdoch, of Huntingtower, Camden Square, at the age of seventy-one. Mr. Murdoch was an enthusiastic temperance worker, and a most generous giver to Christian causes.

Dr. Barnardo is now in Germany undergoing further treatment for the affection of the heart from which he has been suffering. Communications addressed to him at Stepney Causeway will be opened during his absence and dealt with. Matters of a strictly private or personal character that are so marked on the outside, will be held over unopened until Dr. Barnardo returns; but in that case correspondents cannot expect any acknowledgment until after the 15th September.

DONATIONS

Received by Messrs. Morgan and Scott, to Saturday, August 2, 1902.

*** All amounts received by Messrs. Morgan and Scott for charitable purposes are remitted WITHOUT ANY DEDUCTION WHATEVER to the institutions for which the gifts are sent.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan and Scott, 12, Paternoster Buildings, London, E.C., and crossed **"London City and Midland Bank, Ltd."** This will effectually prevent loss.

"Patricia and Arthur."—Only 1s. 8d. enclosed in letter.

"P.S.S.G."—Please say which South American Mission.

	£	s.	d.
Famine in India—H.H., 1s.; O.T., £10; H.E., £5; S.A.S.Y., 5s.; R.S., £2; Kew, £1 10s.; K.E.J., 10s.; A Friend, £1	20	6	0
Indian Famine Orphans (late Rev. D. Osborne)—A.B.C.	0	5	0
Indian Famine, Rajputana—C.F.	1	0	0
Indian Famine, Gujarat (Mrs. Horne)—I.E. ...	3	0	0
Pandita Ramabai's Work—S.A.S.Y., 5s.; S.S., 2s. 6d.; *(Famine)*—C.S., 2s. 6d.	0	10	0
Indian Famine and Industrial Mission, Aligarh, (Rev. J. C. Lawson)—Miss E.M.B., £5; H.C., £5; A.B.C., 5s.; K.F., £2; H., £1; P.R.P., 5s.; J.A., £5; Richmond, 5s.; E.R.R., £5; "Give ye them to eat," £1; F.P., £5; H.K., £5; D.J.F., £2; P.O.'s, £2	38	15	0
St. Peter's Mission, Lesser Slave Lake, Canada (Saw-mill)—H.T.N., £10; Miss E.M.B., £5; F.W., £1; Miss J., 2s. 6d.	16	2	6
A French Cripple—B.	0	5	0
Deacon Abraham's Orphanage—Prov. iii. 9	0	3	6
Baptist Missionary Society—J.C.B., 10s. 6d.; *(Zenana)*—Prov. iii. 9, 2s.; *(Famine Orphanage)*—Prov. iii. 9, 2s. 6d.	0	15	0
London Missionary Society—Invalid...	10	0	0
Moravian Missions—H.B.	2	0	0
Figueras Mission—H.B.	2	0	0
Widows' and Orphans' Fund, South Africa—H.B. ...	2	0	0
Mission Lepers of India (Miss Reed)—H.B.	1	0	0
Mr. and Mrs. Innes Wright's Work, Nepaul—Mr. McC.'s Bible Class, £1; Miss G., 5s.	1	5	0
Regions Beyond Missionary Union—F.S.	2	0	0
British and Foreign Bible Society—J.C.B.	0	10	6
Church Missionary Society—F.G.B.	0	7	3
Victoria Gospel Press, South America—E.C.B. ...	1	0	0
Pakoi Leper Fund—E.C.B.	1	0	0
Yiddish Bibles (Mr. Bergmann)—Lanka	5	0	0
Mildmay Mission to Jews—S.P., 5s.; M.W., 10s.; X.Y.Z., 10s.; *(New Testaments Abroad)*—Prov. iii. 9, 2s. 6d.	1	7	6
Liberator Sufferers' Relief—G.N.	0	2	0
Day in Country Fund—S.A.S.Y., 2s. 6d.; S.F.F., 10s.; Dorothy H., 3s.; L.L., 2s. 6d.; X.Y.Z., 2s. 6d.; H.B., £1; J.L., £5; Elta, 5s.; E.A.C., 2s.; V.B.C., £1 14s. 10d.; H.M.H., £1 1s.	10	3	4
Holiday Fund for Poor Children, etc.—Daisy, Cecil, and Derrick, 9d.; Anon., Derby, 10s.; Prov. iii. 9, £2; H.M.H., £1 1s.	3	11	9
Children's Country Holiday Fund—E.S. and M.S.	0	5	0
National Blind Relief Society—S.P., 5s.; K.E J., 10s.	0	15	0
Bristol Orphan Houses—S.P.	0	5	0
Dr. Barnardo's Homes—S.P., 5s.; T.H.R., 5s.; R.S.H.S., £2 7s.; F.N., £1; W.M., 1s.; T.M., £2; H.M.H., £1 2s. 6d.; *(Deficit)*—E.L.P., £5 ...	12	0	6
Uncle Tom's Cot—Evelyn	0	2	6
Friendless and Fallen—W.E.V.	2	2	0
Mrs. Wilkes' Rescue Work, Poplar—M.S.	5	0	0
St. Giles' Christian Mission—H.B., £3; F.S., £1; E.C.B., £1; *(Holiday Fund)*—Amiga, 10s.; D.D., 2s. 6d.; F.G.B., 7s. 3d.	5	19	9
Flower Girls' Christian Mission—F.S., 10s.; *Cripples' Holiday Fund*—O.A., 2s. 6d.; Amiga, 10s.	1	2	6
Stockwell Orphanage—Prov. iii. 9, 5s.; H.B., £1 ...	1	5	0
Late Mrs. Meredith's Mission (Prison)—Prov. iii. 9	0	2	6
Homes Aged Blind (Crouch Hill)—Prov. iii. 9 ...	0	2	6
London Medical Mission, Endell Street—H.B. ...	1	0	0
Soldiers' Home, Aldershot—H.B.	2	2	0
Miss Weston's Work (R.N.)—H.B.	2	2	0
Scripture Readers' Society, Ireland—H.B.	2	2	0
THE CHRISTIAN *Tract Fund*—H.B.	0	10	0
Evangelistic Village Mission (Mr. Shipley)—H.B.	1	0	0
Miss Robinson's Work (Soldiers)—H.B.	2	2	0
Mr. Charles Cook's Work, Hyde Park—H.B. ...	2	0	0
Tram Car Scripture Text Mission—H.B.	0	10	0
Open-Air Mission—H.B.	3	0	0
Lord's Day Observance Society—H.B.	2	0	0
Soldiers' Home, Winchester—H.B.	3	0	0
Rev. T. Connellan's Work, Ireland—H.B.	1	1	0
Miss Macpherson's Home of Industry—H.B., £1 1s.; A.C.B., 10s.	1	11	0
Mildmay Mission Hospital (Bed Endowment, Queen Victoria Memorial)—Reader of THE CHRISTIAN, £400; A Friend, £1	401	0	0
Friedenheim Home for Dying—H.B.	2	0	0
Salvation Army—H.B.	3	0	0
Kensit Crusade—H.B., £2; *(Wickliffe Preachers)*—Mark xvi. 15-20, £1 10s.	3	10	0
Bridge of Hope (Miss Steer)—F.S.	1	0	0
R.N. Mission Deep Sea Fishermen—F.S.	0	10	0
Mr. Fegan's Homes—S.S....	0	5	0
Hampton's Mission to the Blind—B.E.W.	0	2	6
Gray's Yard Mission—E.C.B.	1	0	0
Total...	£589	19	1

ADVERTISEMENT.

St. Giles' Christian Mission—W. Park, £5.

Kensit Crusade and Wickliffe Preachers for Preaching the Gospel and Exposing Priestcraft.—Mrs. Frith, 3s.; Mrs. Muscott, 5s.; Miss Palmer, 2s. 6d.; Mrs. Dobson, 10s.; Mrs. Partridge, £1; Anon., £5; Colonel Cooper, £1; C. Williams, 10s.; L.G., £1 1s.; W. Morgan, £1 1s.; Rev. R. H. Widdows, £1; F.W.H., £5; F. Thirkettle, 10s.; E. Lang, 4s.; R. Hill, £1; J. A. B. Williams, £2 2s.—JOHN KENSIT, Secretary, 18, Paternoster Row.

Y.M.C.A. Notes.

THE Association newly formed at Buenos Aires has been publicly opened with much enthusiasm. Mr. A. Carnegie-Ross is the first president, and over 200 members are already enrolled.

The Lerwick Association reports an encouraging series of public meetings in the churches, which were kindly lent for the purpose in rotation. Good attendances ruled; special attention was devoted to the music, and the meetings brought the Association prominently before the townspeople.

In connection with the Hackney Association, a special service was held on Lord's Day afternoon in St. Michael's Church, London Fields. There was a large attendance of young men. The preacher was the Bishop of Hereford. Rev. W. G. Morcom, M.A. (vicar), the Mayor of Hackney, and the secretary to the Y.M.C.A. also took part in the service, which was of a most simple and hearty kind.

The Volunteer camping season is being taken full advantage of this year for work by the Y.M.C.A. in the various encampments. For several years the South-Western District Union has worked among its own battalions on Dartmoor, and more recently has followed the men to Aldershot. The Welsh Y.M.C.A.'s have tents on Salisbury Plain, and a staff of workers who will direct their efforts towards young Welshmen. The North-Midland District Union is co-operating with the Soldiers' Christian Association in similar endeavour at the same place, and tents have been erected also by the Lancashire Associations and those of the Western District. The South-Western District is again working on Dartmoor, and the S.C.A., in addition, has erected a large marquee at Aldershot. The tents will be used as writing and recreation rooms during the day and for bright Gospel services in the evening. The military authorities have displayed much interest in the scheme, and the utmost readiness to assist it.

Notices.

BATH.—Parcels of literature for South Africa should now be sent to "Soldiers' Home, Box 1,089, G.P.O., Johannesburg, South Africa."

A correspondent, referring to a request made in our issue of July 31, writes:—"The lines beginning—

> "'The hands are such clean hands;
> They are so full, they turn at our demands,' &c.,

are from the book, 'The Building of Character,' by Rev. J. R. Miller, D.D."

COMMUNICATIONS RECEIVED WITH THANKS. — Mrs. V. E.D. H.H.P.S. H.B.M. D.H.R.S. E.B. A.E.D. M.C.P. J.A.S. F.F.M. W.C.J. C.C. J.B. W.M.R. I.F. G.B.C. S.B. J.G.R. R.H. J.W. B. M.A.C. G.W.W. A.M. C.C. W.K. C.M. W.A. H.H.J. R.M. A.S. G.E.R. H.S.T. G.H.P. J.G. F.C. D.H. J.E.F. G.C. R. E.J.F. C.M. J.M.S. W.H. H.H.J. W.A.C. W.H. T.H. W.F. F.D. E.H.B. J.H.F. E.K. G.S. L.E.S. W.H.H. A.T. M.M. C.S. T.A.G.

APPLICANTS FOR TRACTS.—Mrs. Stevens, 24, Bridge Street, Harford Street, Mile End, E.; Mr. A. Saunders, 61, Queen Margaret's Grove, Mildmay Park, N.; Mr. M. A. Levitt, 7, Myrtle Street, Dalston, N.; Mr. Edward Charter, 107, Newington Causeway, S.E.; Rev. John B. Pickstock, Mission Home, Brixham, Devonshire; Mr. G. Murray, 14, Fairfield Road, Higham Hill, Walthamstow; Mr. Ernest E. Tresidder, 116, Lansdowne Road, London Fields, N.E.; Mr. W. Burston, care of Mr. J. Smith, King Street, Sculmanthorpe; Messrs. Rawlings and Marshall, Rock House, Camp Road, Farnborough, Hants; Mr. W. A. Derby, 18, Stanfield Road, Liverpool; Mr. C. J. Price, missionary, Heaton Mersey; Mr. H. P. Steeds, Brunswick Villa, Picton Road, Ramsgate; Mr. George Whitehouse, 312, Alcester Road, Moseley.

The Spoil of the Poor.—Recently-published returns show how much harder the life of the poor is made by the rapacious dealings of dishonest tradesmen, who make haste to get rich at the cost of those who in many instances are unable to protect themselves. During the past twelve months the Stepney Borough Council have by means of their sanitary inspectors seized no less than one hundred and ten tons of unsound food, which in a less carefully-protected district would undoubtedly have been a dangerous agent in creating and spreading disease. Add to this the fact that the number of prosecutions in connection with the use of dishonest weights and measures is almost incredibly large, and it will be seen how the low wages of a large section of the industrious poor are still further depreciated, and how necessary it is that our public education should have a basis of Christian ethics.

NATIONAL BLIND RELIEF SOCIETY.

In thanking the readers of *The Christian* for their kind response in the past, I again bring before them two more cases that require immediate aid.

A BLIND MUSICIAN.—L. A., aged 50 years, has become blind through overstudy. She worked 10 hours per day to gain a gold medal for music in order to support her parents, who died at the age of 92-82. She is extremely delicate, and, owing to a cancer at the back of her eyes, suffers constant pain, and quite unable to earn her own living.

G. S., in whom I am interested, has been blind from lead poisoning since 1897. He was sent to the Exeter School for 2½ years, and then went to the Normal College. He had to leave the latter as the Doctors said the poisoning was beginning to affect his brain.—R. D. C.

The Rev. J. PULLEIN-THOMPSON, Hon. Sec., the Vicarage, 27, Tite Street, Chelsea, S.W., will gladly acknowledge donations, or they may be sent to the Office of THE CHRISTIAN.

Scripture Readers' Society for Ireland.

This Society continues to Spread the Word of God in the homes of the people, and never found a more open door, but funds are much needed to extend the Work.

Contributions will be thankfully received at the Offices 27, Lower Pembroke Street, Dublin; or 9, Paternoster Row London; and at the Office of THE CHRISTIAN.

REV. J. O. GAGE DOUGHERTY, M.A.,
Secretary and Treasurer.

THE "BRIDGE OF HOPE."

NIGHT SHELTER, REFUGE,
EIGHT CHILDREN'S COTTAGE HOMES.

HELP IS MUCH NEEDED NOW.

In order effectively to carry on this very difficult work, both **Annual Subscriptions** and **Special Donations** are earnestly asked for.

Urgent applications on behalf of young girls and children, in grave moral danger, are daily received. Only the most needy are admitted.

MARY H. STEER,
Betts Street, St. George's,
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SPECIAL ANNOUNCEMENT.

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Notes & Comments

The King Crowned. "Crowned at last!" What relief of suspense these words have brought to the nation—may we not say to the world? If not accompanied by the proverbial "Queen's (or King's) weather," the day was, at any rate, sufficiently fine to obviate any serious discomfort. The change of date had necessitated many vacant seats in the Abbey, which, however, were easily filled by specially-invited guests. That his Majesty was so far recovered as to pass through the ordeal in good health and spirits, did much to inspire the grateful enthusiasm of the vast crowds lined along the line of route, as the imposing pageant threaded its way to and from the Abbey; and their loyal demonstrations proved how deeply the Royal Family is endeared to the hearts of the people.

Royal Bounty. The Prince and Princess of Wales once again evinced their interest in the poor by inviting over 1,000 children to occupy seats in the gardens of Marlborough House, from which to view the Royal Procession, providing them also with a hearty meal as well as amusements with which to while away the weary hours of waiting. This thoughtful act will live long in the hearts of present and future citizens. And what can be said of the King's magnificent gift to the nation of Osborne House, the favourite palace of the late Queen, as a home for soldiers and sailors who have been invalided in active service! The accession and coronation of King Edward VII. will indeed carry down gracious memories to generations to come.

A Better Temper. It is significant and gratifying to note the mutual goodwill evinced by the police and the public. That the former discharged their arduous and trying duties with cheerfulness and skill is the general testimony; while so far as the crowd was concerned rowdyism and "mafficking" were conspicuously absent. Truly there has been compensation for the disappointments in June, in the subdued and saner behaviour in August.

The Late Anna Shipton. At the special request of some of our readers, we have taken steps to procure cabinet enlargements of the only known portrait of this sainted authoress. They may be obtained from our publishers (2s. each, post free. *Morgan & Scott*).

The Dearth of Missionaries. A painful paragraph has appeared in the daily press in reference to a clergyman who, after being three years without an appointment, had to sell his library and other belongings, in order to maintain himself, until ultimately, a week or so ago, he had to become an inmate of Tiverton Workhouse. He had been a curate for twenty-three years, and had made 470 unsuccessful applications for a curacy, the vicars, he stated, wanting only young curates. The facts hardly need comment, but they may be taken in connection with the statements which come from the Church Missionary and the Zenana Missionary Societies, as to the startling falling-off in the number of candidates for the mission field. An application for two hundred workers for Uganda has met with a response of two only; and, as regards the Zenana field, it is stated that if volunteers ready to go into training next month do not come forward, the small number of workers going out will again have to be reduced next year. The appeal of the C.M.S. that September 30th next should be observed as a day of special intercession on behalf of missions is therefore well-timed, and there is ample scope for good men to turn their attention to the foreign field, white unto the harvest.

The Drink Bill again. Mr. T. P. Whitaker's recent contribution to the literature of the temperance movement—The Economic Aspect of the Drink Problem—is sufficiently startling in its facts and figures to alarm even those of his fellow Members of Parliament who either regard with apathy the growing intemperance of the people, or who assist the Administration in gagging righteous efforts at reform. Mr. Whitaker sets down the Drink Bill for the year ending March last year at £189,072,000, a sum which represents £4 11s. 2d. for every man, woman and child of the entire population, or over £21 for every family of five persons. This is, of course, the direct loss to the community. The indirect loss is equal in amount, and the total, as Mr. Whitaker clearly puts it, would be sufficient to meet all the charges now defrayed from the rates and taxes. Of all this expenditure the working-classes are responsible for two-thirds, a state of things which lies behind the fact that in thousands of homes a little sickness or a slight break in employment simply involve destitution. Every day the responsibility of the churches in regard to the drink evil is increasing, and, as has been powerfully urged:—

> The Christian Society that fails of its duty here, sins against the light of two thousand years which has streamed from the cross of Christ and out of His open tomb.

Moth and Rust. Each quarter we are carefully informed how the National Revenue continues to increase, but similar prominence is not given to the set-off on the other page of the ledger. It is somewhat startling to find that in face of this development of wealth the cost of the relief of the poor is going up rapidly. During the last ten years the indoor maintenance of our paupers has grown 47 per cent. in London, and 44 per cent. throughout the country, whilst indoor relief now costs 37 per cent. more in the Metropolis, and 28 per cent. more in the provinces. These figures point grimly to at least one of those pressing social questions which, like drink and the betting evils, the Government have not time or courage manfully to face. Mr. Chamberlain has more than once referred to the sordid, hopeless lives, "without pleasure in the present or hope in the future," compulsorily led by thousands of the population of our large centres; and people unfamiliar with the mean necessities of politics, as distinguished from statesmanship, would naturally think that the unhappy condition of a mass of the people would appeal to a Government professing to govern. Unhappily, however, the pigeon-hole is as convenient as it is capacious, and meanwhile the development of drunkenness and animalism proceeds apace.

Infant Mortality. The significant fact was elicited at the Medical Congress that the rate of infant mortality is in direct relation to the illiteracy of mothers. In 1900, out of 927,062 children born, 142,912 died before they were a year old. It is surprising and humiliating to learn that the infant mortality is as great proportionately as it was half a century ago. A considerable number of these infants die through being "overlaid," a tragedy that statistics show is more frequent on Saturday nights than on any other. Drunkenness is unquestionably a main cause of this evil. The ethics of parenthood need to be taught to many among the working-class population. How to bring home to young married people the first principles of child-training is one of the pressing needs of the day.

Precocity in Education. A fresh reform in the treatment of children is suggested by Dr. Arthur Newsholme, Medical Officer of Health for Brighton, in *Public Health*. At present over half a million children under five years old are in our Elementary Schools. This is denounced as distinctly injurious to the health of the little folk, owing to the readiness with which infectious diseases are passed on among children under five, and to the effects of confinement and undue stimulus at so early an age on the brain tissues. Doubtless the chief reason why parents send their children to school at so early an age is the greater freedom enjoyed at home for their household duties, but this is not an adequate reason for reducing the stamina of the rising generation in so serious a way. This subject deserves serious attention from our educational authorities, as well as parents generally, and steps should be taken to minimise the evil.

The Garden City. We are glad that Mr. George Cadbury, in a recent address, made it clear that the Garden City Scheme, in which he is so largely interested, and of whose methods he has given practical demonstration, is in no sense of the word a work of "charity," as that term is commonly understood, but a work of business founded upon justice. When he said that working-men do not want doles in philanthropy, but justice in the matter of their dwellings, he touched the heart of the whole question. There would be less need of "charity" if justice more largely prevailed; and surely the most elementary justice demands that every human being shall be housed in such a fashion as to enable him to respect himself, and to live a healthy physical life. Nor is the notion of justice eclipsed when those who further its interests combine with it a scheme intended to be commercially successful. Those who are not impelled upon moral and humane grounds (and there are some so base as this) to alter the present abominable condition of housing may at least give heed to men who have demonstrated that, commercially, good housing pays.

Parliament or Christ? A few thoughtful words spoken by Mr. W. J. Nichols at the recent Bible Christian Conference, are entitled to the careful consideration of those who profess to believe in the redemptive power of the secular side of the State, and whose appeal in social and national matters is invariably made to Parliament, to the complete ignoring of those deeper and more potent forces which are at the foundation of all reformation. Mr. Nichols said :—

> The lifting of the masses lies not at the door of Parliament so much as at the door of the Churches. It is their duty to find some message for their unrest, and some power for the healing of their miseries.

Happily, however, it is not necessary to seek the message, for it is ready at hand, and needs neither dilution nor strengthening. "The leaves of the tree were for the healing of the nations" (Rev. xxii. 2). And only so far as individual lives are brought under the influence of Christ, will the life of the State develop in the direction of obedience to the divine laws of the Kingdom of God.

"Protestant Sunday." In view of the many subtle ways in which Romanist doctrines are being inculcated where such teachings ought least to be expected, the appeal of the Protestant Alliance that November 2 next be considered as "Protestant Sunday," is far from being ill-timed or out of place. The mere proclamation of the truth as it is in Christ Jesus must necessarily in itself be a statement of the essential differences between the Reformed and the Romish faiths ; but a clear summary of the misleading and soul-destroying substitutes which Rome has introduced might, and doubtless would, be helpful to the young, and to those who are liable to be influenced by modern specious advocacy of "toleration." In these days it is well, at least occasionally, to accentuate the darkness of Romanism, and the dangerous twilight of Ritualism, as compared with the clear shining of the unadulterated Gospel of salvation.

The Temporal Power. The somewhat unexpected *rapprochement* of Russia and Italy is likely, if the present feeling continues, to have a powerful effect in regard to the strained relations between the Vatican and the Quirinal. With all deference to the Duke of Norfolk's unfortunate misrepresentation of British feeling in the matter, a large section of Roman Catholics in this country are as strongly opposed to the idea of the Pope's resumption of the temporal power as the United Italy party are, as, indeed, most educated and intellectual Italians, from Dante downwards, always have been. In the election of the new Pope—an event which, humanly speaking, cannot now be long delayed—the question will have to be finally settled ; and, as a German Romanist organ has pointed out, there will then have to be a formal abandonment on the part of the chosen Pontiff of a claim which, as a Florence Roman Catholic newspaper said some little time ago, "is in itself an insult to every loyal Italian." In the demand for this renouncement, those who are well-informed in such matters assert that Russia and Italy will join ; hence the present understanding. So the grossly abused Temporal Power, and the dream of its possible resumption will pass away, as John foretold, "for her sins have reached unto heaven, and God hath remembered her iniquities."

The Sound of Coming Rain. A cloud bigger than a man's hand is upon the face of the religious sky just now, and a sound of abundance of rain. In the various conventions and church conferences which have just closed, there has been an unmistakable note prevailing—a desire, deeply and solemnly expressed, for a speedy revival of religious life. The most important thing in the address of the Wesleyan president at the late Conference was his passionate plea for a new order of evangelists—or, better, as he said, for a new baptism of spiritual power to descend upon the entire ministry, fitting it as never before, for the work of evangelization. This one note called forth the deepest response. An important Conference for Ministers only is to be held at Oxford early in September, in which the whole time is to be devoted to the consideration of topics which bear directly upon the revival of spiritual life. We are glad to chronicle such news ; it is better than the report of great demonstrations or of great gifts of money. The revival of the central fires will diffuse heat throughout the entire body in all its parts.

"Wilt Thou not revive Us Again?" God's people have long looked and prayed for Revival, and praised and thanked Him for the Revival that is coming, and God has answered prayer by doing a mighty work—at the other side of the world. He is sending showers of blessing, here and there, on this side also ; but we are not seeing "the great rain of His strength," which, in some measure at least, is falling at our Antipodes.

"Ye have not because ye ask not." Long before the Revival came in Australia, there had been united prayer by Christians of different Churches, who were knit together in the one desire that God would reveal His grace and power in quickening saints and converting sinners. Not only did they gather in public places, but in private houses. All over the States such meetings were held, so that 40,000 people are said to have been praying at one time. And they continued instant in prayer until the blessing came.

Revival Comes from God by Prayer. Psalmist and prophet alike look to God alone. Of Him and to Him are all revival blessings. "Wilt Thou not revive us again, that Thy people may rejoice in Thee ?" Not by human power or ingenuity, "but by My Spirit," saith the Lord of hosts. "O Lord, revive Thy work : in the midst of the years make Thyself known." Why should they say among the heathen, "Where is their God ?" Are we not sick and tired of ourselves ? Do not our hearts cry out for the Living God ?

Love One Another. All revivals begin with the mutual love of the children of God, and decline as love grows cold. Therefore let us cultivate love one towards another. For love is of God. No man hath seen God at any time, but the Son hath revealed Him. No man hath seen God at any time, but He that abides in love abides in God and God in him. And so God is revealed. "By this shall all men know that ye are My disciples if ye love another."

God Uses Means. Dr. Torrey, of the Bible Institute, Chicago, who has been one of the evangelists used of God in the Revival in Australia, will soon be passing through England on his way home. It may be that God will use him here. He can tell us much of the work of the Holy Spirit in that far-off land.

God's Last Word to Man. We sometimes wonder how deeply the average preacher of the Gospel realizes the fact, that, in Christ, God has really spoken His final word to man ; and that the Gospel is the ultimate word that we shall receive from heaven during this dispensation. During recent years there has been a growing tendency, in certain quarters, to offer to men, in the Name of the Saviour, a larger hope than that of the Divine message in this life. Many men, entirely unwilling to receive Jesus Christ as Lord of their life now, have, it is feared, falsely consoled themselves with the notion that, rejecting light here, they may receive it at will upon the other side. It would be well if all such, together with their teachers (who, confounding things that differ, practically place heathens and enlightened people in one category), might read the solemn sermon of Dr. Newman Smyth on "The Last Judgment, the Christian Judgment." Rarely has any modern preacher more convincingly shown the terrible responsibility of a human soul being brought face to face with Christ. The preacher also, who fully realizes the meaning of God's last word to man, will become inspired with a new and holy passion to save men

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Feeding the Lambs. Dealing with some present-day problems in America' Dr. Charles Sheldon has referred in the *Homiletic Monthly* to the shifting of base, to meet the changing conditions of the physical life of man which characterizes the present transition period in the work of the churches. If the work of a modern church is worth anything, it is based upon the eternal redemptive power of Jesus Christ, which never changes ; therefore, he says, in words that apply with equal force on this side of the Atlantic :—

> The Gospel does not change, but it may move over another track. The track is temporary, the Gospel is permanent. . .
>
> We ministers, as a rule, preach too much to grown-up people. We prepare too many elaborate sermons and too few helpful messages. We define a sermon as "an effort," and have in view when we prepare it the best minds among the grown-up intellectual people in our congregation. The best thing we could all do for six months in the year would be to preach to our Sunday-schools. Give the simplest message containing the Gospel to the children. Why not ? The old people in our churches have been preached to all their lives. I have no doubt many of them need preaching yet, but they would all stay and hear the sermon to children. The trouble with most of us is our unwillingness to serve in the capacity of teacher through the slow but effective process of making disciples. We want to shine in the pulpit as eloquent speakers, rather than as simple candles of the Lord to light men along the way of life.

Battle and Victory. Certainty of victory gives force to the soldiers' arm and gladness to his heart ; uncertainty, doubt, or despair weakens them both. In the Holy War there is no success for the pessimist. The fundamental conditions of victory are, belief in the justice of our cause, complete obedience to the will of our Commander, and certainty of our ultimate triumph. When the seventy disciples returned from their first tour and recounted their small successes, the Lord at once pointed them to the final triumph. *They* saw a demon here and there ejected ; *He* had been contemplating the final downfall of the evil one himself : "I beheld Satan as lightning fall from heaven." What He beheld in spirit, we, thank God, shall yet behold in literal fact. Everything done for the slaying of evil and the establishment of the Divine Kingdom is in line with that Will which shall yet rule all.

The Puritan Ideal—II.

By Rev. J. GUINNESS ROGERS, D.D.

IT is a noteworthy fact that by no one has more substantial justice been done to the Puritan character than by Charles Kingsley. His eloquent and just tribute to its principles and aims is not subject to any discount because of his theological sympathies. He was far removed from the Puritans in doctrinal opinions, but that did not prevent him from recognising the nobility of their spirit, and appreciating to the full the services they rendered to English morality, as well as to English freedom. His essay on "Plays and Puritans" not only renders due honour to a class who have been shamefully maligned, but contains some views of life which are hardly less appropriate to our own times than to the century of which they treat. Despite the sad pictures of deterioration which Mr. G. W. Russell has given us, the twentieth century has not sunk to the level of the seventeenth, but assuredly there is as much need for the stern testimony of Puritanism now as there was then.

THE QUESTION OF THEATRE-GOING.

Taking the particular point to which Mr. Kingsley refers, it is, to say the least, open to doubt whether the Church has acted wisely in treating the old Puritan protest against the theatre as a piece of old-fashioned strictness which has become obsolete. It is the favourite idea of many that the theatre has been largely purified, and that the stern condemnation pronounced on play-going by our fathers ought to be relaxed. In no point can it be more truly said that "old times are changed, old manners gone," and it is suggested that the change has been at least as much in the amusement as in the spirit of its critics. Certainly the change has been little short of a revolution. In my early days there were but few members of our churches who ever entered a theatre; to-day those who abstain are regarded as old-fashioned bigots.

It is worth our while to learn what the theatre, which is regarded with so much more favour, really is. The view I give shall be taken from one of its advocates. In the *Nineteenth Century* (July and August) we have some remarkable papers occasioned by a refusal of the licenser of plays to license a particular play, and the strong protest against his action of a few litterateurs. This was sharply criticized in the pages of the Review, and to this has been given an even keener reply. One passage only only do I quote from this latter. The writer is a defender of the stage, but, speaking of the action of the official to whom the right to prohibit objectionable plays is given, he says:—"He licenses pieces which you and I may class with the puerile obscenities," &c. He then proceeds to quote from a theatrical magazine statements which abundantly justify the use even of this strong expression. Such representations, which are certainly not open to the suspicion of being coloured by unfriendly prejudice, are, to speak in the mildest terms, sufficient to justify those who, retaining the old Puritan spirit, feel that there is much to be said still on behalf of the prohibitions which have drawn down upon its representatives such severe censure.

The subject, which itself is only part of a much larger one, demands a much fuller treatment than we can give it here. It is not to be denied that the severe discipline of which the attitude to the theatre is a part has been generally regarded as the great characteristic of the Puritan ideal, and that by it it has been and still is judged. It is not necessary to quote the caricatures which have long been imposed upon the world as a correct portraiture of men who served God and their country with a rare nobility of spirit and a strenuous performance of duty beyond all praise. They have been supposed to be sour, narrow pretenders, if not hypocrites; men who, by straining at the gnat and swallowing the camel, revived the old sect of the Pharisees. And yet they were men who laid some of the fairest stones in that great temple of our liberties which, broadening slowly down from precedent to precedent, is the envy of the world. Further, on the confession even of unfriendly critics, to their influence we owe some of the grander elements of the British character to which the nation

OWES ITS STRENGTH AND ITS REPUTATION.

The Puritan, perhaps, in his anxiety to guard against conformity to the world, was tempted to forget that such conformity was more a matter of the inner life than of outward act. To put it in a concrete form, the world-spirit may live and flourish and rule where every act of worldly conformity is carefully eschewed. A man may frown down the amusements of the world, he may not covet its treasure or its influence, he may stoutly refuse to do homage to any of its idols; and yet at heart he may be one of the world's most sincere votaries, without fear of God before his eyes, without love to God in his heart, without any purpose to glorify God in his life.

Far be it from me to insinuate that a true Puritan could be thus described. But outward compliance is all that can be enforced, and there have been many who for various reasons would yield that, perhaps even be ostentatious in it, and yet be in heart alien from God and wedded to the world. Puritanism has had to accept the responsibility for men of this type, and heavy has been the cost.

There was a time when it insisted too exclusively on what I have sometimes called

THE GOSPEL OF "ANTI."

And godliness cannot flourish or manifest itself by a mere code of prohibitions. In other words, the service of Christ can never consist in mere negations.

This may be fitly and fully described as the "obedience of faith," or otherwise as "obedience to Christ;" and when that obedience is perfected, the highest triumph of the Christian life is secured. Obedience and faith have sometimes been divorced and separated, and while some have made orthodoxy their idol, and treated all reference to obedience as a servile homage to Mr. Legality, others have insisted that obedience is all in all, that a man's faith is nothing, his life is everything.

The true character of a man may justly be determined by the passion that rules his heart and so shapes his life. The Apostle Paul describes himself and his fellow-Christians as "under the law to Christ." It is mere trifling with a great theme to suggest that this does not enforce any creed about Christ. Men do not obey one of whose claim to rule they are not satisfied. If he were Jesus, the prophet of Nazareth, we might accept the teachings where we approved of them—it might even be that some of them might captivate us by their beauty; but neither this agreement nor the higher enthusiasm to which it may sometimes grow is obedience. That means the supremacy of the will of Him whom we obey. Because we love Christ we submit our wills to Him and keep His commandments. But how is the love possible unless we know we love and obey, and so love Him that it is our joy to do His will?

The answer to the question is that which faith only can supply. "A life of faith in the Son of God who loved us, and gave Himself for us," is the Puritan ideal. It begins with a recognition of the seriousness of life, distinguishing those who hold it from the giddy throng, whose constant cry is, "Who will show us any good?" This seems a very simple—one might have thought a very obvious—point. But it is one which is utterly forgotten, it may be even contemptuously despised, by the children of this world. Their idea is that their one business is to have a good time. The simple truth conveyed in the opening of the Assembly's Catechism—a teaching as sublime as it is simple—"Man's chief end is to glorify God, and to enjoy Him for ever," is to them nothing more than mystical nonsense. Alas! for the world, and alas for our own country in particular, if there had not been men to accept its lesson for themselves, and then to teach it to others.

FAITH AND CONDUCT.

Destroy the faith of the Gospel and the whole edifice collapses with truth, which is its one foundation. True, the faith would be nothing unless it had its right effect upon conduct, but there could not be the qualities of character and conduct without the creed. He that cometh to God *must believe* "that He is, and that He is a rewarder of them that diligently seek Him." In that is the secret of Puritan strength. Its faith is in the living God. Faith inspires love, and love induces submission to His rule—and in that is the aim, the law, the hope, the end of life.

From Our Readers.

"THE NAME ABOVE EVERY NAME."

E. M. B. should have been more careful before affirming that the Name of Jesus is mentioned alone only twice or thrice in the Epistles. Any carefully got-up concordance will furnish him with a list of fully a score of passages in which the name of Jesus is used by itself. Besides, there is no evidence of any lack of reverence on the part of many who constantly use it, any more than there is evidence of any special reverence possessed by those who always prefix it with Lord. The Christian poet sang:—

"How sweet the Name of Jesus sounds
In a believer's ear,"

and he was not astray in writing these lines, as thousands of devout souls will affirm. And with the New Testament to guide, it would be well not to judge one another as to what name is used, so long as any one of the names used in Scripture is adhered to.

We have heard it said again and again that the name Jesus was not His post-resurrection name, a statement we entirely dissent from, unless there be some New Testament writing not possessed by us which furnishes ground for making such a statement. In the Acts of the Apostles the name of Jesus by itself occurs about thirty times, and it is distinctly a post-resurrection book. Then there are the Epistles over and above, with their use of the word as we have already pointed out, not to speak of the Revelation.

Going back to the morning of the Incarnation days, we find the angel saying: "Thou shalt call His name Jesus, for He shall save His people from their sins" (Matt. i. 21), and so long as His saving work is needed, multitudes, blessed and saved by Him, will find delight in calling Him by that precious name. No other form of His name can ever more gladden any poor sinner's heart. "I love the sound of Jesu's name." So sings and says many a reverent believer without thinking for a moment that he is violating any laws of terminology with reference to the Saviour, who is dearer to him than all else beside.

Moreover, it should not be forgotten that He, after His ascension, used that name Himself. "Who art Thou, Lord?" said the astonished Saul of Tarsus, as a light from heaven above the brightness of the sun shined upon him. "I am Jesus," was the answer.

As to applying the word "Saint" to Matthew, Mark, Luke, John, Paul, and others, its use lends an affected superiority to such men that they themselves would have been the first to disclaim.

There is only one Jesus: blessed be His name for ever. But there are, and have been, millions of saints.

REVERENTIA.

The Ideal Holiday.

By Rev. E. GRIFFITH-JONES, B.A., Balham.

FOR a holiday to be really beneficial, definite conditions must be fulfilled, which are at once simple and imperative.

I. The Ideal Holiday must be *a rest from honest and legitimate toil.*

A life of pure enjoyment, as such, lies outside the Christian programme. Life is not primarily for enjoyment; it is for work, for service, for the realization of great, spiritual, eternal ends. That this is so is shown conclusively by the fact that when we make pleasure, or even happiness, the end of our existence, we invariably miss it. If we live only to be happy, we shall neither really live, nor can we be really happy. I have known many miserable people, but perhaps none quite so hopeless as the ignoble army of dullards who spend their life in continental hotels, flying from one pleasure resort to another, seeking—enjoyment! The tired clerk or girl typewriter who revels in a fortnight's holiday, armed perhaps with a kodak and a guide-book and an infinite appetite of body and mind, has found the secret that many a millionaire would give a fortune to discover. And the reason is obvious—to the one pleasure is an end, to the other an interlude. God has ordained that pleasure, to be real, must be

THE REWARD OF HONEST TOIL.

There is no vacation like that which follows the utter strain of a testing school or university examination, or a long spell of business stress, or the exhaustion of literary work, or the monotonous pressure of household tasks. How the vision glows in prospect; how laden are the hours of utter ease with which it begins! And how Nature opens her very heart to such a man or woman, boy or girl; the landscape is a fairy picture, and every pathway leads into an enchanted land. We purchase our rights to happiness through service; we win our claim to our holidays in virtue not of the money we have saved, but of the work we have done.

II. The ideal holiday does not depend on any mere *accident of place or circumstance, but on the mood and temper of the soul.*

"Where shall we go for our holiday?" is a problem that occupies a large place in our minds for some time before the happy day of departure. Was ever so superfluous a question? Let us have a man in the right frame of mind, and the right answer is—"Anywhere!" or a man in the wrong one, and the reply is—"Nowhere!" It is not what we find in a place, but what we take to it, that settles how far we are going to enjoy ourselves in it. Let us earn our change, and take it in the right temper, and what one person will stigmatize as a "dull hole" will be to us none other than a gate of heaven. Just as a ruin makes a picture to the eye of the artist, so a lonely village or a crowded promenade, a moor or a sea front, a mountain or a plain, will make a paradise to the weary, and be a joy to the wise.

What then are the right temper and mood in which to take our holiday?

1. A heart and mind open to the magical influences of Nature.

2. A determination to make the best of all circumstances, weathers, and surroundings.

3. A companionable and genial temper towards fellow-travellers.

4. An unselfish spirit, that seeks the happiness of others, asking little, ready to give much.

5. Simple tastes, which take their pleasure in the things that rest the heart, and build up the equal energies of mind and body.

Now on each of these points much might be said. Taken together they point to the secret of happiness always, but especially at holiday time. The dull eye, untrained to see the fair and the beautiful, and the heart insensible to the myriad messages of sky and earth and sea; the discontented temper, which is disappointed at trifles, and demands impossible conditions of comfort in order to be at all happy; the querulous soul, self-centred, self-absorbed, that always demands its own way, and goes off at a tangent at the slight, inevitable provocations of human intercourse; a passion for artificial enjoyments, which barters a healthy simplicity for the ostentations of dress, and the gratification of that puny vanity which is the only source of happiness to some microscopic souls—how can such be happy at home or abroad?

The arch enemy of pure happiness is always—selfishness; and the key to true joy is—unselfishness. It was the happiness of Christ, who "pleased not Himself," but bore the burden of the whole world's sorrow and sin on that awful but splendid cross, and who "despised the shame for the joy that was set before Him."

There are many applications of this point that bear on our subject. There are some in every family group whose holiday can never be quite complete, since they have to look after the creature comforts of the others. The cares of the household follow after them; they have to be thinking of others all the time. Therefore all the others should think of them, and see to it that they have as good a time as possible. Little attentions and acts of thoughtfulness go a long way to lighten this burden of care and solicitude.

A word may be said to

HUSBANDS AND WIVES.

Holiday time gives a much-needed opportunity of companionship which is not always taken advantage of in the right way. There are many things that tend to divide married people in these busy days, when the hours of home-fellowship are so few and so broken by other claims. But on the annual holiday there is an opportunity of making up for this to some extent. Here, again, unselfish love is the key to the secret door of happiness. Let each think of the other; let the husband remember that the wife cannot do quite so much physically, and that her weakness and her many domestic anxieties are a claim on his kindness and self-restraint; let the wife remember that a man needs an occasional chance to stretch his limbs and go off on a strenuous mountain climb, or cycle ride, or game of golf, or some other form of hard exercise; let her send him off with her blessing, and he will return tired and happy, and grateful for the respite from the keen excitements of the parade and the fatigues of the morning stroll! If we all did what we might do to renew the romance of the young days, and drink of the Pierian Spring of mutual tenderness during these brief days of repose and refreshment, the whole year would be sweeter and holier for it, and fewer would complain of the separation of interests and so of heart which too often marks the passing years.

III. Finally, we must not forget that the *Ideal Holiday is one in which the soul has its claims* as well as the body and the mind.

There is a holiday of the heart, and we should see to it that this is enjoyed by us to the full. We lay aside not only our tasks but our competitions, our rivalries, our struggle for existence; and in this is the highest benefit of all. How delightful it is to give a rest to that side of our nature which is engaged in this struggle! No more, at least for a time.

At this time a plea is needed for

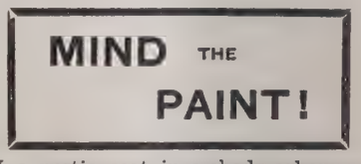
THE TRUE USE OF THE LORD'S DAY.

It is sad to think how many people who at home acknowledge its claims, and spend it in the usual exercise of worship, simply ignore and desecrate it during their annual rest. It is no credit to us that so many on whom the activities of the Church of Christ depend at home, not only take a rest from Christian service, which is legitimate, but habitually absent ourselves from worship when away. Are there not six days for pleasure, and mountain-climbing, and strolls by the sea, and cycling in the country lane? I take it that no consistent man will do away from home what he would not do at home. It is true that the facilities for worship are sometimes poor, and that the village church or chapel may be badly manned, and the singing rough, and the sermon lacking in grace; but if we have felt this often, there have been times when God has come nearer to us in such surroundings than in the crowded assembly, or the pillared cathedral. Nay; there should be no holiday from devotion and worship, and the ministries of the Spirit for any of us; every Lord's Day we should go into the Lord's House, and join with others in morning hymn and evening prayer. We need this at these times as much as any other; and the chance of gaining good for our souls is greater than any other time, because every appeal has a better opportunity of finding its way into our heart of hearts.

If these three principles are always kept before us, and acted upon loyally, our holiday will be a true holy-day, and we shall return to our daily duties refreshed in body, re-invigorated in mind, and eager in heart for the thronging duties that await us on our return.

Quaint Texts from Queer Places.

By Mr. CHAS. COOK.



ON a rustic seat in a shady arbour we saw the above. Not so the Yankee lover and his maiden fair, as from the heat of a New York sun they had wandered midst the beauties (and the solitude) of Central Park. Alas! such mundane matters as paint and varnish troubled them not. With hands clasped, and let us hope hearts entwined, they saw not the text of warning; pre-occupied they sat them down, but a pungent odour told the tale, and when they rose—well, they were a little *greener* than heretofore.

"Mind the paint!" Can we never "put old heads on young shoulders"? There's a proverb that runs, "Paint the devil on the wall and he'll appear anon." How important in these days of prurient pictures and suggestive stories that we "mind the paint."

Satan oft-times gets into the citadel of Immanuel by eye-gate. Eve *saw* the tree "was pleasant to the eyes," and then she "*desired*," and then "*took*"—and then came sorrow.

If we put our hands into the fire we must expect to be burnt; if we touch pitch we cannot but be defiled.

Cowper, speaking on these lines, says:—

He that abstains, and only he does right,
If a wish wanders that way, call it home,
He cannot long be safe whose wishes roam.

Said the matron of the Tombs Prison, New York, to me, "Drink and dress bring most of the women here; and one wonders what fashions next will be in vogue to ensnare the youth of both sexes."

"Show me a man's books and I'll tell you what he is." What with Norwegian dramatists, and French novels, and religious plays, we do well to take heed what we read, and what we look at.

"Mind the paint!" Standing on the piazza at Northfield, a lady said to me, "The influence of that bad man's book clings to me to this day." She had as a girl read "The Age of Reason."

How annoying it is! It generally happens to new clothes. We apply the turpentine, and rub and scrub, and the worst of the paint comes off, but there is always an ugly stain, and somehow we never fancy the coat afterwards—we naturally think *other people* see it. "Mind the paint!"

If Muriel and Reggie were a little wiser, they'd accept Pater's advice, and read their Bible more and lighter literature less, and questionable stuff never. Good health is produced by plain living. "Desire the sincere milk of the Word that ye may grow thereby." Go not too near the margin! Be careful of the polish and the paint of cultured criticism. "Keep thine heart," as well as "Edify thy mind." Whether as touching the company we keep, the mental pabulum we feed on, or the things we admire, let us remember, "A fence at the top of the cliff is better than an ambulance at the bottom."

"Our Daily Bread."

SUNDAY, August 17. Joshua xvii.

NOTE the strength of that word *would*. It surely was no expression for the Canaanites to use. They were a dispossessed race, and had forfeited their right to Canaan. Israel had made a profound mistake in allowing them to remain, in the face of God's great word, "I will drive them out from before the children of Israel." Yet let us not condemn them, unless we are prepared to condemn ourselves. There is not the least reason why besetting sins or fleshly lusts should hold their own or maintain their position in the region of a saved nature. They must never be allowed to say *they must* or *they will*. Even though they should be stronger than our resolutions and endeavours, they should have no weight against the presence of the Lord Jesus Christ in the might of the Holy Spirit.

Their permitted presence led to a strong altercation between Joshua and the children of Joseph. They boasted that they were a great people, and deserved a wider share in the land. "No," said Joshua, "not while there is so much unoccupied territory (forest land perhaps) in your limits. Cut down the wood!" They replied, "The hill country is not sufficient, and the valley is full of Canaanites with iron chariots." But Joshua answered, "You have the power for one or the other, if only you would use it."

God often puts forests and Canaanites into our lives, great difficulties and trials, that we may be compelled to avail ourselves of His all-sufficient grace. Oh, to hear God's voice saying, "Thou shalt drive out . . . . though they be strong."

MONDAY, August 18. Joshua xviii.

How truly might Joshua's remonstrance be addressed to the Church of God to-day, for we have been very slack to possess the world for Christ! He has redeemed it by His most precious blood, and it is all His own, but how halting has been our acquisition of it! There is practically no hindrance now to the evangelization of the world. The Bible has been translated into most of the tongues of mankind, and the way is opened into the heart of great continents and kingdoms, once shut. Why is the Church so slack to accomplish the work for which her Master chose her, and sent her forth?

Perhaps the reason may be found in a defect in our plans of attack. We overrun each other's ground. We accumulate workers in one place, and neglect vast tracts of territory which need us sorely. We are endeavouring to do the work by Anglo-Saxon and other missionaries, instead of making more use of the natives themselves as they ente the Kingdom of God. I cannot forget meeting a missionary in India, who told me that since his wife died he had taken ten or a dozen young men into his house to live with him, that he might mould them by his example and influence. This was the way of the Master Himself. And we might well send out, as Joshua did, twenty-one commissioners to survey the unoccupied tracts, assigning them to various sections of the Church, and throwing on these the burden of their evangelization. But all will be in vain until every member of the Christian Church adopts the principle of systematic tithing of income for the cause of God. Why do not *you* begin to practise this godly custom?

TUESDAY, August 19. Joshua xix.

Joshua's portion is spoken of as Timnath-serah (50); in the next book as Timnath-heres (Judges ii. 9). It was "the portion of the sun." The old veteran had deserved well of his people, and must have been glad to retire to his estate, on which the remaining twenty years of his life were spent. And the greatness of his influence may be inferred from the magnitude of the evils that rushed in on Israel when he was taken. As for him and his house, he served the Lord, and maintained the sacred rites, as Moses had enjoined. His example shone like a beacon light, and kept the darkness at bay.

There is fascination in the name of his inheritance—"The portion of the sun." Did it lie specially open towards the sun, catching the first glimpse of sunrise, and holding the last fading gleam of sunset? Perhaps so, but there seems a special beauty in the name, when we associate it with his previous career of unswerving fidelity to the will of God. As Caleb's career ended in Hebron, which is Fellowship, so Joshua's ended in that dwelling in the Light, which is the highest bliss we can attain unto. Be wholly given to God; then your sun shall no more go down, but the Lord shall be to you an everlasting Light, and the days of your mourning shall be ended. An ungrieved Spirit always involves the consciousness of the presence of Christ.

WEDNESDAY, August 20. Joshua xx.

Six cities were apportioned for the manslayer, who had committed manslaughter without murderous intent. Three were situated on each side of Jordan, central to the adjacent districts, easily accessible, so that the fugitive, who had killed any unwittingly and unawares, might flee from the pursuit of the next-of-kin. Once within those walls, all breathless with his flight, the manslayer waited at the entering in of the city, till he had stated his case to the elders.

It is interesting to notice this provision, made in the Land of Promise, for the passing over of sins which were not sins of presumption. For the latter no provision was made; but for wrongs which did not arise from a fixed or rooted malice, there was this merciful provision. Take heart, O Christian soul! thou hast done many evil things, in ignorance and thoughtlessness, for which thou art justly guilty, and which might well exclude thee from the Land of Promise; yet there is forgiveness for thee. Only get thee to the City of Refuge, which is also the City of the High Priest, and hide thee there. Thou wilt not only be safe, but shalt enjoy thine inheritance beside, for the High Priest has died, and in His death put away thy sin for ever. There is, therefore, now no condemnation, because thou art in Him. Has not Israel acted the part of manslayer, but one day he shall return to his heritage!

THURSDAY, August 21. Joshua xxi.

At the Divine command, forty-eight cities were given to the Levites, with 1,000 cubits of pasture land, as measured outwards from the city walls. There they dwelt, when not required for temple service, or when they were incapacitated by age from attending on their sacred duties.

As Jacob predicted, they were scattered, but the effect was most salutary. They permeated the whole land with the influence of Shiloh. Moreover, the teaching of the law was their special province, and for this they travelled through their appropriated districts. They taught Jacob His judgments and Israel His law, as well as putting incense and whole burnt-offering on God's altar. They caused the people to discern between the unclean and the clean, and acted as messengers of the Lord of Hosts (Deut. xxxiii. 10). So a curse was turned into blessing. Thus the work was finished, and not one good thing had failed. And this is true still. Our Father has blessed us with all spiritual blessings in Christ. In Him all fulness dwells, and we are complete in His Person and work.

In eternity, when we shall stand together and review our life course, with its battles, marches, and experience, we shall without doubt take up the noble confession of these words, and confess that all has come to pass which the Lord has spoken, and that not one good thing has failed. We shall see that our Lord Jesus has done all things well.

FRIDAY, August 22. Joshua xxii.

When the seven years of fighting were done, and the people were settled in their land, the forty thousand warriors who had so nobly fulfilled their early promise received the public thanks of the great leader, and were dismissed to their own territories beyond the river of Jordan. He expressed the fervent desire of all that they should be abundantly prosperous.

When they reached the river, a sudden fear seems to have taken them, that in coming years the nine tribes and a half might deny to them the right of common inheritance in the national life. So they built a great altar on the western bank. It was a great mistake. No pattern had been received for its construction from God, and certainly no order had been issued. It caused a great deal of excited feeling, which nearly led to the outbreak of hostility. The true principle of unity for Israel was not the altar of Ed, but the assembling of all males three times a year before God.

How often we make a similar mistake. In our endeavour after Christian unity, we too often set up a great altar of *Uniformity*, whereas all who hold the Head, who worship and love the Lord Jesus, who are set on faith and obedience, are necessarily and blessedly and for ever *one*—His Body, His Bride.

SATURDAY, August 23. Joshua xxiii.

Eighteen years had passed since the events of the last chapter. The rest of the people of God had not been broken in upon by war, and the people had been able to prosecute their toils. But the great leader was old and well stricken in years. What a contrast to that Greater Joshua, who leads us into God's Sabbath and who ever liveth.

Knowing that his end was near, Joshua called for the leaders of the people, as Paul afterwards summoned the elders of Ephesus to meet him on the shore of the Ægean. Probably Caleb would be there, with Kenaz, Phinehas the priest, warriors who had taken part in the conquest of the land, and others who had grown up since the occupation. Joshua directed the minds of his audience into the great past, and reminded them what God had done for them; but his one anxiety was as to the nations that were left. Seven times he refers to them; and how great would be the temptations if they were left unmolested. He proposed three safeguards: That they must not swerve from the law of Moses; that they must not identify themselves with them in marriage; and that they must be sure to maintain themselves in the love of God.

Let us be equally on our guard. It is easier to go out of the world, than to be in it and not of it. All around are enticements to ally ourselves with the world. The temptation to this is most alluring, especially to the young. But where God is always first, His love, like Milton's spear of Ithuriel, will indicate where danger lurks.

F. B. M.

Evangelistic Efforts in the Western Counties.—The July number of *Counties' Evangelization*, issued for the information of assemblies, gives particulars of the evangelistic work carried on in the three wooden tents. Messrs. John and Fred Foley have visited, among other places, Organford, Winterbourne-Kingston, Stourpaine, and Shillingstone, where encouraging meetings were held. Tent No. 2 was opened at Edington, where the Spirit's working was manifest from the first, in conviction of sin and change of life. After eleven weeks the tent was removed to Catcott. Ten weeks of earnest testimony resulted in the first meeting to remember the Lord's dying love. About twenty now meet on the first day of the week, and they, with others, are waiting for a simple building, so that the tent may move on. Tent No. 3 has been at Tiverton Hill, Bath, under the care of Mr. F. S. Bryant, and good fruit of the patient and persevering testimony has been seen. Mr. F. A. Glover has visited a number of small country assemblies, while camp work has been carried on with a canvas tent and Gospel van in numerous hamlets.

Other Lands.

In France and Belgium.

THE series of visits in France and other French-speaking countries of the Continent, which it has been my privilege to undertake during the past five years, is now completed. At the recent yearly meeting of the Society of Friends, I returned the "certificate" which it is the Society's custom to deliver to its ministers in token of concurrence in their conviction that the Lord calls them to service abroad. My last journey, though shorter than most, lasting only two and a-half weeks, was by no means the least interesting.

Calais, Boulogne, and Amiens lie on the main route between London and Paris, which is traversed every year by thousands of British Christians; yet how few of them know anything of the efforts made in each of these towns, through the instrumentality of the M'All Mission, to make known the Gospel in its simplicity. At Calais, the work is under the charge of a Swiss Christian, the manager of a factory, and his devoted wife. After a meeting held in a very neglected neighbourhood, where this lady is doing a good work amongst the young, two working youths came up to talk to me about the difficulties they experience in trying to live a decent and Christian life. I would commend them, and others like them, to the prayers of those who are more favoured.

At Boulogne the work is most cheering; scarcely a week passes without some one deciding for Christ. Not far off is the manufacturing village of Desvres, where work was begun hardly two years ago, through the influence of a convert of the mission from another village. A large proportion of the inhabitants now attend the Gospel services. One of the principal employers recently testified that whereas before the Protestants began their work he could get no work done on Monday, or, if it was done, it was badly done, now Mondays are just like any other day. It was delightful to visit homes which have been completely transformed by the power of the Gospel, and where the Lord Jesus Christ is now loved and faithfully served.

At Amiens, the pastor, M. Bruce, who is of Scottish descent, took me to call on the wives of some Lancashire operatives lately settled there, whose addiction to drink, and resulting brawls, make them very bad recommendations of British Christianity. Not having an evening at liberty, I could not see the husbands. M. Bruce would be very glad to arrange an English service for them on behalf of any properly recommended worker, who could stop at Amiens in passing.

THE MISSION BOAT.

I found the *Bon Messager*, the original mission boat of the M'All Mission, at work on the Marne, to the north-east of Paris. In this district M. Huet, the "Captain," was formerly a priest and his wife a Catholic schoolmistress. The good repute which they won in those days helps them in their present work. I have visited them now in six different localities, with ever-growing appreciation of their zeal and tact, and of the importance of this method of evangelization. At Epernay, where I next called, the work originated through a visit of the boat to this centre of the champagne country.

THE FRENCH BLACK COUNTRY.

After passing a night at St. Quentin, famous in French history, I arrived at Lille, where, and at the neighbouring town of Roubaix, I spent a week. In this great manufacturing district five devoted pastors of the Reformed Church, with their wives, are grappling with the social problems of the day from the Gospel standpoint. The working people are completely alienated from the Roman Catholic Church, and their Socialist leaders are, in many cases, bitterly hostile to all religion. But the beautiful lives of these pastors, spending and being spent in the effort to win men to Christ, cannot but produce its impression. Never can I forget two evenings spent with one of them in his "rogues' meeting," surrounded by young men, nearly all of whom had qualified for admission by one or more terms of imprisonment.

Y.M.C.A. CONFERENCE IN BELGIUM.

Finally, crossing the frontier, I spent a Sunday at Courcelles, in one of the mining districts of Belgium, where the Young Men's Christian Associations of that country were holding their annual conference. The 25th anniversary of the local Y.M.C.A. was being celebrated at the same time. This is, I believe, the largest of the Belgian Y.M.C.A.'s. Its members have built with their own hands a convenient room adjoining the Protestant Church. They number more than a hundred, in a village of less than 2,000 inhabitants, of whom about one-third are Protestants. With three other delegates I was entertained by a widow and her daughter, well-to-do tradespeople, who, although themselves Roman Catholics, were glad to testify in this way their gratitude to their Protestant neighbours. The husband and father had died after a long and painful illness, and they gratefully told us how he had formerly been an unbeliever, but that the visits of the pastor had been the means of bringing him to believe in Christ, and enabling him to die happily. The Conference was marked by much life and earnestness, as well as good-fellowship; it was attended by about 300 delegates, nearly all belonging to the class of miners and factory workers, many of whom had travelled considerable distances, at their own expense, in order to devote their Whitsuntide holiday to the work. No wonder that, with such a spirit animating its members, the Y.M.C.A. in Belgium shows steady growth from year to year.

JOSEPH G. ALEXANDER.

The World's Young Women.

THE second Conference of the World's Young Women's Christian Association was held at Geneva, July 24-29, and enthusiastic delegates from far and near rallied to it. Specially welcome to all seemed the presence of quite a large (comparatively) contingent from Italy, with bright faces and ardent manners, and a few paler, more tranquil representatives of FINLAND and SWEDEN. What these latter lost in mobile adaptability, by comparison with the warmer Italians, they gained in steady intelligence and tenacity of expression, and none could choose between these two contingents, which were the observed of all observers. To find that Finland had beaten most of the smaller or newer Associations of the World's Y.W.C.A. in the number of "world's pennies" contributed, and, indeed, by comparison, made a sort of world's record in support of Y.W.C.A. propaganda, evoked a perfect storm of applause.

Madame SCHALK (Italy) made an ideal president of conference. Her gracious tact, untiring zeal, and long-suffering patience were beyond praise; and her linguistic versatility took our insular breath away. All the continental delegates seemed veritable polyglots, and the tedious translations of papers and interpretations of tongues almost superfluous, except for the enlightenment of the British contingent, with whom the English version of reports was in eager demand. Our pride was humbled, and we coveted earnestly facility in tongues.

The *mal-àpropos* delegate (who spoke from a side-wing), who proposed that the world's *Quarterly* should be printed ever, only, and altogether in English, found herself in a marked minority, her suggestion being received with good-humoured ridicule! Naturally GREAT BRITAIN contributed the largest number of delegates, having the oldest association, and when they showed themselves upon the platform upon the night of the reception, the crush was very great. FRANCE became conspicuous through Miss Johnstone's paper, setting forth the need for an International Home in Paris; PORTUGAL, by sending to represent her a male student resident in Geneva! CHINA and JAPAN were in evidence by a request from missionaries for Y.W.C.A. help among factory workers, which the conference unanimously recommended should be sent to them. Perhaps most interesting of all were the papers read by Miss TAYLOR and Miss HILL upon the educational side of Y.W.C.A. work in AMERICA and INDIA, and the utilization of our "sweet girl-graduates" as secretaries, and teachers of their less cultured sisters.

THE SPIRITUAL TONE OF THE CONFERENCE

is impossible, to report. One feels sad that the best of a religious gathering should always be the intangible, which cannot be embodied in mere words. But at least we may hope to have carried away a little of it to energize our lives and work, that as our bodies were invigorated by the air on the mountain sides, our minds elevated by new views of nature's glories and fresh thoughts about nature's God, the Holy Spirit may have whispered to our souls: "Be ye also enlarged," and we may have a wider spiritual view, a larger fellowship, loftier aims, more strenuous exertion, more God-like charity—in fact, spiritual length and breadth and depth and height according as Divine Power had given to us all things pertaining to life and godliness, and that to "earth's remotest bound" may be felt, through us, the effect of the world's Y.W.C.A. Conference.

"SLIEVARDIA."

The following additional particulars from the report reach us through the Hon. Emily Kinnaird:—

In many respects the calls from Japan may be said to have a prior claim over those from China; and of these two, the educational or the industrial situation, we must give precedence to the educational. In the spring of 1901, there was opened at Tokio the Women's University of Japan. Thirty-two of Japan's best statesmen and educationalists are its trustees. The course of study is to last three years; there are special departments of English and French literature, and, further, no student is expected to enter under seventeen years of age. So many applications poured in before the university opened that the standard of examination had to be raised, and four books of geometry, besides a knowledge of Chinese and Japanese classics, are required for entrance.

The young women who enter are those who have been for a longer or a shorter time in the mission-schools; some are Christians, others may have been baptised; others again have only an intellectual knowledge of Christ. Are they then far different from the young women at Upsala or Christiania, Copenhagen or Paris, Girton or Wellesley?

The university opened with 500 students, who have taken up their intellectual work with zest. The young women of our best western colleges need the help of religious organizations; how much more these clever young women of this ambitious empire? The young women of the west go out to unite with much useful work of various kinds; these young women go out to point and lead the way for the rising generation, following them all the more closely because these are pioneers in a way which is novel, and therefore admirable, as are all new methods in Japan. We want to send out to them the best and brightest and most steadfast young Christian women of this western world of Europe or America, who will live near the university, welcome them to an attractive home, teach them of western literature, and live before them the highest standard of Christian womanhood.

Demill College.—Rev. A. B. Demill, president of the Ladies' College, St. Catherine's, Ontario, writes:—"We are still in the great struggle to rescue the Protestant girls, meeting the difficulties before us as well as we can. A Roman Catholic in some way secured the sub-agency of the property we are in, and has been using his ingenuity to crush us out, but He that is for us is more than all that can be against us. A gentleman in New York has promised us £200, on condition that we could raise the whole amount of the balance still due on the property—£4,000. Since then I have met two other friends who promised each a like amount on same conditions. Some are promising smaller sums. We could do a wonderful work if the burden were lifted."

S. Arcot, India.

THE HIGHWAYS AND HEDGES MISSION.

PUNROOTY, in South Arcot, lies outside the beaten track, and is, therefore, not much molested by trippers. The inhabitants, of whom there are about 20,000, engage largely in trading with ground-nuts and in oil-making. The only European living here besides the Lutheran missionaries is Miss F. M. Reade, who looks back upon twenty-six years of faithful testimony among the natives of India,

It has been said of her work, on the one hand, that it represented but small results; on the other hand we were told by friends, themselves hard labourers in the mission field, that, though small in number, her converts stood the test of being thorough.

If we take into account all the drawbacks and difficulties which beset a solitary woman in a land where the native woman has no standing but that of servitude, and in a town so untouched by European civilization, the marvel is, not that there are so few, but that there are so many professing Christians (there are about eighty in membership with the church), who acknowledge the spiritual leadership of one so delicate in frame, yet so strong and enduring in soul that nothing will daunt her courage. Despising the assaults of climate upon her constitution, unmindful sometimes even of the necessaries of life, she will travel about the country, preaching to whosoever will hear; and, while doing so, the same jolting bullock-cart which is her conveyance serves her as home and shelter.

Hostile manifestations from those to whom she eagerly communicates the glad tidings of a free salvation are less frequent now than they used to be. The people, as we had opportunity to watch, will gather around her and her native helpers at street-corners and in market-places, and attentively listen; they will drop into the mission-hall, attracted by the singing, and behave quietly. Now and then one comes out, willing to be taught the way of life. He soon professes to be Christian at heart, but when it comes

TO FACE THE QUESTION OF BAPTISM,

then there is a full-stop; and the disappointed missionary, who, in her fight with the powers of darkness, seems at times defeated, has no friend to give her a word of cheer or sympathy, while mission supporters at home clamour for new results. There is no Keswick to look forward to, where the raptured soul receives new visions of the Mount of Transfiguration; and echoes travel slowly. All around is darkness and devil-worship, and the sole refuge and the best, after all, is God Himself. Can we doubt that such a soul, in pouring itself out before Him, hears the very whisper of His voice?

Seeing our friend so lonely made our hearts ache, and we naturally asked, "Why not have a helper, or why not join an organized mission, which at least would carry the increasing financial burden of the work?" To this our Spirit-taught sister replied: "With regard to my standing alone, the whole question turns upon whether you yourself take the initiative or whether God leads you by His providence into the position. It is a position absolutely contrary and trying to my nature; but God literally hedged up my path and drove me into it, and, therefore, I have no alternative but to accept it, with all the looking askance and misunderstanding it brings from those who do not know me personally. I dare not leave it, and take upon myself to say, I will put myself in another, without the distinct moving of the cloud. He has so marvellously gone before me, shown me the way, answered prayer, supplied every need directly Himself as it arose, granted deliverances; in fact, so literally fulfilled His Word to me since I first came out, that I feel it would be grieving to Him, an ungrateful return, for me now to seek to man."

As God deals with each one individually, we feel we have no right to substitute our own wisdom in the place of "God hath told me." Miss Reade, however, sorely needs a consecrated helper, one whose loving heart would make up for her forgetfulness of self and its needs, and hold up her hands in the work she loves so much.

As many of her old friends and subscribers have been called home, we think it our duty to make this fact known to mission friends. And may we again ask those who may be about to visit India not to forget the "out-of-the-way mission stations." It is well to sacrifice some of the sights in order to bring cheer into the camp of some lonely worker.

Our visit to Punrooty only lasted from Saturday till Monday afternoon; yet it was long enough to enable us to see the appalling need of the place.

On Sunday afternoon, Mr. Morgan gave an address to a few Brahmins who had assembled on the verandah of the mission-house. At the close of the meeting, two of them argued that Christianity was all right, but that Hinduism was just as good. It is the Hindus' boast that, in matters of religion, they are the most tolerant of peoples. To this principle they will adapt their arguments, no matter how illogical or absurd they may be. On two previous occasions, while talking to educated Hindus of our Saviour and the blessed Redeemer of the whole world, we were confronted by the remark, "Christ is very good, very good; but Krishna (this hideous personification of abject sensuality and immorality) is good also." Oh, how our hearts heaved with sorrow at such remarks!

An interesting department of Miss Reade's work is her industrial class, in which a number of young women (Christians) are taught lace-making. Another is the "Theological Library" at Cuddalore, the capital of S. Arcot. It was started in 1891 to supply the need of inquiring students, Government clerks, and officials, who, during Miss Reade's holiday stay at Cuddalore, flocked to her place for private conversation and books and commentaries explanatory of the way of salvation.

The library, begun with seventy little books, mostly the missionary's private property, has grown to 700 volumes, some of which were valuable grants from the Religious Tract Society and from the Christian Evidence Society, embracing many good works on theology and subjects bearing on the Bible. The attendance is good, and the library is almost self-supporting.

Mrs. de Noë Walker, whose visit to the mission station was at the time of great help and cheer to Miss Reade, is now in England, her address being 21, Gunton Road, Clapton, N.E.

As secretary for Miss Reade she will no doubt be pleased to communicate with anyone wishing to know more of the work.* W. M.

Training Chinese Boys.

THE Tientsin Intermediate School for Chinese Boys, under the direction of the Methodist Episcopal Church, was established in 1890 for the purpose of giving a Christian education to boys selected from the numerous day schools, and preparing them for Pekin University. Most of those who pass through the school are unable to pay for their training, while some were unable to give anything towards their support. No boy, however, because he was poor, has been turned away from the doors of the school, and some of the best men trained in the University are the results.

The course provided enables a boy who cannot proceed to the University to return to his native town or village with an education far ahead of anything he could secure there; and in many cases he becomes the leader of the church and the helper of the native minister. At present there are in the school several boys who lost their parents in the Boxer troubles of 1900, and of course have no means for their support. A sum of £5 will provide for a boy for one year. The principal is Rev. Frederick Brown.

*The deeply interesting story of the foundation and history of this effort, is told more fully by Miss Clara M. S. Lowe, in PUNROOTY; OR, THE GOSPEL WINNING ITS WAY AMONG THE WOMEN OF INDIA. (1s. 6d. *Morgan & Scott.*)

Opportunities in Hyderabad.

HYDERABAD, a city of 400,000, and capital of his Highness the Nizam's dominions, is worthy of the careful study of God's people, being a field unusually inviting for missionary labour. A missionary, with the Hindustani language at his command, has the rare privilege of preaching Christ to ten or twelve different nationalities. Many of the ignorant and prejudiced are daily seen to walk the streets armed with as many as four or six different weapons of warfare. No European is allowed to live within the city walls, and until recent years none were allowed there at all without a proper escort.

The M.E. Mission is the only one working within the walled city, and we labour under very great and serious difficulty. We have had an Anglo-Vernacular day-school for years, which now has 130 bright Hindu and Mohammedan boys. The headmaster is a consistent Christian, and well qualified for his work, being a graduate of the Madras University. Together with their other studies, the boys are carefully instructed daily in the Scriptures. By this means the Gospel seed is scattered.

THE NEED OF MEDICAL WORK.

There are many who will gladly listen to the Gospel story if we have first done something for their sick or diseased bodies; but here we are again confronted with what has always been an insurmountable difficulty—*a suitable building of our own*, which would cost £500. In heathen countries, especially in such a superstitious and prejudiced place as Hyderabad City, there come times of opposition and persecution; and if our work is carried on in rented buildings, as it *now* is, we are in constant danger of receiving a notice to quit, and then the work that has been patiently carried on for years, is greatly hindered.

(Mrs.) ALICE S. BATSTONE.

40, Kennington Avenue, Bishopston, Bristol.

Progress in Spain.

AT Malaga, in the Matamoros Hall, the Gospel is faithfully preached by E. Blanco, half brother of Matamoros. A policeman named Bonachera has been converted, and now acts as colporteur. He is fully in earnest, and God is blessing his labours wherever he goes, not only in and around Malaga, but at a village forty miles away, called Villa Nueva del Rosario, in the direction of Granada. Here they have 300 people coming to hear the Gospel, and the results are such that a godly woman who works there says the Roman chapel there will be ours, as the priests have left one after another, and all the people except the Alcalde and another leading man are with them!

A man of the congregation, named Podedera, converted in Buenos Ayres, has great influence in that village, but by the representations of the priests was put in prison, quite unlawfully. After some days he was released, an act which excited great popular enthusiasm.

At Malaga itself, Miss Browne lives in the house of the mother of Matamoros—Doña Dolores Garcia Blanco, aged ninety-six, and very frail and ailing now. Miss Browne has large schools, male and female, and a room for English sailors. At Alicante, where Albrecias and his wife live, a grand Gospel work has progressed, with large and flourishing schools. Here, too, an outpost has been started, three miles from Alicante, where another Gospel centre is flourishing.

The healing medicine of the Gospel is being applied to the wounds of Spain, and a decided movement is manifested through the country against priestcraft and towards Christ. There is still a debt of £30 on the Malaga Gospel Hall.

May I add a word to correct an error I made by oversight in my reminiscences of the late Mr. Robert Chapman, which appeared recently in these columns? The Barcelona schools were not, as stated, *founded* by Mr. Henry Payne, but by the late Mr. George Lawrence. Mr. Payne has, however, had the oversight of them for many years. WILLIAM GREENE.

3, Endsleigh Gardens, N.W.

Home Missions.

The Gospel in Ireland.

FRIENDS who co-operate in the efforts of the Irish Evangelization Society will learn with feelings of gratitude of the success with which the work continues to be attended. The annual report, recently issued, shows that during last year nearly two thousand meetings were held in one hundred different places, and the results have been of a most cheering nature. There has been no lack of response to the preaching of the Gospel, and at almost every mission there were several conversions.

In the early part of the year Mr. T. M. Carleton conducted three missions in the district of Ten Acre, Wexford. Concerning this effort, a gentleman wrote some time afterwards:—

I am very glad to be able to report that the Mission has been abundant in blessing to a great many. The testimony of the Lord's children who have been interested in the work is, that never before has there been such an awakening in these parts. The meetings were well attended from the beginning, and as they went on the interest deepened, so much so that during the last meetings at Ten Acre and Bannow every available space was occupied, and the testimonies given showed how wonderfully the Holy Ghost had been working.

Christians were quickened and blessed, and many were led to trust in and know that Saviour, whom to know is life eternal. We feel doubly grateful knowing, as we do, how hard it is for those in a scattered country district to get together to hear the Gospel. Thank God, they came from many miles round to hear the old, old story of Jesus and His love, and it proved now, as ever, that "Jesus saves."

At Tramore, in Co. Waterford, not far from the scene of the massacre of Protestants in 1798, where there is much terrorism and organized opposition, a singularly successful mission was held; and many of the Roman Catholics, who at first offered opposition, in the end expressed the hope that the missioners would return. After the close of the mission, Miss Beach, lady superintendent of the Y.W.C.A. Holiday Home, wrote:—

Before closing my work for this summer in Tramore, I should like to bear my testimony to the great spiritual benefit we derived here from the Wooden Hall services. Personally, it helped my own efforts in trying to advance Christ's Kingdom to such a great extent that I praise God continually that Tramore was the place chosen for such meetings. Many of my own visitors received blessing, besides numbers of others.

Another centre of a far-reaching and fruitful work was Arklow. At this place, not so many years ago, Christian workers were met by an organized mob, who endeavoured to burn the tent. Since then other open-air preachers have been met by fierce opposition, but have lived it down, and now all is quiet and respectful. Referring to last year's mission, Rev. J. Hoffe (Church of Ireland) writes:—

I am thankful to be able to send you a good report; the Lord is blessing us, the meetings have been well attended from the beginning, and the interest increasing, and already conversions have occurred; many also, I am sure, are concerned about their eternal welfare, and will, I trust, before the mission ends, give themselves to the Lord. You have sent us one well fitted for the work of winning souls, and as the truth is so clearly put before his hearers, our wonder is how they can find it in their hearts to reject or to delay in accepting it. We cannot help contrasting the present with the former visit of a tent to this place; on the first occasion, nineteen years ago, determined resistance coupled with intimidation—now all peace and quietness, no hostile demonstration of any kind. We trust that it is significant of better days for our land, and that the various influences for good that flow from a preached Gospel will make themselves felt in the former bitterness and intolerance being lost in a growing charity and liberty.

Many similar testimonies may be found in the report, indicating the widespread influence of the society, and the marvellous blessing from the hand of God which has followed the evangelists' labours in almost every part of the Sister Isle.

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Among the Hop-Pickers.

IN KENTISH GARDENS.

FOR thirty-three years the Hop-pickers Mission, inaugurated by Mr. J. J. Kendon, Goudhurst, Kent, and still under his direction, has developed and extended in many directions. In eight centres are placed missionaries who during the day visit in all the hop-gardens round. The evenings are spent in holding services in the camps and village streets. A hoppers' camp is full of interest, consisting chiefly of gipsies. In these camps, some fifty to a hundred men, women, and children are gathered, and when the toil of the day has ended, wood fires are lighted throughout the encampment, and the cooking of the evening meal commences. The missionary times his service when the meal is over, and the people are resting round their fires. Some well-known hymns are sung, and in simple language the Gospel message is given. As the camp fires light up the faces of the motley group of worshippers, the workers are able to observe the intense interest with which the proceedings are followed.

A new branch of the work—viz., a hop-pickers' shelter and medical mission—has been established at Curtisden Green, an outlying hamlet on the verge of Goudhurst parish. The building has completely met the needs of the people, who were grateful for the warm, cheery room wherein to spend their evenings. During one month 200 letters were written, and it was a great boon to the poor hoppers who could not write, to have their letters written for them. On Lord's Day the children flock from the camps round to a bright service conducted by the Sister. The Medical Mission stands out as one of the most powerful agents for bringing the Gospel home to the hearts of the people.

MARDEN SHELTER.

Miss Julia Smart, who is resuming her labours among the hoppers at Marden for the eighth season, writes that last year was a record one for the Shelter. "Our oldest customer was said to be ninety, and the youngest were twins a fortnight old, who were brought into the Shelter at 3 a.m. one cold morning. They bore their hardships well, and went back to London at the close of the season in good health. This year we must add a working woman to our staff, as no casual help is to be obtained in hop-picking. If there is a funeral our postmen are obliged to act as bearers. Hitherto I have saved the funds by filling all gaps, but owing to a long illness I am forbidden to overwork myself again."

WORCESTER AND HEREFORD YARDS.

Mr. John Jones, of Shepherd's Bush, and myself are hoping to start once more on our walking mission in the hopyards of Herefordshire and Worcestershire. This will be our twentieth season. Last year we covered 300 miles, with heavy loads of Gospel literature, singing, speaking and distributing the Word of Life to 167 different lots of hop-pickers in these two counties. We find that on foot we are able to reach so many out-of-the-way hop-yards, to which no one else penetrates, and in such places the need is great.

We rejoice in all that others are doing; but the area is large and there is more than room for all. We hope to take with us two or three tried brethren, so that the arduous toil may be shared. We work with as little outlay as possible; but travelling expenses from point to point where travelling is possible, board and lodging, carriage of heavy parcels, &c., mean considerable outlay. WILLIAM LUFF.

Lavender for our Soldiers in Hospital.—Miss L. Farrell, 31, Birkbeck Avenue, Acton, W., writes:—"Will those who have lavender in their gardens send some to cheer and refresh our brave soldiers in hospital, many of whom have been through the late campaign? The lavender is placed into muslin bags, to which is attached a text. In many cases this has proved a word in season to him who was weary."

The Value of Soldiers' Homes.

BY MRS. JOSEPHINE BUTLER.

THE change in the *morale* of the Army, which has come about in the last few years, has been largely due to the establishment of Soldiers' Homes in the different parts of the British Empire where troops are maintained. The name of Miss Sandes is conspicuously and honourably associated with this important movement, which is proving to be an undermining power against the corrupting influence of the State regulations of vice in military stations. These Homes are superintended by spiritually-gifted women—"elect ladies" in the apostolic sense. Miss Schofield, who is in charge of one of these Homes, wrote, in April last, a letter (since published), in which she said, "Did I ever tell you how the sergeant-major of a regiment we have known for years cut me short one evening when I was speaking to him about the power of God? 'Madam,' he said, 'you have no need to tell me about the power of God; how can I help but believe it when I see the transformed lives of the men of my own battalion?'"

A DEEP-SEATED CHANGE.

This is but an indication of a very real work of reform beginning in the hearts and souls of men. In the face of such a fact it seems almost a blasphemy to continue to proclaim that the exigencies of military life demand such degrading and disgusting arrangements as are represented by the law, which was successfully brought to an end in England in 1885.

Our soldiers must no longer be treated as the *raison d'être* of arrangements which facilitate and virtually sanction vice. They must now be accorded a place far above that in our nation's esteem.

No plans for the amelioration of morality can ever succeed which are based upon a low and degrading opinion of human nature; they will inevitably fail, morally and materially. Every true reform takes human nature at its best, not at its worst, and works on that basis. Long ago, Mrs. Harriet Martineau, in a published letter on this subject, said that our whole nation itself would become corrupt if we continue to consider and treat our soldiers and sailors as "predestined fornicators" (a strong expression, but not too strong). They must be treated rather as capable of becoming good servants of God and their country; and if our opinion of them should be much too high, yet it will affect their character and conduct infinitely more favourably than if that opinion were much too low. Men not infrequently become what they are expected by their superiors to become, and what they are believed to be capable of becoming.

Coronation.

GOD BLESS OUR KING!

From misty borderlands
Of worlds beyond, thou comest back again,
With high resolves, and noble purposes.
A Nation's prayers hung round thy wearied form,
Then floated on to plead with gracious Heaven.
The answer came to thee, Most Noble Sire,
And on to us, writ large upon thy brow
In lines of strength, and with the glow of health.
We hail our King.

What myriad tongues now sing
In joyous strains, their homage deep and true,
Illustrious Sire! I hear it in the West
Come rolling o'er the broad Atlantic waves.
From the Far East, it ripples in the air
Of tropic Ind. E'en from the blood-stained soil
Of Afric's shore it gathers up fresh notes
Of fervent hope, and gladness mixed with pain.
Onward it flows, o'er Australasia's strand,
Till like the voice of Ocean's wildest wave
It breaks in song. I see its mighty surge
Of homage deep, roll onward to thy throne,
And spend its vastness at thy very feet.
God bless our King! Our constant prayer shall be,
That on thy brow may shine Heaven's brighter crown,
Through Him alone who is the King of kings
And Lord of lords.

God bless our gracious King!

S. TREVOR FRANCIS.

An Apostle to Fiji.

Rev. FREDERICK LANGHAM.

THE preparations for the Coronation of King Edward VII. have brought to London representatives of many races and climes, but among the native troops from the remoter parts of our wide-flung dominions none, perhaps, have been welcomed with greater interest than the soldiers of the King from the once "cannibal Fiji." It was indeed a pathetic scene that was witnessed the other day in front of Buckingham Palace. Countless prayers had been offered during anxious days for the kingly sufferer, but it was reserved for the children of cannibals to sing a hymn of intercession before the palace gates. One day the Fijian troops asked to be taken to the King's palace; and there these dusky warriors, picturesquely clad in their quaint tunics, sang, to the familiar tune of "Hiding in Thee," a hymn of intercession, of which the burden was:—

The King is great and noble and good;
May he find favour in the sight of the Ruler of Kings;
May he wax strong and stay the tears of us all,
For his people are sad.
Mighty is the King; and his people shall be glad.

These same Fijian soldiers, all of whom, save one, are either Methodist adherents or members of the Methodist Church, have gathered for worship on recent Sundays in the open air near the Alexandra Palace, where they have been encamped; and Rev. Frederick Langham, a famous Fijian missionary, now resident in London, has had the joy of preaching to them in their own tongue. It is fitting that Mr. Langham should be thus privileged to minister to the representatives of Fiji on an occasion when their allegiance to the Empire is emphasized, for he was chairman of the Fijian Wesleyan missionary district at the time when the islands were ceded to Great Britain, and played an important part in opening up communications between King Thakombau and the British Government.

Not only do we rejoice that the fair islands of Fiji are under the rule of Great Britain, but still more do we rejoice that they belong to the kingdom of Jesus Christ. There is no more marvellous story of modern missionary triumph than that of the mission to Fiji. It was more familiar to our fathers than perhaps it is to their children, and yet it is but sixty-six years since the first missionaries of the Wesleyan Missionary Society went to Fiji. They found the islands haunts of heathenism, savagery, and cannibalism. To-day there is not a heathen Fijian in the colony. A brief reference to the life and work of one who witnessed this wonderful transformation wrought by the Gospel in Fiji, and did much by more than thirty years of faithful labour to bring it about, will be of interest to all who rejoice in missionary enterprise.

Mr. Langham is a Tasmanian by birth. His long white locks and flowing beard give him a patriarchal appearance, but his strong physique, alert manner, and splendid voice show that long residence in the islands of the Southern Seas has not abated in any great degree his natural strength. He was born in 1833, and is therefore in his sixty-ninth year. In 1858, Mr. Langham entered the ministry of the Wesleyan Methodist Church in connection with the Australasian Conference, and shortly afterwards was sent to the Mission in Fiji. At that time the missionary staff included Rev. John Malvern, who was chairman of the district, "Fiji Wilson" (both of whom have passed to their reward), with Revs. Joseph Nettleton and John S. Fordham, who are happily still spared. Mr. Langham was first stationed on the island of Lakemba. There he had a narrow escape from drowning. His boat was thrown on a reef by night, and only by the help of a native local preacher was the missionary enabled to battle against the strong current and swim to shore.

After spending some time on the island of Viwa, where John Hunt was buried, Mr. Langham lived for twenty-seven years at Bau, the capital of Fiji, and the home of King Thakombau. From 1869 to 1895, as chairman of the district, he had the direction of the Methodist Missions in the islands, and innumerable were the triumphs of the Gospel that he witnessed during those years.

Among the troops now in London is the grandson of Thakombau, the once infamous cannibal king. In a recent issue of a monthly magazine some account was given of the enormities of which Thakombau was guilty in his heathen days; but no word was said of the transformation wrought in the wicked king by the Gospel of Christ. For sixteen years Mr. Langham lived side by side with him, and he bears unflinching testimony to the sincerity and consistency of the converted cannibal in his Christian profession. The four-pronged fork, made out of a human leg-bone, used by Thakombau at cannibal feasts, was presented by the king to Mr. Langham, and it is one of the trophies of pathetic interest often exhibited at missionary meetings addressed by this veteran ambassador of Christ.

REV. F. LANGHAM.
From Photograph by Mr. W. A. Thomas, Hastings.

MANY ARE THE THRILLING STORIES

Mr. Langham tells of the early days of his missionary work. Men talk of the romance of missionary enterprise as having departed, but those who hear Mr. Langham's deeply interesting addresses will thank God for the wonderful way in which He often delivered His servant from the toils of bloodthirsty men, and will rejoice in the striking proofs given of the supernatural power of the Gospel. The following facts and figures quoted by him bear testimony to the success of missionary work on a scale scarcely to be paralleled in either modern or ancient days.

Sixty-six years ago, the Fijians knew nothing of God, or Christ, or salvation. They were sunk in superstition, cruelty, and cannibalism. They had no written language. This was given to them by Wesleyan missionaries. Now they read the Bible in their own tongue, and it is taught in all the day-schools of the colony. Ninety-five per cent. of the population worship in Methodist sanctuaries, which number, including chapels and other preaching places, nearly 1,250. There are more than 70 native ministers, 3,526 local preachers, and 5,330 class leaders, many of whom were themselves formerly cannibals. More than 50,000 Fijians meet in classes for Christian fellowship.

The Fijians, in their turn, are sending missionaries to the far-off islands of New Britain and New Guinea, and with finest heroism are seeking to rescue their dusky brethren of other lands from the pit from which they themselves have been digged. Well may we gratefully say, "What hath God wrought!"

For the last five or six years Mr. Langham has been engaged on the revision of the Fijian Bible, and in this important work he has been greatly aided by his devoted and now sainted wife, and by his adopted daughter, Miss Langham-Lindsay, both of whom were familiar with the Fijian language. A great blow has fallen upon His servant. First, Miss Langham-Lindsay was called home, and then within a few days Mrs. Langham, who had shared with her husband for so many years the perils and the joys of work in Fiji, followed their daughter; so that Mr. Langham is left alone in a land far from old associations and friends, in the eventide of life.

THE REVISION OF THE FIJIAN BIBLE

has been a task of considerable magnitude, demanding the utmost care and precision, 60,000 emendations having been made by Mr. Langham in the Old Testament alone. The language is rich in words expressing minute shades of meaning, and the difficulty of exact translation is thereby increased, while the fact that the earlier versions in the Fijian tongue were of necessity hurriedly prepared, accounts in some measure for the large number of changes required. The New Testament was completed a short time ago, and 5,400 copies were sold immediately on publication. Another edition of 10,000 copies is in the press.

During his revision work, Mr. Langham has found time to render admirable service on the missionary platform. For example, in the months of October and November last year he was able to fulfil no fewer than forty engagements in advocacy of the cause so dear to his heart. This sketch may well close with an incident told to the writer by Mr. Langham:

Many years ago there appeared in The Christian some account of the progress of the work of God in the mountain regions of Fiji. This met the eyes of a good man, who was so deeply interested that he wrote to Mr. Langham in far-off Fiji, and said that he had put down the Mission on his prayer-list, and would henceforth intercede for the workers and the work in those islands. Mr. Langham read the welcome letter to his native helpers, who were greatly rejoiced and cheered by the prayerful sympathy of this unknown friend, thousands of miles away. With renewed earnestness they devoted themselves to their great work.

KESWICK ADDRESSES.

THE DEITY AND GLORY OF CHRIST.—II.

A BIBLE READING.

By Dr. A. T. PIERSON.

(2 Peter i. 16-21.

THE germ of all Messianic prophecy is contained in Gen. iii. 15. This verse, with the fulfilment of the events foreshadowed in it, is alone enough to accredit the Old Testament Scriptures as being inspired of God. Between this germinal prophecy and the terminal prophecy of Malachi there is no absolutely new truth. All that is contained in Messianic prophecy is enfolded in this germ, and unfolded from it.

There are four things promised. (1) The Seed of the woman (nothing is said of the Seed of the *man*). (2) The Seed of the woman is to represent the principle of eternal enmity against the serpent, and (3) is to crush the head of the serpent, while (4) the serpent is yet to wound His heel. The colossal figure filling all Messianic prophecy is thus outlined in the very first book of the Bible. We see this divine figure in imperial majesty crushing out the serpent's life, while the serpent wounds the heel that so crushed him. Here is the priesthood of Christ, wounded for our transgressions, and his kingship in his triumph over the enemy—humiliation on the one hand, victory on the other. As we trace the germ we observe it grow up into the plant of renown, with 333 twigs of prediction.

THE TESTIMONY OF MESSIANIC HISTORY.

From this body of Messianic prophecy we turn to the testimony of Messianic history, culminating in the Transfiguration. It is a remarkable fact that Peter, who was one of the eye-witnesses of the Transfiguration, rivets our attention almost entirely to the accrediting of Christ in the holy mount.

The Transfiguration was a supreme moment in the life of Jesus Christ. In the three synoptic Gospels it occupies a central place, and is the "summit" of each narrative. We have at first a constant ascent of miraculous words and works, which challenge attention; and little is said either of the hatred and opposition of the priests or of His own death, until He is going up to the holy mount. It is at this time that He shows the disciples how He must "go up to Jerusalem and suffer many things of the elders and chief priests and scribes," &c. Then, as if to comfort them and put the seal of indisputable attestation on the fact of His being the Son of God, He leads them into the cloud, which is at once a cloud of mystery and of revelation.

THE VOICE OF GOD.

Only once, be it remembered, was Jesus Christ revealed as the Son of God. In the resurrection He triumphed over death, rising to die no more; in the ascension, defying the laws of gravitation, He rose to heaven, and was received up before their eyes; but neither was so *particular* an attestation as the Transfiguration in the mount, when God stripped Him of His disguise as Man, and pointed the disciples to the star of empire blazing on His breast, and the crown of universal sway upon His brow. The effect was ineffaceable. Peter speaks of being "an eye witness of His majesty." See how the Apostle piles up the words—the power and coming, the honour and glory, from the excellent or transcendent majesty: "This is My beloved Son, in whom I am well pleased." Notice what terms he uses: Jesus, the human name; Christ, the Messianic name; Lord, the Jehovah name. All must be associated with His glory, when the voice that had spoken from heaven, but seven times, spoke these unmistakable words. God said nothing of the humanity of Christ, but all of His Deity. "Hear ye Him" is the command, investing with infinite authority every word He should speak. To avoid the very possibility or suggestion of an optical illusion or dream of the imagination, they hear that majestic voice.

Moreover, that they may know their eyes and ears have not been deceiving them, Elijah and Moses are there, speaking of the mystery of that coming death, the fact of which Jesus Christ had revealed to them only just before. Human language found the glory unutterable. Luke says Christ was praying when the change came, which showed Him as never seen before or after, except when John saw Him in the same essential glory, and fell at His feet as one dead. "Thou coverest Thyself with light as with a garment." The sheen of sunshine enveloped Him. Even His body lost its opacity, so that the translucence revealed, as it were, that which was occurring within—the Divine inscrutable nature and emotions shining through His humanity. They saw light ineffable and full of glory. They were blinded by the supernal splendour. No wonder, then, that Peter forgets all else but the Transfiguration, and speaks of the attesting voice and authorised command associated with the transcendent majesty of the Son of God.

From this mount He comes down into the valley of human insult, the deep valley of the crucifixion, the deeper valley of the burial, and the Hades of departed spirits. There is no such manifestation of Deity from this time forth.

PROPHECY AND THE TRANSFIGURATION.

It may be objected that it is strange that in all the body of prophecy there is no direct reference to the Transfiguration. But the reference may be occult. Notice Isa. ix.; we have a hint of the Incarnation; "Unto us a Child is born." Then, "Unto us a Son is given." The Divine Son is revealed, which reminds us of the Transfiguration, and His Name shall be called the Worker of Miracles, the Counsellor of Wisdom, God the Mighty, the everlasting Father, the Prince of Peace. It may be objected, too, that John does not refer to it. Does he not, however, write *from* the "Mount of Transfiguration"? Read the fourteen opening verses of his Gospel, and notice that the one idea brought out is not Christ's humanity, but His Deity. "In Him was life; and the life was the light of men. And the light shineth in darkness." And do we not read in the fourteenth verse, "We beheld His glory, the glory as of the only begotten of the Father," the glory of transfiguration.

Again, turn to 1 John i.: "That which we have seen with our eyes, gazed upon, handled." If we consider John giving his witness *as from the Transfiguration Mount* we shall recognize that though it is not in the record, the Transfiguration permeates the whole writing.

THE TESTIMONY OF HUMAN EXPERIENCE.

Notice, too, how the attestation upon the mount is by three disciples of widely differing nature; there is Peter, impetuous and impulsive; John, philosophic and reflective; and James, the embodiment of Christian integrity and prudence. Can any further attestation, then, be made? Yes. It is strange that Peter says, "Ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise *in your hearts*." I want to say, in all reverence, that whatever value there is in Messianic prophecy and in Messianic history, culminating in the Transfiguration, both sources of evidence are, after all, lesser sources for the truth of Christian revelation than *His abiding presence in your heart*. In the dark night of unrepented—or even of repented—sin, He rises over the horizon of your being, and the brightest stars fade and the moon pales because the bright sun of righteousness shines.

You do not thenceforth need the witness of fulfilled prophecy and of history, for you have the portable evidence of Christianity in your soul.

THE FRAGRANT EVIDENCE OF A HOLY LIFE.

In the fourth chapter and 23rd verse of Ephesians—the epistle of "the heavenlies"—we read, "Be renewed in the spirit of your mind." Notice the searching analysis, not "renewed in the spirit," or "renewed in the mind," but in "the spirit of the mind." It is as though some subtle property is suggested, analogous to the fragrance of a flower. Is not the Christian's character often without that fragrance? A high purpose, a good conscience—these are well, but are not enough. When the fragrant grace of the Holy Ghost comes upon the soul, all can perceive and acknowledge its ethereal, mysterious sweetness.

Look at Rom. xii., "Be ye transformed (literally *transfigured*) by the renewing of your mind." This is, again, what Paul has set forth in Ephesians as the summit of experience, and compares to the experience of Christ on the holy mount. When your carnality is thus acted upon, when all malice and pride and ungentleness and sensuality and selfishness of every kind is eliminated, and the glory of God takes their place, then as Psa. xc. sublimely says, "The beauty of the Lord our God is upon us."

We read elsewhere in the Psalms (xxvii. 4) of "beholding the beauty of the Lord," but here His beauty is to be *upon us*. And what follows? "And establish Thou the work of our hands upon us." It will be established when the transfiguration experience is attained. Then we can go down the mount and cast out demons. Had the three disciples partaken in this sense of that transfiguration with their Lord they would not have had to cry, "Why could not we cast him out?"

Now, if Keswick stands for anything, it is for this transfiguration experience. Thousands have proved this to be the holy mount. The glory of Deity has been reflected on them, and they have gone forth again to witness, their faces shining with heavenly lustre; and the consummate effect of our study ought to be that evermore there shall be no reservation on our part, as we worship Jesus Christ as God.

THE LAMB UPON THE THRONE.

The late Dr. Fuller, of Baltimore, speaking once on Christian Unity, said that in heaven denominational differences would disappear in the glory of the Lamb, that which was magnified on earth being minimized in heaven. He pictured members of the respective denominations arriving in the land of glory and looking for their ecclesiastical affinities, the Episcopalian for those of their apostolic succession, the Methodists for their classes and class leaders, the Presbyterians for their church order, the Baptists for those who had been immersed, the Brethren for those who magnified the truth—to the exclusion of many who also believed the truth.

At the end of the sermon there came a Unitarian to Dr. Fuller, complaining that the preacher had found no room in heaven for him and his sect. With a bland smile the doctor undertook to preach a special sermon on "The Unitarian in Heaven." He did so, and his Unitarian auditor duly attended.

The preacher pictured a Unitarian placed, by special grace, with John, on Patmos, looking into heaven, and even entering therein. While looking for the Unitarians at worship, he came upon a stupendously glorious scene, One wondrous Being on a throne had in his hand a book—so holy that none of the great host around dare so much as look upon it. But lo! a Lamb as it had been slain took the book, and opened it, and a great shout went up from the host, "Thou art worthy," and the whole creation joined in a swelling anthem, "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto *the Lamb* for ever and ever."

"Evidently there are no Unitarians in that company," said the inquirer, and he passed on further.

Next he came to a great and glorious throng of 144,000, with the Name of God on their foreheads, and a great multitude of all peoples crying, "Salvation to our God, which sitteth upon the throne, and unto *the Lamb*."

"There are no Unitarians there," was the comment of the Unitarian, as he passed on further still.

Then he came to another vast multitude, as surrounding some august Personage. And One, Whose name was called the Word of God, and Who rode forth on a white horse, bore the two wonderful names, "King of kings" and "Lord of lords."

"There are no Unitarians here. Christ is God, and I must either get out of heaven or yield Him homage," said the Unitarian.

And at the close of the address, that Unitarian came to the preacher and said, "Dr. Fuller, Christ has conquered. I feel I could fall in this aisle before Him, and cry, with Thomas, 'My Lord, and my God!'"

LIFE IN HEAVENLY PLACES.

A BIBLE READING.

By Prebendary WEBB-PEPLOE.

Every writing that is *theopneustos*, God-breathed or inspired, has a special intention; and every one of the writings of the Bible is filled with food for our souls; but in the Epistle to the Ephesians we have the highest of all the fields for study with which God has provided us. It may be well entitled, the Alps of the New Testament, because here we are bidden to mount step by step into the presence of God in Christ Jesus, and there, from the highest tops of the spiritual mountains, to contemplate the majesty and beauty of God. Coleridge said: "The Epistle to the Ephesians is one of the advanced positions of man. It embraces every doctrine of Christianity; first, those doctrines peculiar to Christianity, and then those precepts common to it with natural religion." Adolph Monod wrote: "The Epistle to the Ephesians embraces in its brevity the whole field of the Christian religion. It would be difficult to name any great doctrine or any great duty which has not its place in the Epistle." There is perhaps no writing in the Book of God so majestic, so great. Let us draw nigh, seeking help to lead a nobler and higher life.

FROM THE CROSS TO THE HEIGHTS.

How wonderful is the transition from the Galatians to this! There we were brought face to face with the Cross of Christ, and set, as it were, at a separating point between the old life and the new. Now we have done with the Cross, for it is only mentioned once, and that incidentally (Eph. ii. 16). Instead of the Cross we are taken to the heights of glory, and bidden to realize the possibilities open to the believer in Jesus Christ. All that we seemed to get from Galatians was liberty, but here we are to pass into life, and while liberty is blessed, liberty without life would be of no profit whatever. The purpose of God was not simply to set man free from any charge against him, with only the possibility of enjoying true freedom; here we find how that freedom is to be exercised and enjoyed at all times. So the key-thought of the Epistle has been called, "glorify in Christ;" but I think that is not sufficient. You must study every word of the first half of the Epistle. Then coming to the turning point with the word "therefore," you are called to begin the walk which is worthy of such convictions as you have received in the first three chapters.

I. The Calling.—In each of these four Epistles the central preposition is "in"—"in Christ Jesus"; twelve times in the first chapter and eleven times in the second do we find it as conveying the key idea of the whole Gospel of our Lord Jesus Christ. Look at the expression "according to." No less than ten times is it found here—i. 5, 7, 9, 11, 19; ii. 2; iii. 7, 11, 16, 20—and these, if closely studied, will furnish a great field for meditation. While this life is provided for us in Christ Jesus, the question is to what it lifts us. Think not for a moment that man can enjoy this by any power of his own. It is simply according to what God has wrought in Jesus Christ our Lord (i. 20).

THE REPRESENTATIVE AND INCLUSIVE MAN.

Have we recognised that in Christ Jesus God exhibited His power that He might make Him to be first, the representative Man; and then, according to this Epistle, the inclusive Man? As the representative and inclusive Man, He raised Him from the dead, and placed Him at His own right hand. Now see the change from Galatians to Ephesians. The word "cross" is only once here, the word "death" never. Though the adjective "dead" does come four times, twice it is only used to show what we were by nature, and how God loved us. Twice it is used (i. 20, v. 14) to show what we are delivered from. The whole teaching is life in Christ, and why God raised Christ and placed Him at His own right hand. This is the special key-word of the Epistle, "heavenly places." Nowhere else do we find this expression, but here we are being taught the magnificence of privilege and potential possibilities for the believer.

In i. 20, "He raised Him"; in ii. 6, He "hath raised us"; iii. 10, the object of God is that the wisdom of God in heavenly places might be known; then you come to vi. 13 with the call to take unto you the whole armour of God. He has raised His Son, and raised us to the heavenly places, that the manifold wisdom of God may be seen in us, that God may be glorified in us; and because we are in the heavenly places, we must needs take the whole armour of God.

THE POSITION OF SATAN.

In case our souls are still in doubt as to what is meant by "we wrestle" (vi. 12)—mark ii. 2—the devil is "the prince of the power of the air." When the Lord Jesus Christ was on earth, and was passing to Calvary, He three times over spoke of Satan as "the prince of this world." The moment Christ was raised from the dead, He had conquered death and him that had the power of death; so when the message comes to John in Patmos, Christ Jesus is "the Prince of the kings of the earth." He has taken the princedom of earth from Satan, and has cast him out. Now Satan is only "the prince of the power of the air"; Christ Jesus is the Prince of this world. We are not under Satan in the earth, but are in the heavenlies in Christ Jesus.

See what a privilege it is to be *above your enemy*, not below him. The fault with many Christians is that they are trying to fight their way up, instead of remembering that they are far above all principalities and powers, and need only to fight downward.

THE PRACTICAL ISSUE.

II. The Walk.—Having taken our place, what is the practical issue of such a glorious position, such a place of power? "I beseech you" (iv. 1): once again the Apostle is pleading with men. It is not the word of command, it is the word of entreaty, and the Apostle is of all men the greatest, the most tender, shepherd of the flock that ever followed in the steps of his Master. Now, up in the heavenlies, though you sit, the moment there is anything to be done, the Christ rises, and Stephen sees the Son of Man "standing" at the right hand of God. Though we may sit, we must rise to do our part, and are called to "walk worthy." Have you examined the seven mentions of the word "walking." Two are the old walk of sin—ii. 2; iv. 17. We have done with that, and come to the walk of power and blessing—ii. 10; iv. 1. Then there are three "walks" which proceed from and are the provisions of love—v. 2, 8, 15.

When we turn to consider what will really be the outcome of this, we might have expected, if our future course was not laid down in Scripture, that it would be transcendent. But nowhere else is the Apostle so practical, placing the walk so low down in the routine of life; and it is this that will enable us to deal with the relationships one with another in the fifth chapter. There is one expression—"in love"—that enables us to understand our way (i. 4). Let us mark the solemn connection of the words. Here is the beginning of power, iii. 17; iv. 2; what a calling for us Keswick people—iv. 15, 16; v. 2! Why, if these be fulfilled we shall be indeed manifesting to the principalities and powers in the heavenlies the manifold wisdom of God; for the very angels will marvel at the power of the grace of God.

HE EMPTIED HIMSELF.

(Phil. ii 5.)

By Rev. DARLOW SARJEANT.

Jesus Christ came in the first place to be an atonement for sin; He came in the second place to be an example to His people; and we are to run the race which is set before us—no mystical thing that, but the everyday life which is set before us—looking unto Jesus. Our business as Christian men and women is to be like Jesus Christ; and if the Pentecost, of which we are hearing in every address, does not make us like Him, it is not a Pentecost of the Holy Ghost. When I was in the Louvre some time ago, I stood by the side of an artist who was copying a picture by one of the great masters, and I observed that he looked very little at his copy and very much at the original. We are to run the race looking away off from our environment and away off from ourselves unto Jesus.

I want carefully to examine what this mind is like. We find it described in the sixth, seventh, and eighth verses. Will you notice the steps there:—(1) Made Himself of no reputation; (2) took upon Him the form of a servant; (3) was made in the likeness of men, in the likeness of men He humbled Himself; and (4) in the humiliation He became obedient unto death, even the death of the cross. Do not talk of holiness or of a Pentecost that does not produce these.

"THE FORM OF GOD."

(1) *He made Himself of no reputation.* That is, He emptied Himself. Of what? Look at verse 6. He emptied Himself of the form of God. What is that? I do not know. Nobody knows. But whatever it was, before the advent He had it, and in the advent, for your sake, for my sake, for the sake of an unsaved world, He emptied Himself of it.

Turn to Exodus xxxiii. Here is a man who says, "I want to see the form of God. Show me Thy glory." And He said, "I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. Thou canst not see My face; for there shall no man see Me, and live. Behold there is a place by Me, and thou shalt stand upon a rock; and it shall come to pass, while My glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with My hand while I pass by."

What is it? I do not know. In the transfiguration the Lord Jesus took the three favoured men, and in that manifestation of glory they saw His face shining as the sun, and His raiment glistening as the light; but they did not know what the form of God was. Yet whatever it was, He emptied Himself of it. Let this mind be in you. The second Person in the glorious Trinity, born of a virgin, made in the likeness of sinful flesh—from heaven He came to earth, from glory to shame, from greatness to lowliness. Let this mind be in you.

Have you, for the sake of an unsaved multitude, found the holiness or the Pentecost which has enabled you to empty yourself for that multitude? He is the brightest advocate of the Divine truth who is the greatest example of its influence. Do not let us talk of holiness which does not lead to self-abnegation.

When the Holy Ghost in your conscience bears witness to your statement, there is no exaggeration. "Sorrow hath filled my heart"; do you know anything about it? Be on your guard against a spurious Christianity or holiness. I know people who want holiness for self-gratification. We have heard much about praying for a revival. When we are baptized into that spirit, a revival will come. Let that mind be in you.

THE FORM OF A SERVANT.

(2) *He took upon Him the form of a servant, or slave.* Angels had ministered unto Him. When, in the garden of temptation and humiliation, the Apostle Peter took the sword and struck off the ear of the servant of the high priest, "Put it up," said Christ. "Do you not know that I could pray My Father, and He would send Me twelve legions of angels?" But

He did not. He took upon Him the form of a slave. A slave had no property. The foxes had holes and the birds of the air had nests, but He had not where to lay His head. Think of it; no property. He was a slave of His Father. If you have studied the Gospel by John, you will see how fully He was the slave of His Father. "I seek not Mine own will," and He never did so.

WITH EYES FOR BASIN AND TOWEL.

He was the slave of man, always serving, no self-seeking, and whether in the multitude or whether by the way, He said, "I came not to be ministered unto;" it never enters His mind. "I came to minister:" will you follow Him? Let this mind be in you. He is going into the upper room. There is a basin at the door, and a towel. Not one of the twelve notices the basin or the towel; but He sees them. He girded Himself with the towel. He went to the basin. He began to wash the disciples' feet. Would not that spirit change your church, change the character of your service and ministry? "I am among you as One that doth serve."

If so poor a worm as I
May to Thy great glory live,
All my actions sanctify,
All my words and thoughts receive.
Claim me for Thy service,
All I have and all I am.

Will you take that towel and gird yourself that you may wash your fellow-disciples' feet?

(3) "*Being found in fashion as a man, He humbled Himself.*" This is the crisis of redemption — Divinity in the weakness of humanity; the Son of God, the Creator of the worlds, in this feeble human body. "Sacrifice and offering," He said, "Thou wouldest not; a body hast Thou prepared." Cramped and cribbed in this human flesh—what for? That He might be touched with the feelings of your infirmities. Do you minister in that spirit? Do you take the sorrows of others into your heart in that way?

"CAN I NOT DO WHAT I LIKE?"

I do not understand mystical religion. "I beseech you by the mercies of God that ye present your bodies, a living sacrifice, holy, acceptable unto God, which is your reasonable service." Can I not dress as I like? No. Can I not go where I like, do what I like with this body? No, no. Know you not that your body is the temple of the Holy Ghost? To follow Him, let this mind be in you. "And being found in fashion as a man, He humbled Himself."

Beware of a false humility, a carnal humility, which is robbing Jesus Christ of glory and service. "I am a man of slow speech and tongue"—false humility. "I knew thee that thou wert an hard man"—false humility. "He humbled Himself." There is no haughtiness like that of stooping, but Jesus Christ never did anything in that spirit. He did nothing condescendingly. Oh, how Christian service is spoiled by an elevation which speaks of self. "He humbled Himself" in self-forgetfulness.

Let this be the essence and sweetness of your ministry. He became obedient unto death. Became? Was He not always obedient? Yes, but not always obedient unto death. He became, He learned obedience. Do not be afraid. How did He learn? In the way you will have to learn, on the path that I shall have to learn.

GETHSEMANE NOT REBELLION.

Come to the garden. The leaves cast their shadows. It is night, and you find three men with that Holy Man of Sorrows. He says, "Watch and pray," and He went to pray. The sweat of blood is on His heart as well as on His brow; and He said, "If it be possible, let this cup pass from Me." He returned to the three men for one look or word of sympathy, but He found them sleeping. He went back, and said, "Oh, My Father, if it be possible, let this cup pass from Me." He came again for one look, or word, or expression of sorrow in His sorrow, but they were asleep. He has come to you for that, and has found you asleep. He went back, and said, "If it be not possible, not My will, but Thine be done." He *became* obedient. Do not confound Gethsemane with rebellion.

Oh, be faithful—be faithful unto death. That does not mean unto the moment of your translation. It means to the point of dying every day for Christ and for men.

(4) *He became obedient unto death, even the death of the Cross.* The death of deaths. The death with the agony of the sting of the world's sin in it. Oh, think of it; and while the darkness of the sky is only the emblem of another darkness, He cries—"My God, My God, why hast Thou forsaken Me?"

A man who did not understand the mystery of that cry, or the agony of it, said, "He saved others, Himself He cannot save." He did not understand its meaning. But it was true. He saved others; Himself He could not save. You cannot save yourself and save others. It is only by death to self that we save the world.

PARTAKERS OF HIS SUFFERINGS.

AN ADDRESS TO YOUNG MEN.

By BISHOP TUGWELL.

That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death (Phil. iii. 10).

The question I should like to ask is, Do we desire to know what it is to become partakers of His sufferings?

Nine years ago, at Keswick, I remember dear Robert Stewart, who since died in China for Christ's sake, quoted John xx. 21: "As my Father hath sent Me, even so I send you." He went on to urge attention to the context. The preceding verse says that Christ showed the disciples His hands and His side, the nail-prints and spear-thrust, in His risen body. The lesson is that Christ says in effect, "As My Father sent Me forth to suffer, as these wound-prints indicate, so I send you forth as My servants to die if called to do so, and also to victory."

WHEREIN TRUE GREATNESS LIES.

It is only as the Church of Christ suffers that she can fulfil her mission. It was recently said by a political leader that "the greatness of a nation consists not in size, in numbers, or in wealth, but in the willingness of its people to suffer in its interests." The contention was applauded, the public approved truth.

It applies with equal force to the Church of Christ. Her greatness consists not in numbers or wealth, but in the spirit of self-sacrifice which should be manifested in us as followers of the Lord.

If this be so, and if the Holy Ghost has dealt with us on the matter, have we not reached the point at which some definite action should be taken? Consider, what is *the* thing God wants *you* to do? And I want to raise the question, "Has not God been putting before you the foreign mission-field?" I trust that true service means to us being thrust forth into the harvest. It must be so as we respond to the Holy Spirit's claims.

A PERSONAL EXPERIENCE.

Speaking personally, I did not want to go, but when I had made up my mind to follow Christ by going, my dearest friends said, "Oh it's a mistake." Even an infidel, upon whom I happened to call, protested that I was committing a great error. "You have a good influence here," he said, "upon the young men, and you ought to continue." My sisters pleaded with me. I was told I should kill my aged father. The devil put every obstacle in the way, but the Holy Ghost thrust me out, and I praise God for it.

I shall never forget a visit I paid at that time to St. Leonards in order to obtain some rest. I was weary of the conflict and had nearly yielded. I went, however, one Wednesday evening to a church service. The preacher gave out as his text, "I have opened my mouth unto the Lord, and I cannot go back." I came out of the church filled with joy; the question was settled. Have I ever regretted going? Never. On the other hand I have never ceased to praise God that He led me to Africa. "Follow Me, and I will make you fishers of men."

THE MISTAKE OF HESITATION.

So it will be with any here who feel led to go forth. If the Holy Ghost lays this matter upon you, and you answer "Yes," then your friends may say, "It is all a mistake," but you will not. The mistake men do make is that when God speaks they hesitate. Do they not often own it later, saying "If only I had gone when I had the opportunity that is past."

I should like to refer to two who did listen to the voice of God and who did go.

On one occasion I was speaking at Ridley Hall, Cambridge, on the subject of the missionary call. One of the audience was a young man, who was evidently going through a severe conflict. He sat quite still, looking down, and speaking not a word. Later he came and gave himself to God for Hausaland. That was Dudley Rider. He sleeps in Hausaland. As we stood in that grass hut, his voice was clear, though ours were broken as he said, "Sing a hymn." We were downcast, but his whole countenance was lit up, and he said, a few minutes before he passed to his rest, how glad he was that he had been enabled to give his life for Christ in Hausaland.

Again, I was once speaking at Salisbury, and in the course of my address said that we wanted a medical man for work in Hausaland. Next morning, I was on my way to the railway station, when a young fellow darted after me and said, "I'm a doctor, I'll go to Hausaland." He went; has he ever regretted it? No.

I am not pleading with you in the interests of any particular part of the world, for it is all one great field; but I would urge every young man to whom the Holy Ghost is speaking upon this matter to settle the question, in all solemnity, alone with God.

*The Nation's Prayer and Thanksgiving**

THE ILLNESS OF THE KING.

So near the hour of solemn Coronation,
So near the day of festal joys and songs
Low lay our King in deadly tribulation:
Awe-struck and stunned, the mighty, grieving throngs.
"Lord, why is this?" in trembling tones was spoken;
"Why brightest hopes give place to darkest fears?
What message comes from Thee in such a token?
Oh, spare our King! give not this day to tears."

DIVINE EXPOSTULATION WITH THE NATION

"'Tis not in wrath; 'tis Fatherly correction;
Fain would I lead a nation in My ways;
Long have I sought your wayward wills' subjection;
Why, O My people, why these long delays?
Had ye but hearkened unto My commandments,
Surely, your peace had like a river flowed;
Why still deceived by this world's vain enticements?
Flee from your sins; 'Prepare to meet your God!'"

THE NATION'S CONFESSION.

Lord, we have Thee most grievously offended:
Pride and self-will have led us far astray;
Well might our Empire's day of grace have ended;
Each one has turned to his own evil way.
Yet, in Thy mercy, pardon our transgressions,
For Jesus' sake, in Whose great Name we plead;
Save thou our King! oh, hear our intercessions:
Grant him Thy strength in this his time of need.

THE NATION'S THANKSGIVING.

"'Tis done! 'tis done!" Thy healing word was spoken;
Swift to the King Love's Messenger there stole—
"Your prayer is heard; be this command the token—
'My son, arise! Christ Jesus makes thee whole.'"
Now shall descend on him high benediction:
His stricken form shall slay our hateful strife;
Strong shall he rise from out his dire affliction—
God's Call to all, to lead a nobler life.

O King of kings! we thank, we praise, we bless Thee:
Heaven's star of hope has dawned within our breast.
Chastened by sorrow, meekly we confess Thee;
'Neath Thy strong wings our fears are hushed to rest.
Dark was the night; but bright is now the morning;
The clouds dispersed by sunshine high above;
King, Queen, and people, robed in joy's adorning,
Blest with Thy favour, Lord and King of Love!

* Written and set to music by Rev. James Mountain. (Price 2d.; 2s. per doz., post free. *Morgan & Scott.*)

Ernest Hudson's Recovery.

By Rev. JOSEPH WOODHOUSE.

There is a fountain filled with blood
Drawn from Emmanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains.

Dear, dying Lamb! Thy precious blood
Shall never lose its power,
Till all the ransomed Church of God
Be saved, to sin no more.

IT was this hymn that was used by the Spirit of God to reclaim Ernest Hudson.

For a short time he had been an active professor of religion. But he drifted away from the faith of the Gospel, and became the companion of Sabbath-breakers and drunkards.

Hudson was seated in a public-house one Sunday evening. For months past he had spent several hours of the Lord's Day in a similar manner. A darkness was over his mind. The paralysis of unbelief had seized his heart. The stupor of strong drink had benumbed his soul.

Within hearing of five or six boon companions drinking in the parlour of the Duke of Wellington, in a quiet town in Devonshire, stood a band of singers. If they could not preach the Gospel in eloquent speech, they could sing words of life written by others. Why, on this occasion, had they chosen the hymn beginning with the familiar sentence:—

There is a fountain filled with blood?

By accident? Surely not! There is no such thing as accident in the Divine purpose that brings a sinful soul to itself and to Christ. It was part of God's plan that the members of the "Christian Band" should stand where they did, and sing this hymn through.

The words were very familiar to Ernest Hudson. They were like old friends coming back to him after months of separation. Whether he listened intentionally or not, he could not avoid hearing every stanza. Almost unconsciously he found himself repeating the last verse, as the singers poured it forth:—

Then in a nobler, sweeter song,
I'll sing Thy power to save,
When this poor lisping, stammering tongue
Lies silent in the grave.

There was a chorus to it that was repeated several times, in which the words, "lies silent in the grave," occurred again and again.

Hudson grew hot, then almost shivered with cold. "Silent in the grave!" The grave had dark terrors for him, for "after death the judgment." How could he meet the judgment? What would it be like? "He had broken faith with Christ! . . . Christ had never done him any wrong, but he had wronged Christ." Tears swam in his eyes, and a lump rose in his throat. "He had fallen out of step with Christ. The future, the judgment, the open book of God's remembrance — how could he face these supreme realities?" "Silent in the grave!" would end all things here.

His immediate thought was to find an excuse for leaving his companions earlier than usual. In fact, the arrow of conviction had entered his soul, and he was sick at heart.

"Good night!" was spoken abruptly, and without another word he left the house. There is no need to follow him. With broken and contrite heart he sought his heavenly Father, making the prodigal's confession his own: "Father, I have sinned against heaven and in Thy sight, and am no more worthy to be called Thy son." And in His infinite mercy, through Jesus Christ, God removed his transgressions "as far as the east is from the west."

All the early religious associations of Ernest Hudson were with Methodism. He had been a boy in a Methodist Sunday-school, and grew up amid the fervour and activity of these energetic followers of John Wesley. In due time he made a public profession of faith, and at first seemed to "run well."

Not being thoroughly "rooted and grounded in love," the perilous relapse came, and "the world, the flesh, and the devil"—a trinity of soul-destroying forces—asserted their tyrannous sovereignty. The true "King of Love" was dethroned, and the city of Mansoul was in the keeping of the enemy.

The downfall was soon complete. The church was exchanged for the tavern, the pew for the "seat of the scornful," the psalm of praise for the ribald song, the holy keeping of the Sabbath for the open profanity of its sacred hours.

There he sat, as gay as any, when the Christian Band sang before the doors of the "Duke of Wellington" Cowper's familiar lines. And so it came to pass that, as Dr. H. Bonar wrote:

The Shepherd sought His sheep,
The Father sought His child;
They followed me o'er vale and hill,
O'er deserts waste and wild;
They found me nigh to death,
Famished, and faint, and lone;
They bound me with the bands of love;
They saved the wandering one.

The reclamation of Ernest Hudson was permanent. His coming to God and to himself was not like the morning cloud and the early dew. He has been kept by the grace of his Saviour, and used not a little by the Holy Spirit in works of faith and labours of love.

In quiet humility Hudson returned to the scene of his former labours among the young. First suspicions as to the genuine character of his repentance were speedily removed. He made the request to the superintendent of the Sunday-school to give him for a class the most unmanageable lads in the school. With some misgivings the request was granted, but the wisdom of acceding to it has been more than justified. About no class in the whole school is there more hope that the labour expended upon it is not in vain in the Lord.

The argument Hudson used in seeking to be reinstated as a teacher was, "I know what it is to be reckless, defiant, wilful. Let me deal with those who were as I was in the dark days of my declension, and, God helping me, I will manage them."

The early years of the new century find Ernest Hudson one of the most energetic and valued workers in the town of his nativity, where his fall and recovery are items of history in the last twenty years.

He is respected, trusted, honoured by all who know him. His business has recovered the decay that set in during faith's eclipse. The church with which he is associated has elected him to positions of responsibility, which he fills with intelligence and ability. His gift of fluent speech is laid upon the altar of Christ's service. Few are the Sundays when his voice is not heard proclaiming from some village pulpit the supreme story of the Cross of the Lord Jesus.

And if he were interrogated to-day it would be out of the fulness of a consecrated heart that he would testify to the fact of another stanza in Cowper's hymn:—

E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.

It was the fountain of blood, "shed for many for the remission of sins," that Ernest Hudson found to be enough for life and death, for time and eternity. And it is:—

Enough for each, enough for all,
Enough for evermore.

The Human Heart.

1. Its Character.—Wicked (Jer. xvii. 9, 10, A.V.); Sick (Jer. xvii. 9, 10, R.V.); Stony (Ezek. xxxvi. 26).
2. Its Position.—Matt. xv. 8.
3. Its Fruit.—Matt. xv. 19.
4. Its Remedy.—Psa. li. 10, Ezek. xxxvi. 26.
5. The Principle.—Acts xv. 9.

J. S. Harrison.

The White Slave Traffic.—Mr. W. A. Coote writes:—"In the report of the official Conference at Paris, which appeared in The Christian, Holland is not mentioned as having been represented, and it is only just to say that from the very first the Dutch people have been most enthusiastic in their work in this direction. Of all the National Committees they have perhaps been most to the front in their efforts to suppress this vile traffic. Holland was represented by three delegates, one of whom was our esteemed friend, Rev. Henry Pierson, who for many years has done such good work in connection with the Orphan Homes at Zetten, and whose name in Holland is a household word. He is the brother of the late Prime Minister."

George Müller's Testimony.

NEARLY seven years ago I happened to be spending a Sunday in Bristol, and in the evening went to hear George Müller preach. He took as his text 1 Tim. i. 15, "The Chief of Sinners." There was a good deal of extreme teaching on the subject of sanctification being propagated in Bristol at the time, and on that account perhaps he spoke more strongly than he would otherwise have done, warning his hearers of false doctrine, and dwelling specially on the failure and sin of his own Christian experience. It was a very black picture he gave of himself, I remember, and as I knew nothing of his spiritual experience beyond what he had uttered that night, and as I was seven years younger then than I am now, I sat down forthwith and wrote a long letter to him on the subject of "Sanctification by Faith." Among other things, I referred to the marvellous testimony borne by his work to God's faithfulness in supplying temporal needs—could He not be trusted to meet our spiritual needs in even a more glorious way? And should our testimony to the latter not be as clear and definite as our testimony to the former?

In reply I received the following letter, which I found among my papers lately. It is in Mr. Müller's quaint writing, which must have been the medium of carrying tidings of life and joy to many, many thousands. Without touching on all my arguments about sanctification, he put into thirty-six lines one of the most God-glorifying testimonies I have ever read. Needless to say, if I had any doubts about his knowing the fulness of God's salvation they were speedily scattered.

Dear Sir,—I became a believer in the Lord Jesus in the beginning of November, 1825, now sixty-nine years and eight months. For the first four years afterwards, it was for a good part in great weakness; but in July, 1829, now sixty-six years since, it came with me to an entire and full surrender of heart. I gave myself fully to the Lord. Honours, pleasures, money, my physical powers, my mental powers, all were laid down at the feet of Jesus, and I became a great lover of the Word of God. I found my all in God, and thus in all my trials of a temporal and spiritual character, it has remained for sixty-six years. My faith is not merely exercised regarding temporal things, but regarding everything, because I cleave to the Word. My knowledge of God and His Word is that which helps me.—Yours sincerely,

George Müller.

Bristol, July 17, 1895.

Again, later, not long before the end I think, I heard him preach, and strangely enough from the same text. Again it was George Müller, "the chief of sinners"; but this time I was not to be deceived, for between the lines of his sermon I read the quaint writing of a little sheet of note-paper, and somehow it seemed to spell out "The Chief of Nineteenth Century Saints." J. G. L.

Thy Kingdom Come!

Thy Kingdom come! our lips repeat
Those heavenly words, so wise and sweet;
But deeply hid their meaning lies
From heedless hearts and faithless eyes.
My soul! how great thy King must be,
Whose Kingdom rules internally.

Thy Kingdom come! With royal sway,
To usher in that glorious day—
The crowning time for which we long,
When right shall triumph over wrong;
And sin and grief no more shall be
The burden of our prayer to Thee.

Thy Kingdom come! Lord let it be
Our strong desire to work for Thee;
For humble, earnest, tireless ways,
Thy cross to bear, Thy Name to praise;
To hold Thy banner wide unfurled,
Thy message to a stricken world.

Thy Kingdom come! how vain the prayer
From those who ne'er Thy travail share;
Who take Thy love-gifts large and free,
Yet own no debt of charity.
Lord! let our faith and works agree
And both unite to follow Thee!

Annie E. Lyddon.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *(See next page.)*

Home Mission Week.

SWEET FLOWERS.

MANY of you have gardens adjoining your houses, and perhaps some of you have a little piece which you call your "very own." How much pleasure it gives you to watch the flowers and the plants growing, and how eagerly you wait for the time when you will be able to gather a nosegay for mother or father out of your own little plot! I once heard of a little girl who was so anxious to get to this stage that she dug up the seeds she had planted to see how they were getting on, as she could see no sign of them above ground!

What lovely times many of you have had this year in roaming through fields of golden buttercups or cowslips; in wading knee-deep through the long grass, and coming home laden with flowers to decorate your rooms. Or you have wandered through the woods looking for violets and primroses; or over the moors with their wealth of purple heather; and the beauty of God's earth has made you so joyous and happy.

But, alas! there are many hundreds living in our great cities who have no such opportunities of gathering flowers for themselves. They are either too poor or too ill. The only garden they possess (if any at all) is a flower-pot or two containing somewhat smutty and dwarfed specimens, and yet these are tended by their owners as carefully as the flowers in Kew Gardens. Think what a bunch of bright-hued flowers must mean to such as these! Many must be the messages of comfort and beauty that they bring to weary hearts.

They who can wander at will where the works of the Lord are revealed,
Little guess what joy can be got from a cowslip out of the field.
Flowers to these spirits in prison are all they can know of the spring;
They sweeten and freshen the wards like the waft of an angel's wing.

If they bring this gladness into our beautifully-kept hospital wards, what must they not bring into the dingy attics of our slums?

I wish Uncle Tom's "Searchers" could have seen the joy given to some slum children by flowers sent through him not long ago. How they were treasured and taken care of, some of the children appearing on the following Sunday with the faded remains in their buttonholes! A cripple girl had the whole day brightened by receiving a bunch of daffodils. As she expressed it, "It gives me something to think about, and I don't feel so lonely, because I talk to the flowers, and they seem to understand. I feel quite lost without them when they die."

I remember, too, once hearing a very poor girl say when a bunch of white flowers was given to her, "Oh, teacher, I wish my life were pure and white like those." The flowers had a mission that time, had they not?

There is a society which arranges for the distribution of flowers among the sick and poor. It is called the Bible Flower Mission, 110, Cannon Street, E.C., and into many a hospital and mission do the flowers go. The hon. secretary, Mrs. Turton, would be grateful for flowers sent at any time of the year, and is specially in need of evergreens and "everlastings" (helichrysums) for the winter months. Not only do all the flowers sent out bear their own unspoken message of beauty and purity, but to each bunch is attached a pretty card bearing a verse from God's Word, in the hope that this message will live on in the hearts of the receivers when the flowers are dead.

If you have not a garden, and cannot obtain flowers from anywhere, perhaps you could help Mrs. Turton by making some lavender bags, which she always has a good use for.

It is not only the gift of flowers that is appreciated, but the kind thought which prompted the gift may help those who receive it to understand that not only do you care for them, but that *God* cares for them too, and wants them to realize His love and pity, and to roll all the burden of their pain and weariness upon Him.

In all places, then, and in all seasons,
Flowers expand their light and soul—like wings,
Teaching us, by most persuasive reasons,
How akin they are to human things.

And with childlike, credulous affection,
We behold their tender buds expand;
Emblems of our own great resurrection,
Emblems of the bright and better land.

K. H.

1058

The Power of Sympathy.

The memory of a kindly word
For long gone by,
The fragrance of a fading flower
Sent lovingly,
The gleaming of a sudden smile
Or sudden tear,
The warmer pressure of the hand,
The word of cheer;
The hush that means, "I cannot speak
But I have heard,"
The note that only bears a verse
From God's own Word—
Such tiny things we hardly count
As ministry,
The givers deeming they have shown
Scant sympathy;
But when the heart is overwrought,
Oh, who can tell
The power of such tiny things
To make it well!

F. R. H.

The "Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 343).

Write out the following promises:—

1. A promise of life (John x.-xii.).
2. ,, ,, rest (Matt. x.-xii.).
3. ,, ,, deliverance (Psa. xlviii.-lii.).
4. ,, ,, forgiveness (Isa. i.).
5. ,, ,, acceptance (John iv.-vii.).
6. ,, ,, satisfaction (John v.-vii.).
7. ,, ,, guidance (John vii.-ix.).
8. ,, ,, salvation (Rom. ix.-xi.).
9. ,, ,, peace (John xiii.-xv.).
10. ,, ,, comfort (Jer. xxxi.).
11. ,, ,, strength (Isa. xl.-xlii.).
12. ,, ,, blessing (Gen. xi.-xiii.).
13. ,, ,, success (Jer. xxviii.-xxx.).
14. ,, ,, friendship (John xiv.-xvi.).
15. ,, ,, love (John xii.-xv.).
16. ,, ,, instruction (Ex. iii.-v.).

[Children under *ten* do any five; under *thirteen*, any nine; under *seventeen*, any fourteen.]

PRIZE COMPETITION.

The Prize Questions to be set on the 28th will be from—First Kings for Divisions I. and II. (those under ten and thirteen respectively); First Kings and First Epistle of John for Divisions III. and IV. (those under fifteen and eighteen respectively).

ANSWER TO LAST SEARCHER (342).

Proverbs i.-xv.

1. "The instruction of thy father," and "the law of thy mother" (i. 9).
2. Knowledge and understanding (ii. 4).
3. Wisdom (iii. 14, 15).
4. Wisdom and discretion (iii. 22); promises (23, 24).
5. The lowly (iii. 34.)
6. Wisdom (iv. 9).
7. By keeping our heart diligently (iv. 23).
8. A proud look, a lying tongue, hands that shed innocent blood, a heart devising wicked imaginations, feet swift in running to mischief, a false witness, and he that soweth discord (vi. 16-19).
9. "Thy father's commandment," and "the law of thy mother" (vi. 20); promises (22-24).
10. Instruction and knowledge (viii. 10).
11. "The labour of the righteous"; "the fruit of the wicked" (x. 16).
12. "The tongue of the just"; "the heart of the wicked" (x. 20).
13. "The fear of the Lord"; "the wicked" (x. 27).
14. Riches (xi. 4).
15. "A fair woman without discretion" (xi. 22).
16. "The way of a fool" (xii. 15).
17. "A lying tongue"; "the lips of truth" (xii. 19).
18. "Lying lips"; "they that deal truly" (xii. 22).
19. "It shall be diminished" (xiii. 11).
20. "To him that refuseth instruction" (xiii. 18).
21. "It is laid up for the just" (xiii. 22).
22. Deceit; Fools (xiv. 8, 9).
23. "The fear of the Lord" (xiv. 26, 27).
24. "He that is slow to wrath" (xiv. 29).
25. "The ornament of a meek and quiet spirit" (1 Pet. iii. 4).

No. 342.—Correct answers (first list) received from:—

A—Gwendoline Ahier, Douglas Anderson-Berry*.
B—Emily Bridgewater*, Edward and Helen* Beck, Lily and Elsie* Brinkworth, Alice Baldwin*, Mabel Baker*, Evelyn Barstow*, Annie Brown, Hannah Bailey, Edith Ballard*.
C—Gussie Clark, Jane Church, Ethel Cumbers, Hugh Courtenay*, Winifred Collingwood, Sophie Cohen, Christopher Courtenay, Willie Cullen, Edith Clear.
D—Gwendolen Duke, Ruth Dawson*, Violet and Kitty Donaldson-Selby, Nellie*, W. and Eddie Dowsett, Elsie Denton.
F—Phyllis and Philip Fry, Gwendolen Flint.
G—William Goodall, Cicely*, Dorothy and Gladys Gibson.
H—Ina Hemmel*, Ella Hake, Dorothy Hunt*, Nellie Hatchett, Edith Hillier*
I—Daisy Iredell*.
J—Louie* and Hilda* Jeffery, James Jenson.
K—Eva Kalb, Phyllis and Marjorie* Kiernan.
L—May* and Sidney* Law, Constance Long.
M—Kathleen Morphey, Dorothy* and Charlie* McMullin, Lewis* and Arthur Morice.
N—Edith Newton*, Blanche Norcock.
O—Olive Oxley.
P—Maggie Pibel, Elsie Porter.
R—Dorothy, Gussie and Marion* Roach, Marion Richards*, Alan Richardson, Gwennie Ravenhill, Winifred Runting, Hilda and Alice Reid.
S—Hilda, Edgar and Constance Schaeffer, Gladys Sutton, George and Septimus Speare, Constance Sherbrooke, David Seth*, Octavius and Annie Speare, Archie* and Leslie Stubbs, Flora Shadbolt.
T—C. and Flossie* Thomson, Margaret Tweedy, Dudley Toye*, Dora Tealby*, H. Thorpe.
V—Norman Vince.
W—M. Williamson, Walter, Edith* and Edward* Wheeler, Elsie Wilkinson, Nellie and Sydney Wisdom, Cecile and Phillis Wright, Arthur Watts, Gracie Winn*, Wm. Watson*, Raymond Warner*.
Y—Gladys Young.

No. 341.—Correct answers (complete list) received from:—

A—J. and Tom Aikenhead, Leonard Allen, Mabel Ashwell, Bessie Acton*, Daisy* and Bessie Annett, Douglas Anderson-Berry.
B—Mabel Barstow*, Massy and Conyers Baker, Elsie Brinkworth*, Harold and Dorothy* Berry, Louise Betts, Frances Burnett*, Cazaetta Butler*, T. Bryant, Marion Boyle, Annie Brown, Mabel Baker*, Aleen Byres-Leake, Ella Berryman, Violette Birney, Irene, Evelyn and Freda Butlin, Gwen Bourne, Lucienne Brabandès*, Beatrice Brouard, Stanley Burgess*, Hannah Bailey, Annie Blaikie*, Ewen and Ronald Bentley, Alice Baldwin* Helen* and Edward Beck, Evelyn*, Hilda* and Ileene* Barstow, Emily Bridgewater*, Phyllis Boyd*, Robert Bushby*, Edith Ballard*, Claude Bowker.
C—Hyde and Duncan* Campbell, Alfred Cocking*, Jane Church, Dorothy* and Hugh* Courtenay, Annie Coulter, Dorothy Cooper, Lilla Corbitt, Alice Crane*, Willie Cooper*, W. Campbell, E. Clear*, George Crawford, Margaret Carter*, Rona Campbell, Ethel Cumbers, David*, Henry and John* Colville, Anna Chanyen, Lydia Cleary*, Beryl and Gladys Calvert, Christopher Courtney, Willie*, Kathleen and Madeleine Cullen, Hannah Chapman.
D—Catherine, Emily*, Grace* and Willie Dempster, Elsie Denton, Lizzie Dowzard*, Hilda and Elizabeth Drayson, John and James Davidson, Nessie Dunn*, Ruth Dawson*, Gwendolen Duke, Mai and Violet Davidson, Marie Denizot, May Darroll*, Kitty and Violet Donaldson-Selby, Dorothy Daintree*, Zan and Kathie Dudgeon, Nellie, W. and Eddie Dowsett, Stanley Drew.
E—Muriel Eustace*, Jessie*, Dorothy* and Ethel Essam.
F—Kitty Fausset, Jessie Faucon, Louise Filhol, Olive, Vincent and Mabel* Fleet, Gwendoline, Phyllis and E. Flint, Hyacinth Fitzsimons*, Charles Freegard, Frances and Aileen Figgis, Eirene,* Gwendolen and May Fennell, Queenie Farrington, Lizzie Forrester, Laura Finch, Eva and Mabel Fletcher, Temperance Foskett, Phyllis Fry.
G—Norah Goodbody, Margery and George Graham Brown, Jack, Dorothy and Stuart Gray, Norah Glynn, Dorothy Grove*, Cicely, Gladys and Dorothy Gibson, Constance Gabbet, Alice Gamage*, Dorothy Ghey*, Aimée Guilbert, Ethel Gates, George Goodall, Margaret Guillaume*, Margaret and Isabel Goudge, Alan Gardner.
H—Harry Hodgkinson, Cliffe How, John Herbert, Agnes Head*, Florence Hoyte*, May* and A. Handasyde, Alan*, Alex and Minnie Hogg, Olive Hutchings*, Violet Hilford*, Edith*, H. and Winifred Harvey, Dorothy Havergal Shaw, K. and D. Heckford, Georgette Hoffmann*, Ina Hemmel*, Hettie Hill, Annie Horstcraft, Beatrice Hastings, Elizabeth, Hilda and Mary Hooper, Edith Hillier*, G. Hucklesby*, May Hazledine, Kathleen Hobbs.
I—Daisy Iredell*, Ami* and Isabel* Inglis.
J—Lizzie Johnstone*, Betty Jacobs, Emily Jones, Archie* and Jas. Jenson, Robert* and David* Jameson, Gladys* and Alfred* Johnson, Louie* and Hilda* Jeffery.
K—Neilie Kelly*, Eva Kalb*, Maurice Kalinski, Phyllis*, and Marjorie Kiernan.
L—Lizzie Lloyd*, Alfred and Gladys Leigh, Sidney and Mary Law, Alice Lee, Georgina Lichtenstein, Constance Long.
M—Connie Murfin*, John Macfarlane, Leonard, Mary and Gordon Medcalf, Eva McKenzie, Leonard*, Dorothy and Winnie* Mace, Nellie Manning*, Sidney Martin, Jessie Morrison, Marjorie Martin, John, Helen* and Lily MacMurray, Maisie*, Alice and Evelyn* Mackenzie, Mary, Margaret* and Dorothy* Morris, Joy, Ella* and Mittie* McFadsean, Grace, Lewis*, Arthur and Neilie Morice, Janet Michaels, Kathleen Morphey, Dorothy and Charlie McMullin, M. Mills*, Harvey Moore.
N—E. Newell, Maud and Amy Nottage, Edith Newton*, Emily Norris, Jessie and Daisy Nicholas, Blanche Norcock*, H. Nicholls*.
O—Maude Oakes, Olive Oxley.
P—Lionel Pearson, Jessie*, Connie, William* and Eddie Palmer, Gladys* and Isabel* Phipps, Mabel and Lucy Pelham-Burn, Alfred and M. Porter, Dora Phillimore*, Daisie Phillips, M. Pibel, Elsie Porter*.
R—Jessie Roe, Olive* and Hope* Robinson, Maggie Russell*, Laura Ridler, Lily Realff, Muriel and Daryl Richardson, G. Ravenhill*, Helen Reid*, Nora Read, Susie Rough, Allie Rumsby, Emily Rowdon*, Jack Ridley, W. Runting, Marion Richards*, Dorothy, Marion and G. Roach, Alan Richardson, Hilda* and Alice* Reid, Ada Renals*.
S—Flora Smith*, Evelyn*, Gladys* and Violet* Shaw, Arthur Struthers, David Stewart*, Constance, Edgar and Hilda* Schaeffer, D. Stanier, Flora Shadbolt, Agnes Shields*, G.* and M. Spurgeon, Fergusson, Effie and Florence Simpson, Hester Savory, Germaine Schumann, Jacoba van Seventer, Esther Simmons*, Leslie* and Archie* Stubbs, Gertrude Scott*, Stanley and David Scott*, Constance Sherbrooke, David Seth*, Gladys Sutton, Betty Stocks*, Margery Smart*, George, Octavius and Septimus Speare.
T—Frank Thompson, Flossie* and Charlie Thomson, Evelyn and Lilian Tracey, Vincent Taylor, Winifred Trotter, Willie Thomas*, Dora Tealby*, Joseph and Theodora* Thorn, Bine Tamlyn*, Frank Terrell*, Dudley Toye*, Margaret Tweedy*, H. Thorpe.
U—Verna and Eva Usher.
V—Norman Vince.
W—Violet Walker*, Nora* and Ellie* Wyatt, Helen Webb, L. Wall, Wm. Watson*, Alison Wilson, Kathleen, Charles and Ernest Wingrave, Agatha Ward, Sidney Wisdom, Dorothy Woodforde*, Grace Williams*, Pringle Wilson*, Edward, Walter, and Edith* Wheeler, Cecile and Phillis Wright, Muriel Wilson, M. Williamson*, Sidney and Wilfred Watson, Fanny Wheeler, Ernest Kenrick and Queenie Wakeford, Annie and Sarah* Wood, Florence Wilde*, Ellen Williams*, Arthur Watts, Gracie Winn, B. Weatherall, Elsie Way.
Y—G. Young.

FOREIGN LIST.

No. 326—Gladys Little* (China). **No. 328**—Gladys Little*, Mary Orr Ewing* (China). **No. 329**—Mary Orr Ewing. **No. 333**—M. Cuckoo and Flo. Lister, Mattie* (S. Africa). **No. 334**—Christa Beyers, Mattie (S. Africa). **No. 335**—Huldah Krige* (S. Africa), Dora Wallace* (Canada). **No. 336**—Dora Wallace* (Canada), Gert Maritz*, Huldah Krige (S. Africa), Nettie* and Katie* Thomson (Bulgaria), Eric, Ivan, Rotha and Lottie St. George (Canada). **No. 337**—D., K.* and Nettie* Thomson (Bulgaria), Ivan, Roths, Lottie and Eric St. George (Canada). **No. 338**—N., Ina and Katie* Thomson (Bulgaria), Dora Wallace (Canada). **No. 339**—Elsie Boritzer (Constantinople), N.*, Katie* and Ina Thomson (Bulgaria). **No. 340**—Elsie Boritzer (Constantinople), Katie Thomson* (Bulgaria). **No. 341**—N. and Ina Thomson (Bulgaria).

Personal.

Many thanks for flowers received during the week; they were greatly appreciated where they were sent.

Emily Denman, Maud Whitting, Alison Wilson, Gert Maritz.—I am glad to welcome you as new "Searchers," and trust you will enjoy the study.

Nettie Thomson, Huldah Krige.—Thank you for your very interesting letter.

Constance Gabbett.—You may remain in the old division till after the competition.

Uncle Tom.

Christian Endeavour Topic.

Sunday, August 17, 1902.

The Life of Faith (Gen. xii. 1-5; Heb. xi. 1-6).

IT was only after Terah was dead that Abram launched forth on the naked promise of God. He had two calls. One was in Ur of the Chaldees, which led to the migration of the whole clan from that sinful city to Charran, on the Upper Waters of the Euphrates. But there the patriarch's family remained. It was as though the old man, Terah, remonstrated at any further journeying, and insisted that his sons should remain with him to the end of his life. Was not this probably a great hindrance in the way of Abram? But "when Terah was dead" the Divine Voice spoke again (Acts vii. 1-4).

It seemed suicidal for Abram to leave the well-watered plains of the Euphrates Valley, and start for a six-weeks' march across the desert wastes, where wandering Bedouins and robbers would be only too glad to plunder him. Besides, what did he know of Canaan, and what hope was there that he would be able to find a footing there among men of strange tribes?

All these objections and difficulties, however, were silenced by the faith which took God at His word, and which realized that all the things which He promised were as absolutely certain as if they were visible to the eye and tangible to the touch. This is faith! It is the *substance* of things hoped for, the *evidence* of things not seen. To faith, the future and unseen will enter as much into the calculations of motives and reasons as anything which presses on the consideration of the man of the world.

What a setting-out that was, in the grey dawn of history—the vast flocks and herds; the camels in long trains, heavily laden and patient under their loads; the inner circle, where Sarah and the maidens rode, strictly veiled from view! Think of the farewells with those whom Abram would never see again; and imagine the loneliness, the threatening of peril, the strange sense of stepping into the untried and unknown. Perhaps, young friends, you have heard some such call as Abram did. You are to go into a land which none of your kindred have ever entered. You are to be a missionary, a minister, or in some other way to step into the foreign and unknown. But be of good cheer, God will be with you; pillow your soul on His sure word of promise; He cannot fail nor forsake. He will open up the future step by step, and at the end of a long and blessed career of service He will show you that the greatest possibilities of life are only reserved for those who simply trust and obey.

But there will be also blessing to thousands more whom you know nothing of as yet. Every blessing that shall come into your life by obedience shall descend on them, and they, too, shall be blessed.

Lot went with Abram. Not that he had faith like his, but because he was swept along with the swift movement of his great kinsman's life, like the paper and chips which are caught up for a moment in the wake of an express train. Ah, how many there are like this, who endure but for a time!

Would you have faith like Abram's? Live much alone with God; meditate on His promises, which are faith's native food; and, above all, do not wait to *feel* faith, but *act* on such faith as you have. Step out, and as you obey, you will find yourself able to obey.

F. B. M.

C.E. NOTES.

A spirit of earnest devotion and deep enthusiasm pervaded the annual meeting of the New York City C.E. Union. The secretary's report showed a gain of five young people's societies during the year.

* * *

Throughout the Bible Christian denomination Christian Endeavour is making gratifying progress. At the recent Conference it was reported that during the year there had been an increase of twenty-two societies. The denomination has now 191 young people's societies, with a total membership of 6,354; 46 junior societies, with 1,534 members.

* * *

Endeavourers throughout the world have learnt with regret that Mr. J. Willis Baer has resigned the post of secretary of the American C.E. Union, an office he has held for the last twelve years. He has accepted the invitation of the Presbyterian Board of Home Missions to become one of its secretaries. Mr. Baer will, however, continue to be a trustee of the United Society, and will serve C.E. in many ways.

Children's Scripture Union—Portions for week ending August 23.

Sun. Aug. 17	*John*	xii.	1-19	Thur. Aug. 21	*John*	xii.	20-38
Mon. „ 18	„	xii.	20-36	Fri. „ 22	„	xiv.	1-15
Tues. „ 19	„	xii.	37-50	Sat. „ 23	„	xiv.	16-31
Wed. „ 20	„	xiii.	1-19				

[*For Children's Special Service Mission Notices, see page* 27.]

International S.S. Lesson.

Sunday, August 24, 1902.

Report of the Spies (Num. xiii. 1-3, 25; xiv. 5).

Golden Text—Ps. xl. 4.

FROM Horeb to Kadesh must have been a dreary journey, according to the description of the country given by Moses himself—"a waste, howling wilderness;" "great and terrible" (Deut. i. 19; xxxii. 10). While on the way the conduct of the people of Israel sorely tried the patriarch as well as provoked divine punishment. They murmured at Taberah, and fire was sent to destroy them; they ate ravenously of the flesh miraculously given, and many died of a plague. Miriam invited Aaron to join her in openly questioning the supremacy of the authority exercised by Moses, and for this Miriam was visited with leprosy during seven days. She was healed by the Lord through the intercession of Moses, Aaron having pleaded for them both with their brother (xii. 11, 13). Kadesh-Barnea, next to Sinai, was the most memorable of all the places connected with the wanderings of the people of Israel, and apparently their headquarters during the thirty-eight years' stay in the wilderness. It was situated on the southern border of Canaan, close to Edom, and somewhere between the Gulf of Akabah on the east and Gaza on the west.

Index Lines.

I. Appointment of spies.
II. Report made.
III. Report opposed.
IV. Israel's complaints and rebellion.

I. What led the People to Propose Sending the Spies? (Deut. i. 22.)

Unbelief.—Deut. i. 8, 32. Open rebellion followed, and then God's judgment came down on the transgressors, tempered by mercy at the intercession of Moses (Num. xiv. 20, also *vv.* 11, 12, 29, 30). The spies added nothing to their former knowledge, and, for the forty days spent in trying to find out what God had already told them, had forty years' wanderings in the desert (Num. xiv. 34).

God had
- "Espied" out the land already (Ez. xx. 6).
- said "fear not" (Deut. i. 21).
- promised (in same words) (Ex. iii. 8).
- guided through wilderness (Deut. i. 19).
- led them to the border (Deut. i. 19).
- promised to go before them (Deut. i. 30).
- promised to fight for them (Deut. xi. 23).

Yet He condescended to meet their fears, and allowed them to send the spies (xiii. 2, 3); but He punished their *rebellion* (xiv. 29), after their own words (2). They forgot, in their passion, reverence for God's name; took His name in vain while they were opposing His will. One sin opens the door to many more.

II. The Spies. *All* saw the richness of the good land (27, and xiv. 7). *All* saw the giants and the walled cities, but they disagreed about their power to overcome them. "Well able," "not able" (*vv.* 28, 33, with *v.* 30 and xiv. 8). God had promised nothing about *their* power (Ex. xxiii. 27, 30; Deut. i. 21, 30). The power was to be in their Leader. *All* were princes, and possibly looked much alike; but "the Lord looketh on the heart," and some were much inclined to idols, and Egypt; while Joshua and Caleb were whole-hearted for God. *Ten* saw the giants and walled cities through the magnifying glass of "fear" framed in "self," while the *two* saw the same giants and walled cities through the glass of "faith" framed in "God" (xiii. 28, 29; xiv. 9). *Rewards* Joshua and Caleb (xiv. 30, 38). The ten (xiv. 37).

III. We are well able. "Let us go up at once." Caleb spoke with the same spirit on him that rested on Moses when he uttered Deut. ix. 1-7. A hero by faith! (Contrast Num. xiii. 32.) Faith asks no questions, but steps out on God's promise. His order is the pledge of success. Gloriously Caleb's faith was honoured (Josh. xiv. 13-15). Canaan would have been Israel's even then, if they had taken God at His word. Unbelief shuts out many from the Saviour to-day (John iii. 36). God's gift is within reach (John iii. 16); "His only begotten Son;" "Eternal life through Christ" (Rom. vi. 23). "Take of the water of life" (Rev. xxii. 17). He knoweth them that trust Him (Nah. i. 7; Prov. iii. 5).

IV. Israel's Heart was more than Half in Egypt still.—Barely a year and a-half, and they had forgotten, among many other things—

1. "The iron furnace" (Deut. iv. 20).
2. The Covenant (Deut. iv. 10; Ex. xxxiv. 7).
3. The glory of the miracles (Num. xiv. 22).
4. Provision by the way (Deut. viii. 3, 4).
5. "The consuming fire" (Deut. iv. 24).

Many are more ready to believe an infidel critic to-day than read the Word of God, and believe Him.

Describes the scene (xiv. 1-10)—Moses and Aaron on their faces before the Lord in prayer for the rebels. (Note Luke xxiii. 34.) "Christ died for the ungodly" (Rom. v. 6). Joshua and Caleb mourning over them, remonstrating with them, trying to encourage them to do right even *then;* the people clamouring for stones to cast at their devoted chiefs. Then the glory of the Lord appeared, and the prayer of the persecuted servant of God was answered (*v.* 20).

Grumblers and *Tears.*—There was always some one to strike up the first wail of complaint in the camp of Israel, and plenty of grumblers to join in the chorus; but this time the murmur rose to a roar, and stones would soon have been raised had not the Lord interposed (xiv. 10; Ex. xvii. 4). So with Jesus, Stephen, and Paul.

Tears.—Difference between tears of sorrow and temper. Israel's tears of real sorrow moved the divine sympathy and gained God's gracious help; while the tears of rebellion and temper only roused His anger and brought down His just judgments. God sees the springs of our tears, and comforts or chides accordingly. (Contrast Ex. ii. 33, and iii. 7, with Num. xi. 10, 18, 23. Read Mark ix. 24; Luke vii. 30; Heb. v. 7; Ps. cxxvi. 5; and Rev. xxi. 4.

Illustrations on S.S. Lesson.

GOD'S PROTECTING HAND.

It is said that on one occasion, when William of Orange was besieging a town on the Continent, a gentleman came to him in camp on public business. Finding the King was before the walls, directing the operations of the gunners, the visitor ventured to approach. "Do you know, sir, that every moment you spend here is at the risk of your life?" "I run no more risk," replied the gentleman, "than your Majesty." "Yes," said the King; "my duty brings me here, yours does not." In a few minutes a cannon ball fell on the spot, and the visitor was killed. The spies sent by Moses were doing their duty, and they returned safely from searching the land, forty days (xiii. 25). God preserved them from all evil, for they were following His commandments.

THE FAR-SEEING MAN.

Mr. James Hill, one of the railway magnates of the United States, desired, as a young man, to enter the American Army. The doctor by whom he was examined said: "You cannot see far enough into things, my man." "Perhaps," replied James Hill, "I can see further than you think"; and though the medical man refused him admittance to military service, the subsequent success of James Hill as a railwayman showed that at least the eyes of his mind were far-seeing. Caleb, though he saw the Amalekites, the Hittites, and the Jebusites, saw as well the arm of the Lord on the side of Israel, and it was he who had a truer vision of the Land of Promise than the men who went up with him. They displayed their short-sightedness in exclaiming: We are not able to go up against the people; for they are stronger than we (xiii. 31).

TRUE BRAVERY.

In the early days of last century a punitive expedition was despatched to the heights of Northern India. The native troops, however, would not face the sturdy little men of the hills, and fled, leaving their commander, Captain Young. He was soon surrounded, and on being asked why he had not escaped with his men, replied that "he had come to fight, not to run." The hillsmen were astonished, and answered "Oh, we could follow a man like you." So, at a later date the first Goorkha regiment was raised from the little natives, and Captain Young was proud of saying, "I went out one man and came back seven hundred." The Goorkhas who recently came to this country for the Coronation were presented with portraits of their founder, "Young Sahib," and as a brave man they still honour his name. Caleb possessed a similar spirit of bravery when he "stilled the children of Israel, and said, Let us go up at once and possess the land, for we are well able to overcome it" (xiii. 30).

FAITH THAT REMOVES MOUNTAINS.

When Napoleon was anxious to go into Italy, his advisers replied that he would never be able to cross the Alps. To that objection Napoleon replied, "There shall be no Alps," and eventually he was able to force a road through the Simplon Pass, a route that has since been used by many thousands of travellers. Had the children of Israel but employed a faith in God's guidance equal to that which Napoleon placed in himself they would have never murmured, and said, "Would God that we had died in the land of Egypt, or would God we had died in this wilderness" (xiv. 2).

Rev. J. C. Lawson writes us with thanksgiving to God that He has sent him £475 for the famine-stricken people of North-West India. Mr. Lawson wants to make the sum up to £900 before he sails for India on August 23, and in order that this may be done, Mr. John Cory has promised £100 if the other principal donors will double their gifts. Mr. Lawson is also seeking a master boot and shoe maker for the work at Aligarh. Communications for him may be addressed to our care.

The Wesleyan Conference.

[FROM OUR OWN CORRESPONDENT.]

THE closing days of the Wesleyan Conference were given up to the Ordination Service, in which thirty-two young men, nwho had already spent four years of probatio in circuit work, were solemnly set apart for the work of the ministry, the appointment of ministers to circuits for the ensuing year, the Obituary Service for deceased ministers, and other matters affecting the administration of the Church. The

CHARGE TO NEWLY-ORDAINED MINISTERS,

delivered by the ex-President, Dr. W. T. Davison, fitly crowned the services which the retiring president has rendered during his year of office. It was eminently practical, illuminating, and spiritual. It was based upon Eph. iv. 11, 12: "And He gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ."

The chief points in a most impressive deliverance were—That the Christian ministry was a gift of Christ to His Church, that it was to be employed in all its various offices and functions, and that its end was the perfect realization of Christ's ideal for the individual, for the Church, and for all mankind.

In passing, Dr. Davison made reference to the doctrine of Apostolic Succession, which he described as a narrow ecclesiasticism, disclaimed by the noblest and best Anglican teachers. It was one of the heresies of our time, a fruitful parent of schism, which he bade them resist and oppose whenever their people were assailed by it. In a striking passage he dealt with the validity of their orders as Methodist ministers. They belonged to a Church raised up in this country by the immediate operation of the Spirit of God, when religion was at its lowest ebb; and directed from step to step of its constitution, not by human plans or foresight, but by the guidance of Providence to meet successive needs and exigencies. It need no more disturb them, said Dr. Davison, that the hand of an Anglican bishop had not been placed on their heads, than it disturbed the Anglican that the sanction of the Pope had not been given to his bishops. What God had stamped for 150 years with His own seal required no countersigning on the part of a human ecclesiastical functionary. The divine mark remained indelible unless erased by the Church's own unfaithfulness. The speaker solemnly urged

THE NECESSITY OF A DIVINE CALL

to the ministry. God might take an Amos from his herd and his sycamore fruit, and send him to the king's court, or might bend a Saul of Tarsus to preach the despised Nazarene. He might make a brilliant scholar glad to offer his highest powers in such a service, or He might scatter the proud in the imagination of his heart and exalt the humble and meek. But Christ knew who could serve Him, and we do not. The only security for a truly Gospel ministry was that that which was true at the beginning should hold all through history. "He gave some to be apostles, and some prophets, and some pastors and teachers."

Those whom God had called and fitted for His work should give the Divine grace room and opportunity to work. They must keep the skylights of the soul clear, and kneel often with their window open and their face towards the Jerusalem which is above. They must not silence other voices in their souls simply to follow their own fancies, and imagine them to be original and striking and impressive; but let God speak, and let the Spirit mould and fashion. And then—whether their abilities were small or great, their education complete or scanty, their attainments few or many—the Church and the world would praise God that they had ever become ministers, because they were so clearly Christ's gift to his own people for the carrying on of His own work in His own world.

In dealing with the various functions of the ministry, it was urged that every minister ought to have the heart of an Evangelist. Those who needed the Gospel did not all dwell in slums nor wear rags. Never must they yield to the wretched delusion that their ministry had got beyond this elementary, but

ALL-REWARDING, FUNCTION OF EVANGELISM.

In season and out of season, with no mere professional demeanour or cant phrases, but in a bright, cheerful, helpful spirit they must be evangelists. "Distinguish," said the preacher, "between a shepherd and—ugly and awful word—a hireling;" adding that a minister who professed to fulfil his duty by merely preaching sermons at times appointed, without looking after his people, was a hireling. They must care for the people as an Eastern shepherd cares for his sheep, as Christ has cared for us. And as teachers they must know the Book of books. "Wherever you are weak, be mighty in the Scriptures, and as a Christian minister you will never lack the power to teach."

One main cause of the corruptions of the Church, especially in her ministry, was that means had been allowed to take the place of ends. Church government was important, Church doctrine was more important, Church practice was most important of all; but they must keep the end in view, which was the Kingdom of God in Christ. Nothing was important in this world but persons; nothing was important in persons but character. And the only power in the world which could set the character of persons wholly right was the Gospel of Christ.

Dr. Davison closed his address, the practical advice and timely admonition of which are but faintly indicated in the above extracts, by reminding his young brethren of the assurance of the help that would be given them in promoting the great end he had set before them. They need not fear that He who is ordering this great progress of the ages, and bringing about His own vast and benign purposes for humanity, would forget those whom in His incredible mercy He had appointed to help Him. If they thought and prayed and toiled and strove all for the building up of the body of Christ, then in the end of the days they might stand not solitary, bereft, and sad, but as faithful under-shepherds, bringing their sheep in their hand—as faithful workers in the broad harvest field bringing their sheaves with them. And to the great Shepherd, the Lord of the harvest field, would be the sole and eternal praise.

The discussion of the

APPOINTMENT OF MINISTERS

throughout the Connexion during the ensuing year was long and tedious. It is not always easy to harmonize the needs of the circuits and the claims of ministers. At last the seven hundred or more ministers who are changing circuits this year were appointed to their new spheres, and on the first Sunday in September they will enter upon their work. Some of the chief changes are the transfer of Rev. J. Gregory Mantle from the West London Mission to the superintendence of the newly-formed Deptford branch of the London Mission and the appointment of Rev. T. Wardle Stafford, to succeed Rev. Simpson Johnson at Leeds, Brunswick. Rev. R. Harris Lloyd comes from Cambridge to take charge of the Lambeth branch of the London Mission, and Rev. F. B. Cowl becomes the superintendent of the newly-formed Hertfordshire Mission. Rev. J. Ernest Rattenbury, the grandson of one of the greatest of old Methodist Evangelists, goes from Leicester to undertake a great mission enterprise in the Albert Hall, Nottingham; while Rev. J. Sadler Reece succeeds Rev. H. Howard May in a similar effort to reach the "multitudes without," in connection with the Sheffield Central Mission. Mr. May is added to the list of Connexional Evangelists, and Rev. Simpson Johnson comes from Leeds to London, to help Dr. H. J. Pope in the administration of Wesleyan Home Missions.

The Obituary Service for ministers who had died during the year was a time of solemn heart-searching, and of joyful remembrance of the faithful service of those who had passed to receive the great reward. Many were the loving tributes that were borne by members of the Conference to the personal influence and distinguishing characteristics of their old colleagues and friends. Among those most frequently named were Dr. Bowden, whose love for the children was remarkable; Edward Smith, one of the most successful of modern evangelists; Joseph Rhodes, who, as Mr. Champness said, illustrated how graces might almost become genius; Samuel Walker, whose preaching Mr. Joseph Nettleton declared was another edition of the Book of Proverbs; and John Hughes, a great Welsh preacher.

Rescuing Women Inebriates.

I HAVE read with much interest the letter of Mr. Thomas Holmes, police court missionary, to the *Daily Chronicle*, entitled "Women Inebriates—is it Possible to Cure Them?" The grace of God is sufficient to cure not only the respectable woman who may have fallen into drunken habits, but also those much lower down. The power of Christ can rescue from the depths.

When I meet certain well-dressed, honest, happy Christian women to-day, memory goes back to twenty years ago; and while I shrink from reminiscence, and try to forget their past, I thank God, and take courage for the future.

One such has lately "gone home," and her later life was to me for many months a daily source of joy and encouragement.

I do not wish to recall the untold trial of love and of patience she was to us through many weary years. She often left, and returned. Oh, how one was tempted to throw off the poor sinner who seemed so utterly hopeless! But whenever she came back, after one of her miserable bouts, and I tried once more to bring back her self-respect, she became again the clean, industrious, loving woman that she always was when her senses were undulled by drink or opium.

Once, on her return, when I demanded the hateful bottle, all I could find hidden upon her was my own photo and a baby's shoe! "No,' she sobbed out, as she clutched them, "wherever I go I never part with these." She failed and failed again, as I knew she must until she found out the utter weakness of her own strength; but when she began to pray, I knew she was safe.

The last years of her life were spent in utter devotion and self-sacrifice. She had a passion for ministry. Every one loved her, and many who stood around her coffin could say, "She first helped me to try to be good."

For myself, she has made the thought of heaven more of a home than ever before; her last words remain to me a sweet comfort, "I'll be there to meet you when you come."

After all these years of toil among the lost ones, our work becomes more and more preventive. Ratcliff Highway is not what it was; the bad houses and the hundreds of outcast women are not to be found, but the children and the sweet young girls crowd and crowd.

Work in East London is much harder than it was ten or twenty years ago because the financial strain is so much greater. Perhaps the charities of Christian people are spread more thinly over a larger area, or perhaps weariness may have overtaken many of the enthusiastic helpers of former days; but our God knows "no variableness, neither shadow of a turning," and gives us strength to go on "faint yet pursuing."

Mary H. Steer.
The Bridge of Hope, 28, Betts Street, London, E.

Wales and Sabbath Observance.—At the August fellowship meetings of Christian workers at Cardiff, the question of Sabbath desecration was given serious consideration. Rev. E. G. Thomas, of Penarth, gave an impressive and lucid address on "What about Sunday?" He spoke of the growing disposition in the present day to relax the due observance of the Sabbath, and pointed out that it is not a human but divine institution. He deprecated the opening of museums, picture galleries, pleasure gardens, &c., all of which tend to Continentalise the Britishers' Day of Rest.

The Christian Temperance Campaign.

THE "EDINBURGH CASTLE," E.

THE Mission by Rev. Dr. J. Q. A. Henry during the month of August at this well-known Mission Church in Limehouse continues to be well attended, and the interest to be sustained, illustrating how firm a hold the missioner has upon the masses in the East of London, to whom by repeated visits he has come to be known, not only as a reformer who seeks to diminish the number of temptations to evil which abound on every hand, especially in that district, but also as an earnest and fearless preacher of righteousness.

Last Thursday night Dr. Henry gave a vigorous and inspiring address showing that the followers of Christ are justified in being ambitious when the cause is a holy and noble one. The Apostle Paul was ambitious, having the true missionary spirit (1) to preach the Gospel to those whom it had not hitherto reached (Rom. xv. 20)); he was ambitious (2) to make soul-saving his first and chief "business" (1 Thes. iv. 11); in order that (3) he might be accepted of God and receive His smile and benediction (2 Cor. v. 9).

In the morning of last Lord's Day Dr. Henry spoke upon national sins, calling attention to the support that is given to drunkenness, immorality, and gambling. These are the arch-enemies of Christ, and as long as Christian and self-respecting people tamely submit to the prevalence and power of these iniquities, they cannot hope to make Christ King in the realms of life from which He is now excluded.

In the evening Dr. Henry based his remarks upon the words: "Ye sought for David in times past to be king over you: now, then, do it" (2 Sam. iii. 17, 18). After calling attention to the magnificent spectacle of the Coronation of King Edward VII., Dr. Henry sought to trace the analogy between this important event and the Coronation of Christ as King of Kings and Lord of Lords. Dr. Henry incidentally remarked that the Archbishop of Canterbury, who crowned the King, and the Bishop of London, who was designated to preach on that historic occasion, are both active total abstainers.

FUTURE MEETINGS.

Till Aug. 30, "Edinburgh Castle," Limehouse, E.; Aug. 31, Lincoln; Sept. 4, Louth; 6-9, Taunton; 10, 11, Newport, Mon.; 12-14, Taunton; 15, 16, Llanelly; 18, 19, Dunfermline; 21, Free St. George's, Edinburgh (Dr. Alex. Whyte's); 22-24, Dunfermline; Sept. 26-Oct. 3, Alloa; 4-17, Perth; 18-31, Greenock; Nov. 2-Dec. 4, Ireland (Nov. 2-5, Cork; 6-9, Limerick; 10, 11, Athlone; 12-14, Wexford; 15-25, Belfast; 26-Dec. 4, Dublin); Dec. 6-16, Worcester; 21, Brighton; Jan. 9-15, 1903, Motherwell; 16-29, Lisburn; 31-Feb. 6, Newton Abbot; 28-Mar. 6, Middlesbrough; 7-13, Dundee; 14-20, Stirling.

Y.M.C.A. Notes.

THE success of Y.M.C.A. tent work in the volunteer encampments has been gratifying in the highest degree. The tents have been crowded in the day time for the purposes of correspondence, reading, and recreation, while evangelistic meetings, bright and attractive in character, have been held in the evening.

Mr. T. D. Patton, secretary of the Central Branch of the Calcutta Association, writes: "This branch was organized for the purpose of reaching especially the young men who come out from the homelands. Of Calcutta's one million people, 14,000 are from Europe, and another 14,000 are partly or wholly of European parentage. This gives us a population of 28,000 as our special field. Every year a large number of young men come out to this city to engage in commercial or other pursuits. Many of these are from Christian homes, and were Church members and workers at home. The tendency is, if left to themselves, that these men will grow careless and indifferent about religious matters and gradually drift into the temptations which are so much stronger here than at home. Our first work, therefore, is to seek out these new arrivals and endeavour to bring them into touch with Christian life and the churches of their choice; secondly, through the active members we reach out after the non-church-going men and try to win them for our Master.

Scripture Distribution.

IT will be remembered that on January 15 last there passed away the beloved foundress of the Association for the Free Distribution of the Scriptures. For some years prior to her death, Mrs. Robertson had passed on the whole of her work to her colleague, the present hon. secretary, on account of failing eyesight. Great as was the trial of her blindness, she used most pathetically to say she well understood it had been allowed to come, in order that she might transfer her beloved work to other hands during her lifetime, and thus feel assured that it would be carried on after she herself had passed from earth.

Happily this is the case, and the numerous letters written by workers in all parts of the world testify to the valued ministry and influence of the Association at home and abroad. Miss L. Perks, of the Soldiers' Home, Winchester, writes: "I cannot tell how grateful we are to your Association. We receive many letters from our troops telling of definite blessing through these Scriptures. One young soldier writes that the Testament given him on embarking led him to Christ during the voyage."

Mr. A. C. Playfair, of South Africa, also thanks the Association for the "kind and generous donation of Marked Testaments. We have distributed a large quantity of literature, but whenever I was distributing *Testaments* or *Bibles* I felt I was giving away something worth taking, and I am certain that great numbers of men got blessing through receiving them in circumstances so unusual. A man came to my tent one day after the battle of Colenso with a torn and battered copy, soaked with water; he had picked it up as it was being washed overboard. He began to read it, and during the battle he felt he was not ready to die, but came to me afterwards, thankful that he was spared, and sought and found salvation."

In addition to the numerous appreciative letters from Christian workers, the following pathetic appeal speaks for itself:—"We, the members of the Nadayara congregation in the Attingal District, most humbly and respectfully beg our master to be good and kind enough to supply each of us with a Holy Bible and lyric book at half price. We hope fully that master will attend to our request. We promise by this that we will read it regularly, and pray to our Father in Heaven to bless us."

Friends desiring to further the work of the Association may communicate with Mrs. Arthur E. Pridham, the hon. secretary, Chesils, Christchurch Road, Hampstead, N.W.

Welsh Notes.

THE quarterly meetings of the South Wales Calvinistic Methodist Association were held at Pencoed, Glamorganshire, on August 5, 6, and 7. There was a large attendance of delegates and members of the Association from all parts of South Wales, and also from Monmouthshire and London. Rev. J. Morgan Jones was elected Moderator.

The programme consisted of private conferences and public services. Among the most important of the latter was the ordination service, when seventeen young preachers from various parts of South Wales were set apart to the full work of the ministry. The charge to the candidates for ordination was delivered by Rev. John Evans, Abermeurig, while the address on Church Polity was by Rev. Rees Evans, Llanwrtyd. Another meeting of marked importance was one at which several missionaries, who are home on furlough from the Khassio Hills, Assam, took part.

There were six preaching services, the majority of them being held in a spacious pavilion. These were attended by large concourses, who listened to the Gospel being preached by some of the most eminent ministers of the connexion. The preaching was exceptionally powerful, and cannot but have been productive of much good.

Correction.—The statement, in the "Notes from Madras—III.," that the Zenana work among native women was entirely ignored, referred to the M.E. Mission at that time. I regret that it was quoted by me; though without any intention of passing over the then existing and excellent Women's Mission work of the Free and Established Churches of Scotland, the C.M.S., and the L.M.S.—W.M.

Flood and Fire.

DR. BAEDEKER'S letter last week informed our readers of two disasters—the flooding of the village of O'Tura, with the partial destruction of a Hungarian orphanage, and the burning of 170 houses at Laurik, in Norway, rendering 2,000 people homeless.

Dr. Baedeker writes to "W. M.":—"You and your husband have seen the feeble ones in O'Tura and in Vag Ujhely whom God is using to bring strong men to the feet of Jesus, and who now cry to Him in their trouble. I am anxious they should be substantially supported, and I hope to get for Mr. Chorvat and his wife some money which may enable them to open a book and tract shop in Vienna, where their gifts may be appreciated, and where they would find wide scope for work among Slavs by colportage and otherwise. John Chorvat is thrown away in the place where he has given his message, and has done all he can do for the people, and is now rejected and hated by those who will not hear."

A fund is opened for each of the places above mentioned—£10 is given for O'Tura and £5 for Laurik. We shall be happy to receive any further sums, to make glad the heart of our dear friend Dr. Baedeker, by relieving the distresses which took place almost immediately after the large Convention under his presidency at Laurik, and after his fruitful visit to O'Tura.

American Notes.

MR. T. S. GLADDING, a member of a large drug firm, has given 15,000dols. to the Army Department of the Y.M.C.A. for the erection of a building for the soldiers stationed near Sandy Hook, on New York Bay. A part of this building will be devoted to study-rooms for a work recently taken up by the Army branches of the Y.M.C.A. That body encourages enlisted men to study for Army Commissions, and many men from the ranks who have lately received such Commissions have found their incentive in the Association.

At a meeting of the trustees of the Methodist Episcopal Church South, held last week at Nashville, Tennessee, it was decided to endeavour to raise an endowment fund of 5,000,000dols., the interest of which is to go to superannuated ministers, widows, and orphans.

A new movement on the part of many New York churches this summer has been that of establishing vacation Bible schools. They are for children of all creeds, and the Bible is the only text-book used, no dogma or denominationalism having any place in the teaching. The sessions are from 9.30 to 11.30. Following devotional exercises, and a half hour of Bible study, the children do industrial work, and then enjoy various kindergarten games as recreation.

The Presbyterians have recently raised a fund of 5,000 dols. for the inauguration of a number of tent services in this city, and one new tent has already been opened. The Philadelphia Presbyterians are holding similar meetings at no fewer than ten different points, and are also holding noon meetings in the city parks and evening stereopticon services at Starr Garden Park in addition. Roger Martin.

To Aid Incurables.—The forty-first annual report to the governors and subscribers of the British Home and Hospital for Incurables shows that the year under review has been one of the most prosperous in the annals of the charity. No less a sum than £6,749 13s. 4d. was given in pensions, while the cost of administering the Home—£4,753 19s. 11d.—compares favourably with that of previous years, considering the increased number of inmates. The Home is intended for those who, having once been in a position of comfort, are now in necessitous circumstances, and so far incapacitated by incurable disease as to be unable to assist themselves, and are either bedridden or greatly dependent on others in the various offices of life. For these the institution provides the best medical attendance, nursing, and the comforts of a home for life. Annuities of £20 are conferred upon such as are incurable but not wholly destitute, in order that they may continue to reside with friends or relatives. The charity extends its benefits to all parts of the United Kingdom, and all who are deemed incurable, and are of the class for which it is designed, are admitted without distinction of sect, but not without hope that some may be either wholly or partially relieved.

Evangelists at Work.

The Australian Revival.

DESCRIBING the effect of the recent Simultaneous Mission in Melbourne, the *Southern Cross* says:—"The story of the Mission, indeed, is like a chapter of the Acts of the Apostles translated into modern terms.

"A new sense of duty has been created amongst Christians themselves. A new bond of love links together Christ's ministers, called by such diverse human names. A new sensibility to religious things is awakened in the hearts of multitudes. An obstinate and ignoble shyness about religious subjects is, too commonly, the characteristic both of converted and of unconverted people. A religious topic, if raised in the drawing-room, chills all conversation. Men can talk with each other about every concern in the world except that one great concern which transcends all others.

"But it is clear that the Mission, if only for a moment, sweeps this evil state of things out of existence. It melts the ice round the souls of men. It gives speech to dumb lips, and warmth to frozen hearts. Christ's followers can talk gladly with each other about their common Master and His redeeming love. Unconverted people do not recoil when personally challenged to surrender to Christ. Nay! they expect the challenge; they are disappointed if they do not hear it. There are probably scores of ministers just now in Melbourne, or Geelong, or Ballarat, who could tell of visitors who have come to the parsonage door on

A STRANGE AND BLESSED ERRAND

—asking to be taught how they should find Christ!"

It is increasingly evident that at Geelong the Mission was remarkably fruitful. "The blessing that has resulted from the Simultaneous Mission to our city generally," wrote Rev. D. B. Bridgwood, of Geelong West, "cannot be over-estimated. The conversion of many hitherto unsaved ones, the quickening of believers, and the impression made upon many who did not yield themselves to God, will leave a permanent mark upon the spiritual life of the place. New classes for spiritual instruction and fellowship have sprung into existence, and old ones have received numerous additions. The spirit of love and zeal is everywhere apparent."

Rev. E. Turner wrote: "It was a delightful and a grand object-lesson to see on the platform at the tent, at every meeting, Episcopalian, Presbyterian, Congregational, Baptist, and Methodis tministers, all helping the four good men that were at the head of the Mission. May they long continue in their Divine Master's service! When the people saw their ministers were united in fighting the enemy of the Cross under one flag, they united all their church forces, and fell into rank, marched to the same tune, led on by Him that is glorious in His dyed garments, and travelling in the greatness of His strength. There is scarcely a place around Geelong of any importance that was not represented at the tent meetings.

"Vehicles of every description were used to convey the people to and from the meetings. Many came to the Mission by trains and steamers. Geelong seemed to be another Jerusalem, and the central point where Christian workers met, inspired by the same Holy Spirit, and singing the same song of surrender."

The Mission has now extended far beyond Melbourne. At Bendigo, Rev. Dr. Torrey at first found the work somewhat hard, but

A GRACIOUS AWAKENING FOLLOWED,

and the meetings grew in interest, magnitude, and intensity. As the Mission drew to a close it was found needful to hold two evening meetings. On the concluding night Dr. Torrey spoke first to an audience of 1,100 women in the Methodist church, and afterwards to a great assembly of both men and women in the Royal Hall.

Outside the Hall a great crowd of men had gathered early in the evening. Mingling with them on the outside edge of the company was a multitude of women, who had resolved to take their chance of the big meeting. When the doors were opened, the whole mass moved bodily into the hall, and the crush was so great that the ushers wisely refrained from attempting to check the inflow. So the women gained their point.

The hall filled in a few moments, and presented an inspiring sight. The Mission choir, 200 strong, occupied the gallery. Round the grand piano and organ was grouped a powerful orchestra. The platform was occupied by prominent ministers and business men. A solid block of men, 1,000 strong, filled the body of the hall. In the wings was a mixed multitude of men and women—the latter encroaching on the space that was to have been reserved for the former. Outside, a crowd of five or six hundred clamoured in vain for admission.

Dr. Torrey's address was on "Heroes and Cowards," and was an earnest and telling appeal. His concluding words were, "Let us give God the glory for all the good done. The Mission in Bendigo is just begun. Work and pray, and God will do still greater things." Subsequently the movement extended to the suburban districts, all the Protestant ministers taking part.

In other states of the Australian Commonwealth Simultaneous Missions have been conducted, with fruitful results. We hope to give further particulars next week.

Tent Mission at Kettering.

A tent mission has been held at Kettering by Mr. Charles Noakes, of the Evangelization Society. The tent was erected in a neglected part of the town, and from the commencement there was considerable opposition from the roughs. Stones and glass bottles were thrown at the roof of the tent during the progress of the meetings, while the yelling and screaming of some of the baser element tended to distract attention. In spite of this, the missioner was graciously sustained, and his earnest, outspoken messages will long be remembered. The meetings grew as the mission proceeded, and a number of seekers were pointed to the Lord Jesus Christ at the closing meeting. Many of the Lord's people expressed their gratitude for the spiritual encouragement they had received.

Work in Lanarkshire.

A splendid work of grace is, at this moment, in progress in Larkhall, a large mining township in Lanarkshire, distant about twelve miles from Glasgow. Special meetings in a large tent, pitched and worked by the Lanarkshire Christian Union, have been going on for weeks, and many have been turning to the Lord. Mr. S. A. Renicks, an evangelist, who was born in the county, but who has been in America, whither he returns soon again, is the preacher, and great things are accompanying the preaching of the Word. Larkhall has a population of some 6,000 or 7,000, and there is within its borders a true evangelical ministry, which has doubtless helped to lay the fuel that has now caught the fire. The tent seats about 500 people, and on some week-nights it is full to the door, while on Sabbaths it is now too small to hold all the people who wish to get inside.

J. C.

Rev. J. Bennett Anderson in Ireland.

Well and favourably known in many parts of the world as an acceptable preacher and singer of the Gospel, Rev. J. Bennett Anderson, formerly pastor of Byrom Hall, Liverpool, and, later, incumbent of the Mariner's Church, Sydney, returned to this country last year after his fourth visit to Canada. Since then he has spent most of his time missioning in London and Belfast, in addition to four months in Glasgow City Hall with Rev. Dr. John Robertson.

Since January this year Mr. Bennett Anderson has been preaching, or lecturing on Gospel temperance, in Belfast, Portrush, Ballymoney, and Cullybackey Y.M.C.A.s, and in Belfast, for the Irish Temperance League, supported by most of the leading Christian temperance workers. He is now resting for a time, after which he will resume his ministry of evangelism. He has two months vacant for short open air or indoor missions during this summer. His permanent address is "Blairgowrie," 26, Nadine Street, Old Charlton, S.E.

Evangelists in Open Spaces.

Though much advantage is taken by Christian workers of the opportunities afforded by open spaces in the suburbs of London and other cities, in many places highly-favourable sites are still left entirely to Socialist and Secularist lecturers. As an instance of what may be done Rev. Jesse Mayo writes that on a recent Sunday a great crowd of working men gathered at Jolly Butchers' Hill, Wood Green, N., and stood for nearly two hours listening to the Gospel, crowding to receive copies of Mr. C. Cook's "Gambling and its Sequel" at the close. If God's people are willing to go out and use language the men understand the message will be listened to greedily. "I stood with three others, one a lady. I shall not be able to be present continually because of other engagements, but plead for helpers to rally round Mr. Jim Lowings and Mr. Bradley, in order that this crowd of men may continue to gather and hear the message. Those who are led to help should be present at about eleven o'clock on Sunday morning."

Sunday School "Decision Days."

Pastor F. J. Walkey, of Leytonstone Road Baptist Church, N.E., writes:—"I was much interested in the reference under 'Notes and Comments' to 'Decision Day'; and as a similar experience has lately been known in the Sunday-school in my church, your readers may be glad to know of it. I suggested to the superintendent and teachers of the school the advisability of conducting two special services for the children on two Sunday afternoons, in the place of the usual classes; and, with their hearty co-operation, these services were held during the afternoons of the last two Sabbaths.

"The result has been that eighty scholars above the age of eleven years, have decided for Christ. The plan I adopted was to give simple Gospel addresses to the children, urging the necessity of immediate decision for Christ; and, at the close of the address, invited those desirous of making a decision, to meet me in one of the vestries, for prayer and instruction. The result is as above.

"A young converts' class has been organised, and I believe that these, under special tuition and care, will become the earnest workers and devoted members of our church in a few years' time. I believe that the reason of so many of our senior scholars not entering the churches is, that the matter of decision for Christ is not *pointedly* brought home to them during their Sunday-school days. I feel sure that were such a plan, or a similar one adopted, as in America, it would, under God, be the means of saving thousands of our senior scholars, and bringing them into the churches."

A nine-days' mission in connection with the Baptist Sunday-school at Shore, Todmorden, has been conducted by Messrs. E. Elliott and J. H. M. Johnson (students of Nottingham Baptist College). Some of the services were held in the open air, in different parts of the district. The visit of these young brethren was much appreciated.

Mr. William Collard, the sailor evangelist, has visited Stoughton Lane Mission, Guildford, with good results. There was evident signs of the Holy Spirit's working both in the open air and the evening indoor meetings, several making decisions for Christ; moreover, the missioner's faithful words were used of God in blessing many of our Christian friends.

Mr. William Forbes addressed the Great Yarmouth Y.M.C.A. Bible Class on Sunday afternoon last, and under the association's auspices spoke at the open-air service on the Hall Quay at night to a large gathering. This veteran in the Master's service is still full of vigour, and his visit will be long remembered.

A. C. Edwards,

Gospel meetings have been held in a tent at Hockliffe, Beds., under the auspices of the Ross Tent and Bible Carriage Mission. The tent has been crowded to excess on the Sunday evenings, and much good received. The seed of the kingdom sown will undoubtedly bring forth much good fruit. Each night the Gospel has been faithfully and powerfully preached by the three missioners engaged, Messrs. G. Bentley, W. Bilton, and Albert Richings. People for miles round the neighbourhood have made the journey, night after night, to hear the story of the Cross.

Hy. Pearson.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day. The evangelists ask prayer for their respective missions.

Mr. Chas. E. Barraclough.—Till August 22, Dundee; 31-Sep. 11, Alloa, N.B.

Mr. George Bentley.—With Ross Gospel Tent (No. 1), Till August 24, Stockton (Warwickshire).

Mr. G. Bennett.—Till end of August, Aberystwyth (services on sands).

Mr. J. Brunton, Jun.—During August, Waltham Cross.

Mr. Jack Cooke.—Till Aug. 24, Scarborough; Sept. 7-28, Glasgow.

Mr. J. Dixon.—During August, Tent Mission, Sandy Row Methodist Church, Belfast.

Mr. W. D. Dunn.—Till August 25, Aberdeen.

Mr. P. Russell Hurditch.—During August, Ilfracombe (services on sands).

Mr. John Hawkins.—During August, Railway Mission Tent, Crewe.

Mr. Charles Inglis.—During August, The Polytechnic, Regent Street, W.

Mr. Newton Jones.—Till August 26, Margate (services on sands).

Mr. Charles Noakes.—Till August 21, Market Harboro.

Rev. H. Powers, D.D.—Till August 21, Saltcoats and Ardrossan, N. Address, Park Mount, Kirkstall, Leeds.

Mr. T. Swanston Smith.—During August, Southend.

Gipsy Smith.—Sept. 13-22, Stockport.

Mr. James Wharton.—Till Aug. 26, Tent Mission, Hanley Castle, Worcestershire.

Mr J. Weedon.—Evangelization Society Tent Mission, Clipston, till August 21.

Messrs. Weaver Brothers.—Aug. 24-Sept. 2, Wingate.

Requests for Prayer.

For whole-hearted workers and fresh scholars for a Sunday school.

For a Spirit-filled worker to take a female Bible class and mothers' meeting.

On behalf of a tent mission in the village of Whitletts, Ayrshire, under the auspices of Ayrshire Christian Union commencing August 17.

About Books.

By stating in a brief form **The Creed of an Evangelical Churchman** Rev. H. Lawrence Phillips has supplied to some extent a much-felt want of such a summary in popular language (5s. *E. Stock*).

Among new editions we extend a cordial welcome to Rev. Dr. J. B. Paton's **The Two-Fold Alternative** (2s.) and **The Inner Mission** (1s. 6d. *Jas. Clarke & Co.*); and to James Runciman's **Joints in Our Social Armour** (2s. 6d. *Hodder & Stoughton*).

There are many in our land who will read with deep interest the graphic **Life of Dr. Talmage** (1s. net. *Christian Herald Co.*) which has been compiled by W. Percy Hicks, and to which an introduction has been supplied by Rev. J. Gregory Mantle. Portraits and other illustrations add much to the value of a book which claims a good reception by its own merits.

Others besides the young people for whom they are primarily intended have much to learn from the charmingly-written **Talks About Peace and War** (1s. net. *Headley Bros.*), by E. Josephine Penrose. The author is a real benefactor to parents and guardians who may be at a loss for simple, healthy literature on the subject, which will also commend itself to the youthful mind.

Two deeply-interesting books have just been published which shed a flood of light on the foreign mission work of the Society of Friends. The memoir of **Joseph S. Sewell**, by Edith Sewell, contains the record of a life of single-hearted devotion, eight years of which, spent in Madagascar, were fruitful unto the Lord of the spiritual harvest. **Quaker Pioneers in Russia**, by Jane Benson, tells of foundation work in a field equally difficult, though nearer our own shores. Round such names as Daniel Wheeler, George Edmondson, and Thomas Shillitoe gather many memories of pioneering for Christ's sake which are too little known in missionary literature. (2s. 6d. each. *Headley Bros.*).

That the volume of "The Nineteenth Century Series," dealing with the **Progress of India, Japan, and China** (5s. net. *Chambers*), is by Sir Richard Temple is a guarantee of able and thorough treatment of the subject. For each country a masterly introduction marks out the main influences which had been previously affecting the people, and thereafter the history is brought up to date. The careful reader will find much help in taking an intelligent grasp of the religious, social, and financial difficulties presented in our great Eastern dependency. The marvellously rapid development of Japan is hard even yet to understand, though the dates are set down. China has received the special treatment which it called for by the addition of a supplemental chapter treating of the Boxer Movement, 1900-1901. Altogether the volume is one which will do more than any other we have seen to place the general reader abreast of the times regarding affairs in the Far East.

A critical analysis of our most valuable and treasured biographies would in some cases reveal few, if any, incidents of outstanding public interest. The subjects would themselves have been among the first to declare that nothing had happened to or been done by them worthy of being placed on record. Yet the fact remains that among the books that have proved themselves by their usefulness in Christian households are the simple accounts of quiet lives lived in the fear of God, in the course of which grace was added to grace, and the trial of faith brought forth that patience which is as a crown of glory to the seeing eye. By very many who knew him a hearty welcome will be given to the **Memoir and Letters of J. G. McVicker** (3s. "*Echoes of Service*" *Office, 16, Paternoster Square, E.C.*), to which attention has already been called in our columns. Extracts are given from over two hundred letters, and the compiler, Mr. Max Reich, has prefixed a deeply interesting though brief memoir. Except in the case of Mrs. McVicker, the names of the recipients of personal letters are not given; but the chief topic dealt with is placed as a heading, and a careful index of these subjects is given. The volume will be treasured by many to be read over and over again in quiet hours. The words of encouragement, consolation, and counsel addressed to friends without thought of wider use, are well fitted to be useful in other lives; while the opening up of the Scriptures is full of that wisdom which is learned only in the secret place of the Most High.

Two Thoughtful Booklets, by Mr. C. H. Judd, of the China Inland Mission are—Women's Ministry in the Church, as taught in Holy Scripture, and The Word and the Seed. (One penny each. *The Author, 27, Ovenden Road, Halifax.*)

Systematic visitors among the sick will find in Remembrancer of Christ's Names (½d. *Tract and Book Society, Edinburgh*), by Rev G. R. Somerville, the outline of many short talks in quiet homes. The present Bishop of Durham has used a similar plan, and we heartily commend the booklet to the notice of busy workers.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* Spiritual Progress and Effort *in the Churches. They must be prompt, reliable, and* not trivialities; *and be accompanied by sender's name and address.*

Church of England.

Preaching recently at St. Margaret's, Westminster, Canon Hensley Henson expressed his unfeigned satisfaction at the acquisition by the Wesleyans of the site of the present Royal Aquarium.

The Archbishop of York has awarded £500 from the Marriott Bequest for his diocese to the fund being raised for the provision of a Missions to Seamens Institute for the use of sailors and fishermen at Scarborough.

On their release from Bristol Gaol, after serving three days' imprisonment for alleged obstruction at Thornbury Plain, Messrs. J. W. Kensit and Herbert H. Martin were cordially greeted by the people. In the evening they addressed an enthusiastic meeting in Eastville Park. It is worthy of note that at the hearing of the case one of the magistrates said, "I have addressed meetings on the spot on political occasions, and had the whole place full. I have seen a good many held there."

The Bishop of Durham, addressing the clergy of the diocese, after announcing the retirement of the Assistant Bishop, "our dear and honoured friend, Bishop Sandford," says: "Bishop Goe, late Bishop of Melbourne, has consented to assist me, and will take up his residence and work, God willing, with the New Year. He will come not only as the experienced Bishop of a great Colonial See, but as one who well knows the diocese, and is warmly remembered in it since the time (1873-1877) when he was Rector of Sunderland.

Speaking at Cromer, the Bishop of Norwich said that the poverty of the clergy cannot be met by dividing richer livings with poorer ones. It might be urged, with more reason, that the incomes of bishops and other dignitaries might be reduced. If the Church thought it well to alter the traditional status of bishops, to sell ancient and costly palaces, to relieve them from high legal expenses, and to dispense with their attendance at the House of Lords, then no doubt a considerable portion of Episcopal incomes might be taken away. If the Church thought this would be to her interest he would not oppose it.

The Dean of Westminster, whose intention to resign immediately after the Coronation was recently reported, has definitely asked to be relieved of his duties, and the King has graciously accepted the resignation. Dr. Bradley, who had previously held the offices of master of Marlborough College, Canon of Worcester, and master of University College, Oxford, was appointed to the deanery on the death of Dean Stanley in 1881. The latter was understood to have expressed a hope that his old friend might be selected to follow him. Dr. Bradley has for some time been in indifferent health, and has been obliged to be absent from his duties for considerable periods. He was born in 1821, and is about a fortnight younger than the Archbishop of Canterbury.

Congregational.

Rev. F. D. Humphreys, of St. John's, Ipswich, has accepted the pastorate at Honiton, and has begun his ministry. Mr. Humphreys is a direct descendant of Philip Doddridge.

The vacancy in the pastorate of Mount View Church, Stroud Green, has been filled by the unanimous choice of Rev Harry Moffat Scott, of St. Paul's Church, Richmond. He has accepted the invitation, and will commence his ministry some time in the autumn.

Baptist.

Pastor Tait, after an absence of three years, visited his former sphere of labours at the Spurgeon Memorial Temple, South Leith, on Wednesday last. The state of his health did not permit him to address the meeting at length, but in a few words he wished the church ever increasing prosperity.

The East London Tabernacle Mission, Devonport Street, Shadwell, has been reopened after the complete renovation of the premises. At the initial service, Pastor Edwin H. Ellis, of the Tabernacle, presided, and addresses were delivered by Messrs. W. B. Bawn, L.C.C., and W. J. Howell. The cost of renovation had been partially subscribed, and the deficit was met by a generous friend at the close of the meeting.

Progress is being made with the administration of the will of the late Mr. Robert Arthington. Under that will the Baptist Missionary Society will benefit, it is expected, to the amount of about £500,000. By the end of the year the estate will have increased, through the accumulation of interest, to about £1,000,000. After personal bequests have been discharged, the sum of nearly £900,000 will remain to be divided between the Baptist and the London Missionary Societies, the latter taking four-tenths and the former five-tenths.

Methodist.

By the Manse Fund of the Methodist New Connexion circuits are aided to secure free manse properties. On the small circuits the acquisition of a free manse will be a great help. The loans are advanced at a low rate of interest, the legal expenses are small, and the cost of redemption decreases year by year.

An important change is being made in connection with Wesleyan Methodism in North-West Essex. Hitherto Bishop's Stortford has been the centre. Now the Hertford and parts of the Tottenham and Bishop's Stortford circuits are to be amalgamated, with headquarters at Hertford. Rev. F. Cowe, of Wandsworth, is to take charge of the new district, and Rev. F. C. Dugdale will be transferred from Hertford to Romford.

Presbyterian.

An anonymous friend at St. Andrew's, Upper Norwood (Rev. J. G. Train), has given a donation of £200 towards the building of a hospital at Unsio, in the Amoy district.

Presbyterians in Bath have gone into the more commodious hall at the Assembly Rooms, known as the Octagon, the lecture-room being in summer not so convenient. Next year efforts are to be made to secure a site and build a church.

At the November meetings of the Presbyterian Synodical Committees attention will be drawn to the inconvenience caused by the first meeting of the Aggregate Committees after the Synod being held so close to the holiday season as the third week in July. The Synod will probably be asked to change the time of meeting to the third or fourth week in June.

Mr. James Marchant has resigned his charge of the extension work at Keighley, Yorks, on accepting an invitation to undertake a moral crusade throughout the United Kingdom, in connection with the National Vigilance Association. At a farewell gathering last week the value of his pioneer work in Keighley was cordially recognised. The Presbytery of Yorkshire Extension Committee has also spoken in the highest terms of his work, and wishes him every blessing in the new and important undertaking.

Society of Friends.

A comfortable iron room has been temporarily secured in which to hold meetings at the lower end of Hamlet Court Road, Westcliff-on-Sea. The public are specially invited. It is hoped that some truly concerned Friends will be led to attend. The room has seating accommodation for 200.

The summer sessions of the Yorkshire Quarterly Meeting, held at Bradford, though attended by a rather smaller number of Friends than usual, were marked by much serious feeling and interest. The meeting on ministry and oversight was largely occupied by a consideration of the minutes of the recent yearly meeting on ministry and oversight. Taken in conjunction with the special duty of extending counsel, encouragement, and help to those engaged in the work of the ministry, they formed the basis for the expression of much helpful and suggestive thought. At the meeting for worship earnest addresses were delivered by Fielden Thorp, J. S. Rowntree and others.

The monthly meeting at Miss Child's Welcome Home for Sailors, Canning Town, E., on August 5, was an enthusiastic one. "The joy of the Lord is your strength" (Neh. viii. 10) was the text given by Miss Child, and commented on by her, Mr. Wm. Luff, and others. Some old friends gave cheering words, and new ones from distant lands were gladly welcomed.

Fallen Asleep.

A venerable Methodist of Cape Colony, Rev. Barnabas James Shaw, has passed to his reward. He was the son of Barnabas Shaw, and the son and the father between them span the interval from our own day to the origin of Wesleyan Methodism at the Cape.—Rev. W. Isaac Morris, of Pontypridd, one of the best-known Congregational ministers in Wales. He has been in ill-health for some time, and was taking three months' rest. Mr. Morris was a loyal servant of the denomination, and was also an active Temperance worker.—Dr. Agar Beet's father-in-law, Mr. S. T. Baugh, died recently, just before Conference reached its decision on Dr. Beet's case. Mr. Baugh was eighty-six years of age and had been a local preacher for sixty years.—Rev. G. W. Oldring, Baptist minister, late of Neatishead, Norfolk, aged sixty-three.—Rev. Fred J. Skinner, of Dover. His evangelistic gifts were most marked, and he took a prominent part in the Simultaneous Mission Services last year at the Metropolitan Tabernacle. On completing his student-days at college, he accepted some two or three months ago a call to join Rev. E. J. Edwards as assistant minister at Dover.—By the death, consequent on a cycle accident, of Rev. Wm. Johnston, M.A., B.D., Professor at Cheshunt College, Congregationalism loses a teacher of great promise and scholarship.

Children's Special Service Mission.

Mr. F. P. Rowe, with Caravan, *Great Baddow, near Chelmsford, Essex*. Mr. T. S. Page, with Caravan, *Long Sutton, Hants*. Mr. G. H. Watson, with Caravan, *Five Oak Green, Paddock Wood*. Mr. F. H. Taylor, with Caravan, *Ninfield, Battle*. Mr. C. Johnson, with Caravan, *Castle Acre, Swaffham, Norfolk*.

Seaside Services During August:—Members of the China Inland Mission, *Ardbeg, Bute*. Mr. J. H. Greene, *Bexhill*. Mr. Hutchinson, *Bridlington Quay*, to Sept. 4. Mr. W. H. Stanes, *Broadstairs*, to Sept. 1. Mr. E. J. Groves, *Brodick, Arran*, to Aug. 30. Mr. H. M. Rooke, *Burnham*, to Aug. 31. Dr. J. W. Hewett, *Carnoustie*, to Aug. 31. Mr. W. J. H. Brealey, *Clevedon*, to Aug. 30. Messrs. N. H. Tubbs, B.A., and W. T. C. Mould, M.A., *Colwyn Bay*, to Sept. 7. Mr. H. D. Salmon, *Cromer*, to Aug. 31. Mr. J. L. Oliver, *Deal*, to Aug. 23. Rev. A. G. Dodderidge, M.A., *Eastbourne*, to Sept. 15. Mr. J. H. P. Cutting, *Felixstowe*, to Sept. 1. Mr. H. Hankinson, *Filey*, to Aug. 31. Mr. A. Beresford Pite, *Frinton*. Mr. A. S. Bryant, *Hoylake and West Kirby*, to Aug. 22. Messrs. S. J. Hewlett and W. S. Stunt, *Hunstanton*, to Aug. 30. Mr. W. R. Moore, B.A., *Ilfracombe*, to Aug. 31. Mr. J. G. Green, *Langland Bay*, to Aug. 25. Mr. J. S. Tyler, *Littlehampton*, to Aug. 30. Rev. H. Clayton, M.A., *Llandudno*. Mr. Russell J. Hill, *Llanfairfechan*, to Aug. 31. Rev. Sydenham Dixon, *Lowestoft*. Mr. G. R. Kirlew, *Lytham*, to Aug. 19. Mr. John Gunnell, *Margate*. Rev. G. F. Grace, B.A., *Mundesley*, to Aug. 31. Mr. C. W. G. Taylor, M.A., *Nairn*, to Aug. 22. Rev. L. C. Carr, *Overstrand*, to Aug. 31. Mr. J. Spiers, *Paignton*. Mr. A. E. W. Gwyn, *Penmaenmawr*, to Aug. 31. Mr. T. W. Rhodes, M.A., *Port St. Mary*, to Aug. 31. Mr. H. Steward, *Port Erin*. Mr. W. B. Wakefield, *Rhyl*, to Aug. 29. Mr. M. C. Archibald, *St. Andrews*. Messrs. E. T. Reed and F. B. Wilkinson, *St. Leonards*, to Sept. 1. Messrs. J. E. and C. H. Collier, *Saltburn*, to Aug. 31. Mr. Percy H. Shaul, *Scarborough*, to Aug. 31. Messrs. G. and M. Goodman, *Sheringham*, to Aug. 31. Rev. C. T. Aston, B.A., *Southsea*, to Sept. 8. Mr. C. J. Small, *Sutton-on-Sea*, to Aug. 31. Mr. C. F. Fothergill, B.A., *Swanage*, to Sept. 1. Mr. H. E. Maddox, *Tenby*. Mr. E. Hughes, *Towyn*. Rev. G. Bassett Kerry, *Ventnor*. Mr. F. C. Ranger, *Weston-super-Mare*, to Aug. 31. Messrs. B. C. Powell, B.A., and H. H. Coryton, *Whitby*, to Sept. 8. Mr. C. I. Clapperton, *Worthing*.

Gospel Effort in Armenia.—Mr. A. A. Hagopian, who, it will be remembered, spent twelve months studying medicine at the London Hospital, has now returned to Armenia to resume his work among the suffering and distressed. In a recent letter he tells of many opportunities for ministering to the spiritual and physical needs of the refugees. He is anxious to establish schools as the means for doing so come to hand. Many of the refugees are scattered through desperation, but numbers of orphans and natives have remained, and to these Mr. Hagopian is giving forth the "glad tidings." Mr. William Chorley, 6, Clephane Road, Canonbury, N., is acting as treasurer to his Armenian friend.

DONATIONS

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Indian Famine and Industrial Work, Aligarh (Rev. J. C. Lawson)—Flisk, £10; G.C.W., £20; Mrs. H.C.H., £20; C.C., £5; A.O.W., 10s. 6d.; S.P., 5s.; Thankoffering, 10s.; E.N., 2s. 6d.; S.S.S., £2; Mrs. W., £1; Phœbe, 2s. 6d.; C.S.C., £1; M.B.M., £4; F.E.H., £1; E.N.A., 2s. 6d.; S.S., 5s.; M.S.Q., £2; J.J.B., £1; J. and A.P., £1; H.T.N., £10; Forasmuch, 5s.; Mrs. C., £1 10s.; A.L., £5; M., £20; M.M.P., 2s. 6d.; Adèle, £1; K.R., £1; G.S., £1; K.A., £1; E.A., £1 2s. 6d.; E.W., 10s.; E.E.S., 10s.; A.C., 5s.; H.H., 5s.; M.B., £1 1s.; B.O., £5; M.A.T., £5; J.B., £5; O.N., 10s.; Miss B., 2s.; A.I.H., 5s.; Sir W.M., £2 2s.; H.X.Y.N.L., £5; R.A.S., £5; P.O.'s, £1 18s.; M.O., £2 10s....	146	16	0
Pandita Ramabai's Work—M.B.M., £4; Forasmuch, 10s.; Mrs. B., £1; M.G.G. £1; (*Famine*)—M.E.M., £1; Miss M.H., £1	8	10	0
Indian Famine, Rajputana (Rev. J. Traill)—Thankoffering, £1; Matt. vi. 3, 4, 10s.	1	10	0
Indian Famine Orphans (late Rev. D. Osborne)—J.N., £1; For Christ's Sake, 10s.	1	10	0
Scriptures for India—A.A., 10s.; C.E.S.B., Geneva, 5s.; G.W., £5; C. and F.G., £1	6	15	0
Mission to Lepers of India—G.S., 8s. 6d.; C.H. and D.W., 10s.	0	18	6
Indian Famine, Gujerat—O.N....	0	2	6
Zambesi Industrial Mission—Cs.	1	0	0
Mrs. Lewis' Homes, Paris—Cs....	0	10	0
North Africa Mission—Cs.	0	10	0
Regions Beyond Missionary Union (Congo)—Mrs. B., £2; (*S. America*)—Cs., 10s.	2	10	0
Sharland Memorial, Japan—Cs.	0	10	0
Moravian Missions—M.E.M., £1; R.K., 5s.; E.B., £1; R.A.N., 7s. 6d., J.B., £5	7	12	6
London Missionary Society—Eva, £3; R.K., 5s.; C.H. and D.W., 10s.	3	15	0
S. American Missionary Society—G.E.L.	1	0	0
Baptist Missionary Society—M.G.G., £1; (*Indian Famine*)—S.M.O., 10s....	1	10	0
Colonial and Continental Church Society—R.K. ...	0	5	0
Christian Literature Society for India—R.K. ...	0	5	0
McAll Mission, France—R.K.	0	5	0
Paris City Mission—R.K., 5s.; R.A.N., 7s. 7d. ...	0	12	7
Church of England Zenana Missionary Society—R.K., 5s.; C.H. and D.W., 10s.	0	15	0
China Inland Mission—W.M., 1s.; R.C., £10; C.H. and D.W., £1; R.A.N., £1 1s.; M.G.G., £1	13	2	0
Dr. J. G. Paton's Mission, New Hebrides—A.R., 4s.; Matt. vi. 3, 4, 5s.	0	9	0
Sufferers Disaster Martinique and St. Vincent—S.P.	0	5	0
St. Peter's Mission, Lesser Slave Lake (Saw-mill)—C.R., £1; J.N., £1; Matt. vi. 3, 4, 5s.	2	5	0
British and Foreign Bible Society—E.B., £1; Anon, £2; C.H. and D.W., 10s.	3	10	0
Dr. Rudisill's Bible Booklet Distribution—P.E.C.	0	10	0
Church Missionary Society—C.H. and D.W. ...	1	0	0
Kurku Mission—C.H. and D.W.	0	10	0
Dravidian Mission—R.A.N.	0	6	6
O'Tura, Hungary (Flooded)—A Friend	10	0	0
Laurik, Norway (Fire)—A Friend	5	0	0
Presbyterian Church of England (Suabue)—R.A.N.*	2	15	0
Qua Iboe Mission—R.A.N.	0	7	6
Mildmay Mission to Jews—Cs., £1; F.C., 7s. 6d.; Mrs. M., 10s.	1	17	6
London Society Promoting Christianity Among the Jews—L.E., 5s.; C.H. and D.W., 10s.	0	15	0
Jewish Work London City Mission (Children's Holiday)—J.C.-H.	0	10	0
Rev. D. Baron's Work (Jews)—C.E.S.B., Geneva ...	0	5	0
Society Relief Persecuted Jews (Abraham's Vineyard)—R.A.N.	0	5	0
British Society Propagation Gospel Among the Jews (Aged Hebrew Homes)—Matt. vi. 3, 4 ...	0	5	0
Miss C. Mason's Home of Rest—Cs.	1	0	0
Homes Aged Blind, Crouch Hill—Cs., 10s.; M.G.G., 10s....	1	0	0
Connemara Orphanage—Cs.	0	10	0
N.E. London Mission—R.K., 5s.; (*Holiday Fund*)—Cs., 10s....	0	15	0
Flower Girls' Christian Mission—R.K., 10s.; M.B.M., £3; (*Holiday Fund*)—Cs., 10s.; E.J.B., 10s.; J.N., £1; Mrs. M. and daughters, £1; M.A.T., 10s.; Little One, 1s.; H.G.R., 10s.; R.J., 10s.	8	1	0
St. Giles' Christian Mission—B.M.O., 10s.; R.K., 10s.; E.M.J., 5s.; M.G.G., 10s.: (*Holiday Fund*)—E., 10s.; E.G., £1; G.M., 4s. 6d.; (*Sick*)—J.N., 10s.; (*Prison*)—M.E.H., £1	4	19	6
Day in Country Fund—M.C., £2; A.A., 10s.; E.A., 2s. 6d.; F.E.H., 5s.; N., 5s.; A Poor Woman, Sedgley, 6s.; T.P.S., 3s.; Forasmuch, 5s.; E.G., 5s.; Miriam, £1; Mrs. M., £1; Patricia and Arthur, 2s.	6	3	6
Holiday Fund Poor Children—A.A., 10s.; H.H.F.P., 2s.; A.B.C., £1; H.A.T., 5s.; T.H., 6d.; E.G., 5s.; J.A.M., £1; J.A.S., 2s.; M.G.G., 10s. ...	3	14	6
Children's Fresh Air Fund—Anon	0	5	0
National Vigilance Association—M.E.M., £1; Pity, £1	2	0	0
Stockwell Orphanage—M.E.M., £1; T.D.W., 2s. ...	1	2	0
London Temperance Hospital—M.E.M.	1	0	0
Bristol Orphan Houses—M.E.M., £1; C.L.M.T., £1; C.H. and D.W., £1	3	0	0
Cardiff Forward Movement—M.E.M.	1	0	0
Miss Macpherson's Home of Industry—M.E.M., £1; B.M.O., 10s.; J.A.M., £1	2	10	0
Evangelization Society—M.E.M., £1; R.K., 10s. ...	1	10	0
Open-Air Mission—M.E.M., £1; R.K., 10s.; R.A.N., 2s. 6d.	1	12	6
Open-Air Mission, Ireland—Eva	2	0	0
Anti-Infidel Tract Enterprize—G.E.L.	1	0	0
Friendless and Fallen—G.E.L., £2; J.A.S., 1s. 6d.	2	1	6
Kensit Crusade—G.E.L....	1	0	0
R.N. Mission Deep Sea Fishermen—G.E.L.... ...	1	0	0
London City Mission—G.E.L., £1; R.K., 10s.; H.F., 10s.; C.H. and D.W., 10s.	2	10	0
West London Mission (Holiday Fund)—M.J.T. ...	2	2	0
Uncle Tom's Cot—Usher, A.F.W., 5s.; Teddie W., 3d.	0	5	3
Country Towns Mission—R.K.	0	10	0
Dr. Barnardo's Homes—R.K., 10s.; H.M.O., 10s.; T.P.S., 3s. 6d.; C.H. and D.W., £1; J.A.M., £1; D. and P., 1s.; M.G.G., £1; Matt. vi. 3, 4, 5s. ...	4	9	6
Christian Colportage Association—R.K.	0	5	0
Irish Church Missions—R.K.	0	5	0
George Yard Mission—R.K., 5s.; M.G.G., £1; (*Day in Country*)—C.A.B., 5s.	1	10	0
Tower Hamlets' Mission—R.K., 5s.; M.G.G., £1 ...	1	5	0
Working Men's Mission, New Cut—R.K.	0	5	0
Church Pastoral Aid Society—R.K.	0	5	0
Home Lost and Starving Cats—R.K.	0	5	0
Rev. J. W. Atkinson's East London Holiday Fund—B., 2s. 6d.; H., 2s. 6d.	0	5	0
General Booth's Social Scheme—E.A	0	2	6
Homes Working Girls, London—E.A....	0	2	6
Liberator Sufferers' Relief—S.S.S., £2; C.H. and D.W., 10s.; M.A.S.L., £1	3	10	0
Mr. Fegan's Homes—M.B.M., £1; M.A.S.L., £1; M.G.G., 10s.; Matt vi. 3, 4, 5s.; (*Holiday Fund*)—S.S.S., £2; T.P.S., 3s. 6d....	4	18	6
National Blind Relief Society—S.S.S., £2; J.N., 10s.; A.J.C., 2s. 6d.; Matt. vi. 3, 4, 2s. 6d. ...	2	15	0
Miss Reynolds' Holiday Home, Woodford Wells—S.S.S.	2	0	0
Working-Lads' Institute, Whitechapel—(*Holiday Fund*)—J.C.-H.	0	10	0
Miss Smyly's Homes, Dublin—C.E.S.B., Geneva, 5s.; (*Bird's Nest*)—Matt. vi. 3, 4, 5s.	0	10	0
Christian Community (Children's Holiday)—Miss J.	1	4	0
Soldiers' Homes, Ireland (Miss Sandes)—C.H. and D.W., 10s.; (*Cork*)—Matt. vi. 3, 4, 2s. 6d... ...	0	12	6
Bridge of Hope (Miss Steer)—M.A.T....	1	0	0
Scripture Gift Mission—M.A.T.	1	0	0
Ragged School Union (Cripples' Holiday)—Miss M.D.	0	10	0
Aged Pilgrim's Friend Society—M.G.G.	0	10	0
Mildmay Institutions—M.G.G...	0	10	0
Association Free Distribution Scriptures—Matt. vi. 3, 4	0	5	0
Scripture Readers' Society, Ireland—Matt. vi. 3, 4...	0	5	0
Gray's Yard Ragged School—Matt. vi. 3, 4	0	5	0
New Cross Protestant Chron'cle—E.B.	1	0	0
Late Mrs. Meredith's Mission (Prison)—W.M. ...	1	0	0
Mission Hall, Upper Parkstone—W.M.	2	0	0
Total...	£341	11	4

[DIRECTLY REMITTED.]

Mr. Fegan's Homes.—G.R.J.M.B., Robertsbridge, 10s.; A.J.T., 5s.

West London Mission (Country Holiday Fund).—L.M.F. 10s.; "Returner," 10s; Avon, £5.

Notices.

Mr. A. H. Bull, 8, Pierpoint Street, Bewsey Road, Warrington, will be glad if the Llandudno friend who sent him copies of "Hymns for the Times," and other verses, on cards, will kindly let him know where they can be purchased.

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COMMUNICATIONS RECEIVED WITH THANKS. — Miss A. A.H.S. F.E. J.C.C. M.G.O. J.McA. W.G. H.P. J.J.S. H.S. X.L.F. A.E.J. A.T.J. A.B. M.J.W. R.T.W. G.A. T.S. J.M. H.M.P. H.M. A.H.F. M.Z.S. R.C. A.E. F.C. W.S.R. W.F.S. T.M.W. J.W. A.L.L. J.A.D. T.C.M. J.D. E.S. C.C. W.F.M. A.H.B. C.H.A. F.E. J.S. J.E.H. H.H. W.R.J. F.J.W. F.C. R. M.H.S. Prof. W. J.H.C. W.C. C.N. W.L.L. A.H. G.B.H. D.J.F. A.S. J.B.W. Mrs. M. H.Y.Y. J.H.C. E.M.H. E.M.B. W.G. A.A.E. C.P.H. C.M.W. G.A.B. Miss G. W.R.D. G.N.W. J.H.C. R.M.M. C.H.A. J.K.McL. L.A.B. A.C.E. J.F.B.T. P.M.M. J.A.C.

Strangers at Port Said.—The Seamen's Rest and Strangers' Welcome at Port Said is a centre from which many visitors to Egypt in varied capacities have been helped. The workers also proceed to the vessels, and, as opportunity allows, minister to the seamen and passengers. Such efforts meet with cordial appreciation, and gifts of Gospel literature are eagerly accepted. It has for some time been hoped that the work on shore might have a building of its own, as the present rent is a heavy drain on the resources. For this purpose a friend has offered £2,000. As the purchase of the building at present occupied is not possible, Mr. and Mrs. Locke, with their helpers, have to find a new home for the work, and ask the continued prayerful sympathy of their many friends at this stage.

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Notes & Comments

Hezekiah. The concise summary of the life and death of the son of Ahaz, which has come down to us in the Books of Kings and Chronicles, is, perhaps, doubly interesting at the present time, when we too have had cause to humble ourselves, as individuals and as a nation, before God. In that pathetic history, an insight is afforded into some of God's ways of dealing with men and with nations whose hearts, in the presence of prosperity, are "lifted up," and to whom a day of trouble and rebuke comes. In direct answer to prayer, after the King, sick unto death, had turned his face to the wall and had "wept sore," the message from God came to Isaiah that fifteen years should be added to Hezekiah's life. All such prolongations are in God's sight for only a definite and defined period, short or long, as the case may be, but inevitably brief at the most, for "there is no discharge in that war" (Ecc. viii. 8). The little biography is full of warning, emphasizing, as it does, the need for a quickened sense of dependence upon God. As a recent writer has said:—

If during these last weeks we have, as a nation, learnt anything of the necessity and privilege of prayer, the warning will not have been in vain. It is one thing, however, to pray in emergency; it is another to pray always.

The Boer Generals. The hearty welcome given to Messrs. Botha, Delarey, and De Wet, on their arrival in England on Saturday, must have been very gratifying to them after the painful experiences of the late campaign. This outburst of enthusiasm has revealed the true heart of the British people, in its appreciation of bravery and sterling character such as have been evinced by the Boer leaders. Their reception by the King and Royal Family at Cowes was another happy augury of the future in their new position as British subjects, and will do much to heal the mental wounds caused by the recent hostilities.

The Lord's Day in High Places. But we cannot refrain from expressing our regret at the arrangements which necessitated the Generals making the double journey between London and Cowes on the Lord's Day—as also those which brought the Shah from Calais to Dover on Sunday morning. There is far too little regard for the Day of Rest in official quarters, and the extra labour thus involved to railwaymen and others is without excuse. We should rejoice to see Royalty exercising its wide influence in safe-guarding the Lord's Day against such unnecessary violations of its sanctity.

Guarding the Lord's Day. It is encouraging to note that many leaders of opinion, including the Masters of the chief colleges at Oxford and Cambridge and of the leading public schools, are throwing themselves into the movement for the protection of Sunday from unnecessary labour. It is high time a healthier public opinion was created in "society circles," who are the principal offenders. A butler in a great house recently said, "We can hardly tell one day in the week from another in these times." Luncheon and dinner-parties, calls and excursions, have quite transformed the old-fashioned Sunday. Reform will be strenuously opposed, of course, by confirmed pleasure-seekers, who can be put down only by a thorough exposure of their heartless selfishness and oppression of their dependents. The local authorities at West Cowes have taken a bold step by summoning a tradesman for selling goods on Sunday for the convenience of wealthy yachtsmen. If this were done more frequently where the law is openly violated, a real check would be put on the growing tendency to turn the Lord's Day into a day of traffic and money-making.

Sunday in Ireland. We have on more than one occasion drawn attention to the flagrant way in which the Lord's Day is misspent in Ireland and other Roman Catholic countries, not only by the secular excursions and pleasure-making, but also under the cloak of religion. The leading Roman Catholic weekly in Dublin, the *Irish Catholic*, in its issue of August 16, affords further instances, in certain announcements connected with the "Catholic Boys' Brigade." The Brigade Camp at Ashford, Co. Wicklow, is described in our contemporary, and we read that on Sunday:—

After Mass the party returned to camp, where games of hurling, football, and handball provided abundance of amusement until the dinner, which was served at one p.m. After dinner the bands played a selection of Irish airs in camp for a large number of people from Ashford, who had come to visit the camping ground. Tea was served at six p.m., the evening until nine o'clock being subsequently devoted to an open-air concert. At nine o'clock the Rosary was recited in the open by the whole party.

In another column the annual excursion of the "Catholic Boys' Brigade, Church Street," is announced to take place on the following Sunday. The members are—

Particularly requested to have heard Mass before going to the Brigade Hall on that morning. The excursion is announced to proceed in two trains to the Vale of Avoca, where "sports also will be provided."

The Romish theory that Sunday may be kept holy by an early attendance at Mass, and that amusements and worldly concerns may occupy the rest of the day, is subversive of all true ideas of Christian Sabbath-keeping, and will assuredly eat like a canker into the social and national life of communities in which it prevails.

Ireland's Poverty. Every now and again great prominence is given in Parliament and elsewhere to the question of the over-taxation of Ireland, and to the unequal share of the national expenditure which it is urged that country has to bear. A striking light is thrown upon this reiterated statement of a grievance by the fact that, during the past financial year, the excise duties paid to the Imperial Exchequer from the Irish people reached the enormous sum of £6,322,967. When to this startling amount the cost of the consequent crime and idleness and destitution is added, the figures become almost fabulous. In these circumstances it cannot be wondered at that poverty stalks through the land, and that a new public building, for which Lord Iveagh requires an architect, is to be devoted to the sale of old clothes!

The Gospel and the Drunkard. In asserting recently that no woman who has yielded to the drink habit can ever be reclaimed, Lord Rosebery went beyond the limits of experience. Numbers of those who have worked among inebriates testify to the contrary; as, for instance, Mr. Holmes, the police-court missionary, who states that he has known many cases in which the reformation has been complete. Such testimony, based upon personal knowledge, cannot be gainsayed, strengthened as it is by that of Mr. Bramwell Booth, who, referring to the work among the intemperate, says that there is ground for praising God for many noteworthy victories—

While the friends and relatives of former drunkards are rejoicing over the presence of wives and sisters, mothers and daughters, restored to them in health and happiness, and in the joys of God's salvation.

Such a statement as Lord Rosebery's implies a denial of the full redemptive power of the Gospel of Christ, and of the evidence of Paul, who, after including the drunkard in his dread list of those offenders who shall not enter the Kingdom of God, and adding, "such were some of you," continues, in words that are full of encouragement to both the offender and the worker: "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. vi. 11). See also the testimonies quoted by Mr. Meyer, on p. 13.

A Tainted Source. Without wishing to depreciate in any way the indebtedness of the temperance cause to the Bishop of Winchester, exception may reasonably be taken to the view which he has expressed in a recent correspondence in *The Times*. Approached on the subject of church-building at the cost of brewers and distillers, the Bishop, while admitting that "the excessive use of alcoholic liquor is a gigantic curse in this country," and that "strenuous efforts are demanded for repressing the evil," declines to acknowledge that the money acquired in the drink traffic is necessarily contaminated, and that it should not be devoted to moral and religious work. Unhappily, however, the huge revenues of the distiller and the brewer depend, not upon the moderation of the people, but upon the national drunkenness, and every "strenuous effort" in the direction of temperance inevitably reduces somewhat the bloated incomes of those whose business it is to supply the gin-shop and the beerhouse with drink. Simpler minds often see more clearly. "The Whisky Tower and the Porter Tower," said a car-driver in Ireland, pointing to two portions of a restored cathedral!

The Need of Watch Committees. So much good has been done by the Watch Committees in provincial towns and in the City of Westminster, that it is high time the same work was done in the London boroughs throughout. In Westminster alone this committee, by working on quiet, sensible lines, causing neither excitement nor sensation, secured last year the conviction of sixty offenders, accompanied with the closing of their disorderly houses. For

lack of some such organization in London proper, existing legislation is not put into force. The London Council for the Promotion of Public Morality has been active in promoting a knowledge of the law, and in working with the existing agencies and the local authorities; but "where immorality has assumed the dimensions of a vested interest and an international trade," it is needful that each borough authority should organize definitely with a view to removing the reproach that makes London the most openly immoral city in Europe. Immorality cannot possibly be suppressed by law; but vice may be made more difficult, and the innocent and unwary removed from danger, by a resolute determination to remove the abominable traffic in soul and body from our streets.

The Cry of the Shop-Assistant. A dark picture is sketched by "One who writes from actual experience" of the condition of the employé in many so-called "stores." Low wages, long hours, unreasonable fines, an atmosphere of suspicion as to honesty, are among the grievances set forth. As the result, the assistant "becomes nervous and morbid, underrates his value in the industrial world, and gradually degenerates into a mechanical drudge."

"Living in." Much may also be said in the same strain of many establishments, drapery and others, in which the assistants "live in," with the provision of miserable food (and very little of it!), so that part of the scanty wage must needs be spent upon additional purchases for the maintenance of health. This leads to a moral tone which, in some such houses, is abominably low, and tempts (nay, almost urges) the assistants to supplement their incomes by illegitimate or doubtful means. It would be well if Christian employers would take pains to investigate matters for themselves.

Artificial Flowers. A recent report furnished by Miss Gray, the lady factory inspector for the Borough of Islington, is far from pleasant reading for those who recognize how some of the unhappy accompaniments of our modern civilization act as barriers in the way of the Gospel. Dealing personally with large numbers of those "home workers" whose toil ministers not only to luxury and fashion, but also largely to the comfort of daily life, Miss Gray's unadorned testimony to the miserable nature of their surroundings is touching in its very simplicity. She says, in giving examples of "cheap work":—

I found an artificial florist making violets for three farthings a gross, each flower having to pass through her hands four times. This woman said she made on an average 9d. a day. An ordinary price for making men's long silk ties is 4d. or 5d. a dozen; making paper bags, 4d. or 5d. per thousand; making tucked blouses, 2½d. each; ladies' long jackets, 8d. each. The women take out and carry back the work to the shop or warehouse, and provide their own machines and cotton, so their money is hardly earned.

A gleam of light amid such shadows of our City life is the work of the Watercress and Flower Girls' Mission (37, Sekforde Street, Clerkenwell, E.C.), where girls work under healthy and pleasant conditions and at a fair living wage.

A New Era in Trades-Unionism. A well-informed writer in the *Daily Mail* speaks with strong appreciation of the improved spirit now pervading English trades-unionism as compared with past times, and with the state of industry in America—

Struggles such as that paralyzing the anthracite coal trade in America are to-day scarcely possible here. British labour has emerged from the age of industrial conflict, and, as a rule, the responsible labour leaders are the greatest forces for permanent peace. In the textile trades a big strike is almost unthinkable, for masters and men work out their differences by frank conference. Coal-miners, ever the most ready to revolt, find a hundred barriers of their own erecting in their way, whenever quarrels arise that would lead to strikes. Engineers have found, from the bitter lessons of their own defeat, the better way of peace. Railway servants know that isolated struggles are useless in the face of the forces behind the United Managers' Committee at Euston. England has advanced beyond any rival nation in securing cordial relations between labour and capital, a fact which September's meetings cannot fail to bring out.

It is a long lane that has no turning; and if we are in future to be spared the misery and loss and sorrow of industrial strife, we shall have reason to be devoutly thankful. The interests of masters and men are at bottom identical, and to have this fact recognised by both sides is to make a big step forward.

The Patriotic Fund. The report sent out by the Commissioners of the Patriotic Fund, in defence of their much-criticised method of dispensing its benefits, practically substantiates the charges brought against them. Money contributed to meet the grievous necessities caused by war should be distributed while the suffering is acute and the need imperative, otherwise it fails in its primary object. To allow funds to accumulate on capital account, while there are widows and orphans and disabled soldiers unrelieved, is a gross dereliction of duty. On all these counts the Commissioners have practically to plead guilty. It is high time Parliament released the Victoria Fund from the limitations of red tape and the tardy methods of officialism, and it is probable that action of this kind will be taken during the autumn session.

A New Guide for Tourists. The *Church Review*, in a recent issue, after explaining that the Editor is frequently requested to mention books of a definitely instructive character, directs the attention of its readers to a newly-issued little volume, "Thoughts on Sundays" (1s. 6d. *Church Review Publishing Company*), and quotes, with commendation, the following passage for the help of the English tourist on the Continent:—

It is a law of the Church that one bishop must not intrude in another's diocese; therefore the true Church must be the national Church, if the bishops have the Apostolic Succession, and have not formally rejected any of the essential doctrines of the undivided Church. Therefore it becomes the duty of a true Catholic to hear Mass in the Catholic church of whatever country he may be in on Sundays and holidays; but as the Roman Catholics will not admit us to their altars, it is thought that we are justified in setting up churches in their towns for Anglican priests to minister to their own people; but if these churches are used in an attempt to proselytise the people of the country, they in so much become schismatic.

How Ignatius Loyola would have rejoiced over this specious teaching! We wonder, by the way, in what light our contemporary would regard Presbyterianism in Scotland, and the "national" religion of a Mohammedan or a heathen land!

"The Unspeakable Priest." Seldom has it been our lot to read a more damnatory indictment of priestcraft than that quoted on p. 13 from Mr. McCarthy's book, Priest and People in Ireland. Times are strangely altered which make such utterances possible from one still within the pale of the Romish Church.

The Revival in Australia. On page 25 we give further impressions from eye-witnesses of the inspiring movement of the Gospel in our commonwealth across the seas. The people of God may well entreat the Lord to breathe upon our land with the same life-giving Spirit. The faithful toil of ministers and other Christian workers need ask for no more blessed reward than a similar glorious ingathering of souls, as the result of their steady seed-sowing during the days that are past. "In due season ye *shall reap*, if ye faint not."

True Preaching. In a noteworthy paper, which appears in an American monthly, Rev. W. E. Griffin, D.D., dealing with the sermons of a recently deceased popular preacher, applies a somewhat high standard of success by which, when the work of the celebrated pastor in question is examined, it certainly is found wanting. The standard, however, is that which was fixed by our Divine Lord, and there is, therefore, nothing hypercritical in its application. The writer says:—

Of that form of service to humanity, as tested either by missionary interest or gifts to missions, which Jesus laid upon His disciples when He said to them, "Ye shall be My witnesses, both in Jerusalem and all Judaea and Samaria, and unto the uttermost parts of the earth" (Acts i. 8), astonishingly little was said or done.

Such a fact, Dr. Griffin urges, emphasizes the difference between a crowd and a church; for undoubtedly Christ laid down in the above words a programme of "practical Christianity"—(1) in personal and city missions (Jerusalem); (2) in the nation and home missions (in all Judæa and Samaria); (3) in foreign missions (the uttermost parts of the earth). And here comes in a word of comfort for those, who in the quiet corners of the ministry, are not dealing with merely transient audiences, but are teaching and feeding a few, to recognise that they are "saved for world rescue."

Confirmations, not Additions. A recent writer, dealing with the subject of the completeness of Divine revelation, makes a good point when he says:—

Whatever we know of God in these mortal years is in the Bible. Outside there are confirmations from history, from science, from experience, but they are confirmations and not additions. We set our faces against those who would add.

That distinction needs continually to be repeated, and particularly so at the present time, when the most *bizarre* and ridiculous of doctrines are being proclaimed in the name of "Divine Evolution." There are two kinds of additions to any organism — the natural addition of growing life, and the addition of foreign substances, which are known as accretions, and which are entirely alien to the life of the organism. The former only can be admitted as genuine. It would pay some of the modern teachers, who occupy themselves in preaching novel inventions, to study a little natural science, and to learn from it that true and healthy life knows nothing of patchwork, but that its unity is preserved entire to the end. God never reveals to any people a living truth which afterwards He flatly contradicts. Whatever of development there is in it (as between Judaism and the Gospel) is *natural*, marching to its goal according to the perfect wisdom of the Divine will. And so there can never be any addition to the Holy Word, in the sense that *soi-disant* prophets claim. The "addition" which comes through experience is always the confirmation of the original Word.

The True Apostolic Succession. It is a remarkable thing that in every epoch where men have been bound by practical materialism — the worship of goods, of money, of worldly success, &c.—material and mechanical conceptions of spiritual things have prevailed. It is as if men, like chameleons, had taken their colour from their surroundings. Our own epoch, which is so thoroughly materialized, has been marked by the revival of a mechanical idea of the ministry. A bogus Apostolic Succession has been, since the Tractarian movement, loudly proclaimed; and it is astonishing how men of culture, and even piety, seem to have fallen victims to its vicious logic. It is time to preach just as loudly the idea of the true Apostolic Succession, which is spiritual and not mechanical. No man can be in the Apostolic Succession unless he possesses the Apostolic spirit, and that is not gained through any form of official consecration to the work of the ministry. Only apostles succeed apostles, and the method of making them remains the same to-day as it was when our Lord first instituted the order: *He* must send them forth; there must be vocation; and they demonstrate that He has sent them forth, not by the production of certificates, but by those "signs of an apostle" upon which the great Apostle of the Gentiles supported his claim.

Social Plagiarism. A brilliant *littérateur*, in a recent discourse, introduced a question which has troubled the minds of many good people, *i.e.*, how to account for the fact that a number of persons who are conspicuously busy in working amongst outcasts and others of the poor, and thus doing what is pre-eminently a Christian work, are nevertheless intellectually committed to agnostic and similar doctrines. It is argued that men who are given to such good works cannot be so very far wrong after all, despite their antagonism towards Christianity; and in this argument some have found a reason for their own lack of spiritual decision.

The Fruit and the Basket. So far as individuals are concerned, we leave the judgment of them to God, who knows all hearts, and probes to the bottom of all motives. But so far as the principle is concerned, we have no hesitation in describing such work as plagiarism. Horace Smith wittily described a plagiarist as a man who filched fruit from a basket *and then threw away the basket.* Would some who show the fruits of brotherhood, at least externally, have done so, had there first been no basket to steal from? Had they lived amongst a pagan society, would they have been as ready to help their fellows? The one factor which many take no account of is that there is an *atmosphere* of fraternity in the world, which has been created solely by our Lord Jesus; and many are affected by this who ignore the source of their inspiration. The meanest thing we know of is for any man to accept, even on the surface, those great blessings which Christ has brought to our race, and to deny Him from whom alone they are derived.

Losing the Opportunity. To all who fully trust God for definite guidance in life, the way they are to tread will certainly be indicated. But the *whole* of it may not at once be made clear; nothing more, indeed, than the open door, beyond which all is hidden. Where such a guidance is vouchsafed, a person's entire future may depend upon his action at that moment. If his faith is courageous enough to make him go boldly forward, following that first indication only, and trusting God to make the next steps clear, all will be well; but if fear prevails, and he waits until he sees the route beyond the gateway more clearly illuminated, he may lose the grandest opportunity of his life. There are men and women in the world to-day—any number of them—who are occupying inferior positions in life, just because they hesitated to commit themselves wholly to the heavenly influence which directed them into a certain way. The partial disclosures of God's plan for our lives are intended to develop our faith in Him; and the way in which we treat these Divine hints is a great test of the quality of our faith. It is a sad thing when people miss their opportunity through neglecting to fully follow whatever guidance is granted to them. But the faith that knows no delay will not miss its coronation.

The Spasmodic and the Settled Life. What great emphasis our Lord Jesus laid upon the necessity of settledness and perseverance in the lives of His disciples! Again and again on that last night before Calvary, the word "*Abide*" fell from His lips. As branches of the vine His people are to abide in Him for the bearing of fruit. Abiding in Him is the condition of successful prayer. And the fruit itself, which is born of abiding in Him, is to abide. Throughout the entire Gospels we are cautioned against turning back, and doing things by fits and starts. Is not this word particularly needed to-day, when the tendency is to rush from one thing to another, and to spend life in one long feverish chase after things which, in turn, fascinate us? The lives of too many people are spasmodic; they can never be relied upon for long together. A new thing causes them to wander away at once from the work to which they are pledged; hence they never do anything really well, and their fruit does not abide. The image of the vine is sufficient to show the folly of the spasmodic life, and the glory of the abiding habit. If it were possible for a branch to attach and detach itself at will to and from the vine, where would the fruit be? Only in patient, settled abiding is there any chance whatever of our lives being fruitful and enduring.

Perversions of Truth. It is commonly said, and with truth, that an unmistakable lie has no chance of success among men. But a half-truth and a half-lie seems, frequently, to flourish exceedingly. The greatest rival to Christianity could never have obtained its remarkable hold upon the Arab mind had it been an unmitigated falsehood. What vitality there has been in the religion of Mohammed is due entirely to what little truth lies within it, and but for this, the Koran could never have imposed itself upon the people. Within the pale of nominal Christianity the greatest menace to the truth of the Gospel has been, and is, the Roman Catholic Church. But as a pure falsehood it could not have endured for all these centuries. It is the element of truth contained in it that has prevented its entire collapse, and kept it alive despite its revolting superstitions. This *mèlange* of truth and error, however, is the most dangerous form of opposition to pure truth. Sometimes it seduces almost the very elect. The way to combat it is to detach the truth from the error, and to recover, in a positive manner, whatever of truth has been perverted or outraged.

Future Punishment. There is great need of a return to the distinctively Scriptural attitude on the question of future punishment. The neglect of this doctrine in modern preaching is one of its most serious defects. The Divine love has been proclaimed so exclusively that its complementary doctrine of the wrath of God against those who persist in their sin has been almost left out of account. No one ever gave a more central place to the love of God than the Apostle Paul does in his epistles; but he never forgets the dark background on which it plays like sunlight on a storm-cloud. "Knowing the terror of the Lord, we persuade men," was his perpetual attitude towards the mystery of human destiny, and it nerved him to use every faculty he possessed, and every opportunity that came to him, to urge men to repentance and acceptance of Christ as the one hope of humanity. Would that as much could be said of the average modern sermon!

Who is the Prince of This World? We are glad that Mr. Webb-Peploe, in his Bible-reading on the Ephesians, set forth the important truth that Satan is no longer prince of this world. He fraudulently superseded Adam, of whom it is said that God put all things under his feet. But Jesus our Lord has righteously deprived him of it: "Now is the judgment of this world; now shall the prince of this world be cast out; and I, if I be lifted up, will draw all unto Me." By His death He brought to nought the usurper; in His resurrection He became God's anointed Prince and King.

"The Present Crisis."

PERHAPS you can spare room for "An African Missionary" to thank you for the refreshment and help which have oft-times come to us in our far-away home amongst the heathen through your excellent paper. One had learned to love and value its consistent testimony at home, but I think it is doubly appreciated "amid the darkness of the regions beyond."

I am writing in my own name, and I have no doubt there are vast numbers of missionaries *in Africa* who join me in thanking you for inserting the article from "An Indian Missionary." The same message comes not from India only, but from China and Africa.

Is it really true, notwithstanding the increase in missionary meetings, that vital prayerful interest in foreign missions is on the decrease? I ask the question as one just home from a needy corner of darkest Africa. Some of those who are in the forefront of our largest organizations say that the only answer to this inquiry is in the affirmative.

Is there not a cause? Has the destructive Higher Criticism nothing to do with this sad and truly awful state of things?

If there is growing doubt and practical atheism at the very heart of the Church, shall not we who are the messengers of the Church know it and feel it?

Much is said and written of the dim faiths of the East. "By their fruits ye shall know them." The first chapter of Romans is an up-to-date description of those fruits.

Oh, how one longs that God's dear children, in the light of the Cross and the Great White Throne, could gaze upon the results of these non-Christian faiths. They would cease doubting the lost condition of the heathen, and begin to doubt their own personal interest in our Lord Jesus Christ if they harbour such suggestions of the evil one. While many of our Protestant Churches all over the land are paralysed with doubt, let it be solemnly remembered that Romanists and Ritualists are catching the eye and gaining the ear of the heathen, whose last state is thus rendered infinitely worse than the first.

An African Missionary.

The Preaching of Hypotheses.

THE case of Dr. Beet, which is now closed so far as the Wesleyan Conference is concerned, holds a lesson for all teachers at the present time. We are not concerned for the moment with the action of the Wesleyan Conference—that is their affair; but we are concerned with what underlies the whole trouble, and this is the business of all the churches. Periodically *all* the churches are troubled with questions of this kind. We have had a number of examples during the last decade. And the cause of all is that men will bring forward and teach—often dogmatically—their hypotheses as if they were proven truths. It is the preaching of hypotheses which does the mischief. A man is struck with a new idea; at once he rushes into print, and inflicts it upon the world without waiting to weigh all its issues. And this is none the less excusable when it comes from a theological professor. There are already too many hypotheses in the field; we do not need their number to be augmented.

We have heard of more than one congregation whose members have been distressed and agitated through the vague teaching which has come from the pulpit. If a man has nothing *definite* to teach he had better hold his tongue. If he finds himself in contradiction with the teaching of the Evangelical Faith on any point, common prudence should make him pause before he throws down the gauntlet. A remark of Dr. MacLaren, made in the presence of 5,000 ministers and others at Mr. Spurgeon's funeral, is worth recalling just now. Said the veteran pastor: "Burn your own smoke. Do not impertinently blow it into your neighbour's face."

There are a few simple principles which preachers and teachers would do well to observe.

We have no right to propound, as ascertained truth, anything that is not definitely and distinctly taught in the Word of God. Our duty as ambassadors of Christ is to "preach the Word," to "declare the whole counsel of God" as revealed in that Word. We are not called to argue about it, nor even to expound it, beyond making the sense clear to hearers or readers.

We are not called upon to publish all our thoughts, or even all our convictions; but to learn of our Lord, who said, "I have many things to say unto you, but ye cannot bear them now."

Every public utterance of an ambassador of Christ should be a message from the Throne, not a mere opinion of his own. Life is too short for uncertain speculations. A speculator in the borderland of Divine truth cannot, like his Lord, speak "as one that hath authority, and not as the scribes." Even his assertions of truth will come to be discounted by his unauthorized and unauthoritative speculations. The chain of his testimony will be estimated by its weakest link.

Doctrine should not be built upon a basis of only parable or symbol. These are used for illustration, and are not to be treated as substantive statements of doctrine. In defiance of this rule, some Unitarians argue that because the Atonement is not affirmed or typified in the parable of the Prodigal Son, therefore an atonement is not necessary to the forgiveness of sins, and for the sinner's acceptance with God. "No parable," said the wisdom of our fathers, "goes on all fours with the subject it is intended to illustrate." Therefore, no parable should be pressed beyond the purpose for which it was used.

That of the Prodigal Son was the central parable of five, the occasion of which was the complaint of the Pharisees, "This man receiveth sinners and eateth with them." Their effect was to justify the Triune God in seeking and saving the lost; and to condemn the Pharisess as loveless brethren, as unfaithful stewards, and as appropriators of trust-properties; while they left the publicans and sinners, for whom they were trustees of the oracles of God, to perish in destitution and disease. They condemned the Divine Love. Divine Righteousness condemned them to the second death.

The means of a sinner's justification does not come within the purview of that discourse; therefore, the non-inclusion of the Atonement affords no argument for its non-necessity.

It has in recent years become a habit to infer from prophetic and figurative Scriptures, doctrines which they do not state, and which are not stated in any other part of the Word of God. Those who adopt this method can scarcely find fault with the method by which the Unitarians get rid of the Atonement, as above.

We cannot but regret that Professor Beet should have given himself away on the subject of future judgment. God does not need our vindication. It is remarkable that He has not justified those who have attempted to vindicate Him. We do not know a case in which teachers or preachers have preached either Universalism or Annihilation, in any of their forms, whose work as evangelists has not been marred. In some cases they seem to have been altogether set aside.

Our duty is to "preach the Word." The ambassador must deliver his message, even if he cannot expound it. And if he faithfully preaches it, God will by His spirit make it effectual. God cannot do other than He does. God, because He is God, can have no alternative. He can only move along the one straight line of righteousness. An impenitent sinner in the presence of God would be in hell because hell is in him. Penitent and impenitent, righteous and unrighteous, John the Apostle and Judas the traitor, each goes to his own place. God loves His creatures infinitely more than we can love them. Will He not do justly by them? "Shall not the Judge of all the earth do right?" "Shall even one that hateth right govern?" "Is God unrighteous who taketh vengeance? . . . How then shall God judge the world?"

Let absolute confidence in the truth of God's righteous character be once and for ever firmly settled in our hearts, and we shall not doubt that He will save all whom He can save, and do the only one thing that can be righteously done in the case of each.

Holiday Equipments.

"I am still with thee" (Ps. cxxxix. 18).

TAKE with thee to the water side—
If such should be thy quest—
A praying heart, a thoughtful soul,
To keep the spirit bright and whole,
And make each moment blest.

Take with thee to the sylvan scene,
Or the romantic dell,
Fit treasures for the restful hour,
Strong bulwarks from the tempter's power,
And each alluring spell.

Maintain the hour of secret prayer,
For leisure hath its snares;
Repose might even steal away
Devotion's fervour, day by day,
No less than business cares.

Where'er thou art, wherever placed,
Or mingling whom among,
Live, that the hours of change might be
To those around, nor less to thee,
One sweet continued song.

ALBERT MIDLANE.

The Christian Ministry.

THE status of the Christian ministry of modern times is always a difficult question, in view of the two opposite dangers that threaten its claims—priestism and detraction. Those who deny the former assumption sometimes err in repudiating it so emphatically that its central place among the instrumentalities of grace is imperilled. The minister is to be honoured not for himself, but "for his work's sake"; and parents often do their children a grievous wrong in depreciating both in their presence.

The New Testament conception of the office safeguards both, and, when that is expounded with adequate breadth and fulness, it is a help for ministers and churches of all denominations to realise how little the minister's status depends on "theories," and how much on the practical usefulness of the service he renders.

The minister's qualifications are growingly hard to combine in one man, owing to the concentration, demanded in the present day, of several New Testament offices in one. As Dr. Davison tersely said, in his charge to the newly-appointed Wesleyan ministers, he needs "the spirit of a prophet, the heart of an evangelist, the soul of a pastor, the mind of a teacher." There are still men who are wise to specialise on one supreme gift, but the rank and file dare not do so, but must do their utmost to fulfil the round of weekly duties demanded from them.

The cry of every true man is, "Who is sufficient unto these things?" The answer should come in the sympathy and prayerful consideration of the people, who are co-workers with their minister and with God, in the grace of Christian service. For the ministry is a gift of Christ to His church, to be used in all its various offices and functions for the promotion of the highest conceivable end, which is for "the perfecting of the saints unto the work of ministering unto the building up of the body of Christ." This broad and comprehensive view of the ministry is the best antidote to the exclusive claims of the priesthood.

At the same time we are impelled to ask, Is it right to change God's order by burdening one member of the body of Christ with all the different gifts, administrations, and operations which he has distributed among the many, "dividing to every one severally as He will"?

If it would be impossible for one member of the human body to exercise the functions of the whole, is it possible for one member of the far more complex spiritual body to do so? If, in the order of God, "the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the building up of itself in love," is it possible that this result can be obtained by one joint being set apart to supply everything?

Great Housing Campaign.—A band of earnest reformers has just completed a great scheme for rousing the country on the subject of the housing problem. By means of lectures, limelight, cinematograph, and phonograph; and with the co-operation of Mayors, Bishops, Nonconformist leaders, and other public men; the chief towns of England and all the boroughs of London are to be urged, in the coming winter, to take up the question of housing reform in a thoroughly practical manner. A guarantee fund of considerable amount has already been raised, and placed in the hands of the Bourneville Village Trust, and any balance that remains at the end of the campaign will be handed over to the Garden City Association.

The Unspeakable Priest.

Much stir was caused last year in Protestant as well as Roman Catholic circles by the publication of Mr. M. J. F. McCarthy's "Five Years in Ireland." The impression made on readers will be deepened by PRIESTS AND PEOPLE IN IRELAND (7s. 6d. *Simpkin, Marshall*), just issued from the same pen. We hope to take further notice of the book; but in the meantime give the following extract from the introduction. If it be remembered that the words are those of one *within* the Church of Rome, the criticism will be seen to have a value which would not attach to any statement from Protestant sources. The reality and extent of Romish aggression in Ireland will be brought home to many who have been slumbering while the enemy was busy sowing tares.

BUT more ominous and more eloquent than the open adulation of the newspapers and the orators is the dismayed silence with which the growth and consolidation of the priests' power is being watched by the merchants, the professional men, and the civil servants of every grade, from the Clerk of Petty Sessions to the Judge on the Bench, from the sergeant of police to the highest permanent official in Dublin Castle.

For all of them the power of the priest is the one unspeakable, unmentionable thing.

The British public, reading the overt Parliamentary proceedings in connection with Ireland, rarely hears of this new power from the lips of a member of the Government. For, although Acts of Parliament are passed annually, and departmental concessions are made daily, in order to confer some pecuniary benefit on the priests, the name of the sacerdotal organization is never publicly mentioned.

The duty which I undertake in this work is that of presenting the public, as I believe for the first time, with a survey and examination of

THE PRIESTS' FORCES IN IRELAND

as they operate upon the daily lives of the people.

The concentrated energies of this old power in its new Irish environment are persistently directed to the achievement of *four main objects*, all of which are antagonistic to the national weal.

1. Its own aggrandisement as a league, apart from the body politic in which it flourishes, but in alliance with an alien organization whose interests are not the interests of us, the Roman Catholic laity of Ireland.

2. Moulding the ductile minds of our youth, so that their thoughts in manhood may run, not in the direction of enlightenment and self-improvement, but in obedient channels converging to swell the tide of the priests' prosperity.

A new power—or, rather, an old power in a new environment—has been gathering force in Ireland during the latter decades of the nineteenth century; and before this rising sun all classes of people in Ireland are bowing themselves down in worship to a greater or less extent.

This new power, this rising sun, is the sacerdotal organization of the Roman Catholic Church, the Church to which I myself and the majority of Irishmen belong.

The framework of society in Ireland has, by virtue of the growth of this power, undergone a complete reconstruction; and events have been moving so precipitately that the condition of things which confronts the statesman of to-day is almost entirely different from the circumstances which arrested Mr. Gladstone's attention when he introduced his first Home Rule Bill in 1886. "Rome Rule," as it was called, was then, in the opinion of many Roman Catholics, myself included, an unsubstantial chimera. To-day "Rome Rule" is, in a limited but well-defined form,

AN ACCOMPLISHED FACT;

and our chief consolation is that it is not accompanied by what was fallaciously described as "Home Rule," for then its scope would have been unlimited and undefinable.

Our Roman Catholic priests, monks, and nuns now possess an effective organization in Ireland which outnumbers the services of the Imperial and local governments combined. They constitute an unmarried and anti-marriage league, apart from the people, and working for objects which do not tend to enhance the common weal.

And so great has their power grown that the popular Press has become a mere laudatory chronicle of their words and deeds, and our poor, popular members of Parliament find their most remunerative employment in securing the redress of sacerdotal grievances, and working for the increase of sacerdotal emoluments.

The Press and the platform find it to their immediate interest to swell the chorus of flattery in which the praises of this great new power—or, rather,

THIS OLD, WORLD-CONDEMNED POWER

under new circumstances—are being chanted throughout the land.

3. Perplexing and interfering with our adult population in every sphere of secular affairs, estranging them from, and embittering them against, the majority of their fellow-citizens in the United Kingdom, imbuing them with disloyalty to the commonwealth of which they are members; the result being that our people are the least prosperous—indeed the only unprosperous—community in the British Isles.

4. Terrifying the enfeebled minds of the credulous, the invalid, and the aged, with the result that the savings of penurious thrift, the inheritance of parental industry, the competence of respectability are all alike captured in their turn from expectant next-of-kin, and garnered into the sacerdotal treasury.

While every new Act of Parliament passed for the general benefit of Ireland is taken full advantage of in those counties where the Protestants are in a majority, in the Roman Catholic portion of Ireland the beneficence of every such measure is perverted to the especial uses of the priests' organization, and the people remain as discontented as if it had never been passed.

From Rev. F. B. Meyer.

AFTER a very pleasant voyage, with calm seas and sunny skies, we arrived too late on Saturday to go up at once to Northfield, so spent Sunday in this marvellous city, which impresses one more and more with its insatiable vigour. It being the summer, we found large numbers of the churches closed. Even where five or six congregations are merged together, the aggregate attendance is very small. I should be very sorry to see this practice in vogue in London, as I am sure that it breaks the habit of attendance at the House of God, and there certainly is a terrible slackening in Sunday-school and other effort.

In the morning we attended the service at the Fifth Avenue Presbyterian Church, so long identified with the honoured name of Dr. John Hall. A noble congregation gathered to hear Rev. G. Campbell Morgan, who preached a remarkably fine sermon on Christ as greater than Abraham. Though a terrific thunderstorm broke over the city during the service, it did not break the attention of the people. This was the fifth and last of a course of sermons.

In the afternoon I preached to the great congregation which usually assembles in the tent, but which, owing to the storm, was accommodated in a neighbouring church. In the evening Rev. Johnstone Ross and I went to the Jerry McAuley Mission, where some wonderful testimonies were given of Christ's saving power. One after another told the story of deliverance from lives of degradation, and from the crave for drink. On our way back to our hotel, we came through China Town, with its thousands of Chinamen, thronging the streets and filling the tenements with opium and unnameable sin.

This morning we start for Northfield. I trust that the readers of THE CHRISTIAN will pray for me. F. B. MEYER.

New York, August 4, 1902.

Cage Lane Mission.—In maintaining the various agencies of Christian work connected with the Cage Lane Mission, Plumstead, the need arises for an additional helper. Mrs. Kate Anderson writes that an ex-colporteur is available for the position, but the means for his support are not forthcoming. "We are having great encouragement in every branch of our work, particularly in our large Sunday-school; but further assistance will be indispensable before the coming winter, as years are telling upon some of us."

Quaint Texts from Queer Places.

By Mr. CHAS. COOK.

THE scene, a suburb of our great city! The time of the year when "summer sales" are on, and it was evidently intended to be used by the proprietor as a means of making known the "bargains" to be had, for huge posters were displayed, announcing "Tremendous bargains," and "Immense reductions."

The hoarding was quite new, and had been run up on a piece of waste land adjoining this "Bon Marché." Evidently, the warning was intended to hinder the many "fly-posters" of the neighbourhood from stealing a good position for a cheap advertisement.

"I say, have you heard about our brother, Mr. ——? My word! there'll be trouble when it gets known; I'm not surprised a bit, however; I believe——

"Stop! Before you say any more put on your hat. I'll go with you, and we'll ask the brother himself about it; come along."

"Oh, dear, no! I wouldn't for the world; and please don't mention *my* name."

"I certainly shall mention your name, and hope it may be of service to you." "Bill-stickers beware!"

> For many a shaft at random sent
> Finds mark the archer little meant;
> And many a word at random spoken
> May wound or soothe a heart that's broken.

Better to be bees that gather honey than wasps that sting.

"Set a watch, O Lord, upon my mouth; keep the door of my lips," is good for others besides the Psalmist to pray. It is so much easier to criticise than to sympathise. During a "bye-election," a bill-sticker will stick up the bills of both candidates. He is impartial, to a fault. I have known other wielders of the brush bespatter friend and foe alike; but this was in a non-spiritual sense.

"Speak evil of no man," is the command; but some of us talk too glibly of the (supposed) faults of our brethren, and speak most unkindly of those who may be dear to their Lord.

"Bill-stickers beware!" It may have been thoughtlessness on our part, but if it has injured a good brother, prejudiced a work which God is blessing, and dishonoured the Master whose name is behind it, it is no trifle, and God will deal with us about it sooner or later. "Bill-stickers beware!" "We do but bespatter our *own garments* when we injure another, and our character is soon known to others by our soiled and paste-stained clothes.

To one addicted to slander was given a bag of feathers, and he was told by his king to scatter them to the winds as he went on a certain journey. On his return, the monarch bade him retrace his steps, and gather up the feathers. This he could not do; nor can we recall the unkind words which spring from "envy, malice, and all uncharitableness," that we have scattered to the injury of our brother and the grieving of our Lord.

Some foolish men seem to take a delight in washing dirty linen in public, and exposing everybody's faults save their own. "A faithful spirit concealeth the matter," and the world does not need the Church to emblazon their brethren's failings on the city walls.

One would like to affix to the shutters of the business premises of these friends our text—

BILL-STICKERS BEWARE!

> Speak a shade more kindly than the day before,
> Pray a little better, love a little more.

Home Missions.

Triumphs of the Gospel.

YEAR by year the work of the Evangelization Society continues to be richly owned of God, calling for praise and thanksgiving, not only from those directly associated with it, but also from Christian churches throughout the length and breadth of the land who have benefited by the existence of the organization. It is not an easy matter in the present day to arrest the attention and secure the interest of large numbers of men and women, but such records as the annual report of the Evangelization Society go to prove that it *can* be done, and *is* done with blessed results.

A FRUITFUL RECORD.

The year witnessed an increase of work and funds, as well as undoubted instances of Divine blessing. Comparatively few men are called of God to undertake the office of an evangelist, and care is exercized that none are sent forth but those who are adapted for the work, and who in loving spirit, earnest tones, and solemn entreaty, seek to persuade men and win them to Christ. That the efforts of the evangelists have been successful may be gathered from the hearty testimonies which daily come to hand. An Oxfordshire correspondent, writing of a series of services, said:—

To my great regret Mr. L.'s mission has closed to-night, and I do not feel that I can go to rest without sending you a line of heartfelt gratitude for sparing him to us for three weeks, instead of fifteen days as at first arranged. The evangelist always was wonderfully good, but now he is, we think, more useful than ever. It has, indeed, been a three weeks' spiritual feast, a time of refreshing for God's people, and a time of awakening for others. Many showed their appreciation by coming to every service, and also by bringing others, with the result that each meeting was fuller than the previous one. We have had the building packed, though the room is a large one.

In reviewing a mission held at Bristol, a correspondent, after speaking of the ability and self-sacrifice of the evangelist, says:—

The addresses have been plain, Gospel and heart searching, not calculated to stir the feelings or awaken the emotions only, but full of truth which we believe has gone home with mighty power to the hearts and consciences of the unsaved, and calculated to awaken slumbering, self-satisfied professors and others. Many have been aroused to a sense of responsibility, and we feel that real success has attended the mission.

DRIVING TWENTY-EIGHT MILES TO A SERVICE.

From the far north of Scotland a minister writes:—

The services of Mr. G. have been much appreciated. In spite of the severe weather at first, the people came each night a distance of from one to seven miles over the moors; in fact, some drove over twenty-eight miles to attend the services. Had it not been that the Spirit of God was at work, we could hardly have expected this. Many have professed faith in the Lord Jesus Christ. We have had indeed a time of awakening, and are glad to say that we expect it to go on further, for there are many still anxious, and we are looking forward to dealing with them personally. The Christians have been greatly refreshed through your evangelist's visit, and we could have wished that he could stay longer. During the closing nights of the mission the church was crowded. Many will bless God for Mr. G.'s visit.

One of the greatest sources of satisfaction is that the Society is permitted every year to start into life various agencies to carry on the work of God. Often the outcome of a mission is the formation of a Y.M.C.A. or Y.W.C.A., Bible-classes, and in some cases, even Sunday-schools.

The tent work also had encouraging results. Many of the localities visited proved to be eminently prepared for the missions, and the outcome was such as will bear fruit in days to come. All classes attend—the well-to-do and poor alike have come within sound of the Gospel. This season again nearly fifty tents are at work, and, in spite of cold and wet weather and festivities, some richly-blest missions have been held, concerning which a report will be issued in October. The Society will inevitably spend £4,000 in this aggressive work between May and September, and during the four months of its year, viz., April, May, June and July, a good increase in the work can be reported.

North of the Tweed the tent missions were not less successful than those in the south, and whenever the Gospel has been preached with manifest sincerity of purpose, faithfulness in exalting Christ crucified as the only Saviour of sinners, the appeal to the unsaved has not been in vain.

The hon. secretary is Mr. John Wood, who may be addressed at the office of the Society, 21, Surrey Street, Strand, W.C.

Homes of Hope.

IN grappling with one of the most urgent and painful evils existing in our midst, the Committee of Management of the Homes of Hope are engaged in a form of service which appeals with unfailing urgency to the Christian public. It is to be regretted that such deep and marked necessity exists for the exercise of sustained Christian benevolence towards a class, doubtless blameworthy, blind to their own well-being, and dangerous and destructive to those who are found to consort with them. Their salvation, however, becomes none the less compassionate; and the numerous instances in which it is found that their fall was brought about by cruel temptation and deceit awaken feelings of anxiety and pity on their behalf.

THE FIRST OFFENCE.

The first fall is regarded as the most promising time to affect measures of restoration, and it is found that the period when the young woman who has been led astray discovers herself about to become a mother, or realizes that her first infant has been born into the world, to be the most crucial time in her life. She will then either be dragged further into immoral depths, or rescued once for all from continued and confirmed evil-doing.

Among the many who found succour in the Homes of Hope during the year may be mentioned G.I., aged twenty-eight, born and brought up in London. Her mother was an invalid, and in order to obtain a living she took in needlework. Living at home and caring for her mother, she eventually became engaged to a mechanic in her own position in life. After a long and apparently honourable courtship, she was finally deceived and deserted. She was admitted into the Homes, where she remained several months after her confinement, and was afterwards sent to a suitable situation in a country town. Her mistress was kind enough to write after seven months' service:—

I feel I must write you a few lines to tell you how very satisfactory in every way G.I. is. I have nothing to say but praise of her, and I feel sure it is deeply due to the instruction she received while under your teaching at the Homes. She is leading a good Christian life, and I am grateful to you for sending a servant who in every way answers to your description. I think in these days, when servants are so difficult to secure and when secured are often so unsatisfactory, an institution like yours is worthy of all support, particularly as you teach them to see life from a Christian standpoint.

RESTORATION AFTER SUFFERING.

A singularly pathetic case is that of S.M.I., twenty-four, who was left an orphan at an early age, and was sent by some ladies from a country town to the Homes of Hope. The lady who corresponded in reference to her admission stated that the girl bore a good character when in service, but was unfortunately led astray under promise of marriage by a groom at the same establishment. The man left his situation and disappeared when he knew her condition, and she was so unhappy about the circumstances that she, in her despair, attempted to drown herself, being rescued with great difficulty. She was weak and ill for some time. She remained in the Homes until she was quite strong again. Her baby was adopted, and she was placed in a suitable situation.

Numbers of similar cases are being dealt with week by week, and happily the result is invariably encouraging. The institutions are open also to every class of young woman who earnestly desires to escape the sorrows and snares of a life of sin, and the work of rescuing young girls from falling into an evil life is constantly being carried on. While so many influences in modern life tend to make the path from purity to unchastity easy, it is more than ever essential that such a ministry as that of the Homes of Hope should not be allowed to languish through lack of support. It is to be regretted that the work is passing through so serious a crisis that unless the sympathy of additional friends is forthcoming, the committee fear that the doors will be closed at the end of the year.

Copies of the annual report and any further information will be given by the Secretary, 4, Regent Square, W.C.

Distressed Reservists.

"THE sword of war," writes Rev. W. Carlile, of the Church Army, "has been beaten into the ploughshare of peace; but, unfortunately, there are not enough ploughshares to go round. In other words, many of the Reservists, time-expired men, wounded and others, who have returned from the front, are thrown upon an already overstocked labour market, and Mr. Colin Campbell, the hon. sec. of the Church Army Labour Homes, is at his wits' end to find them shelter and employment. It would be most serious for these poor fellows, who only need a helping hand for a time, if for want of funds they have to be turned from our doors. At one of the leading Military Employment Bureaux we were told last week: 'We don't know what we should do without the Church Army.'

"A pressing need is a special home for old soldiers and men of good class, whom it would be at once cruel and unwise to place with the tramps and ex-convicts with whom we so largely deal. As evidencing the prevalent distress the following reports from members of our staff will be of sad interest. The officer in charge of the *Morning Post* Tramps Embankment Home, which we manage, writes: "I find more destitute men out at night now on the Embankment and in the vicinity than ever before, and I regret to say that I am unable to find accommodation for the number I get hold of. I can only attribute this to the great number of men returning from South Africa.'

"Pardon our asking your assistance for men who have deserved better treatment at the hands of the Empire."

No Cloud Between!

"Make Thy face to shine upon Thy servant" (Psa. xxxi. 16).

"No cloud between," our hearts are crying dumbly,
With spirit-pathos, unto God to-day.
No cloud between to hide our Saviour's presence
Whilst still we journey on life's homeward way!

No cloud between, to stay the glad in-shining,
The bright revealing of His glorious face;
No cloud of sin to cause unhallowed darkness,
A sense of distance from the King of Grace.

No cloud of care; of faithless rash and worry,
To chill us with its cold and gruesome shade.
Nay, Lord; we fain would banish such for ever
With Thine own question, "Wherefore be afraid?'

No cloud of secret wrong; no sad repining,
At some mysterious heart-afflicting "way,"
Oh, send the rushing wind of Thy good Spirit
To scatter all such "earth-born clouds," we pray!

Thou didst not bring them; we confess most humbly
We caused them to arise, and we alone;
Forgive and pity in Thy tender mercy,
And grant us pardon for the evil done.

Then lead us on beneath Thy gracious favour;
Inspire us with Thy perfect peace and love,
Until we reach the land beyond the shadows,
The fadeless glory of Thy home above.

CHARLOTTE MURRAY.

KESWICK ADDRESSES.

WALKING WITH CHRIST.

NOTES OF A BIBLE READING,

By Prebendary WEBB-PEPLOE.

We pass now directly to practice, to the daily life we are called to live—not as, in Galatians, we judicially placed ourselves at the foot of the Cross, in order that we might reap the benefit; nor as, in Ephesians, we endeavoured to place ourselves with the Lord Jesus Christ, at the right hand of God the Father. In Philippians, we come to our daily life in the world that now is, in that position in which we are called to walk in human flesh, with unceasing temptations, peculiar trials, and circumstances which seem so remarkable and difficult that it is impossible for us to live the high, holy, and heavenly life connected with our calling.

We like to theorize, to read the words of Paul, and to think of what he says to the Hebrews of our heavenly calling; but there is also an earthly calling to glorify God in the body, and then in the spirit. The Apostle is looking upon men and women placed in the midst of the darkest possible trials, impossible to face in their own strength, but which he is prepared to show them they can face and overcome, glorifying God in them, because the life of the Lord Jesus is not only granted judicially, nor possessionally in heaven; it is the living of that life upon earth that I understand to be the special subject of the Epistle. If there is a key text, it is i. 21, "To me to live is Christ, and to die is gain." Then, having spoken of himself, and recognising that others might not be able to take up the position of an Apostle, on the ground that they were not so favoured, he says (iv. 19), "My God shall supply all your need."

THE VEIL LIFTED FROM EXPERIENCE.

Our difficulty is the simplicity of this Epistle; but the more simple the direction, the more deep, the more marvellous, the more profound are the truths offered. We may well take up the words of Dr. Moule, who says, "To careful and loving Bible students, this Epistle is one of the fairest and dearest regions of the Word of God." I pity the man who cannot see that. No man among us can say he is under such difficulties as Paul. Yet everyone feels that the Apostle has been led to lift the veil from his own experience, and to give us the experience of a faithful servant of God, to tell us how in the power of the Spirit of God he was enabled to find in Christ an ample supply for all his possible needs.

The first chapter brings us face to face with "the Gospel," and we may safely affirm that that is the key thought of the Epistle—i. 5, 7, 12, 17, 27. What a wonderful chain of thought is that! As he exhorts them in i. 27, he reverts to the same idea in iii. 20, 27; iv. 1. Our conversation is to be as becometh the Gospel. The Gospel is that our conversation is in heaven. In this we are called to stand fast in the faith of the Gospel.

THE PERSON OF CHRIST.

The sphere or element in which we are called to live and work is the person of the Lord Jesus Christ. Notwithstanding what people think to be the piecemeal teaching of the Epistle, there is a continuity of the teaching of His person. No less than nineteen times do we find Christ Jesus or Jesus Christ, eighteen times Christ alone; and the difference between the usage of these two expressions is that when he wants to bring out the wonderful Person in Himself, he either mentions Him as Christ Jesus, coming from heaven to men, or Jesus Christ, going from men to God; but when he wishes to bring out the experimental power which the Lord Jesus Christ brings to bear upon an individual man, he always uses the expression Christ (i. 21). It is always Christ when he thinks of Him as his personal Saviour and power.

So he is able to say that God has given Jesus name above every name—(ii. 9)—"not the name of Jesus, but the name which Jesus specially bears." Some think that is the unknown name mentioned in the Revelation. Herein lies the splendid secret of pervading power, and the beauty of this apparently simple Epistle. It is Christ, Christ, nothing but Christ, as the Lord in His Majesty, who is my own, my eternal prospect in the day of His glory.

When connecting himself with Christ the Apostle brings forward the preposition "in"—as it is "by" in Galatians, "with" in Ephesians. No less than twenty-four times do we find him enlarging on the fact that we are in Christ Jesus the Lord—a beautiful truth never to be forgotten or left out of consideration. I regret the English reader will not find this: it is needful to refer to the Greek. While he sometimes says "in Christ," there are eight times where we find the beautiful expression "in the Lord," and we remember He is Lord, to the glory of God the Father. In each of these passages he is dealing with the practical daily experience of himself and others.

LIFE WORTH LIVING.

Turn to the apostolic position. He is chained to a Roman soldier in the Emperor's palace, waiting for the verdict of Nero. The solitary prisoner looks back over the past, and remembering those whom he has been privileged to bring to God, he recalls his life in Philippi, one of the most precious to his memory, how he had been permitted to realise that faith which exhibits itself in action. There would come back the memories of a well-established church, and one considerably developed in numbers and spiritual life. Now, writing with a chain round his wrist, he has to speak practically, and is speaking practically to us. "Is life worth living under the conditions in which I am placed?" Bringing forth the treasures of God, he offers to you this, the Epistle of Joy, and it is to the life of joy we are called in the daily experiences which most darken our spiritual experience.

Five times we have the noun "joy," nine times the verb "rejoice," twice, rejoicing with others, so that sixteen times we have the doctrine of joy brought out in the most remarkable manner. But it is idle unless we can exhibit grounds on which joy must permeate our being. In circumstances of pain and suffering it may not be possible to be *jolly*, but we ought always to have joy. So far as the remarks of our Master are concerned, there is no mention of joy till the night before He died. Again and again in those wonderful chapters that close His wonderful revelation to the Apostles (John xiii.-xvii.) we have this word coming in. It is an absolute acquiescence in the will of the Father, a delight in the will of God, whatever that may be. He was being made perfect through suffering, and had learned obedience through the thirty-three years. He bows His face before the Father; and, though it costs Him all the anguish of sin-bearing, He says, "My Father, Thy will be done"—and that is joy. It should be joy upon earth to do His will, and the Saviour has left the blessed example.

THE FELLOWSHIP OF HIS SUFFERINGS.

This is what Paul means when he writes in the Epistle of joy that he himself was learning joy by the things which he suffered, entering into the fellowship of the sufferings of Christ (i. 29; ii. 17). Why? Because by the mercy of God he was allowed to fill up that which was lacking of the sufferings of Christ, and to know the fellowship of these sufferings is something infinitely higher than to sit down on pink clouds of glory and sing hymns all day.

Another key-word is *phronein*, "to have the mind"; eleven times we find him making use of this verb, to show that man ought to carry out the will of God. May you find your joy, not merely in being saved, but in suffering. Saved by Christ, suffering with Christ, and satisfied with Christ—that is the order in which we have to pass from the degradation of sin to the dignity of the eternal glory.

The Apostle opens the third chapter apparently with his closing words, and reverts to the same words again in iv. 4; but between these two there falls a wonderful autobiographical sketch. Turning to his own past experience, he tells us what it was he found when he took Christ. The man who abandons what the Galatians were called to give up, is a man who is to count all things but loss (iii. 8). Notice the "all things," because this is what gives us such a glorious power. Until we have counted all things but loss there is no fair start in this race.

THE CALL TO CONSECRATION.

By Rev. EVAN H. HOPKINS.

"Present yourselves unto God, as alive from the dead" (Rom. vi. 13, R.V.).

Matthew Arnold said that "The object of religion is conduct." Another, correcting him, said, "The object of religion is character." What is of far greater moment than what a man *does* is what he *is*.

Character is built up of conduct, and is gradually formed in the process of its becoming. But, we ask, what is the secret of that becoming? It is a right condition of soul, and, preliminary to the process of *becoming*, is a right condition of *being*. The sanctification of character is a process that is gradual and progressive; but the spiritual adjustment of the inner being may take place in a moment.

A THREEFOLD ASPECT.

It may be that you are a Christian, but out of a right condition of soul; you may have been in it and departed from it. A return thereto is brought about by the act of consecration. Consecration assumes that you have an experience of spiritual life, for it is only those who are "alive from the dead" who are to "present themselves to God." This consecration, then, belongs to believers only. Let us look at it in connection with three things, (1) the Light of God, (2) the Will of God, (3) the Power of God.

1. *In relation to the Light of God.* "God is light, and in Him is no darkness at all." The light searches, penetrates into the innermost recesses of our being. Perhaps you are not ready for this. Perhaps parts of your being are in the twilight, if not in darkness. Perhaps some doubtful things are hidden away, and you are not quite prepared, not quite willing, for them to come right into the light; for then, their character being clearly revealed, they would be doubtful no longer.

PROTECTION OR BARRIER?

What a wonderful organ is the human eye! Its function is to receive light. God has provided a protection for it, in the lid. That protection may be a *barrier* to the light, and behind the lid is the human will, that can open or close it. You say, "Yes, I understand that." Well, in your spiritual being is something very like it. Perhaps there was a time when you lived in the light. God created you for it. It is the element, so to speak, of your new creation. But you can "close the shutters." This is the reason that "men love darkness rather than light, because their deeds are evil." Are you willing for the devil and sin to be discovered? Can you pray, "Search me, O God, and know my heart . . . and see if there be any wicked way in me, and lead me in the way everlasting"? That is consecration, or a condition of thoroughness towards God.

BETHEL AND PENIEL.

(2) *In relation to the Will of God.* The Lord's invitation is, "Come unto Me, and rest." You say, "Yes, I have done that." But there follows, "Take My yoke upon you." Not only take the gifts, but also the *will* of the Lord. What an illustration we have of this in Jacob. His life is divided into three parts:—(1) The man of the world. Then came a crisis, and

at Bethel he became (2) a man of grace. Then came another crisis, and at Peniel he became (3) a man of the Spirit. As a man of grace he knew the way; he saw the ladder. He understood the way of aspiring; he saw the angels ascending. He knew the way of blessing; he saw the angels descending. He was a man of grace. Yet, how much of the carnal spirit there was; he was a man of expediency, of living by his wits—there are many like him. So God had a controversy with him. In spite of the Bethel blessing, he was resisting the will of God, and God was continually drawing him towards the right path. At last come crisis and conflict. What is Jacob doing? Wrestling. Not praying, mark you, but opposing God.

Do we understand the lessons of this conflict? While Jacob resists, the struggle must last. Next, God is overcoming, Jacob's thigh is touched and his resisting power is gone. In the next stage, Jacob is not wrestling, but clinging. Then it was that he had power.

Do you understand? You are not consecrated; God puts His finger upon you, but you resist. If you want the blessing, yield. You say, "I have no power to yield." No power? You have too much, and it is self-will; but when you come and leave self, you first yield, and then cling to God, accepting His will.

FAITH IN FETTERS.

(3) *In relation to the Power of God.* Here is a man asking God for power. For what reason? He is an evangelist; he wants to attract crowds, to influence men, to dazzle the multitude. Yes, we ask for power, so that we may wield it. But God will not give it so. If He did we should be more like Satan than Christ, for Satan has power without humility. Until we are controlled by the mighty hand of God, it is not safe for us to have power. Consecration is needed.

And what does consecration secure? The emancipation of faith. I meet Christians who make desperate "efforts to believe." Why? Because they are unconsecrated, and their faith is in fetters. How can you believe when your eye is not single? You are putting man before God. Consecration, too, secures the manifestation of Divine power. "The eyes of the Lord run to and fro throughout the whole earth, to shew Himself strong in the behalf of them whose heart is perfect toward Him." Do you say, "Perfect! Then the pursuit is hopeless"? Stop, see it in Deut. xxvii. 6, "Thou shalt build the altar of the Lord thy God of whole stones." Mark that little word "whole"; it is the same word as "perfect" in the previous text, so that it will read, "whose heart is *whole* towards him." It is consecration, and there must be no reserves. You know what it is to give up all but the one little thing you are holding on to. He will show Himself strong, will manifest His power, but only if we fully yield.

A RIGHT ATTITUDE TOWARDS GOD.

What you need to understand most is that it is not a question of gifts, but of right attitude. There is power in plenty. I go to a large factory and see activity in all directions. It is the result of power. I look away from the machinery and go to the engine-room. There is power in plenty. So, where there is whole-hearted consecration, there is power for us. Consecration will secure the attitude of receptivity. People say sometimes that they have "lost the blessing." But the river of His power is still flowing! Away from the river, they are bound to be powerless.

Looking back on past conventions, I note the special emphasis laid on the absolute importance of bringing the people into an attitude of thoroughness. If they get taken up with anything else—social conversations, or even Bible-readings, or obtaining gems from one meeting and another to use in their work—then they are in the wrong attitude. We do not come for these things, but to find out the secret of holy living. "Present yourselves;" the tense used in the Greek points, not to a process, but to an act. You can come to it instantaneously. If you have received the blessing, you need to see that you get it deepened; for unless, following on, we advance, God will cast us aside. And the attitude needs to be confirmed. Let us see to it that it is right every morning towards God, so that He can pour His blessings upon us, like a channel receiving and pouring forth—"having nothing, yet possessing all things." Guard this attitude jealously. May God bring us all into this attitude of thoroughness toward Him, "presenting ourselves unto God, as alive from the dead," to be His alone and His wholly—and the power of the Holy Ghost shall come down upon us.

Christ's Prisoners.

By Rev. THEODORE L. CUYLER, D.D.

THESE two words, when read together, sound like a singular pair of bedfellows. For to be behind the bars of a gaol in our day commonly indicates an accomplice of Satan. But in apostolic days imprisonment often was a badge of honour. The chiefest of the apostles, when he wrote a letter to his Colossian friend, Philemon, signed himself, "Paul, a prisoner of Jesus Christ." The old hero is Christ's ambassador in Nero's fetters—a prisoner not for evil-doing but for well-doing. His manacles are badges of honour; and while his scarred body is bound, his soul is rejoicing as Christ's freed-man from the yoke of sin, and there is not a happier man in Rome.

The essence of imprisonment is to be confined to one place, without the permission or possibility of going where one chooses. In this sense there are a great many good people who are Christ's servants, and yet are prisoners. They are *shut-ins* without their own consent. Some of them are unable to get into God's house on the Sabbath, though the Lord of the house comes to them. Some have been confined within the walls of one room for long weary years. During my pastorate I used to visit, year after year, a lovely and cultured young lady who knew nothing of the out-door world, except the glimpse she got from her bedroom window. What sermons that brave girl used to preach to me on the beauties of Christian patience! I learned from her what a sweet rest there is in the "Everlasting Arm." She never uttered to me one syllable of discontent during the whole fourteen or fifteen years of her imprisonment in that sick chamber! When I read to her some cheering passage from God's Book, or gave her a sip of honey from that inexhaustible honeycomb, a joyous smile passed over her face (which was sadly distorted by long disease), as if she were saying "Oh, how good that tastes!" If there was one room in Brooklyn that the Master "oft-times resorted to," it was that in which this bright, sunny-souled girl spent all her youthful years as a "prisoner of Jesus Christ."

PERMISSIVE PROVIDENCES.

Just why it is that the all-wise and loving Master permits some of His choicest servants to be laid aside from all active service, and to be tortured often by sharp bodily pains, I cannot understand. When every voice is so needed to teach and to preach His Gospel, why are so many doomed to silence? When every hand is needed in His service, why are so many of His soldiers destined to lie helpless in the hospitals? It is not my business to explain all these mysteries. But there are some explanations that give me partial relief.

One is, that the Christian life is a school for the promotion of that vitally important thing—*Christly character*. And some of the most beautiful traits can only be got through suffering. Hot furnaces often make the brightest Christians. It is not those whom He hates, but those whom He loves, that He thus chasteneth. The Master sits as a *refiner* beside the furnace of affliction. He heats it until the metal melts, and the dross of selfishness and impatience and unbelief runs off. He often keeps His silver in the furnace till He can see His own face reflected in the clear metal of the heart, as in a mirror. Then the affliction is doing its appointed work, and Jesus has made the vessel unto His own honour. During my pastoral experience I have discovered that some of the most attractive and well-ripened Christian characters belonged to those who had been schooled by intense bodily sufferings. Perhaps when such reach heaven, they may be more than content that in this world they were among the Lord's *shut-ins*.

THE USES OF AFFLICTION.

The prisoners of Jesus Christ may be among the most useful of His servants—I mean useful to others. Paul did some of his best work when a prisoner. A gaoler locked him up at Philippi; but in a few hours he had that very gaoler at his feet, crying out, "What must I do to be saved?" At Rome he preached the Gospel to those around him, until there were many converts in Cæsar's household. He wrote seven of his inspired Epistles while he was Nero's captive—one of them was the letter to Philippi, which is the special Epistle of gratitude for divine mercies, and of exultant joy under sharp afflictions. As canary birds sometimes sing when their cages are covered to prevent it, so this old hero, when caged at Rome, furnished to the world some most sublime melodies of faith and victorious courage.

I need not remind my readers of the case of John Bunyan, who would probably never have written the immortal "Pilgrim's Progress" if he had not been an inmate of Bedford Gaol.

Miss Charlotte Elliott composed that wonderful hymn, "Just as I am, without one plea," and some others of her exquisite songs of the soul, while she was imprisoned in a sick chamber. An invalid lady, who could no longer be a tract distributor in her district, spent her time in folding and directing leaflets of awakening to the impenitent, or consolations to the troubled—and these she sent through the post or by a special messenger. You may imprison a body, but you cannot imprison a soul that is luminous with the light of Jesus, and vocal with the inspirations of His Spirit.

Election and Perseverance.

By Rev. RICHARD GLOVER, M.A., Wootton

HOW may I know whether I am one of the elect? To answer this question, ask another. Have I elected God? Have I chosen Him? If I have, then most certainly He has chosen me. If I love Him, He certainly loves me. "We love Him because He first loved us." Had He not done so, we should never have loved Him. For such grace was never the spontaneous product of any naturally sinful heart, which was my heart. "Do men gather grapes of thorns?"

Do sinners by nature hate sin? And do they by nature love Him who hates it? If I have been renewed in the spirit of my mind—if I have been born again (and real affection for God and the things of God is the certain proof of that), then it must be because I was "born of God"—"born from above."

Or ask another question: Do I follow the good Shepherd? If so, I am sure He follows me. "Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord for ever." I should never have followed Him if He had not called me, and inclined my ear unto His word (Acts xvi. 14), and given me grace to obey it, seeking and following Him.

And as to the question of my perseverance to the end, or rather as to His perseverance in the work that He has begun, is not His word enough for me, "My sheep shall never perish, neither shall any man pluck them out of my hand"? And is not the assurance of the Apostle enough: "He that hath begun a good work in you will perform it until the day of Jesus Christ." Nay, is not all this wrapped up in His very name? "His name shall be called Jesus, for He *shall save* His people from their sins." Only slur not over the words, "His people," nor these, "from their sins."

Grace all the work shall crown,
Thro' everlasting days;
It lays in heaven the topmost stone,
And well deserves the praise.

Persecuted Hindu Widows.

(WITH PORTRAIT).

By W. G. KING, C.I.E., MADRAS.

THE absence of freedom endured by women in zenanas in India, and the opinion that degradation of their sex is thereby incurred, have resulted in various expensive missions on the part of the British and American public to alleviate the lot of Mohammedan women, who are the chief sufferers. Such missions are doubtless not without utility, more especially if the ladies who devote themselves to this special work possess medical knowledge; but it must usually require much eloquence to persuade the inhabitant of the zenana that her state represents a condition of servitude, or that she has any more reason to be unhappy than the European lady who, to her mind, is so grossly indelicate as to expose her face, ride astride wheels, and haunt places where men "most do congregate."

Advance of education and the less rigid observance of seclusion in Constantinople will in time bring about more freedom for Mohammedan women throughout the world. In the meantime it is extraordinary how little attention has been excited in charitable circles to the condition of a section of Hindu women, who undergo degradation and constraint of a character infinitely worse than confinement within the four walls of a zenana can imply. These would rarely require the persuasion of a missionary visitor to admit that their lot is indeed miserable; and, if a conservative and bigoted minority be excepted, would receive emancipation with intense gratitude.

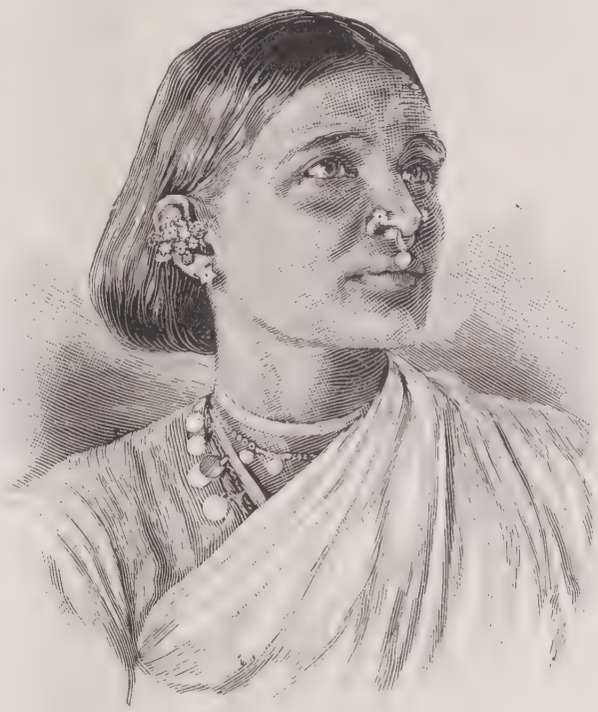
The British found in India the practice of "suttee," that is, the burning alive of the Hindu wife upon the funeral pyre of her husband. This abomination, the occasional "accidents" below the procession cars of gods, human sacrifice by way of obtaining prosperous harvests, and the comparatively harmless feat of hook-swinging, are practically the only matters with which, in respect to religious customs, it has been the policy of the Government of India to interfere. But although humanity prompted the decision that burning alive shall not be the fate of widows, that Government has not thought it necessary, up to date, to say how they are to be disposed of; this is, neces sarily, a social problem that Indians must deal with in their own manner. Their verdict has been, hitherto, that no Brahmin widow is to be allowed to re-marry. This, in itself, is a restraint of the liberty of women that would seem worse than condemning to a zenana life, but might not appeal to the philanthropist strongly enough to prompt monetary efforts; the case would be judged rather one to fight on the platform of the "rights of women," than to be dealt with by a charitable organization.

But it must be remembered that these women are not "widows" in the sense that would be accepted in this country. A ceremony which is equivalent to the European idea of bethrothal, in that the child continues to reside with her parents, constitutes a marriage tie, involving, on the death of the so-called husband, a state of widowhood. A girl of four or six years old may thus be irrevocably bound to a boy of equivalent age, or to a man of so advanced years that he might be her grandfather. In either case, the chances of the husband dying before the wife can take her place in the household are necessarily considerable.

When "suttee" ceased to dispose in a summary manner of the increment of widows, the question of re-marriage of virgin relicts forced itself upon public attention. After much careful consideration of the subject, in consultation with learned and orthodox Hindus, the Government of India, in 1856, declared that, whatever mere custom might dictate to the contrary, there was nothing in the Hindu religion which forbade the marriage of widows, and passed an Act legalizing such marriages. With this Act in force, it might reasonably be thought that all difficulties would fall to the ground. But the Brahmin priests, notwithstanding the clear exposition of the facts of the Hindu religion which accompanied Act xv. (India) of 1856, have done their utmost by subtle strategy to nullify its application. In consequence, neither love nor money can secure a bridegroom; the Brahmin girl widow must live the life of a nun—*nolens volens*.

A LIVING DEATH.

So far, there may be nothing here stated that the average philanthropist can do more than deplore; celibacy has its own reward and its own charm. While the statement of cruel restraint might move genuine lovers of liberty to take an interest in the question, the matter is not one that would demand their help as a matter of philanthropy. The European mind would naturally regard the compulsorily unmarried daughter as the victim of an undesirable system, but having the compensation open to her of passing a life of utility and comfort as an honoured member of the household, the right hand of her mother, and the stay of her old age; and, in return, it might well be thought she would receive the love and



sympathy of the household. Nothing can, however, be further from the fact than such a natural supposition; the widow may not die by "suttee," but the priest decrees that her fate shall be a living death. From the moment the decease of her betrothed occurs, she is made to feel that for her existence is a mistake; and on reaching a marriageable age, definite means are taken to make her feel that it was also a mistake to let her husband die first. No haphazard scheme is trusted to; the system to which she is subjected is admirably contrived to debase her morally and physically.

THE INGENUITY OF CRUELTY.

In the first place, her hair is shaven off, and she is kept in that condition. Parting with this "glory of a woman" must be rather a rude shock to a young girl, who should have all the joys of life before her; but this does not suffice. If a Hindu woman has any feminine weakness more fully developed than her European sister, it is in the direction of jewellery; therefore, she is allowed to wear no jewellery.

Lest she find solace in wearing flowers—these are also interdicted. Then her wardrobe is regulated. No longer must silken cloths of well-blended hues, in which the native female finds delight, show off the well-proportioned figure. She must rigidly confine herself to a single uncoloured cotton cloth of poor quality, which must be kept clean by her own hands. But priestly wisdom recognised that the disfigured girl might be capable of exhibiting a healthy and happy face, in spite of deprivation of much that women hold of no light value. The obvious remedy was to keep her in a half-starved condition, and expend any animal spirits that might survive the ordeal of deprivation of all recognised methods of enjoyment, by causing her to undertake the most harassing and menial work of the household.

Hence, it is ruled, and is strictly adhered to in orthodox Brahmin households, that the widow shall eat food of the plainest character—and this but once in twenty-four hours—and that she sleep on the ground and not upon a bed; while the washing of soiled clothing, the sweeping of the house, and every dirty menial work that would, in a family not provided with a widow be relegated to a woman of low caste, falls to her lot. Further, she is debarred from attending marriages and any occasion of social merry-making.

But under such treatment a contented, if not healthy and happy, face might still beam from under the widow's cloth. The priests are, however, equal to the occasion. The wretched girl is made to feel that not only has she fallen from her position as the daughter of the household to that of an ill-fed and ill-clothed, and often, overworked, drudge, but that she is the embodiment of bad luck—a thing to be abhorred and avoided! Did a man meet so ill-omened a creature as this luckless widow on first going into the street in the morning, he would desist from launching any new undertaking; did she dare approach married women during a festival procession, they would shrink from her as the harbinger of evil.

(To be continued).

In Indian Villages.

MISS ELIZABETH CLAY, who is at present in England, but who hopes to return to Khutrain Amritsar District, Punjab, at the end of September, has issued a leaflet descriptive of her mission. Mr. and Mrs. Thomas, very capable and devoted workers, have joined the staff. Miss Clay writes: "Mr. Thomas has been headmaster of a branch school, and in Government service, but he resigned in order to devote himself to evangelistic work. Mrs. Thomas is a qualified doctor, with diploma from Agra Medical School, and has for several years been in charge of a Lady Dufferin Hospital. Mr. Thomas takes the services in our little church; he also visits the men, and preaches in the bazaars.

"Mrs. Thomas is winning her way among the women, who come in large numbers to the dispensary. During her first three complete months the attendances were 3,821. All these patients hear the Gospel message from her.

"For evangelistic work among the village women my Bible-women and I are still unaided, though a former valued assistant would gladly return if finances would allow. In Khutrain there are fifty villages, some of them really towns, within a radius of four or five miles, which we can visit for a day's work. In the next district there are twenty-six. My register shows that during six months we gave Gospel teaching to groups of varying numbers, in 683 courtyards, in 156 village visits.

My three special objects in a brief visit to England are:—(1) To obtain an English fellow worker who would help in ordinary village teaching, and also inaugurate and superintend a few little primary schools, and eventually be my successor. (2) To seek help towards the support of the medical mission. (3) To become linked with some missionary prayer-meetings, to which I could send occasional information."

Native Work in Shanghai.

In a recent letter, Mrs. Dyer, after telling of a time of severe trial among the native Christians of Shanghai, adds:—

"During all this time the attendance was good, and this year we have been crowded at our morning meetings. We have been obliged to bring all the seats we could find, and still were often uncomfortably full. The meetings have been full of interest, and the Spirit seemed a very real presence. The Christians have been spiritually built up, and inquirers led into the light. Ten men were examined and received. They were baptized after a most satisfactory profession of faith in the Lord Jesus. They vary in age from twenty to forty-eight, and are all fairly well-to-do for Chinese, so they cannot be called rice Christians. One of them told us at the examination that he was a seeker before my dear husband was taken; but what kept him back was pride of heart. The Sunday following the baptism we had a very blessed time at the Lord's table.

"We have for some time been wishing and praying for a hall and buildings where all the various kinds of work can be carried on. This is a real difficulty; but the native members are beginning to realize that it is not too hard for the Lord. About three weeks ago the pastor had a talk with me on the subject, and I told him I thought we could not look to the foreign branch for much help. What I said seemed to be a means of blessing to him. He told me he knew that some were prepared to give liberally. The following morning we had a large gathering, and the pastor took 'Prayer' as his subject, especially believing prayer. He pointed out the duty and privilege of expecting answers to such prayers when asked in deference to the will of God and in the name of Jesus. When the service was finished he told the scholars and non-members that they could leave, and asked the others to stay for a second meeting. As soon as quiet was restored, a little to my surprise the pastor rose and told the conversation he had with me the previous day. He said he knew we were of one mind as to the need of more room for our worship and general work. The need was great, and the difficulty was like a mountain, but that even that mountain might be overcome by prayer and faith. He read a portion of Exodus xxxv. and xxxvi., after which there was a number of short prayers. Then the Deacon Pau stood up and told of the way in which he had been blessed since he had consecrated himself and all he had to the Lord, and offered to give 500dols. towards a new hall. Next to him the new member who had confessed to so much pride of heart, offered 300dols.: a third, also one of the new members, 100dols. After these three, one after another promised in offerings varying from 50dols. to 2dols., until we had about 1,330dols. promised."

Pioneering in Tibet.

AMONG those who in remote places arranged united gatherings for prayer for the King, in connection with the Coronation, was Miss Annie R. Taylor. Writing from Yatong, she says:—

On the 27th of June I had twenty-three of the people to a tea, and gave cake, biscuits, sweets, &c., to about fifty more. After tea I got them to say all together, "God bless the King of England," and then we sang a hymn and had prayers. I had five flags up in the courtyard, and one on the top of the house, which made the place look quite gay.

The Chinese want to close this place to British subjects, and then the whole of Tibet will be closed to the Gospel. My being here prevents this, and that is why they are not very friendly. The bungalow here, that belongs to the Indian Government by treaty, has now been proclaimed Chinese property, and the Chinese flag has been put up by the Commissioners of Customs.

Continue to pray for this dark land. God can open it up, for nothing is too hard for Him. I need a change, but cannot leave here at present.

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The Indian Famine.

ACCORDING to *The Times*:—"The agricultural situation throughout the whole of Bombay is extremely critical. The rainfall has been everywhere deficient, and the young crops are withering. Unless abundant rain falls soon, the *kharif* harvest will fail. Over a wide area the cotton crop is impaired. Everything hinges on the progress of the monsoon during the next ten days. The meteorological conditions, however, hold out no hope of early rain."

In many districts, however, famine conditions prevail. Referring to the distress in Rajputana, Palanpur, and Gujarat, a worker writes to the *Bombay Guardian* from Deesa, Rajputana: "Daily we come into contact with famishing men, women, and children. One feels grieved at the ignorance of officials who report, 'No famine.' I would say, 'Come over and see for yourself.' The mistake made is that subordinate officers, often natives, are entrusted to go into districts, and to give their report. Many of these have little or no interest for the sufferings of their countrymen.

"How can it be said, 'No famine,' when poor children ask in vain from door to door for a piece of bread, or look in the dust for wheat seeds to satisfy their hunger? I have known of two children climbing trees to eat nimbolis, and while thus engaged falling from the tree and breaking their arm. This happens in a village where no good Samaritan, no doctor, is at hand who can put it right. These poor children remain maimed, or nearly so, for the remainder of their life-time, thus adding to hunger the burden of a broken limb.

"Other poor boys and girls literally fight with dogs. In some places *bunyas*, who are very generous to animals and birds, feed these dogs daily, and these children prefer to be bitten rather than let the prize go, often leaving the battlefield with a great open wound.

"Men leave their wives and children, and the poor women, unable to feed their little ones, try to sell them, specially girls."

Rev. James B. Hanna writes from the Mission House, Dohad, Pauch Machals: "I heartily thank you and your readers for the help sent. It came at a most opportune time, as our famine fund had run down. Many Bheels have no grain, but the majority just enough to sow a part of their land. We have had enough rain for sowing, but unfortunately there has appeared an insect that eats the grain as soon as it shows above ground. From our outstations I learn that the Bheels who had sowed a little have now lost the greater part through insects, so this means re-sowing. I am quite sure that if the kind friends who have given could but see the joy brought to the famine-ruined Bheels, they would be rewarded."

Rev. J. C. Lawson, of Aligarh, continues to receive encouragement in his labours in this country of raising funds for his mission. Mr. Marriage Allen writes to him, "I shall be pleased to give you a cheque for £10. I look back with pleasure to my visit to Aligarh."

A CALL TO PRAYER.

The rainfall over a large part of India is deficient, and unless rain comes in ten days, scores of millions will be in want. But let all the Lord's people pray in faith, and it will come. Elijah prayed (after three years' drought) and it rained. Radstock.

Seamen at Jamaica.—The Sailors' Reading-Room at Kingston, Jamaica, opened two years ago through the efforts of Mrs. Denniston, has proved so acceptable and useful that it has been removed from her private residence to 147, Harbour Street. Besides the reading-room, there is a temperance bar and refreshment room, where the men are catered for without being brought into the undesirable company of those who visit the rum shops. Every month the number of sailors frequenting the rooms for the purpose of writing their letters, reading, and enjoying social converse, increases. Germans, Swedes, Norwegians, and English are alike appreciative of the efforts thus made to meet their spiritual and temporal needs while on shore. Mrs. Denniston is the widow of a minister, and her means are not sufficient to carry on the work without assistance.

Priestly Wrath in Chili.

RECENT news from Chili is encouraging; (1) from the frantic endeavours of the Roman priests to stem the tide that slowly but surely is sweeping away the superstition and ignorance in which they have enveloped the people; and (2) because the people themselves seem to be awakening to the oppression that priestly domination always means.

The native pastor at San Bernards was recently thrown into the common prison, along with his young wife, charged with the "crime" of distributing tracts on the streets. They met the people coming from Mass, and had already given away quite a number of booklets and tracts, when a priest came along, and in a loud voice warned the people against receiving anything from the "condemned Protestant." He snatched the tracts and tore them to pieces, in which he was immediately followed by those of the "faithful" whom his eyes detected in possession of those incriminating proofs of their lack of obedience; then passed from insults to blows! Both the pastor and his wife were struck, the priest hounding on the people until there was quite a commotion in the street. Just then a policeman came on the scene, and the priest immediately handed the pastor over to him for "disturbing the faithful at public worship"!

Both in San Bernardo and Rancagua the services have been held in the face of opposition, and in each place the opposition has been used for "the furtherance of the Gospel." News has been received of the proposal to hold a great public meeting in Santiago, the capital, "to protest against the clerical invasion." The writer adds that they have statistical proof of the presence of 100,000 priests in the country, 40,000 of whom are foreigners. The mere fact of this proposal being entertained and mentioned publicly is a most hopeful and encouraging sign for the future of the country; the battle is half won when the people begin to see the need of bestirring themselves.

A few weeks ago, a poor man presented himself to the priest of a country town for an order for the burial of his mother-in-law. Having paid the cost of the order, the priest remarked, "And have you no money to give for masses?" "No, sir," was the reply, "I am very poor, so poor that I could not pay to get the coffin made, and had to make it myself, buying the wood with the last six dollars I had." "See what a stupid man!" cried the cura; "do you not know that the soul is more than the body? You should have buried her in a sack, and brought me the six dollars for masses for her soul. I will not give you the order for burial until you give me something for masses." "Sir," said the poor man, "I have not one cent more; I have been a long time sick; you can see my miserable condition, and I have a numerous family." "Do not come to me with excuses! I will teach you to be a good Catholic!" All that day the poor man waited, until in the evening the priest, seeing it was hopeless to expect anything, threw him the necessary order for the interment of the body.

P. Rose.

The Stranger within Thy Gates.—It is much to be regretted that owing to want of funds the Medical Mission of the French Reformed Evangelical Church in London has had to be discontinued, for the institution was not only of great value to the poor foreign Protestants, but was also a great help in the efforts for the evangelization of certain districts in which the foreign element predominates. It is to be hoped, however, that its resumption may soon be made possible. The cosmopolitan nature of the mission work of the French Church in the Metropolis is evidenced by the fact that at the recent annual gathering of the school children the little ones were divided into ten nationalities. Many of these young people settle down in after life in Great Britain and her colonies, and, as Rev. Du Pontet-de la Harpe says, "become more British than Britons themselves." The mission reaches large congregations of all sorts and conditions of men from many lands, and to each hearer the same one glorious Gospel is preached by which they can be saved. Is it not a pity that such a work should be thus limited for want of funds?

In an Algerian Home.

By Miss H. DUVAL DAY.

UP at the top of a long, narrow street, in the Arab quarter of Cherchell is a house which we visit often. According to native custom, being women, we do not knock at the front door, but walk in, and find ourselves in a passage with an old sack hanging as curtain to shield the women from the sight of their neighbours' husbands between the time when they have heard the call "Trik" (make way), and are vanishing into their rooms, dropping curtains over their doors. In this house are four rooms, each with a different family. We cross the courtyard, enter a nice, clean room, and step eagerly forward to the bedside. The bed is high, on a level with our shoulders, and seems almost like a small room, separated as it is by pretty muslin curtains.

But these muslin curtains are now thrown back, for a little woman is on this bed who has heard our footsteps, and is eagerly watching us. We climb on a chair and kiss her, but she is most anxious that no time shall be lost before we unroll a big bundle that is by her side, and kiss, too, the little pink-and-white face, which does not look at all mummy-like, though the body does, wrapped as it is in swaddling-clothes. From the front of the bed, suspended by cords, hangs a gay cradle with a long string attached, and whether she is up on her bed or sitting by the fire cooking, she can rock the cradle with it.

Gamina is this happy mother, and she needs much prayer and sympathy. The coming of baby, instead of drawing her relatives nearer to her, seems to have separated them more and more. They were angry that she would not call in Mohammed to help her, and to repeat the "witness":—"There is no God but Allah, and Mohammed is his prophet." Her elder sister told her she deserved to die.

ALONE FOR CHRIST'S SAKE.

Instead of going in to see her, and taking her little things for herself and baby, they have left her alone, although they knew her husband was out of work and that she had nothing laid by. We have done what we could to replace them and cheer her up; as a rule we give little to her outside Christmas and such like presents. But at such a time all other considerations must be laid aside, and we have done our best to provide for her and nurse her back to health and strength. It is doubly a source of joy to us to see her and the baby getting strong, for had it been otherwise people would have said, "It is the curse of God." Her sister Cherifa, who was "almost persuaded" some years ago, has been frightened back by them into all her old beliefs.

They were all very much annoyed because Gamina named her baby Abdallah, instead of Mohammed as is the custom for the eldest sons. Sometimes even fervent Mohammedans give all their boys that name, varying it in pronunciation to make them distinguishable. Yet Abdallah is a beautiful name, meaning "servant of God."

In all things not touching the faith we encourage Gamina not to oppose her mother-in-law, in dress, food and general manner of life; so baby's hands and feet are dyed with henna paste (which has antiseptic and healing properties) because it is the custom; but when a charm, copied from the Koran, was tied round his neck to keep him in health, Gamina cut it off again. They gave the customary fête on the occasion of baby's first bath, when he was seven days old, before which he had only been rubbed with oil. It might be thought strange they should give a feast of couss-couss and meat with the father out of work, but it is not expensive, as each guest makes a small offering in money to the mother to cover expenses, and also to the nurse, and these offerings help to pay her.

She brings a lot of sweet-smelling wild plants, lavender, peppermint, rosemary, nettle-balm which they boil, washing the baby in the water. On the bed is a dish of corn, eggs, and a candle, which is also the nurse's perquisite. I asked the meaning of these certain things in preference to others; the eggs are that his heart may be white like the egg-shell, that he may be as beautiful as light, and the corn that he might always live in plenty.

Fifteen more days and he will only be bundled from the waist, except at night; two months more and he will not be a bundle at all, and his mother will give him a daily bath.

His mother already tells him that when he can walk he is to come to Nemple every Sunday and go to the French school, and learn to read and write, and then be a colporteur and evangelist. She can anticipate no higher honour.

Among the Fellaheen.

By W. J. FAIRMAN, North Africa Mission.

FOR the purpose of beginning work among the Fellaheen of the Eastern Delta of the Nile, Mr. Fraser and I set out on our bicycles from Shebin el Kan for Sheblanga. We had a fair road as far as Benha, but for the remaining six miles the road was indescribably rough, and we were considerably jolted. Every few yards a small shallow trench had been dug to allow water, pumped up from an adjacent stream or well, to flow over the fields. Over some of these trenches we rode with a crash and a bump; but such heroic treatment was impossible with all, and we were continually alighting and remounting, until we reached our destination.

There was no inn in the village where we could put up, nor anyone willing to let us a room. There was nothing for it but to give instructions to the station-master to send on our boxes of books, &c., to the next station, and for us to mount our iron steeds and make the best of our way there. Fortunately the road from Sheblanga to Minieh El Kamp was decidedly smoother. I filled my bag with books and went into the town, intending to visit first of all the American school, and then to do what I could in the way of preaching Christ and distributing portions of the Word of God to the townspeople. The schoolmaster gave me a warm welcome and showed me round the boys' school, which is attended by some eighty boys; and the one for girls, where the attendance is smaller—fifteen. He seemed a capable man, and holds a prayer-meeting every Wednesday evening in his house, with a service on Sundays to which he invites his friends.

Walking down one of the main streets, I sought for an opportunity of getting into touch with the men. Outside a little general dealer's shop I noticed four or five men talking. Making my way up to them and saluting them, I asked if they could read, and if so would they care to look at my books. One of them could read, and room was immediately made for me to sit down in their midst. I produced a copy of the Psalms, and he immediately began to read with a loud voice. He had scarcely read through the first Psalm, however, before he returned the book, saying, "We do not want this book; this book is for Jews and Christians. We have the Koran." Taking up this point I commenced dealing with him, as I had done with others who had made the same objection; and was succeeding in persuading him and the others that it was the duty of all to read the books of God.

SUCCESSFUL OPPOSITION.

Our discussion by this time had attracted a number of other men, who were now standing around us, and listening attentively to all that was being said, and their presence was attracting others, so that my congregation was rapidly assuming respectable proportions. Unfortunately among them was a dirty and correspondingly ignorant, and therefore bigoted, Fikeh. As soon as I was fairly into the Gospel message, this man chimed in with a flood of Arabic eloquence, and quotations from the Koran and the traditions, to the affect that although the books I was showing them had originally been revealed from heaven, yet the Jews and the Christians, for purposes of their own, and out of spite to Mohammed who had rebuked them for their evil practices, had corrupted and falsified them to such an extent that Almighty God had had to abrogate and supersede them by a new revelation—the Koran—which book, besides being a further and fuller revelation from God, also contained all that was vital and essential to the Law and the Gospel.

Furthermore, I was an infidel, and all who listened to me or read my books were fast going to the evil one. In a very few moments he had completely destroyed all the good I had done. I endeavoured to stem the torrent of his words, and to get in a word here and there; but unsuccessfully. By this time a large crowd had assembled, and effectually blocked the street, and were pressing in on me in a way that was far from pleasant. I noticed a policeman had been attracted by the unusual sight, and was making strenuous efforts to pierce the crowd and get at me; but no one would give way. At last, seeing that the people were getting very excited, and a neighbouring tailor having arisen in wrath, not unmingled with fear, declaring I was ruining his business, I thought it best to make my way back to the *Lokanda* (inn). I was marked as a notorious character, and when I made my appearance in the streets, it was to hear loud whispers of, "Look! that is he!"

I had a more successful time in the afternoon, when I cycled back to Sheblanga. Seating myself outside a shoemaker's shop, and taking off one of my boots to have a little repair executed, I preached Christ to an audience of about 100 men, Moslems and Copts, for about an hour. One or two of the Copts (native Christians) publicly objected to my preaching to Moslems. Some others, when I had finished, invited me to go with them to a café, and talk with them there. I ordered coffee for them, and as I found out from their responses to my questions that they were living far from satisfactory lives, I had some very plain straight talk with them, and disposed of a Bible, a Testament, and several small portions of Scripture.

The following day Mr. Fraser accompanied me to Sanafeen, where, though we did not find a very wide open door for the preaching of the Word, we had a very interesting time. The Sheikh El Balad (the head sheikh of the town) was a young man, and could talk English fluently. He accepted a copy of the New Testament from us, and promised both to read and explain it to the inhabitants, expressing his willingness to read to them anything we might care to send him at any future time. We left several portions of the Word of God.

Opportunities in China.

WRITING recently on the changes apparent among the people of North China, Rev. S. Lavington Hart (London Mission), Tientsin, calls special attention to the spread of the English language, and the increased desire on the part of a large number to learn English:—

"This is, of course, a very large opportunity for English and American missionaries, and we are altering some of our methods in order to seize it. We are, for instance, starting on our L.M.S. premises a college in which those Chinese who wish to learn English may have their wish gratified, and at the same time, we trust, learn what they need to know. To help on this 'fishing for men,' we are hoping soon to establish a reading-room and book depôt where Chinese and English books may be sold.

"It is imperatively necessary for someone to provide good Christian literature now that this new army of readers is being formed, before they get to know other and evil literature. Happily there is still time for us to be first in the field, if we can but move at once.

"Friends at home kindly made it possible for me to build the reading-room and book depôt. Others will, I hope, respond to appeals which we are now sending home on behalf of the funds required to stock the reading-room. The book depôt ought to be soon paying its way."

Leaning.

I lean, I lean upon Thee, Saviour Christ!
None, none have satisfied as Thou;
And all the past of idol-worshipping
Shall make me lean the harder now,
Nor trust the leaning, but my King.

E. V. K.
1037

"Our Daily Bread."

SUNDAY, August 24. Joshua xxiv.

ONCE more Joshua tells the story of Israel's past, beginning, where God began, in the land beyond the Euphrates, that he might emphasize the fact that the original stock was as much given to idolatry as any of the peoples around. Abraham and his seed owed their distinguished position to nothing but the grace of God. And as the story proceeds through Isaac, Jacob, and Esau, the plagues and the Red Sea, Balak and Balaam, the entire stress is laid on the same grace—*I* took; *I* gave; *I* sent; *I* brought; *I* delivered. Everything is attributed to the ultimate source of all things—the supreme will of God. We can never get behind that. Whenever we stop to look back, it is ever by the grace of God that we are what we are.

It would appear that the people secretly practised the worship of household gods, like those which Rachel stole from Laban. These germs of evil might at any moment manifest themselves in some terrible outbreak, so Joshua pleaded with them to put away their idol-gods (14, 23). In their reply, the people acknowledged that they owed everything to Jehovah, expressing their fixed determination to serve Him.

We have made vows like these and broken them as often. Clearly we need another than Joshua; we need Thee, O blessed Son of God, who dost indwell the soul, and work there the perfect obedience which Thou dost demand.

MONDAY, August 25. Judges i.

The Book of Judges is full of interest as the link between Joshua and Samuel. We are reminded continually that there was no king in Israel, and that every man did what was right in his own eyes. Anarchy and defeat were the inevitable result. The life which rejects the headship of Christ is doomed to similar experiences. Nothing is more perilous than a divided heart.

I have been reading the inner experience of an illustrious man that bears this out exactly. He had everything that the world could give him, but had no God, and for very misery he was set on committing suicide. "I remember," he says, "one day in early spring, I was alone in the forest, bending my ear to its mysterious noises, and my thought went back to the quest of God. 'Why do I look further?' a voice within me asked. 'He is here; He, without whom one cannot live. To acknowledge God, and to live, are one and the same thing. God is what life is. Well, then; live and seek God.' After this, things cleared up within me, and the light has never wholly died away."

Judah, according to all the prophecies which had gone before on him, was chosen to lead the conquest. He and Simeon drove out the Canaanites from their highland fastnesses, but were unable to dislodge them from the valleys, because of their iron chariots. Not that God would not have given them the victory, but that they could not believe that He would. The same story of failure is told in many following verses. Probably it has its counterpart in some who read these words. Each of us has some valley with its iron chariots, which fills us with dread, and causes incessant failure. Yet God is with us and within our heart. To hand the conflict over to Him would ensure victory. Jebusites and Amorites may be too strong for us, but not for Him.

TUESDAY, August 26. Judges ii.

This chapter, and the first eight verses of the next, deserve attentive study, because we are taught the inner principles which governed the Divine dealing with Israel during the troubled years of the next two or three centuries. The heart of the mischief lay in Israel's practical repudiation of Jehovah, and insensate adoption of the deities of Canaan, Baal and Astarte, which were worshipped with very impure rites—such as were calculated to sap the courage and strength of all who practised them. These sins at once broke the blessed bond of union between God and His people, and He left them to the mercy of their foes.

Repentance brought immediate deliverance (18); but the deliverance soon vanished, as they returned again to their old sins. We have had the same experiences repeatedly. While we have been careless as to our separation from evil, we have had no power whatever against our inward lusts and temptations.

It is the life of separation which is strong and victorious. Thomas Elwood, who was Milton's secretary, has set us an example in this respect. "By this divine light," he says, "I saw that though I had not the evil of the common uncleanliness, debauchery, profaneness, and pollutions of the world to put away, because I had, through the great goodness of God, been preserved from those grosser evils—yet I had many other evils to put away and cease from; some of which were not accounted evils by the world, which lies in wickedness, but by the light of Christ were made manifest to me to be evils, and as such condemned me." We must separate ourselves from all complicity with the flesh, if we would be delivered from the power of temptation.

WEDNESDAY, August 27. Judges iii.

We have the story here of the judgeships of Othniel, Ehud, and Shamgar. In each case there was sin in Israel, then repentance and confession, followed by the Divine deliverance through the appointed Judge.

The narrative of Ehud's interview with Eglon is very graphically given. The dagger girt on the right side rather than the left, the certainty that it was a message from the Almighty, the imperturbable courage that could lock the door and carry off the key, the celerity with which the Ephraimites arose to intercept the flight of the Moabites to their own country—these are touches which mark the deliberate forethought of the deed.

Each of these judges was doubtless conscious of the uprising of that same Spirit within him that has been realized since by the Luthers, the Foxes, the Wesleys, and many others. Scattered throughout the prophetic writings are expressions which speak of some strong and irresistible impulse coming down on the messenger of the Divine will, determining his attitude towards the events of his time, constraining his utterance, making his words the vehicle of a mind above his own. Take, for instance, those words of Ezekiel, "The hand of the Lord God fell on me;" "the hand of the Lord was strong upon me." Let us surrender ourselves to Him. He still needs men wholly devoted to Him, through whom He may realize His purposes, and there is no limit to what He will do by those who know no will but His.

THURSDAY, August 28. Judges iv.

Twenty years of oppression before Israel awoke to discover that their sins were the cause of their sore miseries! Do you, my friend, groan under some mighty oppression? There may be instant deliverance, through the grace of the risen Lord, brought to you and into you by the Holy Spirit. Remember those words of Bunyan: "And now did my chains fall off my legs indeed; I was loosed from my afflictions and irons; my temptations also fled away. Now could I see myself in heaven and earth at once; in heaven by my Christ, my Head, my Righteousness, though on earth my body and person. Christ was a precious Christ to my soul that night; I could scarce lie in my bed for joy, and peace, and triumph through Christ."

What a blessed thing it is that in Christ is neither male nor female. Deborah is the type of many, many noble women, who have led the Lord's hosts forth to victory. How much such may do to encourage the actual combatants by their quick perception of the time of the Divine movements, of the agents of the Divine will, and of the certainty of ultimate deliverance! Ah, it is easy to fight, when we have the assurance that the Lord is gone out before us! "The Lord discomfited Sisera." A supernatural panic seems to have befallen his army, and this was accompanied by a terrific storm (v. 20, 21). How far is Nature sentient of human sin, calamities, and woes!

In acting as she did, Jael was contradicting all the customs of Eastern hospitality. The inspired writer narrates the story, but passes no comment. It is a sad episode! But all these are stages in the upward movement of men towards the Divine ideal of Matt. v.

FRIDAY, August 29. Judges v.

This magnificent ode shows to what a noble pitch of inspired imagination, the elect spirits in Israel, even at that time, were capable of rising. In these burning couplets we have the graphic story of Israel's agony and deliverance.

First, the desolation and destitution of Israel—the highways deserted, shields and spears confiscated, war even in the gates. Then the arousal of a new spirit among the governors and leaders of Israel, who rode on white asses and sat on rich carpets, and whose acts would be rehearsed around the wells of the country, when they were no longer exposed to the bows of the archers. Then the assembling of the tribes, preceded by the coming down of the Lord (13). To the rendezvous came the soldiers of Ephraim, who dwelt near the Mount of the Amalekites, a small quota from Benjamin, valiant leaders from Machir, Zebulun, Naphtali, and Issachar; Reuben finally elected to remain by his water-courses, Gilead beyond Jordan, Dan and Asher by their ships.

After this there is the description of the fight on the historic Plain of Esdraelon, the terrific storm, beneath whose downpour the waters of the Kishon was swollen to a torrent; the overthrow and flight of the host; the curse of Meroz, a little village in the direct line of the rout, which refused to join in the pursuit; the murder of Sisera by Jael, and his mother's disappointment at his failure to return. Notice the closing words. So shall God's enemies perish, while those that love Him shall be as the sun which goeth forth in his strength (Matt. xiii. 43). Always in life and history there are these two words, Depart, ye cursed; Come, ye blessed. Always we must be classed among those who fight against the Lamb, or who love Him; who help His enemies by doing nothing, as Meroz did, or who hazard themselves as free-will offerings (9).

SATURDAY, August 30. Judges vi.

The extreme desolation to which the hosts of Midian had reduced Israel is indicated by Gideon's use of a flail instead of oxen, as was usual for winnowing corn, and of pursuing his work under a tree, and on the bare ground, to deaden the sound.

This Angel was apparently the Christ, who often appeared as the Angel of the Covenant else how could it be that *the Lord* looked on him? Hast thou ever heard Him say to thee also, who are as insignificant in thine own sight as Gideon in his, "Go in this thy might, for *thou* shalt deliver. Surely I will be with thee"? Oh, with what invincible strength does that soul become inspired which hears such words as these, spoken deep into its depths!

We are all tested in the less, before being honoured to undertake the greater. Gideon must first deal with the idolatries of the home, before he can confront the rooted evils of the fatherland. God help us to be faithful in the very little; then the gates of iron will open before us, and the gates of brass shall not be shut.

The movement of the Midianites and Amalekites was signalised, in Gideon's case, by a new spiritual baptism. The Spirit of the Lord clothed Himself with Gideon's personality (R.V. marg.), and he became infilled and inspired by His super-eminent force. There could be no impossibilities to such a man—the more so as the reduplicated sign of the fleece revealed to him the mind and will of God, pledged on his side.

F. B. M.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive and helpful for Sunday talks with their young folk.* (*See next page.*)

About Fishing-Nets.

I SUPPOSE most of you are at the seaside by now, and are interesting yourselves in all you see about the shore. Among other things, it is worth while, when you have an opportunity, to examine the large nets the fishermen use. I remember how eagerly I used to watch the fishing-boats come in, and imagined I was helping a great deal when I joined with others in hauling them ashore. Once a fisherman gave me a fish for my pains, but I am obliged to confess it was a very small one. Still, I enjoyed what little there was of it when it was cooked, and was rather glad my brothers were not there to claim "shares"!

These nets are furnished along one side with pieces of cork, so that they may not sink; and along the opposite side with pieces of lead, which carry down that part of the net deep into the sea. Thus the net is stretched out, so that, when it is drawn in, it may enclose (so the fishermen hope) "a multitude of fishes." I wonder if it was this sort of net that Peter and James and John used in the Sea of Galilee.

Now you can easily see that if the net had only corks and no weights, it would float on the surface of the sea and be useless for catching fish; on the other hand, if it had weights and no corks, it would sink, and be of no use that way either; but having both corks and weights rightly placed, it is stretched out, and does the work for which it is intended.

I knew a good minister (who is now dead) who was fond of describing this to older people as an illustration of the *joys* and *sorrows* of their life; and I daresay many of your parents will appreciate it from that point of view. The kindly providence of God wisely arranges that our joys shall be mingled with sorrows; else we might spend our life idly and uselessly, dancing as it were upon its sunny surface. But with our sorrows He also mingles joys, so that we may not be cast down and discouraged.

To us younger ones it may show us the uses of *Play* and *Work*. This is holiday-time, and all our lesson books are put away for awhile. I expect most of you like holidays better than school; but if you think a moment, I am sure you will see that if all our life were play, it would not amount to much, either for ourselves or for those around us, and we should not be fitted for the place in the world for which God has appointed us.

On the other hand, life would be very tedious if it were all work, with no playtime or holidays to look forward to. You know, a great many boys and girls in our large cities have to go out and sell papers, and do other work, before and after school hours every day, and with no chance to enjoy themselves at the seaside. We cannot help feeling very sorry for them, and I hope some of you have given your pennies and shillings to some fund to give such children a peep at the sea or at God's beautiful country, if only for a single day.

I want you to enjoy your holidays, and all your play, for all you are worth. Enter into your games with a will, and with all the heartiness and good temper you can throw into them. God taught the Wise Man to say (Eccles. xi. 9): "Rejoice, O young man, in thy youth, and let thine heart cheer thee in the days of thy youth; and walk in the ways of thine heart and in the sight of thine eyes." And the Apostle Paul says (Col. iii. 23), "Whatsoever ye do, do it *heartily*."

But let all your play fit you the better to work when you go back to school. Do not live a useless, worthless life. If you are to be, as Jesus desires, "fishers of men," you must be willing to have your life and ideas expanded, stretched out, by the weights of your work, to develop your character, and broaden your Christian sympathies. And so the Wise Man goes on to say: "But remember that for all these things (that is, your enjoyment and your play), God will bring thee into judgment." That does not mean that he *condemns* you for being happy and lively—far from it—but that He will judge or *test* your life, to see what it is worth; in the same way as, at the end of term, you have examinations, to show what benefit the previous weeks of teaching have done you. You cannot teach others unless you have learnt yourself; and you cannot set your playmates a good example unless you have taken Christ's yoke upon you, and have "learnt of Him."

So take the fishing-net as a type of what He wishes your life to be, using both the corks and the weights, the play and the work, the pleasures and the sorrows, as all parts of God's kind purpose. Do not murmur, but rejoice, even in the duties of life; and by-and-by you will know that He had led you by a right way.

Uncle Tom.

My Path.

Deeper and yet deeper still
Shadows on my pathway fall,
Yet they graciously fulfil
Wisdom guiding, ruling all,
And in deepest shade I feel
Love that woundeth but to heal.

Deepest grief my heart bows down,
Yet in its strong grasp I see
Greater love than yet I've known,
Claiming still my *all* for Thee,
Winding all about Thy rod,
Love, I see my gracious God!

Deeper, deeper in my heart
Let that love, O God, abide
Till my very inmost part
Be to Jesus sanctified,
Leave not Thou Thy work in me
Till Thine image there I see.

Stronger, stronger o'er my will
Let Thy Spirit have control,
Chastening, guiding, ruling still,
Bend to Thee my heart and soul,
So each secret thought shall be
Sanctified, my God, to Thee!

P.

The "Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 344).

About Fishing.

1. When were fishermen of use to Christ? (*a*) John xx.-end; (*b*) Matt. xvi.-xviii.

2. Of whom was the following spoken: "They catch them in their net"? (Hab.)

3. Describe these fishermen:—(*a*) Unsucessful (John xx.-end); (*b*) careful (Luke iii.-vi); (*c*) obedient (Matt. i.-v.); (*d*) diligent (Mark i.-iii.); (*e*) astonished (Luke iii.-vi.); (*f*) mourning (Isa. xviii.-xx.).

4. To whom did Christ make the promise, "I will make you fishers of men"? (Matt.)

5. How did these people become fishers? (*a*) Andrew; (*b*) Philip; (*c*) the woman of Samaria.

6. What will help us to be good fishers? (*a*) Matt. v.; (*b*) John xv.; (*c*) Matt xi.; (*d*) John xiii.; (*e*) Phil. ii.; (*f*) 1 Pet. ii.; (*g*) 1 John ii.

[Children under *ten* answer question 3; under *thirteen*, questions 3, 4, and 5; under *seventeen*, questions 1 to 5.]

PRIZE COMPETITION.

The Prize Questions to be set next week will be from—First Kings for Divisions I. and II. (those under ten and thirteen respectively); First Kings and First Epistle of John for Divisions III. and IV. (those under fifteen and eighteen respectively).

I shall be glad if as many as possible will send me in their answers to No. 344 by next post, so that I may make the "Eligible List" for the Prize Competition as complete as possible.

Remember to give your full Address, as well as your name and age.

ANSWER TO LAST SEARCHER (343).

Promises.

1. Life (John xi. 25).
2. Rest (Matt. xi. 28).
3. Deliverance (Psa. i. 15).
4. Forgiveness (Isa. i. 18).
5. Acceptance (Jn. vi. 37).
6. Satisfaction (Jn. vi. 35).
7. Guidance (Jn. viii. 12).
8. Salvation (Rom. x. 9).
9. Peace (John xiv. 27).
10. Comfort (Jer. xxxi. 13).
11. Strength (Isa. xli. 10).
12. Blessing (Gen. xii. 2).
13. Success (Jer. xxix. 10-14).
14. Friendship (Jn. xv. 14).
15. Love (John xiv. 21).
16. Instruction (Ex. iv. 15).

No. 343.—Correct answers (first list) received from:—

A—Bessie Acton*, Gwendoline Ahier, Douglas Anderson Berry*.
B—T. Bryant, Annie Blaikie*, Emily Bridgewater, Marjorie Bevan, Stanley Burgess, Ella Berryman, Elsie Brinkworth*, Alice Baldwin*, Edith Ballard*, Robert Bushby*, Hannah Bailey, Helen* and Edward Bock.
C—Hannah Chapman, George Crawford, Lilla Corbitt*, Hugh Courtenay*, Kathleen, Madeline and Willie Cullen, Wilfred Cardy, Winifred Collingwood, Lydia Cleary, Ida and May Cullen, Daisy Clarke.
D—Gwendolen Duke, Eddie, Nellie* and W. Dowsett, Lizzie Dowzard*, Violet and Kitty Donaldson-Selby, Gabrielle Dupriez, Ruth Dawson*.
E—Ruby Ellis.
F—Hyacinth FitzSimons*, Olive, Mabel* and Vincent Fleet, Lillie Forster.
G—Alan Gardner, Margaret Guillaume*.
H—Alex, Alan and Minnie Hogg, G. Hucklesby, Annie Horstcraft, Nellie Hatchett, Ina Hemmel*, Hetty Hill, May Hazledine, Edith Hillier*, Cliffe Howe.
I—Daisy Iredell.
J—Archie Jenson, Hilda* and Louie* Jeffery, Gladys* and Alfred* Johnson, Emily Jones.
K—Phyllis and Marjorie Kiernan, Annie Kingsford, Nelly Kelly*.
L—Lizzie Lloyd*, Sidney and May Law.
M—M. Mills, Janet Michaels, Nellie, Lewis*, Arthur and Grace Morice, Leonard*, Dorothy and Winnie* Mace, Nellie Manning*, Charlie and Dorothy McMullin, Harvey Moore.
N—Emily Norris.
O—Kathleen O'Callaghan, Olive Oxley*.
P—Elsie Porter, Daisy Phillips.
R—Alan Richardson, Gussie, Marion* and Dorothy Roach, May Reburn.
S—Margery Smart*, Archie* and Leslie* Stubbs, Constance and Edgar Schaeffer, David Seth*, Hestor Savory, Betty Stocks*, Gladys Sutton, Constance*, Lilias* and Cicely* Sherbrooke, Octavius, George, Septimus* and Annie* Speare.
T—Willie Thomas*, Dudley Toye*, Margaret Tweedy*, Frank Terrell, H. Thorpe*.
V—Norman Vince.
W—Dora Whatley, Agatha Ward, Florence Wilde*, Annie and Sarah Wood, Cecile and Phillis Wright, Dorothy Woodforde*, Sydney and Nellie Wisdom, Fanny Wheeler, Gracie Winn*, M. Williamson, Arthur Watts, M. Walker*, Wm. Watson,

No. 342.—Correct answers (second list) received from:—

A—Bessie Acton, Mabel Ashwell*, John and Tom Aikenhead, Leonard Allen.
B—Massy and Conyers Baker, Marion Boyle, Claude Bowker, Louise Betts*, Gordon, H. and Dorothy Berry, Frances Burnett*, Stanley Burgess*, Freda and Evelyn Butlin, Phyllis Boyd, Ella Berryman, Violette Birney, Lucienne Brabandes, Aleen Byres-Leake, Ileene* and Hilda* Barstow, Cazaetta Butler, Annie Blaikie*.
C—Hyde* and Duncan* Campbell, Annie Coulter, Alfred Cocking*, Lilla Corbitt, Madalene Cullen, Dorothy Cooper*, Lydia Cleary, Beryl and Gladys Calvert, Jessie* and Margaret* Carter, Alice Crang*, Daisy Clarke, Hannah Chapman, John*, Henry and David* Colville, Willie Cooper*, Rona and W*. Campbell.
D—Marie Denizot, Nessie Dunn, Dorothy Daintree*, Ethel and Mai Davidson, Hilda and Elizabeth Drayson, Stanley Drew, John and James Davidson, Lizzie Dowzard*, Catherine, Willie, Grace* and Emily* Dempster, Gabrielle Dupriez*.
E—Muriel Eustace*, Jessie*, Dorothy and Ethel Essam.
F—A. and Frances Figgis, Queenie Farrington*, Lillie Forster*, Eirene*, May, and Gwendolen Fennell, Agnes* and L.* Fullarton, Eva and Mabel* Fletcher, Temperance Foskett*, Lizzie Forrester, Hyacinth FitzSimons*, Louise Filhol*, Jeanne Faucon*, Percy Fitch, Vincent, Olive and Mabel* Fleet.
G—Alan Gardner, Alice Gammage*, Evelyn Gulston, George Goodall, Aimee Guilbert, Ethel Gates, Dorothy Grove*, Dorothy Ghey, Isabel, Margaret* and Elsie* Goudge, Norah Glynn.
H—Harry Hodgkinson, Georgette Hoffmann*, Florence Hoyte*, Dorothy Havergal Shaw*, Olive Hutchings*, May Hazledine, Violet Holford*, Alan Hogg*, John Herbert, Annie Horstcraft, Beatrice Hastings, Kathleen and D. Heckford, Cliffe How, G. Hucklesby*.
I—Ami* and Isabel* Inglis.
J—Emily Jones, Lizzie Johnstone*.
K—Annie Kingsford, Martha Kidman, Nelly Kelly*.
L—Alfred and Gladys Leigh, Lizzie Lloyd*.
M—Philip* and Jack Morgan, Dorothy* and Margaret* Morris, Alice and Maisie* Mackenzie, Sidney and Geoffrey Martin, Lily*, John* and Helen* MacMurray, D., Leonard and Winnie* Mace, Joy*, Mittie* and Ella McFadzean, Eva MacKenzie, Leonard Medcalf, Marjorie Martin, Mildred Morgan*, Harvey Moore, Nellie Manning*, John Macfarlane*, Connie Murfin.
N—Emily Norris*, Maude* and Amy Nottage.
O—Maude Oakes*, Kathleen O'Callaghan.
P—Lucy* and Mabel Pelham-Burn, Isabel* and Gladys* Phipps, Jessie, Connie, William and Eddie Palmer, Daisie Phillips*.
R—Jessie, Elmina* and Cecily* Roe, Olive Robinson*, Emily Rowdon*, Nora Read, M. Russell, Lily Realff, Laura Ridler, Susie Rough.
S—Phyllis, Evelyn*, Gladys* and Violet* Shaw, Germaine Schumann, Jacoba van Seventer, D. Stanier, Gertrude Scott, Agnes Shields, Flora Smith*, David Stewart, Arthur Struthers, Hester Savory, Betty Stocks*.
T—Bine Tamlyn*, Lilian and Evelyn Tracey, Willie Thomas*, Frank Terrell*, Frank Thompson, Winifred Trotter*, Vincent Taylor, Joseph and Theodora* Thorn.
U—Eva and Verna Usher.
W—Louisa* and Violet* Walker, Ellie* and Nora* Wyatt, L. Wall, Madeline Walker*, Kenrick*, Ernest* and Queenie Wakeford, Ellen Williams*, Pringle Wilson*, Charles* and Kathleen* Wingrave, L. Warren, Muriel, S. and Georgiana Wilson, Herbert Walls, Fanny Wheeler, Gertrude Wilson.

FOREIGN LIST.

No. 330—Mary Orr Ewing (China). **Nos. 333, 334**—Georgina Tollner* (S. Africa). **No. 335**—Georgina Tollner*, Mattie* (S. Africa). **No. 336**—Rhoda*, Maud and Christine* Krige, Georgina Tollner (S. Africa), **No. 338**—Eric, Ivan, Lottie and Rotha St. George (Canada). **No. 339**—Dora Wallace* (Canada). **No. 341**—Elsie Boritzer (Constantinople), **No. 342**—N.*, Ina and Katie* Thomson (Bulgaria).

Personal.

Many thanks for flowers and heather received during the week. The secretary of the Bible Flower Mission has been delighted to distribute them.

Jack and Philip Morgan, Madeline Walker,—I am glad to welcome you as new "Searchers," and hope you will enjoy the study.

May Darroll, Alice Gammage.—You may remain in the old division till after the Competition.

Annie Hazledine, Temperance Foskett, Mattie Subban.—Thank you for your letters.

Annie Kingsford.—In No. 341 your answer to the third question marked (*a*) was incorrect.

Uncle Tom.

Children's Scripture Union—Portions for week ending August 30.

Sun. Aug. 24	*John*	xv.	1-15	Thur. Aug. 28	*John*	xvii.	1-13
Mon. „ 25	„	xv.	16-27	Fri. „ 29	„	xvii.	14-26
Tues. „ 26	„	xvi.	1-15	Sat. „ 30	„	xviii.	1-14
Wed. „ 27	„	xvi.	16-33				

My Prayer.

Lord, dost Thou need a human heart
Through which to love
The erring ones on this sad earth,
And thus to prove
That One who died for them long, long ago
Still lives above?

Lord, dost Thou need a human voice
Through which to speak
In tones so tender, soft and sweet,
With manner meek,
A message that shall win the hardest heart
Its God to seek?

Lord, dost Thou need a human life
Through which to live—
A life that for the world around
Its all doth give;
Poured forth for others, that Thy love Divine
They may believe?

Beloved Saviour, Master, Friend,
This boon I crave:
Accept *my* heart, *my* voice, *my* life,
Raised from the grave,
Thus, one with Thee, oh, wilt Thou not through me
Thy lost ones save?

Alice Nangle.

Soldiers' Home, Bangalore.

Christian Endeavour Topic.

Sunday, August 24, 1902.

God's Freed Men (Ex. xxi. 1-6).

THE poor Hebrew peasant, oppressed by the wandering Bedouin, or ruined by a repeated series of bad crops, was only too glad to leave his little patrimony and become the bond-servant of some rich land-owner, so securing food for himself and his family until brighter skies spread themselves above his head. It is often so, under the stress of awful need, that we first come to Christ.

Here are some cases of the urgent stress of need beneath which souls are bound. Goethe, the great German philosopher, says: "At the bottom my existence has been nothing but pain and burden; and I can affirm that during the whole of my seventy-five years I have not had four weeks of genuine well-being."

Bunyan also describes his feelings before conversion by saying: "I was sorry that God had made me a man. How I blessed the condition of the dog or horse, for I knew that they had no soul to perish under the everlasting weight of hell or sin, as mine was like to do!"

Count Tolstoi also has described himself as seeking to save himself from a wild beast by jumping down a well; but seeing a dragon at the bottom waiting to devour him, he catches hold of a wild bush growing out of one of the cracks of the well, the roots of which were being gnawed by a white and black mouse representing the days and nights.

If any of my readers are suffering under such dire stress as these experiences delineate, let them go at once to Jesus Christ, and ask Him to take them into His home. The motive by which they are actuated may not be a very lofty one, but if it only brings them to Him they will find redemption from their awful sin-cursed condition. This is the experience of one such: "'Oh, help me, help me,' cried I, 'Thou Redeemer of souls, and save me, or I am gone for ever. With one drop of Thy blood, Thou canst atone for all my sins.' At that instant of time, when I gave all up to Him to do with me as He pleased, and when I become willing that God should rule over me at His pleasure, redeeming love broke into my soul with such power that it seemed to be melted down with love, the burden of guilt and condemnation was gone, darkness was expelled, my heart filled with gratitude, and my whole soul, that a few minutes before was groaning under mountains of death and crying to an unknown God for help, was now filled with immortal love, soaring on the wings of faith, and crying out, 'My Lord, and my God!'"

This is the first experience of the soul-life, and after some time has passed it is succeeded by another. We are no longer under the fear of hell and wrath; but stay with Christ, because we love Him for Himself, and life apart from Him is to be dreaded worse than anything in the universe. This experience is well set forth by the decision of the Hebrew peasant not to exercise his liberty of going forth from his master's house at the end of six years, but to remain with him for ever. He gladly lays down his liberties at his master's feet, to take them back again as his servant—enslaved to be truly free.

So we find it. We have been the servants of sin, but have now become the servants of Christ. His service is our perfect freedom. Serving Him we are delivered from all the old tyrannies that dare not intrude within the charmed area, where He is the supreme King and Master.

The Hebrew peasant was not allowed to act on impulse, but compelled deliberately to face the ordeal of having his ear bored to the doorpost of the master's house, in the presence of the magistrate. The Psalmist insists that something of this experience has befallen himself, and that God had bored his ears to the door of His service (Psa. xl. 6). Nay, did he not in those words impersonate the Lord when He yielded Himself to be nailed to the cross? Thither, also, if we will, the Holy Spirit will bring each one of us, and bind us to the altar by inviolable bonds. Then, as we live only for the Lord Jesus, we shall discover that we are for ever free from the miseries of a divided heart and double life. F. B. M.

C.E. NOTES.

A C.E. Convention has recently been held in Spain, and was so hopeful and well-attended that it is being spoken of as one of the most important Protestant gatherings ever held in the history of the country.

* * *

The latest statistics of world-wide Endeavour show that there are now 62,471 societies in the world, with an enrolment of 3,600,000. In foreign lands the outlook for Christian Endeavour was never more encouraging than it is to-day.

* * *

During the last half year the C.E. movement has been making magnificent headway in Italy. In Rome a National Union of Christian Endeavour has been formed. In Florence, Turin, the Waldensian Valleys, societies are being formed, and widespread interest aroused. The Tavola, the highest executive board of the Waldensian Church, has agreed to call together all the young people of the associations in the valleys. This conference will probably be held at the approaching gathering of the Synod in September.

International S.S. Lesson.

Sunday, August 31, 1902.

The Brazen Serpent (Num. xxi. 1-9).

Golden Text.—John iii. 14, 15.

"THE space in which we came from Kadesh-barnea, until we were come over the brook Zered, was thirty and eight years, until . ." &c. (Deut. ii. 14, 15). Of this long period we have few incidents; (*a*) the stoning of a man for Sabbath breaking; (*b*) the rebellion of Korah and his confederates; (*c*) 14,700 slain by plague; (*d*) the budding of Aaron's rod; (*e*) the death of Miriam; and (*f*) the bringing of water out of the rock at Kadesh (xxiii. 1-13); (*g*) the refusal of the Edomites to allow the Israelites to pass through their land; and (*h*) the death of Aaron on Mount Hor, a short while after his sister, and seven moths before his younger brother Moses (34, 38). Chap. xv. to xxi. This brings the history to the early part of the fortieth year after leaving Egypt.

Index Lines.

Israel. { Praying and conquering. / Murmuring and dying. / Looking and living.

Praying and Conquering.—When the people heard the condemnation of Jehovah pronounced upon them for their rebellion, and saw His judgment on the faithless spies, instead of turning to the Lord with tears of repentance for their sin, they made a determined and presumptuous rush for the Land of Promise, and determined to force their way into it by sheer power of self-will. The result was inevitable and complete defeat, for the Amalekites and Canaanites drove them back as far as Hormah (xiv. 32-45). Hence, when the same enemy confronted them again thirty-eight years later (xxi. 1), having learned this time wisdom by former defeat, they took up the only safe position—"on praying ground"—and sought the strength of the Lord wherewith to meet His enemies.

Murmuring and Dying.—Edom's refusal forced the Israelites to find another route, which meant directly away from the promised land instead of towards it, so as to come round Edom by way of the "Sea of Sedge," or Eastern arm of the Red Sea. This disappointment roused the old spirit of murmuring, on the old lines; but the Lord used prompt and drastic means to rid the camp of more of the grumblers, and bring the people to a right mind. The evil words of unbelief often get what they dread; and the word of faith always gets what it claims (Matt. ix. 29).

Israel Looking and Living.—The judgment of Jehovah brought Israel to repentance. If we will not be won by His blessings, God in mercy drives us by His judgments. They had to come to the very man they had maligned to beg his prayers on their behalf. "Fiery," intolerable burning, unquenchable thirst, and speedy death. Moses made the serpent of brass by God's command; who destroyed it? And why? (2 Kings xviii. 4).

Jehovah's directions were deeply significant. A wonderful type of Christ and illustration of the way of life, the serpent of brass was at the same time an expression of God's love to sinners, and his judgment on sin. The people had sinned by unbelief; God demanded unquestioning faith in His appointed means, as a condition of recovery.

I. The plague was not removed, but God provided (*a*) an antidote; (*b*) in life form; (*c*) and only one (Gal. iii. 13, Heb. ix. 22, 26; Phil. ii. 7, 8, 2 Cor. v. 21; Acts iv. 12).

II. No curative power in the serpent of brass; the power of God to heal came forth to meet the look of faith given in obedience to His Word. Jesus "is able also to save them to the uttermost that come unto God by Him" (Heb. vii. 25 and Isa. xlv. 22).

III. (*a*) The bitten ones were to "look," and (*b*) only those who looked, each for himself, were saved. Are we bitten by sin? (*c*) Rom. iii. 23; vi. 23; *v.* 8 and 9 R.V. "Hath" (John iii. 36). "Me" (Gal. ii. 20; 1 Tim. i. 15). "To-day I must abide at thy house" (Luke xix. 5, 6).

IV. To hear of the remedy was not enough—"when he looketh." It was within reach of all—"If any man sin." To neglect or refuse, or even waste time asking how and why meant *death* (Heb. ii. 3).

V. The opportunity of life was given, but the people were not forced to look. In Jesus there is healing and salvation for all who come to Him.

VI. Lift up the standard; say, "Behold the Lamb of God;" witness for Jesus, "that taketh away the sin of the world."

Lessons.

1. "I *will* have my own way, at any cost," says the self-willed child; and the result is always disastrous. "Teach me to do Thy will," at any cost; and though the cry goes up to God 'mid blinding tears, the answer will always be, "The peace of God, which passeth understanding shall garrison your hearts and minds through Christ Jesus (Phil. iv. 7).

2. We are no match for "the principalities and powers in the heavenlies" (Eph. vi. 10-18) in our own strength; but "strong in the Lord" (Heb. iv. 16), with full surrender (1 John iii. 22; Ps. lxviii. 28), "more than conqueror" (Rom. viii. 37).

3. "Hope deferred maketh the heart sick," but it is only sin harboured in the soul that breeds the spirit of rebellion, hinders prayer (1 John iii. 21, 22), and dishonours God. "Search me" (Ps. cxxxix. 23, 24).

4. The bread of heaven is sweet only to the heaven-born soul; and it is a bad sign when the child of God longs to taste again the pleasures of the world.

5. The promise in Psa. iv. 15 is true to-day for each scholar, therefore each may say Psa. lvii. 2; and, though they are "in a solitary way" in the wilderness, may sing of the redeemed even on earth, as in Psa. cvii. 4-7.

6. There is no limit given to the number of times we may come to the throne of grace for help (Heb. iv. 16). As often as we come to the Cross of Jesus in repentance and faith, so often shall we find Him "faithful and just to forgive us our sins."

7. Sin and sorrow are not taken out of the world, but Jesus is a Saviour from sin, and His grace is sufficient for all trouble (2 Cor. xii. 7-9).

8. It is by looking to Jesus dying on the Cross for my sin that I am saved, not by looking at the wood that bore Him. "Behold the Lamb of God that taketh away the sin of the world" (John i. 29); and believing comes from looking to Jesus; and both mean salvation and life (John iii. 15, 16, 17).

Illustrations on S.S. Lesson.

DIRECT TO GOD'S EAR.

Complaints are made at times that at telegraph offices the messages, as handed over the counter, are not forwarded, as intended, exclusively to the desired destination. The method of sending a telegram is well known to many people, and often, when a message is being transmitted, certain of the public who may be listening can tell exactly what is going by the ticking on the instrument. But when a prayer is offered to the Lord, it reaches His ear without any interference in the delivering, and when the Israelites were troubled by the Canaanites, and taken prisoners by them, they cried to the Lord in their trouble. The Lord hearkened to the voice of Israel, and delivered up their enemies (verse 3).

THE REBOUND OF SIN.

Whenever the aboriginal natives of Australia give a display of their prowess, one of the most remarkable of their weapons used is the boomerang, which a black can manipulate in a wonderful manner. He will throw the curved weapon at any object, and it will invariably rebound to the thrower after the mark has been hit. Sin, like a boomerang, rebounds on the sinner, and he often suffers on account of his transgression. The Israelites murmured against God and Moses, and the Lord sent fiery serpents among the people, and they bit the people, and much people of Israel died (*v.* 6). Thus were they visited as a result of their iniquity.

LIFE FOR A LOOK.

A young man of our acquaintance has suffered for some time past from lupus. Recently, a doctor who was interested in the case secured for him the privilege of undergoing treatment by the "light cure," which has benefited so many sufferers from lupus. The young man, having secured the order to be treated, has but to "look and live;" but owing to a prejudice, and the trouble of attending the hospital, he is failing to take advantage of the wonderful cure; and to-day he is slowly, but very surely, becoming worse from the effects of the "wolfish" disease. If he would but look at the light he could live, but he refuses to accept the offer. The Lord said, "It shall come to pass that everyone, when he looketh upon the fiery serpent, shall live" (*v.* 8). The look of faith saves us from our sin.

TO ANY AND EVERYONE.

At present there is trouble in connection with a certain hospital because of a recent case of neglect. A little girl was run over by a heavy van, and a doctor who happened to be passing helped to move the child to an ambulance. When the little sufferer reached the hospital, the authorities would not admit her because a private doctor had assisted, and it was not until some hours afterwards, when a letter of introduction had been obtained, that she was given a bed at the institution. How different was God's treatment of the people of Israel? It came to pass that if a serpent had bitten *any* man, when he beheld the serpent of brass he lived (verse 9).

The Christian Temperance Campaign.

EDINBURGH CASTLE, E.

INTEREST and enthusiasm continue to mark the progress of Dr. Henry's mission at Edinburgh Castle, Limehouse, E. The three services held each Lord's Day, and the Thursday and Saturday evening meetings, draw together large audiences, and the results are very encouraging.

Thursday evening last the address was a lucid setting forth of the transformation of faith (Rom. xii. 2); and on Saturday Dr. Henry gave a helpful exposition of Christ's Intercessory Prayer (John xvii). On Lord's Day morning the speaker took as his subject, "Spiritual Satisfaction," as exemplified in Psa. xxiii.

Some 1,500 men assembled at the P.S.A. in the afternoon, to whom Dr. Henry made a striking and forcible appeal from Isa. i. 18: "Come now, let us reason together, saith the Lord." From a famous signal used at level railway crossings in America, the arm of which bears three imperious words, Stop! Look! Listen! many suggestive and pointed lessons were drawn. In the course of a powerful address, he emphasized the two words, "now" and "reason." He proceeded to show the momentous significance of the fact that (1) we are to live for ever; (2) life here is preparation for hereafter; (3) to perform one's duty (*i.e.*, what is due to God and man) is the principal thing; (4) the performance of duty begins with the acceptance of Christ as the personal Saviour. The service in the evening was an impressive occasion. Dr. Henry spoke of Christ as the Tried Stone. He had passed through the fires of criticism and conduct, and the more He was tested the more striking did the matchlessness of His winsome and attractive qualities appear.

So far as the drink question is concerned, the most wholesome thing that could be done for our country would be that those who have died through drink should have their graves marked with a slab on which should be engraved the form of the intoxicating cup, and underneath should be inscribed the words, "No drunkard shall inherit the kingdom of heaven." That record is written in heaven, and the world will one day know how many thousands have gone down through drink.

During these services, Dr. Henry had the valued assistance of Mr. T. Armon Jones, whose powerful and cultured voice was used in singing the Gospel.

FUTURE MEETINGS.

Till Aug. 30, "Edinburgh Castle," Limehouse, E.; Aug. 31, Lincoln; Sept. 4, Louth; 6-9, Taunton; 10, 11, Newport, Mon.; 12-14, Taunton; 15, 16, Llanelly; 18, 19, Dunfermline; 21, Free St. George's, Edinburgh (Dr. Alex. Whyte's); 22-24, Dunfermline; Sept. 26-Oct. 3, Alloa; 4-17, Perth; 18-31, Greenock; Nov. 2-Dec. 4, Ireland (Nov. 2-5, Cork; 6-9, Limerick; 10, 11, Athlone; 12-14, Wexford; 15-25, Belfast; 26-Dec. 4, Dublin); Dec. 6-16, Worcester; 21, Brighton; Jan. 9-15, 1903, Motherwell; 16-29, Lisburn.

God, Giver of All.

"Out of the depths" we cry to Thee, (Psa. cxxx. 1.)
Hear us in our extremity;
When from the night of sin we wake,
O pardon, Lord, for Jesus' sake,
And, "*God of Grace*," give grace. (1 Pet. v. 10.)

When joy seems buried in the past,
And all our future overcast;
When we discern no light ahead
And gloom's dark veil is o'er us spread,
"*Father of Lights*," give light. (James i. 17.)

When disappointment's chilling blast
Has swept our life, until at last
Our every earthly hope has fled,
And *e'en desire* itself seems dead,
O "*God of Hope*," give hope. (Rom. xv. 13.)

When life's sad shocks our souls distress,
And sad bereavements sore oppress;
When we are overwhelmed with grief,
"*God of all Comfort*," send relief, (2 Cor. i. 3.)
And "*God of Peace*," send peace. (1 Thess. v. 23.)

For grace, light, hope, and peace we pray
Supply our need from day to day;
Thus, "Heavenly Father," let us prove
Thou art in truth the "*God of Love*," (1 John iv. 8.)
And Giver of *all* good gifts. (James i. 17.)

Brockley. N. B.

Prayer-Force.

AN EXTRACT FROM A LETTER.

"*I will give you the early and the latter rain.*"

"As the early or former rain which began to fall in Palestine in October caused the seed which had been sown to germinate, so the first out-pouring of the Holy Spirit at Pentecost germinated or started the infant church; and that the next great out-pouring of the Spirit, called the latter rain, will come as the latter rain did in Palestine to mature the grain for the harvest, and that it will mature or prepare the Church for Christ's second coming. As the first out-pouring of the Spirit was brought about (from the human side) by the united Prayer-Force of the whole infant Church—so also the great latter out-pouring of the Spirit will be brought about by the united Prayer-Force of the whole Church. When the Holy Spirit shall have completed this great Prayer Union throughout the world, then the Church will be able to put forth sufficient spiritual force to bring down the great 'Latter rain' of the Spirit. The latter out-pouring of the spirit will be as much greater and more universal than the first out-pouring, as the church now is greater and more universal than it was at the time of the first out-pouring.

"Prayer is as truly a force in the spiritual world as electricity is in the natural world, therefore I infer that prayer, being a force, is subject to laws just as any force in nature is, and that the laws of prayer are as capable of being studied as the laws of nature are, and with the same certainty of result. I believe that the Bible is a perfect text book for studying spiritual law scientifically, and that the children of God lose immensely by not studying it in this way.

"We are talking about God's wireless telegraphy. You will remember I told you something of Mr. Marconi's wonderful plan for keeping his messages secret from the outside world, and securing that only those should understand them to whom they were sent. It is by what he calls "tuning," that is, the instrument on one side of the Atlantic is so arranged that it sends out exactly the same number of vibrations as the instrument on the other side. Thus the air and light waves coming from one point correspond with those from the other so exactly that they meet and fit into each other, as it were the tongue speaking into ear ready and listening for the word to be uttered. How this is done is explained in an article in a recent magazine which I read with deep interest. We shall later understand better the mechanical part of this clever instrument; but, thank God, we can understand the spiritual part of it to-day. It means that if our ears are open, and our hearts right with God and tuned by His Spirit (like the piano to what is called concert pitch, to be exactly in tune with some other delicate instrument), we shall hear, see and understand what the outside world does not recognise, and so be able to hold conversation with God over deep seas and mountains of obstruction or sorrow, when others, not acquainted with the system of His wireless telegraphy, are lost in doubt or darkness."

Ten Thousand People and no Beerhouse. —The village of Walkden, which is chiefly devoted to mining—there are a few weaving sheds in it—and embraces a population of 10,000, does not contain a single beerhouse in its area, and there are only three fully-licensed houses in the district. The lord of the manor is the Earl of Ellesmere, who will come into his great inheritance next year, when the Duke of Bridgewater's trust expires. Walkden has lately been made the headquarters of the trust, and is rapidly developing into an important township, into which large numbers of Manchester people are now drifting, there being an excellent train service between Walkden and Cottonopolis on the Lancashire and Yorkshire Railway, and a moderate service on the London and North Western Railway. It is being rumoured that applications for permission to build another hostelry will be made when the property is transferred to Lord Ellesmere, but, locally, doubts are expressed as to the success of the application.

Obituary.

REV. PAUL JAMES TURQUAND.

AN impressive figure of a bygone generation, and formerly one of the best known Congregational ministers in London, Rev. Paul James Turquand passed to his rest on the 13th inst. Trained for the ministry at New College, Hampstead, he was the pastor for nearly forty years of York Street Chapel, Walworth (where he succeeded the well-known Nonconformist divine, Rev. George Clayton), where Robert Browning was christened, and where his parents attended for a number of years. It is now worked as a Congregational settlement, under the direction of Rev. F. Herbert Stead. Mr. Turquand resigned the pastorate in 1890, when he removed to Clapham. For many years he was secretary of the Surrey Congregational Union, the secretary of the Congregational Fund Board, and the financial secretary of the Board of Congregational Ministers. He died suddenly from heart disease.

MRS. J. HOOD WILSON.

On July 24 last Mrs. Wilson, the wife of Dr. Wilson, of the Barclay Church, Edinburgh, was called home without a moment's warning. To her to live was Christ. She was distinguished by Christian intelligence and by the keenness and variety of her practical Christian sympathies. She was specially interested in home missions, temperance, and foreign and Jewish missions. She was one of the founders and chief supporters of the Temperance Home for Women in Peeblesshire. She wrote several poetical pieces. Two of her hymns, with her initials, "M. C. W.," have had a wide circulation. The first verses of these hymns are:—

If washed in Jesus' blood,
Then bear His likeness too;
And, as you onward press,
Ask "What would Jesus do?"

We know there's a bright and glorious home
Away in the heavens high,
Where all the redeemed shall with Jesus dwell,
But will you be there and I?

She had, in an eminent degree, the grace of missionary affection, and death surprised her in the act of preparing a present for a mission station. Her removal will be a great loss to a very large circle of Christian workers in home and foreign mission fields. In common with many friends in all the churches they will deeply sympathize with her husband in his loneliness.

The Christian's Homeward Voyage

The Christian's bark is anchored
With a cable firm and strong,
And he trusts his chosen Captain,
Tho' the voyage may seem long;
When he meets the howling tempest,
Then he draws the canvas in,
And he rides the rolling billows
With the peace of God within.

Thus he fears not wind or weather
As he stems the rising gale,
For the Lord is round about him,
And His mercies never fail.
As his eye looks thro' the cloud rifts
He can glorious sights behold,
For he sees the distant haven,
And its streets of shining gold.

Then, as the clouds are scattered
When the storm is spent and gone,
Still he trusts the Heavenly Captain,
Who will steer the vessel on;
With the sunshine on her canvas,
And a ripple far behind,
And her pennon floating lightly
As it courts the genial wind.

Then his heart is filled with gladness,
And his lips with songs of praise,
As he nears the longed for haven,
And his bark the helm obeys:
Then he casts abroad the anchor,
As the sun sets in the west,
And he cries with joy exultant
"I have reached my Home of Rest!"

W. Kitching.

Clevedon.

The Y.M.C.A. and Volunteer Camps.

BEFORE our work among the Volunteers is over, friends will be glad to hear some of our experiences in the various camps. The results have far exceeded our most sanguine anticipations. On Salisbury Plain, from August 2 to 9, we were working amongst the men of the South Lancs. Brigade, consisting of Volunteers from Liverpool, Ormskirk, Southport, St. Helens, Prescot, Earlestown, &c. Volunteers from the other brigades also made use of our tent. Since August 9 we have had an additional marquee, and both tents have been literally crammed by the men of the North and East Lancs. Brigade and the 14th Middlesex (Inns of Court).

From the time the "reveille" sounded at 5 a.m., until "last post" at 10 p.m., we scarcely had an idle moment. Officers and men have warmly appreciated the work. Col. Pilkington, Lieut.-Col. Cooke, and Major Thomas, of the 2nd South Lancs., Major Stewart, of the 6th Liverpools, and many other officers have borne striking testimony to its value. The chaplains have heartily co-operated with us. The men have shown their appreciation by putting £9 4s. 7d. in the contribution boxes. Such remarks as these were frequently heard:—"Well, this is Christian work, and no mistake;" "I've been coming to camp for fourteen years, but this is the best thing I've ever seen." Another said: "If there'd been a place like this at home

I'D HAVE BEEN A DIFFERENT MAN."

From the sergeants' mess of the 2nd South Lancs., coffee was brought to us at five o'clock every morning. The men brought flowers, too, to decorate the tables. Up till last Saturday 3,402 letters had been written and *posted* in our tent alone. We supplied the men with pens, ink, and blotting-paper, also specially printed writing paper, envelopes, and postcards. We sold stamps, sent telegrams, wrapped up parcels, and did everything we possibly could to be of service to the men. Dozens of them commissioned us to purchase presents for their children. We gave away 250 Testaments and 700 copies of John's Gospel; also a large amount of literature. More than fifty signed the temperance pledge. The singing was greatly appreciated, as well as the free and easy character of the meetings. This is undoubtedly one of the most hopeful and fruitful fields of work that the Y.M.C.A. has ever entered upon.

HAY TOR, DARTMOOR.

In a camp of 3,700 volunteers, and our tents with a staff of six, we have had a remarkable work. We have experimented this year with an additional tent for selling cups of tea and coffee, and eatables, at a charge of one penny for each article. We have reached many more men than ever before, and have secured the active co-operation of the Brigade staff.

We also made an impression upon the canteens, that brought some opposition. But the sergeant-major of one battalion stationed near us, and the battalion which has always borne a bad name, called at the close of camp and heartily thanked us, saying that, most exceptional for his battalion, there had not been a crime to deal with, and he put it down to our tents.

In running this new venture we did not allow the other agencies to suffer; they rather improved, for we had double the staff of previous years. We worked out every detail and watched it closely; we felt that we were experimenting for the whole country, and so left nothing undone that would tend to give it a fair trial. It meant that B., myself and another, had to rise at 4.30 every morning and retire to bed not earlier than 12.30 next morning. In the trial it was necessary, and with our crude equipment preparation was slow. Another year work can be minimised by labour-saving machines, which we had not on this occasion. By strenuous effort our purpose has been attained, demonstrating that the Temperance canteen, well conducted, is the best agency of all for the Volunteers.

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We are quite confident that no Y.M.C.A. tent in the future will be complete without it. It is unwise of us to give to a man a good Gospel address, put him into a thoughtful mood about religious things, and then let him go off to the canteen, before turning in, to get his drink. Much better for us to supply it, and so have him go straight from good influence to his tent. We took £60, chiefly in pennies, in this department. SECRETARY.

Y.M.C.A. Notes.

A DEEPLY interesting tour in Iceland has been made by Mons. Charles Fermand, of the Central International Committee, Geneva. With the hearty co-operation of the Lutheran Bishop, four additional associations were formed, and the whole constituted as a national group, with headquarters at Reykjarik.

The work in Rangoon is rapidly developing, particularly among the boys of the city. Mr. Frank Anderson is sustaining in Bombay, with much devotion, a heavy dual responsibility. In addition to his work among students, and the anxiety of settling upon a suitable site for the new building, he is also bearing the burden of the secretaryship of the Bombay Association, until a qualified worker can be sent out to relieve him.

From the last issue of the "Foreign News Letter," it is evident that the efforts of Mr. J. J. Virgo, organizing secretary for Australasia, are already bearing fruit. Recently Mr. Virgo has been devoting much time and energy to Melbourne, in the hope of again securing for the Association in that city a suitable building of its own. The annual meeting of the Adelaide Association was a distinctly successful gathering. His Excellency the Governor-General, Lord Hopetoun, who was in the chair, spoke in terms of warm appreciation of the work being accomplished by the associations throughout the world.

An esteemed correspondent writes:—"The Western district of Associations has done good work among the volunteers asembled on Salisbury Plain from the counties of Gloucester, Somerset, and Wilts. Right in the centre of the camp on East Down the Association had obtained permission to erect a large tent, and on the arrival of each battalion the men noticed in large letters, "Y.M.C.A. Reading and Writing Tent." On entering it was seen there were four long tables covered with green baize; two of the tables being set apart for writing, one for various games, and the other well stocked with all kinds of literature for the men to read. At the evening gatherings the tent was crowded with men, and the hearty manner in which they sang some of Mr. Sankey's hymns was quite inspiring."

Welsh Notes.

ANOTHER symptom of the advance the Roman Catholics are making in Wales is furnished by the announcement that they purpose issuing a Roman Catholic hymnal in the Welsh language.

A number of leading Welsh theologians belonging to both Anglican and Nonconformist churches have been asked to contribute to a new Welsh Biblical and Theological Dictionary. The Bible dictionaries which have appeared in Wales are, in nearly every case, the work of individual authors. For that reason, as well as because of the fact of their being, in some respects, out of date, the new project is likely to meet a real need.

The annual Conference of the English Presbyterian Church of Wales is to be held next month at Wrexham. The chief Conference sermon is to be preached by Rev. Hugh Black, of Edinburgh. In accordance with the custom which has obtained for some years the second Conference sermon is to be delivered by one of the ministers of the connexion. This year the preacher will be Rev. John Hughes, M.A., of Liverpool.

At the quarterly meetings of the North Carnarvonshire Congregational Union, held at Cwmyglo, on August 12, a resolution was passed heartily approving of the action of the Carnarvonshire County Council in publicly declaring, by deliberate formal resolution, its determination not to put the present Education Bill in operation in the County of Carnarvonshire, unless due provision is made for the effective control by the public of institutions entirely supported by public money.

The Welsh Congregational Chapel of Grove Street, Liverpool, is at present being renovated, and will shortly be reopened for public worship. The church at Grove Street may be termed historic, if only because of the eminent ministers who have been its pastors. The names of two of them were household words in Wales, and their memory is still cherished and revered—Revs. W. Nicholson and Gwilym Rees, D.D. The latter was known throughout the Principality as preacher, lecturer, poet, and hymn-writer.

The World's Young Women.

AT the Geneva Conference of the World's Young Women's Christian Associations, of which we gave an account in our last issue, each day was opened by a devotional meeting, conducted by M. le Pasteur Sauvin. Given in French, which was the prevailing language of the Conference, his addresses were translated in private to members unacquainted with that tongue, in order that all might receive the same inspiration for their deliberation and their work. The subjects were remarkably appropriate. The pastor drew out first, what he called the programme of the Christian life, from the words, "Like Christ," and showed how any lower standard was inconsistent with the Christian calling. He called his next address, "For Christ." This, he said, was the ideal of the Christian life; and as so many visitors came to his beautiful Swiss mountains and never ascended them, he expressed the hope that the delegates listening to him would not fail in climbing up to the ideal of Christ, which is to be always everywhere "for Him." The last step he described, using many apt Swiss illustrations, from the words "Through Christ," finding in them the secret of realization—"I can do all things through Christ."

The reports from various countries were full interest. In the United States it appeare that in 1898, there were 352 student associations, with a membership of 15,716; n there are 419 associations, registering 21,2 members. The national secretaries have visited Student Associations in sixteen states. In most of the colleges visited, evangelistic meetings have been conducted, committee problems have been solved, interest in summer conferences has been awakened, courses in mission and Bible study have been suggested, young women considering their life work have been advised, and numerous interviews regarding the spiritual needs of the students have been held. During the past four years decidedly advanced steps have been taken in the student department.

At the Cape, travellers' aid work was intensely interesting, a constant stream going to or coming from Europe or America, women of all grades and ages, missionaries, teachers, others in business or looking for situations, others again looking for health, workers and non-workers, and their needs as various, to be arranged for and seen off by land or sea; students from the different seminaries up for a few days, with dentists, oculists, &c.; other strangers wanting to be put into personal contact with their respective consuls.

Irish Notes.

THE annual Convention for the deepening of spiritual life has just been held in the Methodist Church, Bangor, Co. Down. The principal speakers were Revs. J. Wilkinson, of London; S. Allen, of Manchester; Dr. Robertson, of Knock; and Mr. James Barton, of Dundalk. The attendance was good, and the services were seasons of much blessing to many.

Under the title of "Carrick House," a new model lodging-house, erected by the Corporation of Belfast, has been opened by the Lord Mayor of that city. It is a fine airy establishment, and is the first municipal building of the kind opened in Ireland. It provides at moderate cost comfortable and clean lodgings for those who have no home of their own, and promises to be a boon to such persons.

The General Assembly's Committee on Temperance has taken a new departure, and has appointed Rev. Vernon M. Corkey school lecturer and general organizer in connection with the temperance work of the Presbyterian Church. Mr. Corkey is well fitted for such a position. His father, Rev. Dr. Corkey, of Glendermott, Londonderry, is a most earnest advocate of temperance, and one of the greatest authorities on the subject in Ireland.

The Board of Missions of the Presbyterian Church has received through the demise of Mr. John Thompson, of Belfast, property to the value of at least £800 a year for the purpose of employing native pastors in India and China. The bequest is one of the largest ever left to missions by any one individual in this country.

Evangelists at Work.

The Australian Revival.

WRITING from the mining town of Eaglehawk, near Bendigo, a correspondent gives some particulars of a time of great blessing during the simultaneous mission when Mr. Shanks, from America, was the preacher. During the fortnight of special services, the largest building in the town was filled to overflowing, and over 300 young people decided for Christ. All the ministers joined most heartily in the work, and every church had a measure of blessing. In the church services and Sunday-school work after the mission had concluded blessing continued to be manifested.

From other private sources tidings come of large accessions to church membership as a result of the special missions throughout the State. An elder of one of the Melbourne Presbyterian Churches tells of

SEVENTY-FIVE NEW MEMBERS

joining the congregation. Another letter from the country tells of 100 young communicants in a little church.

Mr. Edgar Geil took a prominent part, and with much acceptance, in the Mission at Adelaide. At the opening meeting in the City Hall, Mr. Geil related the "Parable of the Factory," which recently appeared in the columns, and a number of the ministers present were deeply affected by it.

A great crowd assembled in the evening at the Wool Bay, Port Adelaide, it being estimated that there were several thousand people present. The place is capable of holding 25,000 bales of wool, and a large area was curtained off, and presented a very bright and animated appearance. The subject was 2 Kings iii. 4. Great interest was awakened in the service. The descriptive power of the preacher was clearly shown, and a splendid meeting was the result. The keenest interest was maintained throughout the whole service. Scores of men and women went into the inquiry-room, and three-fourths of the vast audience remained to the after-meeting.

On Sunday, June 15, the rain was falling in torrents at the time of the afternoon meeting in the Exhibition Building at Adelaide, but there were at least 4,800 men present. Mr. Geil spoke on Social Purity. The *Southern Cross* says:—"The evening meeting was announced to take place at 8.30, but by shortly after seven a crowd had gathered. It was interesting to notice leading business men from the city assisting in the seating of the quickly gathering crowds. Before long the outer gates were closed, and an overflow meeting was held in Chalmers Church, presided over by Rev. H. Howard, assisted by Mr. J. H. Sinclair, solicitor. Leading business men occupied seats on the Exhibition platform. It is interesting to notice how some extremely cautious men are beginning to show themselves openly; timorous at first, their courage seemed to assert itself as the meetings grew in size and influence."

Mr. Geil's subject was "The Ten Lepers." About 3,000 remained to the after-meeting, when many sought Christ. The meeting was prolonged, as a large number of people stayed for conversation and instruction.

A REMARKABLE AWAKENING.

On the following day three meetings were held. The morning gathering was well attended; in the afternoon the lower part of the Town Hall was filled, and the dress circle and gallery also.

Seldom in the history of the Exhibition Building has there been such a multitude on a week night as in the evening. The seating capacity was taxed to the utmost, between 4,000 and 5,000 people being present inside. The after-meeting was the largest that has ever been seen in Adelaide, fully 4,000 people remaining to it. The majority of the audience in both meetings were men. Perfect order having been secured, the evangelist said, "It is now ten minutes to nine, and I will let you all away in half an hour, if you want to go. I am going to ask you now to do a manly and heroic thing. I give you notice beforehand, so that you will not be taken unawares. I will presently ask any man, woman, or child in this vast audience who will lead a clean, pure, heroic life, with faith in Christ as the Saviour, under the influence of the Holy Spirit, to stand up before these thousands." Perfect quietness followed, and the evangelist led in prayer. He then gave the invitation. "Now," said he, "is there anyone in this crowded gathering who will rise to his feet and say, 'I will' in response to the question I have put?"

One after another arose, chiefly men, until in all parts of the house numbers, by this simple act, had expressed the purpose of their hearts. Large numbers had to leave at half-past nine, but a great many remained behind for conversation. One of the workers saw a blind young man (who had confessed Christ on Sunday evening) bring another blind man, who at this meeting rose and said, "I will." The correspondent of the *Southern Cross* had eight miles to go, and did not reach home until midnight; but, he adds, "I would gladly do the same many times over to see such a sight as was witnessed on this evening in the Exhibition Building."

One prominent Christian worker said that of all the meetings he had ever been at in his life, in the old country or in Australia, this one, in solemnity and results, completely surpassed them.

SIDELIGHTS ON THE MISSION.

"A Christian woman" thus describes some of the scenes: "One night Mr. Geil had for his subject, 'Jehu Driving Furiously.' Before he began, two well-dressed men of the fashionable world came in, and pushed their way up to the front seats with an amused smile on their faces, evidently intent on making sport of it all. As they passed our seat the smell of alcohol was very pronounced, and one of them—a particularly nice-looking young man—could not walk steadily. At once it was laid on our hearts to pray for him, and all through the meeting we pleaded on his behalf, that he might be brought to a knowledge of the truth as it is in Jesus. Shortly after the meeting began the other tried to persuade this one to go out, but to our great joy he would not, and so the other had to go alone. Afterwards our hearts leapt for joy as we saw him led into the inquiry-room by one of our workers, who, for a long time pleaded with him, and read passage after passage of God's Word. Knowing it would be a difficult case, two of us knelt in prayer on his behalf, asking God to save his soul. In a few minutes both worker and penitent were on their knees, and when they arose there was a bright, glad look on both faces, though the tears were still on the penitent's cheeks. Then he told us he had had a praying mother, and he still had her Bible in his box; but he had sunk very low in sin, drink, and gambling. He said, now that he had made up his mind to lead a new life, he must get out of his present lodgings, as it was a regular gambling den, and he wanted to cut his old connections off at once. One of our workers offered to go with him, and help remove him into a respectable boarding-house, and, although it was now after 10 o'clock, this was accomplished that night."

THE TWO STREET ARABS.

"What shall we do with these little rascals? They are up to such mischief to-night!" whispered the leader of our band of workers; and immediately one of the ladies said, "I will take charge of them"; and going to the planks at the back of the hall, she seated herself in the midst of a row of little street Arabs, some of them as dirty and as poorly clad as any to be found in the London slums—and all of them full of mischief, fun, and life, and evidently there for the purpose of having a good time.

But our worker loved the poor neglected boys, and so, with a smile to one and a kind word to another, she seated herself between them, and soon quietness reigned in that corner—for no one is so quick to detect love and just treatment as the street-boy, and not many respond to kindness more readily than he.

The after-meeting is announced, and presently one after another of the boys rise and go, all but the two ringleaders. Behind the dirt and rags the worker sees two bright, intelligent boys, and she addresses herself to the bigger of the two. And when she asks if they would like to come to Christ and give their hearts to Him now, both yield. Then she prayed with them, commending them to God. And they were there the following night—dressed in the same rags, it is true, but with clean, shining, happy faces. Next morning both came to see her, clean and tidy, and looking so different to what they had been. Then they told her they had both decided to live for God. After providing them with a few necessary clothes, and giving them a nice warm breakfast, she had an earnest talk with them about their future. They said they were going to bring some of their mates with them to the meeting that night, and so when we saw them march to their seats leading three other boys with them, we knew that God had indeed worked a marvellous change in them. They were now put in charge of the rowdy boys beside them, and both behaved and looked like little gentlemen. At the close one of their mates also decided for Christ.

DR. TORREY AT MARYBOROUGH.

The meetings at Maryborough were held in the Town Hall, a beautiful and commodious building, with balconies, capable of seating, comfortably, 1,200. From first to last it was filled to overflowing, and the interest aroused was so great, and the throng of people so vast, that separate meetings had to be held for women and men. Meetings for women began at seven, and at a quarter-past eight the men's meetings were held. The place was densely crowded. On the closing Sunday night the rush of men was so great that the balustrading of the stairway to the balconies was broken off with the pressure. A huge throng of men gathered in front of the Hall a little after seven on Sunday night, when the women's meeting was in progress, and the opportunity was seized by the Rev W. Presley and others to hold an open-air meeting. Never in the heat of electioneering has a bigger crowd of men assembled, and the order outside and in the building afterwards was all that could be desired. At a quarter-past eight on Sunday night the hall was packed with men, and hundreds of women and men were outside. Overflow meetings were held in the Presbyterian school-hall, and an open-air meeting for the women and men who were outside. In the hall the missioners had a great time, and scores of men surrendered publicly and confessed Christ.

"In all its previous history, Maryborough has never been so profoundly moved. From centre to circumference the town was roused to thought and action. Men and women whose minds were filled with opposition came right over on the side of Christ. Lethargic ones were so stirred up that they had almost to look in the glass to see if they were the same people. Blasphemers ceased to blaspheme, and King Jesus had scarcely an active rebel in the town and district. People came in by scores, and even hundreds, from the surrounding places, and special trains were run from Dunolly and Avoca. The mission will always be remembered in Maryborough as the Great Revival. It is the highest water-mark yet reached by the floods which the Lord has poured upon the dry and thirsty land."

Nor is New South Wales by any means behind. In connection with United Tent Missions, three separate evangelistic tours are at present being conducted through the State, under the auspices of the Hon. E. Vickery, of Sydney. They are under the conductorship of Rev. D. O'Donnell, Mr. R. Robertson, and Mr. Will H. Scurr.

The Open-Air Mission at Whitley Bay.

The Open-Air Mission have had four evangelists (Messrs. Alexander, Gray, Heath, and Parker) preaching the Gospel on the links and sands at Whitley Bay for fourteen days. The meetings have had encouraging results, many souls having received blessing and Christians much refreshed. The services were held at eleven a.m. on the sands, and seven p.m. on the links, Saturdays excepted. Afternoon meetings were held in the neighbouring villages. Rev. F. Humphrey, Baptist minister, and other Christians took great interest in the work.

Mr. A. T. Towers at Kendal.

Under the auspices of the Y.M.C.A. a five weeks' mission has been conducted at Kendal by Mr. A. T. Towers, of the Evangelization Society. A large tent, which holds about 600 people, was well filled every night, and each evening during the five weeks a number of seekers were pointed to the Saviour. On August 10 the tent was packed, many having to stand, and the after-meeting was one which will long be remembered by those who shared the blessing. Not only has the mission been encouraging regarding the numbers brought to their Saviour, but there has been an uplifting in the hearts of many Christians that must bear good fruit after Mr. Towers has left us.

W. Bremner, Hon. Sec.

Tent Work at St. Helen's.

We have just had a second visit of the Evangelization Society's tent to St. Helen's this season. The first visit was in connection with the local Y.M.C.A., and proved a time of great blessing; but the second has been a time of wonderful power. The tent was erected in a very rough district, and the evangelist was at first subjected to much annoyance. Before long, however, the influence of the mission was too strong for the opposition, and the Lord has marvellously blessed His Word. The attendance at all the meetings was good. The children's services were particularly helpful, both to old and young; while at the evening meetings between eighty and ninety people accepted the Lord Jesus as their Saviour. Many of God's people praise Him for sending to this district such an earnest and faithful servant as Mr. McLean has proved to be.

W. S.

Mr. and Mrs. W. M. Oatts at Blackpool.

The local committee of the Y.M.C.A. have been fortunate in obtaining the help of some acceptable speakers at their Alhambra Theatre Gospel services on the promenade, morning, afternoon, and evening. On Sunday last Mr. and Mrs. W. M. Oatts, of Glasgow (world-wide missioners for the Y.M.C.A.), were the speakers, and rendered great help in the preaching of the Word to some 3,000 people. In the afternoon meetings for "Men only" and "Women only" were arranged, and the results fully justified the step. Mr. Oatts spoke to some hundreds of men in the theatre; and Mrs. Oatts, in the Congregational Church adjoining the theatre, to a large gathering of women.

As is seen by the crowds who gather at the services, the use of the theatre for this purpose is proving a

counter attraction to the Sunday concerts. Next Lord's Day the speaker is Mr. J. B. Wookey, deputation secretary of Dr. Barnardo's Homes, who will be accompanied by some of the boys.

Rev. James Lyall in New Zealand.

In reviewing the recent missions conducted by Rev. James Lyall in the Antipodes, a New Zealand correspondent, writing on July 18, says: "After a series of successful missions held on the West Coast, embracing Wanganui, Hawera, Stratford, and New Plymouth, Mr. Lyall arrived in Auckland to commence a series of missions in the principal Presbyterian churches under the Auckland Presbytery. Last week the first mission, that in St. Daniel's Church (Rev. W. Gray Dixon, M.A., pastor), was concluded with a remarkable meeting for testimony, &c. This week, Mr. Lyall is holding a mission in St. Andrew's (Rev. H. B. Gray, pastor), the oldest church in Auckland, with many tokens of blessing. Mr. Lyall is also holding afternoon Bible-readings in the Y.M.C.A. Rooms, his subject being 'The Baptism of the Holy Spirit—What it is not, What it is, and How to obtain it.' Great interest is being taken in these fresh and powerful addresses. They are largely attended by Christians particularly. On Sunday evening, after his work in the church, Mr. Lyall gives an address in the large City Hall in the centre of the town. Large audiences are gathering who are deeply interested. The work Mr. Lyall is doing will have far-reaching results. After the missions in Auckland are concluded, Mr. Lyall goes to the East Coast, where at Napier, Gisborne, and Wellington preparations are being made for united work. Dr. Torrey and Mr. Alexander are visiting Auckland in September when they hold a united mission for ten days.

In Devon Villages.

For a third summer Pastor John McAuliffe, of Tunbridge Wells, has conducted an evangelistic campaign in East Devon villages.

Mr. McAuliffe believes that he visited "every village, hamlet, and almost every house in this eastern part of Devon." "We commenced," he writes, "at Cullompton, where we received much kindness from the respected vicar, Rev. G. Forrester. From thence we proceeded to the village of Bradninch, which has a population of 1,650 people. We tarried here for a month, visiting from door to door, holding nightly meetings in our tent, in addition to village meetings in the neighbourhood from our Bible carriage, and kitchen meetings in farmhouses.

"Colportage visits were paid to hamlets and lonely places within a six-mile circuit of each of our centres. The proprietor of the *Western Daily Mail* has large paper mills near Bradninch, and by his courtesy and that of other paper mill owners, we held noon meetings among the workpeople.

"Had our tent been three times as large it would barely have found room for the people coming to the Gospel meetings on Sundays. In both these centres we formed a Prayer Circle and a Bible-Reading Union among our hearers. In each of them also we held three days of meetings for Christians.

"Our band consists of six workers—four brethren (one of whom is a Cambridge undergraduate, and another a Harley House student) and two sisters, who visit and also sing in the tent services. We are making for the towns and villages of Dartmoor forest."

Tent Mission in Glasgow.

Work in tents in the summer time has not been for a number of years past so plentiful in Glasgow as it is this year, and everyone in love with the advance of the Kingdom of God among men cannot but rejoice at such multiplied effort.

At Shettleston, in the extreme east of the city, Mr. C. G. Rogers, of the Evangelization Society, is now hard at work in one of the Society's tents, and though the mission has only been some days in progress at date of writing, everything points to a successful mission. The week-night attendances are large, which, added to the eager way in which the preaching of the Word is listened to, points to a season of blessing.

At Anniesland, in the extreme west, Mr. Malcolm Ferguson has pitched his mission tent for a month's special services, and he is being helped by different preachers, who, amid diversity of style, unite as one in setting forth the grace of God that bringeth salvation, and interest grows as the work goes on.

In Govan, in the south-west of the city, Mr. Musa Bhai is preaching in a tent capable of holding something like 500 people. The tent overflows on Sunday nights, and on week nights is full. Precious souls are being led to Christ, and the workers are full of lively hope for greater things.

In Maryhill, in the north, Mr. Wm. Murray is conducting a mission in a tent pitched in Gairbraid Street, and here, as elsewhere, the Gospel of the grace of God is being held forth as the balsam for every human ill.

In the Overnewton district, on the site of the old Drill Hall, and within sight of the ruins of last year's great show, Mr. J. W. Moodie, soldier-evangelist, has been hard at work for nearly two months, in one of the Evangelization Society's large tents. Souls are being saved, and the power of the Gospel is being established afresh.

Next month will witness an extension of tent-work, as a large tent, capable, it is said, of seating 3,000 people, is to be erected in the Bridgeton district for Rev. John McNeill; and in connection with St. George's Cross Tabernacle a tent is to be placed, near by New City Road, in Clarendon Street, in which Mr. Richard Hill and Mr. Harry Young will declare the message of salvation. J. C.

A Cycle Journey Through England Into Scotland.

Some of the readers of The Christian who prayed for blessing on this journey would like to have a short report of it. With the exception of two wet days, when I had to go by train, I travelled about forty-seven miles a day. I was able to preach and give Bible-reading eight times in the following towns:—Leicester, Doncaster, York, and Newcastle; in three of them I have heard of blessing.

In Leicester especially did I feel the need of preaching the Gospel. I was moved by seeing masses of people, most of them wending their way to hear the music in the park. All sorts of evil suggestions at once came to me, and I confess my faith failed. I was very tired. I had been travelling most of the day. I was not dressed properly. I had no one with me, and no music, and lastly, perhaps I could find someone else preaching, and could come in at the back of somebody else's crowd. I walked about two miles to find this, but failed, and I might have saved myself the trouble, for I had to stand forth as I was and preach "Jesus and the Resurrection" if I was really to follow the direction of the Spirit.

I found a corner of a short street, and looking up, opened my pocket text and began to read; then spoke a short time on some evangelistic tours I had made in India. The first thing I noticed (and it was too obvious not to notice it) was a united yell from a few factory girls. However, it was the means of announcing to others that a cyclist was speaking, and it drew more people, of course. A crowd of about 150 or 200 were soon around me. The second thing I noticed was a policeman listening for a moment, and then going back to his "point duty" in the street opposite. The fact is, I thought he was going to send me off, but he did not.

I spoke about three-quarters of an hour, and after a few words with one or two people who thanked me, the policeman asked if he might speak to me. I soon found that he was a Christian, and that he was cheered and helped by what he had heard. He greatly lamented that so few came to preach the truth in the streets of his town, where there are such abundant opportunities. After showing me what he had had given to him that day (a volume of "Grace and Truth"), we separated, both of us greatly cheered.

At Doncaster, I had some good work amongst railway men and their wives. In this town there are some 6,000 men employed on the line. I passed on to York, where there are quite as many men employed by more than one company. I had an interesting Bible reading, to the encouragement of some young believers. The fine day following allowed me to journey on to Darlington, where I found some Christian friends who had known me many years ago. Here I rested a day or two, and then on again to Newcastle, where I had an opening to speak to believers and to preach the Gospel.

Then on again through honeysuckle and rose-hedges to the small, but pretty town of Wooler, where some Christians took me in, and where we had some sweet Christian fellowship; and then on to the Border country, about twenty miles distant.

I was often reminded of Gospel illustrations. "Which is the way to ——?" "Oh, keep straight on," would generally be the reply. How many testimonies would be brighter if Christians would keep straight on the line of His Word day by day. I asked one man the way, seeing the sign-post was broken. "Yes, that is the way, but *the sign-post fell down* the other day." So it is with many Christians, they fall down into the world's ways of sin, and are often engrossed with pleasure, so cannot be any longer guides to others. Herbert R. Francis.

The Tent Campaign conducted by Mr. Thomas Payne at Busk, Oldham, has attracted large congregations. A correspondent writes:—"The tent has been well filled with people who do not usually attend a place of worship. After listening most attentively to the preaching of the Gospel, a number have come forward in penitence, seeking salvation."

A most fruitful open-air mission has been held in the township of Golcar, under the auspices of the "Golcar Free Church Council," from July 19 to the 31st. Rev. Jesse Mayo was the missioner. There were large gatherings each night, and many heard the Gospel who seldom enter a place of worship. A number of young people were led to confess Christ, and throughout the meetings were of a high character with increasing interest. W. Gay, Secretary.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day. The evangelists ask prayer for their respective missions.

Mr. Chas. E. Barraclough.—Till August 22, Dundee 31-Sep. 11, Alloa, N.B.

Mr. George Bentley.—With Ross Gospel Tent (No. 1) till August 24, Stockton (Warwickshire).

Mr. G. Bennett.—Till end of August, Aberystwyth (services on sands); Sept. 1-15, Barmouth.

Mr. J. Brunton, Jun.—During August, Waltham Cross.

Mr. William Bilton.—August 23-29, Great Missenden; 30-Sept. 15, Luton.

Mr. John Coates.—With Ross Gospel Tent (No. 2), till Sept. 8, Kempley Green.

Mr. Jack Cooke.—Till Aug. 24, Scarborough; Sept. 7-28, Glasgow.

Mr. J. Dixon.—During August, Tent Mission, Sandy Row Methodist Church, Belfast.

Mr. W. D. Dunn.—Till August 31-Sept. 12, Aberdeen.

Mr. P. Russell Hurditch.—During August, Ilfracombe (services on sands).

Mr. John Hawkins.—During August, Railway Mission Tent, Crewe.

Mr. C. N. Hunt.—Till Sept. 7, Broughty Ferry.

Mr. Charles Inglis.—During August, The Polytechnic, Regent Street, W.

Mr. Newton Jones.—Till August 26, Margate (services on sands); Sept. 20-25, Blenheim Road, Crouch End.

Rev. J. Jameson.—Sept. 7-14, Crimble, Slaithwaite, Huddersfield.

Mr. Charles Noakes.—August 24-Sept. 14, Wigston.

Mr. T. Swanston Smith.—During August, Southend.

Gipsy Smith.—Sept. 13-22, Stockport.

Rev. James Sprunt.—Aug. 23-31, Baptist Church, Fairford.

Rev. J. Tolfree Parr.—Aug. 30-Sept. 8, Mountain Ash.

Mr. Anthony Towers.—Whitehaven (Tent Mission).

Mr. James Wharton.—Till Aug. 26, Tent Mission, Hanley Castle, Worcestershire.

Mr. J. Weedon.—Evangelization Society Tent Mission, Clipston, till August 27.

Messrs. Weaver Brothers.—Aug. 24-Sept. 2, Wingate; 7-19, Elgin, N.B.

Mr. F. Beveridge, who is highly commended by ministers and others at Tottenham as an evangelist, is at present open for engagements. He has conducted open air services, arranged by the Free Church Council, with evident appreciation.

Requests for Prayer.

For the Holiness Convention to be held at Ramsgate, August 24-30.

For the Holy Spirit's blessing in connection with tent services near Convoy, co. Donegal, commencing 17th inst.

For Mr. C. Russell Hurditch, who has been suffering from heart weakness and prostration, and his eldest daughter, Beatrice, who is lying dangerously ill in India.

For a mission to the men employed on the new railway works at Gerrard's Cross, August 23-September 1, to be conducted by Mr. W. H. Holt (Nanny Mission Society) and others.

Request for Praise.

The prayers of readers were asked on behalf of the attempt to hold a mission Bank Holiday week at South Street Baptist Church, S.E., by Messrs. W. Olney and Spencer Johnson. They are now asked to join in praise for the successful issue. It was a time of gracious awakening among God's people, and the gathering in of a rich harvest of souls.

Notices.

Communications Received with Thanks.—H.H. S.E.H. C.A.M. A.R. C.S.C. M.B.G. A.T. A.S.L. O.A.C. Mrs. C. H.F.B. A.T.D. J.P. N.R. J.D.W.W. J.H. F.B.M. E.C. W.C. A.E.S. W.G. J.L. D.C.J. C.C. Dr. S.J.H. W.P.S. J.W. J.B. J.O. E.C. W.H.R. W.McC. A.C. Lord R. F.L.G. J.W. T.W.C. J.H.C. P.R. W.H. Mrs. E.H. H.C.F. G.F.P. Miss B. W.B. W.C. R.B. W.H. J.C. J.H.C. H.M. H.M. A.M.L. D.C.H. T.E.R. A.R.C. E.K. C.P.H. F.T. F.J.T. J.F. A.E.S. J.C. E.G.F. W.S. F.C.S. K.C.L. W.D.D. A.C. E.R.S. D.W.H. W.S. G.B.W. R.G. G.H.P. J.W. J.S. H.M. J.H.F. L.B.A. Mrs. C. A.R. E.E. M.A.E. W.F. J.R. W.H.P. B.P. A.H.F. F.W.G.B.

Applicants for Tracts.—Mr. H. F. Brooks, 38, Middleton Road, Dalston, N.E.; Mr. Sydney E. Hallan, 78, High Street, Homerton, N.E.; Miss M. R. Holland, Broad Oak Lodge, Brenchley, R.S.O., Kent (for hop-pickers); Pastor S. Aston Fox, 13, Park Place, Park Row, Nottingham; Mr. George Thompson, 94, Portland Street, Southport, Lancs.; Mr. Fred Firth, 16, Hazel Grove, Southport, Lancs.; Mr. R. Newstead, 59, Bulwer Road, Upper Edmonton, N.; Miss Martin, 42, Limerston Street, Chelsea, S.W.; Mrs. S. Smith, Greenhill Farm, Fernhurst, Haselmere, Surrey; Mr. W. Burgess, 33, Hawley Square, Margate; Mr. W. Grundy, 12, Brick Street, Broadbottom, near Manchester; Miss Amy Smart, 51, Baxter Road, Islington, N.; Mr. Robert Mann, 54, Andover Road, Hornsey Road, N.; Mr. Arthur Moore, Albert Ward, Addenbrooks Hospital, Cambridge; Mr. F. J. Cartwright, 37, Dyers' Hall Road, Leytonstone (mission work); Miss A. Watts, Bryn-y-coed, Woodville Road, New Barnet, Herts; Mr. H. Hockey, 20, Russell Road, West Hendon; Mr. P. B. Powell, 18, The Poplars, Fallows Road, Sparkbrook, Birmingham.

Religious Journals in America.—Two well-known Christian weeklies, *The Evangelist* and the *Christian Work*, have been amalgamated, the former having been especially the organ of Presbyterianism. *The Congregationalist* (Boston) has also embraced several smaller weeklies, and the tendency is increasingly to merge the interests of distinctively denominational papers into those of a more inclusive type. We may hope that this may also indicate a breaking down of the dividing barriers that have been keeping the churches apart.

About Books.

"THE STORY OF JOB."

MRS. PENN-LEWIS, in the volume before us, **The Story of Job** (2s. 6d. net. *Marshall Bros.*), proves herself not merely to have intellectually and intelligently comprehended the book, but to have entered spiritually and experimentally into its inmost thought, and to have in spirit passed through in some degree the sorrows of the patriarch.

The object of the book is to convey to the saints of God light upon their experiences. Their fear of God and desire to please Him brings upon them the active animosity of the Adversary of God and man. The trial of the suffering saint is intensely aggravated by the brethren who come to comfort him but entirely fail to understand the actings of God, of Satan, or of Job. The only comfort they imparted was when they sat down with him for seven days and nights in silence, for they saw that his grief was very great—the only thing they really saw; but when they opened their mouth it was only "to pour vitriol into his wounds."

Discriminative faculty is shown in describing the characters and speeches of the three friends and of Elihu. Troubled souls may recognize in these some of their own visitors. Light is thrown upon the Lord's words to Job, and on the thought conveyed in the mention of each of His wondrous works. From first to last, the terrible experiences of the sufferer, and the restoration and the joy at last, are shown to be the dealings of the only wise God our Saviour with His child whom in love and faithfulness He afflicted and exalted.

These illuminative pages contain not so much a study as a meditation. Though full of thought and of Christian experience, they come from, and appeal to, the heart rather than the intellect, and yet there is more enlightened and enlightening intellectual discernment than in many commentaries.

The reader will be convinced that this most ancient of the books of God was written for our learning, that we through patience and comfort of the Scriptures might have hope. It has fulfilled its purpose for the children of God, under painful and perplexing discipline, during 4,000 years, and is still as fresh, as instructive, and as comforting, for us upon whom the ends of the ages are come.

Only one who had passed that way could have thus rehearsed the story of Job. It will lighten the path for others who are passing or yet may pass that way.

The publication of a popular edition of Rev. T. A. Birks' **Horæ Evangelicæ** (3s. 6d. *C. J. Thynne*), edited by his son, places within the reach of modern readers a book which half a century ago came as a welcome and valuable help in the study of the structure and origin of the Four Gospels. The subject never can lose any of its interest, and long as the work has been out of print its place has never been quite supplied by any other publication.

Rev. W. L. Watkinson has abundantly exemplified already his belief that the mission of Methodism is "to preach, and to preach to the people." **In The Bane and the Antidote** (3s. 6d. *C. H. Kelly*), he has provided the thoughtful reader with the basis for many a quiet hour of profitable meditation. Only men who combine a deep and humbling personal experience of the grace of God with a broad-minded outlook on the needs of their fellows, can minister in such helpful fashion to hungry thirsty souls treading the dusty road. There is much about sin, its power, its malignity, its deadly blight on soul and body—but there is also sounded out loud and clear the glad note of deliverance through Christ. Preachers and teachers will find much that is suggestive; but the plain man will also find all practical and within his own reach.

Christian workers are eager to meet and observe fellow labourers whose work has been conspicuously successful. With a feeling akin to this, those who are specially-interested in the great Wesleyan Missions will welcome **God's To-Morrow** (2s. 6d. *Marshall Bros.*), by Rev. J. Gregory Mantle. Here we have sermons preached in the ordinary course of ministry at the West London Mission, St. James' Hall, during the past two years. They are typical of a style of preaching of which we can say at least this, that it still draws men and women to hear and to accept the Gospel: and what higher eulogium can be passed on the work of a Christian man? The truth is plainly pressed forward, yet presented from ever-varying points of view. The language is that of a man with a profound belief in the power of the Word of God, and in the continual working of the Holy Spirit through it. A wealth of illustration, wisely used, makes the simple message yet more easily understood.

The Churches.

*** The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Rev. S. J. Hersee, B.A., Metropolitan Association Secretary of the Irish Church Missions, has been appointed Incumbent of Smithills Chapel, Bolton-le-Moors.

Canon M'Cormick's open-air pulpit at St. James's, Piccadilly, W., will be dedicated next month. The churchyard will accommodate more than a thousand persons, and the Canon trusts that large numbers will attend the open-air services.

The money derived from admissions to Westminster Abbey during this week will go to augment King Edward's Hospital Fund. The Abbey will not be restored by the State authorities to the Dean and Chapter of Westminster until October.

Rev. Canon Procter, in an appeal on behalf of the Bishop of St. Albans' Fund for East London-over-the-Border, says that "Between 1891 and 1901 the diocese of London has increased 333,000, or just over 10 per cent.; the united population of the five largest provincial cities—viz., Liverpool, Manchester, Birmingham, Leeds, and Sheffield—has increased 255,000, or an average of 12 per cent.; while 'London-over-the-Border' has grown 260,000, or over 60 per cent.

Prebendary Bevan, Rector of Chelsea, in his sermon at the recent consecration of Bishops at St. Paul's, remarked: "Those who have worked in the West of London know that even now what 'Society' bitterly resents is the smallest practical interference with its own self-chosen ways. Mere pulpit satire and abuse—if clever enough—it tolerates and even enjoys; but bring the matter home (if you can) to the social conscience, and you will find that the Gospel is still a 'sword.'"

Congregational.

The last traces of old Surrey Chapel, Blackfriars Road, where Rowland Hill conducted his famous ministry, are shortly to disappear. The octagonal building will doubtless now be demolished. The site of the old schools and the manse in which Rowland Hill and Dr. Newman Hall lived is included in the ground for sale.

Those who propose to attend the Ministers' Holiday Conference at Oxford, September 8-12, will be glad to know that return railway tickets will be issued to members of the Conference at a fare and a quarter on production of the usual voucher, which may be had on application to Rev. J. Hilton Stowell, Aylesbury.

Several important additions have been made to the provisional programme of the Congregational Union for the forthcoming meetings in Glasgow. Rev. Dr. A. Goodrich, of Manchester, will preside and deliver the address at the communion service in Trinity Church. At the people's meeting, over which the Lord Provost will preside, the three speakers will be Revs. C. Silvester Horne, J. Morgan Gibbon, and Bernard J. Snell.

The anniversary of the cause at Great Northern Street, Huddersfield (the youngest offshoot of Rev. Dr. Bruce's Church), was held recently, conducted by the pastor (Rev. E. Slater). There are now some eighty names on the Church roll, which was formed in 1897, and, in addition to the Sunday services, there is a very successful women's meeting of over 300 members, and a large average attendance; also a men's with 142 names on the register.

The historic Bond Street Church, Leicester, will celebrate its centenary in October next. A series of services will be held during the first three weeks of the month, in which several leading Congregational ministers will take part, including Drs. McClure and Fairbairn, and the Revs. R. J. Campbell, R. Harley, A. N. Johnson, and Arnold Thomas. In connection with the event a memorial volume will be published, containing a history of the church and a record of the commemoration services.

The worshippers at the Congregational Church, Newmarket, on Sunday morning, witnessed a tragic scene. Two years ago Rev. Alfred Moon left Newmarket to take up the pastorate of Kelvedon Congregational Church. Last Lord's Day he visited his old congregation, and died in their presence. The morning service was proceeding, and Mr. Moon, in addressing a few words to the congregation, alluded feelingly to those who had died during his absence. A few minutes later he was seen to fall forward, and several persons hurried to him, and he was carried to the vestry. At the conclusion of the hymn that was being sung, one of the church officers made the solemn and sad announcement that there would be no sermon that morning—the preacher was dead.

Baptist.

Opening services have been held at Alvaston in connection with a new Baptist mission. The preachers were Revs. W. A. Richards and P. A. Hudgell. Rev. J. H. Rushbrooke explained that the growth of Alvaston has long constituted a strong appeal to Baptists to open a chapel in or near the village.

Mr. T. E. Soddy, B.A., of Regent's Park College, London, has accepted a most cordial invitation to become assistant pastor to Rev. J. Baillie at Tredegarville, Cardiff. The church and its mission stations have grown so rapidly in recent years that an assistant pastor has become an imperative necessity. Mr. Soddy begins his work at Cardiff at the end of September.

According to the interesting manual of Gorse Lane Church, Swansea, Rev. W. Thomas, M.A., has had much encouragement during the two years of his pastorate. The membership has increased by more than half its number. Last year the church was able to set aside over £100 as the nucleus for a new building fund, and is hoping to secure at least half the money required before commencing to build.

At Bedfont, Middlesex, a large assembly recently gathered to witness a baptism in the river. By permission of the Duke of Northumberland the ceremony took place at the "Two Bridges." Rev. S. Gentle-Cackett, pastor, conducted the service, and the address was based upon the words of Jer. vi. 16, "Ask for the old paths and walk therein and ye shall find rest for your souls, but they said we will not walk therein."

Methodist.

Rev. Thomas Mitchell, president of the Primitive Methodist Conference, is fully engaged for the whole of his presidential year. As secretary to the Church Extension Fund his visits to various parts of the Connexion are likely to bring considerably increased support to this Fund.

The visit of Mr. W. Sampson, the Cornish evangelist, to Porthleven, was an awakening time. Early on Sunday morning, bell in hand, Mr. Sampson aroused the sleepers in all parts of the place, announcing his services for the day. There were large congregations, and seekers at each.

Rev. Joseph Johnson has commenced his ministry at St. George's Hall, Primitive Methodist Mission, Old Kent Road, S.E. The congregations were good and the services impressive. The officers and members of the mission have held an "At Home," on which occasion a hearty reception was given to Mr. Johnson.

The report of the Belfast Wesleyan Mission states that over 100,000 persons have attended the Sunday evening services held in Grosvenor Hall, while the morning and afternoon services have also been well attended. Rev. Dr. Crawford Johnson, the head of the mission, has been laid aside by illness throughout the year.

Rev. T. Waugh has revisited Lodge Lane Wesleyan Church, Liverpool. In the afternoon he preached to a large congregation, and in the evening spoke on "Manliness." The address was marked by all the striking characteristics of Mr. Waugh's best deliverances, and was heartily appreciated by a large congregation.

At the Bible Christian Conference Rev. W. R. K. Baulkwill, who has worked most assiduously and unsparingly in the interests of the New Century Fund, stated that the sum aimed at—£25,000—was within sight, only £500 remained to be raised to complete the effort. As the result of his appeal, £470 were then and there subscribed, so that the fund is now practically complete. Mr. Baulkwill received the enthusiastic thanks of the Conference for his noble and successful effort.

Rev. Mark Guy Pearse paid a visit to Peterhead on Sunday, August 10, and preached three times to large congregations. The following day he gave a Bible-reading in the afternoon, and afterwards held a reception in what he described as a "shed" or "lean-to" behind the chapel. Afternoon tea was served to a goodly company, and here Mr. Pearse told some of his interesting Cornish stories. His lecture on "Christian Socialism" roused the audience to a high pitch of enthusiasm. The collections were in aid of the much-needed Sunday schools and class rooms.

Presbyterian.

For the proposed new church in Ellesmere Road, Sheffield, the Home Mission Committee has made a grant of £630, being one-fifth of the cost of the site. The remaining four-fifths must be raised locally before this amount is available. The fund was only inaugurated this year.

A new hall has been opened at Luton for the Railway Mission by Mr. Halley Stewart and Mr. R. Nixon. The collections secured the last £30 of the cost.

Mr. D. C. Joseph (lately from Palestine) is now working in the evangelization of Jews in the metropolis. The centre of his work is the Gospel Hall, 70, Sidney Street, Commercial Road, E.

Fallen Asleep.

At the advanced age of ninety years the death has taken place, at East St. Kilda, Victoria, of Rev. THOMAS FULLAGAR, the oldest Congregational minister in the Australian States. Mr. Fullagar left London for Australia in the ship *California* in 1853, and arrived in Geelong at the end of the year. During his long life in Australia he did much pioneer work for the advancement of the denomination to which he belonged.—Mrs. TONGE, a devoted worker in the Congregational Church at Westhoughton.—Mr. WILLIAM WOOLLEN, of Sheffield, one of the United Methodist Free Churches' oldest and most faithful members. He joined Hanover Chapel, Sheffield, over thirty-eight years ago, and ever exercised a great influence for good by his Christian devotion as teacher and superintendent in the Sunday school and as class-leader. He was also a distinguished temperance worker.—At Belfast, Mr. SAMUEL GLASGOW, one of the lecturers of the Irish Temperance League, and an earnest and devoted Methodist local preacher, aged seventy-one years.—Rev. A. J. MOFFETT, B.A., a most promising minister of the Irish Presbyterian Church, has passed away at Edinburgh.

Children's Special Service Mission.

Mr. F. P. Rowe, with Caravan, *Great Baddow, near Chelmsford, Essex*, to Aug. 22; *Woodham Ferris, near Chelmsford*, Aug. 22-Sept. 5. Mr. T. S. Page, with Caravan, *Odiham, Hants*. Mr. G. H. Watson, with Caravan, *Pittswood, Hadlow, near Tonbridge*. Mr. C. Johnson, with Caravan, *East Rudham, near King's Lynn, Norfolk*. Mr. F. H. Taylor, with Caravan, *Catsfield, near Battle*.

SEASIDE SERVICES DURING AUGUST:—Members of the China Inland Mission, *Ardbeg, Bute*. Mr. J. H. Greene, *Bexhill*. Mr. Hutchinson, *Bridlington Quay*, to Sept. 4. Mr. W. H. Stanes, *Broadstairs*, to Sept. 1. Mr. E. J. Groves, *Brodick, Arran*, to Aug. 30. Mr. H. M. Rooke, *Burnham*, to Aug. 31. Dr. J. W. Hewett, *Carnoustie*, to Aug. 31. Mr. W. J. H. Brealey, *Clevedon*, to Aug. 30. Messrs. N. H. Tubbs, B.A., and W. T. C. Mould, M.A., *Colwyn Bay*, to Sept. 7. Mr. H. D. Salmon, *Cromer*, to Aug. 31. Mr. J. L. Oliver, *Deal*, to Aug. 23. Rev. A. G. Dodderidge, M.A., *Eastbourne*, to Sept. 15. Mr. J. H. P. Cutting, *Felixstowe*, to Sept. 1. Mr. H. Hankinson, *Filey*, to Aug. 31. Mr. A. Beresford Pite, *Frinton*. Mr. A. S. Bryant, *Hoylake and West Kirby*, to Aug. 22. Messrs. S. J. Hewlett and W. S. Stunt, *Hunstanton*, to Aug. 30. Mr. W. R. Moore, B.A., *Ilfracombe*, to Aug. 31. Mr. J. G. Green, *Langland Bay*, to Aug. 25. Mr. J. S. Tyler, *Littlehampton*, to Aug. 30. Rev. H. Clayton, M.A., *Llandudno*. Mr. Russell J. Hill, *Llanfairfechan*, to Aug. 31. Rev. Sydenham Dixon, *Lowestoft*. Mr. John Gunnell, *Margate*. Rev. G. F. Grace, B.A., *Mundesley*, to Aug. 31. Mr. C. W. G. Taylor, M.A., *Nairn*, to Aug. 22. Rev. L. C. Carr, *Overstrand*, to Aug. 31. Mr. J. Spiers, *Paignton*. Mr. A. E. W. Gwyn, *Penmaenmawr*, to Aug. 31. Mr. T. W. Rhodes, M.A., *Port St. Mary*, to Aug. 31. Mr. H. Steward, *Port Erin*. Mr. W. B. Wakefield, *Rhyl*, to Aug. 29. Mr. M. C. Archibald, *St. Andrews*. Messrs. E. T. Reed and F. B. Wilkinson, *St. Leonards*, to Sept. 1. Messrs. J. E. and C. H. Collier, *Saltburn*, to Aug. 31. Mr. Percy H. Shaul, *Scarborough*, to Aug. 31. Messrs. G. and M. Goodman, *Sheringham*, to Aug. 31. Rev. C. T. Aston, B.A., *Southsea*, to Sept. 8. Mr. C. J. Small, *Sutton-on-Sea*, to Aug. 31. Mr. C. F. Fothergill, B.A., *Swanage*, to Sept. 1. Mr. H. E. Maddox, *Tenby*. Mr. E. Hughes, *Towyn*. Rev. G. Bassett Kerry, *Ventnor*. Mr. F. C. Ranger, *Weston-super-Mare*, to Aug. 31. Messrs. B. C. Pownall, B.A., and H. H. Coryton, *Whitby*, to Sept. 8. Mr. C. I. Clapperton, *Worthing*.

DONATIONS

Received by Messrs. Morgan and Scott, to Monday, August 18, 1902

*** All amounts received by Messrs. Morgan and Scott for charitable purposes are remitted WITHOUT ANY DEDUCTION WHATEVER to the institutions for which the gifts are sent.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated.

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	£	s.	d.
Famine in India—Pewsey, 10s.; A.B.S, £1; Mrs. F., 10s.; H.H., 1s.; 11019, 5s.	2	6	0
Pandita Ramabai's Work—S.H.S., Bristol, £1; M.R.R., £5; C.J., 10s.; (*Famine*)—A.H.R., 5s....	6	15	0
Indian Famine, Rajputana (*Rev. J. Traill*)—D., £1; E.G.D., £1 1s....	2	1	0
Indian Famine and Industrial Work, Aligarh (*Rev. J. C. Lawson*)—Emma, 5s.; E.R., 2s. 6d.; M.A.B., 10s.; Misses S., 10s.; A. L., Swansea, 5s.; P., £5; A.M.G., 5s.; Mary, Countess of H., £1; One who was at Keswick, £1; L.E.W., £5; F.M.B., 10s.; Col. G.H., £2; Mrs. C.P., £10; Mrs. R., per A.A.H., £1; Anon, 10s.; Anon, 10s.; Miss B., £5; Anon, 10s.; Anon. 5s.; E.J.E., £25; W.P.L., £5; A.A.H., £2; Mrs. S., £5; E.T., £1 1s.; E.H.G., £2 2s.; A.I.C., £5; Y.W. Mission Band, Winchester, £2 2s.; S.H.S., Bristol, £1; R.M., £2 2s.; Mrs. W., £10; M.E.P., 10s.; J.B., £1; A.B.S., £1: M.S.W., 5s.; Mrs. P., 5s.; J.M.T., £2 2s. 6d.; A.H.R., 2s. 6d.; Newport, I.W., 10s.; P.P., £1 10s.; 11019, 5s.; A.L.S., £1; E.M.H., 10s.; The Life of Faith Donation Fund, £50; R.C., £10; J.B., £5 0s. 6d.; E.A.W., £5; R.L., £5; I.H., £5; F.P., £2; C.J.M., £2; S.S., £2; J.F.T.H., £1 10s.; Glasgow, £1; Watford, 7s. 6d.; Glasgow, 5s.; Paisley, 2s. 6d.; Edinburgh, 2s.	192	17	0
Indian Famine (*late Rev. D. Osborne*) (*Orphans*)—M.K.H.B., 2s. 6d.; A.H.R., 2s. 6d....	0	5	0
Indian Famine (*Rev. E. C. Lewis*)—E.G.D.	1	1	0
Scriptures for India—X., 10s.; F.M.B., 10s.; A.M.E.L., £1; A Friend, 2s. 6d.; R.C.S., £1; M.D.A., £2; H.C.S., 2s. 8d.; Miss M.F.L., £10...	15	5	2
Moravian Missions—D., £2; B.E.E., £2 10s.; Carlisle, 2s.; (*Lepers*)—D., £1	5	12	0
Mission to Lepers of India—W.M., £2; (*Miss Reed*)—D., £1	3	0	0
Church Missionary Society—D., £2; G.E.M., 10s...	2	10	0
Widows and Orphans, South Africa (*Mrs. O. Howe*)—D.	2	0	0
S. American Missionary Society—P.S.S.G., 2s. 6d.; P.S.S.G., 2s. 6d....	0	5	0
Regions Beyond Missionary Union—R.B.J.... ...	5	0	0
S. Africa General Mission—R.B.J.	2	0	0
A French Cripple—Elta	0	2	6
China Inland Mission—Per A.J.	0	10	0
"The Gospel Post," South America—Helen, £1; L.B., 10s.; A.C.O.P., 5s.	1	15	0
McAll Mission (*La Bonne Nouvelle*)—Helen ...	1	0	0
Pastor Rohrbach's Work, Berlin—M.S.	2	2	0
Victoria Gospel Press, South America—M.S. ...	2	2	0
Dr. Rudisill's Bible Booklet Distribution—L.B. ...	0	10	0
St. Peter's Mission, Lesser Slave Lake (*Saw-mill*)—Mrs. O., 10s. 6d.; Exeter, 5s.; P.P., £1 10s. ...	2	5	6
Friends of Armenia—P.P.	1	0	0
Industrial Missions Aid Society—Miss M.F.L. ...	5	0	0
D'Tura, Hungary (*Flooded*)—A.O.W.	0	5	0
Laurik, Norway (*Fire*)—A.O.W.	0	5	0
St. Giles' Christian Mission—D., £5; R.B.J., £5; Selborne, £1; P.S.S.G., 2s. 6d.; M., 2s. 6d.; S.A.T., 10s.; (*Holiday Fund*)—A.H.R., 5s. ...	12	0	0
Day in Country Fund—D., £1; A.W.J., 5s.; Evelyn, 2s.; Selborne, £1; Miss M.F.L., £3; I.H., 10s.	5	17	0
Holiday Fund, Poor Children—D., £1; Winnie, Elsie, and Harold, 3s.; E.H.G., £1 1s.	2	4	0
Homes Aged Blind, Crouch Hill—D.	1	0	0
Friedenheim Home for Dying—D., £1; M.H.C. In Memoriam K.H.C., £49 19s....	50	19	0
National Blind Relief Society—D., £1; S.A.T., 10s.	1	10	0
Yiddish Bibles (*Mr. Bergmann*)—D., £1; Mrs. G., 5s.; C.E.S.B., Geneva, 5s.	1	10	0
Barbican Mission to Jews—C.J.	0	10	0
Flower Girls' Christian Mission—H.H., 2s. 6d.; per A.J., 5s.; (*Cripples' Holiday*)—Elta, 2s. 6d; L.R., 10s.; Miss M.F.L., £3...	4	0	0
Miss Weston's Work, R.N.—P.	1	0	0
Miss Robinson's Work, Soldiers—P....	1	0	0
Miss Smyly's Homes, Dublin—R.B.J.	3	0	0
Mr. Charles Cook's Work—R.B.J., £5; P.P., 10s.; Miss M.F.L., £2; Friends, £25	32	10	0
National Refuges for Homeless Children—R.B.J. ...	3	0	0
Rev. A. Mearn's Work—R.B.J.	2	0	0
Miss Ferram's Suffering Poor—R.B.J., £3; M.M., Belfast, 5s.	3	5	0
Association Free Distribution Scriptures—R.B.J. ...	2	0	0
Tryphena Mission—R.B.J.	2	0	0
Seamen's Christian Friend Society—R.B.J.... ...	3	0	0
Mr. Wintle's Work, Pontymoile—R.B.J.	2	0	0
Soldiers' Christian Association—R.B.J.	3	0	0
Home Crippled Boys, Kensington—R.B.J.	2	0	0
Dr. Barnardo's Homes—Thankoffering M.G., 5s.; B.N., £2; E.H.G., £1 1s.; Miss M.F.L., £10; I.H., 10s.	13	16	0
Friendless and Fallen—Memorandum, £5; Carlisle, 1s. 6d.	5	1	6
Irish Church Missions—Memorandum	3	0	0
Marylebone Medical Mission—M.Y.G.	5	0	0
Soldiers' Home, Winchester (*Miss Perks*)—M.Y.G., £5; Readers, £2	7	0	0
Mrs. Wilkes' Rescue Work, Poplar—Elta	0	5	0
London City Mission—Per A.J.	0	5	0
R.N. Mission Deep Sea Fishermen—Per A.J., 5s.; J.E.W., £1; L.S.B.B., £1	2	5	0
Stockwell Orphanage—Per A.J.	0	5	0
Mr. Fegan's Homes—E.H.G., £1 1s.; (*Sick Poor*)—P.S.S.G., 2s. 6d....	1	3	6
Downhills Hall Mission, Tottenham—No. 679 ...	2	0	0
Dock Labourers' Mission (*Children*)—S.S.	0	2	6
Open-Air Mission, Ireland—M.S.	1	1	0
National Vigilance Association—M.S...	3	3	0
Mr. C. R. Hurditch (*personal*)—M.	5	0	0
Evangelical Alliance—L.B.	0	5	0
Boys' Industrial Home, Copenhagen Street—L.B....	0	2	6
Kensit Crusade (*Wickcliffe Preachers*)—C.E.S.B., Geneva	0	5	0
Scripture Readers' Society, Ireland—C.E.S.B., Geneva	0	5	0
Shareholders' Union against Sunday Travelling—C.E.S.B., Geneva, 5s.; P.P., 5s.	0	10	0
National Society Prevention Cruelty to Children—J.E.W.	1	0	0
Liberator Sufferers' Relief—J.E.W., £2; M., 2s. 6d.; B.E.E., £2 10s.	4	12	6
Christian Community (*Children's Holidays*)—Mrs. B., £1 4s.; Miss M.F.L., £3	4	4	0
Tramcar, &c., Scripture Text Mission—P.P. ...	0	5	6
Christ Church, Fulham (*Parish Hall Fund*)—Miss M.F.L.	3	0	0
Christian Evidence Society—Miss M.F.L.	3	0	0
Bridge of Hope—11,019, 10s.; A.O.W., 10s.... ...	1	0	0
Red, White and Blue Christian Institute—Readers	1	0	0
Total...	£465	16	2

ADVERTISEMENTS.

Mission to Deep-Sea Fishermen.—Anon., 5s. and some literature.

Baptist South African Colonial and Missionary Aid Society.—Rochdale, £21.

Society Relief of Persecuted Jews.—St. Matt. xxv. 40. No contribution received as advised. Please communicate with secretary.

Kensit Crusade and Wickliffe Preachers for Preaching the Gospel and Opposing Priestcraft.—The secretary acknowledges—John Wellspring, £1; Miss Cockhill. £1; W. J. Riley, 10s.; Colonel Comyn, £5 5s.; Miss Rich, £5; F. T. Sharp, 13s.; Mrs. Julian, £1; Miss Cannington, £1; Mrs. Ferguson, £1; Protestant Woman, 5s.; J. Norton, 10s.; Mrs. Mather, £2 2s.; Mrs. Inskip, £1; Bristol and Clifton Protestants, per Mrs. Inskip, £3 5s.; Miss Bell, £3; Dr. Renton, £1.—JOHN KENSIT, Secretary, 18, Paternoster Row.

Personalia.

Having been led to seek freedom from pastoral work for the purpose of devoting himself wholly to evangelistic effort, Pastor ALBERT E. SIMS hopes to hand over to others on September 30 the sphere at Wesley Central Hall, Portsmouth, as well as the oversight of the Hope Gospel Mission. Mr. Sims joins the staff of the Evangelization Society.

Strangers' Rest, Ratcliffe Highway.—At a recent gathering of sailors at the Strangers' Rest, Ratcliff Highway, some 170 seamen of various nationalities were entertained to tea. A most impressive Gospel service followed, at which many testified their willingness to accept Christ, and have since given evidence of a true change of heart. Readers will rejoice to know that the Lord has been giving much blessing at the meetings which are held nightly at the Rest.

Aldersgate Noon Prayer Meeting.—The usual mid-day gathering on Monday at Aldersgate Y.M.C.A. of evangelists and other Christian workers, and business men, was an occasion of refreshing and happy fellowship. Not only was there much supplication, but also numerous requests for praise to God for gracious answers to prayer on behalf of workers at home and abroad. Mr. R. C. Morgan presided, and a telling and helpful address was given by Dr. J. Q. A. Henry on Christ's prayer to His Father to preserve and glorify His followers (John xvii). Mr. Armon Jones, of Wrexham, added much to the impressive nature of the gathering by his effective rendering of "He leadeth me," and "Calvary."

The Peace Society.—The annual report of this organization shows that the Society has steadily maintained an active and vigorous campaign during the year, both in favour of the principles of peace and in opposition to war. It is pointed out that the tone of public opinion has to some extent been softened, and the course and incidents of recent wars have quickened the sensibilities of the universal conscience. The attention of multitudes has been directed to the question and methods of international peace by the very incidents which at once revolted and interested them. The decision of the International American Conference at Mexico to give its unanimous adherence to the Hague Convention is regarded as the crowning feature of the year. The Society has strictly observed its policy of not stirring up undesirable passions from which no real gain to peace could ensue. Many meetings, however, of a non-political character have been held, at which the principles of the Society have been advocated as strenuously and unswervingly as ever.

A SAD CASE OF BLINDNESS.

A young girl, of most respectable family, totally blind, whose parents are quite unable to support her. Her mother is a chronic invalid and has just undergone a serious operation, which was only partially successful. The father is delicate, and is breaking down entirely under the continued strain of family sickness. The youngest child, a boy of eleven years of age, is also a great invalid. The girl is now studying, in order to keep herself, as a teacher to the blind. Funds are needed to keep her at school, and to meet the needs of the family, which are very great. The case is a remarkably sad one, as the father formerly held a good position in life.

The Rev. J. PULLEIN-THOMPSON, Hon. Sec. to the National Blind Relief Society, The Vicarage, 27, Tite Street, Chelsea, S.W., will be grateful for donations, which are urgently needed; or may be sent to the Office of THE CHRISTIAN.

Theatrical Mission & Home,

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A REAL BOON TO MANY.

Homes open for inspection each day from 11 a.m. till 4 p.m.; Visitors welcomed. Contributions thankfully received by the Secretary; or may be sent to the Office of THE CHRISTIAN.

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NIGHT SHELTER, REFUGE, EIGHT CHILDREN'S COTTAGE HOMES.

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Subscriptions have very seriously fallen off through the Summer months, and we are now in great straits. The work goes on all the year round.

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Betts Street, St. George's,
London, E.

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(INSTITUTED 1886.)

President - - SIR GEORGE WILLIAMS.
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This Home, situated in the most charming part of Epping Forest, has for several years past been of incalculable benefit to many hundreds of poor little waifs and strays, many of them half famished and pent up in the narrow and stifling courts and alleys the whole year. To continue this much needed work during this season, an earnest appeal is hereby made for help to the Christian public. Last year over 500 were taken for one or two weeks, and over 5,000 for a day. Donations in any form will be gratefully received, and can be sent to the Treasurer, at the Bank, 54, Lombard Street, E.C., to the Office of THE CHRISTIAN, or to the Secretary, The Hall, London Street, Bethnal Green, E.

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The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

More Missionary Martyrs. As reported in another column, the sad and sorrowful duty devolves on the Church of Christ of adding two more names to the already long roll of missionary martyrs in China. From the point of view of the statesman, it is announced that no political significance is attached to the murders in Chen-chau-fu, which were entirely due to a sudden outburst of fanaticism; but those who are in the front of the terrible conflict against the forces of evil can see in every such event another attempt to beat back the army of the Cross. The deepest sympathies of our readers will go out to the bereaved families and friends, as well as to those on whom rests the responsibility of directing the affairs of the Mission at such a trying time. At the same time, we need hardly ask that there may be much prayer for the reoccupation of the outpost immediately concerned, and that the purpose of the enemy may be yet more signally defeated through a greater strengthening of the missionary position.

India. The reports from our great dependency are of a less disquieting kind; still the number of unhappy people forced to seek employment upon relief works, and to appeal for charity, increases day by day. It cannot be disguised that something closely approaching famine conditions prevails in large districts of the country, but that fact is apt to be ignored or set aside not only by the general reader, but, unhappily, also by those who are responsible for the bodily welfare of our fellow-subjects. To stand still is criminal in face of the fact that without the prompt adoption of preventive measures there may be a repetition of the awful scenes and dread mortality of former famines.

Intemperance in Russia. The fallacy of the modern idea of selling drink in order to reduce intemperance is strikingly illustrated by a recent consular report from Russia, which deals incidentally with the question of the Government monopoly of the sale of corn brandy in that country. Only seven years ago, the Government, influenced by various motives, worthy and unworthy, established its brandy-shop, and suppressed those of the private keepers; and in that short period the consumption of the pestilent drink has gone up 13 per cent., with an inevitable development of crime and vice. Such a result must necessarily follow, as it does in Britain, from the State deriving a revenue from the traffic in that which degrades the people. Monopoly, or no monopoly, it comes to the same thing in the end; an enriched State and an impoverished subject, with a flood of crime, and immorality, and insanity, undermining the national life.

A Happy Result of the Colonial Conference. One of the most significant results of the Colonial Conference is the clear pronouncement of the Colonial delegates against being dragged into the "vortex of European militarism." They will not encourage the Mother Country to enter into competition with the Continental nations in that direction; "defence, not defiance" is the motto which best expresses their temper. The British Empire has never rested on the mere size of its armies, and it is encouraging to find that our children in the colonies are not minded to increase the ruinous competition which has turned Europe into an armed camp for a generation, and is sapping the industrial credit of half-a-dozen nations. This is all the more significant in view of the splendid self-sacrifice so cheerfully volunteered by our colonies in the late war.

Prospects in South Africa. The settlement of the Transvaal appears to be proceeding satisfactorily so far. In one district as many as 400 families have already been put into possession of their farms, with 12,000 cattle and 500 horses. The chief trouble lies in the scarcity in the supply of native labour on the one side, and the increased cost of living on the other; while the disbanding of the Irregulars has flooded the market with unemployed white men. These difficulties are inseparable from the situation; often some of the worst sufferings caused by a great war come afterwards. But so far as the prospects of final settlement are concerned, there is every promise that Dutch and English will work amicably, and pave the way for a real amalgamation of interests. It will be a happy day for South Africa when the long racial rivalry which lay behind the recent struggle is forgotten, and a true national feeling replaces it.

Soldiers of the King. A contemporary writer has sarcastically remarked that for many of those who fight the nation's battles, matters resolve themselves into "a toss up between a soldier's grave and the workhouse." Unhappily, the accuracy of that view is being illustrated day by day, now that the ephemeral enthusiasm of the war period is dying away, and the voices which shouted about the glory of fighting for the flag are hushed in the sweet silence of national peace. Several Boards of Guardians have already complained of the large increase in the number of inmates since the men came home from the war, and the Press teems with stories of those who, a little while ago, were the heroes of the newspaper paragraph and of the popular song, but who now are reduced to semi-starvation and to sleeping in the streets.

The Turf and the Church. Now that there is a healthy feeling against lotteries and bazaars held for religious purposes, it is quite startling to learn from a statement which has appeared in several newspapers that four churches at Yarmouth receive portions of the profits upon the race meetings held in that town. Seeing that gambling is prolific in evil results, and that betting is rivalling drink in its vile fruitfulness, it might reasonably be expected that the answer to an offer of funds from such a source would be on the lines of that given by Peter to Simon (Acts viii. 20). The fact that in the instance in question it was not so is a painful one, and it is to be hoped that the case is as exceptional as it is dishonouring to religion.

The Canker of Betting. The new Betting Blue Book bears remarkable testimony both to the ingenuity with which bookmakers evade the law in the pursuit of their calling, and to the widespread hold which betting has taken on the community. There are secret offices all over the country, the Post Office unconsciously aiding and abetting their continuance by its regulation as regards the re-addressing of letters. The Chief Constable of Manchester recently raided the offices of a bookmaker who worked ostensibly from an address in Guernsey, and in this way has netted £5,846 in the short space of five months. The fines incurred by illegal practices are paid with a smile out of enormous profits, and one bookmaker gave a magistrate £5 extra for the police-court poor-box! Ladies, newspaper boys, even tradesmen, often act in this capacity, and—*horribile dictu!*—fathers of boys at Harrow have been known to act as their tipsters, sending them their winnings by post. Betting is responsible for most of the frauds, forgeries, and defalcations by employés, and the evil is rapidly increasing among all classes and ages.

What is the Cure? According to the Betting Commission, there are only two remedies that promise to be effectual. The first is legal. Nothing short of the forcible suppression of starting-prices and tips in newspapers, is likely to remove the social temptation to betting. So far there is only one morning and one evening paper that has voluntarily discontinued all betting news, and the success of this experiment is still uncertain. The second remedy is the inculcation of sound views on the question among the people. In the present state of opinion, this is a Herculean task, for the betting reformer has to meet the passive opposition of most of the newspapers, and the violent resentment of all who are addicted to the vice. The legal remedy is, therefore, the most promising point of attack, but here again there is a great host of difficulties to encounter.

Milk for Babes. Possibilities arising from the Education Bill, if that measure should ever pass into law, are certainly pointed to in the following paragraph which appeared recently in the *Church Times*:—

> We have received from the Community of All Saints reproductions of a crucifix painted by Sister Catherine Ruth. The Redeemer is extended upon a tall cross, enclosed within a larger decorative cross, bearing above the crucifix itself the *Dexter Dei*, and the Holy Dove, and in the arms of the cross the words *Jesus ex Deo genitus*, and *Jesus Maria natus*. It is scarcely necessary to add that the treatment is most devotional. The reproductions are in carbon, photogravure, and lace print, *while for schools* a large print in collotype has been prepared.

Such a quotation points clearly enough to the insidious influences which are already at work in many village schools.

A Kingdom of this World. Another striking illustration of the wealth of the Orders whose members have in large numbers recently settled in this country, is shown by the fact that the Benedictine monks who have quartered themselves in the neighbourhood of Ventnor,

are in treaty for the purchase of Norris Castle and Lord Ampthill's estates, which adjoin those of Osborne. This hardly fits in with the fervid writing in the Romanist journals as to the poor monks whose self-denying lives are being so ruthlessly looked into by the French administration. Doubtless those misleading writers will deem it wise to abstain from giving publicity to the fact that the monks of the Chartreuse have, in fear of the new legislation bearing upon their funds, ceded their *liqueur* manufactories to a company for the sum of £320,000! The Pope, deploring the smallness of his Peter's Pence, is crying out for funds for mission work, but it goes without saying that the Benedictines will not come to the rescue in the pressure of their ever-widening political needs.

Parasites of Heterodoxy. These are days in which we have to mourn a widespread declension from the "old paths" of Evangelical truth and doctrine, and a certain, though disproportionate, accession to the ranks of those who deny or demur at the beliefs of our fathers. We say disproportionate, because, while some of the seceders may commit themselves conscientiously to a particular aspect of "broad" theology, a great many lapse into indifference. Of those, for instance, who deny the Deity of our Lord, comparatively few have arrived at that conclusion as the result of really serious thought, or honest study of the subject. They follow like sheep where others have led, because they consider it "smart" and "up-to-date" to do so. It is not that they have found a new truth, but simply that they have lost the old one. They are the hangers-on, the parasites, of heterodoxy. This is why bodies like the Unitarians are such an insignificant force in our midst. At the best of times, mere denial is sorry stuff, either to live or work upon.

Critic v. Priest. History has often attested the fact that extremes of thought tend to follow each other. Germany just now is an example of this. Side by side with the rationalism which has been a leading feature of German thought, there has recently been a curious revival of Romanism and its superstitions. The pilgrimage to Aix-la-Chapelle, according to the Romanist organs, has done much to deepen religious feeling in Germany. In proof, reference is made to the simplicity of the people, their trust in the words of the priests, their worship of saintly images, their faith in miraculous healings in answer to prayers to the Virgin, &c. This is claimed to be the state of things among the cultured and the educated, as well as the common people. Is this the fruit of a "Bible in tatters"? The ultra-critic seems to have been playing into the hands of the priest.

Slain Children. During the last half-century, owing to wise legislation and a consequent improvement in the surroundings of the population in large centres, the general death rate of the country has fallen from 22 to 18 per thousand. Unhappily, however, these figures do not apply to infant mortality, the rate of which remains as it was fifty years ago. As Dr. Milsom-Rhodes has pointed out in a recent essay, 15 in every 100 children born "never live to see an anniversary of their birth." This to a large extent is a result of the industrial conditions established by the factory system, as is evidenced by the fact that while the death rate in the agricultural county of Rutland is 79 per 1,000, in Lancashire it is no less than 180, and in Manchester 198, that is, one in every five. The causes of the dread mortality may be localized even further, for it appears that in some districts of the cotton metropolis the rate is 255 per 1,000. Beneficial as the Factory Acts have been in sweeping away the evils which once characterized the working of the factory system, there is still room for further Christian legislation, which, in protecting the mothers employed in mills and other work, will also save the children.

Two Kinds of Power.

I.—ABANDON.

By Rev. J. P. GLEDSTONE.

IT is a commonplace to say that hearers are affected quite as much by the condition of mind of the speaker as by the words he speaks; the speaker counts in some cases for far too much. But the fact of his personality being so influential makes it important to inquire wherein power lies, so far as the man only is concerned. Sometimes it is in abandon, sometimes in reserve. I am not now speaking of the power of the Holy Spirit, who uses all types of mind, from the most ardent and enthusiastic to the most phlegmatic; but only of that natural quality which is suitable for a certain kind of work. Abandon in public address has an enormous power over certain types of character. They like to see a man mastered and borne along by his theme.

The prophets seem to have had wonderful influence, owing to their being filled, possessed with their message, and manifestly overpowered by it. In the rush of their indignation, pity, anger, love of their nation, and zeal for God, they spared no sin, whether personal or national, and fearlessly rebuked all classes and conditions—kings, priests, nobles, and "my people." They might be hated, persecuted, and even put to death, but their vehement sincerity compelled attention. It saved them from that last reproach of a man who professes to be a servant of God—neglect. They might be thought to be fools or mad, but people could not pass them by. The last of the prophets, and even more than a prophet, John the Baptist, was as unrestrained in manner and language as a man could well be, and all Jerusalem went out to hear him. The voice crying in the wilderness rang through the streets of the cities, and penetrated into the rooms of palaces and made kings tremble.

So entire was

THE ABANDON OF THE APOSTLES

on the day of Pentecost to the influence that came down upon them, and to the searching message they had to proclaim, that the scoffers said, "These men are full of new wine." For while abandon excites attention, and in some quarters produces favourable impressions, in others it excites derision; it opens some doors, while others it closes with a bang. "You are too strenuous, sir," said a royal personage to an able and influential public man. Yes, but the strenuousness made him a great power.

The impassioned soul who represses himself in order to win the cold, the supercilious, and the critical will end in losing them and everyone else. The feeling which is true and natural must have outlet; like the overflowing of the Nile, it will leave fertility behind. Or, changing the metaphor, a soul which has the word of the Lord burning in it like a fire is only true to itself and to its message when it permits the message to flame forth. "Is not My word as a fire and as a hammer?" saith the Lord.

The words and writings and deeds of the Apostle Paul give one the impression of utter abandonment to the thought that possessed him. He is always in the forefront of the battle, contending for the truth. One of his judges thought him mad; some of his converts considered him "a fool." His thoughts, as expressed in the epistles, frequently rush along with the impetuosity and apparent confusion of a torrent—thought rolling over thought. If this was a weakness, it was the weakness of strength which has made itself felt through all the Christian ages. The noble carelessness of the man about himself or his reputation has impressed itself upon them, and won at least their admiration.

The beloved Apostle John seems to have had times of peculiar elevation and enlargement of soul, the advantage of which we are privileged to enjoy in his "Revelation." He was "in the Spirit on the Lord's Day." He was carried away; he was shown things to come, and he tells without reserve what they were. And it is this opening of the soul and all its secret treasures which produces such a captivating and subduing effect upon certain natures. They like to see and hear one who dares to speak freely the things that are in him, who is ingenuous enough

TO SPEAK AS HE FEELS.

The only perfect One, the Christ of God, often manifested forth this complete venture of Himself upon the stream of His impulses. He would launch forth upon the full tide of His tenderest compassions, as when He wept over Jerusalem; or throw Himself upon the wings of indignation, as when He looked round upon the cold-hearted Pharisees with a flash of anger. Where the nature is perfectly sincere and true, its freest and fullest play is its natural and most effective operation.

The faculty of abandon has a temperamental basis; it is found in orators like Chatham and Whitefield. One of lesser note, and therefore a better example, was Dr. John Brown, father of the author of that delightful collection of essays, *Horæ Subsecivæ*—"a strong, intense, and vehement nature, with masculine intellect and unyielding will, he accepted the Bible in its literal simplicity as an absolute revelation, and then showed the strength of his character in subjugating his whole being to this decisive influence, and in projecting the same convictions into other minds." It is said of him that his earnestness of nature pervaded all his exercises. "A man of great capacity and culture, with a head like Benjamin Franklin's, an avowed unbeliever in Christianity, came every Sunday afternoon, for many years, to hear him. I remember his look well, as if interested, but not impressed. He was often asked by his friends why he went when he did not believe one word of what he heard. 'Neither I do; but I like to hear and see a man earnest once a week about anything.'" The same consuming and commanding ardour characterized the grandfather of that preacher; and of him David Hume made the remark when he had heard a sermon from him, "That's the man for me—he means what he says; he speaks as if Jesus Christ was at his elbow."

How impressive is the observation, "It was not what the preacher said, but the manner in which he said it." Coldness, apathy, unconcern, leave the impression—and quite naturally—that the message is a matter of small moment; but the manner which is earnest, persuasive, convinced, is used of God to produce a corresponding state of mind in the audience. The remedy for the faults and sins of a worldly age may largely lie in a ministry which, while intelligent, has a fearless earnestness and urgency.

The Moral Consciousness of Jesus.

By Rev. T. A. GURNEY, M.A., LL.B., Clifton.

"We need not fear," the late Dr. Dale wrote in one of his latest works "that the world is weary of hearing about Jesus Christ. It wearies of everything else, but it never wearies of Christ. Every attempt to tell the story of His life over again stirs the human heart as nothing else can stir it." We might well mark in the fact itself a witness to the historical and spiritual significance of Jesus of Nazareth. In an age of flux and change, when all the old landmarks are being shifted, an age marked by critical and analytical thought, it is something—it is very much—that there is One supposed Figure in history which is so essentially and broadly human, so free from the specialized characteristics which are due to evolution and environment, that He can stretch hands across the ages, and across the wide interval of thought and ideal which even yet separates East and West, and speak with meaning and attractiveness to the active minds of our own land and day.

Systems and churches, and even civilizations, are being attacked with a destructive energy which will spare nothing on the ground of its ancient or traditional character. Yet the very process seems more and more to bring to the front of human thought, and even human admiration, One Solitary Exception to the universal presence of failure, One Supreme Instance of a life in correspondence with the very highest ideals, One Marvellous Personality who makes goodness attractive by the power of His love, and inspires hope and not despair by the very fact of His moral isolation.

THE SECRET OF HIS POWER.

Wherein lies this singular power which Jesus Christ exerts even over those who are beyond the reach of the ordinary, present-day influences of modern Christianity? The answer undoubtedly lies in His character as revealed in the Four Gospels. When men have exploded the theory of His miraculous birth; when they have demonstrated the *à priori* impossibility of His miracles; when they have dissected and exposed the inconsistencies of the various narratives as to His supposed resurrection; when they have brought Higher Criticism to bear with success upon the Old and through the Old upon the New Testament; when they have discounted the evidence for the early date of the Gospel records—there is still something left, something which fascinates and charms, and calls forth at once our wonder and our love; and that something is the character of Jesus of Nazareth.

For there are certain features about that character which we cannot gainsay or resist. It is truly *historic*. It is intensely *human*. It is, though perhaps reluctantly men are brought to this, incontestably *Divine*.

I. The Character of Jesus is Historic.—Whatever have been the sources of the tradition which has handed it down, there can be no doubt about the character itself. It is at this moment the most powerful moral magnet the world has ever felt. It could not be so were it not for its unvarying self-consistency. That self-consistency would, under the circumstances, be impossible, except on the supposition of a historic origin. By common admission, the picture of Christ's character offered us in the Gospels is derived from a tradition or traditions manifold in origin. It is depicted and drawn out by several minds. Yet it is faultlessly at harmony with itself. The moral intensity, the human tenderness, do not appear in one single instance as conflicting or contradictory aspects. There is no attempt at reconciliation, and it is not necessary. They are essential parts of the same meshwork of character. They appear side by side in the very same scenes. They are mutually correspondent and complementary. They actually enhance the personal unity.

II. And the Character is Intensely Human. No novelist ever had to face a task comparable in its difficulties with those which would have confronted the authors of a mythical Christ; yet what novelist ever made his best character live for one year in one land alone with a moral force comparable to

THE FORCE WHICH JESUS HAS EXERTED

for 1800 years, upon all lands alike? For the character is not in the remotest degree the outcome of environment, but rather a protest against many of its most powerful factors. It has never once been reproduced in history, even though men have had the help of the pattern being before them. It is unique in its moral consistency, its moral sympathy, its moral intensity, its moral majesty.

Christ appealed, Christ appeals still, to men as men. In Him is the representatively Human. He is archetypal Man—man, that is, independent of the special influences of East or West, of nationality or custom, of education or birth. Yet in His own special relations to one age and one people, Christ is steeped with the influences of Judaism, might stand for pattern in the spirit of national patriotism with which He is stirred, and is the Eastern who of all sons of the lands of the morning, has by His bright imagery in proverb and parable and allusion made the East live to Western minds. The twofold fact is a witness to the reality, and at the same time to the uniqueness of Christ's historic humanity.

III. Again, He is Divine. For to say this is not to leap forward upon insufficient evidence to a conclusion for which our minds are prepared, and which we long to reach by any way that seems sufficiently specious. It is to find oneself shut up by

THE WEIGHT OF OVERWHELMING EVIDENCE

to one only possible conclusion which accounts for all the facts. The conclusion may be very startling. It may carry with it a tremendous condemnation of the religion of to-day which bears His name. It may go near branding many of its professors as conscious or unconscious hypocrites. But all these considerations lie apart from the fact itself. Christ is historic. Christ is human. Christ is Divine.

But why? Because I find an element in Christ's human consciousness which differentiates Him from all other human beings, not only in degree, but in character; an element utterly unexplainable, except upon that supposition; an element not merely accidental but essential. That element is sinlessness. It is not a somewhat artificial addition to His character, such as might have grown up with the traditions; a pious fraud in fact, the first of a very long series which still continue. It is an element emerging unconsciously everywhere from the first moment that I meet His Figure to the last. There is no moral growth, though there is the plainest growth both physical and mental. "Wist ye not that I must be about My Father's business?" There are

NO MISTAKES IN CHRIST'S JUDGMENT

from the very first upon moral subjects. "He knew what was in man." In this respect there is nothing to alter, nothing to revoke, nothing at life's close to regret. There is no confusion as to moral issues. All is unspeakably clear.

His moral intensity, rather even than His love, is the most tremendous and significant feature about Jesus Christ. He weeps aloud over the doomed city. But the tears are for its rejection of Himself, and, strange to say, the doom actually falls forty years after. His "meat is to do the will of Him that sent Me, and to finish His work." This meat (John iv. 34) satisfies Him even in an hour of utter weariness. The zeal for His Father's house consumes Him. He has a baptism of death before Him, and is "straitened till it be accomplished." In aim, in activity, in aggressiveness, there is nothing in the history of the world to compare with

CHRIST'S MORAL INTENSITY.

For it ever has an aim beyond itself, not concerned with its own salvation. It does not slack till the solemn cry is wrung forth at Calvary, "It is finished."

Side by side with this moral intensity is *His moral calmness*. There is no impatience, no doubt as to final result, no want of sympathy with erring or ignorant men. He is conscious that His presence among men brings about a "crisis" (John iii. 19) of moral judgment; that it will accomplish "the vital analysis of faith and unbelief"; that He is "like a refiner's fire and like fuller's soap." But, having revealed eternal verities in their true light, having aroused that which was latent deeply in man, having vindicated the supreme and eternal value of character, Christ leaves the issue with His Father.

It is, however, in *His contrast to ourselves* in this moral consciousness, that we find the most marked feature of His Divinity. Christ is devoid of an element universally present in man's religious life. ("The Christ of History and of Experience"—*Forrest*, p. 17, &c.) His moral consciousness is not dual but single, whereas with man universally it is always dual. The sense of harmony to the ideal we strive to reach, and of divergence from it, are "two permanent sides of the one spiritual experience," and we never can get beyond this. With Him it is otherwise. He is never haunted by misgivings of what might have been (*Forrest*, pp. 17-31). Again, He never prays *with* His disciples. His sinlessness is not merely negative but strongly positive. His moral consciousness is as unique in its claims as in its nature. There is finality, authority, self-assertion, of the most imperative kind about it. Yet He is all the while human. But "in the heart of the intimacy (with His disciples) there remained a great self-withdrawal, an unshared loneliness continually declaring itself; yet in such wise as only to deepen their reverence, not to chill their affection.

> Like aught that for its grace may be,
> Dear, and yet dearer, for its mystery."
> (*Forrest*, p. 131.)

Those facts are explainable upon one supposition, and one only: "Thou art the Christ, the Son of the Living God."

Faith and Works.—Faith is a lively and steadfast trust in the favour of God, wherewith we commit ourselves altogether unto God; and that trust is so surely grounded, and cleaves so fast to our hearts, that a man would not once doubt of it, though he should die a thousand times. And such trust, wrought by the Holy Ghost through faith, makes a man glad, strong, cheerful, and true hearted unto God and all creatures. Whereby, willingly and without compulsion, he is glad, and ready to do good to every man, to do service to every man, to suffer all things, that God may be loved and praised, Who has given him such grace; so that it is impossible to separate good works from faith, even as it is impossible to separate heat and burning from fire. Therefore take heed to thyself, and beware of thine own fantasics and imaginations, which to judge of faith and good works will seem wise, when indeed they are stark blind, and of all things most foolish.—*William Tyndale.*

KESWICK ADDRESSES.

A PRACTICAL EPISTLE.

NOTES OF A BIBLE READING.

By Prebendary WEBB-PEPLOE.

IN the Epistle to the Colossians you will observe that the Apostle is able to speak (i. 4, 5) of the three great graces as found in his converts—faith, the starting-point of all; love, the proof that we are in Christ Jesus; hope, which is working in us. This wonderful Epistle is addressed "to the saints and faithful brethren in Christ which are at Colosse"; and if to them, we may be perfectly sure also to the saints and faithful brethren in all ages and countries—because we have that remarkable sentence in iv. 16, "likewise read the epistle from Laodicea." That, as is generally accepted, is spoken of what we understand as the Epistle to the Ephesians; and in it we have the direct invitation of the Apostle to make his letters circular. So we boldly take the Epistle as addressed to ourselves. If in any part of God's Holy Word there be power for daily life, we may affirm that it is here, and we have powerful words of exhortion whereby we may be able to glorify God.

The Gospel according to Paul is summed up in i. 18—"that in all things He might have the pre-eminence." Dr. Moule records that when Charles Simeon was preaching on this text he said, "He must have it, He will have it, and He shall have it." These words made the deepest possible impression on the audience, who were struck with the blessed conviction that the purpose of God must be fulfilled, and that the purpose is summed up in these words. Dr. Moule adds: "As in creation, so in redemption; as in the natural, so in the spiritual; He, the Christ, should in all things hold the primacy." The aim and object of the Epistle is that "in all things," in our faith, love, and hope, Christ Jesus the Lord, may hold the primacy, or "have the pre-eminence."

GOD'S PURPOSE OR REBELLION.

It lies with us to go forth into the battle and journey of life once more and say, "Who is to be the Lord, the Guide, the Master, in our existence?" Paul says in all things He should have the pre-eminence. The question is whether God's purpose is to be fulfilled, or whether we are to be rebellious. We have been rebellious. We have not given Him His rights, I fear; and that is why we are gathered here. There would be no need of this convention if the Church of God carried out the purpose of God in their daily life. If the Lord were given the pre-eminence, the world would be the better for the Church from day to day. Christ would be receiving the glory that is His right, and His Kingdom would very speedily come to pass on the earth.

Notice in i. 16-20 that in the Greek no less than twelve times is the word *autos* (He Himself) used, a most unusual fact, as all scholars are aware. Generally speaking, the verb is given without a pronoun, when the person is not of any particular prominence. In this case, in regard to the verbs and the whole purpose, it seems needful, in the inspiration of the Holy Ghost, to bring out the Person of the Lord Jesus in the fullest way.

That we may give Christ His glory, not only thrones and dominions, but principalities and powers are said to be worked out by, for, through, and with reference to, the Lord Jesus Christ—i. 16; ii. 10, 15. He is made the Head of all. He is for us the Head of all. He has taken away the power of all other principalities. They no longer have force against Him, or can injure those who belong to Him. They are in the lower heavenlies, He is in the upper heavenlies, far above all principalities and powers that are against us. Such is the purpose of God for Christ, that He should be the centre, the body, and the ultimate end and aim of all creation.

We shall not understand the power of Christ until we see the deep force with which the Apostle writes (i. 19), "It pleased the Father that in Him should all fulness dwell." Then look at ii. 9 and iv. 12. The prayer of Epaphras was that they might stand perfect and complete, filled unto all fulness. We are filled unto all fulness in Him; but there remains the filling out of the Body which is the Church, in submission to the will of God. The one aim and object of the Epistle is that the Christian Church may learn obedience and be submissive to God, and glorify Him by the obedience of faith.

The Apostle turns from praise and gratitude to prayer. Notice the purport of the prayer—it is that this may be fulfilled in us that you and I are gathered here. "Filled with the knowledge" (i. 9), is another key-word of the Epistle; "increasing in the knowledge" (i. 10; ii. 2; iii. 10). This word knowledge (*epignosis*) is not the knowledge of the student, but of experience, progress, advance, passing on to full and perfect knowledge, or acknowledgment of the mystery of God. The one great cry of the true minister is, "O my God, I pray without ceasing that they may be filled with knowledge"—of His will (i. 9), of God (i. 10), of the mysteries of God (ii. 2).

In Ephesians we were in the heavenlies with Him, but here He is the Head of the Church serving Him in the earth; and He is the Head in the sense that He is to have the pre-eminence, governing the body here upon earth. It is the

MOST PRACTICAL OF THE EPISTLES;

it asks you whether you are prepared to make Christ the true Head of the body in all the fulness of that solemn word (i. 18; ii. 10, 19). Notice the use of the word "body" (i. 18, 22, 24; ii. 9, 11, 17, 19, 23; iii. 15). We, the body, the corporeal representation, are here upon earth. What does the head do to the body? It dictates every motion, orders everything that concerns the frame. It has a right to say what the body should do according to possibility and capacity.

The practical purport of the Epistle is for every member of the body to remember his humble position (1 Cor. xii. 21-27). Christ Jesus cannot say, "I have no need of you." He wants you, He wants your free action, He wants command of you. What a thing it would be if the feet were to say, "I refuse to do your bidding." I do not say much to my hand to make it obey my will; according to my power it acts. The hand and foot obey the head. Let the body recognise its lowly position, and no other headship or lordship, no dominion, no principality, but that of the Christ of God as the head, who dictates to the mortal members of the body upon earth. The government is upon His shoulders. Shall He have His right, to say to every member, "Go, do the will of your Lord and Master"? Then shall we increase in the knowledge of the mystery, in the knowledge of Him.

RITUAL AND SPIRITUALISM.

Having traced the fulness of the Gospel, and stated His purpose at the end of the first chapter, the Apostle recognises the presence of danger for that beloved flock (ii. 4, 8, 16, 18). In our modern times the dangers may be summed up in (1) *ritual* (performances and ceremonial), as if that was of value in the sight of God, without real faith in Christ; and (2), on the other side, in dealings with angels, trying to *enter into the unseen*. They sought to spoil the members of Christ's body, and they are seeking to do it to-day. The souls of men are in peril unless they recognise that Hebraism has no place now in the Church of Christ. Hellenism also is a danger at every point of our existence. There is mortal danger, and I warn my hearers against them. Give the Lord His due, and from this hour recognise that wonderful word which is the key of all apostolic preaching, the summing up of all I wish to say, "Christ is all and in all" (iii. 11).

Let it be so to you and to me, and then what will happen? You will observe how the Apostle turns from hearsay to apply the Gospel to every part of life. In "wherefore" (ii. 20) you have one of the "therefores" in Greek, and so is "then" (iii. 1). What are the two "therefores" put together. "Therefore if ye be dead; therefore if ye be risen with Christ"—look to your souls and see if the Gospel is a reality to you. "If ye be dead"—then you have done with legality. "Are you risen with Christ?"—then you have done with human wisdom. "Voluntary humility"—your unseen is Christ, not angels and spirits. You have done with sciences which take you into communication with spirits below the King, the Lord who is to command you.

"DEAD . . . RISEN . . . MORTIFY."

If ye died and your life is hid, then (iii. 5) mortify your members. They did die in Christ, now make them die. Take heed, my brethren, against the flesh. By God's grace put them to death. "Ye have put off the old man with his deeds" (iii. 9); now (8) "put off all these." Judicially it was done for you; put them off. You have put on the new man (10); "put on, therefore" (11). You will have peace (15) as a characteristic of your life.

Christians are called (16) to let the word of Christ dwell in them richly. Half of my people come to church without Bibles. They are going to walk in the park after, and they could not be seen with Bibles. Keep yourselves to your Bibles, and let yourselves be known as Bible Christians, to read, mark, learn, and inwardly digest. Then of all practical lives we shall have the most practical. So we shall have practical Christianity, and like Epaphras for the Colossians so this poor man prays earnestly that ye may stand perfect and complete in all the will of God.

BACK TO BETHEL.

(Genesis xxxv. 1.)

By the BISHOP OF DURHAM.

Some of you have been, it may be again and again, to Keswick, and are now preparing for a farewell at the end of another Convention. This closing night appeals to the heart to look back, and yet looking for all our Father has to give in the promise of His Spirit to them that ask Him. It may be we may somewhat specially—such of us as have thus to look back for the fulness and vision of His blessed power and presence—come again to Bethel ere we part.

You remember the occasion. Here we have chapter xxxv., which points back to chapter xxviii. There we have the wanderer with the sun gone down, and he is in a desert place. The stones are around him. It was, as we now know, not a desert land, but a land of cities and peoples. But there are desert places among the thronging towns and villages. I know in the county of Durham there are very desert bits where a man can be lone enough. In some such lonely spot the wanderer was. He was in a desert in more senses than one. His soul must have been in a desert state. He had been a wanderer from the presence of God, and had been grasping the lines of his own providence. I am sure he could not be happy.

There he was, destitute and alone. In the wonderful freedom and arbitrariness of his life God gave him a great vision. He saw the glory of God. The ladder stood up upon the earth, and its top reached to heaven. The Lord stood above it, and the angels were upon it, going up and down, busied about that man. Then he had a time of solemn transaction with God, receiving into his heart the promise and presence of this indescribably gracious God—not, as it has sometimes been interpreted, a selfish transaction or bargaining. He saw in that wonderful vision the marvellous promise which undertook that he should be provided for then and there. His heart went up in simplest gratitude, and said that God should be now and ever his God.

Jacob had a very chequered history. Years passed, and he had his dealings with Laban. There was the growth of his worldly gear and wealth; and the unhappinesses of his multifold family, culminating in terrible discoveries of

vile passions and violent spirits nursed under his own eyes. The man who had deceived a brother and a father was now being paid in his own coin.

However, all the chequered experiences were passed. Now, after a very dreadful time of family crisis, he was thrown more than ever upon himself. Then did God speak to him again, and told him to go back to Bethel; and, amid the surroundings of Bethel, to begin again, and to build an altar, to do fresh homage and make fresh surrender of himself there; in the spirit to see again the ladder and the angels and the glory, and, rising up out of the dust and ashes he had made around himself,

TO BEGIN AGAIN WITH GOD.

Jacob, you remember, obeyed. He went, and God watched over his going. He went and he called his most unsanctified household with him to repentance, and to renewed dedication to the God of purity and truth. There was a great renewal of things again at Bethel in the latter days; and the place was solemnly denominated Bethel. That had been a private name before between Jacob and God. Now it was made a public name; and there was given to Jacob a confirmation of that strange name he had received—Israel. I am led to take this second visit as a message first to my own soul, and then, if it please God, to all who need it.

Many may remember a time of vision, a crisis when we awfully found out ourselves, and wonderfully found out God; and it was to us a Bethel, a house of God, the place where He recorded His Name, where He made covenant with us, and we with Him. Ever since that day He has been faithful. His Word has been unalterable. There He has been, the God of grace and peace, the God of purity and power; and all for us. The atoning blood has all that time spoken for us. The Advocate with the Father has been for all that time the propitiation for our sins; and we have given Him a great many occasions for being actively our Advocate with Him who is upon the throne. All this time the Spirit of God has been faithful, and ready, as our hearts have been opened up to Him, to write thereon the will of God.

All that has been equally true in provision for us every moment since that Bethel long ago. Have we been quite true? Was Jacob then, between visits to Bethel—have we now, between visits to Bethel been—true to the grace of God? Have we not sometimes been as those who received it in vain? Is it not time that we should go up again to Bethel, and dwell there, and make an altar, and heap fuel upon it again as if the flame had never burned before? What was it which we were led in His grace and goodness to engage, in His blessed Name at that wonderful time, which perhaps found us awfully discouraged and beaten down by ourselves in our spiritual life?

Do you not remember there, at whatever to you represented Bethel, feeling that your Christian life had got cold and pale, and dull and hard? You were half conscious that coldness since the early days had been creeping into every department of your life. You knew you were not glorifying God in the immediate circle in which you lived. People had not been taking knowledge of you that you had been with Jesus, though perhaps His name was not seldom on your lips.

This the God of Bethel saw, and gave us some experience of, sleeping on the stones. Then He opened the heavens, and we saw the glory of the open communication between Him and us. We saw all that life of obedience, believing, following in the Deliverer's steps; and oh, it was a blessed time. But has it been so altogether since, along the days and months and years? We probably then surrendered our *hasty temper* and *restless will* to Him who was able to overcome them in us and for us. And it was so. It was not a dream. We went out into life and service. We met the old temptations which could make worry and trouble, and which sometimes exasperated us; and though they were the same, God was in us, and there was a wonderful change. The Holy Ghost was there making Jesus Christ a living bright reality in the heart; and the servant was very strong where he had been weak.

Probably we made also a very special surrender of *the tongue*, so lately used not according to his will. There was a great revolution in our conversation about other people. We could not talk as we had been doing, because we would not, and we would not because the God of Bethel was making His abode within our hearts. But have we on our side been quite faithful in that respect to Him? Is there no occasion for our going up to Bethel and beginning again with God?

It may be that we faithfully, and as far as we knew, entirely surrendered ourselves to Him. As far as *our possessions* were concerned, we determined that a tithe should always be paid to our King; and, as He should lead us, our freewill offerings should not stop there. Have we been equally faithful to the covenant?

THE OUTCOME OF SURRENDER.

Altogether we were led to a most delightful consciousness of surrender out and out to the Lord. We entered into the realization of the perfect freedom which comes out of the perfect and simple "Yes" to His claim upon us. We found how delightful it was to be bond-slaves of the Lord. We found there was a boundless power in the soul to grow into the image of God in surrender to the Owner, absolute and unreserved, everywhere and every when. Has it been consistently so since that long-ago visit to Bethel? Has there been no more or less unconscious taking back? Has love been exhibited in any degree to ourselves? Have we got fonder of being in the eyes and thoughts of men? Have we come to be rather kind and chary to our own name, and liking to see it mentioned? If so, there is need that we should go again to Bethel.

When that vision revolutionized our sight of self and of God, we recognized that we existed for another Person, that that was the truest way of existing in ourselves, that being thus given over to Him He was able in wonderful ways to manage His own surrendered property. In that attitude of the spirit we did find wonderful surprises in the Author. We found our varied imaginations purified and straightened. We found that we could live a life naturally lying along the lines of the nature God has made, and yet a life supernaturally delivered from tyrannies which had once seemed unbreakable and without hope. In proportion as we have ever been tempted to forget the magnificent fact that we belong to Him, in the proportion in which that has been at all let go, in which we have not presented the paper to Him for His pen, in that proportion there has been a lack of writing on the heart by His will as against our own, and we have need to go back to Bethel again.

NO FROWNS GREET THE RETURN.

It is possible that with some there may be a need of going and helping one another back to Bethel. Let us remember from this story of Jacob's experience, with gladness, that our Master does nothing to frown upon returns to Bethel. It was at His invitation that the broken and inconsistent man went back there. It was His will that Jacob should go, and we may be sure that the God of Bethel did not say to him, "So you are here again, but you should never have been away." He was welcomed; and, as he looked round upon the familiar place, he realized that he had changed, but the God of Bethel was the same. There he was at the same place, to demonstrate that God was ready to be the same to him once more.

So let us go back. If we specially need anything let us go not only in tenderest penitence, but not discouraged. Never does God discourage anything but the heart while it remains unwilling to return to Him. Let it return, and over Bethel the glory shall be shining, the glory and the presence of God will be found to have grown no older with time. He will *restore* to us—wonderful word, something better than *blot out*—the years which the locust of self had eaten. But let us do it to purpose. Let us build an altar there, and let us put upon it whatever, in the light of the Holy Ghost speaking to conscience, comes to hand as a really called-for sacrifice. Above all, let the sacrifice be made as if it had never been made before.

SELF-DISCOVERED AND HUMBLED.

In the early days of my observation of this movement, I was much struck by a young friend who had been at some meetings of the kind. He said afterwards, "I see, the very heart of the question is the surrender of ourselves to God." Well, practically it is so, the surrender of ourselves to Him, the writing across our lives in the largest capitals of the words, "I am not my own. I am bought with a price. I am conquered by Another. I have held out both my hands to put them between His; and I do again, *as if never before*, surrender myself to God." It is upon the altar so built and so heaped that the fire of God delighteth to come down. It is a very quiet sober thing, with remarkably little excitement about it.

Once more, let me point out the unchangeableness of the Promiser. Jacob was an older man, and a greatly more self-discovered and humbled man when he went to Bethel the second time, than the first. Grey hairs were upon him; indeed, he was an old man. He was a man full of change, and full of time; but God was in nowise altered. For He is "the same yesterday, to-day, and for ever." "I AM that I am," was true then, and it is true now. We sigh and we think that such a time was in our Christian spring; and the autumn, if not the winter, is come now. That is from your point of view, but God is the spring of the soul, and can make all things fresh and new. He can renew the covenant, and build the altar, and begin again. It is a renewal of the Christian spring; and if we will dwell at Bethel, it will always be springtime there, until it break forth into the perfect summer.

The Way.

(Isa. xliii. 16.)

The depths of the sea
(Sorrow's wide anguishing sea),
Thou hast made a wonderful way;
The redeemed pass over it singing to Thee!

The depths of the sea
(Sin's trackless and treacherous sea),
E'en of this Thou hast said, "Fear not,
Fear thou not, with My hand I have covered thee."

The depths of the sea
(Death's dark, inscrutable sea),
A way for the ransomed to pass
Thou hast made, and sorrow and sighing shall flee!

MRS. M. E. GATES.

Washington, D.C.

National Protestant Sunday.—The setting apart of the first Sunday in November as "Protestant Sunday," to which we referred in a recent issue, was arranged by the National Protestant Federation (15, Imperial Buildings, Ludgate Circus, E.C.), four years ago, and has been well received throughout the country. It is hoped that special interest will be aroused this year, and various new and helpful features have been introduced.

The Tyndal Bible School has been organized for the purpose of promoting regular and diligent study of the Scriptures. Classes are carried on by postal correspondence, both for adults and for children, and numerous testimonies have been received to the value of the help thus afforded to private study. In a letter just received, a member writes: "I can never express how much I enjoy the study, and how I thank God for leading me to join the school." The autumn term of Bible study will shortly commence. Particulars will be sent to any reader upon receipt of a halfpenny stamp.—Address—Miss MASON, Tyndal Bible School West Norwood, S.E.

The Protestant Governesses' Home, 22, Chatham Place, Brighton.—The annual report shows that the helpful ministry of this Home continues. The house is a resting-place for struggling governesses, and elderly gentlewomen who need a temporary home while awaiting engagements. There is a fund for pecuniary help and clothing. It is obvious what a boon such a Home is for desolate ones. Weary in body, sad in mind, most gratefully they welcome the opportunity offered of perfect rest, good food, and freedom from anxiety for the time being. The privilege of a sojourn in the Home can only be extended to a few until funds considerably increase.

Other Lands.

Persecuted Hindu Widows—2.

By W. G. KING, C.I.E., Madras.

THE Madras Presidency contained, accord- to the census of 1891, over nine millions of women who are, under this bigoted priestly ruling, forbidden to marry. Of these, 3,620 were of the age of four and under, 16,270 from five to nine, and 87,785 were from ten to fourteen years. Need it be said, leaving out of the question the right to marry, that to escape from the condition of degradation and servility to which these young lives are subjected is a hope cherished by large numbers of the sufferers. Many there are, doubtless, who accept the lot laid down for them—with cruel exactitude by priestly influence—as a duty to their caste or religion; but there are others who find such a life intolerable. The only way of escape is to take advantage of the Act legalizing widow re-marriage. The fact has been recognised by native social reformers, and some efforts have been made by them to put their theoretical estimate of liberty into practice.

PRIESTLY HINDRANCES.

But reform in the face of priestly influence cannot be undertaken lightly. On the platform these reformers gain the applause of educated men drawn from so large a number of Hindu families that it might be imagined the feelings of whole communities were with them, and that henceforth widow re-marriage would receive no opposition. Associations have been formed, in the enthusiasm of the moment, the members of which have bound themselves to give full moral and monetary support to their fellow caste-men who would carry theory into practice by actually marrying such so-called widows. One such association was formed at Rajahmundry, in the Presidency of Madras; but it had not apparently recognized the force the Brahmin priests could array against this reform. The first marriage had no sooner been effected than its members (Brahmins) found themselves excommunicated from their caste. *This means complete social effacement, and often involves, as a sequel, financial ruin.* Consequently, the members were only too glad to defray the expenses, and certain not over-cleanly methods of purification, necessary for re-admission to caste. With such a weapon at hand priest-craft triumphs, notwithstanding any Act of Government.

THE POWER OF PREJUDICE.

Nevertheless, a few brave spirits have struggled against persecution, and have endeavoured to secure the freedom of the women of their country from such baneful and tyrannical dictates, so that now a fair start towards practical reform has been made in Rajahmundry by the re-marriage of twenty-three widows. Each couple that has thus dared the priests have found themselves excommunicated. If they presented themselves at the houses of their parents they would be required to limit their entrance to the position accorded to pariahs. Eating with their parents, or any fellow caste-man, is out of the question; excommunication would follow in the case of all who shared in a meal when these persecuted people were present. They dare not even enter a temple for worship; although in all respects as to caste observances pure and qualified. Although it is questionable if giving certain forms of aid would involve excommunication, prejudice against those under the ban is so great that in practice the wife can reckon upon no kindly office from any person of her own caste. If she is too ill to carry water from the village well, no one will undertake it for her, even if paid for the service; on her sick bed no one will offer aid or comfort.

What such a struggle means, a glance at the photograph (see last issue) of one of the sufferers (the wife of one of the most energetic and practical of the reformers) will readily demonstrate. The expression is that of pitiful distress; yet this is not the result of a theatrical effort, but a perfectly unconscious pose, exhibiting the influence on the physiognomy of a wife, in all respects happy in her home, of daily contact at every step beyond that little sphere, with the innumerable petty annoyances that go to form the net around the excommunicated family woven by priests unsurpassed for subtlety. This, then, is the fate of those virgin-widows who dare to exercise the right of re-marriage that the law of the land recognises as legal, and that the Brahmin priest cannot prove is contrary to the Hindu religion. But there is

ANOTHER DISTRESSING ASPECT

of the question that can but be lightly referred to. The girl-widow who will honestly submit to the wretched lot prescribed for her by the priest is not always love-proof, and, as amongst other nationalities, it is the woman who is called upon to make the sacrifice. The temptation to throw prudence to the wind, in exchange for a brief season of happy memories of mutual love, must be heavy to bear where every effort has been made to deprive a young life of the most innocent pleasure. To such *affaires de cœur* there can be but one ending—the sufferings of excommunication; to be an outcast for ever from home and kindred—or suicide. Accidental drowning in open wells and tanks must necessarily be expected in a country where hand-drawing of water is largely pursued, but the frequency of such "accidents" to the girl-widow may not uncharitably be regarded as due to her determination to leave the fame of her family unsullied.

Against unreasoning and cruel priestcraft of this description, to aid the efforts of men who deliberately have undergone persecution, that they might thereby weaken the fetters that bind the women of their country, seems to the writer an object worthy of the true philanthropist and Christian. For, let it be remembered that although monetary and other inducements may have at time had influence, the majority of widow re-marriages that have occurred up to date have been made with the prime object of securing reform. Indeed, in the case of certain of these reformers, the writer has been told that the necessity for self-sacrifice was first forced upon them by Christian missionaries pointing to the sufferings so heroically borne by early Christians, and thus arousing their enthusiasm in attempting to overcome a form of persecution that both Christians and educated Hindus of the present day condemn as cruel.

WHAT IS WANTED

to aid this urgent reform is: (1) A small "Widows' Home," where child-widows who wish to re-marry can be received temporarily, and where others who do not wish to marry could secure an education that would fit them to work for their own living after leaving their homes where life has been rendered miserable. (2) In connection with this institution, "rescue" work could be accomplished in cases where women have committed the error of loving "not wisely but too well," by bringing pressure as to marriage upon the deceiver, *and thus saving both infantile and adult life.* (3) To aid in supporting such widows of the reformers as are left in poverty,* and who by excommunication have been deprived of the help of relatives and caste-men.

For the management of such a "Home," Christian ladies would be necessary, and although religious pressure as to Christianity should be avoided, and the movement should be conducted on the basis of pure philanthropy, it need not be said that the opportunity offered for teaching Christianity both by word and deed should prove of infinite value to the cause—more especially in respect to influencing the highest castes, which have hitherto exhibited very little tendency to be moved in this direction. In course of time there would spring up amongst Hindus a population with the prestige of origin from the Brahmin caste but free of bigotry, which could not fail to produce an influence for good that would permeate throughout Hindu society. Communications on this subject would willingly be received by Mr. N. Kothendaramayya, manager, office of the Municipal Council, Rajahmundry, Godavery District, Madras Presidency—a man who, with the hope of encouraging reform amongst his countrymen, and well aware of the persecution that he would undergo in consequence of his act, deliberately refused an advantageous marriage that would satisfy the narrow-minded Brahmin priests, and elected to marry one of the victimized class whose cause he has for years actively espoused—or by the Editor of The Christian.

* One of the most active of the early reformers was Mr. P. Ramakristayya, who, on his death, left the sum of Rs.10,000 for the aid of such cases. The interest of this sum affords Rs.2½ (about 3s. 4d.) per month for twelve widows.

The Flight of a Priest.

ONE cold day last December, a young priest set forth from his parish in Italy, leaving home and friends behind him for ever. Months of great mental conflict had passed, and his conscience no longer permitted him to remain in a Church which sold her sacraments and made merchandise of her pretended gifts. Having but a slender purse, he decided to make his way on foot to Brest, and thence to sail to America. The bitter weather tried his delicate frame, but he tramped on to a central town in France. Here, at the lodging-house where he slept, his money was stolen, and he was left with only 30 centimes.

His faith was put to the severest test. Being without means to proceed to America, God turned his steps to Switzerland. He was exposed to great hardships. Sometimes, when unable to satisfy his hunger, he was forced to soothe his cravings by eating the snow which covered the ground. But God's "good hand" brought him at last to a place where Swiss Evangelical friends supplied his need and "taught him the way of God more perfectly." Now this converted priest is preaching the Gospel daily to thirsty hearts in Italy, his chief study God's Word, his one desire to manifest Christ.

Had our young friend only known of the Home-Refuge for Priests in Rome, what might he not have been saved? This Home has existed nearly three and a half years, and received many priests and seminarists. Two are under training for Gospel ministry. In more than one case brilliant prospects of advancement in the Church of Rome have been given up for the "greater riches" of "the reproach of Christ." At the outset, almost all have had to forsake home, friends, every thing, for His Name.

Do not such men need the prayers of God's children? Numbers of applications are received from priests and monks, but most have to be refused, as only seven can be received in the Home at one time. It is a bright, airy apartment, but at present consists only of the larger part of one floor, quite inadequate for the needs of the work. The lack of funds causes much anxiety. The committee is formed of ministers representing different evangelical churches in Rome, Rev. Dr. Comm. M. Prochet being president and Rev. Dr. W. Burt hon. sec. and treasurer. The latter is now practically directing the Home, an ex-priest acting under him.

Further particulars of the work may be had from the hon. sec. for England, Miss Ward, Gottesruhe, Montalt Road, Woodford Green, Essex.

South Arcot, India.—Miss (not Mrs.) de Noë Walker is the treasurer in England for Miss Reade, of the Highways and Hedges Mission, Punrooty, South Arcot. She may be addressed—21, Gunton Road, Clapton, N.E.

Scriptures for India.—When gratefully acknowledging a parcel of ten Bibles sent out under the above scheme, Rev. W. J. Abigail (C.M.S. High School, Karachi) mentions that seven of the boys to whom they were given are Hindus, one Mohammedan, and two Jews. These, who already knew something of the preciousness of God's Word from the daily Bible lesson, were all greatly pleased with the volumes, and will, it is believed, make good use of them.

Zambezi Industrial Mission.

FORMED in 1892, the history of the Zambezi Industrial Mission affords an object lesson of the highest value of the possibilities of such efforts. Five years ago a deputation went out to visit the field of operations. Forest land was being cleared, and coffee plantations formed. Wattle and daub houses had been built by and for the missionaries. Evangelistic work was being carried on from a number of centres with encouraging success, but no schools or places for worship had been opened. The careful survey made, however, confirmed the belief that the Mission had been established on right lines, and that a future of great usefulness lay before it.

A great change has taken place in the second quinquennium. Extensive tracts of forest have given place to productive coffee plantations, and a successful experiment in the growing of cotton has been made on a hundred acres of the land. Wheat and other products have been successfully tried, and in these industries thousands of natives find employment, while at the same time their spiritual interests are ministered to by the missionaries. The first houses have given place to substantial, commodious, and well-equipped brick buildings. Schools have been opened at every station and outpost, in which about two thousand children are being educated. Churches and hospitals have been built, and an industrial training institute established.

The property consists of the Michiru estate of about forty square miles, bought from a native chief through the British administration, with five plots of a thousand acres each given by H.M. Consul-General. A typical station is that of Mitsidi, a recent report from which shows that the Lord's Day services are well attended, and also those in the five or six villages that are visited; while there is a Bible class of about fifty-five members, all Christians. During the week, a sewing-class is held for women, when as many as fifteen are present; and 200 is the average attendance at the week-day Gospel service. The schools are thriving, and the scholars get more than free education. In one month no less than 193 people, suffering from various ailments, were attended to; 197 natives have been working on the plantation, cultivating coffee, cotton, wheat, chilis, and potatoes.

At Ailsa Craig about 130 acres of land are under cultivation; 126 native workers have been busy hoeing, digging, making drains, weeding coffee beds, pruning the trees, and sowing wheat. Morning and evening prayer meetings are held each day, and on Wednesday morning a little Gospel service is held. All the villagers at Maliya came one Sunday to a service at the station. The average attendance at the class for candidates has been twenty-three, of whom seventeen are seeking baptism.

Chiole station reports 169 members on the church roll, and 180 candidates seeking baptism, with a Christians' Bible-class averaging 362. Forty villages are visited every Sunday, and thus the Gospel reaches 1,400 or 1,500 people.

From other centres the reports are equally favourable, and the possibilities of expansion are very great. It is hoped that the profits of cultivation and trading will be sufficient to carry on the work on its present basis; but there is much more to be done for the uplifting and evangelizing of the extensive districts surrounding the present centres than can be undertaken without outside help. Many schools could be used if funds were provided for their erection, and for the support of the necessary teachers. The present staff is not able to undertake more work than that now in hand, but if it could be strengthened by evangelists, school inspectors, and nurses, the influence of the Mission in British Central Africa would be greatly increased. As, however, the income derivable from the industrial operations at present being carried on would not be sufficient to support any such increase, it would be necessary to raise their support among friends at home. Friends interested may communicate with Mr. R. Caldwell, secretary, 6, Colonial Avenue, Minories, E.C.

Deaf and Dumb in India.

THE other day a booklet was handed to me by a young lady. As I read: "Ephphatha, or Work for Christ among Deaf and Dumb Children in India," the vision of a beautiful spot in a tropical clime came before me. It was in Tinnevelly, the most southerly district of the Madras Presidency, formerly notorious for its demon-worship, now remarkable for the great number of professors of Christianity.

On a radiant March morning we drove from the station to Palamcottah, the stronghold of the C.M.S. The sky was cloudless, the landscape with its mountain ranges (the Western Ghats) charming. We stopped in the front of a bungalow which, with other buildings, formed a spacious square. A group of girls, occupied in sewing, raised their heads, glancing at us curiously; then a lady with a smiling face came forward to bid us welcome. It was Miss Florence Swainson, the founder of the Palamcottah Deaf and Dumb Institution.

The C.M.S. has several educational establishments here, and also 450 primary schools in the district of Tinnevelly. The Mission is doing thorough work, purging especially the Christian communities. Thoroughness is essential among a people whose motives for becoming Christian are sometimes far from being spiritual. To give an example: We were told that two castes, having had a violent quarrel with one another on account of precedence at one of their temples, brought their case before the law courts. While the proceedings were going on, one of the parties decided that should they be losers in the strife they would all embrace Christianity. They lost their case, but have not become Christians yet. Repentance of sin would be far from the mind of such.

Miss Swainson came out primarily to teach in the Sarah Tucker College for girls. Three deaf and dumb little ones being put into her way, she wondered whether a school for such could not be found somewhere. Great was the disappointment when on inquiry she and her co-workers were informed that in the vast Empire of India there only existed two small schools, one in Calcutta under the Brahmo Somaj, and one in Bombay under the Roman Catholics. Hindus, though by nature of an affectionate disposition, have never been taught to sympathize with the afflictions of others; they look upon them as the consequence of sins committed in a former life—a necessary and deserved punishment which must be submitted to. To them the deaf and dumb is more or less an idiot, and they would never dream of educating him. It falls to the lot of the professing children of God to follow their Master in doing good, and though they cannot restore sight or hearing, they can do much towards making their lives useful and happy.

The need and helplessness of the three little ones so appealed to Miss Swainson, that she opened a separate class for them. As soon as it became known, children were sent to her from other places and institutions. She had not the heart to refuse them. The first boys who came lived in the Blind Boys' School of the C.M.S. until a friend's kind gift enabled her to rent a little house and to engage a Christian man and his wife to live with the boys and teach them.

The present premises are large and airy and well adapted to their purpose. What strikes a newcomer most are the beautiful order and neatness everywhere. The children, boys and girls, about seventy in number, learn nearly all the subjects the other classes do, and go in for the same Government examinations. Miss Swainson's method of teaching is quite unique, as she had to learn it by herself and to invent many of the letters, foreign to the English vocabulary, so that she has really a code of her own. It seems, however, simple and admirably to the purpose. While watching the telling of the story of Elijah, we felt that we would soon learn to communicate in this kind of language. What a difference between these happy and intelligent-looking children, as with expressive signs and animated faces they told the Bible narrative, and a little new-comer just taken in. The latter had an expression like that of a hunted animal.

Industrial work, such as weaving and carpentering, is being done between school hours. Girls are taught sewing and fancy work. The teachers are all natives, and one or two are deaf and dumb themselves.

There are about 200,000 of these afflicted ones in India. Applications for admission to Miss Swainson's school come from various parts of the country, proving the great need of multiplying such institutions without forgetting to support and encourage the existing ones.

Whosoever heareth, let him take of the Water of Life freely. These dear children do not hear, but they see the Water pointed out to them and take it.

Miss Swainson relates that one Sunday, when her pupils were learning for the first time about the sufferings of Christ, there was a look of horror on their faces, and they asked: "Why was He thus treated after all the good He had done?" While the teacher explained that He had died instead of us, the tears were on the cheeks of one girl as she went over the story to the others, and she showed clearly that she had grasped the lesson. On the death of a child, dearly loved by her companions, there was not a thought of sorrow in them. Pointing upwards, they said, "Bessie has gone up there; and she is not deaf and dumb now." Another incident to show how God can use even little dumbies in the work of evangelizing.

"We had gone one Sunday evening," says Miss Swainson, "into a heathen village where we hoped to get a number of people together to talk with. For some reason, though they came, we could get no attention; and after waiting some time, we feared we must give up and go. I told one of my little dumbies (pet-name) to write a text on the sand, which she did in a minute with her finger, and then signed, 'God is love.' The people were much surprised to hear she was deaf and dumb, and yet could read; and when she got out the little wordless book, and signed so clearly the meaning of each page, which I interpreted for her into the speech language, how thankful I felt that God has given me this work to do."

The support of a child costs £3 a year. The mission may be helped in many other ways.

Wilma Morgan.

The Outlook in India.

MORE favourable reports are to hand concerning the famine-threatened regions of India. For some days there had been high winds in Bombay, the result not of cyclonic disturbances but of strong monsoon conditions. Most places are reported to have rain, though northern Gujerat was again benindhand.

Lord Radstock writes:—A week ago fifty to a hundred millions in India saw nothing but famine and gaunt starvation before them, and the Meteorological Department gave no hope. In The Christian, August 21, there was a call to prayer for rain. "Before they call I will answer." Telegram from Bombay says: "Good rain; crops saved, Bombay and Central Provinces." Probably to-day (August 23) thirty to forty millions are almost singing for joy. Now pray for *the* rain by which millions of souls can and may be saved. Send gospels—the message of salvation to three million children and twenty million adults, who can read but who have not one copy. "Ask and ye shall receive, that your joy may be full."

Professor Newell's Bible Lectures.—The ministry of Professor W. R. Newell enlarges as the seasons pass. His winter course of Bible Lectures has now been fixed up, and week by week he will unfold the Scriptures in the following cities: Detroit on Mondays, Toronto on Tuesdays, St. Louis on Thursdays, and Chicago on Saturdays. Only by a large amount of night travelling will he be able to overtake the work that lies before him. The meetings are being convened in buildings holding from one to four thousand people. Professor Newell will value the prayerful sympathy of Christian friends in his undertaking.

Twenty-one Years in India.

REV. J. C. LAWSON AND HIS WORK.

AMONG the missionaries in India whose ministrations to the famine-stricken have brought them prominently before the Christian public is Rev. J. C. Lawson, of the Methodist Episcopal Church, Aligarh, who with Mrs. Lawson is labouring to ameliorate the distress of the natives of our Eastern dependency in these days of her visitation. Mr. Lawson has been spending a few weeks in England, and his appeals at conferences and other gatherings have evoked heartfelt sympathy in many quarters.

Twenty-one years ago Mr. Lawson sailed for India from America. The first ten years were spent in pioneer work at Gitapur. In common with other missionaries our friend was called upon to face much opposition, and, when preaching on one occasion at a heathen fair, he had a narrow escape. A baptism had just taken place, when a mob gathered round with angry threatenings. The service had to be abandoned, and the workers endeavoured to make their way through the crowd, and meeting another company of Christians who had also been preaching, were compelled to flee together for safety. On reaching the foot of the hill leading to their tents, the party was pressed by the infuriated mob, who, with their short bamboo canes were striking left and right. After trying again and again to rescue a new convert, the crowd returned to the fair. Mr. Lawson cites this as one of many such instances, when deliverance has been wrought in direct answer to prayer.

Since 1893, Aligarh, N.W.P., has been the centre from which Mr. Lawson has laboured. Numbers of new stations have been opened up in the surrounding district, and as a result of his untiring efforts seven circuits have been formed, and are in charge of native preachers, who have workers under them. Besides the regular preaching of the Gospel, they maintain Sunday and day schools, and carry on a wide distribution of the Word of God and tracts. The district of which Mr. Lawson is presiding elder (or chairman) has now 7,000 native Christians to be nurtured and trained for evangelizing their heathen brethren. From the area of the Conference to which he belongs, the heathen have been coming to Christ during the past ten years at the rate of twenty per day, and there are now over 60,000 native Christians in the bounds of the Conference of the North-West Provinces.

The efforts of Mr. and Mrs. Lawson in recent years have been directed to relieving and succouring the famine sufferers and organizing industrial work. During the famines of 1896 and 1900, hundreds of children and widows were gathered in and taken care of. Those who are able to work at all are taught industries, such as carpentering, boot and shoe making, tailoring, and weaving. Arrangements have been made for two skilled workmen to proceed to Aligarh to instruct the boys in their various trades. While under the care of the missionaries many of these poor famine people have become soundly converted to God, and large numbers of the boys and girls who came raw heathen are now able to read the Bible in their own language. Every year special revival services are held. Last October, when Bishop Warne conducted the meetings there were remarkable manifestations of the power of the Holy Spirit. On every hand boys and girls were seen to be mightily convicted of sin, and ultimately yielded themselves to the Saviour.

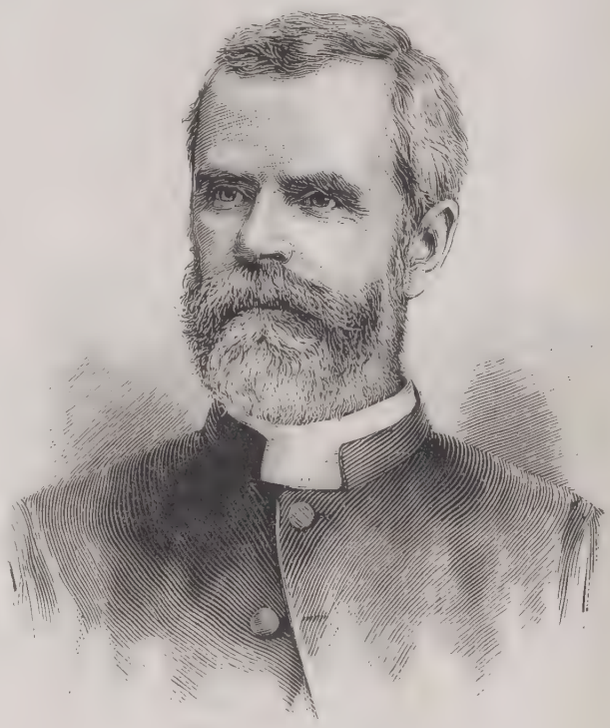
A third cruel famine is in progress, and sufferers are being gathered into the Aligarh Orphanages and Widows' Home, and are thus being saved from physical and spiritual starvation. The famine victims now under the care of Mr. and Mrs. Lawson number over a thousand, and additions are being constantly made. It is almost impossible to form any adequate idea of the heartrending scenes which have to be witnessed daily by the missionaries. Writing last month, Mrs. Lawson gives a pathetic account of the present distress:—

"My heart is breaking, because now the widows and children are calling for help, and we have no money to take in more than a few. We ought to have a man there daily to gather them in. Then we need to build new barracks for them. What will we do with the children—and no room! If we overcrowd it means sickness and death. Do ask the dear people of England if they are willing these little ones should perish."

The distress across the Jumna River in the famine regions is severe, and the missionaries, moved by the spirit of humanitarianism and Christianity, are devoting themselves to the work of gathering in the sufferers. A letter received last Thursday tells of the continued hopelessness of the situation.

All over India there is a demand for native skilled workers, and the institutions in Aligarh are destined to meet this need. The influence of the industrial work will be felt in the future in the support of native churches.

While in Great Britain Mr. Lawson has been greatly encouraged by the warm-hearted and liberal response which has been given to his appeal. His work is commending itself to Christians on both sides of the Atlantic. The following letter to Mr. Lawson from Mrs. M. A. Marriage Allen, Maryland, U.S.A., is only one of many similar testimonies:—



REV. J. C. LAWSON.
From Photograph by Mr. Finlayson, 187, New City Road, Glasgow.

"I have carefully read your appeal respecting your famine children and work for the widows, and shall be pleased to give you a cheque. I look back with pleasure to my visit to you at Aligarh, N.W.P., India, and have often said it commended itself to me more than any missionary work I saw in India, and as I stayed several days it gave me a good opportunity of judging. These famines are indeed terrible! I have sometimes thought it is one of the ways the Lord has for the evangelization of India, as these thousands of children are brought up under Christian training and care, free from the bondage of caste and heathen ideas, which are such an immense hindrance to those who become Christians in later years. Thus the Lord over-rules and brings good out of suffering. May His Church see the opportunity and help."

One of the most touching instances of the sympathy awakened by his visit to this country was the offering to his fund made at Mr. Quarrier's Orphan Homes, Bridge of Weir, where the children contributed largely of their earnings, and a sum of £22 10s. was handed to the missionary. Having sailed for India last week, communications for Mr. Lawson may be addressed to our care.

Anglo-Indian Evangelization.

AFTER travelling for more than a year in India, Ceylon, and Burmah, as an honorary member of the Anglo-Indian Evangelization Society, Mr. Reginald A. Studd is anxious, during a visit to this country, to enlist wider sympathy and support for this effort on behalf of our fellow-countrymen in isolated districts. Many of these have no opportunity of attending any form of Christian service, and in some cases are not visited by any minister for so long a period as five or seven years. Young men proceeding to India are surrounded by greatly-increased temptations, and the absence of home restraints calls for even greater Christian privileges.

The members of the Anglo-Indian Evangelization Society hold services, and visit from house to house, in parts of the country far removed from Christian ministry. Mr. Studd was deeply impressed with the usefulness of the work that was being done, and with the appreciation with which the opportunities for hearing the Gospel were received by the English community. The Society has only twelve workers wholly engaged, with a few occasional helpers; and it is earnestly desired that funds should be provided for the maintenance of at least

TWENTY MORE PERMANENT LABOURERS.

Mr. Studd hopes that a speedy response will be made to his appeal, in view of his return to India in the autumn.

As illustrations of the need, attention is asked to the following facts: In a district in the province of Mysore there are 150 Europeans, in the Travancore Hills numerous planters, but no minister in either locality. Along the entire length of the East Coast Railway, from Madras to Calcutta, there is no regular minister. In the East Indian coalfields, where many Europeans are employed, no regular services have been held for years. In Ceylon, in the district of Haputale, where 100 Europeans are living, there is a church without a chaplain. In Assam, there is a district in which ten European doctors reside, but not a single minister.

Europeans residing in some of these districts are prepared to contribute towards the support of a minister, if one can be sent out. If the work can be placed on a sound basis now, much of it will be self-supporting. In every Presidency in India the number of chaplains to the troops is inadequate. Additional workers are sorely needed, and would be heartily welcomed.

Communications may be addressed to Mr. Studd, at 2, Hyde Park Gardens, W., till he leaves for India, about the end of September, or to the organizing secretary and treasurer of the Society, Mr. W. Stewart Thompson, Ivybank, Wardie Road, Edinburgh.

The Joy of Harvest.

(Isaiah ix. 3.)

THE joy of harvest is a seemly thing!
The husbandman hath toiled and waited long
'Mid storm and sun and shower to rise and sing
His triumph-song!

The joy of harvest is a little thing
Compared with that sweet joy God's children know,
Who o'er a promise tried and proven sing—
Made long ago.

The heart grows sick and faint with hope deferred,
Then cometh the desire; and to God's own
The dearest joy is that He kept His word
Upon His throne.

Let patience have her perfect work in all,
In lower things or higher, small or vast;
For while God's rainbow gleams there must befall
Sure joy at last.

WINIFRED A. IVERSON.

A Heroic Lady.

THE BARONESS VON LANGENAU.

THE sudden and tragic death of the Baroness von Langenau at Bangor, a short time ago, removed an earnest Christian and generous philanthropist from the scene of her earthly activities. The Baroness had been staying at Bangor for the benefit of her health, and, while bathing in the sea swimming baths, was seized with a fit, from which she never rallied. The coroner's jury declared that the cause of death was syncope following a sudden immersion in the open sea. The deceased lady was the widow of Baron von Langenau, formerly Austrian Ambassador to the Court of St. Petersburg. Her death will be a great loss to the little Methodist community in the Austrian capital, of which she was a devoted member and a most generous supporter.

The following account of how she was led to identify herself with a body of persecuted sectaries, as the Methodists are regarded in Vienna, is based upon her own words as recorded some few years ago. It was in 1870 that a German Wesleyan minister, by name Mr. Dieterle, introduced Methodism into Vienna. For two years he worked quietly, and gathered some ten members around him. Then he rented a hall and began to preach in public. All kinds of petty persecutions dogged his steps. Again and again the hall was closed by the authorities, the small Sunday-school which had been formed was dispersed, and the Methodist preacher fined because he had dared to pray with members of the State Church. For years the work was carried on in spite of such disheartening circumstances, and at length, in the year 1887, the police seem to have grown weary of the task of harrying the faithful band of men and women who met to hear the Gospel preached. The services were held in the minister's house, and for a time they were undisturbed. It remains to be told in what way Baroness von Langenau was brought into contact with this persecuted company of Christians.

When the work commenced, she was living in Russia, her husband being at the time Ambassador at the Court of St. Petersburg. Her life had been a brilliant and a happy one, as the world counts happiness. But in 1873 a great sorrow clouded her life, and this titled lady found that the gay life of Courts brought no comfort to the heart that mourned. Her only child, a gifted boy, was suddenly snatched from her, and her life henceforth became a blank. She sought comfort in religious observances and good works. But while she toiled for others, her heart was still sad. The sense of sin brought her almost to the verge of despair, and she found no peace through her own efforts to do good. But deliverance was near. It was at the beginning of 1889 that the Baroness heard, through a Lutheran deaconess, of the Methodists, and of their new minister, whose sermons were said to be very helpful to earnest souls. She lost no time in discovering the place of meeting, and was soon led into the enjoyment of salvation.

Her experience ought to be told in her own words: "For years and years I had been told that Jesus was the Saviour of the world, that He was always willing to save, but here I was told for the first time that He will not save us *without our own consent;* that He invites and entreats, but we must decide; that our will must be put on His side; that He will not take possession of our hearts unless we are willing to receive Him. *Be willing now, now, now,* was the burden of all the sermons I heard there. At last my eyes were opened, I surrendered my will, I trusted, and was saved."

The Baroness at once threw herself wholeheartedly into various forms of Christian work. With the aid of the minister she was able to start a large Sunday-school, an orphanage, a Deaconess' Home, and a mission among postmen. She also planned a home for servant-girls. But persecution, which had slumbered for awhile, now broke out more violently. The accession of a lady of rank to the despised worshippers alarmed the authorities. Complaint was lodged against the dangerous teaching of the Methodist preacher, and on December 13, 1891, the hall was closed. Still the services were not suspended. For fifteen months the heroic band of Methodists found a Bethel in the back dining-room of the house of the Baroness. As in earlier days, when "the doors were shut for fear of the Jews," the windows and shutters were closed, so that the singing might not reach the ears of the detectives that watched the house night and day.

Let it be said to the honour of these faithful successors of the early disciples of our Lord, that during those weary months not one of the members of that little church proved unfaithful. At length, in answer to prayer, deliverance came, and the hall was once more opened for the preaching of the Gospel. On November 1, 1895, the little Methodist Society in Vienna, numbering fifty-eight members, held a jubilee festival, because the first quarter of a century of its existence had passed away. The hall was often crowded with hearers, and the Sunday-school, composed of some 120 boys and girls, was held in the house of Baroness von Langenau, as her private school, because the laws did not permit of the Methodists, as a Church, giving religious instruction to children. The Children's Home and the work of the deaconesses were supported by the generous gifts of the Baroness, and were the objects of her personal interest and loving care.

BARONESS VON LANGENAU.
From Photograph by Messrs. Fradelle & Young, 246, Regent Street, London.

The Methodist work in Vienna was until two or three years ago under the direction of the English Wesleyan Conference. It was then agreed to hand over the mission to the Methodist Episcopal Church of America, which seemed from some points of view to be better fitted successfully to carry on Methodist work in Germany and Austria. Bishop Vincent, who recently visited the English Conference, has charge of the European branch of the missionary work of the great American Church. We may well sympathise with the Methodists of Vienna in the great loss they have suffered by the so sudden death of their benefactor and friend, the Baroness von Langenau.

The Baroness did not confine her sympathies to philanthropic and religious work in her own land. She was also deeply interested in the work of the West London Mission, and conceived a great admiration for the splendid services of the Sisterhood connected therewith. Some years ago, she presided at one of the Mission anniversary meetings, and presented to the Sisterhood a valuable pearl necklace which had been a gift to her from her late husband. The necklace was afterwards sold for £1,300, and the proceeds devoted to the support of the Sisters at work among the misery and vice of West London. This munificent gift was but an illustration of the lavish generosity with which the Baroness supported the cause of Christ.

Not only her material possessions, but her rich mental gifts and social influence were laid upon the altar of service. In addition to the distinctively spiritual work already referred to, she took a warm interest in all movements for the social welfare of the working-classes of Austria. She was the president of the Austrian branch of the World's Women's Christian Temperance Union. The Baroness was also an accomplished linguist, and translated volumes of Rev. H. Price Hughes's sermons into French and German. We may be permitted to quote a beautiful tribute to her character by Mr. Price Hughes, who was privileged with her friendship. "She was a woman," says Mr. Hughes, "of extraordinary mental vigour and great strength of character. Her humility was unrivalled in our experience. . . It was difficult to realize that this modest and unobtrusive woman was personally acquainted with the great personages of the European Courts, her husband having been Ambassador at The Hague before he was appointed to St. Petersburg. But it would come out unexpectedly and unintentionally while she talked freely of men and things. Her goodness was so deep and pervasive that it seemed quite natural and inevitable that she should lead so beautiful and unselfish a life."

It was fitting that the remains of this noble Christian worker should be buried in this land of religious freedom; and on Tuesday, August 12, the Baroness von Langenau was laid to rest in a little cemetery on the shores of the Menai Straits. The utmost simplicity marked the obsequies of one who, in early life, had freely moved amid the pomps and vanities of this fleeting world, but the glory of immortality is assured to her as a true saint of Jesus.

J. H. C.

Kept.

(Isa. xxvii. 3.)

A pebble at the source may turn the stream another way;
A tiny atom in the eye may hide the light of day;
A broken string upon the lute may mar its sweetest strain;
Upon the weakest link depends the strength of all the chain;
A hidden leak may sink the ship that else all storms might weather;
The whispered word may break the tie that binds two hearts together.

And like the pebble in the brook, *one thought* may hinder grace;
One wish, like atom in the eye, may hide thy Father's Face;
Like passing chord, *one word* may mar the joy that God hath given;
One act, like broken link, prevent thy leading souls to heaven;
One sin indulged, like hidden leak, may wreck thy life for ever;
And *unbelief*, like slander's tongue, love's golden cord may sever.

O Lord, in utter helplessness I bring my heart to Thee,
All its unguarded entrances Thine eye alone can see;
I have no power to stand against the smallest thought of sin,
And even as I kneel in prayer some secret foe glides in;
But the sands of time fall one by one, and moments make each hour,
Then every moment as it comes, Lord, keep me by Thy power.

M. E. Ames.

A Sunday at Northfield.

HOW can I describe it for those who have never seen this lovely spot? I think if I were dying, and could be brought here, that it would revive me, and give a new lease of life! Perhaps there is something in its associations. Hardly a spot in it is not somehow connected with D. L. Moody. How often have we seen him driving along these roads, and sometimes making straight over mound, hillock, and ploughed field, to reach his destination. Over that landscape his eye used to range as he sat in the portico of his home, looking westwards to the distant mountains in which the noble Connecticut River seems to rise. Each of these great buildings has arisen at his impulse, and received his fostering attention. And for many years he was the life and soul of this Convention, surrounded by men like Gordon, Needham, Whittle, Bonar, and Macgregor, all of whom have joined him in the presence-chamber of the King.

The Lord's Day never breaks, for me at least, so sweetly anywhere as it breaks here. These woods in their dark and stately grandeur, these green and beautiful fields, the far-away hills, the noble stretch of the valley, the gleaming Connecticut—all parts of a great, silent orchestra; all so peaceful and blessed; nothing to disturb the heavenly peace nor violate the Sabbatic calm.

We begin at 6.30 a.m. by a prayer-meeting, with a succession of prayers, without break or pause. At 9 a.m. Mrs. Howard Taylor speaks with unusual sweetness on, "*I believe; I belong.*" At 10, whilst the vast auditorium is filling, a praise-service is conducted by Mr. Towner and Mr. Stebbins. As I walk to the Auditorium at 10.30, all the roads and fields are filled with vehicles of every description, by which the country people have come from a circumference of ten miles. The horses are left in the shafts, tethered beneath the trees, and stand patiently, switching off the troublesome flies and mosquitoes. The immense Auditorium is crowded, and many are standing; Rev. G. Campbell Morgan leads in prayer, Dr. Scofield reads 1 Cor. xv., after which I preach on Phil. ii. 1-10. I am not often more conscious of God's presence in preaching, and the whole congregation remains absolutely still until the close, when the words *Jesus Christ is Lord* are repeated by the people in the area, then by those in the gallery, then by those in the deep chair-seats—all joining at last in saying, "Jesus Christ is *my* Lord, and *my* God."

In the afternoon, the venerable Dr. Weston, who, to quote the late Mr. D. L. Moody's judgment, runs liquid gold, speaks on Acts iii. 1-12; Mr. Whittemore gives an address on Round-Top Hill; and finally Rev. Campbell Morgan delivers a Spirit-anointed message to a vast audience, which leads to a large number rising for prayer, and several genuine conversions.

This convention is more largely attended than any. Every house is crowded, and there are large numbers of tents. On Saturday the Convention sent a message of congratulation to H.M. King Edward, which by royal command was graciously acknowledged by a cablegram on Monday. I am happy to say that President Roosevelt is including Northfield in his round of presidential visits, and is to spend a night here on Labour Day, September 1.

Mr. W. R. Moody is showing his wonted courtesy and ability in conducting this great Convention, and all who love the Lord Jesus should unite in praying that all the grace and wisdom which he requires for his very responsible work should be given. But it is a happy thing to be able to say that so far from any signs of slackening, there are many symptoms that all the work which gathers around Northfield gives signs of development and deepening. Rev. Campbell Morgan has been giving some very brilliant lectures on the Minor Prophets, taking one book each morning.

There are many illustrious men here. Dr. Mabie, Dr. Broughton, of Atlanta; Dr. Underwood, of Korea; Dr. Clough, the veteran Telugu missionary; Rev. Payson Hammond, Dr. Howard Taylor, Mr. Varley, Secretary Baer, and many remarkable men and women, whose names would fill a column of this paper—but all are one in Christ, and the Lamb is the light.

F. B. Meyer.

The Message of Hosea.*

By Rev. G. CAMPBELL MORGAN.

NOW, if I were going to preach on those verses (xiv. 5—7), I should have three divisions, and, following a habit of mine, I should divide it around simple words. I would say first, I; second, he; third, they. Now, divide those verses around those words and see what you get. First, I, God, will be as the dew unto Israel; second, he, that is, Israel—well, what about Israel?—"shall blossom as the lily, cast forth his roots as Lebanon; his branches shall spread; his beauty shall be as the wine of Lebanon"; third, they. Who are these? Israel? Oh, no, the surrounding nations. And what about them, the "they" outside the "he"? "They that dwell under his shadow"—that is what God meant the nations should do—"they that dwell under His shadow shall return; they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon." That is the picture—I, he, they. That is the perpetual order of Divine relationship. That was God's purpose in making this nation. Not that He should make a little nation and build a wall around it and take care of it, while the outside nations went to the devil or anywhere else.

I want to get rid of that awful heresy. It is heresy held by Christians about Israel, and heresy held by too many Christian people about themselves. No, this is God's order—I, he, they—and His mind is always on the "they," and when Israel is in right relation to God, and the dew of heaven falls on Israel, the dew of God—remember, it is not "I will send you dew," but "I will be the dew." It is Israel bathed in God; that is the picture; and when that is so, what happens? Why, Israel has a grand time then. It blossoms as the lily; it casts forth its root as the cedar, and its branches spread. All right. The roots go out before the branches. When you have taken deep hold upon things, you can spread out in such shade that other men will shelter under you.

THE PERMANENT MESSAGE.

The message that the prophet delivered to his age gathers around three words—sin, judgment, love. While dealing incidentally with different forms of sin, he learned and declared its essential nature. The people chosen of God for Himself, upon whom He had lavished His love, had turned their backs upon Him, and were spending the very gifts of His love in lewdness. What this meant to God Hosea learned by the tragedy in his home and in his heart, and with fierce anger he denounced priests, kings, judges and people alike. Carefully emphasizing the fact that judgment is the necessary result of sin, he declares those judgments in all their awful force and completeness, and yet shows clearly that for the sin man had no right to entertain the faintest hope of pardon, and should only look to the carrying out of the sentence to the last iota. Notwithstanding the greatest fact in his message, love's ultimate triumph, he clearly discerned and emphatically declared that the triumph of love was postponed, and that the generation that he addressed would be swept away in the flood of judgment. Yet the great note is the love note.

SIN: JUDGMENT: LOVE.

Leaving all the local colour, which has faded with the passing of centuries, the prophecy of Hosea has to this age teaching about sin, teaching about judgment, teaching about love.

The most hideous sin of which man is capable is that of infidelity to love. This is the sin of all such as have been brought into relationship with God, and then violated love's covenant. Compared with a sin like that, the animalism, the brutality, and the corruption of heathen nations is as nothing. That is the great lesson.

Such sinning as the prophet touches, generates the form of judgment that follows it. Judgment is not a stroke of God inflicted upon a man as apart from a man's sin. It is the outworking of the sin itself. If you will only follow that you will catch what I mean. And yet the love song of Jehovah continues. Even though the pathway of love's triumph lies through suffering. Love moves right onward to the goal, and sings the song of the victory that is to be.

These seem to me to be, as hurriedly stated, the great facts taught to-day by the prophecy. The application of this prophetic message to the present age can only fairly be made to the whole Church. I cannot, I have no right to make, an application of this message to churches or to a local church. As the message was not to a tribe, but to the nation, one tribe only being referred to perpetually, because it was the leading tribe and the most guilty sinner, so the permanent message can only be applied to the whole of Christendom, if you will allow me that phrase. The causes of the Church's failure are those of the failure of Israel of old. Spiritual adultery is evidenced by the paganism which has become associated with the things of God, or, shall I rather say, which has become admixtured with the things of God?

CAUSES OF THE CHURCH'S FAILURE.

Witness the Roman and the Greek churches and in all other communities which are of the habit and spirit of these—Ritualism, formalism, self-centred satisfaction that will excommunicate those who differ from them. Do not be too angry with the Pope in Rome so long as you are a pope yourself. That is the spirit. And then, once again, the harlotry of worldliness in all the churches at this present moment. Thousands who name the name of of Christ are taking possessions which have been bestowed by God, and are spending them in the pursuit of worldly ambitions and pleasures. Blood-bought souls are at this hour inflaming themselves with carnality under every green tree. And through these things the testimony which could be borne to other nations is silenced, and the name of God is being profaned among the heathen.

The judgment of God is already upon the guilty people on whom His love is set. The first form of judgment is already operative in Christendom at this moment. What is it? The judgment of the moth and the judgment of rottenness. It is everywhere. But how is it manifested? By our weakness for all Divine purposes. It is enough to sadden the heart, the fact that the Church of Christ hardly seems able to speak any authoritative word to the councils of the nations, that the Church of Jesus Christ is mourning in her conferences the dearth of conversions, is discussing in her religious papers and is wondering at the depletion of her churches.

It is just as certain that God will cast off the Church itself as He cast off Israel, unless the Church fulfils its function. I am not talking about eternal purposes now. Israel will yet be restored, and God will yet carry out His purpose in the Church, the great Church; but we, unless we repent in dust and ashes of our harlotry and our adultery and our worldliness, we will be abandoned from service. The solemn word will come to all of us, "No more in the stewardship."

THE FINAL REDEMPTION.

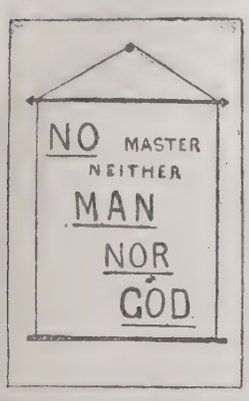
Over all the failure, heartbreaking and desolating though it be, there still sounds the music of Jehovah's love, and the assurance remains that He has not exhausted His methods, but another crisis is coming, and that beyond that and through it He will realise His triumph. "I will redeem; I will bring back!" Nothing can prevent it. And why? Because Jehovah is God, and not man. May we, to whom has been delivered the message of the Gospel, whether in the pulpit or in the Sunday-school, or anywhere else, Christian workers, may God grant that we catch the notes of Hosea's great message, sin, judgment and love, and laying emphasis upon them all gather the perfect harmony of the message and tell it to the age in which we live.

* Notes of an address delivered at Northfield.

Quaint Texts from Queer Places.

By Mr. CHAS. COOK.

A BAND of music! A crowd of ill-dressed men and women, headed by a large banner! What does it mean? The West End invaded! Hyde Park besieged! Traffic disorganized! The workers hoodwinked! The Lord's Day desecrated! Above all, God dishonoured! And why?



This is a free country with free speech permitted, and this is a "demonstration" of the people, organized by those who would hoodwink them, and engineered by Continental Anarchists and Socialists.

"Wake up, England!" Rome is invading thy Parliament and thy Peerage, buying up the fairest of thy estates for her monks and her monasteries, and will soon have the educating of thy children; and lawlessness is laying hold of the masses of thy people.

Is it true that our churches do not cater for the great mass of the artizan class? that our evangelistic agencies and our mission halls do not reach the fringe of the masses? Who is touching the millions of the working-classes? Answer! The Sunday League, which despatches tens of thousands on the Lord's Day to the sea-side; and provides secular music in the open air on the same day; also the many Sunday Societies doing similar work, and which this coming winter propose opening municipal buildings and theatres and halls for concerts, &c., which are anything but religious, and certainly not spiritual.

Lawlessness is progressing by leaps and bounds. Until recently only working-men would hire a break and drive out on the Sunday, returning in the evening with songs, and shouting some music-hall ditty; now it is a common thing to see loads of men and women returning late at night, in vehicles illuminated with Chinese lanterns, and poisoning the moral atmosphere with language too gross to hint at. If the recently-published statement, that "not three per cent." of the people of London attend a place of worship, be true, where will the churches presently get their congregations from?

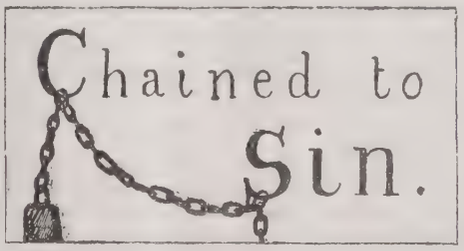
WORLDLINESS, INDIFFERENCE, LAWLESSNESS

—these are claiming the great mass of our fellow-sinners, and soon, very soon, there will be no raw material for the churches to work upon. Are not these things so?

Most Christian workers agree that it is more difficult than ever to get the unsaved to an indoor Gospel meeting, and even in the most favourable out-of-door places, like Hyde Park, we have rivals who cater for the ears of the people. Roman Catholicism now dares to advocate her claims near by our own meeting; while humanitarianism on one hand, and blatant, ignorant infidelity on the other, bid for the attendance of that valuable commodity, the human soul, the military band drawing nearly 30,000. Oh, that they were listening to the Gospel! Alas, for that they have no taste. One almost dreads the coming winter, and wonders what new amusement and attraction will be provided for the people on the Lord's Day. The people are ready for anything! The great trades' organizations have their own machinery for drawing the people together, whether by music or lectures, &c.

Surely the spirit of the above awful text, "No Master, neither God nor man," seems to animate the people in these latter days. What next? Who knows? Why not the Lord from heaven—to put down all lawlessness, and right the wrongs of all the ages?

Yet there never was a time when there was a greater need of a man with a message! "A prophet boiling over!" A minister, "a flaming fire!" With lips "touched as with a live coal from off the altar!" "A burning and a shining light!" One, out of whom "shall flow rivers of living waters." God send such a man with an awakening cry! to "sound an alarm," to arouse those "who are at ease in Zion," to disturb this sleep of death, to counteract this lawlessness, and to prepare us for His coming.



Such was the title of a melodrama advertised at an East-end theatre; but methinks the huge placards and sensational pictures told more of the tragedy that is seen in the lives of some men than of the drama.

When the physicians told Theotimus that except he abstained from drunkenness and licentiousness he would lose his eyes, his heart was so *wedded* to his sins that he answered, "*Then farewell, sweet light!*"

There is a story told of a man walking on a lonely sea shore as the tide was rising, who inadvertently stepped on the links of a huge chain which for some purpose was secured to the beach. His foot went through the link and he was unable to get it out. The ankle swelled, and despite his cries no one heard him, and he was drowned.

The Word speaks of some men who, "being past feeling, have given themselves over unto lasciviousness."

Acts become habits, and thus character is formed, until we may find ourselves like one of old, who "found no place for repentance though he sought it carefully with tears."

Last night, at the close of our service, a man said to me: "I am an Oxford M.A., and am separated from my wife through my drunken habits; I shall walk the streets for I have no bed—but I cannot cease from sin —" He left me under the influence of drink.

Cowper speaks of some who were thus ensnared by Satan and enslaved by sin in the temple of impure delights:—

> These, hardening by degrees till double-steeled,
> Take leave of Nature's God and God revealed;
> Then laugh at all they trembled at before,
> Till joining the free-thinkers' brutal roar
> Swallow the two grand nostrums they dispense
> That "Scripture lies," and "blasphemy is sense."

If this be so, then we write our own death warrant if we come not to the Great Deliverer, who alone can save us from our sins. We may, like Saul, forsake God until we cry like him, "God hath forsaken me," and no wonder that so many are doing what he did—applying to the Witch of Endor.

Continuance in wrong-doing brings with it an awful Nemesis! Sinning against light and knowledge brings an awful judgment! "His own iniquities shall take the wicked himself, and he shall be holden WITH THE CORDS OF HIS SINS; he shall die without instruction, and in the greatness of his folly he shall go astray."

Most ministers could tell of men they have met with who have been thus "chained to sin," men unable to cease from sin. "A short life and a merry one!" "Enjoying life!" "Sowing their wild oats" are some of the expressions used by such.

Thus men continue in sin, putting off decision for Christ, thinking they can turn when they like, but their hearts are growing harder, their wills are becoming weaker, and their destiny is becoming fixed, until they are unable to choose the right, having sinned away their moral strength, and are thus eternally

"CHAINED TO SIN."

The Open Air Mission.

IT is cheering to report that the summer work of this mission is proceeding amid signs of abundant blessing. Notwithstanding the changeful and often very trying weather, tens of thousands have been gathered within the sound of the Gospel, and have listened with the deepest attention. Among them a great number have been convicted and converted, and it has been most cheering to receive our "convert cards" day after day by post, from many different parts of the country, where they have been signed after missions held by our evangelists. Often these have come to us in batches—more than thirty from Handsworth, Birmingham, for instance, after a week's mission there; more than twenty after a similar period at Hereford, and so on. The names and addresses of these converts being thus made known by the cards, these young believers are being well shepherded by local friends.

During this month the seaside missions of the Society are being held at several great resorts with blessed results. I write from Great Yarmouth, where we have grand times every day, and the crowds are large, especially at night. They often listen as if spellbound. God's presence is mightily felt by saint and sinner alike. Tears are seen falling from the eyes of many penitent ones, and a day rarely passes without

DELIGHTFUL CASES OF CONVERSION

coming to our notice. The fellowship of Christians gathered from all parts is very real —like a miniature "Keswick."

Only last evening, at the close of the service on the beach, a young Christian came to me begging prayer for her unconverted sister, who had been deeply impressed by one of our little books, but had not attended our meetings. The promise to pray was readily given, and the young lady ascended to the parade, where, to her astonishment, she beheld this very unconverted sister, together with a friend, in the hands of a devoted lady worker, who was pointing them both to Christ. One was in tears, and both were on the point of decision. They promised to sign the "convert cards" that very night. What an instance of "Before they call I will answer, and while they are yet speaking I will hear."

At Douglas, Isle of Man, many have been gathered in, and the work there, as here, is still proceeding. Other resorts, such as Torquay, Morecambe, Whitley Bay, and Llandrindod Wells have been or are being visited.

Doncaster Races, from September 7 to 12, loom before us, and will, God willing, be the occasion of a great effort for the Master's glory. Nearly twenty evangelists will be concentrated, and great supplies of Gospel literature will be secured for distribution among the immense assembly. Funds are needed for that, and for the other heavy expenses involved in this and other campaigns, and we earnestly invite Christian friends to become partners with us in a glorious soul-saving work by their prayers and gifts. FRANK COCKREM, Secretary.

11, Adam Street, Strand, London.

Bible Readings.

By Pastor F. E. MARSH.

FRUIT OF THE SPIRIT.

(Gal. v. 22, 23.)

1. Love is the Source of Obedience.
2. Joy is the Flower of Holiness.
3. Peace is the Outcome of Trustfulness.
4. Long-suffering is the Partner of Patience.
5. Gentleness is the Daughter of Love.
6. Goodness is the Activity of Grace.
7. Faith is the Faithfulness of Courage.
8. Meekness is the Trait of Christ.
9. Temperance is the Mastery of Faith.

"WE HAVE"

1. Scripture as our *Authority* (2 Peter i. 19).
2. Redemption as our *Blessing* (Eph. i. 7).
3. Eternal Life as our *Possession* (1 John v. 13).
4. Peace as our *Comfort* (Rom. v. 1).
5. Access as our *Privilege* (Rom. v. 2).
6. Union with Christ as our *Security* (Rom. vi. 5).
7. Christ's Advocacy as our *Care* (1 John ii. 1).

"Our Daily Bread."

SUNDAY, August 31. Judges vii.

GIDEON took the name of Jerubbaal, which means, "Let Baal plead." Let us be avowed in our opposition to the enemies of the Church of God! The well of Harod was situated not far from Gilboa, in the territory of Manasseh, and the Midianites lay somewhat lower down the slopes towards the Jordan. It should be remembered that the invasion of Canaan by these Arab hordes was as alarming and desolating as the irruption of the Huns into Europe. It was the severest scourge ever inflicted upon Israel, and both it and the deliverance which Gideon wrought, lived for centuries in the minds of the people (Psa. lxxxiii. 10, 11).

How interesting it is to see the sort of instruments of which God makes use in His mighty deliverances. The host must be thinned down to 300 men, and these must be such as retain in all emergencies the alert and soldier-like bearing. Those that cast themselves carelessly on the banks of the brook, though, for aught they knew, the enemy might be anywhere near, were not the kind of material which He could employ. Let us remember that we must never be off duty, never ungird our loins, never let ourselves go. We must always remember that we are in the enemy's land, and that it becomes us to watch and be sober.

The next episode is equally interesting and inspiring. As Gideon stood in the outskirts of the encampment, he heard a soldier compare him to a loaf of barley bread—the coarsest grain, which was the food of the poor. Yes! God even chooses the poor, the things that are despised and are not, to bring to nought the things that are.

In every conflict, remember that Gideon is not alone. It is always the one sword wielded by the two hands—Divine and human. And let the Church remember that the flashing torch of testimony, the cry and challenge of faith, and the sword of the Spirit, which is the Word of God, are irresistible by the armies of the evil one.

MONDAY, September 1. Judges viii.

Gideon was in full pursuit of Midian, but he found several of the towns and villages apathetic. How strange it must have seemed to him that they should be so, when so much depended on instant decision. But let us not blame them too vehemently, lest we condemn ourselves; for in that yet greater fight between Christ and the armies of hell, are not too many of us, sometimes as Ephraim in our sensitiveness to personal affront, and sometimes as Succoth in our supercilious indifference? But if Gideon avenged himself on these false friends, how certain will be Christ's rebuke of us, when the great fight with evil is finished!

In their gratitude for the wonderful deliverance achieved through Gideon, the men of Israel offered him the crown. But this he very nobly refused. True to the theocratic spirit of the Hebrew polity, he urged that none should step in to occupy the supreme place of God. But surely we may appropriate their words, addressing them to the Lord Jesus. Surely we may say to Him, "Rule Thou over us, for Thou hast saved us. Thou art worthy, for Thou wast slain and hast redeemed us to God."

The people gave Gideon about £3,000 of earrings, of which they had despoiled the dead bodies of their foes. With this Gideon made an ephod for the use of the magistracy of his city, which was not forbidden, but was likely enough to incite to sin, and it did. But Christ is worthy to receive riches. As we turn from this chapter, let us take with us that remarkable expression of the captive princes (21). It is character that makes strength. As the man is—O Son of God, give us the strength of pure and holy natures filled by Thee.

TUESDAY, September 2. Judges ix.

This chapter is full of the iniquities of Abimelech. Strange that such a father should have such a son! Yet probably towards the end of Gideon's glorious rule, he permitted the intrusion of idolatry and other evils, which deteriorated the health of his own family and of the nation (viii. 27).

It would be manifestly unfair to judge Gideon by our own standards, but it is evident that he yielded to the sin, which has always tempted kings, and especially Oriental monarchs. "He had many wives" (viii. 30); and the result of polygamy appeared throughout the years that immediately followed his death. Anarchy and confusion, jealousy and murder, filled the land.

The compact between wicked men does not last long. Misunderstanding and distrust came between Abimelech and the men of Shechem, as Jotham had predicted (*vv.* 19 and 22). The men of Shechem especially, who had made a compact with Gaal, suffered terribly (45, 49).

There is a Nemesis in life. As men do to others, it is done to them. With what measure they mete, it is measured to them again. Even in this life, God requires and requites (56, 57). This probably is the reason why this long chapter is permitted to fill so much space in Scripture. Already men stand before the judgment-seat of Christ, and receive according as they have done. God is in history. Behind the shifting scenery of things temporal, the things eternal are slowly unfolding. Look not at those, but at these!

WEDNESDAY, September 3. Judges x.

Tola and Jair were probably rather civil rulers than warriors, and performed the duties of magistrates, as Samuel did in after years. But, evidently, the religious condition of Israel was constantly deteriorating (*vv.* 6, 7). How easily the heart of man forsakes the living God for what appeals to the outward sense! It is as though the eternal light soon wearies our unaccustomed eyes, and the demands of holy living were too transcendent. Let us watch against the insidious and deteriorating influences, which are ever at work upon our own souls. We may not be aware how many grey hairs are upon our heads, each one significant of our waning vigour.

"Israel was sore distressed." There are some tribulations which come on us from the hand of God, to break down our pride, to make us humble and tender; but there are others which we bring on ourselves by our waywardness and rebellion. Well is it for us then to return to God with our confessions, to go back to the point where we dropped the thread of obedience, and with bitter tears cast ourselves at His feet.

At first it seemed as though God would not receive their confessions and entreaties: "Go and cry unto the gods that ye have chosen." This was only an apparent unwillingness. All the while His heart was yearning over His people, as in after days. But there was an apparent unwillingness, only to draw His people forward to a more drastic repentance and self-renunciation (15). What infinite pathos and beauty there are in verse 16! Backslider! it is for thee! Only come home! When thou art a great way off, thy Father will see thee!

THURSDAY, September 4. Judges xi.

We must not forget that in Heb. xi. Jephthah is expressly mentioned as one of the heroes of faith; yet when he is introduced to us first, he was leading a freebooting life beyond the Hebrew frontier, on the north of Gilead. He was the Robin Hood or Turpin of his time. This was largely due to the rejection which he had experienced at the hands of his fellow-countrymen. Does it not teach us to believe that noble qualities may lie in the heart of men with rough and forbidding exteriors, only waiting for the touch of love to evoke (see *v.* 9)?

Amid the awful pressure of the Ammonite invasion, all eyes were directed towards him as the only person who was qualified to preserve the country from being permanently overrun and alienated from Israel. How often we treat God so! How often we turn away from Him when all is going well with us, and in our distress come back to Him! But does He ever refuse our penitent appeal?

Jephthah's first act was eminently wise and humane. He sent an embassy to deal with the claim of right advanced by the Ammonite monarch: (1) The land was conquered by the Israelites not from the Ammonites, but the Amorites, (2) that Israel had by 300 years of undisputed possession established a right to it, and (3) the lands had been given them by Jehovah. Notice the solemn appeal to the God of Battles (*v.* 27).

One could wish that it were possible to believe that the life of this beautiful and glad young girl had been spared; it is more likely than not that it was sacrificed out of a zeal which was very imperfectly acquainted with the true nature of God. But the question may well be asked if any of us have even gone to equal lengths, or could, even though we have Calvary to look to.

FRIDAY, September 5. Judges xii.

The feud raised by Ephraim against Jephthah was a very foolish one; the more so when the greatness of the victory proved that it had not been due to the prowess or number of Jephthah's soldiers, but, as he said himself, to the direct interposition and gift of God: "The Lord delivered them into my hand."

It is not to be wondered at that the Gileadites became indignant at the taunts of Ephraim. To hear men denying us the right to call ourselves of the congregation of the Lord, to be denounced and ostracized, to be refused name and place in the Church of Christ, is to experience something of the same kind of treatment. But we must not retaliate. We know that these people who put us outside their pale cannot pronounce Shibboleth correctly, but we must not cut them off. To do so would only double the wrong already done. No, we must ever pray for them, carry our cause into our Father's presence, and leave Him to vindicate it. It is for Him to bring out our righteousness as the light, and our judgment as the noonday. Notwithstanding all, we may turn to Him, saying, "Thou art our Father, though Abraham knoweth us not, and Israel doth not acknowledge us."

SATURDAY, September 6. Judges xiii.

How much mothers may influence the whole future life of their children by their personal habits! Abstinence on their part will send a blessed impulse for purity and self-restraint into all the future of their unborn children; while indulgence of any kind will predispose them to similar laxity. Such is one deep lesson to be learnt from the angel's message to Manoah's wife. To save the children, we should begin with their mothers, and grandmothers.

There are many beautiful traits in this story—the perfect confidence and love existing between Manoah and his wife, which made each the confidant of everything that happened to the other; the humble prayer of Manoah for further teaching, which was so graciously answered; the desire of the couple to entertain adequately One who had so deeply impressed them with the Divine, a circumstance which led to such a marvellous revelation of His true nature; the angel's reverent refusal of sacrifices which belonged only to God. Yet surely He was the Son of God in human form, whose name is Wonderful, Counsellor, the Mighty God (*v.* 18 *marg.*, and Isa. ix. 6).

What naïve common-sense there was in the woman's comfort to her husband! It could not be, as he feared, that death was imminent, else how would God have done so much? These words are full of comfort still; past mercies are assurances that the future will be equally full of mercy and loving-kindness? Would He have given His Son, and His Spirit; would He have arrested and converted you; would He have led you thus far, and now cast you away? F. B. M.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive and helpful for Sunday talks with their young folk.* *(See next page.)*

Foreign Mission Week.

AMONG SPANISH CHILDREN.

AFTER reading a little notice in The Christian a year ago, of the work of evangelization in Spain entrusted to our eldest son (when God took his father to Himself in April, 1901), a ind friend sent enough to provide for the maintenance, or one year, of the orphan lad mentioned in it. This ad's mother is the widow of a teacher, and was most nxious that we should take her boy into our school, ut could not afford to pay for him herself. You will e glad to hear that the lad is doing well, and we ope that he may turn out a useful labourer in the Master's vineyard. I am glad to add that his mother oes what she can, keeping him decently, and occasionlly lightening our housekeeping cares by simple gifts.

In the middle of July my son carried me away from he sweltering heat of Madrid for a flying visit to eautiful, green Asturias, the Switzerland of Spain. Ve were most kindly received by a farmer, known in ll the countryside as "the Protestant of Besullo," and few of his friends, who form the little Evangelical ongregation of that mountain village. His wife eeps school during the week, and he gathers his ieuds around him on Sundays to read the Scriptures, nd strengthen themselves in the faith. All the week e works hard in the fields. He has no children of is own, but he has taken two little fatherless ones nto his house. I wondered how it was that all the ttle ones in the village seemed to come to him with heir griefs, and to stop crying as soon as they had old him their trouble; at length I found out that a andful of nuts, or a few apples, was his

EFFECTUAL WAY OF DRYING THEIR TEARS!

One day he was reasoning with a poor woman for colding her little niece, whom she had sent out egging, but who had returned home without receiving nything. Our friend took the little one's part, and urned the tables on her aunt for sending the child to eg. On making inquiries, I heard a very sad tory, which has haunted me ever since. The little ne, with her tiny sister, had been born in Madrid, nd brought to the village a few months previously y her mother. On the death of the mother, the aunt ook charge of them. When the elder one is not out erding, or begging, and the tiny mite of four is not caring the fowls from the cabbage plot, they come to chool, and their kind teacher gives them a meal when ne thinks they are hungry. I would fain have brought hem back with me to our orphanage, but did not venture o propose it without knowing where the means for their upport were to come from. I do not doubt that their unt would gladly let them come to us if the way could e opened.

It was a great pleasure and encouragement to our ith to see how this little band of Protestants hold ogether, and hunger to know more of the Word of od. The farmer's house is their centre, and his ard-working wife is kept busy teaching the children nd helping the needy who come to her for food. obody is ever turned away from her door, and they lways say "Thanks be to God," or "The name of ne Lord be praised," when they enter the house, stead of the usual Roman Catholic benedictions.

On the first Sunday evening after our arrival the choolroom was crowded, and there was a good deal of oise outside. We heard next morning that the priest ad gone to the *Alcalde* (the mayor) to ask him to top our meetings; but, though a Roman Catholic, e steadily refused to do this. Three of his sons tend the little Evangelical services in Gijon.

In regard to the work in Madrid and other parts of pain, undertaken by my dear husband, and now carried n by our sons, we can humbly, and with deep gratiude to God, declare, "The banners of the King go rward." Jeanie E. Fliedner.

Bravo Murillo, 61, Madrid.

Children's Scripture Union—Portions for week ending September 6.

Mon. Aug. 31	*John* xviii. 15-27	Thur. Sept. 4	*John* xix.	31-42
Tues. Sept. 1	„ xviii. 28-40	Fri.	„ 5 „ xx.	1-18
Wed.	„ 2 „ xix. 1-16	Sat.	„ 6 „ xx.	19-31
	„ 3 „ xix. 17-30			

For Childrens Special Service Mission, see page 25.

The Great Search.

THERE is one thing in the world that people desire more than anything else; indeed, all other things, such as wealth, power, friends, amusement, are only sought for as leading towards the one great object—happiness. At the opening of every year, what we wish for each other is "A *happy* new year"; when our birthdays come round those who love us pray that we may have "Many *happy* returns of the day"; when our schools break up and we go to the seaside or the country with father and mother and brothers and sisters, everything is done by our kind parents to ensure for us "a *happy* holiday," and, finally, the year closes with that most joyous season of all, "a *happy* Christmas."

The time when we are young is the happiest period of life; as we grow older, we find out that though everybody is seeking for happiness, there are only few who enjoy it. The reason for this is very simple; people fail in their search because they look in the wrong place.

Have you ever joined in a game of hide-and-seek, while someone played on the piano to let you know whether you were near or far from the object hidden? As you drew closer to the spot the music became louder, but if you went in the wrong direction it died away. Just so in the great search for happiness; when the seeker's steps are in the right path, his ears are filled with heavenly music, sweeter than any that earth can produce; but when he strays into the byways of sin or indifference, there is neither sweetness nor harmony in his life.

Children, you are just starting on this voyage of discovery; see that you look in the right place for this hidden treasure—this treasure which everyone is seeking for—this treasure of happiness (Prov. iii. 13).

Nora C. Usher.

"The Christian" Bible Searcher.

26th Prize Competition.

May to August.

RULES.

☞ Will parents and teachers kindly see that each of the following rules is strictly observed, especially Nos. 5, 7 and 10? The only help permitted is to explain the *meaning* of the rules or questions, if necessary.

1. Only those may enter whose names appear in the list below as having been right twelve times out of seventeen.

2. Competitors will be divided into Four Divisions:—
   I. Those under ten years of age.
   II. Those over ten and under thirteen.
   III. Those over thirteen and under fifteen.
   IV. Those between fifteen and eighteen.

3. Write *outside your envelope* in large letters the words "Prize Competition," and the Number of the Division to which you belong; and address it to "Uncle Tom," as usual.

4. At the *top of your paper* write very clearly your Division, your Full Name and Address, and Age last birthday.

5. The questions must be answered in the Right Order—except Nos. 12 and 13, which Divisions I. and II. may do first. The answers must be written on either Foolscap or Quarto size sheets, and on one side of the paper only. Number your Answers exactly to correspond with the questions.

6. Every paper must be signed by a parent or teacher to testify that Rule 7 has been observed.

7. No Concordance and no help allowed; only the use of a Reference Bible. ☞ Competitors must not help each other.

8. The *last* day for answers to reach the office is Wednesday, September 10. The results will be announced on September 18.

9. Marks will be given for accuracy, neatness, writing, spelling, &c., the rewards being: First Prize, Second Prize, First Certificate, and Second Certificate.

10. Chapter and Verse must be given wherever possible.

11. No papers can be re-examined. And *don't forget Rule 5!*

☞ Any seniors who are over Eighteen years of age may do the Competition, and have their names included in the lists, but will not be eligible for the prizes.

QUESTIONS FROM FIRST BOOK OF KINGS.

(for all divisions.)*

1. (*a*) What difficulty arose as to David's successor? (*b*) How was it settled?

2. Give instances of Solomon's (*a*) generosity; (*b*) severity; (*c*) inconsistency; (*d*) wisdom.

3. (*a*) What were the dimensions of the Lord's House? (*b*) How long did it take to build? (*c*) What peculiarity was noticeable during its erection? (*d*) How may we contrast it with a building referred to in Luke xiv.? (*e*) Name the different kinds of workers engaged that are mentioned.

4. (*a*) What part of the Tabernacle (See Book of Exodus) corresponded with "the oracle"? (*b*) What did each contain?

5. (*a*) Describe briefly the dedication service (Chron. viii.). (*b*) What promise, and (*c*) what warning did God give in response? (*d*) How were either or both fulfilled?

6. (*a*) What do you consider the three greatest mistakes of Solomon's life? (*b*) What were the direct and indirect results?

7. (*a*) What had Pharoah's daughter to do with Solomon? (*b*) Why did he build her a house? (*c*) What do you understand by the allusion in 2 Chron. viii. 11?

8. (*a*) What impression did Jeroboam first make upon Solomon? (*b*) How and why did it change? (*c*) What oft-repeated phrase describes Jeroboam's later career?

9. (*a*) Describe and (*b*) give reasons of the dividing of the kingdom.

10. (*a*) What lessons do you draw from the story of the disobedient prophet? (*b*) What two sentences of his indicate the stages of his temptation? (*c*) Give in a few words your idea of the characters of the three persons named in this chapter, as distinguished from each other.

11. (*a*) What kings of Israel and Judah are named in this book? (*b*) Over whom did each rule? (*c*) Say of each whether he was good or bad; and (*d*), where stated, how long each reigned.

12. Say what you know about the following phrases:—(*a*) provision for a day; (*b*) whips and scorpions; (*c*) O, altar, altar! (*d*) A league between thee and me.

13. What do you know of—(*a*) Hiram? (*b*) Cabul? (*c*) Hadad? (*d*) Queen of Sheba? (*e*) Ahijah? (*f*) Adoram? (*g*) Dan and Bethel? (*h*) Maachah? (*i*) Jezebel? (*j*) Naboth? (*k*) Micaiah?

*[The maximum marks for correct answers to above questions is 150. Do as many as you can. Divisions I. and II. had better take 12 and 13 first. To win First Prizes Division IV. must gain 140; Division III., 115; Division II., 90; Division I., 70. Second Prizes and Certificates will be allotted in proportion.

Twenty-five additional marks will be allowed for writing, neatness, and general intelligence (making a possible total of 175). Age will be considered in allotting these also.]

FIRST EPISTLE OF JOHN.

(Divisions III. and IV. only.)

14. (*a*) What claim does John make to warrant his writing this book? (*b*) Quote a similar declaration by Luke. (*c*) How does John sum up his message?

15. What are the conditions or tests of (*a*) holy walk? (*b*) acceptance by the Father? (*c*) possession of the Holy Spirit? (*d*) What modern heresy does this last confute?

16. State in three words the great lessons taught as to the Christian's attitude (*a*) to God; (*b*) to fellow-believers; (*c*) to the world.

17. How are we to measure (*a*) backsliding in others? (*b*) steadfastness in ourselves?

18. Quote verses which corroborate our Lord's words—"By their fruits ye shall know them."

19. What is said in regard to the future life?

20. (*a*) What allusion is made to a prominent Old Testament character? (*b*) What lesson is taught by it?

21. (*a*) Give a verse which enjoins practical charity. (*b*) Also one from James to the same effect. (*c*) Can you recall acts in the earlier lives of these Apostles contrary to these? (*d*) What intervening occurrence wrought the change in them?

22. How is the truth of God attested (*a*) in heaven? (*b*) in earth?

23. What conditions are given for (*a*) successful, and (*b*) unsuccessful prayer?

[Division III. omit Nos. 15, 16, 17.]

The following are eligible for the Prize Competition:—

A—Douglas Anderson-Berry, Bessie Acton, Gwendoline Ahier, Mabel Ashwell, Ernest Aldwinckle, Leonard Allen, Daisy Annett.

B—Marion Boyle, Annie Blaikie, Gwendoline and Barbara Bourne, Beatrice Brouard, Ewen Bentley, Stanley Burgess, Annie Brown, Louise Betts, Helen and Edward Beck, Alison Bailey, Violette Birney, Robert Bushby, Ella Berryman, Lucienne Brabandes, Hilda, Evelyn and Ileene Barstow, Evelyn and Irene Butlin, Dorothy and Harold Berry, Claude Bowker, Conyers and Massy Baker, Emily Bridgewater, Edith Ballard, Elsie Brinkworth, Dorothy Brooks, Freda Butlin, Alice Baldwin, T. Bryant, Frances Burnet, Mabel Baker.

C—Hyde Campbell, Henry Colville, Percy and Stanley Chappell, Dorothy Cooper, W. Campbell, Willie Cullen, Lydia Cleary, Alfred Cocking, Gussie Clark, John and David Colville, Alice Crang, Duncan Campbell, Edith Clear, Gladys Calvert, Ethel Cumbers, George Crawford, Jessie and Maggie Carter, Annie Coulter, Hannah Chapman, Willie Cooper, Winifred Collingwood.

D—Catherine, Emily, Grace and Willie Dempster, Elsie Denton, John and James Davidson, Nellie, Eddie and W. Dowsett, Dorothy Daintree, Stanley Drew, Nessie Dunn, Marie Denizot, Mai and Violet Davidson, Elizabeth and Hilda Drayson, May Darroll, Violet and Kitty Donaldson-Selby, Lizzie Dowzard, Zan and Kathie Dudgeon, Gabrielle Dupricz.

E—Muriel Eustace.

F—Queenie Farrington, Lily Forster, Percy Fitch, Olive, Vincent and Mabel Fleet, Louise Filhol, Jeanne Faucon, Phyllis Fry, Aileen and Frances Figgis, Kitty Fausset, May, Gwendoline and Eirene Fennell, Temperance Foskett.

G—Evelyn Gulston, George Goodall, Gladys, Dorothy and Cicely Gibson, Norah Goodbody, M. Guillaume, Ethel Gates, Alan Gardner, Alice Gammage, Elsie, Isabel and Margie Goudge, Aimée Guilbert, Dorothy and Jack Gray, Margaret and Mary Gorrie, Dorothy Ghey, Dorothy Grove, Norah Glynn.

H—Dorothy Havergal-Shaw, Ina Hemmel, Dorothy and Kathleen Heckford, Hilda Hooper, Dorothy Hunt, George Hucklesby, Olive Hutchings, Agnes Head, Harry Hodgkinson, May Hazledine, Hettie Hill, Kathleen Hobbs, Ella Hake, Annie Horstcraft, Beatrice Hastings, Henry, Winifred and Edith Harvey, Elizabeth and Mary Hooper, Violet Holford, Georgette Hoffman, Nellie Hatchett, Edith Hillier, Alan Hogg, Cliffe How.

I—Isabel and Ami Inglis, Daisy Iredell.

J—Lizzie Johnstone, David and Robert Jameson, Emily Jones, Louie and Hilda Jeffery, Alfred Johnson, Archie and James Jenson, Gladys Johnson.

K—Annie Kingsford, Phyllis and Marjorie Kiernan, Maurice Kalinsky, Eva Kaib, Nellie Kelly.

L—Alfred and Gladys Leigh, Georgina Lichtenstein, Sidney and May Law, Constance Long, Lizzie Lloyd.

M—Joy and Margaret McFadzean, Irene Mabille, Geoffrey and Sidney Martin, John Macfarlane, Marjorie Martin, Ella McFadzean, Charlie McMullin, Connie Murfin, Dorothy McMullin, Harvey Moore, Dorothy and Margaret Morris, Winnie, Leonard and Dorothy Mace, Maisie and Alice Mackenzie, John, Ella and Lilly MacMurray, Grace, Nellie, Arthur and Lewis Morice, May Mills, Eva McKenzie, Nellie Manning.

N—Hilda Nicholls, Emily Norris, Amy and Maude Nottage, Edith Newton, Edward Newell.

O—Maude Oakes, Olive Oxley, Kathleen O'Callaghan.

P—Jessie, Willie, Connie and Eddie Palmer, M. Porter, Daisy Phillips, Gladys and Isabel Phipps, Lucy and Mabel Pelham-Burn, Elsie Porter.

R—Hilda Reid, Emily Rowdon, Winnie Runting, Laura Ridler, Hope and Olive Robinson, Alan Richardson, Alice Reid, Nora Read, Gwennie Ravenhill, Jessie and Cecily Roe, Marion and Dorothy Roach, Marion Richards, Lily Realff.

S—Constance Schaeffer, Marjorie Sherbrooke, Andrew Simpson, Archie Stubbs, Hilda and Edgar Schaeffer, Jacoba van Seventer, Agnes Shields, Stanley and David Soltau, David Seth, Margery Smart, Effie, Florence and Ellen Simpson, Gladys, Ellen, Violet and Phyllis Shaw, Germaine Schumann, Grace Spurgeon, Betty Stocks, Gladys Sutton, Leslie Stubbs.

T—Margaret Tweedie, Dudley Toye, Frank Thompson, Charlie, and Flossie Thomson, Winifred Trotter, Frank Terrell, Theodora and Joseph Thorn, Henry Thorpe, Vincent Taylor, Lilian and Evelyn Tracey.

U—Eva Usher.

V—Norman Vince.

W—Helen Webb, Ernest Wingrave, Sydney Wisdom, Muriel Wilson, Cecile and Phillis Wright, Agatha Ward, Charles and Kathleen Wingrave, Queenie, Kenrick and Ernest Wakeford, Pringle Wilson, Edward and Walter Wheeler, Violet and Louisa Walker, Nora and Ellie Wyatt, Ellen Williams, Dorothy Woodforde, William Watson, Lucy Warren, Bertie Walls, Mary Williamson, Fanny Wheeler.

Y—Gladys Young.

ANSWER TO LAST SEARCHER (344).

About Fishing.

1. (*a*) When the result of their toil provided a meal (John xxi. 5-13); (*b*) When a fish was found having in its mouth sufficient money to provide tribute money for Jesus and Peter (Matt. xvii. 27).

2. The "wicked" catch the "righteous" in a net (Hab. i. 12-17).

3. (*a*) "That night they caught nothing" (John xxi. 3; (*b*) "The fishermen were washing their nets" (Luke v. 2); (*c*) "They *straightway* left their nets and followed Him" (Matt. iv. 20); (*d*) When Jesus passed by the fishers were at work (Mark i. 16); (*e*) They were astonished at the great draught in their nets (Luke v. 4-9); (*f*) Because the waters failed (Isa. xix. 5-8).

4. "Simon, called Peter, and Andrew his brother" (Matt. iv. 18, 19).

5. (*a*) Andrew brought his brother Simon to Jesus (John i. 40, 41); (*b*) Philip found and brought Nathanael (John i. 45); (*c*) The Samaritan woman having heard Jesus herself, goes to her countrymen, saying, "Come, see a Man" (John iv. 28-30).

6. (*a*) "Let your light shine" (Matt. v. 16); (*b*) "Keep My commandments" (John xv. 10); "Love one another" (John xv. 12); (*c*) "Learn of Me" (Matt. xi. 29); (*d*) "Ye should do as I have done" (John xiii. 15); (*e*) "Let this mind be in you, which was also in Christ Jesus" (Phil. ii. 5); (*f*) "Ye should follow His steps" (1 Pet. ii. 21); (*g*) "Abide in Him" (1 John ii. 28).

No. 344.—Correct answers (first list) received from:—

A—Gwendoline Ahier, Leonard Allen.
B—Raymond Bailey, Edith Ballard*, Thomas Bryant*, Alice Baldwin*, Cazaetta Butler, Marion Boyle*, Elsie Brinkworth*, Phyllis Boyd*, Harold and Dorothy* Berry, Robert Bushby*, Annie Blaikie*, Mabel Baker, Ella Berryman.
C—Dorothy Cooper, Lydia Cleary, Willie Cooper*, Hugh Courtenay*, Maggie Carter*, W. Campbell*, Hannah Chapman, Ida and May Cullen, Gussie Clark, Winifred Collingwood, Lilla Corbitt.
D—Elsie Denton, Nessie Dunn*, Stanley Drew, Ruth Dawson*, G. Dupriez, Nellie*, Eddie and W. Dowsett.
E—Muriel Eustace*.
F—Vincent, Olive and Mabel Fleet, Percy Fitch*, Gwendolen, Eirene* and May Fennell, Kitty Fausset.
G—Ivy and Hilda Godfrey, Gladys, Dorothy and Cicely Gibson, Dorothy Ghey, Alan Gardner, Margaret Guillaume*, Alice Gammage*.
H—Mary, Hilda and Elizabeth Hooper, Harry Hodgkinson, Edith Hillier*, Kathleen Hobbs, May Hazeldine, G. Hucklesby*, Cliffe How, Violet Holford*, Ella Hake, Ina Hemmel*, Alan Hogg.
I—Muriel Iredell.
J—Archie and James Jenson, Robert Jameson*, Hilda* and Louie* Jeffery.
K—Annie Kingsford, Phyllis* and Marjorie* Kiernan.
L—May and Sidney Law.
M—Winnie*, Dorothy and Leonard Mace, M. Mills, Lewis*, Grace, Ellen and Arthur Morice.
N—Daisy Nicholas, Amy and Maude* Nottage, Edward Newell*.
O—Olive Oxley*.
P—Eddie, Jessie, William and Connie Palmer, Elsie Porter.
R—Marion Richards*, Nora Read, Lily Realff, Hope Robinson, Laura Ridler.
S—Flora Shadbolt*, Violet*, Gladys*, Phyllis* and Evelyn* Shaw, Betty Stocks*, Octavius* and Annie* Speare, Edgar Schaeffer, Margery Smart*, Gladys Sutton, Leslie* and Archie* Stubbs.
T—Dora Tealby*, Frank Thompson, Frank Terrell, Margaret Tweedy, Dudley Toye*, H. Thorpe, Winifred Trotter.
V—Norman Vince.
W—Lucy Warren, Sydney Wisdom, Walter Wheeler, M. Walker*, Gracie Winn*, M. Williamson, Agatha Ward, Ellen Williams*, Wm. Watson*, Ernest, Charles and Kathleen Wingrave.
Y—Gladys Young.

No. 343.—Correct answers (second list) received from:—

A—Leonard Allen, Mabel Ashwell*, Bessie and Daisy* Annett.
B—Louise Betts*, Harold, Dorothy and Gordon Berry, Aleen Byres-Leake, Conyers and Massey Baker, Mabel*, Ileene*, Evelyn* and Hilda* Barstow, Phyllis Boyd*, Annie Brown, Claude Bowker, Cazaetta Butler, Lucienne Brabandes, Evelyn, Irene and Freda Butlin, Violette Birney, Mabel Baker*, Marion Boyle, Frances Burnett*, Beatrice Brouard.
C—Hyde Campbell*, C. Courtenay, Willie Cooper*, Alfred Cocking*, Dorothy Courtenay, W. Campbell, Alice Crang*, Henry*, John* and David* Colville, Rona Campbell, Ethel Cumbers, Jessie* and Margaret* Carter, Edith Clear.
D—Violet Davidson, Marjory* and Dorothy* Dyke, Stanley Drew, Marie Denizot, John and James Davidson, Kathie and Zan Dudgeon, Willie, Emily*, G.* and Catherine Dempster, Dorothy Daintree*, Bessie Dunn, Elsie Denton, May Darroll*.
E—Muriel Eustace, Dorothy Essam.
F—Percy Fitch, Lizzie Forrester*, Jeanne Faucon, Louise Filhol, Temperance Foskett*, Philip and Phyllis Fry, Eirene*, May and Gwendolen Fennell, Frances and Aileen Figgis, Queenie Farrington*, Frances Frampton.
G—Alice Gammage*, Ivy and Hilda Godfrey, Aimée Guilbert, Dorothy*, Cicely* and Gladys Gibson, Dorothy Ghey*, Dorothy, Edith* and Jack Gray, Elsie*, Margaret* and Isabel Goudge, George Goodall, Norah Glynn.
H—Harry Hodgkinson, Olive Hutchings, Georgette Hoffmann, Agnes Head*, Violet Holford*, Dorothy Hunt*, Agnes Hall, Kathleen and Dorothy Heckford, John* and James* Henderson, Ella Hake, Florence Hoyte*, Dorothy Havergal Shaw*, Elise Hill, Mary Hooper.
I—Ami* and Isabel* Inglis.
J—Mary Jackson, Robert and David* Jameson, Lizzie Johnstone.
K—Martha Kinnaird*.
L—Alfred Leigh.
M—Marjorie Martin, Joy and Ella McFadzean, Sidney and Geoffrey Martin, Margaret* and Dorothy* Morris, Jessie and Alex. Morrison, Mildred Morgan*, Maisie* and Alice Mackenzie, Eva McKenzie, John Macfarlane*, John*, Lilly and Ella* MacMurray, Connie Murfin*.
N—G. and Hilda* Nicholls, Edward Newell, Amy and Maud Nottage.
O—Maude Oakes.
P—Gladys* and Isabel* Phipps, M. and Alfred Porter, Mabel and Lucy Pelham Burn, Percy, Geoffrey and Clarice Peach, Rosie Peppin, Kathleen Paisley, Jessie, Eddie, Connie and William Palmer.
R—Hope Robinson*, Laura Ridley, Violet and Ethel Roome, Marion Richards*, Elmina, Cecil* and Jessie Roe, Olive Robinson*, Lily Realff, Susie Rough, Helen Reid, Nora Read, Muriel and Daryl Richardson.
S—Evelyn*, Phyllis*, Gladys* and Violet* Shaw, Flora Smith*, Agnes Shields, Stanley and David Soltau, D. Stanier, Germaine Schumann, Jacoba van Seventer, Muriel Schroder, Gertrude Scott, Effie, Florence, Ellen and Ferguson Simpson, David Stewart.
T—Flossie Thomson*, Vincent Taylor, Reginald Thresh*, Winifred Trotter, Dora Tealby*, Bine Tamlyn*, Lilian and Evelyn Trace, Theodora* and Joseph Thorn.
U—Elsie and Verna Usher.
W—Iris West, Louisa and Violet Walker, Georgina* and Sara* Wilson, Helen Webb, Walter, Edward and Edith Wheeler, Leonard Wall, Herbert Walls, Ernest, Queenie and Kenrich Wakeford, Phillips Watson, Pringle Wilson*, Ernest, Kathleen and Charles Wingrave, Muriel Wilson, Sidney Watson, Lucy Warren*, Freda Watts*, A. Wilson.
Y—Gladys Young.

FOREIGN LIST

Nos. 329, 330—Abigail* and William* Gray. **No. 336**—Mattie*, Flo, Cuckoo* and M.* Lister (South Africa). **No. 337**—Flo, Cuckoo* and M.* Lister, Huldah Krige* (S. Africa). **No. 338**—Hulda Krige*, (S. Africa). **No. 339**—Ivan*, Eric*, Lottie* and Ruth* St. George (Canada). **No. 340**—Dora Wallace (Canada).

Personal.

Wilfred Cardy, Raymond Bailey.—I am glad to welcome you as new "Searchers," and hope you will find the study useful and interesting.

Marion Boyle, Mary Williamson, Maisie Mackenzie.—You may remain in your old division for this competition.

Uncle Tom.

Christian Endeavour Topic.

Sunday, August 31, 1902.

Communion and Transfiguration (Ex. xxxiv. 29-25; 2 Cor. iii. 18).

We all, in the latter passage, is in evident contrast with the fact that, of all Israel, Moses *alone* saw and reflected the glory of God. The Apostle desires it to be understood that this privilege, in our dispensation, is not confined to a Moses or an Apostle, but is the common privilege of every believer.

You will notice the alteration made in R.V. The A.V. reads, "With open face;" with R.V., "With unveiled face." Again, there is a contrast. Moses veiled his face for two reasons, *first*, because the light that his face had absorbed and gave out was so brilliant that it dazzled the people, and drove them from him; secondly, because he did not wish them to see the end of it, in dimming fading radiance. We in the present age have no need for veiling. There is no danger of our likeness to Christ being too intense, and there is no necessity either that the glory of the Lord, which has once smitten us, should ever dwindle away.

But let us specially notice another clause. The A.V. reads, "Beholding as in a glass the glory of the Lord," and we have commonly taken that to mean that we were to see in Christ's face the mirror where God's glory was reflected, and seeing it should be changed. But R.V. reads, "Reflecting as a mirror the glory of the Lord." We are to live with our faces towards Jesus, always endeavouring to reflect Him—that men may see in us how He would have done, how He would have spoken, how He would have treated men. Just as you do not notice the surface of the mirrror, but only what it reflects; so men ought not to be attracted by us, ought not to fix their minds and thoughts on us, but ever turn to Him whom we reflect, lost in the unutterable love and beauty which irradiate His face.

Then notice that the word "transformed" is the word used by the Evangelists, Matthew and Mark of the Transfiguration, so that it might be rendered, "We are transfigured." Every believer should be with Jesus on the Holy Mount, his face shining as the sun, his garments of common life transfused with light, while he holds converse with spirits of just men perfected. It is the word used in Rom. xii. 1, 2, where we are bidden to be transfigured. The word *image* is also often used in Scripture, as when Jesus said of a coin, "Whose image is this?" Manifestly then the image stamped upon us should be that of our King. It is also the word used in Rom. viii., where we learn that our Father God has predestinated us "to be conformed to the image of His Son," that He might be the firstborn among many brethren, who, like the brethren of Gideon, should evidently resemble Him as the children of a King.

Notice also these words, "From glory to glory." Here is a contrasted allusion to the waning glory that died off the face of Moses, as light dies from the year when the leaves begin to fall. The glory of Christ-believers, which shines on your faces, young brothers and sisters, need not fade as you grow more mature, but rather increase. The Apostle in his mature life said, "As the outward man decayeth, the inward is being renewed day by day."

You see there are clearly three things for us to do. First, *we must catch Christ's face.* This can only be done by sitting in His presence, and taking a sun-bath. Second, *we must reflect Christ's face.* We must endeavour to act so that people may see Christ in us. Third, *we must count on growing transfiguration.* Perhaps, however, when we are making most progress, we shall be least conscious of it. F. B. M.

C.E. NOTE.

Christian Endeavour has made such headway in the Society of Friends that it has now become possible to hold a "Friends' International C.E. Convention." The first of these has just been held at Earlham College, Richmond, Indiana. It is fully expected that this convention will result in closer co-operation among the young Friends of America, England, and Ireland.

For the Children's Sake.—To provide a country holiday home for poor children has long been the ambition of the superintendent and workers of the Howard Street Gospel Mission, Sunday and Ragged School, S.W. Happily the attainment of the project is within sight. Mr. John Soames, the superintendent, writes:—"We have been enabled, by God's help, to buy a large piece of freehold land at Burnham-on-Crouch, Essex, and all we require now is £325 to complete the fund for building the houses. We have several promises by various sums, but conditionally. One friend has promised to give £10, if four others will subscribe a similar sum." Mr. Soames may be addressed 94, Grantham Road, Clapham Road, S.W.

International S.S. Lesson.

Sunday, September 7, 1902.

The Prophet like unto Moses (Deut. xviii. 9-22).
Golden Text.—John vi. 14.

Deuteronomy, "the people's law-book," is a repetition of much contained in the three previous books; and a record of the last exhortations from Moses to the new generation of Israelites which had grown up in the wilderness. The three chief addresses given by Moses within the last two months before he climbed Nebo for his last look into the promised land, were first, Deut. i. 6 to iv. 40; second, Deut. v. 2 to xxx., including directions for the people's renewal of their covenant with the Lord (xxvi. 5, 17) and erection of an altar to the Lord on entering Canaan (xxvii. 2-8); third, xxxi. 1-13; closing with Moses' charge to Joshua (xxxi. 7), the committal of his written book of the law to the Levites (xxxi. 24, 27), and his Song of Witness, written by the command of the Lord (xxxi. 19) and solemnly given to the people (*v.* 30, and xxxii. 45). The blessing of "the man of God" is recorded in xxxiii.; his death in xxxiv.

Locality.—"The valley over against Beth-peor" (iv. 5, 6), in the land of Moab (xxix. 1). The lesson for to-day is taken from the second address.

I. Abominations Denounced.
II. The Greater "Prophet of Nazareth" Promised.
III. False Prophets Exposed.

I. *All divination had been absolutely prohibited* by Jehovah as unworthy of a people whom He had separated to Himself (Lev. xx. 27; Titus ii. 14). It was invariably associated with idolatry, and the Lord had shown His displeasure against all such forms of evil, and the unspeakable vices that grow out of them, by driving the inhabitants who practised them out of the land (Deut. ix. 5), devoting them to utter extermination (vii. 26). He also required His people not even to inquire concerning the practices and worship of the nations they had conquered (xii. 30, 31) lest they should be "snared," and fall under like judgment (Lev. xviii. 28). Nine of these heathen practices are mentioned as special abominations to Jehovah: Child-sacrifice by fire to Moloch (penalty, death, Lev. xx. 2, 4), with various forms of divination, witchcraft, sorcery, and necromancy, each of which has its counterpart to-day in fortune-telling (and *hearing*), palmistry, astrology, and spiritualism (the latter being only a newer name for necromancy, or inquiring from the spirits of the dead by the medium of demonic spirits, through planchette writing, table-rapping, &c.).

"Touch not the Unclean Thing" (2 Cor. vi. 17), neither to "hearken" or "inquire" about it (Deut. xii. 30, xiii. 3), "that ye be not snared," or share in 2 Thess. ii. 11. Such vanities are useless, for "God holds the key of the future" (Mark xiii. 32), and sinful, for they are contrary to His will. "The secret things belong unto the Lord our God, but those things that are revealed belong unto us" (Deut. xxix. 29). We need light *for* the future, not *on* it; light concerning, not *into*, the unseen world; and God has met this, our need, to the full, by His prophets in His Word, and especially by His Son, our Lord Jesus Christ by His Holy Spirit (Matt. xi. 27, John xvi. 13, 14).

The people of Jehovah must be perfect toward Him (*v.* 13), sound in heart to love Him; in ear to hearken; in lip to pray; and in worship for praise and commune, compare Deut. vii. 6 with Titus ii. 14, "a peculiar people." Note Ez. xiv. 7, solemn warning. "I the Lord will answer him by myself" (8) (Why? 11).

II. *The greater Prophet of Nazareth promised.* When sin had entered into the world "the voice of the Lord" struck terror into the hearts of our first parents (Gen. iii. 8), but God's love found a way through which the sin-severed souls could listen again to His voice of pardoning grace. "The Lamb slain from before the foundation of the world" (Rev. xiii. 8). In type, from Gen. iii. 21 until Matt. xxvii. 50; and since by the "Living Way" of reconciliation, even Jesus the Christ (2 Cor. v. 18-21, Heb. xii. 25, John iii. 16).

At Horeb the people cried, "Let not God speak to us lest we die" (Ex. xx. 19); and Moses was appointed by Jehovah as His prophet toward His people Israel (Deut. v. 23-31); and was the first of a long line of prophets by which the Lord met the need of human infirmity, and by which from time to time He revealed His name and purposes to men. No prophet after him was like to him save Him of whom Moses was the type—the Lord Jesus Christ, by whom God's revelation of Himself to mankind was perfected and completed. "I have declared unto them Thy Name, that the love wherewith Thou has loved Me may be in them" (John xvii. 26, xv. 15, xiv. 23). "No man knoweth the Father save the Son, and he to whom the Son will reveal Him" (Matt. xi. 27). "He hath declared Him" (John i. 18, 1 John iv. 9). The voice

of the Judge is a terror to the criminal, but a welcome sound to his own children. If "the Judge of all the earth" (Gen. xviii. 25) is your reconciled Father in Christ Jesus (Col. i. 20-22), then you can say "Abba Father" (Gal. iv. 6, 7), and you are "an heir of God and joint heir with Christ" (Rom. viii. 15-17).

Some points of resemblance and contrast between the type and anti-type :—

1. Birth, lowly parentage (Ex. ii. 1, Matt. xiii. 55).
2. Preserved during infancy in Egypt (Ex. ii. 9, Matt. ii. 14, 15).
3. Divinely called (Ex. iii. 10, 15, Matt. iii. 17).
4. Rejected of his brethren (Num. xiv. 4, Isa. liii. 3, Luke xvii. 25).
5. Meek (Num. xii. 3, Matt. xi. 29).
6. Zealous (Ex. xxxii. 19-27, John ii. 13-17).
7. Direct communion with God (Ex. xxxiii. 10, 11, Deut. xxxiv. 10, John x. 30, xi. 42).
8. Made glorious revelations of God (Ex. xix. 19, John xvii. 21).
9. Signs and wonders (Ex. vii. 3, Luke xxiv. 19).
10. Mediator (Deut. v. 5, Ex. viii. 19, 1 Tim. ii. 5, Heb. vii. 25).
11. Led the people out of bondage (Ex. vi. 5, Heb. ii. 14, 15).

From Egypt to Canaan ; from earth to heaven.

CONTRAST.

Moses—"sinner saved by grace," proclaimed the law, mediator of the Old Covenant (Heb. viii. 9).

Jesus the "Prophet of Nazareth," "without sin" (Heb. iv. 15), proclaimed the Gospel, mediator of the New Covenant (Heb. ix. 15). "Hear ye Him" (Mark ix. 7), remembering Luke x. 16,

III. *False prophets exposed.*—Prophets of demons and self-appointed. Jer. xxviii. 16, xxix. 30-32 (the dreamer). Test the outcome of their prophecy. Whereas the prophecy of God never fails (Ez. xii. 26, 28 ; 2 Pet. 1-19).

Illustrations on S.S. Lesson.

CLEARING AWAY THE WEEDS.

The Salvation Army colony at Hadleigh is situated in a part of Essex where the land had been for many years previously out of cultivation. One of the difficulties with which the colonists have to contend is the great growth of weeds resulting from the former wildness of the district, and from time to time huge bonfires have to be kindled to effectually destroy the weeds. In like manner the doings of the wicked nations made them an encumbrance of the land of Canaan, and before the people of Israel could possess the country it was essential, because of these abominations, the Lord should drive them out (*v.* 12).

A MAN RAISED OF GOD.

When William I. of Prussia was crowned emperor he felt that God had entrusted to him a great responsibility. He therefore wrote out the principles on which he would govern his own life, and vowed that his companions should be godly, true-hearted, upright, and sincere. Above all, he determined that every morning of his life should be begun with devotion to God. In that spirit the Emperor undertook the task of uniting Germany, and his grandson to-day aims to imitate his worthy forefather. Similarly, the prophet whom God would raise from the midst of Israel, like unto Moses (*v.* 15), should be taught of the Lord to know the future, and become in truth a prophet or seer, able to keep the people of Israel united in the fear of God.

THE WORD OF GOD IN THE MOUTH.

In some of the large offices of London, where a deal of correspondence has to be transacted day by day, a phonograph is brought into use, and proves very suitable for the purpose. A busy man, on arriving at his office, replies to the letters he has received by speaking into his phonograph. Later on, a shorthand clerk can set the phonograph in motion, and it will repeat the answers which are to be despatched to the correspondents concerned. The words of the master are heard from the phonograph ; and in a like manner the Lord said he would put his words into the mouth of the prophet, and he should speak all that God commanded him (*v.* 18). We may also become the mouthpieces of the Lord if we will allow Him to use us.

GOD'S WORK ALONE TO BE SEEN.

Michael Angelo is said to have worn over his forehead and fastened to his cap a lighted candle for use in his work. The candlelight shone brightly upon the canvas and prevented any shadow of the artist himself from falling upon the picture. The prophet of the Lord was to be a man who should presume to speak *only* the word which God had commanded him (verse 20), and the Lord would not permit any shadow of the prophet himself to mar the canvas where the work of God alone should be seen. The Lord is often unable to use us in His service because we stand in His light and prevent God's work from being seen in its entirety.

The Christian Temperance Campaign.

EDINBURGH CASTLE, LIMEHOUSE.

A REVIEW of the month's mission held by Rev. J. Q. A. Henry at the People's Mission Church, Edinburgh Castle, leads to the conclusion that this is the most successful visit paid by him to this East End centre. Never before has so high a spiritual level been reached throughout a series of meetings.

By special desire of the people, Dr. Henry devoted two occasions last week to the discussion of the Biblical aspects of the temperance problem. The addresses consisted largely of Bible readings, comparing and contrasting the use of the words "Wine" and "Strong Drink" in places where they receive the divine commendation, and also where they receive the Divine condemnation. The only way by which such passages can be reconciled, and the consistency of Biblical teaching vindicated, is the acknowledgment of two different uses of the same words. It was shown that, according to the latest scholarship and the best interpretation, that it was impossible to identify from the Scriptures these three things—intoxicating beverages, their use by man, and God's approval of the same ; and it was maintained that until these things can be intelligently and successfully established we are justified in holding to the Bible as a total abstinence book.

On Lord's Day morning, Dr. Henry preached on The Effusion of the Holy Spirit, the Supreme Need of the Christian Church, taking for his text Num. xi. 29—"Would God that all the Lord's people were prophets, and the Lord would put His Spirit upon them." At the evening service his discourse dealt with young people and national sins, basing his words on Hab. i. 8, "More fierce than evening wolves." It was noted that these words were used to describe the enemies of the Israelitish nation. Among the wolves seeking to devour the national life mentioned were intemperance, immorality, gambling, and infidelity. It was shown that we shall never be able to deal successfully with these national iniquities until we can persuade the generation of young people to eschew them. These evils win young people chiefly through the abuse of the evening hour, hence the necessity for its redemption by devoting it sacredly and heroically to the things that pertain to the kingdom of God.

FUTURE MEETINGS.

Till Aug. 30, "Edinburgh Castle," Limehouse, E.; Aug. 31, Lincoln; Sept. 4, Louth; 6-9, Taunton; 10, 11, Newport, Mon.; 12-14, Taunton; 15, 16, Llanelly; 18, 19, Dunfermline; 21, Free St. George's, Edinburgh (Dr. Alex. Whyte's); 22-24, Dunfermline; Sept. 26-Oct. 3, Alloa; 4-17, Perth; 18-31, Greenock; Nov. 2-Dec. 4, Ireland (Nov. 2-5, Cork; 6-9, Limerick; 10, 11, Athlone; 12-14, Wexford; 15-25, Belfast; 26-Dec. 4, Dublin); Dec. 6-16, Worcester; 21, Brighton; Jan. 9-15, 1903, Motherwell; 16-29, Lisburn.

Among Hampshire Hop-Pickers.

IT is now forty years since the late Mr. Chinn began to visit the hop-gardens, and to hold meetings among a then much-neglected class. Twenty-eight years ago the first tent was erected as a centre of religious influence among these people; now for many seasons five have been stationed in the places most frequented by hop-pickers.

The work is still needed. Last season seventeen workers were engaged during the days and evening of the busy hopping season. The abundant crop of hops brought many more people, and the season lasted six weeks. A year after Mr. Chinn passed away a man was heard to say, "My life has been different and that of my family for the last seven years, and it was all through Mr. Chinn."

We work and plead on behalf of these poor wanderers, so that when the labours of each are ended many others may be enabled to say their lives have been benefited. We are looking forward to another season's effort, if God so honour us. We have among our helpers members of the St. John's Ambulance Association, who were able to be of service in several remote places. Books and picture cards will be gratefully received. AURELIA CHINN.

Lenten House, Alton, Hants.

Caring for Working-Lads.

THE many-sided Christian and philanthropic work carried on at the Working Lads' Institute and Home, under the superintendence of Rev. Thomas Jackson, continues to prosper. A medical mission opened three months ago has assisted upwards of 1,000 poor patients. A Gospel service conducted for women only, and held on Monday afternoons, has several self-help clubs connected with it, and upwards of 400 poor women attend the meetings. Forty of these women have decided for Christ, and are now in Church fellowship.

Orphan lads continue to share in the Christian ministry of the Home. Among the most recent admissions was a lad of sixteen, whose father died on board ship of enteric fever when returning from South Africa. The news so distressed the wife and mother that she died within a week from shock. The lad was left without a relative or friend to care for him. With the little money he had he came from Lancashire to London, but failing to get work he was soon penniless. He was admitted to the Working-Lads' Institute, and is now in a respectable situation. Another orphan lad had tramped from Nottingham to London, and failing to get work had been unable to pay for lodgings, and had slept out for several weeks. In the greatest destitution he found a home in the Institute. The kindness shown to the lad, and Christian influence of the Home, led him to give his heart to Christ, and he is now rejoicing in a new and glad experience.

In the work at the Whitechapel Institute Christ has the pre-eminence. The workers believe that the most effective antidote to the vice and misery of the East End is the faithful presentation of the Gospel of the grace of God. A number of men who frequent the lodging-houses have come under the influence of the Mission, and have not only signed the total abstinence pledge, but some have regained a home of their own, and are giving evidence of a thorough change of heart and life. A most valuable and helpful addition to the Institute agencies is the Home of Rest at Southend-on-Sea, in which accommodation is provided for forty persons. The respectable poor of Whitechapel, and poor lads in membership at the Institute, are admitted to the Home of Rest on making a small payment according to their means. In their arduous toil among the poor and unsaved of Whitechapel, Mr. Jackson and his earnest band of helpers desire the sympathy and prayers of the Lord's people.

The Racecourse Mission.

NEWTON ABBOTT (Devon) Babbacombe Regatta and Stockton Races have been visited during the present month by workers of the Racecourse Mission, whose efforts were attended with definite and gracious manifestations of the Holy Spirit. At each place we had the joy of pointing penitent seekers to Christ, but it is impossible in cold black type to give any real impression of the work further than to say the power of God has rested upon us.

The special feature of the Racecourse Mission work is the inspiration that it gives to the workers on the return to their own sphere of labour, and in some places mission bands have been organized, who carry on soul-saving work all the year round. The Revival that commenced at Newton Abbot is still going on, resulting in conversions (one of whom has been used by God to bring other relatives to the Saviour).

Doncaster and Totnes are the next two meetings, September 9 to 12. We shall value the prayers of God's people on behalf of our work and needs in general.

O. L. HEATLEY, Hon. Sec.

St. James' Hall, Royal Road, Kennington Park, S.E.

Rev. Philip B. Robinson, M.A., has been appointed general organizing superintendent of Irish Church Missions, and Rev. Henry Fisshe has been appointed superintendent of the Dublin Mission.

Progress in British Guiana.

AN interesting story of progress in British Guiana is told by Rev. H. J. Shirley, who two years ago resigned his charge at Fulham Congregational Church in order to undertake the pastorate of Mission Church, New Amsterdam. Mr. Shirley has just arrived in England for a short season of rest. Great blessing has been vouchsafed during Mr. Shirley's ministry. Last year there were some sixty additions to membership, although candidates were not in any way sought after. The sacerdotal notions concerning church membership, and the frequency of lapses owing to the low moral standard obtaining in the colony, have been combated with good success. Social work includes a flourishing Provident Club, a Young Men's Auxiliary Band, Mutual Improvement Society, Young People's Guild, C.E. Society, and a prayer meeting which is always largely attended.

New Amsterdam Church is the parent of three dependent churches and three meeting houses, visited for service and communion monthly. The dependent churches are shepherded by an assistant minister and two catechists. The Congregationalists were the first to carry the Gospel to the slaves in the colony, through the venerated John Wray. Mr. Shirley inherited splendid traditions at the Mission Chapel, which has ever stood as a centre of influence on behalf of the black people. Intensely loyal to the British throne, the population have been the victims of gubernatorial indifference and folly through long years, and have been grossly neglected in the matter of sanitation and the cultivation of industries. Finding such things, Mr. Shirley spoke and wrote against the inequalities subsisting as between the black and white subjects of the British Crown, and was for a time sadly misunderstood, even by the Government. The present Government secretary and the new governor, Sir A. Swettenham, have recognised that Mr. Shirley is a power for good among the people, and now he has been placed on the Board of Health on the nomination of the Governor. The Commission of Public Education also called Mr. Shirley to a seat, and he also has a place on the Poor Law Board at New Amsterdam.

The establishment of *The People*, a newspaper owned by a limited company, the capital being largely held in single shares by black Christians, has proved influential for good. Mr. Shirley was appointed editor (without remuneration), and for nine months his incisive and facile pen has expressed the needs of the colony in its columns. High honour from the churches has also fallen to Mr. Shirley's share, the Congregational Union having elected him chairman for the year; and he is now in this country seeking rest and strength for the labours of the visitation connected with the position, as well as to plead for financial support to the Native Theological Institution, conducted by Rev. A. W. Wilson (L.M.S.). Three or four very promising young men are waiting for an opening for training, and as their support has to be guaranteed by the colonial churches, Mr. Shirley will be glad of opportunities of addressing meetings of sympathizing friends.

Personalia.

Rev. John More, who has been prostrated by a severe illness, is now convalescent, and is hopeful of soon resuming his aggressive work at Woolwich.

Mr. Eugene Stock, editorial secretary of the Church Missionary Society, was married a few days ago at St. Saviour's, South Hampstead, to the Hon. Mrs. Fiennes, widow of the late Colonel the Hon. Ivo De Vesci Fiennes.

Rev. W. H. Murray is obliged for the present to postpone his return to Peking. He has now been joined by Mrs. Murray and their seven children. Unfortunately the second girl met with an accident before leaving the ship, which necessitated a surgical operation on arrival in Edinburgh. Mr. Murray's address for six months will be 15, Esplanade Terrace, Joppa, Edinburgh.

More Missionary Murders in China.

NOTWITHSTANDING the progress which has been made in many directions in the settlement of affairs in China, the painful news has just been received that on the 15th inst. two members of the China Inland Mission—Rev. H. R. Lewis, of Cumberland, who had been in China for three years; and Rev. J. R. Bruce, a native of Australia, who has been in the field since 1896—were murdered by a native mob at Chen-chau-fu, in the long-hostile province of Hunan.

It is not thought that these murders and other recent disturbances in China are evidence of any renewed general anti-foreign or anti-missionary movement. In the present case the directors of the mission at Shanghai believe the murders to be the result of a widespread epidemic of cholera in the district, for which the foreigners have been held responsible. The two murdered men were the only members of the Mission in the vicinity, there being very few foreigners yet in the province. Chen-chau-fu is one of the most recently-opened stations of the Mission, work there having been commenced just before the Boxer rising. It was then temporarily abandoned, and the victims of the latest outrage had only lately recommenced work in the place.

Although for some time past there had been some uneasiness about Sze-chuen, none whatever had been felt about Hunan. On August 21 a telegram was, however, received stating that trouble had occurred in Chen-chau-fu, and that the worst was feared for their two missionaries. Another missionary immediately proceeded from Chang-te, the nearest station, 100 miles to the north-east of the scene of the trouble, to inquire into the facts. On his return he telegraphed confirming the original report, and adding that the mob had been excited by rumours of the missionaries having caused the cholera epidemic by poisoning the wells. The gunboat *Snipe* was also at once sent in the direction of Chen-chau-fu.

Recent letters received by the China Inland Mission are of a most conflicting character. From the West particularly there is general evidence, since the suppression of the Boxer movement, of an increased desire for Western knowledge and civilization; but in Chih-li, Honan, and Kwang-si disturbances have occurred giving rise to some alarm. It is understood, however, that the Central Government is now determined to suppress these troubles, even to the extent of removing local officials; and it is not anticipated that the difficulties will become in any sense general. The Chinese are still greatly incensed at the heavy taxation imposed for the war indemnity.

Oxford Notes.

THROUGH increasing infirmity, Dr. Randall, suffragan Bishop of Reading, has resigned the Archdeaconry of Oxford.

On Saturday the Bishop of Oxford unveiled a beautiful brass tablet in the cathedral of Christ Church, to the memory of Oxford soldiers who have fallen in the war. The address was an exquisite exposition of true unselfishness. "There is no true freedom," said Dr. Paget, "save in the service of God."

Rev. W. Bradfield, senior Wesleyan minister of the Oxford Circuit, has left for Cambridge. He is succeeded by Rev. Arthur Hoyle, late of Bath.

Bible Teachers' Training School. — On account of a law of the State of New York, the provisions of which could not be complied with, it has been found necessary to alter, as above, the name of the institution familiar to our readers as the Bible Teachers' College (New York). Besides the regular studies, the new syllabus includes courses each on (1) Prayer and the Holy Spirit, (2) Missions, (3) How to Teach the Bible, (4) Bird's-Eye Views of Books and Biographies, (5) Lectures on the Theory and Problems of the Christian Life, (6) Practice in teaching before students and professors with criticism, (7) Practice in Dining-room Bible-class Teaching, (8) Study of a Mission, Settlement, or some notably successful feature of Church work each week, (9) Individual Work for Individuals.

From Mr. Spencer Walton.

THE attention of your readers has been turned from time to time to the work of God through our Mission in Swazieland. No doubt they will remember that at the beginning of the war, much to our sorrow every missionary was ordered out unless he became a burgher. This, of course, necessitated the closing of all these stations, and for two and one-half years Christian Swazies have been left like sheep without a shepherd.

The declaration of peace has enabled our missionary, Mr. Baillie, to visit the stations and the people; this entailed a ride of 300 miles on horseback. His report is now to hand, and our hearts have been both gladdened and saddened. He found the majority of the Christians standing true to God. The Swazie evangelists have been faithful to their charge, conducting services Sunday after Sunday, as well as looking after the people. This has rejoiced us, and shown us how truly the work is of God. By reports we have received we were expecting to find all our stations wrecked. One mission house and church were in ruins; the others, with the exception of Hebron, had been looted, but the buildings all standing. Of course the white ants, our great enemies, have had it pretty well their own way, and we found damage both by weather and this mischievous insect.

The report of the faithfulness of our Swazie Christians will encourage our friends in England. Their heartfelt and practical interest in days gone by has not by any means been lost. Doors are opening on all sides. The harvest truly is "white," but, alas, how few are the labourers! Join us in asking our Father to thrust forth many more. On all sides our hearts are rejoiced, receiving continually the good news of the work of God among the soldiers, sailors, Europeans, and heathen in this country.

W. Spencer Walton.

410a, Point Road, Durban, Natal.

The Y.M.C.A. and Volunteer Camps.

ON the termination of their season's efforts among the volunteers encamped on Salisbury Plain, the workers of the Lancashire Y.M.C.A.'s have received unstinted praise from the commanding officers, as well as the expressions of heart-felt gratitude from the rank and file. That the undertaking has justified itself all are agreed, and it is hoped that in the near future no military centre will be without this boon.

Among the many who have expressed their appreciation of the Y.M.C.A. tents at Salisbury Plain was Colonel Eaton, C.B., commanding the 3rd V.B., Manchester Regiment, who said, "I do not know that I have ever been so much struck by the admirable work being done by the Y.M.C.A. as by my visits to your tents and seeing your work here. The influence for good must be incalculable. May God prosper you now and all your workers hereafter."

Captain Charles Rigby, I.V.B., writes: "The work done by the Y.M.C.A. has been of the kind most useful to volunteers. Hitherto a man in camp had few options but the canteen, or the various publics in the town where they were specially catered for; now a counter attraction is at his door of a most inviting nature. Only from the remarks of the men in their own lines can the work done by the Y.M.C.A. be really gauged. From my own personal knowledge I can truly say the entire work of addresses, hymns, &c., has been of the highest and most beneficial nature, and the seed here sown will be gathered in future time."

Numbers of such testimonies have been received, indicating the high possibilities and usefulness of a work that has for its aim the spiritual advancement and moral protection of our troops, at a time when such attention is particularly needed. The results prove that large numbers of the men are ready to listen when the Gospel is taken to them.

Obituary.

MISS ELIZABETH ALEXANDER.

AFTER being confined to bed for almost half a century, Miss Elizabeth Alexander, of Peterhead, entered into rest a few days ago. Her long-continued suffering was borne with sweet resignation, her life being a living glad testimony to the keeping of the Lord's own people in perfect peace. She laboured fervently in prayer, especially for those in the foreign field; and corresponded with not a few. Many of the Lord's servants who visited these northern parts came to have fellowship with her in prayer and the reading of God's Word.

MR. JOHN LEVERMORE.

At the age of seventy-seven years Mr. John Levermore (father of Pastor S. Levermore) has been called to the higher service. He was well known in many of the villages and towns of Surrey and Middlesex as an earnest preacher of the Gospel, having laboured in that way for about fifty years. He was known and respected by the late C. H. Spurgeon and Gawin Kirkham, and had assisted the Evangelization Society and the Evangelistic Mission in past years. He was a most affectionate husband and a model father. In the day of rewards there will be many of those who heard the Truth from his lips to arise and call him blessed.

REV. J. A. FAITHFULL.

On Sunday last the sad news was made known that Rev. James Arthur Faithfull, rector of Whitechapel, had been called home at the age of fifty-nine. He was the only son of the late Rev. Jas. G. Faithfull, formerly vicar of Cheshunt, and, as a strict evangelical clergyman, had held livings at Leicester, Scarborough, and Islington. Since 1898 Mr. Faithfull has been rector of the large parish of Whitechapel, and in this office has exerted an influence which has been felt throughout East London. The poor were loved by him, and he by them, and many are mourning, with a sense of personal loss, the closing of so noble and useful a career.

MR. DANIEL FRIEND, BRIGHTON.

By the death of Mr. Daniel Friend, at the age of eighty-five, Brighton loses one of its best known and most active workers in the interests of Sunday-schools and Congregationalism generally. For a long period he was associated with the London Road Congregational Church, and was practically the founder of the church at Preston, of which, at the time of his death, he was senior deacon. While every branch of Christian service had his hearty sympathy, the feature of his life was his unflagging devotion to Sunday-school work. For upwards of forty years he carried on, with distinct success, a Bible class of young men. Many of its members are now filling prominent posts in India, Australia, Africa, Canada, &c., and to the last Mr. Friend, by correspondence, kept in touch with his old pupils.

MR. DAVID PRATT.

Mr. David Pratt, who was suddenly "called home" a few days ago, has been for a great many years closely identified with earnest Christian work in Glasgow, latterly as assistant-secretary to the Glasgow United Evangelistic Association. He was brought up in the fishing village of Crail, on the Fifeshire coast; and was one of a large family, several of whom are zealous and useful workers for the Master. Like others of his brothers, Mr. Pratt had an excellent artistic gift, which he turned to splendid account in connection with Gospel ministry, specially to the young. Few men have more filled out the Nathaniel ideal of character than David Pratt, in whom it may truly be said "there was no guile." Although in failing health for some considerable time past, the end came suddenly on his return from a prolonged season of rest by Loch Fyneside. On Sabbath, 17th inst., the services at Tent Hall, where our brother was so well known and so much beloved, were of a memorial nature. Mr. Pratt leaves a widow and several sons and daughters. D. J. F.

MR. THOMAS SEPTIMUS MARKS.

The passing to be with the Lord, a few days ago, of Mr. Thomas Septimus Marks, recalls many memories of a consecrated life. Educated at Christ's Hospital, he came under the influence of a godly master, Mr. Henry Francis Bowker, who was known to many of our readers as chairman of the Keswick Convention from 1883-1888. On going to business in London, Mr. Marks was one of the early members of the Y.M.C.A., and was widely known in the city as superintendent of the fire department of the Liverpool and London and Globe Insurance Company. For twenty years, while living at Hackney and Clapton, he was associated with the Open Brethren's meeting at Paragon Road. For a like period he lived at Oakleigh Park, and during the last two years at Highgate. He had a heart wide enough to take an interest in the labours of all who loved the Lord at home or abroad, and was specially identified with the establishment of the Gospel printing press by Mr. George Lawrence at Barcelona. Many will mourn the loss of a wise and trusted counsellor in spiritual things, whom practical business experience had rendered familiar with the difficulties and temptations besetting business men.

MRS. JOHN INNES-WRIGHT.

It has come as a shock of surprise to a wide circle of friends to learn that this zealous worker has been suddenly cut off in the midst of her abounding labours at Sukhia-Pokhri, on the borders of Nepaul, where she and her beloved husband have been for years pioneering in the hope of eventually opening up a permanent work in that closed land. We first made Miss Rebecca Johnston's acquaintance in Dumfries more than twenty years ago. She was daughter of a well-known Christian banker in that town, and was earnestly engaged in various departments of soul-saving work. Coming to Glasgow later, she was soon full of happy service for the King, in which she made the acquaintance of her future husband. For a short time she did work as a missionary in China, where she still has several sisters labouring. Only the other week we had a deeply interesting account from our friends of their work for the dark Nepaulese. They were full of thankfulness for wonderfully opening doors, and increasing acceptance with the people, especially with the officials. Now comes these sudden and most unexpected tidings! No particulars are yet to hand, but merely the intimation of our sister's sudden summons home. Many hearts will help to bear Mr. Innes-Wright's burden of sorrow at this time, and to ask that he may be wisely guided in the future of his lonely service. D. J. F.

Children's Special Service Mission.

Mr. F. P. Rowe, with Caravan, *Woodham Ferris, near Chelmsford*, to Sept. 5. Mr. T. S. Page, with Caravan, *Odiham, Hants.* Mr. G. H. Watson, with Caravan, *Pittswood, Hadlow, near Tonbridge.* Mr. C. Johnson, with Caravan, *East Rudham, near King's Lynn, Norfolk.* Mr. F. H. Taylor, with Caravan, *Catsfield, near Battle.*

Seaside Services During August:—Members of the China Inland Mission, *Ardbeg, Bute.* Mr. J. H. Greene, *Bexhill.* Mr. Hutchinson, *Bridlington Quay*, to Sept. 4. Mr. W. H. Stanes, *Broadstairs*, to Sept. 1. Mr. H. M. Rooke, *Burnham*, to Aug. 31. Dr. J. W. Hewett, *Carnoustie*, to Aug. 31. Mr. W. J. H. Brealey, *Clevedon*, to Aug. 30. Messrs. N. H. Tubbs, B.A., and W. T. C. Mould, M.A., *Colwyn Bay*, to Sept. 7. Mr. H. D. Salmon, *Cromer*, to Aug. 31. Rev. A. G. Dodderidge, M.A., *Eastbourne*, to Sept. 15. Mr. J. H. P. Cutting, *Felixstowe*, to Sept. 1. Mr. H. Hankinson, *Filey*, to Aug. 31. Mr. A. Beresford Pite, *Frinton.* Messrs. S. J. Hewlett and W. S. Stunt, *Hunstanton*, to Aug. 30. Mr. W. R. Moore, B.A., *Ilfracombe*, to Aug. 31. Mr. J. S. Tyler, *Hayward's Heath*, Sept. 4; *St. Matthew's Church, Worthing*, Sept. 7. Rev. H. Clayton, M.A., *Llandudno.* Mr. Russell J. Hill, *Llanfairfechan*, to Aug. 31. Rev. Sydenham Dixon, *Lowestoft.* Mr. John Gunnell, *Margate.* Rev. G. F. Grace, B.A., *Mundesley*, to Aug. 31. Rev. L. C. Carr, *Overstrand*, to Aug. 31. Mr. J. Spiers, *Paignton.* Mr. A. E. W. Gwyn, *Penmaenmawr*, to Aug. 31. Mr. T. W. Rhodes, M.A., *Port St. Mary*, to Aug. 31. Mr. H. Steward, *Port Erin.* Mr. W. B. Wakefield, *Rhyl*, to Aug. 29. Mr. M. G. Archibald, *St. Andrews.* Messrs. E. T. Reed and F. B. Wilkinson, *St. Leonards*, to Sept. 1. Messrs. J. E. and C. H. Collier, *Saltburn*, to Aug. 31. Mr. Percy H. Shaul, *Scarborough*, to Aug. 31. Messrs. G. and M. Goodman, *Sheringham*, to Aug. 31. Rev. C. T. Aston, B.A., *Southsea*, to Sept. 8. Mr. C. J. Small, *Sutton-on-Sea*, to Aug. 31. Mr. C. F. Fothergill, B.A., *Swanage*, to Sept. 1. Mr. H. E. Maddox, *Tenby.* Mr. E. Hughes, *Towyn.* Rev. G. Bassett Kerry, *Ventnor.* Mr. F. C. Ranger, *Weston-super-Mare*, to Aug. 31. Messrs. B. C. Pownall, B.A., and H. H. Coryton, *Whitby*, to Sept. 8. Mr. C. I. Clapperton, *Worthing.*

About Books.

THE NEW BIBLE DICTIONARY.

BY the completion of the Hastings Bible Dictionary* a work of marvellous comprehension is placed within reach of students. Conceived on a plan at once large and practical, the undertaking has been carried through in a manner which reflects great credit upon the editor and those who have laboured with him. Quite a host of scholars, British, American, and Continental, have co-operated in the production of the Dictionary, which, whatever its limitations in some directions, assuredly represents the learning of our day on the many subjects dealt with. While still cherishing a warm regard for Kitto, we cannot but feel thankful to Dr. Hastings for furnishing us with this great and useful work.

Many of the articles in this Dictionary are full and valuable treatises on their specific subjects. Others are virtually digests of literature that is not within the reach of ordinary students. In some instances the analytical spirit is too dominant; sometimes one comes across views and judgments that are more critical than Biblical. Taken as a whole, however, the work is essentially practical. This is particularly true of the concluding volume, which contains a full share of articles of prime importance.

Among the greater contributions to this volume, of a thousand large pages, are:—Predestination, by Professor Warfield, of Princeton; Prophecy and the Prophets, by the late Professor Davidson, of Edinburgh; Resurrection, by Canon E. R. Bernard; The Book of Revelation, by Professor Porter, of Yale University; The Epistle to the Romans, by Dr. Robertson, principal of King's College; Sacrifice, by Professor W. P. Paterson, of Aberdeen; Sin, by Canon Bernard; The Son of God, by Canon Sanday; and the Epistles to the Thessalonians and to Timothy, by Prof. Lock, of Oxford. Several distinguished Continental writers appear:—Prof. H. L. Strack deals with the Text of the Old Testament, and Prof. Eb. Nestle with that of the New. The latter scholar also supplies papers of extraordinary precision and detail on the Septuagint and the Syriac Versions. The Vulgate is described by Rev. H. J. White; and Dr. F. G. Kenyon, of the British Museum, contributes the article on Writing.

The summaries of literature on the various subjects will be specially welcome to some. The many short articles by the editor, on words and things of minor importance but deep interest, are the result of much thought and research.

A NEGRO BENEFACTOR.

ON both sides of the Atlantic Booker T. Washington is rightly regarded as one of the greatest benefactors of the coloured people in America. His life-story, as told by Mr. G. Holden Pike—**From Slave to College President**—is a biography of absorbing interest. Mr. Washington was born in what was undoubtedly the darkest period in the history of the slaves of the Southern States. The negroes of the plantations grew up quite illiterate, and it was a punishable offence for a slave to learn to read or for anyone to attempt to teach them. With genuine sympathy Mr. Pike relates how the present head of Tuskegee College began life in bondage, gave proof of a unique intelligence, and with persistent energy worked his way through the seminary, and, having finished his course with honour, set himself the formidable task of founding the training institute for negroes. In that institute there are now instructed some thousand students in ordinary branches of education, as well as useful arts and handicrafts. More than this, the narrative shows that Mr. Washington's work has demonstrated how the perplexing problem of the relation of black and white people in America may be solved, for the aim of his great undertaking is to bring two races together, one being able to help the other, because both have interests in common. (1s. 6d. *Fisher Unwin.*)

The Edenvale Leaflets, Booklets, Cards, &c., are now amalgamated with "Newness of Life" series, and to be obtained from 21, *Mount Sion, Tunbridge Wells.*

A Memoir of the late Rev. Edward White, by Mr. F. A. Freer, is in the press, and will be issued shortly by *Mr. Elliot Stock.* The work will trace the public life of Mr. White from its commencement at Hereford down to the time of his death in London.

A timely booklet is Spiritualism—What it is, and What it Leads to. By Rev. E. W. Moore, M.A. Many are being distressed by modern developments in sorcery and witchcraft, and to such these pages will be instructive. The booklet also administers a serious warning. (1d. *Arthur Mercer, 17, Homefield Road, Wimbledon.*

* A Dictionary of the Bible: Dealing with its Language, Literature, and Contents, including the Biblical Theology. Edited by James Hastings, D.D. Vol. iv. Pleroma—Zuzim. (28s. *T. & T. Clark*).

Evangelists at Work.

The Australian Revival.

BOTH in solemnity and results the meetings at Adelaide have equalled the gatherings in other towns in the Antipodes during the present revival. In reviewing Mr. Geil's mission the *Australian Christian World* says :—

At first the Adelaide people were slow in recognising the power which has endued this man, and also his unique personality. Steadily, though slowly, the people woke up to the fact, and one proof of this was the constantly growing attendance of business men at the midday meetings in the Town Hall. Towards the close of the second week the crowd was becoming too large for the building. During last week the Exhibition Building was crowded every night, and this crowd was larger every evening, and so eager were people to get in that the police had to be called in to keep out the people who sought to force their way into the packed and crowded auditorium.

The heavy showers that fell nearly every night not only did not thin down the audiences, but did not drive away the people who could not get in, and who waited patiently until the first meeting was over in the hope of gaining an entrance to the after-meetings. And these after-meetings afford another test of the marvellous power of the services. Usually about one-half of the people leave when the first part is over; this was not so here, as 90 per cent., and at some meetings 99 per cent., of the people remained, and at the last meeting of the series all stayed. Adelaide, it is quite safe to say, has never been so deeply moved; everywhere this mission and the missioner are the chief topics of conversation.

Many in Adelaide to-day thank God for Mr. Geil's visit, and will never forget him nor the great blessing they have received. His farewell at mid-day was a meeting that will be in the memories of many as long as they live.

A GREAT MISSIONARY MEETING.

The largest foreign missionary demonstration ever held in South Australia was conducted by Mr. Geil on the last day of his mission in the Exhibition Building. It was timed to begin at three o'clock, but long before that hour the vast hall was crowded. The first speaker was Rev. Jos. King, who remarked that the meeting gave a completeness to the mission services held both in Port Adelaide and Adelaide. He hoped no one would call these meetings "Geil's Mission;" they had been missions of the Spirit of God.

In the course of a telling address, Mr. Geil gave some of the results of his observations of missions in the Pacific Islands, and for upwards of an hour kept the people deeply interested. As an illustration of what the natives of these islands can do, he said in the island of Tutuila under the American flag, the London Missionary Society built a Girls' School costing 10,000 dols. in gold. This school was out of debt, paid for by the natives of the Island. There was one island where the income was 3,000 dols. in gold, that is, about £600, and in one year the natives gave 2,000 dols., that is £400, for a girls' school. Where were the people who said that the native races, even when humanized, civilized, and Christianized, would not provide their own institutions of learning?

On the Sands at Margate.

Mr. Newton Jones (S.S.U. evangelist) has been holding successful services since July 9, twice and three times daily on the Margate sands. Large numbers have assembled to listen to the chalk talks, the speaker using a blackboard 10ft long. The illustrated addresses on bells, the magnet, &c., drew particularly large gatherings, while the daily Bible-readings from 12 to 12.45 have interested many, and found several valuable workers. Wednesday last week a large crowd stood to see the Museum Service, prizes being awarded to the five best: (1) A model of the two buildings Matt. vi.; (2) John the Baptist's head on charger; (3) Forty pieces of silver; (4) A nutshell with John iii. 16 packed within; (5) White of an egg. Many have been the tokens of blessing received by young and old. The indoor lectures on "The Potter and his Work," also "Faces and Places I have seen in My Tour Round the World," were well attended. Crowds assembled on the beach at night to see the Gospel by limelight. The evangelist closes the seven weeks' campaign on Tuesday next.

Rev. Dr. Powers at Ardrossan and Saltcoats.

Rev. H. Powers, D.D., brought his five weeks' mission at Ardrossan and Saltcoats to a close on Monday, August 25. This is the ninth mission conducted by Dr. Powers in this place. All the meetings have been largely attended, and many young people have decided for Christ. Mrs. Powers, Miss Powers, and Master Cliffe Powers have rendered valuable service in singing and speaking the Gospel. The Earl of Eglinton, the Hon. Thos. Cochrane, M.P., the Provost of Ardrossan, and others have kindly contributed to defray the expenses of the doctor's work.

Mr. James B. Wookey at Blackpool.

Bright Gospel services were announced for Sunday last at the Y.M.C.A. Alhambra Theatre services, Blackpool, and some 3,000 persons responded again to the invitation for the three "hourly services" through the day. Mr. Wookey is a powerful advocate of social purity, and a most telling and effective preacher of the Gospel. The spirit of hearing manifest and gracious influence pervading the meetings was sufficient to touch the heart and stir the emotions and purposes to greater activity.

The services are being continued through the week-days in the Abingdon Street Baptist Church by Mr. Wookey and Dr. Barnardo's Musical Boys, and again next Sunday in the Theatre. The meetings will close with a special lecture on Monday next, illustrating the work of Dr. Barnardo's Homes.

Carrubbers Close Mission.

Under the auspices of the above organization a successful tent mission has been conducted at Ratho by Mr. A. Y. McGregor The tent, which holds between two and three hundred, was sometimes full; and it was evident that God was speaking to many hearts. A number of conversions took place, and seed was sown which we believe will yet bear fruit to the glory of God. God's people were much revived, and turned out well to the work, parading the one long street of the village with banners, on which were inscribed in bold letters: "Worthy is the Lamb," and "He that believeth on the Son hath everlasting life."

Miss McLaren, of Edinburgh, proved a great help by her singing of the Gospel, which we are sure was as heartsearching as Mr. McGregor's plain preaching. At the closing meeting a good number testified to the Lord's saving grace. C. S.

Mizpah Hall, Glasgow.

Mizpah Hall is under the wing of the United Evangelistic Association, and a hearty work is carried on in it, but its situation is not in its favour. Though encircled with buildings of one kind and another, the immediate surroundings are almost a desert so far as a resident population is concerned. Yet the workers not only bravely "hold the fort" all the year round, but they go out to where a passing crowd can be got at, and endeavour from the crowd to win some for Christ.

In the summer time the hall is closed, and the workers betake themselves to Cranstonhill, about half a mile distant. For some years their summer work was carried on in a tent, but for two seasons the large hall of St. Mark's United Free Church has been the place of gathering. Though well situated and commodious, it has not the charm that a tent has, making the work stiffer.

This year, since June came in, the preachers have been Mr. Samuel Mackenzie and Mr. C. G. Rogers, and meanwhile Mr. Wm. Thomson, jun., is busy at work. With the expiry of this month the workers, under the superintendence of Mr. J. C. Blackater, who has been the leader for years, will return to their own hall, and the special work will be continued there for a few weeks with Mr. James W. Moodie as evangelist. During the mission some have heard to profit and believed unto life eternal, and further results are looked for. J. C.

The Boy Preacher.

It is a daring thing to attempt an evangelistic mission at Scarborough in August. The season is then at its height, and the conditions decidedly adverse to religious revival. Many of the most earnest workers in the churches are so absorbed in business during August, rising early and sitting late to meet the requirements of visitors, that even ordinary church work suffers from their absence. Then the majority of visitors do not come to "Scarborough the beautiful" with any thought of special services.

Despite all this, such a mission has been held in August, the preacher being Master Jack Cooke, who has been ably assisted by his colleague, Rev. J. Russell Coutts. The mission has been held under the auspices of the Free Church Council, but has been in no way exclusive, workers in the Established Church, notably those connected with the Y.M.C.A., having heartily co-operated. This effort in mid season has been justified by the good success which has been realized. The Empire building and the Circus have been crammed with hearers on the Sundays, and very large congregations have assembled in the churches on the week days. The youthful preacher has astonished his hearers by his knowledge, his thrilling delivery, his fearlessness, and his mastery of audiences. Best of all, the hand of the Lord has been with him, and, to the joy of the prayerful, groups of souls have moved out of the impressive after-meetings into the inquiry room, and have realized the salvation of God. The services were commenced on August 10 (having been preceded by five evening meetings for prayer) and concluded on Sunday last. On the closing day the people thronged in thousands to hear the young preacher deliver his final addresses. Time will never wholly efface the memory of the great closing meeting when, after a powerful evangelistic address, many rose for prayer, and inquirers were guided into the way of peace.

Robert Wood.

Mr. George Bennett writes from Aberystwyth :—The wet cold weather has greatly interfered with the attendances at the children's services here; but there have been evidences of blessing nearly every day. Sometimes quite a number have professed decision for Christ.

The mission of Mr. John Hawkins at Wolverton opened under the most favourable circumstances, and on the first Sabbath evening no fewer than thirty-six came out in token of their desire to accept Christ. At the dinner-hour services for working men the tent was crowded with railway employés, and much blessing has resulted.

The Victoria Park Onward Gospel Band is holding large and most successful open-air meetings in the Roman Road (Old Ford). The meetings, which are held three times weekly, Sunday, Wednesday, and Saturday evenings, attract large and attentive audiences. Chiefly owing to the thrilling and deeply-interesting Gospel addresses which are given by Mr. H. J. Phipp (Gospel temperance worker), whose labours are being much blessed. Several open confessions having been made after his addresses, the converts now attend the meetings as helpers in the singing of the Gospel.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day. The evangelists ask prayer for their respective missions.

Mr. Chas. E. Barraclough.—August 31-Sept. 11, Alloa, N.B.

Mr. G. Bennett.—Till Sept. 8, Aberystwyth (services on sands); Sept. 9-18, Barmouth.

Mr. J. Brunton, Jun.—During August, Waltham Cross.

Mr. William Bilton.—Till August 29, Great Missenden; 30-Sept. 15, Luton.

Mrs. Baeyertz.—Sept. 14-24, Felixstowe.

Mr. John Coates.—With Ross Gospel Tent (No. 2), till Sept. 8, Kempley Green.

Mr. Jack Cooke.—Sept. 7-28, Glasgow.

Mr. Robt. Campbell is open for engagements. Address 167, Vernham Road, Plumstead.

Mr. J. Dixon.—During August, Tent Mission, Sandy Row Methodist Church, Belfast. During September, Montpottinger Methodist Church, Belfast.

Mr. W. D. Dunn.—August 31-Sept. 12, Aberdeen.

Mr. P. Russell Hurditch.—During August, Ilfracombe (services on sands).

Mr. John Hawkins.—Till Sept. 3, Wolverton, Bucks.

Mr. C. N. Hunt.—Till Sept. 1, Broughty Ferry, N.B.

Mr. Charles Inglis.—During August, The Polytechnic, Regent Street, W.

Mr. Newton Jones.—Sept. 20-25, Blenheim Road, Crouch End.

Rev. J. Jameson.—Sept. 7-14, Crimble, Slaithwaite, Huddersfield.

Mr. Charles Noakes.—Till Sept. 14, Wigston.

Rev. H. Powers, D.D.—Till Sept. 11, Rothesay, N.B.

Mr. T. Swanston Smith.—During August, Southend.

Gipsy Smith.—Sept. 13-22, Stockport.

Rev. James Sprunt.—Till Aug. 31, Baptist Church, Fairford; Sept. 13-28, Edinburgh Castle, Limehouse.

Rev. J. Tolfree Parr.—Aug. 30-Sept. 8, Mountain Ash; 13-22, Glasgow.

Mr. James Wharton.—Till Aug. 26, Tent Mission, Hanley Castle, Worcestershire.

Mr. J. Weedon.—Evangelization Society Tent Mission, Clipston, till Sept 15.

Messrs. Weaver Brothers.—Till Sept. 2, Wingate; 7-19, Elgin, N.B.

Requests for Prayer.

For the all-Ireland Conference to be held in Dublin Sept. 2-4.

For Gospel services held daily at Southend, near the Kursaal, by Mr. Swanston Smith.

That the light sown "for the righteous" may shine upon the path of one at present in darkness.

For a mission to be conducted at Skegness by Mr. William Forbes, commencing on Monday next.

On behalf of Gospel meetings in the village of Whitletts, Ayrshire, conducted by Messrs. Batters and Stark.

For a series of special services to be conducted at the Mission Hall, Blandford, September 14-30, by Mr. C. A. Bompas.

For a special mission to young men, conducted by Mr J. J. Sims, of Canada, under the auspices of the City of Dublin Y.M.C.A., on Sept. 28-Oct. 10.

For a mission to the men employed on the new railway works at Gerrard's Cross, being conducted by Mr. W. H Holt (Navvy Mission Society) and others.

For a spiritual revival in the work of God at the Spurgeon Memorial Mission Church, Erskine Road, Walthamstow, and the ingathering of souls.

That a minister of the Gospel, suffering from the effects of an accident, may soon be restored to health, and that he may experience the Divine presence in his affliction.

That a young man, under twenty years of age, who is beginning to contract habits of intemperance, may be saved from drink, and become an honourable, strictly sober, and Christian man.

That the burden of responsibility resting upon Christians, in view of the forthcoming Simultaneous Open-Air Mission, may be fully realised, and that there may be an outpouring of the Spirit on workers and work.

Prayer is asked that a fully-qualified lady medical missionary may be led to offer her services for an important post in the Punjab, in connection with the Church of Scotland Women's Association for Foreign Missions.

From Our Readers.

Family Worship.

MY DEAR SIR,—The recent correspondence under the heading "Do we know our Bible?" must have exercised many about their ignorance of the Word of God. It is an equally sad thing to notice the decay of family worship in our homes.

I have been speaking on the subject to my father, who is a pastor, and he says that during the last thirty years he has travelled up and down England and Wales, and has visited hundreds of homes of ministers of the Gospel and other Christian men, and he only remembers family prayers being conducted in three homes. He adds that his father would have missed his breakfast rather than fail to gather the members of his household around the throne of grace. His grandfather, who was a farmer, early in the morning during the harvest time, would cease work in the field, and, surrounded by farm labourers and sheaves of corn, read a portion of God's Word, and kneel down on the grass and pray to his Father in heaven. What a beautiful sight, and what a contrast to the rush and tear of business men to-day! Men seem to be too busy to pray now, but the man who is too busy to pray is busier than God wants him to be.

Is it any wonder that the people of our land are becoming more and more indifferent to eternal realities when family religion is so neglected? It will be a sad day for our country when our homes fail to teach their children to remember their Creator in the days of their youth. What grander sight is there than at the beginning and close of the day for the good old Bible to be brought to the table, and father and mother, brothers and sisters, to unite in worshipping the God of their fathers! Surely God specially reveals Himself to such families.—Faithfully yours,

J. R. Edwards.

Treffgarne, R.S.O., Pembs.

"The Name above Every Name."

DEAR SIR,—Your correspondent "Reverentia" writes in favour of the use of the name of "Jesus" without the title, and points to the Book of the Acts for instances in support. May I on the other hand refer to chap. xix. In verse 4, Paul speaking by the Holy Ghost, exhorts the people of Ephesus to believe "on Jesus." But they, when converted, "were baptized into the name of the Lord Jesus."

Again, in verse 13, the sacred writer says that the "exorcists took upon them to name . . . . the name of the Lord Jesus," saying, "I adjure you by Jesus whom Paul preacheth;" and in verse 15, "The evil spirit answered and said unto them, 'Jesus I know and Paul I know, but who are ye?'" The result of all this was that "The Name of the Lord Jesus was magnified" (*v* 17), and the "Word of the Lord" grew mightily, and prevailed.

Now this passage seems to clear the whole controversy, and to establish the following rules:—

(1) That the use by the Spirit of God of the untitled Name, as in all the four Gospels, though wholly appropriate and becoming in Him, affords of itself no guide as to our use of it.

(2) That the use of the untitled Name by exorcists and evil spirits affords no precedent to be followed by God's people.

(3) That the writer of the Acts being careful to distinguish himself from these by the reverent use of the title of "Lord," thereby puts us under like obligation.

Your correspondent refers to two well-known hymns, and the use of the untitled Name by godly persons, as affording sanction for the practice which so many deplore; but may I not pass over this argument, and appeal to Scripture itself for sure leading? "Reverentia" does so when referring to Saul's conversion, but he fails to observe that, though our Lord, in great condescension and grace, named Himself "Jesus," Saul addresses Him as "Lord."

But let us search the Gospels for an instance of any godly or believing person using the Name by itself, and what do we find? Not a single case. The demon cried, "What have we to do with Thee, Jesus, Thou Son of God." If the blind man cried "Jesus," he added, "Thou Son of David," in true reverence. The Greeks in their unconverted state said: "Sir, we would see Jesus." But never, so far as I can discover, did anyone, even of the nearest and dearest of His disciples, address or speak of Him as "Jesus." The two who were to prepare for the Passover, when claiming the use of the ass's colt, said not "Jesus," but "The Lord hath need of him," and did so by His own direction, and there are between thirty and forty cases where they called him "Lord," and many more where they spoke to others of Him as "the Lord."

This is an age of irreverence. It applies to civil authority, social life, and, sad to say, to the home. Subjects towards the sovereign, servants towards their masters, and children towards their parents, seem to shrink from the rendering of honour. It is the duty of ministers and of all, to seek to revive the spirit and expression of homage where homage is due. And to whom may we say, if not to the Saviour of the world, that homage, honour, and reverence are due? Most cordially do I recommend to your correspondent and readers generally Sir Robert Anderson's little book on this subject, "For His Name's Sake, a Plea for Reverence," in which all that is needed is briefly and unanswerably (as I think) set forth.—Yours faithfully,

George F. Trench.

[We have also received similar letters on this subject from Mr. W. Hoste (Brighton) and Mr. W. Bloxsidge (Notting Hill).—Ed.]

Among the Churches.

Church of England.

Towards the deficit in the fund of the C.M.S., £11,089 has been received by the Dean of Peterborough.

Rev. W. H. Egerton, rector of Whitchurch, Salop, for fifty-six years, who has been ill for some months, is slowly gaining strength. Mr. Egerton is in his ninety-first year.

The proposed abandonment of the Men's Shelter in connection with All Hallows, London Wall, has brought forth much practical sympathy. The rector is appealing for a sum of £300 to accomplish the project.

The complete report of the Church Pastoral Aid Society has now been issued. It shows that during the year under review the Society made grants for 750 curates, 154 lay assistants, and 102 women workers, the total amount voted being £60,494. These grants were distributed over 695 parishes, which contained an aggregate population of 6,086,367.

Considerable damage was done to Swanscombe Parish Church, near Gravesend, last week by a fire which originated through the building being struck by lightning. The church dated back to the sixth century, and was restored about thirty years ago. The six bells were melted, and a Norman font destroyed. The chancel and organ were saved, and the safes containing the parish documents and a register going back to the time of Cromwell were rescued from the flames.

The energetic vicar of St. Augustine's, Highbury (Rev. R. Catterall), is working hard among the young people of his parish. A special Sunday afternoon service is held in the church for those who do not attend Sunday schools. Mr. Catterall has written to some of the large City firms, asking that any of their employés who lived in Highbury might be told that a welcome would be given them at St. Augustine's. A Union of Communicants has been organized, and already it has several hundred members. One of the rules of membership demands "prayer for oneself, for others, and for the needs and work of the parish." The fourth rule asks members "to undertake, if it be possible, some definite work for God."

Congregational.

Dr. Parker, who is staying in Buckinghamshire, is steadily progressing towards convalescence. He confidently hopes to resume his City Temple ministry on September 25, by a Thursday mid-day service.

The historic Baddow Church, Chelmsford, has called to its pastorate Mr. T. Rees Richards, of Cheshunt College. The church is an important one, and has an enviable history, dating as far back as 1672. Mr. Richards' college course does not expire for nearly a year.

The latest reports concerning the health of Principal Scott, the chairman of the Union, are still reassuring. During the last month he has had a slight pull-back, but this was purely temporary. His intention is as strong as ever to be present at the Glasgow meetings.

Arrangements have been made by Rev. Andrew Mearns for Rev. G. Campbell Morgan to conduct a series of special mid-day services during September at Westminster Chapel, S.W. Mr. Morgan is to preach at the City Temple on Sundays, September 7, 14, and 21, and the Westminster Chapel services will be held from 12 to 1 o'clock on the Monday, Tuesday, Wednesday, and Thursday in each week.

Now that peace has been proclaimed in South Africa the London Missionary Society is seriously considering the advisability of making a number of alterations in connection with its labours in that portion of the mission field which principally comprises Bechuanaland and Matabeleland. It is likely that the educational work will undergo considerable development in the near future, a great demand having arisen for books in the Sechuana and Sentaba languages.

Rev. James Cregan, of Albert Bridge Church, Belfast, has accepted the pastorate of Edge Hill Church, Liverpool. Mr. Cregan came under the influence of the late D. L. Moody in one of his evangelistic tours. Four years later he entered Harley College, London, and having preached at Albert Bridge Church, while on a holiday in Ireland, he received and accepted a unanimous invitation to the pastorate. The church has made remarkable progress during his twenty years' ministry, and Mr. Cregan has been a great spiritual force in Belfast and neighbourhood.

Baptist.

Rev. John McNeill has been drawing crowded congregations at the Metropolitan Tabernacle, notwithstanding the absence on holiday of many of the regular worshippers.

Rev. F. Neal, who has been pastor of the church at Kingsthorpe, Northampton, for the past six years, has accepted a hearty invitation to the pastorate of the church at Boxmoor, Herts.

The health of Rev. J. H. Shakespeare, secretary of the Baptist Union, has given his friends cause for anxiety for some time past. He has greatly benefited from his month's sojourn in Switzerland, and is now in Scotland, whence he returns to duty at the beginning of September.

Considerable alterations are at present being carried out at Upper Holloway Chapel, London, which will be reopened in the first week in September. Rev. J. R. Wood, President of the Union, will then resume his ministry. The congregation is at present worshipping in the Holloway Hall.

Under the auspices of the Baptist South African Colonial and Missionary Aid Society an afternoon service will be held on Thursday, October 9, at Birmingham, during the Autumnal Assembly of the Baptist Union, when a special sermon on behalf of the Society will be preached by Rev. W. E. Blomfield, B.A., B.D., of Coventry.

Designs have been accepted for the proposed London Association church at Mitcham Lane, Streatham, S.W. The first portion of the buildings, which include the nave, tower, vestries, and temporary apse, is to be at once proceeded with. The estimated cost of the complete block is £5,238 without tower, the latter being an additional £440.

Methodist.

The new Wesleyan church and schools at Durham are to cost, with site, about £10,000. The church seats 620. The scheme also includes a ladies' room, suite of vestries, and other necessary buildings. Almost half the cost has been raised.

Brinkworth is one of the oldest circuits in the Primitive Methodist denomination. A circuit gathering has been held on the spot where the first church was built, in 1823. Rev. W. Haddow preached, and Revs. E. Parsons, S. Ainsworth, and others spoke.

With the commencement of the new Methodist year 118 junior Wesleyan ministers receive their first appointments. Of these, rather more than one-third are men who have completed their college course. Taken as a whole there are just over 700 fresh appointments to circuit work.

Within the last ten years there has been an increase of 506 new Wesleyan chapels connexionally settled, and an increase of 173,142 in the sitting accommodation. There has also been a large decrease in the rented places of worship. The actual number of chapels is 8,287, with 2,187,505 sittings.

It will be remembered that at the recent Wesleyan Conference there was an outcry respecting the dearth of suitable ministerial candidates. The result of this scarcity of men has placed many circuits in a very serious difficulty. It is becoming more and more felt that there is not an adequate representation in the ministerial ranks of Methodist young men of promise, notably of those who have had all the advantages of a more advanced education.

King Lewanika, of Barotseland, was interviewed in London by a deputation of Primitive Methodists consisting of Revs. T. Mitchell, J. Slater, R. Bryant, A. Baldwin (returned missionary), and others. Rev. T. Mitchell thanked the King for the support he had given the missionaries, and explained that the only object of the missionary society was the moral uplifting of the people. The King, through an interpreter, asked that more missionaries should be sent among his people.

In the annual "address to the ministers, members, and friends of the Methodist New Connexion," signed by the President, Rev. M. J. Birks, and the secretary, Mr. J. G. Watson, reference is made to the many losses of ministers by death, and to the eminence of some of them in gifts and services. It is stated that "the Connexion has been greatly blessed of God in the ingathering of the year. In England our membership has been increased by 1,186." The address closes with an appeal for holy enthusiasm and work in this age of activities and strenuous life and development.

Presbyterian.

Union Church, Liverpool (Rev. A. Bannerman Barkway's), which has been closed for renovation and the erection of a fine organ, is to be opened on October 26. The Lord Mayor of Liverpool has promised to attend the re-opening ceremony in his official capacity.

The congregations of St. Columba and Cavendish Road Churches, Leeds, have decided to unite, and the church of St. Columba is to be sold by auction. It is a fine building, and was erected in 1852. The church in Cavendish Road, which is to be the meeting-place of the united congregations, is at present closed for alterations and improvements, and is to be reopened on September 21.

Rev. James Christie, B.A., of Carlisle, is attending all ecclesiastical functions in the district in the "Far North," while spending a well-earned holiday. He was associated with the Forres and Nairn Presbytery at its meeting last week, and in acknowledging a very cordial welcome the ex-Moderator of Synod referred to the valuable accessions to its membership which the English Presbyterian Church received from time to time from the sister Churches in Scotland, and spoke in strong terms of the determination of English Nonconformists to oppose to the uttermost the obnoxious Education Bill of the Government.

Fallen Asleep.

The death of Rev. Walter Vercoe, in his eighty-second year, removes a Wesleyan minister widely known in Lancashire circuits.—At Shanrod, Garvaghy, Mr. John Gillespie, for over fifty years a highly-respected Presbyterian elder.—At Kingston, Dublin, Mrs. Gardiner, wife of Rev. H. Stuart Gardiner, Presbyterian minister, and sister of Rev. A. Cuthbert, M.A., Presbyterian minister, Carrickfergus.—At Dublin, Mr. Samuel Griffen, a devoted worker in connection with the Methodist Church, aged eighty-six years.—At Clabby, Co. Fermanagh, Mr. Francis Kirkpatrick, an earnest Methodist class leader, aged ninety years.

Notices.

Will "A Constant Reader," who kindly offers to send The Christian to Labrador, please send name and address that we may communicate.

Applicants for Tracts.—Sister Alice, Linton House, Lower Chaddesley, Kidderminster (village work); Pastor S. Aston Fox, 13, Park Place, Park Row, Nottingham; Mr. William Bilton, evangelist, Belmont House, Luton; Mr. H. E. Bridger, 4, Bloomsbury Place, London, W.C.; Mr. Frank Robinson, 243, Thorald Road, Ilford.

Communications Received with Thanks. — W.S.T. D.J.E. W.J.T. T.J. S.A.T. W.H.M. M.D. J.C. L.E.T. T.C.U. F.W.S. C.L. E.H.G. F.B.M. W.M. J.R.E. S.P. E.K. E.R.S. S.F.C. M.J. S.W.T. J.H. W.W. A.A.T. S.M.M. A.E.H. J.G.M. T.M. G.V. L.R.A. Mrs. C. R.S.H. Miss E.J. J.B. A.H.W. W.S. Miss M.M. J.J. E.J.H. J.C. R.McP. C.T.B. L.R.W. J.H.C. E.S. E.R.R. C.F.G.C. W.C. W.J.P. A.K.Y. J.H.B. W.W. C.P.H. J.A. W.H. J.C. G.B. A.F.A. J.K. Lord R. T.H. A.C.U. E.M.H. E.L.B. W.F. J.D.V. F.T. W.S.W. D.H. F.C. T.W. H.G.B. J.S.T. D.B.T. G.O. J.N. L.H.G. A.H.B.B. Baron P.N. E.F. L.B. A.G. H.J. A.R.W. G.F.T. A.LeL. D.J.F. J.A. J.J.I. H.G.C. C.C. C.A.M.B. J.M.S. N.M.W. T.W.H.D. J.H. M.D.D. S.M.M. R.C. R.W. F.T.S. C.L. S.W.P. C.S.

The North London Convention is to be held at St. Peter's, Devonshire Street, Islington, September 22 to 26 inclusive. Each day there are to be morning, afternoon, and evening sessions, and the speakers include: Revs. F. W. Ainley, E. L. Hamilton, G. C. Grubb, W. Darlow Sargeant, J. Gregory Mantle, F. Trevelyan Snow, &c. Full particulars may be obtained from Miss Copeland, St. Peter's Vicarage, Duncan Terrace, Islington, N.

DONATIONS

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A.M.A.—Only one postal order 20s. enclosed. Please write us.

	£	s.	d.
Famine in India—J.A., 5s.; M.T., 5s.; E.S.L., £5; A. and M.J., £1; R.D.K., 5s.; H.H.H., 1s.; A Great Debtor, £2; H.G.M., £1; J.Y., £1; Miss T., £4 2s. 1d.; Mrs. M.C.R., £1 0s. 7d.	15	18	8
Pandita Ramabai's Work—Hamish, £10; M.R., 5s.; His Own, N.Z., £2; Francie, 10s.; C.E.S.B., Geneva, £1; (*Famine*)—Woodford, 15s.	14	10	0
Indian Famine (late Rev. D. Osborne) (Orphans)—S.B.M., £1; For Jesus' Sake, 5s.	1	5	0
Indian Famine (Rutlam, Mr. G. J. Israel)—L.C. ...	10	0	0
Indian Famine (Gujerat)—L.C.	10	0	0
Scriptures for India—Hamish, £3; Francie, 10s....	3	10	0
Church Missionary Society—S.J.H., £1; M.A.S. and S.G., St. Leonards, £1	2	0	0
Literature Society for India—H.M.A.S.	1	0	0
Indian Famine and Industrial Work, Aligarh (Rev. J. C. Lawson)—Anon. £100; D.St.A., £2; Hamish, £20; F.I., 10s.; E.W.R., £1; Two Sisters, £1; J.P.B., £5; T.A.D., £50; M.A., £40; C.F.P., £10; N., £2; S.A.T., £1; A.H.F., £1; S.E.K., £1 1s.; per E.J.C., 15s., 4s. 2d., 1s. 10d.; A Mite from Two Friends, 5s.; A.M., £6; For Christ's Sake, 2s.; F.H., £1; L.C., £14; R.K.P., £5; T.H., 4s.; Les Basses, Jura Vaudois, £5 ...	267	3	0
China Inland Mission—D.E.O'C., 10s.; S.N., £10; Francie, £1; L.C., £10	21	10	0
McAll Mission—Spencer...	10	0	0
O'Tura, Hungary (Flood)—E.E.B., 10s.; Mrs. G.P., 2s. 6d.; A.M.G.L., £1; G.M.H., £1	2	12	6
Laurvik, Norway (Fire)—E.E.B., 10s.; Mrs. G.P., 2s. 6d.; A.M.G.L., £1; G.M.H., £1	2	12	6
Moravian Missions—Hamish, £20; H.M.A.S., £1...	21	0	0
Hospital for Insane, Mount Lebanon—Hamish ...	5	0	0
Miss Orlebar's Work, India—Hamish	20	0	0
Mission to Lepers of India (Miss Reed)—Elizabeth	0	5	0
"The Gospel Post," South America—F.I., 5s.; S.B.M., 5s.	0	10	0
St. Peter's Mission, Lesser Slave Lake (Saw-mill)—J.T.S.	2	0	0
North Africa Mission—Woodford, 5s.; Y.M., 5s. ...	0	10	0
Regions Beyond Missionary Union—His Own, N.Z.	2	0	0
Victoria Gospel Press, S. America—His Own, N.Z.	2	0	0
Society Relief Persecuted Jews—J.A....	1	10	0
Yiddish Bibles (Mr. Bergmann)—Francie	0	10	0
Dr. Barnardo's Homes—G.E.B., £1; Hamish, £50; J.A., 5s.; C.K., £1; A.S.G., 5s.; W.M., 1s. 6d.; Francie, 10s.; (*Emigration*)—H.M.A.S., £1 ...	54	1	6
St. Giles' Christian Mission—G.E.B., 10s.; Hamish, £15; G.E.B., 8d.; L.D.E., 5s.; A.S.G., 5s.; M.A.S. and S.G., St. Leonards, £1; Carlisle, 2s. (*Holiday Fund*)—Hamish, £5	22	2	8
Liberator Sufferers' Relief—M.A.S. and S.G.; St. Leonards, £2; O.O.O., £5	7	0	0
National Blind Relief Society — D.St.A., £1; Hamish, £2; J.A., 5s.; B.E.W., 5s.; F.C., 5s. ...	3	15	0
Open-Air Mission—D.E.O'C., 5s.; (*Racecourse*)—D.E.O'C., 5s.	0	10	0
London City Mission (Jewish Work—Holiday)—D.E.O'C.	0	10	0
French Protestant Church, Bayswater—Mrs. W., £1; D.St.A., £1	2	0	0
Costermongers' Mission (Mr. Orsman)—D.St.A., £1; H.M.A.S., 10s.	1	10	0
Bridge of Hope (Miss Steer)—Hamish, £20; Home, 5s.; L., 7s. 6d., O.O.O., £5	25	12	6
Flower Girls' Christian Mission—J.A., 5s.; (*Holiday Fund*)—Hamish, £5; (*Blind and Cripples' Holiday*)—His Own, N.Z., £1	6	5	0
Day in Country Fund—Hamish, £3; A Friend, 5s.; Readers, 4s. 6d.; Mrs. H.S.H., 1s.; S.R., 2s.; N.F., 10s.; A.J.W., 2s. 6d.	4	5	0
Children's Fresh-Air Mission—Hamish	2	0	0
Mr. Fegan's Homes—Hamish, £20; His Own, N.Z., £1	21	0	0
Friendless and Fallen—J.A., 5s.; A.S.G., 5s.; F.C.C., £1; Carlisle, 1s. 6d....	1	11	6
Ragged School Union—J.A., 5s.; (*Uncle Tom's Cot*)—Helen MacM., 1s.; (*Cripples' Holiday*)—S.S. Class, Clapham, Mr. and Mrs. G. and E.G., 10s....	0	16	0
Tottenham Y.M.C.A.—Reader	1	1	0
Holiday Fund, Poor Children—Lady N., 12s.; C.K., 10s.; Francie, 10s.; H.G.M., 10s.; Emma, 5s....	2	7	0
Christian Union against Opium Traffic—H.P., 2s.; M.S., 2s. 6d.; Per Miss R.B.B., £3 2s.; Mrs. K., £1 1s.; Mrs. and Miss S., 2s.; Misses R. and E.S., 2s.; Misses G., 5s.; Mr., Mrs. and Miss W., 3s.; Miss L., 2s. 6d.; Rev. and Mrs. J.A.B.C., 2s.; Miss L., £1; Mr. and Miss M., 2s.; M.A.F., 3s.; Mrs. A., 10s.; Miss B., 5s.; L.W., 2s.; Per Mrs. G., £2 5s.; Fourteen at 1s., 14s.	10	5	0
Cottage Hospital, Willesden Green—Mary	1	0	0
Destitute Children's Dinner Society—A.S.G. ...	0	5	0
Livingstone College—His Own, N.Z.	2	0	0
Miss Weston's Work, R.N.—F.C.	0	5	0
Mr. Charles Cook's Work—F.C.	0	5	0
London City Mission—F.C., 5s.; H.M.A.S., £1 ...	1	5	0
King Edward's Ragged School—H.M.A.S.	0	15	0
London Aged Christian Society—H.M.A.S.... ...	1	1	0
Evangelization Society—H.M.A.S.	2	2	0
Scripture Readers' Society, Ireland—H.M.A.S. ...	1	0	0
Miss Sharman's Orphanage—H.M.A.S.	1	0	0
Children's Home, Bonner Road—H.M.A.S.	1	0	0
Thames Church Mission—H.M.A.S.	0	10	0
Wesleyan Missionary Society—H.M.A.S.	1	0	0
National Society Prevention Cruelty to Children—H.M.A.S.	1	0	0
Commercial Travellers' Christian Association—H.M.A.S.	0	10	0
Christian Colportage Association—H.M.A.S. ...	0	10	0
Bristol Orphan Houses—Francie, 10s.; R.K.P., £2	2	10	0
National Refuges—M.A.S. and S.G., St. Leonards	1	0	0
Homes for Working Girls—M.S.	0	5	0
Rev. F. Langham—F.W.M.	0	10	0
Total...	£603	11	10

[DIRECTLY REMITTED.]

St. Giles' Christian Mission.—E.T., 5s.

Kensit Crusade for Opposing Priestcraft.—S. Ashley, 2s. 6d.; Mrs. McCoy, £1; A. Davidson, 2s. 6d.; Mrs. Richards, £1; R. J. Piggott, 5s.; Mrs. Louth, 5s.; W. Taylor, 5s.; A Wesleyan, £5; Mrs. Stuart Black, £2 Mrs. Proud, 5s.; Miss Christie, £1; Mrs. Walter, £1; Miss Williams, 2s. 6d.; Miss Gowan, £5; D. Butcher, 10s.; Miss Wilkinson, £1.—JOHN KENSIT, Secretary, 18, Paternoster Row.

Welsh Notes.

AN interesting service took place on August 20 at the Welsh Calvinistic Methodist Church at Abercarne. The occasion was the unveiling of a brass memorial tablet to the memory of the late Lord and Lady Llanover. Although themselves Anglicans, Lord and Lady Llanover gave the church at Abercarne over to the possession of the Calvinistic Methodists.

Quite an important event in Church circles in Wales will be the celebration of the 75th anniversary of St. David's College, Lampeter, on Oct. 2. The Archbishop of Canterbury has promised to attend and will preach at the morning service. The Bishops of Bangor, Llandaff, and St. David's are also expected to be present. Invitations are to be sent out to every graduate and member of the College, about 1,200 in number.

At the seventh anniversary of the Temperance Association of the Flintshire Calvinistic Methodist Monthly Meeting the statement was made that seven years ago there were only 5,090 pledged abstainers within the borders of the Monthly Meeting. Now their number is 8,997. In 1900 88 per cent. of the church officers were abstainers. From henceforth no deacon will be received as a member of the Monthly Meeting except he be pledged to total abstinence.

Amongst the pastoral changes to be chronicled this week, undoubtedly the most important in the Welsh religious world is the removal of Rev. B. Davies, D.D., of Trelech, to Newcastle Emlyn, in Cardiganshire. Dr. Davies is one of the foremost of living Welsh preachers, and his fame has extended far beyond the limits of the Congregational denomination, to which he belongs. His published volumes of sermons have had a large sale, and take high rank in the homiletical literature of the Principality.

One of the historic churches of the Principality is about to be restored as a tribute to the memory of its most memorable vicar. The church is situated at Llandingat, Carmarthenshire. For years it was the scene of the labours of the famous "Vicar Prichard," whose fame rests upon his "Canwyll y Cymry" ("The Welshman's Candle"), a book which is a Welsh classic. The nature of its contents may be inferred by the apt description given by a Welsh writer, who spoke of it as containing "little ballads of the soul."

Irish Notes.

THE return of Mr. T. H. Sloan as M.P. for South Belfast is a warning to Mr. Balfour and the Government that the Protestant working men of this country are determined not to stand any truckling on the part of our rulers with Romanism or Ritualism. Mr. Sloan is a life-long total abstainer, a Methodist, and an excellent Christian man.

An effort is now being made to get Sligo workhouse placed under the management of the nuns, and if this project be accomplished nothing is more certain than in a short time all workhouses in at least the three southern provinces of Ireland will be placed under similar management. Thus these institutions, which are supported by the public rates, of which Protestants contribute a large proportion, are in danger of being handed over to the Roman Catholic Church for sectarian and proselytising purposes.

Rev. Henry Montgomery, M.A., whose evangelistic labours are well known, and who some years ago founded the Shankill Road Mission, Belfast, is now giving up his pastorate of the congregation in Albert Street, Belfast, which he has held for the past twenty years, that he may devote his time and strength henceforward to the working of the Shankill Road Mission, which is expected, under his fostering care, to become a great power for good in the North of Ireland.

NATIONAL BLIND RELIEF SOCIETY.

In thanking the readers of *The Christian* for their kind response in the past, I again bring before them two more cases that require immediate aid.

A BLIND MUSICIAN.—L. A., aged 50 years, has become blind through overstudy. She worked 10 hours per day to gain a gold medal for music in order to support her parents, who died at the age of 92-82. She is extremely delicate, and, owing to a cancer at the back of her eyes, suffers constant pain, and quite unable to earn her own living.

G. S., in whom I am interested, has been blind from lead poisoning since 1897. He was sent to the Exeter School for 2½ years, and then went to the Normal College. He had to leave the latter as the Doctors said the poisoning was beginning to affect his brain.—R. D. C.

The Rev. J. PULLEIN-THOMPSON, Hon. Sec., the Vicarage, 27, Tite Street, Chelsea, S.W., will gladly acknowledge donations, or they may be sent to the Office of THE CHRISTIAN.

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SPECIAL ANNOUNCEMENT.

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Notes & Comments

A Romanist Revolt. A sensation has been caused by the publication of an article in the September *Fortnightly Review* on an alleged movement of revolt in the Roman Catholic body in this country. Mr. Galton, who has left Rome for the Church of England, declares that there is practically a new Reformation at work in the Roman body, and that a large number of cultured Catholics—including 150 English priests—have joined a movement of protest against Ultramontanistic interference and methods. It is a curious thing that the leading note of the movement, according to Mr. Galton, is found in the free English temperament, which is naturally hostile to bondage imposed by foreign bishops and priests. The Roman officials in England have flatly denied the truth of Mr. Galton's statement, and allege that no such movement exists. However, we shall see. The Continental nations are busy freeing themselves from the yoke of clericalism; it would be curious if this movement should find no hospitality among a people whose love of liberty is proverbial.

France in Transition. Doubtless if a Protestant journal had published the letter of a special correspondent, which appears in the (Roman) *Catholic Times* of August 22, on "The Religious Situation in France," its accuracy and truthfulness would have been impugned. The journal in question, however, credits the writer with special knowledge of France, and an exceptionally good position for giving a fair view of the religious state of the country. The correspondent says:—

> France is no longer Catholic in the strict sense of the word. . . . Frenchmen are born into the Church by Baptism, in their last moments most of them are willing to accept her ministrations, but the immense majority of them live either hostile or indifferent to her authority and influence. . . . So far as living Christianity is concerned, France could hardly be in a more deplorable or hopeless condition. . . ."

Accusing the French people of irreligion, our contemporary either overlooks or ignores the fact that the special correspondent's letter to which it gives endorsement is a terrible indictment of the Church of Rome.

The Religious Situation in France. It is thus frankly admitted that the majority of Frenchmen in that reputed "Catholic country" remain outside the Roman system. The rule of measurement appears to be the number of persons who "make their Easter Communion." Thus in Besançon, the seat of an archbishopric, out of a population of 55,000 people, only 1,500 attend the Easter Communion. In many of the rural parts the proportion is lower than this. Various reasons for this state of things are given, but, quite unconsciously, the writer has stated in the phrase "*perform their Easter duty*" the secret of the whole thing. The truth is that from beginning to end Catholicism *is* a performance, from the moment that it is pretended to convey regeneration by means of water to unconscious infants, until that in which a wafer is declared to be the Viaticum on the last great journey. Such pretences as these, being without life, cannot endure, and it is not surprising that men and women throw them over as unreal.

The French Congregations. To those who do not know the inwardness of French political and religious life, the accounts given of the expulsion of certain "religious" may appear to savour of persecution and injustice. *Le Siècle*, however, boldly faces this question, and shows what the movement really means. Speaking of those who, in the name of liberalism, are denouncing the action of the Government, it says:—

> They call themselves liberals because they want liberty of teaching, that is to say, liberty for the "good Fathers" to teach our children hatred of the Republic, of progress, and of democracy. They want liberty only so far as it will assure the domination of monks and priests, and the submission of society to the Church. Liberty, in their eyes, is only a means of opening a way for the renewed attacks of clericalism. Never for one day do they lose sight of their lust for universal dominion.

Much as we distrust the priests, and heartily as we oppose their pretensions, we only wish fair play for these men as for all others, and if we thought that the action of the French Government was unjust we should be among the first to decry it. But it seems clear enough that the congregations are being beaten with a rod of their own making. When they abandon political intriguing, France will cease to interfere with them.

An Object-lesson for England. Switzerland appears to have taken to heart the lesson of the old fable of the man who took to his breast a frozen viper that, when restored by the warmth, turned and stung him. Following the example of France and Spain, the Federal Council has taken steps to protect the country against the machinations of the Romanist Orders and Associations, and have prohibited the establishment in Switzerland of congregations coming under an article of the Constitution, or the founding of any new convents or Orders, and the re-establishment of such as have already been suppressed. Naturally, most of the monks and nuns who will be ejected under this wise legislation will flock to Great Britain, to enjoy the liberty which this country affords even to those who labour to undermine her spiritual and temporal freedom. It certainly would seem that we have much to learn from France in such matters, for of the eighty-six County Councils in that country all but one have now officially approved the action of the Government in dealing with the Orders.

The Last Straw! Mr. R. P. Wilder, in seeking to stir up missionary interest in the churches of America, called upon a pastor and suggested a meeting, at which he should propose to the church to undertake the support of a missionary. The pastor could not think of such a thing: his people were so heavily weighted already, that he would not lay another feather's weight upon them! The meeting was held, no collection was made, nor any mention of the support of a missionary. But the friends who entertained Mr. Wilder were interested, and he explained his desire for the support of a missionary, or of a station, by that church. They had a Bible-reading on missions, and the interest of the host and hostess deepened. Finally they rejoiced the heart of their guest by voluntarily undertaking the missionary's support.

Camel Still Lives. The pastor, on hearing it, said he hoped that his Church would have the credit of their generous act! If any pastor in any part of the civilized or Christian world should recognise his own views more or less represented in the story, we hope he will be convinced that there are more things in heaven and earth than are dreamt of in his philosophy; and that if he and his people will prove God by bringing the whole tithe into the storehouse, God will prove the greatness of His heart by opening the windows of heaven, and pouring out a blessing that there shall not be room enough to receive it.

Gold from Ophir. It is but seldom that stress is laid upon the obverse side of Foreign Missions, and the indebtedness of the Church of Christ to the heathen emphasized. Rev. Principal Forsyth, D.D., has done this in a powerful way in a recent sermon preached before the Wesleyan Missionary Society. Incidentally he propounds two truisms, deserving careful thought in these days of a passionate rush to the mechanical side of existence, that "the missionary Gospel is the only imperial principle in permanence," and that "not all the pushing premiers of the time can secure our place if we are too energetic to wait upon the Lord. Dr. Forsyth says:—

> The Church may make saints, but it is always apostles that make the Church. When we speak of the great effect of the Church on the heathen, we should not forget the great blessing of the heathen to the Church. The receiving of them has been to the Church itself life from the dead. The Church has more faith in its own Gospel because of its proved power abroad. It is more sure of its own word. And it feels it to be not only a true word and a mighty, but a more pitiful word. Every missionary is preaching to the church that sent him no less than to the churches he founds. When we speak of the action of grace, do not forget the reaction of grace. Deep calleth unto deep. The Gospel's word to the world includes also its echo to the Church.

A Message from the East. Few incidents in connection with the Coronation are more striking than the presentation to the King, by the hand of Sir Harnam Singh Kunwar, K.C.I.E., the Prince of Kaparthula, one of the Coronation guests, of an address from the Indian Christians. The casket which contained it is of sandal wood, and the sections were carved in different parts of the country, so as to be representative of the whole of Protestant Christian India. Around the base are the words, "The King shall rejoice in Thy strength, O Lord. Exceeding glad shall he be of Thy salvation. Thou shalt present him with the blessings of goodness, and shalt set a crown of pure gold upon his head," a paraphrase of Psa. xxi. 1-3, which was used in the Coronation service. So the redeemed of the Lord gathered from the East speak to those from the North (Psa. cvii. 3) a message which, if it

be prophetic, and God grant that it may be so, will herald another noble reign.

The Drink Trust. We congratulate the *Morning Leader* on its enterprise and boldness in dealing with the drink traffic as it is at present doing in a series of special articles. By every legitimate means the iniquity of our national shame must be forced upon the people's attention. We are afraid that the moral aspect of the question appeals now, as ever, only to the minority, and it is this aspect, of course, that Christian people chiefly emphasize. But we are equally concerned with the social and national aspects of it, and it is these that our contemporary is putting in clear light. If it be true, according to the popular proverb, that John Bull's feelings are most sensitive in the neighbourhood of his pocket, then this exposure of one of the most foolish and unjust of monopolies ought to do something to awaken him.

Where is thy Brother? Speaking recently at the Cambridge meeting of the University Extension Students, Dr. Arthur Latham, dealing with the subject of "Natural Weapons against Disease," summed up the non-hygienic conditions under which a large proportion of the population of these islands exist—"bad air, poor and insufficient food, deficient shelter, inadequate clothing, and the manifold potent influences which are concomitant with poverty." He said:—

> Already the diminution in the death-rate effected by better sanitary conditions means a saving of 75,000 lives per annum to this country, or three-quarters of a million every ten years. Consumption kills 40,000 a year, and seizes 200 fresh victims every day, and embitters the lives of 150,000 of our brethren and sisters.

Yet we have been provided with the "sure weapons" of light and fresh air, and healthy food and rest, and the fact that thousands and thousands of those around us are shut out from the full enjoyment of them points to a dread individual responsibility. The evil conditions which underlie Dr. Latham's figures are in no degree part of the Divine government of the universe.

"Blessed are the Merciful." In an able and interesting letter on "Society and the Transgressor," a correspondent of the *Daily News* deals with the difficult question of the "prejudice, amounting to a superstition," which attaches a lasting stigma to the unhappy persons who at any time have come under the criminal law. Recent legislation has done much in the way of preventing this unhappy burden being laid upon young shoulders, but those who work among discharged prisoners are only too well aware that the instances are almost numberless of men and women, who desire to live honest lives, being turned out of employment owing to their one slip in life following them. To such there often seems to be no escape save into a life of crime. Unhappily, the development of healthy and Christianized public opinion is a slow process, but it is to that rather than to Parliament that we must look for the remedy. As regards the female offender, however, there is perhaps less difficulty, and, as Mr. Reginald Statham says, in referring to women who are driven to a life of shame "by the world's unwillingness to forgive their first lapse:"—

> If those who are concerned for the moral condition of the West-End of London would do their best, by consideration for first offenders, to cut off the supply of recruits, they would find their work very considerably lightened.

The Gospel of Peace. In a recent sermon preached at Westminster Abbey, Canon Hensley Henson, enjoining the duty of facing in a humble and responsible spirit the new situation created by victory, quoted a passage from Edmund Burke's speech of a century ago "On Conciliation with America," which is singularly applicable to our position to-day:—

> Magnanimity in politics is not seldom the truest wisdom; and a great empire and little minds go ill together. . . . We ought to elevate our minds to the greatness of that trust to which the order of Providence has called us. By adverting to the dignity of this high calling our ancestors have made the most extensive and the only honourable conquests, not by destroying, but by promoting the wealth, the number, and the happiness of the human race.

The burden laid upon us for our solemn fulfilment, if we are to make the declaration of peace a declaration of war against all that is evil, was summed up by Jeremy Taylor over two hundred years since: "The best way to make men to be good subjects to the King is to make them good servants of God."

Work for Returned Soldiers. Lord Kitchener appeals to industrial centres and employers to take practical steps to find good wage-earning positions for soldiers back from the war. No good comes of vague talk on this subject. Some definite efforts must be made to enable these thousands of time-expired men to find their way back to civil employment, with as little delay as possible. It would be a poor return to those who have undergone peril and hardship for their country, to throw them on the world without helping them to earn an honest living. It is not possible for them to be absorbed into the industrial life of the country without systematic co-operation among those who have control over the labour market. What is everybody's business is too often nobody's. After the plaudits and jubilation of the past few months comes the call for practical help towards those who have won victory for our arms.

The "Moralization" of Trusts. The alarming increase of irresponsible "trusts" in America, has at last awakened a reaction of feeling against them, which found forcible utterance in one of President Roosevelt's recent speeches. He is strongly in favour of Government control of these huge monopolies. He said:—

> There is clearly need of supervision, and need to exercise the power of legislation on the part of the representatives of the public, whenever, as in this country at present, business corporations become so very strong, both for beneficent work and work that is not always beneficent. . . . Some Governmental Sovereign must be given full power over these artificial and very powerful corporate beings. In my judgment, the Sovereign must be the National Government.

This bold and fearless utterance is the beginning of a new era in commercial life, and the effect of the President's speech has already been noticeable. If it gradually lead to the conviction that irresponsible wealth in the hands of private individuals is a menace to the well-being of the community, and demand a certain moral and legal control on the part of the community that created it, a great and beneficent revolution will be initiated.

An Old Meeting House. Still another landmark in the history of religion in England is about to be removed, as the chapel in Little Wild Street has to be pulled down in consequence of road improvements. Originally erected in 1651 for a Roman Catholic chapel, it soon passed into the hands of the Baptists, who held services there down to 1787, when it was taken down and the present building substituted. Many celebrated men, from Daniel Defoe downwards, have worshipped there, including Joseph Hughes, of Bible Society fame; John Thomas, the early colleague of Carey in India; and John Howard, the prison philanthropist. The St. Giles' Christian Mission has for about thirty years had its head meeting-place there, and it has been the centre of a noble work for the reclamation of prisoners and the salvation of the lost.

"The Religion of a Gentleman." Our contemporary, the *Church Times*, has lately taken to a novel method of warfare upon "Dissenters" and Evangelicals. The old arguments about "mental inferiority," "lack of education," &c., have had to be abandoned in the face of overwhelming facts to the contrary. Now our irrepressible contemporary is applying to Free Churchmen the variation of an epithet which was formerly applied to Evangelical Churchmen—"*Dissent is not the religion of a gentleman.*" We are both grieved and amused to find a professing Christian paper descending to such a depth as this. It is an appeal to one of the meanest feelings which the human breast can cherish—a feeling which the Word of God condemns with unsparing severity. We are afraid, however, that it will find an echo in thousands of hearts, for to be *à la mode* is the great end of existence with vast numbers of people. Such considerations as fidelity to conscience and loyalty to the Word of God go for little with men and women whose sole ambition is to be regarded as belonging to the number of *the world's elect.*

Israel's Return. Reflection on practical questions as well as the study of prophecy has led many a Christian to take an interest in the Jewish problem. With this interest there may well be conjoined a concern for the evangelization of Israel—a work which God has laid upon the hearts of many during recent years. Among workers in this field, Dr. Andrew Moody, of Budapest, enjoys the loving confidence of all who know him; and in a book just issued, Israel's Return, and Other Verses (2s. *Morgan & Scott*), he affords us some clue to the secret of his devotion and success. Israel has a place in the purpose of God; hence the mission is not only justified but sure of blessing. The book is *de luxe*—printed on art paper and beautifully illustrated—and those who have feelings of compassion for the "tribe of the wandering foot," still "beloved for the fathers' sakes," will read it to pleasure and profit.

"Who is the Prince of this World?" Two of our readers seem to have misunderstood our Note, August 21, p. 11. Prebendary Webb-Peploe said:

> The Lord Jesus Christ . . . has taken the princedom of earth from Satan, and has cast him out. Now Satan is only "the prince of the power of the air." Christ Jesus is the Prince of this world.

This is true, for, by His death and resurrection, Jesus, the Second Man, the Lord from heaven, has recovered what the first man, Adam, lost. Satan is, alas! still "the god of this world," because the world idolatrously makes him so; and "as a roaring lion he goeth about seeking whom he may devour." But his day is coming. We shall tread Satan under our feet shortly. He will be cast into the bottomless pit when he has filled up his iniquity; the seventh trump will sound, and "the kingdom of this world will become the Kingdom of our Lord and of His Christ."

Two Kinds of Power.

II.—RESERVE.

By Rev. J. P. GLEDSTONE.

THE impression is sometimes irresistibly made upon our minds, as we listen to some speakers, or read some authors, that they have a great store of thought and energy and capacity behind all that they let us see. We try to imagine how much more they could do if they tried, how much deeper and stronger is their feeling than they let us know. We are conscious of being under the influence of a masterful nature, and we have at once a sense of awe and satisfaction. There are two ways of carrying an audience—one, as we have seen, by allowing the thought and feeling of the moment to have unchecked sway and expression, not that it masters the speaker, but because he knows the rushing tide will carry his hearers where he would have them be; the other, by curbing feeling, by suggesting more than appears. I have heard a great preacher denounce sin with a lowered voice, yet distinctly audible, and with a calm steady pointing of the finger, which made you feel as if the eye of Omniscience were reading you and the hand of Omnipotence were upon you.

I illustrated the influence and effect of abandon, of strong feeling allowed to go, by the example of Dr. John Brown, of Edinburgh. I may use him again to show the power of reserve. "We all know what he is to speak of; he looks troubled even to distress; it is the matter of Uriah, the Hittite. He gives out the opening verses of the 51st Psalm, and offering up a short and abrupt prayer, which everyone takes to himself, announces his miserable and dreadful subject, *fencing* it, as it were, in a low, penetrating voice, daring any one of us to think an evil thought. There was little need at that time of the warning; he infused his own intense, pure spirit into us all.

"He then told the story, without note or comment, only personating each actor in the tragedy with extraordinary effect; above all, the manly, loyal, simple-hearted soldier. I can recall the shudder of that multitude as of one man when he read, 'And it came to pass in the morning that David wrote a letter to Joab, and sent it by the hand of Uriah; and he wrote in the letter saying, 'Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten and die.' And then, after a long and utter silence, his exclaiming, 'Is this the man after God's own heart? Yes, it is; we must believe that both are true.' Then came Nathan. 'There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds; but the poor man had nothing, save one little ewe lamb'—and all that exquisite, that divine fable—ending, like a thunderclap, with, 'Thou art the man!' Then came the retribution, so awfully exact and thorough—the misery of the child's death; that brief tragedy of the brother and sister, more terrible than anything in Æschylus, in Dante, or in Ford; then the rebellion of Absalom, with its hideous dishonour, and his death, and the King covering his face, and crying in a loud voice, 'O my son Absalom! O Absalom! my son! my son!'—and David's psalm, 'Have mercy upon me, O God, according to thy lovingkindness; according unto the multitude of thy tender mercies blot out my transgressions.' Then closing with, 'Yes; when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren; it is first earthly, then sensual, then devilish;' he shut the book, and sent us all away terrified, shaken, and humbled, like himself."

Pleasant it may be to hear sermons and addresses which are like the sound and motion of a river that runs an ever-varying course—now swift and noisy through the gorge, now slow and murmuring by the side of the meadow, and now musical and quick through the wood—but there is a distinct place for power which lies in designed, purposeful restraint and reserve. Rebuke is sometimes the most terrible because it has no tremor of passion; warning is the most awful because it is spoken with the hushed tone of one who has looked over the precipice and seen the dead lying at its foot. When hearers are apt to think that emotion and imagination play too large a part, then the address which is studied, careful, deliberate, and safely within the mark, will probably have the greater weight.

Such subjects as Sin, the Death of our Lord and Saviour, the Nature and Attributes of the Almighty, and the Doom of the Ungodly ought to be handled with manifest care and awe. The spirit in which the work is done will, perhaps, do more good than the work itself; and the spirit is perceived in voice and manner, as much as in language.

We have the reason to convince, the will to turn from evil to good, the heart to win, the life to mould; and in all this we must leave room and play for those whom we seek. A delicate reserve is necessary in order to encourage the action we wish to see them take. Urgency may hinder where restraint may help. Suggestion may occasionally prove more effectual than statement. It is a noticeable thing that John Wesley, who says he himself seldom or never acted upon impressions, but generally as reason and conscience dictated, made his appeals to reason and conscience, and did so in a singularly calm manner. It was the same with Jonathan Edwards, who, I believe, used to hold his sermon in his hand, and stand and read it. The beliefs of the two men were very dissimilar in some respects, yet in one way their method was the same, and the Holy Spirit used them both.

To take an illustration from secular life—Richard Cobden is said to have been a calm, restrained speaker, who depended upon his facts and arguments to produce impression and carry conviction. True, there was a marvellously winning manner, which expressed a very kind and sincere nature; but his dependence was on mind rather than on heart; and one of his most distinguished opponents used to say that you might as well capitulate to him as soon as he rose to speak, for he was sure to convince you before he had finished.

The Church and the world need the consecration of the gift of reserve to the Saviour's service. We may sometimes have heard the Divine truth set forth in a way that was tantalizing for its studied self-control, but the power of reserve *is* power. Our Saviour knew how to keep men in awe and how to influence them by being silent, by refraining from gratifying their curiosity and by urging them to do their simple duties. The might of His restraint is as impressive as that of His abandon to His work. He was perfectly self-controlled.

Isle of Man Convention.—The annual Convention for the promotion of practical holiness, held at Castletown, Isle of Man, has been largely attended. Each day's sessions were marked by a spirit of prayerful waiting upon God, and the addresses proved helpful and stimulating. Among the speakers were Dr. A. T. Pierson, Dr. Joscelyn, Rev. J. M. Spicer and Mr. G. Kay. Dr. Pierson's final address on the "old" and the "new" man, was a call for entire consecration.

Obedience and Rest.

"Let us labour to enter into that rest" (Heb. iv. 11). "Let us fear, lest any should seem to have come short of it" (Heb. iv. 1, R.V.).

THIS Epistle abounds with admonitions of a rallying, stimulating kind. "*Let us.*" It is as if the inspired Apostle would remind both himself and his Christian kinsmen that the "middle wall of partition" between Jews and Gentiles had indeed been "broken down," and that henceforth their aims and aspirations, and their responsibilities, too, are the same.

To the Hebrew, most of all, the history and the types of the Old Testament times were familiar and full of meaning. And yet, perhaps, the Hebrew Christian, more than any other, was in danger of misapplying or misinterpreting them. Most clearly, most simply, and oftentimes most solemnly, is the spiritual meaning of the familiar symbols enforced throughout the Epistle, with the leading argument, "How much higher, greater, better," kept well to the front. "Higher than the angels"; "greater than Moses"; "a better covenant"; "blood of sprinkling that speaketh better things than that of Abel"—all these and other points are fully proved.

Here, in the fourth chapter, it is a better "rest" that is under consideration, and they are urged not to lose it—not even to "seem" to lose it, through the same fatal unbelief ("disobedience" R.V.) which was the hindrance to the enjoyment of that typical rest to which Joshua was the leader.

"Let us *labour* (R.V. 'give diligence') to enter into that rest, lest any man fall after the same example of disobedience." The unbelief was a fact, and was, indeed, the root of Israel's disobedience;

DISOBEDIENCE IS PRACTICAL UNBELIEF.

Perhaps we have regarded faith chiefly as an emotion, impulse, or principle. It is such, but it is also actively and intensely practical. When we are pledged to "fight the good fight of faith," it is no imaginary and sentimental warfare that lies before us, but actual, close conflict with foes without and foes within. If it should, at first, appear a confusion of terms to speak of *labouring* to enter into *rest*, yet it is only in appearance that there is any obscurity. Victory follows fighting; peace is often preceded by pain and unquietude; and rest, the rest here contemplated, is the result of giving "diligence" to grasp and inherit the promises.

Joshua's rest was Canaan. Our rest is a participation in all the blessings of the new Covenant. All the graces, all the gifts, all the glory become one in Him—the Lord Jesus, a name which the writer of this Epistle seems especially to love to use. The title, Christ, so usually given by the Apostles to our Lord after His ascension, occurs but rarely in this Epistle. Of this, Dean Alford beautifully remarks, "To Christ all that is predicated of our Lord belonged officially; but when it is predicated of Jesus it becomes personal fact, realized in One Whom we know, and Who loves us."

Obviously, we cannot earn rest by any merit or any effort of our own. "Come unto Me, and I will give you rest" is the blessed promise, never yet repealed, nor can rest of conscience be obtained in any other way.

Here, rest thee, troubled heart,
Let care and anguish cease;
Take from those wounded hands
His legacy of peace.

But to those who, trusting in the atoning work of the Lord Jesus, receive this free gift from His willing hands, there comes yet this other call: "Take My yoke upon you, and learn of Me, and ye shall *find* rest to your souls." Soul-rest, heart-rest, must be found in doing the will of Jesus. Obedience is one of its primary conditions. As long as we are bent on taking our own way, or doing our own will, we cannot know this heart-rest; but by the yielded will and the obedient, trustful heart it will be found.

Obedience is so closely allied to faith that they are virtual synonyms. The same action is attributed to the one as to the other

(*cf.* Acts xv. 9; 1 Peter i. 22). Obedience may be said to be the flower of which faith is the root. Obedience is faith in blossom (1 Peter i. 2; Rom. i. 5; xvi. 26). We quickly recognise that it was unbelief which kept the Israelites from entering into their inheritance; but the Apostle here strikes at the heart of the evil, and tells us they "entered not in because of disobedience."

"Let us labour, therefore, to enter into that rest," is the important lesson for each one of us to learn; and "let us fear, too, lest any should seem to have come short of it." Alas! how many still *seem*, at any rate, to have come short of the rest which the Lord would have His people enjoy. Alas for the

WORRIED, CAREWORN, WOE-BEGONE FACES

of so many of God's people! Alas for the too eager pursuit of this world's fleeting honours, as if "the land of their inheritance" in Christ had failed to satisfy their cravings. They would shrink from expressing any thought of the kind, and yet to lookers-on it must, at any rate, "*seem*" as if many a professed child of God and heir of heaven had "come short" of his spiritual birthright.

Should it not be a point of honour with us to avoid bringing any such reproach upon the sacred Name we bear? Shall we not heed the warning voice which rouses us to fear lest we should even seem to have come short of that to which the promise of God is attached?

Let us beware, too, of

CONTROVERSY WITH GOD,

in any of its varied forms. To refuse to take the "next step," when it is made clearly known as the will of God, is to bring darkness upon our souls; and many a time it is only by painful discipline that we are won back to our true allegiance.

We are led by widely differing paths, but by one Spirit, and to each of us, surely, at some time and in some form the opportunity will be given to show our love to Christ, and to answer back loyally to the Divine summons to nobler heights of service or of suffering for His name's sake. Or if not called to any one crowning act—to any personal experience of Moriah's swift, stupendous, self-surrendering summons,—yet there are for each one of us undoubtedly the daily test and tension of home life and homely duties, wherein may be found just as really

> Room to deny ourselves—a road
> To bring us daily nearer God.

Let us make it our ambition to be found "faithful in that which is least," and we may then safely leave the greater matters in His hands. Let us fearlessly follow where His finger points the way, and while casting away every fear that He disallows—every fear which brings darkness and bondage to the soul—"let us fear," nevertheless, this one godly fear, lest a promise having been left of entering into His rest (the very rest of God) "any of you should seem to have come short of it."

LUCY A. BENNETT.

A Child of Thine Own.

New life and new hope and new gladness of heart,
Dear Saviour of sinners, 'tis Thine to impart;
Thy blood for the sins of a life can atone,
Now cleanse me, and make me a child of Thine own.

My nature how sinful, my weakness how great!
For Thee, blessed Saviour, I watch and I wait.
By Thee shall I conquer. Thy Spirit alone
Can cleanse me, and make me a child of Thine own.

In darkness or daylight Thy guidance I need,
My footsteps in safety Thou only canst lead;
Thy Gospel the way of salvation hath shown.
Now take me, and make me a child of Thine own.

Thy joy in my heart shall my strength ever be,
For nothing can harm me while trusting in Thee;
Tho' sinful have oft been the years that are flown,
Lord Jesus, now make me a child of Thine own.

Thy light on life's pathway my spirit shall cheer,
Thy voice on the waters shall prove Thou art near;
Thy whispers of love as soft zephyrs have blown,
Now make me for ever a child of Thine own!

Clevedon, Somerset. WM. KITCHING.

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The Wesleyan Pastoral.

THE annual Pastoral Letter addressed by the Wesleyan Methodist Conference to the members of the Societies is an important document. Opening by pointing out how loudly the circumstances of the present time call attention to the spiritual conditions and needs of our national and public life, special emphasis is laid on the value of the sense of brotherhood which has developed during recent months between the different sections of the British race—as a force for the organization of missionary enterprise in other lands, and for the solution of the moral and spiritual problems within our own borders.

With the restoration of peace our country is enabled once more to consider those problems of spiritual, moral, and social importance which war of necessity thrusts into the background. It is daily impressed upon us that we are on the eve of momentous changes in many departments of our national, commercial, and industrial life, and that these changes will call for the most earnest attention on the part of Christian men. The vast increase of scientific knowledge, and its many-sided application to the various needs of our practical life, have well nigh annihilated both time and space. The whole world stands in closer relationship to us at the present time than did the various parts of this country to one another in the days of John Wesley. The closeness of our intercourse, the immense powers now possessed for the production and distribution of wealth, and the almost world-wide co-operation and competition for these ends, bid fair to revolutionize the conditions of our industrial and commercial life. We are hastening, as never before, to a goal which no man can foresee. The changes which are taking place greatly quicken the activities of life, increase its pressure, and multiply its anxieties. The progressive nations of the world seem threatened with the sway of commercialism carried on in the spirit of war.

With true spiritual insight the congregations are pointed not only to the need, but to the provision made by the Lord of the Harvest.

The most urgent need of the times is that of a great spiritual movement, issuing from a revival of religion in the broadest and truest sense Evangelical. The greed of gain can only be exorcized by "hunger and thirst after righteousness," the materialism of life by the gift of "righteousness and peace and joy in the Holy Ghost." Evil cannot be cured by negative protests, but must be dethroned by the accession of good.

The foundations for such a movement must be laid in the old fashion. Nothing can take the place of prayer and the preaching of the Gospel.

We entreat you to offer unceasing prayer that God will, of His great mercy, bestow such a spiritual revival upon the world. Such prayer, however, involves the realizing faith which enables us at once to co-operate to the full with the will of God. We are called, therefore, by the most constraining motives to set forth Christ in relation to the pressing needs of the present day. In the first place by strong and courageous teaching. The power of such teaching is not intellectual, but lies in the simplicity and fulness of our experience of Christ as the gracious Redeemer, who, in saving us from sin, satisfies our spirits and calls forth those spiritual powers by which every relationship of life may be fulfilled and every interest of life served—in love, dutifulness, and unselfishness. Thus to proclaim Christ as Lord of the broadest human issues, because He is the Saviour of the human heart, is the great Evangelical message needed for our times.

The tone of the whole address is hopeful and stimulating, with a full recognition of the gravity of the situation. Great privileges impose corresponding responsibilities.

The manifold tokens of God's blessing vouchsafed to us in the recent past are a Divine indication that this evil shall not befall us. But that it may not it behoves us to betake ourselves to God once more, in unceasing prayer for a renewed baptism of the Holy Spirit. And we must resolutely guard those institutions and observances which are needful, if spiritual influences are to be deepened and preserved.

A call to take a full share in great public movements is expressed in terms which appeal to every true heart.

Care should be taken to awaken interest in, and to give support to, the great moral movements of our time, so that the full force of our churches may be enlisted to destroy the danger and disgrace of intemperance and lust. . . . In all such matters we must not shrink from bearing our share of responsibility according to our power.

There is nothing new here. These are but the old truths lovingly expressed in the language of our modern every-day life; but they ring out the call to duty and to faith in God in such fashion as fires men to fresh zeal when it may be they have become a little discouraged.

The Great Day of Beholding.

IN the year of the Diamond Jubilee, one of her late Majesty's Indian subjects—a very aged native Christian woman—expressed a wish to come to England to see the Great White Queen.

"But it costs a great deal of money to go," said an English friend.

"I know—I have the money, many pounds," was the reply. "Day by day I saved it; here a little, there a little, unto the great day of beholding."

She came to London, paying a guinea for a seat where she might sit to behold her Queen, the fulfilment of her chief earthly desire.

Presently, as all eyes turned in one direction, and a mighty roar rose from the throats of thousands of loyal subjects, the Indian woman rose in her seat, and in awed and reverent silence awaited the passing of her sovereign.

"There is the Queen—see, bowing—she is looking this way!" cried the English lady, who sat beside her friend from the East.

"Yes, it is enough; I have seen," was the quiet, almost sad, reply.

The English lady heard the note of disappointment in the voice.

"Are you satisfied with what you have seen?" she asked.

"She is great in name, but to the eye she is small, and of no beauty," replied the Indian, a far-away expression in her eyes.

The woman returned to her native land; they asked her about the great Mother-Queen, and she spoke only of the pageantry of that day.

"But what of the Great Queen herself?" they persisted.

"She fills the heart, but not the eye," was the answer. "One lesson have I learned—'none but Christ can *satisfy*'; He is all-glorious *within*; He is the Chief among ten thousand, and the altogether lovely, as I know."

The voyages and the excitement had been too much for the feeble frame; her earthly hope accomplished, she now longed to depart.

"I shall see the King in His beauty!" she cried, when they told her she would soon pass from earth. "No money have I to pay for this journey, no money do I need; Christ my King has paid it all for me."

"You are not afraid to go this journey alone?" they asked her.

"I am not alone—my Father is with me," said the feeble voice. "He has prepared a place for me, and 'when I awake *I shall be satisfied.*'"

No more disappointments! No ambition which, when realized, fails to satisfy. Nothing and no one but perfect Love to fill the heart and eye on the "Great Day of Beholding."

> "I shall sleep sound in Jesus—
> Filled with His likeness rise,
> To love and to adore Him,
> To see Him with these eyes.

M. B. GERDS.

Atlanta, Ga., U.S.A.—An Infirmary and Home for Helpless Women and Children has been opened by Dr. Broughton in connection with his Tabernacle, to afford an efficient training for Christian nurses, and to supply a great need among the poor in cases of sickness. A faculty of twelve of Atlanta's best doctors has charge of the medical training of the pupils in nursing. Lectures are given twice a week. The pupils are first assigned work in the infirmary under the head nurse. Later, they will be occupied in district work among the poor of the city; but will still continue to attend the lectures. The young ladies in training agree to go when and where assigned. They sleep and eat exactly like those they are working with. The nursing done by them among the poor is without charge. The course covers two years in medicine and the study of the Bible. It is adapted for missionaries intending to go to foreign fields, as well as nurses preparing for Christian work or the regular profession of nursing.

Blankenburg Conference.

A LITTLE word spoken by Dr. Baedeker in the course of a conversation gave the keynote to the seventeenth Conference of the Evangelical Alliance at Blankenburg, August 25-29. Speaking of Church and other differences, he said: "What a good thing it is that we can love one another over the wall."

"Love" was the pass word of the Conference, brotherly love and union the burden of each of the speakers. The Holy Ghost was there, and He was the chief arranger, so that brethren after listening to an unknown language, stood up, and unconsciously carried on the thread of preceding speakers, completing or enlarging the message, or throwing new light upon an old truth.

Among those taking part were Dr. Baedeker, Colonel von Knobelsdorff, Baron von Thuemmler, Pastor Stockmayer, General von Viebahn, Inspector Rappard (of the St. Chrischona Missionary Training School), Pastor Jellinghaus, Inspector Janssen, &c. Pastor Frank Thomas, of Geneva, represented the French-Swiss brethren, and of the English there were Mr. Walter B. Sloan, of the China Inland Mission, as delegate from the Keswick Convention; Mr. W. R. Lane, Pastor Fuller Gooch and Mr. R. C. Morgan, the last two as delegates of the British Evangelical Alliance.

The organizing lay this time mostly in the hands of Pastor Mascher (son-in-law of Pastor Fuller Gooch), who proved himself fully equal to the occasion. The task of providing and arranging for the comfort of guests was fulfilled by the Misses Nordsieck with usual grace and faithfulness. Exquisite courtesy reigned throughout, much appreciated by the visitors.

THE WELCOME MEETING.

At the welcome meeting in the evening of August 25, Dr. Baedeker, after reading Psalm cxxxiii., gave a hearty welcome in the name of the brethren present and absent, to the visitors from far and near, who assembled in this Allianzhaus, not for the sake of its beauty, or because it was a seat of the Alliance, but that they might worship God in the union of the spirit.

Diaconus EICHLER, of Blankenburg, followed with a searching address, after reading Psalm xxxvii. 7, 8. He referred to Elijah on Mount Horeb, how the Lord passed by, and a great and a strong wind rent the mountains, and brake in pieces the rocks; but the Lord was not in the wind, nor in the earthquake, nor in the fire. He sometimes speaks with these terrible voices, but more frequently with a still small voice, a faint whisper. In order to hear it we must be still unto the Lord. Search thy heart and remember that he who hateth his brother, in him is not the love of God; that love which is strange to natural likes or dislikes; a love that loves his neighbour for the sake of Christ and His cross; which is not a matter of choice, but of our spiritual birth.

Mr. R. C. MORGAN, speaking for British Christians generally and for the Evangelical Alliance, returned hearty thanks for the cordial welcome given. He assured the German Christians of the love of their English brethren, a love not affected by political or commercial considerations, for love in the Spirit is only possible to the life which is hid with Christ in God. The Church of God is a great Evangelical Alliance, a union of all who have believed and received the Evangel of the Lord our Saviour. What is Evangelical is true; what is not Evangelical is not true. There never was a time when the children of God more needed to hold together in defence of the Gospel from its many enemies. He referred with thanksgiving to God to the deep and wide Revival in the Antipodes, and felt sure they all desired and prayed that it might extend to the European Continent and islands, and throughout the world.

Colonel VON KNOBELSDORFF read in Neh. iv. passages with reference to the building of Zion's wall. The wall was completed. How? By bringing together through the sound of the trumpet all that were scattered abroad. Blankenburg has such a trumpet, and we come together for what purpose? Is it simply to enjoy ourselves? If our hearts are burning with a holy fire, we come here to help in building up the spiritual wall of the spiritual Zion. We cannot do it unless we are united in brotherly love. Where God's children draw together free from prejudice, envy, enmity, and suspicion, there the Lord is blessing their united work. This had been proved at the twenty-fifth anniversary of the Blue Cross (Temperance) Society, recently celebrated in Switzerland.

GATHERINGS FOR PRAYER.

Each day began with a prayer meeting from 7.45 to 9, followed by general meetings from 10 to 12, from 4.15 to 5.30 or 6, and from 8 to 9.30 or 10.

None were more profitable or enjoyable than those for prayer conducted by Dr. Baedeker, who is an object lesson of a Christian brought in middle age to the knowledge of the true God and eternal life, filled with the spirit of love to the brothers whom he has seen, to God whom he has not seen, and to all the world, for whom Jesus died. Every morning his own extensive experience and loving sympathy were communicated to the hundreds who assembled as he urged the claims of the world, civilized or uncivilized, lying in the wicked one, told of the progress of the Gospel and its many adversaries, and directed the stream of supplication to countries and individuals on whose behalf requests had been sent in. Some of the prayers were too long and did not always adhere closely to the subject, but in a perfectly free and open meeting this may be expected. Much of the prayer was marked by love and sympathy for men and faith and hope in God.

"THE EXCELLENCY OF THE KNOWLEDGE."

The main subject of the Conference was—The excellency of the knowledge of Christ Jesus, according to Phil. iii. The chairman, Colonel von KNOBELSDORFF, said that the chapter contained a treasury so great and dazzling that one needed a guide to explain it. Pastor STOCKMAYER was the first to point out the jewels in it. He was followed by Pastor FULLER GOOCH and other men of God, who expounded this chapter every day from 10 to 12.

In the afternoons and evenings free subjects were taken. At the Evangelical Alliance meeting on Wednesday evening there was again a clear sound as to the conditions of a true alliance spirit. Striking were the references to John xvii. Baron THUEMMLER, who presided, began by telling of two Swedish brethren who came to a Christian brother in England with a letter of recommendation. On being told that he wished for another testimony, one of them opened the Bible and read, "We know that we have passed from death unto life, because we love the brethren." He urged upon each one to ask himself the question: "Am I able to say the same?" The followers of the Lamb must be able to say yes. Their enemy is Satan and not their neighbour. He closed by pleading for a greater and larger union of Christians, so necessary in the conflict with the world. Notes of an address by Pastor FULLER GOOCH, who followed, will appear in our next issue.

Colonel von KNOBELSDORFF, who represented the Berlin Committee of the German Alliance, followed with a speech full of points. Pastor DOLMAN spoke for the West-German branch of the Alliance. Dr. Baedeker urged that brotherly love should go hand in hand with active love, protecting the weak brethren in far-away Russia and other lands. The meeting terminated with an inspiring and very eloquent address from Pastor LAMERDIN, from South Germany.

ONENESS IN CHRIST.

Pastor FRANK THOMAS, of Geneva, who preaches the Gospel in that city Sunday by Sunday, in a rented music-hall, to 1,800 people, began by expressing his pleasure to be at Blankenburg, especially after his visit to Christiania, where, from fourteen different countries, about 2,100 delegates had assembled on the occasion of the Y.M.C.A. Conference, with the aim of glorifying God. Not a word was spoken about church. The theme was the Kingdom of God and of His Christ. To the speaker the work of the Alliance is the manifestation of God's principle in His Word. Christ first, and then His Church, and not *vice versâ*.

To realise John xvii., it is not enough to be religious, or good and upright in the sense of the world, but it is of tremendous consequence that we should pass through death to self and sin into the resurrection life of Christ and be healthy and vigorous in the exercise of that life. Not a hospital is wanted, crowded with sick and infirm Christians, but a mighty army of valiant soldiers. Unfortunately we have no such army.

We do not hate our brother now, but we indulge towards him sentiments of dislike and prejudice, and at the best, indifference. We are, perhaps, not so pessimistic as we used to be, yet we have nothing of the joy that is in Him—in one Word, we have a Saviour who saves, but does not seem to deliver us from the power of sin. Why is this? Why do we lack the power of conquerors which ought to be ours according to the promise?

A lawyer who died the other day used to say, "If Christianity were true, all Christians would be miracles of grace." Why do they come short of being such miracles? Why do they scandalize the unbelievers, and become a stumbling-block to many? Because they have not, like Paul, seized and appropriated Christ.

In God manifested in flesh are united all the treasures of life, grace, victory, sanctification. The more we possess Christ, and the more we are possessed by Him, the more we shall be like Paul, to whom all things were but dung that he might win Christ (Phil. iii. 8).

In order to possess the excellency of the knowledge of Christ Jesus the Lord, two conditions must be fulfilled — (1) ceasing to believe in our own selves, and (2) believing in none but Christ. A short definition of faith is to distrust oneself and to confide entirely in Jesus. In the first instance natural illusions must be sacrificed—invalid titles, by which we think to acquire merit, and which may be our natural goodness, innate honesty, our religious habits and good works, taking part in ordinances, &c. Saul of Tarsus was all this, yet his eyes were veiled until the Lord Himself interposed.

IMPOVERISHED LIVES.

Even after conversion half of the Christians have their lives impoverished by pride and selfishness. This is the wandering in the wilderness; but it is not necessary (Rom. vii).

In the story of Robinson Crusoe, the stranded man returns every day to the wrecked vessel, and he finds provision for the day, which proves that the story is not true. Equally hopeless it is to return to our old self for our spiritual provisions (Rom. xix).

Not until we have lost faith in ourselves are we prepared to fulfil the second condition, and to come to Christ. He alone can satisfy who has brought under his feet the great adversary; in Christ's death and resurrection we can contemplate the death of our own old self, and our entry into His risen life.

Let me say (1) to those who are contented with viewing Christ: Do not be contented until you have Himself. Notwithstanding all forms and good appearances, you will be lost without Him.

(2) To those who may be looking upon themselves with disgust, as their conscience tells them of the natural state of their souls: Do not be discouraged. Your present condition will be useful to you, if you make haste to get out of it.

(3) To those who may for some time have walked on the sanctified way. It may be that at this very moment He is trying you severely, taking all human props from under you. Be of good cheer; He will not let you fall.

When visiting the Niagara Falls, I remember how I smiled at the thought of a guide. For me, the mountain-child, he seemed superfluous. But when we came into the Cave of the Winds, the effect of the currents almost deprived me of my breath. How glad I was then to feel the hand of the guide upholding me! In our lives we need moments like these in order to recognize the power of Christ and of His resurrection.

Northfield Conference.

From Rev. F. B. MEYER, B.A.

THE tide was rising all through the week. The audiences have been greater than ever before, and the spiritual power very deep. Rev. G. Campbell Morgan has taken the morning Bible lectures on the Minor Prophets, which have been very brilliant and greatly enjoyed. The eleven o'clock meeting has been addressed by several prominent American ministers, and I have spoken each evening, leading the great audience from step to step in the Divine life, till on Friday evening there was a definite waiting on the power and infilling of the Holy Spirit.

On Sunday, which was an exquisitely beautiful day, I preached in the morning on the government being on Christ's shoulders, and in the afternoon on, "The night is far spent, the day is at hand." Mr. Campbell Morgan at night delivered an impassioned appeal for the recognition of the Lordship of Christ, from the words, "If any love not the Lord Jesus, let him be Anathema. Maranatha." We had great results from the day's services in the after-meeting, which lasted till 11 p.m.

One happy sign of the deep impressions made has been the wiping of the debt of £1,600 off the Auditorium, which is now clear. The original cost was £10,000.

The majority of the people have gone home, but large numbers are still lingering for the subsequent addresses. We had a blessed season at our first gathering. Next week we start by the *Lucania* for the dear homeland, so that it will be unnecessary to write again, but I do magnify the grace of God which has been so mightily at work among the people, leading to absolute surrender, to many cases of restitution and confession, and to a recognition of the blessedness of a life spent in fellowship with an ungrieved Spirit.

Mr. W. R. Moody has been an admirable chairman, and his mother is much better in health. It is lovely to meet her in the old familiar homestead, fragrant with so many memories of the past.

Soul Winning.*

By Rev. Dr. JOHN BALCOM SHAW, New York.

IF we are the true followers of Him who came into the world not to be ministered unto, but to minister and to give His life a ransom for others, we must serve mankind with one clear purpose before us—that we may regenerate society, and not simply ameliorate or improve it. In other words, the best way to serve our neighbour is to save him.

In Proverbs xi. 30 Scripture makes this clear affirmation: "He that winneth souls is wise," and the Revised Version renders it: "He that is wise winneth souls." The statement is true whichever rendering you take. The man that is truly wise will win souls, and only he that is wise can win souls. In other words, there is a secret to this work, and, like all God's secrets, it is known only to those who fear Him.

THE SECRET OF SOUL WINNING.

First and last, there can be, of course, only one secret of soul winning, and that is the Holy Spirit's co-operation with us. Without His aid our mightiest effort will be impotent, and with His help our weakest effort will be omnipotent; and, speaking again fundamentally, there is only one thing that conditions the Holy Spirit's co-operation with us, and that is our co-operation with Him.

(1) We co-operate with the Holy Spirit when we yield ourselves to His influence, and become the personal subjects of His gracious operation. Otherwise, what are we doing? We are resisting the Holy Spirit; and what is resistance but the very opposite of co-operation?

(2) We co-operate with the Holy Spirit when we share His purpose, and share it so truly and so deeply that it stirs our being to its depths, and fires us as with an all-controlling and consuming passion. If that be not the case, then in our purpose our face is in one direction, and the Holy Spirit, in His great impelling purpose, has His face in the opposite direction. We are at variance, and there can be no co-operation between us.

(3) We co-operate with the Holy Spirit when we join Him actively in His work, for a co-operation that is only negative is no co-operation at all.

I believe we shall discover the secret of the Lord in this matter along those three paths. I believe with my soul, and I believe so that I am willing to act it out, that we must go to the people. If they will not come to the church, we must carry the church to them; let us have our tents; let us hire our theatres; let us go to the race grounds and to the fair grounds—anything that is legitimate, in order to bring the life-saving Gospel of Jesus Christ to dying men around us.

When we are willing to give up some of what I call our conservatism of methods, and do that thing, or some other thing that is the likely thing and is the right thing under our conditions, God will honour His Word. What we want is the soil to get the seed into. It will sprout when we get the seed and the soil in contact; there is no doubt about that. Our business is to get the seed into the soil.

THE PERSONAL TOUCH REQUIRED.

There is one line that I want to suggest much more emphatically than any other. With all our living, and all our praying, and all our preaching, I believe there is something else. I believe that to render any one of these effective, we need the personal touch, what we choose to call in these days personal work, and in which we are altogether too neglectful; personal work that reaches a man where something else has failed fully to reach him. I believe that there are men in our churches to whom we are preaching every Sunday that are unsaved men, and will stay unsaved men so long as we depend upon our preaching. We may be afraid to go and speak to them. That man is the president of our board of trustees; that woman is one of the social leaders of our church; nominally they are Christians, but they have never taken a stand for Christ; they are dishonouring Him openly.

We are depending on our sermons, and our sermons are proving undependable. We need to say the word to such men, and, believe me, in my experience, such men have been surprised for years that we have never said the word to them. They have wondered why we have not come and talked to them on the subject of personal religion, as Dr. Adams' trustee in the Madison Square Church was surprised. When Dr. Adams came up on a Sunday night, after the service, to talk with him, the man looked him in the face and said: "Why haven't you done this before? For months now I have wondered why my pastor never said a single immediate and personal word to me about my own individual salvation." Men are waiting for it, and men are wondering why we do not give it.

MAKING HELPERS PRACTICAL.

Did you ever go over your church and pick out the men who have pews, and the members of their families sitting in those pews, who were unsaved, and hand them over to your officers, or to your active church women, to your other workers who were active in everything else, but were shrinking back when called to real spiritual personal service? I went over my pew record last spring, and I made up a list, and it astonished me. When I carried it to my session, the governing body of our church, and told Elder So-and-So that there sat twenty men and women, or young men and women, right around him in church Sunday after Sunday that had never confessed Christ, and asked him whether he had ever spoken to Mr. So-and-So and Mrs. So-and-So, and he confessed he had not, I saw one reason why the preaching of the Gospel wasn't so effective as it ought to be. Are you doing that sort of thing at home—saying that you are aflame with the passion for souls, then coming to Northfield, and going back and saying you are going to work for Christ as never before, and yet afraid to do personal work in your own church and among your own acquaintances? How about that boy in your family? You go to your minister, and say to him: "I don't know why it is that I cannot get hold of my boy; won't you come and talk with him and pray with him?" You have failed to say the personal word and give the personal touch in tactfulness and kindliness and persistence, and there is where your whole effort and your whole aspiration and desire have broken down, and broken down at your own door. Personal work: I have no other summons to give to the church to-day. Personal work—on the part of the minister, on the part of the church officer, on the part of the Sunday-school teacher, on the part of the rank and file of our membership; and until we have consecrated ourselves to that kind of work we shall pray to an unanswering heaven, and feel not so much as the first drops of rain in the shower for which we have been waiting all these years, and all these years upon years. God make us personal workers!

REACHING A COLLEGE BOY.

I came up here in New England to preach my yearly sermon to one of the colleges. I had preached to them annually for years. I had lived among these boys, for whenever I go there I stay in the chapter house of the fraternity, of which I am a member. I lived my life before them. I prayed for those boys. I had preached, with this thing in mind, the best Gospel sermons I could preach, but many of them had never been brought to confess Christ.

I made an appointment that afternoon in the Y.M.C.A. building, where I would meet those who wanted to talk to me on the subject; and one of the members of the fraternity chapter said, "I will go and show you the way." He knew perfectly well that I had been there years enough to know the way, and I thought there was something in the wind. When we got into the room I said: "Now, while we are waiting, suppose we talk upon the subject of religion." I saw his eyes begin to water. I knew there was something behind it; and then he said: "Yesterday was my twenty-first birthday, and I got such a letter from my mother that it just broke my heart. She said: 'Are you going to pass your twenty-first birthday and not be a Christian? I cannot bear to think of it. I pray of you to give your heart before nightfall to Jesus Christ. I have sent this letter just so it would reach you in the first mail in the morning, so that you might have all day and all the evening to think it over; and when you go to bed, won't you just kneel down and give yourself to Christ?' I am so glad you have spoken to me; it is just the time to speak to me." And we got down on our knees, and I prayed for the fellow and he prayed for himself.

Next morning, when I was on the way to the station in a cab, a snowy morning, at seven o'clock, he stood there by the roadside waiting for the cab to come along. Putting his head in he said, "It is all settled; I settled the matter before I went to bed last night, and you don't know what happiness is in my soul." Everything else had failed but personal work. May we not, many of us, trace our failure back to the same dereliction?

In the opening address of the Conference, Mr. Campbell Morgan made a striking and searching application of the message of John the Baptist; and at a later period also of 1 Cor. xv. 58, as a statement of "The Principal Work of the Church." Among the other leading addresses, Rev. F. B. Meyer spoke on "Rest in God" and "Sacrifice;" Rev. Dr. G. F. Pentecost (Yonkers, New York), on "Seeking the Law of the Lord;" Rev. Dr. H. C. Mabie, on "Evangelical Probation" (John ix. 39); Rev. Dr. Len G. Broughton (Atlanta), on "The Gift of Power" (Acts ii. 38, 39); Rev. Dr. E. Walpole Warren (New York), on "The Parable of the Unjust Steward;" Rev. Dr. Michael Burnham (St. Louis), on "Seeing Jesus;" Mr. Henry Varley, on "Hindrances to Obtaining Vigour in the Spiritual Life;" and Rev. H. W. Pope, on "How to Win Men for Christ." On September 1 President Roosevelt spent the night at Northfield, and delivered an address in the Auditorium. He also addressed some 500 young men at the Mount Hermon School.

* Notes of an address at Northfield Conference, 1902.

Canary Islands Mission.

"THERE is no consolation here," said an old woman to me, with a sigh; and her poor old wrinkled face showed the sad meaning of her words. Therefore, believing it to be to the benefit of such sad ones, we report the little work we have been enabled to do in the course of another year, and send thanks to the kind friends who have helped to forward the work.

Tears of joy and relief rained down from the eyes of another old woman as she was told that there was no purgatory, and that by faith in Christ alone she would go to heaven when she died. One, having learned New Testament truth, has given herself to God and consecrated her life to Him; she is going among her friends with the "good news."

Many of the customs are the same as in the Holy Land. The camel is seen occasionally bearing the produce of the farm and ploughing the land. Oxen are seen treading out the corn and the whole family helping in the work. The women are the principal burden bearers, and carry everything on their heads, while the men have their horse or donkey to bear their loads, and never themselves bear anything.

The work grows rapidly. In every district there is wholesale inquiry and readiness to hear. We have hearers, and students, and believers. The afternoon class numbers five or six, and the people know by heart several portions of Scripture. We teach what we can in an hour daily, not so much the letter of the Bible as the spirit of it; we read the Bible to see God, to know Him, and that we may live with Him for ever. Thousands of people are against the priests; many are convinced that Jesus is the Son of God but are not converted, nor do many trouble to seek the truth. They still fear the denunciation of the priest; any religion is prohibited except the Roman Catholic.

This town of Laguna, from which I write, has many ancient palaces, also carved stone entrance ways, old iron lamp-work, projecting windows, carved and covered balconies up on the third floor; it is a centre of teaching and learning. Here is the university, the bishop's palace, also two convents; the influence of the place is felt over all the islands. Having given Gospels to many of the gentlemen of the town, and having opened a small library of Spanish books, we wait and pray to see fruit.

Thanks to the readers of The Christian for the gift sent, which is being used in the immediate work of sending out a Christian pedlar. A further report will be forwarded to those who wish. T. M. Macknight.

Geneto, Laguna, Teneriffe.

Miss Taylor's Work in Beyrout.

THE numerous friends of Miss Taylor will learn with much interest of a change which has taken place in the maintenance of her work at Beyrout. In June the proprietor of the house intimated that he was obliged to sell it, and that unless Miss Taylor could purchase it for £1,100 she would have to leave. No other house could be obtained in Beyrout. Rev. Thomas Young, of Ellon, brought the facts of the case before the Church of Scotland's Committee on the Jews, who contemplated establishing a boarding-school for girls in Beyrout, and believing that such a building as this would ultimately be of value to them, they agreed to purchase the house and grounds, and to rent them to Miss Taylor for as long as she is able to superintend the work.

The circumstances have brought out from missionaries and others warm testimony to the high purpose which the institution serves. Mr. Glockler, banker, Beyrout, writes: "At the present time I think I may safely say that this house is the only place in the whole city where Moslem men can be induced to come and listen to the Gospel message."

During the last six months no fewer than fifty-two girls—Moslems, Druses, and Jewesses—were boarded and educated in the institution, and over forty day scholars were taught at the Ras Beyrout School. The economy with which the school is conducted is shown by the fact that Miss Taylor, her two lady assistants, six or eight native teachers, fifty-two boarders, and over forty day scholars have been provided for at a cost of £282 for six months. Friends may communicate with Dr. Wm. Ferguson, Kinmundy, Mintlaw, N.B., or with the Editor of The Christian.

Orphanage for Hindu Boys.

FOR some months past there has been a little day school for boys, at Mukti Mission, India. This school is composed of the sons of Christian parents living at Mukti, a few Hindu boys, and some little fellows who came with sisters or mothers, who were too small to go to other places, and also two or three who were too weak to be passed on to other schools, who now seem to be a fixture, a part of ourselves.

Pandita Ramabai has been urging various parties to start a boys' orphanage in harmony with this work, and as a counterpart of it she feels that the time has come when she herself should start a boys' orphanage at Mukti. Her resident workers agree with her that the time has come for such a movement. As yet she has no building site and no workers; yet we know that when God commands the sea divides as His people go forward. Pandita Ramabai has a few boys as a beginning; more are expected this week.

A small printing press is to be put into operation soon, and other industries are already in operation in which boys can engage. The farm is here ready for their labours. A herd of buffalo cows and other cows, sheep, and goats are here awaiting their care. A tinshop, a tannery, and shoemaking are being started to keep these boys employed, and to furnish them with trades whereby they can earn a livelihood.

When Pandita Ramabai laid the corner-stone of Mukti, the following prayer came to her most forcibly: "That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace" (Psa. cxliv. 12). One standing by asked why she included *sons* in her prayer. She could not then reply, save that the Holy Spirit gave the prayer. Ramabai hopes to see a great Christian settlement in these parts. In such a settlement there must be boys as well as girls. She hopes to see many Christian families spring forth from Mukti, who shall be prepared to spread the truths of God, not only by preaching the Word of God, but also by leading honest, industrious lives. It is no small responsibility which she undertakes in beginning a boys' school, and she has not taken up the work lightly and impulsively, but on the contrary, as a necessary outcome of the great plan God had prepared for her ere she knew how He was leading her on. Pandita Ramabai recognises God's hand, and has stepped out by faith, knowing that the same God who has hitherto supplied all her need, will not forsake her now.

We ask God's people to unite with us in prayer that the Lord may send workers filled with the Spirit, and in sympathy with the work, to live among these boys and train them for God. Minnie F. Abrams.

Mukti, August, 1902.

Among Soldiers at Bloemfontein.

AT No. 8 General Hospital, Bloemfontein, Gospel meetings are held four evenings in the week by an indefatigable chaplain, Rev. S. S. Stilt, who has the simple Gospel for his message, a message which always attracts the soldier as well as the civilian.

There is always a good attendance, the seats all being occupied by patients in the hospital, or soldiers from the neighbouring camps. The singing is most hearty, and the hour passes all too quickly.

The meetings are held in a tent comprised of two hospital marquees joined together, thus making quite a large room. The tables in one half are covered with papers, kindly sent from home, and which are greatly appreciated—being sent on to the blockhouses when a fresh supply arrive.

The work done at these meetings has been very successful, many recovering from dangerous illnesses having joyfully found Jesus as their Saviour, and taken Him as their Guide and Friend in the new life to which they have been raised up.

An Officer, R A.

No one who has not tried it would believe how many difficulties are cleared out of a man's road by the simple act of trying to follow Christ.—*Alex. McLaren.*

Miss Sandes' Soldiers' Homes

AT the opening a few days ago of the Soldiers' Home at the Glen Imaal Camp, in the Wicklow Mountains, the Duke of Connaught said to Miss Sandes (Soldiers' Home, Cork), before leaving, "I think it will gratify you to know that the officers commanding here have spoken to me of the excellent influence this Home has on the men; the behaviour in this camp has always been good, but this season it has been exemplary, and there has been a marked decrease of crime since the Home was opened."

A friend writes: "I met a young officer from the camp the other day, who was greatly struck with the way the men *swarmed* into your Home and left the canteen alone. He said the camp was quite different from what it was before your Home was open." "Eh," said one lad, "this camp is all right as long as Miss Sandes is here, but before the Home was built, I tell you it was the most miserable place you ever saw. We looked round the rooms; there they were, laughing, chatting, singing, playing, some writing letters to the old folks at home. At eight o'clock the meeting begins, the men crowd in, and settle down for a sing; as each hymn ends a dozen voices give out another, and so on till it is time for Miss Sandes' talk.

At present the Camp Homes at Glen Imaal and Ballykinler (co. Down) are in full swing; the former is paid for, the latter only partially so. At Kilbride a Camp Home is being built, and will be ready (D.V.) early next spring; for this there is very little money in hand. The needs of Kildare press heavily on Miss Sandes' heart. Six batteries of Royal Artillery are stationed there all the year round, and nothing is being done for them. These batteries have all been at Glen Imaal, and night after night they say, "What shall we do when we go back to Kildare? Can't you get us a Home there like this, we do want it so badly."

New Homes are now being opened in Dundalk and Londonderry; friends are collecting funds for Homes in three needy Irish stations—Holywood, Mullingar, and Cahir.

The needs of the British soldier in India are ever before us, and in addition to the six Homes already established, Miss Schofield is now making arrangements for work on a large scale during the great Delhi Durbar, which will open about January 1, 1903.

The Government have granted the use of twenty-six large marquees, and these she purposes using as temporary Homes for the six weeks of the Durbar, during which time thousands of British troops from all parts of India will be massed in Delhi. The only sad part will be when Miss Schofield has to say goodbye to the regiments going back to dark, lonely, neglected stations where there are no Homes.

Four men in Quetta, great drinking companions, used to spend all their free time in drink and sin in the bazaar. When the Soldiers' Home was opened they went in, with hundreds of others, and spent every night after that in the Home. By degrees each one of these four men was deeply convicted of sin. They tried to hide from each other how utterly miserable they were, and used to slip in to the nightly meetings, each by a different door, hoping to be unobserved by the others. One evening, about a week after the Home opened, one of the four definitely handed himself over to the Lord Jesus; the next night the second man trusted; the following night the third man, and at the end of the fourth day all four had found the living Saviour.

Christian Progress in Assam.—The latest census report from Assam shows an increase of more than 100 per cent. in the Christian population during the last decade, bringing the number up to 35,969 persons. Mr. Allen, the writer of the report, describes the increase as due largely to the great success of the Welsh Mission among the hill tribes. The absence of any caste system or social prejudice among the people makes them more ready to accept Christianity than the members of the great Eastern religions. The higher standard of morality demanded by the missionaries from their people is a stumbling block. The educational work of the missionaries is the subject of special commendation.

THE LATE

Dr. Joseph Angus.

THROUGHOUT all the churches there is a keen sense of loss through the death last Thursday afternoon of Rev. Dr. Joseph Angus, which took place at his residence, 5, Ellerdale Road, Hampstead, at the ripe age of eighty-six years.

Few men have left a deeper impression on the religious life and thought of our time than the well-known preacher, teacher and writer whose loss we mourn. He was held in deserved honour far beyond the limits of the denomination of which he has been so distinguished an ornament. Indeed, the whole Church of Christ was indebted to him for distinguished services rendered through his writings, and notably for his share in the revision of the New Testament. As we review the vast range of knowledge and activity of which his public work gives evidence, we find abundant proof that to the genius of natural aptitude there was added that invaluable species of genius which consists in the capacity for taking infinite pains. His indomitable industry and consecrated intellectual gifts have put Dr. Angus in the front rank of the religious leaders of the age.

Born near Morpeth, on the 16th of January, 1816, Dr. Angus came of a family which for generations has been noteworthy for sturdy adherence to principle, and has sent many of its sons into positions of honourable public service. Having received the elements of education in the Old Grammar School of Newcastle, he came to London in 1833 to attend classes at King's College. This became the turning point of his life. On the one hand, the brilliant promise of the young student pointed to a great career in one of the national universities; but, on the other, conscientious objections to subscribing the Articles of the Church of England prevented him from following out the inviting path which thus opened so invitingly before him. Following the dictates of a conscience,he was led to enter Stepney College as a student for the Baptist ministry. After a brief course there, he went to Edinburgh, where he had a brilliant career, carrying off most of the prizes and one of the gold medals of his year. His only pastoral charge was at New Park Street, Southwark, which had been the scene of the labours of the venerable Dr. Rippon, and in which he was destined to be succeeded by one of the greatest preachers of the time, and one of the most influential—Charles Haddon Spurgeon.

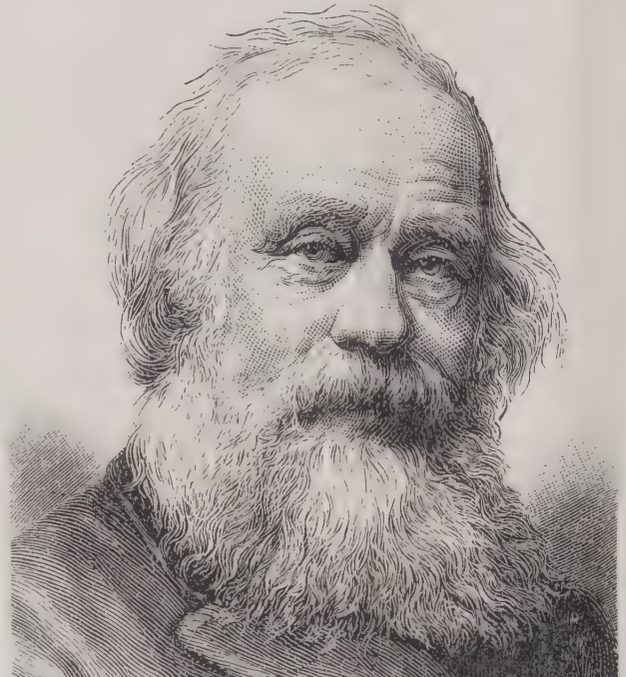
In 1839 Mr. Angus accepted the post of joint-secretary to the Baptist Missionary Society, which at that time was reaping the result of the magnificent appeals of William Knibb and others, and was being carried forward on a wave of consecrated enthusiasm and devotion to enlarged operations both in the East and the West. For ten years he rendered distinguished service in this responsible position, being mainly instrumental in the raising of the Jubilee Fund of £32,000 in 1842. He visited the churches in Jamaica in 1847.

Invited in 1849 to become president of the Stepney College, this trusted leader filled the position with conspicuous honour and success. The wise, statesmanlike policy which led to the transference of the College to Regent's Park—the residence of the late Mr. Holford—and the raising of a fund of £40,000 for the furtherance of the objects to which the institution is devoted, were largely due to his sagacity and energy. All over our own land, and in every other part of the world, men who passed through his hands are serving God with power and ability.

In addition to his numerous and heavy duties at the College, which he only relinquished entirely about nine years ago, and to the fulfilment of many preaching engagements throughout the country, Dr. Angus found time for writing books which give evidence of much research as well as original thinking, and have deservedly enjoyed a great circulation. Among these we may mention—"The Bible Handbook," "The Handbook of English Literature," and an edition of "Butler's Analogy" with notes. He possessed a remarkably clear style and a great power of methodical arrangement. His spirit was reverent and earnest, his piety sincere and unaffected, his sympathies catholic and generous.

In these days, when so many questions are raised respecting the authenticity and authority of the Scriptures, we seriously question whether the value of the "Bible Handbook" is sufficiently appreciated by those who are responsible for the training of the rising generation. The author sets forth in scholarly fashion the varied claims of the Holy Bible to be received as a Divine revelation of what is necessary for human salvation. The book is truly a valuable "introduction to the study of sacred Scripture."

Dr. Angus filled such important public offices as Examiner at London University and President of the Baptist Union. He was a member of the London School Board, and of the New Testament Revision Company. For some years he took a leading part in movements for the promotion of civil and religious equality, when outspokenness on such themes involved much more opposition and obloquy than now.



THE LATE DR. JOSEPH ANGUS.

Dr. Angus well deserved the esteem which must always gather around a man of a sustained and lofty character, chivalrous devotion to principle, high scholarship, and patient devotion to the work assigned by Providence.

Examination in Christian Evidences.—The books selected by the Christian Evidence Society for their examination next March are as follows: Gibson's "Rock *v.* Sand"; Row's "Manual of Christian Evidences"; Butler's "Analogy," with Eagar's "Butler's Analogy and Modern Thought"; March Phillipps' "Lectures on the Cumulative Evidences of Divine Revelation"; Flint's "Theism"; Wright's "Scientific Aspects of Christian Evidences"; Wright's "Introduction to the Old Testament," with Kirkpatrick's "Divine Library of the Old Testament." There is no restriction of sex, age, or religious denomination; any persons, whether studying alone or in classes, may offer themselves as candidates for examination. Copies of the regulations may be obtained of C. Lloyd Engstrom, M.A. (Secretary), 26, Charing Cross, S.W.

Reversing the Shadow.

By Rev. Dr. BALGARNIE, Bishop Auckland.

"Behold, I will cause the shadow on the steps, which is gone down on the sun-dial of Ahaz with the sun, to return backward ten steps" (Isaiah xxxviii. 8, R.V.).

THIS astounding miracle could only have been effected by a light "brighter than the sun" rising on the other side of the sun-dial. We all know how electric light reverses the shadow of gas-light. At St. Paul's conversion "the light from heaven," the Shekinah brightness of Immanuel, outshone the splendour of the noonday sun. In the heavenly city there is no need of the sun to shine on it, nor of the moon to lighten it, for the glory of God and the Lamb is the light thereof.

Unfortunately we cannot tell on which side of the temple at Jerusalem the sun-dial of Ahaz was situated. It was probably a monolith or obelisk, resembling that on the Thames Embankment, elevated on steps — translated "degrees"—and intended to regulate the hours of public worship. The setting sun had thrown the shadow across ten steps, it had gone down ten degrees, when suddenly from the gate or window, from the mercy seat behind the veil of the *naos*, or temple proper, there flashed forth the mystic light of Divine glory, that dwelt between the cherubim, reversing the shadow of the natural sun, and converting for Hezekiah the shadow of death into morning.

Was it this I wonder, that evoked from Isaiah's lips that unwonted outburst of enthusiasm in the chapter beginning, "Arise, shine, for thy Light is come, and the Glory of Jehovah is risen upon thee"? . . . "Thy sun shall no more go down . . . for Jehovah shall be unto thee an everlasting Light and thy God thy Glory"? If so, how appropriate the words to the occasion. It is easy to identify the Light of Israel with Christ, the Light of the world:—

Christ has dispelled the shadow of sin. Every setting sun from the beginning of the ages had revealed the deep, dark, ineffaceable shadow of sin. In every human temple under heaven that shadow lay at the door. No earthly power could dispel it. Only one light—that emanating from the mercy-seat and streaming through the rent veil of Christ's humanity—could dispel the darkness: "The light of the knowledge of the glory of God in the face of Jesus Christ." That sight revealed the love of God in the gift of His Son as the substitute and Saviour of the perishing, the efficacy of his atonement for the guilty, the gracious offer of His Spirit to regenerate, and His power to save unto the uttermost. "Arise, shine, for thy light is come," is the message of our Gospel day.

Christ has dispelled the shadow of grief. How wide the contrast between the spirit with which human sorrows are borne in the children of grace and in those of the world. There is a well for Zion's pilgrims in the Valley of Baca. There is the light of immortality for the bereaved, the grace of patience and hope of perfectness for the sufferer, the consciousness of Christ's presence and sympathy for the tried, and the tearless world for us at last. "He hath borne our griefs."

Christ dispels the shadow of death. Death to the child of God is no longer the end, but the beginning of a new and endless existence. It is the angel of peace, sent to summon him into life. With the light of Christ's presence in the death-valley, he fears no evil.

The clouds are departed, the shadows are past.

"If *He* be in thee," wrote John Pulsford, "Who is the Light of Life, very Light and very Life, then, when the candle-light of thy body's life goes out, the sunlight of thy soul's life shall be bright about thee." That Light dispels all shadows.

From Judaism to Christ.

REV. ISAAC LEVINSON AND HIS WORK.

FROM the seclusion and strict Judaism of a quiet Hebrew household in a small Russian town to the secretariat of the British Society for the Propagation of the Gospel among the Jews, the path of obedience and service has led Isaac Levinson, as he has striven for the truth and for the highest good of his race.

It was the aim of his parents, who were worthy townsfolk of Kovno, to bring up their children as devout Jews; accordingly, the teaching of the young people was entrusted to a zealous Rabbi, and with such good effect that on Isaac's thirteenth birthday the elders of the congregation expressed their confident belief that the lad was called to the ministry of the Jewish faith. "Nevertheless," he says in his brightly-written Life Story*, "I began to be much concerned about justification before God. I went to my mother, begging her to tell me what to do to be saved. She cried bitterly, and replied, 'It will be well with you if you continue in the written and oral laws.' . . . One night, while reading the Gemara I fell asleep, when, suddenly awaking, these words of Genesis xii. 1, 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee,' applied themselves to me in such a way that I could not possibly shake them off. So I said to my father that with or without his permission I must go, adding, 'If I die, I die, but go I must.' Upon this he consented, praying that wherever I went the God of Israel might be with me. I was then sixteen years of age."

EUROPEAN WANDERINGS.

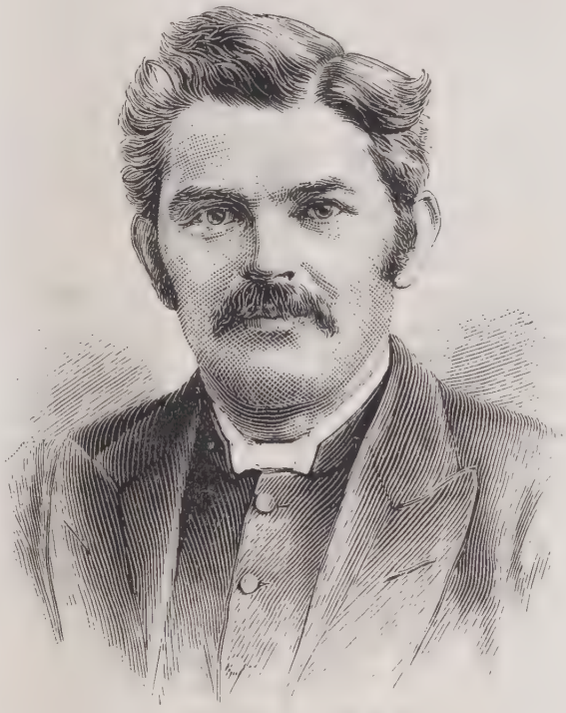
The parting of the young fellow from his loved ones was a pathetic scene. The whole family, with a party of about a hundred friends, accompanied him to the railway station, some five miles distant.

First the earnest seeker after truth proceeded to Germany, where he obtained a situation in Berlin, but he found his co-religionists lax in their rites and worship. "For God's Name," his father adjured him in a letter, "keep the commandments very strictly—the oral and written laws. May they be the object of your life, and your near companions. Try and keep your phylacteries perfect."

At length, after many wanderings, he reached the city of Wittemberg, where friendly Jews took pity on him, and led him to the Rabbi of the town. Now came the reiteration to the learned Jew of the problem: "What must I do to be saved?" The answer afforded no fresh light. "You must obey the holy law given us by God through His servant, our lord Moses, and if you observe all the precepts of the law it will save you." The lad's reply, to the effect that all this, duly performed, failed to bring a sense of justification, drew forth a comment similar to that made by Festus on hearing Paul. "Hard study in Russia," said the Rabbi, "has injured Isaac Levinson's brain." "Nevertheless," said his inquirer, "I must travel the world until I find a cure for my soul."

The next stopping place in this arduous pilgrimage was Hamburg, whence, after many trying experiences, he was enabled to reach London. Obtaining a situation, he one day wandered, in the providence of God, into a Christian church. Aroused interest led to oft-repeated visits. Subsequently, at the conclusion of a service, a brief conversation with a converted Jew led to the dawn of the true light. "Here stood, before my eyes, for the first time, a man who could say he himself had everlasting satisfaction. My whole soul was filled with intense desire to know what he meant—what it was that he had, which neither my parents, nor my Rabbi in Kovno, nor my friends in Germany or in England possessed. . . I was in the presence of a man who had evidently had the same difficulties as myself. . . I prayed him to tell me all he knew of the mystery of Messiah; upon which he called to my mind the prophecy of Isaiah, especially chapter liii., relating to His rejection, and also many others which speak in the same way of the Redeemer of Israel."

This newly-found friend introduced his young catechizer to that large-hearted Jewish Christian, Rev. Dr. H. A. Stern, and it was



REV. ISAAC LEVINSON.
From Photograph by Mr. Fredk. Thurston, Luton.

by Dr. Stern's advice that Mr. Levinson entered a Home for Jewish Inquirers, where he employed all available time in the study of the Holy Scriptures. Communicating his hopes and fears by letter to his father, he was assured: "The doctrine Mr. Stern teaches is nonsense; he is only a meshumad (apostate). The coming of Messiah is not to be of humiliation nor of repentance, but of victory and infinite glory and dominion. He shall sit upon the throne of David, and make Israel happy for ever." So closely do the old, vain hopes of a merely national Messiah, and an earthly dominion, cling to Israel; so true is it, still, that He comes to His own, and His own receive Him not.

BELIEF IN THE LORD JESUS CHRIST.

Eventually Mr. Levinson was enabled to write home to Kovno the thrilling message, "The Messiah has come, and I believe in Him." He was baptized by Dr. Stern, and soon suffered the reproach of Christ. The cup of sorrow was full to overflowing when his father wrote: "Woe is me! You have filled us with eternal shame and disgrace. Your mother has become a different being since she heard the dreadful news. My heart is overwhelmed. Farewell! Farewell!"

Sunday-school work in connection with a Baptist cause was the commencement of a useful ministry, particularly among the poor. Entering the Pastors' College, and securing the warm friendship of Mr. C. H. Spurgeon, Mr. Levinson made another step forward, and ultimately, in the course of the years, found wide scope as a missionary of the British Society for the Propagation of the Gospel among the Jews.

By this time great changes had taken place in the old home at Kovno. Bitter persecutions had broken out, and whole villages inhabited by Jews were burnt by cruel mobs, and the poor villagers chased away. Mr. Levinson, senior, had died, a victim to these persecutions, and his widow, with two young daughters, had been brought to desolation. In answer to a letter received at this time from her son Isaac, Mrs. Levinson wrote:—

> Your sweet letter came to hand when your sisters and myself were at prayers over the grave of your sainted father. We were there for several hours, prostrate. . . . Opening your letter, your dear sisters read it with me. I never thought that a Christian would show kindness to a mother in distress. If we had seen you on the streets of Kovno starving, we should have naturally rejoiced—we should not even have offered you a morsel of bread or a cup of water; and yet, as soon as God has visited us with trouble, you are coming forward to be a saviour to us.

THE BRITISH JEWS SOCIETY.

Two years ago, after sixteen years' service in deputation work, Mr. Levinson was appointed secretary of the Society in succession to the late Dr. Dunlop. To describe the manifold operations is not necessary; but it is gratifying to announce that the work goes forward. The Society has been led of late to take steps in the direction of a Forward Movement among the Jews of West London, a district which offers a splendid field for work. It is proposed to designate the building "The Wingate-M'Cheyne Memorial," since the active interest in Jewish missions of Robert Murray M'Cheyne resulted in the formation of the Society, while the devoted William Wingate (through whose labours, under the Divine blessing, came the conversion of such men as Adolph Saphir and Alfred Edersheim) was a member of the committee.

Part of the house is to be used as a residence for the missionary, the rest being available for the general work of the mission. It is hoped to provide a Home for young converts, more particularly for those who desire to become active Christian workers. Bible-classes for Jews, and meetings of Christians for prayer and Bible readings, will be frequently held, and the Wingate-M'Cheyne Mission House will become a centre of Christian activity in the West End. The reading room will be called "The Edersheim Room;" and a good library is to be provided, to which all Jewish missionaries shall have free access. The room for prayer meetings and Bible readings is to be named "The Saphir Room."

Necessarily, the carrying out of this important scheme entails heavy responsibilities, but Mr. Levinson is full of hope for the result, looking to the Source of all wisdom and strength for guidance and support, and asking the prayers of Christian people that this Forward Movement may take shape in accordance with the Divine will, and so prove fruitful in blessing to Israel.

* The Story of Isaac Levinson. (1s. 6d. *Holness*)

"Our Daily Bread."

SUNDAY, September 7. Judges xiv.

HOW often it happens that strong, athletic men, who could withstand the onset of a handful of armed foes, cannot resist one unholy desire, and are constantly being brought into subjection to some secret sin. Samson was peculiarly liable to the assaults of impurity. Truly the race is not to the swift, nor the battle to the strong. The weakest child of God, who is living in the Spirit, will conquer in that battle which will be too much for the strongest man who relies on his own might.

That episode of the bees and honey in the lion's carcase is most instructive. How many lions have been rent by the hands of faith, out of which there have come strength and sweetness for God's fainting warriors. Let us be of good cheer, as we remember how death and the grave were overcome by Jesus, and have yielded sweetness and strength, and how the fires and torture-chambers were overcome by the faith of the saints, and have yielded the strongest attestations to the power of Christianity—so it will be ever. The things that threaten us, and that we dread, will yet be compelled to yield nourishment for us, and glory for our Lord. Now the fight, now the awful agony, now the conflict at the Jabbok ford, but out of all this will be honey and the honeycomb, as you shall tread this path in after days. Always out of the eater, meat; and out of the strong, sweetness.

When we read of the exploits of Samson as in the 19th verse, we must not attribute them to great muscular development on his part. In all likelihood, in appearance he was much as other men, but he was filled with Divine might in response to his definite faith.

MONDAY, September 8. Judges xv.

It was a great indignity and affront that the father of Samson's wife offered him, and it was natural enough that he should be greatly annoyed. It was not taught in those days that we should treat with mercy those who despitefully use us, or conquer them by love.

It was about the end of April, when the shocks of corn were lying on the fields, waiting to be carried to the threshing floors; and therefore the devastation caused by these jackals, mad with fright and pain, as he sent them in couples into the plain of Philistia, must have been considerable. That the Philistines retaliated on his wife, whose treachery had brought this calamity about, was not to be wondered at, nor that Samson again repaid them in their own coin (8).

The incident that followed was remarkable. His retirement to the cleft of the rock, the treachery of the men of Judah, and their cowardly subservience to the Philistines, the sudden breaking of the strong ropes that bound him, the slaughter of the thousand men with so inadequate a weapon, the subsequent miracle to supply his maddening thirst; all these incidents were evidently part of a Divine programme—gleams of light from the Spirit of God, who must needs speak to the men of those days in the only language which they could understand. God spoke to the fathers in the prophets "by divers portions and in divers manners." But to us too He speaks. Are there any readers of these words who are bound by evil habits, as by new cords? Let such be of good cheer! Let them look up from this page to God, and receive, by a deep spiritual inbreathing, the Holy Spirit; and as they live in Him, He will deliver them from the strong bonds of evil habit, Their bands shall drop off their hands, as flax touched by fire.

TUESDAY, September 9. Judges xvi.

The hill of El-Montar, to which Samson carried the gates of Gaza, was three-quarters of a mile from Gaza. It was part of the mountainous country about Hebron. To have climbed to the top of this hill with the heavy doors and bolts on his shoulders, through a road of thick sand, was a feat "which only a Samson could have accomplished."

His subsequent experiences were very sad. His passion for the treacherous woman who so repeatedly deceived him; her wiles to extract his sacred secret; his successive efforts to free himself; but his final entanglement, capture, blinding, and degradation, are very significant. How many are there among those who have been the devoted servants of God, who have similarly fallen under the power of passion! They bade fair to do heroic service for their generation, but a face or figure fascinated them, and cast over them a fatal spell. Their friends saw and bewailed the awful fate, which, like an octopus, was casting its long arms around them to suck them under. From time to time they seem to have been themselves conscious of the peril, and, like a dumb animal in a snare, to have made convulsive efforts to escape; but all in vain. It has appeared as though no influence could save them, and at last they have gone down with the Niagara torrent into the boiling cauldron at its foot, to emerge therefrom shorn of all spiritual power, and wrecks of their former selves.

But even for these there is hope. Though they grind in the prison-house, they may be restored to the favour of God, if they penitently confess their sin. The locks of their strength will begin to grow again, and once more they may do a great work, not of destruction, but of salvation. Peter was shorn, but on the Day of Pentecost won 3,000 souls.

WEDNESDAY, September 10. Judges xvii.

From this story it is clear that Israel had fallen into a very corrupt condition. Again we have the familiar sentence which tells of the lawlessness of the land (*v.* 6). Micah acted in direct disobedience to the distinct letter and spirit of the Mosaic law, first in worshipping Jehovah under the form of images, secondly in instituting a rival centre of worship to that at Shiloh, and thirdly in calling to the priesthood one who did not belong to the family of Aaron. It may be that both his mother and he were animated by a sincere religious spirit, but it was terribly obscured by superstition.

We are all in danger of cultivating a religiousness which is not of God. We worship Him after our own devisings. Instead of submitting ourselves to His righteousness, we go about to establish our own; and in the place of the One Priest and the One Way into the holiest, we seek to invent something less spiritual, less exacting in its demands. How foreign to God's heart is all this. The worship of Cain, of Micah, and of Balaam is abhorrent to His holy nature, and as much needs forgiveness as the most heinous crime.

For the yearning of man's heart there is abundant provision in the Lord Jesus Christ. Thou needest no temple; thine own heart may be the temple of the Holy Ghost. Thou needest no outward semblance of the Deity; the risen Saviour is the manifestation of God. Thou needest no priest nor sacrifice, since Jesus Christ is both. God is a Spirit, worship Him in spirit and in truth; and the Lord will do thee good.

THURSDAY, September 11. Judges xviii.

The Danites had had territory assigned to them; but had allowed much of it to be wrested from their hands by the Philistines. Being therefore unable to find room for all their people, they resolved to send out a colony. This was preceded by the deputation, which arrived at Micah's house and asked for direction. Such direction, however, could only be given by the use of such arts as were known to the Delphic oracle, or, may be, resorted to by some of the modern substitutes for Divine guidance. Men cannot live without God, and if they are not religious they will be superstitious.

The spies discovered an earthly paradise at the north of Palestine, and hastened back to bring their compatriots word; and the colonists pillaged Micah's chapel on their way to it. It is a curious medley. Here are men on the way to deeds of sword and fire, who feel their need of some kind of religion, and who set up their religious rites on an act of spoliation and violence. It reminds us of the brigands of Sicily and South Italy, who are wont to enter the church and invoke the assistance of the Virgin on acts of atrocious crime which they are about to perpetrate.

The priest seems to have had no compunctions in leaving Micah, who had treated him fairly and kindly. Evidently he was set on making the best of this world, at any rate. His heart was glad when he saw the chance of being priest to a family and tribe of Israel. Let us be on the watch lest our religious life be counted by us as a means of making money. Nothing so hardens the heart and opens the door to enormous wrongs. If the servants of God are true to Him, He will see to their material interests, and there is no need of their scheming or anxiety.

FRIDAY, September 12. Judges xix.

This is a terrible chapter, but it gives a marvellous insight into the condition of Israel at this time. The conviviality day after day in the village of Bethlehem; the condition of the country, which made a Hebrew village more to be dreaded than one inhabited by the people of the land; the absolute callousness of these two men to the fate of their women, so closely related to them, as wife and daughter; the shocking behaviour of the ruffians who perpetrated this deed of shame; the almost inconceivable indifference of the husband to the fate of his poor wife, and her despair as she clung to the threshold of the door of the house; the man's bidding to arise, that fell on the deaf ear of death; his awful appeal to the country to avenge the deed of blood—it is a most moving collection of incidents, which reveal much of the lawlessness of the land.

It is quite well that the Bible holds up the mirror to the human heart, and shows what it is without God. When men will not retain Him in their knowledge, He gives them up to the workings of their own evil passions, and each of us may see in these men, what the heart of man is capable of. Yes, my heart and yours. But whilst we abide in Christ, and He abides in us, such things as these, so far from having a fascination, fill us with a holy dread and horror. Oh, that we may ever look at sin as God does!

SATURDAY, September 13. Judges xx.

This convocation of all Israel, of the Eastern as well as the Western tribes, shows that the heart of the nation was still true to its old traditions of unity and morality. It was felt that this sin could not be permitted to pass without some condign punishment. The claims of justice were also respected in the demand for inquiry; the request that, if the men of Gibeah were found to be indeed guilty, the tribe of Benjamin should deliver them for execution. This demand was haughtily refused, and the whole tribe became accessory to the crime.

It is remarkable that on the first two occasions, the men of Israel met with such crushing defeat, but this may have been due to some vindictiveness, or secret pleasure in their brethren's crime, or jealousy of each other. When we are called to put right our brothers' sins, we must be broken-hearted and self-judging. We must not attempt to take the mote from their eyes, till we have taken the beam from our own. We may have to wash the saints' feet—but never in scalding water. Ye that are *spiritual*, restore the fallen in a spirit of meekness, considering yourselves, lest ye also be tempted.

These are awful scenes; we turn from them with pain. But may we not obtain from them new incentives for missionary work? Incidents like these still take place in heathen lands. The heathen are perishing in this life and the next; let us save them, morally and socially, as well as spiritually, by sending forth the Gospel.

F. B. M.

A Nonogenarian Minister.

Rev. J. T. WIGNER.

"I AM weak in body, and quite blind; but the Lord is very gracious to me, and I am patiently waiting for His call." Such were the words of the aged Rev. J. T. Wigner when saying a cordial good-bye to me on Saturday last. Having known and loved him for some years, I had looked in upon him at his home, The Manse, Breakspears Road, Brockley, for a brief conversation on Christian life and work. During his long ministry, our friend has always commanded leisure for the discussion of practical religious questions; and now, in the evening of life, he combines a warm interest in Evangelistic endeavour with a quiet and confident waiting upon God. His eyes are ever toward the Lord; and the joy of the Lord is his strength.

Having been endowed with a wonderful constitution physically, Mr. Wigner cannot remember to have passed three days in bed owing to sickness throughout his life. Should he be spared until October 12, he will complete his ninetieth year; yet he is still in the joyous possession of many powers of body and mind. His sight is shaded by cataract on both eyes, and he is too weak to walk alone, but his memory is marvellously active, and for this blessing he praises God continually.

SEVENTY-TWO YEARS A PREACHER.

It is seventy-two years since Mr. Wigner preached his first sermon, as a lad, at Althorne, near Burnham-on-Crouch. His last pulpit effort was made just nine months ago, when he read the Scripture lessons from memory without seeing a line of the print, and gave out the hymns in the same way. He was always independent of notes as a preacher, so his sermon on the occasion referred to was delivered extempore and with accustomed vigour. It was based on the familiar words, "For God so loved the world," &c. Mr. Wigner never, during his active career, preached without aiming to present the glorious message of this great Salvation text.

It was a peculiar delight to listen to the personal story of the patriarch, as he told of the Lord's dealings with him during recent months. In hours of enforced rest an active mind cannot but review the past; so Mr. Wigner has been living over again the years of long ago, and one may well believe fighting again and again the great battle against ungodliness and sin.

A METHOD FOR INVALIDS.

"Though (he said) I have my daughter and granddaughter to read to me, and kind friends constantly calling, yet I am in a measure thrown upon my own resources; and I cannot sufficiently thank my heavenly Father that in the years gone by I was enabled to commit to memory such large portions of Holy Scripture and so many of the Songs of Zion.

"I have been reading without the book—that is, repeating from memory—not only the Psalms, but Matthew, John, Acts, Romans, Corinthians, Ephesians, and Hebrews. Then my acquaintance with hymns is large. I remember once, during a vacation, learning by heart the whole of Rippon's Selection; and I do not think there are twenty pieces in the 'Psalms and Hymns' collection—some twelve hundred and fifty in all—that I cannot give out from memory. My daily exercises are simple. Every morning I repeat five hymns; also rehearse two psalms, and a chapter from the Old Testament. In the evening I also repeat five hymns, combined with other two psalms and a chapter from the New Testament, Where memory fails, my loved ones read to me. These exercises form part of my daily devotions, and most graciously has the Lord appeared to me from time to time during my months of quiet waiting upon Him in this way."

It was inspiring in a high degree to listen to the aged Christian's grateful acknowledgment of God's goodness to him in the hours of life's evening, filling with blessing the means of grace that are available for such as have been designated the Lord's "shut-ins." May many others follow the excellent example of the aged preacher, and reap a like blessing in their souls!

TWO PASTORATES IN HALF A CENTURY.

Before entering the stated ministry, in 1839, Mr. Wigner was trained at Stepney (now Regent's Park) College. He established the church at Brockley Road, having come to London from King's Lynn, where his pastorate extended over twenty-six and a-half years. His two pastorates covered a period of fifty years, and he continued preaching afterwards (as intimated) until December last.

In the course of his remarkable career, Mr. Wigner built seven churches, baptized two thousand believers, and introduced twelve men into the Gospel ministry—a noble record, and no mistake. Moreover, much honour was put upon the worker by his brethren, when they made him president of the Baptist Union, and three times voted him to the chair of the London Baptist Association. In his varied recollections, however, the veteran speaks with bated breath of his own performances. He gives all praise to God who called him into the ministry, and graciously deigned to acknowledge his abundant labours in the name of Christ. And a like reserve will assuredly be continued in the world of eternal realities:—

The Bride eyes not her garment,
But her dear Bridegroom's face;
I will not gaze at glory,
But on my King of grace—
Not on the crown He giveth,
But on His pierced hand;
The Lamb is all the glory
Of Immanuel's land.

J. W. T.

"The Name Above Every Name."

I HAVE the deepest sympathy with the esteemed and beloved brethren who have written on this subject, and whose only motive is, I am well assured, to give to our Lord and Saviour Jesus Christ the honour and the glory which are His right by His Divine Sonship; the due reward of His obedience unto death; and the essential result of His resurrection from the dead by the glory of the Father, who set Him at His own right hand, far above all principality and power.

Yet, while affirming the principle that such homage should and must be rendered to our Lord, I am not prepared to say that the use of the name of Jesus alone is necessarily irreverent, or implies a want of godly fear. Can we attribute to the saintly Tersteegen want of respect or reverence to his and our Lord in his hymn—

"Jesu's Name! thou pearl divine,
Precious art thou still to me.
Treasure which I choose for mine;
All I want is found in thee!"

Or to Wesley or Zinzendorf—when the one wrote "Jesus, the Name high over all;" or the other "Jesus, Thy blood and righteousness." Or to Bernard, in "Jesus, the very thought of Thee"; or to Watts, the writer of "How sweet the name of Jesus sounds in a believer's ear"; or to George Herbert and many more, whose writings of prose or verse in praise and adoration of Jesus, "that highest Name, at which all creation bows," are some of the most precious parts of our literature and our worship.

Nor can I think that those who read or sing these sacred songs are necessarily on a lower plane of reverence and godly fear than was Thomas when he exclaimed, "My Lord and my God!"

For who is Jesus? He is the Seed of the woman, formed and born by the holy power of the Eternal Spirit, and called Jesus, because He should save His people from their sins.

"'Twas great to speak the world from nought,
'Twas greater to redeem."

The reason for forbidding the use of the Name alone, without the prefixed title "Lord," seems to be that it was His human name. But it was not merely so. May there not, indeed, be a lack of reverence in so regarding the Name which is above every name? For Jehovah is in it. The Name signifies, "Jehovah is Salvation." To the name Oshea (Salvation) was prefixed the Divine Name Jah, and it became Jehoshua, abbreviated into Joshua, of which Jesus is the Greek form.

It is affirmed by some that Lord and not Jesus is the Name above every name. But this, if I may be excused for saying so, seems to arise from the exigencies of the position assumed. The passage in Phil. ii. 9 leaves little doubt on the mind of a simple reader as to its being the intention of the inspired writer to exalt Jesus, who had humbled Himself to the death of the cross; and by what name could He so appropriately be exalted as by his own God-given name, which he bore in His humiliation: "Wherefore God highly exalted Him, and gave Him THE NAME, which is above every name, in order that in the name of JESUS every knee should bow, of beings in heaven, and on earth, and under the earth."

It is true that the commentators do not all agree, but I have met with no exegesis which so commends itself to my own sense of the fitness of things and the necessity of the case as that of Alford (which is that of others also)—"The name is the very name which He bore in His humiliation, but which now is the highest and most glorious of all names, the name of JESUS. Compare His own answer in glory (Acts, ix. 5), 'I am Jesus, whom thou persecutest.'" Surely no other name so appropriate as "Jehovah-is-Salvation," could be the designation of the redeeming God.

There is a peculiar, and, indeed, a necessary fitness in the exaltation of Jesus under this, His own prenatal name. For under whatever designation he was humiliated, under that very name he was or will be glorified. If He was led as a lamb to the slaughter, He is in the midst of the throne, a Lamb as it had been slain.

If it was asked in derision and mockery, "Who is this Son of man?" "All judgment is committed unto Him because He is the Son of man."

If the accusation and superscription written by the Roman Governor was, "This is Jesus of Nazareth the King of the Jews,"—He said, out of a light from heaven above the brightness of the sun, "I am Jesus of Nazareth."

If the scoffers round the cross say, "If He be the King of Israel let Him now come down from the cross and we will believe Him"—adoring angels in heaven say, "The kingdom of this world is become the Kingdom of our Lord and of His Christ."

If Jesus humbled Himself, and took upon Him the form of a servant, and became obedient unto the death of the cross—God raised up His Son Jesus, and highly exalted Him, and gave Him the Name which is above every name, that in the Name of Jesus every knee should bow, of the universal Creation in heaven, on earth, and in the underworld.

The name of Jesus is, indeed, often used with lack of reverence, and when every consideration requires "the Lord Jesus." But in order to remedy this, should not the aim of the Christian teacher be rather to elevate the conception of the Name to its proper Divine and royal dignity, than to accept a depreciated estimate of it, as though it was the merely human name of the Son of Mary?

The name by which each person of the Triune God is designated in the Old Testament and the New is in invariable accord with the context. There is always a reason why Elohim is used and not Jehovah, or Adonai, and *vice versâ*. Christ is not used when Jesus is the appropriate term, nor Son of God when Son of man, nor Jesus Christ, nor Christ Jesus, when Jesus alone is necessary to the subject.

It is possible for one person to use the words "Lord Jesus" with less reverence than there is in another's use of "Jesus" alone. For reverence is primarily of the heart, and secondarily of the expression. M.

A Song to Sing.

Ye who have a song to sing
To the weary and the weak,
Song of hope and comforting,
Such as trembling hearts would seek;
Let God's breath within you speak.

With a courage true and strong,
Shrink not from thy task aside;
Break the torpor of thy soul,
Let its portals open wide,
With a welcome nought may hide.

Sing of joys serene and pure,
Heavenly hopes that cannot die.
All the flowers of life unfold,
Bring the leaves of healing nigh;
Sing of immortality.

'Mid the sound of human woe,
'Mid the world's light laughter free;
Rest content! thy story tell,
Ever praying fervently
God's own messenger to be.

Annie E. Woodcock.

Rev. Philip B. Johnson has been appointed general organizing superintendent of the Society for Irish Church Missions, with special reference to the itinerating and controversial branches of the Society's work. Rev. Henry Fishe, who is appointed Dublin Superintendent, is the author of "Questions and Answers on the Hundred Texts" of the Irish Church Missions.

Field Lane Refuges and Ragged School.—Christian men and women are wanted to give time and help on Sabbath evenings at Field Lane Institution, Vine Street, Clerkenwell, E.C. The secretary, Mr. Peregrine Platt, will be happy to give any particulars.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

**** I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive and helpful for Sunday talks with their young folk.* *(See next page.)*

About River-Fishing.

A FORTNIGHT ago we had a chat about the fishing-nets at the seaside. This week our subject is fishing with a rod and line. I can't say I know much about it from practical experience, as there was no river where I lived when I was a boy. The most enthusiastic fishing I ever did was with a bent pin and a worm, catching newts in a pond; and when I had caught all I could and put them in a tub, I threw them back and caught them again next day!

But I had some very good times even at that, and the newts and I were on very friendly terms, for they got quite used to being caught, and didn't seem to mind it a bit! I once put a few in a bottle, but they started eating bits of each other, so I gave that up. I did have a proper fishing-rod given me once by a sympathetic uncle, but I turned it into a whip, and used it for very unworthy purposes, so I had to give that up, too—from necessity, not from choice.

(1) But I have watched other people river-fishing, and have wondered at their *patience* in fishing so much and catching so little. I saw a picture of some one day which was called "A Band of Hope"; and, judging by a glimpse at a basket by their side, there seemed more hope than supper about it. Still, the fishers looked content, which was something to be thankful for! The virtues of patience and *perseverance*, then, are good lessons to learn.

(2) Another feature of river-fishing is that you (try to) catch *one fish at a time*. A good many of us spend a lot of time trying to do too much, and we generally find that after all we have accomplished very little. The boy or girl who runs about doing a little bit of this and a little bit of that, does nothing well. We cannot all be like the sea-fisherman, who catches crowds of fish. The man who lives inland has less opportunity, but he makes the best of the little opportunity he has. Do not be discouraged if, as yet, you cannot do great things. Do the little things well, and then you will be the better able to do the greater ones by-and-by. One fish *caught* is better than a hundred *lost*.

(3) And it is possible to be quite *keen even over little things*. I don't know any people who are more keen upon their sport than river-fishermen. Perhaps for days they catch nothing, but they "live in hope," and when they do catch a big fish, my, don't they take care to let their friends know about it!

One of the lodge-keepers in Richmond Park has in his sitting-room two very small fishes preserved in glass cases. I didn't like to ask him about them, but I suppose whoever caught them was very proud of his exploit. There are many little acts of kindness and courtesy that your parents have treasured up in their memories, of which perhaps other people would not think much, but of which they are very proud; and it is worth living for to give them all the joy we can, even in little ways. Don't forget this, even during your holidays.

(4) But there are two words I should like to give you by way of warning. The first is, do not think that the prizes of life will come to you while you *sit down doing nothing*. Life is like a river, always flowing on, and you will not catch its fish by sitting looking at it. The fisherman must take pains to provide himself with the necessary appliances, and, if he is to be successful, must read up a good deal about it, as to the kind of light and weather in which it is best to fish, and the sort of bait it is right to use. This is why you go to school, to learn how to take advantage of your present and future circumstances, so that they may yield the best results. Try and look at your school and lessons in this way. Seize every opportunity of getting a step higher, in work and in Christian progress. "Whatsoever thy hand findeth to do, do it with thy might" (Eccl. ix. 10).

(5) The second warning is, talking of bait, that as the *fisherman varies his bait* to suit his fish, so, too, Satan uses all sorts of temptations to win boys and girls away from God. "We are not ignorant of his devices," said the Apostle (2 Cor. ii. 11), and it is well for us to be always on our guard against them. Otherwise we shall bring more sorrow on ourselves than even the poor fish experiences, as it lies gasping on the bank, removed from its native element, and from that which to it means life. Our native element is in God; "in Him we *live* and move and have our being," as the Apostle Paul said to the men of Athens (Acts xvii. 28). Let us watch, therefore, that we are not enticed away from Him by the cunning inducements of our great enemy. Let us "take the water of *life* freely" here on earth, and we shall dwell by "the pure river of the water of life" in heaven hereafter.

Uncle Tom.

"The Christian" Bible Searcher.

NEW TERM.—Rules for Bible Searchers.

Answers to the "Bible Searcher" are acknowledged in two lists:—

(1) Those received up to Monday morning, in the next Thursday's issue.

(2) Those received later, in the one following. Answers for the "second list" which reach the office after mid-day Wednesday are too late. Those from Scotland and Ireland only will be received till Thursday morning.

No Concordance may be used or help given with the answers, but the questions may be explained when necessary.

No papers can be re-examined.

It is necessary that letters should be *properly stamped*, and that names should be written *very distinctly*. A star (*) is given for neatness and extra care in answering the questions.

All communications must be addressed to "Uncle Tom," the Young People's Editor of "The Christian," 12, Paternoster Buildings, London, E.C.

☞ PRIZE COMPETITION.—RULES.

The Prize Competitions are held at the end of April, August and December in each year,

There will thus be sixteen weekly Searchers before next Competition, for which those will be eligible whose names appear as correct in the weekly list twelve times between September 4 and December 25.

Those whose 10th or 13th birthdays occur during this period may continue the weekly Searcher in the same division, but must enter for the Prize Competition for their actual age. There is no limit of age for weekly Searchers; but no one above eighteen years of age can enter for the Competitions.

NEW TERM.

THIS WEEK'S BIBLE SEARCHER (No. 346).

Perseverance and Zeal.

1. What encouragement to perseverance did Paul give to the (*a*) Galatian Christians (Gal. vi.); (*b*) Hebrew Christians? (Heb. vi.).

2. To whom and by whom, and for what reason, was the command given—(*a*) "Be ye steadfast" (1 Cor. xv.—end); (*b*) "Be zealous" (Rev. ii.-iv.).

3. Who was clad with zeal as with a cloke? (Isa. lix.).

4. Of whom was it said, "He was zealous for his God?" What was his reward? (Num. xxv.).

5. Who said, "I was zealous toward God?" (Acts xx.-xxv.).

6. What is the promise to those who endure? (*a*) (Jas.); (*b*) (Mark xiii.).

7. Why did Jacob persevere with the angel? (Gen. xxxii.).

8. Quote a text appropriate to perseverance (Phil. iv.).

9. What will make us able to persevere? (2 Cor. xii.).

10. How did Jude exhort his fellow Christians?

11. What is said of those who persevere in their search after God? (Heb. x.-xii.).

12. Who was very zealous with wrong intentions? (Matt. i.-iii.).

Those under *ten*, do any 4; under *thirteen*, any 7; under *seventeen*, any 10.

HONOURS LIST.

The following have been correct each time during the Term:—

B—Lucienne Brabandes, Evelyn Barstow, Evelyn and Freda Butlin, Conyers Baker, Alice Baldwin, Mabel Baker.

C—Hyde Campbell, Henry and David Colville, Alice Crang, Maggie Carter.

D—John and James Davidson, Eddie and W. Dowsett, Dorothy Daintree, Nessie Dunn, Marie Denizot, Violet Davdson, Lizzie Dowzard. **E**—Muriel Eustace.

F—Queenie Farrington, Olive, Vincent and Mabel Fleet, Louise Filhol, Jeanne Faucon, May, Gwendolen and Elrene Fennell.

H—Ina Hemmel, May Huzeldine, Edith Hillier.

L—Sidney and May Law.

M—John, Ella and Lily MacMurray, Lewis Morice.

P—Gladys and Isabel Phipps.

R—Nora Read, Marion Richards.

S—Gladys, Evelyn and Violet Shaw.

T—Flossie Thomson, Evelyn Tracey.

W—Charles and Kathleen Wingrave, Walter Wheeler, Gracie Winn.

No. 344.—Correct answers (second list) received from:—

A—Bessie Acton, Mabel Ashwell*, D. Annett*.

B—Massy and Conyers Baker, Frances Burnett*, Louise Betts, Beatrice Brouard, Annie Brown, Aleen Byres Leake, Claude Bowker, Lucienne Brabandes, Evelyn, Irene and Freda Butlin, Gwendoline and Barbara Bourne, Violette Birney, Hilda*, Mabel* and Evelyn* Barstow.

C—George Crawford, Annie Coulter, Dorothy Courtenay*, Henry*, David* and John* Colville, Duncan* and Hyde* Campbell, Alfred Cocking*, Alice Crang*.

D—Vera Dickinson, Mai and Violet Davidson, Violet and Kitty Donaldson Selby, Marie Denizot, Gwendoline Duke, James and John Davidson, Elizabeth Drayson, Marjory* and Dorothy* Dyke, Lizzie Dowzard*, Dorothy Daintree*.

F—Temperance Foskett*, Lillie Forster, Queenie Farrington, Jeanne Faucon, Louise Filhol, Phylis Fry, Agnes* and Lewis Fullarton.

G—Norah Glynn, Dorothy Grove, Margaret*, Isabel and Elsie* Goudge, Jack, Edith and Dorothy Gray, Aimée Guilbert, George Goodall, Norah Goodbody.

H—Elise Hill*, Nellie Hatchett, Dorothy Havergal Shaw*, Henry, Winifred and Edith Harvey, Georgette Hoffmann, John Henderson*.

I—Ami and Mabel Inglis. **J**—Lizzie Johnstone.

K—Martha Kidman, Nellie Kelly*.

L—Alice Lee, Lizzie Lloyd*, Alfred and Gladys Leigh.

M—Lily, John and Ellen MacMurray, Mildred Morgan*, Margaret* and Dorothy Morris, Marjorie Martin, Leonard Medcalf, Joy and Ella McFadzean, Nellie Manning*.

N—Gerald and Hilda* Nicholls.

O—Maude Oakes*, Kathleen O'Callaghan.

P—Lucy* and Mabel* Pelham-Burn, Kathlee n Pasley*, Percy and Geoffrey Peach, Alfred and M. Porter, Gladys* and Isabel* Phipps, Margery Pibel.

R—Olive Robinson*, Daryl and Muriel Richardson, Hilda* and Alice Reid.

S—Ferguson, Effie*, Florence and Ellen Simpson, David Stewart, D. Stanier, G. Spurgeon*, David Seth*, Jacoba van Seventer, Germaine Schumann, George and Septimus Speare.

T—Evelyn and Lilian Tracey, Flossie Thomson*, Reginald Thresh*. **U**—Eva Usher.

W—Louisa Walker*, Leonard Wall, Gertrude Wilson, Kenrick, Ernest and Queenie Wakeford, Muriel and Pringle Wilson, Sidney and Wilfred Watson, Helen Webb, Phillip Watson, Georg na Wilson, Herbert Walls.

FOREIGN LIST.

Nos. 332, 333—Mary Orr-Ewing (China). **No. 337**—M., Cuckoo and Flo Lister, Mattie (S. Africa). **No. 339**—Huldah Krige*, J. Beyers (S. Africa). **No. 340**—Ivan, Rotha, Eric and Lottie St. George (Canada). **No. 341**—Dora Wallace (Ontario). **No. 343**—Elsie Boritzer* (Constantinople), Nettie*, Ina and Katie* Thomson (Bulgaria). **No. 344**—Ina, Katie and Nettie* Thomson (Bulgaria).

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *Cranley*, Sept. 13-14; *Christ Church, Blackburn*, Sept. 20-29. Mr. H. T. Sayer, *New Church Street Mission, Bermondsey*, Sept. 14-19. Mr. J. S. Tyler, *St. Matthew's Church, Worthing*, Sept. 14. Mr. F. P. Rowe, with Caravan, *Rettenden, near Chelmsford*, to Sept. 19. Mr. T. S. Page, with Caravan, *Hook*. Mr. G. H. Watson, with Caravan, *Golden Green, near Tonbridge*. Mr. C. Johnson, with Caravan, *East Rudham, near King's Lynn, Norfolk*, Mr. F. H. Taylor, with Caravan, *Westfield, near Battle*, from Sept. 5. Mr. E. Clank, with Caravan, *Bolnhurst, near St. Neot's, Beds*.

Seaside Services:—Messrs. N. H. Tubbs, B.A., and W. T. C. Mould, M.A., *Colwyn Bay*, to Sept. 7. Rev. A. G. Dodderidge, M.A., *Eastbourne*, to Sept. 15. Rev. C. T. Aston, B.A., *Southsea*, to Sept. 8. Rev. B. C. Pownall, B.A., and H. H. Coryton, *Whitby*, to Sept. 8.

Children and Ritualism.

"HE'S blossomed into an advanced Ritualist!" This remark was made in a letter to the writer, respecting one in whom he had been deeply interested for many years. The young man's parents were strict Wesleyans, his father holding a prominent position in the church of which he was a member. And what was the cause of the son's perversion? Though, perhaps, impossible to specify any one particular cause, it is not difficult to trace out certain things which undoubtedly led to this crisis.

Years ago this son's heart was very open to spiritual impressions. He was kindly spoken to by Christian friends, and he listened to the truth with considerable interest. At one time, indeed, it seemed as if he were almost at the point of accepting Jesus as his Saviour. But other influences were brought to bear upon him. It was represented that such a course as that advised him would be "going too far," and gradually, one knows not how, the heart was turned from spiritual truth. Not that "religion" was altogether set aside; no, the desire "to be good" still remained, and conscience was soothed by strict regard to outward religion.

Years passed on, and the young man preferred to go to church; and the one chosen was extremely "High." The remainder can easily be imagined; it ended in his adopting the form of religious life which justified the remark alike with which this paper opened—"He's blossomed into an advanced Ritualist."

This story, we can quite believe, is typical of others that could easily be narrated. And what do such stories mean? Are they not pictures of hearts seeking rest and finding a certain sort of repose in the "form of godliness" without its "power"? Such souls may be in a sense sincere in their desires, but surely, with all their respect for outward religion, there is no apprehension of what true religion really is; there may be certain emotions of reverential awe, but to that which constitutes the very essence of Christian life—the Divine assurance of sin forgiven, the *certainty* of Salvation, the revelation to the soul of the *living personal Christ*, the joy of communion with Him—such persons are entire strangers.

What is the moral of all this? Does it not speak loudly to Christian parents, that they should, above all things, teach their children, as our fathers did, the essential spirituality of Gospel truth—that if the *heart* be unchanged, no amount of external propriety is of any value? We "*must* be born again."

Oh that parents would recognize that it is not enough even to bring up their families to attend church or chapel regularly, to take a position in the Sunday-school, or even to become active members of the Church. There may be all this, and yet the utter absence of vital godliness, of *heart*-trust in and love to a once crucified and now risen and ascended Christ. Oh that every reader of these lines might have written on his heart by the finger of God those memorable words uttered by our Lord to the woman of Samaria—"God is a *Spirit*, and they that worship Him must worship in *spirit* and in truth" (John iv. 24).

It is often said, and that truly, that Ritualists are helping forward the advance of Romanism in our land; but, be it observed, that the same may be also said of Protestant parents who are directly or indirectly assenting to an external religious life in their children, while paying little or no regard to their having true repentance, and faith, and genuine conversion.

Presbyter.

Christian Endeavour Topic.

Sunday, September 7, 1902.

READY FOR HIS COMING (Luke xii. 31-40).

THAT the Lord is coming again is the universal testimony of the New Testament. The Church looks back to the first Advent and forward to the second. She stands at the oriel window looking for the secret sign, which will be recognized by those who love Him, and listening for the notes of the angel's song, as the bright hosts of Heaven again accompany Him to the confines of earth.

In the first instance, these announcements will not be recognized by men generally. They are only for those "who love His appearing." But the heart that really loves can do no other than keep on the tiptoe of expectation as the signs multiply that the Advent cannot be long delayed. In the meanwhile, certain injunctions should be obeyed:—

1. *We must do our best for the interests of God's Kingdom* (31). As we give ourselves to promote them, God will see that all other things are added to us. Faraday, the great scientist, was so absorbed in prosecuting his investigations, that he said, "I've no time to make money." Should we not be so absorbed in our work for God, that we should be content with only what is necessary for the well-being of ourselves and our families? "See after my business," said Queen Elizabeth to one of her Court, whom, at inconvenience to himself, she was despatching on State business to the Netherlands, "and I will see after yours."

2. *We must place our money in heavenly investments* (33). Evidently business is a Divine institution, and it needs capital. We are at liberty to put this aside for the development of business and the payment of wages, up to a certain amount, dictated by our own powers of oversight. It is also imperative that we adopt the principle of life insurance against our old age and death. Every young man, especially, ought to insure his life. For myself, I do not sympathize with those who ignore the benefits of mutual help and co-operation in this respect. I think that life-insurance should be counted as equally necessary as the provision of furniture in the expenditure of setting up a home. Besides these, we have a right to live in a manner suitable for the position to which God has called us, for this is in itself a sacred talent. But, beyond this, we should spend all for God, and set apart for Him the results of His blessing on the work of our hands. This is investment in Heavenly stock, which will yield good interest for ever.

3. *We must be watchful.* I sometimes hear God's servants say that they are *off duty*. It seems incredible that any should think that they are able, at a given moment, to relax the attitude of obedient, devout, and consecrated servants. We have been purchased by His precious blood, that we should be His, only, utterly, and always. The world needs our testimony in our leisure moments as well as in our business hours. There can be no needful and lawful relaxation that may not be taken legitimately and joyously under the sense of Christ's presence. Wesley was asked once what he would do if he knew that the Lord would come before nightfall, and he answered by enumerating the plans for travelling and preaching which he had already made, and saying that he would certainly go through with them. Surely this is our right attitude. To live a perfectly natural life, in the presence of Christ, believing that to fulfil always the manifest duties of each moment for His glory is the truest way of preparing for Him.

The watchful and prepared soul will have a great reward. What is meant by the Lord girding Himself, and coming forth to serve, we cannot tell; only that it suggests that the King will think no personal service on His part too great, that can make heaven sweeter. May we all be amongst His specially welcomed guests! F. B. M.

C.E. NOTES.

Newcastle Endeavourers are making excellent progress with their preparations for next year's National Convention. Already there have been three meetings of the General Committee, with an average attendance of 100 members. Eleven sub-committees are also at work getting the machinery into good order.

* * *

It has been decided to enlarge "The Church of England Endeavourer" in order to give topic notes. Dr. Clark has invited Rev. F. J. Horsefield, president of the Church of England Union, to take part in the next American Convention at Denver, Colorado, in July, 1903, and to undertake a tour through the United States and Canada in order to strengthen the movement in the American Episcopal Church.

Caution!—We are requested to caution our readers against "A Converted Irishman" passing under the names of James M—— and James N——. He comes from America, and has recently been in Ireland and the South of England.

International S.S. Lesson.

Sunday, September 14, 1902.

LOVING AND OBEYING GOD (Deut. xxx. 11-20).

GOLDEN TEXT.—1 John v. 2.

ON the grassy plain near the Jordan, with groves of acacia trees interspersed among their tents, and the hills rising behind, Israel had now peacefully encamped, and were waiting the final orders for entrance into the promised land. The last battle on this side of the river had been fought; the eastern part of the land already assigned to two-and-a-half tribes, who had been laid under promise by Moses to help their brethren of the other tribes conquer the parts west of the river before they finally took possession of the portion allotted to themselves on the east (Num. xxxii.).

All Israel had assembled to hear the parting words of their aged leader (Moses was twice the age of the oldest among them). Captains, elders, officers, men, wives, and *even children*, with "the stranger in thy camp," and the servant. By Divine command they had solemnly renewed their covenant with Jehovah, embracing in their oath of allegiance their "children's children" (Acts ii. 29; Deut. xxix. 1-15).

Moses knew well that his last opportunity of impressing upon his people the truths of God for their practical guidance reviewed his former teaching, but he needed not to recall or correct, for he had spoken only the message given to him from God. He reiterated to them the central truth

JEHOVAH IS GOD, AND THERE IS NONE ELSE.

LOVE TO HIM must be whole-hearted and sincere; the moving power for their obedience to His laws (11).

FAITHFUL DEVOTION and service to God would ensure long life and prosperity (16); while disobedience and idolatry would as surely bring down upon them the curse of God (18).

He swept away all excuses (14, the first and greatest Commandment is in *one*-syllable words), and brought them face to face with a

DEFINITE CHOICE (15, 19).

Life and good, death and evil, blessing and cursing. The patriarch spoke with the spirit of the true seer. He had been given to see a long way down the "untrodden paths" of the people. He foreheard them call for a king like the nations round (xvii. 14). He saw them under the blessing (xxviii. 1) *and* under the terrible curse (15). Become a byeword for their idolatry (37) under the power of the besieger of "fierce countenance" (30-32), as well as the plague and sickness. Just *there* he called upon them for the covenant of establishment (xxix.), and immediately threw over the host the searchlight of the faithful messenger of God (18-29). But he did not close his prophetic oration until he had once more proclaimed the loving-kindness and forgiving mercy of God to the captives scattered among the nations (xxx. 1-10) making first (xi. 13) and last to hinge on the words, "*Hearken*," obey and do (10).

I. *Character of the Commandments.*
   Not obscure, not impracticable.
   Plain and easy to learn and *do* (*by love*).
II. *Highest interest presented* (15-20).
   The result of obedience (15, 16).
   The result of disobedience (17, 18).
   Choice insisted on (19, 20).

We are not ignorant of God's will. He invites us as well as commands us to love and serve Him. He pleads by His messengers (parents, S.S. teachers). Read 2 Cor. v. 20 as His message to *you*. How can one hesitate between LIFE and DEATH. "The law is plain and easy, but the Gospel is more so." "He is thy Life." "Why will ye die?" Ez. xviii. 21 answers Ez. xviii. 20. What is the will of God concerning this truth? (John vi. 40, 47; iii. 36; xx. 31). For "Cleave unto Him" (*v.* 20) we read John xv. 4, "Abide in Me and I in you," and "because I live (says Jesus) ye shall live also" (John xiv. 19). David said Ps. xxvii. 1, read with John xi. 25-26.

LESSONS.

As the mainspring of a watch controls and moves all the works, so love to God will keep our lives right, even to the minute hand. "If ye love Me keep My commandments." "Whether ye eat or drink do all in the name of the Lord Jesus" (Col. iii. 17, 23). The Lord Jesus taught love as the fulfilling of the law (Matt. xxii. 36-40).

"What shall we *do?*" answered John vi. 29. Moses called "heaven and earth to record against" the people of Israel that he had delivered Jehovah's messages to them with all faithfulness; had set before them "life and death, blessing and cursing," and had admonished them "to choose life" (19) (Deut. xxxi. 28).

Are there, somewhere in God's wonderful universe, phonograms being recorded TO-DAY of the choices made for eternity (or neglected) among the scholars in our Sunday-schools? And are there records being kept of the lessons which are given for God and eternity by faithful Sunday-school teachers? "The Book of remembrance" is a glorious reality, for "the Lord hearkened" (Mal. iii. 16, 17, and Rev. xx. 12). *Is your name and mine in that "Book of Life?"* "Hearken" (*v.* 10) is the name of the first step to "life," and love is the foundation and law (Rom. xiii. 10).

No religion outside the Bible teaches or commands the duty of *love* to the deity it represents; and in no other religion is the deity presented in such a light as would awaken love.

"God is love." "We love Him because He first loved us."

The foundation truths of the Bible are so clear that "the wayfaring men, though fools, shall not err therein." (Verse 14 can be interpreted by Deut. xi. 18, 19.)

"The power of choice is at once the glory and peril of our being." We *can* each cry to God for His Holy Spirit to show us our need and to show us Jesus as our Saviour (John xvi. 9, 14; Matt. vii. 10). Moses taught that each should think of God as his own God; the God of his fathers; the God of his children; the God of the nation; the God of the Gentiles. "Hear O Israel, the Lord our God is one Lord (vi. 4).

Illustrations on S.S. Lesson.

LOVING AND OBEYING GOD.

THE WAYS OF LIFE AND DEATH.

When passing through a country road, one often sees a board displayed on behalf of cyclists, and informing them that "This hill is dangerous." Occasionally another board may be found, close by, directing the wheelmen to another road which may be traversed in perfect safety, and can be used instead of the dangerous route. When the two directions are given, it is as if the roads to death and life are indicated, and anyone disregarding the warning, or neglecting the invitation, has only himself to thank should he fall into danger. "See," says God, "I have set before thee this day life and good, and death and evil" (*v.* 15).

GOD WILL POINT THE WAY.

On the prairies of Texas there is a small plant, whose leaves and flowers invariably point in the direction of the north. Whatever the weather, a traveller has but to look around him to know the way he should take, and many a weary man, without even a star to guide him, has found in the humble plant all he has needed to lead to his desired haven. The Israelites had but to follow the leading of God, walk in His ways, and keep His commandments (*v.* 16), which pointed invariably to the right path to the promised land. To-day the Word of the Lord remains, and as in the days of the psalmist, He says, "I will guide thee with Mine eye."

MAKING A CHOICE.

When Archdeacon Paley was a young man at Cambridge, he wasted much of his time in idle amusements. Early one morning, and after spending most of the night with his companions, he was startled to see someone standing by his bedside. "Paley," said a solemn voice, "I have been thinking what a fool you are, and can get no sleep on account of my reflections. I have now come to inform you that if you persist in your indolence I must renounce your friendship." Paley that night had to make his choice, and to his credit be it said he came to a right decision. Most of next day he spent in revolving plans for the future, and, as is well known, eventually he rose to a position of great eminence, as a result of his wise choice. God's voice calls to-day as in the lesson, "Therefore choose life, that both thou and thy seed may live" (*v.* 19).

FOLLOW OBEDIENTLY.

Some time ago a traveller in South Africa was anxious to go to a certain place which could only be reached by the aid of a Kaffir guide. Into his hands the traveller was compelled to commit his life, and he says: "It was not long before I saw that the old man was guiding me along some recognised path invisible to my eyes, but plainly designed to carry us round clumps of thorn and treacherous stones. Not a landmark could I see to indicate the turnings of the route; but our guide was never at a loss." Only by implicit obedience did the traveller reach his goal; and God's command to the Israelites ran, "Thou mayest love the Lord thy God, and thou mayest obey His voice" (*v.* 20). Obedience must be the outcome of love, and God will then guide us through the intricacies of life to our desired haven.

Children's Scripture Union—Portions for week ending September 13.

Sun. Sept.	7	*John*	xxi. 1-14	Thur. Sept.	11	*Josh.*	ii. 15-24
Mon.	„ 8	„	xxi. 15-25	Fri.	„ 12	„	iii. 1-17
Tues.	„ 9	*Josh.*	i. 1-16	Sat.	„ 13	„	iv. 1-14
Wed.	„ 10	„	ii. 1-14				

Quaint Texts from Queer Places.

By Mr. CHAS. COOK.

QUO VADIS?

IT was one of the most artistic posters London had seen; but many were asking, "What does it mean?" It was advertising a certain religious play, and the query is supposed to be addressed by our Lord to Peter. Let us take it from its histrionic setting, and ask ourselves, "Whither goest thou?"

Modern philosophers are more anxious to find out *whence they came* than whither they are going; but the true lover of wisdom "takes time by the forelock," "makes hay while the sun shines," and thinks of the future with special reference to eternity.

In the drama bearing this title, the question had to do with earth and time; but we wish to put the question with a far deeper meaning. "Whither goest THOU?" not thy body, but thyself, the soul that dwelleth in the body.

Life is real, life is earnest, and the grave is not its goal;
"Dust thou art, to dust returnest," was not spoken of *the soul*.

There is, however, an intimate connection between "The life that now is and *that which is to come*."

The tissues of our life to be
We weave with colours all our own;
And in the fields of destiny
We reap as we have sown."

"Quo Vadis?" No more important question ever confronted man; let us not evade it, or neglect it, or turn aside from its keen questioning, searching light. 'Tis true we are all voyaging o'er the sea of time to the shores of eternity, but the receptions we may meet with will differ.

"Homeward bound for Liverpool was a stately liner. On her decks was a young lady recently married, whose husband had been called home hurriedly by business, and who had arranged to meet her at the landing stage. On the same ship was a detective in charge of a criminal, who was to appear at the Old Bailey to be tried. With what different feelings they approached our island home! The one to fall into the arms of her beloved husband, the other to stand before the Judge.

What will Christ be to us? The Bridegroom or the Judge? "Quo Vadis?" Is it to inherit "the Throne of Glory," or to sink in the depths of despair? To sit beside "the river of life," or to be "cast into the lake of fire"? To be for ever where "there is no night," or to be where it is said, "they shall never see light"? May our gracious God enable us to answer the question, "Whither goest thou?"

TO BE CONTINUED IN OUR NEXT.

It was at the bottom of the page, the end of the chapter, and broke off most abruptly, in fact, quite dramatically; leaving the reader wondering what the next chapter would reveal, and anxiously waiting till the next number was published.

We dare not write FINIS at the end of this life's history, but rather "to be continued in our next."—How awfully real does this make "the life that now is" if in "the life which is to come" we *begin* up there as we *leave off* down here.

The question should not be "How did he die?" but rather, "How did he live?" See the great mass of mankind! They are excited about trifles, and unconcerned about eternals! Aye, they laugh through a speck of time, but they may wail through an immeasurable eternity.

This life sometimes ends abruptly. Quite recently friends of mine have been called hence in a few hours; they have entered eternity! For them the temporal has vanished before the eternal, and earth has given place to another world.

Some years ago a Canadian farmer had driven his wife to a meeting at the nearest church, where a faithful preacher had delivered a solemn address. At its close he said, "Mary, I think I will go and see the minister." He reached the vestry, and, in the act of turning the handle, the tempter whispered, "Go home, there is time enough yet." He let go the handle, returned to the wife, saying, "I won't go to-night, there is a storm gathering; I'll go and put the horses in the buggy." "Oh, do go; I will wait." "No; I'll go home." He brought the carriage round, they started, but on the way the horses were frightened, and descending a hill the buggy was overturned and both thrown out. The wife was seriously hurt, but she managed to crawl to her husband. "John, are you hurt?" she asked. "O, Mary," he whispered, "that was my last chance." In a few moments he expired.

From Our Readers.

Family Worship.

DEAR SIR,—For eighteen years I was a travelling secretary for the Church Temperance Society, and visited many hundreds of parishes from Berwick-on-Tweed to Rugby, from Peterborough to Hereford, and have been guest to all sorts and conditions of men in those travels. Of the hundreds of my clerical hosts, not six omitted family prayers; of the scores of laymen three out of four had family worship. I do not think the custom is so well-observed among the better-off laity as it was forty years ago, but I am happy to know that in my present parish a goodly number of professional men, tradesmen, and artizans find time at least once a day for united worship. If my experience has been exceptional, it is highly to the credit of our temperance workers who have usually been my hosts.—I am, yours faithfully, William Kipling Cox.

The Vicarage, Pennfields, Wolverhampton.

Sunday-School Progress in India.

DEAR SIR,—I observed with pleasure the article on Sunday-school work in India by "W.M." The most recent report shows that at the end of the year 1900 there existed in India and Malaysia 8,000 Sunday-schools, with an aggregate membership of 333,000. The membership increase in the ten years ending in 1900 was more than 226,000. These Sunday-schools are conducted in thirty-two vernaculars, and in most of them the International Lesson is studied. Literature for the help of teachers and scholars is provided in twenty of these thirty-two vernaculars.

May I be allowed to add that the general secretary is supported by the half-penny annual subscriptions of the International Bible Reading Association, conducted under the auspices of the S.S. Union, London. I venture to state these facts because I know how interested your readers are in Sunday-school progress in this needy India. Yours truly,

R. Burges,
General Secretary, I.S.S. Union.

Springfield, Coonoor, South India.

"The Preaching of Hypotheses."

DEAR SIR,—A cordial appreciation of the interesting matter which The Christian so abundantly supplies for all who have the progress of the Gospel at heart, must not restrain me from a serious protest against the remarks contained in your article, "The Preaching of Hypotheses." Without touching on doctrinal questions, I would only affirm emphatically that when Dr. Beet is virtually charged with "teaching" his "hypotheses as if they were proven truths," with being "struck with a new idea" and "rushing into print" with it, and so forth, the charge is the precise contrary to the truth. Dr. Beet's writings on future punishment are nothing if they are not warnings against dogmatism. His conclusions (1) are tentative and cautious, (2) are based on a careful examination of Scripture, with a most scrupulous avoidance of going beyond what is definitely taught. It is not my intention to discuss whether the conclusion to which he *inclines* is right or wrong, but to speak of "preaching hypotheses" in such a case is astounding.

Certainly Dr. Beet is able to take care of himself without the aid of such as I, but so staggering a misrepresentation (unintentional though, of course, it was) of a venerable Evangelical professor, ought not to pass unchallenged. Could you, sir—forgiving the warmth of this protest—find room for at least some notice of it in your columns?

Yours very truly, A. R. Whately.

National Sins.

SIR,—As a constant reader of The Christian, I rejoice in the faithful manner in which you deal with the Protestant questions of the day. God's chastening hand in various ways has lately been upon us as a nation, calling forth much searching of heart among His people; and again and again they have come together to confess national sins and to seek a spiritual revival in our land. But there is an omission which has struck me very much in these gatherings, as also in articles on the same subject, and that is that there is so little mention of the increase of Romanism. Yet many feel this the greatest national sin of the times; certainly it is second to none, and it lies at the root of many others. It was idolatry which repeatedly brought down judgments upon the chosen nation of Israel, and God changes not.

On all sides we find the encroachments of Rome while the people either favour them or are apathetic. (I refer to the mass of the English people. I thank God He has not left us without some faithful ones, and that their labours also are not without result.) The new departure in holding communication with the Vatican by the Earl of Denbigh being sent from the King to the Pope; Mr. Balfour's proposal for a Roman Catholic University for Ireland; the public performance of a Roman Catholic priest in "blessing the colours" in the presence of Royalty; the persistent refusal of Parliament to decree the inspection of convents; the laudatory tone of the Press towards Romanism, are all in evidence. The great secret conspiracy to undo the work of the Reformation, which began with the Oxford Movement—has even brought about the idolatry of the mass in our churches. Then there is the Education Bill, which is not a question of Church and Dissent, but of Protestantism *v.* Popery. Protestant National Churchmen and Protestant Free Churchmen are alike attacked in it, and the sooner they recognise their common foe, and close their ranks and stand shoulder to shoulder, the better. Therefore let this great national sin and danger have a foremost place in prayer, that He who delivered our fathers in old time may arise for us now.

August 30. Lollard.

Bible Readings.

By Pastor F. E. Marsh.

"Outside the Camp."

1. Place of Judgment (Lev. iv. 12).
2. Memorial (Lev. vi. 9-11).
3. Uncleanness (Num. v. 3).
4. Separation (Lev. xiii. 46).
5. Reproach (Num. xii. 15)
6. Punishment (Num. xv. 36).
7. Death (Num. xix. 3).
8. Fellowship (Heb. xiii. 11-13).

Christ's Character.
(Heb. vii. 26.)

"*Holy*" in His nature.
"*Harmless*" in His actions.
"*Undefiled*" in His life.
"*Separate*" in His service.

Paul's Sevenfold Service.
(2 Tim. iv. 6, 7, 17.)

1. The Ready Servant.
2. Commissioned Mariner.
3. Victorious Warrior.
4. Successful Athlete.
5. Faithful Steward.
6. Rewarded Labourer.
7. Strengthened Sufferer.

The Indwelling Christ.

1. The Secret of Christ's life (Gal. ii. 20).
2. Power for progress in grace (2 Cor. vi. 16).
3. Cause of fruitfulness (John xv. 4).
4. Illumination to enlighten (Col. iii. 16).
5. Garrison to keep the mind (Col. iii. 15).
6. Joy to gladden the heart (John xv. 11).
7. Hope of coming glory (Col. i. 27).

We have nothing to fear, if we are

On God's side.
In God's hand.
Doing God's work.
Walking in God's way.
Energised by God's power.
Enlightened through God's Word.
Aiming for God's glory.

The Bible at Work on the Continent.

From the new Report of the British and Foreign Bible Society.]

"COMFORT YE, COMFORT YE MY PEOPLE."

"I HAVE lost my husband and all my children," said a woman to Colporteur Le Dréau (Nantes), "but this book has comforted me. It was lent me by one of my sisters, and I found in it such consoling words that I no longer mourn for those whom I have laid in the grave, for I entertain the hope of meeting them again in heaven. I could weep for joy that God led you hither to bring me such a treasure. May He give you courage and strength to carry it to others."

"It is striking to notice in these regions," writes Marilleaud, "how the curé holds people under a sort of terror. Many are quite astonished that we are free to move to and fro, since we carry on our work without his consent. The curé dominates these people, constraining them to hate the Jews, and with the Jews the foreigners, representing us as agents of England." However, even in the most unfriendly places exceptions occur. "Souls," says Billy, "are to be found who, though under the rule of the priests, are longing for something better." "Many will buy," says Marilleaud, "though not without apprehension, for the need of greater light makes itself felt. 'I will buy two books,' said one, 'to get knowledge. If M. le curé forbids me to read them, I shall answer that every one must look for himself.'"

TRIALS OF THE COLPORTEURS.

It also speaks volumes for our colporteurs that, although their work must be trying in the extreme, their reports are seldom pitched in a minor key. They always see the bright side of things. Here, for example, is Colporteur Seiler, stationed in Lemberg. He has had a hard time there among the Jews, who threatened him with bodily injury. But he found a friendly Jewish innkeeper who wakened him in the middle of the night, and warned him of the hostile attentions in store for him. A short time afterwards Seiler was arrested by a policeman, and lodged in prison among a lot of dirty vagabonds. No reason was assigned, and it was only after he had induced a friendly police officer to convey a note to his colleague Reichel, that help came from influential friends. Colporteur Reichmann was arrested in the streets of Czernowitz, the capital of Bukowina, and led like a criminal before the magistrate, who, however, set him at liberty. Colporteur Kunz, within a short space of time, was twice arrested and robbed of his papers and books; but here, also, help arrived. At nearly every step our Biblemen face difficulty, and often danger; but with the danger there is always shown a means of escape; and so, as we have said, our brave workers go on their way rejoicing.

ENCOURAGEMENTS AND REWARDS.

They also have their rewards. Against the policeman who arrested Seiler and locked him up among those unpleasant companions may be set the policeman who told one of our colporteurs that were everyone to read the New Testament his work would be less trying, there would be less crime and misery. Curious sidelights are thrown on various classes of the people by our colporteurs' letters. One tells of a Roman Catholic priest who bought three New Testaments, "trembling lest they might afterwards be seen in his possession by his superiors." Tramping through the forest, a young man was overtaken by our colporteur, who asked him if he were not afraid to travel there by himself. The young man took a New Testament from his pocket and replied, "This is my staff, my companion." The incident is all the more noteworthy as it happened in the great solitary forests of distant Bukowina. A poor Roman Catholic labourer was met by one of our men, who sold him a Bible, and his words to the colporteur are worth quoting: "I am in perpetual wonder about this book," he said, "for there is no book in all the world so suited to all conditions of life—none so suitable for every rank and class."

Nothing is clearer than that our Biblemen seek to visit all classes of the people; and when we endeavour to strike the balance of drawbacks and encouragements, we cannot but feel that our work has indeed a far-reaching influence; and that, despite the trained and organised hostility of the Roman priests, and the cowardly action of the Jews, there is still a vast field left to us where our Biblemen win acceptance, and find hearts attuned to hear the Divine message.

BETTER LATE THAN NEVER.

"I am rather old to buy books, said an old man to Colporteur Derré; "I am eighty-two." Then looking at the Bible, "This looks like a Church book. Strange I never saw it, for I have been churchwarden for years and years. Our curé never told me of this Book." "But this is the very Book from which your curé has to draw his sermons. If not, he does not preach you the truth." "Well, I will take your Bible. I see it is a good Book, and if I mean to read it, it is time for me to begin."

On the border of Charente Inférieure, in Dordogne, Colporteur Moizant, a modest, gentlemanly, and winning man, has great encouragement in his work. He writes: "In this region many minds are stirred up, and at almost every door I find people eager after religious truth. . . . Not a day passes without earnest and profitable conversations. I believe we are on the eve of a great spiritual awakening that will sweep over this whole region."

THE COLPORTEUR'S BODYGUARD.

In Cuellar, Segovia, one of our Madrid colporteurs happened to put up at an inn whose landlord proved to be the father of the parish priest. An early visit from the Señor Cura was the result. "What books are these you are selling?" The colporteur replied, and the battle began to wax hot. "How can they be prohibited, when they contain nothing but the Word of God?" "They are unauthorized by the Church." The colporteur assured the priest that the books were authorized by the great Head and Builder of the Church, and that they bore everywhere in their pages the marks of His precious blood, and that therefore, in his opinion, no other *imprimatur* was needed. The priest, with his father and mother, hereupon began to wax wroth, and to say all manner of angry things—amongst others, that a thief had a more honest calling than the man who went about selling such books. Then they began to push the colporteur out of the inn in the presence of not a few people whom the noise had attracted. "I praise God," says the colporteur, "that somebody is always raised up to take our part. One man told the priest and his parents that they ought to think shame to themselves for their words and actions. He also spoke of my wares being the *Truth*. For fear of greater disturbance I wanted to pack up on the spot and go. But the men would not hear of it. 'We are not going to let you,' they said, and they would insist on my going the round of the whole *pueblo* in their company, which I did with no further molestation."

AN EPISCOPAL MALEDICTION.

"At Irsina, after working all day with some success, I went in the evening to the Cathedral to hear two friars who had been sent here for a 'mission.' After both had spoken, we were preparing to leave, when a loud voice shouted, 'All come this way, for I have something to say to you.' I turned with the rest, and saw that it was the Bishop of Gravina. When all the people had crowded round him he said in as loud a voice as he could, 'My children, to-day wolves have come to this place, yea, rapacious wolves, who are here to steal and ruin your candid souls. The Protestants have come with false books, which they call Gospels, but which come from the devil. Do not take such books, and let those who have taken some carry them at once to the feet of the Virgin. If you are offered books like these' (and so saying, he showed one of our little Italian Gospels), 'take them and tear them to pieces, thus,' and he tore to pieces the little book. Then he went on to say: 'Take all the books you have in your houses to your priests; they will set aside the good ones and bless them. The bad ones they will place at the feet of our Immaculate Mother, that she may crush them as she crushed the head of the Serpent. So then beware.'" Though our colporteur was standing among the crowd, many of whom knew him and watched him intently, he escaped unscathed. On leaving the Cathedral he went to a club, with not a few who had heard the bishop's speech, and after a discussion which lasted till midnight, succeeded in selling two Bibles and six Gospels.

Happily all priests are not like the Bishop of Gravina. The same colporteur writes:—"At Bassano, for two evenings in succession, we had long conversations in a friend's house with two young priests. They were astonished at the Scripture quotations I gave them from Martini's version, of which my friend had a copy. They had never heard such things, and promised that they would study the Bible in earnest."

A BAND OF BIBLE READERS.

In company with Colporteur Jardella, Vecchi arrived at Asciano, a town in the province of Siena. Scarcely had they entered a small inn when a local bookseller and newspaper vendor presented himself and asked for a New Testament. It appeared in conversation that this man and some of his friends meet regularly in his little shop for reading the Scriptures. He invited the colporteurs to join them the same evening. They found fifteen people assembled, reading not at random, now here, now there, but in regular succession, a chapter each night, which the bookseller expounds to the best of his ability. The colporteurs were asked many questions, and the conference went on till near midnight. It is noteworthy that these people did not profess to be Evangelicals; their sympathies are rather Socialistic. But if they persevere in the study of the New Testament they will surely be led beyond shadows to the one substance, and through all illusions to Him who is the Truth.

AMONG MOSCOW FACTORIES.

In the neighbourhood of Moscow are many factories, which our colporteurs have always visited. But there are signs that the easy admission which they have hitherto enjoyed in many cases will be taken away from them. The special desire of a colporteur in visiting a factory is, first, that he may get authority from the office to go through the factory in work hours, and, secondly, that he may get payment for the books which he sells advanced by the office out of the wages of the workmen. But as time passes he gets a less favourable reception, and finds more and more that his colportage among factory hands must be carried on by dealing directly with the people outside their hours of work. The colporteur's report shows him naturally disconcerted and disappointed at having to give up his old method.

SAVED BODY AND SOUL.

Colporteur Pantel (France) who has now retired, wrote last June: "Three weeks ago I was offering my books to a group of working men, and one of them said, 'I am glad to see you. Don't you recognise me? Two years ago you saved my life.' He reminded me of the following facts: Two years before I had offered a Bible to a workman, who replied, 'I have eaten nothing for two days. I am penniless. My strength is failing. I am going to drown myself.' I had done my best to dissuade him, giving him a Gospel, and twenty centimes to buy bread. This was the very man: 'You then saved the life of my body and the life of my soul. By God's grace I am now rescued. I have been in work ever since, and I now attend the temperance meetings.'"

A Plea from Chili.—Friends interested in South America, with spare Christian literature, will be glad to know that Rev. A. Leutwyler, Waisenhaus, Casa de Huerfanos, Traiguen (Casilla 44), Providencia, Chili, will welcome such gifts. He has a home for English-speaking orphans, and on his mission journeys visits English residents, who are most thankful for Christian literature.

The Christian Temperance Campaign.

THE "EDINBURGH CASTLE," E.

DURING the month of August it was our privilege to have the ministry of Rev. Dr. Henry. Our hearts are filled with deep gratitude to our Heavenly Father for the instructive and gracious messages it has pleased Him to send to us by His honoured servant. Truly, we have had times of refreshing from the Divine presence. Dr. Henry is not only a temperance advocate, but an equally able and eloquent expositor and preacher of the Word of God. No uncertain sound characterizes his ministry, for he is thoroughly evangelical. The doctrines of grace are clearly and fully declared, the Atoning Sacrifice of the Son of God being set forth to his hearers, as God's only way of salvation. It has done our hearts good to see the thousands held spellbound by the passionate and eloquent presentation of the great truths of the Word which one cannot fail to see is part and parcel of the preacher, for he believes and feels all he declares. The Divine Spirit will bless such a faithful testimony. It has been a choice time for the children of God. The prayers of the people worshipping here will accompany Dr. Henry in his great and important work.

Walter Notman, Superintendent.

Before concluding his mission in East London, Dr. Henry addressed an immense number of persons gathered, by the kindness of the vicar, in the Vicarage grounds, Bromley-by-Bow, E. The vicar, Rev. Henry S. Sanders, is an ardent temperance advocate in a district where such work is sorely needed. The boys' brass band from Dr. Barnardo's Stepney Homes enlivened the proceedings by their excellent music.

Lord's Day last found Dr. Henry in the city of Lincoln, when three times he addressed large and enthusiastic audiences. Despite the unfavourable weather, the Hannah Wesleyan Church was crowded in the morning, there being fully 1,000 present. It was shown that the Temperance Reform is the supreme duty of Christian and patriotic citizenship. In the afternoon the meeting was held in the Corn Exchange, which was again largely attended. The impression produced was of a profound character.

In the evening the great Newland Congregational Church overflowed with eager listeners. Under the powerful eloquence which cast a spell over the assembly the people both wept and prayed, and at times seemed awe-struck at the personal accountability involved. It was indeed a high day in the annals of Temperance Reform in this beautiful cathedral city. An earnest wish was expressed for a return visit by Dr. Henry, and an extended mission as soon as possible to be held in the very fine Temperance Hall now near completion.

FUTURE MEETINGS.

Sept. 4, Louth; 6-9, Taunton; 10, 11, Newport, Mon.; 13-14, Taunton; 15, 16, Llanelly; 18, 19, Dunfermline; 21, Free St. George's, Edinburgh (Dr. Alex. Whyte's); 22-24, Dunfermline; Sept. 26-Oct. 3, Alloa; 4-17, Perth; 18-31, Greenock; Nov. 2-Dec. 4, Ireland (Nov. 2-5, Cork; 6-9, Limerick; 10, 11, Athlone; 12-14, Wexford; 15-25, Belfast; 26-Dec. 4, Dublin); Dec. 6-16, Worcester; 21, Brighton; Jan. 9-15, 1903, Motherwell; 16-29, Lisburn; 31-Feb. 6, Newton Abbot; 21-27, Sunderland; 28-Mar. 6, Middlesbrough; 7-13, Dundee; 14-20, Stirling.

"His Servants Shall Serve Him."

(Rev. xxii. 3.)

His servants serve Him all the wide world o'er—
Some, ploughmen, breaking up the fallow ground,
Some, sowers, scatt'ring the good seed around;
While others reap where good men toiled before,
All working to increase the garnered store.
And *soon* shall he who ploughed while winter frowned
See harvest gathered in, and hear the sound
Of glad rejoicing at the threshing-floor.

His servants serve Him—not alone to-day—
Through cold and heat, through pain and weariness.
We all shall serve Him in that glad new day
When *face to face we see His loveliness*;
Where failure and mistake shall never more
Mar the glad service yielded evermore.

E. E. Trusted.

Indigent Blind Visiting Society.

THE sixty-seventh annual report of this Society records encouraging progress. In 1834, when the work began, the lot of the blind was pitiable in the extreme. They were found hidden away in cellars and garrets, uncared for, unvisited, without occupation for either mind or body, and in many cases almost without food, clothes, or bedding. The object of the founders was to raise these people out of their degradation and misery, and to do this they took the Bible to them in their homes; but it was soon seen that if the Society's work was to succeed, the bodily wants of these poor people must also be attended to as much as possible; so relief in cases of distress became part of the work. The next thing was to teach them reading—at that time known to but few blind, and not always taught even in the institutions for the blind.

A small class was got together with much difficulty, and not without a promise of payment as an inducement to learn. Nothing shows more clearly the alteration of the general intelligence of the blind than the comparison of the unwillingness of those days with the thirst for information that distinguishes them now. At first all the paid visitors were sighted; but for the last thirty-seven years, none but the blind have been appointed—a change which has become possible owing to their education. Experience has shown that when the right men are selected, the blind make better visitors to their fellow-sufferers than those who see, and there is also this advantage—that the money subscribed for the blind is expended on them and not on sighted persons.

A very useful branch of the work is to assist the blind, whether trained at institutions or otherwise, to start in life; and, by grants or loans, to obtain the materials for their trade in larger quantities, and therefore at a cheaper rate than they could obtain them without such assistance, and to help them in times of sickness and temporary trouble.

The offices of the Society are at 8, Red Lion Square, W.C.

The Promotion of Public Morality.

A PERUSAL of the annual report of the operations of the London Council for the Promotion of Public Morality is particularly encouraging, since it indicates the progress that continues to be made in the work of redeeming London from being an open market for body and soul.

To the method of endeavouring to form public opinion by holding public meetings, the Council found it necessary to add some other means of bringing this matter before the influential people of London. The plan accordingly adopted was the printing of small booklets, giving an outline of what was being done, and the objects in view, and sending these in addressed envelopes to the owners of houses in the various neighbourhoods of London. A letter or circular accompanied each of these booklets, and in order to work as economically as possible, these letters and circulars with others, amounting to over 40,000, were duplicated in the office of the Society.

The second great object was to invite and stimulate the exercise by public authorities, and especially by the new Borough Councils, of the large powers for good which the law puts into their hands. Seeing that Westminster might be said to suffer from this evil more than any other of the new areas of our city, it was decided to concentrate efforts there, and a petition signed by 8,500 people was presented to the Westminster City Council. This resulted in a deputation awaiting upon the Home Secretary.

The report of the deputation was printed and placed before the Westminster City Council on February 13, by the Watch Committee, who say in their report: "This reply we regard as distinctly disappointing and unsatisfactory, as being indeed the way not to do that which, for the public weal, should be grappled with, even though a mistake may now and again be made. Evidence is constantly afforded to your committee by the police, in their report on disorderly house observations, showing that a very large number of common street-walkers are well known to them, and we fail to see why the police should not rigorously suppress, on their own initiative, the open solicitation which takes place nightly in the public streets by disreputable and, in many instances, notorious persons, as to whose identity and character there cannot be the smallest doubt."

Particulars of the movement may be had from the Council, 37, Norfolk Street, W.C.

Among Jews in East London.

THE new report of the London Society for Promoting Christianity Among the Jews takes account of manifold operations at home and abroad. Writing from Spitalfields, Rev. W. H. Davies tells of progress. He speaks wisely when he says:—"There is great danger of work amongst Jews becoming exclusively work amongst *foreign* Jews, not only because they are in the majority, but because they are the more accessible. On the other hand, the English Jew is less fettered by the Talmud than the foreign Jew. And yet, as the English Jew grows up, he often adopts a position as hostile to Christianity as that of the most fanatical rabbinical Jew. This tendency can be counteracted by work amongst children and young people, and they can be influenced possibly to look at Christianity without fanatical prejudice."

The late Rev. J. A. Faithfull, describing work at Whitechapel, wrote:—

"In spite of all difficulties, there is much reason to be encouraged in Jewish work. I believe there is no place in the world where Jews are more accessible than in Whitechapel. There is no doubt that they listen to the Gospel as never before in the memory of Jewish workers. And in St. Mary's pulpit, both indoors and out, we give it them very straight. Sometimes it is true they get angry when Christ is forcibly presented to them, but more often they listen attentively; some with contempt stamped upon their faces, but many with real interest, and a few with unmistakable heart-hunger.

"It is at present a time of sowing in Whitechapel, though we are not without marked signs of harvest also. One cannot fail to notice that the class of Jews attending the services is somewhat different from what it was two years ago; now that it is thoroughly understood that no pecuniary benefit accrues from attending the service, the mere beggar has quite disappeared. I have reason to thank God that the fears I had as to the future of the work early in the year, when Mr. Weinberger left, were groundless, as God in His goodness has amply supplied the need. Much good is resulting from ladies and missionaries visiting from house to house, as also from a Jewish mothers' meeting recently opened by Mrs. Neugewirtz. Every now and then there is organized opposition to our work, and we feel it to be rather a compliment that circulars, bearing the name of the Chief Rabbi, have been sent round the parish warning Jewish parents against allowing their children to come to our various classes.

"Of course, we are particularly careful to avoid receiving children unless the parents give their consent. Another result of our work is that some Jewish ladies have themselves started sewing classes for the children. Though we feel the greatest respect for the earnest Jews who are trying to hinder our efforts, yet, having a direct command from our Lord and Master, we cannot on that account desist from our endeavours to lead them to know the Messiah; nor can we forget, much as we love peace, and desire to be on friendly terms with our neighbours, whether Jews or Gentiles, that Christ Himself said, 'I come not to bring peace on earth, but a sword.' When asked why we do not let them be, without trying to Christianize them, we have one conclusive answer—viz., that we must do what our Master has bidden us."

New Housing Scheme.

BRITAIN'S next campaign, according to a band of earnest reformers who have just completed a great scheme for rousing the country on the subject, will concern itself with the housing problem. By means of lectures, limelight, cinematograph, and with the co-operation of mayors, bishops, Nonconformist leaders, and other public men, the chief towns of England, and all the boroughs of London are to be urged in the coming winter to take up the question of housing reform in a thoroughly practical manner.

A guarantee fund of considerable amount has already been raised to carry out the scheme. The fund has been placed in the hands of the Bournville Village Trust, and any balance that remains at the end of the campaign will be handed over to the Garden City Association. Individuals and societies that assist in the work of spreading the light by means of this new effort will thus be relieved of all cost of organization and hire of halls.

By way of tribute to the memory of the pioneer of housing reform, it has been decided that the new movement shall be known as "The Shaftesbury Lectures." Practically the only stipulation made by the promoters is that the lectures shall serve no party, sectarian, or private interest. Merely to give a lecture in a town and then depart is not the aim at all. Unless something practical is done — the municipality's housing work popularized, or the work of local societies strengthened, or new propagandist bodies called into life—the promoters will feel they are not doing enough.

The movement is to be under the management of Mr. Budgett Meakin, and it has been arranged that the first fifty lectures shall be given by him. Answering a *Daily News* representative a few days ago, Mr. Meakin said:—"We begin in Sheffield in October, and from then into the New Year we have nearly every day booked up, although we are still open to visit towns not yet included. In December we hope to be in and around London. We shall first point out the many evils of the existing state of things as regards the homes of thousands of our fellow-creatures. We shall then show the moral, physical, and economic effects, and point to the various schemes, public and private, that have already done a great deal towards lessening the evil, and in particular we shall urge upon our audiences the duty of personal service."

Friendless and Fallen.

ALL through the year, thus far, the work of the Homes and Open-all-Night-Refuge has been carried on continuously; and, as the name of the Refuge implies, it has been in active operation when most persons have been safely and peaceably at rest in their own homes. Not long ago a young woman, aged nineteen, applied at 1.30 a.m., and was received. She had come to London from the North, without the consent or even knowledge of her parents, intending to go to a friend here. Alas! she found on arrival that she had either lost her friend's address or left it behind her, and but for this Refuge, to which she was directed by a policeman, she must have been destitute in the street. Next morning a telegram was sent to her people, and within a few days she was safely home again.

It is very difficult to realize what it means to be destitute, hungry, and homeless in the streets at night; and especially to a young girl such as the one referred to. The sense of utter loneliness, the tormenting thought of the sore difficulty of their forlorn and helpless condition, and the inability to extricate themselves from it, have led to many becoming reckless and yielding to temptation. The record of the rescue homes proves this. "I didn't care what became of me," is the despairing remark not infrequently heard.

Every suitable applicant has received prompt and sympathetic help, and testimony to the good accomplished is constantly coming to hand.

There is great need of assistance just now to meet current expenses, for the exciting and exceptional events of this year have very largely attracted attention to themselves. Nearly 180 inmates have to be fed, clothed, housed, and instructed, and as there is no reserve fund, the voluntary gifts of God's stewards are the only source of supply.

WILLIAM J. TAYLOR, Sec.

200, Euston Road, London, N.W.

About Books.

The portraiture of character in **The Courtship of Sarah** (6s. *John Long*), by Sarah Tytler, is natural and instructive, and an interesting view of Nonconformist ministerial life is presented to view.

The Popular Library of Art now includes a well-informed sketch of the career of **Albrecht Dürer**, by Lina Eckerstein, with thirty-seven attractive reproductions of his pictures. (2s. *Duckworth & Co.*)

A stirring appeal to those who neglect God's House is made by Rev. J. Rogers (Dundee) in his booklet, **Why is Your Seat in Church Empty?** Already the publication has reached its 225th thousand. (1d. *Partridge.*)

There is much that is informing as well as truly helpful in the sermons—preached in Craigrownie Parish Church, Dumbartonshire—which Rev. Kenneth A. Macleay has gathered under the title **The Never-Changing Creed** (2s. 6d. *A. H. Stockwell*).

The sixteenth volume of *Mr. A. H. Stockwell's* "Popular Stories," **£50,000**, by J. Dodd Jackson (2s. 6d.), contains a series of short narratives with that true ring which is sure to win for them a warm place in the hearts of many readers.

Rhymes from Time to Time. By Wm. Croswell Doane. (6s. *Henry Frowde.*) Those who know the venerable Bishop of Albany will want to read his poems—some religious, others personal, and yet others miscellaneous. The book bears witness to the remarkable versatility of its author.

The sermon recently preached by Rev. H. J. R. Marston, at Belgrave Church, on behalf of the Domestic Servants' Benevolent Institution, **Our Souls, Our Work, Our Wages**, may now be had in pamphlet form. (1d. *32, Sackville Street, Piccadilly, W.*)

The Whisper of God, and Other Sermons, by Rev. F. W. Boreham, president of the New Zealand Baptist Union, is the latest issue in the "Baptist Pulpit" series. (2s. 6d. net. *A. H. Stockwell.*) The discourse which furnishes the title is founded on Job xxvi. 14. In all there are eleven, and they are striking in style, as well as sound in substance.

The Church Epistles, by Rev. Dr. Bullinger, is a volume dealing with the importance, order, interrelation, structure, scope, and interpretation of the seven letters of Paul—Romans to 2 Thessalonians inclusive. Reprinted from "Things to Come," it is the outcome of much thought and study; and even where we would hesitate to follow the author, we recognise his purpose and anxiety that the Spirit's teaching through the great Apostle shall not be neutralised by the theories and prejudices of men. (3s. 6d. *The Author, 25, Connaught Street, W.*)

The Emphasized Bible. This work, by Joseph Bryant Rotherham, has at length been completed by the publication of the third Old Testament volume—Proverbs to Malachi. (8s. *H. R. Allenson.*) As we have more than once described the features of the version—all of them valuable and some of them of unique interest—it is sufficient now to commend the work once again to the attention of careful students of Holy Scripture. The complete work—Old and New Testaments—may be had in four divisional volumes or bound in one, and in either form it is eminently suitable for presentation to preachers and teachers, or other Christian workers.

Stories for Children.—Among the smaller stories just published by the *Religious Tract Society* is one of attractive sixpenny books, including the following:—**Joe Davy's Trade Mark**; or' Where's the Light? by E. M. Waterworth; **Hero Charlie**, by Mary Hampden; **Flowers in the Desert**, by C. A. Mercer; **Dick Deane's Adventures**, by E. H. Stooke; **Sally, a Little Sister**, by Edith Cornforth; **The King's Wheel**, by Rev. John Isabell. In a second series at fourpence each we find—**The Queen of Beauty**, by Ida Lemon; **Sophy's Perilous Adventure**, by Florence E. Burch; **The Lily of the Valley** and other stories; **The Sliding Panel**, by Mary Rowles Jarvis; **The Village Shoemaker** and other stories; **Chrissy's Glad News**, by J. E. W.

The thick veil of mystery which overhangs everything east of the Suez Canal becomes more personal to us as affecting our own great Eastern Dependency. Viewing life from a Western standpoint, a fundamental difficulty lies in the understanding of a country the real importance of which is to be found in the villages rather than in the cities. Much has been already written on the subject; but there is abundant room in missionary libraries for **Village Work in India** (3s. 6d. *Oliphant, Anderson, & Ferrier*), by Norman Russell. As a missionary in Central India of the Canadian Presbyterian Church, the author has been a keen observer of men and manners, and has given us a series of vivid word pictures, full of suggestion of the actual conditions and circumstances under which the people live.

Hints on the art of preaching are ever in demand; and the appearance in volume form of a series of papers contributed by Rev. John Edwards to *The Preacher's Magazine*—**Nineteenth Century Preachers and their Methods.** (3s. 6d. *C. H. Kelly*)—calls for cordial mention. Taking a number of men whose praise is in all the churches, much that is helpful and instructive is extracted from their own utterances on the subject, or deduced from their practice. In nearly every case characteristic outlines or extracts are given; and while imitation of the example of leaders is dangerous, the volume abounds with most valuable advice, the following of which cannot fail to be fruitful. While the list of names is by no means exhaustive, even of front-rank men, no distinction is drawn of church or sect. The true preacher is recognized wherever he might be found, and with kindly, appreciative, and discriminating description, presented to the reader.

A notable and praiseworthy instance of the carrying of a war into the enemy's country is to be found in **Criticism Criticised** (1s. net), in which the Bible League (*186, Aldersgate Street, E.C.*) has published the proceedings of their Conference held at Oxford last February. The editing has been ably done by Prebendary Wace, who was also chairman. The ground on which Scripture is and has been attacked is well covered, and our readers will the more readily appreciate our hearty commendation of the volume—as a most informative one for the men and women who must confine their study to the English versions—when we say that the list of contributors includes the names of Rev. H. E. Clayton, Rev. W. Fuller Gooch, Professor Margoliouth, Rev. Chancellor Lias, Canon R. B. Girdlestone, Rev. F. E. Spencer, Rev. James Douglas, Dr. C. H. H. Wright, Rev. John Tuckwell, Professor Langhorne Orchard, and Prebendary Webb Peploe.

We have not gathered from the volume itself whether the "addresses" of which **Faith and Life in India**, by Rev. Robert Lee Lacey (of the Baptist Missionary Society, stationed at Puri, Orissa), is composed, were spoken to actual audiences; but in reading them we find ourselves taken into the deepest confidence of a keenly observant missionary, who at once strikes into the heart of the most outstanding difficulties in the way of the proclamation or acceptance of the Gospel in India. Perhaps because he speaks as one actually born in the "holy land" of the Hindus, Mr. Lee Lacey has certainly made some matters plain which are understood by very few who have never left this country. This is a missionary volume of an unusual type, the place of which may possibly be alongside others which give facts and figures more systematically; but it is certainly calculated to burn its lesson into the heart of the thoughtful reader. (2s. 6d. net. *A. H. Stockwell.*)

Volume VI. of **The New Biblical Guide** (7s. 6d. *Partridge*) deals with the books of Joshua, Samuel, and Kings. It forms a veritable storehouse of information for those who find themselves surrounded by enemies or critics of the Word of God, and are thereby called upon to give reasons for the hope and belief that are in them. In the nature of things it is impossible for the great majority of Christians personally to investigate antagonistic assertions; and consequently a high value attaches to the products of devout scholarship, as a means of strengthening the hands of the rank and file of believers. Very many are joyfully assured, from their daily experience and the inward witness of the Holy Spirit, that the Word of the Living God is invulnerable; and yet are anxious to be supplied with reliable data for use in aggressive work. Not only are a large number of difficulties (real or so-called) dealt with and satisfactorily cleared up, but no one can read these volumes without learning to test many onslaughts for himself, by comparing Scripture with Scripture, and in some cases even by the application of simple common-sense reasoning. Readers who appreciate the real value of the book will be grateful to the editor, Rev. John Urquhart.

A new COMMUNION REGISTER, on an improved plan, applicable to the use of all denominations, is announced for immediate publication by *Mr. Elliot Stock.*

Rev. Dr. Adamson, of Windermere, has been engaged for a considerable time in the preparation of a LIFE OF DR. JOSEPH PARKER, which it is hoped to publish this month. As a life-long friend of Dr. Parker, Dr. Adamson has had altogether unusual opportunities for qualifying himself to do this.

BOOKS RECEIVED.

From *T. Fisher Unwin*:—THE TEACHER AND THE CHILD, by H. Thiselton Mark (1s. 6d.). THE HOUSE, vol. xi. (3s. 6d.).

From *C. H. Kelly*:—SONSHIP AND SERVICE, by Rev. Thomas Waugh (1s. 6d.).

From *James Clarke & Co.*:—OLD PICTURES IN MODERN FRAMES, by Rev. J. G. Greenhough (1s. 6d.).

From the *Religious Tract Society*:—A DOG WITH A BAD NAME, by Talbot Baines Reed (3s. 6d.). KORMAK THE VIKING, by J. F. Hodgetts (3s. 6d.). ALL FOR NUMBER ONE, by Henry Johnson (2s. 6d.). A GREAT MISTAKE, by Rev. T. S. Millington (2s. 6d.). A HOUSEFUL OF GIRLS, by Mrs. G. de Horne Vaizey (2s. 6d.). THE HEAD OF THE HOUSE, by Evelyn Everett-Green (2s. 6d.). THE CHILDREN OF BROCKFIELD HALL, by Lydia Phillips (2s.). MARY MARSTON'S MISSION, by A. Fraser Robertson (1s. 6d.).

Evangelists at Work.

Rev. Dr. Torrey's Movements.

WRITING to a friend on July 11 regarding his movements on his present tour, Rev. Dr. R. A. Torrey reported that he was then leaving Australia for two weeks at Hobart, Tasmania. His intention was then to return to Australia for a week at Ballarat and fifteen days at Sydney, leaving the latter port on August 20 for New Zealand. Ten days at Auckland were to be followed by a like mission at Wellington. The evangelist thereafter expected to return to Australia, *en route* for Calcutta, sailing from Adelaide September 25 or 27, and being due in Calcutta about three weeks later than was originally planned.

Blackpool Theatre Services.

Under the auspices of the Blackpool Y.M.C.A. largely-attended Gospel services were held in the Alhambra Theatre, Blackpool, on Sunday last, conducted by Mr. Jas. B. Wookey, deputation secretary of Dr. Barnardo's Homes. The local committee have been much encouraged by this visit of Mr. Wookey, who was also cheered in the fact of meeting converts from his ministry during the last twenty years from all parts of the kingdom. The attendances on Sunday were very large, the evening meeting numbering nearly 3,000 people.

The Open-Air Mission at Lancaster.

We have again received a visit from four open-air preachers, Messrs. Heath, Gray, Alexander and Parker, who have held meetings twice and three times each day, also addressing Lord Ashton's men at the works, and Mr. N. W. Helme's men. Glasson Dock was also visited. We desire to thank God for the visit of His servants, and feel quite sure that some lasting results will be the outcome. On Lord's Day the evangelists addressed the Men and Women's P.S.A., also taking charge of the Town Mission service in the Collegian Rooms. The last service in the Market Square will be long remembered.

G. H. W., Hon. Sec., Town Mission.

Children's Seaside Services.

An esteemed correspondent, describing the meetings at Broadstairs, conducted by the Children's Special Service Mission, and typical of gatherings at numerous seaside resorts, writes:—An interview with one of the Broadstairs helpers elicited the fact that without exception the mission workers are honorary, some of some of them being missionaries home on furlough. The mission services are interdenominational, and the methods are simple yet effective, and certainly not lacking in attraction, as the sustained interest and size of the congregations testify.

Briefly the lines upon which the services are conducted are these:—Children are invited to bring Bible objects, bearing a card upon which a text is written. The text is, of course, to describe the object. One card bore a bunch of grass, some faded flowers, and a diminutive Bible. Beneath, in legible round hand, was written, "The *grass* withereth, the *flower* fadeth, but the *Word of the Lord* remaineth." Another effective object was a basket containing five barley loaves and two small fishes, the attached label of course bearing the words: "There are five small loaves and two fishes; but what are these among so many?" Each object is held up for inspection, and the inscription is read aloud by the missionary, who delivers a sermon in brief on the text upon which the object happens to bear.

At the conclusion of the service prizes were given for the best objects. Each little visitor also received an illustrated Bible story. Another innovation of Mr. Stanes is the Chinese lantern service, which is held on Broadstairs sands. In wet weather a hall is chartered in which to hold the services. Members of the Scripture Union are enrolled daily, and not only at Broadstairs, but at many other watering-places our friends of the Children's Special Service Mission are doing a grand work for the Master.

By favour of the Evangelization Society, very successful tent meetings of nearly three weeks' duration have been conducted in Newport, I.W., by Mr. Alexander Clark, upon whose labours, both in conversions and cementing the love of the scattered saints, the Lord has graciously set his seal. These meetings on neutral ground tend to bring the children of God together for prayer and united interest in the Lord's work, and so assisting the coming of our still waiting Lord. May the deep interest excited still extend!

A. M.

On Thursday evening last a very spirited open-air meeting was conducted near Gloucester Gate, Regent's Park, under the combined auspices of the Y.M.C.A., Camden Road, and Park Chapel, Arlington Road, N.W. Mr. Bob Johnson held a large and interested crowd with his Gospel Temperance songs, and his address and the attention of the crowd was maintained to the last. May God bless the Word!

R.

Writing of a mission recently held at Billesdon by Mr. F. Chapman, a correspondent says: "Truly, we have cause for praise for blessing given. There was a spirit of unity among God's people, and willing co-operation with the missioner, as well as a great awakening among the careless and godless. Several cases of conversion took place, especially among the young. Great regret was expressed that the mission could not be prolonged."

Mr. Newton Jones gave the addresses in connection with the Tent Mission at Bromley, Kent, last Sunday. A flower and egg service was held in the afternoon on behalf of the work among the cripples in East London. The assistance rendered by Mr. T. Armon Jones, of Wrexham, was much appreciated. His magnificent voice was heard to great advantage in "Lead kindly Light" and other solos, and we feel sure his cultured singing will be greatly used in the Master's service.

W. G.

In one of the Evangelization Society's Tents, at Hanley Castle, Worcestershire, Mr. James Wharton has just concluded a very successful mission. Although the population is a scattered one, and busy harvest time, good congregations have come together night after night. There is no doubt that Mr. Wharton's daily visits to the homes of the people, and even to workers in the fields, has in no small measure contributed to the success of the services held. Quite a number have professed conversion, and the services have been a source of inspiration and strength to the children of God in and around the locality. On every hand regret is expressed at the termination of the mission.

W. H. Lane.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day. The evangelists ask prayer for their respective missions.

Mr. Chas. E. Barraclough.—Sept. 11, Alloa, N.B.; 13-October 24, Cardiff.

Mr. G. Bennett.—Till Sept. 8, Aberystwyth (services on sands); Sept. 9-18, Barmouth.

Mr. G. Bentley.—Sept. 7-22, with Ross Gospel Tent (No. 1) Southam, Warwickshire.

Mr. William Bilton.—Till Sept. 15, Luton.

Mrs. Baeyertz.—Sept. 14-24, Felixstowe.

Mr. John Coates.—With Ross Gospel Tent (No. 2), till Sept. 8, Kempley Green.

Mr. Jack Cooke.—Sept. 7-28, Glasgow.

Mr. J. Dixon.—During September, Montpottinger Methodist Church, Belfast.

Mr. W. D. Dunn.—Till Sept. 12, Aberdeen.

Mr. and Mrs. Albert Harrison.—Sept. 7-16, Fence Houses, co. Durham.

Mr. and Mrs. J. S. Harrison.—During September, Sundays and Thursdays, Folkestone Road Hall, Walthamstow.

Mr. Newton Jones.—Sept. 20-25, Blenheim Road, Crouch End.

Rev. J. Jameson.—Sept. 7-14, Crimble, Slaithwaite, Huddersfield.

Mr. W. R. Lane.—Sept. 13-22, Bodmin; 27-Oct. 6, Gloucester; 11-20, Lisburn.

Rev. Jesse Mayo.—Sept. 7-Oct. 7, Brunswick Square, W.C.; 10-17, Selby, York.

Mr. Charles Noakes.—Till Sept. 14, Wigston.

Mr. Herbert Pont.—Till Sept. 14, Lyminge, Kent (Tent Mission).

Rev. H. Powers, D.D.—Till Sept. 11, Rothesay, N.B.

Mr. T. Swanston Smith.—Till Sept. 16, Southend.

Gipsy Smith.—Sept. 13-22, Stockport; 27-Oct. 6, St. James's Hall, London.

Rev. James Sprunt.—Sept. 13-28, Edinburgh Castle, Limehouse.

Rev. F. C. Spurr.—Sept. 6-15, Crewe; 21-28, Maindee.

Rev. J. Tolfree Parr.—Till Sept. 8, Mountain Ash; 13-22, Glasgow.

Mr. E. P. Telford.—Sept. 6-30, Great Assembly Hall, E.

Mr. J. Weedon.—Evangelization Society Tent Mission, Clipston, till Sept 15.

Messrs. Weaver Brothers.—Sept. 7-19, Elgin, N.B.; 21-Oct. 3, Aberdeen Y.M.C.A.

Requests for Prayer.

For the tent mission to be held during the month of September at Notting Hill.

For a tent mission conducted by Mr. F. Chapman, at Great Easton, commencing Thursday, September 4.

That an aged Christian may be guided and sustained during a period of weakness and perplexity.

For a fifteen-days' mission at Slade Green Baptist Church, commencing October 19, to be conducted by Mr. Bell, of the Evangelization Society.

For blessing on a Tent Mission for the men employed on the new railway works at Uxbridge, September 6-15, conducted by W. H. Holt, of the Navvy Mission Society.

Thanksgiving.

To the Lord that He is working in Conference Hall, Eccleston Square, S.W. Though the enormous majority of people in the neighbourhood are out of town, numbers in attendance increase, and the Lord is manifestly drawing some nearer to Himself.

Radstock.

The Medium of Spiritual Truth.—Ephes. i. 18 (R.V.), "Having the eyes of your heart enlightened." It is the heart and not the intellect that is the medium of spiritual truth. Culture your heart. Beware of a nourished intellect with a starved heart. —(From "Unfamiliar Texts.")

American Notes.

SOME of the leading Presbyterians are quite enthusiastic over an idea lately suggested for adding five million dollars to the Twentieth Century Fund of that denomination. Rev. John H. Fazel has proposed that each member of the Presbyterian Church should give to the fund one week's wages above the actual cost of living, and suggests the five working days of Thanksgiving week (the last week in November) as a good time for the experiment to be made. Mr. Fazel thinks that a million Presbyterians working five days ought to average at least a dollar a day over the cost of living; and if so, of course the large sum named would be raised with little effort.

The second priest to be sent to Northfield this year, after leaving the Roman Catholic Church, by Rev. James A. O'Connor, of Christ's Mission, in this city, was Rev. John H. Hemes, formerly priest of St. Clement's Church, Navarre, Ohio. He first heard of Christ's Mission through a parishioner who brought him a copy of "Father" O'Connor's magazine, *The Converted Catholic*, that he might pass judgment upon it. It had been sent to her by a friend in another city, and she thought it was a bad paper. The priest read it through, with the result that he wrote to Mr. O'Connor that night. A short time later he came to New York, and after prayer and conference resigned his position. He is now at Northfield preparing for the Protestant ministry.

New York. Roger Martin.

A Pilgrim's Prayer.

"Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light?"

"Let him trust in the Name of the Lord, and stay upon his God" (Isaiah l. 10).

Lord, I am wandering—lead me.
Lord, I am hungering—feed me.
Far from my Home—direct me.
Fearful and faint—protect me.

(Psa. lxxiii. 24)

Lord, I have none beside Thee,
Into the safe path guide me;
Give me Thy strength in weakness,
Give me Thy power—with meekness.

(Isa. xxxii. 2.)

Tempest and dark surround me,
But Thou hast loved and found me;
Onwards I press, not knowing
Whither my steps are going.

(Psa. xxxviii., xvi. 11.)

Lord, is there joy before me?
(Deeply the sharp thorn tore me),
Fiercely the rain-drops beat me,
Cold are the eyes that meet me.

(Isa. xli. 10.)

Still—let me know Thee near me,
This shall suffice to cheer me;
Darkness and death appal not,
Held by Thy hand I fall not.

(Phil. iii. 13, 14.)

Hush Thou my feeble fretting,
Thus, the sad past forgetting;
Peace to my heart is stealing,
Thou the Unseen revealing.

(1 Cor. xv. 57, 25.)

Yea, let me love Thee dearest,
Yea, let me feel Thee nearest;
Come, for my heart is failing,
Love over loss prevailing.

C. Maud Battersby.

Notices.

A correspondent would like to know where to find a hymn in which the following verse occurs:—

Angels! assist our mighty joys,
Strike all your harps of gold;
But when you raise your highest notes,
His love can ne'er be told.

Applicants for Tracts.—Mr. Sydney E. Hallam, 78, High Street, Homerton, N.E.; Mr. H. E. Bridger, 4, Bloomsbury Place, London, W.C.; Miss A. Scantlebury, 3, Llanover Street, Cadoxton, near Barry, South Wales; Rev. J. Bransom, The Manse, Hurstmonceaux, Sussex; Mr. George Johnson, 32, Stepney Avenue, Fulsgrave, Scarborough.

Communications Received with Thanks.—F.C.S. J.S.G. G.B.G. W.K. W.S. G.L. A.H. P.R.S. W.H.L. A.R.W. C.M.C. R C. H.A.C. A.B. F.T. C.C. E.S. D.B. C.A. J.G.G. Mrs. C. E.L. C.K. J.P.G. F.B.M. J.C. T.A. A.LeL. W.H.S. A.M. L.L.G. J.E.P. H.St.J. T.C.M. L.M.M. E.S. T.T.H. A.E.G. J.F.T.H. C.B. W.K.C. M.S.T. N.F.D. C.G. F.E.P. J.C. A.C.B. H.F.M. Lord R. G.B. J.B.W. T.V. H.F.R. G.H.W. R.S. A.P. J.W.P. G.B. L. F.C. W.F. G.P.P. Miss M. C.P.H. T.E. E.G.J. W.H.J.H. D.H. A.S. H.H.C. W.F. W.P. J.W. E.S. J.M. T.G. G.F. E.B. W.H.H. W.D W. C.B. W.B.R.C. J.W.W, J.H.H. H.H.P. R.G.J. H.E. J.M. H.K. W.J.T. J.C.D. P.G.H. C.L.E. H.H.P. F.P. A.G.M.

Obituary.

MR. JOHN WOOLDRIDGE.

THE death is announced of Mr. John Wooldridge, for many years a devoted Christian worker. As a tent preacher Mr. Wooldridge was widely known, and held in warm esteem for his straight speech and consistent life. He was confined to his bed through sickness for four months, and passed away in peace on Friday last.

MRS. EDWARD KEMP.

After four years of intense suffering, borne with Christian resignation and fortitude, Mrs. Edward Kemp, of Plumstead, passed to her rest on the 28th ult. Converted in 1856, she was a power for good and an earnest supporter of Christian and philantropic efforts. A member of St. James' Church, and superintendent of the Infant Sunday-school, &c., her memory will be held dear to those with whom she was brought in contact, many of whom were led into the way of eternal life through her instrumentality. Affecting reference to the deceased lady was made by Rev. S. Henning on Sunday last to a deeply-moved congregation.

REV. J. W. GILBERT.

When we went to India we had fifteen missionaries as fellow-passengers. One was Miss Williams, who was returning to be married to Mr. Gilbert, of the Baptist Mission at Serampore. We called upon them after their marriage, and found Mr. Gilbert a bright, happy, and apparently healthy man. It is, therefore, with exceeding regret and deep sympathy with his so early widowed wife, that we have received the following sad news in a letter from our friend, Rev. F. S. Hatch, the general secretary of the United Society of Christian Endeavour in India, Burma, and Ceylon.

R. C. MORGAN.

"I am writing now to tell you of the death of Mr. Gilbert. You met him at Serampore. He died on Tuesday, July 29, and a letter from Rev. Herbert Anderson, the secretary of the Baptist Mission, says: 'It was my mournful duty to lay his body to rest in the sacred spot at Serampore, where are the tombs and graves of the pioneers of our Indian Mission, Drs. Carey, Marshman, and Ward. This bereavement will be more deeply mourned by our Mission than you will well conceive. Brother Gilbert was a man of very exceptional ability and of very deep spiritual character and experience; one we could in no way spare, looking from the human standpoint; but God had greater work for him in his own home above, and though we are so stricken we are not dismayed.'

"Mr. Gilbert was my associate in editing the *India Christian Endeavour*, and was secretary of the Bengal C.E. Union. He was my own personal helper and friend, and was on the whole the man I most relied on in the vicinity of Calcutta. I know not what I shall do in Bengal without him. This event and the death of Brother Chew, of the M.E. Mission, with whom I boarded in Calcutta, have cast a gloom over me, for I feel lonely here in India without these men."

Scottish Notes.

THE conference of ministers usually held at Craiglockhart will take place, for this year, at Deeside Hydropathic, Aberdeenshire, Nov. 3-5. The general subject will be "The Spiritual Opportunities and Responsibilities of a National Church."

The annual conference of the Church of Scotland Young Men's Guild is to be held at Hamilton, September 21-23. This marks the completion of the Guild's twenty-first year of work. The Guild Sermon will be preached in Dalziel Parish Church, Motherwell, on Sunday evening, 21st inst., by Rev. Principal Lang, D.D. Arrangements have also been made for special sermons to young men being preached in all the churches within the bounds of the Presbytery on that day, the list of preachers containing the names of Rev. Drs. Norman Macleod, Macadam Muir, Mitford Mitchell. Theodore Marshall, George Wilson, M'Clymont, with Professors Cooper and Kennedy, and other well-known ministers.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

An authoritative contradiction has been given to the statement that the Archbishop of Canterbury contemplated resigning the Primacy. Dr. Temple is taking a rest at Canterbury, and proposes to go to Scotland later in the year.

The foundation stone of the new church in course of erection at Badshot Lea was laid last week by Viscount Midleton. The new ecclesiastical parish is situated on the borders of Aldershot, and during the past few years has so rapidly increased in population that the arrangements hitherto in existence for the carrying on of the work of the Church have been found to be utterly inadequate. The church is to cost £3,000.

Churchmen and Nonconformists have combined in restoring the ancient parish church at Llandingad, as a tercentenary memorial to "Vicar Prichard," who was presented to the living in 1602. Prichard turned his sermons into rough popular verse, and his compositions have exercised almost as much influence over the religious life of Wales as the "Pilgrim's Progress" has done in England. Prichard, in addition, is said to have been the first clergyman to introduce open-air preaching in connection with with the Established Church.

The old parish church of Mundesley, Norfolk, for more than 100 years has had half its nave and the whole of its chancel in ruins. There is now a movement on foot to pull down the old roof and reroof the whole of the nave, and also to take in a small section of the old ruined chancel. This enlargement will give about 160 additional seats, which are much needed, as even in the winter months the little old church is often quite full; but in the "season" the rector (T. Tegg Harvey) is obliged to duplicate his morning service (making five each Sunday), and many people are turned away, as porch, aisle, and gallery are as crowded as the benches.

Congregational.

The centenary of Zion Chapel, Flockton, has recently been celebrated Though Nonconformity existed in Flockton as far back as 1678, Oliver Heywood, among others preaching here, it was not until 1802 that a Nonconformist place of worship was opened, this being Zion Chapel.

Claremont Mission, Pentonville, the first "centre" established by the London Congregational Union, is to be opened on October 2. Rev. C. Silvester Horne, of Kensington, will preach in the afternoon, and Mr. W. H. Brown, who gave £4.000 of the £8,000 which the initiation of the mission has cost, will preside at an evening meeting. On the following Sunday Rev. F. W. Newland, [the superintendent of the work, will commence the mission services.

Baptist.

Rev. W. Harrison, after ten years' ministry at Speen, Bucks, has accepted a unanimous invitation from the church at New Romney.

In connection with the jubilee of the church at Ilfracombe, advantage is being taken of the holiday season in making a special effort to remove the debt of £2,200 remaining on the enlarged chapel premises.

An invitation to Rev. A. Emlyn Jones, of New Barnet, to become pastor of Buckingham Chapel, Clifton, has been accepted, and he will begin his ministry on October 5. The thirteen years pastorate of Mr. Jones at Barnet has been singularly successful, and he has done excellent service as secretary of the local Free Church Council.

Mr. A. Cunningham Burley, of the Pastors' College, has received a cordial and unanimous invitation to the pastorate of the Baptist Church, Windsor. He has accepted the call, and hopes to commence his ministry on Lord's Day, October 5. During his college course Mr. Burley undertook the pastoral oversight of the Avenue Church, St. Margarets; also assisting the recently-formed Church at Newhaven.

At Woolwich Tabernacle, S.E., on Thursday last, Pastor John Wilson received a hearty welcome home, after his summer holiday, from a large and enthusiastic meeting. The twenty-fifth anniversary of Mr. Wilson's settlement was also celebrated. Hearty recognition was made of his pastoral labours, and £335 was gathered for the building debt. During the twenty-five years the membership has increased from ninety to 1,500.

Brighton Grove Baptist College, Rusholme, on September 11, 12, and 13, will be the scene of the gathering of the fifth annual Conference of the Baptist Students' Fraternal Union. A reception will be given to the students in Union Chapel, Oxford Road, under the presidency of Rev. J. E. Roberts. The speakers will be Rev. John Thomas, of the Myrtle Street Church, Liverpool; Principal Marshall, of the College; and Rev. Samuel Pearson, of the Broughton Park Congregational Church.

The cause at Church, near Accrington, is making gratifying progress, and is now pushing on in forward work of a promising nature. For about eighteen months past the Ernest Street Church have taken up extension at Great Harwood, which has proved so successful that urgent necessity is laid upon them to make further advance. There are now thirty-seven members, eighty Sunday-school children, and eight teachers, meeting in a cottage in School Street. The congregations have outgrown this accommodation, and to meet the situation a site has been secured in Moss Street, on which it is proposed to erect a school chapel.

Methodist.

It is stated that the recent Wesleyan Conference cost the Methodists of Manchester £1,300.

Rev. Hugh Price Hughes hopes that not a single foot of the Royal Aquarium property will pass out of the hands of the Wesleyans. It is expected that the point will not be settled until late in the autumn.

Under the ministry of Rev. J. T. Barkley, the new Primitive Methodist church at Harrogate is prospering. A scheme has been launched to reduce the debt by £1,000 during the next year. A site has been secured for a new church in High Harrogate.

Hinckley Road (Leicester) Primitive Methodist circuit is making substantial progress. The Sunday-school at the circuit chapel has no fewer than 1,300 scholars. All the churches on this circuit have been either built or rebuilt during the last thirty years.

The new church enterprize of the Primitive Methodists at Knaresborough has been a great success. Rev. W. Thoseby has received subscriptions from all parts of the country. The report shows that over £1,900 has been raised—a result that was thought impossible a few years ago.

The first anniversary of Nether Green United Methodist Free Church, Sheffield, has just been held under favourable circumstances. Congregations, offertories, and public interest in the services (conducted by Revs. G. T. Candlin and G. Wheatley) give promise of the building up of a strong church.

Presbyterian.

During August, Professor McComb, D.D., has occupied Dr. Meharry's pulpit at Crouch Hill with much acceptance. Before returning to Canada he will preach at Harrow on September 21 and 28.

After careful consideration, Rev. P. Carnegie Simpson, of Renfield Church, Glasgow, has intimated to the Westbourne Grove congregation that he does not see his way to encourage them in the further prosecution of their call.

A valedictory meeting is to be held in Stratford Church (Rev. A. Jeffrey) early in October to take leave of several missionaries who will be sailing for China on the 10th and 24th of that month. The departing missionaries will be Dr. Whyte (son of the well-known elder), Rev. George and Mrs. Ede, Rev. A. T. M. Anderson, Rev. C. C. Brown, Miss Rickett, Miss McArthur, Miss Gillespie, and Miss Brander.

Presbyteries are just now expected to give special attention to the claims of Sunday-school work. Conferences are being arranged for in all the large Presbyteries, at which the alleged decrease in attendance and its causes will be considered. The superintendents of schools, in response to a series of queries sent out by the Synod Committee, have made a number of valuable suggestions for improving matters, and these also will be carefully considered.

Society of Friends.

By their voluntary contributions, the members of the adult school at Pleasley have purchased a plot of land for the erection of school premises. At present the school meets in a small room.

Harriet Green recently spent a week at Manchester, in New England Yearly Meeting, and during her stay a series of special services was held. The meeting has been much blessed, and its numbers increased.

Joseph S. Elkinton, who has recently returned from an extended visit to the Dukhobor colonists, is hoping to get a school built shortly in the Saskatchewan Colony, where the people are favourable to instruction. Ten acres of suitable land have been promised to him free of charge, and the cost of the building and equipment are estimated at £400.

Fallen Asleep.

At his home in Dudley, aged 81, Mr. SILAS HENN, a writer and preacher of considerable note. He was closely associated with the Reform and Chartist movements; he was charitable in controversy, and wrote with much force on pulpit power.—Rev. GEORGE HARGREAVES, at Sandbach. He entered the ministry of the United Methodist Free Church in 1859, was a diligent and affectionate pastor, and highly esteemed.—At Colwyn Bay, Rev. R. D. GREEN (Congregational), for some years pastor of the church at Market Drayton, and brother of Rev. D. D. Green, L.M.S. missionary in Madagascar.—Captain RICHARD SOULSBY in his 81st year, one of the oldest inhabitants of Hu l, and for sixty-five years a member of the Wesleyan Methodist church, faithfully serving in many offices, and notably a class leader.—Rev. JOHN NELSON, who for 43 years laboured faithfully as a Wesleyan minister in a succession of circuits, stimulating many to Christian service by example as well as precept.—Dr. JAMES E. TUXFORD, aged 73, consulting surgeon of Boston Hospital, and a devoted member and generous supporter of Zion Church.

Welsh Notes.

THE annual meetings of the South Wales Temperance Association are to be held at Abersychan, Monmouthshire, on September 22, 23. Several conferences and public meetings are to take place on the occasion. A women's conference will be one of the features of the meetings.

The North Wales Summer School of Theology held its meetings at Ruthin on August 26, 27. The chief feature of the gatherings was a series of exceedingly able and valuable lectures on the attitude of recent thought to religion by Professor Henry Jones, of Glasgow. It has been decided to hold the school again next year, when it is hoped to have the services of either Principal Fairbairn, Rev. A. E. Garvie, or Dr. James Denney as principal lecturer.

The quarterly meetings of the North Wales Calvinistic Methodist Association were held at Carnarvon on August 26, 27, 28. The programme consisted of business meetings, conferences, and preaching services. The report submitted of the work done at the Bala Theological College was a thoroughly satisfactory one. Another report of marked importance dealt with the Protestant schools maintained by the Association in North Wales. These schools, the existence of which is not so widely known as it should be, are maintained by the Calvinistic Methodists of North Wales in order to counteract the pernicious influence of the Roman Catholic educational establishments in one or two counties. The report of the position of the Connexion in Carnarvonshire was satisfactory. In 1891 there was a population of 67,532 in the county. Of this number over 41 per cent. were Calvinistic Methodists. In 1901 the population had increased to 71,099, and the Calvinistic Methodists to 29,058. At the beginning of the present year there were eighty-six churches, with 104 ministers and preachers. During the past twelve years the communicants have increased by 2,129.

DONATIONS

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Rev. D. Baron's Work, Jews—X.X.X., £1; M.E.G., 10s.	1	10	0
London Society Promoting Christianity among Jews—C.S.P.	1	0	0
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St. Giles' Christian Mission—W.H.M., £1; A.B.R.C., 10s.; S.J.K., £2; Sympathy, 8s.; M.J.D., 5s.; H.I., 5s.; A.H., 10s.; F.J., 1s.; F.P., 5s.; Granite, 5s.; Noel, £2; A.S., 5s. ...	7	14	0
Dr. Barnardo's Homes—C.S.P., £1; Grateful, 5s.; P. and J.W., £1 10s.; J.C., £3	5	15	0
Mr. Fegan's Homes—W.H.M., £1; L.F.G., £5; F.R., £2; F.H.C., £1; Grateful, 2s. 6d.; M.S., £10...	19	2	6
Holiday Fund, Poor Children—W.H.M., 5s.; Grateful, 2s. 6d.; Ignotus, £1	1	7	6
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Bridge of Hope (Miss Steer)—I.S.G., £1; M.S., £10	11	0	0
Friendless and Fallen—W.H.M., £1; Inasmuch, Derby, 2s. 6d.; Grateful, 2s. 6d.; A.S., 5s.; J.C., £1; J.A.S., 1s. 6d.	2	11	6
Day in Country Fund—Inasmuch, Derby, 2s. 6d.; M.M.D., 5s.; R., 2s. 6d.; A.B.R.C., 10s.; Harrogate, £1; Mrs. D.G., 10s.	2	10	0
Kensit Crusade—C.S.P., £1; Noel, £1	2	0	0
Open Air Mission, Ireland—C.S.P.	1	0	0
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Church Army—C.S.P., 10s.; *(Distressed Reservists)*—A.E.C., 10s.	1	0	0
Aged Pilgrims' Friend Society—A.B.R.C., 10s.; Noel, £2 10s.	3	0	0
Cripples' Home, Enfield—A.B.R.C.	0	10	0
Ragged School Union—F.R., 10s. 6d.; *(Day in Country)*—2s. 6d.	0	13	0
Field Lane Ragged School (Day in Country)—F.R.	0	2	6
George Yard Mission (Day in Country)—F.R., 2s. 6d.; R.E.B., 5s.	0	7	6
London Samaritan Society—F.R.	0	10	0
Scripture Readers' Society, Ireland—Thankoffering, L.A.S., 5s.; J.S., £1; Noel, 10s.	1	15	0
Forward Movement Among Miners—Bath	0	5	0
Miss Weston's Work, R.N.—J.S., £1; W.W., 8s; C.I.M.T., £1	2	8	0
London City Mission—J.S.	3	0	0
Uncle Tom's Cot—R. St. G.	0	2	0
Mrs. Booth's Rescue Homes—Mrs. D.G., £1; *(Night Shelters)*—A.E.C., 10s....	1	10	0
General Booth's Social Scheme—Grateful	0	5	0
"The Christian" Tract Fund—W.W.	0	2	3
Manchester and Salford Wesleyan Methodist Mission (Poor)—Anon	5	0	0
Homes, Aged Blind, Crouch Hill—Grateful, 5s.; Noel, 10s....	0	15	0
Home for Crippled Boys, Kensington—Grateful ...	0	5	0
Metropolitan Tabernacle Colporteurs' Association—Love	2	2	0
Bristol Orphan Houses—P. and J.W., £1 15s. 6d.; C.L.M.T., £1	2	15	6
Church Association—Noel	5	10	0
Women's Protestant Union—Noel	2	0	0
Protestant Reformation Society—Noel	2	0	0
Tramcar Scripture Text Mission—Noel	0	10	0
Friedenheim Home for Dying—Noel	0	10	0
R.N. Mission Deep Sea Fishermen—J.A.S.	0	2	0
Missions to Seamen—Readers	1	0	0
Tent, Canning Town (Mr. W. Grove)—M.S. ...	5	0	0
Total...	£223	5	3

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ADVERTISEMENTS.

St. Giles Christian Mission—S.H., A parcel of clothing.

Personalia.

Mr. CHARLES INGLIS hopes to sail on October 8 for America by ss. *Oceanic*. Many readers will follow him with their prayers in his evangelistic and prison work.

Mr. R. P. WILDER (a son of a missionary family) is now the travelling secretary of the Indian Y.M.C.A. He is in Switzerland, seeking recuperation from overwork. Will readers pray for his entire restoration to health?

The numerous friends of Rev. Dr. CALEB SCOTT, chairman of the Congregational Union, will regret to learn that he is again seriously ill, suffering from an attack of pneumonia. It is not anticipated that he will be able to preside at the autumnal meetings of the Union, to be held in Glasgow this month.

Mr. and Mrs. W. V. BAKER are meeting with much success in their work in America. In the middle of August they were at Seattle, Washington, from whence they were going to Tacome, and then to Portland, Oregon. These friends may be addressed c/o Mr. Jesse E. Thomas, 724, Shirley Street, Philadelphia, or 80c, Institute Place, Chicago, Ill.

Rev. Dr. PIERSON will commence his seven months' ministry at Christ Church, Westminster Bridge Road, S.E., on Sunday next, September 7, when he preaches at 11 a.m. and 6.30 p.m. Rev. F. B. Meyer will be present to welcome him in the name of the Church. Dr. Pierson hopes to preach at Christ Church also on Thursday evenings at 8.30 p.m.

Acknowledging God.

In all thy ways acknowledge Him, and He shall direct thy paths (Prov. iii. 6).

WE often miss our way in our journey of life through forgetting the Great Leader and Guide. Note one or two lessons:—

1. *The exercise of Providence in the affairs of life.* (1) God is not an unconcerned spectator. (2) He does not allow His almighty powers to lie idle or dormant.

2. *A direct acknowledgment of this Providence is demanded of men.* It is the way of the world to attribute the circumstances of life to "chance," or "fate," or personal acts. But it is the mark and act of every Christian to look to the true and only Author of all things.

3. *A distinct connection between piety and guidance.* God will direct the man who trusts Him. He will lead him in a safe way. The path may not be agreeable at present, but it will lead to a blessed immortality. Take courage when overcome with difficulties, and know that all things work together for good to them that love the Lord Jesus Christ.

The King of Love my Shepherd is,
Whose goodness faileth never;
I nothing lack if I am His,
And He is mine for ever.

Plymouth. THOMAS HEATH.

For Missionaries on Furlough.—A small country house has been furnished and set apart for missionaries on furlough and Christian workers needing rest and change. It is situated in Lindfield, one mile from Hayward's Heath Station, and although in the heart of the country, is close to church, chapel, post-office, shops, and schools. It contains seven beds, and a woman is engaged to cook for the families staying there. Friends desiring further particulars should write to the Dowager Lady Tankerville, The Welkin, Lindfield, Sussex.

The Missionary Association convenes a meeting at the Police Institute, 14A, Adelphi Terrace, Adam Street, Strand (kindly lent for the occasion), on Wednesday, September 17, at four o'clock, to which Missionaries and those interested in missions are cordially invited. The object is to wait upon the God of Missions seeking the creation or revival of missionary interest in every member of the Church of Christ, to encourage and to strengthen one another's hands in God for obedience to the appeal of the Lord Jesus to go into all the world and proclaim the glad tidings of salvation to every creature.

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This Society continues to Spread the Word of God in the homes of the people, and never found a more open door, but funds are much needed to extend the Work.

Contributions will be thankfully received at the Offices 27, Lower Pembroke Street, Dublin; or 9, Paternoster Row London; and at the Office of THE CHRISTIAN.

REV. J. O. GAGE DOUGHERTY, M.A.,
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SPECIAL ANNOUNCEMENT.

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Notes & Comments

Rev. Dr. Torrey's Movements. In view of the prospect, during the coming winter, of a visit to this country by Rev. Dr. Torrey to hold mission services, we would urge our readers to fervent prayer for God's blessing thereon. For ten years or so Dr. Torrey has commanded crowded congregations in his church at Chicago, and it has been the rule for his message to arouse keen interest and deep concern regarding the way of salvation. In fact, a friend who has co-operated with him informs us that he has never known a service to close without a score or more of inquirers remaining behind. Dr. Torrey preaches as one who is himself convinced, and his word has been with power to the salvation of multitudes of souls.

"The Crowning of the Priest." The magnitude of the difficulties in which the Government is placed with regard to the Education Bill becomes more apparent as the weeks pass. The Evangelical forces of the country have been aroused, and are being rapidly organized. In view of the part being played by Irish Romanists in Parliament and the Press, a new element has come into the controversy. In the words of the *Daily News*, the Government "cannot force a measure touching religious questions on a Protestant people by Catholic votes." That the promoters if not the framers of the Bill intended to accomplish their object by such means, seems only too clear. If nothing else is plain, it is that the whole measure seems to have been devised so as to upset education and set up the priest. In the words of Dr. Parker, "the Bill would crown the priest," and the present is assuredly no time for such an act. It has with truth been affirmed that clericalism has "rarely guided England for long, and never for her good."

The Right of Free Speech. The question of the right of free speech in open spaces is a most important one from many points of view. The imprisonment of young Mr. Kensit for three months may help to bring it to an issue. It is not to the interest of law-abiding citizens of any creed, on the one hand to veto free speech unnecessarily, nor to assert it injuriously on the other.

A Modern Superstition. It is sad to note the extent to which palmistry and other superstitious practices have come into vogue during recent years. The advertisements of such as profess to "read the hands" appear regularly in magazines of a certain class, although, in the eyes of the law, fees taken for the practice of palmistry come under the head of "money obtained by false pretences." An esteemed correspondent, in calling our attention to a recent prosecution for palmistry, says:—

> It is nothing short of alarming to find how many in this town, who have the standing and reputation of being wholly for God, are not merely indifferent to the abounding iniquity, but are openly advocating it and actively defending it. The practice is looked upon as at least "a harmless amusement," and where it is taken seriously it is regarded as "a comforting source of knowledge" and as affording a key to the future. One palmist in this place poses as a converted man, and speaks at meetings in connection with Christian organizations. The effect of such a condition of things is to entrap thousands of young men and women into connivance with what the law regards as a system of lying, deceit, and fraud.

What it Means. Behind the folly and superstition lie the meaning and motive of such practices. Why do men and women resort (to use the words of our correspondent) to "comforting sources of knowledge" outside the truth of God? Should not Christian people seek unto their God? Here lies the secret of the evil. Having declined from God, men and women refuse an abiding-place in their hearts to His loving care and faithful providence. They seek to gods that are no gods—to their own shame and the grief of Him whose thoughts towards them are "thoughts of peace and not of evil." To seek unto Chance or Fortune; to consult "wizards that peep and mutter;" to let hope or fear depend upon the words of such as wholesome laws as well as Holy Scripture regard as "deceiving and being deceived," is, in very truth, to act "as the heathen do." With a lively conviction regarding God, and a true devotion to the Lord Jesus Christ, men and women would have nothing to do with such criminal foolishness, such flagrant ungodliness.

A New Blasphemy. From the time of its origin in error of a peculiarly repulsive character, the Agapemone movement has from time to time developed fresh delusions, which in turn have found a few credulous believers. Our readers will be shocked to learn that previous blasphemies have been crowned by pretensions of a character to which we should not allude but for the duties of admonition and safeguarding the unwary. At a gathering in the Agapemone building at Clapton, on Lord's Day last, one of the leaders declared himself to be "the Lord Jesus Christ, come again for the second time as the Bridegroom of the Church and the Judge of all men." It is to be hoped that Christians will warn any who seem likely to come under the baneful influence of the system, and that those unhappy people who have been beguiled into the snare may be made the subjects of earnest prayer.

The Puritan. Owing doubtless to confusion of ideas, and to some ignorance of the vital forces underlying historic events, it has become quite usual for thoughtless writers to refer sneeringly to the cry for a purer and higher standard of national life, and for deliverance from priestism, and also to the desire for the maintenance of the sanctity of the Sabbath, as "Puritanism." The term, however, can be taken as an unintentional compliment, for the keystone of those outgrowths of Puritanism, upon which the foundation stones of our spiritual freedom and of much of our secular liberty rest, was simply its essential threefold principle of righteousness in the individual, the home, and the State. The Puritans had "imperial minds and holy methods," two things too often severed; and Puritanism, stern in its ideals, has been the recuperative power that more than once has raised the nation from the torpor of death. It has not yet lost its vitalizing force, and the day is coming quickly when all its strength and influence will again be required to save the State.

Brotherly Love. Our love to others should not depend on their beliefs; even their errors should not prevent our love. God loves all men—"the world." And those who are His children by faith in Christ Jesus, He loves with a Father's love. If our love necessarily depended on the faith or even the obedience of others, we should find our love a very uncertain and shifting quantity. We should be always criticizing and judging, and we can never judge justly, because we never have all the evidence before us. Paul says he did not judge himself. And "Let us not judge one another any more." Do not the views people take often arise from the circumstances into which they are thrown? Perhaps if our surroundings had been different we should have thought differently on some subjects. Are not many people orthodox because they have not been exercised about the views they profess to hold? No one's views will hold him in the day of testing unless they have been received direct from God, by the teaching of His Spirit. It is possible to be in a transition state, not yet freed from errors, but in a more acceptable state before God—because honestly desiring to know the truth—than others whose views have only been received from those around them, and have not cost them anything. If we do not hate people because they have lost their way, but pity and help them, how much more should we love and help those who mentally or spiritually have lost their way, or who have never yet found the right path?

"A Vanishing Vice." The *Spectator* has a curious article upon what it calls "a vanishing vice," the vice being pride. We are afraid the writer desires more than he actually beholds. It may be quite true that the cruel pride which in past ages characterized such creatures as Pharaoh, Nero, and others has disappeared, and for a simple reason—the power of the people makes it impossible. But the *Spectator*, while admitting that pride to-day is "changing its character," goes on to say that pride of birth and pride of intellect have been greatly modified of late. We are afraid that facts will not bear out this statement. Pride of intellect, in particular, it seems to us, is on the increase, rather than otherwise. How else can the lofty tone assumed by many scientists and journalists, and students towards religion be explained? Accepting its hypothesis as proved, the *Spectator* arrives at the conclusion that "the doctrine of human depravity has had its day"; and in so saying there is surely some evidence of pride. One of the commonest forms of pride is that which men betray when they refuse to believe the truth about their own depravity and sin and shortcoming; and it is this, undoubtedly, that keeps thousands of persons outside the Kingdom of God. It is certain that no vice vanishes, except as expelled by the grace of God and faith in the Lord Jesus, the Meek and Lowly in Heart.

Poverty and Thrift. The *Daily News* has devoted part of its columns, during the last few days, to a discussion of the question, "Can poor men save?" The correspondence reveals, on the part of some men at least, a spirit that we could wish were more widely extended in the world. Whilst some, whose income reaches £250 a year, complain that they cannot save, others, who have barely half that amount, write cheerfully of their happy life and their success in saving, despite the responsibilities of family, &c. One of these latter touches the point admirably, when he speaks of the power of true love in a home to call out the best there is in a man, and to cause him to deny himself personal gratifications for the sake of others. We are afraid that waste and the foolish habit of living up to one's income is, for many, the cause of much misery. The lot of many sadly needs amelioration, but others undoubtedly do not understand the art of making the best of what they have. Some of the most successful men of to-day owe their position to that grit with which an enforced rigid economy supplied them in their early days of struggle. The power to use to the best advantage whatever one possesses, whether it be little or much, ought to be cultivated by all. And, above all, calculate on the blessing of God, the giver. "Honour the Lord with thy substance, and with the first-fruits of all thine increase." "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

The Difficulty in Housing. An article in the *Daily Telegraph*, on the attempts that are being made to provide suburban houses for the working classes, draws attention to a feature which is very grave, and which deserves serious consideration. It is pointed out that the running of cheap trains into the suburbs is merely transferring the difficulties of the centres to points a little more remote, since the suburbs so served reproduce the evils of over-building, overcrowding, and over-renting. This is not what is wanted. Transference of an evil from one spot to another is a vastly different thing from removing it altogether. The essential thing in sanitary and humane housing is plenty of room, together with as much of nature as possible, and all on a moderate rental. Cheap and quick transit is only part of the real need; there must be, to complete the thing, a scene worth removing to. It is more evident than ever that the "Garden City" is the model of true housing. When once our slow-moving people come to see this elementary truth, ways and means for carrying it out will not be long withheld. Bournville and Port Sunlight are object-lessons of endeavours, not only to distribute the population, but also to cultivate industries in healthful conditions.

Town and Country. There is a tendency to compare the unhappy surroundings of a large section of the working population of our large centres with the free and healthy life of the labourers in country districts. Mr. Henry Aldridge, the secretary of the National Housing Reform Council, has recently published a statement which, unhappily, shows that in many rural districts matters are but little better than in the towns. He says, in giving the results of three careful investigations:—

In seventy-eight villages, containing 4,179 cottages, there were 1,000 bad or very bad, 2,500 with no fireplace or other efficient ventilation in the bedrooms, and 700 with water supply bad or absent. In another set of 240 villages there were 5,000 bad cottages.

In one district alone there were, in eight years, 154 cases of enteric fever, and 572 of diphtheria, due to the insanitary condition of the dwellings. This condition of things undoubtedly is an important factor in the migration of labourers to the towns, and the erection of a few expensive cottages at high rents is no remedy for it. The creation of small holdings is the only effective method of keeping the labourer upon the land, and Lord Carrington and others have shown practically how this plan can be successfully carried out.

"The Union." In a noteworthy contribution to the *Nineteenth Century* for September, Miss Edith Sellers not only throws a lurid light upon the misery hidden within the walls of many of our workhouses, but also sweeps away a number of misapprehensions in regard to the result of an Old Age Pension Scheme. In one London workhouse alone she found 285 men and 387 women over sixty-five years old. Of that number 427 were "infirm, worn out, and broken in health," and many suffering from actual disease. For such the necessity of life is skilled nursing, which, it goes without saying, cannot be given in the houses of relatives, where, as one poor old pauper said, "They're like rabbits as it is." Few of the paupers, however, have relatives who could take them for 5s. a week, and most of them, in fact, have no friends left. In the London workhouses there are over 20,000 persons above sixty-five years old, and few could leave if a Pensions Act were in force. This, of course, is not an argument against the adoption of one, but it is a strong argument in favour of the adoption of a different system in place of that whereby they are grouped together, both the deserving and the vicious. When will some Christian members of Parliament devote their abilities and their opportunities to persistent efforts to secure in this country the adoption of the plan of Old Age Homes, such as already exist in Denmark and Austria, and even in Russia?

Length of Days. A singular investigation, conducted by Dr. J. M. Rhodes, who made it the subject of a paper read at the recent meeting of the British Medical Association, further illustrates the ravages of the drink traffic. In Manchester the death-rate among children under one year of age amounted to 198 per 1,000, *i.e.*, one in every five; but in a quarter inhabited largely by Jews the rate was only 124, *i.e.*, under two-thirds of the average. Such a result, Dr. Rhodes shows, is by no means confined to the cotton metropolis, for a New York doctor had made a similar inquiry as to racial influences upon the mortality of districts, and found that in localities largely inhabited by Jews the average death-rate was a little under 16, whereas that for the others was 18½, and in entirely Jewish suburbs 14 only. The decreased rate among Jews is, he held, due to their general freedom from intemperance. In the track of intemperance a crowd of other sins, hardly less destructive in their physical effects, follow inevitably, and Dr. Rhodes' statement may be taken as a commentary upon the Divine declaration that in loving God and obeying His voice "is thy life, and the length of thy days" (Deut. xx. 20).

A Nobler Vision. Several of the leading journals have gone out of their way to denounce that portion of a speech at Birmingham, in which the Colonial Secretary laid down the simple axiom that Great Britain would not sanction the expenditure necessary to enable the nation to be fully prepared in time of peace for an exceptional emergency like the South African war; or, to simplify the expression, that the voice of England had gone against militarism and the conscription. Behind the financial question, which, unhappily, probably is more likely to influence the Government than higher considerations, there is assuredly a nobler one, and for this reason there is room for congratulation upon Mr. Chamberlain's recognition of the decline of "jingoism." God has called England to triumphs of peace, greater than those of war. The reversion of the world lies not in militarism, but in Christ's redemption; for, as a great thinker has said, "the worldly spirit cannot hold the world: it is the missionary idea, the missionary faith, and the missionary policy that has the key of empire."

Children and War. One of the lady speakers at the Philadelphia Peace Conference, held some time ago, offered an earnest plea that mothers should understand and accomplish their mission—not only to teach their little ones the truths of the Gospel, but also to educate them in the principles of peace. It is not a common plea, but it needs making, for there will never be any serious diminution of the military spirit while the nursery and the playground glow with the colours of the battlefield. There is much in the suggestion that pictures of soldiers and of battle scenes have no place in the nursery or schoolroom, and that other kinds of drill, in place of military drill, would produce hardihood among boys. From early childhood the little people should be instructed in the graciousness and gentleness of the Gospel, and taught also something of the terrible cost of war, in money, men, and morals. It is easier to prevent the thirst for blood than to appease it when once created.

Ireland Once More. The recently-published census returns affecting Belfast show that whereas in 1891 that city contained 273,184 persons, and Dublin 268,650, at the recent enumeration the numbers were 349,186 and 290,638 respectively. In Belfast there are scarcely any tenement houses; in Dublin they abound. In Belfast the sick list is represented by one in 123 of the population; in Dublin by one in sixty. In Dublin the number of persons in receipt of poor law relief is nearly 10,000; in Belfast it is less than a third of that number. The Methodists and Presbyterians have largely increased in Belfast, and the Episcopalians have remained almost stationary, but the Romanists have declined two per cent. The conclusion is an obvious one, and it was scarcely necessary for the correspondent of a contemporary to ask, "Why cannot other Irish cities go and do likewise? Why cannot Cork and Limerick follow?" The weight that hinders is just that from which France and Italy are shaking themselves free, and under which Spain is crushed to the ground, but is seeking release.

"Light upon the Lesson."—In order to afford an opportunity of thoroughly testing the value of lesson helps for Sunday-school teachers, using Scripture itself to elucidate the meaning by printing in full the references in other parts of the Bible, an attractive booklet (3d. *Morgan & Scott*) has been prepared containing the lessons for next quarter (Oct.—Dec.) treated in this fashion. The text of each lesson is given in full, broken up into sections by subject-headings, explanatory passages being inserted at the proper places in a smaller size of type. Again and again it has been shown that the Word of God is its own best interpreter, and we feel sure that prayerfully used this booklet will be a valuable help to many a teacher.

The Gospel.

By Principal McCaig, Pastors' College.

WHAT storehouses of rich meaning are many of our old Anglo-Saxon words! Familiar to us from infancy, what choes do they awaken in our hearts as we sten to them and ponder over them. This ne word "Gospel," what a volume it is in self. God=good, spell=tidings: good tidings, ood news; or did our fathers mean some-hing more by the word, as "God" and good" are equivalent terms? God being he good One, did they mean by the Gospel od's tidings, tidings of God; or did they ombine the two meanings — God's good idings, good news about God? In any case, he Word has come to be applied almost ex-lusively to the good tidings which come from od—the good news of salvation. In the uthorised Version of the New Testament the ord "Gospel" occurs more than a hundred imes, and it is, in the substantive form, the xact equivalent of the Greek *evangelion*, vangel, good message, good news.

Familiar as we are with the Word itself, it s sadly true that many Gospel hearers have a ery vague idea of the Gospel message. There re many people who are in the habit of ttending a place of worship regularly, who now their Bibles pretty well, who know a ood deal about religion, and yet, were you to sk them, "What is the Gospel?" they ould not correctly tell you. Even some who re Christians, who believe in the Gospel and re saved by it, would find a difficulty in nswering the question in such a way as to hrow light upon an inquirer's path. Now, it s most important that we have clear ideas of he Gospel, and be able to state it in such a anner as may direct the seeker after truth. Ve find that the Apostles, in their preaching, ere careful to declare the Gospel plainly; hey used great plainness of speech, there is ever any uncertain sound as they they tell orth the glorious message, and a study of heir utterances will make it abundantly clear hat the Gospel is. It is possible to preach ermons, excellent sermons, in which every ord may be true and Scriptural, and yet a lain declaration of the Gospel may be lacking. Ve may preach *about* the Gospel, which is ood and necessary, but that is not preaching he Gospel itself.

What is the Gospel?

In response to the question, "What is the Gospel?" a common answer is, "Good ews!" That, of course, is correct, so far as t goes, but it does not go far enough. It is imply an explanation of the *word*—it is no xposition of the *thing*, the message itself. You have received a letter, the contents of hich a friend is anxious to know. He asks, 'What is in your letter?" "Oh," you say, 'good news." Well, he may be glad to know hat, but if you tell him no more, he will not ave much knowledge of the substance of your etter.

Another answer often given is, "The Gospel s truth." Certainly, the Gospel is truth, but hen all truth is not the Gospel. A statement nay be true, even Scripturally true, and yet nay have no Gospel in it. "The soul that inneth it shall die;" that is truth, but that s not the Gospel. "All have sinned and come hort of the glory of God." That also is sad nd solemn truth, but who would call it Gospel? 'Peter went out and wept bitterly" is truth, ut is it the Gospel? Truth is the nature or he essential characteristic of the Gospel, but ruth is not necessarily Gospel.

Another answer sometimes given is, "The Gospel is the Bible, the Word of God." Now we believe most heartily in the full inspiration of the Bible. We do not say with some simply that it *contains* the Word of God, but that it is the Word of God from beginning to end. Still, for all that, the Bible is not itself the Gospel, but the Gospel is in the Bible. There are many things recorded in the Bible that are not part of the Gospel. The history of the creation, the deluge, the overthrow of the Egyptians, these and many other narratives are the Bible, and are part of God's Word, but they are not the Gospel. They may serve to illustrate or enforce the Gospel; they may even be in a wide sense connected with the Gospel, but they are surely to be distinguished from the Gospel.

The place of belief.

Yet another answer is frequently forthcoming. "The Gospel is—Believe on the Lord Jesus Christ." That is coming nearer the mark, but even that is not quite the Gospel. That is what the Gospel requires, what it bids us do, but it is not itself the Gospel. Of course, familiar as many are with the New Testament story, this exhortation addressed to them suggests the Gospel; but if you were to tell a man who had never heard of Jesus Christ to believe on the Lord Jesus Christ, he would not know what you meant; you would have to tell him something more.

Like Paul, who first calmed the jailor's fears and awakened his hopes by the general exhortation, "Believe on the Lord Jesus Christ," coupled with the glorious assurance, which indeed conveyed a hint of the Gospel, "and thou shalt be saved, and thy house." He then more particularly spake the Word of the Lord unto him, and to all that were in his house.

I have a vivid recollection of a dying girl saying, in bitter perplexity, in reference to the visits of Christian friends, "They all say, 'Believe! believe!' but they don't tell me what to believe; now, what am I to believe?" And it was only when the Gospel in its fulness and simplicity was set before her that she was enabled to believe and enter into peace.

The Gospel in miniature.

What then is the Gospel? Among the many statements of it in Scripture, I question if we can find a better than that wonderful verse, the Gospel in miniature as it has well been called (John iii. 16), "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." We take, in connection with that, the Apostle Paul's declaration to the Corinthians (1 Cor. xv. 1-4) —"Brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I received, how that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures."

These three historic facts are the foundation and the essence of the Gospel, Christ's death for our sins, burial, and resurrection. Not that the mere historic belief that Christ died, was buried, and was raised from the dead will save anyone. Tens of thousands to-day believe these facts without being savingly influenced by them. Lazarus died, was buried, and was raised from the dead; but a belief in these facts makes no difference in our moral condition.

The facts that form the groundwork of the Gospel gain startling and blessed significance when they are brought into connection with "our sins." When we say that Christ died for our sins, we take His death entirely out of the category of other deaths, and bring it into the closest relationship to our spiritual condition.

The atonement.

God loved sinners. In His love He gave His own Son to take the place of sinners. That blessed Son, the Lord Jesus Christ, came into the world, lived a life of spotless holiness, of perfect obedience to the law of God; died upon the cross in the place of sinners, bearing there in His own body the sins of all who should afterwards believe upon Him, enduring, as the penalty of their sins, the wrath of God. Having died as an atoning sacrifice, He was buried, showing the reality of his death; on the third day the gates of the grave were opened, the fetters of death snapped asunder, the glorious One came forth in living power, and ascended to God's right hand, thus showing that His work had given perfect satisfaction to Divine Justice. Now from heaven comes the assurance that all who trust in the atoning death of the Son of God, all who receive Christ Jesus by faith, are forgiven, saved, accepted of God. "Be it known unto you, therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins, and by Him all that believe are justified from all things."

Truly this is Gospel, good news. To a man who is lost, who feels his sins a burden, who fears the coming wrath of God, is it not the best of news to know that Christ Jesus, God's Son, has died that such as he might be saved; that He has, by dying, put away sin; that He has removed the wrath of God, satisfied all the claims of Divine justice, and now offers to every sinner who believes upon Him full and free forgiveness?

Good News then, we say, is another name for the Gospel; *Truth* is the characteristic of the Gospel; *the Bible* contains the Gospel; "*Believe in the Lord Jesus Christ*" is a requirement of the Gospel; but the Gospel itself is: "God commendeth His love toward us in that while we were yet sinners Christ died for us."

He and You.

Dead in sin and conscience smitten,
Soul with God at war,
Jesus died to be your Saviour—
Take Him as you are.

Grinding slave in Satan's prison,
Justice keeps the bar,
Christ was bound and broke the fetters—
Take Him as you are.

Take Him, not as half a Saviour,
He is perfectness;
Take His pardon, take His Spirit—
Take Him as He is.

Wretched sinner, blind and naked,
All you want is His;
He has bought you, He is waiting—
Take Him as He is.

Donegal. J. K.

Roman Catholicism in East London.—It is worthy of the serious attention of Protestants that a writer in the *Catholic Times* should be able to state, with evident satisfaction, that, "Catholicity is marching rapidly in the East of London. There are at least three churches building or to be built in that part of the Metropolis, and if we take into account the new parish of the Assumptionists in Old Ford there are four. . . . A watchful eye is being kept on the growing suburbs constantly effacing what was country lanes and old time cottages, and as Catholic populations arise in these districts church and school are not long ere they make their appearance." The enemy is ever on the alert, and the problem of the East-end becomes yearly harder to solve through the rapid growth of the Jewish population and the settlement of Romanists.

The Divine Friend.

(Psa. cxxi.)

By Rev. W. B. RUSSELL-CALEY, M.A.

THIS is one of the Pilgrim Psalms, sung as the evening shadows gathered, and the weary, expectant eyes of the pious travellers saw the long-looked-for hills of Zion standing out against the reddening western sky. The Songs of Degrees, or Pilgrim Songs, all have their spiritual counterpart and application; they are meant to encourage the traveller and remind him of Divine mercy and blessing.

In this Psalm we have God described as (1) Creator (*v.* 2); (2) National Preserver (*v.* 4); (3) Individual Defender (*v.* 5); or, again, in *vv.* 1 and 2, the believing soul, the child of God, is speaking, questioning her own heart (some indeed regard *v.* 1 as a question, and *v.* 2 as the answer); and then in *vv.* 3 to 8, she is addressed and encouraged by the Spirit through the Psalmist. But let us just notice how God is brought before us as "The Divine Friend," under seven aspects—and what more cheering to the pilgrim away from home than the thought of a friend?

I. *God is a Powerful Friend* (*v.* 2).—We can lift our eyes unto the everlasting hills, in all their solemn, immoveable strength and splendour, and feel the Maker of them is our Friend (Psa. lxv. 6, xc. 2, cxxv. 2).

II. *God is a Careful Friend* (*v.* 3).—He will keep us from sudden, slight, yet dangerous, slips and falls. We greatly need this careful friend, for the Bible warns us that most of God's saints fell in middle life and after much experience. Noah, Lot, Moses, David, all failed after much previous victory; it is a solemn lesson against the spiritual pride so much to be feared in these days (1 Sam. ii. 9; Psa. xxxvii. 23, 24; xciv. 18; Prov. xvi. 9; Jude 24).

III. *God is a Watchful Friend* (*v.* 4).—There is no cessation or intermission in His care. He never grows weary of watching over us, our interests, our circumstances; He never becomes inattentive to our needs or dangers, though they may be unknown, and even unsuspected, by us. In Isa. v. 27, we are told that the enemies of Israel are sleepless; then what comfort to know our powerful and careful Friend can never be taken unawares!

IV. *God is a Protecting Friend* (*v.* 5).—How necessary is "a shade" in an Eastern land (Isa. xxv. 4). From the sharp blast of temptation, or the scorching ray of prosperity (so often ruinous to the Christian), God is our shield and protection (Psa. xci. 1; Cant. ii. 3). And is there not a peculiarly beautiful thought in this simile of *shade or shadow?* What so nigh to us as our own shadow? What so inseparable from us? So is our gracious God. He is the nearest, dearest, most inseparable of all friends (Rom. viii. 35-39)—the source of ceaseless refreshment, peace, and calm.

V. *God is a Perpetual Friend* (*v.* 6).—Injuries of all kinds and from all sources, however diverse, shall be warded off. The experience of Jacob (Gen. xxxi. 40) shall not be ours if walking with God, but rather the blessed experience of Joseph (Deut. xxxiii. 14). With this perpetual friend, "whose goodness faileth never," we can go happily and fearlessly onward, uttering the words of the Psalmist in Psa. xci. 5, 6.

VI. *God is an Omniscient Friend* (*v.* 7).—Human friends can only protect from varied and limited evils, as a rich friend from poverty, a medical friend from sickness, a wise friend from ignorance; but God sees all evils, and is capable of dealing with *all*. No detail or possibility can escape His observation; and this omniscience, most wonderful of all, extends not only into the domain of the temporal and physical, but into the realm of the spiritual. "He shall preserve *thy soul*"—guarding us from spiritual foes of ceaseless and tremendous malignity (Eph. vi. 12), and soul-dangers absolutely unsuspected by us.

VII. *God is an Encouraging Friend* (*v.* 8). The future is to us unknown, and often a cause of anxious fear and apprehension. But our Divine Friend assures us that His blessed presence shall accompany us all the journey and never fail us, even "for evermore" (see Gen. xxviii. 15).

This really is the Psalm of Providence and Grace. It begins by pointing us to the hill of Calvary, and ends with the inheritance in glory. It assures us of perpetual good from the source of perpetual blessing. It's keynote is, God is the Friend and *Keeper* of His people. God's dealings and providences, whether dark or light, are for the good of His people. The Divine Friend is in these seven aspects the same both in his clear and mysterious providences to the trusting soul. May our pilgrim journey be ever cheered by His bright and holy friendship!

First Things First.

By Rev. GERARD B. F. HALLOCK, D.D.

IT is part of the confusion with which our world is crowded, that the right order of things is often inverted. The wrong order of right things may be a great evil. Disordered or disproportionate truth may be the worst of error. One of the great purposes of Divine truth is to re-establish the series—to teach us which is to be first and which second. In the restored world many things that are now first with us will be last, and the last first. "Seek first the Kingdom of God and his righteousness, and all these things shall be added unto you," says Christ. This familiar verse is an example of one of the Divine rectifyings of human calculations. It is a distinct call upon us to put first things first.

Some people put last things first, to the utter neglect of first things. This is the case with those whose great concern is to become rich and great in this world. There are many such. They think of nothing else but this world. They devote all their time and energy to wealth-getting or honour-getting, to "getting on in the world," as they call it, and in many cases they are very successful. But in so doing, they run an awful risk to their souls. They "make haste to be rich," and so "fall into many temptations and snares, and into many foolish and hurtful lusts, which drown men in destruction and perdition." Such prosperity is a curse and not a blessing.

DECEITFUL RICHES AND WORLDLY CARE.

The same is the case with those who allow their whole attention to be taken up with the cares of this world. There is danger both from the "deceitfulness of riches" and the "cares of this world." Everything good may be choked out of our lives by either. We live in a busy world, in a bustling age, in a period of great commercial competition, when much time and great effort are required for persons to maintain a respectable position, provide for their families, educate their children, see that neither their sick nor their well are in want, and on this account many allow the cares of this world to absorb their attention, to the utter neglect of their eternal interests.

The same is also the case with those whose minds are absorbed with the pleasures of the world. There are those who follow "the course of the world" in all its rounds of frivolity, vanity, and folly, to the utter neglect of God and their eternal well-being. "They that live in pleasure are dead while they live," putting last things first to the utter neglect of first things.

There are other people who put last things first, but intend to attend to first things by and by. Their great concern is to establish themselves in trade first, to succeed in their profession first, to get on in the world first, to become rich or great or honoured first, and then become religious—then seek the Kingdom of God and his righteousness. But this is a great mistake to make. It is a distinct reversing of the advice and command of Christ. It is living in a constant state of deliberate disobedience. It is an especially wicked way in which to live, because of their selfishness in "seeking their own things, and not the things that are Christ's," and because they are running counter to God in all they do. It is a mistake, too, because it is distrusting both to the providence and promises of Christ.

It is a mistake to put last things first, intending to attend to first things by and by, especially because of the danger it brings that we may die without Christ. There is both the danger that the things we put off we may never attend to, or that we may die in the midst of our days before we have attended to them. If we prosper, we may be puffed up with our prosperity, and thereby become increasingly disinclined to religion, and neglect it even down to old age, for nothing is more deceitful than riches. Or we may be cut off unexpectedly in the midst of our prosperity, before we have sought the Kingdom of God. Plainly, it is great folly to put last things first, intending to attend to first things by and by.

FIRST IN TIME—FIRST IN IMPORTANCE.

The only way in which we can obey God and act wisely, therefore, is to do exactly what He tells us and put first things first. "Seek first the Kingdom of God and His righteousness." We should seek it "first" in point of time. We are neither to put it off nor to allow anything else to get in ahead of it. This is the prime engagement of life. To the young it means that they are to seek both entrance into and the righteousness of God's Kingdom now while they are young. To those who may be middle aged, or aged, or very old, it means the same. In point of time this is to be the very first thing. There is to be absolutely no delay about it on any pretence whatsoever.

We should seek it "first," too, as a matter of the first and highest importance. Nothing else can be of any importance as compared with the attainment of a part in the Kingdom of God and the righteousness of it. This is the pearl of greatest price, the supreme treasure, the indispensable blessing, the one thing alone that can make us happy here and hereafter. Place it "first" in point of time. Make it "first" as a matter of importance. "Wisdom is the principal thing, therefore get wisdom." "She is more precious than rubies, and all the things that thou canst desire are not to be compared unto her."

It is right for us to take into consideration also the gracious promise annexed to this command of Christ as a matter of encouragement in our obeying it. "Seek first the Kingdom of God and his righteousness, and all these things shall be added unto you." Heirship to God's eternal Kingdom and righteousness does not cut us off from temporal blessings. These things will be "added," or given over and above. As some one has well said, "They will be thrown in among a crowd of greater blessings." The good things of the present life are not reserved only for the wicked. Satan does not treat his followers better than God does His. When Solomon first asked wisdom, God gave him riches and honour also. What is profitable for the next world is profitable for this one too. That "honesty is the best policy" even worldly men assert. That "godliness is profitable unto all things, having promise of the life that now is and of that which is to come," it is time all men knew. "Seek first the Kingdom of God and his righteousness, and all these things shall be added unto you." Put first things first!

"Is It Worth It?"

(Matt. vi. 31-33.)

Toiling for gold in the dusty mart,
Wringing the life from somebody's heart,
Say, are they worth it, these hours of ease?
Think you you've only yourself to please?

Oh, is it worth it, your best to lay
On the frail altar of fame to-day?
Do ye not dream of some higher praise—
Glory abiding thro' endless days?

Oh, is it worth it, your love to cast
Around a vision that may not last?
E'en at its best 'tis a worthless love,
Be it not born from a world above.

Say, is it worth it, at pleasure's springs
To waste the hours, while the promise rings,
Clear and eternal, without alloy—
"*In My Presence is fulness of joy?*"

Fame and pleasure and glittering gold
And all the treasures that earth can hold,
Say, are they worth what the soul will be
All through the years of *eternity?*

M. Furness.

Seeing Jesus.*

By Rev. Dr. MICHAEL BURNHAM, St. Louis.

WE have not time to take up the fact that the Greeks mentioned in John xii. 20-22, were "proselytes of the gate;" or to consider why they were coming from the West to His cross, as the wise men came from the East to His cradle; or that Greece and Rome were both obliged to lay down their trophies at the feet of the cross eventually; but we will fasten our thought upon their prayer, "We would see Jesus." We will adopt their prayer as our own. It is an impressive fact, let us observe in passing, that that unique life of Jesus rises before us in constantly greater proportions and power, and the request that these Greeks make of the disciple, Philip, receives a greater emphasis as we take the words to express our own heart's desire.

NECESSARY AND POSSIBLE.

(1) *The sight of Jesus is necessary.* Personality is the mightiest fact of the universe. The Son of God, the Word of God, the world of God, the men of God, the human heart and conscience everywhere, all insist more and more as the centuries pass, on a sight of Jesus. He is the great central fact of the universe. The Word of God from beginning to end is a presentation of His wonderful life. "The Word was made flesh and dwelt among us." "God so loved the world that he gave His only begotten Son." I might quote portion after portion of Scripture to give emphasis to the personality of Jesus; the necessity of a relation to Him on our part makes Him our door, our life, our all.

(2) *The sight is possible.* Men have seen Him. Men preceding Him saw Him. By faith Abraham rejoiced to see Him in his day. He saw Him and was glad. The Old Testament has Jesus for its central theme. On the way to Emmaus, our Lord turned the pages of the Old Testament, and made the hearts of the disciples burn within them while He unfolded from prophets and Psalms this wonderful truth: "Ought not Christ to have suffered, and to rise from the dead on the third day?"

The men beside Christ learn to see Him in the process of His unfolding revelation. I am sure Peter saw something that transferred him from a plain Galilean fisherman into the apostle of grace. I am sure John saw something that, by-and-by on Patmos, opened to him a vision of the heavenly land, and revealed the throne and the song of the redeemed. I am sure Paul saw something on the way to Damascus that smote him to the earth, and changed the mighty persecutor of the Christian Church into the apostle to the Gentiles. I am sure men of later days have seen our Lord. Our beloved Brother Moody, on the bed of death, saw something that awoke his whole being to the glory of another life.

THE HISTORIC BASIS OF FAITH.

(3) *What in some sense is the word of Jesus?* It is historic. You cannot destroy, you must not destroy His cradle, His cross, His grave, His resurrection, His ascension. You cannot take them away. There is an historic basis to our faith, that is beneath our feet as a platform of granite, and no man can destroy it. It is too late, in this twentieth century, to attempt even to pull down the great historic facts of the Gospel. The vision of Jesus differs a little in certain forms and essentials: if you please, the Gospel has emphasized different facts, created different sects, and put on the field for Christ different divisions of the army of the church militant. Different sects have emphasized different facts. They are necessary, and they have not yet had their day.

The ecclesiastic Christ is worth our study. But deeper than all this is that experimental Christ before whom, as the forgiver of our sins and the imparter of the power of our life, we stand in a unity that cannot be broken in the church militant or church triumphant. In the face of these important facts of our experience with Jesus, as our accepted Saviour and our adorable Lord, who has the right to command us? These things make a fellowship of Christian love, and a power of spiritual life that unites God's army in one great whole of progress. Dr. Taylor, of Andover, during his lifetime used often to speak of his experiences on Mount Olivet, when making a fellowship of communion and love with Christian men of several sects and nationalities on the ground made hallowed by the feet of our Lord. Yes, there is a uniformity and power of love in Christian fellowship, that binds all our hearts together in the sight of Jesus as our Saviour and Lord.

HINDRANCES AND OBSTACLES.

(4) *Let us take some of the hindrances, some of the obstacles that prevent the sight of Jesus,* at least to some of those who ought to be His disciples.

(*a*) There are race hindrances. No man could listen to the missionary addresses without feeling a kinship with those men of God who have given their lives on the banks of the Congo, where the slave traders' caravan may be traced by the bodies of infants and children thrown out to bleach under the skies of Africa's sun, without feeling again an obligation resting on him to carry the Gospel to the ends of the earth. Yes there are race interests that prevent the sight of Jesus, and the feet of the Church must hasten to carry the Word of God—the Gospel of the Son of God.

(*b*) There are social hindrances. One speaker from New York has set forth the difficulties of Christ in Christian civilization, and who has not felt a barrier almost equal to that of India in preventing the power of the Gospel? There are men who can face the cannon's mouth easier than break social ties that bind them to-day to the world.

MORAL BARRIERS.

(*c*) There are moral interests, and they are instruments to be reckoned with in their power and influence. So, again, the train of thought in moral Christendom has often prevented the vision of Christ. The attempt to discover, as has been done for decades, a creation without a Creator, has veiled the face of the Redeemer. It has obscured Christ as efficiently as the denial of matter in so-called Christian Science is in dark opposition to facts as they exist in a scientific world. So, again, the modern attempt to find a moral government without a moral governor, and to enthrone law, has always, and will always, veil the face of Christ. And then, again, that wide-reaching effort of a civilized world to find a complete redemption without a Redeemer has had its sad influence upon Christian thinking of to-day. So putting reason on the throne, without a supreme authority before and behind, stood in the way of many a man's humility, and of the great facts in the moral world. The same thing is true in the constant efforts of a modern church to get a religion of privilege. We follow a Cross-bearer, and we can never build up a Christianity without a cross laid upon our own shoulders. True, that cross differs from Christ's cross. His was atoning, ours is disciplinary and obligatory, and is in itself, as we bear it, a genuine proof that we are followers of the Cross-bearer of Calvary.

CONDITIONS OF SEEING.

These and things like these are obstacles in the way of seeing Jesus. Now let us supply and gather up some points that may be of benefit to us in our own Christian life.

(1) *We shall see what we put ourselves in the way of seeing.* When we wish to see Europe, its cathedrals, its museums, its monuments, the records of its centuries, we go to the source. We study the facts. Do you want to see Jesus? Go to the Bible. It is the Word of God. Do you say yes to all that is said about the Bible? That depends upon who say it, and whether in saying it they have got a sight of the great central figure of God's Word, and have made the spiritual discoveries that are supernatural. That depends upon whether they accept the great miracle of redemption, which is the cross of Calvary and the open sepulchre. But the Bible is the source of Christian doctrine. The Bible is the source where we study the person, word, and work of the Redeemer, by men who spake as they were moved by the Holy Ghost, and by the historic witnesses of this living truth in its essential form.

The best interpreter of the Bible is the Bible. The Bible is the great source of Christian doctrine, and we are to go to the sources. So God has ordained the place of prayer as the place where he can reveal Himself to a sympathetic soul. Our Lord, who taught us to pray, saying, "Our Father, which art in Heaven," was Himself in His nights on Olivet, in His nights in Gethsemane, a living example in the field of prayer. So, too, we are to go in the spirit of faith, and hope, and love, to the table of our Lord. The difficulty is to keep the Church at the sources of supply. An army can no more go without provisions, and fight the battles of its country, than can a church march without a Bible, without prayer, without a communion table, without a living fellowship to Jesus Christ.

THE GIFT OF PROPHECY.

(2) *We see what we have eyes to see.* Men have been busy in the study of nature to discover great facts. The geologist, the astronomer, and the scientist, like Edison, study from point to point in the facts of a natural world. Prophetic visions will come to prophets of the coming centuries, so that there are men to-day who have seen into the great heart of Christ, the creations of the Spirit of God, the kingdom of God, in such a way that its great facts are theirs by faith. And, standing in front of great truths, men have asked not trifling questions, they have discussed not minor points, but questions like these: What is God? What is man? What is man's relation to God? And what is man's relation to man? And the answers to these questions under the leadership of God have stirred the world.

(3) *Later we shall see what, by the energizing of the Holy Ghost, we choose to see.* No man sees Jesus whose heart is full of wrong and sin, and God casts it out if he will allow Him; and no man sees God who does not choose God, and does not choose Him sometimes in the face of material and social and moral obstacles. They must all, like the walls of Jericho, however great, however strong, fall flat before the energizing of God; as the heart accepts Him, chooses Him, for time and eternity.

The sight of Jesus is a heart sight. Great facts are embraced by the intellect, but greater facts are embraced by the heart; the greatest is the revelation, and with the revelation the impartation of Jesus Christ. Yes, the sight of Jesus is a heart sight. It will cause tears of penitence to flow. It will put Jesus in His place as King of kings and Lord of lords—King of our own lives and our own destiny. It will put Him on the throne of eternal love. You will see Him as the fairest among ten thousand, the One altogether lovely. You will see crowns on His head, as He stands in the midst of the throne. Ever there to the vision of faith, He wears the crown of creation, the crown of suffering love, the crown of victory over death, the crown of the redeemed.

* Notes of an address at Northfield Conference.

The Heart is Deep.

(Psa. lxiv. 4, 6.)

God watches the thoughts of His children,
The thoughts of the child and the man;
And He gathers the best to His own loving breast,
To further His eternal plan.

As the infinite play of the ocean
In the gale or summer calm;
So the heart in the breast rings wild with unrest,
Or throbs with melodious psalm.

But the man and the child have moments,
When the strings of the heart respond,
To the touch of a hand stretched out from the land
That lies in the great Beyond.

And the child, with faith of childhood,
Believes in the God behind;
But the man will not see that the Hand is He
Who uncovers the eyes of the blind.

Fill my heart with the faith of childhood—
That the thought of the good and pure
Was never my own, but a whisper alone
From the Light that the ages endure.

E. V. K.
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Other Lands.

The "Lone Star" Mission.

THE history of the American Baptist Telugu Mission, by David Downie, D.D., of Nellore, is as intensely interesting as it is cheering and inspiring to the harassed pioneer and seed-sower, who in vain scans the field of his labour for signs of even a scanty harvest. Through every one of its pages God says to the faint-hearted: "Only be thou strong and very courageous, for I will not fail thee nor forsake thee." The whole is an incentive to consecrated patient endurance and perseverance, and, as Dr. Bright in his preface says, should be told to every church and Sunday-school.

The first mission to pioneer among the Telugus, of whom there are more than 16,000,000 in India, was the L.M.S., which extended a kind welcome to Rev. Samuel Day on his arrival at Vizagapatam in 1836. In 1838 he organized an English Baptist Church in Madras, of which he became the pastor. Two years later he resigned his position, and removed to Nellore, where he obtained from the Government a grant of eight acres of land, on which the present mission house stands. The fact that it was solidly built in 1841 proves that the founder of the Baptist Telugu Mission never thought of giving up his foothold.

The usual trials attending pioneer work were to be his in a rich measure—discouragements, absence of visible results, and the enmity of the Indian clime. In 1846 he was ordered home by his medical advisers, his family accompanying him.

In 1848, at the annual meeting of the Missionary Union, the question was discussed whether the Mission should be continued or abandoned. The darkest hour is said to be that before the daybreak. The year 1848 was doubtless the darkest in the Mission's history. On returning, Mr. Day, accompanied by Rev. Lyman Jewett, found sad havoc among his little flock, and the traces of his former work almost gone. After setting resolutely to work, the chapel services were resumed in 1849.

The year 1853 was another critical period for the Mission. On account of the very indifferent success that had attended it for seventeen years, the question came up for the second time at the annual meeting of the Missionary Union, "Shall the Mission be reinforced or discontinued?" and it was thought advisable to close it. A letter was to be written to Dr. Jewett, requesting him to close the Mission and remove to Burmah. Dr. E. Bright, then acting corresponding secretary, said: "And who will write the letter? And who will write the letter?" intimating, by repeating the question, and by the tone of his voice, that, write who might, he certainly would not.

In the evening, when the question came up for public discussion, one of the speakers referred to it as the "Lone Star Mission." Rev. S. F. Smith, D.D., author of the American national hymn, caught up the words, and before going to sleep that night wrote the following verses:—

THE LONE STAR.

Shine on, "Lone Star"! Thy radiance bright
Shall spread o'er all the Eastern sky;
Morn breaks apace from gloom and night;
Shine on and bless the pilgrim's eye.

Shine on, "Lone Star"! I would not dim
The light that gleams with dubious ray;
The lonely star of Bethlehem
Led on a bright and glorious day.

Shine on "Lone Star"! in grief and tears
And sad reverses oft baptized:
Shine on amid thy sister spheres:
Lone stars in heaven are not despised.

Shine on, "Lone Star"! Who lifts his hand
To dash to earth so bright a gem!
A new "lost pleiad" from the band
That sparkles in Night's diadem!

Shine on, "Lone Star"! till earth redeemed,
In dust shall bid its idols fall;
And thousands, where thy radiance beamed,
Shall crown the Saviour Lord of all.
(pp. 46, 47.)

This poem was destined of God to save the Mission. People wept and sobbed during its reading, and the result was the unanimous voting for the reinforcement of the work.

The question of abandonment arose once more in 1862, never to recur again. The missionaries by this time could not only give a more cheering record, but they saw certain indications that the field was ripening and the harvest near at hand.

On the advent of Rev. and Mrs. John E. Clough in India (1865) the prospects of the Mission became brighter year by year. Ongole, the second largest town in the Nellore district, which became the headquarters of the new missionaries, became also the centre of an increasing spiritual work, but the large influx of converts did not come until after the great famine of 1876-78, by which about 58,000,000 of people were affected. It was during those times of sore distress that the Mansion House Fund was suggested by Mr. Digby, then editor of the *Madras Times*.

By helping the Government to carry out relief works, by alleviating suffering and proving themselves friends in need, the missionaries won the confidence of the natives, who would listen to their message eagerly. No candidates for baptism, however, were accepted until there was no more hope of any further relief. Baptizing commenced on June 16, and by the end of the year over nine thousand (9,606) were baptized on profession of their faith in Christ.

WILMA MORGAN.

"The History of the Telugu Mission." By Dr. David [illegible] (*American Baptist Publication Society, Philadelphia*).

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India and Famine.

THE good news of an extensive rainfall in India is confirmed by the official telegram from Lord Curzon, dated September 5, which reads:—"General rain over practically the whole country, though too late to revive the crops in a few tracts, has improved agricultural prospects immensely. Condition and prospects of crops in Central Provinces, about which anxiety was felt, now reported good owing to timely rainfall. Gujarat and neighbouring States have benefited greatly by heavy rain, and deficiency has been entirely made up. In part of Rajputana, Central India, and Punjab, rainfall deficient still, but conditions improved generally. Prices are slightly easier. Number on relief works in the returns, which are incomplete for a few districts, show about 120,000 less than last week, or decrease of one-fifth."

THE WESLEYAN MISSION, MEDAK.

Writing from Medak, Nizam's Dominions, Rev. CHARLES POSNETT says:—"Having received through your columns on several occasions special help on behalf of our eighty-five orphan children, sheltered at the time of the famine at its worst, our little fatherless children are very deeply your debtors. The state of the country has improved very slowly, and I have had to add well nigh twenty more to our numbers. Unfortunately no one has yet done anything towards providing a special home for these children, and the result is that our boarding schools, originally built for thirty-five boys and twenty-five girls, are crowded, and I have had great difficulty to provide for the famine orphans.

"Our hospital work is growing enormously; already we have had something over 10,000 patients this year at our central hospital and three district dispensaries. This is all given entirely free to the women and children from fifty miles round, who have absolutely not one other place of the sort which can meet their need. This native State is some 100 years behind British India. The burden of this work also is all upon me, and I find that my relatives and friends can hardly bear more, hence I am just now in a difficult position with regard to the maintenance of the famine children."

The Spezia Mission—Revival.

DESPITE the strenuous opposition of Romanism, the Spezia Mission for Italy and the Levant makes steady progress, and in several instances the missioners are able to tell of widespread revival.

An awakening which has come in the Spezia district, had its origin in the funeral service of a Protestant woman. The annual report, bear the title of "Across the Alps," thus describes the events which led up to the revival:—"To our great surprise a section of the Society of the Misericordia offered to act as bearers. The arrangements were made entirely apart from us, and when we reverently followed the coffin out of the house into the street an unexpected spectacle met our eye. Instead of the group of Misericordia men whom we had expected to come and help unofficially, nearly the whole of their society was there, draped in their characteristic costume of ghostly black, their faces entirely concealed from view. A great crowd, gathered from all the countryside, and composed of those who a few months before would have allowed us no foothold in the district stood reverently waiting.

AFTER THE SLEEP OF CENTURIES.

"For nearly two hours we preached Christ, and read and expounded His Word. At the close all the Scripture portions and tracts we had brought with us were eagerly asked for, and we had not nearly enough to supply the demand. Numbers of inquirers came to talk with us. The authorities of the Roman Church have indignantly broken up altogether the local section of the Misericordia. The very city is said to be 'desecrated,' and with great pomp special 'funzioni' of reconsecration have been held in the principal church. The whole countryside has been roused. Some time back we made careful inquiries as to the possibility of getting a place there for preaching, but not even a small room was available. They would not have us at any price. Now a strong deputation, representing people of considerable influence in the city, has waited upon us praying us to begin regular work there, and offering us at a reasonable rental the best hall in the place.

THE POPULACE ATTRACTED.

Mission operations have been commenced in the province of Reggio Emilia. "The congregations were remarkable from the point of view of those accustomed to the regular preaching of the Word. The hall was thronged three times that day by a crowd, to whom we and our message were indeed a wonderful novelty. How they listened! Many of the men, whom we found to be largely socialistic, and even revolutionary, in their political opinions, stood the whole time with hat on head and pipe in mouth. Many of the women, hatless and giggling (not from disrespect, but from sheer nervousness at the utter strangeness of it all) clustered in groups, whispering or even talking aloud their comments. For the first weeks the evangelist had thronged and crowded gatherings, but when the excitement began to die down somewhat attendances thinned. Then began the steadier and more systematic, and at the same time more satisfactory work, and quietly and slowly the meetings are being built up. To-day the gatherings have a capital attendance.

THE VATICAN AROUSED.

"It is against the work among the children, perhaps, that Rome has manifested her bitterest and most carefully organized opposition. There can be no doubt that the Vatican views with alarm the strengthening of this section of our work. Rome has recently planted down, in the very districts where the Bible day school is strongest, two great edifices, manned by a full staff of priests and satellites."

The headquarters of the mission are at Casa Alberto, Spezia, Italy.

Let my soul rest itself on Him, and adventure there all its weight. He bears greater matters, upholding the frame of heaven and earth, and is not troubled or burdened with it.—*Robert Leighton.*

Among Arab Villagers.

A VIVID description of medical work among Arab villagers in Morocco is given in "North Africa" by Miss Jennings, of Laraish.

Accompanied by Miss Parkinson, Miss Jennings paid a twelve days' visit to the Arab village of Genafadah, on a large plain some nine hours' journey south of Laraish, on the road to Rabat. "Mr. and Mrs. Taylor, of Mequinez, and their child, encamped for four days with us on their way down the coast, and Mr. Taylor was a great help in taking the men off my hands these few days, and doctoring and preaching to them. Groups of women from neighbouring villages claimed my attention and ministry from early morning till six and after in the evening; and one of the last days I started work directly after prayers and breakfast (6 a.m.) and went on till 5.30 p.m., with a rest from 11 till about 1.30 between. Naturally, there were cases far beyond my little skill—old people, with cataract, and other bad eye troubles, deaf, and shrivelled, and paralyzed. One of the latter description was carried to the tent on the back of her son, and deposited on the floor at my feet. It was heart-rending to turn such away. To two men I gave letters of introduction to Dr. Roberts, at Tangier. From over twenty different villages came men, women, and children, after medicine, and I was surprised to find so much liver and fever trouble, and such a multiplicity of aching heads and backs among the women. The attention most of them gave to the Story of Salvation was most encouraging.

"Several times I was begged to accompany them back to their villages, and one afternoon Mr. Taylor and I visited Biddowa, three or four miles off; and there had an opportunity of preaching Christ, as we sat in the conical reed and straw hut which is kept as a 'guest-room' in the village. Its only doorway and window is a squarish opening about two feet by three, raised a foot from the ground. Here we were treated to tea and cakes, and had an audience of a few men only as we preached Christ, but outside I spoke to others.

"One mother brought her child several times to us for medicine for his eye, the whole ball of which protruded about half-an-inch, and was a horrible sight. Mr. T. could have removed it, and, though we repeatedly told both parents this, the mother said she would rather the child died than have the eye cut out. I was applied to by a wife for medicine to restore her husband to good behaviour.

"Women walked to me from their villages three or four hours' journey off, bringing no receptacles whatever for their medicines, so that I was often puzzled where to put the ointments, otherwise to be carried back in the heat on hot bodies in paper. So they would go to the Genafadeeans, and beg broken old earthen butter and milk pots, dirty oil-bottles, or the convex bottom of an English black quart wine bottle. Egg-shells, too, came into requisition as the cleanest receptacles possible for liquids."

Among the Basuto Natives.

WRITING to friends in England, Rev. R. H. Dyke tells of the many calls which are being made on the resources of the workers of the Basutoland Mission at Morija. "The beginning of a session is always a busy time. I am sorry to say that a good number of hours, during the last four days, have been spent on what cannot but be fruitless work, refusing admission to our institution to boys who have passed standard IV., and who wish to enter our Normal School; but we have no room for them, as 125 boarders overtax our resources. It is sometimes heart-rending to have to say 'no' to worthy candidates. However, there is some good even in this, for the pupils who are with us realize that it is a privilege to be here, and conduct themselves better than formerly."

Unfortunately the teachers required are not yet forthcoming. Mr. Dyke is still hopeful, however, that two young men will ere long be led to offer themselves for the work.

Natives on China Missions.

The following notes of a conference of native workers, held at Ching-chou-fu, in the province of Shantung, convey an impression of the converts' rather than of the missionaries' view of the present position of Christian work in China. They are taken from *The Missionary Herald of the Baptist Missionary Society*.

FOLLOWING a sermon by Rev. J. P. Bruce on "The Body a Temple of the Holy Ghost," the subject of the conference was "Church Defects." Rev. R. M. Mateer, who presided, called for expression of individual opinion as to the chief defects of the church. There was no introductory speech, and each member who rose was limited to two minutes. For an hour Baptists and Presbyterians gave their opinions. We quote a few of the points raised:—Too great dependence on the secular powers. Lack of earnestness. Love of money. Quarrels and caste. Finding fault with others rather than with one's self. Two addresses followed by native leaders. Pastor Wu (Baptist) compared the church to a sick man who had lost his appetite and neglected to take proper nourishment. Elder Teng (Presbyterian) emphasized the necessity for meditation and prayer. This conference was of great value, as it revealed the minds of the converts regarding their own defects; and as the missionaries felt that too much stress had been laid on human faults and too little stress on spiritual defects, Rev. J. F. Fitch followed in the evening with a searching sermon on "The Nature of Sin."

The exercises of the following day were planned with a view to turning the attention from self to a consideration of responsibility for others. A prayer meeting and a sermon on "Evangelization" by Rev. R. M. Mateer occupied the morning. In the afternoon the conference freely discussed this question, with special regard to the present condition of China. Pastor Luan (Presbyterian) testified to the welcome now given to a preacher everywhere. Another native Presbyterian pastor urged the necessity for ever preaching in love. A Baptist convert compared the opportunities of the present with those found in the days of Christ. Jesus had only seventy evangelists, but there were double that number in the conference alone; and what if each constituted himself a preacher of the Word? Pastor Nieh (Baptist) emphasized the importance of following public efforts with private work of a personal nature. A young Presbyterian testified that many, who before the late troubles would have nothing to do with them, now sought out the Christians and begged for instruction. An earnest Presbyterian brother told the conference that their lives had been preserved, during the recent uprising, for the express reason that they might now preach the Gospel. More than one referred to the change that the abolishment of the "eight-legged essay" had made in the Confucian scholars; and although their desire was for instruction in science and mathematics, their altered attitude afforded an open door for the Gospel, which before had been closed.

One day being devoted to practical and ethical topics, the first topic raised was the relation of the native Church to the Chinese Government; and the afternoon was devoted to the Chinaman's greatest fault, viz., love of revenge. "Forgiveness of enemies, within and without the Church," was the topic as announced. Pastor Wang (Baptist), pleaded that the Lord's favours in restoring peace should make them ready to reciprocate His grace by freely forgiving. With some humour a Baptist pastor urged that, while ready enough to forgive their real enemies, the sins in their own hearts, they hesitated to forgive their false foes, who were men like themselves. A Presbyterian brother accused his brethren and himself of forgiving with half a heart, and cherishing their wrongs with a whole heart.

It is Possible, I dare to say, for those who will, indeed, draw on their Lord's power for deliverance and victory, to live a life in which His promises are taken as they stand, and found to be true. It is possible to cast *every* care on Him daily, and to be at peace amid the pressure.—*Bishop Moule.*

Evangelical Alliance.

SPEAKING at Blankenburg Conference, as representing the British Organization of the Evangelical Alliance, Pastor Fuller Gooch said: I am sent to declare to you the warm and hearty love of British Christians. It is not a formal message. You are familiar with the New Testament greetings from church to church, European to Asiatic, and Asiatic to European. They always expected mutual salutations and greetings. Thus should Christians of every land heartily love and courteously greet one another.

It has been a great regret that circumstances seemed to loosen the bond between our German brethren and ourselves. In our council meetings we have bowed our knees to the God and Father of our Lord Jesus Christ, that whatever may have led to this might be entirely removed, and that the bond of brotherhood might be increased in every way. And to be here and feel the mutual outflow of brotherly love is a cause of unfeigned joy and thanksgiving to God.

We have your interest at heart as truly as our own. Your spiritual prosperity is ours. And we delight in the tokens we see among you that your spiritual life is deepening and extending. Grace and peace be multiplied unto you. There are in Great Britain various shades of feeling, but the heart of British Christianity beats true to you.

The powers of darkness are gathering for an awful conflict. Perilous times are coming; indeed, they have already come, and we may find it difficult to hold up the banner of the Cross. The "Higher Criticism" is attacking our basis. It is the glory of the Evangelical Alliance that it believes in the plenary inspiration and Divine authority of the whole Bible. The very Atonement is seriously opposed where we might expect it to be loyally upheld. And this is not confined to the British Isles, but extends to all Christendom. We are determined to hold up the standard, and to display the banner of the truth in its fulness.

THE THREEFOLD AIM.

Our aim is threefold. (1) It is ours to uphold the great truth of spiritual unity—not uniformity. With differences of conscientious conviction we have nothing to do. Our purpose is to make all Christians and all Churches one in heart. If we are born of God, we are necessarily ONE.

(2) The second plank of our platform is to set forth the great foundation truths of the Gospel of Jesus Christ. There are many points on which we differ; but there are others on which, if we are real Christians, we must agree. In those we seek in a brotherly spirit to uphold the truth.

Nowadays nothing is certain. What is the good of preaching if the preachers doubt what they say? Men are not converted by ifs and supposes. The Gospel is what it was in the days of Luke, who says that he records "the things most surely believed among us."

(3) Our third point is to unite Christians in personal, faithful testimony. The chief need of all Christians and all Churches is personal loyalty to the Word of God. I find people here and there who profess to be orthodox, and give themselves credit for this. But I dare to say that there is no more heterodox man than he who holds the truth and does not walk in it.

If Christ calls me to love my brother under all circumstances, and I shun him because he does not in all things please me, I am not worthy of the Christian name. I am called to be holy; if I am in one point unholy, I am a traitor to Christ, an enemy to the cross, a stumbling-block, a great help to the devil. Beloved brethren, God calls us to-day to gather together. Soon these skies will cleave asunder, and we shall see our Beloved coming in power and great glory. Shall we be found distrusting and hating one another? Standing apart, unforgiving? May He find us loving as brethren; with one heart and mind loving Him, and loving one another.

God be with you all a thousandfold, and make this land of Luther full of the power of His Spirit.

The Hon. Kenkichi Kataoka,

JAPANESE CHRISTIAN STATESMAN.

SPENDING the Sabbath in Osaka, some years ago, I went in the morning to worship at one of the Presbyterian churches. After waiting some time beyond the regular hour for the service to begin, one of the officers of the congregation went forward and announced that for some unknown reason the preacher who had been expected had not come. "But," he continued, "we have with us to-day Mr. Kenkichi Kataoka, and we shall be glad if he will speak to us."

Mr. Kataoka went forward, and in a quiet and modest way gave a very helpful and interesting address. No one would have thought, from his humility and religious fervour, that this was the vice-president of the Liberal party, and one of the most prominent political leaders in Japan; whose influence and reputation are not only national, but a credit to his country.

It was in 1871 that Mr. Kataoka first came in contact with Christianity, when on a visit to the United States and Europe. The modesty, kindness, and faithfulness of the missionary who acted as interpreter and guide made a deep impression upon his mind; as did also Christian life and work, as visible in the homes, schools, and benevolent institutions in America. When in England these impressions were confirmed as the traveller discovered that influential men of the middle and upper classes, including such men as Mr. Gladstone, were sincere believers in Christianity, and that their faith was in direct proportion to the nobility of their character.

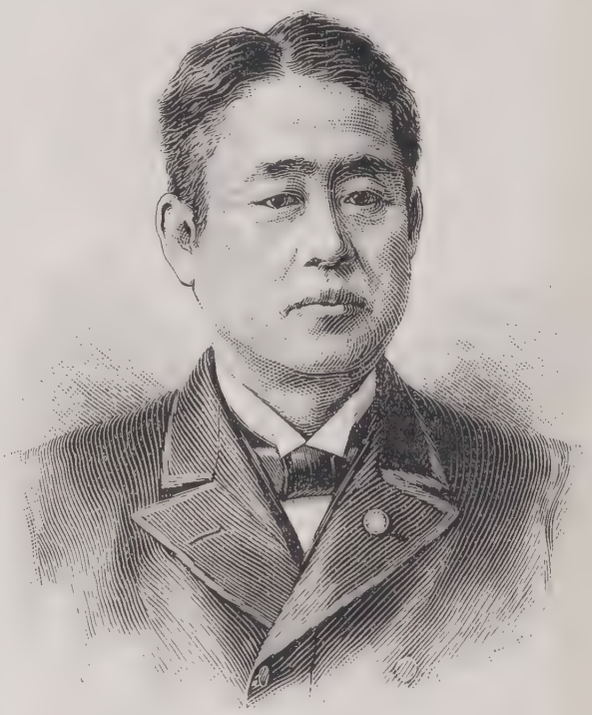
The result of much careful observation was that he returned to Japan filled with the idea that many and very important reforms were needed to secure the highest welfare of his countrymen; and, with a true patriotic and self-sacrificing spirit, he set about the introduction of a new and better state of things. In 1873 he and a few friends started a political association, of which he was made president; and through magazines, newspapers, and lectures he propagated his principles of reform. Missionaries and evangelists were welcomed to his province, and, together with some of his political friends, Mr. Kataoka began the study of Christianity.

The truest test of the earnest spirit in which all this was done, is that in May, 1885, this seeker after the truth made an open profession of his faith in Christ; and from that time took a decided and prominent position in religious matters. Some time after his conversion he went to Tokio with one of his friends, to petition the government for freedom of speech and of the press, and other important objects. Just at that time, however, a regulation was passed by the government excluding all men from his province from the capital, except such as were permanent residents.

Mr. Kataoka and his companion felt that the order was unjust, and refused to leave until they had accomplished the purpose of their visit. They were, therefore, arrested and imprisoned. This seemed at the time a most unfortunate affair, because Christians might consequently be accused of being unwilling to obey the laws of the country, and the progress of the Gospel be thus hindered.

But God overruled all for good. The two men were permitted to have a Bible, and the time spent in prison was devoted to a careful and prayerful study of God's holy Word. Others were instructed in its truths; and when released, Mr. Kataoka and his companion came out thanking God that this season of freedom from the cares and duties of ordinary life had brought them such a new and wonderful revelation of the riches of God's grace, as revealed in the Gospel of Jesus Christ. From that time forth they testified, as never before, to the joy and comfort that they experienced in the study of the Scriptures, and in daily communion with God.

In the course of time, the Liberal party became the most powerful political organization in the country. Mr. Kataoka has been vice-president for many years, and has steadily grown in the respect and esteem of the people of all classes. He has been a member of the House of Representatives at every session of the Diet since its first establishment, and a trusted and recognised leader. During several sessions he has filled the office of President.



HON. KENKICHI KATAOKA.

There was some fear that in the important position which he was thus called to fill he would be less zealous and faithful as a Christian; but the true and noble qualities of the man shone forth as never before. Like Daniel in the court of a Persian monarch, he has not denied his Lord, but, in the face of every obstacle, has gone boldly forward in the path of duty.

At the close of the Diet one year, he invited his Christian associates and other friends to the official residence for a prayer meeting. He then announced publicly that he had not sought the office of President, but had accepted it as a duty given him of the Lord, and had gone forward trusting in Divine strength and guidance. The great and continued confidence that has been shown in Mr. Kataoka's character, and his continuance in such an important and honourable position, is most remarkable, and shows what a strong foothold the religion of Jesus Christ has gained in Japan.

On the occasion of Mr. John R. Mott's visit to Japan last winter, when an unprecedented spiritual awakening took place among the young men of the country, Mr. Kataoka was one of those who extended a cordial welcome to the evangelist, helping forward the movement by every means in his power.

H. Loomis.

Opium in Australasia.

A HEARTY meeting was held at Devonshire House, Bishopsgate, on Wednesday evening of last week, to take leave of Mr. Joshua Rowntree, of Scarborough, who sails this week for Australia. Together with Mr. John Morland, of Glastonbury, clerk of the London Friends' Yearly Meeting, and accompanied by his wife, Mr. Rowntree is going out to represent the mother church in England at the first annual meeting of the Society of Friends in Australia.

Mr. Rowntree, by his masterly summary and review of the evidence given before the late Opium Commission, his able criticism of the Majority Report, and his chairmanship for the past eight years of the Representative Board of Anti-Opium Societies, has rendered essential services to the cause, and it was deemed fitting to acknowledge these. At the same time it is hoped that, without in any way neglecting the main object of his journey, he may be able to promote the cause in Australasia. Already New Zealand has adopted an Act, which came into force at the close of last year, totally prohibiting the sale of opium for other than medicinal use, and a similar Act once passed the Lower House in Victoria, though it failed to pass the Legislative Council. A prohibitory measure is also in force in Queensland. It is hoped, too, that Mr. and Mrs. Rowntree may be able, on their return journey, to visit Ceylon, where the opium vice is being spread among the Cinghalese by a system of Government-licensed shops similar to that of India, notwithstanding strong local protest, in which Mr. John Ferguson, the editor of the leading journal, the *Ceylon Observer*, has taken an important part.

Mr. John Hilton, who was called to the chair, as the senior member of the senior Anti-Opium Committee, said he well remembered the conference held at the house of the late Mr. T. B. Smithies in 1874, which led to the formation of the Society for the Suppression of the Opium Trade, of whose Committee he has been a member ever since. On the motion of Mr. Broomhall, hon. secretary of the Anti-Opium Christian Union, seconded by Dr. C. F. Harford, of Livingstone College, and supported by Mr. W. Hind Smith, Rev. J. P. Gledstone, and Dr. W. Evans Darby, a resolution expressing hearty good wishes for Mr. and Mrs. Rowntree, and commending them to the care and guidance of the Saviour whom they love to serve, was cordially adopted.

Mr. Rowntree, in reply, referring to a phrase used in prayer at the opening of the meeting by Dr. Aveling, that we might "rather seek the goodness than the greatness of our Empire," expressed his conviction that the Empire can only be truly great by being first of all good. He desired to help in freeing the young communities he is about to visit, from such evils as opium and drink. After a vote of thanks to the Chairman, the meeting closed with prayer by Rev. E. A. Dinsley.

"A History of the Ages" is the title of a new lecture by Rev. Samuel Wilkinson, of the Mildmay Mission to the Jews. Besides being a review, historical, prophetical, and missionary, of the great world-empires and Divinely-chosen Israel, it is designed to trace God's purpose, vindicate God's Word, and enforce the position and claims of His people. The lecture is effectively illustrated by photographs, views, &c., shown by a powerful limelight. After refunding expenses, the proceeds are to be devoted to the Lord's work among Israel. Mr. Wilkinson will gladly advise by correspondence about local arrangements. Address Central Hall, Philpot Street, London, E.

Shankill Mission, Belfast.

THE story of the work in which Rev. Henry Montgomery has been engaged in Belfast, before and since his ordination to the ministry in 1882, is a deeply interesting and instructive record. His ministry in the Albert Street Presbyterian Church was crowned with blessing from the outset, and a larger building became necessary to accommodate the attendances. During the first fifteen years of Mr. Montgomery's work the additions to membership on profession of faith—in addition to accessions from other congregations—averaged 100 per annum.

LARGE FIGURES AND A WIDER CALL.

The Sunday-schools grew till they included 2,250 young people, and expansion on a similar scale was the order of the day along the whole line of activity.

Success on the more or less beaten track did not, however, entirely fulfil the Lord's purpose for His servant. One day, while preaching the Gospel with wonted fervour, a direct and powerful message was borne in on his soul: "This is a very encouraging congregation to come to an unadvertised service in an out-of-the-way church; but *go to those outside.*" The call was obeyed, and the outcome was the beginning of the work in Shankill Road, which now finds its centre of operations in the well-known Albert Hall. The reason of this choice of scene we give in Mr. Montgomery's own words:—

I had the rare opportunity of seeing one Sunday evening the congested condition o the streets where the working classes congregate and parade during church hours; and the astounding thing was that, while many of the churches were half and more than half empty, the streets were crowded, chiefly with young people, and a good many of them under the influence of drink.

Beginning without delay in the open air, a tent was erected in which meetings could be held with at least some protection from the weather. The storms of winter were, however, soon too much for the frail tabernacle, and its immediate successor was a wooden building. In 1898 this gave place to the Albert Hall, in which the services and varied agencies now find a home. The Shankill Road work would be more than enough to tax the energies of any ordinary leader; and when it is remembered that Mr. Montgomery has continued till now to be also sole minister of the large Albert Street congregation, it will be readily understood that such an arrangement could not continue permanently. On Tuesday of last week the hearts of all who are interested in this movement, and most of all Mr. Montgomery's own, were gladdened by the action of the Presbytery of Belfast in releasing him from the pastoral cares of Albert Street, and setting him apart to labour as a home missionary at the Albert Hall. This is a forward, and more or less an experimental step on the part of the Presbyterian Church, which it is hoped may be the forerunner of many more.

A SUGGESTION TO BE LAUGHED AT.

When giving his reasons for seeking the change, Mr. Montgomery recalled the unsuccessful attempts which had been made to find another superintendent for the Mission, and then continued:

After much deliberation and prayer I was led, I humbly believe by the good Spirit of God, to conclude that my duty lay in the direction of resigning my congregation, and asking you to appoint me as a home missionary to labour in the Albert Hall. The difficulties of undertaking to practically begin one's ministerial life over again, after twenty strenuous years in one charge, are not to be minimised. Difficulties, however, are not to daunt one when the path of duty is plain; and so I come, believing the proposal to be in the line of God's will. The condition of the lapsed multitudes, who live their lives and bear their sorrows and carry their personal and family burdens, without any reference to the Churches or their ministers, is appalling. What quantities of human wreckage one may find in almost any part of Belfast to-day, generally flung upon our city shores by the dark and damning waves of strong drink. To enter a church, or bring themselves under the influences of religion never dawns on them, and the very suggestion of it would be laughed at. We cannot afford to let these multitudes alone, and upon our Church, as constituting more than a third of the population of this city, a very heavy responsibility is resting. Are we realizing it sufficiently?

We are building our churches and organizing congregations, and for this we are all thankful; but are we reaching, as we ought to do, and might do, the

REV. HENRY MONTGOMERY.

sinful and sweltering masses away below the high-water mark of stipend-paying? God help us to seek earnestly that we may do the work and discharge the duty that lies at our very doors. About three months ago a half-drunken woman stood close to our open-air platform with her hand clenched, and her eyes filled with the fire of the drink fiend. She listened with a kind of careless, dare-devil mien, but gradually grew more subdued, and after a few words at the close of the meeting came indoors for further help. There was still some lingering beauty in her countenance, almost effaced by her evil habits. She appeared impressed, proferred to yield her life up to the Saviour, signed the pledge, and has, at any rate, been sober ever since.

"LIKES THE DRINK NOW AS WELL AS ME."

Said a young drunken mother to me about three months ago, who had three children at her foot, and was only twenty-five years of age, "I never stopped till I had made my husband as bad as myself. He likes the drink now as well as me." She had come up from the police-court to take the pledge at our mission hall, and on showing the card she was allowed out on her own recognizances, to appear when called on for an offence against the law.

Three years ago a slum boy, sent down to Bangor for a week along with a company of others, was being thoroughly overhauled in regard to bathing and clothing. The first night the worker who had gone with the boys said to this lad with the others: "Now, you must say your prayers before going to sleep." "What's that?" said he. "Oh," said the lady, "you know about God who created us, and who keeps us day by day. Prayer is asking Him for His pardon and grace, and thanking Him for His goodness." "Is He the Man above?" said the lad. "Yes," said the worker, knowing the expression as in common use among the poor. "Then," said the lad, "I don't know how to speak to Him." Our helper taught Him the Lord's Prayer, and by the Thursday of that week he had committed it to memory. About a month ago a well-grown youth touched this lady worker on the arm, and asked her if she knew him. Replying in the negative, he said, "I'm the boy you taught the Lord's Prayer to." "And do you remember it still?" she inquired. "Yes," said he, "and lately I have come to know the Lord Himself." We, who are put in trust with the Gospel, owe such people as these a very heavy debt.

LAPSING—ON WHICH SIDE?

If we will make ourselves fully conversant with the conditions of the humbler and poorer in our midst, there will be a deeper and more practical interest in the welfare of those who have not, perhaps, so much lapsed from us as we have lapsed from them.

It is with the hope of reaching this class, with the good news of God's salvation, that I ask to be set apart as a home missionary. The Gospel is the up-to-date message for the masses and the classes. It has lost none of its power, and having seen it work in the hearts of men, I would carry it lower down with full confidence in its immediate efficacy. Great problems front our civic authorities all over the land; they are face to face with the housing question, with juvenile truancy and crime, with the unspeakable drink curse, with poor-law administration reform, and many other important and pressing questions. We have a growing opulence on the one hand, and an accentuated poverty on the other. There are multitudes who live lives altogether unworthy of our civilization and our religion, and yet we can see many improvements being effected by public-spirited and able men. We are thankful for our libraries, for our public Press, for our seasons of recreation when moderately indulged, for an increased interest in general and technical education, for improved sanitation, for public parks, and all the other material blessings which have come for the general good. None of those things, however, can touch and change a sinful human heart. Within this sphere vain is the help of man. Until man is touched at the heart, he is not vitally and essentially touched at all. The truest philanthropy is Christian philanthropy, for it seeks to do man good both materially and spiritually.

These are the words not of any outside onlooker or casual visitor, but of one who has approved himself by long years in the thick of the fight. They breathe the true spirit of liberality, which welcomes every effort put forth for the good of the masses, but are still the utterances of a man who sees in sin the secret of all that is wrong. We wish our brother God-speed in his fresh start under altered auspices, feeling sure that his statement will strike a responsive chord in many hearts.

Bible Lands Missions' Aid Society.—A warm tribute is paid in the *Missionary Herald* of the American Board of Foreign Missions to the help received from the Bible Lands Missions' Aid Society, enabling work to be carried on "which otherwise could not have been attempted. Our brethren at Marash, Aintab, Marsovan, Sivas, Van, Smyrna, Salonica, Broussa, Trebizond, and other stations testify to the great value of the assistance received from these grants. We return hearty thanks to this organization in Great Britain, which is co-operating so efficiently in missionary work in the Orient."

"Our Daily Bread."

SUNDAY, September 14. Judges xxi.

This chapter is a curious revelation of the chaotic condition into which matters had drifted in Israel. First, the impetuous and awful vengeance which the tribes had wreaked on Benjamin had its rebound in the heart-break lest there should be a tribe lacking in Israel; then there was the perpetration of another terrible massacre at Jabesh-Gilead, in order to provide wives for the Benjamites; and, lastly, there was the forcible seizure of the young girls at Shiloh, with the connivance of the elders of the people.

We may infer from the 24th verse that each man went back to his inheritance highly satisfied and elated at what had transpired, but it was a sorry performance, and a terrible commentary on the fact that there was no king in Israel, and that every man acted as was right in his own eyes. Alas for a man when this is the case! He generally commits terrible blunders when he judges and acts according to his own limited wisdom.

So the Book closes, and as we turn from it, and think of the sermon on the Mount, with its exquisite ideals and conceptions of the holy life, it seems almost impossible that out of such a nation as that described in these pages came One who could strike the keynote of the music of holy living for every nation under heaven. Yet so it was. Just as the white loveliness of the water-lily arises out of the mud at the bottom of the lake, so did the peerless beauty of the Son of Man come, so far as its human origin was concerned, out of these conditions. If God's Spirit could do that, what may He not do for thee and me!

MONDAY, September 15. Ruth i.

Elimelech means "God is my King." It was sad that a man with such a name should go down to Moab for help, instead of waiting for the Lord to visit His people, in giving them bread (*v.* 6). The usual results followed, in the inter-marriage of the two young men with Moabite wives. If God's children will fraternize with the world, they have themselves to blame if their children mingle themselves with the ungodly. And their circumstances were not mended. Husband and sons were taken from her, and Naomi ("Pleasant") was left, a stranger in a strange land. You will not better yourself by disobeying the distinct command of God. Keep your position by faith where God has put you; your bread shall be given you, and your water shall be sure.

Mara ("Bitter") seemed to be her appropriate name. Yet bitter though her cup was, it was intended for the wisest purposes. Nothing less could have brought her back to God, or given her the greatest blessing of her life. Dare to trust God through bitter and dark experiences! Do not the writers of story-books like to bring their heroes and heroines to a happy ending? And will not God do as much for you?

The attitude of the two young women was very different. The one was bound by natural affection, which bore her to the top of the pass, and then yielded to the strong attraction of her home and religion. But Ruth had caught a glimpse of the true God. She said, "Thy God shall be my God." Her weary soul longed to find refuge under the wings of Jehovah (ii. 12). Thus friendship with a child of God became the golden link for her salvation. But Orpah had the same chance in vain. Thus fared the two thieves who were crucified with Christ.

TUESDAY, September 16. Ruth ii.

"Her hap was"! This was only speaking after the manner of men. There is no *hap* in this mortal life. All is under law to God. All is working out the Divine purpose. "The steps of a good man are ordered by the Lord, and He delighteth in his way."

Boaz is a delightful character. He was evidently a good man of business, who gave personal attention to his broad acres. His promptness and reliability were proverbial (iii. 18). His word was his bond. There was no cant, nor hypocrisy, in his salutation to his reapers. And when Ruth came across his path, he bore himself with a purity and self-command, with a dignity and grace, with a tender compassion for her mother and herself, which fell like dew on the young heart, which had been scorched by bereavement and loneliness (10).

And the story of his kindness came to the heart of Naomi also, as a message from God. She felt that God had not forgotten them, after all (*v.* 20).

Do you feel lonely and sad? Does it seem as though God has forgotten to be gracious, and shut up His tender mercies? Does the memory of some backsliding or sin make you fear that a high fence has been built up, which will for ever shut out His lovingkindness? Be of good cheer! He has not left off His lovingkindness; He loves you as much as ever, and longs that you would know and believe His love towards you. He puts the touch of human love into your life, that you may climb up by it from the low dungeon, to stand with Him in the light.

WEDNESDAY, September 17. Ruth iii.

To us the behaviour of Ruth to Boaz seems rather indelicate; but we must not judge it by our standards. In the eye of Jewish law she was legally (so far as she knew) the wife of Boaz. It was the common usage for the nearest kinsman to marry the wife of the dead, that the child of the union might take the dead man's name and enter on his inheritance. That there was a nearer kinsman than Boaz had not occurred to either of the two women as they sat together in their humble home beating out the ears that Ruth had gleaned.

What noble continence Boaz displayed! He scorned to take advantage of the lonely girl who threw herself on his help. How careful he was of her honour, sending her home before the day broke; and how thoughtful of her necessities! These qualities stand out in refreshing contrast to those stories of wild licence which we have been considering in the Book of Judges.

It is interesting to notice the implicit faith that Naomi placed in the word of Boaz (*v.* 18). Would that each of us might repose as much faith in the word of Christ, with the same results. Sit still, O troubled soul! thou hast put thy case into the hands of God, and He will not rest till He has brought out thy righteousness as the light, and thy judgment as the noonday. Peace be unto thee. Be still, yea, be still. God undertakes thy case, and He cannot fail thee.

THURSDAY, September 18. Ruth iv.

We have in this chapter a quaint glimpse of old-world life. Books and parchment-deeds were rare. Most business was transacted in the gate, as the place of public resort; and all arrangements were made binding by the presence of witnesses.

This nearer kinsman refused to marry Ruth lest he should mar the succession to his own estate. The fact was, probably, that, as yet, he had no son born of his own wife; and he feared that marriage with Ruth might give him a son and heir, who would in that case, possibly, alienate his own estate from its proper family or tribal tenure. This, at least, was clear, that he was debarred from acting a kinsman's part, and the way was left open for Boaz to prosecute the plan on which he had set his heart.

With the goodwill of all his neighbours, Boaz married Ruth, who had given abundant evidence of her intention to abandon her own religion and people, and become to all intents and purposes a daughter of Abraham. It is beautiful to see how gladly she was welcomed into the Hebrew fold. There seems to have been no question about her. She had been far off, but she was made nigh, and was destined, with Rahab and Bathsheba, to be in the direct line of our Lord's descent, according to the flesh. Thus God putteth the solitary into families, and wipes away tears from our eyes. O broken-hearted Naomis, be of good cheer; you shall yet press to your bosom the child of promise, and on your sight shall rise the star of dawn.

FRIDAY, September 19. 1 Samuel i.

Ramathaim-Zophim lay a few miles N. of Jerusalem. It is known in the New Testament as Arimathæa. This story opens towards the close of Samson's career. Probably Elkanah had married a second wife because of Hannah's childlessness, and her suffering was of the most excruciating character, not only because of her desolate condition (Gen. xxx. 1), but because of the biting sarcasm and bitter taunts for which her rival made her the target. The needy sat upon the dunghills and the poor in the dust (ii. 5-8). But out of this soul-travail the joy of her life, and the saviour of her country, was born. Always out of the sorest travail the rarest gifts of God come into our hands.

This family, like many others, was devout in its observance of the annual feasts, and having offered part of a victim as a peace-offering was accustomed to feast on the remainder. It was at such a time that Hannah broke away, and returned to the outer court of the tabernacle. Orientals generally pray audibly, but she "spake in her heart" (*v.* 13). Hers was very definite prayer (11, 27), and in this she sets us a great example. It was prayer without reserve, "I have poured out my soul before the Lord." It was persevering prayer, for it came to pass "as she *continued* praying." It was prayer that received the boon she craved, and counted that the answer was given, and, therefore, "she was no more sad." Her glad and peaceful face must have attracted the notice of all her neighbours when she again reached Ramah; and as she had believed, so it was done to her. Notice those words, "I stood by thee here" (26). Where we have suffered, there shall we rejoice; where we have sown in tears, there shall we reap in joy.

SATURDAY, September 20. 1 Samuel ii.

What a song is this! From its materials many of the sacred writers have borrowed; and the song of the Virgin closely follows its model. Only one who had suffered, could have sung like this. There is a rapture in it which is due to the sudden re-bound from an overwhelming heart-break. All the greatest poets have learnt in suffering what they have taught in song.

It must have been something of a wrench for Hannah to resign her darling to the care of the women who were employed in the service of the Tabernacle, but there was no escape from the solemn obligation she had undertaken—to dedicate him to the service of God. But she trusted him to God, whose child he was, and breathed many prayers as she worked at the little Levite dress, which she made for him year by year. Parents still make the garments or habits that their children wear.

Throughout this narrative an evident contrast is intended between the guileless innocence of the young boy and the licence and sacrilege of Eli's sons. Not satisfied with their legally-appointed portion, they sent their servant to claim, as the priest's further perquisite, whatever meat was caught by the three-pronged flesh-hook; and they went so far as to insist on raw meat being supplied as well. Worse excesses even than these were perpetrated by them; but, instead of dealing strongly and drastically with them, Eli contented himself with a mild expostulation (23, 24). Therefore, he became involved in their punishment.

In these days the authority of parents is greatly relaxed, to the serious, yea untold detriment of family life; or, at least, it is asserted at the wrong time. If parents would exercise it in childhood, there would be little need for it when their children are in their teens. Then authority must be laid aside for companionship and fellowship. Love must succeed to law; reverent honour to unquestioning obedience. F. B. M.

Saved in a Railway Train.

By GRACE PETTMAN.

IT was a dull and cheerless winter morning. I had been up North for a ten days' mission, and was returning to London by train. The work had been done under difficulties. All the week I had been really too ill to conduct the meetings. Worn out and tired, I just longed to be alone, and when my only fellow-passenger got out at Doncaster a great desire filled me to have the carriage to myself the rest of the way to London. But I was disappointed. The train was on the point of starting, when a young railway man in uniform handed his wife—scarcely more than a girl—into the carriage.

The fast-melting snow was flooding the meadows, and the air was bitterly cold, so I said, "Wouldn't you like the window shut? It's very raw this morning."

The girl-wife started. "Oh yes, please; I forgot, I wasn't cold. I came away in such a hurry—I only had two hours' notice."

I closed the window and retreated to my corner, while the young woman leant back and gazed steadily out on the flooded fields; but a glance told that her eyes saw not, and her thoughts were far away. Suddenly an idea struck me, and I said:

"I expect you have had no lunch if you came away so hurriedly; will you accept some of my sandwiches?"

A rush of unshed tears came to the young woman's eyes, as she thanked me gratefully. The ice was broken, and she told me her story.

"My father is dying—they've just telegraphed for me—I am summoned home to see him die—It's hard, so hard!"

A few words of sympathy brought the ready tears, and they were falling quickly when I ventured a pointed question—tremblingly, it is true: "And your father; is he ready to die?"

"Oh yes!" the words came brokenly, "he is one of the best of men—as good a man as one could meet." "But goodness is not enough," I ventured; "is he really trusting in the Lord Jesus as his personal Saviour?"

"Yes, he is," she said, emphatically, "and he has been a Christian and a preacher of the Gospel for many years."

"Then you cannot regret his being called, if he is old and full of years; it only means going home to the Lord Jesus in glory, and you will meet him some day again—will you not?"

Another rush of tears, and she burst out: "Oh, I am not a Christian—I do wish I were! I have wanted to be saved for years, but somehow I could never understand the way!"

"Suppose God has sent you to meet me, in order that from His Word He may show you the way here and now! Are you willing to accept Christ as your Saviour?"

"Yes," she answered, "I am—that is exactly what I want."

Taking out my pocket Bible, I opened it at Isa. i. 18, and asked her to read it—"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "There, you see, is the Lord's invitation; are you willing to accept it?"

"Yes, I am!" "Then let us tell Him so!"

The train was rushing on at forty or fifty miles an hour, but there, in the carriage of the express, we had a little prayer-meeting, and the Lord drew very near. From her lips came a sentence of earnest prayer, as in simple fashion she gave herself to the Lord Jesus, yielding heart and life and soul to Him, just as she was, for ever!

Then she read for herself those words in John vi. 37, "Him that cometh to Me I will in no wise cast out," and I asked:—

"You have come, here in this railway train, and given yourself to Him?" "Yes, I have."

"Then has He cast you out?" "Oh, no. He said he wouldn't." "Then what has He done?" "Why, He's received me!" and the light of sudden joy broke over her face. Then I asked:—

"Since He has received you, who has to deal with the question of your sin—you or the Lord Jesus?" "Why, He has."

"Yes; see what His Word says about it: 'He was wounded for our transgressions, He was bruised for our iniquities.' Whose transgressions was the Lord Jesus wounded for?"

"Mine!"

"Then you are free!" and together we read the verse in the first person, "He was wounded for *my* transgressions, He was bruised for *my* iniquities—the chastisement of *my* peace was upon Him, and with his stripes I am healed!" Then together we thanked and praised Him for so great salvation.

The train slowed down at a big junction, and my companion changed to a branch line for her home. But oh, the change in her face! Despite the fact that she was on the way to her father's dying bed, the light of a holy joy shone in her face, and God had stamped His own peace upon her brow.

A few days later I had a letter from the railway porter's young wife—a sweet little note, full of joy and assurance in God. "Perhaps," she said in closing, "I may never meet you again on earth, but I shall see you in heaven, where I shall be one star in your crown!"

So far we have not met—our paths never crossed again; but through a long eternity we shall praise Him who is able to save anyhow and anywhere, even in flying express or dashing railway train!

Bible Study Notes.—I.

By Rev. W. HOOPER, D.D., Mussoorie, India.

I SUPPOSE I may assume that all Christians, who read or otherwise use the Bible, do so with a genuine and hearty desire to learn, and to convey to others, the true meaning of it, or, in other words, God's mind as revealed in it. Yet there are many texts, phrases, and words of Scripture which are continually being misused, and, in some few instances, even misquoted; and to some of the most important of these I would like to draw attention.

I have not in view, at present, at all those misapplications of the language of God's Word which are to be found *ad nauseam* in the speeches and writings of worldly, and in many cases even sceptical, people. I am concerned now only with the practice of earnest Christians, who reverence the Bible as God's Word, and love it and joy in it, as being His message to them, and for them to give to others. Such, I am sure, will never knowingly misapply any part of their Father's Word; but though it may cost them a pang to be told that a text or a phrase, which has been very dear to them, and constantly used by them, in a certain sense, really has a quite different sense; yet they will afterwards be thankful to know what their Father really means by the text or phrase in question, and in time they will be reconciled to finding the meaning they love in some other portion of His Word.

I propose, therefore, to give instances of common misuses of Scripture under five heads, viz., (1) cases in which a little more care, even in the use of the Authorized Version, would have prevented the misuse or misquotation; (2) cases in which misuse would have been prevented by a deeper study of the way in which a word or phrase is used in Scripture; (3) cases where misuse would have been prevented by consulting the Revised Version; (4) cases in which the Revised Version *might* have prevented the mistake, but unhappily has not; (5) cases in which no plain English translation could prevent the mistake, which, however, is none the less a mistake.

CARELESS MISAPPLICATION OR MISQUOTATION.

1. Psa. cxv. 1: "Not unto us, O Lord, not unto us, but unto Thy name give glory." This is not indeed misquoted as a text, but it is constantly misquoted when taken up into prayer or address. It is treated as if it were "we give glory." In other words, it is used in thanksgiving; as a deprecation of some benefit or success being ascribed to ourselves; and an ascribing it all to God. In the Latin form of the beginning of it, "Non nobis, Domine," it must be familiar to us all in that sense; whereas the fact that the verb is in the imperative mood would be enough of itself to show that the text is a petition, an asking of God to do something. And while the remainder of the verse, "for Thy mercy, and for Thy truth's sake," emphasizes the supplicatory character of the text, the following verse, "Wherefore should the heathen say, Where is now their God?" shows what is the object of the petition. The fact is, the words in question are very parallel to those in Dan. ix. 18, 19; and God's promise, which answers to both, may be found in Isa. xlviii. 11 and Ez. xxxvi. 22. In a time of deep distress, when God seemed to the world to have forsaken his people (and they knew only too well that they had deserved it), they cry to Him to give glory to His own name by their deliverance.

2. Deut. xxxiii. 25, "As thy days, so shall thy strength be." There is some doubt as to the meaning of the word rendered "strength," seeing it occurs nowhere else in the Bible; but for my present purpose I can assume that it means "strength." Now this text is constantly quoted as if God promised by it that strength would be given to His people according to the special needs of each day as it comes—a beautiful truth, which is confirmed in Psa. xlvi. 1 and many other passages. But there is a half-unconscious feeling in the minds of many who quote it in this sense, that the words in themselves do not very easily or naturally bear this sense; and, therefore, they quote it as if it were "day" and not "days"; or else they turn "days" into "day is." Whereas the meaning evidently is that strength would be continued as long as life; however long the latter might be prolonged, strength would be prolonged with it. In other words, there would be no senile decay. The promise is, of course, primarily given in a national sense; but Psa. xcii. 13-15 shows that it may also be spiritually applied to individual servants of God.

3. 1 Thess. iv. 16, "The dead in Christ shall rise first." This is often quoted as a proof that the dead in Christ shall rise before the other dead; a truth which seems, indeed, clearly stated in Rev. xx. 5, 6, but there is no reference to it here. The "first" is in contradistinction to the "then" following. The resurrection of deceased believers will first take place; afterwards the transformation of the living.

4. Heb. xiii. 8: "Jesus Christ the same yesterday, and to-day, and for ever." The first "and" is continually omitted in quoting this text; even a well-known poem is entitled, "Yesterday, to-day, and for for ever." Nor is this to be wondered at, as long as people misunderstand the text, *i.e.*, as long as they regard the past, the present, and the future as on a level (so to speak) in the mind of the sacred writer. But the Revised Version has done its best to obviate this misapprehension by putting a comma after "to-day," and adding a "yea" before "and for ever." It would have accomplished its purpose still better by putting the words in the order of the Greek, viz., "Jesus Christ is yesterday and to-day the same." This shows, as does also the context, that the main thought in the writer's mind is the identity of the Jesus of the past (whether the past of His earthly life, or the Hebrews' past condition, or however we may explain it) with the Jesus of the present (whether His present or ours); and having written this main thought, he adds as an afterthought (though a precious one indeed) that the Jesus of the eternal future is identical with Him of the past and the present.

Heart-Searchings of the Home.

SIR,—I have long been impressed with the idea here expressed, and I reprove myself when venturing to reprove others.

I have thought that the Christian husbands, up and down the land, men whom one has known and respected, and about whom one thought—"What a lucky girl is she who gets him for a husband!"—seem, as they grow older, to become selfish, inconsiderate, careless of the likings of their families, and often sadly nonchalant about the love, and indifferent to the preferences and wishes, of the wife whom once they tenderly cherished and caressed.

Is it so that we, who daily study our Bibles, read in vain the practical exhortations on such matters, or fail to see that God expects us daily to *grow* in grace? Ought we not to become sweeter, *more* attractive to those about us, as we ripen under the rays of the Sun of Righteousness, and yield to the disciplining power of the storms of life?

Instead of this, it sometimes happens that spiritual life is partially choked by the "other things entering in," while the children, growing up around us, notice a fatal discrepancy between Bible-teaching and our daily practice! This leads to a similar defection among the sons and daughters; and indeed it does not end there, for young ones from other families notice it, and mentally comment on it. The pastor knows it when he feels the lessened spiritual force in the prayer meeting; the servants know it; but most of all the wife knows it.

At this point I will venture to touch on a problem of to-day which I believe to be akin to our subject. Is it not the case that many of the brightest and best of our maidens seem to hold back from marriage? Women are keen observers. Are the young men of our country worthy servants of the God whom many of them profess to serve? This is a matter of deep import for the future of our homes, and of our nation.

Let us search and try our ways. We live in a land laden with privilege and Gospel light, and to whom much is given, of him shall be much required.

September, 1902. A Thinker.

Home Missions.

Mildmay Mission Hospital.

THAT there are many hospitals in London, admirably conducted from a scientific point of view, is obviously a great blessing to the metropolitan poor; but Christian people will find an especial interest in those institutions where medical skill is exercised, not only for the alleviation or removal of physical suffering, but as a means of attracting the soul to the great Physician. Such a hospital is that maintained in Bethnal Green, E., in connection with Mildmay.

The patients come from all parts of London, as well as from the districts around the hospital. Within a prescribed area only is the visiting done, but from all parts patients are sent, chiefly in connection with the various Mildmay Missions in the poorer districts of London. The hospital is also helpful to various other Medical Missions in London, as, having no hospital of their own, they are glad, from time to time, to send their more serious cases to Bethnal Green.

No "letters" are required, and no needy case is refused, if suitable for treatment, and if there be a vacant bed, whether for men, women, or children. The hospital is entirely undenominational, and no questions are asked as to the religious belief of any applicant. If he is ill, and requiring hospital treatment, he is welcome.

Nor do the patients require to supply anything while in the ward. Everything necessary, as regards clothing, food, and medicine are supplied by the hospital, although their friends are permitted to bring little delicacies to them. Many come so poorly clad that their clothes have to be destroyed and others supplied when they leave the ward.

To quote the annual report:—"The teaching of the saving truths of the Gospel in the wards, commended by the kindly care shown for the bodily welfare of the patients, has, by the Holy Spirit's enlightening power, resulted in the leading of some to the Saviour. Their changed lives testify to the reality of their conversion.

"A woman lately in the ward, who remembered with pleasure her visits as a patient to the Medical Mission in Turville Street, a good many years ago, told us that her husband first became impressed by the truth while a patient in our hospital there, suffering from heart disease. He spent his last weeks at home, and was quite a changed man, his wife said. It was a great comfort to him that he was able now 'to leave her in the Lord's care.'

"A young man came to the surgery suffering from an accident. He was quite irreligious, but, having to come daily for the dressing of his wound, he became interested in what he heard at the short service held before commencing the surgery work. He began to think of his soul, was convicted of sin, and realised his need of salvation. His injury required hospital treatment, and he was admitted into the ward. There he got further teaching, but was still undecided when he left for a seaside home along with a fellow-patient, who was also having serious thoughts. On returning to London, they both went one evening to a tent mission near, where the clear and earnest exposition of the Gospel was blessed to their conversion, and they decided for Christ."

The district visiting of the more serious cases by the doctor and nurses has both variety and interest. One of the lady visitors says: "A woman, suffering from cancer, slowly received the light, and after she was apparently unconscious of those near her she responded when the name of Jesus was mentioned. Another gave satisfactory proof that she had taken the Lord as her Saviour before she died of consumption."

An amateur pugilist was convicted of sin by a word spoken by the deaconess who visited him at home. He afterwards declared he had got "many a knock-down blow, but never such a one as the lady gave him that day." He came into fuller light, and was induced to accept Christ as his Saviour when at the Barnet Convalescent Home.

An important feature of the district work is the supply of coal, milk, bread, groceries, and dinners; also the lending out of sheets, blankets, steam tents, bronchitis kettles, &c., to needy cases among those visited by the doctor and deaconesses.

The Sunday evening Gospel meeting and the Bible classes are fruitful in spiritual results. Several of the most regular members have been patients converted in the hospital or at the Barnet Home. Many of the men went to no place of worship, and practically never gave themselves the opportunity of hearing the Gospel till they came to attend the Bible class.

For Discharged Prisoners.

EVENTS have fully justified the action of the Home Office in granting permission to the Church Army to visit the four convict prisons — Borstal, Dartmoor, Parkhurst, and Portland—with a view to helping the inmates on their release.

The following are a few of the many letters received from men who have been helped by the Army's officers:—

"Just a few lines to thank the Army for being the means of getting me another start in life. I trust that, God helping me, it will be a stepping-stone from a bad past into a better and honest future."

X. writes:—"I have entered upon my old employment again, and am reinstated in my old position, and am pleased to say that I am happy and comfortable, and I thank you sincerely for giving me the first start up the hill. God speed you in the good work you are undertaking so successfully."

Z. writes:—"I am fully sensible of the generous act you have done, and the manner in which you have done it. Sir, I have had so little kindness shown to me in the course of my life, I began to doubt whether there was any one who cared for the welfare of another. I know differently now; I am aware that you have a trying duty to perform, that you will have many tares among the wheat, but believe me, Sir, you will find men worth helping even in the criminal ranks."

The wives and families of prisoners are almost necessarily in a distressful condition. Left, as a rule, without means of support, and often regarded with suspicion and dislike, they urgently need sheltering care, that the innocent may not suffer with the guilty.

The following reports from the Army's visitors will convey some idea of the sorrows of these unhappy families:—

"F—'s husband is in a convict prison. When visited, the agent found that the woman, through worry, had nearly lost her eyesight, and, although it was a bitterly cold day, there was neither food nor firing in the house. These things were obtained for her, small grants of money and clothing given from time to time as she was not well enough to work. After a week one of the children got work, and the woman's eyesight improved. Visited and help given her until husband's return from prison, when he called to thank the agent for what had been done for the wife."

"D—is a dressmaker, and a very superior woman. Very poor, and has several children. Was visited by Society's agent, who after a time obtained a sewing-machine for her, and gave her work; also helped with food, clothing, &c. D.—subsequently wrote:—'Cannot express my gratitude to you for so thinking of my needs, the knowledge that you know and sympathise with my troubles has made them seem lighter. Am so glad to have some home-work, especially near holiday time, as there are several days then in which I can earn nothing, and find it very difficult to struggle on. I need not say how much I think of your kindness, it makes me feel less lonely to have such a letter.'"

A needlework room and laundry have been started at 6, Banner Street, St. Luke's, E.C., so that, where possible, money is not given without a woman proves her willingness to work.

London Wesleyan Mission.

CONTINUANCE in well doing has been characteristic of the London Wesleyan Mission during the past year. Its eight branches employ 22 ministers, 25 lay agents, 70 sisters, who carry on their work in forty buildings, and the membership now numbers over 9,000. The annual report just published is a comprehensive record, in which Rev. W. D. Walters furnishes a summary of the work of each centre.

The East branch has passed through a season of trial in the absence for a considerable time through illness of one of its chief missioners, Rev. John Howard, and the sore bereavement sustained by its superintendent, Rev. Peter Thompson; but the work is in a healthy condition, and steadily advancing.

IN FULL VIGOUR.

The Central branch continues in full vigour, and is exerting an ever-increasing spiritual influence throughout the district of Clerkenwell. Liverpool Road church is rapidly filling.

In consequence of the prolonged illness of Rev. Hugh Price Hughes and the withdrawal of Rev. Mark Guy Pearse, the West centre has suffered, but it is satisfactory to know that the congregations at St. James's Hall, as well as the minor halls, have been fully maintained. The social work has been vigorously prosecuted. The South branch is fulfilling the highest expectations in the crowded congregations at the Central Hall, as well as the continued progress at the other centres.

The South-West, Poplar and Bow centres, although as yet in their infancy, are full of promise for the future; and the Grove Mission was never more efficient in all its departments of aggressive work. The Leysian Mission continues its onward career, and the contemplated extension will give a great impetus to the work.

FIRST, THE GOSPEL.

While unremitting efforts are made in the social interests of the people, the primary place is given to the preaching of the Gospel, indoors and out, by public utterance and private ministration, the good news of a free and present salvation from sin. Week by week the superintendents and helpers are cheered by conversions, and many of the teachers, officers, and workers have been brought to God in the mission, and trained for His service. Much financial help has been forthcoming from the provinces, and the country meetings in aid of the metropolitan missions have been marked by good attendances, spiritual power, and large-hearted generosity.

One of the most encouraging features of the work is the frequent glimpse permitted into lives that have become transformed through the love of God. Again and again it is found that in many a mean street there lives a veritable saint, whose saintliness is thrown into relief by the dark and sordid background of his life, for amid the show and glamour of sin, and the unreality and falseness of much that goes on before the public eye, there are still those in humble life "who have not bowed the knee to Baal."

LONELY ATTICS AND BASEMENTS.

Turning aside from the streets of the city the workers of the mission enter lonely attics and basements, where dwell heirs and heiresses of heaven—not many great, not many mighty, but many poor and humble, in whose lives there is a daily consciousness of God. In their visitations the sisters and helpers report many such cases of Christians in needy circumstances, and it is their joy to assist in ameliorating their distress.

In various ways the workers seek the outermost and non-churchgoing classes, to whom a constant move is being made, trying to touch them at every point, to encompass them with kindness, and anticipate their needs, in the hope that by some means they may be led to higher things.

From whatever standpoint the London Wesleyan Mission may be regarded, it is acknowledged that the organization is doing much to solve the problem of city evangelization and to hasten the day when all London shall be held for Christ.

Orphan Homes of Scotland.

THE biennial thanksgiving and dedication of new property in connection with the Orphan Homes of Scotland and the Consumptive Sanatoria took place last Thursday. The additions made to the buildings during the past two years include three new "cottages," known respectively as the "Macfarlane," the "Peddie Alexander," and the "Robertson" Homes; with a fire station (including engine and equipment), new stables, and an organ for the chapel. Mr. Quarrier has also been enabled to make alterations on the Sanatoria and stores—the contributions for structural purposes having amounted to £20,000. Notwithstanding the unfavourable character of the weather, a large and influential company gathered at Bridge of Weir to join with Mr. Quarrier in praising God.

The chair was taken by Mr. A. Cameron Corbett, M.P., who referred to these thanksgiving services as showing that the religion of Christ has in no degree lost its power, and that after the centuries that have passed since God revealed Himself upon earth in Christ there are men who earnestly desire to do His will. Personally he had followed Mr. Quarrier's work with interest and some knowledge since his boyhood, and when he considered how the needs of those orphan children were met, with nothing more than a sufficiency, he knew of absolutely no explanation which could be given of it upon any materialistic grounds; he knew of no possible explanation except the one given by Mr. Quarrier, that he had trusted the children to the personal care of God, that God had taken a personal interest in them, and that He had exactly supplied their needs from year to year.

A MIRACLE OF FAITH.

As representing the ministers and Christian workers of the city which has reaped the greater share of the benefit of the institutions, Rev. Dr. James Paton (St. Paul's, Glasgow) paid a high personal tribute to Mr. Quarrier. As an example of pure philanthropy, he knew nothing to be compared with the Homes. Not only were they an example of philanthropy: their history was the standing miracle of faith in Scotland.

That the work among consumptives has inspired the confidence of the medical profession was proved by the hearty expressions of Dr. Eben. Duncan, who is a member of the Advisory Board of the Sanatoria. He claimed that Mr. Quarrier was one of the pioneers of the open-air treatment of the disease. When he began his advocacy for the Sanatoria, there was no institution of the kind in this country. Referring to the success that had attended it, Dr. Duncan said that no similar institution in the world had shown better results than the one at Bridge of Weir. Mr. Quarrier had shown great sagacity in the matter; he had always taken the advice of the professional Advisory Board, and he did not interfere in any way with the treatment of the patients. The speaker dwelt on the necessity of having sanatoria where men of the artisan class could be treated, and expressed the opinion that until these were established there was little hope for the cure of consumption among the masses in our large towns.

PLANS FOR THE FUTURE.

The difficulties which had arisen with the educational authorities were explained by Mr. William Quarrier, who also referred to trouble which had been experienced in dealing with the sanitary authorities with regard to infectious diseases. It was mentioned that during the past two years about £67,000 in money had been subscribed to the institution. Regarding the Sanatoria, Mr. Quarrier said each female patient under their care at present cost them £2 per week. He desired to have also a male sanatorium equal to the one they now had for females, which cost £50,000. Towards this £2,500 had been received. He had at present another movement in his mind, and that was for a colony of mercy for epileptics. For the accomplishment of this object £20,000 was needed. Then they wanted a swimming bath, as well as the church lighted by electricity, and these things would require about £4,000.

Chelsea Rescue Home.

SOME of the preventive cases dealt with at the Chelsea Rescue Home, S.W., are pathetically interesting. "One pretty, bright girl, seventeen years old, was decoyed from her situation, where she had been for three years, and brought to London by an actor and his wife, with intent to persuade her to go on the stage. This the girl refused to do, and finding persuasion useless, her supposed 'friends' persecuted, and finally threatened to turn her out of doors. The poor girl was penniless, having received no wages for her five weeks' service, and when she found a half-sovereign lying loose, thought it would serve as wages and pay her fare home. Conscience, however, troubled her, so taking the money to her employer she told him her intention. He at once took her to the police court to charge her, but the magistrate condemned his heartless conduct, dismissed the case, and sent the girl on to our Home."

Many of the cases, both rescue and preventive, prove highly satisfactory. One girl who, years ago, came to the Home from the hospital, with nothing but the clothes she was wearing and her baby, remained in her situation fifteen years, provided for her child, and assisted to maintain her widowed mother. She has just left this situation to attend to her aged mother, who is now too feeble to work. The Home is at 93, King's Road, Chelsea, S.W.

In Spitalfields Lodging-Houses.

THE notorious district of Spitalfields, E., where common lodging-houses abound, affords a fruitful field for visitation by Christian workers, as well as for evangelistic meetings.

In connection with the Spitalfields Lodging-House Band (auxiliary to the London City Mission) there are visited every Sabbath evening six houses, containing in the aggregate from 400 to 500 lodgers.

"Our coming among them," says a recent report of the operations, "to hold the service of Gospel song and story, is looked forward to with no little eagerness. These services are the brightest hour of the week to many of the inmates, when the dull monotony of their wearisome life is broken. As we look at those faces, some marred, and deeply too, by the sins of years, others with wan and pinched features telling so plainly of the anxious strife for bare existence, the hardest heart must melt in pity. We would try to forget what they are, or have been, in the desire to give them present and permanent good."

Near by, in the Hoxton district, two lodging-houses are also visited, and much blessing has attended the services. The inmates are socially a step or two higher than their Whitechapel brethren. An interesting case in connection with Hoxton is that of a young man who, while undergoing a term of imprisonment, thought over the words he had heard spoken by the Mission Band, and spoke to the chaplain on the matter. He is now at honest work, has left his old associates and surroundings, and gives every reason for the belief that a spiritual change has come over him.

Welsh Notes.

INHABITANTS of the village of Newborough, Anglesea, are to be made the recipients of a munificent gift. Mr. Pritchard Jones, of London, who is a native of Newborough, is about to erect several almshouses for the deserving poor of the neighbourhood. In addition there are to be a parish hall, reading-room, and coffee-room. The total cost of the buildings will be £6,000, together with £13,000 by way of endowment.

"The Tyst," the organ of the Welsh Congregationalists, devotes a leading article to the duties of the Executive Committee of the Congregational Union. The programme of the annual meetings of the Union is decided upon solely by this committee. Some of the suggestions made by "The Tyst" are worthy of general attention and acceptance. It counsels the Committee not to be afraid to give a prominent place in the Union meetings to men who labour in comparatively insignificant spheres, and under circumstances by no means of an inspiring character.

The need of paying greater attention to young people is being increasingly realized by the leading religious denominations in the Principality. As a proof of this may be instanced the fact that, in addition to special preaching services, the programme of the North Wales Calvinistic Methodist Association at Carnarvon concluded on Sunday, August 31, with a huge young people's meeting. Between 3,000 and 4,000 were estimated to have been present. Rev. Griffith Ellis, M.A., of Liverpool, spoke on "The Duty of Young People in the Face of Doubt;" while Rev. J. Cynddylan Jones, D.D., delivered a powerful address on "Strength: Intellectual, Moral, and Spiritual."

Christian Endeavour Rally.

DR. AND MRS. F. E. CLARK IN LONDON.

ARRIVING in London from Switzerland, Dr. and Mrs. F. E, Clark, the founders of the Christian Endeavour movement, were given a hearty welcome on Tuesday, as well as a fervent God-speed on their way homeward to America. In the afternoon the visitors were entertained by the London Council, representing 700 metropolitan societies.

For the subsequent gathering in the Metropolitan Tabernacle the congregation began to assemble at 6 o'clock. The meeting did not commence till 7.30, but a service of praise was commenced half an hour earlier. Mr. Harry Harmsworth, who presided, briefly explained that they had met to honour and welcome Dr. and Mrs. Clark on their passage through the city. Referring to the fact that this is the twenty-first year of Christian Endeavour, he recalled the little gathering in Dr. Clark's parlour, when the first pledge was taken. Alluding to the remarkable growth of the movement, and the unflagging devotion of the founder, the Chairman remarked that it was better to set ten men to work than to do the work of ten oneself.

Speaking on behalf of London Endeavourers, Miss E. M. Weatherley said they welcomed Dr. and Mrs. Clark with glad enthusiasm and love, loyalty and reverence, as a "father" and "mother" who had led thousands into the service of Christ through Christian Endeavour. They had in London 30,000 Endeavourers, pledged to serve Christ, and surely they might believe that their loved city was a little purer and nobler because of Christian Endeavour.

Rev. Albert Swift (East Dulwich) followed with words of cordial welcome. He spoke of Christian Endeavour as one of the movements which have done so much to bring about that better feeling which has sprung up in recent years among the Anglo-Saxon peoples.

On rising to speak, Mrs. Clark was warmly received by the vast assembly, which rose spontaneously and cheered for some minutes. They could not tell how pleasant it was, she said, after wandering through many lands, to come to such a meeting and to receive so warm a welcome. Both in numbers and popularity Junior Endeavour (which Mrs. Clark represents) is on the increase, and she spoke at some length of methods among the younger branches.

On the suggestion of the Chairman, Dr. Clark was greeted with the singing of "Blest be the tie that binds." When the cheering which followed had subsided, Dr. Clark recalled the first occasion on which he had spoken in London on C.E. work in 1888. Referring to the great London Convention of 1900, he said that wherever he went he found echoes of that remarkable gathering. This year had been one of advance all along the line, especially on the Continent of Europe. He had visited nearly every country, travelling 23,000 miles, and had spoken through interpreters in nineteen different languages. In almost every country a beginning has been made. He pleaded that, in extending the movement, two things should be borne in mind: its simplicity of purpose, and directness of method and aim. It was to train young people in the service of Christ, and for His Church, and to stand for righteousness and temperance.

Dr. and Mrs. Clark sailed for America on Thursday, taking with them the heartiest wishes of Britain's Endeavourers on their return journey across the Atlantic.

The College by Post.—This branch of the Christian Women's Education Union has quietly pursued its way for the past twenty-one years, and is still ready as ever to give a helping hand to those who desire aid by correspondence in regular Scripture and secular study. Its three main divisions are classes for: (1) Scripture studied chronologically. (2) Bible and Prayer Union, Christian Progress Union, Church of England lessons, Y.W.C.A. portions. (3) Various subjects—history, literature, languages, &c. There is a nominal fee for membership. Applications for the winter term must be made during the month of September to Miss Woodd Smith, Oak Hill Lodge, Hampstead, London, N.W.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

**** I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive and helpful for Sunday talks with their young folk.* *(See next page.)*

Home Mission Week.

BABYLAND.

THERE were babies awake and babies asleep; brown-eyed babies and blue-eyed babies; babies with bald heads, and babies with sunny curls; all sorts and conditions of babies, from a few weeks old to several years' acquaintance with the world.

The babies who were asleep were tucked away in green swing cots with white trimmings; those who were awake were engaged in various ways. Several of the bigger ones were playing games, while one was mounted upon a rocking-horse, and the rate at which he was going led one to imagine that he was in hot pursuit of an enemy! Some of the babies were cooing and saying a great deal which it was impossible to understand without a mother present as interpreter! One little maiden (who informed me with a self-important air that she was "two-and-a-half years old") was busily employed in pushing round, in a wooden chair on wheels, an infant of some six months old, who showed his appreciation of her efforts by setting up a lusty yell whenever she ceased in her journeys round the room. I noticed that whenever he gave vent to his feelings in this way, several other babies showed sympathy by doing likewise; in the noise which ensued, one realized that life in Babyland requires a good deal of patience and love on the part of the nurses.

But where did all these babies come from, and what were they doing? They had come from slums and alleys, from homes of poverty, from scenes of crime. They were the babies who are brought daily to the Marie Hilton's Crêche in connection with Dr. Barnardo's Homes at Stepney Causeway. They begin to arrive as early in the morning as seven o'clock, and they are called for in the evening when the mothers have finished their day's work. This Crêche is a great boon to these mothers, who have to toil so hard to earn a living. For the sum of 2d. per day (or 1d., if the mothers are widows) the little ones will be fed and cared for.

There is Mrs. S——, whose husband is dying of consumption. She has two little ones aged two years and six months respectively. The only way in which she can keep the home together is by working all day in a factory. This she would gladly do, but what about the little ones? They cannot go to school, and their father is too ill to take care of them. The neighbours are kind, but they have their own children to see to. Mrs. S—— feels she cannot leave them; Florrie might fall in the fire, and baby might swallow something which would choke him. To stay with them means starvation for the family, the workhouse, or, worse still, that continual shifting from neighbourhood to neighbourhood to escape the payment of debts. What shall she do? Mrs. S—— heard of Dr. Barnardo's Crêche, and away she hurried to make inquiries. "Will they take her little ones?" "Yes, gladly," answers the nurse, and the next morning finds Florrie and the baby safely installed in their new home, and the mother can go to her work with a heart at rest concerning them.

The first thing that happens to the babies is that they are given a nice warm bath, and dressed in a suit of clean clothes lent them for the day, and very sweet and fresh these mites look. The rest of the day is spent in playing, sleeping, and eating (and crying), and in the evening the mothers call for them; and they exchange what must seem to them like fairy garments (if babies have any thoughts on the subject) for Cinderella's rags, and return once more to slumland. But I think sometimes the mothers, when they see the bright, clean nursery, must be stirred with the desire for a purer and healthier life for their little ones, and a determination to do what they can towards this end.

Dear little, helpless mites, so entirely dependent on the love and pity of others! Who will aid them? You can guess that 2d. per day does not cover the expenses connected with the work!

Looking at the baby faces, and thinking of the story hidden behind each little life, and the story that shall yet be written, one can only pray—

> Tenderly guide them, O Shepherd of love,
> To the green pastures and waters above;
> Guarding them ever by night and by day,
> Never from Thee may they stray!

K. H.

God and the Children.

God gives each thirsty daisy
A little drop of dew;
God thinks about the sparrows,
Providing for them too;
God always lights the stars at night,
Not one is e'er forgot;—
Will He not guard each little child
Within its tiny cot?

God hears the happy skylark
Up at the gate of heav'n;
God sees the fleecy cloudlet
Sometimes by rough winds driv'n;
God knows about each drop of rain,
Each snowflake white and fair;—
Will He neglect a little child
Who lifts to Him its prayer?

Nora C. Usher.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 347).

Word Pictures.

1. Here is a picture of a man who has been ordered on a very important errand. He is fearful of his success and questions his fitness for the task, whereupon he is given two wonderful signs, but being still afraid, is provided with a companion. (*a*) Who was the man? (*b*) What was his errand? (*c*) What were his excuses? (*d*) How were these answered? (*e*) What were the signs? (*f*) Who was the companion?

2. What is this picture? We see coming through the wilderness a procession, and in the distance an army in pursuit. Those in the procession perceive this with dismay, for their way is barred. But a man steps forward, raises his staff, the barrier disappears, and he and his followers pass on their way in safety. (*a*) Who formed the procession? (*b*) Who formed the army? (*c*) Who was the man? (*d*) What was the barrier? (*e*) How was it removed? (*f*) What became of the army?

3. Here is a very brilliant and dazzling picture; it is the picture of a feast. As the meal advances something happens, and we see the host becomes uneasy and troubled; he is no longer merry with his guests. He calls for help, but none is found. Then a woman offers advice which is accepted, and his uneasiness is at an end. (*a*) Who was the man; to whom did he give the feast? (*b*) What caused his uneasiness? (*c*) To whom did he turn for help? (*d*) Who was the woman, and what was her advice? (*e*) What was the explanation? (*f*) What happened to the giver of the feast?

[Those under *ten*, answer four questions; under *thirteen*, any nine; under *seventeen*, any fifteen.]

ANSWER TO LAST SEARCHER (346).

1. (*a*) Gal. vi. 9. (*b*) Heb. vi. 11.
2. (*a*) By Paul to the Christians at Corinth, exhorting them to good works (1 Cor. xv. 58). (*b*) Christ, through John, rebuking and exhorting the church of Laodicea (Rev. iii. 19).
3. The Lord (Isa. lix. 15-17).
4. Phinchas, the son of Eleazar. God promised His covenant of peace to him and to his seed after him, even the covenant of an everlasting priesthood (Num. xxv. 10-13).
5. Paul in his declaration of conversion (Acts xxii. 3).
6. (*a*) James i. 12. (*b*) Mark xiii. 13.
7. He desired His blessing (Gen. xxii. 24-30).
8. "I can do all thingz through Christ which strengtheneth me" (Phil. iv. 13).
9. "My grace is sufficient for thee" (2 Cor. xii. 9).
10. Jude 20, 21.
11. Heb. xi. 6.
12. Herod (Matt. ii.).

No. 346.—Correct answers (first list) received from:—

B—Emily Bridgewater, Cazaetta and Millie Butler, Alice Baldwin*, A. Brown, Thomas and Amy Beaty, Robert Bushby.*
C—Winifred Collingwood, Gussie Clark*, Cicely Craven*, Hugh Courtenay*, Ada Combes, Lydia Cleary*, Dorothy Courtenay*, Ethel Cumbers.
D—Rosalind Dodd, Dorothy Daintree*, Violet Dodsworth, Ruth Dawson*, Nellie*, W. and Eddie Dowsett.
F—Elsie Fox.
G—Dorothy Green*, Alice Gammage.*
H—Beatrice Hastings*, May Hazledine, Dorothy Havergal-Shaw, Kathleen and Dorothy Heckford, Hettie Hill, Ina Hemmel*.
I—Daisy Iredell. **J**—Hilda Jeffery*.
K—Phyllis and Marjorie Kiernan, Edith Kisler, Lilian Kyme*.
M—M. and Ellen Mills, Nellie Morice, Winifred*, Doris and Daisy* Martin.
N—Daisy Nicholas. **O**—Maude Oakes*.
P—Dora Phillimore, Enid and Kathleen Pincott, Evelyn Primrose Pechey.*
R—Emily Rowdon*.
S—James Struthers, Hilda* and Edgar Schaeffer, Annie Speare*, M. Smart*, Leslie* and Archie* Stubbs, Mary Sowden, Betty Stocks.*
T—H. Thorpe. **V**—Norman Vince.
W—Florence Wilde, Sarah and Annie Wood, Gertrude Williams, Freda Watts*, A. Ward, M. Walker*, Ellen Williams, Fanny Wheeler, Charles Wingrave, Dorothy Woodforde.

FOREIGN LIST.

Nos. 329, 330, 331—Gladys Little* (China). **Nos. 331, 332**—William* and Abigail* Gray (New Zealand). **No. 331**—Walter Coulthard (China). **No. 338**—Cuckoo*, Flo and M. Lister, Mattie*, Georgina Tollner (S. Africa). **No. 339**—Mattie* (S. Africa). **No. 340**—E. Steyn*, J. Beyers*, Huldah Krige* (S. Africa). **No. 341**—Rotha, Ivan, Eric and Lottie St. George (Canada). **No. 344**—Elsie Boritzer* (Constantinople).

Personal.

Many thanks for heather and flowers received. They were much appreciated by those to whom they were sent.

Amy and Thomas Beaty.—I am glad to welcome you as new "Searchers," and trust you will be very diligent. You need not write out the questions. Number your answers to correspond with the question given.

Uncle Tom.

Christian Endeavour Topic.

Sunday, September 14, 1902.

Delight in God's House (Psa. lxxxiv.).

THOUGH this Psalm was handed over to the sons of Korah for musical setting, it surely came from the hand of David. It was probably written at some time when he was an exile, and could not go up to Jerusalem. He envied the sparrows and swallows who built around the sacred edifice; and even the doorkeepers (3, 10). I am not sure that we have enough of this passionate love for God's house. It may be, in part, the fault of the ministry that there is not enough scope in all our churches for the pure acts of worship—a feature which was specially prominent in the old dispensation. It may be, in part, the result of our modern life, which must be always in action and service, not giving time enough for God to do His work in our hearts. Oh, Spirit of God, create in us an appetite for Thy house!

The Psalmist sees the multitudes gathering from all parts of the land for one of the great annual feasts. Here is a man whose strength is in God, and who is so set on going up to Mount Zion, that its highways lie through his heart (*v.* 5, R.V.). One would like the highways of heaven to lie through one's heart, so that there might be a clear track between us and God! One would wish to be so familiar with them as *to know them by heart.* This is surely our English way of saying what the Psalmist has said in verse 5.

The valley of Baca was perhaps called so because of its barren and arid condition. It was perhaps a long scorching stretch of sand, and those who traversed it found it indeed a vale of tears, a valley of weeping. When I was travelling last year in Syria I saw many of those valleys. In the early spring, when the snows melted, they were doubtless covered with verdure. "The early rain covereth it with blessings." But at that time they were barren, scorchingly hot, with heaps of stones to show where water flowed once a year. R.V. says, "They make it a place of springs." But the prayer book has another rendering—"Who going through the vale of misery use it for a well; and the pools are filled with water."

The pilgrims used the vale of misery for a well. They were, of course, looking forward to Jerusalem, and feeling that they would be well repaid when they reached the holy city. They were also glad, of course, as any travellers would be, when some greener spot made the best of their circumstances. They looked deep down into them, resolved to get as much comfort from them as they were able. Do not always be looking *on* for compensation to your present anxiety, look *down*, look *in*, above all look *up*. There is comfort here and now, just where you are. *Use it.*

Now, to the Psalmist's eye the pilgrim bands have left the valleys, and are beginning to climb up to the tablelands. They go from strength to strength, from the lower to the higher level of the hills; and at last Jerusalem looms in sight. At first distant, then nearer and nearer still. Finally every one of the pilgrim-hosts appears in Zion before God (*v.* 7).

From the worshippers the Psalmist turns to the God whom they worship, and magnifies Him as Sun and Shield. The cloud which accompanied Israel in its march was alternately light and shadow. In the night it was light, shedding its beautiful radiance on the sleeping host; but in the day it was like a great umbrella. So with God—now sun, and again as "a shadow from the heat, when the blast of the terrible ones is as a storm against the wall" (see Isa. xxv. 4, 5, R.V.). Live in the presence of God! In dark and stormy days, when it seems as though the light of our life had fled, He is our *sun*, and our light no more withdraws itself, because the Lord has become our everlasting light; but in days of prosperity or temptation, He becomes our *shield.* "The sun shall not hurt by day, nor the moon by night."

Whilst we are in this world we need grace. In the next we shall need glory. But God will give each to us in due season. And the Psalmist at last felt that he could trust God, even when He withheld, sure that He would withhold no good thing from him if he walked uprightly.

F. B. M.

C.E. NOTES.

Mr. Alois Adlof, of Prague, reports that new C.E. Societies have been formed at Vindhrady and Smichow.

* * *

The report of a practical Endeavour in Christian citizenship comes from America. A Methodist Episcopal Society in Philadelphia provides two street

water-troughs for horses. Each trough bears the C.E. monogram, and an invitation to the society meetings, which has been accepted by some grateful drivers.

* * *

In the September number of the *Free Churchman*, an article on "Christian Endeavour Sunshine" recommends the work of the Sunshine Committee as "an ideal training in Christian philanthropy," and gives a number of instances of the variety of "Sunshine work," which ranges from the decoration of the weekly meeting-room to the provision of holidays for cripple children.

* * *

Three new booklets have just been published for the National Council of C.E. "The Philosophy of Christian Endeavour," by Rev. J. Mursell, is an examination of the origin and objects of the movement, and its relation to the Church. "The Christian Endeavour Movement," by Rev. F. J. Horsefield, vicar of St. Silas, Bristol, is designed to show the adaptability of the Y.P.S.C.E to Anglican methods and parochial organization. "Learn, Pray, Give," is a handbook for the use of the Missionary Committee.

International S.S. Lesson.

Sunday, September 21, 1902.

The Death of Moses. Deut. xxxiv. 1-12.
Golden Text. Ex. xxxiii. 11.

FORTY years had elapsed since Moses sang his triumph song on the shores of the Red Sea; and he commemorated the close of the wilderness wanderings by another song (xxxii.) wherein mercy and judgment are strangely mingled, but without one word of personal bitterness. The name of the Lord was published, and greatness ascribed unto our God (3). Once more he solemnly impressed upon the people to "set their hearts to obey, and teach their *children* to observe the words of the law" (46); and "on the self-same day the Lord spake to Moses, get thee up into the mountain . . . and die in the mount."

Did he need time for preparation? No! he had "prepared to meet his God" long before. While a *youth* in the palace of Pharaoh's daughter he had made his choice for time and eternity. Note Heb. xi. 24-26. Jehovah had revealed Himself to him in the burning bush at Horeb, and his promise given then held good this day also. "Certainly I will be with thee" (Ex. iii. 4, 12). At "the word of the Lord" he had taken up his life work, and at the same loved word he could lay it down *when God pleased*. "And Moses went."

The View from Pisgah.

The aged prophet's last thoughts were for his people, and before he turned to ascend the mountain path of Abarim he poured out upon them in words of blessing, which have echoed down the ages like "Gospel bells." Who has not heard the notes of this chime (3, 12, 25, 27, 29)? He had passed forty years in the school of Egypt's wisdom and luxury, forty years in God's school of humiliation and teaching, forty years at the head of a great host of freed slaves, to educate, train, and discipline Israel into a nation for the Lord (Acts vii. 22, 29; Ex. iii. 1-10, xix. 10).

He was 120 years old, in full vigour of body and mind. The work was the Lord's, his part of it was done. With practised obedience and unswerving faith, staff in hand, he went up to lay down his "rod" of service at his Master's bidding.

With his undimmed eye he was permitted to take in at one view the promised land. Northward the wooded hills and green pastures of Gilead, the rich plains of Bashan right up to snow-crowned Hermon. Turning, he saw the sunny slopes of Galilee, the fruitful valleys of the centre of the land, and, further south, the vine-clad mountains, Jericho nestling among the palm trees; while below at his feet lay the Dead Sea, and, closer still, the tents of the people he had guided so long, but may guide them no further; the mountains of Abarim, of which the summit of the highest peak (severally named Nebo and Pisgah) was 4,000ft. above the level of the Dead Sea, and 2,643ft. above the Mediterranean.

Was the sight of the land an aggravation of his disappointment? Moses had left that sorrow—"left it with the Lord in prayer," and no mention of it is heard after Deut. iii. 25, 26. He lost none of his interest in the people's entrance either. The sight was compensation. He saw with his *own eyes* the fulfilment of the promise he had believed, and the Lord *Himself* showed it to him (4), and *then* "underneath were the everlasting arms," "the beloved of the Lord dwelt safely by Him."

"The Servant of the Lord."

Faithful and honoured in life and in death (Acts vii. 22). But not too learned to know God and to obey Him humbly (Ex. iii. 11,; iv. 10; Deut. iii. 24), loyally, faithfully, earnestly, and all from love. He had many titles—prophet, judge, leader, historian, conqueror, poet, intercessor. The uncrowned king of a nation, but none equalled the name given to him by Jehovah—"My servant, faithful in all Mine house" (Num. xii. 7).

God's command drew from Moses two prayers, one for a leader to carry on the work (Num. xxvii. 17, answered, *vv.* 18, 23); and one for himself which was denied. Why? The trespass at the waters of Meribah is mentioned over twelve times under various names. "Unbelief," "rebellion," "trespass," and failing to sanctify the Lord before the people. The people had sneeringly asked, "Is the Lord among us or not?" This "meekest of men" was angered at the taunt, and his spirit was provoked (Psa. cvi. 32); and he failed to proclaim before the people the presence of the Lord, and give the glory to Him.

Moses came to meet Jesus in the land of Palestine centuries after.

Learn.

1. What great things the Lord can do through a boy who gives himself wholly to Him in his youth, according to the needs of his generation.

2. How to meet death without fear (Heb. ix. 27). Jesus took the sting of death on Himself for all who trust in Him (1 Cor. xv. 54-57). Could Moses fear to meet the Lord again whom he had known face to face so long?

3. Children had better obey their parents in life, and love and serve them, than weep over them in death. Tears then are mostly selfish or useless. Let them carry happy thoughts of you with them into the presence of the Lord.

Illustrations on S.S. Lesson.

A VIEW FROM PISGAH.

Anyone who has travelled across Dartmoor knows the advantage of the many "tors" or hills to be found in various localities. When a tourist is lost on the moor, he usually makes his way to the nearest tor, and having climbed to the summit, can look many miles across the country, and may, possibly, be able to trace a suitable path leading in the desired direction. So the Lord led Moses up from the level of the wilderness to the top of Pisgah, and showed him all the land which the people should possess, because He had sworn unto Abraham and Isaac and Jacob, saying, I will give it unto thy seed (*vv.* 1 and 4). We may rise from the low levels of life, and from the hill-tops of communion with God view the promised land, the heavenly Canaan.

FULL OF THE SPIRIT.

When a thermometer is made, great care must be exercised lest any air should remain in the tube after the mercury has been inserted. If there be any atmospheric interference the mercury will be divided, and as a result the record of temperature will not be accurate. Joshua, the son of Nun, was full of the spirit of wisdom (*v.* 9), and in consequence was made leader of the people. Had Joshua been half-hearted, or had selfishness been exhibited, the Lord would not have used him to indicate to the people the will of God concerning them. When the Holy Spirit fills a man there is no room in the heart for sin or worldliness.

FACE TO FACE WITH GOD.

On some of the dangerous rocks of the Scottish coast, where it would be difficult to fix permanent lights, reflectors are arranged so that each may be exactly face to face with a lighthouse on the mainland. By this means the flashing of a light on the shore is caught by the reflector on the rocks, and again the warning rays are flashed across the ocean. The reflector is only useful as it stands exactly opposite the lighthouse. And so it was with Moses, whom the Lord knew face to face (*v.* 10), and who was thus able to reflect His word and His thoughts to the people of Israel.

FITTED FOR HIGHER SERVICE.

On one occasion Daniel Webster was approached by a young lawyer, who complained that there were too many men in the legal profession. The famous American, looking intently at the young man, replied, "Remember, though, there is always plenty of room higher up." Moses had served God in all the signs and wonders in the land of Egypt, and God, honouring his services, had used him for the nobler and higher work of leading the Israelites to Canaan. And there arose not a prophet since in Israel like unto Moses (*vv.* 10 and 11). If we serve God faithfully in our present spheres of labour He will in His own good time use us for higher service, where "there is always plenty of room."

Children's Special Service Mission.

Mr. Hutchinson, *Cranley*, Sept. 13-14; *Christ Church, Blackburn*. Sept. 20-29. Mr. H. T. Sayer, *New Church Street Mission, Bermondsey*, Sept. 14-19. Mr. J. S. Tyler, *St. Matthew's Church, Worthing*, Sept. 14. Mr. F. P. Rowe, with Caravan, *Rettenden, near Chelmsford*, to Sept. 19. Mr. T. S. Page, with Caravan, *Hook*. Mr. G. H. Watson, with Caravan, *Golden Green, near Tonbridge*. Mr. C. Johnson, with Caravan, *East Rudham, near King's Lynn, Norfolk*, Mr. F. H. Taylor, with Caravan, *Westfield, near Battle*, Mr. E. Clark, with Caravan, *Bolnhurst, near St. Neot's, Beds*

Seaside Services:—Rev. A. G. Dodderidge, M.A., *Eastbourne*, to Sept. 15.

Y.M.C.A. Notes.

THE World's Conference of Y.M.C.A.'s, held triennially, is eagerly looked forward to as an occasion of mutual encouragement and the interchange of thought and counsel. The 1902 Conference, held at Christiania during the last week of August, was of an inspiring character, far surpassing the high expectations that had been formed regarding it. Over 2,100 delegates attended, representing thirty-four nationalities. The Norwegian Parliament, and the municipality of the capital, each voted 5,000 kroner towards the expenses.

The invitations were issued by the Christiania Y.M.C.A. council, and Dean C. Hall (of the Lutheran Church), president of the City Association, occupied the chair. Among the prominent delegates present were Dr. Karl Fries (Stockholm), Pastors Klug (Barmen), Em-Saulter (Paris), and Da Silva (Oporto), Count von Bernstorff (Berlin), and Mr. John R. Mott (New York), the English representatives including Lord Kinnaird and Mr. M. H. Hodder. The Central International Committee (Geneva) sent Professor Barde and MM. Ch. Fermaud and Christian Phildius.

Prince Oscar Bernadotte, on behalf of the King, welcomed the delegates at a social reception at the Palace, and the chiefs of the army showed their sympathy by placing a splendid pile of buildings at the disposal of the organizers. The large gymnasium made a capital council room. Mornings and afternoons were devoted to the consideration of practical questions, while public meetings were held in the evenings. The closing day, August 24, was marked by a great gathering in the Fressler Church, at which Prince Bernadotte gave a striking address.

At a garden party in connection with the Tottenham and Edmonton Association, Mr. W. Cameron stated that the membership is rapidly increasing, and the erection of suitable premises is in contemplation. Mr. F. L. Porter, of Hackney, congratulated the association upon the inauguration of a building fund. Miss Howard urged all present to yield their lives unreservedly to the service of the Lord Jesus Christ.

Mr. C. E. Derham, secretary of the Sheffield Association, has been appointed to the general secretaryship of the Association at Cape Town, recently vacated by Mr. W. Gordon Sprigg. In view of the wide developments anticipated in the South African work this centre is one of the utmost importance. It possesses a very fine building, and a membership of over 1,000, recruited almost entirely from the home country.

Mr. Sprigg, who was one of the delegates to the recent World's Conference at Christiania, has consented for a time to assume oversight of the work at Johannesburg. The premises in Pritchard Street have been advantageously disposed of, and a new scheme is now contemplated, involving an outlay of over £50,000.

The National Council has received gratifying reports of the work done by the associations of various district unions amongst volunteers in recent encampments on Salisbury Plain, Dartmoor, the Denes, Great Yarmouth, and elsewhere. The work called forth many expressions of appreciations on the part both of officers and men. All the workers told of crowded tents for purposes of reading, writing, and recreation, also of large and enthusiastic Gospel meetings held each evening.

The All-Ireland Conference of the Irish Union of Young Men's Christian Associations has been held in Dublin, and was largely attended by delegates from various parts of the country. Papers were read by Mr. W. J. W. Roome, C.E., of Belfast, on "Prayer and Its Relation to the Worker and the Work;" by Mr. R. A. Norman, of Waterford, on "The Necessity and Importance of Foreign Mission Work;" and by Rev. A. Macafee, M.A., of Omagh, on "The Bible, Its Relation to the Worker and the Work." The Conference extended over three days, and Rev. John McNeill delivered three very impressive addresses. Addresses were also delivered by Rev. Samuel Prenter, D.D., and others, and altogether the Conference was calculated to encourage and deepen the spiritual life of all who were present.

Children's Scripture Union—Portions for week ending September 20.

Sun. Sept. 14	*Josh.*	iv. 15-24		Wed. Sept. 17	*Josh.*	vi. 20-27	
Mon. „ 15	„	v. 10-15		Thur. „ 18	„	vii. 1-13	
	„	vi. 1- 5		Fri. „ 19	„	vii. 16-25	
Tues. „ 16	„	vi. 6-19		Sat. „ 20	„	viii. 1-13	

Anna Shipton's Writings.

As executor of my late dear friend, Mrs. Shipton, I have seen a large number of testimonies to the value of her books. It is my conviction that to very few authors indeed come so many assurances of direct spiritual enlightenment, leading in some cases to conversion and in others to a definite growth in grace and in the knowledge of the Lord Jesus Christ. The evidences are many and unmistakable of an advance from the monotonous and depressed lowlands to the joyous heights of Christian experience, to an ever upward progress from faith to faith, from the forgiveness of sins to righteousness and peace and joy in the Holy Ghost.

The following are a few brief extracts. Some longer passages of much interest are reserved for future occasions. I should add that Mrs. Shipton had been careful to eliminate from her correspondence and other papers matters which I presume she considered were intended for no eyes but her own.

R. C. Morgan.

"I have enjoyed the perusal of 'The Secret of the Lord' and 'Tell Jesus,' which have been a blessing to others beside myself. 'Tell Jesus' has been the means of much blessing to my soul."

"My wife and myself have received a blessing from the Lord by means of your books. 'Tell Jesus' has brought much joy and help to a friend of ours who was in doubt. Your books are so practical, and just what one wants—whether we are in the depths or the heights there is always some helpful thought."

"A lady asked me to tell you how for years your books had been the very greatest blessing and comfort to her and her husband."

"After I had read through one of your books, I thanked God for what he has enabled you to write. I was empty, and depressed, and fearful; your book helped me to realise liberty."

"Your words are always fresh and stimulating. What your books have been, and still are, only God knows."

"I gave 'Tell Jesus' to a young servant two years ago. She has just written me saying what a blessing it has been to her. 'The Believer's Portion' was also a help and blessing.

"A friend of mine writes:—'I should like Mrs. Shipton to know what an unspeakable comfort her books are to us.' The works you have written have been for many the message from death unto life. I always turn to them in time of bereavement. They have been wonderfully used for the strengthening of a friend of mine."

"Your inspired lines in 'Retrospection' are a tonic to the soul. You must have enriched and strengthened many through 'The Lord was There.' You have made others strong by your writings. What a Christ-like mission is yours, to scatter the seeds of Eternal Life in all corners of the globe, and have the assurance from those who are so richly benefited, that they are reaping the harvest from your consecrated writings."

"Dear Mother in Israel,—I had never thought of the possibility of thanking thee personally for the precious blessings the dear Lord has allowed thee to bring to my heart and life, but on speaking the other day to a dear friend on the timely aids that have come to me in the life of faith, I spoke with much feeling of thy writings, particularly, 'The Promise and the Promiser.' He handed me thy address with the request, afterwards repeated, that I would say as much to thee in writing. I cannot tell thee, dear friend, how much I owe under God to thy writings. Mine has been a life of great trial and constant discipline. The hand of Christ found me in very great darkness, my heart hungered for God's very best, but how to attain it I knew not. The Spirit of God seemed calling me onward and upward, but His providence seemed beating me back, and in the face of this seeming contradiction I was about to make shipwreck of faith when thy book above mentioned was put in my hands. Then for the first time I learned that God's promises are indeed yea and amen to him that believeth. The promises became personal and real, God's presence became a living fact, and my happy soul took up George D. Watson's hymn:—

> And now I have flung myself recklessly out,
> Like a chip on the wave of His infinite will;
> I pass the rough rocks with a smile and a shout,
> And I just let my God His dear purpose fulfil.

Surely, dear Mother in Israel, thy God will sustain thee in the midst of bodily weakness. Let one of thy Gospel children cheer thee with the message that 'He is faithful who hath promised.'"

Aldersgate Noon Meeting.

Individual effort in soul-winning is indissolubly bound up with revival. In the fascinating story of the '59 awakening, no vital principle was more deeply realized and strikingly translated into action than that of personal responsibility.

The same important truth was illustrated in address and testimony at the noon meeting at Aldersgate Street Y.M.C.A. on Monday last. It ran like a golden thread through the vivid description by Mr. S. E. Burrow of the varied operations among military men at home and abroad by the Soldiers' Christian Association, for one of the basal principles of this valuable auxiliary of the Y.M.C.A. is that of the evangelization of soldiers by their comrades. The enthusiasm of the week-night prayer meetings, held by local branches on their own initiative, affords an apt illustration of this, and the fervour manifested is directly traceable to prayer and Bible study.

Mr. Burrow's thoughtful addresss covered a wide field, showing that the Association exercises a helpful influence both at home and abroad. *Inter alia*, the Alexandra Palace—the administration of which causes anxious thought among Christians in North London—was referred to. Mr. Burrow had prepared a marquee for the troops attending the Coronation festivities who were camping in the Palace grounds, and had also arranged for the distribution of New Testaments. At the last moment the Palace authorities, pleading a clause in the trust deed, prohibited all Gospel effort. Even the Chaplain-General of the Forces was likewise excluded from religious work; "but, said Bishop Taylor-Smith to Mr. Burrow, "I have an office in the place, and I will distribute your Testaments for you." And the worthy Bishop was as good as his word.

A striking instance of individual effort to reach the people was subsequently reported by Mr. W. R. Lane. Passing through the neighbourhood of Latimer Road, W., on a recent Saturday evening, Mr. Lane came upon two young brethren, who, deeply impressed by the lamentable state of the district, viewed from a spiritual standpoint, had determined to erect a tent and commence preaching the Gospel. When Mr. Lane passed, they were busily engaged in putting up the canvas, and the evangelist was able to give them the benefit of his experience in such matters. On the following day services were commenced. Many, of a class seldom seen within the walls of church or chapel, came together, and the addresses of the young evangelists were listened to with profound attention.

Other words of witness, bringing out the same thought of personal responsibility, were added by one brother, who spoke of open-air gatherings at the Lea Ferry at Tottenham, N., and another who told in graphic language of a returned reservist, of Christian upbringing, being convicted of sin while listening to an address at an open-air meeting at Ilford.

A Mind Stayed on God.—To speak with the tongues of men or angels on religious matters, is a much less thing than to know how to stay the mind upon God, and abide with Him in the closet of our hearts—observing, loving, adoring, and obeying His holy power within us.—*William Law.*

The Christian Temperance Campaign.

REV. DR. HENRY AT LOUTH.

With the opening of the present month, the work of this campaign for the autumn and winter season may be said to have fairly begun, and a glance at the list of future meetings will indicate how rapidly Rev. Dr. J. Q. A. Henry's missions succeed each other, and over how wide an area they extend.

On Thursday last meetings were held at Louth, concerning which Rev. J. Arthur Turner, secretary of the Free Church Council, writes:—"The day was favourable; every preparation had been made beforehand to ensure success. The Free Church Council had secured the co-operation of the B.W.T.A. and Good Templars in thoroughly advertising the meetings, and "officialling" the Town Hall. Intercession was made in all the churches at the weekly prayer meeting.

"The afternoon attendance was exceedingly good. Mr. William Faulds (president of Louth Free Church Council) was chairman, and gave a most appropriate and touching address; he was supported by the ministers of the town, and a large united choir occupied the orchestra. Dr. Henry made a great impression.

"In the evening the great hall was packed. Mr. J. Whiteley Wilkins, chairman of the Grimsby School Board, and a tried friend of the temperance cause, presided, and gave a telling address, illustrated with present-day facts from his own town. Dr. Henry was at his best; the audience was taken by storm. The applause was constant; the appeals and arguments of Dr. Henry were convincing and irresistible, while the spiritual impression was profound. Forty-five pledges were taken, and we have every reason to thank God for the visit to Louth of so able a champion of the oppressed and drink-enslaved people. I do not see how Dr. Henry could well be surpassed by anyone as an advocate of the cause of temperance. And the final effect of his work must be to greatly raise the public sentiment on this vital question of temperance work and life. It is in my heart to write more fully if duties were not so numerous and pressing, for great as were our expectations, 'the half was not told us.'"

FUTURE MEETINGS.

Sept. 12-14, Taunton; 15, 16, Llanelly; 18, 19, Dunfermline; 21, Free St. George's, Edinburgh (Dr. Alex. Whyte's); 22-24, Dunfermline; Sept. 26-Oct. 2, Alloa; 3, Dollar; 4-17, Perth; 18-31, Greenock; Nov. 2-Dec. 4, Ireland (Nov. 2-5, Cork; 6-9, Limerick; 10, 11, Waterford; 12-14, Wexford; 15-25, Belfast; 27-Dec. 4, Dublin); Dec. 6-16, Worcester; 21, Brighton; Jan. 9-15, 1903, Motherwell; 16-29, Lisburn; 31-Feb. 6, Newton Abbot; 7-13, Neath; 21-27, Sunderland; 28-Mar. 6, Middlesbrough; 7-13, Dundee; 14-20, Stirling; 21-April 3, Falkirk.

Scottish Notes.

At the thirty-third annual meeting of the West of Scotland Convalescent Seaside Homes, Dunoon, it was shown that at the date of last report 230 convalescents remained in the homes, and since then 4,460 had been admitted—being no fewer than 350 in advance of last year's number. They comprised 1,971 men, 1,910 women, 288 boys, and 291 girls. Of the total number of invalids, 4,226 were restored to health and strength, and fitted to resume their various occupations; 156 derived benefit to some extent, although they did not recover sufficiently to permit of their resuming work; ninety were not improved, two died, while 216 are still sojourning at the institution. Up to this time 91,619 persons had been received into these homes, of whom the largest proportion were restored to their wonted health and strength.

As the outcome of a series of conferences of ministers and others held last winter the congregations of the United Free Presbytery of Glasgow are (with only one or two exceptions) arranging for special services during the present and succeeding months. In preparation for these much activity has been displayed in the direction of territorial visitation, and "there are numerous indications that the congregations are not to rest content with the mere holding of special services for a week or fortnight, but are throwing themselves with increased energy into the work of caring for the spiritual well-being of the people within their assigned district."

Obituary.

MISS JESSIE M. HEWLETT.

AFTER a painful illness, borne with Christian fortitude, Miss Jessie Mary Hewlett, for over fourteen years a devoted worker in connection with the London Missionary Society, passed to her rest from Almora, North India, on August 4. We hope to give a portrait and further particulars in a future issue.

MR. JOHN E. KIRBY, CROUCH END, N.

A dearly-loved and enthusiastic labourer in the Master's vineyard has been called home in the person of Mr. John E. Kirby, secretary of Mount View Congregational Church, N. As a devoted Christian man of business in a large London warehouse, he used his splendid gifts and gracious manner to win young men for Christ, and many owe their entrance into life to his earnest words and inspiring example. As a lay preacher he was in great request in and around London; and in the church of which he was a member his place will, humanly speaking, be well-nigh impossible to fill. Like Barnabas, "he was a good man, and full of the Holy Ghost and of faith." He was in his fifty-sixth year. G. E. M.

MR. BENJAMIN PERRY, BRISTOL.

With deep sorrow we have to record the home-call, which took place on Monday evening, of this devoted servant of God, after a prolonged illness, at the age of sixty-seven. A member of the Open Brethren associated with the honoured name of George Müller, and engaged in a large way of business in Bristol, he had ample opportunities of letting his light shine in Christian service; and seldom, if ever, did he fail to use every such opportunity he had. A "faithful servant" in every sense of the word, he has now entered into the rest that remaineth unto the people of God, but he leaves behind many a living witness to his earnest and consistent life. We mourn the loss of this good man, but his dying hours, as well as his earlier life, will remain a treasured memory, as a testimony to the faithfulness and unerring love of God. G. E. M.

REV. R. HANDCOCK.

A widely known and esteemed clergyman, Rev. Robert Handcock, vicar of St. Simon's, West Kensington, has passed to his rest. In 1876 Mr. Handcock was appointed curate of St. Matthew's, Hammersmith, under his brother, Rev. William Handcock. The rapid increase of the population in this growing suburb necessitated the carving out of a new district, and Robert Handcock was selected for the post. He rapidly gathered a devoted and loving congregation around him, and it soon became evident that a permanent church was required to meet the needs of the district. Into this work he threw his whole heart and soul; the district was a poor one, and almost all the funds had to be obtained outside the parish. For twenty years he wrought with unceasing energy, but the severe effort of raising £20,000 to complete the church, the church hall, and the vicarage, told with terrible effect upon his active frame. He was an able and thoughtful preacher, but his chief success as a minister was in his individual dealing with the souls of his parishioners. For many years he made it an invariable rule never to allow one day to pass without having spoken on the highest concerns of the soul with some one individual.

The Boys' Brigade grows apace. At the eighteenth annual meeting of the Brigade Council, held last week at Newcastle-on-Tyne, it was reported that the number of companies in the Home Brigade is now 1,100, an increase of eighty-six over the previous year. These companies are connected with churches and Sunday-schools belonging to nearly all branches of the Christian Church. The total enrolled strength is 54,926. To the above figures must be added brigades in the United States of America, Canada, the West Indies, Australia, New Zealand, South Africa, India, Ceylon, and other parts of the world, which bring the total strength of the Brigade up to 1,900 companies, with 6,500 officers and 85,000 boys.

The Kensit Crusade.

IN connection with the Wycliffe Preachers' open-air mission at Liverpool, Mr. John Kensit, jun., appeared before Mr. Stewart, stipendiary magistrate, on Monday last, "to show cause why he should not be ordered to find sureties to keep the peace and be of good behaviour for the next twelve months." Mr. Othen, the defendant's solicitor, having asked that the case might be taken before other magistrates, as he was instructed that Mr. Stewart, who held particular views on the dispute which came before him, might be a little biased, Mr. Stewart said he would certainly not allow any such application. Meetings took place on Sunday last, when disturbances, of which complaints had already been made, again took place. In the result the stipendiary ordered that Mr. Kensit, jun., must, in the sum of £200 and two bails of £100 each, undertake to abstain from holding meetings in the streets for twelve months, in default three months' imprisonment. Subsequently Mr. Kensit, sen., despatched the following telegram to his London friends:—"Our brave son has gone to prison for three months. Praise God, it will be a witness for God's truth.—John Kensit."

Oxford Notes.

REV. H. A. INGLIS, M.A., of Mansfield College, Oxford, is mentioned as the probable assistant and successor to Dr. Stark, the eminent minister of Belmont Congregational Church, Aberdeen.

It is 300 years since the Bodleian Library at Oxford was first opened to readers. In view of the coming tercentenary gathering it is interesting to learn that there are on the shelves of the Library to-day, exclusive of periodicals, pamphlets, &c., 588,000 volumes. This number is augmented at the rate of 10,000 volumes a year.

At the annual festival of the Oxford Christian Endeavour Union, the president gave utterance to some encouraging facts. There are in the Union twenty-one branch societies, with a membership of 617. Of this number 348 are members of Christian churches, and no fewer than 500 are total abstainers. In the Oxford Union several of the members have pledged themselves to spend fifteen minutes each day in quiet devotion, and not a few have joined the Tenth Legion, who promise to devote one-tenth of their income to the service of the Lord.

Personalia.

Friends in America, who are hoping to have the pleasure of welcoming Mr. CHARLES INGLIS in October, will be interested to know that his address will be 99, Clinton Place, New York City.

As Rev. J. C. LAWSON has left for America, will donors kindly make cheques, &c., for his Famine Relief and Industrial Work, Aligarh, payable to the order of "Messrs. Morgan & Scott, for Rev. J. C. Lawson."

Notices.

The verse beginning, "Angels, assist our mighty joys," is the last of the hymn by Isaac Watts, of which the opening line is "Plunged in a gulf of dark despair." The hymn is in most of the Evangelical collections of the last generation, and in many of those in present use in Evangelical churches.

APPLICANTS FOR TRACTS.—Mr. C. Norcliffe, Milton Square, Heckmondwike, Yorks.; Mr. P. G. Haynes, 49, Storks Road, Bermondsey, London, S.E.; Mr. A. Pratt, 117, Victoria Street, Dunstable, Beds.; C.K.P., Pastorate Station, Opobo, S. Nigeria, W.C.A.; Mrs. E. Funnell, Ide n Green Farm, Goudhurst, Kent; Mr. Albert A. Timberlake, 81, Beaumont Road, Leyton, Essex; Mr. John Littleton, care of Mrs. Sedgemund, 45, Clarance Place, Devonport; Mr. W. Beale, 30, Copeland Road, Walthamstow, Essex; Mr. Sampson Cowley, 59, Carlton Road, Mile End, E.; Edward Ralph Smith, missionary and teacher, Burgher Concentration Camp, Merebank, Natal (commentaries and helps to Bible study, having lost all during the war).

COMMUNICATIONS RECEIVED WITH THANKS.—G.S. E.G.H. P.P. F.B. J.P.B. J.H. J.S. H.E.B. M.P.D. E.R. T.H.H. W.P. W.W. W.M. A.B. A.H.F. P.P.C. E.C. W.F. F.B.M. Mrs. F.A.W. C.D. H.R.F. E.K. F.L. D.H. T.T.H. F. J.E. D.F. R.C. P.R.H. E.M.C. J.B. F.J.H. A.P. J.B.A. W.A.E. F.P. W.A.B. A.C.R. E.S. J.C. H.M. J.B.S. E.L.C. J.S.B. M.L.J. S.W.P. W.A.S. J.A.H. E.C. W.P. M.J.T. J.McL. W.McL. C.C. C.W. R.P.W. J.W. C.P.H. J.G.A. P.S.M. M.A.H. A.L.T. G.C. M.F. E.J.H. W.O. M.S. A.M. G.F.T. A.M.D. J.C. S.S. J.B. A.H. A.H. S.E.C. A.H. F.L. L.J.B. W.P. L.S.C. M.A.M. E.C.W. R.C. W. St. J. A.S. G.G. J.H. E.T.B. T.H.T. Mrs. E. J.L. W.H.B. S.B. D.H.R.S. J.F.L. A.W. C.G. M.McC. E.H.T. I.J.G. Miss H.

About Books.

NEW STORY BOOKS.

Religious Tract Society.

A Dog with a Bad Name. By Talbot Baines Reed. (3s. 6d.) A capital story by the author of "The Fifth Form at St. Dominic's," and other tales that have become general favourites with our boys. Nothing more needs to be said, except that the vivacious pages have been enriched with seven illustrations by Alfred Pearse.

The picture of life towards the close of the ninth century which is given in **Kormak the Viking** (3s. 6d.) by J. F. Hodgetts, is vivid and deeply interesting. The book deserves a hearty reception by growing youth. The coming into contact of paganism and Christianity will throw helpful light on an obscure period of church history.

There is much skilful analysis of Scottish life displayed in **Another Man's Money** (3s. 6d.), by David Lyall. The struggles of the crofter striving to extract a living from an unfavourable soil are sympathetically depicted; and in a second story—"The Pharisee"—which follows, the interest centres round the Glasgow bank failure nearly a generation ago. The book is healthy, stimulating reading; the ideals held up before the reader are pure and lofty; those who ponder well the lessons taught will go forward with their faith strengthened.

Though certain to be classed by many as "a capital girl's book," **The Head of the House** (2s. 6d.), by Evelyn Everett-Green, is a great deal more. It is a story with a deep lesson for many a household, where barriers of mutual misunderstanding have prevented the display of affection which was all the time strong enough to be kept back only with great effort. The young people into whose hands this book comes are thereby supplied with much food for reflection, yet presented with the attractiveness which only the skilled *raconteur* can impart.

Always a favourite among boys, Rev. T. S. Millington, M.A., has sustained his well-earned reputation in his latest effort, **A Great Mistake** (2s. 6d.). Every chapter is alive with entertaining characters and events. The writer's intimate knowledge of the pranks and experiences associated with school life, and the happy vein in which they are related, combine to make a story in which the youthful reader will revel with delight and safety.

Tact and discretion are eminently the characteristics which mark the weaving of the diverting and wholesome narrative—**The Household of Girls** (2s. 6d.). The young ladies whose vocations and dispositions are so cleverly portrayed by Mrs. George Dettorne Vaizey are of high rank; they were not above stooping to share the "trivial round, and common task." The development of the story reveals the author's sense of ingenious humour as well as her capacity for setting forth the pathos from which few lives are exempt.

Boy readers will follow with interest the story of the chequered fortunes of a Christian lad, in slum, garret, or West London mansion, as depicted with some force and descriptive ability by Mr. Henry Johnson in **All for Number One.** (2s. 6d.)

A capital gift book for young people is **The Children of Brookfield**, by Lydia Phillips. Without any exciting plot, the book has abundance of incident, and the dialogue is enriched with parables from nature which are likely to abide in the minds of readers. (2s.)

Mary Marston's Mission. By A. Fraser Robertson (1s. 6d.). A book with a mission, showing that home-life is wonderfully sweetened when cleanliness and godliness are given their proper places, and allowed to assert their influence in the round of daily duty.

My Morning Counsellor. The morning readings of this beautiful compilation make a manual which many Christians will greatly prize. Interleaved with fine writing paper, the book will become, in many a home, a record of the mercies of God, and a remembrancer of blessings of past years. The Morning Counsellor sets the note for the day in the passages of Scripture, and affords helpful direction for prayer and praise in words of edification, guidance, and comfort. (Cloth, 2s. 6d. net; paste grain, 3s. 6d. net. *Morgan & Scott*).

Owing to the continued demand for the popular missionary hymn, "Coming, coming, yes, they are," a special art edition of music and words has been published. Lovers of this stirring melody will welcome it in its new and attractive form. (*9d. per dozen. Publication Department, Harley House, Bow, E.*

BOOKS RECEIVED.

From *Marshall Bros.*:—MEMORIES OF THE LIFE OF GENERAL F. T. HAIG, by his Wife. (3s. 6d.)

From *The Vir Publishing Company*:—MATERNITY, by Mrs. Emma F. A. Drake, M.D. (2s.)

From *Wells Gardner, Darton & Co.*:—JOY AFTER HEAVINESS, a coronation sermon by the Bishop of London. (6d.)

Evangelists at Work.

Mr. William Forbes at Skegness.

A FOURTEEN days' mission commenced on Monday, Sept. 1, at St. Paul's Church, Skegness, and under "The Umbrella Tent" on the sands. Seventeen meetings are being held each week, and Gospel and Temperance tracts given away to the people. The work being almost exclusively among visitors, makes the audiences not only very varied, but creates an opportunity of preaching the Word of Life to a large number of people. Mr. Forbes' appeals have made solemn and serious impressions upon many. The mission continues until the 15th inst.

Geo. Goodchild, Minister.

Messrs. Williams and Maxwell.

Evangelistic services were carried on last week by the American evangelists, Rev. Edgar L. Williams and Mr. H. L. Maxwell, at Aberdeen. The first meeting was held in the Y.M.C.A. hall, which was packed in every part, while several hundreds of people were unable to gain admission. Previous to the meeting a service of sacred song was conducted by Mr. Maxwell. Mr. Williams conducted the meeting, and delivered a very impressive address, which was attentively listened to by the large audience. On Sunday week the evangelists conducted the morning service in Rutherford United Free Church, and in the evening they had charge of the service in Holburn Parish Church.

Tent Mission at Perth.

The annual three weeks' tent mission arranged by the Perth Evangelistic Association has just been concluded. The evangelist was Mr. Arthur Klein, B.A., of the Evangelization Society, ably assisted by his wife, who sang and helped in the after meetings. Throughout the mission the weather was somewhat broken, and during the last week a severe gale of wind blew down both tents. Despite these unfavourable circumstances the people turned out in large numbers every night. The Bible readings and the Gospel addresses were a source of much blessing to God's people, while a good many young men and women and others were brought to decision for Christ. Much fruit yet remains to be gathered in, and for this purpose the Y.M.C.A. have asked Mr. Klein to continue the work for a further period. J. A.

Mr. C. E. Barraclough at Dundee.

The secretary of the Dundee Tent Mission, Mr. P. Will, writes:—"I am very glad to report that Mr. C. E. Barraclough's work amongst us was very fruitful. Although a little stiff at the start, the interest spread and deepened as the nights went by. The evangelist's zeal and deep earnestness for souls told on the Christian workers, who, catching some of his enthusiasm, went most heartily into the work, and so the meetings grew in interest and power. The Lord owned the work from the first meeting, and during the last two weeks not a night passed without a number of souls deciding for the Lord.

"The large meetings on Sabbath evenings were times of special blessing. The closing meeting on Friday night (22nd ult.) was very large, and deeply interesting. Mr. Barraclough gave a short account of his conversion, the large audience listening with the closest attention."

Gortmessen, Ireland.

The mission which has just closed at Gortmessen has been full of encouragement. There, as in other places, the visit of the (Wesleyan) General Missionary, Rev. James Kirkwood, was preceded by the earnest and successful labours of the two students, Messrs. Thompson and Young, who have been associated with him this year in tent work. The tent was pitched in a field belonging to Mr. Christie Wilson, who took great interest in the meetings. The mission was well announced, large congregations attended, and from the first service right on to the close the word was with power.

The people showed interest in the work by walking, cycling, or driving long distances every night. Overcrowding at the Sunday services was prevented by having two meetings in the evening, yet at each service the tent was well filled, chiefly by a large number of young men and women, who manifested desire for blessing. It is always difficult, and perhaps not desirable, to tabulate results, yet it is gratifying to know that about sixty persons gave their names to the mission preachers as having decided for God. Each one of these received a covenant card as a memento of the mission, also a small book containing much helpful counsel for young Christians.

The Evangelization Society.

Over 200 tent missions have been held so far this season, of which thirteen have been in and around London. Many of the missions have been for periods of five or six weeks, and in some cases eight or ten weeks. Usually the best results, so far as man can judge, are from the longer missions, where large audiences are drawn together even on the week nights. Some of the tents have been crowded night by night, while a public hall or other large building has been used for the Sunday meetings. In October a condensed report of the work will be issued, and would be forwarded (free) to any who are interested. The gales of September 3 caused considerable damage to five of the tents, thus adding to the expense of fitting them out again for next season.

John Wood, Hon. Sec.

Tent Mission at Billesdon.

A tent mission has been held at Billesdon, Leicester, during the last three weeks, conducted by Mr. F. Chapman, of the Evangelization Society. The tent was erected in the orchard of Mr. Josiah Stafford. For the first few evenings the congregations were small, but subsequently the people flocked in until the place was packed. On the last Sunday evening the passage was filled also with attentive hearers. The eloquence and earnestness of the preacher riveted the attention of the hearers in a remarkable manner. On the front of the platform was an embroidered text, "How shall we escape if we neglect so great salvation?" Mr. Chapman gave a powerful address from this text in the afternoon. Persons living at a long distance attended the evening services, notwithstanding the darkness of the last few evenings. The prayers of numerous friends, both Churchmen and Dissenters, who have had the privilege of attending the meetings go with the evangelist.

Mr. Chas. Cook's Work.

At the close of the Hyde Park Open-Air service on Monday night, September 1, a number of men followed to the after-meeting in Hyde Park Hall. Among those who decided for Christ, a man who had for years been addicted to drink said: "I have long listened in the Park, but this is the first time I have ventured in here; and I take Christ as my Saviour." He subsequently wrote, "I am endeavouring by God's help to lead a true Christian life."

A young man who had come to London from Birmingham on business, was spoken to by a worker, and at the close was asked by Mr. Cook, "Are you a Christian?" "Yes." "How long have you been one, some months?" "About five minutes," was the answer. After reaching home the following day, he wrote, "I thank God for bringing me to the light last night, and leading me to the Park meetings; pray that I may be kept faithful in His service.

A young Russian, a teacher of languages, found rest from John v. 24. Without a friend or relative in London, his loneliness and scepticism had brought him to the verge of suicide.

The services close this month, and it is hoped again to secure the Metropolitan Theatre for the winter.

The Australian Revival.

Good news has been received of the tent missions which are being conducted in various parts of Australia in connection with the Simultaneous Mission. Writing of the work at Muswellbrook, N.S.W., Rev. D. O'Donnell says:—

"At first the people came in a shy sort of way, but the numbers grew steadily, and ere long the tent was filled. We had conversions at every service; sometimes only two or three, and at other times as many as twenty; the total number for the ten days being 109. Several persons were led to decision for Christ in their own homes. Numbers of Christians were enabled to enter upon a life of 'full surrender' to Jesus. The meeting for men only was regarded as the most remarkable gathering the town had ever seen. Fully one-half of those present took the Purity Pledge. Despite all opposition, we praise God for a glorious victory."

Of the mission at Inverell, Rev. T. F. Potts, the Methodist minister, writes:—"The mission has been a gracious season of refreshing from the presence of the Lord. Mr. R. Robertson threw himself, heart and soul, into the work, and won the love of the people. The religious life of the people has had a thorough quickening, while the careless and indifferent have been much impressed, and some have professed conversion. As a result of the mission, we are looking forward to a period of quickened religious activity. The interest increased as the mission went on. We have had as many as 600 in the tent. The end of the mission came all too soon, and it was with deep regret we saw the tent taken down, to be forwarded to Glen Innes. It has been a gracious season of refreshing from the presence of the Lord, and our mouth has been filled with laughter, and our tongue with thanksgiving."

St. George's Cross Tabernacle, Glasgow.

After being away four weeks on holiday, Pastor D. J. Findlay resumed service at St. George's Cross Tabernacle on the last Sabbath in August. In the morning at 11.30, and in the evening at seven, large congregations gathered, the floor and gallery on each occasion being full. On the same day a month's tent mission in connection with the Tabernacle was inaugurated, Mr. Richard Hill, of the Evangelization Society, who is to conduct the first fortnight's services, preaching in the afternoon at three, and in the evening at eight. The service in the afternoon was not largely attended, but in the evening the tent was crowded to its utmost capacity, while hundreds failed to find admittance. Mr. Hill is preaching the grand old Gospel of salvation through the blood of the Lamb, and sinners are repenting and turning from the evil of their ways. On week-nights the tent is comfortably full, and by liberal advertising, open-air meetings, &c., Mr. Findlay and the Tabernacle workers are making a determined effort to awaken interest among the unsaved masses that exist on every hand. The newspapers every now and again, in recording the doings of ecclesiasticism, furnish news concerning "Church Extension" schemes, but true church extension is assured in souls being won for Christ. This adds to the church's dimensions, and the glory of the Saviour in a way that stone and lime never can. J. C.

Some Edinburgh Missions.

During the past week Mr. Jack Cooke, the boy preacher, previous to beginning a mission in Glasgow, paid a brief visit to Edinburgh, and gave two addresses to crowded audiences in the Carrubbers Close Mission. His treatment of the subjects dealt with, viz., "Conversion" and "Friendship," created a great impression, showing remarkable clearness and spiritual vigour. It is to be hoped that he may yet pay a much longer visit.

General Booth conducted a campaign in the Empire Theatre on Sunday, the 7th inst. Forenoon, afternoon, and evening, the building was crowded. The General preached with power, and at the close of each meeting large numbers went forward to the penitent form.

Encouraged by the blessing which attended a tent mission last summer, the Railway Mission, Gorgie, Edinburgh, considered it advisable to attempt the same this year. During the past weeks the meetings have been going on; the attendances have been most encouraging, and anxious souls have been led to a knowledge of peace with God. Mr. Snaith has been the evangelist, and the Lord has owned the clear setting forth of the Gospel by his servant. It has been found that many come to a tent who would not attend a hall or chapel. Mr. Snaith has also been helping at a series of meetings at Abbeyhill, conducted by Messrs. Williams, Maxwell, Dunn, and Christian. There, too, the Lord has manifested His power in saving souls.

The Boy Preacher at Harrogate.

Though the pleasure seekers of this fashionable resort are not distinguished for any marked religious enthusiasm, yet Sunday last must be placed on record as a memorable exception.

Vast throngs assembled morning, afternoon, and evening in the spacious concert room of the Royal Spa, to hear the youthful preacher, Jack Cooke, who delivered, during the day, four most impressive discourses.

Needless to say, this being the height of the season, his auditories contained not a few critics of fastidious tastes, socially and intellectually—a fact that did not in the least appear to daunt the youthful speaker either in the fearlessness of his utterances or in the forcefulness of his delivery, shifting, as they did, naturally and easily from measured deliberation to a lightning rapidity that knitted many a brow in the effort to follow the scintillating sequence of his thought.

The morning theme dealt with the exhaustless problems of time, immortality, and future judgment, the presentation of which was brought to bear directly upon the consciences of the auditors.

In the afternoon the young speaker discoursed on the relation of business and pleasure to the essentials of a Christian's life.

At night a practical and powerful plea for the Christ riveted the attention of all within reach of the preacher's voice.

Meanwhile thousands had congregated outside, unable to gain admission. For these the gates of the beautiful Spa Gardens were swung open, and an immense crowd gathered around the bandstand, where a simultaneous service was conducted by the youth's colleague, Mr. J. Russell Coutts. On the conclusion of the indoor meeting the congregation without assumed yet larger proportions, all evidently anxious to hear the juvenile preacher's final exhortations. It was a scene long to be remembered—the peaceful Sabbath eve, the flower-scented air, the thousands of up-turned faces,

the solemn hush that overspread the multitude as their thoughts were turned for nearly an hour to eternal realities, in which the vagaries of philosophy and the materialism of modern science were contrasted with the simplicity that is in Christ.

Then followed the exquisite blending of cornet, piano, and organ, as skilled performers led the people in the concluding hymns, which were heartily sung and repeated, the crowds seeming loth to disperse.

So closed a Sabbath's mission, which a later day will doubtless prove was fraught with everlasting issues to many lives.

Mr. Frank Penfold is conducting a tent mission at Dunstable. The names of many inquirers have been taken, and the mission is to be continued until the end of September.

Mr. Wm. McNeill has just concluded a most successful series of meetings, extending over a fortnight, in the Grassmarket Mission, Edinburgh. The attendances were most encouraging, while the results gave abundant cause for praise. James Stark.

Evangelistic meetings have been conducted at Broughty Ferry, N.B., during the last five weeks by Mr. Charles Norton Hunt. The meetings steadily increased in numbers and interest, while the afternoon Bible studies were blessed to many hearers. The tent was demolished by a storm during one of the Bible studies; but happily no one was hurt. The meetings were continued in the large hall.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day. The evangelists ask prayer for their respective missions.

Rev. J. Bennett Anderson.—Sept. 14-28, Byker Presbyterian Mission, Newcastle.

Mr. Chas. E. Barraclough.—Sept. 11, Alloa, N.B.; 13-October 24, Cardiff.

Mr. G. Bennett.—Till Sept. 18, Barmouth.

Mr. G. Bentley.—Till Sept. 29, with Ross Gospel Tent (No. 1) Southam, Warwickshire.

Mr. William Bilton.—Till Sept. 15, Luton.

Mrs. Baeyertz.—Sept. 14-24, Felixstowe; Oct. 5-20, Battersea Park.

Mr. John Coates.—With Ross Gospel Tent (No. 2), till Sept. 17, Kempley Green; Sept. 20-Oct. 12, the Hop Yards of Hereford and Worcester.

Mr. Jack Cooke.—Till Sept. 28, St. Andrew's Hall, Glasgow.

Mr. Sampson Cowley, evangelist, is open for engagements. Address, 59, Carlton Road, Mile End, E.

Mr. J. Dixon.—During September, Montpottinger Methodist Church, Belfast.

Mr. W. D. Dunn.—Till Sept. 12, Aberdeen; Sept. 14-30, Glasgow.

Mr. Charles Inglis.—Sept. 16-19, Ipswich; 20-31, King's Lynn.

Mr. P. Russell Hurditch.—Sept. 14, Malden Hall, Kentish Town; 20-26, Y.M.C.A., Grays.

Mr. and Mrs. Albert Harrison.—Till Sept. 16, Fence Houses, co. Durham.

Mr. and Mrs. J. S. Harrison.—During September, Folkestone Road Hall, Walthamstow.

Mr. Newton Jones.—Sept. 20-25, Blenheim Road, Crouch End; 27-Oct. 7, Newport (Mon.).

Rev. J. Jameson.—Till Sept. 14, Crimble, Slaithwaite, Huddersfield; 21, Glasgow; 28-Oct. 5, Thornton, Kipping Chapel.

Mr. W. R. Lane.—Sept. 13-22, Bodmin; 27-Oct. 6, Gloucester; 11-20, Lisburn.

Mr. Bob Johnson.—Sept. 14-21, Croydon; 28, Alhambra Theatre, Blackpool.

Rev. Jesse Mayo.—Sept. 28-Oct. 7, Handel Street, Brunswick Square, W.C.; 10-17, Selby, York.

Mr. Charles Noakes.—Till Sept. 14, Wigston; Oct. 5-19, Manchester.

Mr. Herbert Pout.—Till Sept. 14, Lyminge, Kent (Tent Mission).

Mr. J. Salmon ("New Jim"), evangelist, is open for engagements. Address—21, Kensal Road, Westbourne Park, W.

Mr. T. Swanston Smith.—Till Sept. 16, Southend.

Gipsy Smith.—Sept. 13-22, Stockport; 27-Oct. 6, St. James's Hall, London.

Rev. James Sprunt.—Sept. 13-28, Edinburgh Castle, Limehouse.

Rev. F. C. Spurr.—Till Sept. 15, Crewe; 21-28, Maindee.

Rev. J. Tolfree Parr.—Sept. 13-22, Glasgow; 27-Oct. 6, Whitehaven.

Mr. E. P. Telford.—Till Sept. 30, Great Assembly Hall, E.; Oct. 5-16, Junction Road Congregational Church, N.

Mr. Henry Thorne.—Sept. 13-15, Blackpool; 16, Colwyn Bay; 17, Barmouth; 20-27, Bovey Tracey; 28-Oct. 2, Moretonhampstead.

Mr. J. Weedon.—Tent Mission, Clipston, till Sept 15.

Messrs. Weaver Brothers.—Till Sept. 19, Elgin, N.B.; 21-Oct. 3, Aberdeen Y.M.C.A.

Requests for Prayer.

For blessing upon Mr. Chas. Inglis' visit to Ipswich, in connection with the monthly meetings, September 16-18.

For mission to men at Y.M.C.A's., in the north-eastern district of London, conducted by Mr. P. Russell Hurditch.

For blessing on Dublin Christian Convention, to be held in the Christian Union Buildings, during the week commencing Sunday, September 21.

For revival in connection with Standburn Congregational Church and Forward Evangelistic Temperance Movement in East Stirlingshire, under Rev. D. H. Ritchie Snaddon.

For the mission to men by Mr. J. J. Sims, Canadian Evangelist, under the auspices of the Dublin City Y.M.C.A., September 28 to October 10.

Consecration.—What folly to fear giving yourself too entirely to God! It merely means that you are afraid of being too happy, of loving the will of God in all things too heartily, of bearing your inevitable crosses too bravely, of finding too much consolation in the love of God, and too much relief from the passions which make us miserable.—*Fenelon.*

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* spiritual progress and effort *in the Churches. They must be prompt, reliable, and* not trivialities; *and be accompanied by sender's name and address.*

Church of England.

The Bishop of London is organizing a "missionary mission" in Kensington and Paddington. About fifty parishes will be visited during the next few weeks, and missionary literature will be distributed from house to house.

Bishop Sandford has addressed a letter to the parishioners of Boldon, on his retirement from the position of Assistant-Bishop of Durham, in which he states that he will also retire from the incumbency of the parish. He says that this step has been taken owing to failure of physical strength and increasing infirmities of age.

Although the health of Bishop Carr Glyn has greatly improved during his residence at Wicken and at Walmer Castle, his medical advisers are still of opinion that he should not undertake the full discharge of his active duties in connection with his diocese until Easter, 1903. Meanwhile, Bishop Mitchinson will administer the affairs of the diocese.

"An impression seems to prevail in some quarters," says *The Record*, "that Mr. Eugene Stock is about to retire from the service of the C.M.S. There is, we believe, no truth whatever in the statement. It has, perhaps, originated in the fact that after Mr. Stock's illness earlier in the year the committee gave him six months' leave of absence from departmental responsibility. He was not able at once to leave these responsibilities, but is now free from them until Christmas."

Congregational.

In response to the unanimous request of his people Rev. E. H. L. Jones, pastor of Millfield Congregational Church, Peterborough, has withdrawn his resignation.

Rev. Stanley Rogers will celebrate next month the completion of his twenty-fifth year as pastor of the Westminster Road Church, Liverpool. Revs. Dr. Guinness Rogers, J. H. Jowett, M.A., and others, will take part.

Preaching at Birmingham in connection with the Conference of the Institute of Journalists, Rev. J. H. Jowett urged that editors should make their papers more than a portrait of the common life, adding the element of vision, so that a newspaper shall be not only a representation of life as it is, but also an unveiling of life as it may be.

Rev. G. Campbell Morgan preached at the City Temple, E.C., on Lord's Day last. In the morning Mr. Morgan gave a striking address, on 1 John i. 3, to a large congregation. The speaker enlarged on the fulness of meaning of the words "Fellowship with the Father," and his sermon was one of much spiritual profit. Mr. Morgan took the service at night in the same building.

Rev. J. P. Gledstone, commenting on the L.M.S. deficit, advocates the general observance of a week of self-denial. "If all the churches would adopt this method, it would be easy to increase the income of the Society by no less a sum than from £20,000 to £30,000 a year, or just about the sum required to carry on its present work. I have no preference for any method, but I see in this a method which is possible for all, and which has proved an excellent auxiliary to the old and honoured ways of our fathers."

Rev. Albert Swift resumed his ministry at the Dulwich Grove Congregational Church on Sunday last, after six weeks absence in America. The pulpit was supplied during the month of August by Rev. Dr. A. T. Pierson, whose ministry attracted great crowds, the church being filled to overflowing, while many people had to be sent away each week. His teaching and work has been very far reaching, and will long remain as an inspiration. The month has been a splendid preparation for the mission which Rev. G. Campbell Morgan is to conduct during the third week of this month.

There was a remarkable gathering at Hawkstone Hall, Christ Church, Westminster Bridge Road, S.E., last Saturday evening, to welcome Rev. F. B. Meyer, who had just returned from America, and to wish him God-speed on his immediate return to that country to undertake a six-months' mission. When he entered the hall, which was crowded, there was a warm demonstration of welcome. On Lord's Day morning Dr. Pierson was introduced to the congregation by Mr. Meyer. The esteemed American minister was cordially received. In the course of a striking sermon he expressed a prayerful anticipation of a season of revival.

The ministry of Rev. Henry Varley (formerly of Bradford) began at Bowes Park, N., under most satisfactory circumstances last Sunday. The beautiful hall, in which the congregation is worshipping until a chapel can be erected on the adjoining plot of land, was crowded in the morning, when Mr. Varley's text was, "The grace of God that bringeth salvation" (Titus ii. 11). The sermon was of the nature of a keynote to the preaching which is to characterize Mr. Varley's pastorate—the Gospel of the grace of God, in distinction from a legal, scientific, or merely ethical message. It was a faithful exposition of the truth on these lines; and if the ministry which is to follow be of the same order, with the accent of conviction and earnestness of purpose in the power of the Spirit, it cannot but receive the blessing of God.

Baptist.

The new church at Lewin Road, Streatham, of which Rev. J. Ewen is the pastor, is to be opened on the 13th of this month. Rev. J. R. Wood will conduct the opening service. On the following Sunday Professor Hackney, M.A., will preach.

An interesting ceremony took place recently in the Baxter Gate Chapel, Loughborough, when a memorial tablet to Alfred Woodroffe, who was massacred in the Boxer rising in China, was unveiled. The service was conducted by Rev. R. F. Handford, who delivered an impressive address. The martyred missionary was a scholar at Baxter Gate, and bade farewell on August 25, 1897, to go as a missionary for the China Inland Mission in North China.

New schools and lecture hall in connection with the church at East Finchley were opened on Sunday last. In the morning a devotional address was given by Mr. Cecil Polhill, M.A., and a sermon by the pastor, Rev. J. J. Bristow. In the afternoon Rev. Carey Bonner addressed the united Sunday-schools, and in the evening Rev. Dr. McCaig, Principal of the Pastors' College, conducted the service. There were good congregations at each meeting.

Splendid congregations gathered last Sunday at the East London Tabernacle, Burdett Road, Bow, to greet Pastor Edwin H. Elvis on his return home from holiday. The future of the church is bright with hope. On September 20, a united evangelistic mission is to commence at the Tabernacle. Dr. Harry Guinness with many other well-known helpers will endeavour to reach hundreds of persons outside the Church of God. The prayers of God's servants are asked for this forward movement.

Methodist.

The new Wesleyan church and schools at Radstock (Som.), which have been erected at a cost of £5,000, are among the finest buildings in the town. The church holds about 550 persons, and the schoolroom will accommodate 250 children. There are also five class-rooms.

The amount promised for the Bible Christian New Century Fund up to the close of the Conference was £24,860. It is expected that the £140 remaining to complete the original sum contemplated will be fully met when all the returns of the simultaneous collection are made.

In connection with the Wesleyan extension scheme at Sunderland a new mission hall, to hold 650 persons, has been erected in Trimdon Street. There was a large attendance at the opening services, and the building was much admired. Rev. Thomas Waugh preached the dedicatory sermon.

For many years Primitive Methodism has been represented in Whitby only by an unsuitable chapel in a back street. A determined effort is now being made to remove the reproach. A church is to be erected in a good thoroughfare, to cost £4,000. The Church Extension Fund is aiding the project.

Arrangements are being made by the officers of the Bible Christian Foreign Missionary Society for the return of Rev. Dr. and Mrs. Savin and Rev. W. and Mrs. Tremberth to their work in China. They will leave England early in the autumn. Miss Bull, of Southampton, who has been accepted as a missionary, will accompany them, and an earnest appeal is being made to the young ministers of the Connexion for at least one of their number to go as well.

The Wesleyan church at King Street, Bristol, which in the middle of the eighties was a serious problem, has entered on a new career of usefulness and blessing. Then it was a question of turning it into a mission-hall, or of disposing of the church and premises. Now, "the church is humming with life and energy." Rev. J. Forster Holdsworth has devoted himself most energetically, and among other things he has helped to place the men's Bible-class on a sound working basis.

Presbyterian.

The call from Westbourne Grove Church, W., to Rev. P. Carnegie Simpson, M.A., of Renfield U.F. Church, Glasgow, will be abandoned at Mr. Simpson's request.

Much satisfaction is expressed at the contemplated formation in October of a second congregation at Brighton. If this new congregation at Hove proves a success, it is hoped that a third may be established, without unnecessary delay, at Kemp Town.

At a recent meeting of Newcastle Presbytery a most interesting report on "Leakage" was submitted by Rev. J. Victor Logan, proposing a scheme for the systematic visitation of the population around the churches, with the object of getting to know of Presbyterians arriving from other towns, and securing and preventing their lapsing from all Church connection. The Committee was instructed to still further mature the scheme, and bring it up at a future meeting.

Portraits of the Prince and Princess of Wales have been sent by her Royal Highness to Miss Child, to be hung up on either side of the portrait of her beloved mother, the late Duchess of Teck, in the Welcome Home for Sailors at Canning Town, E.

The church buildings of Meelan (an outlying district in the parish of Achill, in the West of Ireland, which will be remembered in connection with the devoted labours of the late Rev. Edward Nangle) are in need of restoration. The population is chiefly Roman Catholic, and the worshippers at the Protestant sanctuary are too few and too poor to meet the expense. Rev. Robert Hayes (The Parsonage, Dugort, Achill, Westport, Ireland) is compelled to seek the aid of outside friends in the matter.

The story of the Dulwich Hall Mission, S.E., is one of much interest. Built in 1882, it was closed after a few years, and was in an advanced state of dilapidation when the present lessee took it as headquarters for an athletic club. The club, however, was abandoned, and the hall restored to its original purpose. Regular mission services, Band of Hope, Sunday school, &c., are held, the whole up to the present superintended by the lessee. In every department of the work God has abundantly owned and blessed it. Now, however, owing to the mortgagee having called in his loan, the work is threatened, and the hall is in danger of being sold for secular purposes. £600 is needed to pay off the debt. On the one hand is a prosperous work in a crowded neighbourhood, and on the other hand the comparatively small sum of £600. The work has been put in trust. Only a few "days of grace" have now to run before the sale. The hon. secretaries are Messrs. J. P. Brown and G. J. Webb, Dulwich Hall Mission, Hindman's Road, East Dulwich, S.E.

Fallen Asleep.

Mrs. Rowland Young, wife of Rev. Rowland Young, Congregational minister of Gorleston, has passed away. She had been married only a year and a half, and general sympathy is expressed with the pastor in his sad bereavement.—Mr. A. H. Whitworth, of Manchester, well known as the secretary of the Ship Canal. He was connected with Eccles Wesleyan Church, where he was honorary organist and choirmaster.—Rev. Henry Barron, of Balham, passed away on August 27, in his fifty-fifth year. Mr. Barron had an attack of pleurisy in November last, from which he never recovered. He entered the Congregational ministry in 1872 as pastor of the church at Buckland, Portsmouth, and was successively stationed at Batley, Peckham, and East Finchley.

"Rejoice in the Lord Alway"—I hope you will learn what I am always trying to learn: to rejoice in God continually—knowing that He is really ordering all your circumstances to the one end of making you a partaker of His own goodness, and bringing you within His own sympathy.—*Thomas Erskine.*

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Indian Famine, Orphans (late Rev. D. Osborne)—C.B.	1	0	0
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Pandita Ramabai's Work—H.A.T., 5s.; (*Boys' Orphanage, Mukti*)—F.M.H., 2s.	0	7	0
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Miss Swainson's Deaf and Dumb Children, Pallamcottah—E.J.A., £3; P.H., £3	6	0	0
China Inland Mission—E.J.A., £5; W.M., 1s. 6d...	5	1	6
Madame Matamoros—After	0	10	0
North Africa Mission—Banked, £1; (*Dr. Churcher's Work, Susa*)—A., £2	3	0	0
Regions Beyond Missionary Union—M.H.W. ...	0	5	0
Church Missionary Society—N.K.	1	5	0
South American Missionary Society—T.R.E. ...	1	1	0
London Missionary Society (Indian Famine)—J.C.	0	8	0
Home for Hindu Widows—P.H., £3; O.R., 5s. ...	3	5	0
Home Refuge for Priests in Rome—Psa. xx. 7, £10; Phil. iv. 19, 2s. 6d.; E.E.S., £1; L.B.R., 5s. ...	11	7	6
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St. Giles' Christian Mission—L.E.M., Bakersfield, Cal., 5s.; J.H.P., 10s.; R.H.L., 10s.; T.R.E., £1 1s.; J.H.S., 2s. 6d.	2	8	6
National Blind Relief Society—L.E.M., Bakersfield, Cal....	0	5	0
George Yard Mission—M.H.W.	0	5	0
Bristol Orphan Houses—M.H.W., 5s.; Psa. xx. 7, £10...	10	5	0
Dr. Barnardo's Homes—M.H.W., 5s.; T.R.E., £2 2s.; G.G., 5s.; A.C.G.M., £1; R.R., 5s.; (*Emigration*)—Psa. xx. 7, £10	13	17	0
City Police Institute—Friends...	2	2	0
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Mr. Fegan's Homes—J.H.P.	0	10	0
Homes Aged Blind, Crouch Hill—J.H.P.	0	10	0
Miss Macpherson's Home of Industry—J.H.P., 10s.; (*Emigration*)—Psa. xx. 7, £10	10	10	0
Flower Girls' Christian Mission—T.R.E., £1; (*Cripples' Holiday*)—J.H.P., 5s.; M.E., 10s. ...	1	15	0
London Aged Christian Society—J.H.P.	0	5	0
Barbican Mission to Jews—J.H.P.	0	5	0
Rev. D. Baron's Work, Jews—Psa. xx. 7	10	0	0
Mildmay Mission to Jews—A.C.G.M....	1	0	0
London Society Promoting Christianity Among the Jews—Banked	1	0	0
Yiddish Bibles (Mr. Bergmann)—H.A.T.	0	5	0
Mr. Charles Cook's Work—J.H.P., 5s.; E.E.S., 10s.	0	15	0
Gratuitous Circulation of THE CHRISTIAN—Miss S., 1s.; Miss M., Harrogate, 5s.	0	6	0
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Day in Country Fund—T.R.E.	2	2	0
Holiday Fund for Poor Children—T.R.E., £1 1s.; A.M., 2s. 6d.	1	3	6
Miss Weston's Work, R.N.—T.R.E.	2	2	0
Open-Air Mission—T.R.E., £1; E.E.S., 10s.; L.B.R., 5s.	1	15	0
Young Women's Christian Association—T.R.E. ...	2	2	0
Protestant Governesses' Home, Brighton—T.R.E....	1	1	0
Christian Temperance Campaign—K., £2; G.C., £50	52	0	0
Stockwell Orphanage—Psa. xx. 7	10	0	0
Kensit Crusade—Psa. xx. 7	10	0	0
Liberator Sufferers' Relief—Psa. xx. 7	10	0	0
Calvinistic Protestant Union—Psa. xx. 7	10	0	0
Women's Protestant Union (Convalescent Home)—Psa. xx. 7...	10	0	0
National Blind Relief Society—X.	0	5	0
London City Mission—A.C.G.M., 10s.; L.B.R., 5s.	0	15	0
Church Pastoral Aid Society—A.C.G.M.	0	10	0
Church of England Temperance Society—A.C.G.M.	0	10	0
Soldiers' Christian Association—L.B.R.	0	5	0
Christian Police Association—L.B.R.	0	5	0
Miss Perram's Suffering Poor—L.B.R.	0	5	0
Association Free Distribution of Scriptures—L.B.R.	0	5	0
Dublin Medical Mission—L.B.R.	0	5	0
Evangelistic Mission—R.R.	0	5	0
Sailors' Welcome Home (Miss Child)—R.R.	0	4	0
Bridge of Hope (Miss Steer)—R.R.	0	5	0
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ADVERTISEMENT.

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1192

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In thanking the readers of *The Christian* for their kind response in the past, I again bring before them two more cases that require immediate aid.

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G. S., in whom I am interested, has been blind from lead poisoning since 1897. He was sent to the Exeter School for 2½ years, and then went to the Normal College. He had to leave the latter as the Doctors said the poisoning was beginning to affect his brain.—R. D. C.

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The Christian.

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Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Notes & Comments

The Coming Struggle. The formation of (Roman) "Catholic Democratic Leagues" in this country and in America points to a covert source of grave danger to the State. The movement is intended, in England, to advance the aims of Romanism, not only "by removing the Royal Accession Declaration from the Statute Book," but also "by striving to remove remaining Catholic Disabilities, *even the disability as to the Sovereign's religion.*" The members of the League, too, are bound to help "to place as many Catholics as possible in positions of influence, as Members of Parliament, of School, Urban, and Parish Councils, Boards of Guardians, public inspectorships, and other offices;" and so on. In America, also, the avowed object is that of "making the country Catholic," and a federation of voters has been arranged to be "ready for the next emergency," or, as a leading New York review puts it, to make the Republic "a feudal appendage of him whom the *Civilta Cattolica* not long ago presumptously called 'King of kings and Lord of lords.'" Evidently things are fast ripening for a serious struggle between the servants of Christ everywhere and the papal system.

Behind the Bars. Since 1892 the inspection of Religious Houses in France has been enforced by the Government, and the results have shown the necessity for such supervision, especially in regard to the convent traffic in lay labour. It was found that mere children were employed from 5 a.m. to 5 p.m., and that young women who had grown up under the Sisters' rule were turned out, at 20 years old, unable to read or write, and incapable of earning their living. In one year—1899—there were no fewer than 4,429 infractions of the law in convents brought to light. With such an object-lesson before them, however, the English Government quietly dropped, in March last, the Factory and Workshop Act Amendment Bill, the clauses affecting laundries in convents having previously been removed in deference to the objections of the Irish party, who wished to preserve the secrecy of the conventual establishments. There is, however, an intention to bring forward the measure again at an early date, and it is to be hoped that the clauses which provide for the due inspection of methods of exploiting the toilers in English and Irish convents will be re-inserted, and their retention be insisted upon.

National Responsibility. There was a much graver tone in the proceedings of the British Association this year, at Belfast, than was the case upon the occasion of the last visit, in 1874, when Dr. Tyndall delivered his disquieting address on Science and Religion. For one thing, some of the leading scientists to-day are much more modest than were a few of their predecessors. There is less flippancy in dealing with sacred things. For another thing, the gravity of our national life has been brought home to thoughtful people in many striking ways lately. One of the addresses this year, which was much applauded, dealt with national responsibility, and the need for discharging it faithfully. Professor Armstrong was not too severe when he charged the public at large, and even "the majority of our statesmen and politicians," with "flippant unconsciousness of responsibility." But the remedy he proposed, viz., that of improved education, will not remove the thing which we all deplore. Certainly we need a drastic reform in education, particularly in the direction of teaching modern languages, if we are to hold our own in Europe; but the education must be radical, and deal with the roots of life. Absence of the sense of *national* responsibility arises from a lack of the sense of *individual* responsibility; and this is the danger we have to face. It is pleasure, and not responsibility, that men are absorbed in. To restore this lost sense, the truth of our relation towards God—Master of all—must be recovered and preached. This is the chief need, to which the other is secondary.

The Culture of Personal Religion. The Conference of Ministers held at Oxford last week, was remarkable for the high tone of spirituality which pervaded all the meetings. It was a happy thought to invite this large number of ministers to consider, not the burning topics of the hour, but the deeper and more radical questions of the soul's personal life. The keynote of the Conference was struck in the remark made by one of the first speakers, that in the multiplicity of meetings, and in the present unsettlement of thought which has resulted from criticism, the danger is that men forget their own deepest needs. This is far truer than many care to admit. We cannot possibly withdraw from the activities of life. Indeed, to-day the servants of God are being compelled to take the lead in social reform. It is an imperative duty which they dare not neglect. But there is the other side, too, to be kept in view—the culture of the personal life. Our Lord has given an example of the perfect blending of the two things. When the multitudes thronged around Him to be healed, "He *kept withdrawing* into the wilderness and prayed" (Luke v. 16). Only in this way can the balance be preserved.

"Attractions" to Church. One of the most outspoken articles we have seen, dealing with the spirit of amusement which prevails in many churches, appears in the pages of a contemporary. It is pointed out, with much force, that the gain in attendance which results from pandering to the lighter side of things, is more than counterbalanced by the loss in spiritual force:—

> We believe that this perpetual pandering to the young person is a great mistake, and that he does not in the least thank or respect the church for it. We are sure also that the kind of young person who is won to the church by such means is not worth winning—at least in that way. *If the church really thought him worth winning, she would loathe and scorn these appeals to his lower self.*

It seems to us that some of the schemes advertised to attract the young people to church are an unconscious admission that the preacher distrusts the attractive power of his message. We are well aware of all that is urged on behalf of such means, and the best answer to these pleadings is the great prosperity of the many churches where the warmth of a Gospel service draws young people in crowds. Life must attract life, and a vigorous Christian life never fails to attract and to retain. Success obtained by means external to the Gospel, in the name of the Gospel, is a sorry compliment to its power.

Individual Effort. Rev. Charles Brown, of Ferme Park Chapel, in preaching on Rom. i. 14, said what so often has been said before, that if the world is to be converted to Christ, it must be through individual effort. To the great bulk of the people the pulpit is a thing in the clouds, as so many never enter a church. The preacher desired that there should be a united simultaneous mission carried on during the coming winter by each professing Christian determining to be the means of winning to Christ at least one soul. If carried into practice, such a method of mission work, without requiring any organization, would certainly be the simplest, cheapest, and most effective in its result. Oh for a heart to serve our God!

The Bright Side of a Disaster. The sayings and the letters of young children are among the most interesting, and sometimes the most pathetic, records in our lives. We have before us a book, of which only a small number are on sale, containing some of the most touching words of children, spoken and written, that we have ever read. When in Calcutta last year, we were the guests of Rev. D. H. and Mrs. Lee, whose six children were carried down in the terrible landslip at Darjeeling, on September 25, 1899. Five of them lost their lives on that awful night. Wilbur, a boy of thirteen, was thrown a hundred feet down the mountain side. He was found, covered with the debris, still alive, but severely injured. Before he died, he gave a vivid account of the disaster. The heroism of the children, their earlier lives, and their conversion one by one, told mainly in their own letters, bear witness of the love of children to the Saviour and of His love to them. The title of this story, as thrilling as it is true, is The Darjeeling Disaster: its Bright Side. The Triumph of the Six Lee Children. By Rev. F. W. Warne, D.D. But the greater part is in the words of the brave mother and of the children themselves. (2s. *Morgan & Scott.*)

Medical Missionaries. It is, perhaps, impossible to over-estimate the value of the medical missionary as a factor greatly blessed of God in the work of the evangelization of the world. Rev. J. Duthie, of Travancore, in giving a glowing account of the progress made during his forty years of service in that district, including an accession of 209 native preachers, 9,200 communicants, 27,500 baptized adherents, and 48,000 native Christians, with 100 self-supporting congregations, adds:—

> Last year the number of cases treated in connection with the Travancore Medical Mission was upwards of 100,000, which meant a great spiritual influence throughout the country.

A lady medical missionary in Bombay treated 3,110 patients last year, and has

charge of 800 children in orphanages and boarding schools. At another mission the doctor attended over 12,000 cases during the year, besides visiting patients at their homes. Yet, while the average constituency of each missionary has been estimated at 500,000 persons, as yet England and America have, it is stated, sent out only about 650 medical missionaries, and these are scattered among 5,000 mission stations. Surely this is not as it should be.

Artificial Living. It is very gratifying to note how steadily and certainly the movement for the bettering of the conditions of daily living among the working classes is spreading. Three great Congresses which met last week gave a prominent place to these important matters, and the recommendations they made are so urgent that practical notice must be taken of them. The Earl of Egerton, as president of the Sanitary Institute, laid much emphasis upon the immediate need for counteracting the baneful influences of crowded town life. Everybody is now alive to the fact that industrial life in many cities imposes such artificial conditions upon operatives that already serious physical deterioration has set in. We have become accustomed to the cry that these conditions are "inevitable." It is more than time to abandon this plea. We are paying the price for our unnatural way of living, and we all see that an immediate change must come. Many fortunes will probably go in this work of reform, but the health and stamina of the people must be the first consideration.

Magistrate and Publican. If only the magistrates generally would grasp the fact that they undoubtedly have the right at law, not only themselves to object to the renewal of licences, but also to extinguish existing ones on the sole ground of superfluity, there would soon be a considerable limitation of the drink traffic, and a consequent decrease in crime. The justices of the Ripon district have recently taken steps to make themselves acquainted with the circumstances in that neighbourhood, and have, it is said, resolved to object to the renewal of each and every licence, so that an impartial selection may be made of a number sufficient for the so-called "needs" of the locality. They, too, refuse to admit the brewers and publicans' claims to vested interests, although the Government, wilfully ignoring both the Farnham and the Dover decisions, recently went out of their way to create for the grocer-publican a platform of permanency.

Clean Hands. The recent action of one or two heads of religious societies, in refusing money obtained by somewhat objectionable means, should not be exceptional but the rule, and the fact that prominence was given to it in the Press points to the deadening of the sense of moral responsibility in regard to methods of accumulating wealth. A contemporary has urged very forcibly that much modern philanthropy, so widely "known of all men" through the publicity given by the newspapers, is false, the generosity being built upon ill-gotten means, and the writer says:—

> To buy in the cheapest and sell in the dearest market is an excellent maxim, if the cheapest market is not cheap at the price of human degradation, and the dearest is not dear by reason of fraudulent misrepresentation . . . The rigid personal application of the truly Christian life to all the details of the interchange of work for wealth, and wealth for work, is the only possible political economy. This is very different from the usual cheap assertion that Christianity is of its essence socialistic. It is the personal application, rather than the corporate application, with which Christianity is concerned. The true philanthropy, therefore, is the application of the Christian religion.

Compliment or Adoration? A small book has just been issued by a prominent Unitarian minister, in which everything complimentary and beautiful is said about Jesus our Lord, even to the verge of employing terms of adoration, and yet the writer stops short of saluting the Saviour as the God-man. The best there is in man is traced to Christ, as His work within us. Jesus is credited with having made God the Father real to men, yea He has revealed Him; and yet with all this, very beautifully and reverently stated, there is the great and fatal lack we have indicated. There is a vast difference between this Unitarianism and that of two decades ago, but the same sorry gap remains in this as in that. Compliment has not come to adoration. To us it is simply inexplicable how men can see so much in Christ, and yet fail to understand that *the very nature of the case* demands belief in the Deity of Him who has wrought so unique a work for men. The words of the late Canon Liddon still hold good, "To compliment Jesus Christ is an impertinence—nothing short of the heart's adoration will suffice."

The Secret Girding of God. There is a statement in the Book of Isaiah which is full of consolation for the servants of God. To Cyrus, the pagan king, who was designated to deliver Israel from captivity, God said, "I girded thee, though thou hast not known Me." A wonderful vista is opened up in that one word. It shows us God, the active worker, behind all the schemes of men. Cyrus knew nothing of the mysterious power that urged him on, and at one stage of his career he would flatly have denied the existence of any such power. But it was there, and operating all the same. There is nothing more strengthening than to be assured of this truth, that God is working out His own plans in His own way, and that in their accomplishment He often uses men who are in utter ignorance of the part that they play in the Divine Providence. We must look beyond Cyrus to the God who rules all things. Only as we do this can we be assured of perfect repose of mind, and the quiet power which results from perfect confidence.

The Pathway of Folly. The religious crazes which have broken out during the last year or two, how much soever they seem to differ from each other, really have a common origin, and wise Christian people will experience no difficulty in discovering what it is. The follies, and, lately, the shocking blasphemies which have been uttered in England and America are the legitimate fruit of the seed of self-will and self-sufficiency. In each case we have noticed that these abominations commenced with a replacement of God's Word by men's own fancies. At first they appeared to be innocent enough: to-day everybody can see their real character. Terrible danger attends forsaking the Word of God. The blasphemers, whose words in Chicago and London have shocked all decent people, never started out with the intention of doing what they have done. The pathway of folly has been with them a gradual and easy descent from one step to another, until the final one has been easy to them. Many professing Christians have of late received God's Word with qualification and reserve. This is not simply disloyal, but perilous. It is the natural and inevitable outcome of what is falsely called criticism. For true criticism means impartial and enlightened judgment.

And after that the Judgment. There is a curious contrast between the waning faith of the worldly in the old doctrine of the "Recording angel," and the increasing scientific proofs that every event, however trivial, is indelibly written in Nature's book of days. The seismograph, an instrument for recording earth-tremors and earthquakes, has now been perfected, so that it records convulsions 4,000 miles off. Geologic remains are constantly turning up which contain the biographies and even the habits of extinct creatures. Archæology is full of evidence concerning the customs, dispositions, and doings of men and women who died thousands of years ago. The Bible shows an analogous process in the spiritual world, by which the secret thoughts and impulses of men are written down in the unfading book of Divine remembrance, and will be brought home to us all some day, when God's accounts are made up. Nature here corroborates this teaching with ever deepening emphasis and impressiveness.

Saints in Wrong Places.

By Pastor F. E. MARSH.

SOME get *under the tree of discouragement*, like Elijah (1 Kings xix. 4). Discouragement is a destroyer of faith, a damper upon love, and a vail upon the face of hope; therefore it is a sin to be discouraged.

2. Some get *on the slippery path of worldliness*, like Abram, when he "went down" to Egypt. There is no tent of separation, no altar of communion, and no revelation of joy in Egypt. These are only found at the Bethel of fellowship with God (Gen. xii. 7-10; xiii. 4).

3. Some get *on the house-top of self-ease*, like David (2 Sam. xi. 2), who stayed at home when he should have been in the battlefield. His self-ease led to self-indulgence, which brought upon him the chastening hand of the Lord. Self-ease, like rust, *corrodes* the spirit with the mildew of unbelief, *warps* the moral fibre of consecrated work, and *blinds* the eyes of its devotee to the sight and attractive beauty of Christ.

4. Some are *ensnared in the meshes of disobedience*—like the man of God out of Judah, who was entrapped by the wily old prophet of Bethel (1 Kings xiii. 9). No saint on earth, no angel from heaven, no devil from hell, and no man under the sun, should turn us aside from the plain direction of God's Word.

5. Some get *into the doubting castle of unbelief*, like John the Baptist, who sent his disciples to Christ to know if He was the Messiah (Matt. xi. 3), after he had proclaimed Him as such (John i. 34). Doubt is a faith-crippler, joy-killer, zeal-damper, mind-darkener, love-retarder, hope-annuller, and Christ-hinderer.

6. Some get *into the sieve of self confidence*, like Peter (Luke xxii. 32, 33). When self puffs up, and we warm ourselves at the world's fire, we place ourselves where Satan can grab us, and when he gets hold of us he riddles us to the loss of our power and joy.

7. Some get *into the ring of wrangling*, like the disciples, who "disputed among themselves" as to who should be the greatest (Mark ix. 34). They did not strive for the lowest place, nor as to who should be nearest to Christ. Strife is the child of pride, the companion of ambition, the killer of unity, the grief of the Spirit, the bane of humility, the hinderer of the Gospel, and the despiser of love.

"By your Words ye shall—"

"As he thinketh in his heart, so is he" (Prov. xxiii. 7).

"By thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. xii. 37).

I RECENTLY travelled hundreds of miles with a gentleman who wore a grey travelling suit. Two days after, he accosted me in the City quite differently dressed. I asked his name, for I did not perceive that he was my fellow traveller. Sometimes we recognize people by their clothes. But it is not written, "As he dresses so *is* he," but "As he thinketh in his heart so is he." Yet how much more attention is given to what we put on our bodies than to what we receive into our minds and hearts. It is not the outward appearance but the inward life that determines what we ARE.

John the Baptist knew Jesus as his relative, and as one greater and holier than himself. Yet twice he declares that he knew Him not. But when Jesus, having been baptized, and praying, came up out of the water, when John heard the Father's voice from heaven saying, "This is My beloved Son, in whom I am well pleased," and when he saw the Spirit, like a dove, descend and abide upon Him, he testified that this is the Son of God (John i. 29-34).

Simon Magus was baptized, but God was not well pleased in him. He thought the gift of God could be purchased with money, and as he thought in his heart so *was* he—in the gall of bitterness and in the bond of iniquity.

Our words are the most frequent, the most spontaneous, the most accurate evidences of what we really are; they are the expression, the utterance, of the thoughts of our hearts, for out of the abundance of the heart the mouth speaketh.

We say, "Like father, like son." Physical, mental, and spiritual qualities are transmitted from parents to children; but sons and daughters are not at all so exact an expression of ourselves as are our words. These are more intimately and intensely our offspring. Our children are like us, but our words are in a very real sense ourselves.

The great illustration and proof of this is that the Son of God, who was with God, and was God, and is God, is the Word of God. God reveals Himself not so absolutely in His works as in His words. He utters Himself, He speaks Himself out to the uttermost, in His Word. He hath spoken unto us in [His] Son, who is the brightness of His Glory, and the express image of His Person—the effulgence of His glory, the very image of His substance.

"And the Word was made flesh and dwelt among us; and we beheld His glory (the glory as of an only-begotten from a Father) full of grace and truth."

"Like father, like son," is largely (though not absolutely) true of human nature; but Jesus said, "He that hath seen Me hath seen the Father," "I and my Father are one." As seen in John's vision, "He was clothed in a vesture dipped in blood, and His Name is called THE WORD of GOD." He was "God manifested in flesh."

We may be reminded that every man shall be rewarded "according to that he hath done, whether it be good or bad." Truly, but our words are acts. Our works are done with our hands, and our words are spoken with our tongues. When written or printed they become acts and deeds. When we sign a contract in legal form, we say, "I deliver this as my act and deed." And our laws are published as "Acts of Parliament." Therefore our words have the importance and significance of deeds, acts, works.

Our words and acts are the outcome of our thoughts. "As he thinketh in his heart, so is he." "Every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived it bringeth forth sin; and sin when it is finished bringeth forth death." How careful, then, we ought to be as to the thoughts we receive into our minds, and what desires we encourage in our hearts.

Sow a thought, reap a desire, a word, an act.
Sow an act, reap a habit.
Sow a habit, reap a character.
Sow a character, reap a destiny.

God knows the secrets of the heart, but neither men nor angels know them; therefore, it is not by our unuttered thoughts but by our spoken words, and by the acts that we have done, that we shall be justified or condemned before the universe. For the judgment will be public, and the decisions from the Throne must accredit God as the righteous Judge.

And let it ever be held fast that thoughts which originate words by which we are justified can only come from obedience to the Holy Spirit of God, when He convicts us of sin, of righteousness, and of judgment; and through faith in the Lord Jesus, whom the same Spirit reveals to us in His atoning, intercessory, and sanctifying work. M.

The Two Fatherhoods.

IT should be clear to the ordinary student of the Word of God that two families are found right down the whole history of man, and that these families differ in nature, character, aims, and works. Moreover, it should be equally plain that they are not only of different origin spiritually, but also that there is an implacable and essential antipathy, culminating at times in the most bitter and barbarous persecution on the part of the world against the Church of God, whether this persecution be carried on under the name of religion or irreligion. There is the family of nature, and there is the family of grace; and that which is born of the flesh is flesh, and that which is born of the Spirit is spirit. There is the spiritually dead, and the spiritually living.

It is specially important also that preachers, teachers, and evangelists should be clear and definite in their views on this momentous truth, and that they declare, with equal clearness and emphasis, the truth which they believe. It will be dangerous to any ministry if this be lost sight of, or if the truth be suppressed; and it will be equally dangerous to the hearers who attend a ministry where this great Biblical truth is not enforced upon the conscience. Confusion herein may lead to fatal confusion on the part of the hearer, for reformation may take the place of regeneration, and a false position and hope may result. It may be easier to announce a milder view, and thus acquire popularity and secure a ready audience; but the minister should have an eye to faithfulness, and to God's approbation.

A MISLEADING PHRASE.

"The brotherhood of man" is an expression which falls with pleasing effect upon present-day audiences, and appeals powerfully to the sentimental emotion of the people. It arises out of the ambiguous and equally unscriptural expression, "the Fatherhood of God." It is used with an assertiveness that indicates impatience with anything of a qualifying character. There is nothing objectionable in the phrase itself. It is only when it beclouds the truth, and supplants it, as it usually does, that the danger appears. Surely all believe in the brotherhood of the human family, for God made of one blood all nations to dwell on the face of the earth; but the spiritual family of God is another family, the members of which are born "not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Members of the human family may be, or may not be, therefore, members of the spiritual family. The new birth, or regeneration, decides the matter of membership in the family of faith. Without the new birth, no person can possibly be a child of God in the spiritual and saving sense—"Ye *must* be born again." When born from above, by the power of the Holy Ghost, having been brought to believe in and receive the Lord Jesus Christ as our own personal Saviour, we can joyfully and rightfully claim God as our Father, and Christ as our Brother, in the Gospel and spiritual sense. It is only in the sense of God being his creator, preserver, and provider, and Christ becoming man and dwelling amongst men; that the unregenerate man can call God his Father and Christ his Brother. But that is not enough. Only those who believe in Jesus are reckoned His relatives; and Jesus said, "Marvel not that I said unto thee, ye must be born again."

IMPORTANT DISTINCTIONS.

The condition of every member of the human family, apart from God and without the new birth, is one of spiritual death. This the Scriptures make most plain and prominent, as we may see:—"Dead in trespasses and in sins"; "All have ... come short of the glory of God." The principle of life must be imparted and implanted by the Spirit of God. By Him we are enabled to see Christ as our Saviour, and to believe and receive Him. "He that hath the Son hath life; he that hath not the Son of God hath not life." Nothing can possibly alter the Scripture plan of salvation; or become a substitute for, or a supplement to, the means and might of God's salvation. A man may be moral outwardly, and be religious; he may be well instructed, and evince excellent qualities; he may even perform pious acts, and have a wonderful interest in good things, and yet be without spiritual life—not being born of God. Alas! this is not unusual; it is also one of the most difficult conditions to deal with. To enforce this very unpalatable truth may prevent a false step under conviction of sin, and warn against entertaining a false hope.

The Scriptures are plain and unequivocal in their teaching on this point. We find references to the children of light and the children of darkness; the children of this world and the children of the Spirit; the children of God and the children of the devil. Jesus declared to religious men that they were of their father the devil, and that they did the works of their father; He declared also to a pious and earnest man, "Ye must be born again." On the other hand, He spoke to His believing followers, and exhorted them to "abide in Him," and "bring forth much fruit," and His Father and their Father would be glorified. There is the "Fatherhood of God" therefore, and the "fatherhood of the devil." Blessed are those who are able to say, "The Spirit itself beareth witness with our spirit that we are the children of God." R. J. P.

C.M.S. Day of Intercession.—In view of the abundant openings for work in the mission-field, the Committee of the Church Missionary Society is filled with deep concern at the lack of candidates and at the failure of the expansion in income which had been hoped for. Friends are invited to join in special intercession on Tuesday, September 30, or on some convenient day in the same week for (1) The Church at home. (*a*) For more European missionaries to go forth as (i.) clergy; (ii.) laymen; (iii.) ladies; (iv.) doctors and nurses. (*b*) For a deeper realization of missionary claims by English Christians. (*c*) For a willingness on their part to give generously for the support of all whom the Lord our God shall call to the mission-field. (*d*) For an increase of candidates (men and women) for training. (2) The Church in the mission-field. (*a*) For more native agents. (*b*) For the growth of the spirit of sacrifice among native Christians in providing both men and means for the Lord's work. (*c*) For less dependence on supplies from England. (3) Foreign missionary societies in general. (*a*) For the growth of love and holy fellowship among all who send or carry the Gospel to the heathen. (*b*) For generous appreciation of, and hearty sympathy with, each other's work. (*c*) For abundant blessing on all missionary work that is after the mind of Christ, and for the supply of every need.

The Gospel of God.

By Principal McCaig, LL.D., Pastors' College.

THIS title tells (I.) of the *Divine Origin of the Gospel*—it is a gospel *from* God. Very little reflection will show that no real gospel could come to men from any other quarter. Men are sinners; rebels against the authority of Heaven, in a state of condemnation. This, which is the unmistakable testimony of God's Word (Rom. iii. 9-24), is confirmed by our own consciousness. We know, we feel, that we have sinned. When brought before the bar of conscience we hear the same verdict which is pronounced at the bar of God's Word, "Guilty." The universal experience of men attests the same sad truth.

Now, good news for sinners must include pardon, the removal of condemnation, the power to overcome the sinful propensity within us. From whom, then, could a message containing such assurances come except from God? It is God's pardon that we need, for it is against Him that we have sinned; and no man could, on his own authority, dare to assure us of the forgiveness of God. All merely human messages would be open to the fatal objection that they could give no guarantee that God was appeased. All human messages would be but as the assurances which one rebel might give to another, while all were alike ignorant of the King's intentions. Still would the cry be wrung from the troubled conscience, "How can man be justified with God? How can he be clean that is born of woman?" Such questions would have been for ever unanswered had not God Himself spoken.

The Gospel is the Divine answer to the questions of the human conscience. In the Old Testament there are many hints of the Gospel given, and all such intimations given from God we highly prize; but His glad message, in its full and final form, has been given in the New Testament through His glorious Son and His inspired Apostles.

Marks of Divine Origin.

The Apostles always give prominence to the fact that the message they delivered was of Divine origin, and it was this great fact that inspired them with such holy boldness and gave such marvellous emphasis to their words.

To those who accept the Holy Scriptures, the assurances therein given are sufficient to prove the Divine origin of the Gospel. But we also believe that the Gospel bears upon it the marks of Divinity. The Gospel is not simply a proclamation of pardon, but of pardon through atonement, and an atonement of such a nature as at once shows it to be "not of men." The idea of obtaining the Divine favour through an atoning sacrifice is, of course, not an unfamiliar one, even apart from the Bible. It is, indeed, deeply rooted among men, and it finds a place in all ancient systems of religion. The great peculiarity of the Atonement, as foreshadowed in the Old Testament economy, and clearly "set forth" in the New, is that it is accomplished through the vicarious expiatory sacrifice of the Son of God.

The declaration of Abraham that God would Himself provide a lamb for the burnt-offering is the teaching of the Law and the Prophets. David, Isaiah, and Zechariah see the coming Messiah as a sinbearer; John the Baptist points out that Messiah when He does come as the "Lamb of God that taketh away the sin of the world"; and the full revelation of the Gospel but emphasizes and amplifies the Baptist's proclamation. Now, is it possible that this message, in its fainter or fuller lines, could be from any other than a Divine source?

Think of it, that God should give up His own dear Son to take the sinner's place, and bear the penalty due to sin! This is, in effect, saying that God Himself should come in human flesh and make the atonement demanded on behalf of sinners. Could such a thought ever have been conceived apart from Divine revelation? Assuredly not. We can believe that men could, and did, feel the need of an atonement; we can understand that men could, and did, feel that all the atonement they could make was insufficient; we could imagine them feeling that if an efficient atonement were to be made, God Himself must, in some way, interpose. But we can neither understand, nor believe, nor suppose, that the guilty sons of Adam should ever think it possible that God should give His Son, that God should give Himself in the person of His Son as a sacrifice for the sons of men. The idea is of such a nature that it could only take its rise in the Divine mind, and the message which unfolds that idea must be a Gospel from God.

The Basis of Pardon.

The opposition of Rationalism to the Gospel doctrine of Atonement is simply a proof of what we have said—a confession that such a doctrine is not the native growth of the human mind, is alien to human speculation. At the same time, its Divine origin is confirmed by the marvellous adaptation of the Gospel to the needs of man. While the conscience cries out for pardon, it needs a pardon based on righteousness, and only in the Gospel is such a pardon presented. The Gospel, assuring us that satisfaction has been rendered to Divine justice, that the righteous claims of law have been fully vindicated, that sin has been effectually punished, sets the conscience at rest, satisfies the heart, and convinces the judgment that such a message must indeed be from God.

II. The title tells of the *Divine Authority of the Gospel.* The Lord Jesus attested His claims by His miracles, and to these miracles He never hesitated to appeal as proofs of His Divine mission and reasons for receiving His testimony. The miracles attending the preaching of the Apostles were a constant confirmation of the Divinity of their mission and their message. As it is forcibly and beautifully put in the Epistle to the Hebrews, "God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to His own will."

It is impossible to divest the Gospel of the miraculous, the supernatural element. The miraculous is just, in the language of the New Testament, God's witness to the truth of the Gospel. Christianity rests upon the supernatural. The Incarnation of the Son of God is a stupendous miracle. The whole ministry of Jesus Christ, opening with the supernatural incident on the banks of the Jordan, is a manifestation of the supernatural. God was speaking in Him, God was working with Him, God was witness to the truth of His message.

Christ's Resurrection.

The Resurrection is a miracle, and a miracle with which is bound up the whole existence of Christianity. As we read the Gospel record, we feel that the closing of the wondrous life of Christ in death is a dreadful disappointment, an unutterable catastrophe, an unaccountable anti-climax, if it be not followed and crowned by a Resurrection. And as we see that Resurrection taking place, we see reflected back upon the life of Christ the light of Divinest glory.

The Life demands a Resurrection. The Resurrection confirms all the claims of the life. It is God's witness to the truth embodied in His Son, the truth proclaimed by His Son, the Gospel of God. The glories of Pentecost, and the miraculous manifestations of the apostolic era, are the natural complement, the necessary consequence of the Resurrection. In them we have a continuation of God's witness to the truth of His Gospel.

Moral and Spiritual Signs.

Not only has the Divine authority of the Gospel been attested by the miracles attending its early promulgation, but through the moral and spiritual results attending it, God has borne witness, and in this way He still bears witness to it. The conversions, the spiritual triumphs effected by the Gospel, have been ever-recurring miracles of grace, and herein is that saying of Christ fulfilled, "Greater works than these shall ye do because I go to My Father." The spiritual miracles far transcend the physical. The messages of other ancient systems may be read or preached, the findings of science and philosophy may be set forth simply or learnedly, but no Divine power attends them.

The Gospel stands alone as the Divine message which can deliver men from the power of sin; raise them above earthliness and selfishness; bring them into loving fellowship with the living God; inspire them with devotion that no difficulties can daunt, no dangers quench; enrich them with all spiritual blessings; fit them for dwelling with the Eternal; enable them to glory in tribulation, to be patient under persecution, and to triumph over death and the grave. Let men say what they will about the Gospel, no unprejudiced mind can fail to see that the moral and spiritual effects accomplished by it could have been accomplished by no other agency. Human philosophy and philanthropy, artistic culture and political legislation, the repressions of coercive force, and the refinements of civilization are all confessedly powerless to deal with the deepest needs, the deadliest diseases of the human race. The Gospel coming forward, clad in all the authority of the Eternal, has never had to confess itself beaten, but has been victorious "all along the line." Its triumphs in the present day unite with its victories in past ages in attesting the Divinity of the message, while many of its opponents, beholding the numbers who have been healed by it, "can say nothing against it."

The Burden of the Gospel.

III. The title tells of the *Divine Subject of the Gospel;* it is the Gospel *about* God. The burden of the Gospel is not what we are, but what God is. No message which had man alone for its subject could be a Gospel. It is idle to talk about the dignity of human nature, the regality of reason, the supremacy of conscience, the grandeur of the moral instinct, the majesty of the human will. We may talk till doomsday upon such topics, and however much truth there may be in them, we shall find they have no power apart from a consideration of the character of God to influence the soul for good. There is no Gospel for the sinner in such dissertations.

On the other hand, it will profit little to enlarge upon the absolute ruin of the sinner, the total depravity of his nature, the utter estrangement of his heart from God—these solemn truths, if preached apart from a consideration of God's attitude in the Gospel, will only deepen the despair or harden the soul in sin. The Gospel is good news because of what it tells us about God. It is a revelation of His infinite love for sinners; love for sinners in their sins; love for sinners in spite of their sins; love that lifts the sinner out of his sins; love that can take the sins from the sinner; love that does not *condone* sin, but, in perfect righteousness, *atones* for sin. Such a message will ever be good news to a sinner

"Our Daily Bread."

SUNDAY, September 21. 1 Samuel iii.

RELIGION must pass from the traditional stage to the personal. We begin by accepting what our parents tell us of God, but we are not left to this; in the process of time God draws near to us Himself, and speaks to us, as if there were none in the world but He and we. This is illustrated on this page of the life of Samuel. In his earliest years he was consecrated to the service of God; his little tunic, woven by his mother's hands, was the constant evidence of the prayers and hopes that gathered around his young life; and the services of the Tabernacle must have confirmed those earliest impressions; but now God came and stood beside his bed, and called him, in accents that thrilled his soul with a strange ecstasy.

How wisely Eli dealt with him. He was not jealous that another than himself was claiming the boy; not anxious to attract or attach him to himself; had no thought of playing the part of a priest, and interposing as the medium of intercourse between God and this sweet young soul. He said, in effect: "Go; be quiet; listen;" and these words are always true for such as God is dealing with. Go—withdraw yourself from the babble of human voices, and the touch of human hands. Be still—till your eye and ear be accustomed to the light and sound of the eternal world. Listen—for there is a voice that speaks deep down in the heart, which the sheep knows. One sign of that voice is its persistence, He stands and knocks, He stands and calls (*v.* 10). Another sign is its consistency with Scripture (*v.* 21).

The tidings were heavy with dread import for Eli and his house; and the child, with a beautiful and guileless modesty, hesitated to announce them. He simply gave himself to the morning duties of his office.

MONDAY, September 22. 1 Samuel iv.

Very distinct were the directions issued by Moses as to the way in which a campaign should be commenced and conducted (Deut. xx.), but none of them seems to have been put in force on the present occasion. Israel threw down the gage of battle, but no priest was called in to ask counsel of God, or bless the going forth of the Israelite hosts. It was the sudden flaming out of revenge from a race of slaves, who were stung to the quick by the taunts, the insults, and the scorpion whips of their masters. Such has sometimes been our spirit against the powerful sins which have asserted their mastery over us. We have seen the ruin and have winced at the shame, which were imminent; and we have turned on our tormentors, but it has not gone better with us than with Israel, for this battle is not to the strong, nor this race to the swift. Only Christ can save.

In the anguish of defeat the elders of Israel seem to have suddenly realized that they had left God out of their calculation, and that He was wroth (*v.* 3). They suddenly, therefore, hit on what seemed to be a happy expedient for bringing Him into the fray. They remembered the wonderful scenes in which the Ark had played a part, and thought that if *it* were present, it would secure the present help of Jehovah. It was much as though any of us should wear an amulet or charm, or carry on our person a morsel of bread consecrated by a priest, as a defence against our spiritual foes.

It was necessary that a decisive answer should be given to these materialized views of God. The Hebrews must learn that God's help did not depend on the Ark, but on right relations with Himself, and specially on the abolition of strange gods (vii. 3, 4). Our defeats can only be corrected by a more complete severance from all sin, and a more entire surrender to the will of God (Isa. xxxiii. 22).

How touching the climax! Eli was hard hit by the three first shots of information, but the mortal wound was from the last. The glory had indeed departed, and the result is told in subsequent Scriptures (Ps. lxxviii. 60; Jer. vii. 12).

TUESDAY, September 23. 1 Samuel v.

This chapter concerns the process by which the surrounding heathen nations were illuminated with the true knowledge of Jehovah.

The Philistines bore the Ark to the Temple of Dagon in exuberant triumph. They had apparently triumphed, not only over Israel but over their tutelary deity, and Dagon was demonstrated as greater than Jehovah. It would have been a great disaster had they been allowed to cherish this idea in perpetuity. God cannot give His glory to another nor His praise to graven images, and therefore He suited Himself to the crude and materialistic conceptions of these blinded idolaters, and met them in their own sphere. They would not have been impressed by the message of a prophet, but could hardly resist the conclusion forced on them when on two following mornings they found their fish-god prostrate before the Ark.

The same lesson was taught by the painful plague of tumours and the devastation of their crops. Could all these be coincidences? They felt that such an explanation was absolutely inadequate, and they cried to Heaven (*v.* 12). The very terms in which they began to refer to the God of Israel show how a new reverence was coming into their hearts.

God often has to break our idols, in order to wean us from them, and bring us to Himself. Do not be surprised that your dagons fall, or that your plans are discomfited, but turn ye to Him with your whole hearts, and learn what He is, not only in destruction, but in love and tender mercy. (See John i. 17, 18.)

WEDNESDAY, September 24. 1 Samuel vi.

God must always speak to men in language that they can understand. In after days He stooped to show Thomas His hands and His side. If the Philistines could have understood Epistles like those of Paul or John, they would, without doubt, have been written for their learning and correction, and been communicated to them by the hand of some man of God; but since they could not understand such methods of instruction, they were convinced by the plagues which befell them, and the direction taken by the milch kine. Even their priests advised them to give glory to the God of Israel (5).

Similarly the inhabitants of Beth-shemesh must learn that wanton curiosity and irreverence could not be suffered in respect to the holy symbols of their religion. Reverence had always been exacted towards the Ark, for the sake of its associations with God Himself (Num. i. 50, 51; iv. 5, 16-30). And the swift retribution which followed on their looking into the Ark extorted the confession of His holiness (*v.* 20). But that there was nothing to fear, and everything to gain by a loving recognition of His Divine nature became evident in the blessing that befell the house of Abinadab. (See also 2 Sam. vi. 11.)

Let us open our hearts to receive, not the Ark of the Covenant only, but Him whom God set forth to be a Propitiation, *i.e.*, the Mercy-seat, which covered the Ark of the Covenant, which was sprinkled with blood, and which exactly fitted and hid the tables of the law beneath (Rom. iii. 25). It has been thought by some that we do not always properly interpret the method of the Hebrews in counting figures; and they have suggested that in verse 19 the numbers should be added together—70+50+1,000=1,120.

THURSDAY, September 25. 1 Samuel vii.

During all these weary years Samuel was giving himself to the work of reconstruction. He seems to have taken up his abode in his birthplace, Ramah, and to have itinerated thence with a double object in his soul; first, to recover the lost national unity, secondly, to put away the sins which had eaten out the people's heart. It was evident that only a widespread revival of religion could save Israel from rotting away before the very evils for which the ancient Canaanites were destroyed.

As the result of twenty years of patient labour, all the house of Israel "was drawn together" after Jehovah (*v.* 2, R.V. *marg.*). In being drawn to him, they came near each other, and a visible demonstration of this movement was given at Mizpah, a commanding summit in central Palestine, which can be still identified. The day was devoted to fasting. Oh that the Church of Christ might be led to a similar confession of the sins which now separate her from her God!

The tidings of this great convocation aroused the suspicions of the Philistines (*v.* 7), and they went up against Israel, who were to them as timid sheep to wolves. They had no hope save in the intercessions of Samuel, and the interposition of God (*v.* 8). But the prophet did more than pray. The sucking-lamb was the symbol of Israel's desire to be wholly yielded to the Divine will. There must be consecration before there can be deliverance. Yield thyself to God, dear soul, and thy Philistine sins, stealing up the valleys and over the mountains, will fall back discomfited, and thou shalt raise thine Ebenezer, to refer to and quote in all coming years.

FRIDAY, September 26. 1 Samuel viii.

The names of Samuel's sons are suggestive of their father's piety and walk with God, Joel standing for "Jehovah is God" and Abiah for "Jehovah is my Father." But his children did not inherit the purity of his irreproachable character. The experiment of delegating to them a share in his authority amid his growing age proved to be a disastrous failure, and precipitated the catastrophe which he was most eager to avoid. (See *v.* 6.)

It was a supreme disappointment to that loyal heart when they asked a king. It was not only, or so much, that the people rejected himself, but they rejected God. They had put from them the vision of the theocracy, and sunk to the level of the nations around, and he turned to God, the ever-present Refuge of broken hearts. Go to God, and tell everything—what you hoped, how you endeavoured, how you failed. Weep your tears out at His feet! He can understand, can sympathize, can bind and heal. There is balm in Gilead, there is a physician there.

In answer to Samuel's appeal, the distinct impression was borne in on his mind that he must abandon his ideal, and become the procurer and maker of a king. But he was comforted in learning that God was his fellow-sufferer. So, having protested solemnly against the national choice, he set himself, with all the force of his nature, to realize their wish in the best form that he could discover.

This is one of the noblest acts on the page of history, and may be compared with the heroic answer of the Baptist, when he learnt that the people which had left him were gathered around the Christ. Oh, for grace to follow God's will, cost what it may to ourselves!

SATURDAY, September 27. 1 Samuel ix.

This chapter records the loss of she-asses. What of them? Let them stray! No, they are worth seeking, not only for themselves, but because faithfulness, with respect to them, is a test of character, and the search will be a tiny link in the long series of cause and effect which will eventuate in a kingdom. How many links there were in that chain! The lost asses, the prolonged search, the fear for Saul's father, the suggestion of the servant and his possession of a few coins, which would serve as an introduction to Samuel, after the fashion of the East.

Notice, also, that while Divine Providence was leading Saul to Samuel, it was preparing Samuel for Saul. We are reminded of the corresponding visions of Saul and Ananias, and of those of Peter and Cornelius. Let us yield ourselves to God. He will prepare us for our work and ministry, and them for us. If we follow Him, we cannot walk in darkness, but shall have the light of life.

Nothing is too trivial to be part of the Divine plan. Even though many incidents befall us at the instigation of evil men, yet they can only come to us through the permission of God's will, and we may as much trace God's will in them, leading us to a given goal, as in those which clearly bear the Divine hall-mark. Let us follow the indications of God's will—they lead to the vacant seat and the waiting portion.

F. B. M.

1209

Other Lands.

The "Lone-Star" Mission.—2

THE Lone-Star has now many sister-stars, some of them shining even in the Nizam's Dominions; for while the greater part of the Telugu country is under direct British rule, the North-West portion of it is governed by the Nizam of Hyderabad.

Telugu, the vernacular of over seventeen millions, is called the Italian of India, and ranks next to Tamil in point of culture.

Ongole is 180 miles north of Madras. We reached it in a clear March night, and were met by Rev. H. Huizinga, formerly missionary in connection with the Dutch Reformed Church, which he had been obliged to sever subsequent to his being baptized. He has joined the A.B.M.U., and is now director of the Ongole Faith Orphanage, an independent institution, which receives no money from any Board or Society, but only from freewill offerings.

At the time of our visit the orphanage contained 255 inmates, a number of whom were taught industrial work, such as cooking, farming, sewing, rope-making, and work of various kinds in aluminium. Whereas to some extent the orphan schools may be looked upon as feeders of the high school, there is at the same time a great need of an efficient industrial school for training an independent and self-supporting community, which would supply a native rather than a foreign market. Mr. Huizinga thinks that the time for such a school has come. He also aims at establishing a laundry, which would be self-supporting by gaining customers from the European residents, schools, &c.

The children receive daily instruction out of God's Word, while they also have their own prayer meeting every evening, in which some of them take part. Many of these little ones, we were told, are trying to live as followers of Jesus. Over a hundred boys and girls having on their own accord requested to be baptised, we were present at two meetings preceding the examination, and from the intelligent answers to questions pertaining to the truth of redemption and salvation we gathered that the youthful candidates for the most part were fully aware of their own responsibility to God and of the importance of the step they were about to take.

As it was the time of the Quarterly Meetings large numbers of Christians from the district, which contains about 20,000 believers, had flocked together for the following Lord's Day. Sunday-school began at 8 a.m., attended by 1,135 scholars, old and young. At 9 a.m. followed the regular service, closing with the Lord's Supper. Dr. W. B. Boggs, who first came to India in 1879, and who is now in charge of the Theological Seminary at Ramapatam, preached the sermon, throughout which the hush of a reverent silence lay on the whole packed congregation.

In the afternoon 143 boys, girls, and adults were baptized in the open air in the large baptistry, which in 1869 was dedicated by Dr. Clough by the baptizing of forty-two converts.

Dr. J. E. Clough, whose name is so closely associated with this prosperous mission station, having met with an accident while on furlough, has not been able yet to leave America. How all his intimate interests were interwoven with his mission work may be seen from the somewhat curious fact that two of his daughters, who are now in the field, were named after the two chief stations—Nellora and Ongola. We had the pleasure of meeting one of them in Mrs. L. E. Martin, wife of the principal of the Ongole High School, attended by 350 students, of whom half are Christians. There are also Girls' Schools under the superintendence of Miss Kelly, Miss Dessa, and Miss Smith.

With our friends we drove one evening to the Prayer Meeting Hill, where, on the first day of the year 1854, Rev. and Mrs. Jewett, with other helpers, assembled before sunrise to pray to God that the country might be won for Christ. "As the sun is now about to rise and shine upon the earth, so may the Sun of Righteousness arise quickly and shine upon this dark land," prayed Mr. Jewett, and later, as if forced by a prophetic vision, he stretched out his hand, saying, "Do you see that rising piece of ground yonder, all covered over with prickly pear? Would you not like the spot for our mission-bungalow, and all this land to become Christian? How would you like it? Well, that day will come." The first part of Dr. Jewett's prediction has been fulfilled to the letter; for it is on that very spot that Dr. Clough's house, now occupied by Mr. and Mrs. Baker, is standing. And this is the more remarkable, because it was not selected by the Mission, but by a gentleman who built the house for himself, and afterwards sold it to the Mission.

About ten miles from Ongole is the spot in the Gundlacumma River, where on July 3, 1878, as many as 2,222 were baptized. Where large numbers are received at one time into Christian fellowship, a sifting process for years after becomes necessary.

On our way back to Madras, we spent a day with Dr. and Mrs. Downie at Nellore, who have recently been bereaved of a lovely daughter, and the Mission of a valuable helper.

There is a pretty booklet from the pen of Mrs. Downie, treasuring the memory of another daughter, called home at the tender age of eight. The brief story of the life of Elsie, the little pilgrim, is a clear answer to the question so often asked: "Can a child really give his heart to the Saviour? Can he understand the plan of salvation and take in what is meant by the Atonement?" "Yes," says this touching account, triumphantly. The little missionary child proved a missionary herself in her influence over others, and when removed to her reward, the mother could say:—

Sweet words, "Thy will be done," till now
I never knew their power,
Nor how it soothes and melts the heart to bow
Submissive in the dark, dark hour.

Dark, did I say? with such a light
Behind the shadowing cloud,
As if the golden gate and land so bright
Were just beyond the gloomy shroud.

And she is there! Safe home at rest,
Beyond all sin, all care,
For ever and for ever blest
My darling one is there.

WILMA MORGAN.

The Gospel in Mexico.

IN a recent communication Mr. Eglon Harris writes:—Here in Orizaba all goes on happily in our Homes, in the Church, and in Gospel service. To meet the demand for "El Sembrador" we have now to print 28,000. I have now in the press an equal number of Mr. C. J. Baker's "Two Ways and Two Destinies," which I have translated. I believe this pamphlet will meet a great need in Spanish-America, especially among those who have been brought out of Romanism. I hope you will pray that it may be a great help in leading souls to examine the Word of God, and that therein Christ may be revealed to them.

It is just eight years since we took the first sheet from the press. How wonderfully the Lord has helped in all the details of this work! The supply of funds has been a great thing, but the breaking down of barriers in many thousands of hearts, and the making them willing to read of their danger and of salvation without works, is (after knowing the hold Rome had on these people) the greatest marvel I have met with in my experience of the workings of God. We have just got the sad news of the death from yellow fever of a young brother whose work took him, for a time, to the unhealthy town of Cordova, only a few miles from Orizaba. He had no friend near him when he died, but his testimony before he left us was such that we know we shall meet him in heaven. How pleasant to remember several such who have left this land of sadness for the "Happy home above." The life of the ordinary Mexican is a sad one at its very best.

A Visit to Figueras.

AFTER a five months' sojourn at the headquarters of the Figueras Evangelistic Mission, it is both a privilege and a pleasure to tell friends in England something of the work.

As in all labour for the Master, there is both light and shade, and here may be found the encouraging side and the reverse, telling of failure and disappointment.

The bright side of the work shows that this mission fully justifies the confidence of its friends, is eminently progressive, and is probably making as much headway against the darkness and superstition of Rome as any mission in Spain.

When one sees this stalwart tree, of now more than twenty years growth, well known, beloved and looked up to in its home in Figueras, and sending forth both root and branch into many of the towns and villages of the Province of Gerona, one is compelled to say in wonder and admiration,

"WHAT HATH GOD WROUGHT!"

At the Sunday school in Vilabertran in the morning, and Figueras in the afternoon, there you will see a company of all ages, from grey-haired "grannies" down to tiny children of three years old, gathered for simple lessons by the teachers, which are afterwards driven home, and questioned out by the pastor. In the day schools a strong bond of love and confidence seems to unite teachers and scholars, and the excellence of the teaching has secured for the Figueras Evangelical schools a high reputation, not only of the town but of the Province.

Most interesting of all we saw, perhaps, were our glimpses at the village work. At Armentera, San Pedro Pescador, and Llansá, a sweet village on the coast, nestling at the foot of the Pyrenees, and the summer quarters of the mission party, we were privileged attendants at evangelistic services, where just such simple folk, fishermen and vine dressers, as our Lord addressed by the Galilean lake, drank in the Gospel message.

Some 600 peasants, men in their picturesque red Catalan caps and scarves, bare-headed women in work-a-day attire, and children of all ages were present. This crowd gathered in a dancing saloon, and cheerfully *stood* (for seats were few, and the children squatted on the floor) more than an hour, listening with rapt attention, while the pastor told the story of our Lord's death and passion, illustrated by lantern slides, and followed by a distribution of Gospels.

ENCOURAGING PROSPECTS.

At the little port of Llansá, where a very happy Sunday was spent, we saw much of the brightness and intelligence of Spanish children. Whether from the affectionateness of childhood, or simply from love of variety, the children of the village dogged our footsteps all day long. It was impossible to get away from them. They sat in happy semi-circles on the beach before us, talking, singing and presenting little offerings of flowers and shells, or listening to Madame Rodriguez, as she told them in their own Catalan vernacular, the "old, old story."

Wherever we went the splendid possibilities of the mission presented themselves to our minds with overwhelming force. It needs more evangelists and school teachers, leaders of religious thought, both men and women, who shall go into every town and village proclaiming salvation through Christ alone.

English lady workers are specially desired, who would find a happy home at the Mission House, and plenty of employment while learning Spanish. One who is at the same time a "Dorcas," loving humble handiwork as a means of ministering to the "necessity of saints" would be most acceptable.

May the friends of the Figueras Mission be instant in prayer, and so share in the blessed work of upholding and sustaining the faith and effort of those who are bearing the burden and heat of the day in that difficult, though deeply interesting and encouraging, portion of the great mission field. M. A. SPILLER.

Hampstead.

Light and Shade.*

AMONG CHINESE WOMEN.

AT the end of last year three of our Christian women paid them a week's visit, and received as well as gave a great blessing. It was Christmas time, and the church were having a great festival of several days to celebrate the opening of a larger building for worship. Many of the members had just received their compensation, and some had given the whole of it to the church, some half, and others large parts. Others gave gifts in kind—the fire-wood, chickens, bread—each vieing to outdo his neighbour in generosity. The three Tientsin sisters were much struck by this spirit, and confessed that they had learnt a great lesson on this manifestation of love. But they gave as well as received; each day they were in three different houses, preaching and teaching till their throats were dry. The women were most anxious to read, and even when they had lain down to sleep, would come to ask the name of some character. One woman learnt to read half of the Catechism in three days, and others were very quick indeed, compared to our city women. Mrs. Li reports that about forty women listened daily to the preaching.

FRUITFUL TESTIMONY.

Malagasy boys are very easy to manage, for, as a rule, they are obedient, gentle, and polite. Added to this, most of our elder "boys" are decided Christians, and their influence over the younger ones is so helpful as to render my work much easier than otherwise it possibly could be. We have had a number of instances where one boy has attributed his entire change of life to the prayers, conversations, and influence of one of his senior companions. There is a definiteness of aim with many, and the younger boys have such a respect and admiration for some of the elder ones that the tone is made decidedly healthy.

COST OF MEDICAL WORK IN CHINA.

It may astonish our home friends to know that the whole cost of upkeep of hospital, feeding, and treating in-patients and out-patients throughout the year, averages 9d. per head. When it is remembered that every out-patient has on an average returned for medicines or surgical treatment at least four times, and that the in-patients have remained for periods varying from ten days to two months, the significance of the figures will be manifest. To achieve this result we have had to be a kind of "Jack of all trades." Old packing-boxes and oil-tins have been converted into useful hospital requisites, and to the utmost of our ability we have tried to keep within our income. Notwithstanding all, we close the year with a debit of taels 145.09.

SELF SUPPORT IN INDIA.

How to raise up a self-supporting church in this famine-afflicted region is a great problem. It is one we can see no means of solving at present. We can only feel it to be our duty to go on teaching old and young, and leading them to a fuller knowledge of Jesus Christ, leaving the formation of an independent native church to the guidance of the great Head of the Church in the future.

The class of people who form just now the great bulk of our Christians might in good seasons do something towards the maintenance of their spiritual guides. A group of ten villages contributing each one rupee a month could pay the salary of a catechist, who would be the pastor of that circle of villages. He would find a sufficient field of work, and the people could be well ministered to by such a travelling pastor. By his exhortations they could raise also enough money to keep their places of meeting in repair. It is, however, when the education of the children in these small communities has to be arranged for that the people are too poor to afford any more contributions. External aid must come in if the rising generation is not to be left entirely uninstructed. The Government will not be able to provide universal education.

* Extracts from the newly-issued Report of the London Missionary Society.

Preaching and Healing.*

IN FAR AWAY JAPAN.

THE Medical Mission at Hakodate was carried on as usual by Dr. and Mrs. Colborne during the past year. Last autumn the Committee were able to reinforce the staff by the addition of a fully-trained nurse. Some of the old patients who have been baptized are doing their utmost to assist in the work. Mrs. Colborne wrote of one: "It was wonderful to see him. He had eight or nine sick people gathered in his house for Dr. Colborne to treat; and then he led the way to the house of another patient, too ill to move, who is shortly coming here. He talks to the people, cares for them bodily and spiritually, and tell them what great things the Lord has done for him." She speaks also of a blind man who was in the hospital, who was the means of bringing to Christ three more.

The following extract from her letters will give some idea of the way in which God is blessing the work:—"There are quite a number of people around us anxious to help us in every possible way; two come every dispensary day and sit with the people in the waiting-room, and talk to them quietly and explain anything they may not have understood in the teaching. One lives in the hospital most of his time to see things go on all right whilst we are out of the house or at the dispensary. Several times in the week one or another comes in to talk to the patients and sympathize with those needing sympathy."

It is very wonderful how these converts in connection with the hospital seem at once to feel their responsibility for making known the good news to others. A little later Mrs. Colborne writes:—

"Five of our people are to be baptized to-morrow. One was not here at the hour Mr. Andrews called, so could not be examined, but the in-patient near by, who knew the candidate, said, 'Oh, you need not mind that; that man does not need examining, anybody can see that his faith is real; you have only to look at him and you know he is changed and repentant,' and others agreed." Dr. Colborne refers to some special services held last August in the mission-hall, at which, on two nights, the names were given in of eighty-nine inquirers.

PROGRESS IN EGYPT.

The hospital buildings at Old Cairo have been completed by the erection of the casual wards for patients suffering from Egyptian anæmia.* Dr. Harpur reports that in all no fewer than 1,400 patients used either these wards or rooms hired before the wards were built, and adds:—

"Not the least of the advantages of the work being all in the one compound, is that now all the workers can meet for daily prayer every morning. This we feel to be a great source of strength, and here I would ask for prayer that we may be able to train a native staff to do the double work of ministering to the souls and bodies of our patients."

Miss Cay, in her annual letter, pleads earnestly for more helpers. She writes about one of the villages visited by her last year:—"This hamlet affords an instance of the way in which the villages are open to us. It stands on an island in the Nile, and my Bible-woman and I came upon it quite accidentally when on our way to another place. However, as soon as we entered it a woman greeted me warmly, and inquired whether I had my Book with me. On being asked how she knew me or the Book, she explained that she had been an out-patient of the Medical Mission, and had heard me speak in the waiting-room.

"After giving an address to an attentive group, we went to another part of the village, and there were two more ex-patients who both knew me at once; so we found ourselves among friends in a place the existence of which had been unknown to us. This experience might be repeated in dozens, or perhaps hundreds, of villages, many of them not little hamlets, but places large enough to deserve the name of towns. But where are the workers?"

* From the Annual Report of the C.M.S. Medical Missionary Auxiliary.

Awakening at Lovedale.

IN an account of a visit paid a few weeks ago to the Lovedale Missionary Institution—contributed to *The Missionary Record of the United Free Church of Scotland*—Rev. David Russell says:—

The visitor to Lovedale cannot fail to be struck with the deep, strong, spiritual atmosphere in which everything is carried on. There is an Institution church, to which students are invited for worship. Prayer meetings and Bible classes lay hold of the students, and bring them under the very best influences, and the members of the staff who can teach or preach are kept continually at work; in fact, one wonders in some cases how flesh and blood can stand the constant strain.

Soon after the beginning of each session a week of evangelistic services are held. If no specialist can be obtained for the work, it is undertaken by the members of the staff. They, I should say, are all specialists. The results are always satisfactory. This year they have been specially so. Mrs. Stewart assured me that there has been nothing like it since 1874, when there was a great outpouring of the Spirit. Two great revivals stand out prominently among all the work I have undertaken in this country—Durban in 1878, Greytown in 1882. A third must now be added—Lovedale in 1902.

The services covered eight days in all. There were, I think, about one dozen meetings of various kinds. There was almost an entire absence of excitement. The attendances at the principal meetings probably averaged six hundred persons. The attention was always remarkable, and the after-meetings were as large as I have ever seen. Two hundred and forty-two decision cards were signed. They are registered, every one of them, and arrangements have been made to follow up the work in every case. Of course, I do not say that all these are conversions; these are simply inquirers, decisions registered here below. The real work is known to God alone, and the laborious work of bringing the grain into God's storehouse belongs to others; but I, for my part, earnestly and thankfully bless God that it has been my unspeakable privilege to help for a few days those honoured servants of the Most High, who, with a devotion which fills one's soul with gratitude to them and to the Master whom they serve, are bearing the burden of the great soul-saving and mind and hand training work for Christ at Lovedale.

Progress in Costa Rica.

THE latest issue of the *Central American Bulletin* gives some encouraging details of the advance of Gospel effort in Costa Rica:—During the past three months our brother McConnell has been putting some finishing touches on the Mission House. The Lord has been graciously sending in means beyond the 5,000 dollars as needed to complete the house. Bro. Penzotti, who spent three weeks at San Jose, was present at the opening of the new chapel and held a good number of special meetings, which were well attended. Mr. Witt, successor to Mr. Sobey at Limon, has been ill recently; the Lord has raised him up.

The matter of an orphanage has been laid upon the hearts of many and it is intimated that land situated a mile from San Jose will be offered upon which to erect the buildings necessary. Let us continue in prayer for this so much needed institution in the work of evangelizing Central America. Miss Chadbourn, with Miss Johnson, reached San Jose on April 10. She found the church in its new home and in good spiritual state. While Miss Johnson is acquiring the language she is able to distribute tracts and Gospels, and to labour among the English-speaking inhabitants.

The work on the West coast has been carried on vigorously by Sisters Eaton and Blackmore. Our sisters are still praying and longing for a missionary who can come and organize the work in this field so ripe for the harvest.

Returning to China.

A CHASTENED spirit marked the gathering held at Exeter Hall, on Tuesday of last week, to say an affectionate farewell and God-speed to members of the China Inland Mission who are now on the point of leaving for their field of labour. In view of this outgoing, a statement which has been issued by the Council of the Mission, shows that they are not unmindful of the terrible facts of the Boxer outbreak in 1900. The recent reception of the sad intelligence that two other members —Messrs. J. R. Bruce, of Australia, and R. H. Lowis, of Cumberland—have, as already reported in our columns, been murdered in Hunan, accentuates the reality of the malicious activity of Satan against God in the person of His people.

Recognizing the gravity of the situation, it is felt that the question of the duty of the Christian Church must be faced and answered by directors and missionaries alike. There has been much prayer and waiting upon God on the subject, and the conclusion arrived at thereby is that—"Fully estimating the value of human life, and carefully considering the possibilities of danger; in the light of Calvary, in the light of Christ's command and the eternal woe or weal of each immortal soul, we must unhesitatingly state that we believe the only path of duty is that followed by the Apostles, to '*cease not* to teach and to preach Jesus as the Christ.'"

ATTITUDE TO PERSECUTION

It is frankly recalled that He who demanded of His people willingness to give their lives for His sake, provided also for the need for flight in time of persecution. The present situation is viewed with no little concern, fraught as it is with possibilities for good and evil. Yet it is not regarded as discouraging, but as calling for renewed and determined effort to win China for Christ.

From the chair, Mr. Theodore Howard (home director) touched the hearts of all as he spoke of the missionaries as belonging to two classes. "(1) There are those who have seen war, and are going back into the thick of the fight. They have suffered acutely in their work and testimony for God. They have been through fire and water, and are going back full of faith and love and hope. (2) There are recruits who have never been in the battle in foreign lands, and have little idea what they are going to be exposed to, this great fight with the powers of evil in China."

PROBLEM OF THE BACKSLIDERS.

Directing attention specially to the northern province of Shansi, where the Boxer outburst was felt in all its fury, and where he laboured for thirteen years, Mr. A. Lutley announced that of the twenty-seven stations of the Mission which were forcibly closed by the Boxers, seventeen have now been reoccupied by Europeans, and nearly all the others by native evangelists. The future, however, is full of perplexity. Under the pressure of persecution very many of the church-members have, in some way or other, recanted or ceased to bear witness for their Lord; and the missionaries are much concerned that these should be faithfully and lovingly dealt with, in such fashion as will lead to full confession of the wrong-doing, as well as restoration to Christian privileges.

"After much prayer and conference it has been thought well to lay the matter before the native elders and Christians concerned, pointing out to them that they have, by their own act in recanting, put themselves outside the church; and that the question is not one of exclusion, but of receiving back. The native office-bearers have then been asked to send in a written statement acknowledging that they recognise themselves as outside the church. It was at first thought that, in a short time, steps could be taken to receive those who were known to be in a state of great grief at their position, but many difficulties have presented themselves. Only workers of short experience in China have yet been able to go to the province. The church is still disorganized, and many of those who were formerly elders are now outside.

"After our return many months must be taken up in visiting the stations, and in consultation with those natives who remain true as well as with the other missionaries, in order to devise some means and lay down some rule to guide in receiving back those who have fallen. It will be an intense joy to receive many of them back; but there are others who before the crisis gave much concern, and concerning whom there is special difficulty.

"With regard to those who were pastors and office bearers in the church, they may be received back; but, even then, the question remains of their future position and relation to others. Bear this in mind as a matter to deal with before God, feeling that you are the greater partners in this work. We are going out there, but we depend on you. More may be accomplished in China at this time by prayer than by anything we can do."

REMOVAL OF HINDRANCES.

Representing the far western province of Sichuen, Rev. A. E. Evans pointed out the pleasing aspects of the change which the work has undergone during past months. "(1) The old opposition is now very largely a thing of the past. Where we were hindered and opposed, where we were prevented from opening stations or forcibly expelled, we are now being invited on every side. (2) A great deal of the prejudice is giving way. We shall no longer be jeered at, cursed, and have the back

MR. A. LUTLEY.
From Photograph by Messrs. T. C. Turner & Co., 17, Upper Street, Islington, N.

turned upon us simply because we are foreigners. The Gospel will no longer be turned out because a foreign hand presents it. (3) The ignorance also is beginning to break up. An inquiring spirit is going out, though not yet concerning the Gospel."

Recalling the terrible time of suffering through which he and his dear ones were called to pass, Mr. C. H. S. Green admitted frankly that it was not without a natural shrinking that they were returning; but assured his hearers that no pressure had been used, or required, to take them back when the Lord graciously opened up the way.

Out of similar trials, Mr. E. J. Cooper recalled how the Lord delivered him, though wife and little ones were taken home to glory, and gave expression to the deep-seated joy with which he returned to China, having a proved God as his companion.

Three ladies who are now going to the mission field for the first time—Misses H. L. Thomas, H. A. Gough, and M. Gregory—expressed their gratitude to God for the privilege, and recounted the different paths by which they had been led.

OBLIGATION LOST IN PRIVILEGE.

Reading Eph. iii. 8-13, Rev. Dr. A. T. Pierson asked whether, if the Lord had written the words specially for the occasion, they could have been more appropriate? "The whole conception of duty is quite lost sight of in the overwhelming glory of delight. It is not obligation, it is consummate privilege—'Unto me, who am less than the least of all saints, is this grace, this favour, given that I should preach among the Gentiles the unsearchable riches of Christ.' In what does this consummate exhibition of grace consist?

"(1) In the proclamation to the nations of the unsearchable riches of Christ, in storing up God for every believing soul, in opening up the bank of Heaven to bankrupt men and women—coming up to a bankrupt world to say, 'Your debt is paid, and all your need supplied, according to His riches in glory.'

"(2) We are interpreters of the mystery which was hid in God until it has been unveiled in Christ to Paul alone. Of all the apostles and writers of the New Testament, he is the only one who deals in such mysteries.

"(3) There is to be a revelation to the principalities and powers in the heavenly places, to angelic hierarchies, by the Church, of the manifold wisdom of God in human redemption.

"(4) You are to fulfil the eternal plan of God. That plan is waiting for your co-operation, in order to reach its fulfilment. In 1 Cor. xii. we are taught the inter-dependence of the members of the human body, but then there is added the tremendous statement that even the head cannot say to the feet, 'I have no need of you.'

THE DEPENDENCE OF CHRIST.

"Christ could have done this stupendous work without us, but when He chose to take the position of Head over all things to the Church, He chose to depend upon the members. How are you saved? By the death of Christ. But Christ might have died in vain if somebody had not told you of His death. Christ spread out His hands on the cross as far as He could. You are to go and touch one of them, and with the other be a current bearer of redeeming love. He is going to reach some whom He would not have reached, if you had not stood between Him and them.

"How is the head to go anywhere if the feet do not carry it? How is Jesus Christ to go to this dying world if you do not carry the message. We are the fulfillers of the plan of God, the necessary instruments and agencies of carrying out His eternal purpose.

"Have you noticed how suffering and success are so linked that the highest success never comes without suffering. If you succeed without suffering, it is because somebody else suffered instead of you. If you suffer without succeeding, it is that another may succeed because of you. The Church needs a baptism of sorrow and suffering. It requires but a very little study of the past to see that the days of peril are the days of greatest prosperity. In the apostolic days, when it was a dangerous thing to confess Jesus Christ, look how powerful the Church was. The *via crucis* became the *via lucis*."

A Resurrection Hymn.

O Risen Lord, ascended,
Thy seat, the Father's throne
By glory now attended,
And Majesty Thine own.

No more humiliation,
The shame and sorrow o'er,
Gethsemane, the Passion,
The Cross and tomb no more.

What Thou, my Lord, hast spoken
Was all that I might know,
The bonds of death were broken
To free me from its woe.

Henceforth my life is blended,
My Risen Lord, with Thine,
In Thee I have ascended,
Thy hidden life is mine.

Be mine the daily dying,
The watchful, prayerful strife;
Thy fulness strength supplying—
The Resurrection Life.

By faith new power receiving
For duty's new demands,
May I Thy Word believing
Obey all Thy commands.

A. T. Pierson.

THE LATE

Mr. Benjamin Perry, Bristol.

By Mr. JAMES WRIGHT,
SUPERINTENDENT OF THE BRISTOL ORPHAN HOUSES.

THE dear friend and brother of whom I have the sad privilege to write entered the presence of the King on the 9th inst. He inherited, through grace, the inspired blessing pronounced by Moses upon his namesake among Israel's sons: "The beloved of the Lord shall dwell in safety by Him; and the Lord shall cover him all the day long, and he shall dwell between His shoulders." Though the psalm of his life was interspersed with passages of sadness—as anxieties in business, family bereavement, and personal physical suffering were permitted to test his faith and patience—yet we are sure that in the retrospect of the whole pathway his own glad testimony would be well expressed in the words: "Thou hast dealt well with thy servant, O Lord, according to Thy word."

His worthy father, Mr. Joseph Perry, filled for years an important position in the large and then prosperous business of Messrs. Finzal and Son, and some of young Benjamin's early commercial experience was gained in the service of that firm. This was long before the era of "Saturday afternoon" and "Bank" Holidays, and I learned when conversing with him about bygone days that he had had to "bear the *yoke* in his youth."

Early in life he learned to know God, or rather was "known of Him," through the faithful ministry of Rev. J. Spencer Pearsall, of Lodge Street Congregational Chapel; and his first confession of Christ was made, when he united himself with that assembly. This was in 1858. The following year he was convinced of the Scriptural teaching of believers' baptism, and having become engaged to Miss Elizabeth Willey, the daughter of a respected member of the "Bethesda" fellowship, he was baptised by Mr. Müller, and joined that body, which continued to be his spiritual home for the remainder of his life. The deeply-instructive ministry of Mr. Henry Craik and the long and intimate friendship with Mr. George Müller exercised, undoubtedly, a powerful influence in moulding Mr. Perry's spiritual character. The special testimony that Mr. Müller was raised up to bear to the great truth that the God of Elijah still lives, that the God and Father of our Lord Jesus Christ still, in the present day, delights to listen to and answer the prayer of faith, commended itself to Mr. Perry, as the undoubted teaching of God's Word; and he watched, with the keenest and most practically sympathetic interest, the growth of that Institution, which, sixty-eight years ago, had its birth through the simple application of this truth of God. Not only did our brother approve the truth and admire its results in the life and work of another, but he embraced it in his heart, and applied it to his own life and conduct.

Many of his fellow-citizens greatly appreciated Mr. Perry's energy, sagacity, patience under difficulties, and his general ultimate success. It was this which led some of them to fix upon him as the fittest person to represent their ward in the Town Council of their city, and actually to place him in that position, without the slightest effort on his part to secure it by canvassing the electors or soliciting a single vote. But all who thus respected the man may not have been aware of the secret of his power, which was just this, that "in everything by prayer and supplication, with thanksgiving, he made known his requests" to his Heavenly Father; that, childlike, he trusted implicitly in the infinite wisdom, power, and love of God, and on this account was never allowed to be ashamed, much less confounded. In the family, in the counting-house, in the church, and before the world, he, in a goodly degree, honoured the unseen God as the living and true God, who consequently honoured his trusting servant with the seal of Divine approval.

Again, Mr. Müller's high conception of earthly business as a sphere in which the believer in Christ may abundantly glorify God, if only he accepts the inspired Word as really and truly the all-sufficient directory and guide in all commercial transactions, found prepared soil in young Perry's heart. He recognised the dignity and privilege of a business calling when God is viewed as One who condescends to become the Heavenly Partner therein; and he heartily accepted the inevitable conclusion to which such a view must lead, viz., that in the use made of the profits accruing from such a business, the Heavenly Partner must have the predominant voice, and the earthly one must become simply a *steward* employed in disbursing them.

THE LATE MR. BENJAMIN PERRY.
From Photograph by Mr. Abel Lewis, Clifton, Bristol.

Consequently, Benjamin Perry was "ready to distribute," not from irregular impulse, but from a steady operative *principle:* and "this man was blessed in his deed." To him that *had* (*i.e.* used), God gave more. His capacity as a steward of God's bounty increased, and his own peace and joy developed in proportion.

But while God abundantly verified in the experience of His servant His great and undeviating principle: "Give and it shall be given unto you; good measure, pressed down, shaken together and running over, shall men give into your bosom," He also illustrated in Mr. Perry's career another notable principle of His dealings with His children, viz., that "whom the Lord *loveth* He chasteneth." *Twice* our beloved friend sustained the trial of seeing one of his large warehouses and offices burned to the ground; and more than once he had to face the closing of certain avenues of business. On these and similar occasions, his faith and patience were naturally sorely tried, but the same love that smote *sustained*, and in the crises specially referred to, the Lord so endowed him with fertility of resource that he was enabled to strike out fresh paths of success.

Nor was it only in business life that the hand of the Lord was manifestly with him. His domestic life was one of exceptional happiness. Blessed with an energetic and devoted wife, he found in her one of like spirit with himself, who entered heartily and sympathetically into all his plans, aiding him with sound counsel, and sharing in a marked degree his spiritual ideals. Thus he enjoyed forty-three years of wedded happiness, and his last hours were gladdened by the presence at his bed-side of her he had loved so well, together with their two sons and three daughters.

The same energy and resourcefulness that manifested themselves in his business undertakings were sanctified to more important ends in connection with the life and work of the church at Bethesda. Here his sound judgment and business tact were always at the disposal of his fellow-labourers and deacons, and many were the valuable services he rendered in this capacity.

Though never seeking prominence as a preacher or teacher in the church, he delighted in opportunities of telling out the "Old, old story;" and well and gratefully do I remember the not unfrequent occasions in later years, when beloved Mr. Müller was suddenly disabled by weakness from fulfilling a preaching appointment, how he would notify his "dear Brother Perry"—who, at an hour or two's notice, would lovingly step in to fill the gap.

His habit of secret prayer, and his reverence for the "Living Oracles"—the Scriptures of truth—kept him, by the grace of God, holding fast "the faith once for all delivered to the saints." The *ancient* truth of God, never to him became *antique*. Not a "new Evangel," but daily renewed reception of, and delight in, the *old*, was that which his soul longed for, and, in a special measure, enjoyed. Hence it came to pass that when his incessantly active life was exchanged for the narrowed area and compulsory inaction of a sick room, there was no petulant repining, but a lovely submission (which it did the hearts of those who visited him good to behold) to the good pleasure of his Lord.

The commencement of his last illness came upon him with a sudden shock. Having returned from a visit to Devonshire for the benefit of his health, some two years ago, he called upon the family doctor, only to be met with the startling announcement that, in the doctor's opinion, he was the subject of an aneurism of the heart!

But even this was not "above what he was able" to bear. Soon the peace of God resumed its sway in his heart, and how completely his inmost soul bowed to the Father's will was evident in some striking words that fell from his lips a few months ago, viz.:—

"I cannot, when I look at my loved wife and children, *ask* to be taken; and when I think of what may be involved in prolonged life, I cannot ask, without reserve, to be raised up; so I put the matter back into my loving Father's hands, and say, "*Thou* knowest what is best; Thy will be done."

I never had a more *constant* friend, and

never shall I forget the uncontrollable manifestation of his tender affection, when, on March 10, 1898, he came up to the Orphan Home, No. 3, a few hours after Mr. Müller had breathed his last; and, meeting me alone, threw his arms around me and pressed me to his heart, as if words were too weak to express his deep sympathy. Now we part; but (blessed be God)—

not for ever
Joyful hopes our bosoms swell.
They who love the Saviour never
Know a long, a last farewell:
Blissful unions
Lie beyond this parting vale!

The Christian Temperance Campaign.

REV. DR. HENRY AT NEWPORT, MON.

ON Wednesday and Thursday, September 10 and 11, meetings were addressed at the Temperance Hall, Newport, Mon., by Dr. J. Q. A. Henry. Preparations had been made months ago to ensure success, and the Newport and Monmouth Total Abstinence Society and Band of Hope Union, under whose auspices the meetings were held, had secured the active co-operation of the B.W.T.A., not only in the work of pledge taking, but in arousing interest in the meetings.

The Churches were in hearty sympathy, and through their medium much was done to focus attention upon the effort. In two respects only was there disappointment—the weather conditions prevailing, which militated against the attendance, and the brevity of the visit.

On the first afternoon, an open conference was held, the subject being "Co-operation with God in the Destruction of the Drink Curse," and the attendance was exceedingly good. Alderman E. Grove, J.P., D.L., presided, and publicly welcomed Dr. Henry, who introduced the subject of Temperance in an impassioned address. He was ably supported in his contentions by several ministers and others, Mrs. Harse, the local B.W.T.A. leader, being specially apt in her remarks.

In the evening there was a capital attendance. Mr. J. G. Ellis, President of the Society, was chairman, and in the course of a short but pithy address gave a hearty and enthusiastic welcome to the distinguished visitor.

Dr. Henry chose as his subject, "The Irrepressible Conflict between the Church and the Public-house," which he handled in a masterly fashion. His arguments were unassailable, and the spiritual impression profound.

On Thursday afternoon the chair was again filled by Mr. Ellis, and Dr. Henry preached a striking sermon, taking as the basis of his discourse, Gal. vi. 9 and 10. His burning eloquence and spiritual impressiveness will not be readily forgotten by anyone present.

In the evening the attendance was exceedingly good, notwithstanding inclement weather. Councillor W. A. Baker, J.P., presided, and in the course of his remarks said that the great need of the Temperance cause is the quickening of the Church of God. Dr. Henry selected the story of Deborah's triumph as the theme of a "white heat" appeal to the Churches to throw their full weight and sympathy into the present day problem of Temperance reform, and thus accelerate the deliverance of the nation from the common enemy.

At all the meetings solos were sung by Mr. T. Armon Jones, who has lately been rendering assistance to Dr. Henry by the ministry of song. Mr. Jones added to the interest by his powerful and impressive rendering of several well-known hymns.

We shall not soon forget the visit of these consecrated missioners, and deeply appreciate the excellent services they have rendered to the cause at Newport.

Fifty pledges were taken, but what we believe to be greater work still has been accomplished in the quickening of Christian people to a perception of their responsibility in the work of Temperance reform.

Jas. Jamieson, Organising Secretary.

1214

TAUNTON.

Dr. Henry's visit to Taunton aroused much interest, the meetings being marked by large attendances and increasing power and interest. At a meeting for children Dr. Henry urged upon his youthful listeners the great importance of starting on the serious business of life with firm, unwavering teetotal resolutions. One of the most striking utterances was that on "The Economic Aspect of the Drink Problem." Dr. Henry enlarged upon the importance of abstinence in industrial effort, and contended that the 189 million pounds sterling spent in the United Kingdom every year on intoxicating drink is a serious hindrance to the competition of this country with more temperate nations. Mr. Armon Jones rendered valuable service by his admirable singing of Gospel solos. On Lord's Day afternoon Dr. Henry spoke on the "Impregnable Foundations of Temperance Reform." He referred, with much force, to the teaching of the Bible, the example of Christ, and the purpose of the Church. In the evening the address was based on "Personal Accountability for the Curse of Drink," when deep spiritual power was experienced, and numerous requests made for prayer.

FUTURE MEETINGS.

Sept. 18, 19, Dunfermline; 21, Free St. George's, Edinburgh (Dr. Alex. Whyte's); 22-24, Dunfermline; Sept. 26-Oct. 1, Alloa; Oct. 2, Alva; 3, Dollar; 4-17, Perth; 18-31, Greenock; Nov. 2-Dec. 4, Ireland (Nov. 2-5, Cork; 6-9, Limerick; 10, 11, Waterford; 12-14, Wexford; 15-25, Belfast; 27-Dec. 4, Dublin); Dec. 6-16, Worcester; 21, Brighton; Jan. 9-15, 1903, Motherwell; 16-29, Lisburn; 31-Feb. 6, Newton Abbot; 7-13, Neath; 14-20, Reading; 21-27, Sunderland; 28-Mar. 6, Middlesbrough; 7-13, Dundee; 14-20, Stirling; 21-April 3, Falkirk.

Perth Christian Conference.

THE fortieth gathering of Christians in conference at Perth took place during three days of last week. There were fewer friends from a distance than in the early years when Perth stood with Mildmay as the two rallying centres in Great Britain. Now there are such annual meetings of Christians everywhere. Surely this one fact ought to meet the objections of pessimists, and overcome the fears of God's children who say that we are not now such a religious people as in former days.

Looking over the large audiences in the City Hall, Perth, one was struck with the intense earnestness and eager desire to hear all that was said. It was refreshing and grateful to listen to the lay chairmen reading a portion of Scripture bearing upon the subject of Conference with such emphasis and true appreciation of its meaning. Lord Kinnaird, Sir Archibald S. L. Campbell, Bart., Sir Robert Pullar, F. A. Brown Douglas, Esq., were the chairmen, and among the speakers were Rev. J. B. Figgis, Rev. Dr. Todd, Rev. Dr. George Wilson, Rev. J. Stuart Holden, Rev. Dr. John Smith, Sir Andrew Wingate, Mr. Andrew Stewart, Dr. Soga, and Rev. R. Stevenson.

The subject of Conference was "The Grace of God in Christ: What it is, what it does, and what it leads to." The forenoon addresses were merely expository of the subject with practical exhortation; the afternoons were occupied with evidences of the grace of God, one afternoon being given over to missionaries (of whom there were many present), while the evenings were mainly evangelistic in character.

On the last day of Conference the Lord's Supper was observed.

The women's meetings were full of interest, and were well attended. Mrs. Oatts and Mrs. Stott (China) gave very helpful addresses. The afternoon tea meetings were most informal and social.

A ministers' meeting was also held, while a new feature was introduced, viz., a meeting for boys and girls.

The early morning meetings, when reports of workers over the whole field were briefly given, though not very largely attended, were very interesting.

The Bishop of Durham, Mr. W. E. Malcolm (Burnfoot), Mr. David McLaren (London), and Dr. Ferguson—the three last among the oldest members of committee—were very much missed. All these expressed their regret, and best wishes for the success of the Conference.

Bible Study Notes.—II.

By Rev. W. HOOPER, D.D., Mussoorie, India.

NEGLECT OF THE SCRIPTURAL USE OF WORDS.

1. Psa. xc. 16: "Let Thy work appear unto Thy servants, and Thy glory upon their children." This text is constantly quoted, and referred to, as if "Thy work" meant the work which God had given His servants to do; and then the inference is drawn that, if we are faithful in doing the work appointed for us, without looking for results, then our children shall see those blessed results—the manifestation of God's glory. But, really, there is no contrast at all between the two clauses of the verse. Moses prays for the same thing, only in different words—for himself with his contemporaries, and for their children. The fact is, that the phrase "God's work," which we are so accustomed to use in the sense of work done for God, and which is used in several passages of the New Testament in that sense, occurs nowhere in the Old Testament with that meaning, but everywhere in that of God's own working, His activity or the result of it. And that is the same as His glory, looked at from another point of view.

2. The words "testimony," "testify," "witness," and in the Authorized Version, "record" (according to an old use of the word, specially in 1 John v. 7-11) are all very commonly used, and indeed in very many instances exclusively used, of Christians telling out their personal experiences, especially their inner experiences. Now I am not here concerned with the advantages or otherwise of this practice, or whether it is Scriptural or not. Certainly it has the authority of Ps. lxvi. 16, Mark v. 19, and probably other passages. And that, within certain limits and on certain obvious conditions, it is a practice conducive to much good, would be, I suppose, denied by but few Christians. But the only thing I am at present urging is the facts that the *words* in question are *never* employed in Scripture in this sense. Testimony, in God's Word, is *always* the name of a solemn authoritative utterance of *objective truth*. Hence, God Himself is throughout Scripture the great Testifier; and in the Old Testament, while God's testimony is mentioned (to say the least) hundreds of times, that of others is (by this name) very sparingly indeed mentioned. And in the New Testament, each several Person of the Holy Trinity is the great Testifier. The Father testifies to His Son; the Son testifies to the Father; the Spirit testifies to both. John the Baptist, too, testified to Christ; and from the Apostles onwards, *all* Christians are meant to testify to Him, and to all that Truth of God which is centred in Him, and revealed by His Spirit. But, while their testimony is of truth which they have themselves experienced, not mere hearsay, it is objective truth, in itself independent of them, which they have to testify. If any one will be at the trouble to look down the pages of a Concordance under the words in question, he will find ample confirmation of what I am now writing. And this entirely accords with what we know as testimony in human affairs. What would be thought of a witness who, instead of telling objective facts as far as he has experienced them, was to begin to narrate his own inner feelings and impressions? The Hebrew verb commonly rendered "to testify," is in many places translated "to protest," according to the original meaning of this word, viz., to stand forth and solemnly declare what one knows to be true. The word "Protestant," which so many sneer at as if it expressed a mere negation, originally meant no bare protest against error, but a bold proclamation of the Truth of God.

3. Prayer "in the Name of" Christ is generally taken to mean only prayer offered through the mediation of our Heavenly Advocate. But really it means much more than this. As "the Name" of God is, in the Bible, God Himself as revealed, so the Name of Christ is Christ Himself as known, not by imagination, but by revelation. To do anything, therefore, in the Name of Christ is to do it *in Christ*, *i.e.*, the Christ of revelation. As a faithful ambassador aims at representing his Sovereign in everything, so Christians, "whatsoever they do, in word or deed, must do all in the Name of the Lord Jesus," *i.e.*, as representing Him, as belonging to Him, and for His cause and interests exclusively. And as with all other acts, so, but very specially, with prayer. To pray in the Name of Christ is to pray as representing Him, to pray in the firm belief that we are praying for what *He* wants, and not what we ourselves want apart from Him; in a word, to pray *in Him*. And this is really the same thing as praying "in the Spirit" (Jude 20), and "asking according to His will" (1 John v. 14). If any proof be still demanded that this is the real meaning of praying in Christ's Name, I think John xiv. 14 (read according to the best authorities) will suffice. To ask Christ Himself anything in His Name cannot possibly mean to ask through His mediation. But we may add John xvi. 23, where the Father's giving, in answer to prayer, is said to be in the Name of Christ; which can only mean as representing Him.

Evangelists in Conference.

"WILT Thou not revive us again, that Thy people may rejoice in Thee?" The heart cry of the psalmist was doubtless fresh in the minds of many who gathered at the Conference of Evangelists, held at Aldersgate Street Y.M.C.A. on the 10th inst., "for prayer, fellowship, and consideration of the best methods of prosecuting the work of evangelization."

Similar conferences in past years have been rich with revival blessing, and it was, therefore, with keen anticipation that a large number of workers, who bear the burden and heat of the day, came apart awhile to draw nigh unto God, to ponder causes of failure, to seek a larger, compassionate love for souls, and to yield themselves afresh to be fully possessed by their Lord.

PRAYER FOR REVIVAL.

The morning session, at which Mr. R. C. MORGAN presided, was devoted to prayer for revival. At the outset, the Chairman reminded his hearers that looking to sanctification as an end in itself, rather than a means to an end, is error. We are saved and sanctified that we may be used to win souls, to destroy the works of the devil, and to glorify God. "Father, glorify Thy name," is the most comprehensive of all prayer.

Several brethren had liberty in prayer: there was the expression of the quiet restfulness of waiting in God's presence, the note of praise for harmony in intercession, and the word of solemn realization of responsibility towards dying souls. The holy flame of prayer burned brightly indeed as this hallowed season of spiritual refreshing proceeded.

CHRIST'S HUNGER FOR SOULS.

The usual noon meeting was in marked continuity of thought. Pastor R. WRIGHT HAY read (using the Revised Version) three brief passages, John xx. 19-21, Matt. xxviii. 16-20, and Acts i. 6-8, illustrative, respectively, of the peace of God, the presence of Christ, and the power of the Holy Ghost. The Lord Jesus Christ places these great facts in close relation to evangelistic work: (1) When He bestowed His peace upon that little group of believers He added, "As the Father hath sent Me, even so send I you"—to sin-stricken souls. (2) When He said, "Lo, I am with you alway," it was to give the assurance of His presence with them in labouring to bring others to His feet, a presence that should be as real when they could not see Him as when, on this occasion, it awed them into worship. (3) And when He told the disciples, "Ye shall receive the power of the Holy Ghost coming upon you." He added, "And"—inevitably—"ye shall be My witnesses." "Oh," said Rutherford in memorable words written in a prison which he found to be "Christ's palace"—"Oh, that every hair of my head and bone in my body were a man to bear a fair witness for the Lord Jesus Christ." The speaker touched, too, on a few of the temptations of the evangelist. "May we not become so familiar with certain phrases and with addresses that have been used of God in the past that we are apt to go forth forgetting that we need His empowering to be humble, to lose sight of successes, always to reach forward to something deeper for the glory of God"? Mr. Wright Hay recalled an experience during his missionary labours in the Cameroons. A native pleaded, "Come also to our town; the people are 'hungry.'" The missionary got ready for the journey, but Satan whispered, "They may not be very keen to take the Bread of Life after all." Then came the thought, "Whether or not, they hunger for the Lord Jesus Christ, He hungers for them." So the journey was undertaken, "not to see the Bread of Life accepted, but to minister to the heart hunger of my Lord."

Time was all too short for the testimonies to spiritual awakenings which were given when Mr. A. GARSTIN, who presided, called for words of witness, but many of the mighty workings of God in church, mission hall, Sunday-school and the home, were told forth with earnestness. Miss ADA ROSE, and, at another stage, Mrs. TETLEY, sang with tender feeling and much acceptance.

THE FALL AND THE REDEMPTION.

For the concluding session, presided over by Mr. M. H. HODDER, the subject was "The Fall of Man in its Bearing upon Evangelistic Work To-day." Pastor W. FULLER GOOCH, the chief speaker, dwelt primarily upon the importance of the evangelist to the churches, and the need that he should be a man of the Bible. The word "evangelist" occurs but three times in New Testament, and in each case it is assumed that the evangelist is "well up" in the Word of God. Philip, we are told, was full of wisdom, not of the schools, but of God. Timothy is charged, by all considerations possible, to "preach the Word . . . . do the work of an evangelist," and in Eph. iv. 11, the evangelist is to upbuild and edify, and so lead on to the perfecting of the church.

Viewing the question of the Fall, we first consider where man is. "Where art thou?" was the first question asked of Adam (Gen. iii. 9). Where are our unconverted fellow men to-day? In the horrible pit of sin. The fall of man is not a sentiment but an historical fact recorded in an historical book. If we are to change "fall" for "ascent," we have to change our evangel and depart from the Gospel. The Holy Scriptures not only give the Fall historically, but show again and again what it means—the corruption of human nature. The ruin and depravity of man is an essential part of Holy Ghost teaching. "God looked down from heaven upon the children of men . . . . there is none that doeth good, no, not one." As a result of the Fall man is in one aspect dead, in another dying, until the Holy Spirit breathes upon him.

The evangelist has to deal with men without God or hope in the world. The Fall makes him hopeless apart from the Gospel. "Can the Ethiopian change his skin?" Nor can any man be justified before God until the Divine hand of everlasting love rescues him.

THE SPIRIT OF DIVINE COMPASSION.

How does God stand in relation to man as a fallen creature? He brings Adam to the place of confession; there is no hiding the curse, but the remedy is made as clear as the guilt. The temptation to-day is to modify the curse, as though God's love suffers if we set forth the retribution of sin; but the clearer you see the sin of the man the more rightly you conceive of that love which comes to lift him up.

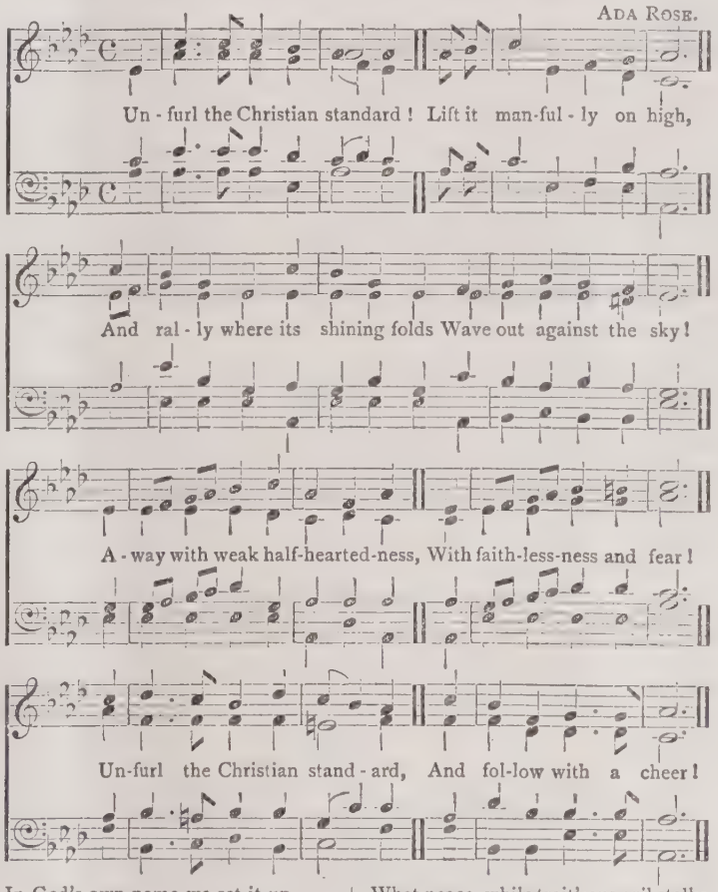
Again, we have to do with men in the spirit of Divine compassion. Adam and Eve "hid themselves" (Gen. iii. 8). They did not seek God, but He sought them. So must we act. Wherever you have got a sinner, you have got something to tell him—that his iniquity is put away and his sin is covered. "Let us go forward in faith, remembering that our prayer must ever be, 'Come, from the four winds, O breath, and breathe upon these slain, that they may live,' for, unless the wind of God breathes upon the dry bones, we shall labour in vain."

The interesting conversation which followed covered many points, arising from Mr. Fuller Gooch's address or otherwise bearing upon the work of an evangelist; and Mr. J. E. TAYLOR, of Aylesbury, added a helpful word on Zechariah, who (2 Chron. xxvi. 5) "had understanding of the visions of God."

So concluded a day which will be long and gratefully remembered by many for its instruction and inspiration to those who "do the work of an evangelist."

Unfurl the Christian standard!

ADA ROSE.


Un - furl the Christian standard! Lift it man-ful - ly on high,
And ral - ly where its shining folds Wave out against the sky!
A - way with weak half-hearted-ness, With faith-less-ness and fear!
Un-furl the Christian stand - ard, And fol-low with a cheer!

In God's own name we set it up,
This banner brave and bright,
Uplifted for the cause of Christ,
The cause of Truth and Right;
The cause that none can overthrow,
The cause that must prevail,
Because the promise of the Lord
Can never, never fail!

Now, who is on the Lord's side, who?
Come, throng His battle-field;
Be strong, and show that ye are men!
Come forth with sword and shield!

What peace, while trait'rous evil stalks
In false array of light?
What peace, while enemies of Christ
Are gathering for the fight?

The Lord of Hosts, in whom alone
Our weakness can be strong,
Shall lead us on to conquest
With a mighty battle-song;
And soon the warfare shall be past,
The glorious triumph won,
The kingdoms of this world shall be
The kingdoms of His Son!

F. R. Havergal.

The above Hymn is from "TWENTY-FOUR HYMNS"; music composed by Miss Ada Rose, and published by request in a Booklet. It includes "Shut in with Thee," "Jesus is the Only Way," "Channels Only," and others. Copies of the Booklet (1/-) may be obtained direct from the Composer, Mrs. W. J. GIBBS, 36, Hammelton Road, Bromley, Kent.

"In His Steps."—Since our way is troublesome and obscure, Christ commands us to mark His footsteps, tread where His feet stood. He not only invites us forward by the argument of His example, but He hath trodden down much of the difficulty, and made the way easier for our feet.—*Jeremy Taylor.*

Ministers in Conference.

IT was a happy thought which induced Rev. J. Hilton Stowell, M.A., of Aylesbury, to invite ministers of all denominations to meet together for mutual help and conference at Oxford during past week. There were no great speakers announced, and yet some 210 good men and true came together to wait upon God, and to learn the truths of higher Christian living and more helpful service for their common Lord and Master. The eight morning and evening sessions of the Conference, presided over by Rev. R. J. Campbell, M.A., were begun and closed with prolonged seasons of prayer. With faces bowed in deep humility and self-abasement, one after another poured out his heart in fervent confession, supplication, and thanksgiving. A high tone of spirituality ran through all the addresses; but the high water mark of power was in all probability reached when some member of the Society of Friends felt a "concern to give a message."

PERSONAL RELIGION.

"The Need for a Revival of Personal Religion," was the subject Rev. E. H. Titchmarsh and others dealt with at the opening session on Monday evening. Without taking an unreasonably gloomy view of the religious life of to-day, the speakers were all agreed as to the deep need for a revival of personal religion in the churches. They were driven to that conclusion not because of the unreached masses; it was not so much the irreligious crowd outside, but rather the poverty of the religious life within their churches, which they deplored. They could never forget that there were people in their churches who were interested in the church and its work as a social institution; yet when they came close to the lives of these people, they were bound to confess that they did not discern in them any real personal religion. When they spoke of a revival, however, they certainly needed to realise that it was not what were technically called revivals. They did not disparage such efforts as the Simultaneous Mission or the work of prominent evangelists, but it was not by any great effort prepared for, and announced, and advertised, that the revival they wanted would come. It must come by the general levelling up of the religious life, and in the way of definite convictions as to the truth of the Gospel.

DEVOTIONAL USE OF SCRIPTURE.

"The Devotional Use of Scripture" was the first topic for consideration on Tuesday, and certainly the best and most helpful address was given by Principal Forbes Jackson, of Harley College, Bow. He maintained that the devotional use of Scripture is one of the supreme factors in reviving and sustaining the spiritual life of the minister. The godly man, both in the Old and New Testaments, was always associated with love for and delight in the Scriptures. Ministry might have many tributaries, but it could only have one source. They should go to their people on Sunday as from another world, for a visible minister all the week means an invisible Christ on Sunday, while an invisible minister during the week—invisible because in prayerful study—often means a visible Christ on the Sabbath. In some way or another, more time must be found for the cultivation of the minister's own heart. He must find more time for the devotional reading of the Bible. The Bible is like a shy friend, it does not give its best to the hurried and superficial man; it gives its best to the devout and lingering heart.

CONVERSION AND HOLINESS.

In the evening the subject before the Conference was the all-important topic of "Preaching to Produce Conversion and Holiness." Dr. Newton Marshall, New Barnet, remarked that regeneration, of which conversion and holiness are the two main aspects, is the great religious fact. Through all the changes of theologies and philosophies during twenty centuries, the fact of regeneration was the one immutability; and whatever might be the modifications which our view of the world and God had undergone, during the recent discussions occasioned by scientific discoveries, on this one point the ancient faith had shown itself impregnable—conversion was still real and holiness an experience.

One of the choicest utterances of the whole conference was an address by Prof. Walter Hackney, M.A., of the Pastors' College, on "The Cross in Our Experience." No brief survey could do it justice, and no words could describe the blessing it brought. Many felt like Mr. Campbell, who said it marked a crisis in his life.

Already the revival has begun. The 210 ministers are going back to village and town, north and south, east and west, to carry the living water and teach their people to pray, "Wilt Thou not revive us again, that Thy people may rejoice in Thee?"

Gosport. W. Monro Collings.

The Regulation of Vice.

THREE years ago abolitionists and regulationists met together to discuss face to face the great problem of licensed vice on the Continent of Europe, and in other parts of the world. A great Congress was then held at Brussels, at which representatives of most of the great powers were present. Mr. Jonathan Hutchinson, the leading English specialist, gave a speech of half-an-hour in favour of abolition; while Prof. Fournier, head of the French regulation system, made many startling admissions as to its failure from a scientific point of view.

A second congress of a similar character has just been held in the same city, with still more remarkable results in the direction of what abolitionists believe to be the cause of national righteousness. The following countries were represented:—England, France, Germany, Italy, Russia, Austria, Hungary, Spain, Sweden, Norway, Denmark, Greece, Servia, Bulgaria, Roumania, Belgium, Holland, Switzerland, Japan, China, Persia, the United States, Brazil, Mexico, Chili, and the Congo Free State. Three years ago at the first Congress two brave ladies were present. Their number was increased to fifteen on this occasion, some of them winning much applause from the audience by their oratory and clear reasoning.

ADVANCE ABOLITION!

The Congress has gone extraordinarily in favour of abolition. On the first day the head of the French delegation, who as such was given the place of honour in the Congress, Dr. Gailleton, the medical professor of the University of Lyons, took the place of the great Professor Fournier—absent through illness. He definitely ranged himself on the side of the abolitionists, and said several times that the system was "illusory," and worth "nothing," "absolutely nothing." The young Dr. Gaucher, the greatest of the rising generation of French medical men on this subject, also came out strongly on the abolitionist side, and signed and energetically supported a resolution proposed by Professor Landouzy, another eminent French specialist, proposing the abandonment of regulation. The extreme importance of this will be seen when it is stated that Dr. Gaucher has just been appointed chief of the Hôpital St. Louis in place of Prof. Fournier—retired on account of the age limit. The young doctor is thus in what has hitherto been considered the highest professorial chair in Europe on this subject. The editor of *L'Independance Belge* states that Dr. Gaucher's attitude may be considered as a characteristic index of the anti-regulationist revolution which is taking place in the French medical profession.

The Brussels paper *Le Petit Bleu* stated that throughout the Congress the two camps of the regulationists and the abolitionists vied with each other in declaring that regulation as it exists is "insufficient, and even bad." The most that the regulationist party could do to oppose the abolitionist resolution of Landouzy and Gaucher was, in the person of Dr. Le Pileur, to propose that the regulation system required not to be abolished but to be profoundly modified. Neither resolution was carried, the rules requiring that a resolution of the Congress should be unanimous, the time for which has hardly come yet.

TESTIMONY FROM MANY LANDS.

Three years ago Professor Stuart said that the dawn of abolitionist principles had touched the tops of the mountains of the regulationists. We can surely now say that it is halfway down their sides. A thoughtful Brussels lawyer, accustomed carefully to weigh his words, said that he considered that regulation would probably disappear in France and Italy within the next five years, and in Germany and Russia a few years afterwards. Another eminent adherent to the abolitionist cause is Professor Santoliquido, the Inspector-General of Public Health in Italy, who has re-organised the service, and who read a brilliantly-written discourse at the Congress, in which he emphatically declared himself against regulation. Dr. Sturmer, Councillor of State of St. Petersburg, and delegate of the Russian Government, although still a regulationist, said that abolition was bound to come with the progress of moral enlightenment.

A number of doctors who three years ago were cynically regulationist, now say that their minds are on the balance on the subject. Several of the most eminent doctors who in times past have utterly ignored the masculine factor in the social evil, have on this occasion spoken in the strongest manner of the importance of effective measures against seducers and *souteneurs*, and of the importance of the education of young men in right principles. A resolution was unanimously carried on these lines, drafted by Prof. Neisser, a leading regulationist, and proposed by M. Minod, the secretary of the International Abolitionist Federation, that "it is necessary above everything to teach young men that not only are chastity and continence not injurious, but also that these virtues are most desirable from the medical point of view."

LETTERS FROM MRS. JOSEPHINE BUTLER.

I have the great privilege of sending day by day an account of the Congress to Mrs. Josephine E. Butler, and receiving in return letters from her. Before the Congress Mrs. Butler wrote:—"There are waiting souls both in England and abroad who have agreed to meet daily in spirit before the Throne about this event, and the answer is *sure*, in what form or when we know not." Later Mrs. Butler writes:—"It is strengthening to faith to see the slowly rising harvest from seed sown long ago, and to note the hand of God in all and the power of His Spirit."

A pamphlet circulated at the Congress sneered at abolition as having been brought about in England by "Quakers, several kinds of Methodists, and the Salvation Army, who, together with some Church of England dignitaries, met under the leadership of Mrs. Butler at a great prayer meeting in Exeter Hall." Other regulationists said that abolitionists had nothing to do with the change in public opinion, but that it is the advance of scientific knowledge that is destroying regulation.

Other extracts may be given from Mrs. Butler's letters as follows:—"It is a grand thing that the old wicked system is judged and condemned by its former advocates, and even if for a time there are movements in favour of compromise, still we have immense encouragement, and can look forward to any fresh error withering up, as the confidence in the old *Police des Mœurs* has withered up."

A MARVELLOUS RESULT.

Mrs. Butler humorously says that the letters have made her "feel like the Duke of Wellington's old war horse, who, confined in a peaceful paddock in his old age, felt his old soul fired anew as he heard a military band in the distance, and endeavoured to leap the gate of his field." Again, "The result of the Congress is really marvellous, and should greatly increase our faith, for 'the Spirit of God moves (and is now moving) on the face of the waters'—the dark and muddy waters—and slowly but surely we are coming to the day when the command will go forth, 'Let there be light.'"

Maurice Gregory.

Y.M.C.A. Forward Movement.

Rev. G. CAMPBELL MORGAN at Exeter Hall.

IT has been a cause of joy to many friends of former years to come into contact with Rev. G. Campbell Morgan during his present visit to this country. His addresses in various parts of London have attracted much notice, and have been appreciated by Christian workers. At the Exeter Hall centre of the Y.M.C.A. the burden of the untouched mass of young men in the West-End has been weighing more heavily than ever on many hearts. With a view to a forward movement in the direction of an ingathering, advantage has been taken of Mr. Campbell Morgan's presence to set out on this by a special rally of the Christian young men. With this object in view, the first of a series of four addresses was given on Monday evening. The audience, composed of men only, evidently full of power for active service, fulfilled the most sanguine expectations in point of numbers; and the gathering was marked by every sign of determination to dare and do something more than ever before in the service of the Lord. The responsiveness of the hearers proved that the message took hold.

REST IN THE REVEALED FATHER.

Reading Matthew xi. 25-30, the speaker explained that while he quite understood that he was speaking to those who had heard the Gospel call and had been obedient thereto, he wished them to come back and consider it closely, believing that in the full understanding there would come a larger sense of what the lives of Christian men ought to be. The Lord addresses his Father in verses 25 and 26, and turns to His hearers in verse 27. What is the rest spoken of in verse 28? The rest of the revealed Father, which man never knows until he finds God. Christ is the way to the Father, the revealer of the Father.

It was shown from the text (1) that Jesus bases His invitation upon a great philosophy of human life, upon a fact from which there never can be and never is any escape; (2) that while He bases it upon a common fact, He yet divides humanity into two separate and opposing camps; and (3) that then He calls men out of the false camp into the true.

The burden which every man bears is his responsibility—the aim, the motive, the reason of his life. Every man wears a yoke under which he attempts to fulfil that aim. Beneath all he is self-governed, unless he is God-governed. What is the burden of Christ, which is "light"? "I do always the things that please Him." The key-note of the music is, "I delight to do Thy will"; not, "I acquiesce."

SIMPLICITY INSTEAD OF COMPLEXITY.

The one motive of Christ's life was to do the will of God. What was the reason of His tarrying so long in Nazareth? That was God's will for Him. Why did He go into the wilderness to be tempted? It was God's will. It was His Father's will that He should gather the children round Him. Always that, and only that. The life of Jesus was not complex. It was simple. He had one reason for everything.

How does He give this rest? By so revealing the Father that you will begin to serve Him. Why is it that men do not serve God? I am not talking of the outside crowd. Oh! how many Christian men are living a self-centred life. The very last expression of it is the attempt to worship self in serving God. They want to *be known* as soul-winners. Why is it men are trying to carry that heavy burden, instead of the light and easy one of doing God's will? It is because they do not know Him. They know something of Him, but if they knew Him as He is, they would quit every occupation in life but that of pleasing God; and they would express that in every detail of their lives.

It is a hard thing to be a Christian and to keep carrying the burden of self—not to be out and out for Christ. The easy thing is to live the life based upon simplicity. When a man comes there his life will drift out into the calm, strong, peaceful river of the will of God, and that will bring him into the sea of infinite rest—the very bosom of the Father.

Baptist Students' Fraternal.

THE annual conference of the Baptist Students' Fraternal Union took place at Manchester College last week. The proceedings opened on Thursday evening with a reception at Union Chapel (Dr. McLaren's), when Revs. J. E. Roberts, Principal Marshall, Samuel Pearson, and Walter Wynn welcomed the delegates, numbering nearly forty, and representing seven Baptist Colleges.

Among the items of business dealt with on Friday morning was a proposal for a Baptist Students' "Settlement" in London. The matter was eventually referred to the executive for further consideration, the hope being that ere long a settlement may be established, either in London, or some other large city, where the students can go into residence, and, while helping in home mission work, give such practical experience of Christian effort as will be of incalculable benefit to them in their subsequent ministry.

On the Friday evening "The Needs and Claims of South Africa" were brought forward by the hon. sec. of the Baptist South African, Colonial, and Missionary Aid Society. Some of the facts were very striking; in the Orange River Colony, a territory nearly as large as England, there is only one Baptist Church. It was pointed out that the establishment of Colonial churches means also the promotion of missionary work among the natives, nearly every congregation becoming a centre of such activity.

On Saturday morning a deeply interesting report was given on the "Village Preaching Campaign." During the long vacation sixty-five students, representing nine Baptist colleges, took part in this effort. In apostolic fashion, they went forth two and two; some students fulfilled second engagements. Altogether thirty-four missions were held in England, two in Scotland, and one in Wales. Much prayer attended the effort, the mission being preceded in some places by a week of prayer. Tract distribution, systematic visitation, and other means were employed to awaken interest. The reports were full of encouragement and promise as to results. In one mission forty cases of conversion were recorded. In another, five young people who were brought to Christ on the first night of the mission were among the most earnest helpers in bringing their companions to the meetings on succeeding days. In making their reports, the students testified to the benefit they had themselves received from the work.

It was decided to plan a similar campaign next year, when it is expected that a much larger number of places will be visited.

The conference was brought to a close by the observance of the Lord's Supper, when the Principal of Manchester College presided, and an address was given by Rev. C. H. Watkins, of Coupland Street Baptist Church.

Y.M.C.A. Notes.

A NUMBER of suggestive points have been submitted to the secretaries in India for discussion, with a view to drafting a programme of endeavour which shall result in a fuller attainment of the purpose and aim of the Association. It is hoped that a system of distribution of Christian literature will eventually be organized for reaching the thousands of young men whose occupations prevent them from attending the ministrations of the Gospel on Sundays. Hundreds of these young men are from the home country, and being out of the reach of pastors and missionaries, their only companion the coolie labourer, no wonder that their moral standard is often lowered.

The South-Eastern District of associations, at their last conference, suggested that the branches should arrange a series of inter-visitations, and the first of these took place on September 10, when Eastbourne visited Tunbridge Wells. The Tunbridge Wells friends were strengthened by the presence of some Tonbridge friends. Mr. Walter Langton, J.P., presided, and explained the object of the gathering, which was addressed by the secretary and several members of the Eastbourne Association on "What the Y.M.C.A. has done for me" and "How can I benefit the Y.M.C.A." A profitable evening was spent.

Mr. Meyer's Itinerary.

Llandrindod Wells.

AT this place on Saturday I began that special mission in which I believe I have been called to labour during the next few months.

Throughout last week the affairs at Christ Church engrossed a good deal of thought, that all might be ready for the work of my beloved friend, Dr. Pierson. He is undertaking the public services of Sunday and Thursday, but I am still responsible for the direction and maintenance of the great network of our Christian agencies.

On Saturday, with a feeling of lonesomeness, I travelled to Llandrindod, hardly liking to leave behind my noble church, with its glorious mission, and wondering what was awaiting me among the Welsh hills. But as I stepped over the boat side I heard that Voice, which one cannot mistake, saying, "Come."

The results have been better than I dared to ask or think. Again and again, for four memorable meetings—Saturday, 8 p.m.; Sunday, 3 and 8 p.m.; and Monday, 10 a.m.—the great Albert Hall has been filled with people, including many ministers, from all parts of England and Wales. I have no doubt that the Master has spoken by me, and that perhaps hundreds of lives will be helped and blessed for all coming time; and if this is (as I believe it will prove to be) but the first droppings of the showers of blessing, my cup will indeed run over, and I shall be more than compensated for what is a considerable giving up.

I have been invited by the Editor to give in this way some leaves out of my diary, that I may keep touch with many friends in all parts, who pray for me. It is my earnest desire to obtrude myself as little as possible, and that I may only be a sweet savour of Christ.

After conducting two quiet days this week at Harrogate, and speaking at Nottingham, I start for Copenhagen, September 18, &c.; Christiania, September 24; Sweden, September 29.

F. B. Meyer.

Irish Notes.

AN American gentleman, Mr. Hay, of Philadelphia, has shown his love for the parish in which he was born by making, at a cost of several thousand pounds, various additions and improvements in the church at Carrigart, co. Donegal, of which Rev. Martin Vanee is rector. It is not often that Irishmen who have become prosperous abroad remember their own country in the munificent manner in which Mr. Hay has acted.

A Methodist new church, costing £6,000, has been built in Abbey Street, Dublin, on the site of a former Methodist church, which witnessed many revivals, and has been opened for public worship by Rev. Samuel Chadwick, of the Leeds Methodist Mission.

The British Association met in Belfast last week for the third time in all its history, and was largely attended by scientific people from almost all parts of the world. On Sunday, in connection with the Association, religious services were held in several churches in the city, and were largely attended.

An English friend has offered £1,000 to the Committee of the Central Mission, Belfast, of which Rev. R. M. Ker is the superintendent, in order to liquidate the building debt of £3,000 still hanging over Grosvenor Hall, the headquarters of the Mission, provided that the Committee undertake to clear off the balance, and this the Committee are resolved to do.

It is to be regretted that in many parts of Ireland at present Roman Catholics are showing a very intolerant spirit. For example, in Sligo the Board of Guardians have decided to place the workhouse under the control and supervision of the nuns; and in Kilkenny, when a clerk was needed a week or so ago, the Board of Guardians resolved not to elect anyone who was not a member of the United Irish League. Further, at the recent half-yearly meeting of the Great Southern and Western Railway, a Roman Catholic shareholder complained that only two of the most lucrative positions in the company's service were held by Roman Catholics, as if religious profession was to be the chief test on which such positions should be assigned. Moreover, the pet names for Protestants in some Roman Catholic publications is "bigots" and "sourfaces." Thus straws show how the wind blows.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive and helpful for Sunday talks with their young folk.* (*See next page.*)

About Harvest.

WHAT can a townsman say about harvest? If he cannot say much that country folk would regard as particularly to the point, he can at least tell what he has seen and heard, and say what he thinks! Certain it is that harvest is not simply and solely a matter of rural interest. It is, in fact, an ordinance of God, fraught with blessing for all people, in all lands, and for all time. Far away in the early history of our race the promise was given, "While the earth remaineth seed time and harvest . . . shall not cease" (Gen. viii. 22). This great word was spoken to Noah, and, like other promises of Jehovah, it "standeth for ever." What a glorious assurance have we here! Harvest, then, concerns us all, and even those who see nothing of what goes on when the corn is gathered in year by year, benefit by the goodness and bounty of God, who "giveth food to all flesh; for His mercy endureth for ever" (Psa. xxxvi. 25).

Well, though a townsman, I have often witnessed harvest operations, and had that pleasure again this year. I saw the reaping machines taken to the fields, and watched while, with steady action, the corn was cut, and then thrown back to the ground tied up in small bundles. Afterwards I saw the bundles piled up into sheaves; and in due course the entire produce of the field was stacked with a view to threshing on some future day. All this was done by quite a few workmen, and in a much more "humdrum" way than was the case in years gone by, before the employment of reaping and other machines that are now so common.

Though we may never see the old times back again, we cannot but recall with pleasure the happy days when men, women, and children, in many cases the entire populations of villages, turned into the fields to gather what God had given by dew and rain, light and heat, and the other forces of the earth. There was nothing dull about harvest in those days; and many were the old English customs associated with the season. You may have read of the practice of decorating with flowers and ribbons the last sheaves taken from the fields; you may have wished you could have been present to join in the glad processions that followed the "hock-cart," around which the labourers and their wives and children ran carrying green boughs, bundles of corn, handkerchiefs and flags. There was laughter and song all the time, and the musical talent of the village was brought out as the merry party sang:—

Harvest home, harvest home!
We have ploughed, we have sowed,
We have reaped, we have mowed,
We have brought home every load,
Hip, hip, hip—harvest home!

I must not say any more about "the good old days." The days in which we live are also good, and in some respects better than those of old. If what I saw in the fields this year did not specially remind me of the ancient "joy of harvest," yet it afforded visible proof of the greatness and goodness of God as shown in the wonderful provision which He unfailingly makes for the maintenance of life:—"Thou visitest the earth and waterest it. . . . Thou preparest them corn when Thou hast so provided for it. . . . Thou crownest the year with Thy goodness" (Psa. lxv. 9-11).

I noticed many thistles and other worthless things among the corn as it lay in bundles on the field. These grew with the corn, and were cut down at the same time. When, in due course, the farmer deals with the crop he will reject all that is worthless. The parable which our Lord told regarding the tares is founded on this universal practice: "Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares and bind them in bundles to burn them; but gather the wheat into my barn" (Matt. xiii. 30).

In some cases I noticed that the harvest work was delayed because the farmer had not got enough labourers around him. The men of past years had died or gone away, and their children had left the village to find work in towns or other distant places. Machinery had been brought in to do, by the help of a few men, work that could have found employment for many; but yet operations were delayed. Here was an illustration of our Lord's appeal for workers in the great Gospel field: "The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest" (Luke x. 2).

Yet another truth was suggested: When men are too few, farmers can bring in machinery. In Christ's harvest field this cannot be done. Missionaries must be living flesh and blood—men and women filled with the Holy Spirit — not wooden or iron instruments.

We are already hearing of Harvest Thanksgiving services. Let them be joyous; "O give thanks unto the Lord, for He is good!" The Joy of Harvest (Isa. ix. 3) in Old Testament times was a praiseful thing:—

The God of harvest praise;
Hands, hearts, and voices raise,
With one accord.
From field to garner throng,
Bearing your sheaves along;
And in your harvest song
Praise ye the Lord.

Again, let Harvest Home remind us of the very solemn truth: "The harvest is the end of the age, and the reapers are the angels (Matt. xiii.).

I have spoken of the Assurance of Harvest (Gen. viii. 22), and mentioned the Harvest Call, as expressed in the words of Christ—"The harvest truly is great, but the labourers are few" (Luke x. 2). I hope boys and girls who "pray the Lord of the harvest" will ponder very seriously the words of the Call. If we earnestly ask God to "send forth labourers," we are likely to hear his voice if, speaking in our hearts, it should say "Go"! God grant that some Bible Searchers may become Searchers for Souls in the great harvest field! J. W. T.

"The Christian" Bible Searcher.

PRIZE LIST.

SPECIAL PRIZES.

Division I.—Connie Pelmer, Dorothy Havergal-Shaw.
Division II.—Jessie Palmer, Mabel Fleet.

FIRST PRIZES.

Division I.—Gladys Leigh, Phyllis Kiernan, Zan Dudgeon, Helen MacMurray, Charlie McMullin.
Division II.—Hilda Jeffery, Evelyn Barstow, Joy McFadzean, Margaret Tweedy.
Division III.—Gladys Phipps, Annie Blaikie, George Hucklesby, Arthur Morice, Dudley Toye, Agnes Shields.
Division IV.—Elsie Brinkworth, Elsie Goudge, Isabel Phipps.

SECOND PRIZES.

Division I.—Laura Ridler.
Division II.—Leonard Wall, Olive Fleet, Douglas Anderson-Berry, Marie Denizot, Mabel Pelham-Burn, Maisie Mackenzie, Dorothy Hunt, Beatrice Brouard, Isabel Goudge, David Seth, Kitty Fausset, Ellie Wyatt, Gwennie Ravenhill.
Division III.—Pringle Wilson, Aileen Figgis, Muriel Eustace, Dorothy Cooper, Vincent Fleet, Alice Gammage, Willie Cooper, Winifred Harvey, Cicely Gibson, Alfred Leigh, Louise Filhol, Lucy Pelham-Burn, George Goodall.
Division IV.—Lewis Morice, Marion Richards, Evelyn Shaw, Maude Nottage, William Palmer, Agatha Ward, Dorothy Grove, Violet Shaw, Ina Hemmel.

CERTIFICATES.

FIRST CERTIFICATES.

Division I.—Muriel Wilson, May Hazledine, Geoffrey Martin, Frank Terrell, May Fennell, Leonard Allen, Sidney Martin, Alan Gardner.
Division II.—Nessie Dunn, Eddie Palmer, John MacMurray, Percy Fitch, Kath Dudgeon, Henry Harvey, Connie Murfin, May Darroll, Edward Newell, Nora Wyatt, Alice Crang, Ella Hake, Dorothy McMullin, John Colville, Archie Jenson, Leslie Stubbs, Mary Williamson.
Division III.—Agnes Fullarton, Grace Morice, Mary Law, Archibald Stubbs, Stanley Drew, Lydia Cleary, Mabel Baker, Betty Stocks, Robert Jameson, Grace Spurgeon, Claude Bowker.
Division IV.—Sidney Law, Alice Baldwin, Margaret Goudge, Nora Read, Louie Jeffery, Daisie Phillips, Katie Thomson, Daisy Annett, Gussie Clark, Elizabeth Drayson, William Watson, Olive Robinson.

SECOND CERTIFICATES.

Division I.—Norman Vince, Lily Realff, Irene Butlin, Marion Boyle, Gwendolen Fennell, Gerald Nicholls, Alfred Porter.
Division II.—Marjorie Kiernan, Kathleen Wingrave, Elrene Fennell, Alfred Cocking, Lewis Fullarton, Stanley and David Soltau, Alan Richardson, Lucienne Brabandes, Eva McKenzie, Charles Wingrave, Ella Berryman, Helen Webb, Kathleen O'Callaghan, Lucy Warren, Harvey Moore, Georgette Hoffmann, Emily Norris, Edith Clear, Gwendoline Bourne, Queenie Wakeford, Violette Birney, John Macfarlane, Ellen Williams, Cecile Wright.
Division III.—Kathleen Hobbs, Eva Usher, Frank Thompson, Beatrice Hastings, Nellie Kelly, Lizzie Lloyd, Nellie Manning, Henry Thorpe, Kenrick Wakeford, Winifred Trotter, Jeanne Faucon, Alice Lee.
Division IV.—David Colville, Edith Newton, Margaret McFadzean, Gabrielle Dupriez, Theodora Thorn, Temperance Foskett, Amy Nottage, Florence Thomson, Queenie Farrington.

HONOURABLE MENTION.

Division I.—Ernest Wingrave, Elsie Porter, Phyllis Fry, Germaine Schumann, Barbara Bourne, Ethel Gates.
Division II.—James Davidson, Dorothy Gray, Evelyn Butlin, Annie Horstcraft, Winifred Collingwood.
Division III.—Hilda Nicholls, Emily Rowdon, Violet Holford, Joseph Thorn, Georgina Wilson.
Division IV.—Frances Figgis, Edith Ballard, Kathleen Paisley, Nettie Thomson, Eleanor Hatchett, Conyers Baker.

THIS WEEK'S BIBLE SEARCHER (No. 348).

HARVEST.

Find the word "harvest" in:

1. A Divine title (Luke x.).
2. A sluggard's fate (Prov. xx.).
3. An ant's diligence (Prov. vi.).
4. A Gospel appeal (Matt. viii.-x.).
5. A gracious promise (Gen. viii.).
6. A solemn picture (Matt. xiii.).
7. What harvest provision was made for the poor? (Lev. xix.).
8. Name incidents which brought (*a*) joy, (*b*) fear, in time of harvest (1 Sam. v.-vii. and xi.-xiii.).
9. What lesson is suggested by the passing of the harvest? (Jer. viii.).
10. Quote verses proving that our reaping will depend upon our sowing: (*a*) Job iii.-v.; (*b*) Prov. xxii.; (*c*) 2 Cor. viii.-x.; (*d*) Gal. v.-end.
11. On what does a successful life-harvest depend? (Gal. vi.).

Children under *ten*, do any 4; under *thirteen*, any 8; under *seventeen*, any 10.

ANSWER TO LAST SEARCHER (347).

WORD PICTURES.

1. (*a*) Moses (Ex. iii. 6); (*b*) Ex. iii. 7-10; (*c*) Ex. iii. 11, 13; iv. 1, 10; (*d*) Ex. iii. 12, 14; iv. 2-9, 11, 12; (*e*) His rod became a serpent, his hand became leprous; (*f*) Aaron (Ex. iv. 14).

2. (*a*) The Israelites (Ex. xiv.); (*b*) The Egyptians; (*c*) Moses; (*d*) The Red Sea; (*e*) Ex. xiv. 15, 16; (*f*) Ex. xiv. 23-25.

3. (*a*) Belshazzar to a thousand of his lords (Dan. v.); (*b*) Dan. v. 5, 6; (*c*) Dan. v. 7; (*d*) The Queen (Dan v. 10-12); (*e*) Dan. v. 13-29; (*f*) Dan. v. 30.

No. 347.—Correct answers (first list) received from:—

A—Douglas Anderson Berry*, Ralph and Ernest Aldwinkle.
B—Albert Brown, Phyllis Boyd, Violette Birney, Millie and Cazaetta* Butler, Barbara and Gwendoline Bourne, Daisy and May Bilson, Emily Bridgewater, Amy and Thomas Beaty, Raymond Bailey, Robert Bushby*, Isidore Barnardson, Marjorie Bevan, Alice Baldwin*, Ella Berryman, Edith Ballard*.
C—Hugh Courtenay*, Anna Chanyen, Sophy Cohen, Lilla Corbitt, Winifred Collingwood, Ada Combes, Willie, May and Ida Cullen, Lydia Cleary, Hannah Chapman, Stanley and Percy Chappell, Dorothy Courtenay*, E. Cumbers, Margaret and Daisy Clarke.
D—Zan, Margaret* and Kathie* Dudgeon, Ruth Dawson*, Violet Dodsworth*, Nellie* and W. Dowsett, Gwendoline Duke, Rosalind Dodd, D. Daintree, Stanley Drew, Elizabeth and Hilda Drayson.
E—Ethel, Dorothy, and Jessie Essam.
F—Elsie Fox*, Vincent, Olive and Mabel* Fleet.
G—Jack, Stuart, Margaret* and Edith Gray, Norah Goodbody, Dorothy Green*, Andrew Gardiner, Hilda and Ivy Godfrey.
H—Kathleen Hobbs, May Hazledine, Annie Horstcraft, Beatrice Hastings, Kathleen Heckford, Edith Hillier*, Ina Hemmel*, Hettie Hill*, Cliffe How, Dorothy Havergal Shaw, Dorothy Hunt*.
I—Daisy Iredell.
J—Robert and David* Jameson, Alfred and Gladys* Johnson, Emily Jones, James and Archie Jenson, Amelia Jacobson.
K—Edith Kisler*, Phyllis and Marjorie Kiernan, Eva Kall.
L—May and Sidney Law, Georgina Lichtenstein.
M—Arthur, Grace, Nellie and Lewis Morice, Dorothy and Charlie McMullin, May Mills, Geoffrey and Sidney Martin, Ellen Mills, Kathleen Morphey, Janet Michaels, Mildred Morgan*, Winifred*, Daisy and Doris Martin.
N—Edward Newell, Amy and Maude Nottage, Hilda* and Gerald Nicholls, Emily Norris*, Jessie and Daisy Nicholls.
O—Olive Oxley*.
P—Elsie Porter, Dora Phillimore, Evelyn Primrose-Pechery*, Kathleen and Enid Pincott.
R—Winnie Runting, Laura Ridler, Alan Richardson, Marjorie Rainey, Emily Rowdon*, Marion Richards*, Dorothy and Gussie Roach, Gwendolen Ravenhill.
S—Lilias* and Cicely* Sherbrooke, Leslie* and Archie* Stubbs, M. Smart*, Constance, Edgar and Hilda* Schaeffer, G.* and M. Spurgeon, Esther Simmons*, Gladys Sutton, Betty Stocks*.
T—Reginald Thresh*, Margaret Tweedy*, H. Thorpe, Joseph and Theodora* Thorn.
U—Eva Usher.
V—Norman Vince.
W—Ernest, Charles and Kathleen Wingrave, Fanny Wheeler, D. Woodforde*, M. Williamson, Sarah and Annie Wood, Florence Wilde, Cecile and Phillis Wright, Gertrude* and Ellen* Williams, M. Walker*, Elsie Way.

No. 346.—Correct answers (second list) received from:—

A—Bessie Acton, Mabel Ashwell*, Tom and John Aikenhead.
B—Rachel Blumenthal*, Annie Blodowsky, Edith Benk*, Leah Bazinsky, Mabel Baker*, Ronald and Ewen Bentley, Edith Ballard*, Freda Butlin, Aleen Byres-Leake, Frances Burnett*, May Bilson*, Phyllis Boyd*, Dorothy Berry.
C—Hyde* and Duncan* Campbell, Annie Coulter*, Maggie* and Jessie* Carter, Dorothy and Willie* Cooper, John* and David* Colville, Arthur* and Winifred* Cox.
D—Stanley Drew, Gwendolen Duke, Kathie and Zan Dudgeon, Gabrielle Dupriez*, Lizzie Dowzard*, Grace* and Emily* Dempster.
E—Dorothy, Jessie and Ethel Essam, Ruby Ellis.
F—Temperance Foskett, Lillie Forster*, May, Eirene* and Gwendolen Fennell, Olive and Mabel* Fleet, Dora Fihelebon, Rachel and Sarah* Finkelstein.
G—H. and Ivy Godfrey, Andrew Gardiner, Jack, Stuart, Edith and Dorothy Gray, Violet Garnett*, William Goodall.
H—Dorothy Hunt, Hilda Hooper, John Herbert, Violet Holford*, Violet* and Gladys* Head, John Henderson*, Theodora* and Elise* Hill, Betsey and Perra Holik.
I—Charlie Inwood.
J—Louie Jeffery*, Lizzie Johnstone, David Jameson*.
K—Annie Kingsford, Rose* and Esther* Killowich*, May Kalb*, Gertrude Krambach*.
L—Anne Levine, Sidney and May Law.
M—Dora Muir, Alice Mackenzie, Dorothy* and Margaret* Morris, Charlie, Jessie and Alick Morrison, Charlotte Millar*, Ella McFadsean, Emily Mayhew, Connie Murfin, Lydia Mann.
N—Dora* and Leah* Nias.
P—Margherita Perlmann*, Golda Portnow*, Isabel* and Gladys* Phipps, Clarice, Percy and Geoffrey Peach, Ella Pulham.
R—Esther Rossenthal, Alice, Hilda and Helen Reid, Maggie Russell*, Mary Reburn, Jessie, Elmina and Cecily Roe.
S—Lizzie* and Dorothy* Simons, Pauline Schwartz*, D. E. Stainer, Ferguson, Ellen, Florence and Effie* Simpson, Evelyn*, Phyllis, Violet* and Gladys* Shaw, Flora Smith, Gladys Sutton, Gertrude Scott.
T—Rebecca and Rachel* Tushinsky, Naomi Torff, Dora Tealby*, Evelyn and Lilian Tracey, Reginald Thresh*, Ethel Taylor*.
W—William and Stewart Watson, Sarah, Georgina, Gertrude and Pringle* Wilson, Phillip Watson, Iris West, Edith, Walter and Edward Wheeler.
Y—Bella Young.

Personal.

Temperance Foskett, The Hebrew Girls, Kathleen Morphey.—Many thanks for your interesting letter.

Margaret Guillaume.—Send your heather to the secretary of the Bible Flower Mission, 110, Cannon Street, London, E.C.

Gladys Sutton.—Last term commenced four weeks before you answered for the first time, therefore you are four short of the required number for the Honours List.

Uncle Tom.

Children's Scripture Union—Portions for week ending September 27.

Sun. Sept. 21	*Josh.*	viii. 14-23		Thur. Sept. 25	*Josh.*	x.	1-15
Mon. „ 22	„	viii. 24-35		Fri. „ 26	„	xiv.	1-16
Tues. „ 23	„	ix. 1-15		Sat. „ 27	„	xx.	1-9
Wed. „ 24	„	ix. 16-27					

A Flourishing Band of Hope.—The Band of Hope connected with Hamond Square Sunday School, Hoxton, continues to show signs of increasing vigour. In its twenty-first year the society has the exceptionally large membership of 944, and to these may be added the seventy-six members of the adult temperance society. It is gratifying to learn that many who were associated with this work in its early days, and whose business or circumstances have compelled them to leave the district, are labouring in the same cause elsewhere. Needful alterations are being effected in the schoolroom, involving an expenditure of about £40, which workers are unable to meet without the additional assistance. The superintendent is Mr. J H. Adcock, 7, Shacklewell Lane, Kingsland, N.

Christian Endeavour Topic.

Sunday, September 21, 1902.

"Unto all the Fulness of God"
(Eph. iii. 14-21).

"UNTO" might be rendered "into," as though our nature might be dipped into the mighty ocean of God's being and become filled to overbrimming. You cannot put an ocean into a cup, but you can put a cup deep into an ocean. You cannot put the furnace, at white heat, into an iron bar, but you can plunge an iron bar into a furnace, until it is saturated with the glowing heat. A Christian was once asked whether his God were a great or a little God, and he replied, "My God is so great that he can fill space, but so little that he will condescend to fill my heart." Will you let the tiny bucket of your nature into the fulness of His all-sufficiency?

This is the best answer to all the appeals of the world. They may prevail well enough with worldlings, whose natures are an aching emptiness and void. These would fain fill themselves with the husks on which the swine feed. Anything—anything to satisfy the gnawing hunger, which is eating out their inwards. But Solomon sums up the verdict of all the children of this world in the dreary moan of Ecclesiastes, "Vanity of vanities, all is vanity." "Come children," says Thackeray at the end of his great story, "let us shut up the box, and put back the puppets, the show is played out; all is vanity."

I love that story of the old peasant woman, who saw the sea for the first time, when she had attained to a very considerable age. "Thank God," was her exclamation, "I have at last seen something of which there is enough." So we may say, as we contemplate God's mighty nature, like an ocean in its expanse, fulness, and depth. Let us seek to be dipped into it, let it fill us up to our full measure, and we shall thirst no more, neither hunger any more; the world's fascination will be lost on us, we shall be too full to desire anything beside.

We should consider this clause in relation to what precedes and to what follows.

What Precedes.—The Father, who as much loves to fill His children with good things as earthly fathers do; next the wealth of His glory, which was manifested when He raised Christ from the dead; next the strong heart, strong to suffer, to wait, to do, made strong by the indwelling of the Holy Spirit; next the indwelling of Christ. This is the goal which we should make for, since it is the heart of all religion. The religion of most people is outside of them, and a matter of strife and effort. They resemble the woman who was ever coming to the well and letting her pitcher down into its cool depths, lifting it up, and carrying it home on her head. But our Lord came to reveal in us a fountain of life, joy, aspiration, which should rise up naturally and powerfully towards God. Have you learnt that secret, young sisters and brothers? Have you acquired that art of the second breath, which inhales to the bottom of the lungs? Does your religion arise from the constant indwelling and uprising within you of the Comforter, who reveals not Himself, but Christ Jesus, the Lord?

When Christ indwells by the Spirit the heart is filled with love. It begins to live (1 Cor. xiii.). The King of Love is enthroned within, and His glorious court fills the inner palace, and passes out from the gateways of the soul. And when we are filled with love we are quick to perceive and understand love. We climb with it in its height towards God. We descend with it in its depth towards man. We expand with it in its breadth to take in people whom we should have excluded from its scope. We travel with it in its mighty journeyings of patient long-suffering. Then we know the love that fills Christ's heart, and there is no barrier then to the fulness of God.

As to what follows.—When the Spirit works in us, we can ask much, but think more. But God is able to do more than our furthest, abundantly more, exceeding abundantly more. And, therefore, He is able to plunge us into His depths, and keep us submerged, and fill us again and again. Trust Him—reckon on Him—for this. F. B. M.

Children's Special Service Mission.

Mr. Hutchinson, *Christ Church, Blackburn*, Sept. 20-29. Mr. H. T. Sayer, *New Church Street Mission, Bermondsey* to Sept. 19. Mr. J. E. Collier, *Kennington Road*, to Sept. 19; *Talbot Tabernacle, Westbourne Park*, Sept. 28-Oct. 6. Mr. F. P. Rowe, with Caravan, *Rettenden, near Chelmsford*, to Sept. 26. Mr. S. C. Watson, with Caravan, *Golden Green, near Tonbridge*. Mr. F. H. Taylor, with Caravan, *Ickleshem, near Winchelsea*. Mr. E. Clark, with Caravan, *Bolnhurst, near St. Neot's, Beds*. Mr. E. T. Reed, with Caravan, *Dersingham, Lynn, Norfolk*.

The Meetings for Seaside Reports will be held (D.V.), on Tuesday, September 30, in *King's Hall, Newton Street, Holborn*, at 3 and 6.30. Rev. E. A. Stuart, M.A., will preside at the afternoon meeting, Sir Matthew Dodsworth in the evening; *Hope Hall, Liverpool*, Oct. 6 (4 and 7); *Y.W.C.A. Hall, Manchester*, Oct. 7 (3 and 6.30); *Church Institute, Bradford*, Oct. 8 (7.30); *Central Hall, off Deansgate, Bolton*, Oct. 9 (7.30); *Y.M.C.A., South Parade, Leeds*, Oct. 10 (7.30).

International S.S. Lesson.

Sunday, September 28, 1902.

Review Lesson. Golden Text (Deut. viii. 18).

PLACES and time. From Egypt to Canaan, forty years; Red Sea to Sinai, three months; Sinai nearly a year; to Kadesh Barnea, eleven days (within three days' journey of Canaan); Kadesh, "many days;" wilderness of Zin, thirty-eight years; plains of Moab by Jordan (Num. xxxiii. 1-48).

Why not guided northward? (Ex. xiii. 17, 18).

Why to Sinai? (Ex. xix. 17; Deut. v. 2; Ex. xxiv. 7-12).

Why turned back to Zin? (Heb. iii. 18, 19; 1 Cor. x. 5-11).

People.

Israel came out from Egypt a vast company of rescued slaves, born and reared in bondage, unorganized, untrained, and mostly untaught. The wilderness was to be the training ground wherein this great multitude (over 2,000,000) were to be transformed into a nation to serve God (Ex. xix. 6). To this end they had—

1. Jehovah for God, Guide, Defender (Ex. vi. 7; Deut. i. 30).
2. Moses. Prophet, leader, lawgiver.
3. Aaron and his sons. Priests and spiritual teachers.
4. Tabernacle for worship of God (Ex. xxv. 22).
5. Laws to regulate religious, social, and domestic duties.

What was lacking? *Faith in God* and *love*.

The people had all sheltered under the blood of the Passover lamb (Ex. xii. 23); entered into covenant with Jehovah (Ex. xix. 5, 8, xxiv. 8; Deut. iv. 10); but of Joshua and Caleb alone was it said, "they followed the Lord wholly" to the end.

Circumstances.

Promised freedom from disease (on condition Ex. xv. 26); strength and clothes preserved (Deut. viii. 4); bread and water sure, and sustaining; enemy under "the mighty waters" (Ex. xv. 10). Land of promise within easy distance; God in the midst of them (Num. v. 3); what delayed and what barred their entrance into Canaan? Unbelief (Psa. cvi. 24) and *stiffneckedness* (self-will) (Deut. ix. 6, 7, 13). Had they yielded themselves to the Lord in the obedience of love, as in Deut. xxx. 19, 20, He would have moulded their future according to His glorious plans for them (Ex. xix. 5, 6), with the blessings of Deut. xxviii. 1-14.

Christ in the Lessons.

"The law was given by Moses; grace and truth came by Jesus Christ." "Beginning at Moses . . . Jesus expounded unto them in all the Scripture the things concerning Himself" (Luke xxiv. 27).

1. Manna, a type of Christ. He that eateth (John vi. 38) of this bread shall live for ever.

2. and 3. The Law. His righteousness in the remission of sins—The justifier of him who believeth in Jesus (Rom. iii. 20-28).

4. Man's proneness to sin and need of an intercessor. If any man sin we have an Advocate (1 John ii. 1).

5. The Tabernacle in every particular a type of Christ.

6. Only through the blood of Christ's atonement dare we approach God (John xiv. 6).

7. The ark and the cloud, types of Christ. Guide (1 Thess. iii. 11); light (John viii. 12; xiv. 1).

8. Many are shut out from the full blessing in Christ to-day by unbelief (Heb. iii. 12; iv. 3).

9. Sin, death. There is life for a look at the crucified One (John iii. 16).

10. The Lord Jesus anointed (Luke iii. 22). To reveal the Father (Matt. xi. 27).

11. Believe with thy heart, confess with thy mouth (Rom. x. 7-11).

12. "Jesus, my Shepherd, Brother, Friend,
My Prophet, Priest and King;
My Lord, my Life, my Way, my End,
Accept the praise I bring."

"Remember the Lord thy God."

1. Remember we depend on God for food, health, life, and all spiritual and eternal blessings.

2. Remember that God alone has the right to receive our whole-hearted love and worship and obedience.

3. Remember Jesus said, "thy neigbour as thyself."

4. Remember "our heart is deceitful above all things."

5. Remember God is nigh to us, and has taught how we may draw nigh to Him through Jesus.

6. Remember we dare not enter the Presence of God by our own works; only by the merits of Christ.

7. Remember to call on God in the morning and at evening for His guidance and protection.

8. Remember to try and see the Lord above all the dangers and difficulties of life, and go where He directs in faith.

9. Remember it is only Jesus who can save us from our sins (Isa. liii. 5).

10. Remember to trust the Lord for all the future, and rest in His faithfulness and His promises.

11. Remember we have no excuse for neglecting salvation because we have an open Bible and God hears prayer.

12. Remember to be ready for the call of God whenever it comes. Those who remember Him in all their way are sure He will remember to be with them in Death (Psa. xxiii. 4).

Remember to pray that your whole spirit, soul, and body be preserved blameless unto the coming of our Lord Jesus Christ (1 Thess. v. 23).

Lessons.

To guard against pampering the appetite, it often leads to great sin, murmuring, covetousness, greed, dishonesty, disease, drunkenness, and vice.

Seek to win others into the narrow way which leads to life. God's promises are, "Yea and amen in Christ Jesus," for your friend also.

Seek the guidance of the Lord in early life and He will never fail you, nor forsake you in age (Moses 120—Isa. xlvi. 4; Joshua 110—Deut. xxxi. 8).

The power of prayer (Ex. xvii. 11, xvi. 25, xxii. 27, xxxii. 32; Num. xxi. 7; Deut. ix. 18, 19, 26, x. 10), "Lord, teach us to pray," "Increase our faith."

Our Intercessor "ever liveth" (Heb. vii. 25).

"The Lord will provide" (Rom. viii. 32, with Matt. vi. 30, 32) "these things" (33 and 19). "Man shall not live by bread alone" (Luke iv. 3).

The Holy Spirit will shed abroad in our hearts the love of God (Rom. v. 5) if we seek Him, and obedience in life will be possible then for (Rom. xiii. 10) "fulfilling of the law."

Illustrations of S.S. Lesson.

Manna from above (July 6).

On poultry farms, where birds are raised for show purposes, it is usual to place the food for the fowls in trays high above their heads. By this means the birds are taught to keep their heads well erect, and they are compelled to look upward when they desire to feed. The manna which God sent in the wilderness, coming from above, should have caused the Israelites to look to heaven from whence came their help; and the blessings we are to-day receiving at the hand of the Lord should have the effect of keeping our thoughts centred on our Heavenly Father, the Giver of every good and perfect gift.

The House of the Lord (August 3).

After the serious illness of our present King, in 1871, Queen Alexandra, then Princess of Wales, expressed her thankfulness to God for the Prince's recovery, by placing a lectern in the church at which they worshipped. An inscription was added, and ran as follows: "To the glory of God. A thankoffering for His mercy, 14th December, 1871.—Alexandra. When I was in trouble, I called upon the Lord, and He heard me." A thanksgiving sermon was also preached from the words, "I was glad when they said unto me, Let us go into the House of the Lord." When the Tabernacle was erected it was the place wherein prince and peasant might call in their trouble to Jehovah, and to-day, in all our sorrows and our joys, we may still enter the courts of the Lord, and there, through the mediation of Christ Jesus, have free access to the throne of God's mercy.

Fearing to go forward (August 24).

When Sir Colin Campbell entered the Army he was very fearful of the first engagement. A captain, seeing his trepidation, took young Campbell by the hand and led him up and down the ranks in a very exposed position. This restored his confidence, and many years afterwards Sir Colin said that it had been a great kindness to take him by the hand and teach him to face danger. When the spies of Israel differed in their reports it was because in one case God's hand inspired confidence, while the men who feared to go forward were those who relied merely on the arm of Israel and failed to realize that the almighty arm of Jehovah was leading them.

The Lord is thy Life (Sept. 14).

In Trinidad there are small oysters to be found that grow upon trees, or rather cluster round the roots of trees, in the river mouths. The little bivalves are so firmly attached that it is usual to saw down the trees in order to obtain the oysters, and such an attachment is typical of the ideal life of a Christian. He should, as the lesson indicates, love the Lord his God, and obey His voice, that he may cleave unto Him. God, who is the source of all life, will indeed be his life and the light of his days. As the strength of the tree is placed at the disposal of the oyster, so is the omnipotence of God offered to all who will trust Him.

Evangelists at Work.

The Australian Revival.

PRAYER precedes revival. For some thirteen years past the incessant prayer of God's people in Australia has been, "Lord, send a big revival." A band of praying folk, first brought together eleven years since, have met weekly ever since, offering the same petition. Gradually the longing desire became intensified until the "prayer chains" were organized, which had so much to do with the glorious "big revival" which is now being experienced. This familiar but fascinating story was retold by Mrs. Warren on Monday last at the Noon Meeting at Aldersgate Street Y.M.C.A. Mrs. Warren reminded her hearers that the daily meetings for prayer in Melbourne began in thirty homes, and that, for seven weeks before the Simultaneous Mission started in that city, they had extended to 2,000 homes, and were attended by no fewer than 40,000 people, the burden of whose cry was still "Lord, send a big revival." A holy hunger for the things of God became manifest on every hand, and even before the Mission began souls were won. The effect of the Mission upon many districts was remarkable. Theatres were neglected, and actresses sought the Way of Life. The police said, "There is nothing for us to do." At fifty centres the Word was preached with power, and the tents and buildings proved all too small to accommodate the crowds seeking admission. Mrs. Warren concluded by urging the formation of "prayer chains" in England.

Hobart, Tasmania.

The departure from Hobart of Dr. Torrey and Mr. Alexander for Melbourne, en route for Ballarat, was followed the same evening by a large and enthusiastic gathering of Christian workers and converts in Melville Street Church. The city and suburban ministers, who had identified themselves with and so greatly helped forward the mission, together with lay representatives of the churches which had taken part, were present in force. A spirit of Christian unity and concord characterized the whole of the proceedings. Rev. H. Worrall, chairman of the Executive Committee, in an animated address, recapitulated the events and the results, as far as known, of the revival. A large number of converts gave brief, bright, and emphatic personal testimony to the blessing they had received in the mission. It was decided to hold at least a quarterly gathering of Christian people of all churches, to maintain the spirit of fellowship recently so largely and happily developed, and to take into consideration matters affecting their common interests as members of the household of faith.

Ballarat.

The meetings at Ballarat attracted vast audiences. One day, the *Southern Cross* says, "was observed as a day of special prayer and fasting. A special service, lasting for two hours, was held at ten a.m., in the Dana Street Lecture Hall, some 600 people being present. Rev. Dr. Torrey, assisted by a number of ministers and Christian workers, presided, and the proceedings consisted alternately of prayer and testimony. The midday meeting at the theatre was the largest of the noon gatherings. Dr. Torrey gave an address on "Why I Believe the Bible."

One of the most striking gatherings at Ballarat was a service for children. Dr. Torrey announced as his subject, "What a child can do," basing his remarks on the story of the little captive maiden who waited on Naaman's wife. At the close of a stirring appeal the missioner asked all between sixteen and twenty-one years who were willing to declare for Christ to come forward, but none responded. Then he asked those between twelve and sixteen, fully 200 at once eagerly accepting his invitation. After a pause a further number, including several older girls, came out. The inquiry-rooms were opened, and a steady stream of young people pressed into them, and were dealt with by ministers and Christian workers. The number of those who publicly declared themselves henceforth on the Lord's side was estimated, after careful thought, at over 1,000.

Evening meetings were held in the Alfred Hall and the theatre. On the concluding night, at the former building, Dr. Torrey spoke with power. He invited those still out of Christ to accept Him, and several rose in response. Dr. Torrey had then to leave for the theatre, Mr. Alexander remaining in charge at the Hall. "During some pathetic singing, several came forward, and this continued until there were over 100 in the front seats. The fervour of the gathering increased. 'When we all get to heaven' was sung with great energy, accompanied with the waving of handkerchiefs. Several hymns were then asked for from the body of the hall, and sung with much energy. Probably such a gathering has no parallel in the annals of the Golden City."

Meantime, Dr. Torrey, on arriving at the theatre, found it packed with a dense and enthusiastic crowd. The doors had been opened at 6.15, and a steady stream of humanity poured in, until at ten minutes to eight the place was so packed that the doors had to be closed. Dr. Torrey's farewell address was on the theme, "What it Costs Not to be a Christian." A number stood up to signify their acceptance of the Saviour. An after-meeting was held, at which Dr. Torrey gave a telling address to converts. "So ends the record of Dr. Torrey and Mr. Alexander in Ballarat, as far as chronicling the mission meetings is concerned; but who shall set forth their far-reaching results?"

Sydney.

A fourteen days' mission was commenced in the Town Hall, Sydney, on August 5, by Dr. Torrey, again accompanied by Mr. Alexander. At the initial service, the immense building was filled with an audience of at least 3,000 persons.

The meeting was marked by earnest attention, and Dr. Torrey spoke with power on "God is Love," dwelling, in the course of his address, on "God's gifts." "God hath given unto us eternal life, and this life is in His Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life. Eternal life! Think of it! What a gift! One of our rich men's daughters over in America was married some time ago, and her father, wanting to show his love to her, gave her dollars equivalent to £2,000,000. What a bridal gift! But that is nothing to God's gift of eternal life. Two million pounds would not buy a single moment of life. Cornelius Vanderbilt, the wealthy millionaire, lay dying. He would have given every dollar he had for eternal life; but his money was of no use. But, friends, think of the gift of eternal life that God offers to every man and woman in this building who will take Christ to-night."

The mission proceeded amid many tokens of Divine blessing.

Honor Oak Baptist Church, S.E.

A six days' mission has been held at Honor Oak Baptist Church, Forest Hill, S.E., by Mr. W. Olney and Mr. F. Spencer Johnson. It has been a very gracious season, in which much blessing has rested, on the young more especially. By special invitation many working men assembled on the last evening, and it is evident that the Spirit of God touched many hearts. The graciousness and intense earnestness of the missioners has been a great stimulus to the church itself.

Morison Cumming.

Rotherhithe Free Church, S.E.

For the past four Sundays Mr. R. S. Bradbrook has conducted the services at Rotherhithe Free Church, S.E. (Pastor Thos. Richardson's). The visit was much blessed to God's people as well as to the unsaved. The "Men's Own" was addressed each Sunday afternoon by Mr. Bradbrook; although many of the men are away on their holidays, some 700 to 800 gathered in the Rotherhithe Town Hall to listen to the earnest Gospel preaching and singing. Several trophies have been won, and it is believed that the good seed will speedily yield a harvest of souls. At the request of the Gospel Temperance Society Mr. Bradbrook also gave a powerful lecture on "The Curse of Rotherhithe."

Tent Mission at Dunlop, N.B.

A Tent Mission has been conducted at Dunlop, Ayrshire, by Mr. Pittendrigh, of the Evangelization Society. Mr. James Wilson, hon. sec. Y.M.C.A., writes:—"The Gospel was faithfully declared. One of the meetings was addressed by a helper in the work. Souls have been led to believe the Truth, and the Lord's people to a fuller surrender to God. The unity that has its source and sustenance from God has had itself clearly stamped on the mission. The evangelist had the privilege of preaching in the pulpits of both churches, and at the closing social meeting both ministers and the president of the Y.M.C.A. bore testimony to the faithfulness of the service rendered to God."

The Weaver Brothers at Wingate, Durham.

The Brothers Weaver have paid a second visit to Wingate to conduct a united mission of the churches under the auspices of the Free Church Council. It was at Wingate that Mr. Bewley Weaver was taken so seriously ill, and where he lay in such a critical condition for so long. Their return visit had been looked forward to with great interest. The meetings were held in the Primitive Methodist Church, and on Sundays the crowds were so great that the schoolroom, seating 500 people, was filled as well.

The meetings have exceeded the most sanguine anticipations; all classes of the community have been touched. There has been from the first meeting a spirit of enquiry, and scores of souls have been pointed to the Saviour. No undue pressure was placed upon the seekers, and it was highly encouraging to see men and women rise boldly from their seats and walk quietly into the enquiry rooms. It is too early to tabulate definite results, but the churches will no doubt be greatly strengthened as a result of the mission.

Mission to the Blind.

It having been decided to hold another Special Mission to the blind of the Metropolis, the prayer of Christian people are asked on behalf of the undertaking. The meetings will take place in October and November, and will embrace eleven centres, viz.:—Stratford, Mile End, Shoreditch, Clerkenwell, Holloway, Marlebone, Chelsea, Westminster, Lambeth, Bermondsey, and Deptford. The preachers will include Prebendary Webb-Peploe, Revs. Edwin H. Ellis, Marcus Rainsford, and others. The mission is being organized by Mr. W. Mead, superintendent of the Indigent Blind Visiting Society, at the request of Miss Emery, who bears the entire expense. Nearly four thousand blind and guides were reached by a similar mission held last year, and probably a larger number will be reached this year. A free tea will be given at each centre, and some assistance afforded to needy blind persons, subject to recommendation on the part of the Society's missionaries. The names and addresses of blind persons residing in the metropolis not already known to the missionaries will be thankfully received at the office of the Society, 8, Red Lion Square, W.C., or by Mr. Mead, 95, Gurney Road, Leytonstone Road, E.

Farwig Mission, Bromley, Kent.

The Farwig Wesleyan Mission has now been carried on for just upon twenty-one years. Those responsible, feeling the importance of trying to reach the people during the summer, procured a large tent capable of accommodating over 1,500 persons.

During the last three months special services have been held. Among the speakers have been Revs. J. Tolefree Parr, John McNeill, Dr. J. Q. A. Henry, Messrs. George Clarke, Henry Thorne, W. Monro Collings, and many others. The Gospel has been sung by Madame Annie Ryall, Miss Ada Rose (Mrs. W. J. Gibbs), Mrs. Hamilton Tetley, and Mr. Armon Jones. Large crowds have assembled each week.

During the last ten days a mission has been conducted by Mr. James B. Wookey, from Dr. Barnardo's Homes. Most impressive services have been held, attended by very large congregations. The Word has been faithfully preached, and there has been much blessing. On Friday last, during the open-air procession, some excitement was caused by a man under the influence of drink being dragged along by two policemen; the same man attended the service in the tent on Sunday evening, and was among the seekers.

Messrs. Williams and Maxwell in Aberdeen

The first week of the mission conducted by the American evangelists, Messrs. Williams and Maxwell, under the auspices of the Aberdeen Y.M.C.A. was, in many ways, a most remarkable one. Mr. Maxwell, with his singing, won the hearts of the people right away, while Mr. Williams' earnest addresses have made a deep impression. The first meeting of the mission proper was held in the large hall of the Y.M.C.A. Although this will accommodate about 1,000 people, it was quite inadequate for the great crowd that assembled, and many hundreds had to be turned away.

During the week the attendance was very large, varying from 700 to 900, and the interest so early manifested steadily grew. Bible readings were held on four afternoons, and from 200 to 300 persons were present on each occasion, and all seemed to appreciate the very practical words spoken and sung. The second Sabbath was a day of great things. At 9.30 in the morning 300 Sunday-school teachers and Christian workers gathered in the Y.M.C.A.

In the afternoon 800 men assembled to hear the Gospel in song and story. The meeting was a very impressive one, many being visibly moved, and not a few openly signifying their desire to begin a new life in Christ. The crowning event was the evangelistic meeting in the music-hall at night. Before the advertised time the spacious building was packed with an audience of 3,000 persons, and the Y.M.C.A. hall had to be requisitioned for an overflow.

Several hundreds remained to an after-meeting, late though the hour was, and many inquirers were dealt with, numbers of them professing faith in Christ. At the overflow meeting Rev. Dr. Howie, Moderator of the U.F. Church, who happened to be in the city that day, took charge, and delivered a stirring and eloquent Gospel address to the 600 or 700 people assembled, while Mr. Maxwell came from the larger meeting and sang one of his thrilling songs. A prominent feature has been the splendid support given by ministers of the various denominations. J. M.

Children's Special Service Mission.

An esteemed correspondent writes:—On returning, towards the end of August, from the Open-Air Mission Campaign in Yarmouth, where our gracious God vouchsafed many signs of blessing, I was delighted to find that Mr. and Mrs. H. B. Claxton, assisted by Mr. Dungworth, of the C.M.S., were holding C.S.S. Mission meetings on the North Shore in Ramsey, Isle of Man, besides impromptu meetings in different places, at other times in the Market-Place or in neighbouring villages or places of resort. They never seemed to weary of the delightful work, and tokens of blessing amongst the young were not wanting on every side. Many were the tender farewells of the boy and girl visitors who had to leave for school, and very tender and real were the requests made to Mr. Claxton, by the children whose hearts had been won through the meetings, to be remembered in prayer.

The testimonies of parents who accompanied their children to the meetings were worth having, for they invariably witnessed to the blessing received by the little ones, and doubtless by many a big "child" also, who heard the "sweet story of old" whilst apparently watching over their young charges. Mr. Dungworth's coloured illustrations were helpful and much appreciated by all.

The Awakening of India.

A circular letter has been recently issued by missionaries in South India, containing an earnest plea for united prayer for revival in that country:—

"The present revival in Australia, with its thousands of converts began with a persistent praying band smaller than this, and owes all its power to its securing a widening circle of united prayer. We rejoice to know that many besides this small circle are praying for definite blessing in India. At the recent Tamil convention in Palamcottah, conducted entirely by the native Christians themselves, more than a score agreed to spend an hour daily in prayer for an awakening in their own mission and in South India.

"At the recent convention in Coimbatore they spent a half night in prayer for a revival in South India, and many will be praying daily through the year. At another hill station there has been daily prayer for the same object. In one of the larger cities there has been a weekly prayer meeting for some months for such an awakening. Thus, independently of one another, and without human origin or plan, God Himself is calling us to pray. And the prayer He prompts He will answer."

Those desiring to receive a circular letter regularly in reference to this call to united prayer are requested to send their requests for prayer to G. S. Eddy, care of the Y.M.C.A., Madras.

On Doncaster Racecourse.

The evangelists of the Open-Air Mission, sixteen in number, who confronted the great enemy on Doncaster Racecourse from September 7 to 12, will assuredly never forget the time of blessing which they experienced. To the praise of God, be it related, that not a single service was without distinct and definite signs of God's presence and power, whether on the course, in the market place, or in the street.

On Sunday, September 7, besides occupying several pulpits, the company of evangelists, reinforced by many ardent local workers, held three large services at the entrance to the Racecourse. At the first of these services a burglar was arrested by the power of the Word, turned from his evil purposes, and constrained to return home to Sheffield, without accomplishing them.

The afternoon service was much larger, hundreds listening, and many anxious ones being hopefully dealt with at the close, one of whom has come boldly out on the Lord's side. The evening meeting was said by our friend Dr. Christy Wilson to be the largest open-air gathering he had ever seen in Doncaster during race week, and was continued for two hours amid deepening signs of interest.

Monday morning's service in the market place, among shows and stands, was, indeed, remarkable. Many anxious ones came forward instantly, and took "converts' cards" and marked portions of Holy Scripture.

Each forenoon a service was held in the Market Place among tipsters and gamblers, and after this the evangelist proceeded to the racecourse, where every day a service was held. One man, a backer of horses, and the son of a clergyman, having at that moment £1,200 in his pocket, was arrested by the power of God's Spirit; he accepted a Gospel, sought conversation, and gave his name and address for correspondence. He was under deep concern. A fine-looking Canadian soldier, in khaki, who had that morning come to Doncaster from a soldiers' home in London, was cut to the heart by the message of salvation, hung on the Word with deep earnestness, and at once responded before all the meeting when the anxious were invited to come forward.

Nearly 60,000 booklets were given away on the racecourse; they were in most cases willingly and even thankfully received. The evening meetings in St. Sepulchre Gate were solemn and searching times. God's Spirit was mightily at work in many hearts. Praise is surely due to Him who has heard and answered prayer during this memorable campaign.

Frank Cockrem, Secretary.

11, Adam Street, Strand, London.

Missions in Glasgow.

On Sabbath, September 7, Mr. Jack Cooke, the boy preacher, commenced a three weeks' mission in Glasgow, under the auspices of the Y.M.C.A. Large posters put up beforehand having announced his coming, expectation was kindled, and on the opening day large audiences assembled to see and hear him. In the forenoon, at eleven, he preached in St. Vincent Street U.F. Church; at two p.m., in the Christian Institute, in Bothwell Street, to men only; at 3.30, in St. Andrew's large hall, and again in the same place in the evening at seven. The huge building was crammed to its utmost capacity long before the hour of opening. Again on Monday night, one of the most difficult nights of the week, as a rule, for Gospel meetings, the City Hall was packed to its fullest limits with an audience that must have numbered 3,000 people, as hundreds could only find standing room.

The results have been striking, and seem, in their largeness, to be out of all proportion to the strength of the addresses. On the Monday night, when, at the close of his address, he asked all who were "solidly converted" to stand, at least nineteen-twentieths of the audience stood, showing that if the test were reliable, the proportion of unconverted present was very small. Yet in the second meeting, to which several hundreds of people waited, about thirty, after indicating their desire to be saved by raising their hands, walked out at Master Cooke's request into a side room, where, with the help of a number of workers, they were personally dealt with about salvation. A minister of the Gospel, himself a graduate and in thorough sympathy with evangelistic work, remarked to us that he could only think of the result as showing afresh the truth of Paul's statement that God uses the weak things to confound the mighty.

Near Bridgeton Cross, about three-quarters of a mile from the City Hall, where "Jack Cooke" preaches on week nights, Rev. John McNeill is holding forth the Word of Life, and winning men for Christ. His mission also commenced on Sabbath, September 7, and is to be continued for several weeks at least. A large canvas tent had been erected for his meetings, said to be capable of holding 3,000 people, but on the Wednesday prior to the date fixed for opening the mission, the tent was blown down and temporarily wrecked. This necessitated his preaching elsewhere until the tent should be repaired and re-erected.

On the 7th he preached in Trinity U. F. Church, Charlotte Street, at 11, in Dalmarnock Road Congregational Church at 2, and in Greenhead Public Hall, near Bridgeton Cross, at night. The hall, which seats about 1,500 people, was crowded out, and hundreds had to turn away for want of room. On the two week-nights following he had large gatherings in the same place, but on the Wednesday night the tent was opened with encouraging signs, the great tent being nearly full. Besides his evening meetings, he is preaching in the public works at meal hours, and in this way in the aggregate reaching thousands of men. Sometimes he has two meetings a day; one at 1.30 and another at 2.30. On the opening night of his mission, seventeen or eighteen left their names as having received the gift of God; and as the nights have gone on many professions of faith in Christ have been made. The Spirit of God, through the preaching of the Gospel and the enthusiasm of the saints, is creating an interest in spiritual things in many a hitherto graceless soul.

In the tent in Clarendon Street, off New City Road, a work of grace is going on. Mr. Richard Hill, evangelist, is preaching nightly, and is heartily supported by the workers of St. George's Cross Tabernacle. On the Sabbath evenings the tent is crowded out, and on week nights full. Mr. Hill is preaching with much acceptance the grand old Gospel, and the Lord is setting His seal on his ministry.

Other missions are also in progress, among these being one that Mr. J. W. Moodie is conducting in the Mizpah Hall, Pitt Street, and one that Mr. William Thomson, jun., is carrying on in the Wynd U.F. Church, not to speak of others, so that it looks as if at this present moment the workers in the evangelistic field were determined by combined effort to make Glasgow flourish by the preaching of the Word.

J. C.

In connection with East Nottingham Baptist Mission Church, Herbert Street, a very fruitful fifteen days' mission has been conducted by Mr. F. Holmes, of the Evangelization Society, by which a revival has been started in the church. Many have been brought into the Saviour's kingdom.

Mr. Josiah Nix reports that in his mission work last year he conducted 318 meetings and services, had the joy of seeing 3,052 persons pass into the inquiry rooms seeking salvation, and took 4,737 temperance pledges. He commenced his mission work for the present season at Redruth on Sept. 14.

There concluded on Sunday, the 7th inst., a most interesting eight days' mission in H.M. Prison, Stafford, conducted by Captain Hanson, of the Church Army. A correspondent writes: "These annual missions in our prisons are calculated under God to be the means of solving moral and social problems in the lives of many a lawless man and woman. The missioner has full scope among the Protestant populations, and is afforded every facility in having private talks with the prisoners."

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day. The evangelists ask prayer for their respective missions.

Rev. J. Bennett Anderson.—Till Sept. 28, Byker Presbyterian Mission, Newcastle.
Rev. A. Allan.—Till Sept. 27, East Wemyss, N.B.
Mr. Chas. E. Barraclough.—Till October 24, Cardiff.
Mr. G. Bentley.—Till Sept 29, with Ross Gospel Tent (No. 1) Southam, Warwickshire.
Mr. Wm. Bilton.—Sept. 20-Oct. 3, Park Town Chapel, Luton.
Mrs. Baeyertz.—Till Sept. 24, Felixstowe; Oct. 5-20, Battersea Park.
Mr. John Coates.—With Ross Gospel Tent (No. 2), Sept. 20-Oct. 12, the Hop Yards of Hereford and Worcester.
Mr. Jack Cooke.—Till Sept. 28, St. Andrew's Hall, Glasgow; Oct. 5-26, Edinburgh.
Mr. W. Collard.—Sept. 21-24, Merton.
Mr. J. Dixon.—During September, Montpottinger Methodist Church, Belfast.
Mr. W. D. Dunn.—Till Sept. 30, Glasgow.
Dr. Harry Guinness.—Sept. 20-Oct. 1, United Mission, East London Tabernacle, Burdett Road, E.
Mr. P. Russell Hurditch.—Sept. 20-26, Y.M.C.A., Grays; 27-Oct. 3, Y.M.C.A., Hackney.
Mr. and Mrs. Albert Harrison.—Sept. 21-30, Cambridge.
Mr. and Mrs. J. S. Harrison.—During September, Folkestone Road Hall, Walthamstow.
Mr. William Hill.—Till Oct. 5, High Kirk, Kilmarnock.
Mr. Charles Inglis.—Till Sept. 19, Ipswich; 20-31, King's Lynn.
Mr. Newton Jones.—Sept. 20-25, Blenheim Road, Crouch End; 27-Oct. 7, Newport (Mon.).
Rev. J. Jameson.—Sept. 28-Oct. 5, Thornton, Kipping Chapel.
Mr. Bob Johnson.—Till Sept. 21, Croydon.
Mr. W. R. Lane.—Till Sept. 22, Bodmin; 27-Oct. 6, Gloucester; 11-20, Lisburn.
Rev. Jesse Mayo.—Sept. 28-Oct. 7, Handel Street, Brunswick Square, W.C.; 10-17, Selby, York.
Mr. Charles Noakes.—Oct. 5-19. Manchester.
Gipsy Smith.—Till Sept. 22, Stockport; 27-Oct. 6, St. James's Hall, London.
Rev. James Sprunt.—Till Sept. 28, Edinburgh Castle, Limehouse.
Rev. F. C. Spurr.—Sept. 21-28, Maindee; 29-Oct. 6, Wellington, Salop.
Rev. J. Tolfree Parr.—Till Sept. 22, Glasgow; 27-Oct. 6, Whitehaven.
Mr. Anthony Towers.—Sep. 28-Oct. 12, Chatham.
Mr. E. P. Telford.—Till Sept. 30, Great Assembly Hall, E.; Oct. 5-16, Junction Road Congregational Church, N.
Mr. Henry Thorne.—Sept. 20-27, Bovey Tracey; 28-Oct. 2, Moretonhampstead.
Mr. James Wharton.—Till Sept. 26, Mr. Fegan's Hop-pickers' Mission.
Messrs. Weaver Brothers.—Till Sept. 19, Elgin, N.B.; 21-Oct. 3, Aberdeen Y.M.C.A.

Requests for Prayer.

For blessing at a convention, to be held (D.V.) at St. Ives, Hunts., Wednesday, Sept. 24.

On behalf of Gospel work during the present week at Ayr Races, conducted by members of the Open-Air Mission.

For a special mission in Union Tabernacle, Wandsworth Road, S.W., by Mr. Charles Lazenby, October 5-19.

For blessing on a tent mission at Bugsworth, Derbyshire, September 20-29, conducted by Mr. W. H. Holt, of the Navvy Mission Society.

For blessing on mission services to be held by Miss Rose Moore in Herefordshire during September and October amongst hop-pickers and gipsies.

For a united mission in which many East London churches are joining, to be conducted by Dr. Harry Guinness in the East London Tabernacle from September 20 to October 1.

Personalia.

British friends of Mr. Ira D. Sankey will hear with regret that he is now suffering from nervous overstrain, brought on through his recent arduous work of speaking and singing at crowded meetings in the States. His medical adviser is hopeful of an early recovery.

Rev. Malcolm MacGregor, D.D., of Canada and the United States, is open for evangelistic engagements. He possesses wide experience, and has excellent references. Address: Shoreditch Tabernacle, Hackney Road, London, E., where Dr. MacGregor is supplying the place of Pastor Wm. Cuff until October 20.

Mr. William Noble, founder of the Blue Ribbon Army, is removing from London to Milverton, Leamington Spa. This change, which will not hinder his association with London activities, is rendered necessary on account of the continued delicate state of Mrs. Noble's health. Mrs. Noble's indisposition was occasioned by her labours in the earlier stages of the Blue Ribbon Temperance Revival, from which she has never fully recovered.

Obituary.

MRS. SINCLAIR, MONKSTOWN.

THE *Monkstown Parish Magazine* announces the death, at the age of eighty-seven, of Mrs. Sinclair, widow of the late Colonel James Sinclair, and daughter of the late Mr. James Sinclair, of Holyhill, Strabane. The magazine, in recording the death, says—"For the many years during which Mrs. Sinclair resided in Monkstown parish, she has been identified with many of the religious and philanthropic enterprises which find support amongst us. Her influence and sympathy were always for what was good and true and pure, and the temperance cause, and work among soldiers, and missionary efforts, found in her an enthusiastic, liberal, and steadfast friend. Her own faith was firmly grounded on the Rock of Ages, and she desired that others should share a knowledge which, throughout a long life, had been her comfort and stay."

REV. WILLIAM GRANT.

By the death of Rev. William Grant, on September 13, the Baptist denomination in Scotland has lost its senior minister, a man much revered and beloved by a wide circle, not only for his work in his own church, but for his practical interest during many years in benevolent and missionary effort. Twenty-five years of his ministry were spent in Grantown-on-Spey, and the remaining thirty-two at Bristo Place Church, Edinburgh. He was a son of the poet-preacher Peter Grant, whose spiritual songs in Gaelic are still familiar to Highlanders at home and in the Colonies.

Born in 1823 near Grantown, and educated at Edinburgh University and the Free Church College, Mr. Grant began preaching in 1845, and was active in much of the evangelistic work in the north of Scotiand during the following quarter of a century, throwing himself into it with heartiness during Mr. D. L. Moody's visits to this country. The Bristo Place congregation grew rapidly under his ministry, until it became the largest, numerically, of the denomination in Scotland. He was a director of the Edinburgh Medical Mission, the Carrubber's Close Mission, the Royal Dispensary, and the Scottish Reformation Society.

His brethren elected him president of the Scottish Baptist Union in 1880, and in the denominational agencies of that church he was a prominent and interested figure till the burden of increasing years warned him to husband his strength. Mr. Grant returned at the end of August from a holiday in Perthshire, feeling not so strong as usual. A slight attack of pleurisy was the more serious on account of a weakness of the heart, and he died suddenly last Saturday evening. He is survived by a widow, three sons, and a daughter.

MR. SAMUEL CHASE.

We deeply regret to record the death of our dear friend and brother Mr. Samuel Chase, of Birmingham. He was the eldest son of our former partner, Mr. Samuel Chase, and was in his fiftieth year. The circumstances of death were very sad. Overstrain in Christian work brought on insomnia; suicidal melancholia supervened, and the sufferer was found drowned.

The Christian physician who attended Mr. Chase during many years writes:—"Whenever opportunity offered, this servant of God was eager and quick to find out if those he met had their faces Zion-ward, and if not, an invitation to 'turn to righteousness' was given with an earnestness that was calculated to win for Christ. For many years (fifteen at least) I have protested that the constant strain of his activities in the ministry amongst the saints, and preaching to the unconverted, was sadly too great for his physical powers. From time to time he listened, and tried to obey medical instructions, but he heard the cry of souls that were needy, and his heart yearned to help. Hence I soon found him back to work in mission hall, Gospel-tent, street, and anywhere he felt a call."

Mr. Chase's life, from his conversion in early manhood, following upon impressions received at his father's grave, was a beautiful one of constant daily Christian testimony, extending over thirty years. He was unsparing of himself and his substance, and we are assured that the harvest will show that he had remarkable success in winning souls. In Birmingham and neighbourhood he was ever foremost in mission services. Our deepest sympathy, and that of our readers, is bespoken for his widow and true helpmate, whose co-operation with him was only limited by weak health.

Mr. Chase's death suggests two lessons: (1) There is urgent work waiting for those who are doing nothing; and the unflagging devotion of the departed should inspire such to diligence. (2) Those who are actively engaged in Gospel work should limit their exertions according to the measure of their physical and mental powers, especially where there is liability to exhaustion or overstrain.

About Books.

IN **The Life of St. Luke** Dr. Edward Clapton, late physician to St. Thomas' Hospital, tells us all that is known of the physician Evangelist. He also studies his character and experiences in the light of his times and the writings he left. (1s. 6d. net. *J. & A. Churchill.*)

To tell Christians how to make the most of the Holy Scriptures is to do them a great service. Rev. W. H. Griffith Thomas aims at this in his little book—**Methods of Bible Study.** (1s. 6d. *Marshall Bros.*) The pages are replete with general truths and large facts; they deal with books rather than passages. Though an unpretending publication, this is a singularly useful one.

In a series of short crisp chapters, Rev. Dr. Len. G. Broughton has gathered together in **The Second Coming of Christ** (50 cents. *Pepper Publishing Co., Philadelphia, U.S.A.*) the most direct of the Scripture references on the subject. The subject is treated with true spiritual insight, and with a clearness which will be helpful to young people and others who have not already given close attention to the matter.

Readers who were interested in the sketch which we published last year will find the story of the life of **General F. T. Haig** fully told in loving fashion by his wife. (3s. 6d. *Marshall Brothers.*) Much interesting light is thrown on the working of the irrigation schemes carried out in India under the care of Sir Arthur Cotton. Valuable information is also given on the beginnings and conditions of mission work in Arabia.

Church and Reform: Being Essays relating to Reform in the Government of the Church of England. (2s. 6d. *Bemrose.*) The contributors to this volume include the Bishop of Hereford, the Dean of Norwich, Canons Hay Aitken and Denton Thompson, Chancellor P. V. Smith, Principal Grey, and Mr. Eugene Stock. The questions considered are practical and pressing, and the Bishop of Liverpool writes a sympathetic introduction.

Africa's Wastes Reclaimed: Illustrated in the Story of the Lovedale Mission. By Robert Young. (4s. 6d. *J. M. Dent & Co.*) An admirable book, from the pen of one who has already made useful contributions to missionary literature. Not only is the deeply interesting story of Lovedale outlined, but it is impressed upon the imagination by means of a number of highly-finished illustrations, including portraits of Drs. John Love and James Stewart.

A book at once instructive and entertaining is—**Mosaics from India:** Talks about India, its Peoples, Religions, and Customs. By Margaret B. Denning. (6s. *Oliphant, Anderson, & Ferrier.*) The author of this work knows her subject, and she is at home in graphic description. The chapters on Caste, Education, Child-Widows, and Missions are useful outline introductions to the study of large and important subjects. There are many illustrations.

Doubly in Crown Service: The Life Story of Colin Watson, Introducer of Steam in the River Mersey. Chiefly compiled from his own diary, by K. Y. Watson. (5s. *Elliot Stock.*) The subject of this biographical sketch was a servant of Christ as well as a commissioned officer of King George III. When he died, in 1830, he was but thirty-three years of age, but his life had been eventful and exemplary in a high degree. There are many illustrations, exceptionally well finished.

Among books on Christian Evidences we accord a foremost place to **The Truth of Christianity:** Being an Examination of the More Important Arguments For and Against Believing in that Religion. Compiled from various sources by Major W. H. Turton, Royal Engineers. We welcome a new edition of the book, carefully revised, and repeat what we said when noticing an earlier issue: "Thoughtful inquirers regarding the claims of the Gospel may safely be recommended to read these pages." (3s. 6d. *Jarrolds.*)

A Mighty Means of Usefulness: A Plea for Intercessory Prayer. By Rev. James G. K. McClure. (2s. *Oliphant, Anderson, & Ferrier.*) In an introductory note the author says, "I believe that sustained intercessory prayer will hasten the day of Christ's glory,—that such intercessory prayer is one of the largest needs of our time." In eight thoughtful chapters the subject is considered from various points of view; and we trust that many will read and then give themselves anew to prayer for Christ's work and those that are engaged therein.

THE SELF AND SEX SERIES. This series of books, dealing with subjects of great importance, now includes volumes for the instruction of boys and girls and men and women. The most recent work in the series is—**What a Woman of 45 Ought to Know.** By Mrs. Emma F. Angell Drake, M.D., formerly physician and principal of Mr. Moody's School at Northfield, Mass. (4s. *Vir Publishing Co., 7, Imperial Arcade, E.C.*) The pages abound with counsels which will prove helpful to women that are nearing or passing through middle life.

The writings of the mystics are not for all readers. Some, however, have derived much help from works of this class, notably from the teachings of Madame Guyon. Hence, in certain directions, a cordial welcome will be given to **A Method of Prayer** by that remarkable woman, in a revised translation, with notes, edited by Dugald Macfadyen, M.A. (3s. *James Clarke & Co.*) The pages will have a message for all prayerful readers; and as often as they are perused they will yield help to such as apply their hearts to wisdom, and aim at an experimental realisation of the life of God.

Those who are responsible for directing united devotions in the home will find some useful suggestions in Dr. Harford's **Daily:** A Help to Family Prayers. The subjects for intercession are arranged for a month. On the left side of each opening is given a general topic, and on the right hand page a missionary subject. The latter is practically a reproduction of the cycle of prayer issued by the S.V.M.U. The general cycle embraces subjects connected with home life, and the needs of all sorts and conditions of men. Space is reserved on both the home and foreign sections for the insertion of names of friends or missionaries, or for any new subject or sub-divisions of the main heads which may suggest themselves. (2s. *Marshall Bros.*)

The literary activity of the Society of Friends is noteworthy; and biographies occupy an important place in the works they issue. In not a few cases the powerful ministry of Quaker worthies has been continued by the voluminous and valuable memoirs that perpetuate their names. We gladly call attention to a third edition, abridged, of the **Memoirs of Joseph John Gurney**, with selections from his journal and correspondence, edited by Joseph Bevan Braithwaite. (3s. 6d. net. *Headley Brothers.*) The pages give us a portrait of one who was an influential man of business, and a diligent, devoted, and strictly consistent minister of the Gospel in the Society of Friends. The book affords many glimpses of life in the first half of the last century, and takes account of great movements and events.

BOOKS RECEIVED.

From *Alfred Holness:*—A MESSAGE AND WARNING, by J. L. W. (3d.)

From *Oliphant, Anderson, & Ferrier:*—FAVOURITE TEXTS. By Rev. Harry Smith. (1s. 6d.)

From *Jarrold & Sons:*—THE TRUTH OF CHRISTIANITY. By Major W. H. Turton. (New edition, 3s. 6d.)

From the *Fleming H. Revell Company:*—A FIRST CENTURY MESSAGE. By Rev. G. Campbell Morgan. (3s. 6d. net.)

From *James Nisbet & Co.:*—GEORGE MULLER OF BRISTOL. By Arthur T. Pierson, D.D. (New edition, 2s. 6d. net.)

From *James Robinson, Manchester:*—PREACHING IN THE NEW AGE. By Rev. Albert J. Lyman, D.D. (2s. 6d. net.) THE RISE OF A SOUL. By Rev. James J. Vance. (3s. 6d. net.)

From *Chatto & Windus:*—THE READER'S HANDBOOK OF FAMOUS NAMES IN FICTION, PROVERBS, PLOTS, STORIES, AND POEMS. By Rev. E. Cobham Brewer, LL.D. (New edition, 3s. 6d.)

From *Isbister & Co.:*—NO CROSS: NO CROWN. By William Penn, with introduction by J. Deane Hilton. (2s. 6d.) JOHN WESLEY'S JOURNAL. Abridged by Percy Livingston Parker. (3s. 6d. net.)

From *Hodder & Stoughton:*—PRIMITIVE SEMITIC RELIGION TO-DAY, a Record of Researches, Discoveries, and Studies, by Samuel Ives Curtiss, D.D. (6s. net.) ON THE THRESHOLD OF CENTRAL AFRICA, a Record of Twenty Years' Pioneering among the Barotsi of the Upper Zambezi, by François Coillard, translated from the French and edited by his niece, Catherine Winkworth Mackintosh. (Second edition, 7s. 6d.) JOHN MACKENZIE, South African Missionary and Statesman, by W. Douglas Mackenzie, M.A. (7s. 6d. net.) THE CITY TEMPLE PULPIT, Vol. VII., by Rev. Joseph Parker, D.D. (3s. 6d. net.)

From *The Religious Tract Society:*—FOR CROWN AND COVENANT. By Cyril Grey. (3s. 6d.) ALWYN RAVENDALE. By E. Everett-Green. (3s. 6d.) UNDER CALVIN'S SPELL. By D. Alcock. (3s. 6d.) THE BLESSEDNESS OF IRENE FARQUHAR. By Eglanton Thorne. (2s. 6d.) A SCOTS THISTLE. By Leslie Keith. (2s. 6d.) WITHIN SEA WALLS. By Elizabeth H. Walsh and G. E. Sargent. (2s. 6d.) A BOOK OF HEROES. By Henry Johnson. (2s.) ONCE UPON A TIME. (2s.) DAVID AND JONATHAN. By Julia Hack. (2s.) ANEAL'S MOTTO. By B. E. Slade. (1s. 6d.) THE BOYS' OWN ANNUAL FOR 1902. (8s.) THE COTTAGER AND ARTISAN, THE CHILD'S COMPANION, and OUR LITTLE DOTS volumes. (1s. 6d. each.)

Scottish Notes.

THE Glasgow Sabbath Protection Association had under consideration last week the Sunday Trading (Scotland) Bill, and agreed that steps should be taken without delay to have it reintroduced to Parliament next Session. It was reported that this season an additional pleasure steamer has been sailing on Sundays on the river Clyde. The November municipal elections were under consideration, and arrangements are to be made to aid in securing suitable candidates to fill the vacancies that may take place.

Arrangements have been made by the National Bible Society of Scotland for the presentation of an annotated Gospel to each student taking part in the great examinations to be held this month in four of the provincial capitals of China—Wuchang, Changsha, Nanchang, and Chentu—it being possible in no other way to reach at one stroke the most influential men in every town and city of these provinces.

Progress is being made by the Christian Social Union with a new property to be supervised by the Helensburgh branch. At Greenock a day nursery is about to be opened. A circular anent Sunday trading has been sent to clerks of Presbyteries and representatives of other public bodies, and has been satisfactorily received; and it is intended to approach the Glasgow School Board for the use of certain schools for Social Institute purposes.

A strong feeling of indignation at Professor Cooper's utterances, when unveiling a memorial to the martyr Blackader at Troqueer, has found expression in a lecture delivered in Dumfries by Rev. Dr. Kerr, Glasgow. The subject was, "The Scottish Martyrs Misrepresented, with special reference to the Dedication of the Memorial to Blackader at Troqueer." After showing the extent to which the real history of Scotland is ignored by those who disparage the Covenanters, the lecturer described the service conducted by Professor Cooper as a tragic mockery, and concluded with an appeal for strenuous resistance of the Ritualistic and Romeward currents of the times.

The report presented at Glasgow last week of the South Morocco Mission was encouraging in every respect except finance. Mr. John Anderson submitted the annual statement, which showed that last year closed with a deficit balance of £361. During the twelve months £997 had been received, and the expenditure for the same period amounted approximately to £1,450, leaving a deficit at date of £453. In connection with the Macarthur Memorial Hospital Fund, there was on hand £513. The allocation of missionaries was:—Marrakesh—Mr. and Mrs. Nairn, Mr. Muir, Misses Macarthur and Hancock, Mr. and Mrs. Lennox and Miss Learmond, who have been on furlough, and return on 11th inst., and Miss Trainer. Mogador—Mr. and Mrs. Richmond, and Misses Macnab and Ritchie. Mazagan—Mr. and Mrs. Geddes. Saffi—Mr. and Mrs. Badger. Azimoor—Mr. and Mrs. Clark. Mr. and Mrs. Lennox, Miss Learmond, and Miss Trainer (who is going out for the first time) were speakers.

The eleventh session of the Bible Training Institute was opened at Glasgow last week. Lord Overtoun, who presided, recalled how keenly the need was felt some years ago for some provision in Scotland for Bible teaching, in addition to colleges and theological schools. They had, he said, learned a good deal from Mr. Moody as to the immense importance of Christian workers, in addition to ministers of the Gospel, being properly trained. These required now more than ever all the equipment and scholarship and knowledge that they could possibly get; but because they were fully equipped and trained, that was even an additional reason why those who were not in the ministry should be trained in the knowledge and use of the Word of God. The principal, Mr. John Anderson, stated that at the close of last session thirty-one students received diplomas. All of these had already found suitable engagements except two, who would not have long to wait. As in previous years, the students had been distributed over a wide area. About half were engaged at home, and the remainder had gone to appointments in China, India, Africa, Australia, and Canada. For the present session twenty-two men and nine women had returned to complete their course, and fifty-two new students had been enrolled—thirty-nine men and thirteen women. Rev. J. T. Forbes and Professor Orr also gave addresses.

Bayswater Convention.—This annual gathering for the deepening of spiritual life, is to be held in the Paddington Baths Hall, Queen's Road, Bayswater, October 27-31. The speakers include Revs. Preb. Webb-Peploe, Dr. A. T. Pierson, Evan H. Hopkins, S. A. M'Cracken, E. W. Moore, F. S. Webster, Mrs. Penn Lewis, &c. Captain Tottenham has promised to preside, and there will be four meetings daily. The Convention secretary is Mr. Walter Wild, 172, Queen's Road, Bayswater, W.

The Churches.

**** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

It is stated by the registrar of the diocese of Melbourne, who is now in England as one of a deputation sent to secure a successor to Dr. F. F. Goe, that the Bishopric of Melbourne has been accepted by Canon Lowther Clarke, vicar of Huddersfield.

Owing to the decline of the church income Rev. Henry E. B. Arnold has resigned the vicarage of St. Matthew's, Oakley Square, N.W. Mr. Arnold has held the benefice for nearly fifteen years. It is stated that he has accepted the curacy of Bramber, Sussex.

The need for a mission church in the parish of St. James', Ashton-under-Lyne, has long been felt, and the erection of a building to accommodate 300 worshippers has been commenced. The cost of the building will be defrayed by subscriptions from the congregation.

Rev. F. J. Horsefield, vicar of St. Silas', Bristol, who is widely known in connection with the Christian Endeavour movement in the Church of England, has been asked to visit the United States and Canada with a view to strengthening the Christian Endeavour work in the American Episcopal Church. He will probably go next summer, when he would at the same time attend the annual American C.E. Convention at Denver, Colorado.

A commendable instance of inter-denominational courtesy is reported from Hampshire. In Soberton the United Methodist Chapel fell into a most dilapidated condition, and when this came to the knowledge of Rev. Melville Churchill, of Bishop's Waltham, he sent a builder to examine the premises, and afterwards offered £100 towards the new chapel. This generous and unexpected gift was gladly accepted, and among the memorial-stones laid was one by Rev. S. Longmore (Congregational), of Bishop's Waltham, on behalf of Mr. Churchill.

Rev. C. Musgrave Brown, vicar of St. Clement's, Liverpool, writes to a local paper:—"I am constrained to enter my very emphatic protest against what appeared to me to be a painful miscarriage of justice in the alternative sentence of three months' imprisonment passed upon Mr. J. A. Kensit. As one who was present in court throughout the trial, I could not fail but recognize what appeared to me to be a distinct bias on the part of the bench from the very outset of the case against the defendant. Mr. Kensit and his fellow-preachers are loyal adherents of our National Protestant Church, and in preaching the simple Gospel as opposed to the Ritualistic conspiracy within the Established Church, are rendering the greatest possible service to Church and nation. Further, why should Mr. J. A. Kensit receive three months' imprisonment and the two men who were convicted in the same court of disturbing the meeting at St. George's Hall yesterday and assaulting the police, be let off with only fourteen days' imprisonment?

Congregational.

Statues of Baxter and Watts, which have just been placed in position on the façade of Bridge Street Church, Walsall, were unveiled on Saturday by Dr. Guinness Rogers. In addition to the erection of the statues, the chapel has been renovated.

Rev. Edwin J. Dukes, formerly of Bridgewater, having accepted the unanimous invitation to the pastorate of St. Paul's Church, Hawley Road, Kentish Town, so well known in connection with the late Rev. Edward White, commenced his ministry on Sunday last.

In connection with Junction Road Church, N., during the pastorate of Rev. Archibald Parsons, such progress has been made that the effort to liquidate the long-standing church debt of £550, and to renovate the church premises, resulted in the net sum of £673. This amount entirely clears the debt, and partly meets the newly-incurred liability of £600 for renovation and repairs.

Baptist.

Rev. Dr. Clifford and his church at Westbourne Park are now engaged upon a rebuilding scheme for the mission operations in Kensal Green, which will cost £3,000. Of this nearly a third is promised, but the work cannot be commenced till the sum of £2,000 is obtained.

The eighth anniversary of the settlement of Rev. A. H. Tolhurst at Carey Hall, Leicester, was observed on Sunday last, in conjunction with the Harvest Thanksgiving. Mr. Robert Cameron, M.P., preached in the morning, and the pastor in the evening. Mr. Tolhurst received a cordial welcome home after a holiday.

The church at Hornsey Park, N., has now secured a splendid site for a permanent church in Westbury Avenue, Green Lanes, N. An iron building is already on the land, and will be opened for worship on Sunday next. An interesting feature of the case is that the Congregational body had already made an offer for the same site, but have very magnanimously stood aside in favour of Rev. F. Horace Newton and his church.

The 132nd quarterly conference of the Baptist Churches in the Leeds district was held recently at Leeds, under the presidency of Rev. F. W. Turner, of Pudsey. The topic of the president's address was "Toleration." The subject was considered in its relation to "opinions" and "convictions." The question of "Home Missions" was discussed, and the Association secretary, Rev. J. G. Williams, put in a strong plea for the "Prayer Meeting" as an essential factor in successful aggressive work. Rev. H. J. Charter, B.A., spoke on the importance and possibility of a continuous and vigorous spiritual life.

Methodist.

Rev. W. Welford, of Blackpool, is to be superintendent of Caledonian Road Primitive Methodist Circuit, London, N., in succession to Rev. T. Meakin, who is removing to Kentish Town, N.W.

The coming Wesleyan district Conventions for the deepening of the missionary spirit are to be of a purely spiritual character, each gathering being preceded by a week's meetings, in all the circuits of the district, for intercession. Eight of the Conventions will be held before Christmas.

Rev. Thomas Cook, who has charge of the Wesleyan Gospel Car work, states that it is decided to build several smaller vans, which it is proposed to place at the disposal of large circuits, where ministers are few, for nine months of each year. The evangelist in charge will visit all the places in the circuit in turn, conducting services for at least ten days in each place.

A very encouraging series of Sunday evening mission services has been held in Birmingham by the head of the Wesleyan Mission, Rev. F. L. Wiseman. By permission of the Lord Mayor, the gatherings took place fortnightly in the Town Hall, the capacious building, with a seating capacity of 2,300, having been filled to overflowing. At the last two services hundreds were turned away.

In the assembly address to the Free Methodist Churches, reference is made to the unmistakable signs of progress on the foreign mission field. "In China, after the disturbances which in recent years excited so much anxiety, the progress is by leaps and bounds. It is even said that given a continuance of the present rate of growth for a few years there will be more Free Methodists in China than in this country."

New buildings are to be erected in connection with the Wesleyan mission at York. The site purchased covers an area of about 650 square yards. The proposal of the trustees is to built a handsome and well-appointed central hall, capable of seating upwards of a thousand people, a smaller hall accommodating about two hundred, a recreation room, reading, class, and club rooms, and refreshment café. The whole, when finished, will form an attractive central block of buildings, and should prove a great advantage in promoting the cause of social, philanthropic, and religious enterprise.

Presbyterian.

Rev. P. Carmichael, B.D., Highbury, will resign his pastorate at the October meeting of the Presbytery of London North. Mr. Carmichael went to Highbury seventeen years ago as colleague and successor to the late Dr. Edmond, and since the death of the latter has been in sole charge.

Reopening services have been held at St. James' Church, Bristol. The electric light has been installed, a new heating apparatus has been put in and the ventilation attended to, while several much-needed structural alterations have been effected. The cost is about £800. The church was crowded in the morning, and many hundreds of people failed to gain admission in the evening. Rev. Silas K. Hocking preached on both occasions. A united gathering of four of the city Sunday-schools took place in the afternoon, when Mr. J. Storrs Fry, and other friends, addressed the assembly. These services have greatly helped the congregation.

Rev. D. C. Macgregor writes in *The Presbyterian*:—"The increase of Christian activity on every hand is one of the most thankworthy signs of our time. Special agencies designed for special classes are all of them doing noble work, in which every Christian heart must rejoice. But is it not a grave loss to us that those who are reached by these means remain in very many cases apart from our organized Church life, forming in effect little separate communities of their own? Work outside Church organizations, so far as it honours the Saviour and wins souls, is always to be encouraged; often these beloved brethren are doing what we have failed to do. But let us show them how they themselves would gain by a closer and more manifest unity, claiming their place in the fellowship of the body of Christ."

Fallen Asleep.

Rev. Thomas Bailey, of Cuttack, the oldest missionary of the Baptist Missionary Society in the field, with the exception of Dr. Rouse. He was principal of the Native Training Institution, and superintendent of the Boys' Boarding School. Mr. Bailey was a distinguished linguist, and had been engaged for several years on the revision of the Old Testament in Oruja. Rev. Canon Patteson, of Norwich. He was addressing a Bible class in the garden of his residence when he suddenly passed away. Throughout the whole of his ministerial career Canon Patteson was a staunch and consistent Evangelical and firm exponent of Gospel truth.—Mr. John Clapham, a well-known Congregational layman in North London. He was an active member of a large number of religious and philanthropic societies, to all of which he gave generously. For many years he was associated with the City Road Congregational Church, and was himself virtually responsible for the maintenance of the ministry there until the church was closed a few years ago.—At Youghal, Rev. Canon Harley, M.A., Rector of Christ Church, Cork, an earnest and evangelical minister and pastor.—At Essenford, near Enniskeen, Rev. Dr. Hobart, Rector of Killany, and author of "The Medical Language of St. Luke," and other works.—The death of Mr. E. D. Daly, who for the past ten years had been the chief clerk in the Northern Police-court, Dublin, has deprived the community of an ardent and faithful worker in the cause of social service. Brought into contact, as he necessarily was, from day to day with the evil, he both by tongue and pen endeavoured to arouse public interest in the waifs and strays of society, and to alleviate their sad lot. He believed that intemperance was largely at the root of all poverty and crime. He was a member of Christ Church, Kingstown.

Notices.

We are desirous of communicating with a donor who only gave initials A.M.A. We shall be glad to receive name and address.

The hon. secretary of the Billingsgate Medical Mission desires to inform "E.C." that an acknowledgment of the parcels so kindly sent duly appeared in The Christian.

Applicants for Tracts.—Mr. John Johnson, 107, Downs Road, Clapton, N.E.; Miss Ethel G. Wallis, Oak Lodge, Tadworth, Surrey (for village work); Mr. James Greenaway, 76, Hampton Road, Southport; Mr. F. Wimpress, 54, Westbury Road, Walthamstow, E.; Mr. W. Howell, 4, Boyton Road, Wick, Littlehampton, Sussex; Mr. Sydney E. Hallen, 78, High Street, Homerton, N.E.; Pastor S. A. Fox, 13, Park Place, Park Row, Nottingham. Mr. Ablewhite, 26, Freegrove Road, West Holloway, N.; Mr. T Wilbourne, 49, Frear Street, King's Lynn, Norfolk; Mr. William Bilton, 21, Cardigan Street, Luton; Mr. C. Cranville, Forest Road, Loughton, Essex (for excursionists); Mr. Thomas Pryer, 24, Belgrave Street, Brighton.

Communications Received with Thanks.—H.E.G.B. F.T. J.M. H.B.D. F.W. E.A. W.A.L. R.B. R.G A.R. J.J. M.R. G.J.B. S.B. Mrs. S.T. A.E.S. G.E.M. M.E. C.M. F.W.S. E.C.J. G.C. W.K. E.A.F. E.N.T. A.H. H.M. E.G.W. W.H.N. M.R. E.C.H. F.E.B. C.S.L. L.M.M. G.H.P. E.D. J.L.B. W.M.C. W.H. M.P.H. W.D. T.A.B. F.W.T. W.C. L.L. F.W.M. W.E.E. R.S.B. L.H.N. S.E.H. T.G.H. J.W.A. H.A. A.N. A.F. W.H.P. A.St.G.C.N. W.N. A.J.H. M.S.C. S.V.E. A.T.T. F.C. A.E.B. J.J.McD. D.B.M. J.W.A. S.A.F. W.M.C. J.G. J.W. J.M. K.E.F. S.B.L. Mrs. J.W. G.C.H. G.W.L.B. Lord R. W.C. G.H.G. G.H. F.B.M. J.P.F. P.H.W. J.L. E.V. L.J. M.C. G.H. J.Y. W.M. F.Y. R.M. M.S. F.C. E.D.N. A.H. J.N. W.F. A.K.W.M. J.V. E.G.M. L.M.H. D.R. Miss G.

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Mr. Charles Cook's Work—Avus	1	0	0
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Bristol Orphan Houses—S.H.W., 5s.; *(Scriptures)*—S.H.W., 5s.	0	10	0
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Dr. Barnardo's Homes—E.G.G., three overalls and five pairs of socks.

Convalescent Home for City Workwomen (Miss Mary Reynolds)—E.J., A Friend of Poor Girls, 10s.

Kensit Crusade and Wickliffe Preachers for Preaching the Gospel in Priest-ridden Districts.—H. W. Ash, 5s.; Miss A. Talnow, 10s.; J. N. Watkins, 5s.; Mrs. Curtis, 10s.; Mrs. Pain, £1; W. H. Lowe, 10s.; C. G. Woodroffe, 10s.; Mrs. Barry, £5; Miss Ross, £2 2s.; A. W. Fairthorne, 10s.; W. H. Willcocks, £1 1s.; C. Hayles, £1; A. D. Stratton, 5s.—JOHN KENSIT, Secretary, 18, Paternoster Row.

Miss Annie Macpherson.

THE useful work of transplanting children from the squalor of East London slums to brighter and happier surroundings across the seas still makes good progress in connection with Miss Macpherson's well-known Home of Industry at Bethnal Green.

A lady of the staff, who has just returned from a tour of inspection in Canada, reports:—"Oh, the many happy homes I have been privileged to see. The dear children are all so happy. May they be bright and shining lights for the Master!"

Miss Macpherson herself writes to us:—"Well do I remember the helping hand you gave to the work at the time when I was a novice in London. The objects are still kept before us, the small parties and their individual conversion. They are a strangely gathered family, and, though I am now in the sere leaf, I am glad to be able to recognise the Master still caring and saying, 'Bring them to Me.' He is raising up hearty fellow-workers, with hearts burning with love to the perishing little ones. Our eightieth party is now (September 15) on the ocean."

Bible Class Federation.—The annual meeting of the Bible Class Federation, to be held in Exeter Hall on Saturday next, promises to be the largest ever held in connection with the movement. The contingent from Huddersfield will number 1,800, and smaller parties are expected from Derby, Bristol, Sheffield, Swindon, and other centres. The speakers include Revs. W. J. Dawson and Alfred A. Savage, and Mr. F. F. Belsey.

A Fruitful Missionary Tour.—Miss Emily Schröder has returned to London after visiting various missionary stations throughout India and Ceylon, also making a stay of over two years in the West—Canada, United States, and Mexico—speaking at different centres on the spiritual needs of the women and children in the zenanas of India. Her visit has aroused so deep an interest that the support of another missionary, three Biblewomen, and several orphans has been undertaken by friends in America.

Tipperary Soldiers' Home.—The new Soldiers' Home at Tipperary was opened August 30. The day preceding friends gathered together for prayer, to ask and claim God's blessing, with some helpful words from Rev. George Grubb, Major Wingfield, R.F.A., and others. On Saturday night the home was opened to the troops, and about 150 sat down to the "Welcome Tea." It is cheering to see how thoroughly they appreciate their new home, as well as to hear one and another tell how they have been watching the building and longing for the time when it should be opened. We still need £400.—E. H. THOMPSON (Miss), Willmount, Sandycove, Dublin.

House Brothers Wanted.—Rev. J. L. Brooks, Director of the Lingfield Colony, Surrey, writes to us:—"In connection with the Labour Colonies and Homes for Epileptic Children belonging to the Christian Union for Social Service, at Lingfield, in Surrey, and at Starnthwaite, in Westmorland, there is an opening for Christian men, not afraid of work, to act as House Brothers. We feel sure that there are many men in our churches willing to give themselves to this work, if once the need is made known to them. Earnest Christian men with some gift of management, and accustomed to work with their hands, would be particularly welcomed. Full information may be had of The Secretary, Training Colony, Lingfield, on application."

Appeal.—Spanish books on Evangelical and historical subjects, and those dealing with practical arts and crafts, are asked for the formation of a mission library by C. F. Secord, care of J. G. Cassel, Apartado 74, Guatemala City, Guatemala, Central America.

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Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

Open-Air Preaching. There is nothing new in official hostility to Gospel preaching in the open air. It is strange that the authorities that regulate public vices rarely take an active interest in endeavours to deal with them radically on the "root and branch" principle of Christian teaching and practice. In some cases, doubtless, the hostility is more apparent than real, arising from imprudence on the part of preachers, or official difficulties in dealing with local populations. In other cases, however, all that enmity can suggest and unreasonable bye-laws allow, is done to silence Gospel messengers. It is important that Christian people should open their eyes to the dangers that attend efforts to curtail public liberties and thus to endanger the elementary rights of citizens.

Mr. J. A. Kensit's Case. The case of young Mr. Kensit has rightly aroused widespread attention. On page 18 we give the terms of a memorial to the Home Secretary praying for his release from prison, to which he has been committed for three months, in default of entering into sureties not to preach in the streets of Liverpool for the period of one year. Altogether 100,000 persons have signed petitions for the young man's release, but the Home Secretary has refused to interfere. The subject is one of vast importance in its various issues, and we trust that the action of legislators and municipal authorities will be carefully watched as it affects the whole question of free speech.

The Education Bill. There can be no mistake as to the strength of the opposition in the country towards the Education Bill. At Leeds a mass meeting, said to number 100,000 persons, expressed its unmistakable verdict last week, and other towns will follow. The Free Church Councils are unanimous in their hostility to it, and "passive resistance" is advocated by the majority of them should the Bill become law. Low Churchmen are equally opposed to it, and it is also evident that many of the High Anglicans are seriously dissatisfied, for they perceive that at certain points such a law would hurt them, as in other points it would help them. Only the confirmed Sacerdotalists, who are blindly bent upon capturing the villages, are urging the Bill forward. Mr. Balfour will probably be driven either to withdraw the Bill, or to appeal to the country upon it. If he does the latter, we can safely predict the result; it would give the electors an opportunity of exposing the pretensions of those who boast that their "Catholicism" represents the country, and it would also facilitate the return of statesmen who would address themselves to home reforms which at present remain untouched.

The Day of Rest. In an interview published in Tuesday's *Daily News*, Mr. John Burns, M.P., emphasized points regarding Sabbath observance which are too commonly overlooked. The law of God has in view the highest good of the whole man. Those who think only of irksome restriction in connection with the Lord's Day will find themselves opposing one of the most beneficent provisions for the preservation of physical health. Scorn and derision are heaped on Christians who propose any action to make the Lord's Day Acts operative; but here we have the member for Battersea arguing in favour, not merely of legal compulsion of a rest-day in seven, but of a special day common to all businesses. This—with certain reservations regarding police, railwaymen, and others—is so like insistence on the principle of the Fourth Commandment, that those who have simply obeyed what they believed to be the will of God have a new illustration afforded of the profitableness of godliness in all things.

False Christs. Is it not possible to introduce legislation, or to amend existing laws, to deal with the perpetration of such blasphemies as those at Clapton, to which the daily Press has latterly been giving undue prominence? It seems like straining at the gnat and swallowing the camel, to have an Act against profane swearing, and to be powerless in the face of utterances similar to those credited to Mr. Pigott. If there is something due to individual liberty, surely that liberty should not be permitted to degenerate into licence, and to become offensive to the religious instincts and dearest faiths of all right-minded people.

Faith and Superstition. Certain of the evening papers have made capital out of the case of a woman in London who has just returned from Lourdes, and who professes to have been cured of cancer there through "the action of the Virgin Mary." The case, however, turns out to have been not one of cancer at all, but a *maladie imaginaire*. The pathological explanation of these cures is very simple and quite complete. For one who returns from Lourdes cured, half-a-dozen return as ill as they went, but the latter cases are never advertised. The truth is that cures of the Lourdes order can only be effected upon persons of a certain temperament, who possess an imagination sufficiently vivid. Upon such persons the effect would be the same if a stick were set up in place of a shrine. It is not even remotely related to faith, in the Christian sense. And to place in one category intelligent faith in Christ, and superstition that simulates faith, is as unjust as it is ridiculous.

Living on the Past. Two London ministers who have recently resigned their pastorates complain bitterly that they have been compelled to abandon promising fields of usefulness, because the few influential and moneyed people in their congregations stedfastly resist any attempt at aggressive work. These are trying to live upon the memory of a splendid past, when "carriage folk" attended the church; while they close their eyes to changed conditions, and refuse any attempt at adapting themselves to them. This is a foolish, if not a criminal policy—yet it is by no means rare. Many of the churches which formerly were attended by wealthy persons are now nearly abandoned in poor neighbourhoods. What is the use of dreaming of the past, in view of the altered conditions of the present? Methodists have realized this, and their "missions" are, without exception, a conspicuous success in chapels, which, under the old *régime*, were nearly empty. Other churches must follow to meet the requirements of the times.

Protecting the Children. We are glad to see that practical steps are being taken to deal with the growing evil of child hawkers, who, often barefooted and bareheaded, are allowed to hawk newspapers, matches, flowers, &c., in the streets. In London alone nearly 15,000 children are so employed, while in the country as a whole there are more than 100,000. Chief Constables are agreed that this life is most hurtful for the children, most of whom grow up to be thieves or loafers, living by their wits, and disdaining all settled work. Of course their education is neglected—that goes without saying. But the worst thing is that so many of these little ones are compelled to support drunken and idle parents. The children are simply regarded as money-gainers, and nothing more. A conference is to assemble shortly to deal with this matter, and we hope that steps will be taken to ensure protection and training for every boy and girl belonging to the large army of street workers.

Drink and Death. The recent report by Dr. Davies, Medical Officer of Health for Woolwich, contains some startling facts, to which Mr. Pinhorn, of the London Temperance Council, has given some further prominence. It appears that the deaths in the district during the year from scarlet fever, diphtheria, enteric fever, erysipelas, and small-pox were fewer than those attributed directly to alcoholism and its consequent liver disease; and taking London as a whole, Mr. Pinhorn states that drink was the direct cause, at the very lowest estimate, of 42,000 deaths during 1901. It is pitiable to think that the growing revenue we hear so much about was, in a measure, built up by these physical and moral suicides.

The Critic and the Play. The discussion which has followed Sir E. R. Russell's outspoken and able utterance as to the duty of the critic in regard to immoral plays, has afforded another opportunity for a promulgation of misleading ideas as to "art for art's sake." Unhappily, dramatic critics, seasoned by long experience of the modern drama, are not inclined to be over fastidious, and when one so eminent as Sir Edward Russell feels impelled to speak out, it may be assumed that the action was called for. The contention was a simple one, that when the moral feeling was contravened by callous enjoyment of coarseness in a play, and there was in it "no suggestion of any feeling for the right side in life and conduct," the critic should condemn the work. That so obvious a point should be disputed, shows not only how far the stage remains below its boasted ideal, but also how blunted have become the moral instincts of a large number of those writers who are supposed to guide the public taste in such matters. Certainly, so far as the theatre is concerned, a very low level in taste is freely catered for, but there can be no change in the broad and eternal principles of morality.

The Best Resistant. Sir William Collins urged at the Sanitary Congress, that the best resistant to all disease, is healthy blood. A simple thing to say, no doubt, but it is one of those commonplaces lying at the foundation of life, and that needs to be uttered again and again. If people really believed it, they would take care of their bodies, and, avoiding all excesses of eating and drinking, live a simple and natural life, and so minimize the risks of contracting disease. So is it also in the higher life of the soul. The moral, as well as the physical, atmosphere is charged with deadly germs, which create havoc wherever they find hospitality. Persons with a low spiritual vitality soon become victims of these hostile forces. To go through the world without contracting spiritual injury or disease, we must keep the soul in perfect health. And this can only be done as the entire life is surrendered to the vital force of the indwelling Lord.

Justice for the Jews. The Government of the United States has adopted an unusual but commendable course, in addressing to those European powers that were parties to the Berlin Treaty of 1878, a firm protest against the manner in which Jews are treated in Roumania. America has the right to say something, since persecuted Jews by thousands are driven to find asylum in that country. Mr. Hay, however, while claiming this right to protest, urges the higher plea of humanity; and this, we hope, will receive attention. Roumania, which owes its independence to the Berlin Treaty, is ignoring its obligations under the Treaty, to deal fairly with all classes. It is dealing with the Jews as the unspeakable Sultan treated the Armenians. They are so oppressed that emigration is the only way of escape from their degradation; and perpetual emigration is not fair to other countries. Roumania is such an insignificant country, and is so dependent upon foreign powers, that the latter ought at once to insist upon the Treaty obligations being carried out. Persecutions such as are current in Roumania ought to be impossible at this time of day.

The Horrors of Siberia. We have read with something like horror the account given by Mr. Harry De Windt of his journey through Siberia. In the convict settlements he found a state of things so dreadful that, unless the reality of them was vouched for by so competent an observer as the intrepid traveller, it would be difficult to believe that they could exist in civilization. One half of the convicts go mad. The punishments to which the prisoners are subjected beggar description. Mr. De Windt has forwarded to the Russian Government a report of his observations. Surely the peaceful Tsar cannot know what goes on in his dominions! If Russian officials are permitted to treat prisoners in this brutal manner for political offences, it is not surprising that ferment is continually present in that Empire. Many of those who are condemned to exile, and who are treated so barbarously, have only committed the offence of seeking for their country freedom from official tyranny. But at present there is neither political nor religious freedom in Russia.

Political Irritations. We must not attach undue importance to the unwise utterance of the French Minister of Marine at Bizerta last week. He spoke as a private individual, and his foolish flaunt to Italy must be regarded in that light. His colleagues in the French Chamber are quite as much annoyed as the persons whom he has needlessly irritated. But it is much to be regretted that individual statesmen should go out of their way to foster ill-feeling between the nations. The war of 1870-1871 might have been averted if the injudicious men who fanned the spark into a flame had been summarily stopped. The strain in Europe is already too great, and international ill-feeling already too bitter to permit of such irritating speeches. Every wise statesman should throw all his influence upon the side of peace and international goodwill.

Christian Business Men Abroad. A correspondent at Colombo begs us to urge in this country the sending forth of godly business men to heathen lands. He says:—

> Every converted and *active* English Christian layman in a city like this is a tower of strength to the missionary. Every godless one is (whether he desires to be or no) a source of weakness to him. As a result of a Y.M.C.A. meeting a year ago in the Eastern counties of England, a bright young man set sail for a business house in this city. He is here now, and is a blessing in many directions. He is chairman of our religious work sub-committee, a Sunday-school teacher, leader of an open-air service every Sunday night, and a burning light for Christ among many sons of darkness.
>
> Now mark the difference! Had an unconverted man filled his place, he would certainly have been a centre of evil influence. Sabbath-breaking would have been the least of his ill-deeds. He would have been one more added to the appalling list of men bearing the Christian name but exhibiting, *among the heathen*, the sinful character.

We very heartily and seriously commend our correspondent's plea to young Christian business men as a matter of urgent importance.

Pastors and Evangelists.

A Plea for a Better Understanding.

By Mr. MONRO COLLINGS.

DURING the time devoted to a much-needed rest it was my great privilege to attend two conferences—the one, in London, for evangelists; and the other, at Oxford, for all who were included in the more comprehensive term, ministers of the Gospel. At the former gathering, Mr. M. H. Hodder, one of the kind hosts for the day, made the remark to me personally that the more pastors and evangelists meet together, the better it will be for evangelistic work and the cause of Christ. And I, as an evangelist, hold that he was right; and further, that most of the accredited evangelists attending that conference would have gained much useful information and great help for their own spiritual life, had they been able to attend the conference at Oxford, the spiritual tone of which will be a refreshing memory and a source of inspiration for many days.

But there were some things said concerning evangelists and their work which we shall do well to remember and consider. Kindly and honest criticism is always wholesome, and must in the end do good; and I for one would welcome the free and full discussion of the whole subject of present-day evangelism. The truth is, that

MANY PASTORS DO NOT LIKE EVANGELISTS;

they fear their influence, and regard their work with a degree of suspicion. To make this discovery, it is only necessary to attend a conference or fraternal, where the subject of missions and missioners is under discussion.

Now, in my judgment, this should not be, and it ought not to be possible. For the New Testament has taught us that pastors and evangelists are made for each other, and that the combination is irresistible when both working along the line of the revealed and holy will of God are endowed with power from on high. The preaching of the evangelist arouses, gathers material, prepares the way; the teaching of the pastor follows on to build up, construct, preserve, and materialize into life and character. Thus the one is the necessary complement of the other.

But looking at the matter from the inside, what are the main causes for this apparent hostility, and what can we suggest which may conduce to future good relations between pastors and evangelists?

Now, in such a delicate and important matter, it is obvious that I cannot do more than indicate in the barest outline some ideas which I have gleaned from association with eminent as well as less prominent preachers, during a somewhat long and considerable experience of evangelistic work.

ALLEGED DEFICIENCIES.

(1) Complaint is made of our intellectual thinness. They say that (I wish to insert here the word "some") evangelists do not read, and that they are easily irritated by originality of thought and mode of speech; that, too often, that which is considered orthodox in them is, in reality, but the expression of an indolent mind.

(2) On the other hand, it is said that evangelists are deficient in heart, and that they need to be baptized into the Divine love, that they may come more into sympathy with honoured workers who possess gifts and experiences different from their own. Possessing a certain body of divinity, a system of religion, they fondly imagine that no one can be a true servant of God who does not absolutely accept their creed and conform to their ideas.

(3) It is said, further, that evangelists do not show sufficient kindly consideration to the pastors with whom they work, that they are frequently not in active sympathy with them, and that it has not been an unknown thing for the working of the church to be made more difficult by the missioner's visit.

ARE THESE THINGS TRUE?

Unfortunately it is not impossible to collect evidence to substantiate every one of them. In some instances unwise and irresponsible men have rushed in where angels would fear to tread, and in one short week have done untold injury to the work of God and to the whole company of mission preachers. We must admit this.

Yet, surely there are evangelists and evangelists. They cannot all be fairly placed in the same category, and labelled with all the misdeeds of an undisciplined enthusiasm which has manifested itself from time to time. And surely those of us who have made mistakes, have gained something by the experience of past failure, and day by day seek more and more to come into line with the best thought of our time, and with the modern presentation of "the old, old story of Jesus and His love."

Let me plead, then, for a larger charity, and

A WARMER BROTHERLINESS OF SPIRIT

on both sides between pastor and evangelist. Let us seek to understand each other better, look out for one another's good qualities, bear with one another's imperfections, and so fulfil the law of holy love.

We are all imperfect; how much we all need the forbearance and forgiveness of our brethren! For the man has yet to be found who is living up to his own highest ideal of a Christian missioner or minister; though we can all do more to win the goodwill and approval of the servants of God who have borne the burden and heat of the day, and who make our work possible by preparing a people ready to our hand.

"The Missionary Association Letter."—The first monthly issue of The Missionary Association Letter (1d. *Morgan & Scott*) gives much promise of fulfilling the useful purpose for which it is intended. The foundation principles of this union of missionaries and the friends of missions are (1) "The Communion of the Holy Spirit," and (2) "The Communion of Saints." There can be no doubt that the circulation of such letters will do much to cheer many a lonely heart, and to bring into prominence the mutual interest and helpfulness of the members of the body of Christ. A weekly prayer meeting is held on Wednesdays at four o'clock, at the Police Institute, Adam Street, Strand, W.C., and the two days' convention is being arranged for October 15 and 16 at the same place.

Practical Papers.

ON "MAKING A NAME."

(Gen. xi. 4).

"LET us make us a name!" cried the Babel-builders, and the spirit of the cry has vibrated down the ages ever since.

Little children in the schoolroom or the playground are moved by an impulse to do something by which they shall rise above their fellows. True, the wish is not always backed up by proportionate effort to attain its end, but there it is within them, none the less.

Young men and women, standing on the threshold of active life, turn their eyes aloft, to scan the inscriptions on the monuments of great careers now still in death, and feel the throbbings of desire to make themselves a name.

Older persons, past the bloom of youth, who have not yet grasped the elusive prize, still hurry on in feeble hope that some day, somehow, it may fall into their hand.

This is ambition; and, after all, what would life be without it? Alas, for the lad or maid, the man or woman, whom it has never inspired! Rightly directed it is noble, and contains within itself all the elements of greatness. Sorely the world needs it, provided it be hallowed to its highest use.

"Let us build us a city and a tower . . . let us make us a name!" How often have our hearts breathed the same desire! In fancy we have seen our plans and projects grow, our little towers raise their heads. 'Castles *in the air*,' we called them in our childhood, and there most of them have ever since remained. Some few of us may have aspired higher still, and dreamed of a tower 'whose top shall reach unto heaven," as it were, far exceeding the highest ambition that man has yet achieved, such as Barnum would have paid a fortune to possess.

But most of our schemes have fallen flat, generally from lack of force or means to carry out our aims. How telling are our Lord's words: "Which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish; lest haply, after he hath laid the foundation, and is not able to finish, all that behold begin to mock him, saying, 'This man began to build, and was not able to finish!'" (Luke xiv. 28-30). How they strike home, as we mournfully survey our failures, and stand amid the wreckage strewn along the shore of life!

And such must be the fate, in time or in eternity, of every plan whose ideal is merely to make a human name. "That *My* name may be glorified" is one of God's conditions of a successful career—successful, that is, in the purpose for which He created it. "Seek ye *first*—not your own name, but—the Kingdom of God and His righteousness, and all these—the needful things of life—shall be added unto you." Ah the pain, the heart-burning, the disappointment we had saved, had we "sat down *first* and counted the cost"! To GLORIFY GOD is the first essential to success.

The second is OBEDIENCE TO HIS WILL. His design was that men should scatter abroad and replenish the earth. No, said the leaders of their "modern thought," we will not scatter abroad; we will congregate together; we will "build us a city and a tower, lest we be scattered abroad upon the face of all the earth." Thus God and man were at issue, and the angels watched to see which should win. The doctrines of Noah were as unpopular after the Flood as they had been before it. "Not up-to-date," the wiseacres declared. But God had His way, and the foolishness of unsanctified wisdom stood revealed.

"The Lord came down to see the tower that the children of men builded." My reader, that is what you have to face. Have you counted its cost? You have begun to build; are you able to finish, with that inevitable condition in view? If not, I pray you "sit down first," and think it out. "The Lord came down to see . . . the Lord scattered . . . they left off to build"! What comedy and tragedy are here! See the Lilliputian forces; hear their puny shouts of defiance; and with the breath of His mouth the Almighty blew them to the winds.

Yet were they altogether wrong? Had they no redeeming points? Let us do them justice, for they can teach as well as warn us.

For one thing, they were *willing to work*. "Go to, let us make brick . . . let us build." That is something in these days! I once heard a beggar say, in answer to a question as to what work he did: "I should be sorry to take a day's work out of another man's hands!" How can such a man be really helped? Towers mean work; ambition demands industry, or it will collapse for lack of foundation and support.

They were *thorough* in their work. "Let us make brick and burn them throughly." Here, again, they put many of us to shame in these scamping, jerry-building days. We are all so apt to build for show and to neglect stability, forgetful of the great inspection when "the Lord comes down to see."

Once more, they were *ingenious* in their work. "They had brick for stone, and slime had they for mortar." Lacking the best materials, they made the best of what they had. It were well if we thought more and grumbled less, bent on devising means to stop the gaps and fill the deficiencies of our lot. Yet remember that with brick and slime we can build nothing better than Satan's Babylon. God's Jerusalem is built of living stones, with the Living Stone from heaven as its Foundation and its Corner-Stone.

And think how much might be said on grounds of *expediency*. Again, the wiseacres stood to the fore. By all means carry out the scheme. Set the men to work, or they will roam the country, and degenerate into rogues or vagabonds or thieves. How often do we argue thus! The plain, straightforward ways of God lack attractiveness and colour; there is so much to be said for our own. Yet God is more far-sighted than we. He sees the end from the beginning, and discerns results that are hidden from our eyes. Better take His counsel; it is safer than the best that man can give.

Men are still actuated by the Babel spirit of herding together in great cities, instead of scattering abroad to replenish the earth. With what result? That their path is beset with the brambles and pitfalls of moral problems and social evils that otherwise they had not known.

The pitiful story is all summed up in three words—Conception, Construction, Collapse. The conception was bad; therefore, however good the construction, collapse was the inevitable consequence; and so it must be with all plans of life that are built with such shoddy corner-stones as SELF-GLORY OR DISOBEDIENCE. No amount of specious reasoning, no excellence of construction, no fortuitous blending of circumstances, can give stability or permanence to schemes devised with the rotten foundations of self-will. If we persist, it is at our eternal risk. Whether it be the choice of a business or a profession, a husband or a wife, a future for our children, or a form of religious belief, unless the root conception be in accordance with the mind of God, and in obedience to His will as revealed in His Word, it must in this world or the next be brought to nought. In glad contrast to Babel and its failure, "the Name of the Lord is a strong tower; the righteous runneth into it and is safe." God help you, my reader, to find your shelter there.

G.

Bible Study Notes.—III.

By Rev. W. HOOPER, D.D., Mussoorie, India.

MISTAKES REMOVED BY THE REVISED VERSION.

1. Psa. cxix. 130.—The A.V. has "The entrance of Thy words giveth light"; the R.V., "The opening of Thy words giveth light." This text is constantly quoted, or alluded to, in the sense that when God's word enters into a man's heart, it brings light into that heart and into his life. A precious truth indeed! but not contained or implied in the text before us; no, nor intended by King James' translators, though the word they used will bear that meaning. The Hebrew word here is *péthach*, which comes from a root which means "to open," and itself means "opening." King James' translators confused this with *pethach* (with a short *e*), which means a doorway, as being an opening in a wall. The translators in rendering it "entrance," meant the entrance TO God's word, as the old version by Tate and Brady has it, "The very entrance to Thy word Celestial light imparts." However, they mistook the word, as I have said; and the real meaning of the text must be, that God's Word is in itself like a bud which has not begun to show any of the colour of the flower; to the view of the world there is no difference between it and any man's word; but when the Holy Spirit opens and unfolds the Word, as He did by St. Paul at Thessalonica (Acts xvii. 3), then light begins to stream out of it, and illuminates the believing mind.

2. How constantly one still hears and reads of God's "making up His jewels," as if there was anything about jewels, really, in Mal. iii. 17! Why the A.V. has given that rendering, I have never been able to make out. Certain it is, that the Hebrew word is the same as is in Ex. xix. 5 and elsewhere (if alone) translated "peculiar treasure," both in A.V. and in R.V., and when joined with "people" is rendered in both "peculiar people." The equivalent Greek word is in the New Testament rendered "a people for God's (or "His") own possession." In every instance where these words occur in the Bible, the literal meaning is (as we may see plainly in 1 Chron. xxix. 3, where R.V. renders it "a treasure of mine own") THE PRIVATE PROPERTY OF A KING. If a sovereign were deposed, he could justly claim his private property, which would be his if he were not king. This illustration is with infinite condescension employed by God to assure His people of their absolute safety. As He says in Ex. xix. 5, the whole world is His as supreme and universal Sovereign; but if one could imagine Him deposed from the throne of the universe, even then His people would be safe with Him, for they are His "private property." This is the gracious assurance which He gives in Mal. iii. 17 to them who "speak one with another" of Him.

3. Matt. xxviii. 18. "All authority hath been given unto Me in heaven and on earth." Such is the Revised Version; and yet one still continually hears the text quoted with "power" instead of "authority"; though those responsible for the Authorized Version must have meant by "power" nothing but "authority." It would not matter if those who quoted it now meant the same; but they quote it as if the Lord meant by these words to imply a promise to those who obey the following command, that they should be enabled with His might in the prosecution of the enterprise. A blessed truth, indeed! Yet what the Lord must have meant when He said these words is, that in the fulness of authority which He has received, He sends forth His disciples, to make disciples of all nations. Compare John xvii. 2.

4. To the perversion of the tenor of Scriptural truth, we still hear of "God's holy child Jesus," not with reference to His infancy on earth, but to His present condition in heaven. And yet the only authority for this is the A.V. of Acts iv. 27, 30, where the R.V. has "servant," in accordance with Matt. xii. 18, where the A.V., as well as the R.V., has "servant." Compare Acts iii. 13, 26. The Greek word, which originally means "boy," and HENCE came to mean "servant," can scarcely be rendered "child." Anyhow, there can be no doubt that in all these passages the allusion is to the "Servant of Jehovah," who is so much to the fore in the latter part of Isaiah.

5. I hope not many take "this life" in Acts v. 20 to mean the present life; but as a bishop once made this mistake (he is since deceased) in a public address, it may be well to call attention to the fact that the R.V. has happily obviated it by printing "life" with a capital L.

An Old Song Book.

EVEN those who have no hope to add Welsh to their accomplishments, and to whom the roll and rhythm of the *ll* and *ch* afford a puzzle more intricate than the pronunciation of "shibboleth" could have been, one fancies, to the Ephraimite warriors of old,—even to those there is something very beautiful and pathetic—one might almost say *artistic*, too—about the mystic tongue.

English visitors to Llandrindod Wells, Radnor, for instance, will remember the effect produced by the singing of the old Welsh hymns at the morning prayer meeting so well known in connection with that invigorating little health resort, which has, during late years, leapt to sudden prominence. You may not understand a word, but the heart must be hard which does not feel the pathos of the melodies, and not a few have found it the best part of the service. The unbidden tears *will* rise as one sweet Name is recognised, for it needs no interpreter to tell us the meaning of Jesu Grist ei Fab ef.

It is a little book of Translations of Welsh Hymns which lies before me which has suggested this line of thought; a thin, limp volume, published half a century ago, and no longer obtainable. There are a few English originals interspersed; and glancing through the whole there is felt to be something here which, however much "out of print," should not be allowed altogether to pass from us. The translations are the work of a singularly sympathetic pen. "I have endeavoured," says Rev. Joseph Morris, "to give not only the exact sense, but also the manner, the spirit, and (generally) the numbers of the original;" and it will be obvious, even to the non-Welshman, that this ambition has been realized to so large an extent that the hope that "they may not be altogether powerless in renovating and sustaining impressions produced by the originals" is a reasonable and modest one.

Turning at once to the hymns themselves, our attention is attracted by

THE SEARCH.

I had sought throughout creation,
Searched its vast, amazing whole,
For an object to delight in,
Adequate to fill the soul.
After turning Nature's pages
Forward, backward, o'er and o'er,
I attained not satisfaction,
But my longings grew the more.

Then amid angelic orders
Asked I if there were not one
Willing to extend his friendship
To a wretched soul undone.
Soon a lofty spirit answered,
"No; there is not one of us
Can hold friendship with a spirit
Fallen, guilty, wandering thus."

Shame and grief now overwhelmed me,
My sad heart was nigh to break,
All my frame with terror trembled
And my tongue no more could speak;
Then gushed forth a briny torrent,
Down unto the crystal floor,
Nothing through unending ages
Can from memory blot that hour.

Then a glance in helpless sorrow
Turned I to the central throne;
There I saw the Mediator,
Who for my life gave His own.
"There is He," I faintly whispered;
"Read I not upon His face
That His heart is full of pity,
Full, to sinful worms, of grace?"

Then I drew unto His footstool,
Prostrate fell before His seat;
And I pleaded for His favour,
Pointing to His hands and feet;
"I will pour," I said, "my sorrow
And my need into His ear,
All my grief I will unbosom;
It is Jesus, need I fear!"

Then while I a bosom opened,
Full of darkness, want, and sin,
He a bosom full of mercy
Opened to receive me in;
Those kind hands, which once were pierced,
Reached He forth to raise my head;
From that all-transporting moment
All my hopeless longings fled.

1240

It is a quaint way of re-stating the central fact of an old-fashioned theology, but our modern minds have not improved upon that theology, and one can but thank God that it cleaves so closely to our best old hymns. Perhaps there is no one part of our Christian literature which more faithfully and fully enshrines the fundamental truths of our most holy faith than do our hymns. "Rock of Ages" alone is a body of divinity. Search from cover to cover of this little collection, you will find no vein of "advanced thought" therein. It is "Jesus only" throughout. And that is why the note of certainty and of triumph is so often struck—as, *e.g.*, in a scrap entitled "Dawn":—

It shall not long remain,
This dark, tempestuous night;
Not long doth Christ ordain
To bear the cross, and fight;
Behold the herald dawn appear,
Auspicious morn is drawing near.

There is the genuine ring, too, about such lines as the following:—

In His reproach is honour,
In His rude cross a crown,
And in His love a treasure,
Surpassing all renown.

These, too, are in a similar vein:—

Than the floods Thy word is stronger,
Stronger than the 'whelming wave;
All my hope I calmly venture
On Thy promise, Lord, to save.

Just a snatch from "Far Better" has sung itself into many a sore heart, I trow, and will again do so, please God:—

How much better,
There to sing than sigh with us!

One more specimen must suffice from this Garden of Song. Mr. Morris appropriately put it last in his dainty collection, and we cannot do better than let it stand as the "close" of this brief paper:—

If there be holy contest
For right to sing the loudest
On plains of heaven;
Who most to Christ indebted,
Who loftiest exalted,
Being most forgiven.
A plea there will appear for *me;*
For of the many,
Whom Sovereign Mercy
With arm almighty
May raise that state to see,
Not one more undeserving
Of joy so great can be.
One song shall echo through the throng:
"To Him who loved us:
To Him who washed us:
To Him who saved us
From deep and miry clay!"
The thrilling anthem doubling,
Unending night and day.

Lucy A. Bennett.

Mercy's Hour.*

"They shall look upon Me whom they have pierced, and they shall mourn. . . . In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin" (Zechariah xii. 10; xiii. 1.)

We wait for gracious blessing
Promised in days of old,
A Pentecost for Israel
In fulness as foretold.

Descend, Thou Blessed Spirit,
Give to the blinded sight;
Lead now the house of David
Forth into Gospel light!

Inhabitant of Zion,
Behold the pierced One!
It is Jehovah-Jesus,
God's Well-Beloved Son.

His hands and heart thou piercedst
On the accursed tree;
But look! His mercy triumphed,
His blood was shed for thee.

Let there be bitter mourning,
Let each one mourn apart;
Let this be thy confession—
I pierced the Saviour's heart.

Day of most bitter anguish,
'Tis thy Lord's day of power;
The cleansing fount is opened,
Behold! 'tis mercy's hour.

* From Dr. Andrew Moody's handsome book Israel's Return, and Other Verses, illustrated. (2s. *Morgan & Scott.*)

"Follow Thou Me."*

By the Late Mrs. PENNEFATHER.

"Jesus saith unto him, If I will he tarry till I come, what is that to thee? follow thou me" (John xxi. 22).

Jesus, we heard Thee say it,
That deep, unfathomed word,
And we told Thee we were willing
To call Thee Master and Lord.
We gave Thee our allegiance,
With true and loyal mind,
We essayed to follow after,
But no footsteps could we find.

The desert dust is shifting,
The storms are wild and rude,
Where men once saw Thee walking,
The sand-drifts may be strewed,
Or is it that life's surgings
Have worn those prints away?
Or are these eyes too misty
To trace them day by day?

. . . . .

My disciples, my servants, my friends!
Ye who listened and heard that word;
Oh, where, in what foreign country,
Have ye thought to find your Lord?
The footprints are marked as ever,
The steps of the Son of God,
No lapse of years can erase them,
Deep set in tears and blood.

But the road was too rough and rugged,
And some coward hearts drew back;
Ye found one more smooth and sunny,
But ye lost the Master's track.
Ye have been amid wealth and pleasure,
But no traces could ye see;
Ye have walked in earth's proudest dwellings—
They had no room for Me.

The world, with its choicest pictures,
Its jewels rich and rare,
Has found you a place and a portion,
But I was a stranger there.
Ye sleep on its downy pillows,
Its couches of sloth and ease,
But I was a homeless pilgrim—
I had nothing to do with these.

Ye bask in its smiles of welcome
It had only a frown for Me—
A rejected Man of sorrows,
I was nailed to the cursed tree!
Ah! surely 'twere hard to follow
Where the Master was never seen;
'Twere hard to trace the way-marks
Where His feet have never been!

. . . . .

Have ye looked for sheep in the desert,
For those who have missed their way?
Have ye been in the wild, waste places,
Where the lost and the wandering stray?
Have ye trodden the lonely highway,
The foul and darksome street?
It may be ye'd see in the gloaming
The prints of my wounded feet.

Have ye folded home to your bosom
The trembling, neglected lamb?
And taught to the little lost one
The sound of the Shepherd's name?
Have ye searched for the poor and needy,
With no clothing, no home, no bread?
The Son of Man was among them,
He had nowhere to lay his head!

Have ye carried the living water
To the parched and thirsty soul?
Have ye said to the sick and wounded,
"Christ Jesus makes thee whole?"
Have ye told my fainting children
Of the strength of the Father's hand?
Have ye guided the tottering footsteps
To the shores of the "Golden Land?"

Have ye stood by the sad and weary
To smooth the pillow of death,
To comfort the sorrow-stricken,
And strengthen the feeble faith?
And have ye felt when the glory
Has streamed through the open door,
And flitted across the shadows
That I had been there before?

Have ye wept with the broken hearted
In their agony of woe?
Ye might hear Me whispering beside you,
'Tis a pathway I often go.
My disciples, My brethren, My friends,
Can ye dare to follow Me?
Then, wherever the Master dwelling,
There shall the servant be.

C. P.

* These stirring lines, which first saw the light in 1868, have a message for workers of our day, so we gladly reproduce them from the pages of *The Revival.*

"Our Daily Bread."

SUNDAY, September 28. 1 Samuel x.

WHAT a moment was that, when, as the breath of dawn stirred the leaves of the sleeping woods, Samuel poured the anointing oil on that strong young head. God gave him *another*, though not a new heart. There was no such radical change as comes over the soul at the hour of new birth, but he had new aims, new conceptions of the importance and significance of life, new determinations and resolves.

A number of corroborating circumstances ensued. When we are on God's path, we may always count on these. The two men who assured Saul that the asses were found, indicated that he was to be relieved of the care of farm and field, to give himself to higher work. The door must close behind us as well as open before us. The three men who were carrying votive-offerings, of which they gave Saul a part, indicated that God would compel respect for him, and that there should be no lack of supplies. When we seek first the Kingdom of God and His righteousness all other things shall be added. Finally, in contact with the sons of the prophets, Saul was empowered by the Spirit of God, and equipped for the duties of his high estate. God never calls one of His servants to work especially for Him without equipping him in a very especial manner. Learn to scrutinize circumstances with the eye of a detective for minute points of suggestion; so will God's will for thee be indicated, and always God requires us to use our sanctified commonsense, *i.e.*, to act *as occasion serves* (*v.* 7).

Saul's modesty was very commendable. He did not seek office, but it was thrust upon him. When detractors and critics challenged his appointment, in the expressive Hebrew phrase, "he was as though he had been deaf" (*v.* 27, R.V. *marg.*). Let us be deaf to a good deal that is said; it will save a world of trouble.

MONDAY, September 29. 1 Samuel xi.

A hundred years before, the Ammonites had been defeated by Jephthah; they were now beleaguering Jabesh-Gilead. This city was allied to Benjamin, because in the days of the Judges it had given 400 of its daughters in marriage to Benjamites. But it seemed impossible for Gibeah to help. At this juncture we are told that the Spirit of God came mightily on Saul. By a species of Fiery Cross he aroused the land. A message of hope was sent to the agonised city; and as morning broke over the quiet hills and valleys of Gilead the army of deliverance was hurled from three different sides. The rout was complete.

Was there not a connection between the self-mastery of the previous chapter and the victory of this? Must it not be always so? Every one must fight his lonely combat against habit, and environment, and heredity; against the power of the flesh within, and the power of the devil without. The measure of our success here will be the measure of our success yonder. The mountain of temptation with its lonely struggle must precede our wrestling with the principalities and powers of darkness.

To Gilgal the whole nation came in that hour of victory. There, amid the great memorials and memories of the past, the people gathered to crown Saul as king. He had been designated at Mizpah, but was to be crowned at Gilgal. He had deserved well of them, for his exploits had led to a magnificent victory. What a pity that such a dawn became so soon overcast. Let us beware. Let us see to it that our life is a regular progression—upward and onward.

TUESDAY, September 30. 1 Samuel xii.

The hour had come for Samuel to hand in his resignation. "Before his long sleep, Samuel made protestation of his innocence before God and the people." Yes, the long sleep will come to all, and happy are they who, before it comes, can extend their hands, saying, "These are clean," calling God and man to witness.

The old prophet then set himself to designate his people's sin. They were resolved, with proud insistence, on having a king, instead of waiting for God to appoint a deliverer.

The same temptation comes to us all. We rely on horses and chariots; we forget that behind the thin veil of sense is standing the eternally crowned Christ, waiting to succour us with outstretched hand. To be right with Him is to be safe and blessed, though we stand alone. It is all-important, therefore, to put from us all that grieves Him, and limits His interpositions.

When he had handed over his office to Saul, who henceforth was to be the shepherd and leader of the people, the prophet assured the people, with great sweetness, "The Lord will not forsake His people, for His great Name's sake." Oh, take these words to your heart, and let them ring as a refrain of music through your soul. Not for your worthiness or desert, but because of His unchangeable heart of love, He will not, and cannot forsake (Is. xlviii. 9, 11).

Though he was sure of this, Samuel promised still to pray. It is because God has pledged His word that we are to turn that word back again in supplication. From boyhood he had been famous for his intercessions (Psa. xcix. 6; Jer. xv. 1; 1 Sam. vii. 8, viii. 6). Those who pray most fervently will be most eager to show the good and the right way (*v.* 23).

WEDNESDAY, October 1. 1 Samuel xiii.

This chapter is the story of a great tragedy. It narrates how Saul proved himself unfit to be the founder of a line of kings. Here was the overcasting of a bright morning, the spoiling of a beautiful promise.

To what straits were the Hebrews reduced! Driven to hide themselves in caves and pits (6), deprived of their smiths (19), driven beyond their own frontiers (7), a handful of soldiers only following the king. Saul was subjected to a tremendous test. Samuel had bidden him wait till he came, probably to discover whether or not he was prepared to act as God's vicegerent. After weary waiting, the appointed time had nearly elapsed, and Saul prematurely took the matter into his own hands. The offering preparatory to battle was concluded just as the well-known figure of the prophet was seen slowly coming up the pass.

Saul said, "I forced myself." We are all too prone to speak in the same tone. When the rash word has been spoken, and the impulsive deed performed, when the false step has been taken, and the red-handed fire is climbing up to consume the house of our life, we say, "Circumstances compelled me; I had to do it; my hand was forced." No, child of God, thou art greater than circumstances, greater than things, greater than the crowd of evil counsellors. Art thou not God's enthroned king? Thy soul should wait for God. Fret not thyself in any wise to do evil. In quietness and confidence shall be thy strength, in returning and rest thou shalt be saved.

Sternly and sorrowfully Samuel pronounced the sentence of Saul's deposition. It was as though from that moment the King was cast aside from serving the Divine purpose—as we may be if we, too, are self-willed and impatient of waiting for God. "Let your moderation be known unto all men; the Lord is at hand!"

THURSDAY, October 2. 1 Samuel xiv.

Jonathan had entered into the spirit of the Divine Covenant. He could not believe that God had forgotten or forsaken. Was there no validity in that glorious promise, "One shall chase a thousand, and two put ten thousand to flight"? Happy are they who will rise above the depression of misfortune into living fellowship with the faithful God, allying their weakness with His might, their ignorance with His wisdom. "It may be," said the young prince to his armour-bearer, "that the Lord will work for us, for there is no restraint to the Lord to save by many or by few." He offered himself, therefore, to be the modest instrument through which God's saving help might operate. God is ever needing such men, who will act in fellowship with Himself; and He found a willing answer in that noble and chivalrous soul. Whoever you are, I pray you to yield yourself to God, that it may be said of you, at the end of your life, as it was said of Jonathan, "He hath wrought with God this day." And the soul that reckons on God cannot be ashamed. "The Lord saved Israel that day." Jonathan's works were "wrought in God" (John iii. 21).

How nearly did Saul wreck all the victory and joy of that wonderful day! He was out of sympathy with his son's noble spirit and with his people. Already his moody and jealous temperament was beginning to reveal itself. Could it have been otherwise? The man who is alienated from God is out of unity with man; just as he who is out of accord with his fellow-man cannot be in accord with God. O Spirit of God, adjust us with God, and baptize us with love!

FRIDAY, October 3. 1 Samuel xv.

Several years intervene between the previous chapter and this. The kingdom had become strong and prosperous. It almost seemed as if Samuel's sentence of deposition had been forgotten. But the speck of corruption had spread deeper into Saul's heart. At last came this charge about Amalek, which revealed the king to himself and all observers.

Amalek's existence was a standing menace to the peace and prosperity of surrounding nations; hence the edict for his destruction (Ex. xvii. 16). Even in this world God judges the nations, and condemns such of them as have ceased to fulfil His purpose. In spite of God's distinct command, Saul allowed the choicest and best of the spoils to be reserved, and this brought about his final deposition. It is remarkable, also, that an Amalekite claimed to have despatched him on the field of Gilboa (2 Sam. i. 1-10). If we spare ourselves, forbearing to cut off the right hand or foot which may be causing us to offend, we shall certainly perish by that with which we refused to part. Our cherished indulgences will bring about our undoing.

What noble anguish was experienced by Samuel at the news of Saul's failure! His soul was deeply moved, and he cried unto the Lord all night. He travelled some fifteen miles to find Saul, following him from Carmel in Judah to Gilgal. He did not hesitate to confront him with his sin, as afterwards John the Baptist before Herod; and when the argument between them was over he smote Agag to death. His true heart was revealed in his tears and intercession, which continued till the hour of his death. If we are called to rebuke sinners, let us not forget to weep and pray over them.

SATURDAY, October 4. 1 Samuel xvi.

The anointing of the young shepherd, with his blue eyes and ruddy cheeks, is a beautiful episode, and it was followed by his special reception of the Holy Spirit (13). The Lord does not choose according to the outward appearance, but by the inward temper and disposition. And is it not clear that these qualities cannot of themselves secure the highest and most permanent results unless they are accompanied by a special spiritual endowment?

Almost in the next sentence we learn that "the Spirit of the Lord had departed from Saul." This does not necessarily mean that all his religious life had become extinct, but that the special faculty and power by which he had been prepared for his kingly office were withdrawn. An evil spirit "from the Lord" troubled him. There was nothing for it but to leave him to the working of his own evil heart; and there was nothing to prevent Satan from entering into him. God gave him up to a reprobate mind (Rom. i. 24, 26, 28).

The attacks of Saul's depression and despondency required an antidote, which was presently found in music—Philip V. of Spain was treated in a similar fashion—and the minstrel was none other than the young shepherd, so recently anointed as God's designated king. There is a directing Providence behind all our lives. That one of the young men of the court had seen David in some country contest, was only a link in the chain of Providence (*v.* 18). There is no such thing as chance. God has a plan for each of us, which is being fulfilled by all things being made to work together.

F. B. M.

Other Lands.

Glimpses of Indian Zenanas.

EVERY missionary admits that two chief hindrances to mission work among the Hindus are, on the one hand, the slavery of the caste system, and on the other the lack of moral stamina in the individual. One and the other are the natural outgrowth of a social order which from remote ages submerged the individual in the community, leaving no room for personal convictions, and so making impossible the development of moral courage. What seems cowardice to the Western mind has nothing humiliating to the Hindu.

MASS MOVEMENTS.

This partly explains the mass movements towards Christianity. Stronger minds, on taking hold of the truth, have led the way, and others have followed, either animated by the same conviction, or by the example of their leaders, or led by baser motives or no motives at all, simply swimming with the stream as in an irresistible tide. We who consciously or unconsciously obey the stream of fashion, even in religious life, ought to be slow in judging those less favoured by circumstances and education. A missionary to whom doubt was expressed as to the conversion of some of his people, replied, "Is any of your ministers sure that all his church members are born of the Spirit?"

Great ingatherings, like that of the Telugus, naturally demand a great deal of sifting. Raw heathen before the grace of God touched them, they are but spiritual babes, needing tender care and nursing. They cannot be judged by our moral standard, but according to the light they have received; hence the great need of teachers to diffuse the light of the Gospel among them.

BONDAGE OF THE CASTE SYSTEM.

Caste keeps the higher classes bound and fettered, and nowhere is this so apparent as in the villages. In the great cities, where British ascendency and Eastern civilization go hand in hand with mission efforts, these have for several decades exercised their influence over the natives. The effect, though slow, can be seen even in their homes.

Missionary ladies took me to Zenanas, where the greeting given to the stranger was most hearty. Betel nuts or limes were generally offered in token of friendship. As soon as the missionary entered, the nude little ones would disappear and return nicely dressed. The ladies of the higher castes are for the most part very pretty, and there is a gracefulness even in the low-caste women for which we seek in vain among our uncultured classes.

On one occasion, forgetting myself, I stretched out my hand to a native lady who had been showing me some beautifully-embroidered wedding garments for her ten-year-old son, and her own jewellery, all solid gold, for her caste would not allow her to wear any alloy. She shook hands with me, and, when I apologized, asking, "Will you have to take a bath after I leave, because of my touching you?" She replied, with a lovely smile, "I will not, for we know that all men are alike." This may have been simply a pretty speech without any sincere meaning, like those current in our polite society, yet it told me of the missionary's influence, and perhaps that of the husband, a Government servant, in that secluded home.

INATTENTIVE LISTENERS.

In a Zenana in another city a mat was put on the floor for us to sit down. We tried our best not to look awkward in our position. Our companion, for we were three visitors, lost no time in delivering her message. Attention seemed to be absorbing, while several pairs of dark eyes furtively scrutinized our faces. All of a sudden a bright woman interrupted the speaker by asking whether we were married. "Only one," was the answer. That one found the attention of all centred upon her person. "Has she any children?" "No." "And she does not look sad?" Questions and answers were rapidly exchanged.

"Here is my sister-in-law," said the same lady, who, with visible pride, nursed a fine boy on her knees, and she pointed to a sweet-looking young woman with a face as sober and grave as if she had never smiled in her life. The cause of her grief was that she was sixteen years of age and was not yet a mother.

A missionary tried to restore attention, and to lead their thoughts to the Saviour. While she spoke all around her nodded, including an elderly widow in white garments, who kept in the background. Our spokeswoman whispered something to another, and a little while after a picture was produced with such a beaming look as to say clearly, "You see, we, too, are honouring your God." Oh, the hideousness of that picture! My heart ached to see, in bad print, this Roman Catholic conception of our Lord crucified, such as my eyes used to look upon when quite young. It is because the method of the Roman Catholic teaching is so akin to Hinduism that the Church of Rome makes so much progress in some parts of India—you may imagine that we did not leave that home until the missionary had explained the true way of worshipping God.

A CONSIDERATE BROTHER.

In a city of South India I saw a pretty widow who had refused to have her hair shorn and to part with her jewels, and as her elder brother, who was the head of the family, would not force it upon her, she was free to do as she pleased. This brother was an educated man, and in Government employ. In another home was a little eleven-year-old widow, grave and composed. Her family lamented over her and their cruel fate. People were saying that the husband was taken away because his wife had been allowed to be taught by Christians.

In another home my companions and I were received with marks of great outward courtesy. Perfume was sprinkled over us, our handkerchiefs were laden with sandal ointment; and we were presented with flower-necklaces, fruit, and sweets, like distinguished guests. The gentleman, who had lost his wife, would talk most amiably, professing love for his child, a little girl of twelve; but when asked why he would not let her be taught by the missionary, he replied: "No, my eldest daughter is twenty-five years old, and she has no husband yet. She was taught by Christians. I do not wish my younger daughter to remain unmarried, and therefore I do not want her to be taught."

THE C.M.S. AT DOHNAVUR.

Now one instance of country experience. It was at Dohnavur, twenty-four miles from Palamcottah. We had travelled during the night by bullock cart. Notwithstanding its jolting we went to sleep, and on waking found ourselves in front of a bungalow. It was early in the morning, fresh and cool, and a sweet sense of peace and rest seemed to pervade this pretty spot. This restful something remained with us all the time of our stay.

Rev. and Mrs. T. Walker and Miss Wilson Carmichael have a blessed work here, but they are reticent about its prosperous side, for fear that human touch might spoil the spiritual bloom of some newly-born soul. Vanity is inherent in mankind, and converts will treasure printed bits of paper because they tell of them. There is no doubt that in many cases it would be kinder and better for the converts if less fuss were made with them.

Dohnavur, from whence the missionaries undertake extensive itinerating tours, is a pretty spot, in a thickly-populated part. One evening we went to a neighbouring village, accompanied by Miss Carmichael, who drew our attention to a lovely Brahmin woman carrying a child on her hips. She let us approach her to a certain distance, then with every step we made forward she drew one step back. On being asked to let us see the child, she put the little one down, who naturally would cling to her mother and cry. Her husband, a Brahmin priest, came out and measured us with a haughty look. We asked for permission to come nearer, but "No, you can stay where you are" was the reply. I explained by interpretation that we had come from England, and that we had been in cities where the Hindu ladies would receive us kindly, &c. But no amount of persuasion would induce him to let us come near him or his wife. "If we were to try to touch that man or woman," said our companion, "we would have all the inhabitants rise against us." This was not a hostile village by any means, only indifferent; but is there anything more discouraging than passive resistance, dull ears that pretend to hear and do not?

Caste still rules with iron hand in the country, and as the villagers form the bulk of the entire population, we must not be blinded by its apparent decadence in some cities. Millions of women sit in utter darkness, needing the Gospel, but not at all as anxious to have it as may sometimes appear from optimistic appeals. We have this last information from God's people who have been for years in the thick of the fight. It is good for Christians at a distance not to underrate the difficulties.

WILMA MORGAN.

Light and Shade in China.

TESTIMONIES multiply regarding the change in the attitude of the Chinese people towards the Gospel. Mr. W. E. Entwistle (China Inland Mission, Luh-an-Chou, *via* Wuhu) writes:—

"Formerly, as we were resting in our inns, or taking a meal, some would secretly offer to sell us premises, often in the last stage of decay, for which an exorbitant price was asked. Now the deputations offer to rent, purchase, or build halls and maintain them afterwards if we will only go and preach the Gospel in their towns, &c. I have had two requests from places 120 miles distant, and another fifty miles in another direction, during the past three weeks. Each place is reported to have one or more hundreds desiring to embrace the Protestant religion.

"With the care of the Church here, two out-stations forty-five miles south-east, another thirty miles south, and two families of Christians to be visited thirty miles west, it will be impossible for me (the only male European at this centre), to respond to one-tenth of the calls for service. I fear many whom we could (humanly speaking) lead into the fold now will become disheartened by our apparent lack of care for their souls. My nearest neighbours are east sixty miles, north sixty miles, south-east 120 miles, and west about 200 miles."

A CALL TO PRAYER.

THE recent cables from China indicate a most critical situation in the extreme western province of Si-chuen. Several local outbreaks of the Boxers have resulted in attacks on mission stations. An attack has even been made upon the capital, Chen-tu; but we are thankful to record that there the officials have maintained their control, though not without fighting in the streets. The Chinese Government has issued orders commanding the Si-chuen officials, in the strongest terms, to suppress the rebellion. If the central authorities are sincerely firm, they will probably maintain order, but the possibilities of serious trouble are such as to constitute a most urgent call to prayer. Mr. Conger regards the present trouble as similar to the rising of 1900. Tsen, the recent governor of Shan-si, who has done so much for the native Christians, is on his way to Si-chuen as the new Viceroy. The difficulties of the position are greatly accentuated by the fact that the province has suffered from scarcity and famine for three years, and is at present greatly in need of rain. The following missionary societies are represented in the disturbed area:—

American Bible Society,
American Methodist Episcopal Church,
American Baptist Missionary Society,
British and Foreign Bible Society,
China Inland Mission,
Church Missionary Society,
Canadian Methodist Missionary Society,
Friends' Missionary Society,
London Missionary Society,
National Bible Society of Scotland.

Gaining Ground in Morocco.

WE have often been greeted with the question, "Now, what progress are you making in Morocco?" The stones and curses that greeted us as we passed along the streets ten years ago have given place to smiles, salutations, and blessings. Hatred, prejudice, and mistrust have given place to love, respect, and confidence. The consistent lives of the missionaries, their kindness, forbearance, and truth have won the hearts of the people. The preaching of the Cross is a stumbling-block to many and foolishness to some; yet the fact of an "unbeliever" knowing God, walking in His ways, and seeking the eternal good of others, has an influence, especially on the poorer class, that is beyond our power to measure. The attitude of the Government officials has been favourably changed through my having got into terms of close intimacy with his Shereefian Majesty the Sultan by giving him some elementary lessons in photography.

HOW RICH AND POOR ARE REACHED.

At the out-door dispensary in the morning all sorts and conditions of men and women gather, and from all parts of the country. We have the town Moor, the Arab from the country, the mountaineer, the Drawee and Negro from beyond the Atlas. The men are put into one room and the women into another, and for half-an-hour we preach the Gospel to them in as simple a way as we can.

Surgery is just as far behind as medicine. Amputations are performed by one blow from a meat-chopper, the patient calmly looking on.

One old man had a dagger broken in his shoulder, and fourteen years after he was carried into the dispensary nearly dead. We extracted four and a half inches of the point of a steel dagger from the lower part of his abdomen. He made a very good recovery; and when we visited his place in the country last year he gave us a royal welcome. We had great freedom in preaching the Gospel at his place; in fact, we invariably find that patients not only tell of all the kindness they receive from the missionaries, but a great deal of the message, so that in a sense they become pioneer missionaries.

The people who are too rich or too ill to come to the dispensary send for us to visit them in their houses. It was in this way I met the Sultan's brother, who is now Khalifa in Marrakesh. He was suffering from very severe toothache, and said he wished me to put some medicine into the teeth so as to cause them to fall out without giving him any pain. I successfully stopped them for him, greatly to his relief and gratitude. He is a very intelligent and open-minded man, and we had long discussions on the Gospel.

THE FAME SPREADING ABROAD.

We go into out-of-the-way districts where no Europeans have been, but wherever we go we meet with people who have been to the dispensary or in the hospital. The home-coming of a hospital patient is quite an interesting event. The women of the village march out to meet him with flying colours, their silk handkerchiefs tied on long canes.

When the shades of evening have fallen, by the uncertain light from the fires in front of the tents, the men emerge and approach the returned patient, who now sits in state on his little piece of matting. After salutations they squat down in front of him. In a little the tea-tray is produced; and, as they slowly sip the sweet syrupy liquid, he relates in a most graphic manner his adventures — how he reached the house of the "unbeliever" almost dead, how he was given a bath, a clean suit, and a fine soft bed.

He tells of all the miracles performed by the 'unbeliever's" knife, and the wonders done by his chloroform; but he has more to say. He tells them how the unbeliever told them that the secret of all their sins was that the prophet is dead, and can't intercede for them; that their only hope is in Jesus. "Did he really say that?" they exclaim in surprise. "Yes, truly beloved, he said that, and read to us from the Word of God. Ah, beloved, these people know the truth and walk in it." So they remain in wonder and awe.

The sad thing is that when the dawn in this dark land is nearing, and the Sultan so favourably disposed to Europeans, and anxious to reform his country, our Southern Morocco Mission should be so crippled and handicapped through lack of funds, and consequently through lack of workers. All information may be had from Mr. John Anderson, 64, Bothwell Street, Glasgow.

ALAN LENNOX.

Young Women in Hungary.

THE chief feature of the work among young women in Hungary is that we do more to equip them intellectually than to educate them for Christian work. There are nearly 3,000 Protestant elementary schools, also higher schools for girls in several important centres. We have one Protestant training college for lady teachers. There are also a great number of State schools (both elementary and higher) to which Protestants have admittance (as teachers or as pupils). Protestant girls frequenting State schools enjoy a Protestant religious instruction. There is also a State school (like a German gymnasium) to prepare girls for the University. To the preparatory school and in the university, Protestants are admitted; and there are now nearly 200 girl students, some of them Protestants.

With regard to Association work, we must refer to the work of the so-called Lorántffy Zsuzsanna Association. Susanne Lorántffy lived in the seventeenth century, and was the wife of the famous Prince Georg Rakoczy, who fought with great success for our political and religious liberties. His wife took care of the schools and of the poor. She also wrote a book against Romanist errors, and held fast the Evangelical truths with great tenacity. The Association which bears her name was founded ten years ago, and carries on a very good work among women. Some of the members make articles of clothing for the poor. Others have Sunday-schools with about 1,000 children. One of the members, Miss Desewffy, visits the prison house, and has a Bible class there; probably her work will result in the founding of a house for discharged female prisoners. From its beginning the Association has taken care of the young women. Some of them have been won for the Lord, and a choir has been formed; young servants have been invited to meetings. A few years ago a small, modest local room was hired, where one of the secretaries taught needlework on week-days, and explained the Holy Scriptures on Sundays. Two years ago one of our active members, Miss Rau, was sent to Breslau (in Germany), where she spent two months in a Martha institute, and coming back, took charge of a laundry in connection with our home. There are now fourteen young girls under her care. Already some who have been educated in the home have become servants, others enter a deaconess house. The missionary of the Association and the superintendent, Mrs. Szilassy, explain the Holy Scriptures, and those who have not enjoyed a thorough religious education have special lessons.

Besides the work of the Home, there are five branches of Young Women's work in Budapest. Three of them are connected with the Lorántffy Association, two of them with the Scotch Mission. There are also in provincial towns branches connected with the Lutheran Church. The Swiss Home carries on also a very good work. One of the branches in Budapest has been organized according to the principles of the Christian Endeavour Society. One of the active members has been sent for training to the Bible-house in Freienwalde, and she will be appointed in a few months as a worker among young women. We shall have some difficulty in raising the necessary means, but we hope that God will move hearts in Hungary, as other lands, to share our burden.

(Prof.) A. SZABO.

48, Varosmajor, Budapest.

Europeans in India.

BY AN INDIAN OFFICER.

QUITE recently a brother officer lent me THE CHRISTIAN, and I have found it very helpful. I find much in it which encourages me to persevere in spreading Evangelical truth and opposing Ritualism.

I fancy many people think of India solely from the missionary point of view, and do not know that there are many big cities and towns in the country in which large numbers of European officers, military and civil, and soldiers, and also a large number of English and Eurasian subordinate officials, and workers in firms and shops, are living. These represent to the natives Christianity in its outward form.

The spread of the Gospel among the natives of this country is very much affected by the way in which these large numbers of Europeans and Eurasians recommend, or otherwise, by their lives and examples, the practical effect of the Christian religion which they profess to follow. I regret to say that, as far as Europeans are concerned, and more especially those holding the higher military and civil appointments, also the majority of the officers and the army, there is not much open profession of Christ and His Gospel; as for a real ardent interest in Christian missions, with a few exceptions here and there, there is none.

I have been living for some years in a southern province, and have had ample opportunities for observing the trend of affairs; and I feel quite confident that my views would be endorsed by the majority of earnest Christians, both European and native, in this country. I believe the trouble mainly lies in the teaching given in our English churches, that is to say, in those churches belonging to the Government, and held by the chaplains on the Indian Establishment. With few exceptions, chaplains of the Indian Establishment are decidedly Ritualistic in their tendencies and teaching, and the result is a lack of spiritual life in the congregations, which, of course, brings its own fruit in an increasing tendency to Sabbath breaking, a dwindling congregation at the voluntary service (there are parade services at which troops *must* attend), and an increasing amount of time, money, and attention given to race-meetings, gambling, dances, and worldly pleasures generally.

My object in writing to you is to try and enlist the sympathies of Christians in England who are anxious for the spread of the Gospel in India, who know of the evil influences of Ritualism, and who may be anxious to know of anything which in any way helps to retard the spread of the Gospel in India. I also wish to make an attempt on my own behalf, as well as on behalf of other Christian officers and private soldiers of the army in India, to do something towards getting decided Evangelical chaplains on the Indian Establishment, and stopping the steadily increasing flow of Ritualistic chaplains.

I believe the danger is a serious one, and it is increasing because so few Europeans in India look upon their religion in its true light, or realize their grave responsibilities. Indeed, I feel I am not putting the matter too strongly when I say that the majority of the English officers and officials in this country are growing daily more indifferent in religious matters, and consider that a single attendance at church on Sunday is quite sufficient acknowledgment of the claims of Almighty God. Speaking personally, I can testify to having learned the truth as it is in Jesus Christ, outside the Church of England, through humble and earnest workers for the Master who know no other ritual, forms, or ceremonies, than the sacrifice of a humble and contrite heart, and the desire to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

I must apologise for writing at such length, but I feel that I cannot do better than bring these very important matters to you, and try and enlist your sympathy and that of your readers in the religious welfare of many English exiles—men, women, and children—who have to spend the best part of their lives in this country, and whose spiritual needs are very great and pressing.

The Opium Evil in Ceylon.

SOME recently-published statistics concerning the consumption of opium among the Sinhalese in Ceylon, serve to indicate the enormous increase of this evil annually recorded. A minister replying for Mr. Chamberlain last month, said that the consumption of opium in Ceylon was being carefully watched, and he was not inclined to think that the increase had been material.

Commenting on this statement, the *Ceylon Observer* says: "We wonder what Mr. Chamberlain means, or whence he drew his information. There are some facts which are not to be got over: (1) the licence revenue of three years—1897, R1,700; 1898, R3,100; and 1899, R5,640; and (2) the imports of the five years 1897-1901—18,286lb., 17,260lb., 16,144lb., 23,755lb. and 21,005lb. The annual import 1845 to 1851 was about 1,000lb. From 1894 to 1897 the average was 14,700lb.; while the average since 1897 is as much as 19,541lb. exactly. That is to say, the past four years show an increase of over 30 per cent. on the previous four—and yet in Mr. Chamberlain's view this is not large enough to be 'material!'"

The attitude of the Ceylon Government to the evil, in permitting the open indiscriminate sale of the drug among a people so effeminate as the Sinhalese, is giving rise to serious questionings in those who have at heart the welfare of the population of our Colonies. The people of Burmah have a far greater analogy to those of Ceylon than have the Bengalis. The Burmese and Sinhalese are Buddhists, and consequently have never allowed the poppy plant to be cultivated, much less the drug to be manufactured and used within their territories. On the other hand, the people of Bengal have had fields of poppy and enormous quantities of opium produced in their midst from time immemorial. As might be expected, the action of the Government, based on the majority report of 1898, so far from checking, positively encouraged an increase of the consumption of opium among the Sinhalese; because, simultaneously, the opening of opium shops in villages which had never known such before, was sanctioned by several of the Government agents or revenue officers. For 1901 the import was 21,005lb., still an enormous increase on ten years earlier, and one-sixth more than the maximum dealt with by the Select Committee.

Happily for Ceylon there has never been any production of the plant or manufacture of the drug within its borders, and in this respect the case differs from the situation in India and China. It is no wonder that in the United Kingdom, United States of America, and most of the British Colonies, the sale of opium is placed under medical restrictions; and it is to be fervently hoped that similar laws may be brought into operation in Ceylon, and the Government show that they are no longer insensible to the spread of a habit which degrades and demoralizes as no other does.

The Needs of Chili.

THE work of the Lord continues to prosper in Chili in spite of the unabated opposition of the priests of Rome. A small church has lately been built in Talca, due to the self-sacrificing efforts of the missionary and the native converts, and since its opening there has been an increased interest in the Gospel.

The work in Rancagua has been much blessed. This city had no Gospel work until last November, and is the centre of a district with a population of many thousands entirely without the Gospel. The difficulty of having no suitable building as a centre of work, is much felt, and it is hoped to raise sufficient funds to erect such a hall, about £300 being required. While in England Mr. P. Rose, 4, Buckingham Road, Brighton, is anxious to enlist sympathy on behalf of South America from a religious standpoint.

C.M.S. Day of Intercession.—In connection with this special season of waiting upon God, a meeting for prayer will be held at the C.M.S. House, Salisbury Square, E.C., on Tuesday, 30th inst., 3 to 5 p.m.

Sunday-Schools in Germany.

By Pastor FRITZ KAISER.

THE story of Sunday-school work in Germany goes back some fifty or sixty years, and all along it has been attended with many and peculiar difficulties. But, in spite of obstacles, the cause has progressed, and is to-day full of promise. The work was first taken up by the Free Churches; it has since found favour with some who formerly discouraged it. It has had to contend with Roman Catholicism, Rationalism, and Indifferentism. In a large degree, the latter has been experienced among Protestants, who, though they "have a name to live," are, in fact, *dead* to all spiritual purposes and concerns.

A really good work has been done by means of the Sunday-school in Königsberg, Barmen-Elberfeld, Essen, Hamburg, and Berlin. During a visit to the first-named place it was my privilege, on behalf of the Continental Mission of the Sunday-school Union, to address in the various schools an aggregate of some two thousand scholars; many of these love the Lord Jesus from the heart, and are desirous of devoting their lives to His service. Last winter I held several meetings in East Prussia, Hesse, and other districts, and such was the interest excited that the audiences were larger than the sitting accommodation of the buildings. I

PASTOR FRITZ KAISER.

From Photograph by Mr. G. Ridsdale Cleare, 97, Lower Clapton Road, N.E.

regret to say that the cause is much oppressed in Pomerania, Saxony, the state of Reuss, and some places in East Prussia. A large number of our State Church pastors look upon Free Church bodies, such as Baptists and Methodists, as sectaries, and do all in their power to hinder their operations. In some places the day-school teachers, at the instigation of the State Church pastors, have brought pressure (with punishment) to bear upon children to keep them away from the Sunday-school. In Saxony the civil authorities have issued an order forbidding the Free Churches either to invite or admit to their meetings children brought up in the Evangelical Lutheran Church. To transgress this rule is to incur a penalty of fifty marks!

In many large towns of Germany, the Sunday-school work is on a very small scale. In Dresden, Leipzig, Magdeburg, Münich, Dortmund, Münster, &c., a dead Protestantism closes the door, and thus helps Romanism and infidelity. We pray for power from on high that the good work may be pushed forward in spite of obstacles and difficulties. It is a pleasure to be able to report that there are now some 500,000 scholars in State Church schools, and 300,000 in those connected with the scattered Free Churches.

In many places we are in great need of qualified teachers. For the most part, our helpers belong to the working-classes, men and women whose daily occupations so tax their energies and time as to prevent them from making the needful preparation of the lesson. In the rural districts another problem has to be faced: we have no suitable buildings or adequate rooms in which to gather the children. However, our eyes are towards Him who gives blessing upon work undertaken in His name, and our prayer is that He will give guidance in our exertions for the extension of His Kingdom.

Mission Work in Tembuland.

FRIENDS who have followed with prayerful interest the work of the United Free Church of Scotland Mission at Main, Tembuland, will learn with considerable gratification of the progress which is being made at this station in South Africa. Although the mission district was divided in 1899, and a new parish formed, namely, the Kidston Mission, with over 300 communicants, under an ordained native missionary, another subdivision is likely to be needed.

The annual report, recently issued, states that during the twenty years the Mission has been in existence no fewer than 1,000 converts have been admitted into Church fellowship. Of the sum of £3,410 raised locally £870 was sent to the Synod treasurer for carrying on the Lord's work in other parts of the country. At Main itself there were no members when work was commenced; now there is a communion roll of ninety-one natives, many of whom are Tembus.

An instance of the attitude of the natives is the case of a Kaffir witch doctor who, in passing, had called to have the Word of God read to him. When urged to accept Christ, he replied: "Do not be in a hurry; we are coming. We could not pass your house until we had heard the Word again. We are coming. These seats and this house (the church) will be full of us yet." Many indeed have come, and among them the doctor himself.

The missionary (Rev. D. Doig Young) pleads that ministers at home should make every effort possible to deepen interest in this part of the mission field, that the workers may be enabled to take advantage of the unique opportunities which are opening up before them. Mr. Young's address is Mission House, Main, Tembuland, South Africa.

Palermo, Buenos Aires.

UNDER the auspices of the South American Missionary Society the evangelistic and educational work at Palermo, Buenos Aires, continues to give evidence of increasing vitality. The movement is in charge of Rev. W. C. Morris (who has spent most of his life in the Argentine Republic), and it is gratifying to know that the work is rapidly developing both in the matter of evangelization and the maintenance of English and Spanish schools. The first free day-school for boys was opened in June, 1898, with eighteen boys. Now there are no fewer than 2,000 children of the poorest class in the schools.

The South American Missionary Society has issued, as the first of a series called "Records of To-day," a full account of the discussion in the Argentine National Congress with reference to the proposed Government grant to the Evangelical schools under the direction of Mr. Morris. The Congress two years ago approved a national subsidy of 200 dols. to the schools, and the debates which appear in this pamphlet deal with the proposal that the schools should receive an augmented subvention of 500 dols. This was bitterly opposed by Bishop Romero; but the conduct of the schools was warmly defended by several deputies, and the grant was subsequently approved. The result is a distinct gain for the cause of Protestantism.

Protecting Children in India.—In view of the unspeakable deeds practised upon little girls, native, Eurasian, and European, in our great Eastern dependency, it is earnestly to be hoped that the Society for the Protection of Children in India will receive increased sympathy. A leaflet recently issued by the secretary, Rev. A. E. Summers, of Calcutta, gives a few painful cases, but it will be readily understood that worse remains behind, which it would be impossible to put into print. Rev. J. P. Ashton, 40, De Vere Gardens, Ilford, Essex, is the English correspondent of the Society.

Miss Mason and her Work.

IT was during a time of cholera visitation, when the fell scourge was claiming victims on every hand, that Miss Charlotte Mason was driven to ponder on the great hereafter. A fear, not so much of death itself as of meeting God unpreparedly, took possession of her soul.

One night, sitting by the fire after the rest of the family had retired, she took up a book of religious verses. While turning over the leaves her eyes rested on a text at the top of one of the pages: "All things are possible to him that believeth" (Mark ix. 23). The Scripture came with a flash of spiritual illumination to her already awakened heart. She realized at once the simplicity of the Gospel plan, and the joys of belief and acceptance in the Lord Jesus Christ.

At this time Miss Mason's way in life was beset with trials and difficulties, but these only led the young Christian into closer communion with her Lord. During the first years of her experience she was much helped by the revival of spiritual life which came from the earlier Conventions and the reiterated preaching of "sanctification by faith."

"God works for those who wait for Him." The looked-for door of usefulness was opened, and Miss Mason was gradually led into her gracious ministry to tired workers needing rest and refreshment by the way. Coming into contact with the late Rev. William and Mrs. Pennefather, of Mildmay, Miss Mason undertook a visiting tour in connection with the Association of Women Workers, which Mrs. Pennefather was then organizing. During her journeyings, which occupied the greater part of a year, she was deeply impressed by the lack of provision made for workers in Mission or Home, incapacitated for a time through sickness. While still engaged in her investigations for Mrs. Pennefather, her own health failed, and it was during convalescence that the idea was thought out of providing a place of quiet rest for wearied toilers in the Master's service.

WELLINGTON AND LONDON.

A commencement was made at Wellington, the pretty Shropshire town under the brow of the Wrekin, in 1866, where a cottage was taken, capable of accommodating five inmates. Miss Mason entered into proud possession, taking with her one maid-of-all work. It was in 1870 that, as progress was made, a large house was rented in Cambridge Gardens, Kilburn, N.W. Still the work increased, so that it became necessary to annex adjoining premises. For twenty years "Cambridge Gardens" was a grateful name to Christian people in many parts of the world, who were blessed while resting there. The crowning touch was given to Miss Mason's plans in 1890, when the fine freehold mansion, 10, Finchley Road, St. John's Wood, N.W., was secured at a cost of £4,500. The Kilburn premises were accordingly disposed of, and the work transferred. A valuable development, too, had been the opening of a seaside branch at Eastbourne. There, too, the work grew apace, and Miss Mason was enabled to purchase, at a cost of over £3,000, the handsome building which forms so admirable an adjunct to the London institution.

The modest ambitions with which the founder of these homes commenced her life work have thus been more than fulfilled. The Houses of Rest live as a vivid and inspiring memory in the minds of many.

"A DELIGHTFUL HOME."

It has been no light task to prepare and provide for the 900 tired people received annually during recent years, but the responsibility has been bravely borne. Solicitude for the welfare of those privileged to enjoy these seasons of rest, has called forth hearty expressions of thankfulness. A few extracts, taken indiscriminately from a large pile of letters written by missionaries from the foreign field, and Christian workers engaged in a great variety of work connected with missions in the United Kingdom, will suffice to show both the consecrated spirit of the management and the appreciativeness of those ministered to. The first reads:—

I shall ever cherish the warmest regard to you all, and look back with pleasure and gratitude to my sojourn in your Home as one of the happiest incidents in my life. What a privilege it is to many to find rest, where the comforts of life are so liberally bestowed to recruit the weary; where their faith is quickened and strengthened by an atmosphere of love; where the name of our Heavenly Father is held in reverence, and the name of our blessed Lord honoured and obeyed. I most sincerely thank you also for your expositions of Scripture, which I enjoyed exceedingly, and for your prayers.

MISS CHARLOTTE MASON.
From Photograph by Mr. Thos. Fall, F.R.P.S., 8, Grand Parade, Finchley Road, N.W.

A lady missionary returning to her work in the foreign field writes:—

My week's stay in the Home of Rest is over, and is now a very pleasant memory. I am so thankful I had the privilege of being an inmate of what *is a real Home of Rest*, and am most grateful for all the loving kindness shown. I may be able to spend my last night in England beneath your roof, and, if I can do so, it will be a comfort to me to be amongst so many who make God's cause theirs.

A visitor to the Eastbourne institution, dwelling on the seasons of spiritual refreshment, says:—

I feel that I cannot express the gratitude I find in my heart for all the blessings of the past two weeks. Spirit, soul, and body have been refreshed and strengthened, and one is drawn out in earnest longing and determination to be and to do, by the Grace of God, all that He asks of His child. I think the Home simply delightful. It has been so helpful to meet with such a large number of earnest workers, and perhaps yet more precious to be able to go to one's room for quiet communion with God. And then there were the prayer meetings and the many messages. As I count my blessings and name them one by one—these Eastbourne blessings—I am filled with praise for all my Lord has done.

A GLIMPSE OF THE INTERIOR.

The Houses of Rest are, of course, far from being merely boarding-houses. No pecuniary advantage is obtained; on the contrary, the small payments that are received do not by any means meet the expense. Capacious and comfortable, grateful to the eye both externally and internally, the institutions are models of good taste and management. The rules are few and simple; prominent features are the banning of alcohol and tobacco, while equally outstanding are the Pillar Room meetings, open to the public, in which many well-known ministers and other friends take part from time to time, and in which zeal in the Missionary cause has been stimulated. Miss Mason is able to keep in easy touch with her friends by means of her bright magazine *Rest and Reaping*.*

PROVISION FOR THE AGED.

A natural outcome of provision for wearied workers has been a home for aged ones. In suitable premises adjoining, but quite distinct from the House of Rest at Finchley Road, twelve inmates find welcome shelter. Each has her own bed-sitting room, and has to find no rent, firing, or renewals of furniture or household requisites. Indeed all supplies are provided except food and clothing, while kindly thought is quick to find ways of satisfying need in those matters also, as occasion requires.

As the years pass and the Homes secure wider appreciation, the cares and responsibilities of direction increase, but Miss Mason bears her burdens with cheery steadfastness. A notable day in her recent experience was July 8, 1900, when, on becoming a septuagenarian, a birthday fund was raised as a mark of esteem, on the initiative of Miss Weston, the "Sailors' Friend." The amount raised reached over £620, and the whole was devoted by the recipient to the maintenance of the institution. The Houses continue to flourish on the now familiar lines, creature comforts being by no means overlooked, but the highest importance being attached to spiritual blessing, and the encouragement of workers still to labour for the Master with steadfast and wholehearted service.

* 1d. monthly. (*Morgan & Scott.*)

"The Hour of Prayer."

Alone on the mountain tops,
Alone in the chilly air,
As the queen of night in stillness paints
All things surrounding fair.

Oh! soft is the sward I tread,
So still, and so silent all.
What a season for quiet, loving prayer,
Before the Lord to fall.

As the dew around descends,
Sweet comfort falls on me,
As the Spirit's power in prayer I feel,
And plea follows loving plea.

Ah, 'tis good to be alone,
From the madding crowd away;
'Tis there that the Saviour, in days of old,
Would oft retire to pray.

Yet not all the night, as He,
From solitude I must go,
For the night steals on, and my loved ones wait
In the rural cot below.

But, say—is it not divine,
An hour to spend in prayer,
Where the moonbeams fall on the mountain top,
Alone, in the chilly air?

O ye, who would seek to shine,
And in strength divine to grow,
Seek often the silent hour of prayer,
With the Spirit's freshening glow.

ALBERT MIDLANE.

Newport, I.W.

Dundee Christian Conference

THIS annual gathering of Christians took place last week, and, as on many previous occasions, was marked by much power on the part of the speakers, and corresponding blessing to the hearers. In view of recent attacks on Holy Scripture, it was thought fitting that attention should this year be drawn specially to the Master Himself. This choice was amply justified by the results, as many new and blessed aspects of our Lord's person and work were most profitably considered.

CHRISTS' INCARNATION.

Lord Kinnaird occupied the chair on Tuesday, and introduced Rev. D. M. McIntyre (Glasgow), who spoke on "The Incarnation of Jesus." This doctrine he characterized as the burden and glory of the Christian faith. It was the prelude to the Cross. He laid aside for a time the splendour and prerogatives of Deity, that he might reveal God to man.

The second address was given by Rev. J. McLean (Glasgow), who dealt with the theme of

CHRIST'S HOLY LIFE.

This life has for us a negative and then a positive aspect. Negatively, He "knew no sin"; positively, He "went about doing good."

In the evening, Pastor Marsh (Sunderland) gave a closely reasoned address on the "Deity of Jesus." He is, indeed, the Son of God. His personality avowed it, His miracles attested it, His transfiguration acknowledged it, and His resurrection acclaimed it.

THE ATONEMENT AND RESURRECTION.

On Wednesday Mr. D. Keith Murray (Ochtertyre) presided. The first address was given by Rev. P. Wilson (Leith), on "The Atoning Death and Resurrection of Jesus." This theme, he said, has occasioned much controversy. Theories have been advanced and schools of thought formed by seemingly antagonistic views of it. Many a last word has been uttered on it; but the arrow is still beyond. The death of Jesus means the reconciliation of man to God. It provides salvation through an all-sufficient Saviour. The New Testament throbs with this teaching, and it is echoed in our best hymns. Why is this great truth not universally accepted? Because it is dimly understood by some, and misrepresented by others.

The resurrection of Jesus is linked to His death by a golden chain. It is a central, stupendous, and supernatural fact. It has an all-important bearing on God's plan for the Church and the world. God's universe is built on Resurrection lines. The Resurrection alters our view of death and the great hereafter, and it points forward to the coronation day of humanity.

CHRIST'S INTERCESSION.

Rev. J. McLean followed on "Christ's Intercession." We need an intercessor that we may obtain pardon, resist temptation, become holy, and persevere in grace. As our Advocate, Jesus is of unimpeachable character, is divinely appointed, is wise and skilful, and never lost a case.

In the evening Rev. P. Wilson continued the subject with an address on "Christ's Unsearchable Riches." These he spoke of as being found in His deity, His life, His death, and His grace.

SAVING AND KEEPING POWER.

On Wednesday, Dr. Ferguson (Kinmundy) presided, and Rev. William Muir (Blairgowrie) gathered up the lessons of the previous address by speaking on "Christ's Saving and Keeping Power." The person and work of Jesus lead up to this. Theologians used to distinguish between Creation and Providence, but Providence is simply Creation work going on. So Christ's keeping is His saving work being completed. In social matters the cry for fixity of tenure is louder to-day than ever. There is something analogous to this in the spiritual life. We need something for the storm as well as the sunshine. Jesus keeps us not as machines, but as moral and spiritual beings, not as money in the safe, but as flowers in the garden. This is not restraint, but protection.

CHRIST'S COMING KINGDOM.

Rev. Dr. Robson (Perth) then spoke on "Christ's Coming Again." This great fact is not to be regarded as a mere item in the programme of future events, but as the most momentous epoch in the process of redemption. It terminates the opportunity of earthly service, and it marks the entrance of the saints into their complete reward. It is thus no licence to idle inaction, but a strong incentive to earnest work for Jesus.

Dr. Robson continued his subject in the evening, when, treating of "Christ's Kingdom," he showed that the missionary progress of to-day points to the rapid spread of the Gospel, and calls for an advance all along the line of Christian activity, that the Church may occupy the wide fields now open to the heralds of the cross as never before. Our God is marching on.

Bible League Conference.

A CONFERENCE in connection with the Bible League was held at Cardiff on Tuesday and Wednesday last week, taking the place of the usual quarterly meetings, which have been held for the past three years, for "The Deepening of the Spiritual Life."

Each day's conference was preceded by an early morning prayer meeting, when a goodly number gathered. The speakers were Pastor W. Fuller Gooch (hon. secretary of the Bible League), Rev. C. H. Waller, D.D. (late principal of St. John's Hall, Highbury); Rev. J. J. Cooper, Northampton; and Rev. H. B. Macartney, London.

Dr. Waller's address at the early morning prayer meeting on the first day, based upon the journey to Emmaus, was most helpful. In the afternoon, Rev. J. J. Cooper spoke upon "The Way-marks of Revelation in the Life of Abraham." In the evening the subjects were "The Bible under the Microscope," by Rev. H. B. Macartney; and "The Authority of the Holy Scriptures," by Pastor Fuller Gooch.

On the morning of the second day a Bible reading by Pastor Fuller Gooch on "The Word of God in its Relation to Spiritual Life;" in the afternoon Dr. Waller spoke on "The Testimony of the Bible to its Own Authorship," and in the evening his subject was "The Absolute Reliability of Holy Scripture on all Matters of which it Speaks." Rev. J. J. Cooper spoke on "The Seal of Inspiration in the Book of Isaiah," and Rev. H. B. Macartney closed the conference by an address on "The Bible Settled in Heaven."

An invitation was sent to every clergyman and minister in Cardiff and its vicinity, and many of them were present. Great was the expression of thankfulness that such a conference had been held, and the assurance given that the present condition of the churches, the worldly spirit and open avowal of disbelief on the part of professing Christians, fully show the importance of the work the Bible League has undertaken. It would be invidious to single out any one address as specially helpful to meet the objections of the honest doubter if one was competent for such. All were excellent and full of point and argument. The gratitude of Christendom is due to the good men who have banded themselves together to expose unfair criticism of the Word of God, thereby shaking the faith of unstable souls. R. S.

Martyrs Memorial for Bury St. Edmund's.—A movement is now on foot to erect a monument to the memory of the martyrs who laid down their lives at Bury St. Edmund's. About the middle of the 16th century there were no fewer than fifteen or sixteen confessors burned or hanged in the town. A representative committee has been formed, with the Mayor (Mr. Thomas Shillitoe) as president. The secretary is Mr. A. Hallam, Oakdene, Queen's Road.

Mr. J. A. Kensit's Sentence.

THE following Memorial to the Home Secretary has been adopted by the Church Association:—

To the Right Hon. Aretas Akers-Douglas, M.P.,
His Majesty's Secretary of State for the Home Department.

The Memorial of the Council of the Church Association sheweth:—

That the imprisonment of Mr. J. A. Kensit for three months, for refusing to discontinue the holding of public meetings in the open-air, with a view to call public attention to the prevalence of Romanism and the continued growth of illegal practices among the clergy of the Established Church, is a very grave scandal, discrediting the magistracy of Liverpool, and constituting a serious menace to the liberty of free speech in this country.

That Mr. Kensit and the friends who act with him have addressed similar meetings again and again without any breach of the peace, and have obeyed the directions of the police or other authorities in every particular, short of altogether abandoning his constitutional right to hold such meetings.

That Professor Dicey, a recognised authority on constitutional law, has laid it down that the right of public meeting, where no breach of the peace is committed by those who hold it, is not taken away by the misconduct of others who seek, by clamour and violence, to break up and disturb such meetings; and that this right is one of the main safeguards of liberty in any free country.

That the police at Liverpool have never experienced any difficulty in preserving order at the meetings hitherto held, nor even at this very meeting, though an organized attack had evidently been pre-arranged by those who desired to stifle discussion on a subject of national importance.

That the public ventilation of this question of clerical lawlessness in the Established Church is the more needful, because the authorities in Church and State have not only neglected to use their undoubted power to check it, but have even refused access to the courts of justice when private individuals were willing to bear the expense of testing the legality of the practices complained of.

That the sentences inflicted on the persons who planned and executed the riot at Liverpool were trivial and merely nominal, while the demand that Mr. Kensit should be silent altogether for twelve months was unreasonably tyrannical, and indicative of the magistrate's personal animus in regard to Ritualism, rather than suited to the alleged offence.

That Mr. Stewart, though an officer of the law, has been previously complained of in the public press, for habitually frequenting a church in which the law of the Church and the rulings of the King's courts are notoriously and systematically violated.

That under these circumstances, it is submitted, it is the duty of the Executive to forthwith redress the wrong which has been done by so cruelly disproportionate and apparently vindictive a sentence as has been inflicted in this case.

Alex. W. Cobham.
Chairman of the Church Association.

Dear Sir,—The spread of Ritualism and Romanism amongst the class from which our magistrates are chiefly recruited is a danger to the Protestantism of our country. Civil and religious liberty cannot exist where sacerdotalism rules, and this enlightened Roman Catholics, like Mr. Michael J. F. Macarthy, keenly feel, and "Priests and People in Ireland" illustrates. Unless Protestants now exert themselves to bring pressure to bear on the Government to quash the iniquitous sentence on Mr. J. A. Kensit, we may expect little freedom to hold Protestant meetings or evangelistic services in many places.—Yours very truly, Charles S. King, Bt.
Corrard, Ulster.

Scripture Texts in Tram and 'Bus.—In spite of various difficulties, the quiet, useful work of the London Tramcar and Omnibus Scripture Text Mission continues to be carried on with gratifying results. Much headway is being made; but the 510 texts exhibited represent only one-sixth of the number of vehicles running. In order to attain the object of the Mission, and secure a place in every vehicle for well-chosen passages of God's Word, the committee are making an effort to raise the annual income of the society to £500. Providing this can be done, a friend has promised an annual subscription of £50. The blessing of God has attended these silent witnesses to His truth, which in many cases have had a permanent effect in checking a sinful purpose, inspiring hope, or giving spiritual comfort to travellers. The secretary is Miss G. L. Baily, 27, Charterhouse Square, E.C.

The Oxford Conference.

GLEANINGS BY REV. J. HILTON STOWELL.

PERSONAL RELIGION.

REV. E. H. TITCHMARSH, of Newbury: There is great poverty of religious life in our churches, much business and machinery, but little religion, little realisation that—

I'm the sinner
Whom Jesus came to save.

We are satisfied to have the Kingdom, and yet forget the King. Our service comes at an impulse of duty rather than of joy. We take up the cause of Christ, instead of recognising that Christ has *captured* us; we reach the level of "O Jesus, I have promised," but not Paul's experience as the bondslave of Christ. We want revival in a general uplift of the churches; in definite conviction as to the truth of Gospel; in restatement of doctrine if need be, so that men may be mastered by illumination, and not by intimidation—yet all must begin in the deepening of our own devotion.

What is needed is a revival of what Lecky describes, in his "Days of Christian Enthusiasm," as the early Christian's "intense, whole-hearted, deep-seated loyalty to the person of Christ."

DEVOTIONAL USE OF SCRIPTURE.

Principal FORBES JACKSON, M.A.: Sermons may destroy our own souls while we help the souls of others, if we ourselves be not ministered to as we handle the Word by the Spirit of God. Critical knowledge of the Bible must not be allowed to extinguish our love for the spirit of the Bible. May not a doctor know every bone and muscle and function in the anatomy of his own child, and still love the child? Less time may profitably be spent on the form of the sermon, if more is given to the soul of the preacher.

Rev. GEO. H. LEONARD, of Clifton Down: There is danger in deep study of the Bible in a wrong way, even in studying it as a mere quarry to dig from for sermons. Oliver Goldsmith wrote two volumes on Animated Nature, as "entertaining as a Persian tale," but really knew nothing himself of natural history; and so men may get the Bible up, and preach it "as entertaining as a Persian tale," and yet lose their own souls. The inspiration of the written Word is not of any avail unless there be inspiration in the heart of the reader:—

The Spirit which first gave thee forth
Thy message must reveal.

George Fox's "agreeing witness of the Spirit" comes to those who truly seek it. Then the old words suddenly yield more to us than ever we had seen before, the commonest words blaze with new meaning. "What was a speck becomes a star."

PREACHING TO PRODUCE CONVERSION AND HOLINESS.

Dr. NEWTON H. MARSHALL, of New Barnet: The preacher needs definite conviction as to his own conversion, if he is to produce conversion in others. Yet we are to preach not ourselves, but Christ. And the awfulness of sin must be given its full place. The preacher must *persuade* by all means, even by appeal to prejudice and fear and self-love, if higher motives fail. It is useless to appeal to feelings that *don't* exist; we must appeal to those that do, and the higher motives often come only as a *result* of the change.

Rev. J. D. CARNEGIE, of Leicester: In our unsurrendered, or partially surrendered, will lies the chief obstacle.

Rev. W. GRIFFITHS, of Upwey: It is as difficult to raise a Christian to the higher level of holiness, as it is to make a convert at all.

REV. J. LEACH, of Oxford, said he became a minister in order to convert men to God, and when he ceased to convert he would give up. There is a wicked sentence going about the world, doing no end of mischief, hindering conversion: "God's good time." God's good time is always *now*. It is possible to be too fastidious about methods. You may stand ankle deep in mud to watch a leather hunt, but if you are to bring sinners to God the spectators are full of anxiety that you shall do it *nicely*.

THE PASTOR'S LIFE: ITS SOURCE OF POWER.

Rev. H. J. TAYLOR, of Liverpool: Two words from New Testament show this—*not I but Christ*, and *I press toward the mark*. This age needs the sense of certainty about Jesus Christ. Only conviction convicts; certain knowledge is certain power.

Rev. G. H. LEONARD, of Clifton Down: The pastor is to be a man sympathetic towards every human interest of his flock, asking not only where they are to spend eternity, but where they are to spend Monday evening, and Tuesday, and Wednesday. In visiting, to be faithful he must *find* openings to talk straight. It was good advice once given, "Remember that people can read the Bible for themselves, and your time is precious, so don't in every case read, but *pray*. And especially with invalids remember to add the Lord's Prayer, in which they often desire to join with you, however feebly."

Rev. J. SCRUTON, of Scunthorpe, was converted at fourteen, and never forgot the lesson of those first wayside words: "Dost thou ever pray, ma lad? There's nowt like a bit o' prayer."

THE HOLY SPIRIT IN OUR EXPERIENCE.

Rev. ARTHUR DANN, of St. Ives: If we are to speak with authority, we must be under authority.

Rev. WILL REASON, M.A., of New Southgate: It is sometimes difficult to distinguish what is of self from what is of the Spirit, and we are apt to think the Holy Spirit absent unless some extraordinary influence comes. Yet the Divine is manifested in the commonest, and the sign of the Holy Spirit is not marvel, but character and quality and witness-bearing.

INTERCESSORY AND PREVAILING PRAYER.

Rev. R. J. CAMPBELL, M.A., of Brighton, in the presidential sermon on John xiv. 14: "If ye ask Me anything in My name, I Myself will do it." To speak in a person's name is to speak as that person would speak. At one time it was no plagiarism to write a book in another person's name; it was a compliment to the person in whose name it was written. A fellowship is begotten in us with Christ in His work; and, as ministers, intercession is our duty as stewards of the mysteries of God. So for others the duty lies as heads of families, and masters in business. The slums cry out against the stewards of house property. Do not souls cry out against us as stewards of the mysteries of God? There is no true prayer without its answer, and an immediate answer it is, to faith, as well as in some cases a deferred answer. There is a change in the one who prays, if not in his circumstances. It is the voice of the mother soothing the cry of the child before even hearing the story of its trouble. The answer will be bigger than the prayer.

THE CROSS AS THE PRINCIPLE OF REDEMPTION.

Rev. J. BELL JOHNSTON, of Plymouth: Redemption must be carried out in love, and all love implies pain, sorrow, and sacrifice. The cross stands for the last revelation of God's nature—a life, a death, a risen life. Christ's life was a walk to the cross, the centre; then from that cross light streamed and new life. Remorse does not sorrow for sin, but for self. The cross turns remorse into repentance.

Rev. T. DAY THOMPSON, of Aintree: Keep to the old phrases, and to the new as well, to suit the diversities of those we address. Negroes because of their slavery are filled with ideas of deliverance from bondage; colliers know the bottomless pit; coke-burners understand the burning fire; men who have been possessed of devils understand devils.

Rev. R. J. CAMPBELL: The concern of this doctrine is not so much with use of old phrases or new, but in dealing with one's own experience, and taking to men the supernal fact as one knows it. The variety of the application of this truth is great. Some who come to Christ have not been in that far country, and we must not invent evils for them. The redemptive work of Christ is applicable on their plane of life without that.

The Christian Temperance Campaign.

LLANELLY.

THE visit of Rev. Dr. J. Q. A. HENRY to Llanelly, though only of two days' duration, has left a deep impression upon the minds of those who were privileged to hear him, while the deep earnestness which characterized his addresses, together with his fervid eloquence, will not easily be forgotten by them. Our only regret is that we could not retain him for a week or more, for it is certain that in such a time he would create enthusiasm in the lives of those abstainers who are now standing idly looking on at the fight, and would win a large number of converts for total abstinence. We feel confident that another visit of this renowned temperance divine would be a boon to our town, and we anxiously look forward to arrangements being made for a second visit.

Dr. Henry's magnificent address at the closing meeting on Tuesday night at Zion Chapel, to a gathering of about 1,100 persons, was worthy of the intense warmth with which it was received, the meeting culminating in an after assembly of abstaining Free Church ministers, who have decided upon organizing the temperance work in the town.

The mission has resulted in sixty-eight pledges, but this is not the measure by which it should be judged, for the success is far greater than can be computed by figures.

BENJ. WILLIAMS.

DUNFERMLINE.

A series of meetings at Dunfermline was begun by Dr. Henry on Thursday last, when, in the afternoon, school children were assembled in St. Margaret's Hall, under the presidency of Mr. Burt, the Chairman of the School Board. Dr. Henry graphically told "The Story of a Wolf Hunt," and expressed his strong desire to see a determined attack by old and young upon that which is so destructive to the best interests of human beings. In the evening, to an attentive and sympathetic audience in the United Free Abbey Church, Dr. Henry pleaded for active Temperance effort on the part of the Christian churches. The chair was taken by Rev. James Foote. On Friday, Rev. Alex. Maclennan presiding, Dr. Henry gave an address on "The Unification of Christian Sentiment;" contending that the public sentiment of Dunfermline should be moulded and built up by the local Christian church; and concluded with an earnest appeal to sign the pledge. Mr. T. Armon Jones sang very effectively, at the evening meetings.

EDINBURGH.

Dr. Henry was the principal speaker on Saturday last, at the weekly Gospel temperance meeting connected with the Carrubbers Close Mission. Mr. G. A. Barclay presided.

On the Sabbath, Dr. Henry preached in the forenoon and evening to crowded congregations in United Free St. George's Church, (which has for its joint pastors Rev. Alex. Whyte, D.D., and Rev. Hugh Black, M.A.). In the forenoon he took as his subject the "Redemption of the City." He held that the awful demoralization now existing in our great cities, and so manifestly exhibited during the past week in Edinburgh, through the habit and traffic in strong drink, would have to be faced and overcome if our modern cities were to be saved from the judgment which had fallen on great centres of population in bygone days. In the evening his theme was "Enthusiasm for God," a call to the Church to get back to fundamental truths, faith in the inspiration of the Bible, an abounding personal love to Christ, and a realization of the priceless value of the human soul.

FUTURE MEETINGS.

Sept. 26-Oct. 1, Alloa; Oct. 2, Alva: 3, Dollar; 4-17, Perth; 18-31, Greenock; Nov. 2-Dec. 4, Ireland (Nov. 2-5, Cork; 6-9, Limerick; 10, 11, Waterford; 12-14, Wexford; 15-25, Belfast; 27-Dec. 4, Dublin); Dec. 6-16, Worcester; 21, Brighton; Jan. 9-15, 1903, Motherwell; 16-29, Lisburn; 31-Feb. 6, Newton Abbot; 7-13, Neath; 14-20, Reading; 21-27, Sunderland; 28-Mar. 6, Middlesbrough; 7-13, Dundee; 14-20, Stirling; 21-April 3, Falkirk.

Work in Spitalfields.

ONE of the best known veterans in ragged-school enterprise is Mr. Charles Montague, the hon. superintendent of the King Edward Institute and Mission, Spitalfields. The two large stations of his many-sided mission represent a very remarkable development of work, which was commenced in the very humblest manner, first in the small room of a cottage, and next in a disused stable which was opened by Lord Ashley in the forties. On September 4, four hundred of the poor people celebrated the King's Coronation in a befitting way, and sent a telegram to His Majesty congratulating him on his recovery.

The general work continues to go forward with success all round, the results being in all respects encouraging. The new report shows that the Sunday-schools have an average of 1,500 children and young people; and several of the senior scholars have become communicants. The Bible-classes show a record quite as encouraging, for many who have been instructed in them learn themselves to engage in Christian work. There is a Christian Band for mutual instruction, strengthening, and edification. A Bible Reading Association has between four and five hundred members, and, though this is chiefly made up of young people, parents have in some instances also joined in the daily reading with their families. In addition to the regular Sunday services for adults, there are separate services for children; while teachers and senior scholars have their own prayer-meetings. The children's services are specially encouraging. The industrial classes, by means of which girls become sufficiently accomplished to cut out material and make up their own dresses, confer a great boon, not only on the girls themselves, but on the families to which they belong. The same may be said of the cookery lessons, these being conducted by a County Council teacher, who shows how the most may be made of even the slender provision of the poor by careful management. Boys also have the privilege of attending classes at which various handicrafts are taught. It is a many-sided work, but the Gospel is ever to the front. The Gospel alone seems to have wonderful power in the way of improving the temporal condition of the poor.

Christmas Letter Mission.

THE numerous helpful publications of the Christmas Letter Mission are as valuable as ever. The work, which originated with the printing of a few letters, to be placed on the pillows of the sick in hospitals, has now extended to a varied annual issue of illustrated letters suitable for all classes.

Last Christmas some London tram-car men said, "It is the only bit of Christmas we see," and many begin speaking of the letters in June. One London City missionary who visits in public houses distributed several hundred letters, and found one pinned up on the wall as a reminder of better things, while a duplicate was asked for that it might be sent to Australia.

The work of the C.L.M. must be done by many workers. Just now every county secretary is looking anxiously around for a friend willing to supply the inmates of some workhouse, hospital, or other institution with letters. Others may help by purchasing letters to distribute personally to their Bible-classes or to the sick. Postmen, policemen, and cabmen will all be glad to receive them, and the message of salvation contained in each may be the means of bringing joy and peace to some sinful, sorrowing heart.

Offers of co-operation will be thankfully received by Miss E. Thornton, Eastfield House, Broxbourne, Herts, hon. organizing secretary. Sample packets may be had for three stamps from Messrs. Hazell, Watson, and Viney, Limited, 52, Long Acre, W.C.

For the Winter Evenings.—Secretaries of societies which have for their object the education and recreation of the people are often at a loss to provide a continuous programme of entertainments and lectures. To meet this need, Messrs. Eyre and Spottiswoode (Great New Street, London, E.C.) come forward, as usual, with a scheme of new high-class lantern lectures, provided at a nominal cost, particulars of which they will forward on receipt of stamped envelope.

For Merchant Seamen.

THE Queen Victoria Seamen's Rest at Poplar, so called by consent of His Majesty the King, is now almost completed. The Princess Louise and the Duke of Argyll have consented to open the building early in November. The Institute has been erected to meet the growing demands of the work of the Seamen's Mission, established in 1843, with the object of promoting the social, moral, and spiritual welfare of men in the merchant service, of all nationalities and denominations, who frequent the port of London.

The Institute occupies an ideal site, being immediately opposite the sailors' entrance to the Board of Trade offices in East India Dock Road, where ships' crews are engaged and paid off. Accommodation is provided for men of various ranks, with sleeping apartments, reading, recreation, and refreshment rooms, and every comfort required by sailors when ashore. The buildings include a block of model dwellings, to be let at a moderate rental, for the use primarily of sailors' families. Seamen will have the satisfaction of leaving their families to some extent in the care of the mission workers. There is also a settlement for young men, provision having been made for the residence of those willing to render voluntary service to this Mission in their spare time. This will prove a source of moral strength and support, and a great boon to young men who desire a good home with the opportunity to engage in Christian work.

The total cost of this great undertaking will be at least £14,000, towards which £6,000 is still required to complete it free of debt. Mr. John Cory, of Cardiff, has kindly provided the cost of the Large Assembly Hall; and Rev. T. E. Marsh, of South Africa, has provided a suite of rooms in the model dwellings. Further particulars of the undertaking may be had from the superintendent and secretary, Rev. David Roe, 18, Stainsby Road, Poplar, E.

Hadleigh Colony.

THE ratepayers of London owe General Booth no small debt. The wastrels who are being metamorphosed into real citizens would otherwise be living, many of them, at the expense of those who already bear a heavy burden of taxation.

At Hadleigh the Salvationists are reclaiming both the colonists and the colony; the men and the land are to-day evidences of the sagacity of the officers, who looked to the wilds of Essex as the "promised land" of outcast London. The colony is well and flourishing, and doing a work every whit as important as that of any over-sea dependency.

While, in common with other farmers, the Army has suffered this year with its corn and fruit, a very good all-round result has been secured. The orchards bore well earlier in the season, and the poultry farm has to-day no fewer than 3,000 to 4,000 birds in the runs. Prize-winners there are not a few, and the officer in command of the fowls exhibits a justifiable pride in the excellent condition of the department. The market gardens and nurseries are able to furnish all Southend with vegetables and flowers; while as for pigs, cattle, and sheep, the colony can now make a brave show.

A glance round Hadleigh reveals a wonderful system of procedure, and the place is, in one respect, Utopian, seeing that money is unknown. Tokens are given in exchange for labour, and these in their turn will secure either food or raiment, as may be desired.

With 250 colonists to provide for, the officer at the dining hall has a lion's share of work to perform. It is no uncommon occurrence to find him at duty for sixteen hours on end, and the food, though necessarily plain, is invariably good and wholesome.

Many a man has to thank the colony for a re-start in life, and, in a number of cases, for the blessings of a newly-learned trade. This has enabled him to take his place on the social ladder many rungs higher than the "casual" level on which he had hitherto been compelled to stand, amid a swarm of hungry competitors.

Mount Hermon Orphanage.

YOU will remember that in February last I wrote to inform you of the very sudden home-call of my beloved mother, Mrs. Mary Ann Parry, who for some twenty-five years had, with much love and devotion, cared for the orphan children at 55, Cambridge Avenue, Kilburn, N.W.; and also to ask for the prayers of God's people that someone might be raised up to carry on the work on the same lines of faith, and prayer, and spiritual desire. Mrs. and Miss Thomson have been approved by our trustees, and are now resident honorary superintendents; while I retain my connection with the homes for another year as honorary director.

I hope to hand over the entire management to Mrs. and Miss Thomson in October, and also to be able to do this with a balance on the right side of the accounts. Funds have been coming in very slowly during the summer. This may be partly accounted for by the delay in issuing the yearly report, which we delayed till definite information could be given as to the future management. (Mrs.) Mary P. Harris.

From Our Readers.

Books for Continental Hotels.

SIR,—I have returned to England after a summer holiday spent in France and Switzerland, with one fact deeply impressed upon my mind, viz., the need of good, wholesome Christian literature in hotels. One hotel at which I stayed possessed a few novels, but in the others there was absolutely no literature whatever except guide books.

I feel sure that a great work might be done in this direction, if a society were formed to supply every hotel on the Continent, at the commencement of the season, with a parcel of attractive Christian literature for the use of tourists—marked "not to be taken away." I am certain it would be much appreciated, for tourists seldom carry books with them, and would, on wet days and Sundays, eagerly welcome "something to read." It would be a means of influencing many who are not in the habit of subscribing to or reading religious magazines and papers.

I would suggest that each parcel should contain a French, German, Italian, and English Bible, for the Bible is conspicuous by its absence in hotel salons abroad. Surely it would not be difficult to start a society for this purpose, and many of your readers would be willing to help in supporting it. There is time to have the work well organized before the next summer season comes round.—Yours faithfully,

An Irishwoman.

48, Woodbury Park Road, Tunbridge Wells.

"Heart Searchings of the Home."

DEAR SIR,—On this subject allow me to relate an incident:—

"A lady sat by the fireside toasting her little slippers. The flickering flame showed a pleasant smile on her face. 'What are your thoughts?' asked her companion. 'I am recollecting a pleasant experience.' 'May I know it?' 'Certainly! It may be of benefit to others. I went to call on a friend yesterday whom I have not seen since her wedding day, though she has been married for now about twelve years. Her husband was in business, and her children at school, so we had a long chat. On being asked to stay to dinner, I accepted.

"'When the children came home, my friend and they disappeared. Some preparations seemed to be going on. Did they expect company? I felt rather annoyed at this thought, for I wished to see my friend in her family circle. Presently the children reappeared in smart frocks, hair and everything daintily arranged. The front door opened and they ran out of the room. There was a bustle in the vestibule owing, as I supposed, to the arrival of some guests. On entering the dining-room, however, I found the family by themselves. My friend looked charming in her dainty gown and pleasant ways. The signs of weariness in her husband's face soon disappeared, as she related to him some amusing incidents of the day. The children joined in. It was an animated conversation, and the happiest meal I have had for many years.

"'I could not help congratulating my friend on the happy evening. She seemed astonished, 'Why, we are always like that. We do not lay out any more amiability for others than we do for ourselves. Everyone tries to do his best to please others.'

"May this not be the secret of how to make home the most attractive place to a tired man, in fact, to any man?"—Yours, &c., Another Thinker.

Grace and Its Fruit.*

By Rev. WILLIAM TODD, Inverness.

GRACE is one of the great words of the New Testament. It would be well if it were more on the lips of God's people; and if, in their ordinary familiar greetings of each other, it were more heard. With this word begin several of the Epistles, and with this word the Book of Revelation ends. We are so accustomed to it that its meaning loses its freshness in our eyes, as the coin which is frequently handled gets its inscription partly rubbed off, and becomes somewhat illegible. Oh, that we could feel the force of the word as they did who first received it from Christ, and were put in the way of using it! The importance of the subject appears from the fact that the word occurs 155 times in the New Testament.

THE AROMA OF THE GOSPEL.

I. *Consider what grace is.* It is something in God that that gives joy to God and man. The Greek word is etymologically connected with that for "joy," and with the conception of "beauty." There is a profound significance in these three thoughts being associated together. The three graces were three types of beauty. In this word God enshrines the aroma and crystallizes the essence of the Gospel. The religion of which this is the keynote must be a religion of joy. It ought to give a man a winsomeness and charm, and fill his life with joy. When Rabbi Duncan was in one of his melancholy moods, he fell to crooning a lullaby of Greek Scripture texts, all of which contained the word grace (*charis*), when in a moment it struck him, "Why the word means 'joy'" (*chara*). He felt it was God's way of rebuking him for his want of joy, and at once his soul rose on the wing, saying, "Shall I deny God His joy, in refusing the joy He gives me?" Grace is not quite the same as love. It is love travelling beyond its ordinary bounds, stooping to those who do not deserve it. It is love spontaneous, bountiful, unearned, doing its work in Jesus Christ for the salvation of sinners, pouring itself out in a great flood of passion, and finding infinite delight and full reward in seeing the joy of the saved.

WORDS NOT OFTEN MENTIONED.

II. *We need this grace.* It is not one of the common wants about which men naturally speak. We do not hear it mentioned in ordinary society. It is not brought before our attention in the world. And why? Because sin is not mentioned. Crimes and miseries are noticed, but not sin. Sin and grace alike share this neglect on the part of men. It is where sin is felt and spoken about, that grace is magnified. Where sin abounds, there (in a slightly different sense from that which the Apostle intended) grace much more abounds. The tendency of the world is to minimize and extenuate sin. How can any reader of Scripture allow himself to do this, when he remembers the strong terms by which Scripture describes man's condition as a sinner? Sin *dwells* in him. This implies that he has opened the door of his heart, and allowed sin to become an inmate. Also sin *reigns* in him. It is not only a guest in the house, but it is his master, and a cruel tyrant withal. Further, he is *dead in sin*, and has become a mere implement in the hand of the devil for evil. This is God's arraignment of man, and the true nature of sin. Even the saved sinner needs grace day by day. There must be a continuous reception, a constantly felt need of it. But you must remember that a self-righteous spirit will tend to keep back the river of grace from flowing into your heart. For it always comes in the line of least resistance, visiting the humble, the broken in heart, the bankrupt in character. You will not get grace according to the riches of it, unless you come with feelings in accordance with your poverty.

THE BEAUTY OF HOLINESS.

III. *Some measure of graciousness ought to be seen and felt in every Christian.* Winsomeness, beauty of soul, a gracious walk, a gracious charm in the character — this is necessarily accompanied by real practical goodness. The Christian must be zealous of good works. Objectors said in Paul's day that grace so freely given would lead to careless living. This he boldly denies, appealing to the experience of all believers, in whom grace powerfully restrains all sinful tendencies, and to the facts of actual history, for most of the good in the world is done by Christians. The accredited exponents of religion in Christ's day professed to give peace to those who observed certain rites. Jesus spoke of grace freely given, and powerfully working towards holiness without ritualistic efforts of ours. Some counsel you by saying, "Amend your ways. Leave your idols." Others say, "You are lost and beaten, but we will show you how to get help from God." But what God in the Gospel says to you is, "Come to Me in your forlornness. It is more than help that you need. I will pardon you and renew you, and qualify you for holy living and active usefulness." The world will never forget that memorable night when the little Methodist Society met in Aldersgate Street, London, and a passage in the Epistle to the Romans was expounded, and John Wesley "at a quarter to nine o'clock felt his heart warmed" on hearing that faith alone would do all he needed for salvation. From that small source flowed the great river of Methodism. How much we need a revival of interest in that great subject and that great word, Grace!

* Notes of an address at Perth Christian Conference.

Gideon's Fleece.*

By Rev. A. T. PIERSON, D.D.

THE fleece was drenched when all around was dry, and dry when all around was drenched—a picture of what Christian workers should be. Drenched with that of which the world knows nothing, and dry to that with which the world is drenched. On the one hand we are to be open to spiritual impressions to which others are strangers, and on the other hand to be dead to worldly influences which others feel. Be sublimely alive to God and dead to the world.

This principle was applied (1) to the *Scriptures.* How dry to others, yet we may read and meditate upon them until our fleece is saturated with celestial dew. If we go through the Interpreter's house with the Interpreter, how much we shall have revealed to us. Only thus do we learn truth for the heart and the life. Not truth alone, but truth with God in it, is the power. Truth alone saves no man. We must preach *truth with power.*

(2) To *our supplications*—that is, the prayer that prepares for prayer. Much of our praying is valueless, because we rush into the presence of God too thoughtlessly. A quiet season of waiting until our fleece is saturated is needful for true praying. In Matt. vi. 6 is our Lord's direction for *secret* prayer. In that verse alone does the second personal pronoun occur seven times. This is the more remarkable, as our Lord evidently quotes from Isaiah, "Come my *people*, enter *thou* into thy chambers." Meet God alone. The presence of another destroys closet prayer. Absolute candour is possible only when we are alone with Him. Take time to *realize* the Divine presence until the soul is quieted.

(3) To *our ministry.* Ours is a sacred calling; and every man called to the ministry should be an explorer in the Divine Word. He may discover for himself what no one else has seen. The thought and even the expression of it may be from God. Some utterances are like inspired messages, as when Geo. Müller said, "Where faith begins, anxiety ends; and where anxiety begins, faith ends." What could be truer or more forcibly expressed than the statement, "When we stop bleeding, we stop blessing." If you succeed and do not suffer, it is because someone else has suffered before you; if you suffer and do not succeed, it is in order that someone may succeed after you. Watch against anything that destroys fellowship, and seek in fellowship that passion for souls which is the great lack of to-day. Spread the fleece until it is saturated.

* Notes of an address before the Baptist Ministers' Prayer Union.

(4) To *the heart.* Divine affections must first be bestowed before they can be cultivated. A flower has form, colour, and fragrance. Men can make the first and impart the second, but fragrance is God's gift. Love is the fragrance of the soul, and is God's gift. Being given, then, it can be cultivated.

The Late Mr. E. C. Newbery.

THE home-call came on September 18 to Mr. E. C. Newbery, of Nice, so well known for many years in connection with evangelistic work among the Italian population of the Riviera. He was born at Siena, Italy, his mother being Italian and his father English. In 1856 the family removed to Nova Scotia, and it was in St. John, New Brunswick, that Mr. Newbery realised his acceptance with God through the atonement of Christ. In a brief autobiographical tract, Mr. Newbery wrote: "The first Christian paper I ever read was The Christian, and the first number I saw had an account of Miss Carruthers' work at Pisa, Italy. The Spirit at once created a desire in my heart to go to my own land, and the words, shortly after, 'Return to thine house, and tell what great things God hath done for thee,' were rivetted to my heart by the Holy Spirit."

Mr. Newbery was subsequently attached to Rev. W. C. Van Meter's work in Rome, where he gave himself largely to itinerant evangelization and to distributing Gospel literature. For the first eight years of his career in Italy he helped various denominations, labouring principally at Venice, Naples, and other important centres. He then settled down on the Riviera, where he took halls and opened missions, both in France and Italy. Plentiful distributions of Gospels and tracts, from Genoa to Cannes, were the means of opening up the way for meetings in private houses, cafés, and restaurants; much prayer was made, and souls were won. Very many copies of the New Testament and of Scripture portions were distributed by Mr. Newbery, who attached the highest value to the dissemination of the printed Word. "The entrance of Thy Word giveth light." An esteemed friend writes:—"He had been suffering for more than two years from an incurable internal disease; but in spite of much pain and weakness had, almost to the last, continued preaching, and doing the work to which he felt specially called of God, viz., 'the sowing of the eternal seed,' in all directions, but particularly among Italians, whom he was peculiarly fitted to reach. Mr. Newbery leaves a wife, who has worked bravely with her husband for the last twelve years, and three children."

North London Convention.

THE North London Convention opened with promise of rich blessing on Sunday morning last, when Rev. J. Stuart Holden gave a powerful message on the different names given to the followers of Christ, in the Acts of the Apostles. "All that believed"—it is a blessed thing to be a believer, but let us take heed what we believe. Brethren and disciples came next, and lastly saints. At the evening service, which was crowded, he spoke on the "Restoration of the Backslider" (Hos. xiv.).

The Monday afternoon gathering was opened by an address by Rev. E. W. Moore, on "Building for God," and in the evening Mr. Holden spoke on "Thou has left Thy first love." The power of God has been very manifest already, and many are looking for a week of rich blessing. Prayer is asked for these gatherings, which close on Friday evening.

To Promote Study of the Reformation.—The *Sunday at Home* announces the formation of a Protestant Study Circle, with a view to promoting the study of the history and principles of the Reformation. Prizes of the value of £30 will be given. The text books recommended are "Beckett's Reformation in England," and Dr. C. H. H. Wright's "Primer of Roman Catholicism." Particulars of the Circle and competition are given in the September number.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive and helpful for Sunday talks with their young folk.* *(See next page.)*

Heathen Burning their Idols.

THE population of the diocese of Western Equatorial Africa, over which Bishop Tugwell presides, is thirty-five millions. The known languages spoken are sixteen. The inhabitants are either heathen or Mohammedan, the Hausas being among the most interesting of the peoples. Already two devoted Englishmen have laid down their lives in the attempt to carry the Gospel into their country.

The people themselves express desire for Christian teachers. They are possessed of a remarkable literature, many of their songs breathing a lofty spirit of self-renunciation, but, like all Moslem writings, they fail to point out any source of power by means of which the precept may become practice, and the people themselves are sunk in degradation and sin of every kind. Yet among the Hausas, as among the heathen, the power of the Gospel is being felt. Like Dagon the idols are falling, as step by step the Gospel penetrates into the Dark Continent.

A native clergyman was visiting a certain heathen village named Ugbolo, near Asaba, on the Niger, where an African convert had daily for about a year gathered the people together, and taught them the Gospel story. They listened to the visitor with marked attention, and as the address drew to a close he saw that the impression made was very great. "His words," they said, as he ended, "were very good—would he build them a church and send a teacher?"

He pointed to the idol houses all around. "Who," he asked, "has built these?" "Our young men," was the answer.

"I cannot build you a church," the teacher replied; "you have built these for your idols and you must build the house for the true God." They saw the force of this method of reasoning. "But," the teacher continued, "that is not enough. Our God is a jealous God. He must have the whole worship, the whole heart—the idols must be destroyed." Then they shook their heads. "Christian teacher," they said, "your words are too strong"; they went sadly away.

One man, however, remained behind, and when all had left he came up to the teacher and said, "Come with me to my house and burn my idols." The heart of the Christian rejoiced. "But," he said, "are you willing to give up your idols and to have them burned publicly?" The man replied in the affirmative.

"Then, in the evening, when all have returned from the farm, I will come and we will burn them." In the evening the whole village assembled. The teacher entered the man's house, and then reappeared carrying the idols. A large fire had been lighted and after a few earnest words the idols were consigned to the flames. There was an awe-stricken silence. Then a man approached the teacher and said, "Come to my house and burn my idols also." Another came up with the same words, until fifteen of the villagers had invited him to destroy their gods.

You can well imagine how grateful and glad the faithful missionary was to see such an encouraging response to his message. Does it not remind us of God's promise that "His word shall not return unto Him void"? But it was a great test of the people's sincerity, and I hope you are as sincere in your Christian profession. Remember that anything that you love better than God, and are unwilling to give up for His sake, is *your* idol, even though you live in this happy Christian land. Uncle Tom.

Children's Special Service Mission.

Mr. H Hutchinson, *Christ Church, Blackburn*, Sept. 29; *Brockley*, Oct. 4. Mr. E. Arrowsmith, *Ealing*, Oct. 3; *Lichfield*, Oct. 4-9; *Upminster*, Oct. 19. Mr. E. T. M. Dennes, *Kenley*, Sept. 26. Mr. J. S. Tyler, *Kingstown, Ireland*, Oct. 5-10. Mr. E. Hughes, *Jurston Hall, Westminster Road*, Oct. 5. Mr. J. E. Collier, *Talbot Tabernacle, Westbourne Park*, Sept. 28-Oct. 6. Mr. H. T. Sayer, *Pilgrim Fathers' Church, New Kent Road*, Oct. 5-12. Mr. W. H. Wilson, *Oxford*, Oct. 6-11. Mr. F. P. Rowe, with Caravan, *Rettenden, near Chelmsford*, to Sept. 26. Mr. F. H. Taylor, with Caravan, *Icklesham, near Winchelsea*. Mr. E. Clark, with Caravan, *Thurleigh, Beds.* Mr. E. T. Reed, with Caravan, *Gt. Bircham, Norfolk.*

The Meetings for Seaside Reports will be held (D.V.), on Tuesday, September 30, in *King's Hall, Newton Street, Holborn*, at 3 and 6.30. Rev. E. A. Stuart, M.A., will preside at the afternoon meeting, Sir Matthew Dodsworth in the evening; *Hope Hall, Liverpool*, Oct. 6 (4 and 7); *Y.W.C.A. Hall, Manchester*, Oct. 7 (3 and 6.30); *Church Institute, Bradford*, Oct. 8 (7.30); *Central Hall, off Deansgate, Bolton*, Oct. 9 (7.30); *Y.M.C.A., South Parade, Leeds*, Oct. 10 (7.30); *Athenæum Room, Derby*, Oct. 13 (7.30); *Y.M.C.A. Hall, Birmingham*, Oct. 14 (7.30).

Disappointments.

NO doubt each one of you knows what it is to be disappointed. You dislike disappointments very much. I have never forgotten one I had when I was about twelve years of age. I was to go and stay for my holidays with my grandmother, and to travel in the train by myself; we had to drive all across London to get to the railway station, and my father went with me to see me safely off. Owing to being hindered by the carts, &c., in the City, when we arrived at the station the train had started. Oh, what a sad heart I had during that hour's ride back home, even though father said, "Never mind, you shall go to-morrow!"

We have all had lately a great national disappointment in the illness of our King and the postponement of the Coronation. God teaches His children lessons by the disappointments He sends; He thus reminds us that He is the King of Kings, and nothing can go on without His Sovereign Will. We need to trust all our plans more to Him, and say, "If the Lord will we shall both live, and do this or that" (James iv. 15).

But I want you to think most of all about the disappointments God gets, and that He does not like to be disappointed any more than you and I do. The good God made this beautiful world, and placed man in it, hoping to get glory to His great name; but the people became so wicked that in Gen. vi. 6, 7 we read that God was sorry that He had made men at all, and He had to destroy all but one family by a flood. Was not that a disappointment?

Then, later on, after the Lord Jehovah had chosen one nation to keep the knowledge and love of Him in the world, and they rebelled against Him, how bitterly He was disappointed is shown by a beautiful little story which you can read in Isaiah v. 1-7. You hear it in His sad tones as He says, "What more could I have done . . . . that I have not done?"

Then again in Matt. xxi. 33-42, we have one of the Lord Jesus' parables, telling us how God even sent His Son to try and save the poor sinning world; but, alas! even that did not do, and the heart of God was more grieved and disappointed than ever before.

Now, dear young friends, will you ask yourselves the question, "Am I disappointing God?" We often disappoint our fathers and mothers and friends, but how much worse is it to grieve and disappoint our loving Heavenly Father! He has given His well-beloved Son to be our Saviour, but do we love Him as we ought? He has given us His blessed Spirit to help us, but do we let Him take full possession of our hearts? He has given us work to do for Him in this world, but are we doing our best for Him, to show to others what a great and glorious God He is? Oh, it is a blessed thing never to disappoint our God.

Perhaps you would like to know that the word "disappoint" only comes three times in our Bibles, and in the three middle books, Job, Psalms, and Proverbs. In Job v. 12 we are told that "God disappoints the devices of the crafty," so that though they plan to do great things, their hands can do nothing worth anything. So if we are God's children we need not fear what wicked men will do. Psa. xvii. 13 is David's cry to God when he was surrounded by enemies who wanted to kill him.

And Prov. xv. 22 is just what so many of us need to remember, when we think we can do great things by ourselves without asking advice from those who know better than we do. "Our purposes are disappointed." Shall we determine that we will listen to God's voice and take His counsel, so that *our* lives may not be a disappointment and a failure?

Keswick. E. J. Banks.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 349).

Find and complete the following. Take one word from each to form the hidden text, which will be found in Isa. xl.:—

1. "Like a tree planted" (Psa.).
2. "The God of Israel is He that giveth" (Psa. lxvii.-lxix.).
3. "Not by might" (Zech. iii.-v.).
4. "It is your Father's good" (Luke xii.).
5. "This is the stone" (Acts iii.-v.).
6. "As we have received" (2 Cor. ii.-v.).
7. "Did not our heart burn" (Luke xxiv.).
8. "I go to prepare" (John xiii.-xvi.).
9. "Go out into the highways" (Luke xiii.-xv.).
10. "I pray not" (John xvi.-xviii.).
11. "As we have opportunity" (Gal. vi.).
12. "Little children, let" (1 John i.-iv.).
13. "The spirit of counsel and" (Isa. x.-xii.).
14. "He will speak" (Psa. lxxxiii.-lxxxvi.).
15. "Yea a man of knowledge" (Prov. xxiv.).
16. "And strengthenedst me with" (Psa. cxxxvi.-cxxxix.).

Those under *ten*, do any 5; those under *thirteen*, do any 10; under *seventeen*, any 14.

ANSWER TO LAST SEARCHER (348).

Harvest.

1. Lord of the Harvest (Luke x. 2).
2. Beg in harvest, and have nothing (Prov. xx. 4).
3. Prov. vi. 6, 7, 8.
4. Matt. ix. 38.
5. Gen. viii. 22.
6. Matt. xiii. 30, 39.
7. Lev. xix. 9, 10.
8. (*a*) 1 Sam. vi. 13; (*b*) 1 Sam. xii. 17, 18.
9. Jer. viii. 20.
10. (*a*) Job iv. 8; (*b*) Prov. xxii. 8; (*c*) 2 Cor. ix. 6; (*d*) Gal. vi. 7 and 8.
11. Continuance in well-doing (Gal. vi. 9).

No. 348.—Correct answers (first list) received from:—

A—Douglas Anderson-Berry*, Gwendoline Ahler*.
B—Howard Bailey*, Ella Berryman, Robert Bushby*, Barbara and Gwendoline Bourne, Annie Blaikie*, Thomas and Amy Beaty, Marjorie Bevan, Dorothy Brooks*, Stanley Burgess*, Phyllis Boyd*, Ewen Bentley, Millie* and Caza* Butler, Dorothy* and Edward Bates, Mabel Baker*, Albert Brown, May* and Daisy* Bilson, Esther Blodowsky, Leah Bazinsky, Edith Bank*, Rachel Blumenthal*, Raymond Bailey*, Emily Bridgewater*.
C—Sophy Cohen*, Percy and Stanley Chappell, Dorothy Courtenay*, Winifred Collingwood*, Ada Combes, Margaret* and Jessie Carter, May*, Willie and Kathleen Cullen, Gussie Clark,* Arthur* and Winifred* Cox, Annie Couiten*, Lydia Cleary*, E. Clear*.
D—Ruth Dawson*, Dorothy Daintree*, Stanley Drew*, Rosalind Dodd, Lizzie Dowzard*, W. and Nellie Dowsett, Kitty and Violet Donaldson-Selby.
E—Dorothy Essam.
F—Vincent, Mabel and Olive Fleet, Elsie Fox*, Lillie Forster*, Rachel* and Sarah* Finkelstein.
G—Norah Goodbody, Dorothy*, Gladys* and Cicely* Gibson, Alan Gardner, Ethel Gates.
H—Ina Hemmel*, Hettie Hill*, Dorothy Hunt, Edith Hillier*, G. T. Hucklesby*, Kathleen Hobbs, May Hazledine*, T. Alan Hogg, Beatrice Hastings, Betsy Holik*.
I—Daisy Iredell*.
J—James and Archie Jenson, Gladys* and Alfred Johnson.
K—Eva and May Kalb, Nellie Kelly*, Phyllis* and Marjorie* Kiernan, Edith Kisler*, Esther* and Rose* Killowich, Gertrude Krambach*.
L—Georgina Lichtenstein*, Constance Long*, Sidney* and Mary Law, Lizzie Lloyd*, Annie Levine*.
M—Janet Michalls, Dorothy and Charlie* McMullin, Charlotte Millar, Sidney and Geoff* Martin, M. C. Mills*, Peggy* and Molly McArthur, Ellen*, Arthur, Lewis* and Grace Morice, Nellie Manning*, Elsie May, Dorothy Morgan*, Eva McKenzie, Daisy*, Doris* and Winifred* Martin, Ellen Mills.
N—Emily Norris, Dora and Leah* Niels, Gerald and Hilda Nicholls.
O—Olive Oxley*.
P—Ella Pulham*, Kathleen* and Enid Pincott, Margary Pibel, Dora Phillimore*, Dora and Golda* Portnow, Margherita Perlmann*, Evelyn Primrose-Pechey*.
R—Marjorie Rainey, Ada Renals*, Alan Richardson*, Dorothy* and Gussie* Roach, Gwendolen Ravenhill*, Mary Reburn*, Winnie Runting, Esther, Fanny and Rose* Rosenthal.
S—Joyce, Stanley, Rider and Glanville Smith, Margery Smart*, G.* and M. Spurgeon, Stanley and Davie Soltau, Cicely* and Lilias* Sherbrooke, Annie, George*, Octavius,* Septimus* and Frank* Speare, Gladys Sutton*, Betty Stocks*, Dorothy and Lizzie* Simons, Leslie* and Archie* Stubbs, Constance*, Edgar and Hilda* Schaeffer. Mary Sowdon.
T—Margaret Tweedy*, Dudley Toye*, H. E. Thorpe, Reginald Thresh*, Theodora* and Archibald* Thorn, Dora Tealby*, Rebecca* and Rachael* Tushinsky, Naomi Torf*.
U—Verne Usher. **V**—Lily Victor, Norman Vince.
W—Freda Watts*, M. Walker*, Sarah* and Annie* Wood, Florence Wilde*, Cecile* and Phyllis Wright, Fanny Wheeler*, M. Williamson, Dorothy Woodforde, Agatha Ward, Gertrude and Ellen* Williams.

Np. 347.—Correct answers (second list) received from:—

A—Bessie Acton*, Mabel Ashwell*, John and Tom Aikenhead, Daisy Annett*.
B—Massy* and Mabel* Baker, Ileene* and Evelyn* Barstow, Evelyn*, Irene* and Freda* Butlin, Aleen Byres-Leake, Annie Blaikie*, Frances Burnett*, Gordon and Harold Berry, Rachel Blumenthal*, Edith Bank*, Edward and Dorothy Bates, Ronald and Zwen Bentley, Louise Betts.
C—Duncan* and E. Hyde* Campbell, Willie Cooper*, Annie Coulter*, Dorothy Cooper, Cicely Craven*, David*, John* and Henry* Colville, Jessie* and Margaret* Carter, Arthur* and Winnie* Cox, George Crawford, Davidson Cardy*, Alice Crang.
D—Jessie*, Elmina* and Cecily* Deane-Roe, Catherine and G*. Dempster, Violet* and Mai* Davidson, Gabrielle Dupries*, Nessie Dunn*, John and James* Davidson, Marjory Dyke*, May Darroll*.
E—Ruby Ellis*.
F—Gwendolen* and May* Fennell, Agnes* and L. W. Fullerton*, Lillie Forster*, Temperance Foskett*, Mabel Fletcher, F. A. and Aileen Figgis, Phylis Fry*, Percy Fitch.
G—Norah Glynn*, Willie and George Goodall, Gladys*, Cicely* and Dorothy* Gibson, Dorothy Gray, Evelyn Gulston, Elsie* Isabel* and Marjorie* Goudge.
H—Nina Hutchinson, Olive Hutchings*, Violet Holford, Henry Harvey, Ella Hake, Theodora Hill*, John Herbert, Betsy and Perra Holik, Rachel Hinton*, Florence and Ray Hoyte, Violet* and Gladys* Head, Elizabeth*, Hilda* and Mary* Hooper.
I—Charles Inwood*, Isabel* and Ami* Inglis.
J—Lizzie Johnstone, Hilda Jeffery*.
K—Esther* and Rose* Killowich, Nellie Kelly*, Lilian Kyme, May Kalb*, Gertrude Krambach*.
L—Lizzie Lloyd*, Annie Levine*.
M—John Macfarlane*, Harold and H. W. Metherell, John Moffat, Gwendoline Moir*, Eva McKenzie*, Evelyn*, Alice and Maisie* Mackenzie, Leonard, Winnie* and Dorothy Mace. Mary*, Dorothy and Margaret Morris, Jessie and Louis* Maclachlan, Lydia Mann*, Alex. and Jessie* Morrison, Charlotte Millar*, Leonard Medcalf, John*, Ella* and Lily MacMurray, Connie Murfin*, Nellie Manning*, Dora Muir, Emily Mayhew.
N—Edith Newton*, Leah Niels.
O—Maude Oakes, Kathleen O'Callaghan*.
P—Connie and Jessie Palmer, Lionel Pearson*, Isabel* and Gladys* Phipps, Lucy* and Mabel Pelham-Burn, Margherita Perlmann, Percy, Geoffrey, and Clarice Peach, M. and Alfred Porter.
R—Mary Reburn, Maggie Russell*, Susie Rough, Alice* and Hilda Reid, Rose Rosenthal*.
S—David Soltau, D. Stainer*, Muriel Sells, Arthur Struthers, Violet*, Evelyn*, Phyllis* and Gladys* Shaw, Florence, Ellen and Effie* Simpson, David Stewart, Dorothy* and Lizzie* Simons, Gertrude Scott*, Stanley* and Flora* Smith.
T—Dora Tealby*, Evelyn* and Lilian* Tracey, Marion Terry, Winifred Trotter*, Katie*, Ina and Nettie* Thomson, Rachel Tushinsky*.
W—Sarah*, Georgiana*, Muriel* and Pringle* Wilson, Ellie* and Nora* Wyatt, Freda Watts*, Walter*, Edward* and Edith* Wheeler, Ernest*, Kenrick* and Queenie* Wakeford, William, Wilfred and Sidney Watson. **Y**—Gladys and Bella Young.

FOREIGN LIST.

Nos. 339—Cuckoo, Flo and M. Lister (S. Africa). **No. 340**—M. and Cuckoo Lister, Mattie (S. Africa). **No. 341**—Rhoda Krige, Jean Beyers, Mattie (S. Africa). **No. 342**—Eric*, Ivan*, Rotha* and Lottie* St. George (Canada), Huldah Krige*. **No. 343**—Ivan, Lottie*, Rotha and Eric* St. George, Dora Wallace*. **No. 346**—Elsie Boritzer*, Bertha Hettinger* (Constantinople).

Personal.

Horace and Harold Metherell, Rachel Hinton, Howard Bailey.—I am much pleased to welcome you as new Searchers, and hope you will enjoy answering the questions.

Stanley and Joyce Smith.—I am glad to receive your papers again, and hope you will now be able to send them regularly.

Queenie Farrington.—I am sorry to lose you as a Searcher, though I am very glad that you have enjoyed answering the questions.

T. Alan Hogg.—I regret to hear you have been ill.

Uncle Tom.

For Children's Scripture Union Notice see page 25.

Christian Endeavour Topic.

Sunday, September 28.

Missionary Heroism. Acts xvi. 19-34.

THE story of this outburst of popular hatred against Paul and Barnabas might have been written in China during the late persecutions, though perhaps the mobs there were even more lawless, and were not content with bringing the missionaries of the cross before the magistrates, but in many cases took the matter into their own hands.

The gaoler seems to have been brutalized and coarsened by long contact with the worst of men, and by the cruel methods of Oriental punishment. He had no difficulty whatever in sleeping soundly, though he had done nothing to wash the bleeding backs of the two Jews who had been suddenly handed to his safe keeping. He cast them into the inner prison, which probably enough had no aperture to the open air, was reeking with filth, and on the bare ground of which, amid odious creeping things, the two men were obliged to lie.

It was a dolorous position indeed. To get into an Oriental prison to-day is to run the risk of never getting out again; to have received many stripes from the rods of Roman lectors would leave the skin of the back torn to ribbons. To be in the inner prison was to be in contact with the foulest and most repellent circumstances, and to have the feet stretched wide in the stocks would entail sore suffering from a posture that strained the muscles unmercifully. Yet, notwithstanding all, the two prisoners were singing. Notice that the tense which describes their songs is the imperfect. It was not a single burst of song, but a continuous melody, only broken by earnest prayer. "They were praying and singing hymns unto God, and the prisoners were listening" (*v.* 25, R.V.).

What were they singing? Probably such Psalms as ii., cvii., cxxx. Caged birds can sing; hands and feet may be fast, but the tongue can yet yield itself to sweet strains of joy. There was no weakness in these earliest missionaries, but heroism, steadfastness of courage, buoyancy of heart. As Paul taught his converts to do, they sang and made melody in their hearts unto the Lord, giving thanks always for all things (Eph. v. 19, 20).

It is a good thing to cultivate joy as one of the rarest and choicest fruits of the Spirit. Dr. Dale noted against himself that he had been too moody and gloomy in his home-life. Let us all see to it that we make the happiest we can of life. There is so much anxiety and pain around us that we should endeavour to lighten it at all costs to ourselves. Nothing so absolutely astonishes the man of the world, or so strongly authenticates our religion, as the presence of joy when our circumstances are difficult and depressing. Joy often wells up like fountains of fresh water amid the salt brine of the ocean, and when it does so it arrests attention and compels admiration.

It was this joy that arrested the gaoler, probably equally with the earthquake. He felt that God must be near to produce such results. This is the kind of stuff that makes the best missionaries—men and women who rejoice in tribulation, and who fulfil the marvellous description of 2 Cor. iv. 7-15. Oh, that some who read these words may become missionaries of that type. The Church and the world know such when they offer themselves; and one may almost say that everything is at a standstill till the Church can pour forth floods of such consecrated, joyous, holy souls for the evangelization of mankind.

It was a daunting experience that Europe's first greeting to the Apostle should be of such a nature. The man of Macedonia, who invited the Apostle in his dreams, said nothing about this experience of the gaol. But it was all part of the plan by which God would test the quality of the first missionaries, and would give a speaking example of the way in which His Gospel would succeed. The corn of wheat must fall into the ground and die if it were not to abide alone. Through prisons, chains, and shameful scourging the Gospel was to win its noblest trophies.

See the effect of it on the gaoler. What a change God's Spirit wrought on his character. Instead of the brutality which had characterized him, he became gentle and humble. Faith in the Lord Jesus not only led to the confession of baptism, but to works meet for repentance.

F. B. M.

C.E. NOTES.

A Congregational C.E. Society at Maldon recently held a bazaar in aid of the London Missionary Society, by which means £16 were raised.

* * *

Miss Weatherley, member of the British National C.E. Council, starts for America on October 1, and will return on October 29. She hopes to stay for a week at Auburndale with Dr. and Mrs. Clark, and have an opportunity of attending the New England C.E. Convention, which will be held in Boston, October 14-18.

International S.S. Lesson.

Sunday, October 5, 1902.

Joshua Encouraged (Joshua i. 1-11.)

Golden Text (Joshua i. 9).

OSHEA, the son of Nun, was of the tribe of Ephraim (Num. xiii. 8). According to Eastern custom, following Gen. xvii. 5-15, his name was changed when he took special public office (Num. xiv. 16)—Jehoshua, "Saviour," "God's salvation," significant of the service he was to render for the people, and which typified those of our Saviour, the Lord Jesus Christ (Heb. iv. 8, with *v.* 8, 9, name used *for* Joshua in Acts vii. 45; Heb. iv. 8). Joshua was brought into prominence—

1st—As spy, true, faithful, brave, rewarded (Num. xiv. 30).

2nd—As official attendant on the great leader (Ex. xxiv. 13).

3rd—As consecrated suecessor to Moses (Num. xxvii. 18-23).

4th—As commissioned leader (Deut. xxxi. 7, 8).

5th—As commanded of the Lord to lead Israel (Josh. i. 2).

6th—As divider, with Eleazar, of the Land of Promise. An interesting fact is shown in 1 Chron. vii. 28—that by a distinct curve in the boundary line Nazareth was included in Joshua's possessions.

Joshua's Training.

(1) Born a slave, reared in bondage, forty-four years.

(2) Forty years' experience in the wilderness teaching, but as the most part of that period was spent in close attendance on the prophet, Joshua had better opportunity than any other man of seeing the inner workings of Jehovah's plans for His people.

(3) At eighty-four, specially endued with power and wisdom for his life work, and minutely instructed by his chief (Deut. xxxiv. 9).

Joshua's Qualifications.

(1) The teaching of the Spirit (Num. xxvii. 18).
(2) The strong faith of a man of God.
(3) The faithful heart of a loyal servant.
(4) The soul of a dauntless soldier.
(5) The constancy of a friend and comrade (Joshua xiv. 6).
(6) The courage of a man. Would stand up for the right by his comrade's side when all else were opposed and death threatened (Num. xiv. 6).
(7) The hopefulness of faith, which believes in God's power above and behind all difficulties (Num. xiv. 9).

The task was most difficult (2 Cor. ii. 16).

(1) To take up the work of so great a leader.
(2) To govern and command in battle a perverse, fickle, discontented people, unused to war.
(3) To conquer and drive out powerful tribes.
(4) To cross a rapid torrent with 60,000 men.
(5) To attack and take a walled city.
(6) To press on till all the land was conquered.
(7) To divide the land among the tribes of Israel.

Equipment.

(1) The command of Jehovah, and "His commands are enablings."

(2) Courage, fearlessness, and conscious power, which the presence of God alone can inspire.

(3) Memory, heart, and lips, fully charged with the law of God.

(4) Linked to Eleazar for divine counsel in all emergencies (Num. xxvii. 21).

(5) The promises of God to strengthen his heart.

Action.

Joshua had been called, by command of Jehovah, and solemnly consecrated by the laying on of hands (Num. xxvii. 18), had received "a charge" before all Israel (Deut. xxxi. 7), but took nothing upon himself until the Lord called him to office (Josh. i. 2).

Lessons.

(1) When the Lord commands us into a certain work, we may be quite sure that He will be with us in it. "The path of duty is the path of safety." "Now, then, whatsoever God saith unto thee DO" (Gen. xxxi. 16).

(2) God's work goes on. If one workman falls, another must take his place. Who will fill the gaps in the mission field? Read Isaiah vi. 8.

(3) Many have been as fully conscious of the Divine call as Joshua, but failed to give his loyal response.

(4) The Lord is above and behind all the difficulties of our life.

(5) It takes courage nowadays to obey God in face of opposition (2 Tim. iii. 12).

(6) Joshua was a busy man, but he found time to study the Word of God.

(7) If we store our memories with God's Word, we shall not be at a loss for the word of guidance.

(8) The way of life is still narrow and strait, but the enemy tries to tempt us into by-paths (note Isa. xxxv. 8).

(9) The land was all given, but they came into possession as they claimed by faith in action (Gen. xviii. 23-33; Mark ix. 22-23).

Questions.

On what condition did the Lord promise Joshua success and prosperity? (*vv.* 7 and 8; 1 Kings ii. 3.) The written law must be his guide (Isa. viii. 20; Psa. cxix. 105; 2 Tim. iii. 16).

Is Jesus my Captain? Am I enlisted under His command? Am I properly armed for the fight against evil? (Eph. vi. 10-18.) Have I my sword well in hand? (Heb. iv. 12.) Do I count the enemies of God my enemies also? (Matt. vi. 24.)

Illustrations of S.S. Lesson.

ENCOMPASSED BY GOD'S PROMISES.

Many years ago, when the coal industry of Vancouver Island was in its infancy, a miner, while wandering in the woods, was attracted by a peculiar leaf upon the ground. In stooping to pick it up his hand swept clean a small portion of earth, and revealed a seam of coal that proved to be extensive. Eventually the miner became possessor of the whole district, which was rich in excellent coal, and the present Premier of British Columbia, the Hon. James Dunsmuir, the son of that fortunate miner, is a man of wealth because of the discovery made by his father. The Lord assured Joshua that every place that the sole of his foot should tread upon that had He given unto him, as was said unto Moses (*v.* 3), and God has to-day given unto us exceeding great and precious promises to be fulfilled, both in the life that now is, and in that which is to come.

I WILL NOT FAIL THEE.

On one occasion when the King, then the Prince of Wales, was visiting Coburg, he saw a crippled lady who was being wheeled along in a bath-chair. The Prince, recognising in her the daughter of one of his tutors, approached and asked why he had not seen her at the Schloss. "Because," replied the lady, "I am not sufficiently worthy of Court notice." After that the Prince on several mornings insisted on pushing the lady's bath chair up and down the parade, and would not hear of leaving her alone. Our greater Prince of Peace is ever willing to be at our side to support us, however unworthy of notice the world may deem us. The Lord, speaking to Joshua, said, "As I was with Moses, so I will be with thee; I will not fail thee nor forsake thee" (*v.* 5).

COURAGE WITH STRENGTH.

Quite recently, at one of our seaside resorts, the visitors on the pier heard cries for help coming from the water, and discovered that a man was being carried away by the tide. Though there were a number of onlookers and they were not lacking in courage, not one of them was sufficiently strong as a swimmer to effect a rescue, and though a life-line was thrown into the sea, the poor fellow was drowned. Strength and courage must go together if we would save perishing souls around us. Courage in itself is not sufficient; it must be backed by strength, and that the strength of God. "Stand fast in faith, quit you like men," said the Apostle Paul. "Be strong," was God's command to Joshua. "Be strong and of a good courage" (*v.* 6).

TURN NOT.

Many explanations have been offered of the various Alpine accidents which have happened during the past summer. An experienced mountaineer declares that very often the calamities are brought about by the tendency of climbers to turn from the proper trodden paths in quest of quick ways down the slopes. "One climbs," he says, "without a guide, and gets to the top without difficulty. From the top there seems to be a feasible way down the face, and one may be rash enough to try to follow it. But there is no way down. All the slopes get steeper and steeper, and end in precipices. Every year there are some who fail to realize it in time; they go on, and slip and perish." The path of life is quite as dangerous, and the Lord's word to Joshua, "Turn not from it to the right hand unto the left" (*v.* 7), is as appropriate to-day as ever it was.

Union Tabernacle, S.W.—Describing his work at Union Tabernacle, Pastor D. M. Cameron writes: "We have made an extension in our buildings, and have erected a small hall in the rear of the Tabernacle for the better carrying on of the work among the young. We have great need for continued Gospel efforts here in the Wandsworth Road district, which is so densely populated, chiefly by the artizan and labouring classes employed in the railway and gas works, and factories which abound in the neighbourhood. We have continued signs of blessing. There is, however, a debt of £50 on our small hall." Mr. Cameron, 32, Larkhall Rise, Clapham, S.W., is open to undertake evangelistic missions in any part of the country.

Evangelists at Work.

American Tent Mission.

THE tent-meetings inaugurated by the Evangelization Union in St. Louis, U.S.A., are still in progress, and thus far have proven very fruitful. Three meetings have been held at Trinity, Baden, and Carondelet. Fully 400 persons have been brought to the Lord. About 150 have already united with the Methodist body, and many have found homes in other Churches.

Mr. J. J. Sims in Ireland.

The Canadian evangelist, Mr. J. J. Sims, has been making an extended evangelistic tour through the Emerald Isle. Cork, Bandon, Limerick, Skibbereen, Baltimore have been visited, and in each centre hundreds have heard the Gospel by aid of lantern services. In Cork and Limerick the halls were found to be too small to accommodate the crowds who attended the meetings, and Mr. Sims moved to the theatres in both cities. The evangelist has been now for some weeks conducting missions around Dublin in tents and halls, including a visit to Rathmines Y.M.C.A.

Children's Special Service Mission.

An encouraging series of services in connection with the C.S.S.M. has been conducted by Mr. K. Swaine Bourne at Langland Bay, Mumbles. The meetings were well attended, the interest of the children being sustained throughout. Special features of the mission were the Bible readings, which proved most helpful. Two were addressed by Miss Bessie Porter. One cannot estimate the results of the good which has been done; but God has allowed us to see some cases of blessing amongst the children. All feel grateful for this opportunity of sowing the good seed. E. F. S.

Tent Mission at Whitehaven.

A fruitful three-weeks' mission has just been completed at Whitehaven by Mr. Towers, of the Evangelization Society. The tent was filled on the first evening, and from 500 to 600 people assembled nightly. A meeting was also held for young men.

On the Sundays, owing to the tent proving too small, the services were held in the Wesleyan Church (kindly placed at Mr. Towers' disposal), and at the evening meetings the sanctuary was crowded. The mission was full of blessing, and the evangelist was instrumental in pointing many to Christ.

George Huddleston.

Two Tent Missions.

A month's mission has been held in a tent at Gorse Hill, Swindon, conducted by Mr. J. G. Stanger, of the Evangelization Society. Many flocked to hear the story of God's redeeming love, which was faithfully preached. On six evenings Mr. Stanger took up the subject of our Lord's second coming, and the addresses proved a blessing to God's people. Many of the unconverted were led to decision for Christ during the mission. Subsequently the tent was removed to Lechlade for a fortnight, and there, too, the preaching of the Word was abundantly owned. Many non-church goers attended, and several sought the Way of Life.

Messrs. Williams and Maxwell.

The concluding meetings in the mission of Messrs. Williams and Maxwell at Aberdeen were marked by many tokens of Divine blessing. On Friday last the two meetings for young people had an aggregate attendance of 2,500, and many decided for Christ. On the concluding Sabbath three meetings were held. At the afternoon service for men only, Mr. Maxwell sang, with much feeling, "My Mother's Bible," and Mr. Williams spoke on "Excuses Common to Men," and again there were large numbers of seekers. At night a great audience crowded the vast Music Hall, while an overflow meeting was held in the Y.M.C.A. Rev. J. S. Stuart, of Rutherford U.F. Church, took part, and Rev. Dr. Stark (Congregational) added cordial words of appreciation on behalf of the ministers of the city.

Dr. Harry Guinness at Bow.

It will rejoice the hearts of the dear friends who are praying for the United Mission which is now being conducted by Dr. Harry Guinness in the East London Tabernacle to know that there are already very evident tokens of blessing. At the first meeting held on Saturday night, for men only, some 2,500 were present, and several hundreds made their way to the inquiry meeting, where some fifty or sixty men professed to having received Christ as their Saviour.

On Lord's Day evening the Tabernacle was crowded to hear the Gospel, and there was a marked spirit of hearing. Many went into the inquiry-room, and there were some definite cases of blessing. The mission will be continued until October 1.

One of the Workers.

Hyde Park and Hyde Park Hall.

On Sunday evening last I found the usual crowds at the north entrance of Hyde Park listening to the advocacy of the Gospel of God by Evangelical preachers from the Y.M.C.A., the Christian Evidence Society, and other agencies; also of humanitarian Deism, Scepticism, Atheism, &c. Further on a crowd surrounded the stand where Mr. Charles Cook has held his services for thirty years. There is an advantage in getting away from the disputing crowds to a location where speaker and audience are free from interruption. A good number adjourned to Hyde Park Hall, where the way of salvation was explained, not without good result.

On the first Sunday in October Mr. Cook hopes to resume evangelistic meetings in the Metropolitan Theatre, Edgware Road. The prayers of Christians are earnestly requested for great blessing on these services. R. C. M.

Mr. Henry Thorne at Blackpool.

The Y.M.C.A. Alhambra Theatre services were again well attended on Sunday week, when Mr. Henry Thorne was the speaker. Mr. Thorne came in contact not only with theatricals who knew and had known members of his family in the theatrical profession, but also with friends and converts from all parts of the kingdom. This has been a special feature of the work in Blackpool during the season, where so many gather year by year. Each speaker has been encouraged by the reverent attitude of the congregations, and Mr. Thorne's words were closely followed morning, afternoon, and evening as he opened up the Scriptures and spoke of "redeeming grace and dying love." There were decisions for Christ at the close of the day, as on the Sunday previous, when Mr. Leonard Weaver was the speaker. On Monday a Bible reading was given by Mr. Thorne, and his lecture, "From the Stage to the Cross," in the Congregational Church, Victoria Street, kindly lent for the occasion. L. J.

The Racecourse Mission.

At the race-meetings at Doncaster and Totnes much encouragement was met with. At Doncaster the morning meeting for prayer and Bible-reading is an important feature of the work, and has been greatly used of God to the edification of believers. On the course, there is, of course, personal dealing by the workers, who go among the throngs of people distributing the Word of God, and exhorting, reproving, and warning. What a mixture of classes one finds on the course! Among the gamblers and drunkards are found young men and women who are drifting away from our Bible classes and churches, so that there are abundant opportunities for personal dealing. A note of praise must be sounded for the clear tokens of Divine blessing that were manifested. At the meetings on the racecourse and in the marketplace at night the ministry of the Gospel was blessed to graceless souls. The crowds were vast and the area wide, and in spite of all that was done there is room for much more effort.

O. L. Heatley, Hon. Secretary.

Mr. W. D. Dunn in Aberdeen.

Mr. W. D. Dunn has carried on an interesting and fruitful mission in the Gallowgate district of Aberdeen under the auspices of the United Free Church congregation. That part of the city contains a large population difficult to reach with the Word of life, but within recent weeks there have been cheering tokens of the Divine presence and blessing. Previous to the arrival of the evangelist a series of open-air meetings were conducted, and other preparatory services were held. From the outset of Mr. Dunn's visit the attendances continued to grow. Best of all it was evident that the power of God rested on the messages of His devoted servant. Night after night enquirers were dealt with, and not a few professed decision for Christ. Many believers were greatly stirred up. The song of praise often ascended to God from joyful hearts for His abundant goodness. Mr. Dunn, with much reluctance, had to leave in order to fulfil an engagement in Glasgow. Fortunately, arrangements have been made with Rev. John Muirhead, of Falkirk, to carry on the good work for another week. It is fondly hoped that more fruit will be gathered in to the praise of our Redeemer. John Livingstone, Minister.

Rev. Dr. Powers has just concluded a three months' evangelistic tour in Scotland. The visit has been one of continual blessing, many souls have been led to Christ, and God's people greatly blessed.

The Weaver Brothers at Elgin.

Much blessing has resulted through the visit of the Weaver Brothers to Elgin. Their coming was preceded by a season of earnest prayer, and from the first meeting the working and power of the Holy Spirit was evident. The Sunday services were held mainly in the Town Hall, which seats over 1,400 people. At the evening meetings it was completely filled in every part. Notable amongst the gatherings was a united children's service, attended by upwards of 1,000 young folks, and special meetings for men and for women, which were likewise largely attended.

On week nights the meetings were held in the Evangelistic Hall, and its accommodation was fully occupied each evening. Many have signified their acceptance of the Lord Jesus Christ as their Saviour. The committee have the names of upwards of seventy who came into the enquiry room seeking light on Divine truth, but the workers are daily hearing of others who have accepted Christ while listening to the clear and earnest proclamation of the Gospel by Mr. Bewley Weaver. Mr. Frank Weaver is an able exponent of the Gospel in song, and his solos, along with the new hymns from the "Evangelistic Hymn Book" (½d. *Morgan & Scott*), sung by the choir under his leadership, have done much to create interest in the mission. J. M. S.

Tent Work in Gloucestershire.

After twenty-nine summers of Gospel tent services I am happy to witness that the Gospel of Christ is still the power of God unto salvation.

In the month of June our "No. 1" village tent was pitched at Whitchurch. Previously I visited this neighbourhood, calling on the rector and others, who were lamenting the spiritual indifference of the people. The leaders of the chapel and the mission band in the village voluntarily closed their buildings and threw their interest into the tent during the three weeks of happy saint-reviving and soul-winning work. We closed with an enthusiastic praise and testimony meeting.

The "No. 2" large tent was erected on August 15 in a populous neighbourhood, including Warmly, North Common, and Oldland Common. This proved a fruitful centre for evangelizing, as several boot factories, stay factories, and coal mines were in the vicinity. From the first the tent was well filled, and the power of God was manifestly present to awaken, convict, and convert precious souls. Over sixty Gospel services were held under the canvas roof. Each evening we had a meeting for the young at 6.30, and for adults at 7.30. The tent was brilliantly illuminated by acetylene gas, but, better still, the entrance of God's Word by the Spirit gave Divine light to many dark minds, and joy to sorrowing hearts.

Meetings for Bible readings and for praise and prayer have since been held in various cottages for the spiritual benefit of the young believers, and Salem Chapel, reopened after renovation, will be the centre for the continuation of the work. Jas. A. Vicary.

Opportunities at Southend.

Referring to a recent visit at Southend, Mr. T. Swanston Smith says:—

What pen can describe the surging crowds of daily and week-end excursionists, not to speak of visitors for a more prolonged stay? Oh, the Sundays at Southend—the shooting galleries, the places of entertainment and amusement, the public-houses and their victims, the sights and sounds! I have seen once and again a continental Sunday, but Southend beats the record. I have been here for six weeks representing the Ragged School Union. It was the Saturday preceding the Bank Holiday (August 2) when I arrived. Can I ever forget the Sunday and Monday, and some other days which followed? It was pandemonium indeed.

Fairs and racecourses may attract a few heroic souls, but here, within an hour's ride of London, with fifty to sixty thousand and more souls easily apprehended and interested with the Gospel narrative, not one organised band of preachers have I found all these six weeks, other than a small representation of the Church Army and an occasional demonstration of the Salvation Army. I trust, if the Lord tarry, another season may prove more prolific in earnest, organised, God-sent open-air preachers to Southend.

It has been a joy more than I can express to acknowledge the hand of the Lord as He gathered around Himself and His servant, from time to time, a band of Christian helpers, chiefly visitors, and unfurling the Gospel banner every day. We were able in speech and song clearly and unmistakably to declare the Gospel of the blessed God.

The R.S.U. have a beautiful holiday home here in Southend for crippled children. It has been my privilege to welcome down from London four distinct parties during my six weeks' sojourn, and at our services on the sands. The position apportioned to us by the Corporation of Southend has been rendered most attractive once a day through the presence of the children, while their solo and united hymn singing has

proved a means of grace to the large numbers of people who have formed our audience, affording us a unique opportunity. The evening of each day, when weather permitted, was devoted to direct Gospel preaching and singing, and each service was charged with the presence and power of God, the testimony to His grace and mercy being very numerous in quickened believers, restored backsliders, and brands plucked from the fire.

Missions in Glasgow.

Glasgow's population numbers fully three-quarters of a million souls, and four or five thousand of that number form a very small part of the whole. But in this age of religious apathy, to see such an audience crowded into a large hall for a religious service an hour before the time announced for commencing shows a force at work not quite common. This sight was to be seen in St. Andrew's Hall on Sabbath evening, 14th inst., when a huge assemblage crowded all the seats and every available foot of standing space in the large building, eager with expectancy to see and hear Mr. Jack Cooke, the boy preacher. In the City Hall, on week nights, the same eager desire is evidenced, as crowds are assembling nightly; and, on its being announced in the newspapers that an address to Christians would be given by him in St. Vincent Street U.F. Church on the afternoon of Wednesday, 17th inst., so great was the rush that the spacious building was crowded, many having to be content with standing room after the pulpit steps had been occupied and the aisles lined with seats carried in. The gathering had in it a large representation of earnest workers in the evangelistic field; and a very large number of ministers were present. At the afternoon service, Mr. Maxwell, the American singer, sang two sacred songs, which were much appreciated. He was on his way from Aberdeen to a mission at Londonderry.

At Bridgeton, in the east end of the city, Rev. John McNeill is preaching with great power and acceptance to large crowds of working people. The great tent in which his mission is being conducted, and which will hold over two thousand people, was crowded out and running over long before the time for beginning the service, on Sabbath evening, 14th inst. Then on week-nights the tent is sometimes crowded to the door. Many leading workers are taking an active interest in his mission. Mr. W. M. Oatts (formerly secretary of the Y.M.C.A.), Mr. Robert Logan (of the Tent Hall), Mr. T. P. McRostie, (of the Bethany Hall), and others are daily rendering help; and on one evening Mr. McNeill had on the platform beside him Lord Overtoun, Mr. Gordon Oswald, of Beauly, and Mr. R. B. Stewart, from Larbert. Mr. McNeill preached one of his helpful Gospel sermons, and an attentive hearing was given by the great company assembled.

Day after day he is busy preaching among the working men in engineering shops and founderies, and occasionally among the women in a jam factory. Two meetings a day at times helps to increase the interest that centres in the tent services at night, and conversion work is going on.

Other evangelists are at work in the city, such as Mr. W. D. Dunn, Mr. Wm. Thomson, jun., and Mr. Harry Young, all telling out the glorious tidings of redeeming grace. J. C.

Mr. W. Bilton has conducted a mission in connection with Park Place Baptist Mission, Luton. The services were largely attended, and much blessing resulted. At the concluding meeting the secretary, Mr. B. Souster, said that sixty-eight persons had been dealt with in the inquiry-room. Nearly all the churches in the town have been benefited by the mission.

Mr. T. Goudie, of the Evangelization Society, has just completed his summer's work in a Gospel tent. Grand meetings have been held at Woodford and Loughton. Notwithstanding the inclement weather, large numbers have been drawn to hear the "Old, Old Story," and not a few have testified to receiving blessing. God's children have also been cheered and strengthened in the faith. J. P. C.

The three Methodist churches of Shiney Row, Fence Houses, co. Durham, recently held a united mission. A correspondent writes: "The neighbourhood was moved by the power of the Holy Ghost, many coming to the services who had not attended a place of worship for years. A good number decided for Christ, and the Lord's people were encouraged and strengthened. Mr. and Mrs. Harrison were the evangelists."

Mr. Musa Bhai has concluded a six weeks' mission at Govan. The tent was crowded on Sundays, and the week-night meetings were large. Many professed faith in the Saviour, and Christians were revived. The hearty co-operation of mission and church workers was a striking feature of the gatherings, which concluded with a Conference, at which there was timely and helpful ministry. Several well-known brethren from Glasgow took part.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day. The evangelists ask prayer for their respective missions.

Rev. J. Bennett Anderson.—Till Sept. 28, Byker Presbyterian Mission, Newcastle.
Rev. A. Allan.—Till Sept. 27, East Wemyss, N.B.
Mr. Chas. E. Barraclough.—Till October 24, Cardiff.
Mr. G. Bentley.—Till Sept. 29, with Ross Gospel Tent (No. 1) Southam, Warwickshire.
Mr. Wm. Bilton.—Till Oct. 3, Park Town Chapel, Luton.
Mrs. Baeyertz.—Oct. 5-20, Battersea Park.
Mr. R. S. Bradbrook.—Oct. 4-13, Sowerby Bridge.
Mr. J. Brunton, jun.—Sept. 28-30, W. Hartlepool.
Mr. T. W. Canning.—Oct. 5-19, Sunderland.
Mr. John Coates.—Till Oct. 12, the Hop Yards of Hereford and Worcester.
Mr. Jack Cooke.—Till Sept. 28, St. Andrew's Hall, Glasgow Oct. 5-26, Edinburgh.
Mr. W. Collard.—Oct. 19-27, Tabard Street, Old Kent Road.
Mr. J. Dixon.—During September, Montpottinger Methodist Church, Belfast.
Mr. W. D. Dunn.—Till Sept. 30, Glasgow.
Dr. Harry Guinness.—Till Oct. 1, United Mission, East London Tabernacle, Burdett Road, E.
Mr. P. Russell Hurditch.—Till Sept. 26, Y.M.C.A., Grays; 27-Oct. 3, Y.M.C.A., Hackney.
Mr. and Mrs. Albert Harrison.—Till Sept. 30, Cambridge.
Mr. and Mrs. J. S. Harrison.—During September, Folkestone Road Hall, Walthamstow.
Mr. William Hill.—Till Oct. 5, High Kirk, Kilmarnock.
Mr. C. N. Hunt.—Oct. 5-19, Coliseum and Oxford Chapel, Leeds.
Mr. John Hawkins.—Till end of September, Wolverton; Oct. 19-31, Basingstoke.
Mr. Charles Inglis.—Till Sept. 31, King's Lynn.
Mr. Newton Jones.—Sept. 27-Oct. 7, Newport (Mon.); 11-21, Worthing.
Rev. J. Jameson.—Sept. 28-Oct. 5, Thornton, Kipping Chapel; 12-19, Great Northern Street, Huddersfield.
Mr. Bob Johnson.—Till Oct. 5, Blackpool (Sundays Alhambra Theatre); 6-10, Poole.
Mr. George J. Kelly is open for engagements between now and March in any part of Great Britain. Address, 13, St. John's Road, Highgate, N.
Mr. W. R. Lane.—Sept. 27-Oct. 6, Gloucester; 11-20, Lisburn.
Pastor F. E. Marsh and Miss C. Alderson.—Oct. 5-17, Alexandria, N.B.
Rev. Jesse Mayo.—Sept. 28-Oct. 7, Handel Street, Brunswick Square, W.C.; 10-17, Selby, York.
Mr. Charles Noakes.—Oct. 5-19, Manchester.
Gipsy Smith.—Sept. 27-Oct. 6, St. James's Hall, London; 11-20, Crouch End.
Rev. James Sprunt.—Till Sept. 28, Edinburgh Castle, Limehouse; Oct. 12-27, Offord, Hunts.
Rev. F. C. Spurr.—Till Sept. 28, Maindee; 29-Oct. 6, Wellington, Salop.
Rev. J. Tolfree Parr.—Sept. 27-Oct. 6, Whitehaven; 11-20, Spalding.
Mr. Albert E. Sims.—Oct. 5-19, Woolwich.
Mr. Anthony Towers.—Sep. 28-Oct. 12, Chatham.
Mr. E. P. Telford.—Till Sept. 30, Great Assembly Hall, E.; Oct. 5-16, Junction Road Congregational Church, N.
Mr. Henry Thorne.—Till Sept. 27, Bovey Tracey; 28-Oct. 2, Moretonhampstead; 4-13, Ilford.
Messrs. Weaver Brothers.—Till Oct. 3, Aberdeen Y.M.C.A.; 5-17, Derby Y.M.C.A.
Mr. J. Weedon.—Oct. 4-24, Derby.

Requests for Prayer.

That God will revive His work in Ireland.
For services at Ramsgate, to be conducted by Mr. William Forbes.
For ten days' meetings for Christians by Mr. W. Hill in the High Kirk, Kilmarnock.
For the United Mission now being conducted by Dr. Harry Guinness at the East London Tabernacle.
For the deliverance of some young people from a community which is for them a very undesirable vocation.
For a fortnight's special mission at the Y.M.C.A. Hall, Bridge Street, Alexandria, to be conducted by Pastor F. E. Marsh, Sunderland.
For the Temperance Mission to be conducted by Mr. E. Tennyson Smith in the Congregational Church, Hollinwood, near Manchester, Sept. 27-Oct. 9.
For blessing on a mission to young men to be conducted by Mr. J. J. Sims, Canadian evangelist, under the auspices of the Dublin City Y.M.C.A., Sept. 28-Oct. 10.

Children's Scripture Union—Portions for week ending October 4.

Sun. Sept. 28	*Jos.*	xxiii. 1-16	Thur. Oct. 2	*Heb.*	i. 1-14
Mon. „ 29	„	xxiv. 1-15	Fri. „ 3	„	ii. 1- 9
Tues. „ 30	„	xxiv. 16-33	Sat. „ 3	„	ii. 10-18
Wed. Oct. 1	*Psa.*	cxvi. 1-19			

Notices.

Communications Received with Thanks.—G.F.P. T.H. J.L. C.N.H. D.S. W.L. J.H.J.C. Miss W. T.W. E.P.C. W.A.C. J.G.H. F.D. G.N.W. E.L.S. M.A.R. G.H.C. W.M.C. E.G.J. G.J.K. B.F.B. J.C. E.G.J. J.F. W.J.W. H.G.G. B.S. E.T. H.M.J. E.M. C.K. H.L.O. G.M. E.S.A.T. H.T. Miss S. J.D. W.M.C. B.H.K. H.P. G.H.P. H.H.P. J.A.S. F.W.S. E.S.S. J.C.W. A.H. H.K. T.C.W. Miss O. J.C.T. J.A.V. J.C. J.H. W.F. E.M.H. E.A.T. T.G. J.W. J.A. R.C. A.A. F.J.L. G.S.E. O.T. J.C.L. H.H. T.W.M. S.R.B. L.E.T. H.J.B. J.M.S. C.S.K. A.H. W.D. G.E.L. M.C.U. F.C. R.S. G.H.McN, T.A.B. S.A.C. H.A. F.A. T.E. R.R. R.H.E. M.L.C. F.J.F. G.G. E.D.N. R.S.B. E.W.S. R. A.W.W. J.B. M.A.N. F.T.S. W.C. A.M. T.D.L. J.S.

Educational Classes.—The catalogue of these classes, provided by the Central Y.M.C.A., gives, in its forty-eight pages, particulars of day and evening classes in almost every branch of study required by young men engaged in commercial and professional life.

Irish Notes.

The Irish Presbyterian Mission is carrying on some fruitful work. During the past year its agents sold nearly 10,000 Bibles or portions of the Bible, and conducted lantern services in thirty-four different localities, while through its instrumentality over 19,000 Scripture texts were placed in Irish homes.

At a meeting of the Irish Methodist Twentieth Century Fund held in Dublin last week, it was reported that the total amount received by the treasurers up to date was £48,372, and that over £5,000 remains still to be paid. The fund is to be wound up at the close of the present year, and it is hoped that most of this outstanding sum will be contributed before then.

Welsh Notes.

The autumnal meetings of the Cardiff and Swansea Wesleyan Synod were held at Cardiff on September 16, under the chairmanship of Rev. C. H. Ffloyd. During the meetings it was reported that the district promises to the Twentieth Century Fund amounted to £18,550 7s.

One of the most important of the recent publications of the Welsh Press is a commentary on Mark's Gospel, by Rev. O. Jones, of Liverpool. Although prepared under the auspices of the Welsh Wesleyan Assembly, as a hand-book for use in the Sunday-schools of the denomination during the approaching year, the commentary is likely to find a wider circulation than the limits of any one religious body.

The annual meetings of the Executive Committee of the Welsh Congregational Union were held this year at Llandrindod. The most important part of the committee's work was the drafting of the programme of the meetings of the Union next year. These are to be held in Dowlais on July 6, 7, 8, 9. One or two innovations are to be introduced. The most important of these is the arrangement to have four Union sermons instead of two as heretofore.

Rev. Dr. Pugh, general superintendent of the Welsh Forward Movement, has issued an earnest appeal on behalf of the centre at Barry Island. The present temporary building is inadequate, and a hall to seat 300 is to be erected. The population of Barry Island at the last census had increased during the decade at the rate of 103 per cent. In the whole of Barry district the increase, during the same period, was from 765 to 27,030. The movement is also erecting a fine new hall in Barry.

On September 9 and 10 the St. David's Diocesan Conference was held at Aberystwyth. The opening address of the Bishop dealt with some of the subjects set down for discussion. Papers were read on "The Observance of the Lord's Day" by Colonel Davies-Evans, Lord Lieutenant of Cardiganshire, and by Rev. E. L. Bevan, Vicar of Brecon. Two more papers dealt with the place of Griffith Jones, Llandowror, in the religious history of Wales. On Wednesday, Archdeacon Evans spoke on the "Present Position of the Education Question." One of the most powerful of the addresses delivered was by the Dean of St. David's on "Religion in the Home."

The annual meetings of the North Wales Temperance Association were held this year at Amlwch. Several important conferences and public meetings were held. In connection with the report submitted by the secretary giving the number of "old total abstainers" in North Wales as 27,687, it was declared that the estimate was far too low, and that fully half that number is to be found in Flintshire alone. In the course of the President's address, he gave it as his experience that those who were prominent in temperance work were also foremost in every movement designed for the moral and religious welfare of the people. A strong resolution was passed in favour of lessening the number of licensed houses in North Wales. In an interesting address by Rev. E. B. Jones, of Holyhead, on "The Condition of the Temperance Cause in Anglesea," the encouraging fact was stated that for the last fifteen years not one new licence has been granted in Anglesea. During the same period fifteen old licences have been suspended.

Lodging House Work at Cardiff.—The second anniversary of the weekly Evangelical services was held at the Jews Home, Moira Terrace, on Friday evening. A good company of the men lodgers, and of the women from the Cristian Homes adjoining, assembled. Earnest addresses were delivered by Miss Merrick, hon. superintendent of the Y.W.C.A., and Mr. Gwilym James, travelling secretary of the North and South Wales Y.M.C.A.'s. The Home was established by Messrs. John and Richard Cory, in the first instance, for poor Jews, passing through Cardiff. Eventually the Home was opened to sailors and others out of employment. During the past two years the meetings have been well sustained—ministers and laymen of the town, co-operating.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Through the London Poor Clergy Holiday Fund, health trips have been provided this year for over 100 of the poorer clergy of the "slum" parishes of the diocese, whose names and needs had been submitted to the archdeacons by the rural deans.

During the past twelve months, Rev. R. Catterall, vicar of St. Augustine's, Highbury, has held a service for men only, on the first Sunday in each month. The attendances have gradually increased until several hundreds of men are regularly present. The service commences at 3.45 p.m., and lasts about an hour.

The Church Army is being appealed to by a large number of reservists, and has so far been successful in finding work for the majority. It is hoped to raise sufficient money to found a home for discharged soldiers, where trades may be taught, and situations found. Towards this scheme £300 has already been given.

Since Rev. C. S. Quainton became vicar of Pellon, Halifax, it has been found necessary to double the seating accommodation of the church. The work of enlargement has been commenced. A feature of the undertaking is the hearty support given by the parishioners. Some six months ago a penny fund was started, and since then about 500 working-class folk have been giving one penny per week.

The object of the annual "Missionary Day" at Holy Trinity Church, Tewkesbury, is to bring to a culminating point the missionary efforts which have extended over the preceding year. The third anniversary occurred recently, when missionary addresses were given at the hours of 8, 10.30, 12, 2.30, 4, 6.30, and The societies represented were—Irish Church Missions, Church Missionary Society, London Jews Society, Church of England Zenana Missionary Society, Religious Tract Society, Colonial and Continental Church Society, and Spanish and Portuguese Church Aid Society. The attendances were encouraging throughout the day, and decidedly good in the afternoon and evening. The addresses were throughout excellent and full of interest, and free-will gifts were made on each occasion.

Congregational.

A Reuter telegram from New York says that, according to intelligence from San Francisco, the London Missionary Society's schooner *Southern Cross* has been wrecked off Tahiti.

A new church was opened on Tuesday last at West Hartlepool by Mr. Albert Spicer. Rev. Dr. Fairbairn was the preacher. The cost of the building, including site and furnishing, is estimated at £20,000.

Wednesday, September 17, was a red-letter day in the annals of Providence Church, Uxbridge, when the foundation and memorial stones of new Sunday-schools and lecture halls were laid. Sir Horace Marshall, Mr. J. Carvell Williams, and Mrs. James Spicer took part. The total outlay will reach £3,500, of which sum £1,924 has been contributed or promised.

The appeal for funds for equipping Claremont Church, Pentonville, N., as the first of the London Union's mission centres, has resulted in contributions of over £2,000, which, with Mr. W. H. Brown's promise of £4,000, brings the fund to within £2,000 of the £8,000 which is being expended on the building. It is hoped that the outstanding £2,000 will have been promised before the opening of the mission on October 2.

On Thursday last Dr. Horton opened a large new church at Cricklewood, N.W., for the congregation of which Rev. Cuthbert McEvoy is the pastor. The church is a branch from Lyndhurst Road, Hampstead, which has contributed £3,000 towards the building fund. A sum of £5,000 is still needed. The new church provides accommodation for about 850 worshippers. The opening proceedings included a largely attended dedication service at seven o'clock in the morning, at which Dr. Horton preached; a service in the afternoon, at which Rev. C. Silvester Horne was the preacher, and a public meeting in the evening, presided over by Dr. Horton.

Baptist.

New church buildings have been opened at Streatham, S.W., where Rev. J. Ewen is pastor. For many a year the Streatham friends have prayed and laboured for a building, and they are to be cordially congratulated on the attainment of their object.

Pastor J. Edward Johnson, of Bedfont, has accepted an invitation to Rayleigh Tabernacle, Essex. Mr. Johnson will also have the oversight of the Bedfont Church till the end of the year, when he will celebrate the twenty-third anniversary of his ministry.

The work in the open air which has been carried on through the summer months in connection with Grosvenor Street Church, Manchester, has now terminated, and the workers are giving their attention to the winter's work, a feature of which is to be a twelve days' mission in the Co-operative Hall, Downing Street, conducted by the pastor, Rev. R. Tallentire.

On Friday and Sabbath last, Rev. George C. Grubb conducted services at Dunoon. On Friday afternoon he addressed the assembled body of students of Dunoon College. On Sabbath morning he conducted services in the Baptist Church (Rev. Principal Macgregor's), and in the evening in the large Town Hall, a magnificent assembly "turned out" to hear the glad and glorious Gospel.

For twenty years Manchester Baptist students have conducted a mission at Longsight—first at the Mechanics' Institute, and latterly in South Street. The need of more convenient premises has long been urgent, and on Saturday afternoon the memorial stones were laid of a new building in Stockport Road. A public meeting was held in the evening, under the chairmanship of Principal Marshall.

Recognit on services in connection with the settlement of Rev. E. W. Stenlake as pastor of the church at West Drayton were held on September 4. In the afternoon an appropriate sermon was preached by Rev. James Stephens, of Highgate Road, and in the evening a public meeting was held under the presidency of Mr. Thomas Wild, of Sipson, when encouraging addresses were given by Mr. Stephens, and by Revs. F. B. Monti, P. J. Smart, W. J. Fox, and Mr. W. Carvell to an audience that filled the chapel.

Methodist.

Services in the Albert Hall, the headquarters of the Wesleyan Mission at Sheffield, have been resumed. The hall is now beautifully clean and bright. Rev. J. Sadler Reece has made a most promising start. There were eleven seekers at the first Sunday evening service, and there is every promise of great spiritual blessing.

The statistical report of Primitive Methodist Sunday-schools has been issued, and shows that there are now 4,031 schools, being an increase of ten for the year. The teachers number 53,308, an increase of 739; and the total number of scholars is 445,054, an increase of 6,016. With regard to church membership, 63 208 scholars are members of society, an increase of 5,784 for the year.

On Saturday afternoon a new Primitive Methodist church, erected in memory of the late Rev. J. Macpherson, who was a Methodist preacher for over fifty years, was opened at Chorlton-cum-Hardy. The total cost, including the schoolroom, is £3,200, of which £1,600 has been raised. A public meeting was held in the evening, at which an address was delivered by Rev. T. Mitchell, president of Conference.

The total sum paid in to the Wesleyan Twentieth Century Fund is £901,798. Over a quarter of a million sterling has been sent in during the last twelve months, reducing the balance yet required from the circuits to £39,000. As many as five hundred circuits have fulfilled their promises and closed their accounts, leaving three hundred and thirty still unfinished. An effort will be made at the forthcoming Financial Synods to close the accounts in all the circuits at an early date.

Presbyterian.

The ordination of Mr. A. S. M. Anderson, late assistant at Marylebone, as missionary to China, will take place at Stratford on October 6, on the occasion of the missionary valedictory.

A deputation to Durham Presbytery having asked aid in their effort to raise £500, the expense incurred in acquiring property to provide a schoolroom at Tow Law, the Presbytery cordially commended the scheme to the liberality of the whole church. The Moderator, Rev. J. Vaughan, referred to the open-air services conducted by himself on Roker Sands, Sunderland, on Sunday afternoons, attended by some hundreds of non-churchgoers.

Society of Friends.

On the 13th inst. Brighouse monthly meeting, held at Rawdon, proved a most interesting occasion. The old meeting-house, where the light of Quakerism has been kept burning since 1697, was far too small to accommodate such a large number, so Friends met in the Baptist Assembly Rooms. The meeting for worship began at 3 o'clock, and was felt to be a solemn time. The presence of the children from the school added to the responsibility of the meeting, and the messages delivered were mostly for them.

The third anniversary of the Gospel Protestant Mission, Ecclesall Road, Sheffield, was celebrated on Lord's Day, the 14th inst., when sermons were preached by Mr. George Fowler, Mr. E. T. Hodgson (honorary minister), and Rev. J. W. Woodcock. On the following Wednesday a public meeting was held, when Mr. Hodgson gave an account of the work and progress of the mission.

Fallen Asleep.

The Congregational Church at Staplehurst has sustained a severe loss by the sudden death of its senior deacon and its most generous supporter, Mr. JOHN JULL.—Rev. JOHN BRYSON, LL.D., the oldest minister in the General Assembly of the Presbyterian Church in Ireland, died on Monday evening at his residence in Newry after a brief illness. He retired from the ministry about fifteen years ago, but still retained his connection with the General Assembly. Aged eighty-three, Rev. T. W. HERBERT, vicar of Southend.—At Aberdeen, in his ninety-fourth year, Rev. Dr. JAMES MACKINTOSH, who was for nearly half a century the minister of Deskford, Banffshire.—At Te Puke, New Zealand, Rev. JAMES KER, formerly minister of Erskine United Free Church, Chirnside, and subsequently stationed at Leicester. In 1890 he sailed for New Zealand, most of his family having preceded him some years before. As preacher and pastor he was highly esteemed.—At Belfast, Rev. GEORGE BARNES, Methodist minister, in his seventy-first year, and forth-sixth of his ministry. Deceased was an earnest, faithful man, and in not a few of his appointments was instrumental in the conversion of souls.—Rev. JOSIAH FOSTER, the esteemed minister of the Congregational Church at Leigh, Essex, and formerly of Union Church, Victoria Docks, E.

Personalia.

Rev. EGERTON R. YOUNG hopes to reach England next month for another visit. Communications may be addressed to care of Mr. T. E. Tydeman, 37, 38, Gutter Lane, E.C.

Mr. G. SOLTAU, who recently spent three months in the United States, is returning to New York. He is about to join Dr. W. W. White in his Bible Training Institute for the forthcoming three terms, ending in June, 1903, and expects to be fully occupied with popular Bible studies in the evenings in and around the city, in addition to the institute work. The prayers of God's people are asked on his behalf and on behalf of Dr. White that the coming sessions of study may be abundantly blessed. The address of the Bible Training Institute will be Coronet Building, 1,036, Sixth Avenue, New York.

Forthcoming Conferences.—Wakefield, Sept. 29-Oct. 2; Preston, Sept. 29-Oct. 2; St. George's Cross Tabernacle, Glasgow, Sept. 27-29; Half-yearly Meetings for Christians, City Hall and Grand National Hall, Glasgow, Sept. 27-30; Portsmouth Annual Convention (Victoria Hall, Commercial Road), Sept. 29-Oct. 1; Whitstable Convention, Oct. 6-9; Clifton Conference (Victoria Rooms), Oct. 7, 8; International Vigilance Conference for the Suppression of the White Slave Traffic, Frankfort-on-Main, Oct. 7-10; Autumnal Police Conference, Gloucester, Oct. 8-10; Church Congress, Northampton, Oct. 6-10.

CHURCH MISSIONARY SOCIETY.

FAREWELL MEETINGS

WILL BE HELD (D.V.) IN

EXETER HALL, on October 1st & 2nd, 1902.

Wednesday, October 1st, to take leave of the Missionaries proceeding to ***Egypt, Palestine, Persia, India, Mauritius,*** and ***Japan.***

Thursday, October 2nd, to take leave of the Missionaries proceeding to ***Africa, Ceylon, China,*** and ***British Columbia.***

Chair to be taken each day at 7 p.m.
Doors open at 6.15 p.m.

TICKETS.—Reserved and Numbered, 1s. each; Body of Hall and Platform Tickets, Free. Apply to the Lay Secretary, C.M. House, Salisbury Square, London, E.C.

STAR HALL (ANCOATS), MANCHESTER

"He that watereth shall be watered also himself."—Prov. xi. 25

HOLINESS MEETINGS.

Saturday, Oct. 11, at 3.30, 6 & 7.30 p.m.
Sunday, Oct. 12, at 11 a.m. & 3 p.m.

To be followed by

A Great Mission,

Conducted by

REV. J. G. MANTLE,

From

Sunday Eve., Oct. 12, to Sunday Eve., Oct. 19.

THESE MEETINGS WILL TAKE THE PLACE OF THE ANNUAL CONVENTION.

Friends attending the Holiness Meetings and remaining for the Mission will find many opportunities of usefulness.

Secretary—Mr. E. TROWBRIDGE, to whom application for rooms may be made.

BRITISH SYRIAN MISSION.

Annual Meeting,

PARLOUR, EXETER HALL, STRAND, W.C.

October 3, 1902. 4 p.m.

SPECIAL ADDRESSES BY—

Rev. A. T. Pierson, D.D.
(U.S.A.)

MISS LORD (OF TYRE), AND OTHERS.

Annual All Day of Prayer for Israel.

TUESDAY, 30TH SEPTEMBER, 1902.

Three Special Meetings will be held at the Central Hall, Philpot Street, Commercial Road, E.,

AS BELOW:

At 11 a.m.: Subject—Confession and Thanksgiving. Prayer that God may awaken in the Church of Christ an interest in the Jew warranted by the Word of God.
Chairman—COLONEL J. F. MORTON.

At 3 p.m.: Subject—Prayer for an outpouring of the Holy Spirit on the Jews throughout the world.
Chairman—J. E. MATHIESON, ESQ.

At 6.30 p.m.—Prayer for all Missions to the Jews: that men and women engaged in this work may be filled with the Holy Spirit, and that Modes of Work may be such as are approved by the Word and Spirit of God.
Chairman—REV. JOHN WILKINSON.

It is hoped that the following, among others, will be able to take part in the Meetings: James E. Mathieson, Esq., Pastor Fuller Gooch, Pastor Frank White, Dr. Neatby, Col. J. F. Morton, Rev. J. Wilkinson.

Arrangements will be made for providing friends with Lunch and Tea between the Meetings at a charge of 1s. and 6d. respectively.

West London Mission.

ST. JAMES' HALL,

PICCADILLY, W.

Eight Days' Mission

CONDUCTED BY

GIPSY SMITH

(Missioner of the National Council).

From Sunday, September 28th, to Monday, October 6th.

Sundays at 11 a.m. and 7 p.m. Week Evenings (except Saturday) at 8 p.m.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

*** *Messrs. Morgan & Scott receive and transmit without deduction donations sent to them in aid of any accredited Societies and Missions.*

The King's Recovery. It has been officially announced that the King will drive through London on Saturday, October 25, following the same route that he would have taken had he been able to do so on June 27, the day after the projected Coronation. The day following, the King will attend St. Paul's Cathedral, and there join in a service of thanksgiving for mercies vouchsafed to him. An esteemed correspondent writes suggesting a national thanksgiving for the King's marvellous recovery. He writes:—

> Why in St. Paul's only? Why not in every place of worship in London and throughout the Kingdom, by order of the King in Council? One thing more—why thanksgiving without thank-offerings? And why not these in aid of the Queen Victoria Memorial in London, and for Victorian memorials throughout the country?

Return of Dr. Parker. The publication last week of The Life of Rev. Dr. Parker (6s. *Cassell & Co.*) was opportune, as occurring simultaneously with his return to his pulpit after long illness. All classes of the community combined to extend to him a hearty personal welcome; and we feel sure that a greeting as cordial will be accorded throughout the country to the biography. Rev. Dr. William Adamson has not only given to the world the facts of a great and useful life, but has lifted the veil time after time so that the reader also may enter into intimate personal relations with his beloved friend. Dr. Parker has been in the forefront of many movements in his time; and it must be a cause of profound satisfaction to many to read such personal testimony to the goodness of the Lord as we give on page 19.

The Resort of the Coward. The dastardly attack upon Mr. Kensit at Birkenhead on Thursday last carries its own lesson. Such an event is a partial lifting of the veil which reveals the intensity of the malevolence and hatred entertained even in England to the proclamation of the Evangel. Truth courts the sunlight, and courteously listens to its opponents, for it is sure of the justice of its cause. Error, on the contrary, fears exposure, and it has to support itself by the methods of the savage. It will be well if the mass of Protestants can be aroused from their false security, to face the real nature of the trouble with which we are confronted. Much may be done by agitation and in the polling booth; but, above all, let us remember that "this kind can come out by nothing, save by prayer."

A Painful Object-Lesson. A week or two ago there appeared in these columns a letter, entitled "Children and Ritualism," calling attention to various ways in which the young are influenced in the direction of sacramentarian teaching. A few days later, the daily press published the sad news of the suicide of a youth after reading one of Marie Corelli's books. The painful details need not be recalled here, but we have received from the bereaved mother a letter which was found addressed to us by the lad, as a reply to the one above referred to. It has further transpired that, *unknown to his parents*, he had been led into Ritualistic doctrines and practices by a neighbouring clergyman, who had also lent him the book, with the result that, being a highly sensitive lad, his mind had become unhinged. The whole story is too sadly pathetic to write about, but it indicates the methods adopted by some advanced Ritualists to spread their tenets. We hope that the protest which the mother has addressed to the Bishop of the diocese (Bath and Wells) will receive the attention it deserves. It is for calling attention to such malpractices that Mr. Kensit, senior, is made the victim of a brutal assault, and his son committed to jail. Things are, indeed, coming to a pretty pass.

The "No Popery" Fear. Certain educationalists who, while ecclesiastically associated with the extreme High Church movement are decidedly opposed to the new Education Bill, have written to various daily papers protesting against the introduction of religious controversy in the present campaign. They object to the cry of "No Popery" as irrelevant. We can quite understand why the protest is being made—it is a case of divided sympathies—but, in the light of facts, it is an illogical position to assume. Many of those who most strenuously and conscientiously object to the Bill do so, on the ground chiefly that it is a strenuous attempt to put power into the hands of the priests, and, for liberty-loving people, this aspect of the case cannot be suppressed. Popery and the converse of liberty go together. We also should much prefer the religious question to be omitted, but as the case stands it is impossible to do this, and they who are compelled to take this view should not be reproached with engaging in a controversy they have not sought.

A Common Object. Consentaneous with the promulgation of the objects and aims of the new (Roman) Catholic Democratic League in these islands and in America, in regard to the King's Declaration and the religion of the successors to the Throne, the *Church Times* makes a strong attack upon the Declaration, and urges its abolition. Following the example of Lord Halifax, it deplores the utterance of anything likely to wound the delicate susceptibilities of "the leading Christian Bishop." But, repudiating the theological statements of the Declaration in reference to the sacramental teaching, it demands, therefore, that "when the question is again discussed its settlement must not be made a matter of agreement between Downing Street and the Oratory," yet the "elements mortifying to High Churchmen" must be eliminated. Yet the writer expresses the opinion that many Romanists would prefer to retain the "stigma on their religion," because it is "a valuable grievance," and because it "stamps the Church of England as a Protestant sect." It is noteworthy, also, that the *Church Review* enters a strong protest against the use of any word but Mass "for the offering of the Sacrament of the Lord's Body and Blood." Such utterances clear the ground, and show us what we may really expect from High Anglicans, who are verily the "foes in our own household."

Ireland's Burden. As the peasantry of Ireland have decreased in numbers, the priests have increased. In the Province of Munster in 1901, there were no fewer than 4,578 priests, monks, nuns, and ecclesiastical students, an increase of 2,356 since 1871, although the population of that district has decreased by 318,410! The fact speaks for itself, and might be useful to those of our writers upon social economics who deprecate the influence of the "non-productive classes."

The Priest in China. Although the Romanist missionaries in China had the start by centuries, it cannot be said that the Chinese adherents of Rome are equal in number to the Protestant converts. Of late years the influence of the priests has manifestly declined, and for political reasons they are disliked or actually hated, owing to their having assumed magisterial duties, and having abused their position. The actual condition of things was recently stated to the Pope by the titular Bishop of Cardica and Kiam-si in a special audience. He said that a general uprising against the missionaries is being prepared. A Roman correspondent states that the Pope was much affected, "but, as the visible Head of the Church Militant, he will never order the soldiers of the Cross to abandon the field of danger and of glory."

The Government of the Transvaal. It is becoming very clear that the greatest care and delicacy are needed in dealing with the Transvaal, now that the war is over. There are some very touchy elements in the South African situation, which might easily develop into hatred, if consummate tact be not used. Our task with a conquered people is to remove, with the utmost rapidity, as far as may be, all causes of legitimate complaint; and to weld together all the diverse elements into an unity for the common good. England has the genius to do this, and our administrators must be true to the spirit of the nation. The ultimate justification of the war will be a colony in which justice and amity prevail.

The National Incubus. Alarmed by the legal action of the magistrates, in refusing to renew licences in districts where there is a glut of drink-shops, the General Council of the Licensed Victuallers' National Defence League have resolved to introduce into Parliament next Session a Bill

> to prevent the confiscation of licensed premises, to secure the rights of property, and to obtain recognition of the just claims of owners of licences to legal protection, until an equitable scheme of compensation has received the sanction of the Legislature.

Unhappily our administrators are not unfavourable to an unjust recognition, at the cost

of the taxpayer, of the alleged ownership in an annual licence; and a glance at the Licensed Victuallers' list of "friendly" M.P.'s is far from reassuring. There is never a day free from the necessity of constant vigilance against the encroachments of those whose aim it is to keep the country groaning under the incubus of the drink traffic.

The Harvest of Crime. The report just issued by the Commissioners of Prisons is painful reading. During the twelve months referred to, the daily average of prisoners in Great Britain, 16,267, was the highest for the last sixteen years, although there was not the usual percentage of unemployed persons, a proportion of whom might reasonably be regarded as specially open to temptation. The increase in the number of criminals appears, unhappily, to apply to all parts of the country alike. No doubt gambling and intemperance have much to do with the sad growth, as also the tendency to live up to or beyond the income. The saddest feature, however, is that the Commissioners cannot venture to anticipate or hope that the average will fall to the level of the last few years; and the question therefore arises, Is sufficient being done to stop the sources of crime? The confirmed criminal is dangerous, not merely as an offender, but as an example and as a practical teacher of the young. Could not a more efficacious and beneficial course be taken with him? Meanwhile, it is only too evident that secular education in itself cannot destroy the disposition to crime.

The Penrhyn Dispute. It is little short of a scandal that the dispute between Lord Penrhyn and his quarrymen has run on to a period of nearly eighteen months, and a poor comment upon the spirit of fraternity about which men are ever boasting. An acute crisis has now been reached, and some of the workmen have to face starvation. And this happens in the heart of civilization! It seems to us that in cases of this kind, where stubbornness appears to be the ruling factor, arbitration should be made compulsory. If master and man cannot agree, the women and children ought not to suffer; and in their interests, to go no further, a termination of the lock-out ought now to be forced.

Clogging the Wheels. Such speeches as that which Mr. Lowther made last week at the Carlisle Diocesan Conference upon the betting evil, will not help to check it. It is begging the entire question to reduce it to a matter of what a man can afford. The illustration of what Mr. Carnegie might do with a £1,000 bet is beside the mark. Mr. Lowther thinks Mr. Carnegie might bet with another millionaire and be no worse for it. They could both afford to lose the money. It is a vicious illustration, and it will do no good to the young men who accept it as sound. The betting evil at bottom is no question of the passing of money from man to man, but a moral question involving the gravest issues. We regret these superficial speeches on such grave matters as those which imperil our nation at present. There are always plenty of men ready to clutch at the least thing which favours their vices. Weak and flippant half apologies for national vices may have no value in themselves, but their effect is to clog the wheels of progress and postpone the day of a purer national life.

Healing the Wound Slightly. It is a very noticeable feature in the exhortations of the Hebrew prophets, that they laid such stress upon the necessity of doing thorough work. The false prophets were chided by the true for their superficial work. They "healed the wound of the daughter of My people *slightly*." There was a mere surface amendment; but the sore burned below the skin. Is this warning out of date? We think not. Too many of the schemes proposed for the curing of the ills of our time savour of quack doctorism. They pay no heed to what is beneath the surface. The social ills from which we suffer need attacking at their foundation, and not upon their surface only. It is never superfluous either, to remind ourselves that in specifically spiritual work the danger of a half-cure threatens us. In all that concerns the human soul there must be thoroughness if the life is to be what it should be. The half-cure is the more speedy and showy, but it is infinitely more dangerous.

The Law of Moses. In a remarkable paper in the *Homiletic Review*, Rev. Dr. Ludlow, dealing with the subject of Moses as a statesman, shows what a large proportion of the best of our modern legislation, which is generally attributed to modern experience and ability, is traceable to the inspired law-giver. This line of thought might with advantage be followed by those students who carefully refuse to admit the leading part which the Old Testament Scriptures and the teachings of Christ have had in moulding the moral framework of civilized life. Take, for instance, the laws as to the corroboration of testimony (Deut. xix. 15), the limitation of ownership, the treatment of animals and birds (culminating in that wonderful passage in regard to the young in the nest, Deut. xxii. 6), the treatment of the debtor, the payment of wages, the education of the young, sanitary measures, &c., and it will be found, as Dr. Ludlow says:—

> To do justice to the Mosaic system, as that of enlightened leadership of humanity, would require volumes. . . Our age is looking forward to the realization of great things, political and social, which we imagine to be the evolution of the modern mind and heart. It is well to be reminded that we are only filling in the outline of progress already sketched for us.

The Mystery of Life. There is a growing tendency on the part of scientists, to admit the existence of the barriers which God apparently has placed before the hidden secrets of His working, and which are just as unscalable to the learned professor as to the schoolboy. Gradually the boundaries of human knowledge are being extended, but man to-day is no nearer than his predecessor of a thousand years ago to the discovery of the mystery of LIFE, and there is no really scientific ground upon which to base a reasonable belief that he ever will be. Meanwhile, it is invigorating to turn from ignorant conjecture, from verbose hypothesis and groundless assumption as to natural selection, evolution, and environment, to the distinct statements in the Book of Genesis as to the Divine creation of the universe, and of man "in the image of God."

The Dust of Worlds. One of the greatest living scientific authorities, Lord Kelvin, once stated that the destruction of our globe is by no means so far-off an event as most people imagine. He supported his opinion by facts and figures to prove that—all things being equal—

> the stores of fuel in the earth, and of oxygen in the air, will fail us by the end of four or five centuries, and the entire human race must then die of cold or suffocation.

Even a hundred years earlier, the air would, by the failure of oxygen, become unfitted to sustain life. These may be only the theories of a philosopher; but such modern suggestions are at any rate in keeping with the statements as to "the end of the world" which are found here and there in the inspired Book, where we are told that "the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner" (Isa. li. 6), and "the day of the Lord will come as a thief in the night" (2 Peter ii. 10). And how pertinent, therefore, is St. Peter's question: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?"

Intelligent Dogmatism. One of our leading scientists has just gone out of his way to counsel Christian teachers to be less dogmatic in their utterances. He would have them speak more tentatively of their faith. We should hardly have thought that scientists had good reason for rebuking dogmatism in others, in the light of the excessive dogmatism which has characterized so much scientific teaching during the last few years. Let that pass, however. If objection is made to dogmatism upon certain questions which are not vital, and concerning which the very best of men hold diverse views, we quite agree with the advice offered. Certain kinds of dogmatism are both unnecessary and offensive. But upon the main matters, which lie at the very root of Christian faith and life, there is no option for a really honest teacher but to be dogmatic. Dogmatism upon these things is intelligent, for it is nothing more than the precise expression and application of indisputable facts. To be anything but intelligently dogmatic upon such fundamentals as the Incarnation, the Atonement, and the Resurrection of our Lord, is to be false to the great facts which have revolutionized the world. But we must mind that our dogmatism *is* intelligent.

To Every Man his Work. It is significant that the final parables and addresses of our Lord to his disciples, bore direct reference to service. Earlier He had laid the foundation of character in proclaiming the necessity of the new birth, but His last words to those who had been converted were words referring to their work in His kingdom. And lest any should be tempted to believe that among His disciples there is an aristocracy to whom alone service is committed, all others being exempted, our Lord spoke one all-inclusive sentence, "To every man his work." This word needs echoing again and again in the Church, for it is evident that many have not yet given heed to it. Two things have lessened its force in the estimation of men: the prevalence of priestcraft, which "farms" the religious life of its deluded victims; and the prevalence of a half-conversion, the effect of which is to detain the soul in the lowlands of a selfish life. What would be the effect, if every professed disciple of Christ, fully converted, abandoned himself to the work of the kingdom of God as the ruling passion in life? It does not need a prophet to see that the first effect would be a revival of religion on an unprecedented scale. The world could not resist the impact of such a force.

Practical Papers.

ON "PERSONALITY."

"A MAN said to his neighbour"—so runs the A.V. marginal reading (Gen. xi. 3), as to the origin of the proposal to build the Tower of Babel.* Although not in the R.V., the phrase has useful suggestion in it.

The greatest material blessings that have come to human life and progress have found their seed in some one master mind. We can readily enumerate instances of this—*e.g.*, Stephenson, Edison, and perhaps Marconi. Equally true is it that some of the most potent evil forces can similarly be traced to the strong personality of individual genius.

If we think we have an inspiration, let us test it well by the Word of God, ere we communicate it to another. Let none "say to his neighbour" that which shall mislead, or unsettle, or defile. "Let your conversation be always seasoned with salt, that it may minister grace unto the hearer" (Col. iv. 6).

It is surprising how little systematic heed we give to our relations with other people, in so far as our personality is concerned. Yet, as we look back, we can quite easily recall occasions on which the trend of our thought and conduct has been moulded by individuals, for either good or ill. The bare mention of the names of certain of our schoolfellows summons up recollections by which we class them on one side or the other, and the companionships of later days tell the same tale of blessing or the reverse. As they made their impression on our minds, so did we create impressions on theirs; and with these earlier warnings in view, it behoves us to control our personality, lest it lead others astray! The confidential word, the whispered thought, the secret act—for what great issues are they responsible! Great rivers flow from very tiny rills.

Personal influence must lead either up or down, toward God or away from Him. There is no middle course of any account. Yet how lightly we accept the companionship of others, or offer our own to them, all too careless as to the outcome in after days.

In modern houses we are familiar with the system by which our hot and cold water is supplied. It is a frequent experience, that when we turn on the tap denominated "Hot," we have to wait some time before any water issues that is worthy of that description. Why is this? Probably because that which flows at first is so far removed from the source of heat as to be practically unaffected by it. It may also be because the hot-water pipes are laid in too close juxtaposition to the cold, and suffer from their chilling effect. Is it not thus in Christian life? Many there are who by their profession are labelled "hot," but we have to let them run, so to speak, for a time, ere we can distinguish them from the worldling at their side. They have left their first love, and have removed far from the Divine source of spiritual heat; or their proximity to worldly associations has cast over them a deathly chill, and produced that lukewarmness which the Lord regards with loathing and disgust.

"A man said to his neighbour!" Study the painful story of the disobedient prophet in 1 Kings xiii. Here are THREE TYPES OF CONDUCT. First, the wilful sin of a strong man, personified in Jeroboam, who has been characterized through succeeding ages by the oft-repeated phrase: "who did sin, and who made Israel to sin." Second, the easy-going sin of a weak man, as seen in the old prophet of Bethel, a dangerous backslider whose sense of duty had been undermined by the idolatrous practices of the King. Third, the pitiful sin of an unstable man, in the younger prophet, who suffered his own convictions to be over-ridden by one who had signally failed to discharge a prophet's rôle. The first sinned in what he did; the second, in what he did not; the third, in swerving from the path in which God had bidden him to go.

Ponder the insidious method of the tempter—"I am a prophet also as thou art"—a truth, yet how untrue! Full many a young Christian has been turned aside by such an argument. "Why do you claim a higher level, or raise a higher standard of faith or conduct, than your fellow church-members? We are as good as you." Yet is not the very assertion a proof of its mendacity, as we detect its evident plea for something lower than the highest?

Note, too, the gradation by which the prophet fell. First, in the strength that God supplieth, he had said, "I will not go;" but this declined to the half-hearted protest, "I may not go"—he might have added, "but I should like to." He had been faithful and brave, even to resisting the King himself; he had denounced idolatry and refused a bribe; yet he succumbed to the plausible representations of Satan clad as an angel of light. Strong as Jeroboam in some things, he was weak as the prophet of Bethel in others; obedient in that which was greater, he disobeyed in that which was less. His was the common sin of the average man—the sin which many of us are committing every day.

The secret of his fall lay in his doubt of God. His temptation was to regard Him as capricious, inconsistent, or self-contradictory; as if, at one time, He would bid him not to tarry; and at another, for a mere whim, would bid him remain to eat bread.

We may boldly face the blatant arguments of the unbeliever avowing himself to be such, while the insidious casuistry of unfaithful professors may compass our downfall. What is the remedy? Belief in the unerring and absolute changelessness of God. The still small voice we heard in our country home is like to be drowned in the louder tones of city life. Yet God remains the same. "He cannot deny Himself" (2 Tim. ii. 13). You board a steamer that plies between the English coast and France; gradually the white cliffs of Dover become less clearly seen, until they are lost to view. Yet are they diminished? You have only to return again, to find their altitude and permanence unchanged. So, you may get away from God, and hear men speak of faith and duty in strange and unaccustomed tongues; but the precepts of God stand ever where they did, unaltered in the breadth of their demands, undiminished in the grandeur of their promises.

"A man said to his neighbour!" Ah, the spiritual wreckage cast up by this treacherous sea! Are you one of the strong ones, alert in thought, prompt in action, exerting an influence born of a dominant personality? See that in your strength you lead not weaker ones astray, nor beguile a young believer from the assurance of his faith. With no idle threat the Master said: "Whoso shall cause one of these little ones to stumble, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." "Woe unto him by whom the Son of Man is betrayed; it were good for that man if he had not been born" (Matt. xviii. 6; xxvi. 24). And when the ruin is complete, the most that the tempter can offer by way of redress is the futile and pitiful lament of the old prophet—"Alas, my brother!"

Are you one of the weaker brethren, swayed by stronger minds claiming to be your equal or superior in spiritual insight and reasoning power, or by the subtleties of men who boast impressively of "a newer revelation?" Seek the shelter of the heights of God, resplendent in their unsullied whiteness; rest beneath the shade of His unchanging Word.

When on a visit to Switzerland, I sat upon the Görner-grat and gazed across the valley to the snowy peaks beyond. Above them a cloud drifted along the sky, and with the background of azure blue it seemed of spotless white. Frequently it changed its form, now fantastic, now grotesque, but ever of interesting shape. But as it passed across a slope on which the snow lay deep, it assumed a grey and almost sombre hue. So it is with the theories of men. True, they clothe themselves in curious guise, and modify their form from time to time; but they excite our interest, and, judged by the standards of human thought, they appear to be worthy of our acceptation. But brought to the certain test of the Divine Word, we find them to be imperfect and at fault, and their grey tint contrasts but sadly with the perfect purity of the eternal God. They may be good, until contrasted with the best. Therefore trust not the arguments of men. There is but one sure guide—"Lord, to whom shall we go? THOU hast the words of eternal life" (John vi. 68). G.

*See last week's "Practical Paper."

Faith Unto Salvation.

(Luke vii. 36-50).

BY THE LATE GEORGE C. NEEDHAM.

Simon saw a sinner in the woman,
Jesus saw a woman in the sinner.

THE WOMAN. She was nameless. She is not to be identified with Mary, the sister of Lazarus. Mary is of Bethany; this woman from "the city" of Nain (Matt. xxvi. 6). This woman anointed him early in his ministry. Mary did the same two days before the Passover. Both hosts were named Simon; one was "Simon the Leper," the other, "Simon the Pharisee." This woman had one thing to recommend her; she felt her sin as a *debt*, and desired to bring something to the Lord (37). He, recognizing her sin as her warrant for coming, welcomed her (Hos. xiv. 1, 2).

2. *She heard about Jesus.* How, we do not know; but someone was the blessed channel of knowledge to her. This ministry of making Jesus known constitutes the chief business of a believer. We are glad we are not told by whom or how she became informed. The mission leaves wide room for consecrated activity to operate. When once a soul is convinced they must make Jesus known; they will easily find ways and spheres for so doing (Rom. x. 14).

3. *She came to Jesus.* Her sins drove her. His love drew her. This the paradox of salvation. No man cometh unto Jesus, except the Father draw him (John vi. 44). Yet the sole responsibility of coming or withholding is cast upon ourselves. "Ye will not come to Me, that ye might have life (John v. 40).

4. *Misery weeps at the feet of Mercy.* She "washed"—grateful service; she "kissed"—grateful love; she "anointed"—grateful worship. And while the woman is nameless, her grateful expressions are emphasized. Pardoned sinners are expected to love. This is taught in the Lord's question. He does not ask Simon "*Which* will love?" but "Which will love *most?*"

5. *What the woman received.* I.—Forgiveness. II.—Peace. III.—The gift of faith.

6. *What this faith did for her.* It saved her. Notice: *Thy* Faith—personal. Thy *faith*—not thy feelings or works. Thy faith *hath*—present salvation. Thy faith hath *saved*—not reformed. Thy faith hath saved *thee*—though disqualified by all the past from respectable fellowships, she could now say with the holiest of saints, "*We* know that *we* have passed from death unto life (1 John iii. 14).

A Pastor's Letter

TO A BEREAVED CHRISTIAN.

DEAR FRIEND,—Your son, whom you have been called to resign at God's call, was a manly, chivalrous fellow. He had temptations that were peculiar to his temperament—in fact, incident to his attractions; for the very qualities that made him attractive also exposed him to snares and made him susceptible to worldly influences. And furthermore, the circumstances in which he had been brought up, the atmosphere of refinement and culture, high social rank and position, material surroundings of wealth, elegance, and taste—all these do not of themselves conduce, of course, to a life of self-denial, sacrifice, and separation unto God, but rather incline one to self-indulgent ease and enjoyment. It implies no harsh judgment as to the inherent right or wrong of such home-life, to admit its drawbacks.

You will remember how, years ago, when you unburdened your heart about your son, and his spiritual state, and asked counsel about him, we had united prayer concerning him. At that time I felt compelled to say that God would undoubtedly give you your heart's great yearning concerning him, but that such answer to prayer might come only in connection with the total surrender of him to God, as Isaac was yielded up to death on the altar, in the mind of Abraham. In several like cases such has been the manner of Divine dealing, answers to deep heart prayers coming only at the point where parental or conjugal love yielded its precious object to God unreservedly, to be saved and sanctified in His own way, withdrawing all personal will and preference in the matter, in the sublime readiness to say "Thy will be done."

There was, at the time, a distinct impression that in your dear son's case this might be the condition of perfect reception of the blessing implored of God. Often, without claiming any mystic power of forecast, one is compelled to a certain conclusion as an induction from no small number of individual instances which have come under observation. So strong has been my impression of this manner of God's dealing, that in my own personal and family history I have been wont to feel confidence that I have got to the true level where prayer is assured of its answer, only when I have been ready for myself, my wife, my children, and the wider circle of those toward whom my prayer is specially drawn out, to say and mean it—

Grant this, my prayer, whatever be
The channel of Thy will;
Whatever be the chosen means
My yearning to fulfil,
If Thou seem silent, or refuse,
Grant I may trust Thee still.

If only through hot trial fires,
Thou purgest out the dross;
If life eternal comes through death,
The final gain through loss,
The royal crown of all my hopes
By way of scourge and cross—

Still, in Thine own way, Father, give
My heart its deep desire;
If need be, lead me through the flood,
Or even through the fire.
But whether through the flood or flame,
Let not my faith expire.

May I add that I have known lately cases of such burdens and reliefs. First, for ten years a wife was afflicted with insomnia and melancholia; and complete deliverance came only after her husband had twice consented before God to her being taken from him. In another case, the richest deliverance and blessing came through a great trial of five years ago, when threatened with chronic invalidism; and full recovery came only when the afflicted one had got to the point where he so fully left himself to God's disposal, as to pray that the cup might not be taken from him until God's purpose was accomplished. One parent had a child who caused much sorrow and care by an impetuous and irascible disposition. Deliverance began in this case only when the right hand of that child was maimed by a serious accident, and the digestive powers seemed to be giving way. In another case, a daughter's full baptism of the Spirit was experienced only when she turned her back on the home she loved, and surrendered herself to voluntary exile in a foreign field for Christ's sake. The true anchorage of our hope is within the veil, and outside there is much storm and tempest; but the prayer of faith will hold, even in the gale, if we confidently trust Him who lays no burden on the praying soul unless He has a purpose to lift it in His own time.

P.

Creation: Made and Marred.

AS we pass in and out among our fellow-creatures, and see many objects of suffering, and many almost repellent forms of human nature—mis-shapen and deformed, bodily and mentally—we look at the creature, and then we think of the Creator; and we are tempted to marvel and say, "Why did He make them thus?" But does not this question arise from a misapprehension of Creation—When did He make them? and did He make them thus?

We have but to turn to Gen. i. for our answer:—During "six days," Creation was going on, and at the end of every day God pronounced what He had created as "good" (4, 10, 12, 18, 21, 25); and at the very end He looks upon "everything He had made, and behold it was very good" (31). It all came perfect out of the hand of its Creator.

After the sixth day, "the heavens and the earth were finished" (ii. 1), "and the seventh day God ended His work," and "He rested from all His works which He had made" (2). Creation's work was over, it was completed.

NOTHING FURTHER WAS EVER CREATED

in this world. In six days the Lord made heaven and earth, the sea, and *all that in them is*, and rested the seventh day, in proof that all was done.

When Man was created, God said, "Let us make man in our image after our likeness." "So God created man in His own image, in the image of God created He him." Could anything be more perfect than this? This was on the sixth day. After this no further creation in regard to man is ever recorded. We each look back to this period for our creation, body and soul—when "God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." This breath was breathed into man once and for ever.

Adam represented the whole human race—"male and female created He *them*" (Gen. i. 27; v. 1, 2), "and called *their* name Adam in the day when *they* were created." After this, the command to them was: "Be fruitful and multiply, and replenish the earth" (i. 28). This was their responsibility in the matter; God's work was over, and was perfect. Man came a perfect being out of the hand of his Creator. This was God's part of it—

HE NEVER CREATED IMPERFECTION.

Then comes in Satan's part in Gen. iii. He defiles the whole fair scene, bringing Sin and all its consequences into the bodies and souls of men. As man began to multiply, the effects of the Fall were more and more experienced throughout the whole human race, and have been ever since. Every disease, every deformity, every infirmity of mind or body, is not due to the way *God has made* us, but to the way *Satan has marred* us; though mercifully the image of God in which man was created has never become quite obliterated (Gen. ix. 6; James iii. 9) in the human race.

In Redemption God's part again comes in—Christ came to bruise the head of Satan (Gen. iii. 15) and to destroy the *works* of the Devil (1 John iii. 8). The strong man armed kept his palace until the Stronger one came to deliver. But the results of deliverance are not yet *complete*, nor will be till the redemption of the body takes place, and the last enemy is destroyed. But every blessing that we now enjoy is the fruit of that victory gained; and all the suffering that remains is the result of Satan's power, whom the world still chooses as its god (2 Cor. iv. 4) and its prince (John xiv. 30).

E. A. G. O.

Bible Study Notes.—IV.

By Rev. W. HOOPER, D.D., Mussoorie, India.

CASES WHERE THE R.V. HAS NOT REMOVED ERROR.

1. Psa. lxxiii. 26 would be correctly rendered "My flesh and my heart faileth; but God is for ever the rock of my heart and my portion." In other words, Asaph predicates eternity of *both* the blessed aspects in which he looks on God as His own. But both our English versions fail to show this.

2. There is no Scriptural phrase more constantly misused than "waiting upon God." Probably, at the time when the Authorized Version was made, to "wait upon" a person had the same meaning as to "wait for" him; for it is exactly the same Hebrew word or words, which are rendered by the former phrase in (*e.g.*) Ps. xxv. 5, xxvii. 14; Prov. xx. 22; Is. xl. 31; Hos. xii. 6, and by the latter phrase in (*e.g.*) Gen. xlix. 18; Ps. cxxx. 5; Is. xxx. 18; Micah vii. 7. But the pity is, that when the meaning of the former had so much changed in the interval, the Revisers did not adopt the latter in all these places. I suppose I am not far wrong in saying that what Christians mostly mean by waiting on God is coming to Him in prayer (like "waiting upon" a ruler or other superior with a petition), laying our wants before Him, seeking His help, &c. The thought of waiting till He grants our petitions does not appear to form any important part of what is meant. Whereas the *whole* of what is meant by the phrase in every one of the many places where it occurs, is the patient waiting (as it is well rendered in Psa. xl. 1) for God to fulfil His promise; not, of course, an indolent waiting, but a continual looking to Him; and yet the chief thought is not this, but "tarrying the Lord's leisure," as the Prayer-book Version of Psa. xxvii. 14 so beautifully has it. We may truly say that this was one of the very cardinal virtues under the Old Covenant. God was, emphatically, "a God who worketh for him that waiteth for Him" (Isa. lxiv 4, R.V.); and the refusal to "wait for the Lord any longer" (2 Kings vi. 33) was sufficient to mark Jehoram's apostasy. And it occupies a hardly less prominent place under the New Covenant also (see Rom. viii. 25; 1 Thess. i. 10; 1 Cor. i. 7, &c.).

MISTAKES WHICH NO ENGLISH TRANSLATION COULD WELL REMOVE.

These arise chiefly from two causes, viz., (1) the fact that our English versions have adopted italics to indicate words inserted for the sake of idiom, and have thus lost the only convenient way of indicating the emphatic word in a sentence or clause; and (2) the fact that the Hebrew language indicates distinctions of gender, not only in nouns, adjectives, and pronouns, but also in verbs; and not only in pronouns of the third person, but also in those of the first and second, whereas the English has no such facilities. Of the first, a single example will suffice, viz., Deut. vi. 13, "Thou shalt fear the Lord thy God; and Him shalt thou serve, and shalt swear by His name." In the original of this sentence the object is the emphatic word of each clause; the stress is not on the command to fear, to serve, or to swear, but on the Person to be feared, served, and sworn by. This fact is not brought out in A.V. at all; in R.V. it is brought out in the second clause, but not in the others, probably because it was not easy to do so in English. Yet it makes a great deal of difference to the sense.

Misunderstandings arising from the second cause are chiefly seen in those passages in which Christ and His Church are mentioned in proximity to each other. For instance, Psa. xlv. 16 is generally quoted as if it was spoken to the Bride, and the conclusion is drawn, that if the Church obeys the command in *v.* 10 she will be rewarded by *v.* 16 being fulfilled to her. And yet the three pronouns, and the verb "shalt make" in that verse are all masculine. Indeed, apart from this, it is obvious that *v.* 17 could be said only of Christ, and not of the Church. Again, Song ii. 1 is commonly quoted as if it were the Bridegroom's description of Himself; whereas the original makes it quite clear that the Bride is speaking of herself. And the R.V., while unable to express this fact in translation, has done its best to indicate the true meaning by dividing the Bride's and the Bridegroom's speeches into separate paragraphs. Similarly, in Song iii. 6, the "litter" is not understood to be that which the Bridegroom owns, but which he gives the bride to use. In Song viii. 5 the Bride is meant, as is clear from the gender in the original.

One other important instance of misquotation through neglect of the Revised Version is Rev. xi. 15. The Authorized Version has, "The kingdoms of this world are become the kingdoms of our Lord"; and upon this the great Arnold, of Rugby, founded his strange idea that in the millennial empire of Christ there would be separate nationalities, under separate governments. Such an inference is quite dispelled by the Revised Version, where we have the singular, and the meaning that the blessed time is coming, when Jesus alone shall be the King acknowledged throughout the world.

"Our Daily Bread."

SUNDAY, October 5. 1 Samuel xvii.

THIS old story of David and Goliath was dear to us as children, but it is dearer now, as we can see in it the working of great principles, which are as applicable to-day as ever. It is more clear to us now than it was then, that the cause of the giant's overthrow was not so much in the stone that laid him low, as in the faith that dared to trust God. David believed in the living God (36). He realised that God had delivered him from the lion and bear, and would deliver; for faith is ever going from the less to more (37). He had asked and received an answer, long before the massive form of the Philistine advanced to the fray; therefore he said, "This day will the Lord deliver thee into my hand" (46). From first to last, he fought the good fight of faith, and was more than conqueror by the same talisman as the Apostle used: "Who is he that overcometh, but he that believeth. . . This is the victory that overcometh . . even our faith."

What a contrast was Saul! When the Philistine champion threw out a challenge of battle, he was greatly afraid (11). He had no idea of power other than that which came of long usage (33), or of helmets and coats of mail (38, 39). He could not fathom David's meaning when he spoke of God's delivering the wild beasts to his hand, and thought that the successes were simply due to superior agility (37). And in his question to Abner, he seems to have thought that the best way to account for the wonderful victory was on the ground of heredity (56). But the same battle must be fought by the same weapons, only be it remembered that only those can acquire that faith and win that fight who can master their own spirit as David did, when his soft answer turned away the wrath of Eliab (29). The soul that can master its own temptations and difficulties, in the grace of Christ, need fear no Goliath.

MONDAY, October 6. 1 Samuel xviii.

Jealousy is among the most terrible of human sins, and the parent of the darkest and blackest crimes. Notice how in Saul's case it opened the door to the devil. David had suddenly become the darling of the people. At almost a single bound he had leapt into the throne of universal affection (16). Saul's servants, Michal, Saul's daughter, and Jonathan, his son, were alike loyal in their devotion to David. Besides this, the Lord was evidently with him (12, 14, 28). Notice also that recurring phrase, "He behaved himself wisely" (5, 14, 15, 30).

Under such circumstances, how wise it would have been for Saul to bind the son of Jesse to himself! Nothing could have been easier or more politic. But instead, Saul allowed his mad passion to smoulder always in his heart, sometimes breaking out into more fierce and bitter flame, and always affording an open door for Satan to enter into him. What a variety of methods jealousy will use to rid itself of its rival! Saul first threw the javelin, believing that the act would be imputed to his madness. Then he put David in positions of extreme peril. Next he incited his servants to take David's life. But all were abortive. David seemed to live a charmed life; and every effort that Saul made against him was but a stepping-stone to a stronger position. Balak may bribe Balaam to curse Israel, but how shall he curse whom God hath not cursed, or defy whom the Lord hath not defied? "No weapon that is formed against thee shall prosper, and every tongue that shall rise in judgment against thee shalt thou condemn. This is the heritage of the servants of the Lord" (Isa. liv. 17).

TUESDAY, October 7. 1 Samuel xix.

Jonathan stood as a mediator and intercessor before his father, and for a moment averted his jealous anger, but David's success in war aroused the smouldering embers, and the flame burst out anew in murder. Then Michal interposed. But David never forgot how the murderous bands prowled around the house, like the unclean dogs of the East (Psa. lix.).

Finally, the hunted man sought protection in Samuel's presence, and in the House of God—a cluster of woven osiers, where young men were being trained for the prophetic office. Into this sacred gathering Saul forced three bands of messengers, charged with David's arrest; and finally, in hot wrath, came himself. He was, however, stricken down, as he reached the place, in much the same way as men have been stricken down in religious meetings since. Such a phenomenon often took place at Bristol and elsewhere under the preaching of John Wesley, in the early days of his career. But the results were very different. In the case of recent revivals the outcome was a change of heart and life, and an exalted and blessed religious experience.

In Saul, the experience was as the early cloud and the morning dew that passeth away. Let us judge ourselves that we be not judged. Let us be sure that our religious life is not a mere reflection of our association with others; the influence of whose religion temporarily and superficially affects us, as the influence of the burning earnestness of these young men affected Saul. Let us see that the root of the matter is in us. But be it remembered that if our anxiety to be preserved from being wrong is made known to God — in New Testament language if we work out our salvation with fear and trembling—it is quite impossible for us to prove fruitless castaways.

WEDNESDAY, October 8. 1 Samuel xx.

Jonathan's is one of the noblest types of manhood presented in the long series of Scripture biographies. In any age, even in the most romantic age of chivalry, he would have stood easily in the foremost rank. Whether in court or war he must have shone as a star of the first magnitude. His friend, who was knit to him in the warmest love, said that he was "lovely and pleasant," "very pleasant" in his behaviour and conversation; that he could love with a love passing that of Eastern women; that he was swifter than an eagle, and stronger than a lion. Certainly the friendship between the two was an ideal one, and even reveals to us something of the length, and breadth, and depth, and height of the love of Christ, though, of course, *this* passeth knowledge.

Saul's jealousy broke out with volcanic violence at one of the monthly festivals, and finally vented its utmost virulence on Jonathan. The king and father abused his son with the vilest epithets an Eastern can use, who to-day vents his spleen on the mother of the object of his hate; he insisted on David's immediate execution, and ended by hurling the javelin at his noble son, who sought to mollify his wrath.

It became evident that the arrows were beyond David. It was useless for him to contend against the manifest direction given him by the force of irresistible circumstances. But the two hearts were well-nigh broken, as they parted. How little the lad realized what a tragedy was transacting beneath the calm beauty of that morning dawn. I suppose the birds were singing and flowers were unfolding as usual, but to the two friends there was a darkness on the sun and shadows on the sunny lawns. Yet God was leading David out to lay the foundations of the Kingdom of the Messiah; and the two met still in God. The Lord was between them, as the ocean is between Great Britain and the United States—not as a divider, but as a medium of communication.

Thursday, October 9. 1 Sam. xxi.

David fled to Nob, which stood to the north of the Mount of Olives. There, Ahimelech, the High Priest, presided over the relics of the ancient sanctuary. His suspicions, aroused by the fugitive's unescorted and hasty advent, were removed by an evasive explanation, which evinced a low state of religious feeling and a want of confidence in God. When we are absolutely right with God, and know ourselves to be on His way, it is not necessary to resort to deceit or subterfuge—and if we do, the results are likely to be disastrous, if not to ourselves, yet to others, even innocent people.

It was the Sabbath day, for the shewbread had just been removed from the table (Lev. xxiv. 8). For the most part such bread was reserved exclusively for the priests and their families But Ahimelech was strictly in harmony with the spirit of Mosaic legislation in subordinating the ceremonial to the urgencies of hunger and human need. Of course, when hunger clashes with obedience to the moral law—with the Decalogue for instance—the law of God must be observed at whatever cost. Our Lord taught us that in His first temptation. But where human need conflicts with a piece of ceremonial observance, the foundation of which is not in the eternal fitness of things, it is the need which takes the first place, and ceremonial the second. This is the distinct teaching of Mark ii. 25, and of our Lord's insistence on His right to heal on the Sabbath day.

It is very desirable to read Psa. xxxiv. and lvi. (see their inscriptions) along with the closing paragraph of the chapter. David's behaviour was far from dignified; yet, in his heart, he was making God his hiding-place. Let us not judge one another altogether by the exterior; ultimately this also will be influenced by the renewing of the spirit of our mind.

Friday, October 10. 1 Samuel xxii.

What a striking analogy there is between the gathering of these outlawed men to David, and the attraction of publicans and sinners, in all ages, to Christ. He also is outlawed by "the prince of this world." To find Him, it is necessary to go without the camp, where He has set up the standard of His cross. O blessed Lord, how many of those who were in distress, or in debt, and bitter of soul (2 *marg.*) have gathered to Thee, and Thou hast taken them in! Rejected by all the world, they have found an asylum in Thy heart of love; and with the devil's malcontents. Thou art founding a Kingdom that can never be moved, and forming an army by which to break for ever the power of evil.

Notice David's care for his parents. Our love to God should make us not less, but more, attentive and thoughtful in our attitude to those to whom we are bound by the ties of nature. I think, too, that all who live in God may count on such intimations as were given through the prophet Gad.

The Apostle James says that the tongue is "set on fire of hell." Surely it was so when Saul, encamped on the height (6 R.V. *marg.*) above Gibeah, scattered his unkind and unjust insinuations. He found a ready response in Doeg's evil heart, and the two perpetrated one of the most atrocious tragedies of history. Abiathar alone escaped from the scene of horror, which fulfilled 1 Sam. ii. 31, 32. He was welcomed by David in words which the Lord Jesus addresses to every fugitive soul (23).

SATURDAY, October 11. 1 Samuel xxiii.

The careful manner in which David inquired of the Lord is full of instruction. Before taking any step in life, we should ask Him to direct our way. It is of course necessary to use the judgment with which He has endowed us. It is not good to be always listening for voices to speak, or expecting angels to flash out of the blue vault for our direction. To think a difficulty out for ourselves, with an honest desire to do what is right, and then to act, trusting that, if we are wrong, God will graciously stop us, is, as far as I can see, the ordinary way in which we should act. But there are circumstances in all lives where no amount of thought can help us out; and in these we may look for direct guidance, as when the angel led Peter out of prison.

How very touching this last interview of the two friends! Jonathan had no jealousy of David's destiny. Perfect love had cast out all suspicion and selfishness. What a contrast between him and Saul! Yes, we can see that the one antidote to jealousy is to get near the persons that we dislike, to cultivate their acquaintance, and, above all, to make sacrifices for them.

Mind that you always strengthen your friends' hands in God. We sometimes weaken their good resolutions by our weak entreaties that they would spare themselves and us. No, you must help your friend to be his strongest—his best.

F. B. M.

The Salisbury Conference.

By Mr. MONRO COLLINGS.

THIS year's meeting of the Salisbury Conference, which was held from Monday to Friday in last week, well maintained its high traditions as one of the best and yet the most unconventional of the smaller conferences. With one spiritual aim to fulfil, the controversies of the hour concerning dogma and ritual find no place in the programme of our esteemed friend, Rev. E. N. Thwaites, whose presence and personality for the past twenty-eight years have contributed so largely to the success of this annual gathering. Home and foreign mission work has a large place in Mr. Thwaites' heart, and one is sure to meet here many honoured workers from far and near, though we are beginning to miss some of the older faces who have gone on and up and into the home of God.

The Conference was commenced on Monday evening with an introductory sermon in Fisherton Church, by Rev. W. P. Buncombe, who was used so wonderfully last year in the great revival in Japan. Speaking from the words, "Tarry ye in the city of Jerusalem until ye be endued with power from on high" (Luke xxiv. 49), he remarked that all Christians are saved to serve; saved to be His witnesses. We speak much of cleansing from sin and of communion with God at these conferences, but we must ever remember that all these should lead up to service. It comes to this, that the life we live in this world is to be a life lived for all about us, and not for ourselves; it is to be world-centred and Christ-centred, but not self-centred. But how is this to be? There is only one answer; for everything in life, experience, and service, is by the Holy Ghost; and the great need of to-day is the outpouring of the Holy Spirit, a new and a mighty revival of the work of God.

At the prayer-meeting on Wednesday, Rev. E. N. Thwaites reminded us that the Holy Ghost was first given at a meeting for prayer. The 120 were all with *one* accord in *one* place. There was one heart, one object, and one expectation; waiting for the promise of the Father.

LOVE THE KEYNOTE OF REVIVAL.

At the opening session, Mr. R. C. Morgan spoke of Love as the keynote of the Conference. All true revival is a revival of love, and all declension is a departure from love, without which it is impossible to be holy and without blame before God. Love goes down deeper than expression. We may differ materially in definition and expression, but the love of God makes us one. Strength comes by the way of weakness, and we must be careful that we do not lose love by longing for power. When we have love we have everything, for all God is in love. "Love is of God, and God is love. He that dwelleth in love, dwelleth in God, and God in Him."

Rev. John Wilkinson followed on with a helpful and characteristic address. I note two points: first, the outward evidence of a Christian: "By this shall all men know that ye are My disciples, if ye have love one to another;" secondly, the inward evidence of a Christian; "We know that we have passed from death unto life, because we love the brethren."

In the evening, Rev. J. B. Figgis spoke of uncleanness of heart and life, and God's provision for cleansing. Said a lady from India, "I was born with a bad temper, I have lived with a bad temper, and I shall die with a bad temper." That is what man says, but God promises cleansing from all uncleannesses, whether the uncleanness is temper or anything else. Jesus is the Name above every name, and as long as He has that name, I have this hope of cleansing. But God gives plenty as well as purity. It is a grand thing to get rid of sin, but it is a grander thing to realize that the barren land has become fruitful and is bringing forth fruit unto God.

Mr. A. Forder, who has laboured in Arabia, where no other missionary has ever been, said we are apt to look upon Apollos as a very important person in the Acts of the Apostles; but are we justified in doing this? It is true he was eloquent and mighty in the Scriptures, but I do not find that, when he preached, men went down before him as they did before other preachers whose labours are recorded in the same book. And what of to-day? Ah, it is sadly possible for men to be eloquent and mighty in the Scriptures, and for the people to go away Sunday after Sunday, hungry and thirsty for the bread and water of life. What many of us need most is to be baptized into the Holy Ghost.

THE LIFE OF FAITH.

On Wednesday morning, Rev. Walter Brown, vicar of St. Silas', Birmingham, remarked that it is a comparatively easy thing to live the Christian life during these days of conference, but what we all need to do is to learn how far it is possible to live the life in the circumstances which will surround us on our return to the common duty. The life of faith is a supernatural life. When the Lord Jesus walked on the water, He walked there by His own inherent power; but when Peter walked on the waters to go to Jesus, he walked by the power of Christ, which was communicated to him. With our weak hands in the strong hand of Christ, it will be gloriously possible to cross all the troubled seas of life, and live to the praise and glory of Him who loved us and gave Himself for us.

Pastor W. Fuller Gooch, gave two or three of the most earnest and effective addresses of the week. There is no word, he said, that more truly sets forth the sphere of the Christian than life. It is not creed, church, profession, knowledge—though these all mean much—but life—Divine, spiritual, eternal. Now, such a life within, demands a corresponding life without. The man who has life has to walk in the paths of life. (1) He must walk in the *path of holiness*. Any departure from holiness is a departure from that which is spiritual, and that which is of God. The very purpose of God in bringing us to Jesus is that we may walk unchargeable and unblameable in holiness all the days of our life. And the simplest description of the path of holiness is that which describes it as the whole life lived in companionship with Jesus. (2) *The path of truth*. The study of Holy Scripture lies much nearer the heart of holiness than many suppose. It is the Word of God that is the power of the Holy Ghost in the heart and life of the believer. Blessed, indeed, is the man who can say that the Bible is the rule of his life and conduct. (3) *The path of service*. If any man will follow Christ he must serve Christ. He must long for the world as well as delight in the Church, and this involves telling to others the redeeming love he has himself begun to enjoy.

SELF EXAMINATION.

On Thursday Rev. H. Graham Thwaites spoke some searching words from 2 Cor. xiii.: "Examine yourselves whether ye be in the faith." Someone has said that the believer has two eyes—one wherewith to look at self, and one to look at Christ. If the eye is fixed wholly upon self, there is a terrible danger of depression; but, on the other hand, if the eye is wholly on Christ, there is equal danger of presumption. Now, to-day there is not enough of that old-fashioned and Scriptural practice of self-examination. The tendency is all the other way. But let us remember that we are worth examination. The tradesman throws the copper carelessly into the till, but he rings the gold. Finally, therefore, examine yourselves whether ye be in the faith. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

The missionary meeting on Thursday afternoon was a time of great power. A deeply solemn and earnest spirit pervaded all the addresses, and six young people offered themselves for work abroad, if God should graciously open the way. The final session of the conference was a praise meeting, which is always the last and great event of the feast, and the crowning point of blessing. May God give us grace to apprehend that for which we were apprehended, and a quickened response to "whatsoever things are true and lovely and of good report."

Rev. F. B. Meyer's Itinerary.

MANY prayers have been answered, beyond all that was asked or thought, during these days in Copenhagen. On reaching the terminus on Saturday night, I was met and welcomed by that true servant of God, Count Joachim von Moltke, and shortly after reaching his home, a number of devout people gathered for prayer. I spoke to them on reckoning upon God as about to do great things, and many prayers ascended.

On Sunday afternoon, the large hall was filled to the doors, and many were standing. After singing and prayer in Danish, I spoke to them of the necessity of having an ungrieved Spirit in the heart, for when that is so, all else in life and testimony is provided for. At night the hall was crowded with young men, 200 or 300 were standing or went away, and at the close of the address quite two-thirds stayed to the after-meeting. The secretary told me that he was kept busy till past midnight, speaking to those who were anxious.

On Monday and Tuesday the same blessed scenes were repeated. On Monday night I spoke to some 500 or 600 students, who listened to an address on Augustine's conversion, and some 150 remained afterwards to the second meeting. We finished with a gathering of 800 young women. The thirst for the deeper things of the inner life is most gratifying among all classes. At a notable gathering of ministers I was struck with their readiness to hear, not new things, but the old ones, perhaps in a new way.

Meetings for boys, young women, and others have kept me busy; but the beautiful clear weather has been a great assistance. I have only had three days here, but they have been, I think, memorable to many; and I have carried on a little further the work of God as begun by Rev. E. L. Hamilton, of Bath, and Mrs. Penn-Lewis. Each puts a tier on the rising structure, and goes his way.

I must close by one helpful little story. A friend told me that in the salon of a Norwegian hotel a little girl was strumming a tune on the piano with one finger. A fine musician sat down beside her, and to her poor stumbling notes played an exquisite accompaniment, improvising it. When they had finished, he led the little lady round the admiring circle, and said, "It is to her that you are indebted." We do but strum the eternal harmonies, but God accompanies our words with His mighty co-operation, so as to make them tell out all that He designs souls to know.

I start to-morrow (September 24) for Norway, from whence I will send further notes; but I still ask for prayer. F. B. Meyer.

Looking Backward.

O that I were as in months past, as in the days when God preserved me; when His candle shined upon my head, and when by His light I walked through darkness (Job xxix. 2, 3).

THREE classes of people are frequently met with in our Gospel meetings and ordinary church services—the lukewarm Christian, the backslider, and the unconverted.

The Lukewarm Christian.—Is it not too sadly true of many that gifts and talents which were once honestly used for the glory of God are now rusting for the want of use? Having little heart in religion, there is little religion in the heart, and the service of Jesus Christ has become a toil and task-work. Look back, lukewarm soul, and call to mind that it was no lukewarm love that took your Saviour along the sorrowful road to Calvary.

The Backslider.—There was a time when *you* too were in a different position spiritually from that in which you are found to-day. But you have allowed the earthly to crowd out the heavenly, and with astonishing ingratitude have turned traitor. You know full well the steps that led to your present state. You may be what you once were, a happy trustful soul. O blessed and comforting thought, that all your sins and backslidings cannot quench His love, nor dim the light that once shone upon your path.

The Unconverted.—Has the text no message for you, unsaved friend? If these words express the inmost longings of your soul, then wail them out into the ear of Omnipotence. Venture on Christ now, and you shall find, as did Job, that the former sad and bitter wail shall be turned into a joyful psalm of praise and thanksgiving. R. S. Braddbrook.

Other Lands.

Friends in Constantinople.

SITUATED near the scene of the massacre of some hundreds of natives, the Friends' Armenian Mission in Constantinople occupies a unique position, and maintains a strong and far-reaching work. The various branches of the mission are in a healthy and growing condition. The gatherings for worship on Sundays are appreciated as seasons of spiritual communion with the Risen Lord. The mission meetings are well attended, and the faithful preaching of Christ and Him crucified has led to the salvation of many.

The Sunday-schools and mission meetings are conducted by native Armenian and Greek teacher and helpers, and upon work and workers there has rested abundant blessing, both spiritual and temporal. At the time of the massacres, the lady workers effected the rescue of some hundreds, getting them to places of safety, and caring for the orphans and women who lost their breadwinners. With a small sum raised as relief funds the Mission inaugurated industrial work, which is proving a boon to more than 200 women and destitute girls, as a means of honest livelihood. The sales average £50 per week, and the work, which is self-supporting, has proved a help to the spiritual side of the Mission.

In reviewing the efforts of the past few months, Miss A. M. Burgess writes: "The workers have been more Marthas than Marys, often being uncomfortably pressed, with no time or chance for accepting the invitation—'Come ye yourselves apart and rest awhile.' But though we may not have been able to sit at the feet of Jesus in the quiet, we have not been forsaken by our Heavenly Father. The lessons that Jesus gave, and the words that He spoke when on earth, have often been given to us by our Divine Comforter while in the midst of business, and the preparation for the various duties has in some degree been realized; our strength has been renewed and thoughts refreshed, and spiritual warmth and longings to bless others with the Word of Life have not been withheld. Whether in the workshop or meeting room, we have realized the heavenly gift of blessing, which has not been upon us only, but also with those who gather with us."

The treasurer in England is J. Hingston Fox, 4, Gresham Road, Cambridge.

In the Alpes Maritimes.

WE have been much encouraged in our work in the villages around Grasse, in spite of numerous difficulties. Many have received with joy the good seed sown. Here are a few details of our two last *open-air* meetings:—

On arrival at L.B. we find a small travelling theatre on the village green; its proprietor politely places it at our disposal, and we accept his offer. The *sergent de ville* announces the meeting, and we soon have around us a group of 200 persons, who listen attentively to the Word of God, and manifest their sympathy in subsequent conversations.

In another village, V——, at a distance of eight miles from Grasse, we had an audience of 350 persons, who followed attentively the parable of the sower. After the meeting several New Testaments were bought, and we were able to distribute all our tracts and Gospels. Some of the peasants promised to come to Grasse to hear more.

We have lately visited nineteen villages, and preached the Gospel in fifteen of them, in some for the first time. Our work is extending, and its responsibilities also. We ask for earnest prayer that the doors may remain open, and the work be blessed and extended.

L. and A. Quehen,
Evangelists, McAll Mission.

Villa Lajoubert, Grasse.

Girls in Cairo.

I VENTURE to think that few subjects will arouse the sympathy of English men and women more than the welfare of our young countrywomen in Egypt. Ever since the British occupation, some twenty years ago, the numbers have annually increased of those who go out to Egypt in search of employment, as governesses, sick nurses, servants, &c., sometimes in answer to advertisements, or with a vague desire to see the world. It is often difficult for them to find remunerative work at first, and many are thus exposed to terrible temptation, through ignorance of the language and customs of an Oriental country.

A few years ago the World's Young Women's Christian Association established a home at Alexandria, which has proved so successful and valuable that we are anxious to extend our operations to Cairo, in answer to repeated appeals from thence, telling of the crying need of an institute, with reading-rooms and club, managed on British lines (while international in sympathy), not only for newcomers, but for those already living hardworking, lonely lives, where they will find a warm welcome and a kind friend in time of need.

To meet the expenses of rent, housekeeping, furniture, travelling, &c., for two years, £1,000 will be necessary, and in the name of the Association I most earnestly appeal for this modest sum. We believe that by the end of that time the British residents and travellers in Cairo will recognize the value of the work, and give their help and sympathy. The treasurer is Miss Woods, 26, George Street, Hanover Square, and I shall be very happy to give any information that may be required.

87, Queen's Gate, S.W. Anna Boldero,
Chairwoman of Correspondence Committee, World's Young Women's Christian Association.

Pioneers in Central America.

A RECENT communication from Mr. A. E. Bishop, Box 74, Guatemala City, C.A., sets forth in some measure the spiritual condition of this dark and almost unknown land. After describing the social and political life of the natives, the writer says:—

On the Atlantic coast the Moravian missionaries have done good work for years among the Mosquito Indians of Nicaragua, and the Wesleyan Methodists of England have worked among the English-speaking negroes; but until the Central American Mission was formed, a little over ten years ago, scarcely anything was done to give the Gospel to the people of the interior. The mission is Evangelical and undenominational. It has now thirty missionaries divided among the five republics. The blessing of the Lord has attended this work. Several hundred souls have been converted.

Many of the converts hope to give their lives to the spread of the Gospel; already many of them are doing Bible colportage work. One of our great needs is a training-school, for preparing native converts for evangelistic and pastoral work. There are a good many believers scattered throughout numerous villages; some of them are piteously calling for pastors and help, which we cannot supply.

The local work at Guatemala City, the metropolis of all Central America, has notably enjoyed the blessing of the Lord since its opening three years ago. Meetings are held every night. Many souls have been converted, and the interest and attendance increased. New faces are constantly appearing; many are hearing the Gospel and carrying the news to remote places. For more than two years we have occupied a small, poorly-ventilated hall, altogether inadequate for our growing work, but located favourably on a main thoroughfare, where it is said that more than 10,000 country people pass in a single day. Means are greatly needed for the purpose of erecting a suitable building in this desirable location, that the work be not hindered.

Missionaries of both sexes are needed, but the special need at present is for a number of men, sound in faith, experienced workers, to go from place to place evangelizing.

Protestant Work in Victoria.

OUR latest advices show that Rev. D. M. Berry had been lecturing in various parts of Victoria on "Rome, the Enemy of National Education," and had been everywhere received with enthusiasm. He was planning a new campaign, dealing with "Reformation Heroes, or Deeds that won our Protestant Liberties"—to be illustrated by limelight views.

The Orangemen have been specially active during the past year, and have been receiving large additions to their lodges. They have warmly supported Mrs. Margaret L. Shepherd, a lecturer from the U.S. of America, who, both in New South Wales and Victoria, has been delivering lectures, giving experiences of her life as a Roman Catholic, as well as those of others in convents, both in England and elsewhere. She has been exposing the whole convent system, and also been giving extracts from books used by Romanists in the education of their children and of their priests. The result of her lectures has been marked in the increased number of subscribers to Protestant literature and periodicals.

The Protestant Union of Victoria has just been formed, aiming at the enlightening of public opinion, and the uniting of Protestants with a view to the attainment of the following objects:—

(*a*) To obtain for Scriptural instruction its rightful place in our State system of education.

(*b*) To prevent any sectional or sectarian encroachments on the religious liberties or the equal rights, civil, political, or commercial, of all persons in the community.

(*c*) To obtain the return to Parliament of representatives who pledge themselves to support the attainment of the above-named objects.

The first president of this Union is Right Rev. H. A. Langley, Bishop of Bendigo (recently created); the treasurer is Mr. Thomas Manly, and the secretary, *pro tem.*, Rev. W. M. M. Alexander, who, by his vigorous efforts, has done much to the successful launching of the Union. The Executive Council are on the outlook for an active and efficient organizing secretary. L.

For Young Anglo-Indians.

FOR several years the Simla Y.M.C.A. has been quartered in a "hired house," which involved a large expenditure in rent, and was not, in many respects, a suitable arrangement, though the best that could be made under the circumstances. Central, commodious premises have now been found at "St. Mark's," on the main thoroughfare of the summer capital of India. In this house there are not only sufficient public rooms for the use of members, but also quarters for eight resident members. The property was offered for 35,000 rupees, or £2,300. This is a large sum, but a more suitable house in an equally central position could not be found in Simla at the price. After earnest prayer to God and mature deliberation, it has been resolved to purchase the property, and so provide a Christian home for the young men of Simla, which will also be a "Soldiers' Home" for the men from the neighbouring garrison of Jutogh.

But it is necessary to look for help outside of the station if the scheme is to be carried through to a successful issue. Friends of the work in England, and old friends of the Simla Association now returned to England, are asked to help. Rev. J. H. Bateson, Middlelands, Simla, is financial secretary.

Appeal.—The Superintendent of the Soldiers' Home, Ulsoor Road, Bangalore, asks for gifts of "Grace Pettman" stories, tracts, and other Christian literature, for distribution in hospital and barracks. "We should be grateful if we could count on even a small supply sent to us every month, or quarter. Just now we are almost crowded out with the regiments that have arrived from South Africa, and it is a joy to be able to welcome and minister to them."

The Outlook in Ahmednagar.

THERE are two principal crops in the year in this part of the country, known in Indian parlance as the kharif and rabi crops. Of these, seed is usually sown for the former in July, and for the latter in September. The past few years have been very hard ones for the farmers all about here.

Many who were well off a few years ago, and estimated their estates by counting their ten and sixteen head of cattle, are reduced to one pair of poor oxen, which barely suffices to work a few acres. Large and rich fields in this region are seen on every hand to lie fallow this year, overgrown with weeds, and not even fit for grazing. The situation is intensified manifold in the case of the countless farmers in ordinary circumstances, whose poverty is almost beyond belief. None of the crudest implements these cultivators ordinarily use can now be found in their possession. The situation is well put by the chief district magistrate under Government, who writes:—

"Government is prepared to lend, and does lend money for the purchase of seed for sowing, and of bullocks for ploughing, to all applicants, who are able to give reasonable security for the payment of the loan. But there are many cultivators who generally, through having no land of their own, and having no sufficient personal credit, are unable to give the requisite security, and consequently to obtain any loan from Government. To such persons charitable gifts of money are made from the funds at the disposal of the Ahmednagar District Famine Charitable Relief Fund Committee.

"But these funds are this year very limited, and for the whole district the committee has been unable to allot more than about 25,000 rupees for kharif sowing, and will not be able to distribute more than about the same sum for rabi sowing. Rev. H. G. Bissell and Rev. Mr. Tilak, of the American Marathi Mission, have informed me that much land will this season remain unsown, for want of money to buy seed; and the latter gentleman states that in twenty-eight villages in his missionary charge, he reckons as many as 600 cultivators whose fields will be fallow if funds be not forthcoming to aid them. These gentlemen, therefore, propose to apply to the charitably disposed for gifts of money to be entrusted to them for distribution to cultivators, who would otherwise be unable to obtain seed with which to sow their lands.

"The object is a most praiseworthy one, and money so given will enable sowings of rabi crops to take place in many holdings in which the actual occupant cannot, for want of security or credit, obtain a loan from Government, and cannot, for want of sufficient funds to meet all applications, receive a gift from the District Charitable Relief Fund. The money is certain to be judiciously distributed in a manner ensuring its application to the purpose for which it is given; for in the famine of 1899-1900 the members of the American Marathi Mission in this district received and distributed large sums of money for the same and other charitable purposes in thoroughly business-like manner, and it is beyond doubt they will be able this year to deal equally effectively with all funds that may be entrusted to them."

Of course, it is now too late to do anything for the first crop; but September is still ahead, and it is with hopes of securing some help for the poorer farmers in this region that this brief message is sent out. Any and all remittances will be personally acknowledged by the writer, and devoted most gratefully to the cause above referred to. To leave so much land unsown again this year will result disastrously to this section of the country, not to speak of the irreparable losses coming to these patient tillers of the soil, and the families depending on them. Not a few of these are Christian converts.

We wish it to be understood that any contributions received will be distributed without reference to caste or creed. A farmer's *need* will be the one controlling reason for giving him help.

Ahmednagar. H. G. Bissell.

1275

Miss Jessie Mary Hewlett

OF THE LONDON MISSIONARY SOCIETY.

THERE is mourning in many Indian as well as English homes on account of the death of Jessie Mary Hewlett, who was for more than fourteen years a missionary of the London Missionary Society. She passed away on August 4, at Almora, North India, after a painful illness of rather more than a year, from cancer, which she bore with great patience and resignation.

She went to Benares as a girl from school in England, where she was educated, and consecrated her bright young life to the service of God in the work among Hindu and Mohammedan girls. She entered heartily into all the work which was being carried on in Benares, and by her brightness and winning ways soon won the hearts of all with whom she came into contact. At the age of twenty-two she became a missionary of the London Missionary Society, and worked for some time very happily and earnestly in Almora, where she went to recruit her health after an attack of typhoid fever. She was then sent to Mirzapur, and there worked very earnestly in the schools and zenanas.

In the famine of 1897, she helped to feed the hungry ones and nurse the sick, and sometimes sat up at night with the sick and dying. One night she sat by a young woman who was

apparently dying in peace. Suddenly she awoke to the knowledge that the end was near. "What shall I do, Miss Sahiba?" she cried, "where am I going? Oh, what shall I do?" The dark, despairing eyes closed, "and it was night." Jessie said, "I sat on, beside the body whence the spirit had flown, as the stars paled in the eastern sky and the sun rose over the mountains, and prayed to God to make me faithful to my trust, so that no woman or girl whom He has put into my charge may ever go out into the dark because I have failed to find her and bring her to Jesus."

For some years Jessie had the charge of an orphanage for girls in Mirzapur, in which she was greatly interested, and she was a real "mother" to the children. She took a deep interest in their spiritual welfare as well as in their temporal concerns, praying with them individually, and seeking to lead them to Christ. Many will rise up and call her blessed. She was very intelligent and well read, and always bright and lively, which made her a pleasant companion, and as a friend and fellow-worker she was beloved by all.

The home-call came rather suddenly. A few days before the end came, she suffered great pain, and then passed quietly away to be for ever with the Lord. It seems very mysterious that this earnest worker should have been called away when she was at her best and ripest, and seemed to be so much needed here; but we know that God makes no mistakes. He will fill the gap which He has made in the Mission.

Will those who read this pray more earnestly than ever before, that God will send out more labourers into His harvest?

Sheaves after sowing, sun after rain,
Sight after mystery, peace after pain;
Joy after sorrow, calm after blast,
Rest after weariness, sweet rest at last.

Benares. Flora M. Hewlett.

Itinerating in China.

WRITING from Hsu-ting-fu, Sz-chuen, July 14, Mr. Montagu Beauchamp speaks of God's wonderful goodness to himself and Mrs. Beauchamp in prospering their journey up the Yangtse, at a time of year when few people travel by that route, owing to the dangerous conditions for navigating. He goes on to say that when they reached Kwei-chou-fu, they realized once again what a pity it was that this important border city should not be occupied by some of the smaller societies, instead of all pressing on to the further cities, where there are missionaries already working.

He says that he "can scarcely go into any details of work in a letter of this kind, but must say this, that notwithstanding many really difficult problems, there is a wonderful work beginning, with quite unprecedented opportunities. What a contrast to my experiences in these parts ten or twelve years ago! As we reach each fresh stage, we feel more than ever that 'times have changed.' The need for experienced evangelists is very great. I do not mean those who have had experience in homelands. The danger, however, is that we should in this time of need be putting unsuitable natives in as stop-gaps. In quite a few cities and markets the heathen have subscribed money and got a house or shop-front and labelled it Fu-zin-T'ang—*i.e.*, Gospel Hall—the regular name for Protestant mission houses.

"These may be a source of very serious trouble; indeed, they have been in some cases already. Troubles would be entirely avoided in most cases if we had the needed workers, and golden grain might in time be gathered in. At Liang Shan Hsien I found people assembled who begged me to come over and speak to them, and though footsore (not yet having got into walking trim), I hobbled over, and was much refreshed by such an attentive audience. Next evening, in a country market, I was surprised to find an audience of fully 100 men, all most attentive. Often by the road-side I met with people who spoke of places where there were Gospel halls with some scores or hundreds of adherents; but everywhere an utter lack of knowledge of the truth, only a desire to be associated with the foreigner. There is no doubt that many are seeking to join us with utterly wrong motives, and have bought Bibles, hymn, and prayer-books as their proof of belonging to us!"

Evangelical Effort in Finland.

THE spiritual needs of the Dissenting community in Finland are at present being brought before the British public by Mrs. Parker—formerly of Birmingham—who is specially trying to raise funds for the erection of a church and other buildings at Helsingfors, the capital. A suitable site cost £4,000, and towards a like sum required for building operations a sum of £2,900 has been obtained. It is hoped that ere long it will be possible to lay the foundation stone; and that this may be not only a valuable centre of usefulness in the city itself, but a source of strength to all the congregations throughout the land.

Mrs. Parker has many warm friends in this country. Rev. F. B. Meyer's testimony is, "My friend, Mrs. Parker, is a brave woman. Her aim is to secure funds to build a church and other buildings, to serve as the centre of Evangelical missionary work in Finland, which at this time is of the utmost importance for that country." Communications for Mrs. Parker may be addressed to the House of Rest, 10, Finchley Road, N.W.

Rev. John Bradford,

SECRETARY, LONDON BAPTIST ASSOCIATION.

THE London Baptist Association is an aggressive organization, having for its primary object the planting of Evangelical churches in the Metropolis and its suburbs. It furnishes a bond of union by which ministers and other workers are combined to advance the Kingdom of Christ, aiming, among other things, to erect or purchase at least one chapel every year in districts previously unoccupied. In all parts of London efforts have thus been made to bring the ever-growing population under Gospel influences; and year by year the Association develops strength with its steadily-growing membership.

Until now the secretarial duties have been discharged by ministers in the active pastorate, devoted men who have somehow "made time" to promote the interests of the larger work. At length, however, in view of the urgent calls for expansion, and ever-increasing demands of the work, the Association has called to the secretariat one who, at personal sacrifice, but with great readiness, undertakes to give of his best, without stint or reserve, in the service of his brethren, and the advancement of the work of evangelization in and around the Metropolis.

Mr. Bradford is a Devonshire man, having been born (in 1854) at Lapford, near Chulmleigh. With brothers and sisters he enjoyed an upbringing that was at once happy and stimulating. From being village schoolmaster, his father passed to the office of a land-agent and surveyor, as managing clerk. Thus the son became familiar in his early years with the mysteries of measuring and surveying, along with allied operations connected with building, and gained knowledge which has since been turned to excellent account as a promoter of Gospel enterprise. When the lad was ten years of age, the family removed to Barnstaple. There, after further years under a greatly-loved teacher, the school-days came to an end and business life began. From the counting-house of a manufacturer, young Mr. Bradford entered the office of a solicitor and land-agent, and the legal profession seemed to offer him a successful career. The providence of God, however, opened doors whereby one who might have made a good advocate-at-law became a greatly-blessed Gospel preacher.

While quite a lad, Mr. Bradford accompanied his father on preaching excursions into the villages around Barnstaple. It was strenuous service—often three sermons were delivered in the course of the day, with many miles (on foot) making up a "Sabbath day's journey." Though an occasional helper in the service of song, the youth was not as yet won to Christ and His cause. Conversion came in somewhat singular circumstances. Through the failure of a friend to keep an appointment, the young man dropped into a service in the Public Hall at Barnstaple. At the close of the meeting, a lady who knew his family well, pressed upon him the need for immediate decision for Christ. The service itself had made no special impression, but the personal ministry of the lady was blessed; and late that night, in his own room, the young man sought and found the Lord Jesus Christ as his Saviour. Leaving for Bristol, where he accepted an appointment in the West of England Bank, Mr. Bradford joined the Baptist Church under the care of Rev. J. R. Wood (now of Hollo-way), and at once began village preaching and other forms of testimony for Christ. At length he resolved upon surrendering himself entirely to the work of the ministry, and in 1876 entered the Pastors' College. In business life and Christian service he had made thorough preparation, and the training that followed offered him further opportunities of "making full proof" of the ministry which he had received of the Lord Jesus.

Subsequent experiences have well qualified Mr Bradford for the important work which he now undertakes. While yet a student, he laboured with great acceptance at South-end, and as his course neared completion he was asked to accept the pastoral charge there. Other churches also approached him. Just at that time, however, in the autumn of 1878, he preached in the newly-opened chapel at the Fillebrook, Leytonstone, and from the church which was there formed he received an unanimous invitation, which in due course he accepted. A new estate was just then being opened; the builders were at work on all hands; and a large resident population in a short space of time, was assured. There was scope for energy, and in the full vigour of manhood Mr. Bradford threw himself into the work. As the district developed so the church grew, and from a comparatively small beginning a series of operations—societies, bands, unions, &c.—for all classes and ages, were brought into being. The chapel has been enlarged from time to time; a school has been built, also a lecture hall and class-rooms; and when it is added that there are three missions, which are conducted by lay preachers of the parent congregation, it will be realized that Mr. Bradford's church has proceeded along the lines of healthful expansion as well as thorough consolidation. Home and foreign missions, and general as well as local objects, have engaged the sympathies of the people; and enlargement of heart has led to sacrifices that have shown the reality of the Christian life as unfolded in deeds of faith, hope, and love. Last year's return of membership was 536. It is noteworthy that two members have gone into the ministry; the church also gave its blessing to a lady member, Miss Bessie Renaut, on her departure to labour in China. She went forth in 1899; in less than a year she finished her course as a martyr of Jesus at Hsin-chou, Shansi. Assuredly God put honour upon the church in accepting the service of this devoted sister, whose letters and diary, recovered since her death, show that she experienced the peace of God in great fulness while awaiting the cruel end—all that men could do (Luke xii. 4).

For twenty-four years Mr. Bradford has guided the steadily-expanding work of a live church. His message has been clear, his methods unexceptionable. In the words of one of his deacons, Mr. G. Andrew Hutchison—in an appreciation in the *Baptist Magazine*, October, 1899—"'Christ and Him Crucified,' is essentially his theme, not set forth in any coldly formal phrasing, but in stirring, living tones and words aglow with heartfelt experience of Jesus and His love." Mr. Bradford has done a noble pastoral work, and his brethren in the ministry have not been slow to recognise his sterling administrative abilities. Hence he was made president three years ago of the very Association which he is now to serve in the responsible post of secretary. For years, moreover, the ministers of the neighbourhood, as well as others, have sought his advice in circumstances of difficulty, and his counsel has been instrumental of lasting good in many directions. He has an all-round fitness for the post he is now to fill—spiritual, mental, moral; the workers of the associated churches, some 160 in number, planted in all parts of London, will find in him a ready helper, and worthy of their confidence as "guide, philosopher, and friend."

No one doubts but London offers problems that may well engage the serious attention of all Christian organizations. These will not appeal in vain to the heart and head of the secretary of the London Baptist Association. As the Metropolis out-spreads, new centres in which to preach the Gospel must be planted, and promptly too; while the precedent of thirty years may show the way, it need not measure (and limit) the rate of progress. As the mass of the population moves outward, yet hosts of people are left behind—and so are churches, but unfortunately the two are in no way related. What can be done with the churches thus stranded, so that they may be for the good of the people that are unable, and at present unwilling, to maintain them? This raises the question of central missions and settlements; and it is no secret to say that this question is one of the many which Mr. Bradford is now studying, and the solution of which will not be beyond Godly piety and Christian sacrifice. In the course of a recent conversation, he mentioned quite a number of plans that are at present occupying his mind, but above and beyond everything he expressed a hope that his secretarial duties would bring him into helpful contact with workers in the churches.

Mr. Bradford preached his farewell sermon at Leytonstone last Sunday. The prayers of the people follow the pastor in his new labours. Nothing but the anticipation of usefulness on a larger scale would, we are assured, have induced Mr. Bradford to give up a pastorate which has been singularly happy and greatly owned of God. Certain it is, that the secretariat offers a wider oversight. May it also be attended with richer blessing! That is the prayer of all who know the subject of the present brief sketch.

The Congregational Union.

[BY OUR OWN COMMISSIONER.]

THE meetings of the Congregational Union this year will be memorable for two things, that they were joint meetings of the Union of England and Wales, the Union of Scotland, and the Union of Ireland, and that they were so largely occupied with the subject of the Education Bill. The Scotch brethren came to the meetings at Manchester in large numbers last year, and this year the English went in large numbers to Glasgow, where they met with a cordial welcome. There was a reception of delegates on Monday evening in the City Chambers by the Lord Provost and Corporation of the City, which afforded an excellent opportunity for the meeting of friends from widely separated parts, and for the expression of kindly fraternal sentiments on the part of the Provost, and also on the part of Dr. Mackennal and Dr. Fairbairn, who replied for the guests. It was not a formal ceremony on the part of either—the Provost being too large-hearted and too catholic-minded to allow of that.

THE EDUCATION BILL.

The session on Tuesday morning was deprived of the presence and services of the Chairman, Dr. Caleb Scott, who is only recovering from a serious illness; his place was filled by Dr. FAIRBAIRN, who devoted a long address to the subject of education. His references to the benefits Scotland has derived from her educational system were peculiarly applicable to the present crisis. The Scotch people had (he said) good reason to know what education could do for the people. It had made them, and if as a race they were revered at home and trusted abroad, it was because the school had made them. They had education in their very blood. Since crossing the Tweed he had heard that there were men who thought this pre-eminently an English question, with which they as Scotchmen had no immediate concern, or ought to have none. Was it possible that an argument of that kind could be valid? Why was Parliament called Imperial? Was it English? Who went there but representatives of the people by their votes, sealing this Education Bill upon English necks that did not want to wear it? He was profoundly grateful that the time had come when in Scotland, where men had an educational system, they should be able to reason concerning the want of education in England; that their representatives might be sent to the Imperial Parliament to demand for England what they themselves possessed, and not to force upon England what themselves would repudiate and reject.

THREE THINGS TO BE KEPT IN MIND.

In concluding, Principal Fairbairn emphasized three things. First, they asked an honest, a complete, perfectly sincere, free representative system in education. No Bill that withdrew that from the people could ever receive their sympathy or support. Second, a Bill that threatened that any proportion of Anglican schools should be supported out of public moneys must receive, and would receive, their united and coherent opposition. They were bound to do their best to prevent a Parliament which was elected for an absolutely different occasion attempting to legislate for things so vital as education and schools. Whatever they could do to resist they would do, and do it to the uttermost in their power. The third thing was that the express form final resistance was to take was a matter to be decided by two things—firstly, the Bill when it was framed, and secondly, the conscience of the man who was to oppose it. He made a clear and absolute distinction between what it became the Assembly to do, and conscientious and sincere Christian men to perform.

A long and earnest discussion followed, in which Mr. A. E. Hutton, M.P., Rev. J. Hirst Hollowell, Revs. Dr. Leach, Watt Smith, Dr. Mackennal, Silvester Horne, Dr. Goodrich, and Mr. John Leith took part, with the result that the following resolution was passed, with some dissentients:—

That this Assembly protests most strongly against the Education Bill now before Parliament, inasmuch as (1) it sacrifices educational efficiency to sectarian and priestly ends; (2) in the summary abolition of the School Boards of England and Wales, which have powerfully promoted the education of the people, whilst they have enlarged religious liberty for parents, teachers, and scholars, the Bill has seriously impaired the control of the people over, and their interest in, schools supported by public funds; (3) it has not only been introduced without mandate from the constituencies, but is being forced through Parliament in the face of direct indications that the opinion of the country is opposed to its main provisions; (4) it violates the principle of civil and religious liberty (*a*) by placing the entire support of denominational schools on public funds, without providing for public control in all respects of such schools, and (*b*) by confining the appointment of teachers in denominational schools to members of such denominations; and if the Act is forced upon the nation the Assembly is prepared to advise its members to refuse to pay the rate.

To this a rider was added, on the motion of Rev. T. Gasquoine, seconded by Rev. J. P. Gledstone:

In conclusion, the Assembly desires, in accordance with solemn declarations made in years past, to give expression to its conviction that there can be no final solution to the religious difficulty in national education until the State lays aside all claim to interfere, either by support or control, with religious education, and freely leaves to parents and Christian churches the responsibility and opportunities for the provision of the same.

HABITATIONS OF GOD.

The annual sermon of the Union, which was preached by Dr. HORTON, was one of remarkable power, searching the heart as with fire; if it had a fault, it was in the delivery, which was so subdued that the audience in the back seats of the great St. Andrew's Hall could not hear. The text was Judges vi. 34, and 2 Chron. xxiv. 20, and the burden of the sermon was in the different rendering the preacher gave to the words—"The Spirit of the Lord came upon." He said that is tame and inadequate, because the meaning of the words would rather be in these two passages, "The Spirit of the Lord put on the man;" "The Spirit found the human personality and put him on as a dress." The striking suggestion is that the infinite Spirit of God is moving through the world seeking whom He may put on, and ready to invest Himself wherever there be a human being ready to be put on. His works amongst men must be done through men. The invisible Spirit must clothe Himself in the body of a man or a woman, and must use the faculties, the brain, the heart, the will.

The Spirit of the Lord put on Gideon, and the Spirit of the Lord put on Zechariah. Let us ask whether the Spirit of God is moving in this place; whether He, the invisible amongst us, is present in us or around us, a great flowing tide of wisdom and power and life, soliciting the investiture and use of your personality and mine; and let the question be all through, Shall He come in? Shall He use my personality? Shall He find, when He comes, myself sufficiently gone for Him to come in and use the true means? Will you, my brother, be a fitting habitation, or, if you may use this wonderful illustration, a fitting garment for the Spirit of God to dwell in and to wear? The two instances which are before us are in some respects opposite. The Spirit put on Gideon to gain a victory and to effect a deliverance; the Spirit put on Zechariah to deliver a protest and to suffer a martyrdom. Both these work to one and the self-same Spirit.

THE TEMPERANCE ASSOCIATION.

It seemed to some of the delegates a pity that another meeting was fixed to follow Dr. Horton's sermon in the same building. The solemnity of the first service was broken in upon, by the coming of a second audience and the departing of some of the first, an organ voluntary adding to the distraction. Some day, perhaps, we shall think it quite as important to preserve as to create a holy impression. When will Christians learn that the critical time is when a service is over? Then cometh Satan and catcheth away the good seed of the Kingdom. In this case the second meeting was thought by some to gain by the preceding service. Rev. GEORGE GLADSTONE, who presided, took high ground when he said:—In all that makes for morals and for the welfare of the people, the Church should lead. I am all for an appeal to our medical men to think of the exceeding evil of drink, and to prescribe a less insidious drug than alcohol. I am all for an appeal to Parliament to have done with their pitifully abortive tinkering at results, and give the people power to shut out the public-houses from their respective districts. I am all for our working-men getting to see what is the chief thing they need to fight, and that it is bootless to strike and work for more wages, only to put them as into a bag with holes—but yet more earnestly would I appeal to the Church of Christ. The State will not legislate in advance of the sentiment of the Church. When the Church awakes, and in the strength of its Divine Master and Head proclaims unrelenting hostility to all the causes and practices of intemperance, the battle will be at the gate. No alcoholic liquor on the Communion table, or in the vestry or parsonage, will be followed by its disappearance from the homes and streets and the people.

FREE CHURCH LIFE IN RURAL ENGLAND.

An interesting and useful discussion on this subject was initiated by Rev. G. P. CHAPPLE, of Melbourne, who said that in ten years the villages had lost 70,000 persons; yet there was no diminution in the number of public-houses, there being as many as one to eighty or ninety of the people. Another evil was the overlapping of religious agencies; Christians competed with each other and got into each other's way. Mr. HARRISON advocated the grouping of village churches, and the organizing of lay preachers under ministers who had the capacity of leaders and directors. Mr. MANSERGH said that in the county of Lancaster they had such a method, and that it worked well; and so said Rev. A. COWE of Guildford, of the part of Surrey where he lives. Mr. MANSERGH added that the villages supplied the lay preachers; the young men of the towns were too busy with cycling and other amusements to learn to preach. Rev. H. H. HUFFADINE, of Brewood, said that Congregationalism flourished among the rural population of South Staffordshire, and that the religious outlook was full of promise. Rev. J. P. GLEDSTONE expressed the belief that all the religious appliances, and property provided in villages and small towns in more prosperous times, would be again required when the electric tram-car and motor-car brought back to them a new life. He said it was well worth the money and the trouble to keep village stations, in order to train the young people for future life and work.

THE LORD PROVOST AND SOCIAL BETTERMENT.

The condition of the people is a question which is constantly forcing itself to the front, and will do so until it is greatly altered for the better. When the meeting on University Settlements was held, the chair was taken by the LORD PROVOST, who, in opening the proceedings, said that in a great many quarters where the general principle of social betterment was approved and extolled, when they came to make a practical proposal in that direction, difficulties and objections were immediately started. One of the best, if not the very best, methods of ascertaining how this which they all so much desired was to be arrived at, was to begin and do something. That in this country, so rapidly advancing in wealth, there should be at the same time such a mass of poverty and misery, culminating so often in despair, was a thing which, if they were not habituated to it by every day's sight and hearing, would simply appal them. All the churches and evangelistic associations ought, properly directed, to secure a very considerable amount of social betterment. No social betterment would ever be of a practical and abiding character that had not at its heart Christian truth and Christian love.

MOVEMENTS FOR THE YOUNG.

One of the most useful meetings was that devoted to the young, presided over by Principal SIMON, of Bradford, who spoke wise, timely, and weighty words on the necessity of teaching young persons respect and reverence. He reminded the meeting that "*the fear of the Lord* is the beginning of wisdom," and that true and

abiding love must rest upon a foundation of respect and love. He deprecated the modern tendency to softness and sentimentality, and maintained that strength of character can only be secured by imparting the harder qualities that are allied to righteousness.

Most of us must have been pained by the self-centredness, selfishness, and indifference to the claims of parents, brothers, and sisters, and other relatives, and particularly to passing guests, displayed by children whose training had been one of so-called love, who, at all events, had not been compelled to show respect where respect was due. On the other hand, what a delight it is when the reverse conduct is observed. Thoughtful persons are coming to see that the over emphasis which has been laid for some time upon love at the cost of righteousness is producing disastrous consequences, and that we must return to the Divine model in which law is fulfilled and honoured by love.

INTELLECTUAL DIFFICULTIES.

After Rev. E. R. Barrett had spoken on the subject of Christian Endeavour Societies, the subject of "Difficulties in the way of Belief which Beset the Young," was introduced by Rev. W. B. Selbie, of Cambridge, who said: "What were known as doctrinal or creedal difficulties were not often met with now, and could generally be removed by wise and faithful conversation. What troubled young minds much more seriously was that in many religious circles stress was laid on doctrine rather than on life as the chief end of religion. The difficulty was sometimes increased by the assumption that those who were troubled with religious doubts must somehow be morally deficient. There was such a thing as an evil heart of unbelief, which made scepticism an excuse for sin, to which no mercy should be shown. There was also a flippant scepticism, which delighted in wounding sensitive feelings, and gloried in a fancied emancipation from ancient trammels. This, too, must be dealt with as it deserves. But these forms of unbelief must be carefully distinguished from those which sprang from an honest search after truth. The apologetic value of religious experience was gradually coming to be recognised, and it was upon the lines indicated by it that they could best deal with the religious difficulties of the young.

THE LONDON MISSIONARY SOCIETY.

This organization has fully established itself in connection with the meetings of the Union, and commands a large share of sympathy and support. Besides a private breakfast given to the treasurers and secretaries of auxiliaries, and also to directors, by Mr. Albert Spicer, J.P., there was a meeting of the Watchers' Band—a band formed for prayer—and a great valedictory service to sixteen missionaries. For spiritual power and helpfulness none of the meetings excel those that are of a missionary character. The breakfast meeting concerned itself with the ways and means of increasing the income of the Society; the Watchers' Band laid emphasis upon the necessity for prayer; and at the valedictory meeting prominence was given to the duty of the Church to be a missionary Church. Dr. Horton, in the course of an impassioned address, which must have been distinctly heard in every corner of the building, insisted that no one could urge that the Gospel must be preached in Glasgow unless he was prepared to urge that the Gospel must also be preached in Tibet and the Soudan; and the view that Christianity was suited for Christendom, and other religions for the rest of the world, cannot be said to be Christian.

The Evangelical Continental Society was happy in securing the services of Dr. Orr, and the Colonial Society those of Dr. Forsyth. The latter preached a sermon full of glittering epigrams and well-balanced antitheses, which was marred by political references that either wenttoo far or not far enough. The Evangelical tone left nothing to be desired.

The address of Rev. Alfred E. Garvie on the "Relation of the Evangelical Basis of our Church Life to Social Questions" was a wise deliverance, followed by a one-sided discussion—if there can be such a thing.

Return of Dr. Parker.

THE audience which assembled at the City Temple last Thursday morning, to greet Dr. Parker on his return after an absence of twelve weeks from his pulpit, was an eloquent testimony to the high place which the veteran preacher holds in the public esteem and affection. Before the time came for opening the service, the capacious building was crowded in every part. After the reading of verses from Psalms cxx,, cxxi., and cxxii., the burden of the opening prayer was thanksgiving for the distress which causes the people of God to cry to Him.

"IF THE LORD WILL."

The text chosen was, "If the Lord will" (James iv. 15), and the sermon which followed was a heart-searching and solemn utterance on the need for the acknowledgment of God in every-day life. The Lord is always coming in. To-morrow is God's. To-morrow is as impenetrable and inscrutable as God. People want to say that God is unthinkable: so is to-morrow, so is the future. God is unknown, God is unknowable: so is to-morrow. You cannot look through the thin film of to-day and see to-morrow. You can put up scaffolding enough, but no temple.

If you say, "If the Lord will," that is where religion comes in. Religion stands here on the plane of this very day, and says, "Do not talk about to-morrow." If a man cannot talk about to-morrow, what can he talk about? He can talk partially and hesitatingly about to-day. Men build wisely and rightly for to-morrow when they say, "If the Lord will." It is round the whole life. It penetrates to the foundations. It controls the destiny. You can drive God from your books, but you cannot drive Him from your life.

THINGS CANNOT BE TAKEN FOR GRANTED.

"If any man will come after Me, let him deny himself"—kill his will, let self-will be abolished, let him know himself. "Let him deny himself," in one sovereign act of obliteration. Suppose the people fall into this temper, and say on every occasion, "If the Lord will," would it not be a little pietistic? There is a way of saying it which makes it always novel, fresh, and new. You say that among Christian people it ought to be understood that "If the Lord will" is taken for granted. You cannot take the great things of the world and of life for granted. It must be always enunciated. Would it not be cant? If you said it as cant, it would be cant. Can you not take it for granted? No. We take too much for granted. "Let the redeemed of the Lord say so." Hands up! The day is one of testimony. We want witness. We want to know "who is who" in a larger sense than is customary. Would it not be somewhat repetitional? Try it. There are some men who would be looked on as wonders or monsters if they were heard to say, "If the Lord will." If you were to utter the word "holy" it would be remarked upon, it would be talked about at the dinner table.

Supposing we could fall into this sweet temper, this obliteration of self, this complete dependence upon the will of God, what would be the results? Certainly three.

A WILL THAT IS NOT A WILL.

1. *A Sanctified Will.*—A will separated, established in God's will; a will that is not a will until it knows the will of God, and says, "Lord, let me find Thy grace in me." This is a sanctified will, taking it every morning to the fountain to be filled with the dew of heaven, associating the will every day with God's purposes.

2. *An Assured Guidance.*—He has guided me all my life. I have seen the hand of God. If I see it in everything but one to-day, I shall see it in that thing perhaps to-morrow.

What book shall I read to make that kind of thing clear to me? No book at all. Read yourself. You are the book, or there is none. What book is there that shows me clearly about God's providence? Your own book; and if not, an argument may be raised up to-morrow that will utterly expunge the argument you have used to-day.

THINGS WE CANNOT DO.

3. *Perfect Rest.*—Are you aware that such and such plans are being hatched for your overthrow? I do not keep myself, I rest in God. Do we rest in God, do we take God into our counsels? Just in proportion as we do, He will undertake for us. It is not in your power to touch a man who has put his confidence in God. You are afraid the cause will be injured. If it is a good cause, it will not be injured. If it is a bad cause, it will be like a staff that is broken in the hand that holds it, and that pierces the skin of him who trusts in it.

In these twelve weeks of absence I have often said, "If the Lord will, I shall go back to my pulpit"; and I was not alarmed. There came into my lips, because it had been in my heart, this, "I will go in the strength of the Lord God; I will make mention of Thy righteousness, even of Thine only." If you say this is not up with the times, I am glad to be behind the times. I want to be with God.

General Booth's Farewell.

PRIOR to undertaking an extended tour in the United States and Canada, General Booth took leave of some thousands of his comrades at Exeter Hall on Wednesday last week. The building was crowded, hundreds being unable to gain admission. The proceedings were enthusiastic in the extreme, and if the fervent prayers which found utterance on the General's behalf are answered, his heart is not likely to fail in the performance of the arduous task upon which he has entered.

Although in his seventy-third year, he is hopeful of being yet spared to visit many of the lands where the Salvation Army is flourishing. His present tour will cover five months, and he hopes to visit twenty-five towns in the United States and eleven in Canada, travelling 25,000 miles, and addressing 160 meetings, besides public welcomes and receptions. At six centres in the States he is to meet in conference 2,000 Salvation Army officers, and 3,000 at three centres in the Dominion, each council entailing seven sittings. The railway companies in the States and the Dominion have promised free transport to him and his party, while some idea of the reception which awaits the General may be gathered from the fact that fourteen steamers are being chartered to carry people who will welcome him in New York Harbour.

The greeting which the great audience accorded to their leader was characteristically hearty, and when he rose to say his words of farewell, the enthusiastic assembly cheered lustily and long. With his customary animation, although in a somewhat feeble voice, the General recalled the schemes which had been accomplished since the Army was instituted, and spoke of the powerful influence which it is to-day exerting in all parts of the world. One dream has not yet been realized, that of providing a World's Salvation Army Temple, but he had not abandoned it.

Touching upon his American tour and its object, the speaker trusted that it might in some measure be the means of drawing that country and ours closer together in the bonds of Christianity and humanity. His prayer was that the great American empire, to which he was going, might stand side by side with our own in representing that which is true, righteous, and glorious. Pointing out that the aim of the Salvation Army was to clothe the naked, feed the hungry, as well as to spread the love of Christ, he said that his heart was still full of his old love—the desire to transfer the people from stifling, crowded cities to the land, where they might live a strong and happy peasantry. Having given an outline of his plans in America, the General turned to his followers with the question, What were they going to do? With his wonted vigour and earnestness he pleaded for constant devotion to those principles to which the Army owes so much of its success, and urged his hearers to be true to the Bible, remembering that there is an ever-present God and a coming "great white throne."

Quaint Texts from Queer Places.

By CHARLES COOK.

NO
CONNECTION
WITH ANY OTHER FIRM
OF THE SAME NAME.

TWO shops, the same name! The businesses identical! In the same street! Not far from each other! The one (the window of which contained the above notice) somewhat old-fashioned and slow-going; the other far more up-to-date, and the stock displayed in the most modern shop-front, as only a professional "window-dresser" could have arranged it. We looked again at the bill. It was very outspoken, and the NO was very emphatic, in big type, and underlined, and one could almost read a spice of anger in the sentence. Well, these are the days of competition in trade, and what with "limited companies," "stores," "combines," and "trusts," it must be a difficult thing for the small trader to keep honest and "make both ends meet."

But we would learn a lesson from above. Unfortunately, we who are engaged in the retail business of our Great Master forget that we are in "branch shops" of the One Firm; and, instead of rejoicing when "good business" is heard of from other workers for the same Firm, we feel envious that others are favoured while we are not doing well. An overhauling of our goods, a thorough stock-taking, a cleansing of the old emporium, and a brighter and more cheery demeanour in serving our customers, are, perhaps, what we ourselves stand in need of.

Again, let us be careful to put well to the front the special article which we know is most in request. With all reverence we may say,

GOD'S LEADING LINE

is "salvation through the blood of Christ," without money and without price. Nothing pays like the Gospel. See that it is the Gospel, and the results that follow from its being pushed and kept to the front will bring an echo of the "joy in heaven" into the heart of the worker. This will bring fresh life and joy into the Church, that will hinder us from asking: "Shall we call down fire from heaven," to consume those who receive not our Lord, or from forbidding others to cast out devils which we have failed to exorcise.

"How are you my brother?" said a warm-hearted Christian worker to a preacher of the same Gospel as he himself loved to declare. "None the better for seeing you," was the reply. "Well, then, you ought to be," was the cheery answer; "for you have the same Master, belong to the same family, and are going to the same Heaven."

Oh, for a larger heart! To see the loveliness of Christ in the unlovely servant. "He that is joined to the Lord is one spirit"; and our common Lord prayed, "that they all may be one." Despite our denominational (or undenominational) differences, we may surely love all who "love our Lord Jesus in sincerity and in truth," wish them God's blessing on their labours, and pray for God's richest blessing on their work of winning souls.

I have heard of one tradesman who was very bitter towards another in the same line of business who lived near, and who was far more successful than himself. The successful man went out of his way more than once to recommend persons to his rival's shop, assuring them that they would find there an article possibly better suited to their needs than he could supply. He soon won the man's heart. I hear now they are fast friends. So let us seek to "be filled with the Spirit;" then shall we speak "with other tongues."

Let sects and names, and parties fall,
And Jesus' name be all in all.

Let His Church, not merely ours, have our prayers, His cause our heartiest sympathy; and our hearts will go out to all who name the Name of Jesus, remembering that "He that is not against us is for us." "That ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ" (1 John i. 3). By all means let us have "no connection" with any other firm of any other name, but seek to continue all connections with all "of the same name," for "there is none other name under heaven given among men, whereby we must be saved," but the ever glorious, peerless, precious name—

THE NAME OF JESUS.

ANCIENT LIGHTS.

Often have I seen similar notices, but never before on a church. My friend, who has for years been ministering "the Gospel of the grace of God," has been threatened more than once by some neighbours, who desire to hinder heaven's light from entering the windows of his church by building too near. In consequence, he protests against such intrusion, and claims his rights to "Ancient Lights."

What need there is to-day of our claiming that the Church of God shall not be darkened by the buildings of men. Some would have us exchange "old lamps for new;" but, as there used to be seen on all our transport ships the motto, "Heaven's light our guide," so we claim that the wisdom of God shall not be darkened by the counsels of men.

In old days men said, "Let us build us a city and a tower whose top may reach unto heaven," and the Lord came down to see what they had builded. In these days men are building up theories and doctrines subversive of God's truth, and unfortunately the builders are those who name Jehovah's name, and with a false philanthropy are posing as new lights on the Old Book.

"The Bible is not the Word of God, but the Word of God is in the Bible," say some of these modern ministers.

"God is all-merciful. We may yet hope that all men will be eventually saved, and there is hope for even Judas," declares one of the professors of this false school, who is responsible for the education of hundreds of young ministers. Alas! we need not go to Germany for rationalistic teaching now. From the chairs, the pulpits, and the platforms of Great Britain is flashed out without fear or shame such false teaching, alike dishonouring to God and damaging to His Church and work.

As well might a "will-o'-the-wisp" turn guide to the traveller, an *ignis fatuus* attempt to lead us, as men apart from the Spirit's teaching, however cultured and erudite they may be, and notwithstanding their sincerity and usefulness.

Let us by all means have fervent charity for all brethren who have gone astray into the by-ways of the "Higher Criticism"; but let us have a heart in fellowship with our Master, and a care for the truth, lest we lay ourselves open to the *highest* criticism of our God.

ANCIENT LIGHTS! Yes, the stars are ancient, the sun itself somewhat antique; but what shipwrecked sailor was ever led astray by the pole-star? or what master mariner was ever led into the banks of fogland through taking "an observation" from the sun at midday? The Sun of Righteousness says, "He that followeth Me shall not walk in darkness;" nor can He who is "The Ancient of Days" misguide us.

The God-breathed Scriptures were written by Him "that maketh the seven stars and Orion!" The pierced hand of our beloved Lord bringeth forth "Mazzaroth (the signs of the Zodiac) in his season," and doth "guide Arcturus with his sons" (Job. xxxviii. 32). The works of His hands do not clash with the words of His heart; both are as alike perfect as they are divine, and to seek to improve the latter is as foolish as to attempt to disturb the equipoise of the former.

"What is new is not true!" VIA CRUCIS—VIA LUCIS, or we may transpose it, and say, VIA LUCIS—VIA CRUCIS. When will the new men cease to attack the Old Testament? Every brick that Layard upturned upset their errors; and while such authorities as Rawlinson, Smith, and Petrie proved by their discoveries the Ancient Book to be literally true, it would be wiser for smaller men to be modest enough to take a back seat.

It has been noted that recently some critics have been climbing down. We do not hear of men now preaching on "Abraham's mistake in offering up Isaac"; and one who had gone far from the Evangelical teaching of the Old Puritans now says, "Never since the authority of the mediæval Church was broken, and certainly never since the period of modern criticism began, was the Bible so accredited, so confirmed, so vindicated in the eyes of scholarship and truth, as the vehicle of the revelation of God."

"Will the Old Book stand?" Yes, when its critics have had their little day, and found their proper level. Does the Old Book LIVE? Yes, in the hearts of millions, who find in it their sheet anchor in the storms of life, and their solace when they reach the shores of eternity.

Ancient lights! The men who are moving others to-day believe in the old whole Bible; the men who are winning souls believe in it; and the men who are seeking to uplift the Church to a higher life through being filled with the Spirit, are the men who appreciate, appropriate, and believe the Bible to be the INSPIRED Word of God. There is therefore an intimate connection between holiness and truth.

ANCIENT LIGHTS.

The ancient light, I claim the light of God.
And is it thine intention
To cast new shadows on earth's sin-cursed sod
By thy high-built invention?
Away with all that hinders my old right,
To claim from heaven God's free and ancient light.

Education and Priesthood.

What shall be done with the children?
The cry rolls over the land,
Stealing along in a whisper,
Yet spreading on every hand.
Soon it will sweep as a tempest,
Dark is the sky and o'ercast,
Then it will roar as a torrent,
And speak as a thunder blast.

What shall be done with the children?
Shall the Priesthood try its hand
To teach them its Popish dogmas,
Burnt in as by fiery brand—
The Priesthood, subtle and secret,
With all its arrogant claims;
The Priestcraft, which closes the Bible,
That binds the conscience in chains?

Priestcraft, which enters the cottage,
Or visits the English home;
Our great Reformers traducing,
Secretly leading to Rome.
The men who suffered so nobly,
Who every compromise spurned,
Faithful to God and the Bible,
Went to the stake and were burned.

What shall be done with the children?
The crisis is grave and great,
Our cause is the cause of Freedom,
'Tis not a matter to wait.
Let not the priests have the children,
Be steadfast and do not bend,
For God, for Truth, and for Freedom
Stand, fight, to the bitter end.

Forget not the Day of Account.
Should we ever like to own
We gave the children to Priestcraft,
When we stand before the Throne?
To God and to Truth be faithful,
Strike, strike at the crafty foe,
Speak out with a voice of thunder,
A fervent and passionate—NO.

S. TREVOR FRANCIS.

"Aron Rosenstrauch."—Our readers should beware of the overtures of a man who, under the above name, is endeavouring to win confidence among those interested in Jewish Missions. He is none other than Abraham Hornstein, whose notoriously bad record has been referred to in these columns from time to time.

The Christian Temperance Campaign.

DUNFERMLINE.

THE series of meetings begun by Dr. J. Q. A. Henry on Thursday, September 18, had a good start, but the end has exceeded anticipations. On the Monday there was a large gathering in the United Free Abbey Church, when the speaker took as his theme, "Drink as a Pickpocket, or the Economic Aspect." The address bristled with hard, undeniable facts, which made a deep impression. Rev. J. T. Hogen (Baptist) occupied the chair, and Mr. T. Armon Jones, to the delight of the audience, sang two beautiful solos.

A special meeting was held on Tuesday afternoon, September 23, when a goodly number from the country districts around were present, and the subject which was treated most effectively was "Deborah, the Woman Warrior; or, what Women can do in Temperance Reform." Rev. T. E. Miller, of the Gillespie U.F. Church, presided, and Mr. Jones sang.

In the evening the church was filled, and the audience was deeply impressed as the speaker, in the most earnest and fervent manner, discussed "The Physical Aspect of the Drink Question."

Seeing that the tide of interest was rising the committee, under whose auspices the meetings were being held, approached Dr. Henry, and asked if he could not possibly prolong his visit. He kindly consented to remain one day longer, so on the following Wednesday evening, when the church was so crowded that forms had to be put in the passages, it was announced, amid great applause, that on the following evening, instead of resting as he had intended, he would give a special address on the communion wine question. This delicate subject was so handled as to needlessly offend none, but to delight all. On every hand the deepest satisfaction has been expressed with this eloquent address. The meeting lasted two hours, and yet the people seemed to wish for more.

The singing of Mr. Jones, with his magnificent baritone voice, has been a great attraction. The hands of temperance workers have been upheld and their hearts greatly encouraged by this series of meetings, while many hundreds have been induced to sign the temperance pledge. Dunfermline has hitherto been rather a stiff field to work, but unquestionably the ploughshare of Dr. Henry's oratory has turned up the soil, and, in the facts and arguments presented, seed has been sown which is sure to bear a harvest of fruit both in the near and the more distant future. J. F.

ALLOA.

Alloa is a veritable fortress of the drink traffic. In a town of 12,000 inhabitants there are ten breweries, one huge distillery, and a Town Council which sanctioned free beer to the poor at Coronation dinners. On the day of Dr. Henry's arrival—as if in defiance of all efforts such as his—a flag was hoisted on the highest pinnacle of the town, viz., a newly-finished chimney-stack for a brewery. Dr. Henry's work began on Friday, the 26th, when Mr. A. P. Forrester Paton presided over an enthusiastic gathering in the Town Hall. Madame Antoinette Sterling and Mr. Sterling M'Kinley, her gifted son, rendered several solos tastefully and effectively.

The success of Dr. Henry's former mission was still fresh in people's memories, and much more was expected on this occasion. On Saturday night crowds thronged the Corn Exchange, and on Friday evening and Sabbath evening the magnificent New Town Hall. Dr. Henry also preached in the Baptist Church on Sabbath morning to a very large audience. Dr. Henry pleads for Total Abstinence on the highest grounds. Already over 150 persons have signed the pledge. His addresses never lose the flavour of the Gospel, and one almost regrets that the undoubted spiritual results of his earnest, eloquent words cannot be tabulated.

Dr. Henry is accompanied on his tour by Mr. T. Armon Jones, R.A.M., whose singing is receiving much well-merited attention and appreciation throughout the country. While listening, one felt that the strength and sweetness of the songs were due to a heart beating in truest sympathy with the great work. Mr. Jones has surpassed all expectations. J. D. R.

FUTURE MEETINGS.

Oct. 2, Alva.	Nov. 15-25 Belfast.	Feb. 7-13, Neath
Oct. 3, Dollar.	Nov. 27-Dec. 4, Dublin	Feb. 14-20, Reading
Oct. 4-17, Perth.	Dec. 6-16, Worcester.	Feb. 21-27, Sunderland.
Oct. 18-31, Greenock.	Dec. 21, Brighton.	Feb. 28-Mar. 6, Middlesbrough.
Nov. 2-5, Cork.	Jan. 9-15, 1903, Motherwell.	Mar. 7-13, Dundee.
Nov. 6-9, Limerick.	Jan. 16-29, Lisburn	Mar. 14-20, Stirling.
Nov. 10, 11, Waterford.	Jan. 31-Feb. 6, Newton Abbot.	Mar. 21-April 3, Falkirk.
Nov. 12-14, Wexford.		April 4-9, Lincoln

Professor White's Work.

THE third year of the Bible Teachers' Training School, of which Dr. Wilbert W. White is president, will open on Wednesday, October 15, in the chapel of the Fifth Avenue Presbyterian Church, Fifth Avenue and Fifty-fifth Street, New York City, where the lectures and recitations will be held during the coming year.

Among the lecturers and instructors announced, in addition to Dr. White, are Dr. A. F. Schauffler, Dr. Robert W. Rogers (Drew Theological Seminary), Dr. D. S. Gregory (*Homiletic Review*), Dr. James M. Gray (Boston), Mr. Robert E. Speer (Secretary of the Presbyterian Board of Foreign Missions), Miss Caroline M. Holmes (Principal of the Training School for Christian Workers, New York), Miss Caroline L. Palmer (New York), and Rev. George Soltau (London).

Dr. White will conduct a teachers' training class in the Calvary Baptist Church (Dr. R. S. MacArthur, pastor), also one or two popular Bible classes. Dr. Gray, of Boston, will also conduct popular Bible classes at different centres in the city. Rev. George Soltau has become one of the faculty of the Bible Teachers' Training School, and will devote his whole time to its work.

The school offers a two-year course in the English Bible, with lectures by specialists on pedagogy, also normal classes. Students are required to do actual teaching in the dining-room Bible classes which have been organized in the city. These classes are a potent evangelistic agency, reaching, as they do, many who do not attend church services, and could not be reached in any other way.

The school is open to qualified persons of both sexes. A high school education, or its equivalent, is desirable, though not indispensable. To those who are unable to attend the school in New York, courses are taught by correspondence under the personal direction of Dr. White. Visitors are welcome to any of the exercises. Residents of New York City and vicinity are cordially invited to attend any of the classes.

Full information about classes will be sent on application. All communications should be addressed to Bible Teachers' Training School, 1,036, Sixth Avenue, New York City.

Temperance Workers in the Army.—In the annual report of the Indian Branch of the Royal Army Temperance Association reference is made to some distinctive features of the movement, and the encouraging results which have followed the efforts of those who are seeking to advance the sobriety of our troops. One of the unmistakable signs of progress is the need which has arisen for increased accommodation for the members. The general secretary writes that most of the rooms, even the largest, are crowded every night, and that extension of the work is almost impossible, simply on account of the size of the rooms. A plea is also made for additional attractions at the regimental institutes. In most Indian garrisons men have to find recreation and amusement in their own camp, and many of them make their way to the bazaar or canteen. The consequence is crime and often disease, which might be avoided if more could be done for them in barracks and larger institutes provided. Wherever there is a canteen there is also a temperance room, while in the trooping depôts, in camp, prison, and hospitals efforts are being daily made to bring good influences to bear upon the men.

The Fatherhood of God.

DEAR SIR,—The question, originally started by the Unitarians, and now supported by many clergy and ministers, as to the birth of all men into the family of God, leads me to say that the Bible throughout takes possession of natural events and puts a spiritual interpretation upon them. Hence the remarkable absence of this phrase or indication of God as a Father throughout the whole of the Old Testament. I must admit that David, in one or two of his poetical outbreathings of devotion to God, designates Him as Father. For example, 1 Chron. xxix. 10, Psa. lxxxix. 26. But these exceptions only prove the value of my statement that God, as a Father, can only be fully known as such when we are admitted into the spiritual inheritance of God's children.

If we turn to the New Testament we are almost startled by the contrast. Every page teems with the evidence of God's intimate union with His children. When the disciples, at the beginning of their career, said, "Lord, teach us to pray," Jesus said unto them, "When ye pray say, 'Our Father which art in heaven.'" So the A. B. C. of the Christian's family life is learned by the new-born child of the Kingdom kneeling at the feet of Jesus, who alone is qualified to introduce him to the Father's presence, that he may present all his manifold needs, and obtain all that a loving Father loves to bestow.

Strange, indeed, that men who have been educated at our Universities and Theological Halls should be unable or unwilling to distinguish between the manifestation of God as Creator, by creating man and animals out of pre-existing elements—"the dust of the earth"—and the further specific endowment of man as created in God's image, with "the breath of life," by which man becomes differentiated as "a living soul," and, that which is a later manifestation of God, in the recreation of man by the new birth into Jesus Christ out of elements that have had no previous existence. Jesus plainly tells Nicodemus, "We cannot tell whence it cometh and whither it goeth" (John iii. 8). For it is "a birth from above." "Behold, I make all things new" (Rev. xxi. 5).

A sculptor carves a beautiful image out of a block of white marble, and we can even picture to ourselves the cold marble receiving breath and life by Divine inspiration, but a creator does not thereby become a father.

The teaching of all the Apostles is founded upon the earliest teachings of Jesus Christ to His disciples, that we must as children of God be grafted by faith into a new sphere or relationship. "I am the vine, ye are the branches" (John xv. 1). "And the Lord added to the Church daily such as should be saved" (Acts ii. 47). So whatever we, as believers, understand by "the Church" may be accepted as the utricle of our spiritual birthright into the title deeds of the Kingdom of heaven, by which alone we are enabled to cry, "Abba Father," and thus become "sons and daughters of the Lord Almighty." F. Churchill.

Cranley Gardens, Queen's Gate.

The late Mr. L. C. Mamlock.

FRIENDS of Israel have reason to mourn the loss which the London Jews' Society has sustained by the death of its Paris missionary, Mr. L. C. Mamlock. Referring to his thirty-two years' connection with the Society, the *Jewish Missionary Intelligence* says: "His heart was thoroughly in his work, and he hoped to carry it on for many years to come, as he had enjoyed perfect health till quite lately. When he first went to Paris, in the year 1876, the mission work consisted merely in house-to-house visiting, which was very arduous and unsatisfactory. Now, after twenty-six years' labour, the mission is perfectly organized and in thorough working order, with meetings for men, Sabbath-schools and classes for children, and mothers' meetings, all regularly held in the mission hall. Mrs. Mamlock and her children have always taken their part in Mr. Mamlock's work."

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder "*Young People*" *every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive and helpful for Sunday talks with their young folk.* (*See next page.*)

Butterfly-Catching.

I SPENT my holiday this year in Devonshire, with some young people who were very keen butterfly collectors. They chased butterflies, caught butterflies, set butterflies, talked butterflies, dreamt butterflies, and seemed almost ready to eat butterflies; and I must say their enthusiasm was well rewarded, for they returned home jubilant, with store-boxes filled with red admirals, tortoise-shells, peacocks, painted ladies, brimstones, coppers, and I know not how many more.

Sometimes the weather was hot, sometimes very wet, but nothing seemed to daunt their ardour, as they brandished their nets wildly, and ran up high banks, down deep valleys, traversing the same ground again and again, and acting generally like little mad folk. But there was "method in their madness," and they allowed no obstacle to frighten them, though whether their mother was as pleased as they were when they came in with their scagged and muddy garments, I leave your own mother or nurse to guess. But they were very good, and the only time I felt there was another side to it all was when they beguiled me into chasing a "painted lady" up a steep hill in a hot sun, which, being not as young as I once was, I found to be rather a trying ordeal, and I shall not tell you whether I was successful or not.

EARNESTNESS.

1. Sometimes I wondered if my young friends were always as anxious to run long distances in breathless haste when they were wanted to take a message or run an errand. I could only hope they put the same heartiness into their duties as they did into their play, and that is a question you may like to ask yourself as well. It is very certain that without it the results of their holiday would not have been worth recording here. And I very much doubt if there would be anything worth recording in any of our lives, unless a *willing earnestness* is evident in all our work and play, in school or home. Those of you who have competed for prizes have found it out for yourselves, and have learnt that it is not so much at examination time as in the preceding weeks, that your earnestness in learning is required.

So it is also, in competing for the heavenly prize, which the Apostle Paul describes as "the prize of the high calling of God in Christ Jesus" (Phil. iii. 14). Let each of us earnestly seek to win it.

THE POWER OF MOTIVE.

2. I have already compared the willingness displayed with that sometimes shown in regard to messages, errands, &c., and, shall I add, going to school. How heavy our legs seem when we do not *want* to go!

This is because the mind influences the body. But remember that *love lightens labour*. When, therefore, you are asked to do anything for your parents, let love step in to help you, and you will find that what would otherwise be irksome and hard will become pleasant and easy, because you have a *right motive*. Our Lord Jesus said, "If ye love Me keep My commandments." "Ye are My friends if ye do whatsoever I command you." "Why call ye Me Lord, Lord, and do not the things which I say?" (John xiv. 15; xv. 14; Luke vi. 46).

THE SETTING OF CHARACTER.

3. Turning now to the butterflies themselves, I found that only the most perfect specimens were kept, and that after they were taken out of the "killing-bottle," great care was shown in "setting" them, lest the wings should be damaged or any of the "down" be removed.

Dear young people, God wants your characters to be "without spot or wrinkle or any such thing," and desires that you should live "blameless, without rebuke." In whatever position the butterfly is "set," in that it will remain as long as it lasts at all, and in whatever direction you shape your character, while you are young, your life will accordingly grow. Take care, then, how you set it, and do not mix in bad company or indulge in evil thoughts and habits, which will assuredly rub off the delicate bloom of innocence, purity, and truth.

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LIFE AND INFLUENCE.

4. The life of a butterfly is, as you know, a very short one; yet how it delights the eye as it flutters about in the sunshine. And even when it has been caught and placed in the collector's box, it still gives pleasure to those who look upon it. Is not that worth living for? There is a worldly motto which says, "A short life and a merry one!" and this reminds us of the Israelites when they worshipped the golden calf: "The people sat down to eat and drink, and rose up to play" (Ex. xxxii. 6) or of others in the days of Paul, who said, "Let us eat and drink, for to-morrow we die" (1 Cor. xv. 32).

But God would have us reverse it, and say: "Because to-morrow we die, let us do something more than eat and drink and enjoy ourselves"; or we may change the worldling's motto to this: "Because life is so short, let us make ours as *useful* as we can"; remembering the words of Paul: "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. x. 31).

Time passes onward with returniess wing;
And actions, too, like Time, may seem to pass—
To pass and be no more; but 'tis not so,
For influence never dies; and every act,
Emotion, word, or look makes influence tell,
For good or evil, happiness or woe,
Through the long future of eternity.

"Brief life is here our portion." Therefore seek God's grace that your life may be pleasant and blessed while it lasts, so that when you are called to die you may leave behind you the memories of a good and holy influence, which those who knew you may remember with gratitude and praise.

Uncle Tom.

A Spirit Level to Live By.

A LITTLE boy saw his father using a spirit level to see if his work was "true" and straight. "What's the use of being so careful, father?" he asked. "It looks very good." "Guessing won't do in carpenter work," said his father, sighting along the edge of a board, and shaving it the least bit. "You have to be exactly right. Folks guess at too many things. God doesn't like that way of living." "But there aren't any spirit levels for living by!" laughed the boy, watching him. "Yes, there are," said his father, earnestly. "You'll find them in the Bible. Try all your actions by that. Make 'em true and straight, and no guess work about 'em."

Emma Stantan.

Three Little Words.

Three little words He said to me,
Who bore my sins on Calvary's tree,
That I His ransomed child might be—
"Come unto Me."

Three little words He still doth say,
Amid the conflict, day by day,
When Satan tries to bar the way—
"Come unto Me."

Three little words mine ear shall greet,
When death's cold wave shall chill my feet,
And I my risen Lord shall meet—
"Come unto Me."

N. F. Duncan.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 350).

PEOPLE WHO ARE "BLESSED."

From the following passages give verses which describe certain people as "blessed":—

1. Psa. lxiv.-lxvi.
2. Rev. xix.
3. Psa. xciii.-xcv.
4. Jer. xvi.-xix.
5. Psa. cxi.-cxiii.
6. Rev. i.
7. James.
8. Matt. x.-xii.
9. Gal. ii.-v
10. Prov. xxiii. xxv.
11. Rev. xiv.
12. Psa. civ.-cvii.
13. Prov. xxviii.
14. Psa. xl.-xlii.
15. Psa. xxx-xxxiii.

Children under *ten*, do any 5; under *thirteen*, any 9; under *seventeen*, any 14.

ANSWER TO LAST SEARCHER (No. 349).

HIDDEN TEXT.

1. Psa. i. 3.
2. Psa. lxviii. 35.
3. Zech. iv. 6.
4. Luke xii. 32.
5. Acts iv. 11.
6. 2 Cor. iv. 1.
7. Luke xxiv. 32.
8. John xiv. 2.
9. Luke xiv. 23.
10. John xvii. 15.
11. Gal. vi. 10.
12. 1 John iii. 7.
13. Isa. xi. 2.
14. Psa. lxxxv. 8.
15. Prov. xxiv. 5.
16. Psa. cxxxviii. 3.

"He giveth power to the faint, and to them that have no might He increaseth strength" (Isa. xl. 29).

No. 349.—Correct answers (first list) received from:—

A—Gwendoline Ahler*.

B—Isidore Bernardson, Edith Ballard*, Howard, Raymond, Monica*, and Alison* Bailey, Annie Blaikie*, Aleen Byrne-Lake, Barbara and Gwendoline Bourne, Phyllis Boyd, Millie and Cazaetta* Butler, Ella Berryman*, Helen* and Edward Beck, Marjorie Bevan, Stanley Burgess, Edward* and Dorothy Bates, Dorothy Brooks, Amy Frances, and Thomas Hilton Beaty, Albert S. Brown.

C—Sophie Cohen*, Arthur*, and Winnie* Cox, Gussie Clark, Lydia Cleary, Lilla Corbitt, Ada Coombes, Stanley and Percy Chappell, Hannah Chapman, Winifred Mary Collingwood*, Dorothy and Hugh Courtenay, May* and Willie Cullen*, Daisy R. Clarke*.

D—Violet Dodsworth*, Dorothy Daintree*, Ruth Dawson*, Stanley Drew*, May Hazledine, Rosalind Daisy Dodd*, Maggie Dudgeon, Gwendoline Joyce Duke, Nellie, W. B., and Eddie Dowsett.

E—Ethel, Dorothy, and Jessie Essam.

F—Kitty Fausset, Olive, Vincent, and Mabel Fleet, Elsie Fox, Phyllis and Gwendoline Flint.

G—Evelyn Gulston*, Cicely, Gladys*, and Dorothy* Gibson, Ethel Gates, Alan Gardner, Norah Goodbody, Margaret Guillaume.

H—Harry Hodgkinson, Geraldine* and Kathleen Hobbs, Annie Horstcraft, Ella Hake, Edith Hillier*, G. T. Huckleby, Dorothy Hunt, Nellie Hatchett, Elizabeth, Hilda and Mary Hooper, Hettie Hill*, Edith Harvey.

I—Daily Iredell.

J—Amelia Jacobson*, Hilda* and Louie Jeffery, James and Archie Jenson.

K—Edith Kisler*, Marjorie and Phyllis Kiernan.

L—Georgina Liehtenstein*, Beatrice Le Mesurier*, Mary* and Sidney* Law, Constance Long.

M—Ellen Mills, Janet Michaels, Eva McKenzie, Doris, Daisy, Sydney, Geoffrey and Winifred* Martin, Peggy* and Molly* McArthur, May Mills*, Charlotte Millar*, Lewis Fry*, Arthur*, Ellen and Grace E.* Morice, Dorothy and Charlie McMullin, Dorothy* and Mildred Morgan.

N—Emily Norris*, Jessie and Daisy Nicholas.

O—Olive Oxley.

P—Lionel Pearson, Elsie Porter, Dora Phillimore, Evelyn Primrose, Ella Pulham*.

R—Marjorie Rainey, Emily Rowdon*, Winnie Runting*, Hilda* and C. Alice Reid, Alan T. Richardson, Laura M. Ridler, Ada Renals*.

S—Esther Simmons*, N. Smart*, David and Stanley Soltau, Betty Stocks*, Arthur Struthers, Frederick, Stanley, Rider, Joyce and Glanville Smith, Violet and Kitty Donaldson-Selby, Septimus, George, Octavius, Annie* and Frank* Speare, Leslie M. Stubbs, Helen Sturrock, Constance, Hilda and Edgar D. Schaeffer.

T—Theodora* and Archibald* Thorn, H. C. Thorpe, Margaret Tweedy*, Dudley Toye.

V—Norman Vince.

W—Charles, Kathleen*, and Ernest Wingrave, Greta Watson*, L. Warren*, Agatha Ward, Ellen Williams*, Mabel Wisdom*, Freda Watts*, Fanny E. Wheeler, Phillis and Cecile Wright, M. Walker, Florence Wilde, Sarah and Annie Wood, Dorothy A. Woodforde, Marjorie and Iris West.

Y—Gladys Young.

No. 348.—Correct answers (second list) received from:—

A—Daisy* and Bessie Annett, John and Tom Aikenhead, Mabel Ashwell*.

B—Frances Burnett*, Beatrice Brouard, Claude Bowker*, Freda*, Evelyn* and Irene* Butlin, Ileene*, Mabel*, Evelyn* and Hilda* Barstow, Marion Boyle, Louise Betts*, Dorothy*, Harold and Gordon Berry.

C—Duncan*, Rona and E. Hyde* Campbell, George Crawford*, Alice Crang*, Ethel Cumbers, Hannah Chapman, Willie Cooper*, John*, Henry and David* Colville, Dorothy Cooper, Christopher Courtnay, Lilla Corbett.

D—May Darroll*, Joyce Duke, Violet and Mai Davidson, Cecily, Jessie* and Elmina* Deane-Roe, Margaret*, Kathie* and Zan* Dudgeon.

E—Muriel Eustace*.

F—Eva and Mabel Fletcher, F. A. and Aileen Figgis, Temperance Foskett*, Percy Fitch, May*, Elrene* and Gwendolen* Fennell, Laura Fisher, L. and Agnes Fullarton, Phyllis Fry*, Kitty Fausset.

G—Margery Graham-Brown, Stuart Gray, Violet Garnett, Alice Gammage*, Dorothy Grove, George and William Goodall, Margie*, Isabel* and Elsie* Goudge, Nora Glynn, Dorothy* and Jack Gray, Ivy Godfrey.

H—Theodora Hill, Florence Hoyte*, Nellie Hatchett*, Elizabeth, Mary and Hilda Hooper, Henry and Winifred Harvey, Ella Hake, Cliffe How, John Henderson*, Olive Hutchings, Dorothy Havergal-Shaw*, Nina Hutchinson, John Herbert, Harry Hodgkinson.

I—Isabel* and Ami* Inglis.

J—Mary Jackson, Hilda* and Louie* Jeffery, David* and Robert* Jameson, Lizzie Johnstone*.

K—Annie Kingsford.

L—G. J. Larwill, Alfred*, Rupert* and Gladys* Leigh.

M—John* and Lily* MacMurray, Jessie*, Charlie* and Alex* Morrison, Lydia Mann, Dora Muir, Harold and Horace Metherell, Connie Murfin*, Marjorie Martin*, Dorothy*, Margaret* and Mary Morris, Dorothy, Leonard and Winnie* Mace, Ella, Joy, and Mittie McFadzean, Emily Mayhew, Leonard and Mary Medcalf, Harvey Moore, John Moffat, Hudson and John* Macfarlane.

N—Amy and Maude Nottage.

O—Kathleen O'Callaghan*.

P—Mabel and Lucy Pelham-Burn, Gladys* and Isabel* Phipps, Rosie Pippin, Jessie, Connie, and Eddie Palmer, Clarice*, Percy and Geoffrey Peach, M. Porter.

R—Susie Rough, Lilly Realff*, Helen Reid, Marion Richards*, Laura Ridler.

S—Arthur Struthers, Hugh and Agnes* Shields, Flora and Madeline* Smith, David Stewart*, D. Stainer, St. Maur, Abel and Stanley Smith, Violet*, Evelyn*, Gladys* and Phyllis* Shaw, Muriel Sells, Helen Sturrock*, Ellen, Ferguson, Effie* and Florence Simpson, Gertrude Scott.

T—Charlie, Flossie, Nettie*, and Katie* Thomson, Bine Tamlyn, Lilian Tracey*, Winifred Trotter.

U—Eva Usher.

W—Violet and Louisa Walker, Charles, Kathleen and Ernest Wingrave, Wilfred, Sidney, Willie and Stewart Watson, Muriel and Pringle* Wilson, Queenie*, Ernest* and Kenrick Wakeford, Frederick* and Helen Webb, Edward*, Walter and Edith* Wheeler, Herbert Walls, Gladys White, Marjorie* and Iris* West, Ellie* and Nora* Wyatt.

Y—Bella and Gladys Young.

Personal.

Olive Oxley.—Thank you for the shells, which I will pass on to a cripple boy.

Elsie and Dick Graham, Helen Sturrock, Ada Combes, Marjorie West, John Moffat.—I am very glad to add your names to my list, and hope you will prove regular "Searchers," and enjoy the study.

John MacMurray and Elsie Fox.—I am sorry you have hurt your fingers. It was plucky of you to answer the questions.

Annie Ringsford.—Thank you for your letter.

Evelyn Shaw.—I shall be interested in reading the story you send.

Uncle Tom.

Children's Special Service Mission.

Mr. H. Hutchinson, *Brockley*, Oct. 4; *Leeds*, Oct. 19-26. Mr. J. Spiers, *Plymouth*, Oct. 17-Nov. 7. Mr. E. Arrowsmith, *Ealing*, Oct. 3; *Lichfield*, Oct. 4-9; *Upminster*, Oct. 19. Mr. J. S. Tyler, *Kingstown, co. Dublin*, Oct. 5-12; *Lydbrook, Glos.*, Oct. 25-31; Mr. H. Hankinson, *Kingston-on-Thames*, Oct. 13. Mr. E. Hughes, *Jurston Hall, Westminster Road*, Oct. 5; *West End, Hammersmith*, Oct. 19-27. Mr. J. E. Collier, *Talbot Tabernacle, Westbourne Park*, to Oct. 6; *Peckham*, Oct. 19-24. Mr. C. H. Collier, *Kempton Road, Denmark Hill*, Oct. 12-19. Mr. H. T. Sayer, *Pilgrim Fathers' Church, New Kent Road*, Oct. 5-12. Mr. W. H. Wilson, *Oxford*, Oct. 6-11; *Lisburn*, Oct. 27-Nov. 2. Mr. Phillips Welch, *Povey Cross, Horley*, Oct. 26; *Albany Institute, Camberwell*, Oct. 20-23. Mr. W. G. Ovens, *Matthias Road, Stoke Newington*, from Oct. 19.

The Meetings for Seaside Reports will be held (D.V.), at *Hope Hall, Liverpool*, Oct. 6 (4 and 7); *Y.W.C.A. Hall, Manchester*, Oct. 7 (3 and 6.30); *Church Institute, Bradford*, Oct. 8 (7.30); *Central Hall, off Deansgate, Bolton*, Oct. 9 (7.30); *Y.M.C.A., South Parade, Leeds*, Oct. 10 (7.30); *Athenæum Room, Derby*, Oct. 13 (7.30); *Y.M.C.A. Hall Birmingham*, Oct. 14 (7.30).

Christian Endeavour Topic.

Sunday, October 5.

The Testing Question (John xxi. 15-25).

THE miraculous catch of fish, with its attendant circumstances, was, without doubt, intended to teach the Church what kind of work they were to accomplish during the coming ages. They were to catch men, but their operations could only be successful, in so far as they were in living union with the Master, standing on the shore, within speaking distance, though veiled from ordinary view. Oh, that each worker for God, in these last hours of the night, when already the day is beginning to step over the hills, would learn the blessed art of fishing in fellowship with Jesus Christ!

Peter may have wondered if he would now be permitted to have a share in this blessed work. Had he not forfeited all right? True he had been forgiven, but was he re-instated? His uneasiness betrayed itself in his plunge into the water to swim to Christ's feet, and in his rush to drag the net to shore. He wished to be restored to the position which his sin had forfeited, because nothing less would assure him that the memory of the past was absolutely blotted out.

The Lord knew his heart, and when the morning meal was over (and the Lord always provides, not necessaries only, but luxuries for those who serve His holy purpose) He singled Peter out from the rest of His disciples, thrice asked him if he loved Him, and thrice gave him the commission to feed His flock.

It was a very remarkable question. We might have expected, Dost thou believe? Wilt thou obey? or, Art thou prepared to follow Me even unto death? but not, Dost thou love? And yet are not all these inquiries contained in the one? If there be real love to Christ it shows that the work of the Holy Spirit is well founded in the heart, and that the primal qualifications are present for discipling others.

My heart used to sink when I was asked if I loved Christ, because I could not *feel* any. But now I see that feeling is not the true test of love, but obedience. Christ does not say, "He that loveth Me, feels," but, "If a man love Me, he will keep My Word." This is the repeated message of John xiv. It is also helpful to remember that we may love the Lord our God, not only with our heart but with our mind and strength (Deut. vi. 5; Matt. xxii. 37; Luke x. 27). One can always choose to put God first, in our thoughts, plans, and decisions. We can always serve Him with our activities.

Peter's answer was very humble. He did not boast that he excelled the rest, nor did he dare stand sponsor for his own love. He bared his heart to the Master's eye of omniscient love, and asked whether it did not detect some germs of true love. "O Thou," he seemed to say, "from whom no secret things, however minute, are hidden, canst Thou not see that I really love?" Ah, if you dare open your heart to the Master thus, and desire to love Him wholly, you may be quite sure that it will not be long before the tiny germ of love sprouts into a beautiful and spreading tree, bearing all manner of fruit.

There is a delicate shade of meaning in the Greek, which demands notice. The words translated *love* are not the same. Jesus asks Peter, in the first two questions, if he cherishes towards Him a love which is spiritual, holy, heavenly. Peter in his replies shrinks from professing love like that, and professes instead a more human and familiar love. In his third question our Lord takes up Peter's word, and accommodates Himself to his disciple's mood. So the Master stoops to us in our poor attempts to love Him, until He can lift us by slow stages to the heights of the Transfiguration Mount. Only be frank with Him. Do not profess to be better or worse than you are. Tell Him that you are far from being what you would be, and ask Him to impart his strength.

In his commission, for the first and last time, our Lord uses a word which means *Feed*. But in the second, the word implies the whole tendance and charge which rest on the Shepherd's heart and shoulders. Is it not wonderful that He can make shepherds out of fishermen, and apostles out of the sons of Jonas, which means the *timid dove?*

F. B. M.

C.E. NOTES.

During Dr. Clark's recent tour on behalf of Christian Endeavour he visited Italy, Germany, Denmark, Sweden, Norway, Finland, Russia, Austria, Bohemia, Hungary, Bulgaria, Macedonia, France, Spain, Portugal, Iceland, and Switzerland.

* * *

The societies in Persia have increased rapidly of late from three to twenty-four. The first Christian Endeavour Convention in the land of Xerxes was recently held at Urumia, and lasted three days. Eight meetings were held, the different phases of the work were discussed, and several inspiring addresses were delivered. The delegates were greatly helped, as to most of them the work is new.

International S.S. Lesson.

Sunday, October 12, 1902.

Crossing the Jordan (Jos. iii. 9—iv. 7).*

Golden Text.—Isa. xliii. 2.

I.—Joshua's Preparation for Action.

IMMEDIATELY Joshua had received the inspiring command of Jehovah (i. 5-9), he began to make preparation for obeying it.

(1) He explained to the people the revealed purpose of God concerning their future course; and gave orders about the necessary store of provisions for the appointed march (i. 11).

(2) Interviewed the princes of the two and a half tribes, whose possessions were to lie on the eastern side of Jordan, with reference to their covenant with Moses (Num. xxxii. 20-23), and received from them a renewed promise of faithfulness to the terms of that covenant, as well as expressions of loyalty to himself as their leader.

(3) Sent two men as spies into Jericho.

(4) Removed from Shittim to the Jordan, and lodged the host there three days (iii. 1).

II.—On the Banks of Jordan.

Joshua's Charge to the People.—Joshua's greatness consisted in his having Jehovah with him. (*a*) He recognised that fact and "magnified the Lord" before the people, therefore iv. 14, and called on the people to sanctify themselves, because the Lord was about to manifest His presence with them on the morrow (5); (*b*) He extolled the power of "the living God" among them, with nothing of self (Acts iii. 12, 13); (c) He spoke to the people the words the Lord had given him to utter (9), and issued the orders entrusted to him (iii. 8, and iv. 16), not on his own responsibility; (*d*) His own heart had been strengthened by the promises and presence of Jehovah, therefore he could speak with confidence to his people (10); (*e*) The path was a new one, untried, unknown, hidden (4), or winding; but "well did Joshua know his guide," and therefore could lead the march with a firm step; (*f*) The presence of the Ark for the miracle of Jordan was to be the pledge of victory, and the sign that the living God would be with them to drive out the enemy. There was no whine in Joshua's voice when he named deliberately all the seven hostile tribes (five had been enough to create a panic in Israel—Num. xiii. 39, xiv. 1). The sound is more like Paul's triumphant outburst in Rom. viii. 31-39, "If God be for us, who can be against us?"

III.—The March in Faith.

The Ark of the Lord, seen moving towards "the swellings of Jordan," was the signal for the people to leave their tents and follow (3-14).

The *first step* must be taken, and "*in faith.*"

The Levite and the layman,
The warrior and the strong man,
The gentle mother and the little child,
The prince and the servant,
The brave and the timid,

Each must follow the Ark, for there was no other way. The rushing torrent of the Jordan tumbled and rolled in front of them, until the supreme moment mentioned in *v.* 15; and then the presence of the Living God was manifested with power, "and all the Israelites passed over on dry ground."

The memorial stones were erected on the opposite bank (iv. 11), and "the Ark of the Lord passed over in the presence of the people."

Lessons.

(1) There are many "Jordans" to cross in life.
The first public school (Jos. i. 5, 8).
The first apprenticeship (Ex. xxxi. 3).
The first situation (Deut. xxviii. 8).
"Thy God is with thee whithersoever thou goest."
Poverty. "Thee and Me" (Matt. xvii. 27).
Bodily suffering (2 Cor. xii. 9).
Persecution (Matt. v. 11, 12).
Temptations (Heb. iv. 15; xi. 18).

Be sure *your Saviour* is in the midst of the river, and then you will pass over in safety (John iii. 8). Verses 10 to 14. The gift of the Holy Spirit is a pledge of complete victory (1 Cor. xv. 27) and full possession of our inheritance (Eph. i. 13-14). Not one perished (John xvii. 12). Perfect safety while the Ark of the Lord stood in the midst (Rom. viii. 1).

The Jordan of Death (Heb. ix. 27, or Rev. xxii. 12).
"Ye have not passed this way heretofore."
"The Lord of all the earth passeth over before you."
Golden Text: "I will be with thee" (Psa. xxiii 4).
"How wilt thou do in the swellings of Jordan?"

(2) Joshua struck the key-note of a true S.S. teacher in verse 9. He had received a message from God, and gave that message to his charge, not his own ideas (*v.* 1). He was early at his work, and went well prepared, for the Lord went with him (*vv.* 7, 11).

(3) When a new path has to be trodden, and the difficulties are great, remember God's power is almighty, and therefore greater than any difficulty (Psa. xxxiv. 19), "all" (Heb. vii. 25). Have faith in God and 1 Sam. ii. 30 is yours.

(4) The Lord Himself taught Israel to keep memorials of His mercies (Luke xvii. 17). "Where are the nine?" (1 Sam. vii. 12).

(5) When we look on the bread and wine in the Supper of our Lord, we see the memorials of His passing through the waters of death and the grave for us (1 Cor. ix. 23-26). "Till He come" (2 Cor. v. 15).

* As an aid to the study of this and following lessons, we commend to the notice of teachers Rev. F. B. Meyer's Joshua, and The Land of Promise (2s. 6d. *Morgan & Scott*). The book will be found to contain much helpful and suggestive matter on the subject.

Illustrations of S.S. Lesson.

GOD'S TIME THE RIGHT TIME.

A Nonconformist minister, who is now preaching in the south-west of London, passed his early days as a fisher-lad on one of the isles of Shetland. At the age of seven years he had a desire to be a preacher, and was accustomed to stand on a turf platform and hold forth to the rural congregations. It was his continual ambition, and though he was able to use his influence among the North Sea fishermen, it was not until years had elapsed that God opened the way for him to accept a pastorate. In the good time of the Lord a path was made, and the Shetland lad is now the pastor of a flourishing London church. God opens up our way in His own good time, and with the Israelites the waters divided and rose up upon a heap just when the feet of the priests that bare the ark were dipped in the brim of the water (iii. 15-16). God will as truly direct our paths and open up opportunities at the right moment, for "He never is before His time, and never is behind."

GO STRAIGHT AND KEEP STEADY.

While walking in the country with several relatives, a little girl came to a deep ditch which could only be crossed by a narrow plank. Though for a time she feared to cross, she suddenly looked round and exclaimed, "Grandpa, you go first, you are the heaviest, and I want to see how you do it." After watching her grandparent safely over the plank, the child said, "Oh, I can do that; you have only to go straight, and keep steady." May we not learn that if we would go the way that God has opened, we have but to follow His word, go straight, and keep our faith steady. The Lord will to-day divide the waters for his servants, even as he did for the Israelites when they passed over on dry ground, until all the people were gone clean over Jordan (iii. 17). Our difficulties may be overcome if we will but allow God to clear the way, instead of attempting to do so in our own strength.

TELLING FORTH HIS GOODNESS.

Visitors to Margate may see erected near the shore a large figure of a man in lifeboat garb, standing and looking over the sea in apparent readiness to effect a rescue. It is a fitting memorial to the brave men of the *Friend of all Nations*, a lifeboat that was lost a few years ago, in an attempt to reach a vessel wrecked off Margate. The lads of that seaside resort may be seen at times gazing intently at the statue, and as they look, they tell again the story of heroism which it commemorates. The stones were to be set up by the Israelites, so that when their children should ask in time to come, saying, "What mean ye by these stones?" then the fathers could tell of the deliverance at Jordan effected by the hand of Jehovah (iv. 6, 7). God often opens paths for us, and yet how slow we are to remember His goodness, and how little do we recall to those around us the mercies we have received at His hand.

MEMORIAL STONES.

At a place called the Shallows, near Broadstairs, there is to be seen an interesting stone built into a low broken wall. It has words carved upon it, to the effect that at that spot there once stood a small meeting-house, wherein the first Baptists of the Isle of Thanet were accustomed to worship, many years ago. There are at least two churches in the locality, the members of which can look to that spot as a memorial of the assembly from which their congregations have sprung, and the inscribed stone stands as a reminder of the path by which the Lord has led the Baptists of the Isle of Thanet. Joshua, we are told, set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bore the ark of the covenant stood (iv. 9). When the hand of God is seen in our lives in a way that is unmistakable, let us set up memorial stones to mark our gratitude to our heavenly Father.

Children's Scripture Union—Portions for week ending October 11.

Sun. Oct. 5	*Heb.* iii. 1-11		Thur. Oct. 9	*Heb.* vii. 1-14	
Mon. „ 6	„ iii. 12-19		Fri. „ 10	„ vii. 15-28	
Tues. „ 7	„ iv. 1-16		Sat. „ 11	„ viii. 1-13	
Wed. „ 8	„ v. 1-14				

Evangelists at Work.

The "Edinburgh Castle."

IT has been our privilege to have had the ministry of Rev. James Sprunt during the past fortnight. As a preacher of the Gospel he is beautifully clear and decidedly Scriptural. It has been most refreshing to hear the doctrines of grace so ably set forth. Fruit must follow such a faithful testimony. His messages to God's people have been equally helpful, and greatly appreciated by all.

Walter Notman, Superintendent.

Cox Green Mills, Lancs.

Mr. Henry Collins, of the Evangelization Society, concluded last Sabbath evening a fifteen-days' mission at Cox Green Mills. The mission has been fraught with much blessing to the people of Cox Green and neighbourhood. Many anxious inquirers found peace with God. Altogether the mission is considered by many experienced Christians as one of the most fruitful that has been held in the district for years. We trust that the Lord will make known further evidence of good work done in the hearts of many more than these we have yet seen. Mr. Collins also gave a Bible reading to the Mothers' Class of the Birtenshaw Wesleyans on Wednesday afternoon, and on Sunday morning he delivered an address to the Eagley Church of England Sunday-schools.

John Naughten.

Mr. Charles Inglis at King's Lynn.

After an absence of nearly six years Mr. Charles Inglis has visited this town for a ten days' mission prior to his departure for America. The mission was in connection with the P.S.A. Forward Movement, and God has signally owned His word among all classes. It is a cause of great thankfulness for the many men who have attended the meetings at the music-hall and listened to the solemn, searching addresses given by His servant. Night by night the workers have been cheered as they pointed anxious ones to Christ. In several instances husband and wife have decided together for Christ, and are now rejoicing in a knowledge of sin forgiven. The afternoon Bible readings proved a great blessing. The solos sung by Miss Inglis reached many hearts. The missioner has been greatly cheered by meeting some who were converted in the former mission, and who are now working in the Master's service.

Baptist Tabernacle, Tunbridge Wells.

A mission has been held at the Baptist Tabernacle, Calverley Road, Tunbridge Wells, by Messrs. W. Olney and F. Spencer Johnson. On the opening day the morning congregation filled the building, which seats between 650 and 700 persons, while the evening meeting crowded every available place. From the first there were manifest "signs following." Several persons confessed Christ and testified, with others since converted, that the singing of "Calvary" by Mr. Johnson had been used of God respectively to conversion, or restoration to the joy of salvation, and consecration to the Saviour. On three afternoons we were privileged to hear Bible readings from Mr. Olney. The presence of the Lord was evident, and many testified to help received. The meetings for children, each evening at half-past six, and the public meeting at 8 o'clock, were all well attended, and inquirers stayed after each meeting.

No fewer than seventy persons, among them thirty-one of our own Sunday scholars, declared themselves converted during the mission. The Sunday-school superintendent wrote the pastor a letter asking him to unite in joy and praise for the rich harvest from the school. At the closing meeting Mr. Johnson related his life story. The building was crowded to excess, and twelve persons yielded to the Saviour.

W. U.

Mr. W. R. Lane at Bodmin.

A nine days' mission has been conducted at Bodmin by Mr. W. R. Lane, from September 13-22. With one day's exception the meetings were held in the Public Rooms, the attendance, large from the commencement, increasing as the time passed on. The children's address, on the afternoon of Sunday, the 14th inst., will not soon be forgotten by the young folks; whilst the straight, clear, talk to men on the 21st cannot fail to have awakened serious thoughts. The addresses night by night have been scriptural, forceful, and soul-stirring, and have tended to produce self-examination in professing Christians, and conviction in the unconverted. The lectures on "John Bunyan and the Pilgrim's Progress" was much appreciated, the lime-light pictures adding increased interest, whilst his last night's subject, "From the Gambling Table to the Mercy Seat" was calculated to help young men, especially, to an open confession of Christ. The ministers and members of the Free Churches took an active part in the organization of the mission, and in assisting the missioner in his work. It is very difficult to tabulate spiritual results, but it is a cause for thankfulness that several persons were led to decision, and many more were induced to think about the "great salvation," thoughts that it is hoped will end in a complete surrender to Christ.

Missions in Glasgow.

Rev. John McNeill's special campaign in the Bridgeton district is being attended with much interest and great blessing. It is a pleasure to see crowding into the tent at nights the *bona-fide* working man, frequently accompanied by his wife. The meetings in the public works at meal hours are appreciated, and Mr. McNeill is not confining himself to the district immediately at hand, as one day recently he was as far afield as Polmadie, about a mile distant from the tent. At the great engineering works there, he spoke to about 1,000 men and lads for about twenty minutes. He talks occasionally the dialect of the common people, which they greatly appreciate; and he has the knack otherwise of gathering about him great crowds of the hard-headed, horny-handed sons of toil. The Spirit of God is evidently at work, and many are professing to trust the Saviour.

At Govanhill, Mr. W. D. Dunn, the well-known evangelist, is conducting a mission in Victoria Place Baptist Church. He is preaching with great force and earnestness, and setting forth in excellent scriptural form the great verities of the faith. As the result some are believing unto life eternal.

In a number of the U.F. churches there are also special missions in progress, and many ministers from widely-different parts are taking their share in the work. But there are great stretches of unregenerate humanity on every side, never touched upon by all the mission agencies at work, despite the consecrated spirit that marks much of the service rendered.

J. C.

Opportunities at Southend.

Mr. T. Swanston Smith wishes it to be understood that his recent remarks regarding outdoor preaching in Southend applied to the East Cliff. He writes:—"Although I did not see it, I was told that there was a hearty open-air service on Sunday afternoons near the band stand on the West Cliff.

"I forgot, however, to mention the outdoor services on Thursday and Sunday evenings, conducted by Rev. M. Roberts, Primitive Methodist minister, on the East Cliff. One object I had in view in calling attention to this important branch of Christian work at Southend was to secure, if possible, a *daily* united open-air service for two or three months in the season on the East Cliff, where most of the daily and other excursionists congregate, and where the need is so great and pressing."

Writing of his experience during a three weeks' sojourn at Southend, Mr. C. N. B. Muston (Edinburgh) says:—"In addition to the meetings which Mr. Swanston Smith specifies, very interesting gatherings were held every Lord's Day at 3 and 8 p.m. in what is known as "The Happy Valley," a central spot admirably suited for the purpose. The speakers and singers occupied a band-stand, the use of which was granted gratuitously by the Corporation. The meetings were carried on as a united effort by the Free Churches of the town in connection with the Open-Air Mission.

"I also had the pleasure of hearing some young men preach Christ faithfully and winningly on the Marine Parade one evening; and I heard of open-air meetings in other parts of the town in connection with Wesleyan and Baptist churches and the friends meeting at Union Hall."

Several other friends are thanked for their communications on this subject.

On Sunday last Mr. Bob Johnson conducted services in the Alhambra Theatre, Blackpool, in connection with the Y.M.C.A. There were two other theatres engaged for religious services, and the season is now waning somewhat, but the meetings were very largely attended. Mr. Johnson continues at Blackpool over Sunday next. There are many tokens of Divine blessing.

Remarkable scenes were witnessed at St. James' Hall, Piccadilly, W., on last Lord's Day evening, when Gipsy Smith commenced a brief mission. Regent Street and Piccadilly were thronged with people, Rev. Hugh Price Hughes estimating that about 2,000 persons were unable to gain admission. The message was with power and graceless souls were deeply impressed as the evangelist, with simplicity and directness, proclaimed the evangel. Many inquirers were pointed to Christ.

A nine days' Gospel temperance mission was recently conducted by Mr. Tennyson Smith in the Town Hall, West Hartlepool. The interest in the mission rapidly extended, and after the third night the hall, which seats 1,300 people, was packed, and large numbers were turned away from every meeting. A number of publicans attended and criticized the lecturer's utterances respecting the liquor sellers. The whole town and district was aroused.

Mr. Jack Cooke, "the Boy Preacher," closed his mission at Glasgow on Sunday last. In the morning, mixed meetings (admission without tickets) were crowded into St. Andrew's Hall, until there was no room. In the afternoon the same hall was well filled with men only; and at night another mixed gathering densely filled the building. There have been, it is said, about 1,000 inquirers, of whom the majority professed to have received Christ. A few days before the close, from 500 to 700 persons came in response to a special invitation to converts. They sat together and rose up in the midst of the congregation and sang a hymn together, expressive of their faith in Jesus. The "Boy Preacher" goes to Belfast and begins a mission there next Lord's Day, October 5, under the auspices of the Y.M.C.A. A card has been issued asking earnest prayer that God may do in regard to this mission exceeding abundantly above all we ask or think.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day. The evangelists ask prayer for their respective missions.

Rev. A. Allan.—Till Oct. 25, Dundee.
Mr. A. H. Ash (Evangelization Society).—Oct. 5-19, Union Tabernacle, Wandsworth Road, S.W.
Canon Hay Aitken.—Oct. 4-20, Holy Trinity Church, Richmond, Surrey.
Mr. Chas. E. Barraclough.—Till October 24, Cardiff.
Mr. Wm. Bilton.—Oct. 5-19, Church Street Chapel, Luton.
Mrs. Baeyertz.—Oct. 5-20, Battersea Park; Nov. 2-17, Anderton, Fife.
Mr. R. S. Bradbrook.—Oct. 4-13, Sowerby Bridge; 18-31, Sheerness.
Mr. J. Brunton, jun.—Oct. 5-18, Manchester.
Mr. T. W. Canning.—Oct. 5-19, Sunderland.
Mr. John Coates.—Till Oct. 12, the Hop Yards of Hereford and Worcester.
Mr. Jack Cooke.—Oct. 5-26, Belfast.
Mr. W. Collard.—Oct. 19-27, Tabard Street, Old Kent Road.
Mr. Sampson Cowley.—During October, Victoria Park Square Gospel Hall, E. Mr. Cowley has some vacant dates.
Mr. P. Russell Hurditch.—Till Oct. 3, Y.M.C.A., Hackney; 4-10, Y.M.C.A., Canning Town.
Mr. and Mrs. Albert Harrison.—Oct. 5-14, Crook; 19-28, Durham.
Mr. and Mrs. J. S. Harrison.—Oct. 5-19, St. Giles Christian Mission, Olympic Theatre, Wych Street, Strand.
Mr. William Hill.—Till Oct. 5, High Kirk, Kilmarnock.
Mr. C. N. Hunt.—Oct. 5-19, Leeds.
Mr. John Hawkins.—Oct. 19-31, Basingstoke.
Mrs. J. B. Horton.—Oct. 5-31, Varty and Cwmavon.
Mr. Chas. Inglis.—Till Oct. 4, Somer's Town Presbyterian Church, N.W.; Oct. 5, Polytechnic.
Mr. Newton Jones.—Till Oct. 7, Newport (Mon.); 11-21, Worthing.
Rev. J. Jameson.—Till Oct. 5, Thornton, Kipping Chapel; 12-19, Great Northern Street, Huddersfield.
Mr. Bob Johnson.—Till Oct. 5, Blackpool (Sundays Alhambra Theatre); 6-10, Poole.
Mr. W. R. Lane.—Till Oct. 6, Gloucester; 11-20, Lisburn
Pastor F. E. Marsh and Miss C. Alderson.—Oct. 5-17 Alexandria, N.B.
Rev. Jesse Mayo.—Till Oct. 7, Handel Street, Brunswick Square, W.C.; 10-17, Selby, York.
Mr. Charles Noakes.—Oct. 5-19, Manchester.
Mr. W. Olney and Mr. Spencer Johnson.—Till Oct. 6, Westminster, S.W.; 18-27, Bermondsey.
Mr. Henry Pout.—Oct. 4-18, Wolverhampton.
Gipsy Smith.—Till Oct. 6, St. James's Hall, London 11-20, Crouch End; 25-Nov. 3, Shoreditch Tabernacle.
Rev. James Sprunt.—Oct. 12-27, Offord, Hunts.
Rev. F. C. Spurr.—Till Oct. 6, Wellington, Salop; 11-20 Rushden.
Rev. J. Tolefree Parr.—Till Oct. 6, Whitehaven.
Mr. Albert E. Sims.—Oct. 5-19, Woolwich.
Mr. Anthony Towers.—Till Oct. 12, Chatham; 19-Nov. 2, Glascote, Warwickshire.
Mr. E. P. Telford.—Oct. 5-16, Junction Road Congregational Church, N.
Mr. Henry Thorne.—Oct. 4-13, Ilford.
Rev. J. T. Vine.—Oct. 5-29 Great Assembly Hall, E.
Messrs. Weaver Brothers.—Till Oct. 3, Aberdeen Y.M.C.A.; 5-17, Derby Y.M.C.A.
Mr. J. Weedon.—Oct. 4-24, Derby.

Requests for Prayer.

That a decidedly Evangelical clergyman may be sent to a rising watering-place.

For rain in the Argentine Republic, where there is terrible distress from prolonged drought.

For blessing on a mission from October 5 to 17 at Bethesda Chapel, Sunderland, conducted by Mr. Herbert R. Francis.

That blessing may attend efforts to evangelise the Jewish people during the New Year feast and succeeding solemn days, October 2-11.

For blessing on a ten days' mission in the Navvy Mission Room, Heysham Harbour works, conducted by Mr. W. H. Holt, October 4-13.

For the spirit of true prayer upon the workers and members of a church, that Sunday-school teachers may be blessed and scholars brought to the Lord.

For a blessing on Evangelistic services to be held at Shrubland Road Congregational Church, Dalston, N.E., on Sunday evenings during October, November, and December.

That Mrs. Tennyson Smith (wife of the well-known Temperance evangelist and lecturer), who is dangerously ill, may be restored to health. The sufferer asks, too, that friends will pray that she may be spiritually blessed in this time of weakness.

Stafford Rooms Y.M.C.A.

HALLOWED memories of a glorious past were revived at the reunion of members and friends of Stafford Rooms Y.M.C.A., Titchborne Street, W., on Friday last.

Brief reminiscent addresses constituted the prominent feature of the gathering, while several speakers referred to recent tokens of Divine blessing, and showed that an earnest spirit of prayer permeates the Association. Mr. J. E. Mathieson, who described himself as a child of the revival of '59, traced the origin of that glorious awakening to the gathering of humble people to pray. The "outstanding fact" of Stafford Rooms was the personal dealing with young men, when great numbers were brought to the Lord. Mr. Mathieson referred with tender feeling to the saintly and courageous Henry Hull, and pointed out that Stafford Rooms was a place both of conversion and upbuilding to many.

Mr. Chas. Cook paid a tribute of gratitude for encouragement received when a young convert without a Christian friend in London. Proceeding to outline some stimulating reasons for renewed zeal and activity, the speaker reminded his hearers that of six and a half millions in the metropolis, six and a quarter never cross the threshold of a house of prayer.

The secrets of the Association's early triumphs in the Gospel were defined by Mr. C. Stuart Thorpe as separation from the world, the presentation of a living, personal Christ, mighty to save, and the splendid abandonment of the workers, who, when they saw a newcomer enter, would feel, "*Now* is the time for *his* conversion." Sir George Williams (who presided), Dr. Parker Young, Dr. J. H. Gladstone and other speakers also took part. Prayer concluded a very profitable gathering, the message of which was "Pray for Revival."

The Y.M.C.A.

IN connection with the Lancashire Forward Movement, successful Sub-District Conferences have been held during the present month at Preston, Waterford, Clayton-le-Moors, St, Helens, and other centres, and have been attended by some 330 representative workers.

Mr. W. G. Sprigg, who has been on a visit to this country, left for South Africa on the 27th inst. He returned accompanied by Mr. C. E. Derham, known as the secretary of the Sheffield Association, who goes out to fill the office of general secretary at Capetown, while Mr. Sprigg will proceed direct to Johannesburg to re-organize the work at that centre.

Young Men's Bible Reading Union.—An interesting Conference in connection with the World's Young Men's Bible Reading Union, was held at Birmingham a few days ago. Rev. J. Glyn Davies (Newport, Mon.) gave stirring addresses on "The Book of God and the Man of God," and "Following Christ, in Heart, in Demeanour, in Service." Dr. H. B. Wilson, International hon. sec., spoke on "The Christian's Personal Health of Soul, of Mind, of Body." Reports were given of the spread of the work, and Mr. F. C. Bennett gave an account of the meeting lately held in Christiana during the Y.M.C.A. Conference.

Gospel Services at the Olympic Theatre.—Now that the St. Giles' Christian Mission has had to vacate the old chapel in Little Wild Street—the building being required by the London County Council, who are constructing a new thoroughfare from Euston to the Strand—the Mission will hold services in the spacious Olympic Theatre, Wych Street. This is a new departure, and great efforts are being made to attract a large congregation. It is the earnest wish of Mr. Wheatley, the superintendent, that those persons shall be brought in who have not been accustomed to attend the public worship of God. These services will continue while the new meeting-place in St. Giles' is in course of erection. These Sunday services of the Mission are always attended by a promising battalion of lads from the Boys' Homes, which are maintained for their industrial training. On the last day of meeting in the old chapel, extracts read from a time-stained memorandum-book showed that John Howard, the philanthropist, gave £30 to the building fund, and that it was there Dr. Stennett preached Howard's funeral sermon from the words, "He went about doing good." The work still carried on is so much in unison with Howard's day-dream that it is hoped that more extended progress may attend it amid new surroundings.

From Mr. John Kensit.

Royal Infirmary, Liverpool.

DEAR FRIENDS,—Laid low by the hand of an enemy of the truth; in pain, yet rejoicing in hope; upon my bed of sickness, the Lord has been very near me. With both eyes temporarily blinded, and in feebleness, I was enabled to give a short address to the men in this ward on Sunday evening. I remembered very kindly the people at Arthur Street, Camberwell, where I should have been preaching; "Man proposes; God disposes."

I could not name the many who have written, but I especially wish to thank the Bishops of Liverpool and Sodor and Man, Archdeacons Taylor and Madden, Canon Woodward, Rev. Lindsay Young, dear Mr. Tebbs, of Wigan, who came and prayed with me, and others too numerous to mention.

All my plans and engagements for the present must be cancelled. The prayers and affections of God's people are greatly valued at this terrible time. May my dear boy be strengthened in body and soul. How I long to see him, but this is forbidden at present. God can and will overrule all to promote His glory.—Yours, &c., John Kensit.

[Dictated on Monday, September 29, to Mrs. Kensit, who wishes also to thank many Christian friends for expressions of sympathy in a time of severe trial.]

Livingstone College.

DEAR SIR,—May I make known the needs of Livingstone College at this time?

1. We have felt it necessary during the past few years to take steps to acquire and disseminate information concerning the preservation of health in tropical climates. This has been done chiefly by the circulation of our quarterly journal *Climate*, and by the holding of two Livingstone Exhibitions. These have been most highly valued by missionaries and others, but a good deal of expense was incurred in connection with these undertakings which has not yet been fully met.

2. The removal of Livingstone College to its present beautiful premises took place two years ago, the change being considered absolutely necessary by all who knew the facts of the case; and the efficiency of the College has been very largely increased thereby. At the same time, probably owing to the financial difficulties occasioned by the war, the full sum needed for the purchase of the property, and fitting it for use as Livingstone College, has not been forthcoming, and we have therefore been compelled to take out a mortgage for £3,500, which involves a serious strain on the annual income which otherwise should be sufficient to meet the ordinary expenditure, provided that a reasonable number of students enter for the course of training.

3. At the same time the prospects in other respects were never better than at the present time, and the entry for the new session, which commences on October 1, is considerably above the average, so that we feel justified in making a special appeal to our friends for £600, to enable us to tide over the present emergency. Mr. John Cory has promised £25 if the total sum is realized by September 30, and as another friend has given us £100, and other sums have been received amounting to £50, £425 is the sum now required.

4. I may add that expenses have been curtailed to the utmost extent, though we hope without diminishing the efficiency of the work, and I will gladly furnish all particulars to any who would be willing to aid us in setting Livingstone College free from the financial burden which handicaps us in our undertaking.—Yours faithfully, Charles F. Harford.

Mr. James Wharton, whose evangelistic labours among the negro population of the United States have been accompanied by many tokens of Divine blessing, hopes to return to America for a further campaign during the coming winter. Mr. Wharton sails in the *Campania* on October 25.

Girls' Letter Guild.—Miss A. Pelham Lowe (46, George Road, Edgbaston, Birmingham) writes that the Guild is greatly in need of Christian ladies willing to correspond with working young women and girls employed in factories and warehouses. This is a work in which invalids and those unable to take up the usual forms of service for God can well help. "If only the Lord's servants realized how by means of a letter they could bring brightness into many a dull, hard-worked sister's life, and gain a real influence for good over lives spent in the midst of great temptations, many would, one feels sure, come forward to help in this work for the Master's sake."

Welsh Notes.

THE Bangor Diocesan Conference was held on September 25 at Bangor. Papers were read and addresses delivered on various subjects. The Bishop delivered an important pronouncement, giving it as his opinion that the Education Bill, if passed, would not be to the advantage of the Church of England.

The annual meetings of the South Wales and Monmouthshire Temperance Association were held at Abersychan, Monmouthshire, on September 22 and 23. A resolution was passed expressing approval of the Licensing Act of the Government. at the same time regretting the exclusion of existing grocers' licences from the control of licensing magistrates. The resolution also declared the Act to be "much too mild for the crying evil demanding remedy." A strongly-worded resolution was passed in favour of "watching and counteracting" the action of the Public-House Trust Companies. A women's conference was held in connection with the meetings of the Association.

The annual Conference of the English Presbyterian 23-25. The Conference sermon was preached by Rev. Church in Wales was held at Wrexham, September Hugh Black, of Edinburgh. The address of the retiring president—Mr. J. R. Davies, J.P., of Menai Bridge—was of exceptional interest, as the expression of a cultured layman's views upon certain topics of vital interest to the Christian Church. The opinion was expressed that the Spirit of God has been moving among the masses of the people, and has brought about a religious life outside the circle of the churches. Among the other subjects dealt with were "Christian Mysticism" and "The Growth of Indifference."

The meetings of the Welsh Baptist Union were held at Merthyr. The proceedings opened with a sermon by Rev. W. E. Davies, of Drefach; when the president of the Union—Rev. W. P. Williams, D.D., of Landore—delivered his address from the chair. The subject chosen was, "Our Position as Strict Communicants." In the course of his address the president spoke strongly against the introduction of the Lord's Supper into the programme of conferences, and referred specifically with strong disapproval to the holding of a communion service in connection with the Chatauqua gatherings. A protest was made against the Education Bill, and a resolution was passed to offer continuous passive resistance to the Bill if it should become law. Among the most important of the reports presented on Tuesday was that of the Temperance Committee. A gratifying growth of temperance sentiment in the churches, and a large accession of names to the roll of abstaining ministers, were the most encouraging features of this report. The "Forward Movement" Committee were able to speak of much useful work done during the year in assisting weak causes and establishing new churches. The report of the Home Mission Fund was not so satisfactory as, for the first time since the formation of the society, there is a deficit.

Fallen Asleep.

Rev. John James Muir, minister emeritus of Waterloo Church, Liverpool, aged sixty-three. He was ordained in 1865, and held pastorates at Mellan and St. Heliers. He was settled at Waterloo in 1874, and owing to failing health resigned the full pastorate two years ago, after ministering for many years to a large and attached congregation.—Mr. A. Hine, J.P., of Maryport, a prominent and generous supporter of the Baptist cause, particularly in the North of England.—At Scarborough, Mr. William Keys-Wells, who was for over forty years a staunch Protestant and Evangelical clergyman of the Church of England, but who retired and ceased to use the title of "Reverend" as a protest against sacerdotalism in the Church. From 1856 to 1870 he was vicar of St. Thomas's, Scarborough, and then for twenty years (1870 to 1890) vicar of Clifton, near Penrith, Cumberland.—Aged eighty-three, Mr. Charles Barnard, of Liscard. Prior to taking up his residence in Liscard, some twenty years ago, he had been for twenty-two years at the head of the Friends' School, Rawdon. He was a minister of the Society of Friends, and in later years spent much of his leisure time in visiting isolated Friends in various parts of the country and those by age or illness prevented from attending meeting.—On September 22, Rev. Charles Falconer, minister of the United Free Church at Fortrose.—At Plymouth, Rev. John Armstrong, Presbyterian minister at Kingston from 1840 to 1871, then Presbyterian military chaplain at the Curragh Camp and elsewhere, and for the last twenty years an active elder in the Presbyterian church at Plymouth.

Forthcoming Conferences.

Whitstable Convention, Oct. 6-9; Clifton Conference (Victoria Rooms), Oct. 7, 8; Coventry, Oct. 7-9; International Vigilance Conference for the Suppression of the White Slave Traffic, Frankfort-on-Main, Oct. 7-10; Autumnal Police Conference, Gloucester, Oct. 8-10; Church Congress, Northampton, Oct. 6-10; Brentwood, Nov. 18-20.

Dr. Barnardo's Homes.—A party of emigrants, numbering 317 children, 177 boys and 140 girls, left Paddington on September 26 for Canada, *via* Liverpool. They travelled by the Great Western, and sailed in the afternoon in the Dominion liner, *Colonian*. This party, the fourth for the year, brings the number of emigrants from the Homes for 1902 up to 1053, and the total number emigrated from the first to 13,657

DONATIONS

Received by Messrs. Morgan and Scott, to Monday, September 29, 1902

*** All amounts received by Messrs. Morgan and Scott for charitable purposes are remitted WITHOUT ANY DEDUCTION WHATEVER to the institutions for which the gifts are sent.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan and Scott, 12, Paternoster Buildings, London, E.C., and crossed **"London City and Midland Bank, Ltd."** This will effectually prevent loss.

R., Maidenhead.—Please say which Convalescent Home.

	£	s.	d.
Famine in India—G.P., 5s.; A.S., £1; S.E.R., 2s. 6d.	1	7	6
Indian Famine Orphans (late Rev. Dennis Osborne)—E.S.	0	3	0
Indian Famine and Industrial Work, Aligarh (Rev. J. C. Lawson)—H. and M.H., 10s.; S.A.S., £2; F.S., £1; R.A., 5s.; J.C., 2nd gift, £100	103	15	0
Pandita Ramabai's Work—M.E.M., £1; Freshwater, 7s.; R.A.E., 5s.	1	12	0
Scriptures for India—Camelia, 2s. 6d.; R.A.E., 5s.	0	7	6
Poona and Indian Village Mission—Miss S.A.	0	10	0
China Inland Mission—W.M.	0	1	0
M'All Mission, France—F.B.K., Manchester, 5s.; C.S., Aberdeen, £5	5	5	0
South American Missionary Society—P.S.S.G.	0	2	6
Tibetan Pioneer Mission (Miss A. Taylor)—Believers' Meeting, Alexandria, N.B.	2	0	0
Central Africa Mission—H.H.T.S.	0	10	0
Miss De Broen's Mission, France—C.S., Aberdeen.	5	0	0
Mrs. Leonard's Work, Jews, Calcutta—Mrs. W. v. d. K., 1s. 8d.; No. 3 Dordrecht, 3s. 4d.	0	5	0
Regions Beyond Missionary Union—L.	10	0	0
North Africa Mission—L.	5	0	0
Moravian Missions—V.W., £2; (*Leper Home, Jerusalem*)—L., £5	7	0	0
Home for Women, Alexandria (Miss Johnson)—L.	5	0	0
Kurku Mission—V.W.	5	0	0
Figueras Mission, Spain—V.W.	1	0	0
American Evangelization—S.E.R.	0	2	6
Dr. Barnardo's Homes—P.R., £1; T.G.E., 10s.; 2 Cor. ix. 7, 1s. 6d.; C.S., Aberdeen, £5; M.B.P., £1; L.P., £5; Inasmuch, 2s.; G., H. and T., £1; J.A.S., 2s.	13	15	6
Bridge of Hope (Miss Steer)—P.R., £1; C.L.R., 5s.	1	5	0
Mr. Fegan's Homes—P.R., £1; T.G.E., 10s.; M.B.P., £1; L.P., £5; (*Psnl*)—Friend, £2 2s.	9	12	0
Aged Pilgrims' Friend Society—P.R., £1; M.A.L., 10s.	1	10	0
George Yard Mission—P.R.	1	0	0
Bristol Orphan Houses—P.R.	1	0	0
Friendless and Fallen—P.R., £1; J.A.S., 1s. 6d.; Doris, 10s.; G., H. and T., £1; J.A.S., 1s. 6d.	2	13	0
Miss Macpherson's Home of Industry—P.R.	1	0	0
British Home for Incurables—Sledge	0	5	0
Ragged School Union (Holiday Fund)—H., 5s.; M.A.L., 10s.	0	15	0
St. Giles' Christian Mission—T.G.E., 10s.; Pewsey, 10s.; A.B., 10s.	1	10	0
Kensit Crusade—A.K., 10s.; E.C.C., £2; Mrs. W., £3; M.E.M., £1 10s.; (*Wickcliffe Preachers*)—T.G.E., 10s.; C.J.S., £1	8	10	0
National Blind Relief Society—Pewsey	0	7	6
Salvation Army—H.H.T.S., £1; (*Rescue Work*)—J.A.S., 2s.	1	2	0
Marie Hilton's Créche—M.A.L., 10s.; A Young Reader, 5s.	0	15	0
Miss Faithfull's Work (Poor Ladies)—M.A.L.	0	10	0
Rev. D. Baron's Work, Jews—Mallow Street Meeting, Limerick	2	0	0
Mildmay Mission to Jews—Believers' Meeting, Alexandria, N.B.	2	0	0
London Society Promoting Christianity Among the Jews (Jerusalem)—M.W.	0	5	0
Jewish Work, London City Mission—L.	25	0	0
British Society Propagation Gospel Among the Jews (Forward Movement)—A Mite	0	2	6
Yiddish Bible Distribution—V.W.	2	0	0
Children's Fresh Air Mission—A.K.M.	0	10	0
Working Men's Lord's Day Rest Association—H.H.T.S.	1	0	0
Endell St. Medical Mission—H.H.T.S.	0	10	0
Lord's Day Observance Society—H.H.T.S.	1	0	0
Open-Air Mission—H.H.T.S.	1	0	0
Mr. N. Woodhouse—A Friend	2	0	0
London City Mission—H.J.P.	0	5	0
Religious Tract Society—L.	5	0	0
Gratuitous Circulation of The Christian—J.C.	0	10	0
Dock Labourers' Mission—Miss G.	1	0	0
Uncle Tom's Cot—E.W.	0	1	0
Christian Community—A.B.	0	10	0
Children's Home, Bonner Road—M.E.M.	1	0	0
Miss Perram's Suffering Poor (Special Case)—Carnarvon	0	10	0
Theatrical Mission—S.E.R.	0	2	6
Church of England Temperance Society—S.E.R.	0	2	6
Total	£245	19	6

ADVERTISEMENTS.

Dr. Barnardo's Homes—A.C., £1.

St. Giles' Christian Mission—K.E.T., 5s.

East London Hospital for Children—K.E.J., 5s.

National Blind Relief Society—Galatians vi. 2, £1.

London City Mission (Jewish Children's Holiday)—A Friend, 5s.

1286

NATIONAL BLIND RELIEF SOCIETY.

In thanking the readers of *The Christian* for their kind response in the past, I again bring before them two more cases that require immediate aid.

A Blind Musician.—L. A., aged 50 years, has become blind through overstudy. She worked 10 hours per day to gain a gold medal for music in order to support her parents, who died at the age of 92-82. She is extremely delicate, and, owing to a cancer at the back of her eyes, suffers constant pain, and quite unable to earn her own living.

G. S., in whom I am interested, has been blind from lead poisoning since 1897. He was sent to the Exeter School for 2½ years, and then went to the Normal College. He had to leave the latter as the Doctors said the poisoning was beginning to affect his brain.—R. D. C.

The Rev. J. Pullein-Thompson, Hon. Sec., the Vicarage, 27, Tite Street, Chelsea, S.W., will gladly acknowledge donations, or they may be sent to the Office of The Christian.

Scripture Readers' Society for Ireland.

This Society continues to Spread the Word of God in the homes of the people, and never found a more open door, but funds are much needed to extend the Work.

Contributions will be thankfully received at the Offices 27, Lower Pembroke Street, Dublin; or 9, Paternoster Row London; and at the Office of The Christian.

REV. J. O. GAGE DOUGHERTY, M.A.,
Secretary and treasurer.

THE "BRIDGE OF HOPE."

Night Shelter, Refuge, Eight Children's Cottage Homes.

Help is Much Needed.

Orders for Hosiery, Knitted Garments, and Plain Needlework are earnestly solicited, as well as contributions in money towards the much needed funds.

MARY H. STEER,
Betts Street, St. George's,
London, E.

ST. GILES' CHRISTIAN MISSION.

THE PRINCIPAL OBJECTS
OF THIS MISSION ARE:

The Proclamation of the Gospel.

The Relief of the Distressed Poor.

The Assistance of the Better Class of Discharged Prisoners.

The Saving of Juvenile Offenders from a Life of Crime.

The Assistance of Wives and Children of Prisoners.

The Providing a Holiday and Home for Poor Children.

The Providing a Permanent Home and Orphanage for the Children of Prisoners, and other Destitute Children.

The Providing a Convalescent Home for the Deserving Sick Poor.

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THE WORK GOES ON CONSTANTLY.

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"He that watereth shall be watered also himself."—Prov. xi. 25.

HOLINESS MEETINGS.

Saturday, Oct. 11, at 3.30, 6 & 7.30 p.m.
Sunday, Oct. 12, at 11 a.m. & 3 p.m.

To be followed by

A Great Mission,

Conducted by

REV. J. G. MANTLE,

From

Sunday Eve., Oct. 12, to Sunday Eve., Oct. 19.

THESE MEETINGS WILL TAKE THE PLACE OF THE ANNUAL CONVENTION.

Friends attending the Holiness Meetings and remaining for the Mission will find many opportunities of usefulness.

Secretary—Mr. E. Trowbridge, to whom application for rooms may be made.

NEW SOLDIERS' HOME,

Bulford Camp, Salisbury Plain.

The Memorial Stone

WILL BE LAID

On TUESDAY, OCTOBER 7th,

At 2 p.m., by

LADY WIMBORNE,

Supported by

LORD WIMBORNE and an influential company.

During the Ceremony Lady Wimborne will receive purses and special donations in aid of the New Home.

Full particulars from Miss Perks, Soldiers' Home, Winchester.

LORD'S DAY OBSERVANCE SOCIETY

20, BEDFORD STREET, STRAND, W.C.

Organized defensive efforts more than ever necessary to protect Sunday as a Day for Worship and Rest.

CONTRIBUTIONS EARNESTLY REQUESTED.

FREDERIC PEAKE, M.A., LL.D., *Secretary.*

LONDON MISSIONARY SOCIETY

14, BLOMFIELD STREET, LONDON, E.C.

Now in its second century of work. Distinguished for its Catholic basis, its famous Missionaries (Williams, Moffat, Livingstone, Morrison, Ellis, Gilmour, &c.), its Pioneering successes, its enterprising Native Agents, its self-supporting Churches, its Bible Translation Work, its Contributions to Christian Literature, its Preaching to the Masses, its Women's Work for Women, its Schools and Orphanages, its Training Institutions, its Medical Missionaries, its Hospitals and Dispensaries, and its Leper Asylums.

Funds greatly needed. Special contributions for support of "Own Missionaries," or for Native Helpers, gladly received.

Home Secretary: Rev. Arthur N. Johnson M.A.

THE MORAVIAN MISSIONS (Established 1732).

Oldest Protestant Missions to the Heathen — First to the Lepers.

About ONE in SIXTY members is a missionary. There are gathered under their care, from darkest heathenism, nearly 100,000; *i.e.*, more than THREE TIMES AS MANY as the parent Church!

To help these devoted people whom God so blesses, and who, in the preponderating proportion of their missionaries, are so largely doing the work of other Churches,

THE LONDON ASSOCIATION IN AID

was formed in 1817.

The following are some of many PRESSING NEEDS for which EARNEST PRAYER AND SUPPORT ARE SOUGHT—

For GENERAL FUND—largely increased annual help of at least £4,000, if existing Missions are to be maintained and deficiency averted.

For THE LEPER HOME, Jerusalem, where the Inmates have doubled in number, funds are still urgently wanted to defray the cost of the new Water Reservoir, &c.

For LABRADOR, hitherto self-supporting, but crippled for a time in its resources, £2,000 annually is required for a few years, until the Mission can be re-established. For this need, and to avert loss to the **General Fund**, an **ADDITIONAL** Fund is being raised.

Contributions will be thankfully received and information given, by the Rev. W. Wetton Cox, at the offices of the London Association, 7, New Court, Lincoln's Inn, London, W.C., who will also gladly arrange for Meetings, Sermons, Lectures, &c.

FOR GOD AND THE EMPIRE!

Dear Readers of The Christian,

I have thankfully returned to my post in time to equip another party of Young Emigrants for Canada. I am hoping, God willing, to send some **370 Boys and Girls** as little Colonists to the great Dominion before this month closes. Three parties have already left this year; and, if all goes well, my total for 1902 will be **1,106,** bringing up our grand total to **13,710,** the great majority of whom have done excellently since their emigration. Not a few are standing out as **Witnesses for Christ** in the land of their adoption.

All of the present party of 370 who are old enough have been trained to such arts and employments as will enable them to adapt themselves to their new environment, and so to form satisfactory units in the great Empire of which we are a part.

You know why I believe in emigration! The experience of thirty-six years has convinced me of its vast benefits and great advantages. I have often stated these, but you may have perhaps forgotten the chief items. Let me recount them, for a good thing will bear repetition! To begin with—Emigration saves the Boys and Girls, for they thereby leave the perils of their former lot behind them for ever! Secondly, it relieves our over-crowded cities and our congested labour market here in England, and so lightens appreciably the terrible struggle for existence among the very poor. Thirdly, it supplies Canada and the Colonies with what they most require—honest, industrious, and piously-trained youths and maidens—the best material for useful citizens. Finally, it makes room in our Homes for fresh admissions from the ranks of the homeless and needy, **whom day and night we are searching for and rescuing from the haunts of the destitute** all over the Kingdom. Our doors are never closed in the face of a Destitute Child.

Will you help me to effect all this for and through these rescued children, and so to give each of them **a start in life?** To send out these 370 lads and lasses to the Dominion £10 per child is required, or £3,700, within a fortnight, for the good of Christ's Little Ones and for the benefit of the Empire at large.

Yours sincerely, in the Children's Cause,

Thos. J. Barnardo.

NATIONAL WAIFS' ASSOCIATION:
18 to 26, Stepney Causeway, London, E.
October, 1902.

About Books.

THE JEWISH ENCYCLOPÆDIA.

THE expectations that were raised on the appearance of the initial volume of **The Jewish Encyclopædia** are fully vindicated in the second volume just issued.* Prepared by more than 400 scholars and specialists, under an editorial board having the oversight of particular departments, the work is, to begin with, a marvel of literary enterprise. When completed, it will comprise twelve volumes, with an aggregate of 8,000 pages. There are many illustrations, and a number of highly-finished plates; altogether, the Encyclopædia is to include about 2,000 engravings—many of them reproductions of antiquarian objects and photographs of celebrated men.

The second volume contains much that is curious, and a number of articles of general interest. The writers are for the most part Jews, but not all; there are Christian scholars on the editorial board as well as on the working staff. Hence the subjects of greatest importance are treated in a generous spirit, race prejudice or religious difference not being allowed to show themselves unduly in the making of the book. In Biblical matters we have here breadth rather than depth. The Christian student may turn from the Hastings Bible Dictionary with a mind full of critical and expository thought, and here find many a notion and impression gathered from the great and varied field of Rabbinical literature. The Jew, however, will find other service rendered by the work; it gives the history of his people in various lands, and describes the institutions which have made the race what it is.

Among the articles of special interest and value we would mention: Apostasy and Apostates from Judaism, Aquila, Archæology, Ark of the Covenant, Ark of the Law, Articles of Faith, Asceticism, Astronomy, Atonement, Day of Atonement, Auto da Fé, Babylonia, Badge, Baptism, Bar Kokba, Baraita, and Bat Kol. Jews will find here just what they want, and plenty of it; Christians will profit most by the articles that are distinctively Jewish—not so much the theology as the history—also by the translated excerpts from the Talmud, and the descriptions of religious practices.

This is a work that makes a strong appeal to scholars of all complexions. In its pages one finds not only much that illuminates and explains Jewish influences, past and present, but the interpretation of many a racial mystery. Lexicons give little or no clue to the reasoning processes of a people; just here one needs a "guide, philosopher, and friend," who can conduct one through the labyrinth of the traditions of the Rabbinical elders. Along that way this Encyclopædia goes, and as we master its contents, so we shall increase in the knowledge of Semitic thought and Hebrew life.

Messrs. Cassell have issued the first serial part of the illustrated edition of their great work, **Social England**—a history of the progress of the people in religion, laws, learning, arts, industry, commerce, science, literature, and manners, from the earliest times to the present day. Written by the highest authorities, and edited by H. D. Traill, D.C.L., and J. S. Mann, M.A. (Fortnightly part, 1s. net.) The completed work will contain some 2,500 illustrations, reproduced from historic documents and pictures, and numerous coloured plates and maps.

BOOKS RECEIVED.

From *Cassell & Co.*:—Tiny Tots, 1902. (1s. 4d.)

From *Duckworth & Co*: Frederick Walker (Popular Library of Art). By Clementina Black. (2s.)

From *Inglis, Ker & Co., Glasgow*:—The Life of the Rev. Joseph Parker, D.D. By Rev. William Adamson, D.D. (6s.)

From *Houlston & Sons*:—Fifty-two Cheery Chats for Wives and Mothers. From the German of Margarete von Hochfeld. (2s. 6d. net.)

From *James Nisbet & Co.*:—God and Greater Britain: The British Race from the Twentieth Century B.C. to the Twentieth Century A.D. By Rev. Robert Douglas. (3s. 6d.)

From *Messrs. Hodder & Stoughton*:—The Recollections of a Long Life: an Autobiography. By Theodore Ledyard Cuyler, D.D., LL.D. (5s. net.) Erromanga: the Martyr Isle. By Rev. H. A. Robertson. (6s.) The Representative Men of the Bible. By George Matheson, D.D., LL.D., F.R.S.E. (6s.)

From *T. Nelson and Sons*:—Our Little Patients. By Ellen A. Fyfe. (1s.) The Lost Squire of Inglewood: Adventures in the Caves of Robin Hood. By Thomas Jackson. (2s.) Two Little Travellers: A Story for Girls. By Ray Cunningham. (2s. 6d.) Stanhope: A Romance of the Days of Cromwell. By E. L. Haverfield. (3s. 6d.) Sale's Sharpshooters: The Historical Records of a very Irregular Corps. By Harold Avery. (3s. 6d.) At the Point of the Sword: A Story for Boys. By Herbert Hayens. (5s.) The Friend of Little Children. By M. A. Hoyer, with illustrations by John Lawson. (3s. 6d.)

* The Jewish Encyclopædia: A Descriptive Record of the History, Religion, Literature, and Customs of the Jewish People from the Earliest Times to the Present Day. Isidore Singer, Ph.D., projector and managing editor, assisted by American and Foreign Boards of Consulting Editors. Vol. II.—Apocrypha—Benash. (Subscription price, 25s. each volume. *Funk & Wagnalls Co.*)

The Churches.

*** The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The Misses March, of Yorkshire, have generously given £1,400 for a mission steam launch, to be built at the Hartlepools, to convey the Missions to Seamen chaplain for the Tees to the shipping and lighthouses.

The Bishop of Liverpool has been conducting the services in a small mission chapel at Derby Haven fishing village. Mrs. Chavasse played the little organ. The simplicity of the services, and the zest with which the fisher-folks entered into them, showed how highly they were appreciated. The congregation on one Sunday overcrowded the little hall, and the Bishop came out and preached on the beach.

Rev. C. Askwith, vicar of St. James's, Carlisle, in his annual report says that the general work of the parish has been well maintained, the Sunday congregations being somewhat larger than before. "This," he adds, "is a healthy sign, for we make no attempt to attract by means of musical services or sensational methods, but congregational worship and the simple preaching of the Word of God." During the past year a missionary mission was held in the Parish Church, and evangelistic missions in Milbourne Street and at Cummersdale, all of which were much used of God.

The advisory architects have presented their report to the Executive Committee on the designs sent in for the proposed cathedral for the diocese of Liverpool, and this has now been adopted. Of the 103 plans sent in they have selected five, and recommend that the designers should be asked to furnish further plans for the final competition. The report says:—"Many of the designs sent in have plans more or less like numerous fine mediæval cathedrals, with many chapels clustering round the eastern end of the choir. . . . One or two such chapels may be desirable, as being very useful in bringing comparatively small congregations together for early or evening services; but many such chapels would not seem to be appropriate for the uses of the English Church. There should certainly be one or two such chapels, but we suppose not more would be needed."

In the course of a sermon at St. Catherine's, Edge Hill, Liverpool, on Sunday week, the vicar, Rev. J. Kirkby, made reference to the efforts of the Liverpool Hairdressers' Association to close their places of business on Sunday. He claimed the Sabbath Day to be of Divine institution and of perpetual obligation. The late Queen Victoria, he said, set a high example of Lord's Day observance at Court, which had a beneficial influence throughout her wide Empire; yet in the later years of her reign a tendency to secularise the Lord's Day had set in, and now her powerful influence is withdrawn the tendency is increasing, and, if unchecked, will be attended with irreparable loss to the nation. The efforts of the Hairdressers' Association deal with a part of a great whole. Let the barber have his birthright. He, with attention and courtesy, serves the community at all reasonable hours for six days; more he cannot offer for their service, for the seventh day is the Lord's.

Congregational.

Dinner-hour services have been started at Falcon Square Church, E.C., on Wednesdays, lasting from 1.20 to 1.50.

The London Missionary Society has received £49,216 towards the deficiency on its accounts. Thus a further sum of about £800 will secure the £1,000 offered when £50,000 had been contributed. The native Christians at Belgaum, Southern India, sent £30 towards the fund.

Rev. G. Campbell Morgan's success in drawing audiences to mid-day services at Westminster Chapel were valuable as a proof that much can be accomplished with the vast building, which has come to be regarded somewhat as a "white elephant." At the concluding service he addressed a congregation of over 600 people.

Rev. F. W. Walker is leaving New Guinea for London on furlough. He has already spent fourteen years in the mission field in connection with the London Missionary Society. He intends to confer with the directors upon the development of the mission in the Fly River region, and the advisability of extending the mission on industrial lines.

Saturday, September 20, was a red-letter day in the annals of Orchard Street Chapel, Stockport, when the opening of the mission chapel in Swann Street, Portwood, took place; the mayor and mayoress (Councillor and Mrs Albert Johnson) of Stockport presided. The building will hold from 250 to 260 people. The cost has been £650. Of this sum the friends have received £350, leaving £300 still to be raised.

Baptist.

An anonymous friend of Westgate Church, Bradford, has relieved the church of all liability with regard to its new building—a gift representing about £4,000.

The opening services of an iron church which has recently been acquired by the congregation hitherto meeting in Dovecote Hall, Green Lanes, N., were recently conducted by Rev. J. B. Myers. The surrounding site has been secured, and important building developments are contemplated as the work progresses.

Fruitful services have been held on the sands in connection with Skegness Church (Rev. G. Goodchild's) during the past ten years. During that time 907 meetings have been held, large quantities of Gospel and Temperance tracts distributed, and speakers of all Evangelical denominations and from all parts of the country have taken part.

It is not often that Rev. W. Y. Fullerton is able to leave his church work at Leicester and resume his evangelistic labours. Londoners will, therefore, be glad to know that he is to conduct a mission at Salter's Hall, Baxter Road, Essex Road, N. (Pastor James Smith), from October 11 to 20. In addition to the night meetings, Bible readings will be read on October 15 to 16, at 3.30 p.m.

Mr. Theophilus Caleb, recently gave an address on "Hindoo Life" to a crowded audience at Handel Street Chapel, W.C., Rev. A. Collie presiding. Mr. Caleb treated the subject as an Indian, and quoted interesting translations from old Sanskrit books and "charms," all bearing upon "Hindoo Life." He urged the Church to exert more and more effort in sending consecrated lives for the service of God in foreign fields.

The first anniversary of St. John's Free Church, Tunbridge Wells (Pastor, Rev. James Mountain), was celebrated on Wednesday week. It will be remembered that when Mr. Mountain inaugurated his present work, his congregation worshipped with him in Salem Chapel; then the lower hall of the present building was erected. Last year the present church was opened, since when the congregation has considerably increased. A well-attended series of services was held. At the public meeting held in the evening Mr. Frank East, J.P., presided, and hearty and stimulating addresses were given by Rev. J. H. Blake, Mr. and Mrs. Skipper, and other friends. Mrs. Skipper attributed the success of the church largely to the fact that the pastor is "a true fisher of souls."

Methodist.

The engagement of Rev. J. H. Cartwright to the Leeds (Brunswick) Wesleyan Circuit has been cancelled. Under medical advice, for the benefit of the health of a delicate boy, Mr. Cartwright feels compelled to seek a residence for the next three years in a country district.

At a Wesleyan service in a village in Bucks, held recently in a large marquee, when an ex-president of the Conference preached, there were present two clergymen of the Church of England, one Wesleyan minister, several Congregational and Baptist ministers, and one or two Quakers. "Surely," the *Methodist Recorder* comments, "we may, in these days, find illustrations of the 'unity of the Spirit.'"

Rev. James Fletcher gives an encouraging report of the four months' work among the soldiers at Salisbury Plain during the camping seasons. The Wesleyan Home at Bulford has been greatly enlarged, and made practically a new and highly-attractive place, with a church attached. A satisfactory account is also given of the working of the Temporary Home at Canterbury. The spiritual benefit has been most marked.

Wesleyan Methodism is continuing to make headway in the Midlands. During the last decade there has been an increase of 3,063 members, with 664 on trial and 1,58[illegible] juniors, in the Nottingham and Derby district. Twenty nine new chapels have been erected, with sitting accommodation for 12,350 persons. Leicester has taken a leading part in these extensions, its membership having grown by more than 2,000, and eight new chapels and halls having been added there. Wesley Hall, in the heart of the town, where Rev. George H. M'Neal labours, is filled every Sunday by a congregation of the working class.

Presbyterian.

An epoch in the history of Presbyterianism in Leeds was marked by the services held recently in Cavendish Road Church, which consummated the union between the congregations of St. Columba and Cavendish Road, opening a new era of desired progress in the cause of a more effective development. Rev. Dr. Thoburn McGaw preached the union sermons to large congregations.

Within the last three years a large new town, named Vickerstown, has been in course of erection on the Island of Walney, Lancs. At present about one thousand houses are occupied by the workmen and officials of Messrs. Vickers, Sons, and Maxim. As a number of those residents are connected with the Barrow-in-Furness congregation, application was made by the session for a site of land on which to erect a mission church. The office-bearers at once secured a temporary building in the shape of a large wooden bungalow, which was removed in sections and re-erected upon the site granted. Workmen have been at work, and the interior of the building was the admiration of the large congregation that literally packed the building when Rev. George Patterson, minister of Barrow, conducted an appropriate opening service.

Society of Friends.

A meeting to bid farewell to Alexander Currie and James W. Ryan, who are leaving shortly for Madagascar, was held recently at the Bedford Institute, Spitalfields. The hall was well filled when J. Fyfe Stewart took the chair. Dr. Wilson spoke of the need of high attainment in the language so as to understand the innermost thought of the native mind, and cited the words of Samuel Clemes to him, "William, you'll never know Malagasy until you dream in it."

The twenty-second anniversary of Sherborne Street Mission, Gloucester, was celebrated lately, when George Ash, of Evesham, was present. On the Sunday he addressed a large gathering at the usual meetings, and next day a special Gospel meeting. The annual meeting was very well attended, and Frederick Sessions presided. An address was given by Harry Frizzell, late of Llandrindod.

William Hobson has held a week's meetings at Osmotherley, Yorks. An interesting lecture was given on "The Roots and Fruits of the Quaker Movement," while five Gospel meetings, a gathering for children, and a prayer-meeting, were also held. Towards the close of the first-day evening meeting a large number of Wesleyans and Primitive Methodists came from their separate places of worship, and a really good prayer-meeting was held. The visit was blessedly helpful, and cannot fail to have deepened the spiritual life of many.

The annual day of prayer in connection with the Women's Protestant Union was held at Exeter Hall on Thursday last, when three well-attended meetings were held in the drawing-room. At the first gathering, Mrs. W. R. Arbuthnot presided, and Miss H. E. Soltau, of the China Inland Mission, spoke. At the afternoon meeting Rev. Trevor Fielder, vicar of St. Stephen's, Walthamstow, presided, and a suitable and very helpful address was given by Madame Leite-Rozas. In the evening Mr. W. H. Seagram presided, and Sir Robert Anderson gave an address which was full of instruction and earnest exhortation. The gatherings formed a very encouraging commencement for the winter's work of the Union.

Notices.

Applicants for Tracts.—Mr. Hoskins, Bridge Cottages, Chard, Somerset; Miss Oram, 3, Ventnor Villas, Hove, Sussex; Mr. Sydney E. Hallam, 78, High Street, Homerton, N.E. (for distribution among factory hands, and in the open air); Mr. R. Ramsay, Gutcher, North Yell, Shetlands (for fisher folk); Mr. W. Grundy, 12, Brick Street, Broadbottom, near Manchester; Mr. W. Burston, care of Mr. J. Firth, King Street, Skelmanthorpe, near Huddersfield; Mr. T. C. Webdale, Belmont House, Luton; Pastor S. Aston Fox, 13, Park Place, Park Row, Nottingham; Miss C. McNab, Soldiers' Home, Inverness, N.B.; Miss Laurie, Soldiers' Home, Perth, N.B.; Mr. Charles T. Grimshaw, missionary, Star Villa, Loughton, Essex; Mrs. Agnes Morgan, Ragged School, Amlwch, Anglesey; Mr. J. G. Freeman, town missionary, 57, Windsor Street, Banbury, Oxon.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

*** *Messrs. Morgan & Scott receive and transmit without deduction donations sent to them in aid of any accredited Societies and Missions.*

A Tragic Dispute. The unhappy dispute between Lord Penrhyn and his workers has once more settled into hopelessness. The demand of the men to have a right of free representation by deputation to their employer is reasonable in view of the fact that it is an acknowledged right in every other industry in the country. Lord Penrhyn has declined both conciliation and arbitration, and will not have friendly mediation. This is in every sense a belated attitude to take up. The consequences have already been tragic, involving the ruin of bread-winners, the starving of little children, and to a large extent the depopulation of the valley of Bethesda. The reasonable and law-abiding attitude of the men has on the whole been exemplary. It is a pity that the Government feels incompetent to interfere effectively in a dispute so deplorable in its consequences. It is impossible to refuse Christian sympathy with the men and their suffering wives and children.

Government Monopolies. The part played by the Government in the great "Atlantic Combine," by which Mr. Pierpont Morgan has practically succumbed to its pressure, shows that even millionaires are not "omnipotent," and that President Roosevelt's demand that trusts shall in future be subject to Government control is no visionary scheme, but one capable of practical realization. No greater peril has threatened our civilization than these huge commercial and industrial monopolies, that have sprung up during the last ten years. There is no difference between the irresponsible tyranny of money and any other form of despotism. Under its pressure the cruellest oppression may be practised at present with impunity. A menace to our naval supremacy has been evaded by the prompt action of our Government. There are threatening perils of an even graver kind that may be similarly met, when the responsibility of the State is felt and recognised by its representatives.

Magistrates and Licensing Laws. The exact nature and limits of their authority over licences, is little understood, even by many magistrates themselves. A small pamphlet by Mr. Alfred T. Davies, of Liverpool, on "The Licensing Problem and Magisterial Discretion," throws a flood of light on this question. All who make it their business to resist the renewal of licences that are unnecessary, or have been abused, should study this excellent little production. It is full of encouragement to those who would do their part in mitigating the temptations to drink. Briefly, we are told that whereas a few years ago one of the law officers of the Crown expressed the opinion that, under the licensing statutes, justices are not warranted in refusing to renew a public-house licence simply on the ground that there is no need for it, or that there are too many licences in the neighbourhood, the Court of Appeal has now decided that justices have full power to decline any licence on the grounds named. This decision should be universally known, and remembered when the licensing sessions are held.

What May be Done. Mr. Davies brings abundant testimony that the number of public-houses in a district not only seriously affects the drinking habits of the people around, but has a vital connection with the prevalence of crime. From 1882 to 1890, 1,033 licences were suppressed solely on the ground that they were not required. This suppression had a great moral effect. Between 1890 and 1901, 339 licences were suppressed in Liverpool alone, with the result that the total number proceeded against for drunkenness fell from 14,680 to 4,327. These figures could be paralleled from other towns where the magistrates have awakened to their responsibility. The facts point to a splendid chance for helping the temperance cause, on the basis of the present law. Many reforms in that law are needed. Meanwhile, it should be the aim of all true citizens to see that the law, as it is, is made an instrument of betterment.

Another Good Example. Much credit is due to the magistrates of Kensington for their action in connection with an application on the part of a well-known firm of brewers for sanction of proposed alterations in some dilapidated public-house property, of which they are the owners. The justices, pointing out that they did not sit to consider private interests, and that when they could get rid of existing beerhouses, "without detriment to the public," they meant to do it, refused the application, and wisely so, for it is evident that in many cases of these so-called "improvements" the object is that of increasing the value of the "vested interest" which the brewers claim to possess, but which has no foundation in law; and also the value of premises which may have to be removed in street improvements. Unhappily, however, it is only here and there that the magistrates appreciate their powers, and realise that they have nothing to do with private interests in the drink traffic. Example is better than precept, however, and that set by the justices at Farnham, Richmond, and Dover, as well as in the present case, will, we trust, have wide-reaching influence.

The Bane of Ignorance. That famous proverb, "Where ignorance is bliss, 'tis folly to be wise," is responsible for much mischief. Ignorance, in many cases, is a bane and a curse. We have no hesitation in saying that a little more knowledge of some elementary religious principles would have saved several recent speakers upon the Education Bill from making very foolish and unjust charges. It is really pitiful to read some of the sentiments which have been publicly enunciated. Saddest of all is the report of one or two speeches made at a clergy gathering in the West of England. We notice from a Yeovil newspaper that there was anxiety that these speeches should not be reported. Unhappily they have gone all over the country. When a High Churchman can brand Free Churchmen as being practically in the descent from Satan and Cain, we will not say he is malicious, but we can fairly describe him as wilfully and unpardonably ignorant. No man who had read history, or who had used his eyes, could make so shameful a statement. It is this baneful ignorance that produces unreasoning bigotry.

A Voice from Ireland. Like other leaders of opinion in Ireland who have resented the domination of the priest, Mr. Michael Davitt, in his recent letter on the Education Bill, has given circulation to some truths which will be anything but pleasing to the Roman Catholic bishops. Mr. Davitt, apparently, is a patriot first and a Romanist afterwards, which is by no means the usual attitude, and in reference to "the consistent plan of making an insidious war upon the educational rights and religious safeguards of the Nonconformist communities," he says:—

> The attitude of the English Catholic bishops is clear enough. They know what they want and how to get it. If they care anything at all for the country represented by the Irish members it is purely and solely for Catholic, as distinguished from Irish, secular interests. They look upon us just as Rome does, as propagandists of its faith. We are good children when we back the Church and extend its rule. . . . Converts come to Rome chiefly through the High Church party; therefore make the political allies of this party the direct or indirect manipulators of English popular education to the greatest extent practicable, and the good work of reclaiming heretical England will proceed under hopeful auspices.

The Education of Boys. Professor Armstrong's recent attack on our educational methods has evoked considerable correspondence in the daily papers, and the subject is being thoroughly ventilated. In the interests of our country, it is quite time that the whole subject should be faced. If it is proved that conservative methods and subjects are unfitted to cope with modern conditions, then it is time to change them. Continental competition will force us to pay earnest attention to the mastery of modern rather than dabbling in ancient tongues. The head master of the Bedford County School, however, adds a note to the correspondence which is very significant. He says:—

> We schoolmasters fight against hydra-headed difficulties. Our schools suffer from the effect of that deplorable exaltation of professional athletics throughout the country. It is the absorbing interest in professional records, names, and statistics, which tend to make our boys but "flannelled fools." Let our boys be athletes, but athletics carried on to manhood is a national evil.

After all, there is very much in the suggestion that an excess of pleasure, rather than a plethora of subjects in school, is embarrassing our youths.

Loosing the Bonds. The claim of Rome to the possession of unchangeable dogmas and unchanging practice, is scarcely borne out by the story of the remarkable accretions which have been made to the formulas of the great apostasy. Of late the dignitaries seem to have found a slackening of the ropes necessary, and from the Duke of Norfolk, with his new hymn-book in English, downward and upward, there has been a tendency to widen the boundaries in a misleading imitation of those bodies whom the truth has made free. The latest innovation, it would

seem, is in Wales, where, it is stated, Roman services in Welsh have been arranged for, and priests who can speak and preach in Welsh have been imported from Brittany. It is gratifying to find that apparently Welsh-speaking priests could not be found nearer home; and the reason is not far to seek, for Wales has long enjoyed an open Bible in her own tongue, and the preaching of the simple Gospel of Christ in her native language, so that Rome comes rather late into the field.

Zolaism v. Evangelicalism. The tragic death of M. Zola removes one of the leading representatives of Continental fiction. Lovers of the true and the pure, agree in denouncing his books on the score of their "realism," which is another word for obscenity. His defence of Dreyfus was a proof that in personal character he had a vein of nobleness in him, and could cheerfully submit to martyrdom in a cause he deemed right. But his trilogy, entitled "Lourdes," "Rome," and "Paris," showed that he had absolutely no conception of what the Christian religion is, in its pure Evangelical essence. He saw the Christianity of Rome, recognized its hopeless corruption, and came to the conclusion that the only alternative was a fetish which he called "Science," by which he meant a kind of enlightened secularism. There are thousands, if not millions, of educated men on the Continent (many in this country) who have fallen into the same mistake. The only true antidote to this bastard agnosticism is a study of the Bible, and a recognition of the simple truths of the Evangelical faith.

Cause and Effect. The united action of the London Borough Councils, in regard to immorality in the Metropolis, has given prominence to a statement in the Press, that in this respect the streets of London are as bad to-day as they were ten years ago, and to the Bishop of London's assertion that there are no fewer than 80,000 "women of loose habits earning an execrable living on the streets, one prison chaplain having had 16,000 under his ministry in six years." The subject cannot, however, be thoughtfully considered without giving rise to doubt in the mind of every Christian man interested in the social well-being, how far the legislation which makes woman the scapegoat, and lets the male offender off scot-free, is responsible for the growth of vice; and whether the terrible condition of things is not also to a large extent traceable to cruel cheapness and the starvation wage. Such thoughts do not in any way tend to toleration of the sin; but while we deal with the effects, it is wise to investigate the social and economic causes.

Labourers for the Harvest. A recent statement from the Bishop of Liverpool, that, owing to the difficulty of filling up vacant curacies in some of the parishes in that diocese, the sick and dying had to be left unvisited, emphasizes in a striking manner a question which gradually is becoming more and more pressing, namely, that if the ordinary means are found wanting, extraordinary ones should be adopted, and possibly the beneficed clergy of the Diocese of Worcester have suggested the proper remedy. Following the lines once laid down by Bishop Perowne, they have petitioned the present Bishop to take action to secure the services of trained laymen to perform all the duties of deacons, "save the administering of the Chalice in Holy Communion, and administering Baptism." The result of this appeal will be looked for with interest, but the noble records of Wesleyan Methodism are full of evidence to show that the adoption of the suggested plan in the Establishment would doubtless result in intensifying the spiritual life of the people, and in extending Christ's Kingdom upon earth.

Bunyan and the Artist. Lovers of the great dreamer will turn with interest to a paper in the current number of *The Quiver*, in which Mr. Arthur Fish deals with Bunyan's "Christian" in art. Mr. Fish's list of artists is by no means an exhaustive one, and perhaps it was inevitable that such a record should be one largely of failures, for, despite the writer's opinion that "The Pilgrim's Progress" contains much "splendid material," and many scenes "that almost appeal for adequate pictorial representation," the noble book does not lend itself to elaboration on the part of artists. The word-painting of the author, in its simple purity and strength, satisfies both the literary student and the child. As is the case with Dante's great masterpiece, the work cannot be "improved," for, written under the impulse of sanctified genius, it comes (as one of the ablest of its many editors, Mr. George Offor, has said) "nearer to the inspired poetry of the Hebrews than any other human composition," and is, in fact, in itself "a beautiful transparency seen as the heavenly light shines through."

The Youthful Criminal. Any wise suggestion that will really help to solve the difficult problem of dealing with juvenile criminals in the most efficient manner is welcome at present. The revival of street ruffianism is a very serious matter, and this, coupled with the recent gloomy report of the Prison Commissioners, must compel serious and speedy action. The well-known police-court missionary, Mr. Holmes, writes to the *Daily Chronicle*, offering some suggestions and criticisms which ought to have weight in the proper quarter. His letter will surprise most people in its revelations of the deplorable laxity of the present industrial school system. The authorities seem to be playing with the matter. What sense is there in a law which takes children under fourteen out of the grasp of thieves or prostitutes, and then releases them at sixteen (the age limit), with no trade at their command? The little germinal criminals simply go back to their old haunts to develop depravity. Mr. Holmes makes a statesmanlike suggestion, that reformatories shall become part of the national penal system, and that in them every boy shall be taught a trade.

"Deep-Sea" Curiosities. Among the very interesting collection of curious objects rescued from the bottom of the sea, and preserved in the museum at the office of the Mission to Deep-Sea Fishermen (Queen Victoria Street), are to be seen a Bible and a copy of "Sacred Songs and Solos." The former is much torn in its earlier pages, and the first whole page at which the Book naturally opens begins with this passage:—

"The waters returned and covered the chariots and the horsemen, and all the host of Pharoah" (Ex. xiv. 28).

The hymn book was recovered in good condition from the sunken s.s. *Mohegan* (which sank off the Channel Islands), after eight months' submergence, for which it seems little the worse. The museum is well worth a visit. But better than all its exhibits, are the many reclaimed and regenerated lives of men among whom the Mission labours.

Prayer for Revival.

WE have reason to believe that many are praying that Dr. Torrey's visit to Britain early in next year, may be God's time to give Revival to his Church and great blessing to the people at large. The reports which we have given from time to time of the remarkable work in Australasia have stirred many hearts; and our appeals for earnest prayer in view of the meetings which, God willing, will be held in the United Kingdom, have met with sympathetic readers who, like ourselves, are looking for "showers of blessing."

We have known Dr. Torrey for several years, but only recently have we come to realize the remarkable depth and extent of his work in Chicago. The many books which he has published have given him a warm place in our hearts. The story of his preaching in the Southern Hemisphere has added another aspect to those already familiar, so that we now find, to our great delight, that the man who, during recent years, has secured such a hold of the public ear in American cities, and has done such a wonderful work in opening up the Scriptures for the help of those designed to teach and shepherd the flock, is an evangelist of God's own making—one whom the Master has of late greatly honoured as a "fisher of men."

It is this servant of the Lord whose coming we have had the joy of heralding for some months past. He is a man of faith and works, a good man, "full of faith and of the Holy Ghost." This evangelist comes with the Old Gospel; he preaches no doubts, but the "things most surely believed among us." His books reveal the strong-minded, consistent Christian teacher, and those who have known him longest are among the many who are now praying for his wider ministry. In one handsome volume he has answered the question, "What the Bible Teaches," on the great themes of revealed truth. In another, of like dimensions, he has furnished a compendium of effective methods, with the title, "How to work for Christ." Workers will welcome one who has helped them; and they will influence "them that are without" to attend his meetings.

Dr. Torrey is a man of prayer. In asking for much prayer upon his labours, we are but complying with his own strong desire. While the arrangements are in progress, will our readers remember the work and the worker at the Throne of Grace; also that the right places may be chosen, the right buildings be available, and the right helpers forthcoming? For all these things God will be inquired of. And if we ask in faith, and co-operate as we may be able, also in faith, the prayers of years will be answered, and our Heavenly Father will pour out a blessing that will be large above all our expectations, but not larger than His heart of ove is ever ready to bestow.

REVIVALS: A SCRIPTURE SUMMARY.

Instances. Under *Joshua*—Josh. v. 2-9. *Samuel*—1 Sam. vii. 1-6. *Elijah*—1 Kings xviii. 17-40. *Jehoash and Jehoiada*—2 Kings xi., xii.; 2 Chron. xxiii., xxiv. *Hezekiah*—2 Kings xviii. 1-7; 2 Chron. xxix. to xxxi. *Josiah*—2 Kings xxii., xxiii.; 2 Chron. xxxiv., xxxv. *Asa*—2 Chron. xiv. 2-5; xv. 1-14. *Manasseh*—2 Chron. xxxiii. 12-19. *In Nineveh*—Jonah iii. 4-10. *At Pentecost, and in post-Pentecostal Times*—Acts ii. 1-42, 46, 47; iv. 4; v. 14; vi. 7; ix. 35; xi. 20, 21; xii. 24; xiv. 1.

In Prophecy: Isa. xxxii. 13-15; Joel ii. 28 Mic. iv.1-8; Zech. viii. 20-23.

Definite Prayer: "Wilt Thou not revive us again: that Thy people may rejoice in Thee? Shew us Thy mercy, O Lord, and grant us Thy salvation" (Psa. lxxxv. 6, 7). "O Lord, revive Thy work in the midst of the years, in the midst of the years make known [Thyself]; in wrath remember mercy" (Hab. iii. 2).

The Everlasting Gospel!

THE Gospel according to the angel Gabriel to the Virgin Mary was: "Thou shalt bring forth a Son, and thou shalt call His name Jesus; for He shall save His people from their sins." The Gospel message of the angel of the Lord who appeared to the shepherds as they watched their flocks by night was: "Fear not; for behold, I bring you good tidings of great joy which shall be to all the people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord."

The Evangelists speak of it as the Gospel of the Kingdom; the Gospel of Jesus Christ, the Son of God; the Good Tidings of the Kingdom (the reign) of God. The Gospel according to John the Baptist is: "Behold the Lamb of God, which beareth away the sin of the world."

Jesus Himself comprehends it in the invitation and the promise: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." The "good seed" of His fundamental parable is "the Word of the Kingdom" (Matt. xiii. 19).

Luke, in one chapter of the Acts of the Apostles (viii.), defines the Gospel under

SEVEN DIFFERENT TERMS—

Philip, in Samaria, preached the word; preached Christ; preached the things concerning the Kingdom (the reign) of God, and the name of Jesus Christ; the Samaritans received the word of God; Peter and John preached the word of the Lord in Samaria, and preached the Gospel in many villages; and when Philip met with the eunuch he preached unto him Jesus.

Luke summarizes the Gospel preached by Paul as "Jesus and the Resurrection," as he had before said that "with great power gave the Apostles witness of the resurrection of the Lord Jesus." The Apostle Paul himself describes it as "Jesus Christ, and Him crucified," and he recounts the Gospel which he preached to the Corinthians—that "Christ died for our sins, according to the Scriptures; and that He was buried; and that He rose again the third day; and that He was seen of Cephas, then of the twelve; after that, of 500 brethren at once; of James; then of all the Apostles; last of all, of Paul himself, as of one born out of due time." Evidently in the mind of the Apostle the Resurrection was a vital element of the Gospel, apart from which their faith was vain, they were yet in their sins (1 Cor. xv. 1-17).

The Seer of the Apocalypse calls it the Everlasting Gospel, as in his Gospel and Epistle he had spoken of it as eternal life.

OF FAR-REACHING SIGNIFICANCE.

The words Rest, Salvation, Kingdom, Reign, Eternal, bear witness that the Gospel cannot be limited to the first experience of the sinner, when he is turned from darkness to light; but covers the whole of the present life and the life to come.

The Gospel has not finished its work when the sinner is born again, and believes, to the saving of his soul. There is not a promise nor a precept, from conviction of sin to eternal glory, which is not an essential and vital element of the Gospel of God.

All along the line, from repentance toward God and faith in our Lord Jesus Christ, until we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ—all the way from our being foreknown, predestined, and called, to our being justified and glorified—the Gospel is the

MAGNA CHARTA OF THE CHILDREN OF GOD.

There is not a Gospel word we say to a sinner that is not true and timely to the saint; and when we exhort the anxious one to

> Venture on Him, venture wholly,
> Let no other trust intrude;
> None but Jesus
> Can do helpless sinners good,

the exhortation is as necessary for ourselves as for him; though in the last line we may change "helpless sinners" into "helpless Christians."

"Believe on the Lord Jesus Christ, and thou shalt be saved" means, Believe and keep on believing. It was as necessary, in continuous exercise, for the Apostles in the prison, as for the gaoler who had so cruelly beaten them; as essential for Paul the aged, when he was ready to be offered, and the day of his departure was at hand, as when the young man named Saul was consenting to Stephen's death.

Every day of our new life should begin with the exercise of faith in the very same promise with which its first day began: "Believe on the Lord Jesus Christ, and thou shalt be saved." Saved from sin, saved to the uttermost, saved in His life—for "if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved in His life," "seeing that He ever liveth to make intercession for us."

Not only saved *from* sin and transgression, from anxiety and carefulness, from hurry and worry and flurry; but saved *to* holiness and to fellowship with the Father and with His Son Jesus Christ, and with all saints; saved to fulness of joy; saved to know Him, and the power of His resurrection, and the fellowship of His sufferings, that we may be made conformable unto His death, if by any means we may attain unto the resurrection from the dead.

All this, and far more, is contained in the first Gospel message, "Believe on the Lord Jesus Christ, and thou shalt be saved." M.

"False Christs."

IS it not characteristic of that Divine wisdom which has forestalled all our dangers, that in the very forefront of our Lord's reply to the inquiry, "What shall be the sign of Thy coming?" He should have placed this warning: "Take heed that no man lead you astray. For many shall come in My name, saying, 'I am the Christ'; and shall lead many astray? Further on, He says: "If any man shall say unto you, 'Lo, here is the Christ, or Here,' believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; so as to lead astray, if possible, even the elect. Behold, I have told you beforehand. If, therefore, they shall say unto you . . . 'Behold, he is in the inner chambers,' believe it not" (Matt. xxiv. R.V.).

Thus the very delusions which are ensnaring the unwary and scandalizing the unwarned should serve to strengthen the faith of the watchful student of the Word, for here stand out those delusions, broadly sketched upon the open page by the prophetic finger of Christ Himself.

Our Lord proceeds, in the same place, to state the distinguishing marks of His own appearing—marks which no false Messiah can simulate: "for as the lightning cometh forth from the east, and is seen even unto the west, so shall be the coming of the Son of man" (27). He will come, not clothed in a body of humiliation, and liable, as of old, to the hootings of a mob, but "with power and great glory." By these marks even a child might confute the absurdities of the Agapemonite Messiah.

Harley College. F. W. Schofield.

Practical Papers.

ON "SUMMER AND HARVEST."

HOW strangely mingled are the notes of harvest; how weirdly their harmonies and discords of joy and disappointment blend—praise for the munificent supplies, the fruit of earnest sowing; chagrin at the no less certain reaping of misspent early years. With a fidelity that appeals to every honest mind, the promises and warnings of Holy Writ recur, in alternate modulations of comfort or of pain.

The dominant note at this season of the year is that of thankfulness that the earth once more yields her increase; and well it is that, now and then at least, the goodness of God inspires the people's heart to praise. We may trace our earthly blessings to natural causes if we will; but only partially are they thus accounted for. The baker, the miller, the farmer, may supply the loaf, the flour, the corn; but beyond these, we are forced to an acknowledgment of God, from whom alone come life and growth, the ultimate Provider of every good and every perfect gift.

By no object in creation does God more insistently instruct the world than by the harvest. One of His earliest promises was that, "While the earth remaineth, seed-time and harvest . . shall not cease" (Gen. viii. 22). By it our Lord portrayed the final separation of His faithful people from those who prove as worthless as the tares (Matt. xiii. 30); by it He stimulates them to activity in gathering in from whitening fields the precious human grain (John iv. 35). By it the Apostle Paul enjoins the liberal sowing of earthly wealth (2 Cor. ix. 6); by it he urges that eternal destiny will be in strict accord with the kind of seed we sow (Gal. vi. 7). And bowed with grief beneath a nation's woe, the weeping Prophet recalls the piteous anthem of scattered Israel—"The harvest is past, the summer is ended, and we are not saved" (Jer. viii. 20).

The harvest of Palestine is gathered in April or the early part of May, commencing with the barley, and followed three weeks' later by the reaping of the wheat. The seed is sown in mid-winter, when the husbandman, having waited for the rains to penetrate the ground, applies his frail, wooden plough to the softened surface of the land. To this Solomon alludes when he says: "The sluggard will not plough by reason of the cold; therefore shall he beg in harvest, and have nothing" (Prov. xx. 4). Earth's luxury must yield to eternity's necessity; self-indulgence, to the call of God. He who would reap must sow, be the weather inclement as it may.

The summer is the time of fruit-gathering, which occurs in June, following the harvest, instead of, as with us, preceding it. Together, they represent the brightest and most joyous seasons of the year.

Israel and Judah had sown their seed of idolatry and sin in the bitterest spiritual winter. The sunshine of Jehovah's smile was withdrawn; the lowering clouds of wrath had burst upon their heads; the storm had swept them from their fruitful native soil to cheerless, Godless Babylon. There they dwelt in poignant grief, stricken by the remorseful memories of how long-suffering the Lord had been, and writhing beneath their callous victors' taunts (Psa. cxxxv. 1-3). Pitiably they longed for the day of deliverance, in frantic hope that soon they should see their native land again.

But season followed season, year succeeded year, until at length their grief found vent in the dismal, wailing cry: "The harvest is past, the summer is ended, and we are not saved" (or delivered). Then they knew, what millions

before and since have proved, that sowing of good or ill must yield its own peculiar harvest.

And what of ourselves? In spite of a few sunny days that have lately cheered our way, the fact is forced upon our reluctant sense that this year's harvest and summer are o'er. Sickle and scythe have done their work, and the cornfields that delighted the passer-by with golden tints stand naked, forsaken and forlorn. The aspect of the forest is changing with that of the field. Stately monarchs of the wood, affording to weary travellers a grateful shade, will soon be stripped of their glory, and the grass at their feet be strewn with fallen leaves. Gardens and parks, of late resplendent with colour, daily display less beauty to the eye, as gravel and mould alike are bedecked with the remnants of a passing loveliness.

The solemn voice of autumn declares how frail we are; yet it cheers our hearts to know that trees which bear abundant fruit and foliage are the most resplendent as they fade, and that a fruitful Christian's life is ever beautiful until its close. To some the season brings the gladness of the Harvest Home; to others, who have sown unworthy seed, it can but speak of woe.

Most of us have enjoyed, in recent weeks, the wondrous beauties of the earth; how far they have suggested thoughts of God, or inspired a sacrifice of praise, the individual heart alone can testify. Thousands, alas, are deaf to Nature's pleading on her God's behalf, until, perchance, some grim disaster reminds them that He holds their life as a thread in His hand. Glacier, mountain, lake, and sea contribute each its mournful share to the anguish of the world; deaths by drowning, exposure, misadventure, fill countless homes with mourning, while narrow and providential escapes bring many a careless sinner low before his God.

(1) Let us frankly face this fact—if we had met with some calamity, we should, instinctively, have turned to Him; and even now would do so, if we lacked our daily food. Yet while preserved in health and strength, and well supplied with all we need, how prone we are to let the season pass, and leave us exiles still! Strange that His unceasing care should be rewarded with neglect, and the regularity of His providence should win forgetfulness!

(2) And what of the religious privileges pertaining to these seasons of the year—the opportunities we do not find at other times? Summer breezes bear the Gospel hope to thousands by the wayside and the shore, who otherwise had been beyond its reach; and bare-legged, happy children have built their "chapels" in the sand, for meetings of their own. Have any of us left such sacred scenes with unimpressioned hearts? Has the harvest passed in vain, with all the thoughts of God suggested by it? Has summer run its course, with eternal lessons still unlearned? "Despisest thou the riches of His goodness . . . not knowing that the goodness of God leadeth thee to repentance?" (Rom. ii. 4.) Rejoicing in earthly summer, replete with mental peace, have we no desire for the sunshine of the everlasting rest above? Admiring the earthly harvest, with its wealth of golden store, have we sought no part in the Harvest Home of heaven, when the ransomed of the Lord return, laden with joyful sheaves?

(3) It may be so. The seasons of Time may come and go, and bear into oblivion their priceless benedictions; yet still a hope remains; the Lord of the harvest has not yet sent His reapers forth; the end is not yet come.

The Eastern farmer, if he fail of harvest, may still rely upon the summer, with its yield of grapes and olives, figs, and other fruits, even though, like the sluggard, he may have refused on the winter's morn to sow his seed. But two crops are better than one; and good fruit will not bring back lost harvest. He may eke out a bare existence, but with nothing left to save, or spare to help another's need.

Do not some of us thus regard eternal things—too easily content with part when we might possess the whole—achieving but a graceless entrance into the higher life beyond; bearing "no gathered sheaves of life's fair ripening grain," nor of souls won, by earnest toil, from sin?

(4) And if this be true of the indolent saint (who reaps not grain, but stalk!), how much more of the careless sinner! He who "will not plough by reason of the cold," or from any cause that Satan may inspire, who procrastinates, or stops his ear to the call of grace, may find to-morrow as uncongenial as to-day; or, should it be propitious, the moisture may have left the earth, enhancing the labour of the harrow and the plough.

If you tarry till you're better,
You will never come at all;
Not the righteous—
Sinners Jesus came to call.

Disinclination increases with the lapse of time; the chill breath of indifference hardens the heart, which, bereft of the softening influence of the Holy Spirit, is less capable of impression than before. Such an one "shall beg in harvest, and have nothing." Others prosper, but he must starve; they may sing, but he must weep; they are welcomed with, "Well done!" he is banished with, "Depart!" theirs the joy of Harvest Home, his the darkness of despair.

(5) When harvest and summer are over, then winter comes again—not a mere "winter of discontent," but one of dire, eternal loss. Then is the starving time, when the soul finds nought of nourishment; when "the clouds return not after the rain," and "the grinders cease because they are few"; when "desire shall fail," and "man goeth to his long home"; when "the dust shall return to the earth as it was, and the spirit shall return unto God who gave it" (Eccles. xii. 3-7). Ah, terrible fate: "The harvest is past, the summer is ended, and we are not saved!" Ah, pitiful wail: "What might have been!" G.

The Lord's Prayer.

CHRIST saith, whoso loveth Him will keep His commandments; and they that keep them are His friends, as He saith in another place. And He will hear His friends, and grant them all reasonable things that they ask of Him, needful to health of soul and body. And all things needful to man, either to soul or body, are contained in the Lord's Prayer. It is the prayer full of wisdom and health which Christ taught his disciples.

This holy prayer contains seven askings. And in these short askings is contained more wisdom than any tongue of man can fully tell here on earth. God careth not for long tarrying, nor for smooth words, either rhymed or in prayer. For St. Gregory saith, True praying is not to speak fine words with the mouth, but to make great complaint and sorrow for sin, with sore sighing of heart, and great desire of forgiveness.

What is it to patter with lips when the heart prayeth not by desire? What difference there is betwixt the bran and flour of the wheat, such there is between the sound of the lips and the devotion of heart. When the mouth prayeth God for one thing, and the heart is busy about another, such worship God with lips, but the heart of them is far from him, as he complaineth by the prophet.—*John Wickliff* (1324-1384).

*"Be Filled with the Spirit."**

By Rev. FRANCIS PAYNTER.

"BE filled with the Spirit" (Eph. v. 18)—"The Spirit of God," "The Spirit of holiness," "The Spirit of wisdom," "The Spirit of truth," "The Spirit of life," "The Spirit of Christ"—"The Comforter," "The Holy Ghost"—"*When He is come.*" "Be filled," *i.e.*, constantly filled.

These words suggest three important questions. What is meant by being filled with the Spirit? How can we be filled with the Spirit for the first time? How can we be *kept filled* day by day?

The Apostle says, "Ye are not in the flesh, but in the Spirit." It is sadly possible to be in the Spirit, and yet not filled with the Spirit. Let me give you an illustration for which I am indebted to the Bishop of Durham. A vessel—an earthen vessel—is placed in the sea. It is in the water, surrounded by it at every point. But it carries in it a quantity of air, and is so placed that, though its mouth is open to the water, this air (tainted and malarious air we will suppose) cannot escape.

PEACE AT THE CROSS.

So we have come to the foot of the cross, and found peace in believing, but there are portions in us, perhaps large portions, which are occupied with obstructions. Before we can be filled with the Spirit, all these things must be expelled.

This cannot be done by us, but if we look to the Lord He will expel the obstructing matter, and fill us with Himself.

"Be filled with the Spirit." What are the words that go before? "Be not drunk with wine." If it is a sin to be drunken—to use our body for our own personal gratification—it is equally a sin *not* to be filled with the Spirit. It is a sin of deep ingratitude.

By the Spirit is meant the Holy Ghost, who came down on the Church, represented by the little body of Christians assembled in the upper room, on the day of Pentecost. Then for the first time the 120 souls gathered there were filled with the Spirit. They had the Holy Ghost before—but now they were "all filled with the Holy Ghost," filled to overflowing. So in this passage the Pentecostal gift of the Spirit is spoken of.

FOR EVERY CHRISTIAN.

These words, "Be filled with the Spirit," whilst addressed to ministers and teachers and to matured Christians, are equally addressed to the rank and file of the Church, and even to those who have only just been converted. They are spoken to every one who belongs to Christ. Have you been truly converted to God? Have you come as a lost sinner to Jesus Christ, and received the Holy Ghost in the new birth? Then God says to you, "Be filled with the Spirit." This blessing is definite in character. It does not come by ordinary Christian growth, but is received as a free gift. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." "In whom, having believed, ye were sealed with that Holy Spirit of promise" (Eph. i. 13).

This fulness of the Spirit is a gift offered to all, a gift which is received by faith in Christ, and which is continued in precisely the same manner.

Bethcar Maternity Home, Leeds.—Among the institutions about which little is known outside the town in which they are situated is Bethcar, the Maternity Home for Girls. For eight years its ministry has been used of God to awaken in the hearts of those who have sought succour in their time of trouble, holy desires and aspirations. First cases only are taken. They are cared for and nursed during their illness, and are either placed into respectable domestic service or sent to relatives or friends. While under the Christian influence of the Home many have given themselves fully to Christ, and thus leave with a new hope and strength for the future. The work is of a painful nature, but its necessity is only too painfully emphasized by the number of applications received. The superintendent is Mrs. Walker, 40, Sunny Bank Terrace, Leeds.

* From An All-Important Command. (Id. *Marshall Bros.*)

"Our Daily Bread."

SUNDAY, October 12. 1 Samuel xxiv.

NOTHING more clearly proves the blind infatuation of Saul's jealousy, than that he should pursue his outlawed son-in-law among these craggy and dangerous precipices, with their almost inaccessible caves.

David's magnanimity was clearly approved by his noble treatment of his persecutor. It was so easy to argue, as indeed, his men did, that the *opportunity* of ridding himself of all further trouble, gave him the *right* to take advantage of it. He might have argued, also, that he was not the aggressor, and that Saul had often shown murderous designs upon his life. But he refused to forestall God's dealings with the anointed king, and even relented at having shown some slight discourtesy. All this proves him to have been a truly great and good man, and is worthy of our sincere admiration. When men treat us wrongfully, we have no right to repay them in the same coin. We must treat our enemies with courtesy. Opportunity does not justify our doing wrong; it is rather a test whether we will follow the dictate of conscience against the suggestions of sense. We must be still, and abide the Lord's leisure. He *will* come, and will not tarry.

David's expostulation, and the evidence of the skirt of his robe, smote Saul's heart, and aroused his better nature. He even asked that David would spare his house in those coming days, when he knew that he would be king. But the change of mood was only temporary. Oh, let us not contract the awful habit of trusting in our emotions! There is nothing permanent, save the will energised by the will of God. (See Psalm cxlii.)

MONDAY, October 13. 1 Samuel xxv

David and his men stationed themselves on the southern borders of Palestine. There were large tracts of pasture there, to which cattle were sent at the grazing season, though there was constant danger of the prowling Arabs making raids upon them and driving them off. The outlaws performed a most useful service in warding off these attacks; and, according to Eastern custom, had a right to be recompensed at the annual sheep-shearing festival. Nabal's refusal was a clear violation of the established usage of the country.

What a good angel Abigail was! Blessed are the peacemakers—is a beatitude which many of us have had reason to pronounce on those who have saved us from our worse selves. One may well plead with the Holy Spirit to perform a similar office in our hearts. "O gentle blessed Spirit of God, put Thy cool hand on our hot heads!" Notice how God interposed to vindicate His servant, and how David blessed Him for keeping him back from evil. Possibly this incident was in his mind when he said, "Keep back Thy servant from presumptuous sins; let them not have dominion over me."

All women may be proud of Abigail; and let them learn from her not to foment, but allay strife. It is a temptation to do the former, but it is Godlike to do the latter. Let Christian women cast all their influence on the side of peace.

TUESDAY, October 14. 1 Samuel xxvi.

Among the wandering tribes of the East, the encampments are usually of a circular form, the circumference being composed of the baggage; then the common soldiers; and, in the inner circle, the king, or chief. The fact of David having penetrated to the centre of Saul's camp proved his heroic daring, while his refusal to take advantage of the sleeping monarch, as Abishai prompted, was a convincing evidence of his noble generosity. He determined to take no step of his own toward securing the fulfilment of the Divine promise. He knew that it was sure, but it was not for him to secure it by stratagem or force. "Fret not thyself in any wise to do evil, for evil doers shall be cut off. Trust in the Lord, and do good." Such were the principles of his inner choice. He believed, and therefore would not make haste. If God has given you an assurance, be still; rest in the Lord, and wait patiently for Him.

As Abishai stands over Saul, spear in hand, asking permission to strike him dead with one blow, we are reminded how Death stands threatening us, and Satan, and Temptation, and how often the blow is averted, because there is One who loves, and pleads, and stays the descending blow. If it were not so, we should have been felled to the ground long ago, perhaps to rise no more.

David's pleading with Saul was very touching. He suggested that traducers had been at work, poisoning his mind, and that he was not worth all the trouble that Saul was expending on him. He asked if they might not offer a sacrifice together, and complained that the treatment to which he had been subjected might have had the effect of driving him away from God. Saul was touched by it; and he referred to his own "tribulation," as though he had not been his own worst enemy. So jealousy blinds us to ourselves, and to our friends and foes. And let us take care not to drive any soul away from the inheritance of the Lord.

WEDNESDAY, October 15. 1 Samuel xxvii.

In a moment of despair, David made up his mind to quit his native land. It was a disastrous lapse of faith. As God had kept him, so He was prepared to keep him. But he seems to have had a fainting fit, and feared that he would one day fall into the hands of his foes. However great our difficulties in holding our ground, we have no right to retreat from the place where God has fixed us, unless the door unmistakably opens in front and as clearly closes behind. This false step on David's part was destined to have several difficult and pernicious consequences. Directly we abandon principle for expediency, we take a step which is likely to land us in untold difficulties. The way of faith is the only safe way, after all.

These raids which David made, and the deceit with which he covered his actions, are very unfavourable episodes in his career; but we must not judge him by our own standards. The longer I observe human life, the surer I am that the Apostle is right in laying supreme emphasis on truth and love. Read again the Second Epistle of John. "I love in truth;" "in truth and love;" "for the truth's sake which abideth in us, and it shall be with us for ever." Again the Third Epistle: "I love in truth;" "fellow-workers with the truth;" "the witness of the truth." What a contrast between David and John! How can we account for it, apart from Calvary and Pentecost?

THURSDAY, October 16. 1 Samuel xxviii.

We come now to almost the climax of this sad and awful story. The shadows gather around the ill-fated king, and involve not him alone, but his unhappy kingdom, David meanwhile is finding his own path extremely difficult.

The Philistines had poured up by the sea coast to the plain of Esdraelon, and pitched near Shunem, on the northern slopes; so that to reach the witch whom his servants had discovered for him, Saul had to pass, disguised, behind the left wing of the Philistine hosts. It was useless for him to inquire of the Lord, because the Divine Oracle was dumb. "The Lord answered him not, neither by dreams, nor by Urim, nor by prophets." What an awful condition to be reduced to. There is no doubt that he might have secured an answer if he had put away his sins. But while these were unconfessed, Heaven was silent. A man cannot live altogether without the supernatural. If he may not have God, he will seek the devil. If he absents himself from the Church, he will betake himself to the necromancer or the spiritualist.

Whether Samuel really came into that séance has been greatly discussed. I should be disposed to think that if a demon personated him, he was at least compelled to speak the truth, as Balaam was. In any case, Saul heard the full truth about himself, and swooned—only to be revived by the kind offices of the woman.

There were many signs which suggested to the woman his identity—such as his towering height, his eagerness to see Samuel, his asseveration that she should not be hurt. O harassed soul, be sure to turn, not to witches that peep and mutter, but to the Lord with full purpose of heart. Thou wilt not be helped by Moses, Samuel, or Elijah. Jesus is near. Out of the stormy night hear His word, "It is I, be not afraid." Not a spirit, but a Saviour!

FRIDAY, October 17. 1 Samuel xxix.

It is interesting to know that Gilboa, Jezreel, Shunem, and Endor, are all easily located. They still bear the same names, and lie within sight of one another.

David's position had become a very awkward and delicate one. In consequence of his prevarications and lapse of faith, he had been brought into the field of battle as an ally of the Philistines against his own people. Whatever his protestations (8), it must have been a fixed resolution on his part, that he would not go into battle under such circumstances. Yet how was he to extricate himself? He was undeserving of the confidence which Achish reposed in him (6); but it was an extremely difficult thing to do anything to forfeit it, the more especially as the guileless monarch had appointed him the captain of his lifeguard. Doubtless it was made a matter of almost agonizing prayer, until presently a way was opened by which he could retreat from the grave position in which he found himself.

This chapter is therefore very helpful to those of us who find themselves involved in similar perplexity. Through our want of candour and lack of faith (and the two almost invariably go together), we may have got into a perfect labyrinth and maze of perplexity. Whatever course we take, seems likely to land us in trouble, and to bring discredit on the Kingdom. What can we do under such circumstances except to carry our crooked and rough ways to God, confessing our sins, and professing our desire to do whatever He would have us do? When we are genuinely contrite and broken, His help will arise in the darkness.

SATURDAY, October 18. 1 Samuel xxx.

While the entire force of Israel was called upon to face the Philistines on the Plain of Esdraelon, the Amalekites took advantage and invaded the southern territory. They were specially merciless on Ziklag, in memory of David's recent raids. Added to his anguish at his personal losses, there was the peculiar pain of mutiny among his followers, who looked on him as the indirect occasion of their losses. The spirit of any other leader would have been quelled before the storm; not so David's. In spite of the duplicity of which he had been recently guilty, he was really and essentially a godly and believing soul, and he turned at once to encourage and strengthen himself in God (6).

With the full assurance of faith, resting on the Divine word (8), he started in pursuit; fell on the host when they fancied that he and all of the warriors were far away; recovered all and more than he had lost; and was able to make presents to many who had befriended him. It is interesting to add 1 Chron. xii. 22 to this narrative, and to see how, from this moment, the number of his followers began to increase. Day by day fresh adherents gathered to his side.

In God's armies, as in David's, the rule holds good that, "as his share is that goeth down to the battle, so shall his share be that tarrieth by the stuff." For many an invalid, or mother, or secluded Christian soul, it is not possible to go down to the battle. Necessarily such must stay by the stuff. A life of patient waiting is theirs day by day. But they shall share alike with those who have borne the brunt of the fight. Our Lord rewards according to the ready mind and willing heart. It may be that many will wear a martyr's crown, and have a reward as missionaries, who have never left the small country village where they were born. "*Lord, when saw we Thee . . .?*"

F. B. M.

1305

Dublin Christian Convention.

THE twenty-ninth annual Convention has been held at Dublin. At the preliminary conversazione, Rev. Duncan Craig, D.D., an old and tried friend of the United Services, took the chair; and in his opening address referred to the various attacks which had been made upon the Bible during the past generation. At one time geology, and then astronomy, and again that mystic thing, protoplasm, were all objects of dread by timid Christians, as likely to upset the authority of the Scriptures; but the Word had survived, and would in like manner survive the higher critics, whom the speaker advised young ministers to let alone, as in attacking error from the pulpit the impression made would probably be more permanent as regards the error stated than its refutation. Rev. Hugh D. Brown spoke on "Partnership with the Holy Ghost." Referring to the lack of the Holy Spirit power in many Christians, he said that just as electricity had been in the world since the creation, but is only now being understood, so the power of the Holy Spirit has been in the world since Pentecost, although many of God's people have not availed themselves of His mighty influences.

Rev. A. J. Palmer, of Folkestone, spoke eloquently and fervently on some experiences of Peter. He distinguished between regeneration and conversion; the latter consisting in the carrying out of what the new birth determines. Regeneration can take place only once, but conversion may be repeated, when the Holy Spirit reveals new faults to be removed and new excellencies to be acquired, as in the case of Peter, where impetuosity had to give place to calm faith, and cowardice to courage.

ELIJAH AND HIS WORK.

Rev. A. T. Pierson, D.D., of Brooklyn, made a profound impression, and his striking expositions of the Word will not soon be forgotten. He spoke first from 1 Kings xviii. 36-39. Elijah had two great qualifications for the work of a reformer. First, he is introduced abruptly as one who "stands before God"—so busy on his Master's errands that he has not time to sit down. Then the other—"Go, hide thyself," followed by "Go, show thyself." That is always God's order, hiding in the secret place of communion before showing forth His glory in the presence of men. Elijah did not need to watch for the cloud appearing. He prayed—others watched. Praying men do not need to watch circumstances. Their eye is fixed on God, but others note the circumstances which supply the answer.

ABIDING IN CHRIST.

Dr. Pierson's address in John xiv. 20, "Ye in Me, and I in you," was powerful. "Abide in Me and I in you." The order was not arbitrary—always "Me" first. This fact underlies the speaker's latest discovery after preaching for forty years. He had not realized it fully until lately. In what sense can anything be in me and I in it? I am in this building, but it is not in me. Yet nature supplies an illustration. The plant is in the earth, and the earth is in the plant; the fish in the water, and the water in the fish; the bird in the air, and the air in the bird; the iron in the fire, and the fire in the iron. The first three words have to do with *standing*, and the second three with *state*.

He considered the vine and its branches the greatest of all our Lord's parables. The vine and its branches have a mutual relationship quite rare in the vegetable kingdom, the vine *penetrates* the branch and the branch the vine. The branch is not brittle as in many other trees. You cannot tear off a branch without tearing off a considerable part of the fibres and bark of the trunk, for the fibres reach from the root to the extremity of every branch. So the life of Jesus permeates the believer, and the believer's life, in a sense, permeates the life of Jesus. The fruit referred to here is not soul-winning; God regards not what you *do*, until it is first settled what you *are*. Gal. v. 22 refers to frames of mind and heart and will-attitudes. Abiding in Christ, ye shall ask what ye will, and it shall be done unto you.

THE RISEN CHRIST.

Rev. Geo. Hanson, D.D., of London, delivered a timely address on the evidence of the resurrection of our Lord, based upon Matt. xxviii. 9-15. There was a great difference between knowing the truth and being mastered by the truth. This was illustrated by the experience of Dr. Dale, as mentioned in his biography, who, once, preparing an Easter sermon, received, as a new inspiration, the thought that Christ lived, and was so impressed that for months after every sermon was upon "The Living Christ." Had all present believed with heart and soul that Christ was alive, and were they living as in the presence of their Lord?

The evidence for the resurrection of our Lord was outlined. So far from the Apostles being credulous and gullible men, they were the very reverse. They had no notion of resurrection at all. "We hoped that it should have been He that would redeem Israel." Also, some of them were very intimate with their Master, knew every tone and look, and no one could have personated the Christ to them. Then again, only a very short interval had intervened between the crucifixion and the alleged resurrection. The speaker concluded with two inferences: First, if Christ has risen, then we have, not only an argument for immortality, but we have its *definite proof;* second, if Christ be really risen, then we have a living Christ, whom we can claim as our life.

THE REGIONS BEYOND.

The missionary meeting awoke much enthusiasm. Dr. Pierson's address from the verse, "Unto me, who am the least of all saints was this grace given, that I should preach among the Gentiles the unsearchable riches of Christ" (Eph. iii. 8), was heart-searching. He began by referring to the importance of *motive* as the measure of the value of Christian missions. Obedience to a command was not the highest motive—their passage rises higher, up to *privilege*, "Unto Me . . . this grace given that I should," &c. It is the language of transcendent privilege, a sense of consummate favour bestowed. The speaker dwelt upon the magnificence of this motive, enlarging upon the four leading words of the passage:—(1) riches, (2) mystery, (3) wisdom, (4) purpose. With regard to the latter word, he said that nothing moved him into the work like the idea of falling in with the purpose and plan of God. He had devoted his seven children to the work, some of whom were already engaged in it. Jesus wants us all. He would not say to the humblest Christian, "I have no need of thee." God does not want *heralds*, otherwise He would have employed the angels; but men, because they only can be *witnesses*. Cornelius had to send to Joppa for Peter; the angel did not bring about his conversion—a man, a *witness*, was necessary.

God's plans never will be accomplished until the Church comes into line with His purposes. The question is not so much, How can the world be saved? but, How can Christians be saved if they neglect this command? These days have been spoken of as the era of persecution in China; but the Chinese martyrdoms were really a blessing. The loss of the martyr spirit is the loss of the mission. "The moment we cease to bleed, we cease to bless."

Accounts of work were given by several friends:—Rev. J. Ashcroft, from India; Rev. Mr. Colborn, who spoke of London needs; Rev. J. Stuart Holden, of the Church Parochial Mission; and Rev. H. A. Scott, of Wolverhampton.

The prayer meeting for Ireland was conducted by Rev. Thomas Connellan.

Altogether it was a very blessed Convention, and, as usual, Rev. Mr. Mullan and Mr. Dawson were ably supported in the carrying out of the arrangements.

The Education Bill.—A non-party Women's Protest against the Bill, on account of the disqualification of women, is to be made at a meeting (open also to men) at St. James' Hall, Monday, October 13, at 8 p.m. Lady Strachey will preside, and among those who will address the meeting are Lady Battersea, Mrs. Dickenson Berry, M.D., Mrs. Homan, M.L.S.B., Rev. A. Lilley (vicar of St. Mary's, Paddington), Miss Catherine Webb (Women's Industrial Council), and Mr. Cyril Dodd, K.C.

The Salisbury Conference—2.

SCRIPTURE READING IN IRELAND.

At the Salisbury Conference Rev. J. O. Gage Dougherty gave an interesting address upon the work of the Scripture Readers in Ireland. Not long ago in England the opinion might almost be said to be general which he had once heard expressed in a railway carriage: "Ireland is just an impossible country, with an impossible people." He confessed that in earlier years he could not help having a certain amount of sympathy with such an opinion. The more he had seen, however, of what the Gospel could do with the hearts and lives of those who received it in simplicity and truth, the more convinced was he that the Scripture reader, in whatever district he worked, had hold of the weapon which, through God, would ever prove mighty in the pulling down of the strongholds of sin and Satan. It had again and again been seen that the means to make the people better and brighter was the pure Word of God, and that was why, with all his heart, he believed in such an agency as the Scripture Readers' Society for Ireland.

M. B., who has for thirty-four years been at work in the slums of a great city, coming into contact with thieves, infidels, drunkards, harlots, is able to testify that during this period some of these have been savingly converted to God. He writes, "I am visiting ——, a lion-like man. At first he would not hear me, nor let me into his bedroom; but now he sits to hear me, and the big tear rolls down his cheek. Now he makes me welcome whenever I come. Mrs. —— had a public house, but has sold her interest in it. Once she was most careless and godless; but now she is most docile, drinking in every word that tells about Jesus, and praying for mercy. Mrs. ——, once one of the careless women, told me that she feels God has forgiven her. B. said, 'I can't tell why it is, but Jesus Christ is never out of my thoughts, day or night.' Mrs. ——, dying in consumption, said to me, 'I feel so happy, I would like to get to Jesus soon.' Miss ——, dying from a broken thigh bone, said, 'I am waiting on the Lord; He is coming for me. I am, by His grace, ready to go whenever He calls, at any moment.' J. said, 'I am trusting to His own Word.'"

Mr. Dougherty added, in conclusion, that, about two months ago, during the summer, he had commenced open-air work in the vicinity of the Dublin Custom House, on Lord's Day evenings, at the close of his service in Trinity Church. Frequently he addressed on these occasions from 400 to 500 people, and he drew from the evident interest a significant proof of readiness to hear the Gospel. He earnestly asked that the labours of the Scripture Readers might have first remembrance in the prayers of the Lord's people. D. J. E.

THE POSITION IN ARMENIA.

On the invitation of Rev. Edgar N. Thwaites there were present at the Conference Rev. Krikor Behesnilian, an Armenian exiled minister, and his brother Mr. John Behesnilian, a survivor of the massacres. On Wednesday Mr. Behesnilian, who was imprisoned about three months in a Turkish dungeon, and released at the intervention of the British Government, spoke on behalf of his suffering brethren. He reminded his hearers that, since 1894, some 200,000 Armenian Christians had sealed their faith with their blood; and that there are at the present time some 50,000 fatherless children, with a proportionate number of widows. Mr. Behesnilian had addressed over 700 meetings throughout Great Britain. He expressed the joy with which he had realised that the Christians of this country sympathised with the oppressed, and had provided him with the means to bring up some of the fatherless children in his Home at Marash (Armenia), as well as assist several of the native Christian churches. Friends who were present expressed deep sympathy with him, and bought many of his pamphlets, "Unrest in Armenia," and "My Escape from the Grip of the Turk."

A Glasgow Conference.

ST. GEORGE'S CROSS TABERNACLE.

THE annual Conference at St. George's Cross Tabernacle, Glasgow, which began on Saturday, September 27, was, from different standpoints, quite equal to any that went before. The gathering was as widely representative as ever, both on the platform and in the area and gallery of the building. There were missionaries present from many parts of the wide world, besides "evangelists, pastors, teachers," representative of work at home, with a great body of others whose Christian service in their own local spheres bears the hall-mark of heaven's approbation. The missionary element, always a strong feature of the Tabernacle work, becomes more strongly marked as the years roll on.

Saturday's proceedings opened under the presidency, as usual, of Pastor David J. Findlay. For the first half-hour prayer and praise alternated. The opening speaker was Rev. Henry Montgomery, of Belfast, "a man of God" and a true minister of the Gospel. As we listened to him we felt assured that all his being's ransomed powers were pressed into Christ's service in his preaching. The note of reality and the spirit of intensity were easily perceived, and he was listened to throughout his interesting address with eagerness. Preachers such as Mr. Montgomery greatly help to solve the question as to how to reach the masses, and we can readily understand how he wins souls to Christ in his own sphere in the linen city in the North of Ireland, His word on *limiting God* carried weight with it, and we dare not doubt but that some saw the gravity of that sin as they had never seen it before. He spoke of the unlimited faith that some men have in limited companies, many of which are never far from the brink of insolvency, and of the limited faith too often shown in an unlimited God. Unbelief says, "Can God?" Faith says, "God can." The breezy address was greatly enjoyed, and some felt as if the stirring word was brought to an end too soon.

Rev. David Baron (London) spoke on the purging out of the old leaven, preparatory to the keeping of the feast. His exposition ran on clear Scriptural lines, and in his comments on the feasts named in Leviticus xxiii. his insight and exegetical gift were abundantly evident. Few men possess a fuller knowledge of the Word of God, and being himself one of the house of Israel, his competence in handling such a subject was apparent. Three things he bade us note as related to the feasts: (1) Rest; not idleness, but exchange of exercise, as illustrated in the words: "Take My yoke and learn of Me . . . and ye shall find rest. . . ." (2) Joy; "Thou shalt rejoice before the Lord thy God" (Deut. xvi. 11). (3) Offering; a portion for those for whom nothing has been prepared.

"THE HARDEST MISSION FIELD."

Introduced as coming "from the hardest mission field in the world," Dr. Churcher (North African Mission) referred to work among the Mohammedans. His address was on the text, "Ye shall receive power," and three points were named and spoken to: (1) Preparation; (2) Power; (3) Progress.

Mr. Robert Grierson (China Inland Mission), described by Mr. Findlay as his "son in the faith"—having been led to Christ through his instrumentality many years ago—had with him a picture-lesson in the form of two ribbons, a short white one, and a very long black one, which are hung out as representing the disparity between the Protestant Christian world and the large heathen population. It proved a very striking way of presenting the state of things existing after the lapse of nineteen centuries of Gospel light, and made us feel like saying, How long, Oh Lord! How long!

In the evening the speakers included Rev. Gordon B. Watt (Kilmarnock), Mr. L. W. Tweedie (Brazil Mission), Dr. Anderson (China), and Mr. John George Govan (Faith Mission). Rev. Henry Montgomery gave a rousing address, which closed the day.

Throughout Lord's Day, twice on Monday, and once on Tuesday, the sessions of the conference continued, and it was felt to be a time of refreshing throughout. One brother writes that "the dew was falling in abundance," and we trust that it was allowed to soak into many lives. At the principal diets, the Tabernacle was closely packed, and the collection-boxes enabled £40 to be divided among the various mission fields represented.

The early morning prayer meeting was a season of helpfulness, and indicated how and where the various addresses had struck at least a portion of the audience. Another large prayer-meeting was partly used as a missionary testimony experience meeting, and proved a profitable time.

The missionary addresses of Mr. and Mrs. R. C. Morgan, after their long tour in India, were listened to with deep interest. On no past occasion have we had so many ministers, evangelists, missionaries, and leaders in various departments of the work of the Lord with us.

J. C.

Baptists at Birmingham.

THE Autumn assembly of the Baptist Union opened at Birmingham on Monday, with a reception given by the Lord Mayor. The function was a brilliant one, an immense crowd thronging every part of the Council House. The central nature of the meeting-place is opportune, as, on account of the importance of the Education Bill discussion, intense interest has been aroused throughout the denomination. The names were received of no fewer than 1,750 delegates who purposed being present. Tuesday was devoted to the gatherings in connection with the Missionary Society; and on Wednesday the business sessions of the Union commenced under the presidency of Rev. J. R. Wood.

PRESIDENTIAL ADDRESS.

After a preliminary survey of public events, Mr. Wood said he thought that the presidential address at the Spring Assembly—"The Place of the Minister in the Life of the Church"—might fitly be followed by the kindred topic, "The Place of the Church in the Life of the Nation." As the minister is the most potent of the forces which make the life of the Church, so the Church is the most potent of the forces operating on the life of the nation.

NEW CONDITIONS TO BE FACED.

Directing special attention to the new set of circumstances to be faced in the aggregation of the English population in cities, he quoted the words:—"A new type is being produced—the city type—physically, mentally, and spiritually different from the type characteristic of Englishmen for the last 200 years. The city-bred man is often stunted, narrow-chested, easily wearied, excitable; seeking stimulus in drink, in betting, in any unaccustomed conflicts at home or abroad." To these features the original writer had added: "The almost universal decay among these massed populations of any form of spiritual religion."

Drunkenness diminishes, but we view with dismay the increased consumption of intoxicating liquors through the steady drinking of vast masses of the people; the soaking always goes on, and never ceases. The drinking habits of the people are a neurotic centre, where diseases of many kinds have their seat. The love of pleasure—often selfish and ignoble, disdaining restraint, and delighting in excess—is connected with the love of stimulants; and so is the gambling mania, which infects nearly all classes of the community. These, and kindred problems in our national life are not new; what is new about them is their immense bulk, the ripple has become "an ever climbing wave."

There are elements of nobleness in English life, and we do not forget them. Reverence for the past still lives; duty is sacred; courage and power of endurance survive among the poor as well as the rich. Though we are keen in the pursuit of wealth, humanity and regard for the rights of others still count as virtues. We have less of the love of war than some nations, and we are not less generous than they when we make peace.

WHAT IS THE "CHURCH"?

Much would be done for Christian thought, and for efficiency in Christian service, if we could rescue the term "Church" from misuse, and restore it to its primitive place and value. We need to re-mint the coin which has been defaced in passing through many hands. Jesus Christ founded the Church, the visible embodiment of the kingdom of God. It is His only monument; He founded nothing else. What place does the town or village church hold in the nation's life? What is the society of believers expected to do in the community of which it forms part? The Founder cherished high expectations of the Church which He founded, though it consisted only of "a handful of peasants" from Galilee; and in this the prophets were His forerunners.

It has been well said that "the sacerdotal priest is the ghost sitting on the grave of the dead and buried Church"; and we join issue with the High Churchman, not on the claims he makes on behalf of the Church, but on the fact that he has superseded and destroyed that Scriptural conception of the Church for which these claims can be rightly maintained. Thinking of the twenty Christian centuries, we cannot say that the high expectations of the Founder of the Christian Church have been wholly disappointed. The treasure—the Divine life—has been deposited in an "earthen vessel"; but it has been preserved, and made available for daily use.

PRIVILEGE AND RESPONSIBILITY.

As Christian citizens we should bear our part in social reforms; principles learnt in the Church are to be applied in the world; but Churches of Christ best serve the common weal when they are true to their own distinctive mission. "Preach the Word; be instant in season, out of season;" is our direct mission; our indirect mission is social reform, and if we are faithful to the first, we shall make our best contribution to the second. Conversion is the straight road to national improvement; bring men to God, and you bring them to every other possession worth having. "Faith cometh out of hearing, and hearing from the word of Christ." It will be a radiant day for our empire when all ministers and Christian workers are occupied with the word of Christ, and the millions of our people become interested hearers.

AIMS AND DANGERS.

Three things we must aim at within the fellowships to which we belong. We must take time to realise (1) our union with Jesus Christ; that His life has taken possession, and we are simply, solely, and for ever His. We must develop (2) a warmer union with one another. The note of fellowship needs to be struck afresh, and the "communion of saints" translated out of the Apostles' Creed into the life of our Baptist Churches. The chief want in our large centres of population is a real brotherhood. "I know of no true Christianity without fellowship," said Count Zinzendorf; and this principle, loyally carried out, made the Moravian Church the missionary church it became. When the fire of holy love burns in the heart it will burn through, and be felt by others; and fellowship will not only be enjoyed between different classes in the Church, but between different evangelical Churches in the nation. We have the highest authority for regarding brotherly love as a condition of successful evangelization. We must aim at (3) that Pentecostal prayer union which was not only the precursor, but the condition of the Pentecostal blessing.

Brethren, as we think of these things, let us guard against a double danger—the danger of thinking that this work in the Church to which we belong is the work of somebody else, and the danger of thinking we can compound for an annual subscription; our obligation is not discharged when we have made a money gift. When we became Christians we contracted obligations to Christ, to our brethren, and to the nation, from which there is no discharge till we receive a discharge from the Master Himself. "Power to the last particle is duty"; and to personal service there is no limit but the power to render it.

A Brave Woman.

THE LATE MRS. J. W. INNES-WRIGHT.

NEPAUL MISSION.

THE work of a pioneer missionary is one that calls for qualities of no mean order. It is a testing one, not only of character, but of physical strength. Small wonder then if sometimes the strength yields to the strain, and the call to the higher service comes suddenly. It was so with Mrs. Innes-Wright, of the Nepaul Mission. As we have already intimated, very suddenly at Sukhia Pokhri, near Darjeeling, in the north-west of India, on the morning of Thursday, July 24, she was taken ill, and, within a few hours, unconscious that her end was coming, passed away.

The eldest of seven sisters, Rebecca Rowland Johnston, was born in the Scotch county town of Dumfries, on March 2, 1856. As a child her health was delicate for some years; and when she gained strength, an old doctor said of her, "The Lord must have some work for that child, or she would never have come through what she has." Undoubtedly there was a plan for her, and now that she has passed away it is of interest to note how she was being prepared for her latest service, and how she was enabled to be the leader of all her six sisters into missionary work. Five of them are working as independent, self-supporting missionaries in China, and the sixth is engaged in mission work in Scotland. As she herself, while working as a missionary in India, lived upon her private means, the family record must, we think, be unique in the missionary world.

HOME-TRAINING FOR FOREIGN WORK.

Converted in the spring of 1873, in her own room, being enabled to lay hold of the Lord by faith, through John vi. 37: "Him that cometh to Me I will in no wise cast out," she shortly afterwards began work among mill girls in Dumfries. This was for long up-hill work. Ultimately there was much blessing. Some of the worst girls who came under her influence were turned to her Master, and are now workers for Him at home and abroad.

Going to Glasgow some time in the "eighties," Miss Johnston associated herself with work at Grove Street Hall, especially in the Mill Girls' Society and the Children's Church, and was much blessed in her service there. It was at this time the writer of this article got to know her, and he will never forget what she once said about a girl who had caused her endless trouble and many hours of anxious work. Her question was, "What more can I do?" On the suggestion being made to her that perhaps she had done all she could, and that the responsibility must be on the girl, her word was:—"Is not the Master's way to go after the lost sheep *until he find it*?"

PERSEVERANCE, PURPOSE, PRAYER,

were characteristics of Rebecca Johnston. From 1886 to 1891 she took a leading part in the Water Street Mission, in one of the poorest parts of Glasgow, and often went out at night with Salvation Army workers after lost girls. She was no less used of God in the West-end of the city, and in a time of revival, when many young ladies were led to Christ, her help and influence were of the greatest value. She held evangelistic meetings, principally for young women, in Dundee, Dunfermline, Belfast, and other places; and also conducted general meetings in Aberdeenshire, which were very much blessed. She was always keen on medical work, and had some experience among the sick poor in their own homes.

Such was her home training for foreign work; and, when it is added that she was a good speaker, with a wonderful grasp of Scripture, a capable teacher, and a trained musician and singer, it can readily be seen how full was her equipment for wider service. The claims of the heathen had long lain on her heart, and after the death of her father, Mr. James Johnson, banker, Dumfries, she sailed for China in December, 1891, with two of her younger sisters. She carried on Gospel work on some of the British men-of-war in Shanghai harbour; taught in the English-speaking Chinese High Schools, and studied and practised medical work under Dr. Reifsynder, the well-known American lady doctor.

A PIONEER MISSION.

Early in 1893, Miss Johnston went to Calcutta, and was married there, on her birthday, to Mr. J. W. Innes-Wright, who had gone from Glasgow to India for missionary service. Eventually they settled in the North-West Provinces, and after some experience, were led to inaugurate a pioneer mission on the borders of Nepaul. Operations were begun about five years ago, and the aim of the mission was to reach with the Gospel the Nepaulese living in Nepaul. The population of the country is estimated at 3,000,000. Like Tibet, Nepaul is practically a closed land, and the plan of campaign was to establish a small headquarters on the frontier, to influence the Nepaul natives who came into India for trading and other purposes, and by degrees so to gain their confidence that it might be possible to gain access to the country.

Beginning in a small way the work has extended, and every morning in the week, except Friday, a short Gospel meeting is held in the dispensary before medical help is given. Friday is the bazaar day, and 1,200 people, or more, come into Sukhia Pokhri, when a meeting is held in front of the mission house, and one or two hundred people stand listening to the Gospel. Through the dispensary 12,000 cases were treated last year, receiving surgical or medical assistance.

From Photograph by Mr. A. Warneuke, 127, Sauchiehall Street, Glasgow.

During the dry season the missionaries went on tour as much as possible, walking from place to place, preaching and giving medical help. Sometimes a day's work included a climb of three or four thousand feet up the great ridges of the Himalayas, with an encampment at night beside a few huts, 10,000 feet above the sea. One year Mr. and Mrs. Innes-Wright walked over 700 miles, and climbed fully 100,000 feet. At first they could stay only a few hours across the frontier, but during the winter of 1901 they spent quite a month, encamping in different places. By the use of the limelight lantern, blackboard teaching, music, preaching, and personal dealing, fully 60,000 people have through this Mission heard of Christ and His salvation during the last three years. To many of them Gospel portions have been sold, and by degrees their confidence and friendship have been gained.

By the removal of his wife, Mr. Innes-Wright will thus be left alone. The sympathy of many at home will go out to him, and he has, besides this, that of the natives among whom he works. Hundreds on both sides of the frontier have heard the sad news with sorrow, and there will be much grief on his behalf as the news spreads from village to village, and from plantation to plantation. May this time of "sowing in tears" be followed by a widespread spiritual harvest.

J. W. A.

"Heart Searchings of the Home."

SIR,—I feel impelled to send you a few long-suppressed thoughts on the most important subject which a "Thinker" tapped in a recent issue of THE CHRISTIAN.

There appear to me to be at least two distinct classes of men (fathers shall I say?), who err in directions kindred to what your correspondent indicates. The first are such as have been lulled to sleep, and possess little or no really spiritual vitality in middle age. In many temporal things they are alert and keen; but the bright gold has become dim. Their Christianity has sunk into what Dean Farrar terms "the apathetic torpor of functional religionism," or else they have specialized on certain doctrines, and are blind to all else. In short, by whatever means, they have got out of fellowship with God.

Hence their children will be found to have little regard for eternal things, and often become worldly. Then these fathers sigh, "Oh, how the son degenerates from the sire!" while they are themselves responsible for their declension by ignoring the immutable law of biogenesis ("He that hath the Son hath life"), and insisting in its stead on a rigid and barren morality that exercises a repellant action on the young and is but earth-born at the best.

The other class is more hopeful, though here the disease is a sad one. The patients appear to be spiritually active, and may be engaged in Christian work. They study the Word, expound it by the Spirit, and preach the Gospel with power. But the home-life is rather that of men out of Christ (is it as good?) from the standpoint of love, joy, peace, long-suffering, gentleness, and so forth. Father is not an attractive Christian, but almost a repulsive one; and although the great principles of his life are sound in its details, the Christian is only to be seen occasionally. He is somewhat irritable; though you know he means well, his manner is unfortunate.

Then as to love (is this the whole point?) the family see little, and the poor wife—how can she be bright and cheer the children? Upon her weighs the really awful load of a husband whom she implicity trusts, but who very definitely neglects to show any affection either in a practical or a sentimental manner.

The enemy doubtless sets himself to prevent one from adorning the doctrine, but he could not succeed if Christians would carry out themselves what they teach as to "abiding in the Vine." We know how easy it is to put all this down to weakness of the flesh, but I incline to the belief that it is weakness of the spirit, for God alone can be "sufficient for these things."—Yours faithfully,

A THIRD THINKER.

Slaves and Debtors.

"Paul, the bondservant of Jesus Christ, called to be an apostle (missionary)" (Rom. i. 1).
"I am debtor . . . . so . . . . I am ready to preach the Gospel" (Rom. i. 14, 15).

BECAUSE we are the *slaves*
Of Christ our royal Lord;
Because He bought the souls He loved,
With His own life outpoured—

Therefore we *must* obey
The missionary call,
And linger not but haste away,
To preach the Word to all.

Because we *debtors* are
To Jesus and mankind;
Because for all, both near and far,
The Gospel is designed—

Our duty is to share
The good things we possess,
The royal gifts and treasures rare
Of heaven's own bounteousness.

Forgive Thy Church, O Lord,
Her disobedience,
Her failure to fulfil Thy Word,
Her guilty negligence.

Forgive her selfishness,
Refusing to pass on
That which was meant the world to bless,
Not for herself alone.

Slaves, debtors, then, are we
The double call we hear,
For God and for humanity
Our duty stands out clear.

The King's command says, "Go,
The world evangelize,"
The heathen sunk in helpless woe
Should stir our sympathies.

Gather the harvest in
Which to the Lord belongs,
The lost sheep save from ways of sin,
And bring them home with songs.

Madras. (Rev.) R. J. WARD.

Diligent in Business—Serving the Lord.

THE unexpected death of Mr. J. E. Kirby has removed from the ranks of the London Free Churches one of their most useful and honoured workers. In the prime of life, and in the ripeness of his powers and experience, he has been called from service to reward. Few men of business have crowded so much Christian effort into an otherwise very busy life, or have exercised a loftier or wider influence for good on their fellow-men. He leaves a vacant place in a large circle of activities, of which he was ever a central figure, which will be hard to fill.

John E. Kirby was born in 1847 in the town of Buckingham, where his father, Joseph Kirby, was a draper, and a leading Nonconformist, being a deacon at the Congregational church. His mother, a cousin of Archbishop Tait, was a woman of independent character, great piety, and good education, who had been brought up a Churchwoman, but who after her marriage became a member of her husband's church. As a boy, John is remembered to have been of a very bright, cheerful, happy disposition, and a general favourite; and it is said that "he never fell into disgrace with his elders." He was educated in a private school in the town, entering business in his father's shop when only twelve years old. At fifteen he went to a shop at Aylesbury, where he made a public profession of faith in Christ, and joined the church, becoming a Sunday-school teacher soon afterwards.

Two or three years later, he removed to London, to a warehouse in Friday Street. Soon after, he went in casually one morning to hear the Hon. Baptist Noel at John Street Chapel, Bedford Row. At the entrance he was greeted by a genial stranger (Mr. Joseph Benson, now of the London County Council) and invited to join the young men's class. On a hint being given that he would prefer taking a class of his own, he was introduced to another stranger who became a life-long friend, Mr. James Halford, Superintendent of the Calthorpe Street School. He became a regular teacher, and afterwards leader of a large young men's class.

At an unusually early age he was made a deacon of John Street Baptist Chapel. Meanwhile, he settled down to family life, marrying Miss Cooper of Aylesbury in December, 1869. Here he remained about ten years, when he removed to Finsbury Park, joining Upper Holloway Baptist Church, under Rev. J. R. Wood (President of Baptist Union for the present year); here again he became a deacon, and leader of the young men's class. In 1885 he removed to Crouch End and joined Park Chapel (Congregational), once more taking the presidency of the young men's Bible-class. When, under the auspices of this and other neighbouring churches, Mount View Congregational Church, Stroud Green, was started in 1886, Mr. Kirby was prominent among those who initiated the new cause.

Here, as elsewhere, his great business capacity, his energy and perseverance, his foresight and cheery optimism, his gift of leadership, found their congenial sphere. His influence was equally great among the scholars in the Sunday-school and among the adults in the church, and it was always exercised with a view to drawing forth the best efforts of all in the common service.

Meanwhile Mr. Kirby was busy in many other ways. He was a member of the committee of the London Congregational Union, and of the Congregational Union of England and Wales, taking a leading part in the establishment of the Young People's Union; of the council of the Religious Tract Society, and of many trade and philanthropic societies. At the time of his death, he was chairman of the house committee of the Board of Management of the Warehousemen's, Clerks' and Drapers' Schools, and was chairman of the Colonial Young Men's Missionary Band, and of the Hornsey Free Church Council. While taking a keen and active share of the work of these institutions and committees, he found time for constant preaching. Indeed, this was the ruling passion of his life.

His fine presence, rich Christian experience, natural eloquence, and charm of manner, enabled him to preach the Gospel with unfailing power and acceptance. Consequently he was in perpetual demand in London churches and mission halls, and for nearly twenty-five years he preached once a month at Belle Isle Mission, Brewery Road. His first address was delivered in Clerkenwell Workhouse when twenty years of age, since which time he was seldom a full Sunday out of the pulpit. Latterly he was in great request at P.S.A. meetings all over London, and, as a life-long abstainer, he was an earnest temperance advocate. The astonishing energy and industry he thus showed in the religious world can only be truly measured when we remember that all this time he was climbing to the top of his business in the City, becoming during the last three years of his life a managing director of Woolley, Saunders, and Co., of Wood Street, E.C., directing the details of a large business with the thoroughness and wholeheartedness which he showed in all that he did.

THE LATE MR. JOHN E. KIRBY.

From Photograph by Mr. A. W. Lee, 118, Stroud Green Road, N.

In mind he was ever sensitive to great, fresh, living ideas, and eminently receptive to and retentive of religious truth. Broad in his instincts, yet he cut a straight path for himself in thought as well as action, and was troubled by no vacillating doubts, such as smaller minds often fall a prey to. It is doubtful if he ever passed through a period of great religious difficulty or strain; his balanced nature being well defended against one-sided views of things, and his mind being of an instinctively trustful and practical kind. His ruling characteristics were clearness of judgment, health and breadth of outlook on life, and a most contagious optimism, in the face of which difficulties melted away like icicles in the sun.

Great gifts call for great training for their adequate development. Mr. Kirby was trained in the rough school of city life from an early age. Though, like thousands of young men, he came up to the City at an impressionable age, he was never in danger of being led away by any of the coarse temptations of the streets. His character had already taken its bent, and was safe in the keeping of the Great Shepherd of Souls. He knew the "charmed life," of which he always thought the writer of the 91st Psalm (this was one of his favourite passages) wrote "in a parable." His constancy in early life was one of the sources of his spiritual influence afterwards. He could appeal to young men with the sympathy and the authority of one who had met and mastered the same temptations as they were passing through. His own character had grown out of a pure childhood, through a stainless youth, into the assured victory of a disciplined Christian manhood.

For it was his religion that gave the true stamp and quality to this noble life. He would have been the first to acknowledge that what strength and influence he possessed were not his, but the gift of God's grace. His religion was so thoroughly a part of himself that it needed no parade or ostentation. His lamp of faith shone brightly everywhere; of which there is abundant testimony from his colleagues that it was most influential for good in City circles. His instinctive sense of justice, his thought for others, his desire to make them comfortable and happy in their work, made him dear to his subordinates; and predisposed them to listen to him on all subjects (especially the most important of all) with a respect that was rooted in affection and admiration for his sterling qualities. One of these told the writer that never in the course of a business relationship of twenty-four years' standing, had he heard him utter an unjust or an angry word. At once gentle and strong, he was ever able to hold his own and to secure his will without making any show of authority. "A true friend" was the phrase which oftenest appeared in the countless letters of condolence.

At the funeral ceremony at Highgate, many hundreds of people—mainly City folk, or fellow-workers in the many channels of service with which he was associated—gathered round the open grave; and on every face was written the sadness of an irreparable loss. In all the broadening relations of life, he was ever the same true, loyal, upright, gentle Christian man. He was fortunate in his wife, who with self-sacrificing devotion encouraged him in all his good enterprises, giving up his company for the Lord's sake without a murmur, that others might be benefited. His children follow in his steps. His eldest son is Rev. Edward T. Kirby, A.T.S., of Southport; his youngest daughter was recently married to Rev. Herbert Heywood, of Hove, Brighton. A good man, full of faith and of the Holy Ghost," he was instrumental in adding many to the Church.

E. G. J.

1309

Other Lands.

"Succourers of Many."

'MIND and see the Lees;" "Be sure and make acquaintance with the Lees," were injunctions repeatedly made by friends on our way to India's capital.

At Benares we met, coming from Calcutta, Mrs. Brewster, a warm supporter of Christian work, who was bent upon the same errand as ourselves, namely, visiting missions. She informed us that every apartment in the hotels was occupied by holiday trippers, who, during the fortnight following Christmas, thronged to the metropolis for its gaieties and excitements of race-courses. Having no room secured, we telegraphed to the Editor of the *Indian Witness*, who replied: "The Lees will meet and entertain you."

The names of Rev. H. D. and Mrs. Lee are well known among Christian workers and others in India and America. Their mention will fill many a mother's eyes with tears, as she gazes upon a darling child that may be wistfully looking into her face.

Both are arduous workers in the Lord's vineyard; but it is not their work, good as it is, that gave them for a time a sad celebrity.

A TERRIBLE AFFLICTION.

In the foothills of the Himalayas there is a beautiful spot, Darjeeling, a panorama of unequalled beauty, the mountain slopes studded with mansions, villas, and cottages. On a mountain side, where the thinly scattered houses end, there is some brushwood, fringing a tea plantation; nothing special to attract attention, nothing to show that three years ago there stood a cottage, and that it sheltered seven young lives from the blast of the monsoon and the fierceness of the sun. It stood there one day when the rain poured down in torrents; it stood there in the evening, but at the dawn of another day every vestige of it had disappeared. God in his mercy permitted the bereaved parents to lift for a moment the veil of mysterious darkness as to how the precious loved ones passed away. The knowledge of their triumphant translation threw a radiant gleam of comfort into their loneliness. Like Job they bowed down in submission: "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

Great was the amazement of friends, greater that of the Hindus, to whom death means curse and despair, as about a week later Mrs. Lee gave utterance to a Gospel message more intense than ever. There is truly no antidote to grief so powerful and efficacious as work—especially work for the Lord. With intensified yearning for souls, both Mr. and Mrs. Lee set themselves to pursue their task of rescuing the perishing from sin and the grave. With a narrowed family circle, the cycle of opportunity was widened, as, prompted by loving sympathy, doors were opened to the missionaries which, without the hallowing sorrow of their lives, would probably have remained closed.

The Bengali Mission is interdenominational, receiving funds for its support independently of the American Methodist Episcopal Board, in connection with which it works. Its efforts are for the salvation of the Bengali people. A Christian community has been the result—superintended by a native pastor, and nursed and taught like our own churches.

Mr. Lee devotes his time to city mission work, and to labouring among the Bengali students; while Mrs. Lee has a training school and a home for girls, in which over a hundred of the destitute class receive shelter, while about eighty others come from outside to attend day-school. All the teaching is given in Bengali. The girls retain their national costume, and are trained in a way suitable to their status in life, while instruction in house and needlework forms an important part of the training. The first and only object in opening the school was to lead to Christ those who would become workers among their own people. Several of the girls, mostly widows, have already become Bible-women and teachers, and are doing good work in the zenanas and among the young.

The Mission premises almost in the centre of the city are tight in space, making privacy or quiet almost impossible. An extension is contemplated, which will be carried into effect as soon as the needed funds have come in for the proposed

"LEE MEMORIAL"

building, which is to serve as a permanent home for the institution.

This suitable way of perpetuating the memory of the six children described as beautiful in physique and manners by everybody who knew them, and of Jessiedar, the native servant girl, was suggested by various friends and warmly taken up by the parents, who pledged to it the first Rs.1000 they would have spent on their children if they had lived. Others have sent contributions to the treasurer of the Building Committee, but as yet the sum of the required Rs.50000 is far from being realized.

In the outskirts of the metropolis there is a Boys' Orphanage, superintended by Mr. Wroten, which forms a part of the Bengal Mission. Mrs. Lee took me there one day, and pointing to an open space across the road, in a rather dilapidated condition, she said: "This is the spot where we hope in God's own time to see a Christian village." The boys—orphans saved from the famine, whom she trains as servants—are already saving for their future little homes. One of them has Rs.11 in the bank. They will have their own cottages, their own little plots for gardening and farming, their own school, workshops, &c. I seemed to see it all before me, as her faith painted it. Later in the day I could not refrain from saying, "Mrs Lee certainly makes a full and a consecrated use of her imagination." "Yes," replied the friend to whom my remark was addressed, "and the wonderful thing is that

HER DREAMS GENERALLY COME TRUE."

In 1898 a Society for the Protection of Children in India was formed in Calcutta, and we hear that, with others, Mrs. Lee, to some degree, was instrumental in bringing it about. Experience has given her an insight into Hindu customs, of which the child-marriage is the most cruel and the most appalling one. Unfortunately this custom is not confined to Hinduism only, but is imitated by some native Christian churches. Mrs. Lee speaks of a woman—member of a mission church—who was a mother of three children before the age of sixteen.

A school-girl of hers was married before the age of thirteen to a wicked, good-for-nothing young man. She could not bear his name to be mentioned, and whenever spoken to about the arrangement, she would spend hours in frantic grief, begging her father to allow her to remain in school. Notwithstanding that friends entreated for her, the child was tied to the man for life, and the wicked deed was sanctioned by Christian law and hallowed by Christian ceremony. That girl became a mother at the age of fourteen, and that by no consent of hers.

A CRYING EVIL.

These instances can be multiplied. To express our own opinion, we cannot do any better than quote what Mrs. Lee says in a paper of hers:—

"Some of our missionary friends, even, contend that, owing to existing evils, child-marriage must be resorted to; that the leading native church officials demand it for the good of the people. And yet those very same friends are one with us to build a native, self-supporting church in India. Pray, tell me, how can this ever be done, if young girls are compelled to marry at the age of thirteen, men who are not able to support them and their children. They have nothing to start with, and contract debt at the very beginning from which many never extricate themselves. I know men who earn five or six rupees per month, with no hope of ever earning more, who have a family of six or eight children. Expect such people to support the church! I believe it is criminal to compel a girl to marry under such circumstances.

"A girl at thirteen is physically, mentally, and morally unfit for the high and holy duties of wife and mother, and no combination of circumstances can make such a sin right in the sight of God. Often this excuse for early marriage is given both by native persons and others: 'We cannot keep our girls pure.' Of course, they think it does not matter so much whether the man be pure or not. Friends, I only know of one way for girls or boys of any country to be kept pure, and that is, to get them to Jesus, that they may obtain from Him a pure heart and a new nature. Such girls and boys will not need to be married in order to be kept pure.

"I find a thoroughly converted Bengali girl is as chaste and true and as trustworthy as a converted girl in any land. The religion of Jesus Christ has not lost its power, and is able to do for the people in India just what it has done for people of all ages and climes. So let us do all we can to put down the dreadful customs that bind the people, and never lower the standard of Christ to suit their miserable condition. Let us protect and save the children. Standing by the truth, though earth and hell oppose, the victory is ours; for—

"Truth—crushed to earth shall rise again,
The eternal years of God are hers;
But error, wounded, writhes in pain,
And dies among her worshippers."

WILMA MORGAN.

☞ A small number of the graphic and pathetic story of the terrible cyclone in which the Lees' six noble children lost their heroic lives, are on sale at 2s. each, with illustrations. *(Morgan & Scott.)*

American Notes.

THE Mount Hermon School for Young Men at Northfield, Mass., opened its winter session with more than 400 students; and the Northfield Seminary began work with about the same number of young women. The Bible Training School opened October 1, and besides the training for special work and instruction in the Bible, the students in the latter institution are admitted to the lectures at Mount Hermon.

Rev. C. W. Drees, superintendent of the mission work of the Methodist church in Porto Rico, is in this country, seeking to raise a fund of 60,000dols. for educational and mission work in that new dependency, and he has received considerable aid and encouragement for his project.

President Roosevelt's attention having been brought to the near approach of Rally Day for the Sunday-schools, when teachers and scholars start in again at their efforts after the summer vacations, he wrote a letter to Dr. Trumbull, the editor of the *Sunday School Times*, in which he said: "Every effort looking to improvement in methods for Bible study and instruction should, of course, be most earnestly supported. The Sunday-school workers are entitled to the hearty support of all well-wishers to the nation."

The Y.M.C.A. evening schools are now commencing their fall and winter terms; 340 branches last year enrolled 29,000 men, and expect to get 35,000 this year. Ages range from fourteen to sixty, and eighty per cent. of the men are employed during the day Many of these schools are splendidly equipped for special studies. The demonstrating apparatus in the club-room of the Electrical Club in Chicago is worth 3,000dols. In Omaha, Nebraska, almost the entire force of the Western Union Telegraph Company's messengers is enrolled either in the classes or the gymnasiums. Colorado, California, and Idaho have various classes in practical mining, and Brockton, Mass., conducts classes for men engaged in the shoe trade. Of fifty-five men lately appointed to the Post Office Department from New England alone, fifteen were Association-trained men.

A new religious organization has just been incorporated in N.Y. State, under the auspices of the Protestant Episcopal Church, to be called the Church Militant Army. The purposes for which it is formed are to assist churches, missions, and societies, and to engage in general evangelistic work. On general lines it is to follow the pattern of Mr. Carlile's Church Army in England. The directors of the new American force are Dr. Page, rector of St. John's Church, Cornwall-on-Hudson; Joseph Broadhead, and Geo. H. Van Sielen. Dr. Page served with distinction in the Confederate Army under General Robert E. Lee.

ROGER MARTIN.

Scriptures for India.

[In reference to Lord Radstock's scheme for supplying a special Queen Victoria Memorial edition of the Holy Scriptures (in whole or in part) to the Indian peoples, the following letter indicates the wide-spread desire felt by workers in that hopeful but difficult land. The price of the specially bound Bible is 5s.; New Testament, 1s.; Gospels, 2d. Remittances should be sent to Messrs. Morgan & Scott.]

THE missionaries are patiently waiting to receive the copies they have asked for. Will your readers take an active interest in this glorious cause? A graduate of the Punjab University is now lecturing in this Presidency against Christianity. He is endeavouring to show that Jesus Christ is a mythical person, and is advancing the same old arguments put forward by the opposers of Christianity in the seventeenth and eighteenth centuries. The only antidote to his mendacious teachings is the New Testament itself. The lectures are published in the vernacular papers, and have made a great stir everywhere. The evangelists and preachers are confronted at every corner with his line of arguments.

I fully believe that good will come out of this evil. Hitherto the orthodox Hindus were afraid to have any of their people read the Bible, for they knew that with it there was power to convert men. A Hindu graduate friend of mine was so struck with the teachings of the Bible that he read it at all hours. His wife, on inquiring about the book, learned that it was the religious book of the Christians. She became so alarmed that she told her husband if he did not cease reading that dangerous book she would commit suicide. Knowing the headstrong character of his ignorant wife, he yielded to her threat! But now, as a result of these false and misleading lectures on Christianity, the orthodox and ignorant non-Christians will not oppose the Book as vehemently as they did before. The Bible will now quietly enter into their homes and perform its saving work.

From my twenty years' experience I am fully convinced that the Bible *is* a two-edged sword. There is now a grand opportunity. As each copy of the Bible, New Testament, and the Gospels is stamped with the name of our late beloved Queen-Empress, her noble and excellent Christian character will influence the recipient to read the same. Will you, dear reader, help?

Byculla, Bombay. S. V. Karmarkar.

Obstacles Overcome at Aligarh.

SOME of the everyday difficulties of Indian missions are aptly illustrated in a recent communication from Mrs. J. C. Lawson, descriptive of her efforts to establish a bakery as a branch of the industrial work. She writes:—

The native baker thinks he has the monopoly in yeast, and keeps the mixture a profound secret, just as every other business in India is kept secret. With the help of our yeast cakes from America the yeast was a success the first day.

The baker looked discomfited. "How do you make your yeast, Mem Sahiba?" he inquired. "How do you make yours?" was her reply.

Later he felt that if he left the bakery would be closed, so next morning, instead of coming to his work, he was making house to house visitation, informing the people that the mission bakery had closed, and that he would furnish bread himself.

The help of a lady from a neighbouring orphanage was enlisted. She directed the Christian cook, and the batch was fine. The bread was delivered as usual much to the consternation of the baker. Since then the bakery has gone on finely, and the bread is better than ever. This same baker had an accomplice, who stole the mission-bread and substituted bad loaves, until a complaint was made and the trick discovered. Industrial work in India is a struggle; we missionaries have to learn to do everything.

"A Cry from India."—A correspondent forwards extracts from a letter received from a magistrate in India regarding the need for rescue work, particularly among English and Eurasian women, among whom there is an insufficiency of evangelistic effort. In large cities low European, Eurasian, and native women live in sin side by side. Certain streets in Calcutta are full of them, and in Allahabad, Lucknow, Agra, and Meerut the number of the fallen is increasing. The reproach of the English is largely a reproach to Christianity, and it is necessary, while pursuing the work of missioning the native heathen, that the women in question should be reached.

Missionary Farewells.

PUBLIC farewell was taken last week of the members of the Church Missionary Society's staff about to leave for their different fields of labour. Two crowded meetings were held at Exeter Hall on Wednesday and Thursday evenings, the platform being occupied on each occasion by the missionaries, who sat in groups according to their countries. On the former evening the countries represented were Egypt, Palestine, Persia, India, Mauritius, and Japan.

The president, Sir John Kennaway, addressed some words of encouragement and good cheer to the friends going forth, and bespoke on their behalf the loving sympathy of the audience and of those not able to be present who were thinking of them.

It was, he said, a very anxious work at the present time—anxious because the Society did not find the same number of offers being made for the mission field; anxious because the means that are necessary for maintaining and carrying on our work have not been given to the extent hoped for.

Failure of Recruits.

The missionaries were introduced to the meeting by Rev. B. Baring-Gould, who stated that the total number of missionaries going out was 180—124 returning after furlough, and fifty-six recruits. This was a falling-off as compared with the previous year, when the figures were 110 returning, and eighty-eight new missionaries, making a total of 198.

A warm welcome was accorded to Bishop Stuart, who was able to speak of a distinct advance all along the line of effort in Persia during his experience of eight years. The people no longer regard the missionaries as unclean and unfit for intercourse. They listen to the ministrations, and are grateful for help given to them, a result largely attained through the influence of the medical and lady missionaries.

With a record of service in India extending over thirty-one years, Rev. J. P. Ellwood made a very earnest appeal for new recruits for the work. He had asked himself why he was going back to India, and one reason was that his young friends did not come forward.

Representing Palestine, Rev. Dr. Sterling spoke chiefly of the great difficulty of missionary work among the Mohammedans. It had been said that it was not possible to convert a Mohammedan. The difficulty of their task was not to make converts, but to preserve them from the peril of the sword. One of the latest converts, who expressed to his friends a desire for baptism, had neither been seen nor heard of from that day.

Speaking of the revival in Japan, Rev. W. P. Buncombe contrasted the position of Christianity previously with what it is now. Then there were only 1,600 workers, and the number of converts led to baptism each year numbered one per worker. But since the Holy Spirit had been poured out upon them all the Christians became evangelists. Another result of the outpouring of the Holy Spirit was that it settled the money question. In the past development was hindered for want of means; now there was no difficulty about means, money was always forthcoming from the people themselves.

The recruits were represented by Rev. P. B. Davies (United Provinces, India), Dr. Barton (Punjab), Rev. A. J. Toop (Egypt), and Mr. O. H. Knight (Japan).

On Thursday evening the Chairman (Sir Douglas Fox) showed that if the instructions given to missionaries could be taken to heart by all the supporters at home the difficulties of the situation would very quickly be solved.

The missionaries present — representing Africa, Ceylon, China, and British Columbia—were introduced by Rev. F. Baylis.

The Curse of Meroz.

A deep impression was made by an address from Bishop Tucker (of Uganda), who had made arrangements to leave for his diocese within a week. He opened with a word of hearty and loving farewell on behalf of himself and of his beloved and faithful fellow-workers, who had already preceded him to their field of labour. The bishop passed at once, however, to the expression of the solemn thoughts awakened by the fact that the present reinforcement of the staff of the Uganda Mission consists of only two men. Here we have one of the greatest opportunities ever offered to the Church of Christ for the waging of that conflict which is, indeed, we believe, to be crowned with victory. The Katikiro of Uganda pleaded not long ago before the committee of the Society for two hundred new missionaries: these were not being sent, but simply two men. As he thought of the fact, and of the attitude of indifference of which it seemed to be a token and evidence, he was irresistibly reminded of the curse pronounced on the people of Meroz (Judges v.) at a moment of national crisis.

What! The people of God refuse to come to his help; is it possible? It was only too true. The statement was twice repeated, so that there might be no mistake about the circumstances. A tremendous battle had been fought, and every particle of help was sorely needed; but a certain village stood aloof. Hidden away safely among the hills, the inhabitants saw the army going forth to the war, as we are witnessing now. They saw the battle sway hither and thither, as we are hearing about it. An opportunity was offered to them, the most glorious that they could have desired—exactly what is offered to us. By one bold effort they might have decided the event of the day; but they were content to look coldly on.

The cause was, however, something more than the cause of the nation. It was the cause of God. The parable needs no interpreter. The mighty conflict is being waged. The mighty foe confronts us, a mightier foe than Jabin and all his hosts. Satan and all his hosts are set in battle array against us. There hangs in the balance not the welfare of the nation only, but the glory of the eternal God in the salvation of immortal souls. To the cry, "to the help of the Lord, to the help of the Lord against the mighty!" there responds the little band that we see. Oh, as one thinks of the lukewarmness of which it seems to be a token, is it any wonder that one hears ringing in his ears that old-time warning, "Curse ye, Meroz, curse ye bitterly the inhabitants thereof, because they came not? I would fain prophecy smooth things, but I cannot and dare not; I must speak right things and straight things."

The Causes at Work.

Why is it that men shrink from the mission field? One reason among the men of Meroz was cowardice; a contemptible reason, doubtless, but one that we must regard as possible. Moral cowardice plays an important part in the battle of the Lord. Young men are shrinking from all kinds of work that entail moral responsibility. The heart is not, it cannot be, right with God. He knew how hard it was to give up all for Christ's sake; but he also knew that the needed strength was given.

The impulse to work for God at home and abroad can come from Christ alone. May He so inspire with His might and power those who are lukewarm and indifferent that they may cry out, not "I must do something;" but "How much can I do?" Not that you must go forth, but "the love of Christ constraineth me."

Speaking under a deep sense of the solemnity of the preceding address, Bishop Tugwell (Western Equatorial Africa) expressed his strong belief that the numbers of missionaries would soon be increased. He called on his hearers to look forward to the future with hope and expectation; believing that God will, in answer to prayer, pour out upon the Church a great blessing, which shall result in the thrusting forth of many men and women.

Recalling the meeting at which he was dismissed to China forty-two years ago, Archdeacon Moule testified to the joy he felt at going forth once more to the work from which he had been laid aside for seven years. A vivid picture of the results of the spread of the Gospel in Western China was given by Rev. D. A. Callum. The recruits were represented by Rev. J. Hind (Dublin University Fuh-kien Mission), Dr. A. E. Druitt (Hausaland), and Mr. Frank Wilson (Sierra Leone). The parting message to the missionaries was spoken by Rev. H. L. C. V. de Candole.

Rev. F. B. Meyer's Itinerary.

IN Christiania, as far as I can gather, the clergy of the Lutheran Church are much more liberal and willing to welcome truth from without their ranks than is common in that communion. This is to be attributed to a great movement in the early part of the last century, led by a peasant named Hauge, who drew his inspiration straight from Scripture, and strove to awaken the Church from its deadness. He was the Wesley of his age in this land.

Hauge was persecuted with great severity, and spent eight of the best years of his life in prison, but he perpetually said to his followers, "Do not leave the Church; let us remain in the Church until we see a great revival of religion." Towards the close of his life his prayers were answered, and he saw the harvest of his tears and sufferings. The clergy were converted in large numbers, and the Church in Norway has never lost the impulse of this holy man and the movement which he led.

From many of the Lutheran clergy I received great kindness, especially from Dean Hall and his brother, whom I met years ago at Cardiff. I preached in one of the finest churches in the city, and occupied the University pulpit on Sunday morning. The latter occasion especially gave me a wonderful opportunity of pleading the claims of Christ before the leading theologians and citizens.

WOMEN'S WORK.

The Scandinavian Y.W.C.A.'s were holding a united conference in Christiania, delegates being present from Denmark, Norway, Sweden, and Finland, and I was privileged to address them on four separate occasions, which again gave a great opportunity of reaching some of the noblest women workers in these lands. I also went as their guest to some magnificently wooded heights, which overlook the beautiful city, with its surrounding hills and its noble fiord. Two hundred dined there together, and I was glad to find that the Scandinavian nature was not quite so stolid (Scotch, *dour*) as I thought; but was quite ready to light up with Christian gladness. I recommended the delegates to keep *round* faces for the glory of God, a remark in which the daily papers seems to have found considerable surprise and pleasure. But why should our religious life not sparkle, as the fiord did, while it lay beneath us in the glory of that September afternoon? I augur great things for this women's work, led by some of the noblest ladies in the land, as remarkable for their grace as for refinement and culture.

We may not speak of rank in Norway, for all titles have been abolished by Act of Parliament, and every man is, so far as title is concerned, as good as his neighbour.

I had several Bible-readings and two remarkable meetings of students at the University, under the direction of Professor Michelet. But perhaps the most memorable was a gathering of 2,000 young men and women in one of the largest buildings in the city.

Another interesting episode was a private meeting with the leaders of the Free Church movement, at the house of Dr. Hübert, the son of the friend with whom the labours of the beloved Dr. Baedeker have been associated.

PRACTICAL CHRISTIANITY.

The Christian circles in Christiania are full of good works. There is a miniature Mildmay Institution for the training of deaconesses for hospital and church work. In spite of the commercial depression, large sums are raised for missions in China, India, and Madagascar. Considerable interest is felt for the widows and orphans of Armenia, and agencies are on foot for the relief of suffering, and the prevention, so far as possible, of the destruction of young girls. Devoted friends of Mrs. Butler are here, who have achieved reforms that must have gladdened her heart.

There is the breath of spring in this land. The singing of birds is in the air. The crowding eagerness to hear the Gospel is in itself a blessed sign. But everywhere, and more than I can tell, I trace the influence of Great Britain. Our religious movements, especially Keswick, have exerted, and are exerting, a gracious influence here. The Christian comes, with its story of God's work, into many homes. Perpetually the lesson is forced home on me, which I have learnt repeatedly in the East—India and Syria; in the West—the United States, what a vast responsibility rests on the believers of my native land to lead aright the spiritual progress of the world.

I am leaving for Sweden, conducting missions in two large towns on my way to Stockholm.

F. B. Meyer.

Mission to Drift-Children.

AN important and fully-attended conference took place a few days ago at the headquarters of the Ragged-School Union (John Street, Bedford Row), on the best methods for reaching children outside all religious influences.

Mr. T. S. Downing Wallace, a member of the Council, presided, and Mr. W. E. Bowie, chairman of the Drift Section, made an interesting statement. Referring to the outlook, he said they had a great body of workers, and hoped for a good start for the coming winter. It was resolved in August, 1901, to begin efforts for those who were outside the Sunday-schools. Many workers at the schools already had their hands full, but others undertook to do special "drift" work. Difficulties had been overcome, and now they had a scheme. On Sundays some friends went out and gave cards of invitation to Gospel services. Then they weeded out those children who go elsewhere, and so got at the poorest. The meetings had an average attendance of 100, and the children were delighted. So far they had held 238 meetings; many of the children had been taken for a day into the country, some being supplied with clothes.

In reply to Mr. Peregrine Platt (Field Lane Institutions), Mr. John Kirk said that it was well to assure themselves that there was much land to be possessed. It was a large question; Sunday-schools were not increasing; the children were escaping them. Moody aimed at getting all in, and they must not be too critical, but must gather all in, so that all might have the Gospel preached to them. Many who had been won to the schools were first brought in by means of the magic-lantern.

Mr. Dyer (Chelsea) spoke of a number of very rough lads who had been gathered into a special class. In addition to attending the latter, many of the lads were now to be seen at Gospel open-air meetings, and a few were very earnest about the salvation of their souls. Mr. Kingsbury (Peckham) spoke of lads who were uncontrollable, and would not go to Sunday-school. Seventy or eighty boys had been gathered, and their meeting was made attractive. Such as those would go to boys' meetings, but were too big for Sunday-school. A teacher from Harrow Green spoke of himself as a recruiting sergeant to get the children into the school. Many were converted. The work needs one to have a big heart of love for the children. Mr. Walker (Leytonstone) said that not only did ragged children stay away from the Sunday-schools, but also many who were well dressed. He referred to the gambling which prevailed on Wanstead Flats. Mr. Collinson, speaking on behalf of the Hoxton Costers' Mission, said that the results at that station had been very blessed, and the work showed immense possibilities. It appeared that all were in happy accord with the Sunday School Union.

Royal Military Academy, Woolwich.—Captain Frank Young (R.A.) will be glad to receive the names of any cadets joining the Royal Military Academy for the first time, from parents and friends who wish them to become connected with the cadet s Bible-class. This Bible-class, founded by the late Rev. W. M. Thompson, Presbyterian chaplain about the year 1860, has been held regularly, since that date, on Thursday evenings, being addressed by officers and others in the cadets, and has proved to be the source of much blessing to those who have passed through the Academy in years gone by. Captain Young asks the opportunity to personally invite cadets to attend the class.

"One-by-One."

A STREAM of praise-notes continues to flow from members of the "One-by-One" Band, whose hearts have been gladdened by the definite answers to prayer which have been given. Many are becoming convinced that no method of work is more successful in winning souls, or so truly satisfying to the worker, as that of reaching them one by one.

A SAVED BIBLE CLASS.

Rev. R. Middleton, St. Michael's, Norwich, writes:—"One of my workers has a Bible-class on the 'One-by-One' method. All the women in the class—about a hundred—are converted to God. As soon as any new member joins, the teacher finds out if she is a child of God. If not, the whole class is set to pray for her conversion at once, and special times are set apart by the chief members of the class to plead for her soul. No unconverted soul for years has been able to stay long in this class without yielding to God. Scores of souls have been won for Christ in this way, and I think it illustrates your method in a very practical manner. Most of the members of her class also belong to the 'One-by-One' Band in connection with our parish. The Lord strengthen and bless you very greatly and constantly."

A MUSIC TEACHER'S TESTIMONY.

Another encouraging communication is that from a music-teacher in Southsea: "I praise God for giving me such blessed opportunities of speaking to my pupils of a Saviour's love, and pointing them to Jesus. One dear girl listened very attentively, as from time to time I told her the 'old, old story,' and pleaded with her to give her heart to the Saviour. About five months ago she came to Jesus and found in Him a resting-place. Every time I see her she is brighter, filled with His joy and gladness. She began to pray at once for the souls of others, and joined the 'One-by-One' Band. The Lord has laid upon her the burden of souls. The tide of blessing has widened, and one of the eight girls she prayed into the Kingdom has been used in winning three others, all of whom now belong to the 'One-by-One' Band."

AFTER TWO YEARS OF PRAYER.

The leader of a Glasgow Bible-Class gives an instance of ten souls being saved after two years of prayer:—"Although I have been a member of the Band for two or three years, I have not been able to report much result. However, I am glad to say that prayer has been answered at last. Constantly have I prayed for the members of my Bible-class of lads, and this summer ten of them have decided for Christ, and are giving evidence of the reality of their faith. I have every reason to believe that many more will follow their example."

Numerous other testimonies of a similarly cheering nature from members at home and abroad are given in the October issue of One by One. (1d. *Morgan & Scott.*) Mr. Thomas Hogben, the founder of the movement, is hoping to visit different centres during the coming winter, for the purpose of conducting prayer missions, and forming local bands to extend the work. Communications may be addressed to him at the Welcome Mission, Portsmouth.

The Protection of Young Girls.—For sixty-seven years the promoters of the Princess Louise Home have vindicated the purpose of the institution by saving young girls, whether orphans or otherwise, who are, from any circumstances, in danger of becoming abandoned. To protect them during the most critical period of their lives, to fit them for domestic service, and to procure situations, are not easy tasks; but the results of the work go to show that a large measure of success has been realized. During the early part of the current year over £300 was expended on necessary repairs, and considerable loss was sustained through the inevitable closing of the laundry for a time. The institution is almost self-supporting, but in order that no really urgent case shall be refused the Committee of Management are seeking to stimulate a wider interest in the Home. It is situated at Kingston Hill, Surrey, the London offices being 32, Sackville Street, Piccadilly, W

Famine in India.

THE encouraging news of copious rains in many districts will bring a sense of relief to Christians in the homeland who have prayerfully followed the course of events in our great Eastern dependency.

At the same time it must be remembered that much remains to be done. Grain is needed for seed-corn, feeble and sickly people have to be sustained and tended, and in many cases the poor peasantry must be fed while the crops are growing.

DROUGHT AND FLOOD.

Rev. Albert Norton (Boys' Christian Home, Dhond, Poona) writes, under date Sept. 19:—"On August 29 we took over a Government jungle of twenty-eight acres. I was then satisfied that, no matter how favourable the weather might be in the weeks to come, there would be people starving in the eastern part of our district during the coming months, and this jungle is to afford them work in felling trees and cutting them into firewood. Floods have come in many places of late, and I hear it estimated that the Sholapur district, east of us, and the Ahmednagar district, to the north, will probably get a half to a three-quarter crop. In this section we have not had much rain. As a result, the rainy season crop here has been a total failure, and the prospect for a cold season crop is bad, unless heavy rain falls soon."

FOR FAMINE SUFFERERS.

Rev. J. C. Lawson, of the M. E. Mission, Aligarh, N.W.P. expresses his grateful thanks to the many friends in the United Kingdom who have so generously aided him in his efforts on behalf of famine sufferers. Many hundreds of stricken men, women, and children have been temporarily rescued from the pangs of hunger; but the problem which has to be faced is, how to give the permanent aid which is so greatly needed. The solution is being found in the development of Industrial Missions. Mr. Lawson is making important efforts to continue and add to the present industries, whereby sufferers may obtain regular employment, and so secure immunity from famine. Shelter, food, and clothing are also being provided for the old or feeble as funds permit.

THE DISTRESSED BHEELS.

"A month ago the maize crop was beginning to wither up," writes Mr. G. W. Blair (Irish Presbyterian Bheel Mission, Jhalod, Panch Mahals), "but now the stalks are full grown, and laden with the precious grain, which will soon be ready for the sickle. The people are still in poverty and wretchedness, and, therefore, still require help in many ways; the money sent from your readers will help to provide seed and clothing. The people will also require seed-corn."

CHEERING NEWS FROM GUJERAT.

On the other hand, we are rejoiced to receive from Dr. G. P. Taylor, of Ahmedabad, Gujerat, the following cheering news. It is in happy contrast with the almost empty river-beds, the barked trees, which had been stripped for forage, stretching out their skeleton branches, and the general dreariness of the outlook, as we travelled through the district for many hours, during our visit to India last year.

Dr. Taylor says:—"When last I wrote you, this part of the country was on the very verge of famine, and more than one case had been reported of persons who, preferring a speedy death to a prolonged struggle against starvation, had administered a fatal dose of opium to themselves and all the members of their families. But through the mercy of our God how changed the face of the country now appears.

"The rains that had held off for many weeks at last descended in abundant showers, and it is impossible to express adequately the sense of relief felt throughout the country. The ground, a month ago so hard and barren, is to-day bright with grass, green as that of the Emerald Isle, and the crops are rising apace, giving promise of a bountiful harvest. You will be interested to hear that, at the instance of two members of the Presbytery, the moderator had issued a request that at the Sunday services held throughout the bounds of the Presbytery prayer should be offered for rain. During the week beginning with this day of prayer copious rain fell, and thus on the following Sunday thanksgivings for prayer answered arose from many congregations.

"Before the kind gift of your readers came I had advanced small sums of money to farmers for seed-grain, and more might even yet be well spent in this way. Any balance remaining over, I purpose devoting, with your permission, to the support of the famine orphans. In our Irish Presbyterian Mission we have in all some 1,600 children, nearly all of whom came under our charge in famine times."

Work Among Children.

AT the annual gatherings in connection with the Children's Scripture Union and Children's Special Service Mission, held in the King's Hall, Holborn, on Tuesday of last week, representatives of those who had conducted the past season's work at the seaside gave interesting accounts of their labours—labours of love, as they all most readily confess—and experiences among the children with whom they have been privileged to meet.

The meetings are held both indoors and in the open air, advantage being taken of the seashore whenever the weather is favourable. The proceedings are suited as nearly as possible to the needs and capabilities of the audience gathered there, and other meetings are held specially for boys and girls and for grownups respectively. The missionary spirit is a prominent feature of the gatherings, and it is an interesting fact that not a few of those who as children attended the services have subsequently gone out as missionaries to the foreign field. The physical needs of the young people, moreover, are duly provided for in the form of cricket and other games and sports; and, altogether, the time spent is one of benefit and blessing.

At the afternoon meeting, over which Rev. E. A. Stuart presided, Mr. F. B. Bishop (hon. sec.) referred to the pressing need of Christian effort among the young in connection with both departments of work. He made a special request for increased financial aid. Sir Matthew Dodsworth presided in the evening, when again there was a crowded attendance of representatives from all parts of the country. Among the speakers were Rev. A. E. Dodderidge, Messrs. H. Hutchinson (organizing sec.), M. G. Archibald, G. Goodman, H. D. Salmon, P. H. Shaul, W. H. Stanes, C. F. Fothergill, A. E. W. Gwyn, H. H. Coryton, and E. Hughes.

Missionary Association.

IN almost every field there is felt by Missionaries a strong desire for greater spiritual power in their efforts to evangelize the heathen. Those who are most spiritual among the Missionaries feel this need most. The Committee of the recently formed Missionary Association, whose headquarters are at Donington House, Norfolk Street, Strand, have had it laid upon their hearts to do something to emphasize this felt need, and in a measure to meet it. With this end in view they have arranged a Missionary Spiritual Conference, which is to be held at the Police Institute, Adelphi Terrace, Adam Street, Strand, on Wednesday and Thursday, October 15 and 16. There will be two meetings each day, at four and seven p.m.

The general subject of the Conference may be summed up in the words "Be filled with the Spirit." The sub-sections to be dealt with on Wednesday will be "Spiritual Union" and "Spiritual Liberty;" while on Thursday the points will be "Spiritual Walk" and "Spiritual Fruit." At these meetings the following friends and others have agreed to take part, namely: Lord Kinnaird, Mr. A. A. Head, Rev. F. Paynter, Mr. R. C. Morgan, Rev. R. Wardlaw Thompson, Rev. H. Wright Hay, Rev. W. P. Buncombe, and Rev. W. Fuller Gooch.

The Committee cordially invite all missionaries who may be in London, and all friends of missionary effort. They hope that many of the officers of Missionary Societies will find it convenient to attend, and they earnestly solicit a special interest in the prayers of God's people on behalf of this Conference, that the outcome may be a great spiritual reviving to all who are actively engaged in promoting the Evangelization of the World.

The Christian Temperance Campaign.

ALLOA.

THE Alloa campaign of Dr. J. Q. A. Henry proceeded amid enthusiasm. On the Monday and Tuesday large gatherings were held in the Town Hall, when Dr. Henry spoke upon various phases of the Temperance question, and adduced statistics to prove his arguments in favour of temperance reform. The concluding meeting was held in the same building on the Wednesday. Rev. J. D. Robertson, who presided over a large audience, said that during the missions they had received a vast amount of knowledge and enlightenment regarding the Temperance question. The net result had been the securing of 432 pledges and the decision of the Temperance parties of Alloa to take action for the furtherance of the cause.

Dr. Henry subsequently gave a striking address, concluding with a stirring appeal to his hearers to pursue the ideals that he had endeavoured to set before them.

DOLLAR.

As part of his campaign in Alloa and the neighbourhood, Dr. Henry addressed a large and influeutial meeting in the Institution Hall, Dollar, on the evening of Friday, October 3, under the auspices of the local Temperance Union, which took advantage of Dr. Henry's visit to the district to organize the first rally of its members and friends. Upwards of 400 persons were present, and completely filled the area of the large hall of the Institution.

Mr. J. D. Millar, who presided, spoke earnest and sympathetic words of introduction, and Dr. Henry addressed the meeting with eloquence and spiritual power, arguing most convincingly that it is the Church's duty to grapple with and master the drink curse; and showing that that duty will never be discharged so long as the Church generally does not conscientiously face the question, and convince itself that the drink habit and traffic are in opposition to the character of God.

An opportunity to sign the temperance pledge was given, with an encouraging result.

PERTH.

On Saturday last Dr. Henry and Mr. Armon Jones commenced a fortnight's mission in the City Hall, Perth, with a children's meeting and a conference for Christian workers. "On Sabbath evening," writes a correspondent, "the great hall was crowded, and over 200 new pledges were secured."

FUTURE MEETINGS.

Till Oct. 17, Perth.	Dec. 6-16, Worcester.	Feb. 21-27, Sunderland.
Oct.18-31, Greenock.	Dec. 21, Brighton.	Feb. 28-Mar. 6, Middlesbrough.
Nov. 2-5, Cork.	Jan. 9-15, 1903, Motherwell.	Mar. 7-13, Dundee.
Nov. 6-9, Limerick.	Jan. 16-29, Lisburn	Mar. 14-20, Stirling.
Nov. 10, 11, Waterford.	Jan. 31-Feb. 6, Newton Abbot.	Mar. 21-April 3, Falkirk.
Nov. 12-14, Wexford.	Feb. 7-13, Neath	April 4-9. Lincoln.
Nov. 15-25 Belfast.	Feb.14-20, Reading	April 18-24, Hull.
Nov. 27-Dec. 4, Dublin		

Fallen Asleep.

Rev. Henry Hirst, of Salford. He entered the Free Methodist ministry in 1852, continued in the full work for thirty-eight years, and became supernumerary in 1890.—At Dowlais, aged ninety-one, Rev. William Harvey, Primitive Methodist. Entering the ministry as a very young man, he was actively engaged up till 1880.—At Stirling, on September 29, Rev. Henry Anderson, in his eighty-third year, and the fifty-ninth of his pastorate in Partick Free Church, Glasgow. During his last two years as a student he was under the influence of Dr. Chalmers. For twelve years, as a member of Govan Parish School Board, he took a special interest in the religious education of the young in elementary schools.—Aged seventy, Prebendary J. R. Vernon, rector of St. Audries, West Quantoxhead. He published a number of books, notably the "Harvest of a Quiet Eye,"

A Sale for Home and Foreign Missions will be held in Kensington Town Hall, October 29 and 30. The Duke of Grafton will open on the first day at 2.30; entrance 1s., children 6d. Bishop Taylor Smith will open on the second day at 2.30; entrance after 5 o'clock, 6d. Gifts of plants and flowers should be sent to Mrs. Cory, at Kensington Town Hall, on Wednesday and Thursday mornings; also gifts for refreshment stall addressed to Mrs. Buxton Betys. All information may be had from Mrs. Elborough Woodcock, 8, Buckingham Gate, S.W.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

**** I want to interest my* Elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive and helpful for Sunday talks with their young folk.* *(See next page.)*

Home Mission Week.

"WE ARE ORPHANS."

THE pitiful complaint of Zion, "We are orphans and fatherless," which found utterance in the "Lamentations of Jeremiah" is a plea which echoes through every court and alley of our Metropolis, rising with pathetic urgency from young and tender hearts mourning the loss of parents. Happily the day has long since gone by for the cry to be heard and remain unheeded, and among the Christian societies which have responded is the London Watercress and Flower Girls' Mission in the establishment of an orphanage at Clacton-on-Sea. It occupies a small estate on the Old Road, and is formed on the cottage principle. Each of the eleven homes accommodates a family of twenty, and is under the care of a foster-mother. Family life and home training form a special feature, every child being considered a member of the family and not an inmate of an institution. The high road divides the property, six houses on one side being arranged as a crescent, while the other five form a terrace opposite.

A FLOWER VILLAGE.

Presenting myself as a visitor to the orphanage on Friday last, I was at once impressed with the beauty and attractiveness of the buildings. They are double-fronted detached houses of a pretty design, substantially built, and in themselves present a pleasing appearance, which is greatly enhanced by the carefully-tended and well-stocked flower gardens. It was no surprise to learn that the orphanage is known as "Flower Village." Each of the houses is named after some simple flower, such as Snowdrop, Buttercup, Daisy, Violet, Bluebell, &c.

THE ORPHANS AND THEIR HOMES.

A hearty welcome is given to friends by the superintendent, Mr. James Groom (brother of the secretary of the Watercress and Flower Girls' Christian Mission). The visitor is piloted through each building, and everything is shown and explained, even to the cosy sitting-room of the "mother," where she may sit in the evening, surrounded by her elder girls. Then into the kitchen, where cleanliness and order reign.

In this department there is much to be done, and here the little cooks learn method, economy, and perfection. The large dining-room is next shown, with its strong tables just being laden with the steaming dinner for the hungry children home from school. On the appearance of "uncle," as Mr. Groom is called, and in the eagerness of the little ones to greet him, hunger is for the moment forgotten, and their welcome is another proof of the affectionate tie which binds superintendent to his charge. Proceeding to the dormitories, we come to light, well-ventilated rooms, fitted with every modern appliance necessary to ensure the comfort and safety of the children.

A GLIMPSE OF BABY LAND.

Babies' Villa is an interesting though pathetic study, for each tiny inmate has a story more or less sad. One is the child of a woman left a widow for the second time, who is scarcely able to maintain herself. Another, when a few days old, lost its mother, who had been left a widow two months before the little one was born. The welcome given to "uncle" is again a royal one. As each mite toddles and elbows her way to him who has taken the place of earthly parent, one feels that the purpose of the orphanage is indeed being achieved, in bringing into the lives of these little ones that happiness and love which would otherwise remain unknown. The workroom is next visited, and here the seamstress and her pupils are busily engaged. For so large a family there is much making, mending, and altering to be done, and all the elder girls take their turn in these duties.

There are now 200 girls in the Homes, many of whom are fatherless, motherless, or friendless. They are received from infancy without reference to creed, parish, or age, the only passport being a real need. They all go to the Board or National School until they are fourteen, when they become mother's-helps. At sixteen they are ready for entering domestic service, and on going to their first situation are provided with a good outfit, and one of the London deaconesses undertakes to see that the child is happy in its place and treated kindly. A parental interest is always taken in their future, and the orphanage is looked upon kindly. So great is the demand for the girls that on an average thirty applications are received for every one ready to enter a domestic situation.

STIMULATING HOME PIETY.

An outstanding feature of the Orphanage is the Christian influence that pervades each home. Under this influence the girls grow up to love and revere the things of God. In the days of their youth they are learning that life is meaningless and valueless without an illuminating and inspiring faith, and that the great Author of that faith is never more necessary than in their young and tender years. Thus they have set before them the way of salvation, and many have asked to be pointed to the uplifting life, and above all to the personal Saviour. So it is that the Christian Endeavour and similar gatherings are among the brightest seasons of the week.

Through a wise arrangement no uniform is used, and the past of the children if dark with evil is never referred to. One leaves the homes with a new consciousness of England's debt to the men to whose unwavering and persistent endeavour such institutions as the Clacton Orphanage are due. But both founder and superintendent would at once disclaim all praise for the work they have been enabled to accomplish, and would confess, "Neither is he that planteth anything, neither he that watereth; but God who giveth the increase."

R. J. T.

YOUNG HOP-PICKERS.

I WISH I could take some of my young friends into a hop-yard to see the many children who come hop-picking with their mothers; only we must choose a fine day, when the sun is shining through the leafy bowers, or you might get into such a dreadful mess that you would think a hop-yard a very nasty place.

Perhaps it will be best for you to stay at home, and I will tell you about some of the children I have seen; and as this is my twentieth year of going among those who pick in Herefordshire and Worcester, I have seen many thousands of young pickers.

One day I saw a lot of them running after a boy, and at first I could not think what made him so attractive; then I saw he had his cap full of nuts, which he was handing out. It taught me that if I wanted children to follow me I must have something to give them that they liked.

Another day when we came in sight of a company of pickers, the youngsters shouted, "Hurray!" they were so glad to see us. It was their dinner-hour, so they gathered round, having nothing else to do, and sang,

There is a fountain filled with blood.

Then I gave them some nuts, or rather some words about Jesus, telling them of a little boy who was killed, and how, when his father saw his blood on his little bit of blue ribbon, it touched his heart, and led him to give up drink and trust in Jesus.

Another day I stood beside a gipsy girl who was picking, and as my companion told all the people, "God so loved the world," &c., I could hear her softly repeating to herself the beautiful words, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16). I was so pleased to hear this from a poor gipsy.

"Does she know any texts?" we asked a mother, as her little girl prayed us to give her a booklet.

"No, sir, she was brought up a Roman Catholic," was the reply. And the answer revealed how Roman Catholics refuse to let their children know the Word of God.

I pitied her, and another little girl who stood in front of me, making strange noises, I could not understand her; so her parents told me she was deaf and dumb, through having the fever while hop-picking three years before. I showed her some pictures, and then told her mother and father that I feared they were deaf to God, quoting, "He that hath ears to hear, let him hear" (Matt. xi. 15). This deafness is even worse than the deafness of the young hop-picker.

A young lady from a farm was looking at the nice papers we had given a poor woman. Thinking she might like one herself, I went back and offered her one of our best. "Give it to the hop-pickers," she said, proudly. Knowing her need of a Saviour, I pressed her to take it, which she reluctantly did, but said—

"I will give it to the girl in the house."

"But you have a soul as well as hop-pickers," we said. Alas, she was putting from her the Word of Life, as too many respectable people do.

"Don't give her any, she's a bad girl," so cried two or three lasses who were picking at a crib. I had others to serve before I came to them, so when I reached them I said—

"Which of you three is the bad one?"

"Oh, that's her," they said, "she uses bad words."

So I gave the two good girls (?) some tracts, and they thought the other would not get any. She seemed disappointed; but I remembered I had a New Testament in my pocket. So offered it to her.

"For me, sir?"

"Yes, and may God make it a blessing."

So the bad girl got the best book, and the last I saw of her she was walking across the hop-yard reading it. That was grace, and illustrated how God often deals with us. Pride and self-righteousness will not get anything, while the despised and sinful are blessed with God's greatest and best gift—salvation from sin.

Wm. Luff.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 351).

Bible Clock.

Make a circle to represent a clock, mark off the hours from one to twelve, and, taking the word Life for one o'clock, find texts in which this word occurs, having two, three, four, to twelve words to represent the hours. Chapter and verse must also be given.

Children under *ten*, do any 4; under *thirteen*, any 7; under *seventeen*, any 10.

ANSWER TO LAST SEARCHER (No. 350).

People who are "Blessed."

1. Psa. lxv. 4.	10. Prov. xxiv. 25.
2. Rev. xix. 9.	11. Prov. xiv. 13.
3. Psa. xciv. 12.	12. Psa. cvi. 3.
4. Jer. xvii. 7.	13. Prov. xxviii. 20.
5. Psa. cxii. 1.	14. Psa. xl. 4, and xli. 1, 13
6. Rev. i. 3.	
7. James i. 12.	15. Psa. xxxi. 21, and xxxii. 1, 2, and xxxiii. 12
8. Matt. xi. 6.	
9. Gal. iii. 9.	

No. 350.—Correct answers (first list) received from:—

A—Madeline Abel Smith, Olive and Miriam* Allam, Douglas Anderson-Berry*, Gwendoline Ahier.

B—Barbara and Gwen Bourne, H., Monica and Raymond Bailey, Rachel Blumenthal*, Edith Bank*, Leah Bazinsky, Isidore Bernardson, Albert Brown, Cass* and Millie Butler, Stanley Burgess*, Dorothy Brooks*, Ileene*, Evelyn and Mabel* Barstow, Mabel Baker*, Robert Bushby*, Thomas and Amy Beaty, Ella Berryman, Ewen and Ronald Bently, Annie Blaikie*, Edith Ballard*.

C—Gussie Clark*, Dorothy Courtenay*, Kathleen, Madeline, Willie and May* Cullen, Lydia Cleary, Edith Clear*, Percy and S. Chappell, Ada Combes, Sophie Cohen, Anna Chanyen, Daisy Clark.

D—Violet and Kitty Donaldson-Selby, Ruth Dawson*, Eddie, W. and Nellie* Dowsett, Margaret*, Zan and Kathie Dudgeon, D, Daintree*, Rosalind Dodd, Nessie Dunn.*

E—Mary Ellis, Dorothy, Jessie and Ethel Essam, Miriam Emery, Ruby Ellis.

F—Mabel*, Olive and Vincent Fleet, Hyacinth FitzSimons, Kitty Fausset, Elsie Fox, Rachel and Sarah* Finkelstein, Dora Fihelebon.

G—Marguerite Guillaume*, Hilda* and Ivy Godfrey, Grace* and Evelyn* Gulston, Cicely*, Dorothy* and Gladys Gibson, Gladys Graham-White, Ethel Gates, Norah Goodbody, Alan Gardner.

H—Marjorie Haffner, Dorothy Hunt, G. Hucklesby*, Beatrice Hastings, Annie Horstcraft, Ella Hake, May Hazledine, Edith Hillier*, Nellie Hatchett, Florence*, Julian and Ray Hoyte, D. and Kathleen Heckford, Kathleen and Geraldine* Hobbs, Hetty Hill, Ina Hemmel*, Harry Hodgkinson, Edith Harvey, Perra and Betsy Holik, Theodora Hill, Cliffe How, Mary*, Elizabeth* and Hilda* Hooper.

J—Amelia Jacobson, Gertrude Jones*, Alfred* and Gladys* Johnson, Emily Jones.

K—Gertrude Krambach*, Esther* and Rose* Killowich, May* and Eva Kalb, Edith Kisler, Marjorie and Phillis Kiernan, Constance Long, Mary and Sidney Law, Georgina Lichtenstein, Annie Levine*, Beatrice Le Mesurier.

M—Dorothy Morgan*, Janet Michaels, Charlie and Dorothy McMullin, Theodore Metean, Geoffrey and Sidney Martin, Irene Mabille*, May Mills, Peggy and Molly McArthur, Charlotte Millar*, Ellen Lewis*, Arthur and Grace Morice, Daisy, Doris* and Winifred* Martin.

N—Emily Norris*, Daisy and Jessie Nicholas, Dora* and Leah Nicls.

P—Maggie Pibel, Elsie Porter, Lionel Pearson, Dora Phillimore*, Golda and Dora* Portnow, Margherita Perlmann*, Evelyn Primrose Pechey*.

R—G. Ravenhill, Rose, Esther and Fanny Rosenthal, Lizzie and May Rosenblum, Marjorie Rainey, Hilda and Alice* Reid, Ada Renals*, Emily Rowdon*, Helen Reid*, Winnie Runting*, Marion and Dorothy* Roach.

S—Septimus and Octavius Speare, Helen* and Margaret Sturrock, Maud Simpson, Lizzie* and Dorothy* Simons, Pauline Schwartz, Edgar, Constance* and Hilda* Schaefer, Esther Simmons, Joyce Smith, George Speare, Margery Smart*, Marguerite Sidky, Glanvill*, Stanley, and Rider* Smith, Betty Stocks*, David and Stanley Soltau, Vera Stapylton, G*, and M. Spurgeon, E. and Norah Slater, Annie Speare*, Arthur Struthers, Frank Speare.

T—Archibald* and Theodora* Thorn, Rachel* and Rebecca Tushinsky, Naomi Torf, H. Thorpe, Dora Tealby*, Reginald Thresh*, Margaret Tweedy*.

U—Eva Usher. **V**—Norman Vince, Lily Victor.

W—Mabel* and Clara* Wisdom, Greta Watson*, Sarah* and Annie Wood*, Florence Wilde*, Dorothy Woodforde*, Ellen Williams, Lucy Warren*, Fanny Wheeler, Gertrude Williams*, Cecile and Phillis Wright, M. Williamson, Agatha Ward.
Y—Gladys Young.

No. 349.—Correct answers (second list) received from:—
A—Bessie Acton, Daisy Annett, Mabel Ashwell*, Tom and John Aikenhead.
B—Mary Bentley, Gordon and Dorothy* Berry, Beatrice Brouard, Daisy and May Bilson, Frances Burnett*, Mabel, Evelyn and Ileene* Barstow, Mabel Baker*, Marion Boyle, Ronald and Ewen Bentley, Claude Bowker, Esther Blodowsky, Leah Bazinsky*, Edith Bank, Rachel Blumenthal*, Annie Bledowsky.
C—Duncan and Hyde Campbell, George Crawford, Dorothy Cooper, Annie Coulter, Alfred Cocking, Jessie and Margaret* Carter, Ethel Cumbers, William Cooper*, John*, Henry and David* Colville, Kathleen and Madeleine Cullen, Edith Clear, Alice Crang*.
D—Harold Davis, Mal, Violet, James and John Davidson, Nessie Dunn, Lizzie Doward*, Emily*, Willie, Grace* and Catherine Dempster, Elsie Denton.
E—Muriel Eustace*, Ruby Ellis*.
F—Sarah* and Rachel Finkelstein, Dora Fihelebon, Lillie Forster, Temperance Foskett*, Percy Fitch, Hyacinth FitzSimmons, Phyllis Fry, Mabel and Eva Fletcher, Eirene*, Gwendolen and May Fennell, Laura Finch, L. and Agnes Fullarton, F. and A. Figgis.
G—Norah Glynn, George, Margery and Alice* Gammage, Edith, Jack, Dorothy and Stuart Gray, William Goodall, Elsie*, Margaret and Isabel Goudge, Hilda* and Ivy Godfrey.
H—John Herbert, Violet Holford*, Kathleen and D. Heckford, Ray, Norman and Florence* Hoyte, Cliffe How, Dorothy Havergal-Shaw*, Nina Hutchinson, Olive Hutchings, May Handasyde, Theodora Hill*, Perra Holik.
I—Isabel and Ami Inglis.
J—Lizzie Johnstone, Gladys Johnson, Robert* and David* Jameson, Emily Jones.
K—Esther* and Rose* Killowich, Gertrude Kramback*, May Kalb*, Nellie Kelly*.
L—G. J. Larwill, Annie Levine*, Lizzie Lloyd*, Alfred, Rupert and G. Leigh.
M—Marjorie Martin, Emily Mayhew, Nellie Manning*, Alec, Jessie* and Charlie* Morrison, Harvey Moore, Dorothy*, Margaret* and Mary *Morris, Dora Muir*, H. and Horace Metherell, Ella, Joy and Margaret* McFadzean, Evelyn, Alice and Maisie Mackenzie, Lily*, John and Helen* MacMurray, Dorothy, Winnie and Leonard Mace, John and Hudson Macfarlane, Mary and Leonard Medcalf, Lydia Mann, Connie Murfin.
N—Edward Newell, Maude* and Amy Nottage, Gerald and H*. Nicholls, Leah* and Dora* Niels.
O—Maude Oakes, Kathleen O'Callaghan.
P—Eddie, Jessie and Connie Palmer, Kathleen and Enid Pincott, Alfred and M. Porter, Mabel and Lucy Pelham Burn, Clarice, Geoffrey and Percy Peach, Isabel* and Gladys* Phipps, Dora and Golda Portnow, Margherita Perlmann*.
R—Lizzie Rosenbloom, Rose, Esther and Fanny Rosenthal, Lily Realff, Gwendolen Ravenhill*, Marion Richards*, Jessie, Cecily* and Elmina Roe, Helen Reid, Mary Reburn, Maggie Russell, Susie Rough.
S—Lizzie and Dorothy Simons, D. Stanier Stanley Smith, Evelyn*, Violet*, Gladys* and Phyllis Shaw, Gertrude Scott, Ellen, Ferguson, Florence and Effie Simpson, David Stewart*, Hugh* and Agnes Shields, Grace* and M. Spurgeon, Flora Smith.*
T—Bine Tamlyn*, Evelyn and Lilian Tracey, Reginald Thresh*, Flossie* and Charlie Thomson, Dora Tealby*, Winifred Trotter, Rebecca and Rachel Tushinsky, Naomi Tort.
U—Eva Usher. **V**—Lily Victor.
W—Louisa, Claude and Violet* Walker, Helen and Frederick Webb, Pringle Wilson*, Nora and Ellie Wyatt, H. Walls, M. Williamson, Sidney Watson, Muriel and Gertrude Wilson, Edith*, Walter and Edward Wheeler, Leonard Wall, Queenie, Kenrick, and Ernest Wakeford.
Y—Bella Young*.

FOREIGN LIST.

No. 332—Gladys Little (China). **No. 333**—Gladys Little (China), Abigail* and William* Gray (New Zealand). **No. 334**—Mary Orr Ewing (China), William* and Abigail* Gray (New Zealand), Gladys Little (China). **No. 335**—William* and Abigail* Gray (New Zealand), Gladys Little (China). **Nos. 336, 337, 341**—Mary Orr Ewing, Gladys Little (China), Cuckoo and Flo Lister, Georgina Tollner (S. Africa). **No. 342**—Mattie (S. Africa). **No. 343**—Cuckoo*, Flo* and M*. Lister, Mattie, Huldah Krige*. (S. Africa). **No. 344**—Huldah Krige, Ivan, Eric, Rotha and Lottie St. George (Canada). **No. 346**—Dora Wallace (Canada). **Nos. 347, 348**—Bertha Hettinger, Elsie Boritzer (Constantinople).

Uncle Tom.

Christian Endeavour Topic.

Sunday, October 12.

Self-Mastery (1 Cor. ix. 19-27).

IT was the passion of the Apostle's life to *gain* men. The word so translated is that of the trader or merchant, eager for gain of wealth. To Paul, souls were jewels of inestimable value. Notice how often he uses that word in this paragraph. *Gain* more; *gain* Jews; *gain* them that are under law; *gain* them that are without law; *gain* the weak. By all means he desired to *save* some. In a strange city he will save a poor girl, possessed by an evil spirit; in the workshop he will win Aquila and Priscilla; at the bar he will almost persuade his judges to be Christians; when he sleeps he dreams of new worlds to conquer for his Master; when he is bound by chains he so speaks to the Roman soldiers who are thus united with him that there come to be many saints in Cæsar's household and the Prætorian Guard.

There never was a man more set on soul-winning than the Apostle. You could not have been with him for half an hour without his speaking to you about his Master. If he had driven, in our days, across London on an omnibus, he would have commenced to speak to the driver about his soul. And, as far as his conscience permitted, he was willing to make any sacrifice and concession, that he might touch men. He knew very well that there must be a point of contact between man and man before you can apprehend them for God. He was willing, therefore, to become all things to all men, that he might get hold of them. The ladder of his human sympathy was put down to where each man lay, that he might raise him up to God.

In order that he might be better qualified for this sacred work, he was very abstemious. In this he differed from the ascetic, who will subject himself to terrible tortures and self-denials that he may extirpate passion, so as to ingratiate himself with God. Paul, on the other hand, gave up many things which other men prize, and accepted much from which others shrink, with no thought of himself, but only to help others. He was running a race, of which the salvation of the lost was the prize. He was striving in the wrestling match, of which the rescue of the perishing was the guerdon. And just as the athlete will be temperate in all things, lest he miss the crown of his endeavour, so, but with more eagerness, and for greater reason, the Apostle laid aside all that would hinder his usefulness. Do you not think that he would have renounced tobacco, alcohol, and the theatre, if there was any risk of these things minimising his influence?

Among the things which he renounced, because he thought that he could do his life-work better without them, were luxurious feeding (4), marriage (5), and the maintenance which his disciples were quite willing to give him (18). In addition to these, he was very careful as to the indulgence of the claims of the body. He says, in effect, that there were times when he had a stand-up fight with his own body, when the imperious claims of appetite asserted themselves. He struck well-directed and heavy blows, each one of which told—"so fight I, not as one beating the air."

The result of the conflict was apparent in the bruises, which made the body "black and blue" (for so the Greek word may be literally rendered). In fact he says that his ardent spirit was not content until it had made the body its slave (26, 27). The reverse obtains, for the most part, among men; for, too often, the Spirit is enslaved by the passions of the flesh, and is obliged to obey their terrible demands, like a noble woman married and enslaved to a brutal tyrant. Here was a man, however, who for Christ's sake and the world's (and these two are identical) was prepared to restrain any insubordination, or inordinate gratification of appetite, lest his spiritual strength should to any extent deteriorate.

Before the Apostle's mind there was the perpetual dread of being a castaway. Of course, he had no fear of being cast into hell. Such a contingency was not thinkable (Rom. viii. 38, 39); but there was another alternative. What if God should *cease to use him?* What if he should be cast aside as an implement which has lost its edge, or a pen which has become too clogged with dry ink to answer the writer's will? Ah, that would be a fate which the Apostle would rather die than incur! He had proclaimed the rules of the contest to others; but what if he were to be prohibited entering for the prize? There is no greater dignity than to be God's fellow-worker on the souls of men. We must do nothing to forfeit it.

F. B. M.

C.E. NOTES.

Barbican Congregational Society, Hoxton, at its first anniversary, reported an enrolment of over seventy.

An exceptionally encouraging report was presented at the eighth annual meeting of the Cleveland and South Durham Union, showing a net increase of twenty-two societies and 650 members, bringing up the total to 201 societies, and 7,786 members.

International S.S. Lesson.

Sunday, October 19, 1902.

The Fall of Jericho (Josh vi. 8-20).

Golden Text (Heb. xi. 30).

"THIS month shall be to you the beginning of months"—Abib, "green leaf" or "ears of corn." On the tenth day (Ex. xii. 3) Israel, then fast in Egyptian bondage, by the command of God selected a lamb for the first Passover feast. Forty years afterwards, to the very day, their feet trod the soil of the Promised Land for the first time. The Passover was kept, and "the unleavened cakes and the parched corn" of the new land were eaten at Gilgal on "the self-same day." The manna ceased, but the fruits of Canaan took its place (v. 12).

The Siege of Jericho.

Israel's wandering days were done; their fighting days had now to begin. (1) Their first great battle had been fought in the power of prayer, *with* weapons (Ex. xvii. 8-16). This battle must be fought in the power of faith, but *without* weapons (Heb. xi. 30).

Inside the Walls.—The awe-striking news of the Red Sea and Jordan had spread up from the valley to the walled city, and Jericho was filled with terror, all courage gone, all hearts fainting (see Rahab's testimony, ii. 9-11, and the King's anxiety, ii. 2, 3, 7). All they could do was to shut their gates and wait the assault (foretold Ex. xv. 14, 15; xxiii. 27; Deut. ii. 25). The signs of the Lord's presence with Israel struck terror into the hearts of their enemies (ii. 11). Rahab was sheltered under the "scarlet line."

Outside the Walls.—From the human view Jericho was entirely beyond Israel's power. Swords and spears were not made to cut down stone walls. God had given them the city (2), but they must do their part: "Believe and obey." No excitement, but a steady, silent, monotonous march, each day alike. Means, order, organization, all divinely appointed. Patient obedience to orders under a good captain is better than unbridled zeal.

Israel had faith enough (*a*) to accept the Lord's plan, and work upon it, without asking a reason, or seeing any immediate results. (*b*) To do what may appear foolish in other people's eyes so long as it was the captain's orders. (*c*) To do the same thing over and over again patiently. (*d*) To resist the temptation "to give up" after the twelfth round (Gal. vi. 9; Matt. xxiv. 13). (*e*) To shout at their captain's signal even *before* the wall fell.

Lessons.

I. It is not the instrument, but the power behind the instrument, that does the work; one in the hand of the other. Only get the presence and power of Christ in your heart and life, and boy or girl, prince or peasant, may do great deeds for God in the world, against the strongholds of Satan and sin. Israel had received marked preparation (Deut. iv. 32-39; Psa. x. 17).

II. There is a day of terrible fear coming for all who refuse the Lord's reproof and counsel described in Prov. i. 23-33.

III. There are walls of self-will, ill-temper, disobedience, selfishness, obstinacy, Sin, round every heart. We cannot throw them down. "Man's extremity is God's opportunity." "We are weak but He is strong."

IV. Jericho may have jeered at the tactics of Israel. We have need to shut our ears to the taunts of the world, and the sneers of the enemy; and listen only to God's promise of present help, and His commands. Nehemiah went on with his great work (Neh. vi. 3 and iv. 3, 4), and left the men who were making game of him for the Lord to deal with.

V. The "jubilee trumpets" (6, R.V.) were typical of the Gospel, and that is "the power of God unto salvation" (Rom. i. 16); "foolishness" to some (1 Cor. i. 18). You keep the Gospel trumpet sounding, and the shout of victory will be yours also in God's own time. "The trump of God" will sound one day (1 Thess. iv. 16), and "the Lord Himself will descend from heaven with a shout," then (2 Thess. i. 7-12).

VI. Some laugh at missionary work; read Jehovah's promise for our "Joshua." The ark the type of Jesus, went with them (Matt. xviii. 20 and xxviii. 18-20; Psa. ii. 8).

VII. "Less talk and more walk" (Eccles. iii. 7). Only jubilee trumpets are heard to witness for Jesus. Unkept lips often mar the Lord's work. "Let us each praise Thee, in silence or in speech, as Thou dost guide."

VIII. Jericho was taken by the same power we can wield if we will seek it. Faith opens the door for God to work (Mark x. 27 with ix. 23) The priests, not the soldiers, held the most important place in the procession. They bore the symbol of the Lord's presence, and sounded the trumpets.

IX. The Lord's followers make a sorry spectacle sometimes in the eyes of the world. Paul was content to be counted a fool for Christ's sake (1 Cor. iv. 10-14).

X. When we claim victory by bare faith in God's Word, then it becomes ours by actual experience. The monotonous duties in obscure places are the hardest, but better be a hidden hero, whom God will reward, than an open rebel, whom He will reject. Note Prov. xxv. 28 with xvi. 30.

Illustrations of S.S. Lesson.

TRUST WHERE YOU CANNOT TRACE.

WHEN, years ago, the safety lamp was introduced for the benefit of miners, a strong prejudice was exhibited against the invention throughout the country. That the protected light should ensure safety in the pit could not be understood by the miners, and even to-day many of the men would, if they dared, use naked lights, because the principle of the safety lamp is not always comprehended by them. God determined, in his own way, to deliver Jericho into the hands of Israel, lest they should boast that by their own sword and the might of their own arm they had gotten the victory. The Lord, through Joshua, commanded the people, saying, "Ye shall not shout nor make any noise with your voice until the day I bid you shout" (verse 10), and, to the credit of Israel be it said, they trusted the method of the Lord, though they did not comprehend its meaning. God, therefore, honoured their faith, and delivered Jericho into their hand. God still "moves in a mysterious way His wonders to perform," and we have for our part but to "trust and obey."

WAITING THE LORD'S TIME.

Many of the soldiers who have returned from the war in South Africa state that some of the most nerve-trying times have been the periods of waiting, when the men, and especially those unused to constant fighting, have been on guard through the early hours of the morning. Dawn has been the favourite time of attack with the enemy, and the long watching for an uncertain and hidden foe has proved far more detrimental to certain of our troops than the actual hardships of fighting. The faith of the Israelites was

severely tested in having to wait seven days before the walls of the city fell. It came to pass on the seventh day that they rose early and compassed the city after the same manner seven times (*v.* 15). God gave the victory to Israel for their implicit obedience in staying their own hands until the hand of the Lord was seen. "They also serve who only stand and wait."

A PROMISE-KEEPING GOD.

Though a new fountain has lately been opened at Jerusalem, there have been for years severe droughts in the city owing to the inadequate water supply. Long ago a notable engineer offered to arrange for a sufficiency of water to be brought from the Pool of Solomon, and a charitable English lady also made a similar proposal for the benefit of the Holy City. Every effort, however, was unsuccessful, because the Sultan, and the Turkish officials under him, would not keep faith with the well-disposed donors. Whenever the scheme seemed likely to succeed, the word of the Sultan was not kept, and Jerusalem suffered as a result. The Word of the Lord, on the other hand, is true, and when Joshua said to the people, The Lord *hath* given you the city (*v.* 16), the Israelites knew that Jehovah's promise was secure, and the city would be theirs. The Lord is not slack concerning His promise.

THE WINGS OF FAITH.

There is a bird, not unlike a pigeon, to be found in Samoa, and though it has perfectly-formed wings, until recently it had never used them. It was content to live on the ground, because there were no natural foes to be found in its island home. As Samoa became more civilized, cats, rats, and other enemies of bird-life appeared, and then it was that the pigeons, in self-defence, learned to make use of their wings. Not only so, but to-day they have also changed their mode of living, and build their nests in the trees in order to save their young from destruction. God permitted enemies to bar the way of the Israelites in order that they should use the powers they possessed, and as they obeyed the Word of the Lord, so did the walls of Jericho fall down flat, that the people went up into the city (*v.* 20). Obstacles in our path should strengthen our wings of faith; as we rely on our God-given power we shall rise to a nobler life.

Children's Special Service Mission.

Mr. H. Hutchinson, *Leeds*, Oct. 19-26. Mr. J. Spiers, *Plymouth*, Oct. 17-Nov. 7. Mr. E. Arrowsmith, *Lichfield*, Oct. 9; *Upminster*, Oct. 19. Mr. J. S. Tyler, *Kingstown, co. Dublin*, to Oct. 12; *Lydbrook, Glos.*, Oct. 25-31. Mr. H. Hankinson, *Kingston-on-Thames*, Oct. 20. Mr. E. Hughes, *West End, Hammersmith*, Oct. 19-27. Mr. J. E. Collier, *Peckham*, Oct. 19-24. Mr. C. H. Collier, *Kempton Road, Denmark Hill*, Oct. 12-19. Mr. H. T. Sayer, *Pilgrim Fathers' Church, New Kent Road*, to Oct. 12. Mr. W. H. Wilson, *Oxford*, to Oct. 11; *Lisburn*. Oct. 27-Nov. 2. Mr. Phillips Welch, *Povey Cross, Horley*, Oct. 26; *Albany Institute, Camberwell*, Oct. 20-25. Mr. W. G. Ovens, *Matthias Road, Stoke Newington*, Oct. 19-24; *Neasden*, 26-31. Mr. S. J. Hewlett, *Bath's Lane Hall, Corporation Street, Newcastle-on-Tyne*, Oct. 18-31. Mr. J. H. P. Cutting, *Framsden*, Oct. 8; *Sharnbrook, Beds.*, Oct. 11-20.

THE MEETINGS FOR SEASIDE REPORTS will be held (D.V.), at *Central Hall, off Deansgate, Bolton*, Oct. 9 (7.30); *Y.M.C.A., South Parade, Leeds*, Oct. 10 (7.30); *Athenæum Room, Derby*, Oct. 13 (7.30); *Y.M.C.A. Hall, Birmingham*, Oct. 14 (7.30).

ANNUAL REPORT MEETINGS, CARAVAN MISSION TO VILLAGE CHILDREN, *Bishopsgate House, 12, Bishopsgate Without, London, E.C.*: 3 and 6.30 p.m., Tea at 5 p.m.; Wednesday, Oct. 15.

Children's Scripture Union—Portions for week ending October 18.

Sun. Oct. 12	*Heb.*	ix. 1-14		Thur. Oct. 16	*Psa.*	cxxiii. 1-4
Mon. „ 13	„	ix. 15-28		Fri. „ 17	„	cxxiv. 1-8
Tues. „ 14	*Psa.*	cxxi. 1-8		Sat. „ 18	„	cxxv. 1-5
Wed. „ 15	„	cxxii. 1-9				

Notices.

APPLICANTS FOR TRACTS.—Mr. Walter Cox, Pelham Institute, Kemp Town, Brighton; Mr. John Oliver, 27, Ewart Road, Seaforth, Liverpool; Mr. J. Solloway, 34, Parker Street, Barrow-in-Furness; Mrs. G. Dood, 11, Market Street, Broadbottom, Manchester; Mr. Horace Darby, 13, Bath Row, Rounds Green; Mr. C. E. Marr, 13, Protert Road, Brixton, S.W.; Miss E. A. Kelland, Cliff Road, Matlock Bridge, Derbyshire.

COMMUNICATIONS RECEIVED WITH THANKS.—D.M.C. W.McL. C.P.N. S.C. R.H.E. J.O. M.E.K. A.D. H.O. G.A.M. W.J.T. W.N. E.S.M. S.H.C. J.S. M. and C. C.E.B. F.W.S. J.M.McA. A.T.R. R.P.B. A.S. P.J. J.S. H.F.C. A.S. F.C. F.F. F.J.F. J.W. W.H.S. O.A.C. W.C. S.P.E. W.W. R.B. I.S.R. H.L.C. E.W.B. F.E.M. J.R. A.R. Mrs. N.R. T.L.C. L.S.E. E.A. O. C.A.M.B. J.H.S. H.D. Mrs. H. T.McL. M.E.K. G.P.T. A.W.P. R.B. E.F.E. Mrs. G.L. H.G.B. D.B.T. M.L.S. J.S.P. J.K. H.A.D. R.H. J.E.J. R.M. S.A. H.E.H. L.M.C. J.P.B. J.W. H.B.W. T.R.G. W.B. H.R.F. W.G.S. J.D. T.M.B. R.D. A.F. G.J.E. M.E.A. T.C.M. L.T. G.B. K.S. A.N. F.J.F. T.W. F.B.M. J.A.G. M.S.B. E.T. A.C. J.S.H. G.H.M. A.S.M. R.B. R.W.C. G.H.H. J.P.G. W.W.W. A.H. W.M. A.P.L. M.P. A.E. B.S. R.M. W.W.S. J.S.S. J.F. J.F.W. J.P.G. W.C. O.C. J.S.P. W.M.C. T.J. Mrs. G.O. G.H.P. A.M. Miss L. G.McN. O.E. C.T.G. J.J.B. T.H.C. N.B. W.W. F.W.E. W.F. V.F.H. D.J.E. B.K.M. W.N. J.T.V. E.T. W.B. A.R. D.H. A.Y.McG. F.C. C.M. W.U. C.B.H. A.N. C.N.B.M. J.P.G. P.W.H. L.P. F.J.L. W.O. W.W. J.O. W.S. J.E. C.I. E.R. W.J.R. W.M.R. J.S.P. F.W.S. H.A. A.T. A.K. E.R. J.H.H.G. J.H. D.E.McJ. T.B.C. J.W.P. H.A. J.W.W. C.C. F.T.S. W.N. J.F.W. A.H.H. Mrs. H. H.T.P. C.H. B.T.F. R.T. M.R. A.B.C. C.E.M. L.P. J.Y. K.S. A.Q. M.H. J.A. P.H. S.M. R.T. C.I. E.L.W. F.P. W.J.B. W.H.D. C.C.

About Books.

ON THE UPPER ZAMBESI.

THE story of François Coillard's pioneering among the Barotsi of the Upper Zambesi, constitutes a very important chapter in the progress of Christian civilization in Central Africa. From time to time we have outlined the career and work of the hononred missionary; some of his friends and helpers on the field have also become more or less familiar to readers of these pages. Taken as a whole, the operations of the Paris Society of Evangelical Missions have been fruitful of much good in South Africa, and the lives of departed saints—Arbousset, Casalis, Mabille, Dyke, and others—go far to explain the moral transformation which has come over Basutoland during the past seventy years. If any evidence is demanded of the depth of the work of transformation, it is assuredly found in the fact that the mission to the Barotsi was the outcome of an expedition which was proposed and undertaken by the native Christians of Basutoland. Having received the Gospel themselves, these people, who but a few years previously were "sitting in darkness" as heathen, sent the same Good News to other benighted tribes in "the regions beyond."

The story of the expedition—what led to it, the incidents of the way, and ultimate settlement—is told in M. Coillard's remarkable book **On the Threshold of Central Africa**, a new and cheap edition of which has just been issued (7s. 6d. *Hodder & Stoughton*). Those who have of late heard or read much of Lewanika, King of the Barotsi, will here find an excellent account of his earlier life. Fifteen years have seen a marvellous change in the king and those about him. When, in 1886, M. Coillard's canoe was nearing Lealuyi, a messenger from Lewanika delivered orders that the stranger should "come to the village, and pray to one of the gods of the nation," bringing an offering of white calico with him! "Go and tell the king that we do not pray to the dead. I have come to teach him to pray to the only true God, the *living* God." This was the protevangelium for Barotsiland. The missionary was excused from praying at the tomb—"The king only asks a yard of white calico, and he will pray for you"! Needless to say, the gift was forthcoming, and the missionary did not rest until he had seen the heathen king.

M. Coillard's pages throw much light upon the tribes of South Central Africa. The style of his vivacious French is admirably preserved in the translation, which has been executed by his niece, Catherine Winkworth Mackintosh. There are forty-four illustrations from photographs, and, of course, portraits of the author and his lamented wife (*née* Christina Mackintosh). Among the most attractive pages of the book we place those that describe disaster and difficulty. There were perils by land and water, as well as perils of the heathen. In every circumstance of difficulty and disaster, there appeared a mighty faith in God; and the narration of these incidents is a contribution to the higher apologetics of our holy religion. The death of Madame Coillard, after a few days' illness, is related in a touching manner. "My beloved," she said, after looking long and fixedly at her husband, tears filling her eyes, "you will soon have no Christina . . . you will be alone, quite alone . . . But God is good, and His mercy endureth for ever." She had one day of great anguish. Her whole life passed before her. She wept as she poured out her heart—"I am wretched, O so wretched! an unprofitable servant; the least, the most unworthy of the Lord's servants! Oh for zeal, for zeal! *Do be in earnest, do!*" she exclaimed, uttering the last words in English, her mother tongue.

Here is missionary enthusiasm and human interest; the story of King Lewanika as he was, and the story of a great evangelist to the heathen, who will long be remembered for his bravery and devotion. These are pages which would irresistibly enchain the attention of many who get lost in mere tales of romance. This is emphatically a BOOK, and we trust it will be widely read. No missionary library can be worthy its name without this handsome, and instructive, and inspiring volume.

Messrs. Nelson's children's picture-books are bright and attractive as ever, including **Ride-a-Cock Horse, Country Cousins, Red Indians, The House that Jack Built, What's o'clock?** and **Pick-a-Back** (3d. each); **Red Riding Hood, Beaks and Bills, Sunny Hours, Pets' Playtime,** and **Fur Coats** (6d. each); **Mother Hubbard's Cupboard** (1s.); **Sunday Afternoon** (2s. 6d.).

True spiritual discrimination has been shown by Mr. J. C. Wright in the selection of the daily readings from Christian authors issued under the title **Walking in the Light** (1s. 6d. *Nelson*). The name of Dr. Phillips Brooks occurs oftener than any other, but the pages bristle with such names as Revs. F. B. Meyer, A. A. Bonar, Andrew Murray, John Hall, T. L. Cuyler, and J. R. Miller.

The recent visit to this country of Rev. Dr. Gunsaulus, from Chicago, has called attention to his books. One of these—**Monk and Knight** (3s. 6d. *Nelson*)—is a story of the Reformation period. Amid much interesting description of home and church life in England and on the Continent, Erasmus stands out vividly in his vacillation between conviction and policy.

In response to a desire expressed by many friends, a series of articles from the pen of Mrs. Macnee, which appeared in the columns of a contemporary, have been published in permanent form, under the title of **Faith: A Living Power not a Dead Letter.** The writer has endeavoured in these pages to set forth the vital relation of faith to the true Christian life. The stability of God's demands and other significant truths are enunciated in a devout and thoughtful spirit. (1s. *Partridge.*)

We cordially welcome any book that aims to facilitate Scripture study. Because of its matter as well as its object, we gladly commend **The Books of the Bible**: Their Contents and Characteristics, by Adeline Campbell. (3s. 6d. *Marlborough.*) The various books are treated separately, and some of the groups of books form the subject of special chapters. From first to last the pages are thoughtful, and many valuable suggestions are given in aid of thorough study of the Scriptures.

Mr. Ferrar Fenton has issued the second volume of his **Bible in Modern English.** (2s. 6d. net. *Partridge.*) It contains the books from Joshua to 2 Kings inclusive, and is uniform in workmanship and style with its predecessors. Not yet has Mr. Fenton learned to reserve judgment on points that are properly questioned; and the extent to which he runs ahead of knowledge in his assumptions, novel and otherwise, is very provoking. While some may criticize the "modern English," we confine our examination to the substance of the work. We are no more pleased with Volume II. than we were with Volume I. We see no traces of the restrained care of a responsible translator; hence we cannot class this work among reliable translations of the Sacred Scriptures.

Among the smaller annuals, a useful place is filled by "The Herald of Mercy and Revival," which for the present year is entitled **The Trial Trip and Other Readings.** (1s. *Morgan & Scott.*) The aim kept in view throughout has been the presentation of the Gospel in a fashion calculated to appeal to the hearts of the masses of the people, adults and children alike. The presence of such a book is equal to a regular supply of Gospel tracts, while the attractive appearance within and without will be a strong inducement to the examination of the contents. The type is large and clear, and well-chosen illustrations abound. Brief and pointed readings bear the names of well-known leaders in aggressive work; and pithy stories, anecdotes, and poems combine to constitute the volume a tool which the wise Christian worker will know well how to use with good effect, and which parents will find valuable in the family circle.

BOOKS RECEIVED.

From *Horace Marshall & Son*:—THE YOUNG WOMAN, Vol. X. (5s.)

From *S. W. Thackeray, Greenwich*:—EUTOPIA, OTHERWISE LAND RESUMPTION. (1s.)

From *Sherratt & Hughes, Manchester*:—AT CLOSE QUARTERS. By R. Bradshaw Batty. (2s. 6d.)

From *Chas. J. Thynne*:—HOLY COMMUNION, OR THE SUPPER OF THE LORD. By Rev. W. S. Moule. (1s. net.)

From *Andrew Melrose*:—SHINING AND SERVING, six addresses on the Christian Life. By Rev. J. R. Miller, D.D. (3s. 6d.)

From *Hodder & Stoughton*:—FROM A TURRET WINDOW. By Annie S. Swan. (1s.) URIJAH REES THOMAS: HIS LIFE AND WORK. By David Morgan Thomas. (7s. 6d.)

From *The Fleming H. Revell Co.*:—THE PRINCIPLES OF JESUS APPLIED TO SOME QUESTIONS OF TO-DAY. By R. E. Speer. (2s. 6d. net.) THE CHILD FOR CHRIST. By A. H. McKinney, Ph.D. (1s. 6d. net.) BIBLE CRITICISM AND THE AVERAGE MAN. By Howard Agnew Johnson, Ph.D., D.D. (3s. 6d. net.)

From *S. W. Partridge & Co*:—IN THE BONDS OF SILENCE. By J. L. Hornibrook. (1s. 6d.) MARIGOLD FANCIES. By L. E. Tiddeman. (1s. 6d.) PHILIP'S INHERITANCE. By F. SPENSER. (1s. 6d.) DONALD'S VICTORY. By Lydia Phillips. (1s. 6d.) WELL DONE! By Charles D. Michael. (1s. 6d.) CROWN JEWELS. By Heather Grey. (1s.) DONALBLANE OF DARIEN. By J. Macdonald Oxley. (1s.) SUNSHINE AND SNOW. By Harold Bindloss. (1s.) AT THE BEND OF THE CREEK. By E. Gertrude and Annie A. Hart. (1s.)

From *Elliot Stock*:—LETTY'S ROMANTIC SECRET. By M. E. Brewster. (3s. 6d.) SHAMROCK TEXT BOOK. By S. MacBlaine. (6d.) INTRODUCTION TO DOGMATIC THEOLOGY, on the Basis of the Thirty-nine Articles of the Church of England. By Rev. E. A. Litton, M.A., with an Introduction by Rev. Henry Wace, D.D. (10s. 6d. net.) BIBLE TREASURES IN ENGLISH MEASURES. By O. F. Routh ("Scrutator"). (2s. 6d.) HE DIED FOR ME: A STORY OF ENGLISH SCHOOLBOYS AND TAMIL COOLIES. By Rev. Arthur Le Feuvre; 141 pp. (5s.) PREACHING AND PREACHERS, CRITICISMS AND SUGGESTIONS. By Joseph Gowan. (6s.)

From *Arthur H. Stockwell*:—GETHSEMANE. By Rev. W. S. Swanson. (3s. 6d.) THE FREE CHURCHMAN OF TO-DAY (Vol. 3 of the "Free Church Library"). By J. Compton Rickett, M.P. (2s. 6d.) JUST BEYOND, AND OTHER POEMS. By Rev. F. A. Jackson. (2s. net.) OUTLINE ADDRESSES FOR CHILDREN AND YOUNG PEOPLE. By Rev. John Mitchell. (1s. 6d.) DID JESUS CLAIM TO BE GOD? By Rev. J. Moffat Logan. (3d.) "HUMAN NATURE," AND OTHER POEMS. By H. S. Bishell. (2s. 6d. net.) "THE LAMP OF FRIENDSHIP"—BAPTIST PULPIT SERIES, Vol. XXV. (2s. 6d. net.)

Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is revival spread.)

The Australian Revival.

MELBOURNE.

AT the final meeting of the Melbourne Central Committee of the Simultaneous Mission, Mr. J. C. Langley, one of the secretaries, presented an exhaustive and deeply interesting report of the progress and details of the Melbourne and Suburban Mission, from which it appeared that 8,593 persons had been registered as having passed through the inquiry-rooms.

The *Southern Cross*, from which we glean these particulars, adds :—"Each name has been sent on, officially, from the office of the Mission to the local minister of the denomination to which the convert belongs, or prefers. A very beautiful and artistic Mission memorial card is being forwarded to each inquirer through the minister of the Church for which preference was expressed, and these cards—framed, as they are well worthy of being, and as doubtless they will be in very many cases—will be handed down in many a family as the memorial of a gracious time."

SYDNEY.

The mission in the Town Hall, Sydney, conducted by Rev. Dr. TORREY, opened with many encouraging signs. Very large numbers have attended the meetings, the preaching has been earnest, pointed, and effective, and the singing of the Gospel has also been powerful. Many have professed their faith in Christ, and there is wide-spread interest manifested in the mission. *The Australian Christian World* says : "Dr. Torrey is a heart-searching preacher. It must be confessed that there are not many popular preachers who deal as faithfully with their audiences as does the doctor. The wayfaring man, though a fool, cannot mistake Dr. Torrey's meaning. The seat-hardened and heart-hardened churchgoer will hear much to make him uncomfortable. The indifferent can scarcely avoid being arrested by the faithful and even tragic presentation of Gospel fact."

LAUNCESTON, TASMANIA.

A friend in England lately received a letter from Launceston, from which we take the following :—

"By an arranged programme all the meetings had the same hymns, the same Scripture, and the same topics for prayer. Mr. Alexander, who conducted the singing, is a very attractive man, and controlled both choir and congregation with marvellous skill. Never was such singing heard in Launceston.

"The mission has made Christian service a new thing to me. I consented to work in the inquiry-room somewhat reluctantly—not because I was unwilling, but I felt my inability to deal with anxious souls. On the first two nights I remained in my place among the choir. On the Tuesday I had a hard time at the office. Most of the men in the shop had been at the mission, and they were simply raving about it.

"That night I determined, at whatever cost, to throw myself more fully into the work, and when the inquirers began to walk up the aisle I left my place on the platform and followed them into the inquiry-room. I confess it was a trial, for a number of my shopmates saw me, and I knew they would not forget it the next day. But as soon as I began the work, joy came into my heart, and that night a greater joy was mine in being permitted to lead one to Christ. I spoke to a certain young lady who seemed to be in great trouble. She wanted to be a Christian, but was hindered by her love for an ungodly young man. 'If I become a Christian,' she said, 'I can never speak to him again.' After some conversation she received Christ for herself, and began at once to seek to win her companion. We knelt together in prayer for him. Two nights afterwards she came to me with such a beaming face, and told me that the young man had decided for Christ that night.

"It has made a great change in our own church. About 100 members of our congregation have been saved. We have had one baptism service already, and eighteen more are to be baptized on Sunday. Never has anything stirred Launceston as this has done. Business people outside the churches have felt it. Pray for us that we may have wisdom to continue the work. The evangelists have gone, but their God is ours, and He will not fail to bless us."

QUEENSLAND.

Mr. HUGH PATON writes from Gladstone :—"God hath done great things for us, whereof we are glad. Every place I have visited has been touched by a breath of real revival. Never did I see such continuous and unbroken blessing. I believe the secret is the much prayer being offered."

Metropolitan Theatre, W.

The services at the Metropolitan Theatre, W., conducted by Mr. CHARLES COOK, were reopened for the twenty-eighth year on Lord's Day last, when a crowded congregation assembled. The address was listened to with close attention, and the solo singing of Madame TETLEY and Mrs. BALL was effective.

The services in Hyde Park were closed on the previous Sunday, when a number of young men came out on the side of Christ in the after meeting; it was encouraging to see some who were blessed on that occasion busy last Sunday in inviting people in the street to the theatre. Mr. Cook's health is somewhat better, and he has been encouraged by the blessing recently seen on the services.

Mrs. Baeyertz at Felixstowe.

An esteemed correspondent writes :—"Praise God for the deep spiritual blessing received at Mrs. BAEYERTZ's recent mission at Felixstowe!

"Many of God's people are rejoicing in a clearer knowledge of God's purposes for His Church. A good many visitors prolonged their stay in order not to miss any of the deeply instructive expositions of God's Word, and testimonies have been received of many hearers being filled with new power and new joy.

"Mrs. Baeyertz's insistence upon absolute surrender, and her clear teaching on the work of the Holy Spirit, were most helpful; and she contended with much force and conviction for the fundamental truths of the faith. The evangelist has a remarkably close knowledge of the Word of God, and the deep personal experience of its power on heart and life was evidenced in her telling addresses. Many are grateful to THE CHRISTIAN for its notification of the mission. One hears of families led to come to Felixstowe to be present at the meetings, and who realized that they received Divine power to follow and serve their Lord with whole-heartedness."

Rev. John McNeill in Glasgow.

Many hundreds of men who live in the Bridgeton district, where Rev. J. MCNEILL's tent is pitched, travel daily in special workmen's trains to Kilbowie, where Singer's great manufacturing works are. It is computed that at least 2,000 men from the east-end are engaged in the sewing-machine industry in Singer's, and by way of reaching these men Mr. McNeill has gone to Kilbowie on different days to preach the Gospel to them at the meal hours. As Kilbowie is at least seven or eight miles distant from Bridgeton, it will be seen that, in pursuit of his object, he has been adopting the practice of the fishermen who follow the fish to the fishing banks.

That he is reaching in his tent campaign numbers who have had little acquaintance with meeting-going is evident to anyone who has had long experience of Gospel work; and it is an unspeakable pleasure to see such a large and varied assortment of artizan life present at the tent meetings night by night. Many of them bear the face marks of a close acquaintance with the "pub.," and, apart from every other consideration, the fact of their being within the radius of the canvas walls for one hour at night is something to be thankful for.

But something more is being achieved than merely gathering a crowd, for God's Gospel is forcing its way into the hearts of many of those who are crowding into the tent. Salvation work by the grace of God is being accomplished, and many will have reason in days to come to thank God for John McNeill's present mission, for as the new life which is being entered into grows in volume and in power, its growth will furnish reasons for multiplied thanksgiving and increasing praise. J. C.

Gipsy Smith at St. James' Hall, W.

Centrally situated, and having with its new and magnificent decorations one of the most beautiful interiors of metropolitan buildings, St. James' Hall has many advantages for the holding of an evangelistic mission. Throughout last week it was thronged nightly to hear GIPSY SMITH, who was conducting services in connection with the West London Mission.

A typical gathering was that of Friday evening last. With the exception of a few platform seats the building was filled by a huge audience, which extended to the back of the topmost gallery, and evidently consisted, for the greater part, of business young men and women from the great houses of the fashionable West. Here and there was a sturdy old-fashioned Methodist, fervent in prayer; here and there a foreigner from adjacent Soho, drawn by curiosity, and occasionally expressing cynical comment or avowing inability to understand "these mad English." Mingled, too, with the well-dressed assembly, were not a few of the labouring class in working attire.

The evangelist's message, however, was well suited to all and sundry, being a clear, practical setting forth of the story of the young ruler (Matt. xix. 16-22), with especial reference to the words, "the young man . . . went away." The musical part of the service, too, was remarkably effective. Mr. W. H. JUDE of Liverpool, and Gipsy Smith gave "When the trumpet of the Lord shall sound" with power. At the conclusion of the address there were many responses to the appeal for immediate decision. From all parts of the hall men and women pressed their way to the inquiry-room, and there was rejoicing over sinners seeking the Saviour.

On Lord's Day last there were again very large attendances, the number unable to gain admission running into many hundreds. The services were attended by manifest tokens of blessing, and some scores of seeking souls were pointed to the Lord Jesus Christ.

In a tent mission held near Convoy, Co. Donegal, there have been hopeful evidences of the Holy Spirit's blessing in the leading of sinners to Christ and the refreshment of believers. WM. MCCLINTOCK.

Mr. BOB JOHNSON's eight days' mission at Blackpool closed on Lord's Day evening last, when some 2,000 people attended the services. The original songs of our brother were heartily taken up. The "Life Story" appealed effectively to hearers. L. J.

Mrs. and Miss FUTTY, of Scarborough, are conducting an evangelistic mission in Drumgore, in the North of Ireland. Although associated with the church life of this county for many years, the writer has never before witnessed such manifest power of the Holy Spirit. Large crowds gather night after night long before the hour of service. Miss Futty has missioned in the north for over a year as an evangelist of the Irish Christian Workers' Union, and she has been greatly used of God. THOS. J. T.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day. The evangelists ask prayer for their respective missions.

REV. A. ALLAN.—Till Oct. 25, Dundee.
MR. A. H. ASH (Evangelization Society).—Till Oct. 19, Union Tabernacle, Wandsworth Road, S.W.
CANON HAY AITKEN.—Till Oct. 20, Holy Trinity Church, Richmond, Surrey.
MR. CHAS. E. BARRACLOUGH.—October 11-22, Newport, Mon.
MR. WM. BILTON.—Till Oct. 19, Church Street Chapel, Luton.
MRS. BAEYERTZ.—Till Oct. 20, Battersea Park; Nov. 2-17, Anderton, Fife.
MR. R. S. BRADBROOK.—Till Oct. 13, Sowerby Bridge; 18-31, Sheerness.
MR. J. BRUNTON, jun.—Till Oct. 18, Manchester.
MR. T. W. CANNING.—Till Oct. 19, Sunderland.
MR. JOHN COATES.—Till Oct. 12, the Hop Yards of Hereford and Worcester.
MR. JACK COOKE.—Till Oct. 26, Belfast.
MR. W. COLLARD.—Oct. 19-27, Tabard Street, Old Kent Road. Mr. Collard is open for engagements. Address: 3, Trigon Mansions, Church Street, Clapham Road, S.W.
MR. SAMPSON COWLEY.—During October, Victoria Park Square Gospel Hall, E.
MR. WILLIAM GROVE.—Oct. 12-29, Stepney Meeting, Garden Street, Stepney, E.
MR. P. RUSSELL HURDITCH.—Till Oct. 10, Y.M.C.A., Canning Town; 11-17, Shoreditch; 18-24, Tottenham.
MR. AND MRS. ALBERT HARRISON.—Till Oct. 14, Crook; 19-28, Durham.
MR. C. N. HUNT.—Till Oct. 19, Leeds.
MR. JOHN HAWKINS.—Oct. 19-31, Basingstoke.
MR. NEWTON JONES.—Oct. 11-21, Worthing; 25-Nov. 4, Taunton.
REV. J. JAMESON.—Oct. 12-19, Great Northern Street, Huddersfield; 26-Nov. 2, Wesley Place, Great Horton, Bradford.
MR. BOB JOHNSON.—Till Oct. 10, Poole.
MR. W. R. LANE.—Oct. 11-20, Lisburn.
PASTOR F. E. MARSH and Miss C. ALDERSON.—Till Oct. 17, Alexandria, N.B.
REV. JESSE MAYO.—Oct. 10-17, Selby, Yorks.; 18-28, Helton, Co. Durham.
MR. CHARLES NOAKES.—Till Oct. 19, Manchester.
MR. W. OLNEY and MR. SPENCER JOHNSON.—Oct. 18-27, Bermondsey.
MR. HENRY POUT.—Till Oct. 18, Wolverhampton.
GIPSY SMITH.—Oct. 11-20, Crouch End; 25-Nov. 3, Shoreditch Tabernacle.
REV. JAMES SPRUNT.—Oct. 12-27, Offord, Hunts.
REV. F. C. SPURR.—Oct. 11-20, Rushden.
REV. J. TOLEFREE PARR.—Oct. 11-20, Spalding.
MR. ALBERT E. SIMS.—Till Oct. 19, Woolwich.
MR. ANTHONY TOWERS.—Till Oct. 12, Chatham; 19-Nov. 2, Glascote, Warwickshire.
MR. E. P. TELFORD.—Till Oct. 16, Junction Road Congregational Church, N.; 19-30, Mapplewell.
MR. HENRY THORNE.—Till Oct. 13, Ilford; 18-30, Ashton-under-Lyne.
MR. E. TIDY is open for engagements. Address: Elgin House, Brockley Grove, Brockley, S.E.
MESSRS. WEAVER BROTHERS.—Till Oct. 17, Derby Y.M.C.A.
MR. J. WEEDON.—Till Oct. 24, Derby.

Requests for Prayer.

For a parochial mission to be conducted by Rev. W. Bryan Brown at St. Mary's Church, Callington, Cornwall, Oct. 11-21, and South Hill, Oct. 22-28.

For a mission to be held in St. Thomas Church, Edinburgh, Nov. 15-24, that many may be converted to Christ.

For blessing on two Gospel missions in connection with the Navvy Mission to be conducted in Cardiff by Pastor John M. McAuliffe, commencing Oct. 12.

For evangelistic services during October at Westbourne Presbyterian Church, Belfast, conducted by Mr. William Thompson, jun.

For a distressing case of a young mother addicted to the use of an opiate.

For a ten days' mission at St. James-the-Less, Bethnal Green, to be conducted by Rev. W. H. Stone.

Personalia.

Mr. Charles Inglis was to sail for the United States on October 7; he expects to be absent from England for nearly three months.

Mr. Charles Hill, of the Working Men's Lord's Day Rest Association, has been greatly benefited in health by rest and change of scene, rendered necessary by his forty-three years of service as secretary.

We learn, with deep regret, that Mr. John Kensit has met with a severe relapse. On Monday evening it was stated that double pneumonia had set in, and orders were given for the sufferer's depositions to be taken. On Tuesday morning Mrs. Kensit wired from the Liverpool Royal Infirmary, "Slightly improved; condition most grave."

Obituary.

MRS. A. J. THOBURN, M.D.

On September 16 the home-call came to Mrs. Anna J. Thoburn, M.D., the esteemed wife of Bishop Thoburn, at Portland, Oregon, U.S.A. The *Indian Witness* says:—"A cablegram from Bishop Thoburn contains the touching words, 'Beloved wife rests for ever.' For over four years Mrs. Thoburn had been a great invalid, but bore her illness with remarkable fortitude and hopefulness. Her death was expected almost at any time during the past two years. Few women were more greatly beloved in the large circle in which she moved. Her numberless friends who grieved over her bodily suffering and trials will greatly mourn now that she is no longer a dweller on earth. But all will rejoice at the blessed release which has come to her at last. She rests for ever with the Lord whom she loved and served so joyously and so faithfully. A great multitude in this land will weep with the bereaved husband and motherless children."

REV. CANON RAWLINSON.

Within a few weeks of his ninetieth year, Rev. Canon Rawlinson passed away at Canterbury on Monday last. A man of brilliant gifts, he shone chiefly as a historian. His painstaking investigations on some of the more obscure points of Old Testament history and of the ancient languages are well known. His Bampton Lectures (given in 1859) dealt with "The Historical Evidences of the Scripture Records," and another well-known work is "The Genuineness and Authenticity of the Pentateuch." He contributed very largely to our stores of knowledge on Persia, Babylon, Phœnicia, and other eastern lands, and also wrote for the "Speaker's Commentary" and Smith's "Dictionary of the Bible." Of late years he had been in feeble health.

REV. G. WOOD, BRISTOL.

By the death of Rev. George Wood, of Bristol, a veteran from the ranks of Congregational ministers has passed to his rest and reward at the ripe age of eighty-four. In his early years he was intended for the Law, for which his bent of mind peculiarly fitted him; but with his conversion came a longing to preach the Gospel, and he entered Highbury College, then under the presidency of Professor Godwin. Mr. Wood was called to the pastorate of Zion Chapel, Bedmidster, Bristol, in the year 1843, where he remained for forty-two years, a faithful preacher of the Gospel in all its fulness, and a kind pastor and friend. His ministry was blessed to the conversion of a large number of souls, most of whom on their profession of faith took up Christian work.

In 1885 Mr. Wood retired from the work he loved so well, thinking he might still be useful in preaching occasional sermons, which he did in various chapels in the neighbourhood. Always warmly welcomed, his kindness and simplicity of character endeared him to all who knew him. About eighteen months ago he was laid aside, and was never able to take part in public work again; he was devotedly nursed by his wife, who passed away last October, and since then friends and relatives have cared for him. He was most patient in his long illness, and always had a warm place in his thoughts for his former congregation. E. F. E.

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The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Rev. the Hon. W. Talbot Rice, the new vicar of Swansea, has started a monthly service for men only in the parish church. The first service was attended by over 700 men.

It is stated that the Worcester Diocesan Million Shilling Fund has now been practically closed. A sum of £14,399 8s. 4d has been handed over to eighteen appointed trustees, with the Bishop of the diocese, the Archdeacons of Coventry, Worcester, and Birmingham, and the Dean of Worcester as *ex-officio* members.

The Bishop of Liverpool, preaching recently at St. Andrew's, Southport, referred to the lack of men coming forward as candidates for the ministry, and pointed out that at the present time in the diocese of Liverpool alone there are at least twenty clergymen who are crying out for curates, but cannot get any applicants for the positions; and consequently the sick, the dying, and the poor in these parishes are left without proper ministration.

On Lord's Day last the Parish Church of St. John-at-Hackney, E., was reopened, after thorough renovation and the installation of electric light. The total cost of the repairs and alterations amounts to £1,823, towards which £1,450 has been raised. The rector (Rev. the Hon. A. G. Lawley) preached at the reopening service, and in the evening the pulpit was occupied by Prebendary Shelford, Rural Dean of Hackney.

Westminster Abbey, after having been closed for nearly six months, was re-opened on Wednesday week for worship. At nine o'clock the boys of Westminster School assembled in the choir for early morning service. At ten o'clock the Abbey doors were thrown open to the public, and within half an hour every available seat had been occupied, and large numbers were unable to get admission. In fact, before half-past ten it was found necessary to close the doors. Morning prayer was conducted by Canon Duckworth.

Dwelling on the lack of candidates for foreign missionary work, *The Record* asks:—"Will it be denied that the last few years, while they have witnessed a great growth of superficial prosperity in religion in general and the cause of foreign missions in particular, have also seen a decline in depth of spiritual life? Are there more pulpits, or fewer, in which the guilt of sin, conversion, the Atonement of Jesus Christ, and the enabling power of the Holy Ghost are faithfully preached? Compared with former years, have parochial missions fallen off in frequency and in genuineness of resultant conversions? Does the parish prayer meeting languish in numbers and in favour? Is family prayer rarer than it used to be? Is it harder to find devoted helpers for spiritual work? Has the spirit of self-sacrifice died down? We fear that the majority of answers to these questions would be depressing indeed."

Congregational.

Rev. Ignatius Jones has commenced his ministry in Brislington Church, Bristol. This is the first of five buildings to be erected in Bristol by the Twentieth Century Fund and was opened in October, 1901. It accommodates at present 400 persons, but it is intended at some future time to enlarge it to seat 800.

Owing to a relapse, Rev. Dr. Parker was unable to preach at the City Temple on Lord's Day last. It was announced from the pulpit that the esteemed preacher was unwell, having caught a cold during the week. He is being strongly urged by his medical advisers to limit the amount of his work in future. Dr. Parker himself stated last Thursday that he was then so physically exhausted that it was with difficulty he managed to get through his work.

Baptist.

Putney Baptist Church (Rev. F. J. Feltham) has just raised £350 towards the extinction of the debt. A meeting for praise was held on October 1, in which Rev. W. H. and Mrs. Collins, of Harlington, and others, took part.

Rev. George Wainwright, formerly of Westcliff Tabernacle, Bournemouth, has accepted the pastorate at Crewkerne, Somerset. Some time ago Mr. Wainwright, owing to ill-health, sought a pastorate in the colonies, but has returned to England fully restored.

Anniversary services were celebrated at Rochester church on Sunday, September 28, when sermons were preached by Rev. J. McAuslane (moderator of Kent and Sussex Baptist Association). On the following day a sermon was preached in the afternoon by Rev. W. Fuller Gooch, followed by a public meeting, at which Commander E. A. Salwey, R.N., presided, and cheering reports were given. All the meetings were largely attended and of an inspiring character.

Beltinge, a rapidly growing place, on the coast, near to Herne Bay, has at present neither church, chapel, nor mission hall. Friends connected with Herne Bay Chapel have secured an ample site on the main Reculver Road, and have decided to erect a school-chapel, with vestries, &c. The foundation stones were laid on September 23 for this first place of worship in Beltinge, and at the close of the proceedings it was announced that a little over £400 had been contributed towards the £600 required.

On Sunday week there were rejoicings at Westbourne Park Chapel, W., it being the celebration of the church's semi-jubilee. Twenty-five years ago the cause was transferred from Praed Street to its present building. At a public meeting Dr. Clifford told the story of the formation of the church, which began in 1836 through the devotion of a humble laundress, Mrs. Alice Ludford. Such was her enthusiasm that she actually pawned her cloak in order to take a room for public worship.

A large and enthusiastic public meeting in support of the movement for the erection of a new church in Central Brighton, to supersede that in Queen Square, was held lately in Union Church, by the kind permission of Rev. R. J. Campbell. The chair was occupied by Mr. Compton Rickett, M.P. Rev. D. Llewellyn emphasized the need of such a church in the centre of a town that is so largely given up to pleasure, on the one hand, and sacerdotalism on the other. The scheme will involve an outlay of £12,000, over £6,000 of which is still required.

To meet the growing needs of Northampton a church was built in Adnett Road, which was opened by that veteran, the late Rev. J. T. Brown, on his eightieth birthday (January 19, 1899), when he preached what proved to be his last sermon. Under the pastoral care of Rev. R. T. Anderson, the church has grown to 120 members, and the Sunday-school has enrolled 563 scholars, of whom eighty-four have joined this year. To meet the pressing need of more accommodation a corrugated iron building to seat 150 is being erected at a cost of £120.

Methodist.

The congregations attending the great Central Hall of the Wesleyan Mission in Bermondsey, S.E., are so great that Rev. H. T. Meakin has for nearly a year ceased to advertise the services. Notwithstanding this, on the occasion of the harvest festival hundreds were unable to gain admission; Mr. Meakin conducted, and the service was made a blessing to many.

Rev. Thomas Cook gives an encouraging report of work achieved by the Wesleyan Mission cars. The car "Advance," manned by Captain Davis, has obtained some striking results, especially at village fairs. In one case the cheap jacks, quack doctors, and showmen waited in a sort of deputation on the captain, and begged him to have an interval, so that they might do some trading.

East Street Primitive Methodist Chapel, Walworth, S.E., is renewing its youth under the earnest labours of Mr. John Moseley, lay missionary. To save it going under the hammer, the General Missionary Committee took East Street Chapel under its wing, and affiliated it with the South-East London Mission some months ago. the committee undertaking to provide a grant exclusively for working it.

The work of erecting the new buildings in City Road, N., for the Leysian Mission has been in progress for over two months, and it is fully expected that within the next two years the committee will be in possession of the new premises. Including the grant from the Metropolitan Chapel Building Fund and the gift of the Fernley trustees, the promoters of this great enterprise have over £42,000 in actual promises. The total cost will, however, amount to £100 000.

In Fair Isle, one of the Shetlands, difficult of approach, and cut off from the larger towns for many weeks at a time, the Wesleyan services are conducted by a few, chiefly by two, local preachers. These good men preach every Sunday, and keep the little flock together. When Rev. Joseph B. Alger came over from Lerwick to attend the recent Conference he interested a London minister in the work; and the result has been the replenishment of the preachers' libraries for the especial purpose of helping them in their Christian work.

The recent phenomenal growth of Devonport, resulting from the enormous extension of the Dockyard, has led to the creation of the district of Keyham, with a population of 10,000. Methodism, which is the only Nonconformist Church represented in the district, started with a cottage prayer meeting. A small iron chapel was afterwards secured, which served for a few years. To meet the spiritual need of the neighbourhood, the Gloucester Street Circuit is building a church to accommodate 1,000 hearers and a Sunday-school for 600 children. The cost will be £8,000. Toward this nearly £3,000 has been raised.

The progress of Methodism in the Nottingham and Derby district during the last decade has been remarkable. In the course of ten years twenty-nine new chapels have been erected, with additional seating accommodation for 12,350 persons, while the membership has increased by over 5,000. Leicester has been foremost in this extension work, eight new chapels and halls having been erected. The church which now centres at Wesley Hall was commenced in the new artizan district of North Evington in 1891. A steady growth in the membership has been experienced, and the annual report states that "the church has been in a state of constant revival.

The series of great missionary Conventions which are to be held during the coming winter in the various centres of the Methodist Church fittingly began in Oxford last week. The Convention opened on the Wednesday, when the president of the Conference took the chair, and delivered a most telling address. Rev. F. W. Macdonald also addressed the gathering. The special subjects were: "The True Evangelistic Spirit," by Mr. J. Vanner Earley, of Witney; "The Local Preacher and Foreign Missions," by Mr. E. E. Tenner, M.A., of Magdalen College. Rev. Professor W. H. Findlay, M.A., spoke upon Foreign Missions and Prayer, his beautiful subject being "A World-wide Heart"; whilst Rev. W. T. A. Barber, M.A., B.D., head master of the Leys School, Cambridge, took for his subject, "The Power of Sacrifice." The meetings were well attended, and the souls of all truly stirred.

Presbyterian.

Rev. Dr. Stalker has paid a long-promised visit to Nottingham, preaching at St. Andrew's Church for his friend, Rev. J. C. Grant. Large audiences listened with great pleasure and manifest appreciation to the sermons. On the Monday afternoon an audience, consisting largely of ministers of various communions and students, filled the church to hear Dr. Stalker lecture.

The re-opening services in St. James's Church, Bristol, have been continued. On the 21st ult. the service in the morning was conducted by Mr. Joseph Storrs Fry. In the evening Rev. Principal Henderson, of the Baptist College, occupied the pulpit. The church, which is one of the most beautiful of the Nonconformist churches in the city, has been further improved in comfort and appearance by the introduction of the electric light and a new heating and ventilating system.

Society of Friends.

Kent Quarterly Meeting, held lately at Canterbury, was more largely attended than for many years, while it was felt to be a time of much interest and profit. In the various gatherings William Edward Turner, travelling with a minute from his monthly meeting, took an appreciated part. In the quarterly meeting the proposal to hold a Friends' mission in a public hall in Canterbury claimed thoughtful attention.

At the Western Quarterly Meeting a conference took place on the use of meeting-houses on First-day evenings. The discussion was opened by George Ash, who illustrated his subject with a picture of Evesham evening meeting in 1890, and the present condition of Friends in that town and neighbourhood. "Then from four to six Friends gathered at the meeting-house on First-day evenings. Since then, largely as the outcome of deeper consecration of heart and life on the part of one Friend, the meeting-house has been enlarged once, two new meeting-houses have been built in neighbouring villages, there are 240 children in the schools, 130 to 140 men and about 100 women in the school at Evesham, and from eighty to 100 persons meeting at the First-day evening meeting at Evesham, and 160 to 200 at Littleton and Badsey. Many are the new lives which have been begun."

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Notes & Comments

Government and Opium. The address given by the Bishop of London at Lambeth Palace last week, October 8, on the occasion of the departure to China of an agent of the Church Missionary Society, and also the statements made by Ven. Archdeacon Moule in an interview, should be widely circulated throughout these islands. Few stronger protests have been made against the action of the Government of this country, trading in opium and forcing the trade upon China, and no Christian man can read the indictment without a blush of shame. Unhappily it seems difficult to convince Parliament of the bitter injustice of the wretched trade; but no effort should be spared to keep the matter before the minds of individual members, and to create a healthy and powerful public opinion. (See page 14.)

The White Slave Traffic. It is a matter for much congratulation that the International Congress for suppressing the "White Slave" traffic has accomplished so much good work. It was a great advance this year that the British Consul attended the meetings at Frankfort as the representative of the British Government, and by the command of our Government. One thing it is imperative should at once be done, without waiting for "three years hence at Paris"—since the question is an international one, involving the most solemn and sacred issues, the police ought at once to be empowered, in all countries, to demand the most rigorous proofs of the alleged right of any man to control the actions of any foreign woman. If this were done—and it could be done at the Custom Houses and the ports—much of the evil would be nipped in the bud. Especially should the movements of well-known villains be watched. (See page 14.)

After the Congresses. Within the last few weeks, four of the largest Churches in the land have held their annual congresses. In order of time they are the Wesleyan, the Congregational, the Episcopal, and the Baptist. Now that they are all over, the resolutions all passed, and the business completed, what is to be the nett result to the religious life of the country? That is a most unworthy and unfair judgment which only perceives in these colossal gatherings the occasion for social intercourse and much talk. In three out of the four congresses there has been an unmistakable dominant note of yearning for a revived religious life in the churches. That is to say, the foremost men in all the churches are convinced that a religious revival is the prime necessity for the present time. It would be an unspeakable boon if this note could be struck in every congregation next Sunday, and be emphasized in prayer, song, and exhortation. Political and social strife, however necessary, tends to create an atmosphere which is fatal to higher interests. And in the present strife over the Education Bill, the churches need to take care to speak to God in prayer, as well as to the Government in protest. (See pages 12, 13.)

The Apology for Images. We have read, with mixed feelings, the remarkable apology of Mr. Athelstan Riley for the use of images in the Church of England. It is to be regretted that a man so manifestly sincere should have offered so passionate a plea for the soul's approach to God through images. We suppose, in doing this, he represents the English Church Union, of which he is a spokesman. It is beside the mark to quote the ritual of Tabernacle and Temple, and then say that to-day "God does not command *contrary* things." Of course He does not. But has Mr. Riley never read the word "abolished" in the New Testament—as applied to the Old Covenant? For the full grown man, the doll is "abolished"—but his manhood is not contrary to his childhood when the doll was permitted; it is the completion of it. To take us back to the world's nursery is, indeed, contrary to the manhood which God holds out to us. All argument aside, however, it is the simple fact that the use of images tends to have the very opposite effect of that which Mr. Riley thinks would take place. In the Greek Church, the use of images is complete, and where will one find worse morals and baser conceptions of the Saviour and all spiritual things? The multiplication of material forms is always injurious to the highest life. Where the soul comes into vital relationship with God, the supposed material *media* are only obstructive. (See page 12.)

"Your Moderation." The Gospel has its counsel for good behaviour. The Apostle's word regarding "moderation" is given to timely purpose in the R.V.—"Let your forbearance (*marg.*, 'gentleness') be known unto all men." Not always, however, is the grace of patience, the peaceable disposition that is "easy to be entreated," very plainly in evidence in our public life. From time to time it has been noted that, even in meetings of Christian people, the rush and demonstrativeness of political gatherings are apparent; and lack of the "sweet reasonableness" of that love which "doth not behave itself unseemly" is flagrant.

Object Lessons. In last week's issue of a denominational paper, the proceedings of recent meetings, attended by a large number of ministers and Church officers, were described as "vulgar," inconsistent with deliberative purposes and claims—in fact, a "pitiful and humiliating" scene. At other meetings, held since, the presidents have felt themselves compelled to urge a dignified bearing and restraint upon speakers and hearers alike, but not always could they maintain order, notwithstanding. There is nothing very new in this condition of things. Church and Dissent share the disgrace; and to both the lessons of "moderation" should come with an urgent appeal. Why must we let our gentleness be known? Because *the Lord is at hand!* (Phil. iv. 5.) Yes, verily, the Lord looks on; the Lord is coming!

Beneficial Disease! A speech by Sir Frederick Treves last week at the opening of one of the medical schools gave a fresh light on the higher meanings of disease in the human system. It would appear that many of the so-called symptoms of disease must be considered as expressions of a natural effort towards cure. It is startling to be told that the symptoms of consumption, for instance, are expressions of a beneficent process, which have for their end the cure, and not the destruction of the patient. So with other distressing diseases such as appendicitis, peritonitis, &c. The physician has even to be guided by the symptoms as a suggestion of what treatment to follow. "Counter-irritants" are but medical processes imitative of the inflammations which are Nature's method of expelling poisons out of the system. However this may be, it may have a profound bearing on the spiritual significance of pain and suffering, trial and misfortune, as means of Divine discipline and purification for the soul. "Whom the Lord loveth He chasteneth"—that we may regain health and vigour, purity and love. "Every branch that beareth fruit He pruneth, that it may bring forth much fruit."

"Fortiter, Fideliter, Feliciter." In the same address a high ideal was put before the medical profession in the pursuit of the healing art. The true physician must be *strong;* this will depend on the fulness of his knowledge of his adversary, and his self-restraint; he must be absolutely *faithful*, since he that professes to care for the sick undertakes a most solemn responsibility, which must be observed with jealous care; and he must be *kind*. All these principles had been nobly expressed 260 years ago in Sir Thomas Browne's *Religio Medici*, a book which, resting for the most part on unchangeable foundations, was beyond criticism. These are qualities equally applicable to those who have the "cure of souls" entrusted to them. Strong in faith and conviction, faithful in the performance of duty, full of sympathy and gentleness—such is the ideal minister, evangelist, missionary, in these things walking in the steps of the "Good Physician," who was strong with the strength of God, faithful unto death, "giving His life for the sheep," and full of gracious love to the needy.

The World-wide Heart. Professor Findlay coined a happy expression last week at the Oxford Missionary meeting. He pleaded for a "*world-wide heart*" as the real solution of the missionary problem in the churches. If this were universal in the Church, there is no doubt that the evangelization of the world would be enormously advanced. But it is precisely this all-inclusive *heart* which is lacking. The sympathies of too many are purely local or national—more local, we fear, even than national. And yet, is not this universal sympathy simply the essence of the second Table of the Decalogue? Our Lord has finally illustrated it for us in the parable of the Good Samaritan. The world does not even pretend to accept this view of the Saviour; if it did, we should soon see the rapid abatement of armaments. But in the Church it is very, very far from being common. This world-wide heart is the grand desideratum, for it is

at once the solvent of many international difficulties, and the motive force for universal evangelization.

The Obligation of Personal Service. No truer or more needful word to Christian men and women has lately been uttered than that which was spoken a day or two ago by a wealthy layman to a large body of church members, *i.e.* :—

Gifts of money, much as they are and always will be needed, cannot absolve us from the obligation to offer to the Saviour our personal service—service of speech, service of endeavour, service of influence. The gift of personal service remains the chief gift.

That sentence is worthy of a golden setting' for it goes to the heart of all service. Many, we fear, among the wealthy Christian class do not believe it. Payment of pew rent, and more or less liberal contributions to charities, is regarded as a discharge of all liabilities. But a money offering is no true equivalent for the immeasurable power of personal influence and personal service. We cannot dispense with monetary gifts, but it is remarkable that our Lord said nothing about such things when He sent His disciples out to preach the Gospel. When a man is so fully consecrated to Christ that he gives *himself* for the holy service, the money gift is bound to follow; but the latter without the former is the gift of the inferior thing.

The Far Reach of Ungodliness. One of the things which made a profound impression upon the friends of the Baptist Missionary Society gathered at Birmingham last week was the reading, by Rev. H. J. Thomas, of Delhi, of an extract from a Moslem paper published in India, in which the drunkenness and vice of this country are detailed to India Moslems as "proofs" of the failure of the Gospel to evangelize this so-called Christian country. The educated Moslems of India faithfully report to their co-religionists the moral state of this country, and, as Mr. Thomas said, this constitutes one of the most terrible difficulties in the way of evangelizing native India. The Moslem does not accept so readily as we do the distinction between true and nominal Christians. What a frightful vista this kind of thing opens up! How true it is that a country, as well as an individual, cannot sin alone! The far reach of ungodliness is terrible to contemplate. Our vices not only damage our own national life; they prevent the highest good coming to far-off peoples. Would God our people understood this and trembled before it.

A Plea for the Drunkard. At the recent North Wales Poor Law conference, methods of saving the drunkard were considered, and prominence was given to an opinion that very great improvements and changes are urgently called for. Dr. Rhodes, of the Manchester Asylums Board, appealed for increased powers to enable local bodies to get at the drunkards before they become familiar with the gaols, and to remove from temptation those whose inability to resist is only too evident. At present, as Dr. Rhodes pointed out, many of these unhappy creatures, who, virtually, are martyrs to the State-fostered drink traffic, are permitted to drift to a drunkard's death in the workhouse or the streets. They require to be saved from themselves and from the law-protected publican, and that at an earlier stage of their career; but unhappily the local bodies have no legal power to step in and save them.

Prisoners and Captives. A prison missioner, writing in the current number of *The Quiver*, gives an interesting account of convict life at Dartmoor, which prison contains, on an average, about 1,000 male convicts, many of whom are undergoing life sentences. The summary of the chaplain's duties and engagements shows what a blessing the office can be made in the hands of a devoted servant of God. It is a grand field for labour, in which the earnest seeker after souls may well wish to work, and if it has its numerous disappointments and almost heartbreaking failures, it has its consolations also; for, as the missioner says:—

There is a more joyful side to it when men, tired and weary of sin, turn to the Sin-bearer, and bravely live a Christian life amidst their fellows in a convict prison.

Surely the labourers in this field, which "is yielding precious fruit for God," should have a place in our prayers.

Abodes of Peace. In the *Nineteenth Century* for October Miss Edith Sellers gives a graphic account of the Old Age Homes in Denmark and Russia, and certainly the comparison with the unions in these islands is a startling one. That those countries are far ahead of us as regards the treatment of the deserving poor, cannot be doubted; and as the system to which Miss Sellers calls attention is more economical than ours, there seems to be strong reason for it to be adopted here. The writer asserts that a visit to any of the abodes in England where the aged poor are housed is more depressing than to a prison; whereas in Denmark, Austria, and Russia the homes provided for the old people are "the brightest and cheeriest of resorts." They are open only to those who have led decent honest lives, and in these respects differ essentially from our institutions. The cost per head in Denmark is only 1s. per day, and in Russia 9¾d.; whereas, in Great Britain, the average is 1s. 11d.

The Shop Girl. We have more than once called attention to the conditions under which our female shop-assistants live. Compelled to dress well, and to assume cheerful manners, many of these girls in large establishments are easily passed by as being well cared for, while all the time they live in conditions that are the reverse of helpful to a true woman's life. If "living in" is compulsory in great establishments, it should also be made compulsory that the food supplied shall be such as will nourish the body; and ventilation and sanitary arrangements should also be satisfactory. Many of these girls are exposed to great temptations, and should be well protected.

Pernicious Literature. The evil effects of the morbid literature in which the children of the poor so often indulge, are growing so serious that the authorities are beginning to awake to the need of action. A conference has been arranged by the Poplar Borough Council on the question, at the instance of the headmasters of public schools. Delegates are to be sent to this conference with a view of considering what steps may be taken with a view to common action. This is a question which concerns parents even more nearly, and of all classes. Far too little interest is given to the reading of the young, and in view of the flood of objectionable publications which finds its way into the homes of the nation, parents, teachers, and others cannot be too vigilant, or too wise and careful, in advising those under their care.

A Law of Growth. Bishop Phillips-Brooks has said, in reference to the disposition to make a special and technical religious life, and to open the gates to go away "to where the eyes and ears shall see and learn nothing but their own sacred sights and sounds," that God will not allow that impulse to find perfect satisfaction:

He is always forcing the new religious life into contact with the old. The new man must still mix with the old men, and touch them closely in all the pressure of our ever-shifting life. The circumstances will not be entirely altered with the alteration of the spirit. With everything that is inherently wicked in the old occupations once and for ever cast away, the soul finds that it is to keep the rest and grow, not out of them, but in them, and enlarge them as it grows, making them fit for the new work they have to do in ministering to an ever-enlarging soul.

The Great Crisis.

WHAT WILL PROTESTANTS DO?

THE Education Question has become overwhelmingly important. Up to a few days ago, many Protestants felt quite free to support the Government Bill; but since then two things have happened that can hardly fail to startle and shock them. First, they have been shown, by no less an authority than Cardinal Vaughan himself, the real end and practical effect of the Bill; and since then, a vicar of the English Church has completed this statement by showing how this end is to be reached. The one reveals the goal, and the other the road to it. Together they unveil the vast peril to Protestantism that lurks in this Bill, and so make it our first duty to oppose it to the uttermost.

1. The Real End of the Bill.—"*Catholic teaching for Catholic children in our Catholic schools.*" This, according to the Cardinal, is its real end; so, on the ground that it will really secure this, he pleads for the support of the Irish members.

But this statement applies equally well to the Anglo-Catholics. We may say, then, on the unanswerable authority of the Cardinal, that the Bill gives full scope to Roman and Anglo-Catholic teaching at public expense!

Nor is this all. In a vast number of cases the children thus drilled in Romish teaching, and poisoned by the Romish "atmosphere," will be the children of Protestants. Not only are we to be rated to pay for the R.C. teaching of R.C. children, but also for R.C. teaching to our own Protestant children.

2. The Road to this End.—In his remarkable letter to the *Daily News* (October 9), Mr. Donovan, vicar of Garton, Hull, lifts the veil in the following passage:—

"What really restrains a clergyman at present who wishes to teach extreme views in 'his' school, to set up crucifixes, madonnas, and 'sacred hearts,' to march the children to 'mass,' &c., is that he would probably lose many subscriptions, and some might even refuse to pay the voluntary rate. Under the new *régime* this salutary fear will not be felt—the grant and rates will pay for all."

Now, in face of this, what are we going to do? Hitherto, the Free Churches have faced the foe almost alone, except as other Protestants have helped individually. But this is now no specially Free Church question; it concerns all Protestants alike, as well as all true patriots. With a foe so wily and so deadly at our very gate, with our children almost in his power, can we allow any denominational or party interest whatever to hinder us from vigorous protest? If only the true Protestants within the Church of England will act as boldly and resolutely as the Free Churches, the Bill will be wrecked and an infinite peril averted.

The Power and the Faith of the Church of God.

By WILLIAM WOODS SMYTH.

IN these days of weakness and impotence, of empty verbosity and ritualistic masquerades in religion, it may surprise us, it must admonish us, and it ought to humble us, when we reflect that one of the most pronounced characteristics of the religion we confess is *Power*. Turn to the institutes of its inauguration, "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations." The word for "power," *exousia*, is here more omnipotent than *dunamis*, since it signifies "authority" over all power "Go ye therefore"—observe the full force of the expression. "Therefore" is a logical term, emphasizing and accentuating the foregoing declaration, that the supreme reason why these servants of God should now go to teach all mankind was because of this gift of all authority and power to the Son of man. To all this is added another wonderful thought, "Lo, I AM with you alway."

The day of Pentecost introduced to the world the religion of power which the Lord had inaugurated before His ascension. The history of subsequent events is a continuous manifestation of power, exhibited not only in swaying the minds of the people, overcoming their prejudices, filling Jerusalem with the doctrine of the Cross, but also in opening the doors of fast-bound Roman-guarded prisons; in the swift judgment of death upon two persons attempting to deceive the Apostles, and blindness upon a hinderer of the word of God; and no less evidently is power manifested in the moral triumph of Stephen in the hour of the martyr's death.

That this clearly marked character of the Christian religion was not to be a temporary and evanescent feature of the Church's first foundation is proved to us by the emphatic statement of Paul to the Corinthians—"I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power (*dunamis*). For the Kingdom of God is not in word, but in power."

Again, it was designed that the faith of the Church should be begotten and stand "in the Power of God." (See 1 Corinthians ii. 4, 5) And in the Epistle to the Romans, Paul describes his progress in the Gospel as "through mighty signs and wonders, by the power of the Spirit of God"—"not by army, nor by power" (of that nature, Zechariah iv. 6), but by "the power of the Spirit of God."

We cannot, therefore, hesitate to conclude but that the Church of God was originally designed to advance in power to the utmost contemplated conquest of the world—power not only manifested in saving the souls of men and healing their bodies, but in strongly evinced judgment against those who take high-handed measures to mar or oppose the truth of the Gospel. However, this fair morning of power, with the Church seen as enthroned in heaven, arrayed with the sun, the moon under her feet, and upon her head a crown of twelve stars, came to an end. After giving birth to the Martyrs, who, suffering with Christ, shall, therefore, reign with Him, and rule the nations with a rod of iron, the Church exchanged her high place of visible manifestation for the seclusion of the Wilderness, for a term to be fulfilled. This prophecy explains to us difficulties which perplex many in regard to the Church of Christ. When George Fox was asked in a law court as to what denomination he belonged, he replied, "I am of the remnant of the seed of the woman long since fled into the Wilderness." A perfect answer. Not in all the Bible is to be found, nor, indeed, is it possible to give, a better definition of the Christian than is here given in this Scripture — namely, those "which keep the commandments of God and hold the testimony of Jesus."

Yet, still, though of rare occurrence in the true history of Christianity, there have been instances of the power of God among "the remnant of the seed of the woman." As authentic, and near our own time, I may adduce the ministry of George Fox, who was manifestly raised up of God to turn men to the reality of the presence and power of the Holy Ghost. This, then almost-forgotten, but all-important part of our faith, was the great secret of that remarkable movement. The views of the early Friends, in highly spiritualizing the ordinances, were of far less importance, and might well have been left to the individual leading of each member, though it is a testimony of no small significance against the ritualistic exaltation of these ordinances. However, we have undoubted proof in the ministry of Fox of most impressive

MANIFESTATION OF SPIRITUAL POWER,

of mighty works of healing, of remarkable deliverances from prison, of his delivering certain men to death in the Name of the Lord, and of their dying according to his word.

Perhaps, not since the days of the Apostles have we any authentic history of another such minister of God walking and working in the power of God. But mark the significance. He was eminently an apostle of the Holy Ghost, and this fact, all important at this present time, when we are looking for a world-wide revival by the Spirit of God, impels me to refer to his ministry. We have, moreover, the distinct testimony of Barclay and Penn that it was for this all-important reason that God raised up the early Friends.

It is not necessary to advance any further proof that the religion of Jesus Christ was designed to be distinguished by the attributes of *Power*, and so we turn to inquire regarding the secret of the exercise of this power by the Church of God. Acts iii. 12, 16, is instructive. The manifestation of power in making the lame man walk is thus explained by the Apostle: "Not by our own power or godliness," Peter explains, "we have made him to walk," but "by faith in His name hath His name made this man strong." It is clear, therefore, that the power which the Apostles received at Pentecost, and which was renewed to them upon subsequent occasions, was the power of the Holy Ghost to enable them to avail themselves of the power of Jesus Christ, and that they availed themselves of this power by FAITH IN THE LORD.

(To be continued.)

The Glad Tidings.

(A Gospel Song.)

O TELL the glad news to a sin-stricken world,
The banner of Jesus must wide be unfurled!
He died on the Cross as the Saviour of men,
O tell the glad news—ring it forth once again!

To deal with its sorrows this world hath no charm.
Christ is the Physician with Gilead's balm;
His touch can yet heal e'en the vilest of men,
O tell the glad news—ring it forth once again!

Come, sing we the song of salvation from sin,
By the way of the Cross we may victory win;
Here perfect redemption is offered to men,
O tell the glad news—ring it forth once again!

There is hope for the sinner whose conscience is stirred,
There is mercy thro' Christ as we trust in His Word;
The fount is yet open for sin-stricken men;
O tell the glad news—ring it forth once again!

Clevedon, Somerset. W. KITCHING.

Prayer for Revival.

NOT here and there only, but wherever believers are banded together in faithful service, prayer for Revival is at present ascending to Heaven. Without distinction of sect or party, men and women are lifting up holy hands to God, beseeching Him to put forth His great power—to manifest Himself in saving might. We rejoice to know that so large a number of Christian people are calling upon the Lord daily to honour His Son and get glory to His Name, by quickening His Church, and bringing the thoughtless and indifferent, the godless and wicked, among the peoples of the earth, to acknowledge Him—to know that He is God, and beside Him there is no Saviour.

A RENEWED CALL.

It is interesting to note that such a call as has gone forth in recent times preceded the great work of missionary expansion with which the eighteenth century closed. In 1789 John Sutcliff, of Olney, issued a reprint of a stirring book which Jonathan Edwards gave to the Church some forty years previously. Once again this book is reissued; it bears the comprehensive title—AN HUMBLE ATTEMPT TO PROMOTE EXPLICIT AGREEMENT AND VISIBLE UNION OF GOD'S PEOPLE IN EXTRAORDINARY PRAYER, for the Revival of Religion and the Advancement of Christ's Kingdom on Earth. Copies of this historic treatise may be had from the Mission House, 19, Furnival St., E.C. (1s.)

AN AWAKENED CHURCH.

Dr. Andrew Murray has more than once emphasized the need for definite prayer for THE CHURCH OF CHRIST. If good is to come to the outside world, it will be because God has revived His own people. As an esteemed correspondent points out, on page 20, Christians must first be awakened; an awakened Church will be a channel of blessing to mankind at large. Surely it is just here that the question of Revival becomes fraught with its deepest solemnity. A sleeping Church is delinquent in the discharge of duty. "A city set on a hill" *should be seen;* a candle *should give light.* An indifferent, somnolent, dying Church is no instrument for God's service.

PREPARING FOR REVIVAL.

Are we ready for Revival? How shall we prepare? This question was answered over seventy years ago, with interesting detail, by the sainted John Angell James, who said:—

Let us court a Revival. Let our minds be drawn to the subject. Let it engage our thoughts, our feelings, our conversation. If we would experience it, we must intensely long for it; our desires must be wrought up to a very high pitch; and, in order to this, we must be sensible that we need it.

We must then take proper steps to obtain it. The first of these is a willingness to endure the sneers and discouraging influence, not only of the world, but of false brethren, of worldly-minded, lukewarm, fashionable professors. We must brace up our mind to endure the charge of enthusiasm, fanaticism, and affected sanctity. In most churches there are some who would think such awakenings unnecessary, and condemn all attempts to procure them as visionary. Seasons of humiliation and prayer, with fasting, should be set apart.

Ministers must begin the work in their own souls; and, from an experimental acquaintance with the subject, converse about it in all their private intercourse with their friends. Meetings should be appointed by them for the purpose of conversing with those who are under religious concern. Visits should be paid be them to the houses of their flocks, to inspect thy state of the souls committed to their care.

God give His people "a mind to work" in this holy cause! It is not for men to give "life from the dead"; but rather to pray the Lord and Giver of Life to move among the churches, reinvigorating the members, and adding to their number such as are being saved.

The Church Congress.

THE forty-second meeting of the Church Congress was held last week at Northampton. In consequence of the Bishop of Peterborough's illness, the Bishop of Leicester presided at all the chief meetings. The attendance of clergy and visitors was estimated at 1,600, a number considerably less than that of recent years. The Church of England is not strong in the "cordwainers' town," but a hearty welcome was given to the Congress by the Mayor and Corporation, the former, Mr. Adnitt, being a leading Nonconformist. The chief official meetings were held in the Corn Exchange, the Temperance Hall being put into requisition for the duplicate gatherings. They were all splendidly attended, both by delegates and townspeople, and were characterized on the whole by a high order of speaking and a cordial and united spirit. There was at times a sharp division of opinion freely expressed, and the audience was by no means always in agreement with the platform; but with the exception of one speech, in which Prebendary Webb-Peploe was grossly insulted by a representative of the sacerdotal party, who was forced to withdraw his words by an indignant meeting, there was no disturbance.

Among the sermons which preceded the opening of Congress, three were spoken of as specially significant—those of the Bishop of Rochester, Rev. A. V. Magee (a son of the late Archbishop of York), and the Bishop of Durham. The first was a plea to meet the self-indulgence and shallowness of the age by a "fresh rush and sweep of zealous, stooping love through the whole body of the Church"; the second, an eloquent blast on the sacerdotal trumpet against all compromise; and the third, a vindication of the power and place of the pulpit. Dr. Moule deplored the way in which nowadays the sermon was made to give way to everything—in some churches to the music, in others to the ceremonial—and appealed for a worthier place for the element of Bible truth.

Home Reunion.

The first subject for discussion at the regular meetings of Congress was "Home Reunion—the Basis to be Adopted, and the Practical Steps towards Reunion." The Bishop of Ripon read the first paper. He said there were three possible methods of reunion with Nonconformists—that of surrender on the one side or the other, that of confederation, and that of reorganization. These were all set aside as impracticable, and the Bishop's solution was that of co-operation between the Church and other bodies in Christian devotion and service. He deplored the spirit which said: "We may converse with you, we may dine with you, but we will not pray with you." He spoke hopefully on the whole, but there was nothing of a very practical character in his suggestions.

He was followed by Professor Collins, of King's College, who took a harder view of the case. He maintained that "truth" was even more essential than peace, and asserted that episcopal orders of ministry, as original to the early Church, were no longer a hypothesis, but a fact—a statement strongly demurred to by Canon Henson who read the next paper, and by many in the audience. Prof. Collins further claimed that it was no use giving up non-essentials on the one side, if that course only made fresh difficulties on the other. By this he meant that it was no use jeopardizing reunion with Romanists and Greek Churchmen, for the sake of Nonconformist reunion. It was clear which alternative the Professor favoured, and many in the audience were with him.

Canon Henson spoke with immense vigour and force on the other side, and demanded that Churchmen should acknowledge, as a preliminary to union, the validity of Dissenting Churches and of their ministry. This brought forth a storm of opposition, and shocked members shouted their hostility to an idea so sacrilegious! This he met by saying that to talk of reunion on any other basis was to "perpetuate an absurdity and to offer an insult." He was indeed convinced that the obstacle to "Home Reunion" did not lie in the general sentiment of English Churchmen, but in the rigid Episcopalianism which has dominated many of the Anglican clergy in recent years.

Lord Nelson, a veteran advocate in the cause of reunion, first safeguarded his attitude towards the principle of episcopacy, and then paid a high tribute to the work done by Nonconformists in stemming the tide of Erastianism in this country, and in securing to the nation the inestimable blessings of civil and religious liberty. He said that when the present acute crisis in the Education question had passed away, he would be a strong advocate for meetings with these religious bodies. "Unless we are all shams," he said, "it would be impossible for Christians to meet together with earnest prayer, without learning better what those have in common who are trying to serve the same Master." The discussion was continued by the Dean of Perth (Australia), who stated what had been done in the direction of reunion in the colonies, where they were in a more favourable position on this question, owing to their comparative freedom from historic animosities, and the fact that the Church was not Established.

The Bishop of Victoria (Hong Kong) gave a graphic picture of the way in which the problem had been practically solved in the China mission field, by the fraternization of Church missionaries with those of other bodies, in Bible translation, in the compilation of hymn books, in the delimitation of spheres of work, and in prayer. It will be one of the rewards which the Church will reap in the future for missionary zeal, that the churches at home will be brought into closer line. Others also spoke on both sides of this vexed question; but nothing further of importance was contributed to the discussion.

Public Worship.

Wednesday's conferences were on Public Worship in the Church of England—the Duty of Worship, the Ideal of Worship, and the Adequacy of the Prayer-Book Services—in the morning; and Christianity and Social Questions—Moral Teaching of the Sermon on the Mount, as applied to social obligations and economics, including the Public Relief and Housing of the Poor—in the afternoon.

Great interest was shown in the Public Worship debate, which was nothing more than a discussion of the burning question of Ritualism. The Dean of Norwich (Dr. Lefroy) led the discussion. He remarked on the freedom of Holy Scripture from specific directions for bodily attitudes in worship, being intended not to deliver rubrics, but to reveal principles. Public worship was more than individual adoration. Romanists and Dissenters were, he alleged, strangely united in denying to people their sacred place in public worship. To see was not to "assist." To listen was not to adore. He pleaded for a reverent performance of the acts of worship, both on the part of the ministrant and of the people.

Canon Glazebrook strongly advocated a more simply arranged form of worship for children who were not developed enough for the Prayer-Book service; and another for simpler and less educated folk, who were repelled by archaic forms, the aloofness from present-day needs, the anti-democratic atmosphere of the authorized services. "Father" Waggett spoke with earnest sympathy as to the best way of bringing in non-worshippers, whom he dared not stigmatize as necessarily absent through indifference and profanity. It was partly due to the fact that our forms of worship are not too rich and large, but too small, too thin. He asked for a more august ritual, which would appeal to men of all classes and tastes and affinities.

Mr. Athelstan Riley followed with what was in many senses the most significant deliverance of the Congress, being nothing less than an uncompromising defence of the use of images in worship. He concluded an elaborate and technical argument, to which a certain section of the audience took strong exception, by saying that there was only one antidote to irreligious materialism—"the opposition of matter to matter, the worship through matter and by matter of the Incarnate God."

This brought up Prebendary Webb-Peploe, who delivered a powerful onslaught upon Mr. Riley's position, and defended the essentially spiritual character of worship, as being nothing else than the expression of religion, and that religion was "the reunion of the soul with God." He greatly objected to children being pressed into the performance of rites and ceremonies redolent of mere materialism; he feared they were hurting children and not benefiting them by pressing on them services in which they could take no part.

The President summed up an interesting debate by emphasizing three points which had been dealt with—the importance of teaching school-children the meaning of the Prayer Book; the value of making the parish church free and open; and the great importance of holding men's Bible-classes in artizan parishes.

Striking Points.

WHAT THE GOSPELS CONVEY.

By Prebendary Wace.

The Christian's conviction is that the Gospels are adequate evidence, provided you take them as they should be taken, as a whole, in their total presentation of Christ, in the immense moral and spiritual impression which that total presentation produces. When they are criticised in a cool, rationalistic atmosphere, when men venture to question the accuracy of this saying or the correctness of that narrative, do they sufficiently reflect what a marvellous creation they are dealing with; and do they sufficiently consider whether it be not an act of dangerous presumption to judge, without deep reflection and deep spiritual experience, whether the features which perplex them could be other than they are, without marring the whole? Let Christians in general trust themselves without reserve to the simple impressions which the Gospels convey, and rest in the ancient belief of the Church that the Saviour whom they reveal is One who "healed all that were sick; that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses."

HOME REUNION.

By Canon Hensley Henson.

If we are determined to insist on episcopal ordination as the perpetual and universal condition of a valid Christian ministry, I do not think we should waste our time in discussing "Home Reunion." Nothing can come of our discussions but disappointment, and, in the wake of disappointment, exasperation. I might illustrate my contention by a reference to recent experience. When, a few years ago, an earnest effort was made by some excellent Churchmen to discover a *modus vivendi* with the Roman Church, the primary question was found to be precisely this, whether the Pope would recognise the validity of Anglican ordinations; and when it was decisively declared that he would not, then the whole project of reunion fell to pieces, and relations with the Roman Church, instead of improving, became more strained than before.

A spirit is abroad among us which threatens the basis of social order. It is a spirit of lawlessness, a hunger at the hearts of men, a law of anarchy. It pervades our literature, degrades our politics, disturbs our streets, defiles our homes. The pressure of this new peril is driving Christians together in spite of themselves. Not alone are life and liberty menaced, but those higher things for which life is valuable, apart from which liberty is a curse; and therefore the basis on which Christians must draw together for defence can be none other than that ultimate basis of discipleship to Jesus Christ, the Source and Sustenance of the higher life. Slowly, indeed, and with many a relapse into those obstinate fanaticisms of history which die so hard, must we attain that ultimate goal of discipleship. But the end is not yet; and even here and now, the while we perforce acquiesce in delimitations of our fellowship which hurt our hearts, we cannot recede from our ideal of fraternity, or shrink our aspirations to the exigencies of time and place. The Church must live its life and fulfil its mission in the spirit of the Apostle's prayer: "Grace be with all them that love our Lord Jesus Christ in uncorruptness."

Baptists at Birmingham.

(Report continued.)

CARR'S LANE Chapel was crowded to its utmost capacity on Wednesday afternoon, long before the time announced for the meeting on the Education Bill. The feeling of the vast audience was deep and intense. The occasion was historic. The death of Mr. Kensit, a Protestant martyr in a Protestant country, which had been announced that morning, gave additional value to a meeting which aimed to stem the tide of priestly aggression. When the speakers appeared on the platform, and Dr. Clifford was seen among them, the audience rose to their feet and cheered vigorously. The presence of so valiant a warrior in this cause, strengthened their determination, and made them more eager to act.

After prayer, led by Rev. J. W. Ewing, the PRESIDENT (Rev. J. R. WOOD) referred to the grave crisis they had reached, and urged that the proceedings should be dignified and worthy of the occasion. He could hardly have had a more difficult task than that of controlling that vast and excited audience.

To Resist Priestism.

Rev. CHARLES WILLIAMS, a veteran in the cause of education, moved the resolution. He did so, not with a light heart. If passed, it would pledge them to take a leading part in a struggle with great forces. The past encourages us. Our forefathers met their foes, and defeated them. If we are loyal as they, we shall withstand the attack made upon us. We have come to the parting of the ways. Let this Bill pass, and it will take twenty-five years to undo it. We must fight now, and fight to the bitter end. The issues are great and wide-reaching. Quit you like men! In refusing to pay the proposed rate, we are not disloyal. Was John Bunyan disloyal? Were our forefathers disloyal when they suffered distraint of goods rather than pay a rate which their consciences condemned? Of the issue we have no fear. Three-fourths of the laymen of the Church of England are with us. Members of Parliament are with us, for Mr. Balfour *dare* not let his followers vote in this matter according to their principles. Two-thirds of the parents are with us. The conscience of the nation is with us. We shall win!

Rev. W. E. BLOMFIELD, of Coventry, seconded the resolution in a perfect tornado of eloquence, which roused to a still higher pitch the enthusiasm of the assembly. The first clause was put to the vote and carried unanimously. On this point there was no disagreement.

Then Dr. GLOVER rose to move his amendment. None but a brave, true man would have done it before such an audience. He made clear at once that his condemnation of the Bill was as emphatic as that of the mover and seconder of the resolution. He differed from them only on the question of how such a Bill should be fought. He advanced several considerations against the policy of refusing to pay the rate, but in none of them did he carry the audience with him. After Rev. CHAS. JOSEPH had seconded the amendment, there were loud calls for Dr. CLIFFORD, who, on rising to speak, received a great ovation. He sought to make it clear that Dr. Glover's policy was impracticable, and quoted Mr. Talbot's statement that "the Bill will not be repealed in this generation, perhaps not in the next." The disease was a desperate one, and required desperate remedies. When the vote was taken, it was found that not more than about twenty supported the amendment; and the original resolution was carried with twenty-three dissentients. Some did not vote at all, but these were comparatively few. And so the vast number of ministers and delegates connected with Baptist churches are pledged to resist the payment of a rate in support of what their consciences condemn.

Other Public Questions.

At the great meeting in the Town Hall in the evening, three addresses were delivered, dealing with Sunday Observance, Drink, and Gambling. Rev. T. PHILLIPS dealt with the last topic, delivering a most powerful and convincing speech. The gambler seeks to gain by his brother's loss—to get money without working for it. In view of the stewardship of money, it is as wrong for the millionaire to bet as for the poor man.

On Thursday night another large and enthusiastic meeting, held in the Town Hall, was devoted to the exposition and enforcement of Free Church Principles. The Education Bill was again vigorously attacked. Rev. JOHN THOMAS, of Liverpool, dealing with the subject of "Spiritual Grace and Church Ordinances," moved the audience greatly. To limit the operation of grace to priestly channels, he described as "the most fantastic heresy ever conceived." Spiritual grace through ordinances was essentially dependent on the faculty of the receiver. There was not an inch of standing room for the priest, not the space of the point of a needle; he was a redundant number in the arithmetic of life; there was no legitimate business for a priest on this planet. The speaker referred to the growing aggression and dominance of the priest in the land, and to the Education Bill, by which the present Government seemed ready to sacrifice the people's liberties to the scheming priests. "Men of Birmingham," the speaker cried passionately, "will you linger in such a war as this? It was not your custom so to do. You will not fail us now! Remember your Dawson, Vince, and Dale. Rise to your glorious past. The battle is before us; and in the strength of God we mean to win it!"

Church Extension.

On Thursday morning the assembly settled down to the consideration of problems affecting the further extension of the work. Four papers were read, dealing successively with "The Mid-Town Church," "Suburban Work," "The Mission Dispensary," and "The Rural Baptist Church." As the president afterwards said, the papers were not only interesting and instructive, but gave the assembly food for reflection, and furnished subjects for earnest prayer. The men who, on Wednesday afternoon, were so resolute in their resistance of error, were on Thursday morning just as eager to know how to extend the cause of truth.

Missionary Meetings.

The great work of Foreign Missions was again represented on Thursday afternoon, when a valedictory meeting was held, to say farewell to a number of Zenana missionaries. And the last meeting of the week was a Young People's Missionary Meeting, on Friday night. It was an inspiring sight to see the great Town Hall thronged with young people from Sunday-schools, Bible Classes, and Endeavour Societies. The chairman, Mr. T. S. PENNY, of Taunton, gave a most appropriate and effective address on "Missionary Heroes." Rev. S. J. BOWSKILL delighted the young people by the story of his experiences on the Congo.

REV. J. G. GREENHOUGH'S SERMON,

preached earlier in the week, was so valuable an utterance as to deserve special mention, even in this issue. His text was, "Men that have hazarded their lives for the name of the Lord Jesus." The long story of Christ's missions, he said, is epitomized in the text. In the Saviour's kingdom every advance has been made with bleeding feet, every step of progress has been marked by a gibbet, a scaffold, or a stake. Every line of march has left behind it nameless graves, and before every victory and resurrection there has been the sweat of a Gethsemane, the agony of a cross. Illustrations of this come to us sadly vivid and new to-day. We think of the men who laid down their lives in China, and whose names, still fresh and sweet, we can hardly mention without a twinge of pain. We can never forget the graves which line the long, lonely course of the Congo and other African rivers, or the men who in other fields have fallen or broken down in health. There are some who have drawn us pictures of men out in the dark moral jungle, living lives of professional ease and indolence, and faring sumptuously every day. God forgive the eyes that see so little and so crookedly, and the lips that utter slanders so heedlessly and cruelly.

Is the gain worth the cost? To those who take the secular, material, egotistical, or epicurean view of life, the heroes of the Cross are always, as Paul ironically called himself and others, "fools for Christ's sake." If the Christian faith is not the greatest thing in the world, and the world's only hope, it is the most egregious of blunders and the most pitiable of human delusions. Then all the loveliest institutions in the world are the creations of a falsehood; then all human progress has been gained by following a will o' the wisp, and humanity has marched onward and upward to the music of cozening promises. Either the Christian faith is nothing, or it is the glory of our lives. If you do not believe it, fling it away and call us fools who hold it with a grasp stronger than death, and have it as a fire burning in our bones.

The Church gains by all its sacrifices. The missionary cause is replenished by its losses, re-invigorated by its sufferings, and rises into new and stronger life from its very graves. Our Christian England shows its noblest feature in the part it takes in this work; and perhaps its surest title to greatness is in the fact that it sends the secrets of its greatness to the nations that are wallowing in the slums and kennels of heathenism.

Rev. F. B. Meyer's Itinerary.

SELDOM, if ever, in my life, have I experienced such a week as the past one. Leaving Christiania, I travelled to Jönköping, a thriving Swedish town of about 23,000 inhabitants; there I held seven meetings. From the first the large place of worship was crowded, and we had to hold the final meeting in a noble church, where about 3,000 gathered. All through the meetings, there were evidences of the presence and power of the Holy Spirit. Many were broken down to tears, and entered on a new life, besides some clear cases of conversion.

Thence I went to the town of Orebro, where we had the same eager and crowded audiences, and more evidences of the blessed convicting power of the Holy Spirit. In three of the meetings, the weeping was so general that it seemed impossible to go on; and this on the part of people who are said to be rather phlegmatic in temperament. I cannot account for it, except that some at home are making these meetings the subject of very special intercession, and that I have been thrown, more than usually, on the gracious help and co-operation of the Holy Spirit. Speaking, as I have done, by interpretation, I must literally stand still and see the salvation of God.

At Stockholm, yesterday, we had a most helpful season of Bible-study and prayer in the home of the Prince and Princess Bernadotte, which was attended by her Majesty the Queen of Sweden. I cannot say more than express my thankfulness, that one in so exalted a station is a sincere and devoted follower of the Saviour.

We are now at Söderbilge, a beautiful town, about thirty miles from Stockholm, where 700 persons are gathered for the fifth annual conference. Oh, for showers of blessing! I realize that they will be given. It is beautiful autumn weather, and I am well. I hope to spend two or three days next week in Helsingfors, and to be in England in time for the Sunday-School Convention at Exeter. F. B. MEYER.

October 8.

The Bible League.—A most interesting and helpful conference was held in St. Thomas' Hall, Lambeth, last Friday, under the presidency of Rev. John B. Barraclough, vicar of the parish. Rev. Trevor Fielder dealt with our Lord's quotations of and references to the Old Testament Scriptures, as given in St. Luke's Gospel, and showed that to deny the inspiration of those Scriptures is virtually to deny our Lord's Divinity. Rev. Paulus Ashkenazi dealt with some of the statements of the so-called Higher Critics, and pointed out the ignorance of the sacred text which their statements evince. Rev. G. Robinson Lees, Pastor Fuller Gooch, Mr. Attwood (Lansdowne Hall), Mr. S. Wells (Northampton), Mr. A. H. Carter, and others took part in the two meetings, an hour between them being spent in praise and prayer.

The White Slave Traffic.

CONGRESS AT FRANKFORT.

THE second International Congress, convened by the German National Committee, under the auspices of the National Vigilance Association, was held at Frankfort, October 7 to 10. It consisted of delegates from the National Committees of Germany, England, France, Russia, Italy, Holland, Sweden, Norway, Hungary, Spain, Switzerland, Belgium, and Denmark. Some forty-seven towns in Germany also sent special delegates, the total number amounting to 300. Amongst those from England were—The Right Hon. the Earl of Aberdeen, the Lord Braye, and Mr. Percy William Bunting.

On arrival in Frankfort, Mr. Coote was requested by Her Highness, Princess Battenberg, who was one of the delegates, to call on her at the hotel at which she way staying. During the audience, Her Highness said: "I have been authorized by 5,000 women of Berlin to thank you personally, on their behalf, for the great work which you have done for the women of Germany, in your crusade against the white slave traffic. Directly and indirectly, they recognize that in the social work in which they are engaged, their tasks have been made much easier, and success more certainly assured, through the great work which you have done for them and the whole of Europe. Before you began your work it was not easy for the women of Germany to co-operate with the men on this question, but now they are welcomed on the National Committee, and together are working heartily for the care and protection of women. This is why I have been commissioned by them to thank you."

IMPERIAL PATRONAGE.

The Congress was under the immediate patronage of the German Emperor and Empress. His Imperial Majesty was represented, both at the Congress and the functions connected with it, by Count Keller, the Court Chamberlain; Count Bernstorff represented the Empress.

A reception was given to the delegates by the town of Frankfort, at the Frankfurter Hof, on the evening of Tuesday, October 7. The Burgomaster thanked the delegates for meeting in Frankfort, and promised that the town would do all it could to make their stay both pleasant and interesting. He was followed by Count Keller, who explained how deep an interest the Emperor had in the question which the Congress had met to discuss. For years he had been interested in the objects, and on behalf of his august Majesty, the Count gave the delegates a hearty welcome to Germany. He particularly referred to the remarkable work which had been accomplished throughout Europe by the delegates from England, and said that now Europe had been aroused to the importance of the question, no time would be lost by the respective Governments in seeing that steps were taken to stop this dreadful traffic. In his speech he referred to Mr. Coote and Senator Berenger as the two men who had done very much in connection with the movement.

The Earl of Aberdeen, as representing the English delegates, spoke a few words in reply, saying that they felt much honoured at the way in which the members of all nations had been received by the German National Committee, and especially by the town of Frankfort.

Monsieur Andre Sabouroff, Russian Minister of State, also spoke, and in closing his speech moved a resolution of thanks to the Emperor for the gracious words which he had commissioned Count Keller to convey to the delegates. The resolution was carried, and telegraphed to the Emperor. After this the whole of the delegates were invited to a supper provided by the town of Frankfort.

FAR-REACHING RECOMMENDATIONS.

On Tuesday, the first session of the Congress was held, and the chair was occupied by Count Bernstorff, as representing the German National Committee, Count Keller representing the Emperor. The first business the report of the English National Committee, which had also been printed in French and German. The report was taken as read, and the secretary moved the adoption of the two resolutions, which were as follow:—

(1) When a man or woman is found in the possession of young women professedly for the purpose of taking them to a foreign country, with a view to place them in employment, the police of the country where they may be found should have power to compel the man or woman to give some account of his or her antecedents, and to throw upon them the onus of legally proving that they are engaged in the conduct of a respectable business.

(2) Any woman pursuing the trade of prostitution in any nation other than that to which she belongs, should be repatriated.

These resolutions led to a great deal of discussion, and were strongly opposed by Senator Berenger as representing the French National Committee. At length it was agreed that they should not be submitted to a vote by the Congress, but sent round to the different National Committees for an expression of their opinion on them, then, if opinion should be favourable, to be brought up at a future Congress.

International Co-operation.

In the afternoon, the Earl of Aberdeen took the chair, and, in opening the proceedings, said: There can be no doubt as to the method which the Governments should adopt, viz., that of co-operation and uniformity of action. This is essential, and it is a fine thing in itself, the attainment of harmonious united action in a noble cause. It may have a far-reaching beneficial influence apart from the immediate purpose, an influence promoting a good understanding among the nations; in short, the interests of peace at large. So shall we see in the arena of Government communication what we have already witnessed in the arena of unofficial and private intercourse. I mean the coming together, the fraternizing, the co-operating of different nationalities, different creeds, different politics, in support of one noble and sacred purpose.

The findings of the Paris Official Congress give ground for high hopes and encouragement. But when these hopes are fulfilled, will the work of the committees be at an end? Far from it. There will always be need for their watchful help in securing that the new laws are actively carried out, and in other ways, especially the personal protection of women and girls. For, alas! the evil against which we contend is the product of two powerful tendencies and instincts, namely appetite and avarice, and so long as human nature remains what it is, these forces will be ready to assert themselves.

Meanwhile, until the time comes when new measures will be ready for administration, what is our immediate duty? Merely to give no rest to ourselves or others, in stimulating the resolve that on the ground of humanity, of religion, of civilization, this cruel, and abominable system shall be put down and kept down.

Proposed Central Bureau.

The whole of the afternoon was occupied until six in receiving reports from different nations, some of which were remarkably interesting. The chair was taken on Thursday morning by Senator Berenger, when the German National Committee's report was read and considered. The German Committee advocated the establishment of a bureau in Central Europe, with agents working in connection with the various Governments, who would have full official power to deal with this white slave traffic. This gave rise to a very long discussion, the bulk of the delegates being favourable to the views set forth. All, however, considered that the whole arrangement, both of the office and the officers, should be under the sole and complete control of the National Vigilance Association. Senator Denis and Senator Berenger both spoke very strongly in favour of everything being left in the hands of the International Bureau of London. Ultimately, it was resolved that the matter should be referred to the Bureau, with instructions to confer with all the National Committees in reference to the matter, and to take what steps were desirable to establish the proposed office in Central Europe. This resolution was unanimously carried.

A resolution thanking the French Government for having called an official conference in July last, and expressing satisfaction at the conclusions arrived at, was moved by the Earl of Aberdeen, seconded by M. Sabouroff (Russia), and telegraphed to the French Government.

Count Bernstorff, on behalf of the Princess Battenberg, moved a resolution of hearty thanks to the French National Committee for the part they had taken in bringing to a successful issue the convening of the official conference. This resolution (in the absence of Lord Braye) was seconded by M. de Graaf (Holland), and carried unanimously. Another resolution, moved by Senator Denis, of Paris, seconded by M. de Meuron (Switzerland), thanking the German National Committee for the organisation of the Congress and the successful way in which its deliberations had been dealt with, was carried unanimously.

Telegrams were received during the afternoon from the Emperor and Empress acknowledging the receipt of the telegrams from the Congress, and expressing their great interest The Empress in her telegram concluded by wishing the blessing of God upon the deliberations of the Congress.

A very interesting feature, and a source of gratification to the English delegates, was the fact that Mr. Coote received a letter from the English Foreign Office stating that the English Government, in order to show its interest in, and sympathy with, the work of the Congress, had authorised the Consul-General in Frankfort, Mr. Francis C. Oppenheimer, to attend as their representative and report the proceedings to them.

On Friday the whole of the delegates were taken to Homburg under the direction of specially appointed guides, where, on the invitation of the Emperor, they lunched at the Castle of Saalbourg. From there the delegates went to the Saalbau, where a tea had been provided for them by the Emperor in a portion of the building hitherto reserved especially for himself and family.

The trains which took the delegates from Saalbourg to the Saalbau were, by order of the Emperor, decorated with flowers and flags of the different nations represented. The importance of the Congress was manifested by the number of leading people in Europe who had, in some cases at great inconvenience, made the journey to Frankfort in order to be present.

The Opium Trade.

THE Archbishop of Canterbury presided at Lambeth Palace Library on Wednesday week over a meeting of the Society for the Suppression of the Opium Trade, at which an illuminated address was presented to Archdeacon Moule, prior to his return to China. Dr. Temple took the opportunity to reiterate his deep conviction of the indefensible character of this trade. Such answers as had been made to the Society's contention were generally evasive. It was undeniable that we had forcibly interfered with the Government of China. It was said that if we did not supply the Chinese with opium they would supply themselves with it, and someone else would obtain the profit. He could not understand how it was possible to reconcile that argument with Christian principles. It was further urged that if we did not realize money by the trade we should have to tax the inhabitants of India to supply the deficiency in the revenue. But it was no justification to say that we could lighten the burden upon the Indians by entering into a trade which did great harm to our neighbours. How could it be reconciled with any principle of justice to interfere with the Chinese Government and say: Your subjects shall not be prevented by you from obtaining from us what in your judgment very much interferes with their character and lowers them in their own eyes and in the eyes of all the nations of the world? The trade was a very great blot upon the nation, and one which it was astonishing we should have allowed to rest on the name of England for so many years. They had not succeeded in their

endeavours to persuade the English Government that this was a great wrong; but he held it to be a grave duty to persist in these endeavours. In conclusion, the Archbishop expressed to Archdeacon Moule the heartiness of their sympathy in his efforts to mitigate this injustice.

Mr. J. G. Alexander, hon. secretary of the Society, then read the address, which was presented to Archdeacon Moule by Rev. W. T. A. Barber, Headmaster of the Leys School, himself formerly a missionary in China. The address, after expressing thankfulness for the Archdeacon's restoration to health, which permits his return to his beloved field of labour, after more than eight years, with Mrs. Moule, proceeded: "We take this opportunity of expressing our appreciation of your work in the Anti-Opium cause during the past quarter of a century. As one who has seen with his own eyes the ravages of opium in China, you have been to your fellow-countrymen at home 'a true witness,' of whom Holy Scripture declares that he 'delivereth souls.' As a student of history and a true patriot, you have exposed the grievous wrong inflicted by your country upon China, knowing that national sin must be followed by national chastisement. As a Christian missionary you have recognised that it is a part of your duty to combat a traffic of which the Missionary Conference of Shanghai declared at your instance, in 1877, that 'from its past history and its present enormous extent, producing suspicion and dislike in the minds of the Chinese, it is a most formidable obstacle to the cause of Christianity.' And in the expression of your conviction you have displayed that combination of firmness with moderation which characterizes your distinguished brothers, the Bishops of Durham and Mid-China, equally with yourself."

Archdeacon Moule, in reply, told how, as a young missionary, he had taken up the study of this question at the request of the late Bishop Russell, and with the assurance that he should find the case against England less grievous than was represented, but had been unable to find any alleviation of the case against his country, which he so greatly loved. He had brought the matter before the Church Congress at Newcastle in a paper, of which 30,000 copies were afterwards printed at the expense of the late Rev. John Venn, and a copy sent to every clergyman of the Church of England. Many times, in preaching to the Chinese, he had been interrupted by the question, "Who sends the opium?" to which he had been accustomed to answer by another question: "Who smokes the opium?" But he would never use that answer again. He would be able in future to reply that the last farewell meeting attended by him before his departure from England was one at which the venerable Primate of the Church of England, supported by Christians of different denominations, had assured him of their determination to protest against the opium traffic.

Christian Business Men Abroad.—The Scottish National Council of Y.M C.A. and Fellowship Unions, have at present before them a scheme for the carrying out of what your correspondent suggests. The scheme owes its origin to Mr. A. McLeish, M.A., of Crieff, and, if carried out, will be somewhat on the lines of the Student Volunteer Missionary Union. The idea is to enrol, in a Business Men's Missionary Union, the names of young men who are willing, if God opens the way, to go abroad, and who, while earning their living in a business capacity, are willing to devote such time as they can spare to the furtherance of the Gospel.—Archibald Kennedy, Wardie Crescent, Edinburgh.

A Village Crusade.—The Farnborough Gospel Mission, inaugurated several years ago to contend against the influence and growth of Popery and Ritualism in the district, has recently been organized into a church. The members meet at present in a hall, and in order to prevent the building from being obscured it has been found necessary to purchase adjoining property. The workers are now confronted with a debt of £500, which it is felt cannot be raised without the aid of outside friends. Messrs. Rawlings and Marshall (Rock House, South Farnborough, Hants), have undertaken the pastoral oversight of the work, which gives promise of extension and greater usefulness.

Notes from China.

(From the Church Missionary Intelligencer.)

PRAYER WITH THANKSGIVING.

THE long spell of dry weather was succeeded by heavy rains just in time to allow of rice and potatoes being planted here and in Haitan. Famine, greater than ever before, had seemed imminent. The fields, which should have been under water, were dry and hard as a high-road, quite unworkable, and our hearts were failing us. Much prayer went up, and in our extremity God heard and answered.

Now will you pray, please, for this district and Haitan? The plague is terrible. Other years it has been bad, but we are feeling it specially this year because so many of our dear people, the Christians, are being taken. Eleven baptized members of this one congregation alone have gone. All died in His faith and fear. Other congregations have suffered too; three Christians in a tiny village near have gone. The special need for prayer is for those who when taken ill are surrounded by heathen all ready to tempt them; all saying, 'What profit is there in your worshipping God? You get ill just as we do. You die just as we do." Relatives come and say to the sick person's friends, "If you do not go to the idols about this man or woman you will be responsible if he dies, and we shall punish you." This is often the case when a Christian woman has heathen parents. They come and tempt, and do their best to force her husband to worship idols. But, thank God, many of even the weak ones stand firm, proving the reality of their faith.—*Miss E. J. Harrison, Ko-sang-che, Hok-Chiang, South China.*

PRAYING IN DIFFERENT DIALECTS.

We had just finished our frugal dinner at the little village of Z-seng, and were preparing for the afternoon's examinations, when two young Wen-chow artisans were ushered up. After considerable cross-questioning (the dialects differ completely), it was elicited that they were Christians of Mr. Soothill's English Methodist Church in Wen-chow, and had come up to Lu-gyiao to call home a relative on family matters. Returning, however, their relative had been taken violently ill with an abdominal complaint, and was lying in a house two or three miles distant. They had heard of a foreigner in the vicinity, and had come to inquire whether he could render any assistance. Upon further interrogation, they stated that one had been baptized six years since and the other last year. They produced in evidence the Wen-chow hymn-book of their Church and a Mandarin Testament. The first was unintelligible to us, but one of them read with evident appreciation the story of the Centurion in the opening verses of St. Luke vii., whither I had turned by a coincidence. "Just as I am asking you," he said, when he got to the third verse. This was the convert baptized last year; previous to his adherence to Christ he had been illiterate. The case of their sick friend was evidently beyond one's scanty supply of antipyretics. We knelt and prayed in the T'ai-chow and Wen-chow dialects, after which our Christians let them have a local sedan chair, and they set off with happy faces to carry their friend a long two days' journey into the heart of the mountains which shut off the Wen-chow from the T'ai-chow plains. One needs not to add that the fact that the two lads setting out upon a ten days' journey with no impedimenta other than an umbrella, and maybe a change of raiment and spare pair of sandals, should have taken with them their Testament and hymn-book, speaks for the reality of their faith. And that they should voluntarily accept the degrading office of chair-bearer (a barber, a chair coolie, and an actor are debarred the public examinations) speaks for their love of kindred.—*Rev. E. Thompson, T'ai-chow.*

Girls in Cairo.—The proposal to establish a Y.W.C.A. Home at Cairo, similar to the one which is fulfilling so useful a ministry at Alexandria, has met with much approval. Information will be gladly given by Mrs. Boldero, 187, Queen's Gate, S.W. (not 87, as recently stated).

Englishmen in India.

ON the eve of leaving for another period of work in connection with the Anglo-Indian Evangelization Society, Mr. Reginald A. Studd said farewell to a company of friends gathered in Marylebone Presbyterian Church, on Tuesday evening of last week. Rev. Dr. George Hanson, who presided, called attention to the great need of provision for the spiritual needs of Englishmen who have gone in large numbers to India, and are to a large extent absolutely removed from the ordinary means of grace—instancing a member of his own congregation who had been there for a number of years, but from the day of his arrival had never seen the face of a Christian teacher. He marvelled that an organization so much required should not be better supported.

The needs of the English-speaking community were emphasized in telling fashion by Rev. J. R. Hewison, whose efforts have been devoted to railway men, with Dharwar as his centre. He recalled with deep gratitude the fresh impetus given to the movement by the arrival of Rev. Dr. Mackay, from whom the evangelists themselves had received help into a deeper Christian experience, and into more earnest living for the interests of the people to whom they had been sent with the Gospel.

As a member for many years, Lord Kinnaird said the fact that the committee were still striving to do this work with absolutely inadequate means, proved that the evangelization of Anglo-Indians is no more popular than it was twenty-five years ago. The idea that such a work among well-to-do people did not call for liberality was unreasonable; those who are spiritually asleep must be reached from without.

Being able to report that his efforts had improved the financial condition of the Society, Mr. Reginald A. Studd asked that friends at home will now bestir themselves in this direction. He spoke of the goodness of the Lord as he had experienced it during the thirteen months he spent travelling from station to station in India. Beginning in Ceylon, among the centres at which he held meetings were Dharwar, Hyderabad, Secunderabad, Poona, Bombay, Allahabad, Agra, Cawnpore, Amritsar, Rawal Pindi, Mukhti, and Deoghar. Everywhere the preaching of a full salvation had been eagerly listened to by soldiers and civilians alike—Eurasians and natives sharing in the blessing as well as Europeans. The half-night of prayer was new even to many missionaries, but proved a highly valued means of grace.

Work Among Moslems in Beyrout.

AFTER an absence of sixteen years, Miss Taylor has come home to secure the continuance of her work among the Moslems, and the establishment of the Mission on a permanent basis. She desires to place her work under the permanent Mission Board of an Evangelical Church, so that it should not cease at her death, and asks contributions for the purchase of the house and grounds which her school has so long rented.

The owner desires to sell the property at once, and offers it to Miss Taylor for the moderate price of £1,100. It has been adapted in all respects for its present use, and is the only suitable place in Beyrout. Miss Taylor would, of course, hand over the whole property to the Church which undertakes to continue the work among the Moslems, a work which God has signally owned and blessed during the last thirty-five years in Beyrout.

The Mission has not hitherto been connected with any church, being maintained by voluntary contributions, and these to a large extent, if not wholly, would be available. If the £1,100 required is raised, it is understood that the Jewish Committee of the Church of Scotland is willing to resile from the agreement recently entered into between them and Dr. Ferguson on the basis of a change in the character of the work.

Communications may be addressed to Miss Jessie Taylor, care of Mr. A. W. Gifford, 28, Castle Street, Edinburgh.

"Our Daily Bread."

SUNDAY, October 19. 1 Samuel xxxi.

HERE is the final act in this sad tragedy. The life which, at the beginning promised so well, ended in suicide. Saul had not only brought shame and sorrow on himself, but also disaster on his people. And now his life went out, so far as this world was concerned, in midnight darkness. Like Judas, he went out, and it was night. Surely, in those last days, if he had returned to God, he would have found mercy. If he had confessed his sins, God would have been faithful and just to forgive. Not only did Samuel mourn for Him, but God also. But he despaired of himself and of the love of God. And this is the unpardonable sin. So long as we can believe in God's forgiving grace, He can do anything with us. It is not sin, but unbelief, that makes salvation impossible.

There is one gleam of light in this sombre picture, arising from the chivalrous act of the men of Jabesh-Gilead, who could not forget the manner in which Saul had delivered them. It is an ill life, indeed, which has failed during its course to help some other soul, or souls, when hardly tested. It is good to know, also, that such acts are remembered by our fellows, even when there has been but a transient gleam of light on a long and desolate coast-line. See to it, that when you come to die, not one or two, but many shall be sorry, and shall thank God that you were born into the world.

So the kingdoms of this world come to an end and pass away; but, thank God, there is a kingdom that cannot be moved. Under Saul's kingdom, David's was forming; under that of Satan, Christ's is forming. The winter ends the life of the year, but in its heart it bears the promise of the coming spring.

MONDAY, October 20. 2 Samuel i.

We must accept the statements of 1 Sam. xxxi. as the true account of Saul's death. This Amalekite invented a story to ingratiate himself with David, and in the hope of a handsome reward. The man was condemned, on his own confession, of regicide; and by his prompt execution David showed that he was in no way an accessory to his pretended deed. He knew that the kingdom would inevitably come into his hands, but he took care to await quietly the Lord's time, and in the meanwhile so to conduct himself that he might secure the respect of all right-thinking men. "He that believeth shall not make haste."

The exquisite elegy with which he lamented the death of the two men who had been so intimately associated with his life, was known as "The Song of the Bow," and became a national ode, keeping fragrant among the common people the names of Saul and Jonathan. The refrain is, "How are the mighty fallen!" The motive of the ode seems to be an endeavour to group around that terrible tragedy various mirrors, each reflecting it from its own angle. There is the joyous effect it must produce on the streets of Gath and Askelon, the sterilizing effect it should have on the mountains of Gilboa, and the sorrowful effect it must have on the daughters of Israel, whose persons had often been adorned with the spoils of his successful wars. The manly prowess and personal virtues of the two dead warriors pass under review; they were swifter than the eagle in its flight, stronger than the lion in its might. But the last strain is the sweetest, in which the psalmist laments his lost friend, whose disposition had been so pleasant, and whose love had passed that of noble woman.

How clearly the love of God had triumphed in his heart, that David should sing such elegiacs over Saul! Let us never rest until we love those that hate us and despitefully use us—allowing the Divine love to pass through us to them, and praying for them, as the Lord on the cross for those who compassed His death.

TUESDAY, October 21. 2 Samuel ii.

The deliberateness of David's movements shows the depths of his faith. Here was the moment for which Samuel had prepared him, and of which Jonathan and he had spoken together, for the way to the vacant throne seemed to lie straight before him. But he would take no steps along it until God said that he might. What benefit would it be if he were to shake the tree? he knew that the fruit must fall into his hand if he would only wait for it. This page of Scripture seems to say to us, "Wait on the Lord, and keep His way, and he shall exalt thee to inherit the earth: Fret not thyself in any wise to do evil." As a general rule, we may say that we had better stay where we are till the door closes behind us and opens in front. If you are not sure as to what God would have you do, stand still till He makes it known. God does not ask you to act without the assurance that you are in the line of His will, though you have often to step out on what seems to be an absolute void.

Abner was first cousin to Saul, and was animated, in part, probably, by loyalty to the royal house and also by personal ambition. It is a remarkable fact that he set up his standard beyond the Jordan, as though the Philistines had almost appropriated the western tribes. We are reminded that though our king is God's anointed sovereign, yet there are large numbers who set Him at defiance, as we see in the Second Psalm.

WEDNESDAY, October 22. 2 Samuel iii.

In this enumeration of David's wives, notice should be taken of his union with Maacah, who came from across the northern frontier. This marriage was perhaps dictated by political reasons. He wished by such an alliance to strengthen himself against Ishbosheth, but the bitter results of this alliance with a heathen family were patent in the turbulent life of Absalom. To marry out of the Lord is to prepare severe chastenings for ourselves.

Abner pretended that he was only actuated by religious motives in the negotiations that he opened up with David for the transference to him of the whole kingdom; but as a matter of fact he was partly piqued by the reprimand that Ishbosheth had administered, and partly conscious that it was useless to pursue the policy of separation. His influence with the elders of Israel, and notably with Benjamin, from which Saul had sprung, was all-important for David (17-19). And apparently this mission was covered by his visit to Hebron, as escort for Michal, David's wife. There is no doubt that Abner was guilty of disloyalty and treachery; but this was no excuse for Joab's dastardly deed of blood.

In the case of Joab, he could not claim to have acted as *goel* for the dead Asahel, who had died a soldier's death in open war; and he was probably actuated by jealousy of the military talents, the vast influence, and universal popularity of the rival general, whom he murdered in cold blood, just outside the city of refuge.

David took immediate steps to disavow the deed; and his behaviour on hearing of Abner's death, together with the accompaniments of his burial, not only removed all suspicion of guilt, but opened the way naturally to great popularity with the whole nation (36, 37). How little we can judge for one another! We may be outwardly anointed kings, but have men and things in our lives which are "too hard" for us. Every heart knows its own bitterness.

THURSDAY, October 23. 2 Samuel iv.

Another dastardly crime is related in this chapter, by which the way was laid open for David to become king of the whole nation, according to Samuel's prediction. We are reminded of Peter's words on the day of Pentecost: "Him being delivered by the counsel of God . . . ye have taken by *wicked* hands." The wrath of man is made to serve God's plans. Not that their sin is necessary to God, who could find other means of accomplishing His purpose; but such sinful acts make it needless for other machinery to be put in operation. It was a horrible deed, and David took immediate steps to show his abhorrence of it.

Notice his asseveration: "As the Lord liveth, who hath redeemed my soul out of all adversity." He used it once again afterwards (1 Kings i. 29). It was his daily theme. Few have known greater and deeper adversities, but throughout his life he was accustomed to trace that redeeming and delivering hand (Psa. lvi. 13). Let us bless God who redeemeth our lives from destruction, and crowneth us with lovingkindness and tender mercies (Psa. ciii. 4). However great your adversities are, be of good cheer, there is a way out, and God sees it, and He will bring you thither. Only be strong, and fret not yourself in any wise to do evil.

FRIDAY, October 24. 2 Samuel v.

All Israel now comes to anoint David king. He was anointed thrice—first by Samuel in his father's house, second by the men of Judah, and thirdly as here. So our Lord has been crowned by the Father's purpose in the Council Chamber of Eternity and by His Church. But there awaits yet another day, when He will be recognised as King by the whole universe. (Rev. xi. 15, &c.).

It was a wise policy to secure Jerusalem as the site of the metropolis, partly because from the days of Melchizedek, and before, it had been a religious centre, and partly because of its impregnable position. It was so strongly fortified that the battlements were manned by the blind and lame, who shouted in derision of his attack, "David cannot come in hither." David stormed the ancient fortress, and changed its name to the City of David. On the northern slope he built a number of stone fortifications, to secure himself from the Jebusites, who still dwelt in the lower city. He waxed greater and greater, because God was with him.

Thus there broke gradually on his mind the perception of the Divine purpose (12). Often we are unable to descry this in the earlier stages of our history. We can see no meaning, no purpose; but as year is added to year, the great scheme begins to unfold. Only let us be sure that whatever the position may be to which we are come, it is not intended for us alone, but "for His people's sake."

The more prosperous we become, the more liable we are to the attacks of Philistines. Let us not fight them in our own strength, but in reliance on God. Do not go before them. Wait till you hear the sound of marching, and *then* bestir yourself.

SATURDAY, October 25. 2 Samuel vi.

For fifty years the Ark had been in the house of Obed-edom (1 Chron. xiii. 1-5). With the concurrence of his people, David resolved now to establish it in the heart of the new metropolis. The journey to Baale (related in 1 Chron. xiii. 6) is here pre-supposed, and the historian, in this place, is treating only of the journey from thence to the capital. For this and the later procession, David seems to have composed that magnificent ode, Psa. lxviii.

The substitution of oxen for living men (1 Chron. xv. 2) was a great mistake, and it led to a terrible tragedy when Uzzah put out his hand to steady it. His sudden death must have called all the people back to the reality and holiness of Jehovah. God would still be had in reverence of all that called upon His Name. No liberties might be taken with the sacred symbols.

The blessing that befell the house of Obed-edom awaits all those who welcome and foster the work of God. In the present day, family prayer, interest in missions and Christian philanthropy, the consecration of money and time to God's cause, are what Obed-edom's welcome to the Ark was in those far-away days; so are they recognised and recompensed.

Great encouragement was thus afforded to David to proceed with his original plan; and the Ark was removed to its prepared place, with the careful observance of due form and solemnity. The king's personal joy seems to have been exuberant, much to the annoyance of the proud Michal. But his cup ran over. How it hurts us when those nearest to us are out of sympathy with our religious fervour!

F. B. M.

The Late Mr. Kensit.

HIS WORK AND MESSAGE.

THE painful intelligence of Mr. John Kensit's death, following the brutal attack at Birkenhead which had laid him low, aroused deep emotion among those who are concerned for the maintenance of the verities of the Gospel. Mr. Kensit fell in the midst of one of his most arduous struggles, and the pathetic character of the bedside scene in Liverpool Infirmary was intensified by the knowledge that near by, in Walton Gaol, there lay incarcerated the earnest-minded son of this courageous Protestant preacher and reformer.

Mr. Kensit lived in the full light of publicity; many of his labours and controversies were, consequently, familiar to those who follow the course of events. A man of strong convictions, quick to translate thought into action, bold and persevering in attacking that which he held to be lawless—his fervent campaigns against priestism and the Romanizing party in the Church of England, necessarily aroused the fierce opposition of sacerdotalists, who, with a cheap superiority, endeavoured to write Mr. Kensit down as "a mere agitator." A study of his career, however, reveals the true man—bluff but kindly, outspoken but thoughtful, and in all things possessed by a determination to witness that "there is one God and one Mediator between God and men—the Man Christ Jesus."

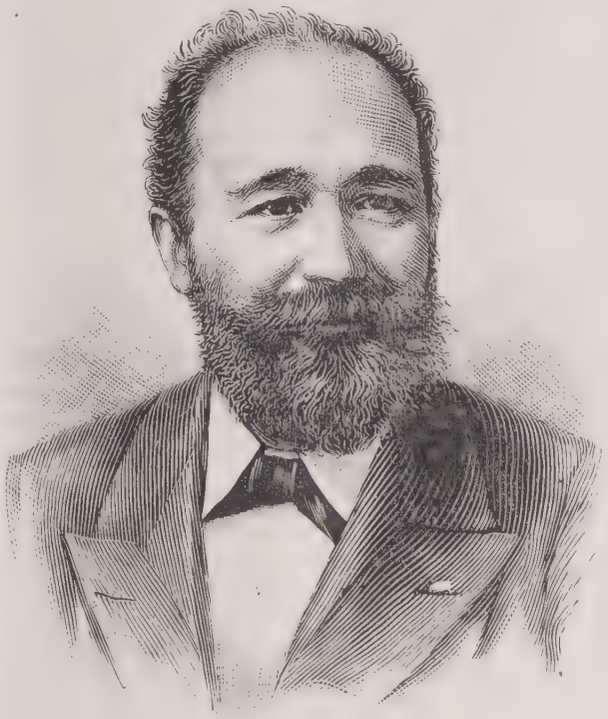
A Londoner by birth, our friend early became connected with Church life in the Metropolis; early, too, he was impressed with the inherent falsity of the Romish apostasy. The services at the city church of St. Lawrence Jewry, where he was a choir boy, were pronouncedly "High," and the lad felt their want of spiritual illumination. A series of lectures by the then vicar of Clerkenwell, the late Dr. Maguire, helped to inculcate sound Evangelical principles. About the same time, the young fellow commenced to preach the Gospel in the open air in some of the crowded thoroughfares of north-east London; he made his spiritual home in the Established Church, joining the congregation of St. John's, Hoxton. At another period he was a member at St. James', Holloway, under the ministry of Rev. E. A. Stuart.

A PROTESTANT BOOKSELLER.

Entering one of the largest of London business houses, that of Messrs. Morley, Mr. Kensit maintained his labours in Christian work, particularly in the Sunday-school. It was while visiting his scholars that he became impressed with the vast harm wrought by pernicious literature, and the need for supplying the people with elevating reading. A number of friends co-operated for the dissemination of pure literature, and the outcome of the operations was the establishment by Mr. Kensit of a publishing business at Hoxton. Later, the well-known establishment in Paternoster Row became the central office, and Mr. Kensit gradually came into prominence as a Protestant publisher and bookseller. Large and increasing quantities of enlightening books and pamphlets have been issued, the numbers last year including no fewer than 100,000 copies each of a penny "Foxe's Book of Martyrs" and "Three Years as a Nun"; as well as 50,000 each of the Bishop of Sodor and Man's "The Confessional in the Church of England," and a cheap condensation of Chiniquy's Life, entitled "Why I left the Church of Rome." In his business undertakings Mr. Kensit by no means escaped the calumnies of Ritualist critics. It was charged against him that a certain book which he issued was of an improper character, but he carried the war into the enemy's country by showing that it was simply an extract from a work published by The Society of the Holy Cross, brought out to inform the public as to the nature of certain semi-Romish publications.

PROTESTS AGAINST RITUALISM.

In the earlier stages of his career, Mr. Kensit contented himself with addressing the members of the episcopal bench; but they for the most part simply returned polite, formal acknowledgments to his emphatic letters of complaint. He then decided upon more active measures, and made a public objection to the services at St. Anne's, Hoxton, where the vicar had set up and openly advocated the confessional. Attention was next drawn to the somewhat notorious St. Ethelburga's, Bishopsgate Street, E.C. Here Mr. Kensit's action ultimately led to the removal of a number of Romish adornments. A still larger measure of public interest was aroused in connection with St. Cuthbert's, Kensington, where "a large crucifix, covered in crape, was held up before the congregation, and, as each piece of crape was removed, and the wood shown, the vicar called out, 'Behold the wood of the cross!' the people replying, and falling prostrate at the same time saying, 'Come, let us adore it!' After this the crucifix was laid on the ground in the chancel, and after adoration, vicar, choir, and congregation, went down on their knees and singly kissed the graven image."



From Photograph by Mr. Rheinhold Thiele, 66, Chancery Lane, E.C.

Against these superstitions Mr. Kensit indignantly protested. Holding up the crucifix at arm's length, he cried, "I denounce this idolatry in the Church of England!" The police were promptly called in; Mr. Kensit had to answer for his action before a magistrate, and was convicted. The sentence, however, was quashed at Quarter Sessions.

Mr. Kensit had, of course, many controversies with the Archbishops and Bishops; these continued practically to the end of his life, and involved public demonstrations in various parts of the country. In July last Mr. Kensit wrote a vigorous letter, objecting to the action of the Archbishop of York in devoting a sum of money to the new church of St. Columba, Middlesbrough: "In the Parish Magazine, Protestantism is assailed, and described as 'imported trash brought into this country and made in Germany.' The Holy Communion or Lord's Supper is described as the Mass. A Mass for the dead is offered up every Saturday. This is described as 'The Holy Sacrifice for the peace and repose of the soul.' Daily Mass is held and sung, in spite of our Church describing such services as 'blasphemous fables and dangerous deceits.' The abominable confessional is set up and described as 'the sacrament of penance.'" The Archbishop took no notice of the communication, but Mr. Kensit persevered, held large meetings in the town, and aroused the Protestant party. These experiences, indeed, were typical of vigorous agitations set up wherever the Romeward party broke the law.

THE WYCLIFFE PREACHERS.

Of late years Mr. Kensit, assisted by his son, Mr. J. A. Kensit, devoted time and energy to the organization of a body of young men, somewhat on the lines of the great Lutterworth divine and reformer, designated "Wycliffe Preachers." These evangelists went forth two by two to proclaim the Evangelical Gospel, particularly in districts that were plunged in the darkness of Ritualism. Popular apathy in religious matters was overcome, and the Protestant cause strengthened. Nor have the preachers been daunted by persecution. In spite of stonings and beatings by "lewd fellows of the baser sort," and miscarriages of justice held to be traceable to party bigotry, they have continued on their way.

THE TRAGIC END.

The record of the closing days of Mr. Kensit's full and exhausting career forms a sad and moving history. Most readers are familiar with the salient facts of the controversy between the Messrs. Kensit and the Wycliffe Preachers on the one hand, and the Liverpool stipendiary magistrate on the other. It will assuredly appear to many people that the conviction of Mr. Kensit, jun., was by no means in accordance with the well-known principles of English law. As that distinguished authority, Professor Dicey, has said: "A meeting is not an unlawful assembly because it excites persons, who dislike the meeting, to break the peace." This is a question for courts and judges, but equity-loving folk will find it difficult to exclude the thought that the contrast between the heavy alternative sentence of three months' imprisonment passed upon the young preacher, and the leniency with which certain rough disturbers were treated, may have suggested something of encouragement to local hatred.

In the presence of death, however, controversy is hushed; a courageous upholder of the Gospel has been cruelly stricken, and his cause has passed to a Higher Court. At the final interview with his son—who was brought to his dying father's bedside under prison escort—he urged the young man not to accept release from prison, unless he could do so without sacrifice of principle. Then he committed his weeping family to the care of God, and in almost his last clear utterance said that he was going to be with the Lord Jesus Christ. "The end," says his sorrowing widow, "was perfect peace."

Surely, in the struggles and wrestlings of this combative life, as well as in its solemn conclusion, we may discern a call to prayer and action, and an earnest reminder to us all of the Apostle's words, "I am set for the defence of the Gospel."

Mrs. Kensit and family desire to express their thanks to all those who have shown much sympathy with them in the great loss of their beloved husband and father. "Please pray that we may say from our hearts, It is the Lord; let Him do what seemeth Him good."

JOHN KENSIT: REQUIESCAT.

Still that protesting voice—
The strenuous life;
Its aims, its methods, long time judged by us—
(Acclaimed, denounced, or lightly put aside)—
Now left at last to the Eternal Judge,
Whose thoughts are not as ours, nor ours His plans,
One who fulfils Himself in many ways,
Whose kingdom suffereth violence.

Ceasing from judging, we acclaim him brave;
A trumpet-Gideon, for the truth he saw;
A Greatheart, fearless, free; thus counselling
Fighters in other conflicts than his own.
With his life message: "To thyself be true,"
Building us, haply, "wiselier than he knew."

Open the gaol, where sore confinement now,
Ceases to be the chief of pains decreed;
Let the son, bearer of his father's trust,
Stand, like a son, by this pathetic dust.—F. C.

[The friends of the Protestant cause—and many others, on grounds of humanity—have rejoiced to learn that since his father's death, young Mr. Kensit has been released.]

THE FUNERAL SERVICE.

Solemn and affecting were the scenes witnessed on Saturday last at the funeral service and interment of the departed worker. St. Mary's Church, Kilburn, was filled with a reverent congregation, and the vicinity of the building was thronged with sympathetic onlookers. The coffin, on which lay Mr. Kensit's Bible, was borne from the hearse into the church by the Wycliffe Preachers, between a double line of representatives of the Orange lodges of London, wearing their regalia. Many well-known Evangelical clergy were present, in addition to prominent laymen whose names are associated with the Protestant cause.

The service was conducted by Revs. J. C. Wilcox, vicar of Shepscombe and chaplain to the Wycliffe Preachers, Dr. C. H. Wright, C. Musgrave Brown, of St. Clement's, Liverpool—in whose church a memorial service had been held on the previous day—and James Ormiston, of Bristol. A brief address, given by Rev. F. S. Webster, touched with dignity and true feeling upon the tragic conclusion of Mr. Kensit's useful career. He pointed out that (1) It was no ordinary death. Our friend might have looked forward to a score of years spent in the Master's service. (2) It was a death which is felt by many to be a national disgrace. (3) Thousands mourn the death of this good man, who is "with Christ, which is far better." None who knew him could doubt the sincerity of his faith in the Gospel for which he died. He was a true and zealous labourer, but, more than that, he was a converted man, glorying in the title, "A sinner saved by grace." But while he has fallen, the cause for which he suffered remains—the purging of the Church of England from sacerdotal error, and the re-establishment of a sober, Scriptural, and Protestant faith.

PRAYER, NOT RETALIATION.

Let there be no thought of retaliation; not so will John Kensit be avenged. We stand by the Christian law:—"If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." Let us pray for the man who flung the missile, that he may become a follower of Christ, and if we think the recent magisterial decision unfair, let us "retaliate" only by prayer. Then healing influences shall flow from this deplorable event.

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The foundation truths of the Gospel are mighty to the overthrowing of Satan's kingdom. Let us therefore take up its proclamation afresh, with hope and faith, remembering that we are to live it as well as preach it. Above all, let there be prayer for a revival of true religion. The Holy Ghost is the only true guardian of the Church's orthodoxy. We pray that men shall be convicted of sin, and that those who are so convicted shall look to the Gospel of the free grace of God, of justification by faith only, as their sole hope.

AT THE GRAVE.

While the mournful notes of the "Dead March" swelled from the organ, the coffin was removed to the hearse, and a procession was formed. Along the entire route to Hampstead Cemetery the thoroughfares were lined with respectful spectators, not a few of whom raised their voices in harmony with the singing by the friends in the procession of "Rock of Ages," "Jesu, Lover of my Soul," "Sleep on, Beloved," and other suitable hymns.

When the funeral *cortège* passed the Cemetery gates, the hour was late in the afternoon, but a vast assemblage of people, many of whom had waited for some hours, received the mourners at the grave side with the singing of hymns. Then, in the gathering gloom of the autumn evening, the solemn words of committal were pronounced. In order to prevent any injury to the flowers and shrubs, the service was made as brief as possible, no addresses being given, but an adjournment was made to Fortune Green, immediately adjoining. Addresses were there given by Rev. H. Dening, Mr. Walter Walsh, and other friends.

Romanism in Ireland.

THE new volume by Mr. Michael J. F. McCarthy — Priests and People in Ireland (7s. 6d. *Simpkin, Marshall*)—to which we have already called the attention of our readers, supplies the Protestant lecturer with a veritable storehouse of facts so far as Ireland is concerned. Himself a Roman Catholic, the author writes under a keen sense of the wrongs from which his country suffers at the hands of the priests and nuns. Strong statements are made; but they are preceded or immediately followed up by figures and concrete instances of the evils in question, which give tremendous force to the indictment. It is not too much to say that many of the stories told would appear utterly incredible, were they not made by a credible witness, and backed up so strongly by facts. The provinces and counties are gone over in detail, and the result of the examination shows that Ireland is burdened with an incubus, without the removal of which the outlook along the lines of material or intellectual progress is hopeless indeed. An already poverty-stricken peasantry is being steadily robbed of hardly-won earnings, and dragged downward in every way, in order that the numbers of the "religious" may grow, and that palatial churches, cathedrals, convents, colleges, clerical residences, &c., may be multiplied in the midst of hovels.

The practical administration of the Poor Law Acts is tacitly vested in them (the clergy). The Roman Catholic dispensary doctors, clerks of unions and local government inspectors all owe their appointments to sacerdotal influence; the nuns and chaplains rule the Roman Catholic Unions; and the boards of guardians are used as a machinery for disseminating sacerdotal views under the guise of public opinion.

On the question of education, evidence abounds as to the manner in which all arrangements are made to serve the ends of the priests, without reference to the interests of the rising generation or of the taxpayers. Those who have the control of rating and "grants" have interests identical with the recipients of the money; and one of the results of this state of affairs is that while in six years (1895-1900) the number of pupils reported to the Education Department fell twenty-seven per cent., the expenditure rose twenty-two per cent!

Those who are tempted to think that Romish priests may be safely admitted to a share in the direction of public affairs will be disillusionized if they will read this volume. Their own laymen do not trust them implicitly; and Protestants are exercising a false and fatal charity when they concede anything to the presumption and pretensions of men who certainly do not aim at the true enlightenment of the race.

The Soldiers' Leisure.

THE establishment of a military camp at Bulford, on Salisbury Plain, has transformed an erstwhile solitary place, certainly not into a garden, but, at any rate, into a centre of life during a large portion of the year. For five years it was studded with tents of various shapes and sizes, which have now given place to more permanent buildings of corrugated iron, arranged for the most part in parallel streets running at right angles to a chief thoroughfare.

It is impossible to over-estimate the boon conferred on the men in camp by Soldiers' Homes and similar scenes of social and spiritual activity. The "off-duty" hours of camp life are necessarily monotonous, if not dangerous—the former in such a situation as Bulford, the latter when located in a populous centre where temptations are all too insistent. And bearing in mind the extent of the camp in question, there is full and ample scope for the Church of England, Wesleyan, and undenominational institutions to take each its respective part.

Concerning the last named (which is an extension of Miss Perks' valuable work in Winchester), the laying of a memorial-stone last week was the occasion of an interesting ceremony performed by Lady Wimborne, who, with her distinguished husband, has taken the greatest interest in the work, and given liberal financial aid to this Bulford scheme. A large number of interested friends and spectators were present, including the Countess of Lindsey, several officers and clergymen, and members of Miss Perks' council. Lord Roberts, being unable to attend the stone-laying, wrote promising to visit the Home at Winchester the following day, which he accordingly did.

In a forcible and graceful speech, Lady Wimborne referred to the privilege and necessity of providing such institutions for the men, in which they can find rest for body, stimulus for the mind, and, above all, peace for the soul—for the purpose of this Home, as of all Miss Perks' other work, is distinctively evangelistic, and aims at the leading of the men to Christ as Saviour and Strength. Lady Wimborne made an eloquent and touching allusion to the fitness of godly women for such work as this—the touch of a woman's hand, and the sound of a woman's voice, often striking a responsive chord in a soldier's heart as no other human means will do.

Miss Perks spoke of the mingled delights and anxieties of the work, which, with her equally devoted sister, she has been enabled to carry on for twenty-eight years—with the efficient and loyal co-operation, for upwards of twenty years, of Mr. Charles Edwards. In recent years a widely-extended sphere of blessing has been the troopship visitation at Southampton, especially during the period of the late war; and countless testimonies have been received as to the subsequent fruits of this earnest sowing.

General Battersby, who presided, and Mr J. H. Lydall, of London, also spoke, from long personal knowledge, of the value of the work, and pleaded its financial claims. The buildings comprise large kitchens, refreshment, reading, writing, and recreation rooms, a capacious hall to seat 500 people or more, bedrooms, baths, workers' quarters, &c., all excellently arranged and appointed. The total cost will not be less than £6,000, of which about £3,500 is already secured—Lord Wimborne having given £1,000 and Mr. John Cory (Cardiff) £500. Each of these gentlemen promises a further donation when the total required is nearly in sight. The Home, for which a choice position has been allotted, will be ready for occupation in another month or two; the formal opening may be delayed till the warmer weather of spring, but long before that its benefits will be available for the men in whose interests it has been erected. Warm appreciation of Miss Perks' labours has been expressed by the highest military authorities.

Billingsgate Christian Mission

FINDING that the month of July was inconvenient for holding its annual meeting, the Billingsgate Christian Mission decided that the gathering should take place in October. Accordingly a large company of friends assembled on Thursday last to celebrate the twenty-fourth anniversary of the Mission. The keynote of the meeting was given by the opening hymn, "To God be the glory," and speakers and hearers throughout were united in the confession—"Great things He hath done."

The secretary (Mr. A. Walters) presented a concise report of the year's operations of an inspiring nature. It was gratifying to learn that there never was a time when the workers were in touch with a larger number of men in the market and neighbourhood. All the agencies had combined to impress upon the people the fact that the primary object of the Mission is to win them for Christ. The medical mission, inaugurated four years ago, has prospered beyond the most sanguine expectations, and the attendance continues to increase. During nine months of this year over 5,000 cases were treated, while last month saw an average attendance of thirty-eight daily. As an evidence of the appreciation of the work it was mentioned that over a hundred of the salesmen contribute to the funds; and the patients showed their gratitude by placing £40 2s. 10d. in the dispensary box.

The visitation of the homes of the people has enabled the Sunday evening Gospel services to become more widely known, with the result that the attendance has doubled. To the Sunday-school and Band of Hope the children are gathered in, while weekly prayer meetings, missionary gatherings, and the Monday noon service in the market, are maintained amid encouraging signs.

PROPOSED EXTENSIONS.

Turning to the building fund, Mr. Walters announced that two-thirds of the amount required has been received; but over £2,000 remains to be raised. A much needed extension is contemplated—viz., the provision of a surgical and accident ward, where cases which have now to wait for several hours at the hospitals before treatment would be immediately dealt with. To meet the initial cost £300 was required, in addition to the ordinary income.

In submitting the statement of accounts, Mr. W. H. Williamson (treasurer) spoke in reassuring terms of the Mission's financial position, and mentioned that he had that morning secured the interest and patronage of the Lord Mayor, who had promised to bring their work before some of the guilds.

Mr. F. A. Bevan (who presided), warmly commended the Mission in its various agencies, particularly the efforts which combined the healing of the body with ministering to the spiritual needs of men.

THE NEEDY MULTITUDE.

Rev. Evan H. Hopkins gave a timely message to the workers on our Lord's command, "Give ye them to eat;" urging his hearers, in approaching the needy multitude, to bear in mind the boundless resources they had in Christ.

Words of encouragement were also given by Rev. Edwin H. Ellis; and Rev. J. E. Watts-Ditchfield related some incidents in which personal service had been used of God in winning men from the slavery of sin to the service of Christ. Dr. Stansfeld outlined the work of the medical mission, and emphasized the need for the proposed surgical ward. A warm tribute to the good feeling and appreciation of the salesmen was afterwards paid by Mr. W. Heading, who, some months ago, was appointed as missionary, and whose labours are daily proving fruitful.

Bible Flower Mission.—Mrs. W. W. Turton, superintendent of Bible Flower Mission, 110, Cannon Street, E.C., writes concerning the efforts made during recent weeks: "Over 10,000 lavender bags, ornamental cards, and little gifts for children have been sent to the hop-pickers."

Among the Hop-Pickers.

FROM the various outposts—Malvern District, Tenbury, Bromyard, and neighbourhood, come cheering tidings from our missionaries. The workers are warmly welcomed in the hop-gardens; while the camp services are full of interest, and not without cases of spiritual blessing. All our missionaries are total abstainers; each one carries a pledge book, and is prepared, in camp or garden, to accept signatures. John Burnham.

Fern Bank, Brentford.

A UNIQUE GATHERING.

Describing a lantern meeting conducted by Mr. Burnham, a correspondent writes:—"The service was held in a barn, the sheet being fixed at one end of the building. In the centre of the barn was the lantern perched upon two huge blocks, and by its side the portable organ, at which Mr. Burnham presided.

"Around there were gathered the 'hoppers' with their wives and children, who had come from Dudley, Dudley Port, and the slums of Smethwick and Kidderminster, as well as villagers. The interest which these 'lantern services' create will be better understood when it is remembered that these hoppers had but just finished a hard day's picking at the cribs, and hurried through their simple evening meal in order to be present; and some who have been late in leaving the hop-yard have actually left their meal in order that they might not miss the service.

"After a brief, earnest prayer, the hymn, 'Anywhere with Jesus,' was placed upon the sheet and heartily sung. Then followed a series of pictures on the subject of "Scenes from the Life of the Saviour"; and as each picture was thrown upon the sheet it was accompanied by a short, pointed Gospel address.

"Thus both by 'eye-gate' and 'ear-gate' these soldiers of the Cross made their assault on the 'citadel of man-soul'; and it was an assault which evidently made the citadel to shake, for more than one of these rough men was seen with tears in his eyes.

"As we stood there and witnessed this deeply-interesting scene, we felt 'surely God was in this place.' Though it was but an old barn, it was to us 'none other than the house of God,' and it was our earnest prayer that to many of those poor pickers it might also become 'the gate of Heaven.'"

TWENTY-SEVEN YEARS IN KENT.

One of the most familiar figures in the Faversham district is Mr. George Heath, of Canterbury, who for the past twenty-seven years has laboured in the hop-gardens at Selling with unabated energy, and has won a unique position in the hearts of the people. On week evenings the workers chiefly devote themselves to entertaining the children, and encouraging them to learn passages of Scripture.

The bodily and spiritual necessities of the sick are also ministered to. On Sundays Mr. Heath and several voluntary workers traverse a distance of eight or ten miles, visiting all the encampments in the district, and holding open-air services in their midst. On Sunday evenings Mr. Heath's addresses were illustrated with lantern views, and the Gospel stories made simple and clear.

On the last Sunday evening the speaker addressed 800 people with much earnestness and pathos. He described the sufferings of Christ in an effective manner; pointed to the invaluable blessings of the Atonement, and emphasized the necessity of appropriating them immediately. Many were moved to tears, and several have borne witness to good received.

Sunday Evening.

Now Thy day, O Lord, is closing,
Blessèd, holiest, happiest day!
Ended now its work and worship,
Silent at Thy feet we stay.

Hymn, and prayer, and Gospel message
In our hearts are echoing still,
Now like dew at eve descending
May Thy peace our spirits fill.

Far and wide this day has fallen
Precious seed of life Divine,
Human hands have sown and watered,
Let the increase, Lord, be Thine!

Gracious Master, bless Thy servants
Who this day have toiled for Thee,
Grant to them the sweet assurance
Not in vain their work shall be.

So shall six days' work returning,
Vibrate to one glorious chord—
Well may they go forth rejoicing
Who afresh have seen the Lord.

Tunbridge Wells. C. C.

Obituary.

DR. GEORGE W. CHAMBERLAIN.

THE Northern Presbyterian Church of America has for years carried on vigorous and fruitful missions in South America, and Dr. Chamberlain has been one of the chief outstanding workers in that field. Some forty years ago he visited Brazil, as he was somewhat run down by his college work. He had no idea of finding his sphere of life work there. But, having an introduction to one of the missionaries, he became greatly interested in the work, and returned to the States that he might fit himself for service in Brazil. He entered on his life work with great enthusiasm, and for all these years he has laboured to win the people of that land to Christ. He has preached the Gospel, taught the people, and organised churches all over the Central provinces of Brazil, and has been the successful agent in developing a great work in that superstitious and benighted land which will be his memorial through the ages. He visited the States lately for a malady which was found to be cancer, and which several operations failed to remove. He returned to Brazil to work as long as he could, and he died recently at Bahia, among his own people.

DR. J. H. GLADSTONE.

While a front-rank scientific man, Dr. J. H. Gladstone, F.R.S., whose sudden death has been announced, was also ardently devoted to Christian service. He was well known as a speaker for the Christian Evidence Society; while both as an Evangelical believer and an educationalist he strenuously opposed the action of Mr. Athelstan Riley during the controversy of 1894. On that memorable occasion Dr. Gladstone defended the system of religious instruction adopted in the Board Schools, and urged that the disputes threatened to wreck the very existence of the valuable Bible teaching that was being given.

Dr. Gladstone also identified himself with the Y.M.C.A. movement while quite a young man, and thirty years ago accepted office as president of one of the then best-known centres of Association work, that of Stafford Rooms, Titchborne Street, W. He was a member of the National Council from its formation in 1882. Few international Y.M.C.A. gatherings have taken place without Dr. Gladstone's counsel being called for. He was one of the few who assembled in 1855 in Paris, and drew up and adopted the Basis, which has ever since been the bond of union between Associations throughout the world. To the latest hours of his life Dr. Gladstone maintained a deep interest in everything that could promote the welfare of young men. He attended a meeting of the National Council on the 3rd inst., was the announced speaker at a meeting of his own branch on the 5th, and on the 6th he took the chair at a meeting of the Christian Evidence Society, but that evening was suddenly called to his rest and reward.

Personalia.

Dr. Heywood Smith has changed his address to 25, Welbeck Street, W.

Mr. J. D. McEwen (of Brooklyn, Nova Scotia) hopes to be again in England, *en route* for his field of labour in Brazil, for the second half of November. Friends desiring to communicate with him with a view to meetings should address Mr. A. T. Dence, Hillside, Byfleet.

Many of our readers will share our sorrow on learning that Rev. Dr. Valentine, of Agra, India, who is at present living at Bridge of Allan, is far from well. This honoured servant of God has devoted his life for the past forty-one years to India, and we are assured that many will most readily accede to his request to remember him in their prayers.

Many of our readers will be grieved to learn that a great sorrow has befallen Mr. George Clarke, the evangelist, in the death of his son, Harold, aged twenty-two, of typhoid fever. The young man's condition gave great anxiety for six weeks until the end came on Friday last. Mr. Clarke's friends all over the country will, we are sure, remember both father and mother at the throne of grace, in this dark hour.

The Children's Home.

AT an important meeting, held last week, of the general committee of the Children's Home, Bonner Road, Dr. Arthur Gregory, the principal, presented a carefully prepared scheme, indicating the lines upon which the Children's Home should develop in the next five years. The committee will have at its disposal within that period a very considerable sum of money to spend on the extension of its work. They resolved that they would contemplate the increase of the community at the rate of 110 children per annum for the next five years. The new branch, which is to be started at Liverpool, by the generous gift of £20,000 of a lady resident in that city, will, it is estimated, provide for fifty fresh children per annum. The remaining sixty children will be provided for by additional houses at the existing branches.

It was further reported that Mr. Joshua Locke, of Southport, and Mr. John Cory, of Cardiff, had each promised £500 on condition that an additional £4,000 should be raised within twelve months for the establishment of a special branch for crippled and afflicted children. In recent years the Children's Home has greatly developed this pathetic side of its work, and the need of such a branch, where careful individual training, educational and technical, could be gained, has become an urgent necessity.

The committee resolved to accept the challenge of Messrs. Locke and Cory. Dr. Gregory specially emphasized the fact that the large sums given, or about to be given, to the Home were only available for property, and that this expenditure would involve the necessity for raising the income of the Home by about £2,000 per annum. The committee felt that the position and prospects of the Home warranted them in expecting that this amount could be raised.

Liverpool's Little Outcasts.

AFTER visiting Canada for the second time this summer with a party of young emigrants, Mrs. Birt writes:—"We have returned to find the Home filling up again with a number of helpless little ones. Canada is at present enjoying great prosperity; we have received over 700 applications for the 170 children we took out this year. One of our boys, aged twenty, has been back to the old country. This lad went to Canada at ten years of age, and now owns a farm and sawmill worth £1,000, and is now taking his mother out to keep house for him.

"Ten to fourteen is the age to save boys; we are trying to save them from coming on to the streets. After they get an experience of the streets it is much harder to reform them, or to induce them to settle down. For instance, Geoffrey (aged eleven), mother died ten weeks ago, father is taking to drink; eight children in the family, only one working; girl (13) giving trouble already, and sent to a day industrial school. Geoffrey persuaded by a naughty boy to steal some fruit; the Scripture Reader brought him to the Home. These children have absolutely no control or good influence at home since their mother died.

"Another family has been deserted for seven years by father; mother goes out daily to work; she finds the eldest girl, age sixteen, has been led away by bad companions, she has pawned a great many things out of the poor little house, has spent the money foolishly, and has run her mother into debt. The younger boy and girl were brought to the Sheltering Home to save them from being ruined altogether.

"We have had a heavy season's work. After fitting out the three bands of young emigrants, our store of clothing is exhausted. We hope that friends will remember the poor and hungry children daily seeking shelter and protection at our doors."

Opportunities on the South Coast.—It may not be generally known that the present season of the year affords exceptional opportunites for "sowing the Word of truth" among the many onion sellers who come over from France, and are frequently met with in the South of England. An esteemed correspondent who has found these visitors to our shores easily accessible, has had much joy in distributing French Gospels among them, and conversing with them in their own language. Christian workers in this locality will be glad to know that such efforts are warmly appreciated by the strangers.

From Our Readers.

"PRAYER FOR REVIVAL."

DEAR SIR,—Under the above heading in this week's issue of The Christian you give "A Scripture Summary" of Revivals. Every one of them in the Old Testament times you refer to *was among God's chosen people*, and not among the unsaved world: and those quoted from the Acts arose entirely through the instrumentality and activity of God's servants, energized in both Old and New Testament by the Holy Ghost. Is it not Christians that want reviving in these days? "Truth through personality" is as true now as ever; and if a Revival is to come to our or any other country, it will come through Christians being revived and going forth as of old to preach and work in the power of the Spirit of God, as Acts vi. 4, where prayer and the ministry of the Word are linked together.

"Prayer Circles" are being formed, the chief prayer suggested being the outpouring spoken of in Joel ii. 28, and quoted by Peter (Acts ii. 17). Is there any Scriptural warrant for the outpouring of the Holy Spirit upon the unsaved world? Is He not "poured out"? and are we not told that "the world cannot receive Him because it seeth Him not, neither knoweth Him." The original prophecy refers to the Jews—it was partly fulfilled to them at Pentecost, and to the Gentiles later on; but the fulfilment in full is yet to come, and will be upon the Jews, and to the nations through them; and both in times gone by, in the present, and in the future, Revival came and will come through the instrumentality and activity of God's true Israel, as mentioned before, and not through prayer alone.

It seems to me that we are in danger of being led away on false lines in regard to this matter. One hears such expressions as "Prayer is in the air," "Only get people to pray," as if prayer alone was everything, and work quite a secondary consideration. We need to keep close to what the Scripture saith.

If you would open your columns to this matter much good might be done.—Yours faithfully, A.

11th October.

MY DEAR SIR,—I rejoice greatly that you are pressing upon the heart of your readers the need of believing prayer. The Lord who has made His people to desire a great Revival will assuredly answer prayer, and that soon.

I have been holding mission services in the north, where the tragic death of our brother, Mr. Kensit, has made a profound impression, and it is laid upon my heart that this is a special call to prayer for his and our enemies who are in the bondage of sacerdotalism. The deadly doings of the priests are exposed, and the Christian public is aroused. The battle is the Lord's. Our weapons are not carnal. Our hope is not in eloquence, argument, or organization, but in the living God. On one side the Church of Christ is assailed by priestcraft, and on the other side by the world-spirit. Perhaps it would be difficult to say which is doing the greater damage.

Can we not arrange a united prayer mission on one day every week throughout the coming winter in every city, town, and village throughout our land, to pray definitely that the Spirit of the Lord will so reveal to those who are in error the simplicity of the Gospel of Christ, that they may be saved and filled with all the fulness of God? I believe we can, and in doing so the revival we seek will assuredly begin.—Yours in Christ's service, Thomas Hogben.

Welcome Mission, Portsmouth.

A VOICE FROM THE MINE.

DEAR SIR,—One cannot help but be inspired and interested in the manly and straightforward utterance of Mr. Chas. Cook in his article, "Ancient Lights," in your highly esteemed paper. In these days of indifference to the sacred claims of God's Word, the turning away of many to the shallow forms of worldly teaching, to the callousness of milk-and-water professors of religion, it is an inspiration to follow every week the teaching inculcated in The Christian.

In these dark pit villages in which we live, surrounded as we are by men of the grossest ignorance and superstition, whose chief delight and pleasure is to hustle pigeons about, and leading prize members of the canine family in leaders on Sundays as well as week days, we are constrained to ask ourselves the question, Are we not sadly drifting into godlessness and apathy to His blessed Word and Gospel?

Ungodly men do not stop to think of the awful judgments that will be meted out to those who obey not the Gospel. They think not of the time when "they shall stumble and fall, and be snared, and be taken." Many members of our churches are living entirely in disregard of the claims of the Word of God and of a consistent life before the world, and many to-day are content to "feed on ashes." The sad reason of their failure and downfall is the neglect of the reading of God's Word.

I may say I follow Mr. Meyer through every day, and other studies of sacred truth, and find in The Christian a mine of spiritual wealth.—Yours in Christ, Robt. Blenkinsop.

Ushaw Moor Colliery, co. Durham.

The Genesis of Religious Error

THE Holy Spirit gives us through Paul two indications of the Genesis of Religious Error, in its two great epochal departures from a primitive purity.

I. The Primeval Apostasy. "When they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. . . . And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind" (Rom. i. 21, 28). Here, as the whole passage shows, the stages are: (1) disregard for God's glory; (2) inward rejection of man's high privilege, the knowledge of God; (3) penal consequences: mental, religious, moral degeneration.

II. The Christian Apostasy. "They received not the love of the truth that they might be saved. They believed not the truth, but had pleasure in unrighteousness. For this cause God shall send them" (providentially, judicially) "strong delusion, that they should believe a lie" (2 Thess. ii. 11, 12). (The rearrangement of clauses retains, and perhaps makes clearer, the line of thought.)

We cannot miss the solemn lessons that appear even at the surface of these profound statements. Bringing to light the secrets of human nature from times historically thousands of years apart, they yet contain the same elements—light rejected, light withdrawn. Whenever the truth is cast away, the lie is entertained. The departure of God is the signal for the entrance of the wicked one. The only defence against delusion is to receive the truth in the love of it—to abide in Him who is the Truth. F. W. Schofield.

Harley College.

"Chief-Corner-Stone" Mission to Jews.—Mr. J. S. Davidson, missionary, conducts periodical meetings at the Strangers' Rest, Ratcliff Highway, and in other centres of North and East London. He enjoys the confidence and assistance of several voluntary helpers. He has had many trials of faith and patience, but holds on his way with singular devotion. His address is—53, Pyrland Road, Canonbury, London, N.

Y.W.C.A.—An interesting meeting was held in Elgin on Wednesday, 8th inst., when the members of the local Y.W.C.A. entered into possession of new premises in Greyfriars Street, acquired by them at a cost of nearly £1,100. Lord Provost Young occupied the chair, and addresses were given by several local gentlemen, and Rev. James Paterson, White Memorial U.F. Church, Glasgow. The following evening the annual united social meeting of the Y.W. and Y.M.C.A.'s was held, when the new buildings were taxed to their utmost capacity. Mr. William Gall, J.P., bank agent, occupied the chair, and the speakers were Mrs. Fischer, Cambuslang, and Rev. Mr. Paterson, Glasgow. An era of great usefulness and prosperity is hoped for in the new premises. J. M. S.

East London Tabernacle.—Now that the winter is fairly started, Pastor Edwin H. Ellis, of the East London Tabernacle, Burdett Road, E., is once more pushing on the useful Home Mission Work started and carried on successfully by Pastor Archibald G. Brown. Two missionaries are fully engaged, both admirably qualified for the work—house-to-house and room-to-room visitation, by which means the Gospel is taken right into the homes of the people. In this work many cases of extreme poverty are met with and relieved as far as funds in hand will allow. A Medical Mission, with a trained Christian nurse, would be a great blessing in this work. We are praying for this. The Orphan Homes are full, and this work of looking after the fatherless children in the needy East-end of London could be wisely extended if only generous hearts would help.

The Christian Temperance Campaign.

ALVA.

ONE of the evenings included in the campaign in Alloa and vicinity was devoted to Alva, where a large meeting, under the presidency of Rev. Charles Watson, was held in the Town Hall, primarily to inaugurate the Alva Temperance Union to focus the efforts of all the local societies. Rev. J. Q. A. Henry delivered a forceful and eloquent address dealing with the evils of the drink traffic in the crime, poverty, and disease which it imposed upon the people of the United Kingdom, and the benefits which might accrue to widows and orphans, and by way of old-age pensions, if the traffic were stopped. He concluded with an impassioned appeal to his hearers to fight this giant evil. The singing of Mr. T. Armon Jones was greatly appreciated. Fifty pledges were taken.

PERTH.

The first public meeting of the series which Dr. Henry and Mr. T. Armon Jones are at present holding in Perth was convened in the City Hall on Sabbath week under the chairmanship of Mr. Henry Coates. The subject of the address by Dr. Henry was "Rolling Away Britain's Supreme Reproach," and among many terrible facts cited it was asserted that no fewer than three-quarters of a million persons—or one in every forty—of all classes of society, from bishops and clergymen down to various grades of people outside the Christian Church, have money invested in the manufacture and sale of alcohol; an equal number being dependent upon those so employed, making one out of every twenty persons in the nation indebted for a living to the drink traffic. In face of such deplorable facts the time has come when every pulpit in the land should ring with the gospel of Temperance.

On Monday evening Mr. Robert Scott (of London), who had just returned from a visit to the United States of America, was on the platform, and received a cordial welcome. During the week Dr. Henry, on successive evenings, dealt with the Drink Problem under its various aspects — Political, Social, Economic, and Physical, respectively. The meetings grew in attendances and interest.

A drawing-room meeting at Balhousie Castle (the residence of Mr. James Ramsey) was a most helpful gathering. Dr. Henry spoke on "The Drink, the Scourge of Society," and Mr. Jones melted all hearts by his pathetic rendering of "Looking this Way."

In all the meetings Dr. Henry's words were listened to with profound attention. The facts came as a revelation to the people concerning the magnitude and momentous importance of the temperance problem. The address in which the missioner clearly showed the uncompromising demand made by the Bible for abstinence on the part of priests, Nazarites, Rechabites, kings, princes, and people, exercised a powerful influence.

On Sabbath evening there was an immense audience; every available seat was occupied, and also the extra forms which were brought in. Rev. Dr. Bannerman, who presided, said that during the twenty years of his ministry in Perth, no such meetings had been held, and no such comprehensive and Christian pronouncements on the Temperance question delivered.

A large number of new pledges were taken, totalling about 650 in the meetings, in addition to hundreds secured outside by young people and others. On Tuesday Dr. Henry spoke to gatherings of workpeople during the breakfast and dinner hour.

FUTURE MEETINGS.

Till Oct. 17, Perth.
Oct. 18-31, Greenock.
Nov. 2-5, Cork.
Nov. 6-9, Limerick.
Nov. 10, 11, Waterford.
Nov. 12-14, Wexford.
Nov. 15-25 Belfast.
Nov. 27-Dec. 4, Dublin
Dec. 6-16, Worcester.
Dec. 21, Brighton.
Jan. 9-15, 1903, Motherwell.
Jan. 16-29, Lisburn
Jan. 31-Feb. 6, Newton Abbot.
Feb. 7-13, Neath
Feb. 14-20, Reading
Feb. 21-27, Sunderland.
Feb. 28-Mar. 6, Middlesbrough.
Mar. 7-13, Dundee.
Mar. 14-20, Stirling.
Mar. 21-April 3, Falkirk.
April 4-9, Lincoln.
April 18-24, Hull.

Hints to Congregations.

IN connection with the quarterly meetings of the London Baptist Association, convened at Ferme Park Chapel, Hornsey, N. (Rev. Chas. Brown), a public meeting was held in the evening, Rev. T. Greenwood presiding. In an able address, claiming that we owe many public benefits to the association of Free Churches, Rev. Richard Richard admitted also deep indebtedness to holy men in the Established Church. He urged Free Churchmen to resist the Education Bill, and, in the words of an Irish orator, to bring their backbone to the front.

Showing that the common events of church life have been of intense interest and importance, Rev. Dr. Newton Marshall instanced the ordinary work of evangelization as an example. From the evangelist's point of view the outlook is almost overwhelming owing to fearful and varied evils. Society seems to be more than ever becoming separated into two classes, in the sense that one, chiefly from hereditary causes, is not touched by the Gospel, while the other gladly gives its allegiance to it. It is consequently the duty of the latter to overcome its lethargy, and utilize the best methods to alter such a serious condition of things in the former.

A great danger exists of the minister being regarded as the only proper and authorized individual to engage in Christian work, the layman consequently standing aloof. The greatest present need is individual testimony, through the medium of friendship in its broadest sense—Jesus Christ being the greatest example in this respect. Over organization is an evil, the great necessity being to use the methods likeliest of success irrespective of organization. The second coming of Christ should be thoroughly believed in, and looked for to remind us of fleeting life. Personal consecration is the great desideratum.

From Mr. Henry Varley.

I HAVE just been reading the latest number of The Christian. I wonder whether, when you are weary with editorial cares, it refreshes and cheers you to know how you stimulate thousands by the good tidings circulating with, and found in, your valued columns. You put us in close relation with the active thinkers and workers in the wide harvest field.

The weeks since my return to America have passed rapidly and have been crowded with interest. Northfield and Winona Conferences have been held, and at both of them we have met thousands of our fellow-labourers, with whom it has been a real blessing to come into contact. I hardly ever remember such greetings, and in one sense sorrowful partings. Hundreds of brethren in the ministry, both pastors and evangelists, tell of definite accession of power, as also fresh, and to them new, lights upon revealed truth.

I am persuaded there is already a marked reaction against many of the vagaries and bold assertions of the "Higher Criticism." The cry of many men is for "the Living God," and to be "strengthened with might by the Spirit in the inner man." Our honoured brother Johnstone Ross, spoke with great power at Winona, as also many others; but I want to write about God. We had His power and glory in great and varied display, and no single meeting, in the judgment of many, could compare with that

"ALL NIGHT WITH GOD,"

which 140 of the brethren met together to spend.

What a time of humbling, confession, and breaking down it was! Surely it was good to be there. God was in the place, and we knew it. The reflex influence of that night sounded out in all directions. We met at 10.30 p.m. and broke up at 5.30 a.m., the sun shining upon us, as upon Jacob at Peniel. The "little group" meetings, with personal confessions of ignorance, weakness, and sin, the inquiries made, the meaning of Scriptures, &c., were most blessed. Surely our hearts burned within us.

This Winona Conference is in the main Presbyterian, with wide and extended evangelistic interest. One distinguished business man has given 50,000dols to be expended in sending devoted and well-educated evangelists into many of the States.

Since our return from Northfield I have been preaching again in Boston, where the Lord has opened for me a wide door. Dr. Lorimer has gone to New York, and the splendid building known as Tremont Temple, of which he was pastor, is vacant so far as a settled minister is concerned. Asked to supply this vacancy for a brief season, I began on the second Lord's Day in this month. Already the magnificent hall is crowded to excess, and last Sunday many could not be admitted for lack of room. Far better, however, than this important factor in successful work, the presence of our great Lord has been recognised with gratitude and praise.

Certainly from the large number of testimonies given, and the evident power in the meetings, His effectual working is with us. I have been asked to continue the ministry and special meetings, and have consented to do so for a short time. There is great interest, but I want to see unmistakable proofs on a large scale that the risen and exalted Lord Jesus Christ is in very deed with us, "confirming the word with signs following." To this end I ask your readers to labour in prayer for us. It certainly is a joy beyond expression in this city, that appears to have as many gods in it as Athens of old, to see these wonderful gatherings drawn together to hear "the Gospel of the glory of the blessed God." Last Sunday there must have been an aggregate of well-nigh 7,000 in the three meetings.

September 30. Henry Varley.

Oxford Notes.

OXFORD Y.M.C.A. has begun its winter session of debates. The opening subject was, "The Education Bill." 130 were present at the discussion.

The meetings of the Oxford Diocesan Conference, held this week in the Sheldonian Theatre under the presidency of the Bishop, have been full of interest. Resolutions as to the increase of betting and gambling were passed.

The Oxford Christian Social Union held its annual meeting this week in St. Mary's Parish Room. The special subject was, "Medical Administration and the Poor." This was ably dealt with by Mr. G. W. Farmer, F.R.G.S., who urged the insurance of the poor, a better supply of labour, and the inculcation of thrift and independence, on Christian social lines.

The great event in Oxford this week has been the Tercentenary of the Bodleian Library. Opened on November 8, 1622, with a total of 2,500 volumes, it has to-day, after a lapse of nearly 300 years, no less than 700,000 volumes upon its shelves. During these years the Bodleian has impressed and moulded the minds of thinkers, scholars, and preachers throughout the whole world. This week every portion of the civilized world has sent her representative, and nearly every great university her delegate, to do honour to the name and memory of Sir Thomas Bodley. Christianity to-day has much cause to thank the founder of Oxford's great library.

Armenian Orphans at Marsovan.—Dr. Charles C. Tracy, who has been compelled to return to the United States for a time to recruit his health, is very anxious that a wider interest should be aroused throughout this country in the cluster of institutions at Marsovan, Asia Minor. The young people gathered there number 600, 115 of them being massacre orphans. In spite of every effort, the funds fall short of meeting the remaining expense. The teachers are truly labouring for Christ's sake, receiving the barest provision for living. The situation would be much relieved if £100 per annum could be contributed from this country for four or five years.

Pacific Garden Mission.—Mr. and Mrs. H. W. Maynard, who have just returned from a visit to Chicago, report a very happy visit paid to the Pacific Garden Mission. They convey a message from Miss Clarke of thanksgiving that God has indeed been blessing their work and working mightily. Among the testimonies they heard given was that of one man, who, from a good position, had tottered penniless into the hall, and is now saved and prosperous. Another said that though he now earns less money than formerly, his home is far happier, because Christ dwells with him. He has stoutly resisted the temptation of a large salary if he will keep a gambling den. A splendid after-meeting was conducted by Mr. Monroe.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive and helpful for Sunday talks with their young folk.* *(See next page.)*

Lost and Found.

I WONDER how many times in a week you lose something—pen, pencil, grammar, gloves, and lots of other things! How long do you search for a lost article? Well, that may depend upon its value. If it were a shilling, you would spend more time and trouble than over a broken bit of slate pencil that you can easily replace. The more a thing is worth, the more trouble you will take to find it.

When I was a lad, my mother lost a pet dog, of which she was very fond. We children were sent off in different directions to hunt for it, bills were printed and circulated offering a reward, the whole countryside was searched, and there wasn't a small boy in the place who did not look anxiously (though sometimes cautiously!) at nearly every dog he met, in the hope that he would be richer by 10s. as the result. But such hopes were doomed to disappointment; for the truth was, the cook had poisoned it and buried it, out of spite for a scolding she had received.

You may sometimes see a knot of persons outside a police-station reading the notices which are headed with that little word, "LOST!" I have seen some describing a man, or woman, or child whose relations are anxious to find them; and you can understand that a loving mother would think no trouble too great in searching for a little one who was lost. Nearly every Bank Holiday quite a number of tiny mites get lost on Hampstead Heath, and there are some touching scenes at night at the police-stations when their frantic mothers are enquiring for the little ones. I am glad to say they nearly always find them, because the policemen take charge of any little stragglers they find wandering about.

A large children's meeting was being held, one day, in a great hall in Philadelphia, when a gentleman walked quickly up the aisle, and said to the leader: "Oh, sir! I am in great distress. I was coming to this meeting with my little girl, but somehow she got separated from me in the crowd outside, and I cannot think where she is!"

"I am very sorry," said the superintendent, "but how can I help you?"

"Well," replied the agitated father, "she may have found her way in here, and I should be so glad if you would ask. Her name is Mary Wilson." So the leader, having called for silence, said in a loud voice: "Is there a little lost girl here, named Mary Wilson? If so, will she stand up?"

A great many children, and some grown-up people, stood up and looked at each other, but no one answered, so once more the leader said: "If Mary Wilson, who is lost, is here, will she stand up!" This time nearly a hundred children stood up to look for the little missing girl, but with no better result than before. So the leader said: "I am very sorry, sir, but apparently she is not here; and I think we must get on with the meeting now;" and the poor anxious father left the hall in great distress to give information to the police.

At the close of the meeting, when most of the children had trooped off home, a little girl was seen sitting on a corner seat. "What are you waiting for?" asked a teacher. "I'm waiting for my papa or someone to take me home," was the artless reply. "What is your name?" "Mary Wilson." "Mary Wilson!" exclaimed the astonished teacher, "did you not hear Mr. A—— say that if a little girl named Mary Wilson who was lost was here she was to stand up? Why didn't you do so?"

"Oh," replied the child, "*I wasn't lost; I was here!*"

Thus she had not been found at the right time because she did not know she was lost; and there are many older and wiser people than little Mary who make a similar mistake. They are never saved, because they do not know that they are lost. Jesus said, "I came not to call the righteous, but *sinners* to repentance." "The Son of Man is come to seek and to save that which was *lost*." Thus the Good Shepherd found the sheep upon the mountain, and carried it home in His bosom. Thus He will save you, if you will acknowledge that you have "erred and strayed from His ways like lost sheep," and accept the pardon which He gave His life to secure.

When you are found you will no longer be lost; but you will always be lost *until you are found*.

Uncle Tom.

School-Days.

Hymn for a Child at School.

O gentle Saviour, strong and kind,
Be near me while at school I stay,
When friends and home are left behind,
And mother-love seems far away.
Thou, who wert homeless on the wild,
Give comfort to Thy little child.

When lesson-tasks are hard to learn,
And irksome duties weigh me down,
Be Thou my wisdom, bid me turn
Where light is for Thy children sown.
Help me to work with faithful care,
Because each task-time Thou dost share.

And when the playground, after toil,
With merry fun and gladness rings,
Let naught of sin the pleasure spoil,
Keep back all mean and selfish things,
In every game that claims my part,
Lord, make me true and pure in heart.

Wash me that I with Thee may live
When terms and lessons all are past;
To me Thy grace and favour give,
And, till I reach Thy heaven at last,
At home or absent let me be
Well pleasing, always, unto Thee!

Mary Rowles Jarvis.

"Do Right."

On a glorious summer morning,
'Mid the perfect sunshine bright,
People, people, take ye warning,
Oh! do right.

Should the day be long and dreary,
Lone and sleepless be the night,
Though the hours be sad and weary,
Still do right.

Do your footsteps tend but slowly
On life's pathway towards the light,
Think of Christ so meek and lowly,
Who did right.

His example to us giving,
Always 'gainst the wrong to fight,
By His Holy Spirit striving
To do right.

Dorothy Peek (aged 13).

Drewsteignton, Devon.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 352).

1. Say in which verse the *questions* given below occur.

2. From the other chapters given, select a verse to form an *answer* to each of the several questions, and write it out.

(*a*) "Seekest though great things for thyself?" (Jer. xlv.; response, Psa. xxvii.)

(*b*) "What think ye of Christ?" (Matt. xxii.; response, John iv.)

(*c*) "To whom will ye flee for help?" (Isa. x.; response, Matt. xv.)

(*d*) "Lord God, what wilt Thou give me?" (Gen. xv.; response, Ezek. xxxvi.)

(*e*) "What wilt thou that I shall do unto thee?" (Luke xviii.; response, Psa. li.)

(*f*) "Who can heal thee?" (Lam. ii.; response, Psa. cxlvii.)

(*g*) "Is thine heart right?" (2 Kings x.; response, Psa. xxxii.)

Children under *ten*, do any 2; under *thirteen*, any 4; under *seventeen*, any 6.

ANSWER TO LAST SEARCHER (No. 351).

Bible Clock.

I. Life! (John i. 4).
II. Everlasting Life! (John v. 24)
III. Bread of Life! (John vi. 48).
IV. Life of the World (John vi. 51).
V. The words of eternal life (John vi. 68).
VI. I am the Bread of Life (John vi. 35).
VII. I am the Resurrection and the Life (John xi. 25).
VIII. He that believeth on Me hath everlasting life (John vi. 47).
IX. I am the Way, the Truth, and the Life (John xiv. 6).
X. Whosoever will, let him take the water of life freely (Rev. xxii. 17).
XI. Whosoever believeth in Him should not perish, but have everlasting life (John iii. 16).
XII. Search the Scriptures; for in them ye think ye have eternal life (John v. 39).

No. 351.—Correct answers (first list) received from:—

A—R. Aldwinckle, Douglas Anderson-Berry*, Miriam and Olive Allam, Madeline Abel-Smith, Gwendoline Ahier.

B—Alison and Monica Bailey, Ella Berryman, Emily Bridgewater, Raymond and H. Bailey, Caza and Millie Butler, Ileene, Evelyn and Mabel Barstow, Annie Blaikie, Barbara and Gwendoline Bourne, Albert Bourne, Edith Ballard*, Amy and Thomas Beaty, Ronald and Ewen Bentley, Mabel Baker*, Robert Bushby, Annie Brown, Isidore Bernardson, Rachel Blumenthal*, Leah Bazinsky*, Edith Bank, Esther and Annie Blodowsky, Marjorie Bevan.

C—Rosalind Clarke, Edith Clear*, Lilla Corbitt, Ada Combes, Percy and Stanley Chappell, Kathleen, Willie, May and Madeleine Cullen, Lydia Cleary, Sophie Cohen, Anna Chanyen.

D—Kitty and Violet Donaldson-Selby, Ruth Dawson*, Violet Dodsworth, Rosalind Dodd, Zan, Kathie and Margaret* Dudgeon, D. Daintree, W., Nellie and Eddie Dowsett, Gwendolen Duke.

E—Jessie, Ethel and Dorothy Essam.

F—Rachel and Sarah* Finkelstein, Olive, Mabel and Vincent Fleet, Elsie Fox*, Gwendolen and Phyllis Flint, Kitty Fausset.

G—Margaret Guillaume, Dorothy*, Cicely* and Gladys Gibson, Ethel Gates, Alan Gardner, Norah Goodbody, William and George Goodall, Evelyn* and Grace* Guiston.

H—Theodora Hill, Ina Hemmel*, Kathleen and Harry* Hodgkinson, Edith Hilliler*, George Hucklesby, Dorothy Hunt*, K. and Dorothy Heckford, Hettie Hill, Annie Horstraft, Beatrice Hastings, Perra Holik, Mary, Hilda and Elizabeth Hooper.

I—Daisy Iredell.

J—Gertrude Jones*, Alfred* and Gladys Johnson, Amelia Jacobson.

K—Phyllis and Margery Kiernan, Edith Kisler, Eva Kalb, Gertrude Krambach*, Rose* and Esther* Killowich, May Kalb*.

L—Georgina Lichtenstein, Annie Levine, Sidney and Mary Law, Constance Long, Beatrice Le Mesurier.

M—Mildred Morgan*, Geoffrey and Sidney Martin, M. Mills*, Margie Marston*, Winifred* and Doris Martin, Ellen, Grace, Arthur* and Lewis* Morice, Dorothy McMullin, Peggy McArthur, Janet Michaels.

N—E. Newell, Maude and Amy Nottage, Emily Norris, Leah* and Dora* Niels.

P—Lionel Pearson, Dora Phillimore, Evelyn Primrose Pechey*, Ella Pulham, Golda and Margherita Perlmann.

R—Rose and Esther Rosenthal, Emily Rowdon, Winnie Runting, Laura Ridler, Marion, Dorothy and Gussie Roach, Helen Reid.

S—Annie Speare*, Pauline Schwartz, Lizzie and Dorothy Simons, Flora Shadbolt, Esther Simmons, E., Bertram and Norah Slater, David and Stanley Soltau, Septimus, Octavius and George Speare, Fred, Rider, Glanvill and Stanley Smith, Margery Smart*, Betty Stocks*, Leslie* and Archie* Stubbs, Margaret and Helen Sturroch, Mary and F. Sowden, Hilda Smith*, Maud Simpson, Vera Stapylton.

T—Theodora and Archibald Thorn, Reginald Thresh*, Marion Tarry, Rebecca and Rachel Tushinsky, Naomi and Eva Torff.

V—Norman Vince.

W—Mabel, Nellie and Sydney Wisdom, Greta Watson, Ellie* and Nora* Wyatt, Fanny Wheeler, Clara Wisdom*, Annie and Sarah Wood, Florence Wilde, M. Walker*, Cecile and Phillis Wright, Gertrude Williams, Edith, Walter and Edward Wheeler, Agatha Ward, Ellen Williams.

Y—Gladys Youug.

No. 350.—Correct answers (second list) received from:—

A—Daisy Annett*, John and Tom Aikenhead, Mabel Ashwell*, Bessie Acton*.

B—Mary Bentley, Louise Betts, Dorothy Berry, May and Daisy Bilson, Frances Burnett*, Conyers and Massy Baker, Hilda Barstow*, Ashley Blunn, Beatrice Brouard, Claud Bowker, Evelyn, Irene and Freda Butlin, Marion Boyle.

C—Hyde and Duncan Campbell, Jane Church, George Crawford, Arthur* and Winnie* Cox, Annie Coulter*, Dorothy Cooper, Maggie* and Jessie* Carter, Rona Campbell, Willie Cooper*, Alice Crang*, Alfred Cocking, John*, Henry and David* Colville, Cicely Craven, Ethel Cumbers, Winifred Collingwood.

D—Elsie Denton, Willie, Grace*, Emily and Catherine Dempster, Lizzie Dowzard*, Harold Davis, James, John, Violet and Mai Davidson, Stanley Drew.

E—Muriel Eustace*.

F—Aileen and F. Figgis, C. and F. Freegard, Mabel and Eva Fletcher, Laura Finch, Eirene*, May* and Gwendolen Fennell, Agnes and Lewis Fullarton, Lillie Forster, Phyllis Fry, Temperance Foskett*.

G—Norah Glynn, Margery and George Graham-Brown, George and William Goodall, Alice Gammage*, Isabel and Margaret* Goudge, Dorothy Grove*, Violet Garnett, Dorothy, Jack, Edith* and Stuart Gray.

H—John Herbert, Dorothy Havergal-Shaw*, Olive Hutchings*, A.* and May* Handasyde, Henry and Winifred Harvey, James and John Henderson, Gladys* and Violet* Head.

I—Daisy Iredell, Isabel and Ani Inglis.

J—Louie* and Hilda* Jeffery, Ida Jackson, Lizzie Johnstone, David* and Robert* Jameson.

K—Nellie Kelly*, Annie Kingsford.

L—Alfred, Rupert and Gladys* Leigh, Lizzie Lloyd*, G. J. Larwill.

M—Lydia Mann, Connie Murfin*, Eva McKenzie*, Leonard Medcalf, Harold and Horace Metherell, Alice and Maisie Mackenzie, Harvey Moore, Nellie Manning*, Gwendoline Moir*, John and Hudson Macfarlane, Charlie, Jessie and Alick Morrison, Dora Muir*, Marjorie Martin, Margaret*, Joy* and Ella McFadzean, Helen*, Lily* and John MacMurray, Dorothy, Winnie and Leonard* Mace, Dorothy* and Margaret* Morris.

N—Edward Newell, Amy and Maude* Nottage, Hilda and Gerald Nicholls.

O—Olive Oxley, Kathleen O'Callaghan*, Maude Oakes.

P—Rosie Peppin, Gladys* and Isabel* Phipps, Connie, Eddie and Jessie Palmer, Mabel and Lucy Pelham-Burn, Alfred and M. Porter, Percy, Clarice and Geoffrey Peach.

R—Laura Ridler, Jessie, Elmina and Cecily* Roe, Mary Reburn, Susie Rough, Lily Realff, Marion Richards.*

S—Flora Smith*, M. Sells, Stanley W. Smith*, Florence Simpson, Cicely* and Lilias Sherbrooke, Hugh* and Agnes* Shields, Evelyn*, Violet*, Phyllis* and Gladys* Shaw, David Stewart, Leslie* and Archie* Stubbs, Gertrude Scott*, D. Stainer, Mary Sowden, Flora Shadbolt.

T—Flossie* and C. Thomson, Winifred Trotter, Bine Tamlyn*, Evelyn Tracey.

U—Verna Usher.

W—Frederick and Helen Webb, Walter, Edward and Edith* Wheeler, Herbert Walls, Leonard Walls*, Violet*, Louisa and Claude Walker, Freda Watts*, Pringle Wilson*, William Watson*, Nora* and Ellie* Wyatt, Queenie*, Kenrick*, Ernest* and M. Walker*, Charles, Kathleen and Ernest Wingrave, Nellie and Sydney Wisdom.

FOREIGN LIST.

No. 338—Mary Orr Ewing (China). **No. 344**—Cuckoo*, Flo and M*. Lister (S. Africa). **No. 349**—Elsie Boritzer, Bertha Hettinger (Constantinople).

Personal.

Ashley Blunn, Grace Evans.—I am glad to welcome you as new "Searchers," and trust you will enjoy the study.

Uncle Tom.

Children's Special Service Mission.

Mr. H. Hutchinson, *Leeds*, Oct. 19-26. Mr. J. Spiers, *Plymouth*, Oct. 17-Nov. 7. Mr. E. Arrowsmith, *Upminster*, Oct. 19. Mr. J. S. Tyler, *Lydbrook, Glos.*, Oct. 25-31. Mr. H. Hankinson, *Kingston-on-Thames*, Oct. 20. Mr. E. Hughes, *West End, Hammersmith*, Oct. 19-27. Mr. J. E. Collier, *Peckham*, Oct. 19-24. Mr. C. H. Collier, *Kempton Road, Denmark Hill*, to Oct. 19. Mr. W. H. Wilson, *Lisburn*, Oct. 27-Nov. 2. Mr. Phillips Welch, *Albany Institute, Camberwell*, Oct. 20-23. Mr. W. G. Ovens, *Matthias Road, Stoke Newington*, Oct. 19-24; *Neasden*, Oct. 26-31. Mr. S. J. Hewlett, *Bath's Lane Hall, Corporation Street, Newcastle-on-Tyne*, Oct 18-31. Mr. J. H. P. Cutting, *Sharnbrook, Beds.*, Oct. 11-20. Mr. M. Goodman, *Woodgrange Baptist Hall, Forest Gate*, Oct. 19-28.

Children's Scripture Union—Portions for week ending October 25.

Sun. Oct. 19	*Psa.*	cxxvi.	1-6	Thur. Oct. 23	*Heb.*	xi.	1-16
Mon. „ 20	*Heb.*	x.	1-14	Fri. „ 24	„	xi.	17-29
Tues. „ 21	„	x.	15-25	Sat. „ 25	„	xi.	30-40
Wed. „ 22	„	x.	25-39				

Christian Endeavour Topic.

Sunday, October 19.

Fruitful or Fruitless (John xv. 1-8, 16).

SURELY a vine was swaying around the window of the upper room, or about the door, as our Lord and His disciples passed out into the light of the Passover moon, shining in brilliant glory and casting sharply-defined shadows. This furnished Him with His text, and perhaps vines had often spoken to Him of His own identity with the Father, in virtue of which He was able to say, My Father and I are one.

We will not stay to think long on that beautiful thought of spiritual unity, in virtue of which Christ and all His members make one tree. It is a very deep and blessed truth. We are called upon, not to make, but to manifest, the unity of the Lord and His followers to the end of this dispensation. There is not one single believer on earth, or saint in heaven, who is not a twig or leaf in that great tree, the root of which was planted in the dark pit where the cross stood, but the boughs reach all through the centuries. As the heavenly ones look down on our earth, seeing things not in the succession of time, but in their reality, as they are, they behold the green beauty and fruitfulness of Christ and His church—not twain, but one.

When the Lord speaks of some branches being "taken away," "cast forth and withered," I do not think that He is referring to any final rejection of the believer, but to our being put away from the opportunity of fruit-bearing. This is one of the most awful deprivations that can befall us in this world, and is only a little less to be dreaded than the being absolutely and eternally severed from the Son of God. Paul knew that nothing could separate him from the love of God, but he greatly feared lest he should become a castaway from service.

To return to the figure of the vine, one is greatly helped by considering the absolute effortlessness of fruit. Go to a branch and condole with it for the great exertions it will have to make before it can bear fruit, and it will laugh merrily back and say: "Spare your condolence. The difficulty with me is not, how to bear fruit, but how not to bear it. If only I can keep an unbroken union and connection with the tree, the sap arises from the root so easily and strongly that I find it swelling within my heart with irresistible energy. All that I need do is to be quiet, to keep my ducts and channels open, and to let the full force of the root enter me." There is no need to explain that metaphor. We have all been conscious of the effort and strain of our life—that we resolve to do this, and must do that; and constantly the ground has been littered with broken ideals. But Jesus shows us a more excellent way. He says that the one thing we must care for is to keep an open means of communication between Himself and us; and He will send up through all our being the living sap, which will swell in the ruddy fruit—here a cluster of prayer, there of witness-bearing, and again of love, joy, and patience. The holy life is not so difficult after all, when we understand that the living Saviour is prepared to realize it in and through us, if only we abide in Him.

If there be a question as to how to abide in Him, let it be remembered that we remain in a room not by thinking about the room, but by not moving out of it; and we abide in Christ, not by incessantly thinking about Him, but by not leaving Him, not getting out of touch with Him, in one of these three ways—by permitted sin, by worry, or by failure to give Him quiet times. If you guard against these, you remain in holy union with Him, not in the mind, but in the subconscious region of the soul. Then the hunger of the soul for holy things, prayer, and all other products of the holy life, will come as naturally as fruit on a tree.

The vine suffers more than any other tree. It is pruned in spring, and in winter cut down to the ground. Its bunches are thinned with unsparing rigour; the ground is often strewn with tendrils and leaves. So with Christ and His Church, God's vine—there is pain and anguish that cut to the heart, as the Husbandman prunes and the world despises. The nailing to the trellis-work is a sharp discipline. But what matter, if fruit be borne for God and man!

F. B. M.

C.E. NOTES.

Some 2,000 Endeavourers attended the fifth annual convention of the Yorkshire County Union at the Coliseum, Leeds.

* * *

In Atlanta, U.S.A., 150 Endeavourers held a special service in the State prison, and organized a C.E. Society. Services are to be conducted once a month by the Endeavourers.

* * *

Endeavourers in Dayton, Ohio, are establishing Temperance coffeehouses near the factories, and undertaking to cash the cheques of factory workers, who would otherwise go to the saloons to get their money.

International S.S. Lesson.

Sunday, October 26, 1902.

Joshua and Caleb (Josh. xiv. 5-15).

Golden Text—Josh. xiv. 14.

THE victory of Jericho opened the gate to the promised land; the next step was defeat through disobedience. The sin revealed and the criminal stoned, Ai was conquered. Both in the southern (x.) and in the northern portions of the land (xi.) Joshua came off victor also. In seven years the land was practically conquered, though not actually possessed (xiii. 1). Israel was resting, and Eleazar and Joshua with the princes of Israel were by command of the Lord assembled "at the door of the Tabernacle (xiv. 1) to distribute the inheritance.

While preparation was being made for casting the lots (for position, not boundary) Caleb presented his individual claim before Joshua, and asked for a fulfilment of God's promise made to him through His servant Moses (Deut. i. 36; Num. xiv. 24); but as he was one of the nominees appointed to preside over the division of the country, he might have been charged with using his power as commissioner to his own advantage had he made his request in private. Before the whole assembly with witnesses (6) Joshua's pleasure must have been great to find himself in the position, by the will of God, to grant the request of his comrade in arms and his old and valued friend. Caleb was eighty-five years old and Joshua over ninety, both older by twenty years and more than any single man in the assembly.

Casting lots was appointed by God in the time of Moses (Num. xxvi. 55), and observed for the first time on record at Gilgal. It was a direct appeal to God (Josh. xviii. 6-10; Prov. xvi. 33; Lev. xvi. 8), and did not depend on the caprice of men; had nothing in common with the gambling swindle of the present day, called lottery.

Who was Caleb? A descendant of Duke Kenaz, a grandson of Esau (Gen. xxxvi. 8, 11, 42, 43). A proselyte to the faith of Israel, but an Israelite in heart (Rom. ii. 29). His name signified a "dog." But by faith the heathen dog became a "son" (Matt. xv. 26). He had not crumbs merely, but a large loaf in Israel for his faithful service to God, annexed to the tribe of Judah (xv. 13).

What was Caleb? The Lord's description of him was (1) "My servant"; (2) "had another spirit with him"; (3) "hath followed Me fully." God measured Caleb when He made him the promise, and Caleb did not disappoint the Lord. The Lord understands each boy and girl (Psa. cxxxix.), how much they can do for Him during their life, can and will give them life and strength to do the work He has laid out for them, if only they will trust Him, and follow Him fully. "God is faithful." "Be ye faithful unto death, and I will give thee a crown of life" (Rev. ii. 10).

Caleb's character. A man of (1) sturdy independence, could form an opinion of his own and stand by it, even though he had to stand alone, if it was according to God's Word, even when that Word is scoffed at. (2) Truthful, did not suppress or hide the difficulties, yet said what he felt in his own heart to be right in God's sight. (3) Courage, more than physical, for that often fails under disease and at death. Courage inspired by faith in God will grow stronger as death draws nearer. (4) No confidence apart from God (12), but his faith burned as brightly as it did forty-five years before. Perhaps he had learned by experience his own weakness and God's power (2 Cor. xii. 10). Whether the enemies were five together, or as sand on the sea-shore, Joshua and Caleb met them and conquered by the power of God (x. 5-18). (5) Strong faith. Could count on God for all He had promised (Eph. iii. 20). (6) Whole-hearted devotion to God.

Caleb's claim, founded on the Lord's promise and the visible signs of His preserving care, life and strength (10). The basis of our claim (John xiv. 13). He is faithful that promised (Heb. x. 23). "My reward is with me" (Rev. xxii. 12 and iii. 4). It was a soldier's choice and a warrior's speech.

Caleb's Claim met.—Hebron, the old home of Abraham, mountainous region between the Dead Sea and Mediterranean. The cave of Machpelah was there wherein three patriarchs were buried (Gen. xxiii. 19). The whole range and hill country; Joshua had already reduced the city (x. 37). Headquarters of the Anakims (xv. 14); given to the Levite (xxi. 11); one of the cities of refuge (xxi. 13). As Caleb served so did he reap a full harvest of blessing (Rev. iii. 21). A Christian's old age may be like Mount Hecla, snow on the crest and fire in the heart. "I am on the bright side of seventy," said an *aged* man, who was nearing glory.

Lessons.

I.—Caleb "wholly followed the Lord." The architect's plans, however good and true, cannot insure a perfect building for strength and beauty unless the workmen *one and all* fulfil after the plan given. Faithful in mixing the mortar, as in laying the top stone (Eph. vi. 6, 7).

II. Many in Israel followed God when His ways suited them, but when it was difficult or meant self-sacrifice, they went their *own* way. Result, death.

III. *v.* 9. "An inheritance reserved in heaven" (1 Pet. i. 4), "Many mansions" (John xiv. 2, 3). Like Caleb, let us encourage any who are seeking the Better Country with Peter's word. "Kept by the power of God." Satan's plan is to discourage. Solemn words (Matt. xviii. 6).

IV. "Sons of Anak"—our giants described (Eph. vi. 12). How to subdue them (1 John iv. 4).

V. Joshua "off guard" (x. 22) entanglement. Peter also, and denied his Lord (Luke xxii. 54-62). Learn to do Pro. iii. 5, 6, 7: not fail thee (2 Cor. xi. 14).

VI. Children and the Bible (viii. 35). Joshua read the law of God to "the little ones."

Illustrations of S.S. Lesson.

THE WORD IN THE HEART.

IN the recent South African war, there were occasions when the Kaffir boys showed a rare devotion to their white masters. In one case, a civilian, imprisoned at Mafeking, was able several times to send word to his friends in England, because his faithful black boy succeeded in carrying the messages through the Boer lines. The letters were written on tissue paper, and the Kaffir more than once was compelled to swallow the despatches to escape being captured as a spy. He was willing to jeopardize his life for a master whom he loved, and whose word he carried. Caleb, who loved Moses, went to spy out the land, and brought him word again as it was in his heart (*v.* 7). It is heart service rather than mere lip service that God requires of us. May we ever respond when He calls, "Here am I, send me."

WHOLLY FOLLOWING THE LORD.

Not long since, a remarkable proclamation was issued by the Governor of the Chinese Province of Shan-si. He explained that the China Inland Mission had, through its representative, refused any indemnity for the destruction of their buildings by the Boxers, because "Jesus, in His instructions, inculcated forbearance and forgiveness, and all desire for revenge is discouraged." The Governor added in the proclamation: "From this time forward I charge you all to bear in mind this example, as taught by Jesus, and at the same time to exemplify the words of Confucius to treat with kindness the kind act of others." The missionaries, in wholly following in the steps of Jesus, softened the heart of the Chinese Governor, and caused him to issue the remarkable proclamation. Very often in this our land, the Lord's disciples are compelled to confess that the mind that was in Christ Jesus is not seen in them, and it should be our aim to say with Caleb, "I wholly followed the Lord my God" (*v.* 8).

THE REWARD OF FAITHFUL SERVICE.

More than sixty years ago a sailor was wrecked on the island of Tristan, near St. Helena, in the Atlantic. On deciding to remain there, he was eventually elected governor of the place. During his long stay on the island he was able, both personally and by his direction as leader, to save the lives of a great many shipwrecked persons, and at different times he was the recipient of a number of tokens of gratitude from the rulers of the nations that had been benefited. On one occasion the President of the United States presented him with a gold chronometer and chain, the King of Italy also gave a gold medal, and our late Queen, in recognition of his services, sent him a portrait of herself. If the faithful service of one man was thus rewarded by more than one earthly sovereign, shall not God reward those who are loyal and true to Himself? The Lord, through Moses, said to Caleb, "Surely the land whereon thy feet have trodden shall be thine inheritauce, and thy children's for ever" (*v.* 9), and God will as truly keep his word concerning us.

THE LORD KEEPETH ALIVE.

Some months ago, after a service at a London City Mission Hall, the preacher was bidding farewell to his congregation, when a young soldier approached him, and explained that as a lad he attended the Mission Sunday-school. Running away from home, he had enlisted, and during the recent war had been wounded and left for dead upon the battlefield. By the mercy of God he was rescued, and in a field hospital had been led to God by a Christian nurse. Then it was he remembered his early training, and on returning home he felt it his duty to visit the Mission Hall, and thank God because, in the words of Caleb, the Lord had kept him alive (*v.* 10). The word of God is as faithful to-day; "He shall still preserve thee from all evil; He shall preserve thy soul." The Lord may be sparing our lives for the accomplishment of great things through us.

Scottish Notes.

THE Bible Booth in connection with the Religious Tract and Book Society of Scotland recently finished its round for the season at Lanark, the following places having been also visited—Greenock, Glasgow, Paisley, Dumbarton, and Ayr. The sales included 553 Bibles and 1,356 New Testaments, while 26,900 tracts were distributed. The work has been carried through under the direction of Mr. Daniel Graham, superintendent for Glasgow (43, Holmhead Street), who has been loyally supported in his efforts by the local colporteurs. In this way the quiet, unobtrusive work of the men is brought before the public, while at the same time an entirely new and needy field is sown with the Gospel seed.

Rev. George Fleming, U.F. Church, formerly of Edinburgh, now of Kilmarnock, has been appointed as a missionary to the New Hebrides, through Dr. James Paton, of Glasgow, under instructions from the Victorian Presbyterian Church. He leaves early in 1903, along with three others—two medical and two clerical—destined for the same field of labour. Dr. M'Causland and Mr. Fleming go for the Victorian Church, and Dr. Nicholson and Rev. Mr. Yates for the John G. Paton Mission Fund.

A Cottage Hospital has been provided for soldiers who, on account of incurable illnesses, have been discharged from the Army, and are not eligible for admission into any existing hospital or institution in Scotland. Up to the present time many of these men have practically had no place to which they could go to spend or to end their days, except the poorhouse infirmary, or the poorest parts of our great cities. A small and influential committee has taken the matter in hand, Lady Campbell, of Garscube, has most generously placed her Cottage Hospital at the disposal of the committee for one year, and Princess Christian of Schleswig-Holstein has become patron and shown a practical interest in the scheme. The Garscube Cottage Hospital for Sick and Incurable Soldiers is situated in a choice spot, west of Maryhill, in quiet and beautiful surroundings. The house is well equipped for dealing with consumption and various prevailing illnesses. Everything is done that can be done to alleviate the sufferings and brighten the lives of the soldiers who are received. Dr. Robert Gourlay, Bank of Scotland, St. Vincent Place, Glasgow, is honorary treasurer.

At the annual Conference of the Church of Scotland Young Men's Guild, Rev. D. W. Wilson, Stobhill, speaking of the work in a mining centre, lamented the ceaseless migration of population that took place, and said that it was leading to a steady deterioration of character. Never was more done for the youth of the country, yet the net result too often was the production of the pleasure-loving animal. Never a good book was opened nor a sermon heard. Faculties of thought, of observation, of spiritual possibility were all unused. Every influence that would quicken their intellectual life, or feed their immortal souls, or ennoble their higher nature, was shunned and avoided almost as they would the pestilence. Newspapers were bought, but not to read leading articles, nor what was happening in the country or world, but for betting news. The many hours of spare time which, if rightly employed, would make our youths fit to hold their own intellectually and morally with the best, were spent in lounging at street corners, playing cards, or in kicking and hunting the ball. Not that he disbelieved in amusements or athletic sports, but young men should remember that they had a higher nature as well as a lower, a soul as well as a body.

At the annual meeting of the Dundee Home Mission, held a few days ago, Rev. Dr. C. M. Grant presided. Mr. Andrew Hutcheson, Vice-Convener of Perthshire, gave an address on the subject of Home Mission work. Rev. W. Clow (Glasgow) said that at the present time, on the part of the Home Mission workers, there ought to be a noble discontent at the resultlessness of their labours. He proceeded to refer to what he described as the fallacy of environment finding expression in the idea that if libraries were established in every street, to educate a man and his children, public baths to keep their bodies clean, and such like, a state of society approaching the kingdom of heaven would be realized. The old story of the Garden of Eden, of Judas who betrayed his Master, went to show that the great stress laid on environment as a factor in social and religious reform was only a fallacy after all. Let them do their best for their fellow men in improving their material conditions, but he urged those engaged in mission work to neglect no opportunity of enunciating the promise of salvation as contained in the Gospel. He strongly impressed as a Christian duty the obligation of temperance, remarking that the drinking customs of the country were a great impediment to the success of the Christian Church, and that drinking ministers were a stumbling-block to Christian life in any community.

Irish Notes.

AT a largely-attended meeting of ministers and members of various churches held in the Y.M.C.A. buildings, Belfast, last week, Rev. W. Park Mill presiding, it was resolved to observe week November 2-9 as a time of special effort on behalf of the salvation of the young people in the Sunday-schools, each school to make its own arrangements for the purpose of carrying on the mission.

There are twenty-eight Congregational churches in Ireland, and of these only twelve are self-supporting. The other sixteen are sustained chiefly by contributions from England and Scotland. All are doing a good work.

In connection with the mission to Sunday-school scholars suggested some time ago by Rev. F. B. Meyer, and which is about to be held during the first week of November, it is worthy of note that nearly all the ministers of the Irish Church parishes in Belfast and neighbourhood had resolved to fall in with it.

Meetings to bid farewell to missionaries going out to India under the auspices of the Church Missionary Society have been held both in Londonderry and in Dublin. In the latter case the Archbishop of Dublin presided, and the valedictory address was delivered by the Dean of St. Patrick's. The mission party consisted of three clergymen and two ladies.

The Bishop of Ossory, Dr. Crozier, has taken a new departure, and one which should bear much fruit. He has appointed three of his clergy each to give two courses of lectures, at suitable centres, to Sunday-school teachers on their work, and he has established an examination for Sunday-school teachers, in connection with which he proposes to give valuable prizes.

The twenty-ninth annual Convention in connection with the Irish branch of the Evangelical Alliance was held last week in the Christian Union Buildings, Dublin, and, as usual, was largely attended. Among those present and taking part in the proceedings were Dr. George Hanson, Dr. A. T. Pierson, H. Amand Scott (Wolverhampton), A. J. Palmer (Folkestone), Lord Radstock, Sir Algernon Coote, Bart., and Major-General Dillon. The various addresses were impressive and practical, and were listened to with deep attention.

Welsh Notes.

IT has been decided to have two Welsh sermons at the autumnal meetings of the Baptist Union of Great Britain and Ireland. The selected preachers are Revs. Charles Davies, of Cardiff, and E. T. Jones, Llanelly.

The new vicar of Swansea, Rev. Talbot Rice, has already initiated new movements which are full of promise. The first is a series of open-air services, which have been well attended. The other and more recent is a service for men only. At the first of these there were some 700 present.

Through the death of the late Rev. Dr. Herber Evans, of Carnarvon, the editorship of the monthly magazine of the Welsh Congregationalists, *Y Dysgedydd*, became vacant. The vacancy has now been filled by the appointment of Rev. B. Evans, D.D., and Mr. Jonah Thomas, of Liverpool, to be joint editors.

At the annual meetings of the North Wales Wesleyan Synod at Ruthin, Mr. J. Herbert Roberts, M.P., spoke strongly on behalf of general temperance instruction in day schools, and gave it as his opinion that the time had come when such instruction should have a recognised place in the elementary educational system of the State.

The Bala-Bangor Theological College has commenced its winter's term under cheering and encouraging circumstances. The number of new students is eight. The examiners were able to speak in favourable terms of the attainments of those who had sat for the entrance examination. The total number of students at the college is now twenty-eight.

The annual meetings of the Swansea Christian Endeavourers were held on Thursday, October 9. The report showed a membership of 629, with 160 associates. An encouraging feature of the report was the fact of a great and increasing desire for open-air work. One society alone had visited 1,428 ships in the Swansea harbour. The annual Endeavour sermon was preached by Rev. Justin Evans, of London.

A resolution was passed condemnatory of the Education Bill and urging the Wesleyans of North Wales, in case the Bill should pass without any mandate from the people, to resist it, and make it impossible for its provisions to be carried into practice. The report of the Twentieth Century Fund showed that over £13,000 have already come to hand and £2,000 are remaining to be collected. At the missionary meeting addresses were delivered by Mr. J. Herbert Lewis, M.P., and several other speakers.

The John Cory Sailors' and Soldiers' Rest was opened at Cardiff on Monday, October 6. The former hall having become too small, the present buildings have been erected at a cost of £6,000 by the gentleman whose name they bear, while Mrs. Cory has given £1,000 towards the expenses of furnishing, &c. The new Rest is splendidly adapted for the purposes for which it has been built. At the opening ceremony a message was read from Princess Henry of Battenberg, wishing the Rest every success.

The Home Mission Committee of the Welsh Baptists have issued a report which presents some interesting features. In the mission churches alone there has been an increase of 199 in membership during last year. The total membership of these aided churches now stands at 1,135. In outlining modes of aggression the suggestions of the committee cover a wide field. They include medical assistance for the poor, the institution of ragged schools, rescue work, aid for discharged prisoners, &c.

The Y.M.C.A.

THE Stratford Association commenced its winter work a few days ago with a reception given by the president, Mr. Clement O. Boardman. About 200 young men were present, and in the course of the evening they were addressed by Rev. Alex. Jeffrey.

The winter's work of the Derby Association has been commenced with much promise. The syllabus is replete with engagements of the most varied and interesting kind. On the religious side, a start has been made with an entirely successful mission conducted by Messrs. Frank and Bewley Weaver. The building debt is now reduced by payments and promises to £1,764.

The annual conference of the South-Western district, comprising the counties of Devon and Cornwall, took place at Exeter, on the 1st inst. Rev. H. M. Booth conducted a devotional meeting at 10 a.m., which was followed by a business session. At the afternoon meeting a paper was read by Mr. A. K. Yapp, travelling secretary for Lancashire, upon "Causes of Failure, Conditions of Success;" and a special address was given by Rev. Chancellor Edmonds, B.D.

The reception of past and present students at the science and commercial classes organized by the Sunderland Association, held recently, was attended by a large number of members and friends. Various works, models, &c., were exhibited, and served to illustrate the splendid educational work carried on. The previous evening a successful inaugural meeting was held of the "Get One" Club, which was recently formed at this centre for the purpose of securing the interest of the members and associates in a special effort to increase the membership, by getting outside young men to join.

The Eastbourne Y.M.C.A. made a good start with the winter's work on Wednesday week, when the mayor of the town gave a reception in the rooms of the Association. After welcoming his guests, the mayor spoke appreciatively of the good work of the Y.M.C.A. throughout the country, and of the value which the Aldersgate Street Branch had been to him when a young man in the city of London. Of the work of the local branch he spoke in high terms, and urged upon the members the importance of making full use of its privileges and advantages, which are designed to build up strong Christian characters.

Hanley Y.M.C.A. celebrated the opening of its new premises on the 9th inst., when, supported by the mayor, clergymen and ministers, and a number of prominent townsmen, Mr. Robert Heath, J.P., the president, performed the ceremony, a silver key being presented to him for the purpose. Mr. J. T. Harris, J.P., presided at an afternoon meeting, and Lord Kinnaird at a public demonstration in the evening in the new Association hall. Mr. W. H. Mills (Exeter Hall) and Mr. W. M. Oatts (Glasgow) were among the speakers, and the proceedings, which were characterized by much interest and enthusiasm, give promise of a largely extended work being carried on by the Association.

Special meetings of the National Council were held at Exeter Hall on Friday last. To the regret of the representatives, who came together from all parts of the country, Sir George Williams, the honoured president, was prevented by indisposition from being present. At the morning session, returns were presented from the various districts of the English Union, showing an increase of twenty-three Associations and of 6,462 members. The important question of the development of the work in large cities, by the formation of branch organizations, was considered. Bristol, among provincial towns, was referred to as an example of success in this direction, the central Association being now surrounded by no fewer than five growing branch efforts, while there is a demand for others in various suburban localities. The reports of the travelling secretaries, in relation to preparations for the work of the current autumn session, afforded much encouragement

Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is revival spread.)

Mr. W. R. Lane at Gloucester.

A WEEK'S mission at Gloucester was concluded by Mr. W. R. Lane on October 6. The services were conducted under the auspices of the Non-conformist Ministers' Union, and they were held in the largest hall in the city, which towards the end of the mission was crowded. A goodly number testified to the blessing they received, and a notable feature was the number of men who professed conversion. There was universal regret that the mission was so short, and a general feeling that if it had continued longer there was the promise of large ingathering.

Mr. C. E. Barraclough at Alloa.

A very encouraging mission has just concluded at Alloa, in connection with Greenside Mission Church, by Mr. Chas. E. Barraclough. The numbers attending the meetings increased steadily till the end, and the closing gatherings were unusually large. The processions each evening and the Saturday evening open-air meetings created quite a stir in the town, and were the means of drawing quite a number within doors. Meetings were also held during the dinner hour at the gate of the large wool factory, and at these hundreds were present daily. "Chalk Talks to Children" constituted a feature of the mission. A. Cormack.

Blackpool Theatre Services.

For some seventeen Sundays this season the Alhambra Theatre, on the Promenade, Blackpool, has been used for religious services with manifest blessing and encouragement. The speakers have been well-known and tried workers in the Master's vineyard, and many have been the signs and tokens of blessing. The closing services were taken last Lord's Day by Mr. A. K. Yapp, travelling secretary for Lancashire Y.M.C.A.'s. The visitors to Blackpool, as certified by the railway companies, number over three millions, and it is estimated that from eighty to one hundred thousand persons have gathered to listen to "The Old, Old Story." L. J.

Dr. Harry Guinness at Exeter Hall.

The fortnight's mission to men by Dr. Harry Guinness at Exeter Hall, has commenced with encouraging signs. On Saturday last, this gifted and earnest evangelist spoke on "Purity" to a large and attentive audience, when salutary truths and lofty appeals evidently found entrance to many minds. On Lord's Day last, Dr. Guinness addressed two large audiences at 3.45 and 7 p.m., and his Scriptural, powerful addresses were graciously owned. The lucidity and fulness with which the Gospel plan was set forth were not without their effect on the crowds. In response to the invitation, many present signified their intention to yield to the Saviour. The mission is to last until October 26, but there will be no meeting on Saturday, 18th inst.

High Kirk, Kilmarnock.

Mr. William Hill's visit in March last was attended by such great blessing that he was invited to pay a return visit to conduct a series of special services at the beginning of the winter's work. These services have just concluded. The nightly meetings have been largely attended, while on Sabbath evenings the building has been filled, not only with men and women, but with the presence and power of God, resulting in the impression of souls. In addition to the evening meetings, Mr. Hill has given a series of Bible studies on the spiritual life in the afternoons; these have been the channel of very great help and blessing to many of the parish workers, as was evidenced by the verbal testimonies given at the closing meeting on Sabbath evening.

High Park, Southport.

The tent mission held in the above locality for six weeks under the auspices of the London Evangelization Society (Liverpool Branch), by Messrs. Smart and Thompson, have been greatly blessed. It was a faithful proclamation of the Gospel of the grace of God to a poor fallen race. There were also several very striking cases of conversion, two being led out into the light from the darkness of Roman Catholicism.

A cottage has been taken for the continuance of the work during the winter, and already it is filled on the Sabbath and on two nights a week with those "whose hearts the Lord has touched." It is intended, God willing, to erect suitable premises early in the spring of next year by members of the Baptist Tabernacle and other friends who have thrown themselves into the work.

Canning Town Christian Mission, E.

Mr. Alexander Clark, of the Evangelization Society, has just concluded a fruitful fifteen-days' mission at the Canning Town Christian Mission, E. Many came to hear the story of Jesus preached faithfully, and we believe that some of the graceless found the Saviour.

As the mission proceeded great interest was aroused, and on the closing night the hall was crowded. The Mission, situated in a typical East London district, is surrounded by large factories, and is in close proximity to Victoria Docks. The population is a shifting one, and very poor, so that there were difficulties to overcome; yet the attendances and general results were full of encouragement. An outstanding feature was the presence of representatives of various nationalities; among the inquirers was a Swede.

Alexander Smith.

At Ayr Races.

We have to praise God for the visit of three evangelists from the Open-Air Mission at this carnival of Satan. It was a time of refreshing to God's people, as well as of blessing to the unsaved. Meetings were held each day on the racecourse, and on the showground in the evening. The message of salvation was told forth faithfully and lovingly. An immense crowd gathered to the meeting on Sabbath evening, conducted by the Bethel Mission, under the leadership of Mr. W. C. Gray. The O.A.M. evangelists, with some local friends, addressed the crowd from a show platform, kindly lent by the proprietor. The Holy Spirit was evidently at work in many hearts. Thousands of booklets were distributed to the crowds on their return from the racecourse, and we believe there will be an abundant harvest from this wide-spread sowing of the good seed. J. Y.

Coatbridge Christian Union.

This Union has just completed a fruitful three weeks' mission with Miss Glover, from Edinburgh. From the very first meeting the Spirit of God was manifestly present. Miss Glover's addresses, which were all founded on familiar Bible incidents, were clothed with fresh thoughts, and were sent home with power to the hearts of the people, as was evidenced by the many who came out to the inquiry room each evening. As we listened with lowered heads to the steady tramp of inquirers going forward, our hearts were raised to God in thanks for His loving kindness. Miss Glover's mission was planned only for a fortnight, but so great was the interest and blessing that we had joyfully to extend it a week longer, and towards the end the large hall was packed each evening. The afternoon Bible readings were a source of inspiration to all who had the privilege of attending, and seldom in Coatbridge has it been our privilege to witness such large and interesting open-air services as were held each evening. The Union has been greatly strengthened, and will no doubt be able to accomplish a greater work for the Master as the result of this soul-refreshing season. J. J., Sec.

"The Rowdy Dozen."

The carriage works of the London and North-Western Railway at Wolverton, Bucks, find employment for nearly 5,000 men. About the middle of August, Mr. J. Hawkins, of the Railway Mission accompanied by Mrs. Hawkins and Miss Wallis, commenced a mission, and from the very first it was evident that a great work had begun. Three meetings were held daily on week-days, and four on Sundays. Large numbers attended, as many as 1,000 coming in and around the tent during the midday meeting, and the interest was sustained to the end of the mission.

A large proportion of the converts were young men and women, some of the former being notorious for their godlessness prior to the mission, their Sundays being spent in the fields, playing cards and gambling.

A band of these called the "Rowdy Dozen" came to the tent one night with a view to upset the meeting, but their leader was brought to Christ before they left the tent, and one after another was reached, until the whole dozen were saved. These young men, with others who have been blessed, have formed themselves into a band for open-air preaching, and have already visited several villages in the neighbourhood, where they have held some bright, happy meetings, one after another testifying to the great things God had done for them. There have been several instances where both husband and wife have been converted, while in some families two and three members have been blessed.

It is intended to form a branch of the Railway Mission at Wolverton. Miss Hampson, who assisted at the tent for the last month, has been left in charge.

The Weaver Brothers in Aberdeen.

The Brothers Weaver have just concluded a most encouraging mission at "The Granite City," under the auspices of the local Y.M.C.A. For the Sabbath evenings the music hall—accommodating 3,000 people—was used, and, on both occasions, its capacity was taxed to the utmost. The audiences on week-nights would average about 700, while at the closing service over 1,000 were present. The Gospel was preached nightly by Mr. Bewley Weaver with impressiveness and power, resulting in much searching of heart and sincere seeking after the Saviour on the part of many, both old and young. Scarcely a night passed that did not find the inquiry room thronged with anxious seekers.

Two meetings for men only, held in the Y.M.C.A. hall, were largely attended. On the second Sabbath a meeting for women was conducted by Mr. Frank Weaver in the Bon Accord Congregational Church, the Y.W.C.A. co-operating.

As usual Mr. Frank Weaver's singing did much to brighten the services all through, and his solos undoubtedly helped to prepare the hearts of the people for the message which followed from the lips of his brother. The evangelists received valuable assistance from an earnest band of workers, and also had the sympathy and support of many of the ministers.

Poole Temperance Society.

Mr. Bob Johnson, the converted minstrel, has just concluded an encouraging Gospel Temperance mission in Poole, under the auspices of the above society. The chair was taken on the different evenings by Alderman Curtis, Rev. Norman Bennet (Rector of Hamworthy), Mr. Smith (hon. sec. of the Dorset branch of the Temperance Society), &c., and the audience grew larger each night, until on the concluding evening a full hall testified to the earnest work of the missioner.

Mr. Johnson gave many interesting details in regard to his former life, and told with much vividness how he was converted on the Epsom Racecourse in 1893 through the Racecourse Mission, headed by Mr. Josiah Nix. There could be no doubt of the sincerity of the speaker in giving his experiences. His one aim was to put Christ the Saviour from sin before his hearers, and by doing so to bring in those who might be entangled, as he had been in his past, by sin in its many forms, and more particularly by drunkenness. Mr. Johnson's songs, accompanied by himself on the banjo or mandoline, were full of Gospel truth, and must have left a very deep impression upon those present. A number of pledges were taken during the course of the mission, and there can be no doubt also that many have been stirred up to take a more definite interest in the Temperance cause. N. B.

Mr. J. J. Sims in Dublin.

From September 28 to October 9 Mr. J. J. Sims, Canadian Evangelist, conducted a Gospel mission under the auspices of the Dublin City Y.M.C.A. On Sundays limelight services were held in the great Round Room of the Rotunda. This building, being "non-religious" was in itself an attraction, and we are not exaggerating in saying that hundreds of Roman Catholics were present and listened quietly to the preaching of the Gospel. The room was full both downstairs and in the gallery, and the audience must certainly have numbered 1500.

Night after night throughout Mr. Sims' men's meetings cases of inquiry and of genuine conversion were noted. One notable feature of the mission was the very large number of unconverted people attending. On one memorable night, when Mr. Sims asked those who were Christians to raise the hand, about one-third of the audience did so, showing that the majority in the meeting were just the kind of men one is most anxious to reach.

One night was reserved for a boys' Gospel meeting. The attendance was a record one, the hall being filled. The singing that night was inspiring, and many boys signified their desire to trust the Saviour.

Mrs. W. A. Boyd, wife of the general secretary of the association, rendered valuable service by singing the Gospel on several occasions; very powerful was her message of song.

Londonderry United Mission.

Londonderry has been favoured by the presence of the two widely-known evangelists, Rev. Edgar L. Williams and Mr. H. L. Maxwell. The week-night services commenced in the Union Hall; but it was inadequate to accommodate the numbers that eagerly flocked together. The capacious Guildhall, the largest in the city, was secured, and so great were the gatherings that on several occasions many were unable to obtain admission. The interest deepened as the mission advanced; many were deeply impressed, and expressed their desire to know Christ and henceforth to lead Christlike lives. The children of God have experienced a season of spiritual refreshing, backsliders have been reclaimed, and careless sinners led

to rest and peace in Christ Jesus. Those in the city who projected the mission have good reason to thank God for the visit of their beloved brethren.

Mr. Williams has proclaimed the truth fearlessly, fully and fervently. On Sabbath week his addresses reached high-water mark, his sermon at noon in the Waterside Church was strong and tender, and made a deep impression upon the large audience. The address to men in the afternoon was accompanied by the manifest power of the Holy Spirit; while the earnest words in the evening to an immense audience in the Guildhall, were rich in results. The afternoon Bible readings were highly appreciated. The evangelists subsequently sailed for New York. As Mr. Williams has several requests for further evangelistic meetings in the large cities, he is likely to return in January or February for several months of work in the United Kingdom. His address in the interval will be his own home, Peoria, Illinois, U.S.A. J. S.

Rev. Thomas Waugh at Crook.

Wesleyan Methodists at Crook, Durham, have closed a ten days' mission, conducted by Rev. Thomas Waugh. From the first service there was an ever-growing, ever-deepening influence pervading the place. The congregations were overwhelming before the mission was half through, every available foot of space, including the lobbies and vestries, being densely packed with attentive, reverent hearers. Mr. Waugh's sermons were of the most searching character, laying hold of the deepest and holiest feelings of the soul. The response was splendid. Scores of the young people of the district, sons and daughters of Wesleyan families, have quietly, yet boldly, volunteered to become Christ's men and Christ's women. Two-thirds of the seekers are men, and nearly all are in the very morning of their lives.

A Christian Workers' Convention was held in the afternoon of the last day of the mission, when about 400 of the Christian workers of the district met for counsel and mutual help. Mr. Waugh delivered an inspiring address at the last service of the mission, the chapel was filled to its utmost capacity. Many young men and women must have come on purpose to surrender themselves to Christ, for as soon as the invitation was given they filed through the aisles to the inquiry rooms quietly and rapidly until both of the rooms devoted to that purpose were crowded.

The Evangelization Society.

In a pithy and readable account of work, just issued by the Evangelization Society, Mr. John Wood gives some interesting particulars of recent missions.

A report from Whitehaven says:—"The last meetings of the mission were held in the Wesleyan church, lent for the occasion, which was crowded to excess by some 1,000 or 1,200 people, and as the evangelist dealt with the question, 'What shall I do then with Jesus?' the vast audience was visibly moved. At the close the whole congregation rose and spontaneously sang the doxology. The eyes of parents were dimmed with tears of joy as they saw their children dedicating themselves to the Lord. Never do we remember a time of greater blessing at the hands of our Heavenly Father; hundreds are grateful to God for the mission."

A vivid account of a Barrow-in-Furness mission says:—The results exceeded our most sanguine expectations. From the first the evangelist found acceptance. Sunday by Sunday the large tent was crowded, and on the week nights large congregations assembled to hear the good news of the Gospel clearly and lovingly explained. Many professed to receive the Lord Jesus Christ as their Saviour."

"I desire," a Preston correspondent wrote, "to record my very great joy in the mission which is now closing. Many fellow-Christians desire to express with me their unstinted thankfulness for a society which sends out, in these days of 'itching ears,' men who make no compromise with sin or with sinners, yet tell out a glorious Saviour for such."

A brief summary of the work says:—"The cold weather of May and June, with the occasional heavy rains, especially in some localities, has not only tested the strength of the speakers, but has also tried—perhaps in some cases seriously—the strength of the tents, so that a heavy bill will again be before us for renewals and repairs. Serious though this is, we are still more concerned about the health of two or three of the evangelists, which has suffered considerably. We have taken under canvas during the season the large number of nearly 5,000 meetings."

Mr. Frank Penfold has concluded a tent mission held in Bull Field, Dunstable. A number of seekers were pointed to Christ during the two months that the services lasted.

The mission recently conducted by Mr. W. Collard at Hope Mission Hall, Merton, gave much encouragement to Christian people, and was the means of impressing some of the unconverted with a sense of their spiritual need. Mr. Collard's vigorous words of exhortation and experience were very effective.

A large number of theatrical women and girls accepted Mr. Forbes' invitation to tea on Thursday last at Orange Street Chapel, Leicester Square. After tea, sacred songs and solos were sung and brief addresses were given.

Rev. F. C. Spurr has conducted an eight days' mission at Summer Hill, Newport, Mon. The Bible readings and evangelistic services were very helpful. Many have received a great spiritual impulse, and in the hearts of others there has been kindled an earnest desire to know Jesus Christ and the blessedness of fellowship with Him.

Two missions in Ireland call for notice. Mr. Jack Cooke, the boy preacher, has been addressing overflowing audiences in the Y.M.C.A. Hall, Wellington Place, Belfast, and Rev. John M'Neill, M.A., has been preaching to similar congregations in the First Presbyterian Church, Armagh. In each case several persons have professed to have decided for the Saviour.

After twenty-five years absence, Mr. J. Bennett Anderson has revisited the banks of the Tyne, conducting a two weeks' united mission, ending September 26, in the Byker Presbyterian Mission Church (where Miss Baxter, a deaconess from Ireland, has had charge for the past two years, during which time many new members have been made). Mr. Bennett Anderson's visit was much blessed to the unsaved and to the encouragement of believers.

Mr. J. H. Cooke, of the Evangelization Society, has conducted a mission at Wells, under the auspices of the local Y.M.C.A. Meetings were held in the Guildhall; the attendances were large, and the word was with power. The mission was prolonged for a week, in another and less comfortable building, but the numbers were well sustained. The Gospel appeals were impressive and persuasive, and we have every reason to believe that many accepted Christ as their Saviour. J. H. T.

Mr. John Elliott, of Torquay, after several months' illness, is so far recovered that he has been able to commence preaching again. He has had meetings for Christians as well as Gospel meetings in Bournemouth and neighbourhood; and for several Sundays has been preaching in various places in Devonshire. Mr. Elliott has visited Exminster and Countess Weir (where it is proposed to continue a weekly service during the winter). All the meetings have been well attended, and there has been manifested blessing.

Mr. Henry Thorne has conducted Gospel missions of an encouraging character at Bovey Tracey and Moreton Hampstead, Devon. Commencing at Bovey Tracey on Saturday, September 20, he continued till the 27th, passing to Moreton Hampstead for Sunday, 28th, the mission concluding on October 2. The Bible readings were much enjoyed, and the children's meetings won the attention and cordial interest of the young auditors. The outcome of the missions has been to deepen the spiritual life in both towns, and to revive the aggressive forces of the churches influenced.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

Rev. A. Allan.—Till Oct. 25, Dundee.

Mr. A. H. Ash (Evangelization Society).—Till Oct. 19, Union Tabernacle, Wandsworth Road, S.W.

Mr. J. Bennett Anderson.—Till Oct. 24, Borough Road Mission, Birkenhead.

Canon Hay Aitken.—Till Oct. 20, Holy Trinity Church, Richmond, Surrey.

Mr. Chas. E. Barraclough.—Till Oct. 22, Newport, Mon.; 26-Nov. 7, Beeston, Notts.

Mr. Wm. Bilton.—Nov. 1-10, Saul, Glos.

Mrs. Baeyertz.—Till Oct. 20, Battersea Park; Nov. 2 17, Anstruther, Fife.

Mr. R. S. Bradbrook.—Oct. 18-31, Sheerness.

Mr. J. Brunton, jun.—Till Oct. 18, Manchester; 19-31, Keswick.

Mr. Geo. Bentley.—Till Oct. 20, Bishops Itchington, Warwickshire.

Mr. A. J. Bowen.—Oct. 18-28, Blackburn Y.M.C.A.

Mr. Geo. Clarke.—Oct. 26, Southport; Nov. 2-17, Bowden, near Manchester.

Mr. T. W. Canning.—Till Oct. 19, Sunderland; 26-Nov. 9, Guildford.

Mr. Jack Cooke.—Till Oct. 26, Belfast; Nov. 2-23, Manchester.

Mr. W. Collard.—Oct. 19-27, Tabard Street, Old Kent Road.

Mr. Sampson Cowley.—During October, Victoria Park Square Gospel Hall, E.

Rev. F. J. Feltham.—Oct. 19-24, Westminster Baptist Church, Romney Street, Horseferry Road.

Mr. W. D. Dunn.—Oct. 19-Nov. 6, Hermon Hall, Glasgow.

Mr. William Grove.—Till Oct. 29, Stepney Meeting, Garden Street, Stepney, E.

Mr. P. Russell Hurditch.—Till Oct. 17, Shoreditch; 18-24, Tottenham; 25-31, Ilford Y.M.C.A.

Mr. and Mrs. Albert Harrison.—Oct. 19-28, Durham.

Mr. C. N. Hunt.—Till Oct. 19, Colliseum and Oxford Chapel, Leeds.

Mr. John Hawkins.—Oct. 19-31, Basingstoke.

Mrs. Horton.—Till Oct. 31, Varty and Cwmavon.

Mr. J. S. Harrison.—Oct. 19, 26, St. Giles' Christian Mission, Olympic Theatre, Wych Street, Strand.

Mr. Newton Jones.—Till Oct. 21, Worthing; 25-Nov. 4, Taunton.

Rev. J. Jameson.—Till Oct. 19, Great Northern Street, Huddersfield; 26-Nov. 2, Wesley Place, Great Horton, Bradford.

Mr. Herbert Leng and City of London Policemen undertake to conduct Gospel meetings in and around London. Write 49, Leadenhall Street, E.C.

Mr. W. R. Lane.—Till Oct. 20, Lisburn.

Pastor F. E. Marsh and Miss C. Alderson.—Till Oct. 17, Alexandria, N.B.

Rev. Jesse Mayo.—Till Oct. 17, Selby, Yorks.; 18-28, Hetton, Co. Durham.

Mr. Charles Noakes.—Till Oct. 19, Manchester; 26-Nov. 9, Whitehaven.

Mr. W. Olney and Mr. Spencer Johnson.—Oct. 18-27, Bermondsey.

Mr. Herbert Pout.—Till Oct. 19, Wolverhampton; Nov. 2-16, Sittingbourne.

Madame Annie Ryall sings the Gospel. Address, 126, Jamaica Road, Bermondsey.

Messrs. Pett and Putt are open for engagements. Address, 13, Powerscroft Road, Clapton.

Mrs. H. Stafford Smith is open to conduct Gospel services (free of charge). Address, 27, Grosvenor Road, Manley Park, Manchester.

Gipsy Smith.—Till Oct. 20, Crouch End; 25-Nov. 3, Shoreditch Tabernacle.

Rev. James Sprunt.—Till Oct. 27, Offord, Hunts.

Rev. F. C. Spurr.—Till Oct. 20, Rushden; 26-Nov. 9, St. Anstell.

Rev. J. Tolefree Parr.—Till Oct. 20, Spalding; 25-Nov. 3, Carlisle.

Mr. Albert E. Sims.—Till Oct. 19, Woolwich; 26-Nov. 9, Eston, Yorks.

Mr. Anthony Towers.—Oct. 19-Nov. 2, Glascote, Warwickshire.

Mr. E. P. Telford.—Oct. 19-30, Mapplewell.

Mr. Henry Thorne.—Oct. 18-30, Ashton-under-Lyne.

Rev. J. T. Vine.—Till Oct. 29, Great Assembly Hall.

Messrs. Weaver Brothers.—Till Oct. 17, Derby Y.M.C.A.; 19-31, Primitive Methodist Chapel, Kilburn Lane, W. Rev. G. Shapcott invites workers to help. Railway stations, Queen's Park and Kensal Rise.

Mr. J. Weedon.—Till Oct. 24, Derby; 25-Nov. 7, Salisbury.

Pastor E. Wickerson is open for engagements. Address: 56, Cavendish Road, Harringay, N.

Requests for Prayer.

[The attention of friends who are laid aside by illness, and are consequently unable to take part in public ministry, is particularly directed to the movements of evangelists, and to requests made under this heading from time to time. Doubtless such readers will be glad to join in presenting these petitions at the throne of grace.]

For blessing on a series of services being held in Bethesda Hall, Hull.

That a decidedly Evangelical clergyman may be sent to a rising watering-place.

For the Ipswich monthly meeting for the Deepening of Spiritual Life, October 22. Speaker, Dr. A. T. Pierson.

For revival blessing in connection with the visit to Callander, N.B., of Mr. Harry Young, evangelist, at the end of October.

For a mission to children at George Yard Mission, Whitechapel, from October 19 to 26, to be conducted by Mr. C. Dudley Smith.

A mother asks the prayers of Christians for God's blessing and protection to rest on her daughter in her new home, and for the step she has taken.

On behalf of a parochial mission in Christ Church, Southport, to be commenced on Oct. 18 by Rev. C. Fenwick Ward, rector of Albert Memorial Church, Manchester, and carried on from Oct. 20-27 inclusive by Rev. F. S. Webster, rector of All Souls, Langham Place, W.

That wisdom may be given to Parliament, and especially to the House of Commons, in dealing with the Education Bill, so that a comprehensive measure may be passed for giving education to the children of this country, without bringing their young minds under influences which would shut out the pure Gospel of the Word of God.

St. Vincent.—We recently noticed the misfortune of Mr. George Robertson, sugar planter, owner of the Wallibou estate, who lost his home and all else by the eruption of the Soufrière. Rev. Slater Sunderland, of Osset, Yorks., formerly missionary in St. Vincent, writes to us:—"The Government has given Mr. Robertson 400 acres of land in another part of the island, and made him a small money grant. But the land is in a wild state, and will cost much money and time to clear and bring into cultivation. There are no buildings, only such as are dilapidated; these will have to be repaired and new ones erected. Plants, horses, mules, stock and implements will have to be purchased, together with household furniture, clothing, and sustenance for the family. Years must elapse before anything like a comfortable living can be secured. It is just as this juncture that kindly help is needed."

Mildmay Mission to the Jews.—The annual All Day of Prayer for Israel was held as usual at the Central Hall, Philpot Street, Whitechapel, on September 30, the meetings at 11 a.m., 3 p.m., and 6.30 p.m. being seasons of much blessing and manifest power. It was a great disappointment to all that the founder of the mission, Rev. John Wilkinson, was absent, being confined to his bed all day. In the morning, Colonel Morton presided, and the subjects specially considered were "Confession" and "Thanksgiving," and prayer that God may awaken in the Church of God an interest in the Jew warranted by the Word of God. Rev. S. H. Wilkinson, speaking on Ezek. viii, gave an earnest address on God's promises concerning Israel. In the afternoon, Mr. James E. Mathieson took the chair, and Pastor Frank White spoke. Colonel Morton presided at the evening gathering, and Pastor Fuller Gooch spoke on Rom. x. 1, emphasizing the necessity of tenderness and compassion, especially among workers for the salvation of the Jews.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

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The Fight over the Bill. We trust that our readers are alive to the nature of the crisis which the nation has reached. Little by little, "while men slept," the enemy has encroached upon our Protestant liberties; but now in the Education Bill open war has been declared. There is, unfortunately, now no room for doubt that it is a priestly move—an attempt to capture the children. We made this clear last week. The Government is determined at all hazards to force the Bill through: if they fail, they know they must resign. Mr. Chamberlain said so last week in as many words. The struggle is going on in Parliament. We can do something by protest, but we can do much more by prayer. As we believe that the issues involved are most grave, let us wait much upon God—in the congregation, in the family, in the closet—that He will keep His people faithful to their trust, and that He will overrule the plans of men.

A Shameful Threat. A prominent London minister has received a letter headed with a skull and cross-bones, threatening him with the same fate as Mr. Kensit if he persists in speaking against the Education Bill and the influence of the priests in seeking to get it passed. And this is in a Protestant land and in the twentieth century. When will England have her eyes opened to behold her danger? Well may we pray for our country at this time.

Out of the Heart's Abundance. The address recently delivered to the New College students by Dr. Vaughan Pryce, on Preachers and Preaching, is well worthy of perusal by all who seek to proclaim the Divine Word. Dr. Pryce made one point of vital interest, when he showed that the Gospel won its most remarkable triumphs *before preaching became an art.* The great masters of the Apostolic and post-Apostolic ages spake out of the abundance of a heart inspired by the Holy Ghost, and a mind permeated with the truth of the Scriptures. We should not be troubled with discussions concerning the decay of preaching if this natural and old-world method prevailed to-day. "Every man can be eloquent when he feels deeply," says a great French writer, and the great requisite for any preacher is to feel deeply. Careful preparation in private and *abandon* in public will impress any audience. But, when the canons of *art* prevail and dominate all else, the result is likely to be coldness and death.

Conjecture or Revelation? The case against the assumptions of the extreme higher critics was admirably and succinctly put by Prebendary Wace at the recent Church Congress, when he reduced the whole matter to one of Conjecture *versus* Revelation. Some devout men who have taken their place with the critics think to preserve their faith and devotion while they allow a great part of the Bible to crumble away at their feet. They will yet discover that it cannot be done. It is astonishing that so many do not perceive the force of the position stated by Prebendary Wace. On the one hand, the necessity of revelation is admitted—it is impossible to know God unless He reveals Himself. Yet, on the other hand, *the* Book which *par excellence* professes to be the means of revelation, is interpreted to be only the record of human guesses after God—full of mistakes and patchwork. We must face this supreme question firmly—Have we definite revelation from God, or not? Prebendary Wace has given us unmistakably a clear issue.

Assimilation of the Truth. We have often heard illustrations employed to set forth a Christian's functions as a servant of God and men, representing him as a passive channel along which Divine power may flow. This is not the whole truth of the matter. The Bible illustration is the true one, which represents the prophet receiving the Divine words into his heart, assimilating them with his own life, and then going forth to speak to men in the name of God. The force of the truth through us largely depends upon its force upon us. The Divine method is not to employ human agents as passive instruments, but to inspire and elevate them; then their words will possess a marvellous testimony for God. There is a sentence spoken by the prophet Ezekiel which contains the secret of the whole thing:—"*The Spirit entered into me when He spake unto me.*" Inspiration of the soul comes, not in any mechanical manner, but as the result of carefully attending to the Word of God, and assimilating it.

"Then Cometh the Devil." We are glad to see that *The Examiner* takes up a subject often mooted in these columns, and boldly attacks a custom that is too prevalent in a great number of churches, and exceedingly detrimental to religious impressions. It is the custom of playing an inappropriate voluntary at the close of the sermon. More frequently than not, the organ is made to display its capacities and range, rather than become the vehicle for deepening any good impression made by the sermon—for an organ may become *that.* Our Lord warned His hearers that the critical time in a soul's history is just after the preaching of the Word. When the seed has been sown "*then cometh the devil.*" A gay march played after a sermon on repentance is not likely to help men to be serious. The matter can only be remedied by the churches insisting that the spiritual is not subordinated to the professional.

The Christian Church and Socialism. In the midst of the growing dissatisfaction with the existing social system, an unrest which finds its outlet in so many and such various ways, points to the intensified need not only for a number of pressing reforms, but also for union between the churches for the removal of much evil now eating into the national life. A recent writer referring to the "murderous extreme" to which competition is carried, and the way in which men best in character and highest in education are over-ridden by the unscrupulous, and to the gamblers in high places "who make a 'corner' of the necessaries of life, and openly rob the poor to increase their millions," says:—

> It is increasingly recognised that men as well as conditions must be changed. Hence the emphasis on the disposition of men, on education, on the function of the Church in social movements, on the laws and their faithful execution.

In bringing about this vital change in men as well as in conditions, the Christian teacher should be a powerful factor in hastening the wise public control of public interests, and in removing the social evils which now bar the spread of Christ's kingdom.

The Sunday Rest. It is a pleasure to find so popular a person as the secretary of the Football Association expressing himself with unmistakable clearness concerning Sunday sports and Sunday rest. The men who are mad upon pleasure, Sundays and weekdays alike, and especially those who are labouring to bring the country back to that wretched condition of things which prevailed two or three centuries ago, would do well to heed the words of one who is a chief in the world of sport. Speaking to an interviewer a few days ago, he said:—

> I am utterly against clubs playing on the Sunday. In the strenuous life we lead to-day, men need rest, apart from any other consideration. . . The F.A. have set their faces against Sunday playing. For instance, professional registration forms signed on a Sunday are not valid. It is an offence for a club to induce a player to sign on a Sunday, and clubs and players can be dealt with for these irregularities.

All this is excellent, and we congratulate the Football Association upon its policy. When men learn that incessant sport is injurious to body and mind, we may again recover the sweet calm of the Lord's Day, and with it a frame of mind which will dispose many to hear the Word of God.

"Travelling Churches." An interesting interview with Rev. George Hooper, narrated in the *Daily News*, records how large numbers of "the lapsed masses" are being reached by means of mission vans, which the journalist dignifies by the designation of "travelling churches." Mr. Hooper's account of the labours of one of the itinerating evangelists, preaching and selling copies of the Scriptures, and of "The Pilgrim's Progress" and other religious publications, is an inspiring one. It is an unvarnished story of untiring Christian zeal, entailing much toil, but full of promise and reward. It would, indeed, be difficult to estimate accurately the results of the work. The Wesleyan body now have forty-six of these vans on the road, and some slight idea of what is being done may be gained from one week-day's round:—

> We started at nine o'clock and travelled sixteen miles. I visited every house on one side of the way, my assistant every house on the other. I called at 249 cottages, and we sold 216 penny Testaments and ten tenpenny Bibles. In many of these homes there was neither a Bible nor a Testament.

A Costly Crusade. It is probable that the municipal laxity in regard to the enforcement of the law against the keepers of disorderly houses is largely due to the fact that the legal process is an expensive one, the cost of which has to be defrayed by the ratepayer. With the view of keeping down the rates, the municipal authorities, therefore, abstain from anything like a vigorous crusade in the interests of morality. The Kensington Council, certainly in the front in respect of desirable work of this kind, is endeavouring to bring about a change, and has now petitioned the Treasury to pay such costs out of the heavy fines which are generally inflicted, instead of appropriating them as at present. The movement is an excellent one, and deserves the support of all Christian Members of Parliament who can bring any influence to bear upon the administration. The concession certainly would result in action being taken in many quarters in which the condition of things at present is far from creditable.

Brewers at Bay. It is eminently satisfactory to find that the brewers in the Midlands apparently do not share the opinion expressed from time to time by members of the Government, as to the validity of the publicans' claim to compensation at the cost of the taxpayer in case of the withdrawal of a licence. Mr. Austen Chamberlain's scheme certainly seems to have solved the difficulty in regard to superabundant drinking-shops so far as Birmingham is concerned. In that city, an amicable agreement between the brewers and distillers owning public-houses and the justices has already resulted in the suppression of no fewer than eighty of the licences, fifty-one having been closed out of ninety-nine in one area alone. The figures throw a lurid light upon the State revenue from drink, and upon the anxiety of the Government to be on good terms with the publican and his masters. The Birmingham licensing magistrates, and their advanced chairman, can, however, it is clearly evident, rise superior to political considerations when the well-being of the people is at stake, and the example they have set in dealing drastically with the licensing problem is one well worthy of imitation.

Pictorial Posters. It is to be hoped that other municipal authorities will follow those at Nottingham, in requiring that before illustrated advertisements are placed upon the walls and hoardings they must be submitted to and sanctioned by the Watch Committee. A number of the placards exhibited, not only upon buildings but in shop windows, especially in connection with theatre performances, are so manifestly objectionable that they can only have the effect of deadening the moral sense of the young; and action in regard to them is just as essential as it is in other directions. Happily the evil can satisfactorily be dealt with under existing powers, and if a few Christian men will take up the subject in each borough council, there soon will be a very desirable improvement.

Well-directed Influence. President Roosevelt has once more shown himself to be an ideal ruler. In all great questions he has magnificently taken the right side. By his prompt and firm interference in the American coal strike he has undoubtedly saved that continent from an industrial disaster. He saw at once where the obstacle was, and with great courage directly attacked it. In thus acting, he offers to all who possess power a fine object-lesson in the art of using influence to the best advantage. We need more men of this type in the world, and especially among ourselves. A people's leaders can often do more by direct influence than through legislation. Certain types of injustice break down more easily under the force of a great personality than through any other means. Those who possess power need to be alert, and to employ it *directly* on behalf of righteousness, without waiting for committees and congresses.

Straining at a Gnat. Any one familiar with the history of the Vatican will find food for reflection in the fact that several of the daily papers, which had no word of protest to utter when pieces were placed upon the stage in which attempts were made to represent the Saviour, have taken strong exception to the presentation of a Pope in a recent drama. Naturally the writer has disclaimed any intention to offend the susceptibilities of Romanists, and has even claimed the object of increasing in the Protestant mind "the reverence felt for the Pontiff." A study of the private lives of quite a number of the occupants of the Papal Chair makes it somewhat easy to comprehend the grounds of this delicacy, a reticence which, by the way, is far from being evident in the work of the French and Italian writers who deal with the annals of the Papacy.

The Outpoured Spirit.—1.

"The Spirit was not yet [outpoured]*; because that Jesus was not yet glorified" (John vii. 39).

OF all the exceeding great and precious promises of God in the Old Testament, there were two which included all the rest—the promise of the incarnate Redeemer, and the promise of the outpouring of the Spirit upon all flesh.

It is a very pertinent question, the answer to which is essential to a right understanding of the subject, Why could not the Spirit be outpoured while Jesus was not yet glorified?

Our human experiences often help us to understand the ways of our faithful Creator, our heavenly Father.

If a son had disobeyed his father, or a servant his master, or a subject his king, it would be impossible for the spirit of the one who had been disobeyed to be poured out upon the disobedient one. The spirit of father, or master, or king, might, indeed, go forth in pity, in love, in sorrow, as in the father of "the prodigal son," but confidence, communion, fellowship, would be impossible without repentance and confession, and, in the case of the subject of the king, without expiation made by the suffering of the legal penalty.

As long as sin was in the world without atonement made, it was impossible that God's Spirit could be poured out without measure upon men. There were, indeed, believing men in the past dispensations with whom God had fellowship, and who were moved by His Spirit, but even they were subject to the temptations of the spirit of disobedience and the indictments of the accuser of the brethren. And these accusations reflected upon the righteousness of God in accepting those whose sins had only been typically expiated, for it was not possible that the blood of bulls and of goats could take away sins.

But through the Eternal Spirit Jesus offered Himself without spot to God, whom God set forth to be a propitiation, through faith in His blood, to show His righteousness because of the passing over of the sins done aforetime, in the forbearance of God, that He might be just and the Justifier of him who is of faith in Jesus. Then the same Spirit who was given without measure to Him was, at the appointed time, the day of Pentecost, poured out without measure upon all flesh, without distinction of race or nation or age or sex: "Whosoever shall call upon the Name of the Lord shall be saved."

But it may be asked, "Why the intervention of fifty days?" If He was the propitiation for the whole world, on account of the blood of His cross, why was not the Spirit immediately poured out when He whispered into the ear of God, "Father, into Thy hands I commend My spirit," and cried, "It is finished," and gave up His life?

Because His victory over death, and sin, and hell must be proved by His resurrection. There must be the public acceptance by the righteous Judge of His atoning death, as the propitiation for the whole world, and the manifestation of the righteousness of God. "If Christ be not risen, ye are yet in your sins." A man is not justified until the judge has pronounced his judgment.

Then why was not the Spirit poured out when God raised Him from the dead?

Because it was necessary that He should show Himself alive after his passion by many infallible proofs, being seen of His apostles forty days, giving them commandments and speaking of the things pertaining to the Kingdom of God. They were to be His witnesses, and must be instructed and equipped for their life-work.

Then why was not the Spirit poured out on the day of His ascension, when He returned to the glory which He had with the Father before the world was?

Because there are two parties to the gift—the Giver and the receivers, and it was necessary that the faith of His people in the promise of their Lord, who had been received up out of their sight, should be put to the test. The period of ten days was an historic and well-understood time of testing. Laban asked that his sister might remain a few days, at least ten, before she should depart with Eliezer. Rebekah did not want ten days to make up her mind, but said, "I will go" (Gen. xxiv.).

Johanan was tested by ten days' waiting, and was proved to be false and rebellious (Jer xlii.). Daniel (i.) submitted his God and himself to the ten days' test, and proved that "them that honour Me I will honour." The church at Smyrna suffered tribulation for ten days, a symbolic period in this symbolic book (Rev. ii.), with the promise of the crown of life to those who were faithful unto death.

Believing, waiting, praying, expecting the fulfilment of their Lord's assurances (Luke xxiv., Acts i.)—"Behold I send the promise of the Father upon you; but tarry ye in the city until ye be clothed with power from on high." "Ye shall be baptized in the Holy Ghost not many days hence." "Ye shall receive the power of the Holy Ghost coming upon you, and ye shall be My witnesses"—the hundred and twenty were approved by the ten days' test. And as Jesus had been glorified at the right hand of the Father, so now He was glorified by the obedient faith and the faithful obedience of this, the New Testament Church, in her beginning. And Jesus, having received of the Father the promised Spirit, shed forth that which was seen and heard when the day of Pentecost was fully come.

The relation of the individual believer to Pentecost will be considered in another chapter.

M.

* It is suggested that this is a reference to the Old Testament promises of the outpouring of the Spirit, and that the word supplied should be *outpoured*, rather than *given*, as in the A.V. and R.V.

The Power and the Faith of the Church of God.—2.

By W. WOODS SMYTH.

SCARCELY twenty years have passed away since the schools of sceptical scientists used to laugh at the Scriptural and the Christian's idea of faith. Now all is changed, and this condition of mind is represented by men of science as clothed with wonderful powers and possibilities. We need not here enter into their meanderings; it is sufficient to say that in the realm of mental or (as I propose to state it) the realm of spiritual causation, Faith is an important factor. This is not wonderful. Mind is the last and highest manifestation of life, and, therefore, exercises a potent influence upon the sum total of the life of the body. Therefore, that a determined voluntary state of mind—pure, strong, persisting, and unmixed with wavering or doubt—should exercise a powerful influence, even to producing changes in the body which it indwells, and reaching to others, is easy to be understood. Here I am speaking of human faith in the realm of our minds and bodies, but it is easy to see that when this powerful mental factor is assisted by Divine grace and the Spirit of God, its influence becomes vastly increased; and when it thereby advances yet further, and lays hold upon the power of Christ in God, we can easily comprehend the words of our Lord in regard to faith when He says: "And nothing shall be impossible to you."

THE SCRIPTURAL TEACHING UPON FAITH.

Says the Apostle: "Faith is the assurance of things hoped for, the proving of things not seen" (Heb. xi. 1); or, in other words, it is the giving substance or reality to things hoped for, or the realizing of these things, and a full conviction of their reality, as if handled, tasted, seen. Faith is a potent cause in the realm of spiritual causation. In this world we are familiar with physical causation in matter and energy, and have such a strong sense of these as almost to exclude the thought of any other.

When we are asked to believe that there are other systems of causation, arising in another realm, and operating in this world, we, being unfamiliar with such causes, have difficulty in admitting them. We declare it is easy to see how the walls of a city should fall at the shocks of a siege train of great guns, but for these walls to fall at the exercise of faith seems beyond comprehension. Yet modern philosophy tells us, if we attempt a real explanation of the former our knowledge turns out to be ignorance. So, in the last result, it is only a question of experience. Had all our experience lain in a spiritual world, then to us most likely faith would have appeared as the only comprehensible way of the walls of Jericho to fall down, or of dividing the Red Sea or the river Jordan; and, on the other hand, physical causation would have seemed hard to understand, a miracle for sceptics and critics to deny.

To return to the direct question. Faith is the giving (in the mind) substance or reality to that which, to our senses, has not these qualities, because they are as yet unseen or unexperienced. Hence

THE TEST OF TRUE FAITH

is that we should be as sure of obtaining the things we believe for as if we already possessed them; and hence the Scripture which saith that faith "calleth the things that are not, as though they were" (Rom. iv. 17 R.V.). Mrs. Carrie Judd Montgomery tells of a poor negro woman smitten with cancer in her throat. Once a sweet singer, she could now scarcely speak even in a whisper, and longed for death. One touched with compassion at her pitiful condition was led to tell her of the power of God to save and to heal. And she, poor woman, with her helpless throat eaten out by disease, was *foolish enough* (shall I say in irony?) to trust the Lord with all her heart, and yet with more genuine philosophy than a college of savants; and the Lord healed her completely, and again she sweetly sang His praises. In relating her experience, she loved to say, "The Lord taught me to call the things that were not, as if, as though, they were."

The same word which created the heavens and the earth, and by which they now stand, is the word we are asked to believe, that it may fulfil to us every promise of God. The same word which gave to us the Lord from Heaven as our Redeemer, bringing forth prophecy, incarnation, redemption, resurrection, and ascension, and the coming of the Holy Ghost, is the word offered to our faith, over which to our shame we have doubted, questioned, hesitated, to our loss and to the dishonouring of the Church of God. Oh, the sin of it, and a sin which Christians seldom confess! When we fail, we describe the transgression; but before every failure, comes, in some form, the sin of unbelief.

We are uniting all over the world to intercede for an outpouring of the Holy Spirit upon all flesh. Let us begin by confessing our sin of unbelief, which has restrained the power of God. The holy men of old mourned over the desolations of Israel; they spoke of ruined cities, wasted lands, and men and women gone into captivity. These were but outward calamities. We, if we have any eyes to see, may behold millions of ruined souls, wasted lives, and the pomp and glory of the nations all gone into the captivity of Satan. Oh, for a mighty Revival! How greatly is it needed in these days—"days in which the air is filled with a confusion of voices, some of them mocking voices, some of them wailing and sorrowful voices; when false prophets abound, lying spirits, demon worshippers, and materialists."* Surely the Spirit of the Lord will lift up a standard for the nations.

Why He Did Not.

NOT a word could be said against Mr. Silver's earnestness and devotion. Of his teaching and preaching there was no complaint whatever.

Year in and year out he would walk cheerfully through miles of country lanes to conduct the village week-day service; and the simple village-folk hung upon his words, and owned it "good to be there."

But of late a grievance had arisen. It was spoken of, almost in whispers, from one to another, and bonneted grey heads were drawn together in quiet converse, and then ominously shaken, whilst some younger heads were slightly tossed, as in indignation or self-defence. At length one valiant spirit from the little band was found to voice the general discontent.

"You have been coming backwards and forwards here a good many years now, Mr. Silver."

"Yes," was the cheerful assent.

"There is one thing we feel we should like to ask you, sir. How is it that during all these years you have never so much as taken a cup of tea with any of the congregation? We feel it is hardly friendly. Not one of us can remember that you have ever once drunk tea with us. Excuse me for asking the reason of this, sir."

A faint smile played about the gentle but manly features, and the frank but simple reply came, without a shadow of rebuke in it, "Because I have never yet been asked."

How easy it is to make mistakes! Let the wise lay the lesson to heart. B.

* Mrs. Josephine Butler in "Prophets and Prophetesses"

Practical Papers.

On "DEAD-LETTER" PRAYER.

PRAYER is, or should be, the soul's deep yearning after God. Yet much that goes by the name of prayer is but vain repetition and meaningless phrase—"a half-sincere coquetting with the supernatural."

I often say my prayers,
But do I ever *pray*?

Here is a query that reaches far beyond the limits of a children's hymn. Some prayers are answered as with telegraphic haste, others as by slow postal delivery; many, alas, as through a dead-letter office, return to us again. Sometimes the best reply that God can give to our petitions is not to respond to them at all. At other times, we do not recognise the answer, because it takes a form widely different from that for which we looked; the All-wise God "having provided some better thing for us."

Why does so much prayer apparently fail of result? First, perhaps, because the time of answer is not yet; second, certainly, because too frequently the

CONDITIONS OF PREVAILING PRAYER

are not fulfilled. Let us briefly examine some of these, remembering that most of Scripture's promises in regard to prayer refer to spiritual rather than temporal blessings.

1. *According to His will* (1 John v. 14).—"Ye ask, and receive not, because ye ask amiss" (Jas. iv. 3). Arrows wrongly feathered must ever miss their mark. Self-seeking—and in its worst form, as the Apostle intimates—is the cause of much dead-letter prayer.

Compare the petitions taught in the Lord's Prayer, of which the glory of God and the blessing of our fellows are the major chords. Unless these attune our personal desires, we shall express them but in vain, for they are primary conditions of answered prayer. The most strikingly effectual prayers recorded in the Scriptures (noted below), were offered by the petitioners, not for themselves, but for others; and in seeking good for them, they thus secured their own. This is the sure path of Revival, in the individual and the Church, and for salvation to the world.

2. *Bold.*—"Come boldly unto the throne of grace" (Heb. iv. 16)—not the boldness of presumption, but of confidence, sincere in its purpose, filial in its plea. How timorous we are—afraid lest we ask too much! Yet the invitation is clear, its meaning unmistakable, issuing from the God of infinite sympathy, generosity, and power, who "giveth liberally and upbraideth not" (Jas. i. 5).

Ponder the bold prayers of Abraham (Gen. xviii. 23-32); of Moses (Ex. xxxii. 31, 32); of Joshua (Josh. x. 12-14); of Samuel (1 Sam. xii. 18); of David (as we infer from 1 Sam. xvii. 46); of Solomon (1 Kings viii. 23-53); of Elijah (1 Kings xviii. 36-37); of Hezekiah (2 Kings xix. 14-19; xx. 2, 3)—and many more—each worthy of thoughtful study, as inspiring examples in the annals of prayer. Surely we have warrant enough to ask great things from Him who only desires His children's weal.

3. *Believing.*—"Ask in faith, nothing wavering" (Jas. i. 6)—faith, not in our prayers, but in God. Not our possession of a bank-note, nor our physical capacity to present it at the bank, but the stability of the bank itself, is guarantee that we shall receive payment at our call. Without faith, boldness is futile, and clamour is but vain; with it, we may remove difficulties mountains high. "Praying and not expecting, is like ringing a door-bell and running away. If we do not believe, why pray? If we do, why not expect?"

"Increase our faith!" besought the disciples; but our Lord gave no direct encouragement to their plea. "Go and use what you have," was the essence of His reply, "and in the using you shall find increase." So with the widow and her pot of oil (2 Kings iv. 1-7). Supply was bounded only by her faith; when that reached its limit, "the oil stayed." The faith she had, ensured the payment of her debt, and provided her family with bread; with yet more, she might have furnished luxuries as well! Thus we may sometimes

ANSWER OUR OWN PRAYERS,

as when the Master bade his disciples: "Pray ye the Lord of the harvest, that He will send forth labourers," and immediately afterwards He *sent them forth* to begin the work themselves (Matt. ix. 38; x. 5).

4. *Fervent.*—"The effectual fervent prayer of a righteous man availeth much" (Jas. v. 16). "I will not let Thee go, except Thou bless me;" "Oh that Thou wouldest bless me indeed!"—such prayers betoken an earnestness not to be denied. Twice our Lord revealed His Father's heart and His willingness to respond to fervent prayer. In Luke xi. 5-9, He pictures the traveller calling upon his friend for loaves at midnight, and declares that although the latter "will not rise and give him, because he is his friend, yet because of his importunity, he will rise and give him as many as he needeth." And again, in Luke xviii. 1-6, He says: "Hear what the *unrighteous* judge saith: Because this widow troubleth me, I will avenge her, lest by her continual coming she weary me." Still more readily, will the righteous God heed the "fervent prayer of a *righteous* man." How half-heartedly we often pray, wavering in faith, wanting in earnestness, allowing many things to intervene—"robbing Mary to pay Martha," as it were. Not so do we stir the heart and move the hand of the Giver of "every good and every perfect gift."

5. *With Thanksgiving.*—Thus are we to "make our requests known unto God" (Phil. iv. 6). For lack of this, much prayer is doomed to disappointment. Little prayer proves ignorance of self; little praise shows ignorance of God.

Above we noted that the glory of God must ever stand first; hence we are not surprised to read (Psa. l. 23), "Whoso offereth praise, glorifieth Me." Every answered prayer that is made the subject of praise, becomes a stepping-stone to the higher reaches of Divine favour, and is the earnest of another. David, to an exceptional degree, grasped the blessings of the unseen; no man of his day prayed more ardently than he; yet how large a proportion of his Psalms ring out the note of praise, as he kept alight the lamp of joy with the oil of remembered mercies. If our faith increases in the using, so also will our encouragement in prayer be multiplied in proportion as we engage in thanksgiving for every blessing as it comes. Praise more, and you will repine less.

6. *Communion.*—"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you" (John xv. 7). Fulfil this condition, and you cannot "ask amiss," because your inmost desire will be in unison with the mind of God. This is communion, such as was enjoyed by Abraham; before his wonderful prayer for Sodom, God had said, "I know him"—blessed testimony to a holy man!—and at its close, "God left *communing*" with His "friend."

O the pure delight of a single hour,
That before Thy throne I spend—
When I kneel in prayer, and with Thee, my God,
I commune as friend with friend.

"If we *abide* in Him."—This does not mean approaching Him in times of need, and living, at others, apart from Him; yet this is our all too common habit—forgetting Him by day, and expecting Him to remember us by night; or accounting prayer as physic, "to be taken only when required." To pray merely when we want something, is to know but little of communion with the Lord.

To a child who delights in his society, a father is ready to grant almost any desire; and such a child cannot do otherwise than seek the parent's will, for it instinctively becomes his own. Far otherwise is it with the lad who prefers the company of others, and comes only now and again to his father's side, to present some coveted desire. Much prayer becomes as a "dead-letter," because we abide not in Him; and we are unfamiliar with His will because His words do not abide in us. Forgetful hearers cannot share the privileges of the Lord's remembrancers.

How human we are, even at the best! We find it so hard to observe all these conditions, simple though they seem to be. But God gives no promise without conditions attached; fulfil them, and his promises are sure. "*Bring ye the whole tithe into the storehouse*, and prove Me now herewith, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. iii. 10 R.V.). G.

An Appeal.

By S. TREVOR FRANCIS.

Men and brethren—ye who with your children
In reverence bow before the throne of grace,
Over whose souls has swept the tender love
Which breaks the heart, and heals the heart it breaks;
Ye who have breathed the sacred, holy breath
Of that new life which has its source from God.
Listen, listen—ye who are the leaders
In the dire war, for simple, earnest truth;
Awake! awake! shout ye the battle cry,
Unfurl the flag, the blood-stained flag of truth;
Forward! forward! let the cry of battle
Ring thro' the land. Shall yet again the priest
And priestcraft have their hateful, fateful hold
Upon the child? To "manage," to control
Its plastic mind? Shall our Reformèd faith
Be thus let slip? Awake, O men, awake!
Women, mothers—shall your girls be "managed"
By the priesthood, and in their honest minds
Be sown the seed, the sickly poisonous seed,
Of Romish shams, of men who take the oath
And have the pay of our Established Church,
The Church their hands are seeking to destroy?
Men and women—wake, fling back the challenge,
Tell, tell the foe, the haughty, priestly foe,
It must not be, it cannot, *shall* not be!

PRAYER.

Almighty God, Thou knowest how, in days
Long, long since past, our fathers suffered sore,
In cruel pangs of rack, of flame, and flood.
Save us, O Lord, and by Thy power and might,
Keep back this wrong, and grant our children may,
In Thy good grace, be kept from priestly hands.
Grant that Thy truth, Thy blessed holy Word,
May be our guide; we ask it in His Name,
That Holy Name of Jesus Christ our Lord.
Amen, Amen.

Lambeth Walk Mission.—Careful thought and consideration are brought to bear on the conduct of the Lambeth Walk Mission. A visitor to the neighbourhood on a Sunday would come face to face with hundreds of men, women, and children buying and selling, utterly regardless of the Day of Rest. To these the Gospel is preached and tracts distributed, and in the evening the Mission with its brass band conducts an open-air meeting, which is largely attended. Following this is the Gospel service in the Mission Hall, when the building is invariably crowded. But the work of the mission does not end here. The people of the district are cheered in their homes by the visits of the missionary, who also conducts services at factories in the neighbourhood, using every opportunity for speaking the "Word in season." It is by such quiet means as this that the light of the Gospel is kept burning in a notoriously "hooligan" district. The secretary is Mr. Frank R. Newbery, 27, Charterhouse Square, E.C.

Revival Memories.

In a thoughtful letter to *The Record*, Canon Garratt, of Ipswich, recalls memories of the Revival of forty years ago. Among other things, he says:—It was not some new and special mode of working or even of praying. It gave rise to an immense amount of work and a great deal of prayer; it was itself neither one nor the other. It was not the result of any powers of preaching in certain gifted persons, nor of any strong desires on the part of congregations or of ministers. If it came, as it did, sometimes in answer to prayer, it came also sometimes where it was not desired. Unlike the work, so wonderfully blest of God, of Mr. Moody, it needed no preparation; and great preparations, if made, seemed to have no result. It was more than anything else like a change of atmosphere. All real work, all channels of blessing, seemed to be filled to overflowing without effort, and the work resulted from the blessing, not the blessing from the work. There was a total inability to say it was the result of particular means. A child's word was sometimes more effective than the most eloquent sermon.

There is a still more important fact on which it is possible to speak very positively. If it could not be attributed to power of preaching, or earnestness of praying, was the teaching which prevailed through the course of it something new? The truths were those of the Reformation. Those who know the distinction between Reformation teaching and Puritan teaching, as to the nature of justifying faith, and between Evangelical teaching in the eighteenth century and that of the second and third decades of last century, will understand what I mean when I say that it was the former, that of the Reformation, which was universal then. The result of it was the new birth of souls.

But it must also be confessed that in England very few clergymen and very few ministers of any denomination took any active interest in it. To a certain extent this was true also of Sunday-school teachers and other Christian labourers until they found its blessed results in the works in which they themselves were engaged. God raised up special workers, and fitted them for their work.

The inference which I draw myself from all that I remember of those very blessed days is, that such times of refreshing will only be granted in such a way as to bring glory to God in the manner of granting it, as well as in the gift itself. I do not think that preparations and great prayer-meetings are likely to be efficacious. When people are praying in an ordinary way for other things, let them add this to the number of their petitions. But for this particular purpose I believe two or three are much more likely to bring down the blessing, and that nothing is so hopeful as the secret prayers of many Christian men and women in their private audiences with the King of kings.

And it must not be forgotten that God in granting such a blessing may send it in forms which are not to our taste. It was this that in those days prevented so many who felt the work to be of God from wishing to be identified with it, fearing that it might be carried on by God Himself in some way they would not like. Those who pray that God would send a Revival must be contented to accept it, however He may please to send it.

I will only add to this that so great is the blessedness of a real revival of God's own sending, that no Christian man who has really seen one, and known what was passing, can help longing with all his heart to see such times of refreshing again.

Basutoland.—The work of the Paris Evangelical Mission in Basutoland proceeds in a manner that engages the deep interest of workers and friends. The latest "Occasional Paper" contains letters from Rev. R. H. Dyke, and part of an admirable paper by Rev. Alf. Casalis. Copies may be had from the hon. secretary of the English auxiliary, Mrs. Sutherland Taylor, 25, Brownswood Road, Clissold Park, N. The Calendar for 1903, made up of six pictorial cards, will serve to remind many of the mission and its needs. (6d.)

"Be Filled With the Spirit."

MISSIONARY ASSOCIATION CONFERENCE.

UNDER the auspices of the Missionary Association a two-days' Conference was held last week at the Police Institute, Adam Street, W.C. At the afternoon gathering on Wednesday, the chair was taken by Mr. ALBERT A. HEAD. Reading Psa. cxxxiii., he showed that "the blessing" was associated with the unity which comes by the presence and power of the Holy Spirit under the figure of the anointing oil, or the dew upon the mountains of Zion. From Eph. iv. 11 we learn that we are each qualified to supply that which we are required to do for the whole body.

THE COVERING AND THE OCCUPANT.

Rev. F. H. KING (Stroud Green, N.) dwelt on the attitude of the believer to the Holy Spirit, by comparing the text of Judges vi. 34 with the marginal readings. The A.V. and R.V. each read that the Spirit of the Lord "came upon" Gideon. In the former case the margin gives the word, "clothed," while in the latter case the marginal rendering is "clothed itself with," which may fairly be altered to "clothed Himself with." The first picture is Gideon clothed with the Spirit, and the second the Spirit clothed with Gideon.

Looking at the latter with New Testament eyes, the worker is all that is visible. Yet the Spirit of God is within the man; and God the Spirit has clothed Himself with the servant, who alone is manifest to the people.

DANGERS OF EXTERNALISM.

Speaking under a profound sense of the dangers of the days in which we live, Pastor W. FULLER GOOCH named specially (1) the great amount of externalism and the multiplication of material appliances to be seen in the Church of Christ. Ritualism and Romanism answer to this; but externalism may be found in the most Dissenting body, or soul, or heart, or life. (2) We live in an age of unions and combinations and federations of every kind; a bringing of people together on some basis or for some object on which the Church may have set its heart. (3) Do we not see an alarming dearth of spiritual power and of conversions, with a low standard of spiritual life? He was not speaking against material appliances in their place, or against federation or union; but insisting that the only union which means spiritual power is that which not only includes, but is included in the unity of the Spirit.

In Zechariah iv. we have a beautiful picture, with many externals—the olive trees, the lampstand, the branching lamps, the bowls; but what is the use of them without the free, open channel through which the oil should flow? The link that binds us to the Holy Ghost and to Christ is far more than all our organization. The Spirit of God has no sympathy with anything that does not give Christ absolute headship. How am I to know my brother? By the precise formula he adopts, or the language he uses? No. If he and I have heart to heart fellowship in the things of Christ, if the same Saviour is precious to both, there can be no doubt that the bond exists.

FULNESS OF THE SPIRIT.

The same prayerful spirit that had marked the afternoon meeting also characterized the evening gathering. Lord KINNAIRD, who presided, briefly expounded Luke v., emphasizing the need of the present day for Christians "to launch out into the deep." Turning to the subject set down for consideration—"The fulness of the Spirit"—Rev. W. P. BUNCOMBE directed attention to 2 Cor. iii. 12, 17. He dwelt particularly on the words, "Where the Spirit of the Lord is, there is liberty," and pointed out that the apostles were waiting, not merely for blessing on their own souls, but an enduement of power that should enable them to go forth to fulfil the purpose of God. During those fifty days they were remarkably changed in the sight of the risen Lord, and one result was that they recognized Jesus as God. Even unbelieving Thomas fell down at His feet and exclaimed, "My Lord and my God." It also united them as nothing else had; and they became of one heart and one soul. Another evidence of the change that had come over the apostles was that they were able to pray. The same men who, a little before, could not watch with Him one hour, were now able to pray for ten days.

Referring to the awakening that followed, Mr. Buncombe observed that it was the same Spirit who produced in the hearts of the crowd a consciousness of guilt. A study of the history of revivals shows this to be God's plan of working. With earnest words the speaker pressed home the fact that the gift of the Spirit brings with it into the Christian's life and experience liberty of speech, of prayer, and of organization.

THE ARK IN ITS PLACE.

Rev. GEORGE GRUBB followed with a helpful exposition of Psalm cxxxii., drawing some timely lessons from David's anxiety for the the safety of the Ark. The Lord Jesus is our glorified Ark, containing all we need. Why are we so poverty-stricken when Jesus is so wealthy? It is because Jesus is in the wrong place. What we have to do is to let the Ark come back to His resting-place, and victory will come back to Israel. The carnal Church makes blessing hard to obtain. It was a solemn thing for David to say he would bring back the Ark; and it is an equally solemn thing to pray for a revival, for a revival may mean a repetition of former bitter persecution. Will the Church of Christ stand the revival it needs? Recalling an experience in Portugal, of an awakening which took place a few years ago, he pleaded with his hearers, that they should at the present sound of abundance of rain adopt the attitude of Elijah, and keep their whole being fixed on the Lord, that the land may be turned to Jehovah.

POWER FOR WITNESS-BEARING.

On Thursday afternoon, Mr. R. C. MORGAN with special emphasis urged that it is for the purpose of being witnesses the people of God receive the power of testimony, the power of the Holy Spirit. It was not only that the disciples were gathered together, but they were "of one accord" in prayer and supplication. The importance of witnesses is that their testimony should agree together.

Supplying the place of Rev. R. Wardlaw Thompson, Rev. LEWIS H. GAUNT spoke of the special strain upon the minds of foreign missionaries, whose atmosphere is that of isolation and of lack of the usual means of grace. He recalled the words used in the New Testament to describe the walk in the Spirit, which have somewhat different meanings. *Peripateó* expresses the largeness of the walk of faith, it means to walk about, to journey, to take excursions, and indicates the sense of freedom. *Stoicheó* indicates rather the soldier's march in the ranks, corresponding to *stoicheion*, which represents the A B C of Christian truth. We rejoice in the freedom of the Christian walk, but we have ever to remember that it is a walk, step by step, in constant dependence upon the revealed will of God; and we must walk circumspectly toward them that are without, honestly (*euschemonos*).

PERSONAL TESTIMONY.

Narrating his own experience with regard to yielding to be filled by the Holy Spirit, Pastor WRIGHT HAY said he had been long hindered by special circumstances. He recalled a watch-night service out in India when only a few missionaries were present. The word borne in on them was, "If ye then being evil know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him." On going home he found that he could not go to rest without first asking God to give him the Holy Spirit in a sense in which he had never had Him before.

He discovered that his wife, as well as a native convert and a fellow-missionary who were living in the house, had all been led in the same way. They simply set aside all reasonings about asking a gift which had already been given, and besought God to give them the Holy Spirit in the fullest measure possible. Then having been obedient in the asking, they obeyed in believing that they had received, and thanked God.

THE FRUIT OF THE SPIRIT.

A numerous company assembled on Thursday evening for the closing meeting. Dr. Cronin occupied the chair. The opening hymn, "God is here, and that to bless us, with the Spirit's quickening power," was followed by a period of silent waiting upon God, and the chairman, having offered prayer, introduced, in a few words, the subject to be considered.

The first address was given by Mr. WALTER B. SLOAN (secretary of the China Inland Mission). It was full of earnest entreaty and affectionate counsel to Christians, based on John xv. 8. The speaker pointed out that the true object of fruit bearing is the glory of God. It is not the success of our labours, or the work of the societies with which we are connected, still less is it the reputation of the particular branch upon which the fruit is to be borne. There is a region in which God works absolutely alone, and there is another region where He works in us and through us; where fruit cannot be borne unless we become His willing trustful, obedient servants. One equipment for fruit-bearing is to be in full and proper relationship with Jesus Christ, and to remain in Him is not some extraordinary addition to full fellowship with Him. The other side of this equipment we have in the words of Gal. v. 22, 23, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." So these two Scriptures show to us that we bear fruit only as we remain in Christ, and the fruit we bear is the fruit of the Spirit.

The numerous lessons of the Conference were gathered up by Mr. H. W. FRY, who gave the closing address. He had often been impressed with the fact that there is in Christian service so little fruit amid so many leaves, and that the fruit which appears is frequently imperfect. The experience and work of a society should be on exactly the same lines as the experience and work of the individual.

THE OBJECTS OF THE ASSOCIATION.

In order to illustrate the purpose that the Missionary Association seeks to serve, Mr. Fry outlined some of the work which God had enabled him to accomplish while travelling abroad. When in New York some years ago he had an opportunity of seeing much of the work of local missions. He found to his surprise that a great number of the workers were not acquainted with one another. In the hope of drawing them into touch with each other, and promoting Christian fellowship among them, Mr. Fry invited the workers to dinner. As soon as the repast was over, however, the members of the party were obliged to return to their missions. Another meeting was consequently arranged to commence at 10 p.m. About ninety responded to the invitation; and, whereas it was intended to keep the meeting open for about two hours, it was not till after three o'clock in the morning that the company dispersed. So remarkable was the power of the gathering that its influence is felt to-day.

In Calcutta Mr. Fry had a similar experience. When inviting the missionaries he asked them to give their hearty co-operation in the exercise of an expectant faith that God would exalt Himself by the bestowal of gifts to one and all, after the measure of "the riches of His glory," rather than after the measure of previous experience. The result of the gathering was a quickening of the spiritual life of the missionaries, and a similar meeting was maintained weekly for several years. Mr. Fry intimated his hope that such instances will be multiplied in the experience of the Association, which will aim at uniting individuals throughout the world, and especially missionaries in foreign lands, who desire that the work of the Holy Spirit shall be fully accomplished in and through them. Among the other objects of the society is that of impressing upon workers, especially missionaries, the necessity of enthusiasm and zeal, by letting the internal fire of the Holy Spirit burn without hindrance or quenching; and of letting the Light shine without being obscured by false notions of refinement, policy, timidity, or indolence.

"Our Daily Bread."

SUNDAY, October 26. 2 Samuel vii.

DAVID'S desire to build a house for God's worship was a very natural one, and though it was not accepted because he had been a man of many wars (1 Chron. xxviii. 3), yet God graciously accepted the intention, which would have taken effect had it been allowed. "Thou didst well that it was in thine heart" (2 Chron. vi. 8). How full of comfort those words are! So often in life we are hindered by circumstances which baffle our efforts to do what was in our heart, but God deals with us as though our thoughts had taken shape, and the temple stood perfected (Matt. x. 41).

The wonderful promises, which Nathan made in the Divine Name, were carefully cherished, and in dark days which succeeded they were quoted as the basis of litanies of prayer (Psa. lxxxix. 4, 29, 36, 37); and even when the sins of David's descendants threatened to undo the entire realm, these covenant promises guaranteed that the line of kings should not become extinct. Such were the sure mercies of David (Isa. lv. 3). Ah, soul! if thou wilt but incline thine ear and obey, God will make a similar covenant with thee, "ordered in all things and sure" (2 Sam. xxiii. 5).

How good it is to sit before the Lord—not exactly praying or asking, but communing—speaking as a man with his friend. We can but say, *Do as Thou hast said*, and may solace ourselves on the absolute certainty that every word will be fulfilled.

MONDAY, October 27. 2 Samuel viii.

This chapter resounds with David's military exploits. Gath had been *the bridle* by which the Philistines kept Judah in check (1 Chron. xviii. 1). David now made it a barrier against their frequent incursions. While carrying out the ancient promise, that Israel's territory should be bounded by the Euphrates (Gen. xv. 18; Num. xxiv. 17), David came into collision with the King of Zobah and the Syrians of Damascus. He signally defeated them, took many prisoners, rendered their war horses useless, and captured a vast quantity of treasure. The list of victories was crowned by that over Edom (compare 1 Chron. xviii. 12, and Psa. lx. title). The valley was situated at the southern extremity of the Dead Sea.

By these conquests a vast amount of treasure was amassed, which was put aside towards the great object of David's life—the erection of the Temple. Though he might not build it himself, he was most eager to leave behind him all the materials that would be required by his son and successor. When, at last, the Temple stood in its completed splendour, David was remembered and all his afflictions (Psa. cxxxii. 1). So also the names of the Apostles are inscribed on the precious stones which lie in the foundation of the New Jerusalem. The others who have laboured before we entered into the results of their labours, are never forgotten by God (John iv. 36—38). But we shall not want a greater reward than that Christ shall be satisfied. Notice that verse, twice repeated (6, 14); it gives the inner secret of David's life.

Successful in war, he was careful to build up a strong home-administration. Some of the finest men that Israel produced were in his Cabinet. It is a great gift to be able to select and use fellow-helpers in God's work. "It is better to set 100 men to work than do the work of 100 men." Learn to train and develop others. What blessing and pleasure you give, when you teach another to work for God.

TUESDAY, October 28. 2 Samuel ix.

It is necessary to read 1 Sam. xviii. 3, xx. 14, 15, 42, in order to understand the strong inducement, which prompted David to make the inquiry, with which this chapter opens. Friendship is a very sacred thing; next to God it is the most sacred and precious thing on earth or in life. It is the mark of a craven and miserable soul, to be careless of, or indifferent to, the claims of human love. At any cost we must be true to the end, not only to the living, but the dead.

The lameness of this prince (iv. 4) prevented him from taking part in the public life of his age, and he passed a retired existence with one of the great families, beyond the Jordan, which remained faithful to Saul's memory, but was destined to repay this act of David's kindness, when misfortune had befallen him (4, and xvii. 27). The family estate, which had accrued to David (xii. 8, Num. xxvii. 8), was restored to Mephibosheth for his maintenance; and Ziba, Saul's land steward, was appointed to manage it, receiving half the income for his trouble.

Mephibosheth ate at the royal table, and in this is a beautiful example of what God does still for His lame children, who cannot establish their right to aught, but who daily feed on His gracious bounty. Because of the eternal covenant, "The lame take the prey." Our very weakness and helplessness are our strongest argument with God. What He has done, He will do. All your days may be as this, and much more abundant, because of God's infinite resources. O my soul, it is indeed well with thee. Thou hast as much as thou needest, and more also. Thou art as one of the King's sons (11). Thou canst see the King's face, and eat with Him daily!

WEDNESDAY, October 29. 2 Samuel x.

Nahash had probably shown kindness to David during the period of his wanderings, and it was natural that it should be reciprocated to his son. The suspicion entertained by his counsellors was not warranted by anything in David's behaviour, but may have been founded on their acquaintance with Deut. xxiii. 3-6. The Ammonites at once hired an immense number of mercenaries from Lebanon and Gilead, and it was against these that Joab made his assault, reckoning that they would be more likely to take flight than those who were fighting for their fatherland. It was a just and necessary war, and though the numbers of the foe were great, God gave the victory to His people.

The same result accrued in the next campaign against Hadadezer, who had recovered from his former defeat (viii. 3), and now, alarmed at the increasing strength of David's kingdom, sent for auxiliaries from beyond the Euphrates. This vast host had reached Helam, in Eastern Manasseh, when, by vigorous efforts, David defeated and dispersed them.

We may notice specially the words which Joab addressed to Abishai (12, 1 Cor. xvi. 13). Sometimes it is said that a man must set his back against the wall and fight for dear life. Ah, but what if that wall is God Himself? Lean back on Him! It is only possible to play the man when the Divine Man is formed within the heart (Gal. iv. 19).

THURSDAY, October 30. 2 Samuel xi.

This chapter reminds us of the necessity of maintaining a close walk with God. It seems almost impossible to believe that one who has given us such Psalms should have fallen to such a depth of sin. But remember that the nature which is capable of supreme aspirations is capable of equal declension in the other direction. Perhaps no phrase will express it better than Mr. Moody's, which was more forcible than elegant: "The pail that slops over on this side will slop over to the same degree on that." I have often noticed that those who have most capacity for spirituality are most liable to the temptations of the flesh.

If David had gone forth with his soldiers to battle, if he had not yielded to the soft and enervating effects of luxury, if he had not allowed his eye to rest on forbidden sights, if he had quickly turned away to God for grace and purity, this chapter would never have been written—but if it had not been written, what an infinite loss would have been sustained in the sacred literature of the world! Tens of thousands, who have been betrayed into such sins as this, have turned to Psa. xxxii. and li., and have dared to believe that God, who forgave and restored David, was willing to do as much for them, according to the exceeding riches of His grace (Eph. i. 7, 8).

David made every effort to cover his sin, but Uriah resisted it all, and refused to enjoy his homelife whilst his comrades were in hardship and peril. This in itself was a great rebuke to the king. Nought but absolute desperation, and the necessity of making it possible for Bathsheba to become his wife, could have led David to make Uriah carry to Joab the missive of his own death. Thus sin leads to sin. What a man sows he has to reap. An unguarded look leads to the irreparable blemish of an honoured name.

FRIDAY, October 31. 2 Samuel xii.

There is an ominous note in the closing words of the previous chapter. A man may think that he has wiped out the vestiges of his sin and obliterated the tracks that should lead to his discovery. But if God is not pleased, there will be an ugly disillusionment. God cannot be mocked, and He requires sooner or later, in this year or in ten years, in this world or the next, that a man should receive in his body according to that which he has done, whether it be good or bad.

I pray you, do not think that you can postpone to another life the terrible harvest of suffering which accrues from the sowing of wild oats. As Nathan said, "The sword enters the house of our life, not to depart" (9, 10, 11). The lust of Amnon, his murder by Absalom, and Absalom's outrageous treatment of his father, were the Nemesis that filled all David's after years with misery. Sin may be forgiven, but its after-effects will remain. The reclaimed drunkard can never get back his sound nerves or the elasticity of perfect health; and what is true of him is awfully true of other sins which men commit lightly enough, but which will come back for payment.

The first visible chastisement which David suffered was the death of the child of his sin; and this is chiefly interesting because it led to a clear affirmation of his belief that he would recognise the little one again, "when he went to him." This has solaced millions of parents, who have been led by these words to believe that little children, when they die, go at once to the arms of the Good Shepherd, that they do not forget, but await us on the other side, to recognise and be recognised.

Bathsheba's next child was Solomon; but Nathan called him "Jehovah's beloved." Oh wonderful exhibition of Divine grace, that the past did not prejudice the prospects of the little babe. Indeed, he was not only the subject of Divine favour of a special sort, but of very distinct pledges on the part of David to his mother (1 Kings i. 29, 30; Matt. i. 6).

SATURDAY, November 1. 2 Samuel xiii.

The law of Moses distinctly forbade the connection which Amnon sought (Lev. xviii. 11). It was an altogether infamous passion, and the suggestion of Jonadab, if it were any reflection of his father's character, shows why the Lord said of Shammah, "Neither hath the Lord chosen this" (1 Sam. xvi. 9). Tamar pitifully pleaded for her honour—more to her than life; but passion is deaf to such remonstrances, and strangles ruth and pity. Oh let us walk in the Spirit, that He may save us from ourselves; for there is no knowing whither the lower impulses of our nature may not drive us when once they take the reins!

When men are instigated by irregular passion they go from one extreme to another, from wicked love to wicked hatred. If women would but realise this, how often it would save them from lives of misery. To yield to a man's impulse is not to secure his loyalty, but to forfeit it.

Absalom was Tamar's own brother, and therefore her natural protector. Recommending her to hold her peace, he quietly awaited a suitable opportunity of vengeance; and when this was wreaked, he fled for shelter to the Court of Geshur with his maternal grandfather. Ah, David, this is but the beginning of thy sorrows. God help thee; thou hast a rugged path to tread before the results of thy sin have worked themselves out! But out of the eater shall come sweetness for myriads. F. B. M.

Other Lands.

For India's Women.

THE Zenana Bible and Medical Mission is rejoicing in many tokens of God's blessing upon the operations. By such well-tried methods as the regular visitation of zenanas, the establishment and maintenance of girls' schools, medical missions, and itinerant evangelization work in the villages, spiritual life and vigour have their outcome in extended efforts; and it is encouraging to find that, with fresh opportunities, the Society is able to send out new missionaries. On Wednesday last leave was taken of an outgoing party. The twelve missionaries present included two honorary workers, Mrs. Pollen, who is again to take up the mission which she opened at Bulandshuhr, and Miss Luce, who returns to Sultanpur, where a considerable number of young girls are being brought up under Christian instruction. Owing to the urgency of claims from the field two ladies had already sailed for India.

Lord Kinnaird presided, and Rev. A. R. Cavalier (secretary) briefly introduced the missionaries, some of whom, to the evident satisfaction of the large audience, spoke of their past experiences among India's women.

A bright sketch of the work in the Mahommedan city of Kasur and the surrounding villages was given by Miss Sutherland. There are many women, particularly in the nine or ten villages which are missioned, who can give an intelligent account of their spiritual experience in passing from death into life. Dense ignorance abounds, but hearts are touched, even in those benighted places where the Gospel has been seldom or never heard. A need that has arisen is for "rest houses" in the more distant villages, which the missionaries may use as local centres.

"To voice the cry of our Indian Sisters" was the aim of Miss Hill (returning to Jaunpur), who reminded her hearers that India has

NO FEWER THAN 143,000,000 WOMEN,

vast numbers of whom are complete strangers to the Gospel. In the Jaunpur district, with a million and a quarter of people, the only ambassadors of Christ are three English women. Place after place was visited where not one person knew of our Lord and the plan of salvation.

Miss Catt, who is an hospital evangelist at Patna, gladly accepted the title bestowed in the hospital itself, of "bedside missionary." Christian love and tenderness convince the native women that there is "a something" in Christianity which heathen religions have not. At the Mission hospital the Gospel light is kept brightly burning, and the hearts of the sick ones are turned towards Christ. The young native Christian nurses are being patiently trained in their ministry of love.

The new institute at Allahabad for the training of native Christian women is full of promise: to this important centre Miss Meta Smith is proceeding. Miss Smith gave a vivid account of zenana life, describing the ignorance and superstition in which the women are plunged, and at the same time telling of souls won for the Master.

The new missionaries were represented by Miss Lambourne, who is taking up educational work. She quoted the words that "Christian education arches India like a magnificent rainbow," and said that "the sun is Christ and the missionaries the tiny raindrops that together make that rainbow of hope." The valedictory address was given with combined force and sympathy by Rev. J. G. Train. There is just now

MUCH CAUSE FOR ANXIETY

caused by the ravages of the recent famine and by plague. Mr. Cavalier has received a letter from Miss Harris, of Malegaon, dated September 25, which says: "Plague has been raging in Munmar for some two months; it is of a very bad type, combining with it symptoms of cholera. It first touched us about a month ago, when several of our elder widows who do not dwell, but who work in the compound, fell ill and their children. The first to suffer were the servants. Their quarters are at some distance from the girls' and women's houses, so I was still hopeful that we might escape serious harm. I prepared, however, for emergencies. I had every place in the compound disinfected and whitewashed, and for twelve days we escaped with no fresh case. On the thirteenth day two girls sickened, one dying in less than three hours. On that day, too, we found that not only rats, but squirrels and even birds picking up the grain in the compound were dying. We were bound to move into fresh quarters or lose the majority of the girls. On the next day we made arrangements for migrating back into the old quarters in Malegaon, chuppars being out of the question owing to the continued wet weather. Since arriving here four days ago we have had, I grieve to say, six cases and two deaths, while the plague doctor holds out little hope of recovery for three of the surviving ones. They have no stamina, and succumb at once.

"I am very sad indeed at having such a serious set-back to our work just as we were so nicely in order. But even this dark trouble is among the things that work together for good. It has brought us into such friendly relations with the people of Munmar as probably nothing else would have done."

Egypt Mission Band.

AT the annual meeting of the Egypt Mission Band, held in the Y.M.C.A. Hall, Belfast, there was a crowded attendance.

Rev. Charles Inwood, chairman of the Home Council, who presided, gave an address upon the present position and prospects of the Mission. He referred to some current misconceptions regarding the Mission. Many think it is mainly a self-supporting organization, which is not the fact. Each member receives his own share of financial support, in accordance with the scale of allowances fixed by the Council—a scale so low as only to meet actual necessities. From the commencement the work (like the China Inland and other Faith Missions) has been entirely dependent upon the unsolicited gifts of the Lord's people.

Mr. Inwood next referred to the new departure which is being made with reference to women's work, and the acceptance of Miss May White as the Society's first lady missionary to Moslem women and children. Proceeding, the speaker told of a pathetic appeal which the Council had received to take over the only orphanage in Egypt (just rendered helpless through the death of Mrs. Pennings, a devoted Dutch missionary worker). The Home Council felt that they could not refuse such a call, or turn the nineteen Moslem orphans adrift. This new responsibility would, therefore, be undertaken.

The meeting was further addressed by Mr. Geo. Swan, hon. travelling secretary, Mr. J. Martin Cleaver, M.A., the field secretary, and Miss May White. The gathering closed with a season of silent prayer, and an appeal for personal consecration to God.

An Isolated Missionary Post.—Bannu (India) is undoubtedly a missionary station of exceptional trial and isolation, but through the devotion and untiring service of Mrs. Croker Pennell and her son (Dr. T. L. Pennell) its evangelization has been made the subject of prayer by many Christians. The district comprises an area of 3,756 square miles, and for many years has been in charge of one medical missionary, who is supposed as far as possible to visit and proclaim the Gospel in every village. The visits of the missionary are necessarily few and far between, and yet the work has prospered beyond the most sanguine expectations. The agencies now at work comprise a high school, hospital, dispensary, preaching hall, vernacular newspaper, printing-press, and bookshop. Some twenty-four illustrations of these are given in an attractive booklet—Mission Scenes in the Bannu District, copies of which may be obtained of Mr. H. L. Orchard, 44, Denning Road, Hampstead.

British Syrian Mission.

AT the annual meeting of the British Syrian Mission held at Exeter Hall a few days ago—Mr. F. Sellwood in the chair—the report read by Mrs. Chapman referred to "the cheerful order, fervent calmness, and spiritual atmosphere," of the Training Institute, Beyrout, which had deeply impressed a recent visitor. The building of the new railway has brought many nationalities together, and Scriptures in Arabic, Turkish, Italian, Modern Greek, French, German, and Bulgarian have been circulated; frequent accidents also proving the special value of the dispensary, where souls as well as bodies are ministered to. In thirteen dark villages round Tyre our Bible-woman holds meetings regularly.

The hon. treasurer, Mr. Robert Barclay reported that the year had closed with a deficit of £200.

Dr. A. T. Pierson followed, saying Syria had four great attractions beyond any other mission-field. It was (1) the land specially identified with the Crucifixion, Resurrection, Ascension, and associated with the return of the Lord; (2) one of the first lands to demonstrate the value of medical missions; (3) the land of marvellous Biblical translations; (4) the land of the Jews, and the prophecies in connection with them seemed in process of immediate fulfilment.

Miss Lord gave encouraging accounts of the progress of the work in Tyre. Rev. H. B. Macartney dealt with his recent visit to the mission stations, and what he had seen of the beauty of Christ in missionaries and native teachers. The Mission is working in five important cities—Beyrout, Tyre, Hasbeya, Baalbec, Zahleh. The edict had gone forth in Syria, "Kill out the name of Christ from the whole country," when in 1860 Mrs. Bowen Thompson came upon the scene. There was then hardly a woman in the whole land who could read. Now thousands are reading the Scriptures in the mission schools. Petitions for teachers are coming in from many villages in the Lebanon.

In response to an appeal for the deficit, promises were received in the meeting amounting to £105.

Notes from China.

(*From the Baptist Missionary Herald.*)

THE CHOLERA SCOURGE.

THE whole of North China, and, I gather from the papers, perhaps the larger part of the Empire, is suffering from a terrible visitation of cholera. Starting in or near Tientsin, and following the trade routes, it is sweeping the country, slaying thousands in its march.

In some parts it is dislocating trade. People are afraid to travel alone, even for a few miles. They fear to be taken ill away from any means of help. They have before them one of the most dreadful things to a Chinese—to die away from home, without the possibility of the body being conveyed to the family burying ground. In this case the soul will have none of the supposed benefits of ancestral worship. Many innkeepers refuse single guests. A healthy man at night may be dead before morning. People are afraid to go singly to work in the fields. Travelling through the country, we notice the fields are nearly all deserted at one of the busiest seasons for agriculture, and the infrequent wayfarers are all in couples. Christians that come a few miles for medicine come in couples. I sent out a man with medicine to a few stations. Although it rained, he found even Christians unwilling to keep him a night. He refused to go again, and is now ill himself.

Poor, afflicted China! torn by sin and calamity: wars, rebellions, famines, floods, and disease devastate her. Some men appear to think God has forsaken this country; but the most sympathetic and closest observers think far differently. We believe the Heavenly Father is, by terrible chastisement, breaking this people to heal them, casting them down to lift them up. If now their sin and degrada-

tion are most prominent, their worth is only obscured; it will emerge and shine forth when they become the people of the Lord.—*Rev. E. C. Nickalls.*

SCRIPTURES BETTER THAN CLASSICS.

I have not seen a white face for over three months. But with God's Word, and a people to unfold it to, I have had a good time. For nearly a month, several of us assembled for an hour or more several nights a week at our village station, Gospel Village, to search the Scriptures. Several were much delighted at fresh discoveries in God's Word. An elder who had to go into the city to pay his taxes hurried back fifteen miles in order to be in time for an evening meeting. On another occasion when I spoke to this same man of the excellencies of the Chinese classics, he, in quite a humble way, demurred, saying that their classics could not compare with the Scriptures. Another member, a dear old man of seventy-five, whom I brought back with me to the city, I found sitting outside the door one day listening, as he said, to the Bible notes I was dictating inside. You may imagine how gladly I brought the old man into the room! These instances will show that not only are the numbers of adherents increasing, but also that there are those who are desirous of a fuller knowledge of God's Word. —*Rev. Frank Madeley, Shensi.*

Reminiscences of Mr. Moody.

DURING Mr. Moody's first visit to San Francisco, some twenty years ago, a noted Jewish photographer was converted. The incident has never been published, so far as I know, and yet it is exceedingly interesting. I know the party concerned very well, andas a boy can remember hearing him relate the story of his experience.

Soon after Mr. Moody arrived, the newspapers published accounts of the large meetings he was holding, and also described the great work he had done in the East. One of the foremost photographers in the city at that time was a Hebrew, named George B. Rieman. He had been accustomed to taking the pictures of noted actors and actresses and other distinguished men and women who visited San Francisco, as a compliment. He thought he saw in Mr. Moody another good chance to advertise his business. He wrote him a very cordial note, stating that he would be delighted to take his picture if he would appoint a time for a sitting.

Mr. Moody wrote him in reply that he appreciated the offer, but that he did not come to San Francisco to have his picture taken but to save his (Mr. Rieman's) soul.

The reply made Mr. Rieman furious. He probably said some things in Hebrew that it would be best not to repeat in English.

But the meetings went on. Great crowds attended. Many were converted. The newspapers proclaimed these facts far and wide, with great headlines. Every day this Jewish photographer would read these announcements, and get madder and madder. He also became more and more curious to see and hear this wonderful man.

One morning the newspapers proclaimed in glaring type the last day of the Moody meetings. The Jew read it, and made up his mind he must see this man Moody before he left the city. He telephoned his wife to come down town for early supper, and they would go hear him. They went. They listened to the sermon, were interested, but not very deeply impressed.

When the after-meeting was announced, Mr. Rieman said to his wife:—

"Well, we have been to the circus; let us go into the side-show also!"

They went into the inquiry room, and there two earnest Christian workers met them and talked to them about Christ. They knelt and prayed, and before they left the service, both were happily converted.

Mr. Rieman became a Christian worker immediately, joined the Baptist church, studied for the ministry, and became one of the most earnest Baptist preachers on the Pacific coast. —*Rev. Dr. Brougher, in The Institute Tie.*

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Rev. F. B. Meyer's Itinerary.

CONFERENCE AT SODERTILGE (OCT. 8—10).

SÖDERTILGE is a beautiful spot, much frequented during the summer months, and is therefore not unlike Keswick for its lovely associations of natural scenery, and in the spiritual effect which it is having on this country. About 700 persons were present, which is a very large number when it is remembered that the population of this land is small compared to the crowding millions of Great Britain. When this is borne in mind the 700 here would be equal to 7,000 at home.

It was good to meet with about 100 Lutheran clergymen and ministers, for whom I had a special meeting, where questions were asked and impressions deepened.

Prince Bernadotte presided throughout, and the more one knows him and the Princess the more the impression of the nobility and beauty of their Christian character deepens. The eight days of meetings at the Conference, and here at Stockholm, have been full of precious fellowship; and I magnify the grace of God in giving two such lives to this country. They are the centre of a group of noble Christian people, who give them such honour as no Court could emulate, because it arises from deep appreciation of their thoughtfulness, humility, and devotion to the cause of Christ.

We had many circles for prayer in all parts of the town; but there were two main sessions, one from 11.0 to 1.0; the other 5.0 to 7.0. At each there were two addresses, one in Swedish, and one by myself. Cleansing, surrender to the claims of Christ, the fulness of Christ's supply, and the nature of the Holy Spirit's work in the believer were my principal themes. It was very beautiful to see how deep and moving the meetings became, because the Swedish people are not given to much emotion.

MISSION AT STOCKHOLM.

I have now concluded a mission of five memorable days in Stockholm. If the meetings could only have been continued for as many weeks, I believe a permanent work, which would have reached the whole country, would have been done. The people have come in great numbers to hear the Word; and after the services we have been kept till a late hour speaking to those who desired to commence a new life, or to adjust themselves with the claims of God. The Prince and Princess and others are so helpful in speaking to these.

Two meetings here of ministers and evangelists have been full of the gracious presence of God, and through these I hope that a fire may be kindled in all parts of the city and country.

My heart has been deeply pained to hear of the deaths of Dr. Gladstone and Mr. Kensit. The former influenced me greatly in my early life, being indirectly related to me, and always impressing me with the transparency, earnestness, and consistency of his character. With great scientific attainments, he combined the humility of a little child. The latter I honoured as a man of unflinching courage and tenacity in what seemed to him a holy crusade, and I telegraphed at once to Mrs. Kensit my profound sympathy in her multiplied sorrows.

I am now starting for Finland, and so home. How much I depend on the prayers of God's children! F. B. Meyer.

Work in Madrid.—In her new report of work for the Lord carried on in the neighbourhood of "the Bull Ring," Madrid (Calle Diego de Leon, 4, Bjo), Miss Leake tells of gracious service rendered. Homeless ones often find a refuge for the night, or longer. Free meals are given to the really needy. Sometimes men working on the roads, who shelter from bad weather in the doorway of the building, are asked into the Mission, and a bright little meeting is held for them. Tracts are distributed, and women are encouraged to bring their sewing in the afternoon, when a book is read, and hymns are sung. Often when perhaps there have only been two or three inside, it is found that others have been sitting on the stairs outside listening. Sick ones are visited and helped as far as possible. An addition of £200 a year to the funds would enable much more to be done. Among other wants are a fellow worker and a teacher, with house for the latter, which would serve as school, &c.

Convention at Elandsfontein,

SOUTH AFRICA.

AN interesting and unique convention has just been held at Elandsfontein. Capt. Thomson, R.H.A., has been stationed at Pretoria, and has been actively co-operating with the workers of the South Africa General Mission in their work among the soldiers there. For many months a work of faith and sowing has been carried on by three lady missionaries. Recently Mr. James Taylor, soldiers' evangelist, went up from Newcastle, Natal, to help at Pretoria, and a blessed revival broke out, in which many "lads" professed conversion.

The desirability of a convention for all the Christian soldiers in South Africa was laid upon the hearts of the workers; and, although it was a very difficult thing to arrange, faith, prayer, and hard work attained the necessary leave for a large number of the men. Elandsfontein, eight miles from Johannesburg, was considered the most central place for the meetings, and thither many came.

Captain Thomson presided, and gave a very searching introductory address on "The Pharisee and the Publican," applying the spirit represented by each to present-day Christian workers. There was evidence of preparedness among the soldiers, and the gatherings for prayer displayed great liberty and fervour.

After a very impressive and solemn address by Mr. W. Spencer Walton, of the South Africa General Mission, on "The Call of Elisha," a large part of the audience came out to the penitent form as a token of their surrender to God. The Holy Spirit had been convicting many of secret sin, and showing the need of an utter break with the old life and its hindrances. It was a touching sight to see stalwart soldiers broken down in tears and sobs, as in penitence they sought forgiveness for half-hearted service, and renewed their consecration to God.

Mr. James Taylor was a great blessing, and was always ready to speak as occasion required. His earnest, burning words will long be remembered. One address on Nehemiah building the walls of Jerusalem teemed with spiritual lessons for present day workers. Many of the soldiers were young converts, and among these Mr. Taylor laboured in season and out of season. Sometimes gathering them around him between the services, he would sit down on an ant heap, and, with open Bible, assure them of the blessed certainty of eternal life.

Mr. A. W. Baker, of the S.A. Compounds Mission, addressed the closing Gospel meeting, a number professing conversion. Christian workers, representing the various agencies at work among the soldiers were present, a number of whom took part.

The camp broke up on Monday, September 22, and the men returned to their various regiments and batteries, some soon to leave for home, India, Malta, &c. Prayer is asked that they may be kept true to God and be made blessings in their different garrisons.

The financial expenses were large, involving the feeding of the large camp of soldiers for a week, but the promoters had a strong assurance that the work was of God, and that He would provide for all its needs. No collections were made—only a box was hung up for offerings. We understand that more than enough came in to pay all expenses.

J. S. Young.

South Africa Gen. Mission, Durban.

The Protestant Reformation Society has recently made several grants of Rev. Arthur Galton's book, "Our Attitude towards English Roman Catholics," to libraries, clergymen, and private individuals. Among the most interesting of these grants was one made in response to an application from Rev. V. J. Givargese, Principal of the Mar Dionysius Seminary, Kottayam, South India, to whom books have been sent for the library of that institution. In the course of an interesting letter, the Principal alludes to the tradition that his Church (the Syriac) was founded by the Apostle Thomas, and states that through many centuries it had to endure cruel persecution at the hands of Roman ecclesiastics. The community was, he says, sunk in ignorance, but has awakened from lethargy. English education is spreading, and they have their own English schools.

Young Men in London.

Extracts from the annual report of the Central Young Men's Christian Association.

IT is a happy circumstance that the completion of the fifty-eighth year of the work should synchronize with the "coming of age" of

EXETER HALL

as the headquarters of the parent Association.

Twenty-one years have elapsed since the day, memorable in Association history, when the building so closely associated with all the great Christian movements of the century was declared open as the home of the Central Y.M.C.A. In looking back at the work which has been accomplished during the intervening years, the committee desire to express their gratitude to Almighty God for His unceasing goodness towards them, and for the blessing given to the work which they have sought to carry on in His Name amongst the young men of the Metropolis. Since the Association entered into possession of Exeter Hall, its walls have been hallowed by the fact that thousands of young men have here passed "from death unto life," to multitudes the Gospel message has been proclaimed, and the workers look forward with confidence to the day when the harvest which has resulted from the seed thus sown shall be made manifest.

MR. J. H. PUTTERILL.

From Photograph by Messrs. Brown, Barnes, and Bell, 12, Baker Street, W.

Here Christian lives and characters have been built up, and many young men have received a training in Christian service which has fitted them for useful labour in the Kingdom of our Lord Jesus Christ. In the comfortably-furnished and attractive rooms, hosts of young men have learned to appreciate the advantages of "A Home from Home;" whilst in the Educational Department thousands have received equipment which has enabled them to take high places in the commercial world.

Year by year the conditions of life in the metropolis, and the rapid multiplication of attractions, render it increasingly difficult to secure the attention of young men to the more important and vital questions which affect their eternal destiny. It is, therefore, gratifying that the past year has in many departments shown progress as compared with previous years; and it has been especially noticeable that there has been a marked increase of interest shown by the members of the Association in the aggressive spiritual work, while the number of entries by young men as members, associates, and students also shows an advance.

A SCHOOL OF BIBLE STUDY.

Mindful of the fact that continuous and successful missionary work can only be the outcome of vigorous spiritual life, they have again given a prominent place in the Association agencies to Bible study, thus seeking better to equip young Christian men for active service in the Kingdom of our Lord and Saviour Jesus Christ. The methods employed in this section of the Association work have, therefore, had a twofold purpose: first, to aid young men in the development of Christian life and character, and to train them for Christian service; and secondly, to associate their efforts for the salvation of their fellows. The school of Bible study has been one of the most encouraging features of the work for several years past, and the interest exhibited shows no signs of diminution. It is a gratifying fact in connection with the religious life of London that so many are ready to avail themselves of opportunities for the systematic study of the Word of God.

THE "MEN'S OWN."

Sunday by Sunday throughout the year an earnest band of workers have taken up their allotted posts in the Strand for the purpose of distributing to young men invitations to attend the evening Gospel service. The result of this work has been that week by week numbers of young men who would rightly be classed as "non-church-goers" have been led to attend the meetings, and to listen to the plainly-spoken messages which have been given, telling of the power of Christ to save from the penalty and power of sin. Evidence has not been wanting that to some this proved to be a message of salvation. When it is remembered that at each service a new audience is secured, and that this is also true of all evangelistic meetings held at this centre, it will be seen that an extensive missionary work is being maintained amongst a class of young men not influenced by other Christian agencies.

ALDERSGATE STREET CENTRE.

At the Aldersgate Street Centre Rev. F. B. Meyer's Saturday Bible Talks have been, for the *thirteenth* year in succession, a gratifying feature of the year's work. With the exception of three Saturdays, when Mr. Meyer was absent on his visit to Russia and Finland, the class has met in customary numbers and with practical continuity. It has been characterized by the same earnestness of spirit as heretofore, while the most hearty relationships continue to exist between the leader and its members. Although each term sees an accession of new men to its ranks in large numbers, it is a pleasure to notice how large a proportion of the men present attend regularly. He is succeeded during his absence from England this autumn, by Rev. W. H. Griffith Thomas, M.A.

THE BIBLE CLASSES.

We have had sufficient cause for gratitude, at Aldersgate Street, in the blessing which has attended our gatherings week by week. The subjects dealt with have been taken alternately from the Old and New Testaments, the former being a series of studies on the Messianic Prophecies, while from the New Testament a course has been taken from the Gospels. The conversational character of the class has been very much improved, largely through a suggestion of some of our members that the Thursday devotional meeting might also be utilized as a preparatory study for the Sunday afternoon lesson.

EVANGELISTIC AGENCIES.

Turning now to the evangelistic agencies in the City, a weekly Gospel meeting has again been conducted on Monday nights, with the assistance of such speakers as Revs. John Wilson (of Woolwich) and H. Elvet Lewis (of Canonbury), Dr. Carless and Mr. Charles Cook. The difficulty of such a work as this in the heart of the City is largely due to the existence of bye-laws prohibiting the distribution of invitations in the streets. Our members, consequently, can only hope to increase the attendance at our meetings by personal solicitation amongst their colleagues in the warehouses. Experience has shown that the largest measure of success results from a series of addresses by the same speakers.

THE NOON PRAYER MEETING.

The mid-day meetings for prayer and praise, which have been maintained at this centre for nearly forty years, continue to be much appreciated, the meetings throughout the past twelve months having been very well supported. Probably the gathering on Monday morning, of the leading workers in the evangelistic field, is quite unique in its nature. Rarely a week passes without matters of special interest to those engaged in evangelistic work being brought before the meeting, while through the year we have had frequent addresses from well-known speakers.

CORNHILL CENTRE.

It is perhaps more particularly true of this centre than of any branch of the Association that it is a "work *for* young men *by* young men." That is to say, the success of all endeavour to win the men who make up the complex machinery of this great city must depend almost altogether on the individual effort of the members. Many testimonies have come to hand of blessing received at the meeting for Bible-reading and prayer held each week day (excepting Saturdays), from 1.30 to 2 p.m., on the fourth floor. The Thursday evening conversational Bible class is one of the brightest and most prominent features of the work here. It is held from 6.30 to 7.30.

The following figures of the work will be read with interest:—Members, 2,179; associates, 875; junior section members, 165; meetings for Bible study (weekly), 11; aggregate attendance at same (weekly), 653; meetings for young men (weekly), 42; aggregate attendance (weekly), 1,812; average number of young men visiting the three centres (weekly—estimated), 12,000; recommended to lodgings, 4,250; situations secured, 238; afforded temporary relief, 420.

MR. BASIL HEWER.

From Photograph by Mr. J. Cruickshank Taylor and Son, 90, Newgate Street, E.C.

FRENCH AND DUTCH SECTIONS.

It is generally estimated that there are about 5,000 French-speaking young men in London, the majority of whom are probably never reached by any religious influence. To find these young men and to try to bring them in living contact with Christ is the difficult task to which the French section applies itself with a measure of zeal and success. The work of the Dutch Y.M.C.A. has continued to make progress slowly but surely. The meetings, which are held at the Cornhill Centre, have been advertised as widely as possible in Holland, and as a result more strangers have been welcomed to the rooms. A class for Bible study has attracted quite a number of young Dutchmen, some of whom come a considerable distance to attend. This is followed by a prayer meeting. The other evenings are given up for the most part to literary subjects, while once a quarter a night has been devoted to Foreign Missionary interests.

Mr. J. H. Putterill is general secretary of the work, his colleagues being Mr. Basil Hewer (secretary at Aldersgate Street) and Mr. Clarence Hooper (financial secretary).

Home Missions.

For Paralysed Poor.

AN important branch of philanthropic work is that which ministers to the needs of the distressed poor during their treatment as out-patients of hospitals. In connection with the National Hospital for the Paralysed and Epileptic, in Queen Square, W.C., there is an auxiliary, entitled "The Ladies' Samaritan Society" (Mrs. L. Curtis, secretary), which in a quiet way renders valuable service to such needy sufferers.

To quote the report:—Among the out-patients who crowd the waiting-room are to be found, perhaps, a strong man able and willing to work and win support for those dependent upon him, but stricken down with that dire disease, epilepsy, and requiring the care of wife, mother, or friend, even in passing through the streets. A little further on may be seen an anxious hard-working mother, whose nervous system unremitting toil and many cares have at last broken down, and who is now paralysed and helpless. It will be seen that in most of these cases not only is the family burdened with the support of one sufferer, but another healthy adult has to be told off to attend to the helpless one, and thus poverty, and often starvation follow in the wake of disease.

SOME TYPICAL CASES.

E. W., stricken by paralysis, has a wife and three children dependent on his earnings. Was sent from the hospital to a convalescent home, and his wife allowed a sum for a few weeks, while looking about for an opportunity to take a small shop, as the husband will never again be fit for his old employment. They were assisted to buy a small general business, by which they are now making a living.

A. P. has his lower limbs paralysed. He was granted a self-propelling chair, in which he can wheel himself out, and thus sell daily papers.

Mrs. H. is in hospital, incurably paralysed, leaving a baby three years old to the care of a daughter of fifteen and a son of nineteen, both employed during the day. Three other children are in the workhouse school. The Society made a weekly grant for the minding of the baby while the mother remains in the hospital.

A number of patients receive relief in money during the year, and in addition, many tickets for bread, coal, and grocery have been bestowed on those to whom it was thought better to give in kind than in cash. A little temporary assistance in an hour of sudden distress, such as is caused by the breakdown of a bread-winner from a stroke of paralysis, often averts ruin and the loss of a home.

Some of the female patients are employed by the Society in making clothing, which is afterwards distributed among necessitous patients; thus remunerative work is given to some while gifts of clothing are made to others, and both forms of relief meet with grateful appreciation.

Lambeth Creche and Mission.—Since the institution of this effort over 1,400 children have been received into the crèche, and cared for by loving hands. A weekly meeting for mothers and another for dust-girls are held. Tea is provided, needlework taught, and the Gospel preached at these gatherings. The work is carried on in the midst of deep poverty and degradation, and the cases received at the crèche are of the saddest description. The following is typical of the frequent experience of the workers:—In one instance we received three children from one family. The mother was in prison for drunkenness and neglect of her children. Before we could bring them from their wretched hovel of a home, we had to supply them with clothing. Their condition was terrible in the extreme, and it took many days to cleanse them of dirt and vermin. The mother, on being released from prison, was kept in our home many weeks, and we have reason to believe she is a changed woman. She is now settled with her husband and children, and is trying to do the part of a mother to her poor little offspring. The superintendent is Miss Reid, 33, Keildon Road, New Wandsworth, S.W.

"Friendless and Fallen."

A STRIKING "Occasional Paper" has been issued by Mr. W. J. Taylor, of the London Preventive and Reformatory Institution (200, Euston Road, N.W.), in which instances are given illustrating the continued blessing which attends the work.

FOURTEEN YEARS AFTER.

Some months ago a lady called to see the secretary respecting the admission of a young woman in whom she had become interested. Before leaving she told him of a woman, now doing well, who, fourteen years ago, was in one of the homes. The books of the Institution show that this was thought by no means a hopeful case. Before her admission she had been in prison for neglecting her illegitimate child; and, moreover, while in the home she once ran away, but was taken back again. It is, however, gratifying to know that "after many days" the seed sown in her heart has borne fruit. She is now happily married, has two or three children, and is quite a changed character.

NEAR THE BRINK.

F. L. B., aged nineteen, was the daughter of highly respectable parents, at N——. She came to London without her parents' knowledge, having (according to her statement) left a letter for her mother explaining her absence. Her object was to see a young woman friend, who she feared might possibly come between her and her lover. On arriving at the London railway station, she was dismayed to discover that she had either lost her friend's address or left it behind her. She was therefore stranded in London without a shelter, or means to obtain one, and wandered about for a time, until a policeman spoke to her, and sent her in a cab, himself paying the fare, to a Home. She could not be admitted there, and they sent her to the Open-all-Night Refuge of this Institution, where she arrived at 1.30 a.m., and was received. The mother was communicated with by telegram and letter, which resulted in a relative attending at the Refuge to receive the young woman and restore her to her parents.

ONLY SIXTEEN YEARS OLD.

H. A. was only sixteen years of age at the time of her admission to a Maternity Home. The daughter of poor, but highly respectable, parents, she had been led astray. The distress of her parents may be better imagined than described; but the case was promptly taken up, with the happy result narrated in the following letter:—"You will be glad to know that the young woman, H. A., who went from here to your Maternity Home some twelve months, or more, since, has developed into a very steady, respectable, Christian girl. She is still very comfortable in the situation where she went when she left the Home. Her friends are very thankful. I pray God may still bless your work."

"VERY SATISFACTORY."

B. L. M. was admitted to the Preventive Training Home many years ago, and fourteen years elapsed without anything being heard of her. She had maintained a thoroughly respectable character, and for some years has been a member of a Christian Church. By birth she belonged to a garrison town, and her parents were both dead at the time of her admission. As in the case of many other young people—especially those who, like this young woman, have no one to counsel and advise them—she left a good situation for no sufficient reason. Difficulties arose, and she became destitute; when she sought aid from this Institution. In a very short time she was started again on life's way. A few months since she called to see the secretary, who, after so long an interval as fourteen years, was pleased to see her again. She is living a consistent Christian life, and, through information received from an independent source, it is known that she is, in every sense, a very satisfactory instance of good accomplished through the Institution.

For Jewish Converts.

THE new Converts' and Inquirers' Home at Mitcham of the Barbican Mission to the Jews is an ideal building for its purpose; position and internal arrangements are alike excellent, and with the blessing of God attending the operations among the Jewish population of the East London Ghetto there is every reason to anticipate that this new institution will prove useful in leading seeking souls out of blindness into the light of the Gospel.

An interested company gathered to the official opening on Friday last. Prediger C. T. Lipshytz explained the circumstances and enlarged needs which led to the removal from Walthamstow to the new premises at Mitcham. Answering the question, "Why is such a Home required?" the speaker said that (1) it affords opportunity to inquirers to compare, in prayerful seclusion, the Old and New Testament Scriptures, and to seek the Way of Life; (2) it is a shelter for those who, after accepting the true Messiah, become exposed to persecution at the hands of their former co-religionists; (3) it is a test of sincerity. The capacious grounds will be utilized for "spadework"—a simple method of differentiating between the honest seeker and the loafer. The latter speedily shows signs of dismay when put to work.

The president of the mission, Prebendary H. W. Webb-Peploe, spoke of the Jew as a problem for the Christian to solve. Those who bless the Jew shall be blessed of God, yet the Jew himself remains under the cloud of God's chastisement. The legacy is bequeathed to us, to seek the Jew, and though missions to Jews are faced with particular difficulties, they meet with particular blessing. Objection is sometimes made to the expenditure incurred in such missions, but investigation would show that the proportion, the number of souls won, and of faithful workers made, are as large as those of other missions. Turning to the Barbican Mission, the speaker said that there exists no spirit of rivalry; indeed, a well-known missionary among the Jews recently said that there is ample room for all the agencies at work. Of the Whitechapel Hall, the Prebendary reported that Bible classes and discussion meetings are spiritually effective, and at Mitcham the young converts will be under wise care and instruction. Seventeen will be accommodated, and, in addition to a residence for the secretary, a section will be used for the reception of poor Jewish children and their mothers, for a brief holiday and rest.

Short addresses of welcome were subse quently given by Rev. F. S. Legg, vicar of the parish, who expressed hearty satisfaction at the establishment of this house of prayer, and Rev. G. P. K. Winlaw, who spoke of the prospects of the Jew, and of coming blessing to the world through Israel. At the present time the nations think of the Jew as typical of everything that is grasping. In any case, the Jews as a people are spiritually dead. "Can these dry bones live?" Yes, God will surely put spiritual life into that which is so very dry.

Mr. H. C. Hogan testified to the good wrought through the Mission, earnestly pleaded the cause of the converts, who, in order to follow the light, are left practically homeless and penniless. From among their ranks some have gone forth as missionaries of Christ, and all who are received are encouraged and trained to walk worthy of the liberty of the Gospel.

Strangers' Friend Society. — The Lord Mayor, as treasurer of the Society, has received a donation of £100 from Mr. F. Waffield, Sevenoaks, to help pressing and urgent cases in view of the work of the coming winter.

Presbyterian Home Missions.—The third annual gathering of the London Presbyterian congregations in connection with home mission work will be held in Exeter Hall next Wednesday, October 29, at seven o'clock. Lord Reay will preside, and among the speakers expected are Gipsy Smith, Rev. F. B. Meyer, Rev. James Christie (Carlisle), and Rev. A. Ramsay (Highgate). The special object is to call attention to "the spiritual needs of London, and how to meet them." The various Wednesday evening services throughout the city and suburban congregations are suspended for the week.

Missionary Day,

AT STRANGEWAYS, MANCHESTER.

THE eleventh missionary anniversary was held at Strangeways Conference Hall, Manchester, on October 17.

At the customary breakfast, when about 120 guests were present, Dr. Moorhouse, Bishop of Manchester, gave a characteristic address. A devout believer in missionary enterprise, he first spoke of the labours of the late Mr. Leonard K. Shaw, who for thirty-two years was at the head of the Strangeways Institution for Homeless Children. He was sure that the first feeling with everyone was the sense of the loss of a loved and gracious presence. He had never known a man who was so absolutely self-less; or whose labours for the waifs and strays was so devoted and unselfish. He thought most of those who needed help most. No money was his own, no time was his own, no strength was his own; it all belonged to the Lord Jesus Christ, who died to save each poor waif and stray.

Prebendary Macdonald presided at the public meeting, and gave as a keynote for the day John xv. 5, "Without Me ye can do nothing," the spirit of which breathed through, and was echoed in, every address. Bishop Tugwell was the first speaker, and as he proceeded to describe his late expedition to Hausaland, with the wonderful reception accorded to his party by the natives, and the cordial welcome awaiting reinforcements so greatly needed, he specially mentioned the need for two consecrated women to return with Mrs. Tugwell and himself.

Canon Flynn (central secretary C.M.S.) followed with an earnest address on "Missionary Problems," showing they are in great part the outcome of answered prayer. God has opened up vast countries to the Gospel; are we ready to carry it to the perishing millions? The British Empire is advancing in every direction; is the Church of Christ ready to advance also?

Rev. A. Bonsey (L.M.S., Hankow), who has been twenty years a missionary, gave an address which sparkled with facts and illustrations full of encouragement. He mentioned in passing the pressing need for ten men at once to work in the province of Hunan. He described the bright side of work in China; but the next speaker had a very different story to tell.

Miss Muir (C.I.M.) has laboured with other devoted missionaries in the far away North-West Province of Kiang Su, which so far has proved a very unfruitful field. There are only about twenty baptized converts after more than fifteen years of labour; yet as this dear sister testified to the satisfying love of God in that dark place, with so little human fellowship and companionship, hearts were deeply moved. Though the mission there has been stripped of superintendent and several workers, it is believed that an abundant harvest will yet crown years of patient devotion and sacrifice. Later in the day Miss Muir described their methods of itinerating in the neighbouring walled villages, and some of the hindrances.

In the afternoon, after ingathering for prayer, Rev. Dr. John Gibson (Presbyterian Mission) gladdened his hearers by telling of 100,000 Protestant communicants in China to-day, and described several cases of conversion quite apart from human instrumentality. He laid great stress on the fact that God the Holy Ghost is the worker and the native Church the chief instrument used in winning souls. Bishop Tugwell pleaded very powerfully the needs of the Yoruba country, where 10,000 are reading the word of God. He told of the horrible overproof spirit of which 800,000 barrels are annually shipped to one port alone (Lagos), and which is such a curse to the land.

Egypt claimed attention as Mr. Martin Cleaver recalled a Mohammedan convert who, through reading the Bible for controversial purposes, found the Lord Jesus Christ, and clave unto Him through the loss of all earthly possessions and friends. He is now in training for Gospel work. From Alexandria thoughts turned to Central Africa, as the Congo Balolo Mission was represented by Mr. H. S. Gamman. Truly few have any adequate conception of the darkness and degradation of heathendom, and it was a revelation to hear that cannibalism is still in full force in that district, as well as terrible immorality, superstition, and witchcraft.

There was a good attendance in the evening, when Miss Muir and Rev. A. Bonsey were the speakers. In Hankow, 15,000 people listen every week to the preaching of the Gospel, and 20,000 tracts and 5,000 copies of the Scriptures are issued weekly. Then Mr. George Swann gave a sketch of the Egypt Mission Band, its birth in a prayer meeting, and its progress and work. Rev. W. Gwynn, of Calcutta, reported good work among native undergraduates, and pressed home the question, would *we* be willing to follow Christ to the death, if need be? Dr. Gibson pleaded for more personal love to the individual men, women, and little children whom we are inclined to think of as great masses rather than as of possible brothers and sisters in Christ.

The closing address was from Dr. Pierson on "The New Voices of God in the Twentieth Century." He showed how success and suffering are always linked in God's Providence; and as he dealt with the question, "Do Foreign Missions pay?" we saw the privilege of being allowed to preach among the heathen "the unsearchable riches of Christ."

Gipsy Smith at the City Temple.

A LARGE congregation was drawn to the City Temple on Thursday morning where Gipsy Smith was announced to preach. This was the first occasion on which the evangelist had occupied Dr. Parker's pulpit, and, while confessing that he had consented to do so with fear and trembling, he displayed no trace whatever of embarrassment.

Taking as his subject Ephes. v. 18, "Be filled with the Spirit," the preacher delivered a rousing and vigorous address on the lack of spiritual power in the Church to-day compared with the Church of Pentecost. Would anyone come into our churches and say, "These people are drunk." The fact is (exclaimed the Gipsy) you are too sober. How many sickly, sentimental people there are in our churches—afraid to say their souls are their own!

Turning to consider what the result of the Spirit's indwelling and possession of the Church would be, the preacher ventured to think that many remarkable things would happen. Men would not be afraid to witness for Christ. In Peter's speaking there was no trimming, and if men only spoke out to-day as did the Apostle, many of the things that are repugnant and lift up their poisonous heads to the sky would be laid low. Another result would be a greater love for the prayer-meeting. Where there is no prayer-meeting there is no church. It may be an ecclesiastical refrigerator or a religious club, but it is not a church. No difficulty is experienced in getting people to attend entertainments or socials; but announce a prayer-meeting, and where are the people who take communion?

When Christian workers are filled with the Spirit, they will see in "the man in the gutter" some one worth saving. Another outcome will be that we shall be quick to detect when God is working, and willing to acknowledge the graces in other Christians besides those of our own congregation. Then the churches will never have to descend to doubtful means of raising money for carrying on the Lord's work. After pleading with his hearers to seek personally the infilling of the Holy Spirit, Gipsy Smith emphasized his appeal by singing, with much earnestness, "Jesus is waiting His grace to bestow."

The Friendly Female Society, the centenary of which was recently celebrated, has for its object to assist widows and single women of respectable character, of the age of sixty and upwards, who have known better days. There are two sets of almshouses connected with the charity, also a long list of pensioners on the books, and the names of many others to whom relief is granted. The monthly allowance is always taken to the poor women by a lady visitor, who avails herself of the opportunity afforded of saying a few words of cheer and encouragement. Particulars may be had on application to the secretary, Mrs. Cordeaux, Woodford Green, Essex.

For Soldiers and Sailors.

THE opening ceremony of the John Cory Soldiers and Sailors' Rest at Cardiff on Monday, October 6, will long be treasured by those who were present. The magnificent building, said to be one of the finest of its kind in the world, cost about £6,000, and is the gift of Mr. John Cory, and is furnished throughout at a further cost of £1,000 by Mrs. Cory.

Lord Aberdare presided over a representative and crowded gathering in the English meeting hall, when Mrs. Cory formerly declared the institute open.

Mr. Cory recalled the inception of the work twenty-two years ago, when Madame Cadot, then Miss Tilly, began a meeting for coloured seamen in a boarding house. He had watched its growth with much interest, and rejoiced to see it emerge from its humble beginning until it has become one of the largest missions to merchant seamen in the world. The speaker added that during all these years he has taken a deep personal interest in the Christian efforts put forth daily and nightly by their faithful band of workers on behalf of the seamen; and, seeing the great need for larger premises in which to carry on the ever-growing work efficiently, it had been a source of great pleasure to Mrs. Cory and himself to erect and equip the present building.

During 1901 the attendance at the English, Scandinavian, French, and Italian meetings numbered 24,267, and the number of temperance pledges taken was 641. The lady workers distributed 626 bags of literature to sailors on their outward voyages, and hundreds of parcels to soldiers also. More sailors land at Cardiff than at any other port in the world; and at the Rest, as in the past, there will be an ever open door. Admission and all advantages are free.

In the evening a public meeting was held, presided over by Mr. Cory, and addressed by Mr. F. N. Charrington and Principal Edwards. Much prayer, praise, and testimony was offered up to the glory of God, and the day was all that could be wished for in this forward movement in the work among the sailors and soldiers visiting the port of Cardiff.

Progress at St. Ives.

A CONVENTION for the deepening of spiritua life was lately held at St. Ives, Hunts. This one day of holy gatherings proved an answer to the earnest prayers and heartfelt desires of some of His hidden ones in the town.

The burden of the arrangements fell on Mr. and Mrs. Arthur Dann, of the Society of Friends, who have recently settled in St. Ives. Mr. W. R. Lane, the well-known evangelist, kindly gave up one of his days of rest to take part. Mr. G. Hunnybun, of Godmanchester, also spoke, and Mr. and Mrs. D. C. Hamilton, of the South Africa General Mission.

The attendances were good at all the meetings, but particularly at night, when the Public Institution was full, and the power of God was present to bless. Though there are no great results to be tabulated, the spirit of the meetings showed the need for such gatherings. Certainly God sent through His servants messages for both saint and sinner, and it was distinctly refreshing in these "last days" to hear one testimony after another to the all-sufficiency of Holy Scripture. The thought often occurs, Why cannot hundreds of other small towns follow the example of St. Ives? Many cannot go to large conventions, but here is opportunity to promote brotherly love and stir up our souls to a holy walk.

A special effort is being made to reach the unconverted on Sunday evenings. Mr. and Mrs. Dann have secured the Corn Exchange, and night by night large numbers gather to hear the old, old story.

Bayswater Convention.—Opening on Monday evening next at eight o'clock at Paddington Baths Hall, Queen's Road, W., the Bayswater Convention will be continued during the next four days, with meetings at 11 a.m., 3, 6, and 8 p.m. daily. Among the speakers expected are Revs. E. H. Hopkins, Preb. Webb-Peploe, S. A. McCracken, Darlow Sarjeant, F. S. Webster, Wright Hay, J. George Stuart, Francis Paynter, E. W. Moore, and S. A. Selwyn. Rev. Dr. A. T. Pierson will give a Bible reading at each of the eleven o'clock gatherings, and Mrs. Penn Lewis will address Christian workers each evening at six o'clock. Captain Tottenham is expected to preside throughout.

Church Congress Notes.

A Plea for the Pulpit's Revival.

By the Bishop of Durham.

DOES the preaching of Christ hold anything like its proper place at present among us of the Church of England? If I see things at all as they are, it is far otherwise. A certain slight of the sermon is in fashion. I am told that in many churches the thronging congregation melts away before the sermon begins, leaving ranks sadly thinned to listen to the envoy of Christ. And sometimes, I cannot but fear, the fault does not lie altogether with the outgoing troop of worshippers, for the preacher himself is not in love with his work; he allows himself to deal scantily and perfunctorily with his sermon. Perhaps it is not only brief (a merit in the modern fashion), but thin.

Perhaps it is but a glib essay, clever or otherwise, and sometimes all the colder and weaker to the soul for being that poor thing, clever. It is a discussion, a suggestion, an appreciation, a sketch, or what not; anything rather than a message. The sermon is evermore the thing which must give way. Perhaps it has to yield and shrink before the demands of a busy organization, sometimes largely social in its methods and ideals. Perhaps it has to be subordinated to the exigencies of a greatly developed ritual, or a disproportioned elaborateness of music crowds it out. However, it has to give way. It is only the sermon!

In the name of prophets and apostles, and of an innumerable company of witnesses and messengers of the Lord, all down the long walks of Christian history, in the supreme Name of Him Who from Capernaum to the very crisis of His sacrifice, was the preacher of Himself, are we not right in making all the appeal we can to the Church, and all the prayer we can to God, for a great revival of the pulpit?

"Our Unhappy Divisions."

By the Bishop of Ripon.

I cannot understand how any thoughful man who reflects upon the present state of religion, at home or abroad, can fail to hear the many and urgent voices which are calling out for union. Sometimes I think that it would be well if all Christian bodies in our midst would pass a self-denying ordinance for one year, and lay aside all those questions which aggravate our dissensions and embitter our hearts, in order to give themselves heart, mind, and soul, in prayer and in brotherly converse, to the healing of our divisions, the consolidation of our too much scattered energies, the cultivation of the spirit of brotherly love, followed as it would inevitably be by the quickening of our missionary zeal.

We all admit that we are passing through an age of transition. We are rapidly moving towards a new epoch wherein many old things will have passed away. Men are groping for the solution of great and grave questions which touch the welfare of our nation, our Empire, our race, and the world of mankind; and while these matters are in debate the Christian bodies stand stiffly apart, eyeing one another with jealous suspicion; they are powerless to give helpful and united counsel in the hour of crisis because their divisions provoke discordant utterances, their separations paralyse their influence. The settlement of great questions is in danger of falling into the hands of men little guided by Christian ideas, and the society of the future, which might be enriched by the inflowing influence of united Christian principle, is impoverished through our divisions.

The Evangelical Position.

By Sir John Kennaway.

I venture to claim for Evangelicals that they are strong in this—that they have the support of a national conscience thoroughly Protestant. It is not easily stirred; it is often dormant; but once aroused, as in the case of James II., it sweeps all before it, even proceeding to the deposition of an elected and anointed King. It carried the Public Worship Regulation Act through Parliament by a strong wave of opinion. More recently it showed its determination in refusing to abrogate the Protestant Oath of the Sovereign on his Accession. It regards with contemptuous indifference the attempt of a section of the clergy to reintroduce mediæval superstitions. There are indications, however, that its patience may be too sorely tried, and mutterings are heard that those who repudiate the obligations of a contract should no longer enjoy the benefits conferred under it.

Again, we are strong in our appeal to Holy Scripture as containing all things necessary to salvation. We are strong as followers of those who caused the Church to awake from the deadness of the eighteenth century by the preaching of the doctrine of the Cross and exalting the Holy Spirit as the source of life and wisdom and power. Evangelicals are strong from having taken the lead in the past 100 years in proclaiming the obligation upon the Church of missionary enterprise, and bringing it home to the hearts and consciences of the people.

The Christian Temperance Campaign.

PERTH.

PERTH has been regarded as rather a hard place to move in the temperance cause, but Dr. Henry and Mr. Armon Jones have just concluded a most encouraging fortnight's mission there. It has been felt and said that no such temperance meetings have been held in Perth since the historic visit of J. B. Gough, no such vigorous and sustained attack upon the forces of the drink traffic and habit has been made for years past, and no such widespread results in additional adherents to the principle of total abstinence, or in strengthened determination to unite in fighting against so fierce a foe of humanity have been previously achieved. Night after night in succession the City Hall has been filled with listeners eager to hear the burning words of eloquence which fell from the lips of Dr. Henry in his denunciations of the great social evils begotten of this body-and-soul-destroying traffic, or in his elucidation of "the doctrine of total abstinence" and "the value and power of the pledge."

An esteemed correspondent writes as follows:—"Dr. Henry has a masterly grasp of his subject, and marshals a vast array of facts in a convincing manner. His addresses are mines of temperance information, illuminated with humour and apt illustration. He does not forget to give the Gospel of God's Grace its proper place, and to set forth the necessity not merely of reformation, but of regeneration. Two main features running through the whole mission are especially worthy of remark:—(1) The stream of references to the Bible, showing that no sound scholarship can teach that the Bible advocates anywhere the use of intoxicating liquor, but it pronounces ten great woes upon it. Nowhere in the Book can these three things be found together—intoxicating liquor, men using it, God blessing it. (2) The powerful way in which reasons for signing the pledge were brought forward and prejudice against it removed.

"Opportunity was given at the close of every meeting for signing the pledge, and over 970 did so in the hall, besides hundreds more outside in the books distributed for the purpose.

"When Dr. Henry came he said his aim was to make the advocacy of total abstinence easier for every minister and temperance worker in the town. The universal feeling is that he has done so. Temperance people have themselves been deeply stirred. Various sections of the temperance party have been more closely drawn together, and it is hoped that more united and strenuous action will be the immediate result. Mr. Armon Jones' singing proved a great attraction; it was full of spiritual power.

"On Tuesday afternoon Dr. Henry addressed a women's meeting in the City Hall, presided over by Mrs. M'Nab, when there was a large attendance. He also addressed several open-air gatherings at various public works in the city at the breakfast or dinner-hours.

"To Mr. Cranswick Noad and Mr. Jas. McEwen, the secretaries of the committee in charge of the arrangements, thanks are due for labour ungrudgingly given, as well as to many others who helped in various ways."

GREENOCK.

A fortnight's mission in Greenock, Gourock, and Port Glasgow was commenced by Dr. Henry and Mr. Jones on Saturday last with a large gathering in the Temperance Institute, following an open-air meeting on the Esplanade. Ex-Bailie Lang presided, supported by Provost Anderson and other friends. On Sabbath last open-air meetings were held in various parts of Greenock, in the afternoon Dr. Henry preached in Gourock Parish Church, and in the evening a meeting was held in the Town Hall, Greenock, when a deep impression was made. The capacious building was crowded and hundreds were unable to gain admission. No fewer than 285 new pledges have already been secured. Mr. Armon Jones sang with much acceptance.

FUTURE MEETINGS.

	1903.	
Greenock, Till Oct. 31,	Motherwell, Jan. 9-15,	Middlesbrough, 28-Mar. 6.
Cork, Nov. 2-5.	Lisburn, 16-29.	Dundee, 7-13.
Limerick, 6-9.	Newton Abbot, 31-Feb. 6.	Stirling, 14-20.
Waterford, 10, 11,	Neath, 7-13.	Falkirk, 21-April 3.
Wexford, 12-14.	Reading, 14-20.	Lincoln, 4-9.
Belfast, 15-25.	Sunderland 21-27.	Hull, 18-24.
Dublin 27-Dec. 4.		Woolwich, 25-May 4.
Worcester, 6-16.		
Brighton, 21,		

From Our Readers.

PRAYER FOR REVIVAL.

DEAR SIR,—In this week's issue of The Christian, "A." goes to the root of the matter when he says, "Is it not Christians that need reviving in these days?" Alas, sir, that we can only answer in the affirmative. The apathy among Church members in regard to the spiritual needs of the masses who attend no place of worship whatever, and the apparent unwillingness to take part in any Christian work, are alarmingly on the increase. Every possible excuse is made for this by these tardy workers but the real one; they have lost the substance—Christ—and cling to the shadow—religion. They tell us we need more power in the pulpit. We do, and we don't. We need that those who name the name of Christ should live out the principles thereby involved in their daily lives. Then we may pray for a revival among the unsaved world; then there shall be a great revival.—Yours, &c.,

E. W. Tompkins.

Kingsley, New Barnet, October 16.

YOUTHFUL CRIMINALS.

I BEG to suggest that farm colonies (where work would be provided on the land, with industries of various kinds) on the housing system be established under Christian influence.

The advantage would be that they would be forced to work, and out of the reach of their former associates and fearful environments.

After a term of residence on a colony, say for twelve months, suitable and willing candidates might be emigrated to Canada and elsewhere.

Having had a good deal of experience among this and similar classes, and seen much and permanent good achieved by these colonies, I can confidently recommend this course. At any rate, the experiment might be tried. J. Albinson.

Ruthwell, N.B.

Cambridge Notes.

THE Freshmen's Sermon this year was preached by Bishop Taylor Smith last Sunday evening, when there were a large number present in Holy Trinity Church.

Another academic year has started, and nearly 900 freshmen have come into residence. The time of the University career is of such immense importance that all who have the welfare of the young men at heart should call earnestly to God that the Holy Spirit may guide them into all truth.

Forty-five students have come into residence at Ridley Hall. This number we believe is a record. Rev. E. S. Woods and Rev. C. West Watson have joined the staff. The former is succeeded on the Cambridge pastorate by Rev. W. G. Hardie, who is well-known in connection with the student movement.

The China Inland Mission held meetings in Cambridge last Wednesday, when the speakers included two of the "Cambridge Seven," Mr. D. Hoste and Mr. C. Polhill, as well as Mr. Walter Sloan. Mr. Polhill mentioned the fact that all their missionaries who had passed through the Boxer trouble had now returned to China.

The Outlook in Ireland.

THE signs of unsettlement on the part of Irish Roman Catholic laymen are becoming daily more pronounced. The very remarkable books recently published by Mr. O'Donnell, ex-M.P. for Dungarvan, and Mr. Michael McCarthy, are evidently making a deep impression. Cardinal Logue has recently administered a solemn caution to Mr. Davitt and other Roman Catholic laymen, who have expressed disapproval of the Education Bill now before Parliament. Archbishop Walsh is at present engaged in a newspaper controversy with the *United Irishman*, the organ of the advanced Nationalists, and the Archbishop does not come very well out of the encounter. The charge made by the paper was that the Roman Catholic Archbishops encouraged emigration. The emigration of innocent Roman Catholic girls to serve as drudges in foreign convents has been in full swing for many years. But this is not the special grievance alluded to by the Nationalist organ.

The attendance of Roman Catholic laymen at evangelistic meetings is becoming quite common. Rev. Thomas Connellan has just concluded a short mission in the Munster Hall, Limerick. He had been there just twelve months previously, and now had the pleasure of meeting some converts, the fruits of his former visit. Among these were a young man and his wife, whose story is deeply interesting. "I had lost faith in all religion," explained the husband, "when I attended your meetings last year. Twice I started from my seat to go and speak to you when the meetings were over, but each time I was held back by Roman Catholics who accompanied me." After Mr. Connellan's departure both husband and wife applied for spiritual direction to a local clergyman. This was freely given, and both have been consistent Christians for months past.

In Belfast, too, where Mr. Connellan has been holding meetings in Grosvenor Hall, the attendance of Roman Catholics was very marked. Among those who waited on Mr. Connellan was a young lady educated in a convent, who was given a copy of "Landmarks," by a clergyman at Bangor. "Landmarks" was written by Mr. Connellan as a help to Roman Catholic inquirers. It led this young lady to the Douai New Testament, and the latter led her out of Rome. She is going to pay a visit to her mother in order to tell her what Christ has done for her.

Mr. Connellan has engagements in Donegal and other places in the immediate future. His meetings, besides attracting Roman Catholics, form a bond of union among all Christians. Members of all denominations warmly sympathize and loyally help. The priests seem to have abandoned active opposition, but they advise their flocks not to attend, and circulate falsehood through the confessional. When one reads of English Churchmen teaching transubstantiation, and advocating the use of images in Church of England services, it is significant to see Irish Roman Catholics abandoning both image and wafer worship, attracted by the preaching of the Gospel in its simplicity.

Notices.

Communications Received with Thanks.—G.W. W.O. S.W.B. J.F. F.A.J. W.B.R.C. L.B. W.C. E.C. A.R.C. W.S. E.R.McN. S.S. H.A. T.N. G.F.W.W. S.S. J.C.T. L.A.B. A.McJ. Miss P. G.J.H. P.R.S. G.B.M. W.R.L. W.A.B. C.C. N.D. A.E.B. J.S. W.K. J.B. C.E.B. A.P. J.B.B. G.B.K. F.E.W. T.H. E.W.T. G.R.C. F.C.S. E.C. J.E.S. T.S.D. M.A. G.A. T.H.C. Capt. H.T. Miss C.E. H.E.J. J.G.D. J.C. C.M. J.P.G. W.M. J.B.W. G.J.J. P.W.H. R.C. A.S. J.S.Y. T.C.M. R.S.B. D.H. E.M.H. L.M.M. W.C.H. J.S. M.B. W.E. F.B.A. J.C. M.E.H.McC. G.J.K. W.F. W.W.S. A.H. J.M. J.B.S. A.E.B. A.B. R.E. D.S. J.T.V. H.W.H. J.H. B.K.M. M.A. de W. J.H.G. V.R. C.D. L.M.M. Mrs. F.G. C.W.C. T.C. J.C.T. J.R.L. A.G.H. F.C. J.R. J.W.D. C.W. S.H. W.W. T.J.P. A.M.G. H.C. J.A.G.R. Miss H. Lord R. A.C.L. W.B. Mrs. F.G.

Applicants for Tracts.—Mrs. Merry, 132, Kent Road, Glasgow; Mr. A. McIntosh, 41, Horsell Road, Drayton Park, London, N.; Miss Sawyer, Tatworth, near Chard, Somerset; Nurse Dora, Deaconess Rest, Byfleet, Surrey; Mr. C. Brown, 128, Castle Street, Luton; Mr. John B. Stark, Chapel Lane, Wilmslow, Cheshire; Pastor S. Aston Fox, 13, Park Place, Park Row, Nottingham; Mr. W. Ellis, 98, Royston Street, Bethnal Green, N.E.; Mr. H. Lambert, Warwick Road, St. Bernard's Heath, St. Albans; Mr. George Archer, 9, North Street, Langley Mill, Notts.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* spiritual progress and effort *in the Churches. They must be prompt, reliable, and* not trivialities; *and be accompanied by sender's name and address.*

Church of England.

Rev. G. C. Williamson, vicar of Holy Trinity, Bordesley, Birmingham, has accepted the living of St. Simon's, West Kensington. Mr. Williamson came up to London in 1887, and was for two years curate at St. James', Holloway, under Rev. E. A. Stuart. From 1889 to 1895 he did good work as Association Secretary of the C.M.S. for the South-Western district, while, during his seven years' residence in Birmingham, he has built up an effective parochial organization.

The Bishop of London gave the address at the men's service at St. Peter's, Highgate Hill, N., on the afternoon of Sunday week. The church was full to overflowing, between 800 and 1,000 men being present. Service was conducted by the Vicar (Rev. J. F. Osborne) and the curate (Rev. A. Hindle). The Bishop took for his subject "Prayer," and pointed out how men could pray better by recollecting in prayer the greatness and goodness of God; the Lord Jesus Christ and His Atonement; and the power of the Holy Spirit. The Bishop's forcible address was listened to with marked attention by the large congregation.

The autumn home missionary meeting of the Church Pastoral Aid Society was held last week at Exeter Hall, when several addresses, accompanied with limelight views, were given, in furtherance of the work. Mr. J. H. Buxton, the president, was in the chair, and the hall was well filled. Rev. J. W. Fall, vicar of St. Andrew's, Whitehall Park, N., in an address on "Home Heathenism," dealt with the general work of the society, which is doing a considerable work in providing help for clergy who suddenly find thrust upon them a large population in the outer suburbs of great towns. There is not one of the thirty-one dioceses of England and Wales that is not largely indebted to the society. Another and a new branch of operations is the securing of the appointment of Evangelical men to benefices, the control of which it has secured and vested in trustees.

Congregational.

Rev. G. T. Coster preached on October 9, at Trinity Church, Hessle, Yorks, his valedictory sermon on his retirement from the pastoral life. A large congregation (in spite of unfavourable weather) filled the beautiful building, which had been erected as the result of his recent labours at Hessle.

At the autumnal meetings of the Cambridgeshire County Union Rev. A. N. Johnson spoke on the claims of the London Missionary Society, and said that although he could not give the joyful news that the whole had been wiped off, he could tell the encouraging news that they could account for nearly £50,000 of the £63,000 deficiency. This had been supplied in part by the Twentieth Century Fund, from which £18,300 has been received.

Shropshire autumnal meetings were held at Wellington, where the church, recently resuscitated, and re-housed in a comfortable building, is thriving under the ministry of Rev. Frank Coram. The chairman, Rev. T. Townsend, delivered his address, entitled "Our Message." He pointed out that the substance of the message cannot vary, but its expression and emphasis do according to the need of the hour. It needs to be characterized by (1) spirituality; (2) the note of certainty; and (3) the spirit of hope.

Baptist.

The church at Worcester has been reopened for public worship after complete renovation and redecoration, carried out at a cost of £1,400. Mr. Wyatt may look back with great satisfaction on the first year of his pastorate as marked by such a step forward in the history of the church.

The first anniversary of the church, and of the settlement of Rev. S. Jones as pastor, at Knighton Public Hall, Leicester, was celebrated recently. On Sunday the pastor preached morning and evening. The day following a public meeting was held, presided over by Mr. J. L. Ward. The gatherings were well attended, and both pastor and people were much encouraged.

Pastor D. Hayes' second anniversary at Berger Hall, E., has been celebrated. Rev. Archibald G. Brown preached an inspiring sermon, and a public meeting followed. Both services were largely attended. The church and its organizations were never in a more flourishing condition. It is noteworthy that the large Sunday-school of 1,400 is staffed by from seventy to eighty teachers, all members of the church, and most of them once were scholars in the school.

At Haddon Hall, Bermondsey, leave has been taken of Mr. G. W. Shaw, who undertakes work in India in connection with the Baptist Missionary Society. Mr. Shaw has been associated with Haddon Hall from childhood, and he acknowledges his great indebtedness to the brothers William and H. K. Olney, the former the pastor of the church, and the latter the superintendent of the Sunday-school. It has been decided to adopt Mr. Shaw as the missionary representative.

Pastor D. H. Moore's sixth anniversary services at Vernon Chapel, King's Cross, W.C., were held on the 12th and 13th inst. On Sunday morning Rev. F. H. King, of Stroud Green, preached; Mr. F. F. Belsey, J.P., addressed a large gathering of children and friends in the afternoon, and the pastor spoke in the evening. On Monday afternoon a sermon was delivered by Rev. Charles Brown, of Ferme Park, which was followed by a public meeting, at which the speakers were Mr. W. Olney (chairman), Revs. J. Wilson (Woolwich), and Dr. Marshall (Barnet). The pastor also spoke, urging the necessity for whole-hearted work and much prayer. During his six years of work the membership has increased from 407 to 562, but a great loss is continually experienced through removal to the suburbs, and consequently every energy is necessary to keep the work in a successful position.

Methodist.

Rev. J. Odell, the well-known Primitive Methodist, under whose ministry the late Mr. John Kensit was brought to religious decision, had hoped to take part in the funeral service of Mr. Kensit, but was prevented by engagements in Birmingham.

Rev. Frederic W. Macdonald, Wesleyan ex-President of Conference, has accepted the invitation of the British and Foreign Bible Society to visit New Zealand and Australia, on the occasion of its Centenary celebration in those Colonies. Mr. Macdonald excels in his advocacy of the Bible Society, and will render admirable service. He will probably be away nine months.

The Wesleyan Twentieth Century Fund now stands at £911,000. Some £37,000, represented by definite circuit promises, has yet to be paid. An appeal is being made to the circuits to complete the fund by the end of the year. The chapel committee, which will have £300,000 allocated from the fund for its disbursement, has already met and decided that the distribution of the fund shall commence in January next.

The third anniversary of the Wesleyan Mission at Dalston, N.E., has been held. Sermons were preached on the Sunday by Rev. J. Grange Bennett. There were capital congregations, and at night several decisions for Christ. Two public meetings followed on the Monday. Rev. Peter Thompson rejoiced in the progress of the work, and said that more and more the Church must recognise its responsibility to the masses.

The new (Wesleyan) Kent Mission, under Rev. Thomas T. Thorpe, is full of promise. At Ashford, the headquarters of the mission, the people are entering enthusiastically into the new arrangements, and the sense of combination, and so of strength, is having an inspiriting influence upon all concerned. Mr. Thorpe is having the hearty support of his staff in this effort to raise up a strong, soul-saving Methodism in a part of the country where hitherto it has been weak.

Presbyterian.

Presbyterian services are being conducted at Grimsby and Yarmouth in connection with the annual visit of the Scotch herring fishers.

At the annual social meeting of Stamfordham Church it was stated that the church is making progress, slow, but steady and sure, and in a quiet way carrying on the work of Christ. During the coming winter special services will be conducted in various centres throughout the district.

The opening mid-week service at Notting Hill Church, on the 8th inst., took the form of a missionary one, when Rev. Alan Anderson, B.A., was present. His father, Sir Robert Anderson, laid some pointed injunctions upon his hearers as to the duty of Christians preaching the Gospel to every creature.

Society of Friends.

Hannah Fennell White, accompanied by Sarah Barcroft, has been visiting Friends in the South of France, also their various centres of mission work. Hannah F. White was present at the half-yearly meeting of Friends at Fontanès, and had some other service amongst Friends and others at Nîmes and Congénies, where she and her companion were cordially received.

The Ministry and Oversight Meeting, held on the 6th inst., had before it a report of a Conference of elders on the subject of the "counsel, encouragement, and help of those engaged in the work of the ministry," which initiated some discussion on the eldership generally. Elders were encouraged to consider not only the state of the ministry, but also the needs of the meeting. If there is a lack they should refer to it in the Ministry and Oversight Meetings, and say where they think it is to be found, with the desire that there may be a growth in the truth. Elders should encourage those who have not taken part in the ministry to consider whether they have a duty in this direction. A meeting must not be looked upon as a field of only one crop, but as a garden of various flowers. The ministry should be taken more seriously, with devotion to it of mind as well as heart.

At a meeting held at Devonshire House, E.C., to take leave of India and Syria missionaries, Dr. Wilson mentioned the receipt of a cablegram from China telling of Boxer riots within thirty miles of the station at Tung Ch'wan, by which the Christians in three out-stations have been rendered homeless. In some words of counsel, Joseph Taylor said: "First and foremost the essential thing is to go as ambassadors for Christ. Our message lies not so much in what we say as in what we are. We want to bring the living Christ in touch with the living soul. We need His patience, and to show forth His love in all our intercourse with the people to whom we are sent. The missionary should seek to do all his work with graciousness, to be entirely freed from an overbearing or haughty or domineering spirit, and always treat the natives with respect and courtesy. He should seek to fulfil his duties as a citizen. Above all, it is absolutely necessary that the missionary should live a life of prayer."

Salvation Army.

The Admiralty has given a grant of £5 to the Salvation Army's Naval and Military Home in Malta.

M. Casimir Perier, ex-President of the French Republic, has sent a donation of 40 francs to the Salvation Army's headquarters in Paris, with a kindly acknowledgment of the Army's work.

Of 460 homeless men attending the Army's Free Breakfast at Blackfriars Shelter last Sunday morning, 120 had spent the previous night in the open, through extreme poverty.

The workers at Pirbright Providence Chapel are rejoicing in the abundant blessing which is being experienced from week to week. Through the kindness of neighbouring churches the numerous services have been maintained. Young and old are attending the various meetings in large numbers, and the Gospel services, Band of Hope, Sunday-school, &c., are giving evidence of continued development and increasing usefulness.

The church now in course of erection at Port Sunlight, of which Messrs. Lever are bearing the whole cost, is to be named Christ Church. It will accommodate 800 worshippers, is intended for Messrs. Lever's workpeople, and is to be vested in trustees, who will have absolute control. The church itself will be unsectarian. The pastor is to be Rev. S. Gamble Walker, who is already in charge of the religious work at Port Sunlight.

Fallen Asleep.

At Dowlais, aged ninety-one, Rev. John Harvey, Primitive Methodist minister. He had served the Connexion in the active ministry forty-six years, and had been a supernumerary twenty-two years.—The Old Congregational church, Gamlingay, Cambs., is mourning the death of Mr. G. S. Plowman, the oldest member and a deacon, at the age of eighty-two.—At Aughnacloy, Rev. Wm. M. Ilwaine, M.A., Presbyterian minister, aged eighty-four years.—At Geneva, Rev. Canon Sadlier, rector of Castleknock and Clonsilla, near Dublin, aged eighty-eight years.—At Alton, on Saturday, Rev. J. Nicholson, for nearly twenty years a missionary in Ceylon under the Wesleyan Foreign Mission Society, aged sixty-eight.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* *(See next page.)*

Foreign Mission Week.

A NEW GUINEA HOME.

LATELY I have been reading a book entitled "Savage Life in New Guinea,"* by Rev. Chas. W. Abel. I wish all Uncle Tom's "Searchers" could have a copy for themselves. It is written for boys and girls, and is full of interest from cover to cover. But as you may not be fortunate enough to secure the book, I thought this week I would tell you a little about its contents.

Mr. Abel describes the life of the Papuans, who dwell in the eastern extremity of the mainland of New Guinea. I wonder how many of you could at once point out New Guinea on the map if I were to ask you.

Well, the Papuan boys and girls are not a bit like you. They derive their name "Papuan" from a word of Malay origin, which might be translated "frizzy wig"—this will give you an idea of what their hair is like, and indeed judging by the pictures in the book, it is more than "frizzy"! All Papuans have black eyes, copper-coloured skins, and flat noses. Mr. Abel tells us that they consider our noses "prominent," our complexions "bleached," and our features "extravagant"!

The Papuan children are troubled with very few clothes, so they cannot get scolded for tearing or spoiling them. When quite young their bodies are tattooed all over with strange devices. This is a very painful process, but it is the custom of the country, and the children have to bear with it. The Papuan seldom grows above 5ft. 4in., and is very fond of daubing his face with ochres, and decorating his head with shells and feathers. He also bores a hole through the septum of his nose, in which he carries his long shell nose-stick. Then he adds to his beauty by staining his teeth black, which saves the necessity of cleaning them, for he is *very* averse to the use of water for washing purposes!

The Papuan boys and girls have homes very different from yours. Their houses consist of two principal parts—an inside and an outside. The inside is under a thick thatch, the outside is a low platform without any cover, about 4ft. from the ground, which is reached by a ladder. It is here that the Papuan spends most of his home life. This platform corresponds to our sitting-room. The interior of the house is merely used as a store room, and a shelter from the rain. It is always dark, for there are no windows, and it is always dirty. Nearly every night a fire is lit within this air-tight compartment, and the smoke has to find its way out as best it can. A partition 3ft. high divides the house in two, the front part being for the men, and a smaller portion at the back for the women.

Then the Papuan's ideas of relationship are very strange. For instance, if you were a New Guinea boy or girl, your mother's brother would rank as your father, and her sister as your mother, and your cousins as your brothers and sisters! Dear me, how confused you would get.

Such is the home that these children grow up in. But the saddest part of all is that there is no love in the Papuan home. There is no word for "love" in their language. There is a word which means "pity," and a word which means "like," but no word for "love" as we understand it. Think what it would mean to *you* if love were taken out of your home, and if when you woke up to-morrow morning mother did not kiss you, and father took no notice of you, and no one seemed to care about you particularly. Your parents might provide your food and take a certain amount of care of you, but beyond that they were quite indifferent as to what became of you. How dreadful it would be, and what a good thing it is that, when you wake up to-morrow, it won't really happen! I wonder if you appreciate all the love and kindness that are showered on you, or if you take it all as a matter of course? The Papuan fathers and mothers don't care how wicked their children grow up; in fact, they often encourage them in deeds of evil, because they know no better; and the boys and girls don't take the least trouble to obey their parents or to please them, and are never sad at leaving home and friends.

One of the first things the missionary has to do is to show them by life and word what love is, and this is often very hard work. However, little by little the missionary's influence begins to tell, and the good seed of God's Kingdom is, at length, sown even in these loveless hearts.

When I was young I used to think that all a missionary had to do was to take a Bible and preach to the heathen, and that in a little while they would all come to love God and serve Him. Now I know better. The first thing a missionary has to do is to live amongst the people he goes to teach, to study their language and customs in order that he may the better reach them from their own standpoint. He often cannot teach them about Jesus Christ until he has first won their hearts, and until they have learnt to trust him and know that he has come to do them good. You see they are quite ignorant about spiritual things; Sunday-schools, and Bible classes, and family worship are unknown to them. But little by little, as the missionary lives amongst them, new desires and feelings enter into these savage hearts, and love becomes stronger than evil habits and customs.

"Father," wrote one of Mr. Abel's converts to him while he was in England, "I have some great thing in my heart, and I have no word in my language by which to express it. It is what I feel towards you for what you have done for me; it is what I feel towards Jesus for giving me a clean heart and a new and happy life. I cannot tell you in words what I am so grateful for, but you will know what it is." It was love. So you see that Papuans learn to love at last, and that makes such a difference to their life and their home.

Even children may pray that God will send forth His light and His truth into these heathen lands until all people shall know that

> "There is no love like the love of Jesus,
> Never to fade or fall,
> Till into the fold of the peace of God
> He has gathered them all."

K. H.

* *London Missionary Society.* 2s. 6d.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 353).

(Read Matt. xxi., verses 1-17.)

1. On what errand did Jesus send two disciples?
2. What were they to tell anyone who objected?
3. What prophecy was thus fulfilled?
4. Did the disciples succeed in their errand?
5. What part did the people take in this procession?
6. What was their cry? Was it sorrowful or joyful?
7. What question did the people ask?
8. Who answered, and what was the answer?
9. What did Jesus do in the temple?
10. What was His authority for doing this?
11. How did He here show His pity and kindness?
12. Why did the Pharisees complain to Jesus?
13. What was His reply to these men?
14. How many times is the Old Testament quoted in these verses? Give instances.
15. How many writers give an account of this triumphal entry?
16. Why should we praise God? (Psa. lxiii.)
17. How long should we praise Him? (Psa. civ.)
18. Who will sing a song of praise to the Lamb? (Rev. vii.)

Children under *ten*, do any 5; under *thirteen*, any 10; under *seventeen*, any 15.

ANSWER TO LAST SEARCHER (No. 352).

A. Jer. xlv. 5. *Answer:* "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple" (Psa. xxvii. 4).

B. Matt. xxii. 42. *Answer:* "We have heard Him ourselves, and we know that this is indeed the Christ, the Saviour of the world" (John iv. 42).

C. Isa. x. 3. *Answer:* "Lord, help me" (Matt. xv. 25).

D. Gen. xv. 2. *Answer:* "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh" (Ezek. xxxvi. 26).

E. Luke xviii. 41. "Create in me a clean heart, O God, and renew a right spirit within me" (Psa. li. 10).

F. Lam. ii. 13. "The Lord healeth the broken in heart, and bindeth up their wounds" (Psa. cxlvii. 3).

G. 2 Kings x. 15. "Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord" (Psa. xxxi. 24).

No. 352.—Correct answers (first list) received from:—

A—Olive* and Miriam* Allam, R. Aldwinckle, Gwendoline Ahier, Douglas Anderson-Berry*.

B—Gwen Bourne, Alison and Monica Bailey, Leah Bazinsky, Rachel Blumenthal, Annie Blodowsky, Marjorie Bevan, Robert Bushby, Ella Berryman, Mabel Baker*, Annie Blaikie*, Amy and Thomas* Beaty, Stanley Burgess*, Caza* and Millie Butler, Albert Brown, Dorothy Brooks*, Ronald and Ewen Bentley, Isidore Bernardson, Edith Ballard*, Annie Brown, Claude Bowker.

C—Sophy Cohen, Anna Chanyen, Ada Combes, Lydia Cleary, Winnie* and Arthur* Cox, Hannah Chapman, Dorothy* and Hugh* Courtenay, Kathleen, Willie, Madeleine and May Cullen, Percy and Stanley Chappell, Winifred Collingwood*, Edith Clear*.

D—Violet Dodsworth*, Rosalind Dodd, Stanley Drew, Margaret*, Zan and Kathie Dudgeon, Ruth Dawson*, Katherine and Violet Donaldson-Selby, Eddie, W. and Nellie* Dowsett, D. Daintree.

E—Miriam Emery.

F—Mabel*, Olive and Vincent* Fleet, Elsie Fox*, F. and Charles Freegard, Kitty Fausset.

G—Gladys Graham White, Alan Gardner, Margaret Guillaume*.

H—Mary*, Elizabeth* and Hilda* Hooper, Hetty Hill*, Annie Horstcroft, Beatrice Hastings, Ella Hake, Edith Hillier*, Nellie Hatchett*, Kathleen and Geraldine* Hobbs, Dorothy Hunt*, May Hazeldine, Ina Hemmel*, Perra Holtk, Harry Hodgkinson, Theodora Hill.

I—Daisy Iredell.

J—Alfred and Gladys Johnson, Gertrude Jones*, Lily and Katie James, Amelia Jacobson.

K—Eva Kalb, Edith Kisler, Majorie and Phyllis Kiernan, Esther Killowich.

L—May and Sidney Law, Constance Long, Georgina Lichtenstein.

M—Daisy*, Winifred and Doris Martin, Nellie Mills, Arthur, Lewis, Ellen and Grace Morice, Charlotte Millar*, Sidney and Geoffrey Martin, Peggy and Molly McArthur, M. Mills*, Dorothy McMullin, Janet Michaels.

N—Emily Norris*.

P—Evelyn Primrose-Pechey*, Elsie Porter, Dora Phillimore*, Ella Pulham, Maggie Pibel, Kathleen and Enid Pincott.

R—Gwennie Ravenhill, Dorothy and Marion Roach, Mary Rosenblum, Helen Reid*, Ada Renals, Hilda and Alice Reid, W. Runting, Emily Rowdon.

S—Hilda Smith*, Maude Simpson*, F. and Mary Sowden, Arthur Struthers, Grace* and M. Spurgeon, Helen* and Margaret Starrock, Flora Shadbolt, Pauline Schwartz, David and Stanley Soltau, Betty Stocks*, Cicely* and Lilias* Sherbrooke, Leslie* and Archie* Stubbs, Septimus, Octavius* and George Speare, Margery Smart*, Esther Simmons, Annie Speare*.

T—Reginald Thresh*, H. Thorpe, Theodora and Archibald Thorn.

V—Norman Vince.

W—Greta Watson, M. Williamson, M. Walker*, Mabel* and Clara* Wisdom, Dorothy Woodforde, Fanny Wheeler, Ellen Williams, Agatha Ward, Florence Wilde, Sarah and Annie Wood.

No. 351.—Correct answers (second list) received from:—

A—Tom and John Aikenhead, Daisy*, Bessie and Ralph Annett, Bessie Acton, Mabel Ashwell.

B—Irene, Evelyn and Freda Butlin, Massy and Conyers Baker, Helen* and Edward Beck, Marion Boyle, Claude Bowker, Beatrice Brouard, Frances Burnett*, George Baines, Daisy and May* Bilson, Dorothy Berry, Ashley Blunn, Louise Betts*.

C—Rona Campbell, Rachel Clarke, Winnie* and Arthur* Cox, Alice Crang, Annie Coulter, Alfred Cocking, Henry*, David* and John* Colville, Margaret* and Jessie* Carter, Winifred Collingwood*, Ethel Cumbers, Hugh and Dorothy* Courtney, Charlie and William* Cooper, George Crawford*, Cicely Craven, Duncan* and Hyde* Campbell.

D—Nessie Dunn*, Stanley Drew, Lizzie Dowzard, John, James, Mai and Violet Davidson, Willie, Emily*, Grace and Catherine Dempster.

E—Miriam Emery, Ruby Ellis*, Muriel Eustace*.

F—C. Freegard, Gwendolen. Firene* and May Fennell, Laura Finch, F. and Aileen Figgis, Temperance Haskett, Mabel* and Eva* Fletcher, Lillie Forster, Percy Fitch, Agnes and Lewis Fullarton.

G—Elsie Goudge* Ivy and Hilda Godfrey, George and Margery Graham-Brown, Gladys Graham White, Dorothy, Jack and Edith Gray, Alice Gammage*, Richard Graham*, Edith Grieve.

H—John Herbert, Elise Hill, Gladys and Violet* Head, Kathleen Hobbs, Olive Hutchings, May Hazledine, Winifred and Edith Harvey, Edith Hake, Dorothy Havergal-Shaw, John and James Henderson, Florence*, May and Norman Hoyte, Violet Holford.

I—Isabel and Ami Inglis.

J—Ida Jackson, Louie* and Hilda* Jeffrey, E. Jones, David* and Robert Jameson.

K—Nelly Kelly*, Lilian Kyme.

L—Alfred, Gladys and Rupert Leigh, Lizzie Lloyd.

M—Connie Murfin, Eva McKenzie, Ellen Mills, Harvey Moore, Gwendoline Moir*, Alice and Maisie Mackenzie, Lily, John and Helen MacMurray, Nellie Manning*, Ella and Joy McFadzean, Margaret*, Dorothy*, Elizabeth and Mary Morris, Charlie, Jessie* and Alick Morrison, Dora Muir, Dorothy, Leonard and Winnie Mace, Charlotte Millar*, Irene Mabille.

N—Gerald and Hilda Nicholls.

O—Maude Oakes, Kathleen O'Callaghan, Olive Oxley.

P—Percy, Geoffrey, and Clarice Peach, Maggie Pibel, Enid and Kathleen Pincott, M. and Alfred Porter, Rosie Peppin, Eddie, Connie and Jessie Palmer, Lucy and Mabel Pelham-Burn, Gladys* and Isabel* Phippa.

R—Alice and Hilda Reid, Marion Richards*, Maggie Russell, Mary Reburn, Marjorie Rainey, Cecily*, Elmina* and Jessie Roe, Lily Realff, Susie Rough.

S—Stanley, W. and Flora* Smith, Constance* and Hilda* Schaeffer, Muriel Sells*, Constance, Lilias and Cicely Sherbrooke, Agnes* and Hugh* Shields, D. Stanier, David Stewart, Phyllis, Evelyn*, Violet* and Gladys Shaw, M. and Grace Spurgeon.

T—Bine Tamlyn, Flossie Thomson*, Margaret Tweedy*, Duncan and Ina Thomson, Dora Tealby, Lilian and Evelyn Tracey, Esme and Winifred Trotter.

U—Eva Usher*.

W—Violet, Claude and Louisa Walker, Helen and Frederick Webb, Leonard Wall*, Stewart and Willie Watson, Kathleen, Ernest and Charles Wingrave, Beatrice Weatherall, D. Woodforde, L. Warren, Pringle Wilson*, Ernest*, Queenie and Kenrick Wakeford, Muriel, Sarah and Georgina Wilson, Mary Williamson.

FOREIGN LIST.

Prize Competition.—Huldah Krige (Cape Colony). First Certificate, Division IV.

No. 344—Mattie (S. Africa). **No. 346**—Ivan*, Lottie, Eric and Rotha St. George (Canada). **Nos. 343, 347, 348, 349**—Vera* and Frank Sjostrom (France). **No. 348**—Dora Wallace (Canada). **No. 350**—Bertha Hettinger*, Elsie Boritzer* (Constantinople).

Uncle Tom.

Children's Special Service Mission.

Mr. H. Hutchinson, *Leeds*, to Oct. 26; *Ipswich*, Oct. 30; *Leytonstone*, Nov. 1-2; *Stamford Hill*, Nov. 8-14. Mr. J. Spiers, *Plymouth*, to Nov. 7. Mr. J. S. Tyler, *Lydbrook, Glos.*, Oct. 25-31. Mr. H. Hankinson, *Broxbourne*, Oct. 30 Mr. E. Arrowsmith, *Malvern*, to Oct. 26; *Eastbourne*, Oct. 29 Nov. 1; *Barnet*, Nov. 2. Mr. E. Hughes, *West End, Hammersmith*, to Oct. 27. Mr. J. E. Collier, *Peckham*, to Oct. 24. Mr. W. H. Wilson, *Lisburn*, Oct. 27-Nov. 2. Mr. Phillips Welch, *St. Thomas' Hall, Waterloo Road*, Oct. 27. Mr. W. G. Ovens, *Matthias Road, Stoke Newington*, to Oct. 24; *Neasden*, Oct. 26-31. Mr. S. J. Hewlett, *Bath's Lane Hall, Corporation Street, Newcastle-on-Tyne*, to Oct 31. Mr. M. Goodman, *Woodgrange Baptist Hall, Forest Gate*, to Oct. 28. Mr. J. H. P. Cutting, *Sharnbrook, Beds.*, to Oct. 26. Mr. E. Clark, *Sheffield*, to Oct. 26; *Salford, Bristol*, Nov. 2-16. Mr. H. T. Sayer, *Abbey Road Baptist Chapel, St. John's Wood*, Nov. 2-9. Mr. E. T. Reed, *Sulgrave, near Banbury*, Nov. 2-21.

Children's Scripture Union—Portions for week ending November 1.

Sun. Oct. 26	*Heb.* xii.	1-13	Thur. Oct. 30	*Psa.* cxxxvi.	1-12
Mon. „ 27	„ xii.	14-29	Fri. „ 31	„ cxxxvi.	13-26
Tues. „ 28	„ xiii.	1-15	Sat. Nov. 1	*Jud.* i.	1-15
Wed. „ 29	„ xiii.	16-25			

Noon Prayer Meeting.—The noon meeting at Aldersgate Street Y.M.C.A. was much stirred on Monday last by the first of the series of addresses which Rev. David Baron is giving this week on Old Testament subjects. The audience consisted largely of men. Mr. Baron's intimate knowledge of the Holy Scriptures was utilized to the spiritual benefit of his hearers. Prophecy and fulfilment were dwelt on, and many received new light. We hope to give some account of the meetings next week.

Christian Endeavour Topic.

Sunday, October 26.

Slighting the King's Message (Matt. xxii, 1-14).

THIS parable is a great advance on the foregoing one at the close of the previous chapter. There the Lord spoke of Himself as the beloved Son, here He stands forth as the King. And thus He gathers up into His Person the most precious anticipations and prophecies of psalmists and prophets; and it is in keeping with all the Old Testament imagery to describe the completed redemption of the Messiah under the imagery of a feast (Isa. xxv. 6). Nothing is said yet about the Bride—that is reserved for a subsequent disclosure (Rev. xix. 7). The main point here is the gathering of the guests.

Throughout the days of the prophets, invitations were constantly being issued, but the Jews would not hear. The "other servants" are surely those who received their commission directly from the Son Himself. Their call was the more urgent, for the Divine banquet was yet more advanced in its preparation. "The oxen and fatlings were killed." Christ, who is not only Bridegroom and King, but Provision, was also present. The expectations of the ages were realized. This is true still. We have to do nothing but partake. The richest provisions which God Himself could make await us in the risen Saviour. We have not even to pray that God would make provision or impart it to us. It awaits us in Jesus. We have not to pray, but to take. Through Him we enter into the eternal world, where all things *are*, and all things are *ready* for our use.

Men treat God's provision in two ways. Some are absolutely negligent. They go their ways. In the city the merchant says that he cannot trouble about such things, he has the markets to watch and the workpeople to look after. In the country, the farmer says that he must make hay while the sun shines. All are so occupied with making money that they have no time or energy to give to the things of God and eternity—not even though Heaven's choicest viands await them. Some call themselves by the term Agnostic, they profess not to know; others are simply indifferent. They are quite willing to admit that these things may be had; but, as for themselves, they find that they can get along very well without them, and confess, with a yawn, that they have no appetite. It is not wonderful that men have no appetites, who are ever cloying themselves on the sweets of the world.

Others are angry. The presence of the messenger in the house of life arouses unpleasant memories and questionings. Those that do evil hate the light, and try to kill the messengers who bring it. The burglar hates the watch-dog, and will kill it if he can. Micaiah discovered this when Ahab and he met (1 Kings xxii. 8). So the Jews treated the prophets; and therefore the Roman armies—called here *His* armies because they executed God's will—were summoned to burn up *their* city because God could not longer call it *His*.

The words which follow must have been in the mind of the Apostle when he uttered the words of Acts xiii. 46. The Jews did not show themselves worthy of God's great plans for their blessedness; and therefore our Lord bade His Apostles, and His Church, to go into all the world and preach His Gospel to every creature. At the partings of the highways (9) where men gather, on the great lines of traffic and commerce, on caravan routes, ocean-steamers, and trunk-lines; everywhere; the Gospel is to be preached, though in too many cases it will be received with similar contempt or hostility.

Still, it will be possible to fill the places of the Jews. There will be enough branches grafted into the olive tree to supply the places of those that are torn out (Rom. xi.). The "bad and good" probably stand for those who have lost their character in the estimate of the world, and those who are living reputable lives. The bad and good are alike in need of God. In His eyes there is no difference, because all have sinned, and come short of His glory (Rom. iii. 22).

But there must be a certain humble willingness to conform with the Divine requirements. In the East, wedding garments are provided for the guests, and to refuse them would be an act of studied insult. God wants nothing more from us than the willingness to receive His preparations. All else He most gladly supplies. But where that is lacking He can do nothing. If there had been the least excuse or attempt to explain matters, the man would have been excused; but he was obstinately and stolidly silent. He wouldn't even apologise. Such a man could have no place among the happy guests, and his presence would be a menace to their joy, even if his example did not infect them. Oh, let us robe ourselves in Christ, and be *found* in Him (Isa. lxi. 10, 11; Phil. iii. 9).

F. B. M.

International S.S. Lesson.

Sunday, November 2, 1902.

Cities of Refuge (Joshua xx. 1-9).

Golden Text (Psa. xlvi. 1).

AFTER the assignment of Hebron to Caleb, Judah, Ephraim, and the half tribe of Manasseh were apportioned by lot also (ch. xv., xvi., xvii.), and twenty-one men were commissioned by Joshua to examine and report on the unappropriated land west of the Jordan, in order that he might divide correctly, as the lots fell, among the last seven tribes (xviii., xix.). Last of all, "the children of Israel gave an inheritance to Joshua." By the word of the Lord "they gave him the city which he asked."

The Cities of Refuge.

1. Appointment by the Lord among the earliest commands concerning the prospective division of the land (Num. xxxv. 10-14); but had been promised on Sinai (Ex. xxi. 13). Three were "set apart" by Moses on the east side of Jordan, and three others by Joshua, when the land was possessed, on the western side of Jordan (Deut. xix. 7, 8, 9). The six sanctified (*Marg.*, Josh. xx. 7-9), or "set apart" for refuge were cities of the Levites (Num. xxxv. 6-15), and were for "the stranger and the sojourner," as well as the children of Israel.

2. Purpose.—(*a*) To provide shelter for the manslayer who had caused the death of another "by error" or "ignorance" (*Marg.*, Num. xxxv. 11; Deut. xix. 4). (*b*) To enforce the law (Gen. ix. 6; Lev. xxiv. 17) regarding murder (Deut. xix. 11, 12, 13). (*c*) To afford protection to the transgressor until a court of inquiry should be held by the elders of his city (Josh. xx. 4, 6; Num. xxxv. 12). Results—if guilty or deliberate murder (Deut. xix. 11-13), even to taking him from the altar of the Lord (Ex. xxi. 14) (Joab, 1 Kings ii. 28; Adonijah was saved, i. 50-53). If guilty of manslaughter by misadventure, then Josh. xx. 4, 5. Statute established (Num. xxxv. 30) to prevent the shedding of innocent blood (Deut. xix. 10). Safety was insured only so long as the manslayer remained INSIDE the city of refuge.

Location.—Three on the eastern side of Jordan, and three on the western. (*a*) Set on high places or open plains, where they could be seen and found without difficulty. (*b*) Some one city of refuge easy of access from any part of the country. (*c*) Plain roads and well-kept, with bridges where needful. (*d*) Stone posts at cross roads with "To the Refuge" written plainly on them. (*e*) Food, water, and raiment provided. (*f*) No weapons allowed in the city for the Levite was there. (*g*) The gates were always open.

Inside—Life, safety, peace.

Outside—Distress, danger, death.

Refuged in my God eternal,
I am safe from all alarms;
For beneath me, and around me
Are "the Everlasting Arms."

Jesus our Refuge.

Divinely appointed (John iii. 16, x. 15, xvii. 18-19). Open to all "whosoever" (Rev. xxii. 17); any man (1 John ii. 1). Near, "nigh thee" (Rom. x. 8, 9); "while He is near" (Isa. lv. 6); "Jesus Himself drew near" (Luke xxiv. 15). So near that He hears a whisper. "Invites us Himself" (Matt. xi. 28). Safe. "Sure and stedfast" (Heb. vi. 18-20); "No other name for salvation" (Acts iv. 12). For whom? "I will say He is my refuge" (Psa. xci. 2).

Why do I need a refuge? All have sinned (Rom. iii. 10, 23); "All we like sheep have gone astray" (Is. liii. 6); "Condemned already" (John iii. 18); "The wrath of God abideth on him" (John iii. 36); How is Jesus a refuge? "He was made sin for us" (2 Cor. v. 21); the Lord laid on Him the iniquity (Isa. liii. 6); "He met the avenger" (Matt. v. 17); "He bore the punishment instead" (Rom. viii. 1). Need I seek the Refuge now? "Now is the accepted time" (Prov. xxvii. 1); "While He may be found" (Isa. lv. 6). Did the manslayer dare delay or stop for sleep or pleasure on the road? How can I make Jesus my Refuge? I can confess my sins and need (Luke xviii. 13); I can trust in His atoning blood (1 John i. 7); I can believe on Him (Acts xvi. 31); I can trust Him and His word (John vi. 37); in Christ my Refuge I can say (Rom. viii. 34-39).

Names of the cities of refuge, with meanings:—Kadesh—holy. Holy, harmless, and undefiled (Heb. vii. 26). Shechem—shoulder. Government and wandering sheep (Isa. ix. 6 and Luke xv. 5). Hebron—fellowship (John xvii. 21-23); union. Bezer—fortification (Psa. xci. 2). Ramoth—exaltation (Eph. ii. 6; Acts v. 31). Golan—joy, "unspeakable" (1 Pet. i. 8); "full" (John xv. 11).

Jesus, refuge of my soul,
Let me to Thy bosom flee;
While the nearer waters roll,
While the tempest still is high.

Illustrations of S.S. Lesson.

AN OPEN WAY TO GOD.

Recently there was a heated dispute over a certain footpath which was enclosed by the owner of the adjacent land. The village folk protested that there had been a right of way for very many years, and urged as a further reason for the maintenance of the path, the fact that it led directly to the village church, and so should not be disturbed. The road to God's sanctuary should at all times be kept open for all comers, even as the way was well kept when the slayer was urged to flee to the city of refuge (*v.* 4). Wherever the presence of the Lord is manifested, there is indeed a sanctuary, and as the Israelites could ever approach their cities of refuge, so may we come near unto God through Jesus Christ, who has declared Himself to be the Way, the Truth, and the Life.

A STRONG DELIVERER.

One of the favourite sights at Gibraltar is the procession that passes each evening when the town gates are locked. The Keeper of the Keys marches through the place, preceded by a military band, and carrying with him the enormous keys as an outward and visible emblem of the guardianship of Great Britain. The entrance to that fortified town is jealously protected, as were the cities of refuge in the days of Joshua. If the avenger of blood pursued a man, he was not to be delivered into his hand, having once gained the stronghold of the city (*v.* 5). God is a shield unto them that put their trust in Him, and in His keeping we are safe. He was a fortress and a deliverer to the psalmist, and His promise remains to all who will flee to Him for refuge.

OUR MEDIATOR ABOVE.

Some time ago, a Bible-class leader was visited late at night by one of his scholars. The lad explained that there had been trouble between his employer, a local tradesman, and himself, and he had called to ask his teacher to act as a mediator, to intercede between the master and the servant. The teacher fortunately was able to reconcile the two, and peace was restored. The high priest being in the city of refuge rendered the place secure until his death, and the slayer, because of the priest, could dwell with safety in that city (*v.* 6). The priest stood between the slayer and the avenger in the judgment of the case. So we to-day can rejoice that we have a great High Priest that is passed into the heavens, Jesus, the Son of God. Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

LOOKING UP FOR HELP.

In a rural part of Essex, where the country is flat, a place of refreshment has been built on slightly rising ground. The owner finding a difficulty in making his house noticeable amid the flat surroundings, has erected a tall flagstaff adorned with appropriate bunting. By this means the refreshment place may be seen for some miles round, and travellers have no trouble whatever in discovering the whereabouts of the house of welcome. Joshua in arranging the cities cities of refuge, appointed them in the mounts of Naphtali, Ephraim, Judah, and other places (*v.* 7), and being placed on the various heights, were easily observed at great distances.

The Y.M.C.A.

THE newly-formed Association at Buenos Aires is making rapid progress. Rooms have been opened in the centre of the city; the British Consul has accepted office as president, and already 250 members have been enrolled. A good beginning has been made with Bible classes, young men's meetings, educational classes, social work, &c.

At the annual meeting of the Sunderland Y.M.C.A. Workers' Bible Class, it was reported that two members had gone as missionaries to India.

The membership of the Cardiff Association has increased during the past year by nearly four hundred, and all departments of the work are showing great activity. New associations have been formed at Shiremoor, near Newcastle-on-Tyne, with twenty-six members, and at Ashton-in-Makerfield, Lancashire. An auxiliary at Houghton-le-Spring has been affiliated with the North-Eastern district.

A special meeting of the South Wales District Executive Committee of the Young Men's Christian Association was held at Cardiff on October 16 to take into consideration the "serious problem presented by the towns of the Rhondda Valley." During the discussion it was stated that the population of the Rhondda Valley now numbers close upon 150,000. A high percentage of this number is composed of young men for whom little provision is made. The result of the conference was the formation of a representative and influential council, which is to study the needs of the Rhondda Valley, and proceed to make adequate provision to remedy the present condition of things.

Obituary.

REV. HAMILTON MAGEE, D.D.

MUCH regret is felt by a wide circle of friends at the death of Rev. Hamilton Magee, D.D., whose name has been so long and so honourably associated with colportage and other mission work in Ireland, under the auspices of the Presbyterian Church. Ordained to the ministry at Killala in 1849, he removed to Dublin five years later to take up a newly-established mission. It is interesting to recall that his colleagues there were Revs. John Hall, Matthew Kerr, and T. Y. Killen. New churches were built successively in 1858 and 1864, to accommodate the work. Dr. Magee had a strong belief in the power of the press, and a fine literary taste. He is known to hymnologists specially as a competent editor of Latin hymns and their English equivalents. For sixteen years he edited *Plain Words*, and afterwards *The Key of Truth*, which is better known under its modern name of *The Christian Irishman*, the latter connection subsisting for a very long period. Dr. Magee literally lived for Ireland, and has now been taken to his well-earned rest at the ripe age of seventy-eight.

MRS. W. D. WALTERS.

Under tragic circumstances Mrs. Walters, wife of Rev. W. D. Walters, general secretary of the Wesleyan Methodist London Mission, has lost her life. On the 8th inst. Mrs. Walters was visiting a relative at Woolwich. Alighting from the train at the Arsenal Railway Station, she saw a little boy, aged three years, in danger of being run over. She ran across the road to save him, but was herself knocked down by a brewer's dray. The wheels passed over her body, and on being picked up she was found to be dead. The child was unhurt. Mrs. Walters was born in 1840, and was the daughter of Rev. Jabez Rought, Wesleyan minister, who spent fifty-four years in the work of the ministry, and the granddaughter of Rev. Thomas Rought, who entered the ministry soon after the death of John Wesley, and who travelled fifty years. In 1862 she married Mr. Walters, who has spent twenty-four years in circuit life, and for over thirteen years has occupied his present position.

MRS. ELLEN MOORHOUSE.

The death of Mrs. Ellen Moorhouse, wife of Rev. H. A. Bruce Moorhouse, removes an earnest-minded Christian lady, whose wholehearted efforts were felt in many departments of religious and philanthropic service. As a child she helped her brother, the late Rev. J. Power, in starting a mission to seamen. She also took part in parochial work at St. Margaret's, Tyler's Green, Bucks., where she established teas for labourers in the harvest fields. In 1871, with her husband, she founded the Exe Island Mission Hall, and commenced "penny dinners," and the distribution of meals to invalids, at Exeter. Her labours were marked by both industry and variety. In 1872 the first reading-room for soldiers in India was opened at Colaba, Bombay; in 1873-4 she worked with her husband among the early settlers and the Indians of Canada and North-West America, and in 1875 her special work gathered around the fishermen and their families at St. Saviour's, Plymouth. The year 1877 found her in Assam labouring among the tea planters; in 1878 she was working at Calcutta on board the *Dalhousie*, when hundreds of seamen were gathered nightly. Returning to England, and their parochial work being given up, Mrs. Moorhouse undertook a preaching tour on Dartmoor. In 1880, the "Highway and Hedgerow Mission" was commenced, working first at Hounslow among factory hands. Other useful undertakings in which Mrs. Moorhouse took a leading part were the founding of the New Forest Gipsy Mission, village visitation work near Aldeburgh, and missions among dockers at Southampton and navvies at the naval extension works, Keyham. Mrs. Moorhouse, who for some years previous to her death was a great sufferer, was widely known and beloved.

About Books.

BIBLE CRITICS AT BAY.

IN his well-known book, "Daniel in the Critics' Den," Sir Robert Anderson showed us how little reliance can be placed upon some of the most confident statements and inferences of Bible critics. In his new book, **The Bible and Modern Criticism***, he continues the exposure of theories that come of unbelief, and conclusions that will not stand the test of scrutiny. Whereas, in his earlier volume he dealt with one portion of Holy Scripture, here he treats of the inspiration and integrity of the Bible as a whole, as well as of various parts and portions of "The Divine Library." The searching method and trenchant style of the writer well suit the essentially controversial character of the work.

Quite early in the book, in a well-directed thrust, Sir Robert exposes the shortsightedness, to say the least, of those "apostles of unfaith" who eviscerate inspiration by trifling comparisons — linking the Sermon on the Mount with Shakespeare, and the eighth chapter of Romans with Milton's writings:— "A mere peasant can see that if this be the meaning of inspiration, we must fall back upon natural religion. If the Bible be nothing more than what such writers see it to be, Christianity rests on no rational basis. This is no argument in proof that the Bible is inspired; but it ought to check all levity in dealing with the question. If my bank-notes are forgeries, I am a ruined bankrupt; this does not prove them genuine, but it will prevent my parting with them unless compelled to do do so by cogent proof that they are counterfeit."

The volume is largely devoted to an examination of the grounds on which, directly or indirectly, Holy Scripture is disparaged. What are the proofs whereby the Bible is shown to be something less than God's Word written? The question may well be asked, and it is an expert in the science of evidence who conducts the investigation. The "proofs" that are here subjected to dispassionate criticism are of various kinds; but taken as a whole, they tend to discredit Scripture, by reducing its story to the uncertainty of human record, legend, or mere fancy. In some cases, Sir Robert Anderson holds the vanquished critic up to the well-merited scorn of indignant readers; in others, a sense of pity is suggested that scholarly minds should at any time be so sadly deficient in *nous* or wholesome imagination. Serious words are spoken of the treachery of those Christian teachers who disseminate doctrines of unbelief under the guise of religious culture.

When dealing with a recent article on the Gospel story, in which Christ is all but explained away, our author rightly describes these latest critical views as blasphemous in character. The romancing critic, having excluded all that is wonderful in the story, enumerates nine passages that may be regarded as saved from the general wreck! The Christ of history—the Son of God and the Saviour of men—is virtually counterfeited by an empty concept of blind unbelief, to which neither Divinity nor saving power, if indeed assured personality, can be ascribed. Well does Sir Robert say: "The objective foundations of our faith being thus destroyed, Christianity in its subjective phase is the merest superstition. Not one of the nine authentic passages thus saved from the wreck will avail us here. Faith is impossible. We must fall back on mere opinions. And he who would die for his *opinions* is a silly fanatic. The man who has nothing to rest upon but Professor Cheyne's Bible, and yet believes in 'the forgiveness of sins, the resurrection of the body, and the life everlasting,' is obviously a credulous person who would believe anything."

Sir Robert Anderson uses strong language, alike in exposing error and in setting forth truth. He is not severely systematic in discussing his great subject, but his pages are very readable, and may be studied without difficulty by thoughtful folk who would hesitate to lay claim to scholarship. He easily shows that there is lamentable lack of true learning behind some of the contentions of the critics; with equal ease he shows that many of the questions considered are altogether apart from a knowledge of the original languages. Moreover, he rightly distinguishes between the functions of expert and critic; experts prepare the proofs, critics adjudicate upon evidence.

We sincerely thank Sir Robert Anderson for devoting himself, heart and mind, to the good cause which here engages him. He shows, as we have many a time pointed out, that, when studied with care, Holy Scripture justifies to the full all the claims which it makes of inspiration, integrity, and authority. He deals with many men and topics in this substantial volume, and in an Appendix he discusses, succinctly but to good purpose, several important questions raised in the course of the book. We trust his pages will have many readers, and that his arguments will be brought under the notice of such as have been unsettled in mind through disturbing criticism.

In the preface, the Bishop of Durham, while avowing his mental and spiritual sympathy with the general intention and message of the book, "holds himself detached" from certain aspects of the treatment; and in this many readers will doubtless join him. Sir Robert Anderson has made up his mind on subjects upon which many Christians are content to suspend judgment; but all the while he presents views which deserve thoughtful consideration. The "aspects of treatment," however, are not of the substance of the volume, which deserves to be heartily welcomed by devout students of the Bible, while they await the answer of such as would give us human documents instead of the Oracles of God, doubtful records instead of the Scriptures of Truth—unsatisfying ashes instead of heavenly bread.

* The Bible and Modern Criticism. By Sir Robert Anderson, K.C.B., LL.D. With preface by the Bishop of Durham. (7s. 6d. *Hodder & Stoughton.*)

MOABITES AND BEDAWEEN.

BOOKS of travel have a perennial interest, and this is greatly increased when they deal with localities of which we know little. The bigotry and fanaticism of Islam has drawn a thick veil over a great part of Eastern Asia. To Christian people Gospel effort in any of the Bible lands makes a special appeal. The part of **With the Arabs in Tent and Town** to which we turned first, was that recounting Mr. Archibald Forder's stay in Moab, and we learned not a little of life and manners, as well as of the doings of the Lord among the descendants of the ancient neighbours of Israel. If possible a yet deeper interest, however, attaches to the record of experiences in Arabia, "the cradle of Islam." After many rebuffs and disappointments, he left on December 13, 1900, for the Jowf, the most important and largest town in Northern Arabia. Hardships, dangers, and trials awaited him at every stage of his journey; but on his return, after travelling 1,500 miles, he was able to report that 250 copies of the Arabic Scriptures had been sold or distributed among a hitherto neglected people, hundreds of Gospel leaflets and booklets had been given away, and to a great multitude had been proclaimed the message of salvation.

The burden of Mr. Forder's book is the need of these children of Ishmael. This is one of "the regions beyond," where there remaineth much land to be possessed for the Lord of the Harvest. The Christian and Missionary Alliance have felt obliged to discontinue the effort; but the field remains dry and barren and parched. The people are not crying out for the Gospel. They will not receive the missionary with open arms, but will rather try to drive him from the land. The carnal mind is enmity against God; yet all the while the Master is asking, "Whom shall I send, and who will go for us?" (3s. 6d. *Marshall Bros.*)

BOOKS RECEIVED.

From *Hodder & Stoughton*:—The Bells of Portknockie. By David Lyall. (6s.)

From *Marshall Brothers*:—Gospel Messages. By Pastor F. E. Marsh. (9d. net.)

From *Andrew Melrose*:—My Children's Sunday Book. By Rev. Robert Tuck. (2s. 6d.)

From *Swan, Sonnenschein, & Co.*:—From Alfred to Victoria. By George Eayrs, F.R. Hist. S. (2s. 6d.)

From *P. S. King & Son*:—The Early Training of Girls and Boys; an Appeal to Working Women. By Ellice Hopkins. (3d.)

From *T. Fisher Unwin*:—David the King: an historical inquiry. By Marcel Auguste Dieulafoy. Translated by Lucy Hotz. (7s. 6d. net.)

From *S. W. Partridge & Co.*:—Lost in the Slave Land. By W. Murray Graydon. (2s. 6d.) Captain Nat's Treasure. By Robert Leighton. (5s.)

From *James Nisbet & Co.*:—The Life and Letters of James Martineau. By Dr. James Drummond and C. B. Upton (Manchester College, Oxford). (Two vols. 30s. net.)

From the *Fleming H. Revell Co.*:—The Story of a Living Temple. By Frederick M. Rossiter, B.S., M.D., and Mary Henry Rossiter, A.M. The Bible in Brazil. By Rev. Hugh C. Tucker. (3s. 6d. each net.)

From *A. H. Stockwell*:—The Free Church Movement in England. By Rev. David Heath. (2s. 6d.) Shall We Know Our Friends in Heaven? By Rev. Dr. Charles Leach. Brief Talks With Busy People. By C. H. Perry. (1s. each.)

From *T. Nelson & Sons*:—The Last of the Cliffords. By Eliza F. Pollard. (5s.) Fallen Fortunes. By E. Everett-Green. (3s. 6d.) In Floïa's Realm. By Edward Step, F.L.S. (3s. 6d.) Ralph Wynward. By H. Elrington. (2s. 6d.) Fifine and Her Friends. By Sheila E. Braine. Three Scottish Heroines. By Elizabeth C. Traice. A Happy Failure. By Ethel Dawson. (1s. 6d. each.) The Cruise of the "Katherine." By John A. Higginson. (1s.)

From *The Religious Tract Society*:—Stories of the Abbey Precincts. By Agnes Gibirne. (3s. 6d.) More Talks in the Twilight. By Ruth Lamb. Old Miss Audrey. By Evelyn Everett-Green. (2s. 6d. each.) Little Maid Marigold. By E. H. Stooke. (2s.) The Teaching of Jesus Christ in His Own Words. By the Earl of Northbrook. The Gates of Life. By Rev. H. Elvet Lewis. (1s. 6d. each.) The Distant Lights. By Rev. Frederick Langbridge. Memories of Zenana Mission Life. By E. M. Latham. (1s. each.)

Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is Revival spread.)

Rev. Jesse Mayo at Selby.

A VERY encouraging mission has been conducted in the Selby Congregational Church by Rev. Jesse Mayo. Very many have been brought to decision for Christ. The spiritual life of the Church has been quickened, and the workers have been wonderfully inspired to do greater service. The earnest and faithful presentation of the simple Gospel truths by the missioner have endeared him to the hearts of all, and have been abundantly blessed by God, to whom we give praise.

W. Nicholson, Minister.

Whyteleafe Tabernacle.

We have just concluded "three quiet days" for the deepening of the spiritual life at Whyteleafe Tabernacle, Surrey. Dr. W. G. Kemp, formerly of New Zealand was the chief speaker. His addresses were clear, Scriptural, and so plain that the most simple-minded of the congregation could understand. The Church has been greatly strengthened thereby, and the gracious work of conversion is one of the signs following. Last Lord's Day week in the afternoon, about forty of our senior scholars were broken down by the Spirit's power; and we have reason to believe many were definitely converted to God.

Gerald R. Coultas, Pastor.

Mr. R. S. Bradbrook at Sowerby Bridge.

At the invitation of the local Free Church Council, Mr. R. S. Bradbrook has recently conducted a ten-days' mission at Sowerby Bridge. Although the weather was extremely unfavourable, the mission has been the means of much blessing and encouragement to God's people, while a number of souls have been won for Christ. All the ministers of the town showed a deep interest in the work, being present and assisting at every meeting. With the officials of the Council they loyally co-operated with the missioner, who from the first secured and enjoyed their confidence and esteem. Mr. Bradbrook's addresses were marked by spiritual force and fervour. B.

Dr. Harry Guinness at Exeter Hall.

The mission to men which Dr. Harry Guinness commenced at Exeter Hall on October 11 has aroused widespread interest throughout the Metropolis. The earnest addresses of the missioner proved effective in reaching the hearts of the hearers, and many were pointed to Christ. Various nationalities were represented among the large audiences; among the inquirers were no fewer than nineteen young Germans. On Lord's Day last Dr. Guinness stood the strain well until sudden indisposition prevented him from taking the Sunday evening service; it was hoped, however, that he would be sufficiently recovered by Tuesday to resume the mission, which concludes on Oct. 26.

Society of Friends, Shildon.

A fortnight's mission, at which Mr. William Baker assisted, was recently concluded at Shildon. Excellent audiences attended the services for the first five evenings. On the sixth day a violent squall so damaged the marquee that it was impossible to continue the meetings in it, and the remaining meetings were held in the meeting-house with very satisfactory attendances, despite the inconvenience of the premises. The children's services, conducted by Miss Esther Kitching, were encouraging, being largely attended and well conducted throughout. Open-air meetings at different points where working-men congregate in their leisure, and addresses to about 300 men in the mess-room of the large railway wagon construction works, were other features of the mission, which it is believed has been productive of good results.

Johnstone, N.B.

A three-weeks' mission in connection with the three United Free Churches, conducted by Mr. Charles Galletly, of the London Evangelization Society, has just been concluded in Johnstone, N.B. The meetings, which were held in the Town Hall every night of the week, Saturday being given up to Gospel Temperance work, have been very well attended, and also fruitful of results. During the week the numbers in attendance varied from 300 to 500, and on Sabbath evenings the place was filled to overflowing. Not only have the Christians in the several churches been greatly quickened and stimulated, but many have made a profession of conversion which we have good reason to believe genuine. Wm. Westwood.

West U.F. Manse, Johnstone.

Union Tabernacle, S.W.

A fifteen days' mission has just been held by Mr. A. H. Ash, of the Evangelization Society, at Union Tabernacle, Wandsworth Road, S.W. Both before and during the mission the workers visited the district, inviting the people to come and hear the Gospel, and to the same end Rev. D. M. Cameron (minister) walked through the adjoining streets ringing a bell. Some were seen in the audience who had been attracted no doubt by curiosity, and who had not been seen in a place of worship for many years. Mr. Ash delivered the Gospel message in a striking and original manner, and the meetings were rendered additionally interesting and attractive by solos and duets from Mr. and Mrs. Burton. The Holy Spirit's power was manifested in leading some hearers to believe on the Lord Jesus Christ. On Lord's Day last, the closing night of the mission, a deep impression was made. It was the largest and best meeting of the series, and the missioner spoke earnestly on the solemn words of our Lord recorded in Matt. xii. 31. The male choir from the Clapham Junction Y.M.C.A. took part. C.

United Free Church Simultaneous Mission.

For several weeks the United Free Church Simultaneous Mission has been in operation within the bounds of the Glasgow Presbytery, and all over the city meetings have been or are still being held. The missions have for the most part been conducted by ministers connected with the denomination, and among the preachers have been such well-known men as Rev. Professor Denney and Rev. Dr. Alex. Whyte, besides others of more than local celebrity. Lord Provost Chisholm conducted the opening service of a week's mission held in Pollokshields West U.F. Church (Rev. James Wells, D.D.), when the handsome building was taxed to its utmost capacity to hold all who sought admission. He gave an excellent address on the question that our Lord put to His questioners, "The baptism of John, was it from heaven or of men?" and showed that in the evasive answer there was seen a company of men refusing to act on the light possessed, and being in consequence denied more. From this the argument was drawn that if men everywhere around us would adjust their lives to the light possessed, a time of great revival would soon set in.

The movement, on the whole, has been quiet, and has attracted little general notice; but without doubt good has been accomplished. Still, if some of the excellent preachers who had rendered help had been arranged for to give a week in one church instead of a night here and there, better results might have appeared. When there is a different preacher each night in a week's mission there is a tendency among many hearers to compare the preacher's style and gifts, rather than to consider the truths preached.

J. C.

Gipsy Smith at Crouch End, N.

Life in the suburbs is not lightly stirred, especially where the churches are concerned, but the recent mission at Park Chapel has done more, it has profoundly affected the whole district. This place of worship, one of the largest and most influential in the North of London, has had its baptism of spiritual fire, and the blessing has crossed the threshold of many homes. Preceded by fervent and believing prayer, and supported by a band of united and carefully-selected workers, this mission has more than fulfilled the expectation of those who looked forward to great things. Everywhere the power of the Spirit has been manifested.

Gipsy Smith brought a very real and pertinent message to the people, directed not only to open sinners, but backsliding saints; and one of the best fruits of his burning words has been the awakening of many souls hitherto under the superficial semblance of conventional religion, but largely dead and indifferent to the claims of God. His sermon on the rejection of Saul, so brave in its denunciation of sin, will not soon be forgotten, and in his closing service the beautiful pleading of a Saviour's dying love made Calvary very real to the hearts of his vast audience. There was throughout an absence of excitement, but abundant evidence of conviction, and the old Gospel of Christ and Him crucified proved sufficient not only to attract humanity of whatever class in society, but to fully meet its deepest needs.

The inquiry-rooms revealed many sad stories of wasted and weary lives, of professions which lacked reality, of hearts from which the sunshine of assurance had long since fled. But it was an unspeakable joy to see in the faces of the hundreds who thus sought guidance, the light of His salvation, who to the uttermost can save. It was very touching to meet mothers weeping for their unsaved children, and still more pathetic to find young people asking for prayer on behalf of unconverted parents. It would be presumptuous to forecast the result of such a time of revival; only eternity can show how at such a season the Lord blesses the prayerful service of His people. But enough has been seen to justify us in relying more and more upon the unshaken truth of that Gospel which is still the power of God unto salvation; and also the need of stirring-up the churches to realize their place and purpose in the sight of God. J. P.

The Welsh Forward Movement.

This ever-advancing movement, which began in a borrowed tent eleven years ago, in one of the darkest spots in Cardiff, has now forty-three centres in South Wales and Monmouthshire. The founder, Dr. Pugh, of Cardiff, has aimed from the start to carry on this great campaign against the forces of evil on broad and strictly Evangelical and evangelistic lines, and has managed by God's grace to combine aggressiveness with solidity.

Recently two of the Cardiff centres of the movement, Saltmead and East Moors Halls, have been blessed through a visit of Mr. Charles E. Barraclough. Saltmead is situated in one of the darkest and most sin-cursed divisions of Cardiff. When Mr. Barraclough arrived he took in the terrible situation at a glance, and resolved upon exceptional measures to reach the indifferent, and the drunkards and harlots of the place. Open-air services were arranged for every afternoon in the week; as many as twenty of these were held some days. On Saturday nights torchlight processions were arranged, followed by open-air and indoor services, one of which lasted from 10.30 p.m. on Saturday till 3 a.m. on Sunday. The results of these methods were crowded halls, and it is believed the conversion to God of some of the most hopeless characters in the district.

A similar line of action was followed by Mr. Barraclough at East Moors Hall, in another dark region, and that with similar results. To God be the glory!

Mr. Barraclough is now missioning at Corporation Road Hall, Newport, which is one of the newest and finest halls in that fast-growing town. He is surrounded by a band of gentlemen, who go forth nightly in mission bands visiting the people. Crowds gather to hear, and much blessing has already been experienced.

Mr. C. N. Hunt's mission in Leeds was continued for an extra week. On Sunday last the evangelist preached to nearly 4,000 people in the Coliseum, and there were some encouraging cases of blessing.

Mr. Henry Thorne has conducted a ten-days' mission at Cranbrook Road Baptist Church, Ilford, E., with much acceptance. On Saturday week a large congregation listened to the story of his life with the deepest interest, and the mission was brought to a close on Monday by a praise meeting, at which testimony was borne and blessing received.

Mr. Musa Bhai, native Indian evangelist, conducted a Gospel mission at Garscube Hall, Glasgow, from October 5 to 12 with blessed results. A goodly number professed, and believers have been much helped. There has been general regret that the mission could not be continued, as the interest increased nightly, but the evangelist's engagements called him elsewhere. J. G.

At Strathmiglo, Fife, a three weeks' mission conducted by Mr. A. Y. McGregor, under the auspices of the Young Men's Christian Association, has been the means of much blessing. Mr. McGregor's straight preaching and his faithful and fearless pressing home of God's own truths have proved a rich blessing to God's own people, and brought many careless ones into living contact with the Lord Jesus Christ.

R. E.

Stirring times have been experienced at a mission conducted by Mr. J. A. Smith, of Aberdeen, at the Railway Mission Hall, Wandsworth Road, S.W. All the railway men living in the district and employed in the L.S.W.R. goods' sheds were visited, and frequent open-air meetings were held. Mr. John Hawkins writes: "Night by night the services grew in interest and power, and the workers have been cheered by seeing men and women brought to decision for Christ."

A large audience gathered at the opening evangelistic meeting in King's Theatre, Walthamstow, on Sunday evening, October 12. A large field for earnest aggressive work is found in the enormous artizan and labouring population in this rapidly increasing neighbourhood. Mr. J. W. Berry presided, and Mr. James Dunn gave the address. A band of workers has been organized, and meetings for prayer are held weekly. The arrangements are under the Special Religious Services Committee, 3, Bridewell Place, E.C.

Under the auspices of the Bible Class Union, which comprises over seventy classes in the large business houses of London, a fruitful mission for the Northern Auxiliary was held from October 5 to 10 in the Memorial Hall, Islington, conducted by Rev. Arthur Mercer, vicar of St. Mary Magdalene, Islington. The Vicar of Islington was present on the opening night. The numbers attending grew steadily each evening; and, judging from various testimonies received, much spiritual good has been accomplished.

The Scottish Permissive Bill and Temperance Association have secured the Palace Theatre, Aberdeen, for Gospel Temperance services on Sundays throughout the winter. The local committee invited Mr. J. B. Wookey to take the services on Sunday last. The theatre seats 3,000 persons, and afternoon and evening it was literally packed, while thousands sought in vain for admission. Mr. Wookey faithfully preached the Gospel. At each service he pleaded most eloquently for the 6,000 children under Dr. Barnardo's care. He was accompanied by the "Musical Boys" from the Stepney Homes.

Evangelists' Engagements.

⁂ This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

Rev. A. Allan.—Till Oct. 25, Dundee; 26-Nov. 7, Kirkintilloch, N.B.

Mr. J. Bennett Anderson.—Till Oct. 24, Borough Road Mission, Birkenhead.

Canon Hay Aitken.—Nov. 1-14, St. Albans, Bedford Park, W.

Mr. Chas. E. Barraclough.—Oct. 26-Nov. 7, Beeston, Notts; 9-19, Stretton-under-Fosse, Rugby.

Mr. Wm. Bilton.—Till Oct. 27, Wellington Street Baptist Chapel, Luton; Nov. 1-10, Saul, Glos.

Mrs. Baeyertz.—Nov. 2 17, Anstruther, Fife.

Mr. R. S. Bradbrook.—Till Oct. 31, Sheerness; Nov. 1-7, Nutley.

Mr. J. Brunton, jun.—Till Oct. 31, Keswick; Nov. 1-15, Barrow-in-Furness.

Mr. A. J. Bowen.—Till Oct. 28, Blackburn Y.M.C.A.; 29-Nov. 7, Newcastle "Tabernacle."

Mr. John Coates and Mr. George Bentley.—Nov. 1-16, Salem Free Church, Berry Hill, Glos.

Mr. Geo. Clarke.—Oct. 26, Southport; Nov. 2-17, Bowden, near Manchester.

Mr. T. W. Canning.—Till Oct. 26-Nov. 9, Guildford.

Mr. Jack Cooke.—Till Oct. 26, Belfast; Nov. 2-23, Dublin Metropolitan Hall.

Mr. W. Collard.—Till Oct. 27, Tabard Street, Old Kent Road.

Mr. Sampson Cowley.—During October, Victoria Park Square Gospel Hall, E.

Rev. F. J. Feltham.—Till Oct. 24, Westminster Baptist Church, Romney Street, Horseferry Road.

Mr. W. D. Dunn.—Till Nov. 6, Hermon Hall, Glasgow.

Mr. William Grove.—Till Oct. 29, Stepney Meeting, Garden Street, Stepney, E.

Mr. J. H. Greene.—Oct. 26-Nov. 2, Orford, Suffolk.

Mr. P. Russell Hurditch.—Till Oct. 24, Tottenham; 25-31, Ilford Y.M.C.A.; Nov. 1-17, Southend.

Mr. and Mrs. Albert Harrison.—Till Oct. 28, Durham.

Mr. John Hawkins.—Till Oct. 31, Basingstoke.

Mrs. Horton.—Till Oct. 31, Varty and Cwmavon.

Mr. J. S. Harrison.—Oct. 26, St. Giles' Christian Mission, Olympic Theatre, Wych Street, Strand.

Mr. William Hill.—Till Nov. 3, Newarthill, Lanarkshire.

Mr. Newton Jones.—Oct. 25-Nov. 4, Taunton.

Rev. J. Jameson.—Oct. 26-Nov. 2, Wesley Place, Great Horton, Bradford.

Mr. and Mrs Geo. Kelly.—Till Oct. 25, Newbold Verdon: 25-28, Barton Fabis; 28-Nov. 5, Newton Burgoland.

Mr. W. R. Lane.—Oct. 25-Nov. 3, Huddersfield; 8-17, Burnley.

Rev. Jesse Mayo.—Till Oct. 28, Hetton, Co. Durham; Nov. 1-12, Hornsea.

Rev. John Mitchell.—Oct. 26-Nov. 2, Carshalton; 9-16, Pemburg.

Mr. A. Y. McGregor.—Till Nov. 16, Addiwell, N.B.

Mr. Charles Noakes.—Oct. 26-Nov. 9, Whitehaven.

Mr. W. Olney and Mr. Spencer Johnson.—Till Oct. 27, Bermondsey; Nov. 2-10, Dartford.

Mr. Herbert Pout.—Nov. 2-16, Sittingbourne.

Madame Annie Ryall sings the Gospel. Address, 126, Jamaica Road, Bermondsey. Open dates, Oct. 27 and 31, Nov. 7 21, 24, 26-9.

Gipsy Smith.—Oct. 25-Nov. 3, Shoreditch Tabernacle; 8-17, Greenock.

Rev. James Sprunt.—Till Oct. 27, Offord, Hunts.; Nov. 2-6, Deptford.

Rev. F. C. Spurr.—Oct. 26-Nov. 9, St. Anstell.

Mr. A. E. Sims.—Oct. 26-Nov. 9, Eston (Yorkshire).

Rev. J. Tolefree Parr.—Till Oct. 25-Nov. 3, Carlisle.

Mr. Anthony Towers.—Till Nov. 2, Glascote, Warwickshire; 9-23, Thurlestone, Yorks.

Mr. E. P. Telford.—Till Oct. 30, Mapplewell; Nov. 2-13, Brondesbury Baptist Church, W.

Mr. Henry Thorne.—Till Oct. 30, Ashton-under-Lyne; Nov. 1-6, Oldham (Chadderton).

Mr. F. H. Taylor. Oct. 25-27, Snodland.

Rev. J. T. Vine.—Till Oct. 29, Great Assembly Hall.

Messrs. Weaver Brothers.—Till Oct. 31, Primitive Methodist Chapel, Kilburn Lane, W. Rev. G. Shapcott invites workers to help. Railway stations, Queen's Park and Kensal Rise. Nov. 2-14, Sutton Bridge.

Mr. J. Weedon.—Till Oct. 24, Derby; 25-Nov. 7, Salisbury.

Mr. Leonard Weaver.—Oct 25-Nov. 7, Free Church United Mission, Leighton Buzzard.

Requests for Prayer.

For blessing on Mr. Jack Cooke's mission in Dublin, Nov. 2-23.

For a mission at Whyteleafe Tabernacle, Surrey, by Mr. Thomas Payne, Oct. 26-Nov. 3.

For a mission at Port St. Mary and Port Erin (Rushden Parish, I.O.M.), October 25-Nov. 3.

For the Convention to be held at Norwich, Oct. 28-30, that there may be "showers of blessing."

For the conversion of a young woman whose husband is a true Christian; that soon she may be brought to know Christ as her Saviour, and be fitted to be useful in her home and the Church.

That God will graciously work conversion by His Spirit's power in the hearts of a household of twelve souls, not yet converted, that all may become bright Christians and useful labourers in the Master's vineyard.

Praise.

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Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* The Christian, *and transmit, donations sent to them in aid of any accredited Societies and Missions. To remove a misapprehension, it is added that no charge of any kind is ever made on such donations.*

"The Christian" Almanac. With our next issue will be presented as a Supplement, The Christian Sheet Almanac for 1903. It has been a source of deep satisfaction in past years to learn that readers have found the daily texts a means of grace; and the prayerful spirit in which they have been again arranged gives reason to hope for a continuance of the blessing.

Prayer for Revival. Mr. Moody in his later years devoted his energies specially to the quickening of spiritual life among Christians, on the ground that a revived Church is the natural means of promoting the evangelization of the world. There is to-day a marked desire on the part of the people of God for wide-spread *revival*, and it is well to remember that the very word implies that those who experience such a blessing must be already alive, in a spiritual sense, *i.e.*, "born again." It is useless to pray that those who are "dead in trespasses and sins" should be "revived"—they need to be *born*. But let the children of God be revived, and the Holy Spirit will work *through them* in the salvation of those who, at present, are "dead" in their sins.

Prisons of the World. A wide circle of readers will welcome a new book on "Personal Experiences in the Prisons of the World" from the pen of Mr. Chas. Cook. To a keen observation of men and things, Mr. Cook adds not only the knowledge of a traveller, but the fervour of an evangelist. His visits to prisons have been brought about, not by a curious interest, but by a passion for souls, and the volume in which he records his varied experiences should prove both instructive and stimulating. (1s. 6d. and 2s. 6d. net. *Morgan & Scott.*)

The Children's Day. A happy idea in connection with "Children's Sunday" (October 19) was successfully carried out by a large and influential church in the North of England. In addition to a special week of prayer preceding the Sunday, an autograph letter was sent by each teacher to all the undecided members of his or her class, pressing the importance of immediate decision for Christ. Taking advantage of the special occasion, a letter was also sent to the parents of the children (many of whom never attend a place of worship), entreating them to co-operate with the teachers in training the young people for Christ. This is worth noting, and many others would find it advantageous to act similarly. There is no need, however, to wait for an annual children's day. Other occasions afford excellent opportunity for getting into closer contact, especially with parents. There is ample scope for the work of the Sunday to be supplemented more largely than it is.

Silent Influence. There cannot be really healthy development, either physical or spiritual, if only the food is looked after and the condition of the atmosphere is neglected. President Dwight once said:—

> The children of a household grow most naturally into the religious life, not when the parents are always talking about it, and pressing it upon them, but when the atmosphere of the house is so full of religion that they do not think of living any other life.

It is well that parents should bear in mind that the vital function of the home cannot be relegated to any institution; and in face of the many changes which of late years have so injuriously affected the home life, every effort should be made to preserve the attraction of the family and the sweet and silent influence of its circle.

The Education of Parents. It is evident, from many unmistakable signs, that the true idea of education has never seized the minds of a great number of parents and guardians. It is highly essential, certainly, that youths and maidens should be equipped with modern weapons for changed modern conditions; but it is far more essential that they should be sent out into the world properly equipped against the murderous attacks which modern life makes upon the human spirit. Both things are needed, but the latter more especially. This solemn work depends not so much upon the schoolmaster as upon the parents. They who produce life are the proper persons to train it. Paternity involves the serious responsibility of preparing children for the battle of life, and this task is impossible without religious training. Upon this vital point too many parents themselves need education. There is no work more pressing at the present hour than that of bringing parents face to face with their awful responsibility to train their children for God. This is to deal with the nation's life at its source. Young England will never be worthy of the past of our country unless the home life once more becomes truly religious.

As Others see Us. The editor of a Leicester newspaper has just concluded a journalistic visitation of the churches in that town, and he now offers the results of his work. For many months a different church has been visited weekly, until nearly 150 have been described in the columns of *The Guardian*. Included in his summary are the following criticisms. He complains of the paucity of men who speak directly from the heart to the heart. Too many, he declares, are mere "phrase builders." He notes that wherever he found a preacher who "felt deeply," and made it clear that he sought the highest good of his hearers, there was usually "a large congregation and a real religious spirit." Again, he remarks upon the absence of *men* from the majority of congregations; and further, he calls attention to a point which we have often strongly urged in these columns, *i.e.*, the need of the free seat system. Where this system operates, there the congregations are the largest—elsewhere they are not large. It is well that the churches should see themselves as others see them. Leicester is by no means an exceptional town—it is fairly typical of all great centres, and what applies to its church life may likely apply with equal force to the church life of all towns and cities. It is evident that the Church as a whole is yet far removed from her true function as an evangelistic agency.

The Mind of the "Sportsman." We place the following incidents side by side, leaving them to speak for themselves. Last Saturday there appeared in the most widely-circulated of the "sporting" papers a criticism of the pamphlet, "Profits and Prophets," which, as our readers may remember, is a scathing and unanswerable exposure of the system of giving "tips" on racing horses. There is no poetry in the pamphlet, but the facts are hard and indisputable, for they are taken direct from the sporting columns of newspapers, and they expose the fallacy of the "tipping" system. And all the critic can or will see in this ruthless revelation of robbery is a species of weak humour. That, we take it, is the professional sporting attitude towards all who expose the evil of professional betting. In the current number of the *Free Lance* a letter appears on the character of the amusements which please a music-hall audience, and the writer says:—

> A music-hall audience doesn't want to have to think; as soon as such an audience—or its component parts—finds that any demands are being made upon its thinking powers, it goes to the bars and exercises its drinking powers instead.

The writer might have extended his line to include all who make "sport" their god. The music-hall habitués may have no thought; but the others, who cannot see the falsity of their contradictory predictions, and who perceive in honesty only a feeble kind of humour, lack both mind and conscience. And yet they tell us that "thought" keeps men out of the church!

The Magnet of the Home. Mr. Andrew Carnegie, who is devoting a portion of his vast wealth to establishing Free Libraries in various parts of the kingdom, touched a vital point at Liverpool a few days ago at the opening of a new library in that city, when he remarked that good as was the library, the chief need of the working-classes was comfortable homes; for, through lack of these, men are driven first to the public-house, and then, naturally, away from anything that will tend to their mental and moral elevation. We have frequently touched this same question—it is a pressing one at all times. Where the home is a magnet, the bar exercises little power. Women have much to do with making the home what it ought to be. There are few things more necessary than the careful training of girls for the duties of the household. We should like to see, in connection with every church and mission hall, some definite attempt made to prepare girls for the sacred duties of home life. It is certain that only in this way will one great source of drunkenness and unhappiness be stopped.

Sensational Stories. The very large number of suicides, attempted suicides, and escapades which have been recorded lately as due directly to the influence of sensational literature, offers food for very serious reflection. We had hoped that an improvement, however slight, was being manifested; but the hope does not appear to have been justified. Some of the serials now appearing in popular papers cannot be justified on any decent ground whatever. These "powerful stories," as they are advertised, consist for the most part of sensational scenes, the reading of which, as well as their pictorial representation on public hoardings, can only do harm. The stimulus of the nerve centres is unnatural under such reading, and the inevitable exhaustion which follows is most detrimental to mind and morals. Dickens and Thackeray would blush for shame, if they could return, at the modern prostitution of the writer's art. To what a depth have writers fallen, when their sole aim seems to be the production of an unhealthy excitement! There is no law against it, so we suppose it will go on. The only thing we can do is to seek by every means to create a taste for healthier reading, and to keep young people, as far as possible, from contamination by supplying them with high-class writings.

The Mad Mullah. We do not at all like the look of the ugly story which comes from Somaliland with reference to the expedition against the Mad Mullah. The British reverse is a serious thing, and all accounts of it up to date only show that we have to deal with a rebellion which may have far-reaching consequences. An officer who knows Somaliland well, declares that we have been caught napping again—as usual treating these fanatical uprisings as of small importance, until they hurt us. He thinks that we are likely to become involved in a campaign second only to the Soudan. *That* terrible undertaking might have been avoided if we had been prompt at the very beginning to suppress the uprising. This unceasing ferment in the East shows that we have not yet understood the art of dealing with the natives. We wait until rebellion assumes gigantic proportions, and then we slaughter. But while we allow liberty to all fanatics in these dangerous parts, we shall always have an "expedition" on hand.

Equatorial Africa. A comprehensive charge recently given by Bishop Tugwell, whose diocese extends over 700,000 square miles, with a population of 35,000,000, sixteen different languages, and now 80,000 Christian adherents of all denominations, contains much ground for rejoicing and for hope. Broad in his full recognition of the self-denying labours of the missionaries over whom he has no jurisdiction, the Bishop looks forward to the time when the whole country shall be Christ's, a country, by the way, as large as Great Britain, Germany, France, Holland, and Belgium, but there is a sad note when he touches upon one section of British and German commerce—that of drink. In that land, as elsewhere,

> the traffic is suffered to continue simply and solely because it is a source of revenue. The chiefs of the country do not want it, the merchants say they do not want it, but the Treasury needs it, and therefore it must be maintained.

And consequently the African "is becoming a drunken person," and "drunkenness is becoming a common offence," with its results of crime and vice, and the progress of the Gospel is hindered and prevented.

The Missionary in China. The new treaty just concluded with China promises, among other reforms, a more reasonable policy regarding missionary work. The terms of the treaty are as follows:—

> The missionary question in China being, in the opinion of the Chinese Government, one requiring careful consideration, so that, if possible, troubles such as have occurred in the past may be averted in the future, Great Britain agrees to join in a Commission to investigate this question; and, if possible, to devise means for securing permanent peace between converts and non-converts, should such a Commission be formed by China and the Treaty Powers interested.

It is to be hoped that this Commission will find a way to safeguard the persons of missionaries and their institutions, without that preferential treatment of one class of missionaries above the others which has done so much harm in the past. It is well known that much of the recent trouble was caused by the civil privileges given to French Catholic missionaries *and their converts* by the Chinese Government, which placed ordinary Chinese citizens at a disadvantage in the courts. That fact has done incalculable damage to the missionary cause in the past, and has taught a much-needed lesson for the future.

The Spirit of the Inquisition. Dr. Stuckenberg, writing in the October number of the *Homiletic Review*, throws a light upon recent movements of Roman Catholic agencies in America and other countries, where "freedom makes a paradise for Jesuits and other orders," and he shows what efforts are being made by them to gain the upper hand in municipal and national administration. He says (and the words are equally applicable to these islands):—

> America and Protestant Germany are both to be brought to Rome. The Vatican organ in Rome said, a few years ago, that Catholics ought to welcome freedom of worship wherever they are in the minority, but that they are not bound to respect it when they obtain the majority. The following quotation from Father Phelan in the *Western Watchman* speaks for itself: "We would like to rack and quarter Protestantism; we would like to impale it, and hang it up for crows to build nests of; we would like to tear it with pincers, and pierce it with red-hot irons; we would like to fill it with molten lead, and plunge it into hell fire a hundred fathoms deep."

Blind Leaders of the Blind. A writer in the current number of a High Church monthly, defending the Mariolatry of France, urges that if the devotions are objectionable, "it should be a warning to us not to give too much power to the laity," as "these devotions originate with the people; the official Church accepts them tardily and with reluctance." Unhappily for his assertion, however, the (Roman) *Catholic Times*, announcing that the Irish Pilgrims will visit the shrine and miraculous picture at Genazzano, states that the particular devotion of the Pope is to "the Mother of God under the title of the Mother of Good Counsel" at Genazzano, and that "his particular care is to send all the faithful to her for guidance." In his room he has a copy of the miraculous picture, on which he has written "Let her be your only counsellor." It is added that, when he instituted the White Scapular some years ago, he had a picture of the Mother of Good Counsel and the Papal arms placed on it, and said, "The faithful are directed either immediately through her or indirectly through the Holy See." And this portrait at Genazzano is said to change the expression of its face, "at one time white, at another all flushed with a glow," and "the cheeks becoming like two newly-opened roses." And the Irish Pilgrims have been assured that they will not only afford consolation and joy to the Pope by a visit to the shrine, but will also derive much spiritual profit therefrom!

One Aspect of Militarism. Mr. Andrew Carnegie, on his installation as Lord Rector of St. Andrew's University, made an important reference to the blighting effects of European militarism on social and industrial progress. He pointed out that, one of the prime reasons for the marvellous rapidity with which America was monopolising the trade and industry of the world, was found in the fact of her unity as one nation, having one common policy, and being unhampered by the incubus of a large army and navy; while Europe is divided into a large number of States, each wasting an enormous amount of treasure, brains, and industrial energy in defending themselves against possible attack by the others. Under these conditions it is impossible but that America should altogether dominate and surpass all other countries, even our own, for all her energies were free for useful purposes, instead of being largely wasted on futile and unremunerative armies. There are many valid arguments against militarism; this one may not strike the highest note, but it is lamentably true as far as it goes; and from the point of view of physical well-being and progress it goes to the root of the matter.

The Burden of Babylon. A recent trial in one of the London police-courts has again drawn public attention to the unhappy lot of the East End sempstresses, and, as usual, there has been a fitful flow of pecuniary charity towards those whose need was not recognised until it had received the publicity of a prosecution. Unhappily this spasmodic generosity, useful as it undoubtedly is at the time, apparently does not lead to any development of steady and permanent interest in the condition of the wretched class dependent upon the sweaters, or to determined practical effort for the amelioration of their lot. It is estimated that there are in London alone (and other large cities in England have contingents of the sad army), 3,000 women engaged in shirt-making, whose maximum wage is only seven farthings each shirt, and who toil unremittingly from sixteen to eighteen hours per day for a miserable pittance of 1s. 4d. When the heavy cost of a room, and of other necessaries, is deducted from this income, it is easy to believe the food is only "bread, dripping, and tea." These people are to be found without difficulty by the practical philanthropist, and it should not be necessary for them to pass through the police-court before a helping and comforting hand is held out to them.

An Incorruptible Crown. Sixty or seventy years ago Miss Thompson, a Sunday-school teacher, wrote the hymn, "I think when I read that sweet story of old," which has been sung by thousands of children in all parts of the British Empire, and in many other parts of the world where the English language is spoken. She is still living, Mrs. Jemima Luke, over ninety years old; and a daily contemporary records the pleasant fact that she has just sent a subscription to the funds of the Sunday-School Union Centenary. In her case, as in that of many others of the people of God, the Divine assurance has been fulfilled. "Even to your old age I am He: and even to hoar hairs will I carry you" (Isa. xlvi. 4).

The Outpoured Spirit.—2.

THE MEANING OF PENTECOST.

WE have considered the fifty days as made up of the forty after the Resurrection, and the ten after the Ascension of our Lord to heaven. This period, however, was significant from another point of view.

In the ordinance of the feasts of the Lord in Lev. xxiii. the Sheaf of Firstfruits of the Harvest, which was waved before the Lord on the morrow after the Sabbath—*i.e.*, on the first day of a new week—was typical of Christ the Firstfruits of them that slept (1 Cor. xv.). The sheaf was waved to be accepted for Israel, as the risen Redeemer was and is accepted for us, and we are accepted in Him, the Beloved (Eph. i.).

From that first day of the week—the typical resurrection day—seven complete Sabbaths (= forty-nine days) were counted; and on the morrow after the seventh Sabbath from the waving of the Sheaf of Firstfruits—*i.e.*, on the fiftieth day—two wave loaves, made of fine flour, baken with leaven, a new meal offering, were offered for firstfruits unto the Lord, with burnt-offering, and sin-offering, and peace-offering. The wave loaves were typical of the New Testament Church, the spiritual Israel, who are a kind of firstfruits of His creatures (Jas. i.).

This fiftieth day was the day of Pentecost, and as the Resurrection of our Lord was on the third day after His Death, so the Outpouring of the Spirit was on the fiftieth day after His Resurrection. Times and seasons the Father hath set within His own authority. The Book of Life of the Lamb that hath been slain was dated from the foundation of the world (Rev. xiii., xvii). The Incarnation took place when the fulness of the time was come (Gal. iv.). Jesus was baptised when He was thirty years of age (Luke iii.). The Transfiguration was on the eighth day after Peter's great confession (Matt. xvi.; Luke ix.). The Crucifixion was on the Passover Day, the fourteenth day of the first month (Ex. xii.; 1 Cor. v.).

The Resurrection was three days after the Passover; the seventeenth day of the month; the day when the Ark rested on Ararat. The Outpouring of the Spirit took place on the fiftieth day after the Resurrection.

These were all times and seasons set within the Father's authority; they were all essential stages in the work of our Redemption. Neither the order of them nor the intervals between could be other than they were; nor can either of them happen a second time, unless they can all be repeated; for they are united and yet separated, by definite periods set within the Father's authority. But each and all of them may be apprehended in the experience of every believer. Their results are all his assured possession from the moment he believes; for the God and Father of our Lord Jesus Christ HATH blessed us with EVERY spiritual blessing in heavenly things in Christ (Eph. i.); and they are revealed to him by the Spirit of Christ as he is able to receive them.

The day of Pentecost was defined as to time in these words:—

"Ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the Sheaf of the wave-offering; seven Sabbaths shall be complete."

"Seven" is a number of *completeness*, and "sabbath" signifies *rest*. Therefore seven complete Sabbaths, commencing on the Resurrection-day of our Lord, leading to a first day of the week after the seventh Sabbath, is typical language for complete rest of soul and spirit, by faith in the risen Son of God, having ceased from our own works, and being united to Him in His death and in His resurrection (Heb. iv.; Rom. vi.). The wave loaves of the firstfruits were two in number, because two is the number of agreement, fellowship, communion; and the type was fulfilled in this respect when they had WITH ONE ACCORD continued stedfastly in prayer and supplication, and "the day of Pentecost was fully come, and they were all WITH ONE ACCORD in one place."

Therefore the chief conditions of Pentecostal blessing and power are:—(1) Personal and individual rest by faith in the risen Christ; (2) The acceptance of His yoke, becoming yoke-fellows with Him, the Faithful Witness, as His witnesses: (3) Soreness of heart and soul with our fellow-members of the one body of Christ, in faithful obedience to the will of God, especially with reference to continuing the testimony of Jesus.

There was no full, free, and eternal salvation revealed until Jesus had been glorified and the Spirit had been outpoured; nor were there any duly equipped preachers of the Gospel until the members of the infant Church, individually and corporately, were all filled with the Holy Ghost at Pentecost.

They had proved their undying confidence and trust in the exceeding great and precious promise of their departing Lord, and He, unseen in the heavens, had fulfilled His word. The river of living water had begun to issue, never more to cease its flow, from the throne of God and of the Lamb. The Scriptures which, while He went in and out among them, He had opened their hearts to understand; the things which were written in Moses and the Prophets and the Psalms concerning Him—shone like Urim and Thummim in their minds; and as the Spirit gave them utterance they spoke the wonderful works of God.

M.

A Ministerial Question-Box.

DR. TORREY ON SOUL-WINNING.

ONE of the most striking features of Rev. Dr. Torrey's recent missions in Australia, in the course of which so much revival blessing was given, was the "Ministerial Question-Box." In response to invitations, over 200 ministers gathered on one occasion in the Y.M.C.A. Hall, Sydney, to meet Dr. Torrey, who had agreed to answer any questions his brethren might wish to ask. We give herewith one or two specimen questions and answers:—

"Two ministers—equally gifted, equally prayerful and reliant on the Spirit of God for power to lead souls to the Saviour—one succeeds, the other does not. How would you account for this?"

"This," said Dr. Torrey, in reply, "is a purely imaginary case. Nobody can tell that two men are equally gifted, equally prayerful, equally reliant. How are you to know? It is a purely imaginary case. When I am in my classroom at home, with people not so dignified as you, I simply deal with imaginary questions by quoting—

'If all the world were water,
And all the water ink,
What should we do for bread and cheese?
What should we do for drink?
Why—scratch your head and think.'

In other words—if something should happen that didn't happen, what would happen?

"But the question suggests this to me—that it does not follow because a man is relying on the Spirit to help him, he will *see* results. Every man that is filled with the Holy Ghost will be successful. He may not see that he is successful, but he will be. Stephen was filled with the Holy Ghost. You say, 'That is purely imaginary.' It is not. How do I know? Because the record says so. Read it: 'Stephen, being filled with the Holy Spirit, lifted up his eyes.' But Stephen did not see the success of his sermon; all he saw was stones. And they carried him away from that sermon—dead! Was that sermon a failure? There was a man standing there, and all Stephen saw was that he was watching the clothes of the men who stoned him, applauding them, and shouting, 'Go in—stone him again!' But that man was Saul of Tarsus, and the conversion of that man resulted in the conversion of thousands. But Stephen didn't see that.

"Now, a man may be filled with the Spirit of God, and yet not see great results. Mind you, if he be definitely filled with the Spirit, he will usually see some results. If I were not seeing results from my preaching, I would not conclude I was not filled with the Spirit; but I would go alone with God, and have a time of heart-searching, to find out.

"Another thing, I don't think we are as dependent upon environment as some people imagine. Some of us get into an easy field, and some of us get into a hard field; but, brethren, there is a Power back of us that will give results in the hardest field. Nothing is too hard for the Lord. Brethren, if we believe in God, if we believe in the Bible, if we believe in the Holy Ghost, if we are willing to set our faces like a flint, believing that nothing is too hard for the Lord, and then hammer away under the most discouraging circumstances, we will get a revival in any place on earth.

THE HOLY SPIRIT'S WORK.

"Do you not think it is a safe thing to say that the Holy Spirit only brings out what a man has got in him?" asked someone. "For instance:—I once went to hear George Müller deliver an evangelistic address. It was one of the feeblest things I ever heard, and I concluded that evangelization was not George Muller's gift. Well, you would not say that George Müller was not possessed of the Holy Spirit!"

"I think you are wrong," said Dr. Torrey. "I heard George Müller give evangelistic addresses, and I would like to hear him give one in this town this afternoon; but it is true that there are diversities of gifts, and the Holy Spirit uses one man as a teacher, another as an evangelist, and so on; and it is not for you and me to choose the gifts by ourselves. We must place ourselves at the disposal of the Holy Spirit, to use us as He sees fit. As to the Holy Spirit calling nothing out of a man but what a man had in him, I must emphatically assert that that is not true. The Holy Spirit puts things into a man that are not in him by nature, and then calls them out. If there ever was a man born without natural gifts for public speaking it was Dwight L. Moody. When he began to speak first, his minister told him to keep still, as his gift was not preaching, and he was quite right. But it pleased the Holy Ghost to make Dwight L. Moody a preacher, and I guess he did a little talking before he died. Now, do not misunderstand me—if you do not feed on the Word of God and get filled, there is nothing for the Spirit of God to use; but if we feed on the Word of God, and are filled with the Holy Spirit, we will be used for whatever purpose the Holy Spirit shall call us.

"But, brethren, the question is not what you and I are naturally. The question is—what God makes us spiritually. Let me tell you a very sacred bit of experience, and one that I speak of very seldom. One day, as I sat in my study, something fell upon me, and I literally fell to the floor, and just lay there and shouted. I had never shouted before. I had never heard 'Amen' said before except in the right places in the Church services. But I lay there shouting, 'Glory to God! Glory to God! Glory to God!' just as if I had hysterics. It was some time before I could rise; but at last I got up, and went out and told my wife what had happened. Friends, what had happened? The Spirit of God had put something into me that was not there before."

[*Further answers to Ministerial Questions will be given in subsequent issues.*]

Leading Children to Christ.*

By A. H. McKINNEY, Ph.D.

IT must never be forgotten that there is no one successful method, and that no two children can be dealt with in exactly the same manner. Moreover, a method that is a failure at one time may be successfully employed at another, and a child who has remained apparently insensible to one appeal may readily yield to another. So do not be discouraged, but try, try again. The following are suggested in a general way:—

I. Rely on the Spirit's willingness to help you.—Remember that the work of leading the child to Christ is His. Never forget that you are the instrument in His hands for doing the work. Be encouraged with the thought that He is not only able, but also very desirous to help you. At every point in your endeavours for the child, look to Him for direction, inspiration, and power. Tell Him of your mistakes, and acknowledge the part which He has played in your successes. As He took the things of Christ and showed them to you through some human instrumentality, so He will show them to the child through you.

TAKING TOO MUCH FOR GRANTED.

II. Present Christ to the Child.—I do not believe that the time of every Sunday-school session should be occupied in simply presenting Christ to the child, but I do believe that that time is largely mis-spent if there is not underlying the teaching the thought that the lesson is going to lead up to Christ. Take your Bible as the type. In it are many forms of teaching; in it there is much of history, of chronology, of geography; types, ceremonies, and institutions have their place, but are they not all for the purpose of leading up to and of presenting Christ? So it ought to be with my teaching. Methods may vary; to-day I emphasize one truth, on next Sunday a different one, but all the lessons should in some way point to Christ.

In addition to this, I would present Christ to my class as a whole, and I would present Christ outside of the class to the individual members thereof. In this respect, frequently, too much is taken for granted. Parents think that the Bible-school teacher will lead their little ones to the Saviour, and the Bible-school teacher thinks that the parents will do it. Again, at special times, for example on Decision Day, Christ should be presented to the children, as if this were the first opportunity that had ever been offered to accept Him.

III. Remember the Differences in Children.—I once heard of a boy who not only was a liar, but who did not think it wrong to lie, and who had been taught to lie by his mother. It would not take a very vivid imagination to picture that boy sitting in a Sunday-school next to a boy who thinks it a great sin to lie, and whose mother has neglected no opportunity to instil in him a hatred of deceit. Those two boys cannot be led to Christ in exactly the same way. Here is a child that has been instructed in the truth since infancy. Here is one that was born and has been bred in an atmosphere of unrighteousness. What a difference there is between them! Unwise, indeed, is the teacher who ignores these differences when presenting Christ to the two.

WHAT MAY BE TAUGHT, AND HOW.

IV. Use the Child's Language.—Not childish language, not baby talk, but language that the child can understand. Much that is uttered on religious topics in the presence of the child is spoken in an unknown tongue, and it results in nothing, because it is not understood. The writer has long defended this thesis: *The highest spiritual truths may be taught to, and understood by the child, if uttered in language with which the child is familiar, and illustrated by those things which are on the plane of the child's experience.* This brings us to one other suggestion concerning the How.

V. Use Illustrations which the Child can Understand.—Those who deal with children are quite apt to refer to Jesus as the great Master Teacher, and yet are very prone to neglect or to refuse to follow His example. When the great Teacher taught the most sublime truth, His illustrations were from the common every-day life of the people. He made them *see* the truth. So, he who would present Christ to the child must first see as the child sees, and then present the truth by illustrations on this plane of vision.

POINTS TO BE REMEMBERED.

VI. Do not Expect too Much of the Child.—A Christian is a disciple of Christ. A disciple is a learner, a follower. The test that we should apply to the child who wants to confess Christ is, Do you love Jesus Christ so that you are willing to follow Him? Conversion is turning to Christ. The one who has turned to Christ does not by that act become perfect. We have already stated that conversion is not sanctification. Has not this been frequently forgotten in dealing with the child? Have we not expected that development, that maturity, that holiness which is often lacking in even the mature saint? A child of seven may be as real a Christian as is the adult of forty-seven, without the experience of the latter.

VII. Remember how Patient God has been with you.—Not once nor twice, but many times was Christ presented to you before you accepted Him, and after you had accepted Him what haltings, what stumblings, what going backwards there were! And through it all how tenderly and how patiently He encouraged you, helped you, and led you. Your case was not an exceptional one. There was no special reason why you should have been treated with such loving kindness. Do not forget all this, and it will make you loving, gentle, and patient with the little one whom you want to lead to the Saviour or who has accepted Him.

*From The Child for Christ. A manual for parents, pastors, and Sunday-school workers interested in the spiritual welfare of children. By A. H. McKinney, Ph.D., superintendent of the New York State Sunday-school Association; with a prologue by A. F. Schauffler, D.D. (1s. 6d. net. *Fleming H. Revell Co.*) The book is the outcome of the discussion and consideration of the difficulties and successes of many hundreds of workers with whom Dr. McKinney has been coming into contact. It will form a valuable guide and aid to the teacher in striving to bring his work to its legitimate crown and issue.*

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Zionwards.

Gen. xlv. 4, 5; Isa. lxii. 6, 7; Rom. xi. 26.

Lord Jesu, King of Zion,
No more let Israel roam,
But in Thine outstretched arms
Find peace, and rest, and home.
While welcomed from their long exile,
They meet Jehovah's pardoning smile.

Chorus.

O King of Zion from above
Draw Israel home with cords of love;
Nor day nor night we give Thee rest
Until Jerusalem be blest.

O weeping, storm-tossed ones,
Who oft for Zion yearn,
Her long rebellious sons
Back to your King return!
He waits with everlasting love
His faithful promises to prove.

Though scattered far and wide——
Beneath His sheltering wing
Shall Christ, the Crucified,
His long-lost brethren bring.
His gracious words dispel their fears,
His hand shall wipe away their tears.

From age-bound unbelief,
Jesu, we gaze on Thee,
The vail at last removed,
Our own Messiah see!
He turns to us a Brother's face,
We find ourselves in His embrace.

O Israel, first beloved!
My Father's wayward child?
In glad surrender now
Thou standest reconciled.
The former things are passed away,
There dawns for thee Eternal Day!

O sweet Jerusalem!
Released from curse and pain,
Lo! Abraham's sons made free
Tread Thy fair courts again.
Their night of grief is past and o'er,
Christ reigns their King for evermore. H.

Revival Thoughts.

"SHOWERS OF BLESSING."

AT this time, when the earnest desire for a Revival is so heavily laid upon the hearts of God's people, it seems right we should inquire very closely what are the causes which are preventing the fulfilment of God's gracious and loving promise, "There shall be showers of blessing."

The promise was made to a purified Israel, but the showers were not limited to them. When the Lord was their accepted God, and they had entered into the "covenant of peace," then God promised that they "and the places round about," should receive showers of blessing. But it was necessary first of all that God's people should put themselves in a position to receive them.

Now what is this position? Surely it is this, that we Christians must most zealously put away from us all sinfulness and all that is not quite pleasing to God. Look at Lev. xxvi., "If ye walk in My statutes, and keep My commandments and do them, then I will give you rain (3, 4) . . . and establish My covenant with you (9) . . . and I will walk among you, and will be your God, and ye shall be My people" (12).

And so, too, if we look in Mal. iii., we shall see that before God will pour out the very abundant blessing which He there promises, man must put himself into a position to receive it by bringing "the whole tithe into the storehouse"—by paying Him what is His due, with regard to our time, our abilities and our possessions. And, moreover, we have it distinctly stated in Jeremiah iii. that because of Judah's sin, "Therefore the showers have been withholden."

If, then, we Christians really desire a great outpouring of God the Holy Ghost upon ourselves and those "round about," is it not quite clear that we must be very zealous for the strict fulfilment of God's command? Let us thoroughly examine ourselves, and by God's grace remove whatever there may be in us which may hinder the showers of blessing.

Then, having put ourselves in a position to receive the fulfilment of this loving promise, let us with all earnestness and in true faith ask for it, for "Thus saith the Lord God: I will yet for this be inquired of." We have received the "former rain"—mercy drops round us are falling; but now we want the promised showers "in the time of the latter rain." "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds and give them showers of rain" (Zech. x. 1).

H. W. H.

Prayer and Revival.

DEAR SIR,—I trust the article, "Revival Memories," in your last issue, reproduced from Canon Garratt's letter to *The Record*, may not restrain the spirit of prayer for Revival, which is gathering in force and fervency all over the world.

Although in England in 1859 little out of the ordinary measure arose, it was not so in Ulster *for* England. Prayer on thousands of occasions arose from Spirit-filled men and women for England, and that England did not have a Revival, in the true sense of such a movement, but only a gracious work of much power, may be attributed to the absence on her own behalf of genuine, persistent prayer, which, as James says, is "powerful in its working."

I am in agreement with all authorities, such as Rev. Professor Finney and others, in tracing all Revival movements to the prayer of God's people. Even in Scripture, events bearing the seal of the promise of God have had, nevertheless, the seal also of prayer as an essential condition of their being fulfilled.—Yours faithfully,

October 24, 1902. W. Woods Smyth.

Stores Prayer Union.—The tenth annual meeting of the Stores Prayer Union was held a few days ago at the Police Institute, Adelphi Terrace, Strand. A satisfactory report was presented showing increased attendance during the year. Addresses were given by Rev. G. Robinson Lees (Lambeth), Messrs. R. Bannister and J. E. Bignall, and Miss Vaughan Barber. The hon. secretary is Mr. W. G. Green, 1, Hatfield Street, S.E.

Old Testament Lessons.

Notes of addresses by Rev. David Baron, given last week at the Noon Prayer Meeting, Aldersgate Street Y.M.C.A.

"WHO IS A GOD LIKE UNTO THEE?"

IN the last three verses of Micah's prophecy we have not prophetical denunciation of sin, but consolation. "Thou wilt perform the truth . . . which Thou hast sworn." In the Epistle to the Romans the Apostle is overwhelmed with the realization of the covenant-keeping God. "O the depth of the riches both of the wisdom and knowledge of God." So it is here. Micah beholds the sun of mercy emerge from the dark clouds of judgment, and exclaims, "Who is a God like unto Thee?"

Scripture answers the question in several ways. (1) He is the *living God*. We have in Psa. cxv. a full description of the gods of the heathen, "They have mouths, but they speak not," &c. But in the language of Jeremiah, Jehovah is "the true God, the living God, and an everlasting King." He is the Fountain of Life, of whom the Psalmist sang (Psa. xxxvi. 9), and "in Him we live and move and have our being."

(2) He is a *holy God*. This is sounded forth by Moses in Ex. xv., "Glorious in holiness, fearful in praises, doing wonders." Holiness as an attribute of God entered not into heathen conception, and even an Isaiah has to fall down and cry, "Woe is me . . . I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts." Those who truly worship God must do so in the beauty of holiness.

3. He is a *God that pardoneth iniquity*. When Moses prayed, "Shew me Thy glory," the answer brought out the goodness of God, as shown in graciousness and mercy (Ex. xxxiii. 18, 19). The fulfilment is seen in the next chapter, where the Lord is proclaimed "The Lord, the Lord God, merciful and gracious, long-suffering . . . keeping mercy for thousands, forgiving iniquity and transgression and sin." Iniquity we may take to be the innate vileness of man, the depravity of his being; transgression as rebellion against God's authority, expressed in the law; and sin as the violation of the straight, eternal rule of righteousness. These three millstones are round the neck of man, dragging him down. Who is to deliver him? The Bible shows us sin, as God sees it, and its consequences here and hereafter; but the object of its analysis of sin is to show us the mercy of God. The work of the Divinely-appointed Messiah was always on the lips of Prophet and Psalmist. Turn, as an instance, to Lev. xvi. where on the solemn day of atonement, after Aaron has confessed his own sins, he confesses those of the people, "putting them upon the head of the goat," and then "the goat shall bear upon him all their iniquities." Behold, here, the Lamb of God "bearing away" the sin of the world. In a study of Isa. liii. (which answers to Lev. xvi.) we read, "He bare the sin of many, and made intercession for the transgressors." All the history of Israel converges in the Alpha and Omega of prophecy, the Messiah.

THE CLIMAX OF THE BOOK OF IMMANUEL.

Isa. xii. is a short psalm of joy, which forms the climax of the "Book of Immanuel," that section of Isaiah which includes chaps. vii.-xii. If we seek the meaning of the words, "That day," we turn to the context in chap. xi. 10: "In that day there shall be a Root of Jesse, which shall stand for an ensign of the people." "That day" is to be a day of deliverance, not merely national, but spiritual. "In that day thou shalt say, O Lord, I will praise Thee." The emphasis of xii. 1 rests on the latter part of the verse. Their hearts will acquiesce and take delight in the justice and righteousness of God, even when sin has brought down His anger. The verse harmonizes with Isa. xl.: "Speak ye to Jerusalem . . . her iniquity is pardoned. Comfort ye my people." And the song of Israel in "that day" is the song of every one whose eyes have been opened. For such, Messiah's day has come, and in the light of Calvary they have known God. "Thou wast angry, but thine anger is turned away"—and how? The secret is told in Isa. liii: "All we like sheep have gone astray," but "the Lord hath laid on Him the iniquity of us all."

THE ROCK—HIS WORK IS PERFECT.

The Song of Moses, recorded in Lev. xxxii., has nothing to surpass it in the range of Scripture for loftiness of style and grandeur of language. It may be styled "God's manifesto" in relation to Israel. The purpose of the Song is two-fold: to witness against the sins of Israel, and to testify to the goodness and righteousness of Israel's God. Verse 4 is the first instance in which God is spoken of as "the Rock." Subsequently the name became a favourite one, David particularly using it. On his dying bed the Psalmist acknowledged "the Rock of Israel spake to me."

"Perfect is His work." We have not yet an adequate conception of the universe which God has created; but it is not of the work of creation of which Moses sings, but of the work of redemption, unfolded by Jehovah in his dealings with Israel. The obligations of Israel to God were great; let us, however, remember that ours are greater, for deeper light shines upon us than upon them from the Divine revelation.

In Foreign Prisons.*

BY reason of ripe and rich experience in the visitation of prisons and prisoners in all parts of the world, Mr. Charles Cook has exceptional qualifications for writing upon this important subject. Our friend has a facile pen, and his adventures among criminals, while proclaiming the good news of salvation and distributing the Word of God in Russia or Morocco, in Algeria or the United States, form a record which is at once pathetic and fascinating. His PERSONAL EXPERIENCES in the Prisons of the World will prove of high value to the student; it is an important contribution to the literature of penology.

There is a vivid passage descriptive of the celebrated "Tombs" and Sing Sing prisons of America:—

A CHOIR OF PENITENTS.

"Sunday morning found us at the 'Tombs' Prison. The principal service was conducted in the main building; and then we were presented with a *congregation of drunkards;* and were surprised to find my address continually punctured by a warder's voice continually crying out, 'Fourteen days,' 'Seven days.'

"Prisoners were being tried and sentenced on the Lord's Day. 'Yes, sir,' said an officer, 'guess we'd never get through if we did not work on the Sunday.' I was glad to notice many of the poor 'drunks' who had been listening were moved to tears, and sought our prayers for help to break from their vice.

"Principally young girls! 'Drink and dress,' said the Matron, 'bring the majority of women here.'

"I had tried, whilst speaking, to touch the chords of some hearts; and, whilst singing an apposite hymn, my *choir of penitents* absolutely broke down.

"I suppose the dead and buried recollections of past days had revived, and memories of home—of mother—were alive: these tears (those blessed safety-valves for broken hearts sin-chased with sorrow) came to their relief.

PREACHING IN SING SING.

"The State prison of Sing Sing is beautifully situated on the Hudson, some thirty miles from New York. I had been told by officials of other American gaols that 'they could get anybody out of prison, and even off the gallows, if they had enough money.' But I was greatly surprised at the lack of discipline openly permitted in this huge penitentiary.

"One man was reading a newspaper whilst lying in bed and smoking, and this was on a Sunday morning. The man in the next cell was making tea over a lamp, the tea having been brought into the prison surreptitiously, by the prisoner's own confession. The next prisoner was in the act of holding out a diamond, and asked me my opinion as to its value. In a fourth cell a man was passing a letter to a companion in cell number five, using for this purpose an artfully-contrived apparatus made of a pair of scissors and wire. Having dropped part of the contrivance, he coolly asked the paid official who accompanied us round the place to 'Hand me up those scissors, if you please.' The gentleman did so, and left me marvelling at a convict being permitted to retain in his possession such dangerous articles.

"I much enjoyed preaching in the church to some 1,200 convicts. A splendid orchestra and choir led the singing, and I sought grace to do my very best to show the Nemesis which follows sin, and was pained and surprised at the applause which followed."

Much has been written of the underworld of Chicago since Mr. Stead wrote his sensational work on the subject. Mr. Cook deals graphically with the Illinois State prison.

"Some forty miles away from Chicago—at a place called Joliet—stands the State prison of Illinois. It is a magnificent building, and occupies the largest area of any prison known to me. I was shown over the place by an official and the chaplain. White men and coloured men, a few yellow men from China, and others from Germany, with a few other nationalities thrown in, composed the heterogeneous collection of scoundrels and villains, principally from the adjoining city of Chicago.

"It is the most awful centre of sin and its consequences I have ever visited. Morocco was bad; Algeria, in some respects, worse; but this is hardly to be believed unless one saw it and heard such things from *official* lips. Outwardly things were not so bad. Order seemed to prevail, the sanitary arrangements appeared all right, but the moral condition may be inferred from the following facts, and my readers must read 'between the lines.'

"I knew something of Chicago as a 'City of Crime,' where shopkeepers frequently keep a loaded revolver behind the counter whilst doing business; and I had just visited the county gaol, where 600 prisoners, mainly murderers, were allowed the run of the place, smoking and chatting at their own sweet will."

THE LEASE SYSTEM.

Mr. Cook deals, in passing, with the Southern States of America and their lease system.

"The prisons in the Southern States have long called for reform, and there needs some one to voice the awful wrongs of the prisoners; and the abominable system under which they languish—what is known as the 'Lease system'—is more than abominable, and calls loudly for reform. In Georgia, for instance, *convicts are leased* to individuals, over whom no supervision is exercised; and, what is worse, men, women, and children are herded together, and sleep together in one large shed on the ground without beds. One authority says, 'I have seen some pretty bad sights in Siberia, but I have seen far worse among the coloured prisoners in the Southern States.'" Mr. Cook touches deftly on a wide range of topics affecting crime and the criminal; in all he writes with the keenness of a close observer and from the standpoint of an earnest evangelist.

* PERSONAL EXPERIENCES in the Prisons of the World. (1s. 6d. and 2s. 6d. *Morgan & Scott.*)

A Protestant Veteran.—For forty years Mr. T. H. Aston, secretary of the Birmingham Christian Evidence and Protestant Laymen's Association, has been labouring in the Gospel. Seven years ago Cromwell Memorial Hall, Heath Green Road, Winson Green, was opened. By voice and pen Mr. Aston carries on an important controversial work in defence of Protestant principles and Evangelical truth. He may be addressed at the Hall.

Two Quiet Days for waiting upon the Lord and intercessory prayer were held last week at the "Welcome Mission," Portsmouth, presided over by Mr. Hogben. Bible-readings were given by Miss Soltau, of the C.I.M., and Mr. Paget Wilkes (Japan), missionary. The main thoughts centred in the possibilities of believing prayer, and several striking illustrations were given of the way in which the Lord responds to-day to the prayer of faith. At a half night of prayer Mr. Hogben mentioned that for three and a half years past a few had been meeting at the "Welcome Mission" every Monday at noon, for an hour, to pray for a revival through all the churches in Portsmouth, and asked all to plead daily for a fulfilment of the Lord's promise, "I will pour out of my Spirit upon all flesh."

Other Lands.

American Inland Mission.

IN June last it was my great privilege to be associated with Dr. and Mrs. Howard Taylor in a small, but very interesting, Foreign Mission Convention, held in the garden of Mrs. Stambach, in a small township called Anchorage, fifteen miles from Louisville, Kentucky, U.S.A. We met many interesting workers from America and abroad, and amongst them Dr. Guerrant, the founder of the American Inland Mission. It is a plant grown from the seed of that ever-fruitful tree, the China Inland Mission.

Dr. Guerrant began as a medical man, and subsequently gave up practice for the work of the ministry in the Presbyterian Church. Some twelve years ago he made a startling discovery, that in the mountains of Kentucky there lived a race of Highlanders, Anglo-Saxons, descendants of the old settlers, who had preserved their independence, and had never mixed with other sections of the population of the State. He found them living in a terrible state of ignorance of the Gospel, and of the name of the Lord Jesus, uneducated, with vice and crime rife. Hardy, poor, for the most part hatless and shoeless, maintaining the old family blood feuds, this was a fitting sphere for the manifestation of the power of the grace of God. Dr. Guerrant gave up his church, and, aided by his wife, devoted himself to the work of evangelizing and educating these mountaineers.

The people often walk ten miles over the mountains, and sit all day listening to the Gospel. They then start back home, without eating a mouthful of food, so keen are they for the Word of Life. Numbers have been converted, six churches have been built, and ten schools opened. A little band of sixteen workers have been prayed into the field by Dr. Guerrant.

STORY OF TWO ELDERS.

One Sunday an old couple appeared at a service and requested baptism. The man was eighty, the wife not much younger. Both were barefoot and in the poorest clothing. Dr. Guerrant said to them, "I never baptize a man till I have seen him living a holy life for two years on these mountains." "We are old people; we have heard this Gospel a few times now. We are serious; we have trusted Jesus, and cannot tell when we shall get here again." "Then I'll make an exception, and I'll draw the line at eighty." Both were that day baptized and received into the church. Nimrod was the old man's name, and he had brought up a family famous for deeds of daring and sin. He became a church elder, and served faithfully in godliness of life till God took him home.

He was succeeded in the eldership by Jim McIntosh, a famous man, who had no fear of anything, but never went to any religious meeting. One day a woman challenged him by saying, "Jim, you're afraid to go to church!" This he was obliged to respond to. He went on Sunday morning, and had to go a second time, for he got "hit." At the close of the second meeting he went up to the front to seek the Lord. It was a tremendous struggle. When questioned as to whether he had any difficulty in going out for Christ, he replied, "Ask any man that's been born again what it costs!" Jim became a mighty man of God.

THE WORD AS "GREAT SPOIL."

When Dr. Guerrant was able to introduce copies of the New Testament, he made it a rule that no family should have more than *one* copy, so as to help the largest number. An old woman walked fifteen miles barefoot to get one, and carried it home as a great treasure. In a short time she was back again, asking for another one, saying that her brother had found out that she had it, and had made her give it him for his family; so she obtained a second copy. In a few weeks she was back again for a third copy, saying how an old woman a mile away would not rest till she had given her her copy. And so this poor old soul walked ninety miles ere she had a copy of her own!

I need hardly say how profound was the impression produced by the addresses of Dr. and Mrs. Howard Taylor at this Convention, and the joy they had in so unexpectedly meeting with so interesting a man as Dr. Guerrant.

Should any hearts be led to send help to this work in the Kentucky Highlands, I shall be only too glad to be the channel of communication.

GEORGE SOLTAU.

4, Coronet Buildings, 1036, Sixth Avenue, New York, U.S.A.

Evangelical Society of Geneva

THE newly-published report of this Society gives a good and readable account of the general work during the past year, the seventy-first. The three branches of activity are dealt with separately:—Colportage, Divinity School, and Evangelization. We are told that seventy colporteurs are at work, all of them in France and her colonies, except three, who are labouring in Italy and Switzerland. In the Divinity School were thirty-two students. There are at present sixteen evangelization stations in connection with the Society.

Some idea of the extent of the colportage work may be obtained from the fact that 3,079 Bibles, 15,201 New Testaments, 13,546 Scripture portions, and 290,405 other publications have been sold. However, the selling of Bibles and Biblical literature does not sum up the whole of the colporteurs' doings. Following in the steps of their Master, these workers (as the report shows) have understood the importance of

THE MINISTRY OF CONSOLATION.

A colporteur in the Department Ardèche writes: "It is particularly by the afflicted that I have been well received. I have interested myself specially in them, for I know that my Divine Master loved the afflicted, and that it was they who most readily received His teaching. But in order to find the lost or sick sheep we must go everywhere, at the risk of being badly received in many places." A worker at Paris says: "A worthy widow of Jewish origin was much discouraged. Her son, who kept her by his work, had fallen ill. Just as I entered her house she was thinking of our last meeting. 'Ah! it is God who sends you,' she cried, 'that I may tell you of my misery, and that you may read me a passage of the Holy Book to strengthen me.' This was done; and we prayed as well; our Lord's peace abode in this home."

Side by side with the work of consoler, the still more urgent office of

MORAL RESCUER

presents itself. This work not only demands much charity, but also a great deal of courage. Here we come into contact with alcoholism, with which almost all the colporteurs have to deal. One colporteur, who gives special attention to temperance, writes: "At a place in the Department of Ain, I saw an inn-keeper, victim to his trade, with whom I had had a conversation the previous year. He looked wan; I asked after his health. This man was seriously ill, his entire constitution having been ruined by drink. He said, 'I have accepted the glasses offered to me by my customers, and now it is too late; the evil is done.' He told me that he had a Bible, which he bought from a colporteur some few years ago. After a moment's conversation, he leaned on the table to weep."

Consoling the afflicted, and raising the victims of vice, do not, however, constitute the highest aims of the Society. It sends forth colporteurs above all to

ENLIGHTEN SOULS BY GOD'S WORD.

Here the report comes to speak of the work as in the midst of a Roman Catholic population, and records many an interesting meeting with pilgrims, priests, and others. One example must suffice. A colporteur in Dordogne writes: "I had promised one day to spend an evening with a family, and to sing some hymns. When I arrived, I found the house full of people, about fifty in number. As I spoke of the love of the Saviour, I perceived tears on several faces. When finishing, I put the question: 'Is it not true, my friends, that it is better to speak of this than to enter into controversy and to speak ill of the priest?' The positive (rather than negative) method strongly commends itself to experience in French evangelization."

Many passages such as those quoted appear in the Society's report, and in reading them one is convinced that these men are a power for good in France; simple men and poor, as most of them are, they are working under the manifest blessing of God.

The present unsettled state of religious life in France, the battle raging in that country between a large portion of the population and the Jesuits, renders the work of the colporteurs very important, and also difficult. Help from British sympathizers is heartily appreciated by the Society, and its widely-travelled and highly-esteemed superintendent of colportage, Pasteur J. P. Dardier. D. G. T.

From Central America.

I AM in receipt of letters from believers at San Marcos, thirty-five miles beyond Quesaltenango, five days' good travelling from Guatemala, stating that some thirty gather together every night to read the Scriptures. Shortly after the destructive earthquake, when they were worried and persecuted by fanatics (who say we are the cause of them), they were greatly cheered by the arrival of one of our faithful colporteurs, who preached to them from the words, "Fear not them which kill the body." These lonely believers plead with us to send a permanent pastor to shepherd and feed them, stating that they have great hunger and thirst to know more of the truth. We would to God that a man and wife, fully gifted and taught, were available, wherewith to supply this pressing need; but in the absence of such, two of our single lady missionaries, one of whom speaks the language, are planning to go there soon.

It is my hope and expectation during the coming dry season to make an extended trip, taking with me, if the Lord opens the way, and furnishes the means, some of our promising believers for their further development, visiting especially the numerous towns where scattered Christians are struggling to maintain a testimony for God and His truth.

An ample room for the preaching of the Gospel and a suitable place for the instruction and preparation of native converts for evangelistic and pastoral work, is an urgent need. The proper place for missionary training schools is in the foreign field, where converts who have the language and are acclimated can be trained. This is the hope of the evangelization of the heathen. A. E. BISHOP,

Central American Mission.

Guatemala, Box 74.

Villa Helvetia, Mentone.

IN these days of unique stress and competition, the battle of life is perhaps felt more keenly by refined gentlewomen who are compelled to earn their living than any other class, and if health and strength quickly give way under the strain, it is not surprising. To these the Villa Helvetia, Mentone, offers opportunities for the recuperation of health, and for twenty-eight years its hospitable doors have been open. Year by year numbers of ladies of delicate or ailing constitution have visited the Home, where, thanks to the kind Christian attention of those in charge, and the curative properties of the wonderful climate, they have had their health restored, and have returned to their work with renewed strength and hope.

Ladies are received from November 1 to May 1, the age of admission being from eighteen to forty. Those who are familiar with the conditions of life on the Riviera will know that the £1 per week contributed by the ladies does not cover the outlay. Communications may be addressed to Miss Dodgeon, Les Grottes, Mentone, Alpes Maritimes, France.

Rev. F. B. Meyer's Itinerary.

HELSINGFORS, the principal city of Finland, altogether surprised me. I crossed the Baltic in a storm of snow, but on a most comfortable boat; and on reaching Hange, from which the train runs to the capital, found myself in winter, so that I was very glad of the fur-coat which a Christian friend insisted on lending me.

On reaching Helsingfors, after a seven hours' journey through a snow-covered land—the few scattered villages looking out from the thickly-wooded country *en route*, I found the carriages running on sledges, and the city bearing a most wintry aspect. But the moon was shining brilliantly overhead, and a warm welcome soon took the frost out of me.

The city is an altogether beautiful one. I was quite prepared for a collection of wooden buildings without the modern contrivances for lighting and transit. On the contrary, I found noble public buildings with granite columns; imposing churches; large open spaces, with monuments, gardens, and drives; electric tramcars, which far surpass anything I have hitherto seen in South London. I noticed one hotel, in which I should suppose it would be easy to accommodate some 500 guests, but this is closed for the present, as an arrest has been put on the prosperity of the city by recent changes, and it will be some time before either the city or the country recovers from the crisis through which the Finns have been passing. Very large numbers have left the country for Sweden and the United States; the Russian Cossacks are taking the place of native soldiers and police, and Russian officials, language, and coinage are being gradually substituted for the Finnish. The revolution is taking place quietly, but inexorably. The Finnish people are just now

VERY SUSCEPTIBLE TO RELIGIOUS IMPRESSIONS;

and we had some remarkable meetings. My books have been, through God's blessing, widely circulated, and I found that I had many friends, so that great audiences gathered, filling the University Hall, the German Church, and the spacious Alliance House at the most untimely hours.

There is a great need of good religious books in Finland, but the people are very poor. They cannot buy for themselves, but they read with avidity, and my friend, Pastor Kilburn, is most anxious that my small tracts should be translated into Finnish and circulated freely. He also pleads that this should be done for Bohemia and Silesia, and promises to attend to the whole matter. If we could raise £20 for the initial expenses, it seems as though it would be a real blessing; and I venture to believe that many of my friends may be willing to help. Contributions might be sent to Messrs. Morgan and Scott.

Then I returned *via* STOCKHOLM and COPENHAGEN, where on Sunday we had a delightful meeting, which filled the Y.M.C.A. Hall to its furthest capacity. Thence I travelled to Hamburg, where on Monday, at 10.30 a.m., a goodly number of God's children gathered, to whom I spoke on "Not grieving the Holy Spirit." That earnest worker for God among the Jews, Pastor Aston, interpreted for me. His colleagues and he are doing a blessed work.

At HAMBURG I was most lovingly welcomed by the Baroness von Nettelbladt, who is engaged in much of the good work of that great city. But specially she carries the responsibility of a large Home for the recovery of ladies from habits of intemperance. She seems to have had considerable success in this difficult work, and many have been saved. They are moving to more suitable premises, and pecuniary help at this juncture would be extremely welcome; but it has specially occurred to me that the fact of this Home being conducted on Christian principles, and in another country, might be a welcome hint to some who are anxious to know what to do with the tempted and fallen. The address of this devoted servant of God is—5, Moorwenden Strasse, Hamburg, Germany.

So ends another chapter! After a busy fortnight in England, Mrs. Meyer and I start for Jamaica, with Rev. H. B. Macartney, and I trust that I may have the same help in prayer on the part of many known and unknown. To nothing else can I attribute the safety, help, and blessing which have so richly fallen to my share.

F. B. MEYER.

The Nile Mission Press.

ALL who are concerned for the extension of Christ's kingdom in the land of the Pharaohs must needs welcome so admirable a means of sowing the good seed as the establishment of a Mission Press and Christian Literature Society. It is now some months since Miss van Sommer proposed that action should be taken; since then the plan has received the cordial endorsement of missionaries.

The representatives of the American Mission wrote:—"The number of people in Egypt who are learning to read is rapidly increasing every year. They read with avidity whatever comes in their way. They are anxious to learn what can be known. They are interested in religion and religious subjects. Tract literature has been found very effective in our work. Furnishing it freely, as is proposed by this Press, would enable the Mission agencies to use it still more abundantly and with greater effect." The C.M.S. local governing body expressed the view that "the formation of a society including representatives of all the Protestant Missions working in Egypt, and assisted by funds from home, for the production and publication of

ARABIC LITERATURE,

and especially such as affects the controversy with Islam, is heartily welcomed." The Bible Society, the Church of Scotland Mission, the North Africa Mission, and the Egypt Mission Band, were equally hearty.

It is thought that Alexandria, being the port, will be the best place in which to establish the Press, rather than Cairo, which is 130 miles inland. It will be necessary to purchase a suitable site for the purpose, and to build moderate premises, including a dwelling-house for the superintendent and fellow-worker; also for the head-printer. It will be wiser to do this at the first start, rather than set up the machinery in hired premises, and run the risk of being turned out. Some of the leading missionaries, who compose the Publication Committee, will decide as to what shall be printed; they will have translation work done, and find and develop native writers.

The undertaking was publicly launched at a meeting in Exeter Hall, Mr. Albert A. Head presiding. Miss VAN SOMMER, in the course of a comprehensive address, stated that, in addition to the missionary committees in Egypt, both in England and America committees are to be formed, and the Press will be placed in the hands of trustees. The speaker reminded her hearers, too, that in the Soudan and other districts, which are still closed to Gospel preaching, colporteurs will be free to circulate the good tidings.

Some important points were dwelt on by Rev. DOUGLAS THORNTON (C.M.S., Cairo) and Mr. J. MARTIN CLEAVER (Egypt Mission Band). Arabic is read over a wider area than any other language except English, and is spoken by more people than any except English and mandarin Chinese. Mohammedans reading Arabic are found from Sierra Leone to Pekin, from the Tartar of Tobolsk to the Malays of Capetown. The field, therefore, is vast, more so than the title of the Press would convey, and there is a strong demand for printed matter. There are scarcely any books in Arabic that can be read by children with profit, and but few pamphlets to satisfy the widespread spirit of inquiry. Many new periodicals are being started, and the secular Press displays remarkable activity. Schools are multiplying, but they teach only negation. The Press would disseminate positive truth, and so tend to the saving of the people and the establishment of an enlightened Church.

The Cry of India's Children.

THE atrocities committed upon little children in this country, which are from time to time brought into the light of publicity by Rev. Benjamin Waugh and his useful Society, have surely removed all doubt regarding the necessity for pursuing both protective and punitive measures to shield the defenceless little ones. That necessity remains urgent at home, but it is far more clamant in the Orient, and the Society for the Protection of Children in India has, therefore, a strong claim upon the sympathy of Christian people.

For the furtherance of its cause a public meeting was held in the Council Chamber, Exeter Hall, on Friday last, at which heart-rending stories of the sufferings of Indian children were told by missionary ladies of large experience.

Mrs. BROCKWAY spoke first of the sufferings endured by child-wives. The crimes of branding, starving, and systematic cruelty committed in the zenanas, are particularly difficult of detection and punishment. Suicides are frequently reported, but it is morally certain that some of these are actually cases of murder.

Rev. C. JORDAN added facts from personal knowledge, and told, as an example, of one child of eleven licensed for evil purposes for soldiers, but, happily, rescued by a representative of Pandita Ramabai. Mr. Jordan also adduced the case of a Brahmin girl of but ten years of age, likewise taken from a house of infamy. Indeed, in one district of Bengal, a regular trade is carried on (chiefly by Mohammedans) in young girls, who are kidnapped or bought, and subsequently disposed of for the vilest of purposes.

On behalf of Hindoo girls, Mrs. AVETOOM made a pathetic appeal. Hinduism robs the little girls of their childhood and their innocence. Married at ten, put into a zenana at twelve or before, they are deprived of liberty, and indeed of everything but bare life; while even that has lost its charm. Cruelties by husbands, beatings and bruisings, cases of branding—generally on the face, as a punishment for being of more pleasing appearance than a jealous sister-in-law—these formed part of the black catalogue of atrocity set forth by the speaker, who said that if reliable statistics could be collected of the suicides among young girls they would be appalling. An additional difficulty in dealing with cruelty is that the police are corrupt, and that outside a police court, ready to vouch anything, both "witnesses" and a man to coach them what to say, can be obtained for a few pence. Mrs. Avetoom added some instances of young girls aged but ten or eleven being openly sold into sin.

Mr. R. C. MORGAN, who presided, added that, underneath even the terrible facts that had been stated, there lay deeper, unmentionable deeds of shame. He sought earnest support for the Society, and its hard-working secretary, Rev. E. A. Summers, of Calcutta.

In a few concluding words, Rev. J. P. ASHTON, who represents the Society in this country, dwelt briefly on its defined aims:—

(1) To prevent the public and private wrongs of children and the corruption of their morals; (2) to take action for the enforcement of laws for their protection, and, when desirable, to have the law on the matter amended; (3) to provide and maintain an organization for the above objects; and (4) to do all other such lawful things as are incidental or conducive to the attainment of the above objects.

For the Blind Kabyles.—In a recent letter Miss Kate S. Smith, Djemaa-Sahridj, Algeria, writes hopefully of the efforts which are being made to minister to the needs of the blind Kabyles. "We are expecting a blessed winter's work. When in Algiers we were taken by Miss Read and Miss Day to see a blind girl who had been converted through their teaching. They had taught her to read by the Braille system, and had been the means of her being sent to France to learn brush-making. We found her bright and busy, and quite willing to come here and teach our Kabyles. The most rejoicing part is that the blind Kabyles who are learning to read really desire to work instead of beg. This is progress, and shows that the Gospel is raising them."

Pioneer Work in India.

MR. JOHN LAMPARD AND THE GONDS.

THE Balaghat Mission to the semi-wild tribe of Gonds in Central India is one of the most interesting missionary operations in that vast peninsula.

It is not generally known to English people that besides the enormous Hindu and Mohammedan populations of the fertile plains of India, the forest-clad slopes of its hill and mountain ranges are the home of numerous tribes of people who have come but partially within the sphere of its civilization. The ancestry of these tribes dates to far-off days. During the turmoil of successive invasions, these simple aboriginals fled for refuge and safety to the hill and forest fastnesses which have ever since been their home, and where, in many cases, they have been but little affected by the ever-changing circumstances of an advancing civilization. Of these numerous hill tribes the largest is the Gond, which numbers, probably, over two millions.

The Gond country consists chiefly of forest-clad hill and valley, the villages for the most part being in small clearings, where a few wattle and mud huts, surrounded by rice and millet fields, are found. The forest is the home of wild animals innumerable, and, besides cattle, hundreds of human beings are killed every year by tigers, panthers, and snakes.

In things temporal, the Gonds are the poorest of the poor; few of them have any ambition beyond the procuring of a pennyworth of grain a day, and an occasional shillingsworth of cloth for clothing; but, alas! multitudes of Gonds cannot obtain these for more than a few months in the year. Scarcity and famine are common.

There is little or no education, hundreds of villages not having a single person who can read. The Gonds live partly by a primitive system of agriculture, growing rice and millets; and partly on the fruits, roots, and other edibles found in their native forests.

THE GONDS' RELIGION.

Their religion is demon worship, to which is added, among the more civilized, the worship of some of the Hindu gods and goddesses. A special reason for the *speedy* evangelization of the Gonds is that their religion is much more vulnerable than Hinduism or Mohammedanism, and large numbers are being brought under the influence of these faiths. Unless speedily evangelized and won for Christ, there is much reason to fear their entire absorption into these religions. Probably not more than a tenth of the Gond population have heard the Gospel.

The Balaghat Mission is an unattached and unsectarian effort to evangelize the Gonds and others in the Balaghat district of the central provinces. The population of the district is 350,000, and there is no other Christian agency. The Mission was founded in 1893 by Mr. John Lampard, who still superintends its operations.

By a series of remarkable providences Mr. Lampard was led of God to begin to preach the Gospel in this large district, he having already spent seven years in active evangelistic work, four of which were in India.

Having devoted a few months to improving his knowledge of the local vernacular, Mr. Lampard bought a small tent, six feet square, put it with a few cooking-pots and other utensils into a small country bullock cart, and, taking a boy to cook his food, started into the forest-covered plateau which forms the northern half of the district. Equipped with a good constitution and the assurance that God had called him to this work, the pioneer made a preliminary tour on foot, covering some hundreds of miles, and extending over three months, during which time more than three hundred villages were visited and preached in. The people were found to be exceedingly shy and reserved, and in some cases men, women, and children fled into the the forest at the approach of the strange white man. But the visitor's familiarity with their language, together with some knowledge of native music and singing, and, perhaps above all, his adoption in those days of the Indian mode of life in matters of food and dress, resulted, in most cases, in the speedy overcoming of fear and distrust, and the establishment of friendly relations.

THE MISSION COMMENCED.

During this tour Mr. Lampard was on the look out for a good village in which to build a house and settle down to more concentrated effort. The head-man of a village called Nikkum, professing faith in Christ, Mr. Lampard decided that this would be a suitable spot; and set to work to build a native house of wood, mud, and grass (at a cost of £7). Here he remained for four years without any European helper, and often not seeing a white face or hearing his own tongue for months together. Warm friendship sprang up between the missionary and his neighbours; the blessing of God was upon the efforts; many men and women, confessing faith in Christ, were baptized, and a church organization was established. From these earliest days Mr. Lampard sought to teach his converts to take part in the control of their own church affairs and the evangelization of their heathen relatives and friends.

At the end of four years, Mr. Lampard married, and handing over the Nikkum work to an old friend who now joined the Mission, moved to a new centre at Baihir, there to establish a second station. The famine of 1897 was very severe in Balaghat. A number of famine orphans being thrown upon the care of the Mission, an orphanage was founded at the new station, and placed in charge of Mrs. Lampard, who had seven years' experience of work among women and children in another part of India.

MR. JOHN LAMPARD.
From Photograph by Ernest Pearce, 46, Stamford Hill, London.

FIGHTING THE FAMINES.

From this time the work continued to extend, new workers joining the Mission, native and European, a third station being opened, and an industrial farm being developed. There is now a staff of six European missionaries. The successive famines of 1897 and 1900 compelled the workers to devote themselves largely to measures of relief, considerable sums of money being entrusted to the Mission for the purpose; the general spiritual work has suffered by this deflection of effort, and there have been fewer baptisms, but the missionaries look forward to a new ingathering of souls when the period of abnormal distress shall have passed away. The orphanage, however, which has increased to over 100 children, is a centre of successful spiritual work, and is raising up young men and women who will doubtless greatly strengthen the whole work of the Mission in the coming years. A few of the older boys have already married, and are forming Christian homes among the heathen. The industrial farm is now training twelve other big lads for similar independence. Mr. Lampard is in England, recovering from an attack of blackwater fever, contracted a year ago, and will be glad to correspond with anyone wishing for further information respecting the Mission or the Gonds. His address is, 114, Clapton Common, London, N.E.

Day of Prayer for India.

A CIRCULAR letter has been sent forth by a number of Christian workers in India—representing the Y.M.C.A., the Student Volunteer Movement, the Christian Endeavour Society, the Sunday-School Union, and other inter-denominational organizations—asking that Sunday, November 16, may be observed as a General Day of Prayer for India. Facing such facts as the limited results of past labour, the sin of many who are associated by the heathen with the Christian name, and the multitudes yet unreached, workers are yet encouraged by what God has recently wrought in Australia, Japan, and other lands, as well as by tokens of blessing in India itself. Definite supplication is asked for the cleansing and awakening of the Church of Christ in India, for the quickening of all Christian workers, and for the conversion of the unreached multitudes.

WATCHMEN to your posts repair (Isa. lxii. 6),
Sentinels on Zion's walls,
Give yourselves to faithful prayer,
Urgent is the voice that calls.
God Himself doth now awake,
Scattering forth His energies;
And His people He doth make
Partners in this enterprise.
"Could ye not with Me keep watch?"
Peter heard the Master say;
'Tis the same tone that we catch,
As He rouses us to pray.
To be touched with Christ's own pain,
For His Church defiled and torn;
Travailing in birth again,
Till a glorious church is born;
Till a people for His praise,
Shines forth as a lamp that burns;
And the world from evil ways
Drawn, attracted, God-ward turns.
He who sleeps not bids us wake,
Give ourselves and Him no rest;
And by force the Kingdom take.
Wrestling, conquering, and blest.

Madras. R. J. WARD.

A Baptist Worthy.

THE LATE REV. J. T. WIGNER.

MANY will hear with sorrow that this well-known Baptist minister has passed away. He had been in declining health for some time; for several weeks he was seriously ill, so that the end was not unexpected. One of the oldest ministers of the body to which he belonged, Mr. Wigner was beloved by his brethren, and highly esteemed by Christian workers of all denominations. He recently celebrated his ninetieth birthday, receiving the congratulations of many friends, that God had given such abundant blessing upon his lifelong labours, and spared him to see children's children follow in his footsteps.

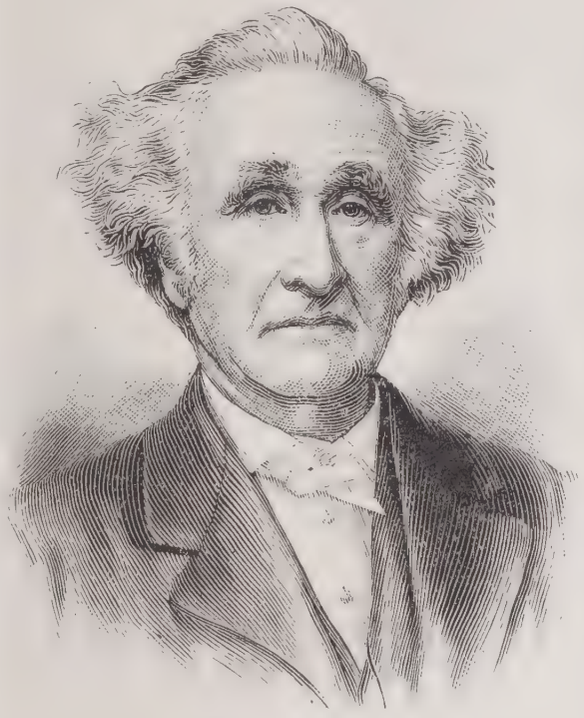
JOHN THOMAS WIGNER was a native of Harwich, and many years of his strenuous life were spent in East Anglia. School days were passed at Burnham-on-Crouch, and there also, as a young man, he declared himself a disciple of Christ. Having joined the Baptist church in Burnham, he came under influences that led to the steady development of his varied powers. At length he began to preach in the surrounding villages, "stirring up the gift of God that was in him," and early giving promise of a useful career.

Realizing a vocation for the pastoral office, the young man sought training in Stepney College—the predecessor of the Regent's Park College of our day. He was admitted a student, and went through the course to excellent purpose, Dr. Murch being then president of the institution. The Victorian era had just opened when he began active work in the pastorate. He settled at Lynn in 1839, and remained there for twenty-six years. A man of initiative and resource, his help was sought on all hands, and more or less throughout the Eastern Counties his advice and service were constantly asked and readily given. Mr. Wigner was greatly blessed in his work, and many souls were led to the Lord.

There are, at the present time, not a few Christian workers in East Anglia who trace their quickening in spiritual things to words spoken by this faithful minister a generation ago. In those days Norfolk had its Brock and Gould, and Suffolk its Elven and Raven, men who, with others, did much for the villages. Mr. Wigner was one with them in founding churches, and assisting them, weak though they might be, to testify for Christ in the dark places of the county.

In 1866 Mr. Wigner came to London. Domestic affliction had broken his health somewhat, but, recovering strength, he threw himself once more into aggressive Christian effort. Helpers rallied round him, and the Brockley Road Chapel was built. A strong church was gathered, and the larger interests of Christ's Kingdom were ever kept well to the fore. Among the members of the church were a number to whom the Lord had entrusted wealth, and these, under Mr. Wigner's guidance, took up many a good cause; and from them came earnest workers, some of whom remain with us to this day. For about twenty-four years the lamented pastor presided over the church in Brockley Road, and when he retired (to be succeeded by his coadjutor, Rev. J. Lewis, the present minister) he was by no means worn out, or beyond work. This was in 1889, since when, until December last, he was rarely without pulpit calls. He served the churches with much of his youthful energy and vigour, until deprived of his sight and too weak to walk.

It is not easy to outline the larger ministry of our venerable friend. In 1889 he was called to the presidency of the Baptist Union, and right well did he discharge the obligations of the position. From the addresses which he delivered from the chair one may discern the spirit of the man. His first deliverance was entitled "Our Life in Christ, that Life for Him; or, Christ Living in Us, we Living for Him;" and the other was "Christian Citizenship." Here we have the doctrinal and the practical, and on both these aspects of religion Mr. Wigner was wont to speak in terms of precision and with much warmth. Then the London Baptist Association claimed his service. Thrice was he installed in the chair, and called upon to give himself, heart and mind, to the concerns of the Association. Every year this body adds a new chapel to the number whereby it is sought to overtake the evangelization of the Metropolis. Thrice did the hard-worked minister, with readiness and ardour, assume the responsibilities of president, and he did his full share of the work of helping the churches and building places of worship. In the course of his career—seventy-two years a preacher and fifty years a pastor—he erected seven churches, introduced twelve men into the Gospel ministry, and baptized two thousand believers—a noble record, and no mistake.



REV. J. T. WIGNER.
From Photograph by Messrs. Russell & Sons, 17, Baker Street, Portman Square.

Among the other ministries of Mr. Wigner, mention should be made of his work as secretary of the "Psalms and Hymns" Trust. Not only has the hymnal named been greatly blessed to the churches, but the profits derived from it, as distributed among widows and orphans of Baptist ministers, have carried comfort and help where it was much needed. In addition to his work in the original book, Mr. Wigner compiled the Supplement, and prepared hymnals for School and Young People's Meetings. He had a large knowledge of Gospel hymns, and found that knowledge a source of much light and joy during the last few months of his life, while waiting for the home-call.

His mind was stored with Holy Scripture as well as sacred songs; and, in an interview with a friend some weeks ago, he thus referred to his spiritual method and experiences while weak in body and deprived of sight:—

> I have been reading without the book—that is, repeating from memory—not only the Psalms, but Matthew, John, Acts, Romans, Corinthians, Ephesians, and Hebrews. Then my acquaintance with hymns is large. I remember once, during a vacation, learning by heart the whole of Rippon's Selection; and I do not think there are twenty pieces in the "Psalms and Hymns" collection—some 1,250 in all—that I cannot give out from memory. My daily exercises are simple. Every morning I repeat five hymns; also rehearse two psalms, and a chapter from the Old Testament. In the evening I also repeat five hymns, combined with other two psalms and a chapter from the New Testament. Where memory fails, my loved ones read to me. These exercises form part of my daily devotions, and most graciously has the Lord appeared to me from time to time during my months of quiet waiting upon Him in this way.

Though twice married, Mr. Wigner had long been a widower. His last days, in the midst of kind friends, were full of light. His daughter and grand-daughter read to him, and visiting friends always found him cheerful and interested in the work of God. At the Baptist Union meetings in Birmingham a resolution of sympathy with him was passed right cordially, in the presence of many ministers who co-operated with him in years gone by. This reminds one of the hearty way in which, for a long period of years, Mr. Wigner worked with the late C. H. Spurgeon, whose Gospel ministry engaged his high admiration. He signalized his interest in the Spurgeon Orphanage by raising money for the erection of two of the houses at Stockwell. The cause of the young always had a warm place in his heart; and these sympathies have been inherited in a remarkable degree by his son, Mr. J. Murch Wigner, well known for his activity in evangelistic work and children's services, and as the author of the beautiful hymn, "Come to the Saviour now."

The mortal remains of the resting labourer were interred on Saturday in Abney Park Cemetery. The funeral proceedings were watched throughout with pathetic interest by many friends of the departed. In Brockley Road Chapel nearly all the Free Church ministers of the district were in attendance, and the Church of England was represented by Rev. C. H. Grundy, vicar of St. Peter's, and rural dean. The service was conducted by the pastor, Rev. J. Lewis, and an address was given by Rev. George Short, who spoke under deep emotion, Mr. Wigner having for many years been his close personal friend. Another intimate of the lamented minister was Rev. J. W. Todd, D.D., who took part in the service. Rev. J. H. Shakespeare, secretary of the Baptist Union, also attended. At the grave, the service was conducted by Rev. Dr. Clifford and Rev. George Martin, of Upper Clapton. The latter was for many years pastor of Lewisham High Road Congregational Church, and worked very heartily with Mr. Wigner.

A memorial service was held on Sunday evening in the Brockley Road Church. The large congregation included many friends of Mr. Wigner. Though upwards of fifty years old when he laid the foundation of this cause, it is believed that Mr. Wigner did his best work in this place. From this centre he went forth into a score of counties in England, confirming the churches, and rendering effective service on a large scale. The inscription on the coffin, personally chosen by Mr. Wigner, was characteristic of the man of energy and Christian devotion. It was "Go work to-day in My vineyard?"

"Our Daily Bread."

SUNDAY, November 2. 2 Samuel xiv.

THE woman's story, which, of course, was a fiction, was, as nearly as possible, analogous to the situation in the King's heart and in the nation. The king was passionately attached to Absalom, and the nation doted on him; but if the ordinary process of the law could be set aside by the royal prerogative in Absalom's case, why not in others? As *father*, David yearned to do what, as *king*, he had been debarred from doing.

What a precious sentence this wise woman dropped incidentally, about God devising means of recovering His banished—a reference, possibly, to the cities of refuge (14). But notice the difference; God's means are through the Blood and Righteousness of His Son, and on the condition of penitence and faith; but David's was by the assertion of his own will. Absalom was asked for no evidence of contrition, and therefore David exposed himself and his realm to the awful misery and peril of his subsequent revolt. Men may say what they will against the doctrine of the Atonement, but it has certainly wrought healthily in the experience of mankind, and those who have accepted forgiveness through the blood of the cross have certainly not become Absaloms.

The incident of the barley-field on fire has a lesson for us all. How often has God thus to burn our barley-fields, in order to secure our attention and recall us to Himself! Let us not put Him to the necessity of giving us pain as the only expedient of bringing us to Himself.

MONDAY, November 3. 2 Samuel xv.

It is evident that deep and general dissatisfaction existed at this time against David's person and government. Several causes contributed to this, such as the plottings of Saul's partisans, the general disgust at the affair of Bathsheba, the insolence and crimes of Joab, the delays and neglect in the administration of justice. It was under such conditions that Absalom's plot succeeded.

In verse 7, following ancient authorities, we should read *four* instead of *forty*. During the four years that followed his return from Geshur, Absalom secretly undermined the loyalty of the people, whilst he impressed them with the magnificence of his equipages and the number of his followers.

Presently he felt himself strong enough to throw off all disguise, and proclaimed himself king in the ancient city of Hebron. The whole country rose at his call, and David, being anxious for the preservation of the beautiful city that he loved, and more confident of the support of the eastern than the western tribes, pathetically resolved on flight. In the sad story which follows, two or three items stand out in matchless beauty. (1) There is the reply of his servants in verse 15, which may well find its echo in all our hearts, as our word to our Lord. (2) There is also Ittai's magnificent answer to the king's challenge, and as it stands there in verse 21, it again supplies us with the identical words which we may use to our Lord and King. (3) There is the expression of David's beautiful humility, as in verses 25 and 26. Men may sneer as they will at David, and ask how he could be the man after God's own heart; but surely the answer is partly to be found in the humility and resignation with which he bore himself in this awful crisis. He had fallen, indeed, but he had been restored; and he was now submitting meekly to the chastening hand of God. Though the good man fall, "yet shall he not be utterly cast down, for the Lord upholdeth him with His hand."

TUESDAY, November 4. 2 Samuel xvi.

The disasters that befell David were the occasion for the revelation of the inner character of many who had filled his court. It is the time of trouble and misfortune which reveals men. Not when religion walks in the sunshine, in silver slippers, but when she goes through the mud, we know ourselves and our fellows. In the previous chapter, the loyalty of Ittai and Hushai, of Zadok and Abiathar, stood forth approved; in this, *Ziba*, anticipating the certain failure of Absalom's rebellion, prepares for his own advancement at the expense of his master; *Shimei's* mouth is opened with upbraiding insults, and he charges David with outrageous crimes; and *Ahithophel's* evil heart is revealed in the atrocious counsel that he gave Absalom.

But again we turn to David's deep and humble resignation to the will of God. Though he was guiltless of the crime with which Shimei charged him, his conscience reminded him of other flagrant iniquities, and he accepted Shimei's words as the chastisement of Heaven. In answer to Abishai's proposal, he said, "The Lord hath said unto him, 'Curse David.'" He refused to look at Shimei's behaviour apart from the express permission of God; and from His hands he meekly received the cup and drank it. This is the secret of blessedness—to look beyond second and intermediary causes to the great first cause, and to accept God's permissions as not less His will than His appointments. There is a difference between punishment and chastisement. The penalty of our sins was borne on the cross, but chastisement is the lot of every child (Heb. xii. 5-9). Let us accept it with meekness. "It is the Lord, let Him do what seemeth Him good!"

WEDNESDAY, November 5. 2 Samuel xvii.

Though we may trust absolutely in God's keeping power, yet it is wise to use means; and Hushai's mission to the court of Absalom was a wise step on the part of David. In recommending a general levy of troops throughout the land, he secured time for David to cross the Jordan and marshal his adherents. Ahithophel's vanity was wounded, and his pride mortified that his personal ascendancy over Absalom was gone. He realized, moreover, that Absalom's cause was hopelessly lost. In the restoration of the kingdom to David, he knew that he would be the first to suffer; and, therefore, anticipating the course of events with unerring precision, he preferred to take his own life. In this he recalls the suicide of Judas.

All through these scenes in David's life we catch anticipations of events in our Lord's. Each was the Divinely designated King; each was rejected of the nation (though for very different reasons); each went forth to the Mount of Olives from the city which he loved so dearly; and in such repudiation, when many false friends deserted, there was a revelation of the undying love and faith of others, who were devoted in life and death. It may be that days of similar rebuke are at hand, when again we must go without the camp to our dear Lord; but if that should be demanded of us, may God give us grace not to flinch. Let us follow on to know the Lord even in the fellowship of His sufferings; it is in no other way that we can bear fruit. We must drink of His cup, and be baptized with His baptism, if we would sit right and left of His throne.

To facilitate our understanding, it should be remembered that *Amasa* (25) was Absalom's cousin (hence xix. 13); though he was an Israelite, his father was an Ishmaelite (1 Chron. ii. 17). *Shobi* (27) must have been Hanun's brother, who disapproved of his brother's action, fled to David, and was perhaps made governor of Ammon (x. 1, 2). For *Machir* see ix, 5; here is an instance of how a kindness brings an ultimate return.

THURSDAY, November 6. 2 Samuel xviii.

The Eastern tribes rallied so warm-heartedly around David's standard that he soon found himself at the head of a great army. If verse 12 may be taken as giving a fair sample of the sentiments entertained towards the king, his army was enthusiastically loyal to him. There can be no question that Joab acted as a wise statesman in despatching Absalom, who had forfeited his life according to the Divine law (Deut. xxi. 18, 21); and who, by his acceptance of Ahithophel's proposals, had shown himself determined on parricide if that were placed within his power (xvii. 2, 4).

But what an awful day that must have been for David, seated in the tower-house above the gate of Mahanaim, scanning the landscape, and speaking now and again to the sentry posted above him. Was not that the time when God's Spirit strove more deeply than, perhaps, ever before; recalling the self-indulgence which had led up to this hour, the want of watchfulness, the lapse of fellowship? But was it not a time for reminding God of the Covenant by which He had bound Himself (vii. 15)?

And so he waited, looking up, above all, in intercessory prayer for Absalom. How exactly his attitude is that of many who read these words, who are unable to join in the activities of life, and who spend their days and nights repeating one dear name before God. He loves our Absaloms even more than we do! David wished that he had died, and you would be prepared to do the same, but has not *He* died! You must leave all with Him, the Judge of all the earth, who is also Redeemer and Saviour.

FRIDAY, November 7. 2 Samuel xix.

Joab's remonstrance, though couched in rough and uncourteous phrase, was perfectly just. The King's soldiers, instead of being welcomed with songs and acclamation, had slunk into the city as though they had met with defeat. Immediate steps must be taken to arrest their depression. Public men must not allow private griefs to interfere with their discharge of public duty.

The revulsion of feeling for David began with the ten tribes; but he rightly felt that the concurrence of Judah must be secured, and did it by the mission of the two priests, and by his secret overtures to Amasa. This turned the scale in his favour. Judah swung back to its old loyalty, and brought the king home with rejoicing (15); only David made the grave mistake of letting them do so before the ten tribes were equally represented (41). It seemed, therefore, as though a slight were put on the services of the ten tribes, though, in fact, the proposal of the royal return had emanated from them (43, *marg.* R.V.), and this led to an outbreak of ill-feeling which threatened to rend the nation. It was the earliest manifestation of a national schism, which took effect in the course of a few years under Jeroboam.

What a glimpse we have of the change which will be produced when our Lord comes again. Then there will be a complete reversal of the previous verdicts. Shimeis will sue for mercy, Mephibosheths will be justified, and the Barzillais will be rewarded. What force there is in the Apostle's words (1 Cor. iv. 5). What are we doing, as individuals, to hasten the return of our King? (Compare *v.* 10 with 2 Peter iii. 12.)

SATURDAY, November 8. 2 Samuel xx.

Sheba belonged to the tribe of Benjamin, where Saul's adherents were probably more numerous than anywhere else in Israel. He took advantage of the irritation between the Ten Tribes and Judah to fan their disaffection into a flame. Matters looked very serious, the more so that Amasa, the new general, lacked personal influence with the army, and failed to rally the soldiers. In desperation, David turned to the sons of Zeruiah, choosing Abishai as commander-in-chief; but in the crisis, Joab appears to have concealed his indignation, and to have gone as second to his brother. When the three generals finally met at Gibeon, Joab greeted Amasa with a show of affection, which put him completely off his guard, and then he stabbed him. It was another atrocious murder, and made David more than ever determined not to forgive the murderer (1 Kings ii. 5, 6; 28-34). The death of Sheba ended the rebellion.

Through what terrible scenes does our story move! This seems to be the invariable course of this world. The red horse is followed by the black horse, and the black by the pale on which Death rides, followed by Hades. But as each emerges from the unseen and makes his way across the arena, a voice, addressing the Son of God, says, "*Come*" (Rev. vi.). And in answer we can hear the voice of the Son of Man saying, "Behold, I come quickly." "Yea, Amen! come Lord Jesus!" These storms of blood usher in the reign of Solomon, the Prince of Peace. "A greater than Solomon is here!"

F. B. M.

Home Missions.

Christian Social Service.

At the Church of Ireland Congress, held recently in Limerick, Dr. Paterson Smyth spoke with much ability on the subject of practical philanthropy. Not that the care of the poor and the suffering has hitherto been neglected by the Church in Ireland, but for some time it had been borne in upon the minds of Dr. Smyth and others in a position to judge, such as the Recorder of Dublin, the late Mr. E. D. Daly, chief clerk of the Dublin Metropolitan Police, Lord Monteagle, and others, that efforts of a more highly-organized character ought to be put forth by the churches to circumvent the evils of overcrowding in the slums, respectable poverty as amongst aged governesses, &c., intemperance and its results, the harshness of the present Poor-Law system in separating families, and such like hindrances to the prosperity and happiness of the poor.

THE CHURCH AND THE POOR.

Dr. Paterson Smyth laid before his large audience three propositions:—(1) That grave, sorrowful, social conditions exist, which need not exist much longer if Christian people would only turn attention to them; (2) That it is the bounden duty of the Church to rouse her children to give thought to them; (3) That it is possible for the clergy, laymen, and laywomen assembled there to begin at once to move in the matter. What was to be done with such classes as respectable old servants, destitute decent widows, aged teachers and governesses, who have no friends or relatives, whose whole life had been one struggle for existence, so that it was impossible for them to save for old age.

Men like Lord Monteagle, who had given thought to the subject, asked for a classification of paupers: that for honest, respectable poor, who have never been convicted of crime, there should be provided a home or hostel where old couples of sixty-five need not be separated, where they could be free to come and go and see their friends, where each could retire into his little room and close his door, and where the stigma of pauperism would be as little felt as possible. This good work is so slow, and nothing is done for the aged poor, because the Christian Church has no organization for bringing the best thought and love of her people to bear on such problems. Then there was the overcrowding of the poor, six or eight people in a filthy, ill-smelling room, with a couple of ragged beds in the corner; with grown boys and girls huddled together, without a place for quiet, or prayer, or privacy. Common decency, not to speak of morality and religion, was impossible under such conditions.

"THE AWFUL LICENSING SYSTEM."

Something had been done in Dublin by Lord Ardilaun with his beautiful homes for the poor (sometimes, however, appropriated by the respectable artizan of £2 or £3 a week), and the girls of the Alexandra College had their tenement guilds, while the Trinity College students had a social service committee with a capital of £2,000.

Then there was the awful licensing system, making drunkards a thousand times faster than any organization can overtake them, and there were the little children trading in the streets and sleeping promiscuously on the staircases at night. Why were these evils not remedied? Simply because Christian people were not troubling themselves about it. All that the Church has done so far is to mitigate the results of bad social conditions and to help their victims, while the evil conditions remain. But she must do more than this! She must concern herself with social conditions in so far as they affect the characters of the people; she must teach the State that national character is more important than national wealth; she must call out the best of her children, her hard-headed sensible laymen, her business men, her professional men, her working men, and demand that they will give to Christ's business some of the time and thought and energy which they give to their own affairs. She must insist, for the well-dressed people streaming out of the churches on Sunday, that God's purpose for them is not fulfilled when they have given all attention to edifying their own souls; their thoughts must go forth not only to the heathen abroad, but also to their helpless brethren at home—to the tenement-room and the hospital, and the workhouse and the drink-shop, and the pawnshop, and the poor neglected children in evil homes.

WHAT TO DO.

To accompany all this they must *educate*, not merely rouse, the public to think, and teach them to think wisely; educate their parish and diocesan boards by lectures, literature, articles in parish magazines, &c. Then they must *agitate;* deputations ought to wait upon Chief Secretaries and County Councils. They must also *operate*. The Dublin University Committee are already working at the housing question. In the speaker's own parish the old-age bursary scheme had been taken up. They hoped to form 100 such bursaries in Ireland to begin with. Each bursary receives in contributions £13. Applicants are required to get their friends and relatives to pay an equal sum, and then it is possible to pension one really deserving case with 10s. a week for life.

PAGAN AND CHRISTIAN SOCIALISM.

Lord Monteagle contrasted Pagan and Christian socialism. Christian Socialists have not appropriated a Pagan idea from Plato, and covered it with a Christian dress; the vital principle was different, its ideal was not equality and uniformity, but diversity and liberty. They were all equal before God, but He had not ordained equality as the rule of life here on earth.

It was a complete misconception of Christian Socialism to fancy that it involved secularization of Christian aims. The object was not to subordinate religion to man's temporal welfare, but to raise human ideals to the level of Christ's teaching in every sphere of Christian activity. Let their ideals be the loftiest. Let *Sursum corda* be their motto, but they must not keep their heads in the clouds. The speaker referred to the Association for Promoting Poor-Law reforms with which he was connected, and said that it was conducted upon purely non-sectarian lines, and did not involve surrender of the religious sanction which was vital for Christians in any such work.

Two handbooks on the subject of social service have been issued, one written by and the other edited by Dr. Paterson Smyth. They are published by the Association for Promoting Christian Knowledge, Dawson Street, Dublin.

J. C. T.

"Velvet and Rags."

The contrasts of life in West London are, indeed, striking. Luxury and wealth were never so great, poverty and the struggle for bare existence never so pathetic, as now. The schemes by which the people try to earn a livelihood tell only too clearly of the necessity which harasses them.

There are women who get a living by cleaning the front steps of houses. They are known as "step-ladies," and their wages are twopence a house. There are children who, at certain hours, wait outside the large hotels where scraps and pieces are sold at threepence a lot. But the largest class of all is that of women wanting "daily" work. This class consists of wives whose husbands are ill, or out of work, or confirmed idlers and drunkards; feeble, elderly women who are too old and weak for service, but who need help to "keep the little home together"; and widows left with families to maintain. Generally speaking, they are a respectable and deserving class. All they ask for is work, and they apply to us in shoals, and we cannot possibly find them all employment; but it saddens us beyond measure to have to refuse them day after day. Any ladies needing charwomen, caretakers, or temporary supply servants in their houses, would do a great kindness by bearing these women in mind, and communicating with the Sister in Charge, Cleveland Hall, 54, Cleveland Street, W.

Ragged-School Teachers.

AUTUMNAL REUNION.

During a period extending far back into the pastorate of the late C. H. Spurgeon, teachers and members of the staff of the Ragged-School Union have had a reunion at the Metropolitan Tabernacle in each successive autumn. At this year's meeting Rev. Thomas Spurgeon presided, and there was a good attendance of those interested in the work. In the course of a brief address, Mr. W. J. Orsman, J.P., founder and hon. superintendent of the Mission at Costers' Hall, Hoxton, said that while they were talking and praying about Sunday-schools in general, a remarkable work was going on in London. About a year ago the vicar of Newington gave some figures in regard to the non-attendance of children at Sunday-schools. It was thereupon suggested, Why not have Sunday-schools on week nights in all districts? Mr. Orsman explained that he had himself made a beginning at Costers' Hall with a meeting of 800 children, when the plain Gospel was illustrated with lantern views. The children were interested and orderly, and the result was that practically Hoxton was captured, and they had been having a mission to children. The opinion was also expressed that, on account of a large number under twenty years of age being converted, the churches would have many accessions of young people. The younger ones who were growing up were attracted to their meetings in all directions in connection with the Drift Section.

Dr. Dowen, of Brixton, also gave a brief address. He said the Sunday-school was his first and constant love; and he believed that the future of the Church was bright with promise. He was no pessimist; optimism was applied Christianity; and, as he looked on the churches, he was hopeful, largely on account of youth. On aiming at an ideal of life and service, he showed that teachers must live and work at their best. Spiritual strength was the great need of Christian workers; they did not need more machinery, but more power behind it—the strength which comes of singleness of purpose and consecration of heart.

It may be added that the most remarkable thing about this Drift service is the ready response which the children of the poorest class give to the Gospel call. Instead of becoming obsolete, as many predicted, the Ragged School Union working staff have more on their hands than was ever the case before. As any one may prove by a visit, the chief office at 32, John Street, Bedford Row, is a busy hive having many departments.

Glasgow Half-Yearly Meetings.

The half-yearly meetings of Believers were were held at Glasgow, from September 27 to 30, in the City and other public halls. They were largely attended, and the ministry of the word was most valuable. The testimony of many is that it was a time of much blessing. A spirit of harmony pervaded the whole meetings, and, as one expressed it, "the power of the Holy Spirit was manifested."

One happy feature was the presence of so many servants of Christ from other lands:—Dr. Baedeker, from his Russian and East European journeys; Mr. David Baron, of London, whose work with Jews is well known; Messrs. Hogg and Muddit, of China; Mr. Cornelius, of India; Mr. Honeywill of Italy; Mr. George J. Chesterman, of Spain, and many others.

One special feature of these conferences is the Report meeting on Tuesday night, when more than a dozen labourers gave brief accounts of home and foreign work. The large number of young Christian men and women present was notable, and cannot but be followed with blessing.

It was announced that Mr. Thomas McLaren (Glasgow), well known for his wide missionary sympathies, is about to proceed to India to visit missions stations to seek to encourage and help the workers. He sails on November 4, and would value widespread interest in prayer.

Harley House Notes.

By Dr. Harry Guinness.

THROUGH the mercy of God I am once more back at my old post at Harley House, engaged in the work of the Regions Beyond Missionary Union, and my heart is filled with a sense of our Father's goodness in permitting me again to throw all my restored energies into the blessed task of preaching Christ crucified and risen from the dead, and of training others to carry the glorious Gospel to earth's remotest bounds.

Students and deaconesses reassembled at Harley College and Doric Lodge by October 2, and are now busily at work. Many of our new recruits have already proved themselves to be excellent workers, and we trust they may do yeoman service for Christ amongst the heathen when they have received all the help the College can afford. They rendered valuable assistance at the United Gospel Mission, conducted by me at the East London Tabernacle last month, when between 400 and 500 inquirers were dealt with, exclusive of young people, for whom special services were held.

Just at the beginning of the session the sad news was received of the death, through typhoid fever, of our beloved brother, William Newell, at the distant missionary outpost of Cuzco, in the Andes. His removal will prove a heavy blow to the little group of workers who have bravely held the fort in that strategic centre. Our brother leaves behind him a wife and two little children. Deepest sympathy is felt for these, and as soon as arrangements can be made they will return to their friends in Reading, where the parents of our brother and his wife are living. Brave, charming, and devoted was dear Newell, one of the most spiritual men who ever left the College.

A later cablegram informs us of the sickness of Mr. Derry, and the urgent need of Mr. Jarrett's return to Peru. These complicated needs and sorrows have cast us very definitely upon the Lord, who can both comfort the fatherless and widow, and supply us with the means to meet their dire emergency, and to hasten Mr. Jarrett's return.

In Argentina the work is full of encouragement, and Pastor Robert Elder, who holds the fort in Las Flores during Mr. Graham's absence, is able to report substantial progress, and several inspiring cases of steady adherence to Christ in face of persecution. Our friends, Mr. and Mrs. George Graham, who have already laboured in Argentina for fourteen years, are hoping to return to Las Flores as soon as the money comes in to secure their passages. Mr. Graham has succeeded in raising over £200 towards the little chapel that he so badly needs; but a further sum of £500 is still required before the simple accommodation can be supplied that is so urgently demanded.

The Congo Balolo Mission continues to prosper, and our workers there have enjoyed a year of exceptionally good health. Mr. Black, who has just returned after assisting in rebuilding the *Livingstone* on the Congo, brings us good news of the boat's first trip. She consumed less fuel, and yet proved to be twice as speedy as the *Pioneer*.

We recently heard by cable from Honan that my beloved brother, Dr. Whitfield Guinness, had been seized with diphtheria whilst opening up new work in K'ai Feng Fu. Prayer was instantly made for him by many friends, both in this country and in America, and we rejoice to have received news of satisfactory and substantial improvement.

With profound joy we record the goodness of the Lord to us in the past financial year (which closed September 30), in which, through His abounding mercy, we have been enabled to meet all our heavy liabilities, and close with a small margin on the right side. Now that the pressure of the new session is upon us, with its constant stream of necessary expenditure, we might often be tempted to cowardice unless we realized that the God of Elijah is "just the same to-day," and that He unto whom "all power in heaven and earth" has been committed has bidden us to go forward!

1408

Dublin Medical Mission.

THE winter's work is now in full swing. Day by day the people come to us from far and near, many of them ragged and dirty, but it matters not to our doctors, matron, and nurse, who gently tend them, washing and dressing their sores where needs be, and telling them by word and action of the love of Christ for them, thus *many*, who only know Him as their dreaded Judge, find out that He is "Love."

There have been more young people coming lately, including several Jews and Jewesses. One young Jewess who had never read Isa. liii., and who could scarcely be persuaded it was in *her* Bible, has taken a Bible from us, and she is reading it. Will you pray for her? Also for a woman who finds that her religion has not brought her peace, but who cannot see that Christ has "made peace" for her. A man who came so have a sore thumb dressed, was much touched by the sister's kindness in the surgery, and deeply interested in the services said as he left one evening, "Sister, I *will* settle that matter to-night," and we believe he has done so.

Another, whose circumstances are most trying, tells us, "If I had not trusted the Lord as my Saviour, I would be in the asylum." We thank God for such a mission in the heart of our dark and sinful city, where many tales of woe and sadness meet the workers day after day. But we feel deeply that we can do *so* little to help, for we have *no money*, either to help any foodless patients, or to pay current expenses.

One of our doctors (Dr. Barton) is leaving immediately for India, under the C.M.S. We shall miss him much. As yet his place has not been filled by any other doctor. We need your fellowship in prayer.

(Mrs.) E. Edith Figgis.
"*Hawthorn*," *Sidney Parade, Dublin.*

Kingsdown Orphanage.

THE founder of this Orphanage, Mrs. Ginever, was a woman of strong faith and an absolute believer in prayer. In 1874 she began to gather in orphan and cripple children, the only recommendation being that the children needed someone to care for and love them. Often in her history she did not know whence the next meal would come, but she never doubted, and it always came.

Mrs. Ginever died in 1894; Rev. J. R. Wood of Holloway (President of the Baptist Union) and Mr. T. C. Usher, who both knew Mrs. Ginever and the work, took up the responsibility, and calling others to help them, formed a committee, who now carry on the Orphanage.

As in Mrs. Ginever's time, so now there are three Homes always full; they at present provide for sixty-five girls at Pemberton Gardens, Holloway, thirty-six boys at Tremlett Grove, Holloway, and forty cripple and destitute children at Cuthbert House, Broadstairs. The simple, loving, homelike spirit brought in by Mrs. Ginever is, as far as possible, maintained.

Two of the present matrons, Miss Tiffin and Miss Spillett, having been closely associated with Mrs. Ginever, delight in carrying on the work of one they so much esteemed and loved. No election is necessary for a child to obtain admission, but the cases are brought before the committee each week, the most needy being accepted and received as soon as there is room.

The orphanages are maintained by annual subscriptions, donations, collections, and gifts in kind. This year there is rather a serious falling off in the receipts owing, to some extent, to generous friends of Mrs. Ginever having passed away. The Secretary, Miss Wenbron, will be pleased to send the annual report if application is made.

Newsboys' Brigade.—Last Thursday a new institute was opened at 4, Shoe Lane, E.C., to give newsboys a home in the afternoon and evening, to help them to lead straight, true lives for God and man, and to promote their welfare in every way. The room will be open from 1 p.m. to 9 p.m. for the use of members of the Newsboys' Brigade. Cheap dinners and teas can be obtained at the coffee bar. Games, magazines, &c., will be supplied, and happy evenings will be arranged. There will also be lantern exhibitions.

Scottish Notes.

THE report of the Dundee Children's Free Breakfast Mission shows that the weekly average of attendances during the past year was 375, an increase of twenty-three on the previous twelve months.

The Church of Scotland Christian Life and Work Committee have arranged that during the coming session the lectures and classes provided for the residents in the Deaconess House, Edinburgh, will be open to all Christian workers—men and women. The opening lecture will be delivered on Tuesday, November 4, at 8 p.m., by Rev. Professor Flint, D.D.

In reporting a year of solid advance in every department, with an unbroken flow of conversion work week by week, almost day by day, Pastor David J. Findlay mentions that two additions have been made to the band of missionaries who have gone forth from St. George's Cross Tabernacle, Glasgow—Nurse Martha MacGill to Nasrapur, in connection with the Poona and Indian Village Mission; and Sister Jeanie Trainer to Marrakesh, under the auspices of the South Morocco Mission. The contributions to foreign missions amounted to £443 1s. 3d. and the home evangelistic expenses to £177 10s. 8d.

In the winter 1893-4 a series of illustrated missionary lectures for Edinburgh schoolboys was organized by some of the students at the University. The experiment made then proved very successful, and this winter a similar series has been arranged by the Edinburgh branch of the S.V.M.U. The first meeting was held on Friday, October 24, when there was an audience of about 1,000, mostly schoolboys. The Master of Polwarth was in the chair, with Rev. James Webster as lecturer, his subject being, "Jack Chinaman, a Celestial Young Barbarian." After the lecturer had given a most interesting account of the life of boys in China, a number af Chinese views were thrown on the screen, and the subject was further illustrated by men dressed in Chinese costume. An endeavour is being made in these lectures to touch on as many parts of the world as possible, and at the next meeting, to be held on November 14, Bishop Taylor Smith is to tell of his experiences in West Africa.

Welsh Notes.

ONE of the best known Welsh missionaries in the foreign field, Rev. Bowen Rees, has just left this country, where he has been on furlough, returning to his sphere of labour in Matabeleland.

The annual meetings of the Carmarthenshire and West Glamorgan Congregationalists were held at Ystalyfera on Thursday, October 16. The address of the chairman was an advocacy of united opposition to the Education Bill. Rev. H. S. Griffiths, the newly-appointed missioner for South Wales, delivered an address on "Ritualism in the English Church, and the Present Duty of Free Churchmen."

An earnest appeal is being made for assistance to build a new British day-school in Bethesda, Carnarvonshire. The present building having been condemned, if the work is to be continued another will have to be erected. The appeal is endorsed in the warmest terms by the President of the National Free Church Council, Dr. W. J. Townshend, and the secretary, Rev. Thomas Law. Owing to the quarrymen's strike, of nearly two years' duration, local aid towards the undertaking is entirely inadequate.

Speaking at the annual Diocesan Conference of Llandaff, held at Cardiff, the Bishop, in his presidential address, referred to the question of clerical poverty. In his own diocese there were thirty-eight livings with an income of less than £100 a year. With regard to the scheme initiated at the beginning of last year to raise a million shillings, his lordship said the result had been disheartening. Little more than one-tenth of the amount desired had been collected, and more than one-third of this had been contributed by six donors.

A well-attended and influential meeting of ladies was held at Aberdare on October 23. The object was to awaken interest in and to secure assistance for the work of the Cardiff Rescue Home. In the course of an address from the matron it was stated that no fewer than 267 cases had been dealt with in the home during last year.

The autumnal meetings of the Monmouthshire Congregational Union were held at Brynmawr on October 23. The Union represents fifty-five churches and 15,000 adherents. Rev. Elwyn Thomas, in his presidential address, said that Nonconformists had largely to thank themselves for the introduction of the Education Bill. The new Nonconformist did not believe in sacrifice as did the old, and lack of such belief had made him, in too many instances, a man of lath and plaster. In the evening Rev. E. Griffith Jones, B.A., of London, preached the Union sermon.

The Christian Temperance Campaign.

THE campaign of Rev. Dr. Henry and Mr. Armon Jones in Greenock and district, which opened with so much promise, has resulted in a widespread awakening of interest in Gospel temperance. On Friday, October 24, the Town Hall was well filled. Rev. W. J. Ainslie presided, being supported by a number of ministers and well-known advocates of temperance reform. Mr. Ainslie spoke of the responsibilities of the Christian Church as a whole in regard to the drink trade, and announced that since the previous Sabbath no fewer than 700 persons had signed the pledge. Dr. Henry spoke powerfully on the evils of the traffic.

At a ladies' meeting in connection with the campaign, held in the Gamble Institute, there were about one hundred present. Mr. Alex. Rowan presided. Dr. Henry delivered an impassioned address, which reached many hearts, and Mr. Armon Jones sang two solos during the proceedings. An opportunity was given for pledge-taking at the close. On Wednesday week, a drawing-room meeting was held in Ashton U.F. manse. Invitations were issued by the B.W.T.A. Rev. R. C. Richardson, Greenock, took the place of Dr. Henry, who was suffering from cold, and delivered the address.

On Sabbath last, Dr. Henry and Mr. Jones had a splendid day at Port Glasgow. At the children's and youths' meetings there were 700 present, and the address was received with earnest attention. In the afternoon a large congregation was addressed in the parish church, and at night, long before the hour for service, the Town Hall was densely crowded. Hundreds were unable to gain admission. Provost McMasters, who presided, spoke in glowing terms of the campaign, and dwelt on the ravages caused by the drink in Port Glasgow. During the day Mr. Armon Jones sang with great acceptance, "The Best Friend to have is Jesus," "Saved by Grace," and other favourite solos. Many pledges were secured. A correspondent writes: "It was the greatest day temperance people have seen in Port Glasgow for years. Churches and societies are earnestly united in the campaign. It promises to be an epoch-making week. The total pledges taken in Greenock, including last Friday night, are over 1,400."

FUTURE MEETINGS.

Till Oct. 31, Greenock; Nov. 2-5, Cork; 6-9, Limerick; 10, 11, Waterford; 12-14, Wexford; 15-25, Belfast; 27-Dec. 4, Dublin; 6-16, Worcester; 21, Brighton.

The Rights of Laymen.

SPEAKING at a gathering of Protestants convened by the Church Association on Thursday last, the Earl of Portsmouth delivered a vigorous address on the need for strengthening the practical forces of Protestantism by creating in every constituency a Protestant Thousand. His lordship also urged the need for the laity to be allowed to exercise more freely their functions. For the last thirty years or more the bishops had been permitted undisturbed control of the ecclesiastical polity of the Church, and under their connivance and sanction had grown up all the illegal doctrines and practices which had produced the present crisis. How could the bishops be expected to put down that which in many cases they had themselves encouraged? If the law was to be maintained, and if the principles of the Reformation were to be saved, the remedy must lie in the hands of the Protestant laity. Lord Portsmouth maintained that access to the Ecclesiastical Courts should be as free as to the other courts of the realm.

Rev. Isaac F. Row, of the Anglo-Indian Evangelization Society, after spending some months in America, returned to this country on Monday last, and will shortly sail for India. His present address is, care of C.I.M. Home, Newington Green, N.

Colombo Y.M.C.A.

MUCH zeal has been brought by Mr. Louis Hieb to the important task which he has undertaken of securing a new building for the Colombo Y.M.C.A., of which he is general secretary.

Mr. Hieb, who is at present in London, points out that Colombo is the resort of young men from all the provinces, going to complete their education, or to take service under Government, in mercantile and other offices, or in other capacities, and many of them arrive there friendless. For such the institution will be invaluable with its open classes and recreation rooms, cheap restaurant, bedrooms for boarders, and other advantages. Then again, for strangers and new arrivals in the island from Europe, America, &c., the Y.M.C.A. rooms, always open, will be invaluable, giving them the certainty of a friendly welcome, all possible information as to churches, boarding-houses and Christian friends in the city, and also as to such friends in outlying districts should they be intended for work in the provinces. Visitors to the island, ministers of the Gospel, philanthropists, &c., will always be welcome, and as Colombo is the "Clapham or Chicago Junction" among Eastern ports, it has a special claim on all would-be travellers, and all interested in bringing good influences to bear on young men away from home. Above all, the work is essentially of an evangelistic character, and its helpful influence over young men going out from England can scarcely be over-estimated.

The Government authorities have given a site, in spite of strenuous opposition from both Roman Catholics and Buddhists, but on conditions that will not admit of a mortgage. In order to secure the erection of a suitable building, the cost of which is estimated at £5,000, friends in Ceylon and in America have between them guaranteed two-thirds of the amount required, on condition that the remaining third be raised in great Britain. Mr. Hieb hopes that friends in the home-land will encourage him in the undertaking and thus enable him to secure the conditional promises of Ceylon and America, and proceed with the erection.

Herefordshire Hop-Pickers.

FOR the twentieth time Mr. John Jones, of Shepherd's Bush, and myself have tramped through portions of Herefordshire and Worcestershire after the hop-pickers. Owing to the short season we divided, and so with the help of other friends worked in both counties at once. By this means we reached 150 different lots of hop-pickers, preaching, singing, talking to them at their work, and giving them at every crib and half-crib a goodly portion of Gospel reading. They expect and welcome us everywhere, many extending to us the right hand of friendship. We go "as hop-pickers among hop-pickers," and when struggling through the mire of some wet hop-yard might hardly be recognized as our usual selves. "I shall send these to my daughter," said a man as he folded up his books, "and she will know where I got them." "I have a drawer full of your books at home," a woman told us, "and we often have them out and read them." Many tell us how the magazines are kept from year to year. Friends in Worcester came out to us some days, and greatly helped in other ways. Would that more could be done from the centres of Christian life in the neighbourhood; but God be praised for the little which has been accomplished. William Luff.

Scripture Readers' Society for Ireland.—When preaching one of the annual sermons at Kingstown, Rev. W. S. C. Secombe said he had been struck with how the men got into contact with all sorts and conditions of men. The Scripture readers are indispensable in the populous Protestant districts of the north of Ireland, and many a lapsed Protestant has been recovered by their means. During the past year 544 ships were visited at Kingstown, and 3,910 individual souls on board were spoken to. He mentioned that there are 30,000 ships upon which Divine Worship is not conducted. Rev. J. L. Darling, M.A., made a strong appeal for the society. There is at present an overdraft of some £800 at the bank, and it is fervently hoped that the friends of this blessed work will not allow it to be crippled for want of means.

Obituary.

MR. FRANCIS JOHNSTON.

ON October 10 there passed away Mr. Francis Johnston, of Egremont, a prominent member of the Presbyterian body. At sixteen he was superintendent of a Sunday-school. Soon after twenty he was an elder. On making his home in Egremont he joined the young congregation there, and was quickly in the forefront of service. The district of Seacombe, sunk as it then was in all manner of sin and ignorance, called him to the help of the Lord. "Seacombe for Christ," was his rallying cry. A vigorous mission arose, which has since grown into an independent congregation. He had troops of helpers, men like Mr. Samuel Smith and Mr. W. S. Caine, and a continuous succession of young fellows fired by his enthusiasm. In later years, while still busy with Seacombe, he followed the poor to Oakdale, where he planted another mission phenomenal in its achievements in all departments—benevolent, educational, and religious. Mr. Johnston's abiding monument is in Oakdale. His last act of public worship was with the mission folk there on the last Lord's Day of his life. The hall was crowded with 400 people, whom he addressed with all his old power of earnest appeal before sitting down with them at the Lord's Supper.

MR. DAVID J. COOPER, FEZ.

News reached the North Africa Mission headquarters last week that Mr. Cooper had been shot dead in Fez on Friday, October 17, and that his murderer had been publicly executed by the Sultan's orders. Mr. and Mrs. Cooper and their two little children had been staying in Tangier during the summer, and started again for Fez on October 2. After a very wet and trying journey, they reached their station on Monday the 13th.

On Friday, 17th, Mr. Cooper went out with two converted Moslem colporteurs to purchase some matting. While he was doing so, a fanatical Moslem came out of the adjoining mosque, and without a word of provocation shot him in the abdomen. He was carried home and attended by the Court physician, Dr. Verdon, but nothing could be done beyond assuage pain, the bowel being perforated, as was the case with President McKinley. He passed peacefully away at about 1.30, having been shot at about eleven o'clock.

In the meanwhile, the Sultan had been informed of what had happened, and ordered the murderer to be brought personally before him, even though he had taken shelter in the most holy sanctuary of Nez, Mooley Edreis, the inviolable refuge of all criminals. The murderer confessed the crime, admitted that he had vowed to kill the first Christian (European) he saw, and said he would like to kill them all. The Sultan ordered him to be placed upon a mule, to be taken round the city as an object of execration, and to be shot publicly. Such prompt and voluntary justice towards one who has committed the pious act of killing a Christian is unprecedented in the history of Mohammedanism.

Mrs. Cooper is being escorted to Tangier by the authorities. Her trying circumstances call for the prayerful sympathy of God's people. Fellow-workers in Fez, and the band of native colporteurs, will feel the blow very much, and great wisdom will be required in the filling of Mr. Cooper's place, and for the future arrangement of the work.

When the last mail left the coast, rumours were current that the foreigners, among whom were four American missionaries, had been ordered by the Sultan to leave Fez, probably owing to the fact that his Majesty was on the point of leaving for Rabat, and that he deemed it would not be safe for them to remain.

Lay Preachers in Islington.—The Evangelical Lay Preachers' Association (Islington District) appeals for additional members, who must be efficient speakers and capable of taking sole charge of services. Over 1,000 engagements have been met during the past six years. The hon. secretary and treasurer is Mr. G. A. Angus, 99, Balfour Road, Highbury, N.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* (*See next page.*)

Lessons from a Lighthouse.

MY young readers will be interested in an account of a visit to the famous South Stack Lighthouse at Holyhead, on the wild, west coast of Anglesey, North Wales, where I spent a pleasant afternoon during the present month.

Leaving the seaport town of Holyhead on the north, we drove three miles south-west, gradually ascending a hill until we stood on a lofty, bare headland; here we saw, far below us, the island of South Stack, barren and rugged, with its white lighthouse tower, and a few white buildings. Beyond was the glorious sea. We descended a narrow track of steps cut into the face of the cliffs, and winding round to the water's edge below. Continuing down some 407 steps, and over a narrow bridge, we reached the South Stack island, where we were courteously received by one of the lighthouse officials.

Our first place of examination was the fog-horn engine house. Over this rise two massive horns, which are driven by little engines using oil gas. In foggy weather these sirens send forth their dull, bass sound, which is carried about four miles.

We next ascended to the lighthouse chamber, and stood within the noble lantern. One listened with unbroken interest to the story of the lights, prisms, apparatus, machinery, and methods of watching this wonderful lamp, which is worked upon the system of rising and falling light.

The lantern has small wheels, which revolve on a circular rail. We were shown the elaborate mechanism for the purpose of winding up the machinery every hour, and also supplying oil to the lantern chamber, and conveying it to the six burners. These burners have about 670 candle-power, which by the lenses in front is magnified to 40,000, the light travelling twenty-one miles over the sea, and even further in very clear weather. Everything about the lantern is polished to dazzling brightness, and spotlessly clean.

Outside on the balcony we had a grand view of the ocean lying before us in all the pride and majesty of its strength. Though calm as we gazed upon it, we were informed of the terrific seas which rage here in winter. The lighthouse-keepers, four in number, with their families, are permanent residents on South Stack, and are a most cheerful, and certainly intelligent and devoted body of men. Their duties in working hours are no less incessant than those of a sailor on board ship; attending to the lamps, keeping a lookout, signalling vessels, making out records, and effecting repairs in the machinery. They showed us the oil house containing 2,000 gallons of oil within twenty tanks. Only in the day time is oil carried from here, and under no circumstances is a light permitted inside this building, owing to risk of fire.

So many have been the wrecks, even in spite of the lighthouse, that a diver recently stated that he had noticed in his divings hundreds of bleached bones of sailors in the bed of the sea.

Many lessons for our Christian life were suggested by our visit on that memorable afternoon.

1. We are *to keep watch.*—One or other of the lighthouse keepers is always on duty at all hours, and in all weathers and seasons. "Eternal vigilance," said a great statesman, "is the price of safety;" and the Master Himself declared, "What I say unto you, I say unto all, Watch."

2. We are *to keep our light elevated.*—A lantern in the hand is not so useful as an elevated light. "Every Christian," said the beloved Dr. W. M. Taylor, "should connect himself with the Church for the sake of the outlying world." As the right place for a lighted candle is on a candlestick, so the proper place for a Christian child is in the society which Christ has founded. If we sought to shine thus together how the city would be illumined; not only the spacious squares, but the streets, and even the lanes. A city set on a hill cannot be hid.

3. We must *keep each part bright.*—Everything in the lighthouse is burnished and almost dazzling in brightness. The lenses or prisms sparkle and shine in a manner that fascinates the eye of the spectator. What attention and toil are necessary ere the reflectors have the brightest purity, and every funnel and piece of brass its polished lustre, to magnify 670 candle power to that of 40,000! If Christ is the centre of the light, machinery the means, the reflectors must kept bright to transmit the beams.

4. Once more, we must *not allow anything to mar the brilliancy* of the light. It is recorded of a lighthouse erected on a tropical shore that it failed for the most unlooked for reason. Its brilliant light drew about it such clouds of insects which swarm at night in equatorial lands that they covered and darkened the glass. Each of these insects, though insignificant in itself, effectually veiled the light when they came in large numbers. So may little sins, unimportant in themselves, have sad results when they increase in number until they stop the light.

5. We are *not to shine for our own glory.*—Christ, not ourselves, is to be glorified. Looking at a painted window we think more of the artist and his picture than the light; and wherever boys and girls put their own devices on the window, through which the light of character shines, the beholder will not be moved to glorify God. Do not paint yourself on the glass of the lamp by telling of your virtues and good deeds. Let Christ only be seen. The great Florentine painter, Michael Angelo, placed his candle in his pasteboard cap in such a manner that his own shadow did not fall upon his work.

6. We must *stand on the Rock*, which is Christ. Seas may storm around South Stack Lighthouse, but it remains firm. Since 1809 it has weathered ten thousand gales—because it is built into and upon the rock. Are we building upon the Rock of Ages? Not what we know, or say, or profess, but *what we are*, will determine our place in time and eternity. The house fell not when storms rose and winds blew, because it was built upon the rock. If we build upon Him, we shall have no difficulty in letting our light shine before men, that men may glorify our Father, who is in heaven.

Shining for Jesus, every where I go;
Shining for Jesus in the world of woe;
Shining for Jesus, more like Him I grow.

Shining for Jesus when the way is bright:
Shining for Jesus in the darkest night;
Shining for Jesus, making burdens light.

Shining for Jesus in a world of sin;
Shining for Jesus, bringing lost ones in;
Shining for Jesus, glorifying Him.

Shining for Jesus while He gives me grace;
Shining for Jesus while I run the race;
Shining for Jesus till I see His face.

Darwen. J. Johnson.

Year In, Year Out, on One's Back.

THE following is from a crippled youth who suffers continually. It shows the comfort which comes from the assurance of faith, even in bodily affliction. Let us pray for him:—

"Only God knows how hard it is, year in, year out, to be on one's back, and never able to move. It would drive me mad if I thought about it. My diseased thighs get worse, as decay spreads over the entire limbs. There is not much peace for me here, and the only happiness I can have is to lie on my carriage in the summer time, and take an interest in the welfare of others, and seek to comfort such as are like myself. God blesses my efforts, I am sure, and I am often gratified to hear how I have been able to be of some use to them. I must specially thank you for sending me The Christian. It is a source of great help and encouragement to me, and I shall make it do duty in many ways by sending it to others. It will benefit a great many, and what a joy if some souls are saved!"

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. **354**).

Find a description of our "calling" in the following chapters:—

(*a*) Eph. iv.	(*e*) Rom. i.	(*h*) 1 Pet. ii.
(*b*) Phil. iii.	(*f*) John xv.	(*i*) 1 Cor. i.
(*c*) 2 Tim. i.	(*g*) 1 John iii.	(*j*) Col. iii.
(*d*) Heb. iii.		

How ought we to "walk"?

(*a*) Eph. iv.	(*e*) Phil. iii.	(*h*) 1 Thess. ii.
(*b*) Eph. v.	(*f*) Rom. viii. 4.	(*i*) 1 John i.
(*c*) Col. iv.	(*g*) Gal. v.	(*j*) 2 Cor. v.
(*d*) 1 Thess. iv.		

Children under *ten*, do any 5; under *thirteen*, any 10; under *seventeen*, any 15.

ANSWER TO LAST SEARCHER (No. **353**).

(Matt. xxi. 1-17.)

1. Verse 2.	13. Verse 16.
2. Verse 3.	14. Three times. Isa. lxii. 11; Isa. lvi. 7; Psa. viii. 2.
3. Verse 5.	
4. Verse 7.	
5. Verses 8 and 9.	15. Matt. xxi. 1-11; Mark xi. 1-11; Luke xix. 29-40; John xii. 12-15.
6. Verse 9.	
7. Verse 10.	
8. Verse 11.	
9. Verses 12 and 13.	16. Psa. lxiii. 3.
10. Verse 13.	17. Psa. civ. 33.
11. Verse 14.	18. Rev. vii. 9 and 10.
12. Verse 15.	

No. 353.—Correct answers (first list) received from:—

A—Gwendoline Ahier*, R. Aldwinckle, Douglas Anderson-Berry* Olive and Miriam* Allam.

B—May* and Daisy Bilson, Helen* and Edward Beck, Ella Berryman, Monica* and Alison Bailey, Annie Bialdis*, H. and Raymond Bailey, Edith Ballard*, Mabel Baker*, Robert Bushby*, Ronald and Ewen Bentley, Isidore Bernardson, Ileene*, Mabel* and Evelyn* Barstow, Dorothy Brooks*, Stanley Burgess*, Albert Brown, Millie and Caza Butler, Marjorie Bevan, Emily Bridgewater*, Thomas* and Amy* Beaty, Annie Brown, Leah Bazinsky, Esther and Annie Blodowsky, Rachel Blumenthal*, Edith Bank*.

C—Daisy Clarke, Lydia Cleary*, Madeleine, May, Willie and Kathleen Cullen, Gussie Clark, Annie Chanyen, Hannah Chapman, Percy and Stanley Chappell, Winifred Collingwood*, Ethel Cumbers, Arthur* and Winnie* Cox.

D—Violet Dodsworth*, D. Daintree*, Kitty and Violet Donaldson-Selby, Ruth Dawson*, Stanley Drew, Zan, Margaret* and Kathie* Dudgeon, W., Eddie and Nellie* Dowsett, Gwendolen Duke.

E—Miriam Emery*, Dorothy, Jessie and Ethel Essam.

F—Elsie Fox, Kitty Fausset, Mabel*, Olive and Vincent* Fleet, Dora Finkelebon, Rachel and Sarah* Finkelstein.

G—Grace* and Evelyn* Gulston, Dorothy, Jack and Edith* Gray, Alan Gardner, Gladys Graham-White, Dorothy*, C.* and Gladys Gibson, Margaret Guillaume*, Ethel Gates.

H—Betsey and Perra Holik, Kathleen* and Geraldine* Hobbs, Harry Hodgkinson*, Ina Hemmel*, Nellie Hatchett, Beatrice Hastings*, G. Hucklesby*, Dorothy Hunt*, Edith Hillier*, Agnes Hall, May Hazledine, Hettie Hill*, Elizabeth, Hilda* and Mary* Hooper. **I**—Daisy Iredell*.

J—Gladys* and Alfred* Johnson, Lily and Katie James, Archie Jenson, Gertrude* and Ivy Jones, Amelia Jacobson, Louie* and Hilda* Jeffery, Emily Jones.

K—Phyllis and Marjorie Kiernan, Eva Kalb, Edith Kisler, Rose Killowich*.

L—Beatrice Le Mesurier*, Georgina Lichtenstein, Sidney and Mary* Law, Annie Levine.

M—Mildred Morgan, Geoffrey and Sidney Martin, Charlie* and Dorothy* McMullin, Daisy*, Doris and Winifred* Martin, Janet Michaels, Arthur*, Ellen*, Lewis* and Grace* Morice, Kathleen Morphey*, Molly and Peggy McArthur, M. Mills*, Dorothy Morgan.

N—Emily* Norris, Leah* and Dora* Nells, Gerald and H.* Nicholls, Daisy and Jessie Nicholas.

O—Olive Oxley*.

P—Ella Pulham, Margherita Perlmann*, Golda Portnow, Margery Pibel, Dora Phillimore*, Enid and Kathleen Pincott, Evelyn Primrose Pechy, Elsie Porter.

R—Fanny Rosenthal, Lizzie Rosenblum, Emily Rowdon, Rose Rosenthal, Laura Ridler, W. Runting, Gussie, Marion and Dorothy Roach, Gwennie Ravenhill, Helen*, Alice* and Hilda* Reid, Ada Renals*, Marjorie Rainey*.

S—Arthur Struther, Maude Simpson*, Hilda Smith*, Stanley and David Soltau, Marguerita Sidky*, Betty Stocks*, Esther Simmons*, Archie* and Leslie* Stubbs, Gertrude Scott, Glanvill, S. and Rider Smith, Margery Smart*, Bertram and Eric Slater, Annie Speare*, Marjorie* and Cicely* Sherbrooke, George*, Octavius* and Septimus* Speare, Helen* and Margaret* Sturrock, Grace Spurgeon*, Hilda*, Constance* and Edgar Schaeffer, Pauline Schwartz*, Dorothy* and Lizzie* Simons.

T—Winifred and Esme Trotter, Theodora* and Archibald Thorn, Samuel Tucker, Reginald Thresh*, H. Thorpe, Rachel Tushinsky*, Naomi Torff.*

U—Eva Usher.

V—Lily Victor, Norman Vince.

W—Leonard Wall*, Ernest and Kathleen* Wingrave, Greta Watson, M. Walker*, Sarah and Annie Wood, Florence Wilde, Fanny Wheeler, Cecile and Phillis Wright, Gertrude and Ellen Williams, Gertrude Wilson, Agatha Ward, Lucy Warren, M. Williamson*, Dorothy Woodforde*.

Y—Gladys Young.

No. 352.—Correct answers (second list) received from:—

A—Mabel Ashwell, Bessie Acton, Daisy Annett*, John and Tom Aikenhead.

B—A. Bluun, Louise Betts, Mary Bentley, George Baines, Beatrice Brouard, Conyers and Massy Baker, Irene, Freda and Evelyn Butlin, Hilda Barstow*, Frances Burnett*, May* and Daisy Bilson, Marion Boyle.

C—Ethel Cumbers, Dorothy Cooper, Rachel Clarke, George Crawford, Alice Crang, Rona Campbell, Jessie* and Maggie* Carter, Vernon Clutsom*, Annie Coulter*, Alfred Cocking, Hyde and Duncan Campbell.

D—Emily*, Catherine and Willie Dempster, Mai Davidson, Harold Davis, John and James Davidson, Lizzie Dowzard*, Nessie Dunn.

E—Muriel Eustace.*

F—Aileen and Frances Figgis, Mabel Fletcher*, Lewis and Agnes* Fullarton, Lillie Forster*, May and Gwendolen Fennell, Temperance Foskett, Phylis Fry.

G—Alice Gammage*, R. and Elsie* Graham, George and William Goodall, Elsie Goudge*, Dorothy Stuart, Edith* and Jack Gray, Cicely*, Dorothy* and Gladys Gibson, Evelyn* and Grace* Gulston.

H—Gladys Head*, Violet Hoiford*, May* and A. Handasyde, Julyan*, Norman* and Florence* Hoyte, G. Hucklesby*, Charles and Olive Hutchings, James Henderson, Dorothy Havergal-Shaw, John Herbert.

J—Ida Jackson, Robert* and David* Jameson, Lizzie Johnstone*, Mary Jackson, Louie* and Hilda* Jeffery.

K—Nellie Kelly*.

L—Alfred*, Gladys and Rupert Leigh, Lizzie Lloyd*, G. J. Larwill*.

M—Connie Murfin*, Eva McKenzie, Lydia Mann, John Moffat, Horace and Harold Metherell, John Macfarlane, Nellie Manning*, John MacMurray*, Charlie*, Jessie* and Alex Morrison, Harvey Moore*, Leonard, Winnie and Dorothy Mace, Alice and Maisie Mackenzie, Mary Morris, Mittie McFadzean*, Marjorie Martin.

N—Edward Newell, H.* and Gerald Nicholls, Maude* and Amy Nottage. **O**—Maude Oakes*.

P—Isabel* and Gladys* Phipps, Lucy and Mabel Pelham-Burn, Isabel Pye, Alfred and M. Porter, Jessie Palmer.

R—Lily Realff, Mary Reburn, Marion Richards*.

S—Stanley Smith*, Hilda and Constance Schaeffer, Bertram* and Norah Slater, Hugh* and Agnes* Shields, David Stewart*, Constance Sherbrooke, Florence Simpson, D. Stanier, Muriel Sells*, Rider, Glanvill and Flora* Smith, Phyllis, Evelyn*, Gladys* and Violet* Shaw.

T—Flossie* and Charlie Thomson, Esme and Winifred Trotter, Evelyn and Lilian Tracey, Duncan Thomson, Margaret Tweedy.*

U—Eva Usher.

W—Claude and Violet* Walker, Georgiana and Eva Wilson, Leonard Wall, Edward, Edith and Walter Wheeler, Kathleen and Ernest Wingrave, Muriel Wilson, Lucy Warren, Queenie*, Keurick* and Ernest* Wakeford, Zoe Wilkins, Pringle* and Gertrude Wilson, Frances Wirgmann.

Y—Gladys and Bella* Young.

FOREIGN LIST.

Nos. 336, 337, 338, 339—Abigail* and William* Gray (New Zealand). **No. 339, 340**—Mary Orr Ewing (China). **No. 346**—Mattie (S. Africa). **No. 347, 348**—Roths, Lottie, Eric and Ivan* St. George (Canada). **No. 351**—Elsie Boritzer*, Bertha Hettinger* (Turkey).

Personal.

I am glad to receive so many letters of appreciation from those who gained prizes and certificates; there are so many it would be impossible to answer them personally.

Kate Johns.—Your gift has been acknowledged in this week's Donation List.

Maggie Brewer, Isabel Pye, Elizabeth Maciver.—I am glad to welcome you as new "Searchers," and hope you will enjoy the study.

Uncle Tom.

Children's Special Service Mission.

Mr. H. Hutchinson, *Ipswich*, Oct. 30; *Leytonstone*, Nov. 1-2; *Stamford Hill*, Nov. 8-14. Mr. J. Spiers, *Plymouth*, Nov. 7; *Newport, Mon.*, Nov. 14-Dec. 1. Mr. J. S. Tyler, *Lydbrook, Glos.*, to Oct. 31; *Brighton*, Nov. 9-14 Mr. H. Hankinson, *Broxbourne*, Oct. 30. Mr. E. Arrowsmith, *Eastbourne*, to Nov. 1; *Barnet*, Nov. 2. Mr. W. H. Wilson, *Lisburn*, to Nov. 2. Mr. W. G. Ovens, *Neasden*, to Oct. 31. Mr. S. J. Hewlett, *Bath's Lane Hall, Corporation Street, Newcastle-on-Tyne*, to Oct 31. Mr. E. Clark, *Ipswich*, Oct. 30; *Salford, Bristol*, Nov. 2-16. Mr. H. T. Sayer, *Abbey Road Baptist Chapel, St. John's Wood*, Nov. 2-9. Mr. E. T. Reed, *Sulgrave, near Banbury*, Nov. 2-21. Mr. C. J. Alldis, *Jurston Hall, Westminster Bridge Road*, to Oct. 30.

Christian Endeavour Topic.

Sunday, November 2.

Better than the Best (1 Cor. xii. 31; xiii.).

SUCH had been the confusion and heart-burning introduced into the Church, by the gifts of which so much is said in chapter xii., that the Apostle turns with a sigh of relief to a life which may be devoid of all such manifestations, and is simply baptized with love. If any young brother or sister who reads these words will seek a baptism of love at the hands of the Holy Spirit; if love shall overflow the entire being and go forth to others in word, act, and behaviour; if the one thought should be to embody the love of God, as it shone once in the face of Jesus Christ, and may be reflected from any of his followers—such a life would do more to convert and bless others than the most brilliant efforts of genius that have ever been placed at the service of the Church.

What a gleam of beauty must have passed over the worn face of the Apostle, as he dictated that exquisite poem to his amanuensis! How this man, whether Carpus or another, must have looked up with wonder into the face of his master as these majestic sentences rolled from his lips! It was as though he were standing at the pearly gate, and were transcribing some strain of angel-minstrelsy. It always seems to me as if Christ Himself sat for this portraiture of Love—of none else, among the sons of men, is it perfectly accurate. Note, too, that the Apostle speaks of love to God, rather than of love to man. This clears away much prevalent misapprehension as to its relation to salvation.

The divisions of the poem are pretty clearly defined. Love is considered as positive, comparative, and superlative. *Positive*, 4-7. Its salient characteristics are enumerated, though it seems easier to speak of it in negatives, and tell what it does not do. The Apostle goes through a long list of acts, words, and dispositions, that are common enough among the children of the world, and says, Love could not say this, Love could not do that. Out of fifteen clauses, five tell what Love would do, and ten what it would not, and the latter precede the former. Perhaps we are to learn that the first symptom that we are becoming filled with love is that we *refrain* from saying and doing many things which we used to do without remorse. We feel as though we are constantly being arrested, as the young artist is increasingly led to turn from pictures which once satisfied him, and from music which filled him with rapture, because ear and eye are being educated to higher proficiency. And as we are true to the checks of the Holy Spirit we become more pronounced in our exhibition of the practical side of Love.

For the *comparative degree* we turn to verses 1-3. The Apostle passes in review the gifts of eloquence, of learning, of miracle, of philanthropy, of witness to truth even to martyrdom. He puts them one by one in the scale, and declares that if they are not associated with Love they are worse than useless. Men may be very eloquent, very learned, full of an extraordinary power over others, and willing to die for their creed; but, somehow, their lives amount to nothing, and fail to tell on their times, because of their deficiency in the love of God; while a simple peasant, with the love of God in his heart, may leave an impression on his Church and country which will defy the effect of time.

Love in its superlative degree (9-13). Knowledge seemed the greatest thing to these Greeks, but the Apostle argued that Love was greater than this, the greatest human acquisition. One moment in eternity will make the greatest human knowledge of no avail. It will be as useless as a candle in the light of day. With great labour you may carry your candle round the strange house to which you came after dusk, and endeavour to form a mental idea of its shape and proportions, but one moment of daylight will tell you more than hours of such investigation.

But in eternity, the love which we have acquired by opening our hearts to the love of the Spirit (Rom. xv. 30; Gal. v. 22), and by always refraining from anything unloving, will be a permanent asset. It will never fail, but will abide. Knowledge is an acquisition which will pass away in more perfect conditions. Love is an eternal quality and attribute of God and His children.

F. B. M.

C.E. NOTES.

The new president of the Irish National Union is Mr. William Laird Cowdy, B.A., of Portsdown, the editor of *The Irish Endeavourer*.

The Congregational C.E. Society at Huyton held its first anniversary last week. The Society during the year has more than doubled its members.

The Jamaica C.E. Union publishes a monthly paper, the *Christian Endeavour Gem*, and in the October number the secretary requests all British Endeavourers to remember in prayer a visit which Rev. F. B. Meyer will pay to the island, Nov. 21-Dec. 25.

International S.S. Lesson.

Sunday, November 9, 1902.

Joshua's Parting Advice (Josh. xxiv. 14-25).

Golden Text (Josh. xxiv. 15).

THE Levites had no inheritance in the land (Num. xviii. 20). The Lord commanded the various tribes to give them from among their possessions forty-eight cities, with their suburbs, for them to dwell in (Num. xxxv. 2-7). By this arrangement the appointment of the land was concluded, and the two and a half tribes who had crossed the Jordan to help conquer the land (i. 12-15) were honourably dismissed to the homes of their choice, where wives and children were awaiting their return (Num. xxxii. 26). As soon as they had crossed the Jordan, at the place where "the feet of the priests had dipped in the brim of the waters," they set up a huge stone altar, as witness to the coming generations, that, although these tribes were separated from the brethren by the river Jordan, they were at one with them in the worship of Jehovah at Shiloh. The action was true and loyal in motive, and in the sight of the Lord (xxii. 23), but was misinterpreted by the other tribes to mean rebellion and idolatry. Therefore, according to command, the whole congregation met at Shiloh, and deputed Phinehas and ten princes to inquire diligently into the matter. Prompt and candid explanation, with a gracious and honourable acceptance of the same, changed righteous indignation into thanksgiving; united praise went up to God, and war was averted.

I. Joshua's farewell addresses.
II. Joshua's searching words and bold avowal.
III. The people's choice, and what it cost.
IV. Our choice, and what it will mean.

The first address was given to the tribes going eastward. The very words were: Love, Obedience, Holy-walk, Devotion, Whole-hearted Service. To this Joshua added his blessing, and the people gave tangible proof of brotherly love (xxii. 8).

The second address.—Years after, when Joshua was waiting the close of his long eventful life in his own home on the slopes of Mount Ephraim, he called the elders, princes, judges, and officers around him, and gave to each suitable words of counsel and warning. (*a*) The Lord had fought for them; (*b*) He was still fighting; (*c*) He had promised to expel their enemies, (*d*) His word had never failed (*vv.* 3, 5, 10, 15); (*e*) No lowering of their standard or stooping to join in the evil practices of the ungodly around them; (*f*) To cleave to the Lord, and make no crooked paths for their feet (Isa. lix. 8; Heb. xii. 13); (*g*) To teach and enforce the law of God, (*h*) train the young, (*i*) control the marriages, and (*j*) above all, to keep themselves in the love of God (Jude 21).

The third address at Shechem, where God had made the first covenant with Abram, and renewed it with Jacob. Where Joseph's bones had been buried; and where Jacob had hidden the idols found among his household stuff (Gen. xxxv. 4) under one of the oaks. Where Joshua had read the law, and the congregation had answered a loud "amen" to the curses and blessing from Ebal and Gerizim. Here Joshua, in the presence of the elders (Josh. viii. 30-35), and before God (*v.* 1), spoke his last message to his people. Their knowledge and experience of Jehovah the basis of his plea. He knew his hearers (1) descended from idolators, (2) reared among idolatry, (3) living among idolators still.

Do one thing or the other. Be sincere. Serve God, or keep their idols. He gave them choice of three religions: The ancient faith (*v.* 2); the popular present-time faith (Amorites); faith in the God of Horeb and Sinai. No compromise. God or Mammon. God or Baal (1 Kings xviii. 21; Matt. vi. 24). Jesus or the World. The testimony of the patriarch stamped his words with "sincerity" (*v.* 14).

To Joshua's noble testimony the people responded, "He is our God," but Joshua was not satisfied (*there were idols hidden among their tents*). He must preach the terrors of the Lord as well as His goodness, *vv.* 19, 20. Hell as well as heaven. They must not worship Jehovah one day and an idol another day—the Lord on Sunday and the god of this world on week-days. He called for *decision*. No one drifts into the fold of Jesus. He *calls* each boy and girl to come, but never *drives*.

Lessons.

1. "There failed not aught of any good thing." "No good thing will He withhold (Psa. lxxxiv. 11; xxxiv. 10). "All your need" (Phil. iv. 19).

2. God's love and unmerited goodness to them in the past was Joshua's plea (*v.* 14). What has God done for us? (John iii. 16); "Bought with a price" (1 Cor. vi. 12, 1 Pet. i. 12); "Gave Himself for me" (Gal. ii. 20); "By the mercies of God" (Rom. xii. 1).

3. It must be choice by individuals, there is no driving or drifting into the kingdom of Christ (*v.* 15), with the alternative Prov. i. 29-33 and 2 Thess. i. 8, 9, "from the presence of the Lord."

4. If we do not serve the Lord with our whole heart is there any fear of idol worship in these days? What is an idol? Anything that comes between the soul and Jesus—pleasure, money, dress, friends, the praise of others. What is my idol? Whatever rules my desires or comes in to stop my prayers.

5. We worship God with our Spirit (John iv. 23), not our bodies, therefore we do not need pictures (Num. xxxiii. 52), or crosses, or symbols, or images, because they occupy our eyes for body worship.

6. Joshua's testimony stirred up the people to follow his example (*v.* 18, Ruth i. 16).

7. Consecration vows can be renewed with profit (*v.* 24). Each time the Spirit of God will search the hearts of His children (*v.* 23).

Illustrations of S.S. Lesson.

PUTTING AWAY EVIL.

In large chemical works it has been noticed that the employés are at times fascinated by the most deadly poisons, and it is not unusual where a dangerous chemical is stored to place within easy reach an antidote to that particular poison. Cases are known where a fatal lust has seized a man, and without any apparent reason. He may have eaten largely of such a chemical as cyanide, while close by, untouched and untasted, has been a jar of ammonia, the antidote to that poison. The evil and the good are placed before such a man, and he deliberately decides on the evil, and turns his back on the good. Joshua called on the Israelites to put away the poisonous evil, the gods of Egypt, and urged them to come to a right decision in serving the Lord in sincerity and in truth (verse 14). The gods of this world are around us to-day, while the antidote to sin, even Christ Jesus, asks us to devote ourselves to Him and serve Him in sincerity and in truth.

CHOOSING A KING.

It does not often fall to a nation to make a choice of its sovereign. Yet forty years ago the people of Greece sent a unanimous appeal to Prince Alfred, of our own Royal Family, asking him to accept that Eastern throne. Though for international reasons he was unable to comply with the request, Great Britain found for Greece a sovereign in the son of the King of Denmark, and Prince William became King George I. "Choose you this day, whom ye will serve," said Joshua to the people (*v.* 15), and we, as individuals, are compelled to make a personal choice of our spiritual sovereign. We, of our own free-will, have to choose between God on the one hand and Mammon on the other; between Christ and Barabbas. May we all say, as did the people of Israel, "The Lord our God will we serve, and His voice will we obey."

AS FOR ME AND MY HOUSE.

Henry Ward Beecher used to say that all the lessons of his youth, put together, had been eclipsed by the deep impression produced on him by the influence of his noble-minded father. In all times of difficulty Ward Beecher was accustomed to call to memory the ideal of his father, who had exemplified what a man should be and what a man should do. It stood him in better stead than all the verbal instruction of his youth, and when Joshua declared that as for him and his house they would serve the Lord (*v.* 15), he showed himself to be a leader in the home circle as well as in Israel. The Lord may be served by us in our households, and, though we deem the opportunity to be narrow, the effect may be far wider than we imagine. By the allegiance of Joshua and his house to God, the people were led to a similar avowal and devotion to His holy service.

A GOD TO BE OBEYED.

At one time or another a mother has usually to fight a decisive battle with her own child. "My dear," she says, "bring me that book; you *must* bring me that book." The child laughs, and approaching her parent, wishes to kiss and be friendly. She is willing to do anything in the world rather than actually obey. "That book," insists her mother, "must be brought!" and finally, after many excuses and much delay, it is handed over to the kind yet firm parent. It is a very small matter, but it settles the question of government, and the child's ultimate happiness depends upon the outcome of that discipline. "The Lord," said Joshua, "is a holy and a jealous God" (*v.* 19), and it was necessary that Israel should know He must be obeyed. God will not allow another to share the human heart with Him. He is jealous, and we must be prepared to surrender in loving obedience our affections, our intellects, and all the power of our being, for His undivided and unreserved keeping.

Mr. Henry Varley has left the United States for this country, having sailed by the ss. *New England*.

About Books.

ANNUAL VOLUMES.

Tiny Tots: A Magazine for Very Little Folk. (1s. 4d. *Cassells.*) Pictures and readings, well selected and sure to please, make up this handsome book.

The Christmas volume of **Little Folks** is quite a show of pictures, plain and coloured, and a budget of good reading matter. Instruction and entertainment are happily blended, and the young will find the pages a source of delight during the winter months. (3s. 6d. and 5s. *Cassells.*)

From the *Sunday School Union* come **The Child's Own Magazine**, sixty-ninth annual volume, which is bright inside and out, and will delight the little folk (1s.); and **Young England**, which has completed its twenty-third year, and presents something to think about, much to laugh at, and still more reading matter of the entertaining type. (5s.)

The Quiver annual volume. (7s. 6d. *Cassells.*) This is a budget of reading—stories and sketches, accounts of Christian enterprise and philanthropic movements, glimpses of history and spiritual meditations. In addition to several coloured plates, there are close upon a thousand illustrations. Old and young alike will find portions in this volume, which is a rich storehouse of entertainment and instruction.

The sixteenth volume of **Bubbles**, the well-known coloured periodical, edited by Dr. Barnardo, is a book to delight the heart of youth. From the dainty outside cover, right to the end of its 350 pages, there is a wealth of colour and of story-lore. The full-page pictures, printed in half a dozen tints, reach the surprising total of 114, ranging over an immense variety of subjects. In its tone the magazine is at once strongly moral and brightly religious. (3s. 6d. and 5s. *158, Aldersgate Street, London, E.C.*)

The Animals' Friend, edited by Sidney G. Trist, has completed its eighth year. It exists in the interests of animals; it states their case, and pleads their cause against human thoughtlessness and cruelty. Its editor is an enthusiast, and conducts this organ of "our dumb companions" with conspicuous ability. In volume form, the magazine is a record of efforts to educate public opinion regarding the rights of animals; and many beautiful stories are told of birds, beasts, and fishes. The illustrations are numerous and of a high order. (2s. 6d. *Bell & Sons.*)

The needs of the children are well catered for by *John F. Shaw & Co.* **Our Darlings** (3s. and 5s.) is bright and attractive without and within. The stories are not only adapted to the wishes of the youthful reader, but to their best interests. There are pieces suitable for reading to those who are too young to read for themselves, and many of the pictures are specially intended for the entertainment of these tots. Rhymes and poems are given which will not only catch the ear, but stick in the memory. Altogether the volume will fill up the ideal for many a home. The **Little Frolic Annual** (2s. to 3s. 6d.) provides for the very youngest readers. Stories are told in the simplest language, the type is all very large and black, while the pictures are such as the younger boys and girls will eagerly turn to again and again. Though smaller, **Sunday Sunshine** (1s. 6d., 2s. 6d.) will claim and earn for itself as cordial a welcome. It bears every mark of being in the hands of those who understand and sympathise with the little ones.

The volumes of *Messrs. Partridge's* magazines bid fair to be as great favourites as ever. The old traditions of **The British Workman** (1s. 6d., 2s. 6d.) are well maintained. Stories and general articles are popularly written and well illustrated. A feature which deserves special notice is the excellent portraits of living leaders in Christian and philanthropic work. More good qualities than temperance so-called are inculcated in **The Band of Hope Review** (1s., 1s. 6d.), and the children who read it cannot fail to be the better for it. **The Children's Friend** (1s. 6d. to 2s. 6d.) is more general, and will be warmly received wherever it goes. The stories are bright and attractive, and there is abundance of highly profitable and interesting reading for the rising generation. We can only say of **The Infants' Magazine** (1s. 6d. to 2s. 6d.) that it is a pleasure to see the very little ones so well provided for, and that by friends who understand their needs and desires. The historical element is strong in **The Family Friend** (1s. 6d. to 2s. 6d.), and the "Flowers of the Month" will deservedly attract attention, but there is much more that will be welcome during quiet hours. In **The Family Visitor** (1s. 6d. to 2s. 6d.) many readers will be attracted by Rev. J. Reid Howatt's "Bunyan's Folk of To-day," and Rhoda Murray's "Seeds from Bible Plants" will also be turned to more than once. We commend the whole series to those who seek varied reading for family reading.

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The quiet work done by colporteurs, in selling Christian literature from door to door and distributing smaller publications where in many cases no other messenger of the evangel goes, is brought into much-deserved prominence in **Seed-Time and Harvest** (1s. net. *Morgan & Scott*). The volume is an autobiography of Mr. James Rennie, colporteur at Hitchin, edited by Mr. T. Bowick; and contains many a deeply-interesting story of the blessing of God on the printed statement of the Gospel.

A work of profound interest to students of missions is **The Higher Hinduism in Relation to Christianity**: Certain Aspects of Hindu Thought from a Christian Standpoint. By T. E. Slater, of the London Missionary Society. (6s. *Elliot Stock.*) The hoary faiths of India are described with remarkable precision; in fact, the book gives a history of Hinduism from the earliest time down to the present, when its revival or reformation is being discussed by native teachers. The work is of distinct value, and should be placed in the hands of all missionaries to India. It will amply repay the student of Oriental religion and philosophy.

Previous volumes of sermons by Rev. T. G. Selby have attracted attention in many quarters, and **The God of the Frail** (6s. *Hodder & Stoughton*) reaches at least as high a level of thoughtful exposition as any of its predecessors. The titles of the chapters are no less striking than those of the volumes; and, alike by exegesis and homily, the truth is presented with unusual power and freshness. Apt illustration abounds, and the preacher appears to have been endowed with a special gift for making personal application of the lessons drawn, from ever-varying points of view. The spirit of the book is that of true catholic sympathy with all who love the Lord, combined with faithful adherence to the cardinal truths of the Gospel.

Now that Rev. G. Campbell Morgan's voice is only heard in this country during brief visits, many to whom it is familiar will have a special interest in **A First Century Message to Twentieth Century Christians** (3s. 6d. net. *Fleming H. Revell Co.*). The Letters to the Seven Churches of Asia, on which the chapters are based, are shown to contain words of reproof and commendation having a perpetual application to church life. There is much evidence in its pages of keen insight into the needs of men in the midst of battle, as well as of the true sympathy of the man of God with his fellows. Mr. Morgan's view of the Book of Revelation is that after the three opening chapters we have unfulfilled prophecy.

Volume VII. of the **City Temple Pulpit** (3s. 6d. *Hodder & Stoughton*) contains sermons preached by Dr. Parker between February, 1899, and April, 1900. In a prefatory note the fact that they are printed from the reporter's notes is referred to as accounting for "irregularity and roughness and apparent want of punctuation in the style." But even had such drawbacks been very much more in evidence, there is here, as in all Dr. Parker's utterances, that which lifts the thoughtful reader into the presence of the eternal realities and silences all criticism of detail. We feel sure that many more than "those who heard the discourses will be able to read them according to the preacher's intention," and will thank God for a teacher with eyes for so wide a vision of heavenly things.

BOOKS RECEIVED.

From *Elliot Stock*:—Natural Food. By Rev. J. P. Sandlands. (1s.)

From *Macmillan & Co.*:—The Revelation of the Holy Spirit. By Bishop Welldon. (6s.)

From *George Bell & Sons*:—Friends of Mine; A Book for Animal Lovers. By Mrs. M. Corbet Seymour. (1s. net.)

From *H. R. Allenson*:—By Way of Illustration; A Handbook for Preachers, Teachers, and Christian Workers. By J. Ellis. (1s.)

From *James Finch & Co., Ld.*:—Recognition After Death: What Does the Bible Say? By Rev. Septimus Hebert. (1s. net.)

From *Sampson Low, Marston & Co.*:—Moses and the Exodus (the Bible for Young). By Rev. Dr. J. Paterson Smyth. (1s. net.)

From *Thomas Nelson & Sons*:—A Hero of the Highlands. By E. Everett Green. (5s.) A Little Cockney. By Miss Gaye. (2s.)

From *Eason & Son, Ltd.*:—The Temperance Reader. By Rev. W. H. Cologan and Sir Francis Richard Cruise, D.L., M.D. (1s. net.)

From *Andrew Melrose*:—Torn from its Foundations. By David Ker. (3s. 6d.) The Boys of the Red House. By E. Everett-Green. (1s.)

From *the Cambridge University Press*:—St. Matthew: The Revised Version, edited, with notes, for the use of schools. By Arthur Carr, M.A. (1s. 6d. net.)

From *Hodder & Stoughton*:—The Upper Currents. By Rev. J. R. Miller, D.D. (3s. 6d.) The Education of Christ. By Professor W. M. Ramsay. (2s. 6d.)

From *S. W. Partridge & Co.*:—Canon Barnett. By W. Francis Aitken. (1s. 6d. net.) The Parting of the Ways. By J. L. Hornibrook. (3s. 6d.) Those Berkeley Girls. By Lillias Campbell Davidson. (3s. 6d.)

From *Oliphant, Anderson, & Ferrier*:—How to Live the Christian Life. By the late Rev. William J. Patton. Edited with an introduction by Rev. John McIlveen. (2s.) Redeeming Judgment, and Other Sermons. By Rev. John Kelman. (3s. 6d. net.)

From the *Sunday School Union*:—In the Day of His Power. A story of Christian Endeavour. By Florence Witts. (1s.) The Sisters of Trenton Manse. By Florence Witts. (1s. 6d.) The Little Brown House. By Ada J. Groves. (1s.) Lord Shaftesbury: Peer and Philanthropist. By R. Ed. Pengelly. (1s.)

Irish Notes.

A VERY successful Christian Endeavour rally has been held in the Y.M.C.A. Hall, Ballymena, and addresses were delivered by Rev. J. R. Fleming, of Glasgow, Rev. Jas. Maconachie, of Belfast, and other speakers. The conference created an excellent impression, and is believed to have done much good.

The Presbyterian Orphan Society, which is one of the largest organisations of the kind in the world, has just added 212 children to its list.

Dr. Neil Gavin has been ordained at Fisherwick Church as a medical missionary to India. Appropriate addresses were delivered by Revs. R. Henderson and Robert Wilson, both of India, and others; and Revs. Wm. Park, Dr. Beatty, Henry Montgomery, and Chas. Davey took part in the ordination ceremony.

An interesting Sunday-school Conference has been held in the Third Presbyterian Church, Aboghill, co. Antrim, Rev. W. J. Jameson presiding. Excellent papers were read by Mr. McClelland and Mr. George R. Neely; and suitable addresses were delivered by Revs. J. Entrican and T. E. H. Jones. There was a good attendance, and several important lessons were taught.

A meeting to bid farewell to three outgoing lady missionaries has just been held in Belfast. Mr. William Crawford presided, and the missionaries are Miss Beatty, who had already been in the field, Miss Gillespie, and Dr. Muriel Stevenson, daughter of the late Rev. Dr. Fleming Stevenson, of Rathgar, Dublin, who took the deepest interest in Zenana missions. Each lady addressed the audience, and gave her reasons for going out as a missionary.

The Bible and Colportage Society of Ireland, which has reached the forty-third year of its existence, continues to make gratifying progress. During the past twelve months its agents visited 32,837 families, and sold 901 Bibles, 866 Testaments, 396 portions, 6,910 Scripture texts, 231 Douay Testaments, and nearly 16,000 religious books. They also conducted meetings, and visited the homes of the people. The direct and indirect results of these efforts on the present and future generations cannot be overestimated.

Under the auspices of the Route Presbytery a conference of Christian workers has been held in the Second Presbyterian Church, Ballymoney, Rev. Dr. Fuld presiding. The object was to bring together those engaged in various kinds of Christian work in the district, that they might get to know each other better, and that their zeal and earnestness might be quickened by mutual intercourse. In the course of the proceedings interesting papers were read by Messrs. Baxter and Crawford, and impressive addresses were delivered by Revs. Wm. Park, Chas. Davey, and Mr. John McElderry, J.P.

In the matter of looking after orphan children a new departure is about to be taken by Irish Methodists. For many years it has had a home for female orphans in Dublin, and it has had an orphan society; but it never hitherto has had a home for orphan and destitute boys. In connection with the Twentieth Century Movement Mr. T. F. Shillington, J.P., of Belfast, felt the need for such an institution, and accordingly he presented to the Methodist Conference a farm of over a hundred acres, with all the buildings thereon, at Craigmore, on the shore of Lough Neagh, about twenty miles from Belfast, for purposes of an orphanage. The place is henceforth to be known as Craigmore Children's Home. It is anticipated that the place will be ready for the reception of children by the middle of December.

Sunday Trading in Amusements.

AN influentially-signed protest against the conduct of the London County Council in sanctioning the illegal Sunday opening of theatres and concert rooms for money-making and trading purposes has been obtained by the Working Men's Lord's Day Rest Association, and it was presented last week by Col. Rotton, late deputy chairman of the L.C.C.

Among laymen is the name of Sir George Fardell, M.P., who accompanied his protest with the following letter:—"I have signed the protest to the L.C.C., against their action, with great pleasure. But I wish to emphasize the protest, as I was for six years chairman of the L.C.C. Licensing Committee, and am confident that the large majority of proprietors, managers, bandsmen, artistes, and employees are dead against the present abuse which has received the sanction of the Council."

Mr. Charles N. Crittenton, of the Florence Crittenton Homes, New York, &c., is now in England, and will be glad if his services can be used as an evangelist. Letters may be addressed to care of Messrs. Morgan and Scott, 12, Paternoster Buildings, E.C.

Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is Revival spread.)

Gipsy Smith at Shoreditch.

AFTER fruitful missions in the west and north of London Gipsy Smith has turned his attention to the east, where he began a mission on Lord's Day last in the Shoreditch Tabernacle (Pastor W. Cuff). Mr. Cuff is on the sick list, but the mission opened with rich promise, the church being in strong sympathy with soul-winning work. The capacious building was crowded, and the evangelist's addresses were received in a spirit of keen attention and anticipation of blessing. There were many inquirers.

Gordon Evangelistic Mission, Aberdeen.

During the past tent season we have had tents and evangelists located as follows:—East Aberdeenshire, Messrs. Gilmour and Ross; West Aberdeenshire, Messrs. John G. Smith and Pattison; Banffshire, Messrs. Esson and Robertson. In the city the meetings were conducted by Messrs. Hawkins, Logan, Dunn, and Lawson. The closing missions were the most fruitful we have had in recent years. Missions are now being arranged for winter months. Applications may be sent to Mr. J. A. Smith at the above address.

Dr. Harry Guinness at Exeter Hall.

The concluding meetings of Dr. Harry Guinness' mission to men at Exeter Hall proved both attractive and fruitful. Recovering from the indisposition which for a few days disabled him, the evangelist took the service on the Tuesday, and continued to address deeply interested audiences until the final evening, Friday last. An outstanding feature was the gathering of men not only from all parts of London, but from distant parts of the country. The varied testimonies which were given to blessing received during the services were full of gratitude to God.

Crouch End Opera House.

An effort to reach non-church-goers is being made at Crouch End, a northern suburb of London, near to that noted resort of Sabbath-breakers, the Alexandra Palace. The Opera House has been secured by the local Free Church Council for a month of Sunday evening services, the first of which was held on October 26, when Mr. Charles Cook addressed an appreciative audience. The evangelist's forcible appeals had their effect in directing sinners to the Saviour. A family, including father, mother, and two daughters, were among the seekers.

Rev. James Sprunt at Offord, Hunts.

Services of an enthusiastic character have been held during the past fifteen days at New Offord, Hunts, conducted by Rev. James Sprunt. On the three Sunday evenings large congregations gathered in the Baptist Church, the week-night meetings being held in the Board school. "Talks on Topics for the Times" were given on week-day afternoons, and were much appreciated by those who were able to be present. On the Friday evening of each week Mr. Sprunt delivered a lantern lecture on "Bunyan and his Book" to crowded audiences. The mission has been the means of blessing to both saved and unsaved, and we are confidently looking forward for more results from the Scriptural preaching and the clear, Gospel singing of the missioner.

Sidney Scott Sarson, Pastor.

"Filled with Joy and Praise."

We have just concluded an encouraging mission in the United Methodist Church, Dalston, N.E. From the beginning the congregations were good; they went on increasing until the church was crowded. Mr. R. McLean, the evangelist, was only recovering from a severe illness; but though weak in body, was strong in faith. The Lord proved Himself to be the great worker of wonders. Our eyes have seen and our hearts have experienced wonderful things. Many who three weeks since were unsaved are now praising God for salvation, and we are confident that many more have been led to Christ other than those who passed through the inquiry-room. The Word was preached faithfully, and while great blessing has been received on the unsaved, the Church has been revolutionized by the Spirit of God. The mission found us cold and disheartened, but such blessing came upon us that we are filled with joy and praise to God for His goodness.

J. Wilkinson.

The Weaver Brothers at Derby.

On Sabbath, October 5, the Weaver Brothers commenced a mission in Derby under the auspices of the Y.M.C.A. The meetings were held in the Victoria Hall, which soon became crowded, and Olympia Music Hall was taken. During the mission 173 persons confessed Jesus Christ as their Saviour, a remarkable feature being that 90 per cent. of the inquirers were new. The meetings have been the most encouraging held in Derby for some years. The audiences were representative in character, members of all churches joining heartily in the choir and inquiry room work. During the closing nights in the Music Hall a great many were present who never attend church or chapel. The meetings were throughout characterized by a deep, quiet, spiritual power, and the hearts of the workers have been filled with joy at the blessing vouchsafed.

Broxburn, N.B.

Mr. A. Y. McGregor, evangelist, of Carrubbers Close Mission, Edinburgh, has conducted a three weeks' mission at Broxburn, N.B. A large number have professed faith in Christ for their salvation. The tent was well filled every night, and on Sabbath afternoons at the Bible reading it was crowded. Miss McLaren, from Edinburgh, was with us every week end, and her singing was much appreciated. At the closing meeting the tent was filled to overflowing, and Mr. Robertson and a number of the other Edinburgh workers gave addresses. On the Sabbath evenings, Mr. McGregor conducted the Christian Union Mission meeting in the Public Hall, which was crowded. Much blessing has been the result of the mission, for which the Lord's people praise and give thanks.

Wm. Milligan.

Mr. H. Stafford Smith's Missions.

An esteemed correspondent writes:—"A fruitful mission, conducted by Mr. H. Stafford Smith, of the Evangelization Society, has just ended at Evercreech, Somerset. The meetings were well attended and richly blessed, both to the unconverted and to Christians. To God be the glory!" Mr. Smith had previously held a mission at Bruton, where he met with a rude reception; a number of young men attacked him with stones as he was leaving the tent on the evening prior to the commencement of the mission. Mr. Smith was injured by one of the missiles thrown, but the Lord brought good out of evil. Upon the assurance of forgiveness on the part of the evangelist towards the aggressors, they all subsequently apologised, attended the services throughout the mission, and professed acceptance of Christ.

Mr. W. M. Oatts at Inverness.

The services conducted last week at Inverness by Mr. W. M. Oatts were of a most encouraging nature. The Y.M.C.A. hall was much too small for the audiences that came, and the committee took the large Music Hall for seven days, but that, too, proved insufficient for the crowds that gathered. Every afternoon about 1,500 boys and girls came together to listen to Bible stories illustrated by limelight pictures. Last Friday, nearly 1,000 children wrote a short account of the previous day's address, and received illuminated texts. The meetings for adults at night have been largely attended, and most interesting cases of decision have resulted. On Sabbath afternoon the Town Hall was crowded out to listen to an address on "Purity." There was a deep impression made on the large gathering of men. The mission is to be continued till Sabbath, November 2.

Battersea Park Tabernacle, S.W.

Mrs. E. L. Baeyertz, the converted Jewess, has just concluded a mission in the above place, upon which the blessing of God has rested in a marvellous manner. It is long since the district has been so moved by Gospel services.

The Bible readings in the afternoon were well attended, and day after day believers, as they left, testified to much blessing received. In these addresses Mrs. Baeyertz showed the possibilities and privileges of the Christian life.

The evening congregations have been large, and full of Holy Ghost power; sometimes the hush upon the meeting was intense, and as soon as the invitation was given there were responses. There was no fleshly excitement, and no undue pressure, but on the last night it was found that during the mission 300 had professed to yield to Christ.

Mrs. Baeyertz's methods in the inquiry-room are excellent. She really gives a Bible reading upon the way of salvation. Each seeker is provided with a Testament, and, step by step, the anxious ones are led into the light. The workers who went in were themselves so much helped that, night after night, other workers came begging permission to be present, and many earnest Christians have learnt the lesson, How to deal with anxious souls. Thus Mrs. Baeyertz really conducts three meetings daily. She has been wonderfully strengthened and sustained in her many labours. Among the inquirers have been those of all ages, from girls and boys to grey-headed men and women. On the last Sunday evening, while the inquiry meeting was being held in one hall, the boys and girls who had trusted Christ during the mission were, at the suggestion of Mrs. Baeyertz, gathered together in another room, and, led by the Sunday-school superintendent and junior C.E. leader, had a very helpful meeting. One little girl thanked God for saving her, her brother, and her mother, adding, in a broken voice, "Mother had been seeking for some years."

The closing meeting on the Monday night will not easily be forgotten. The large Tabernacle was nearly full. Believers were led into fuller surrender to God, and sinners were pointed to Christ. During the mission there were many glorious answers to prayer, and our hearts are full of praise.

Edward Last, Pastor.

The Boy Preacher in Belfast.

The three weeks' mission at Belfast, conducted by Mr. Jack Cooke and his colleague Mr. Russell Coutts, has been full of blessing.

The City Hall of the Y.M.C.A., capable of accommodating 2,500 people, has been packed each night an hour before service time, and great throngs have been turned away, as no suitable place could be procured for overflow meetings. Power has attended the preaching of the truth; and in the inquiry room many bright and beautiful confessions of Christ have been made. Hundreds of men and women have been led to decision, while many Christians have received quickening through the message delivered night by night.

The Sunday morning and Wednesday afternoon meetings for Christians, held in representative churches through the city, have attracted vast congregations. Meetings held for men only have also been a distinctive feature of the mission, and have proved signally encouraging.

Revival at Weeley, Essex.

In connection with the Wesleyan cause at Weeley, Essex, Mr. R. M. Seager has conducted a ten days' mission. Not until the fifth evening did he hold an after-meeting, but on that night the organist and one of the choir came boldly out for Christ. The second Sunday will be evergreen in the memory of many. In the afternoon an old-fashioned lovefeast was held, this being the first for twenty years. At the night meeting, the chapel being filled, during the sermon a young lady sprang to her feet, hurriedly left the building, sobbing as if her heart would break, and, on reaching her home exclaimed, "I never knew I had a heart until to-night." The missioner stopped preaching immediately, gave the invitation, and in a few minutes twenty men, women, and children were on their knees crying for mercy. On the Tuesday night the young lady mentioned gave herself to Jesus, followed by others. Many more are so troubled that they cannot rest. The mission has become the talk for miles around.

An eight-days' mission was concluded by Mr. C. Wickerson at the Railway Mission Hall, Bury St. Edmunds, on Oct. 19. The Gospel was preached nightly with great earnestness and power, and several were brought to Christ. Christians have been much encouraged and blessed.

The North Liverpool Y.M.C.A. has had a Sunday evening meeting for men and their friends for over fourteen years past. Mr. William Forbes gave his valuable help on Sunday night last to the secretary (Mr. R. H. Fisher). An attentive gathering of earnest folk greatly appreciated the quaint personality and zeal of the preacher.

A recent fortnight's mission at Blandford, Dorset, proved so encouraging that it was extended for a week. The mission hall proved quite inadequate to hold the people, so the Corn Exchange, holding 800 people, was taken, and was crowded at three meetings. The mission, which was carried on by Mr. C. A. Bompas, of High Barnet, was the means of directing a number of seekers to the Lord Jesus Christ.

A revival is going on at the Seamen's Bethel and Institute, Falmouth. Backsliders have been restored, and many others, we believe, converted to God. A steamer (which put in for repairs), outward bound, had three of her crew, including the chief officer, brought to the Lord. One young officer, who has often opposed the mission, has also been blessed, and is now an active Christian.

J. C. Badger.

Mr. J. G. Stanger, of the Evangelization Society has conducted a fifteen days' mission, at Carpenter Road Baptist Chapel, Stratford, E. The Chapel is situated in one of the poorest parts of this densely-populated neighbourhood of the East End of the metropolis, but night after night it has been our privilege to see a good attendance of men and women listening to the simple Gospel, preached faithfully and with power.

G. L.

Evangelists' Engagements.

*** This column is intended for Missions of some days. duration, rather than for engagements of a single day The evangelists ask prayer for their respective missions.

Rev. A. Allan.—Till Nov. 7, Kirkintillock, N.B.

Mr. J. Bennett Anderson.—Till Nov. 3, Borough Road Presbyterian Mission, Birkenhead.

Canon Hay Aitken.—Nov. 1-14, St. Albans, Bedford Park, W.

Mr. Chas. E. Barraclough.—Till Nov. 7, Beeston, Notts; 9-19, Stretton-under-Fosse, Rugby.

Mr. Wm. Bilton.—Nov. 1-10, Saul, Glos.

Mrs. Baerertz.—Nov. 2-17, Anstruther, Fife.

Messrs. R. G. Bass and W. McNeill.—During November, Friends' Home Mission, Tandragee.

Mr. R. S. Bradbrook.—Till Oct. 31, Sheerness; Nov. 1-7, Nutley.

Mr. J. Brunton, jun.—Till Oct. 31, Keswick; Nov. 1-15, Barrow-in-Furness.

Mr. A. J. Bowen.—Till Nov. 7, Newcastle Tabernacle; 16-21, Swansea.

Mr. F. Chapman.—Till Nov. 9, Blofield, Norfolk.

Mr. John Coates and Mr. George Bentley.—Nov. 1-16, Salem Free Church, Berry Hill, Glos.

Mr. Geo. Clarke.—Nov. 2-17, Bowden, near Manchester.

Mr. T. W. Canning.—Till Nov. 9, Guildford.

Mr. Jack Cooke.—Nov. 2-23, Dublin (Metropolitan Hall).

Mr. W. Collard.—Nov. 2-11, Wilford Road, West Croydon.

Mr. Sampson Cowley.—During October, Victoria Park Square Gospel Hall, E.

Rev. F. J. Feltham.—Till Oct. 24, Westminster Baptist Church, Romney Street, Horseferry Road, S.W.

Mr. W. D. Dunn.—Till Nov. 6, Hermon Hall, Glasgow.

Mr. William Grove.—Nov. 2-17, Railway Mission Hall, Leyton Road, Stratford, E.

Mr. J. H. Greene.—Till Nov. 2, Orford, Suffolk.

Mr. P. Russell Hurditch.—Till Oct. 31, Ilford Y.M.C.A.; Nov. 1-17, Southend.

Mr. and Mrs. Albert Harrison.—Nov. 2-11, Scarborough.

Mr. John Hawkins.—Till Nov. 2, Basingstoke; 16-25, Watford.

Mrs. Horton.—Till Oct. 31, Varty and Cwmavon.

Mr. J. S. Harrison.—Nov. 12, Lower Ashley Road, Bristol.

Mr. William Hill.—Till Nov. 3, Newarthill, Lanarkshire.

Mr. Newton Jones.—Till Nov. 4, Taunton; 8-18, Sheffield.

Rev. J. Jameson.—Till Nov. 2, Wesley Place, Great Horton, Bradford; 9-16, Knottingley.

Mr. and Mrs. Geo. Kelly.—Till Nov. 5, Newton Burgoland; 5-16, United Mission at Ibstock.

Mr. W. R. Lane.—Till Nov. 3, Huddersfield; 8-17, Burnley.

Mr. R. McLean.—Nov. 2-16, St. Helens; 26-Dec. 8, Mealsgate.

Rev. Jesse Mayo.—Nov. 1-12, Hornsea.

Rev. John Mitchell.—Till Nov. 2, Carshalton; 9-16, Pembury.

Mr. A. Y. McGregor.—Till Nov. 16, Addiwell, N.B.

Mr. Charles Noakes.—Till Nov. 9, Whitehaven; 16-30, Manchester.

Mr. W. Olney and Mr. Spencer Johnson.—Nov. 2-10, Dartford.

Mr. Herbert Pout.—Nov. 2-16, Sittingbourne.

Madame Annie Ryall sings the Gospel: Nov. 2, Rotherhithe Town Hall and Ilford Town Hall; 3, Waltham Cross Baptist Chapel; 4, Bermondsey Ragged School; 5, Norwood Pastor Archibald Brown's); 6, Exeter Hall (Open-Air Mission).

Gipsy Smith.—Till Nov. 3, Shoreditch Tabernacle; 8-17, Greenock.

Rev. James Sprunt.—Nov. 2-6, Deptford; 9, West Norwood.

Rev. F. C. Spurr.—Till Nov. 9, St. Austell; 15-24, Barnoldswick.

Mr. A. E. Sims.—Till Nov. 9, Eston (Yorkshire); 15-30, Swansea (Young People's Mission).

Rev. J. Tolefree Parr.—Till Nov. 3, Carlisle; 8-17, Ilford.

Mr. Anthony Towers.—Till Nov. 2, Glascote, Warwickshire; 9-23, Thurlestone, Yorks.

Mr. E. P. Telford.—Nov. 2-13, Gunnersbury Baptist Church, W.

Mr. Henry Thorne.—Nov. 1-6, Oldham (Chadderton); 9-13, Manchester (Newton Heath).

Mr. F. H. Taylor. Nov. 16-29, Hurstmonceux.

Messrs. Weaver Brothers.—Till Oct. 31, Primitive Methodist Chapel, Kilburn Lane, W.; Nov. 2-14, Sutton Bridge.

Mr. J. Weedon.—Till Nov. 7, Salisbury; 8-21, Redruth.

Mr. Leonard Weaver.—Till Nov. 7, Free Church United Mission, Leighton Buzzard.

Requests for Prayer.

For blessing on a mission at Paddock Wood by Rev. Dr. Morris, Nov. 1-17.

For a mission to be conducted by Mr. William Forbes in Livingstone Hall, Edinburgh, to commence on Sunday, November 2.

That a fourteen days' mission, to be held at the Railway Mission Hall, Harlesden, from Nov. 2, may be the means of many precious souls being born again.

For blessing in connection with a mission in Raphoe, co. Donegal, God willing, to begin on November 2, and to be conducted by Mr. Crawford, Irish Evangelization Society.

Prayer is asked for an esteemed correspondent, whose longing desire is that the Lord would reveal Himself to her. She writes: "I am getting old, and have long sought, but have not found."

Home Missionary Circle.—Owing to the pressure of evangelistic work, Mr. A. E. Sims regrets he can no longer carry on the duties as one of the honorary organizing secretaries, and has therefore sought and obtained additional interest and help which it is believed will lead to advancement and blessing. Rev. A. Lawton (London), having proved the value of H.M.C. principles in connection with his own church work, has kindly consented to become the president of the circle, while the new post of honorary corresponding secretary is being kindly undertaken by Miss E. Orom, "Kensworth," Leigh Road, Westcliff, Essex, to whom all future communications should be addressed. Form of membership, send two stamps. Pastor J. Clifford (Southend) will of course continue the work of organizing as the Lord grants openings.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* spiritual progress and effort *in the Churches. They must be prompt, reliable, and* not trivialities; *and be accompanied by sender's name and address.*

Church of England.

Rev. Harry Wilson has resigned the living of St. Augustine's, Stepney, and the Bishop of London has appointed Rev. Richard Wilson—who has been associated with his brother as curate of St. Augustine's for some eighteen years—to succeed him. *The Record* says:—"We can only hope the bishop will be able to assure us that before collating 'Father Richard' (as he is called in Stepney) he has exacted as a condition that at least the Lambeth opinions shall be loyally complied with."

The Bishop of Durham has addressed a letter to the incumbents of his diocese earnestly commending to their attention a statement prepared by the diocesan secretary of the C.E.T.S. on "Drunkenness in the Diocese of Durham." The Bishop notes with regret that the efforts to cope with the evil of drunkenness are rather slackening than gaining force, and he appeals to his clergy to study causes and results, and to make and stimulate self-denying efforts on right lines. If only, he says, the average expense per head on strong drink in England were reduced to that in the United States the saving for better purposes would be £90,000,000 a year.

The Lion Sermon, preached annually in the Church of St. Katharine Cree to commemorate the escape of Sir John Gayer from a lion in Arabia, has been delivered by Rev. A. B. Boyd-Carpenter. Sir John Gayer was a man of a religious temperament. Travelling in Arabia, he left his caravan, and was overtaken by night. In the hour of darkness he found himself face to face with the monarch of wild beasts. He had no defence except the arm of faith, and he threw himself on the mercy of God. The danger passed by, and in the morning he rejoined his caravan. When he returned to England he instituted the Lion Sermon that from age to age men might hear the message that in the conflicts of life deliverance comes from God.

Congregational.

Of the £8,300 spent upon the Murphy Memorial Hall, New Kent Road, S.E., all but £3,500 has been raised. The new building is one of the finest for mission purposes in South London, and an active evangelistic crusade is being carried on in the densely-populated area of which the Murphy Hall is the centre.

The recognition service of Mr. George C. Britton, of Cheshunt College, as minister of the church at Kingsland, N., took place on October 23, when a large number of friends assembled. Principal Whitehouse presided, Professor Andrews gave an address on "Free Church Principles," and Rev. Charles New, of Hastings, spoke on "The Work of the Minister."

At the autumnal meeting of the Blackburn District of the Lancashire Congregational Union, held at Accrington, the Chairman, Rev. William Robinson, of Burnley, gave an address on "Our Ministry: Its Aims, Weapons, and Encouragements." The chief points were—(1) Some men preach as though they had no target. We are agreed that no man ought to undertake this ministry unless he is compelled. A man must be a minister because he can be that only. No man ought to preach that he may live. (2) The weapon is the spoken Word. Our preaching must be to men a message new as the sunrise, although as old as the sun. To-day the peril of the Congregational Churches seems to be that the stream of life from our pulpits may be choked with the débris of scholarship, behind which there is neither conviction nor faith. (3) The disappointments of Christian workers are numerous. We have cried in despair, after our most earnest efforts—"Who hath believed our report?" But it has not all been dark. There have been "Sheaves of ministry." But the real reward comes from Christ; and the commendation of conscience, one of the best encouragements, is what every true minister may have.

Baptist.

The pastor (Rev. W. Thomas) of Victoria Park Church, E., has celebrated the fifteenth anniversary of his settlement. The services on the Sunday were conducted by the pastor himself, and on Monday afternoon Dr. Harry Guinness spoke. A public meeting followed, at which addresses were given by Rev. J. Morgan Gibbon and other friends.

Mr. W. H. Collier has retired from the active duties of honorary secretary of the Brunswick Road Baptist Church, Gloucester, an office which he has held with conspicuous ability for over twenty-five years. Mr. Collier has also been a lay minister for an even longer period, being closely connected with the various departments of the Church. He was prominently identified with the building of the present church and school. Mr Collier's services were cordially recognised at a recent meeting.

To mark the termination of the ninth year of the pastorate of Rev. D. J. Hiley at Broadmead Chapel, Bristol, special services were held. In the afternoon Rev. Thomas Spurgeon, of the Metropolitan Tabernacle, preached to a large congregation. At the evening there was a largely-attended public meeting. Mr. Hiley, in the course of his address, said he was surrounded at Broadmead by a band of men and women whose hearts God had veritably touched. Never during the whole of his ministry had he lacked for a moment full and hearty co-operation.

The twenty-first anniversary of the settlement of Rev. J. Wesley Boud as pastor of Penge Tabernacle, S.E., was celebrated on the 19th and 22nd inst. On Sunday the pastor preached morning and evening to large congregations. On Wednesday, Dr. Clifford preached in the afternoon, and spoke with power. A public meeting was held in the evening, when the speakers were Mr. Gloster, of Woking, and Revs. J. Wilson (Woolwich), B. J. Gibbon (Bloomsbury), and W. J. Mills (Muswell Hill). The church and its organizations were never more active. In addition to a large Sunday-school and four senior Bible-classes, there are two mission churches in active work. During the year seventy-five new members have been added.

The Orphan Homes started by Pastor Archibald G. Brown in connection with the East London Tabernacle are now in their twenty-third year. At a drawing-room meeting held at West Croydon on October 14 a large number of friends met to hear of this useful institution, and of other branches of home mission work carried on from the Tabernacle. Pastor Edwin H. Ellis and Mrs Ellis explained the nature and method of these efforts, by which the Gospel is taken into the homes of the people. Poverty is relieved as far as funds entrusted will allow, and in the Orphan Homes a large number of fatherless children are sheltered, fed, clothed, and educated. The operations are quite unsectarian. Much interest was evoked on behalf of needy East London, and methods were pointed out by which the work could be extended if only generous hearts would help. Rev. John Wills presided, and words of encouragement were given by Rev. T. J. Stockley.

Methodist.

Rev. D. J. Rounsefell has commenced his winter's work at the Bible Christian Mission in the old Victoria Theatre, Waterloo Road, S.E., where for several years past he has laboured with much encouragement.

A work of grace is in progress at Barrow Bible Christian Church (Rev. J. Clarke pastor). For eight Sundays in succession there have been decisions for Christ, and thirty-seven persons have been received on trial.

The Lord Mayor of Bristol, an esteemed Methodist local preacher, has, as the result of a decision of the City Council, tried the effect of moral suasion on the Sunday dealers. To this end he has issued to over a thousand of these a circular letter, appealing to them to close their shops on the Lord's Day.

Salvation Army.

A Brahmin gentleman has promised to build the first barracks for the Salvation Army if it will commence work in Taiping.

The Board of Education has sanctioned the buildings on the Hadleigh Land Colony designed for day-school purposes, and rendered necessary by the small accommodation of the local National Schools.

The General Purposes Committee of the City of London Union reports as follows with reference to the Army's Hadleigh Land Colony: "We are satisfied that the place is admirably adapted for the vagrant class who require to be taught to work for a livelihood."

Mr. A. Bowen, from the Congo, recently conducted meetings in the new Gospel hall, Fulmell Road, Upper Teddington. Gospel addresses were given, and a lantern lecture. The views, &c., were deeply interesting, and still more the account of the spread and power of the Gospel on the "Dark Continent." The hall was filled, and it was a happy and successful meeting. A branch of the Regions Beyond Helpers' Union was formed.

On October 20 a lecture was delivered at the Memorial Hall, Bethnal Green, E., by Mr. H. M. Barnett, B.A., on "Admiral Coligny, Patriot, Convert from Romanism, and Martyr." There was an interesting audience of members and workers belonging to the Christian Community, which is closely associated with the Huguenots of the 1685 dispersion. There was a large amount of historic matter introduced, extending from 1557 to 1572 A.D., the year of the massacre of St. Bartholomew's. The character and career of the illustrious and heroic Protestant champion and Huguenot leader were extolled, and his name effectively cleared from the foul aspersions of Popish calumniators.

Fallen Asleep.

Rev. Dr. Mercer, who had been conspicuously identified with the early history of the Presbyterian Church in Victoria, and from 1861 to 1869 was associated with the Presbytery of Castlemaine. In the latter year he became Professor of Theology and Asiatic Languages at the Victorian Theological Hall.—By the death of Rev. T. Whittaker, D.D., the Primitive Methodist Connexion has lost one of its leading ministers. For the long period of fifty-two years he "travelled," and his circuit work was of a high order. For five years he was general Sunday-school secretary.—Rev. J. Francis Smythe, late pastor of Coventry Road Baptist Church, Birmingham, passed away last Sunday morning. He had been in the ministry over forty years.—On October 15, at Cockfield, Suffolk, Mr. John Ennals, aged ninety-three, a Christian from his youth up, who had the joy of seeing children and grand children follow him as he followed Christ.—At Belfast, Mrs. Woods, widow of Rev. Hans Woods, Presbyterian minister.—At Newtown Butler, Mrs. Bailey, mother of Rev. W. H. Bailey, M.A., of Clogher.

Children's Scripture Union—Portions for week ending November 8.

Sun. Nov. 2	*Jud.*	ii.	1-13	Thur. Nov. 6	*Jud.*	v.	1-16
Mon. „ 3	„	ii.	14-23	Fri. „ 7	„	v.	17-31
Tues. „ 4	„	iv.	1-13	Sat. „ 8	„	vi.	1-10
Wed. „ 5	„	iv.	14-24				

Notices.

Applicants for Tracts.—Miss Jessie Porter, 32, Rue Du Pavilion, Pondicherry, India (suitable for officers and sailors on English vessels); Mr. F. Whittall, 8, Old Park Road, King's Hill, Wednesbury; Mr. A. J. Horne, 13, Norfolk Avenue, Southend-on-Sea (for village work); Mr. Fred. B. Young, 74, Stafford Road, Norfolk Park, Sheffield; Mr. J. H. Hayward, 22, Wellington Street, Gloucester; Mr. James Petter, 117, Cadogan Terrace, Victoria Park, London, E.; Mr. J. Elcock, 23, St. John's Street, Islington, N.

Communications Received with Thanks.—C.H.H.W B.L. H.M. J.B. G.H.P. A.H.K. M.D. E.A.S. S.T. W.M. J.C. W.C.P. W.G.G. L.K. E.E. Mrs. C.R.R. W.K.C. R.E. Mrs. W. G.R.C. G.W. J.J. H.M.B. W.F. G.C. G.L. N.B. C.H. W.T. R.G. J.B. J.A.B. E.G. A.M. H.G. F.L. D.K. E.W. W.M.C. R.C. F.W.S. W.B. B.B. J.J.S. A.E.S. M.A.S. M.H.B. J.W.W. H.E.L. D.J.F. J.F.G. J.C. H.T. J.C.B. J.H. W.C. W.W.S. G.J.H. E.D. H.O.P. F.A.B. H.S. W.F. R. S.F.C. A.E.P. C.F.K. J.M.B.D. F.L.T. W.J.K. J.A.S. E.F.E. W.C. J.O.B. C.B.W. J.S.D. J.E. H.B. J.P. W.H. W.S. S.S. A.S. G.B.W. J.W.L. W.M.O. E.H. F.W.

Christian Evidences.—The committee of this society have arranged with Mr. W. T. Lee, of Cardiff, who has long been one of their lecturers, to give his whole time to the work of the society. Mr. Lee is prepared to preach on Sundays, lecture five nights each week, and conduct Bible conferences. Friends organizing Christian Evidence missions should communicate with Rev. C. Lloyd Engström, Secretary of the Society, 26, Charing Cross, Whitehall, S.W.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* The Christian, *and transmit, donations sent to them in aid of any accredited Societies and Missions. To remove a misapprehension, it is added that no charge of any kind is ever made on such donations.*

"Natural Christianity." The Dean of Ripon has been addressing a meeting of the Churchmen's Union on "Natural Christianity." He says nothing new; but what he says, as reported in the public Press, should neither be entertained nor uttered by a clergyman of the Church of England. The Christ of the New Testament—in other words, the Christ of the Creeds and the *Te Deum*, the rehearsal of which week by week is supposed to safeguard the doctrinal standing of bishops, priests, and deacons—seems to be resolved into a "popular fallacy." The mystery of the Lord's birth and the marvel of His resurrection being dispensed with, suggestions are made of the ease with which the Scriptures can be brought into agreement; apart from this chapter and that, there is nothing said of this and that form of teaching—and so on!

Old Heresies. The Dean's views, as reported, are as old as many other modern misrepresentations of the Gospel. One who listened to the address is said to have spoken of it as "a hotch-potch of ideas that were exploded long ago." They were exploded in the early ages of the Church; they were exploded again in the days of the Evangelical Revival. They are, however, as persistent as most errors; and, as they reappear from time to time, those who know nothing of the history of dogma greet them as the product of shrewd criticism and advanced thought. From beginning to end they are a denial of Christ. When men of the world express doubts regarding the Lord, we may entertain sorrowful pity; but when ministers of the Church of England do such a thing, something like indignation is felt. The sadness of the situation is deepened by the fact that there is reason to fear that other prominent ecclesiastics hold similar views.

Unhatched Chickens. There is still a great deal of folly in the world which is summed up in the proverb, "Don't count your chickens before they are hatched." We have been a little amused at the magnificent pretensions of a young scientist on behalf of whose recently published book his friends make exaggerated claims. Because metals appear to "respond" to electric touches, and to exhibit molecular movement, the hasty conclusion is reached that the "gulf which yawned between vital and non-vital has been bridged, and that even metals respond precisely in the same way as human beings." Most students of science have another and more rational way of accounting for the "response" of metals than that of supposing them to be alive. Really there is no need to herald this Hindoo "discovery" as "making an epoch in scientific thought." The chickens are not yet hatched—it is hardly wise to count them.

Sowing Tares. Certain associations favouring what is termed "free thought" are now sending out cheap editions of books upon scientific and philosophical subjects hitherto accessible to a comparatively limited number of readers. It is well to remember that the limits of scientific inquiry have been clearly defined and admitted by a number of the strongest intellects among the advanced scientists themselves; and that the dogmatic pronouncements of the accredited leaders of the evolutionist and other schools are by no means final. It is a serious thing for a publisher to become the vehicle of popularizing baneful ideas—inimical to Divine revelation. Since, however, it is done, and done so openly, the new duty is imposed upon all who love the truth to popularize those books which show up the pretensions of the men who so proudly, and often glibly, seek to overthrow the truth of the Gospel. The antidote must follow the bane.

The Missionary Revival. We are thankful to see that there is a revival of interest in Foreign Missions amongst the churches. The Wesleyans have recently held two large district conventions—one at Oxford and the other at Manchester—in which the claims of the world upon the Church were powerfully presented. Both series of meetings have been full of spiritual power. We understand that similar gatherings are to be held elsewhere. The veteran Charles Williams is devoting the evening of his life to a crusade on behalf of the missionary work abroad. He is visiting the Baptist churches, and his first reports are full of encouragement. The friends of the L.M.S. have proposed a missionary preaching crusade. The crisis in that society is acute, but we believe it will be safely passed. The shame of even contemplating withdrawal from certain fields is having its effect. At least the first stage of revival has been reached. But we cordially agree with Rev. Stanley Rogers in deprecating demonstrations, &c., where only the picked few attend. He urges that the proper time for dealing with the matter is on the Sunday "*when the people are with us.*" If missionary revival is to be general, the ordinary preaching must be more missionary than it is; and this not once a year, but frequently.

A Peril of Enthusiasm. Dr. Maclaren, in speaking of the financial difficulties in which the L.M.S. and the Baptist Missionary Society find themselves, spoke strongly of the "immoral" manner in which the churches, twenty years ago, in a burst of enthusiasm, encouraged both societies to "go forward," afterwards thrusting them into a tight place by failing to maintain a steadily increased income. This was like the Dutchman who, having to jump over a high wall, went so far back to get a spring, that when he got to the bottom of the wall, he had to sit down to recover breath! Spasmodic enthusiasm is certainly a dangerous quality. Its very eagerness creates difficulties. In such matters as these our Lord's parable of the man who built a tower without counting the cost applies with special force.

Setting the Snares. The High Church journals have taken lately to the advocacy of what is referred to in one of them as "the great work of guiding souls," or, in plain words, the Romanist "direction"—that most unhealthy adjunct of the confessional. It is far from reassuring that one of these journals, after remarking that "absolution is the formal exhibition of medicine to the sick soul, and confession is the preamble to absolution," should proceed to recommend St. Alfonso Liguori, and others of his school, as guides in the training of candidates for the ministry. The true functions of the minister of God are as open as they are simple, and the assistance of Liguori's microscopic analysis of impurity is not requisite to enable a man to denounce sin, and to point to the Divinely-provided means of salvation from it.

Mammon and Sport. The mischief done by gambling and betting to the legitimate element of "sport" was well illustrated by a story told recently by the Bishop of Wakefield (Dr. Eden). Some time back, on the occasion of a football "semi-final," he asked a railway porter which side was likely to win. The porter replied, "That depends on how many on each side are squared." It is sometimes said in defence of betting that it tends to keep up the true "sporting" instinct. Healthy emulation in recreation is good for all concerned; but the "sport" kept up by betting is of the kind that kills all that is noble, and makes the issue of a contest, which is supposed to be determined on skill and pluck, dependent on the longest purse. That is not sport but mammonism.

Gambling in Belgium. There is apparently to be a determined movement made in the Belgian Parliament to hinder the Royal signature being affixed to the Bill for the suppression of public gaming-houses. Under the specious plea of the Bill being "unconstitutional," the vampires of Belgium think to continue their horrible work of draining the blood of their country. We hope the King will not waver now; it will be a terrible thing if he does. The daring of gambling den proprietors is almost incredible.

The Colonial Secretary in South Africa. All parties are rejoiced that Mr. Chamberlain has determined to pay a visit to South Africa, with a view to studying on the spot the tangled problems of that much-tried country. It is growing clear that the war has failed to settle many things, and that the South African Colonies are a seething cauldron of conflicting interests and racial animosities. It will call for the most balanced judgment and the wisest statesmanship to shape the course of South African policy; and the Colonial Secretary carries with him the goodwill and support of all political parties in his endeavour to form an unbiassed opinion of the questions at issue. It is specially desirable that the Native Problem—the most difficult of all—should be carefully dealt with. We hope that Mr. Chamberlain will see things with his own eyes, and not through official glasses, and will have the

courage to carry out, independently of party, what will be for the permanent tranquility of the country.

The Moroccan Question. Things in Morocco seem at last to be hastening to a crisis. People have said this for years past, but there is greater reason for it now since new elements have been introduced into the question—elements which inevitably spell disintegration. The murder of Mr. Cooper is a sign of the revolt that is commencing against those European ideas which the Emperor has welcomed; but this revolt is the prelude to a new state of things. The Moroccan difficulty would be settled to-morrow but for the almost childish jealousies which exist between the Powers. For England, of course, the great question is the occupation of Tangier. It is vital that the water route to India shall not be menaced at the Straits of Gibraltar. Mr. Arnold White, however, makes a statesmanlike suggestion when he pleads for a frank recognition of the prior claim of France to a protectorate over Morocco, leaving Tangier a neutral port. It is Tangier that is the difficulty, and if its neutrality could be secured, Morocco would cease to be the reproach of civilization.

Back to the Land. Now that, unhappily, the unrest and discontent in Ireland are again deepening, it is well to recognise some of the removable causes of the agitations which do so much to widen the gulf between a large section of the population of the sister island and the people in this country. Recently, the Westport District Council appointed a committee to investigate the condition of portions of that union, and from their report it appears that out of the 5,322 families, no fewer than 4,089 live upon holdings incapable of affording subsistence, and who are only preserved from perishing of famine by the earnings of the adult male population in their annual migrations to England and Scotland, and by the remittances of their relatives in America.

Yet out of the 347,000 acres in Westport, 15,000 only are used for raising food, whereas 150,000 are monopolised by a few graziers, "an acreage which would ensure a comfortable livelihood to thrice the population now dragging out their lives in the poorest overcrowded village plots."

The Army of the Insane. In Ireland during the last forty-five years the proportion of lunatics has increased from 1 in every 657 of the entire population to 1 in every 178, exclusive of those in private houses, and the large number wandering at large. Similarly, though happily not to an equal extent, lunacy has developed in England so largely that in almost every county, Essex being the latest example, it is found necessary to build huge additional asylums for the reception of the insane. The causes of this unhappy condition of things are various, but certainly one of the most powerful is the drink curse. A Russian scientist, Dr. Rubinovitch, recently published statistics showing how far this is true, and after quoting a statement that of fifty-seven children in ten alcoholic families selected at hazard he found twelve idiots, and only eight normal persons, he says:—

As a corollary of these mental heredito-alcoholic manifestations, we find that infantile or juvenile criminality is more and more accentuated in the families of drinkers. In Switzerland half of the children in the houses of correction, according to an investigation of the Federal Council in 1894, had alcoholic parents.

Here, indeed, is food for reflection on the part of Government and ratepayers alike.

Unwise Charity. In the programme of the national campaign which is now being organized on behalf of Old Age Pensions, there appears to be a grave defect, which is likely to alienate the sympathies of many who, in default of a better scheme, such as the Old Age Homes of Denmark, Austria, and Russia, would support and assist the movement. That the National Committee should advocate "universal pensions," and decry efforts to differentiate between the thrifty and thriftless, the temperate and the drunken, is equivalent to a desire to increase the heavy burden already borne by the ratepayer as a consequence of the State-fostered work of the brewer and publican. There certainly is no need to put any further premium upon drunkenness.

The Awakening of the Bench. Some of our dreams of an ideal municipal government will be speedily realized if the awakening of the bench continues as it has begun. Magistrates are just beginning to realize how much power they already possess in dealing with the drink traffic, and, as we have recently had the pleasure to chronicle, in several of our largest centres of population, the justices have made a most determined stand, and refused to grant new licences, while they have also materially reduced the number of existing licences. The inquiries which have recently been instituted as to the real need of such a large number of drinking-houses, will be followed by vigorous measures, for it is clear to every one who keeps his eyes open that abuses in the drink trade are impudently glaring. The good example set in Devonshire, Liverpool, Sheffield, and elsewhere, urgently needs extension to the whole country. We should get leagues nearer to practical legislation, if the existing powers of magistrates were employed to the full.

Speaking with Authority. The Evangelist says that the people were astonished at our Lord's doctrine because he taught the people "with authority, and not as the scribes." The scribes had great regard for precedent, and had great command of the opinions of their predecessors. Our Lord spoke the absolute truth, and spoke it from God. They to whom He has given His commission to preach the Gospel must speak as He did, when they proclaim the truth He has entrusted to them. The spirit of the scribes, however, is still with us, and with many who profess to speak for Christ. Unless a man has a message of Divine truth that he can proclaim "with authority," he had better keep out of the pulpit. The world is sick to death with vagueness—it wants an authoritative word of life and power. If a man has a firm grip of the living Christ he will preach with authority, and his message will convince.

A Word in Season—to Preachers. A prominent actor, speaking recently about preachers, severely criticized the delivery of almost all of them, and said that the difficulty of remembering most sermons is due to the lack of emphasis and force in their utterance. He added that if actors paid as little attention to their elocution as preachers do, they would be hissed off the stage. It would be well if this friendly critic's advice were borne in mind by those who minister in sacred things, especially in the public reading of the Scriptures, a matter that receives deplorably little attention from most preachers, but which, when done with sympathy and taste, is a sure means of grace to the hearers.

The Outpoured Spirit.—3.

"YE ARE MY WITNESSES."

"I WILL pour out My Spirit upon all flesh." Many are asking the meaning of these words, and the extent of the promise. Some seem to suppose it to mean that God would pour out of His Spirit upon all mankind, believers and unbelievers. But this cannot be; for by the Lord Jesus Himself, speaking from the Father, by the Holy Spirit, the living water is expressly limited to those who thirst, and who come to Him and drink. And the effect is that out of them, according to their faith, flow rivers of living water (John vii. 37-39).

At the baptism of Jesus the Spirit descended like a dove, and noiselessly alighted and abode upon Him, having there found love, rest, and home, corresponding perfectly with the heaven whence He had come. When the Spirit came upon the hundred and twenty at Pentecost, who had, with one accord, continued steadfastly in prayer and supplication during those ten testing days, there was the sound of a rushing mighty wind, as though a vacuum had been made which the wind rushed in to fill. But unbelievers and rejectors of the Son of God, full of self and sin, can make no vacuum for the Wind of the Spirit to come in and fill. If He came upon them they would be carried away "as the whirling dust before the storm." The ungodly could not be baptized in the Holy Ghost. His ministry to the world is to convince of sin, of righteousness, and of judgment.

What, then, is meant by "all flesh"? Bishop Moule says, in his "Outlines of Christian Doctrine":—

As regards His work *in mankind at large*, the Spirit appears as man's Maker in a special sense (Job xxxiii. 4). In Job xxvii. 3, the Spirit's *sustaining* power in man is vividly expressed: "The Spirit of God is in my nostrils," and cp. Gen. ii. 7. But His revealed work for man goes mainly towards the moral and spiritual (Gen. vi. 3; whatever be the translation of the verb), and the supernatural in knowledge and action.

Dr. Jacobson, late Bishop of Chester, says, in the "Speaker's Commentary":—

In earlier ages the extraordinary influences of God the Holy Ghost were restricted to a few. Abraham saw a vision; Isaac prophesied; Jacob dreamed dreams; Joseph interpreted dreams. But now those influences were to be extended to all men everywhere, without distinction of age, sex, or rank, to Gentiles as well as Jews.

Similarly Bishop Moule and other commentators. But while there is no limit of age, sex, rank, or nation, the promise is, necessarily, limited to those who believe. The only begotten Son for salvation, and the Holy Spirit for power in testimony, are each alike without effect (except in condemnation) to those who do not receive the gift.

ISRAEL, GOD'S WITNESSES.

Israel, the people of God, in the Old Testament, were by their election and calling constituted witnesses. "Ye are my witnesses that I am God." The great question before the universe is, Who is God? Is the Eternal Creator the true God? or is the usurping creature, whom the world has made its god, to be worshipped and served as God? The honourable responsibility, the glorious privilege of Abraham, the nation of Israel, and the promised Seed, the Faithful Witness, was this: "Ye are my witnesses that I am God," as against the ancient serpent and all false gods. Every Israelite as he was born came into this position. "Everyone that is called by My name, whom I have created for My glory, I have formed him; yea, I have made him . . . I am Jehovah your Holy One, the Creator of Israel, your King" (Isa. xliii. 7, 15).

CHRISTIANS ARE CHRIST'S WITNESSES.

In like manner, each and all who are born again, each and all of the Israel of God, are, by the fact of their new creation in Christ Jesus, constituted witnesses: "Ye shall receive the power of the Holy Ghost coming upon you, and ye shall be witnesses unto Me, both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." "And with great power gave the apostles witness of the resurrection of the Lord Jesus." "And we are witnesses of these things, and so is the Holy Ghost, whom God hath given to them that obey Him" (Acts i. 8; iv. 33; v. 32, &c.).

As a recruit becomes an enlisted soldier the moment he receives the King's shilling, so each one who believes in Jesus the Son of God, as his Saviour and Lord, receives the Holy Spirit, and is "sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory . . ." "For we are His workmanship, created in Christ Jesus unto good works . . . to the intent that now, unto the principalities and powers in heavenly places may be known through the Church the manifold wisdom of God" (Eph. i.-iii.).

As the enlisting sergeant counts upon his recruit to *be* a soldier, so God counts upon His youngest convert to *be* a witness. Therefore He gives him the Holy Ghost, to be the power of his testimony. "Having believed," and the moment he has believed, he is sealed, not only as a member of an elect race, of a people for God's own possession, but also as an ambassador of Christ, that he may show forth the excellencies of Him who called him out of darkness into His marvellous light (1 Peter ii.; 2 Cor. v.).

Some think of "giving their testimony" as if it were to be chiefly about themselves; others think of bearing witness to sinners at home, and heathen abroad. Both these, in their due time and measure, are right, and essential to a witness. But before and above either, the one supreme Object of our testimony is GOD. We proclaim "the Gospel of the glory of the blessed God." "The only begotten Son, who is in the bosom of the Father, He hath revealed HIM."

The apostles were commanded by their risen Lord to tarry at Jerusalem until they were endued with power from on high, "for the Holy Ghost was not yet [outpoured] because Jesus was not yet glorified." But when the day of Pentecost was come, the fiftieth day after the resurrection of our Lord, the Holy Spirit was poured out upon the infant Church, His waiting, believing, and praying people. Jesus has been glorified, and the Holy Spirit outpoured, and cannot cease to be outpoured so long as Jesus is glorified at the Father's right hand in heaven and by a believing people on earth.

The Apostle Paul was not bidden to tarry; but Ananias said, "Thou shalt be His witness . . . and now *why tarriest thou?* Arise and be baptized, calling on the name of the Lord." His commission as a minister and a witness was given to him by the Lord Himself on the spot and at the time of his conversion.

Little children may lisp His praise, and the Holy Spirit will adapt Himself to their infant minds. M.

Cheap Sunday Trains in Switzerland.—The five principal railways of the Helvetic Confederation being now the property of the State, the Board of Directors at Berne, acting in the interests of the men employed, whose seventeen off-duty Sundays might be endangered by extra Sunday labour, have decided on principle not to run pleasure trains at reduced fares on Sundays and festivals.

A Ministerial Question Box.

DR. TORREY ON THE HIGHER CRITICISM.

CONTINUING his replies to questions from ministerial brethren in the meeting at Sydney, Dr. Torrey answered an inquiry regarding his position in reference to the Higher Criticism:

"The three great leaders of the Higher Criticism were infidels, and I don't care to get my knowledge of theology from such a source. Brethren, in the first place there is nothing new in their alleged discoveries. In spite of all their talk about the 'new views,' there is scarcely anything in their theories that is not contained in Tom Paine's scurrilous 'Age of Reason'

"Indeed, Professor Osgood, who is a Hebrew scholar, stood on the floor of the Baptist Congress at Detroit, Michigan, to speak on the Higher Criticism. 'Before discussing the question,' he said, 'I would like to read what I conceive to be the few positions that are taken up by the higher destructive critics.'

"He went to work and read off these positions, one after the other. 'Now, gentlemen,' he said to the supporters of the Higher Criticism, 'is that a fair statement of the position?' 'Yes,' they said. 'Well, gentlemen,' he replied, 'I have been reading verbatim from Tom Paine's "Age of Reason!"'

"Brethren, if you are dabbling in that sort of thing you do not know what you are doing. I used to be a Higher Critic myself once. When Robertson Smith's book came out, I welcomed it; in fact I wrote a little book on the subject myself. I thank God that I did not publish it; I had not thought the thing through. Years ago, a dear brother spoke to me on the subject in our lecture room. He was a splendid man, though not an expert in Bible study. He said to me: 'Mr. Torrey, I do not know about these things. Men tell me that it is a purely literary question, and doesn't affect the authority of the Bible.' I said to him, 'Don't you let them stuff that nonsense down your throat; they are pulling the wool over your eyes. The next thing, they will be applying these very principles—which are now confined to the Old Testament—to the New Testament criticism—to the Gospels, and the life of Christ.' He could hardly believe that. But, gentlemen, what do we find in the last copy of the 'Encyclopædia Biblica'? We find done that very thing which we predicted ten years ago.

"Just let me say a few words about the origin of the Higher Criticism. The whole thing began with Jean Astruc. He was an immoral Jesuit, and he was the father of the Higher Criticism—the devil was its grandfather. Now, I am not talking of something I know nothing about. The literary principles of the Higher Criticism are principles of literary criticism that have been spued out of every other branch of literary and historical study. The methods by which the Higher Critics are trying to disprove the historicity of the Book of Daniel, and other parts of the Old Testament, if applied to the history of England, would disprove every fact in English history! They are the same methods that were applied at one time to Greek and Roman history. You know there were those who applied these methods to Greek and Roman history, and, by means of their theories, swept away much of the history of Julius Cæsar, Pompey, Troy—in fact, almost everything, so that there was little left. But these methods have been given up, except in Biblical criticism. They have been reduced to a *reductio ad absurdum* in every branch of historical study, and now these Higher Critics are applying them to the Bible.

"One of the most awful things about theologians is that they adopt principles that students of every other branch of study in the world have tried and discarded. It is a hard thing to say, but it is a fact. By the same process Professor Fiske proved to a demonstration—provided you granted his premises—that there never was such a place as Troy, and shortly after Schliemann went and uncovered it. And just after it had been proved that Daniel could not be an historical character—because there was no such person known as Belshazzar—Rawlinson went and dug up a tablet bearing his very name—Belsharruzur.

"Brethren, the Higher Criticism is an attempt to construct history—not from the records, but from your inner consciousness. Why, since I came to Sydney I have read a pamphlet by a man who had the audacity to tell his readers that the Old Testament canon depended upon the decision of the Jewish Council, and upon the vote of Rabbi Akiba, the man who supported Bar Kokhba. He gave as his authority the Talmud. Now, any man who quotes a passage from the Talmud in a careless way, without telling his hearers what a mixture of fragments of truth with a mass of foolish legend the Talmud is, is either deliberately taking advantage of the ignorance of his hearers, or, what is more likely, someone has been taking advantage of his ignorance. The Talmud is the most marvellous mixture of truth with the most absolute nonsense ever written, and these men deliberately take one of the fables from the Talmud to show how the canon was settled. The authority of the Old Testament does not depend upon the Talmud—it depends upon the testimony of Jesus Christ, and no man who will put the Talmud up against the authority of Jesus Christ has any right to call himself a Christian."

In Memoriam

ANNA SHIPTON,

ENTERED INTO GLORY NOVEMBER 5, 1901.

ONE year in glory! "Though they measure not
By days and years where thou art gone to dwell;"
One year in glory! love hath not forgot
The day our saddened hearts bade thee farewell,
And fain with gratitude this wreath would lay,
O friend beloved, upon thy grave to-day.

One year in glory! thou, who here wast led
By path of sorrow to God's home of rest,
And through thy tribulation comforted
The griefs of others, by the comfort blest
That He gave to thee; through the fire, the flood,
Thou calledst sorrowing ones to trust thy Lord.

One year in glory! if thou couldest tell
To us its meaning, how our hearts would throb!
Yet, as we listen, seem some notes to swell
Of heaven's song across the earthly sob—
"I reckon now the sufferings of the path
Naught to compare with joy's long aftermath."

Thou gatherest now the fruit of "Waiting Hours,"
In lonely "Watch Tower in the Wilderness";
From "Brook beside the Way" sprang fadeless flowers,
And "Whispers in the Palms" oft came to bless
In desert march, when evening breezes stir,
With thoughts of "Promise and the Promiser."

Thou praisest now for all once "Asked of God,"
"The Waymarks of thy Pilgrimage" below,
For the "Sure Mercies" e'en 'neath chastening rod
That taught thee deeper fellowship to know,
"God's Messengers" to bear His Kingly word,
And to unfold "The Secret of the Lord."

The "Upper and the Nether Springs" He gave,
And "Vale of Blessing" by all waters, where
He led thee forth to sow, fair harvests wave;
Thy "Wayside Service" showed "The Lord was There,"
Thine was "The Hearing Heart" His voice to greet,
And to "Tell Jesus," kept thee at His feet.

Beloved one, not lost, but gone before,
Into the sunlight, while we tarry still
Amidst the shadows; through heaven's opened door
We see the glory of God's will.
Thou art with Him, and "God with Us," our stay,
The same for ever, now as yesterday.

We thank Thee, Lord, for the brave life laid down,
The faithful ministry, the witness true,
For cross of pain exchanged for victor's crown,
Earth's clouded skies for heaven's unclouded blue,
And the bright hope, God's bow, that spans our tears—
Together with Him through eternal years.

J. H. S.

Doric Lodge.—Now that the deaconesses have begun their winter's campaign of visiting, and conducting meetings and night-schools, they are met on all sides with distressing cases of destitution that they dare hardly think of the severities of the winter so quickly approaching. Gifts of cast-off clothing for women, girls, and children, also bedding, groceries, and other help, will be gratefully acknowledged by the lady superintendent, Doric Lodge, 28, Bow Road, E.

Education and Romanism.

By MR. HENRY VARLEY.

MANY are striving to keep the present controversy concerning the Education Bill, which is stirring the whole country, free from relation to Romanism. It is impossible to do this, as the following facts will show. This Education question arises from a plan determined upon by Pope Pius IX., and expressed in his Syllabus of December, 1864, concerning the working of the Romish Church. In effect he says: She has the right to exercise her power without the permission and consent of the State. Again: She has the right to deprive the civil authority of the entire government of the public schools. This also: She has the power of requiring the State not to permit free expression of opinion.

Leo XIII. in his Encyclical Letter, November, 1885, says, "All Catholics must make themselves felt as active elements in daily political life in the countries where they live. *They must penetrate wherever possible in the administration of civil affairs.* All Catholics should do all in their power to cause the constitution of states and legislatures to be modelled on the principles of the true church."

Such being the charge given at Rome by Pope Pius IX. and the present Leo XIII., how is it possible to separate the Education Bill from the propaganda here insisted upon? It should be borne in mind that England has been left to the last for this subtle attack upon our Board School and other systems of education. Australia, Canada, the Philippines, Mexico, Chili, the United States, Cuba, Ireland, and France—all bear testimony to the ceaseless activity shown by the Roman Catholics in either attacking the State and Public School systems, or monopolizing the situation in order to advance the supremacy of Rome. The object has been, and is, to obtain possession and control of the schools, so that the youth of these nations, colonies, and countries, may be trained and educated in Romanism and as members of the Roman Catholic Church.

THE LESSON OF FRANCE.

In France an Italian—that is, an alien—priesthood has pursued this work for some years with this result. They have, to no small extent, undermined the civil power of the French Government. The Premier, in consequence, has been compelled to close numbers of these priestly schools, has dismissed nuns and teachers, and is now engaged in driving these alien Roman Catholic priests out of France. For this the French Government has been most unjustly assailed. If any legislature was ever perfectly justified in this drastic repression of these Popish schools, the French Government was and is. This outrage upon right has been going on on the other side of the Channel, and that, mark it well, within the past decade. Verily "the price of liberty is eternal vigilance" against the subtle and secret working of the spiritual despotism that centres at Rome.

ROME AND AMERICA.

In the United States the conflict between the people of the great Republic and the Roman Catholics has been long continued; and though the national system of education has completely triumphed, the same restless lust of power keeps on attacking civil government in America.

Take the following extract concerning the United States from the *Catholic World*:—"We do not accept it, or hold it to be any government at all, or as capable of performing any of the proper functions of government. If the American Government is to be sustained and preserved at all, it must be by the rejection of the principles of the Reformation (that is, the government by the people), and the acceptance of the Catholic principle, which is the government of the Pope."

This was a part of the Roman Catholic programme when the civil power of the United States, and especially the Public School system, was attacked in the interests of Roman Catholic teaching, and possession of the schools of the United States. They bitterly opposed the introduction of the Bible in the schools—"that book should not have place therein at any price"! This being conceded, the tactics of the priests were speedily changed. They denounced the public schools in the strongest and most scandalous fashion. Here are some of the epithets used. They are taken from a book called "JUDGES OF FAITH: Christian *versus* Godless schools." They are described as "Godless," "un-Christian," "grossly immoral," "filthy," "vicious," "diabolical," "a detestable system," "a place where the children imbibe the poisonous germs of infidelity, immorality," &c.

Such was and is Romanism in the States in regard to that splendid system of education which is rapidly bringing the people of a great Republic to a foremost position amongst the nations of the earth. Archbishop Ireland, speaking for the Pope at the beginning of the new century, said: "Our work is to make America Catholic." To this end they are placing Roman Catholics in all possible civil functions and offices. Boston had, a short time since, a Roman Catholic mayor. The list, which is in the writer's possession, contains hundreds of offices filled with Roman Catholics, as Leo XIII. suggested. In the face of the

WIDE AND FAR-REACHING EXPERIENCE

alike of France and the United States, can it be wondered at that the people of England, who love civil and religious liberty, are arising from the length and breadth of the land to protest in their right and might against this Bill? Framed in the interests of the High Church party, large numbers of whom are Romanists receiving the wages and sharing the social advantages of the Protestant Church by law established, who can feel surprise that the rising tides of righteous indignation are crying out against the forcing of this Romanizing Bill upon the country?

The magnificent demonstration assembled at the Alexandra Palace on Saturday should have a voice crying loudly in Mr. Balfour's ears. Why should the country be precipitated into one of the most serious agitations that this generation has known? This Romish attempt to undermine the noble Board School system, which has worked so well these thirty years, must at all costs be crushed. Is it asked, Where are the proofs that this Education Bill is from Rome? Let us again hear Pius IX. "The Catholic Church has the right to interfere in the discipline of the public schools and in the arrangement of the studies of the public schools, and in the choice of teachers for these schools." These words were given at the time when Rome sought to obtain possession of the public schools of the United States in order to subject the great Republic to the control and supremacy of the Pope. Let any reader carefully note these words of Pius IX.

The fact is that they represent to a large extent the suggested constitution and government of the proposed Parochial Schools, which the Education Bill, at the instance of the Anglo-Catholics, proposes shall have place in many of the parishes of England. Can it be matter for surprise that the whole of the Free Churches of the country are up in arms against this priestly Bill? Millions of Englishmen, to whom civil and religious liberty is a priceless heritage, bought at the heavy cost of the blood of their fathers, will never consent to have these Anglo-Romanizing and sectarian Church schools established in this land of liberty. Let there be no mistake as to

THE ISSUES WHICH ARE AT STAKE,

nor any sentimental and insincere talk about the want of toleration in regard to Roman Catholic or Anglican schools.

Romanism is proved to be a gigantic political organisation, whose headquarters are in Italy. It is not only a church, but a political party, from the Pope downward. Rome seeks to control the nations of the earth. Archbishop Ireland, in addressing a class of graduating students who were preparing for the priesthood, said in Rome: "We can have the United States in ten years; and I want to give you three points for your consideration—the Indians, the Negroes, and THE PUBLIC SCHOOLS."

This same Archbishop is now at Washington, straining every nerve to fill the subordinate official positions in the Government with Roman Catholics. In other words, he is carrying out the purpose of Romanism to subvert civil government in the United States, and enslave the nation in the bondage of that anti-Christian system which the Eternal God describes as "Mystery," "Babylon," "the Mother of Harlots," who has been "drunk with the blood" of millions of Christians in the centuries which are past. Who does not recall that Cardinal Manning said in regard to England, the home of liberty, that Rome's work in the future was

"TO BEND THE NECK OF THIS IMPERIAL RACE?"

Fellow-countrymen, remember these words, and hurl them back with righteous indignation against the Pope and the priesthood. This Education Bill represents Romanism attacking the liberties of England, both civil and religious, which are dearer to us than life itself.

For—

> It's a glorious land, deny it who can,
> This island home of the Englishman.
>
> It's a glorious charter, deny it who can,
> The name of a free-born Englishman.

If Cardinal Vaughan, and his co-religionists in the Anglican Church, desire to improve education, let them depart to Italy and do something to make up for the degraded and ignorant condition in which millions of the Italians have been kept by the despotic power of the Popes, and the corrupt priesthood which the Papacy has maintained in Italy. So recently as 1860 eight out of ten Italians were unable to read or write!

Hush!

> If hours above in glory
> Were timed by hours of prayer
> We spend in this our journeying,
> How few we'd reckon there!
>
> If what in heaven receiving,
> Were like our giving here,
> What wealth should we be missing,
> How poor should we appear!
>
> If angels' loving whispers
> Re-echoed but the love
> We here bestowed, how loveless
> Our souls would be above!
>
> I tremble as I ponder!
> O God, awake my soul
> To all Thy claims, while treading
> Life's never-distant goal!
>
> Heaven's mirror is before me,
> Which earth's reflections bear;
> Oh, may my pilgrim footsteps
> Reflect a beauty there!

ALBERT MIDLANE.

An Appeal to Protestants.

BY REV. JAMES MOUNTAIN, TUNBRIDGE WELLS.

A MOMENTOUS crisis is upon us. High-churchism and Ritualism have in recent years spread so rapidly that at present they dominate the great majority of the bishops and clergy of the Established Church. Lord Salisbury's advice to "capture the School Boards" has been widely adopted, and has been followed by considerable success. The Government itself has now, alas! been captured, and in the Education Bill now before Parliament they are aiding and abetting the determination of the clerical party to abolish the undenominational School Board system, and to capture the children of the nation at the nation's expense. True Protestants may well be alarmed.

Archdeacon TAYLOR, of Liverpool, wrote as follows in April last: "The Education Bill simply means the abolition of Board Schools, and the excellent unsectarian Bible instruction given in them with so much profit to the nation; and the establishment in their stead of a system of denominationalism under clerical rule all through the land. This would be deplorable."

Prebendary WEBB-PEPLOE wrote in June last: "I do not hesitate to say that I consider the Education Bill, as it stands, to be full of peril for the best interests of the nation."

Rev. W. R. MOWLL, vicar of Christ Church, Brixton, and many other clergymen, have expressed similar decided opinions.

The Church Association, the Protestant Alliance, and the Imperial Protestant Federation, representing thirty-five Protestant Societies, have also emphatically condemned the Bill on Protestant grounds.

The Evangelical Free Churches of Great Britain, representing eight millions of adherents, are united, almost to a man, in indignant opposition to the Bill, as an infringement of the rights of conscience. That this opposition is a religious opposition, and not political is evident from the fact that Rev. F. B. Meyer is one of its leaders.

WHY THE PRIESTS COMMEND THE BILL.

The Roman Catholic and Ritualistic priests are delighted with the Bill.* Why? Because it will perpetuate and extend the sectarian school system; because it will provide, out of the pockets of the taxpayers and ratepayers, all the funds necessary for the upkeep of the sectarian schools, while it will leave the management of the schools largely under priestly influence; because it will enable the priests, by their majority of sectarian managers, to appoint all the teachers, while the nation will pay the salaries; and because, as Cardinal Vaughan truly says, it will enable [R.] "Catholic teachers to teach [R.] Catholic doctrine to [R.] Catholic children in [R.] Catholic schools," and, of course, at the expense of Protestants.

TWO DIFFICULTIES IN THE WAY.

1. Many Evangelical clergy have, up to the present time remained silent; while others have approved the Bill because of the financial relief which their schools would receive from it. But have these excellent brethren sufficiently considered that the Bill would give equal financial assistance to Ritualistic and Romish schools for the teaching of the sacrifice of the mass, auricular confession, priestly absolution, purgatory, invocation of saints, worship of images and relics, and the whole category of Papist superstitions? Surely it cannot be pleasing to our Lord for Evangelical clergy to sanction an educational principle which inevitably involves the teaching of such unscriptural and dangerous dogmas under a Protestant Constitution and by legally-enforced Protestant rates and taxes!

Although the Evangelical clergy are comparatively few in number, yet their utterances have great weight in our land. This was proved by their recent noble protests against the proposed alteration of the King's Protestant Declaration. If only they could be brought to see the danger to Protestantism which lurks in this Education Bill, no body of men could, or would, more effectively oppose it than they.

2. Unfortunately, the recent attitude of many of these Evangelicals has weakened the ties which were rapidly being formed between themselves and their Free Church brethren. This is much to be deplored. May we not hope that a common danger to our national Protestantism and spiritual religion will lead us all to lay aside our unworthy mutual suspicions, and will bind together more closely than ever the defenders of the Protestant Reformation?

Much prayer is now being offered for a spiritual revival throughout our land. If this prayer be answered by a fuller baptism into the love and truth of our Lord Jesus Christ, we may confidently expect that some amicable solution of present difficulties will soon be discovered. But in addition to prayer, we need a strong and widespread protest which shall ring throughout the country, and make itself heard in the halls of St. Stephen's.

A SOLUTION SUGGESTED.

Much has been written suggesting various plans for the settlement of the "religious difficulty," which, after all, is *the* difficulty around which all the other difficulties gather. In my judgment nothing could be wiser, more suitable, or more acceptable to the minds of English parents than the following, which is from the pen of Prebendary WEBB-PEPLOE:—"If possible, one would prefer that no Government money be given to schools where any creeds and catechism were taught; but that the Bible, and the Bible only, should be taught where any Government grant is given. Those parents who are members of the Church of England could see that their children are taught the Catechism in our Sunday-schools."

* A perusal of recent sermons and articles in the R.C. press makes this abundantly clear.—ED.

Norwich Convention.

A MEMORABLE convention has just been brought to a close at Norwich. It was prepared for by much private and united prayer, and it is hoped has proved in the true sense of the words a great success. A preliminary service was held at the Cathedral on Monday night, when the Dean took the service, and a great congregation listened to a very earnest and searching address from Rev. D. J. Stather Hunt, on the text "Know ye not that Ramoth in Gilead is ours, and we be still and take it not out of the hands of the king of Syria." Each of the following three days was begun by a gathering for prayer at St. Andrew's Hall, at which a short address was given, on the first day by Rev. J. Brash, on the Wednesday by Rev. J. Howell (All Saints, Derby), and on Thursday by Rev. Darlow Sarjeant.

Four meetings were held daily, and one local chairman presided throughout the day. On the first day, Dr. Barrett's few well-chosen words seemed to sound the keynote of the proceedings. On the second day Archdeacon Crosse took the chair, and gave in the afternoon a very appropriate and forcible address on the subject of foreign missions. On the third day, Canon Aitken was chairman. In addition to the speakers already mentioned, Dr. Pierson, Rev. W. T. A. Barber, Rev. Evan Hopkins, Rev. J. Stuart Holden, and others took part in the proceedings.

The numbers attending the Convention were very large, the evening meetings completely filling the great hall. Every address was with remarkable power, and it was indeed a time of heart-searching, as well as of much spiritual illumination. This was especially the case on the last day, when the power of God seemed to be very sensibly manifested. That closing service will not soon be forgotten by hundreds that attended it. Canon Aitken, in opening the meeting, made an earnest appeal to Christians present to see to it that by the power of God the effects of the meeting should be felt all over Norwich. He was followed by Mr. Darlow Sarjeant, whose telling speech produced a profound impression; and the Convention was closed by a most pointed and effective address from Mr. Stuart Holden. The promoters of these great gatherings are profoundly thankful to God for abundant blessing.

Convention at Ealing.

FOR many years Ealing Convention has drawn together a large number of Christians desiring a fuller apprehension of the Word of Life, and a deeper revelation of the mind and purpose of God. This year's gatherings formed no exception.

The opening sermon was preached by Rev. H. G. THWAITES, who took as the subject of a powerful discourse Ephes. iv. 20-24. The speaker pointed out that the Apostle was dealing with that tremendous subject, the believer's moral and religious condition before Christ. Of all ancient and moral religions and philosophies, there was never one that promised or provided a power whereby the moral character could be developed. Christ's religion makes a new man—enforces the highest, purest ideal of holiness—to be like God. Side by side with this standard it tells of power. Christ comes into the believer, and he is able to be and do, because Christ is in him a renewing power.

The meetings in the Victoria Hall were presided over by Mr. H. W. Maynard, and the addresses were of a helpful and practical nature. Rev. J. G. TRAIN, speaking from Joshua i. 6, emphasized the need for true courage in the spiritual life. There is a difference between strength and courage. Strength is the secret of courage, and the secret is found in communion with God. Rev. S. A. SELWYN expounded Acts x. 33, 44—the narrative of a day's mission in a godless place, and what became of it. The Spirit does not fall on those who do not desire Him. There must be the empty heart, and there can be no filling if conscious sin is going on in the heart.

Rev. C. G. MOORE dwelt on the problem of life as we have to face it to-day, pointing out that the spirit of the Apostle Paul was optimistic when in contact with the hardest things in human experience. There is an immeasurable distance between the worldling and the child of God. Pentecost was God's special gift of sufficiency to the disciples. In face of unsaved millions, Satanic assaults, perplexities in family life, sorrow, despair, and toil, will this gift of the Holy Ghost make us optimists? Paul was glad in God to the end.

Another impressive utterance was the address of Rev. S. A. SELWYN, dealing with 2 Chron. xxix. 10. He showed that the secret of "rest" lay in making a covenant with God. Many people make a series of fresh starts out of failures. In this chapter we find a temple, splendid ritual, everything—it is closed. A picture of our own lives. We join a church, and so far all is well. After a time there comes steady decline; communion with God is broken, and joy departs. Wrath and trouble follow, and captivity, because of sin, is the result. Such a condition drove Hezekiah to make these things cease. If it is in our hearts to turn to the Lord He will assuredly cause it to cease.

Rev. J. P. CLARK spoke of the revelation of the Father's heart given to us in the parable of the prodigal son. The home-coming was a revelation of light and joy to be enjoyed by all, while the endowments are the privilege of every believer.

Other speakers included Revs. F. W. Ainley, N. F. Duncan, E. B. Samuel, and A. S. Evans.

Protestant Literature.—The tragic death of Mr. John Kensit has aroused a wide and sympathetic interest in his campaigns against the encroachments of Rome in our borders, and many will rejoice that his son, Mr. J. A. Kensit, has undertaken to superintend the movement. The circulation of suitable literature has done much to strengthen the protests made, and to enlighten the public mind as to what the issue must be if Romish practices in the Church of England are allowed to remain unchecked. Among recent publications are "The Inquisition and Confessional of the Present Century" (6d.); "From the Curate to the Convent" (cheap edition 1s.); and "Popery at complete variance with the Bible," which furnishes thirty striking contrasts, compiled by Rev. James Gardner (1d.). Father Chiniquy's popular confession, "Why I left the Church of Rome" (2d.), has reached its 260th thousand; "Kensit's History of the Reformation" (1d.) has had a deservedly wide circulation; while "Foxe's Book of Martyrs" is now in its 450th thousand.

Spiritual Needs of London.

PRESBYTERIAN HOME MISSIONS.

"THE Spiritual Needs of London" was the special topic under consideration at a united meeting—held on Wednesday evening of last week in Exeter Hall—of the congregations comprised in the London Presbyteries (North and South). Mr. Henry Robson, who presided, reported that, in addition to the mission work carried on in their own vicinity by three-fourths of the fifty-nine congregations in the city and suburbs, forty-two separate halls and rooms are centres of activity, with thirty-one paid agents, and over 900 voluntary workers. The forty-eight mission Sunday-schools have an attendance of over 11,000, and the forty-three mothers' meetings of over 2,800. Open-air work is carried on at forty-three centres, and the missionary to seamen visited 1,110 ships during the last year. The ladies' settlement in the East-End is now fully staffed, and, in addition to the usual meetings and visitation of homes, special efforts are now being made among the Jewish community and factory girls.

DO WE WANT THE MASSES ?

In the course of a rousing address, Gipsy Smith insisted that if the masses outside the churches are to be reached, a beginning must be made within the congregations, and that until this is done all the effort put forth outside will end in failure. It was all very well to talk about how to reach the masses, but they ought to ask first whether the masses could reach them. "Do we want them to reach us? and if they came to us should we welcome them? Supposing these non-churchgoers, that you so unmercifully libel and abuse, got to your chapel next Sunday morning before you arrived, and filled your pew—these slummers, every one of whom belongs to the Lord Jesus—would you be glad to see them? They have not had your chances. They are bad, and you might have been worse if you had been born where they were born. The wonder to me is that they are not worse than they are. There are tens of thousands of them in your great city, who have never had a chance yet. Have pity on them! Have pity on them!"

A passionate appeal was made to the dwellers in the suburbs to come back sometimes into the city where their money is made, and help to save the people who labour for them. When Jesus Christ saw the masses, He went near enough to see them, He did not send His love to the people; and if you and I want to help Him lift the world, we must be humiliated by His Spirit, and let our spirit crystallize into actualities. When a Church loses the power and spirit to do this, and the spirit which constrains it, it loses the right to call itself a Church.

REDEMPTION NOT HUMANITARIANISM.

Addressing himself to the examination of the problem, Rev. A. Ramsay (Highgate) questioned whether the Churches have heard the call which comes through the circumstances of the time. A new England has sprung up. The England our fathers knew was an England of hamlets and little towns and scattered cottages, the merry England of days of yore, the England in which Wesley lived, and across which swept the breath of the great revival, bringing life from the dead. England now is a land studded with great and ever-growing towns, with their huge and congested populations. That revolution has created social problems which tax our statesmen and philanthropists, and has surrounded the Church with new tasks.

Two very ominous circumstances were found in the danger of the Church becoming (1) parochial in its sympathies, and (2) an affair of a class. Again we must not suffer redemption to be lost even in humanitarianism, great and noble as are the services for which that word stands. Redemption is a conception more imperial far; for what men need is a real and vital religion, a spiritual ideal, a sense of God and of His fellowship with them, the influence of the love that streams from the Cross of Christ.

AIMS TO BE KEPT IN VIEW.

A true enthusiasm would (1) turn all the congregations into home mission centres; (2) produce a far closer federation between the Churches of the suburbs and those of the centre; and (3) produce volunteers for home effort as well as for foreign. The great world without, remembering that the Church is called the body of Christ, and that the body of Christ was identified by its wounds, is saying to us, "Show us the print of the nails." It is the sacrifice of the Cross that wins men to the Redeemer; it is the spirit of the Cross in us which is to win the world to Christ's Church.

As an outsider who had followed their work and progress with sympathy and interest, Rev. F. B. Meyer urged that to a greater extent than ever before they should bend themselves to the solution of social problems. There are in London two hundred thousand one-roomed tenements, and that night nine hundred thousand persons would sleep under unsanitary conditions. Do you wonder that men and women go into public-houses under such conditions as these? Out of the overcrowding comes the drinking. Out of the drinking come the poverty and crime.

THE RESPONSIBILITIES OF PROPERTY.

(1) You must allow your ministers on one Sunday of the month to turn aside from the exposition of God's Word, in order to enforce the crying social evils of London.

(2) No one should be allowed to retain Church membership if it is known that he is drawing an excessive percentage from poor property. No man has a right to invest his money in house property in London unless he knows how that property is being used.

(3) May not the time come when it should be considered that Divine service does not consist so much in going to chapel on Sunday as in serving men—not always by giving them tracts, but by taking positions in public bodies, where Christian men can bring the whole weight of their influence to bear on the solution of these problems?

A FORWARD MOVEMENT SUGGESTED.

Mr. Meyer further asked whether it would not be possible for the Presbyterian Church to build large and beautiful mission halls in four different quarters of London, the time for small mission halls being, in his opinion, nearly over. People who really need the Gospel are much more likely to come pouring in a crowd to a spacious, well-lighted place than to join the smaller groups in somewhat squalid halls. The better lighted and more attractive a place is the more it will appeal to the people. A plea was made for more constant use in the service of the people of the numbers of beautiful churches scattered all over London.

There must be brotherhood; that is what men and women are waiting and longing for. We need to link ourselves to one another, to bridge the chasm, that those who are lost may pass to safety. The people do not want patronage. As the result of his travels in Germany, he was led to ask whether there might not be reproduced in London the system by which the great town of Elberfeld and the city of Leipzig are divided into little districts, over each of which is a captain, and in which Christian men each look after four poor families, so that there is none left to starve. It is thus that the Kingdom of God is to come. If you want men to come to God you must go down in the spirit of the Incarnation; you must go for them to the Cross; and through the Cross lift them to the bosom of God.

An address on "Our Soldiers and Sailors" was given by Rev. James Christie (Carlisle); and Rev. D. C. Macgregor (Wimbledon) also took part in the meeting.

Kent Hop-Pickers.—In the vicinity of Malling, Kent, Mr. J. J. Browne, London City Mission, has met with much encouragement in his work among the hop-pickers, many of whom were from the London district in which he regularly visits the public-houses. Services were held every day in the hop-gardens, and at night in the street and hall. The gatherings were well attended. Over 2,000 Gospel tracts and periodicals were distributed. Several addresses were taken with a view to following up the work.

"The Christian" Almanack, 1903.

WITH this issue we present our readers with "The Christian" Almanack for 1903. We anticipate the close of the current year by some weeks in order that friends in far-off lands may receive this wall-sheet before New Year's Day. It is a joy for us to know that in all parts of the world this Almanack will render service from day to day by putting Christians in remembrance of Divine truth. In past years such a ministry has been discharged with very blessed results, as might well be expected in view of the fact that the daily watchwords are all taken from that inspired Word, which "is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

The sheet is smaller this year than has sometimes been the case, but care has been taken not to sacrifice any of the features essential to the Christian Calendar or Daily Remembrancer regarding the things of God. The Scripture excerpts have been selected in the same prayerful spirit as in the past; a spiritual discernment, having in mind the needs of the soul, lies behind the entire arrangement. The usual postal information is given; it were unwise to crowd out a panel which is so indispensable in everyday life and labour. We trust many readers will realise the blessings which are invoked upon faith and obedience in the words of Holy Scripture.

Not for the first time, the compiler has introduced some of the many expressive readings of the A.V. margin, and of the Revised Version which in these days is more generally engaging the careful attention of studious readers. Some forms of words lose force by reason of familiarity; in such cases, as well as in others, a difference of rendering awakens interest, and suggests helpful trains of thought. The *Margin* gives us, "Hide me with Thee" in Psa. cxliii. 9; "He doth not afflict from His heart," in Lam. iii. 33; "O Lord, preserve alive Thy work," in Hab. iii. 2. Among the excerpts from the *Revision* are: "In nothing be anxious" (Phil. iv. 6, *marg.*); "Do good and lend, despairing of no man" (Luke vi. 35, *marg.*); "Be sober unto prayer" (1 Pet. iv. 7).

The Bible is the most quoted of all books; it is of God's ordinance that His Word is a treasury from which things new and old may be brought forth continually. And, moreover, its books divide into passages, and its passages into sentences, so many of the smaller combinations of words are gems of purest water, "dust of gold!" Hence, in a large number of cases the lines of a compilation such as this, in the most absolute sense of the word, are Messages from the Throne. Oh that we may take to heart the injunctions, live on the promises, and find our joy and peace in "keeping the sayings" of the Book of God!

National Blind Relief Society—With reference to our report of the annual meting of this admirable organization, Mrs. M. E. Clarke desires to point out that when the secretaryship was taken over by Rev. J. Pullein Thompson the balance was not £139 as the report stated, but, after all expenses were paid, including £700 to the blind, there was passed over, through the Bank, the sum of £872, besides £1,100 in consols. Mrs. Clarke adds, "I feel thankful for the large increase in both income and pensioners since the Society has been under Mr. Pullein Thompson's able management."

London Cabmen.—The steady and useful work which has been maintained for so many years at the Cabmen's Mission Hall, King's Cross, continues to be attended with results that cheer and encourage those who are seeking to reach a class of men too often overlooked. The simple, earnest preaching of the Gospel to the cabmen, their families and friends, has borne fruit in many directions. The Gospel temperance meetings, held after the close of the Sabbath evening service and on Tuesdays, are conducted by the cabmen themselves, who delight to tell of the difference in their homes since giving up the intoxicating cup, as well as exhort their hearers to turn to Christ. Unfortunately, the workers have to face a large deficit of income, owing to the death of several subscribers. The superintendent is Mr. John Dupee, 165, Hemingford Road, Barnsbury, N.

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"Our Daily Bread."

SUNDAY, November 9. 2 Samuel xxi.

IN such a chapter as this we must remember that the Hebrew people were as children being led, a step at a time, into the fulness of the Divine light. Their conceptions of the will of God were, therefore, limited and obscure. Even the highest and holiest among them probably saw as in a glass, darkly. It was necessary, however, that one thing should be taught them—that God will ever be mindful of His covenant.

There could be no doubt as to the sacredness and binding force of the covenant into which Joshua and the elders of Israel entered with Gibeon (Joshua ix. 3-17). It had been ratified under the most solemn sanctions. The whole nation was, therefore, involved in it; and when Saul, as representing the entire people, deliberately infringed on it (2, 3), a national reparation was demanded. The one lesson for us is, that God is true to His covenant engagements. When He has said a thing He will do it; when He has promised He will stand to His word, and He expects us also to be true to ours. (2 Cor. i. 18-20).

In gibbeting these bodies, "until water was poured upon them from heaven," *i.e.*, until the long-withheld showers fell, the Gibeonites, who were a remnant of the Amorites (*v.* 2), followed a heathen practice. But their ruthless demand and its execution only served to bring into more complete relief the beautiful devotion of Rizpah. Her woman's love reminds us of the three that fetched water from the well of Bethlehem, and of the visit of the women to the tomb in Joseph's garden; and it seems to have incited David to new reverence for the bones of Saul and Jonathan. Thus noble deeds incite to nobility. Oh, that we may have to the living Saviour something of Rizpah's passionate devotion to her beloved dead!

MONDAY, November 10. 2 Samuel xxii.

The Psalmist rises in this sacred ode to the highest sublimity. It is not surprising that it was prepared, by a few modifications, for the Temple use; and reappears as the 18th Psalm.

Notice the repetition of the personal pronoun. From first to last it rings with the expressions of personal thankfulness. Great sin and undeserved mercies are the two agents which discover us to ourselves. "He loved *me*, He gave Himself for *me*." "Unto *me*, who am less than the least of all saints, is this grace given, that I should preach." Have you not felt this? "Why is God so good to me? Why does He so single me out for His mercy? What is it that makes me know that I am something to Him, as He is certainly all in all to me?"

The description of God coming to rescue His child is magnificent. The imagery is partly of a storm, and partly borrowed from the scene on Sinai when God descended in the clouds. It seemed to the Psalmist as if all nature was helping him since he was one with the Creator. His words remind one of the words of another, who says, "I felt as I knelt beside the illimitable ocean that I prayed as I never prayed before, and knew what prayer was. I returned from the solitude of individualism into the consciousness of unity with the whole universe." If you are one with God, and on His side, the stars in their courses fight for you, and you are concentric with the circles of all created beings who gather around the Lamb.

David lived in the twilight, therefore he was able to utter the words recorded in *vv.* 20-25. But as we walk in the light we are more and more conscious of our sinfulness, and can only stand before God in His Beloved. David was *perfect* up to the measure of his light. He was whole-hearted so far as he knew the Divine will. It is beautiful to connect *vv.* 24, 26, 31, 33, and to remember that God's gentle condescending goodness is always seeking to enlarge our character, and lead us more perfectly into the stature of perfect men in Christ.

TUESDAY, November 11. 2 Samuel xxiii.

It is difficult to understand what the first line—the inscription—means; but this celebrated song is very intelligible and beautiful. David was expressly conscious that he had been anointed to be the sweet psalmist, and he realized that his Psalms were not attributable to himself, but to the Divine Spirit which spoke through Him. Our Lord refers to this consciousness in Matt. xxii. 43, and the writer to the Hebrews, quoting from the Psalms, attributes them directly to the Holy Spirit (Heb. iii. 7). See also Acts iv. 25. This is what has given the Psalms their imperishable value. Over the whole book you may inscribe verse 2.

In the third verse it is better to read, with R.V. marg., "The Rock of Israel spake by me, *saying*, There shall be One that ruleth over men righteously," referring to the Messiah. Jesus is as the cloudless morning sunshine in the soul, and His gracious influences are to our poor hearts as rain on desert lands.

How often have God's saints had to say sorrowfully, "My house is not so with God"! How many have had their Absaloms, their Amnons, and their Tamars! But they have been conscious that God has entered into eternal covenant relations with their souls. The outward man decayeth—"He maketh it not to grow," but the inward man is renewed day by day.

The deeds of the mighties are commemorated, as the Lord will commemorate deeds of another sort one day (Matt. xxv. 31, &c.); but nothing will shine so resplendently then as the deeds of love, like that of the three mighties, who for love's sake risked their lives, or of Mary who brake the ointment over the beloved Master.

WEDNESDAY, November 12. 2 Samuel xxiv.

It was not necessarily sinful to take a census of the people. Moses did it at the Divine command, but in the case of David there seems to have been much vanity and pride. He was full of self-confidence, was determined to force the people into military service, and was eager with ambitious plans of conquest. This is why in 1 Chron. xxi. 1 we are told that Satan prompted David to this act. In *this* passage God is said to have done what He permitted Satan to do. His restraining grace was withdrawn, and the King yielded to the tempter. Well may we perpetually utter the prayer, "Lead us not into temptation"! Even Joab, who was not often influenced by religious scruples, exerted all his influence to divert the King from his project, but in vain.

How often we utter the cry, "I have sinned,' when the act is done and we are face to face with the results; but, at any rate, it is blessed to leave ourselves in the hands of God (14). If we are needing chastisement, it is for the Father to inflict it, and He will not entrust the rod to other hands. Fear Him not, "for His mercies are great." Bow low beneath His hand, and give Him reverence. Be in subjection to the Father of spirits, and live (Heb. xii. 9). The chastisement will yield the peaceable fruit of righteousness in "the afterward." Then, using the language of men, God will turn, saying, "It is enough, stay thine hand" (16).

The difference in the numbers of the people here and in 1 Chron. xxvii. probably arises from the fact that in the latter case the troops are included (*v.* 5).

THURSDAY, November 13. 1 Kings i.

The results of David's sin followed him to the end of life. He had very few days, probably, that had not their anxiety, and thus, though only a little over sixty, he was prematurely old. It is this that has made his Psalms the literature of troubled hearts through all the centuries. Having gone through all the experiences to which the soul of man can be subjected, he was the better able to minister as he has done to the world.

This chapter tells us of one more outbreak in his own family, and of the prompt measures taken to checkmate Adonijah's attempt to assume the crown. Once more Bath-sheba and he met; and their thoughts went back to those far-away days when he pledged his word to her that her son should reign. She reminded him of that pledge; but how could he forget it, when the Almighty had so distinctly designated Solomon, the "man of peace," to build the Temple? Notice how the aged king reverts to the redeeming power of God, and solemnly swears by it. Thus may it be to us all. At eventide may it be light! From our last day, may we review the difficulties and enemies of our life, and say, "They are ended for ever; I have been redeemed; the Egyptians are dead on the sands of the sea."

We cannot read of the solemn crowning of Solomon, and the ineffective plotting of Adonijah, without remembering Psalm ii., "Why do the people rage? . . . They set themselves against the Lord and against His anointed. . . . Yet have I set my king on my holy hill of Zion." So will God overthrow the plottings of His foes, and Jesus, the Prince of Peace, shall reign. O Saviour, reign in my heart! Let not Adonijah have any following there!

FRIDAY, November 14. 1 Kings ii.

There is an appearance of vindictiveness in these sentences, suggested by the dying king and executed by Solomon; but a closer study of them will reveal their reason. These were men who had seriously disturbed the peace of the kingdom, and had forfeited their lives by treachery and deeds of violence. It was impossible to pass over the crimes of such men, and allow them fresh opportunities of disturbance. The kingdom could not be at peace under Solomon while they remained at large.

It was necessary, as David said, for Solomon to be strong and show himself a man. There are two ways of showing ourselves strong, and people will be quick to appreciate when we take the one or the other. Some men are strong for themselves, that they may show their prowess and vindicate their right to a foremost place. Others are strong for the sake of the right and true, in discharge of solemn trusts reposed in them, and in the interests of large numbers whose destinies are affected by their decisions. When these are at stake, it is criminal to be weak. We must wait to know the charge of the Lord—to understand His way and His will. Only so can we be really strong. We must be sure that we are the executors of His eternal purpose. Then our heart will not fail, however many be our adversaries. "Though an host should encamp against Me, my heart shall not fear."

SATURDAY, November 15. 1 Kings iii.

Probably the Egyptian princess was willing to conform to the Hebrew religion, and thus it was the more easy for Solomon to marry out of the Hebrew nation. This may be alluded to in the beautiful Psalm with which she was welcomed to the land of her adoption, and which contains far-reaching references, such as no earthly nuptials can exhaust (Psa. xlv. 10).

It is beautiful to read that Solomon loved the Lord. People often ask young children if they love Christ. How I dreaded the question! It seemed too much to dare answer it in the affirmative, until one learnt that one may love with the mind and strength, that obedience and not feeling is the test of love, and that love is putting another where one used to put oneself. O Spirit of God, give us this earliest of Thy fruits. "The fruit of the Spirit is *love* . . ."

"Ask what I shall give thee." To each of us God puts that question. Happy are we when we realise that we are but little children, and ask for wisdom and an understanding heart. When we desire only the glory of God, to do His will and fill worthily the position to which He has summoned us, He adds many other things. Put first things first, and God will see to it that no good thing is lacking. If you would dream such dreams, see that in your waking hours you love the Lord, and walk in His ways; and have a care that you are as sensitive not to grieve the Spirit of God, as the woman was that her babe should live though it never called her *mother*.

F. B. M.

The Lantern and the Gospel.

ONE of the most intimate friends of the late Dr. James Hamilton was James Stewart, M.A., who successively held pastorates in the Presbyterian Church at Norham—the most northerly parish in England—and at Southsea. Both of these worthies passed away in middle age, and in death they were not long divided.

At the time of his father's death, Mr. William Stewart, son of the Southsea pastor, was engaged at the Southsea branch of the National Provincial Bank of England. In course of time, while still attached to the bank, he removed to Havant, and finally to Bristol, where he is engaged at the present time.

It was while residing at Southsea, about twenty years ago, that the idea of utilizing lantern views for Gospel services first occurred to Mr. Stewart. In taking notice of the general outlook of the thoroughfares of Portsmouth and elsewhere on Sunday evenings, he had been painfully impressed with the aimless way in which working-men loitered at street corners, without any thought ever entering their minds of attending public worship. Then the question suggested itself—Is there no way of attracting these people and of doing them good? It was at Havant that the experiment was first tried of holding Gospel services illustrated by limelight pictures, and such was the immediate success in attracting full audiences, that the Magic Lantern Mission was founded. So far as Mr. and Mrs. Stewart are concerned, the services of both from the first have been entirely honorary.

Founded in 1885, the Mission has now been in existence for seventeen years. For a time Mr. Stewart himself defrayed all the cost of working, the total payments during one winter being between £60 and £70. Of late, however, the cost of working has been met by public subscription. As honorary manager of the lantern, Mrs. Stewart has also rendered great services; since the removal to Bristol, the work having shown an all-round development, she has accompanied her husband to outlying towns and villages to assist at the meetings.

In the early days of Portsmouth and Havant, some misgivings at times arose in regard to the propriety of showing pictures at Gospel services; but as conversions occurred, some of which were remarkable examples, hesitation at length gave place to a feeling of confidence. Large numbers were attracted, and the spiritual transformations which took place were many of them very striking.

The removal to Bristol took place in December, 1888; and in that western city a much wider sphere was found. The work has all along been unsectarian, and Mr. Stewart is a fervent advocate of teetotalism. At the present time Dr. Richard Glover is president, the Dean of Bristol is among the ex-presidents, while the clergy and ministers of all denominations in the city are advocates of Mr. Stewart's work. In regard to the enterprise in and around the western metropolis, a recent Report said:—

> It has been successful in all four branches, no Gospel service having yet been held which did not at least produce a good spiritual impression. At some, conversions have taken place; at others we must leave eternity alone to reveal all the good that has been done. When the evenings have become too light in the spring, and we have had to close our services, the poor and degraded have come round us and entreated us to continue. We have simply "packed" places of worship which had been shut up for want of worshippers, and many hundreds at a time have had to go away disappointed. Sinners who could not be reached by the ordinary means have been faithfully warned and stopped in their downward career, and saints have been often strengthened and quickened by the work of the Mission.

While he steadfastly set his face against receiving any payment, Mr. Stewart has always been ready to give his services in aid of mission stations, ragged-schools, and other good objects, and in some instances the results in this direction have been very far-reaching. An eight-days' mission in a small Hampshire town was followed by the planting of a church with a Sunday-school; and as there were many converts, a committee was appointed to collect funds for the erection of a chapel with schools. Some of the conversions are striking instances of the Gospel being divinely adapted to meet the needs of the most degraded, and to raise them, as well as to restore backsliders.

From the eighteenth annual Report of the mission, which has just been issued, any interested person may readily know what is being done, and also what many leading inhabitants of Bristol think of the work. Copies may be had from Mr. Stewart, whose address is: 6, Waverley Road, Redland, Bristol.

In reference to a series of meetings held in connection with the parish church, the St. Silas Parochial Magazine of Bristol says: "Many came to these services who had never been in the place before, and some of them are continuing to come." On behalf of Nonconformists, Mr. W. H. Roberts, secretary of the Baptist Itinerant Society, writes concerning other meetings: "The high aims of the services were well secured, delighting those who merely came to see, but being a means of great blessing to those who wanted to hear the good old Gospel."

All subscriptions received go towards the working expenses, which, though not of large amount, are still considerable. There is constant travelling, while a first-class lantern and a continuous supply of new picture-slides have to be provided.

MR. WILLIAM STEWART.

"One by One."

BLESSING has been given through the visit to West Kirby, Birkenhead, of Mr. Thos. Hogben, founder of the "One by One" Working Band. There has indeed been a revival in the hearts of God's children, and the number of members in our local branch has been increased. The mission lasted over ten days, and was a solemn time of waiting upon God and heart-searching, besides most helpful ministry from the Word, showing how God uses those who are consecrated to Him and have learned the lesson "Not I, but Christ." Mr. Hogben also gave interesting instances in which members of the band have been largely used of God in winning souls. Another result is the inauguration of a monthly meeting for quiet waiting upon God and prayer for revival.

Last January twelvemonth we started a local branch of the Band, and now have over sixty members. We have a regular meeting in each month, and again and again notes of praise are ascending for answered prayers, in the conversion of sinners, and the more Spirit-filled lives of God's children, whose names, entered in our "Throne of Grace" books, we have taken daily to the Lord.

Heartily would I suggest the formation of local centres. Mr. Hogben will be pleased to give all information on the subject. His address is—Welcome Mission, Portsmouth.

J. H. Geddes.

Salisbury Plain Camps.

THE chaplain at the Bulford Camp Wesleyan Hall, and Soldiers' Home, Rev. James Fletcher, writes:—

The camping season for 1902 is now closed. Over 50,000 men have been in training in one or other of the five camps on Salisbury Plain; they have included regulars, militia, and volunteers—the latter from all parts of the country. At each camp provision has been made for regular services on the Sunday and during the week. The staff employed has consisted of the chaplain, an assistant chaplain, and four Scripture-readers. Meetings for praise and prayer, preaching, and study of the Word of God, have been regularly held; the attendance has been encouraging; conversions have cheered the workers.

A new feature in this year's work has been the sale of New Testaments: nearly 2,000 have been thus brought into circulation. As in former years, temperance pledges have been taken in connection with the R.A.T.A. at all of the Homes.

How largely the men have used the Homes may be gathered from the fact that during the four months, May to August, £1,479 12s. was received for refreshments, and 36,456 letters were written at the Homes on paper supplied free of charge.

The constant moving of the men, and the short time most have remained in camp, has intensified the difficulties of the work, and at the same time carried its effects to all parts of the country.

The expense has been very heavy—especially in the hire of tents for three of the camps: Parkhouse, East Down, and West Down. The iron hut at Perham has proved in every way a step in advance. The completion of the Home and Hall at Bulford is absolutely needful, and will involve an additional outlay of over £3,000. The grants from the Twentieth Century Fund and the Coronation Fund will help to meet this outlay. The War Office recognise the need of the work by two grants; but a further sum of £700 is needed. The work is evangelistic and philanthropic, carried out on the broadest basis. Our aim is the glory of God and the welfare of the men, and in this we ask the generous help and sympathy of all who are willing to join in thus seeking to win the soldier for the Saviour.

"Who."

"Who forgiveth. Who healeth. Who redeemeth. Who crowneth. Who satisfieth." (Psa. ciii. 3, 4, 5).

"Who forgiveth all thy sins,"
Holy Priest, Absolver blest;
Ever listening tenderly,
Whensoe'er they be confessed—
Blessed Jesus, it is He,
Who doth set the sinners free.

Who doth thy diseases heal,
Great Physician, patient, kind;
Who doth all thy sorrows feel,
Who thy broken heart doth bind—
Precious Jesus, gentle Friend,
Loving well thy wants to tend.

Who from death redeemeth thee,
Not with silver, nor with gold,
But a price exceeding great,
Such as never hath been told—
Jesus, Saviour, Lamb of God,
Hath redeemed thee with His blood.

Who forever crowneth thee,
With abundance day by day,
Tender mercies, gifts of grace,
Shedding all along thy way;
Tender tokens of His love,
Crown thee hourly from above.

Who doth satisfy and bless,
When all else is void and vain;
Who hath words for every woe,
Healing balm for every pain;
Jesus doth all need supply,
He alone can satisfy.

Satisfaction, pardon, peace,
Wait thee if thou canst believe;
Heavenly crowning, health divine,
Seek and thou shalt still receive;
Only turn and to Him call—
Jesus, who can give the all.

Caroline Tickner.

South Africa General Mission.

"I HAVE," wrote M. Coillard, the honoured French missionary to the Barotsi, some years ago, "from the first followed the work of the South Africa General Mission with deep interest. God's blessing has very visibly rested upon it, and through it He has already done great things. Its rapid extension in so short a time is truly wonderful. From the Cape to Johannesburg, stretching on to the Malutis of Basutoland, to Pondoland, to Natal, to Swazieland, it will soon cover the whole of South Africa with a complete network of stations. And who can tell the roots which the work has already struck and the good it has done? That God only knows, and eternity shall reveal."

The above was written several years ago. The mission is now represented in several centres not mentioned—*i.e.*, Bomvanaland, Tembuland, Zululand, Gazaland, and British Central Africa, and it is hoped that, if prayer is continued and increased, its roots may spread into many other "lands" in South Africa. But the great aim of the Council is depth of spirituality, with, if need be, smallness of numbers, rather than what might appear on paper an extended work with untested workers and a tendency to be less spiritual.

Wherein, may be asked, lies the secret of the measure of success already granted? The reply given by one who has watched the work as an outsider since its inception, who has been much blessed himself, together with very many of his friends and relatives, is that "the workers have both preached and lived a very high standard of holiness." And, if the blessing is to continue, and real advance to be made, it will have to be in the deepest humility, and in hourly and momentary dependence upon the Source of all real blessing—the Spirit of the living God.

The South Africa General Mission is interdenominational, as will be known to those of our readers who have followed our many records of its development. There are about a hundred workers in the organization, scattered over a large district in South Africa. Commencing, as it did, in an English colony, the Mission has, as its three-fold aim: (1) To evangelize the heathen; (2) to rouse the Christian Church to a holier life; and (3) to aid existing evangelical missions and churches.

EVANGELISTIC WORK.

Firstly, to evangelize the heathen. What is being done in this direction? Some five workers have been labouring at Nkanga, situated just south of the Umzimvubu, or St. John's River, in Western Pondoland. At Lukanysweni, in Eastern Pondoland, several workers have been spreading the news of full salvation. There are native evangelists attached to each of these stations.

In Bomvanaland and Tembuland, at Lutubeni, Mount Packard, Ebuvumba, and Empami, some nine workers have been living and labouring for Christ, amidst very discouraging surroundings. But God is blessing the efforts put forth, and fruit is slowly appearing. Turning to Basutoland, we see there native evangelists working in difficult places. Workers are assisting the French missionaries in these parts. Five stations have been opened, which have one native pastor and four native evangelists in charge.

How can all the conflicts between light and darkness in Swazieland, further north, be recounted? The darkness was truly dense when the two first witnesses for Christ entered that country. Steadily but surely the work has gone forward. Now, amidst the prevailing darkness have arisen at least four shining lights—Bethany, Hermon, Hebron, and Ezulweni; and, praise God, the light is spreading. Some twelve missionaries have been working in this land for some time amongst about 60,000 Swazies, who, it is generally admitted, form one of the finest races to be found in South Africa.

The above, however, would more particularly apply to the times anterior to the outbreak of war, for, as it is well known, all the workers had to leave the region during the recent South African campaign. Mr. John Baillie has lately returned after a ride of some 300 miles, and has been able to report that one station only has been destroyed, and all the others, except Hebron, looted. Though otherwise untouched by man, the white ant has done a most destructive work on the stations, and the effect of the weather has told upon the buildings, to repair which, of course, will necessitate a certain amount of outlay. The faithfulness of most of the native Christians has been very encouraging, showing how deep the work must have been.

JOHANNESBURG AND DURBAN.

Johannesburg—where will be found many thousands of natives, hailing from every tribe south of the Zambesi, coming to work in the enormous gold mines, together with the vast European community—of course offers an immense field for missionary activity. Up to the time that war was declared, a blessed work had been going on amongst each section, both European and native, and now that peace has been proclaimed, it is being again taken up.

A much-needed Home for Young Women will, it is hoped, be built in this place. In Durban an interesting and successful work is being done amongst the natives, who come from all parts to settle here, for various periods of time. Many natives from many lands have yielded themselves to Christ in this place, and many an one has become a light-bearer away back in his own country.

MR. W. SPENCER WALTON.

There is the case of one native convert, who has been the means of turning many to Christ since his return to the Dumisa country. So encouraging was this off-shoot of the work in Durban, that the Mission decided to send a European missionary and his wife to take charge and extend the work in that district. There has been much blessing in this centre.

The self-denying work in progress among a large number of Indians who have come to settle in Natal must be mentioned. Two evangelists have been set apart for this. In Zululand there are three stations, where God's servants are working amidst many difficulties.

NATIVE DEVOTION.

How far, someone may ask, does the change in the natives really make itself known or felt? Let us give an instance. On Easter Sunday morning, 1898, quite early, while it was dark, two of our workers in Swazieland were awakened by the sound of loud knocking at the front door. The Swazies from the kraal had come unexpectedly for an early morning prayer meeting, and were very much surprised to arrive at the church and not find the workers ready to receive them! But to give the account in the words of one of the missionaries:—"We gave one girl the matches, and instructed her to light up and open the church; to another we gave the bell to ring. In a few minutes we were ready; and only imagine our going to a prayer-meeting in the dark, at five o'clock in the morning, having been called up by those who, less than two years previously, were heathen! Our hearts were very full as we realised somewhat of 'what God had wrought,' and, as one after another prayed for the conversion of those belonging to them, several pleading earnestly because 'the coming of the Lord draweth nigh.'"

In the Ingogo valley in the north of Natal, several workers are living amidst spiritual darkness, and endeavouring to bring the light of the Gospel to the many thousands in the valley, and not without signs of fruit.

THE MISSION AND HOLINESS OF LIFE.

Secondly, the Mission has as its aim to arouse the Christian Church to a holier life. How wonderfully this has been accomplished can be affirmed with greatest confidence by those who have attended the conventions held in various places, and the meetings for the deepening of the spiritual life.

Blessing has also come to souls in small towns and villages all over the colony through the meetings held there by members of the Mission. Perhaps no branch of the work has given greater cause for encouragement. This leads us to the third point—

AIDING EVANGELICAL MISSIONS AND CHURCHES.

What shall be said of the work amongst the soldiers at the Homes in Cape Town, Wynberg, Pretoria, and Pietersmaritzburg, and of that amongst the sailors at Cape Town and at Durban? Many a one has found Christ in these centres. One of the superintendents (well known to many of our readers)—Mr. Spencer Walton—whose portrait we give to-day—has received promise of a site from the Harbour Board on which to build a Sailors' Rest at Durban. The merchants there have shown their practical sympathy by taking the matter up, and guaranteeing £1,000 towards the building.

Referring again to efforts among the soldiers during the late war, many workers were engaged amongst the troops with remarkable results. On various occasions they took up their position in the firing line; thus endeavouring to bring the knowledge of Christ to men in their dying moments.

DURING THE WAR.

A booklet, entitled "At Modder River," gives a brief but interesting outline of what was then done. God's blessing rested on the story, some 170,000 copies being printed. It was followed by four others, "The Surrounding of Cronje" (70,000), "At Ladysmith" (70,000), "With General Buller's Force at Natal" (60,000), and "Taking the Gospel from Blockhouse to Blockhouse" (15,000).

Field-Marshal Viscount Wolseley, the late Commander-in-chief of the British Army, wrote with regard to the work:—

All who take an interest in the welfare of our Army must cordially approve of the good work being done amongst our soldiers in South Africa by your mission. From my heart I wish the South Africa General Mission every success in its efforts to help men whom I know to be so well deserving of it.

Field-Marshal Earl Roberts, V.C., the present Commander-in-chief, writes:—

I have read the booklets, "At Ladysmith," and "With General Buller's Force in Natal," with much interest, and I fully appreciate the good and noble work which has been carried on with such untiring zeal and devotion amongst our soldiers by the members of the South Africa General Mission.

The Mission is hoping to build Soldiers' Homes in different centres in South Africa, and has received between £6,000 and £7,000 towards the sum of £14,000 required for the erection of these. To a large extent the war interfered with the offerings of friends in South Africa, and the general fund at present seriously needs repletion.

It is hardly necessary to add that the affairs of the Mission are administered by a Council in London, assisted by an executive in South Africa. Communications on all subjects connected with the Mission should be addressed to the Secretary, 17, Homefield Road, Wimbledon, S.W.

Other Lands.

"Any Manner of Service."

MISSION work would be almost impossible in India were it not for its beautiful mountain ranges, which, during the hot season, afford a refuge to European residents, and without which many would be unable to continue their stay.

If the majestic beauty of the Himalayas creates the impression that its snowy crowns touch the very heavens, the Nilgheri hills, more accessible and of less forbidding aspect, remind us of the pretty nooks and retreats of our own homeland. Of the summer resorts, two are much favoured—Ootacamund, the summer residence of the Governor of Madras, 7,220ft., and Coonoor, 6,100ft. above sea-level.

There are missionaries to missionaries, and one of them is Miss Orlebar, a lady who went out to India about eleven years ago.

For some years, she has been ministering to the needs of those who, worn out with mission-work in the plains, go to the hill-stations for rest and recuperation. Her Homes are a great boon to Christian workers, especially those with slender means, who seek for congenial company and a prayerful atmosphere. To make everybody feel at ease, Miss Orlebar does not make any charge, but leaves it to every guest to pay as able. No missionary is refused because he has no means, but is treated with the same kindness and consideration as his better-to-do brother. In this way many a heart has been gladdened, and workers have returned to their duties much strengthened in soul and body.

At the time of our visit to Coonoor, we found Miss Orlebar busy enlarging the premises of Brooklands to the extent of accommodating fifty missionaries in all. As may be inferred from the above title, she does not confine herself to being a ministering angel to missionaries only. The

"ANY MANNER OF SERVICE MISSION"

includes, besides the Homes of Rest, at three hill-stations—Coonoor, Kodaikanal, and Mahableshwar—two Soldiers' Homes (one at Calcutta and one at Darjeeling), and an English Bible and book depôt at the latter place; a native Bible and bookshop in Hyderabad, Deccan; and work amongst the Mohammedans in Hyderabad city; as well as native work in Kumbakonam, a Bible and book depôt there, and native work around Coonoor. The whole of the Mission is carried on in entire dependence upon God. None of her missionaries receive any salary. All are wholly unsupported, and hardly any have any private means. Board and lodging are given at the respective Homes as the Lord provides, but all personal expenses are met by individual faith in God alone.

In connection with this work there is also a new school for missionary children, splendid new premises in a high and healthy situation, originally built for a boarding-house. Through unforeseen circumstances the lessee wished to withdraw from the contract, which enabled Miss Orlebar to rent the property at 200 rupees a month. The school is called Hebron, and has already forty pupils. The lady-superintendent, Miss E. Chaplin, relates that from the owner she had learned that the foundations of the building were prepared at a time when she was still in England waiting for guidance as to her undertaking the work. On her arrival at Coonoor in September, 1901, she found that the first thing needed for the school was a suitable dwelling. She did not know then that it was already partly built. We were there when the removal from the old school into the new one took place. It was all done in one day, a remarkable thing for slow India.

Among the friends who gave us a warm welcome to India were Mr. and Mrs. Handley Bird, both true birds of passage, with no abiding city of their own, always on some errand of mercy, preaching here and there, following one call and another with the consciousness that the King's business requires haste.

Monthly letters and full information about Miss Orlebar's work can be obtained from Miss Tabor, Little Waltham, Chelmsford. Contributions may be sent to her, or through THE CHRISTIAN. We hear that Miss Clark (of the Soldiers' Home, Calcutta); Miss Orlebar, and one of her faithful helpers (Miss Bishop), are now in Australia, their purpose being, no doubt, to interest God's people in the "Any Manner of Service Mission," so suggestive of true Christian service. Whatsoever thy hand findeth to do, do it with thy might.

Mr. and Mrs. Stokes, of the Basel Mission, who also have a Home for missionaries, though not conducted quite on the same principles as that of Miss Orlebar, would for family reasons of health like to part with their property. Their house would suit the purpose of a small Home of Rest without interfering with Miss Orlebar, who has more applicants than she is always able to accommodate, and there are always people who prefer a small company to a large one.

WILMA MORGAN.

India, After the Famine.

ALTHOUGH copious rains have removed the fears of a repetition of famine conditions in India, it must be evident to those who have followed the course of events, that the visitations of famine, flood, and plague have left many problems to be solved, many urgent needs to be met. The missionaries and other Christian workers of our great dependency should be supported at this time of difficulty by the earnest prayers of the Lord's people at home.

Rev. THOMAS EVANS, of Mussoorie, writes:—"Help will still be needed till the corn grows, and we hope the kind friends who have been so generous will continue to send their aid for a little longer. Our hope is that the people of India will recognize the hand of God in this providence, and forsake the dumb idols for the living and true God, and, moreover, that Government will also consider the sin of patronizing the sale of alcohol and opium."

SUPPORT FOR FAMINE ORPHANS.

"The need of help," writes Rev. D. O. Fox, of Poona, "for the support of the many orphans in our orphanages is very great. As time passes, the income necessary to feed, clothe, and educate them has fallen off. The difficulty of providing for the orphans and carrying on the work, becomes a very trying one. It would have been a pleasure to the donors to see the joy that came to those who received help from your readers. Some of our friends think that because rain has come the orphans will be provided for. This is true of the people in general; but the only benefit the orphans derive from an abundant rain is that the price of grain is reduced. Will not the friends continue to help these children till they are old enough to go out and support themselves?"

ENSLAVED TO USURERS.

Rev. CHARLES POSNETT, of the Wesleyan Mission, Medak, Nizam's Dominions, has had a hard fight during the famine. He spent every penny of his private money, foregoing his holiday also, in order to erect an orphanage. He writes:—"The rains have come, and it atones for all anxiety to see the children in a good, strong school instead of a grass shed. I thank God for the help kindly sent from your readers; it is surely the promise of help for me. In these parts the bad harvests and the death of cattle by hundreds and thousands, have made the slave-holding rich willing to sell their slaves, and I am redeeming every child I can. It is a glorious thing; they come out of utter darkness right to the feet of Jesus." Mr. Posnett thus describes the lot of the slaves in question:—

"They are real slaves—up at 4 a.m., they tend their master's cattle, toiling till 10 a.m., and then have a big basin of thin gruel; then they go on again till 4 p.m., when they receive another basinful, unless work be very heavy, when a half-penny worth of toddy is served out to each. Once more hard at it till it is dark, then the grass must be laid in the cattle sheds, and the beasts tied up for the night. The hungry slaves wait to devour their master's leavings, and then go home at 9 p.m. From 4 a.m. to 9 p.m. is their day. But is there no salary? 'No, for scarcely does your work pay for your daily food, much less the interest on your accursed loan,' answers the cruel and clever usurer or the caste-chief, utterly without shame. In fact, their wicked system of usury seems to take one solid year of slavery and toil to clear one single rupee of the original debt, which, if truth were known, had all been paid back again several times over."

Mr. Posnett also sends a copy of the purchase paper of one such slave. It reads:—

"On the 13th of the dark (or moonless) half of arshade of the Hindu year 36, or 'The Blessed.' From Fyad Ali Bikneer, Caste-Chief of the Village of Rajipett, to Little Poshigardu of the family 'Gurrala,' or Horse family: You took from me 4 rupees, and for that you gave me your little girl Poshi, to be a slave in my house and on my fields until your debt was paid. I hereby write and give you this document acknowledging the receipt of your debt in full, and I hand over your child Poshi again to you.—(Signed) Fyad Ali Uruku Bikneer, Caste-Chief of Rajipett."

DESOLATION AT RAIPUR.

Heading his letter, "Poor India Still Suffering," Rev. C. B. WARD, of Yellandu (but in charge of Raipur and other districts), writes:—"Raipur district of the central provinces is a great rice garden. For want of rain, there could this year be no sowing till late in August. But the rains were so good then that a sowing was done, though far less than usual. Till the middle of September the prospect was most encouraging. But since that time there have been no showers at all. The ground had become so thoroughly dried out by the long delay of the monsoon, that as soon as the rain stopped it was all gone. The sun has been as hot almost as in the hot weather, and the result is the almost total destruction of the prospect of anything like a rice crop. Most of the rice fields are destroyed. Only a little short straw can be expected. Rain now cannot save it.

"The same condition of affairs is seen at Dhamtari, forty-eight miles south, and at Nandgaon, forty-two miles west. At first my heart was glad over the prospect of good crops for this district, so sorely smitten with famine in 1897 and 1900. But my hopes are now banished—homes are being deserted, children and wives forsaken, and troops of people are coming in with small bundles of wood and grass for sale, and begging some work. We have taken into our orphanages here six little girls, all forsaken, and two poor widows, and two little boys. We have begun to buy a little wood of some of the people to help them. A few days back I was at Drug, twenty-two miles west, and met there many who had begun to wander in search of some work on which to live. With the perishing of the rice crop comes swift want on many thousands. Landowners have so ill recovered from the ruin of the recent famines that they are the more hasty to shut down now that they see their crops are a failure. From what I know, the crop is good almost everywhere except in this district. This will preclude there being any famine declared. But I can see no escape from sore distress for a large number of fearfully impoverished people."

Savona Seamen's Mission.—This institute, which is conveniently situated near the ports, contains suitably-furnished reading, writing, and recreation rooms for officers and men in our merchant service. It is in charge of Mr. and Mrs. Radford, who make it their chief aim to bring the men to a saving knowledge of Jesus Christ. An esteemed correspondent, who recently spent some time at Savona, writes:—I was struck with the wonderful opportunity afforded of thus leading many of our sailors to the Saviour. The temptations in every foreign port are well known, and one thanks God for these institutes, where the men find not only rest and refreshment for mind and body, but are constantly reminded of the need of personal salvation. Mr. and Mrs. Radford would be grateful if friends, passing along the Riviera, would call and see the work.

KENSIT'S WICKLIFFE PREACHERS.

GREAT EXTENSION SCHEME.

WANTED! £2,000 per Annum Additional Income.

A Fitting Memorial to the work of My Beloved and Martyred Father.

THE COUNTRY TO BE ROUSED BY FAITH AND PRAYER.

Five (in place of two) Bands of Wickliffe Preachers to be Sent Forth.

OUR WATCHWORDS:—"NO COMPROMISE," "NO SURRENDER."

How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?—Romans x. 14, 15.

Dear Friends and Fellow Protestants,—How best can the life work and death of my martyred father be commemorated? This question has been asked many times during the days which have passed since the fatal termination of the dastardly outrage perpetrated at Birkenhead.

Nothing seems more fitting than to extend and place on a firm basis the great work of the Wickliffe Preachers, which has been the means under God's blessing of stirring England's length and breadth, and thus to raise a continual memorial to his life's work. For a long time it has been felt that the bands of Wickliffe Preachers should be greatly increased. The necessary means, however, have not been forthcoming to extend in the way desirable.

Now comes the opportune moment to let the country know that John Kensit is not dead, that his spirit is felt behind in all loyal hearts, and that his martyrdom shall yet be the means of so arousing the people that the purging from our National Church of all error, idolatry, and superstition shall be accomplished.

This can only be done by incessant waiting upon God in prayer, and by sending forth into the field bold and fearless men to preach the Word, and to be instant in season and out of season in reproving all who set up a false gospel.

If our friends will glance at the accompanying map the scheme of extension will at once be apparent. The country is divided into five groups of counties, and for each group a band of Preachers is to be established. A round sum of £1,000 per annum is required for each band—£500 for the salaries and expenses of the five Preachers making up the party, and £500 for the printing, bill-posting, advertising, hire of halls, and other expenses connected with the tours.

Surely there are five friends of Protestantism in each group of counties who would undertake to guarantee yearly £100, the salary and expenses of a Preacher. Surely there are in each group 500 friends who would subscribe or collect yearly £1 to defray the expenses incurred by the missions. For these five bands an annual income of £5,000 is needed, but this allows nothing for distribution of literature, and the very necessary central expenses. It is computed these latter will amount to £1,500 per annum. Therefore, to make the plan of extension practical an income of £6,500 is needed, which means an increase of £2,000 over our last year's income.

This can surely be obtained by an effort on the part of each one, and thus the work for which my beloved father laid down his life shall have redoubled vigour and prosper in God's hand.

NORTHERN BAND WILL WORK IN

NORTHUMBERLAND
CUMBERLAND
DURHAM
WESTMORELAND
LANCASHIRE
YORKSHIRE

EASTERN BAND WILL WORK IN

LINCOLN
CAMBRIDGE
HUNTINGDON
BEDFORDSHIRE
HERTFORDSHIRE
MIDDLESEX
NORFOLK
SUFFOLK
ESSEX

MIDLAND BAND WILL WORK IN

DERBYSHIRE
NOTTINGHAM
LEICESTER
NORTHAMPTON
OAKHAM
BUCKINGHAM
WARWICK
OXFORD

WESTERN BAND WILL WORK IN

SOMERSET
GLOUCESTERSHIRE
MONMOUTH
HEREFORD
WORCESTER
SHROPSHIRE
STAFFORD
CHESHIRE

SOUTHERN BAND WILL WORK IN

KENT
SURREY
SUSSEX
HAMPSHIRE
BERKSHIRE
WILTSHIRE
DORSET
CORNWALL
DEVON

HOW YOU CAN HELP THE KENSIT CRUSADE TO ACCOMPLISH THIS SCHEME.

BY BECOMING AN ANNUAL SUBSCRIBER.
BY BECOMING A VOLUNTARY COLLECTOR FOR THE WORK.
BY TAKING ONE OF THE COLLECTING BOXES OR CARDS.
BY JOINING THE LADIES' UNION OF WORKERS.
BY INTERESTING ALL YOUR FRIENDS, AND, IF POSSIBLE, OPENING YOUR DRAWING-ROOMS FOR MEETINGS.
BY MAKING THE WORK KNOWN IN DISTRIBUTING OUR MONTHLY PERIODICALS—
"The Churchman's Magazine" and "The Beacon Fire."

CAN LADIES HELP?

For the past two years a LADIES' UNION OF WORKERS has been established in London, and a Sale of Work is held annually. For the two years, £100 and £150 has been raised. Unions might now be established in each division, and this would afford a considerable help to the plan of extension.

For particulars as to how to start a Ladies' Union and Working Party write to

MRS. J. KENSIT,
146, Alexandra Road,
S. Hampstead, London, N.W.

Finally, brethren, may I ask for your continued prayers that all Heavenly wisdom and guidance may be vouchsafed to me.—Yours for the truth,
JOHN ALFRED KENSIT.

All Subscriptions for the Extension Scheme should be addressed to the Protestant Truth Society, 18, Paternoster Row, London, E.C.

IRELAND needs, above all things, the Pure Gospel of the Grace of God.

CHRIST JESUS said—"I am the Way, the Truth, and the Life, NO MAN COMETH UNTO THE FATHER BUT BY ME." The Church of Rome points its people to many other avenues of access to God.

MANY earnest Missionaries—agents of the Society for ***Irish Church Missions***—are seeking, in town and country, in school and mission room, in Irish cabins and by the wayside to proclaim a free and full Salvation through Christ alone to the Irish Roman Catholics.

EVERY READER of this paper is earnestly requested to support the Society's work by prayer and funds. The income is seriously inadequate to the need. Contributions will be gratefully acknowledged by the Secretaries, Society for ***IRISH CHURCH MISSIONS,*** 11, Buckingham Street, Strand, London, W.C. Remittances payable to W. PASLEY.

BRITISH SOCIETY
FOR THE
PROPAGATION OF THE GOSPEL AMONG THE JEWS.

PRESIDENT - SIR ANDREW WINGATE, K.C.I.E.

SOME OF THE WORK DONE BY THIS SOCIETY.

IT EMPLOYS HEBREW CHRISTIAN MISSIONARIES AND VOLUNTARY HELPERS.

MISSION STATIONS IN THE UNITED KINGDOM, GERMANY, AUSTRIA, RUSSIA, ITALY, AND TURKEY.

MEDICAL MISSIONS CONDUCTED AND FREE DISTRIBUTION OF THE NEW TESTAMENT.

IT HAS 2 HOMES FOR AGED CHRISTIAN ISRAELITES.

In order to carry out these objects we **NEED HELP** immediately, and contributions will be thankfully acknowledged by the Secretary, Rev. ISAAC LEVINSON, 9, Gt. James' Street, W.C., or the Office of THE CHRISTIAN.

Scripture Readers' Society for Ireland.

This Society continues to Spread the Word of God in the homes of the people, and never found a more open door, but funds are much needed to extend the Work.

Contributions will be thankfully received at the Offices, 27, Lower Pembroke Street, Dublin; or 9, Paternoster Row, London; and at the Office of THE CHRISTIAN.

REV. J. O. GAGE DOUGHERTY, M.A.,
Secretary and Treasurer.

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Fees £5 per term. S.P.C.K. defrays all the rest of the cost of providing board, lodging, laundry, and tuition.

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Apply, at once, to the Warden.

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PLEASE REMEMBER the Pressing Claims of the many-sided Christian Work connected with

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Its efforts embrace

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An Industry for Crippled & Deformed Children, WITH

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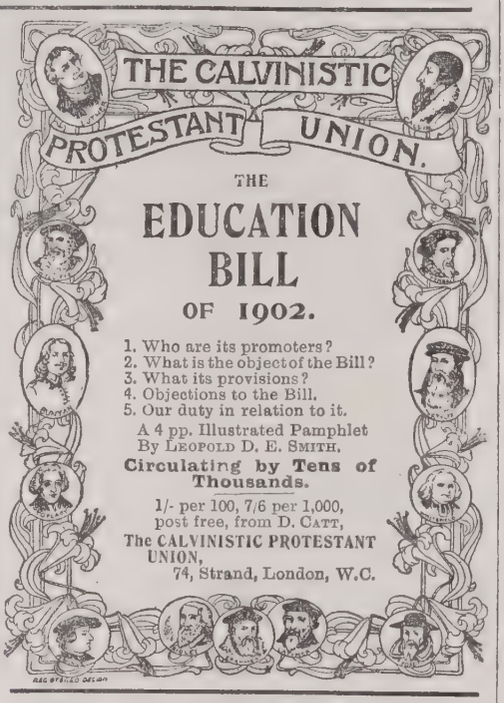

THE
EDUCATION BILL
OF 1902.

1. Who are its promoters?
2. What is the object of the Bill?
3. What its provisions?
4. Objections to the Bill.
5. Our duty in relation to it.

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FREDERIC PEAKE, M.A., LL.D., *Secretary.*

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OF
Prebendary Gordon Calthrop
AND FOR THE
EVANGELIZATION OF ISRAEL,
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have been erected in Whitechapel Road in connection with the Barbican Mission to the Jews.

THE WORK
IS BEING GREATLY BLESSED,
BUT THE
DEBT OF £1,000
SADLY HAMPERS ALL EFFORTS.

Who will Help to clear off the Debt, and so set the Workers Free from Anxiety and Worry?

Donations of any amount will be gratefully received and acknowledged by the President of the Mission, **PREBENDARY WEBB-PEPLOE, 25, ONSLOW GARDENS, S.W.**; or by the Secretary, Prediger C. T. LIPSHYTZ, Gorringe Park House, Mitcham.

SEAMEN'S MISSION. (Established 1843.)
THE QUEEN VICTORIA SEAMEN'S REST.
ROYAL OPENING CEREMONY.

Her Royal Highness Princess Louise, Duchess of Argyll, and His Grace the Duke of Argyll, K.T., G.C.M.G., G.C.V.O., &c., have graciously consented to open

THE QUEEN VICTORIA SEAMEN'S REST

On THURSDAY, 13th November, 1902, at 2.30 p.m.

Her Royal Highness Princess Louise has kindly consented to receive Purses from Five Guineas and upwards on behalf of the Building Fund.

Special Notice!—As the space in the Hall available for the Opening Ceremony is strictly limited, the Committee will be compelled to give preference to Subscribers and Purse-Holders, and special seats will accordingly be reserved. Write at once and book your seat.

HELP URGENTLY NEEDED.

Total cost £14,000. Amount yet to be raised, £6,000.

Superintendent and Secretary—REV. DAVID ROE.
Hon. Treasurer—GEORGE LIDGETT, Esq., J.P., 6, Lime Street Square, E.C.

Address—**THE QUEEN VICTORIA SEAMEN'S REST, JEREMIAH STREET, EAST INDIA ROAD, E.**

THE
MISSIONS TO SEAMEN.

Patron—
HIS MOST GRACIOUS MAJESTY THE KING.

Vice-Patrons—
REAR-ADMIRAL H.R.H. THE PRINCE OF WALES, K.G., the FOUR ARCHBISHOPS and the BISHOPS, &c.

INCREASED FUNDS are urgently NEEDED to meet the expenditure involved by the recent extensions of the operations of the Missions to Seamen to several ports abroad, where formerly the crews of British ships were destitute of religious ministrations.

In consequence of these valuable extensions in ports abroad it has become unhappily necessary to reduce the staff working afloat in home ports. Further funds are required to fill up the vacancies thus caused.

The Society maintains 194 Chaplains, Readers, Boatmen, &c., working amongst the shipping and fishing vessels in 74 seaports in every part of the world.

Sixty-nine Mission Steamers, Sailing Vessels and Boats, and 105 Seamen's Churches and Institutes, are in daily use, winter and summer.

Expenditure in 1901, £40,770 10s. 6d.

Annual Subscriptions, Donations, Offertories, Drawing-Room Meeting Collections, &c., should be sent to
Commander W. DAWSON, R.N.

The Missions to Seamen, 11, Buckingham Street, Strand, London, W.C.

Rev. F. B. Meyer's Itinerary.

BEFORE starting on Saturday, November 8, with Mrs. Meyer for Jamaica, I again commend Rev. H. B. Macartney and myself to the prayers of God's people. Nothing can account for the marvellous blessing which has fallen to my share, during the last few months, but the intercessions of many Christian friends, known and unknown.

The voyage takes about fourteen days. A very full programme is arranged for us, and I hope to be again in England on January 7 (leaving Jamaica on Christmas Day).

During the last two weeks I have had many meetings, amongst which were some notable ones in the West of England, connected with my presidency of the Sunday School Union; but I was especially interested in a mission among the Cambridge University men.

On Sunday we had at least 800 to 900 undergraduates in the Guildhall, and large audiences on Monday and Tuesday; but best of all were the deep attention and the numbers who came to my rooms for private conversation. For two days I had hardly a clear half-hour to myself, so constant was the stream of inquirers. I cannot but believe that work has been done which will last for ever, and influence noble lives, which in turn will influence others.

Now I crave the prayers of my friends, that God may crowd a Pentecost into five strenuous weeks. F. B. Meyer.

From Mr. Reginald Studd.

WE have skirted the coast of Corsica, the birthplace of Napoleon; we have seen Stromboli (the active volcano) smoking; we have entered the Straits of Messina, the wind resisting us; with four British cruisers following in our wake. This ship is 8,000 tons in size, and filled with passengers bound for the East, for Ceylon, India, Burma. Many opportunities occur for personal talks, and His Word shall not return unto Him void.

Already I have received an invitation to visit the planters in Travancore; and now I write to request the Christians at home and abroad to unite in prayer for God to send down a revival among our fellow-countrymen in India, as well as among the Eurasians and natives. Starting in Southern India, I hope to traverse that great land, holding missions and taking meetings, and doing personal work as the Lord shall open the way.

Oh that we, as Christians, may learn to fight the good fight as keenly and successfully as Napoleon at first waged his earthly warfare. Oh that, like Stromboli, we may emit not only smoke, but the flame of quenchless love and zeal for God, never forgetting that when in seeming *straits*, hemmed in by fear or foe, our God is still with us as a man-of-war, that He is our rearward, and the angelic host are cruising around us. Then never let us fear nor falter, but pray till our eyes are opened as were those of Elisha and his servant at Dothan. Let us be flames of fire till others shall *catch* fire.

Though separated by thousands of miles, let us ever remember one another in prayer, eternally assured that, "as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff; they shall part alike" (1 Sam. xxx. 24). God bless His Church, His servants, His work in all lands; among all peoples. Reginald A. Studd.

ss. Warwickshire, Port Said, October 14.

The Santa Claus Society.—The convalescent branch of this Society has issued its seventeenth annual report. Its operations are varied, and, in addition to the number of cases sent away to convalescent homes or special hospitals, many patients have been enabled to obtain surgical appliances, &c. Christmas time is a season when the Society makes special efforts to distribute gifts to sufferers in hospitals, and with a view to providing some of the means for the occasion various competitions and a sale are being arranged. Particulars will be given by Miss J. F. Charles, 34, South Grove, Highgate.

Hebrew Christian Testimony.

IN anticipation of the special work of the winter among the Jews in the East of London, to be undertaken by the Hebrew Christian Testimony to Israel, a devotional meeting was held on Friday afternoon last.

From all parts of the metropolis friends had gathered to cheer and encourage Rev. David Baron and his devoted workers in their efforts to bring God's chosen people to acknowledge Christ as the true Messiah. Mr. J. E. Mathieson (who presided) quoted, as an instance of the depth of darkness that is upon the mind of Israel, a statement from a Jewish newspaper to the effect that man is able to, and alone can, make atonement for himself, and does not need any mediator. Such a statement should prove to be a call to Christians everywhere for the evangelization of Israel.

Dr. A. T. Pierson was impressed that the New Testament gives us a valuable hint as to God's way of reaching and converting antagonistic Jews. In Acts ix., and two other places in the same short book, we have an account of the conversion of Saul, and in every case one cause is made prominent—he saw the Risen Christ.

No appeal to the Jewish mind can be more effective than that which is founded on the indubitable evidence of the resurrection of Christ. A tremendous leverage in the way of demonstration can be found in the evidence of the resurrection; and to the Jewish mind that great fact, set forth with proper proofs, would constitute a strong appeal. Gilbert West and Lord Lyttelton met, and agreed that they would join in a common assault upon the Christian faith. They undertook to accomplish what Voltaire attempted years afterwards—to uproot the Christian faith. Realising the necessity for examining the foundations of the fortress they were to undermine, they decided to devote eighteen months to the study of the New Testament. But at the end of this period both were converted men. One of them has left us a monograph of the resurrection, and the other a monograph of the conversion of Saul of Tarsus, an event unaccountable had he not seen Christ in the way.

We cannot study the character of the Apostle as the persecuting Saul without seeing that there were forces in him which would yield to nothing but supernatural influences. Was there ever such *ambition* and *aspiration* as Paul displayed when he pressed on to the "regions beyond," leaving territory that had been tilled, even though it had not been reaped, that he might break up the fallow ground?

Look also at his *avarice* as a young man. In those days of small opportunities, with no books or printing presses, or any other of the great modern accessories, he leads a crusade of persecution as prominent as Peter in his day or William Wilberforce in his campaign against slavery. If there ever was a man pledged to his career it was Saul of Tarsus, and we ask ourselves, what there is in earth or hell that would account for the man instantly turning round and becoming a professor of the faith he had been persecuting? It was the most marvellous conversion that ever took place in Apostolic times. It would be interesting to know what some of the modern critics who are trying to set aside the birth, burial, and resurrection of Christ are going to do with the supernatural conversion of Saul. It was brought about by seeing Christ.

But another line of approach to the Jewish mind might be adopted. He is singularly disposed to Biblical analogies. The Jew readily takes in that which answers to direct or indirect prophecy, and accepts those facts of the New Testament which he realizes correspond with facts in the Old. And there is no greater analogy than God's standard of measurement, the Exodus, which is referred to 350 times in the Old Testament. There were four great things that He showed to the people coming out of Egypt:—(1) He passed by the blood-stained houses and did not suffer the destroying angel to inflict wrath; (2) He brought the Israelites through the Red Sea to the other shore; (3) with the same wall of water by which they had been protected He overthrew and crushed their enemies; (4) He went before them by day in a pillar of cloud and by night in a pillar of fire, to lead and give them light in their journeyings.

Coming to the New Testament, we find in Ephesians i. something far grander—four facts which correspond to the four facts of the Old Testament, and constitute a striking analogy. (1) God passed by the bloodstained cross behind which we take refuge; (2) He brings his Son through the place of burial and resurrection; (3) He makes the joy of the hostile powers to be turned to sorrow till there are none left; (4) He sends the Holy Ghost to be a pillar of cloud by day, and a pillar of fire by night. Few Jewish minds will fail to be disposed to this analogy, and become obedient to the Word of God, and bow in homage to our Lord and Saviour Jesus Christ.

In thanking the friends and supporters of the Mission for their continued interest, Mr. Baron asked for the work to be remembered daily in prayer, that the opening up of the Scripture to Israel may result in the light of the Gospel penetrating the darkness of Jewish minds. Pastor Stephens and Mr. R. C. Morgan and others also took part.

Conversions in Old Age.*

By Mrs. Fenn.

AN intelligent woman, about eighty years of age, came to Chamberi with her daughter and son-in-law. Through the drunkenness of the latter they had become poor. In the house of the parents of one of our scholars the woman picked up a Bible she saw on the table, and began reading it. Her interest was so aroused that she asked the loan of it. From her own lips we got the following interesting statement:—In Malaga, when she was about twelve years of age, her parents purchased a house next to their own, and she, with child-like curiosity, peered into every corner. In the large bell-like chimney of the kitchen she saw a loose brick, and pulled it out. Behind it was a book, which, taking out, she soon saw was the prohibited book—the New Testament. She must not name this to her mother, for she could not do so without exposing her, as well as herself, to the persecutions of the "Holy Office." So the child crept in day by day, read a portion, and restored the book to its place, until she had read it through, and was led to Christ by the Word preached.

WON FOR CHRIST AT NINETY.

We had among us for many years a woman, who also had seen "better days," for she, too, could read and write, which is rarely the case among the poor. Of her it could be said that for years "she did what she could." She was reduced to gathering refuse from houses, and picking out the rags and bones for sale. She often made use of her opportunities by speaking a word for Christ, or leaving a Gospel or tract in the houses she visited. She often, too, on Sunday afternoon, sat outside her little hut and read a Gospel book to men, women, or children that gathered round her. But her eyes grew dim, her strength failed, and she was no longer able to walk to the public meetings.

Miss Gieser opened a cottage meeting near where she lived. This she attended, and, being still desirous of doing what she could, she invited a neighbour of ninety years to attend with her. The Holy Spirit accompanied the Word spoken, and that very old woman was truly converted. Soon afterwards she was taken ill, and sent for Mr. Fenn, confessed her faith in Christ alone for salvation, and asked if he would bury her as a Protestant. She refused the offices of a priest, and yet her Roman Catholic friends *would* bury her as such. Had she died before the existence of a non-(Roman)Catholic cemetery she would have been buried in a field or by the roadside.

* From Albert R. Fenn: Reminiscences of Life and Work in England and Spain. By Mrs. Fenn. (2s. net. *Office of "Echoes of Service."*) This is an addition to contemporary Christian biography which abounds with testimony to the faithfulness of God. His grace in saving sinners and keeping them in later years is illustrated by numerous cases. We have been specially impressed by the clear answers to prayer. A highly appreciative preface is contributed by Mr. James Wright, of Bristol.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* *(See next page.)*

Forgotten Sins.

WEDNESDAY, November 5, was Guy Fawkes' Day, and I expect you will have seen some "guys" in the streets, and have heard boys calling out:—

Please to remember the fifth of November,
The Gunpowder Treason and Plot;
For I see no reason why Gunpowder Treason
Should ever be forgot.

That is the point of view of small boys who, regardless of participles, grammar, and history, are intent on beguiling a few coppers from passers-by, whom they confront with a "guy" of more or less hideous description.

I have not space to describe the historic event referred to, but perhaps your parents can refresh your memory about it. It is sufficient just now to notice how *circumstances*, good and bad, *lose a great deal of their force* as time passes on, and that things which once seemed to us of great importance come to be treated with indifference as we grow older. This is true in two ways.

1. When the Apostle Paul looked back upon the days of his childhood he said: "When I was a child, I spake as a child, I understood as a child, I thought as a child. But when I became a man, I put away childish things" (1 Cor. xiii. 11). To-day you think a great deal of your dolls and rabbits, your toys and games, but as you grow up you will find that more serious things will take their place. So, too, the simple lessons of your earliest schooldays will be exchanged for those which are harder to learn, and perhaps more important to remember; and yet the easy ones are not to be despised, because you cannot master senior work until you have acquitted yourself well in the junior classes. "He that is faithful in that which is least is faithful also in much."

2. But there is another way of looking at it, which is quite as important to consider. Do you remember, a long time ago, how sad you were when you had done anything wrong? Perhaps you had taken something that did not belong to you, or spoken what was not true, or denied something you had done, and your conscience made you feel very miserable about it. I wonder if it has the same effect upon you now, or have these wrong actions grown into habits which cause you much less uneasiness than they did in former days?

Whatever we may think about the "Gunpowder Plot" to-day, it was a very real and painful event at the time it happened; and if we could be put back and live in those days, we should find it was a far more serious matter than a few little boys wandering about the streets with masks on their faces and a dressed-up guy upon a chair. And whatever we may think about the sins we committed long ago, they are just the same to God as they were at that time, and we shall have to meet them again by-and-by, unless we have brought them to Him for cleansing in the precious blood of Christ. Nor can we ever have perfect peace of mind unless we confess them also to those against whom we sinned—our parents, brothers and sisters, or playmates.

I knew a lad who had stolen some money, and when he gave his heart to Jesus, he could not rest until he had gone to his employer and confessed his sin, and paid back by degrees out of his wages all that he had stolen. Do you say that is very hard to do? Yes, perhaps it is; but the joy and comfort that it brings are well worth the pain it costs.

So do not think your sins will grow any less because you allow a length of time to elapse before you confess them. Perhaps you may even forget all about them, but they are still written in God's book of remembrance, even if your parents do not know that you have committed them at all.

When I was a child, I was taken over the Clifton Suspension Bridge and noticed how much bigger and higher the iron posts and brick pillars were than I, as I stood beside them. Another day I was walking along the road that goes underneath part of the bridge, and as I looked up I could hardly see the posts, and the people on the bridge looked like little specks above me. But I had only to go upon the bridge again to find that they were just as big as when I was there before. So it will be with our unforgiven sins when we have to face them again.

What can wash away my stain?
What can make me whole again?
Nothing but the blood of Jesus.
Nothing can for sin atone,
Nought of good that I have done—
Nothing but the blood of Jesus.

If we are thus "redeemed by the precious blood of Christ," then we shall share in the blessed promise that God made to the sinful children of Israel—"Their sins and their iniquities will I remember no more," for they will be blotted out of God's book to appear no more against us for ever. Uncle Tom.

The Captive Blackbird.

["A blackbird was found one day lying with broken wing. He is now in a corner of the yard, where he 'wakes the dawn,' and cheers us all through the day."]

A little captive am I here,
I must not roam the fields or wood,
Confined by one who cares for me,
And well supplies my daily food.
He found me once, with broken wing,
A feeble, helpless, tiny thing.

I wake the early morning time—
For he expects to hear my voice—
And though I may not fly around,
My heart can still, and will, rejoice.
So in my little corner here
I sound my notes, both loud and clear.

O child of God, the lesson see!
Perchance *thy* Master hath thee bound
Within a tiny space to be
A help and cheer to all around.
It may be with a broken wing;
But how He loves to hear thee sing!

Others may work, and patiently
Toil on; His blessed will to do.
He wishes thee, His captive child,
Only because He loves thee so.
Then, in thy little corner there,
Sing to His praise—He loves to hear.

Argyle House, Clevedon. M. M.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 355).

The Presence of the Lord.

Find and complete the following:—

1. "The angel of His presence" (Isa. lxii.-lxiv.)
2. "I will dwell in the midst" (Zech. i.-iii.)
3. "The Lord be with you" (2 Thess. i.-iii.)
4. "Ye are the temple of God" (1 Cor. ii.-iv.)
5. "An holy temple" (Eph. i.-iii.)
6. "The tabernacle of God" (Rev. xx.-xxii.)
7. In what words did Boaz greet his reapers? (Ruth.)
8. In what form was God with His people? (Ex. xii.-xiv.)
9. What was God's promise to Moses? (Ex. xxxii.-xxxiv.)
10. With whom does God promise to dwell? (Isa. lv.-lviii.)
11. How did God reveal Himself to men? (John i.-iii.)
12. How are we temples of God? (2 Cor. v.-vii.)
13. Why should we be careful? (1 Cor. v.-vii.)
14. What was Christ's farewell? (Matthew)

Children under *ten*, do any 5; under *thirteen*, any 9; under *seventeen*, any 13.

ANSWER TO LAST SEARCHER (No. 354).

Our "Calling."

(*a*) "The vocation wherewith ye are called" (Eph. iv. 1).
(*b*) "The high calling" (Phil. iii. 14).
(*c*) "An holy calling" (2 Tim. i. 9).
(*d*) "The heavenly calling" (Heb. iii. 1).
(*e*) "Called to be saints" (Rom. i. 7).
(*f*) "I have called you friends" (John xv. 15).
(*g*) "Called the sons of God" (1 John iii. 1).
(*h*) "Called into His marvellous light" (1 Pet. ii. 9 and 21).
(*i*) "Ye were called unto His fellowship" (1 Cor. i. 9).
(*j*) "Ye are called" (Col. iii. 15).

To "Walk."

(*a*) "Not as other Gentiles walk" (Eph. iv. 17).
(*b*) "In love" (Eph. v. 2).
(*c*) "In wisdom" (Col. iv. 5).
(*d*) "Honestly" (1 Thess. iv. 12).
(*e*) "By the same rule" (Phil. iv. 15 and 16).
(*f*) "Not after the flesh" (Rom. viii. 1 and 4).
(*g*) "In the spirit" (Gal. v. 16).
(*h*) "Worthy of God" (1 Thess. ii. 12).
(*i*) "Not in darkness, but in the light" (1 John i. 6 and 7).
(*j*) "By faith and not by sight" (2 Cor. v. 7).

No. 354.—Correct answers (first list) received from:—

A—Gwendoline Ahier*, Douglas Anderson-Berry.
B—Monica and Alison Bailey, Ewen and Ronald Bentley, Claude Bowker, Eric Bilson, Stanley Burgess*, Dorothy Brooks*, Annie Brown, Mabel Baker*, Raymond and — Bailey, Annie Blaikie*, Millie and Caza* Butler, Evelyn* and Ileene* Barstow, Edith Ballard*, W. and Ella Berryman, Isidore Bernardson, Albert Brown, Rachel Blumenthal*, Leah Bazinsky*, Edith Bank*, Annie Blodowsky.
C—Stanley and Percy Chappell, Ethel Cumbers, Winnie* and Arthur* Cox, Lydia Cleary*, Winifred Collingwood, Kathleen, Madeleine, Willie and May Cullen, Dorothy* and Hugh* Courtenay, Gussie Clark*, Annie Chanyen*, Sophy Cohen, Ada Combes.
D—Stanley Drew*, Violet Dodsworth*, D. Daintree*, E. and W. Dowsett, Catherine and Willie Dempster, Kathie*, Zan* and Margaret Dudgeon, Ruth Dawson.*
E—Jessie, Ethel and Dorothy Essam, Miriam Emery.
F—Rachel* and Sarah* Finkelstein, Phylis Fry, Elsie Fox* Clement Fursdon, Vincent, Mabel* and Olive Fleet, Kitty Fausset*.
G—Ethel Gates, Alan Gardner, Margaret Guillaume*, Gladys, Dorothy* and C.* Gibson.
H—Hilda*, Mary* and Elizabeth Hooper, Betsy Holik, Hetty Hill*, Edith Hillier*, Kathleen and D. Heckford, Geraldine and Kathleen Hobbs, Beatrice Hastings, Annie Horstcraft*, May Hazeldine, Dorothy Hunt*, Cliffe How, Ella Hake, Ina Hemmel*, Nellie Hatchett, G. Hucklesby*. **I**—Daisy Iredell.
J—Gladys* and Alfred* Johnson, Gertrude Jones*, Amelia Jacobson, Victor and Emily Jones.
K—Marjorie and Phyllis Kiernan, Edith Kisler, Eva Kalb, Esther* and Rose* Killowich.
L—Beatrice Le Mesurier*, Constance Long, Annie Levine*, Sidney and Mary Law, Georgina Lichtenstein.
M—Nellie Mills, Winnie, Dorothy and Leonard* Mace, Molly and Peggy McArthur, Ellen, Grace, Lewis* and Arthur* Morice, Daisy*, Winifred* and Doris Martin, Dorothy and Charlie McMullin, May Mills*, Sidney and Geoffrey Martin, Janet Michaels, Harvey Moore.
N—Leah* and Dora* Niels, Emily Norris*, Jessie and Daisy Nicholas, Hilda* and G. Nicholls, Edward Newell.
P—Dora* and Golda* Portnow, Margherita Perlmann*, Evelyn Primrose-Pechey*, Mildred Piggott, Dora Phillimore*, Kathleen and Enid Pincott, Elsie Porter*.
R—Lizzie and Mary Rosenblum, Fanny, Esther, and Rose Rosenthan, Helen Reid*, Ada Renals*, W. Runting*, Hilda* and Alice* Reid, Gwennie Ravenhill.
S—Leslie* and Archie* Stubbs, Hilda Smith*, Maude Simpson*, Cicely* and Marjorie* Sherbrooke, Muriel Schroder, Mary Sowden, Betty Stocks*, Rider* and A. Smith, Margery Smart*, Stanley and David Soltau, Esther Simmons*, Helen* and Margaret Sturrock, Flora Shadbolt, Lizzie Simons*, Pauline Schwartz, Grace Spurgeon*, Dorothy Simons*, Annie*, Octavius*, George* and Septimus Speare.
T—Esme and Winifred Trotter, H. Thorp, Naomi Torff, Rachel, Annie and Rebecca Tushinsky.
U—Verna and Eva Usher. **V**—Lily Victor, Norman Vince.
W—Greta Watson*, Phillis and Cecile Wright, Fanny Wheeler, Nellie Wisdom, Gertrude Wilson, Ellen Williams, Dorothy Woodforde*, Florence Wilde, Sarah* and Annie Wood, M. Walker*, M. Williams, Agatha Ward. **Y**—Gladys Young.

No. 353.—Correct answers (second list) received from:—

A.—Bessie Acton*, Daisy Annett*, Mabel Ashwell*.
B—A. Blunn, Massy and Conyers Baker, Louise Betts, Frances Burnett*, Dorothy* and Gordon Berry, Beatrice Brouard, Hilda Barstow, Dorothy Bate, Gwendoline and Barbara Bourne, Freda, Evelyn, and Irene Butlin, George Baines, Marion Boyle, Claude Bowker.
C—Hyde* and Duncan* Campbell, Annie Coulter, George Crawford, Rona Campbell, Rachel Clarke, Alfred Cocking, Dorothy Cooper, Ada Combes*, Henry*, David* and John* Colville, Charlie and Willie* Cooper, Alice Crang*, Edith Clear, Margaret* and Jessie* Carter, Cicely Craven*, May Clifford, V. Clutson*, Hugh* and Dorothy* Courtenay.
D—Lizzie Dowyard*, Harold Davis, James* and John* Davidson, Nessie Dunn*, Violet* and Mai* Davidson.
E—Muriel Eustace*, Ruby Ellis.
F—Temperance Foskett*, Aileen and Frances Figgis, Agnes and L. Fullarton, Phyllis Fry, Phyllis and Gwendolen Flint, Elrene*, May and Gwendolen Fennell, Laura Finch, C. and F. Freegard, Lillie Forster.*
G—Norah Goodbody, Richard Graham, Margery and George Graham Brown, George and William Goodall, Hilda* and Ivy Godfrey, Elsie Graham, Isabel, Margaret* and Elsie* Goudge, Dorothy Grove*, Alice Gammage*, Norah Glynn.
H—Cliffe How, Violet* and Gladys* Head, Dorothy Havergal-Shaw, Violet Holford, Dorothy and Kathleen Heckford, Henry and Winifred Harvey, Ella Hake, Elise Hill, Charles and Olive* Hutchings, May* and A. Handasyde, James and John Henderson, Theodora Hill, Florence*, Norman and Ray Hoyte.
I—Isabel and Ami Inglis, C. Inwood.
J—Lizzie Johnstone, Victor Jones, David* and Robert* Jameson, Ida Jackson. **K**—Nellie Kelly.
L—Gladys Levison, Rupert, Alfred and Gladys Leigh, Lizzie Lloyd*.
M—Marjorie Martin, Lily*, John* and Helen* MacMurray, Alice* and Maisie* Mackenzie, Nellie Mills, Dora Muir*, Ella, Joy and Margaret* McFadzean, Gwendoline Moir, Harvey Moore, Charlotte Millar*, Mary, Dorothy*, Margaret*, and Elizabeth Morris, Alex., Jessie and Charlie Morrison, Eva McKenzie, Horace and Harold Metherell, Emily Mayhew, Leonard, Winnie, and Dorothy Mace, John Macfariane, Mary and Leonard Medcalf, Connie Murfin*, Lydia Mann, Nellie Manning.
N—Hilda* and Amy Nottage, Edward Newell*.
O—Maude Oakes, Kathleen O'Callaghan.
P—Geoffrey, Clarice and Percy Peach, Lionel Pearson, Mabel and Lucy Pelham-Burn, Alfred and M. Porter, Isabel* and Gladys* Phipps, Connie, Jessie and Eddie Palmer.
R—Maggie Russell*, Susie Rough, Marion Richards*, Jessie Elmina* and Cecily* Roe, Lily Realff, Mary Reburn.
S—Stanley W. Smith*, Gladys*, Evelyn*, Violet* and Phyllis Shaw, Florence Simpson, Flora Shadbolt, Flora Smith*, Agnes* and Hugh* Shields, D. Stanier, David Stewart*, Muriel Sells, Mary Sowden*. **T**—Duncan and Ina Thompson, Evelyn Tracey, Margaret Tweedy*, Flossie* and Charlie Thomson, Marion Tarry.
U—Verna Usher.
W—Helen and Frederick Webb, Walter*, Edward and Edith* Wheeler, Violet*, Claude and Louisa Walker, Freda Watts*, Willie and Stewart Watson, Ellie* and Nora* Wyatt, Queenie*, Kenrick* and Ernest Wakeford, Frances Wirgmann, Pringle Wilson, Zoe Wilkins, Muriel Wilson.

FOREIGN LIST.

No. 340—Cassie Smith* (New Zealand). **No. 341**—Mary Orr Ewing (China). **No. 346**—Huldah Krige*, Flo and M.* Lister (S. Africa). **No. 347**—Mattie*, Huldah Krige*, M. Lister (S. Africa). **No. 349**—Eric, Ivan, Lottie and Rotha St. George (Canada). **No. 350**—Dora Wallace (Canada). **No. 352**—Bertha Hettinger* Elsie Boritzer (Turkey).

Personal.

Clement Fursdon, Millie Piggott, Edward Boys' Helena and Alice Longley, Gussie Baring, Frances Wirgmann, Willie Berryman.—I am glad to welcome so many new "Searchers"; I hope you will all be very diligent, and enjoy the study.

Kathleen Hobbs.—The next Prize Competition Questions will appear December 25.

Will new "Searchers" please note that it is not enough to give the words of a text only as an answer; the words, the chapter and verse must be given. Uncle Tom.

Mother and Child.—The story of child life in most of our large manufacturing centres is anything but pleasant reading, and it furnishes undeniable evidence that in many directions we pay very dearly for our so-called national progress. A north country journal has recently given publicity to the statements of a committee appointed at Preston to look into the startling death rate amongst infants in that town, which, they report, is largely due to the conditions o. female work in the mills. The Factory Acts have been productive of hugely beneficial changes in the life of the people, but these painful records point to a crying need for further legislative interference.

Christian Endeavour Topic.

Sunday, November 9.

God's Covenant with Us (Heb. viii. 8-13).

ONE can never partake of the Lord's Supper without remembering the words of our Lord at its institution: "This cup is the new covenant in My blood; this do, as often as ye drink it, in remembrance of Me" (1 Cor. xi. 25); the reference of which is to the fact that in the old times solemn covenants were ratified by blood-shedding. In the case of the covenant into which God entered with Abraham, animals were cut in pieces, and a lamp, representing the presence of God as the covenanting party, passed up and down between them (Gen. xv. 17); and when the covenant of Sinai was ratified between God and Israel, you will remember how expressly we are told that it was not without blood (Heb. ix. 18, 19).

That covenant, however, was set aside because the people broke it, though God was a husband to them (Jer. xxxi. 32). They were profuse in their promises (Ex. xix. 8); but how soon they made a golden calf, and how absolutely impossible it appeared that they could realize their ideal, or do as they had said. Therefore the covenant was disannulled; partly by their failure, and then by the grace of God, which waited to substitute something more suited to the weakness and sinfulness of man. It was a parenthesis; intended to show man his inability to covenant with God on equal terms, and to prepare the way for the new covenant.

The *new* is also called the *everlasting*, or eternal, covenant (Heb. xiii. 20), because it was entered into between the Father and the Son, who is the great Shepherd of the sheep, and who stood for those whom the Father had given Him—the Father communicating all grace to Him for them, and He securing that they should realize in their obedience and beauty the Father's ideal.

It is said to have been intended "for Israel and Judah," but *we* are included in it, if we have the faith of Abraham, for we are reckoned, as Gal. iii. clearly shows, as His seed. Abraham's seed is Christ and those who are united with Him by a living faith (Gal. iii. 16). We need have no hesitation in applying to ourselves the provisions of this charter, and when we put to our lips the cup at the Lord's table, we practically say to God, "Remember the Covenant," or "He hath made with me an everlasting covenant, ordered in all things and sure" (2 Sam. xxiii. 5).

Notice the provisions of the covenant. Nothing is said of what *we* are to do. Everything is in *God*. There are seven items.

1. *I will put my laws into their minds—i.e.*, we shall remember them.

2. *I will also write them on their heart—i.e.*, we shall love them.

3. *I will be to them a God—i.e.*, everything that man can need in a Supreme Being shall be freely given us.

4. *They shall be to me a People—i.e.*, Our God will keep us from being cast away for ever from His love.

5. *All shall know me—i.e.*, we shall be taught of God in successive stages of blessed intimacy.

6. *I will be merciful to their iniquities—i.e.*, when God's chastening is needed He remembers that we are dust.

7. *I will remember their sins no more—i.e.*, He will never forget one cup of water which we give in the name of a disciple; but He forgets our sins, so that it is impossible to recover them from the depths of the ocean of His forgiveness.

Let us ask God, our Father, through our Lord Jesus, and by His Holy Spirit, to realize all these things in us, that we may be His obedient and loving children. We may well despair of ourselves, but we need not despair of His power to do as He has said. All He requires of us is willingness, and that we should open our whole being to the influences of His grace. Whatever grace rises before you, like the inaccessible peak of an Alp, as you look to Him to realize it for you, you will find yourself rising certainly and easily to its soaring glory. F. B. M.

Armenian Sorrows.—Through the kindness of Rev. James Ormiston, at the Clifton Conference held last month, the cause of the suffering Christians in Armenia was advocated by the Armenian exiled minister, Rev. Krikor Behesnilian. By his earnest and telling appeal, he was the means of arousing much sympathy on behalf of his down-trodden countrymen, and those who listened bought a considerable number of his pamphlets, "Unrest in Armenia" (which has now reached its third edition), and "My Escape from the Grip of the Turk." Since last March, Mr. Behesnilian has been in Bristol, where, besides conducting services almost every Sunday, he has addressed many Bible-classes and Friends' morning schools. He has spoken twice at Old Market Street Bible-Class.

International S.S. Lesson.

Sunday, November 16, 1902.

The Time of the Judges (Jud. ii. 7-19).

Golden Text—(Psa. cvii. 19).

THE Book of Judges is a sad sequel to Joshua's parting advice, and Israel's renewed Covenant. It is a series of sinning and repenting, forgiveness and deliverance, backsliding and punishment; with the mercy and grace of God underlying His judgments, and ever ready to respond to the cry of distress from His chosen, though rebellious and stubborn people. To-day's lesson is an epitome of the book.

1. Joshua's death and lasting influence.
2. Israel's apostasy and sin.
3. God's justice, mercy, and grace.

I. Joshua's two names. He earned the same new name as Moses, though the circumstances of his life, especially birth and early training, were entirely dissimilar. Moses (tribe of Levi), an educated, cultured courtier; Joshua, a slave and soldier, without much education or training, but one of God's noblemen, "called and faithful" (read Ex. xxxii. with Phil. iv. 3). The second name was "an everlasting name" (Is. lvi. 5), for *there* "His servants shall serve Him" (Rev. xxii. 3). Joshua's influence was that of a true man and a holy life, strong and far-reaching. The secret of his power for service is given in Joshua i. 8. By his resolute allegiance to God he led the people in the same path of loyal obedience. Acted as a restraining power on evildoers. Never tolerated idolatry in private or public. Served the Lord with all his house.

II. Israel's apostasy as individuals began in the *hearts* of the people (Deut. v. 29), where love and fear dies down, forgetfulness and apostasy quickly rise up. Verse 10 shows the elders and parents first did not *enforce* the law of God on their children (Deut. xxxii. 46), *nor* drive out the enemies; and God had warned them against this in Ex. xxiii. 33. Secondly, the children gave careless heed to the reading of the law (Deut. xi. 13). Mixed with those whom the Lord called "enemies." Perhaps the glitter of their entertainments ("Did not *see* any harm in them"). Charm of the new society. Curiosity to see the form of worship among the Canaanites; visiting among them (Jos. i. 32). The music, pictures (Num. xxxiii. 52), images, ornaments—something new. Ritualism the leading step to Rome. "Grapes of gall" (Deut. xxxii. 32). Israel's apostasy as a nation began when they failed to ask guidance of the Lord (as in Jud. i. 1). The first false step (1-19), lack of faith in the power of God which had never failed them when sought for, and then "they *could* not drive out the inhabitants of the valley." "Chariots of iron" were no more than "walled cities" to Jehovah. The slippery path to ruin was easy after the first step.

1. Disobedience in not driving the enemy out.
2. Received tribute from them.
3. Israel's daughters given to the enemy in marriage, and joined in their idolatry.
4. Israel's sons took wives from Canaanites, who brought their idols with them.
5. "Forsook the Lord God of their fathers."
6. Went to dwell among the idolaters.
7. Served Baal and Ashtaroth.
8. Fell under the conqueror.

Jericho, "the city of palms," first "walled city" given to them by Jehovah, occupied by the enemy.

III. The threatenings of Jehovah (Deut. xxx. 18) came as true as His promises of blessing (verse 14) explained in Lev. xxvi. 23-35, while verses 42-44 show forth His yearning love towards His chosen.

Always ready to hear the cry of repentance (Psa. lxxviii. 34). Why did the Lord withdraw from them? Hosea explains in v. 15, vi. 1. "Come unto Me and I will give you rest" (Matt. xi. 28, 30). The yoke that Jesus places on our necks rests on *His shoulder*, too. "*My yoke.*" The Apostle of love said, "Keep yourselves from idols" (1 John v. 21).

Illustrations of S.S. Lesson.

OUR FATHERS' GOD IS OURS.

Not long ago a lady toured through this country in order to arouse an interest concerning the negroes of America, with whom she has long been associated. She sang many of the quaint hymns used by the slaves of long ago, and incidentally defended the familiar language used by the negroes in addressing the Almighty. A real communion with God was often evidenced by the words of the hymns, and it is to be regretted that now, when another generation has arisen in the States, there is a tendency to abandon the spirit of devotion exhibited by their forefathers. In the present lesson there arose another generation after Joshua, which knew not the Lord nor yet the works which he had done for Israel (verse 10). May it never be true of any of us that we have forsaken the God whom our fathers loved and served in their day and generation.

INSIDIOUS SINS.

The toothwort is a parasitical plant which lives underground. Only in the spring time does it make itself known by sending up a head of flowers above the soil. The plant usually spreads in the earth, and develops suckers at its roots, which attach themselves to the extremities of neighbouring trees. The suckers tap the flow of the sap which is passing upwards to the stems of the trees, and the very life of them is abstracted by the toothwort plant. Similarly the people that were round about the children of Israel were sapping away their national and spiritual life, and the strange gods were being followed and worshipped, and the Lord God was forsaken (*v.* 12). Hidden and insidious sins are often the most destructive, and we all of us need to pray, as did the Psalmist, "Cleanse Thou me from secret faults." May we have grace to abstain from all appearance of evil by which we are surrounded in our daily lives.

THE OUTCOME OF INSINCERITY.

Many a shop counter is fitted with a money-tester, so that when a doubtful coin is presented it may be tried, in order that there may be no question of its genuineness. Occasionally complaints are made that money has been spoiled, and the obvious reply is that it has been spoiled for the public benefit. So when the Israelites were living falsely, God permitted them to be delivered into the hands of the spoilers, and sold them into the hands of their enemies round about (*v.* 14). If our lives have not the true ring of godliness; if they are false, God may have to break whatever is spurious within us, not only for the sake of ourselves, but because His kingdom will suffer through any counterfeit graces we may possess. The Lord desireth truth in the inward parts, and we each and all need to be washed thoroughly and to be cleansed from our sin.

THE HIGHER AND THE LOWER LIGHTS.

The new lighthouse which has been erected off Beachy Head is placed at a much lower level than the old Belle Tout light with which the coast has hitherto been illumined. The former light was not at fault, but, being placed at a great height, was at times enveloped in cloud mists. Consequently the rays could not always be observed from the surface of the water. The high and holy God was not always seen by the weak eyes of Israel's faith, and so the Lord raised up judges which delivered them out of the hand of those that spoiled them (*v.* 16). The judges were the lower lights to guide the people, and yet even then they would not always be led. May our spiritual eyesight be clear, and we shall see God above all and in all that pertains to our earthly pilgrimage.

All Souls' Church, Langham Place, W.—Many friends who derived spiritual help and stimulus from the addresses given by Rev. F. S. Webster at All Souls', Langham Place, W., on Friday mornings, will be interested to learn that the rector commences another course to-morrow, November 7. The subject of the series is "The King in His Beauty," as set forth in the Epistle to the Hebrews.

Tribute to the Boers.—At a reception given to him at Devizes last Friday, Lord Methuen paid a high tribute to the Boers, who had, he said, acted generously towards himself, and, on the whole, chivalrously towards the forces he had had the honour to command. When first he arrived at Zeerust as autocrat, he established compulsory education; and he took remarkably good care that religion and education did not squabble. A better lot of children, a cleaner, and a more hard-working set they could not have found in any school in England. If there was one act that could bring Boers, women and men, together in friendly feeling towards England, and to recognise that we were all one within the Empire, was it not this—getting at their hearts through those of their children, and letting them understand that our own hearts were not so very hard?

Bayswater Convention.—During last week large audiences attended the meetings of the Bayswater Convention at Paddington Baths. All the gatherings were marked by a spirit of devotion and an eagerness to know more of the revelation which God has made in His Word. At the opening meeting on Monday, the spacious hall was crowded, and the attendance was scarcely less on any of the subsequent evenings. The president throughout was Captain Tottenham, and among those who addressed the Convention were Revs. Dr. A. T. Pierson, Evan H. Hopkins, W. Darlow Sarjeant, S. A. M'Cracken, R. Wright Hay, Prebendary Webb-Peploe, E. W. Moore, F. S. Webster, &c. Each morning the address was given by Dr. Pierson, whose expositions were daily listened to by upwards of a thousand people. The afternoon Bible readings, which were given by Mrs. Penn Lewis, also attracted large audiences, and proved to be occasions of spiritual helpfulness.

The Christian Temperance Campaign.

GREENOCK.

DURING the past fortnight Greenock, with the adjoining towns of Gourock and Port Glasgow, has been deeply stirred by the impassioned addresses of Rev. Dr. J. Q. A. Henry, who has nightly dealt with his important subject in most convincing fashion. Temperance workers were delighted with the mission, which attracted very large audiences.

The encouraging Sabbath meetings described in last week's issue were followed by a ladies' meeting on Monday afternoon in the Temperance Institute, Port Glasgow, under the auspices of the B.W.T.A. In the evening there was an enthusiastic demonstration in the Town Hall, ex-Provost Gray presiding.

Dr. Henry submitted Biblical evidence in support of total abstinence, the address being of an impressive character. Another gathering took place in the same building on Tuesday night, the chairman being Rev. Alexander Baird. Dr. Henry's appeals again made a deep impression.

For his closing meeting at Port Glasgow, Dr. Henry delivered a lecture in the Town Hall on the Wednesday. There was a crowded audience, and Dr. Henry spoke on "Public-house Life in America." He dwelt on the progress of temperance sentiment in the United States, and in the course of his interesting address said that a number of saloons in the city of Buffalo have been closed through the action of temperance reformers. One of these places cost in fittings no less a sum than £40,000. At the close of the address Rev. W. W. Beveridge, who presided, expressed hearty appreciation of the missioner and his work. Returning to Greenock for the concluding meeting of the campaign, Dr. Henry gave addresses in the Town Hall on Thursday and Friday evening. Over 2,300 pledges have been taken, and the results, a correspondent writes, "have far exceeded all expectations in attendances, pledges, and power. The singing of Mr. Armon Jones was highly appreciated."

Dr. Henry subsequently proceeded to Ireland, where on November 2 he commenced a mission at Cork.

FUTURE MEETINGS.

Limerick, Nov. 6-9.	Motherwell, Jan. 9-15, 1903.	Middlesbrough, 28-Mar. 6.
Waterford, 10, 11.	Lisburn, 16-29.	Dundee, 7-13.
Wexford, 12-14.	Newton Abbot, 31-Feb. 6.	Stirling, 14-20.
Belfast, 15-25.	Neath, 7-13.	Falkirk, 21-April 3.
Dublin, 27-Dec. 4.	Reading, 14-20.	Lincoln, 4-9.
Holyhead, 5.	Sunderland, 21-27.	Hull, 18-24.
Worcester, 6-16.		Woolwich, 25-May 4.
Brighton, 21.		

Aldersgate Noon Meeting.

RELIGIOUS movements in France were vividly described by Pastor Saillens at the noon prayer meeting at Aldersgate Street on Monday last. In many parts there is a general movement away from Rome, and in numbers of places the people have become Protestant. It is true that the movement is Liberal rather than distinctively religious; nevertheless indifference has given place to interest, and there are splendid opportunities for preaching the Gospel. The pastor also spoke of the ex-priests, of whom there are no fewer than 600 who have come out of Rome during the past five or six years. Some of these have adopted rationalistic views, but the great majority are evangelical believers. In the Baptist work which Pastor Saillens directs, the great majority of the members are ex-Romanists, and some of the converts have proved bright workers for Christ. One of them recently entered the Pastors' College, and, on commencing work among the French population of Soho, W., has met with much encouragement. The small building in which the people gather is crowded out. There have been scores brought into the Kingdom, and a French Baptist Church is being formed.

A number of testimonies followed, dealing with various branches of the Lord's work. Dr. Baedeker spoke of fruitful meetings and Bible distribution among young German men and women in London; and Mr. Henry Varley gave a brief but impassioned address against the Education Bill, viewing the question from a religious standpoint, and contending that it will mean the increase of priestly power and the curtailment of religious liberty.

University Notes.

[FROM OUR OWN CORRESPONDENT.]

CAMBRIDGE.

REV. F. B. MEYER attended the annual conference of the Railway Men's Mission, when he was heartily welcomed by the delegates from forty different missions.

The Cambridge Inter-Collegiate Christian Union arranged a mission to be held from last Saturday until the Tuesday following. There had been much prayer for a blessing, and also great efforts to procure it. The Christian men of some colleges made a point of giving a personal invitation to every man of the college; and during the mission a great many went round to fetch others. Rev. F. B. Meyer was the missioner, and God was pleased to use him. Large numbers attended the meetings, and a great many visited the missioner subsequently in his rooms. May God follow the mission with His blessing and establish and strengthen those who were then brought out of darkness into His glorious light.

OXFORD.

IN connection with the Royal National Mission to Deep Sea Fishermen, a lecture was given last week in the Corn Exchange by Rev. C. Grenville Hutchison, deputation secretary. The lecture vividly portrayed the simple faith and Christian devotion of the toilers in the North Sea.

The annual meeting of the Oxford Auxiliary of the British and Foreign Bible Society was held in the Town Hall, on Monday, the 27th ult. The Vice-Chancellor of the University presided, supported by several heads of colleges. The deputation were Rev. W. I. Richards, D.D., for thirty years a C.M.S. missionary at Travancore, who gave a most graphic description of the Society's work in Southern India; and Rev. G. H. Bondfield, the Bible Society's agent in China. The Auxiliary's contributions showed considerable advance on last year's accounts. The contributions amounted to £170.

Irish Notes.

IN recent years there has been a great missionary revival in the Irish Church. For instance, a few years ago the income of the Irish branch of the Church Missionary Society was only about £5,000 a year; but now it is more than four times that amount; and as an illustration of what is being done in poor parishes in the south of Ireland, it may be mentioned that Wexford raised last year £85 for the Church Missionary Society, Gorey £58 15s. 6d., and Enniscorthy £57 7s. 6d. These figures show what can be done for a cause when people's hearts are in the work.

Rev. David J. Cooper, the devoted young missionary who was so barbarously murdered at Fez on October 17, was a native of Belfast, and a member of Albert-bridge Congregational Church, Belfast, of which Rev. Jas. Cregan is the pastor. Mr. Cooper was early converted, and from that time desired to be a missionary. He was an earnest, modest, courageous, self-forgetful young man, and deep sympathy is felt in this country for his widow and her two orphan children in their sore trouble.

East-End Banquet to the Poor.

SIR,—Will you kindly allow me once more to ask your readers for their kind help towards the Lord Mayor's annual banquet and entertainment to the poor of the East-End on November 10. The Lord Mayor elect has kindly given twenty guineas, and the sheriffs ten guineas each.

The invitations are distributed to the very poorest, irrespective of creed and denomination.

The public have always supplemented the amount given by the Lord Mayor and sheriffs, and we trust they will again assist, so as to enable us to entertain at least 3,000 guests on November 10.—Donations will be gratefully received by Yours faithfully;

Frederick N. Charrington.

Great Assembly Hall, Mile End Road, London, E.

Nepal and Tibet.—The Indian Christian Realm—the majority of whose workers labour near the frontiers of Nepal and Tibet—has for the past three years been sending Gospel heralds into closed Nepal. The well-known missionary, Miss Mary Reed, has recently made over her mission station at Askote to the Indian Christian Realm. Askote is but a few miles from the Nepal frontier. It is hoped that, now, something may also be done to reach the many Tibetans who come down for the winter months, the Lord having sent a valuable reinforcement in the person of a young Englishman who speaks the Tibetan language. Superintendent, Mr. Jai Bhai (A. S. Paynter), Berenag, *viâ* Almora, N. India.

About Books.

The Graphic for last week was a double number, and contained illustrations of the incidents in the Royal procession, with special views of the banquet in the City, of the thanksgiving service in St. Paul's, and of the Royal review.

Dr. R. A. Torrey once more places **The Gist of the Lessons** within reach of Sunday-school teachers. In a handy pocket volume we have here an exposition of the International Lessons for 1903. This is *multum in parvo*, and it is as useful as it is succinct. (1s. net. *Nisbet.*)

A Concise Bible Dictionary, based on "The Cambridge Companion to the Bible," has been issued from the warehouse of the *Cambridge University Press.* (1s. net.) It aims to provide Sunday-school teachers and other students with a handy book of reference. Much useful matter has been compressed into a small space, and the work will assuredly be found of service. It is very compact, and maps are added, with an index of places.

Recognition after Death: What does the Bible Say? By Rev. Septimus Hebert, M.A., late vicar of Iver, Bucks. Words for the bereaved, kind and good. In details of treatment the author will not secure the assent of all who read: but his argument as a whole is well conducted and ably sustained from the Word of God. This tastefully produced booklet is the forerunner of a volume which is to give "Glimpses into Paradise." (1s. net. *J. Finch & Co.*)

The Encyclopædic Dictionary, orignally issued by *Messrs. Cassell* about a dozen years ago, has proved a work of great service. Over and above its lexical comprehensiveness, it brings to hand encyclopædic features of a very useful character. How many words there are that remain a puzzle to most readers after the most full and accurate definition! In such cases a verbal description, with comment and illustration, is absolutely essential to a helpful purpose. The "Encyclopædic" does this and much besides, and it has enjoyed a large popularity as issued in various forms. We welcome the first part (6d. net) of a new edition, revised and enlarged. The seven volumes of the past will run to eight in this new form, and over seventy coloured plates will be included. The work is printed on fine paper, and though of greater value than the original edition it is much cheaper in price.

Romanism Supreme, by a South American Missionary (2d. *Partridge*), is a pamphlet packed with eye-opening facts on the true up-to-date character of Romanism, as witnessed in a land where it holds absolute sway.

Rev. George Freeman has written a booklet, The Christian's Saturday Night, in which an account is given of the prayer meeting held every Saturday evening at Westbourne Grove Chapel. (*The Author, 49, Cromwell Road, W.*)

Calendars for 1903. *Messrs. Walter G. Wheeler & Co.* have a particularly comprehensive and excellent stock of Scripture and other Calendars for the ensuing year. Varied in shape, size, and design, suitable for wall or desk, each bearing a helpful message for the day, they mark a pronounced advance on any that we have seen issued by this enterprising firm.

BOOKS RECEIVED.

From *S. C. Brown, Langham, & Co.*:—True Religion. By Dean Farrar. (3s. 6d.)

From *Swan Sonnenschein & Co.*:—Popular Protestant Papers. By Walter Walsh. (1s.)

From *Drummond's Tract Depot, Stirling*:—The True Cross. By Rev. Cæsar Malan, D.D. (6d.)

From *Hutchinson & Co.*:—Manual of Household Work and Management. By Annie Butterworth. (1s. net.)

From *C. J. Clay & Sons*:—A Concise Bible Dictionary, based on the Cambridge Companion to the Bible. (1s. net.)

From *R. Brimley Johnson*:—Sense and Sensibility and Mansfield Park. By Jane Austen. "Hampshire Edition." (2s. 6d. net each).

From *The Religious Tract Society*:—Girls' Own Annual, 1902. (3s.) Light in the Home, 1902. (1s.) Friendly Greetings. (2s. 6d.)

From *Andrew Melrose*:—The Diary of David Brainerd. Two vols. (5s.) Gabriel Garth, Chartist. By Evelyn Everett-Green. (5s.)

From *H. R. Allenson*:—Speakers For God: Being Plain Lectures on the Minor Prophets. By Rev. Thomas McWilliam, M.A. (5s.)

From *The London Missionary Society*:—Night and Morning in Dark Africa. By Harry Johnson, of the L.M.S.'s Central Africa Mission. Illustrated. (2s. 6d.)

From *Pickering & Inglis, Glasgow*:—William Quarrier, the Orphans' Friend: A Brief Record of Early Hardships; Industrial Success; a Noble Aim; a Triumphant Faith; and of Help Rendered to Thousands of Destitute Children. By John Climie. (1s. net.)

From *Hodder & Stoughton*:—The Death of Christ: Its Place and Interpretation in the New Testament. By Rev. Professor James Denney. (6s.) George Macgregor: A Biography. By Rev. Duncan C. Macgregor. Cheaper Edition. (3s. 6d.)

From *A. H. Stockwell*:—John Carville, Artist and Ironmaster: A Story of the Ideal. By Joseph Ritson. (3s. 6d.) God's Looking-Glass, and Other Addresses to the Young. By Rev. William Hay. (2s. 6d.) Life's Asides. By Rev. F. J. Laverack. (2s.) You—but Not Yours! By M. H. Vinson. (1s.)

From *Oliphant, Anderson, & Ferrier*:—Soo Thah; A Tale of the Making of the Karen Nation. By Rev. Alonzo Bunker, D.D.; with an Introduction by Rev. H. C. Mabie, D.D. (3s. 6d.) Our Lord's Characters. By Rev. Alexander Whyte, D.D. (3s. 6d.) Faith and Character. By Rev. Newell Dwight Hillis. (2s. 6d.)

Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is Revival spread.)

Blackburn Y.M.C.A.

A MISSION has been conducted at the Blackburn Y.M.C.A. by Mr. Bower, of the Regions Beyond Helpers' Union. The Association rooms are small, and proved insufficient to accommodate the people. However, although we were working under difficulties, it was a time of blessing, and souls have been won for the Saviour. With one or two exceptions, the meetings were for men only, and our members have worked well in order to get men in who are but little accustomed to hear the Gospel. Either by an open air service, or (more often) by buttonholing men who are passing along the street or loafing outside public-houses, audiences of "the right sort" have been gathered night after night. On Sunday last upwards of ninety men were brought to the meeting in the latter way by less than a dozen members. There were a number of inquirers, many of them hopeful cases.

Mr. R. S. Bradbrook at Sheerness.

Under the auspices of the Isle of Sheppey Sunday School Union, Mr. R. S. Bradbrook has just concluded a mission among the young people of the various Sunday-schools and churches at Sheerness. The mission was thoroughly organized, all the ministers taking a deep interest in the work and loyally supporting the missioner. The work has been very fruitful in results, over 150 of the scholars, many being of the senior section, inquiring the way of salvation, and in the adult meeting a good number have confessed Christ. The afternoon Bible readings were well attended and, as the closing meeting showed, were a blessing to many. When Mr. Bradbrook lectured on his "Perilous Adventures on Sea and Land," the spacious Wesleyan School Hall in the Broadway was packed long before the time to begin. We gladly acknowledge the encouragement we have all received through the mission.

Charles Hare, Hon. Secretary,
Isle of Sheppey S.S.U.

Mr. William Collard in the Borough, S.E.

A nine days' mission was held from October 18 to 27 at Kent Street Ragged School, Amicable Row, Tabard Street, Borough, by Mr. William Collard, "the converted sailor," and God's presence and power in the meetings has been most manifest, the whole neighbourhood being stirred by the visit of his servant.

Though for many years mission work has been carried on in the district, the need for aggressive Christian work and earnest Gospel preaching is still as great as ever, drink, gambling, impurity, and swearing being rife in the district. The experience of God's grace that Mr. Collard has had—after so notorious a life of sin as drunkard, burglar, prizefighter, gaol-bird, and would-be murderer—and his career as missionary in the Australian bush, fit him for such a class of people, and we gladly record to the glory of God a number of cases of blessing. Some whom it has been impossible to persuade to come into the mission have been brought for the first time for many years under the influence of the truth, and many of the roughest lads of the neighbourhood have come out on the Lord's side.

A. W. Payne.

A "Quaker Mission."

The announcement of a "Quaker Mission" has been attracting attention and arousing interest in Canterbury recently. Upon the reading of the twelfth minute of the yearly meeting on ministry and oversight in the Kent Quarterly Meeting a concern arose there with regard to its Duty in "the Propagation of the Gospel." The outcome of this was the holding of a series of meetings, commencing on Lord's Day, October 19, at which the presence and power of the Saviour were blessedly experienced. Friends from various parts of the quarterly meeting engaged in the service, and are deeply thankful for the spirit of loving unity which prevailed. Not the least helpful result of the mission was the drawing together of earnest hearts in a broad-souled effort to extend the kingdom of Christ. Arrangements were made for an afternoon Bible-reading, and a Gospel meeting in the evening. The meetings were held in St. George's Hall, in the centre of the town. Open-air meetings of invitation were also held in many parts of the city. An earnest spirit prevailed, and it was felt that the message of life and peace came to hearts prepared.

Mr. Henry Thorne at Ashton-under-Lyne.

A two months' mission has been undertaken by Mr. Henry Thorne amongst the various P.S.A. Societies in the Lancashire and the neighbouring Federation of P.S.A. and kindred societies. He commenced on Saturday, October 18, by giving the address to the members of the Council of the P.S.A. Federation, who were holding their annual meeting at Ashton-under-Lyne, and made a very favourable impression by the loving way in which he said he was entering on this work. On the Sunday he gave a telling address to about 1,000 men of the P.S.A. In addition he has each evening since held good meetings, and his ripe experience and mastery of the Word of God have been greatly appreciated, and many seekers after truth have been led to Christ. On the second Sunday of the mission a still larger gathering of men, probably 1,200, listened with reverence and conviction, and at the conclusion of the address thirteen stood up and took their stand for the Master. Mr. Thorne's afternoon Bible readings have also been appreciated, and productive of great good. The officers and committee feel that there is a quickening of the Holy Spirit here, and pray for a lasting continuance of it.

Hyde Park Services.

The annual meeting in connection with Open-Air Services conducted nightly in Hyde Park, W., by Mr. G. Williams, was held at Stafford Rooms, Titchborne Street, W., on Thursday last. The hall was crowded.

Mr. William Davis, who presided, gave a short address, in which he advocated the extension of open-air work as a means of filling empty churches. Mr. Harris, of Edinburgh, followed with earnest words of cheer to the young converts. Mr. Williams told of many cases of blessing that have transpired during the past months.

The meeting was notable for the testimonies that were given of God's saving grace. An ex-card sharper told how he had led a young man into play, and won from him a sum of seven pounds sterling. Later the sharper attended the services, and was convinced of sin. He could not find rest, however, for the money was a heavy burden upon him. With a stricken conscience he sought and found the young man, and, in addition to obtaining a promise not to engage in card playing again, returned the money. Then the peace of God entered his soul.

Rev. James Lyall in New Zealand.

Napier, New Zealand, is a beautifully-situated town on Scinde Island, sometimes called "the Naples of the South." In this interesting city Rev. James Lyall has conducted a united mission in the spacious Gaiety Theatre. Following on the Simultaneous Missions held in Melbourne and Sydney, and which have probably been the greatest spiritual demonstrations known in the Southern Hemisphere, expectations were keen in this little city for a share of the blessing. (Mr. Lyall had taken an active part in these missions, and came direct from Dr. Torrey's meetings in Wellington, where a great outpouring of the Spirit of God took place; some 500 conversions, adults and children, being the outcome of the ten days' mission.) The night meeting on the opening day, September 7, was unique in the history of Napier. The theatre was packed with an eager throng. Mr. Lyall is a Spirit-taught missioner, and the vast audience was soon under the influence of the message of Life, delivered with power. On the second Sunday the building was again crowded to excess. In the afternoon the Sunday-school scholars packed the body of the hall, and on the invitation being given some 150 children entered the inquiry-room and sought the Saviour. A large number of adults also confessed Christ during the mission.

Rev. W. Y. Fullerton at Salters' Hall Church, N.

Although Rev. W. Y. Fullerton has his hands full of work in connection with his own church at Leicester, he felt it was God's will that he should consent to accept the invitation to conduct a mission at Salters' Hall Baptist Church, Canonbury, N. A splendid band of workers welcomed Mr. Fullerton on Saturday, October 11, and listened to an inspiring address from the evangelist. On the Sunday evening the church was packed to excess with anxious hearers, the result being the uplifting of His saints and the joy of Christ's saving grace experienced in many hearts. As the mission proceeded we were continually hearing of those who had been specially mentioned before the Throne of Grace during the preliminary prayer meetings, being brought to a saving knowledge of the truth. These included the unconverted relatives of Christian people. Meetings for children were also held, the young people taking deep interest in Mr. Fullerton's addresses.

Cards were issued to those desirous of being prayed for, and upwards of 100 adults and 150 children handed in their names in this way. Most of these have come to decision for Christ. On the last day a thanksgiving meeting was held. Owing to Mr. Fullerton having to return to Leicester, Rev. James Smith conducted the three final services.

St. James-the-Less, Bethnal Green, E.

After an interval of nearly twenty years a Parochial Mission has been held in the parish of St. James the-Less, Bethnal Green. For over twelve months careful preparation has been made and earnest prayer offered for a great blessing, and the prayer has been abundantly answered. The missioner, Rev. W. M. Stone, vicar of St. Mary's, Kilburn, threw himself heart and soul into the work. Every effort was made to bring in the careless and the lost. Night by night a van paraded the streets with a large sheet upon which Gospel scenes were thrown and words of hymns, which were heartily sung by the crowds which quickly gathered round. The men's service bands went out in such numbers that practically the whole parish was stirred night by night, while every house was visited daily.

Inside the church the mission choir, numbering 200 adults, sang the Gospel message as the congregation assembled. On the two Sundays 800 men were present, while on the Sunday evenings the church was crowded. Even on the week nights, when so many of the people of such a parish return home late and weary, the congregation never fell below seven hundred. The addresses of the missioner aimed straight at the conscience, and without any emotional sensationalism were full of sound Gospel teaching.

Mere numbers of the many who signed the pledge, or even put up their hands as a token of surrender to Christ, can give no idea of the real blessing given. On the last night of the mission, as man after man and woman after woman came up to receive at the hand of the missioner the memorial card, many could not repress the tears of joy. Drunkards, backsliders, Romanists, all were there ready to acknowledge the power of God as mighty to save. One striking feature was the number of men who came out boldly for Christ. The whole parish work has received a great impetus, and praise is offered for a wonderful blessing vouchsafed to this East End parish.

Gipsy Smith at Shoreditch.

It was a striking change for Gipsy Smith to turn from the cosmopolitan audiences of St. James' Hall in the west of the Metropolis, and the upper class suburban congregations of Crouch Hill in the north, to the struggling toilers of Shoreditch in the east. But the mission at Pastor Cuff's well-known Tabernacle has proved equal to the others both in attendances and the blessing manifested. The building has been filled nightly with earnest and reverent hearers. The continued absence of Mr. Cuff, who is abroad, was much regretted, but the church officers laboured with praiseworthy vigour in making the necessary arrangements, and in the result the mission, watered by the prayers of the Lord's people, was a time of revival. One evening Dr. Monro Gibson took acceptable part. He conducted the first portion of the service with spirit, and the prayer in which he led the audience for the salvation of the ungodly awakened fervent responses.

It was by no means an easy task to sway a congregation which included, among many chapel-goers, a considerable sprinkling of outsiders from the adjacent back streets, but Gipsy Smith established the happiest relations with his audience at the start. "A fortnight ago I was preaching at Dr. Parker's. As I left the pulpit a lady spoke to me at the foot of the stairs, and asked, 'Do you remember me?' 'Certainly,' I replied; 'twenty-eight years ago I sold you clothes-pegs.' What a difference in a gipsy through grace! Grace 'lifteth the beggar from the dunghill and sets him among princes.'"

One address, founded on Acts xvi., was especially practical, setting forth the Gospel plan with clearness, and insisting on repentance before belief. "London is full of 'believers.' There are drunkards who believe it is best to be sober, but go on drinking; plenty of thieves who believe it best to be honest, and yet go on thieving. And there are plenty of people who 'believe,' but go on in sin. There is no conviction, no repentance, no saving faith." The damsel possessed with a spirit of divination (*v.* 16) believed that Paul and Silas were the servants of the most high God, which showed the way of salvation, but she needed to have the devil cast out. The evangelist would have "no mongrel or superficial Gospel Repent, forsake sin, *and* believe." There was a solemn hush upon the assembly, intensified by the telling illustrations and touches of pathos which made the uncompromising truth additionally forcible. Remarkable scenes were witnessed at the close, when in the inquiry-room many seekers were pointed to the Saviour. During the week over five hundred persons gave their names to the workers, affording ample scope for "following up."

The Welsh Forward Movement.

A twelve days' mission at the Presbyterian Forward Movement Hall, Corporation Road, Newport, Mon., has been conducted by Mr. Chas. E. Barraclough, October 12-23. On Saturday, October 11, a meeting of workers was held, followed by a street parade, headed by the Shaftesbury Street Wesleyan Brass Band, and the whole district, which had already been systematically visited, was made aware of the commencement of the special services.

The meetings on the first Sabbath were unusually well attended, and the missioner's words were used of God in much blessing to His people and the conversion of sinners. The afternoon service was organised specially for young people, and the powerful address delivered by Mr. Barraclough will long live in our hearts and memories.

Services were held on each week-night, preceded by open-air service and procession. The interest was well sustained throughout, eager crowds listening each night to the simple Gospel, earnestly and eloquently preached.

The last Sunday saw the hall, which has seating accommodation for 1,000 people, well filled, and again there were many inquirers. The feature of the day's services was the afternoon meeting for men only, when some 500 were present.

The mission on the whole proved of great benefit to the Church. While some declare that means other than the Gospel are necessary to attract the masses, and when morbid sensationalism is frequently resorted to, it was refreshing to note that the pure Gospel has still its old-time drawing power, for night after night until the close of the mission there were large numbers of eager listeners to the truth.

On Thursday, October 23, Dr. Pugh, of Cardiff (founder of the Forward Movement), presided over a meeting of members and converts, and spoke on the privileges and duties of Church members.

Sidney B. Evans, Pastor.

The Australian Revival.

Following on the recent Simultaneous Mission in Australia, efforts are being put forth to reach the outlying places by means of tent missions. A gracious spirit of inquiry has come at many of these. Of Singleton, N.S.W., where Rev. D. O'Donnell was missioner, The *Budget* says:—"Every morning throughout the ten days of the mission a united meeting was held in the tent at seven o'clock, and these were some of the most blessed seasons of all. As many as 350 came out one morning, and often there were 150 and 200 in spite of the bitterly cold weather. The spirit of grace and supplication was poured out, and joy took hold of all.

"The services of the mission were of two classes—viz., Bible reading in the afternoon and Gospel services at night. The former were characterized by much fervour and solid teaching of the Word. In the evening meetings, from the first the attendance filled the large tent, sometimes literally packed it with men and women eager to hear the gracious message of God from the lips of His servant. The audiences were not confined to any one class. The member for the district was often seen there, and many leading citizens of the town came night after night.

"In addition to some hundreds of recorded cases of inquiry, there were others who accepted Christ as their Saviour in the streets, homes, and shops of the town, some of the best cases of conversion being the result of button-holing and personal efforts. The whole place was stirred, and Jesus and His love and power to save seemed to be the one theme that pervaded and held the attention of the people.

"The inquiry room was a scene never to be forgotten—quietness prevailed, but the atmosphere seemed charged with heaven's influence and power, as one soul after another quietly and decidedly accepted Jesus as his or her Saviour, and with Him pardon of all their sins and eternal life, and thus were born of God—the seed had fallen on good ground prepared by the Holy Ghost. Never in a long experience, remarked one of the workers, had he known it to be so easy to lead souls into the light. Among the converts were three or four Roman Catholics, many of whom came to the tent in spite of the fact that an opposition mission was held by the Romanists."

The Victoria Theatre, S.E.

If there had been doubts in one's mind as to whether a "pictorial Gospel" service was useful in attracting the people, the wonderful sight of the motley crowd collected at a typical service of the Bible Christian Mission within the walls of the "Vic.," filling the pit, and, indeed, every available part of the house, was sufficient to settle the question.

Here were to be seen "'Arry" and 'Arriet," full of frolic, indeed, as they came in, but marvellously well-behaved when fairly ensconced in their seats and the service had commenced. Close-cropped hair, broken noses, and glaring neckerchiefs indexed several jail-birds.

In the upper boxes there were small tradesmen and their wives, and sometimes their children; indeed, we noticed that all over the house there was scattered a typical gathering of boys and girls, who are always glad to see pictures. Two thousand three hundred persons were thus drawn to this pictorial Gospel service. A voluntary string band helped the musical part of the service, and various solos were earnestly and intelligently rendered by two young ladies.

Rev. D. J. Rounsefell pointedly addressed the gathering, and was aided by a number of pictures rapidly thrown upon the sheet with the aid of a magic lantern. By these illustrations, and the preacher's earnest words, the drunkard, the gambler, and the immoral were all faithfully dealt with, and it was clear that no end but that of reclamation, and not mere recreation, was the design of the service.

Since these services were inaugurated at the "Vic." four years ago, there has been an aggregate congregation of no fewer than 250,000 persons attending them, of whom several hundreds have openly announced their intention of becoming Christians, whilst upwards of a thousand have signed the temperance pledge. Nor has the pastoral work of the Waterloo Road Chapel, of which Mr. Rounsefell is the pastor, been neglected, for the services have not been commenced until the ordinary gatherings of the chapel have been ministered to, either by the pastor or his colleague. B.

Mr. James Bell writes:—"We have had a most encouraging ten days' mission at the Primitive Methodist Church, Durham, with Mr. and Mrs. Harrison, of Birkenhead."

A series of fruitful evangelistic services has been conducted by Miss Glover at Bowden, St. Boswells, N.B. The interest awakened at the beginning was sustained until the close. During the week nights the services were well attended, and on the Sabbath evenings the public hall was full, some of the people having walked long distances. N. M. A.

The new and beautiful hall at St. Olave's Institute, near the Tower Bridge, Southwark, has been opened for Sunday evening services by the Committee for Special Religious Services, 3, Bridewell Place, E.C. An efficient choir and band of workers has been organized. The hall has been well filled from the artizan population of the neighbourhood.

The Free Church Council at Hetton Down, co. Durham, arranged evangelistic services in the Miners' Hall, conducted by Rev. Jesse Mayo. The building, which holds about 1,200 people, was nearly filled on Sundays, and good companies attended through the week. There have been some notable cases of blessing, and the mission has done much good.

James Bell, F.C.C. Secretary.

A fifteen days' mission, conducted by Mr. A. W. Smart, of the Evangelization Society, in Immanuel Baptist Church, Middlesbrough, was concluded on October 19. The meetings were well attended. The evangelist's earnest appeal to the unconverted produced a profound impression on many souls. The church looks to receive a harvest of souls from the mission.

By permission of Colonel Bulpett, Messrs. Hanson and Swift, of the Church Army, have been holding services in the Albany Barracks, Parkhurst. Every facility was given to make the services effective, and the men showed their appreciation by coming up in good numbers. Kindly help was also given by Rev. A. C. H. Edlin, Chaplain. Limelight views were shown for half an hour each evening before the service; more than fifty men signed the pledge, and a goodly number came out boldly for Christ.

The Presbyterian congregation at Willington, co. Durham, has been stimulated and helped by a short series of evangelistic services conducted by Rev. W. F. Holt, Synod Evangelist. For five nights Mr. Holt preached to steadily-growing and deeply-interested gatherings, the final meetings being taken part in by very large congregations. The power of God's Spirit in all the services was very manifest, and an earnestness has been awakened in the hearts of the people which must yield fruit.

At Auburn, N.Y., Mr. Charles Inglis commenced a mission in the First Presbyterian Church on October 19. Large audiences assembled at each of the three services. The *Auburn Daily Advertiser* of October 20 said:—"An immense audience greeted Mr. Inglis at the evening service. The body of the church was filled with men, while the galleries were occupied with women. Mr. Inglis's discourse was based on Job xxxiii.: 'Man's Condition Described; God's Provision Declared and God's Warning Uttered.' Speaking of men being asleep denoted an insensibility, insecurity and ignorance. He reminded his audience of what a ransom was. It was the price paid for the liberation of a captive, and he also pointed out that God's ransom was for all mankind. He reminded them of God's warning uttered, and closed with a thrilling appeal for his audience to decide for Christ. A large number remained for the second meeting, and not a few received lasting blessing."

Evangelists' Engagements.

Rev. A. Allan.—Till Nov. 7, Kirkintilloch, N.B.; 9-16, Eccles, Manchester.

Mr. J. Bennett Anderson.—Nov. 8-25, Evangelistic Mission, Londonderry, Ireland.

Canon Hay Aitken.—Till Nov. 15, St. Albans, Bedford Park, W.; 15-Dec. 1, Emmanuel Church, Wimbledon.

Mr. Chas. E. Barraclough.—Till Nov. 7, Beeston, Notts; 9-19, Stretton-under-Fosse, Rugby.

Mr. Wm. Bilton.—Till Nov. 10, Saul, Glos.; 15-Dec. 1, Wesleyan Chapel, Standbridge.

Mrs. Baeyertz.—Till Nov. 17, Anstruther, Fife; 30-Dec. 15, Wrexham, N. Wales.

Messrs. R. G. Bass and W. McNeill.—During November, Friends' Home Mission, Tandragee.

Mr. R. S. Bradbrook.—Till Nov. 7, Nutley; 8-14, Y.M.C.A., High Wycombe; 15-24, Crewe.

Mr. J. Brunton, jun.—Till Nov. 15, Barrow-in-Furness.

Mr. A. J. Bowen.—Till Nov. 7, Newcastle Tabernacle; 16-21, Swansea; 22-Dec. 2, Llanelly.

Mr. F. Chapman.—Till Nov. 9, Blofield, Norfolk.

Mr. John Coates and Mr. George Bentley.—Till Nov. 16, Salem Free Church, Berry Hill, Glos.

Mr. Geo. Clarke.—Till Nov. 17, Altrincham, near Manchester.

Mr. T. W. Canning.—Till Nov. 9, Guildford; 16-30, Gordon Hall, Liverpool.

Mr. Jack Cooke.—Till Nov. 23, Dublin (Metropolitan Hall); 30-Dec. 21, Liverpool.

Mr. W. Collard.—Till Nov. 11, Wilford Road, West Croydon.

Mr. James Dixon.—Till Nov. 14, Newtownards Methodist Church, Belfast; 16-28, Agnes Methodist Church, Belfast.

Mr. W. D. Dunn.—Nov. 9-21, Falkirk, N.B.

Mr. G. Fear.—Nov. 16-26, Cheltenham (Free Church Council).

Mr. William Grove.—Till Nov. 17, Railway Mission Hall, Leyton Road, Stratford, E.

Mr. and Mrs. Albert Harrison.—Till Nov. 11, Scarborough; 16-25, Filey.

Mr. John Hawkins.—Nov. 16-25, Watford.

Mr. J. S. Harrison.—Till Nov. 30, Edinburgh Castle, Limehouse, E.

Mr. P. Russell Hurditch.—Till Nov. 7, Southend Y.M.C.A.; 9-12, Walthamstow Y.M.C.A; 15-21, Waltham Abbey Y.M.C.A.

Mr. Newton Jones.—Nov. 8-18, Sheffield; 22-Dec. 2, Great Yarmouth.

Rev. J. Jameson.—Nov. 9-16, Knottingley; 23-30, Great Ayton.

Mr. and Mrs. Geo. Kelly.—Till Nov. 16, United Mission at Ibstock.

Mr. W. R. Lane.—Nov. 8-17, Burnley; 22-Dec. 1, Market Rasen.

Mr. R. McLean.—Till Nov. 16, St. Helens; 26-Dec. 8, Mealsgate.

Rev. Jesse Mayo.—Till Nov. 13, Hornsea.

Rev. John Mitchell.—Nov. 9-16, Pembury.

Mr. A. Y. McGregor.—Till Nov. 16, Addiwell, N.B.

Mr. Charles Noakes.—Till Nov. 9, Whitehaven; 16-30, Manchester.

Mr. W. Olney and Mr. Spencer Johnson.—Till Nov. 10, Dartford; 30-Dec. 7, Wood Green Baptist Church.

Messrs. Pepler and Edwards.—Nov. 16-25, Primitive Methodist Chapel, Radstock.

Mr. F. C. Pallett is open to receive engagements for Gospel Limelight Lantern Services.—Address, 18, Langler Road, Kensal Rise, W.

Mr. Herbert Pout.—Till Nov. 16, Sittingbourne.

Madame Annie Ryall sings the Gospel: Nov. 9-14, Croydon.

Mr. A. E. Sims.—Till Nov. 9, Eston (Yorkshire); 15-30, Swansea (Young People's Mission).

Gipsy Smith.—Till Nov. 3, Shoreditch Tabernacle; 8-17, Greenock; 22-Dec. 1, Barnsley; 6-15, Derby.

Rev. James Sprunt.—Nov. 9, West Norwood; 15-17, St. Neots; 23, Stepney; 29-Dec. 15, Corsley, Wilts.

Rev. F. C. Spurr.—Till Nov. 9, St. Austell; 15-24, Barnoldswick.

Rev. J. Tolefree Parr.—Nov. 8-17, Ilford; 22-Dec. 1, Scarborough.

Mr. Anthony Towers.—Nov. 9-23, Thurlestone, Yorks.; 30-Dec. 21, Penistone, Yorks.

Mr. E. P. Telford.—Till Nov. 13, Gunnersbury Baptist Church, W.; 16-27, Crosshills, Yorks.

Mr. Henry Thorne.—Nov. 9-13, Manchester (Newton Heath); 16-27, Oldham (Trinity).

Mr. F. H. Taylor. Nov. 16-29, Hurstmonceaux.

Mr. Henry Varley.—Nov. 9-13, Kensal Rise Tabernacle, W. Sundays at 11 and 7, week-nights at 8.

Messrs. Weaver Brothers.—Till Nov. 14, Sutton Bridge; 16-21, West Walton.

Mr. Leonard Weaver.—Till Nov. 7, Free Church United Mission, Leighton Buzzard.

Mr. J. Weedon.—Till Nov. 7, Salisbury; 8-21, Redruth; 22-Dec. 5, Parkgate, Rotherham.

Master Fritz P. Wood (of Dublin).—Till Nov. 14, Gospel Oak Hall, N.W.; 16-26, Carshalton.

Requests for Prayer.

For blessing on a mission at Richmond Hall, Plumstead, S.E., November 9-16.

For ten days' services now proceeding in connection with Neasden Parochial Mission.

For the converts of a recent mission in a Dorsetshire town, that they may continue steadfast.

For Mr. C. Russell Hurditch, who has for some time past been out of health and is confined to his room.

For efforts to influence with the Gospel the working men of London suburbs as they proceed to their day's labour.

For a series of missions to young men by Mr. Philip Hurditch at Y.M.C.A.'s in and near London, September 21-December 5.

For a mission to be conducted by Mr. J. L. Fenn (Evangelization Society) at Bethel Mission Hall, Liverpool, November 9-19.

For Mr. Walter Notman, secretary of the "Edinburgh Castle" Mission Church, Limehouse, who is unwell, and has been ordered away to rest.

For Parlour Meetings for City Young Men at the Aldersgate Street Y.M.C.A., Thursdays in November, at 8, to be addressed by Rev. B. Hinchcliffe, of St. Paul's, Upper Holloway, N.

Praise.

For numbers of men and women who have definitely made choice of Christ during the past month's mission at Varteg and Cwmavon.

For blessing received at the recent Norwich Convention, and for the manifest presence of the Holy Spirit with God's people throughout the various meetings.

KEEN DISTRESS AMONG THE POOR AND OUTCAST.

101, Queen Victoria Street,
London, E.C.
November, 1902.

Dear Friend,

The terrible shadow of Starvation and Want is over our land. Our hundreds of Slum-Sisters, Shelter, Rescue, and other Social-Work Officers, report the most harrowing poverty in their fields of labour. Thousands of the poorest are appealing to us for aid. Our great Social Work—we now house over **6,000** nightly—is in most urgent need of help. Can you, by some little personal sacrifice, send us something on their behalf? I beg of you to do so.

Our numerous Homes for Women and Children are full. I long to accommodate more. But what can I do? We have had the best year yet for results, but we were never so poorly supported. I need £7,000 to carry on these 47 Homes for Women. Can you send me something?

Our numerous Homes for Men are full. Many Reservists and discharged soldiers, as well as the drunkard, the criminal, the prodigal, are appealing to us, not for charity, but for "a chance to help myself." Ought they not to have it? To do this we need £8,000 immediately. If every mother or wife of a Christian man who reads this would send us something, the money would be forthcoming. We will gladly undertake the burden of doing the work, for Christ's sake, if those who care for the Poor will enable us to do so. Please help us in His name. Thousands of permanent cases of restoration give us cause for unutterable thankfulness to God.

Yours, on behalf of the Poor and Friendless,

Florence E. Booth

Cheques and P.O.'s should be crossed Bank of England, made payable to William Booth, and sent to me at 101, Queen Victoria Street, London; or to the editor of The Christian.

LONDON MISSIONARY SOCIETY

14, BLOMFIELD STREET, LONDON, E.C.

Now in its second century of work. Distinguished for its Catholic basis, its famous Missionaries (Williams, Moffat, Livingstone, Morrison, Ellis, Gilmour, &c.), its Pioneering successes, its enterprising Native Agents, its self-supporting Churches, its Bible Translation Work, its Contributions to Christian Literature, its Preaching to the Masses, its Women's Work for Women, its Schools and Orphanages, its Training Institutions, its Medical Missionaries, its Hospitals and Dispensaries, and its Leper Asylums.

Funds greatly needed. Special contributions for support of "Own Missionaries," or for Native Helpers, gladly received.

Home Secretary: Rev. Arthur N. Johnson M.A.

INDIA'S FAMINES' LEGACY.

IMPOVERISHED MEN.
WIDOWED WOMEN.
ORPHANED CHILDREN.

Rev. J. C. LAWSON'S WORK.
ALIGARH, N.W. PROVINCES, INDIA.

FUNDS are URGENTLY NEEDED to enable us to provide

LAND,
BUILDINGS,
MACHINERY,
TOOLS and IMPLEMENTS,

so that men, women, and children who are fit to work, and beg for work, may be enabled to earn their daily bread.

EVERY SUM GIVEN HELPS TO SEND A RAY OF LIGHT AND JOY INTO THE HEARTS AND HOMES OF THESE DEAR PEOPLE.

THE FAMINE HAS LEFT US WITH

OVER 1,000 WIDOWS AND ORPHANS UNDER OUR ROOF.

WE EARNESTLY PLEAD FOR THEIR SUPPORT.

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THE MIDNIGHT MEETING MOVEMENT

IS ONE OF THE OLD SOCIETIES.

ITS COMMITTEE have already arranged much of their WINTER'S WORK.

It co-operates with all existing agencies for the RESCUE OF LOST WOMEN, and welcomes all EVANGELICAL HELPERS.

CONTRIBUTIONS, which are greatly needed, are received at the Office of "The Christian," or by C. WILSON M'CREE, *Secretary.*

8a, Red Lion Square, W.C.

THE

Moravian Missions.

(ESTABLISHED 1732.)

OLDEST PROTESTANT MISSIONS TO THE HEATHEN, FIRST TO THE LEPERS.

About **ONE IN SIXTY** members is a Missionary. There are gathered under their care from darkest heathenism nearly 100,000, *i.e.*, more than **THREE TIMES AS MANY** as the Parent Church!

To help these devoted people whom God so blesses, and who, in the preponderating proportion of their Missionaries, are so largely doing the work of other Churches,

THE LONDON ASSOCIATION IN AID

WAS FORMED IN 1817.

The following are some of many **PRESSING NEEDS** for which

EARNEST PRAYER AND SUPPORT ARE SOUGHT.

FOR GENERAL FUND—largely increased Annual help of at least £4,000, if existing Missions are to be maintained and Deficiency averted.

FOR THE LEPER HOME, Jerusalem, where inmates have doubled in number, funds are still urgently wanted to defray the cost of the new Water Reservoir, &c.

FOR LABRADOR, hitherto self-supporting, but crippled for a time in its resources, **£2,000 annually is required** for a few years, until the Mission can be re-established. For this need, and **to avert loss to the General Fund,** an **ADDITIONAL Fund** is being raised.

Contributions will be thankfully received and information given by the Rev. W. Wetton Cox, at the Offices of the London Association, 7, New Court, Lincoln's Inn, London, W.C., who will also gladly arrange for Meetings, Sermons, Lectures, &c.

DONATIONS

Received by Messrs. Morgan and Scott, to Monday, November 3, 1902.

*** All amounts received by Messrs. Morgan and Scott for charitable purposes are remitted WITHOUT ANY DEDUCTION WHATEVER to the institutions for which the gifts are sent.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan and Scott, 12, Paternoster Buildings, London, E.C., and crossed **"London City and Midland Bank, Ltd."** This will effectually prevent loss.

	£	s.	d.
Famine in India—R.H.M.	0	3	0
Indian Famine and Industrial Work, Aligarh (Rev. J. C. Lauson)—A Friend, 1s.; E.L., 1s.; Every little helps, 7s.	0	9	0
Indian Famine (Dr. Taylor)—B.B.	0	3	0
Mission to Lepers of India—B.B.	0	5	0
Scriptures for India—Mrs. D.W., 2s. 6d.; Gratitude, £1; C.S., 2s. 6d.; J.A., £1; Thankoffering, 10s.	2	15	0
China Inland Mission—Gratitude, £1; W.M., 1s.; R.H.E., 10s. 6d.	1	11	6
South Africa General Mission—Gratitude, £1; C.S., 2s. 6d.	1	2	6
Church Missionary Society—M.H., 10s.; E.R., £2 10s.	3	0	0
Moravian Missions—M.H.	0	10	0
Pure Literature Society for India—M.A.Y.... ...	5	0	0
Balaghat Mission—M.A.Y.	5	0	0
Miss De Broen's Mission, Paris—The Lord's Money	0	15	0
North Africa Mission—W.G.G.H.S.S.	6	18	6
Mr. Innes-Wright's Work, Nepaul—Rev. R.M. ...	1	0	0
Countess Schimmelmann's Mission—E.D.	0	5	0
London Missionary Society—J.O.O.	0	5	0
Miss Coote's Coloured Girls, South Africa—Collected, J.A.E., per Mrs. D., 16s.; Collected, J.E.C., per Mrs. D., £1 2s. 6d.	1	18	6
South American Missionary Society—C.S.	1	1	0
Punrooty Mission—W.M.	1	0	0
Society Protection of Children in India—H.H.H....	0	1	0
Egypt Mission Band—J.E.S.	0	3	0
Bengali Mission (Lee Memorial Fund)—Thankoffering	0	10	0
The Boers' Widows, Orphans, and Impoverished Families—Matt. xxv. 34-36	5	0	0
St. Giles' Christian Mission—Gratitude, £1; E.M.J., Torquay, 10s.; Morna, £1; E.R., £2 10s.	5	0	0
Mildmay Mission to Jews—Gratitude, £1; J.H.S., 2s. 6d.	1	2	6
British Society Propagation Gospel Among the Jews—Thankoffering, Marianne A.	0	10	0
Yiddish Bibles (Mr. Bergmann)—Thankoffering, Marianne A.	0	10	0
Y.W.C.A., Crouch End—J.W.K., £3; A.B., 3s.; Mrs. B., 2s 6d.; C.C.R., 5s.; C.V., £1 1s. ...	4	11	6
Protestant Alliance (Legal Expenses)—P.W.T. ...	2	0	0
Mr. Charles Cook's Work—Paddington	1	0	0
Mr. Ned Wright's Mission—R.B.J., £2; (*Personal*)—R.B.J. £1	3	0	0
Friendless and Fallen—R.B.J., £5; J.H.S., 2s. 6d.; J.A.S., 1s. 6d.	5	4	0
London City Mission—R.B.J., £10; J.O.O., 5s.; T.D.S., £1	11	5	0
N.-E. London Gospel Mission—R.B.J.	5	0	0
National Council, Y.M.C.A.—R.B.J.	5	0	0
Maundrell Hall Mission, Salisbury—R.B.J. ...	3	0	0
Bridge of Hope (Miss Steer)—Friends, £5; Morna, £1	6	0	0
Miss Macpherson's Home of Industry—E.M.J., Torquay, 10s.; Morna, £1	1	10	0
National Blind Relief Society—S.J.W.	5	0	0
Soldiers' Home, Winchester—E.L.C....	0	5	0
Tower Hamlets Mission—G.M.H.	1	0	0
Mr. Fegan's Homes—G.M.H., £1; A Friend, £1; E.R., £5	7	0	0
National Bible Society of Scotland—H.M.A.S. ...	1	0	0
Edinburgh Medical Missionary Society—H.M.A.S.	1	0	0
Aged Pilgrims' Friend Society—H.M.A.S.	1	0	0
Strangers' Friend Society—H.M.A.S.	1	0	0
Religious Services in Theatres—H.M.A.S.	1	0	0
Leysian Medical Mission—H.M.A.S.	0	10	0
Destitute Children's Dinner Society—H.M.A.S. ...	0	10	0
Gratuitous Circulation THE CHRISTIAN—R.H.N....	3	0	0
Irish Church Missions—R.H.E.	0	10	6
Church Pastoral Aid Society—R.H.E.	0	10	6
Bristol Orphan Houses—J.H.S.	0	2	0
Dr. Barnardo's Homes—A.N.W., 5s.; T.D.S., £9...	9	5	0
Ragged School Union—A.N.W.	0	5	0
Miss Perram's Suffering Poor—Morna	1	0	0
Evangelistic Mission—B.B., 5s.; (*Personal*)—Friends, £3	3	5	0
Miss Smyly's Homes, Dublin (Bird's Nest)—B.B....	0	2	6
Stockwell Orphanage—J.A.S., 2s; (*Christmas Fund*)—B.B., 2s. 6d.	0	4	6
Mrs. R. Wallis' Home, Epsom—B.B.	0	2	0
George Yard Mission—E.R.	5	0	0
Field Lane Institutions—E.R.	2	10	0
Kensit Crusade—E.R.	2	10	0
Evangelistic Village Mission (Mr. Shipley)—A.M...	0	2	0
Cab-drivers' Benevolent Association—M.S.... ...	1	1	0
Total... ... ...£142	4	0	

ADVERTISEMENT.

Bridge of Hope (Miss Steer).—L.B., 2s., and a parcel of new garments.

Mr. Allenson has published a fifth edition of Dr. Parker's stirring booklet GAMBLING IN VARIOUS ASPECTS (3d.), being the substance of a speech delivered in Exeter Hall on Nov. 29, 1897.

A SAD CASE OF BLINDNESS.

A young girl, of most respectable family, totally blind, whose parents are quite unable to support her. Her mother is a chronic invalid and has just undergone a serious operation, which was only partially successful. The father is delicate, and is breaking down entirely under the continued strain of family sickness. The youngest child, a boy of eleven years of age, is also a great invalid. The girl is now studying, in order to keep herself, as a teacher to the blind. Funds are needed to keep her at school, and to meet the needs of the family, which are very great. The case is a remarkably sad one, as the father formerly held a good position in life.

The Rev. J. PULLEIN-THOMPSON, Hon. Sec. to the National Blind Relief Society, The Vicarage, 27, Tite Street, Chelsea, S.W., will be grateful for donations, which are urgently needed; or may be sent to the Office of THE CHRISTIAN.

CITY OF LONDON TRUSS SOCIETY.

ESTABLISHED 1807.

FOR THE RELIEF OF THE RUPTURED POOR THROUGHOUT THE KINGDOM.

Patron: HIS MAJESTY THE KING.
Vice-Patron: H.R.H. The PRINCE OF WALES, K.G.

The Patients (of whom 9,209 were relieved last year) are of both sexes and all ages, and are relieved on one letter of recommendation, however aggravated the case may be.

Additional FUNDS are GREATLY NEEDED to meet the increasing demands on the Charity, for which the committee make an earnest appeal.

SUBSCRIPTIONS, DONATIONS, and BEQUESTS will be thankfully received at the Institution, by

JOHN WHITTINGTON,
35, Finsbury Square, E.C. Secretary.

Working Lads' Institute and Home,

WHITECHAPEL, E.

President—The Right Hon. the LORD MAYOR.

Homeless and Destitute Lads admitted to a Christian Home. Friendless Country Lads cared for and assisted. The poor have the Gospel preached to them. Upwards of 500 poor women attend the Gospel Service on Monday afternoons. 2,000 poor persons have been assisted by the Medical Mission. The pressing need of the work just now is increased financial aid.

READER, WILL YOU KINDLY HELP?

Donations in support of the work may be sent to the Office of THE CHRISTIAN, or to Rev. THOMAS JACKSON, 279, Whitechapel Road, E.

CAUZE SCARVES. FROM 1/9.

THE **FRIENDS OF ARMENIA**

LINEN HANDK'CHFS, FROM 1/6.

Have received some very pretty new stock from the Mission Centres.

VERY MODERATE PRICES.

PROFITS TO WIDOW & ORPHANS.

DEPOT:

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Prepaid Orders Promptly executed.

RUGS, TABLE CLOTHS, TOILET SETS, CURTAINS, CUSHIONS, BOLEROS, CAPES, BELTS, TABLE CENTRES.

Orders to be addressed to the FRIENDS OF ARMENIA.

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AN INVALUABLE LINK.

THE

Church — Church Pastoral-Aid Society. — People.

IS AN

INVALUABLE LINK BETWEEN CHURCH & PEOPLE.

WITHOUT its aid more than 700 parishes all over the land would be deprived of indispensable **Home Missionary Workers** to the number of **1021.**

On March 31st last the C.P.A.S. was providing for 1006 Workers (Curates, Lay Readers, or Women Workers), costing £60,494. Since then the number has increased.

Help urgently needed to maintain these grants, and to satisfy the claims of many other parishes.

Will YOU help to send a Curate or Lay Agent into some great needy Town Parish?

SECRETARIES—Rev. R. G. FOWELL, M.A.; ALFRED THOMAS, Esq.
ASSISTANT SECRETARY—Rev. T. LANDULPH SMITH, B.A., Falcon Court, 32, Fleet Street, E.C.

Church Parochial Mission Society,

THE CHURCH HOUSE, WESTMINSTER, LONDON, S.W. (Great Smith Street entrance). Gen. Superintendent—Rev. CANON AITKEN, M.A. Treasurer—EDWARD M. DENNY, Esq. Secretary—Rev. HERBERT MUIR, M.A. Object—**The Promotion of Parochial Missions throughout the United Kingdom and the Colonies.** The Society urgently needs help, as it is without endowments, and has to depend entirely on the offerings of those who value Evangelistic work. It undertakes Missions in a large number of very poor parishes.

THE "BRIDGE OF HOPE."

NIGHT SHELTER, REFUGE,
EIGHT CHILDREN'S COTTAGE HOMES.

Help is Much Needed.

Orders for Hosiery, Knitted Garments, and Plain Needlework are earnestly solicited, as well as contributions in money towards the much needed funds.

MARY H. STEER,
Betts Street, St. George's,
London, E.

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PATRON:
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A MEDICAL MISSION to ENGLISH FISHERMEN in Home Waters and on the Labrador Coast.

The Cost of Maintaining the Mission Fleet is great, but the work is of national importance—It is **"THE KING'S BUSINESS."**

FRANCIS H. WOOD,
Secretary.
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Founded 1860.

Boys saved from Prison and Criminal Lives.

Innocent Wives and Children of Prisoners assisted.

An Extensive all-round Mission Work carried on constantly amongst the Poorest and Most Needy.

Contributions, which are much needed, and earnestly solicited, will be gratefully acknowledged if sent to the Bankers, Messrs. BARCLAY & CO., 54, Lombard Street, E.C.; to Messrs. MORGAN & SCOTT, THE CHRISTIAN, 12, Paternoster Buildings, E.C.; or to the Superintendent,

WILLIAM WHEATLEY,

4, Ampton St., Regent Sq., London, W.C.

National Incorporated Waifs' Association

Otherwise known as Dr. BARNARDO'S HOMES

(Now Sheltering, Educating, and Training **over 6,200** Rescued Boys and Girls).

OUR ANNUAL SALE.

Will all friends of Dr. Barnardo's Waif Children who are preparing GIFTS FOR THE ANNUAL SALE of Fancy and Useful Articles, on behalf of these Homes,

KINDLY SEND IN THEIR CONTRIBUTIONS AT ONCE?

The Sale will be begun this Month and it will be continued throughout the Winter.

The Articles we find particularly saleable are EMBROIDERED TEA and TRAY CLOTHS, COSIES, really fine UNDERCLOTHING for Ladies and Children, CUSHIONS, and pretty WOOL WRAPS. PINAFORES, BEDROOM SLIPPERS, BABY CLOTHING, OLD CHINA, CURIOS, BRIC-A-BRAC, &c., &c., will be most welcome. Also old STAMPS (all kinds except common British).

All goods received are made up in Boxes. These Boxes contain a very excellent selection of goods to the value of £6 and £12 respectively, but are sold for £5 and £10.

Boxes containing CLOTHING FOR THE POOR can also be supplied at £5 and £10. (These last contain articles to the value of £5 10s. and £11 respectively.)

All parcels and remittances should be addressed to Dr. T. J. Barnardo, at the Offices of the Association as below. Full instructions as to conveyance, &c., should accompany all orders.

GEORGE CODE,
Honorary Secretary.

National Waifs' Association:
18 to 26, Stepney Causeway, London, E.
November, 1902.

SELF-DENIAL WEEK ON BEHALF OF CHRIST'S LITTLE ONES.

From 18th to 24th NOVEMBER, inclusive.

Will all Christian friends who are disposed to join this effort of Personal Self-Denial for one single week, and who are also willing to promote its extension in the neighbourhood where they live and among their own friends, kindly communicate with me, by postcard or otherwise, giving full name and postal address? I will gladly, on receipt, supply full information.

Thos. J. Barnardo.

National Waifs' Association:
18 to 26, Stepney Causeway, London, E.
November, 1902.

Welsh Notes.

THE pastorate of the Windsor Place Presbyterian Church, Cardiff, has been vacant for some months; the church and congregation have now given a call to Rev. W. L. Robertson, M.A., Greenock. Mr. Robertson is a son of Rev. Patrick Robertson, a well-known Presbyterian minister near Edinburgh. The work at Greenock has been markedly successful.

The autumn quarterly meeting of the English Presbytian churches of North Wales has been held at Llandudno. One of the questions discussed was the formation of a Presbytery for North Wales. A resolution was passed to refer the matter to the churches represented with a view to ascertaining their decision.

A month or two ago a School of Theology was held in North Wales. It is now probable that the southern part of the Principality will follow the lead thus set. At the autumnal meetings of the Brecon Congregational College the question came up for discussion, with the result that representatives of the various denominations are to be invited to meet to promote the scheme.

The report of the Home Mission Society of the South Wales Calvinistic Methodist Association has just been issued. The contributions to the fund of the society last year amounted to some £1,200. In addition, the sum of £300 was received from the Association fund, and £250 from the fund of the General Assembly. A large number of mission churches have received grants of varying amount.

Personalia.

Mr. Samuel James Capper, well known for his faithful Christian testimony, was, on October 26, married at their future home, "Villa Concordia," Libau, Kurland, Russia, to Isabella, Baroness von Behr-Nolde, late of Schloss-Kalleton, and granddaughter of John Horrocks, of Tullichewen Castle, Scotland, and 10, Prince's Gate, London.

Pastor G. W. Gillings, owing to the breakdown of his wife's health after eighteen years' service in India, is obliged to take her to Australia for a season of rest. Their address will be c/o "Leagher," Studley Park Road, Kew, Victoria, Australia.

Notices.

Communications Received with Thanks.—Miss G. E.H.M. A.F.A. W.H. J.W. C.G.J. C.T. C.H.J. E.L. G.K. H.K. O.S. Dr. B. W.G.A. C.S.K. J.K. J.R.E. J.D. J.D. E.W. B.W. and Co. J.F. H.A. J.A.K. F.K. A.R.S. J.W. J.M. B.McB. T.D.H. W.B. J.F.W. W.K.C. L.J. R.G. H.K.O. J.D. Miss R. C.T.L. J.E.S. N.A. R.S.B. A.H.C. G.S.B. S.T. E.C. F.C.S. D.C. F.J.F. J.W.H. J.T.B. G.B. Miss S. W.J.A. F.S. E.H.M. W.D. F.A.B. G.E.W. M.A.B. J.B. G.J.I. J.F. D.B.J. D.M.L. Mrs. J.B.H. E.J.T. R.F. S.A.F. R.M. W.T. J.K. S.H.S. J.S.M. W.J.K. G.W.G. T.E. W.F. W.K.C. W.W. J.G. S.G.J. A.Y. B.McL.S. F.C.R. W.McN. A.C.F. W.H.S. W.A.R. F.E.W. M.A.K. A.L.B. K.R. J.M. R.S.B. R.B.S. J.K. C.F.

Applicants for Tracts.—Mr. J. Coward, 16, Greenfield Street, Deptford, S.E.; Mr. W. Howe, 93, Great Queen Street, New Town, Dartford, Kent; Mr. W. Bilton, evangelist, Saul, Stonehouse, Glos.; Miss Nellie Atherton, 25, Ellis Street, Whelley, Wigan, Lancashire; Mr. Robert Mann, 54, Andoner Road, Hornsey Road, London, N.; Mr. E. H. Mowl, 86, Cann Hall Road, Leytonstone; Pastor S. Aston Fox, 13, Park Place, Park Row, Nottingham; Mr. W. Thomas, 24, Mansell Street, Orange Gardens, Pembroke; Mr. H. E. Bridger, 4, Bloomsbury Place, London, W.C. (for night coffee-stalls); Mr. C. Brown, 123, Castle Street, Luton, Beds.; Mr. Herbert Jones, 37, Barnwell Street, Kettering; Miss Goff, Slaney Place, Enniscorthy, co. Wexford; Mr. E. Frusher, 8, Whalley Street, Peterborough.

Sunday and Society.—Lady Frederick Cavendish, in an excellent paper read recently before a women's meeting at Northampton, frankly admitted that the classes of society in which she moves are greatly addicted to Sabbath desecration. An evil example soon permeates downwards, but that Sunday is largely losing its sacred character among us is due to a great extent, it must unhappily be admitted, to the domestic and social surroundings of the labouring and poorer classes, which to a certain degree render the due observance of the day of rest a very difficult task. If, however, in regard to these people some extenuating circumstances must be recognised, none can reasonably be claimed for the upper sections of society. As regards those, the Sunday question resolves itself simply into one of principle and religion, and the absence of those influences as evinced by the wilful neglect of God's commandment by the people who find six days too short a period for their round of pleasures. Perhaps if some of these voices of protest were lifted up in the hearing of the higher social circles some good would result. As it is they are only too often spoken to the wind.

The Churches.

**** *The Editor will be glad to receive "post-card" notes for this page, of* spiritual progress and effort *in the Churches. They must be prompt, reliable, and* not trivialities; *and be accompanied by sender's name and address.*

Church of England.

A ten-days' mission has been arranged at Erith to commence on November 8. The missioners are to be as follows:—At the Parish Church, Rev. S. R. Cambie; St. Paul's Church, Rev. C. de Carteret; Christ Church, missioners from All Hallows, Barking.

The anniversary gatherings of the Gleaners' Union of the C.M.S. were held last week. On Friday afternoon a meeting, addressed by home and foreign workers, was held in Exeter Lower Hall, and in the evening the annual meeting was held in the Large Hall under the presidency of the Bishop of Wakefield. Mr. E. M. Anderson, secretary, stated that 7,532 new members have been enrolled during the year. The union is supporting thirteen "own missionaries," and has contributed for that purpose £1,326. Bishop Taylor Smith, Chaplain-General of the Forces, also addressed the meeting.

The annual meeting in connection with St. John's, Portsea, was held on October 22 in the Albert Hall, Portsmouth, and was presided over by Rev. Lindsay Young (vicar), who was supported by Revs. J. C. Martin and A. Day, Commander Key, R.N., and other friends. In the course of an address, the vicar said that great interest is being taken in the rising generation at St. John's; for, while the general congregation is assembled in church on Sunday evening for Divine worship, a large mission service for young people is being conducted in the schoolroom, attended by at least 150, who pay great attention to the Gospel message.

The Annual Students' Meeting on behalf of foreign missions was held at St. John's Hall, Highbury, on October 23. A representative body of 170 men was gathered together from King's College, the C.M.S. College, St. John's Hall, the London Hospital, and other centres. Rev. J. Lightfoot, Principal of the C.M.S. College, presided. Rev. Eyre Chatterton, of Chota Nagpur, portrayed the immense progress made by mission work in India, and showed how Christianity changed the lives of the people. Rev. G. T. Manley, of the C.M.S., made a very forcible appeal for offers of service, and in the closing address the Chaplain-General (Bishop Taylor-Smith) told the story of his own conversion, and begged each man to follow, not merely *a* will of God, but *the* will—the design which his Master had mapped out for him.

Congregational.

Though the recent slight improvement in the health of Dr. Parker has been maintained, his continued weak condition is the source of much anxiety to his friends, and especially to the responsible officials at the City Temple.

The Wednesday mid-day services at Silver Street Church, Falcon Square, E.C., started by Rev. C. H. Davies a month ago, have proved so successful that they are to be continued in the future as a permanent branch of Church work. The time of the service is from 1.15 to 1.45.

It is announced that Rev. Elvet Lewis is engaged in preparing for publication a Welsh translation of "The Imitation of Christ," by Thomas à Kempis. The work is to appear in a series of Welsh Classics issued under the auspices of the Guild of Graduates of the Welsh University.

Dr. John Brown, of Bedford, intends resigning his charge at the end of the present year, after remaining pastor of Bunyan meeting for over thirty-eight years, and being altogether in the ministry for forty-eight years. For twenty-three years Dr. Brown has also presided over the Bedfordshire Union, and in 1891 he was chairman of the Congregational Union.

At a recent Church meeting at the Tabernacle, Trowbridge (pastor, Rev. A. J. Pearse, M.A.), a resolution was passed pledging the Church to renewed efforts on behalf of the London Missionary Society. This took practical shape at the missionary anniversary meetings now just concluded, when a sum of nearly £34 was raised in aid of the Society.

At the church at Horsham a welcome gathering to meet the new pastor, Rev. W. E. Talbot, has been held. Addresses were given by the deacons, and other workers. Mr. Talbot, in responding, said he was a great lover of village work, and was glad there were four village causes attached to the parent Church. He announced that all his family were teetotalers, and would endeavour to develop temperance work.

Rev. D. Burford Hooke, secretary to the Colonial Missionary Society, has completed his extended tour in Australia, New Zealand, and South Africa, and is expected to arrive in the first week in December. During his journey he has been much impressed with the need for the inauguration of a forward movement in the colonies by the Congregational Churches. He has been instrumental in securing new sites for the erection of churches in New Zealand, and has been much struck with the devotion of the laity in Christian work.

Baptist.

The fourth anniversary of the church at Woodside, Croydon, has been celebrated. On the Lord's Day the pastor, Rev. W. H. Gaussen, preached in the morning, and in the evening the pulpit was acceptably occupied by Principal M'Caig, of the Pastors College. At a public meeting encouraging reports of progress, in point alike of membership and finance, were presented. Towards the building fund the sum of £186 has been contributed during the year. Interesting addresses were delivered by Revs. George Turner, of Sutton, and J. G. Train, of Upper Norwood.

Pastor D. H. Moore, of Vernon Chapel, King's Cross, W.C., has issued a circular letter to his congregation on the subject of "Personal Effort," in the course of which he says:—"There are many gracious tokens God is now giving us of increased prayerfulness, conversions, and increased attendance at the House of God, which lead me to hope we are on the eve of great blessing in our midst. I am convinced more and more that the secret of the world's salvation to God lies in the consecrated efforts of individual Christians."

Methodist.

The building of the new Wesleyan Mission premises in Bishopsgate Street, E.C., is now rapidly being pushed forward. The committee hope to be in their new quarters on the old ground soon after the next conference.

The United Methodist Free Church has achieved a noble record in and around London during the last few years in the way of Church extension. New and commodious churches have been erected at Streatham, East Ham, Ilford, Willesden, and Vauxhall.

The Wesleyan Missionary Secretaries are much encouraged by the accounts which are reaching them concerning the observance of the Day of Intercession this year. These exhibit to a cheering degree the extent and the character of foreign missionary revival. "Not only is a new interest in the evangelization of the world manifesting itself, but the interest is spiritual in its character, springing from the deeper motives of the religious life, and leading those in whom it is awakened to earnest prayer and solemn consecration."

Under the superintendence of Rev. Vallance C. Cook, the Dalston Wesleyan Mission continues to make steady and consistent progress. The distinctly spiritual phases of the work, as well as the social and philanthropic efforts, have been abundantly fruitful. The mission continues unsectarian aggression, with that due provision for Church life so necessary to thorough and permanent results.

Presbyterian.

As a direct result of the three weeks' open-air mission held in connection with Somers Town Presbyterian Church, Rev. Z. B. Woffendale gave the right hand of fellowship to twenty new members at the close of the evening service on Sunday evening last. This is the twenty-ninth year of Mr. Woffendale's ministry in Somers Town.

November 9 concludes the week that has been appointed by the Synod for self-denial in order to secure offerings towards Home Missions. The appeal of the Religion and Morals Committee on this behalf has been sent out to the various congregations, and it should meet with a ready and liberal response.

At Trinity Church, Cheetham Hill, Manchester, during Rev. W. J. Jack's seven years' ministry, a new church, with caretaker's house and lecture hall, has been built, and the debt reduced to a comparatively small amount; while there has been a considerable increase in the membership.

Society of Friends.

Friends interested in the mission at Halton, Hastings, are rejoicing in the fact that the entire cost of building, furnishing, and decorating the new hall has now been met. Adult schools for men and women, Gospel meetings Sundays and during the week, and a Band of Hope are among the Christian activities of the work.

The autumn meeting was held at Tunbridge Wells, and a good company of Friends attended. The meeting on Ministry and Oversight was held on the evening of the 22nd ult. Especial attention was given to the sixth Duty, the propagation of the Gospel, led up to by the minute of the yearly meeting on ministry and oversight. Afterwards Georgina King Lewis ably set forth the harmony of peace, and the discord of war, with Christ's teaching.

Salvation Army.

The New York City Council has granted to the Salvation Army five thousand dollars in aid of the rescue work carried on by the Army in that city.

As a result of meetings conducted by the Army's officers in the Honolulu Penitentiary, Sandwich Islands, a Salvation Army Corps has been established among the inmates of that prison.

The Government of Java has asked the Army to take over the control of 500 orphan children of the State. Owing to the distress existing in the island through commercial depression, Government relief to the sufferers has been established, and all arrangements have been undertaken by the Salvation Army at the Government's request.

A correspondent writes: "Mr. J. J. Browne recently conducted Lord's Day services at the Mission Hall, Etheridge, Broxbourne. Mr. Stuart Trotter, of the London City Mission, took part. On the Monday the meetings were continued, and addresses were delivered by Mr. Browne and other friends. Solos were given by Misses Clarke, Rudd, and others. Much blessing has rested upon Mr. Browne's labours, and upon those of the devoted ladies in the town who conduct mission work in connection with the coffee house.

The opening services of the Peoples's Hall, Slade Mission Hall, Plumstead Common, S.E., were held on October 29. In the evening the hon. superintendent, Mr. D. Carnegie, spoke of the attractiveness and comfort of the new premises. "Our object is to win the people; and the accommodation we now have will more than double our possibilities." The cost was £1,100, of which £400 remains to be raised. Among others who took part were Colonel Yates, who presided, Revs. E. D. de Rusett and J. More and Mr. John Wood. In the afternoon a sermon was preached by Rev. Edwin H. Ellis, of the East London Tabernacle.

Fallen Asleep.

Rev. Gregory A. Page, a veteran of Wesleyan Methodism. Thirty or forty years ago no name was more highly venerated in the Pottery district of Staffordshire, where he travelled several times.—At Loudwater, Bucks, Mrs. Raleigh, widow of the late Dr. Alexander Raleigh.—On Thursday last, Rev. William Hamilton, who for many years was pastor of the Baptist congregation at Battersea Chapel. He received his training at the Pastors' College, and the late C. H. Spurgeon chose him, in 1876, to proceed to Cape Town to open a new cause for the denomination there. When he returned to England in 1885 he accepted the pastorate of Battersea Chapel. He took an active interest in local affairs, and as a member of the London School Board took up a strong line in opposition to the action of Mr. Athelstan Riley.—At Knockninny, Co. Fermanagh, Henry Crozier, a devoted and earnest Methodist class leader and Sunday-school superintendent.—Mrs. W. Zeytoon (*née* R. Hunt, of Bristol) died in Beyrout in September, and after a long and painful illness, borne with fortitude, was laid to rest in the Friends' Burying Ground in Brumana, in the neighbourhood in which she had lived since 1889. She was a help to sufferers and a witness to the truth of Christianity.—Brigadier Von Tavel-Haartman, daughter of a Finnish nobleman, and the first Salvation Army officer in Finland.—By the death of Mr. William Lancaster, J.P., in his ninetieth year, Burnley Methodism loses a generous supporter.—Sister Dorothy Coy, one of the first Wesleyan Deaconesses, and the superintendent of the Deaconess Home at Leicester since its establishment in 1901.—Mr. Henry Goddard, of Fernham, Berkshire, for twenty-five years evangelist in the Vale of Berks., passed away on the 29th ult., aged sixty-three years, after a few days' illness. He was a devoted worker, visiting the cottages and scattered hamlets with assiduity. He will be greatly missed in the locality.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

* *Messrs. Morgan & Scott receive, acknowledge in* The Christian, *and transmit, donations sent to them in aid of any accredited Societies and Missions. To remove a misapprehension, it is added that no charge of any kind is ever made on such donations.*

Next Week. Our next issue will include a Literary Supplement, in which account will be rendered of some of the books of the season, one feature being a selection of extracts from the writings of the Christian authors of our day.

Rev. Dr. Torrey. This esteemed evangelist expects to reach England about the end of December, and desires that all communications may be addressed to the care of Messrs. Morgan & Scott, 12, Paternoster Buildings, E.C.

Romanism in Italy. Rev. Dr. Robertson, of Venice, author of "Count Campello and Catholic Reform in Italy," "Fra Paolo Sarpi," "The Bible of St. Mark," &c., has written a work which is calculated to excite considerable attention. It is entitled, "The Roman Catholic Church in Italy," and will be published shortly by Messrs. Morgan and Scott. Various articles from Dr. Robertson's pen which have appeared from time to time in The Christian, will have prepared our readers to expect a thoroughly vigorous exposure of the iniquitous system which has been designated "Baptized Paganism."

A Remarkable Contrast. It is a curious and suggestive fact that while the Government of France, the land of "free thought," has been recently exerting itself to the utmost in breaking the power of sacerdotalism, the English Government is busy forging its chain round the necks of the people through the legalisation of sacerdotal teaching in the schools. The reason for this contrast is that France has realized the effect of this evil through centuries of experience, while England was saved from that sad fate by the Puritan revolution. It would be a wise thing if our legislators took home to themselves the lesson which has been learned at such bitter cost across the Channel. It is nothing short of blindness if we fail to do this before it is too late. The bane of the one nation ought to be a warning to the other.

The Reverse of the Medal. Yet, in face of the present attitude of the bulk of the French nation towards Romanism, a writer in a Ritualist monthly, urges that we have much to learn from Romanism in France. Deprecating what he terms "the deathly void," which he says men have made in England and call "pure religion," he draws a highly imaginative picture of the

great spiritual army moving under perfect discipline, its marching orders clear and well understood, its objective determined and well known, the officers possessing the confidence of the rank and file.

Apparently the writer does not read the (Roman) *Catholic Times*, for that journal has for some time back been publishing authoritative statements of the actual condition of things; in which "the priests supported there by the State are alone in the Church, like St. John in the desert." It says:—

There are millions of good fervent Catholics in France, but the sad truth is that more millions are cold, apathetic, hostile, and that the Catholic Church has decidedly lost her hold. France is no longer a Catholic nation.

In addition to this personal testimony from a "missionary apostolic," *Le Gaulois*, the leading R.C. daily, recently said:—

They have deserted the Church, and irreligion is now the *régime* of French Society. There are now two-thirds of our Departments where no one knows the road to the Church. . . . There is a complete lifelessness of religious feeling . . . the population have ceased to attend the Church.

The Real Point at Issue. Amid some misrepresentation and not a little exaggeration, on the part of public speakers about the Education Bill, the *Church Times* clears the ground in a wildly indignant article anent Col. Kenyon-Slaney's amendment of Clause XII., which, our contemporary urges,

opines that a body, consisting perhaps of a domineering squire, a couple of farmers, and two Dissenters, is more competent than a man in Holy Orders to decide theological questions and to define the Faith of the Church. . . But if the religious instruction given is to be not that which *the parish priest desires*, but merely that which a hybrid body, partly composed of Dissenters, is good enough to sanction. . . . it will be much better to close our schools at once, and to retain the buildings for our own purposes.

Ignoring the uncomplimentary epithets quoted above, the words we have italicised amply justify our contention that the real effect of the Bill would be to place the children—Church and Nonconformist alike—under the sacerdotal thumb.

How Rome Regards it. Cardinal Vaughan has issued a circular to the Superiors of convents calling upon them to offer up prayers for the safe passing of the Bill. "The Education Bill before Parliament," observes the Cardinal, "concerns so intimately our Catholic schools and the freedom of Christianity in England, that its passing into law without any substantial amendment injurious to religion is a matter of the very highest importance." We may hold our own opinion as to the so-called "freedom" of Christianity under Rome, but there is no mistaking the satisfaction of the priesthood as to the Bill itself.

Triumph of Publicans. Genuine regret is felt among Scottish temperance and philanthropic workers at the fact that ex-Lord Provost Chisholm has been unable to secure re-election to the Glasgow Town Council. He has been for many years one of the strongest leaders in the city in the direction of reform, and his rejection by the electors will be regarded as a victory by the publican party. It was to be expected that so great a movement for righteousness as has been in progress would be hindered as far as possible by the enemy; but temporary delays ought to be times of marshalling forces for yet greater strides. One of many important points gained during the past three years has been the appointment of a number of Christian workers as Justices of the Peace, including Mr. Alexander Mackeith, the well-known evangelist among children. Much has been gained; and there is reason to believe that the sympathy of the community will be stronger on the side of temperance when a little experience has been gained of the objects and methods of the opposing party.

Drinking Amongst Women. The very outspoken address of Sir Thomas Barlow to a crowded audience of ladies at the Church House last week, on "Intemperance amongst Women," should do something towards directing the attention of philanthropists and others to the causes of this sad habit, and to the remedies against it:—

Lack of occupation on the part of women whose husbands leave them during the day, worry, bodily weakness, he mentioned as some of the causes. Case of heredity were rare. The encouragement of example in youth was more often a cause. Drink might *become a disease*, but it *started as an indulgence*. Even doctors and nurses were foolish enough to say, "Why deprive them of the thing which gives them comfort?" It was necessary to stop that damnable thing. It could be done provided there were no friends who were such criminal lunatics as to smuggle in alcohol. Let them have teetotal doctors and nurses.

For his optimistic note concerning the reclamation of the woman fallen through drink we are thankful; the fallacy that a drunken woman is irrecoverable needs destroying by a master's hand, and that Sir Thomas Barlow has done. The Bishop of London also gave startling figures concerning the evil among both rich and poor, and referred also to the spirit clubs held in factories among the girls. What Satanic ingenuity there is in the pushing of this fearful trade!

Woman's Power to Restrain. We could wish that all women might read the sermon preached in St. Giles' Cathedral, Edinburgh, to the National Union of Women Workers a few days ago. It touches a note which sadly needs enforcing, as to the power of women, in purifying the moral tone of society. The preacher pleaded for "Puritan strictness" among women, with regard to the books they read, and the men they receive into their society. The remarkable laxity in speech and manners which has set in of late years could be checked, if not changed, if women remembered and employed their power. A nation's morals, it has been said, are in the hands of women. We are quite aware that Puritan strictness on their part might not change men's evil hearts, but it would at least change the atmosphere around us, and so remove a grave danger. Let women resolutely refuse to patronize "risky" novels, and the latter would soon die. Let them ostracise men of loose or godless life, and who could tell the result in good?

Wage-Earning Children. It is to be hoped that some very practical results will follow the discussion at the recent Edinburgh Conference of Women Workers in regard to child labour. The question is not free from difficulties, but while it must be recognised that total prohibition of remunerated work for young children is scarcely practicable, it certainly is clearly

evident that legislation should be undertaken, to limit both the hours and the range of children's work. That thousands of little ones should suffer from the greed of unworthy parents, and selfish employers who "exploit" them, is highly discreditable to our modern progress.

A Chance for Young Transgressors. During the last few weeks an experiment has been tried in New York in dealing with youthful offenders, which thus far has been a striking success. Boys and girls who fall into the hands of the police are carefully screened from association with old criminals. They are detained over night elsewhere than in the common cells, and the court where their offences are tried is different from the ordinary court. In this way it becomes easy to deal with first offenders, without branding them with the fatal mark of the criminal. We should like to see something of the kind operating in this country. We ought to be very compassionate towards child offenders, remembering how so many of them are brought up; and if the dignity of the court could be blended with paternal solicitude in the way we have described, many a child might have a chance of leading a better life who, under the present system, grows hard.

The Hate of Race. The stories that frequently reach this country as to the intensity of the race feeling in America, make us blush for our humanity. The latest case—that concerning the daughter of Dr. Booker Washington—is more than painful in its refined cruelty. This gifted child of a gifted father has been compelled to leave a fashionable training college, on account of the persecution to which she was subjected because of her colour. We are told that the students who have embittered this girl's life, and sought to spoil her career, are "ladies"—daughters of "aristocratic southerners." What are the churches doing in those parts that this blind, unreasoning hatred is as vigorous now as in the olden time? We can understand race hatred among savages, but among civilized and professing Christian people it is intolerable, for one of the fundamentals of the Gospel is that all are one in Christ.

The Responsibilities of Empire. The report of the Colonial Conference, which has just been issued as a Blue Book, brings into strong relief the one idea which seems to dominate our statesmen at the present moment, *i.e.*, the consolidation of the Empire. The preservation of the unity of the Imperial fleet was the chief thing insisted upon; for, of course, humanly speaking, our security from invasion depends upon that. This, and the other points discussed, are of prime importance, but they are all political or semi-political. If honour and justice prevail in the Empire, consolidation will be a great strength, but there can be no true consolidation unless justice triumphs. There is a side to the whole question which was not touched upon at the Conference; it is that of the *responsibility* of Empire. It is easy to get men to laud the glory of an Imperial race, but that race needs to recognise, more than it does at present, its responsibilities as well as its privileges. Our Empire contains 250,000,000 of heathens. Do our people understand what *that* means? It is not the work of statesmen to preach the Gospel, but it *is* their work to make the way of those who do preach it abroad easier than it is at present.

Taking up the Anchors. Mr. G. S. Mead, in a scholarly paper in the current *Nineteenth Century*, takes occasion, in furnishing some valuable *Notes on the Gnostics*, to censure strongly the so-called Higher Criticism and its leaders, whose views are, as a rule, so directly opposed to the generally-received tenets of Christian belief. He says, justly, that after reading most of their effusions the believer may well say, "They have taken away my Lord, and I know not where they have laid Him," and he deplores the fact that the iconoclastic views are held by several of those whose duty is to train candidates for the Christian ministry. Mr. Mead's paper is a powerful contribution on the other side, and, while helpful in removing some difficulties, it does not attempt to tamper with the foundations.

Service the Compulsion of Life. The last argument on behalf of Christian service generally, and foreign missions in particular, has not yet been advanced. All that has yet held good as a motive for the prosecution of our Lord's commission still holds, and will continue to hold good. But the acquisition of fresh knowledge supplies other imperative reasons why the Divine command to evangelize the world is so necessary. Thus the modern scientific insistence upon the tendency of all things towards unity—an old truth, by the way, in a new dress—has a great bearing upon missions, both home and foreign. Those Christians who refuse their aid in the work of direct evangelization, whether at home or abroad, are not only abstaining from good, but are really hinderers of the good, in that they retard the work of unity. For is not the Saviour's work one of uniting all in Himself by the work of His redemption? If a man has no sympathy with this work, it is because he himself is not in the line of Christ's movement. Christian service is not an arbitrary test of a man's goodness; it is vital and fundamental. That life which professes sympathy with Jesus Christ, and yet fails to move in the same direction with Him, is radically defective, if it be not a self-delusion. True service is the compulsion of life; without it, life is either absent or hibernating.

Levi's Feast. The advocates of asceticism and selfish seclusion, who are fond of advocating "the contemplative life," might, with benefit, study the example of Matthew, who, after he had, in response to Christ's call, "Follow Me," risen up and followed the Lord, "made him a great feast in his own house," and gathered there a "great company of publicans and of others that sat down with them" (Luke v. 27-32). Doubtless there was a strange mixture of people there, for Christ appears to have recognized that the censorious question of the Pharisees was not without justification in the character of some of the guests. Levi had, however, invited Jesus. He had not found in the Divine summons a call to desert his old friends until he had introduced Jesus to them. And "shady" as some of the visitors might be, we know what a sweet influence would flow from the presence of the Master, whose explanation of His acceptance of the invitation has given the world the keynote of the Redeemer's message and work. With these words in his heart, Matthew was not likely to seek a hermit's cell; for him there was his own life, into which Jesus had come; and the daily life of others, into which he had to take his Master.

The Church's Leakage.

By Rev. J. GUINNESS ROGERS, D.D.

THE leakage, real or supposed, great or small, from our churches, especially in the case of young people, has received considerable attention of late. It is well to mark the danger of playing with statistics in religious matters. They can never be trustworthy as tests of spiritual work.

Of course, there are figures so undisputed and so unmistakable in their significance that their evidence cannot be lightly put aside. Others may seem to be beyond question, as they represent hard facts; but either a meaning is read into them which they do not bear, or other facts are overlooked that materially alter their whole significance.

The complaint has long been that Nonconformist churches are continually losing the young people of their families, especially of those who have attained to higher social position. Perhaps the drifting has been stronger and more marked of late years. The point is one which needs to be examined, and, if possible, explained; and in order to reach any practical conclusion, it is necessary, in the first instance, to limit very narrowly the range of our inquiry. There is a very marked and wide distinction between any real or fancied decline in the spiritual efficiency of the Church, as compared with its work in the last generation, and this falling off of the children of those who have held high positions in our churches as "good men," in the Scriptural sense of that term.

PIETY NOT HEREDITARY.

The first remark, and one which needs to be strongly accentuated, though it is in itself sufficiently obvious, is that *piety is not hereditary*. The more truly spiritual any type of religion is, therefore, the less is it to be supposed that it will descend in regular succession from father to son. "One generation shall tell Thy wonderful works to another," but when that lesson has to be learned by each individual member of a generation separately, it is by no means certain that the child will always follow the example of the parent. Some families do seem to preserve a tradition of goodness, and where it is so, the influence may be expected to gather strength from generation to generation. But, even so, continuity cannot be insured, and at any point the chain may be broken. If it is to be preserved, it must be by the faith of each individual. Membership in a Nonconformist church does not belong to any man by right of descent or education. He may be the child of a pious ancestry which for generations has been faithful to the truth of Christ; but he is not, therefore, outside the sweep of the Saviour's own law, "Ye must be born again."

THE DEMANDS OF SOCIETY.

When it is once recognized that every Christian, to whatever church he may belong, must himself come to Christ, and by a *personal act of faith* himself become His disciple, the whole inquiry into any alleged decline assumes an entirely new character. The difficulty of remaining a conscientious Dissenter becomes greater with every step upward toward the charmed region of Society. It is not to be doubted that one who "loves greetings in the market-place" of Society must make sacrifices if he remains loyal to Dissent. Especially is this the case when a wealthy man, who has made his fortune in trade, migrates to some country district. He may have had no idea of abandoning his early principles, but he speedily finds that, if he will not do this, he must give up all idea of social intercourse with his neighbours. Is it wonderful that there are some who are unequal to the strain? I do not discuss here the equity of the state of things out of which this has grown. I simply note the result as one cause of the defections which we deplore. It may affect even some sincerely religious men who do not attach much value to differences about church polity. Much more is it likely to influence those whose Nonconformity does not possess its root in religious earnestness, and will never be strong and enduring unless deeply rooted in faith and spiritual experience.

The Outpoured Spirit.—4.

GOD'S IDEAL WITNESSES.

WHILE so much prayer is girdling the earth and going up to the God of Heaven for the revival of His people —"Wilt Thou not revive us again, that Thy people may rejoice in Thee?"—it cannot be inconsistent with the yearning of many to become His Spirit-filled witnesses, that we should consider His own pictorial vision of old-time witnesses and their work, given to the prophet Ezekiel in the land of the Chaldeans, by the river Chebar.

Out of the whirlwind of the northern armies and the fire of God's judgments came the likeness of a living creature, fourfold and yet one, a partaker of the Divine nature, with the forces and qualities of the lower creation—the lion's majesty and power, the ox's patient strength and labour, the eagle's keen perception and aspiring flight—added to the intelligence of man. They were of the colour of amber—like gold refined in the fire.

Above the firmament which was over their heads was the likeness of a throne, and the likeness as the appearance of a man above upon it—the Man Christ Jesus—to be identified as the Angel of the Covenant by the appearance of the bow that is in the cloud in the day of rain. The oneness of the Head and His members is expressed by the identity of the symbols—the amber, the fire, and the brightness round about (Ezek. i., cp. 4, 5, with 26-28).

The living creatures may primarily represent God's elect servants and witnesses of the Jewish nation; for Christ Jesus, their prototype, was a Jew—made under the law to redeem them that were under the law; and His witnesses, the twelve, the seventy, and the hundred-and-twenty, were also Jews. But the Jewish nation is of the human race, and the Man Christ Jesus broke down the middle wall of partition between Jew and Gentile, to make in Himself of twain one new man, so making peace.

The vision received a primary illustration in the Jewish witnesses at and after Pentecost, when, out of the fires of persecution, like burnished gold out of the midst of fire, they went everywhere, like flashes of lightning, preaching the Word. And it may be more fully realized in millennial days, when Israel shall arise and shine, for her light has come; and they shall be the priests and ministers of Jehovah to the far-off lands and islands which have not heard His Name nor seen His glory.

But as the Gentile Church has been grafted into Israel's good olive-tree, there is no blessedness, no privilege, no responsibility, no ministry, possible to Israel, in the past or in the future, which is not possible (allowing for difference of dispensation) to every member of the Gentile Church, the Israel of God.

Let us therefore meditate upon this revealing vision of the living creatures, Spirit-filled. They possessed the desire and the power to rise heavenward; for "they four had their faces and their wings;" righteousness of walk and conduct; for "their feet were a straight foot."

They had the power which always accompanies righteousness; for "they had the hands of a Man under their wings on their four sides." Cp. Hab. iii. 4—"And He had horns coming out of His hand—[His pierced hand]; and *there* was the hiding of His power."

There was loving unity of motion; for "their wings were joined one to another, and kissed one another" (iii. 13, marg.). There was no overlapping, no interference with each other's work, no envy or jealousy of one another; but oneness and fixity of purpose, for "they went everyone straightforward." They had life in the Spirit, fulness of the Spirit, obedience to the Spirit; for "whithersoever the Spirit was to go, they went; thither was their spirit to go." They burned with love and shone as lights in the world; for "their appearance was like burning coals of fire and like the appearance of lamps."

With undeviating directness of aim, "they turned not" to the right hand nor to the left "when they went"; with instantaneous and irresistible execution, for "they ran and returned like the appearance of a flash of lightning;" doing all in the name of the Lord Jesus, for "whither the Head looked they followed it" (x. 11, 12), guided by his eye.

Even when silent, their every motion testified to Him who had redeemed them; for "the noise of their wings was like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of a host." Hiding and denying themselves, with reverence toward their Lord, "when they stood before the throne they let down their wings." Beloved of the Lord Jesus, and having fellowship with the Father and his Son Jesus Christ, they hearkened to the voice of his word; for "there was a voice from the firmament that was over their heads when they stood and had let down their wings." They were identified with, and carried into execution, the high and dreadful purposes of the high and lofty One who inhabiteth eternity, whose name is Holy; for "Behold, one wheel upon the earth beside the living creatures . . . as it were a wheel within a wheel . . . As for their rings, they were high and dreadful . . . and when the living creatures went, the wheels went beside them . . . and when the living creatures were lifted up from the earth, the wheels were lifted up . . . for the Spirit of the living creature was in the wheels." Their whole body was full of light; for "their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about, even the wheels that they four had" (x. 12).

When Ezekiel by the river Chebar and John in the Isle of Patmos ate the roll given to each of them, they found it honey-sweet in the mouth but bitter afterwards. Ezekiel's ecstatic vision of the living creatures may well have filled him with holy joy; but when he found himself called to minister to a people of a hard forehead and of a stiff heart, and the Spirit lifted him up and took him away, he went in bitterness, in the hot anger of his spirit; but the hand of the Lord was strong upon him.

He sat for seven days astonied among the sinful people, for he was one of the same nation. He must eat defiled bread by weight and drink water by measure, and thus be a sign unto them. He must lie 390 days on his left side and forty days on his right side, and symbolically bear the iniquity of Israel and Judah, a day for a year of their mighty sins. His tongue should cleave to the roof of his mouth, and he should not be a reprover to them, though his heart was bursting to tell them of the grace against which they sinned, and the love which they outraged by their wicked abominations.

Is there even in the Divine literature a more pathetic passage than this?—

> Also the word of the LORD came unto me, saying, "Son of man, behold I take away from thee the desire of thine eyes with a stroke; yet neither shalt thou mourn nor weep, neither shall thy tears run down. Sigh, but not aloud [be silent], make no mourning for the dead; bind thy headtire upon thee; put thy shoes upon thy feet; and cover not thy lips, nor eat the bread of men." So I spake unto the people; and at even my wife died; and in the morning I did as I was commanded.

Now he has arrested the attention of the people, and they ask him, "Wilt thou not tell us what these things are to us, that thou doest so?" Now his mouth is opened, and he is no more dumb.

If we are Spirit-filled, we must suffer with those to whom we are sent. We must be a sign unto them. To see that their sin brings sorrow upon us will touch their hearts. How shall we comfort them who are in any sorrow, except we have known sorrow in which we ourselves have been comforted of God? How shall we bring others to obedience unless we, like our Lord, have learned obedience by the things which we have suffered?

And not only will the Spirit-filled learn sympathy with men, but sympathy with God. For the sufferings endured by Ezekiel were signs of the agonies of God. They had made Him to serve with their sins. He was pressed under them as a cart is pressed that is full of sheaves. The desire of His eyes, the beloved Son who was in the bosom of the Father, must be taken away at a stroke. By no symbolic endurance must He bear away man's iniquity, but by the sacrifice of Himself, while angels desire to look into the mystery of God's strange work, His act, His strange act, when the hosts of God march against the Son of His love as against the enemies at Mount Perazim, and the great hailstones of Divine wrath were cast down from heaven, as at Gibeon, not upon Amorites, whose iniquity was full, but upon the Holy One, the Word made flesh, the only begotten Son who is in the bosom of the Father, who revealed Him to men, none of whom had seen God at any time (Isa. xxviii. 21, and refs.).

To those who thirst, and come to Jesus and drink; who, having been baptized by one Spirit into one body, drink of that one Spirit; who are drunken, not with wine wherein is excess, but with the Spirit wherein is no excess—all this and far more will be revealed; and they will know the honey sweetness of the roll that they have eaten, and its bitterness when digested; for they who fully follow the Man of Sorrows will be men of sorrow, until they drink of the river of His pleasures at the right hand of God. M.

The Missionary Association.

THE Missionary Association continues to receive letters from missionaries in many lands expressing warm sympathy with its objects and hearty appreciation of its plans. The following extracts are typical of many communications:—

From Victoria, B.C.:—"Here we are face to face with a condition of things in which an outpouring of God's Holy Spirit is our only hope, and we are sure that we are not forgotten."

From India:—"It would be a privilege to associate myself with others who are seeking the communion of, and empowerment through, the Holy Spirit. True enough it is that there is very much work done, and little fruit shown for it. Let us cease from ourselves, and cultivate the acquaintance of Him who 'searcheth the deep things of God.' He will show us God's own idea of service."

From Portugal:—"I am heartily in sympathy with your object. We do, indeed, need a fuller baptism for service, as well as for personal consecration, so impossible without the help of the Lord the Spirit."

United meetings for missionaries are held by the Association at the Police Institute, Adam Street, Strand, every Wednesday, at four o'clock.

Conference of Evangelists.—A meeting of evangelists for prayer and conference is to be held at the Y.M.C.A., 186, Aldersgate Street, E.C., on the afternoon of Wednesday, November 19. Mr. G. E. Morgan, M.A., will take the chair at two o'clock. The address at the Noon Prayer-Meeting on that day will be given by Sir Robert Anderson, K.C.B.

Home Missions.

The Manchester Mission.

THE sixteenth anniversary of the Manchester Wesleyan Mission was celebrated on Tuesday, when a special sermon was preached in the Central Hall in the morning, and two influential meetings took place in the Free Trade Hall, afternoon and evening. To the great joy of the workers an encouraging report of the year's operations—spiritual and philanthrophic—was presented. Among many items which stand out in this interesting record, one fact appeals with arresting eloquence, viz., that in four years, after making full allowance for losses by removal, death, and other causes, there has been a net gain of over 2,000 in church membership.

It is quite in harmony with the history of the Mission that, along with this growth in church membership, there should be a corresponding increase in the number of voluntary workers. They now number 1,500. The Mission has largely depended upon its voluntary workers for stewardships, and to help in various forms of aggressive effort and visitation, and every convert is taught from the outset to be a helper.

An unmistakable evidence of the deep spiritual life at the centre of things is the fact that thirty-three prayer meetings are held every week. And it is here that the members gain strength and courage for their excessively difficult tasks in winning men and women, debased and enslaved by sin, to a concern for their soul's salvation.

REACHING THE LOWEST.

Seeing that there are depths much lower than those represented in the congregations at the Central Hall and other centres, the efforts of a large section of the members are devoted in this direction. They hold their open-air services by night and by day; also meetings in lodging-houses, where the homeless outcast and the waif of all classes are to be found. These are not casual services, held at odd times and places, without method or purpose. They are planned, officered, and prepared for; are followed by the prayer-meeting, inquiry-room, and organized pastoral visitation; and hold precisely the same relation to the large centres as the village chapel services hold to their respective circuit towns on a Methodist plan. Here again progress is noted. The open-air services have increased to thirty-four weekly, and the lodging-house meetings to thirty.

SOME SIGNIFICANT FEATURES.

Pastoral visitation is regarded as one of the most significant features of the Mission. Every week more than 6,000 homes are visited by the ministerial staff and bands of trained voluntary workers, and the visitors are the friends of the people—often their only friends. With the addition of new centres and the breaking up of fresh ground there has been, necessarily, an increase in the membership of the staff. The meeting on Tuesday mornings at Central Hall, over which that marvellous organizer, Rev. S. F. Collier, presides, has grown to formidable proportions. The staff numbers thirty-five, besides assistants at the homes and refuges.

It is only natural that a work which deals so helpfully and at so many points with the most pressing social problems of the day should arrest the attention of the authorities in the city, and it is gratifying to find that such notice is taking a more and more practical form. It is increasingly a habit among the charitably-disposed families of Manchester to appeal to the Mission for assistance in the often difficult duties of benevolence.

A perusal of the annual report reveals many encouraging facts, not the least important being that the properties of the Mission have increased to an astonishing extent; and while on every hand the organizations are thriving, the greatest advances recently made are in connection with the social work. The Shelters, Homes, and Labour Yard have proved to be perfect instruments for doing some of the most difficult work known to Christian philanthropy. Another noticeable feature is the development of efforts among the children, and some of the Sunday Schools have an extraordinary attendance. Special attention is given in separate schools to the poorest children, the waifs of the streets, the desolate little ones of courts and alleys.

The Mission is, above everything else, distinctively spiritual in its purpose, and no one who has followed its development will fail to see that its success is due to the fact that it has been true to its aim. Its growth is the result of adaptation to new conditions, and the best testimony to the solidity of the work is seen in the homes of the people, their habits of reverence and devotion, and their growing love for God and His Word. The headquarters of the work are at Central Hall, which is a veritable hive of spiritual activity.

"The Bridge of Hope."

IN the threefold undertaking of rescuing the fallen, sheltering the homeless, and receiving and training little girls who are found in positions fraught with moral danger, Miss Steer quietly but steadfastly continues her labours of love at the well-known "Bridge of Hope," in East London.

In her annual report, which is at once fascinating and pathetic, Miss Steer gives some striking examples of rescue, of which the following are typical:—

The tale told by T.B. (sent to us by one of the girls who years ago was in the Refuge, but is now respectably married) was piteous:—"I have nowhere to go. I have been selling greens on a barrow, and one night when I only took home a 'tanner,' my mother gave me a hiding and sent me off. Please take me in." This child needs more than a little training before she can be trusted with the best china; and when mistresses apply for servants, and we say we have none ready, they must not be hard on us.

E. F. could not get on with her stepmother. When she came to us, fourteen years old, she was ill, and dirty, and sullen. Her stepmother, on the other hand, said she could do nothing with her, and she must go to ruin if she would. To-day she is doing well in good service.

PROGRESS AND ENCOURAGEMENT.

The annual meeting, held on Tuesday, November 4, afforded a welcome opportunity for friends to hear of the year's progress.

Mr. J. E. Mathieson, who presided, said that for twenty-six years Miss Steer has laboured in a difficult work. "We praise God for her long continuance in well-doing, for the women and girls she has rescued, and particularly for the important and growing preventive work."

The operations, including the rescue and shelter department, the Training Home for young girls, and the Children's Homes at Chingford, were explained by Miss Steer, who referred to the changed character of the district around the Betts Street institutions. It has been largely taken possession of by the Jews—harmless neighbours enough, and not nearly so given to drinking as the Gentiles. There is more poverty but less vice. On this account the work is increasingly of a preventive character.

Recent months have seen a change in the character of the training. Hitherto laundry work has been undertaken for outside people; but this, although a source of income, is to be given up in favour of a more complete course of instruction in household duties. The task of training tiresome girls, who have come very near to the brink of a sinful career, is an arduous one; but it is aimed to develop them into useful women. The larger work at Chingford is carried on quietly but well. Many of the girls are turning out creditably, and Miss Steer lately had the pleasure of presenting gifts to those who, after passing through, have remained in their first situations for two and three years respectively.

Mr. W. F. A. Archibald, who followed, said that it is according to the principles taught by the parable of the Good Samaritan, that, with warm, sympathetic hearts the devoted ladies of the "Bridge of Hope" carry on their valuable ministry. The Preventive Branch is of special importance. A Dartmoor warder recently said that he knew of no prisoner reclaimed through prison discipline. "No," said the warder, "you must begin at the other end of life, with the young people, and prevent them from going down." This is what Miss Steer is doing.

STRENUOUS STRUGGLES IN THE SLUMS.

After a few telling words from Mr. R. W. Wilkinson, Miss Jones, who for years has assisted Miss Steer, gave some interesting accounts of adventures while seeking the lost.

On one occasion, pursuing a woman who had fallen back into drinking, Miss Jones entered a public-house and warned the barman that he had no right to serve an intoxicated woman. The barman instantly whisked away the woman's glass, denied that he had served her, and had both her and Miss Jones turned immediately into the street. "But," added Miss Jones with a glow of joy, "I got her safely into our Home."

Another case was that of a woman of loose life who, after being helped, ran off, but returned next morning saying, "I don't know how to look at you. I've been walking the streets for hours, for I hadn't the courage to come." This woman was helped into a situation, and is doing well. A third story was of a Scottish lassie who wandered from home, came to London, and by the providence of God was guided to the "Bridge of Hope." After telling many falsehoods she ultimately admitted the truth. Her father came to London, and his erring child was restored to him. Miss Jones had remarked on the wonderful way in which the girl had come. "Ah!" said the father, "I was praying all the time for my poor girl; that's why she came to you."

Encouraging words were added by Mr. Theodore Howard and Rev. J. F. Cummings. The former recalled a visit to Venice, and spoke of the famous Bridge of Sighs. "Its name reminds us of this institution; but while that leads from palace to prison, this leads from the prison of sin towards the Palace of the King, and is well named 'The Bridge of Hope.'"

"Do They Stand?"

THIS question is often asked about rescue cases, and there is undoubtedly an impression with some people that such work is not encouraging nor are the results permanent. The workers happily know that, while there are some failures, very many are permanently uplifted, as the following will show.

An interesting incident occurred at the Norwood Home of the Rescue Society the other day. A respectable woman of middle age called and asked for someone who had ceased to be matron there many years, and long since had passed to her rest. When told she was no longer living there, she burst into tears and could with difficulty control herself. Early the next day she called on the secretary, and then told her story. Twenty-six years ago she had been an inmate of the Home. After fifteen months she had been placed in a situation, where she had remained until the death of her mistress, who bequeathed to her a small legacy. Eventually she married, and emigrated to New Zealand. On her way to America with her husband and family she had come for a short stay in England, and one of her first calls had been at the Home, to which, as she said, she owed all she now is.

The previous week an old woman called to see the secretary. She was rescued by the Society in 1854, and during all these years has kept in touch with the workers. She is now a grandmother, and a happy, contented Christian woman, but never forgets to whom she is indebted for the helping hand in time of need.

Many such stories could be recorded of the present happy state of early inmates. There are now a large number of girls and young women in the seven Homes, and it is encouraging to know that many have been brought to the knowledge of the Saviour. Unhappily the receipts are far below the expenditure, though the greatest economy is practised. The secretary is Mr. C. Stuart Thorpe, 79, Finsbury Pavement, E.C.

The Open-Air Mission.

It was an enthusiastic company that assembled at Exeter Hall on Thursday last. The occasion was the autumnal re-union of supporters, members, and friends of the Open-Air Mission, and the proceedings were another proof of the unity of spirit and purpose which unmistakably characterizes the work of the society. The Mission is careful to adapt its operations to the conditions of each recurring season of the year, and the ancient fairs of our land have again proved fruitful fields for the autumn endeavours. Many who took part on Thursday evening were fresh from the scenes of labour, and spoke from full and thankful hearts of what they had both seen and heard.

"BESIDE ALL WATERS."

In taking their stand at race-meetings and fairs, the evangelists have enjoyed unique opportunities of warning men and women to consider their ways, and it has been the unspeakable joy of these sowers of the Seed to witness this season the working of the Holy Spirit on streams of giddy and heedless seekers of pleasure, in a greater measure than ever before in the history of the movement. One after another bore testimony to this at the gathering on Thursday.

A brief word of encouragement was given to the evangelists by the chairman, Major H. P. Treeby. Reading from Col. i., he pointed out that the messengers of the Gospel could only be drawn nearer to each other as they were brought nearer to God, and which would enable them to work more strenuously in the future than in the past. He enlarged upon seven thoughts prominent in this prayer of the Apostle: (1) A plea that they might be filled with the knowledge of God's will; (2) walking worthy of the Lord; (3) showing fruitfulness; (4) increasing in the knowledge of God; (5) strengthened with all might; (6) patience and long-suffering; (7) joyfulness and giving of thanks.

Accounts of recent efforts were given by a number of the workers. Mr. F. J. Rayner described a five-weeks' mission at Douglas. "One of the first encouragements we had was at the opening meeting, when one of the crowd requested us to sing No. 505 in "Songs and Solos," stating that the singing of the hymn had led to his conversion at our gatherings twelve months before." At another service a man, who had attended a number of the gatherings, made his way to the front at the close and knelt at the penitent form in tears. The worker who dealt with him found that at one time he had been an open-air preacher, and had won many to Christ, but had ultimately fallen through giving way to drink. Being convicted of sin, he definitely sought and found restoration. At Castletown an unusual experience was that of preaching to some 200 or 300 occupants of char-a-bancs, who had requested the drivers to "pull up" at the scene of the gathering.

AT THE SEASIDE.

Cheering news of the seaside missions on the east coast was brought by Mr. Walter Goff. At Great Yarmouth the work is no longer an experiment, but has become firmly established. One of the greatest joys of visiting the town is found in meeting those who have been blessed of God through His servants working in connection with the society.

Efforts at Doncaster Races were explained by Mr. Luther Jupp, who said the Mission always aimed at working in harmony with, and not in opposition to, local authorities. Application was made for a public space, and the next morning a portion of the square in the heart of the town was marked "Church Mission!" The meetings were held here each race-day till noon, when a move was made to the course, and an aggressive campaign was carried on. In spite of many drawbacks the work prospered, and it was good to see so many stepping forward out of the crowds of betting men to accept converts' cards. For the first time a number of the preachers visited Ayr Races, and Mr. William Towell spoke of some interesting cases of conversion among those who heard the message of the Cross while bent on pleasure and sin, including one striking instance of a man saved on the brink of suicide.

Addressing himself to the workers, Rev. H. B. Macartney offered some earnest and heartfelt counsel. Quoting John v. 35 (R.V.)—"He was the lamp that burneth and shineth"—the speaker made an impressive application of the words. The lamp is not sufficient of itself, there must be oil, fire, and constant trimming. So in order to be a successful winner of souls there must be not only the confession of sin, but the filling of the Holy Ghost.

AT PROVINCIAL FAIRS.

Describing efforts made at other centres during the present autumn, Mr. Frank Cockrem, the assiduous secretary, writes:—

"Six evangelists of the society laboured together at Peterborough Fair, being warmly welcomed by a large meeting at Queen Street Baptist Church. Many prayers were offered, and much sympathetic interest was shown. At the bridge, which thousands pass over on their way to the Fair, morning, afternoon, and evening services were held each day. Great numbers were arrested and listened all the time. Intense and earnest attention was given at every meeting. A large number of 'converts' cards' were taken by anxious ones, and many truly received Christ as their Saviour.

"Proceeding thence to Nottingham 'Goose' Fair and races, the people came readily to our meetings. A most remarkable experience was granted on the racecourse, where the Gospel had never before been proclaimed. We were not allowed to take our banner or harmonium on to the course; we told forth the glorious message of salvation alternately in short addresses. In doing this we had to confront some 5,000 betting-men, who were all in a frenzy of gambling. But the spirit of God arrested many, who stayed their proceedings to listen and to look. The Inspector of Police afterwards assured us that he had been praying for us all the time! God heard and answered.

"Sunday night in Nottingham Market Place was splendid. Quite 1,000 people assembled, and not only did a large number come forward to receive 'converts' cards,' but many remained after the meeting to be personally spoken with.

"Hull Fair, the next function to be visited, was a time long to be remembered, although the first meetings were rather marred by rain and tempest. Still, many of those who came and heard the Gospel were saved. On Sunday afternoon crowds gathered round the evangelists, who occupied a show stage, and among them a number of Norwegians, who sang heartily with us. The morning prayer-meetings at the Y.W.C.A. were much blessed, and several of the young women were our earnest helpers. The closing meetings held at the Monument were most powerful.

"A number of the evangelists laboured for several days at Leicester Fair, where there was a great opportunity, especially on the Sunday, when three services were held from the stage of a show. Two thousand working-men listened spellbound at these three wonderful open-air gatherings, and many among them have since signified their definite acceptance of the Saviour."

Miss Mason's House of Rest.

On Friday evening last, Rev. A. W. Evans, co-pastor of Christ Church, Westminster Bridge Road, addressed a very large gathering at the House of Rest, St. John's Wood. He took the place of Rev. S. A. Selwyn, vicar of Trinity Church, Hampstead, who is suffering from influenza. Using the 131st Psalm as the basis of his address, Mr. Evans referred to the restlessness, and the fussiness, and the want of submission which spoils the lives of so many Christians. He enlarged upon the need of a "weaned" spirit, the cultivation of a quiet and restful mind, a will submissive to the Divine will, and a calm, trustful dependence upon God. This is an essential to the enjoyment of God's richest spiritual blessings, and the graces of the Holy Spirit. Colonel Oldham presided, and subsequently spoke upon three "withouts" in Hebrews—"without sin," "without blood," "without faith."

Bulford Camp, Salisbury Plain.

The dedicatory service of the Wesley Hall and Soldiers' Home was conducted by Rev. Marshall Hartley, President-elect of the Wesleyan Conference, on Friday last week. There was a fair attendance of civilians and soldiers and their wives in the hall. Mr. Hartley gave an appropriate address on "First Fruits," urging consecration, not of part, but of the whole. At the tea, held in the refreshment hall, over 300 sat down, taxing the resources of the Home to the utmost. In the interval between the tea and the evening gathering, Wesley Hall was filled with soldiers. Hymns were sung, and short addresses were given by Rev. A. W. Allen, Senior Wesleyan Chaplain, and Rev. W. L. Brinswell, Portsmouth Garrison.

Later on in the evening, a gathering was presided over by Lieut.-Col. J. W. Stirling, commanding the 24th Brigade Division, Royal Artillery, who expressed his appreciation for work such as these Homes render to all. Over 400 soldiers and many of their wives and children were present, and the hall was simply crowded to its utmost capacity. Rev. James Fletcher made a statement showing that the total cost of the premises was £2,859 13s. 7d., towards which £2,318 13s. 9d. was secured, leaving a balance of £540 12s. 10d. to be raised.

Scottish Notes.

During the winter months missionaries on furlough, and other Christian workers who need rest and change, are received at the Y.W.C.A. Home, Kirn, on very moderate terms. Inquiries should be addressed to the Lady Superintendent, Auchencraig, Kirn, Argyllshire. The Home, which is beautifully situated in its own grounds, and overlooks the Firth of Clyde, has hitherto been closed in winter.

At a recent meeting of the National Bible Society of Scotland, the Evangelical Society of Geneva reported the sale on the Bible Society's behalf—chiefly in France—of 434 Bibles, 6,953 Testaments, and 2,752 portions—in all, 10,139 Scriptures. It was reported that a new Society had been formed in Rome, entitled, "The Society of St. Jerome, for the diffusion of the Holy Gospels," with a Cardinal for President and the Vatican Librarian for secretary, its object being to issue editions of the Gospels in Italian.

In the annual report of the Faith Missions, Mr. J. G. Govan says:—"Scotland has had ninety-eight missions, and when we add that the West Highlands and Islands have had thirty-eight of these, which is, by far, in excess of any other district, it will be seen at once why our figures should show a decrease in some points. As an example of these missions, we may mention the Island of Muck, where the total population was under forty, making large meetings an impossibility. Praise the Lord, however, there was large blessing! Again, when we say that nineteen missions have been held in the counties of Perth, Sterling, and Inverness, it does not look much; but when it is remembered that that mainly means hard work in the highlands of Perthshire, with very scattered populations, long, lonely walks over hill roads, and ofttimes but a handful able to gather in the meetings, it will be manifest that the very object of the Mission in its inception is being blessedly realized. Forfar and Fife have had twenty missions, and in these old battlefields it has once more been a feature that small, dark, hard places have had the blessed Gospel carried into them—with varying success, indeed, some receiving the message gladly, while others have stolidly refused to hear. The Lothians and border counties, and a few in other parts, account for the remaining twenty-one missions. Some blessed trophies have been won, though in some cases there has been that strange hardness which characterized some missions farther north."

Elise Home of Rest, Sutton.—Having recently visited this institution, Miss E. Ellison writes in appreciative terms of the useful ministry which it fulfils. "Being a small Home, receiving as a rule only nine, family life is well sustained, not that of an institution. The two weekly Bible readings are a means of real spiritual help, and much appreciated by all. Those who carry on the work do it in the fear of the Lord, acknowledging Christ as the Head of the Home, and aiming to meet the need of His weak and suffering members, whose means are limited. I cannot speak too highly of the restful and enjoyable change afforded by a stay in the Home."

"Our Daily Bread."

SUNDAY, November 16. 1 Kings iv.

THIS chapter describes the great prosperity of Israel under the reign of Solomon.

The sacred scribe first enumerates the high officials of his court, and among them it is pleasant to notice the sons of men who had served David faithfully, such as Azariah, the son of Zadok, and Zabud, the son of Nathan. As the taxes in the East are paid in grain and kind, it was needful to have officials entrusted with the collection and transference to Jerusalem, for the King's use, of the produce of the land.

The expressions employed to describe the number, happiness, and peace of the nation are very expressive (see *vv.* 20, 24, 25), foreshadowing the blessed days when Christ will be recognised as King of all the world.

Here, too, is Solomon "in all his glory," in the width of his empire, in the bounty of the provision for his household, in his army, in his wisdom and knowledge, in his widespread influence over all lands (34). But as we turn from him to the Carpenter of Nazareth, who had not where to lay His head, who found His close friends among the poor, and who ultimately laid down His life a ransom for men, who does not feel that, altogether apart from His Divine Sonship, *His* was the nobler ideal, and the more useful career? Probably Solomon himself would have admitted this, but it is to be remembered that He has set us an example that we should follow His steps. "A greater than Solomon" is here; let us hear Him.

MONDAY, November 17. 1 Kings v.

The Temple of God was built in times of peace. "The Lord had given rest on every side; there was neither adversary nor evil occurrent." This is very significant. It is true, first, of the Church at large. When the Church throughout all Judea and Galilee had peace, it was edified; and as it walked in the fear of the Lord and in the comfort (*paraclesis*) of the Holy Ghost (*Paraclete*), it was multiplied (Acts ix. 31). The days of peace are also those in which the inner life thrives. This is brought out remarkably in 1 Thess. v. 23, and in Heb. xiii. 20.

In these passages we learn that when the peace of God sentinels the heart without, the God of Peace is able to do His work within (Phil. iv. 7-9). God is not in the earthquake, nor the storm, but in the still small voice. We must be still before Him, if we would be in the fittest condition for His hands to perfect that which concerneth us.

It was good that Hiram and his Tyrians should be associated with the servants of Solomon, in hewing the immense blocks of stone, some thirty feet in length and six feet in breadth, which still lie at the foundations of the ancient Temple site; and in cutting the cedars and fir-trees which were needed for the woodwork. May it not have been intended to teach that the Gentiles would be associated with the Jews in that one holy Temple, which through the ages is growing unto a habitation of God through the Spirit (Eph. ii. 21, 22)? In Christ there is neither Jew nor Greek, circumcision nor uncircumcision.

The treaty between Solomon and Hiram was eminently wise, since their peoples were so different—the one pastoral, the other commercial. So we receive from one another; and it is wise for Peter and John to make close friendship, and to go together up the steps to the Gate Beautiful!

TUESDAY, November 18. 1 Kings vi.

In the Temple the main design of the Tabernacle was perpetuated by its division into holy and most holy place; but there were several additions. For instance, there was a lofty porch in front of the Temple, beneath which the priests passed to the entrance. Also, on the three other sides were rooms, built one above the other to three storeys, which slightly increased in size, as the walls of the sanctuary against which they rested tapered slightly inwards. These rooms were probably used for the storage of various articles required for the holy service, for the instruments of music, and for the priests' vestments (Neh. xiii. 4, &c.).

The caution of *vv.* 11-13 may have been required, lest the people should suppose that the erection of this permanent Temple in their midst necessarily involved the permanent presence of God. Jehovah made it clear that His gracious help was dependent on the moral and spiritual character of Solomon and his people. Only so long as they walked in His statutes and kept His commandments, would He dwell in their midst. We also may have God's presence in our lives, filling the temple of our being with majesty, purity, and beauty; but there is one condition—ritual will not be enough; outward worship not enough; liberality to the poor, and generosity in Christian enterprise, not enough. There must be love, faith, obedience.

The house arose in silence (7). As in nature, so in grace, God's greatest work is wrought in the hushed stillness. When you think that your life is most stationary, it is possible that you are making most progress. Be quiet, and entrust the fulfilment of His ideal to the great Architect. The result may be long in being realized, but it will come—first the stone, hewn with difficulty in the quarry, then the cedar and olivewood, but lastly the gold, and the cherubim, and the holy oracle (*vv.* 22, 23).

WEDNESDAY, November 19. 1 Kings vii.

Solomon's house took almost twice as long to build as the Temple, because there was not the same urgency for it. His house and that for the Queen were probably built around large open courts, which stood, after the manner of the East, one at each side of the central hall where public business was transacted. This must have been of noble proportions, and so much cedar was used for it that it was called the House of the Forest of Lebanon. We do not know where this great palace stood, but from the profuse use of great hewn stones in its foundation, it would appear that, like the area for the Temple, the level on which it was situated had been raised from some deep depression either in the city or in its immediate neighbourhood.

Hiram was remarkably gifted. All the genius of Tyre was inherited from his father, but on his mother's side he was of the tribe of Naphtali. The twin pillars (*v.* 15-22) were made of the brass taken from the King of Zobah (1 Chron. xviii. 8, 9). Each would stand to a height of 40ft. Their names were symbolical, and indicated their strength and stability. Wreaths of chain-work were hung from the capitals, and beautiful ornaments of lily-work adorned the head of these noble columns.

The molten sea was for the ablutions of the priests. It was an immense circular vase, 17½ft. diameter, 8¾ft. in depth, and held 20,000 gallons of water. Its brim was of lily work, and it stood on brazen oxen. Besides this, there were ten trucks, or four-wheeled conveyances, for the transport of portable vases. All this work was wrought in the valley of the Jordan, where the soil provided the sand, &c., needed in such operations. With what care these items are specified; but nothing is too minute or insignificant for God to notice, when our work is prompted by desires for His glory (Matt. xxvi. 10, 13).

THURSDAY, November 20. 1 Kings viii.

The Temple had been finished some eleven months when it was dedicated. The delay probably was due to the desirability of waiting for the next year, which was a jubilee year. The occasion chosen was the Feast of Tabernacles, when the people gathered from the whole land to dwell in booths. With solemn pomp the ark was borne from its temporary resting-place to its abiding place. How appropriate Psalm cxxxii. was for such an occasion! And how comforted Solomon must have been when he saw the Shekinah-cloud settle down like God's blessing and sign of approval! Thus was the first Tabernacle consecrated for its holy purposes (Ex. xl. 34). It was as though the Divine King had taken up His residence, constituting the Temple His palace.

Solomon's attitudes are specially noticed by the sacred scribe. First he seems to have stood with rapt awe watching the descent of the cloud of the Divine Presence, and reassuring the affrighted priests as they fled before its awful splendour (12, 13). Then he turned to the mighty throng of people who were gathered in the outer court, recapitulating the promises which were being fulfilled (14, &c.). Finally he ascended the scaffold, which had been erected for the purpose, in front of the brazen altar, first standing and then kneeling (22-54, and 2 Chron. vi. 13). It was a sublime prayer, touching on the seven possible cases in which special reference would be made to that sacred place. Then he arose, and with outstretched hands blessed the people.

FRIDAY, November 21. 1 Kings ix.

Surely this second appearance was on the night following the dedication of the Temple; because so much of the gracious words spoken by the Lord are in direct answer to Solomon's prayer. And there was evidently a special reason for inserting these solemn warning words in this chapter, the close of which tells of the vast prosperity of his realm, and the influx of foreign people with their tastes and luxuries, that it might be clear that he did not launch forth on this flowing tide of prosperity unwarned. So it is always; there are ever warning voices that put us on our guard. The voice of our Saviour says, "Satan hath desired to have you . . . but I have prayed for thee."

The cities which Solomon gave to Hiram, were situate in the north of Palestine; but he refused them on account of their inland situation, which made them unsuitable for a maritime people. So Solomon satisfied his ally in some other way, and putting a colony of Hebrews into these cities, kept them under his government (2 Chron. viii. 2).

Solomon was a great builder, and for this purpose employed vast numbers of the Canaanites as slaves, compelling them to do the drudgery, whilst Israelites filled the higher and more honourable posts. Millo was the key to the fortifications of Jerusalem; Hazor and Megiddo, Baalath (Baalbek) and Tadmor, guarded the northern frontier; on the extreme south he had navies that sailed as far as India, and returned laden with £2,604,000. These were the midsummer days of Israel, which will return when the chosen people repent and God shall send unto them Christ as their Deliverer (see Acts iii. 20-21). Oh that Israel would hear the summons, "Arise, shine, for thy Light is come"! (Isa. lx. 1.)

SATURDAY, November 22. 1 Kings x.

Sheba, to the Jewish mind, was at the ends of the earth (Matt. xii. 42). It was probably in Abyssinia, toward the south of the Red Sea. The Queen brought a most munificent present, of produce, of £700,000 in gold, and of sweet-scented trees which Solomon used for musical instruments and for stairs in his temple and palace (2 Chron. ix. 11). But her heart was set on plying him with hard questions.

Let us approach Him who is greater than Solomon, coming from a far country, bringing Him our gifts, the faith, love, and loyalty of our hearts, and especially laying before Him all thosequestions which have perplexed us. He will answer them, not as the world does, for He will give us Himself, who is the true Light; and to have Him is to know all things. God gives us a knowledge of holy things, by giving us the things themselves. The Bible, some one says, does not teach us philosophy, but makes us philosophers. Besides answering our questions, Christ will give of His royal bounty.

The wealth which poured into the kingdom of Israel during those golden years was amazing. The imagination is oppressed with the weight of imagery. Let us use such words to help us to understand "the unsearchable riches of Christ;" and let us remember to claim our share in His abundance, because only as we receive the abundance of grace, and possess our possessions, shall we be able to reign.

F. B. M.

Rome and Education.

(*See Cartoon, page 16*).

THE cartoon which we publish this week from our American contemporary, *Puck*, is no baseless calumny on the Roman Catholic attitude to the question of education. The New World has afforded during the last generation many illustrations of the fact which the nations of Europe learned long before through bitter experience—that whatever professions may be made to suit special exigencies, the policy and essential character of Romanism remain the same as in the days of the "Holy" Inquisition and the martyr fires of Smithfield.

In several of the South American republics clericalism is dominant, with the utterly deplorable results in educational and public affairs to which attention is so often called in our columns. But in the United States the Romish priest has not yet gained undisputed sway, and every species of intrigue and chicanery is called into requisition to secure the object of which he never loses sight. Over and over again in different States of the Union the course of events depicted in our cartoon has been witnessed. By plausible reasoning the baby tiger has been introduced under the guise of usefulness combined with harmlessness; but a footing having been once secured, growth is rapid, and the pet animal becomes the relentless life-destroyer.

English Protestants have to a large extent been disarmed by the quiet methods through which Romanists and Romanisers have for many years been endeavouring to gain their ends, forgetful that the years of foundation-laying are quite as important as those of placing the corner-stones or erecting the turrets of a building. The Education Bill has come suddenly on those only who were not fully alive to the workings of clericalism. Even when it was introduced into Parliament, the attempt was still maintained to mask the batteries turned on our Protestant liberties. For instance, from many platforms, as well as in the House of Commons itself, the statement was made that the Bill was as much in the interests of Nonconformists as of Churchmen or Roman Catholics. The acceptance by the Government of the Kenyon-Slaney addition to Clause 8 has, however, done much to reveal the truth.

Now the *Church Times*, in angry disappointment, declares that Mr. Balfour has "flung a gross insult in the face of the clergy." No change is made in the arrangement by which the clergy and their friends will still have a two-thirds majority in the management of their schools; all that is complained of is that religious education is placed under the control of the governing body in the same manner as that which is secular, so called. The ecclesiastics who alone regarded the Bill with satisfaction will trust none, even of their own communion, save priests, to have a voice in the direction of religious instruction. A Romish priest declared at Bayswater less than three weeks ago that the Government was anxious to do all it could to meet the wishes of those whom he represented, the only difficulty in the way being the fierce Nonconformist opposition. Taking up the same note, the *Church Times* says:—"Such is the treatment the clergy have received from the Prime Minister, who, as they were credulous enough to imagine, would prove their friend." It would be interesting to know how the Prime Minister himself regards this candour.

All pretence having been thrown aside, the position of the High Church party is precisely that of the Romanists. Preaching at St. Peter's R. C. Church, Broad Street, Birmingham, on October 19, Father Nicholas Ward said:—

It is the business of the Church to save souls. This charge was entrusted to her by God. No power on earth can take it from her, or lawfully prevent her from doing all that it demands. The charge implies the right to tell every man what is right and what is wrong. Consequently, it belongs to the Church, and to her alone, to tell parents whether any one system of education is right and lawful, or whether it is wrong and therefore forbidden. And as the Church has the right to legislate in matters that bear on the salvation of souls, she has the right to forbid Catholi parents to send their children to certain schools; and the parents who refuse to obey such a command resist lawful authority, and, in the words of the Apostle St. Paul, "purchase damnation for themselves."

Turning to the public school arrangement, Father Ward added that "as a proper system of education for her own children the Church refuses to accept it;" and it would simplify matters very much for the future if politicians would accept this plain declaration.

The state of affairs in Ireland is satisfactory to Romanists. But what that is Mr. M. J. McCarthy has told us in his book, "Priests and People in Ireland." Let us, however, quote instead Father Anthony, O.S.F.C., in *Franciscan Annals* for the current month:—

The National schools, it is true, are nominally undenominational, yet, to all intents and purposes, the majority of them are Catholic. They are attended by Catholic children, staffed by Catholic teachers, managed by Catholic priests, and, outside the hours of secular instruction, are made use of for teaching the Catholic religion.

This, then, is the ideal of "undenominationalism," presumably also of "voluntaryism" in schools, in the eyes of the priests, and our people should know it. We and our readers have other names for it. Unless we wish to be ruthlessly crushed under the paw of this tiger, we must deal with it before it gains the mastery over us and our children. As the years have passed the ferocious beast has grown till it is now assuming the proportions indicated in the main figure of the cartoon. Let us recognize before God that the Education Bill is one of the instruments employed in the murderous work of wronging the rising generations and sowing the seed of future distress and sorrow in our homes. The cartoon is eighteen years old; and expresses what has been going on for a much longer period. Our fathers feared Roman Catholicism more than we do, not because they were more timid, but because they knew the enemy better.

MR. VARLEY'S EXPOSURE.

The direct relationship between Rome and the Education Bill, framed and introduced at the instance of the Anglo-Catholic party, has been clearly stated, published, and sent in the form of a letter by post to every member of the House of Commons and the House of Lords. The author, Mr. Henry Varley (who has just returned from the United States), has brought with him much valuable information, proving conclusively that Romanism has been at the bottom of the long and strenuous conflict maintained not only against the Public School system of the United States, but against the Civil Government of the great Republic itself. The Public System of Education, with its Primary, Secondary, and Technical departments, is working splendidly, and has brought the great mass of the youth of the United States to the front rank among the nations of the earth.

The contrast between the priest-ridden countries of Italy, Austria, Spain, and Portugal, with the ignorance of the people that are under the sway of Romanism, should speak loudly to the whole of England against the attempt being made to force the Education Bill upon the country. Parochial schools under the control of Romanizing ecclesiastics could not approach unto, much less represent, the need of England, if her sons and daughters are to hold their own against the magnificent public school system of the United States and Germany. If any friends would like copies of the letter, it may be obtained at the Office of The Christian, 1½d. per copy post free, or twelve for 1s. post free.

Marylebone Dinner Table and Soup Kitchen.—This annual charity is this year being dispensed at St. Paul's Mission House, East Street, among children, adults, and invalids. During last winter, 17,785 persons received benefit, and the poor again showed their appreciation of the work by contributing largely towards the sale of tickets for cash. Soup, meat dinners, rice milk, and beef tea are provided each day in the week (Thursdays excepted), and the managers are hopeful of retaining the practical interest which the charity has always commanded. Lady Thompson, 35, Wimpole Street, W., is treasurer and secretary.

Abiding in Christ.*

By Rev. Dr. R. A. TORREY.

"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you" (John xv. 7).

THE whole secret of prayer is found in these words of our Lord. Here is prayer that has unbounded power: "Ask *what ye will*, and it shall be done unto you." There is a way then of asking, and getting precisely what we ask. Christ gives two conditions of this all-prevailing prayer. The first condition is: "If ye abide in Me." What is it to abide in Christ?

He had been comparing Himself to a vine, His disciples to branches in the vine. Some branches continued in the vine, that is, remained in living union with the vine, so that the sap or life of the vine constantly flowed into them. They had no independent life of their own. Everything in them was simply the outcome of the life of the vine flowing into them. Their buds, their leaves, their blossoms, their fruit, were really not theirs, but the buds, leaves, blossoms, and fruit of the vine. Other branches were completely severed from the vine, or else the flow of sap or life of the vine into them was in some way hindered.

To abide in Christ is to renounce any independent life of our own, to give up trying to think our thoughts, form our resolutions, or cultivate our feelings, and look simply and constantly to Christ, to think His thoughts in us, form His purposes in us, to feel His emotions and affections in us. It is to renounce all life independent of Christ, and look to Him for the inflow of His life unto us, and the outworking of His life through us. When we do this, and in so far as we do this, our prayers will obtain that which we seek from God.

This must necessarily be so, for our desires will not be our own desires, but Christ's, and our prayers will not in reality be our own prayers, but Christ praying in us. Such prayers will always be in harmony with God's will. When our prayers fail, it is because they are indeed our prayers. We have conceived the desire and framed the petition of ourselves, instead of looking to Christ to pray through us.

THE SECRET OF CONTINUANCE.

To abide in Christ one must of course already be in Christ through the acceptance of Him as an atoning Saviour from the guilt of sin, a risen Saviour from the power of sin, and a Lord and Master over all his life. Being *in* Christ, all that we have to do to *abide* (or continue) in Christ, *i.e.*, simply to renounce our self-life—utterly renouncing every thought, purpose, desire, and affection of our own, and just looking day by day, and hour by hour, for Jesus Christ to form His thoughts, purposes, desires, and affections in us.

But there is another condition stated in this verse, though it is really involved in the first: "And My words abide in you." If we are to obtain from God all that we ask from Him Christ's words must abide or continue in us. We must study His words, let them sink into our heart, keep them in our memory, obey them constantly, and let them shape our daily life.

There are many who wonder why they are so powerless in prayer, but the very simple explanation of it all is found in their neglect of the words of Christ. They have not His words in their heart. It is not by seasons of mystical meditation and rapturous experiences that we learn to abide in Christ; it is by feeding upon His written Word, and looking to the Holy Spirit to implant those words in our hearts. If we thus let the words of Christ abide in us, they will stir us up to prayer. They will be the mould in which our prayers are shaped, and our prayers will be necessarily along the lines of God's will, and will prevail with Him.

Mere intellectual study of the Word of God is not enough; there must be meditation upon it. The Word of God must be revolved over and over in the mind, with a constant looking to God to make that Word a living thing in the heart. The prayer that is born of meditation upon the Word of God is the prayer that soars upwards most easily to God's listening ear.

* From Dr. Torrey's thoughtful and helpful book, How to Pray. (1s. 6d. *Nisbet.*)

ROME and EDUCATION.

An admirable and timely proof of what the people of the United States thought and felt concerning the tyranny and despotism of Romanism, this cartoon was issued in 1884, when the Roman Catholics, at the instance of the Pope, fought with all their might to secure the control of the National School system of the great Republic. This persistent attempt was defeated in magnificent style, and the Popish party routed. America's estimate of what Rome's influence would be, should she gain possession of the Public School system, is vividly portrayed. Liberty trodden underfoot, and the children a helpless prey to Roman Catholic tyranny (shown by the ferocious brute that dominates the whole situation) is displayed with fidelity and truth in the cartoon; and such tragic experiences will be extended wherever Rome has the power *(See Article on page 15).*

A Protestant Champion.

Rev. Dr. CHARLES H. H. WRIGHT.

AMONG champions of Protestantism in this country few names are at present held in as high honour as that of Rev. Dr. Charles H. H. Wright. Born in Dublin sixty-six years ago, he showed from early years promise of that scholarship which has made him a formidable opponent in discussion and at the same time a valiant defender of the truth. As a student of Trinity College, he was first-class prizeman in Hebrew, 1854-56, as well as Arabic prizeman, 1859, and passed his divinity course with a first-class in 1858. After graduating B.A. in 1857 and M.A. in 1859, this distinguished student became a member also of the University of Oxford, and took the M.A. degree at Exeter College in 1862. Among later honours in his native city were the B.D. degree in 1873, followed by the doctorship of divinity in 1879, and the Donnellan lectureship in 1880.

At Oxford, Dr. Wright pursued a distinguished career, and has had many honours and appointments conferred upon him by the various governing bodies. His Bampton Lectures of 1878, on "Zechariah and his Prophecies," have deservedly attracted much attention. He was Grinfield Lecturer on the Septuagint, 1893-97, Public Examiner in Semitic languages, 1894-95. Other scholastic work has included the Examinership in Hebrew and New Testament Greek at London University, and the External Examinership in Hebrew at Victoria University, also at the University of Wales.

It was during a curacy of four years at Middleton-Dyas, in Yorkshire, under Dr. J. S. Blackwood, that Dr. Wright came into contact with Miss Almroth, who was destined to be his wife. Her father had been director of the Royal Mint at Stockholm, and also Professor of Chemistry at the Royal Military School at Marieberg. A meeting with Dr. and Lady Alicia Blackwood in Switzerland had led to a close friendship with the Misses Almroth who worked with Dr. Blackwood at Scutari during the Crimean War. Dr. Blackwood and Dr. Wright's father had been fellow barristers-at-law in Dublin, as well as students together at Trinity College, and it was a happy arrangement for both when the former was able to receive the son of his old friend as curate.

The young husband and wife hoped to go out to India to work in connection with the Church Missionary Society, but circumstances intervened to prevent this. Early in 1863 Dr. Wright was appointed to the British chaplaincy at Dresden, and they remained in that city five years, establishing, among other evangelical agencies, a weekly prayer-meeting attended by believers of many nationalities, to whom it was a highly valued rendezvous. Six years were thereafter spent at Boulogne, under an appointment from the Colonial and Continental Church Society, where one of Dr. Wright's first efforts, in concert with others, brought into existence the British Sailors' Institute, and led to the establishment of a highly successful mission effort.

This period of residence in France covered the years of the war with Germany, and consequently many inconveniences and interruptions were experienced. Much encouragement was met with among the seamen and other English visitors and residents. Dr. Wright's Protestant proclivities led him to take a special interest in working-class English girls, who, it was found, in many cases adopted the Roman Catholic religion on marrying Frenchmen. Roman Catholic priests and perverts from the Church of England, who frequented the town, were always on the look-out to win over Protestants, one lady making it her special business to offer Romanist tracts and pamphlets to every visitor. In some of the boarding-houses the work of perversion was systematically carried on, small oratories being set up, and the daily prayers repeated, in order to accustom English boarders to Roman Catholic practices. Dr. and Mrs. Wright found much reason to deplore the way in which the children of English Protestant families are sent to convent schools, without thought of the outcome of association with Romanists, and of friendships formed with nuns.

An exchange with the vicar of St. Mary's, Belfast, in 1874, brought Dr. Wright into personal touch with the revival associated with the names of Messrs. D. L. Moody and Ira D. Sankey. The hymn-singing in the streets was

REV. DR. CHARLES H. H. WRIGHT.
From Photograph by W. W. Winter, The Alexander Rooms, Derby.

a new experience, and with the other outward signs of spiritual awakening was specially welcome to those who had been so long resident on the Continent. This charge was followed by the incumbency of Bethesda, Dublin, for six years; and that of St. John's, Liverpool, for seven years more.

The acceptance by Dr. Wright, in 1898, of the position of Clerical Superintendent of the Protestant Reformation Society, brought him, to some extent, more directly before the public in a capacity for which he was well qualified, alike by the bent of his mind, his early training, his special line of study, and the experience of later years. He is an uncompromising opponent of Roman Catholicism, and of everything that savours of priestcraft or ritualism. Over the length and breadth of the land his voice has become familiar, sounding the alarm on account of the dangers that beset the nation, and instructing those who are willing to learn about the nature and extent of the evil. One of the most useful avenues of service that have opened up before him is among the students at theological and other colleges, to whom lectures are freely given and suitable literature distributed. In 1901, Dr. Wright delivered no fewer than 188 sermons, lectures, and addresses on the history, doctrines, and principles of the Protestant faith.

Speaking at the anniversary of the Society last May, the venerable Canon Christopher said one of its greatest achievements had been to bring to the front Dr. Wright, whom he had often heard lecture. He was always happy at such times, because he knew that Dr. Wright never abused Roman Catholics, nor made use of any vituperation. In the prosecution of this propaganda wisely and persistently throughout the provinces, he is ably assisted by the secretary, Mr. Walter A. Limbrick, and the staff of missionaries recently increased in number from ten to twelve.

At present Dr. Wright is engaged, in company with Rev. Charles Neil, in the preparation for the press of a Protestant dictionary, for publication in about twelve months. After examining a preliminary part, and informing ourselves on the complete arrangements, we believe the book will be of the highest value to all who are engaged in the battle against Romish error. In order to limit it to one volume, and to permit of its being published at a popular price, care has been exercised in keeping the articles to concise form, but they are comprehensive and abreast of modern scholarship, and are written in a popular and lucid style. Every effort has been made to state arguments on the other side fairly, and to furnish replies that are sound and substantial. It is hoped that the volume will help to remove much ignorance and uncertainity in the minds of Protestants, to arrest the present tendency to indefinite opinion, and to strengthen the hands of Evangelical lecturers and preachers. The published price has been fixed at 15s., but for a limited time subscriptions will be received at 10s. 6d.

Dr. Wright is also engaged in a critical and grammatical book on Daniel. Yet another step in advance has been the preparation, in association with Mr. J. T. Tomlinson, of the Statutory Prayer Book, just issued. With many other Evangelical churchmen, they had felt strongly the injustice done to the country by the fact that no copy was available of the Book of Common Prayer printed exactly as directed in the Acts of Parliament. The justification usually put forward for the present state of affairs is that the changes are minute and unimportant, while they do much to bring the book into harmony with modern ideas. But, as Dr. Wright contends, even the omission of a comma may become a matter of importance when the ambiguity thus produced is taken advantage of as the only support for definite teaching.

There has been no pedantic adherence to the original "Annexed Book" of the Act of 1662. "Many minute variations are purposely passed over, as they are exceedingly numerous as well as trivial, and many would appear to be mere survivals of archaic spelling, or of a punctuation, systematic, no doubt, but belonging to a system which has ceased to be familiar. . . . Our object has been, not a mere slavish reproduction, but to rectify certain unwarranted departures from the authorized text, which have been relied upon for inculcating doctrines and practices foreign to the spirit of the Church of England." Referring to the suppression of the comma after the word "grace," in the definition of "*this word Sacrament*" in the

Catechism, the preface points out that, "as now illegally printed, the definition implies that grace is always 'given' in every 'Sacrament,' even to a Simon Magus, or any other unbelieving hypocrite or perjured person! Whereas, as the contemporary Latin version of Dean Durel witnesses, it is the 'sign,' and not the grace (*signum gratiæ quod datur*), which is invariably 'given' in the due administration of every Sacrament."

With regard to the Education Bill, Dr. Wright has assured us that his attitude is not merely that of "criticism," but of direct "opposition." Whatever may be the professions of High Church ecclesiastics, he has no doubt that the result of the passing of the Bill will be the placing of a very large number of schools, for the first time, under the direct influence and control of Ritualistic clergymen, who will use the opportunity afforded them for purposes which cannot be approved by true Protestants.

As a native of the Sister Isle, Dr. Wright takes a special interest in the University question in Ireland. He views with deep concern the trend of Government policy in the matter. The following words on the subject are well worthy of being carefully pondered:—"The tendency of modern politics has been to cut off Roman Catholics from all possible intercourse with their Protestant countrymen. In the village and city schools, the children of the different creeds have long since been separated from one another. Roman Catholic infants are systematically taught to avoid all intercourse with Protestants. In the higher schools the same plan is now being almost universally carried out. And now the effort is being made to cut off Roman Catholics from all intercourse with Protestants in the highest places of education. The mental food of the Roman Catholics is to be carefully doled out to them. They are to be placed from their birth up to full manhood under the Roman priesthood. Roman Catholics are by Papal authority now permitted, indeed, to attend the Universities of Oxford and Cambridge; and halls of residence, with the Papal approval, have been prepared for their use in those Universities. But a similar liberty is to be denied to Roman Catholics in Ireland. How can it be expected that men, who have been trained up to manhood to look upon one another with feelings of hatred and suspicion, will, as citizens of the Empire, unlearn the principles which have been carefully instilled into them by the priesthood? The trend of present-day legislation, by its wholesale endowment of Romanism, and its patronage of sacerdotalism, has not been in the direction of National love or National unity."

Dr. Wright's pen is never idle, and many busy workers are his debtors for help received from his numerous books and pamphlets. "The Bible Readers' Manual" has been a treasure to Sunday-school teachers and other students all over the land. Editions of Genesis and Ruth in Hebrew, with a critically-revised text in each case, are well known to, and highly appreciated by Old Testament scholars; while the Donnellan Lectures on Ecclesiastes have done much to clear the ground of controversy with modern critics. An interesting biographical volume is Mrs. Wright's "Sunbeams on my Path."

Owing to ill-health and increasing years, Dr. Chaplin has now retired from active service for the London Jews' Society after forty-two years' work. For twenty-five years Dr. Chaplin was in charge of the Society's Hospital in Jerusalem, and since 1885 has filled the office of inspector of the Society's missions. He has also regularly conducted the Medical Mission in Whitechapel, E., since 1891.

Anarchists in Geneva.—I.

ITALY has not sufficient support for all her working men; therefore they are driven from Italy to earn abroad the bread they cannot get at home. Such a state of things fills their hearts with revenge against people with money, kings, and governments, and makes them an easy prey to the Anarchist leaders who have made of Geneva their headquarters. There are in Geneva from 12,000 to 13,000 Italians, who are generally employed as navvies and masons, and live in the darkest and poorest houses. They are, as a rule, not the best specimens of Italians. Most of them live in boarding-houses—a few rooms with a kitchen, where they all eat, talk, smoke, drink, play, and blaspheme.

"Good evening," I say, opening the door of one of these boarding-houses about 8 o'clock in the evening. "You are all Italians, I believe, so I invite you to come to our Italian Hall"; and entering the room, full of tobacco smoke and noise of bottles and glasses, I ask them if they will accept one of my little monthly papers, "L'Italiano."

"Yes, thank you," says one of them, holding in his hand a Socialist paper full of caricatures. "Yes, this paper has nothing but fine things about the priests!" "Yes, Italy," I answer, "has need of the religion of the Gospel, and with the Gospel all goes better." I was going to continue in the same strain, when a workman, in a louder voice than the others, began to shout, saying all religions have been invented to fatten the priests.

"Let us leave alone the religions of men; let us look at the religion of Christ."

"Ah!" replied the same workman, with a look full of revolt and insult, "Christ was only a man like me." Thus he went on hurling insults and reproofs against religion and all authorities.

"But do you not feel that you are a poor sinner; if to-night you had to appear before God, would you not feel much embarrassed?"

"God . . . God . . .?" said my Anarchist interlocutor, "do I not say that he does not exist?" Meanwhile he got up, and going to the table where his companions were playing and drinking, took the cards in his hands, and sitting down began to play. And as I continued to talk on sin and God, he exclaimed, "I cannot go on talking with you any longer, because I am busy playing!" He said nothing more, and began to play with desperation.

This is the atmosphere in which the poor Italian workman lives: darkness of sin and atheism, and anarchism—centres of corruption.

I have lately spent several hours in what I call the Anarchist den, a room with photographs of criminals on the walls, registers, and anarchist correspondence on the table, and several thousand tracts for the propaganda on bookshelves.

"Why in your writings and discourses are you so bitter against religion?" I asked of one Anarchist.

"The reason we are opposed to the Christian religion is because it does not favour rebellion; it fact, it condemns it."

"You are right; Christ is love; rebellion makes enemies of men; in love alone is the secret of true happiness."

"It is not charity that we want, but the abolition of private capital; we want all things in common."

I then bade my Anarchist good-bye, but before leaving him, "Read this tract," I said, giving him a little book, "The Conversion of an Anarchist; Saved by Prayer."

O. Golia-Mauro, Pastor.

Mio Nido, Plateau de Pinchat, Geneva.

Buenos Ayres.—Mr. Robert L. Hodge, Victoria Gospel Press, writes:—"Myself and comrades have safely arrived in Buenos Ayres, all well. Admirably suitable premises have been taken, and all is now in readiness to receive the press and printing plant when it shall have passed through the Customs. The printing and dissemination of Gospel literature will then be proceeded with without delay. Our address is Montes de Oca 2033 Buenos Ayres."

The Fans of West Africa.

WE have from time to time called attention to the progress of the Gospel among the great Fan tribe in West Africa, particularly with reference to the labours of the late Rev. Arthur W. Marling. In June, last year, we told the story how the work of the departed missionary was taken up by his sorrowing widow, who has not only given the people of the country a volume of Gospel hymns, but, at great cost of energy and time, devoted a furlough and private means to place in their hands the story of God's work in providence and grace.

In the circumstances, it was not possible to give the people a translation of the Bible. Mr. Marling having been called home, there was no one to undertake such a responsible work. Without delay, however, Mrs. Marling has done the next thing—she has passed through the press a translation into the Fan dialect of the well-known "Story of the Bible," by Charles Foster, of Philadelphia. Written for the young, this work is eminently suited for the Fans, who are but children in intelligence and education. At Mr. Marling's death the work of translation had reached an advanced stage; it has since been completed, and in a few weeks copies will be ready for shipment.

As is well known, "The Story of the Bible" outlines in simple fashion the history of the earth and of God's dealings with the race. For five years the Fans have been eagerly waiting for it. Its pages will take light and joy "o'er the gloomy hills of darkness"; and many will thank God for the help rendered in its production by friends, particularly by readers of The Christian.

The book is fully illustrated. By such means the strange things related can be vividly brought home to the hearts and minds of the Fan people. The engravings have entailed extra expense; but in her exertions Mrs. Marling has been encouraged in unexpected ways. About £70 is still due to the printer and engraver, and there is every hope that this will soon be cleared off. Letters to Mrs. Marling may be addressed to our care.

Among Japanese Sailors.

ALTHOUGH the Coronation Fleet has returned, Miss McLean is as busy as ever. As a rule, two ships a month arrive in London, with about a hundred men in each. These have generally heard in their own land of the kindness of the missionary lady. They know her as "the Mother of the Japanese Sailors," and they are as keen on finding her out at Tilbury Dock as she is on seeking them in the name of Christ.

During the entire summer Miss McLean was very fully occupied at Plymouth, Portsmouth, and Sheerness, as well as in London. She distributed 1,200 Japanese New Testaments, also Gospel tracts, and picture cards, made up in attractive bags, with pin-cushions and such-like useful articles. She received from time to time many warm-hearted letters from the captains and officers of the ships; and quite enthusiastic accounts of her kind exertions were sent to the Japanese newspapers.

Miss McLean exercises a remarkable influence over our Japanese visitors. She helps them to see London, directs them to advantage in their business rounds, and in a score of ways secures their comfort and safety while far from home. And of course she sees that they carry back the story of Christ in some form or other. She is glad to receive supplies of books, bags, scarves, woollen helmets, &c. Her address is—Japanese Christian Institute, Tilbury Dock, Essex.

Facts Concerning the Convent Pestilence is a substantial pamphlet, giving particulars of some of the more recent operations of the Convent Inquiry Society. (6d. net. *Office of the Society: 8, Gray's Inn Place, W.C.; S. J. Abbott, Secretary.*) The pages outline work that must have been attended by much anxiety on the part of the agents of the Society; and afford many sidelights of the unscrupulous methods of Roman Catholic propagandists.

Incidents of Prison Visiting.*

By MR. CHARLES COOK.

"IT's dogged as does it," as one of old has said; and certainly there are signs of improvement in penological matters in many lands.

It was said less than a decade ago, "There is nothing whatever in our English prison system calculated to reform men, much less convert them."

For a quarter of a century and more I have been speaking and writing of the needs of a better system or treatment of prisoners in the world at large, and seeking to plead the cause of those unable to speak for themselves.

"When did you last have a visit?" I asked one of the four American forgers, who had been sentenced "for life."

"This is the *first* visit I have had for *sixteen years*," was his answer. His friends were all in America, and he was serving his time at Portsmouth when I thus addressed him. "That is the *first* shake of the hands I have had for *fourteen years*," said a convict once to the unexpected brotherly hand stretched out; and as he spoke tears poured down his cheeks.

A convict might serve a "life sentence" and never have such a privilege, for no ordinary visitor, though it were his wife, may ever touch him—but Christian energy sometimes manages to break through red tape officialism.

Riding outside a 'bus one evening last winter, was a friend who suddenly looked up at the heavens and said, "This is the *first* time I've seen the stars for *eleven* years." He was C——,

"THE KING OF THE FORGERS,"

and had just "done" fifteen years' penal servitude; but while in "durance vile" had been converted to God through the Governor of Parkhurst Prison, Lieut.-Col. Plummer, and commended to my care. England has tried this system; and that we hope she is now willing to try the "Christian system."

Great good has resulted from the holding of "missions" in the convict prisons, and what is wanted now is liberty for accredited qualified Christian outside visitors to be permitted to visit our gaols.

Some improvement has also taken place in the classification of prisoners between the age of sixteen and twenty-one. Formerly a mere lad has had to associate with habitual criminals, with the result that he has left prison hardened in sin and crime.

Sir Robert Anderson says, "There is need of a radical change in the treatment of persons guilty of grave and habitual crime." Of the total convict population of 2,879, no less than 1,342 had been previously sentenced to penal servitude, or three or four sentences of imprisonment for serious crime.

One great need in England is that of

CONVERTED CHAPLAINS

who would preach the simple, glorious Gospel.

Alas! what prisoners sometimes get in its place is the following, and it is on the authority of a Christian chief warder. A prisoner who had been convicted more than once went "to see the chaplain," who addressed him thus: "Well, old thief, what do you want?"

Said the man to my friend, "I went back to my cell more hardened than ever, and cursing the chaplain."

On another occasion a dog thief went to see the same gentleman, and was met with a sarcastic "Bow, woh, woh, woh, woh."

"If he has a dawg when I goes out I'll 'ave him," was the remark made to the chief warder by the prisoner. This is hardly what we pay our chaplains five or six hundred a year to do.

Let me bear witness to the fact that prisoners are amenable to kindness, and when the heart is opened the Gospel is likely to enter.

It was my privilege in Edinburgh to hold special services in the Calton Gaol by the invitation of the late Captain Christie, and for a short time also to act as chaplain.

Every morning there was a Gospel address given, followed on the Sunday by a prayer meeting, at which many rose and asked to be prayed for; but during the afternoon I was permitted to visit all those prisoners who were desirous of seeing me, and I sincerely believe many of those who knelt in their cells passed from death unto life, whilst penitential tears told of the sincerity of these sad converts.

* Extract from Mr. Cook's new volume, PERSONAL EXPERIENCES IN THE PRISONS OF THE WORLD. (1s. 6d. and 2s. 6d. net. *Morgan & Scott.*)

Around the Sea of Galilee.

IT will be remembered that in 1884 Dr. Torrance was appointed by the Free Church of Scotland to work as medical missionary among Jews and others around the Sea of Galilee. An important extension of the mission took place in 1895, when the hospital was built. It has accommodation for twenty-four bed and six cots. Each bed is named after its supporter. Attached to the hospital there is an outdoor or dispensary department, where, on an average, between forty and fifty patients are attended daily; but sometimes as many as 100 seek advice in one day. A Gospel address is given and prayer offered each morning for the benefit of waiting patients. Dr. Torrance speaks of the desirability of a Christian worker who could follow up this work by private talk, and visit patients in their homes.

The heat in Tiberias during summer is so great that the hospital is closed. Missionaries work at Safed during this time, where there is a branch station with boys' and girls' schools and a medical mission. In summer there is a very large dispensary practice, the population being more than four times as large as Tiberias.

A recent report from Dr. Torrance says that from far and near patients are brought to the hospital, some on the backs of donkeys, horses, or camels, and even on the backs of friends, and great is the disappointment if they are unable to obtain accommodation. The work is conducted on the same lines as in former years. No distinction of creed is made and no ceremonial difficulty is put in the way of any while in hospital. Jewish (Kosher) as well as Gentile food is provided, and all realize that it is a Christian institution established to help them, and very seldom is any objection taken to the daily service in the hospital. During the year, 398 in-patients were treated. Many of them required residence of months in the hospital.

Occasionally, in summer, Dr. Torrance visits the encampments round the Lake, or goes up to the highlands on the other side. Here he sets up a hospital tent, and treats those who "dwell in tents."

The hospital is supported by voluntary contributions, and gifts of blankets, quilts, children's clothing, &c., are always welcome. Communications may be addressed to Dr. W. F. Somerville, Tyrefield, Wilson Street, Hillhead, Glasgow.

Cholera at Jaffa.—Miss Newton, who for the past twenty-two years has been engaged in hospital and mission work in Jaffa, reports the outbreak of cholera in the town, and at Lydd, thirteen miles distant. Miss Watson writes from the latter place: "Death is making sad work at Lydd, and what can we do? The native pastor has died after twenty-four hours' illness. Tamana, the teacher, is stricken, and twenty-six deaths yesterday, and many cases to-day. Thank God we are well at present. This is a very solemn time. Our servants are such a comfort, and so are the Scripture-reader and his wife. Our medicines are running out. We go on from 5 a.m. till 10 p.m. I think it cruel of the Government to do nothing." Miss Newton adds: "Distress is very great in Jaffa, and in all the towns and villages round; every day the prices of flour and firing are rising, so that the outlook is a very gloomy one. If in Egypt, under much more favourable sanitary conditions and with English control, the deaths amounted to 30,000, it is to be feared under Turkish mismanagement the mortality in Palestine may be still higher. Help towards relief may be sent to Mr. Charles Edmund Newton, The Manor, Mickleover, Derby.

Natal.—REV. G. E. WEEKS, St. Paul's Vicarage, Durban, Natal, will be glad to receive from friends gifts of marked Testaments and Christian booklets, as adjuncts to aggressive evangelistic work among the hundreds of young men who are settling down in South Africa.

American Notes.

For the first time in several years the American Board of Foreign Missions has been able to close its fiscal year free from debt, and with a balance in hand. During the year a debt of 102,341dols. has been extinguished, and 1,431dols. were left in hand. The total receipts for the year were over 845,000 dols. The ninety-third annual convention takes place next month, and will be held at Oberlin, Ohio. One of the most interesting features of the assembly will be the laying of the corner-stone of the Martyr's Memorial, to be erected in honour of the missionaries sent out by the Board who were murdered during the Boxer outbreak in China. Nearly all the thirteen missionaries who perished had graduated from the Oberlin College, and the Memorial, which will be erected on the campus, will be in the form of an arch. It will be built of buff Indiana limestone, and will cost 30,000dols.

A curious crisis has arisen before the Methodists of the United States, and the bishops and other prominent officials are making very strenuous efforts to meet it. The missionary operations of this church in China, Japan, India, Korea, the Philippines, Mexico, South America and Porto Rico, have expanded so rapidly and so suddenly that the annual income of a million and a quarter of dollars is not sufficient for the expenditure now involved. For a year, now, a campaign has been pushed to raise the revenue to a million and a half, and it is possible that before long it may be necessary to ask for two millions. To add impetus to the movement, a huge convention is being held at Cleveland, Ohio, from October 21-24. Arrangements have been made to accommodate 2,500 delegates, representing every department of Methodist activity. Bishop Hartzell, from Africa, will deliver addresses at the Convention, and then in churches, and Bishop Moore is on his way from China to assist in the enterprise. ROGER MARTIN.

New York.

From Distressful Armenia.

WE recently inserted a brief paragraph in reference to a young Armenian Christian who had escaped from Harpoot during the massacre which decimated the inhabitants in 1895. Having reached this country he obtained tuition in medicine and surgery at the London Hospital, and returned to the Armenian province of the Persian Empire in May last, permission to return to Turkey having been refused him. Mr. Wm. Chorley (6, Clephane Road, Canonbury, N.), who is acting as correspondent for Mr. Artinian Hagopian, explains that with the £10 given by our readers in July for the work he was able to despatch two cases of much-needed medical supplies.

In a letter of acknowledgement, Mr. Hagopian writes:—"My pen is unable to describe a tenth part of the need of this district. Lately I have been allowed to preach the Gospel from the altar of the Armenian church. This is quite a new thing among my people. Please send me some interesting Gospel and Temperance stories that I may translate them for my people. As soon as the Lord sends me help I shall hire a house, first of all, or a large room, and gather in the children to teach them the way of the Lord. During the colder winter weather expenses will be heavier. In the summer, like the sparrows, I could live and sleep anywhere with my two little blankets, but now it is getting colder it gets harder. So, excuse me, if I ask you to remember my needs in the Lord for this coming winter."

Madagascar.—In an interesting report of an interview with Rev. J. Pearse, who for nearly half a century has been a missionary in Madagascar, the *Daily News* has furnished a very cheering account of the progress made by the Gospel in the population of about five millions scattered throughout that large island, which, by the way, is of greater extent than France. Mr. Pearse pays a just tribute to the improved administration by the French, and testifies to the absolute freedom under which the Protestant missions are not only tolerated, but encouraged. He says: "There is less to overcome than in some countries. They have no great system of idolatry, and rites, and temples. There is mainly superstition, and charms, and witchcraft. During the time I have been there the Mission has passed from a state of infancy to one of healthy manhood. Adherents are numerous, and the churches are numbered by hundreds. When I began scarcely any could read or write. Now, when you go into the large congregations, you hear the rustle of the leaves as they turn them over in reading their Bibles in Malagasy." It is the same old, old story of the elevating and sanctifying power of the simple Gospel of Christ.

The Christian Temperance Campaign.

GREENOCK.

THE campaign meetings at Greenock have left not only a gracious memory, but an abiding influence. It is evident, from the comments of the Press and the vivid letters of temperance leaders, that the whole district has been deeply stirred. In addition to the impassioned addresses of Rev. Dr. J. Q. A. Henry, and the Gospel singing of Mr. Armon Jones, the telling lectures of Mr. Tennyson Smith had an arousing effect. Dr. Henry and Mr. Smith are able to report that over 5,500 pledges were secured.

CORK.

Under the auspices of the Irish Temperance League a United Gospel Temperance Campaign in Ireland, to extend a little over a month, has been entered upon by Dr. Henry, accompanied by Mr. T. Armon Jones, soloist. The places to be visited include Cork, Limerick, Waterford, Wexford, Belfast, and Dublin. The first two meetings of the series were held on Lord's Day week in the Assembly Rooms, Cork, the afternoon meeting being under the presidency of Mr. J. C. Newsom, J.P. (who extended to the missioners a very hearty welcome to the city), supported by many of the principal residents. In the evening the chairman was Mr. Alexander McOstrich, J.P. Large audiences assembled, and Dr. Henry spoke with his accustomed forcefulness on "The Church or the Public-house, which?" and on "Partnership with the Publican;" and, while riveting the attention of his hearers by his zealous advocacy, urged them to assume the responsibility of the overthrow of this great curse, for the honour of our Lord and Saviour Jesus Christ and for the good of the world.

At the Monday evening meeting there was again a large and interested audience. Dr. Henry spoke with power. His address covered the relations of the drink traffic to industrial problems. In an effective peroration he said that in American firms established in England no man is employed who gambles or drinks. "What percentage of working men in Cork," the speaker asked, "would obtain a situation if those conditions were laid down?" Those who take the temperance pledge, he contended, find their health better, their brains clearer, and their pockets heavier. The lecture was full of brilliant pleading. The Bishop of Cork, who presided, in expressing the appreciation of the audience, said that they would all be the better for the very noble address they had heard, more determined in their professions and in their active work for the blessed Temperance cause.

On the following evening, Rev. Dr. Murphy presided. Dr. Henry spoke on "The Physical Aspect," and adduced a vast amount of evidence dealing with the evils to the human body caused by alcoholic indulgence. One striking passage dealt with temperance in the army and navy. Lord Wolseley said that drink is England's most pressing enemy. Lord Roberts said of India that out of the 75,000 troops under his command 25,000 were total abstainers, and the 25,000 abstainers were able to do the work of 2,000 additional troops. The death rate there was 31 per 1,000 among non-abstainers, moderate drinkers 23 per 1,000, and abstainers only 11 per 1,000. Dr. Henry earnestly appealed to the people to abstain, and so help others to do the same.

Rev. Canon Daunt presided at the concluding meeting on the Wednesday night. In introducing Dr. Henry, the chairman said that the Temperance question is the leading one of the day. Every effort to further the cause should be made by both Church and State.

Dr. Henry then gave his popular and intensely interesting lecture on "Publichouse Life in America." Among the important facts set forth were these—(1) That over ten thousand communities of the United States have within the last ten years voted against the manufacture and sale of drink in their midst; (2) That there are to-day 30,000,000 people who live in such communities where the manufacture and sale are barred by law.

Dr. Henry aroused much sympathy by his declaration that "it is a disgrace to the sex for women to serve behind publichouse bars," and he called forth the enthusiasm of temperance hearers in his appeal to the people to sign the pledge, and so hasten the time when the publichouses will be closed for ever. Mr. Armon Jones contributed much to the success of the mission by his beautiful Gospel singing. The total number of pledges secured was 195.

LIMERICK.

For a mission in connection with the Limerick Total Abstinence Society, Dr. Henry was heartily welcomed back to the town on November 6, and the right hand of fellowship was extended to Mr. Armon Jones on the occasion of his first visit.

The mission was for three days, two meetings being held each day. On each occasion Dr. Henry spoke powerfully on important subjects connected with the Temperance question.

On Sabbath morning Dr. Henry and Mr. Jones took the service in the Baptist Chapel. Dr. Henry's sermon on "Passion for Christ" was powerful and soul-stirring. The large congregation was impressed with solemn determination to lead better, nobler, more useful, and enthusiastic lives for the Master. In the afternoon the subject was on "Does the Bible Teach Total Abstinence?" and at the final meeting in the evening, which was a record one, Dr. Henry dealt with "Drink, the Judas Iscariot of the Modern World."

The power of God was manifest during the mission, and another such time of blessing is hoped for at no late date.

FUTURE MEETINGS.

Wexford, till Nov. 14.	Motherwell, Jan. 9-15, 1903.	Middlesbrough, 28-Mar. 6.
Belfast, 15-25.	Lisburn, 16-29.	Dundee, 7-13.
Dublin, 27-Dec. 4.	Newton Abbot, 31-Feb. 6.	Stirling, 14-20.
Holyhead, 5.	Neath, 7-13.	Falkirk, 21-April 3.
Worcester, 6-16.	Reading, 14-20.	Lincoln, 4-9.
Brighton, 21.	Sunderland, 21-27	Hull, 18-24.
		Woolwich, 25-May 4.

The late Rev. Alex. Matheson.

By the death of Rev. A. Matheson, M.A., of Belgrave Church, S.W., the Presbyterian body has lost one of its most loyal and devoted ministers. He was born in 1860. After serving for a time as missionary at Benwell in connection with Westmoreland Road congregation, Newcastle, he accepted a call, almost immediately after being licensed, to Jarrow-on-Tyne. Here he entered with high hopefulness on a very faithful ministry. During the six years of his pastorate, commodious and complete school premises were erected, while there gathered round him a large and deeply attached congregation. Next came a removal to Blair Atholl, in which widely-scattered charge six more laborious years were spent. But his heart was set upon the great cities, and it was with an eager delight that he came to Belgrave, where for nearly four years he laboured with increasing success, gladly putting forth all his strength to meet the growing claims of a very happy ministry. With his robust constitution he did not fear the strain. But it was greater than he realised, and all unexpectedly the end came when he was full of generous plans for his congregation's and his Church's good.

Record of Christian Work.—The November issue of the Record of Christian Work contains, besides others from American writers, valuable contributions by Rev. J. H. Jowett, on "Filling up the Sufferings"; by Dr. Joseph Parker, on "A Generation in a London Pulpit"; and by Rev. John Kelman, on "The One Hundredth Psalm." News of doings at Northfield, as well as in the mission field, go to make up a very interesting Christian magazine. Under the special charge of Rev. G. Campbell Morgan, "Bible Notes of Daily Devotions" is a feature which brings before the reader a wide range of devotional literature, in addition to Mr. Morgan's own helpful and suggestive thoughts on each topic. (6s. per annum post-free. *Morgan & Scott.*)

Irish Notes.

THE fifteenth annual Methodist Junior Ministers' Convention was held last week in Lisburn. No one who has been over seven years in the ministry can be a member, and the attendance was a record one, about sixty members being present from various parts of Ireland. Rev. F. E. Harte, of Sligo, presided, and delivered the Convention sermon; while papers on "The Ministry of to-day," "The Atonement," "A Passion for Souls," and kindred subjects were read and discussed. Rev. R. M. Ker, of the Belfast Central Mission, was elected president for the coming year; and it was decided to hold the next meeting at Roscrea, co. Tipperary.

In connection with the Children's Mission at Carrickfergus, the Presbyterian, Congregational, Baptist, and Methodist Churches joined and held a united mission for young people in Albert Hall. A different minister presided each evening, and the hall was crowded at every meeting with a most attentive audience. The numbers that waited for the after-meetings increased from night to night, until at the last service fully 200 young people remained to be spoken to, and it is believed that many of these decided for Christ. The town has been stirred by the mission as it has not for a long time, and it is hoped that lasting work has been accomplished.

A very interesting missionary Conference has been held in the Protestant Hall, Longford, the Archdeacon of Ardagh presiding, and there was a good attendance. Addresses or papers were given on such subjects as "Work in the Mission Field," "The Marching Orders of the Church," "How to get a Personal Interest in Foreign Missions," and the "Organization of Diocesan and Parochial Work for Missions." Revs. W. O'Connor, A. J. Pike, Dr. Gidley, Mr. D. Irwin, and others, took part in the proceedings, which are sure to result in stirring up great interest in missions on the part of those who were present.

Welsh Notes.

AT a recent meeting of delegates at Wrexham, it was decided to take steps to form a temperance association for West Denbighshire. The Traelor, Llangollen, and Ceiriog valleys are included in the district to be represented by the new association. There is much need of organized temperance effort in the county, and it is to be hoped that the new organization will accomplish much useful service in the temperance cause.

At the recent quarterly meetings of the Anglesea Welsh Congregationalists, a resolution was passed which is deserving of notice by all denominations. The resolution urged the parents of boys and girls attending the intermediate schools of the county to write to the churches in the neighbourhood of such schools. Such intimation will enable the churches to look after the youthful scholars during their absence from home.

A great deal of interest has been awakened among Welsh Calvinistic Methodists by the proposal brought before the Vale of Clwyd Presbytery to urge the Connexion to formulate a creed. The Welsh Calvinistic Methodists already possess a Confession of Faith and a Catechism which is a recognised standard in their midst. The new proposal is to sum up the contents of the Confession of Faith and the Catechism in a much shorter compass than is now the case.

On Thursday, November 6, Mr. Thomas Adams, secretary of the Garden City Association, delivered a lecture at the Y.M.C.A., Cardiff, on "Garden Cities of To-morrow." In the course of his remarks the lecturer declared that the slums of our large cities compared very unsatisfactorily with those on the Continent. The Garden Cities' Association had been formed to assist in relieving the congestion in crowded cities by the redistribution of the industrial population on the land.

The superintendent of the Welsh Forward Movement, Rev. Dr. Pugh, has received a most earnest appeal from a prominent Welsh resident in Capetown, drawing attention to the spiritual condition and needs of the Welsh people who have settled in South Africa. The suggestion is made that the Calvinistic Methodists of Wales should send out a number of earnest and gifted young ministers, and become responsible for their support for a few years. Further, it is suggested that these ministers should be attached and made subject to the South African Presbyterian Assembly.

"Israel's Return and Other Verses."—A copy of the second edition of this book, by Dr. Andrew Moody, containing a description of the Archduchess Maria Dorothea's well-known intervention on behalf of Dr. Keith, over sixty years ago, has been sent to His Imperial and Royal Highness the Archduke Joseph, "the good Archduchess'" son. Dr. Moody has received from Alcsuth Castle, from H.I. and R. Highness' Court Secretary, a very gracious acknowledgment.

About Books.

SOME NOVEMBER MAGAZINES.

The Girls' Own Paper opens with a new serial, "More About Pixie," by Mrs. George de Horne Vaizey; and the other features sustain the high reputation of a deservedly popular monthly.

In the **Sunday at Home** David Lyall begins a story, "The Intervening Sea." The "Protestant Study Circle" is an excellent feature, designed to promote a deeper intelligence on the controversy with Rome.

The high standard of the **Leisure Hour** is worthily maintained in the November issue, which marks the commencement of a new volume. Bright and interesting from cover to cover, the contents are a marvel of variety. There is an illustrated description of Oxford, also a striking paper on "Engine Drivers."

For circles where a wider range of reading is desired **Great Thoughts** will make friends for itself. Biographical sketches include Raphael and Lord Cromer. The notes on current literature given under "My Study Table" supply good advice for those whose purchases of books must be limited. To show how specialists regard their own special subjects, Henty deals with boys' books and Andrew Carnegie with "Wealth and its Uses." As usual, short items are gathered from an almost bewildering variety of sources.

The Lamp of Friendship, and other sermons, by Rev. Isaac O. Stalberg, is the twenty-fifth volume of "The Baptist Pulpit" (2s. 6d. net. *A. H. Stockwell*). The discourses are twelve in number, and make good and helpful reading.

Messrs. Morgan & Scott are about to issue a special cheap edition of **Sacred Songs and Solos, and New Hymns and Solos**, 888 pieces—compiled and sung by Ira D. Sankey—large type, words, giraffe covers, 4½d.; printed cloth, 6d. Also, **Elijah: the Prophet of all Time.**" By Rev. F. S. Webster, M.A., Rector of All Souls, Langham Place. (Art Vellum cloth, 1s.)

Rev. Arnold Frank, of Hamburg, well known as a worker among the Jews, gives us a series of deeply interesting biographical chapters in a booklet **Zeugen aus Israel** (*Expedition des Zions Freund, 31, Eimsbüttelerstr., Hamburg*). It is refreshing once more to read the story, though only in outline, of Da Costa, Capadose, Neander, Caspari, Rabinowitz, Herschell, Edersheim, Saphir, and other witnesses from the House of Israel.

All statements to the contrary notwithstanding, men and women are still found attending the ministry of the Gospel whenever they feel that they are being helped to live their daily life. We can understand that the hearers of the sermons comprising **Gethsemane**, by Rev. William S. Swanson (3s. 6d. *A. H. Stockwell*), received such an impetus, and that the preacher was encouraged to go on in the same path of exposition. Such discourses make profitable devotional reading for a wider circle. In every case, without any forcing, the personal application of the truth is clear and distinct.

George Muller of Bristol, by Dr. A. T. Pierson, is the standard life of the founder of the orphan houses on Ashley Down. We welcome a new edition—the sixth—in cheaper style. (2s. 6d. *Nisbet.*) From beginning to end this biography is profoundly interesting; and not simply as a whole, but in its several parts, it is replete with spiritual teaching such as Christians will know how to appreciate. The story of the man who put God to the test, and proved during long years that "the faithful, fervent prayer of a righteous man availeth much in its working," will not soon go out of print. In all forms the volume is eminently suited for presentation purposes.

The new season's catalogue of Christmas Cards and the other artistic publications of Messrs. Raphael Tuck and Sons, justifies the high expectations aroused by experiences of previous years. The utmost ingenuity has been exercised in pressing into service the conceits and master-pieces of art. Adults and young people of the most varied tastes will all find that they have been catered for. Among the cards cameos appear in many attractive styles. The carbon and platino panels are also worthy of close attention. Intaglio and Wedgwood wall texts abound at every price from the lowest upward. Attractive booklets include such subjects as "Hark, the Herald Angels Sing" (Charles Wesley), "His Footsteps" (Charlotte Murray), and "Blest be the Tie that Binds" (John Fawcett). Among untearable toy-books we find a "Bible A B C," "Old Bible Stories," and "In the Beginning." Sacred art is well represented among wall calendars of different sizes, as well as in the daily tear-off block variety.

An attractive reprint which calls for a warm word of welcome is **No Cross No Crown**, by William Penn (leather 2s. 6d. net. *Isbister*). In the quaint phraseology of the author, this is "a discourse showing the nature and discipline of the holy cross of Christ, and that the denial of self and daily bearing of Christ's cross is the alone way to the rest and kingdom of God." It will be well if, by the reading of such spiritual classics, the present generation can be carried back to the practice of reflection and meditation, which seem to be, to a great extent, "lost arts." We have much to learn about the will of God, and the way in which He would have us walk, from such writings as those of Penn.

A work of reference, which will answer thousands of the questions raised in literary study, is **The Reader's Handbook of Allusions, References, Plots, and Stories.** By the late Rev. E. Cobham Brewer, LL.D. (Revised and cheaper edition, 3s. 6d. *Chatto & Windus.*) A companion volume to the author's well-known "Dictionary of Phrase and Fable," this is a work of many attractions. Famous names in fiction are the subject of pen-portraits, for the most part luminous and succinct; and much that is curious regarding men and things, fancies and conceits, historical events and mythological stories is classified so as to be accessible for reference and comparative study. The book does not satisfy every inquiry—what volume does? but it is a marvellous compilation, revised and enlarged since the death of its learned and versatile compiler.

It is evident that when writing **Glimpses of the Glory-Land** (1s. *Jarrold*) Rev. Robert Middleton was dealing with a subject of which his heart was full. He has meditated much and deeply on the light shed on it in Scripture, as well as on the significant silences there. He raises such questions as where heaven is, whether we shall know each other there, how we shall be employed, and the nature of the government. All are dealt with in a reverent spirit, and the constant introduction of the Biblical language will give to the careful reader a full grasp of the actual teaching. Mr. Middleton has also brought out the richness of our popular hymnology bearing on the topic, while a number of less known German hymns and poems greatly enrich the pages.

Believers will find real help in the application to their own lives and circumstances of "the mind of the Master" in **The Principles of Jesus**, by Robert E. Speer (2s. 6d.). To teachers who have difficulty in explaining seeming contradictions, or in accounting for neglect to obey seemingly direct precepts, it will be a boon. Fifty-four topics, touching life at many points, are chosen, and the teaching of the Lord thereon, by word or example, carefully gathered and arranged, with continual reference to the actual passages. The materials are provided for many Bible-readings, or for the instruction of senior classes in the doing of the will of God. The matter is suggestive, rather than exhaustive, and those who make best use of the book will find it a guide into a method of study far beyond the special subjects treated. **Christ and Life** (2s. 6d.), by the same author, is a useful companion volume. The chapters are frank brotherly talks to men and women in the midst of the battle, by one who speaks not only from personal experience but as the long and trusted adviser of many. The reader who is beginning to fear that the battle may be too much for him, will find in these pages that which will encourage him to go forward with the assurance of victory in the end through Christ. (*Fleming H. Revell Co.*)

BOOKS RECEIVED.

From *Novello & Co.*:—Prout's Edition of the "Messiah" (Vocal Score). (2s.)

From *Marshall Brothers*:—The Coming Kingdom of God. By Rev. John Telfer. (2s. 6d.)

From *Elliot Stock*:—The Way, the Truth, the Life. By Rev. A. G. Girdlestone. (2s. 6d.)

From the *Christian Commonwealth Publishing Company*:—Saint Agnes, Martyr. By Josephine Butler. (6d.)

From *Hodder & Stoughton*:—The Gospel and Social Questions. By Rev. Ambrose Shepherd. (2s. 6d.)

From *Morgan & Scott*:—In School and Playground: Five-Minute Talks with Young People. By G. E. Morgan, M.A. (1s. and 2s. 6d.)

From *The Sunday School Supply Co.*:—The Statutory Prayer Book of 1662. Edited by J. T. Tomlinson and Charles H. H. Wright, D.D. (2s. 6d.)

From *S. W. Partridge & Co.*:—My Dogs in the Northland. By Rev. Egerton R. Young. Coral: a Sea Waif and Her Friends. By Charlotte Murray. (2s. 6d. each.)

From *Wells Gardner, Darton & Co.*:—The Bertrams of Ladywell. By Bessie Marchant (Mrs. J. A. Comfort). (2s.) Bob Layton's Adventures. By Mrs. Neville Cubitt. (1s.) The Cape Cousins. By E. M. Green. (2s.)

From the *Funk and Wagnalls Co.*:—Windows for Sermons. By Louis Albert Banks. (6s.) Jesus the Jew, and Other Addresses. By Harris Weinstock. (4s.) Training the Church of the Future. By Rev. F. E. Clark, D.D. (3s.) The Gordian Knot; or, the Problem which Baffles Infidelity. By Rev. Dr. A. T. Pierson. (2s. 6d.)

From *The Fleming H. Revell Co.*:—When Jesus was Here Among Men. By Nellie Lathrop Helm. (2s. 6d. net.) Life Secrets: Spiritual Insights of a Christian Physician. By Henry Foster, M.D. (3s. 6d. net.) Christ and Life. Papers on the Practice of the Christian Life. By Robert E. Speer. (2s. 6d. net.) Beyond the Marshes. By Ralph Connor. (1s.)

The Y.M.C.A.

At the annual Conference of the Lancashire District Union, held at Bury, it was reported that there are now in the division fifty-six Associations. Forty-three new branches have been formed or are in the course of formation. These have a membership of 3,447; the total membership of the division is 10,003.

At a meeting held at Burnley on October 28, with the object of forming a Young Men's Christian Association for that town, 100 names of intending members were handed in, upwards of sixty being those of volunteers who signed the pledge, and were otherwise helped by the Y.M.C.A. workers amongst the volunteers recently encamped on Perham Down.

Mr. Philip Hurditch has been giving a series of helpful and earnest talks to young men at the Tottenham and Edmonton Y.M.C.A. The addresses have been well received and appreciated by the members and friends. The syllabus of the winter's work of this Association is an evidence of the deep concern on the part of the officers and committee for the welfare of the young men of the district, and will afford many opportunities for advancement, both spiritual and educational.

Earl Roberts has written expressing his "keen appreciation of the splendid efforts" made by the Y.M.C.A. in the Volunteer encampments during the past summer, and his hearty congratulations on the results achieved. Lord Wolseley writes: "I sincerely hope that the success of the efforts made this year may encourage the Associations to repeat in future years the good work they have done in 1902. I have long known the good work the Y.M.C.A. does amongst all our soldiers, and I know how much that work is appreciated by them." General Sir Evelyn Wood and Major General Sir H. M. Leslie Rundle have also expressed themselves as warmly appreciative of and interested in the work.

The foundation stones of the large new building which is to be erected in Dale End for the Birmingham Y.M.C.A. were laid on the 4th inst. The Lord Mayor, Alderman J. H. Lloyd, took part in the ceremony, together with Sir James Sawyer, Mr. George Cadbury, Mr. Ebenezer Parkes, M.P., Lord Kinnaird, Rev. J. H. Jowett, Rev. Canon Sutton, Mr. Henry Whitwell (secretary, who has rendered devoted service to the work over a period of twenty-two years), and other friends. The site for the building, which has cost £6,500, is generously presented by Mr. George Cadbury. The scheme entails an expenditure of nearly £30,000, of which £22,000 is already in prospect.

Some two years ago the Foreign Department of Y.M.C.A.'s initiated steps for sending out young men of decided Christian character to fill appointments in business establishments in Eastern cities, the understanding being that such would devote their spare time on week evenings and Lord's days to helping the work of the Associations and of the missionaries. Provision was, at the time, made in the constitution of the department for effecting this object, and since then several young men have, indirectly through its agency, been helped to find openings. The experience gained has been so satisfactory that a few months ago a branch was established with Mr. R. Laidlaw, of Messrs. Whiteaway, Laidlaw, and Co., as chairman, to further develop this agency under the direction of a joint committee representing the National Council and the Houses of Business Bible Class Union.

The French National Alliance of Y.M.C.A.'s have just celebrated the jubilee of the formation of their first Association—that in Paris. In conjunction therewith, a National Conference opened on the 29th ult., at which Mr. Howard Williams represented his father, Sir George Williams, who was the cause of the formation of the Paris Association, and has been a generous supporter from its foundation. Mr. Williams, who received a very warm welcome, presented an Address of Congratulation on behalf of the Associations in the English National Union. This was received with much enthusiasm, the delegates standing while the band rendered the English National Anthem. Representatives were present from America, Sweden, Russia, and some twenty other nationalities, including Messrs. W. H. Mills, A. Brauon, and J. H. Putterill, of the English Union. The principal Protestant pastors of Paris, Professors of Theology, heads of Missions, and representative laymen, bore testimony to the great usefulness of the work.

The Universal Week of Prayer, which is observed by Associations throughout the world, commenced on November 9. It is the occasion of the preaching by clergymen and ministers in all parts of this country of large numbers of special sermons to young men. In Leeds, for example, no fewer than seventy-five such sermons have been arranged, and corresponding numbers have been promised in several other large centres. The speaker at the noon meeting at the Aldersgate Street Y.M.C.A. was Rev. H. E. Stone, who gave an earnest address on the prophecy of Zephaniah, applying the lessons of the prophecy to the great cities of to-day.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* *(See next page.)*

Light in Darkness.

IT is one thing to shut your eyes and pretend to be blind, opening them the next minute with the certainty that you are not, but quite another thing to be really sightless. If you had seen what I witnessed the other day, you would realize what a blessing eyesight is, and how much you need to thank God that you still possess it.

I was present at a tea and afterwards at a mission service held for 300 blind people and their guides. A lady, Miss Emery, had kindly invited them all to tea, and afterwards gave all the blind people a ticket for a sack of coals, and every guide a useful book. This she is also doing in ten other centres of the metropolis in addition to the one I visited. Isn't that a beautiful way of spending one's money?

As I watched these poor blind people, I wondered how you would like to be dependent on someone to lead you about everywhere, instead of being able to run upstairs, and slide down the bannisters and jump about as you do now! And supposing you had a splendid story-book given to you, and had to wait until someone could find time to read it to you! How sad it would seem, and how little after all *you* have to complain of!

A number of years ago a society was started called the Indigent Blind Visiting Society, for the purpose of helping these blind poor, and bringing sunshine to their darkened lives. Mr. Mead, the present superintendent of the Society, and his ten missionaries are all blind themselves; so you see when they visit the poor in their homes, they really know what blindness is like, and can help and sympathize all the better.

If you could speak to Mr. Mead and his missionaries, you would find them so bright and happy. You see they have learnt a secret which a great many people who can see have not yet learnt. They have let Jesus Christ into their hearts, and their lives are no longer dark and gloomy, but have become joyous and a blessing to others.

Perhaps you think that blind people are helpless and useless, but that is quite a mistake. Mr. Mead can work a typewriter, and in this way deals with his correspondence, and he can read as quickly with his fingers as you can with your eyes! Then several of the missionaries play and sing, which they find useful when they visit the blind in the workhouses. Mr. Mead told me one story in reference to this: When a blind missionary visits a workhouse, he reads so loudly that the other inmates of the room are attracted by the noise! Having secured their attention, he then starts to explain what he has been reading, and to sing to the people, and in this way gets an opportunity of reaching those who can see as well as those who are blind.

Did you ever imagine there could be a blind carpenter? There was once one; he had lost his eyesight through an accident. He was sitting sadly in his home thinking he should never be of any more use, but always be a burden to others, when Mr. Mead entered. "Well, Bill," he said, "what are you doing?" "Doing!" replied Bill, "Why, nothing, of course, I'm blind!" "Come, that's nonsense," answered Mr. Mead; "what were you before you became blind?" "A carpenter." Well, you must be a carpenter still," was the reply. £6 was collected for tools for Bill, and a shed hired in which to do his work, and he found he could still make knifeboards and housemaid's boxes, and when he got more accustomed to the darkness he launched forth into more complicated jobs, and now he makes chairs, tables, and the collecting-boxes for the Indigent Blind Visiting Society, which had brought to him new hope and courage. That was much better than remaining useless, and in similar ways the Society is helping other blind people to help themselves. Classes are held in which the blind are taught the Braille system of writing and reading, and it is surprising how patient and persevering these people are in their endeavours to master the secrets of the art. I saw several quite old women, under the instruction of another blind woman, plodding on in the study, and I could imagine how great their joy would be when they succeeded. It would be well if we were as persevering in overcoming our difficulties. Several girls were knitting socks and stockings, also crocheting shawls, and the needles clicked to and fro at such a rate!

One more story, which will show you how helpful the Indigent Blind Visiting Society is to others. There was a prize fighter, who lost the sight of both his eyes in a brawl with another man. This prize fighter had led a very wicked life. After he became blind he was visited by one of the missionaries, who told him of the love of God, and His power to save all who would come to Him. The man had often heard the story, but had never troubled to listen. Now it brought a peace to him which he had never experienced, and he determined to give up his wicked life and to follow Christ. To-day he is trying to tell other blind people the same glad story, and he says: "When I had my eyesight I was really blind; but now that I have lost my sight, I see."

These are only typical cases of many that are being helped both spiritually and physically. Mr. Mead is ready at all times to send out collecting-cards, or to suggest other ways in which help can be rendered. His address is: 95, Gurney Road, Leytonstone Road, Stratford, London, E. Perhaps you will be able to do something to help him to carry this message of hope and courage to blind sufferers, so that they may realize that—

> "There is no heart like the heart of Jesus
> Touched with our human woe,
> Not a throb nor a throe that we can know
> But He suffers it, too"—

and then in their hearts will dawn the true Light which shall cast out the darkness. K. H.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 356).

Find passages in the chapters given to agree with the following lines, and write them out.

1. O God, our help in ages past, (Psa. lxxxix.-xci.)
2. Our hope for years to come, (Psa. lxx.-lxxii.)
3. Our shelter from the stormy blast, (Isa. iii.-v.)
4. And our eternal home. (Deut. xxxiii.)
5. Beneath the shadow of Thy throne / Thy saints have dwelt secure; } (Psa. xc.-xcii.)
6. Sufficient is Thine arm alone (Isa. lxii.-lxiv.)
7. And our defence is sure. (Psa. lxi.-lxiv.)
8. Before the hills in order stood / Or earth received her frame, } (Prov. viii.)
9. From everlasting Thou art God, (Psa. lxxxix.-xci.)
10. To endless years the same. (Psa. c.-civ.)
11. A thousand ages in Thy sight / Are like an evening gone, } (2 Pet. ii.-end)
12. Short as the watch that ends / the night / Before the rising sun } (Psa. lxxxix-xci.)
13. Time, like an ever-rolling stream, / Bears all its sons away; } (Job vi.-viii.)
14. They fly forgotten as a dream / Dies at the opening day. } (Job xix.-xxi.)

Children under *ten*, find any 4; under *thirteen*, any 8; under *seventeen*, any 12.

ANSWER TO LAST SEARCHER (No. 355).

The Presence of the Lord.

1. "The angel of His presence saved them" (Isa. lxiii. 9).
2. "I will dwell in the midst of thee, saith the Lord" (Zech. ii. 10).
3. "The Lord be with you all" (2 Thess. iii. 16).
4. "Know ye not that ye are the temple of God?" (1 Cor. iii. 16).
5. "An holy temple in the Lord" (Eph. ii. 21).
6. "The tabernacle of God is with men" (Rev. xxi. 3).
7. "The Lord be with you" (Ruth ii. 4).
8. A pillar of cloud by day, and a pillar of fire by night (Ex. xiii. 21).
9. "My presence shall go with thee" (Ex. xxxiii. 14).
10. "With him that is of a contrite and humble spirit" (Isa. lvii. 15).
11. "The Word was made flesh and dwelt among us" (John i. 14).
12. Because God said, "I will dwell in them, and walk in them" (2 Cor. vi. 16).
13. Know ye not that your body is the temple of the Holy Ghost?" (1 Cor. vi. 19).
14. "Lo, I am with you alway, even unto the end of the world" (Matt. xxviii. 20).

No. 355.—Correct answers (first list) received from:—

A—Gwendoline Ahier, Ralph Aldwinckle, Douglas Anderson Berry*.

B—Barbara and Gwendoline Bourne, Howard and Raymond Bailey, Claude Bowker*, Edward Boys, Edith Ballard*, Mabel*, Evelyn*, Ileene* and Hilda* Barstow, Stanley Burgess, Dorothy Brooks*, Albert Brown, Marjorie Bevan, Isidore Bernardson, Amy and Thomas Beaty, Aleen Byres-Leake, Annie Blatkie*, Eric Bilson, Robert Bushby*, Caza and Millie Butler, Ella and Willie Berryman, Mabel Baker*, Gussie Baring, Edith Bank*, Leah Bazinsky*, Annie Blodowsky, Rachel Blumenthal*.

C—Rosalind Clarke, Gordon Collett, Winnie* and Arthur* Cox, Gussie Clark, Sophy Cohen, Annie Chanyen*, Edith Clear*, Lydia Cleary*, Willie, Madeleine, Kathleen and May Cullen, Winifred Collingwood, Stanley and Percy Chappell, Ada Combes*.

D—Violet and Kitty Donaldson-Selby, Violet Dodsworth*, Rosalind Dodd, Stanley Drew*, W. and Eddie Dowsett, Gwendolen Duke, D. Daintree*, Willie, Catherine and Emily* Dempster, Ruth Dawson*.

E—Miriam Emery*.

F—Sarah* and Rachel Finkelstein, Phylis Fry, Vincent*, Mabel* and Olive Fleet, Elsie Fox, Phyllis Flint, Clement Fursdon.

G—Norah Goodbody, Alan Gardner, Margaret Guillaume*, Ethel Gates.

H—Theodora Hill, Edith Hillier*, May Haziedine, Kathleen and Geraldine Hobbs, Annie Horstcraft, Beatrice Hastings*, Nellie Hatchett*, Ella Hake, G. Hucklesby*, Hilda*, Mary* and Elizabeth* Hooper, Hettie Hill*, Harry and Kathleen Hodgkinson, Ina Hemmel*, D, and Kathleen Heckford, Cliffe How, Betsy* and Perra* Holik.

J—Gladys* and Alfred* Johnson, Amelia Jacobson, Emily*, Gertrude* and Ivy Jones.

K—Phyllis and Marjorie Kiernan, Eva Kalb, Mary King, E. Kisler, Rose* and Esther* Killowich.

L—Georgina Lichtenstein*, Constance Long, Mary* and Sidney* Law, Annie Levine*.

M—Geoffrey and Sidney Martin, Irene Mabille, Charlie and Dorothy* McMullin, M. Mills*, Kathleen Morphey, Rosalie Mills*, Janet Michaels, Arthur*, Lewis*, Grace and Ellen Morice, Nellie Mills, Winifred, Doris and Daisy Martin.

N—Leah* and Dora* Niels, Amy and Maude* Nottage, Emily Norris*, Jessie and Daisy Nicholas, Gerald and H.* Nicholls.

O—Olive Oxley*.

P—Margherita Perlmann, Dora* and Golda* Portnow, Elsie Porter, Dora Phillimore*, Mildred Piggott.

R—Helen Reid*, Ada Reuals, Alice* and Hilda* Reid, Marjorie Rainey*, Dorothy, Marion and Gussie Roach, Emily Rowdon*, W. Runting, Rose, Fanny and Esther* Rosenthal, Mary Rosenblum.

S—Leslie Stubbs*, H.* and Constance Schaeffer, Marjorie Sherbrooke, Gertrude Scott, George, Octavius* and Septimus* Speare, Esther Simmons*, Betty Stocks*, May* and Mabel* Spencer, David and Stanley Soltau, M. Smart*, Annie Speare*, Muriel Schroder, Hester Savory, Pauline Schwartz, Dorothy* and Lizzie* Simmons, Margaret and Helen* Sturrock.

T—H. Thorpe, Dora Tealby*, Reginald Thresh*, Annie, Rachel and Rebecca* Tushinsky, Naomi Torf.

U—Eva and Verna Usher.

V—Norman Vince, Lily Victor.

W—L. Warren, Gertrude Williams*, Cecile and Phillis Wright, Fanny Wheeler, Ellen Williams, Madeleine Walker*, S. and R. Withers-Green, Annie and Sarah Wood, Florence Wilde, Agatha Ward, Dorothy Woodforde*.

Y—Gladys Young.

No. 354.—Correct answers (second list) received from:—

A—Tom and John Aikenhead, Dessie Acton, Daisy Annett* Mabel* and Stowell* Ashwell.

B—Dorothy Berry*, G. Baines, Frances Burnett*, Ashley Blunn, Freda, Irene and Evelyn Butlin, Robert Bushby*, Beatrice Broard, Hilda* and Mabel* Barstow, Marion Boyle, Barbara and Gwen Bourne.

C—Duncan* and Hyde* Campbell, William Cooper*, Alfred Cocking, Lilla Corbitt, Edith and Eileen Clements, Hannah Chapman, George Crawford. Annie Coulter*, Edith Clear*, Jessie* and Maggie* Carter, Dorothy Cooper*, Alice Crang*, David*, John* and Henry* Colville, Daisy Clarke.

D—Violet and Kitty Donaldson-Selby, Violet Davidson, Lizzie Dowzard*, Harold Davis, James* and John* Davidson, Nessie Dunn*.

E—Ruby Ellis*, Muriel Eustace*.

F—May, Gwendolen and Eirene* Fennell, Lillie Forster*, Hyacinth FitzSimons, Temperance Foskett*, Laura Finch, Mabel* and Eva* Fletcher, Agnes and Lewis Fullarton, Aileen and Frances Figgis.

G—Evelyn* and G.* Gulston, George and Margery Graham-Brown, Dorothy, Jack, Edith and Stuart Gray, Hilda* and Ivy Godfrey, Violet Garnett, Margaret*, Elsie* and Isabel Goudge, William and George Goodall, Richard, and Elsie Graham.

H—Theodora Hill*, May Handasyde*, Violet* and Gladys* Head, Dorothy Havergal-Shaw, Elise Hill, Ray, Norman* and Julian Hoyte, Charles and Olive Hutchings, Henry and Winifred Harvey, John Herbert, Agnes Hall.

I—Ami* and Isabel Inglis.

J—Hilda* and Louie* Jeffery, Ida Jackson, Katie and Lily James, Mary Jackson, Robert and David* Jameson.

K—Nelly Kelly*.

L—Gladys Levison, Gladys, Rupert and Alfred Leigh, Lizzie Lloyd*.

M—Leonard and Mary Medcalf, Lily*, John and Helen* MacMurray, Mildred Morgan*, Harold and H. Metherell, Lydia Mann, Connie Murfin*, Jessie* and Alick Morrison, John Macfarlane*, Eva McKenzie*, Emily Mayhew, Joy and Ella McFadzean, Evelyn Mackenzie, Nellie Manning*, May, Dorothy and Margaret* Morris, Dora Muir*, Marjorie Martin, Kathleen Morphey.

N—Maude* and Amy Nottage.

O—Maude Oakes*, Cathleen O'Callaghan.

P—Isabel* and Gladys* Phipps, Mabel and Lucy Pelham-Burn Clarke, Percy and Geoffrey Peacock, M. and Alfred Porter, Jessie Connie and Eddie Palmer, Isabel Pye.

R—Lily Realff*, M. Russell, Marjorie Rainey, Marion Richards*, Jessie*, Cecily* and Ellie* Roe, Laura Ridler, Mary Reburn*.

S—Flora Smith*, Muriel Sells, Florence Simpson, David Stewart, Eric*, Bertram and Norah Slater, D. Stanier, Hugh* and Agnes* Shields, Violet*, Gladys*, Evelyn* and Phyllis Shaw, Stanley W. Smith*, Arthur Struthers.

T—Bine Tamlyn*, Flossie* and C. Thomson, Dora Tealby*, Margaret Tweedy*, Reginald Thresh*, Evelyn Tracey, Theodora* and Archibald Thorn.

W—Helen Webb, Nora* and Ellie* Wyatt, Violet*, Claude and Louisa Walker, Ernest and Kathleen Wingrave, Walter, Edward and Edith Wheeler, Ernest*, Kenrick* and Queenie* Wakeford, Pringle Wilson*, Clara* and Mabel Wisdom, Sidney Watson, Muriel Wisdom.

Y—Bella Young*.

FOREIGN LIST.

No. 339—Gladys Little (China). **Nos. 340, 341**—Gladys Little (China), Abigail* and William* Gray (New Zealand). **Nos. 342, 343**—Mary Orr Ewing (China). **No. 346**—Cuckoo* Lister (S. Africa). **No. 347**—Cuckoo and Flo Lister (S. Africa). **No. 348**—Huldah Krige* (S. Africa). **No. 349**—Huldah Krige* (S. Africa), Frank Sjöström* (France). **No. 350**—Rotha, Lottie and Ivan St. George (Canada). **No. 351**—Frank* and Vera* Sjöström (France), Dora Wallace (Canada). **No. 352**—Frank* and Vera* Sjöström (France). **No. 353**—Frank* and Vera* Sjöström France), Elsie Boritzer*, Bertha Hettinger* (Constantinople).

Personal.

Stowell Ashwell, Eileen and Edith Clements Rosalie Mills.—I am glad to welcome you as new "Searchers," and hope the study will be useful and interesting. Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *Stamford Hill*, to Nov. 14; *Anerley*, Nov. 24; *Grantham*, Nov. 28; *Hunslet, Leeds*, Nov. 29-Dec. 5. Mr. J. Spiers, *Newport, Mon.*, Nov. 14-Dec. 1. Mr. J. S. Tyler, *Brighton*, to Nov. 14; *Steyning*, Nov. 18: *West Horsley*, Nov. 22-28. Mr. E. Clark, *Saltford, Bristol*, to Nov. 16; *Chelmsford*, Nov. 19; *Sparbrook, Birmingham*, Nov. 22-30. Mr. E. Hughes, *Cranleigh*, Nov. 14; *Surbiton*, Nov. 19. Messrs. G. Goodman and J. E. Collier, *Kenyon Baptist, Brixton*, to Nov. 18. Mr. G. Goodman, *Congregational Hall, Stratford* (Boys only), Nov. 17-25. Mr. J. H. P. Cutting, *St. Matthew's, West Ham*, Nov. 13-21; Mr. E. T. Reed, *Sulgrave, near Banbury*. Mr. S. J. Hewlett, *Loughton*, Nov. 16-30.

Children's Scripture Union—Portions for week ending November 22.

Sun. Nov. 16	*Jud.*	xiv. 12-20	Thur. Nov. 20	*1 Pet.*	i. 13-25
Mon. „ 17	„	xvi. 4-17	Fri. „ 21	„	ii. 1-12
Tues. „ 18	„	xvi. 18 31	Sat. „ 22	„	ii. 13-25
Wed. „ 19	*1 Pet.*	i. 1-12			

Christian Endeavour Topic.

Sunday, November 16.

"For Me" (Isa. liii. 6; Luke xxii. 19, 20; Gal. ii. 20).

On the margin of an old painting by one of the great masters, the Latin equivalent of these words has been deciphered, *Do not leave me out, O Lord.* The theme of the picture was the healing of a multitude of sick folk by the Saviour; and evidently the old painter felt that he too needed healing, and that he must be included in the gracious operations of those hands.

But another and further thought is suggested in the verses quoted above. We learn, not singly that we may be included, but that we have been included.

Isa. liii. 6.—It is good to break the "*All*" with which the verse begins and ends into its individual constituents. The "All" in each case must mean each reader of these words, and each soul of man. When a stranger asked a friend of mine how he might find peace, the answer was, "Go home, find Isa. liii. 6; Go in at the first *all*, and come out at the last." A sentence which contained the Gospel in a nutshell, and led to the man's conversion.

All the sheep have not gone so far astray; all the sheep have not gone astray in the same direction; all have not got into the same pits and holes. But all have gone from the fold, and *each* has turned to his own way. "Each"—*that* brings home his and her guilt to each of us. "My sin is my own; I cannot put the burden on any fellow-man; and it is in some of its aspects unlike the sin which any other has committed. It is *my own way*. *I* have gone away from the fold; *my* sin swelled the torrent that was made to meet in Him; and unless the Good Shepherd had come to seek and to save *me*, I must have perished."

Luke xxii. 19, 20.—In Mark xiv. 24 the Lord uses the word *many;* and as we seek to know *how* many, and *who*, are included, our mind travels to Rom. v., where the word recurs so often; and there the Apostle makes it clear that it stands for all those who were included in Adam's sin. As "the many" were included in the results of the sin of the first Adam, so they are included in the results of the obedience of the one Man, Jesus Christ. And in each case the term includes the whole race of man.

Yes, the bread of our Lord's body was broken to be the food of the world, and the wine of His precious blood was poured forth for us all. And we have a right to eat and drink—each for himself and for herself. *But there must be this personal* and *individual appropriation.* It is not enough that Jesus has spread the table with provisions of priceless cost, each one of us must take and eat; must lift to his lips the cup and drink; must say in his heart: "I do now receive into my heart and life all the benefits which my Lord has obtained by His obedience unto death, and His ascension to the right hand of God."

Gal. ii. 20.—The Apostle feels himself to be singled out by the eyes of the dying Lord, as from some eminent portraits the eyes are fixed on you to whatever part of the room you remove, so that each person in the room feels that he is being scrutinized. As they stand on the shore at sunset, each individual in 10,000 thinks that the pathway of light from the low sun comes straight to his feet; so do the level beams of the great sunset come to each of us, as though the Lord died for him alone.

May we not dare to believe that the Lord loves each of us so much that if it had been necessary for Him to die for him only, He would not have hesitated? Is not this the meaning of the lost money-piece and the lost sheep? And may we not further believe that nothing less than the death of Christ would have sufficed for the salvation of any one of us? It is this that crucifies the love of sin, and makes each of us say, "The love of Christ constraineth *me*."

F. B. M.

C.E. NOTES.

In the North Devon Union there are now thirty-nine Societies, with 1,488 members (900 being Church members), divided into 897 active members, 257 associates, 95 honorary, and 239 juniors; 62 associate members have joined the active list, and 105 actives have become Church members during the past year.

* * *

The Moravian minister at Kingston, Jamaica, gives a glowing account of his C.E. Society and its activities. "It was," he says, "the Y.P.S.C.E. that distributed 1,000 invitations to our week of prayer and evangelistic effort systematically within a specified area." Again, it was the C.E. Society which proposed and carried into effect a "lovefeast" in connection with our annual foreign missionary effort. The usual offering for mission work on the Moskito Coast, amounting to £2, was made by the Society, quite apart from the general mission offerings.

International S.S. Lesson.

Sunday, November 23, 1902.

World's Temperance Lesson (Isa. xxviii. 1-13).

Golden Text.—Isa. xxviii. 7.

The prophecy from which the present lesson is taken was delivered three years before the fall of Samaria, and 700 years after the great national gathering of the tribes of Israel by command of Joshua at the same place (Jos. xxiv. 25). The twelve tribes had become two kingdoms, Israel ten, capital Samaria, Judah two, capital Jerusalem. Isaiah denounced the inhabitants of Samaria for their drunken evil lives, and prophesied their destruction. Warned Judah of a similar fate; but neither kingdoms heeded his words. Samaria fell before the Assyrians B.C. 722. Jerusalem was destroyed B.C. 586.

I. The Proud Crown of Ephraim's Drunkards.

The city of Samaria rested like a crown on the summit of an isolated hill which rose by a succession of terraces 600ft. above the valleys surrounding it. The battlemented walls of the city and the fertility of the vine-wreathed terraces lent illustration to the prophet's words. (At banquets of wine a crown was usually placed on the head of the host and garlands of flowers around the chief guests.)

Intoxicating drink robs us of—

Physical strength and beauty (*vv.* 1-4).
Mental power and right judgment (*v.* 7).
Liberty for action. "Wine pursues them" (Isa. v. 11 *marg.*)
Laudable ambition and self-respect (*vv.* 2, 3).
Love towards relatives. "Takes away heart" (Hos. iv. 11).
Health and purity (*v.* 8; Hos. vii. 5).
Sympathy, sense of justice (Amos iv. 1, vi. 1).
Care for the soul and eternity (Isa. xxii. 13).
Desire to know God (John xvii. 13).

II. The Glory Crown of the Residue.

Verses 5 and 6 sparkle like diamonds in the black coal-bed of judgment.

1. "The burden taken away, yoke off" (Isa. x. 27).
2. "The highway for the remnant left" (Isa. xi. 16).
3. "Take root downward, and bear fruit upward" (Isa. xxxvii. 31).
   1. Beauty and glory (Luke ii. 32).
   2. Wisdom and strength (Isa. xxvi. 4).
   3. "Glory in the midst of her" (Zech. ii. 5).

"For helmet, the hope of salvation" (1 Thess. v. 8).

"Jesus Thy blood and righteousness
My *beauty* are, my *glorious* dress;
'Mid flaming worlds in these arrayed
With joy shall I lift up my head."

III. Judah's Threatened Ruin.

1. Drink lays claim on the high, as well as on humble folk (*vv.* 7, 8).

2. Makes even the Lord's watchmen blind (Isa. lvi. 10, 12), though they had been specially warned (Lev. x. 9), so that their judgment should not be warped from the judgment of the Lord. Ez. xliv. 21 and 24 (*v.* 7).

3. Changes men who have been taught to fear God into scorners (*v.* 9), mockers, and daring blasphemers (*vv.* 14, 15).

Lessons.

A nation is made up of individuals: God-fearing, righteous, temperate, or God-rejecting, unrighteous, corrupt. As each boy or girl, by the grace of God, strives to live a holy life, and use all their influence against the drink, they will help to make a God-fearing, temperance nation.

Drink spoils earth, and shuts out from heaven (1 Cor. vi. 10). Let us learn early, like the children of Rechab, to say "No!" when wine is put before us.

Judah and Israel would not listen and obey God through His prophet. He had to speak to them through foreign conquerers (*v.* 11 and Deut. xxviii. 27).

The secret of Israel's trouble was they did not listen and obey God's word (Psa. lxxxi. 11). The Voice that "speaketh from heaven" now will one day "shake not the earth only, but heaven also" (Heb. xii. 25, 26).

Illustrations of S.S. Lesson.

FADING AND FLOURISHING PEOPLE.

The degenerate tribes of Central and South Africa are to-day very much what strong drink has made them. Travellers find that whole districts have been demoralized by the intoxicating liquors introduced by unscrupulous traders. For their own selfish ends they have sought to undermine the health and the strength of many of the natives. On the other hand there are notable exceptions, and the people of Bechuanaland, who are under the rule of the chief Khama, are, perhaps, the most remarkable. Some years ago a new capital was built at Palapye, and astonishment has been expressed by all visitors at the beauty and completeness of the town. Such a condition exists because Khama, who is a Christian, forbids the entrance of "the white man's drink" to his own dominions. Among the African natives some of the proudest races have fallen because of drunkenness, and whether it be the people of Israel, of Ethiopia, or of Europe, woe is pronounced to the crown of pride, to the drunkards, whose glorious beauty is a fading flower (*v.* 1).

USELESS FOR STORMS.

In the United States it has been found that, despite the strength of the cedar tree, poles of that wood cannot be used for telegraphic purposes. When cedar was in vogue it lasted but a short time, and investigation revealed the fact that the poles were the homes of whole armies of insects. Woodpeckers were not long in discovering that this was the case, and in hunting the insects they literally honeycombed many of the poles. Strong as was the cedar, it was attacked by foes both from within and without. When, therefore, there came tempests of hail and destroying storms, the poles were cast down to earth. So was it with Samaria, the proud crown of Ephraim. The people, being drunk and unsteady, yielded to the inward and outward assaults of temptation, and Isaiah foretold that they should be trodden under foot by the Assyrians, who would come as a flood of mighty waters (*vv.* 2 and 3).

CROWNS OF PRIDE AND GLORY.

In the Middle Ages, May-day frolics and the crowning of the May-queen were events of great importance throughout the land. The fairest maiden was selected, and when the garlands of hawthorn had been gathered from the country side, a bower was made wherein sat the chosen queen of the year. Though the maypole and many other associations of the day have now disappeared, the custom still obtains in some localities, including certain of the suburbs of London, to crown the best girl of the community, and honour her as the queen of the year. The practice of selecting by beauty of conduct is preferable to the old custom of choosing by mere skin-deep beauty. Isaiah promised to the residue of the people, that if they would be warned by Samaria, the Lord of Hosts should be to them a crown of glory, in contrast to the crown of pride of Ephraim. Jehovah would also be for a diadem of beauty, if the people of Judah would prove themselves worthy of such a reward (*v.* 5).

TEMPTED, SNARED AND TAKEN.

One evening a naturalist, who was in a car of the Great Wheel at Earl's Court, was astonished to see a golden-crested wren fly in at the window. The little bird was doubtless in the act of migrating south to winter quarters, when in crossing London, it was attracted to its doom by the glare of the electric light. Surely this is a picture, not only of individuals, but of nations, to whom the allurements connected with their high positions and privileges have proved a fatal fascination. Israel and Judah, tempted from the path of rectitude, would not regard the Word of the Lord. In later times the Roman Empire fell a victim to the glare of sin and uncleanness, and any nation, or individual of a nation, who becomes infatuated and led astray, may go, as did the people in the lesson, and fall backward and be broken, and snared and taken (*v.* 13).

Yellow Fever in Mexico.

Orizaba, which has always been a refuge for the coast people of Mexico in times of yellow fever, is now being ravaged itself by the awful scourge. Many lives, both native and foreign, are being swept away by it, and as many as possible are now leaving the city. It is thought that the visitation may continue until January, when cold winds may destroy the mosquitos which are supposed to have carried the infection.

Prayer is specially asked for Mr. Eglon Harris and his fellow-labourers, who are carrying on such a remarkable work with Orizaba as their centre. May they, their families, and the many native converts be graciously preserved!

W. H. Stanger.

Rockfield House, Barnstaple.

Spain.—A Protestant church has been built at Cigales on a site provided by a Spaniard, and opened under the auspices of the Spanish and Portuguese Church Aid Society. The reformers not only gave the site, but a house to serve as the residence of the local minister. On October 2 over 250 crowded into the solidly-constructed building—erected at the expense of Mrs. Blackden in memory of her son who died in South Africa—and followed with interest the service of consecration, the ordination of a minister by Bishop Cabrera, and the administration of the Lord's supper to over thirty communicants. The work began through a villager reading the Bible in his own language, and gathering around him a group of Christians who now form the nucleus of the worshippers. That the battle of religious liberty is by no means won in Spain is proved by the receipt of news that a young man in a village near Salamanca has been sent to gaol for seven days because he held a service in his house.

Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is Revival spread.)

Mr. Hugh Paton in Queensland.

MUCH interest has been aroused by Mr. Hugh Paton's mission in the Presbyterian church at Gladstone, Queensland. The congregations increased so much that the Theatre Royal was taken. A local paper says: "Mr. Paton, by his sympathy and kindliness, as much as by his eloquence, has won the hearts of the people. In Bundaberg the theatre doors had to be closed, and the people sent away. He proceeds to Childers, and, after one or two short missions, will begin a tent mission at Brisbane."

Miss Glover at Selkirk.

A fortnight's mission has just been concluded by Miss Kate A. Glover in the capital of Ettrick Forest. A grand work has been begun, many souls have been blessed, and the Kingdom has been added to daily by such as would be saved. The meetings have been under the auspices of the Railway Mission, whose members are thankful to the great Head of the Church for the seasons of refreshing sent them by the hands of the cultured young sister, whose ministry was very helpful to God's people, as well as much used in the conviction of the unsaved. The meetings will be continued, when the reaping time will, the saints are confident, bring in a bountiful harvest.

Rev. Dr. Torrey.

"The mission of Dr. Torrey and Mr. Alexander in Wellington and further South," says the *Christian Worker* (Auckland, N.Z.), "has been wonderfully owned of God in the conversion of souls and the stirring up of Christians. Hundreds during the Wellington mission found life in Christ, and the largest halls procurable have proved all too small for the mighty crowds that have nightly thronged to the services. Dr. Torrey's Bible readings and addresses have been delivered with great power, and the effect has been most wonderful, while added to this has been the singing of Mr. Alexander, whose faculty is not alone in his own ability to sing, but in his success in getting the congregations to join in and sing the Gospel to themselves."

Stratford Conference Hall, E.

At this well-known hall in East London Mr. Charles Cook preached on the last two Sundays with much encouragement. An old man of over seventy was blessed, and came again full of thanksgiving and praise. A father wrote thanking God for his daughter's conversion, and a mother wrote praising God for "answering prayer for her dear boy." A young lady writes declaring her joy in the Lord since Sunday week.

The afternoon addresses to believers were helpful to many. The audiences were very large. A number of the workers are stirred up to special work on Sunday mornings, and are to hold open-air services among the many men who attend a neighbouring district to see football played on the Lord's Day.

Haddon Hall, Bermondsey, S.E.

Messrs. W. Olney and F. S. Johnson have held an encouraging ten days' mission at Haddon Hall, Bermondsey New Road, S.E. The audiences were large, the attention profound, and the inquiry-rooms well filled. Many strangers were gathered in, and a large blessing experienced amongst the usual attendants and the young people in the Sunday School. The results were seen in a meeting of ninety persons who professed conversion during the ten days; of these only thirty-five were children under fifteen, all the others being adults and young people. Many others who handed in decision cards were unable to attend this meeting, and we believe that the above figures would be largely increased if all the results were known.

H. Kilvington Olney,
Sunday School Superintendent.

Manchester City Mission, Ardwick.

A fifteen days' mission of a helpful character has just been concluded in the above place. The missioner was Mr. Charles Noakes, of the Evangelization Society. Much earnest prayer prepared the ground, and filled the workers with a spirit of expectation and holy enthusiasm. The workers mustered well night after night for the open-air meetings. The inside gatherings were most encouraging, and increased the second week both in interest and attendance. Mr. Noakes preached with power the Gospel of the grace of God, and sought to arouse the conscience and convince the mind with scriptural truth. Many were the interesting cases of those who professed to give themselves to the Lord; the apparently respectable have entered the Kingdom, along with the drunkard, the backslider, and the profane. Another blessed result is the deepening of the Christian life of the workers, creating a greater love for souls, and a stronger desire for aggressive service. "The Lord hath done great things for us whereof we are glad," and we praise God that the work of the Holy Spirit has been so manifest among us. J. Bostock, Missionary.

Missions in Glasgow.

A fortnight's mission, held in Trinity United Free Church, Charlotte Street, conducted by Mr. Andrew Ferrie, has been signalized by much blessing. The minister of the church, Rev. N. Macpherson, speaks of the mission as having been the means of great refreshing to the people of God, in addition to the conversion of some who had wandered far from God. Mr. Ferrie, who is a business gentleman, is an earnest, capable Gospel preacher, and has done a great deal of good work in the City for years in different churches and missions. His services are much sought after.

At Govanhill, in Hermon Hall, Mr. W. D. Dunn has just finished a three weeks' campaign. Mr. F. Leith, the superintendent of the Hall, and a band of helpers, have nightly stood by him, and through the preaching of the Gospel light has broken in on the darkness of some. Mr. Dunn has spoken with all his accustomed energy, and has interested many by his earnest presentation of saving truth. J. C.

Leighton Buzzard.

A united mission has been conducted at Leighton Buzzard by Mr. Leonard Weaver, in the Corn Exchange. It was preceded by a week of prayer, when meetings held in the Free Churches of the town were attended by about 200 people nightly.

The Holy Spirit's power was manifest in bringing Christians into a spirit of unity and earnestness. Bible readings and young people's meetings were held as well as the nightly mission services. A limelight lecture was given on the evening of Saturday week to about 1,000 children by Mr. Pallett, and later Mr. Weaver also lectured. Two men's services were conducted on Sunday afternoons, when several hundred men heard earnest words touching the claims of Christ upon their souls and lives, but the greatest good has come from the young people's services and the nightly evangelistic meetings; in some cases several members of a family have decided for Christ. Husbands and wives, too, have been brought into the new life. The committee, representing all the Free Churches and pastors, are thankful that the Lord directed the steps of His servant into our midst, and desire the prayers of God's people that grace may be given to shepherd the young converts and lead them in the ways of truth and righteousness.

F. Parsons, H. G. Pearson, Hon. Secs.

Rev. J. Tolefree Parr at Carlisle.

Rev. J. Tolefree Parr has just concluded a united ten days' mission, held under the auspices of the Carlisle Free Church Council. Interest was well maintained and great blessing resulted. At the service the last Sunday night so great was the crowd many were unable to gain admission to the Drill Hall. Mr. Parr gave a series of afternoon Bible readings from Monday to Friday, which were well attended. One of the chief features of the mission has been the deepening of the spiritual life of believers; in fact, Mr. Parr is of the opinion that if it could be so arranged an ordinary evangelistic mission should be preceded by a mission specially to believers. He also believes that no great mission is complete without the "Trinity of Evils"—gambling, intemperance, and impurity—being specially dealt with. The first he dealt with at a mass meeting for men only on the last Sunday afternoon, and on the last Saturday night a temperance gathering was held which resulted in 126 pledges being taken.

Owing to the short duration of the mission, Mr. Parr was unable to deal specially with "Impurity," and had to be content with a few telling words on it during his address on gambling to the men. During the mission eighty-nine persons passed through the inquiry room. R.

Mr. William Collard has conducted services at the Lighthouse Mission, Wilford Road, Croydon. Some of the roughest of characters were gathered in; the people came, some hatless and some coatless, but the Word was reverently listened to, and there were striking cases of blessing. One man, who with his wife and several children were brought to the Lord, closed his shop on the Lord's Day, and was overheard praying that his neighbours might take note of the closing, and realize that he had begun to serve God.

Rev. John M'Neill in Ulster.

Under the auspices of the Presbyterian General Assembly's Committee on Evangelization, Rev. John M'Neill conducted a mission in Newtownards from the 19th till the 26th ult. The services were held in the First Presbyterian Church. The seating capacity of the church is about 1,400, but by using forms and chairs about 1,600 persons were accommodated.

On the closing evening the church was crowded half an hour before the time of the commencement of the service, and hundreds, to their disappointment, found it impossible to obtain admission. The ministers of the six Presbyterian Churches in the town worked most heartily, and took part from time to time in the services, and large numbers of the members of other denominations and of residents in the surrounding districts and from the towns of Bangor and Donaghadee came as was convenient. A deep impression was produced by Mr. M'Neill's strong and faithful preaching, whilst his genial personality endeared him to the great mass of the people. It is believed that much good has been done in stirring up the careless as well as in confirming the faith of Church members.

The next day, October 27, Mr. M'Neill began a mission in the Town Hall, Newry. The preacher showed his power of stating the old Gospel in terse, trenchant, and familiar language, and presented the truth both as an appeal to the intellect and the heart. With searching scrutiny, he compelled his hearers to examine their habits and dispositions, thoughts, and arguments; and to face the question of their own need of a Saviour. On the Tuesday evening the subject was found in the words that had been instrumental in the conversion of the late C. H. Spurgeon, "Look unto Me and be ye saved." Starting with a description of the scene in the Primitive Methodist Chapel where Spurgeon heard and obeyed that word, Mr. M'Neill proceeded to turn the eyes of his hearers to the Saviour crucified for their offences, raised for their justification, and mighty to save. The Wednesday evening address was based upon the opening of the eyes of the man who was born blind. It was, perhaps, the most impressive of all. There was a freshness and a vigour of imagination that captivated every listener.

The concluding meetings were held on the Sabbath, at 3-30 and the other at seven o'clock in the evening. In order to allow of their members attending this closing service, not only the two Presbyterian churches but also the Covenanting and the Methodist churches were closed. The hall was thronged, and the missioner spoke with power to the vast audience. Argument had been followed by illustrations, and illustrations had been followed by argument, and both illustrations and argument had been accompanied with most pointed appeals, and the people seemed not to know the time was passing. Mr. M'Neill closed with prayer, and before the meeting separated Rev. Wm. Wylie, as the oldest minister present, spoke a word or two of thanks to Mr. M'Neill for the mission, which he said would undoubtedly prove a great benefit to the churches and to the whole community.

In St. Paul's Presbyterian Church, Millwall (Rev. Wm. Ness), Mr. J. W. Moodie, soldier evangelist (of the London Evangelization Society), is conducting a most encouraging mission. The people are greatly interested, and attending in large numbers.

We have just concluded a fifteen-days' mission by Mr. A. Towers in the United Free Methodist Church, Glascote. Never have we seen such congregations in our church. Many have confessed the Lord Jesus Christ as their Saviour. Mr. Towers preached in a clear and emphatic manner, and his ministry was much esteemed. C.

The largest hall in Stirling was thronged on Sunday evening last at an evangelistic service, conducted by Mr. J. B. Wookey, who took for his subject John vi. 37. The occasion was one of deep solemnity as the preacher urged his hearers to seek the Saviour. Mr. Wookey told many pathetic incidents gathered during his long connection with Dr. Barnardo's Homes. W. B. E.

Mr. Charles Minor has conducted a series of evangelistic meetings in the mission church, St. John's parish, Tunbridge Wells. The attendances have been good, and it is believed that much blessing has accompanied the faithful preaching and singing of the Gospel. Mr. Minor continues his services in another part of the parish during the present week. G. E. Liebenrood.

In connection with the twenty-sixth anniversary of Shepherd Street Mission, Preston, Mr. Charles Mellor, of Newmillerdam, near Wakefield, has just concluded a twelve days' Gospel mission with much encouragement, some forty persons—young, middle-aged, and old—having decided for Christ under the gracious power of the Holy Spirit, while others entered into a deeper and fuller life. Mr. Mellor has a fund of rich, personal experience, which he gives out with telling effect, and is a strong advocate of Gospel temperance. J. Williamson, Hon. Secretary.

A correspondent writes:—"At Oyster Bay Township, East Norwich, Long Island, U.S.A., Rev. E. PAYSON HAMMOND has been assisting Rev. Robert Wasson, pastor of Wesley M.E. Church. At a Sabbath afternoon service, a good number of children yielded to the Saviour. Mr. Hammond on a subsequent day called at a neighbouring school, and while he was presenting to the children in tender words the great love of the Saviour, they were very deeply moved. All save one gave satisfactory evidence of simple child-trust in Jesus as their Saviour.

A fortnight's mission has been concluded by Mr. J. BENNETT ANDERSON at the Borough Road Mission Hall, Birkenhead. The power of the Spirit was felt, some of the unconverted were blessed, backsliders restored, and believers quickened. In one street, notorious for drunken squabbles, there has not been one disturbance during the mission. A Christian policeman says a spirit of quietness seems to have come upon the people, and many who for years the workers have been unable to reach have come nightly, and have accepted and are rejoicing in Christ. To God be all the praise. E. J. T.

At the Tabernacle, Whyteleafe, Surrey, the mission conducted by Mr. THOS. PAYNE, for which prayer was recently asked, proved a time of blessing. The addresses were full of the Scriptures, and on the subject of "Prayer" our brother was powerful. We have seen results, but are assured much more has been accomplished than what has appeared on the surface. The attentive congregations which gathered night by night in a village like this is in itself a proof of the Holy Spirit's working. As we asked for prayer we would as earnestly ask friends to join in thanksgiving. GERALD R. COULTAS, Pastor.

Under the auspices of the Free Church Council, Mr. "PADDY" NORMAN, the evangelist, from Newcastle-on-Tyne Wesleyan Mission, has concluded a ten days' mission at Old Hill, Staffordshire. Many sought Christ. On the Sunday evening the Methodist New Connexion Church was filled to overflowing. On Tuesday evening Mr. Norman conducted an evangelistic service in Hasbury (Halesowen) Primitive Methodist Chapel. The place was filled, and there were many inquirers. Throughout the mission Mr. Norman's knowledge of the Bible, and attractive delivery of the truth, were employed with striking effect.

At Bunyan Baptist Church, Stevenage, Mr. CHARLES GALLETLY, of the Evangelization Society, has just concluded a very successful fifteen days' mission. The lecture hall was well filled every evening. A marked feature of the meetings was the number of young men who came regularly throughout the mission. The closing meeting was held on Sunday, when the church was crowded in every part. Mr. Galletly spoke in the morning upon "The Second Coming of Christ," and in the evening based his discourse upon the words "In the beginning, God," from Gen. i. Following the after meeting, an informal praise meeting was held, when about twenty gave testimony to blessing received.

An eleven days' mission, conducted by Mr. WILLIAM LIDDELL, was held in the Friends' Meeting-house, Staines, from the 19th to 29th ult., inclusive. It was originally intended to close on the 26th, but, owing to the evident blessing and the fact that some were under conviction of sin, it was felt right to continue, with the result that the number of professed conversions was doubled. The numbers were well maintained, the attendance the last evening being double that of the first week-night. An encouraging feature was the number of men attending, on some occasions being one-half of the total, the proportion of conversions being almost the same. Bible readings were given every other week-day in the afternoon, and were well attended.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

REV. A. ALLAN.—Till Nov. 16, Eccles, Manchester.

MR. J. BENNETT ANDERSON.—Till Nov. 25, Evangelistic Mission, Londonderry, Ireland.

CANON HAY AITKEN.—Till Nov. 15, St. Albans, Bedford Park, W.; 15-Dec. 1, Emmanuel Church, Wimbledon.

REV. E. BALLARD-WARREN has several dates open for conducting evangelist missions in the early part of the year. Address: The Tabernacle, Brentford.

MR. CHAS. E. BARRACLOUGH.—Till Nov. 19, Stretton-under-Fosse, Rugby; 22-Dec. 3, London Docks, E.

MR. WM. BILTON.—Nov. 15-Dec. 1, Wesleyan Chapel, Standbridge.

MRS. BAEYERTZ.—Till Nov. 17, Anstruther, Fife; 30-Dec. 15, Wrexham, N. Wales.

MESSRS. R. G. BASS and W. MCNEILL.—During November, Friends' Home Mission, Tandragee.

MR. R. S. BRADBROOK.—Till Nov. 14, Y.M.C.A., High Wycombe; 15-24, Crewe; 29-Dec. 8, Thetford.

MR. J. BRUNTON, jun.—Till Nov. 15, Barrow-in-Furness; 16-30, Kendal.

MR. A. J. BOWEN.—Nov. 16-21, Swansea; 22-Dec. 2, Llanelly.

MR. JOHN COATES and MR. GEORGE BENTLEY.—Till Nov. 16, Salem Free Church, Berry Hill, Glos.

MR. GEO. CLARKE.—Till Nov. 17, Altrincham, near Manchester.

MR. T. W. CANNING.—Nov. 16-30, Gordon Hall, Liverpool; Dec. 7-21, Pittenwein.

MR. JACK COOKE.—Nov. 30-Dec. 21, Liverpool.

MR. W. COLLARD.—Nov. 15-Dec. 2.

MR. JAMES DIXON.—Till Nov. 14, Newtownards Methodist Church, Belfast; 16-28, Agnes Methodist Church, Belfast; 30-Dec. 12, Ballynafeigh.

MR. W. D. DUNN.—Till Nov. 21, Falkirk, N.B.

MR. G. FEAR.—Nov. 16-26, Cheltenham (Free Church Council).

MR. WILLIAM GROVE.—Till Nov. 17, Railway Mission Hall, Leyton Road, Stratford, E.

MR. AND MRS. ALBERT HARRISON.—Nov. 16-25, Filey.

MR. JOHN HAWKINS.—Nov. 16-25, Watford.

MR. J. S. HARRISON.—Till Nov. 30, Edinburgh Castle, Limehouse, E.

HOWARD STREET GOSPEL MISSION, Wandsworth Road, S.W., eight-days' mission conducted by Messrs. W. Vale, John Soames, John Dale, Rev. R. Copp, and others, Nov. 16-23.

MR. P. RUSSELL HURDITCH.—Nov. 15-21, Waltham Abbey Y.M.C.A.; 23-28, Shoreditch Y.M.C.A.; 29-Dec. 5, Woodford Y.M.C.A.

MR. NEWTON JONES.—Till Nov. 18, Sheffield; 22-Dec. 2, Great Yarmouth; 6-16, Kidderminster.

REV. J. JAMESON.—Till Nov. 16, Knottingley; 23-30, Great Ayton; Dec. 7, Broughton.

MR. and MRS. GEO. KELLY.—Till Nov. 16, United Mission at Ibstock.

MR. W. R. LANE.—Till Nov. 17, Burnley; 22-Dec. 1, Market Rasen; 6-15, Bristol.

REV. JESSE MAYO.—Nov. 15-28, Easton, Middlesbrough.

MR. R. MCLEAN.—Till Nov. 16, St. Helens; 26-Dec. 8, Mealsgate.

REV. JOHN MITCHELL.—Till Nov. 16, Pembury.

MR. A. Y. MCGREGOR.—Till Nov. 16, Addiwell, N.B.

MR. CHARLES NOAKES.—Nov. 16-30, Manchester; Dec. 7-21, Nuneaton.

MR. W. OLNEY and MR. SPENCER JOHNSON.—Nov. 30-Dec. 7, Wood Green Baptist Church.

MESSRS. PEPLER and EDWARDS.—Nov. 16-25, Primitive Methodist Chapel, Radstock.

MR. F. C. RANGER.—Nov. 30-Dec. 7, Falcon Grove Hall, Battersea.

MR. HERBERT POUT.—Till Nov. 16, Sittingbourne.

MADAME ANNIE RYALL sings the Gospel: Till Nov. 14, Croydon; 15, St. John's Square, W.C.; 16, Lewisham; 17, Gipsy Hill; 18, Tottenham; 19, Twickenham; 20, Percy Hall, Bermondsey.

MR. A. E. SIMS.—Nov. 15-30, Swansea (Young People's Mission).

GIPSY SMITH.—Till Nov. 17, Greenock; 22-Dec. 1, Barnsley; 6-15, Derby.

REV. JAMES SPRUNT.—Nov 15-17, St. Neots; 23, Stepney; 29-Dec. 15, Corsley, Wilts.

REV. F. C. SPURR.—Nov. 15-24, Barnoldswick; 30-Dec. 14, Kirkcaldy.

MR. H. STAFFORD SMITH is open to conduct Gospel services. Address, 27, Grosvenor Road, Manley Park, Manchester.

REV. J. TOLEFREE PARR.—Till Nov. 17, Ilford; 22-Dec. 1, Scarborough.

MR. ANTHONY TOWERS.—Till Nov. 23, Thurlestone, Yorks.; 30-Dec. 21, Penistone, Yorks.

MR. E. P. TELFORD.—Nov. 16-27, Crosshills, Yorks.

MR. HENRY THORNE.—Nov. 16-28, Oldham (Trinity); 29-Dec. 4, Hollinwood (Lancashire).

MR. F. H. TAYLOR.—Nov. 16-23, Hurstmonceaux.

MESSRS. WEAVER BROTHERS.—Till Nov. 14, Sutton Bridge; 16-21, West Walton; 23-28, March; 7-19, Wisbech

MR. J. WEEDON.—Till Nov. 21, Redruth; 22-Dec. 5, Parkgate, Rotherham.

MASTER FRITZ P. WOOD (of Dublin).—Till Nov. 14. Gospel Oak Hall, N.W.; 16-26, Carshalton; 30-Dec. 7, Y.M.C.A., Tralee. Ireland.

MR. MONRO COLLINGS.—Nov. 16-24, Y.M.C.A., Bath.

Requests for Prayer.

For Mrs. Meredith's Institutions, that guidance may be given as to premises for the mission.

For blessings upon the Ipswich monthly meetings, November 20; speaker, Rev. Charles G. Moore.

For Mr. Handley Bird's mission among the native Christians of Madras in November and December.

For a united mission at Ashstead, Surrey, by Mr. F. Chapman (Evangelization Society), November 16-30.

For the Mission at Dartmoor Convict Prison, November 16-23, by Captain Arthur Hanson, of the Church Army.

For blessing in connection with a mission at North Wroxall, commencing November 12, by Rev. J. Rees.

For three young men in the metropolis, that they may have strength to resist the temptations of strong drink.

For a mission to children at the Assembly Hall, Cubitt Town, E., Nov. 16-23, to be conducted by Mr. C. Dudley Smith.

On behalf of an evangelistic mission amongst men, to be held at the Cork Y.M.C.A., by Mr. Richard Hinde, Nov. 16-26.

For a mission to be held November 16-23 in Christ Church Mission Room, Coventry, by Mr. J. G. Stanger, of the Evangelization Society.

For a ten days' mission, to commence on Lord's Day next, in St. Thomas' Church, Edinburgh, to be conducted by Revs. G. H. Thwaites and R. P. Carroll.

A young Christian asks the prayers of God's children on behalf of her parents and friends, also for herself, that she may grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ.

For seventy-seven sermons to young men, arranged by the Leeds Y.M.C.A., to be delivered during the present month and December by the clergy and ministers of nine evangelical denominations.

For a mission to be conducted by Miss Cook and Miss Fisher, of Colwyn Bay, in the Mission Hall, Gay Street, Scotland Road, Liverpool, November 22-December 1, that sinners may be converted unto God.

For God's help in a critical situation at Colombo, Ceylon The Y.M.C.A. there is offered a splendid building site, and more than two-thirds of the money required for the much-needed building is provided for—site and money promised being conditional on full amount being raised. Earnest prayer is asked that this great opportunity may not be lost.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS. — J.T.G. C.M.H. S.V.S. G.J.J. J.U. McL. G.F.H. S.F.C. E.H. B.H. W.B.R. J.M. J.P.F. V. M.S. C.H.B. G.L. Miss C. P.R. G.H.McL. F.W.H. J.S.J. Mrs. A. E.R. G.R.C. A.P.F. F.A. J.A.McH. F.R. B.G.D. R.W.T. C.D.S. G.B.P. W.B. Mrs. G. M.A.R. N.G.M. J.B.P. T.M. J.S. E.E. W.G.P. C.P. H.W.H. S.H.S. A.G.M. E.S.N. E.F. F.C. F.L. F.C.S. J.B. H.C.M.P. M.K.P. O.J. A.H. J.F. G.C. D.B.G. D.H. A.H. P.J.S. J.E.M. A.G.W. J.N. C.McD.C. F.D. C.M. E.M.H. C.E.L. J.S. A.M. E.C.N. H.G.P. H.L. S.H. A.H.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Wrexham Parish Church has just been restored at a cost of £10,000, and during the present week thanksgiving services are being held therein, the preachers including the Bishops of Bangor, St. Asaph, and Lichfield.

In explanation of the statement that certain C.M.S clergy at Sierra Leone were members of the E.C.U., the *Sierra Leone Messenger* says: "Several clergy had joined because they thus received religious papers and secured friends, but hardly in any case had they made a study of what this Society was advocating, and most of them, if not all, who belonged, have now resigned on being shown the position the E.C.U. holds in England,"

At a recent meeting the Governor of Newcastle Prison said:—"As a proof that the various agencies which are working for the reform of the criminal are not labouring in vain, I may say that there was a decrease of over 300 in the committals to Newcastle Prison during the first half of this year, as compared with the same period in 1901, and the Church Army, by its organizations, its Labour Homes and Prison Missions, has contributed in no small degree to bringing about this result."

The Bishop of Kensington presided on Friday last at a meeting held in the Portman Rooms, Baker Street, W., on behalf of the London Diocesan Police-court Mission. Rev. J. H. A. Law, secretary, stated that the mission employs thirteen missionaries, who are assisted in their labours by eight mission women. During the past year 25,349 visits were paid to offenders and police-courts, 2,012 cases were dealt with at the request of magistrates, and 747 men, women, boys, and girls were placed in situations. Sir Albert de Rutzen, chief metropolitan magistrate; Mr. S. Billington, missionary at Teddington, Sunbury and Staines; and Rev. E. A. Stuart, vicar of St. Matthew's Bayswater, also spoke.

Congregational.

Rev. Herbert J. Crouch has completed twenty years as pastor at Hersham, near Walton-on-Thames. Since his settlement about 220 persons have joined the church, and over £1,500 has been spent on enlargement and renovation.

Rev. Percy E. Bignell (late of Harley College), who was sent out to South Africa in June last by the Colonial Missionary Society, has been appointed to take charge of the large native work at Heidelberg, Cape Colony.

Rev. Samuel Naish has accepted the pastorate of Friernhay Congregational Church, Exeter. Rev. Samuel Wilson, who for some time has been connected with the work at Friernhay, will be associated with the new pastor as assistant minister.

Rev. Dr. Caleb Scott, chairman of the Congregational Union of England and Wales, will retire from the principalship of the Lancashire Independent College, Manchester, at Christmas. For some time past Dr. Scott has been unable, on account of illness, to resume the duties of the principalship.

Baptist.

Pastor A. G. Mann has entered upon work as assistant to Rev. George Freeman at Westbourne Grove Chapel, W., for a period of six months.

Thank-offering Day at Chatsworth Road Church, West Norwood (Rev. Archibald G. Brown), realized £250. A house at the seaside has been offered rent free as a seaside home for the deserving poor of the church.

Rev. Charles Spurgeon has intimated his intention to resign the pastorate of the church at South Street, Greenwich, S.E., at the end of six months. This is the only church of which Mr. Spurgeon has been pastor, and he has held the position since 1879.

The resignation of Rev. G. Simmons, of Sidcup, is announced. In his letter to the church Mr. Simmons expressed his appreciation of the many tokens of love that he had received during the thirteen years of his ministry Mr. Simmons proposes to take a rest, and, when he feels sufficiently strong, to again take a pastorate.

At Wraysbury Chapel, Bucks, a recognition service in connection with the settlement of Mr. W. Blair Neatby, M.A., as pastor, was held on Thursday, the 6th inst. Pastor Jas. Stephens, M.A., of Highgate Road, presided, and gave an address on the threefold recognition of a minister—by his fellow-ministers, by the Church, and by God. Addresses were also given by Rev. Edward Brown, of Surbiton, and Rev. H. Gookey, of Staines. The meeting was well attended.

At Tower Street Church, West Hartlepool, Mrs. George Pyman has just re-opened the church and schoolroom, and also opened the new halls adjoining in Archer Street. The schoolroom has been enlarged by the addition of another story with eight class-rooms. Halls for young men and young women, respectively, have been erected, while the church has been thoroughly renovated. Rev. D. P. Packer preached the dedicatory sermon, and at a well-attended public meeting addresses were given by Sir Christopher Furness, M.P., the pastor, Rev. A. W. Curwood, and other friends.

Rev. H. E. Stone, the president of the Baptist Board, is making great efforts to increase its usefulness and interest, It has been arranged to hold meetings during the winter for the study of the Minor Prophets. Many ministers assembled recently at the Mission House, Furnival Street, E.C., at the first of these meetings, when a very able and interesting paper was read by Principal Gould, M.A., on the prophet Amos. The Baptist Board is a kind of Ministers' Fraternal. Its origin is lost in obscurity, but the minutes show an unbroken series of meetings from January 20, 1723.

On Thursday, October 30, the second anniversary of Rev. Percy J. Smart's settlement as pastor at Hornsey Road Baptist Chapel, N., was celebrated. A large congregation assembled for the public meeting which followed, presided over by Rev. James Stephens, M.A., of Highgate Road. Other speakers were Rev. G. D. Hooper, of Bournemouth, and Mr. Charles Cox. All these friends delivered inspiring and helpful addresses. The secretary reported that thirty-four members had been added during the year, making a total of seventy-two during the present pastorate. The meetings were most hearty and enthusiastic throughout.

Methodist.

Considerable progress is being made with regard to the payments of promises made to the Wesleyan Methodist Century Fund. Up to date 559 circuits have remitted to the central office in London the full amount they had undertaken to raise. The total amount received by the central committee in London is £913,580. The Chislehurst circuit heads the list with a contribution of £13,077.

The ninth anniversary of the Newcastle Wesleyan Mission, the third at its new headquarters, has been held. On the Sunday Rev. H. Howard May was the preacher. The three congregations testified to the hold that God has given him on the hearts of Newcastle folk. On the Monday Rev. Samuel Chadwick, of Leeds, preached to a full congregation in the afternoon, and at the night meeting Rev. D. L. Pawson (Superintendent of the Mission) gave a report glowing with enthusiasm.

Owing to the promise of Miss Fowler, of Liverpool, to give the sum of £20,000 for the founding of a new branch, the committee of the Wesleyan Children's Home and Orphanage propose to erect a building in the north of England to accommodate 300 additional children. They also have before them a proposal to erect a convalescent home for crippled children by the sea. Towards this project Mr. Joshua Locke, of Southport, and Mr. John Cory, of Cardiff, have promised £500 each if an additional £4,000 be secured.

The Wesleyan Methodists of Bristol have inaugurated a Forward Movement by holding services in the People's Palace on Sunday evenings. The venture has met with striking success. For the present the sermons will be preached by various ministers in the city, but the pastoral work is under the guidance of Rev. Albert Evans. At the opening meeting one speaker urged the desirableness of opening every theatre and music-hall in the city on Sunday evenings for evangelistic services.

Presbyterian.

Rev. P. Carmichael, who has just closed his pastorate of the church at Highbury, N., which he held for eighteen years, has been invited to take charge of the congregation at Enfield.

An iron church which has been erected in Ellesmere Road, Sheffield, in connection with the church extension scheme of the Yorkshire Presbytery, has been opened by Rev. Richard Leitch, of Newcastle. It takes the place of a mission station which during the past four years has been in charge of Rev. A. Aldridge, who will be the minister of the new church.

The anniversary services of the church at Ellison Street, Jarrow-on-Tyne, have been conducted by the Moderator of Synod, who preached deeply interesting and eloquent sermons morning and evening. In the afternoon the Moderator visited the Sunday fellowship class, and expressed himself greatly pleased both at the number and spirit of the members. This class is conducted under the presidency of Mr. William Golder, and forms a very efficient link between the Sunday-school and the church for young men and women.

Salvation Army.

During the coal strike in America the Army opened cheap coal depots for the poor, and thus relieved the needs of thousands.

The Premier of Ontario presided at General Booth's meeting in Toronto; 20,000 people attended the meetings held in the Massey Hall. So great were the crowds that the police had to barricade the approaches.

Since the death of Mrs. Goddard, of Stockton-on-Tees, the Mission associated with her name has been wanting a leader. The committee have now secured Mrs. Ada Surtees for the post. Mrs. Surtees has notable gifts for evangelistic work, and has laboured long and successfully in soul-winning in different parts of the country. An important branch of her work will be the Police Court Mission.

On Sunday last the 160th anniversary of the Church of the United Brethren was celebrated by a special service in our Fetter Lane Chapel. Rev. J. T. Waugh presided, and short, excellent, earnest addresses were given by Bishop J. H. Edwards, Rev. R. Elliott, Mr. G. Hieber, of High Barnet, and Mr. A. F. Mordaunt Smith. The collection was devoted to the Home Mission Fund.

A stirring prayer-meeting was held on Saturday, November 1, at Miss Child's "Welcome Home for Sailors," Canning Town, when many Christians pleaded till midnight for a revival in their own souls, in the souls of others, and for many conversions. The same subject was continued at the muster of the "Christian Lifeboat Crew" on Tuesday, November 3, when the text for the month given out by Miss Child was, "Wilt Thou not revive us again?" Mr. Wm. Luff, Mr. James Owen, and many others spoke with earnestness, and there is much expectation for blessed results.

Fallen Asleep.

Mr. Edward Brown Spence, of Darlington, aged seventy-seven.—Rev. Thomas Thomas, of Goodshaw Baptist Church, Rossendale, Lancashire, aged fifty-three. After a five years' pastorate at Carmarthen, he settled in 1884 at Goodshaw, where his ministry brought much good to the church.—Rev. E. Roxburgh, M.A., B.D., minister of King Street Presbyterian Church, Oldham, aged thirty-nine. Two years ago he was Moderator of the Manchester Presbytery, and at the time of his death was Moderator of the vacant session at Blackburn.—At Bishopscourt, Miss Reeve, daughter of the Bishop of Meath, an earnest Christian worker.—At Ballyeaston, co. Antrim, Rev. Andrew B. Porter, Presbyterian minister, aged seventy-eight years.—At Ballineen, co. Cork, Rev. William Bell, M.A., rector of Killmeen, suddenly, aged forty-one years.

The Love of God.—Love uniteth the lover and the beloved. Love is the desire of the heart, ever thinking on that which it loveth. Love is a stirring of the soul to love God for Himself, and all other things for God. This love putteth out all other love that is against God's will. Love is a right will, turned from all earthly things, and joined to God—without departing, accompanied with the fire of the Holy Ghost; far from defouling, far from corruption, to no vice bowing, high above all fleshly lusts, ever ready to the contemplation of God. Without love no man can please God, with it no man sinneth to death. The child of the fiend it maketh the son of God, and partaker of the heritage of heaven.—*John Wickliffe.*

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Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* The Christian, *and transmit, donations sent to them in aid of any accredited Societies and Missions. To remove a misapprehension, it is added that no charge of any kind is ever made on such donations.*

Foreign Advertisements. The proprietors of The Christian, having regard to the fact that certain persons on the Continent use the columns of English papers for inserting advertisements of an apparently innocent character, but with an evil purpose in view, find it necessary to require references with advertisements for the services of young women in any capacity. This is obviously in the interest of *bonâ fide* advertisers and of those to whom such advertisements are addressed. All persons answering such advertisements in any paper should also require full references before entering into negotiations.

The Visit of the Kaiser. Anything that will help to destroy the ill-will existing between this country and Germany is to be heartily welcomed. It is useless to disguise the fact that Anglophobia has greatly increased during the last three or four years among the subjects of the Kaiser. If certain extreme German statesmen and certain rabid journalists could have their way, there would speedily be war between the two peoples. The presence of the Kaiser amongst us ought to do much good. The Bishop of Ripon plainly said this in his sermon before the Royal Family at Sandringham. It is the business of Christian men to do all possible to foster the feeling of goodwill between two nations so closely bound together by blood and temperament as England and Germany.

The Government and the Education Bill. On every ground it is exceedingly regrettable that the Government has resolved, by its application of the "compartment closure" to the Education Bill, to practically stifle all free discussion concerning a measure to which a considerable part of the country is determinedly opposed. It is an unprecedented thing to do, and the doing of it only makes it more clear that private, and not public, interest is behind it. To plead "urgency" is irrelevant. If the present system has worked well for thirty-two years, why this excessive haste to rush through a measure which, at one blow, will overturn what has proved beneficial for a third of a century? Mr. Balfour has plainly shown his hand; he will listen to nothing, nor will he heed the voice of the recent elections, nor the protests of several millions of voters.

Dr. Chavasse's Firmness. The Bishop of Liverpool, in delivering his charge to the clergy of his diocese, made it clear that he intends to deal quietly but firmly with those recalcitrant clergymen who "hold almost every Romish doctrine, and yet contrive to satisfy their consciences that they can honestly remain in the Church of England." The policy of inactivity is simply cowardly; that of prosecution has failed conspicuously; but the policy of Dr. Chavasse in resorting to episcopal excommunication will not fail of its purpose, for it hits the nail on the head. His lordship simply declines to assist at their services, to preach in their pulpits, to confirm in their churches, or to license any assistant clergy, where these Romish practices prevail. It is the only thing to do, and it is surprising that other Bishops, who have spoken so strongly against these practices, have not done the same. When action of this kind is taken, Evangelical Churchmen will believe in the sincerity of the frequent lamentations that have been made.

A Trenchant Charge. In the *Ladies' League Gazette*, Chancellor J. J. Lias gives excellent expression to the growing dislike of the laity to the growing pretensions of the priest in English life:—

> The intelligent layman will never look up to a man—and there are too many of them just now—whose attention is fixed on vestures, postures, and gestures, and who is unhappy and uncomfortable at services in which his favourite vestures, postures, and gestures are not permitted. The intelligent layman will never believe that if he partakes of a cup of tea and a piece of bread and butter before partaking of Holy Communion he is guilty of mortal sin—a sin, I presume, therefore, which is on a level with murder and adultery. You will never persuade him that it is his duty to confess his sins in the minutest detail to a priest, and that if he neglects to do so there is grave doubt whether his sins will be forgiven at all. His mind is on a different plane to that of the clergyman whose teaching is of this description. There can be no sympathy between them on religious subjects.

The Children's Confessional. Those who disregard the lessons of history and look with equanimity upon the subtle introduction of the Confessional into a section of modern religious life, may well take warning from the extracts from a sermon recently preached at St. Barnabas, Oxford. The preacher, dealing with the question whether young people ought to go to confession without their parents' leave, answered it Jesuitically, and actually pointed to "the child Jesus," who on one occasion tarried behind in Jerusalem "though Joseph and His mother knew it not," as an illustration of the thesis that there may be circumstances under which "parental authority must bow to that of the power which created it." Of course, it follows that the priest must decide when the child must "say its prayers" or "attend to other religious duties" against its parents' will. Here as elsewhere, the priest in so-called "sacramental confession" breaks through the sacred barriers of the family, and aims at the man and the woman through the child.

The Test of Missionary Effort. The article by Mr. Eugene Stock on "Missions" in the new supplementary volume of the *Encyclopædia Britannica* is full of striking and convincing facts regarding the many and happy fruits of missionary effort; but there is a weighty passage against measuring their benefits by the mere outward results. Mr. Stock says:—

> Results, however desirable, are no certain test of a mission doing its work. A mission in Persia, with its handful of converts, has, on this view, as much right to support and appreciation as a mission in southern India, with its tens of thousands. Again, on the hypothesis that Christianity is true, the statistics at a particular period are no test of success at all. For in them the dead are not counted; and the converts who are already dead are—at least in respect of individual salvation—the surest of results. If, however, we are to take statistical returns for what they are worth, it is estimated that the Christians in heathen lands gathered by Protestant missions probably amount to four millions, and . . . a similar total may be ascribed to Roman Catholic missions, making eight millions in all. This, however, includes adherents still under instruction for baptism, and their children. The inner circle of communicant members is not more than one-third of the total.

These wise words will find their way into minds that otherwise know little of the priceless boon to civilization as well as religion which has come through the missionary efforts of the last century.

The Supreme Place of Atonement. That a fresh interest is being shown, not only in the life and teaching of Christ, but also in His atoning death, is manifested by the appearance of fresh works on that ever-fruitful subject. One of the best of these is Dr. Denney's newly-published volume on "The Death of Christ," the special emphasis of which may be inferred from the words with which the work closes.

> The more one dwells in the New Testament, and tries to find the point of view from which to reduce it to unity, the more he is convinced that the Atonement is the key to Christianity as a whole.

This is a "note" of the Gospel that has been sadly neglected of late, for the human life and teaching of Jesus has bulked so largely in the preaching and theological literature of the time that the dark event of Calvary, through which so much light has streamed on sin and redemption, has been, for the time, largely ignored, and relegated to a secondary place in the thought and worship of believers.

The Liverpool Religious Census. The *Liverpool Daily Post* has published the results of a census of church attendance taken on November 2. The figures are very striking. During the decade from 1892, the percentage of attendants at public worship has not kept pace with the growing population, so that, while actually the number of attendants is greater than ten years ago, there is, proportionately, a decline in numbers. Only about one-seventh of the population was present at the evening services in the city. We do not refer to this census in any pessimistic spirit, but we think it ought to make, not only Liverpool Christians, but Christians everywhere, seriously think. It is curious to note how the daily newspaper is taking up the matter of Church attendance. We have had quite a number of similar investigations lately, and we believe that London is shortly to be canvassed in the same manner. Some good will be done if the Church is really awakened to the fact that the great majority are outside her doors. It may be that this revival of the religious census is one of God's ways to drive the Church to prayer and to renewed endeavour for His kingdom.

The Lone Young Men of London. We heartily welcome another of the practical schemes for sheltering the lonely young men of London from the temptations of the city, and providing for them something like home life away from

home. This latest attempt, supported by the Bishop of London, provides in a healthy suburb high-class accommodation for young men with the advantages of recreation and library and healthy society. There is to be no element of charity in the scheme—it will be upon a sound commercial basis. There is no doubt that thousands of young fellows go wrong for lack of healthy society in what has to be to them home life. The solitude of single lodgings drives many men upon the streets, and sends them into the jaws of temptation. A life that lacks the natural element of sociability is bound to be the opposite of healthy. Great numbers of young men who come up to London have been associated in the country with church or Sunday-school, but in the city they soon drift off unless they are held on the social side, as they were in the country. It is surely the work of the churches to claim and to hold these young men, by securing for them as far as possible, society which is safe and healthy.

Alcohol and the Army. The letter of the Archdeacon of Gibraltar in last Thursday's *Daily News* upon the consumption of alcohol in the Army, is a startling piece of writing, and to many people its revelation will come as a most painful surprise. Our statesmen and judges are always deploring the fact that drunkenness is rampant, yet it is clear that both in the Navy and the Army the authorities are unblushingly training men to be victims of alcoholism. Archdeacon Govett points out that despite the strong evidence adduced by Lord Napier and Lord Wolseley as to the criminal effects of alcohol in the Army (nearly 90 per cent. of the crime being attributed to it), and despite the evidence of statistics, science, and experience, the lads of both our Army and Navy are daily dosed with intoxicants. The marine, at the age of twenty, is served every day with his tot of rum, and cheap drinking canteens are regimental institutions. Until these customs, supported by high authority, are destroyed, we shall have the shameful vices which send men to hospital or prison flourishing both in the Army and the Navy What is the use of "discipline" for the body, if there is no discipline applied to the appetite?

Drink and the Drama. Is there any basis for the plea so generally put forward that the sale of intoxicants at places of public amusement is called for in the public convenience, and is carried on in deference to the public wish? In a recent case in which the licensing authorities of the London County Council wisely refused a drink licence for a theatre, it was stated that since the Council had enforced regulations preventing the sale of intoxicants in this and other places of amusement, the houses where the restriction is applied are "among the most successful." But constant vigilance is needful. It is a common trick of lessees of new buildings to obtain a licence in the first instance, on the ground that no drink is to be supplied, and, a year or two later, to apply for a drink licence on the plea that they should be put on the same footing as others which possess it.

A Belgian Band of Hope. The managers of the Public School System in Belgium some years ago adopted a very practical way of helping the temperance movement in that country, and their method is one which might with advantage be followed in these islands if we had an administration less tied to the drink trade. In Belgium there is an annual "pledge day" in the schools, when the parents are requested to attend, and each scholar who has reached twelve years of age is invited to take a pledge of total abstinence from intoxicants for eight years. It is found that most of the young people remain faithful to their engagement even after the period has expired, and that a great army of total abstainers is thus being formed throughout the country. In Belgium, however, the welfare of the people is considered paramount to that of the brewer and distiller, and of greater importance than a revenue based largely upon degradation and crime.

Death of Rev. Hugh Price Hughes.

FROM the front rank of preachers of the Gospel in this country the form of one of its most popular members is missing this week. Though he has been suffering from ill-health for a year and a half, the home-call which came to Rev. Hugh Price Hughes was yet startlingly sudden in character.

In the afternoon he attended the autumn session of the Christian Conference — an organization with which he had the warmest sympathy—at Sion College, Thames Embankment, when Mr. Percy Bunting read a paper, prepared by M. Paul Sabatier, on St. Francis of Assisi and the Twentieth Century. At that time he appeared in his usual health. He left for home in company of one of the Sisters of the West London Mission; but before he had walked far he showed symptoms of faintness. The Sister promptly called a cab; but before reaching his own house Mr. Hughes had lost consciousness, which he never recovered. He was carried to his room, and the doctor summoned; but the great Wesleyan leader was beyond human aid. He breathed his last within an hour of reaching home.

Born at Carmarthen, this great preacher was the son of the late Mr. John Hughes, a prominent man in the town—surgeon, coroner, senior magistrate, and chairman of the School Board. The grandfather was a distinguished Wesleyan minister, the first Welshman ever elected to the "Legal Hundred," the supreme, authoritative council of Methodism. It was from this fiery old Welsh orator, that the name "Hugh" was derived, and from him, doubtless were also inherited those qualities of mind and temperament which once led a local preacher impatiently to describe him as "the firebrand of Methodism."

The career planned for the boy by his parents was a legal one. At school in Swansea, however, he "found Christ," and forthwith made new plans for himself. With a premonition of the directness which marked his later preaching, he at once announced to his father his desire to be a Wesleyan minister. This was a source of no disappointment at home. The father, who had remained true to the Church of his youth at a time when a heavy price had to be paid for the privilege of nonconformity, rejoiced in the fact that his promising eldest son should thus devote himself to the preaching of the Gospel.

From the first, Mr. Hughes was a believer in the printed message, his earliest effort in definite Christian work taking the form of tract distribution. He obtained from the Religious Tract Society a shillingsworth of tracts, and remembered to the end the glow of delight that thrilled him when he received the packet. Then he called at a cottage not far from the school, and asked leave to conduct a Gospel service there. Consent was given, a bargain come to as to remuneration, and arrangements were completed. Two school-fellows helped all they could, and the preacher of fourteen found himself telling the old, old story, of which he never grew tired, to an audience of six or seven old people. The text was, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

He never looked back. His trial sermon before the district meeting was preached when he was about seventeen. So youthful was his appearance that when he went on one occasion, with two companions, to keep an appointment as local preacher, the chapel keeper thought the boys were "larking," ordered them to go and sit in the gallery, and admitted afterwards that he had intended to keep a sharp eye on them to prevent anything of the nature of mischief.

Receiving his theological training at Richmond College, Mr. Hughes proved his scholarship by graduating at London University. His first circuit appointment was at Dover, and his years there are remarkable for his first appearance as a temperance advocate. The itineracy system took him in turn to Brighton, Tottenham, East Dulwich, Oxford, and Brixton.

The name of Hugh Price Hughes will, however, always be thought of in connection with the West London Mission. That method of work had been adopted in the East End, but it was left for him to demonstrate that it could be successfully carried into and adapted to the needs of the West End also. The difficulties to be overcome were immense, but those who are familiar with the efforts carried on at St. James' Hall and its offshoots are full of gratitude to God for a leader who had the courage of his convictions.

The editorship of the *Methodist Times* would have been enough to fill up the life of any ordinary man, but with him it has had to rank only as one of a number of activities. He has, however, used his journalistic opportunity right well. The Gospel has ever been kept in the forefront; social and temperance questions have been helped forward with great power; such denominational movements as the spread of the great "Missions" and the Twentieth Century Fund owe very much to his advocacy, and a very determined stand has been made in the matter of the Education Bill.

A subject on which Mr. Price Hughes pondered long and deeply was the possibility of the union of Christian churches. In 1892 he brought forward at Grindelwald a scheme for the reconciliation of Dissenters with Churchmen; but when it became evident that there was no hope in this direction, he became one of the prime movers in the union of the Free Churches, being one of the earliest presidents of the National Council. He was deeply impressed with the idea that the Christian Churches were not aware how mighty they would be if they would only "pull together." They could, he said on one occasion, prevent war and bring about many beneficent reforms if they would do so.

TRIBUTE FROM MR. HENRY VARLEY.

A born leader, his sanctified manhood was world-wide in its sympathies, power, and outreach. Upon whom shall his mantle rest? Where are the young men who, perchance, like Elisha of old, are saying, "My Father, my Father, the chariots of Israel and the horsemen thereof," and shall say, "Here am I, send me, send me," if by any means we can do something to fill the sad gaps that are made as the leaders are gathered home? Our deep sympathy with the beloved widow and family, as with the great people among whom he was a prominent leader, is heartily but sorrowfully tendered. May our Great and Living Lord's voice be heard again by us all, "I am the resurrection and the life, he that believeth in Me, though he were dead, yet shall he live, and he that liveth and believeth in Me shall never die." Death, indeed, to those who are in Christ is swallowed up in victory. Wherefore comfort one another with these words. Farewell for a little, beloved fellow-labourer, till the resurrection morning breaks, and the shadows flee away.

"Rome and the Schools."—Last week's issue of The Christian, containing the cartoon representing the growth of Romish power, is still on sale. Copies may be had for distribution in quantities at special rates. Apply to Messrs. Morgan and Scott.

The Outpoured Spirit.—5.

SAMARITANS AND GENTILES.

I WISH heartily to recommend to all who are seeking the abiding fulness of the Spirit for themselves, or urging it on others, a brief manual entitled, "The Threefold Secret of the Spirit." It may be obtained freely on application to "Regions Beyond Missionary Union Publication Department, Harley House, Bow, London, E." Its issue is supported by voluntary offerings. Its point of view and its exposition is precisely that of these papers, although it had not been read before the earlier ones were written.

The distinction between the Incoming of the Spirit the moment we believe, and the Fulness of the Spirit consequent upon "the absolute, unqualified surrender of our life to God, to do His will instead of our own"—whether this takes place at conversion or, as is far more frequently the case, at a subsequent time—I heartily accept and endorse, as well as (speaking generally) the teaching of every chapter. It is a luminous and enlightening essay; I would that every Christian might read and study it, meditate on and give himself wholly to the truths propounded and proved in it; read, mark, learn, and inwardly digest them; that his progress may be manifest unto all. In doing so we shall acquire an ever-deepening conviction of our need, and an ever-increasing assurance of the possibilities of victory over the world, the flesh, and the evil one.

There is, however, one passage in which I think an inadequate and incorrect view is taken of the first preaching of the Gospel in Samaria. See page 36 of the pamphlet. The narrative is used only as an illustration of a truth; therefore it is not the point made, but only the illustration, which fails. The passage reads as follows:—

> Take the case of the Samaritans recorded in Acts viii. 5-25. "Here," it is said, "we are distinctly told that they believed Philip as he preached Christ, and that they were baptized" (*v.* 12). True, there certainly was at least an intellectual belief in the Lord Jesus Christ. Why, then, was the Holy Ghost not received? Since, as we have seen, God distinctly says that He will be received if men but repent and believe, the fair inference would be that they had not honestly repented. We believe this to be a case where the other condition was lacking, even though they professed faith in Christ. This was surely the case with one of them. For Simon, the sorcerer, had professed belief and been baptized at this time (*v.* 13), and yet Peter declared to him, "Thy *heart* is not right with God."

To make Simon the representative of all who believed at Samaria contradicts the statement that they had received the Word of God, which Peter and John did not call in question. No one can receive the Word of God without repentance. It also entirely misses the significance of the facts.

In order to the comprehension of this vital subject of the gift of the Holy Spirit, we must reflect that three questions naturally and inevitably arose after Pentecost.

1. The 120 who, according to the Lord Christ's promise, were baptized in the Holy Ghost on the day of Pentecost (Acts i. 5; ii.) were all Jews. Could it be that Samaritans should be made to participate in the same baptism? And, if so, would the Jewish believers recognise them as brethren beloved, partakers of the benefit? For Jews had no dealings with Samaritans.

2. Would it be possible that uncircumcised Gentiles, whom the Jews regarded as "dogs," should receive the gift of the Holy Ghost, and become fellow-members of the Church of God, on an equal footing with the Church of the elect nation, baptized on the appointed day of Pentecost?

3. What is the faith which justifies the believer, and secures the gift of the Holy Ghost?

4. To which another question may be added. Even supposing that Samaritans and Gentiles could have received the promised Spirit, had not the day passed, the fiftieth day from the resurrection, the day after the seventh Sabbath, the day on which the promised Spirit was poured forth? (Lev. xxiii.)

It may not have occurred to the Jews at Jerusalem to ask these questions. It seems probable that they may have occurred to the angels, who earnestly desired to look into the things of the Gospel. But in any case they were in the mind of God, and were successively answered by events recorded in Acts viii., x., xviii., xix.

THE SAMARITANS.

1. "The Jews have no dealings with the Samaritans." "Thou art a Samaritan, and hast a demon." "Shall we call down fire from heaven and consume them, as Elias did?" These passages show the estimation in which the Samaritans were held by the Jews, and suggest that nothing less than a great persecution would have led to the evangelization of Samaria by the Jerusalem Jews. Even then, it was the Evangelist Philip, of Cesarea, who carried the glad tidings to Samaria. We may well conclude that there would have been a very strong Jewish prejudice against receiving the Samaritans as brethren beloved, partakers of the benefit of the outpoured Spirit. Therefore the wise grace of God so ordered it that Peter and John, the two chief Apostles, should be sent by the rest of the Apostles to Samaria, and that that mongrel people, hitherto so bitterly despised, should receive the Spirit in answer to the prayer and by means of the laying on of hands of the apostolic deputation from Jerusalem itself.

This, I think, sufficiently shows that the falling of the Spirit on the baptized believers at Samaria was delayed for a special purpose, so that He might be received in such wise that Samaria's share in the fulfilled promise might never afterwards be called in question.

THE GENTILES.

2. "And He said unto me, Depart, for I will send thee far hence unto the Gentiles. And they gave him audience unto this word, and then lifted up their voices and said, Away with such a fellow from the earth, for it is not fit that he should live." "Not so, Lord, for I have never eaten anything that is common or unclean. . . . Of a truth I perceive that God is no respecter of persons." "Then hath God also to the Gentiles granted repentance unto life." These passages indicate the intense and deeply-rooted exclusiveness with which the Jews regarded the Gentiles. Therefore Peter's trance and Cornelius's vision. Therefore spontaneously and unexpectedly "the Holy Ghost fell on them (says Peter) as on us at the beginning."

That God should have dealings with the despised Samaritans on the same terms as with the Jews themselves, was a sufficient shock to ancestral and educational pride; but that the middle wall of partition should be broken down, and Gentile dogs enter the garden of God, would seem a superfluity of naughtiness to the inhabitants of Jerusalem and men of Judah. "For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah His pleasant plant."

How gradually this weed of Judaism was rooted out of Peter himself, his blameworthy trimming at Antioch bears witness; and how it troubled the early Church is abundantly evident in the Acts and the Epistles.

While, therefore, it was in answer to the Apostles' prayer that the Samaritans received the Holy Ghost, it was by God's own act and deed from first to last, and in marked contravention of all precedent, without their waiting, without their praying for it, without baptism, without laying on of hands, while Peter spake—yea, while he began to speak, suddenly the Holy Ghost fell on the Gentiles in Cæsar's city, as on the Jewish disciples on the Day of Pentecost; in the presence of the six brethren from Joppa, with the Apostle—not two or three, but seven Jewish witnesses.

If the inclusion of the Samaritans is placed beyond question, still more emphatically is it declared from Heaven that the Spirit is given without measure to all who believe; seeing that as Moses lifted up the serpent in the wilderness, even so has the Son of Man been lifted up; and lifted up not only in shame upon the cross, but in glory to the right hand of the Majesty on high. The two remaining questions will be answered next week. M.

Deeds that Endure.

DEEDS done in the Spirit of God cannot possibly lose their value. They may be misunderstood and opposed—yea, they may totally disappear from the eye of man—yet shall they abide, and be found "unto praise and honour and glory at the appearing of Jesus Christ."

Science has much to say about the conservation of energy. We are told that energy in the physical universe, while constantly transformed, is not lost. For example, when the movement of a body is arrested, that very arrest is accompanied by a proportionate rise of temperature; the friction that diminishes speed increases heat. In the spiritual universe also, God has His method in a conservation of energy. "His word shall not return unto Him void; but it shall accomplish . . . it shall prosper. . ."

God's will is that very much of His work should advance unseen, just as the primary service of that rain from heaven (Isaiah's emblem) is not to swell the rivers and bear up the heavy-laden ships, but to nourish life in food-bearing plants. Indeed, spiritual things are by their very nature unseen. We can trace them only by their working out upon, and in connection with, the great external drama.

Now in this great drama all effects are complex; all effects have come to pass by a multiplicity of means, and from a multiplicity of causes. We are never sure how much of the apparently good is the index of a good will. Still less can we be sure that the apparently bad is of any permanent signification. Only God can discern the breath of Satan, in the kiss of Judas, and a faith that will not fail, in the heart of boastful, yea, blaspheming, Peter.

It is through overlooking fundamental principles like these, that we are often so discouraged, or so prematurely elated. We ask for signs—ever a mark of unbelief. We fret because no outward change, commensurate with our labour, is visible. Faith works by love, and waits upon God; and knows that Love is invincible, and that God is never behind time. In every spiritual process, the outward change is the last step. The Christian life consists of a ceaseless succession of such processes, each of which gets its initial impulse, and its continuance from within. Here is the source of all deeds that endure—"It is God that worketh in you."

Harley College. F. W. Schofield.

Irish Church Missions.—Much satisfaction is felt in Belfast at the reversal of a decision by the resident magistrate, who fined a colporteur of the I.C.M. for an alleged assault by striking a R.C. woman, at whose door he was offering books for sale. Those who know the colporteur regard him as incapable of such an act; and his Honour, Judge Fitzgibbon, in the Recorder's Court, found the woman's story to be untrue in several particulars. He considered that no jury could convict, and reversed the magistrate's decision.

Rome and Education.

By Mr. HENRY VARLEY.

NOTHING is more profoundly interesting in connection with the study of the Word of God in relation to past history than to observe the working of the overruling hand of the living God. This is equally true in regard to national history since the canon of the sacred Scriptures closed. The centuries which have passed yield abundant evidence of the fact, and present-day experiences confirm the same truth. The attempt being made on the part of Rome at this time to undermine the faith of Christ by using the Anglo-Catholics to bring in the Education Bill would, without question, bring to the front the same overruling hand.

The nation had fallen on sleep in regard to Roman Catholic subtlety. The warning word of Christ Jesus the Lord has aroused us, and the nation is awaking to quick and keen perception.

It is now clear as daylight that the intention of the Education Bill, so far as Mr. Balfour is concerned, is totally different from that of the High Church and priestly party at whose instigation the Bill was originally planned. The revolt of the Anglo-Catholics proves this to demonstration. This is the Lord's doing, and we rejoice in His working. He knows right well what has been the result to education of the great anti-Christian system which centres in the Pope. He has seen it in the colonies, cities, states, islands, continents, of the earth, and just recently in the schools in France.

Rome for her own despotic interests has made the Education question in all these places a cause of dissension, division, bitterness, and quarrel. To crush human liberty, to enslave the human mind, and to keep in ignorance, under the heel of a tyrannical priesthood—such has ever been the history of Rome in relation to education and true liberty amongst the nations where her sway has extended.

Christ Jesus the Lord, the Head and centre of rallying to the Church, said in His first address in the synagogue at Nazareth: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Herein is rung out the mind of the Eternal God—here is the death-knell of slavery in every form, whether physical, intellectual, or spiritual. No wonder that Rome has forbidden the circulation and reading of the Bible. God's priceless and inalienable charter, Rome has burnt, and with brute force kept from the people. The words just quoted give from Christ, the Head of His Church, His charter of our civil and religious liberty.

Is it matter for surprise that Rome, which loves despotic power, has rejected the Christ of God, and into His supreme position has had the temerity to exalt a long line of Popes, whose personal character and conduct, in numerous instances, has been utterly corrupt and tyrannically cruel? It would be impossible to conceive a greater contrast than that which has existed and still exists between the Holy One of God, the Lord Jesus Christ, and the Popes of Rome. The noontide light of the sun and the black darkness of midnight do not yield a stronger contrast.

The lapse of times of quiet, the fascinating guise which has been put on by the Roman Catholic priests in England, the appeals which a sensuous and florid ritual, with its high altars, masses, anthems, and richly-dressed priests since the Catholic Emancipation Bill became law, all this is well known. These have represented the policy of Rome whilst waiting and seeking industriously to undermine Protestantism, and what is painfully true, to counterfeit the Church of God. In proof of this, let it be clearly borne in mind that Christ Jesus the Lord, the Head of His Church, never gave a priest as His gift. Let Ephes. iv. be consulted. When our Lord ascended up on high He gave to His Church "some prophets, some apostles, some evangelists, some pastors and teachers, for the perfecting of the saints unto the work of ministering." But mark it well! There is no mention of the priest. Nor could He have given priests. Sacrifice was for ever at an end, when the Lord Jesus Christ by one offering of Himself made an end of sin and perfected for ever them that are sanctified.

The whole Church of Christ, comprehending every member, represents a "holy priesthood," not for or in any sacrificial or sacerdotal sense, but to "show forth His praises who called them out of darkness into His marvellous light." If there is a priest on the face of the earth to-day in any sacerdotal, mediatorial, or sacrificing sense, then Jesus Christ has not died, neither has He risen again, nor is He at the right hand of the Majesty in the heavens. But Christ has died, and is risen again, and is at the right hand of God. He alone is our Great High Priest, able to save for evermore, and making intercession for all who come unto God by Him.

If any man, Pope, Cardinal, Prelate, or Presbyter, affirms that he is a priest in any other sense than that which applies to the whole Church of God, he states what is absolutely false, and on his own admission shows that he is not Christ's gift—the conclusive reason being that Christ never gave a priest—proof that sacrificial function was at an end.

This Education Bill, with its priestly and Romanizing advocacy, is now rousing the opposition of the people of England. It is emphatically a measure seized upon by the priests of Rome and the Anglo-Catholics to increase their power, at the expense, not of Protestantism only, but of that priceless heirloom of British freedom.

Many of these schools are to be dominated in management and sectarian teaching by the priestly party. This is plainly to the front. Cardinal Vaughan's circular asking the prayers of the faithful that the Government may pass the measure is obviously a covert attack, not upon Protestantism only, but upon civil liberty, Here is the wedge which, fashioned at Rome, has captivated the Anglo-Catholic priests, who would work the Education Bill for all it is worth in order to undermine our national Board School system.

The fact is, we do not want any system of sectarian education in England. We want the freedom and liberty of Christ, with His Word having free course amongst the children and the people.

Large numbers of Christian ministers, teachers, and others, will be thrown together by the force of this attempt to get the education of many thousands of the youth of England into the hands of Romish and sectarian ecclesiastics. Denominational differences will be a diminishing quantity as we rally together against the well-known foe.

The much-needed separation of the incongruous elements in the State Church will be hastened. Romanizing bishops and Anglican priests will be forced out from the dishonest positions which they still hold.

It has been well said, that to be forewarned is to be forearmed, and the watchman on the walls of Zion will henceforth neither slumber nor sleep. The United States are before us, an object-lesson. So, also, the compulsory closing of the schools in France. Christ's own word to his people at this time is "Be ye steadfast, unmovable, always abounding in the work of the Lord," and "What I say unto you, I say unto all, Watch!"

Come Unto Me.

(Matt. xi. 28)

Does your cross seem very heavy?
Does the devil tempt you sore?
I will give you rest, and lead you
Safely now and evermore.

Come to me, ye heavy laden,
At My feet your burden cast,
I will gladly bear it for you,
And will bring you home at last.

To the promised land I'll bring you,
Be your Guardian all the way,
Bring you through this night of sorrow
Into everlasting day. H. W. H.

An Indian Priestess.

AMONG our fellow-subjects in Britain's great Eastern Dependency, not a few men have, for good or evil, become known in this country by name and career; but of the great multitude of India's daughters a very small company indeed have risen above that terribly monotonous level in which no individuality is recognizable. The story of Pandita Ramabai has claimed for itself a warm place in the regard of Christians all over the world. Well worthy to be ranked alongside her biography is An Indian Priestess: the Life of Chundra Lela, by Ada Lee. (1s. 6d. net. *Morgan & Scott.*)

Seldom have we read so touching a tale as this of a long-continued and painful search for relief from the burden of sin. Chundra Lela's father was a wealthy landowner of princely ancestry in Nepal, but she was the child of a polygamous marriage, and was left a widow at nine years of age. Through the broad-mindedness of her father she enjoyed the benefits of an education altogether unusual among girls even of her station; but at thirteen she was deprived of the care of this parent, and left to study the dark, sad story of Hinduism in the sacred books.

A year later she determined to visit the four great shrines situated at the cardinal points of India, and to do all else laid down as likely to procure pardon for the sin which had caused her widowhood. Through sorrow and suffering she pursued her weary way, until she came into contact with a woman who was enjoying Christian instruction from Miss Julia Phillips, of the American Free Baptist Mission. Buying a Bible for eight annas (8d.), she read it day and night at first, and soon loved it so that she could not hold her peace about the treasure she had found.

After two months, this earnest seeker expressed the wish to become a Christian, was baptized, and from that time consecrated life and all its powers to the spread of the Gospel among her darkened sisters. She took a path of her own; and by tact, perseverance, and Christ-likeness won her way through difficulties hitherto deemed insurmountable. This is the record of a truly apostolic life. Thank God, grace knows no distinction of race, degree, or sex. The great lesson of the book is that there is no joy on earth like that to be found in the service of the Lord Jesus Christ. No reader will rise from the perusal of its pages without feeling that he has been brought into contact with a truly holy life. To young Christians we feel sure it will prove of real service as showing how the life in Christ has been lived amid great difficulty.

Lord Kinnaird has supplied an appreciative introduction, and Mrs. R. C. Morgan has appended an informing life-sketch of the author.

Reform of Juvenile Offenders.

STEADY advance is being made in the treatment of young offenders against the law. It is not enough to take children away from evil surroundings. In the new report on reformatory and industrial schools, Mr. Legge, the Government inspector, shows how much is being done to give the boys and girls a good start in life. The young carpenters, saddlers, shoemakers, and tailors are taught not only to do their work, but to like it, and to understand the quality of the tools and materials they handle.

Three classes of children are cared for in these schools: (1) actual offenders up to sixteen; (2) those up to fourteen who may not actually have committed any offence, but whose circumstances are such that, if not removed, they are sure to join the criminal population; (3) confirmed truants from school. At the close of last year there were 5,086 boys and 664 girls under detention—a slight decrease on the previous year. In 878 cases the parents had to contribute to the maintenance of their offspring.

It is gratifying to learn that a large proportion of these children turn out well afterwards, and that there is usually little difficulty in finding places for them. If "prevention is better than cure," it needs no argument to demonstrate the importance of such work as this; nor are proofs wanting to show what a benefit accrues to the country from its systematic adoption.

Other Lands.

Soldiers' Homes in India.

IT is true, and too much stress cannot be laid upon the fact, that to the Hindu and Mahommedan mind every European is a Christian, whatever his life may be.

This being so, it is of the utmost importance that our young men in India should not be neglected. The work of years of faithful mission labour may be undone in comparatively short time by people who bear the name of what they are not. To our memory comes the frightened remark of a Spanish missionary to whom it was said, that the place he lived in would be suitable for an English colony. "Pray do not suggest such a misfortune to my work," he replied; "the worldly Englishman would yield an influence far worse than the Spaniard."

The class of young men having the greatest claim upon our sympathy are our soldiers and sailors. Considering that these men, as a lady says, "are recruited from every grade of society, and that they are herded together, perhaps thirty or forty in a room, with no possibility of privacy, and no moral restraining influence over them, it is not to be wondered at that the depraved do not improve, or that the well-disposed and respectable, in many cases, sink into lives of sin and degradation—especially in a heathen country.

"Cut off from the possibility of seeing parents and friends, and deprived of the society of good women, it would seem as if sin were made only too easy for them. The discipline of military life touches them only as to their duties as soldiers, and, with the exception of the chaplain, there is no one to win them to a sense of their responsibilities as men, towards their God, their fellow-creatures, and themselves. To meet such a need as this, I would venture to suggest that nothing can be more helpful than to introduce these men into sanctified home life."

Miss Nangle, who says this, a lady of gentle birth, and who has known in her own experience what suffering for Christ means, founded in January, 1898, a

SOLDIERS' HOME AT BANGALORE.

Previous to her coming out, she had for four years been engaged in work among soldiers at home. When her health failed, and a warmer climate became necessary, she went to India, possessed by the desire to use her feeble strength in bringing brightness and home influence, and, above all, the Gospel of Christ, to our soldiers in India.

The beginning was not without its difficulties and trials. To use Miss Nangle's own words: "It was a new departure in this part of the world, and as we (she and the lady who joined her) belonged to no society, and it was in no sense a money-making concern, our lads at first could hardly make us out; but as it dawned upon them that we had come here on purpose to mother them, and that we had their interests at heart, our members increased rapidly, and their confidence was gained."

The Soldiers' Home at Ulsoor Road, Bangalore, has the cosy and inviting appearance which, somehow, only the touch of refined women's hands can bring about. It is well supplied with magazines, books, and suitable games. In a little alcove stands the men's own piano. The lending library is well patronized; especially appreciated are biographies and travels. Gifts of such books would be welcomed at the Home. There is, of course, a dining-room and a temperance bar, where cheap meals may be had, as well as all sorts of light refreshments and cooling drinks. The Soldiers' Gospel Temperance League, with its weekly meeting, has helped many to turn away from the drink, and has proved a stepping stone to higher things. The soldiers' wives are reached by "at homes," and systematic friendly visits to their own homes.

It was a bright Gospel meeting held in a large room specially built for the purpose, at which my husband addressed a number of soldiers, fine-looking fellows who were evidently at home in the "Songs and Solos." Miss Nangle was in such a poor state of health then, that we were afraid of missing the pleasure of meeting her; but she joined us in the evening, and though only able to converse in whispers, she revealed a little of her soul to us, and of the work, its blessings, and needs.

OTHER SIMILAR HOMES.

We visited similar homes at Calcutta, under the management of Miss Clark and Mrs. Matthews; and at Wellington, near Coonoor in the Nilgheris, which is the military sanatorium for South India. The Home at the latter place, founded and superintended by Mrs. Moore, is proving far too small for the needs of the garrison. To carry out the building of larger premises help is earnestly needed.

I have just finished reading "Enlisted; or, My Story," by that blessed woman, Miss Sandes. More than once my eyes became dim with tears as I read the touching incidents of her life and work among soldiers. She and her co-workers have witnessed the soul-awakening of many a seemingly hopeless object of their prayers.

They say of the Quetta Home: "Nothing is more pathetic than to hear men say, night after night, 'I have never drunk a drop;' or, 'I have been a different man since this Home was opened;' as if they had only been waiting for a chance to be better, and eagerly seized it when it came. Oh, friends, help us speedily to give them the chance in other parts of India!"

"Again and again the soldiers in our Indian Homes say, 'This is just what a fellow needs in India, a place like this to come to, and someone to tell his troubles to.'

"While great and wise men are puzzling over the problem of our army in India, will you not help us to do a very simple thing, to plant homes in the midst of these lonely, tempted lads?

"Someone has said, 'Youth has its unspeakable longings, its deep hungers, its cravings for tenderness. In the true home these are all met; such a home is the very shadow of Christ's wing over the life, the very cleft of the rock, the very bosom of Divine love."

Contributions to any of the above-mentioned work may be forwarded through The Christian.

W. M.

Indian Famine Orphans.

IN connection with the Famine Orphanage at Aligarh, N.W.P. India, Rev. E. B. Lavalette (who, in the absence of Rev. J. C. Lawson, is in charge of the work) sends interesting particulars of the efforts that are being put forth for the reception and maintenance of Famine Orphans:—The mission has about seventeen acres of land and a number of buildings mostly of sun-dried clay, with roofs of wood-frames and tiles. Eight such buildings are occupied by the orphan boys. There is also a house for the missionaries, and a church. Corn, beans, peas, cucumbers, and tomatoes are grown. The boys are employed in basket-making, gardening, cooking, masonry, carpentry, shoe-making, printing, bread-making, tending cattle, and water-drawing and carrying.

An able carpenter has been secured, and the boys have themselves built the workshop. There are some twenty boys who are tailors, and they make clothes for all the other boys.

While every effort is being made to educate the boys and teach them to earn an honest living, the chief and all-important object in view is to bring them to Christ.

It is gratifying to know that good work is being done in this direction. When some of the boys were asked to what caste they belonged, they replied, but added, 'It makes no difference to us now to what caste we belonged, for we are all Christians.' As soon as they are able to read they are given Bibles, and they spend many hours reading the Book of books. While about their work they may frequently be heard singing the Songs of Zion.

Unrest in China.

AN ANTI-MISSIONARY PROCLAMATION.

DISQUIETING news of a serious uprising at Paoc'hingfu has been received from workers of the China Inland Mission at Hunan. Ho Chin-shêng, an Assistant Commissioner of the Hunan Military Secretariat, has issued a printed inflammatory placard against all missionaries, and several hundred men have joined him.

The terms of the proclamation are calculated to incite widespread hostility, directed as they are against missionaries of all countries. After stating the position of the people of China, who for ages have been imbued with the doctrines of Confucius and Mencius, the writer asks:—"If there were actually nothing in the religions of the various countries, their churches, and chapels, and convents, to lead people to become suspicious; if there were actually nothing in them to make people exasperated at them, why is it that the literati and masses of China, from first to last, unhesitatingly act inimically against the missionary cause, and willingly sacrifice their bodies to the axe of the Imperial Government? . . .

"Furthermore, Chinese who embrace the foreign religions are all deeply-dyed villains imbued with inherent wickedness. Initially, those men in their very nature are such as cannot come within the pale of the law. But when such enter the church to put into action their wickedness, is it possible that the people of the various countries can pretend ignorance of the heartrending, unutterable scenes enacted by such ruffians? Taking this into consideration, who can say that the reasons which led to previous riots were empty charges? As a suggestion what each country should do now, it would only be necessary to quickly withdraw the churches in this country, and the hearts of us all will be happy indeed!"

The proclamation closes by pouring contempt and ridicule on missionaries who, the writer declares, labour in vain, and only pile up anger against themselves. The longer they remain, he asserts, the deeper will be the enmity, and those imbued with enmity will care nothing for death.

Immediate action has been taken by the Governor of Hunan (Yü Lien-san), who telegraphed to the missionaries:—

"Such an ignorant and reckless person as Ho Chin-shêng has to be punished, otherwise it is to be feared that ignorant people will be influenced by the man into creating disturbances. I have already removed him from the military secretariat, and ordered his arrest and conveyance to Changsha, and have sent orders post haste to the military and civil authorities throughout the province to protect the churches, and to issue proclamations warning the ignorant masses in order to prevent them from making disturbances. In addition to sending details and a copy of the obnoxious proclamation by courier post to the Grand Council, I also hereby send you news of the affair, and request you to memorialize the Throne for me."

The Protestant Press Agency has now taken centrally-situated offices at 16 and 17, Imperial Buildings, Ludgate Circus, E.C. Rev. W. Adamson, vicar of Old Ford, is the president, Rev. E. Theodore Beckett, Minister of Arthur Street Baptist Church and Protestant Mission, Frederick Street, Gray's Inn Road, hon. secretary, while Mr. A. Le Lievre attends to Press matters.

Among the Indians.—Rev. Egerton R. Young, who as a missionary in the vast north-west territory of Canada has travelled tens of thousands of miles by canoe and dog trains, tells in a contemporary the story of the carrying of the Gospel of Christ to the wandering tribes of Indians and Eskimos. The history of these dying races is largely a sad one, but through it there runs a golden thread, the narrative of the successive missions from the time of that of the Pilgrim Fathers down to those of the Society of Friends, the Moravians, and in more recent years the Wesleyans and the Presbyterians. Mr. Young says:—"Christianity has wrought a wondrous change. The terrible war whoops have been changed into Songs of Zion, and fierce and savage warriors who once gloried only in the excitements of war are now found in large numbers as honoured members of the Church of Christ and useful and respected citizens."

Anarchists in Geneva.—2.

I WAS very anxious to speak of Christ to the Anarchist D., therefore I asked God to give me courage, and went to seek him out. According to D., Christianity has done more harm than good. The ills that afflict humanity are all comprehended in economical struggle and want of money. "Evil doing is not sin, but a stimulant. Crime is necessary to gain the well-being of society." To this I replied as God suggested to me:—

"Have you read the New Testament?" I asked him. "No."

"Well, take this and read it. You will see that all is not remedied down here by money."

"I will read it, but I fear we shall never come to an understanding," he said.

I spent about two hours talking with him, during which there was a continual going and coming of Anarchists. That room, with all I had heard and seen, weighed heavily on my heart. O God, save poor D!

One of the means used by the Anarchists for their propaganda is lectures given in a public hall. There you can see from time to time 1,000 to 2,000 persons, almost all Italians and Russians. The people listen to the lecturer whilst smoking and drinking; near the door is a large table covered with Anarchist tracts. It is a sad spectacle! One feels himself, indeed, to be in the sanctuary of Satan, especially when the audience applauds because the lecturer, with words of insult, has spoken against God and the Bible. At the entrance there were two Italians, who were distributing free a blood-red colour Anarchist paper called *The Priest*. I accepted one, went upstairs and saluted some Anarchist leaders, and as I had my pockets full of a red Gospel tract on Christ, I began to work for Christ in that synagogue of Satan, giving as many copies as I could in all directions.

Among people animated with such a revolutionary spirit, one can easily understand the difficult nature of our work. At the Sunday evening meetings our hall is almost always full; we have a flourishing school for children, and an evening school for working men and women. We also distribute in all directions tracts and Gospels, as well as a monthly magazine, to say nothing of the visiting from house to house and at the hospital. Of course, we are strongly opposed by the Romish priests in all our efforts, but the Gospel is preached and blessed.

"Thank you, signora, for your explanations," said a woman in a loud voice, coming up to my wife at the end of the meeting, bringing her husband with her. "I could stay all night and listen," said another woman.

A working man said to me: "I have been several times to your hall. When I first came, I liked it so much that I decided to return, and now you see me always. Others have promised to accompany me, but when the time comes the friends or the bottle stand in the way; for myself, I leave everything to be present."

The annual report of the work will gladly be sent on application.

O. Golia-Mauro, Pastor.

Mio Nido, Plateau de Pinchat, Geneva.

"To Get Lumber."

SOME weeks ago, under the above heading, we inserted an appeal from Rev. George Holmes, of Lesser Slave Lake, Athabasca, for help in purchasing a sawmill. Writing now, in acknowledgment of the kind and timely help of readers of The Christian, Mr. Holmes says:—"Our hearts are filled with joy and gratitude for all God's great goodness in stirring up the hearts of His people to give such a prompt and generous response. All we need now is a planing machine; and if there are any who would still like to help us in efforts to save our poor children of the woods, and place us in a position to hold our own against the aggressive movements of the agents of Rome, we shall be grateful. Without the plane we shall be unable to dress the lumber sawn by our mill. Including the freight from Edmonton, a plane will cost £100."

1502

Mr. and Mrs. Booth-Clibborn.

VARIOUS statements having recently appeared in the daily press as to the present and intended movements of these workers, we take the opportunity of making known the facts, as laid before us by themselves.

As we stated some months ago, when they severed their connection with the Salvation Army, Mr. Booth-Clibborn joined, as a member, the movement conducted by Dr. Dowie in Chicago, making his full association with the work dependent upon Mrs. Booth-Clibborn's being able to embrace the views peculiar to that community. She was, however, unable to do so, and at the close of their visit to Chicago (where they spent the summer months), Mr. Booth-Clibborn realising that their practical usefulness would be limited by a lack of identity in their service, severed his connection with Dr. Dowie, and they have now formed a united mission for evangelistic work upon the Continent, under the name of "The Christian Mission."

In a circular about to be issued they say:—

It is entirely independent, and in connection with no church or organization. It is at the same time in sympathy with all those who are practising and preaching a pure and full Gospel, and who are fighting sin with spiritual weapons, in all places high and low, and bearing the reproach of Christ without the camp.

The conditions of membership are simply those of Evangelical Christianity, namely, the personal experience of regeneration by the Holy Spirit, through repentance towards God, and faith in our Lord Jesus Christ, and living union with Him, an honest and virtuous Christian walk, and a belief in and faithfulness to the Scriptures.

Experience has shown us the paramount importance on the Continent of Europe of the spreading of the Scriptures, and the knowledge of them as the basis of all solid spiritual work, and the supreme antidote to formalism, superstition, and infidelity.

We have at present as co-workers in the field or in training twenty evangelists, all of whom have been tried in the fire, and most of whom have had at least ten years' experience in active evangelization on the Continent.

Our centres are:—Holland, 3, Damstraat, Amsterdam; France, 60, Avenue de Gennevilliers, Colombes, Paris; Belgium, 147, Rue Tenbosch, Brussels. *(The last being our personal address.)*

We shall now be able to answer the requests received for many years to hold some meetings in England. The first series will commence in London towards the end of January.

We look to the Lord to move the hearts of His people to help us, knowing the special obstacles to be overcome by spiritual work on the Continent, and realizing also the advantages presented by an experience gained in a united period of forty years' labour among its most widely contrasting populations.

We can scarcely have to face greater difficulties than those which God has enabled us to surmount in the past, nor greater dangers to encounter than those in the midst of which He has delivered us. Our God remains unchanged. All glory to His name. It is with confidence and assurance that we go forward in obedience to His call.

Mr. and Mrs. Booth-Clibborn have stood so long before the Christian public, highly esteemed for their works' sake, as ardent labourers for the salvation of the lost, that we cannot do otherwise than express our hope that in this new sphere they will be greatly owned of God in winning souls for His kingdom; and we commend them to God, and to the Word of His grace, that they may be Divinely guided; and that the Holy Spirit will increasingly reveal unto them His will, both as to doctrine and experimental usefulness. The world sadly needs wholly consecrated workers who count not their life dear unto them, and who are willing to stand for what they believe to be pure, and true, and of good report; and we are assured that our friends will find ample scope for such work in the dark places of the Continent, for which their long experience and knowledge of languages qualify them in a marked degree.

We ask our readers to bear them up constantly at the throne of grace, that, as they follow the Divine Word, their labours may result in the calling of many sinners out of the darkness of superstition and sin into the marvellous light of God.

In the Nile Delta.

IN this important centre of the Nile Delta we have been led to employ many means in order, if possible, to break through the walls of Moslem bigotry and fanaticism, amongst which are the following:—

Book depôt, where Scriptures are kept in Arabic, Greek, Italian, and other languages; Gospel tracts and other publications, especially for Moslems; controversial and other books; colportage and itineration through the towns, villages, and hamlets, preaching and speaking as opportunity offers; services on Sundays and week-days; literary work, writing and translating tracts; visiting the homes of native women by our Sisters; Sunday and day-school.

For a long time we have been desirous of opening a school for boys, believing that the way to the parents is often through the children. A gift of £50 was kindly sent us last summer for this purpose. In seeking to secure premises severe opposition was encountered, some bigoted people trying their utmost to prevent the opening of what they called a Protestant school. However, God was with us, and by resolute determination, and a few days of severe manual labour by all the missionaries, our school was opened.

A hundred boys was the limit both of our expectation and means, and we had provided seats, books, &c., for nearly that number; but in a few days we had registered over 170 boys. It was an interesting sight to see the fathers coming in from the villages around, bringing their sons to be enrolled in the English Mission School. The school is composed of both Copts and Moslems, about half of each, all of whom pay a small fee monthly, but not nearly sufficient to meet the expenses of rent, salaries, &c. The yearly rent of our school premises is £24. But while we require financial help, what we feel we need most of all are, more God-sent helpers, more Divine wisdom for ourselves, and more of the fulness of His Holy Spirit, so that in all our work for Him we may be taught how to seek the glory of His Name, the coming of His Kingdom, and the doing of His will.

C. T. Hooper, North Africa Mission.

Shebin el-Kom, Egypt.

The Gospel in France.

HAVING recently spent a time of much interest at La Rochelle, I should like to call attention to the Gospel work carried on there by Mr. and Mrs. C. D. Terrell. The Lord has given them much blessing in this labour of love for Him, so that they have now three Christian centres of work, at La Rochelle, La Pallice, and St. Eloi. Here are carried on children's classes, a mother's meeting, temperance meetings, and, most important of all, Gospel services.

Besides much other blessing given, two notorious drunkards have, it is believed, been truly converted to God, and are helping in the mission. At La Pallice, which is the port of La Rochelle, the need is great, as there is no place of worship of any description there, which seems a most astounding fact, and the people know little of God or of salvation that is in Christ Jesus. Here Gospel meetings are held every alternative Sunday, and a children's class every week, which are much appreciated.

Just at the time of my arrival at La Rochelle a room was opened on the quay, specially for work amongst the sailors. This is a thing very much needed, as La Rochelle is a considerable fishing port, and a large number of men are employed in this industry. Sad to say, there is much drinking among them, and there is no Sailors' Rest where they can spend their spare time, so the temptation is very great. The opening meeting was very encouraging, the room being well filled, and the men very much pleased. A magic-lantern was shown them, and loving words of invitation to come to Christ were said. Each time that I was present at these meetings, the interest seemed to deepen, and when the message of Christ's salvation was given, all joking ceased, and a great hush seemed to come over those present. Several have already signed the pledge, and the workers feel that a very good beginning has been made. Mr. Terrell has now opened this room as a "Café de Tempérance," and reading-room for the men. Whether it remains open depends on the contributions received for this much-needed work. Mr. Terrell's address is, 5, Rue St. Claude, La Rochelle, France.

Hannah Fennell White.

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Thus, in the valedictory address, as in the narrative of the Baptism, the Three Persons of the Blessed Trinity all appear. It is the Son who speaks, and He speaks of the Spirit whom the Father should send in His name to be His witness upon earth, when He Himself should have passed into heaven. [John xii.-xvi.]

What, then, are the offices ascribed in this great valedictory address to the Holy Spirit?

They are briefly these:—

(*a*) To plead the cause of Christ's disciples, as the name [Paraclete] denotes; to strengthen them, to support them.

(*b*) To teach them all things, especially by recalling Christ's words to their memories (John xiv. 26).

(*c*) To testify of Christ, or, as elsewhere, to glorify Him (John xv. 26; xvi. 14).

(*d*) To reprove (or "convict") the world of (*i.e.*, "in respect of") sin and of unrighteousness and of judgment (John xvi. 8).

(*e*) To guide the disciples into all truth, and in particular to show them (or "declare to them") the things to come (John xvi. 13), *i.e.*, the new order and system of the Christian Church.

But when these several offices are thus enunciated side by side, it becomes immediately evident that they merge themselves into one sublime and supreme conception of the Holy Spirit, as always and everywhere inspiring, inculcating, encouraging, and establishing the Truth of which Jesus Christ is the Author and Revealer. And then it is seen why our Lord in His valedictory address makes use of one descriptive phrase, and of one only, and of this three times, to signify Him whom He calls the Paraclete, viz., "the Spirit of Truth" (John xiv. 17, xv. 26, xvi. 13); for in that one phrase is contained the office of the Holy Spirit. The Holy Spirit, then, is "the Spirit of Truth," *i.e.*, the Spirit whose character is Truth, whose function it is to declare and diffuse Truth in the world. And as He is the "Spirit of Truth" so is He the Spirit of Him who could say at the outset of His address, "I am . . . the Truth" (John xiv. 6). And inasmuch as He is the "Spirit of Truth," the world, the which is always represented in John's Gospel as our Lord's great enemy, is impotent to receive Him, "because it beholdeth Him not, neither knoweth Him" (John xiv. 17); for the world ever shuts its eyes against Divine Truth, and none but they whose souls are spiritually enlightened can discern His indwelling Presence.

There is no higher revelation than this, that the Holy Spirit whom the Son of God should send from the Father is "the Spirit of Truth." For it defines the relation of Christianity to truth. It charges Christians with a unique and absolute duty in the cause of truth; religion, and especially the religion of Jesus Christ, is, or ought to be, the sovereign motive to the love of truth. For not only is the God in whom Christians believe a God of truth, who cannot lie, but Christians are inspired by the doctrine of the Holy Spirit with a profound faith in the majesty and victory of truth. Nor can any sin be more heinous in Christian eyes than the sin of resisting or obscuring truth, for that is a sin against "the Spirit of Truth" Himself.

* Extract from "The Revelation of the Holy Spirit." By J. E. C. Welldon, D.D., lately Bishop of Calcutta. (6s. *Macmillan*.) This is a book full of thought, but it is not all so free from ecclesiastical speculation as is the passage we quote. The Bishop studies his subject in the light of the Old Testament and the New, and also in relation to the writings of the Fathers, the Councils and Creeds of the Church, and the progress of history. Though not always adopting the author's point of view, we have found much that is helpful in his substantial volume.

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DR. WELLDON.

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HOPEFULNESS is a quality of youth, but not patient hopefulness. Patience is a quality of age, but not hopeful patience. The sanguine hopefulness of youth is largely due to ignorance of life and of the obstacles sure to present themselves in the path of progress. The patience and hopelessness of age are the fruit of knowledge. If we cannot impart the hopefulness of youth to disillusioned age, nor the patience of age to enthusiastic youth, we may succeed in making the hopefulness of the latter a little more patient. *Christ was the true optimist, because, knowing the worst, He yet hoped the best.* . . .

Let us be patiently hopeful in all our philanthropic and reform work. Let us keep an ever-open door, and an ever burning light for the returning prodigal. Depend upon it, he has suffered enough in the wilderness. Frown not upon him in his rags and distress. Beware of doing anything to increase his self-despair. Bid him hope. He may yet attain to manly virtue, tested in the school of temptation, but victorious.

Let the Christian worker be patiently hopeful. Never lose heart because of the poor results that seem to follow your labours. Keep on sowing the seed beside all waters, and leave the results with God. Growth is as mysterious as life itself. You sow your seed in the ground, and you can do no more. You can only watch and wait. How helpless you feel! But one fine morning you will see something green peeping up above the soil—something delicate and coy—it is your growing seed! It is awe-inspiring, too, this wondrous mystical thing we call growth. And surely no less wonderful, or mysterious, or beautiful, is spiritual growth—the spectacle of a soul rising in the teeth of sin and earthly bonds, and growing in spiritual beauty and power. It is worth waiting for, and makes up for a score of disappointments.

A very useful series of works on Bible study has been produced by Rev. Henry T. Sell, M.A. Two of them are before us—**Bible Study by Books**, and **Bible Study by Periods**. (1s. 6d. net each. *Fleming H. Revell Co.*) We commend these books very heartily, both for private work or class use. Those who have not followed strict method in Bible study will be surprised at the profit gained by adopting the former work, in which the Bible is studied book by book. The second volume marks an advance, and will also repay all the thought expended upon it. Teachers who desire to *know* their Bibles, will find great help in Mr. Sell's methods of study.

* From In Life's School, by Rev David Watson. (3s. 6d. *Hodder & Stoughton.*) Addressing himself "to young men everywhere with the fervent hope that they may win the prize that is best worth winning in the school which men call life," the author has kept well in view their special needs, temptations, and aspirations. Those who come into contact with thoughtful young men will find help here in the showing of the best things in life in their true relation to the spiritual. Accepting all the good that is presented in literature, art, and experience, it is shown that there is no finality short of Christ.

*Two Sides of Friendship.**

By ANNIE TRUMBULL SLOSSON.

WHEN I was a girl I used to think and talk a great deal about friendship. Most young folks do, I guess. It's a kind of nice-sounding, sentimental word, and lots has been said and writ about it. . . . Well, I kept choosing friends, one at a time, and each time I'd think it was going to be one of the friendships you read about. But somehow it didn't turn out that way. Mebbe she—the friend—would give up to me and do things for me, first-off, but it wouldn't last. She'd get tired giving up, and expect me to do some of the sacrificing, and then I'd be disappointed and discouraged, and feel as if I was a kind of martyr. And I'd write compositions about this world's being a fleeting show, and how nobody appreciated folks whose hearts were crying out for a friend, and all that silly stuff young folks talk and write. . . .

'Twas just at that time when I was seeing all this, and was disappointed and discouraged for about the twentieth time in my life, that something happened. 'Twasn't anything out of the common; at least it didn't appear to be at first. I was turning over the leaves of my Bible, looking for a good verse to say at weekly prayer meeting, when my eye fell on the word "friend," and I stopped to read what it said. It was that beautiful verse, "Greater love hath no man than this, that a man lay down his life for his friend." Well, in my narrow, selfish way of looking at the subject, poor, silly girl that I was, I says to myself, "Oh, how true that is! But where shall I ever find such a friend, one that would really and truly lay down her life for me?"

All of a sudden—for the very first time in my life, if you'll believe it—came into my mind the question, "What about *your* doing that for a friend?" I felt kind of ashamed, even though I was all alone by myself, but I tried to get around it by saying, "We're not talking about that side of it; that's another question." But I knew all the time it wasn't another question, but the same, only more important. I tried to get it out of my head, so I thought I'd look up some other verses about friends and friendship, thinking they might give different views. I had a little leather-covered book, "Brown's Concordance," and I began to look it over. I found a good many verses about friends, such as "A friend loveth at all times"—not only when things go right, you see; and "Thine own friend, and thy father's friend, forsake not"—not even if they're not quite perfect, and seem a mite selfish.

Turning over the pages, I kept coming upon passages about our dealings with our "brothers"—which must be about the same as friends—the forgiving them, and bearing with them, and giving up for them, and doing for them, and "by love, serving one another," bearing each other's burdens, being long-suffering. And I struck by chance (mebbe it wasn't chance) on those verses about charity; its never failing, its suffering long, its bearing all things, believing all things, hoping all things, enduring all things. Dear me, by that time I almost crawled under the table, I was so ashamed of what I had called my friendships.

But all that was nothing when I came, sudden like, upon this verse: "Henceforth, I call you not servants, but friends." It was the Lord, our Master, who said that, you know. And He said it to them that were weak and foolish and full of mistakes, if nothing worse. He said it to Peter, who was going to deny Him in the very first trouble that came; to Thomas, so full of doubtings and unbelief; to all of them that, when trials came, "forsook Him and fled." He called them friends, with all their sins and selfish ways, and was going to lay down His life for them—and He did it. I knew all this before, but somehow I hadn't thought of it in this connection, when I was trying to find out what friendship was, and why I hadn't ever got the right kind of friend.

That was one of the great waking-ups of my life, and I've had a good many. I don't mean to say I'm the right kind of friend now. I can see such self-seeking, mean, uncharitable things in my friendships always, still; but I know now what they ought to be.

* FROM AUNT ABBY'S NEIGHBOURS. By Annie Trumbull Slosson. (2s. 6d. net. *Fleming H. Revell Co.*) There is a subtle charm about the quaint far-seeing Americanisms with which the book abounds, a breeziness which speaks of a land where traditions as to belief or church order are held more lightly than at home. But the original of "Aunt Abby"—if one person sat for the portrait—had a firm grip of the essentials of the faith, and lived near to God. To have the veil lifted from such a life in our own experience, is to feel the breath of Heaven blowing around us. The pen that can write such descriptions is in the hand of one skilled to touch the deepest chords of the human heart, and to tune them to the music of the Better Land.

1505

Saint and Missionary.

IN the "Books for the Heart" series, Rev. Alex. Smellie has given us some of the excellent things of spiritual literature. Among the most welcome we would include the last—THE DIARY AND JOURNAL OF DAVID BRAINERD (two volumes, 5s. *Andrew Melrose*). The first volume gives the Diary, in which Brainerd delineates his own innermost life; the second gives the Journal, which supplies the narrative of his missionary work among the Red Indians.

The story of the saint who is here brought before us, should not be lost sight of in these days of many books. There are few stories so ennobling in the highest sense of the word. It introduces us to the heart and life of a man who knew God and did exploits; one who had found out the secret of peace and the source of power. Mr. Smellie writes a very helpful introduction. May the blessing which came to the soul of Henry Martyn through reading this remarkable story, come to many in the present day, and prove a missionary stimulus as well as a means of grace in daily life.

A whole-hearted man, Brainerd did his life-work in a very short time. He died at the age of twenty-nine. "Being made perfect in a short time, he fulfilled a long time." The diary reveals the saint in prayer and praise, in self-examination and in childlike confidence in God. Brainerd resolved that the world should not see his diary—the pages of which were so essentially private; but just before his death, responding to earnest entreaty, he consented that Jonathan Edwards should deal with it as he might think fit for the glory of God and in the interests of religion. So here we have both diary and journal substantially as edited by President Edwards, whose preface to the original edition is also reproduced.

We warmly commend these volumes, from which an admirable picture of the man and his work may be gathered, though their real charm and beauty lie in the deep spirituality of their contents. In the words of Mr. Smellie, "We may read the inscription, 'Holiness to the Lord,' carved in the plainest letters over everything in Brainerd's history. He had no liking for conversation which did not transport him into the sacrosanct presence of his God, and which was not seasoned with the salt of the Better Country."

Wesley's Journal.

JOHN WESLEY'S JOURNAL needs neither description nor commendation. Those who would understand the religious and social life of Great Britain during the eighteenth century must read it; and the more they read, the deeper will be their knowledge of movements and influences that are still with us as citizens and Christians. Inasmuch, however, as the portions of the journal already published fill four substantial volumes, it may be too much to expect all thoughtful people to undertake a perusal of the wonderful book—at once a revelation of the great evangelist and a mirror of the times in which he lived and laboured. Hence an abridgement in one single volume (3s. 6d. net. *Isbister*) is welcome.

The condensation has been effected by Percy Livingstone Parker, and with excellent judgment. There is an Introduction by Rev. Hugh Price Hughes, and an Appreciation by Mr. Augustine Birrell, K.C. These pages will enable the busy man and such as cannot read many books to gather helpful impressions regarding the greatness and goodness of Wesley. The pictures of evangelistic work in the eighteenth century are numerous and of astonishing interest.

Poems.

By FRANCES BEVAN.

The poems of Mrs. Frances Bevan express in verse ideas appertaining to the profoundest truths. Those who treasure her other writings in prose and verse will welcome "COME," a small volume of Gospel hymns. (1s. 6d. *Nisbet.*)

"Come."

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Matt. xi. 28.

To Him Who is rest to the weary,
Who is to the hungry bread,
Is cleansing and health to the leper,
Eternal Life to the dead,
Christ calleth, "Come."

To Him Who has known thy transgressions,
Has known the revolt of thy will,
Has known thy disease, thy pollution,
And knowing thee, loves thee still,
Christ calleth, "Come."

Behold Him Whose crown thou hast woven
Of thorns of the curse and the ban,
Who now in the crown of His glory,
The risen, ascended Man,
Yearns over thee.

Behold! He has paid all the ransom
That sets thee eternally free,
And drunk to the dregs all the judgment,
The cup of the curse for thee.
All, all is done.

And now to the Home of thy Father,
And now to the heart of thy God,
To the joy that His agony measured,
To the glory won by His Blood,
Christ calleth, "Come."

REV. FREDERICK LANGBRIDGE.

In a fascinating volume, entitled THE DISTANT LIGHTS: A Little Book of Verses, the gifted author of "A Cluster of Quiet Thoughts" and "Little Tapers" gives us another delightful collection of brief poems, all of them breathing true devotion and marked by literary finish. They are polished gems of religious thought. (1s. *Religious Tract Society.*) A sample follows:—

Every True Life Climbs a Pisgah.

TO A DISPIRITED WORKER.

Ah, weary of the marches and the fight!
The tears break from thee, swift and uncontrolled
Yea, weep; then rise, and make thy langour bold
To bear thee up this keen and windy height.
See! like a rapture poured upon the sight,
Of some high dreamer, all the land unrolled
Takes of the sunrise amethyst and gold,
And the vine reddens, and the corn grows bright.

Thou may'st not enter; thou shalt lay thee down
Ere hearts catch fire and splendid deeds begin.
For thee remain the idly-leaguered town,
The tangled feet that grind the stones of sin;
Yet doth God give thee His Belovèd's crown—
To fight and fail, that others enter in.

Week-Night Meditations.

IN many a Christian life the week-night service is a much-prized time of refreshing in the midst of more or less irksome business and routine duty. To those who are denied such spiritual privileges, as well as to many more, such books as THIRSTING FOR THE SPRINGS, by Rev. J. H. Jowett (3s. 6d. *H. R. Allenson*), are always welcome visitors. The meditations of which it is composed have the true ring of helpfulness and uplifting. No barrier of scholarship or learning is set up; plain men and women are addressed in the simplest terms by one whose words touch the heart, because they are the outcome of personal dealing with God, and of true sympathy for his fellow pilgrims.

The topics are varied, and the treatment of them characterized alike by freshness and vigour. The one aim of the preacher is to present Christ as healer of every wound, and supplier of every need. Mr. Jowett has pondered much on some of the most serious weaknesses of modern life, and is not afraid to speak frankly about them. He deplores the practical disappearance of religious awe, or fruitful fear, from many lives, and calls for a reproclamation of the elements of severity which minister to a bracing holiness. The dangers of compromise are brought out into the full light and contrasted with ubiquitous piety and sanctified scruples.

A Protest Against Ritual.*

By DEAN FARRAR.

TO argue that the Christian ministry is a sacrificial priesthood on the strength of two incidental words in St. Paul, in spite of the fact that such an interpretation makes nonsense of both passages, and that the word *hiereis* (*sacerdotes*) is not once given to Christian presbyters in the whole New Testament; to argue that the Lord's Table is an "altar" on the strength of a phrase in the Epistle to the Hebrews, which has not so been understood by any leading Christian divine from St. Ambrose to Bishop Westcott, which is repudiated even by such great Roman Catholic commentators as St. Thomas Aquinas, Rupert of Dentz, and Estius, and which makes the whole passage absolutely meaningless; to argue in favour of the use of incense in worship from a chance allusion in Malachi, though there is not the faintest reference to the use of incense for the purposes of earthly worship in the teaching of our Lord or any one of His Apostles—to wrest the Scriptures in this way, is not to use any valid argument, but to snatch at any implement, however antiquated or however blunt, which may be so flourished about as to dazzle the wholly ignorant or the half-informed.

HOW OUR LORD WORSHIPPED.

If we desire that our Christian worship in the Church of England should be real, and noble, and primitive, and in the true sense Scriptural, we must learn what are its essential elements, from the teaching of Christ Himself, and of those Apostles who knew Him most intimately, and were most plenarily inspired by His Holy Spirit. Nothing can be even important, much less essential, for the life in Christ, to which Christ Himself and His disciples never attached the most infinitesimal importance. . . . The worship in which our blessed Lord habitually took part, Sabbath after Sabbath, throughout long years of His life, was all but exclusively the worship of the Synagogue. The Jewish synagogues were bare, even to baldness; they were almost wholly devoid of any sort of decoration, and the forms of worship adopted in them were entirely free from any kind of ceremonial.

THE OBVIOUS LESSON.

If such forms of worship were approved by the Lord of our salvation; if He never disparaged, but, on the contrary, habitually frequented, the humble buildings in which they were carried on; if He never uttered a single word designed to encourage a more pompous or symbolic ritual; if those synagogues sufficed Him for the proclamation of the Word of Life; and if—as is undoubtedly the case—the Synagogue, not the Temple, furnished the early Christians with the model of their congregational worship, and the idea of their ministry—then it is idle to pretend that incense, and vestments, and genuflexions, and ablutions, and crossings, and lights, and elaborate ceremonies, and ornaments, and the veneration of images and crucifixes, are desirable—much less necessary—elements of acceptable devotion. "God is a Spirit, and they that worship Him must worship Him in Spirit and in truth." The only rubric in the New Testament is, "Let all things be done decently and in order."

Some of the excellent controversial pamphlets which Mr. Walter Walsh has recently given to the world, have been issued in volume form, with the title—**Popular Protestant Papers.** (1s. *Swan Sonnenschein & Co.*) Among the papers are "Why we do not need the Church of Rome?" "The British Jesuits," "The Confessional in the Church of Rome," and "Romanism an Idolatrous Religion." The remaining papers deal with Rome's treatment of the dead and the Bible. All the papers bring out acts of pressing importance at the present time.

* From the preface to TRUE RELIGION, the first volume of a new series entitled "The World's Pulpit." (3s. 6d. *S. C. Brown, Langham & Co.*) The sermons have been mainly preached in connection with the fasts and festivals of the Church calendar; but the attention of the reader is drawn away from incidentals, and directed unmistakably to the great verities of the faith. The teaching is such as readers of Dean Farrar's works are familiar with, but the treatment of the various subjects is fresh and original. The way of salvation and the provision for progress in the Christian life are pointed out so that the simplest may understand, and the most timid may be encouraged to step forward.

The Progress of Doctrine.

THAT a series of Bampton Lectures delivered in 1864, should be issued in successive editions, and be still in demand at the beginning of the twentieth century, is a surprising thing. This distinction belongs to Canon T. H. Bernard's well-known volume, THE PROGRESS OF DOCTRINE IN THE NEW TESTAMENT,* and we doubt if there is another in the long list of Bampton Lectures to which we could give so hearty a welcome as we do to this. The book made its mark when it first saw the light; it has helped to enrich many volumes on New Testament teaching and characteristics; and its ministry will not soon be exhausted.

Those who do not know the book, may be in doubt what to understand by the title. The author makes his intention plain in some prefatorial remarks. He says:—

> The title may appear to some to announce an intention of drawing from the New Testament materials for an historical inquiry into the growth of Christian doctrine, as it took place in the minds and under the hands of the Apostles. To others it may indicate a purpose of showing that the New Testament itself exhibits a scheme of progressive doctrine, fashioned for permanent and universal use. The lectures will be found to address themselves not to the first, but to the second of these attempts; not examining the New Testament collection in order to ascertain the *chronological sequence of fact*, but contemplating it, as it is, for the purpose of observing the *actual sequence of thought*.

Along these lines Canon Bernard conducts us, and the result is a book which admirably answers to the design of the series to which it belongs; it confirms and establishes the Christian Faith, and throws important light upon the Holy Scriptures in their inspiration and authority. Whether dealing with the Gospels or the Acts of the Apostles, the Epistles or the Apocalypse, Canon Bernard is a powerful teacher. Characteristics and contrasts, design and performance, in a word, the method of Divine revelation—these form the substance of his work. The book is one of those which abundantly repay study; one carries from its pages principles that are of service in one's own reading and investigations. We have more than once spoken highly of this work; and we heartily commend the reissue to Bible students and teachers.

Dogmatic Theology.†

THE late Rev. E. A. Litton, of Naunton, was held in high regard as an Evangelical theologian; and the books which he gave to the Church at large will not soon lose their value. His INTRODUCTION TO DOGMATIC THEOLOGY was a work of much research. Coming out, however, in two volumes, separated by an interval of some years, it did not secure the attention it deserved. When, at length, the intrinsic worth of the work was realized, sets could not be made up without considerable difficulty and delay.

It is a pleasure to announce the reissue of this important work in one substantial volume. Though "based on the Articles," the book does not follow their order of thought; the author's arrangement is systematic, and the history of dogma is combined with lucid statements of Scripture teaching. One does not read many pages before seeing the serious purpose of this work. Mr. Litton was a thorough Protestant, and he saw an opportunity to serve the cause of truth by exposing the errors of Rome. Hence, in his own words, he aimed to produce "a scientific comparison of the dogmatical systems of the two great divisions of western Christendom, exhibiting their fundamental doctrinal differences, rather than the popular aspect which they severally present to the world."

The order of treatment is, in brief:—The Rule of Faith; Christian Theism: (*a*) one God; (*b*) the Holy Trinity; Man before and after the Fall; the Person and Work of Christ; Order of Salvation (Individual): (*a*) Calling; (*b*) Justification; (*c*) Regeneration; The Communion of Saints: (*a*) the Church; (*b*) the Means of Grace. Being an independent thinker, and a man of great candour, the author does not always use the language which is sure of popular assent.

Prebendary Wace, in an Introduction on "The Study of Dogmatic Theology," says that this work "surveys more comprehensively than any English book on the subject, the general course of theology in early, mediæval, and modern times, and illustrates the principles of the various systems, whether Catholic or Protestant, which have from time to time prevailed." Being uncompromisingly Protestant in character, this is a book for our day.

* THE PROGRESS OF DOCTRINE IN THE NEW TESTAMENT, considered in Eight Lectures, presented before the University of Oxford, 1864, on the foundation of the late Rev. John Bampton, M.A., Canon of Salisbury. By Thomas Dehany Bernard, M.A., of Exeter College, rector of Walcot and Canon of Wells. Fifth edition. (6s. *Macmillan.*)

† INTRODUCTION TO DOGMATIC THEOLOGY, on the Basis of the Thirty-nine Articles of the Church of England. By E. A. Litton, M.A., sometime rector of Naunton, Glos., and Fellow of Oriel College, Oxford. Second edition, with an Introduction by Henry Wace, D.D., Prebendary of St. Paul's Cathedral. (10s. 6d. *Elliot Stock.*)

Sermons and Addresses.

Originally addressed by Rev. F. J. Laverack as letters to his congregation, the chapters of **Life's Asides** (1s. 6d. net. *A. H. Stockwell*) are fitted to point a yet wider circle to the blessedness to be found in quiet paths of meditation.

A charming Christmas booklet is **In Perfect Peace**, by Rev. J. R. Miller, D.D. (1s. *Hodder & Stoughton.*) It will bring a message of comfort to those who are fighting the battle of life; and the clear Gospel teaching of Dr. Miller is effectively illustrated by numerous pictures.

The twelve addresses published under the title of the first **God's Looking-Glass**, by Rev. William Hay, of Ayr (2s. *A. H. Stockwell*), are good examples of how a large variety of topics may be used to convey spiritual truth to young people in simple yet attractive fashion. Good use is made of illustration, but it is never allowed to obscure the main issue.

From some of the less frequented by-ways of Scripture history, Rev. J. G. Greenhough has brought forth in **Old Pictures in Modern Frames** (1s. 6d. *T. Clarke & Co.*) much that is helpful and suggestive. The reader will be encouraged to follow such paths, and may thereby be led to appreciate the infinite resource of Scripture. The outstanding feature of the sermons is the indication of the Divine provision made for the needs of daily life.

If the large numbers of professing Christians, who seem to "stand all the day idle," could be induced to read prayerfully such a book as **Sonship and Service** (1s. 6d. *C. H. Kelly*), by Rev. Thomas Waugh, they would, we feel sure, experience an awakening to the sense of Christian responsibility. The sermons and lectures which formed the basis of it, were used to rouse and bless many who heard them. The book will be welcomed by young converts.

How to Live the Christian Life is a series of addresses by the late Rev. Wm. J. Patton, of Dromara, edited, with an introduction, by Rev. John M'Ilveen, B.A., of Belfast. (2s. *Oliphant, Anderson, & Ferrier.*) The subjects are: "The Indwelling of Christ," "The Fulness of the Spirit," "The Living Sacrifice," "Holy Boldness," and "Prayer in the Name of Jesus." This is a book that deserves a high place among such as aim at spiritual helpfulness; its teaching is clear, and the pages are rich in illustrative allusions gathered from a wide range of reading.

Rev. John Kelman (Leith) opens the preface to **Redeeming Judgment** (3s. 6d. *Oliphant, Anderson, & Ferrier*) with the declaration that the Gospel of Jesus Christ has lost none of its ancient suitableness or efficacy. He saw its power in the Revivals of 1859-60 and "the seventies," as well as in connection with his own lengthened service; and the sermons of which the volume has been composed have been selected in the hope of sending further afield the messages God gave him to deliver. Blessed to the original hearers, they are fitted to be the basis of much profitable meditation, and in the hand of the Spirit to be sources of inspiration in the Christian life.

Without committing ourselves to some of what appears to be the political economy ideals of the author, or to his views and strictures on the working classes, we commend **The Gospel and Social Questions**, by Rev. Ambrose Shepherd (2s. 6d. *Hodder & Stoughton*), to the attention of those who share with their Lord the burden of the poor and down-trodden masses. These addresses are throughout characterized by fresh and vigorous thinking. Sin is frankly recognized as "the heart of wrong, and sorrow, and defeat"; the new birth as "the first and absolute condition of finding salvation, either for the individual or the community." Sympathy as well as interest will follow Mr. Shepherd in his effort to demonstrate in Glasgow the possibilities in the direction of social regeneration of a large "mid-town" church.

Three Preachers.

Dr. Parker.

In writing The Life of Rev. Joseph Parker, D.D. (6s. net. *Cassell*), Dr. William Adamson has lifted the veil from much more than a series of facts and deeds. Long and intimate personal friendship had qualified him in a peculiar degree to put in the forefront the elements and forces in Dr. Parker's character which have placed him in his present position. The writer is anxious that his friend should be known as he really is, and loved alike for his personal qualities and his work's sake. He has pictured him in a fashion that will accomplish his object in many quarters.

The broad outlines of Dr. Parker's career are well known; but, beginning with his birth nearly seventy-three years ago, they are all set down here anew in attractive fashion, with much that is fresh and deeply interesting. His connection with the City Temple has been so long and so honourable that his earlier movements are largely eclipsed. In many ways he has touched municipal, national, and Church life; and the result has ever been creditable to himself and beneficial to the community. The following are his own words about the spiritual crisis of his life:—

I remember the Sunday night when, walking with my father and a most intelligent Sunday-school teacher, I declared my love to Christ, and asked him to take my child-heart into His own gracious keeping. The whole scene is ever before me. The two men, father and teacher, explained to me what they knew of the power and grace of Christ, and by many loving words they tempted my tongue into its first audible expression of thought and feeling. It was a summer evening according to the reckoning of the calendar, but according to a higher calendar it was in very deed a Sunday morning, through whose white light and emblematic dew and stir of awakening life I saw the gates of the Kingdom and the face of the King.

Very early the future preacher was busy addressing meetings of young people, and at eighteen his power as an open-air preacher was recognised. From that day till now he has been a growing power in the land as a witness for Christ. His pulpit work is thus summed up by Dr. Adamson:—

There runs through the whole of his preaching a firm faith in the inspiration and authority of the Bible, the terrible nature and turpitude of sin, the love of God to our fallen race, the necessity of the Spirit's work in the regeneration of the soul, the supreme Divinity of Jesus Christ, the nature of His atonement, and the necessity, on the part of the sinner, of faith in Christ for salvation and a righteous life.

While fully accomplishing his proper object, Dr. Adamson has made his book informing on the religious history of England during the period he covers. Dr. Parker's vision penetrates to the under-currents of life; he was not always an optimist. Preaching last year, just after the assassination of President McKinley, he said:—

I am perfectly clear that anarchy, and all that anarchy means, is more widespread than even some statesmen suspect. You hear of it in by-places, you hear it in fragments of foreign language, you hear it in significant whispers; I hear it all over this central part of London. . . Anarchy means, in its earlier stages, dislike of discipline, especially hatred of work, love of unearned and lazy bread, spiteful discontent with daily common service. . . . Now the law is mocked, religion is neglected or abolished, Sunday is a day of recreation, religious worship is disregarded; yet with all these things we wonder anarchy is spreading. . . . We must get back to the spirit of order, of reverence, of good-will; and we can never get back but through old Gospel ways, through the power of Christ and the grace of His Cross!

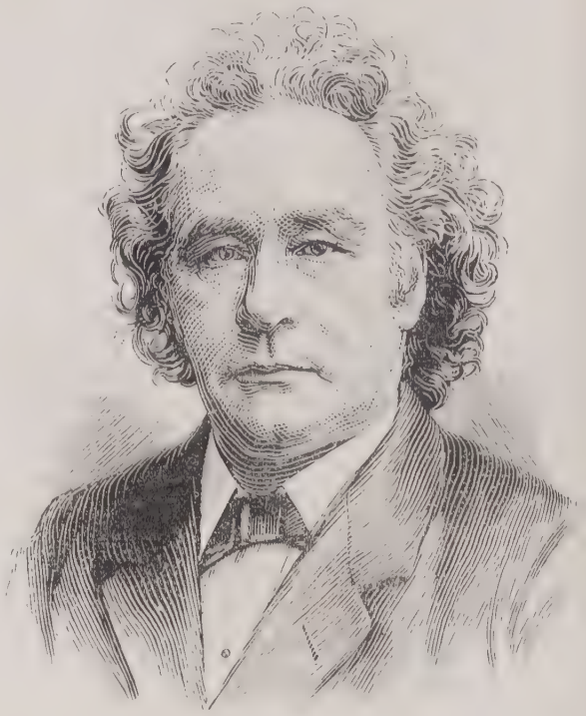
An outstanding feature in Dr. Parker's character has been his tender regard for struggling Nonconformist congregations in country towns and villages. In many an obscure place he has enthused with new strength and determination those who were becoming weary in the fight.

Dr. Theodore L. Cuyler.

THE story of a hard-worked, much-travelled, man, such as Dr. T. L. Cuyler, cannot but have attractions for many readers. The book is autobiographical,* and it is far more readable than most works of its kind, Dr. Cuyler is a felicitous writer; and here he has a subject all his own. A hale and hearty man, a celebrated preacher and a voluminous author, he looks back upon a strenuous life of eighty years.

He was born at Aurora, a village on the shores of the Cayuga Lake in Western New York, and came of an ancestry which gave orators to the pulpit, and pleaders to the bar. When quite young, he lost his father by death, and thus, to use his own words, "passed entirely into the care of one of the best mothers that God ever gave to an only son." He adds: "She was more to me than school, pastor, or church, or all combined. God made mothers before He made ministers; the progress of Christ's Kingdom depends more upon the influence of faithful, wise, and pious mothers than upon any other human agency."

The religious influences that were thrown around the youth were of the good old Puritan type. Scripture was committed to memory, as also was the Westminster Catechism. So our friend of many years became the Bible scholar that he is, and learned to wield with power and effect words and phrases from the "well of English undefiled." Early years were spent in wholesome country occupations, which provided the growing lad with a stock of health which has not yet been exhausted; he has been preaching for the long period of fifty-six years without ever having spent a single Sabbath on a sick bed!



REV. JOSEPH PARKER, D.D.

From Photograph by the London Stereoscopic Company, 54, Cheapside, E.C.

During the first quarter of the nineteenth century drunkenness was fearfully prevalent in America. Young Cuyler was living with his grandfather, who was one of the first agriculturists to banish intoxicants from his farm. A profound impression in favour of "prohibition" was made upon the youth, who at the age of ten or eleven signed the total abstinence pledge. His first address on the temperance question was delivered in the City Hall of Glasgow sixty years ago!

The course of Hannah in dedicating her son Samuel to the Lord, was followed to the letter by the widow Cuyler. In His own good time and way, God answered the prayer of faith. No date or place of conversion can be given; under his mother's potent training, and by the power of the Holy Spirit working through her agency, Dr. Cuyler "grew into a religious life." The story of college days at Princeton is racy reading; in endowments the college was, at that time, "as poor as a church mouse."

During his first visit to Britain, in 1842, Dr. Cuyler made the acquaintance of notabilities, most of whom have long since passed away. In some cases the acquaintance formed ripened into warm friendship. Many a good pen-picture is given in the Recollections of this period, also stories of men and things in England and Scotland. Hymnology has always been a favourite study with Dr. Cuyler, so he gives us a chapter on "Hymn-Writers I have known." Other attractive pages deal with Temperance Reform, Work in the Pulpit, Experience in Revivals, and Authorship. These lead us along the octogenarian worker's own experiences, for in each of these departments of service he has borne a noble part. His keen interest in the great work of Mr. D. L. Moody and Mr. Ira D. Sankey is well known.

Dr. Cuyler tells the story of the Civil War and Abraham Lincoln, and describes Pastoral Work as he loved it. He sketches friends at home and abroad, and gives us a retrospect that is redolent of human geniality and Gospel sincerity. The pages are full of light for other preachers; helpful and sunshiny to a high degree. The Lafayette Avenue Church, of which Dr. Cuyler was founder, and over which he presided for thirty years, receives fitting attention; one comes to feel an interest in the church on account of the grand old man who did so much for it. Written by a master of clear style, this is a most enjoyable book.

Rev. Urijah Thomas.

THOSE who knew the late Rev. Urijah Rees Thomas will welcome this substantial biography† compiled by a loving pen. On the occasion of his death, in the spring of last year, we outlined the story of his inspiring career. The pages of this volume furnish a delineation which is true to the terms of the inscription on the marble memorial erected on his tomb in Arno's Vale, Bristol: "Abundant in labour for the public good, and strenuous in battle for every righteous cause, his chief care was for those whose need was the sorest. With a heart wide as the sea, and rich in tender feeling, he was the friend of all friendless people; a father to the poor, a helper of the helpless, and defender of the oppressed; and on every little child his hand was laid in love and benediction." Mr. Thomas was for the long period of thirty-nine years the beloved minister of Redland Park Congregational Church, and to this day Bristol mourns his loss. Holding the views he did, he could hardly have been other than he was. In the early years of his ministry he delivered himself thus on the seriousness of life:—

It is an awful thing to live. We are disposed too often to regard death as the great event, and life as solemn chiefly because it leads to death and decides character. But we are wrong. The life we are now living, that is rolling over us so swiftly, often so sadly unemployed, and too frequently so wickedly abused, this is the solemn, grand reality. For this we are created, on this our eternity depends. Man's responsibilities as *an individual* are momentously great.

Here we have the enthusiastic preacher who was no cleric; and the politician who did not hesitate, when conscience impelled, to take the unpopular side on controverted questions.

This biography recalls many memories, local and general. The friend of little children, and the orator that moved large assemblies; the church administrator and the chairman of associations and unions; in a variety of parts Urijah Thomas gave full proof of the ministry which he had received of the Lord Jesus.

* Recollections of a Long Life. An Autobiography. By Theodore Ledyard Cuyler, D.D., LL.D. (5s. net. *Hodder & Stoughton.*)

† Urijah Rees Thomas: His Life and Work. By David Morgan Thomas, of the Inner Temple. (7s. 6d. *Hodder & Stoughton.*)

Help for Workers.

BY REV. DR. R. A. TORREY.

THE POWER OF A SURRENDERED LIFE.*

"POWER belongeth unto God," but there is one condition upon which that power is bestowed upon us. That condition is absolute surrender to Him. In Rom. vi. 13 we read: "Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as they that are alive from the dead, and your members as instruments of righteousness unto God." Again, in Rom. vi. 22, we read: "Being now made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." The great secret of blessedness and power is found in these verses. "Yield yourselves unto God"—the whole secret is found in these words.

The word translated "yield" in the A.V. is rendered "present" in the R.V. It means, to put at one's disposal. "Put yourselves at God's disposal," is the thought. In other words, surrender yourselves absolutely to God, to be His property, for Him to do with you what He will, and use you as He will. That is the wisest thing anyone can do with himself. By that act he has secured all the blessedness that is possible to man, and day by day, and year by year, it will be bestowed upon him in ever-increasing measure. If anyone asks, "What is the one thing for me to do if I wish to know all that God has for me?" the answer is very simple. Surrender absolutely to God; say to Him, "Heavenly Father, henceforth I have no will of my own; Thy will be done in me, through me, by me, and regarding me, in all things. I put myself unreservedly in Thy hands; now do with me just what Thou wilt." When one does that, God, who is infinite love, and infinite wisdom, and infinite power, does the very best thing with that one. We may not see at once that it is the best thing; but it is, and sooner or later it will be seen. Sooner or later God floods the heart of him who surrenders absolutely to Him with light and joy, and fills his life with power. Absolute surrender to God is the secret of blessedness and power.

Knowledge of the truth comes with the surrender of the will. Nothing so clears the spiritual vision as surrender to the will of God. "God is light, and in Him is no darkness at all" (1 John i. 5). Surrender to Him opens our eyes to the light which He Himself is. It brings us at once into harmony with all truth. Nothing so blinds the spiritual vision as does self-will or sin. I have seen questions which bothered men for years solved in a very short time, when those men simply surrendered to God. What was dark as night before has become as light as day.

An unsurrendered will lies behind almost all the scepticism in the world. Oh! you who are filled with doubts and questions, would you have certainty instead of doubt? Yield yourselves to God. Oh! you who are floundering in the mire, would you get your feet on the solid rock? Yield yourselves to God. Oh! you who are trying to feel your way in the dark, would you see your path plain before you? Yield yourselves to God. The greatest truths, the truth of most significance for time and for eternity, cannot be learned by mere investigation and study. They cannot be reasoned out, they must be seen. The only one who can see them is the one whose eye is cleared by absolute surrender to God. "If, therefore, thine eye be single," says Jesus, "thy whole body shall be full of light. But if thine eye be evil, thy whole body should be full of darkness" (Matt. vi. 22. 23). A surrendered life and will is the secret of light and knowledge. Many a man has confided to me how he was wandering in the dark, not knowing what he believed, and not quite sure if he believed anything. To such I have put the questions: "Will you surrender your will to God? Will you give yourself up to God for Him to do what He will with you?" And not a single one who has done it but has soon said: "My doubts are gone, my uncertainities have gone, my darkness is gone. It is all light now." . . .

Many so-called Christians have just "enough religion to make them miserable." They can no longer enjoy the world, and they have not entered into the "joy of the Lord." There they stand, deprived of the "leeks, and the onions, and the garlic," of Egypt, and without the milk and honey, and the finest of the wheat, of Canaan. That is a wretched place to be in. The way out is simple, absolute surrender to God. Then your joy will be fulfilled. I have known so many who have entered into this fulness of joy. Sometimes it has been after a great struggle. They were so afraid to yield absolutely to God. So afraid to say: "O God, I put myself unreservedly into Thy hands; do with me what You please." They were afraid God would ask some hard thing—afraid God might whisper "China," "India," or "Africa," and sometimes He has. Sometimes there has been what to the world seemed great sacrifice, the giving up of cherished ambitions, the giving up of those dearly loved, the giving up of very much money, perhaps all one had. But there has been joy, joy "fulfilled," joy filled full.

REV. DR. R. A. TORREY.

From HOW TO OBTAIN FULNESS OF POWER. (1s. 6d. *Nisbet.*)

DIFFICULTIES IN THE BIBLE.†

How shall we deal with the difficulties of the Bible?

First of all, *honestly*. Whenever you find a difficulty in the Bible, frankly acknowledge it. If you cannot give a good, square, honest explanation, do not attempt any as yet.

Second, *humbly*. Recognize the limitations of your own mind and knowledge, and do not imagine that there is no solution just because you have found none. There is, in all probability, a very simple solution, even when you can find no solution at all.

Third, *determinedly*. Make up your mind that you will find the solution if you can by any amount of study and hard thinking. The difficulties in the Bible are our heavenly Father's challenge to us to set our brains to work.

Fourth, *fearlessly*. Do not be frightened when you find a difficulty, no matter how unanswerable and insurmountable it appears upon first acquaintance. Thousands of men have found such before you. They were seen hundreds of years ago, and still the old Book stands. The Bible that has stood eighteen centuries of rigid examination and incessant and awful assault is not going under before your discoveries or before the discharges of modern critical popguns. These destructive critics always remind one of a man firing at a modern man-of-war with a bean-shooter, and wondering why it doesn't sink.

Fifth, *patiently*. Do not be discouraged because you do not solve every problem in a day. If some difficulty defies your best effort, lay it aside for a while. Very likely when you come back to it, it will have disappeared, and you will wonder how you were ever perplexed by it.

Sixth, *Scripturally*. If you find a difficulty in one part of the Bible, look for other Scripture to throw light upon it and dissolve it. Nothing explains Scripture like Scripture.

Seventh, *prayerfully*. It is simply wonderful how difficulties dissolve when one looks at them on his knees. One great reason why many modern Bible scholars have learned to be destructive critics is because they have forgotten how to pray.

. . . . . .

Anyone can find near at hand conclusive evidence that the entrance of God's words as found in the Bible giveth light to individuals and to nations (Psa. cxix. 130). Who has not known men and women of most meagre general culture, and yet of rarest wisdom? When the solution of this mystery was sought, it was found in the fact that, though these men and women had not enjoyed the advantage of reading many books, they had pondered much the one Book. It is indisputable that there is more of the wisdom that is real and eternal in the Bible than in all the literature of the ages. The man who knows his Bible is a well-educated man, and the man who neglects the Bible is not a well-educated man, no matter what else he has studied. The one who thoroughly studies his Bible, even if he does not study any other book, will know more of real wisdom, the wisdom that counts for eternity as well as time, wisdom that this perishing world needs to know, wisdom for which countless hungry hearts are starving to-day, than the man who reads all other books and neglects the Bible. How often in the history of the world men of culture, men of science, men of philosophy, men of genius have sat at the feet of the man of one book, the Bible, and learned wisdom from him. The greatest man in the religious world to-day, the man who wields the mightiest influence, the man before whom theologians, ecclesiastics, and the metaphysicians have to give way, the man who exerts mighty influence even in educational circles, is a man utterly unversed in the wisdom of the schools, but who knows the Bible.

† From THE DIVINE ORIGIN OF THE BIBLE. (1s. 6d. *Nisbet.*)

Bishop Ryle's book, **The Christian Leaders of England in the Eighteenth Century**, has been familiar to students of modern Church history for thirty years or more. It gives deeply interesting sketches of Whitefield and Wesley, Grimshaw and Romaine, Berridge and Venn, as well as other Gospel teachers and preachers in a century that saw great changes in the religious outlook in our land. The papers deserve to be read over and over again; and concerning some of the subjects of the late Bishop's sympathetic pen it must be said that nothing in the way of biography is at present available. *Mr. C. J. Thynne* has brought out a new and popular edition (2s. 6d.) of this capital book, and in a preface Canon Christopher, of Oxford, rightly says that this and the companion volume, "Light from Old Times," are calculated to perform a useful ministry at the present time. We hope both books will be widely circulated. We cannot afford to forget the work of faith and labour of love of the worthies of the sixteenth and eighteenth centuries.

A Long Search for the Light.*

By Rev. H. C. TUCKER.

TWENTY years ago a negro slave living in a small village at the foot of the Organ mountains, which overlook the city of Rio de Janeiro, was sent to clean away the trash that had accumulated under a shed adjoining the house. There was a barrel filled with old papers, which he was ordered to empty, and as he was throwing them out, he discovered an old book; opening it, he saw the name of Jesus Christ, and concluded that it must be a good book. The title page reads: "O Novo Testamento, isto é o Novo Concerto de Nosso Fiel Senhor e Redemptor, Jesu Christo." He hid the book under his coat until the day's work was done. He was a devout Roman Catholic, and had learned to read for the purpose of reading the prayers of the church. At night he sat down by a dim light in his cabin, and there he remained the whole night reading that wonderful book. No sleep came to his eyes, but, as he told me many times, tears flowed down his cheeks, though he could not tell why. Night after night he would read, and many times the reading would make him weep. This was kept up for seventeen years. He kept the book with great care and reverence, and would never allow anything to be placed on top of the box where he kept it; he regarded it as a thing so holy that he would never allow the dust to collect on the box. He had images and saints, but this book soon became to him more sacred and holy than they. For seventeen years he kept wondering day by day what was the real meaning of all the wonderful things he was reading from that book.

A few years ago he happened to be in a small village near the Bay of Rio, where he met a black woman who was a member of one of the Protestant churches at Rio. As soon as she knew that he had read the New Testament, she began talking with him about it. He asked many questions, and she gave answers and explanations. He says that in this conversation, as with Saul of Tarsus, the scales fell from his eyes, the love of God filled his soul, and he then and there found a peace and joy for which he had been longing seventeen years.

CONVERSION THROUGH READING.

Shortly thereafter he returned to his cabin in the mountains, and for two years saw no one of this faith. A year ago one of the colporteurs of the American Bible Society, passing through that section for the first time, chanced to meet him; from that colporteur he received some instruction and bought a Bible.

While conducting a little service in the dining-room of a hotel at a village in the mountains, my attention was attracted by the intelligent interest and hearty appreciation manifested by an old black man who sat near me. After the service I had a conversation with him, and he related to me the story I have told. I shall never forget the joy and brightness expressed by that black face. It was marvellous to hear him tell the story of that Testament and of his conversion. He had obtained a wonderful knowledge of the Word of God just from reading that book. The next morning, as I was leaving the hotel, he made me a present of his precious treasure, saying that since he bought the Bible with larger print, he did not need the Testament, and as it might be of service to me he would give it up for the good of the cause.

This Testament was printed at Chelsea, England, 1817, by Tilling & ——nes (the first part of the second name has been destroyed by some means). The name, H. Hayne, is the first on the flyleaf, then comes that of Manoel Florianno de Souza. The name of the old man who gave it me is Francisco Manoel Lago. I have seen it recorded somewhere that from 1820 to 1836 a few copies of the Scriptures in Portuguese were sent from England to English merchants residing in Rio, and by them were given to people coming in from the country. I have found an occasional copy of these early consignments still in existence; some of them have wrought wonderful results, and I think it quite probable that the Testament now in question may have found its way to Brazil at that early date, perhaps eighty years ago.

* From The Bible in Brazil, Colporteur Experiences by Rev. Hugh C. Tucker, Agent of the American Bible Society (3s. 6d. net. *Fleming H. Revell Co.*). The volume comprises observations extending over a period of fourteen years. It is a deeply instructive and interesting account of what the Church of Christ is doing to save the seventeen millions of souls in the country, and of the real progress the work is making. Keeping the one great aim in view, much valuable information is also given regarding the people, as well as the condition, resources, and possibilities of the country. The chapters abound with incidents and statements fitted to call forth praise and thanksgiving to God.

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Demonic Possession.

THE subject of demoniacal possession appeals to the curious interest of many; but merely to satisfy such interest would not justify the amount of study devoted to the theme during recent years. Our estimate of Christ and our understanding of His public ministry will in a measure receive colour from the views we entertain on the subject specified; so investigations conducted with care and reverence should yield something for faith and religious intelligence. Hence we are glad to notice the very thorough work just issued by Dr. Wm. Menzies Alexander—Demonic Possession in the New Testament.* The author is a scholar of high qualifications—medical as well as theological; and he is careful in the setting forth of facts, as well as judicious in dealing with them in argument.

The methodical treatment makes the book easy to read. Perhaps the style is more confident than some readers will approve; but the author has made up his mind, and that fact cannot be hid. He distinguishes between apparent and real possession. His judgment regarding modern cases is that they cannot be classed as genuine; here many will hesitate to follow him. In brief, our author comes to this conclusion: "Genuine demonic possession was a unique phenomenon in the history of the world; being confined, indeed, to the earlier portion of the ministry of our Lord." As having some bearing upon the demonic activity of the time, he quotes Rev. xii. 12: "Satan is come down to you, having great wrath, because he knoweth that he hath but a short time." Peculiar significance attaches to these words of Dr. Alexander: "The incarnation initiated the establishment of the kingdom of heaven upon earth. That determined a counter-movement among the powers of darkness. Genuine demonic possession was one of its manifestations."

The book is a weighty contribution to an inquiry of large importance.

* Demonic Possession in the New Testament: Its Relations—Historical, Medical, and Theological. By Wm. Menzies Alexander, M.A., B.Sc., B.D., C.M., M.D. (5s. *T. & T. Clark.*)

A Handy Bible.

WHILE we love our Bibles for their God-given contents, we select the copy which becomes our daily companion and help on grounds of a very practical nature. Is the type clear, the paper good, the binding substantial? This is the threefold question of the man or woman who goes forth in Christian work with the Word of God in hand. And it is a question which sometimes engages considerable experiment before it is satisfactorily answered. Which of us has not tried the thick and the thin, the large and the small, before coming upon the ideal book, which we adopt "for better, for worse," for home and church use?

It is with much pleasure in this connection that we call the attention of our readers to an edition of the Holy Scriptures deserving of special consideration. It is known as the Oxford Emerald 16mo.; printed at the Oxford University Press, from large face emerald type, and of the convenient size known as 16mo., this is a book combining a very attractive page with the utmost portability as to weight and dimensions. The central reference column and selection of maps make this an admirable book for teachers; when printed on the well-known thin India paper, it is only five-eighths of an inch in thickness. Surely this is a triumph of well-directed endeavours to supply essential needs in the most convenient manner. Prospectuses, with price list, from *Messrs. Morgan & Scott.*

"Caught Up."

By Rev. F. S. WEBSTER.

THE rapture of Elijah is one of the most significant facts in Old Testament history. Life and immortality were not fully brought to light until Christ came. The Jews were chiefly taken up with temporal blessings. The land of Canaan was, so to speak, their heaven. They had only a dim and shadowy belief in the life of the world to come. To them the reign of death seemed universal; the veil that hides the unseen world seemed thick and inpenetrable. But they were not left without witness to the reality of the life eternal. Enoch and Elijah were both taken up into heaven without dying. These two exceptions to the reign of death, this lifting of the veil to men in the fulness of physical health and vigour, must have done much to educate their faith into some apprehension of heavenly things. . . .

The Bible witnesses not to the immortality of souls, but to the resurrection of the body—the final indestructibility of man as he is, *i.e.*, soul and body as God made him. Enoch and Elijah went to heaven as living men. Heaven is not a mere condition—it is a place as well. It is not far away, but very near; for the Lord is in heaven, and the Lord is at hand. Heaven is just the other side of the veil of sense. Hitherto only two have passed the veil without suffering death; but this is enough to show that the life beyond the veil is at least as real as the life here on earth.

Elijah was called away in the midst of an ordinary conversation. He was walking with Elisha, and talking with him about the things of God. Heaven is always near when Christians commune together, for God waits to listen, and an angel records it in a book. But this conversation was suddenly interrupted, for "as they still went on and talked, there appeared a chariot of fire and horses of fire, and parted them both asunder"; for, "one was taken and the other was left." Elijah went up by a whirlwind into heaven; Elisha returned to Jericho. . . .

Now Elijah's ascension is a type of the future rapture of the saints. Many are as sceptical concerning this as the sons of the prophets were as to the translation of Elijah. Some, indeed, almost scoff at the revealed truth, it seems to them so incredible. And yet St. Paul declares it with absolute certainty. It is no matter of human conjecture—he declares it "by the word of the Lord," and sketches out the whole programme of events as one who is familiar with every detail.

* From Elijah: The Man of Prayer (1s. *Morgan & Scott*). Several of the earlier chapters of this book have already appeared in our columns, and have been read with much appreciation. Mr. Webster has pictured for us vividly the great messenger of God, whose name appears more often in the New Testament than even that of Isaiah. The character of him who was himself the prophet of vision grows more clear before our eyes as chapter by chapter emphasis is laid on the true secrets of his power and consecration. The teacher who is dealing with the life of Elijah will find here not only material for lessons, but guidance for the application of spiritual truth

Two Missionary Books.

Night and Morning in Dark Africa, by Harry Johnson, is a book on the people of South Tanganyika, and the work of the missionaries among them. It has been written by an L.M.S. missionary from personal knowledge and observation, and gives a very readable account of the tribes and their ways, also of life in Central Africa. There are seventy illustrations, and the book deserves many readers. (2s. 6d. *Simpkin, Marshall, & Co.*)

The nineteenth century saw few triumphs of the Gospel which equalled that among the Karens of Burmah. Those who are seeking to enlist the sympathies of young people in missionary service will welcome **Soo Thah** (3s. 6d. *Oliphant, Anderson, & Ferrier*), by Alonzo Bunker, D.D. In the form of a true story—although for the sake of introducing a few additional facts the name of the title character is slightly altered—the wonderful transformation effected by the introduction of the Gospel is vividly pictured. The repertoire of the missionary speaker will be enriched by the book; and we feel sure it will be a favourite in Christian households wherever it goes. In an introductory chapter, Dr. Henry C. Mabie pays a high tribute to Britain as "the one colonising Government of Europe which has given fair play to Christian Missions."

Annual Volumes.

Sunday is an old friend, and it is a great favourite in many a home. The new volume is as good as its predecessors. The pictures are numerous as well as entertaining, and the readings are brief, and such as children love. (3s. *Wells Gardner, Darton & Co.*)

As usual, **Home Words** is an interesting treasury of good things. Its variety of Sabbath reading and wealth of illustration will secure for it a place in the hearts and homes of the people. The contents comprise selections from the works of eminent Christian teachers and leaders, including the Bishops of Durham and Ripon, Rev. F. W. Orde Ward, &c. (2s. "*Home Words*" *Office.*)

There is much to interest the special constituency to which it appeals in **The Girls' Empire** (5s.). Stories, serial and short, naturally occupy a prominent place; but we find also helpful articles on a variety of topics. Hints on the management of suitable pets will be as welcome to some, as the Cosy Corner Chats will be to others. Reminiscences of girlhood, by Annie E. Holdsworth and Evelyn Everett-Green, have a special interest. Hints on health take a most practical form. The poetry is good, and the illustrations add much to the attractions of a volume which has many other claims to favourable notice. Tales of school and other boyish life combine with narratives of travel and adventure, and many other features, to make **Boys of the Empire** (7s. 6d.) such a volume as will be popular wherever healthy, active boys are to be found. The idea underlying the "Champions of the Week" is excellent, and puts the readers into touch with those who are at the head of their professions or occupations. By the introduction of "Empire Jottings" many important facts are taught in a way likely to be remembered. The B.E.L. Chaplain, by means of his notes, recalls the mind of the reader to serious matters; while the League Club creates and fosters a living bond of union between the readers who desire it. Lessons in book-keeping and shorthand will be useful, and lift the volume out of the region of mere entertainment. (*Melrose.*)

New features have been more numerous than usual in *Messrs. Isbister's* magazines during the year. As a result the volumes are brightened by a variety of popular contributions, freely illustrated, which will appeal to readers of all ages. In the **Sunday Magazine** a special index of portraits shows to what a great extent the lives of dead and living leaders are touched on in one fashion or other. In the longest serial story, "The Course of Justice," by Rev. Victor L. Whitchurch, the interest is well sustained and the incidents entertaining. Missionary matters are dealt with in a way that will arouse new interest in the progress of the Kingdom of God. Social and benevolent work at home is equally well represented. Food for hours of meditation is liberally provided, and the poetry which abounds is of a high order. Literary, historical, and scientific papers, of the same excellence as in previous years, are well to the front in **Good Words**, and those who are familiar with the work of such writers as Dr. Hugh Macmillan will turn with avidity to these pages. Amy le Feuvre's "Daughter of the Sea" is a good story of family life under difficult circumstances, with many characters who will make friends for themselves whenever they become known. The luminous articles by the Bishop of Ripon, on "The Wisdom of James the Just," will be found to open up the Epistle so that the simplest may understand and apply the teaching to daily life. Messrs. F. T. Bullen, F. D. How, William Canton, and W. G. Collingwood, and a host of other writers of prose and poetry have helped to produce a capital volume, to which ample justice has also been done in the way of illustration.

Religious Tract Society.

For the young there are **Our Little Dots**, and **The Child's Companion** (1s. each), both of them worthy of the high reputation they enjoy. Their introduction to the nursery will be as the breaking in of sunshine.

Light in the Home (1s.) carries as a second title, "Tract Magazine"; and it fully bears out the description. The little volume will win its own way when introduced among the careless. Such seed wisely and prayerfully sown will bring forth a harvest to the glory of God. In past years many a village library and reading circle has been enriched by the addition of **The Cottager and Artizan.** (1s. 6d.) The contents of the volume before us will appeal in turn to old and young, and comprise useful information for the home and workshop, capital stories and earnest talks full of striking points. Brevity, pithiness, and general attractiveness, appear to be the tests applied in the selection of readings, stories, and poems for **Friendly Greetings.** (2s. 6d.) The Gospel is presented on every page. For use among the simple and unlearned, the volume carries with it the guarantee of hearty welcome and of usefulness.

A new generation has succeeded that which first welcomed **The Sunday at Home**, and it is a favourite still. The effort to provide for the different members of a household has been uniformly successful. The present volume affords a new proof that the editors still keep abreast of the interests of the time. The serial stories—"Under Calvin's Spell," by D. Alcock; "David and Jonathan," by J. Shaw Crompton—maintain the traditions of former years; and are accompanied by numerous short stories for old and young. The most outstanding feature is perhaps the biographical department, which contains a number of papers of unusual interest. Among the illustrations the long series of Picturesque and Historic Churches will arrest general attention. The field covered by **The Leisure Hour** is very wide indeed. The Science and Over-Sea Notes, as well as the Varieties, raise many interesting and out-of-the-way points. Stories, serial and short, are up to the former high standard; and the poetry will be found well worthy of attention. A special feature is introduced under the title, "Women's Interests," and altogether feminine claims are well remembered. Popular science papers and descriptive sketches facilitate a continual change of topics; and indeed the volume as a whole is well fitted to supply the place in our general reading indicated by its title. This magazine deserves the warm place it has earned in the affections of the community. (7s. 6d. each.)

The **Boy's Own Annual** varies with every year; but the high healthy tone is at least maintained, and the great resources of the conductors enable them to provide constant and pleasant surprises for their exacting constituency. Such tales as "The Story of a Scout" and "The Shell-Hunters" will always find enthusiastic readers; and it must be a source of deep satisfaction to thoughtful parents to be aware of unquestionable sources of supply for such entertainment of their families. A strong feature is the series of papers dealing with the care of pet animals and birds. Numerous adventures are recounted in a manner informing as well as amusing. No pains have been spared to provide for and guide the activities of the youthful mind along desirable channels. Many-sidedness must be a mark of those who read all the contents of the **Girl's Own Annual.** A helpful effort is made to inspire and guide in proper directions the rightful ambitions of girls, while other articles deal with suitable employments. Music study and papers on dress have each a prominent place. Medical and legal hints are certainly useful, and may be pondered with profit; while "Studies in Character" should lead to not a little serious reflection. Paragraphs full of advice on household, culinary, needlework, gardening, and many other things, abound, and will be highly appreciated by the "sensible girls" who are addressed. The stories, long and short, are as numerous and entertaining as ever. You cannot open this book without finding something interesting. (8s. each.)

Biography.

Aidan: The Apostle of England, by Alfred C. Fryer, Ph.D., F.S.A. (1s. *Partridge.*) In view of the many misconceptions that prevail regarding the original evangelization of our land, we welcome such a little book as this, which outlines the progress made before ever Augustine's Roman missionaries arrived in Kent.

In **A Hero of Donegal**, Frederick Douglas How gives us the story of Dr. William Smyth, a man of noble deeds performed in circumstances of great difficulty in North-West Ireland, but who just a year ago succumbed to typhus fever, having contracted the disease in the course of his devoted attendance on the poor. (2s. *Isbister.*)

George H. C. Macgregor, M.A.: A Biography. By Rev. Duncan Campbell Macgregor, M.A., Wimbledon. (Popular edition, 3s. 6d. *Hodder & Stoughton.*) We heartily bespeak a large circle of readers for this cheap reissue of a splendid life story. There is much light and leading to come from the pages, and we trust that many preachers and teachers will have the book brought under their notice.

The story of the life of **William Quarrier, the Orphan's Friend,** has been told by Mr. John Climie in a form suitable for wide circulation. Here we have true Christian insight and sympathy combined with skilful description and a keen sense of proportion. Readers will not only understand what has been done for Scottish children, but feel as if they had added Mr. Quarrier to their personal friends. The book will have a high value among the young as an inspiration to Christian ideals rather than those of the world. (1s. net. *Pickering & Inglis, Glasgow.*)

A biography of special interest for its bearing upon religious life in Wales is: **Life and Times of Griffith Jones,** sometime rector of Llanddowror. It has been written by Rev. David Jones, B.A., vicar of Penmaenmawr, and is a contribution toward the history of the Principality during the eighteenth century. The remarkable subject of the book stands out for admiration, and his life-work suggests many a lesson for our day. The pages cast welcome sidelights upon the Welsh and their ways during the century; and what is said of the famous "circulating schools," as well the references to revival times, will command the close attention of thoughtful readers. (5s. *S.P.C.K.*)

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A False Vicar, by Katherine A. Richards, is a well-timed work. Its aim is to set forth some of the insidious methods adopted by those clergy of the Anglican communion whose faces are towards the Vatican, and whose endeavours are concentrated in turning in the same direction the benevolence of their patrons. The author shows herself to be well-informed on the subject on which she writes, and the book should secure wide acceptance. (1s. 6d. *Nisbet.*)

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"Our Daily Bread."

SUNDAY, November 23. 1 Kings xi.

IT seems incredible that Solomon should have fallen thus. He was the beloved of the Lord, who had made him king over all Israel (Neh. xiii. 26); but he not only built idolatrous temples for his wives, but went after these false gods himself. Having begun in the Spirit, he ended in the flesh. Thinking himself wise, he became foolish, and exchanged the likeness of the incorruptible God for the likeness of the creatures which He had made (Rom. i. 22, 23). In the solemn words of the Letter to Laodicea, he thought that he was rich, and increased with goods, and had need of nothing, and knew not that in the judgment of eternity he was miserable, wretched, poor, blind, and naked.

The cause of this terrible lapse was the multiplication of wives, after the fashion of Oriental monarchs—the women being drawn from the surrounding nations. "Even him did strange women cause to sin." Solomon is an illustration of the fact that they who are most open to the spiritual are most in danger of the sensual. He is a standing warning against the soul's indulgence to any degree in sensual passion, for it is impossible to stop when once the limits of self-restraint are passed. One indulgence inevitably leads to another; and, as the sea eats away the foundations of the cliffs, till they topple into the foaming breakers, so does impurity overthrow the strongest, noblest men, if once admitted into heart and life.

It is very interesting, from a spiritual point of view, to notice the uprising of these three adversaries, to disturb the peace of Solomon's old age. As long as a man's ways please the Lord, He constitutes Himself his defender; but when the heart ceases to be perfect (whole), enemies and difficulties spring up from the dust.

MONDAY, November 24. 1 Kings xii.

It is remarkable that Shechem, rather than Jerusalem, or even Hebron, was chosen for this great convocation. It suggests that already the disruption of the kingdom was resolved upon. It was an act of political imbecility to return such an answer to the appeal of the people; but behind the suggestions of Rehoboam's councillors a Divine purpose was at work (15). What a glimpse this gives us into the secret counsel-chamber of the Most High. He does as He pleases among the inhabitants of the earth, and we may well take up the daily newspaper with the words which I heard the late Principal Reynolds, of Cheshunt, once utter: "I want to see how my Heavenly Father is governing the world."

What God ordains must stand, and we cannot reverse it by force of arms; but it is a great tribute to the religious principles by which the majority of the people were governed, that, on hearing Shemaiah's words, they dispersed.

The setting-up of these two calves was bitterly resented by the prophets in all after-days. Jeroboam's designation hereafter was, "who made Israel to sin." That he should presume to substitute a feast after the devising of his own heart (33) for the Feast of Tabernacles, and a month later; that he should act as chief or high priest; and that he should ordain priests of all who wished, were abominations which elicited the most vehement reproaches from the servants of God (take Hosea for instance). The root of the whole sin was unbelief, which substituted the counsels of expediency for simple faith in the Divine Promise (*vv.* 26, 27, and xi. 37, 38). When we once begin to act after our own wisdom, there is no depth to which we may not fall. We, too, may exchange God for the worship of golden calves. Let us watch lest our hearts depart from the living One!

TUESDAY, November 25. 1 Kings xiii.

They whom God chooses to be the instruments of His purposes must be very watchful. First, they must keep themselves from all evil associations, "they must neither eat bread nor drink water" with the ungodly—*i.e.*, they must be separate and not touch the unclean thing. Next, they must put their message before their own gratification—with an awful reverence for God, they must go and come. And lastly, when they have received their instructions from God Himself, they must not allow themselves to be diverted by any other voices that may speak to them.

This was the profound mistake of this man of God. He knew precisely what God wished him to do and say; but he permitted himself to be influenced by the strong pressure of the old prophet, who also professed a Divine revelation. But those who are accustomed to deal with God directly, must not take second-hand directions from any human lip.

The penalty was very severe; but it was necessary. Else Jeroboam might have argued that he was not a true prophet, and that the word which he spake as God's would not stand. The prophet's death for his disobedience must have been an awful message to the king. If a man of God was not spared, how should *he* fare? If judgment begins at the house of God, where shall the ungodly and sinner appear? Remember, too, that death is not the worst calamity that can befal; spiritual deterioration is worse.

WEDNESDAY, November 26. 1 Kings xiv.

How blind men become when they sin against their conscience! The window of the soul is shuttered against the light. "Their foolish heart is darkened." Surely if Abijah were able to predict the issue of the son's sickness, he would not be deceived by the mother's disguise. It is, however, perfectly obvious why Jeroboam was so eager to preserve this *incognito*, for if it were known that he was seeking the advice of a prophet of the Lord, it might lead to the whole people losing faith in the system which he had taken such pains to build up. But what an awful experience must he have been passing through during these years! Evidently he felt that his gods were no gods. He maintained the outward semblance of veneration, but in his heart he knew that the whole system was a lie.

Jewish historians say that this exception was made in Abijah's case (13), because he interceded with his father that all Israelites who wished might be allowed to go to the feasts at Jerusalem without molestation. There is always a discrimination in the Divine judgments.

How often the Divine verdict on our life comes to us when we are disguised! We take up a paper and read of some case in the law courts, with the verdict passed on it by the judge and public opinion, and at once we see ourselves; or we overhear a conversation about someone else, and we know the true colour of our acts. We may be thankful for these startling revelations, that we may know ourselves, and be saved. This description of matters under Rehoboam is shocking. How swift is the corruption of the best, as typified by the substitution of brazen shields for those of gold! To what may not we come if the grace of God does not restrain!

THURSDAY, November 27. 1 Kings xv.

Abijam's mother was descended from Absalom, and it is hardly surprising that the virus of that unhappy ancestry poisoned the young king's reign; but mercy was shown to him for David's sake. The lamp was burning low, but it was preserved from extinction.

For Asa's reign we must turn for further information to the Book of Chronicles, where evidence is given of his truly religious character, at least during the earlier portion of his reign. Even Maachah, his grandmother, was removed from her position (compare 2 and 10, but the words *father* and *mother* are used loosely, see *v.* 3). Though, on the whole, his policy was directed towards the overthrow of idolatry, yet it was apparently impossible to carry out a complete reformation (14), and he seems to have ultimately suffered great personal deterioration as the result of his compromise (2 Chron. xvi. 7, 10-12).

Under the circumstances described in these chapters, the wonder is that the worship of Jehovah, which was so opposed to the general tendency of the national life and of surrounding nations, did not fall into disuse. That it did not, was due to the influence of the prophetic body, which was destined to become more and more influential; and this was the result of God's special interference.

His Holy Spirit strove against the infection of abominable idolatry, which was continually breaking out. It is thus, also, that in infinite patience God deals with us. His Spirit strives against the flesh, that we may not do what we otherwise would; but if He is thwarted, there is overthrow and rejection, as of the Ten Tribes.

FRIDAY, November 28. 1 Kings xvi.

What a dreary record is afforded in these chapters of apostasy and revolution, of idolatry and national disaster. Perhaps the great mass of the people—the peasantry—were not greatly affected by those dynastic changes; but severe judgments of famine and drought were soon to make them also realize what an evil and bitter thing it was to desert the Fountain of living waters, and to hew out broken cisterns which could hold none.

Four times over in this chapter we meet the phrase, "provoke to anger" (7, 13, 26, 33). To idolatry was added gross intemperance (9), and the fruit was suicide, anarchy, and civil war (18, 21, 22). But great as were these evils, they were destined to be surpassed (30).

Hitherto Israel had violated specially and principally the Second Commandment, but Ahab first openly led in the violation of the First; and this was largely due to the influence of Jezebel. What a mighty influence woman exercises for good or evil! The effect of all these sins was rapidly telling upon the mass of the people. In no previous age would any have dared, like Hiel, to flout the Divine curse. But he discovered that length of time does not wear out the abiding force of God's word, which is quick, sharp, and penetrating.

SATURDAY, November 29. 1 Kings xvii.

There was an open heaven between Elijah (*i.e.*, Jehovah is my God) and the Lord. It seemed as though he were always standing before Him, waiting to be sent forth on any of His errands. In this he reminds us of Gabriel (Luke i. 19). Oh, that we might do so from this moment, not in our own righteousness, but by the grace and through the merits of Jesus Christ, that whatever God may want done or said, He shall find us meet for His use. From the reference made to this event by James v. 17, it seems that Elijah had been urging Ahab to put away his sins; but, having failed, and as a last resource, he prayed that rain and dew might be withheld.

God always provides for his faithful servants, either by the ravens or the widow woman. None of them that trust in Him, and do His bidding, shall be desolate. But they are not without trials, since their own character is dear to God. He must take them into the dark to fix His messages on their hearts, as the photographer takes the plate. It must have been a trial to Elijah's faith, first to see the dwindling of the brook, then the abject poverty of the woman who was directed to support him, and finally the sickness and death of her child. But through them all his faith held fast to the living God. It was still, "O Lord *my* God" (20).

How little did the widow realize the greatness of her reward (Matt. x. 41, 42). But she was singled out from all the other widows in Israel because of the faith which she manifested from the first (12-15). She stood the great test of making Elijah's cake *first*, believing that afterwards enough would be left for her son and herself, and for this, and because of the character it indicated, she was specially chosen and blessed (Luke iv. 26). Our real selves are manifested in trifles. Such may happen to you to-day, and alter the whole course of your after-life. Watch and pray! F. B. M.

Home Missions.

For "Jack Ashore."

THE "Queen Victoria Seamen's Rest," the splendid pile of buildings which has been erected at Poplar as a permanent Home for the Wesleyan Mission to Seamen in East London, is at last completed; a consummation due in a large measure to the perseverance and unremitting toil of the esteemed superintendent, Rev. David Roe.

IN "SAILOR TOWN."

The Rest, conveniently situated in "Sailor Town," includes provision for many departments of work, all of which will benefit the seamen ashore. There is a large assembly room, a refreshment room, reading and recreation rooms, and other accommodation for officers and seamen of various ranks, as well as dormitories, which will be available for seafaring men on reasonable terms. The committee of the Seamen's Hospital Society, "Dreadnought," is renting a portion of the building, and thus there will be free medical treatment for sailors on the premises. A settlement for young men, voluntary helpers in the work, is also being established in connection with the scheme; while another important feature is the capacious block of model dwellings erected primarily for the accommodation of sailors and their families. Here men may leave their wives and children, to some extent in the care of the mission workers, and the income derived from this source will be an important item towards the upkeep of the institution.

THE OPENING CEREMONY.

The opening ceremony was performed on Thursday afternoon last by H.R.H. Princess Louise, Duchess of Argyll, who, with the Duke, received a warm welcome to the district. After formally declaring the building open, Her Royal Highness proceeded to inspect the Rest, and evinced deep interest in the arrangements. An ascent was made to the roof, where the Princess, with kindly sympathy for the sailor's welfare, undertook to provide seats where the men could sit and enjoy "such fresh air as is obtainable in the East-End."

The public meeting which followed was held in the "John Cory" Hall of the institution, a delightful room, characteristic of the combined taste and economy displayed in the planning of the Rest. It was brightly decorated for the occasion, prominent among the flags being that of the Mission itself, which has the Union Jack quartered on a blue ground, inscribed, "Q.V.S.R.," the large assembly of friends, gathered for the occasion, including such representative Methodists as Rev. Marshall Hartley and Mr. R. W. Perks, M.P.

Sir JOHN MCDOUGALL, who presided, referred to the bad old days when the "land shark" found the sailor an easy prey, and philanthropic undertakings were few indeed. Nowadays, the law and the Board of Trade do much to ameliorate the position of the sailor, but even to-day, when he arrives in a port after a voyage, there are always evil people willing to greet him because he is a man of substance. The Rest will encourage the seaman between his voyages, and afford him, when ashore in London, a protection from abounding evils. He will also be medically cared for, if necessary, and, in connection with the London County Council, technical instruction will be given, so that "Jack" may be better fitted to discharge his duty at sea.

ALL NATIONALITIES WELCOMED.

The origin and progress of the Mission were next outlined by Rev. DAVID ROE, who said that the Rest partly stands on ground formerly occupied by a public-house. The work has been going on in a small way since 1834, but four years ago a more vigorous policy was adopted. It was intended to provide accommodation for men of all grades, ranks, and nationalities, during the day and night, on reasonable terms. Of the £14,000 which the building has cost some £8,000 had been received or promised, so that £6,000 is required to free the building from debt. The King has taken a practical interest in the work, allowing the Rest to be called after his honoured mother. The aim of the Mission is the salvation and uplifting of sailors.

Among subsequent speakers was the DUKE OF ARGYLL, who said that the institution is well placed and well appointed. The country owes an immense debt to sailors since so many of the products used in the course of daily life are sea-borne. The number of sailors using the port of London is very large, and the Rest will be of high value in ministering to their needs.

At the conclusion of the meeting a memorial tablet was unveiled by Alderman AGAR, of York, who emphasized the spiritual side of the work.

In the evening another enthusiastic meeting was held, and as a result of the day's efforts the debt was somewhat lessened; but a very considerable balance has still to be raised in order to free from debt this heroic enterprise of Methodism in the best interests of "Jack ashore."

Soldiers in Conference.

SELDOM, if ever, in the course of the year does Exeter Hall present a more patriotic appearance than on the occasion of the annual military Convention arranged by the Soldiers' Christian Association. Year by year the usefulness of the Convention is becoming more widely recognised, and on Thursday last the opportunity of meeting together for mutual help and encouragement was embraced by Christian representatives of a larger number of regiments than has been the case before. Some 360 Christian soldiers attended, representing 47 stations; and there were also present over 100 officers and 40 chaplains, besides a large number of subscribers and friends.

The proceedings opened at noon with a meeting for prayer and praise, at which Colonel H. G. MACGREGOR presided.

SEEKING AND SEEING GOD.

A number of warm personal testimonies were given by members of many different regiments, after which a thoughtful address was delivered by Bishop TAYLOR SMITH, Chaplain-General to H.M. Forces. The object of the Convention, he remarked, would be achieved if it enabled them to have a new vision of God. It was only by seeking God that any could hope to see Him. With the vision of God there would come a vision of self, and the picture would not be a pleasant one. But with the humble confession of need there would be given pardon and grace, and being cleansed and enriched themselves they would be able to give out to others from full hearts. The bishop recalled the circumstances of our Lord's repeated charge to Peter—"Simon, son of Jonas, lovest thou Me more than these?"—and emphasized the fact that a mere profession of love is not sufficient; there must be definite *following*. He urged the need for individual effort, and appealed to the men to remember that after all it is their life and not their profession that tells.

At the luncheon which followed (given by Sir George Williams) letters expressing regret at their inability to be present were read from Lord Roberts, Lord Wolseley, Generals French and Gatacre, Major Gamble, and others. One and all wrote sympathetically of the work which the Association has accomplished, and giving assurance of their hearty endorsement to all its undertakings.

THE ASSOCIATION AT WORK.

The afternoon gathering was chiefly taken up by the soldiers themselves giving their testimony, both to the power of the God in Christ, and to the help the Association has been to them in witnessing for Him. The secretary (Mr. SAMUEL E. BURROW) gave the roll-call, which was responded to by members of brigades from Windsor, Canterbury, Hythe, Edinburgh, Woolwich, Newcastle-on-Tyne, Dublin, Shorncliffe, &c. Sir GEORGE WILLIAMS, who presided, having spoken a few words of counsel to the soldiers and presented medals to two Army Scripture Readers, the Secretary cordially welcomed the members of the Association who had served in South Africa. The Council was proud of the men who had upheld the noblest traditions of the army; and the hopes of those who remained at home, that the members would be true to the Master as well as to the colours they served, had not been misplaced. They had not been heroes only, but in the hour of victory they had shown themselves to be gentlemen.

In a word of fraternal exhortation Mr. Burrow appealed to the men, who now sheathed the sword of warfare, to take a fresh grip of the Sword of the Spirit, and to remember that the greatest battle-ground is the human heart. Only by constantly watching and praying could they hope to be made meet for the inheritance of saints, and worthy to receive the crown of life which shall be given to all who have fought the good fight of faith.

A number of testimonies were then given by officers and men of various regiments. Serjeant J. G. HILL recalled the efforts made in the early stages of the campaign, and Sergeant NEELEY testified to the mysterious manner in which the way had been opened up for him to speak the Word in season. Quartermaster-Sergeant BROWN spoke of the fruitful efforts which had been made at Natal and other places, and the zeal with which Christian men in the ranks used every opportunity of winning souls. Colonel PHILLIPS and others added appreciative words concerning the Association's work, and a telling address was given by Rev. E. P. LOWRY, senior Wesleyan chaplain in South Africa. Many were deeply moved as the speaker related touching instances of the fortitude with which physical suffering was borne when the heart was at rest and the faith remained unmoved.

A meeting was also held in the evening, and was largely attended.

The Christian Temperance Campaign.

WATERFORD.

IN Waterford there are but 2,000 Protestants out of a population of 26,000, but the enthusiasm aroused by the mission of Dr. J. Q. A. HENRY and Mr. ARMON JONES was great, and deep impressions were made. Rev. Canon ROBINSON said:—"Dr. Henry combines in a wonderful way moderation of statement with the greatest moral earnestness." Addressing Dr. Henry, he said "the very success of the mission represents the travail of your own soul."

WEXFORD.

The meetings at Wexford commenced on the evening of Wednesday, the 12th inst., and were carried on for three successive evenings, with two afternoon meetings in addition—one for country people and one for children; all were well-attended, notwithstanding that the weather was inclement. Dr. Henry's charming manner with children was greatly appreciated, and Mr. Armon Jones' beautiful rendering of many sweet songs evoked admiration.

All denominations in the town were in hearty accord with the movement, and a well-attended prayer-meeting held at the beginning of the week gave evidence of a united desire for Divine blessing on the work.

As in many other towns in the south of Ireland, Protestants are only about seven to eight per cent. of the population; in the case of Wexford there are about 700 all told in the town and its immediate neighbourhood, and as the young people especially are very well looked after by the churches, and are mostly members of Bands of Hope, it was not to be expected that many pledges would result.

Eighty pledges were taken in all, but an equally important result was attained in the awakening of Christian people to a clearer realization of their responsibilities as Church members in the matter of temperance reform.

This was Dr. Henry's principal theme, and very ably did he press it home.

On Friday afternoon last, Dr. Henry spoke to a large audience of young people, including the Wexford Boys' Brigade, who attended in uniform. His practical and sympathetic address was delightedly received, as also was Mr. Jones's rendering of "Where is my wandering boy to-night?" and "I shall know Him by the print of the nails in His hands."

The last meeting was on the same evening, and to a very full audience Dr. Henry gave a telling address on "Is the Bible a Total Abstinence Book?" Mr. Armon Jones again sang with power, and aroused intense enthusiasm. The meeting proved a joyous climax to all that had gone before. Attention was rapt from first to last, and the crowded audience was deeply moved as the missioner showed the dishonour to God and the Church brought about by the drink. The secretary of the Mission said:—"I have been a teetotaler for thirty years. I have always defended my abstinence on the ground of Christian expediency; but this is the happiest hour of these thirty years, for I now see that total abstinence rests on the impregnable rock of Holy Scripture." The chairman declared that henceforth he would do his utmost to banish the intoxicating cup from the table of the Lord.

It is believed that every Protestant child in the place has now signed the pledge, and out of the 700 members of the community no fewer than 400 are pledged abstainers. It was to the regret of all who had the privilege of attending that the mission was so very brief. Much of its effectiveness was due to the choir and to the earnest band of ladies who took the pledges.

BELFAST.

On Saturday evening last Dr. Henry commenced a mission at Belfast in connection with the General Assembly of the Presbyterian Church. At the inaugural meeting in the capacious hall of the Y.M.C.A. there was a large attendance, including ministers and other supporters of the Temperance movement.

Mr. George D. Leathem, who presided, spoke of Dr. Henry as one of the greatest living advocates of the great cause of Temperance. Rev. Henry Montgomery also bade the missioner welcome, and in the course of a sympathetic address emphasized the value of personal work.

Dr. Henry spoke with power, dwelling more particularly on the responsibilities of Christians, pointing out that although Temperance work is difficult and delicate, yet as God's work it must be undertaken.

On the Sabbath Dr. Henry conducted three services. In the morning he was at the Crescent Presbyterian Church (Rev. John McIlveen's), and made a stirring appeal to his hearers. Dr. Henry also preached in Malone Church in the afternoon, and in May Street Church in the evening. The congregation at each service was large, and great interest was manifested in the subject.

FUTURE MEETINGS.

Belfast, Till Nov. 25.	Lisburn, 16-29.	Dundee, 7-13.
Dublin, 27 Dec. 4.	Newton Abbot, 31-Feb. 6.	Stirling, 14-20.
Holyhead, 5.	Neath, 7-13.	Falkirk, 21-April 3.
Worcester, 6-16.	Reading, 14-20.	Lincoln, 4-9.
Brighton, 18-21.	Sunderland, 21-27	Hull, 18-24.
Motherwell, Jan. 9-15, 1903.	Middlesbrough, 28-Mar. 6.	Woolwich, 25-May 4.

Personalia.

Rev. Isaac F. Row has now sailed for India. He may be addressed at the headquarters of the Methodist Episcopal Mission, Bombay.

Rev. W. H. Griffith Thomas, B.D., is conducting the "Bible Talks with Young Men" at Aldersgate Street Y.M.C.A. on Saturday afternoons. The subjects studied are those of the afternoon series of the International Sunday-School Lessons, and many young men who are Sunday-school teachers find the class a great help in preparing their lessons.

North Scottish Fishing Ports.—Rev. T. Riley, superintendent of the North of Scotland Wesleyan Methodist Mission, has found lantern services remarkably effective in attracting the people. Last winter such services brought much encouragement, and Mr. Riley desires to renew them at the towns along the north-east coast among the fisher-folk. He is, however, needing new sets of slides and seeks helps in the matter. His address is 55, Queen Street, Peterhead, N.B.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

**** I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* *(See next page.)*

Out of the World.

IN His great prayer, recorded in John xvii., our Lord said, "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." Yet, would you believe it, my dear children, some men and women have so greatly erred from the way of God as to shut themselves up away from the world, and that in the name of Christian sanctity! It is not surprising that people who take their own course against God's revealed will should fall into many sins. Assuredly those who shut themselves up away from the world are *not* "kept from the evil."

Now look at the picture. I think I hear you say: What cold desolation and painful loneliness! Here you see a *Cloister*, a place of religious seclusion, an establishment in which monks and nuns live in retirement from other people. The buildings in general are called *Convents*, because the inmates form a community; and *Monasteries*, because the inmates main-

tain solitude in their life and engagements. Many happy and bright young men and women enter the doors of these places; but in a short time the sweetness and light are worn out of their lives, and sorrow and bitterness become their lot. When I think of convent life, I am ready to weep for the sufferings of the many lads and lasses who have been enticed within the walls of great enclosures, only to find it more and more difficult to serve God, and more and more irksome to please those in authority over them.

Though religious institutions, Convents have no place in the Christian system as expounded in the Holy Bible. Hundreds of years ago, however, agents of the Roman Catholic Church copied the old heathen religions in this respect. In some cases, under firm rule exercised by noble men and women, the communities became famous for their patronage of the arts and literature. They made books before "the schoolmaster was abroad," as he is to-day, and copied precious manuscripts before printing types were invented. In other cases, and at length more generally, lower and meaner motives ruled, and the convents became centres of corruption and disorder, and the inmates were reduced to ignorance and laziness which I do not care to describe. All the time, moreover, they regarded themselves as very religious because they babbled over Latin prayers and attended to the ceremonies prescribed for the community. Convents absorbed the wealth of the people, and they yielded no corresponding benefit; in fact, they often became "synagogues of Satan."

When you read of Luther and his work, or study other great chapters in Church History, remember how hurtful has been the influence of monks and nuns, convents and monasteries. Christ said to his disciples: "Ye are the light of the world; a city that is set on a hill cannot be hid. *Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven*" (Matt. v. 14-16). It is impossible to obey this command of Christ by *retiring from the world*. Imagine yourself pacing a cloister, like that shown in the picture, and thereby testifying for Christ! There is no one to hear your testimony, no one to "see your good works and glorify your Heavenly Father." For Christians to hide themselves from the gaze of men, and affect piety on that account, is to run in the way of the truant prophet Jonah, who "fled from the presence of the Lord" when told to go and preach to the Ninevites.

The Conventual System (for that is the name by which the habit of living in convents is called) has been the source of nameless evils. One sin begets another; if you disobey God's law in one direction, you will find it easy to disobey it in others. Think of young girls and growing lads, who hardly know their own minds, being urged into this unnatural kind of life. By and by, they feel they could better serve God out of doors; but it is too late. They have taken a vow, and now they must remain! They become soured in disposition, and look at everything from the point of view of disappointed people; in fact, they long for death! All the time they are surrounded by such as are either equally sorrowful, or heartless and without compassion; at length they die without the consolations of a friend, and in a place where Christ is often named, but certainly not served as He desired and commanded. This is inexpressibly sad.

In many countries convents have from time to time been suppressed by law. In reading English History you will have noted that such was the case in England in the sixteenth century. In some lands where they are now tolerated they are periodically inspected, in order that they may not be—what they too often are—religious prisons. Week after week in Continental countries "Revelations of Convent Life" are reported in the newspapers, and it is certain that a great many cruel deeds and much wickedness take place within the cloisters. Think of these things, dear children, and may God spare you to do your part to help the helpless in coming days. When you arrive at years of responsibility, you may be called upon, as citizens, to support legislation for suppression or reform in our land, where convents and monasteries are now so numerous. God grant that the day of emancipation may come soon, when all such "habitations of cruelty" may be for ever demolished. J. W. T.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 357).

Find and complete the following:—

1. "The Lamb is the light thereof" (Rev. xx.-xxii.).
2. "Walk as children of light" (Eph. iv.-vi.).
3. "Let your light shine" (Matt. iii.-vi.).
4. "The Lord is my light" (Psa. xxv.-xxx.).
5. What was seen by God and gave Him pleasure? (Gen. i.-iii.).
6. What may God's Word be to us? (Psa. cxix.).
7. What is said of the light? (Eccles. x.-xii.).
8. What is the connection between light and those who do well? (Prov. iii.-v.).
9. What did Jesus say of Himself? (John vii.-x.).
10. What did Jesus say of John? (John iv.-vi.)
11. By what name did Jesus call His disciples? (Matt. iv-vi.)
12. What was John's message? (1 John i.-iii.)
13. How do we know that those in heaven need no light? (Rev. xxi.-end.)
14. Into what has God called us? (1 Pet. i.-iii.)
15. For what purpose was Paul sent to the Gentiles? (Acts xxv.-xxvii.)
16. What was the reason of Paul's successful preaching? (2 Cor. iii.-v.)

[Those under *ten*, do any 5; under *thirteen*, any 9; under *seventeen*, any 13.]

ANSWER TO LAST SEARCHER (No. 356).

1. Psa. xc. 1	8. Prov. viii. 24-26
2. Psa. lxxi. 14	9. Psa. xc. 2
3. Isa. iv. 6	10. Psa. cii. 27
4. Deut. xxxiii. 27	11. 2 Pet. iii. 8
5. Psa. xci. 1	12. Psa. xc. 4
6. Isa. lxiii. 5	13. Job vii. 1
7. Psa. lxii. 2	14. Job xx. 8

No. 356.—Correct answers (first list) received from:—

A—Ralph Aldwinckle, Gwendoline Ahler, Douglas Anderson, Berry.

B—Claude Bowker, Edith Ballard*, Alison and Raymond Bailey, Amy and Thomas Beaty, Annie Brown, Stanley Burgess, Marjorie Bevan, Dorothy Brooks*, Ileene, Mabel, Evelyn and Hilda* Barstow, Daisy Bilson, Robert Bushby*, Ronald and Ewen Bentley, Millie and Caza Butler, Annie Blaikie*, Mabel Baker*, Isidore Bernardson, Gussie Baring.

C—Ethel Cumbers, Gordon Collett, Winifred Collingwood*, Ada Combes, Lydia Cleary, Madeleine, May*, Kathleen and Willie Cullen, Hannah Chapman, Gussie Clark*, Sophy Cohen, Anna Chanyen.

D—Rosalind Dodd, Gwendolen Duke, Ruth Dawson*, W. and Eddie Dowsett, Kitty and Violet Donaldson-Selby, Stanley Drew, D. Daintree, Violet Dodsworth*.
F—Mabel*, Olive and Vincent* Fleet, Kitty Fausset, Elsie Fox*, Clement Fursdon.
G—Alan Gardner, Ethel Gates, Margaret Guillaume*.
H—Theodora* and Hettie* Hill, Ina Hemmel*, Hilda*, Mary* and Elizabeth* Hooper, Harry Hodgkinson, Edith Hillier*, Nellie Hatchett, Ella Hake, Annie Horstcraft, Beatrice Hastings, D. and Kathleen Heckford, George Hucklesby*, Geraldine* and Kathleen* Hobbs, Dorothy Hunt*, May Hazledine.
I—Daisy Iredell*.
J—Alfred* and Gladys* Johnson, Lily and Katie James, Gertrude Jones*, Amelia Jacobson*.
K—Mary King, E. Kisler, Phyllis and Marjorie Kiernan, Eva Kalb.
L—Helena and Alice Longley, Beatrice Le Mesurier*, Sidney* and Mary* Law, C. Long, Georgina Lichtenstein.
M—Mildred Morgan*, Doris*, Daisy* and Winifred* Martin, Lewis*, Ellen, Arthur* and Grace Morice, Dorothy and Charlie McMullin, Emily Mayhew, Geoffrey and Sidney Martin, Kathleen Morphey*, Rosalie Mills*, Molly and Peggy McArthur, May Mills*, Janet Michaels.
N—Jessie Nicholas, Emily Norris, Gerald and Hilda* Nicholls,
O—Olive Oxley.
P—Kathleen and Enid Pincott, Elsie Porter, Maggie Pibel, Dora Phillimore*, Evelyn Primrose Pechey, Millie Piggott, Isabel and James Pye.
R—Ada Renals, W. Runting, Marjorie Rainey, Emily* and Lizzie Rowdon, Helen Reid*.
S—Arthur Struthers, M. Simpson*, Hilda Smith*, Edgar, Hilda* and Constance Schaeffer, Flora Shadbolt, Bertram, Norah and Eric Slater, May* and Mabel* Spencer, Bayliss, Rider and Glanvill Smith, Margery Smart*, Marjorie* and Cicely* Sherbrooke, Marguerita Sidky*, Betty Stocks*, Margaret and Helen* Sturrock, Archie* and Leslie* Stubbs, Esther Simmons, Octavius*, Annie*, George* and Septimus* Speare.
T—Marion Tarry*, H. Thorpe.
V—Norman Vince.
W—Kathleen Wingrave, Greta Watson, Ellie* and Nora* Wyatt, Florence Wilde, Annie* and Sarah* Wood, Madeline Walker*, Mabel* and Clara* Wisdom, Cecile and Phillis Wright, Ellen Williams*, Fanny Wheeler, Agatha Ward, Gertrude Williams*.
Y—Gladys Young.

No. 355.—Correct answers (second list) received from:—

A—Mabel and Stowell* Ashwell, Bessie and Daisy* Annett, Tom and John* Aikenhead, Dorothy Arrowsmith, Bessie Acton.
B—George Baines, Gordon and Dorothy Berry, Frances Burnett*, Constance and Frank Bowes, Louise Betts, Freda, Evelyn, and Irene Bathu, Beatrice Brouard, Annie Brown, Helen* and Edward Beck, May and Daisy Bilson, Mary Bentley.
C—Duncan and Hyde Campbell, Annie Coulter, Charlie and William* Cooper, Alfred Cocking, Rona Campbell, Hannah Chapman, George Crawford, Lilla Corbitt, Margaret Carter*, Alice Crang*, Hugh* and Dorothy* Courtenay, Cicely Craven, David*, Henry* and John* Colville, Ethel Cumbers, Dorothy Cooper.
D—Zan, Kathie and Maggie* Dudgeon, Mai, Violet, James and John Davidson, Harold Davis, Nessie Dunn*, Lizzie Dowyard*.
E—Dorothy and Ethel Essam, Muriel Eustace*, Grace Evans*.
F—Lillie Forster*, Aileen and Frances Figgis, Charles Freegard, Temperance Foskett*, Kitty Fausset, Agnes and L. Fullarton, Hyacinth Fitzsimons, Gwendolen, May and Elrene* Fennell, Eva and Mabel* Fletcher.
G—Margery and George Graham-Brown, Norah Glynn, William and G. Goodall, Alice Gammage*, Margaret*, Isabel and Elsie* Goudge, R. Graham, Grace* and Evelyn* Gulston, Edith Govan, Violet Garfit, Stuart, Dorothy, Edith and Jack Gray, Dorothy Gomme, C.*, Dorothy and Gladys Gibson, H. and Ivy Godfrey, Violet Garnett.
H—John Herbert, John and James Henderson, Dorothy Havergal-Shaw, Violet Holford*, Julvan, Florence*, Norman and Ray Hoyte, Henry, Edith and Winifred Harvey, Olive* and Charles Hutchings, Dorothy Hunt*.
I—Charles Inwood, Isabel and Ami Inglis, Daisy Iredell, Arthur Inglis.
J—Robert* and David* Jameson, Hilda* and Louie* Jeffery, Lizzie Johnstone, Ida Jackson, Katie and Lily James.
K—Nelly Kelly*.
L—G. J. Larwill*, Lizzie Lloyd*, Rupert, Alfred and Gladys* Leigh, Gladys Levison, Norah Lunt, Helena and Alice Longley.
M—Connie Murfin*, Lydia Mann, Nellie Manning*, Harold and H. Methereli, Lily*, John and Helen* MacMurray, Eva McKenzie, John Macfarlane, Leonora Medcalf*, Marjorie Martin, Alick, Jessie and Charlie Morrison, Harvey Moore, Dorothy, Winnie and Leonard* Mace, Mary, Margaret*, Dorothy* and Elizabeth Morris, Charlotte Millar*, Alice, Maisie and Evelyn Mackenzie, Dora Muir*, Ella, Joy* and Margaret* McFadzean, Emily Mayhew.
N—Edward Newell.
O—Maude Oakes, Kathleen O'Callaghan*.
P—Alfred and M. Porter, Gladys* and Isabel* Phipps, Eddie, Connie, and Jessie Palmer, Enid and Kathleen Pincott, Mabel and Lucy* Pelham-Burn, Percy, Geoffry, and Clarice Peach, Margery Pibel.
R—Mary Reburn*, Gwennie Ravenhill, Lily Realff*, Jessie, Cicely*, and Ellie* Roe, Marion Richards*, Maggie Russell*, Rosie Reppin.
S—Flora* and Stanley W.* Smith, Violet*, Evelyn*, Gladys* and Phyllis* Shaw, Grace Spurgeon*, Marguerita Sidky*, D. Stanier, Agnes* and Hugh* Shields, Florence Simpson, Cicely Sherbrooke*, Fred, Rider*, Bayliss and Glanville Smith, Archie Stubbs*, David Stewart*, Norah and Bertram Slater, Arthur Struthers, Mary Sowden.
T—Ina and Duncan Thomson, Cedric Teulon, Evelyn and Lilian Tracey, Flossie* and Charlie Thomson, Margaret Tweedy*, Theodora* and Archibald Thorn, Esme and Winifred Trotter, Samuel, Edith and Elsie Tucker.
W—Sarah Wilson*, Violet*, Claude and Louise Walker, Leonard Wall, Walter and Edward Wheeler, Clara* and Mabel* Wisdom Pringle Wilson*, M. Williamson, Willie and Stewart Watson, Frances Wirgman, Gertrude Wilson, Ernest, Kenrick* and Queenie* Wakeford, Kathleen and Ernest Wingrave, Muriel Wilson, Helen Webb, Sidney Watson.
Y—Bella Young*.

FOREIGN LIST.

No. 344—Mary Orr Ewing (China). **No. 348**—Flo, M. and Cuckoo* Lister, Mattie* (S. Africa). **No. 349**—Mattie* (S. Africa). **No. 350**—Huldah Krige*, Jean Beyers (S. Africa). **No. 351**—Rotha, Lottie, Ivan and St. George (Canada). **No. 354**—Bertha Hettinger*, Elsie Boritzer (Constantinople).

Personal.

Charlie Cooper, Norah Lunt, James Pye.—I am glad to welcome you as new "Searchers," and hope you will enjoy the study.

Muriel Spurgeon.—Thank you for your letter. I am sorry you must discontinue the "Searcher," but wish you every success in your examination. Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *Anerley*, Nov. 24; *Grantham*, Nov. 28; *Hunslet, Leeds*, Nov. 29-Dec. 5; *Fulneck*, Dec 7; *Rochdale*, Dec. 8. Mr. J. Spiers, *Newport, Mon.*, to Dec. 1. Mr. J. S. Tyler, *West Horsley*, Nov. 22-28; *Birmingham and neighbourhood*, Dec. 9-23. Mr. E. Clark, *Sparkbrook, Birmingham*, Nov. 22-30. Mr. E. Hughes, *Beckenham*, Nov. 23-28. Mr. G. Goodman, *Congregational Hall, Stratford* (Boys only), to Nov 25. Mr. J. H. P. Cutting, *St. Matthew's, West Ham*, to Nov. 21. Mr. E. T. Read, *Sulgrave, near Banbury*. Mr. S. J. Hewlett, *Loughton*, to Nov 30. Mr. H. Hankinson, *E. Greenwich*, Dec. 3.

Children's Scripture Union—Portions for week ending November 29.

Sun. Nov. 23	*Jud.*	iii. 1-12	Thur. Nov. 27	*Jud.*	v. 1-14
Mon. „ 24	„	iii. 13-22	Fri. „ 28	*2 Pet.*	i. 1-11
Tues. „ 25	„	iv. 1-11	Sat. „ 29	„	i. 12-21
Wed. „ 26	„	iv. 12-19			

International S.S. Lesson.

Sunday, November 30, 1902.

Gideon and the Three Hundred (Jud. vii. 1-8, 16-21).

Golden Text.—Psa. cxviii. 8.

THE Midianites were a fierce, warlike, bold race of wandering marauders from beyond Edom and Moab. Israel's condition described Jud. vi. 2, instead of as in Deut. vi. 10-12. "Forgot the Lord."

Gideon, His Character and Testing.

Courage, faith, ingenuity, influence. His *second* name, "A fighter of Baal." A follower of Jehovah, in an idolatrous home. His father's adherence showed the power of his influence for God. Two trials of faith. Two signs of guidance.

Two kinds of heroes, earthly and heavenly. *Earth's hero* (John v. 44).—Aims—bounded by time. Works—things temporal. Honours—praise of man. Rewards—titles and riches of earth.

Heaven's hero (Heb. xi. 6, 25-27).—Believes God. Inspired by His Spirit. Follows the Lord wholly. Denies self. Above all for the praise of God.

"Jesus . . . who for the joy that was set before Him endured the cross, despising the shame." Moses, Joshua, Nehemiah, Daniel, Paul.

The Army and their Weapons.

Thirty-two thousand enlisted, but the regiments had to pass through *two* refinings and the dross thrown out (Judges vii. 3, 4-7). Dogs in the chase will catch laps as they run. The wandering people of Asia, when in haste, and they come to a stream, do not stoop down deliberately on their knees to drink, but bend forward as much as is necessary to bring their hand into contact with the water, and throw it into their mouths with such rapidity and dexterity that they do not drop a particle.

Soldiers *wanted* for the battles of the Lord who will endure hardness (2 Tim. ii. 3); know how to obey (John ii. 5); brave, watchful, united (1 Cor. xvi. 13).

Soldiers *not wanted*, ease-loving, self-indulgent, cowards—for they would make others as faint-hearted as themselves (Deut. xx. 8); changeable (Luke ix. 62).

Many are ready to wear the uniform, but take fright when they see the foe (Judges vii. 1). The best cure for fear is given in 2 Chron. xx. 3-13. The finger of scorn or the laugh of ridicule will sometimes turn away a new recruit from the ranks.

The Battle and the Victory.

Israel's danger did not lie in their weakness, but in their pride, self-confidence, and boastful spirit (*v.* 2). "We only number 500, all told, General," said an officer to his commander-in-chief." "And *how many* do you count *me* for?" was the great man's reply.

Gideon, 300 men, and "the Lord of Hosts." "The *Sword of the Lord* and Gideon."

Lessons.

(1) It must have been a sore trial to the faith of Gideon to see his army reduced to one man for every 450 of the foe.

(2) The Lord can use our ingenuity in His service. The winepress was used by Gideon as a threshing-floor because it hid the corn, so the pitcher to hide the light till it was wanted.

(3) Gideon's question and misgivings arose from no lack of faith. The Lord assured him of His real presence and help in the battle, just as He will say to the frailest and youngest of His followers who trust Him (Ps. xxxii. 8)

(4) God seeks for boys and girls, men and women, to fight for Him against the great enemy of souls (2 Chron. xvi. 9).

(5) Our weapon. The Bread of Life, the trumpet of the Gospel. "The light of the knowledge of the glory of God," "in earthen vessels," "the power may be of God, not of us" (2 Cor. iv. 6, 7).

Illustrations.

TESTED BY GOD.

The town of Toledo, in Spain, has a world-wide reputation for the quality of its swords. In the manufacture of the weapons very severe tests are adopted. Each sword when finished is thrust against a plate on the wall and bent until it forms at least three-parts of a circle. Then, in order to further test its strength, the weapon is forcibly struck edgeways upon a leaden table, and should the steel successfully resist the double trial it is passed as satisfactory. The Lord said unto Gideon, "The people are yet too many. I will try and test them for thee" (verse 4). To-day, as in the time of Gideon, every man's work shall be made manifest. The fire shall try it of what sort it is. May we all be willing to pray, "Search me, O God, and know my heart; try me and know my thoughts.

TRIFLES AS TRAITS OF CHARACTER.

There is a certain house in the heart of the United States which stands between two waterways. One of these streams leads to the Mississippi, and the other in the direction of Lake Erie. It has been remarked that a raindrop, falling upon the sloping roof of the house, may be carried either to the great river of the south or the mighty lake of the north. A mere puff of wind may determine the direction of the raindrop, and an apparent trifle with us may affect the whole future of our lives. The standing and the kneeling Israelites (*v.* 5) indicated, either a readiness for the enterprise in which they were engaged, or a concern for their own personal comfort. So with us; our actions are often but the outcome of our inward desires, and the so-called trifles of life are in reality displays of the real character of the innermost heart.

THE LORD WILL SAVE.

Morrison, who was a pioneer missionary to China, was once asked tauntingly if he thought that with his religion he would be able to make any impression on the idolatry of the great Celestial empire. Morrison's reply was typical, "I expect God will!" and with faith in the Lord's might, he entered upon the work. The Lord said unto Gideon, "By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand" (*v.* 7).

Christian Endeavour Topic.

Sunday, November 23.

Testimony the Best Praise (Psa. cxvi. Jas. i. 27).

EVIDENTLY the Psalmist, whoever he may have been, had just escaped from some terrible trouble. He had been held in the pains of Sheol and compassed by the cords of death. These and similar expressions throughout the Psalm suggest that, through physical illness, he had been brought to death's door.

Under these circumstances he had prayed most earnestly for help, asking for deliverance. Like Hezekiah, under similar circumstances, he had turned his face to the wall and pleaded for life. And the Lord had heard his voice and his supplication, delivering his soul from death, his eyes from tears, and his feet from falling. Now there had come a high tide of ecstacy and thankfulness. He knew not how to say all he felt. A life of devotion was the least return that he could make (2). Let us learn from him how to praise.

1. *Take God's gifts* (13). This is the best way of thanking God—to accept and enjoy what He has sent. Not everyone does this. I have met many in my life who have been afraid of receiving and enjoying God's gifts. It was as though they must put bitter herbs into every savoury dish to take off its too great pleasure. I think that the truest way to thank God is to take every cup which He fills with salvation as from His hands, and to lift it to the lips, not to sip it hastily, but to drink as much as He permits, with reverence and thankfulness and joy.

2. *Reaffirm your desire to serve Him* (16). Say again and again, "I am Thy servant." If you have solemnly surrendered yourself to God, it is not needful to repeat that initial act. What is really done once need not and cannot be done again. But we may declare our glad acquiescence in our position, and be proud to wear the livery of our King.

3. *Praise Him* (17). The Epistle to the Hebrews speaks of this (xiii. 15). We must offer God the fruit of our lips. Hosea speaks of the calves of our lips (xiv. 2). We do not praise God enough in private, and this is the reason why we are often so still in the sanctuary.

I have often been blessed in saying over to God, aloud, in the early morning, the glorious words of the *Te Deum*. The service of God's House ought to be so ordered that there is large opportunity of praise, as well as of thanksgiving. The latter rejoices in all that God has done, the former in all that He is.

Especially when we have received some great benefit at God's hands, we should take an opportunity of special praise. In many cases this might take the form of some gift of money to the missionary cause, or for the circulation of the Scriptures. We might all do more in this direction, using our money to purchase really good literature, to be distributed by our own hands.

The passage from the Epistle of James contains another suggestion, that any great deliverance is a summons to more pure and undefiled religion, with its double expression; *first*, to go forth on deeds of mercy to those who are in sorrow and need; and *secondly*, to live a life of uncorrupted simplicity and purity.

It is on the latter that I would lay some stress. Perhaps it is the more difficult of the two. To keep from grieving the Holy Spirit of God, to wear the white flower of a blameless life, to be clad in the white, stainless robes which are washed in the blood of the Lamb—this is one of the best tributes of hearts overflowing with gratitude and love. This is a cup of cold water which quenches the thirst of our King.

F. B. M.

Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is Revival spread.)

Irish Evangelization Society.

THE valley of the Braid, in co. Antrim, where such a gracious work was experienced during the year of the great revival, '59, has had a mission in the largest movable hall belonging to the Society. For seven weeks the meetings were continued nightly, the people coming in large numbers across the river and fields, and the interest deepened each night until the close. We were privileged to see many rich tokens of God's saving power.

T. M. Carleton.

Mr. Farquhar McLennan at Stranraer.

A remarkable series of meetings, begun on October 19, and conducted by Mr. Farquhar McLennan, has just been brought to a close in connection with Sheuchan U.F. Church, Stranraer. The mission was looked forward to by many with expectation, and we have not been disappointed. God hath indeed done great things for us. Night by night the church was filled with people, and the after-meetings were very large. Hardly a night went by without decisions for God. About 120 passed through the inquiry-room, but we feel sure that many more were reached that as yet we know nothing of. On the last night there was a decided "break" among the young men, quite a number coming boldly forward.

Jas. Montgomery.

The Weaver Brothers at Sutton Bridge.

The visit of these well-known missioners to Sutton Bridge was eagerly looked forward to by many of God's children. The work for years in this locality has been difficult, but from the first Sunday night when the Primitive Methodist Church was filled to the doors a gracious influence prevailed.

As the meetings proceeded the mission deepened in spiritual power, and before the second Sunday we were in the midst of a gracious revival. Night after night the workers were sorely taxed by the numbers of those entering the inquiry-rooms. The work has been among the best of the people attending the churches, and a large addition to church membership is looked for. The gatherings were far-reaching in their effect, all the Free Churches joining most heartily. A men's meeting on the second Sunday afternoon was a striking occasion, the church being filled by many men who had not entered a sanctuary for years. C.

Gipsy Smith in Greenock.

Under the auspices of the Methodist, Congregational and Baptist Churches, Gipsy Smith commenced a ten days' mission in Greenock on Saturday evening, November 8. The meetings are being held in the Town Hall, and the attendances are far in excess of anything that has been seen for twenty years. Since the great mission of 1882, which was commenced by Mr. D. L. Moody and carried on for three months by Mr. John M. Scroggie, there has been no such stir in Greenock as there is at the present time. The Town Hall is the largest building for public use that Greenock possesses, and it is crowded out each night long before the time for beginning the service; and the visible results as seen in the numbers that go into the inquiry room are phenomenal. Several hundreds have, during the first week, been dealt with.

On Tuesday, the 11th, the Gipsy paid a visit to the Orphan Homes of Scotland, at Bridge of Weir, and held an afternoon meeting with the children, his visit being greatly enjoyed. J. C.

Mr. P. R. Hurditch at Ilford.

The Ilford Y.M.C.A. concluded a week's Mission to Men on Friday, October 31, conducted by Mr. Philip Hurditch. On Saturday evening, October 25, the evangelist met the workers, and emphasized the need of consecration of life as well as lip if the mission was to prove successful. On Sunday, 26th, at three o'clock, Mr. Hurditch addressed the men's Bible class, and at 7.30 held a large meeting in the Town Hall, speaking with great power, and advising men, according to Amos iv. 12, to "Prepare to meet God." Each week evening following, in the Y.M.C.A. rooms, he delivered a very forcible and telling address, urging men to surrender heart and life. In response to his appeal a good number rose asking for prayer, and deciding for Christ. On Wednesday the assistance of the "Tottenham Working Men's Gospel Band" very much assisted in the effectiveness of the service. Friday evening the meeting was thrown open to both sexes, and a very cheerful, happy service was held. The work of grace begun is continuing, and a large number of the members intend to follow up and supplement the results of the mission.

D. J. Simons, Hon. Secretary.

The Lighthouse Mission, Croydon.

Mr. W. Collard has been holding a ten days' mission at the "Lighthouse," Wilford Road, Croydon, with encouraging results, his striking experience and homely illustrations riveting attention nightly. The thoroughfare is densely peopled, for the most part by the working class, very few of whom regularly attend any place of worship. Almost every night the Mission room has been filled with interested listeners, and there have been some striking cases of decision. Thursday, November 6, was set apart for a men's meeting, when a "straight talk" was given on the kindred evils of drink, gambling, and impurity. On the Monday afternoon following, a meeting for women only was held, and there have been three children's meetings. The workers are much encouraged, having long laboured previously with little sign of blessing. Their prayers have now been answered by the blessing of some in whom they were deeply interested. Mr. Jack Jones, "the converted coster," has continued the work. The principle obstacles here are drink and immorality, the former being in evidence at many of the meetings. T. G.

Mr. Charles E. Barraclough at Beeston.

Mr. Charles E. Barraclough has concluded a fortnight's services at the Gospel Mission Hall, Beeston. This was the second visit of the evangelist. On the previous occasion a great time of ingathering was experienced; and this time, also, large audiences have come together nightly to hear the Gospel preached.

The presence and power of the Holy Spirit was manifest during the progress of the mission; many have been dealt with in the inquiry rooms and have decided for Christ. Deep conviction of sin still continues amongst the ungodly, and some have yielded to the strivings of the Spirit since the missioner left. Anticipating that the hall would be far too small for the second Sunday's meetings, another building was also taken, and to this were directed all the children and young people, and also those adults who were unable to gain admission to our hall. Both places were full, and a third meeting was held after the conclusion of these two, at 8.30 p m. Many who were unable to obtain admission to the earlier services came in, and we had a glorious time. The whole place has been stirred by our brother's visit.

John Paling, Hon. Secretary.

Mr. Josiah Nix at Bridlington Quay.

Bridlington Quay was deeply stirred by the recent ten days' mission of Mr. Josiah Nix. Revs. J. S. Bellman and A. Newbery, with local preachers and friends, together with a brass band and illuminated lantern, formed a procession through the streets every evening, and thus helped to stir the town. The noon prayer meetings were well attended, and the afternoon Bible readings were both popular and uplifting. All the shop assistants in the town were invited to an "At Home" and the spacious schoolroom was filled. Mr. Nix's impassioned pleadings resulted in 117 temperance pledges being taken and in the after service in the chapel several decided for Christ. The first Sunday afternoon service for young people was delightful. Some forty of the scholars entered the inquiry-rooms. On one occasion all the fishermen and boatmen with their wives were invited to a free tea. The schoolroom was crowded, and many rejoiced to see some fifty-seven men and women coming forward to sign the pledge, several of whom afterwards sought and found salvation. The "Merrie Meeting" announced for the same evening drew crowds of people to the chapel. The mission was a great blessing to the church and the town. Over 114 persons of various ages have been seekers of salvation, and more than 450 have signed the temperance pledge. F.

Dartford Baptist Chapel.

The nine days' mission (November 2-10) conducted by Messrs. William Olney and Spencer Johnson at the Baptist Chapel, Dartford, has been a time of great blessing and refreshment. The services during the whole time have been largely attended, and definite work for Christ has been done all through, with the result that nearly 100 cards, affirming decision for Christ, have been signed and sent in. The Sunday evening services have on both occasions been crowded gatherings to hear the glad good news of salvation through the precious blood proclaimed in unmistakable clearness by Mr. Olney, and with touching tenderness in song by Mr. Spencer Johnson. The men's afternoon meetings at the Martyrs' Memorial Hall on the first Sunday and at the Y.M.C.A. on the second Sunday were times not to be forgotten, the halls in both instances being filled with men who were deeply impressed by the presentation of God's unspeakable love.

The Bible readings, held on Tuesday, Wednesday, and Thursday afternoons were very fully attended, increasing as the days passed by. Those who were privileged to attend say that the addresses on "The Indwelling Christ," "The Holy Spirit," and "Holiness" were such as would long be remembered. The children's meetings, held from Monday till Friday evenings, and each Sunday afternoon, were also very well attended, many of the elder children deciding to follow Jesus.

Scarborough Primitive Methodist Chapel.

The week previous to the mission conducted by Mr. and Mrs. Albert Harrison, all the services were devoted to prayer, and cottage meetings were held in the district, to which those in the locality were invited. During the mission several open-air services were held at the pier at noonday. At the same hour a prayer-meeting was held at the chapel. The night services were preceded by large and effective processions. On the Saturday night a more varied meeting was held, when special singing was rendered by the choir, and short addresses were given by two of the Scarborough lifeboat crew and Mr. Harrison. Rev. T. Buttrick also took part. At half-past nine about 150 of the friends processioned the streets for an hour, and, returning to the chapel, a prayer meeting was held at which, as at every previous service, including a lecture, penitents found peace. The second Sunday was a high day. A consecration service concluded the morning's worship, a love-feast was held in the afternoon, and the large chapel was crowded to excess in the evening.

At the conclusion of the mission, Mr. Buttrick conducted a special meeting for the benefit of the converts, when it was found that over 120 names had been taken, a large proportion of whom responded to the roll call, and arrangements were made for those who had been unable to attend to be visited without delay. At this service several persons sought the Saviour, and in addition to the saving effect upon the unconverted of all ages, the church has received a mighty quickening. J. L. Hopwood.

Revival at Mansfield.

Revival blessing has come to the Wesleyan Methodist congregation at Sutton, Mansfield. On a recent Lord's Day morning the resident minister, Rev. Walter Platt, asked all who were willing to consecrate themselves fully to the work of the Lord to meet him in the chapel at three o'clock, when sixty assembled for prayer and consecration. They separated fully assured of a blessing in the evening. When Mr. Platt ascended the pulpit the chapel was packed with an excellent congregation. An earnest Gospel address led up to a loving invitation to any who were anxious about their souls to come out and enter the inquiry-room. Instantly a married woman, whose husband had been converted the previous week, rose in her pew, stepped over a form, and bravely marched down the aisle. Then followed such a manifestation of power as is rarely witnessed. One after another came down from a crowded gallery and out of packed pews in the body of the chapel to find their way into the vestries for prayer and counsel, and by the time the Benediction was pronounced 170 persons had passed through the inquiry-room, ninety of these being over fifty years of age.

The good work continued up till the Thursday night, when Mr. Platt had the joy of seeing a large number come out on the Lord's side, the total for the five nights amounting to 270. On the Friday a large number of the inquirers met in the chapel. The sight was memorable. Fully three-fourths of those present were young people. Four new junior society classes have been formed and two new leaders appointed for adult classes.

Mission to the Blind.

There are few classes more in need of the hope and comfort of the Gospel than the blind poor. Shut out from much that makes life joyous, dependent on the help and pity of others, who can wonder if these people should sometimes faint and grow utterly weary in the struggle of life? Realizing these facts, the Indigent Blind Visiting Society is again engaging in special efforts to reach them.

A series of mission services is being held in eleven centres of the Metropolis. Throughout the year, the blind superintendent, Mr. Mead, and his ten missionaries, also blind, are visiting the people in their homes; but annually, through the kindness of Miss Emery, who meets all expenses, evangelistic services are conducted and special efforts made to gather these sightless sufferers into the fold of God.

This year witnesses the sixth annual mission to the blind, and at least 4,000 blind and their guides are reached in this way. Each service is prefaced by a tea, and at the close every blind person receives a ticket for a sack of coal, and every guide a useful

book. Neither does Miss Emery overlook the bedridden blind, many such receiving a coal ticket, or, if inmates of the workhouse, 1s. in lieu of coal.

It was a strangely pathetic sight which met one's gaze at the East London Tabernacle on Thursday week. Strong, burly men, decrepit old women, youths and girls, were led into the hall. From the timidity with which some picked their way, it was easy to see that they had not long lost their sight; while others seemed quite accustomed to the darkness. The address given by Rev. Edwin H. Ellis was attentively listened to, and as one watched the expression on those hundreds of upturned faces one realized how greatly they needed to open their hearts to the love of God. Many of them have found peace, and in quiet trustfulness are pressing upward; but many others have yet to learn the secret of happiness. It is the earnest hope and prayer of the workers that these annual meetings may bring home to such the Gospel claims, and cause the Light of Life to shine through the darkness and chase away the gloom.

Dr. Torrey's Farewell to Australia.

After concluding his mission in Victoria, Dr. Torrey, accompanied by Mr. Alexander, visited Tasmania, New South Wales, and New Zealand, and the blessing of God attended the preaching and singing.

Returning to Melbourne, prior to sailing for India, the evangelists bade farewell to Australia at a great meeting held in the Town Hall on October 6. By five o'clock in the afternoon an eager throng began to permeate the environments of the Town Hall. Wisely, the doors were opened early, and at a quarter-past six the Hall was packed. The great gathering was well and cheerfully employed, during the waiting interval, in the spirited singing of the popular "Alexander" songs, conspicuous among these being the Melbourne favourite, "That will be glory for me." The front seats on the platform were occupied by ministers and evangelistic workers representing all evangelical sections of the Church. Behind these was the Alexander choir, still displaying the enthusiasm and efficiency of the Simultaneous Mission. When Dr. Torrey appeared, a little before half-past seven, the immense audience rose *en masse*, and the appearance of Mr. Alexander was the signal for a shout of "Two-Timothy-two-fifteen." Dr. Torrey gave an effective address on the value of personal work in evangelism, and also spoke at an overflow meeting which filled Dr. Bevan's church. The *Southern Cross*, in an editorial comment, says:—

"As a living and concrete proof of the scale and power of the revival, the meetings were very remarkable; and yet, in a sense, they represent the smallest results of that revival. There is another aspect of them; less dramatic and picturesque, perhaps, but still more significant. It may be found in the many hundreds of new communicants kneeling at the Lord's table in scores of churches; in the hosts of new workers in every form of Christian service; in the new fire and faith present in much of the preaching of all the churches; in the quickened sense of kinship found in Christian men of every name. The revival has been one of the great days of God in the history of religion in Australia!"

Rev. J. Bennett Anderson has held a fruitful mission at Londonderry. Several have yielded themselves to Christ, including some fine lads and young men.

Rev. T. L. Johnson, the coloured evangelist, who was for twenty years a slave, has held an eight days' mission at Croydon in the London City Mission Hall. With pathos and fidelity he set forth the story of the Redeemer's love, drawing from his own experience as a slave as illustrating the bondage of sin.

A very encouraging nine days' mission has been conducted by Mr. Musa Bhai in Coverdale Chapel, Limehouse, E. Several of the young people entered the Kingdom, and the spiritual tone of the church has been raised, while outsiders have been brought into the sanctuary. The open-air meetings were very effective. R. D. Thomas, Pastor.

At St. George's Church, Kendal, a remarkable mission has just closed in connection with the Kendal Rural Deanery Mission. The missioners were Revs. G. Algernon West (vicar of St. Thomas', Sunderland) and J. B. Philps (curate of Monkwearmouth Parish Church, Sunderland). During the ten days forty-eight services were held, at most of which addresses were given. Vast congregations gathered night by night at the mission services. A deep and solemn religious atmosphere prevailed, and it was with intense eagerness that the people listened to the message of life. The strong personality of Mr. West, together with the deeply spiritual and intellectual treatment of his subjects, produced a powerful effect upon all classes. The mission has brought new life and consecration to a large number of individual lives and changed many homes.

Rev. A. Allan has paid a second visit to Kirkintilloch, this time in connection with a United mission, in which all the evangelical ministers were interested, and his fortnight's work has been successful in the best sense of the word. The attendances were large, many were brought to decision, and many more were helped and strengthened. His addresses were full of scriptural teaching and spiritual insight, and were delivered in a manner at once pleasing and persuasive.

A fifteen days' mission, conducted at the Primitive Methodist Church, Northwich, by Mr. Thomas Goudie, of the Evangelization Society, concluded on November 9. The services proved a blessing not only to the church, but to the town and district. Interest was but poor at first, but night after night there were decisions for Christ, and the attendances increased from about 150 to about 750. Many passed through the inquiry room, and, says the correspondent who forwards these particulars, "we hear of men getting converted while at work, and women while following their home duties."

Rev. Thos. Riley, of the North of Scotland Wesleyan Mission, has introduced a new feature of work—a six o'clock lantern service on the Sabbath. Of a recent meeting the *Buchan Observer* says:—"A crowded congregation testified to the public appreciation of this endeavour to draw in the outsiders, and the order and solemnity of the service could only have a beneficial result." Mr. Riley writes:—"The work of God is reviving along the shores of the Moray Firth. Last Sunday evening a glorious time was experienced in the service at Portessie, conducted by Rev. G. H. Ryves, the resident minister. A number stood up and declared their decision to serve the Lord. Christians were revived, and gave themselves afresh to the Lord Jesus Christ."

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

Mr. J. Bennett Anderson.—Till Nov. 25, Londonderry.
Canon Hay Aitken.—Till Dec. 1, Emmanuel Church, Wimbledon.
Mr. Chas. E. Barraclough.—Nov. 22-Dec. 3, London Docks, E.; 7-17, Hull.
Mr. Wm. Bilton.—Till Dec. 1, Standbridge.
Mrs. Baeyertz.—Nov. 30-Dec. 15, Wrexham, N. Wales.
Messrs. R. G. Bass and W. McNeill.—During November, Friends' Home Mission, Tandragee.
Mr. R. S. Bradbrook.—Till Nov. 24, Crewe; 29-Dec. 8, Thetford.
Mr. J. Brunton, jun.—Till Nov. 30, Kendal.
Mr. A. J. Bowen.—Till Nov. 21, Swansea; 22-Dec. 2, Llanelly.
Mr. T. W. Canning.—Till Nov. 30, Gordon Hall, Liverpool; Dec. 7-21, Pittenwein.
Mr. Jack Cooke.—Nov. 30-Dec. 21, Liverpool.
Mr. W. Collard.—Till Dec. 2, Guildford.
Mr. Monro Collings.—Till Nov. 24, Y.M.C.A., Bath.
Mr. James Dixon.—Till Nov. 28, Agnes Methodist Church, Belfast; 30-Dec. 12, Ballynafeigh.
Mr. W. D. Dunn.—Till Nov. 21, Falkirk, N.B.
Mr. G. Fear.—Till Nov. 26, Cheltenham.
Mr. and Mrs. Albert Harrison.—Till Nov. 25, Filey.
Mr. John Hawkins.—Till Nov. 25, Watford.
Mr. J. S. Harrison.—Till Nov. 30, Edinburgh Castle, Limehouse, E.
Mr. P. Russell Hurditch.—Till Nov. 21, Waltham Abbey Y.M.C.A.; 23-28, Shoreditch Y.M.C.A.; 29-Dec. 5, Woodford Y.M.C.A.
Mr. Newton Jones.—Nov. 22-Dec. 2, Great Yarmouth; 6-16, Kidderminster.
Rev. J. Jameson.—Nov. 23-30, Great Ayton; Dec. 7, Broughton; 14-21, Lower Wincobank, Sheffield.
Mr. W. R. Lane.—22-Dec. 1, Market Rasen; 6-15, Bristol; January 3-12, Stourbridge.
Rev. Jesse Mayo.—Till Nov. 28, Eston, Middlesbrough.
Mr. R. McLean.—Nov. 26-Dec. 8, Mealsgate.
Mr. Herbert Pout.—Nov. 23-Dec. 7, Railway Mission, Folkestone. Mrs. Herbert Pout (Grace Pettman).—Nov. 23-30, Soldiers' Mission, Southsea.
Mr. Charles Noakes.—Till Nov. 30, Manchester; Dec. 7-21, Nuneaton.
Mr. W. Olney and Mr. Spencer Johnson.—Nov. 30-Dec. 7, Wood Green Baptist Church.
Messrs. Pepler and Edwards.—Till Nov. 25, Radstock.
Mr. F. C. Ranger.—Nov. 30-Dec. 7, Falcon Grove Hall, Battersea.
Madame Annie Ryall sings the Gospel: Nov. 23, Deptford Park Wesleyan; 25, Metropolitan Tabernacle; 30, Deptford Park Wesleyan.
Mr. A. E. Sims.—Till Nov. 30, Swansea.
Gipsy Smith.—Nov. 22-Dec. 1, Barnsley; 6-15, Derby; Jan. 3-12, Sunderland.
Rev. James Sprunt.—Nov 23, Stepney; 29-Dec. 15, Corsley, Wilts.
Rev. F. C. Spurr.—Till Nov. 24, Barnoldswick; 30-Dec. 14, Kirkcaldy; 21, Maze Pond Chapel, Old Kent Road, S.E.; 28-29, Walsall.
Rev. J. Tolefree Parr.—Nov. 22-Dec. 1, Scarborough; 6-15, Melton Mowbray.
Mr. Anthony Towers.—Till Nov. 23, Thurlestone, Yorks.; 30-Dec. 21, Penistone; Jan. 4-25, Allonby, Cumberland.
Mr. E. P. Telford.—Till Nov. 27, Gunnersbury.
Mr. Henry Thorne.—Till Nov. 28, Oldham (Trinity); 29-Dec. 4, Hollinwood (Lancashire); 6-11, Bury (Lancs.); 13-22, Openshaw, Manchester.
Mr. F. H. Taylor. Till Nov. 29, Hurstmonceux.
Messrs. Weaver Brothers.—Till Nov. 21, West Walton; 23-28, March; Dec. 7-19, Wisbech.
Mr. J. Weedon.—Till Nov. 21, Redruth; 22-Dec. 5, Parkgate, Rotherham; 6-21, Leeds.
Master Fritz P. Wood (of Dublin).—Till Nov. 26, Carshalton; 30-Dec. 7, Y.M.C.A., Tralee, Ireland.
Mr. Westwood has a few openings for long or short missions. Address, 59, Cambridge Street, Cleethorpes.
Mr. A. Y. McGregor.—Nov. 23-Dec. 14, Tranent.

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Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* The Christian, *and transmit, donations sent to them in aid of any accredited Societies and Missions. To remove a misapprehension, it is added that no charge of any kind is ever made on such donations.*

The Battle for Bread. On p. 18 we place before our readers some facts gathered from workers among the very poor in our midst. The present distress is described as "appalling"—unusually so for early winter. The spirit sighs and the heart aches at such a painful recital, but sentiment must give place to very prompt and practical help—and plenty of it—for the honour of our City, and above all of our Christian profession and philanthropy. The cry of strong men, toiling women, and starving little children, comes up into our ears. May it send our hands deep into our pockets.

The Church and the City. We are glad to welcome a new and cheaper edition of Mr. Rowntree's book on 'Poverty: a study of Town Life" *(Macmillan)*. Upon its first appearance we noticed it, and we hope that in this cheaper form it will find its way into the hands of all who sincerely pray, "Thy kingdom come." It is only by the careful examination of hard facts concerning the poverty and crime of our towns and cities, that the Christian conscience can be fully awakened to a sense of responsibility for the bettering of human life. It is unhappily true that many of the more respectable members of Christian churches know next to nothing of the terrible state in which thousands of their neighbours live. They avoid the slums and all unpleasant places; and, knowing nothing, of course, they feel nothing. Our Lord was moved with compassion for the multitude "*when He saw.*" This is the only way in which true compassion can be excited. We must see and know what is wanting. Publication of facts such as those given by Mr. Rowntree, should help to awaken the whole Church to claim the cities for Christ.

The Spread of Luxury. Lady Violet Greville has given some unpleasantly plain reading in *The Graphic* upon the spread of luxury in all classes. She gives some instances—notably one of a lady who spent £1,400 upon a linen and lace tablecloth. Well may the writer regard these spendthrift habits as a bad omen for English solidity and good sense—the virtues we especially pride ourselves on—since these grand ways directly encourage shams and vanities which render people contemptible. And with want and poverty abounding on every hand, it becomes more serious still when persons give themselves over to senseless luxury. The parable of the rich man and Lazarus does not seem to be much read in these days, but it is a parable enacted, unhappily, each day of life.

The Food of the Poor. The *Daily Express* has set itself, with commendable determination, to expose the iniquity of the "ring" system in the sale of the people's food, particularly in the matter of fish. Despite the unparalleled catches of fish recently taken on the Eastern Coast, the price remains the same for the London market—prohibitive for very many of the very poor. Rather than break the prices fixed by the "ring," tons of good fish have been carted away for manure. Some millions of herrings might have been sold in the East End of London at three and four for a penny; but no, the people may starve rather than a commercial tradition be broken. The *Express* points out the folly of this, even from a commercial point of view, for the West-End shops might easily have the pick at the "ring" price, leaving the rest of the glut for cheap distribution amongst the poor. We are glad to see that some firms have taken the hint, and have been selling tons of good fish at 1d. per lb. which would otherwise have been thrown away.

The Look and the Touch. There is a lesson for all workers in the method adopted by our Lord in dealing with the deaf mute of Decapolis. If the unusual actions of Jesus on that occasion have puzzled commentators, they offer no puzzle to the heart. That look up to heaven, the sigh and the Divine touch of healing, are recorded for us as revealing a law in dealing with all hard cases. The appeal to Heaven is the first thing. It is at once a renunciation of all confidence in our own powers and a confession of full trust in Divine power and compassion. It were well if every effort to help men began in this way. The humanitarianism which omits heaven from its programme is doomed to failure in the last event, although it may succeed for the moment. The sigh follows the look. True compassion for men is secured from the first Source of all compassion. The man who looks up sincerely to God will soon begin to sigh for the miseries of men. Compassion is completed by action. The touch follows the sigh. The secret of all successful service lies in these few words of the Evangelist. Thousands begin at the wrong end—with the touch. If men, through us, are to be delivered and healed, we must begin with God—the appeal to and dependence upon Him. The rest will follow in its natural order.

The "Set Time" for Blessing. There is a "set time" for God's special working amongst men—of that there can be no doubt. History is emphatic upon this point. But it is a time that is largely influenced by the spirit and action of God's people. The principle is stated for us by the Psalmist:

> Thou shalt arise and have mercy upon Zion; for the time to favour her, yea, the set time is come, *for thy servants take pleasure in her stones and favour the dust thereof* (Psa. cii. 13, 14).

An interested and awakened church is the signal for a special manifestation of God's power. It was so in the memorable revival of 1859, and again in 1873. We are hoping it will be so again, and that right early. There are several indications of deepening interest in God's work. We have referred already to the great missionary conferences which the Wesleyans are holding everywhere in this country, and which are wonderfully full of power and enthusiasm. News reaches us of a remarkable missionary awakening in America. At Cleveland, Ohio, 1,900 workers recently attended a four days' Convention—each State sending representatives. Upon one of the evenings, £75,000 (300,000dols.) was pledged in two hours for mission work. From Australia news of continuous blessing comes; that Colony has experienced a remarkable revival. All these things are the signs of a new movement of God. Are we ready to prepare for it, and appropriate it for ourselves?

"Through Committee." The much-debated Education Bill has at last passed the Committee stage, and it is clear that it will become law in substantially the form it has now taken. It is not too much to say that while it was well-meant, as a settlement of a vexed problem, it is acceptable to no party in the land. Intended to settle the question of religious strife, it has let loose the dogs of theological warfare, and will doubtless be the beginning of a long and bitter struggle between the two great forces of our religious world—Ecclesiasticism and Evangelical Protestantism. It is noteworthy that the *Church Times*, in an editorial note, openly and emphatically repudiates the latter phrase, "both the name and thing being totally unknown to the Church." The one benefit which the Bill has so far conferred upon the nation is to clear the air of misconceptions, and to demonstrate the impossibility of any fruitful compromise. It can only be hoped that in the great controversy before us, Protestants will stand to their guns with unconquerable conviction, but also with true-hearted charity.

Ministerial Breakdowns. The sudden death of Mr. Hugh Price Hughes, coming as it did at the end of a long and trying illness, the result of overwork, is another call to consider some methods which prevail amongst us to-day. Dr. Berry, Mr. Macgregor, and a number of others during the last decade have suddenly collapsed—victims of overwork—and now Mr. Hughes has gone. Several other prominent ministers are at present invalided, the cause being the same in each case. We do not believe the service of God is such slave-driving as to necessitate the premature death or disablement of men who can be ill-spared.

Who is to Blame? The fault is in our system of work. When men rush all over the country from meeting to meeting, spend their nights in travelling, and their days in hard, driving work, collapse is inevitable. Paul spoke of "itching ears." Popular men are often invited to speak simply because they are a "draw," and not so much for the spiritual benefit that may be derived from their words. This is a vice, and the death of some prominent workers is the price we have to pay for it. Another cause of these breakdowns is the unequal distribution of work. Too much is made to depend upon one man. If the Apostolic principle of *all* taking their part in the work of God prevailed, we should be able to keep our leaders for captains' work, instead of using them for all purposes, and so running the risk of losing them altogether.

Criticism and the Pulpit. In his address to the students of Cheshunt College, last week, Canon Hensley Henson offered some valuable suggestions upon the duty of the preacher towards his people in the light of modern criticism. It was a timely and necessary exhortation to young men to remember, not the *likes* of their congregations, but their *needs*, as also was the further exhortation to keep out of the pulpit critical discussions, and to declare only assured truths. This is a word in season to all who are bitten with novelties. But we cannot subscribe to Canon Henson's further remark that "criticism is a force making for Christian unity." In what way? We think there are many signs, on the contrary, that it is a force making for disintegration. If all that passes to-day for "criticism" is to be accepted as Gospel truth, the central binding force of all Christianity—the Redeemer Himself—is no longer secured to us. It is time that the students in our colleges were told that much of what is so loudly proclaimed as "criticism" is nothing more than a collection of private opinions, many of which are manifestly biassed.

The Old Truths. In an exhaustive paper which appears in *The Homiletic Review* on "The Place of the Bible in Twentieth Century Missions," Rev. Dr. Ellinwood, the secretary of the American Presbyterian Board of Foreign Missions, enforces the argument that no essential doctrines must be eliminated or watered down, and no change of emphasis made, to suit supposed changes in modern thought. He points out conclusively that there are no insuperable objections in the minds of Orientals to the doctrinal teachings of the New Testament, especially in regard to those as to vicarious redemption, future rewards and punishments, and, above all, the Resurrection, which latter, he says, "is not without counterparts in the range of Eastern thought, and is involved in the very prevalent belief in re-incarnation." Dr. Ellinwood sums up:—

It may be said, therefore, in a word, that the Christian Church, however shaken and dubious in regard to its doctrines here at home, need have no fear that they will be the occasion of any stumbling on the mission field. Except in those countries where, as in India and Japan, the East has been indoctrinated by Western types of infidelity, it will have no trouble with our Scriptures. Let the Bible stand in its integrity and its acknowledged power.

Dr. Chavasse on the Decadence. In his recent charge to the clergy of the diocese, the Bishop of Liverpool spoke very pessimistically of the spiritual condition of large masses of the people in that populous district. He deplored a large falling-off in Sunday-school attendance during the year, a reduction of no fewer than 154 teachers and 3,267 scholars, and a large decline in church attendance—the river, the golf ground, the tennis lawn, and the excursion offering attractions which proved the most potent. In the superhuman task of stemming and stopping this tide of decadence and falling away from God, Dr. Chavasse urged the clergy to begin with themselves, to see that the salt had not lost its savour; and he warned them that they might in the pressure of monotonous duties "become secularized without knowing it." He said, and the words have a bearing beyond the diocese of Liverpool:—

They must all turn back to the first vision, and start afresh, humbler and renewed men, and that vision was Christ. They must live among their people. They must go in and out of their houses. . . . Pastoral visitation begot confidence and mutual knowledge. Let them cut down their meetings. They wasted their time in countless meetings and addresses. Their preaching needed adapting. The people wanted sermons that appealed to heart, and head, and conscience, that came warm and living from the preacher's heart to theirs. Let them speak to them, whether rich or poor, as men and women with sins to be forgiven, with passions to be conquered, with temptations to be met, with death to be faced.

The Need of the Soul. In dealing with the subject of the criticising of sermons, a somewhat satirical writer has expressed some views worthy of careful thought on the part of those who are privileged to preach the Gospel. He says (after remarking that when children meet in the dining-room hungry they want dinner, not a lecture on albuminoids):—

I have heard preachers many a time say, and I agree with them, that in one way or in another every human being is saying, "My soul thirsteth for God, for the living God." Very well, then, take the existence of this thirst for granted, appeal to it, strengthen it, and offer the water of life. Let science and the Higher Criticism alone. . . . A preacher in the pulpit is a physician at the bedside, or certainly when dealing with patients. He is not a physician in the laboratory. We do not want theological chemistry, we want bread.

The Claim to Freedom. Rev. David Heath, in a series of lectures to the theological students at the Methodist New Connexion College at Sheffield, and recently published under the title "The Free Church Movement in England," has produced a volume likely to be of great use to those who wish to be familiar with the basis of great movements. At the present time it is very essential that those who feel themselves compelled to dissent from the State Church should be able clearly to define the grounds upon which their position is based, and, as a concise summary, perhaps few statements could be better than Mr. Heath's:—

The Free Church movement is a denial of the premiss that national religion is an affair of statecraft, or that personal religion is an affair of authority. The movement is based upon the positive declaration of the right of private judgment, consequent upon the doctrines of free grace, and the Holy Spirit, on the fact of the spiritual nature of religion, on the independence of religion of political control, on the lawfulness of free religious organization, and on the rightful claim of such free organizations to be in (*i.e.*, they are already in) the Church of the living God, of which Jesus Christ is the only Head.

Bookstall Literature. In the new volume of the *Encyclopædia Britannica* Supplement, Mr. Augustine Birrell contributes a preface on "Modern Conditions of Literary Production," in which he makes some wise strictures on the kind of literature provided at railway bookstalls:—

The railway bookstall has, perhaps, played some part in education; if so, it has been but an obscure part, for except in the matter of newspapers and the most advertised novel of the moment, it cannot be said even to respect the average intelligence of the travelling public. A reformed railway bookstall is a dream of the future; but perhaps railways themselves may have become a dream of the past before this dream has even a chance of realization.

It is certainly no credit to the travelling public that while the bookstalls supply all the latest sporting news and "tips," all higher reading is conspicuous by its absence. There are few directions in which a more drastic reform is needed than in "general reading"—a smart phrase which covers a multitude of sins against not only good taste, but all the higher interests of the mind.

A Desirable Step. It is gratifying to find that the Lord Chamberlain and his Licenser of Stage Plays have apparently taken to heart the protests of the more thoughtful journals—The Christian among the number—in regard to the desecration of sacred things upon the modern stage. It has been announced that two compositions, one based upon Milton's *Paradise Lost* and the other named *Bethlehem* have been refused licences for London theatres on the ground that they are "concerned with Scripture characters." This desirable action comes a little late, it is true, but it points to a very acceptable improvement; and if the Lord Chamberlain will only go a little further in the direction of repressing immoral productions and performances, the office deputed to his Licenser would be considerably elevated in public opinion.

The Claim to Infallibility. The remarkable articles in the current numbers of the *Quarterly Review* and the *Civilta Cattolica* on the Roman Index afford a singular illustration of one of the futile methods by which Rome has endeavoured to prevent the development of thought, and spiritual and mental freedom. Scarcely a notable name in the list of those who have been foremost in the struggle for religious liberty is absent from this list of writers whose books are forbidden to "the faithful." The fact that from the new edition, recently published, of the *Index Expurgatorius*, over 3,000 names have been omitted, shows, however, that even the Popes and their advisers may err, and that their successors have been compelled to admit the fact. Not long ago a Florence newspaper asked which Pope was infallible, the one who burned the heterodox Savonarola, or the present Pontiff who has now authorized the publication of the martyr's sermons!

Female Wreckage. The measure of success which, happily, has attended the establishment of an Inebriate Females' Reformatory at Hookwood by the London County Council, is shadowed by the painful fact that more than one-half of the compulsory patients—fourteen out of twenty-six—are known to have returned to their old habits of intemperance. It is perhaps not difficult to see in what respect the curative system is defective, and it may be found that the period of protection from temptations to drink must necessarily be extended in most cases. Each inmate of this establishment costs the ratepayers about one pound per week, and although this side of the question is the lowest one, it may by-and-by strike the taxpayers that it would be decidedly cheaper to close the gin shop—the wholesale manufactory of drunkards—than to build reformatories when the harm has been done. As a recent visitor to the Home has said:—

Each woman stands for a disgraced life, perhaps for a blighted home, perhaps for broken hearts, and some will have passed on an hereditary curse to posterity.

Jerusalem Evangelistic Mission. Visitors to the Holy City have from time to time inquired for some Mission Hall of the free and open character familiar in our own land and America—a place of Christian communion, a centre of Gospel effort. Not only have visitors inquired for such a place of worship, but there are residents who would welcome workers along Evangelical and Evangelistic lines. There seems a likelihood that this need may now be met, under the auspices of the Foreign Mission Agency. Mr. Archibald Forder, who is prepared to go forth as organizer of the work, and as a missionary to the Bedouin, has written us an explanatory letter, which will appear in our next issue.

Heredity versus Environment.

By T. J. BARNARDO, F.R.C.S.Ed.

EVERY careful student of the conditions of life among the masses, who has really lived in the slum districts of our great cities, must have had confronting him at some time or other the apparently profound problems which arise out of the condition of the abject and degraded poor. We are forced at times to ask ourselves the question: Is there indeed a tendency, a bias, an influence in us, a "something not ourselves," which, as we grow, makes irresistibly for Righteousness or for Evil? And does this fateful influence operate more powerfully than force of circumstances, or present conditions of life? Truly a deeply interesting question, and one which goes to the root, as I think all will admit, of much of our effort as social reformers and Christian workers.

Are we really powerless, as many have taught, in the face of heredity? Are we in the grip of a bias or tendency, whether in the physical, mental, or moral nature, which imposes limits upon us, which we cannot ever pass or overcome? Is a child born in the slums, the prisoner of an influence that it knows not of, which will bend its character, and mould its will to evil or to good, in spite of all efforts to the contrary? If this be indeed true, it might almost be demonstrated that we, though human beings, are but *automata*, mere bits of machinery, in whom there would be no play left for freedom of will, and with whom responsibility is but an empty word. We might even go deeper still, and say that in such there would be no room even for the grace of God. What we call "conversion to God" of the whole man, spirit, soul, and body, would in such a case be clearly unthinkable.

"THE CITY'S WASTREL LIFE."

How often, when pacing common lodging-house districts at night, meeting men and women with the ingrained marks of degradation on face and form, accompanied by little children from whom all the grace and beauty of childhood have been driven, and who already looked as though in their very features they carried the dread strain of their evil ancestry—how often has one been overwhelmed with paralysing thoughts of the apparent hopelessness of one's task! For, after all, what were I and others doing, but endeavouring in vain to charm the deaf adder, piping in the market-place to those who could not and therefore would not dance, touching with idle fingers the mere fringes of the City's wastrel life? Was there any hope for this class, as a class? Must evil beget evil and conquer good, and prevail and spread itself? Ah, those who stay at home at ease, or who engage in academic discussions on the subject, and enjoy all the great privileges which come from Christian environment, can have no conception of the intense agony of mind with which such burning thoughts take possession of those who, like myself, have been for more than a generation,

NOT THEORIZERS, BUT PRACTICAL WORKERS

among the lapsed masses.

After a while, my attitude in response was something like this—to close my eyes and ears to everything except *duty;* to "do the next thing," to help this one or that one, these or those, just as they came to me, and to leave the rest; for one's mind shrank from dwelling upon the subject as a whole. But gradually the great and comforting truth pressed its way home, "God hath not left Himself without a witness." The children are only in the grip of overwhelming, all-conquering forces IF the Church of God neglects them. But if we arise and do our duty manfully, as Christ would have us do it, with His love in our hearts, His tears in our eyes, His warmth and His strength in our outstretched hands and arms, the victory is ours, or, rather, let me reverently say, is His. These conclusions, when they were arrived at, braced one to manlier and more insistent service, in season and out of season. But I am anticipating somewhat.

I must here explain that the peculiar experience I acquired in the work which God has given me to do led me to very definite conclusions, as the result of observations continued over thirty-six years. I am constantly being inquired of upon this subject, and cannot always find time to commit to paper such explicit communications as my correspondents would desire.

Let me, therefore, set forth briefly some of my conclusions here. I am no *doctrinaire*; hence it is that I prefer to employ the experimental method in giving replies to the inquiries which the subject arouses. Let me, therefore, say at once that I am strongly of opinion, from an observation of thousands of instances, that *there is no inherent tendency in any boy or girl, no matter how descended, or how surrounded, which may not be eradicated, or at least subjugated, under favourable conditions.* In other words, in the fierce contest between Heredity and Environment I firmly believe that, all other things being equal, Environment is the more potent force of the two. This is distinctly

A MESSAGE OF HOPE FOR THE RACE;

as such I utter it for the comfort of others, even as it has given me inexpressible encouragement. I, of course, am chiefly referring to the mental, moral, and spiritual nature—in short, to *the character;* but all that has been indicated long before by the facts of science as they bear upon the material or physical nature. "We rule by obeying nature," wrote Lord Bacon long ago, and it turns out that in the physical realm nature will second our efforts to a remarkable, almost a miraculous degree in dealing with hereditary tendency.

Diseases which once upon a time we thought to be all-powerful and incurable, are now known to be amenable to treatment. That tuberculosis itself is curable is the latest contention of medical science; diphtheria has been robbed of nearly all its terrors; the operation for appendicitis would never have been thought of thirty years ago, and who shall say that we are not now on the verge of checking the onward progress of that terrible scourge, cancer? But what is true in the physical realm is, I am convinced, equally true in the moral and spiritual realms; and that is the thought which should breathe the very spirit of hope and cheerfulness into the depressed and discouraged worker among the overcrowded masses living in our slum districts.

No one is hopelessly handicapped by his birth conditions. That is the splendid outcome of proved experience. No one is bound down by an iron chain of evolution which will drag him, willy-nilly, into the abyss. "I bid you be of good cheer" is the message which, at least from my particular corner, I call out to my brethren working in the slums, and I doubt not that what I humbly declare on this subject will be corroborated by fellow-workers and observers far and near.

What hath God wrought, for instance, among the 47,000 children which have passed through my hands, over 6,000 of whom are under my care to-day? Among these I have little ones who have been drawn from the vilest human antecedents that it is possible to conceive. Their ancestry runs through records of vice and degradation, of lust and laziness, of drink and crime, back and back and back for generations, till one would think that the very life-blood in them was polluted. And yet experience has proved over and over again that if we will take these unfortunates, whom we might call

"WOE-PREDESTINED" LITTLE ONES,

secure them early enough, lift them up out of their present surroundings, place them in a pure, favourable and healthy environment, let them grow up among Christian influences, *keep them sufficiently long under all these favourable circumstances*—their lives will yet run themselves clean and sweet, and the result will be men or women such as one would hardly imagine possible, if one regarded only their antecedent history. Nor would I like to lay down any limits to this particular doctrine. I have never yet seen the end of it; for, remember, we are handicapped terribly in all our efforts, and have seldom had a chance of a perfectly virgin experiment.

THE POSSIBILITIES OF ENVIRONMENT.

Such a child as I have described usually comes under my care, not merely with this hereditary bias or tendency, but *already smirched with the brands of actual sin and shame;* the memory already fouled with evil thoughts and evil sights and evil sounds; so that we have not to deal with the tendency merely, but with a life already marked with sin, with a tendency that has already been permitted to affect the child's habits and character, and which has been strengthened by the evil surroundings or environment which was perhaps the only atmosphere the child has breathed from infancy. How very seldom, even for the purpose of experiment, is it that we can secure a case in which a child of evil parentage and evil ancestry, carried back to two or three generations, is rescued so young as to be uncontaminated by actual vice? If we who are doing this work had only the hereditary tendency to deal with, that would be a force more easily overcome; for I do not believe (and I write these words deliberately as the result of thirty-six years' careful study and observation), that there is a single known instance in which such a little child might not, if rescued young enough, be bred up honest and pure and manly, or womanly, and good.

CHRISTIAN INFLUENCE ESSENTIAL.

But my readers must always bear in mind that this result is only attainable in those cases where the powerful element in the environment of the child is a real religious influence—a deeply sincere, personal piety, arising out of a loving faith in God Himself.

Moreover, in all such instances, very careful precautions must be taken. As regards young children who are the offspring of thieves or degraded women, and who have sprung from a line of vicious descent, I lay down this as a *sine qua non*, that they must be removed at the very earliest age from their evil associations, that they be lifted right out of their bad environment, and placed under active influences *the very reverse of all they were subjected to*, and that the new environment be continued until certain well-known crises in the individual life are safely passed.

It goes without saying that these influences must be healthy alike for mind and body, accompanied by good food, fresh air, moral surroundings, and a sweet, wholesome example, to which has to be added that which, as I have already indicated, I have ever found by practical experience to be *the most powerful of all* in influencing children of a degraded type, viz.,

personal religion of a thoroughly earnest, sincere, and deeply real character; prayerful habits, and above all the inculcation of a deep belief in God, in His power and all-presence and love; while a deep consciousness is instilled of the love and personality of the Saviour, and of the Divine character of God's Word as His message to every human soul. These are the factors, which above all others, have had, in my experience, the greatest influence over children who would otherwise never have been able in the struggle to overcome the tendency or bias, the hereditary strain, with which they were handicapped on entering life; for remember that all along it is, and must ever be, a struggle, a real fight. If heredity is conquerable, as I firmly believe it to be, it is only as the outcome of a fiercely waged contest, and such contests leave abiding traces.

"The amount of grace," said the late Henry Ward Beecher on one occasion, "that would make John into a saint would hardly suffice to preserve Peter from knocking a man down!" Some cases need an infinity of help, as compared with others. Wherever heredity is the burden of a young life, we can strengthen the moral fibre, but we can never preserve the individual from a considerable struggle.

It must not be supposed that all the cases of success to which I have referred, eventuated in true conversion to God. That is not so. Let no one imagine for a moment that, because Christian teaching and Christian example may *not* have resulted in some particular case in the conversion of the individual, therefore it was futile. I have before my mind now many instances in which the benign, overcoming influence of Christian example and teaching was powerfully felt in strengthening the moral fibre, in awakening and enlightening Conscience, and in giving the individual power to overcome evil tendencies, even when there had been no such brilliant illumination of the inner man which we call "Conversion."

The great point I would press upon all engaged in work like ours is, that even in the worst cases that have come under my observation, it is in the power of Christian Environment to neutralize the apparently fateful influence of Heredity, so that we are constantly called upon to give God thanks, in that He always makes us to triumph in Christ Jesus.

18 to 26, Stepney Causeway, London, E.

"Launch Out Into the Deep!"

(Luke v. 4.)

Launch out!
Yet, whither goes my feeble barque,
O'er storm-swept life, in light, in dark,
How shall I 'scape the treacherous rock
When subtle eddies drive and mock?
Yet, must I—Launch out!

Launch out!
Shall Satan's voice my footsteps stay,
Or fears compel the least delay?
His voice it is, that gives command,
He sets my course for the "Better Land."
Thus, do I—Launch out!

Launch out!
What if my fellows stay behind,
Though dear ones, yet, are "deaf" or "blind,"
Into the deep with Him I go,
Kept by a Power I love and know,
So, will I—Launch out! C. S. Broadbent.

Storrs Park, Windermere.

Dunkerque Sailors' Rest.—During the winter months we provide our sailors in this port with a counter attraction to the public-house and the dancing saloon. For the last ten years we have provided social gatherings, followed by a Gospel meeting, which our sailors thoroughly appreciate, and when many have decided for the better life.

D. Stewart Mackenzie.

Sailors' Rest, Dunkerque, France.

1540

The Outpoured Spirit.—6.

THE FAITH WHICH SECURES THE GIFT.

THE faith which justifies the believer and secures the gift of the Holy Ghost is faith in God who raised up Jesus our Lord from the dead, who was delivered to death for the offences, and raised again for the justification, of us, who by Him do believe in God, that raised Him from the dead and gave Him glory, that our faith and hope might be in God (Rom. iv., v.; 1 Pet. i.).

It is in the nature of things impossible thus to believe in God and not to receive His Spirit, as in the nature of things it was impossible for our first parents in the garden to believe the serpent's malignant slander of God and not receive the spirit that now worketh in the children of disobedience. No creature can thus commit itself to the Creator or to another creature without drinking in the spirit of the one so trusted, whether for good or evil.

THE TWELVE DISCIPLES AT EPHESUS.

Can the Holy Spirit be received apart from faith in the glorified Christ? and will He ever be withheld from those who believe and obey the Gospel, which, in its briefest form, is "Jesus and the Resurrection"?

A typical and representative case (as were those of the Samaritans and the Gentiles) afforded the Apostle Paul, in the providence of God, the opportunity for the solution of this double question. More than twenty years after Pentecost, Apollos, an Alexandrian Jew, well instructed in the Old Testament Scriptures, and eloquent in the expression of his views, which embraced a knowledge and acceptance of John the Baptist's teachings, came to Ephesus. There he taught and exhorted to confession of sin, repentance toward God, and trust in a Greater than John—One who should baptize in the Holy Ghost, as John baptized in water. Apollos presumably baptized as disciples those who accepted his testimony. Aquila and Priscilla took him and expounded to him the way of God more perfectly. Then he left for Achaia.

Paul came to Ephesus while Apollos was at Corinth, and found twelve disciples.* The mention of the fact that it was while Apollos was at Corinth that Paul came to Ephesus, seems intended to connect Apollos with the twelve disciples whom Paul found there. Nothing was more natural than that Paul, having learned from his friends, Aquila and Priscilla, the character of Apollos' teaching and its results, should seek out those disciples who had received his teaching, and discover for himself and make evident to them, by one test question, whether they had received the fulness of the blessing of the Gospel of Christ.

"Did ye receive the Holy Ghost when ye believed?" or, "Having believed, did ye receive the Holy Ghost?"

They replied, "We did not so much as hear whether the Holy Ghost was [given], or, be yet given." (I venture to suggest that the word supplied should be not "given," but "outpoured," as the reference evidently is to the promise in Joel and Isaiah.)

"Into what, then, were ye baptized?"

"Into John's baptism." That is to say, they had confessed and repented of their sins, and had believed John's testimony to One greater than himself, who should baptize in the Holy Ghost. Moreover, their answer in the words of John vii. 39 would seem to imply that they were aware that the outpouring of the Holy Ghost depended on Jesus being glorified. But they had not heard that this had taken place.

The Apostle, then, we may be assured, preached unto them "Jesus and the Resurrection," and they were baptized into the name of the Lord Jesus. And, Paul having laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied.

WAS IT NOT TOO LATE?

Supposing that Samaritans and Gentiles could have received the promised Spirit, had not the day passed, the fiftieth day from the Resurrection, on which the promise was to be fulfilled?

The principle which supplies an answer to this question is found in Numbers ix. 6-11. Certain men, being unclean, were not able to observe the Feast of the Passover at the appointed time, the fourteenth day of the *first* month. Moses inquired the will of the Lord concerning them, and He who has declared that the letter killeth, but the Spirit quickeneth, provided a way out of the difficulty by permitting them to keep the Passover on the fourteenth day of the *second* month.

Acting on the same principle, the Pentecostal outpouring of the Spirit was represented in these three cases, at Samaria, at Cesarea, and at Ephesus, in order to supply an answer to each of the vital questions: Can those who repent and believe among the hated Samaritans and the despised Gentiles receive the promise of the Father equally with those of the chosen nation, who are the vineyard of the Lord of hosts and His pleasant plant? Peter had been prepared by his vision at Joppa, and his visit to Cesarea, to answer the question by another. "The Holy Ghost fell on them as on us at the beginning. . . . what was I that I could withstand God?" The exclamation of the assembled brethren, "Then hath God to the Gentiles also granted repentance unto life!" is demonstrative evidence that repentance unto life is equivalent to receiving the Holy Ghost; that the one cannot exist without the other. M.

* By a strange oversight of the significance of the case, the translators of the Twentieth Century New Testament have interpolated the words "of Christ," and made the question of the Apostle to have been, "When ye became disciples of Christ, did ye receive the Holy Ghost?" But his inquiry elicited the fact that they were not as yet disciples of Christ, of whose death and resurrection, and of the outpouring of the Spirit, they had not heard. Had they been baptized as believers in Christ, Paul would not have repeated the ordinance.

Night Cabmen in London.—The forty-first annual report of the Mission to the Night Cabmen of London says: "We are cheered to find that many of the men, who at one time took no interest in spiritual things, are now serving God, and are anxious for their fellows. We find that the constant visitation is not lost, and that the prayers of God's servants are not forgotten. Several more have begun to attend a place of worship." A copy of the new report will be sent post free to any name and address by Miss Hebert, Ellerslie, Byron Hill, Harrow. The two missionaries are appointed by the London City Mission.

Municipal Lodging-Houses.—The London County Council certainly have taken a step in the right direction in arranging for the clearing of insanitary areas in Southwark, and for the erection thereon of a women's lodging-house, with bedrooms for fifty-seven women and girls, and a dining and sitting room at moderate nightly charges. The committee state that, after the heavy cost of preparing the site and providing the building, it is quite impossible that so small an establishment should be self-supporting, but the experiment must be considered from a higher standpoint than mere pecuniary profit. Those who are familiar with the circumstances and conditions of women toilers in London and other large cities, know how pressingly such accommodation is required not only by reason of the wide dis-housing of the poor, but in the interests of morality and religion. As the necessary addition to the rates is almost microscopic, and as the gain will be more than commensurate, it is to be hoped that the new building will be only the first of a number designed to bring a little comfort into the lives of a large section of industrious and deserving people.

Hugh Price Hughes.

By Rev. J. GUINNESS ROGERS, D.D.

THE sudden removal of Hugh Price Hughes is to me a personal bereavement, which it is not easy at the moment rightly to estimate. His death was all the more distressing because it was so unexpected. I had not seen him since the great Education demonstration at St. James' Hall in the early summer. There was nothing in his appearance or manner then to suggest the idea that the end was near. He was warm and affectionate, cheery, and bright, ready to joke with me on my "moderation," full of zeal and fervour; and though his speech seemed to exhaust him, there was nothing to forbid the hope that he might have years of work before him. So it has not pleased the Master. He has called him in an hour when we looked not for Him. Our brother rests, and stands in his lot at the end of the days. To us is the sense of loss and sorrow.

> But if we are left in darkness,
> He is somewhere in the light.

One of my earliest recollections of my departed friend is in connection with a meeting at Exeter Hall. Lord Shaftesbury was in the chair—Mr. Hughes and I were the speakers. I cannot easily forget the excitement and distress of the venerable old earl. My friend was broaching some of his broad views, which were regarded as much broader then than they would be to-day, and he greatly distressed the noble old man who, with all his religious and philanthropic enthusiasm, was a decided patrician in temperament, and very much of a Conservative in political feeling. My rôle was that of a mediator, and I did my utmost to soothe the sensitive feelings of the chairman. I am not sure that I did not sympathise more with him than with the speaker. At all events, I felt that his susceptibilities must be respected, and the meeting, if possible, be saved from the unpleasantness of a collision.

That was accomplished, but the incident was a revelation of the true Price Hughes which has since been abundantly confirmed by innumerable circumstances. I admired then his frankness, the breadth and generosity of his sympathies, the boldness of his thinking, and the eloquence of his speech. Here, clearly, was a man who was not hide-bound by conventionalism, and yet did not rush to the opposite extreme of indifference to the feelings of others and contempt for ordinary courtesy. He went somewhat further than I should have been prepared to do. But the last thought in his mind was that of disturbing the aged chairman, for whom, in common with earnest Evangelical Christians of all churches, he had a profound respect, approaching even to veneration.

But no feeling for an individual, however strong it might be, could induce him to falter in his courageous service to a truth by which he was possessed. He felt strongly, and he spoke strongly, whether in word of compliment or of censure. But in either case he was

TRUE TO HIS OWN DEEP CONVICTIONS.

I felt this at the time of which I am speaking, and still more strongly in all my subsequent intercourse with him. As might be expected, we were often ranged in opposition to each other. But this did not disturb the friendliness of our intercourse, and it certainly did not lessen my esteem for him; for I was always satisfied of his absolute loyalty to conscience, and to me he was a specially interesting study because of our very differences.

We frequently started from the same fundamental principle, and yet, owing possibly to diversity of temperament or to the baffling influence of cross currents of thought on other subjects, found ourselves in strong opposition as to some practical issues. He as a convinced Wesleyan was, as might be expected, strongly influenced by the corporate sentiment, while I was an Independent of Independents.

Strange to say, however, he was just as pronounced an individualist as I could be, while I felt the value of an organization which did not usurp undue authority quite as strongly as he did. So far, however, as our private relations were concerned, it was the personal magnetism of the man of which I was most conscious. He was doubtless impetuous, fervid on behalf of any cause which he espoused with an intensity which at times made him seem to be imperious. But the strength of faith which expressed itself, even in the use of those superlatives which might provoke a smile, but which in truth revealed the passionate force of his nature, was at once attractive and impressive.

In a word, Price Hughes was an enthusiast, and an enthusiast of very deep dye. But his enthusiasm was softened, mellowed, and elevated, by other qualities which saved it from ever becoming harsh or austere. His fine *bonhomie* itself gave a brighter character to his more controversial work, so that even when he preached the Gospel of the Anti to an extent to which one could not always follow him, he did it in a very different style from that adopted by many other apostles of the school. Mr. G. J. Holyoake, in a very appreciative letter to the *Daily News*, says, "I admired Mr. Hughes' strong thinking, his spontaneity of speech, which was never weak; but I honour his memory for his efforts to render Christianity ethical."

There are some who contrive in pursuing this end to obscure Christianity itself. It was Mr. Hughes' distinction that he was as loyal to the supernatural side of religion as to that practical teaching to which some confine themselves; and that in the distinctive doctrines of the Gospel he found the inspiration and force of the high ethical standard which he ever commended and illustrated. To me nothing is more curious, and at the same time more sad, than the way in which some who greatly admire ministers of the Gospel who throw themselves heartily into the great reforming and benevolent work of the world, and even regard them as leaders, fail to understand that the force which shapes their character, inspires their service, and assigns them their place in the world's conflict, is

FAITH IN THE LORD JESUS CHRIST.

It is possible that Christian teachers in former generations may have been too slow to grasp the full meaning of the teaching of James, that "faith without works is dead," and that "pure religion and undefiled before God the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." There is a possibility, indeed something more than a possibility, lest to-day the purely spiritual side of this teaching should be forgotten.

Mr. Price Hughes never failed to present the two in living union. He was a devoted preacher of the Gospel of Jesus Christ in its simplicity, in its exclusive claims, in its supremacy, and in its renewing power. He had a courage which quailed before no danger, a bright optimism which never despaired of success in the cause of righteousness, and withal a true disinterestedness which made him ever ready to sacrifice himself on the shrine of duty. Of course, he made many mistakes; in other words, he was human. Still, even in these mistakes, his enemies never found anything unworthy of his high character. And with them all, he was a great force for righteousness in his day and generation.

He was always quick to appreciate any act of brotherly affection, tender-hearted as a woman, and chivalrous as a Paladin. And the great formative influence in the whole was the grace of God. He believed in God as revealed in Christ, and he regarded the service of humanity as the highest service he could render to Him who loved him and gave Himself for him.

Welcome Mission, Portsmouth.—Mrs. Penn-Lewis gave four Bible-readings last week, three of which centred round the Cross of Christ and Paul's determination to know nothing save Christ crucified. She protested that to-day there is a general revolt against the Cross, and it is absolutely necessary to know its meaning. Not only does the believer obtain peace through the blood of the Cross, but it is the continual way of deliverance from sin, self, and the world. With Christ the believer has been crucified to the world and the world to him, and from the Cross there is a continual outflow of sacrifice to reach and save a dying world. Many were greatly helped. Mr. Hogben presided at the meetings.

Evangelists in Conference.

THE Conference of Evangelists held at the Aldersgate Street Y.M.C.A. on Wednesday of last week was fraught with encouragement to the large number of workers who assembled.

By a happy arrangement, the usual Noon Meeting was devoted to an address on the Evangelist and his Ministry. This was given by Sir Robert Anderson, who spoke on the first few verses of 2 Cor. vi., pointing out that (1) an evangelist called of God to the ministry of the Gospel must give no occasion of stumbling, for his standard is not that of the city or the police-court, but of God's Word. "During my stay at Scotland Yard, I had occasionally to send officers away to foreign parts on business. In such cases I would say to them; 'You are not now merely one of fifteen thousand men; you are Mr. Blank, of Scotland Yard, with the reputation of Scotland Yard to uphold.'" We are to bring no reproach on the truth. (2) There must be no levity on the part of an ambassador of Christ. We are to be "fools for Christ's sake"? Yes, but God has no pleasure in human folly. You evangelists might be doing well for yourselves from a worldly point of view; but you deny yourselves and follow the Lord. *This* is the folly, that you have sold all to buy the hidden treasure. But you are not to forget the dignity of the ministry entrusted to you. (3) The evangelist is not responsible for results; they must be left to God.

THE EVANGELIST AS PREACHER.

The Conference subsequently met under the presidency of Mr. G. E. Morgan, the first topic for consideration being "Preaching." The chairman, briefly introducing the subject, read Isaiah vi. 1-8, and dealt with the evangelist and his work, which must be the outcome, as in the cases of Isaiah and Paul, of obedience to "the heavenly vision."

Pastor Maycock, of Kensal Rise Tabernacle, pointed to preaching as of Divine institution. Its issues are immense, and therefore care in preparation for it is essential. "Scamping" in preparing means failure, and the shirking of the intellectual work involved is a sin. To prepare effectively, one must be filled with the Spirit. God is no patronizer of idleness, and while relying on one's trains of thought and illustrations, there must also be industrious effort to attain absolute clearness of expression. To this end, it is well to write much in private, and so gain lucidity and compactness. (2) There must be a vision of the subject. It should weigh upon the soul as a burden of the Lord; and thus be preached with a realization of the fact that it is God's message.

An interesting discussion followed. Mr. Ned Wright emphasized the value of preaching that is the natural outcome of a knowledge of the Bible and a love for souls. Mr. W. R. Lane dwelt on the need to use every means of preparation. Training the voice, for example, is of high importance, and as to writing out one's points, Bacon said, "Writing makes an exact man." Attention must also be given to reading and prayer. The man who, with time on his hands, fails here, deteriorates, in spite even of Bible knowledge. Mr. J. E. Taylor spoke on the same lines. "My soul burns with joy and gladness when I devote myself to the study of the Word. If I do not each day get something fresh from the Bible, I feel that day to be wasted. And, as 'chewing the cud' is to eating the grass, so is meditation to reading."

Any confidence in excellency of speech, apart from the Spirit's power, was deprecated by Mr. Henry Varley, who recalled that Mr. C. H. Spurgeon once said to him, "When I stand on that platform, I tremble." Oh for the breath of God upon our words!

The effectiveness of Peter's sermon on the day of Pentecost was the subject of a telling word from Lord Radstock. "In an address that took but a few minutes to deliver, the Jewish system was shaken, and the Church founded by an unlearned man who, but a short time before, was a blasphemer. What caused this transformation? It was the Power that came from God.

PRAYER AND PREACHING.

Prayer in relation to preaching, the topic considered during the second hour of the Conference, was pointedly dealt with by Mr. J. S. Harrison, who read Ezekiel xxxvii. 1-10, and showed that both prayer and preaching are there set forth. Ezekiel, carried out in the Spirit of the Lord, had for his sphere a valley of death. He had to prophecy to dry bones—here we have the "foolishness of preaching," an entirely different thing from foolish preaching. It was God who was to do the work. "Behold, I will cause breath to enter into you." Then comes the end of preaching: "Ye shall know that I am the Lord." Sometimes when God works there is "a great noise"—sometimes not. He is Sovereign. In verse 9 we are led to the thought of prayer, and is not the lack of prayer the weakness of the evangelist's ministry to-day? The effect in the vision was miraculous: "They lived," and by prayer and preaching in the power of God, we, too, shall see dead souls raised to newness of life.

MISSIONS AND CONVERTS.

In the course of discussion Mr. Leonard Weaver said that people will work, visit, and distribute invitations in preparation for a mission, but they are backward in prayer. Mr. Weaver went on to advocate the prolongation of missions in order to give the evangelist time to encourage and build up the converts, and spoke briefly on four points: (1) There must be "a real grip" of the fact that God wants to save; (2) He has made perfect provision for salvation in His Son; (3) We have a right to expect blessing; (4) If we do not see results, we must go to God in prayer to seek out the reason.

Mr. Charles Cook, speaking on Isa. lv. 11, said that "the word" is the God-given message for the particular occasion; and Mr. W. R. Lane, referring to a suggestion that all-nights of prayer should be more frequently held, said that such gatherings must be, not merely a matter of duty, but the outcome of the prayer of the individual. We must live in the spirit of prayer.

The final word on the subject was from Mr. Varley, on "The Closed-in Place," and "The Open Reward" (Matt. vi. 6).

DOCTRINE.

Mr. Lane opened the third session. He said that (1) although there was never a time when the Bible was so much written about as to-day, the Bible itself is little known. (2) Addresses must be saturated with sound doctrine, and not be simply strings of anecdotes, although these have a place by way of illustration.

Sir Robert Anderson pointed out that while the evangelist must speak with simplicity, it must be the simplicity of a man thoroughly versed in the Word of God. The speaker also showed the necessity for intimate knowledge of dispensational truth.

The last speaker, Rev. John Tuckwell, said that the evangelistic successes of the early Methodists were largely due to the fact that they took great doctrinal subjects. Evangelists will do well to speak more frequently on the great themes that go to the very root of man's being, such as the Existence of God, the Trinity, the Deity of Christ, or the Resurrection.

So concluded a Conference which for utility and stimulus will long remain a grateful memory with those privileged to be present.

A Practical Experiment, capable of very general imitation, was attempted with success last summer on Hampstead Heath, by what was known as the Lyndhurst Refreshment Tent. Perceiving the importance of meeting the needs of holiday-makers in a wholesome way, the Temperance Committee of Dr. Horton's church provided a refreshment tent, where tea, coffee, sandwiches, &c., were sold at popular prices. The tent proved highly acceptable, and many were the expressions of gratitude heard, not only for the privilege of obtaining cheap and good food, but also for the kind and sympathetic words spoken. The experiment was tried on two Bank Holidays, and was even more widely appreciated on the second than on the former occasion. A band of workers was engaged each day distributing Gospel portions, tracts, &c., in the neighbourhood of the tent.

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White Slave Traffic.

AN important stage in the history of the movement for the suppression of the White Slave Traffic was marked by a conference held, under the auspices of the National Vigilance Association, at the Holborn Restaurant last Thursday afternoon. Efforts extending over nearly four years have resulted in the establishment on a firm foundation of an international organization.

As chairman, the Bishop of Rochester expressed the deep gratitude of the members of the British committee for a measure of success in diplomatic correspondence which exceeded all expectations. The greatest importance was attached to the official Paris conference on the subject, when sixteen Governments had been represented by thirty-six plenipotentiary delegates. The authorities in these countries will, as soon as the conclusions of the conference can be ratified, be committed, among other things (1) To the appointment of officials specially charged to watch at railway stations and ports for persons engaged in the international traffic; (2) To question known prostitutes of foreign origin as to the steps by which they were induced to leave home, such information to be transmitted with a view to bringing the guilty parties to justice; (3) To exercise a surveillance over offices or agencies professing to find situations for women and girls. An augury of the most hopeful character was drawn from the fact that the delegates had refrained from any expression to show that their findings represented a maximum amount of restriction, leaving rather the impression that they were only feeling their way to see how much more could be done.

In an interesting statement, Mr. Percy Bunting called attention to the taking for granted by the delegates that the age of consent should be that of civil status, which in this country would at once raise it to twenty-one; and this step had already been taken in Russia, while France never legally recognized any other age. Comparing the juridical systems of the Teutonic and Latin races, it was shown that generally the former regard this traffic as criminal where there is no willing victim, whereas with the Latin peoples it is not regarded as a crime to persuade an adult woman to lead a vicious life. After serious discussion the Teutonic view has been officially pressed upon the other nations.

After referring to the excellent understanding between workers reached at the Frankfort Congress, October 7-10, Mr. W. A. Coote proceeded to indicate the forward steps which might now be taken. It was agreed (1) to appoint a British National Committee from the twenty-three organizations represented in the meeting—Protestant, Catholic, and Jewish; and (2) to arrange for a deputation to the Home Secretary asking that this Committee shall be regarded as the medium of communication with the Government, in addition to being the depository of, and solely responsible for, all information submitted to the authorities.

Littlehampton Convention.

THE meetings held in Rev. W. Darlow Sarjeant's Home of Rest were interesting in several distinctive features. Throughout the convention visitors meet under one roof, share a common table, and often find in mutual fellowship more blessing and edification than in formal meetings, by whomsoever addressed.

The missionary field was represented by Mr. Forder, from Arabia; Mr. and Mrs. Gardner, of the Ceylon and General Indian Mission; Mr. John Lampard, from the Gonds of Central India; Mrs. Parker, from Finland; and Miss Panagiotides from Crete; while Mrs. Brewster and Mr. H. W. Fry, reported visits to the mission field.

The themes were the Cross of Christ, the risen, enthroned Prince of Life, the ministry of the Holy Ghost, the Coming Revival. Miss Bessie Porter, Mrs. Penn-Lewis, Rev. Arthur Champion (Rector of Horne), Rev. F. Paynter, and others, addressed the meetings. W. W. S.

Dr. Torrey in India.

FOR the past few months some of the missionaries and Christian workers of Madras have been praying earnestly for an outpouring of God's Spirit upon this city, upon India, and upon all flesh. Quite recently a little band met for prayer, and continued until after midnight in earnest supplication. Shortly after that a prayer-meeting, attended by representatives of nearly all the Protestant denominations, was held. It began at eight o'clock in the morning, and with two intermissions continued until six o'clock in the evening.

The hearts of those assembled on that occasion were gladdened by the unexpected news that Dr. R. A. Torrey, superintendent of the Moody Bible Institute, Chicago, whose labours within the last few months in Japan, China, and Australasia were so abundantly blessed of God, would spend a few days in Madras. He was urged to come here by Miss M. B. Hill, secretary of the Y.W.C.A., who had been a pupil in his Bible Institute.

Dr. Torrey's first meeting was held at Memorial Hall on Tuesday evening, October 28. Mr. Charles Alexander, who accompanies him in his missionary tour, led the singing, and Mr. Harkness played the piano. The first twenty minutes of the meeting were devoted to singing. It was evident at this first meeting that both Mr. Alexander and Mr. Harkness are masters of their calling; that Dr. Torrey, to a very eminent degree, studies to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth, and that he and his assistants carry with them the atmosphere of heaven.

At nine o'clock that same evening a reception was held in the rooms of the Y.W.C.A., Rundall's Road. Most of us had read of their wonderful work in Australia, when at times 10,000 people had clamoured for entrance into a public hall, and that 8,500 converts had been invited to attend a praise meeting; and we expected Dr. Torrey to tell of that wonderful work, but instead, we were astonished to hear him give an account of what seemed to some of us a yet more wonderful work in Japan and China; not, indeed, as to numbers, but in its power to reach educated Japanese and Chinese, men and women, and lead them to own Christ as their Saviour.

It was Dr. Torrey's intention to stay only three days in Madras, but a committee of missionaries urged him to remain over Sunday. The people came in ever-increasing numbers, and the final meetings were held in the largest halls in the city. Nearly 100 professed to receive Christ as their Saviour. But many more received a new impetus in their Christian life.

It was believed by many that if these men of God had remained a few weeks, Madras would have been shaken. During even this short stay the non-Christian student population was profoundly stirred.

One fact was made evident, and to a most unusual degree, that a revival is brought about not by might nor by power, but by the Spirit of God. And so there is every reason to believe that this work so gloriously begun will go on yet more gloriously. A. W. Rudisill.

Madras, November 6, 1902.

Rev. K. R. Gopalah Aiyar, of the M.E. Mission, Kodambakam, Madras, also writes of Dr. Torrey's evangelistic meetings. In the course of an interesting letter he says:—"Evangelistic services were held in the Memorial Hall for five evenings. The building, which accommodates nearly 700 people, was packed evening after evening by crowds of European, Eurasian, and native Christians, and a large number of Hindus and Mohammedans. The entrances of the hall and the windows were also crowded, so much so that more than a thousand people heard the Word of God daily. On three afternoons Dr. Torrey delivered addresses to educated Hindus, and the result of these has been the conversion of nearly 500 persons. Many non-Christians became the avowed disciples of our Lord."

Other Lands.

A Fortnight in Burma.—1.

As we approach the third city in the empire, next to Calcutta, the most important in commerce, and the largest rice port in the world, we are struck by the immense dimensions of the Shwe Dagon Pagoda, the largest and most magnificent of its kind, as it glitters, towering over the city of Rangoon.

The landing station is crowded with men and women clad in butterfly-colours, both sexes freely smoking cheeroots about an inch in diameter, or chewing betel nut. Our friends come to bid us welcome, and we drive through the wide and handsomely laid-out streets, met by numerous yellow-robed priests with begging bowls suspended from their necks; they also carry palm-fans to screen their eyes from women, but they take care to look at them all the same.

Some of the residences, large or small, are literally hidden by tropical trees. Some are handsome stone buildings, but most of them are built of wood on poles from eight to ten feet high, and with deep, sloping roofs. What riches of nature, what profusion of vegetation as contrasted with the famine districts of India! Here the average annual rainfall is 127in.

There is abundant room in this country for immigration. The entire area of Burma (Upper and Lower) is 280,000 square miles. Its population amounts to about 10,000,000.

The chief trade is in teak wood and rice. Of industries, silk-weaving is said to be the most flourishing, though the Burmese themselves prefer the cheap silk made in Great Britain to their own more durable but more expensive homespun.

As in all Buddhist countries, the Burmese women have a happier social position than their Indian sisters. They are in many cases "the better half"—the real bread-winners, while the men loiter about or bask in the sun. No Burmese dreams of taking a dependent position. Most of the servants are recruited from among the Telegu and Tamil emigrants from South India. The latter are called the Scotchmen of the East, as having the most backbone and being more enduring than other Hindu races. Chinese are also numerous. Having the same religion, they easily inter-marry with Burmese women. Their children are considered a great improvement upon the pure Burmese. They inherit industry from both parents, and grow up hard-working, thrifty citizens. Some say that to them will belong the future of Burma.

"CHRISTIANITY WITHOUT GOD."

The Burmese are fond of gambling, and, like the Hindus, squander large sums upon funerals and marriages. To the passing tripper, Buddhism is much less repulsive than Hinduism. Its high moral teaching has been called Christianity without God, as if such a comparison were possible. As a matter of fact, we are told the Buddhist nowadays believes in a personal deity, and herein his belief is better than his creed. But who is his God? It is Buddha himself, the man who, according to his own teaching, passed into Nirvana, a state of unconsciousness, having reached the acme of knowledge in the annihilation of existence. It seems strange that the man who protested so strongly against idol worship should have the greatest number of statues, in the most various positions, erected in his honour—statues of clay, wood, stone, brass, marble, silver, &c., to which offerings are made as to a living God, and yet, if we are to believe his own words, he is dead and gone, never to come again.

Notwithstanding this teaching, the Burmese firmly believe in a re-incarnation of Buddha. Theirs is the land of the White Elephant, called so because their legend affirms that a white elephant is to be the future Buddha.

We do not know how to reconcile with this expectation the other tale, according to which Buddha is to be incarnated in an infant, whose divinity will be established by the four fingers of each hand being of equal length. Mothers are said anxiously to scan for this sign the hands of their new-born babes.

Far more powerful than Buddha worship is the superstitious belief of the people in *nats*, or demons, evil spirits that must be propitiated by gifts and offerings in order to leave their devotees in peace. They are supposed to have originally been human beings, many of whom met with a sudden or a violent death. Every house, every village, has a guardian spirit of its own. If properly treated, it is supposed to ward off unfriendly spirits. Belief in the transmigration of souls, and gross superstition, lead to the most absurd performances.

Passing a Buddhist graveyard, and noticing a gay throng of people within its gate, we went in. Close to the entrance we noticed a large open shed, and women busy washing cups. In front of it stood a square structure of bamboo, covered with light-coloured paper, in which the coffin was placed on its way to the burying-ground. It was now carried to the grave, some men holding sun-shades over it, followed by a band of native musicians more noisy than melodious in their performance. A large company of men and women followed in their gayest attire, chatting, laughing, giggling, smoking, as if going to a dancing-party! The absence of decorum and solemnity made a sad impression upon us. The coffin was finally lowered, and some of the women sat upon the ground and began to cry. It was a short wail; the tears were quickly wiped away. They then took up their cigars and puffed away resolutely.

"CHEATING DEATH."

The cause of this strange custom, of which we were only able to witness the final scene, was explained to us in the following way:—In the early days of the world, when men first began to die, the ancients asked a spirit or *nat* to give them advice, and he counselled them not to appear sad when anyone died, but to feast and make merry, and to have bands of music, that the "Prince Death" might not suspect that he had succeeded in grieving them; that on the contrary he might suppose that his efforts to do so had been ineffectual, and so he should be discouraged from making another attempt. The idea of cheating death is a favourite one with the Burmese; but how different from the all-conquering one of the Christian: "O death, where is thy sting? O grave, where is thy victory?" According to other explanations, it is chiefly in fear of evil spirits, which try to carry off the disembodied spirit to infernal regions, that drums and musical instruments are used to frighten them away.

Whatever Buddha may have taught—and it is admitted that he was a great reformer in his time, and a better man, perhaps, than can be seen through the myth of absurd legends—his people are in utter darkness, the slaves of the evil spirits that they worship. Christianity has been showing its light in Burma for almost a century. In fact, Roman Catholic missionaries came to Burma about the year 1722. The first Protestant missionary, known as the Apostle of Burma, was Adoniram Judson. He was born in America in 1788, learned to read when only three years old, entered college at the age of sixteen, and was born again in 1808. In 1812 he married Miss Anna Hasseltine, a woman of remarkable qualities, and a fortnight later embarked with her in a ship bound for Calcutta. After some vicissitudes in India, the couple proceeded to Burma, reaching Rangoon in 1813. Three years after his arrival, Judson completed a grammar of the Burmese language, and the following year he finished a translation of the Gospel of Matthew. He had to wait six years for the first Burmese convert, soon followed by some others.

Times of tribulation intervened. At Ava, in Upper Burma, the missionary endured for twenty-one months the horrors of an Oriental prison, while his wife, exposed to insults in the crowded streets, endeavoured to bring him his food daily.

With the victory of the English, liberty came for the prisoners, and, after the Tenasserim Provinces were ceded to the Indian Empire, Judson settled in Amherst, subsequently removing to Maulmein. At the A.B.M. School for Boys in Maulmein, we saw the room where the first Burmese Bible, completed in 1834, was printed. It is now used as a classroom.

For thirty-seven years Judson toiled in Burma. In 1849 he was seized with fever. The doctor recommending a sea-voyage, he sailed for Mauritius, but died on the way, and was buried at sea.

His first wife is buried at Amherst; with her little babe she was called home in 1826. The grave was so near the shore that ten years ago it was found necessary to remove it a little further inland. A tree that formerly spread its branches over it, was cut down, taken to America, and manufactured into pencils, penholders, napkin-rings, &c. A nice sum was thus realized in aid of the Mission funds.

W. M.

Carruthers Institute, Pisa.

A DRAWING-ROOM meeting was held a few days ago at the Alliance Club on behalf of this old-established educational and evangelical work. Mr. R. C. Morgan presided, and recalled his visit to Miss Carruthers' schools some years ago. He read from a former report the striking testimony of the parish priest to the Cisanello Schools, which, he declared, are the cause why he has to preach on Sundays to empty benches and that the people do not come to his masses and confessions. Mr. Morgan also read an extract from a quite recent letter of a Waldensian pastor, in which he says that the Female Institute supplies a great religious and educational need in Pisa.

Miss Carruthers gave some account of the various branches of work carried on in and around Pisa. Having been often asked how she came to settle in the city, she is now bringing out a series of short chapters in the *Protestant Woman*, entitled "Personal Reminiscences of Life and Work in the Land of the Papacy."

In 1869 the day schools at Cisanello, attended at present by 120 pupils, were commenced with fifteen children in her own house, a large boys' school in San Michele was opened twelve years ago, and now is attended by ninety-two pupils, although the Grey Friars built a large and imposing monastery close by to oppose the Evangelical School; while in the Female Institute in the town of Pisa, there have been usually not less than 200 pupils in the various classes. The eleven teachers have all been pupils themselves, and profess Protestant principles. Systematic tract distribution is carried on throughout the town and among special classes, such as postmen, cabmen and railway men. A branch of the Y.W.C.A. has now forty members and associates, of whom about two-thirds have been pupils in the schools. Miss Carruthers is also personally much engaged in the publication of books and tracts, and has magic-lantern meetings with Scripture subjects. It is proposed to raise an Endowment Fund, which would greatly cheer the heart of the founder, by enabling her to make some permanent provision for the work. Correspondence may be addressed to Miss Robertson, Foreign Evangelization Society, 11, Oak Hill, Hampstead, N.W.

After Long Pain.

Now give me sleep, my God, and quiet rest;
So long have I been weary and opprest,
I lay me down upon Thy loving breast—
No more to weep.

Draw nearer still, my God, and give me peace;
Bid all the tumult and the suffering cease;
Speak to my heart of comfort and release.
Be mine Thy will.

Give me Thy grace, my God. I ask the more
Because I know Thy endless treasure-store,
Yet see still richer blessing on before—
Seeing Thy Face.

Give me Thy love—love lives when all is done,
Better than joy, brighter than crowns well won.
Beyond earth's shadows deep, beyond earth's sun—
Christ reigns above.

Rathowen Ireland. C. Maud Battersby.

Pictures from Life of Salvation Army Work.

PROBABLY no movement has done more to focus interest and sympathy upon the conditions under which the submerged masses eke out their existence than the "Darkest England" scheme, associated with the name of General Booth. It is not always remembered, however, that this scheme is but

MRS. BRAMWELL BOOTH.

From Photograph by Miss A. Hughes, 52, Gower Street, W.C.

one branch of a vast world-wide work out of which it has grown.

The Army aims at forcing upon the attention of all men, whether they have forgotten or have not so much as heard of Him, the Saviour crucified for the whole world. Through its varied instrumentalities men, women, and children are being saved daily from conditions equal to heathen darkness, and are being led to forget self in the service of others. "Living Epistles," the annual report of the spiritual and social undertakings, may be obtained from the Army Headquarters.

The first step in the ladder of social betterment offered to thousands of men and women without home and friends is found in the Shelters. These are, in almost innumerable instances, a means of relieving immediate distress and ameliorating a great deal of misery. They prove in fact the entrance to a life of honest labour, and the bridge which carries men over from the despair and loafing which come of misfortune or misconduct, to a condition of decency, sobriety, and good citizenship. The Shelters and Depôts for the supply of food to their inmates now number 162, with accommodation for 17,343. That the cases dealt with are not entirely confined to the base-borns appears by the testimony of one who had been rescued from the horrible darkness and depths of misery and vice. J—— B—— tells his experiences as

A TRAMP AND A LOAFER,

and recounts his change from that condition of life to his present position as a responsible official of an important municipality. In the course of his narrative he says:

"You will, perhaps, scarcely credit it, but I have tramped throughout the length and breadth of the land, and have descended to most of the ill-practices peculiar to vagabonds, and also endured much of the hardship they undergo.

"This was my condition when one day I walked into Bradford, in Yorkshire. As was my wont, I spent the night in the casual ward. My appearance was such that I was not surprised when next day a policeman stopped me and made some inquiries into my affairs. My looks, I am bound to say, justified his suspicions. I told him that I was hungry and wanted work, but could not get it. He advised me to go to the Salvation Army Shelter in Peel Street. I took his advice, and my eternal gratitude is due to the Salvation Army for the reception that was afforded me. The officer spoke to me as a man and as a brother. The next day I was given some wood-chopping to do, and followed this occupation for several days.

"My mind was strangely exercised with reflections, engendered by this kindness and by the religious services which were held every night. 'Salvation is good for this life,' was reiterated at every meeting. Now that was capable of test, and I applied the test, and its application convinced me that there was a bright reality in the religion of Christ I had once esteemed so lightly. As the first step from my dead self to nobler things, I went out to the penitent-form with genuine contrition for my past offences, and as a humble suppliant, cried to God to give me grace to persevere in righteousness."

In course of time, this man obtained a situation, in which he proved so capable of adjusting himself to business conditions that he eventually secured a municipal appointment for which there were 500 competitors.

WORK FOR THE UNEMPLOYED.

Another problem dealt with by the Salvation Army is that of giving employment to the multitudes of workless men and women to be found in every large centre of population. Boards of Guardians are increasingly recognizing the methods adopted by the Army in their sixty-four factories or elevators; so that from shelters and workhouses as many men as means will provide for are received and are employed at (or taught) some form of useful labour. No stone is left unturned in encouraging them to seek necessary help from God in leading better lives, and the most hopeless and despairing, as well as those who gladly embrace the opportunity for temporary employment, are often led to a life of Christian service. Once inside the factory, they are treated as friends, and *work* becomes the high road to better things.

TYPICAL APPLICANTS FOR WORK.

FROM SOUTH AFRICA.

Among those assisted during the year by this agency were many soldiers returned from South Africa. A striking instance is that of two "Tommies," who, on reaching England, drank and lost all their deferred pay, and pawning their belongings, found themselves penniless and homeless at Bury St. Edmunds. They are now working in one of the labour factories. Writing to a sergeant at the Cape, one of the men speaks in terms of warm appreciation of what is being done for them:—

"I am carpentering; Joe is working at an elevator in Bermondsey. We have comfortable beds, plenty of wholesome food, and while we have perfect liberty to clear out if we like, we would as soon think of doing so as we would join the King's enemies.

"The work just suits us fellows. I am helping with an extension at one of the Army's bakeries, and when I heard this morning the story of two other chaps' downfall, and how thankful they were for the bit of grub they were eating, and that they were away from their old temptations, I felt quite religious like. I was doing a good turn for myself, and at the same time giving a leg-up to other wounded fellows.

"I have signed the pledge, and I see things in a light I never did before. I went to work when quite a lad, and enlisted out of a 'pub.' My education was neglected, as you know. What I have learned has been under the Colours; but this Army is teaching us how to make men of ourselves."

THE FARM COLONY.

At the mouth of the Thames is one of the most interesting philanthropic experiments which has ever been made, and the Farm Colony shows what can be done by placing waste men on waste land. A greater contrast can scarcely be imagined than the condition of a pauper shut up within the walls of a union, or breaking stones in a workhouse yard, and the same man employed in market gardening on the land, surrounded by those who wish to help him to a better life. The Farm Colony has proved indeed a valuable agency for the moral and social rehabilitation of those who have gone under in the battle of life. One who has proved its utility, after relating the terrible story of his downfall, writes:—

"The change came about in the simplest fashion. At the end of a long debauch, when I had recovered from the 'D.T's.', I crawled, penniless, into a Salvation Army Shelter. I had met the Army before, in Brisbane; but I was too proud then. Now my will was broken, and my conceit subdued; and at the very first meeting in the Shelter to which I had gone

for refuge, I took the place of an unworthy penitent, and God came into my life. With that meeting came *a true revelation of myself and of the power of God to save me.*

"A few days after I tramped down to General Booth's Farm Colony, sleeping in barns and behind hedges on the way. That walk was to me what the march from Egypt was to the Israelites. I crossed my Red Sea; and the Farm Colony of the Salvation Army proved my Canaan."

"When she was gone I stood and thought, 'If *that* girl can alter, surely there is a chance for *me*.' I made up my mind I would go into one of the Homes and have a look at it. I told my friends what I meant to do, and they laughed. When I told the officer I was willing to go to one of Mrs. Booth's Homes, she left me no time to change my mind.

"When I had been in the Home about a fortnight, the officer in charge had a little meeting with us after dinner. I suppose she saw how wretched I was, for she kept that meeting on without a break till five o'clock, and all for my sake. Oh! how they pleaded with me! Oh! how they prayed! And at last, after all that time, I gave way. I had never had such a feeling before. I felt that the Saviour forgave my sins. Since that afternoon all desire to go back to my old life has disappeared. God helped me to be of some blessing to the other girls in the Home, and to try and repay the officers a little for their love, patience, and faith."

MEETING OF OUT-O'-WORKS.

SAVING THE LOST.

Seventeen years ago Mrs. Bramwell Booth, assisted by one devoted helper, opened a small receiving house in a back street in the East of London with the idea of befriending young girls who were found in need by Salvation Army officers in the course of their visiting. To-day the Army has 115 rescue homes in different parts of the world, besides shelters and industrial institutions carried on on behalf of the same class; and every year the opportunities which present themselves for adding still to this network of mercy are far more numerous than can be taken advantage of. Last year 5,850 women were received into the Homes, and placed under the care of those who are toiling for the salvation of their bodies and souls.

The confessions of one out of hundreds saved from a sinful life on the streets reveal the consecrated patience and devotion needed to rescue those who are sinking in the vortex of West-End vice:—

"The adjutant in charge of the midnight post seemed to take a special interest in me, though why I never could tell. I used to try and avoid her, and got the girls to warn me when she was coming along.

"When I think of it now, I cannot understand the patience of those officers! Why, it must have been for nearly nine years in all that they reasoned and talked and pleaded with me. I should think the adjutant spoke to me night after night for eighteen months. And yet during all that time I was never really sober.

"At last I began to say to the officers, 'Suppose I come with you, what will you give me to do?' But I never believed their answers. Then one Thursday afternoon I met an old friend of mine who had left the streets, and gone through one of the Homes, and who was then doing well. She told me as much as she could about the Home, and the new stand in life she had made. I asked, 'Would they do that for me?' She answered, 'Yes,' and began telling me some more about the love and kindness of the officers. I am afraid I did not believe a quarter of it. 'It is not really so,' I decided. 'She is only making it up.'

It is difficult to conceive of a more Christ-like work than this. Truly God is "not unmindful to forget the work and labour of love" of those who thus are "not weary in well-doing."

WRONGED CHILDHOOD.

The following excerpts, from a letter written to a friend by the officer in charge of a Home for wronged children, throw some light on neglected and abused child-life:—

"I am afraid I have not a little girl whom you could adopt just now; but you are quite correct in supposing that the Women's Social Department protects and helps ill-treated and sorely-abused children, and rescues some from dangers whose depths they, fortunately, never know. The histories of most of these are too sad to relate in detail. The most terrible thing about it is that if some of these had only been brought up in *your* sunny and wholesome nursery, instead of in the foul gutters, overcrowded tenements, and vile lodging-houses where they have found 'home,' they would have been as sweet and pure as the fair human flowers you have cherished with so much care. What would become of a bonnie-faced laddie, brought up in the fœtid atmosphere of a low lodging-house, whose mother's proudest boast of her two-year-old was that *''E swears beautiful!'*

"There was our little Lily ——. Her father had died; the mother lived with some brute of a fellow who was always beating and kicking the child. She had not a friend in the world to whom to appeal; nobody to run away to.

"In this condition she was brought to us—bruised, broken, wretched—a mother, when she should have been still in pinafores. No, she was *not* a child with immoral tendencies; most decidedly not. It was sheer misfortune and helplessness. She has now been three years in her present situation, giving every satisfaction, and her baby is cared for in 'The Nest.'"

LIVING IN SLUMLAND.

Whether in London, Glasgow, Liverpool, Belfast, or elsewhere, the inhabitants of slumland live a life of almost entire separation from the rest of the populace. Their whole system of subsistence is different, and they scarcely intermingle at all. In order to reach this class of people, certain Salvation Army officers are set apart to reside among them, making their habits, needs, and well-being a constant study. Halls and dwellings are occupied in quarters seldom visited by strangers, but in which its officers, dressed in the garb of *Slum Sisters*, are always welcome.

Much of the labour thus devoted to the lowest of the people seems to bear but little immediate fruit; but some of the seed sown springs up and yields a rich harvest. In some of these little Slum Societies, hidden away among the grim miles of houses, young men and women have been won for Christ and trained to serve Him in the midst of hideous conflict, and have gone away, at His call, to live and fight and even die in His cause.

But in addition, the officers who live among the slummers find ever open to them an enormous field of work in ministering to the needs of sick, aged, and children. Day and night they labour for these, caring for the old and infirm, watching over the drunken, washing the neglected children, praying with the dying, and taking a ray of light into the haunts of squalor and misery. The influence of the workers upon the young people, many of whom are exiled from wholesome surroundings, and are destined to pass from an infancy of misery to a youth and maidenhood of vice, cannot be over-estimated. They are their friends and advisers in trouble, and among these young folk there are many beautiful instances of true faith in God, and an earnest following after that which is good.

HELPING CRIMINAL AND INEBRIATE.

The arrangement by which the Salvation Army officers are now admitted to interview any prisoners who express a desire to see them, is working satisfactorily. It is, however, the discharged prisoner that is brought under the more direct influence of the organization. When he or she walks through the jail gates on the morning of discharge, an officer is among the waiting crowd. There is an offer of friendship and a place to go to, with a chance of work and kindness. Numbers of those helped have returned to honest lives, and thus cheer the workers to persevere in their difficult task.

What can be done for the confirmed drunkard? was a question which after years of consideration found an answer in the establishment of an Inebriates' Home at Hadleigh. It will accommodate thirty men, and is a new venture; for, though work on behalf of women inebriates has been carried on with success for some years, this institution, set apart for men of that class, has only been open about eighteen months. The place is carried on in the simplest fashion, and work for all the inmates is found either in the gardens or on the Land Colony.

Notwithstanding the difficulties to be encountered in reclaiming women inebriates, the results have more than justified the endeavours in this direction. Doubt has always been expressed as to the possibility of effectively dealing with this evil, hence it is all the more gratifying to know that more than 50 per cent. of the women entrusted to the care of the Army have been restored; while of the remainder a considerable number have gone so far in physical or mental decay as to render them scarcely suitable for any treatment than that which can be given under the supervision of an asylum rather than a hospital.

It will be obvious to all who give the matter a moment's consideration that such work as this cannot be carried on without the expenditure of money. During next year it is estimated that for the work referred to in "Living Epistles" at least £38,000 will be required.

London's Working Boys.

ANOTHER year's experience among the army of young workers in the Metropolis has served to impress the committee of the seven Homes for Working Boys in London with the growing appreciation of the shelter and help which the institutions provide. The number of friendless working lads, with no one to take a personal interest in their present and future welfare, who apply for admission to the Homes, is one of the strongest proofs that the need for the existence of the institutions has not diminished.

INFLUENCES—GOOD AND EVIL.

Since the year 1870, no fewer than 7,828 boys have passed through the Homes. Not merely have the boys been provided with a shelter, and taught the wisdom of leading an industrious, thrifty and honest life, but an endeavour has been made to teach them the importance of an early recognition of the will of God in all things. The outcome has been not only the formation of prayerful habits and regular attendance at the house of God, but many of the lads have surrendered themselves to Christ.

The committee keep in view the primary object of the work by giving preference to those who are most exposed to danger by reason of their earning small wages. When the boys are able to keep themselves respectably, the circumstances are considered, and a definite time is fixed for them to secure suitable lodgings. Last year 298 boys were admitted, who were in most cases out of employment, while others were making a start in life.

The circumstances which have rendered the boys destitute are varied and often pathetic. James ——, for instance, aged 16, was taken to the office by a mission worker at Tottenham. The boy was utterly destitute, and an orphan. He had never been in regular employment, and had sold newspapers in the streets, living in a common lodging-house when receiving sufficient money from his precarious work. The missionary had watched him for a long time, and could speak well of him. The superintendent was therefore able to place him in a good situation where he will learn a trade.

TURNED ADRIFT.

George —— saw the notice of the Homes in a Cocoa Room, and made application at Hanbury House, that being the nearest. His story was immediately investigated, and the superintendent found that the father was dead, and the mother had driven the boy from home by her drunken habits. The lad's clothes were frequently taken away and pawned, and even his bed had been sold for drink. He was in a weak state, and had to be nursed for a time. The boy has proved himself worthy of help, his conduct at work and in the Home being all that could be desired.

The problem of finding suitable accommodation near their work is one that perplexes adults, but how much more so the friendless boy! The younger lads could not possibly meet the expenses of travelling by rail to and from their work, as many do not earn more than sufficient to pay for a respectable lodging and the plainest of food; and were it not for the Homes it must be admitted that many of these would have to live in perilous conditions. There are a few vacancies for respectable boys. The secretary is Mr. William Denham, 12, Buckingham Street, Strand, W.C.

London Lock Hospital.—The Bishop of London, who evinces a warm interest in the Lock Hospital and Home, preached the annual sermon on behalf of the institution at Harrow Road Chapel. In the course of a powerful address, the Bishop urged his hearers to consider what the charity achieves. Our sisters are brought into the hospital where they receive at once the most efficient treatment for their bodily ills. But more than that, they find themselves in a home of love surrounded by the ministry of loving women, in touch with the ladies who visit the hospital, and under Christian influence. Dr. Winnington Ingram referred to the striking difference between the faces of those who have just entered the hospital, and those who have recovered their self-respect. It was gratifying to know that 75 per cent. of the girls who leave henceforth lead virtuous lives.

The Battle for Bread.

LONDON'S STARVING POOR.

BITTER weather necessarily increases the miseries of the very poor who, having at all times a keen struggle to make ends meet, are driven to extremity for fuel and clothing when the blasts of winter blow.

The severity of the position is accentuated in the great centres of population, whither the out-o'-work makes his way, lured by the vain hope of obtaining employment. While at the present time most of our important cities are more or less affected, there can be no doubt that the trouble has assumed portentous proportions in the metropolis.

SUFFERING AT POPLAR.

Taking East London first, let us glance at the state of Poplar. The ex-mayor, than whom no one can speak with closer knowledge of the truth, gives the following typical cases:—

"A man came to me yesterday morning. 'Please can you put me in the way of a job? I've applied to the Guardians for relief, but they say all they can do is to offer me and the old girl the workhouse. All I want is to earn a bit o' money to pay the rent, now seven weeks due, and then we could pick up a bit o' grub somehow.' The Guardians as you know, have no power to pay a person's rent.

BREAKFASTLESS CHILDREN.

"I went down one of our courts a few days ago," continues the ex-mayor, "and as far as I could gather there wasn't a man in the place who had been able to get a job for some weeks. One woman said: 'I hope you have brought a bit of work for the old man.' Another said: 'I wish you could give that woman over the way a few ha'pence; she had to send her children to school without a bite this morning, and she's so upset about it, and doesn't know how they'll get on, as it's the first time she's had to do it.'"

THE SHIPLESS DOCKS.

In the course of a brief chat with a representative of The Christian, a well-known Poplar caterer who takes a brotherly interest in the welfare of his customers, summed up the causes of the distress. When the docks have no work to offer, nearly everybody and everything suffers in consequence. The dock dues were raised some nine months ago, and we understand that shipowners find it cheaper to unload at Southampton and send their London goods on by rail. This means, of course, that hundreds of our men are left workless. Then, again, the ranks of the unemployed are swollen by the arriving reservists; companies having work to offer not unnaturally try to find work for these men, but there are only so many jobs, and if the reservists get them, others are left without. It is a matter of displacement, not of remedy.

"Moreover, one big firm of shipbuilders recently discharged no fewer than 150 men, owing to the scarcity of work. All this means extreme poverty right through Poplar and 'Sailor Town.' Allow me to illustrate the sufferings of the people by the simple fact that my takings average £600 a year less than they did seven years ago. It is heartbreaking to see good sturdy fellows who used to spend, say, sixpence on a plain dinner, creep in disconsolately and have just a halfpennyworth. They are glad even to sit down and rest, and I have seen some eagerly pick up scraps of bread from the floor to satisfy their hunger."

"MY POOR OLD MOTHER."

At the East India Dock Gates, our representative found groups of men, evidently not loungers or public-house haunters, but genuine dockers, bent on hard work, and evidently electing to suffer in silence rather than advertize their woes.

One had earned but two shillings in three weeks. "I was out this morning at half-past five," he said, "on a four-mile tramp to the Albert Dock, but I came back as I went. I've been a docker these twenty years, but, where there used to be work for a thousand, there's now not enough for a hundred. The rush for a job is just awful. You can't form any idea of it. I know scores of men who have done nothing at all these six weeks. And some are worse off than me—having families to provide for—although my wife is dead and gone, but my old mother, seventy-five years old, is dependent on me. And when this cold weather sets in things are terrible. Many have gone to 'the House.' I just met a man who has walked the streets these four nights. That's one thing in summer, but another in a bitter November, isn't it? 'How do these men exist?' You can scarcely say they do exist. They carry a box or hold a horse, or get a penny off a friend in work."

Another man was an experienced and intelligent boiler-maker, turned fifty years of age. "It gets worse and worse," said he. "I know fifty men out of work in our lodge (of the Boiler-Makers' Society). There are many reasons for it. One is, we have taught foreign nations how to do the work, and now they do it themselves instead of sending it to us."

Wherever one turned similar stories were to be heard, and none was more striking than that of a worthy old stevedore, who described, in thrilling terms, the struggle for employment. "When a ship comes in there are 500 men in waiting, and only fifty can be taken on."

DISTRESS AT BOW.

At the East London Tabernacle, Rev. Edwin H. Ellis and his workers are earnestly endeavouring to cope with the need. Mr. Ellis writes:—"The severe weather of late has brought deep distress in the East End. Everything is dear, work is slack at the docks, the unrestricted influence of aliens has sent up the rents, so that houses which, a few years ago, let for 10s. weekly, now let for 15s.

"The workhouses are overcrowded. Among children and men seeking work bronchitis and pneumonia, consequent on the lack of nourishment, is painfully on the increase. To try and cope with this distress, a trained nurse for the sick poor has been engaged, and already is finding that her hands are full of work. The services of another Sister, who has had long and varied experience in Mission work and the needs of the poor, have been secured, thus making four active workers at present engaged in seeking to help those who cannot well help themselves.

"The distressing cases of destitution met with call for immediate sympathy and practical help. Gifts of cast-off clothing for women, girls, and children, blankets, grocery, hospital letters, and any other aid will be gratefully received."

IN WEST LONDON.

In the heart of the Lisson Grove district of West London Miss Meredith Brown has carried on effective mission work from the Shaftesbury Institute and the Deaconess House. Her experience, therefore, well qualifies her to speak of the people's present needs. She writes:—

"The feature of Marylebone is the strong contrast of wealth and poverty, and perhaps in no quarter are want and luxury more sharply defined and less realized. Truly, 'the rich and the poor meet together,' yet how wide is the gulf of separation. Here, spacious residences, incalculable wealth, freedom from care; there, insanitary, comfortless, overcrowded dwellings, fitful employment and small wages, aggravated by high rents and costly living.

"No mere description can convey to the mind the appalling misery as it actually exists! In one of the narrow streets is a house without a door, and a room with a bare floor and no furniture, where every pane of glass in the window is broken—nothing to keep the cold wind from blowing through; that room is filled nightly with homeless men or women!

"Volumes might be filled with the harrowing facts which come under the notice of those who visit in this neighbourhood, but one case must suffice:—The family consists of father, mother, and five children. The father has been out of work for some time, and he starts at 2.45 a.m. to get in front of the crowd that wait, in the hope that he may get parish work on the roads. He has gone day after day without success, but he says he will go on till he gets it. The eldest girl, fourteen years of age, rises early, and

starts out at a quarter to five, walking a long distance to get bread a farthing cheaper; then she buys the old blocks of wood left from mending the streets, which are sold to the poor at a cheap rate; after which she goes home to stay in the house and take care of her four delicate sisters and brothers, while the mother toils for the maintenance of the family, not returning till after ten p.m."

BERMONDSEY.

At the Working Men's Mission, New Cut (Messrs. T. and J. Young, superintendents), Mr. John Pearce (Pearce and Plenty) gave a meat tea to 250 poor deserving men. As one well acquainted with the battle of life, he urged the men to turn to the Lord and abstain from drink. Each man also received a ticket, value twopence, and twopence in cash.

To show the present distress, one young man, who is one of the many out-of-work folk, took his twopence home. This was all they had for supper and breakfast, being a pennyworth of margarine and a pennyworth of bread (three in number).

Coming to the mission one morning the superintendent saw a man pick bread out of the gutter and eat it. It was a pleasure to relieve the poor fellow with a good meal of soup and bread. Here is another case. A policeman met a poor fellow out of work that he knew, and asked us for change of a shilling to give the man some coppers to get food at our kitchen. Such cases can be multiplied. The distress in this part of London is very great, and will be severely felt this winter.

MILDMAY MISSION.

Mrs. Codner mentions other illustrative cases among the thousands visited by the Mildmay Deaconesses, who carry with them the message of a Saviour's love and grace, and minister (as funds may enable) to their temporal necessities. Very tragic is the appeal for help coming from the empty grate! "I've a fire this afternoon," says a poor mother, "because I *borrowed a penny* from a neighbour for *a few pounds of coal*. The children were so cold. This is the one I am most sorry for," she adds (cuddling a fourteen-month infant in her arms); she does cry so, because *she doesn't understand*." How many silent "cries" go up from shivering ones who do understand!

Sad, also, are the privations of some of the sick folk, for whom beef tea and good milk are ordered in vain. Their means are so narrow that they can afford no extra nourishment when health is worse than usual.

(1) In a small, dark back room, bare, but very clean, lies a man of about forty, suffering from acute rheumatism. On the bed (doing duty for coverlet) is a coloured thing that was once a tablecloth, and which, in spite of careful darning, is now fast falling to pieces. The top sheet is a patchwork, and *there are no blankets*.

(2) A cheerful old woman, getting very bent, and breaking fast, has only 3s. 6d. to call her own, and dark days are setting in upon her. The landlady can only promise to keep her until Christmas, unless help comes. Was found lying in bed one day, *to keep warm* and *save the coals!*"

(3) "I find I cannot go on much longer, Miss," said an industrious widow, "and what will become of my children? *I've never had a day's holiday—never seen the country for twelve years;* but if I could only keep on I shouldn't mind. I've worked for the sake of my children, and now it's hard for me to break down when I'm only thirty-six, and them not grown up." While the mother was talking, the eldest girl, Minnie, a tall, pale child of fourteen, came in. The story of Minnie is almost as bad as her mother's. She goes to a factory every morning at 9 a.m. and returns at 8 p.m., for which she earns 5s. a week—the rent money. Besides this, Minnie works very hard at night and never murmurs at her lot; indeed, the children's only fear seems to be that mother might get worse and have to leave them.

(4) A "dear old grannie" lives in a basement room at the back of a North London house. Her face bespeaks her *one of the Lord's children*. She has brought up a family, but life has been one long, hard struggle. "I can do with little," she says, but her need is for a more sufficing "little."

These cases, of course, are representative. Christian workers in all parts of the metropolis could give many more from their daily experience in ministering to the poor, and it is earnestly to be hoped that those of the Lord's people who have means will, in this season of exceptional stress and trial, come to the help of the poverty-stricken sufferers of the great city in their battle for bread.

The Gospel and the Poor.

IT must cheer the heart of any who know anything of the vicissitudes of the suffering poor, as they are found in the far-reaching human jungles and morasses of destitute East London, to learn of the quiet yet persistent endeavours of one and another of our Home missions in seeking to serve and succour the helpless, friendless and lost.

On Thursday last week was held the annual meeting of the North-East London Gospel Mission, with which are also connected the ample Southern Homes of Rest at Lancing-on-Sea, Sussex. Little did the present superintendent (Mr. Chorley)—when invited to care for the spiritual activities of a small mission work among a colony of Kingsland "costers" in his spare hours some thirty-three years since—anticipate that he was destined to see that little seedling branch out to one "centre" after another, and that from the tiny cottage a few miles away from the fog-bound slums there should spring the present many-sided seaside Homes of Rest.

The story told of this the thirty-third year of Mr. Chorley's superintendence was one that made all who heard it say, "What hath God wrought!" There are Gospel services, children's meetings, factory girls' institute, gutter lads' night school, open-air bands, meals to the hungry, soup kitchen, sales of garments at nominal charges, penny clubs, widows' sewing class, mothers' meetings, and many other activities.

But special mention should be made of the visitation work. The stories told by those who visit the poor and suffering were of the most heart-aching kind. Brighter moments, however, cheered the large congregation present when the helpers from the Lancing Homes told their happy experiences. One lady, accepted for foreign missionary service, told how she had spent the three summer months at Lancing, taking charge of the children's branch, and her testimony to the blessing attending the bands of children going and returning every fortnight, was such as to evoke the warmest expressions of praise to God. The recounting of the conversions of those of riper years was also a remarkable testimony.

A pathetic interest attached to the story of the "Home for the Aged and Dying," as Mr. Chorley had to tell of the home-call of another of the aged inmates. Martha Haviland was eighty-three years of age, and pointing under a side gallery, Mr. Chorley showed the seat this aged disciple regularly filled till her failing strength told her life's work was done. Three years of quiet joy in restful retirement were added to her before she fell asleep.

The total of the receipts for the year was £4,575 13s. 8d., and the expenses £4,578 1s. 9d., which left a small balance on the wrong side. Mr. Chorley's address is 6, Clephane Road, Canonbury, N.

Missionaries for Central Asia.—In connection with the Central Asian Pioneer Mission, a valedictory service was held a few days ago in Marsh Street Congregational Church, Walthamstow, to bid God-speed to Rev. W. S. Norwood and Miss E. Hopley (who has since become Mrs. Norwood). These are the first workers to go forth under the auspices of the Mission, and as both are members of Marsh Street Church there was a large gathering of friends, presided over by Rev. C. Wickham (pastor). In the course of the valedictory address Mr. J. W. Stranks explained that the meeting was the outcome of the Spirit's working in the heart of a young man.

Worn-out City Missionaries.

THE London City Mission exercises praiseworthy care for its veteran and disabled workers, so that in the evening of life they may be free from financial anxiety. Many of them still labour earnestly for the Master. As Mr. James Dunn says in his brightly written annual report entitled, "Visions at Eventide," they are "bringing forth fruit in old age, and it has been most refreshing to the secretary, in his visitation of many of them, to see how they try to be useful, as far as enfeebled health and old age permit. Some occasionally give addresses at meetings, conduct weekly prayer meetings, visit the sick, and speak with individuals about their souls' salvation."

These aged saints have striking stories to tell of long and varied experience in the Lord's work. For example, Mr. Abraham Scarr says: "Forty-two years ago I was appointed by the Mission to visit that abode of sickness and death, the large infirmary connected with Whitechapel. The whole of my missionary life has been spent in ministering to the aged and infirm, the sick and dying, in that institution. My mind goes back to some strange, some awful, and, blessed be God, some glorious death-bed scenes that I have witnessed. I suppose that the average number of deaths has been about one a day, so that during my forty-two years I have ministered to over 15,000 souls who came there to die! I doubt not that I shall meet many of them in heaven." A spirit of patient resignation is displayed by those who are suffering.

One missionary, who has been pensioned after a long and useful career, says:—"My two last years were exceedingly trying on account of failing health. Bright's Disease had me in its grip, and after serving the Mission for twenty years I was obliged, in April, 1902, to give up work entirely, and fall back upon the kindness of the committee. I suffer very much at times, and I think my end must be near; but I can trust the love and wisdom of my heavenly Father, and so leave myself in His hands. I am devoutly thankful for the sympathy and help of the friends of the Disabled Fund, which relieves me of anxiety in my weakness and pain."

DUSTMEN AND CANAL WORKERS.

Another notable experience is that of Mr. Charles Woodall, who says:—"For twenty-five years I tried to glorify my Master in the dust-yards in Paddington, and on the canals of London. It was a very rough field of service, for many times my life has been threatened, and sometimes I have been rather severely dealt with, through stopping fights, and trying to be faithful in my work. Many of the roughest characters and my most bitter opponents have been won for the Saviour; some of them have gone to be with Him, but others are serving Him here below. The hard toil and rough weather brought on severe colds which deprived me of my hearing, and I became 'deaf as a post.' I am seventy-three years of age, and now, in the eventide of life, I love to review the old battle-grounds."

During the past year five more worthy men have been compelled to retire from active service. These, too, have been placed on the Disabled Fund, receiving £1 per week each. Seven widows and three orphans have also been added to the roll of those who, by the help of the Lord's people, are thus remembered in their time of special need.

Mr. Dunn's address is: London City Mission, 3, Bridewell Place, E.C.

A Contrast.—In view of the recent census of church attendance at Liverpool, it is interesting to note that just over the border at Bootle, the Sun Hall, in Stanley Road, with accommodation for over 1,400, is crowded every Sunday evening, and on many occasions numbers have to be turned away. The service is an evangelical one, and is conducted by Mr. Heber Radcliffe. The week-night gathering for prayer, as well as the cottage and mothers' meetings, attract large attendances, and the spirit revival which is so manifest is distinctly encouraging at a moment when so many are lamenting the lack of enthusiasm in Christian service.

"Our Daily Bread."

SUNDAY, November 30. 1 Kings xviii.

NOTICE that "the word of the Lord came" to Elijah on four successive occasions (xvii. 2-8; xviii. 1; xix. 9). God has many things to say to us, if only we will listen. His word may find us in very different circumstances, and direct us to varied places and duties; but to live by it is to execute the perfected plan of life.

Obadiah was a good man, but weak. Court manners had corrupted him. He stood before Ahab, while Elijah stood before God. Our Lord said that soft raiment and king's courts go together; and it is granted to very few to maintain the spirit and power of the Baptist amid the enervating atmosphere of courts.

Too many of us are halting between two opinions. The altar of consecration to Christ, which once stood in our heart, has been thrown down (30); the worship of Baal, which stands for creature-energy; and of Astarte, which may represent impure and unclean desires, have secretly stolen away our heart from Him whom once we loved exclusively; and, as the necessary consequence, our heart is drought-smitten, and our congregation or Sunday-school class yields no harvest. There is no remedy but by returning to our first works.

What is true of the individual applies to the Church. Often there arises a general desire for revival, and the Church, like Elijah, ascends Carmel to pray; but first, Elijah slew Baal's prophets, and turned again the heart of Israel to Jehovah. Let the Church of God put away her worldliness and indulgence of the flesh—let the sword be used ruthlessly—and the showers will ere long descend copiously on the thirsty soil.

MONDAY, December 1. 1 Kings xix.

It may be that physical weariness was largely accountable for this failure. The strain of that day in Carmel, followed by the swift running in front of Ahab's fiery steeds, from Carmel to the entrance to Jezreel, must have been prodigious. Then the sudden dashing of Elijah's hopes to the ground by the message of Jezebel, who he had fondly anticipated would have been awed and checkmated by the massacre of her favourite priests, must have been an awful disappointment. His feet had almost gone, his steps had well-nigh slipped.

But how graciously God dealt with him. Though He foreknew all his failure, He did not refuse to use him. And when he lay under the juniper-bush, asking to die, his Heavenly Father sent him—first refreshing sleep, and then food and water specially prepared. He knew his frame and remembered that he was dust. God does not excuse our sins, but He is well aware of all extenuating circumstances, which may largely account for them.

In the cave, nature seemed to explain Elijah to himself. She has often done the same for others. There is a remarkable suggestion among scientific men that matter can respond to external stimulus. Are not dead things sentient? Here at least were the moods of the prophet's soul reflected in the passion of wind and earthquake! But God is not in storm or earthquake, nor in those more sudden and revolutionary methods on which Elijah laid the greatest stress, but in the gentlest and softest movements, which have no voice above a whisper, though they are energetic in summoning strong men to fresh responsibilities.

TUESDAY, December 2. 1 Kings xx.

This is an interesting chapter, because it shows the tendency, characteristic of all idolatrous nations, to localize the deities, which have emanated from the minds of their votaries, to certain localities. Idol gods are always local gods. They are gods of the valleys or of the hills, but not of both; of this land, but not of that. How different is the conception of God!

Slowly on the mind of Israel broke the knowledge of the universality of the Divine Nature; that He was not the God of the Jews only, but of the Gentiles also; that He loved the world, and gave His Son to be the propitiation for the sins of the race; and that in every nation, as Peter put it, he that feareth God and worketh righteousness is accepted. Still, the mistake of Ben-hadad and his captains crops up from time to time among us. We think that God is nearer to us in the church than in the store. We suppose that we may do things in Paris which we shrink to do in London. We admit that He helped us in the valleys; but how will it be with us when we come to the hills?

"Busy here and there!" (40). Thus opportunities of speaking a word in season, of witnessing for Christ, slip through our hands, while we are engaged in trifles.

WEDNESDAY, December 3. 1 Kings xxi.

Naboth might have done a good stroke of business, from a worldly point of view, by selling his estate to Ahab; a royal price and assured kingly favour might have been his—BUT, he had a conscience! Clear above the persuasive tones of the monarch's offer sounded the voice of God: "The land shall not be sold for ever, for the land is Mine" (Lev. xxv. 23). "The inheritance of the children of Israel shall not remove . . . for every one shall cleave to the inheritance of his fathers" (Num. xxxvi. 7). "Moreover the prince shall not take the people's inheritance (Ezek. xlvi. 18).

How insidious the arguments that might have been used on the other side, but Naboth was proof against them all. "The Lord forbid it me that I should give the inheritance of my fathers unto thee." A bold man was he, thus to withstand the king to his face, but it was holy boldness, born of faith in God. How often, in lesser matters, if similarly placed, do we yield, to our eternal loss!

Might we not have expected that at the crucial moment God would intervene to save this faithful man, even as he did with Daniel, with his three friends, with Hezekiah, and others? Ah! we cannot fathom the mysteries of His dealings. But though Naboth suffered at the hands of those "who kill the body, but after that have no more that they can do," yet he won an eternal inheritance among the saints in light; and countless numbers since his day have been strengthened by his example to maintain the conflict against the crafty forces of evil. Naboths and Stephens may breathe their last under the prolonged agony of showers of stones, but Elijahs and Pauls arise the stronger and the better equipped to pursue the fight and help the surviving saints of God. Even Christ "was obedient unto death," that through him we might live.

This story is full of lessons of terrible import for us who live in the light of the Gospel day. No casuistry can make wrong right, or clothe sin with a halo of clever excuse.

> Nor florid prose, nor honeyed lies of rhyme,
> Can hallow evil deeds, or consecrate a crime.

Death is not the worst evil that can befall. Deterioration of character, leading to eternal ruin, is more greatly to be feared. At all costs "hold fast that which is good." "Ye have not yet resisted unto blood, striving against sin." "Be thou faithful unto death, and I will give thee the crown of life." Jehovah sees, and hears, and knows, and His hand will punish, even if it does not save.

THURSDAY, December 4. 1 Kings xxii.

Two of God's servants pass before our eyes in this chapter—Jehoshaphat and Micaiah. They are typical men. *The king* was undoubtedly a good man. He had wrought a great work in Judah; but at this time he was in a very questionable position. How came he to say to Ahab, "I am as thou art, my people as thy people, and my horses as thy horses"? What right had he to go into battle in such company? It is quite clear that he was uneasy, hence his insistence that a prophet of Jehovah should be called in to announce the Divine will regarding the expedition. The prophet in his dungeon, with his bread and water of affliction, was a happier man by far than the king, though clad in royal robes, and held in high respect.

Micaiah stated, as a graphic picture or parable, his prevision of the result of the fight. It was a forcible method of conveying the truth that the cup of Ahab's iniquity was full, and that the arrow at a venture was the permitted executor of Divine retribution. Had Micaiah not spoken, men would have attributed this apparently chance arrow as a misfortune; now, however, it must be viewed as a providence.

Chance arrows are the most deadly. Put on, therefore, the whole armour of God, so only can you stand in the evil day. But see that you seek for the calm, strong position of Micaiah, though the Ahabs hate you, rather than the questionable position of a Jehoshaphat, though all love you. It will not be necessary to banish yourself; you will be hated and shunned if you speak the truth; but in your loneliness and isolation you will have God.

FRIDAY, December 5. 2 Kings i.

The king's accident was probably due to the giving way of the balustrade which surrounded the roof of his palace. It was specially insisted on in the law that this lattice-work should be made strong, so as to obviate just such accidents as this (Deut. xxii. 8). We ought to be very careful to maintain the barrier of habit, of purity, of total abstinence in good repair, both for our own sakes and the sake of those who dwell with us in our home.

It was an awful fate that overtook these captains, but it must be remarked that they were extremely insolent in their tone and their attempt to dragoon the prophet into swift obedience to their command. The altered voice of the last captain wrought an instant alteration in the prophet's attitude. At the same time we can never forget the way in which our Lord rebuked His apostles when they proposed to deal in the same way with certain villagers (Luke ix. 54). In that reply we learn to distinguish between the spirit of the dispensations, and are taught that the Bible is a history of the progress of revelation and of God's education of His people. Not all at once did the day reach its meridian, but by almost insensible advances. Only on looking back, can we realize how great the progress has been.

It is remarkable that those very villages of Samaria, on which the disciples might not call fire, were visited in after days by the fire of the Holy Spirit. This is the fire which we may all call from heaven (Acts viii.).

SATURDAY, December 6. 2 Kings ii.

One does not know whether to admire more the humility of Elijah or the pertinacity of Elisha. *Elijah's humility* was very beautiful. An ordinary man would have blazoned abroad the honour which awaited him. He would have reasoned with himself that it would be to the glory of God to have a witness of his translation, for otherwise it would be unrecognised and unknown. Instead of this, he did his best to leave Elisha behind him, so that no eye might see the Father's carriage come for him. But Elisha's *determination not to be put off* was equally beautiful; and it is only those who stand such tests as this that can behold the great things which God hath prepared for those that love Him. Happy is the soul which, amid much failure and sin, can say, "My soul followeth hard after Thee." What lessons are in these words when we apply them to ourselves and Christ: "They two went on . . . they two stood by Jordan . . . they two went over on dry ground . . . they still went on and talked."

We, too, would have a double portion of Elijah's Spirit. It was the inheritance of the eldest son. But everything depends on the purity of our hearts, and whether we can see. If Elisha had not been able to see into the eternal world, which enwrapt them both, he would at once have been proved to be of a gross and sensual nature, which lacked power to receive. Inability to see would have implied inability to receive. If you see Him who is invisible, by a faith which is the evidence of things not seen, then you can take. But the taking is a matter, not of feeling, but of faith. It is only as you stand by Jordan, and the moment of need arises, that it becomes evident that the Spirit of Elijah doth rest upon Elisha.

Young People.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* ELDER *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* *(See next page.)*

About Temperance.

LAST Sunday was Temperance Day for Sunday-schools, and next Sunday the same subject will be referred to in many churches and chapels for grown-up people. As I have never had a chat with you about it in this column, I am going to do so now.

A long time ago we had a talk about "Fighting our Friends," in which I pointed out that temptations that come to us in a friendly sort of way, or from kind and well-meaning persons, are harder to resist than those which we *know* to be wrong, or which come from bad companions. We may naturally be on our guard against the last; but are often tripped up unawares by the others. Solomon said (Prov. i. 10), "My son, if *sinners* entice thee, consent thou not;" but it is equally important to remember, "If *friends* entice thee, consent thou not."

Now I suppose that as children we are more often tempted to take strong drink by friends than by "sinners," especially at Christmas parties, for instance. There were three circumstances, when I was a very little boy, that influenced me to become a teetotaler. The first was at a Christmas party. I had an idea (perhaps a foolish one!) that it was *polite* to say "No, thank you," when offered anything in another person's house—at any rate, the first time—though I generally "gave in" if I was asked again. So on this occasion, when asked if I would like a glass of wine, I declined, and was rather surprised, and perhaps a little disappointed, when my hostess did not ask me a second time, but gave me some lemonade instead. My brother was very much amused, and talked about it as a good joke when we got home. But my father took it more seriously, and gave me sixpence as a reward! I don't think I deserved it, but "sixpence was sixpence" to a small boy in those days, and I thought it was "rather good business" to be a teetotaler at sixpence a time!

Soon after, my mother, who was an invalid, had a glass of stout poured out for her dinner; and out of mischief, when she was not looking, I tried to make her pet dog drink some. But he turned his head away, and wouldn't touch it; and I remember the thought crossing my mind that if he wouldn't, neither should I.

Later on again, I saw a poor drunken woman lying in the mud, and it so filled me with horror that again I made up my mind I would never touch the drink. I was only eight years old, but during the thirty odd years I have lived since then, I have never seen any reason to alter my mind, and hundreds of times I have thanked God for the object lessons I learned in those early days, both for my own sake and as an example for the sake of others.

Years after, when I was studying at Cambridge, I used to visit many public-houses on Sunday evenings with tracts, and invited the people into a Gospel meeting, into which sometimes sixty or seventy would come, direct out of these dreadful places in which I saw some very terrible sights. One night a man said: "It's all very well, young man, for you to come here and want us to give up our beer; but I expect you like your glass of wine in your college rooms." You can imagine how glad I was to be able to say: "No, I never touch it. If I did, I couldn't ask you to give it up;" and I realized once more that if I was ever to be of any use in the world, or do any real good among poor, degraded people, I must keep clear of strong drink myself. And that is why I ask you to do the same.

Dear young people, I have tried hard, during the years we have had these occasional talks together, to inspire you with the ambition to *make your lives worth living*—lives of true happiness to yourselves, and of blessing and usefulness to those around you; and certainly one way of doing so is to become teetotalers while you are young; when it is quite easy to do so, because you have not formed the habit of drinking, which in older people is so much harder to give up. "For your own sake" and "For the sake of others" are the two great foundation-stones upon which the beautiful temple of Temperance stands.

It reminds me of a lady who wanted to engage a coachman; and, desiring a really good and careful driver she asked one how near a precipice he could drive in safety. He replied, "Two yards, madam." "And how near could *you* drive?" she asked a second. "One yard, madam," he answered. To the same question a third replied, "I would rather keep as far from the edge as possible, my lady." She very wisely decided that he would be the safest man to have; so she engaged him. The application of that little lesson I am sure you can make for yourselves.

May I add a further word against a very common and easy sin, namely, to *laugh* at drunken persons? If you think of the grief it must be to our Heavenly Father when those who are "made in the image of God" become degraded and sodden with drink, and of the sorrow it brings upon their homes and little children, I am sure you will realize how displeasing it is to Him to make them the subjects of ridicule and mirth. "*Fools* make a mock at sin" (Prov. xiv. 9), but "the fear of the Lord is the beginning of *wisdom*" (Psa. cxi. 10). Therefore "abstain from all appearance (or, *every form*, R.V.) of evil" (1 Thess. v. 22).

Looking at temperance in a wider sense, we may also learn that it is equally desirable to exercise total abstinence in regard to other temptations that lead to bad habits, such as (in the case of boys especially) swearing, lying, cheating—and even gambling, because that is more of a temptation than it used to be. Will you older boys guard against these things, remembering the saying: "Sow a habit, and you reap a character; sow a character, and you reap a destiny"? Habits are like lion-cubs, very small at first, and apparently harmless, but by degrees they grow into strong and terrible foes that "turn again and rend you."

God help you to follow His banner,
And serve Him wherever you go;
And when you are tempted, my brother,
God give you the grace to say, NO!

UNCLE TOM.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 358.)

HIDDEN TEXT.

Find and complete the following. Take one word from each to form the hidden text, which will be found in Matt. xxvi.

1. "Let us not sleep as do" (1 Thess. iv.-end.)
2. "Anointed mine eyes" (John viii.-x.)
3. "What things soever ye" (Mark x.-xii.)
4. "Worthy of all acceptation" (1 Tim. i.-iii.)
5. "How shall ye believe" (John ii.-iv.)
6. "Many, I say unto you, will" (Luke xii.-xiv.)
7. "For I am not ashamed" (Rom. i.-iii.)
8. "When thou prayest" (Matt. v.-vii.)
9. "Blessed is the man" (James i.-iii.)
10. "From a child thou hast" (2 Tim. ii.-iv.)
11. "Saveth such as" (Psa. xxxii.-xxxv.)
12. "Ye shall be free" (John vii.-x.)
13. "Wide is the gate" (Matt. vi.-viii.)
14. "For if there be first" (2 Cor. vii.-ix.)
15. "The poor always ye have" (John x.-xiii.)
16. "The last shall be first" (Matt. xviii.-xx.)
17. "Might be made manifest" (2 Cor. iii.-v.)
18. "To what purpose is this" (Matt. xxv.-xxvii.)
19. "To the weak I became" (1 Cor. vii.-x.)

[Those under *ten*, do any 5; under *thirteen*, any 9; under *seventeen*, any 14.]

ANSWER TO LAST SEARCHER (No. 357).

1. Rev. xxi. 23.
2. Eph. v. 8.
3. Matt. v. 16.
4. Psa. xxvii. 1.
5. "God saw the light, that it was good" (Gen. i. 4).
6. "A lamp to our feet, and a light to our path" (Psa. cxix. 105).
7. "The light is sweet" (Eccles. xi. 7).
8. "The path of the just is as the shining light" (Prov. iv. 18).
9. "I am the Light of the world" (John ix. 5).
10. "He was a burning and a shining light" (John v. 35).
11. "Ye are the light of the world" (Matt. v. 14).
12. "God is Light, and in Him is no darkness at all (1 John i. 5).
13. "The Lord God giveth them light" (Rev. xxii. 5).
14. "Into His marvellous light" (1 Pet. ii. 9).
15. "To turn them from darkness to light" (Acts xxvi. 18).
16. "God hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iv. 6).

No. 357.—Correct answers (first list) received from:—

A—Dorothy Arrowsmith, Gwendoline Ahier*, Ralph Aldwinckle.
B—Claude Bowker, Monica Bailey, Barbara and Gwendoline Bourne, Rachael Blumenthal*, Leah Bazinsky*, Annie and Esther Blodowsky, Edith Bank, Edward and Helen* Beck, Albert Brown, Caza and Millie Butler, Evelyn and Ileene Barstow, Ewen and Ronald Bentley, Amy and Thomas* Beaty, Stanley Burgess*, Mary Bentley, Annie Brown, Isidore Bernardson, Edith Ballard*, Robert Bushby*, Mabel Baker*, Annie Blaikie*, Willie and Ella Berryman, Dorothy Brooks*, Aleen Byres Leake, Marjorie Bevan.
C—Percy and Stanley Chappell, Anna Chanyen*, Sophy Cohen, Winnie* and Arthur* Cox, May* Willie, Madeleine* and Kathleen Cullen, Hugh* and Dorothy* Courtenay, Edith Clear* Ada Combes, Lydia Cleary*, Winifred Collingwood, Muriel and Gordon Collett, Dorothy Cooper*, Eileen* and Edith* Clement.
D—Violet Dodsworth*, Gwendolen Duke, Ruth Dawson*, D. Daintree*, Zan. M. and Kathie Dudgeon, James* and John Davidson, Catherine, Willie and Emily* Dempster, W. and Eddie Dowsett, Kitty and Violet Donaldson-Selby, Rosalind Dodd.
E—Dorothy Essam.
F—Gwendolene Flint, Mabel*, Olive and Vincent* Fleet, Elsie Fox, Kitty Fausset, Sarah* and Rachel Finkelstein, Clement Fursdon.
G—Grace* and Evelyn* Gulston, Ethel Gates, Alan Gardner, Cicely*, Gladys and Dorothy Gibson.
H—Mary, Hilda and Elizabeth* Hooper, Hetty Hill, Ina Hemmel*, George Hucklesby*, Gladys Hawes, May Hazledine, Florence*, Norman, Ray and Julyan Hoyte, Dorothy Hunt*, Kathleen*, and Geraldine* Hobbs, Annie Horstcraft, Beatrice Hastings*, Edith Hillier*, Ella Hake, Betsy Holik, Nellie Hatchett*, Theodora Hill*.
I—Daisy Iredell.
J—Alfred* and Gladys* Johnson, Emily Jones*, Amelia Jacobson*.
K—Eva Kalb*, Marjorie* and Phyllis Kiernan, Edith Kisler Esther* and Rose* Killowich, May Kalb*.
L—Alice and Helena Longley, Annie Levine*, Constance and Mildred* Long, Sidney* and May* Law, Georgina Lichtenstein*, Beatrice Le Mesurier*.
M—Grace*, Arthur*, Ellen and Lewis* Morice, Mildred Morgan*, May Mills*, Kathleen Morphey*, Geoffrey and Sidney Martin, Peggy and Molly McArthur, Janet Michaels, Dorothy and Charlie McMullin.
N—Emily Norris, Dora* and Leah* Niels.
O—Olive Oxley.
P—Mildred Piggott, Dora* and Golda* Portnow, Margherite Perlmann*, Dora Phillimore*, Elsie Porter*, Margery Pibel, Evelyn Primrose-Pechey*.
R—Rose and Esther Rosenthal, Lizzie and Mary Rosenblum, Helen Reid, Lizzie and Emily* Rowdon, Gwennie Ravenhill, Hilda and Alice* Reid, Dorothy, Marion* and Gussie* Roach, Ada Renals*.
S—Maude Simpson*, Hilda Smith*, G. Spurgeon*, Lizzie* and Dorothy* Simons, Pauline Schwartz, George*, Septimus and Octavius* Speare, Marjorie Sherbrooke*, Stanley and David Soltau, Margery Smart*, Marguerita Sidky*, Glanvill*, Rider*, Frederick and Bayliss* Smith, Gertrude Scott*, Cicely Sherbrooke*, Helen* and Margaret Sherrock, Esther Simmons, Bertram, Norah and Eric Slater, Betty Stocks*, Mary Sowden.
T—Dora Tealby*, Rebecca*, Rachel and Annie Tushinsky, Naomi Torff, Marion Tarry*, H. Thorpe.
U—Verna Usher.
V—Lily Victor, Norman Vince.
W—Greta Watson*, Ernest and Kathleen Wingrave, M. Williamson, Cecile and Phillis Wright, Ellen Williams*, Fanny Wheeler, Agatha Ward, Nellie and Clara* Wisdom, Gertrude Williams*, Madeleine Walker*, Florence Wilde*, Sarah* and Annie Wood.

No. 356.—Correct answers (second list) received from:—

A—A. Aldous, Daisy Annett*, Stowell Ashwell*, Bessie Acton* Tom and John Aikenhead.
B—Mary Bentley, Dorothy* and Gordon Berry, George Baines, Albert Brown, Edward Boys, Barbara and Gwendoline Bourne, Rachel Blumenthal*, Marion Boyle, Ashley Blunn, Eric Bilsom, Frank Bowes, Beatrice Brouard, Constance Bowes, Willie and Ella Berryman, Frances Burnett*.
C—Winnie* and Arthur* Cox, Annie Coulter*, Percy* and Stanley Chappell, Hugh* and Dorothy* Courtenay, Edith and Eileen Clements, George Crawford, Duncan* and Hyde* Campbell, Maggie* and Jessie* Carter, John*, Henry and David* Colville, Edith Clear*, Charlie and William* Cooper, Rachel Clarke, Alfred Cocking, Alice Crang*.
D—Kathie*, Maggie and Zan Dudgeon, Harold Davis, John, James*, Violet* and Mai* Davidson, Nessie Dunn*, Lizzie Dowzard*.
E—Muriel Eustace*, Dorothy Essam.
F—May, Eirene* and Gwendolen* Fennell, Aileen and Frances Figgis, Gwendolene Flint, Phyllis Fry, Temperance Foskett, Muriel Foster, Hyacinth FitzSimons*, Laura Finch*, L. and Agnes Fullarton, Mabel* and Eva Fletcher, Lillie Forster*.
G—George and William Goodall, Isabel, Elsie* and Margie* Goudge, Alice Gammage*, Norah Glynn, Violet and Cissy Garfit, C., Dorothy* and Gladys Gibson, R. Graham, Violet Garnett, Ivy Godfrey, Grace* and Evelyn* Gulston, Jack, Edith and Dorothy Gray.
H—John Herbert, Florence*, Norman, Ray and Julyan Hoyte, Agnes Hall, Olive* and C. Hutchings, James and John* Henderson, Winifred, Henry and Edith Harvey, Gladys Hawes, Dorothy Havergal-Shaw*, Violet Holford*.
I—C. Inwood, Ami and Isabel Inglis.
J—Hilda* and Louie* Jeffery, Victor Jones, Lizzie Johnstone, Robert and David* Jameson.
K—Nelly Kelly*, Rose Killowich*.
L—Alfred and Rupert Leigh, Lizzie Lloyd*, Gladys Levison, Andie Levine*, G. J. Larwill*, Norah Lunt.
M—Mary, Margaret* and Dorothy Morris, John Macfarlane, John, Ella* and Lily* MacMurray, Nellie Manning*, Margie Marston, Harvey Moore, Lydia Mann, Eva McKenzie, Dorothy, Winnie and Leonard Mace, Connie Murfin*, Margaret*, Ella and Joy* McFadzean, Charlie, Jessie and Alex Morrison, Charlotte Millar, Nellie Mills, Marjorie Martin, Dora Muir.
N—Amy and Maude* Nottage.
O—Maude Oates, Kathleen O'Callaghan.
P—Gladys* and Isabel* Phipps, Mabel and Lucy* Pelham-Burn, Alfred and M. Porter, Geoffrey, Clarice and Percy Peach, Connie, Jessie and Eddie Palmer.
R—Maggie Russell, Susie Rough, Lily Realff, Marion Richards*, Alice Reid, Cecily*, Ellie* and Jessie* Roe.
S—Agnes Shields*, Flora Smith*, Violet*, Phyllis, Evelyn* and Gladys* Shaw, G. Spurgeon*, Stanley W. Smith*, Lizzie Simons*, Muriel Schroeder, D. Stanier, M. Sells, David Stewart, Florence Simpson, Mary Sowden.
T—Evelyn and Lilian Tracey, F. Thomson*, Winifred and Esme Trotter, Duncan and Ina Thomson, Bine Tamlyn, Dora Tealby*, Margaret Tweedy*, Cedric Teulon, Reginald Thresh*.
U—E. and Verna Usher.
W—Edith, Edward and Walter Wheeler, Violet* and Arthur Walker, M. Williamson, Frederick and Helen Webb, Sarah Wilson*, Freda Watts, Leonard Wall, L. Warren, Louisa Walker, Frances Wallace, Queenie, Ernest and Kenrick Wakeford, Dorothy Woodforde, Muriel Wilson, Frances Wirgman, Gertrude and Pringle* Wilson.

FOREIGN LIST.

No. 349—Flo. Cuckoo* and M. Lister (S. Africa). **No. 350**—Mattie* (S. Africa). **No. 351**—Huldah Krige* (S. Africa). **No. 352**—Lottie St. George (Canada). **No. 353**—Dora Wallace (Canada). **No. 355**—Elsie Boritzer*, Bertha Hettinger (Constantinople).

Personal.

EILEEN MORRIS, DOROTHY ARROWSMITH.—I am pleased to add your names to my list of "searchers," and trust you will be diligent in the study.

UNCLE TOM.

Children's Special Service Mission.

Mr. H. Hutchinson, *Grantham*, Nov. 23; *Hunslet, Leeds*, Nov. 29-Dec. 5; *Fulneck*, Dec. 7; *Rochdale*, Dec. 8; *St. Leonards*, Dec. 12-13. Mr. J. Spiers, *Newport, Mon.*, to Dec. 1. Mr. J. S. Tyler, *West Horsley*, to Nov. 28; *Worthing*, Nov. 30; *Birmingham and neighbourhood*, Dec. 6-22. Mr. F. Clark, *Sparkbrook, Birmingham*, to Nov. 30; *St. Andrew's Hall, King's Cross*, Dec. 7-14. Mr. E. Hughes, *Beckenham*, to Nov. 28; *Beulah Hill*, Dec. 2; *Camberwell Green*, Dec. 5; *West Norwood*, Dec. 10. Mr. S. J. Hewlett, *Loughton*, to Nov. 30. Mr. H. Hankinson, *E. Greenwich*, Dec. 3. Mr. G. Goodman, *Tonbridge*, Dec. 6-15. Mr. E. T. Reed, *Chatsworth Road, West Norwood*, Dec. 7-14.

Children's Scripture Union—Portions for week ending December 6.

Sun. Nov. 30	*2 Pet.*	iii.	1-18	Thur. Dec. 4	*Dan.*	i.	11-21
Mon. Dec. 1	*Jude*	*vv.*	1-13	Fri. „ 5	„	ii.	1-13
Tues. „ 2	„	*vv.*	14-25	Sat. „ 6	„	ii.	14-25
Wed. „ 3	*Dan.*	i.	1-10				

Christian Endeavour Topic.

Sunday, November 30.

The World for Christ (Matt. xxviii. 16-20).

THESE words contain our marching orders. It is not for us to reason or ask questions, but to do as our Saviour bids us.

There are two memorable mountains in our Lord's life which look towards each other across the valley trodden by those holy feet. The *first* was the mountain of Temptation, where Satan offered Him the kingdoms of this world, and the glory of them, if He would fall down and worship him. The tempter said that the authority in them was his, and that he could give it to whomsoever he chose. But our Lord refused to entertain the subtle offer. He would not do wrong to gain power. He would not swerve right or left from the path which His Father had marked out for Him, even though it led straight to the cross.

He was crucified in weakness. As He hung on the cross the Tempter may have suggested that He had thrown away a great opportunity. And what if the Father should fail Him! But our Lord went down into the grave, animated by a supreme faith. He knew that He would issue from it, as a corn of wheat issues again with an hundredfold of profit.

Now from this *second* mountain, ere He ascends to heaven, the Master tells us that all His anticipations have been fulfilled. He had poured out His soul unto death, had been numbered with the transgressors; now He was to divide the portion with the great, and the spoil with the strong. Because He had, as the Lamb of God, put away sin by His blood, He was counted worthy, as the enthroned Lamb, to take the scroll of empire, and unfold it seal by seal (Rev. v.).

What a marvellous comfort is stored in these words! The Lord's authority extends to *heaven*, He is greater than angels, and mightier than all the power of the Adversary. And to *earth* there is no shore, no territory, no people over which He has not an incontestable claim. It is *His* earth now, since He has won it back to God out of the hands of the devil. We need not hesitate to erect His standard wherever we land; we are only taking possession of that which is already His. This is our message to men, "Know that this land and you belong by right to the Redeemer; we come to tell you of that mighty fact, and summon you to admit His claims."

What an encouragement this is for us to go forth! "*All authority hath been given Me . . . Go ye therefore.*" Let us believe this. Let us act in unwavering faith that it is so. Then, as we advance, doors will fly open, hearts will answer, governments and magistrates will make way, Nature herself will speed us forward, and nothing shall be able to withstand the *open sesame* of the Name of Christ. The more entirely we believe this, and act on it, the more marvellous will be the results in our experience. Let us not look at our own ingenuity or power of persuasion to secure for ourselves an entrance into all the world, but go forward in the might of Jesus Christ. We must not be governed by appearances, but by a mighty and simple faith.

Notice what has to be done. We are *to make disciples*, who shall be learners at the feet of Jesus. Our best work is to bring men to Him, and leave them there. We are to urge them to confess and identify themselves with Him, which is the underlying thought of *Baptism*. (Note the *one* name of the three persons of the Trinity.) We are to *teach all things* that He has commanded.

He is with us, *all the days* (the literal rendering of the Greek). In bright and dark days, in what seem days of disappointment and failure equally as in days of mighty success. Count on His co-operation, rely on His direction and guidance, go in His company!

F. B. M.

"My Cup Runneth Over."

God's eye is ever on us,
Not only where the sun
In beauty shines upon us,
But when the day is done.
When, in her silver glory,
The moon shines bright aloft,
With myriad stars around her,
Shedding a radiance soft.

Yes, He is ever watchful,
He sees each smile and tear;
'Twas He that sent the brightness,
When all seemed dark and drear.
Oh! faithful, loving Master!
How thankful I should be!
For Thou dost send the mercies
Which every day I see.

Thou art the One that carest
When others seem to jeer;
With Thee, my God, beside me,
I cannot ever fear.

Aileen E. Figgis (age 14).

1560

International S.S. Lesson.

Sunday, December 7.

Ruth and Naomi (Ruth i. 16-22).
Golden Text (Rom. xii. 10).

THE book of Ruth supplies an important link in the genealogy of David, and through him of "David's greater Son" (Ruth iv. 18-22; Matt. i. 5, 6, 16).

From Moab to Bethlehem-Ephratah, the birthplace of Jesus (Micah v. 2), was a rough, difficult, and dangerous journey of about fifty miles.

After Deut. iv. 40 it seemed lack of faith on Elimelech's part to flee into a heathen land at the time of famine. He did not prosper. Compare with Lot (Gen. xix. 15). Naomi was in the path of duty to go with her husband, but takes blame to herself. "The Lord testified against me;" "I went out;" the Lord brought me home again. In other words Psa. cxix. 67.

Naomi's Influence and Reward.

The beauty of her character is shown in her influence over her daughters-in-law. Both loved her; one was "almost," the other "altogether" persuaded to become a believer in the God of Israel. Love for the sons of Naomi and the mutual sorrows of widowhood had bound the three women together. Verse 7 shows the self-sacrifice in her mother-love, and 9-14 her wisdom in counsel (ii. 23, iii. 1), her motherly care over Ruth while they lived in Bethlehem. Her unselfish love was rewarded—a haven of rest for her declining years in the godly home of the rich kinsman, husband to the daughter who loved her, and a grandchild to fill her empty arms.

In the land of promise where God was worshipped.

Orpah and Ruth.

Orpah, with face turned towards her old home, and a life of pleasure among her old companions, possibly a prosperous remarriage (many would have said hers was the most sensible choice), but "without God in the world" (Eph. ii. 12).

Ruth (like Moses Heb. xi. 25) turned her back on old home and idols and an equal chance of remarriage to comfort and help a lonely, sad-hearted, poor and aged woman; to go with her into an unknown land among a strange people. But sheltered under the wings of the Lord God of Israel (ii. 12). Lacked she anything? A mother's loving care, a warm welcome from her adopted people, and the blessing of the Lord, married a rich kinsman, became the great-grandmother of King David, and an ancestress of the Son of God.

Ruth's Character.

Loving, gentle, firm, steadfast, earnest, devoted, obedient, grateful, true-hearted, unselfish, self-sacrificing, industrious. When once she had cast in her lot with the people of God nothing could move her. When she came to Bethlehem she sought to earn her own and her mother's living, and the Lord blessed her in her work.

Lessons.

1. Was the journey into Moab a wrong course, ill-advised, taken without seeking guidance of the Lord? (Psa. cvi. 13.) Trouble often comes upon us as the result of our own self-will.

2. If the path of duty leads us into worldly surroundings the Lord can enable us to live such a winsome life of faith in Him that souls will be won for Jesus.

3. Orpah and Ruth had the same teacher, same opportunity of learning about God, and choosing His service. Orpah was "not far from the kingdom," but Ruth stepped in.

4. Life's resolves, what are they? To become rich, clever, grand, noted, important, popular, a great discoverer, traveller, inventor? Ruth's choice was the noblest.

Thy God my God (Psa. cxviii. 28).
Thy people my people (Heb. xi. 25).
Thy Word my delight (Psa. i. 2).
Thy law my guide (Psa. cxix. 10).
Thy cause my joy (Phil. ii. 18).
Thy glory my aim (1 Cor. x. 31).
Thy home my home (John xiv. 2, 3).

Illustrations.

A NOTABLE DECISION.

There may be seen near Hayes, in Kent, a seat which is notable from the fact that it marks the spot of a famous decision. It was there that William Wilberforce, resting with William Pitt, determined that he would devote his life to the praiseworthy object of the abolishment of slavery. Long did Wilberforce combat the iniquity in Parliament, and repeatedly was he beaten. It took nearly twenty years to abolish the heinous trade, and during that time a few staunch friends of the slaves continued the agitation. It was a memorable determination of Ruth to give up her land and her heathen gods. In saying to Naomi "Thy people shall be my people, and thy God my God" (*v.* 16), she was in reality placing herself at the service of the Lord. Through her we trace the descent of David, and through him of David's greater Son, the Mighty Deliverer of Israel from her slavery of sin.

A FAITHFUL FRIEND.

It is related that a gentleman, attached to the suite of the King of Greece, was once on a steamer accompanied by his dog. The animal fell overboard and the captain was asked to stop the vessel. He absolutely declined to do so, and added that only in the case of a man being overboard would he slacken the speed of the ship. In order to save his dog, the owner at last plunged into the sea, and the captain was then compelled to lower a boat, in which both the dog and its faithful master were rescued. Love for a dumb animal may be great; love for a fellow creature is far greater. "Where thou diest," said Ruth, "will I die: the Lord do so to me and more also, if aught but death part thee and me" (*v.* 17). If our affection is far above that of dumb animals, how wonderful must be the love of God toward us? While we were yet sinners, Christ died for us.

A STEADFAST MIND.

Dean Farrar has said that the secret of his strength in life is the fact that he has never done that which he himself wished, but has been steadfastly minded to do as God wished. He adds: "During the last thirty-six years God has twelve times changed my home, and fifteen times changed my work. I have scarcely done what I myself would have chosen." At the crossroads of life we should allow God to point the way, and He has promised to keep him in perfect peace whose mind is stayed on Him. When Naomi saw that Ruth was steadfastly minded to go with her, then she left speaking unto her (*v.* 18). "A good man's heart," says the Psalmist, "is fixed, trusting in the Lord; his heart is established." May we, therefore, be steadfast, immovable, always abounding in the work of the Lord.

The Alliance Club.

THE Alliance Club for Christian ladies has already been joined by many earnest and spiritually-minded women, but a substantial increase in its present membership is desirable, in order to place it on a thoroughly satisfactory footing.

The primary object of the Club is, of course, to provide its members with a town house in a central position, where they can rest in the intervals of shopping or meetings, can meet and entertain their friends, obtain meals or light refreshments at moderate charges, and engage bedrooms when required. But the promoters of the Alliance Club desire not merely to provide for the material comfort of members, but to make it a centre of Christian effort and influence; giving opportunities of congenial intercourse to those engaged in different branches of the Lord's work and furthering that work in every way that comes within the legitimate scope of a club.

A ladies' club, conducted on out-and-out Christian principles in the West End of London, witnesses by its very existence to the reality and power of the Gospel in a centre of fashion and frivolity, and therefore needs and deserves the hearty support of all who realise how far-reaching its influence may become. The basis of membership itself, with which inquirers about the club are necessarily confronted, has been the means of bringing Scripture teaching as to the way of salvation in a forcible manner before many who ignore or reject it. It has occasioned some striking opportunities for personal dealing with souls.

We therefore desire to impress upon all who, by their principles and circumstances are in a position to become members, that, even if they have no personal need for the conveniences of the club, they should yet join it themselves, and endeavour to enlist new members with a view to maintaining and increasing its usefulness to others and to the Kingdom of Christ. Men and women of the world compete eagerly for admission to those clubs whose membership confers a stamp of mental or social distinction. May Christian ladies be equally keen to identify themselves with one which openly takes up its position on the Lord's side, and seeks the higher distinction of witnessing and ministering unto Him.

Prospectuses and application forms can be had by applying to the secretary, Alliance Club, 37, Clarges Street, Piccadilly.

Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is Revival spread.)

Mr. W. R. Lane's Missions.

HUDDERSFIELD.

THAT historic sanctuary, Salendine Nook Baptist Church, Huddersfield, has been the centre of a fruitful mission, conducted by Mr. W. R. Lane. The Free Churches in the district of Longwood, Lindley, and Outlane united. Mr. Lane began on Saturday, October 25, when he met the workers and delivered an instructive address on "Sowing and Reaping." The following day he preached in the morning, conducted a united service for young people in the afternoon, and preached again in the evening, the minister, Rev. J. Witton Jenkins, assisting.

Good congregations came together each evening and listened with great attention to the telling addresses delivered. On Friday, the 31st ult., Mr. Lane gave his lecture on "Bunyan and the Pilgrim's Progress," exhibiting fifty very beautiful limelight views. It was, however, on the second Sunday that we began to see the effect of the mission. In the morning the large chapel was well filled. In the afternoon the men's meeting was a sight not to be forgotten. Sixteen miles in the district were flooded with cards of invitation, which brought out a congregation of typical Yorkshire men, and Mr. Lane delivered a manly address with power.

In the evening the chapel was again full and the missioner had a grand time of it, but it was the final meeting on the Monday evening that crowned the mission. Some time before 7.30 the chapel was crowded, mostly with men. Just before the service commenced a striking scene was witnessed. The minister, who had gone to the door, returned with a dozen men who had come direct from the mill in their clogs and smocks, and got them seated close to the pulpit. Others in the same garb were to be seen among the congregation. It was a splendid service, and many went into the inquiry room. On Friday, November 14, Mr. Lane paid a return visit. Early in the evening he met inquirers and workers at a social in the schoolroom of the chapel. Over 200 came together, and Mr. Lane delivered an earnest address. Later, a public service was held in the chapel, and others were gathered in. Many have decided for Christ as the result of this mission, and Mr. Lane's visit has been a great blessing to the churches. C.

BURNLEY.

Mr. Lane has concluded a ten days' mission in Burnley for the Free Church Council. It was his first visit to the town. The meeting for Christian workers was well attended on the first Saturday evening. At that meeting Mr. Lane captured the affections of the Council and those present. On Sunday afternoon (November 9) he spoke to over 1,100 men at the largest P.S.A. in the town. It was a great meeting and prophetic of good to come. The first Sunday evening service was held after the regular public worship in the churches, and though a large congregation nearly filled Brunswick Chapel, it was generally felt that to put the mission service so late in the day was fair neither to the minister nor the missioner. The attendance at the week evening services grew steadily.

On Sunday, the 16th, Mr. Lane preached for the President of the Council in Hollingreave Congregational Church. In the afternoon the Opera House, which seats 2,500, was too small for the crowd who gathered to hear an address to men only. It was an impressive sight, and the Holy Spirit was present in power. Men held their breath as Mr. Lane spoke on "The Trinity of Evil," and at the close there was such a demonstration as is seldom witnessed even at political meetings. In the evening the Opera House was again filled by seven o'clock, and the missioner had a rare opportunity when he spoke on "The Love of God." At the close of the address an after meeting was held in Bethesda Church, and nearly 600 persons were present. This was the crowning service of the day, and over seventy indicated their desire to trust Christ for salvation. On Monday night, at the closing meeting of the mission, Mr. Lane spoke on his conversion, and from this meeting hundreds were turned away, while over 2,000 persons were packed into Brunswick U.M.F. Church. At this service over a hundred gave in their names as anxious inquirers or as converts, and many others went away under deep conviction.

The missioner has left a deep impression behind him. His message was just what Burnley needed to hear. Its strong ethical note and its deep and fervid evangelicalism at once impressed the Christian and non-Christian hearers. His loyalty to Christ crucified, and his insistence on the application of the teaching of Christ in places where men live, in business, citizenship, recreation, education, church life, home culture, the marriage relations, the dealings of men with men, induced men (and men more generally than women) and women to accept Christ Himself. Humanly speaking, if Mr. Lane could have stayed for another ten days, the whole town might have been set on fire for God. As it is, the ministers hope to carry on the good work in their churches. D. Q. S.

Gunnersbury, W.

Mr. E. P. Telford has just concluded an encouraging mission at the Gunnersbury Baptist Church, of which Rev. H. B. Murray is pastor. Originally intended for a fortnight, the mission was extended a week longer, and though the meetings have not been crowded on the week-nights, yet a good deal of blessing has been seen, especially among the younger people who have attended. Nearly 100 passed through the inquiry-room, being carefully dealt with by experienced workers. Mr. Telford's clear, incisive preaching was appreciated by the Lord's people, who have been greatly helped by his ministry, and many have become earnest in the work of gathering in the unsaved to listen to the Word preached. We rejoiced at seeing so many quietly but assuredly taking upon themselves the name of Christ, and acknowledging Him as their Lord. A gathering of the young converts is to be held this week. C. C.

The Shaftesbury Institute, N.W.

A ten days' mission—from Sunday, November 2, till Tuesday, 11—has been conducted by Miss Huxtable, in our Mission Hall, with very encouraging results. On the first Sunday evening Miss Huxtable gave the account of her own conversion, first from infidelity to Unitarianism, and then, through the instrumentality of Mrs. Baeyertz (the converted Jewess), after long weeks of darkness, she was brought into the light, and "to the knowledge of the truth."

The story, though a remarkable one, was perhaps more suitable for an educated audience than for the very ignorant and uneducated class we are working among, who could scarcely enter into her experience; but Miss Huxtable has a clear and forcible way of putting the Gospel, and a strong conviction of the power of the word of God, as "a hammer that breaketh the rock in pieces."

She was very earnest in pleading with all to accept what might be "the last message" for some. So it proved to be for one. On the first Tuesday night, in response to the invitation, one of the men in our Labour Home was the first to rise and go into the inquiry room. God used her words to convince him of his need of a Saviour, and that night we believe he "passed from death unto life." Next evening, in answer to our question, "I see it all, I've got it all," he said, "and I'll stay behind to-morrow; it may induce some of the others to do the same." He was our "truckman"—his work was to deliver the firewood made in the Home, and up till Saturday, the 8th, he did his work as usual, and next day (Sunday) he attended all the services and mission hall meeting in the evening. At 3.30 a.m. he called to the man sleeping next him that he was cold and numb; the labour master was called, and ere the nearest doctor arrived he had become unconscious; it was a stroke of apoplexy. He lingered till 9.30 that evening, and just as we closed our mission meeting he was translated from the Labour Home to the eternal Home of Rest. An impressive funeral service was conducted by Rev. Dr. Hanson in our mission hall.

We had "droppings" on each night of the mission, but this event—so evidently sent of God—produced a deep impression on all, and the heart would be hard indeed that could resist the deeply solemn warning and earnest, tender pleading of the lady evangelist. On Monday night three men, besides women and girls remained behind. But the last was the "harvest" night. During the singing of the last hymn, it was a solemn moment, when those who did not *wish* to decide for Christ, who *refused* the offer of mercy, were asked to leave the room, many felt they dared not go out, and more than half the people stayed for the "after meeting." Then those who had already decided were asked to rise and remain standing, while those who wished to follow their example were asked to stand by them. The three men rose and five others followed; some of the "mothers," more than half the girls of the Training Home, and some factory girls.

Among those who waited for the "after meeting" was a young man from one of the roughest common lodging-houses; he was once an earnest Christian, but had been led away by companions to drink and the gambling table. He seemed deeply in earnest as he prayed aloud. The next night he returned, and he told me, in answer to my question, that he had knelt down in the public dormitory, amid the jeers and scoffs of the other inmates of the lodging-house.

Meredith Brown.

Mrs. Baeyertz at Anstruther.

In response to an invitation signed by six ministers, Mrs. Baeyertz began her mission here on Sunday, November 2, in the Town Hall. During the week, when the evangelist continued her meetings in Cellardyke Parish Church, the same power was manifest, and each night anxious seekers remained behind to have the Word of God revealed to them.

The meetings of the second week were conducted in the Chalmers Memorial U.F. Church. The attendance was excellent, and on the last week night, people began to gather outside the church an hour and a half before the stated time of service, and when the church gates were opened, so great was the crush that many were actually lifted off their feet, while others were hurt in their attempts to get inside the church.

As the mission continued, the interest deepened and spread in all directions, and before the mission closed 325 seekers had been dealt with, and led to rest in the Word of God.

Not since the revival of 1860 has Anstruther been so moved, nor have so many non-church-goers and unconverted been seen eagerly assembling to hear the Gospel preached. Nor will those wayward ones easily forget the power with which the Word of God penetrated to the heart of saved and unsaved alike, and stirred within the soul a longing for a deeper knowledge of God.

One woman who had never been to the meetings was so deeply convicted through reading one of Mrs. Baeyertz's addresses that she came to the house where the evangelist was staying early in the morning and absolutely refused to leave without seeing her, and was led to rest in God's word. Whole families were converted.

The blessing was not confined to this district alone. The fishermen, although absent at Lowestoft, Yarmouth, and at sea, have been partakers with us, for their letters from wives and daughters were so full of their new-found joy in Christ that it led them to wish for the same Saviour, and we hear of one unconverted fisherman, who was so aroused that he got one of Mrs. Baeyertz's books, and through the reading of the addresses he too found the Saviour. Sixteen of the fishing boats returned on the last day of the mission, and the men sent a message through one of the ministers, asking Mrs. Baeyertz to prolong her visit, but having other engagements she was unable to do this.

A. Anderson.

Christian Work in the Army.

A few weeks ago the writer, at a meeting of military chaplains, heard the senior Wesleyan chaplain of the South African Field Force give it as his opinion that there were more Christian men in our Army on its return from the Front than was the case at the beginning of the war. We were therefore confidently expecting that a visit to Woolwich from Mr. Josiah Nix would prove a rich harvest-time in the salvation of many of our comrades. Such, indeed, has been the case. In common with our civilian friends the military workers have had the joy of pointing their penitent comrades to the Saviour, and many have found peace in believing.

After the mission, an invitation was given to all military converts to a tea at the Soldiers' Home, William Street. At the meeting immediately following an address was given on whole-hearted consecration. Opportunities were then afforded for testimony. The first to speak was a bright young fellow of the Royal Field Artillery, whose cheery Christian life has proved a great blessing to his room mates. Driver F. Rowe's influence in his room is acknowledged on all sides, and he has been the means of leading many older soldiers to Christ. Army Scripture Reader Walker told us that he was the happiest man in Woolwich, for he was witnessing signs of God's presence wherever he went. Men who had at times looked askance at him had now told him how they had been looking forward to his visits. A sergeant of the Royal Field Artillery admitted that he had found drink to be a stumbling block; but three weeks previously he had signed the pledge, and ten days later after, saying at a temperance meeting, "I am not yet a Christian, but I mean to be!" was so startled at his own confession that he went straight off home and gave himself fully to Christ.

Pensioners now engaged in the Arsenal and working overtime dropped in on the way home, and cheered their comades with their testimony bearing, and all realized God's presence. Space forbids quoting the greater portion of what we heard. Though late in breaking up, we had a verse of the "Roll-Call," and when at last there was a reluctant movement towards the doorway it was found that soldier lads had come in expressly to give their hearts to Christ. It need hardly be said that there were ready comrades at hand to point the way. To God be all the praise! D. K.

For some months past there has been an evident working of the Holy Spirit at the Baptist Church at West Drayton, Middlesex, manifested in the meetings

for prayer for deepening the spiritual life, and the increasing numbers attending the Sunday meetings. The ten days' mission conducted by Pastors Percy J. Smart and E. W. Stenlake have been used of God both for awakening and strengthening. Deep impressions were made, and several came out boldly on the Lord's side.

[*Owing to pressure on our space, much evangelistic news is held over, including reports of missions at Greenock, Crewe, Hornsea, New North Road, N., Newcastle-on-Tyne, Falkirk, and other places.*]

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

Canon Hay Aitken.—Till Dec. 1, Emmanuel Church, Wimbledon, S.W.
Mr. Chas. E. Barraclough.—Till Dec. 3, London Docks, E.; 7-17, Hull.
Mr. Wm. Bilton.—Till Dec. 1, Standbridge.
Mrs. Baeyertz.—Nov. 30-Dec. 15, Wrexham, N. Wales.
Messrs. R. G. Bass and W. McNeill.—During November, Friends' Home Mission, Tandragee.
Mr. R. S. Bradbrook.—Nov. 29-Dec. 8, Thetford.
Mr. J. Brunton, jun.—Till Nov. 30, Kendal.
Mr. T. W. Canning.—Till Nov. 30, Gordon Hall, Liverpool; Dec. 7-21, Pittenwein.
Mr. George Clarke.—Nov. 29-31, Winchester; Dec. 7-22, Pembroke Dock.
Mr. Jack Cooke.—Nov. 30-Dec. 21, Liverpool.
Mr. W. Collard.—Till Dec. 2, Guildford; Dec. 6-8, Andover, Hants.
Mr. James Dixon.—Till Nov. 28, Agnes Methodist Church, Belfast; 30-Dec. 12, Ballynafeigh.
Mr. and Mrs. Albert Harrison.—Nov. 30-Dec. 10, Chester-le-Street; 14-23, Normanby, by Lincoln.
Mr. J. S. Harrison.—Till Nov. 30, Edinburgh Castle, Limehouse, E.
Mr. Bob Johnson.—Nov. 30-Dec. 7, Penarth; 14-21, Aberdeen.
Mr. Newton Jones.—Till Dec. 2, Great Yarmouth; 6-16, Kidderminster.
Rev. J. Jameson.—Till Nov. 30, Great Ayton; Dec. 7, Broughton; 14-21, Lower Wincobank, Sheffield.
Mr. W. R. Lane.—Till Dec. 1, Market Rasen; 6-15, Bristol; January 3-12, Stourbridge.
Rev. Jesse Mayo.—Till Dec. 10, South Bank, Middlesbrough.
Mr. A. Y. McGregor.—Till Dec. 14, Tranent.
Mr. R. McLean.—Nov. 26-Dec. 8, Mealsgate.
Mr. Herbert Pout.—Till Dec. 7, Railway Mission, Folkestone. Mrs. Herbert Pout (Grace Pettman).—Till Nov. 30, Soldiers' Mission, Southsea.
Mr. Charles Noakes.—Till Nov. 30, Manchester; Dec. 7-21, Bermondsey; Jan. 4-18, Milford Haven.
Mr. W. Olney and Mr. Spencer Johnson.—Nov. 30-Dec. 7, Wood Green Baptist Church. ☞ Mr. Spencer Johnson's *new address* is 107, Newington Causeway, S.E.
Mr. F. C. Ranger.—Nov. 30-Dec. 7, Falcon Grove Hall, Battersea.
Madame Annie Ryall sings the Gospel: Nov. 30, Deptford Park Wesleyan Church; Dec. 1, Caterham; 2, Forest Hill; 3, Wimbledon; 4, Ratcliff Highway Strangers' Rest.
Mr. A. E. Sims.—Till Nov. 30, Swansea; Dec. 7-21, Wesleyan Church, Old Ford, E.
Gipsy Smith.—Till Dec. 1, Barnsley; 6-15, Derby; Jan. 3-12, Sunderland.
Rev. James Sprunt.—Nov 29-Dec. 15, Corsley, Wilts.
Rev. F. C. Spurr.—Nov. 30-Dec. 14, Kirkcaldy; 21, Maze Pond Chapel, Old Kent Road, S.E.; 28-29, Walsall.
Rev. J. Tolefree Parr.—Till Dec. 1, Scarborough; 6-15, Melton Mowbray.
Mr. Anthony Towers.—Nov. 30-Dec. 21, Penistone; Jan. 4-25, Allonby, Cumberland.
Mr. Henry Thorne.—Till Nov. 28, Oldham (Trinity); 29-Dec. 4, Hollinwood (Lancashire); 6-11, Bury (Lancs.); 13-22, Openshaw, Manchester.
Mr. F. H. Taylor.—Till Nov. 29, Hurstmonceux.
Rev. J. T. Vine's permanent address is Cosy Nook, Rayleigh, Essex.
Mr. Leonard Weaver.—Till Nov. 30, North Central Mission, Mintern Street, New North Road.
Messrs. Weaver Brothers.—Till Nov. 28, March; Dec. 7-19, Wisbech.
Mr. J. Weedon.—Till Dec. 5, Park-gate, Rotherham; 6-21, Leeds.
Master Fritz P. Wood (of Dublin).—30-Dec. 7, Y.M.C.A., Tralee, Ireland.

Requests for Prayer.

For Mr. Philip Hurditch, who is seriously ill.

For a mission being conducted at Edenbridge by Mr. David Haxton.

For twelve Chinese ministers of the Gospel, that they may be powerful in proclaiming the truth.

On behalf of Mr. E. H. Vine, of Exeter, who has been smitten down with paralysis and is quite blind.

That the approaching Durbar at Delhi may lead to a deeper interest being taken in foreign missions.

For a ten-days' mission to be conducted at the Wesleyan Chapel, Easter Gate, Sussex, by Mr. D. Mackenzie, commencing December 7.

For a lads' mission, to be held at St. James', Bath, and that the lads may be won to and for the Lord Jesus Christ, to the glory of God.

On behalf of Mr. H. Bray, of the Evangelization Society, that he may be speedily and permanently recovered from an attack of appendicitis.

For the conversion of a man over sixty years of age, that he may be delivered from the power of strong drink, and become a follower of the Lord.

That the car-boycott by which, for two years, Dr. Long of Limerick and his family have been denied the use of a public conveyance in the city, may be brought to an end.

Praise.

For the reversal of the sentence by which a colporteur in Belfast was fined for an alleged assault; and for the public approval of the reversal.

About Books.

PUBLICATIONS ABOUT SOUTH AFRICA.

MANY memories remain of the gracious working of the Holy Spirit during the years of the recent war, and a permanent interest attaches to such memorials as are furnished by the *South Africa General Mission, 17, Homefield Road, Wimbledon, S.W.* In **Echoes of Service from the Battlefields of South Africa** (2s. 6d.), Mr. Dudley Kidd has traced in deeply interesting fashion the efforts put forth among the soldiers. Beginning with a reference to the mission work in Johannesburg during the days of the Jameson Raid, then with the declaration of war, the names of the great camps and battles come under notice from a point of view altogether different from that of the newspaper correspondent. It is a simple story of the leading by God of His servants into avenues of usefulness, the outcome of which forms a bright spot in the record of the dark time the nation is now trying to forget. While other bands of workers are left to tell their own stories, the warmest feelings are expressed towards them; and altogether the book will commend itself to believers as a profoundly instructive record of the using of a terrible time of conflict to win followers for the Prince of Peace.

Among minor publications the booklets in one series give the history of what was done at particular camps or of striking episodes, those of a second describe missionary work among natives, a third contains a number of valuable spiritual messages (½d. and 1d. each), and a series of hymns and other leaflets will be found more useful for enclosing in letters (4d. per dozen). The illustrations are excellent, and the general get-up most attractive.

Songs of Hope and Courage. By Jessie Annie Anderson. (*Aberdeen: Milne & Stephen.*) A booklet of choice verse.

In Flora's Realm is a grand book. It tells the story of Flowers, Fruit, and Leaves, as that can be so admirably done by Edward Step, F.L.S. There are over 130 illustrations, a number of them coloured plates, and all of them helpful. (3s. 6d. *Nelsons.*)

The British College Christian Union has added to the series of Scripture manuals a volume entitled **Helps to the Study of the Epistle to the Hebrews** (1s.) by Henry T. Hodgkin, M.A., M.B. Much thought and care have been brought to the work, which students will find of real service. After each divisional lesson there is space for additional notes.

Fifty-Two Cheery Chats for Wives and Mothers. From the German of Margarette von Hochfeld. (2s. 6d. net. *Houlston & Sons.*) Here are Sunday readings for a year. They attracted much attention when originally published in a German periodical, and it is hoped that they will prove helpful in some English homes. A refined candour runs through the pages, which are both instructive and entertaining.

For a generation or more **The Golden Grain Almanack** has been with us; and again it is issued in several forms. There are cloth editions at 6d.; both in pocket size interleaved, and in large type. **The Golden Grain Almanack and Diary** (1s. 6d. net) bound in roan with tuck pockets, &c., is an old friend, serving a practical purpose, and at the same time putting us in remembrance regarding spiritual things. (*J. E. Hawkins.*)

The Gentle Art of Making Happy, by George H. Morrison, M.A. (1s. *Oliphant, Anderson, & Ferrier*), is a precious little book. If its intimations were in common exercise, we should have "heaven begun below." Other chapters in this thoughtful book include, "On the Deep Significance of the Usual" (suggested by Luke xvi. 30, 31), and "On the Sweet Doctrine of the Second Mile" (suggested by Matt. v. 41).

The Revival Call to the Churches. By William Woods Smyth. (6d. net. *Partridge.*) We welcome a second edition (fourth thousand) of this stirring booklet. There has been many calls in recent years; but none is so fully justified by the condition of the churches, and none so easy of vindication in Holy Scripture, as is that which echoes the inspired prayer: "O Lord, revive Thy work." We trust many will read, and be helped by this timely word.

Holy Sentences for Every Day in Eight Languages is a compilation that has engaged the head and heart of Miss Russell, of Chenies, and it will assuredly be welcomed with joy in many a home. After the date on each page is a motto-text in eight languages—Hebrew, Greek, Latin, Italian, Spanish, German, French and English. Approved texts and versions have been followed throughout, and the printing has been carried through with care and elegance. (4s. 6d. *Operative Jewish Converts' Institution, Palestine House, Bodney Road, Hackney Downs, N.E.*)

Under the title of **Gospel Messages for the People,** Pastor F. E. Marsh gives us the substance of evangelistic addresses delivered at the People's Palace, Sunderland. Pithy and anecdotal, and well calculated to arrest the attention of the unconverted, the addresses are at the same time soundly Scriptural. (9d. net. *Marshall Brothers.*)

Among the attractive Scriptural publications of the *Alpha Card Publishing Co. (54, Hillfield Avenue, Hornsey, N.)* we have noted as specially useful tear-off block calendars, one on the International Lessons, also "The Christian's," and "Our Daily Grace," accompanied by the "Go Forward" six-page turnover calendar (1s. each). A variety of floral and other pretty illuminated Christmas cards (at 6d. and 1s. per packet) will serve to remind little ones and older friends of the love and grace of God in salvation. The texts have been thoughtfully selected.

A peculiar fragrance characterizes a little book bearing the long title, **Memories of Scottish Scenes and Sabbaths More Than Eighty Years Ago**; or Sketches of Religious Life among the Peasantry of Ayrshire Early in the Nineteenth Century. By the late Rev. Alex. Kennedy, Dunbarton, Ontario. (1s. net. *Andrew Elliot, 17, Princes Street, Edinburgh.*) The pages are reprinted from the *Canadian United Presbyterian Magazine* of forty years ago, and they are edited with preface and a few explanatory footnotes by Rev. J. K. Scott, B.D., Fraserburgh.

Messrs. Gould & Co. have published a number of new sacred and other songs, &c., for the present season. Among those deserving to become popular are F. W. Sparrow's setting to **The Fairest Flower,** by Rev. F. A. Aylward (4s.); **Memories of the Heart,** by Rev. W. Johnson, with violin and 'cello accompaniments (4s.); Angelo Mascheroni's music to A. H. Hyatt's inspiring messsage, **The Hope of Years** (4s.); **The Gift of Peace**—words by Edward Oxenford, music by Chas. Fogg—(4s.); and, what is destined to be a favourite duet, **For All Eternity,** another of Mascheroni's compositions (4s.). A pleasant and melodious duet for the violin and piano is **An Eastern Serenade,** by Albert Fox (3s.); while aspiring organists will welcome Book III. of **Celebrated Marches,** transcribed for the organ by C. R. Griffiths. (1s. 6d.).

The Christian Church and the Lord's Day is a telling tract by Dr. F. Peake, secretary of the Lord's Day Observance Society (6s. per 100. *Office, 20, Bedford Street, Strand, W.C.*)

Wiclif's Anti-War Views: An Obstructed or Nearly Suppressed Ray from "The Morning Star of the Reformation," that should now Shed Forth its Light. By Josiah W. Leeds. (*Friends' Tract Association*). The second edition of a deeply interesting pamphlet.

The Coronation Thanksgiving, "Crowned in the Nation's Heart," is a booklet for the present time, by Rev. Charles Bullock. It gives an interesting account of the Coronation ceremony, with timely and wholesome reflections. (2d. "*Home Words*" *Office.*)

Mr. J. H. Jeheber, 28, Rue du Marché, Geneva, has issued in booklet form a series of brief meditations by Rev. F. B. Meyer, sympathetically translated into French by Mme. B. Escande. The issues before us, in attractive lithographed wrappers, include Ou est la Faute? Que Faire de nos Fardeaux? Le Secret de la Victoire, and Le Secret de la Force. (15 centimes each; 10 frs. per 100.)

From Our Readers.

THE EDUCATION BILL.

SIR,—I understand that my name is being publicly quoted:—(1) As being opposed to the Education Bill, and (2) as having been present at the Albert Hall on November 14, and opposing the Kenyon-Slaney Amendment.

I beg to state, therefore, that from the the time of its introduction, I felt sure that the Bill, though apparently *then* full of danger to the Protestant cause, was capable of such amendment as would make it a most valuable measure. I hailed, therefore, with delight Colonel Kenyon-Slaney's Amendment, and purposely stayed away from the Albert Hall meeting when I learned that the general tone of the speeches was likely to be in opposition to that amendment.—I am, sir, your obedient servant,

H. W. Webb-Peploe.

25, Onslow Gardens, S.W.

"UNWISE CHARITY."

DEAR SIR,—Under the above heading, in your issue of November 6, you protested against universal pensions to the aged poor in this country.

To say nothing of the difficulty—or rather impossibility—of accurately discriminating between the thrifty and thriftless (it would fail even with an army of 10,000 inquisitors), I plead for the principle of Grace, of which your paper surely is an exponent—in other words *mercy to the undeserving*, as the keynote for any national and rational plan of dealing with the problem. The thriftless are usually those upon whom temptation has fallen with tremendous force, and whose power to resist has been weakened, whether from heredity, or from faulty upbringing, or from evil surroundings, or from ill success in the struggle for existence. Charity, in the best sense of the word, is rarely, if ever, unwise.—Yours truly,

James E. Mathieson.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (**For Subscription rates, see Page 1 of Cover.**) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* The Christian, *and transmit, donations sent to them in aid of any accredited Societies and Missions. To remove a misapprehension, it is added that no charge of any kind is ever made on such donations.*

Special Number Next Week. Our next issue will be one of special interest. We hope to give a survey of leading societies in the Metropolis concerned with the practical side of Christianity—in caring for the Lord's poor and needy ones.

An Offer to Our Readers. On page 12 is a special announcement by our publishers concerning the gift of The Topical Bible, under conditions there set forth. We hope a large number of our readers will avail themselves of this opportunity to obtain free of cost a copy of this handsome and useful work.

A Great Incentive to Service. The blessing that has come to Christian workers through the reading of the Life of D. L. Moody will not soon be told. A minister writes to us from Yorkshire :—

I think if extracts were read from Mr. Moody's life at our week-night services, the book would be made a great blessing to our church members. I pity the man or woman that could read, or hear it read, without being constrained to serve the Master.

The work of the great evangelist remains with us in various forms. His life-example and stimulus are also calculated to help many who would have a part in the toil of God's harvest-field. (5s. *Morgan & Scott.*)

Dr. Torrey. We have received a number of communications from friends desiring the services of Dr. Torrey. At the earliest possible moment these will be laid before him; and that the meetings which follow may be characterized by Divine power and blessing, is the earnest and continued prayer of Christian workers throughout the land. Dr. Torrey is expected to reach England in the first week of January, and we hope in due course to give particulars of the meetings as arranged.

Temperance and Foreign Missions. Last Sunday was specially devoted to two very important objects. Thousands of temperance sermons were preached throughout the land in all churches, and in the Church of England the day was one of special intercession on behalf of foreign missions. The latter is very significant, coming as it does as part of that revival of interest in the Great Commission which is so strikingly manifest at the present moment. But this one day's work must be followed up. There would be no need for a Temperance Sunday *if the whole life* of the Church and nation were lifted up to a higher level. This is the thing to aim at supremely. And so with foreign missions. The ideal to seek is not less than that the whole Church shall become imbued with a Divine compassion for human souls, whether pagan or civilized. At present missionary enterprise is described as an "auxiliary." We must not rest until evangelization becomes a ruling passion with us. And to this end *all* sermons should be ultimately directed.

Withholding the Tithes. A minister, well known in the north of England, in referring to his adventures as a pleader on behalf of a great home mission, mentioned two cases of failure to obtain anything like substantial help from men who were leading members of his own denomination. The one, who was on the eve of spending £200,000 upon the purchase of an estate, contributed, after much haggling, the munificent sum of £20 towards the biggest enterprise his church had ever undertaken in forward work, and which demanded help to the amount of a quarter of a million of money. The other, after remarking that his "pleasure bill" cost him upon the average £1,000 a year, gave a donation of £5. And then men wonder why God's work does not prosper! It is true, as in the days of Haggai the prophet, that men build and decorate their own ceiled houses, while the house of the Lord lies waste. Not until this question of proportionate giving is settled, will the windows of heaven be opened and an unparalleled blessing be poured out.

Boom in Amusements. To an extent quite unusual for the weeks immediately preceding Christmas, the London theatres are reaping a golden harvest. Last week seventeen West-End houses took more than £25,000, and a similar amount also represents the advance bookings for seats at a single pantomime. It is explained that :—

After the tension of the years of war, the inevitable reaction has set in. In every class of society there is the same craving for amusement. For the serious play, the play with a moral purpose, there is, apparently, at present no demand. One or two of promise have been produced, but the manager in each case has speedily had to regret his temerity. "Entertainment" is the cry!

All this is quite in keeping with the spirit of the times, and sheds instructive light upon the professional assertions as to the uplifting influences of the stage. But it also reveals a shameless selfishness on the part of society in the Metropolis, in rushing after its own amusement while such abnormal suffering is rife among the poor.

Where Starvation begins. A daily contemporary, in a thoughtful leader with regard to the probability of a severe winter in these islands, and to the large numbers already out of work, urges the need of preparation in good time to deal with the attendant misery. Practical sympathy is, happily, generally forthcoming for the aged and the children in such times of distress, but our contemporary has done wisely in warning the public against dependence upon that spasmodic charity which in so many cases comes too late, and in urging that the means of succour should be taken well in hand "if we intend to go through the severe season without loss of life and silent suffering worse than war can produce." The writer certainly goes straight to the point in saying :—

Starvation kills long before its victim dies. The delicate child and the decrepit labourer or artisan are ofttimes beyond the reach of compassion and of help at the date when compassion has found out their straits. The mischief has been allowed to be done in those lost days when plans of assistance were not matured, and while honest poverty was trying to fight its own battles.

A Wise Provision. The increase of taxation, both direct and indirect, that has marked the last two years, has appreciably raised the average cost of living for all classes, and especially for the poorer classes. It is calculated that at present £1 will go only as far as 17s. 6d. a little while ago, which is a serious factor in the national life. It is clear, therefore, that the winter before us will be one of exceptional distress in town and country, and preparations are being accordingly entered upon in many centres to meet the calls that are sure to be made. It would be well if the example were followed of a suburban vicar, who has invited ministers and leaders of all the neighbouring churches to a conference, with a view to a common organization of forces, and especially in order to avoid needless overlapping. In this way one of the worst evils attendant on all charitable work will be prevented.

A Great Moral Victory. The signal triumph of Mr. Edwyn Holt, in his defence of the Watch Committee of Manchester for their attack on the management of a local theatre, is a great victory for the crusade which aims at purifying our places of amusement. The action brought against him by the manager in question, who claimed £5,000 damages, failed absolutely, the jury awarding an unhesitating verdict for Mr. Holt. A few more plucky and determined acts of this kind on the part of public men would go far to remedy the evils in question; and they deserve the gratitude of all interested in a purer social life. It calls for no small courage to attack a rooted system of vice of this kind, and the man who does so, often suffers for the time a kind of martyrdom. The issues at stake, however, make such a course well worth the risks involved, and, when victory rewards the effort, incalculable good is done.

The Responsibility of the Police. It would be well, too, if every town and city had a chief constable of the type of Mr. Peacock. Mr. Holt's work was rendered easier because of that official's policy since 1900. If we cannot make people good by the exercise of municipal authority, we can, at least, by that means remove the facilities which abound for making people bad.

The Lord Chief Justice on Betting. Our legal leaders are growing insistent on the evil consequences of the betting mania, and it is well that they do so, for their voices reach the classes that are deaf to all pulpit appeals. The Lord Chief Justice, in charging the grand jury at Lincoln, took occasion to deliver an incisive attack on the vice. He pointed out that betting prevails to a dreadful extent throughout the country, and he and other judges had constantly to observe how many cases of fraud, robbery, and embezzlement were a direct result

of the miserable practice. While drink is still a prolific cause of crime, yet a very large proportion of the embezzlements *by young people* are to be traced to betting. He suggested to the grand jury that they should set themselves to devise some method of checking the evil. Some general action should certainly be taken towards this end, and the Betting Committee should be encouraged to look into the methods of prevention as well as cure in making up their report.

Hugh Price Hughes Memorial. A practical scheme, capable of great things, has been launched in connection with the West London Mission. "Sister Lily" writes from 60, Greek Street, Soho, W.:—

Many of your readers will have heard of the "West London Mission Memorial" to Rev. Hugh Price Hughes, which our circuit stewards have organized, as they feel sure that "the *best tribute* to his memory *will be to secure and maintain* in *full vigour the work of the West London Mission*," to which already £1,800 a year have been promised for three years.

Mr. Marden and I have been closely associated with Mr. Hughes in his work in the "after-meeting" at St. James' Hall for fifteen years; and we feel that there are none to whom this will come home with such sacred appeal as those who have been spiritually helped by the ministry of Mr. Hughes. There are hundreds, nay, thousands, of men and women all over the world, who were first led to Christ by him, and as many more were first led to active work in the Church. It is probable that the greater number of these will not be rich in this world's goods, but out of their limited means may be able to give or collect, say, from 10s. a year upwards for three years.

The Dean of Ripon. In a letter to the Bishop of Ripon, Dean Fremantle has made a statement which, while it explains his attitude towards Orthodoxy, invests his recent utterance and his writings for some years past, with many of the features of a riddle. The Dean declares that he says the Creeds "with triumphant voice"; and this will, to a large extent, disarm further criticism. If, however, a man believes from his heart that which Holy Scripture teaches regarding the Virgin Birth, the Miraculous Ministry, and the Glorious Resurrection of the Lord Jesus Christ, he can find small excuse, on moral or intellectual grounds, to question or cavil at these great doctrinal facts, these essential grounds of faith and hope. By excluding the mysteries of the Christian Faith, the modern critic strikes first at its Divine Founder. And then what can be said of a Saviour, and what of any provision on the part of the Creator for the redemption of the world?

Scripture, Criticism, and Faith. In these days of persistent and multiform attacks upon the historical and revealed basis of Christianity, and upon details and slight apparent discrepancies in the Word of God, the attitude taken by the late Dr. Luthardt, the eminent Professor of Theology at Leipzig, who has written many volumes upon the Scriptures, is one that may be taken with advantage by many Christians who are unwise enough to trouble themselves with a speculative Higher Criticism. Reviewing his life, and its happy peace in believing, Dr. Luthardt says:—

I never doubted the historic character of the statements of the New Testament. The critical attacks had, in this respect, made no deep impression upon me. I had become convinced that there was too much obstinacy and arbitrariness in these attacks. It seemed to me a poor method of procedure to make a specialty of discovering little discrepancies. Neither did difficulties in detail trouble me when I was certain respecting the sum and substance. If the substantials are settled, what care I for the pebbles in the way? If these cannot be removed, then let them lie, and pass round them. They do not block the way itself.

Æsthetics and Evangelism. Speaking recently at Oxford on "Work in Great Cities," the Bishop of London, after referring to the fascination and tenor of spiritual efforts in a huge Metropolis where "every eight minutes a soul left this world for eternity," and every year the population is increased by 40,000, Dr. Ingram said he anticipated abuse for "making the most and best of old disused City churches." The expectation apparently was well founded, for already some people are in arms in regard to the coming demolition of one of these buildings, Allhallows, Lombard Street, which for long had an absentee rector, and no congregation to speak of. The Bishop has, however, summed up the matter in remarking that:—

He had to balance in his mind the æsthetic value of the church, and the value of the building and its site, say £200,000, and he could not himself weigh the æsthetic value of the church against the possession of £200,000 to save souls.

As it now appears that only one in eighty of the population of London attends divine worship, it is evident that the need is pressing for the expenditure of large sums in effective mission-rooms and plain churches, and Dr. Ingram's argument appears unanswerable.

Parochial Visitation. Recent perverts, apparently having only a limited acquaintance with the official obligations of the priest, have been taking exception to the absence of parochial visitation in their districts, and a writer in the (Roman) *Catholic Times* instructs them that nowhere is it laid down in any directions of Synods, or of the Canon Law, that visiting is an obligation. Occasion is taken to sneer at the Protestant custom as "the medium for doling out the small subsidies by which the Anglican system maintains some sort of an attendance of the poor at church;" but the conclusion contains an unworthy innuendo, which is neither fair comment nor argument:—

Many priests, not as a matter of duty, but rather with an eye to the parochial balance-sheet, do visit their parishioners more or less, but it will be quite understood that they are more than ordinarily cautious in paying visits to single ladies.

A Pertinent Question. It is significant that the London vicar, against whom the Bishop of London is commencing proceedings in regard to the disobedient practices followed at St. Michael's, Shoreditch, has addressed a letter to the leading Roman Catholic journal protesting against such episcopal action, and offering an explanation as due to "those who think with me." According to Rev. Mr. Evans, the point is not the legality or otherwise of such practices as the Rosary, the Benediction of the Sacred Heart, &c., but of the right publicly to teach the doctrines they symbolize. If it is possible that there can exist any doubt upon this point, it certainly is desirable that it should be removed; but Mr. Evans does not receive much sympathy from the editor to whom he has appealed, who pertinently remarks:—

It certainly is singular to find an Anglican clergyman endeavouring to maintain as part of the creed of the Church of England doctrines which are so manifestly taken from us. The question at once suggests itself: Why does not Mr. Evans seek these truths by entering the Church from which they have been received?"

Plain Speaking. A series of valuable articles has been appearing in the Manchester *Dispatch*, dealing frankly with the question of efficiency in the administration of our national affairs. The last that we have seen, written by Mr. Arnold White, deals with the question of physical degeneracy, and how to remedy it. In chaste, yet terribly plain language, our failure in this respect is brought home to us. Asylum and slum records are made to teach their proper lesson, which is that, unless there is a speedy improvement in the conditions and habits of modern life in large cities, we are doomed, as a people, to physical decay. Mr. White reminds us that Queen Victoria's two jubilees (and he might have added the King's Coronation) were chiefly marked by collections to relieve disease. Beautiful as is this mark of philanthropy, there is something better, and that is, *the prevention of disease.* While our legislators are forcing through unpopular measures, the real vital questions of life, upon which the country's prosperity turns, are quietly ignored. Mr. White's articles are to be republished as a sixpenny pamphlet.

The Decay of Great Preachers. A contemporary publishes a startling article on the decay of great preachers, in which it is claimed that the race of commanding pulpit heralds is practically dying out. It is said that never since the time of the Reformation was pulpit eminence so rare; never could the Church "count so few stars of the first magnitude in the theological firmament." Higher Criticism and modern thought have had much to do with muzzling men, for they have robbed them of their message. But it must be remembered that such men as Spurgeon, Parker, and Price Hughes are God's special gifts to an age to meet the special need of the Church; and so it will be in the future, for Christ is still Head of His Church. Also the number of good able workers is greater than ever, even though there be fewer of outstanding power, and there is always force when a man has a vocation, and spiritual power to accomplish it.

Preachers and their Sermons. A country vicar confessed lately to the habit of freely preaching other men's sermons, on the ground that a singer is not expected to compose his own songs, nor an actor to write his plays. Unfortunately "the country vicar" ignores the fact that a preacher is identified with his sermon as no singer can be with his song, and no actor with the drama in which he is taking a part. A preacher is not supposed to give forth mere abstract truth, but that which he has tested in his own experience, and passed through the furnace of his own thought and practice. His motto should be: "I have believed, *therefore have I spoken.*" All other preaching, even if it be not insincere, must in the end be barren and unfruitful.

The South African Settlement. We welcome the signs of a better understanding between this country and the Transvaal. The abolition of martial law is a true step forward to a better state of things. Better even than this is the repatriation of the burghers, with its prospects of renewed life on the farms at no distant date. In addition to this, let us hope all the past of bitterness is really past for ever. Much now, humanly speaking, depends upon Mr. Chamberlain. But we must look far beyond him. We, who believe in Him who controls all destinies, shall do well to pray for South Africa at the present time. The real power of settlement is not in Cæsar-like banquets and send-offs, and triumphal marches, but in the adjustment of human affairs to the will of God, and prayer alone will aid this.

"Prayer for Revival."

BY PASTOR W. FULLER GOOCH.

"Draw nigh to God, and He will draw nigh to you" (James iv. 8).

ONE of the most cheering signs of the times is the awakened spirit of prayer which is assuredly manifest in many directions. Not only is it seen in the way of organized prayer-circles and missionary as well as other associations formed for special supplication, but also in more retired and unnoticed forms. In many parts of the country, Christians, weary of the lethargy and indifference which have long prevailed, are beginning to realize that the only hope for better things is found in drawing nigh unto God. Many a drawing-room and also humble cottage floor are being "sanctified by the Word of God and prayer."

As in the days of Malachi, there is a movement spreading which can be well described in the prophet's words: "Then they that feared the Lord spake often one to another." It is refreshing in journeying hither and thither to find in many towns, as well as rural districts, how these little knots of praying believers are increasing, and it can but augur well for coming blessing that it should be so. As of old, "the Lord hearkened and heard," so is it, and must it be, still.

Already, as a result, in districts and in circles where such prayer prevails, signs of Divine response are manifest, indicating how truly God is ready to give widespread showers of blessing if only His Church were more alive to the need, and prepared in faith to lay hold of the promised "power from on high."

INFLUENCES HOSTILE TO PRAYER.

In connection with an increased spirit of prayer and multiplication of facilities for its expression, it is well to remember some things essential to power and prevalence in pleading with God. Satan is a determined enemy of prayer, and many are the subtle forms in which he seeks both to hinder its exercise and to frustrate its results. Easily, by the cherishing of a wrong motive, or the yielding to a wrong spirit, may prayer be hindered. In order to prayer prevailing with God, the heart and life of the suppliant must be in accord with His will. We are apt to lose sight of this, and to think that the mere fact of being found in supplication is in itself sufficient.

The prophet of old remonstrated on this very ground with the people of God in his day. He had to say to them, "Ye shall not fast as ye do this day to make your voice to be heard on high." They gathered for prayer, while yet strife and contention, as also oppression of others, were found in their midst. God had to charge them, as His people, with transgression and sin, even while at the same time He could say, "Yet they seek Me daily, and delight to know My ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of Me the ordinances of justice; they take delight in approaching to God" (Isa. lviii. 2, 4).

PRAYER PERVADING THE LIFE.

The lesson is a solemn and practical one for all time. It is not enough that we pray; we must pray "in the Spirit, and with the understanding also." We must "lift up holy hands, without wrath and doubting." *We must live out our prayers.* Our business life, our social influence, our every act and deed among our fellow-men, as well as in secret before God, must all be prayer. We pray in action as truly as we do in word. Not only in the grosser forms of sin, from which every truly prayerful heart will shrink with abhorrence, but from its subtler forms, if we are to have power with God, must we withdraw ourselves. Such sins as unforgivingness of spirit in relation to real or fancied charges we may have against our brethren; envy or jealousy of another's gifts or success; secret pride and vainglory; all self-assertion and self-seeking—these are potent factors on Satan's side to hinder power in prayer.

Sins against love, such love as is taught in 1 Cor. xiii., are, we fear, by many not considered sin, as most manifestly God declares He regards them. It is a solemn thing to think of standing before the judgment-seat of Christ in the light of that tremendous chapter; and yet assuredly its principle ranks higher than all others connected with the Christian life: so much so that whatever else we may be characterized by, if this love be absent *it profiteth nothing.* It is very instructive to see how in all times of past Revival these things have been prominent in the experience of believers.

CONDITIONS OF FORMER REVIVALS.

The writer has lately been re-reading, with no little pleasure and profit, some of the records contained in the publication known to many of us as the forerunner of THE CHRISTIAN, and which, under the name of "The Revival," played so important a part in the glorious scenes and experiences of 1859-60-61. It is very helpful in these days to recall by its means the work of God wrought in the humbling and the cleansing of His people in those days. I quote from one of the earliest numbers the words of a writer who signed himself "A Servant;" he said:—

In a letter from a friend the following question is put: "Should we not diligently seek the more true and deep conversion of saints, and will not the conversion of sinners follow?" This appears to me to be a question of great value. That is, if each individual believer sought the revival of love, of communion with God, of faith and of power, one will most effectually help the other. One warm-hearted believer will attract another; several such coals will make a fire; this, kindling, will spread, and God's presence and power must be felt around.

These late wonderful goings-forth of our God have told this. We have felt the fibres of the heart move as we saw His work; we stooped down to take our sandals off from our feet; we listened rather than spoke; for we found that He was "wonderful in counsel and excellent in working." O Lord, work in all our hearts by Thy mighty power.

This witness is true. There must be the conversion of saints before we see to any great extent the conversion of sinners—conversion of saints, such as will lead to mutual confession of fault, self-humbling and self-mortification, a cleansing of the temple of the body from all which defiles God's rightful abode, and a yielding of the innermost shrine of the heart to His full control. *This is essential to power in prayer.* Prayer, when it is the result of the energizing of the Spirit, must lead to this. Nothing shows our own deformity or defect, nothing humbles and lays low at the feet of Christ, like real contact with God.

It is thus that true Revival always begins. The Divine presence is realized, the Divine searching is felt, the Divine cleansing and pardon are sought and found, and the Divine inflow of grace and love raises the soul to its right position of conscious peace with God, and the consequent full enjoyment of His promised blessing.

Be it ours, therefore, individually and, as far as we can possibly bring it about, collectively, to betake ourselves in holy earnestness and boldness to the throne of grace, beseeching God that He will be gracious unto us, and once more show how He "is able to do exceeding abundantly above all that we ask or think."

The Outpoured Spirit.—7.

"ALL THINGS ARE YOURS."

"Blessed be the God and Father of our Lord Jesus Christ, who HATH blessed us with EVERY SPIRITUAL BLESSING in the heavenlies [in heavenly things, in heavenly places] in Christ" (Ephes. i. 3).

THERE was no full, free, present, finished, and eternal salvation until our Lord Jesus Christ had been glorified, and the Holy Spirit had been outpoured. Then God had no more to give. He had given Himself in the Person of His Son, who is the fulness of the Godhead bodily; and the Son had received from the Father the promise of the Spirit. And forth from the Father, through the crucified and glorified Son of His love, was poured upon the infant Church the gift of the Holy Ghost.

"There remaineth no more to be done," either as regards the overthrow of Satan, the glory of Christ, or the blessing of the redeemed; except the *execution* of the sentence on the adversary, the *appearing of the glory* of our great God and Saviour Jesus Christ, and the *manifestation* of the sons of God.

As the murderer in the condemned cell under sentence of death is legally dead, so Satan has been judicially sentenced and condemned; because through His death Jesus destroyed or annulled him that had the power of death, that is the devil, and delivered them who through fear of death were all their lifetime subject to bondage.

On the other hand, believers were united to their Saviour in His death, burial, and resurrection, and are regarded as already seated in heavenly places, and as already glorified. All this blessedness is included in the Gospel of God, which is the power of God unto salvation to every one that believeth.

But often the convicted and anxious sinner is not satisfied with this finished work of God in Christ. He wants something more to be done; wants to *feel* saved, to have dreams or visions, some visible or palpable experience; desires, in a word, a salvation by sight or by works, instead of by grace and faith. Or, again, wants less to have been done, so that he might be saved partly by his own works and partly by the grace of God through faith in Christ Jesus.

But faith is the one lost art, the one essential link between the Creator and the creature. Let that bond be severed, and the creature becomes, like Lucifer the fallen usurper, a wandering star, for whom is reserved the blackness of darkness for ever. "Abraham *believed God*," and became the father of the faithful and the friend of God.

The work of the soul-winner consists largely in assuring the inquirer that the salvation on God's part is absolutely complete, and all he has to do is to receive Him by whom it has all been fully done.

It is finished, yes, indeed,
Finished every jot;
Sinner, this is all you need,
Tell me, is it not?

At length, driven from every refuge of lies, the "weary, working, plodding one" asks himself the question, "Wherefore toil you so?" and answers it with, "Cease your doing, all was done, long, long ago," and then he finds the promised rest.

But sometimes the soul-winner changes his note, and tells him that the finished work, in its highest result, is not finished after all. He tells the redeemed and forgiven sinner that he is justified, but not yet sanctified; that he has received Christ, but has not yet received

the Holy Ghost. The truth is that he *is* sanctified, and he *has* received the Holy Ghost.

The primary sense of the verb *to sanctify* is to separate, to set apart. Our blessed Saviour, in His prayer before He suffered, said to His Father concerning all who believe in Him: "They are not of the world, even as I am not of the world. . . . For their sakes I sanctify myself, that they themselves also may be sanctified in truth." He set Himself apart to die the death of the cross, that they might be truly set apart to God (John xvii.).

In accord with this word of our Lord, the Apostle to the Hebrews (x. 10, xiii. 12) says:—"By which will we have been sanctified through the offering of the body of Jesus Christ once," and "wherefore Jesus also, that He might sanctify the people through His own blood, suffered without the gate." If we had not thus been sanctified by the act of God, through the blood of Jesus, our inward sanctification would have been impossible. In order to this, no fresh act of God is required. The need is that we listen to the Holy Spirit, as He fulfils the Saviour's promise, "He shall take of Mine and shall show it unto you," and the Father answers the prayer, "Sanctify them in the truth; Thy Word is truth."

Also the convert, the moment he believes, receives the Spirit. This was the assurance of the Apostle Peter, when, at the close of his first utterance of the finished and eternal Gospel on the day of Pentecost, the people asked, "Men-brethren, what shall we do?" The answer was, "Repent, and be baptized, every one of you, in the name of Jesus Christ, unto the remission of your sins, and ye shall receive the gift of the Holy Ghost." Paul preached the same truth to the twelve disciples at Ephesus, as Peter at Jerusalem, at Samaria, and at Cesarea; and in each case they received the gift of the Holy Ghost at the outset of their Christian life. So also the Galatians "began in the Spirit," having "received the Spirit by the hearing of faith," when before their eyes Jesus Christ had been openly set forth crucified (Gal. iii.).

We conclude, then, that every believer has received the Holy Spirit; for "If any man have not the Spirit of Christ, he is none of His." "No man can say that Jesus is Lord but in the Holy Ghost." But it is one thing to have received the Spirit and another to be filled with the Spirit—of which a few words in our next. M.

Cowper and the Pope.

(Cancelled from "The Expostulation" for fear of wounding the feelings of the poet's Roman Catholic friends, the Throckmortons.)

Hast thou admitted, with a blind, fond trust,
The lie that burned my fathers' bones to dust,
That first adjudged them heretics, then sent
Their souls to heaven, and cursed them as they went?
The lie that Scripture strips of its disguise,
And execrates above all other lies;
The lie that claps a lock on mercy's plan,
And gives the key to yon infirm old man,
Who once ensconced in apostolic chair
Is deified, and sits omniscient there;
The lie that knows no kindred, owns no friend,
But him that makes its progress his chief end,
That having spilt much blood, makes that a boast,
And canonizes him that sheds the most?
Away with charity that soothes a lie,
And thrusts the truth with scorn and anger by!
Shame on the candour and the gracious smile
Bestowed on them that light the martyr's pile,
While insolent disdain in frowns expressed
Attends the tenets that endured the test!
Grant them the rights of men, and, while they cease
To vex the peace of others, grant them peace;
But trusting bigots whose false zeal has made
Treachery their duty, thou art self-betrayed.

From the Unpublished and Uncollected Poems of William Cowper. (*T. Fisher Unwin, London.*)

An Offer to our Readers.

JUST two years ago our publishers enlisted the interest of many readers of The Christian in a scheme which, while designed to promote the circulation of the paper, was instrumental in placing copies of the well-known Two-Version Bible in the hands of many devoted workers. Thus a very valuable Bible became the companion in labour of preachers, teachers, and evangelists who, in order to secure it, quite willingly brought The Christian under the notice of new readers.

With the same object in view, Messrs. Morgan and Scott are prepared to present, on conditions now to be explained, a copy of a work of great practical utility, entitled The Topical Bible: A Digest of the Holy Scriptures—in which the facts and teachings of the inspired record are grouped under over 20,000 topics and sub-topics, with 100,000 references to the parts and portions of the Word.

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The product of many years of labour, in which knowledge and judgment conspired to a noble result, The Topical Bible brings together in cyclopædic form, and under familiar headings, all that the Bible contains on a multitude of subjects. The method pursued has been, first, to analyse topically each verse of the Bible, each series of verses, and each chapter and series of chapters; and, second, to group under suitable headings in alphabetical order all the scriptures related to the subjects found in the analysis. And, mind, we have not merely the references, but the passages in their entirety, the whole of which are printed in bold type, which it is a pleasure to read.

There is an elaborate system of cross references to kindred and antithetical subjects. An index extending over 150 pages indicates the pages and columns in which each verse of the Bible is quoted—however frequently, and for whatever purpose. Names of persons and places are given, as well as topics, throughout the work.

Other features include an analysis and classification of the Psalms according to their ruling subject; a list of the Old Testament passages quoted in the New; and a presentation, under the head of Select Readings, of those portions and incidents of Holy Writ which are, in the judgment of all men, regarded as literary gems. The book consists of over 1,600 large pages.

an ideal book for christian workers.

That this is an ideal book for Christian workers, will appear from the following illustrative particulars:—We take the word Prayer. After a miscellany of minor sub-topics, affording suggestion at a glance for many a Bible talk, we have a list of unclassified Scriptures relating to the subject. Then come (1) *Cases in which Answer is Promised;* (2) *Passages in which Answer is Acknowledged;* and (3) *Instances of Answered Prayer.* Next we have Scriptures on *Confession in Prayer*, then *Importunity*, and afterwards *Cases of Importunity.* The remaining sections relate to *Intercessory Prayer;* the *Prayer of the Wicked* (not heard); *Pleas Offered in Prayer;* and *Prayer and Thanksgiving before Taking Food.* In all, here are over fourteen pages of two columns each, presenting in full, for reading or study, the teaching of God's Word with reference to Prayer. Some subjects are treated at greater length, *e.g.*, to "Church," twenty-seven pages are devoted; to "Commandments," fifteen; to "Death," thirteen; to "Faith," sixteen; to "God," eighty-eight; to "Jesus, the Christ," ninety. You ask what Scripture says on a great point of teaching. Open this book, and the passages on the subject are before you for immediate perusal and connected study.

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"Away from Rome."

(From the "Christian Irishman.")

old catholics.

THE recent international congress, held at Bonn, of the Old Catholic Church, was considered to be more successful than any of its predecessors. The dogma of Papal Infallibility was declared to be an effectual barrier in the way of internal reform of the Romish Church. In a most cheering account of the progress of the *Los von Rom*, it was reported that during the past three years 7,000 Austrian Romanists had become Old Catholics in addition to those who became Protestants. The American Polish Bishop, Koslowski, from Chicago, announced that he numbered in his diocese 100,000 seceders from Rome, and that the movement was still going forward.

philipino indignation.

Probably no country has ever been so completely in the power of the monks as the Philippines. The American Government does not interfere with religion. It is, indeed, prohibited from doing so by its Constitution. But President Roosevelt determined that this curse should be removed, and the Pope has had to consent to their withdrawal. That the inhabitants are of the same mind as the President, has been proved by recent events on the islands. A great struggle against the Orders has begun in the district. On the 20th July, a political meeting was held at Manila, at the close of which the audience, excited by the speeches they had heard, went *en masse* to the walled quarter of the city, where most of the churches are to be found, and there made a great demonstration, crying "Away with the monks!" The police had to take precautions for the preservation of public order. The determination of the United States to free the people from the burden of the monks has evidently the approval of their new subjects.

expulsion of orders from switzerland.

Many of the expelled French Orders emigrated to Switzerland. This Federation of Republics is usually tolerant in the highest degree, but after some time woke up to the danger that it was incurring, and determined to put in force its laws against the establishment of new Religious Orders. The Federal Government gave eleven Orders three months' notice that they must leave the country.

The Twopenny Tube has been made the subject of an excellent Gospel address by Mr. Russell R. Smith, evangelist, in which the way of salvation is set forth in a most concise and attractive way. In booklet form, bearing the above title (1d. *Partridge & Co.*), it should prove very useful for wide distribution.

Medland Hall.—The excellent work among friendless and homeless men done at Medland Hall is well described by Mr. F. M. Holmes, in an illustrated booklet just issued. If friends will send to Mr. E. W. Gates (Memorial Hall, Farringdon Street, E.C.) for copies, the story will plead in powerful fashion the cause of those who are cold and hungry. In one year, 144,860 applications were made at Medland Hall for sleeping room, 173,130 free meals were given, and 11,429 men were helped in various ways. The cost of housing and feeding the men comes to only 1½d. each per night.

"Our Daily Bread."

SUNDAY, December 7. 2 Kings iii.

IT is extraordinary to find Jehoshaphat again in close alliance with the house of Israel. He had no right to repeat that sentence which had already nearly cost him his life (*v.* 7). We *must* come out and be separate, and not touch the unclean thing, if God is to receive us.

Notice, when the three kings came to Elisha, he repeated the formula that once was so often on Elijah's lips (*v.* 14). Whence had he learnt it save from his master! Ah, it is good to coin phrases like this, which those that follow us may adopt and use long after we have gone.

The soothing power of music stealing over Elisha's soul calmed and quieted it, so that his untroubled nature, like the blue waters of some quiet lake, might take and keep the calm of heaven. We need to have the discords of our soul arrested, and our mind brought into the place of God, before we can hear Him speak. Oh that the new song may be wafted to us, and that mind, and heart, and will, may be brought into accord with the eternal music.

Note those words! "Ye shall not *see* wind, nor shall ye *see* rain, yet that valley shall be filled with water." How often we are waiting to see the accompaniments and signs of God's presence and blessing—instead of daring to believe that He is doing as He has said, though we see not outward signs. Often when there is no rhetoric in our speech, and no sensible evidence of power, the valley is filled with water. Not by might, nor by power, but by the Spirit of God is His will wrought in the world. Be at rest, God is at work; all that *thou* needest to do is to fill the valley with ditches. Make room, and make way for God! God will come, and not keep silence!

MONDAY, December 8. 2 Kings iv.

Do the people with whom we mingle day by day perceive that we are holy men of God (9)? Notice what frequent stress is laid on this fact (*vv.* 7, 9, 21, 22, 25, 27, 40). It was as though the prophet's own name were forgotten in this noble designation. The glory of God so absolutely overshadowed him, that when men and women met him they were compelled to think of God only.

But if we are men of God, we shall be accessible to all human need and sorrow. Widows will come to us about their creditors and their boys; mothers will come to us with inexpressible anguish about their dying children; our fellow-servants will come to us about the poison that threatens them; and all hungry souls will look to be fed by our instrumentality. Notice how these miracles anticipate the miracles of our Lord. As Elijah's ministry was a presage of John the Baptist's, so Elisha's was of our Lord's; and we are reminded that He said of those who believe, that they should do similar works to His own, and greater (John xiv. 12).

Let us remember this, and whenever an appeal comes to us for help let us be sure that somehow we can meet it. Within our reach there are agencies waiting to be set on foot, and the Lord Himself, who has gone to the Father for this very purpose, is prepared to repeat through us the mighty deeds which He began during His earthly ministry (Acts i. 1).

Perhaps the abortive use of the staff was to free the people of the time of the superstitious notion of mechanical and sacramental efficacy, and to lead them to see that mighty works could only be wrought through living sympathy, prayer, and faith. The stretching of the prophet on the cold body of the child, irrespective of ceremonial pollution, and his earnest prayers to the Lord are a beautiful illustration of the combination of reliance on the power of God and the touch of quick human sympathy, neither of which can be dispensed with by those who would raise those dead in trespasses and sins.

TUESDAY, December 9. 2 Kings v.

Naaman strikes one as an elect soul—one of the many which in every nation have feared God and wrought righteousness. Disappointment, sickness, and the inner teaching of God's Spirit had brought him to such a condition that he was willing to listen, first, to a little maid; second, to the suggestion that there might be healing through a Hebrew Prophet; and, thirdly, to the remonstance of his servants (13).

It is true that at one point he was almost about to turn away because the blessing did not come just as he expected, and because the Word of God was quick, and powerful, and sharper than a two-edged sword. But, as a set-off to this, which was not unnatural, remember that he did ultimately yield, and in earnest faith dipped seven times in the Jordan waters. Remember also his liberality, which brought £4,000 to £5,000; his desire to worship Jehovah; his fear lest his official connection with idolatry might be held to compromise him; and his ready beneficence towards Gehazi, whom he supposed to have come in Elisha's name. All these are symptoms of a noble soul, on whom the Divine Spirit had been at work; and we are reminded of Cornelius, his counterpart in the new Testament. What a comfort it is to believe that God has ever been at work on such souls as these, fashioning them with His own hands, till the moment arrived for an Elisha or a Peter to put the finishing touch.

The seven-fold plunge in the current led to Naaman's diseased flesh coming sweet and pure to him, as that of a little child. What a beautiful combination—the strength of age and the sweetness of childhood! Let us, too, make for the River of God, which flows from the Throne, that we may be forgiven and cleansed, that we may return to the days of our youth, becoming *not childish but childlike.*

WEDNESDAY, December 10. 2 Kings vi.

These incidents and miracles have their meanings for us also. We are constantly meeting with those who have lost heart and hope, and have sunk like this iron axe-head to the bottom of the river. There they lie beneath the rushing waters of despondency. Ah, but there is the cross of our Lord Jesus, where he died for us, bearing our sin and guilt in His own body on the tree, which, when applied to heart and conscience by the Holy Spirit, can make the iron swim. "I will greatly rejoice in the Lord; my spirit shall be joyful in my God."

But one of the most helpful of all the incidents in Elisha's life is that story of the horses and chariots of fire. Please notice that they were there, though the young man who had taken Gehazi's place, and was not initiated into the mysteries of the spiritual life, did not see them. All that was needed was that his eyes should be opened. The one need for all of us is that we should *know* the things which are freely given us of God. The Lord still sits, as on the well at Sychar, saying to the crowds of men, who come hither to draw, "If only you knew, if only you knew." That which came to the young man, at the prophet's request, might come to us all, and always. The great hindrance is the heavy veil woven of self-indulgence and transgression. Oh that it was torn in sunder from the top to the bottom!

Verse 19 is ambiguous in the A.V., but not in the R.V., where the change of "But" to "And" makes the meaning plain—"And he led them to Samaria."

The gentle spirit of Elisha is manifested in the advice of verse 22, which had excellent effect. How beautiful to see such an illustration of the spirit of the Gospel; but such men are nevertheless hated, and credited with the disasters which are the result of the sins against which they protest (*v.* 31).

THURSDAY, December 11. 2 Kings vii.

There is a sore famine just now over the whole world—a famine of the Word of God. For some years it has been growing in severity, and now the Church of God is beginning to bestir herself. But within her limits there are two classes of men—those who, like Elisha, with prophetic soul, descry the approach of the time of plenty, and those who, like the unbelieving courtier, think that it is impossible. Thank God, the unbelief of the latter shall not neutralise the joyous faith which "laughs at impossibilities, and cries, *It shall be done!*"

But the blessing may be discovered to the Church by those who are excluded from the camp. When God sends blessing to His people, He rarely takes the methods that we might expect, but chooses the foolish and weak things, yea, the things that are not, to bring to nought the things that are, that none may glory in His presence. To humble and lowly souls that read these words, we say: "When in the first glint of the morning light you discover the plenteousness of the Divine answer to your prayers, do not keep the good news to yourselves lest punishment overtake you, but be sure to bring us instant word." Yet, even in the midst of plenty, there will be those who shall perish by their unbelief. Only those who receive the abundance of grace and of the free gift shall reign in life (Rom. v. 17).

FRIDAY, December 12. 2 Kings viii.

To the casual observer it might have seemed that this conversation between the King and Gehazi, at the very time when this woman made her appeal, was a coincidence. But we dare not think so. All life is under law to God. He is in everything that happens to us. There is hardly one of us that cannot tell of providences just as singular and opportune as this. It seems specially beautiful that God had taken up the case of one of his servants' friends, as though He, too, had become responsible for her well-being, and wanted to reward her for the kindness which she had bestowed on His faithful servant.

As our Lord wept over the fate of Jerusalem, so the prophet wept as he foresaw the evils which Hazael would inflict on his people. But how little we know ourselves. Hazael could not stand the stedfast eye of the prophet, and asked in amazement what he took him to be, that he could prognosticate such a future. We may well appropriate the Apostle's words, "Lord, is it I?" for there is no limit to the lengths of sin to which we may be led, apart from the grace of God.

The fuller story of Jehoram's reign, and the apparent extinction of the royal family, is given in 2 Chron. xxi. 2-20, and xxii.; but notice this 19th verse. Let godly parents be of good courage; God will see to it that a lamp is left to them, and a lamp (as in the Chicago fire) may lead to a great conflagration (see Isa. lix. 21).

SATURDAY, December 13. 2 Kings ix.

This commission, given by Elisha, was in pursuance of the Divine command to Elijah (1 Kings xix. 16). But the time for executing the solemn behest had not arrived till at this moment, when the generals and army were at Ramoth-Gilead, whilst the two kings, representatives of Ahab, were together at Jezreel. It is said that the ancient tower of Jezreel must have commanded a view of the valley some five or six miles towards the Jordan, and all the incidents of this chapter may be verified so far as topographical details are concerned. These are points which make it difficult to accept the findings of the higher critics.

How constantly the human heart reiterates the cry, *Is it peace? Is it peace?* (17, 18, 19, 22). But what peace can there be to the individual or nation so long as impurity is openly permitted (*v.* 22)? It may be that thou hast not had the peace of God brooding as a dove in thy heart for many a long day; but the answer may also be found within thy heart. The grieved Holy Spirit is there, but as a mighty man that cannot save; and matters can never be right until thou hast repented and cleansed thyself of all filthiness of flesh and spirit.

Within, within, oh turn
Thy spirit's eyes, and learn
Thy wandering senses gently to control,
Thy dearest Friend dwells deep within thy soul,
And asks thyself of thee,
That heart, and mind, and sense, He may make whole
In perfect harmony.

F. B. M.

Other Lands.

A Fortnight in Burma.—II.

At present there are about 40,000 professing (Protestant) Christians in Burma, most of whom are Karens. About 3,000 are Burmese, 500 to 600 Telugu and Tamils, and also a sprinkling of Shans, Shins, and Talaings. The work is almost entirely done by the American Baptists, who not only teach loyalty to Christ, but also loyalty to the British Government. The sentiment thus created finds illustration in a quaint remark made by a student when a few years ago the desirability of an Anglo-American Union was discussed at the A.B.M. Theological Seminary, Isein. "Great Britain is our father," said the speaker, "America is our mother; and naturally they ought to be wedded."

During our visit to Burma we stayed with Rev. W. F. and Mrs. Armstrong. They and their family of two sons and a daughter devote themselves to mission and school work among the Telugus and Tamils at Rangoon and Moulmein. Besides these two vernaculars, English and Hindustani are taught at schools, which shows the complicated character of the work.

Miss Armstrong is very strong upon gathering in the little ones as soon as possible. "Give us the child before the age of six, and we do not care who has it afterwards," is the Roman Catholic motto, and it is emphatically hers. The tiny mites from three years upwards reflect their teacher's enthusiasm in their beaming little faces when going through their exercises. Without any attempt at reading, they know more of the Bible than many an English child at this stage of life. All educationalists agree as to the

IMPORTANCE OF KINDER-GARTEN TEACHING.

Why is it not more extensively adopted by missionaries? We should be very glad of an answer to this question.

Moulmein is beautifully situated at the confluence of three rivers, blessed with the most luxuriant vegetation, and with a lovely view upon the not far distant hill ranges. The yearly rainfall here is 200 inches. The town can be reached by boat from Rangoon in about eleven hours. Here Judson laboured for many years. Here in the old compound we met Dr. and Mrs. Stevens, now in charge of the work. In 1898 Dr. Stevens had to pass through a painful operation of the larynx performed by William Williams Keen, M.D., LL.D., of Philadelphia Jefferson Medical College. The symptoms being the same as in the case of Emperor Frederick, it seems as if the result achieved were a triumph of surgery. Deprived of his vocal chords, Dr. Stevens devotes himself mostly to literary work. There is a splendid school for Burmese girls, under the principalship of Miss Whitehead, and also an Anglo-Indian school for European and Eurasian girls.

To let us have a glimpse of jungle-life our friends arranged an excursion by native boat forty miles down the River Salween. Mattresses and pillows were spread on the hooded boat. At nightfall eight of us climbed in one by one with baskets and boxes of eatables and drinkables; for we were to visit a lady not prepared for such a large company. At midnight the rowers halted in a creek to wait for the tide. They spent their time in passing a water-pipe from one to another. We were facing the south, and its two constellations, the false and the true cross, rose almost perpendicularly above the horizon. The true cross is smaller, less brilliant and less symmetrical than the false one; but it points to the South Pole, as the Cross of Jesus points to the resurrection. After a few hours we moved on. Attempts at sleep having been cut short by a salt-wave sweeping over our faces, we continued gazing at the sky until the stars parted and vanished with the dawn. We went ashore inquiring for Miss Haswell. The dark little boy shook his head. He did not know where the lady lived. "Do you know Mem Sahib Padre?" asked our companion. "Certainly; Mem Padre was just round the corner."

Miss Haswell, who is the Padre, an English Christian brother, Mr. Iliffe and the pilot, are the only English-speaking people in the place. Miss Haswell was born in the country, and speaks Burmese like her own language. Her parents were contemporaries with Dr. Judson, having come to Burma in 1835. She laboured a long time at Moulmein, but for the last eighteen years her activities have been confined to Amherst, in connection with the A.B.M.

Among the few Christians who form the following, we shook hands with a poor old womau who has been holding on for the last twenty years. She had been

AN INQUIRER FOR TEN YEARS,

when one day she applied for baptism. On hearing this her husband took an ox and beat it until it bled; then turning to his wife he said: "What I have done to this beast, I will do if you dare to become a Christian. She wavered not, but openly confessed her faith through baptism. A few days after, her husband asked her to accompany him for some purpose into the jungle. She obeyed. After they had gone far enough not to be heard, he turned round upon her and did according to his threat. He might have beaten her to death had not her son, feeling uneasy about his mother, followed them and rescued the poor, fainting creature from his father's wrath. Notwithstanding all the ill-treatment to which henceforth she became subject, she has remained faithful, and to this day clings to the hope of seeing her husband converted some day. Quality is better than quantity.

Miss Haswell's special work is itinerating. In the evening three bullock-carts full of people drove to a little village, three miles out of Amherst. In the heart of a cluster of cottages hidden in palm and jak fruit trees we made halt, had our oxen detached, and candles lighted. The carts formed our platform. Old and young flocked around us before a hymn was started, forming

AN OPEN-AIR AUDIENCE

such as we seldom gaze at. For an hour and a half Mr. Armstrong and my husband preached to them through the interpretation of Miss Haswell, enjoining them to leave their false gods, and to cleave to the only true God as revealed by Jesus our Lord. The Spirit evidently works in those benighted hearts; for after the meeting, while taking away tracts, many men with serious countenances came close to the interpreter with questions and objections, seemingly unwilling to break off the conversation.

The moon peeping through the trees reminded us of the late hour and of the necessity of moving on. Armed with empty biscuit-tins to drum away tigers which were said to haunt the neighbourhood, we emerged from the thicket of the village, keeping closely together, and some of the company singing as loudly as their lungs would permit, we reached the mission-home, our hearts beating wild with excitement.

In some parts of Burma, wild animals are much on the increase. Natives are not allowed to carry firearms. If they had they would perhaps not make a legitimate use of them. Just before we came to Amherst, the natives had a devil's dance, imploring the demons to free them from tigers, but the answer was, "You are too wicked a people: you shall have more tigers."

A little time ago Miss Haswell severed her connection with the A.B.M., and works now independently of, though in harmony with the Society. Her object in view is the establishment of industrial work in order to reach three classes of people, the blind, the fishermen, and the gravediggers, called "Governors of the Dead." Buddhist teaching being that misfortunes that happen to us in our present life are the effects of misdeeds committed in a former life, no pity is expended upon the afflicted ones. If a man is deaf or dumb or blind, it is his own fault, and he must bear his deserved punishment.

On the other hand, though there is avowedly no caste in Buddhism, there are certain classes of people utterly despised by others. None would mingle with gravediggers. They are communities by themselves, living in or near grave-yards. Silkworm growers, hunters, and fishermen are despised on account of taking life. The last profession is the least objectionable, because the fisherman does not really kill the fish, but only takes them out of water. In order not to take life the Buddhist will commit all kinds of abominable cruelties, expose old animals to slow starvation, fling a useless cat out into the street to find its death under a wheel, cart, &c., all for the sake of keeping the letter of Buddha's teaching. He enjoined kindness to animals, not from the point of human duty but because it brought merit to the soul. Duty, love, pity, compassion, are motives essentially Christian, and Christian only.

W. M.

Christian Blind in India.

FOR sixteen years work of a distinctly missionary character has been carried on for the blind at St. Catherine's Hospital (C.E.Z.M.S.), Amritsar, in the Punjab, by Miss Annie Sharp. The accession of numbers, chiefly by reason of the late famines in India, has led to the conclusion that a Home in the country would be better for the inmates than their continuing to live in Amritsar city, which has a population of 162,000.

Gifts from generous friends enabled Miss Sharp to buy a property, with several buildings, at Rajpur, Mussoorie, and it is hoped that next April the whole school may be moved there. But this will not be possible until some "barracks" and workshops are built for the blind boys. The institution receives women, girls, and boys, who are trained according to their several capacities, and a number of useful workers have gone to other places.

Three are Bible-women in connection with St. Catherine's Hospital, and it is likely others will shortly be sent elsewhere as teachers of the blind. One young woman is already filling such a post in Allahabad.

This being the first school for the blind opened in India, and perhaps, at present, the only Home, it is hoped it may be very serviceable in supplying teachers for future schools. In its new home it will depend upon no Society for support, but will rely entirely upon what the Lord's people contribute. A profit amounting to £10 or £15 a year is made on the industrial work carried on at the Home.

In connection with the school there is a good library, containing about eighty volumes of books in the Moon type, and over 300 volumes in the Shirreff-Braille type, which are all books of the Bible. Besides these there are in the same type 300 primers and readers, as well as the entire Bible, and 100 useful and interesting books in English Braille.

Gospel Books for Italy.

FOUNDED in 1855 by the Synod of the Waldensian Church, the Italian Evangelical Publication Society has for nearly half a century been the only agency in the Peninsula for the supply of Gospel books to the Evangelical churches. In 1862 it was transferred from Turin to Florence, with its own press, the Claudian. It has all along enjoyed the confidence of the churches, and has been helped by annual grants from the Religious Tract Society, of London, and the Italian Evangelization Society (Waldensian Aid Committee), of Edinburgh.

Of late the work of the Society has been much hindered through lack of funds, and the grants from London and Edinburgh have had to be considerably curtailed. In these circumstances, the Committee has felt obliged to send their secretary, Pastor Odoardo Jalla, to stir up interest in the work in England. In various quarters Pastor Jalla has presented his appeal, and secured welcome help. He returns to Italy in a few days. Letters may be addressed to him, to the care of the Religious Tract Society, 56, Paternoster Row, London, E.C.

English-speaking Girls in Paris.

THE Mission Home for British and American Girls in Paris, 77, Avenue Wagram, completes its thirtieth year December 20. Over 12,230 of our young countrywomen have been resident, welcomed, cared for, dealt with personally, brought within the knowledge of Jesus Christ our Lord, of whom about 7,323 left for situations chosen with a care freely given; whilst thousands of outsiders came to our free registry, which is associated with 120 chaplaincies and consulates throughout Europe, for advice, or impelled by a feeling of loneliness in a foreign land.

Volumes might be written of dangers averted, "songs in the night" after days of darkness which might be felt, times of deepest anxiety penetrated by the wondrous dealing of our Almighty Father's loving care. What the summing up will be in the great day of account, of young lives blessed, touched, as one expressed it, "with the reality of Jesus Christ," He alone knows.

Not the least of God's gifts has been the self-denying lady-workers—leaving homes of comfort, giving their youth, and toiling, at their own charges, from twenty-six to twenty-nine years. One of our needs *to-day* is to fill their places.

There is no endowment—even for repairs to the property, which always came at an uncertain time—and the friends whose generous gifts purchased 77, Avenue Wagram (which is held in perpetuity by a special licence of the Board of Trade, so that it can never be diverted to any other purpose than that for which it was acquired), have passed to their rest and their reward.

As I write—after by God's help succeeding in having the "Taxe pour la Culte de Religion," which amounted to over £1,600, remitted—there are mountains of difficulty to face, needing strong faith in a city where—as a poor struggling girl expressed it—"nothing pays like sin!" and the question of "how to live" becomes daily more acute.

Over £800 is wanted—as our generous and patient treasurer, Mr. F. A. Bevan, knows too well—if our thirtieth year is to be closed without indebtedness.

Ada M. Lewis (*née* Leigh).
77, Avenue Wagram, Paris.

"Come Over and Help Us."

AS I read the interesting account of the missionary meeting at Keswick, I could not help wishing that one of those dear sisters who stood up to show their desire to go to the foreign mission field, could come at her own charges and help us in the work among the heathen women and girls of Benares.

If this should meet the eye of any lady who does not feel able to join a society, but who would like to come here and work among the heathen, I shall be glad to share my home and work with her, and she may be sure of a warm welcome. If she will write to me, I will give her any information she needs with regard to the climate and the work, &c.

There is a wide field of labour in this district where I live, and also in the surrounding villages. The people are all poor, and many of the women are very ignorant; but they listen with interest to the Gospel message we bring them. I have lately commenced a Bible-class for women of low caste. It is held in a small church kindly lent to us by the C.M.S. There are fifty-nine women who attend regularly, and there are hopeful cases among them, though the conditions of life are such as to make it very difficult for them to confess Christ by baptism. Many of them can repeat texts of Scripture, and sing translated Gospel hymns very nicely. It is a joy to be "telling of His salvation from day to day," and we long that others should share this joy. The life of a missionary is a truly happy one.

(Mrs.) Flora M. Hewlett.
40, Cantonments, Benares, North India.

Famine in Finland.

OWING to the very wet and cold summer, and to the sudden and early frost, the harvest has failed almost entirely in the three northern Governments of Finland. In Pnomussalmi the potatoes are to a great extent destroyed. Those that have been gathered are little larger than berries. The rain has prevented both the oats and the rye from producing sufficient for seed. The blight and the frost have made even this almost useless. Many have sought to make bread from the rye. It is scarcely possible to believe that it is bread. It is quite green, and hardly holds together, and is so bitter that one cannot well swallow a morsel of it. Yet it is all that many have to live on. And even this will not last many weeks. There are places where the people have not even this bread, but have to live on such as they can make from the bark of trees. With milk one might eat bark bread, but many have *not* this. They must kill their only cow. The hay harvest has failed.

Destructive frosts are no unfrequent visitors in these parts. The poor people know well what it is to suffer need. It has, however, not often happened that, as now, the failure of the hay harvest and the potato crop has been followed by an almost entire failure of the oats and rye.

Those who have the opportunity of travelling in these parts, of visiting one of the little homes, of seeing the sad faces of the mothers and the white faces of the almost naked children, of hearing their cries for bread, and of seeing how many cry in vain, realise how great and how pressing is the need.

Rev. J. D. Kilburn, writing from Sordavala, gives some account of remedial efforts that are being put forth, and states

SOME CASES ILLUSTRATING THE NEED.

Mr. Kilburn says: "Wherever possible, work is being found for those who are able to do it, such as cutting wood, making roads, draining marshes, &c. There are many, living in lonely and distant parts, who cannot leave their homes to go to this work. For instance, K. H. and his wife have for many years cultivated a small farm. His wife has died and left him with five young children, for whom he has to do everything. Even in good years it was very difficult to obtain enough of the plainest food to sustain life, but last year he only obtained ten hectolitres of potatoes, with three of rye, and no corn. Pastor Wayrynen, who knows him well, speaks of him as a true and earnest Christian, and says, too, that the man and his children will starve unless they are helped. A. W. is a farm-labourer. He is sick and infirm, but, with the help of his wife, has been able to earn sufficient to live on. Now his wife is dead and he is left alone with six children. The eldest of these is only fourteen years old. Weak and ailing though he is, he would gladly work if he could, but those who have hitherto employed him have not reaped enough to live on, so are unable to keep him longer.

"Then there are many widows left with three and four or even more children, who are utterly unable to find work of any kind. They and their children must die if they are not speedily helped.

"The state of the children is in many cases particularly sad. Many have nothing more than a single shirt, and can only go outside the door when some older brother or sister puts off some scanty clothing to lend to them. Others may be seen day by day walking long distances, amid the cold and frost, with utterly insufficient clothing, to school. Most of them have had hardly anything to eat before leaving home and will get little or nothing after returning.

"An effort is being made by the friends in some parishes to raise means to enable the teachers to give these children a piece of black bread daily, so as to still the cravings of hunger and enable them to continue to attend school."

Communications may be addressed to Mr. Kilburn at Lekta Boxstrom, Sordavala, Finland, or to Pastor Wayrynen, Kajana, Finland.

Religious Life in Canada.

THE annual gatherings of the different denominations have shown unusual zeal in mission work both at home and abroad. Strong effort is being centred in Western Canada by reason of the large influx from other lands, and the rapid development of that great country. The Presbyterians and Methodists have appointed special officials for the oversight of this work, while the other denominations have also largely increased their gifts for a more aggressive campaign. At present each Church feels its inability to respond adequately to the urgent calls from the quickly growing centres of the West.

The subjectof Church Union was a prominent one at most of the gatherings. The quadrennial conference of the Methodist Church made a deliverance against the overlapping now so prevalent, and committees of the Presbyterian and Methodist Churches are in session at the moment of writing to see what can be done in this matter. The Methodist Conference is forwarding a resolution to the officials of the other churches on the wider question of union. The president of the Baptist Convention also spoke on the importance of union between churches near together, while the Congregationalists and Presbyterians by their fraternal delegates urged a mutual approach in the matter of independence and doctrinal creed.

A number of public questions were earnestly discussed, including the Prohibition referendum now before the electors of the Province of Ontario, and Sunday Observance. The annual meetings, almost without exception, urged a "yea" vote for Prohibition on December 4, and a strong effort to stay the growing laxity in the observance of Sunday. Protests were made by several of the denominations against precedence in the matter of State functions, while the Education Bill, which is so strongly opposed by Nonconformists in England, was condemned by their representatives in Canada.

Apart from the annual meetings of the denominations, and since their adjournment, a good deal of activity has been manifested in church circles. Some years ago, our British brethren, Revs. Charles Inwood, G. H. C. Macgregor, and Hubert Brooke, visited Canada and held a series of meetings in different places for the purpose of deepening spiritual life. Since then, annual conventions for a like purpose have been held with more or less gratifying results. One has just been held in Montreal, largely under the direction of Rev. Dr. Wilson, of New York, in which all churches joined. At the closing meeting an impressive communion service was held, which was conducted by ministers of the different denominations, including a rector of the Church of England.

Every year the Canadian churches are favoured with visits by brethren from the Old Land, and this year seems to have brought a larger number than usual. A delegation from the Union of England and Wales—Revs. Alfred Rowland, LL.B., and J. D. Jones, B.D., Mr. Edward Smith and Dr. Fred S. Lambert—visited the Congregational churches. Their addresses were greatly appreciated, and much good is expected from their sojourn in Canada. The Baptists have been favoured with a visit from Rev. Wilkins Jenkins, D.D., of Huddersfield, and the Methodists with one from Rev. George Jackson, of Edinburgh. Such visits from Britain are always an inspiration to church life in Canada, and many more of them would be warmly welcomed.

The Opium Traffic.—The November issue of *National Righteousness* contains the text of the Act passed by the New Zealand Parliament to prohibit the importation or smoking of opium. Mr. David McLaren has contributed an incisive and enlightening criticism of Lord George Hamilton's defence of the Opium Trade in a recent correspondence with the Society for the Suppression of the Opium Trade. Those who find the records of movements like this to be mournful reading will have their minds uplifted by the letter which Mrs. Josephine Butler has written to the editor.

Mr. Richard Turner,

SECRETARY OF THE PURE LITERATURE SOCIETY.

FORTY-EIGHT years' continuous service in the same position is at once an indication of fitness for the post, and a proof of ripe experience and wide knowledge of the matters in Mr. Turner's charge.

The need is not less pressing now for the earnest and discreet advocacy of pure literature than it was half a century ago, when Mr. John Macgregor, better known as "Rob Roy," threw himself into the establishment of a society which should make its special business the circulation of good reading in periodical and book form. The beginning was tentative, but the seed has grown into a goodly tree. Every year now shows a record of useful work maintained from offices in that quiet little *cul-de-sac*, Buckingham Street, which lies near Charing Cross Station, between the Strand and the Thames Embankment.

Shortly after its formation Mr. Richard Turner, then quite young, was appointed secretary by the Committee, and now, having reached the proverbial span of life, he strikes you as being well under sixty, and fitted for many more years of service. This is partly due to his abstemious habits. Through nearly all his working career he has been a total abstainer—believing in the moderate advocacy of principles of moderation—and a non-smoker. He is almost a vegetarian, making a lunch of milk and cake. It is also due to his love of travel; he may incline nowadays more to his office desk than is wise; but still every year he pursues his lifelong practice of spending his vacation on the Continent. He has also been to Morocco, and four times in Algiers, while most European countries may be considered as familiar ground—Spain, Switzerland, Denmark, Belgium, Holland, Germany, Italy, and, of course, France having revealed to him their beauties and curiosities.

Travel has been comparatively easy because of his facility in French, which has become to him a second mother tongue. Mr. Turner was born in Jersey, but was forbidden by his parents to speak the French patois common to Channel Islanders. At ten years of age he was sent to a college in the French town of Coutance, and there acquired the true French accent. He has only occasional use for it in the Pure Literature office, but it was a valuable help at the recent International Pure Literature Conference at Basle. He tells an amusing story of visiting a conference at Brussels on the same subject, at which he spoke for half an hour in French. At the close, some delegate inquired, "But where is the English delegate whom we were expecting?"

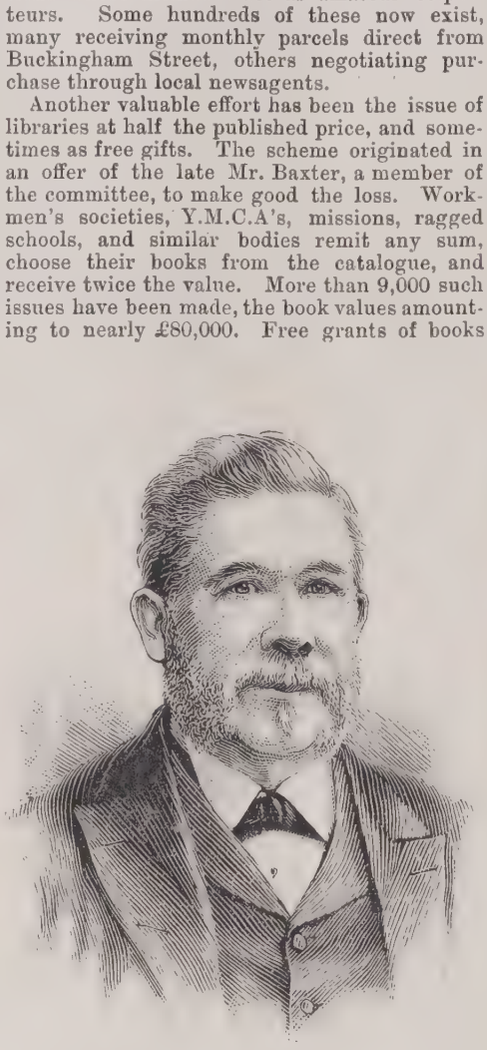
The Pure Literature Society works in a distinctly limited groove. Its business is not to publish, but to select the books issued by other publishers fit to place in readers' hands, and to extend their circulation. It thus becomes increasingly useful as the years pass and knowledge and recommendations accumulate. In January of this year was printed a catalogue of nearly five thousand selected books, ranging from sixpence to half a guinea, copies of most of which may be seen at Buckingham Street. The list is eclectic, and while containing many stories and standard religious works, opens out into fields of science, travel, and literature. The catalogue gives name of book, author, and publisher, and, in eight columns, notes by a star whether suitable for soldiers, sailors, emigrants, servants, young women, schools, village libraries, or working men's libraries.

Every book has been read by at least two ladies or members of the committee, who note on a printed slip the pages on which they find, if any, objectionable passages. It often happens that well-meaning authors put into the mouths of characters expressions of a doubtful nature, which some young people might by consequence think themselves justified to use with freedom. If a difference of opinion exists between the two readers, the book is handed to a third, and the committee finally decide.

For many years Mr. Turner spent several autumn weeks in calling upon newsagents to encourage the sale of better-class periodicals, and in so doing has visited 28,000 newsvendors in nearly 300 towns. The same method is still pursued by other members of the staff.

One of the special aims of the Pure Literature Society has been to encourage the formation in parishes and villages of magazine associations whose members act as amateur colporteurs. Some hundreds of these now exist, many receiving monthly parcels direct from Buckingham Street, others negotiating purchase through local newsagents.

Another valuable effort has been the issue of libraries at half the published price, and sometimes as free gifts. The scheme originated in an offer of the late Mr. Baxter, a member of the committee, to make good the loss. Workmen's societies, Y.M.C.A's, missions, ragged schools, and similar bodies remit any sum, choose their books from the catalogue, and receive twice the value. More than 9,000 such issues have been made, the book values amounting to nearly £80,000. Free grants of books to ship libraries and to lighthouse crews have proved an inestimable boon.



MR. RICHARD TURNER.

From Photograph by Messrs. Brown, Barnes, & Bell, 12, Baker Street, Portman Square, W.

No members of the original committee remain. Lord Kinnaird succeeded Lord Shaftesbury as president, and among the vice-presidents of to-day, are the two archbishops and Lords Roberts and Wolseley. The committee is a comprehensive body, including several earls and bishops, and such practical men as Mr. Quintin Hogg, Dr. Oswald Dykes, Mr. Sydney Buxton, M.P., and Mr. Samuel Smith, M.P.

There is not a county in England, and only one in Wales and two in Scotland, which has not directly shared in the benefits of the Pure Literature Society, whose operations extend to all our colonies, ever acting upon its motto (Prov. xxiii. 23), "Buy the truth and sell it not."

Clonmel Soldiers' Home.—The way has been opened for securing more convenient premises for the Soldiers' Home at Clonmel. The present building is too small to meet the requirements. Alterations and additions to the new Home will be needed. Miss A. M. Sargint, hon. treasurer, writes: "The work is carried on on purely spiritual lines, and the men can spend their spare time in the Home when out of barracks, and so escape the many temptations that surround them. We rejoice to see how they appreciate even the small house now devoted to their use."

Some Remarkable Bible-Classes.

HAVING for some years felt that one of the great needs of the Church was the consecutive reading and study of both the Old and New Testaments, it was a great joy to us to be brought into contact with the work being done by Mr. W. R. Newell and Dr. James Gray in their Bible classes, spending a week with Mr. Newell and his able assistant, Mr. O. A. Miller, as they went from class to class. Reaching St. Louis, we found at eight o'clock a class of from 1,000 to 1,200 filled the ground floor of the beautiful Odeon Hall. It was very interesting to look into the earnest faces of those people, black and white, rich and poor, young and old, listening eagerly as Mr. Newell, in simple words, reviewed the first fifteen chapters of Matthew, and dwelt especially on the fourteenth chapter. Questions which he asked were replied to as readily and quickly from all parts of the hall as any teacher of a small Sunday-school class could wish for, while the teacher's description of the power, love and patience of Christ drew forth heartfelt ejaculations from some, and went home to the hearts of all.

Next morning we were in Chicago, where the services are held in the Moody Church, and consist of both afternoon and evening meetings. At the afternoon meeting there were from 700 to 800 present. Between the meetings refreshments are provided in the basement of the church, and on this night 725 stayed for this. By the time of the evening meeting, the large church was well filled with an audience of, possibly, 1,800 persons. The subject for study here was 1 Thess. i., and there was the same eagerness to listen and respond as we had seen in St. Louis was witnessed.

At Detroit there is no good hall, so the meetings are held in the Light Guard Armoury, and the programme is very similar to the other places. One of the local ministers, Rev. Marcus Scott, teaches the International Sunday-School Lesson from 7 to 7.30. Then there is a song service of half an hour, and by eight o'clock some 1,500 persons are present to hear Mr. Newell teach lessons from the same chapters in Matthew as in St. Louis, and the teaching has the same effect.

Toronto is next visited. Four o'clock finds every available chair in the basement of the Massey Hall filled with those who are interested to follow Mr. Newell's teachings on "Prayer." Long before eight o'clock every seat in the large hall, seating about 4,000, is taken, hundreds are sitting on the gallery steps or standing, and others have been turned from the doors. The subject is the story of Abraham, and the large class listens with deep interest as Mr. Newell drives home the lessons of faith contained in that life. As usual, from the hall to the station our brethren go, to start off over the 1,600 miles round they make each week. As they have arranged a thirty weeks' course of study, a little calculation will show that if they are spared they will have travelled 48,000 miles, and to accomplish this they spend five nights of every week on board the train, and teach over 9,000 persons each week. Surely God's children everywhere should rejoice in this work, and bear up these brethren in their prayers, that physical health may be granted to enable them to accomplish it.

Messrs. Newell and Miller preach fearlessly the whole counsel of God. They enforce the utter depravity of man, and the eternal punishment of all who reject God's offered mercy, while they teach the absolute necessity of the blood of the atonement for cleansing from sin. God's Word is thus honoured by them, and thus He inclines the people everywhere to gather together to hear it from their lips. Of course, there are bitter adversaries, but, as of old, the common people hear them gladly.

Toronto. WILLIAM HENDERSON.

A Great Preacher.

THE LATE DR. PARKER.

OUR hearts have been touched by the death of Dr. Joseph Parker last Friday afternoon. Among Christian people all over the world there is a sense of personal bereavement, and if, as has been said, Nonconformity has lost one of its great champions, we may truly add that God has called from the region of sense and time one of His foremost witnesses to the men and women of two generations. He was a highly honoured servant of the living God, with a clear and unmistakable message which he faithfully delivered. Sometimes he was the stern reprover of sin, with a trumpet call to repentance; again, and more frequently in later years, he was enabled to lift up Jesus only, tenderly inviting all his hearers within the fold of the Good Shepherd. He was a Nonconformist alike by early training and strong personal conviction, and a Congregationalist because he held firmly that such companies of believers represent not only the ideal of the Early Church, but the most effective method of gathering together the Body of Christ on earth.

He knew the weak spots of his denomination, and his great effort for a closer federation of the elements comprising the English Union has accomplished much more than can be set down in blue-books. While anxious to preserve the complete independence of each congregation in all matters essential to faith and practice, he fully recognised the obligation resting upon the strong to support the weak, and especially of those in richer centres to minister to the spiritual needs of the poor brethren. Very near his heart there always lay the thought of the little gatherings in villages and rural districts, compelled, through no fault of their own, to maintain a continual struggle for very existence. Their right to worship God according to their own conscience he vindicated with all the passion of his great soul, feeling that national and individual well-being were alike involved.

EARLY ENVIRONMENT.

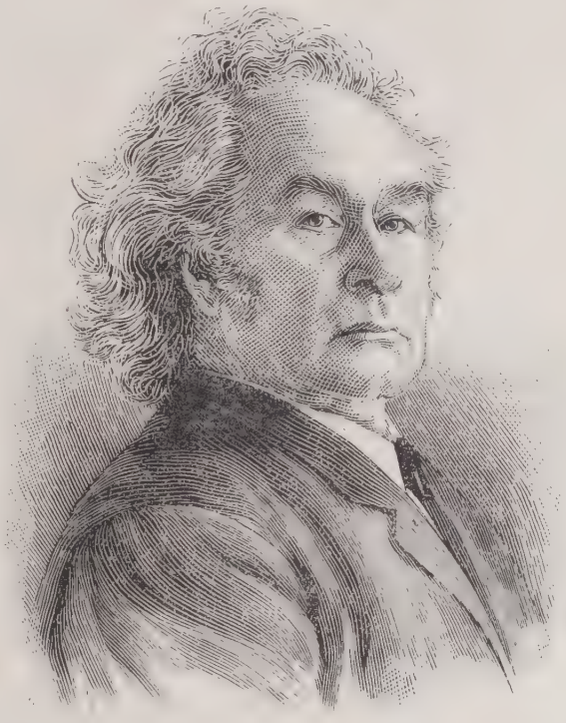
Looking into the circumstances which contributed to the moulding of Dr. Parker's character, we find that the influences brought to bear on him from childhood were favourable to the development of manly qualities, and the effect of them could be traced to the end. He himself described his father as having "the strength of two men and the will of ten, fierce and gentle, with passionateness burning to madness, yet with deepest love of prayer; hating lies as he hated hell itself—with him every man was an angel or a fiend." With his mother the Eternal was a continual presence, and the land of spirits was not far off. "The supernatural was ever to her as real as the natural, and the Bible, with its mystic influence, was of a very truth her daily counsellor. When in difficulty or doubt as to the course of conduct to be pursued, she turned for direction and light to its living pages, and taught her boy to do the same."

Even among his schoolfellows the lad manifested traits of leadership. Reading more widely than any of his companions, he would often puzzle them with sudden questions which showed unusual understanding of the deeper truths of Scripture, and acquaintance with the byways of the Word. Then as later, such questions were not put as mere riddles, but framed so as to convey information by the very asking, and to suggest attractive and profitable subjects of inquiry or study. In the home circle the duties of the Lord's Day included regular attendance twice at school and twice at chapel. The books approved for reading during the remaining hours of the day were carefully chosen, and calculated to foster a somewhat stern Puritan spirit, at the same time laying a foundation of systematic doctrinal knowledge. At twelve years of age he was inclined to "talk" to those of his own age; and a family agreement come to when he was fourteen, to bring him up to follow his father's trade as a mason, very soon proved utterly impracticable. Joseph Parker was marked out by God to be a preacher.

SPIRITUAL CRISIS AND LONGINGS.

Deep religious impressions were satisfactorily brought to a point. Although but recently quoted in our columns, we recall with gratitude the clear terms in which he described his first vision of spiritual things:—

I remember the Sunday night when, walking with my father and a most intelligent Sunday-school teacher, I declared my love to Christ, and asked Him to take my child-heart into His own gracious keeping. The whole scene is ever before me. The two men, father and teacher, explained to me what they knew of the power and grace of Christ, and by many loving words they tempted my tongue into its first audible expression of thought and feeling. It was a summer evening, according to the reckoning of the calendar, but according to a higher calendar it was in very deed a Sunday morning, through whose white light and emblematic dew and stir of awakening life I saw the gates of the Kingdom and the face of the King.



THE LATE DR. PARKER.
From Photograph by Messrs. Elliott & Fry, 55, Baker Street, London, W.

For over four years he had been recognised as a useful worker among young people when he made his first appearance before a general audience in his eighteenth year. Standing on the cross beams of a saw-pit on the village green of his native Hexham, he denounced sin with great vehemence and energy. This was the beginning of much open-air preaching, which proved acceptable throughout the whole neighbourhood. He was content to go on in this way for four years, but the determination to devote his life to the Christian ministry never relaxed. When he was twenty-two he took the definite step of writing to Rev. Dr. John Campbell, pastor of Whitefield Tabernacle, Moorfields, and editor of the *British Banner*, asking for counsel in the matter. The letter appears to have conveyed an impression of the strong character behind it, for the reply included an invitation to go to London and preach in the Tabernacle for three weeks.

RECOGNITION OF SPECIAL GIFTS.

That trip to the metropolis marked the greatest turning-point in Dr. Parker's career after his conversion. When the three weeks were over, the young preacher had acquitted himself so well that he was invited to remain as junior colleague to Dr. Campbell. The lack of regular theological college training was at once brushed aside, in view of the good use he had made of all opportunities to cultivate his rich natural gifts. He had already put himself to school in the most effective manner, and he was then coming under the influence of one of the best of his masters. In Dr. Campbell he found a friend peculiarly qualified to guide the ardent young spirit, and during the period they spent together good progress was made in the bringing out of the gifts which bore their ripest fruit in the ministry at the City Temple. Study and pastoral duties left intervals which were utilised in the preparation for the press of "Chapters for Young Thinkers," which appeared in *Cassell's Popular Educator*.

After only nine months in London, an invitation came to undertake the pastorate at Banbury, and six happy, busy years were spent there. Pen and voice were alike active in the service of the Master. It appears to have been during this period that he formed the ideal of the Christian ministry which he followed to the end. His message, like the Apostle's, was from God; he did not hold his office from men, and he would not be accountable to men for his conduct in it. His next move to Manchester was made only after he had clearly laid down this position. He proved his power alike over rural and city populations. At Banbury he found an empty chapel, which was soon filled to overflowing, an extension soon proving also inadequate. At Manchester the congregation was at a low ebb, but the Word of God preached with power drew together those who were burdened with a sense of sin, until the aspect of affairs was changed.

During these years Dr. Parker was becoming known and admired throughout the country, and when the pulpit of the Poultry Chapel, London, fell vacant through the death of Rev. Dr. James Spence he was asked to fill it. The time did not seem to him ripe for a change, but when the invitation was pressingly renewed a year later he heard the voice of God in it, and in 1869 became the minister of the congregation which has just been bereaved. The removal to the now familiar site on Holborn Viaduct, in 1873, provided the central situation which has permitted of a demonstration of what may be done with a great "mid-town" chapel when the right man is in the pulpit. Dr. Parker was not merely minister of a large London congregation; thousands of people all over the empire regarded themselves as having formed a personal tie while visiting the city.

WORLD-WIDE INFLUENCE.

Dr. Parker's works are so numerous, and have been so widely circulated, that to define his line of teaching would be superfluous. He will, however, be best remembered by "The People's Bible," a monumental work repre-

senting much of the labour of eleven years. His latest biographer and close friend of many years, Dr. Adamson, of Windermere, says:—

There runs through the whole of his preaching a firm faith in the inspiration and authority of the Bible, the terrible nature and turpitude of sin, the love of God to our fallen race, the necessity of the Spirit's work in the regeneration of the soul, the supreme Divinity of Jesus Christ, the nature of His Atonement, and the necessity, on the part of the sinner, of faith in Christ for salvation and a righteous life.

The sermons were not constructed on conventional lines. His abrupt questions already alluded to were not the only startling surprises which awaited his hearers. He had a marvellous capacity for making instantaneous changes from one point of view to another of his subject; and his command of the English language enabled him to express truths with a terseness all his own. Those who read sermons they had also heard, often found it difficult to believe that the vivid impressions on their minds had been conveyed in so few sentences. This rare gift of oratory was truly dedicated to the service of God, but Dr. Parker held no narrow view of that service, for public life and opinion in every department have been effected by his utterances.

Dr. Parker was catholic in spirit. All were his brethren who truly loved the Lord. A beautiful compliment was paid to him last spring at the Bradford meetings of the National Free Church Council, the Primitive Methodists, whose turn it was to nominate the President-elect, waiving that right in order that he might be asked to rule over the deliberations at Brighton in 1903. Now another must fill the chair at Brighton, for the nominee has joined the General Assembly and Church of the Firstborn. His opening address to the Council was practically prepared. His wish was that, even in the event of his death, it should be read; and if it be possible to arrange for this, it will be looked forward to as containing the last message of a loved and trusted leader. His plans for the near future included the writing of a paper on "A Generation in a London Pulpit" for the *Homiletic Review*: but he has left abundant material from which others can tell the story.

An Appreciation:

By Dr. GUINNESS ROGERS.

AS I sit down to write under the full force of the impressions produced by the death of the friend and comrade of many years, I am reminded of the text of a celebrated sermon of Henry Melville's, "Howl, fir tree; for the cedar is fallen." There is, in truth, a solemn and emphatic message to all Christian workers, and especially to all preachers of the Gospel, in the removal of so gifted a teacher, and one filling so conspicuous a place. True, he had passed the limit of three-score years and ten, and had for months been laid aside by a painful illness; which had in itself the sadness of death. But we, who had been so accustomed to see him in the fulness of his vigour, found it hard to believe that the end of such a career was at hand. I saw him last in July, before leaving home for the summer, and though I knew that the affection of the heart, from which he suffered, had in it a menace that could not be slighted, I found it hard to realize that he had completed his work. I tried, but in vain, to dissuade him from attempting the resumption of his work in September. His heart was set upon it. Alas! it proved too much for his strength, and we mourn to-day the loss of another of the most able representatives of our British Christianity.

Dr. Parker's telegraphic address was "Preacher." As a preacher he desired to be known, and in that office he had few rivals, certainly no superior. Far be it from me to try and determine Dr. Parker's place in the galaxy of pulpit luminaries. "Star differeth from star in glory." Let him have his own, without endeavouring to estimate the exact degree of radiance he attained.

It was impossible to hear him without recognising the presence of a man of genius. A hearer might be out of sympathy with him, and, that being the case, might take exception to many points in his thought, his style, his delivery. But he must have been prejudiced, indeed, if he refused to recognise the mark of genius in all. Take these points in order.

His *thinking* was never common-place. His path might be eccentric, but it was original. Few things were more remarkable than the sudden and unexpected light he would often throw upon the most familiar passage of Holy Scripture. His "People's Bible" is really a marvel, and a marvel because it contains the great thoughts of one who had read closely and thought deeply, and who, above all, was untrammelled by theories of the schools or the authority of the scribes. As with the volumes, so also with the sermons. They were full of fresh, vigorous, spiritual thought—the lesson learned in a life of varied experience, as well as the results of varied and extensive reading.

The same may be said of his *style*. Often rough and ragged, and with little consideration for the received tradition, it was always striking, and at times overpowering, in its vehemence and force. There was nothing for which he had less respect than the dignity of the pulpit, and in truth he seemed to find a pleasure in setting all such considerations at defiance. He was

A PREACHER FOR THE PEOPLE,

and the power which he wielded over them made him an object of interest to those whose own taste might have preferred a different style of address. Preachers came to his Thursday services—including clergymen of the Established Church—in order that they might study preaching. Here was a man who was doing what so many gifted men failed to do—laying hold upon the thought and feeling of great congregations. They wanted to learn the secret, and if they could not attain the same power, at least they gained some higher conception of their office and of the work to which their lives were given.

His *delivery* was his own. Like most eminent men he had his imitators, but it may safely be said in this case, even more than in most others, the imitation was a miserable caricature. For he had extraordinary dramatic power, which any copyist might be defied to reproduce. It was a natural gift, but it had undoubtedly been carefully cultivated, and was so used as to produce remarkable effects. Suffice it to say, the delivery added to the power of the discourse. The passionate vehemence, even if objectionable from the rhetorician's point of view, was an expression of the earnestness of the man. The audience felt that the preacher meant what he said, and there is no more important element of power than that.

I heard from a friend of mine of a remark made to him by a distinguished dignitary of the Anglican Church, who had been listening, along with him, to a Congregational preacher. "It was like Dissenters' sermons generally—it aimed at effect." For my own part, I only wished that it were true of all our preachers and all their sermons. Sermons are surely to produce effect, or preaching is a mere function to be discharged with as much elegance and dignity as it is possible to command. That was not my friend's view, as it cannot be the view of any true preacher. He believed that the pulpit was the Divine instrument for the salvation of the world, and his whole action was shaped on that belief.

He was a signal illustration of the truth that the preacher is born, not made. It would not be easy to find one who owed less to training, more to the Divine gift that was in him. Whether he would have been the better for more discipline is a point which it would be profitless to discuss. Certain it is that his freedom from all conventionalism gave a singular freshness to his teachings which was extremely attractive.

But the freshness was in the mode of presentation only. No man has less sympathy with the cuckoo cry of a Gospel for the times; he had felt more of the Zeit-geist than most men; but the only effect on him was to give such wide knowledge and large sympathy that he understood how to meet the generation on its own platform and preach to it in its own tongue the wonderful works of God. But about those wonderful works there was, there could be, no variety. He was a firm believer in the old Gospel, as he never scrupled to proclaim under all conditions. Only a few years ago he summoned a

CONFERENCE ON EVANGELICAL PREACHING,

and his intimate friends knew how earnestly his heart was set upon maintaining in the strongest possible way the preaching of the Cross. With an intensity of earnestness he ever contended for the faith once delivered unto the saints. His contention, however, was for the most part more for the positive assertion of the truth than an attempt to expose error.

He was an extremely interesting personality, not the less so because of the seeming inconsistencies which often made him a puzzle, not only to the world but even to his own friends and admirers. The very

INTENSITY OF HIS NATURE

caused him to be regarded with strong feelings on one side or the other. What was more curious, the same individuals who at one time were his severest critics would at another, and under different conditions, speak as his most ardent friends. His character was of a composite order, and whatever feature was prominent was sure to be strongly developed. His work, especially in London, remains his best monument. The City Temple is one of the landmarks of London Nonconformity, and was itself a striking manifestation of his bold and daring genius. But the most memorable feature in connection with it was the Thursday morning service, surely one of the most remarkable gatherings in this great city. The conception was his own, and it was worked out with ardent zeal and untiring diligence. The man who could gather such a company during the business hours of the day, and conduct a service which maintained its popularity and its influence for more than thirty years, was no ordinary man. May his memory be blessed!

A GRATEFUL REMINISCENCE.

A YOUNG journalist writes: "Only once did I meet Dr. Parker in private, and then in much fear and trembling. It fell to my lot to pay him an uninvited visit on a matter of business in which I desired to enlist his interest. Shown into the drawing-room, I more than anticipated a curt dismissal for my presumption. To my pleasant surprise I was conducted to his study, to find the doctor busy at his desk; and, as he laid down his pen, my fears were dispelled by his kindly greeting: 'Come in, my dear boy. I have heard of you, and am glad to meet you. Bring that easy chair to the fire and sit down.'

"Wheeling his own chair into line he chatted for half an hour in his brightest and most genial mood. His strong leonine face relaxed into the gentleness of a child, and as he talked I could have thrown my arms around him and kissed him for his fatherly sympathy and courteous consideration.

"My 'business' was unsuccessful, but my interview is a grateful memory, for, as I left, my heart was filled with a cheer that no money could buy."

Postmen and Postal Clerks.—The Postal and Telegraph Christian Association has its senior work headquarters in Bartholomew Close, E.C., and has branches both in the United Kingdom and many foreign lands. The object of the work is to bring the Gospel to bear upon the lives of the postmen and postal and Telegraph clerks in every part of the world. In addition there are in London resting and reading-rooms, where the weary postmen can rest in the intervals between their duties, their own homes in the suburbs being too far away. There are also meetings and Bible classes held here for postmen and telegraphists. The hon. treasurer is Colonel Elliot, P.T.C.A. Senior Institute, 17, Bartholomew Close, E.C.

London's Barefoot Bairns.

INFLUENCING as it does through its large staff of voluntary helpers thousands of the poorest children in the land, particularly the cripples, the badly-fed, and the ill-clad, the Ragged School Union is peculiarly fitted to deal with the keen suffering which at present prevails among the poor.

The organization includes many departments which minister to the needs of the little ones, and is remarkable for its vitality and vigorous endeavour to meet and solve the varied problems which arise from time to time in connection with child-life. At present much effort is being put forth to gather in the children of the streets, and by means of bright lantern services to help preserve them from the taint of hooliganism.

With the coming of winter, however, special attention is directed to the sorrows of the ragged and bootless children whose sufferings are brought to light by the teachers in the Board Schools. By means of the Union's "Barefoot Mission" the needs of such children are met quickly and well.

To read a sheaf of typical applications from the teachers is in itself a liberal education as to the conditions under which the children of slumdom exist. They reveal a state of grinding misery which must surely appeal to the sympathies of Christian people.

STORIES OF REAL LIFE.

A head teacher writes of one of her pupils:—"The sadness of the case will, I hope, excuse my troubling you. E. S. is an orphan. The father died eight years and the mother ten months ago of consumption, and all the children are delicate. It is a most deserving case; she is very regular in attendance, and is an intelligent girl."

It is said of another lad, aged eleven:—"His father sells crumpets, when well enough. He is consumptive, and so is the child. The mother does umbrella elastics at 1d. per gross." What a comfort to these poor people to have the boy fitted with a suit, hose, vest, and boots.

It would be easy to multiply examples. Another appeal is for boots, stockings, and trousers, for a lad of thirteen, "mother a washerwoman earning very little, the father has been a lunatic these six years, and there are four in family." Of another poor lad urgently needing boots, it is said, "his father used to be a watchman, but broke his ankles, and cannot now work. His mother had a stall in the market, and kept the house going and the children clothed. She now has dropsy, and cannot live long."

"KISSED THE BOOTS."

Hetty M—— is a little blind girl, whose father is dead, and her mother very poor. Her teacher wrote acknowledging the gift of a pair of boots: "Thank you so much for the boots. It was good of you to send them so soon. Hetty was so delighted that she actually kissed them."

Such instances are typical of hundreds, so that great numbers of parcels of warm clothing and boots are being despatched daily to the homes of the ragged and barefooted. And it must be remembered that it is in no sense a secular work. It is undertaken in the Master's name, and is rendered possible by the gifts of His people. Much has been done in the way of relief, but applications are pouring in. To deny them is a pitiable thing, but to satisfy them must necessarily entail considerable expenditure. In conclusion, let the following pleading words from a teacher in East London speak as to the extent of the need:—"I have filled in some forms of application, and trust that you will not think I have asked too much. The children here are of the poorest class, and on a wet day there are not a dozen that have dry feet." And the same teacher wrote at a later date: "I am very grateful for the boots and clothes. The poor children are delighted, and the improvement in their appearance is wonderful. Some of the parents wish you to know how thankful they are."

The secretary of the "R.S.U.," Mr. John Kirk, may be addressed at 32, John Street, Bedford Row, W.C.

King Edward Schools.

THE Hon. Evelyn Ashley presided at the fifty-seventh annual meeting of this institution at Albert Street, Spitalfields, when there was a full audience. Mr. Charles Montague, the honorary superintendent, read the report, which recalled the fact that the late Lord Shaftesbury in the forties opened the cowshed which for some time served as a school house. Reference was made to the late Earl's forty years' presidency, and to the favour extended to the work by the late Queen and the Duchess of Teck.

To-day, the Sunday-schools contain 1,500 children, and 400 young people attend the Sunday and week-night Bible-classes; the Bible-Reading Association has 480 members; while the Mothers' Meeting had 600 members. The children's week-night services are also well maintained. Girls are taught plain needlework, cutting out, dress-making, knitting, darning, wool work, and cookery, to know which proves to be a great boon. Boys are also attracted from pernicious amusements by having an opportunity to learn carpentry, cabinet-making, fretwork, and singing, a gymnasium being provided for their physical exercise.

The chief event of the year was the acquisition of the Holiday Home at Sandon, Essex, which has five acres of land attached. Mr. J. G. Johnson, a vice-president of the Mission, paid the whole of the builder's contract—£1,515. During last summer 240 persons enjoyed the benefit of the Home.

Mission services for preaching the Gospel are well maintained; and as the Report said: "For many years past it has been our good fortune to secure the help of friends possessing the fitness for this special work, among whom are many connected with the London City Mission, Harley College, Mr. Spurgeon's Tabernacle, &c. Three services are held weekly. Bright, cheerful singing we find to be a ready means of reaching the hearts of the people."

The Hon. Evelyn Ashley congratulated the managers on having had a good year. He was struck with the way in which Ragged-school teachers had adapted themselves to circumstances. There were great difficulties at first; then the State came in with education. Did the volunteer teachers give up? They turned the Ragged-school centres into institutes, which made the desert blossom as the rose. If it had not been for such efforts the empire could not have been maintained. It was a marvel that London should be kept in order by so small a police force, but it is impossible to over-estimate the restraining influences of such work as is done by this and similar missions. Mr. Ashley mentioned that at his home in Hampshire, he had a man who had worked in the garden for seventy-four years. Sir T. F. Buxton also spoke of the devotion of the teachers to their work, all of which tended to the glory of God. Other addresses followed.

It is anything but reassuring to find that a hard winter is being anticipated in and about Spitalfields on account of so many persons being out of work. The continued invasion of the East End by foreign aliens, who live under conditions of hardship, overcrowding, and squalor, incredible to contemplate, adds difficulties to the situation with which Mr. Montague and his helpers will have to cope, or distress may become acute.

Barnwell Mission, Cambridge.—The twenty-fourth anniversary of the Barnwell Theatre Royal Mission was celebrated a few days ago by a social gathering and public meeting, when the officers were cheered by the presence of a large number of friends. The superintendent, Mr. W. K. Vawser, presented a report which was full of encouragement. It showed that the work had been prosecuted with unflagging energy and devotion. The fruitful results which have followed are a stimulus to all who share the responsibility of the undertaking. Rev. W. R. Mowll, presiding, spoke words of hearty sympathy with the Mission, and Mr. C. H. Piper, the vice-president, pointed to the encouraging fact that the attendance during the last twelve months had increased from ninety-five to 250. Among others who took part were Revs. A. Hart, C. Joseph, and C. W. Wilson.

The Children's Home.

CONSIDERABLE strain has been thrown upon those in charge of the Children's Home and Orphanage, whose chief offices are at Bonner Road, London, N.E., and whose branches are distributed through the country by the very generosity of some of its friends.

A Liverpool lady has promised the sum of £20,000 for the founding of a new branch somewhere in the North of England. This will provide eventually for 300 additional children, but, of course, it involves an increase in income of several thousands a year.

Mr. Joshua Locke, of Southport, and Mr. John Cory, of Cardiff, have promised £500 each if an additional £4,000 be secured for the erection of a Cripple and Convalescent Home by the sea—a gift again that necessitates an increase in the annual income in order that such a branch, which is sorely needed, may be maintained. The whole of the sum allocated by the Wesleyan Methodist Twentieth Century Fund must, by the terms of the fund, be devoted to the erection of new buildings. It is estimated, therefore, that an increase of £2,000 per annum will be required for the next five years.

In view of the increasing demands of the most pitiable character for admission of destitute and crippled children, and also of the generous gifts above referred to, an earnest appeal is made for annual subscriptions, however small, towards the funds of the Home. They should be addressed to the Principal, Rev. Dr. Gregory, the Children's Home, Bonner Road, London, N.E. There are already 1,250 boys and girls under the shelter of the Home, and it is expected that within the next few months the number will be increased by nearly 100 children.

Twenty-five Years in New Cut.

MANY changes have taken place in the neighbourhood of New Cut since Messrs. T. and J. Young commenced to wage an unrelenting war against sin and all that tends to keep the people in a state of poverty and misery. Numerous as the changes have been, however, the need for aggressive evangelistic work is as urgent as ever.

A quarter of a century has passed since the formation of the Working-Men's Mission. Each year has had its record of converts, and with the growth of the Mission there has been a corresponding deepening of the zeal of the workers. A branch mission was opened in York Street, Walworth, some years ago, and another in Bermondsey, where the efforts made have been followed with encouraging results. At each of the centres the various gatherings have attracted large congregations, and many cheering testimonies are continually being received, showing how widely the labours of the workers have been owned and prospered of God.

Each evening there is a meeting of some sort in the Mission Hall. The proclamation of the Gospel is always given the primary place, but almost every means of raising and helping those who are not able to help themselves have been adopted. New Cut unfortunately has still its Sunday morning market, and hundreds swarm its broad roadway. Some are shopping, some are waiting for the public-houses to open, while others are out because it is the usual thing for them to do on the Sabbath.

There was a time when the crowd was possessed by stolid indifference to the claims of Christ, and when the workers had to rally their forces to maintain their position in the open air. This has given place to a state of unconcern and negligence, which is no less difficult to cope with. Poverty abounds, and side by side with the preaching of the Gospel, efforts are being made to alleviate the temporal needs of the poor. Last winter some 100,000 meals were supplied at a nominal cost, and 3,000 were given free. As the season again approaches, it is hoped that many hearts will once more be gladdened by gifts suitable to their needs. The superintendents of the Mission are Messrs. Thomas and James Young, 33, Nelson Square, Blackfriars Road, S.E.

Dublin Medical Mission.—We have often spoken well, from personal knowledge, of this good and useful work. A special effort is being made to raise the much-needed sum of £100. Two friends have promised £5 each, and another £2 2s., if the whole is secured within a reasonable time.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* *(See next page.)*

Foreign Mission Week.

A TRIP TO PERSIA.

We pick up our geography books, and read "Persia is a large country, about ten times the size of England, and is ruled by a despotic Shah. More than one-third of Persia is a great salt desert, and about one-fourth of its people are plundering nomadic tribes." We may soon learn this information off by heart, but I am afraid it will not make us much wiser concerning Persia or the Persians! Perhaps this week we can find out something regarding this country which is not to be discovered in geography books; at any rate, we will try.

Most of the people in Persia to-day are Mohammedans; that is, followers of Mohammed, whom we know as "the False Prophet." Their sacred book is called the Koran, and the teachings contained in it lead the people into many errors. The Mohammedans believe in God, but they do not think of Him as we do; and Mohammed is their teacher, not Jesus Christ. They believe that the only possible way of gaining God's favour is by accepting their faith, and wherever they go they try to force that religion on the inhabitants, even at the point of the sword. In days gone by thousands of men and women have been slain because they refused to accept the Mohammedan faith. How different this is to the Gospel of Jesus Christ, which is God's *gift* of eternal life, and while all are urged to accept it, is *forced* upon none.

The Mohammedan hates the Christian, and speaks of him as a "dog." He will not eat from the same dish without first washing it, and often when a missionary visits their houses a special piece of carpet will be spread upon the floor for him to sit on, which will afterwards be burnt as "unclean." You can understand that this treatment makes the missionary's work in Persia very difficult, and for a Mohammedan to confess Christ means persecution, and, it may be, death. I wonder how we should get on there, if we are so afraid to confess Christ in our homes lest we should be laughed at or called "goody-goody!"

As you are "Bible Searchers," a trip to Persia should be of special interest to you, for it is one of the oldest countries mentioned in the Bible. The north of Persia was first called Media, after Madai, Noah's grandson, and perhaps you will remember Chedorlaomer, who carried away Lot as a captive, was King of Elam, a province in Persia (Gen. xiv.). Then if you will turn to Ezra vi. 2 you will find the town of Achmetha mentioned, and there to-day may be seen the tombs of Mordecai and Queen Esther. The modern name of this town is Hamadan, which is derived from "Haman," of whom you also read in the Book of Esther, and the feast which was instituted in memory of the Jews' deliverance from Haman's evil plans, is still kept at Hamadan. Daniel must often have passed through the land, and he was one of those who taught the people to worship the true God, for in those days the inhabitants worshipped the sun and fire, and were called Sabeans. You will find them spoken of in Job i. 15. To-day there are still from 16,000 to 18,000 Sabeans in Persia.

The city of Antioch, in which the followers of Christ were first called "Christians" (Acts xi. 26), was at one time included in the Persian empire. For the most part the Persian Christians of to-day are called Nestorians; they are greatly hated, so much so that they have to build their churches with narrow and low doorways, so that only one person can enter at a time, and he has to stoop. This is to prevent the Mohammedans from stabling their horses in the churches, and thus hindering the worship. How different this is from the ease with which we go to church or chapel, without any fear of persecution or inconvenience. It is so easy that I am afraid children sometimes laugh and talk while there, and even we grown-up people are apt to be very inattentive. What great privileges we have in this Christian land. Let us thank God for them, and make the most of them!

One thing which the Mohammedan is very particular about is prayer. Moslems are bound to repeat their prayers five times a day: at daybreak, noon, before sunset, during the first twilight, and an hour after night has begun. Wherever they may be, the moment they hear the call to prayer they lay aside their work, and begin to repeat their prayers. But they are not really praying at all. It is simply "vain repetition," as the greater number of Moslems in Persia do not even understand the language in which the prayers are written, and have only learnt the words. They are taught that a mistake in form or in position makes the prayer useless, and God will not hear it. As soon as the Moslem has finished his prayer, he returns to his old life of sinful pleasure, of lying, injustice and cruelty.

But I am afraid *we* sometimes act like Moslems, and utter only "vain repetitions" when we say our prayers.

I often *say* my prayers,
But do I ever *pray*?
And do the *wishes* of my heart
Go with the *words* I say?

I might as well kneel down
And worship gods of stone,
As offer to the living God
A prayer of *words* alone.

Our prayers are meant to bring us nearer to God, so that we may speak to Him and He to us, and thus make us quick to see His will and obey it.

Then the Mohammedan believes that a pilgrimage to Mecca will make his entrance into heaven certain, and so he will put himself to a great deal of trouble to get there. That is not Christ's plan, is it? He said: "I am the way, the truth, and the life, no man cometh unto the Father but by Me," and "Him that cometh unto Me, I will in no wise cast out," and we know that whosoever believeth in Him shall not perish, but have eternal life. We do not need to go on a long pilgrimage to gain an entrance into heaven.

In Persia the women and girls are thought nothing of. They are never taught to read, and unless they come in contact with some Europeans, or a missionary, they stand little chance of learning anything. If they dare to confess Christ, they are almost sure to be beaten by their husbands, and very cruelly treated. But in spite of persecution both men and women, and boys, and girls have been and are still brave enough to stand up boldly for Christ. These instances make the missionaries so glad, for they know that their work is not in vain, and their hearts are filled with joy when they realize that those amongst whom they work are proving that if God be for them, who can be against them, and they are becoming more than conquerors through Him that loved them. K. H.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 359.)

(Read the Epistle to the Galatians.)

Find and complete the following:—

1. "Might deliver."
2. "Any other Gospel."
3. "Not after man."
4. "Glorified God."
5. "Of fellowship."
6. "Remember the poor."
7. "Liveth in me."
8. "Live by faith."
9. "A mediator."
10. "Are all one."
11. "Fulness of time."
12. "Then an heir."
13. "Stand fast."
14. "By love."
15. "Fulfil the law."
16. "Not be weary."
17. "Should glory."
18. "The grace."

[Those under *ten*, write out any 5; under *thirteen*, any 9; under *seventeen*, any 14.]

CHRISTMAS PRIZE COMPETITION.

The questions for next Competition will be based upon the life of the Apostle Paul, as found in the Book of Acts. They will appear in The Christian on December 25.

ANSWER TO LAST SEARCHER (No. 358).

Hidden Text.

1. Watch (1 Thess. v. 6).
2. And (John ix. 11).
3. Pray (Mark xi. 24).
4. That (1 Tim. i. 15).
5. Ye (John iii. 12).
6. Enter (Luke xiii. 24).
7. Not (Rom. i. 16).
8. Into (Matt. vi. 6).
9. Temptation (Jas. i. 12)
10. The (2 Tim. iii. 15).
11. Spirit (Psa. xxxiv. 18)
12. Indeed (John viii. 36).
13. Is (Matt. vii. 13).
14. Willing (2 Cor. viii. 12).
15. But (John xii. 8).
16. The (Matt. xix. 30).
17. Flesh (2 Cor. iv. 11).
18. Is (Matt. xxvi 8).
19. Weak (1 Cor. ix. 22).

Hidden Text:—"Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak" (Matt. xxvi. 41).

No. 358.—Correct answers (first list) received from:—

A—Daisy Annett*, Gwendoline Ahier, Gordon Arrowsmith.

B—Emily Bridgewater, Ella and Willie Berryman, Dorothy Brooks, Marjorie Bevan, Ewen and Ronald Bentley, Robert Bushby*, Gwendoline and Barbara Bourne, Stanley Burgess*, Helen* and Edward Beck, Evelyn and Ileene Barstow, Evelyn, Irene and Freda Butlin, Gussie Baring, Caza Butler, Annie Blaikie*, Isidore Bernardson, Annie Brown, Mabel Baker, Amy and Thomas Beaty, Albert Brown, Edith Ballard*, Monica*, Alison, Raymond and Howard Bailey, Rachel Blumenthal, Edith Bank, Esther Blodowsky, Leah Bazinsky*.

C—Lydia Cleary, Annie Chanyen, Sophy Cohen, Kathleen, May* and Madeleine Cullen, Winifred Collingwood*, Hannah Chapman, Ethel Cumbers, Winnie* and Arthur* Cox, Muriel and Gordon Collett, Ada Combes.

D—Lily and Horace Davey, Gwendolen Duke, W. and Eddie Dowsett, Ruth Dawson*, Kitty and Violet Donaldson-Selby, D. Daintree*, James and John Davidson, Zan and Kathie* Dudgeon, Rosalind Dodd, Stanley Drew, Violet Dodsworth*.

F—Clement Fursdon, Kitty Fausset, Vincent*, Olive and Mabel* Fleet, Elsie Fox*, Sarah Finkelstein*, Daniel Fienstein.

G—Ethel Gates, Alan Gardner, Dorothy, Gladys and C.* Gibson, Evelyn* and Grace* Gulston.

H—Geraldine and Kathleen Hobbs, George Huckleaby*, May Hazledine, Hettie Hill*, Annie Horstcraft, Beatrice Hastings, Edith Hillier*, Ella Hake, Nellie Hatchett, Ray, Norman and Florence* Hoyte, Theodora Hill*, Perra Holik.

I—Daisy Iredell*.

J—Gladys Johnson*, Archie and James Jenson, Amelia Jacobson, Emily Jones.

K—Edith Kisler, Eva Kalb, Phyllis and Marjorie Kiernan, Mary Kingwood, Rose* and Esther* Killowich.

L—Mildred Long, May and Sidney Long, Georginia Lichtenstein, Beatrice Le Mesurier*, Annie Levine.

M—Charlie and Dorothy McMullin, Winifred, Daisy and Doris Martin, Kathleen Morphey, Arthur*, Lewis*, Ellen and Grace Morice, Janet Michaels, Sidney and Geoffrey Martin, M.* and Rosalie* Mills, Molly and Peggy McArthur.

N—Emily Norris, Leah* and Dora* Niels.

O—Olive Oxley.

P—Elsie Porter, Mildred Piggott, Enid and Kathleen* Pincott, Evelyn Primrose-Pechey*, Dora Phillimore, Margherita Perlmann, Dora* and Golda Portnow.

R—E. and Marjorie Rainey, Dorothy and Marion Roach, Ada Renals* W. Runting, Lizzie and Emily Rowdon, Helen Reid, G. Ravenhill, Mary and Lizzie Rosenblum, Fanny, Esther and Rose Rosenthal, Hilda* and Alice* Reid.

S—David and Stanley Soltau, Betty Stocks*, Marguerita Sidky*, Esther Simmons, Margory Smart*, Rider*, Glanvill, Frederick and Bayliss Smith, Leslie* and Archie* Stubbs, Mabel* and May* Spencer, Octavius, Septimus, George and Annie* Speare, Edgar, Constance* and Hilda* Schaeffer, Mary Sowden, Arthur Struthers, Hilda Smith, Lizzie* and Dorothy* Simons, Pauline Schwartz.

T—Marion Tarry, Esme and Winifred Trotter, H. Thorpe, Theodora and A. Thorn, Rachel, Annie and Rebecca Tushinsky, Naomi and Eva Torf.

V—Norman Vince, Lily Victor.

W—Fanny Wheeler, Florence Wilde, Annie and Sarah* Wood, Ellen Williams, Madeleine Walker*, Agatha Ward, Greta Watson, Lucy Warren, Gertrude Williams*.

Y—Gladys Young.

No. 357.—Correct answers (second list) received from:—

A—Mabel* and Stowell Ashwell, John and Tom Aikenhead, Bessie Acton, Daisy Annett*.

B—Consie and Frank* Bowes, Gordon* and Dorothy* Berry, Marion Boyle, G. Baines, Mabel* and Hilda* Barstow, Eric Bilson, Conyers and Massy Baker, Frances Burnett*, H. and Raymond Bailey, May* and Daisy Bilson, Evelyn, Irene and Freda Butlin Beatrice Brouard, E. Boys.

C—George Crawford, William* and Charlie Cooper, Alfred Cocking*, Hyde* and Duncan* Campbell, Lilla Corbitt, Daisy Clarke, Annie Coulter, Alice Crang*, John*, David* and Henry Colville, Ethel Cumbers, Jessie* and Margaret* Carter, Rona Campbell.

D—Violet and Mai Davidson, Stanley Drew, Nessie* and Ion Dunn, Lizzie Dowzard*, Harold Davis.

E—Muriel Eustace*, Grace Evans, Ruby Ellis*.

F—Phyllis Fry, Temperance Foskett*, Francie and Aileen Eiggis, Agnes and L. Fullarton, Lillie Forster*, Hyacinth FitzSimons, Laura Finch, Charles Freegard, Muriel Foster, Eirene*, May and Gwendolen Fennell, Mabel* and Eva Fletcher.

G—Elsie Graham, Norah Glynn, Norah Goodbody, Alice Gammage*, William and G. Goodall, Elsie*, Margaret and Isabel Goudge, Cissy Garfit, Ivy and Hilda Godfrey, Jack, Dorothy and Stuart Gray, R. Graham, Margaret Guillaume*.

H—Elsie Hill, Gladys Head, John Herbert, John* and James Henderson, May* and A. Handyside, Violet Holford*, Winifred, Edith and Henry Harvey, Dorothy Havergal-Shaw, Arthur, Isabel and Ann Inglis.

J—Lizzie Johnstone, Victor Jones, Katie and Lily James, Robert and David* Jameson, Louie* and Hilda* Jeffery.

K—Nellie Kelly*.

L—Lizzie Lloyd*, G. J. Larwill, Alfred, Gladys and Rupert Leigh, Gladys Levison*, Norah Lunt*.

M—Connie Murfin*, Ella, Joy and Margaret McFadzean, Helen*, Lily* and John* MacMurray, Nellie Mills, Lydia Mann, John Macfarlane, Eva McKenzie, Nellie Manning*, Charlotte Millar*, Harry Moore, Dora Muir*, Margaret*, Mary, Dorothy* and Elizabeth Morris, Emily Mayhew, Evelyn, Alice and Maisie* Mackenzie, Marjorie Martin, Jessie and Alex. Morrison, Daisy, Doris and Winifred* Martin, Leonard*, Winnie* and Dorothy Mace.

N—Edward Newell*, Gerald and Hilda* Nicholls, Maude* and Amy Nottage.

O—Maude Oakes, Kathleen O'Callaghan*.

P—Enid and Kathleen Pincott, Eddie, Jessie and Connie Palmer, M. and Alfred Porter, Kathleen, Mabel and Lucy Pelham-Burn, Laurie and Isabel Pye, Percy, Geoffrey and Clarice Peach, Isabel* and Gladys* Phipps, Rosie Peppin.

R—Maggie Russell*, Susie Rough, Cecily*, Jessie* and Ellie* Roe, Marion Richards*.

S—D. Stainer, Flora Smith*, Evelyn*, Violet*, Phyllis and Gladys* Shaw, Stanley W. Smith*, Hilda*, Edgar and Constance Schaeffer, Muriel Schroder, Hugh* and Agnes* Shields, Leslie* and Archie* Stubbs*, Florence Simpson, David Stewart*.

T—Ina Thomson, Lilian and Evelyn Tracey, Flossie* and Charlie Thomson, Margaret Tweedy*, Eine Tamlyn, Esme and Winifred Trotter.

U—Eva Usher.

W—Louisa and Violet* Walker, Leonard Wall, Gertrude Wilson, Edward and Walter Wheeler, Frederick and Helen Webb, Nora and Frances Wallace, Pringle Wilson*, Willie and Stewart Watson, Sarah Wilson*, Kenrick, Ernest and Queenie Wakeford, Frances Wirgmann, Sidney Watson.

Y—Gladys Young.

FOREIGN LIST.

No. 346—Mary Orr Ewing (China). **No. 350**—M.,* Flo* and Cuckoo* Lister (S. Africa). **No. 353**—Eric, Ivan, Rotha and Lottie St. George (Canada). **No. 354**—Dora Wallace (Canada). **No. 356**—Elsie Boritzer, Bertha Hettinger (Turkey).

Children's Special Service Mission.

Mr. H. Hutchinson, *Hunslet, Leeds*, to Dec. 5; *Fulneck*, Dec. 7; *Rochdale*, Dec. 8; *Dukinfield*, Dec. 9; *Stalybridge*, Dec. 10; *St. Leonards*, Dec. 12-13; *Bexhill*, Dec. 14; *Sundridge, Kent*, Dec. 15-17; *Wantage*, Dec. 18; *Woolhampton*, Dec. 19; *Hornsey Rise*, Dec. 21. Mr. E. Arrowsmith, *in India, Allahabad*, Dec. 19 and 26. Mr. J. S. Tyler, *Birmingham and neighbourhood*, Dec. 6-22. Mr. E. Clark, *St. Andrew's Hall, King's Cross*, Dec. 7-17. Mr. E. Hughes, *Camberwell Green*, Dec. 5; *West Norwood*, Dec. 10. Mr. G. Goodman, *Tonbridge*, Dec. 6-15. Mr. E. T. Reed, *Chatsworth Road, West Norwood*, Dec. 7-14; *Chignal St. James, Chelmsford*, Dec. 16. Mr. H. T. Sayer, *Camberwell*, Dec. 9.

Children's Scripture Union—Portions for week ending December 13.

Sun., Dec. 7	*Dan.*	ii. 24-36		Thur., Dec. 11	*Dan.*	iii. 22-30	
Mon. „ 8	„	ii. 37-49		Fri. „ 12	„	iv. 1-17	
Tues. „ 9	„	iii. 1-12		Sat. „ 13	„	iv. 18-27	
Wed. „ 10	„	iii. 13-21					

In School and Playground. Five-Minute Talks with Young People. By G. E. Morgan, M.A. (Cloth, 1s.; leather, 2s. 6d. *Morgan & Scott.*) Rev. Carey Bonner, of the Sunday School Union and Christian Endeavour Society, says:—"These talks are bright and thoroughly up-to-date, and are precisely the kind that young people appreciate, being all short, pithy, and thoroughly interesting."

Christian Endeavour Topic.

Sunday, December 7.

Helpers or Hinderers (Num. xiii. 25-33).

YOU must be either a helper or a hinderer. Even not to help is to hinder. He that is not with, is against. Like Israel, the Christian Church is on her march through unkindly and hostile country. There are giants to combat, and walled cities to overthrow.

The *giants* may stand for powerful intellects and personalities that are doing their worst, through the Press and platform, by the impure photographs and the blasphemous argument, by jibes and jests, by the music they compose and the pictures they paint, to obstruct the reign of Purity and Righteousness. The *cities* will stand for strong vested interests, such as the drink traffic, the betting ring, and the casino. Against all these the Church is pledged to fight to the death. She must vanquish them, or they will certainly extinguish her.

The Christian Church is as liable as Israel was, to be swept by sudden fears and panics, or be raised to the sublime heights of a victorious courage, before which the hosts of darkness cannot prevail. But which extreme, whether of pessimism or optimism, is being determined by ourselves. We are pessimists or optimists. We hinder or help.

Remember that it was a single voice, raised, probably in jest, to call *Fire! Fire!* which led to the panic in the Surrey Gardens Music Hall, in the early days of Mr. Spurgeon's popularity—a panic in which five or six people lost their lives. So a single voice, yours or mine, suggesting failure and disaster, magnifying difficulties, counselling delay, may cast discouragement and despair through an entire church. There is always a considerable element of unbelief among even Christian people, which is ready enough to catch at such suggestions, and to give them an altogether fictitious value—just as figures are magnified when seen through a mist; and reports are exaggerated when spread through a dispirited and demoralized host.

Hinderers make these mistakes. They spell giant with a capital *G*, and God with a small *g*; whilst helpers do the very reverse. They put circumstances between themselves and God, instead of putting God between themselves and all circumstances and enemies whatsoever. They exaggerate the size of their foes till they seem in their own sight as grasshoppers, instead of contrasting those that are against them with those much larger hosts which are for them.

Everything depends on our standard of measurement. If you compare your Canaanites with yourselves, you may give way to fear; but if you compare them with the everlasting God, you are kept in perfect peace. Hence, when the Psalmist needed help, he refused to look to the hills from which it might come, and insisted on looking to the Lord which made heaven and earth—including mountains and hills—(see Psa. cxxi., marg.).

In every life there are giant sins, and special temptations and difficulties. As we measure our resources against them it seems utterly hopeless to suppose that we can prevail. But turn to the next chapter, verse 8. See the hope that buoyed up Caleb and made him speak as he did. He said, "If the Lord delight in us, then *He* will bring us into this land, and *give* it us." That is exactly it. You never can prevail against the strongly-rooted evil of your life; but God will give you the victory.

And when God comes on the scene, having full and unhindered authority in our life, it matters very little whether we have to do with molehills or mountains. From a distance of five miles up in the atmosphere the mountain is but as a molehill. Fix your thoughts on the Eternal God, and ask yourself if He is not able to *give* you what you cannot *conquer*. F. B. M.

C.E. NOTES.

The Methodist churches have hit upon the happy idea of forming circuit unions of C. E. societies. The U.M.F.C. circuit has such a union, and the first convention under its auspices was recently held.

* * *

Christian Endeavourers in Japan are mourning the loss by death of Rev. A. Mizako, who for nine years has held the combined offices of secretary and treasurer of the National C. E. Union of that country. Few men have done more for the movement in Japan than he, and none were more anxious to cultivate a spirit of fellowship among Christian workers of many nationalities labouring in his beloved country.

Madagascar.—The Paris Missionary Society are sending further reinforcements to Madagascar, consisting of one missionary and his wife and two single ladies. One of the latter has had considerable experience as a teacher, while the other hopes to assist in the Lepers' Home at Manankavaly.

International S.S. Lesson.

Sunday, December 14.

The Boy Samuel (1 Sam. iii. 1-14).

Golden Text—1 Sam. iii. 9.

SAMUEL stands next to Moses in conspicuous prominence, as judge and prophet, in the history of God's chosen people; the childhood of both was invested with peculiar interest, and each was called to the service of Jehovah by the Divine voice. With Samuel began the line of prophets in continuous succession (Acts iii. 24, xiii. 20). The schools or colleges of the prophets in his time are the first of which we have any mention in Scripture (1 Sam. x. 5, xix. 20). "These schools continued down to the captivity, and were succeeded by the synagogues, where the doctors gave liberty for any persons to propound questions to them about the law of God. So Jesus at twelve years old (Luke ii. 46). Later at Nazareth (Luke iv. 16, 17). Paul (Acts xxii. 3)."—(*Cruden.*)

"There was no Open Vision."

Under Eli's lax rule (*a*) the corrupt practices of his sons, while serving in their priestly office, had brought the services of the Tabernacle into disrepute; (*b*) the worship of God had declined; (*c*) the Lord's warnings been disregarded (ii. 27); (*d*) His blessing withdrawn; and (*e*) the nation had fallen under the oppression of the Philistines. When the *men* failed, the Lord called Samuel to carry on His great purposes.

Cradled in the arms of a loving mother.
Consecrated early to the Lord.
Reared in the Tabernacle of Jehovah.
Taught in the Divine laws and ordinances.
Trained in the service of the High Priest.
(1 Sam. i, 27, 28; ii. 1-10, 11, 18; iii. 15.)

Loving and willing.	Devoted and teachable.
Attentive and obedient.	Humble and faithful.

Steadfast and truthful, but very tender-hearted. Though the task given to him was painful, he was no *coward* (15, 18). Divine revelation did not make him *negligent* of common work (*v.* 15). Three calls following did not make him *impatient* (*v.* 9).

Eli the aged priest and judge. A man of high privileges, with grand opportunities of serving God and the nation as High Priest, and father of the attendant priests. He failed in discipline over his sons, and allowed a weak tenderness towards them to overbalance his sense of duty towards God (1 Sam ii. 29). It was his sons who committed the sins, but God held Eli responsible, for "he heard," and he knew, but did not restrain them in their iniquity (13; ii. 25). If parents are responsible for the wrong-doing of their children, then discipline is an absolute necessity. A father that loves his son chastens him (Pro. xiii. 24).

Lessons.

1. Happy the child who, like Samuel, *hears*, *listens*, and *obeys* the voice of God in early life! The Lord has work still for children to do. The little boy who "opened the doors of the house of the Lord" when he was a man stood before the altar of God. "Faithful in a very little" (Luke xix. 17).

2. No child is too young to "listen heavenward." A watchful listening to God's call, clean hands (Psa. xxiv. 4), and willing heart (Psa. li. 10). "Keep the windows of your heart open towards heaven."

3. "Whatsoever He saith unto *you*, do it." Samuel delivered God's message. A telegram may be of grave importance, and the messenger may be small; but he must be faithful in delivery. The Lord will give every listening child some message to carry for Him. "Here am I, send me." Note 2 Kings v. 3; a little girl. God's purpose with the lad Joseph (Gen. xlv. 8). "Out of the mouth of babes thou hast perfected praise" (Matt. xxi. 16).

4. How does God speak to a child now? Bible, sermons, S.S. Lesson, parents, friends, sickness, sorrows, and joys.

5. Samuel must have seen the wicked ways of Hophni and Phineas, but the Lord taught him to walk a clean path. "He will keep the feet of His saints" was a verse in his mother's Song of Praise (ii. 9). "Able to keep you from falling."

S.S. Lesson Illustrations.

A MODERN SAMUEL.

A tourist in the eastern counties was recently looking at a small ivy-covered Norman church, when a boy approached and offered to show him over the building. A few inquiries revealed the fact that in the ingenuous lad the tourist had discovered a real present-day Samuel. He loved the Lord's house, and took a genuine pride in cleaning the brasswork and trimming the lamps of the sanctuary. The lad was so full of joy in the service of the Lord that the visitor involuntarily called him "Samuel." So did the child Samuel minister unto the Lord, and in the lesson, ere the lamp of God went out in the temple, he laid down to sleep (*vv.* 1-3).

CALLED BY GOD.

During the Scottish persecution of 1547, John Knox fled to the fortress of St. Andrews for safety. One Sunday, while he was there, the preacher to the garrison ascended the pulpit, and, turning to Knox, charged him in God's Name to take upon him the public office of preaching the ancient Gospel. The audience shouted their approval, and Knox, bursting into tears, rushed out of the church and shut himself in his room. There for days did he wrestle with the question whether it was indeed the call from God. Eventually the indomitable reformer accepted, under constraint of conscience, the call to be a minister of the Lord. As with Samuel, John Knox did not at once recognise the voice of God, neither was the Word of the Lord yet revealed to him. When he was assured that the call came from above, he obeyed.

LED BY A CHILD.

Dr. Kitto, through the intemperance of his father, was compelled, when quite a lad, to become an inmate of Plymouth workhouse. While there he used to make and mend list shoes, and for his work received a penny a week. That penny was expended on mental food, which he procured from a bookstall in the market-place of Devonport, two miles distant. By his determination he was able to educate himself and eventually to become a useful missionary. Afterwards he ranked as an eminent Oriental scholar, and by means of his many works on the Scriptures the pauper lad has since been able to lead vast numbers of Biblical students into a better and fuller knowledge of God and His Word. God spake, and a little child did lead Israel.

BETRAYING A TRUST.

A railway-man was recently relating his experiences and referring to the carelessness too often displayed by those engaged on train lines. In one instance, several men had been employed on the metals, and a flagman was posted to give warning of the approach of any trains. While working, one of the men happened to glance over his shoulder and saw, to his horror, that an express was upon them. With a yell he warned his comrades, and they all jumped for their lives. Not one was injured, though their hammers and other tools were broken and scattered right and left. It was subsequently discovered that the flagman, being weary, had fallen asleep in a neighbouring shelter, and so had endangered the lives of many men. The sons of Eli were as flagmen to Israel, and by their sinful failure were risking the safety of a nation.

Welsh Notes.

IT is gratifying to know that the Young People's Christian Union of Wales is making satisfactory progress. An important recent accession to its fellowship is that of the Morriston Sunday School Union. This addition consists of fourteen churches with nineteen Sunday-schools.

The annual meeting of the Cardiff and District Free Church Council has been held at Cardiff, and the report submitted by the secretary was of a most cheering character. The Girls' Guild is already highly successful, and has a membership of nearly 400. The probability is that if the guild continues to prosper the services of a paid secretary will be necessary.

The annual meetings of the Cardiff Y.M.C.A. were held on Tuesday, November 11. The Bishop of Llandaff presided. The report of the secretary was, on the whole, very cheering. The accommodation for juniors had been outgrown, while the boarders' rooms were always full. The debt of £315 in 1901 had been reduced to £37. Towards the debt of £4,000 on the building, Mr. John Cory has offered £1,000, Mr. Richard Cory £500, and Mr. Clifford Cory £100, if the remainder can be raised.

A memorial tablet to the late Dr. Frederick Evans has just been unveiled at Ammanford, Carmarthenshire. Dr. Evans was a distinguished Baptist minister, who spent many years of his ministerial service in the United States. Some years ago when pastor of an important Baptist church in Milwaukee, Dr. Evans' health broke down, and he retired to this country. After his death his American admirers decided to erect a memorial at Ammanford, where the pastor they loved and honoured lies buried. Several Welsh Baptist ministers were present upon the occasion of the unveiling ceremony, and delivered addresses.

Rev. J. Gregory Mantle arrived at Bombay on November 8. On the morning of Lord's Day, November 9, he preached in the Bowen Memorial Church, and in the evening in the Wesleyan Church, Colaba Causeway. Addresses were also given on the following days of the week in the Y.W.C.A. Hall. Mr. Mantle's visit is arousing much interest in India, and his words of counsel and stimulus are being deeply appreciated.

The Christian Temperance Campaign.

BELFAST.

THE number of pledges obtained during the Mission conducted by Rev. Dr. J. Q. A. Henry and Mr. Armon Jones at Belfast was 1,372, and the number of persons directly addressed must be in the neighbourhood of 18,000.

The mission had far-reaching effects. *The Witness*, in the course of a powerful editorial, says:—"We have never seen more earnest or more enthusiastic hearers; and we know well that multitudes of them will become centres of influence in their homes, in their social circles, and in places of work and business; and that chords already struck will vibrate for years to come in directions we are not able to foresee. Workers have been strengthened, stimulated, inspirited; waverers have been persuaded to take their stand, and many have taken heart of grace, and dared to be of hope.

"It was felt that the cause of temperance was placed in a position as an integral part of the work of the Church, that members had to decide between that which made for the perdition of men, and that which made for their salvation; that the drink curse would exist until the Church said it must cease, and that every patriot and philanthropist and Church member was judicially blind who did not see in the traffic and the drinking custom the menace and peril of industrial, social, national, and ecclesiastical life.

"None of all the meetings was more hopeful than that of the school children, which filled completely the Wellington Hall. Indeed, its very magnitude was a difficulty. It represented the effort to reach the children of the day-schools and the Sabbath-schools.

"America has 30,000,000 citizens living in 'dry,' or in prohibition, territory to-day, because she has 20,000,000 boys and girls in the public schools instructed as to the nature of alcohol and its necessary and natural effects upon human life and character. Rev. David A. Taylor's declaration that as a Commissioner of National Education he would do his best to have a similar course of instruction given in Irish National schools was received with hearty cheering. It is hoped that the National School teachers of Belfast, and the superintendents of Sabbath-schools, will adopt the programme of instruction drawn up by the General Assembly's Committee on Temperance, in order that a similar meeting may be held next summer for the distribution of prizes and certificates.

"Dr. Henry is an orator of the first rank, and he has dedicated his gift to a cause of the first importance, and to which he has rendered almost unparalleled services. Mr. Jones is a most worthy colleague, whose voice carried messages of hope and inspiration to thousands."

DUBLIN.

On November 27, Dr. Henry and Mr. Jones commenced a mission in Dublin. At the inaugural public meeting, in the Metropolitan Hall, a large number of ministers and other friends were present. Rev. Dr. Kingsmill Moore, who presided, warmly welcomed the missioners, and referred in hearty terms to Dr. Henry's meetings in Dublin in February last.

Dr. Henry followed with a telling address in the course of which he dwelt on the power of enthusiasm in the cause, and made an earnest appeal on behalf of temperance in the home.

Meetings were held in the same building on Friday afternoon and evening last. The Sabbath was a great day for temperance. In the morning Dr. Henry and Mr. Jones were at the Centenary Methodist Church, St. Stephen's Green; in the afternoon at the Metropolitan Hall; and in the evening at Rutland Square Presbyterian Church. Crowded buildings and deep attention testified to the interest that was aroused. Dr. Henry's messages were powerful, and Mr. Jones added much to the effect by his superb singing. Dr. Henry was also present at a crowded meeting at the Y.M.C.A., when several young men decided for Christ. Meantime Mr. Jones visited the Welsh church, and sang to the congregation. We hope to give particulars of the later meetings in next week's issue.

FUTURE MEETINGS.

Holyhead, Dec. 5.	Lisburn, 16-29.	Dundee, 7-13.
Worcester, 6-16.	Newton Abbot, 31-Feb. 6.	Stirling, 14-20.
Brighton, 18-21.		Falkirk, 21-April 3.
Christ Church, Westminster, Jan. 8, 1903.	Neath, 7-13.	Lincoln, 4-9.
	Reading, 14-20.	Hull, 18-24.
	Sunderland, 21-27	Woolwich, 25-May 4.
Motherwell, Jan. 9-15.	Middlesbrough, 28-Mar. 6.	

Dr. Torrey in Madras.

AN instructive instance was afforded at Madras of the direct leading of God in the evangelistic tour which Dr. R. A. Torrey and Mr. Charles Alexander are now making in India. In was not known till they reached Colombo whether they could include the city in their programme. The notice given to the local workers was very short, the dates being fixed only four days before the mission began. The weather conditions proved unfavourable. "The monsoon," says the *Bombay Guardian*, "was 'up to time,' and was overpoweringly in evidence during those four days—in one night over five inches of rain fell, and nine inches in the twenty-four hours."

The first night of the mission was wet, but the Memorial Hall was two-thirds full. On all the succeeding evenings the attendance was very large, and on the closing nights the hall was crowded to its utmost capacity. The audiences consisted of Europeans and Eurasians, with a large admixture of natives both Christian and non-Christian.

Results of the most satisfactory nature are manifest on every hand, though no attempt at tabulation of numbers has been made or encouraged. Many have surrendered to the Lord either for the first time or in the return of the backsliding. The hearts of the Lord's people are glad, and they are content that "the day" should declare what hath been wrought.

THIRTY PRAYER CIRCLES.

Dr. Torrey gave a series of morning Bible readings at which the subjects were: "How to Pray," "Hindrances to Prayer," "Soul Winning," "The Baptism of the Holy Ghost." These were felt to be most heart-searching, helpful, and inspiring. To not a few Christian workers the mission will mean the commencement of a new era in their life and service. Though the mission is over, the Revival for which so many had been praying has begun. There is "the sound of abundance of rain" in the spiritual world, as there has been in the material world. There are those who feel that the time to favour Madras "Yea, the set time is come;" and not Madras only but the whole of India. Prayer circles are being formed in the city, after the manner of those in Melbourne, to wait on God for the outpouring of His Spirit.

Rev. R. J. Ward writes:—"It was a great time, with very blessed results, which are still going on and multiplying." He adds that at the time of writing the prayer circles established in the city numbered about thirty.

GREAT MISSIONARY CONFERENCE.

It has been a source of deep satisfaction to many friends that Dr. Torrey has been able to accept an invitatiou to attend the Fourth Decennial Missionary Conference, December 11-17. This is regarded as a direct answer to prayer, and our readers are asked to wait upon God that these days of fellowship may truly be a time of refreshing from the presence of the Lord. Five hundred or more missionaries are expected from all parts of India, Burma, and Ceylon.

Much of the time of the Conference must naturally be given up to the discussion of methods and prospects of work; but it will be a very welcome transition to pass from these to the consideration of the power which alone can make them effective. Those who join in the concert of prayer may be privileged to have a share in a wave of blessing, which shall spread from Madras as a centre to the furthest limits of our great Eastern Dependency, and thus reach great numbers of our fellow-subjects.

About Books.

CHURCH HISTORY.

A work that will be specially welcome to students has been provided by Professor J. W. Moncrief, of the University of Chicago—**A Short History of the Christian Church.** (5s. net. *Fleming H. Revell Co.*) Supplying a general and connected view of the whole subject, it aims to meet the wants of beginners in the study, and also of such as desire an outline within the compass of a single volume. Those who may wish to take up a period or some special line of investigation may begin here; those who can go no further, will find Professor Moncrief's treatment comprehensive as well as succinct.

On several counts we commend this work. The facts are well arranged; controverted points are dealt with judiciously; and a tone befitting the subject rules throughout. As far as possible, technical terms are avoided. The author is obviously master of his subject, and the bibliographical lists given at the head of the various sections are fairly representative and of practical value. The student who begins with this book will assuredly begin well.

"One by One" (4s. 6d. per 100. *Morgan & Scott*) is an admirable booklet, explaining the method of personally seeking individual souls, which has already been crowned with blessing in many quarters.

Arnold's Practical Sabbath-School Commentary on the International Lessons, 1903 (2s. 6d. net. *Fleming H. Revell Co.*), proves on examination to be a comprehensive handbook, brimful of useful hints, suggestions, illustrations, and outlines.

The young people who regularly find profit and entertainment in the pages of **Our Own Magazine**, will heartily welcome the annual volume of their favourite. Carefully edited and beautifully illustrated, this capital volume will be treasured in many a Christian home. (2s. *Children's Special Service Mission.*)

The Christmas number of **The British Monthly** contains, among other good things, a fully illustrated sketch of Rev. G. Campbell Morgan. A supplementary folio contains fine photogravures of John, Charles, and Susannah Wesley, whose life and work are outlined in a very readable article. Every page of the number is of interest. (1s. net. *Hodder & Stoughton.*)

A large variety of healthy reading is provided in the **Young Woman** (5s. *Horace Marshall & Son*). The stories have been well chosen, and the class of women would be hard to find who could not find something of deep interest in these pages. A special feature has been made of portraits of prominent persons. Fashion notes, hints on hygiene and household matters, and travel papers, are all alike fresh and well written.

Hazell's Annual. In view of the late Session of Parliament, and the desirability of giving a record of the proceedings with regard to the Education Bill and other important matters, the proprietors of "Hazell's Annual" have decided to publish the 1903 edition on January 20, and not, as in previous years, early in December. This alteration of date will enable the "Annual's" "doubled-distilled extract" of the news and events of the year, at home and abroad, to cover the whole year ending December 31, 1902. All future editions will similarly be issued early in January of each year.

Among young and old there will be found appreciative readers of **The Story of a Living Temple**: A Study of the Human Body. By Frederick M. Rossiter, B.S., M.D., and Mary Henry Rossiter, A,M. (3s. 6d. net. *Fleming H. Revell Co.*) To-day, as well as long ago, "people are destroyed for lack of knowledge." In these pages an attempt is made, in simple fashion, to show the physical basis of health and happiness and morality. The body is viewed from the highest standpoint, and along with information regarding physiology and hygiene, principles of self-respect and duty are forcibly inculcated. Under the figure of a temple, or a building in which God is to be worshipped, the body is pictured and its parts and faculties explained in an interesting manner. This book deserves many readers; we trust it will have them, and thus be a means of much good in many a family circle.

BOOKS RECEIVED.

From *T. C. & E. C. Jack*:—St. Mark: "The Century Bible." By Rev. Principal S. D. F. Salmond. (2s.)

From *Seeley & Co.*:—The Siege of York in the Days of Thomas Lord Fairfax. By Beatrice Marshall. (5s.)

From the *Religious Tract Society*:—Some Fathers of the Reformation: "Quiet Hour Series." By Rev. Ivor G. Farrar. (1s. 6d.)

From *Hodder & Stoughton*:—The Seven Cardinal Virtues: "Little Books on Religion." By Rev. James Stalker, D.D. (1s. 6d.)

From *Elliot Stock*:—Edward White: His Life and Work. By F. A. Freer. (6s. net.) Realities of Life. Thoughts gathered from the teachings of Rev. H. R. Haweis. By Jessie M. Oliver. (3s. 6d.)

Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is Revival spread.)

The Weaver Brothers.

THESE well known evangelists commenced a week's mission in the Primitive Methodist church, at West Walton, on November 16. The crowd was so great that the schoolroom was opened and filled with an overflow. Every week-night the church has been crowded. A most gracious work was seen; the inquiry room has been filled with the anxious. Already there has been a large application for church membership. Their visit was the means of a wondrous awakening in the whole district. C.

Dr. Harry Guinness at Dalston, N.

An inspiring fortnight's mission at Dalston Junction Baptist Church, N., has just been concluded. The missioner was Dr. Harry Guinness. He was greatly helped by the singing of Miss Frost, who came specially from Ireland. Over 260 passed through the inquiry room, the majority of whom had not previously been connected with any church. Night after night the "rank outsider" was to be seen at the meetings, especially at the two lectures for men, and it was felt that the very class it was most desired to reach had been successfully gathered in. R. O. Johns, Pastor.

Opera House, Crouch End, N.

The evangelistic meetings which are being held at the Opera House, Crouch End, N., on Lord's Day evenings (following on the recent fruitful mission by Gipsy Smith) are attended by manifest tokens of Divine blessing. On the last two Sundays Mr. Henry Varley was the evangelist, and his striking addresses have been listened to by very large audiences with eager attention. On Sunday evening last, though the weather was extremely unpropitious, there were very few empty seats in the capacious building. Mr. Varley's subject was "Death—and Afterwards," and his powerful appeals to heart and conscience were used by the Holy Spirit to the conviction of many souls, who were subsequently led to decision for Christ.

Mr. Charles Noakes at Whitehaven.

Although there had been several very helpful missions conducted in Whitehaven during the year, "there remaineth much to be done." The committee of Hogarth Church had secured the services of Mr. Charles Noakes (of the Evangelization Society) for a fifteen-days' mission. Mr. Noakes, who was the first Lay Agent at the old West Strand Mission, was thus no stranger to Whitehaven folk, and accordingly got to work at once. The addresses from first to last were very heart-searching, convincing, and persuasive, Sinners sought the Saviour, backsliders were restored, and God's people quickened. Notwithstanding many drawbacks, the congregations were very good, and on Sundays the church was filled to its utmost capacity. We thank God for this visit. G. E. Dutson.

Mr. Wm. M. Oatts in Falkirk.

Under the auspices of the Falkirk United Fellowship Associations, Mr. Oatts has conducted a fortnight's evangelistic mission. The meetings began on Sabbath, November 9, and were held in the large parish church. There were other three missions going on in the town at the same time, hence the meetings were not large, but there has been manifest blessing. On each of the three Sabbath days there were four and five services held, and large congregations. Two meetings for men only were held in the Town Hall, and these were attended by fully 500 men, and were most impressive. Six services were held for boys and girls at 5 p.m., and by means of Bible stories, illustrated with limelight views, the Gospel was preached to the children. On some days as many as 1,500 youngsters crowded into the parish church. Many of these children professed to trust the Saviour.

Park Hall Mission Church, Barking.

Many of your readers are aware that after my return from America in the autumn of 1901, I conducted a special mission here which resulted in my agreeing to stay and preach for twelve months. This time has now nearly expired. I propose—D.V.—to stay on some few months to further consolidate the work, after which I hope to resume my evangelistic labours and Bible teaching, or take up temporary pastorates as the Lord will. It is a matter of deep thankfulness with Mr. Glenny and the diaconate—whose valuable co-operation has been most kind and spontaneous—that in the course of this year ninety souls have been added to the church. Also many others have received blessing at the services and passed on elsewhere. Our hearts are full of praise. Will your readers join us in thanksgiving and pray for a continuation of His good hand upon us? S. Levermore, Pastor.

Broomhill, Northumberland.

Three weeks' special services, held in connection with the Christian Mission, Broomhill, and conducted by Mr. Alexander Clark, of the Evangelization Society, have been a time of great blessing. Like the disciples of old, our hearts burned within us, at the simple, yet powerful, manner in which the evangelist presented the Word of Life. In every address the unconverted were faithfully dealt with. An earnest spirit prevailed; on week nights there were large congregations, and on the Sundays the church was full. Mr. Clark's stay among us has been very blessed indeed. On the last Saturday he gave a highly instructive and interesting lecture on "Prophecy," which was much appreciated. During the mission open-air meetings were held by the church members and Christian Endeavourers. Richard Logan.

Mr. Leonard Weaver at New North Road, N.

A work of grace has been in progress at the Wesleyan Church in New North Road, N., one of the centres of the London Central Mission, where Mr. Leonard Weaver has conducted an evangelistic mission. The building, which seats 2,000 people, has been full on Sundays, while there have been good attendances during the week nights. Some who do not ordinarily attend any place of worship have been persuaded to come through the efforts of a band of young men workers, the fruit of the tent mission held at Islington a year ago. On Sunday week some forty persons, most of them young men and maidens, passed through the inquiry room. Those who were present will not readily forget the sight as one after another came boldly forward. During one of the addresses on "Drink" at the afternoon service, one man (who, it appears, had squandered a large sum of money) rose and stated that he "would have no more of the drink." He signed the pledge. F. C. Pallett.

Mr. R. McLean at St. Helens, Lancs.

A fifteen days' mission, conducted by Mr. R. McLean, Evangelization Society, in connection with the Ragged School Home Mission, has just been concluded. We have to praise God for much blessing. On the three Sunday evenings our large hall has been crowded, and during the week nights the services have been remarkably well attended, considering the conditions of labour in our town. The Thursday evening meetings were particularly good, the audiences including nearly one hundred members of our mothers' meeting, some of whom are among the trophies of the mission. The ingathering has been for the most part among our young men, yet not a few of the members of our Young Women's Bible Class have found their way to the Saviour. Our hearts have been also cheered by a number of the Sunday-school scholars deciding for Christ.

Mr. McLean gave addresses on the "Night Scenes of the Bible," which were much appreciated. Over seventy names and addresses have been handed to the missionary of those who have taken their stand for the Master. W. Finlay Paul, Missionary.

Gipsy Smith at Greenock.

A Gospel mission, which proved full of inspiration and help, has just been brought to a close in Greenock. The evangelist was Gipsy Smith. Prior to his visit meetings for prayer had been held in eight different churches—Baptist, Methodist, and Congregational, under whose auspices the mission was inaugurated and carried through. A spirit of expectancy was awakened in the hearts of the Lord's people, whose burden was, "Wilt Thou not revive us again?"

The town was thoroughly canvassed from house to house, no fewer than 30,000 bills being distributed, and 10,000 cards given to men and women in shipyards and factories. But the results exceeded the most sanguine anticipations, as the congregations on the first Sunday showed. In the morning a large audience assembled in East Congregational Church, where the evangelist preached with great power on "The harvest truly is plenteous, but the labourers are few." In the evening the Town Hall was densely packed with over 3,000 people, hundreds being turned away from the doors an hour before the time of meeting.

The same experience was repeated the following Sunday, while the hall had never a vacant seat during the week, many requiring to stand throughout. The preacher shows his faith in the old Gospel. Many among the crowds were moved to think of the realities of the world to come. The ultimate issue of such work is not in our hands, but we are glad to report that fully 800 people were dealt with personally in the inquiry rooms. Parents rejoiced to learn of their sons and daughters being "born again," and many who have been anxious for years received the Light of Life. Backsliders were restored, Christians of experience have received blessing, and the prayers of years have been answered. The last address on Sunday evening on "Not Saved" was specially solemnizing, being preceded by the Gipsy's singing of "Over the River." The lecture, entitled "From Gipsy Tent to Platform," was much enjoyed, being, as the preacher said, "A record of grace from beginning to end." Truly the memory of those eight days will live long in the hearts of many, especially of those to whom "Old things have passed away and all things have become new." H. A. S.

At Derby Races.

Our campaign began with a "mass meeting" in the Drill Hall—our largest building—on Tuesday, November 11, to protest against the growing vice of gambling. The great gathering was presided over by the Bishop of Hereford, supported by Colonel Seton Churchill and Rev. James Mursell, of Edinburgh (formerly of Derby). Most of the clergy and ministers of the town were present, and all was admirably organized by the secretary of the Y.M.C.A.

On Wednesday, November 12, we welcomed the Secretary of the Open-Air Mission and a band of five evangelists, veterans in this holy war. The same evening, a united prayer meeting was held in the Y.M.C.A. On the Thursday, Friday and Saturday, the race-course was visited. The police were most courteous; earnest, faithful words were spoken hour after hour, between the races. Hundreds of the poor "tipsters" and "bookies" and their mates listened to the words of life and the Gospel hymns; and tracts were distributed. On Thursday and Friday evenings "open-airs" were held in the Market Place. There was perfect order and rapt attention. Many came forward to receive cards expressing decision for Christ and "Coronation" Gospels (St. John). The Holy Spirit, we are sure, gave much blessing. J. E. M.

At the Dublin Y.M.C.A. there have been cases of decision each week since the winter session opened. Several were Roman Catholics.

Rev. S. H. Kearsey, of India, has just concluded a Temperance Mission in the East Molesey Baptist Chapel. Many pledges have been taken, and juvenile and adult lodges formed. Mr. Kearsey's stories of thrilling experiences in India made a great impression on the people. J. C. Dalrymple, Pastor.

In connection with the London Central Mission, of which Rev. J. E. Wakerley is superintendent, evangelistic services are being held at the Grand Theatre, High Street, Islington, N., every Sunday evening, at 8.15, the doors being opened at 8, as the theatre has been thronged to overflow. There is a full choir, with two bands, and the services are bright and spirited.

An open-air campaign has been conducted at Clapton by Messrs. Pett and Putt, assisted by workers from the various churches of the neighbourhood. The presence of the Spirit of God has been realized, and hundreds of non-church goers have heard the message of God's love. Sinners have sought and found the Saviour, backsliders have been restored, and God's people have been strengthened in their faith. To God be all the praise!

Mr. J. W. Moodie, the soldier evangelist of the London Evangelization Society has concluded a most helpful mission in connection with St. Paul's Presbyterian Church (Rev. W. Ness) Millwall. The church has been well filled on week nights, and on Sundays crowded. Many of the careless and indifferent have been attracted and blessed, and decisions have been made nightly. The Gospel message has been faithfully and powerfully proclaimed, and Mr. Moodie's work will long be remembered.

A united mission has been held at the Primitive Methodist Chapel, Naphill, Bucks, conducted by Mr. Albert Richings. The neighbourhood has been awakened, and on the last evening members came forward for "consecration cards" in token of having received personal blessing and to show their determination to serve the Lord. The house visits of the evangelist were a power for good, and helped to bring together large congregations night after night to hear the Word preached.

An eight-days' mission at Croham Road Baptist Church, South Croydon (Pastor Andrew J. Reid), was recently conducted by Mr. Arthur Jennings, assisted by Madame Annie Ryall, who sweetly and effectively rendered the Gospel story in song. The attendance increased night by night, and at the closing service the church was crowded. Very many were deeply impressed, and several were led to decision for Christ. God's people have also been greatly helped and encouraged.

Recently Rev. John Jameson has conducted a mission at Knottingley in the Congregational Church (pastor—Rev. C. E. Everitt). The services for the most part were well attended, and much benefit was derived from the earnest and powerful addresses delivered by Mr. Jameson. The church has been

spiritually quickened and built up, and a number of the younger members of the congregation and others decided to serve the Lord Jesus Christ. It was a time of refreshing from the presence of the Lord.

The Free Churches of Ilfracombe have just united in a mission which God has greatly blessed. The ministers of the Congregational, Wesleyan, Baptist, and Bible Christian Methodist Churches conducted afternoon prayer meetings, open-air services, and Gospel meetings in the Alexandra Hall, proclaiming the Gospel with simplicity and plainness, and great blessing followed upon the effort. Crowds came to hear the Word of life, and the whole town was affected. "Praise God from whom all blessings flow." John Stevens, Congregational Pastor.

At Wentwood Waterworks, in connection with the Navvy Mission, a mission has been conducted by Mr. Walter Symes, of Cardiff, and by Mrs. Hamilton, of Pentyrch, who have given some stirring addresses to the men employed on the works during the dinner hour. The speakers met with ready acceptance. Addresses have also been given each evening during the week at which the attendance numbered from fifty to eighty, the great proportion being men. We have felt the power of the Divine spirit in our meetings, and we trust that some of those who have been present may decide for Christ. G. G. Hall, Missioner.

Mr. and Mrs. Porter (78, Brondesbury Villas, Kilburn, N.W.) are open to conduct missions and evangelistic meetings. They have had a wide and varied experience, and their work is well attested by several well-known ministers and others, one of whom writes:—"Mrs. Porter is an untiring worker, both in services and general visitation. Her conversation in the homes of the people is direct and spiritual, and well calculated to secure results, a matter sufficiently attested by the number of conversions during visitation. Her pulpit message has one outstanding feature, and that is its Scripturalness. It has one notable omission, it is entirely free from sensationalism."

Rev. J. Bennett Anderson has just concluded a sixteen days' United Evangelistic and Temperance Mission in Londonderry. The Sunday meetings were held in the Guildhall, and it was a thrilling sight to soe the splendid building packed with about 1,500 people. The week-night gatherings, held in the Mission-hall, were well attended, but best of all the Word was in the power of the Spirit, for as the preacher warned them to flee from the wrath to come, or sought to win them by the love of God, many testified to their desire to live a new life. Mr. Anderson's earnest words on the drink evil were greatly blessed between 200 and 390 persons signing the pledge. The Mission was closed with a helpful lecture on "Round the World for Christ," being the story of his own labours. The "Union" and "Sunbeam" Choirs, under the leadership of Mr. J. H. Dunlop led the praise, and the beautiful singing added greatly to the power and enjoyment of the meetings.

Under the auspices of the Huddersfield Y.M.C.A. (Secretary, Mr. Robert W. Lee), a ten days' mission has been held in the Buxton Road Wesleyan Chapel, Huddersfield, by Rev. Thos. Proudlove of Newcastle-on-Tyne. It commenced with a reception in the Y.M.C.A., when the hall was crowded. The large chapel was filled for the services on the following Sunday, when Mr. Proudlove preached effective sermons. The services during the week were well attended, and every night we had the joy of seeing many go into the inquiry room. The services on the concluding Sunday will long live in the minds of all who were present. The presence of God was powerfully felt. In the afternoon a meeting for men was held, at which many decided for Christ. Meetings for women were also held, as were several services at the mills. The last service was a glorious one, when about thirty souls were led to the Master. The mission was most encouraging; over two hundred stepped "over the line," and decided for Christ, a large number being young men. L.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

Rev. A. Allan.—Till Dec. 11, Bolton and Llandudno.
Mr. Chas. E. Barraclough.—Dec. 7-17, Hull.
Mr. Wm. Bilton.—Dec. 6-28, Over Alderley, Macclesfield.
Mrs. Baeyertz.—Till Dec. 15, Wrexham, N. Wales; Jan. 4-19, Earlsfield Congregational Church, Wandsworth.
Mr. George Bentley.—Dec. 7-19, Harpenden.
Mr. R. S. Bradbrook.—Till Dec. 8, Thetford.
Mr. T. W. Canning.—Dec. 7-21, Pittenwein.
Mr. F. Chapman.—Dec. 7-21, Tadworth, Surrey.
Mr. George Clarke.—Dec. 7-22, Pembroke Dock.
Mr. Jack Cooke.—Till Dec. 21, Liverpool; Jan. 1-25, Sheffield.
Mr. W. Collard.—Dec. 6-8, Andover, Hants. Mr. Collard has a few vacant dates Address, 3, Trigon Mansions, Church Street, Clapham, S.W.
Mr. James Dixon.—Till Dec. 12, Ballynafeigh.
Mr. W. D. Dunn.—Dec. 14-23, Larbert, N.B.
Mr. Charles Gallelly.—Dec. 7-21, St. Andrews.
Mr. and Mrs. Albert Harrison.—Till Dec. 10, Chester-le-Street; 14-23, Normanby, by Lincoln.
Mr. Bob Johnson.—Till Dec. 7, Penarth; 14-21, Aberdeen.
Mr. Newton Jones.—Dec. 6-16, Kidderminster.
Rev. J. Jameson.—Dec. 7, Broughton; 14-21, Lower Wincobank, Sheffield.
Mr. W. R. Lane.—Dec. 6-15, Bristol; January 3-12, Stourbridge.
Mr. John T. Leafe.—Till Dec. 10, Durham Street Mission, Middlesbrough; 13-23, Norton, Stockton-on-Tees.
Rev. Jesse Mayo.—Till Dec. 10, South Bank, Middlesbrough; 13-22, Faversham.
Mr. A. Y. McGregor.—Till Dec. 14, Tranent.
Mr. R. McLean.—Till Dec. 8, Mealsgate; 14-Jan. 4, U.F. Church, Breahead.
Mr. Geo. W. Neatby.—Till Dec. 9, St. Mary's Mission Hall, Greenside Road, Shepherd's Bush, W.
Mr. Herbert Pout.—Till Dec. 7, Railway Mission, Folkestone.
Mr. Charles Noakes.—Dec. 7-21, Bermondsey; Jan. 4-18, Milford Haven.
Mr. W. Olney and Mr. Spencer Johnson.—Till Dec. 7, Wood Green Baptist Church. Mr. Spencer Johnson's *new address* is 107, Newington Causeway, S.E.
Mr. F. C. Ranger.—Till Dec. 7, Falcon Grove Hall, Battersea; 14-16, Hildenboro'.
Madame Annie Ryall sings the Gospel: Dec. 4, Ratcliff Highway Strangers' Rest; 6, Goldsmith's Row (Harbour Light); 7, Hyde Park Hall; 9, Forest Hill; 10, Baptist Church, South Croydon.
Mr. A. E. Sims.—Dec. 7-21, Wesleyan Church, Old Ford, E.; Jan. 3-28, Great Assembly Hall, Mile End, E.
Gipsy Smith.—Dec. 6-15, Derby; Jan. 3-12, Sunderland; 17-26 Bolton.
Mr. Russell R. Smith.—Till Dec. 14, Cecil Hall, Enfield.
Mr. H. Stafford Smith.—Till Dec. 14, Manchester.
Rev. James Sprunt.—Till Dec. 15, Corsley, Wilts.
Rev. F. C. Spurr.—Till Dec. 14, Kirkcaldy; 21, Maze Pond Chapel, Old Kent Road, S.E.; 28-29, Walsall.
Rev. J. Tolefree Parr.—Dec. 6-15, Melton Mowbray.
Mr. Anthony Towers.—Till Dec. 21, Penistone; Jan. 4-25, Allonby, Cumberland.
Mr. Henry Thorne.—Dec. 6-11, Bury (Lancs.); 13-22, Openshaw, Manchester. Mr. Thorne has some vacant dates in April, May, and June, 1903. Address—31, Beverley Road, Anerley, S.E.
Mr. F. H. Taylor.—Dec. 7, Hastings; 8-10, Westfield.
Mr. Leonard Weaver.—Dec. 6-21, Barnsbury Chapel, Upper Street, Islington.
Messrs. Weaver Brothers.—Dec. 7-19, Wisbech.
Mr. J. Weedon.—Till Dec. 5, Park-gate, Rotherham; 6-21, Leeds.
Master Fritz P. Wood (of Dublin).—Till Dec. 7, Y.M.C.A., Tralee, Ireland.

Requests for Prayer.

For the many distressed poor of London and other great cities.

For a mission at St. Andrews, by Mr. C. Galletly, December 7-21.

For one who has long been looked upon as a Christian, but whose heart is still unchanged.

For a boys' mission, to be held in the city of Dublin Y.M.C.A., from December 9-14.

For meetings being conducted in business houses in the City of London by Dr. Harry Guinness.

For a servant of God who is afflicted with blindness, that his soul may be lit up with God's love and presence, and that he may have perfect acquiescence in God's purpose towards him.

Fallen Asleep.

Mr. Albert Walsh, son of Mr. Walter Walsh (the esteemed author of the "Secret History of the Oxford Movement"), has just died in St. Thomas' Hospital, S.W., as the result of terrible injuries received in a cycling accident near Clapham Road Station. Mr. Walsh was only twenty years of age.—At Liverpool, on Sunday week, Mr. James Hakes, whose Christian character and unswerving allegiance to the principles of the Reformation have long been known and valued. His name came before the public most prominently some years ago as the promoter of legal proceedings in the Ritual suit against Rev. Bell Cox—litigation which, it has been stated, cost Mr. Hakes over £3,000. His zeal in the cause of Protestantism remained unabated to the last.—At Norwich, aged seventy-five, Mr. C. W. Alexander. He had been actively identified with Norfolk Congregationalism, and took a leading part in the erection of Cowper Church, East Dereham, and in the work of the county Union.—On November 26, Rev. W. Stone, for a number of years pastor of Vale Baptist Church, Todmorden, suddenly passed away.—Rev. Thos. Blandford, formerly pastor of the Congregational Church, Westgate-on-Sea. Mr. Blandford held his first pastorate at Oakham, whence he removed to Herne Bay about 1855. He was there twenty-five years, during which time through his exertions the new church was built, the former one now being used as the schoolroom. He removed to Westgate in 1882, and there again he was largely instrumental in building the church. He resigned the pastorate in 1890.

Notices.

Applicants for Tracts.—Mr. W. Burston, c/o Mr. J. Firth, King Street, Kelmanthorpe, near Huddersfield; Miss Provost, 28, Chelsea Road, Southsea; Rev. Robert Tweed, Florence, Oregon, U.S.A.; Mr. W. Howe, 93, Great Queen Street, New Town, Dartford; Miss E. S. Kenny, 1, Kelvin Grove, Prince's Park, Liverpool; Rev. Edward P. Herbert, 48A, Uverdale Road, Chelsea, S.W. (illustrated); Mr. W. M. Jeffrey, 36, Dart Street, Ashton-on-Ribble, Preston; Mr. G. A. Mowels, 171, High Street, West Norwood; Miss Reeve, 176, Waterloo Road, S.E.; Pastor John Onions, Elim, Severn Road, Weston-super-Mare; Mr. W. Bilton, evangelist, over Alderley, Macclesfield, Cheshire; Mr. William Grundy, 12, Brick Street, Broadbottom, near Manchester (suitable for poor children in hospital); Miss Provost, 28, Chelsea Road, Southsea, Hants; Mr. H. E. Bridger, 4, Bloomsbury Place, W.C. (temperance, &c.); Mr. A. B. Brenton, Crondall, Farnham, Surrey; Mr. Alfred Wardly, 6, Yeoman's Road, Upperthorpe, Sheffield.

Communications Received with Thanks.—J.L.N. J.O. R.P.C.C. O.J. C.W. S.C.V. L.A.L. H.S.G. E.M.S. S.I. F.A.B. W.D.D. T.E.H. W.A.E. A.S. R.W. B.H.G. A.P. D.C. E.G. A.M.L. G.S. J.B. R.D.O. E.S.S. W.D.S. J.R.H. C.W.B. J.O. F.J.L. R.H.R. W.D.H.

Pastor F. E. Marsh still continues his Sunday afternoon services in the People's Palace, Sunderland. This season has been very encouraging, and the great building is filled every week to its utmost capacity. Mr. R. F. Beveridge, of the City Temple, Glasgow, sang last Lord's Day with great acceptance.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* spiritual progress and effort *in the Churches. They must be prompt, reliable, and* not trivialities; *and be accompanied by sender's name and address.*

Church of England.

The King has approved the creation of a new Bishopric in the Central Provinces in India, to be called the Bishopric of Nagpur. Rev. Eyre Chatterton, B.D., is to be the first Bishop of the new See.

Bishop Tugwell left Liverpool on Saturday last in the Elder, Dempster liner *Nigeria* for Lagos. It is probable that he will be absent about eighteen months.

The Archbishop of Canterbury attained his eighty-first birthday on Sunday last. In the morning he preached at Canterbury Cathedral in aid of foreign missions, the day having been set apart for intercession in that behalf at the instance of the Archbishop of York.

The Martin Hope Sutton Memorial Hall for the parish of Greyfriars, Reading, was formally opened on Wednesday of last week, the vicar (Rev. S. H. Soole) presiding. Among others who took part in the proceedings were Rev. Charles Stirling (Richmond), and Rev. E. N. Thwaites (Fisherton). The chairman expressed the hope that the same spirit of appreciation which had caused £500 to be sent in within two months, with promises of £250 to enable the building to be opened free of debt, would also make provision for the furnishing, lighting, and upkeep of the hall.

Congregational.

The London Missionary Society has received a gift of £1,000 from an anonymous donor towards the deficiency fund. This reduces the debt to £10,500, which it is hoped will be greatly reduced when the results of the self-denial week are known.

The annual meeting of the Caversham Hill Church, Reading, has been held. Several encouraging reports were given by the leading workers. Nine members have been added to the church during the year, making 122 during the present pastorate. The International Bible Reading Association has nearly 200 members.

Rev. D. Burford Hooke, the secretary of the Colonial Missionary Society, reached London on Saturday last, after an absence of six months in deputation work in the Australian States and New Zealand. Mr. Hooke left England early in June, and first visited Cape Colony, afterwards proceeding to New Zealand and Australia, where he has had conferences with the various Congregational unions in relation to the work of his society.

Baptist.

Pastor and Mrs. Cuff have arrived at Brisbane. They were met by Rev. W. Whalc and other representatives of the Queensland Baptist Association. A public meeting was held in the City Tabernacle to welcome them, when Mr. Cuff gave a stirring speech. Mr. Cuff was to remain in Brisbane for a fortnight, and then hoped to visit the other Australian States and New Zealand, leaving for home in February.

An interesting work has been started at Bleary, a populous country district about four English miles from Lurgan, as the outcome of a mission by Mr. James Hodge, of the Irish Baptist Home Mission. Rev. Fenlon E. Bury, pastor of the Baptist Church, Lurgan, writes:—"A great number have been led to give themselves to the Saviour. We are anxious to put up a wooden hall in the neighbourhood for the purpose of carrying on regular Gospel work there. We are at present using the tent in which the mission was held, but the weather is becoming too cold for it. So great was the work of grace in Bleary that Pastor H. D. Brown, of Dublin, sent down Mr. I. H. McKnight, of the Irish Baptist College, to assist, and he is continuing to carry on the work there. We will require about £80 for the wooden hall."

Methodist.

At the unanimous request of the directors of the *Methodist Times*, Mr. Percy Bunting, editor of the *Contemporary Review*, has consented for the present to undertake the editorship of the *Methodist Times*, rendered vacant by the death of Mr. Price Hughes.

Brunswick Chapel, Leeds, one of the historic chapels of Methodism, has suffered seriously during the past twenty years by constant migrations to the suburbs, but of late it has been full every Sunday evening, and on two or three occasions inconveniently crowded. Young men and women from the shops, artisans from the working-class districts, and well-wishers of Brunswick who visit the city, all join in the crowd that streams to chapel on the Sunday evening, and the congregation is as large as in its palmiest days.

The recently-formed Sheffield Wesleyan Mission held its first anniversary services November 16 and 20. For many years the Ebenezer Chapel, once the prosperous head of a strong circuit, has toiled bravely against adverse conditions, following on rapid changes in the character of the district and its population. A year ago a new page of its history began with its separation from the rest of the circuit, and its renovation for special mission work, under the direction of Rev. John Pickup. The large expenditure in this scheme has been amply justified by the marked prosperity of the work under Mr. Pickup's leadership, followed last Conference by that of Rev. S. Oliver.

Presbyterian.

The sixteenth annual service of praise, in connection with the Association of North London Choirs, has been held in Regent Square Church on Tuesday evening. The musical portion of the service was conducted by Mr. Cook, of Highbury. Rev. Alex. Connell cordially welcomed the choirs in the name of the session and congregation, and in the course of an appropriate address said that it had been at one time customary on such occasions to lecture the choirs on the spiritual requirements of their office. Even still there is sometimes a lurking conviction that choirs have a special gift of irreverence. But he was firmly convinced that it would be a nobler position to assume that those who feel called to devote their services to the Church in this way as conscientious, devout, and responsive to the call of the Gospel as any other servants of our Lord. No choir can render its best service that is denied the sympathy which means so much to Christian worship.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* The Christian, *and transmit, donations sent to them in aid of any accredited Societies and Missions. To remove a misapprehension, it is added that no charge of any kind is ever made on such donations.*

Dr. Torrey. This esteemed evangelist, for whose work many are praying, is expected to reach England early in the New Year. His opening mission will be in the Conference Hall at Mildmay Park, beginning in the second week of January, to continue for at least three weeks.

Published this Week. Dr. Alexander Robertson's remarkable book, The Roman Catholic Church in Italy, is published this week. It is emphatically a book for the time; for what Romanism is at home it may become anywhere else. The religious idolatry and political treachery of the system are exhibited with bold fidelity; and we sincerely pray that God will bless the rousing message of the book to weak Protestants and deluded Romanists in our beloved land. (6s. *Morgan & Scott.*) The same publishers are also issuing, concurrently with the above, Elijah: The Man of Prayer, by Rev. F. S. Webster, M.A. (1s.), in which Christian readers and workers will find much useful material for personal profit and service.

The Reaction in Statesmanship. The passing, by a large majority, of the Education Bill through the Commons, emphasizes the strange wave of reaction that has recently been coming over English politics. The Education Bill of thirty years ago was a great step in the direction of religious liberty and equality. The struggle will now have to be contested practically over again. It will take years of religious and Parliamentary strife, and great strength of principle and purpose, to recover lost ground. There are stubborn forces on either side, and the ultimate victory depends on the single-mindedness and religious devotion of the lovers of liberty.

Religious Teaching in the Board Schools. It is worthy of note that in the annual report issued a few days ago, on the Scripture Knowledge Examination in the London Board Schools, the excellence of the instruction, the attention, and the ability of the scholars are strongly evidenced. It appears that nearly 7,500 papers were sent in by the pupils, and of these 75 per cent. were passed either as good, very good, or excellent, and the head inspector testified to a general improvement. In the light of such statistics and statements, interference with the system seems more than ever uncalled for.

Feeding the Lambs. Lady Lindsay's letter to *The Times* describing a "mass" at a leading Protestant Church in Plymouth may be commended to the serious attention of those who profess to see in the Education Bill only a fairly honest attempt to meet a national need. Lady Lindsay states that about 300 children, from three to twelve years old, were assembled, with only about twelve adults, and that the service was in every sense a reproduction of the Roman Mass in all its essential teaching, all the early part of the Communion Service being omitted, and the part read (accompanied by much ritual and ceremonial ringing of bells, and incense) being almost inaudible. A clergyman wearing a short Roman surplice, cassock, and biretta, paraded the aisle calling out to the children when to sit, stand, or kneel:—

> The children, however, had been so well drilled that they never failed to bow and cross themselves at the right moment, and at the Incarnatus in the Creed, at the prayer of Consecration, and *the elevation of the wafer*, they almost disappeared from sight in their efforts to prostrate themselves according to directions received.

At the end of the service, the children, under the direction and surveillance of English clergy, sang "Mother of God! Pray for us sinners now, and at the time of our death."

The Condition of Ecclesiastical Freedom. High Anglicans are becoming more and more restive under State control. Lord Halifax thus placed the aspirations of his party before the E.C.U. at Leicester:—

> Let us have the courage to maintain as true the fact that the Acts of Uniformity are dead and buried. We must organise ourselves under our natural leaders, the Bishops, and not consult any secular authority about it. Why should the Episcopal bench go cap in hand to the Law officers of the Crown and ask for things? . . . Why should Parliament be troubled with the burden of these troublesome ecclesiastical discussions? What we want is a fair field and no favour.

But the only condition on which such freedom could be granted, would be the acceptance of Disestablishment and Disendowment. They will then be as free to govern their own affairs as are Nonconformists and Roman Catholics. But so long as they benefit by alliance with the State, they must submit to the reciprocal control by the State. They cannot have it both ways.

Mr. Roosevelt's War on Trusts. President Roosevelt has proved himself strong enough to dare the wrath of the "Trusts" in his message to Congress, by fearlessly demanding that they should be put under legal supervision. His statement throughout is sane and statesmanlike. Trusts in themselves may be legitimate. It is against insatiate greed that war must be waged in the name of the community. Unjust monopolies, preventing healthy competition, fraudulent over-capitalizations, and other evils, can be prevented by legal restraints; and he ventured to say that if necessary, the very Constitution must be amended in order to be able to deal with this evil effectively. This brave "message," while carrying terror into the camp of evil-doers and unscrupulous monetary adventurers, has greatly rejoiced those who have the interests of the people at heart. During the next two years there will be a fierce fight over these burning questions; and lovers of justice and progress will watch it, hopeful that the President will win.

A Wise Movement. If the London County Council will adopt the resolution moved by Mr. Robert Williams concerning the unemployed, it will perform a work of sterling merit, and add one more to the many good things it has already accomplished. The creation of labour can only be adequately dealt with by a public body. The suggestion is before the Council to seek statutory powers to purchase land, derelict farms, &c., so as to find employment for the "out-of-works," which should prove remunerative alike to the Council and to those employed. It is in every way desirable that men who are willing to work should have opportunities of bread-winning.

The Religious Census. Now that the religious census has commenced in earnest, we only hope it will be thoroughly well carried out. The weather, unfortunately, has been exceptionally inclement; and one minister, whose church is generally overcrowded on Sundays, writes to complain of the figures taken as being in no sense typical of the usual attendance. It is only fair that if, on the day proposed for taking the census, the weather should be exceptionally bad the work should be postponed. Of course it will entail trouble, but as the object of the census is to get at the normal facts, every care should be taken to deal with normal conditions. It will undoubtedly do good for us to know the real facts of the case in all districts of London.

Another Blow to the Gambling Evil. Another victory of an important nature has been won in the Anti-Gambling crusade. The proprietors of *The Sportsman* were charged by the Anti-Gambling League with inserting in that paper an illegal advertisement of a firm of betting touts. The defence was that the proprietors were not aware of the real character of the advertisement. Fortunately it was decided that its insertion was a punishable offence, and a fine of £10, *plus* costs, was inflicted. In this, a severe blow has been struck against one of the most insidious evils of the day. There is to be an appeal, but it is to be hoped that the sentence will be upheld by the higher Court. The fine is not great, but the principle established is all-important.

Theatre-Going Readers of Mr. David Williamson's able article in the December number of the *Leisure Hour* will have no excuse if they do not come to a right decision in regard to the duty, concerning theatre-attendance, of Christians who desire to cultivate spiritual force. The writer's indictment of the modern drama is all the more forcible, because most of the evidence is given by those who are in no way prejudiced against the stage, but who are, as critics, forced to recognise the grave danger to morality of the existing condition of things. Their testimonies are overwhelming, and culminate in that of Mr. William Archer, a dramatic critic of the first rank, who has said:—

> Musical comedy, English and American, does more than ten thousand pulpits can undo, to glorify and enforce the sporting, gambling, bar-haunting, champagne-drinking, flashy, and dissolute ideal of life which dominates that class of production.

The proprietors of theatres and the playwrights are not philanthropists; they produce

what *pays*. The question, therefore, so far as professing Christians are concerned, is simply that of duty versus inclination, and the duty is very clear.

Our Rural Population. In Mr. Rider Haggard's new book on "Rural England" the steady depletion of the country into the towns, with the consequent disastrous effect on the provincial districts, is put with startling emphasis. In 1851 there were 1,253,000 agricultural labourers in England; in 1891 there were 780,700, though in that time the whole population had increased by one-half. The total figures now are put at 25,000,000 town dwellers and 7,500,000 country dwellers. Agricultural labourers are not only few, but they are looked down upon, and their children all endeavour to get as soon as possible into the towns. With no thought of the increased cost of living, the keen competition, the uncertainty of employment, the lack of prospect for the aged, they plunge into the precarious life of the cities, and are quickly lost in the crowd.

The Ennui of Village Life. Yet how can we wonder at such migration in view of the utter social stagnation in isolated districts? The public-house is the only available refuge for the growing youths and men who earn their livelihood in the locality. It is pitiable to see them with nothing but loafing or drinking, or both, wherewith to while away a long, dark evening. Private enterprise does something to mitigate the evil here and there; but there are scores, if not hundreds, of villages absolutely devoid of any means of mental improvement. It is a national question, with which only a Government can deal.

The Decay of the Race. The most disquieting feature of this situation is the decay of the race which results from such depletion of the country. It is well for the cities that the exhausted human stock there packed so thickly should be rejuvenated by fresh country blood, for in two generations there is a serious decline of vital force in town dwellers. But if it be true, as Mr. Haggard says, that "it is now common for only the dullards, the vicious, or the wastrels to stay upon the land, because they are unfitted for any other kind of life," and this indifferent remnant will be the parents of the next generation in rural England, then the racial power of recuperation is being sapped at its fountain-head, and there will be a steady decline of the very class which in past generations has renewed the life of our city populations.

The Spread of Mohammedanism. It is an unhappy fact, borne out by recent census returns, that while Mohammedanism is in a decadent state in Central Africa (the Hausa country), in India and in West Africa the number of Mohammedans has increased by over 8,000 during the last ten years. Doubtless a portion of this addition is due to immigration, and Bishop Tucker has contradicted, so far as the Christians in West Africa are concerned, the statement of the census officer that the increase has been "at the expense of the Pagans and Christians," and has insisted that the "number of lapses from Christianity is exceedingly small." The question, whether West Africa is to become Christian or Mohammedan, is one that every believer in the Divine Saviour should prayerfully consider.

1604

Wealth and Workers.

AN Irish correspondent demurs at the criticism to which wealthy persons are sometimes subjected for spending huge sums upon excessive comfort, luxury, or amusement. It is the old and well-worn argument that all such expenditure involves the employment of labour and the payment of wages, and that if it were not for such lavish outlay, distress throughout the country would be worse than it is.

It is a specious plea, which, like many another, is not difficult to answer. Our correspondent defends the purchase of a dress at £60, or of a tablecloth for £1,400, as recently referred to in our columns. In reply, we may point out that a large proportion of British wealth spent on luxury does not benefit British workers at all, but goes to enrich foreign labour abroad; and that by the supply of articles of excessive worth, it is not the staff of workers but the capitalist who grows rich. Under the present conditions of distress in our midst, the amounts thus expended might certainly be made to "go further," and benefit a larger number, if turned into other channels.

It is a favourite argument that the drink traffic employs a wealth of labour, but statistics prove that *in proportion to the capital involved*, there is no trade which employs so few workers per £. Similarly, if the £1,400 spent upon a single tablecloth were devoted to the purchase of a number of other and more necessary articles, it would undoubtedly give employment to many more workers.

Nor can we ignore the moral effect upon the individual himself who thus spends abnormal sums upon specific luxuries wherewith to gratify his own conceits, which certainly does not tend to make him a boon or a blessing to the community, nor enlarge his heart to a wider sympathy for the strenuous conditions in which his less favoured neighbours live. Wealth wisely used can accomplish unestimated good; not so that spent recklessly on mere personal desire.

It is a welcome relief to turn from this selfish waste, to the evidences of a higher service rendered to God, on behalf of the poor and needy, by the workers and subscribers who give their time or money to support the various missions and charities of the Metropolis. In our Special Christmas Supplement, contained in the present issue of this paper, we present to our readers some idea of what is being done to lessen distress, and to ameliorate the condition of the multitudes among whom we live.

What a grand array of noble self-denying effort it reveals! An untold number of men and women go forth day by day, year in and year out, to preach the Gospel to sinners, to comfort saints, and to relieve the wants of those who are in need. And their labours are rendered possible only by the generous contributions of those who seek to devote their means to the highest use.

Nor is it only the wealthy who thus bless themselves by blessing others. A study of our weekly Donation List reveals the fact that small donations yield in the aggregate a larger total than that represented by sums of high value. Not a shilling is to be despised; only those who work and live among the poor know *how far* even a shilling can be made to go!

In placing before our readers, therefore, this annual survey, we earnestly commend these timely and ever-needed efforts—not to Londoners only (for dwellers in every part of our land are indebted to the workers of the Metropolis), but to all whose hearts are touched by the cry of woe, and whose very homes are rendered the more secure by these saving agencies, which do more than perhaps we realize to hold in check the forces of revolution and lawlessness.

To every Christian heart the word of Christ appeals: "Inasmuch as ye have done it unto . . . these, ye have done it unto Me." Note also the bold philanthropy of the Apostle James: "If a brother or sister be naked, and destitute of daily food; and one of you say unto them: Depart in peace, be ye warmed and filled—notwithstanding ye give them not those things which are needful to the body—what doth it profit?" Hear the scathing criticism of John—"Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him—how dwelleth the love of God in him?" "To do good and to communicate, forget not." This is "doing good"—to "help your fallen brother rise"; and "to him that knoweth to do good, and doeth it not—to him it is sin."

*Dealing with Back-Sliders.**

By Rev. Dr. R. A. TORREY.

THERE are two classes of back-sliders, and they should be dealt with in different ways.

I. *Careless back-sliders; those who have no great desire to come back to the Saviour.*—With such persons use Jer. ii. 5, drive the question right home, "What iniquity have you found in the Lord?" Show them the base ingratitude and folly of forsaking such a Saviour and Friend. Very likely they have wandered away because of unkind treatment by professed Christians, but hold them right to the point of how *the Lord* treated them, and how they are now treating Him. Use also Jer. ii. 13, and show them what they have forsaken, and for what. Have them read the verse, and ask them, "Is that verse true? When you forsook the Lord did you not forsake 'the fountain of living waters' and turn to broken cisterns that can hold no water?" Illustrate the text by showing how foolish it would be to turn from a fountain of pure living water to broken cisterns or muddy pools. God has greatly honoured this verse in bringing back-sliders back to Himself. Use Jer. ii. 19. When they have read it ask them whether they have not found it "an evil thing and bitter" having forsaken the Lord their God. Prov. xiv. 14, 1 Kings xi. 9, and Luke xv. 13-17, can oftentimes be used with effect with an impenitent back-slider, showing him the result of his wandering. We may use Amos iv. 11, 12, oftentimes with good results.

II. *Back-sliders who are sick of their wanderings and sin and desire to come back to the Lord.*—These are perhaps as easy a class to deal with as we ever find. Jer. iii. 12, 13, and 22, will show them how ready the Lord is to receive them back, and that all He asks of them is that they acknowledge their sin and return to Him. Hos. xiv. 1-4 is full of tender invitation to penitent back-sliders, and also shows the way back to God. Is. xliii. 22, 24, 25, and Is. xliv. 20-22, Jer. xxix. 11-13, Deut. iv. 28-31, 2 Chron. vii. 14, 1 John i. 9, ii. 1-2, set forth God's unfailing love for the back-slider and His willingness to receive him back. Mark xvi. 7, 2 Chron. xv. 4, xxxiii. 1-9, 12, 13, give illustrations of great back-sliders who returned to the Lord and how lovingly He received them, 1 John i. 9, Jer. iii. 12, 13, 2 Chron. xv. 12, 15, vii. 14, show just what steps the back-slider must take to come back to the Lord and be restored to His favour, viz., humble himself, confess his sins, and turn from his sin. Luke xv. 11-24 is, perhaps, the most useful passage of all in dealing with a back-slider who wishes to return, for it has both the steps which the backslider must take and the kind of reception he will receive.

* From How to Bring Men to Christ. (1s, 6d. *Nisbet.*)

The Outpoured Spirit.—8.

"BE FILLED WITH THE SPIRIT."

ALTHOUGH we received the Holy Ghost when we believed and confessed Jesus as our Lord, it is possible that we may not be *filled* with the Spirit. Indeed, this is not an act, but a condition of heart or habit of soul. If we are born again, we have received the Spirit once for all. But we are not filled with the Spirit once for all. There is no finality in the life of the new creature, either in this world or the next. Through the ages of the ages we shall go from strength to strength, like the living creatures, the cherubim, going and returning as a flash of lightning, and then standing before the Throne for fresh commands, increasing in wisdom and in the responsibilities committed to us.

The power of the Holy Ghost had come upon the apostles at Pentecost, and they had become Christ's faithful witnesses, bearing His reproach outside the camp. This subjected them to the threatenings of the priests, who took knowledge of them that they had been with Jesus, whom they feared and hated. The witnesses prayed God for boldness to speak His Word, and that signs and wonders might be done in the Name of His holy Servant Jesus. The place was shaken, and they were all filled with the Holy Ghost. This representative fact appears to be mentioned to teach us that Christ's called and Spirit-empowered witnesses need to be daily filled with the same Spirit, even as our bodies need to be sustained by our daily bread (Acts iv.).

Barnabas, "the son of consolation," was a good man and full of the Holy Ghost; Paul had seen the Just One in His risen glory; had yielded himself to be a minister and a witness of the things he had seen, and of those in which his Lord should further appear unto him; and he was baptized and filled with the Holy Ghost (Acts ix. 17; see also xiii. 9). Yet these two good men contended so sharply in the matter of John Mark that they separated the one from the other (Acts xv. 36-39).

Peter, the foremost apostle at and after Pentecost, gave up eating with Gentiles at Antioch, fearing them of the Circumcision; and other Jews, including even Barnabas, were carried away with their dissimulation. Paul withstood Peter to the face, that the truth of the Gospel might continue with those among whom he ministered.

How thankful we must be for the record of these significant incidents, showing us that "the best of men are men at the best"; and, what is of still more importance, that the truth of the Gospel must be kept intact against our characteristic weaknesses, like Peter's impulsiveness and fear of man; and even against our virtues, like Barnabas's yieldingness.

We now ask how is a child of God, having received the Spirit, to become and be kept *filled* with the Spirit?

First, let it be firmly held that our Gospel proclaims a full, free, perfect, finished, and eternal salvation. "There remaineth no more to be done," on God's part, either for His own glory, the overthrow of the Adversary, the salvation of the sinner, or the completeness of the saint. As the seeking sinner only nourishes his unbelief by asking that something may be added to or taken from the finished work of the Lamb of God, who has borne our sins in His own body on the tree; so neither may the saint throw back on God the responsibility of his being filled with the Spirit. If we are not continuously filled, daily receiving fresh supplies of grace, the cause does not lie with the God of all grace but with ourselves.

In no dogmatic spirit, but with submission to more instructed brethren, I ask attention to the fact that no direction, no encouragement, is given to seek another outpouring of the Spirit after Pentecost, nor is any baptism of the Spirit spoken of after that promised baptism took place.

Jesus, on the last day of the Feast of Tabernacles, cried, "If any one thirst, let him come unto Me and drink." "This spake He of the Spirit, which they that believe on Him should receive." So that before He had been glorified, and before the Spirit had been outpoured, our Lord Himself declared that the thirst of the human spirit can alone be quenched by drinking from Himself the Spirit who was about to be outpoured (John vii. 37).

In accord with this the Apostle says, "In one Spirit were we all baptized into one body . . . and were all made to drink of one Spirit" (1 Cor. xii. 13).

Every true believer added to the Church since Pentecost has been baptized into the body formed and baptized in the Holy Ghost at Pentecost, and becomes possessed of all its privileges and responsibilities, just as one who becomes a member of any society already formed, accepts and becomes entitled to all the advantages, and subject to all the obligations attaching to its constitution. And having been baptized into the Church which is the body of Christ, the fulness of Him that filleth all in all, he is given to drink of the one Spirit, outpoured at Pentecost, and which flows, as a stream of living water, from the throne of God and the Lamb; and cannot cease to flow so long as Jesus continues to be glorified by the Father and His angel host in heaven, and by a believing people on earth.

Again, the Apostle says, "Be not drunk with wine wherein is excess, but be filled with the Spirit" (Eph. v. 18). How do men get drunken with wine? By drinking. How are we to be filled with the Spirit? By drinking. By coming unto Jesus, and as members of the Spirit-baptized Church, which is His body, into which we also have been baptized, drinking of the one Spirit, when we have, by faith, come to the risen and glorified Christ.

How, then, are we to drink? As we take our natural food into our system, and as when digested it is assimilated and nourishes our body, so we feed our spiritual nature with the words and thoughts which we take into it. All that we can know of God—of the Father, of the Son, and of the Spirit—is contained in the written Word. We can only drink of the Spirit, and be filled with the Spirit, as we read, mark, learn, and inwardly digest, its Divine truths, its exceeding great and precious promises.

As we received Christ at the first, so we must go on receiving Him, appropriating Him, assimilating Him; for "except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you."

We must eat up the little book lying opened on the pierced hand of the Angel of the Covenant (Rev. x.). Like Ezekiel's roll, it is sweet to the taste, but bitter afterwards. And, having eaten, we cannot help but prophesy, for "out of the abundance of the heart the mouth speaketh."

And this brings us to the important truth, that just as a recruit is a soldier as soon as he receives the King's shilling as an earnest of all that is to follow, so the believer is constituted a witness of Christ, a soldier of the Cross, from the moment he believes; for then he receives the Holy Spirit, as an earnest of the inheritance unto the redemption of God's own possession.

He is not sent as a witness on his own charges, for "I will endow my witnesses, and they shall prophesy, clothed in sackcloth." They are prepared inside the veil for bearing the reproach of Christ outside the camp. For Jesus the Son of God, in whom all the promises of God are Yea, and in Him Amen, promised "Ye shall receive the power of the power of the Holy Ghost coming upon you, and ye shall be My witnesses . . . unto the uttermost parts of the earth."

But if we shrink from the place of witness, if we are only soldiers on parade, the fulness of the Spirit, the necessary equipment for the conflict, can neither be given nor received. We may build on the one and only foundation, wood, hay, stubble, and be saved, so as by fire, and all our works burned up; or we may build gold, silver, precious stones, and receive an abundant entrance into the everlasting kingdom of Christ and of God. All depends on our being witnesses of a rejected Christ to a Christ-rejecting world, pulling souls out of the fire, hating even the garment spotted by the flesh. Just as our salvation depends, on the human side, on our own will ("Ye will not come unto Me, that ye may have life. If anyone willeth to do His will he shall know of the doctrine") so the fulness of the Spirit depends on witness-bearing: "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus may be made manifest in our mortal flesh." M.

The Curse of Intemperance.

DEAR SIR,—In January last, the 10th, I think, I was waiting at Waterloo Station for a train, and there witnessed one of the saddest sights of my life. It was the day on which the sailor boys return to their ships after the Christmas holidays, and sad to say many of them were the worse for drink. Some were so drunk that they could hardly stand, and were rolling about the platform in all directions, some carrying small bottles of spirits. How the boys reached their train I cannot tell, as mine came along and I had to go.

Surely something could be done to prevent a repetition of such a disgraceful scene. I know of no paper more likely to fall into the hands of workers than THE CHRISTIAN, so I am sending these few lines hoping you will publish them, and that they may be instrumental of some good.

December 2. A MEMBER OF THE B.W.T.A.

Encouragement.

(1 Pet. v. 7.)

Oh! cast *thy sins* upon the Lord,
Thou weary soul, bow'd down by sin.
The blood of Christ can cleanse thee *now*,
And re-create thy soul within.
Then taste the joy of pure delight,
As Christ Himself doth give thee light.

Oh! cast *thy cares* upon the Lord,
Thou weary soul, bow'd down with care.
"He careth" for you, anxious one,
And longs to cheer thy lone despair.
Think only what He bore for thee
In quiet, lone Gethsemane.

Oh! cast *thyself* upon the Lord,
Thy weary self, and trust His power
To keep thee steadfast to the end,
And faithful in the darkest hour.
On Christ the Rock thou art secure,
And by His cross thou shalt endure.

Oh! cast *thy all* upon the Lord,
He knows thy sins, thy cares, thy fears,
He knows the longings of thy heart,
And sympathises with thy tears.
Keep trusting; thy reward shall be
The heaven of God's eternity.

Hampstead. (Rev.) W. R. SCOTT.

Mr. Philip Hurditch.—The condition of Mr. Philip Hurditch continues to be the cause of much concern to a wide circle of friends. The chief anxiety is on account of the condition of the heart. An operation performed last Friday was partially successful, and is about to be repeated as we go to press (Tuesday). He and those near him are daily realising the great power of prayer, and will highly value the remembrance before the Throne of their need by the Lord's people.

Reminiscences of Dr. Parker.

By Rev. J. P. GLEDSTONE.

MY first remembrance of Dr. Parker goes back to the time when he was minister of Cavendish Chapel, Manchester. He had been preaching one of the famous Heckmondwike Lectures, and Mr. Bowman, himself a minister of great ability, described Dr. Parker's style as being like a drop of water, which swells and flows into a river, a good illustration of the marvellous suggestiveness of his short, terse sentences. Rev. David Loxton, of Sheffield, thought that it was well-deserved praise, and that the young minister, whom so many persons were abusing, was a man of extraordinary gifts. The next I heard was of his standing up for a student in Cavendish College (a college of his founding, and now known as Nottingham Congregational Institute), against whom serious charges were made; it was a case of his generosity of heart misleading his judgment. Next I had the satisfaction of hearing him give one of his anti-State-Church Lectures, when he had with him his young bride, who afterwards shared his joys and sorrows, and added no small charm to his life. The radiance of her youth never faded from her face, and her death, two years ago, was the blow that shattered his strength. That anti-State-Church crusade was, I believe,

ONE OF THE FAILURES OF HIS LIFE.

His hold upon many kinds of minds was strikingly shown by the delight felt in his speaking by such a man as the late Dr. Eustace Conder, himself as "safe" and "proper" and undramatic as any one could be. "Did you hear Parker last night?" he said to me, as he and I rode together in a cab to a service. "No," I said. "Well," he said, "I stayed in town to hear him. I sat next him on the platform, and told him he must speak well, as I was present on purpose to hear him. His speech was a miracle of conciseness." Perhaps no Englishman of his day could so well afford to be reported in the very words which he spoke. He did not revise his printed sermons; there was no need.

One of the most helpful services I ever attended was on a Thursday morning, when he preached from Matt. ii. 13, and laid special stress upon the words, "Be thou there until I bring thee word." Trust in God was enjoined with much persuasiveness, and at the close of the service a lady sang with simple pathos the hymn, "Simply trusting every day," the congregation joining in the chorus. That was congregational worship.

Nearly twenty years ago I started a mission in Aldershot for the benefit of women and girls, and have had a cottage home for them all that time. When my friend, the late Dr. Hannay, heard of it, he asked if he "might have the privilege of helping me with a subscription." I replied, "Certainly." When he died, I asked Dr. Parker if he would kindly take his place, and he at once consented, and never missed paying his subscription save the year of Mrs. Parker's death; I did not like to trouble him. Next year he gave me, unasked, a double sum.

A brother minister once told in my hearing how he had been quite beaten with the case of a young man who had come to him for religious instruction, until it occurred to him to advise him to go to the City Temple. There he found what he needed.

Dr. Parker's dramatic instinct was irrepressible. After a meeting in the City Temple, which was addressed by a well-known journalist, I found myself in the vestry alone with the Doctor and Mrs. Parker, when, to her amusement and mine, he gave us some of the journalist's speech over again—tone and manner to the life.

I think he used to feel very keenly the loneliness of the pulpit—it is a lonely place. I was with him in the pulpit of Tottenham Court Road Tabernacle when he preached the opening sermon, and when he finished he motioned to me to come and sit next to him. I am sure he longed for fellowship, and was comforted when I said how I had been touched by some of his closing words: "You will never repent of having been over-generous, over-kind, over-forgiving." "No," he said, "we never regret these things."

"Come up and have lunch with me," he said, the last time I saw him in his vestry. I went, and had a brotherly reception. One thing only will I repeat, as it marks the man in two respects—his physical soundness and his quickness of reply. "Do you ever use glasses, Doctor?" I inquired, "for I cannot remember ever seeing you with them." "No," said he, "I used to thread my wife's needles for her. When she got out her spectacles, and was poking about, I used to say, 'Here give me that.'" Then he went through the pantomime of threading the needle, and handing it back to his wife (alas! she was no longer with him). "No," he added, "I have no vices. I don't smoke, I don't drink, and I never use glasses!" One day I inquired at a street paper-stall for a copy of a paper which contained a portrait of Dr. Parker, the young woman who served being a typical Londoner of the small trading class. "What a speaking likeness that is of him," she remarked, as she admiringly looked at the picture, and then passed the paper on to me. One of his hearers, no doubt.

How many persons prayed for him whom he did not know! One of the devoutest of Congregational ministers, whom he never knew, heard him in the Poultry Chapel when things were not over bright, and ever afterwards remembered him in prayer. Prominent men owe much to private intercessors, and both will enjoy the reward together.

Now that the commanding presence is gone, London, the whole Church, seems strangely empty. Yet the living Lord remains.

Love Thyself Last.

AWAY in a little country town, a Christian Endeavour convention was being held. The hall was very full—full, indeed, to overflowing. Among the audience were two young girls—cousins. One was fair, with a sweet and placid face; the other dark, with a restless and almost excited expression. The fair maiden was a Christian Endeavourer, but her cousin was not. It was the first convention she had ever attended. As a rule she was not particularly attracted by speech-making. "If we would only do more and say less!" was a favourite maxim of hers. Well, the first hymn was over, and there was a general settling down for the speeches. The first two speakers had strong voices and vigorous manners; it was as if a rushing mighty wind were filling the place. They were applauded very warmly, and Jessie, the fair, got quite excited and rosy with enthusiasm. Barbara, on the other hand, listened quietly and almost indifferently.

The last speaker got up—a little man, dark, clean shaven, and quiet in manner. He took for his leading thought the sneer cast upon Jesus: "He saved others, Himself He cannot save." In a few brief, quiet, forceful words he put before his hearers what a grand compliment to Jesus Christ that so-called sneer really was. "He *could* have saved Himself, but He *would* not; He lived and died simply to save others. What if His disciples had said to their Master, 'Master, save Thyself'—what would His answer have been? 'I cannot.' No, He could not think of Himself, He could not live for Himself. He could not, because He would not."

As the address was drawing to a close, a hush fell upon the meeting; no one felt inclined to applaud. Barbara's usually restless eyes were fixed upon the speaker, her fingers were locked tightly together, her soul was drinking the message in. And when the voice of the speaker had ceased, she sat in the same attitude till she became aware that her cousin's eyes were regarding her with earnest scrutiny. She turned quickly for a hymn-book, and when her cousin looked at her again, it was the old Barbara that she saw.

After the meeting there were refreshments for those who had come a long way. Barbara, her aunt, and cousin, stayed with a few others. "Did you like the meeting, dear?" asked Barbara's aunt. "Oh, yes, thank you, aunt," was the half careless reply, and Barbara's aunt turned away with a sigh. "If only Barbara were more open," she thought a little sadly. She was very fond of this niece of hers, but had been repulsed when she had tried to get at the secrets of the young soul. Barbara's manner for the rest of the evening had a decidedly defiant air, which was generally the case after she had been deeply touched. Two days after the meeting she left for her home in London.

. . . . . .

In a tastefully furnished room of a large house in a handsome thoroughfare, Barbara was sitting. She had come in answer to an advertisement in the paper for a companion-secretary to a lady. She was pretty sure of success in her application, as she was a good writer, a capital companion, had excellent references, and was fortunate enough to be the second one to get there. In a minute there was a knock at the front door, and then another young girl was shown into the room where Barbara was. She was dressed in black, her face pale and thin; she looked tired, too. Barbara found out that she was supporting her mother, and had just left a trying engagement as governess to two little boys. "I should like to get this," she said, wistfully. Barbara was silent. There was a flush on her face. It would be her turn to go in next. But the thought had come like a flash, "He saved others; Himself He could not save." She wanted the engagement badly. Should she let this other one go first? After all perhaps she would not get it, and then it would be her turn. The door opened. "Next, please." Barbara turned, and whispered quickly, "You go next; I don't want it so much." With one swift, grateful, backward glance the stranger went. She was in the next room a long time. Meanwhile, a dozen other applicants had arrived, and sat patiently and pathetically waiting. Then at last the other door in the room opened, and the stranger came out. She glanced from face to face till she saw Barbara: nodded a smiling "Thank you," though her eyes were full of tears. Barbara smiled too, and then turned to the stately lady who had followed the stranger out. This lady looked round her, then said: "I need not trouble any of you, as I have engaged the young lady who has just left." The little crowd dispersed. "It's like school," remarked Barbara, laughing, as she went down the steps. But as she was walking home she was asking herself: "Have I done foolishly?" What do you think, reader? What do you suppose God thought? M. S.

"Yet will I Trust Him."

"THERE are songs which can only be learned in the valley," says George Matheson, the blind clergyman, in his poetical language; and again he says, "Despise not thy school of sorrow, O my soul! It will give thee a unique part in the universal song."

One who is being educated for that choir invisible, to sing the strain of redemption, is Miss H. R. Higgins, in Melbourne. She was led to Christ by her Sunday-school teacher. Already there began to work in her physical frame the strange disease which, as it developed, necessitated the amputation, first of her right arm under the elbow, then successively of the left leg and the left arm, and finally of the right arm above the elbow. In the body thus crippled, and eaten up by terrible pain, a redeemed soul triumphs rejoicing.

Complying with the requests of friends, the sufferer penned an autobiographical sketch by means of a writing instrument applied to her elbow. The simple touching story, YET WILL I TRUST HIM, is dedicated to God's suffering children, and published by the *Religious Tract Society* (1s. 6d.). A gentleman in Melbourne who knows the writer desires to make her remarkable testimony more widely known. Through his kindness a limited number of copies are given free to ministers, doctors, or nurses. Apply to Mr. William R. Dovey, 26, Crouch Hall Road, N.

The Evangelical Alliance.

ANNUAL CONFERENCE AT FOLKESTONE.

[BY OUR OWN COMMISSIONER.]

LAST week the Evangelical Alliance held its fifty-sixth annual conference, extending over three days, at the Town Hall, Folkestone. At the opening meeting General Sir WILLIAM STIRLING, K.C.B., who presided, expressed the peculiar pleasure which the council of the Alliance experienced in calling together for prayer and conference all believers in the Lord Jesus, on the one common basis of our union in Him.

The principles on which the Alliance is based are those on which all Protestant Christians can unite. Its purpose is to manifest the unity of all believers, to witness for the faith of the Gospel, to girdle the world with prayer, and to relieve persecuted Christians in all lands. The spirit which underlies all the work and operations of the association is expressed in the words, "Grace be with all those who love our Lord Jesus Christ in sincerity and in truth," and "We are one body in Christ."

A very profitable address was given by Rev. D. STATHER HUNT, of Tunbridge Wells, who said he would rather give a message than make a speech. For there is all the difference between a speaker and a messenger, and from his view-point it was far better to be a humble messenger for Christ than to be the most brilliant speaker that ever lived. If we have a message from Christ, no matter how feeble the language, we may be sure it will touch hearts and accomplish all God's good pleasure in the hearers. We have no need to invent new messages for the people, nor is there any need for garments borrowed from Aaron's wardrobe. All we need is the truth as it is in Jesus—the living Christ Himself. Proceeding, he referred to four passages from the Epistle to the Philippians which reveal Christ as (1) All-subduing (iii. 21); (2) All-strengthening (iv. 13); (3) All-satisfying (iv. 18); (4) and All-sufficient (iv. 19). One could only thank God for such a sturdy and staunch adherent to the truth, a good soldier who is doing valiantly in the Lord's battle.

THE PRAYER OF FAITH.

At the prayer-meeting on Wednesday morning Mr. W. B. SLOAN, secretary of the China Inland Mission, gave an informing and illuminating Bible-reading on "The Prayer of Faith." Speaking from the incident of the disciples passing the fig-tree, and seeing that it was withered away in response to the words of the Lord Jesus, he pointed out how the Lord went on to use this as an illustration of God's constant working in response to the prayer of faith. But we are not to understand that our Lord means that we can cast mountains into the sea. To the eye of Christ mountains here represent the difficulties which stand in the path of the child of God, who is moving in the line of God's will. Never once did our Lord take a mountain and put it into the sea. But constantly He came face to face with difficulties which needed more power to remove than the putting away of a literal mountain.

"Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Thus it is all in believing; and if we would only believe, we should get what we ask. But it is an axiom of the prayer-life, that we must know God in order to believe Him. We must know Him as Father; for it lies at the very root of all confidence in prayer to see that our Father really knows what things we have need of before we ask. It remains for ever true that if we ask we shall receive, but let it ever be remembered that our Father will make no provision for the fulfilment of the desires of the flesh, no matter though they be expressed.

It is when we remember the conditions of answered prayer, and get into right relationship to Himself, that God puts Himself, so to speak, into our hands, and commits all His power and blessing into the power of our faith. But in these days there is nothing that it is more difficult to make time for than for the ministry of prayer; yet after all prayer is the one thing that must be done, and if necessary all the other things of life must be put on one side that we may give ourselves to the ministry of prayer.

Mr. JOHN WOOD, of the Evangelization Society, presided at the morning session, when the subject for consideration was "The Word Written and the Word Incarnate." Mr. Wood, in introducing the subject, spoke of Paul (1) stripped, Phil. iii. 7; (2) clothed, Phil. iii. 9; (3) educated, Phil. iii. 10; and as (4) an athlete, Phil. iii. 14; (5) a man of tears, Phil. iii. 18, 19; (6) a man gazing up, Phil. iii. 20; and (7) as a man triumphant, Phil. iii. 21.

THE DIFFICULTIES OF UNBELIEF.

Rev. TREVOR FIELDER (St. Stephen's, Walthamstow) remarked that many modern writers of religious books do not come into God's presence with their shoes off but with hob-nailed boots on. There are some lives of Christ which plainly reveal the fact that the writers have not fully studied the four inspired records of the Saviour. How dare they separate the written Word from the Word Incarnate? And after all, the difficulties of unbelief are infinitely greater than any difficulties associated with faith. The miraculous element in the Bible may be hard to understand, but surely the Creator of the Universe has the power to suspend the laws of His own devising. Nor is miracle any difficulty to the humble believing heart, for the turning of the soul from sin to God is the greatest miracle after all.

More and more we have ethical teaching which does meet the deepest need of the human heart, for though it may be very beautiful, it is like a fine steeple with no foundation. The Word written and the Word Incarnate stand or fall together; and what God has joined together let no man put asunder.

Rev. G. A. SOWTER, M.A. (Hatcham), who followed, remarked that we were meeting together to emphasize the Divine side of the human Word, the Divine side of the Lord Jesus Christ. "In the beginning was the Word, and the Word was with God and the Word was God." Thus run the opening words of the simplest chapter in the Bible, as far as the small words which it contains are concerned; and yet there are depths in that chapter into which we gaze with inexpressible awe.

What wonderful things words are! Wherever man is found, speech is found—sometimes in very limited vocabulary, but sufficient for the purpose of life; and sometimes, as in Oriental countries, where it is the work of a lifetime to learn the language. It is this power of speech which makes man a social being, and lifts him above all other life. If we were dumb we might know each other by the faculty of touch or by the faculty of sight; but this would be very imperfect. It is by our words that our characters are known to each other, and out of the abundance of the heart the mouth speaketh. Thus the mouth is the revealer of character, and thus the Incarnate Word is the Revealer of the Father. Apart from Christ, we might have known something of God; but to the Christian, Christ is the word and revelation and final expression of the heart and fulness of God.

THE WARP AND WOOF OF REVELATION.

In the afternoon Sir ROBERT ANDERSON, K.C.B., dealt with "The Deity of Christ," which he declared to be in the very warp and woof of our Christian revelation from beginning to end. There are many words in the New Testament which admit of no other meaning, and many other words which imply it—words spoken by Christ Himself. Now these are all words which no ordinary man would dare utter concerning himself, and at the same time preserve any reputation for sanity. Some of Sir Robert's personal friends in the last twenty-five years had held republican views, but as soon as they got into personal contact with the late Queen, they became strong supporters of the monarchy. So it always is with the man who is brought to trust Christ; he becomes at once a loyal servant of his Sovereign Lord—his God and Saviour, the Lord Jesus Christ.

Rev. G. A. SOWTER said we know that Christ is God, because He keeps His word. Men and women as witnesses to-day boldly affirm that they came weary and sad to Jesus, and He has given them rest. They have turned from the unsatisfactory sources of joy to the Lord Jesus Himself, who is the true source of eternal joy, a well of water springing up unto everlasting life. And now living in trustful obedience to His will, the Lord Jesus Christ is indeed held and confessed as the Son of God.

"More and more," said Rev. S. A. MCCRACKEN, "we are constrained by this doctrine to a spirit of worship rather than to the act of preaching. It is a Divine subject, and we have no words which can really express the Divinity of Christ. It is useless to expect the infidel to understand His Deity. He must be born again, and the new life will place him in an attitude before God, in which alone he is able to grasp the fulness and grace of the Godhead of Jesus.

OUR PROPITIATION.

In spite of the severe cold, the Hall was well filled in the evening, when Sir ROBERT ANDERSON, Mr. W. B. SLOAN, and Pastor CHARLES SPURGEON spoke on "The Lord Jesus Christ—our Propitiation." Sir ROBERT ANDERSON described redemption as the work of atonement, reconciliation as the effect of atonement—a work Christ still carries on—and propitiation as not a work at all, but the Lord Himself. Christ is our propitiation. And while the Epistle to the Romans is emphatically the Redemption book, the Epistle to the Hebrews is just as emphatically the Propitiation book. It still needs to be affirmed again and again that light is the only place where we can have fellowship with God and fellowship one with another. Our place is in the camp under the Shekinah light; to go out into the darkness of the night is to lose fellowship with God and with our brethren. Under the light we see the blood on the mercy seat, and if we walk in the light we have fellowship one with another, and the blood of Jesus Christ, God's Son, cleanseth us from all sin.

Mr. W. B. SLOAN thought that many who call themselves Christians need to be recalled to a life lived in the light that streams from Calvary. Paul lived there. What does he say about it? "I live by the faith of the Son of God, who loved me, and gave Himself for me."

The only thing that has ever made any impression on the heart of a sinful man is God in Christ, making propitiation for sin. It is when we see the Cross that we know our own sinfulness—sin appears sin then. For the only thing that brings sin to light is the sacrifice of Calvary. In these days there is a preaching of Christ's love that is utterly powerless and fallacious, because it is not put in connection with the fact of our sin and peril.

After prayer, Pastor CHARLES SPURGEON gave a telling and powerful address on the prayer of the publican, appealing to the unsaved to decide for Christ there and then.

NOT PENALTY, BUT PARDON.

At the morning session, on Thursday, Rev. J. B. FIGGIS, M.A., said he was once at a meeting in Lambeth Palace where the late Dr. Westcott said the difficulty was not about eternal punishment, but about eternal forgiveness; not penalty, but pardon. For how can a guilty man be justified with God? Justification is more than pardon. The sinner is not only treated as a forgiven sinner, but as though he never had sinned. Hence, to be justified is to be accounted righteous before God. Now, therefore, there is no condemnation to those who are in Christ Jesus. No spot, no speck, no stain left upon us, because we are justified, and justified completely, for, by Him, all that believe are justified from all things.

The doctrine that we are justified by blood is no new doctrine, for it is as old as Abel, and Isaac, and Abraham; for they all offered sacrifices according to the word, "Without the shedding of blood there is no remission." It was revealed unto the people in those ancient times, and by ancient types, that men are justified by blood. But the blood of bulls and goats could never take away sin; they were utterly ineffectual to cleanse the conscience and give the sinner a clean heart.

Pastor W. Fuller Gooch said it is not possible to *deserve* justification, for we have no deserts to show. By our own deservings we can never get out from under the penalty of sin. I am ill-deserving to start with, I am ill-deserving to go on with, and I cannot pay my debt by promising to do well in the future. No deserving justification, no purchasing it, no earning it, but His righteousness and blood, are the sinner's only plea. Justification is as complete as soon as a man has believed on Jesus as it is after fifty years of Christian living. Faith gives us a perfectly clean bill. We start with all our old sins gone for ever, and for ever we are to be accepted in Christ.

Rev. W. R. Mowll, M.A., referred to the extraordinary amount of ignorance found even in Christians as to what justification really means. To him ministers are verily guilty in not dealing more with topics bearing on the great foundation truths, and in using terms like faith, justification, and many others without explaining their meaning. Preachers must not take too much for granted. Nor should they allow themselves or others to confound sanctification with justification. Many do this, and that is why some excellent people have such loose ideas of true holiness.

Finally, Rev. S. A. McCracken brought the last message to the Conference in the words of Ephesians iv. 3; "Endeavouring to keep the unity of the Spirit in the bond of peace." We cannot make unity, we can only maintain it; and this can only be done by the proper recognition of the Father, Son, and Holy Ghost. Looking over a vessel one day, he came across the words on a cabin door, "Certified for the Accommodation of the Master." This, he said, should be written over every heart and every life. Then it will be easy to live the life of love, for the love of God will abound in our hearts.

The Bible League.

A CONFERENCE was held last week at West Norwood, under the united auspices of the congregations worshipping at Lansdowne Hall and Chatsworth Road Baptist Chapel. Rev. J. B. Barraclough addressed the opening meeting for prayer, and Dr. A. T. Pierson and Pastor A. G. Brown spoke to a large gathering in the afternoon. In the evening a meeting was held at the latter chapel, when Mr. R. C. Morgan presided, and Mr. Henry Varley read the Scriptures and led in prayer. The addresses given by Sir Robert Anderson and Pastor W. Fuller Gooch were characterized by deep spirituality and earnest protest against the erroneous and dangerous teaching of the Higher Criticism, emphasizing the necessity for increased effort in advocacy of the complete inspiration and infallibility of the Bible as the Word of God.

A minister of the Reformed Church of England, in a letter received by the Bible League, says, "Some ten years ago I was on the down grade upon the question of Biblical infallibility, but seeing where such a course must logically land me, I looked round in real anguish to find a way of escape, if it were possible, to get on the old foundation once again. I met with Dr. Pierson's 'Many Infallible Proofs,'* and it was blessed to me, and was the Divine means of 'restoring my soul.' Now for some years I have been able logically, and I trust spiritually, to rest upon 'the Word of the Lord,' knowing by bitter experience the terrible effects of the Higher Criticism, and I rejoice that such a Society as yours exists. The subsequent study of the Word in the original languages has given a new life and fire to my ministry, and has been blessed to the 'resting' of the faith of many in the Blessed Book."

To Cheer the Soldiers in Hospital.—Mr. Charles Coupland, A.S.R., Rock Villa, 46, Sistona Road, Balham, S.W., is visiting London Military Hospitals, and writes that he will be grateful for new Christmas cards, writing paper, and envelopes, and small articles suitable for presents for the invalided soldiers; also Gospels, Testaments, and magazines for distribution in barracks.

* 3s. 6d. *Morgan & Scott.*

Salvation Army.

WOMEN'S SOCIAL WORK.

THE close of the eighteenth year of the Women's Social Work of the Salvation Army was marked by a large and enthusiastic Thanksgiving meeting in Holborn Town Hall. Many friends met Mrs. Bramwell Booth at a reception held previously in the Minor Hall; and advantage was also taken of this opportunity to make an attractive display of needlework and other evidences of the useful lives which the women are expected and taught to live in the Homes.

Lord Kinnaird, who took the chair, congratulated Mrs. Booth on what has been accomplished; yet, as one who had long been engaged in rescue work, he declared that we are just touching the fringe of the problem, or realising that there is a problem.

While there had been ups and downs in the history of the work, Mrs. Bramwell Booth acknowledged with gratitude that the past twelve months had been a good year. Reminding her audience that the social work was only one branch of the Salvation Army, that she spoke for that among women alone, and that again in but one country, she reported that during the year 2,188 cases have passed through the Rescue Homes. Of these 1,856 proved to be satisfactory, 1,003 being sent to situations as domestic servants, 558 returned to friends, 73 introduced to work or business of different kinds; five had died, and two had married.

AFTER-CARE AND SUCCESSFUL CASES.

In connection with the after care of those who had previously been dealt with, it was reported with satisfaction that 621 who were doing well had come to stay for a few days in intervals of changing from one situation to another, most of them paying their way. In the midnight work the officers had spent 6,186 hours on the streets of London; while no fewer than 1,900 voluntary visits had been paid by the women themselves to the homes of the officers. At the Shelters and Metropoles for the most miserable, despairing, and actually homeless, 2,168 persons had been uplifted to a better and happier state of things, and helped to earn their own living.

The proportion of successful cases in the rescue work was reported to be larger than ever before; and in the development there is constantly before them the great need for more Homes. Better as well as more work could be done if the means were available for more careful classification. Yet a wider field is opened up by the receipt of constant requests from other countries for qualified officers.

To carry on the twenty-five Homes and twenty-two other institutions, Mrs. Booth received during the year about £10,000; and she claimed that a good return had been made for the money. Among the benefits which had been the outcome of the labour put forth, she called attention (1) to the service rendered to the classes as distinguished from the masses—prodigal daughters, sisters, and wives coming to them from luxurious homes, and bearing honoured names. (2) Much had been done by taking the waste lives around and training them for usefulness as domestic servants.

(3) The rates had been saved, because the majority of the persons dealt with were paupers, criminals, inebriates, or were in imminent danger of becoming so. The cost of maintaining women who would otherwise be in workhouses was £6 as against £26. Inebriates were maintained for £25, similar cases in the county institutions costing £80. On criminal women £12 was spent, as compared with £30; and not many are reformed in prison, while fully sixty-five per cent. of their prison inmates do not go back to dishonest courses. (4) All the churches are served, for the women represent families belonging to every communion; and in many cases go back to their old connections when they have been brought back from the wilderness of foulness, and vice, and degradation. (5) The value of the personal service to the friendless and homeless women cannot be estimated. (6) The gain to the families concerned was also of the highest importance; and (7) it had been a joy to the workers to make a donation of themselves, and they also had been great gainers.

As one who had been present at the opening of the first small Home, Mr. T. A. Denny testified to the gratitude with which he had seen the little one becoming a thousand; and expressed the opinion that, from a citizen's point of view, it is an economical thing to support Mrs. Booth. From his experience of prison parochial, and municipal life, Sir Algernon West had also seen enormous benefits accrue Although it could not be tabulated, Mr. R. C. Morgan attached great importance to what had been accomplished in the way of prevention. Among others who took part in the proceedings were the Mayors of Shoreditch, Hackney, and Southwark; Mr. J. D. Hope, M.P.; and Rev. Barclay F. Buxton (C.M.S., Japan).

The Kensit Crusade.

SELDOM has a more enthusiastic demonstration taken place in Exeter Hall than that held on the 2nd inst., at which Mr. J. A. Kensit was publicly welcomed on taking up the work of his esteemed father.

The chairman, Alderman Inskip, said that they had met, full of hope, to inaugurate an important advance in Protestant work. "We strive not for small points, but for great principles; and how shall right principles be inculcated except preachers go forth to declare them? The statement made by Sacerdotalists that Protestants love controversy for the sake of personal gratification is untrue; on the contrary, those who maintain Protestant truth have had to suffer for their courage. Priestcraft is making fresh inroads, and under these circumstances we bid God-speed, with greater warmth, to Mr. J. A. Kensit and his preachers.

The heartiest of receptions was accorded to Mr. J. A. Kensit, who followed with an earnest address. Rome never changes, and the system which hurled the weapon against John Kensit is the system which has deluged the nations with blood. They were not gathered, however, in mournfulness, for "death is swallowed up in victory." Duty belongs to us, results to God, and "when man is most ready to perish, God is most ready to save."

A CALL TO THE NATION.

We hear the cry of the children: "Save us from those who would rob us of the Word of God; who declare ignorance to be the mother of reverence." We hear the voice of Europe: "Away with the Jesuits, the foes of liberty." We hear the moan of our sisters within convent walls: "Let in the light of day, that we may have the liberty of the children of God." We hear the cry of the electorate: "No priests in our schools, no idolatry in our churches." We hear, too, the murmur of thousands in the land driven to say farewell to the church of their fathers; but we hear, too, behind all, the voice of God: "I have marvellously delivered thee." Surely these voices shall be sufficient to call the nation to the defence of its liberties and of the Truth of God. The dark villages, the priest-ridden towns, and the unconverted masses everywhere must have the light, and to this end it is hoped to extend the operations of the Wickcliffe preachers, and to found a training-home.

Quoting Nehemiah vii. 2, "He was a faithful man, and feared God greatly," Rev. C. Musgrave Brown spoke of the faithfulness of the late Mr. Kensit, and made a vigorous appeal on behalf of the crusade.

The concluding address, from Mr. Henry Varley, was an impassioned description of the machinations of Rome in modern Europe, setting nation against nation, in contending for the temporal power, and upholding the blasphemous dogma of Papal infallibility. Mr. Varley adduced a great body of evidence to show that Rome is still, as ever, the cruel foe of liberty. And to-day, as in times past, the ambition of Rome is to bring the nations again under the despotic sway of the Pope, and "to subjugate and break the will of an imperial race." It is the Papal war against civil and religious freedom. Mr. Varley concluded with an earnest appeal for Mr. Kensit and the Wickliffe preachers in their valuable work.

The Successful Minister.

By Rev. T. L. CUYLER, D.D.

THE highest aim and ambition of every true minister of Jesus Christ is to achieve spiritual success. For this he prays and for this he labours; and for the lack of this neither fame, nor popular favour, nor large salary can be any compensation. He is not blind to the fact that in his success two factors must be reckoned with—the human and the Divine. The planting of the wisest Paul, and the watering by the most eloquent apostles, will avail nothing unless God gives the increase. Not by human might nor power, but by the agency of the Holy Spirit, is success to be secured. The minister may pray ever so fervently for the blessing of the Divine Spirit, but he cannot dictate and demand that blessing.

Yet there are certain things that the ambassador of Jesus Christ must be, and must do, if his ministry is to bear spiritual fruits. For doing his duty he is responsible; for spiritual results he rolls the responsibility over upon the Master he serves. He works, but he does not worry.

LOVE FOR WORK AND MASTER.

1. The first essential to success is that a minister should not only love his work, but love that Divine Master and Owner whose blood-redeemed servant he is. Paul cut at the root and the core of the matter when he said, "The love of Christ constraineth us." Not only His love for us, but ours for Him.

A vast deal of preaching and teaching has self—in some shape—at the bottom of it, and Christ is not there at all. "Whose I am and whom I serve." The more entirely a minister can fulfil this vital and indispensable condition the stronger he will be, the happier he will be; yes, and the holier he will be also.

As surely as the heart-thermometer shows a lowering of the Christ-love, so surely will the sermons and the prayers feel the chilling effect; and a cold pulpit sends its frost through the whole congregation. On the other hand, when a minister brings Jesus Christ with him into the pulpit, then there is a "tongue of fire" there which will burn its way into the hearts and consciences of the auditors. Genius, scholarship, rhetoric, are but "tinkling cymbals" in comparison with this indwelling, o'er-mastering grace of personal love for a personal Saviour. If such men as Brainerd, McCheyne, Somerville, Spurgeon, or Moody were sitting by my side, they would say "Amen!" to every word I have just written. "More love to Thee, O Christ!" is the prayer that should be oftenest on every minister's lips.

REACHING THE HEART.

2. As the spiritually successful minister is a man whose highest inspiration is a supreme love of Christ, so it is his foremost aim to induce his hearers to give their hearts to Jesus. He knows no other way to save a life but to save the heart that animates and controls that life; and the only way to save that heart is to enthrone Jesus Christ there. Winning people to trust, to obey, to follow Christ—that is his "high calling."

There is a constantly pressing temptation with ministers to ignore this, or to substitute something else for it. One minister who lives much in an atmosphere of books is tempted to preach chiefly to the intellect, and gives much valuable instruction. Another is deeply interested in sociology, and aims to reform social wrongs, to promote humanitarian enterprises and Christian citizenship.

Christ's Gospel goes infinitely deeper than mental instruction or social reforms, or excellent philanthropies of various kinds. It aims to change human hearts and to put Jesus Christ there. His message was, "Come unto me," "Follow me;" and no minister ought to feel that his work is successful unless (by the Holy Spirit's aid) he can win people to the service of Christ. His vital purpose is to form character—to make bad people good, and good people better; this means heart-work; this means regeneration; this means salvation for this world and another. My brother, do you fail right there? Then there must be something wrong in your aims or your methods, or your spirit; for the Christian ministry that yields no fruits of Christian lives is about equivalent to medical practice that heals no sick folk; or a legal practice that wins no verdicts. To search honestly for the causes of failure is often the first step to success.

THE DIVINE COMMISSION.

3. The minister who intensely loves his Master, and with singleness of heart labours for the salvation of his fellow-men, works at an immense advantage. He is not obliged to manufacture his weapons, or invent his arguments, or construct his own motive power. "Preach My Word!" is his Divine commission; "Lo! I am with you alway" is his promise of divine support. My observation has been that those ministers who have had the most spiritual success (for that is the point I am discussing) have been men who had an implicit faith in the supernatural inspiration and the Divine authority of their Bible, and who have kept at the front the great central themes of revelation. They have wasted no time or breath in defending God's Book, which they hold to be self-evidencing; they have planted themselves on the adamant of God's unshakable truth, and preached with the light of eternity flashing in the faces of their auditors.

They have not frittered away their sermons on secondary topics, or blinked human depravity, or concealed hell, or beclouded the Atonement, or dwarfed God's infinite love, His Christ's infinite claims, or the indispensable need of the Holy Spirit at every step. They have aimed to make sin horrible, and Christ lovable, and a life of fruitful service the only life worth living. Such preaching the promise-keeping God has stamped with success, and will do it while the world stands. Try it and see.

THE PASTORAL VISIT.

4. One day in seven is not enough for such a minister. He proclaims boldly, yet lovingly, God's glorious message from his pulpit, and then follows it up through the week. A sermon that will not bear to be followed up is not worth preaching. In his pastoral visits a minister can come to close quarters with individual souls, and preach eye to eye. No one can dodge such preaching or go to sleep under it.

As many souls are won to Christ outside the church as within it. Eloquence or fine music may attract a crowd; but a mass meeting is not a church. Nothing but thorough pastoral work (in its widest sense) can organize, train, and develop a compact, praying, money-giving, mission-working, society-leavening, and soul-saving church. No earthly throne comes within ten leagues of such a pulpit; no monarch's crown compares in splendour with the diadem which the glorified Jesus will place on the brow of every successful minister—whose success was only won by burying self out of sight and exalting, like Paul—"Christ and Him crucified."

What this old sinning and suffering world needs most is more such ministers at home and in foreign fields. Shall it not have them?

True Ambition.—These lives of ours, hurrying on in their ambitions, spreading out in their loves—they are capable of being filled with God. Without losing their eager pursuit of their appointed task, without losing their cordial reaching after the lives around them, they shall be quietly, steadily, nobly lifted into something of the peace and dignity of the God whom they aspire to.—*Phillips Brooks.*

A Picture of Peace.—In the Pitti Palace at Florence hangs a picture which represents a stormy sea, with wild waves and black clouds, and fierce lightnings flashing across the sky. Wrecks float on the angry waters, and here and there a human face is seen. Out of the midst of the waves a rock rises, against which the waters dash in vain. It towers high above the crest of the waves. In a cleft of the rock are some tufts of grass and green herbage, with sweet flowers blooming, and amid these a dove is seen, sitting on her nest, quiet and undisturbed by the wild fury of the storm, or the mad dashing of the waves below her. The picture fitly represents the peace of the Christian amid the sorrows and trials of the world. He is hidden in the cleft of the Rock of Ages, and nestles securely in the bosom of God's unchanging love.—*J. R. Miller.*

"As for You, the Anointing."

(1 John ii. 27, R.V.)

By Pastor F. E. MARSH.

"THE anointing" is the presence and power of the Holy Spirit in His Divine personality and grace. The anointings of Scripture illustrate His work and worth in the life of the child of God.

I. *Holy by His Presence.*—"Moses took the *anointing oil, and anointed* the Tabernacle and all that was therein, and sanctified them" (Lev. viii. 10). The Tabernacle is a type of the believer in Christ, and the anointing oil is typical of the sanctifying presence of the Holy Spirit. We are holy in His holiness, loving in His love, strong in His strength, tender in His tenderness, patient in His patience, calm in His peace, and consecrated in His consecration. Get out of touch with Him by neglecting prayer, and the fragrance of His presence is wanting.

II. *Consecrated in His Grace.*—The cleansed leper had the oil put upon four places, namely, upon the right ear, right thumb, right great toe, and upon his head (Lev. xiv. 17). Those who are cleansed and sanctified by the blood of Christ (for the "oil shall be put upon the blood") are consecrated by the oil of anointing for God and His service. The head of our thought (1 Cor. ii. 9-16), the ear of our attention (Rev. ii. 7), the hand of our labour (Act i. 8), and the feet of our walk (Gal. v. 16) must all be "in the Spirit" to be consecrated to God's glory.

III. *Qualified by His Enduement.*—When Elijah was about to be removed from his office the Lord told him to anoint Elisha prophet in his stead (1 Kings xix. 16). The oil of anointing was poured upon the man who was to be the Lord's prophet, as shadowing forth the power which qualified him for his office. An old name for a prophet was a *seer*, that is, one who, through his fellowship with God, was initiated into His secrets, and was thus able to tell and foretell them. Every believer by the Spirit's power may be a *seer*. By the Spirit's power we see sin's evil working (Rom. vii. 23), Christ's exalted position (Heb. ii. 9), Grace's effective calling (1 Cor. i. 26), Heaven's opened door (John i. 51), God's gracious being (Matt. v. 8), Unbelief's hardening process (Heb. iii. 19), and the Millennium's near approach (Heb. x. 25).

IV. *Healed in His life.*—When the Good Samaritan found the man who had fallen among thieves, he poured into his wounds oil and wine (Luke x. 34). This may be taken to illustrate the healing grace of the Holy Spirit. *His love* will heal us of the evil of hatred (Acts vii. 55). *His sweetness* will heal us of the ill of bad temper (Rom. xii. 17). *His holiness* will heal us of the wilfulness of sin (Rom. viii. 2). *His fruit* will heal us of the works of the flesh (Gal. v. 22). *His joy* will heal us of the bitterness of sorrow (Acts ix. 31). *His Word* will heal us of the blight of unbelief (1 John. iii. 24), and *His leading* will heal us of the perplexity of doubt (Acts xvi. 6).

V. *Worshipping in His power.* To Aaron and his sons it was said: "The anointing oil of the Lord is upon you" (Lev. x. 7). The various things which Aaron and his sons were to do typify what believers are called upon to do in the exercise of their holy priesthood. The "priest who was anointed" is continually referred to (Lev. iii. 3, 5, 16; Num. iii. 3) as the one who had the right to act; and only those who are made priests through faith in Christ have the true qualification to worship God, whether it be in sanctified praise or in religious service. Continually we read in the book of Leviticus "*The priest shall.*" No less than over a hundred times does the sentence occur, and these do not include the equivalent expression, "*he shall.*" Here is a fruitful line of study.

VI. *Victorious in His might.*—"Thou shalt anoint him to be captain, that he may save My people" (1 Sam. ix. 16), is the Divine word regarding the setting apart of Saul as King of Israel. We shall be saved and used as we know the Spirit's might. "The power of His might" (Eph. vi. 10) is the strength which is requisite in order to put on the armour of God, and "the Lord the Mighty Man of valour" (Septuagint version of Judges vi. 12), being with us, who can stand before His presence? Certainly not the flesh (Gal. v. 16).

VII. *Authoritative in His equipment.*—All the kings of Israel were anointed with the consecrating oil. Of David it was said, "He was anointed king over Israel" (2 Sam. v. 3). In the Book of Proverbs, the following are said to be the true traits of God's kings:—They are Divinely appointed (Prov. viii. 15), they are haters of wickedness (Prov. xvi. 12), they are righteous in life (Prov. xvi. 12, 13), they are powerful in action (Prov. xx. 2, 8, 26), dependent on mercy (Prov. xx. 28), friendly to the true (Prov. xxii. 11), and considerate of the needy (Prov. xxix. 14). Let us, by the Spirit's consecrating grace, be true to the appointment of grace, haters of evil, right in life, powerful in testimony, dependent on Christ, friendly to the upright, and helpers of the needy.

"Our Daily Bread."

When leaving England recently for the West Indies, our esteemed contributor, Rev. F. B. Meyer, was sorry to learn, at the last moment, that he would be unable to mail the notes for this week in time for insertion. In these circumstances, the week's readings are supplied from Mr. Meyer's excellent work, OUR DAILY HOMILY.—ED.

SUNDAY, December 14.

Jehu took no heed to walk in the law of the Lord God of Israel.—2 Kings x. 31.

JEHU was the Cromwell of his time. He swept away the symbols of idolatry with ruthless destruction. Nothing could withstand his iconoclastic enthusiasm. But he failed to keep his own heart, and therefore his dynasty lasted for but one generation. It is a deep lesson for us all.

We may keep other people's vineyards, and neglect our own. We may give good advice to our friends, but fall into the very faults against which we warn them. We may pose as infallible guides, but fall into the crevasses and precipices from which we had carefully warned our companions. Jehu avenged the idolatries of Ahab, but he departed not from Jeroboam's calves.

Before you rebuke another, be sure that you are free from the faults that you detect in him. When you hear of the failings of some erring brother, ask yourself whether you are perfectly free from them. And never attempt to cast out the mote from your neighbour's eye till you are sure that the beam has been taken from your own.

Take heed to your heart. Its complexion colours all the issues of life. Do not be content to be strong against evil; be eagerly ambitious of good. It is easier to be vehement against the abominations of others than to judge and put away your own secret sins. But while we keep our heart with all diligence, we cannot afford to be independent of the keeping power of God. We must yield ourselves to Him, reserving nothing. The King must have all.

MONDAY, December 15.

They made him king, and anointed him.—2 Kings xi. 12.

This dexterous overthrow of Athaliah by the bringing of the youthful king, who had been hidden in the secret chambers of the Temple, accommodates itself so obviously to a reference to the inner life, that we must be pardoned for making it.

Is not the spiritual condition of too many children of God represented by the condition of the Temple during the early years of the life of Joash? The king was within its precincts, the rightful heir of the crown and defender of the worship of Jehovah; but, as a matter of fact, the crown was on the head of the usurper Athaliah, who was exercising a cruel and sanguinary tyranny. The king was limited to a chamber, and the majority of the priests, with all the people, had not even heard of his existence. So, unless we are reprobates, Jesus is within the spirit, which has been regenerated by the Holy Ghost; but in too many cases He is limited to a very small corner of our nature, and exercises but a limited power over our life.

There needs to be an anointing, an enthroning, a determination that He shall exercise his power over the entire Temple of our being:—the *spirit*, which stands for the Holy of Holies; the *soul*, for the Holy Place; the *body*, for the outer court.

If we would have holiness, we must be infilled by the Holy One. But there must be no limiting of His power, no barrier to His control, no veiling or curtailing of His light. The veil, if such there be, must be rent in twain from the top to the bottom.

TUESDAY, December 16.

All the money that it cometh into any man's heart to bring into the house of the Lord.—2 Kings xii. 4. (R.V.)

For the reconstruction of the Temple there were two classes of revenue: the tribute money which each Israelite was bound to give, and the money which a man might feel prompted to give. Surely the latter was the more precious in the eye of God.

Does it ever come into your heart to bring some money into the house of God? Perhaps the suggestion comes, but you put it away, and refuse to consider it. The thought begins to ascend in your heart, but you thrust it down and back, saying, Why should I part with what has cost me so much to get! Beware of stifling these generous promptings. To yield to them would bring untold blessing into heart and life. Besides, the money is only yours as a stewardship, and the thought to give it to God is only the Master's request for His own.

The great mistake with us all is, that we do not hold all our property at God's disposal, seeking His directions for its administration, and that we forget how freely we have received, that we may resemble our Father in heaven, and freely give. Too many, alas! are anxious to hoard up and keep for themselves that which God has given them, instead of counting themselves and all they have as purchased property, and using all things as His representatives and trustees. Let us make a complete surrender to our Lord, and from the heart sing—

> Take my silver and my gold,
> Not a mite would I withhold.

WEDNESDAY, December 17.

He smote thrice, and stayed.—2 Kings xiii. 18.

A striking spectacle. The dying prophet, with his thin hands on the muscular hands of the young king, as he shoots his arrow through the eastern window; the exhortation to smite the remaining arrows on the ground; the bitter chiding that the king had struck thrice only, instead of five or six times. What lessons are here! The Lord Jesus put His hands upon ours. Here is the reverse to the incident referred to. Ours are weak, His are strong; ours would miss the mark, His will direct the arrows, if only we will allow Him, with unerring precision. We shoot, but the Lord directs the arrow's flight to the hearts of His foes.

Our success is commensurate with our faith. If we strike but thrice, we conquer but thrice. If we strike seven times, we attain a perfect victory over the adversary. Is not this the cause of comparative failure in Gospel effort? Souls are not saved, because we do not expect them to be saved. A few are saved, because we only believe for a few. It is one of the most radical laws in the universe of God, and one which our Lord repeatedly emphasized, that our faith determines the less or more in our own growth, and in the victories we win for Christ. Do not stay, O soul-winner, but smite again and yet again in the secret of thy chamber, that thou mayest smite Satan, and compel him to acknowledge thy might.

Let us not stay, though the energy of earlier days may be ebbing fast. The sanctified spirit waxes only stronger and more heroic, as Elisha's and Paul's did, amid the decay of mortal power. The Lord will say to us, as He did to Paul, "My grace is sufficient for thee: for My strength is made perfect in weakness."

THURSDAY, December 18.

Every man shall be put to death for his own sin.—2 Kings xiv. 6.

So ran the law of Moses. It forbade the imposition of punishment on the relatives of the wrong-doer, but it had no mercy on him. "The soul that sinneth, it shall die," was the succinct and conclusive verdict of the older law, in this reflecting the spirit and letter of one yet older, which ran, "The day that thou eatest thereof, thou shalt surely die."

First, we were dead in our sins.—Eph. ii. 1 puts this beyond all doubt. In the sight of God, all who walk according to the course of this world, and obey the prince that now worketh in the children of this world, are dead in trespasses and sins. However much they may be alive as to their souls, they are dead as to their spirits, entirely destitute of the life of God.

Second, we have died for our sins.—2 Cor. v. 14, 15 (R.V.) establishes this fact, and shows that in Jesus, we who believe in Him are reckoned to have died in Him when He bore our sins in his own body on the tree. In God's estimate, his death is imputed to us; so that we are reckoned as having satisfied, in Jesus, the demands of a broken law. It has no more to ask.

Third, we must die to our sin.—Rom. vi. 11. Reckon that you have died, and whenever sin arises, to menace or allure you, point back to the grave, and argue that since you died in Christ, you have passed altogether beyond its jurisdiction, for you have yielded your members as weapons of righteousness unto God. And having been crucified with Christ, you now no longer live, but Christ liveth in you. Let it become your daily habit to place the grave of Jesus between yourself and all allurements of the world, the flesh, and the devil.

FRIDAY, December 19.

The sins of Jeroboam—the son of Nebat, who made Israel to sin.—2 Kings xv. 9, 18, 24, 28.

This chapter anticipates the final overthrow of the kingdom of the tribes. It describes the corruption and disorganization of the people, which made them the easy prey of Assyria. Four times over it is said that they followed in the steps of Jeroboam, "who made Israel to sin." The seed sown two hundred years before had at last come to maturity, issuing in the ruin of the nation. "Sin, when it is finished, bringeth forth death."

Twelve times in the story of the kingdom of Israel we are told that Jeroboam—the son of Nebat, made Israel to sin. The institution of the calves on his part seemed to be a piece of political wisdom, but it was an infraction of the Divine law; and what is morally wrong can never be politically right. The house cannot stand unless the foundation can bear the test of the Divine plummet. The kingdom of Israel fell, to prove to all after-time that the disregard of God's law is a foundation of sand, which can never resist the test of time.

Why is Jeroboam so frequently called "the son of Nebat"? Why should the father be for ever pilloried with the son, except that he was in some way responsible for, and implicated in, his sins? There was a time when perhaps Nebat might have restrained the growing boy, or led him to the true worship of God; or perhaps his parental influence and example were deadly in their effect. Let parents leave no stone unturned to bring up their children "in the nurture and admonition of the Lord."

SATURDAY, December 20.

King Ahaz sent to Urijah the fashion of the altar and the pattern of it.—2 Kings xvi. 10.

The fashion of this world passeth away like a fleeting dream; or like a panorama of clouds, which constitutes a pavilion of the setting sun, but which, whilst we gaze, tumbles into a mass of red ruin. And yet we are always so prone to imitate King Ahaz, and visit Damascus with the intention of procuring the latest design, and introducing it into the service of the sanctuary!

Man naturally imitates. He must get the pattern of his work from above or beneath; from God or the devil: hence the repeated injunction to us all, to make all things "after the pattern shown on the mount." If we would be rid of the influence of worldly fashion, we must conform ourselves to the heavenly and Divine. The pattern of the Body of Christ—of the position of each individual believer among its members, and of the work which each should accomplish—was fixed before the worlds were made. The best cure for worldliness is not unworldliness, but other-worldliness. The best way of resisting the trend of people around us is to cultivate the speech, thought, and behaviour of that celestial world to which we are bound by the most sacred ties.

This introduction of the altar of a heathen shrine into the holy temple of Jerusalem reminds us of the many rites in modern religious observances which have been borrowed from paganism, and warns us that the Church has no right to go to the world for its methods and principles. Let the world do as it may in its discussions about truth, its efforts to attract attention, and its organizations; our course is clear—not to build altars after its fashion, nor model our life on its maxims.*

* From OUR DAILY HOMILY—Vol. II. (Five vols. 1s. 6d. and 2s. each. *Morgan & Scott.*)

THE ROBIN DINNER FUND.

SUBSCRIPTIONS

(which are **urgently needed** if we are to provide for as many children as last year) should be sent addressed to the Hon. Secs., JOHN KIRK and C. ASHTON BULLOCK, "Robin" Dinner Fund, 11, Ludgate Square, London, E.C.

To the Readers of "The Christian."

Dear Reader,

Last year, by the kindness of many friends of Robin, many little Robins had their usual winter's treat.

This year thousands of young Robins will be opening their beaks. Who will help to throw them some crumbs? Nearly £1,000 needed to feed the usual number. Will not the rich (are we not all rich compared with our Robins?) follow our Lord's words and make a feast for those who can make no return?

Donations will be most thankfully received and acknowledged.

Yours faithfully,
ROBIN.

THE FUNDS

are not to provide Relief Dinners, but to welcome the little ones as guests in the Name of and for the sake of Him Who loved little children.

GATHERED CRUMBS.

Gathered Crumbs may be sent to the Hon. Secs., ROBIN DINNER FUND, 11, Ludgate Square, London, E.C. Your Sixpence, at least, to entertain one child, and then the sixpences of your family and friends.

WHAT IS THE ROBIN DINNER FUND?

A Fund, started twenty-two years ago by the Rev. Charles Bullock, B.D., to give a Christmas Dinner and evening's enjoyment to children of the great city, who have never known a Christmas party.

WHAT THE ROBIN DINNERS ARE NOT.

We cannot too strongly point out that the Robin Dinners are not Pauperising Relief Meals. They are hospitable Christmas Parties. We ask the rich (are we not all rich compared with our Robins?) to follow our Lord's words and make a feast for those who can make no return. May this be the "cup of cold water" this Christmas.

HOW MANY CHILDREN DO WE REACH?

About 24,000 every year at present. But there are thousands on thousands more we could and would entertain right royally if you will help us with Christmas bounty.

HOW IS THE FUND ADMINISTERED?

By a Committee of well-known Clergy and Laymen working in the poorest districts. There is no rent of offices or payment of officials. The whole work is voluntary, and every penny goes directly to the children through the agency of those who know best how to use it—either the clergy living and labouring in the poorest parishes of London, or through the Ragged School Union.

WHAT DOES THE PRESS SAY?

The *Christian* said:—"The children seemed immensely delighted, and evidently enjoyed a thoroughly happy evening. The Robin Dinner is a fund of delight."

The *Daily Graphic* said:—"It is a touching and pretty sight to watch the gatherings of the hungry clans. It is a grand thing to teach the ignorant, but it is a much grander, simpler, more necessary thing to feed the hungry; and to give cheerless lives something to look forward to and to look back upon is, perhaps, the most useful of all."

The *Daily Telegraph* said:—"Nothing could be more satisfactory. The Robin Dinner speaks for itself."

SOUTH EAST LONDON MISSION,
St. George's Hall, Old Kent Road, S.E.

The Missioners and Sisters of the People are daily ministering to the spiritual and social requirements of those who live in

ATTIC AND SLUM

in this district, known to be the poorest and most overcrowded parish in England.

Thousands of homes are ministered to, and, in order that this work may be carried on unfettered,

IMMEDIATE HELP

is required from the Lord's stewards to alleviate the distress and misery so prevalent.

Parcels of old clothing will be very thankfully received and acknowledged.

Contributions will be gratefully received by the Superintendent, REV. JOSEPH JOHNSON, St. George's Hall, Old Kent Road, S.E., or may be sent to the Office of THE CHRISTIAN.

CHURCH MISSIONS TO JEWS.

London Society for Promoting Christianity amongst the Jews.

FOUNDED 1809.

Offices—16, LINCOLN'S INN FIELDS, W.C.

PATRON—HIS GRACE THE ARCHBISHOP OF CANTERBURY.

The oldest Church Society working for Jews only at Home and Abroad. It established in 1824 the **First Medical Mission in the World.**

The Year 1901-2 ended with a

DEFICIT of £5,764 6s. 3d.

Owing to pressing extension of Missionary work, and notwithstanding the exercise of rigorous economy.

Many doors have been clearly opened, and the Committee felt that they must **in faith go forward.**

211 Missionary Agents at **52 Mission Stations.**
Numerous **Parochial Grants** made.
Mission Chapels, Mission Rooms, Schools, Industrial and other Homes at home and abroad.
Hospitals at Jerusalem and Safed (over 28,000 out-patients annually).
Dispensaries in important centres.
Scriptures and **Missionary Tracts** in very many languages, published and distributed throughout the World.
Extensive **Colportage Work** carried on.

Donations most earnestly asked.

(Rev.) W. T. GIDNEY, M.A., (Rev.) F. L. DENMAN, M.A., } Secretaries.

The MARIE HILTON CRÈCHE, INFANT INFIRMARY and BABIES' HOUSE:

16, Stepney Causeway, London, E. *FOUNDED 1871.*

PATRON - - H.R.H. PRINCESS CHRISTIAN.

ONE OF THE NURSERIES IN THE STEPNEY CAUSEWAY CRÈCHE.

MR. JOHN HILTON and the TRUSTEES of the MARIE HILTON CRÈCHE feel compelled to make a VERY EARNEST APPEAL for further help to maintain the good and gracious work which has been carried on for years among poor but industrious East-end mothers and their little infants, at the Crèche, founded by the late Mrs. John Hilton, at 16, Stepney Causeway, E.

Thousands of decent poor mothers, who have had to go out daily to earn a pittance, and who could not take their babies with them, have been by means of the Crèche enabled to go off to their work with quiet and contented minds, after having consigned their little ones to the care and guardianship of the devoted nurses of Babies' House. Yet that good and useful work, like many kindred Institutions of late, has been sadly hindered by want of funds, and there is a very URGENT NEED for liberal Special Contributions at this time. GIFTS OF CLOTHING, TOYS, &c., will also be very acceptable.

All communications in response should be addressed to Mr. JOHN HILTON, Treasurer, at the Marie Hilton Crèche, 16, Stepney Causeway, London, E., who will gratefully acknowledge their receipt.

Cheques or P.O. Orders payable to John Hilton, should be crossed "London and County Bank."

"An Hungred . . and ye Visited Me."

Dear Reader of "The Christian,"

The cold weather which we are now experiencing helps the well-to-do and the healthy to enjoy life even more abundantly. But what of the very poor?

In East London there are thousands of squalid homes where a fall in the temperature means the accentuation of the miseries of life, already so bereft of comfort as to be almost unendurable. There are lives in which want is the one permanent, never-changing factor! Into such poor homes where there is scanty fuel, threadbare clothing, and insufficient food, the cold of winter carries intense suffering!

We are doing what we can to relieve, as far as limited means will permit, the most deserving of such poor people as these around us. Every day teems with illustrations of urgent need: cases of the Feeble and the Aged, of the Sick, who feel perhaps most keenly the lack of warmth, and of the Young, who are often so puny and ill-nourished.

May I ask you who have in time past shown your sympathy with this aspect of the work of rescue carried on through our Homes to spare a little for the relief of these poor ones outside of the Homes, whom we have under regular visitation?

Gladly will I be your almoner to those to whom a gift of fuel, or a few warm meals, or a needful garment or two may mean almost a new lease of life!

Yours sincerely in the service of Christ among His poor,

Thos. J. Barnardo.

NATIONAL WAIFS' ASSOCIATION:
18 to 26, Stepney Causeway, London, E.
11th December, 1902.

DECEMBER 11, 1902.

The Christian

Special Christmas Mission Supplement.

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Terrible Distress Among the Poor.

"The Empty Cupboard."

101, Queen Victoria Street, London, E.C.

DEAR FRIENDS,

The Poverty and Distress existing among the Unemployed and Destitute is really heart-breaking. Trade in many directions is **worse than for years past,** and the number of men, women, and children who are literally too poor to find pence to buy shelter or food is exceedingly large. **We are compelled to turn away many hundreds of applicants nightly,** although we house over 6,000. We have felt bound to relieve about 500 men and women nightly during the midnight hours by gifts of soup and bread, but **we ought to open four more centres at once** in London alone. We are also giving many hundreds of **hungry little ones a substantial breakfast** every morning for one farthing. The daily story of want and woe is indeed a terrible one, and we earnestly ask for the prayers and the financial aid of all readers. Contributions, both large and small, will be gratefully acknowledged by Mrs. BRAMWELL BOOTH.

> The *Daily Express* of December 5th says:—"A halfpenny loaf is the staple food daily of from 3,000 to 4,000 known persons, and yesterday 500 men were turned away from the Salvation Army's Whitechapel Shelter, some lying stretched on the streets and in corners!"

Cheques and Post Office Orders should be crossed "Bank of England," and sent to the Salvation Army Headquarters at above address.

AGED PILGRIMS' FRIEND SOCIETY.

Instituted 1807.

TREASURERS:

F. A. BEVAN, Esq., 54, Lombard Street, E.C.
W. J. PARKS, Esq., 32, The Chase, Clapham Common, S.W.

1,620 of the Lord's aged poor, of both sexes, and members of the various branches of the Church of Christ, are now on the books, and upwards of **£12,000** per annum are distributed amongst them in pensions of five, seven, and ten guineas. To meet this amount the ordinary income is inadequate. The pensioners live in all parts of the country, and most of them are upwards of seventy years of age.

In the four homes 180 of the pensioners have peaceful and happy abodes. A visit to these buildings is invited.

FRESH CONTRIBUTIONS TO THE SOCIETY AND ASYLUMS ARE EARNESTLY SOLICITED.

JOHN E. HAZELTON, Secretary.

Office, 83, Finsbury Pavement, E.C.

"Blessed is he that considereth the poor."

FIELD LANE INSTITUTION.

Ragged Schools, Refuges, Industrial Schools, &c.,

Vine Street, Clerkenwell Road, E.C. (FOUNDED 1841.)

The Committee of this Old-established Institution, in a time of GREAT FINANCIAL PRESSURE, appeals to all readers of "THE CHRISTIAN" to "Consider the Poor," by aiding them to continue THIS MOST SUCCESSFUL WORK. So large an undertaking cannot be carried on without Funds, and these are now QUITE EXHAUSTED.

A RECORD OF THE WORK OF THE LAST TWELVE MONTHS.

180 Boys Educated, Boarded, and Trained in the Industrial School.
729 Men and Women sheltered in the Refuges.
(Of the last named no less than **321** were assisted to obtain work.)
5,916 Little Ones cared for in the Creche.
17,437 Attendances at Mothers' Meetings, &c., &c.

In addition to which, Youths' Institute, Maternal Society, Poor and Sick systematically visited and tended in their homes, Temperance Society, Band of Hope, Penny Banks, &c.

This is a **Good Practical** Effort, and worthy of hearty support. **Your Help** is most earnestly desired.

A Report of the Work will be sent on application to the Secretary.

Donations may be forwarded to the Hon. Treasurer, W. A. BEVAN, Esq. (Barclay, Bevan, & Co., Ltd.), Lombard St., E.C.; or direct to Mr. PEREGRINE PLATT, Secretary of the Institution, at the above address. Messrs. MORGAN & SCOTT, 12, Paternoster Buildings, London, E.C., will also receive donations.

Christmas and New Year's Gifts

Prince Edward of Wales Cabin,
Royal Sailors' Rest,
Devonport.

TO THE

VICTORIA MEMORIAL BLOCK

will be very gratefully received if sent to me at the Royal Sailors' Rest, Portsmouth.

The Children of my Naval Brigade have collected in Shillings the sum of Thirty Guineas to Build and Endow a Cabin, which the

PRINCE AND PRINCESS OF WALES

request may be named the

PRINCE EDWARD CABIN.

CABINS ARE MUCH NEEDED, AND ALSO BRICKS FOR THE BUILDING.

Annual Subscriptions for Gospel, General, Temperance, and Relief Work I shall value much. Our work is increasing marvellously, and we thank God for it.

AGNES E. WESTON.

Royal Sailors' Rest, Portsmouth.

HELP FOR RESERVISTS, EX-SOLDIERS, AND THE OUTCAST

102 Homes and agencies in London and Provinces, from Edinburgh to Plymouth, and from Cambridge to Dublin, for giving A FRESH START IN LIFE to every suitable case, male and female, entirely irrespective of Creed.

30,000 cases dealt with in 1901. Over 50 per cent. of all received started afresh in life.

Men's, Women's, and Youths' Labour Homes, Rescue Homes, Inebriates' Homes, First Offenders' Homes, Discharged Prisoners' Homes, Classifying Homes.

Missions conducted yearly by specially trained missioners in the Prisons, Workhouses, Reformatories, and Barracks of England and Wales, Free of all charge, with approval of the Home Office, Prison Commissioners, Local Government Board, &c. Ex-prisoners received direct on their discharge from Prison, as well as all suitable cases from the Workhouses, Casual Wards, Police Courts, Streets, &c. No ex-prisoner, destitute, starving, or helpable person ever refused instant practical help. Immediate aid is given to the destitute wives and children of prisoners, in all parts of the Kingdom.

67 Mission and Colportage Vans always working throughout England, Wales, and the North of Ireland. No charge of any kind for a 14 days' Mission.

Tent Missions in poor and slum parishes by special Missioners.

60 Men and 60 Women annually trained, free of charge, as Evangelists, Mission Nurses, Van and Tent Missioners, and Colporteurs, Rescue and Slum Workers, &c.

The Church Army has, in all its undertakings, the one definite object—to bring the individual soul to an effectual knowledge of the Gospel—and no effort is considered to have accomplished its purpose so long as it falls below that standard.

Staff almost wholly Honorary. ***Office expenses covered by profits on publications.***

£150,000 required yearly. **Bankers—Barclays.**

Contributions, Offertories, Drawing-room Meetings, Lantern Lectures, Candidates for free training, and old clothes of every description, very urgently pleaded for.

REV. W. CARLILE, *Hon, Chief Secretary.*

Church Army Headquarters, 130, Edgware Road, London, W.

"The King's Business."

"Furth of the Kingdom."

BY THOS. J. BARNARDO, F.R.C.S., ED.

"And so more and more I cannot help looking to the West. There is the world as the world will be. There are the things one hopes for, and cares for, and lives for."—JOHN RICHARD GREEN.

THE alternative in the hanging days was to be banished "furth of the kingdom." But the old-time curse has been turned into a blessing. We have learned that the best that life has to give can often be found in the new world beyond the seas. Our Homes have done their best to drive this teaching home, and I have now over 13,000 object-lessons in the modern art of emigration! To be accurate, I have up to date sent out "furth of the kingdom," to Canada and to British Colonies, 13,657 boys and girls. Less than 300 of that large army have in thirty years disappointed me. Not one in fifty has failed in his or her after-life! More than 13,300 have records of which no one needs to be ashamed—and these records are closely and minutely compiled!

Our emigration season for 1902 has now come to a close. In this, as in some other directions, we have made a record. Never in any single previous twelvemonth have I sent

JOE SIMPKINS, AS I FIRST SAW HIM.

out so many young people. Here is my detailed emigration record for the current year:—

			Boys.		Girls.	
First	Party	Mar. 27.....	231	+	5	= 236
Second	,,	May 1.....	—		105	= 105
Third	,,	July 17.....	276	+	119	= 395
Fourth	,,	Sept. 25.....	177	+	140	= 317
Total			684	+	369	= 1,053

Up to the end of 1901 my emigrants numbered 12,604. Including the record of 1902, therefore, I have now the names of 13,657 young people on my emigration roll. Prosperity has waited on many of these: riches on not a few: honour and position on some. Better even than these are the records of the great majority: undistinguished, perhaps, as the world counts distinction; but marked by the good old homespun virtues of fidelity, uprightness, diligence, trustworthiness. And many of those lives there are stamped with the signs of the grace of God. They are walking in Christian ways, and doing their duty, not as men-pleasers, but as the servants of Christ, doing the will of God from the heart. I thank my God daily at every remembrance of them!

A SUCCESSFUL EMIGRANT.

What has been accomplished in and for these children of our streets ere we can venture to send them forth is well illustrated by a glance at the case of JOE SIMPKINS, whose face, as it looks out at me from the pages of my album, brings a whole train of past events to my mind. I and another had been out all night a-fishing. I passed Spitalfields Market at five in the morning, with four or five

"SUSAN WAS A SWEET LITTLE MAIDEN."

youngsters whom I had picked up in my night's wanderings. These ragged urchins attracted a good deal of attention as they surrounded me and as we walked down Commercial Street together. I am free to admit that their appearance was picturesque and even startling enough to have accounted for some public notice; but I was a good deal annoyed by the conduct of one little tattered rascallion, who appeared to have tumbled out of a basket near Spitalfields Market, and who followed my group with quizzical glances and ironical exclamations of admiration.

Sometimes he would run in front, and make believe to clear the pavement of passers-by, as though to provide easy access for us, shouting out all the while, "Make way there; make way! Here is the Lord Mayor and all his Coort!" At other times he would dart behind and comment audibly upon the chequered appearance of my followers, who squirmed a good bit under his sarcasms, and who, I was afraid once or twice, would have bolted. With a sigh of relief I found myself in Whitechapel Road close to a cabstand, and, calling a four-wheel cab, I bundled all my young charges into it. Not that thereby I was wholly delivered from my troublesome satellite! His eyes grew big, and he puffed out his cheeks when he saw me hailing the cab, and watched the children enter. "Lor's a mussy," he shouted, "'ere's the swells a-going into their carriage." When we had got in, and I had given the driver directions, the young rascal jumped up behind, clinging in some fashion to the springs at the back, and attracting, even at that early hour, general attention by the grimaces and comments with which he favoured us inside.

When we reached our Stepney Causeway Home, our self-constituted footman jumped briskly down from his perch, and opened the cab door with profound exclamations of mock reverence. It was supremely ridiculous to see this ragged youngster bowing to us as though overcome with a sense of our importance! It was unnecessary to take many glances at him to observe that, merry and humorous as he was, he was but a poor waif and stray himself! While I conveyed the three boys and the girl, who constituted my "night's catch," safely into the house, Joe stood talking to the cabman. That talk did the business! The cabman told him he was a young fool for his pains—that those boys and the girl I had taken inside would in a few days be better off than ever he had been in all his life, and, as Joe afterwards told me, informed him also that it would be a "lump sight better" if *he* had asked the guv'nor to take him in too, rather than make fun of us. "Lor," said Joe, "I never thought he'd have me; would he?" Being assured of this, Joe pulled a most lachrymose face on my reappearance. He was a "pore chap who hadn't no home, nor nothink"! Wouldn't I take him in?

A few words with him convinced me that his object was not, as I first thought, to continue his jocose annoyances. But for safety's sake I took the little fellow forthwith into one of our Branch homes adjoining, gave him a good warm meal at once, let him enjoy the comfort of a hot bath, and then packed him off to bed. He slept for ten hours at a stretch, and when he woke, he said to the Matron, who just chanced to be by his bedside as he stretched his arms, "I say, old lady, when is my dinner a-comin'?" Needless to say, very soon

WILLIE CORNER: AS CANADA HAS MADE HIM.

I had all the items of Joe's history, as he reported them, entered in my book, and I dispatched one of our beadles to make searching inquiry into their truth. When I found out that he was indeed a genuine waif and stray, an arab of the streets, the doors of our Home were at once opened to him. The fuller story of Joe Simpkins, and all that befel him in the Home and since he left it for Canada, would take too long to tell now; but I may say that it is satisfactory in the extreme.

Meanwhile a glance at Joe's face will indicate the rough nature of the raw material with which I have to deal when, in the providence of God, these homeless wastrels reach me, not merely from London, but from the streets of all our great towns, and gradually, by training and Christian influences, are fitted for their future lives either in England or in the Colonies. It is much to lift children from the pit of destitution and the slough of neglect. But how much greater and more blessed a thing it is to see these very waifs and wastrels, once the shame and the sorrow of civilization and of Christianity, blossom into men and women of decent lives, of upright and tested characters, and above all, as has happened in

so many instances, with unmistakable signs of the transforming grace of God, bearing sure and certain fruit in their walk and conversation!

AN ADOPTED ORPHAN.

Susan's is a story of worldly prosperity following an early record of the most unpromising nature. Two sisters entered the homes together, Susan and Kate; they had been rendered orphans by the death of their father, who was killed when at his work in a village in Sussex. His poor wife, with seven children under thirteen, and with broken down health, struggled on bravely, working in the fields and striving by any labour that offered to keep her small home together. At length her health gave way, and but for out-door relief from the workhouse and the charity of those who knew of her struggle, she must have succumbed altogether. Eventually things became worse; she and her children were reduced to starvation point. Then application was made to me, and after considering all the facts of the case, I decided to lighten the widow's burden by admitting two of her girls.

Of these Susan was the elder. She was a sweet little maiden, and endeared herself greatly to those who had her in charge during her residence in the Homes. When at length it seemed right to send her to Canada, we all parted from her with great regret. She was only six years of age when she left England. Almost immediately after her arrival she was taken over by a worthy farmer and his wife, who gave themselves up to the task of training this child in a very thorough and beautiful fashion. Our communications by visit and by letter were frequent and regular, and we were very thankful when, after some time of trial, her foster-parents decided to "adopt" the little girl altogether, and to treat her as if she were a member of their family.

LEGAL PRECAUTIONS.

The usual documents to ratify an agreement of this sort were executed. I may here say that such adoption, possible in Canada, gives a prospect to the child which is absolutely unattainable, owing to the state of the law, in Great Britain. For that reason I never lend myself to the adoption of children in this country; but in Canada, if only I can make sure that the people to whom a child goes are really kindly, well-disposed, and prosperous people, I have no hesitation in arranging for the adoption of the little ones I send out.

Susan grew apace; grew in the favour and affection of her foster-parents; received a good education; indeed, she eventually qualified so to become herself a teacher, if she had chosen that occupation. I have a great pile of entries before me in her record, almost each of which testifies to the success of the experiment and to the happiness of the child. Then came a notable event, only three years ago: nothing less than her marriage to a son of the house in which she had been brought up as an adopted daughter! A letter before me, received recently, tells me of her happy married life, of the advent of a little son, and of the brightness and joyousness of her hopes. Ah, will the story ever be fully told of the endless number of young lives which, through the medium of our Homes, have been elevated and made prosperous and happy? Perhaps not—but their record is on high! Assuredly, at all events, Susan's name will appear on that roll of success!

A GUEST AT A WAIFS' SUPPER.

Somewhat different from Susan's is the life story of Willie Corner. By this time he has grown into a fine, manly fellow, independent and respectable. But when I first met him one could never have hoped that he would become what he now is. Well do I remember his presence at one of the suppers I give to street children, which are held each January. Some one had given him a decent jacket, he said, the day before; but he had no shirt on, and only a rough muffler round his neck. He presented a very dirty, ragged, and unkempt appearance, even among the 2,000 shivering guests who accepted my invitation to the Annual Waifs' Supper. Presently he was found among the lads who volunteered, at my invitation, to leave their street life at once, and to seek admission there and then to the homes.

On such occasions I am assisted by several shorthand clerks, who take down rapidly the *ipsissima verba* of the statements made by my guests. In the record now before me I find that Willie thus spoke of his past life: "I have dossed at nearly all the lodging-houses in Brick Lane. Before that I used to live with my stepmother at ——. My father and mother are both dead. I have one sister, Mrs. Lamb, whose husband is a dock labourer out of work, now living in Thrawl Street, Brick Lane. Sometimes they give me a shakedown for the night, but they have only one room. I was once employed at the Great Eastern Railway as a van-boy, and got 8s. a week. Since last April I have done nothing except odd jobs here and there. I am sick of a street life. Please let me come into the Homes."

A DREADFUL WOMAN.

Willie was admitted temporarily. I sheltered him while a searching investigation was made into his past career. His statements were found to be accurate. One of our experienced search-agents visited the step-mother, with whom the boy had lived a short time, and from the report then made I quote the following pregnant lines. My agent wrote: "The woman Corner is, I think, one of the most dreadful-looking women I have ever seen. She is degraded to the last degree. Her face was blotched, and deeply scratched all over. She appeared quite brutalised, and she is known all round as a fighting, drinking, and dissolute woman. Concerning Willie, she said he had not been doing any good for her for a long time, and she would be glad if he could be sent out of the country."

Thereupon I admitted Willie to our Homes. The training and discipline soon had a marked effect, and when I had satisfied myself that he was honest, industrious, and deserving of help, I sent him out to Canada. There he throve and prospered from the first, and his reports grew almost monotonous in their story of progress. He has grown into a fine young man, and he is saving, hard working, industrious, and earning high wages. He is a total abstainer and a communicant. Willie's grateful feeling towards the Homes shows itself in contributions frequently received, and in letters in which he is never tired of setting forth the debt he owes to the Institutions for their helping hand in his extremity. Here is an extract from the very last report I have of this lad—taken, be it remembered, as he was from the streets and a common lodging-house, and from associations with evil in every shape:—"Willie is a thoroughly deserving, respectable young fellow, whose conduct has been always highly satisfactory. He is a member of the Church, and a very loyal supporter of the Homes."

A LETTER FROM CANADA.

As a sample of the gratitude of our young emigrants, it may be interesting to quote a letter just received from George W., who is now doing so well in Canada that he is able to send 10dols. to the Homes through whose instrumentality he was taken off the streets of London and sent to the new country. Of the land of his adoption George writes, as the result of seven years' experience, "I think it is the best country in the world." "Lots of work to be had," and "first-rate health" no doubt help to give a "rosy" tint to life, but in the case of George there is the added joy of being consciously enlisted in the service of the Great King. "*I bless the day*," he adds, "*when, friendless and homeless, I came to you and you gave me a helping hand, saving my body from cold and hunger, and being the first means of saving my soul through Jesus my Saviour.*" Truly, such testimony is a very real encouragement! Afresh I thank God and take courage, in spite of the many difficulties incidental to the care of my enormous family! What these "difficulties" are I must not now fully declare, but some day I may be able to do so. and *then* Christian England will, I think, open wide its eyes when it hears of the obstacles and opposition meted out to us by those who should have encouraged and supported us. "Your work is a beautiful one," wrote an eminent lady distinguished in art and literature, a short time back; but *it is too religious for me!*" And there are doubtless many who think with her. Yet, surely, such objectors forget that the most formative and abiding influences that any of us have ever known were those we enjoyed as children at our mothers' knees! Why then should the children of the poorest, whose earliest lives have in the majority of instances been surrounded by the unclean and the demoralizing, be deprived of the only means given among men by which these lives may be redeemed and purified?

47,000 BOYS AND GIRLS.

One significant fact remains to be pondered over, that the greatest family I suppose in the whole world is to-day under my care, numbering over 6,200 rescued boys and girls of all ages, and every twenty-four hours some nine souls are being added. Furthermore, of the 47,000 who have passed through my hands, 13,657, as already stated, have been successfully placed out in our colonies, while 27,000 of my trained boys and girls are filling respectable situations at home.

Facts like these are stubborn things, and their argument is irresistible in favour of such an enterprise as mine, whereby so many boys and girls, once forlorn and destitute, have in the providence of God been reached and rescued ere it was too late! As I have often said, the homeless waif, succoured by a wise and timely benevolence, is not only saved for the nation, but it may also be for the Kingdom of Heaven!

18 *to* 26, *Stepney Causeway, London. E.*

Marylebone Medical Mission.

STARTED by Dr. Chambers in 1876, the Marylebone Medical Mission is still pursuing its useful course under the active direction of its esteemed founder. It would be difficult to find a poorer or more needy population than that in the immediate vicinity of the Mission, and a visit to the dispensary affords ready proof of the remarkable extent to which Dr. Chambers has secured the confidence and respect of the people.

All kinds of people find help, the poor costermonger, the bootblack, the crossing sweeper, the dwellers in the vast districts of "mean streets" which are the abodes of sordid misery. Here the doctor is indeed a welcome visitor in the one-roomed homes in which, in many instances, whole families are crowded. Amid such surroundings it is only to be expected that disease should abound; hence the workers of the Mission are invariably busy in their ministry of love.

The general work of the Mission begins every morning at 9.30. The dispensary is open three days a week, but urgent cases are seen every day. At one o'clock all the patients are assembled for a Gospel service, lasting about twenty minutes. Very many, at these services, hear the Gospel who never enter any church or mission hall. After the service each patient is seen separately in the consulting room, and prescribed for by the medical superintendent. Those too ill to attend the dispensary are visited at their own homes by Dr. Chambers, and the cases visited at home are certainly as severe as those to be seen in the wards of a hospital. The deaconess also visits daily. Sickness and poverty are the only recommendations any patient requires in order to obtain the benefits of this useful undertaking.

Dr. Chambers' work is first of all religious. The governing aim is to win souls for Christ. Since the starting of the Mission vast numbers of the sick poor have been cured, others relieved; drunkards have been reclaimed; and many who, when they came to the dispensary, were living without God, are now living consistent Christian lives.

Dr. Chambers' address is 12, Bell Street, Lisson Grove, W.

Sixty Years of Useful Work.

THE NATIONAL REFUGES.

IT is gratifying to record that the beneficent work of the National Refuges for Homeless and Destitute Children continues with unabated vigour. The Society is within a short period of completing its sixtieth year, and never was it more popular than it is to-day.

The training ships *Arethusa* and *Chichester* have now their full complement of 200 lads, all of whom are of good character and destined for the Royal Navy and merchant service. During this year as many as 900 boys and girls have been wholly maintained, technically trained, and religiously educated in the Society's eight Homes and two training ships. Since the commencement of the work, 16,500 destitute children have thus been incalculably benefited by the institution.

As time goes on, the committee experience more and more the advantage of the entire absence of the voting system, as they are able to grant immediate admission to urgent cases. A further improvement has been introduced during the past year, whereby destitute children, for whom there may not be room in the Homes at the moment, are boarded out pending vacancies. This offers a glad relief to the distressed mother as well as to the poor child.

In the histories of institutions, as of individuals, it sometimes happens that what our Lord seems to withhold with one hand He gives abundantly with the other. This truth has been experienced by the National Refuges during the past year. For although the ordinary subscriptions and donations have fluctuated unfavourably, the deficit has been made up by legacies. Thus, happily, the good work has been carried on unimpeded, and the committee have been enabled to effect great improvements in the freehold buildings of the Society, improvements rendered necessary by the ravages of time and the demands for up-to-date construction.

A feeling of deep thankfulness to Almighty God, therefore, pervades the committee, that they are permitted to see the Society, after sixty years of work, still vigorous and efficient. Readers of The Christian who have the leisure to visit the Homes and Ships of the National Refuges would find such personal inspection full of interest and pleasure. The secretary, Mr. H. Bristow Wallen, may be seen at the London headquarters, 164, Shaftesbury Avenue, and would gladly give the fullest details of the work. All branches of the Society are open for inspection through the week (except Sundays) *at any time of the day*. This invitation is no mere matter of form. The Homes are situated as follows:—London Refuge and Technical School, 164, Shaftesbury Avenue; Fordham House, Working-Boys' Home, 164A, Shaftesbury Avenue; Fortescue House, Boys' Home, London Road, Twickenham; the Farm School and Shaftesbury School, Bisley, Surrey; Arethusa Depôt and Shipping Agency, 100, East India Dock Road, E.; Sudbury Hall, Girls' Home, Wembley, Middlesex; Ealing House, Girls' Home, St. Mary's Road, Ealing, W. The Society also maintains a shipping agency at Newport, Monmouthshire.

Among the incidents of the year, it may be mentioned that the Society was honoured by an invitation from their Royal Highnesses the Prince and Princess of Wales for two hundred and fifty of the boys and girls to view the Coronation procession from the gardens of Marlborough House on August 9. Accompanied by the splendid brass band of the Twickenham Home, the party included a detachment of smart young sailors from the *Arethusa*, and all of them were most sumptuously entertained by their Royal hosts.

The happy conclusion of the war has resulted in the return of many "old boys," who have nobly served their country in South Africa. Scarcely a week passes without the Homes being visited by bronzed soldiers or sailors, who manifest a most affectionate regard and appreciation of their old school and its staff of teachers. But let it not be thought that a military element predominates in the work. The boys in the Homes are efficiently trained to become useful tailors, shoemakers, carpenters, gardeners, and to follow other peaceful vocations on shore; while all the girls are specially trained for domestic service. The abnormal demand for domestic servants results in the Society being inundated with applications, from distracted housewives who cannot get servants for love or money.

It is no exaggeration to say that only about one in thirty of the ladies who apply can be supplied with a servant from the Society's Homes. We mention this to prevent disappointment on the part of any of our readers who may think of applying.

In many parts of the country, throughout the year, the excellent work of the charity is made known by Mr. Henry G. Copeland, the finance and deputation secretary, who gives capital limelight lectures concerning the Homes and training ships.

Every month eight thousand copies of the Society's illustrated periodical, entitled *Our Log Book*, are issued, the circulation of which assists materially in making known the work of the institution. It is to be hoped that the Christian public will long continue to support so genuine and useful a work as these National Refuges.

Evangelizing English Roman Catholics.

PROTESTANT REFORMATION SOCIETY.

THE first annual report of this Society was issued in 1828. It declared that "if it be the truth that the Church of Rome has substituted the daily sacrifice of the Mass for the once perfected sacrifice of the Cross; if it be the truth that she has joined to the mediatorship of Him who was alone in the redemption, and claims to be alone in the advocacy of His Church, the office of other mediators and other intercessors—and, above all, if it be a truth that she would offer the 'beggarly elements' of human merits and human mortifications in the room of the perfect and spotless righteousness of the immaculate Lamb of God—she has fundamentally and practically subverted the doctrine of the Atonement, and it is the duty of every believer in revelation to lift his unqualified protest against her existence. The exposure of error in such a Church becomes a Christian and imperative duty, and proselytism from her faith should be the avowed, the conscientious employment, of as many as believe that her doctrines are opposed to the life-giving Gospel of the Son of God."

Rome is unchanged and unchangeable. The need for instructing our people in the principles of the Reformation and for carrying on missionary work among her adherents in this country continues to lay a solemn duty upon English Protestants.

In this present year, Englishmen are face to face with the sad results of the insidious Oxford Movement. The object of "maintaining the religious principles of the Reformation" has become increasingly more important, and still, as year after year rolls by, becomes more and more a pressing necessity.

What is being done? This Society expends nearly the whole of its income upon living agents, who are directly engaged in the work. Its clerical and general superintendent is the Rev. C. H. H. Wright, D.D., PhD., labours unceasingly by speech and pen in all parts of the country. Besides his frequent sermons and lectures to the general public, Dr. Wright's academical and literary standing specially qualifies him to influence the Universities and Theological Colleges, and these important centres are visited as frequently as possible.

The Secretary, Mr. Walter A. Limbrick, lectures and gives addresses of a popular character, with and without the lantern, and, in the course of every year, visits a large number of parishes in many dioceses. The Rev. C. J. Casher, B.D. (Oxon), District Secretary for Oxford, does important work in that ancient centre of learning, as also Miss Emma M. D. Miller, Mission Secretary for Devon and Cornwall.

In all, only twelve clerical and lay missionaries, in addition to the office staff, are available for the great work undertaken by the Society. These missionaries have all been placed in important centres, and are now at work in South-East London, Manchester, Liverpool, Bristol, Oxford, Weston-super-Mare, Hastings and St. Leonards, Leamington, Tunbridge Wells and Mayfield, Devon and Cornwall, Essex, and West Kent. There is *urgent need* for similar mission work being immediately undertaken in such centres as East and North London, Kensington, Brompton, Forest Gate and Ilford, Nottingham, Low Moor and Cleator Moor, Birmingham, Leicester, Brighton, Wigan, Cardiff, and other places, but no funds are at present available.

"THE PROTESTANT DICTIONARY."

The committee have also decided to issue, under the above title, a work which is likely to prove of the highest importance in the religious condition of the country at large. The work is intended to embrace, within a compass of 800 pp. royal 8vo., all the various subjects connected with the Romish and Ritualistic controversies. It is to be issued in the form of a dictionary, which is to be published by Messrs. Hodder and Stoughton, and it is expected that the work will be ready by December, 1903.

The greatest care will be exercised that the information imparted shall be accurate, scholarly, and up-to-date, and presented, as far as possible, in a concise, clear, and useful manner, and free from all bitterness of expression.

The editors are Rev. C. H. H. Wright, D.D., M.A., Ph.D., and Rev. Charles Neil, M.A., and the staff of writers, which numbers over forty persons, includes Rev. Canon W. H. M. H. Aitken, M.A. Rev. C. J. Casher, B.D., Rev. Prof. Henry Cowan, D.D., Rev. N. Dimock, M.A., Rev. A. W. Greenup, M.A., Rev. F. J. Hamilton, D.D., Rev. Prof. John Herkless, D.D., Rev. Charles Hole, B.A., Rev. Principal T. M. Lindsay, D.D., the Very Rev. the Dean of Norwich, Rev. Prof. D. S. Margoliouth, M.A., D.Litt., Rev. H. J. R. Marston, M.A., Rev. Canon Frederick Meyrick, M.A., the Right Rev. the Lord Bishop of Durham, Rev. Prof. Thomas Nicol, D.D., Rev. Prof. James Orr, D.D., Rev. George Salmon, D.D., Hon. D.C.L., Oxon., Hon. LL.D. Camb., &c., F.R.S., Provost of Trinity College Dublin, J. T. Tomlinson, Esq., Rev. Preb. Henry Wace, D.D., Walter Walsh, Esq., and Benj. Whitehead, Esq., B.A., barrister-at-law.

Although Messrs. Hodder and Stoughton have undertaken the work, the production of such a book and the purchase of 3,000 copies will entail heavy outlay on the funds of the Protestant Reformation Society. Help is, therefore, urgently needed in order to ensure the appearance of the work at the date promised, and the Society earnestly ask those who feel the importance of the undertaking, and who desire to see such a work published which will be suitable alike for Christian scholars and workers, at a time of such grave controversy as the present—to remember the undertaking in their prayers, to mention it in the circles in which they move, and, according to their ability, to give such help as they are able.

Conference on Soul-Winning. — Three-days' meetings have been held in Eastbourne dealing with the subject of soul-winning, at which Mr. Thos. Hogben (founder of the One by One Working Band) and Mr. Paget Wilkes were the chief speakers. The gatherings were full of power, and proved a time of rich blessing to many of God's children from various churches. The necessity of working according to God's plan was pressed home. It was, when all was done according to the pattern given to Moses in the mount that the glory filled the tabernacle. Intercessory prayer, united with individual effort in the power of the Spirit, was shown to be God's plan for soul-winning. At the close of the last meeting there was a time of waiting upon God, in the quiet of which His voice was heard. Some have been stirred up to follow this plan, and have joined the One by One Band, and a local centre has been formed.

Victims of a Cruel Fraud.

THE "LIBERATOR" RELIEF FUND.

By Rev. STOCKWELL WATTS.

SOME few months since a wealthy lady requested my assistance in sending a parcel of clothing to a suffering family described in one of my appeals. She added, "I shall not apologize for thus troubling you, because you have given yourself to care for these poor victims of a cruel fraud. You are doing a great work, and will presently have a great reward."

I replied: "Dear Madam, I will gladly do as you request, because, whilst I believe in the recompense 'at the resurrection of the just,' and in an eternal reward for the faithful followers of Christ, I have, in spirit and in kind, already experienced my best and greatest reward in the unspeakable joy I have found in being the privileged instrument of rendering some assistance to the Lord's afflicted people. In a very true sense I can say with the poet—

The reward is in the doing,
And the rapture of pursuing
Is the prize."

I am aware that a few friends have thought this Fund should have been finished some time since, at least when our rough original estimate of its needs came to be realized. But that was clearly because they didn't know the facts. If they will kindly take the trouble to read this brief article through, I feel sure they will quickly arrive at another conclusion.

It was impossible to forecast the actual requirements of the Fund. Much has been accomplished. That more than 2,800 destitute cases have received assistance, and that nearly 1,000 of these who were seventy years of age and upwards have been made annuitants and receive their half-yearly grants as long as they live and are in need, is indeed something to be devoutly thankful for. But the simple fact that during the past twelve months more than fifty new cases have applied for help, most of them as pitiable as any that had been previously dealt with, is sufficient to show that the Fund cannot yet be closed. Moreover, a careful re-survey of the many hundreds of cases that still remain upon our books, has convinced my committee that much still remains to be done if we would truly carry out its original beneficent purpose.

A PAINFUL OUTLOOK.

There are now 3,170 cases registered, of whom no fewer than 633 have passed to their eternal rest since the Fund was started. Of the survivors there are still 659 annuitants, seventy years of age and upwards, whose half-yearly grant is assured to them, but in many cases is felt to be miserably insufficient. Much better than nothing, undoubtedly! But how meagre the help has been, compared with the heavy loss sustained, is seen in our last report, which shows that the average of the 2,161 grants made during the year was less than £3 10s. apiece, or £7 a year, whilst many had been accustomed to receive £25, £50, and in some cases more than £100 per annum in the way of interest from the various companies of the Balfour group.

Then there are over 350 cases that are sixty years of age and under seventy, most of them greatly afflicted, and needing the help quite as much as the annuitants, but who have yet to be provided for.

Then again during the year that is just closing (1902) my Committee have been constrained to give temporary assistance to nearly 200 cases under 60 years of age—90 per cent. of whom are widows or spinsters, and at least half of whom are confirmed invalids—who must continue to be a charge upon the Fund as long as it exists.

From the foregoing it is, I think, clearly apparent that another ten or twenty thousand pounds are urgently needed to complete this Good Samaritan effort.

Simply premising further, that every case, before receiving help, is accredited by two reliable references, I feel that I cannot do better than let some of the sufferers tell their own pathetic story.

TYPICAL NEW CASES.

An ex-corn-store keeper (age 65, Church of England), who lost £300 in the "Liberator" Building Society, and had only received one quarter's dividend when the crash came. His rector writes:—

I have known applicant for more than ten years, and can testify to the perfect respectability of his character.

He has worked for thirty-five years at the Corn Stores, which are now given up, and he is so afflicted with rheumatic gout that he is unable to obtain another situation. His wife is seventy-three years of age and nearly blind.

An architectural draughtsman (age sixty, Congregational), who lost all his savings in one of the Balfour group of companies, was at the time of the "Liberator" crash employed in the City, but soon after lost his situation through the death of his employers, and has ever since had a hard struggle to live, through affliction and his constant failure to obtain more than occasional work.

But his pathetic story will be best told in his own language. He writes:—

I was an unfortunate shareholder in the London and General Bank. Further, I had made a provision for my old age by insuring my life for £200, payable at the age of sixty-five; but not being able to pay the premium through losing my savings, I was obliged to let my policy lapse, and therefore lost my money there.

I am now in the utmost distress, with daily expectation of being turned into the streets, through not being able to pay my rent. I reluctantly make this urgent appeal, which distress compels me to do, to the "Liberator" Relief Committee, in the hope they may be able to assist me with a few pounds to enable me to keep a shelter over my head.

I am sixty years of age, and unable through failing eyesight to follow my profession of architectural draughtsman.

I have had to pawn and sell nearly everything I possess, to obtain food from day to day for myself and wife.

His reference writes, November 11, 1902:—

He has not yet applied for parish relief, and he wants, if possible, to be saved this pain.

He is in a most distressing condition, having lived on bread only for days. I believe him to be deserving of the very best you can do for him.

A domestic servant (age sixty-nine, Baptist), who since her husband's death four years since has struggled for a bare subsistence by letting lodgings, but whose health has now entirely failed, writes:—

Will you kindly place this letter before the relief committee. My husband had £90 invested in the "Liberator" Building Society, and since his death I have maintained myself by taking lodgers. Now I am in my seventieth year, and being unable to continue this work, am compelled to ask for help.

My husband's small income died with him, and I have no relations able to assist me, or any children. If it is possible to grant me anything I shall be very grateful, however small the amount. Reference is kindly permitted to Mrs. H. P., in whose family I lived for twenty-four years, and also to the Rev. H. S., "The Manse," both of whom can testify to the effort I have made to maintain myself without asking for help.

"A most deserving case," adds her sympathizing pastor.

A poor widow (age forty-six, Baptist), with six young children dependent upon her, who didn't apply for help till the death of her husband, who lost all his savings, writes November, 1902:—

Dear Sir,—I am writing to you to ask you if you can help me, for I am brought quite to a standstill. I would not appeal to you if I was not in real need. I have six little children, all under eleven years old, who, of course, cannot earn a penny, and it takes me all my time to see after them, so that I cannot earn myself, and I don't know how to get food and clothes and shoes sufficient for them this winter. And as your aim is to help them that really need, I am quite sure that there are not many need it more than I do. If you could come and see my dear children, I am sure you could not deny my request. If you could only send me 10s. it would mean shoes for my dear children.

I do trust and pray that you will not turn a deaf ear to my cry. It is so hard to see my dear children want when that which might have bought them what they need was lost in that "Liberator." Do please hear, answer, and help.

16, Farringdon Street, London, E.C.

A Manifold Work.

THE RAGGED SCHOOL UNION.

THE Ragged School Union and Shaftesbury Society remains true to the ideals of its best-known promoter and first president. The good and great Lord Shaftesbury saw in ragged schools not merely an opportunity to teach the three R's, but channels along which the Word of God might flow with such volume and force as to change the hearts and colour the lives of sinful humanity.

The trend of history, the gradual absorption by the State of the function of secular teachers, have, except in a few remaining institutions, made ragged schools direct mission agencies. Evening schools and technical classes are held in some buildings, but in the 150 missions and schools in the metropolis affiliated to the Union, the Sunday class, the evangelistic service, the mothers' meeting, the Christian Endeavour Society, are the direct methods by which, under God's blessing, it is sought to uplift the spiritual well-being of the dwellers in their crowded neighbourhoods.

The Ragged School Union is far from having accomplished its purpose. The results of each census of Sunday attendance now being taken show that there is greater and deeper need than ever for special attention being paid to those classes into which, by poverty and misery, fall hundreds and thousands of men and women who in their youth were Sunday scholars.

Not only does the Gospel save for eternity, but it helps to make life sweeter, happier, and more civilized in this world of Time. The drunkard rescued from the public-house, the immoral from their surroundings, the blasphemer and Sabbath breaker from their environment, grow in moral stature and in useful citizenship as they grow in grace. Every sovereign expended in preventive and remedial effort averts great loss to the community, and bestows blessing on the individual.

Recognition of this fact has led the Council of the Ragged School Union last winter and this to pursue special lines of work among "drift" children—the boys and girls outside even Sunday-schools and missions. With some reluctance to increase expenditure, but with the conviction that the object needs systematic and concentrated effort, the Council has recently appointed twelve additional agents, who are holding weekly meetings, and by the aid of Gospel lantern lectures attracting and interesting children of the most neglected classes.

In visiting and moving among them, both special agents and the thousands of voluntary teachers, become familiar with the distress which every winter brings specially to the front. It is a sad sight, on entering some of the schools, to witness pinched faces and shoeless feet, and garments with but the smallest pretensions to warmth. Happily, some, but only a comparative few, can be aided from the stores of the Barefoot Mission. Faster than parcels of clothing—old and new—are received from friends, they are being called for by workers in all parts of our great city. But the greatest need is that of boots and shoes. They are bestowed by way of loan-gift to ensure their being preserved, but we need funds to purchase them.

In the multifarious demands which the winter season, and Christmas especially, makes upon the loving charity of our Lord's followers, there is some satisfaction in reflecting that the Ragged School Union and Shaftesbury Society is one of national and established reputation, including subscribers from His Majesty the King down to the humblest maid-servant; and that its ever-extending usefulness is a fitting test of the appreciation in which it is held.

Surgical aid and holiday homes for cripples, children's breakfasts, soup kitchens, goose clubs, the clothing mission, and other agencies go hand-in-hand with the preaching and teaching of the Gospel. So extensive is the amount of voluntary co-operation that nine-tenths of all moneys received directly support the agencies enumerated, and concerning these the monthly magazine, *In His Name*, gives full information. The secretary is Mr. John Kirk, 32, John Street, Theobalds Road, London, W.C.

Sunshine and Shadow.

THE "BRIDGE OF HOPE."

SO quickly has the busy year flown, it seems difficult to realize that we are almost within sound of the Christmas chimes once more! In our work we have had sunshine and shadow, but there is no day of all the year when we have not had cause for thanksgiving. At this season we turn with happy confidence to the large circle of friends "whose most Christian name is Help," and ask them, as in the past, so once again to remember us very specially at this time of "peace and goodwill."

Our Homes are all full; there is not a bed without its occupant—every one with her own pathetic history. The applications have been so constant—I mean even unusually so—that I have been looking over the names of those in the Homes to see if any could be sent to their own friends to make room for others. But every face reminds me of the sad story of the little life, and there is not one with whom I could part.

SPECIMEN CASES.

A lady has just brought a little girl, pleading that we would take her in. She is a bright child, but the surroundings of her life have been such that I could not give them here. She has been utterly neglected by a drunken mother, and was in the gravest moral danger. How could we send her back to such a home?

Another worker brought an older girl from an equally wretched home. She had simply run wild, and was beyond control. The worker expressed a fear that she would not bear the restraint, but it was the only hope of saving her from the terrible East End streets. A more deplorable object for a girl of sixteen could scarcely be found. At first she was a very disturbing element, and we almost despaired of ever teaching her to modulate her shrill voice. But only a few weeks have elapsed, and no girl in the home is making more resolute efforts at self-control. One by one the rough, wild habits are being dropped, and at our simple services there is no face more intently thoughtful. To her the "old, old story" is new, and first germs of a new life are springing up in this young heart, hitherto accustomed only to the ribald songs of the street, where she was a match for the roughest boy.

These are just ordinary specimens of the children and girls we take, and for whom we ask the help of all our friends. I feel I can never write to THE CHRISTIAN without thanking its readers for their unfailing helpfulness.

I must again draw attention to the very altered surroundings of the Home, in consequence of the

EVER-INCREASING JEWISH POPULATION.

Perhaps it is a subject not sufficiently realized except by those who live in East London. One of my workers was giving me a striking illustration of this fact. It is her practice to distribute suitable tracts and booklets in the poor streets round about us on Sunday afternoons.

"But," she said, "I have found it is almost useless going into the streets when the public houses are open, because then there are only crowds of foreigners walking about, who can neither read English nor understand if I speak to them. So I go into all the public-houses, where I find no Jews, but the bars are full of our own people, English men and women. They are nearly always willing to take the books, and will listen to me."

Perhaps few who are living in the country, or even in suburban homes, can imagine the sad picture; but the terrible fact remains, and unless every Christian man and woman lays to heart the condition of such neighbourhoods, and sees the necessity for individual and combined effort to fight the common foe of drink, there must inevitably be an appalling future for our country.

MARY H. STEER.

28, *Betts Street, St. George's, London, E.*

Toilers of the Sea.

ROYAL MISSION TO DEEP SEA FISHERMEN.

NO one can read the narratives in the New Testament relating the stirring episodes in our Saviour's life and work among the fishermen on the Galilean Lake, or study the character and work of the apostle Peter—himself a fisherman—without feeling the debt we are under to this hardy pioneer of the Gospel, the beautiful Epistles he has left to the Church for all time being themselves a priceless legacy.

But since the days when Peter went fishing on the placid waters of the Lake, the fishing industry has grown to enormous dimensions, and claims the attentions and labours of a large number of men and boys in our own country, who in themselves form a class separate and distinct from the rest of the community.

As the writer of this article once heard a fisherman remark on board a trawler in the North Sea, "There were no steam trawls in Peter's day, sir." The speaker had no wish to be in any sense profane, but was simply reiterating an apparent and obvious contrast which exists between ancient and modern methods of fish-catching.

But these changes have not, in any marked degree, altered the main characteristics of

A MOST DESERVING CLASS

of toilers. Impulsive, generous, and yet conservative in disposition, the modern fishermen still stand in need of a friendly hand to guide them, and a willing heart to help them, in their peculiar circumstances.

In the case of the New Testament story, whose chief figure is Peter, the record deals with a solitary boat; but to-day they are dotted in fleets over a great part of the North Sea, and represent a commonwealth of some thousands of men and boys.

Now one of the problems of the age is how to get the men to church; but the Royal National Mission to Deep Sea Fishermen has solved the problem by reversing the order, and has very wisely taken the Gospel and the church to the men.

In fair weather and foul, the Mission steamer—herself a trawler—attends to the spiritual, moral, physical, and intellectual needs of probably the hardiest community to be found in the population of these islands; and as if in discharge (shall we say?) of the debt which Christendom owes to the staunch but impulsive Apostle, the vessels of the Mission fleet stand by to help the deep-sea fishermen.

A GLANCE AT THE STATISTICS

of this Society will reveal to even the casual reader the nature and extent of their enterprise. The Society has institutes in North Shields, Grimsby, Yarmouth, Aberdeen, Brixham, Milford Haven, &c., and carries on a valuable work among the cod fishers engaged on the Newfoundland Banks, and on the cold inhospitable shores of Labrador; but, perhaps, its most extensive operations are those which are prosecuted in the North Sea.

During the year 1901 no less than 48 tons 5cwt. 2qrs. and 20lb. of magazines, books, and tracts were distributed. In addition to this, 3,450 missionary visits were paid, and the surgeons treated 6,372 patients, many of whom were detained for a period in the hospital, which forms part of the equipment of the Mission vessels. The missioners held 2,300 religious services, and registered 615 temperance pledges, and this forms but a portion of the work accomplished in one year on the North Sea alone.

The most brilliant imagination could not picture the condition of a patient with a broken limb before the advent of the Mission vessel. Racked with pain consequent upon the rolling of the ship, and with all sorts of complications affecting the patient through lack of skilled treatment, his state was indeed deplorable; but to-day he is transferred to the *Alpha*, *Queen Alexandra*, or *Joseph and Sarah Miles*, and placed in a cot, which, being poised on gimbals, retains its equipoise, besides having the invaluable attention of a qualified surgeon, provided with the most up-to-date appliances.

ERNEST RICHARDS.

Deformed and Transformed.

WATERCRESS AND FLOWER GIRLS' MISSION.

WHEN I called, it was by appointment. My destination was an out-of-the-way street in a depressing, overcrowded, grimy neighbourhood; a neighbourhood avoided by the rich, and monopolized by the poor; one of those streets, and one of those neighbourhoods which get on the nerves and sadden the heart; a district given over to gloom, and sadly needing such an oasis of brightness and hopefulness as I was about to visit.

The gloom was deepened by a raw choking fog, and the glaring lights of the enormous gin-palaces made the surrounding darkness all the more noticeable. "A night for one's own home and fireside," I muttered, as I neared the house where I was to meet *my* friend, Flo—Flo, the deformed—and *her* friend, Mr. Groom, the transformer.

"RESCUED FROM WRETCHEDNESS."

I was shown at once into his office, a plain unpretentious apartment on the first floor, and waited but a few moments before the girl entered. She still used her crutch, as when I saw her last, but she did not wear the hunted look, the tattered clothing, the helpless, hopeless expression so painfully associated in my mind with all previous thought of her. She would be a cripple all her life, but the old terrors had gone, as I hope and believe, for ever. The cruelty of her drunken father, the poverty of her wretched "home," had been exchanged for the Christian kindness of the friends now about her, with sufficiency of food and clothing, and the suitable, interesting employment.

No words on her part were needed to assure me that I had done well when, a few weeks previously, I brought her under Mr. Groom's notice, with a request readily granted that he would give her his care and attention.

Naturally, I expressed a wish to see something of the new conditions under which she lived, and, as I went over the building, I learned that she was but one of a company of a hundred girls who had been rescued from similar wretchedness. She and the others were all being

TRAINED TO EARN THEIR OWN LIVING.

"You see," said Mr. Groom, "one of the first things we have to do is to persuade the poor things that they are not so absolutely helpless after all. They have so often heard themselves referred to, pityingly or contemptuously, as "helpless cripples," that really many of them have accepted the verdict as ultimate and beyond all dispute. We reverse the verdict, set them to work making artificial flowers, and prove to them that they are able to take their places in the great army of wage-earners. They begin to lift up their heads, and to cultivate a hope and cheerfulness they have never known before."

Very pretty and tasteful is the work these girls turn out, after training; and the benefit they derive is immense. Mr. Groom has now laboured many years among the poor, but I think no department of his work commends itself more readily to the sympathy and support of the charitable than this on behalf of crippled and afflicted girls, to whom domestic service is a physical impossibility.

In pleading, as I do, for urgently-needed funds, which should be sent to Mr. Groom, at 8, Sekforde Street, Clerkenwell, London, E.C., or to the office of THE CHRISTIAN, I venture to assert, with confidence, that, in connection with the Flower Girls' Mission, one of the most useful and commendable forms of Christian philanthropy is being conducted, with admirable results, in a manner characterised by the absence of parade, and by the presence of a most tender solicitude, for both the spiritual and temporal welfare of one of the most needy classes in our midst—the crippled girls of the United Kingdom.

A FRIEND.

Scripture Gift Mission.—The Bishop of Durham has accepted the position of president of this Mission.

The Wickliffe Preachers.

PROTESTANT TRUTH SOCIETY.

OF the many Protestant Societies labouring for Reformation principles, none are more deserving of the support of Christian people than the Protestant Truth Society and the Kensit Wickliffe Preachers. Founded by the late John Kensit, in 1898, these preachers have carried the Gospel message into over 800 English towns, and thousands of our dark priest-ridden parishes, and have addressed approximately 1,203,000 persons.

Many of our rural towns and villages, where their work chiefly lies, are in a pitiable spiritual condition, owing to the spread of ritualistic practices, and many testimonies of conversion and blessing have followed the visits of these itinerant Protestant evangelists. The work is carried on under varying circumstances, sometimes a hall is hired, or a mission, school-room, or barn, is placed at their disposal, and when all buildings are closed they resort to the open air for their services. All classes are reached, high and low, rich and poor, mechanics and artizans, business-men and the labouring classes. They work through many agencies, by pulpit and Press, Sunday-school and Bible class, children's lantern services and working-men's meetings, and great evangelistic services for the masses.

OPPOSITION AROUSED.

They have had more than their share of opposition, and the death of Mr. John Kensit, at the hands of a brutal mob, and the high-handed imprisonment of his son are fresh in the memory of our readers. Like their Lord and His Apostles the preachers also have had to face the wrath of man, and frequently have been stoned, assaulted, maltreated, persecuted, prosecuted, and cast into prison for "the truth as it is in Jesus," but have always come out "more than conquerors," being, as they are, men of faith and prayer.

The preachers are all converted young men who have to pass an examination in spiritual truths, and show a zeal for the Lord of Hosts, after which they are sent forth in bands of five, and tour the country to preach the Word and contend for the faith. There are at the present time three such companies working in different directions, and holding over forty services weekly. Since the martyrdom of their beloved founder, several

PRACTICAL SCHEMES OF EXTENSION

have been formulated by Mr. J. A. Kensit, and to perpetuate his work, a fund for the foundation and endowment of a suitable Training Home for the Wickliffe Preachers has been opened.

The country has been mapped out, and a band of preachers has been allotted to each district, an extension which will be carried into effect after a great prayer meeting and send off in the Memorial Hall, Farringdon Street, E.C., on January 1 next, at which Rev. F. S. Webster has undertaken to give a short address.

The Training-Home scheme is specially deserving of support, as a thorough and effective training of his Wickliffe preachers would be the most fitting memorial of their founder's work. The completion of the Extension Scheme to the desired number of 100 preachers, and the erection of the "John Kensit Memorial Training Home," would require the sum of £10,000, which should easily be raised among the Christian public.

Every lover of an open Bible and of Gospel truth may fairly be asked to help this aggressive movement which has done more than any other organization under God, to arouse the Protestants of England and arrest the onward march of Ritualism and Sacerdotalism. Address Mr. John Alfred Kensit, 18, Paternoster Row, London, E.C.

Leaflets explanatory of the extension scheme and collecting forms will be sent on application.

Open-Air Mission for Ireland.

THE following extracts from a recent report of one of the most active workers in connection with the "Open-Air Mission for Ireland" will, I feel, interest the readers of The Christian:—

In over forty towns during the past season, 186 meetings were held, some of them in the down-pouring rain, where men and women stood listening eagerly in their sodden clothes; some in sunshine, when listening crowds constrained the preachers to continue for two, and in some cases, even three hours. The accompanying photograph gives some idea of such a meeting in the town of C——. On the left hand may be seen a stump orator, who always collects a goodly number around him. This man's violent language regarding the preachers generally drives his auditors to join the company who are hearing of Him who came to give "peace on earth" and to promote goodwill among men. Again and again have we seen this orator sit down in his cart for lack of listeners; I heard him cry, "Oh, if the Catholics in that crowd would only close around me what a congregation I would have!" Moreover, he has pleaded with the people to forsake the Gospel preachers and either come round him or go right away. As a rule, however, as the photograph shows, they remain—as attentive hearers of the "old, old story" proclaimed from the steps of the ancient Market Cross, and the moistening of many eyes shows that the Word has power to move the hearts of men.

GATHERING THE CROWD IN IRELAND.

"And you had a meeting without disturbance?" said an astonished Christian worker, "and on a fair day, too! Well, at first I could hardly believe my ears, but I am so glad." This was said to us in August concerning a meeting held in Ballyshannon. On that bright summer day the place sang with the glad tidings of salvation.

"You will be swept into the sea if you attempt it," said a resident, when we spoke of our intention to hold meetings on the beach at Bundoran. A local magistrate also expressed his conviction that it would lead to a breach of the peace. But, despite these discouragements, we went forth, and for a full month on Sunday afternoons we had large and orderly gatherings.

Last fair day we were again in the town of R——. In days gone by, when there, it often seemed as if hell were let loose. Then no man would receive us into his house; but now all is changed. We preached while we had strength on the fair day to a large audience in the market place, and were able afterwards to go into the hotel for luncheon and rest. When we contrast the cordiality with which we are now received with the hostility that we encountered formerly, we can only exclaim, "What hath God wrought!"

"I never thought I would live to see such a day in Loughrea," said a gentleman after one of our meetings in that town. In the great October sheep fair we were quickly surrounded by hundreds of men, carrying formidable-looking sheep crooks, and there was not a policeman present when we began. Our Connaught peasantry admire the courage which the Gospel inspires.

At the close of a meeting in July an old man came to us and said, "Your labour this day has not been in vain. I am an old man and a great sinner; but I never felt before as I do to-day. From henceforth I will serve the Lord." Before we left that day two others told us that while we were preaching they surrendered to Christ; while another begged us to go to his town to preach the Gospel there also.

R. Wade Thompson, Hon. Treasurer,
Open Air Mission for Ireland.
Clonskeagh Castle,
co. Dublin.

Artillery Lane Mission

SPITALFIELDS, the district of East London which was once the home of the immigrant Huguenot weavers, has fallen on evil days. It contains, perhaps, more squalid lodging-houses than any other part of the metropolis, and a visit to its dismal courts and alleys is to endure sights and odours that are repulsive in the extreme.

Amid these sordid surroundings Gospel work has for many years been carried on by friends at the Artillery Lane Mission. On Lord's Day evenings five of the lodging-houses are visited by Mr. C. H. Barrick, the esteemed secretary, and a band of devoted workers from Clapton Hall, Cholmondely Hall, and other centres. The Word is earnestly proclaimed and listened to.

Two branches of the work are particularly interesting. The first is the systematic visitation by the secretary, who is familiar with all the nooks and corners of this terrible neighbourhood; his labours have been blessed to some of the most depraved. Another outstanding feature is the Gospel meeting for women held on Wednesday afternoons, when the hall, always densely crowded, presents a remarkable scene. The audience includes the very poorest of women, not a few of whom are unable night by night to raise the money necessary to gain admission to the cheapest shelter, and who accordingly sleep in doorways, stables, or any corner where they can huddle away from notice. Some appear confirmed in habits of depravity, others, who have obviously striven to make themselves as presentable as possible, are clean, if ragged, but all this weird, motley throng of London's miserables quietly listen to the addresses of the lady speakers, who tell forth the story of redeeming love. Individual cases are perseveringly dealt with by Mrs. Barrick, and it is believed that some of these poor creatures have found the way of life.

The hon. treasurer is Mr. W. B. Stevens, 22, Durley Road, Stamford Hill, N.

A Christian Prince and Princess.

By Rev. F. B. MEYER, B.A.

KING OSCAR II., of Sweden and Norway, has four sons. The second of these, Prince Oscar Charles Augustus Bernadotte, the subject of this sketch, was born November 15, 1859. It is said that he is his father's favourite son. At an early age he was sent to a large, private school, where he was brought under strong Christian influences, but was not then converted. On completing his college course, he attended lectures at the Upsala University, and at the conclusion of his studies became an officer in the Royal Navy. He has now passed through the different degrees, and become an Admiral.

In 1884 he made a journey round the world as an officer in a Swedish man-of-war; and was always interested to look in on the Young Men's Christian Associations and various missionaries' operations at any harbour in which his vessel might be anchored. But though the spiritual impressions, which he had received through his pious mother, the Queen of Sweden and Norway (herself converted through Lord Radstock), never wholly faded from his mind, yet he had not as yet experienced a real conversion. This came shortly after his return. He was deeply affected by a serious illness, which compelled him to go for treatment to a celebrated "massage" doctor at Amsterdam, where it happened that the Crown Princess of Sweden and Norway was staying at the same time, attended by her charming maid of honour, Miss Ebba Munck. Prince Oscar became deeply attached to her, and there can be no doubt that from their first acquaintance he was greatly influenced by her religious earnestness.

Miss Munck was descended from an old and noble family, and on the death of her father became connected with the Swedish Court. Here she was sought in marriage by one of the royal equerries, but on the eve of celebrating their nuptials, she discovered that he was unworthy of her affection. She broke off the engagement, resigned her position at Court, and came to Bournemouth, to the house of the Countess Cairns, where she found Christ as her Saviour. On her return to Sweden, she again became attached to the Court, and met Prince Oscar at Amsterdam.

Great opposition was manifested towards this attachment. According to Swedish law, a Prince must resign his claim to the throne, if he wishes to marry a subject. But Prince Oscar was prepared for this, and to brave the social odium which his marriage involved. He renounced also his right to any allowance from the Diet, and felt well repaid for all his sacrifices in at last receiving permission from the King to marry the lady of his choice. Now that I know the Princess for myself, I confess that I do not think that the Prince is to be commiserated—in her he has what diadems and thrones cannot give. She is one of the sweetest, noblest women I have ever met.

It is lovely to be in their home. Of course, it is not my intention to unveil its secrets; but two scenes linger with me which I can never forget; first, the family prayers in the morning when the Prince and Princess pray, and are followed by one or two of their servants; and secondly, the games that we had with their five dear children on the night of our return from the Södertilge Conference. These suited me exactly, who always long for one Christmas evening a month.

The Prince and Princess live in a comfortable and spacious house near the beautiful public park, and everything is fitly ordered for their rank; but it is a truly Christian home. There is no restraint nor gloom; on the contrary, the house often rings with merry laughter. On Sunday morning the whole family goes to Sunday-school at 8.45, the Prince and Princess to take classes, and the children to be taught.

It is impossible to be with this godly and noble pair without being struck with their love for souls. The Prince often visits the prisoners in the gaols, and told me of one whom he visited for a whole year, month after month, till he was converted. He is the chairman of the National Council of the Swedish Y.M.C.A., and keenly interested in young men. He and I stayed at the after-meeting till nearly eleven on two successive nights, dealing with young men and women, who were anxious about their souls. On one occasion, in my presence, he most faithfully and earnestly dealt with two young women, who seemed to be taking the first steps in the downward path. The Princess and he are always thinking of others. He seemed unconsciously to sum up his life when he said to me, as an explanation for taking trouble on my behalf, "I live to serve."

The Lapps are objects of special interest in that princely home. The family will sometimes spend the whole summer in the district through which these nomad tribes roam, sowing the Gospel seed. As the result of their labours there has been quite a revival among these poor people. The Prince and Princess, with their children, are contemplating a visit to those northern regions about New Year's Day, and I hardly know whether the children are more anticipating the enjoyments of sledging and snow-shoes, than the parents are of telling of Jesus to neglected souls.

What struck me as much as anything during my happy visits on two occasions to these dear friends, was that though they associate with all sorts and conditions of men and women with frank Christian openness, treating them as one in Christ, yet no one ever manifests towards them the slightest undue familiarity. The same honour and respect which would be shown to the king himself is invariably shown to them. Wherever I have gone, their names are spoken of with love and honour, and they have won especial esteem by the way in which they presided, in the king's name, at the Palace in Christiania, over the recent meetings of the world's Y.M.C.A.

What would not the world be, if only such as these were more constantly found among its royalties and rulers? May God long spare them to each other, to their country, and to the world; and may their opportunities widen with the years!

F. B. Meyer.

PRINCE OSCAR BERNADOTTE.

PRINCESS BERNADOTTE.

"Meet for the Master's Use."—When one is thirsty, it matters little whether the water is offered in a common earthen cup or in a golden pitcher. When one is very hungry and you carry him bread, he does not care whether you take it on a silver plate or on a wooden tray. So the grace of Christ may be carried just as well in the heart of a plain fisherman as in that of a learned rabbi; but the vessel must be clean. Christ will not send the blessing of eternal life to lost men through unholy lives. He will not honour us by putting us in trust with the Gospel if our own hearts are unclean and impure.—*J. R. Miller.*

A Harbour of Refuge.

FIELD LANE REFUGES AND RAGGED SCHOOLS.

THE need of such Christ-like work as is carried on through these Institutions, is only too patent. Sixty years ago the work began with a ragged-school only, but has now developed into Refuges for the Homeless Poor, Crèche, Boys' and Girls' Industrial Homes, Work among Cripples, Holiday Home, and other kindred institutions.

The writer's first introduction to the Night Refuge was as follows:—A poor man passing through the City was knocked down by a reckless driver, and left on the roadside, bruised and bewildered. He was picked up by the bystanders, questioned, and advised. The kind offices of the policeman had been declined, and the curiosity of the crowd had exhausted itself, and still we lingered, wondering what we could do to help him further. Presently a dirty little urchin seemed to realize the situation, and called out, "Take him to Field Lane Refuge, guv'nor." Glad of any suggestion to relieve the helplessness of the situation, we led the poor old man thither. Arriving there, we came face to face with a group of forlorn men and women—cold, hungry, and dejected—waiting for the Refuge to open.

The stranger was admitted with the rest, and shared with them their simple meal and cleanly lodging. Through the intervention of some friends, he was afterwards aided in the recovery of his property, which was valued at some hundreds of pounds.

My next visit to Field Lane was to address the Band of Hope. Here I found some hundreds of city children, with a thousandfold of energy and tenthousandfold of voice power, thronging the meeting. But they were easily reduced to order, and when once interested gave intelligent attention to the address. In this way, week by week, hundreds of young lives learn the advantages of total abstinence—surely a much-needed lesson, seeing the intimate contact they have with drinking habits, both in the streets, and, alas! too often in their own homes.

THE RAGGED CHURCH.

Every Sunday morning witnesses a sad though impressive sight in the Ragged Church. A motley crowd assemble here, some 500 strong. Most of them have spent the night in the refuge or the casual ward, or in the open, and are far too dilapidated to enter any other place of worship. One was impressed with the respectful attention given throughout the simple service, and the thought that such as these were thus brought under the sound of the Gospel gave cause for devout thankfulness. After the service, bread and cocoa were distributed, which seemed to be much appreciated, and, better still, we cannot but believe that He who came "to seek and to save that which was lost," Himself had broken to them the Bread of Life. Eternity alone will reveal the good that has thus been accomplished during these many years, vicious lives abandoned, violent deeds prevented, and some of the audience at least made new creatures in Christ Jesus.

To some this congregation would appear commonplace, dull, ragged and hungry, sometimes cruel and bad, sometimes stupid and mean. How hard to find here any possibility of worth, any promise of goodness! But God bends over them, and to Him this humanity is infinitely precious. To Him it is a pearl of great price, for which He has given all, that He may purchase it for His own possession. He has redeemed it at an unspeakable cost, that He might make it His own peculiar treasure. What wonders, what glories, what possibilities God sees in these poor outcast worshippers in the Ragged Church.

It is somewhat remarkable that children of the class dealt with at Field Lane can be induced to attend a Bible class on a week night, at what would otherwise be their time for recreation or for play. The fact that fifty such meetings are held during the year for infants, juniors, and seniors, respectively, speaks volumes for the way in which the class is conducted. Over 100 young women gather together in this way after their day's work is over. Life's pathway will be dark and slippery for some of them; let us pray that the Word may become a lamp unto their feet and a light unto their path.

Who can tell the amount of good that is done by the Industrial School, where boys are taken from surroundings which would lead them into criminal habits, and placed in these healthy, happy homes, educated, and trained to earn a decent livelihood? They who save a man or woman from such a vortex do much, but prevention is better than cure, and he who saves a child does much more.

There are many other phases of this philanthropic work, such as its care for the tired mother, and the helpless babe while the mother is at work; its Christmas dinners for the homeless, and parcels of good things for the poor and needy. For all this we must refer our readers to the report, or, better still, ask them to visit Field Lane and see for themselves how much is being accomplished there.

Winter is upon us, and the early appearance of Jack Frost has brought increased distress. The daily papers speak of men out of work by stress of weather and poverty and want on all hands. Much has already been done; but the crying needs of every day speak loudly for an increase of liberality on the part of God's stewards. The secretary is Mr. Peregrine Platt, Vine Street, Clerkenwell Road, London, E.C.

While we look forward to the joy of Christmastide, and lavish gifts upon our loved ones, do not let us forget those who have no friends to minister to their need, not to say comfort or luxury.

Among the Very Poor.

GEORGE YARD MISSION AND SCHOOLS.

OUR many readers interested in George Yard will be thankful to know that the Lord is graciously blessing and prospering this work in its various and numerous undertakings for the welfare of the poor of Whitechapel.

As of old, under the late revered founder, Mr. George Holland, whose chief desire was the glory of Jehovah—so now, "God first!" is and must be the living motto of George Yard, constraining and uniting the workers in the one great object of leading souls to the Lord Jesus Christ. Thanks be to Him for the large number of voluntary workers, both ladies and gentlemen, who come so willingly from all parts of London and the suburbs, to help forward the work at George Yard among both adults and children.

THE INFLUX OF JEWS.

The various and numerous meetings are, under God's good hand, prospering. There is also much encouragement in the work now going forward among the Jews (who are crowding Whitechapel), coming, as they do, in numbers, and listening with deep interest to the glorious Gospel preached in Yiddish.

The mothers' (Tuesday) gatherings are, on account of the numbers attending, divided into two meetings, and we have numerous lady helpers coming regularly to speak to the women words of life, help, sympathy, and comfort.

The Ragged Schools have increased to over 400 little ones, drawn from the poorest of Whitechapel. The parents of some of our children are so poor as to have no settled home, wandering from one lodging-house to another, which are, in some cases, so crowded that the children have to sleep on the stairs. Breakfasts are provided for those who come to school without it. Lately, one child, when he could not learn his lesson, replied, "I've a headache, teacher," and it was with some difficulty elicited from the boy that he had *had nothing to eat that morning*. It is a glad sight to see the children enjoying a soup dinner this cold, wintry weather. In October last a week's mission for children was held at George Yard by Mr. Dudley Smith, and much definite blessing resulted.

Any visitors wishing to see the Mission or schools would be heartily welcomed by Colonel Hayne, 37, High Street, Whitechapel, E.C.

The Evening of Life.

THE AGED PILGRIMS' FRIEND SOCIETY.

NINETY-FIVE years ago this greatly-needed Society was instituted for the purpose of assisting the aged Christian poor of both sexes, and of every Protestant denomination, who are not under sixty years of age. Like so many other institutions, the Society originated through that revival of the spiritual life of the churches which resulted from the preaching of George Whitefield and other evangelists.

The work may be briefly expressed thus: Founded in 1807, the Society has carried on an undenominational work for God's aged poor from that day to this. Its methods have been tried and proved; and in a simple, safe, and easy way it provides help for life for all its pensioners, and also homes for such of the recipients as need them, the committee striving to give "the maximum of good at the minimum of cost."

The Hon. Mr. Justice Bruce, at a recent meeting, said: "The Aged Pilgrims' Friend Society has stood the test of time, having existed well-nigh a century, so that it may be called an honourable Society. And during this long period, how many sorrows has it softened, how many homes has it gladdened! It has special claims upon our support, because it is engaged in work necessary and urgent, yet apt to be overlooked or forgotten. It is a Christian privilege to minister to God's aged poor, therefore let us endeavour to promote the prosperity of this Institution."

Sixteen hundred pensioners in all parts of the country are upon the books, and upwards of £12,000 per annum are expended in pensions, and £2,000 in maintaining the Homes and the Coal and Benevolent Funds in connection with them. An expenditure of more than £37 daily has therefore to be met, and the ordinary income is inadequate for this.

The pensions bring the recipients across the border line which marks the division between

GRINDING POVERTY AND DECENT COMFORT.

To people in straitened circumstances there is one day in each week the approach of which is viewed with misgiving, and that is rent day, and one is no sooner past than the next looms upon them. What a delicious sense of peace and security fills the minds of the old folk when they become pensioners! No more listening in dread for the step of the rent-collector on the stairs; no more begging for just another day's grace till they can get the money together; no more scraping and pinching till the amount is made up.

With steadfastness of purpose have many of the recipients worked at their several occupations until compelled to desist by increasing infirmities. Letting apartments, needlework, and dressmaking have had to be relinquished by the women, and farm labour, shoemaking, and various trades by the men, and to all these the hand of the Society has been made instrumental in conveying welcome help.

What a pathetic meaning there is in these few words from a candidate in Cornwall:—"My eyesight is failing, and the tailor's work is too dark for me." An aged friend in London was living upon the gradual sale of her goods, when the bestowal of the pension saved her home from complete wreck.

An excellent couple in Wiltshire, both of whom are on the pension list, have been married fifty-seven years, and still live in the cottage which they first occupied fifty-four years ago. Another pensioner has for upwards of twenty years been a Bible-woman; she now waits upon an invalid of very slender means. The most venerable pensioner passed away in January, aged 101, retaining her mental faculties to the end!

These are a few glimpses of the character of those assisted by the Society, and who, but for its aid, would have to seek

SHELTER IN THE WORKHOUSE.

Now, in various parts of the country, they can exercise in their own circles the gracious influence which lives of Christian discipleship always diffuse. The four Homes, situated re-

spectively at Camberwell, Hornsey Rise, Stamford Hill, and Brighton, accommodate 180 of the pensioners, and are open to visitors daily (Sundays excepted).

Such a work must commend itself to every Christian heart. The secretary is Mr. John E. Hazelton, 83, Finsbury Pavement, E.C.

A Beacon Light.

TOWER HAMLETS MISSION.

FEW, indeed, there must be to whom the name of Mr. F. N. Charrington is unfamiliar. Many years have gone by since he inaugurated a work which was destined to exert a far-reaching and ennobling influence upon the lives of down-trodden and despairing men and women, and at the same time prove to be the beacon light which should warn thousands of heedless souls on the verge of moral and spiritual ruin. The Tower Hamlet's Mission, as it exists to-day represents almost every conceivable phase of religious and philanthropic endeavour, and has developed far beyond the expectations of the most sanguine. Mr. Charrington and his devoted workers have in reality

A COLOSSAL TASK

year in and year out; for whatever changes may take place, one unchanging fact forces itself upon their notice—the condition of the poverty-stricken by whom they are surrounded. The number of men, women, and children for whom the Mission has to secure even the means of existence, it would appear does not decrease with the passing of time. Firing must be found for shivering families, where the sufferings of little children baffle all description. Boots or shoes for bare feet, clothing for youth and age in rags, money for rent to keep a shelter overhead when either sickness or scarcity of work have made it impossible to satisfy the landlord—these are a few of the innumerable demands made upon the resources of the Mission. Some of the scenes witnessed by the workers who go forth into the haunts of grinding poverty are pitiable in the extreme. The struggles of the poor are known only by those who visit them in their own homes; not until one of their number, who has struggled hard to keep body and soul together, and failed, has at last preferred the canal or river, does the public wake up to ask if it be positively true that in the wealthiest city there are souls pining away, or destroying their lives rather than face another hour of this world's cold comfort.

A touching instance of the economy often practised by the poor came under the notice of one of the workers a few days ago. A poor couple, past middle life, were given tickets for the Lord Mayor's Banquet on November 10. On being asked how they had enjoyed themselves, the woman went on to recount how they had disposed of the food. They ate one of the pound cakes and the apples, and tea at the meeting; that was as much as they could eat. The remaining food was taken home and disposed of in the following manner; the rolls were for dinner next day; one pork pie between them for dinner the day after. That would leave remaining one pork pie and one pound cake. The former was allotted for Sunday's dinner, and the cake for Sunday's tea. In the meantime, if they could not get the remaining necessary meals, they could very well go without.

A UNIQUE RECORD.

In all the named agencies of the Mission, however, the preaching of the Gospel is regarded as the primary factor. On nearly *ten thousand consecutive nights* the walls of the Great Assembly Hall have echoed to the Gospel message, and weary men and women have crowded in from the streets, and while resting tired bodies, have heard the glad news of a Saviour's love. In numberless instances the souls of these outcasts have been reached, and many prodigals have turned their steps towards the Father's house. In a separate building near the Assembly Hall over 1,500 children gather regularly, and constitute one of the largest Sunday-schools in London. There are also nightly meetings for children.

Other useful agencies are the Summer Holiday Home for poor girls, the Forest Cottage Home for delicate children, extensive temperance organisations, provident clubs, the coffee palace, &c. The Mission's operations are so numerous and extensive that it will be readily seen that a large expenditure of money is necessary. Already the intensity of winter has been felt, and with the continuance of bitterly cold weather, the heartrending cry of the hungry and starving which Mr. Charrington and his helpers are hearing daily will grow more urgent as the distress becomes more acute, with hundreds of unemployed and their families lacking the necessaries of life.

Among Merchant Seamen.

MISS CHILD'S "WELCOME HOME."

THE approach of Christmas is a very important time in Miss Child's work among the merchant seamen of various nationalities who resort to her Home and Mission on their arrival in the port of London. Their hardships and difficulties while at sea, and the loneliness of their lives, cause them to look forward with great delight to the hope of being once more at "Home," as so many of them love to call the place where they first came in contact with real friends, and where they are helped to lead changed and better lives.

The many shipwrecks lately have brought great distress. One dear man, who has only escaped with his life, writes:—

"Dear Miss Child,—The storm was terrible, and lasted many hours. The ship became a perfect wreck. Two of the crew lost their lives, and the rest of us were picked up in a terrible state. I have been ill ever since, and fear I can never go to sea again. I am very thankful God has spared my life that I may have the joy of telling out again the old, old story of Jesus and His love. I hope to come soon and see you all, and am trying hard to get well enough to come to you again at the dear place I always call home.—Yours in Christ,

ONE OF THE C. L. B. C."

The number of men out of work in and around Canning Town is quite distressing.

Miss Child and her friends are anxious to continue to substantially benefit these sons of the sea while they are on shore again this Christmas time, and will be glad of any help towards these efforts. Her address is, "Welcome Home" for Sailors, Canning Town, London, E.

In Needy Villages.

ANOTHER season of toil has been completed in some of the southern villages of England in connection with the Hants and Southern Counties Village Mission, which Mr. J. Hassell Charlton has so long and usefully directed. During the past year over 200 villages have been visited by the evangelists, and from a brief record of their operations some interesting facts may be gleaned. Mr. Charlton says:—"Our gracious God has permitted us to bring the light of the Gospel to many a despairing soul. Many aged and infirm men and women have welcomed our visits with delight. There are still great numbers of these unable to read a word. In many cases it has been most difficult to tear ourselves away from them, and very many have received blessing. Work amongst the children has proved most hopeful and encouraging, and Bible readings have been attended with hopeful results. Open-air meetings this year have been less frequent on account of inclement weather.

"Our Gospel Literature Mission has been especially successful during the whole year. Five thousand of the most helpful books have been disposed of at prices easily obtainable by every one, but amounting to nearly £200 at published price. And no sweeter Gospel message, or counsel for anxious souls and others, could by any means be placed in their hands. This in itself is a glorious opportunity of providing an antidote to not only the vicious and basely immoral literature destroying the lives and character, more or less, of millions of all classes of young men and women, and an awful barrier to the Gospel, but also to open the eyes of those who are ensnared by the false doctrines and the subtleties of ritualism and disguised Romanism now so rampant in thousands of villages, where it is even more intolerant and dangerous than in towns and cities."

The Ever-Open Door.

"FRIENDLESS AND FALLEN."

MANY years ago, one dark night, a well-known clergyman was accosted by two young women in the street, and he stopped to exhort them to leave their evil lives. "Well," said one, "suppose I was willing, would you take me to your home to-night to rescue me?" Near by was one of the old-fashioned penitentiaries (now, happily, modernized), and the clergyman said, "To-morrow;" but with bitter scorn the poor creature exclaimed, "To-morrow! To-night must be passed before to-morrow." Alas, it was too true!—

Oh, it was pitiful,
Near a whole city full,
Home she had none.

Happily the claims of the friendless and fallen upon the Christian sympathy of the Church of Christ are now more fully recognised; although, even now, they are realized by comparatively few. It is, however, an important fact that there is now an "ever open door" for any poor young women or girls who desire to forsake their evil lives.

The Society, so well known under its short title of "Friendless and Fallen," has been seeking to save the lost for the past forty-six years, and upwards of 38,000 have been assisted through the medium of its six Homes, to make a fresh start in life. One of the homes is for fifty respectable friendless young girls brought out from environments of imminent moral peril; four others are for the rescue of upwards of a hundred penitent young women, and in addition there is an open-all-night Refuge for the immediate succour of both classes who may be found destitute in the streets at night. In these various homes 180 inmates can be accommodated, and in them they receive both Christian instruction and industrial training, before being placed out again in life.

Of the good results of this mission of mercy it is impossible to speak fully in this brief account of the work, as they would require a large volume in which to record them. The following may, however, be cited, as it comes from an independent source.

The late Canon Champneys once related that when he was a young man, he, with others, was instrumental in opening a home for women. The first case was subsequently placed in service with a clergyman, a widower, with several children. She was not only a servant to his household but was like a mother to his motherless children, and guarded them with the utmost jealousy against evil; and this woman, who had once been living an abandoned life at Oxford, became, by God's grace, "a focus of holiness and a centre of purity." Such instances of the

TRIUMPHS OF GOD'S GRACE

could be multiplied by hundreds, and are an evidence of the success of a work which was neglected too long by the Christian Church, but which has yielded a rich harvest of precious souls. To discriminate amid the almost endless variety of character represented by those who seek admission to these Homes, so as to know exactly what lesson to teach and the best kind of help to render, requires not only a large acquaintance with human nature generally, but with these classes in particular; and this experience, after thirty-five years' labour, the present secretary is able to bring to bear on the work—often with the happiest results. Some of the records of the Society read more like romance than the dry details of rescue and preventive work one would expect to meet with. Among the more recent publications of the Society are "Notes by the Way," "The Wanderer," "Gathered Home," "Weary unto Death," "The Worn Footpath," &c., and copies will be sent to any address upon application.

It may be added that a subscriber has recently offered to give the sum of £50 if five or six others will join with him in a similar manner. Is it too much to hope that, at the season of goodwill, some who read this brief record may embrace the opportunity substantially to help this mission of mercy? WILLIAM J. TAYLOR

200, Euston Road, London, N.W.

"Remember my Bonds."

ST. GILES' CHRISTIAN MISSION.

HE who originally sent this message to the Church has long since been loosed from his bondage. He knows now the "eternal weight of glory," "the crown of life," and his Master's immediate presence.

He was in bondage at Rome, because he accepted and preached the Gospel. His body was in bondage, his mind was at liberty. To-day, in London, thousands, literally thousands, are in bondage, just because they do *not* accept the Gospel.

To the attentive Christian ear no cry in London is more clamant, persistent, continuous, and pathetic than that contained in the sentence, "Remember my bonds." The words, it is true, are seldom, if ever, spoken; but, though inarticulate, they are forcible and demand consideration.

"Remember *my* bonds," silently says the infant child, just born to drunken parents in some filthy slum. "Remember my bondage of heredity, of environment, of evil example, and of parental neglect."

"Remember *my* bonds," says the young boy just starting life; and though he utters no spoken words, we must listen to him, for he, and such as he, are the future men of England. "Remember! I was thrown into the world and on my own resources before I was well into my teens; and here I am, uncared for and alone, a ready tool for the unscrupulous, and surrounded by temptation."

"Remember *my* bonds," says the young woman, fighting life's battle in her feeble strength. "Remember my unsheltered existence, my struggles to obtain a living and retain purity. Remember the strength of the forces against me."

"Remember *my* bonds," sobbingly says the weary wife of the prisoner. "Remember the yet unfinished tale of misery my whole married life has been; how that my husband, who should be here caring for wife and children, is shut up in prison."

"Remember *my* bonds," mutters the prisoner in the silence of his cell, as he curses himself for a fool. "Remember the opportunities I have wasted, the evil I have done, the chain I have forged, link by link, for my own wearing; but, as you remember, do so with pity, and let some compassion come into your thoughts, for 'my sin is greater than I can bear.'"

"Remember *my* bonds," groans the man in declining years, unemployed because of sickness and misfortune. "Remember, I have worked hard, very hard, but all the little I had has vanished in my illness and weakness, and now I can see but two steps before me, the workhouse and the grave." The very air of London is

CHARGED WITH THE UNSPOKEN CRY.

It comes from young and old, from the rich as well as the poor, and myriad hearts in their sore need are sending their message to the Church of Christ:—"Remember *my* bonds, and MINE, and MINE, and MINE!"

The Church which makes no strenuous effort, God helping it, to answer the cry fittingly, fails, by its very negligence, to justify its own existence. When the Redeemer of mankind came to earth, His one purpose was to redeem men, to make them holy, to bring them into likeness to Himself. His object was not to institute systems of theology, nor to set up a gorgeous imposing ritual. No! His great purpose, the purpose for which He lived in poverty and died in agony, was the ultimate good and goodness of mankind.

Now the claims of the St. Giles' Christian Mission upon the prayers, sympathy and financial support of the public have often been advocated in this paper, not only in recent years, but ever since the Mission was instituted forty-three years ago. It is only a fair question, therefore, to ask whether the Mission is justifying its existence by the work it performs.

Surely an unbiassed mind can do no other than answer the question in the affirmative. The Mission hears and answers the cry of all the classes to which we have referred above.

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For the children there is the patient, loving teaching of the Sunday-schools, and children's services; and the sheltering care of the Homes and Orphanages at Maldon, in Essex. For the

FRIENDLESS JUVENILE OFFENDERS

there are the five Boys' Homes, signifying and embodying a "chance in life" for those who have either never had one, or who, having had one, have foolishly spoiled it.

For the friendless young women, in need of advice and home, the doors of the Mission's Institute in Drury Lane are always open. For the innocent but suffering wives and children of prisoners, provision is made, and the help rendered prevents many a humble home and family from being broken up.

For the adult ex-prisoners employment is found, and every effort made to lead them into paths of sobriety and rectitude. For the aged and infirm, for the sick and destitute, the Mission labours and provides constantly by means of its house-to-house visitors and trained nurse. Such a many-sided and extensive work needs and deserves liberal support, that the year's accounts may close without a deficit. The superintendent is Mr. William Wheatley, 4, Ampton Street, Regent Square, London, W.C. "*Memores estote vinculorum meorum.*"

"These Little Ones."

LIVERPOOL SHELTERING HOMES.

SOME of us think nothing of a story unless it has a good ending, and though this story begins in sorrow, rags and despair, readers will find that the finale ends brightly and happily.

John A— had drifted into drinking habits and had ceased to care for wife or children, but after the birth of baby Charlotte, who was partly paralysed, the wife was unable to gain strength; how could she, without nourishing food or restful nights? At last her mind gave way under the starvation and hopeless misery of her life, and one morning she went into the back yard and hanged herself. What a scene and what a sorrow for the children to come upon when they awoke! Poor mother! her love had been the one bit of brightness in their wretched lives, and now she was gone. The father gave way entirely to his intemperate habits, and the family were left in a starving condition. Neighbours, poor as themselves, were powerless to help, and finally a City missionary was appealed to. He promised to take them right away if the father would agree, and place them under Mrs. Birt's care in the Sheltering Home.

So one bitter winter's day, this forlorn, tattered little family were ushered into the Home, and very soon Mrs. Birt was listening to their sad story, and agreeing to take them. The father signed the paper making Mrs. Birt their guardian. Such a tubbing and combing followed, and our little friends were soon transformed in appearance. They stayed some months in the Home. At last spring came, and after a grand voyage they reached the Canadian Home, where a warm welcome awaited them. Johnnie and Willie went to live with farmers, and were only a short distance from each other, meeting always at church and Sunday-school. Little Emily was adopted, and Lucy was taken by a fine Christian family as maid. The choice was never regretted either by Lucy or the family; she has remained there seven years, growing more attached to the kind friends who have guided her so gently. She has helped to nurse the aged head of the family, and her mistress also, until they passed away, and now remains in the service of the daughter. To her joy just recently Lucy visited her brothers and sister, and found them happy in their farm-homes, the boys growing true and manly far away from the temptations of city life. She has helped her eldest sister and her husband out to Canada, where they are now prospering and able to give a home to the youngest sister, who, through the good care given to her, is growing stronger. Now the whole family are out in our hospitable Dominion, growing up independent of charitable help, among Christian surroundings.

What a changed prospect from that before them if left in the misery of low life in Liverpool! Many other young people who have gone out through the Sheltering Home have sent for their families in a similar way. Mrs. Birt now desires to take out another band of children, rescued from scenes such as these, to the land of the maple leaf, where they have every opportunity to do well. £10 provides passage money and outfit for one child. The Robins' Christmas Dinner to 5,000 of the poorest boys and girls in Liverpool will be given in St. George's Hall on December 31. A Widows' Sewing Class, for 180 poor aged widows, is held weekly. The address of the Home is Myrtle Street, Liverpool.

Amid Blackfriars Squalor.

"CAN you please teach us to read?" This was the question asked by a poor woman in the Blackfriars district of London, of one of the lady workers at the Hope Mission in Friar Street, S.E. "I will try," was the reply, and soon a class of women was formed. In six weeks they could master simple words. "I study the advertising boards as I go to my office-cleaning of a morning," said the spokeswoman, "they have such big letters, you know, but oh, I *do* like to read John iii. 16." Her ambition was soon gratified; John iii. 16 was the first text she read clearly; and the next result was a desire to find the Saviour, pointedly if oddly expressed in a humble prayer, "O God, do make me —— John iii. 16."

This incident illustrates both the spirit of the Mission and the type of people among whom its efforts are maintained. When taken over in 1893, from Lady Hope, the centre of work was in Nelson Square, S.E., but in 1897 Miss Martin, the honorary superintendent devoted herself to the arduous task of securing new premises. A fine block of buildings was subsequently erected in Friar Street, where a thriving Gospel Mission is carried on with much spiritual encouragement.

The neighbourhood is a squalid one, inhabited chiefly by costermongers and their families. Poverty, drink, and impurity have to be combated; and the antagonistic influence of aggressive sacerdotalism is considerable, yet the proclamation of the evangel is effective. Conducted on undenominational lines, the Mission has quietly but steadily prospered. The building debt has been cleared, and the many branches of work crowned with blessing. Not a few of the devoted band who rally round Miss Martin are themselves converts of the Mission. The Lord's Day services are bright and helpful, while the large and important Sunday-school taxes the accommodation to the utmost—encouraging facts in a district like this where the workers were warned:—"Don't go down that court, or you'll be robbed."

In order to embrace enlarging opportunities, an evangelist has just been appointed; and it is hoped that Miss Martin, who has so generously contributed to the expenses, erection and upkeep, will, with increased responsibilities, receive the sympathy and encouragement of a wider circle of friends.

A Veteran Society.

THE CHRISTIAN COMMUNITY.

AMONG the many societies that seek to reach the masses of London and win them for Christ, there is none older than this. Formed in the seventeenth century, it existed then as a very tiny "blade" in the "field" of the Great Husbandman. Under the care and enthusiasm of the immortal Wesley, it grew in the eighteenth century to the "ear;" then in the twentieth it has come to the "full corn in the ear."

Although the Society is getting old, it retains "the dew of its youth." The same loyalty to Christ and His Gospel, the same love for souls, the same faith in the Cross as the Divine method of human redemption and social reformation that characterized its childhood, are still the marks of its maturer years.

This is the secret of its vitality, its power, and progress. It was born of the "incorruptible seed," and is a tree of the Lord, full of sap, whose leaf cannot wither, and whose fruit will neither decay nor fail. A perusal of the last report fills the reader with feelings of gratitude, and inspires him with hope. The work of the past year is as vigorous and fruitful as ever. Humanly speaking, the efficiency and success of so manifold a work are due to the indefatigable and devoted secretaries, Messrs. Atkinson and Seager, who are also to be congratulated upon having round them a band of men and women, whose capabilities and devotion may be equalled, but cannot be surpassed by any society in London.

The centre of the Society's operations is at the Memorial Hall, Bethnal Green. During the year evangelistic services have been held on Sundays and week-nights, well-attended by the people of the crowded neighbourhood. Here also a most efficient Sunday-school and a Band of Mercy are carried on with very cheering results. There is also a free library divided into two departments, viz., a reference library containing 30,000 volumes, and a loan department of 8,000 volumes. This is a great boon to the residents of the district, who are chiefly of the working-classes, and are glad of such a privilege. Lectures, high class concerts, educational classes are maintained and well attended, and

EVERY PROVISION IS MADE

for the comfort, cheer, and help of old and young.

In seven other districts there are mission halls, which are equally fruitful branches of the work. During the year the preaching of the Gospel has been attended with great success in the halls; and the other agencies, such as mothers' meetings, Bible classes, sewing meetings for young girls, self-help clubs, mutual improvement societies, Sunday-schools, bands of hope, Christian Endeavour, &c., have all been prosecuted with vigour and diligence, with the result that numbers have been added not only to the respective societies, but added to the great "household of faith." No report can reveal the good accomplished by these various agencies in the help rendered to many in straits through hard times and hardening poverty, the sympathy given to the troubled, the comfort tendered to the sick, the hope kindled in the souls of those dying in dark places, friendless and alone.

The great and good service done in connection with the workhouse and its infirmaries and wards, has been maintained successfully during the year. There has been weekly visitation among the mass of poor people who, from various causes, are to be found in such places. The visitors are composed of a band of volunteers numbering 200, and these keep at the blessed work of visiting their poor and unfortunate brothers and sisters all the year round, in many cases with most happy spiritual results, and in all cases with the sense of the Divine favour resting upon them in their self-denying labours for the weary and sick and heavy laden. Services held in the dining-halls or sitting-rooms have been largely attended by the inmates, who enjoy the hymns, and give eager and reverent heed to the "Word preached." In many other ways the Society has rendered splendid service among the 15,000 of the "poor and ignorant and out of the way" who live within the walls of the workhouses, infirmaries, and casual wards of our great city.

Another branch of the work is that of the lodging-houses. Bands of workers have been engaged throughout the past year in Notting Hill, Haggerston, Borough, St. Luke's, Westminster, Spitalfields, and also at Hastings, Brighton and Southsea. This is the hardest sphere of the Society's operations. The class of people who sink to the level of the common lodging-house, and can be content with it are almost beyond the reach of finer influences. But the "impossible" to man is the "possible" to God, and out of these depths many have been rescued, and their feet placed in ways that lead upward by the "good Samaritans" of the Christian Community.

Open-air preaching is a conspicuous feature of the year's work. Besides holding special services in other places on certain occasions the Society has maintained the work of preaching the Gospel to the multitudes in the "highways and hedges," at its twenty regularly-appointed stations.

In street and alley and slum the missioners have gone with the publication of the good news, and great have been the companies of those who followed. So the seed has fallen as it fell in Galilee. Some doubtless on stony ground, some among thorns, but doubtless also some on good ground.

In addition to all this "abounding labour" there has been a constant distribution of religious literature in the form of tracts, periodicals, and booklets.

During the year the Society has had its hands full as usual with the needs of the poor, who are always with us, and who multiply annually in London at an appalling rate. A great social and benevolent work has been discharged throughout the year by the "Community" through giving free breakfasts—followed always by a Gospel address, free teas, free suppers, in the Central Hall, and at all the mission halls.

Dinners, teas, and suppers have been given to the poor children. Employment has been found for poor widows and aged spinsters. Shelter has been provided at night for multitudes who otherwise would have had no place to lay their heads. Christmas dinners have been provided for poor families. Food, coal, clothing have been dispensed to the needy. The Children's Home at Epping Forest has been efficiently maintained, many little ones from London receiving new life in mind and body from the benefits derived at the "Holiday Home." Old and young had their day in the country, and 5,000 of the inmates of the workhouse also had their day—such days being "as a day of the son of man upon earth." The year's work is second to none of the Society's history. On looking back upon the manifold work accomplished, the retrospect is one that should inspire all supporters of the "Community" with unabated, yea, intensified confidence, all the workers with fresh courage and enthusiasm, all good Christians and good citizens with gratitude and hope.

C.E.T.S. Homes for Inebriates. — It is gratifying to note the useful purpose which is being served by the Voluntary Homes for Women Inebriates, maintained by the Church of England Temperance Society. Situated at Herne Hill, Torquay, and Terrington, the institutions afford accommodation for eighty-seven patients. Three classes of inmates are received, drawing-room, work-room, and kitchen patients. The Homes are true harbours of refuge where the victims of intemperance may regain health and strength, morally and physically, to fight against their terrible temptation. It is important to remember that in these Homes the Society provides for a class of inebriates for whom the Government makes no provision whatever—those addicted to the habit of secret drinking. The Society has also a home for men at Whatlington, near Battle, which is always full. At the present time the work is seriously hampered by a deficit of £500. With a view to the removal of this hindrance, Mrs. Temple, writing from the Old Palace, Canterbury, has addressed an earnest appeal to those who sympathize with the work of the Society.

Meeting Rome's Aggression.

THE PROTESTANT ALLIANCE.

THIS is the oldest undenominational Protestant society of *a militant character*. That this feature is necessary, and that it is vigorously maintained, is obvious. It has been well to the front during the past twelve months in its untiring efforts to resist the incursion of monks and nuns, whose advent in this country is due to stringent laws recently adopted by the French Government.

It will be remembered that France is nominally a "Catholic" country, and one, therefore, not likely to treat the so-called "Religious Orders" with uncalled-for or unnecessary severity. As a matter of fact, no law has been passed in France for their "expulsion," but the new law requires "registration," and this involved rather more inquiry than monks and nuns could face. In other words, they dreaded light upon their objects, methods, and principles, and they took flight from France to England, where convents are permitted without any inquiry (to say nothing of supervision) by His Majesty's Government.

From the moment that the Protestant Alliance announced its determination to test the legality of Jesuits and other male members of Rome's Religious Orders coming to this country rumours were circulated that the Act of 1829 (known as the Emancipation Act) could only be put in motion by the Attorney General, and that he would be advised that the Act is obsolete. Other difficulties were enumerated sufficient to discourage the attempt, but the Alliance proceeded; and although it cannot be said that this monkish invasion has been successfully repelled, the Alliance has obtained some important decisions in the High Court which has falsified the rumours industriously circulated by the Popish party.

We now know (for the High Court has declared) that (1) the Act of 1829 is not obsolete, and (2) that any private person may set the Act in motion.

Those of our readers who wish to acquire full information about the proceedings of the Protestant Alliance should read its monthly paper, the *Protestant Alliance Magazine*. The twelve monthly parts form an elegantly-bound volume, which, with its copious index, is worthy of a place among permanent literature, for it contains a series of articles on "The Tabernacle and the Temple," by Rev. A. A. Isaacs, M.A., and others on the Roman Catholic Church in Italy by Rev. Alexander Robertson, D.D. (of Venice), "The Papacy," "Convents," &c., which cover the whole ground of the Protestant controversy with Rome.

Most of these articles are finely illustrated. The November issue also contains illustrations on the Gunpowder Plot, the assassinations of two of the Kings of France, and an eloquently-written article showing that the prelates and priests of the Roman Church openly and shamelessly approved of those murders by two monks. A complete report of the arguments in the police-courts and in the High Court for the expulsion of the Jesuits is also given, and a remarkable document published by Papal authority (known as the Bull of Pope Clement XIV.) for the suppression of the Jesuits, makes up, not only a very strong case against the Order, but renders the volume in which it appears one of considerable value, seeing that the truth is presented in a cheap and convenient form (1s. 3d. post free), and is, therefore, within the reach of all.

Rome's aggression can only be successfully resisted by an organization like that now under review, which is watchful and wise, and worthy of generous support. The enemy is working with untiring energy to capture converts to a system which is dishonouring to God and inimical to the higher interests of man.

We understand that heavy costs have been incurred in the attempts to expel the Jesuits from the United Kingdom, and it is hoped that these costs will be met by special contributions, so that there may be no necessity to suspend the ordinary operations of the Alliance.

Within Our Gates.

THE STOCKWELL ORPHANAGE.

IF gratitude glows in the heart for the mercies of a year which is wearing to a close it will seek expression, not only in loving or friendly greetings, but in the language of substantial gifts. However serious the tax may prove, very few complain of its imposition; for the tax, after all, is but the free-will offering of love.

Christmas means much to the world; and any sacrifice we make in its observance is but the faintest echo of the sacrificial life which, enrobed in our humanity, "was manifested" by a beneficent ministry, and culminated in "the death of the cross," leaving us an example that we should "follow His steps."

Whatever may be the claims of kinsfolk and acquaintance at Christmas, the heart is not satisfied until some offering is made for those who, in the bitterness of their need, are the objects of our compassion. The aged poor in lonely homes, the inmates of our workhouses and asylums, the widows and fatherless in their affliction—these are selected as amongst those to whom we delight to "show the kindness of God;" and the ministry of an unostentatious charity is a gospel which appeals to the heart, and awakens a psalm of thanksgiving.

And to the donor, is there not a joy in the thought of having lightened another's burden, thus adding a ray of sunshine to dispel the gloom of saddened hearts and shadowed homes? "It is," as it ever has been, and ever will be, "more blessed to give than to receive," although the recipient considers he holds a monoply of blessing. Those who minister to others, however lowly the deeds, or however poor the gifts, are following in the footsteps of the Saviour, "who went about doing good;" and the thought of his approving smile is the inspiration of a pleasure which leaves no pang.

While desiring our friends to have due regard cto the claims of others, we are, of course, concerned for the family of nearly five hundred fatherless little ones who are the special objects of our care. Every penny required for their maintenance must come in loving gifts, and every penny so contributed goes direct to supply their need. That the orphans "Within our Gates" have never lacked a meal, and that the Institution has never been burdened with the incumbrance of debt, attest the faithfulness of God who has promised to be "a Father to the fatherless." Many are the instances of Divine interposition recorded in the history of our work or treasured in the memory of the managers.

The statement of the fact that nearly five hundred orphans are seated at our table every day is an eloquent appeal in itself. Our friends have so regarded it, and we trust they will continue to do so; but, as one and another pass away, our funds must decline unless the gaps thus occasioned are filled by successors, who will esteem it a privilege to share the burden of our orphan charge.

O friends! one loved of God and man, for Christ's sweet sake hath founded
A Home wherein His little ones can find a love unbounded;
And sheltering care for all their need; such ministry He prizes,
And as a perfumed sacrifice up to His Throne it rises.

This Christmas-tide, will *you* not share this service of compassion,
And link yourselves with such a work in most whole-hearted fashion?
Bring now your grateful gifts to God, these little ones to gather,
To tend, and train them here to seek the bosom of the Father.

Writing his last Christmas letter to the orphans from Mentone on December 21, 1891, Mr. Spurgeon said:—

"Enjoy yourselves, and feel grateful to the kind friends who find money to keep the Stockwell Orphanage supplied. Bless their loving hearts, they never let you want for anything. May they have the pleasure of seeing you all grow up to be good men and women."

The secretary is Mr. F. G. Ladds, Stockwell Orphanage, Clapham Road, London. S.W.

1626

Quiet and Unobtrusive.

MORAVIAN MISSIONS.

"THE work of the Mission is being carried on from year to year in a quiet and unobtrusive way," is a characteristic statement in the latest issue of the *Moravian Quarterly*. Assuredly from the first "the principle of plod" has characterized the evangelistic endeavours of the United Brethren. In no boastful spirit, but to the glory of God, they appear before the world as the oldest missionary society, and it is notorious that they were the first to work among the lepers; and all along they have given special attention to races that have sunk the lowest, and whose needy condition commands tender compassion.

The Moravian Church is essentially a missionary organization. About one in sixty of the members are out in the field, preaching the Gospel in quite primitive simplicity. Such obedient sympathy with the Lord's great command, "Go ye into all the world," has been blessed to the communion itself, and has had a glorious entail of fruitfulness. Something like a hundred thousand souls have been gathered out of heathenism, an aggregate more than three times as great as the membership of the parent church. And the spheres? Among Eskimos and Red Indians, Australian aborigines and wanderers from the "roof of the world" in closed Tibet, in Central and South Africa, Surinam and the Moskito Coast, and among lepers in Jerusalem.

RETURNING GOOD FOR EVIL.

A worker in Alaska, Dr. Romig, speaks of the rigour of the climate, and says he has many calls for surgical aid. He was asked by letter from the Holy Cross Mission of the Roman Catholic Church to amputate a frost-bitten toe of one of the priests, Father Robout, who was fast becoming poisoned from the dead toe. Two large abscesses were attended to, and the toe removed. Mr. Stecker gives the sequel: "I was very thankful that Dr. Romig could help that Roman Catholic priest on the Yukon. It was returning good for evil, for about Christmas time he and his people made trouble for Mr. Helmich at Ougavig, and he wrote Mr. Helmich an insulting letter. He has since apologized, and has written that he had been misinformed! When he is able he will visit Mr. Helmich at Ougavig!"

Here is an extract from a recent report from North Queensland:—

"By God's goodness and mercy the work has grown. Out of a number of wild, ignorant savages a small congregation has been raised and clothed. Nay, more than that, where formerly Satan reigned supreme, and kept his prisoners captive in sin, cruelty, and superstition, the voice of prayer and song is heard. The character of our people—nay, even of the inhabitants of the whole district (a coast-line of fifty miles), has been greatly changed, but the results of the whole work cannot be indicated, by arithmetical figures.

"The Mapoon station is gradually changing from a native camp into a modern village. The aborigines, being a nation without recognised chiefs or constitution, order has had to be secured, if only for the sake of those more peaceably inclined. It is Christianity which has now given these moral lepers at and near Mapoon new regulations and a new system of Christian ethics as well as a common-sense law. A kind of local government had to be inaugurated, the natives themselves acting as jury. Justice is tempered with mercy according to the lights of the offenders. The proceedings are always begun and ended with prayer, and the solemnity is often even more apparent than during a divine service."

The co-operation of British Christians in this grand work is facilitated by the existence of the London Association in Aid of the Moravian Missions, the offices of which are at 7, New Court, Lincoln's Inn, W.C. Just now co-operation is urgently called for; the Leper Home at Jerusalem still requires funds for its new water supply; the Labrador Mission, hitherto self-supporting, must be helped for a few years to the extent of £2,000 per annum; and the General Fund is much behind.

Rev. W. Wetton Cox, secretary, writes: "So critical is the financial situation, that in some fields the staff has been reduced, extensions forbidden, and reinforcements detained at home. In fact, some who are in training have been notified that, unless funds increase, their services will not be required! Such a financial condition should excite prayerful concern on the part of friends of the Moravian Church and its noble work in heathen lands.

Italy's Millions.

THE SPEZIA MISSION.

A WORK of singular interest is being done, under circumstances of exceptional difficulty, by the Spezia Mission for Italy and the Levant. The wide field this Mission covers, and the remarkable character of its operations, are now well known among those who are interested in the progress of the Gospel in the difficult fields where the Papacy holds sway.

In the very heart of the land where the Vatican still has such fearful power, and constantly exposed to the most unscrupulous and bitter opposition, the Spezia Mission is doing splendid service.

The headquarters of the work are at Spezia, a city on the great main line to Rome. It is a most important military and naval centre, with a great and rapidly-growing civilian population. The mission has gained a powerful influence, and, in the words of a chief judge of the Italian Naval Courts, himself no Protestant, has "changed for good the whole of northern Italy." Since that was said the Mission has widely extended its operations. At its many preaching stations the Gospel is constantly proclaimed. Its great day schools, which draw 95 per cent. of their many hundreds of children from Roman Catholic and agnostic families, give a first class elementary education, the best to be obtained in Italy, and are open free to the very poorest, while the teaching of Christ and His Gospel are kept in the first place every day.

Sunday-schools are flourishing. A most interesting work is being done among the men of the Italian army and navy, while a special effort is made to reach and bless the seafaring folk from other lands, especially those from England. Several of the ablest and most devoted of the workers were once priests and friars of the Roman church, whom God has used the Mission to win to Him. The stations of the Spezia Mission cover a wide district, the most northerly being 260 miles from the most southerly.

No branch of the work is more touching than that among the fatherless and motherless children. Into the Spezia Mission Orphanage only the most needy children are admitted, and it is often hard to choose. To save these children from the fearful evil which in Italy constantly imperils defenceless orphan girls is a high privilege indeed, and the hearts of the leaders of the Mission are very sore when they have, *for sheer lack of means*, to shut their doors against pitiful need. Surely there are some of our readers who would find their own Christmas fireside brighter and their New Year fuller of joy if they would send to the Spezia Mission the means to save another of these defenceless lambs for the flock of the Good Shepherd.

We think of Italy as a land of sunshine, but in the northern provinces it is now bitterly cold and the distress is very great. Substantial help in the various branches of the Mission's work would be a great cheer to the workers.

One who recently visited Italy says:—"The most astonishing thing of all is that this widely-spread work is carried on at so small an expenditure—a sum, indeed, spent by many of our churches at home in doing only a quarter of what is done in Spezia."

The treasurer of the mission is Mr. F. A. Bevan, 54, Lombard Street, E.C. Fuller information will be gladly given by the English representative of the Mission, Mr. C. W. Cotton, Donington House, Norfolk Street, London, W.C. P.

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OUR WINTER FUND.

The heart-breaking scenes we are daily witnessing would be hard to describe. Mothers with tender-aged children anxiously wait day after day hoping that father's return will bring good news, alas! only to be disappointed. One mother, in a home where drink is never seen, told us they had to retire the other night with only a cup of cold water and nothing to eat, and the mother had a child at the breast.

CONTRIBUTIONS would be most thankfully received by Mrs. F. A. BEVAN, 27, Queen's Gate Gardens, South Kensington, S.W.; by the Director, Mr. WM. CHORLEY, 6, Clephane Road, Canonbury, London, N.; or may be sent to the Office of THE CHRISTIAN.

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Under management of Miss SANDES.

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All subscriptions will be most gratefully received and acknowledged by Mrs. CHARTERS, Annebrook, Mullingar.

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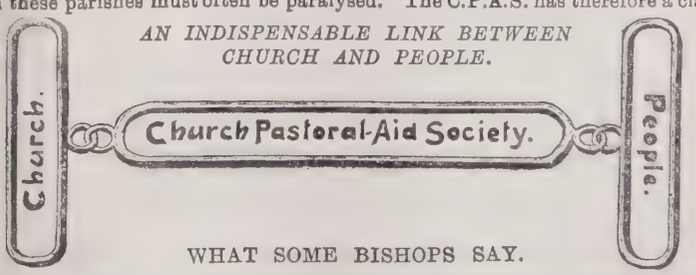

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SPECIMEN PAGE.

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CHAPTER 1.

1 The creation of heaven and earth, 3 of the light, 6 of the firmament, 9 of the earth separated from the waters, 11 and made fruitful, 14 of the sun, moon, and stars, 20 of fish and fowl, 24 of beasts and cattle, 26 of man in the image of God. 29 The appointment of food.

IN the [c] beginning [d] God created the heaven and the earth.

2 And the earth was without form, and void; and darkness *was* upon the face of the deep. [e] And the Spirit of God moved upon the face of the waters.

3 [f] And God said, [g] Let there be light: and there was light.

4 And God saw the light, that *it was* good: and God divided [3] the light from the darkness.

5 And God called the light [1] Day, and the darkness he called Night. [5] And the evening and the morning were the first day.

6 ¶ And God said, [m] Let there be a [9] firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, [o] and divided the waters which *were* under the firmament from the waters which *were* [p] above the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 ¶ And God said, [r] Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

10 And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good.

11 And God said, Let the earth [t] bring forth [2] grass, the herb yielding seed, *and* the fruit tree yielding [u] fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.

13 And the evening and the morning were the third day.

14 ¶ And God said, Let there be [a] lights in the firmament of the heaven to divide [3] the day from the night; and let them be for signs, and [a] for seasons, and for days, and years:

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God [b] made two great lights; the greater light [z] to rule the day, and [c] the lesser light to rule the night: *he made* [f] the stars also.

17 And God set them in the firmament of the heaven to give light upon the earth,

18 And to [h] rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good.

19 And the evening and the morning were the fourth day.

20 And God said, Let the waters bring forth abundantly the [4] moving creature that hath [6] life, and [7] fowl *that* may fly above the earth in the [8] open firmament of heaven.

21 And [n] God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good.

22 And God blessed them, saying, [q] Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

26 ¶ And God said, [w] Let us make man in our image, after our likeness: and [2] let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his *own* image, [y] in the image of God created he him; [z] male and female created he them.

28 And God blessed them, and God

B.C. 4004.

[a] Ps. 74. 17.
[b] Ps. 1.6. 7-9.
[c] John 1.1, 2.
[d] Ps. 89. 11. Is. 44. 24. Jer. 10. 12. Zech. 12. 1. Acts 14. 15. Col. 1. 16. Heb. 11. 3. Rev. 10. 6.
[2] Heb. *for the rule of the day.*
[e] Ps. 8. 3.
[f] Job 38. 7.
[g] Ps. 33. 6. Is. 40.13,14.
[h] Jer. 31. 35.
[i] Ps. 33. 9.
[k] 2 Cor. 4. 6.
[3] Heb. *between the light and between the darkness.*
[l] Ps. 74. 16. & 104. 20.
[4] or, *creeping.*
[5] Heb. *And the evening was, and the morning was.*
[6] Heb. *soul.*
[7] Heb. *let fowl fly.*
[m] Job 37. 18. Ps. 136. 5. Jer. 10. 12.
[8] Heb. *face of the firmament of heaven.*
[9] Heb. *expansion.*
[n] Ps. 104. 26.
[o] Prov. 8. 28.
[p] Ps. 148. 4.
[q] ch. 8. 17.
[r] Job 26. 10. Ps. 33. 7. Prov. 8. 29. Jer. 5. 22. 2 Pet. 3. 5.
[s] Heb. 6. 7.
[t] Heb. *tender grass.* Luke 6. 44.
[u] ch. 3. 1. Ps. 100. 3. Eccl. 7. 29. Acts 17. 26, 28, 29. 1 Cor. 11. 7. Eph. 4. 24. Col. 3. 10. James 3. 9.
[z] ch. 9. 2. Ps. 8. 6
[y] 1 Cor. 11. 7.
[z] ch. 5. 2. Mal. 2. 15. Mat. 19. 4. Mark 10. 6.
[a] Ps. 136. 7.
[3] Heb. *between the day and between the night.*

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French Morocco, leather lined, 8½ x 6¼ to take any binding ...	4	6	net
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The Watercress and Flower Girls'
Christian Mission
will provide
1.500 Deserving Poor Families
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Each family averages five persons.
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Seven Thousand five hundred.
men women & children will on one day in
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CHRISTMAS DINNERS
FOR THE POOR.
Bethnal Green Road Congregational Church.

An EARNEST APPEAL is made for HELP to give

THE VERY POOR
a GOOD CHRISTMAS DINNER in their own homes.

The need for assistance is very great.

In this district there is a dense population of th POORER WORKING CLASSES, and at times it is almos impossible to provide their families with the bares necessaries of life.

Nothing could be more CHRIST-LIKE, especially a this joyous season, than feeding the hungry and tryin to make the homes of the poor bright and happy, if onl for a single day.

Contributions will be thankfully received and acknow ledged by the Rev. HERWOOD ALLEN, Pastor, 24, Gor Road, Hackney, or Mr. DAVID DEAR, Church Secretary 91, Victoria Park Road, Hackney, N.E., or may be sent t the Office of The Christian.

THE
OPEN-AIR MISSION,

With its thrilling record of fifty years' toil among the masses of the people, appeals for LARGELY INCREASED SUPPORT at this season, to enable the Committee to extend the good work already accomplished at HUNDREDS OF RACES, FAIRS, and FETES, in CROWDED CITIES, POPULOUS TOWNS, and RURAL DISTRICTS.

Winter and summer the work proceeds. Never was it more honoured of God than now.

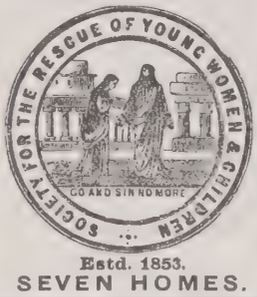
NEVER HAD WE IN ANY ONE YEAR SO MANY RICH TROPHIES OF GRACE TO REJOICE OVER.

GOD IS WORKING.
WHO WILL HELP?

GEORGE MACKINLAY, *Hon. Secretary.*
FRANK COCKREM, *Secretary*

Offices: 11, ADAM STREET, STRAND, LONDON.

RESCUE SOCIETY.



Estd. 1853.
SEVEN HOMES.

The Committee appeal to the Christian Public on behalf of
Suffering and Necessitous Women and Girls.
FOR THE GREATLY NEEDED SUPPORT
to enable the continuance and extension of their long-established
PREVENTIVE AND RESCUE WORK.

The 49th Annual Report (free on application) tells of 18,215 girls and young women having been sheltered, fed, clothed and trained for several months, 9,012 of whom have been placed in service since the Society was formed, and a great number of the remainder being otherwise satisfactorily provided for. Seven Homes are now maintained, providing for rescue and preventive, maternity and medical cases. Three of these Homes are for unfallen, friendless, or endangered girls under 18 years of age.

WILL NOT THE READER KINDLY HELP?

Funds are urgently needed, and may be sent to the Office of "The Christian"; to the Bankers, Messrs. Barclay & Co., Ltd., Lombard Street, E.C.; or to the Secretary, Mr. C. STUART THORPE, 79, Finsbury Pavement, E.C.

SEAMEN'S MISSION.
ESTABLISHED 1843.
PATRONESS—
H.R.H. PRINCESS LOUISE, DUCHESS OF ARGYLL

Area of Work: London Bridge to Tilbury Dock
Mission Staff: 1 Minister, 10 Agents and Sisters
Also many Voluntary Helpers.
Associated with Seamen's Homes in all parts of the World

Cost of Queen Victoria Seamen's Rest, just opened £14,000. Yet to be raised, £5,000.
Ordinary income required, at least £1,500 per annum Distressed Seamen's Fund much overdrawn.

CONTRIBUTIONS THANKFULLY RECEIVED.

Rev. DAVID ROE, Superintendent and Secretary, Quee Victoria Seamen's Rest, Poplar, E.
GEORGE LIDGETT, Esq., J.P., Treasurer, 6, Lim Street Square, E.C.

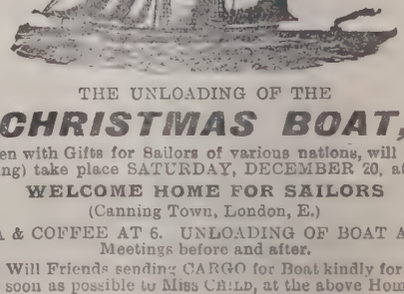
THE
MISSION OF HELP TO THE SUFFERING POOR.

Funds Urgently Needed
To provide Coals, Bread, and Warm Clothing for the Sick, Aged and Destitute Poor through the Winter.

SPECIAL CHRISTMAS GIFTS
are also asked.

ANNIE F. PERRAM (Sec.),
105, Listria Park,
Stoke Newington, London, N.

HOMEWARD BOUND.



THE UNLOADING OF THE
CHRISTMAS BOAT,
Laden with Gifts for Sailors of various nations, will (Go willing) take place SATURDAY, DECEMBER 20, at th
WELCOME HOME FOR SAILORS
(Canning Town, London, E.)
TEA & COFFEE AT 6. UNLOADING OF BOAT AT Meetings before and after.
☞ Will Friends sending CARGO for Boat kindly forwar as soon as possible to Miss CHILD, at the above Home

THAMES CHURCH MISSION.

With a record of fifty-eight years' great success among **Sailors, Bargemen,** and others in the Port of London, the Committee ask for continued help to carry out the noble work of the Mission. Four Mission Rooms are always open to Seamen and others for Religious Services and for the men to read in.

Magazines, Books, and Papers earnestly asked for.

DONATIONS and **NEW SUBSCRIPTIONS** are **URGENTLY NEEDED** payable at Lloyds Bank, or to F. PENFOLD, Paymaster-in-Chief, R.N. 31, New Bridge Street, London, E.C.

"LIBERATOR" RELIEF FUND.
GENEROUS GIFTS STILL REQUIRED
TO RELIEVE NEW AND URGENT CASES.

Hundreds of aged and afflicted Christians, so cruelly robbed of their life-savings by the great Liberator Fraud, just as they were hoping to enjoy the fruit of their industry and thrift.

Cheques and P.O.'s should be sent to the Secretary, Rev. J. STOCKWELL WATTS, 16, Farringdon Street, E.C.; or to the Office of The Christian.

A Fortnight in Burma.—III.

NEXT to the Burmese the Karens are the most numerous race. Up to 1829 they were not known as a separate nation, but looked upon as a mixed horde of savage aborigines, despised and oppressed by the Burmans. They are the most interesting people in relation to Christianity. Their belief as to their past history is, that they came from Central Asia about thirteen centuries ago, and that on their way they crossed the desert of Gobi, called the "Sea of Rolling Sand." They never were idol-worshippers, their tradition being that once they were in possession of a book which had been given them from God, the Creator of all things, but that it had been lost, and would be brought to them again by a white man from across the waters.

Dr. Judson was the first to be greeted by them as their deliverer. He had freed from a Burman master a Karen slave whom he employed as water-carrier. This man one day came across a Burmese tract. Certain words in it struck him. He read Burmese with great difficulty, but did not rest until he was able to master the whole of the contents. What he read was a revelation to him. Why, this was the teaching of his people, the long-predicted and longed-for return of God through a white man. He was overcome with joy, and begged his master to go to them.

VISIT TO A KAREN VILLAGE.

As he expected, the messenger was gladly welcomed, and the good tidings eagerly were received. Ko Tha Byu himself became their first evangelist, fervently proclaiming for a generation the restoration of the Karen nation, and the return of their God to them. Mrs. Armstrong, previous to and some time after her marriage, devoted herself to mission work among the Karens, and came to love them dearly. "Would you like to see a Karen village?" she said one day. Following our eager acceptance of the proposal there was a busy packing of provisions, a clatter of forks and of crockery, for we had a day's excursion before us, and no refreshment-rooms to look forward to. The next day we started early by train. After three hours' journey the nearest station was reached. Twelve miles more lay before us through paddy-fields, from which the crops of rice had just been gathered.

As we continued our journey in shaky gharries, drawn by skeleton-like ponies, Mrs. Armstrong explained to us the mode of rice cultivation. The stubble is burned before the fields are put under water, which reduces the soil to a soft sea of mud. Where the south-west monsoon does its effective work, there is no need of irrigation. The seed is sown in the nurseries, and the young plants one by one are put into the ground by hand. There are over a hundred varieties of rice known to the Burmese. To assure abundant harvests for their land the kings of Burma used to put once a year their hands to the plough.

AN IMPRESSIVE MEETING.

At midday we reached a village, but it was not the one we were bound for, and where we were expected. However, we followed our leader to the chapel, a shed built on posts, like most of the Burmese houses, with a neck-breaking ascent and a floor made of loose planks, which at every step cracked and bent under our feet. We were not sorry when, after a little while, the head men of the village and their women came to ask us to their house. A notch-ladder (a piece of trunk with indentations) led to a verandah on the shady side of the house, which they were endeavouring to fit up for our use. The first thing our eyes fell upon was a Singer's sewing-machine. Some cut pieces of calico told of its recent use. While the boy was warming our food, two of us quietly slipped back into the chapel for a little quiet. While there, one young girl after another came in, gave us an inquiring glance, and then quietly sat down in the corner of the room. A young woman, probably the leader, turned in last. Without taking any further notice of us, they knelt down, prayed, sang one of Sankey's tunes, read the Bible which the young woman seemed to explain, and prayed. The meeting lasted about half an hour and impressed us as something usual in their daily lives.

On our return to our host's house, we saw the verandah transformed into a comfortable dining-room. Along with some couches and chairs, a table and a dressing-table found their way hither and were covered with some kind of shawls. In her wise and tactful way, Mrs. Armstrong explained to us why she would not remove this strange table-cloth for a white one of hers. Those dear people were trying their best to please us. They turned out all their treasures, heaped up pillows, rugs, and mats into comfortable resting couches. The only thing we could do in return was to appreciate their kindness and to make full use of it. Their beaming faces told plainly how welcome we were.

By the time we had finished our meal, a fair number of children and older people had gathered around us, holding themselves at a becoming distance, until we had done with knives and forks and were able to begin the meeting.

It was a blessed time. The village choir, mostly young women, sang. The native preacher, from the neighbouring village where we had been expected, came to join in the worship, and to help in the translation of the message. The missionary's visit means a holiday to the villagers. They drop every work in order to be at his bidding. The Karens are

A PATTERN OF INDEPENDENCE

to native churches. Mr. Smeaton, a Bengal civilian, who served in Burma, thus describes the effects of Christianity upon the Karens:—

"Once a village has embraced Christianity, it feels itself a head and shoulders above its neighbours, and all the energies of the people are at once employed in making their village worthy of the name; no labour, no expense is spared. The Christian village must be clean, healthy, and neat. It must have the best school and the best church they can afford. Money aid from the missionaries is not sought; the people do it all themselves—plan, contrive, and carry out. They are proud of their new conditions, and their zeal knows no bounds. Their children must be well dressed and educated, intelligent and industrious in their calling, better tillers of the soil, better hunters, better foresters than their fathers, because they are now animated by a new spirit, fired with a new zeal, and their wits are sharpened by education. The coming of Christianity has honoured their national traditions.

A NEW LIFE OPENS OUT TO THEM—

a new career for which their forefathers had sighed in the ages of hardship, oppression, and slavery.

There are now about thirty-five to thirty-six thousand Karen Christians (Protestants) in Burma. At Rangoon, their educational centre, they are now building a beautiful church, which will hold over 2,000. It is to be the "Winton Memorial Church," in honour of the Winton family, whose third generation is now in the mission field. The old chapel was the first European building in Rangoon. The second was the old mission house, now used as dormitories for the school boarders. About forty Christian homes cluster around the mission compound. There are 115 churches in the district itself, with about 8,000 members. Only one native evangelist is supported by friends. All the others are paid by the people themselves.

One day we made a pleasant though short visit to Thonze (a journey of eight hours there and back), where Mrs. Ingalls, a lady of seventy-three, still lets her light shine. She came to Burma when quite young. American by birth, she has great love for the British, especially for Great Britain's late Queen Victoria, whose picture is multiplied in her house. With pride she showed us a Bible bearing the great Queen's signature, which many years ago was sent through her to Theebaw's Queen. In a mysterious way the book found its way back to the sender, and is now Mrs. Ingall's unique treasure.

Our visit to her was so brief that we are hardly able to disentangle our impressions. At the last station but one a school of children, with their English-speaking teachers, came to pay us their respects, to use Mrs. Ingall's own words. Before entering her house we had to pass by a

FIERCE WATCH-DOG AND A BIRD OF PREY—

both of stone. Our hostess explained that she liked to ask her Burmese visitors questions like, "Are you not afraid of my dog?" "No." "Why not?" "Because there is no life in it." "Then, why do worship a Buddha of stone, likewise without life?" The conversation is thus put a-rolling upon the subject most dear to her heart, and opportunity for a Gospel message is afforded.

As it was in the heat of the day, Mrs. Ingalls would motherly keep us indoors. The oldest Christian would stand by her side to shake hands with us. The schoolgirls and teachers were sent for and passed by us in a row, all prettily dressed in Burmese and with nosegays in their smooth black hair.

A Buddhist priest was also there in his yellow robe, which he stripped off and presented to us as a token of remembrance of one who had become a new man in Christ Jesus. In her dealing with souls, Mrs. Ingalls seems to have been especially helpful to Buddhist priests. She can number as many as sixty having professed conversion through her. Not all the cases were genuine. Some disappointed her after giving her much hope. Still

NOT A FEW HAVE REMAINED FAITHFUL.

Among the friends to whom she wished to be remembered were Mr. Seagram, of the Bible League; Mr. Turner, of the Pure Literature Society, who have supplied her with literature for the railway employés, in whom she is deeply interested; and Mr. William Luff, whose songs are sung in Burmese. She would be greatly obliged to friends for books of an entertaining kind, such as anecdotes referring to lives of great men, anything about the late Queen, bound up magazines, like the *Leisure Hour*, *Sunday at Home*, &c. Her libraries at the railways for the English-speaking people are well supplied with spiritual literature. It is the lighter kind that is wanted. A kind friend used to send her *Punch*, which was much appreciated.

W. M.

After India's Famines.

ONE of the most interesting of the various efforts being put forth by the missions working in our great Indian Empire for the permanent relief of those of our fellow-subjects who have suffered so severely in late years through famine, is that being carried on by Rev. J. C. Lawson at Aligarh, in the North-West Provinces.

Mr. Lawson is now well known in this country, and many kind helpers have rallied to his aid in helping to bear the responsibilities he has undertaken in full faith and reliance upon God.

During the three last famines Mr. Lawson and his colleagues have gained experience—saddening to a degree—of what is needed in order, not only to relieve the immediate distress caused, but to cope with the serious state of affairs when, though actually famine is ended, there is yet an impoverished population to be reckoned with, death having taken away many of the bread-winners, while those who are left behind are faced with sickness and poverty.

Mr. Lawson's aim has been

TO CREATE AN INDUSTRIAL SETTLEMENT,

where on his seventeen acres of land he has erected a church, missionaries' home, widows' home, girls' and boys' orphanages, and workshops, where many trades are taught.

Instruction is daily given to the men and women and boys and girls in such branches of industry as the following:—building, carpentry, stonework, basket-making, weaving, lace-making, tailoring, printing, shoemaking, gardening, and bread-making.

Of course, many of these trades are very useful in supplying the needs of the settlement,

and any surplus manufactures are sold outside. It must, however, be borne in mind that the aim of the work is not to be a successful "business"—it could never be that, for immediately a worker becomes proficient he or she is drafted out to earn a livelihood independently—but to act as a stepping-stone from poverty, weakness, and sickness to health, strength, and industry. But there is also

THE HIGHER AND GREATER AIM

always prayerfully and lovingly borne in mind—the grand aim of all missionary work, to win precious souls for the Kingdom of the Lord Jesus. That this has been done there is abundant evidence to prove, and who shall tell the mighty results the Holy Spirit of God may bring to pass through those who have, while passing through the homes and workshops at Aligarh, yielded their lives and powers to the service of King Jesus.

The latest news from Aligarh is that there are a thousand people being cared for—sick ones nursed and strong ones taught to work at a trade—and that the funds available are not adequate to carry on the work without curtailment. The winter season makes demands too for warmer clothing and bedding.

Is there any form of missionary enterprise more deserving of the sympathy and help of God's people than this? It aims at the root of the chief obstacle to the reception of the Gospel in such a country, where so many people are sunken in hopeless poverty. "*If a brother or sister be naked, and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body, what doth it profit?*" (James ii. 15, 16).

Will all who read of this good work remember India's famine widows and orphans, so that the friends at Aligarh may, on your behalf, visit and feed and clothe them, and teach them how to work for their bodily sustenance; and also teach them of Jesus, the Mighty to Save. The mission is represented in England by the Foreign Missions Agency, 30, Norfolk Street, London, W.C.

Ikwezi-Lamaci Mission.

MR. PLANT (school inspector) visited us in June, and was much gratified with the schools, giving great praise to the two lady teachers.

The Girls' Home gives us encouragement, both in numbers and the result of "training." Another new girl is added, and several are promised before the term closes.

On the Sabbath previous to the holidays, we received into Church fellowship quite a number from heathenism, so lessening Satan's ranks, and thus adding to the number on the Lord's side. Since then, I rejoice to tell, two of M. Pikwa's wives have been converted, and others in his family are under strong conviction. He himself is showing much interest, though hesitating to declare himself openly as a Christian.

Inbona, our Amaci chief, has passed away. During his long illness he always welcomed Mr. Aitchison and the evangelists, listening to their prayers and talk, but we cannot tell if these things made any lasting impression. He desired his son and heir to make a friend of my husband, and left messages to be delivered after his death.

Now the war is over, there is much that should be better, both for the natives, the missions, and the country generally, when matters get righted. Good news comes from Gershom from time to time; he has just completed a long tour of inspection of native schools in Zululand, and has gained much valuable information as to ways and means of carrying on mission work.

FANNY E. AITCHISON.

Ikwezi Lamaci Mission, near Harding, Alfred County, Natal.

Student Volunteers.—The December issue of the *Student Volunteers* contains a list of forty-eight student volunteers who have sailed for the foreign mission field in 1902, and, as this is incomplete, a supplementary list is promised early next year.

Missionary Work in Colombia

COLOMBIA is the most northern of the South American Republics, embracing as it does the Isthmus of Panama and beyond. Travelling up the coast from Colon, which is the Atlantic port of the Isthmus, we come to Bocas del Toro, a large banana district. The plantations skirt the wide lagoons, and stretch on either side of the many rivers.

In this district Mr. and Mrs. E. C. Notman have for nearly five years been enabled to labour for God. The secretary of the Jamaica Baptist Missionary Society, under whose auspices they went forth, described the work as being tough, but the extraordinary circumstance of civil war in the country was not then taken into account. The Society inaugurated the effort in this place in 1892, though the Gospel had been preached and gladly received by the native coasters long before. Among the constant stream of emigrants from Jamaica and other West Indian Islands the Lord had His witnesses. These men were used of God, and traces of their industry and faithfulness can be clearly seen to-day. The little band of converts sent to Jamaica for a "shepherd." An earnest brother was sent out, and did good work, but owing to ill-health he could not continue long in the work there. Mr. and Mrs.

REV. E. C. NOTMAN.

From Photograph by Mr. Chas. E. Long, 60, Bow Road, E.

Notman followed him, with the object, if possible, of making the work self-supporting.

A PROSPEROUS EFFORT.

An enthusiastic welcome was given by the cosmopolitan community. Natives and Jamaicans who largely make up the membership; Spanish-speaking Colombians, who collect taxes and in other ways administer the laws; Americans and Germans who ship fruit and merchandise, all showed pleasure at the arrival of the missionaries.

The first members' meeting was specially interesting. A good majority of the ninety-eight were present. They reminded one another of their personal promises, as well as of their prayers, saying, "We have prayed for a shepherd, and God has sent us one," and again, "we have promised to support him, and now we must do it."

For three years all the working expenses of the Mission were met, additions and repairs being carried out, and no outside friends asked for money. Annual subscriptions were also sent to the Society for work elsewhere. The membership doubled in numbers, and one new station was opened. There is much pioneer work to be done, and native evangelists help in this work. Mr. Notman goes monthly on a short preaching tour lasting three or four days, often having the joy of speaking to three different audiences a day. Every two or three months he is able to go more to distant places, there being scores of settlements where it is impossible for the inhabitants to hear the Gospel. It is a usual thing to be told after a village service, "This is the first time the Gospel has been preached in this place."

The work has been hampered and hindered by

THE COLOMBIAN REVOLUTION.

Young men left their homes rather than be pressed into service. The people scattered on the farms to be safe from the bullets which were constantly whizzing aound. Night services were for a long time impossible owing to martial law. Traffic was hindered, and often stopped.

In April of this year, a battle took place in the town in which the missionaries live. For a whole year, Christian effort was disorganized. The few who gathered were startled at the slightest noise, and easily alarmed beyond control. All that could be done was to move in the midst of a panic-stricken people with words of cheer and comfort.

The Jamaica friends did all they could to keep up the work; but help is asked from God's people in England to pay a debt of £200 on the working expenses, and £150 to repair buildings.

Recent letters from Bocas del Toro state that the services and Sunday-school are well attended. Native evangelists are conducting them.

Mr. Notman, who is anxious to address meetings during his visit to this country, may be addressed at 11, Tudor Road, Hackney, N.E.

The Gospel in Ceylon.

AFTER a pleasant voyage in the *Warwickshire*, we arrived at Colombo on Sunday, October 25. I attended service in English in the C.M.S. Church, which was decorated with all manner of vegetables and fruits for the first Harvest Thanksgiving festival ever held in Colombo. On three consecutive nights I held evangelistic meetings in the lecture hall in connection with the Christian Endeavour Society of the Dutch Reform Church, besides speaking at a Band of Hope meeting of the Baptist Church.

A very interesting day was spent at the C.M.S. station at Cotta, six and a half miles from Colombo. The population is 200,000, chiefly Cingalese, who are Buddhists. The C.M.S. station is most picturesquely situated, overlooking a lake skirted by the most lovely vegetation. At 8.30 a.m. I spoke by interpretation to a most attentive audience of over 500 children and young people. At 10 o'clock I addressed some 70 Cingalese girls of the boarding school, many of whom spoke English fluently. At noon I was privileged to speak to Catechists, native ministers, and Bible-women.

There are 53 day schools with 3,469 boys and girls, a girls' boarding school with 75, a boys' English school with 300 scholars (90 of whom are Christians), besides a training class for schoolmasters. The work is carried on by Rev. and Mrs. J. W. Balding, who are doing a great work, while Mrs. and Miss Dowbiggin have charge of the girls' boarding school.

The Cingalese possess great faculties for learning by heart, but less facility in applying what they have thus learned.

Missionaries have a great enemy to fight in the enervating climate of the low country. Lassitude quickly steals over the European as it has over the Cingalese.

The faithfulness of God was surely confirmed in the experience of Rev. W. Oakley, of the C.M.S., who came to Ceylon in 1835, laboured as a missionary for *fifty-three years without ever once going home to England*, and died at the age of eighty. REGINALD A. STUDD.

Onitsha Industrial Mission.—On the eve of leaving for West Africa, Bishop Tugwell issued an appeal for the Onitsha Industrial Mission, which would meet a great need, and would, it is believed, become self-supporting. The training given, under the supervision of three Christian Englishmen, in sawing, carpentry, brickmaking, &c., would be thorough, and throughout the course of their training the lads would be under directly spiritual influences. The school cannot be worked effectively unless £2,000 is raised.

Home Missions.

Brighton Convention.

PREPARATORY meetings for prayer and addresses were held on the previous Saturday and Monday; but the Convention commenced on Tuesday, November 25, and continued for five days in the Royal Pavilion and the Dome. The speakers were true to their engagement; but Mr. Darlow Sarjeant had only just arrived when he received a telegram that Sister Emma, of Littlehampton, had died suddenly, so that he was obliged to leave at once, and could not take any part. The meetings were well attended, sometimes crowded, and the spiritual tone was eminently practical and devout.

Dr. PIERSON'S addresses upon the personality, wiles, and powers of the devil were masterly and powerful. He showed from the Scriptures that Christians have an adroit and vehement foe against whom they have to fight. Some of his points quite held the audience as they listened with breathless attention. Among other things he remarked: Robert Hall said, "The devil can dig a trench, but he cannot roof us in, for there is always an open way at the top which faith and prayer may climb." We may have a threefold enemy, but we have a threefold Friend who is omnipresent and omnipotent. It is possible, by faith in God, to change an assault of Satan into a gain, as an artist paints an ugly spot on a picture into light and beauty. Although temptations are inevitable, they are not invincible. It is possible so to dwell in the secret place of the Almighty that temptations have no power.

He summed up the work of the devil as diversion, delusion, a doubtful mind, a double mind, deadness, darkness, and delay, and explained each in detail. Armour is useless without strength to wear and use it. "The whole armour" is for defence, excepting the sword, and that is for both offensive and defensive warfare. Every temptation should be met as the Master met His, by saying, It is written. Jesus Christ, as our Intercessor, interposes between us and temptation when we are faithful to our troth. Satan can only secure what we concede. God *giveth* us the victory. God will make His people both loving and lovable, and in the brightness of His glory His saints do not even look upon the wiles and delusions of the evil one.

Pastor MONOD gave several addresses, and, as usual, many of his thoughts dropped as pearls which the hearers eagerly caught and treasured. Upon complete surrender of body and soul, and also upon light, he spoke with freshness and force. His address upon Peter in prison and his deliverance was most helpful. Herod *vexed* the Church, and continues even to do so to-day. Peter's imprisonment showed the military array versus a few praying believers, yet the simple disciples prevailed. He passed one gate, then a second, and then the iron gate opened of its own accord. Christians now come to iron gates, but go on in Christ's name and believing prayer, and they will open of their own accord, for on their behalf omnipotence is at work. The angel said, Follow, and Peter did as he was told. Our Master says, Follow Me. Shall we hesitate to obey? Closer than the nearest trial is Jesus Christ; so let all follow, and He will bring His people even through iron gates.

Rev. EVAN HOPKINS spoke helpfully upon Christians being God's workmanship, also upon learning when believers are *still*. Pastor FULLER GOOCH and Mr. FORDER also took part in the proceedings. Captain TOTTENHAM presided at all the meetings, and his chairmanship was a great feature of the convention.

The weather was generally unfavourable, but notwithstanding, the outcome of the Convention must do great and permanent good. Not only will many be quickened into activity, but into a great reverence for and closer study of the Holy Scriptures.

Winter at Costers' Hall.

THE comprehensive work which Mr. W. J. Orsman, J.P., instituted at Golden Lane over forty years ago, and which for twenty years or more has been continued at Costers' Hall, Hoxton, was never more needed than it is to-day. From the first Mr. Orsman has been the honorary superintendent, and he is now a veteran in the service. Having founded the work at a time when he held an appointment at the General Post Office, he devoted to it his spare hours; and when metropolitan improvements necessitated a removal from the original quarters, he was enabled, through his own energy and perseverance, to put up the present fine building at a cost of nearly £10,000. The hall and schoolroom seat 900, and there are other class-rooms; and on Sundays the building is quite filled at the Gospel services, Bible-classes, schools, &c.

In his day, the late C. H. Spurgeon looked upon Mr. Orsman as one of his own converts, and, in regard to his work, the great preacher remarked, "Our heart rejoices at every remembrance of him." It was a favourite work with the late Earl of Shaftesbury, who was accustomed at times to visit some of the poorest of the people in and about Golden Lane, when that once notorious locality was in its original condition. "God be blessed," wrote the Earl in his diary, after coming away from a Golden Lane meeting, "there are two or three men like him; and few things are more marvellous than to see what can be done by one man, whatever his social position, if he have but the love of Christ in his heart, and the love of our Lord to lead him on." The Marquis of Northampton is now the president; there are 150 voluntary helpers; the mission church has over 400 members.

"Just now there is need of special help," Mr. Orsman tells us, "for the winter season is at hand when heavy demands will be made upon our purse and energies. Every winter we supply above 20,000 meals to poor, ill-fed children, besides aid to cripples, sick and aged Christians, 1,000 Christmas dinners, &c." Mr. Orsman is an active member of the Council of the Ragged School Union, and in that capacity he was mainly instrumental in commencing the mission to drift children which is now being successfully carried on at a number of stations in London. His address is Milton House, Shacklewell Green, N.E.

Proposed Soldiers' Home at Mullingar.

THE garrison of Mullingar at present consists of one battalion of infantry, headquarters 6th Battalion Rifle Brigade, detachments of Royal Engineers, Army Service Corps, and Royal Army Medical Corps. Under the new Army Corps Scheme this will be maintained, and at present a soldier has no place of resort in the town, once he leaves the barrack, except the public-house.

In order to provide a counter-attraction to these surroundings, it is proposed to found a Soldiers' Home, under the management of Miss Sandes, who already has similar institutions in Dublin, Belfast, Cork, Waterford, Limerick, Ballincollig, Queenstown, and other garrison towns in Ireland and India; and who has consented to undertake the entire control and support of the institution, once it has been started. The Home would contain a temperance bar, where meals and non-intoxicating drinks of all kinds would be served; a reading room containing the leading periodicals; and, entirely separate from these, a room for Gospel meetings and temperance lectures.

A most suitable site, on the edge of the Fair Green and about 200 yards outside the barrack gates, has been offered for £200. It is estimated that in all £2,500 would be required, *before December 31, 1902*, to purchase this and erect a suitable building, including—in addition to the rooms already mentioned—a library, hot and cold water baths, and sleeping accommodation for men on furlough.

CONSTANCE CHARTERS, Hon. Secretary.
Annebrook, Mullingar.

The Strangers' Rest.

THAT Ratcliff Highway no longer enjoys or deserves the reputation by which it was once known throughout the world is due in large measure to the missionary effort put forth among seamen. Among the centres from which the light of the Gospel is shed abroad to dispel the surrounding darkness, an honoured place must be given to the Strangers' Rest (163, St. George's Street, E.). The annual report submitted at the twenty-fifth annual meeting recently convened opened with an expression of thankfulness to God, that the sunshine of His love and faithfulness had, as hitherto, been enjoyed.

While congratulating the committee and helpers on what God had wrought through them in the past, the chairman (Rev. E. W. MATTHEWS) also pointed out that an extended field would be open to them in a few months through the removal of the base of operations of the British and Foreign Sailors' Society from Shadwell to the new "Jack's Palace."

On account of the absence, through indisposition, of Dr. A. M. Neatby, the secretarial statement was made by Mr. A. W. SEARLE, who rejoiced that the one aim and object of the Mission remained as it had ever been, the seeking of the glory of God through the salvation of men and women. The treasurer (Mr. MILTON HORNER) declared that his experience had been an education in confidence and trust in God. The income had amounted to £364 16s. 6d. and the expenditure to £321 10s. 5d.

While unable to speak of crowded meetings, Miss CLEEVER (resident deaconess) testified with gratitude that few weeks indeed had passed without the finding of lost sheep by the Good Shepherd. More and more it was being brought home that the most satisfactory results were the outcome of individual dealing with the men.

Among a number of typical cases referred to was that of an Eskimo who came and was converted, was accepted for service on the Moravian missionary ship *Harmony*, and is now witnessing for Christ among his own people. To a growing number the "Rest" is the only place associated with the idea of home life, and a resident in the neighbourhood, not connected with the work, had testified that the "Rest" is a great spiritual power among the seamen.

A helpful and stimulating address was given by Pastor James Stephens (Highgate), and Gospel solos were sung by Madame Annie Ryall.

Grace.

We have heard the words of Jesus,
They have calmed the troubled breast;
We have heard the joyful tidings,
And, believing, are at rest.

From the deadly chains of darkness,
He hath loosed us in His blood;
Given us right to life eternal—
Birth-right of the sons of God.

Truth, existing through the ages,
Slowly have we come to see—
Christ for us, complete redemption—
And the truth has made us free.

Oh, the patience of our Father,
Bearing with our years of crime!
Grieving we would not believe Him,
And be happy all the time.

After all, He has received us—
O what grace! forgiven sin,
Kiss of welcome, home of gladness,
And the feast of love within!

As we breathed in Satan's prison
Only airs of sin and death,
In the kingdom of our Father,
God, the Spirit, is our breath.

Here abiding, He transforms us,
Gives the resurrection might,
Shows us more and more His glory,
Just as we can bear the light.

God has laid a sure foundation,
Proved to bear the fiercest shock;
Here we stand, as God commands us,
Safe on Christ, the solid Rock.

Donegal. J. K.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* *(See next page.)*

Heads and Hearts.

I WANT you to read the touching little story related in 2 Kings iv. 18-37, which is one of those beautiful pictures of child-life which make the Bible so interesting to young people.

A little lad went out into the harvest-field where his father and the reapers were at work, and we can imagine how busy he would be "trying to help" in gleaning the golden sheaves, until suddenly he felt a pain—probably the result of sunstroke—which caused him to cry out, "My head, my head!"

I know a boy who went to school at the beginning of this term, and unwisely sat in the playground without a hat, on what proved to be almost the only really hot day of the autumn; and his experience was very much the same as that of the little Eastern lad, for, after a day or two in bed, he had to go home, and has missed the whole term as the result. Besides suffering from pains in the head, he is so weak at the knees that he can only walk a few yards at a time, so I am afraid it will mean a prolonged rest before he can go back to school.

Well, in the Bible story, the father of the lad said at once, "Carry him to his mother!" and I am sure that when she saw her little son being brought home she must have felt another sort of pain, which, if she had expressed it in words, would have led her to cry, "My heart, my heart!" for that is where *her* pain would be. So she nursed him "on her knees," and fondled him as only a mother can; but, alas, in spite of her loving care, we read that "at noon *he died*."

Then follows the description of how she sent for Elisha, the prophet, and in answer to his prayer, God restored the precious young life again.

What a sweet picture of a mother's love it is! And yet we need not travel to a far-off land to find others like it. Is there not one in your own home? When any illness or trouble comes to you, is there any hand that so tenderly cares for you and soothes your pain as "mother's"? Ah, we naturally think of our own pain or sorrow, which is very real to us; but do we think of the pain of heart that our dear one feels as she sees our suffering? Depend upon it that is equally real to her.

(1) One lesson we learn from the story is that *childhood has its sorrows*. You have no doubt found that out for yourselves; but I want you, when you realize them, not to forget the anxiety they also bring to those around you. Try to be as patient as possible, and ask God to teach you His lessons by any troubles that may thus come to you. It is very trying to mother and nurse when you are fretful and peevish, and although it may be very hard to be otherwise, yet Jesus will help you if you ask Him.

(2) Then, too, I am afraid we often *pain our parents when we are quite well*, by our wilfulness and tempers—when we have not even the excuse of being ill ourselves. Here, again, you need to seek help from on high to overcome all such temptations, and especially if you are a Christian. I remember, when I was seven years old, being very much surprised at a little girl of ten who one day got into a dreadful temper, although she professed to be one of Jesus' lambs, and I could not understand it at all; young as I was, I thought she was a strange sort of Christian. Of course she was very sorry for it after, but you see how you may exercise a bad influence over the children if you let Satan get the better of you in any way.

(3) You cannot fully realize how much love and concern your parents feel for you every day you live, nor how much they deny themselves of ease and comfort to make you happy. Therefore, "*Honour thy father and thy mother.*" Always love and respect them, and never join with others in speaking disrespectfully about them behind their backs.

Mr. Moody knew a young man who had got on in the world, but whose parents were very poor; and one day a companion saw him speaking to his mother in the street. Next day his friend asked him who it was, and he was ashamed to say it was his mother; so he said, "Oh, that was my washerwoman!" How mean that was of him, wasn't it? There is a well-known book (perhaps I had better not mention its name) which tells of a mother and her little boy, and describes how devoted he was to her as a child, and always addressed her as "Darling." It is a true story, and the author was his mother; but when he grew up and went to college, and his friends chaffed him about it, I am sorry to say he denied a great deal of it because he was ashamed. That was not "honouring" his mother, of whom once he had been so proud, and I don't think he will ever grow to be a "great man" in character unless he mends his ways. True greatness can never come to us if we do not revere those who have done so much for us in our childhood.

(4) And if our mother's love is so great, what shall we say about *the Love of Jesus?* God says, "As one whom his mother comforteth, so will I comfort you" (Isa. lxvi. 13); "Like as a father pitieth his children, so the Lord pitieth them that fear Him" (Psa. ciii. 13). Think of the pain Jesus bore for you. "He was wounded for our transgressions. He was bruised for our iniquities" (Isa. liii. 5). Jeremiah said, "Behold and see if there be any sorrow like unto my sorrow, wherewith the Lord hath afflicted me" (Lam. i. 12), but I think he referred to the Lord Jesus rather than to himself.

> We may not know, we cannot tell,
> What pains He had to bear;
> But we believe it was for us
> He hung and suffered there.

We have been stricken—not in the head with sunstroke, but in the heart with sin. Have you ever felt the pain *there?* "My heart, my heart!" we may well cry, and ask God to take that pain away. "Create in me a clean heart, and renew a right spirit within me."

(5) Lastly, think of *the pain we give to God* when we sin against Him. Since we should not like to pain our parents, if we knew it, how much more should we turn from that which gives pain to our Heavenly Father, and His Son, Jesus Christ, whose love is far greater and deeper than that of our dearest ones on earth. Think very seriously of this, dear boys and girls, and ask Him to forgive your wilfulness and *your thoughtlessness*, and to wash away your sins for His dear Name's sake.

Uncle Tom.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 360.)

Bible Clock.

Make a circle to represent a clock, mark off the hours from one to twelve, and take the word LIGHT for one o'clock. Find texts in which this word occurs, having two, three, four, to twelve words to represent the hours. Chapter and verse must be given.

[Children under *ten*, do any 4; under *thirteen*, any 7; under *seventeen*, any 10.]

CHRISTMAS PRIZE COMPETITION.

The questions for next Competition will be based upon the life of the Apostle Paul, as found in the Book of Acts. They will appear in The Christian on December 25.

ANSWER TO LAST SEARCHER (No. 359).

(Epistle to Galatians.)

1. i. 4.	10. iii. 28.
2. i. 9.	11. iv. 4.
3. i. 11.	12. iv. 7.
4. i. 24.	13. v. 1.
5. ii. 9.	14. v. 13.
6. ii. 10.	15. vi. 2.
7. ii. 20.	16. vi. 9.
8. iii. 11.	17. vi. 14.
9. iii. 20.	18. vi. 18.

No. 359.—Correct answers (first list) received from:—

A—Gordon and Dorothy Arrowsmith, Douglas Anderson-Berry, Daisy Annett*, Ralph Aldwinckle, Gwendoline Ahier.

B—Raymond and H. Bailey, Edward Boys, Gwendoline and Barbara Bourne, Annie Brown, Annie Blaikie*, Mabel Baker*, Cassatia Butler*, Robert Bushby*, Ewen and Ronald Bentley, Edith Ballard*, Alison and Monica Bailey, Albert Brown, Isidore Bernardson, Hilda*, Evelyn*, Mabel* and Ileene* Barstow, Thomas and Amy Beaty, Marjorie Bevan, Dorothy Brooks*, Stanley Burgess, Rachel Blumenthal, Edith Bank, Annie and Leah Bazinsky, Esther Blodowsky.

C—Dorothy Cooper, Ethel Cumbers, Percy and Stanley Chappell, Lydia Cleary*, Madeleine*, May* and Kathleen* Cullen, Winifred Collingwood, Sophy Cohen, Anna Chanyen, Edith Clear, Dorothy* and Hugh* Courtenay.

D—Eddie and W. Dowsett, Ruth Dawson*, Violet and Kitty Donaldson-Selby, Violet Dodsworth*, D. Daintree*, Rosalind Dodd, Catherine and Willie Dempster.

E—Miriam Emery, Leonard and Olive Ewen.

F—Olive, Vincent and Mabel* Fleet, Elsie Fox, Daniel Feinstein, Rachel Finkelstein.

G—Hilda* and Ivy Godfrey, Grace* and Evelyn* Gulston, Edith*, Jack, Stuart and Dorothy Gray, Cicely*, Gladys* and Dorothy Gibson, Alan Gardner, Margaret Guillaume*, Ethel Gates, Norah Goodbody.

H—Gladys Head*, May Hazeldine, George Hucklesby*, Beatrice Hastings, Annie Horstcraft, Dorothy Hunt, Gladys Hawes, Cliffe How, Ina Hemmel*, Mary, Elizabeth and Hilda Hooper, Kathleen and Geraldine Hobbs, Perra and Betsy Holik, Edith Hillier*.

I—Daisy Iredell*.

J—Archie Jenson, Lily and Katie James, Amelia Jacobson, Emily, Dorothy and Gertrude* Jones, James Jenson, Louie* and Hilda* Jeffery, Marjorie Jones*, Gladys* and Alfred* Johnson.

K—Mary King*, Edith Kisler, Eva Kalb, Marjorie and Phyllis Kiernan, Mabb, Esther* and Rose* Killowich.

L—Annie Levine*, G. J. Larwill*, Georgina Lichtenstein, Mildred Long, Beatrice Le Mesurier*, Constance Long, Sidney and May Law.

M—Arthur Morice*, Dorothy* and Charlie McMullin, Janet Michaels, Winifred*, Daisy* and Doris* Martin, May Mills*, Mildred Morgan, Kathleen Morphey, Sidney and Geoffrey Martin, Peggy and Molly McArthur, Lewis* and Grace* Morice.

N—Emily Norris*, Edward Newell*, Jessie Nicholas.

P—Enid and Kathleen Pincott, Elsie Porter, Isabel and Laurie Pye, Dora Phillimore*, Dora* and Golda Portnow, Margherita Perlmann, Evelyn Primrose-Pechy*, Ella Pulham*.

R—Emily Rowdon, Fanny, Esther and Rose Rosenthal, Ada Renals*, Hilda, Alice and Helen Reid, Lizzie Rowdon, Winnie Runting.

S—Dorothy* and Lizzie* Simons, Pauline Schwartz, Edgar, Hilda* and Constance Schaeffer, Stanley and David Soltau, Margaret and Helen* Sturrock, Annie Speare*, Stanley and Fred Smith, Esther Simmons*, Betty Stocks*, Leslie and Archie* Stubbs, Marjorie and Cicely* Sherbrooke, Arthur Struthers, Maude Simpson*, Marguerita Sidky*, Hilda Smith*.

T—Annie, Rachel and Rebecca Tuskinsky, Eva and Naomi Torf, Marion Tarry*, H. Thorpe*, Dora Tealby*, Winifred and Esme Trotter, Theodora and Archibald Thorn.

V—Norman Vince, Lily Victor.

W—Agatha Ward, Fanny Wheeler, Madeline Walker*, Walter, Edward and Edith Wheeler, Gertrude* and Ellen Williams, Nellie, Mabel* and Clara* Wisdom, Phillis and Cecile Wright, Greta Watson*.

No. 358.—Correct answers (second list) received from:—

A—Mabel and Stowell* Ashwell, Dorothy Arrowsmith, Tom and John* Aikenhead.

B—Frances Burnett*, Marion Boyle, Massey Baker, Frank Bowes, George Baines, Mabel and Hilda Barstow, May, Daisy and Eric Bilson, Claude Bowker, Gordon and Dorothy* Berry, Clara Barnes, Beatrice Brouard, May Bentley*, Edward Boys.

C—Hyde* and Duncan* Campell, Daisy R. Clarke, George Crawford, Annie Coulter, Stanley and Percy Chappell, Margaret* and Jessie* Carter, John*, Henry* and David* Colville, Edith Clare, Charlie and William* Cooper, Alice Crang*, Edith and Ileene Clements, Dorothy* and Hugh Courtenay.

D—Willie, Catherine and Emily* Dempster, Lizzie Dowzard*, Mai and Violet Davidson, Harold Davis, Nessie* and Ion Dunn.

E—Ruby Ellis*, Muriel Eustace, Dorothy Essam.

F—Muriel Foster, Aileen and Francie Figgis, Eva* and Mabel* Fletcher, Hyacinth FitzSimons, Lillie Foster, Phylis Fry, May, Eirene* and Gwendolen Fennell.

G—Norah Glynn, William, George and Joyce Goodall, Alice Gammage*, Elsie*, Isabel and Margaret* Goudge, Norah Goodbody, R. Graham, Ivy and Hilda* Godfrey, Violet Garnett, Dorothy and Stuart Gray, Violet Garfit.

H—Dorothy Hunt*, Cliffe How, Gladys Hawes, Elizabeth*, Mary* and Hilda Hooper, Dorothy Havergal-Shaw, John* and James* Henderson, Henry and Winifred Harvey, D. and K. Heckford, Olive and Charles Hutchings, Kathleen, Mabel and Hodgkinson, John Herbert, Elise Hill, Violet Holford*.

I—Isabel* and Ami* Inglis.

J—Victor Jones, Ida Jackson, Hilda* and Louie* Jeffrey, Lily and Katie James, Robert* and David Jameson.

K—Nellie Kelly*.

L—Rupert, Alfred and Gladys Leigh, Gladys Levison, G. J. Larwill*, Lizzie Lloyd*, Constance Long, Norah Lunt, Helena and Alice Longley.

M—Connie Murfin*, Horace and Harold Metherell, Harvey Moore, Ella, John* and Lily* MacMurray, Jessie, Alex, and Charlie Morrison, John Macfarlane*, Margie Marston, Leonard*, Dorothy and Winnie Mace, Nellie Manning*, Eva McKenzie, Marjorie Martin, Maisie*, Alice and Evelyn Mackenzie, Dora Muir, Margaret* Dorothy, Mary and Elizabeth Morris, Charlotte Millar*, Joy and Ella McFadzean.

N—Edward Newell, Amy and Maude Nottage, Hilda* and Gerald Nicholls.

O—Maude Oakes*, Kathleen O Callaghan.

P—Jessie, Connie and Eddie Palmer, Alfred and M. Porter, Margery Pibel, Percy, Clarice* and Geoffrey Peach, Mabel and Lucy Pelham-Burn, Isabel and Laurie Pye, Gladys* and Isabel Phipps.

R—Lily Realff, Cecily, Ellis and Jessie Roe, Maggie Russell* Mary Reburn, Marion Richards*.

S—Gertrude Scott, Florence Simpson, Flora Smith*, M. Sells, Gladys*, Violet*, Evelyn* and Phyllis Shaw, Muriel Schroder, Agnes Shields*, Bertram, Norah and Eric Slater, May and Veronica Salvesen, Stanley W. Smith, G. Spurgeon*, Cecily Sherbrooke, D. Stainer, Helen and Margaret Sturrock.

T—Flossie* and Charles Thompson, Margaret Tweedy*, Reginald Thresh*, Lilian and Evelyn Tracey.

U—Eva and Verna Usher.

W—Louisa Walker, Sarah Wilson, Zoe Wilkins, Frances Wingman, Frederick and Helen Webb, Arthur and Violet* Walker, Kenrick, Queenie* and Ernest Wakeford, Phillis and Cecile Wright, Clara Wisdom, Pringle Wilson*, Walter, Edward and Edith Wheeler, Willie and Stewart Watson, M. Williamson, Ernest and Kathleen Wingrave, Leonard Wall*, Sidney Watson, Gertrude Wilson, Frances* and Nora* Wallace, Nellie Wisdom, D. Woodforde.

FOREIGN LIST.

Nos. 342, 343—William* and Abigail* Gray (New Zealand). **Nos. 347, 348**—Mary Orr Ewing (China). **No. 351**—Mattie (S. Africa). **No. 352**—Mattie, Huldah Krige* (S. Africa). **No. 353**—Jean Beyers, Huldah Krige* (S. Africa). **No. 354**—Lottie, Rotha, Ivan and Eric St. George (Canada). **Nos. 354, 355, 356, 357, 358**—Vera* and Frank* Sjöström (France).

Personal.

Daisy Frampton.—I am glad to welcome you as a new "searcher." You must give the words of the text, as well as the chapter and verse.

Lilla Corbitt.—You may remain in the old division until after the competition.

Uncle Tom.

Children's Special Service Mission.

Mr. H. Hutchinson, *St. Leonards*, Dec. 12-13; *Bexhill*, Dec. 14; *Sundridge, Kent*, Dec. 15-17; *Wantage*, Dec. 18; *Woolhampton*, Dec. 19; *Hornsey Rise*, Dec. 21; *Cromer*, Jan. 4-9; *Derby*, Jan. 10-16. Mr. E. Arrowsmith, *in India, Allahabad*, Dec. 19 and 26. Mr. J. S. Tyler, *Birmingham and neighbourhood*, to Dec. 22. Mr. E. Clark, *St. Andrew's Hall, King's Cross*, to Dec. 17. Mr. G. Goodman, *Tonbridge*, to Dec. 15; *Leytonstone*, Jan. 11-19. Mr. E. T. Reed, *Chatsworth Road, West Norwood*, to Dec. 14; *Chigwal St. James, Chelmsford*, Dec. 16. Mr. S. J. Hewlett, *Baptist Chapel, Bexhill*, to Dec. 17.

Children's Scripture Union—Portions for week ending December 20.

Sun., Dec. 14	*Dan.*	iv. 28-37		Thur., Dec. 18	*Dan.*	vi.	1-14
Mon. „ 15	„	v. 1-9		Fri. „ 19	„	vi.	15-28
Tues. „ 16	„	v. 10 16		Sat. „ 20	„	ix.	1-15
Wed. „ 17	„	v. 17-31					

Pictures as Teachers.—A writer in one of the photographic papers makes a shrewd remark as to the educative function of good pictures. He points out the rarity with which the child's brain is trained to differentiate between what is good and what is meretricious pictorially in line, colour, and form, and affirms that a boy whose literature is illustrated by Caton Woodville, Gordon Brown, &c., will soon learn to reject the coarser drawings in the halfpenny comic papers, and he will unconsciously be better for their healthier tone. This principle is of very wide application, and applies to even more important spheres than is here suggested. Good pictures have been known to expel bad pictures from a room. Assuredly good, healthy literature is the best antidote to bad in a household. Let parents, schoolmasters, and guardians of little children take the hint.

Christian Endeavour Topic.

Sunday, December 14.

Our Fellowship (1 John i.).

WHAT a light must have shone upon the face of the Apostle as he wrote the opening words of this Epistle. It seemed as though he were back again in Galilee, listening to the voice which had called him in his early manhood, looking again into the face which was fairer than all other faces to him, handling those dear hands which had so often, by their touch, thrilled him. By these words we are brought into direct contact with the Christ of God, and amid all the questions by which we are assailed in these latter days we are able to stand with our feet upon a rock, as we consider this unwavering personal testimony to the Word of life. Constantly I go back in my own thinking to the strong testimony borne by the Apostles. I feel they could not have been deceived, and I rest upon their reiterated affirmations.

Notice, however, that the Apostle did not live back into the past. He said, "Our fellowship *is* with the Father, and with His Son Jesus Christ." It was a matter of constant personal experience. Probably it was even closer and more intimate as he penned these words in Ephesus than when he walked the highways of Palestine in company with the manifested glory of the Master.

The word *fellowship* is full of meaning. It is the word used in Luke v. 10 of the other Apostles who were *partners* with Simon; and in Philemon i. 7 of the partnership in tent-making between the Apostle Paul and his friend. It is employed also in 1 Cor. i. 9; x. 16; 2 Cor. vi. 14; Phil. i. 5; ii. 1; iii. 10, and in many other places. We gather, therefore, that it is possible for us to be in partnership with the Eternal God; we have, indeed, been called to this, and it may well be the daily inspiration of our life.

In his diary, George Müller tells us that this word first inspired him in his noble work; he felt that if his life was indeed a partnership between himself and God, he could step out into any path that was clearly defined for him by the Divine finger, drawing on the Divine resources. It is obvious that we must consult those with whom we are in partnership; that there must be community of plan as well as of resource. It is impossible for two to walk (or work) together unless they are agreed, and therefore it becomes us constantly to seek the Divine guidance.

It is obvious also that our character must be worthy of God. He will not lend Himself to fellowship with those who persistently love what He hates, and hate what He loves. There is no darkness in Him and there must be none in us.

In the closing paragraph of this chapter, and the first verse of the next, there are three couples of contrasted ideals, the first of which in each case begins with the words, *If we say* (6, 8, 10). In each of these three cases the Apostle says that the statement which is suggested is false. It is a lie to say that we have fellowship with God if we walk in darkness; the truth is not in us if we say that we have no sin; we make God a liar if we say that we have not sinned.

In the three contrasted statements we have the truth. *If we walk in the light* (*v.* 7). *If we confess our sins* (v. 9). *If any man sin* (ii. 1). These are the things upon which we ought to insist, for these only are the truth of God. It should not be forgotten that though we may be kept from known sin we are not therefore sinless. Think of our sins of *omission*—"the things that we ought to have done." —"to him that knoweth to do good, and doeth it not, to him it is sin" How far our achievement falls short of God's ideal! Yet He will hold fellowship with us, because the blood of Jesus is constantly cleansing from the unconscious as well as the conscious evil, as the tear-water is always pouring over the eye of the miner and keeping it clean in the midst of his grimy toil.

F. B. M.

Cholera and Starvation in Jerusalem.—On behalf of the Society for Relief of Persecuted Jews, Mrs. E. A. Finn (75, Brook Street, W.) writes that immediate relief is most urgently needed at Jerusalem. The cholera has prevailed in all the surrounding districts, and the mortality has been terrible. The Turkish authorities have imposed strict quarantine for several days. The peasantry have been thereby prevented from bringing food and fuel to market. Fuel, meat, and all provisions are excessively dear. The chronic state of starvation in which the poor Jews who cannot get work exist, and the pestilential atmosphere of their wretched abodes in the city, make it, humanly speaking, impossible for them to resist disease. The Society employs seventy men at Abraham's Vineyard, who are thus able to give bread to their families. The register of mothers cared for by the lady visitor contains over 1,500 names; these with their families make above 7,500 souls, many of them widows, many blind, some paralyzed, many diseased—all feeble and helpless.

International S.S. Lesson.

Sunday, December 21.

Christmas Lesson (Luke ii. 8-20).

Golden Text (Luke ii. 11).

BETHLEHEM EPHRATAH—(1) foretold by the prophet (Micah v. 2) 700 years before as the birthplace of the Messiah; (2) had been the burial place of Rachel (Gen. xxxv. 19); (3) the home of Boaz, in whose fields Ruth had gleaned "the handfuls of corn let fall of purpose for her"; (4) "the city of David," where the youngest son of Jesse had fed his father's sheep and rescued a lamb from the mouth of the lion. The harp of the shepherd lad had often sounded across these same fields, for it was here that David learned the cunning which gained him the post of royal ministrel in the palace of King Saul (1 Sam. xvi. 16; xvii. 15-35).

The sheep needed for the Temple sacrifices were pastured in the fields of Bethlehem, and it seems meet that the shepherds who "kept watch" over these flocks were the men to receive the first "good tidings" of the birth of the "Lamb without blemish, and without spot."

Who were the Shepherds?

Peasants, doing lowly duties in a humble position, but men whose hearts were open to receive the revelations of God. Confident in faith. Alert in action. Ready in testimony. They heard, believed, obeyed. Sought the Saviour till they found Him, then proclaimed the good news abroad, the message given them; and went back to their common duties glorifying and praising God.

In the Manger at Bethlehem.

What could the shepherds have seen?
- The Infant Messiah (John i. 41).
- The promised King (Matt. i. 23).
- The paschal Lamb (John xiii. 1).
- The Substitute (Gen. xxii. 8).
- The Consolation of Israel (Luke ii. 25).

What did the angels see?
- The Son of God (Heb. i. 5, 6).
- The King of Glory (Psa. xxiv. 10).
- The Light of the world (John i. 4).
- The Light of heaven (Rev. xxi. 23).
- The Eternal Life (1 John i. 2).
- King of kings (Rev. xvii. 14).
- Exalted (Acts ii. 33-35, v. 31).
- Coming in glory (Matt. xxvi. 64).

What can we see?
- Jesus, my Saviour (Matt. i. 21).
- The Propitiation for me (Luke xviii. 13).
- In type (Gen. iv. 4).
- On Calvary (John xix. 30).
- In the Throne (Rev. iii. 21).
- My Substitute (Heb. ix. 12-14).
- Jehovah-tsidkenu (Rom. iii. 22).
- My Advocate (1 John ii. 1).
- Emmanuel, God with us.

Lessons.

1. The shepherds "came with haste" to find Jesus, the angels needed not to plead with them, or reason, or drive or coax them. "Ye *will* not" (John v. 40).

2. God gave the best Gift He had in heaven that Christmas Day. Have we given Him our *best* gift *to-day*? Love (Matt. xxii. 37), for "God *so* loved" (John iii. 16).

3. Would Jesus be a welcome Guest at our Christmas party? He was invited to a marriage feast, and a tax-collector's dinner. What blessing did he leave there? (John ii. 11; Luke v. 32.) Jesus went as a Guest into the house of Zaccheus, with what result? (Luke xix. 6, 10.) Zaccheus "received Him joyfully."

"Come in, come in, Lord Jesus!
My glorious Guest to be."

4. The shepherds could not understand all the angels meant, but they could believe and trust; and Jesus said, "The Spirit of truth will guide you into all truth" (John xvi. 13).

S.S. Lesson Illustrations.

A CONDESCENDING SAVIOUR.

Some years ago an English Princess was visiting the Bermudas. The islanders, both rich and poor, were delighted at the presence of Royalty, and flocked on all possible occasions to do her honour. One day, as the Princess was walking alone in a country district, she stopped at a cottage and asked for a glass of water. The housewife, not knowing her visitor, replied that she was busy, ironing a shirt for her husband, who was dressing, to attend a reception by the Queen's daughter. The Princess answered that she would do the ironing if the water could be fetched; and on that understanding the woman went to the well, leaving the Princess to finish the ironing of the shirt. Is not the graciousness of the earthly Princess a picture of the condescension of the Prince of Peace? In heralding Him, the angel said, "Behold I bring you good tidings of great joy, which shall be to all people (*v.* 10).

PRAISE GOD THE LORD.

In some parts of the Alps it is not unusual for the shepherds to use their famous horns, for a purpose other than that of making the ordinary calls. When the sun is setting, a shepherd, on a peak, may put the horn to his mouth and shout, "Praise God the Lord." The message rings through the mountains, and is re-echoed from the neighbouring heights. Another shepherd will respond with the same words, and the shout of triumph, "Praise God the Lord," may pass from mountain to mountain, for perhaps a quarter of an hour during the period of sunset. If in their happy surroundings, the Alpine shepherds can shout for joy, small wonder if the shepherds of Bethlehem returned from seeing the Saviour, glorifying and praising God, even as the host had said, "Glory to God in the highest, and on earth peace, good will toward man" (*vv* 14-20).

MAKING HASTE IN GOD'S SERVICE.

A minister, speaking recently at a public meeting, referred to a deacon he had known while in a country pastorate. He was a worthy man, but quite devoid of enthusiasm in religious matters. When, however, a Parliamentary election was pending, he busily canvassed the whole district, and, on the day of the poll, drove a number of electors from a neighbouring village. In political affairs the deacon was filled with excitement, while in religious matters he displayed no enthusiasm whatever. To visit the polling booth he placed his trap at the disposal of all the villagers, though it never occurred to him to assist the old folk to God's house. If we were but to place some of our muscular or business enthusiasm at God's service, His work would make more progress. When the Lord had made known the good tidings to the shepherds, they came with haste and found Mary and Joseph and the babe lying in a manger (*v.* 16).

THE MOUTH FILLED WITH PRAISE.

When William Carey was in India, one of his most notable converts was a "holy" man of Calcutta, who had not spoken a word for four years. His self-imposed silence was on account of a vow he had taken, not to open his mouth. Dr. Carey induced him to read some tracts on Christianity, and he was persuaded to renounce his vow and make use of his God-given speech. When we have been led to Christ, and have seen Him, then it is we should find our voices. The shepherds, when they had seen the infant Jesus, made known abroad the saying which was told them concerning the child. And all they that heard it wondered at those things which were told them by the shepherds (*vv.* 17 and 18).

Prayer for Revival.

THE spirit of grace and supplication was manifested at the Noon Meeting at Aldersgate Street Y.M.C.A. on Monday last. The announced speaker was precluded from attending, but the subject of Prayer for Revival, particularly in view of Rev. Dr. Torrey's forthcoming mission at Mildmay Conference Hall, evidently filled many minds.

As several brethren—among others, Pastors Fuller Gooch and Maycock, Messrs. Henry Varley and Charles Cook—led in prayer, or recounted personal experiences illustrative of the power of intercession, both preliminary to, and during seasons of revival, the meeting was touched as with the fore-glow of coming blessing. A variety of helpful thoughts found expression. Some of these may be summarized as follows: (1) We must guard against the hurrying and scurrying tendencies of the day, which tend to interfere with the duty of prayerful preparation for service. (2) There should be a marked increase in private prayer. Records of Revival show how great is the spiritual gain to evangelism which comes from the continued supplication of the Lord's people. (3) A man with a message is important, but we must beware of the danger of looking to men and depending on human ability instead of waiting on the Lord. Our hope is in God, and the first step towards Revival is to arouse the Church to prayer.

Mr. John Elliott.—The numerous friends of Mr. John Elliott will rejoice that he has sufficiently recovered from his protracted illness to be able to resume in part his much-loved work of preaching the Gospel. He has held meetings in Torquay, Paignton, &c.; but not having regained full strength his doctor advises him to preach "as little as possible."

The Christian Temperance Campaign.

DUBLIN.

THE mission in Dublin of Rev. Dr. J. Q. A. Henry and Mr. T. Armon Jones continued its course with results that were full of encouragement. The Dublin *Express* said:—"The meetings of the United Temperance Crusade in this city continue to attract large numbers of people. The intense earnestness and wonderful fluency of language which are characteristic of the speaker, as well as the care with which his various statements of facts are prepared and given to the audience, are having their effect, and at every meeting pledges are being signed."

A correspondent writes: "Dr. Henry and Mr. Jones conducted a great meeting in the Metropolitan Hall on December 1. On the following day two meetings were held at Kingstown. The Town Hall was crowded at the afternoon meeting, and in the evening there was not sufficient accommodation for all those who came. Dr. Henry and Mr. Jones were at their best, and did yeoman service for the cause in this important township. It was delightful to see all the local Protestant clergy on the platform. On the Wednesday evening a great meeting was held in the Town Hall, Rathmines. The attendance was so large that the doors had to be closed. Few will ever forget Dr. Henry's address on that occasion. It was a marvellous delivery, and is bound to have a far-reaching effect for good as to the Scriptural aspect of the temperance question. The mission fittingly concluded on Thursday evening in the Metropolitan Hall, where Dr. Henry gave his famous lecture on the 'Future of the Anglo-Saxon Race.' Mr. Jones rendered good service by his inspiring singing. So concluded a most successful campaign against the world's foe, strong drink.

"The committee are deeply grateful to Dr. Henry and Mr. Jones for their most efficient services. They carry with them the affection of the people, and earnest prayer for God's continued blessing upon their work. This is Dr. Henry's second visit to Dublin, and his return to our city will be hailed with delight when he finds it convenient to visit us again. He is a most powerful advocate of total abstinence, with whom it is a delight and privilege to work."

WORCESTER.

Following Dublin came an important meeting at Holyhead, and a mission at Worcester, where, on arriving, a children's meeting was held, and subsequently Dr. Henry spoke words of stimulus and wise counsel to assembled workers. The visit of the missioners was timely, temperance work being beset by many difficulties. On Sabbath last a good beginning was made, the addresses being of an awakening character. A correspondent writes:—"The meetings were most encouraging considering the low state of abstinence sentiment in the city. If, as we heartily believe, the gatherings continue to grow, an important outcome will doubtless be the formation of a strong Temperance Society, thus marking an epoch in Worcester's history. The mission continues until December 16."

FUTURE MEETINGS.

Worcester, till Dec. 16.	Lisburn, 16-29.	Dundee, 7-13.
Brighton, 18-21.	Newton Abbot, 31-Feb. 6.	Stirling, 14-20.
Christ Church, Westminster, Jan. 8, 1903.	Neath, 7-13.	Falkirk, 21-April 3.
Motherwell, Jan. 9-15.	Reading, 14-20.	Lincoln, 4-9.
	Sunderland, 21-27	Hull, 18-24.
	Middlesbrough, 28-Mar. 6.	Woolwich, 25-May 4.

Simultaneous Mission in Africa. — An effort is being made to arrange special services in connection with all the Protestant missions working in Central and South Africa. In addition to such evangelistic services as may be carried on at different times in connection with the various missionary societies, it is proposed to have a great Simultaneous Mission by all the societies jointly, to take place about Christmas of the present year. The missionaries request prayer that the outcome of the meetings may be a great reviving of God's work throughout the whole of British Central and South Africa.

Christmas Appeals.

MANY appeals are reaching us from those who labour among the poor, and who desire during the Christmas season to provide help and cheer for the suffering and needy. The distress which prevails is keen and far-reaching; not for years, perhaps, has there been so much want, following on lack of employment. We, therefore, heartily commend these appeals—which pressure upon our space compels us to state in brief terms—to the generosity of our readers.

Rev. W. J. Ferrar, St. Philip's Vicarage, Bethnal Green, E., hopes to provide Christmas treats and afford relief to the aged poor.

Miss Child, of the "Welcome Home for Sailors," Canning Town, E., will again minister to the needs of seamen and their wives and children, and seeks aid in her efforts.

Mr. T. Miller, 104, Well Street, Hackney, hon. superintendent of Ashley Grove Mission, Bethnal Green, E., appeals on behalf of the needy in a poverty-stricken district.

Mr. William T. Russell, 11, Manor Place, Paddington Green, W., is arranging free meals for the poor, and gifts to the aged infirm in connection with John Street Chapel, Edgware Road, W.

Mr. Thos. Arnold (9, Princes Square, Kennington Park Road, S.E.), Hon. Sec. of the South London Mission, pleads for help to give a good Christmas dinner to some of the very poor, as in past years.

At Kent Street Ragged Children's Mission, S.E., help is sought that the destitute children of the district may be provided with a Christmas dinner: Hon Sec, Mr. John T. Smith, 459, Old Kent Road, London, S.E.

At Richmond Street Mission, Walworth, S.E., Christmas dinners are to be distributed to large numbers of the poor in this needy district. Hon. Sec., Mr. J. W. Leonard, 1, Sainfoin Road, Upper Tooting, S.W.

Mr. J. Dix Lewis, Penrhyn, Hornsey Lane, N., pleads for Sermon Lane Mission, E., where much good work is carried on. Striking features are dinners for "advertising boardmen," and the distribution of soup.

Mr. Marshall Broomhall, hon. superintendent, writes on behalf of Matthias Road Wesleyan Mission, Stoke Newington, N., where Christmas dinners are to be distributed. There is much want in the district. Address, 45, Newington Green, N.

At Canning town, E., where terrible destitution prevails among the poor, free meals are being given twice a week, and it is intended to continue them if funds are forthcoming: Hon. Supt., Mr. Alex. Smith, 41, Bethel Avenue, Canning Town, E.

Rev. George Freeman, of Westbourne Grove Chapel, writes that "the number of men out of employment is appalling." For these, their wives and children, and especially for poor cripples Mr. Freeman appeals. Address, 49, Cornwall Road, W.

At Ham Yard Soup Kitchen and Hospice about 1,000 families are provided with Christmas dinners; coal tickets are also distributed, and penny dinners provided. The superintendent is Mr. W. Stevens, Ham Yard, Great Windmill Street, Piccadilly Circus, W.

The Congregational Church, Bethnal Green Road, E., is in the midst of a densely populated working class district, where there is much distress. Christmas dinners are to be given to the neediest. Church secretary, Mr. D. Dear, 91, Victoria Park Road, N.E.

Mr. John Soames, of Howard Street Gospel Mission, Wandsworth Road, S.W., writes:—"For many years past we have been enabled to provide thousands of free meals, and have assisted hundreds of distressing cases." It is hoped to continue the good work.

Free breakfasts and Christmas dinners are given in connection with Gospel meetings by the Spitalfields Lodging-House Band. Mr. E. J. Hudson (Hon. Secretary, Free Meals Fund), 42A, Grand Parade, Harringay, N., appeals for help in order that the work may be maintained.

Mr. Thomas Fagg (136, Pentonville Road, N.) writes on behalf of Fox Court Ragged School and Mission:—"Much poverty and distress prevail amongst the families associated with the Mission. A large proportion is due to sickness and death amongst the bread winners."

Rev. Joseph Olphert, who has charge of the Wesleyan Mission at Deptford, S.E., during Rev. J. Gregory Mantle's absence in India, has to deal with many cases of acute distress. Gifts of blankets, clothes, or money may be addressed to Mr. Olphert, 58, Lewisham Park, S.E.

The "Home Visiting Work" (late Spitalfields Gospel Mission, E.), conducted by Mr. James Sharpless, desires to assist the poor with bread and groceries, and other suitable gifts. Preference is given to widows and mothers with young children. Address, 364, Monega Road, Manor Park, E.

Mr. William Wheatley, St. Giles' Christian Mission, and his helpers hope to distribute Christmas dinners, food, firing, and clothing to the deserving poor, without permitting any portion of their many-sided mission work to suffer in any of its branches. Address, 4, Ampton Street, Regent Square, W.C.

The work of the London City Mission is familiar to our readers. Mr. Frank A. Bevan writes:—"The missionaries, by their spiritual influence, do much to restrain the forces of evil, and to maintain peace and morality in the City. We have now 460 of these earnest-minded devoted men at work in London." Office, Bridewell Place, E.C.

The Gifford Hall Mission, Gifford Street, Caledonian Road, N.E., Officers and Teachers appeal for funds to distribute dinners to poor recipients at their own homes, to give 900 children a New Year's tea, and to provide creature comforts for the aged sick poor. Address, Mr. H. W. Whittenbury, 59, Holloway Road, N.

The friends at the Scandinavian Sailors' Home, Poplar, E., seek liberal aid for their Christmas fund "owing to unparalleled depression in the shipping trade." Address, Mrs. A. Welin, as above.

Meals are to be given to the poor at Camberwell Mission and Ragged Schools. "The crippled and afflicted children cannot be overlooked nor the aged and infirm neglected." Hon. Sec., Mr. Arthur H. Ward, 59, Arodene Road, Brixton Hill, S.W.

Mr. J. A. Groom writes:—"It has been the custom for many years for the Watercress and Flower Girls' Christian Mission to provide materials for a Christmas dinner, at their own homes, to the deserving poor. At the present moment 1,500 destitute but deserving families are urgently needing attention." Address: 8, Sekforde Street, Clerkenwell, E.C.

Rev. D. M. Cameron (32, Larkhall Rise, Clapham) appeals on behalf of the suffering poor in the vicinity of Union Tabernacle, Wandsworth Road, S.W. "There are numbers of the aged poor to whom blankets and clothing would be a great boon, and there are hard-working people whom we supply, at their own homes, with Christmas dinners."

The Ragged School Union touches 100,000 of the people of London, being a proportion of one in sixty. Mr. John Kirk, secretary, 32, John Street, Theobald's Road, W.C., writes:—"May I appeal to the 'fifty-nine' not to forget, in their preparations, the 'sixtieth,' who depends on them for any 'good time' that may come to him this Christmas?"

Rev. D. J. Rounsefell (9, Kempsford Road, Kennington, S.E.) writes:—"For several years the Waterloo Road Mission has undertaken to provide a substantial meal for many poor families at Christmastide. As the work at the Victoria Theatre has broadened, the call for help comes with increasing volume from those who are struggling with destitution."

At Percy Mission Hall, Bermondsey, S.E., under the direction of Madame Annie Ryall and her husband, it is customary to give about seventy families materials for a dinner for Christmas Day. "This year the severe weather and bad state of trade will lead to an innundation of applicants, and help will be gratefully acknowledged by Mr. W. Bustin, 126, Jamaica Road, S.E.

The North-East London Gospel Mission has for more than thirty years, under the care of Mr. William Chorley, maintained labours that are both evangelistic and philanthropic, specially seeking to help the deserving poor. Address, 6, Clephane Road, Canonbury, N.

An earnest appeal is made by the deacons and workers of Shoreditch Tabernacle, Hackney Road, E., on behalf of the Christmas dinner fund. For many years Pastor Cuff himself distributed bread and beef to the poor and needy of Shoreditch and Bethnal Green, while Mrs. Cuff has supplemented the good work by the distribution of warm clothing. This Christmas Mr. Cuff will be away through ill-health, and communications should be sent to his daughter, Mrs. S. Miller, at the Tabernacle.

"In School and Playground."—After reading In School and Playground, by G. E. Morgan, M.A. (1s., 2s. 6d. *Morgan & Scott*), Rev. Dr. Alexander Whyte says: "It will make a capital Christmas present for a thoughtful boy. The book cannot fail to be fruitful." Another reviewer writes: "The author is charmingly original, and draws upon his own life and experience for an endless supply of fresh incidents and illustrations."

Cairo Soldiers' Home.—Many readers will like to know that the work among the soldiers in our homes in Gibraltar and Cairo prospers. There have been many and great difficulties (Eph. vi. 12), but God has been with us, and in every case has given deliverance. If the Lord will, I go to Cairo in January, and have to meet the last claims for building and alterations, to do which I shall need £500, with, in addition, about £200 for furnishing and necessary expenses. Would some of the servants of God to whom He has entrusted the "silver and the gold" help me to meet these claims? I should be so grateful.

Alice Todd Osborne.

Ryeland, Newton Mearns, N.B.

Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is Revival spread.)

Rev. Jesse Mayo at Hornsea.

A HAPPY and successful mission has been conducted at Hornsea, under the auspices of the Free Church Council, by Rev. Jesse Mayo. A good number professed conversion. God richly blessed the powerful appeals made by the missioner to saint and sinner. The Bible readings held every afternoon were seasons of rich blessing, and were largely attended. The spiritual uplift will long be felt by all the churches interested.

W. Parker, Secretary.

The "Edinburgh Castle," E.

A month's services has just been concluded by Mr. J. S. Harrison at the "Edinburgh Castle," Limehouse, E. For many years past Mr. Harrison has come to us annually, and his visits have always been looked forward to with expectancy. In spite of the very inclement weather on the last Sunday, good audiences attended to listen to his final messages. They were seasons of help both to the Lord's people and to the unsaved. We pray that the Lord's richest blessing may accompany His servant." N.

In Dartmoor Prison.

The fourth annual mission was recently brought to a close in H.M. Convict Prison, Dartmoor. Every day straight, manly talks and Gospel solos were given by Mr. Arthur Hanson, of the Church Army. Ninety men were personally interviewed by the missioner. There was rapt attention in the services, as a complete surrender to Christ was asked for. It was beautiful to hear the men joining in the refrain of the solos, "Moment by moment," and others. Many of the convicts were in tears as the evangelist proclaimed the Gospel message.

Rev. J. Lyall in New Zealand.

"The wind-up of the Inter-denominational Mission at Napier, conducted by Rev. Jas. Lyall, was," says *The Outlook*, "of a most blessed nature. There were large congregations, and increased numbers of decisions for Christ. The closing night was characterized by holy enthusiasm amongst the believers, and increased interest amongst the unconverted. The large theatre was packed, and many blessed testimonies to answered prayer were given by young and old, the majority having been brought to the knowledge of the truth during the mission. Some 350 or more adults and children have professed conversion, and a large number of Christians have consecrated their lives to God. This is mighty work in proverbially hard Napier. The missioner could command large attendances for many nights to come, but moves on to Gisborne for a similar mission."

Adelaide Simultaneous Mission.

Recalling the Simultaneous Mission at Adelaide, South Australia (of which we have given particulars), Rev. Charles Bright, president of the mission, writes:—"The mission was a work of God. Drunkards, gamblers, and evil workers were led to Christ, the careless and indifferent startled out of their apathy and transformed into earnest men and women. Hundreds of backsliders were restored to the truth. Multitudes, to whom Christianity was little more than a name, were changed into living witnesses for its truth, testifying that the Gospel is the power of God unto salvation. Upwards of seventeen hundred people, young and old, business men and artizans, larrikins and collegians, girls and matrons, respectable citizens and fallen outcasts, accepted Christ as their Saviour. In some instances whole families professed faith in Jesus, and abodes that once were dens of misery are now homes of peace and joy.

"Arrangements were made for twenty-two centres. All the town halls and institutes available were engaged. In some cases tents were erected for the purpose with a seating capacity for 500 and 1,000 people. In a few cases where no hall could be obtained, a local church was used. In all these centres there was a good choir, with a band of earnest workers to help in the after-meeting. The missioners were very different in many respects, but they were one in their work, and animated by the sole desire to bring men to Christ.

"At the final meeting it is estimated that over 5,000 persons were present, and if double that number could have been accommodated the place would have been filled. As it was, as on the other nights, thousands could not obtain admission. For two hours a great crowd stood in the drenching rain, hoping to get into the after-meeting."

Mr. H. Stafford Smith at Manchester.

In connection with the Upper Moss Lane Mission, Hulme, a fortnight's mission by Mr. Stafford Smith, of the Evangelization Society, has been held. For three successive Sundays the Mission Hall was crowded, and at the intervening week-night services there were good attendances. Mr. Smith expounds the Gospel very simply and clearly, yet most earnestly and forcibly, compelling the attention of every hearer. Most blessed results have attended these services—believers were confirmed in the faith, several backsliders reclaimed, and sinners brought to the Lord. A pleasing fact was that among the most energetic workers were several who had given their hearts to the Saviour during Mr. Smith's previous visit, some five or six years ago; this being his third mission at Upper Moss Lane.

Mr. Smith did not forget the children, for he arranged a series of meetings, at which he trained them by his systematic method of Bible teaching; and on one Sunday afternoon, he spoke at a public demonstration to a crowded audience. All were delighted at the wonderful amount of Scriptural knowledge gained by the young people in four hours' training. Mr. Smith's visit will long be remembered with deep gratitude. H. F. Dorrington, Hon. Sec.

Mr. R. S. Bradbrook at Thetford.

The Free Church Council Mission recently held by Mr. R. S. Bradbrook has been fruitful in its results, a large number of some of the most promising young men and women of the churches being brought to decision for Christ.

For some time past the Council has been doing a quiet solid work among the churches, and the visit of the missioner was therefore looked forward to with earnest hope. We have not been disappointed, for seldom has the town been so moved, religiously. In addition to the services in the Oddfellows' Hall, arranged by the Council, Mr. Bradbrook has during the Sundays occupied the pulpits of all the Free Churches, preaching and singing the Gospel with profit to all. The afternoon Bible-readings and meetings for Christians have been a source of spiritual help and instruction, as was shown by personal testimony and correspondence.

At the close of the Mission the Council arranged a special meeting for the converts, seventy-three of whom accepted the invitation and were afterwards addressed by the missioner and the various ministers, many grateful testimonies being given by those brought to the Lord. As a Council we feel greatly indebted to our brother for the help and encouragement he has been to us all in the Free Churches of Thetford.

(Rev.) W. Fitch, Hon. Sec. of Council.

The Evangelization Society.

Many of our friends know that the Evangelization Society has three centres—London, Glasgow, and Liverpool. From these centres about 140 men are sent forth to preach every Lord's Day, each man being required to use "great plainness of speech" in declaring lovingly and faithfully the Gospel of God's grace.

Quite recently an able evangelist was introduced to a sphere of service for a fortnight, by three influential gentlemen who were all taking a lively interest in the work. After a most disappointing opening on the Sunday, he found organized opposition on the Monday to such an extent that a number of rough youths alone presented themselves in the Public Hall; they, by their language and behaviour made it impossible for any adult to venture. After much patience the preacher was obliged to clear the hall and lock the door, and try again. He then took great delight in visiting every house in the place, and by the second Sunday was able to hold two meetings, attended by over sixty persons in all. This is mentioned because it is not to be supposed that the Society only goes to those places where it can begin work under favourable circumstances. John Wood.

Mr. and Mrs. Harrison at Filey.

A tidal wave of spiritual power has come over the town of Filey. The year 1902 must be an historic year. We have had calamity after calamity and disaster after disaster, until in the month of September last Filey was one of the saddest towns in the nation.

Amid greatest discouragement we have kept to our spiritual work. At times we have had but few helpers and many hinderers. However, Sunday after Sunday a large congregation has gathered in our beautiful house of prayer and listened to the burning truths of the Gospel. After the visitors left the town this year our people gathered together for prayer. The spirit of prayer came upon the people, and they had "a mind to work." We have had as many as ten and eleven cottage prayer-meetings in different parts of the town at the same time, and then each prayer company sang their way to a centre, where an open-air service was held. As many as 500 people have worshipped in the open air, and many people have given themselves to the Lord.

Now, Mr. and Mrs. A. Harrison came in faith, simplicity, and power. The Filey people loved them from the first, and worked with them in every way. The congregations were large, and the beautiful building packed both on Sundays and week-days. The services have been full of the power of God, and over 200 souls have decided for Christ. We have not had an inquiry-room, but every convert has come boldly forward to the communion rail. There have been many striking and interesting cases of blessing.

The open-air missions have been a splendid success. The workers visited the public-houses and sang the praises of God with all their might. We have sold and given about 1,500 of the "Evangelistic Hymn Book," by Mr. Ira D. Sankey, and this little book has contributed very largely to the success of our open-air missions and week-day services. The mission has been a mightily spiritual move. We give God the glory, and pray for his richest blessing to abide with the evangelists. (Rev.) Isaiah Potts.

Manchester City Mission.

Newton Heath.

A fifteen days' mission (which was extended for another four days) has been held at the Manchester City Mission Hall, Barker Street, Newton Heath. For months previous we had evidences of the hand of God upon us both in the visitation and also in the Gospel services, so that the mission was a time of reaping. Mr. Joseph Whiting, of the Evangelization Society, was the missioner. Nearly every house in the district was visited by missionaries, deaconess, and workers. Twelve men specially directed their attention to the "street corner" men and those leaving the public-houses on Sunday afternoons. Many were thus induced to attend the services.

A good number of workers conducted open-air meetings each evening, and many people who came out of their houses to listen followed on to the mission hall, including some who had not been in a place of worship for years. The pointed and pathetic appeals of the preacher resulted in seventy people entering the inquiry room. Several dinner-hour meetings were held at various workshops. The whole district seems to have been aroused. Mr. Ernest Matthews gave an inspiring address to the converts and workers; 120 attended the service, and were greatly benefited.

A number of the converts confess to having been under conviction for weeks. One person said: "I have been so miserable, that every time a knock came at my door I was wishing it was the missionary or deaconess, so that I might tell them how anxious I was to know Jesus as my Saviour." She now enjoys the peace of God. The young men have decided to celebrate their conversion by providing 100 respectable poor people with a good treat at Christmas. To God be all the glory! Edward Benson, Missionary.
Elizabeth Benson, Deaconess.

Miles Platting.

We have just concluded a fifteen days' mission, conducted by Mr. Charles Noakes, of the Evangelization Society, at the Shaftesbury Institute, Miles Platting. It has been attended by very encouraging results, many have been led to appropriate the blessing of pardon, while Christians have been much helped. Night after night we had a march through the streets of the district, singing and preaching the Gospel, and inviting the people to the indoor meetings. As the days passed the meetings increased in number and interest; young men and women decided for Christ, and in some cases father and mother, son and daughter were blessed.

We were much helped by the missionaries and deaconesses of the City Mission staff, and also by the workers and friends from Tipping Street, Ardwick, where Mr. Noakes had conducted a mission a few weeks previously. We bless the Lord for the continuance of His saving power manifested in our midst.

Peter Paterson, Missionary.

Mr. Newton Jones has just concluded a week's mission at the Wesleyan Chapel, Great Yarmouth. The meetings were deeply spiritual. In response to an appeal about one hundred boys signed an anti-tobacco pledge.

Colonel R. F. Taylor and Mr. B. H. Angel, of Guernsey, have just concluded a sixteen-days' mission at the Railway Mission Hall, College Park, Willesden Junction, N.W. Much blessing has followed the faithful and earnest preaching of God's Word. Several confessed Christ, and believers were blessed. Miss E. Angel gave valuable help with her Gospel singing. A. Franck, Superintendent.

At the Baptist Church, Maldon, Essex, a fifteen days' mission has been conducted by Mr. J. H. Cooke, of the Evangelization Society, with very encouraging results. Good congregations assembled every night, and on Sundays the chapel was filled. God's people have been very much helped by Mr. Cooke's Bible readings, which were very largely attended. Many professed faith in Christ.

George Sneesby, Pastor.

In connection with the Swansea Y.M.C.A. lantern lectures have been held in the open air on Sunday evenings. Hundreds have gathered to listen, and it is hoped to continue the services during the winter.

Mr. Henry Thorne has conducted a six days' mission at St. John's Methodist Free Church, Hollinwood, November 29-December 4. A deeper spiritual interest was aroused among believers, and there were many cases of blessing among the unconverted.

At the Free Methodist Church, Southville, Bristol, a mission by Mr. James Shields, of the Evangelization Society, has been concluded, with very satisfactory results. There are hopeful cases of decision, and an evidence of quickened life and interest on the part of the Church members. Mr. Shields' preaching was very earnest and spiritual. The Church has very appreciative remembrance of his good work.

At Newton St. Boswells (under the auspices of the Railway Mission) Miss Glover, of Edinburgh, recently conducted services. Each Sabbath evening the hall was packed, and on the week nights the attendances were good. The message was delivered each night with remarkable clearness and much power. We rejoice that some precious souls found peace, and pray that spiritual interest will deepen and many more yield their hearts to our Lord. H. S. G.

In the eight days' evangelistic services held at Howard Street Gospel Mission, Wandsworth Road, S.W., which concluded on November 23, blessing was experienced, many being deeply touched by the earnest addresses delivered, and several seekers being pointed to Christ. One was a poor woman who said she had been a terrible drunkard. Among those who took part were Messrs. Wm. Vale, John Soames, J. Dale, Rev. R. Copp, and other friends.

On Saturday evening last Mr. Leonard Weaver commenced a sixteen days' mission at Barnsbury Chapel, N. On the Lord's Day Mr. Weaver conducted the services in the afternoon, when a good congregation gathered, and in the evening. It was most cheering and encouraging to see the people gather in such large numbers—many from good distances. Mr. Beaton and the North London choir are assisting Mr. Weaver. It was very cheering to see old Barnsbury Chapel so full of earnest and happy faces throughout the entire service. J. H.

Under the auspices of the Abergavenny Y.M.C.A., a mission of eight days' duration has been held, conducted by Captain Baring. The meetings were held in the Assembly Hall of the Association, in Frogmore Street, and the last meeting, on Sunday evening last, in the Town Hall, when hundreds of people assembled to hear the Word. Christians of all denominations unite to testify to the blessing received under the ministry of God's servant, while many hitherto indifferent ones will praise God for the powerful exposition of His truth which has made them free. J. O.

During the month of November Mr. John T. Leafe held a seventeen days' mission at Northcote Street Baptist Chapel, Stockton-on-Tees. The attendances were very good, and numbers, both of adults and young people, were led to decision. The children were greatly impressed with their service, and many of them will live to bless the day that they became soldiers of Christ. The mission will be remembered for long years to come, and homes and duties once neglected will be radiant with the glory of God, because of the new life received during the Mission. F. B.

An encouraging and fruitful eight days' mission has been conducted in Hankin Street Presbyterian Mission, Liverpool, by Mr. Henry Jacob (of the Evangelization Society). The missioner preached the Gospel with power and freshness, and there were hearty responses to his appeal for immediate decision for Christ. Some who have not been in the habit of attending any place of worship have been reached; and remarkable cases of conversion have taken place. At the closing meeting an opportunity was given for testimony, and old and young for the first time raised their thankful voice in the house of God. We praise God for the evangelist's visit, and our prayers follow him.

James Kirkpatrick, Missionary.

A fortnight's mission held in the Baptist Chapel, Upper Stratton, Wilts, conducted by Mr. H. F. Pouncey, of the Evangelization Society, was concluded on Sunday, November 23. The mission proved one of great blessing to the church, and will long be remembered with gratitude to God. The Word was listened to with deep interest, and we believe great good will result therefrom. Some who seldom visited the house of God yielded themselves to Him, and others, who had long been undecided, came out fully. Mr. Pouncey gave an address to Christian workers which was much appreciated, and his visits to the sick were richly blessed.

A. N. Taylor, Senior Deacon.
J. Usher, Church Secretary.

The ten days' mission lately concluded by Mr. R. S. Bradbrook at Heath Street Chapel, Crewe, has been attended with many indications of blessing and encouragement. Having known the missioner for some years as a soul-winner, and having had the pleasure of his co-operation in previous missions, his visit to Crewe was anticipated with no small degree of interest both by myself and the church officials. The many letters received by the evangelist from those who have received blessing amply testify to the good work accomplished. A very large number of the young people of the Sunday-school and Bible-classes were dealt with as inquirers, and preparations are being made for conserving these happy results of the mision.

G. P. Clarke, Supt. Minister.

A fifteen days' mission has just been held in the Elm Grove Free Church, Hayling, by Mr. A. W. Smart, of the Evangelization Society. The meetings were well attended. There were some striking cases of blessing; after many months of prayer, God answered. He opened the blind eyes of sinners and revealed Jesus as their Saviour. They are now rejoicing in the finished work of Christ, their Redeemer. The Church, too, was quickened. Many Christians were able to testify publicly of the good they had received. F. J. J.

Messrs. Pepler and Edwards have concluded a ten days' mission at Radstock, Somerset. A correspondent writes to the effect that many have passed through the inquiry room. "Among others, a young man gave his heart to God, and immediately requested prayer for four other young men. One night these four rose from their seats and sought Christ. Another man, a great drunkard, and his wife were so deeply convicted in the meetings that they could find no rest, and at a late hour went to the house where the evangelists were staying and gave themselves to God. Among the first to volunteer was an old man of seventy-two, who, leaning on the arm of a worker, made his way to the inquiry room. Great was his praise when he realized that his sins were forgiven. A noteworthy feature was the service for men only, on the second Sunday afternoon, when Mr. Pepler addressed a large crowd, giving a character sketch of Richard Weaver. Many of the colliers were moved to tears. God is working mightily."

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

Miss Emily Angel sings the Gospel at the Great Assembly Hall, Mile End, E., during December. Miss Angel has a few vacant dates. Address: Tynwald, Arthur Road, Lower Edmonton.

Mr. Chas. E. Barraclough.—Till Dec. 17, Hull.

Mr. Robert G. Bass.—Till Dec. 21, Ballintone, co. Wexford.

Mr. Wm. Bilton.—Till Dec. 28, Over Alderley, Macclesfield.

Mrs. Baeyertz.—Till Dec. 15, Wrexham, N. Wales; Jan. 4-19, Earlsfield Congregational Church, Wandsworth.

Rev. J. Bennett Anderson. — Dec. 14-18, Council Chamber, The Village, Charlton, Kent.

Mr. George Bentley.—Till Dec. 19, Harpenden.

Mr. T. W. Canning.—Till Dec. 21, Pittenwein.

Mr. F. Chapman.—Till Dec. 21, Tadworth, Surrey.

Mr. George Clarke.—Till Dec. 22, Pembroke Dock.

Mr. Jack Cooke.—Till Dec. 21, Liverpool; Jan. 1-25, Sheffield.

Mr. W. Collard.—Dec. 13-15, Croydon.

Mr. James Dixon.—Till Dec. 12, Ballynafeigh.

Mr. W. D. Dunn.—Dec. 14-23, Larbert, N.B.

Mr. Charles Galletly.—Till Dec. 21, St. Andrews.

Mr. and Mrs. Albert Harrison.—Dec. 14-23, Normanby, by Lincoln.

Mr. Bob Johnson.—Dec. 14-21, Aberdeen; 26-31, Folkestone. Mr. Bob Johnson's new address is 253, Great College Street, N.W.

Mr. Newton Jones.—Till Dec. 16, Kidderminster; 27-Jan. 6, Sutton Coldfield.

Rev. J. Jameson.—Dec. 14-21, Lower Wincobank, Sheffield; Jan. 4-11, Martin Top, near Gisburn.

Mr. W. R. Lane.—Till Dec. 15, Bristol; January 3-12, Stourbridge.

Mr. John T. Leafe.—Dec. 13-23, Norton, Stockton-on-Tees.

Rev. Jesse Mayo.—Dec. 13-22, Faversham.

Mr. A. Y. McGregor.—Till Dec. 14, Tranent.

Mr. R. McLean.—Dec. 14-Jan. 4, U.F. Church, Breahead.

Mr. Charles Noakes.—Till Dec. 21, Bermondsey; Jan. 4-18, Milford Haven.

Mr. William Notman.—Dec. 8-30, Great Assembly Hall, Mile End Road, E.

Mr. F. C. Ranger.—Dec. 14-16, Hildenboro'.

Madame Annie Ryall sings the Gospel: Dec. 14, Metropolitan Music Hall; 16, Whitechapel and Percy Hall, Bermondsey; 17, Twickenham.

Mr. A. E. Sims.—Dec. 7-21, Wesleyan Church, Old Ford, E.; Jan. 3-28, Great Assembly Hall, Mile End, E.

Gipsy Smith.—Dec. 6-15, Derby; Jan. 3-12, Sunderland; 17-26 Bolton.

Mr. Russell R. Smith.—Till Dec. 14, Cecil Hall, Enfield.

Mr. H. Stafford Smith.—Till Dec. 14, Manchester.

Rev. James Sprunt.—Till Dec. 15, Corsley, Wilts.

Rev. F. C. Spurr.—Till Dec. 14, Kirkcaldy; 21, Maze Pond Chapel, Old Kent Road, S.E.; 28-29, Walsall.

Rev. J. Tolefree Parr.—Till Dec. 15, Melton Mowbray.

Mr. Anthony Towers.—Till Dec. 21, Penistone; Jan. 4-25, Allonby, Cumberland.

Mr. Henry Thorne.—Dec. 11, Bury (Lancs.); 13-22, Openshaw. Mr. Thorne has some vacant dates in April, May, and June, 1903. Address—31, Beverley Road, Anerley, S.E.

Mr. F. H. Taylor.—Dec. 11-14, Catsfield, Battle.

Mr. Leonard Weaver.—Till Dec. 21, Barnsbury Chapel, Upper Street, Islington.

Messrs. Weaver Brothers.—Till Dec. 19, Wisbech.

Mr. J. Weedon.—Till Dec. 21, Leeds.

Master Fritz P. Wood (of Dublin).—Till Dec. 16, Boys' Dublin Y.M.C.A.; Jan. 4-16, Pulborough, Sussex; 18-28, West Malling, Kent.

Obituary.

Rev. H. E. L. Newbery.

A MISSIONARY of much promise, Rev. H. E. L. Newbery, M.A., of the C.M.S., Palamcotta, South India, passed to his rest on Nov. 19. After a distinguished career at Cambridge Mr. Newbery had served as curate at Widnes, and later at Emmanuel Church, Everton, Liverpool, proceeding to India on Jan. 4, 1901. He had just completed his final language examination, and was looking forward to commencing itinerating work among the natives in the Tinnevelly district. His sudden death (from cholera) came as a great shock to friends at home, who had anticipated for him a long career of usefulness in the Lord's service. Much sympathy has been expressed at Everton; Mr. Newbery had kept in touch with his old church, sending a monthly letter to the parish magazine, and being esteemed by many who regarded him with the affection of personal friends.

Mr. James Todd (Dublin).

On Tuesday morning last week, in the presence of a large number of Christian friends, the remains of James Todd, a brother in Christ, known and beloved by many, was laid to rest in Mount Jerome Cemetery, Dublin.

He was born in Kilmarnock, Scotland, in the year 1829, was converted at the age of twelve, and from then till the end he ever sought to live unto God. He came to reside in Dublin about thirty-six years ago, and at once became engaged in Christian work, especially among soldiers and police. With the hearty co-operation of his friend and brother in the Lord, Francis Penrose, he began regular weekly meetings for these men in the rooms, 54, Upper Sackville Street, which have continued to the present. God has graciously given much blessing, both in the salvation of sinners and in help to Christian men. Having an earnest desire for the well-being of God's people, he convened in the same rooms six to eight conferences of Christians each year, which were the means of much help, and of drawing believers together in brotherly love.

About twelve years ago Mr. Todd published two volumes of letters of the late John Dickie, of Irvine, Scotland, written to him during his last illness, entitled, "Words of Faith, Hope, and Love, from the Chamber of a Dying Saint" (*Partridge*), which have had a large circulation, and have been much owned of God, especially for the comfort of His afflicted people.

Mr. Todd was a man of much grace, of sterling uprightness of character, and full of Christ-like sympathy for the afflicted. His last illness was long and painful; but he experienced in full measure the sustaining grace of his heavenly Father. On November 29 he passed peacefully into the presence of his Lord and Saviour, whom he loved, and whom for sixty years he sought to serve. T. O.

Requests for Prayer.

For workers "holding the fort" in solitary places, that they may be Divinely sustained.

For a lately-married couple, at present in deep affliction, that they may be converted to God.

For blessing on a mission at St. Peter's Church, Liverpool, to be conducted by R. M'Lean, from January 14, 1903.

For blessing on a mission being held in the Mission Room, Hazelbury Plucknett, by Mr. Roberts, of the Evangelization Society.

For meetings on board the troopship *Plassey* (sailing for South Africa on December 15) by Rev. R. Dean Oliver, chaplain to the forces.

For efforts about to be made by Mr. Charles Cook to distribute both bread and copies of the Gospels to starving prisoners in some European gaols.

That the power of God may be manifested in the quickening of believers, and the salvation of sinners, in the town of Axminster and neighbourhood.

That those who are seeking to get skilful, willing and Spirit filled workers, and permanent buildings, with grace, strength, and means to carry on a Christian high school in the East may be blessed in all their undertakings.

On behalf of the annual meeting for potmen and others employed in public-houses, to be held in the Tolmer's Institute, near Euston Square, N.W., on Thursday, 11th inst., arranged by Mr. J. J. Browne, London City Missionary.

That there may be nothing in the Delhi Durbar that may tend to hinder the progress of Christianity, and that those who have gone out from this country to view or take part in the pageant may be roused to interest in missionary work both among natives and Europeans.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The condition of the Archbishop of Canterbury is not considered sufficiently serious to justify the issue of a formal bulletin. It is hoped that complete rest for a few days will result in restoration to health.

A most helpful "Missionary Sunday" was carried out on a recent Lord's Day at St. John's, Upper Holloway (vicar, Rev. H. Dudley Lampen). Large congregations were present. The preacher morning and evening was Rev. J. W. Hall, of North-West India. In the afternoon the Bishop of London made a powerful missionary appeal. In the five Sunday-schools and the two children's services simultaneous addresses by special speakers were given.

Rev. Alfred J. Poynder was inducted to the rectory of Whitechapel on Tuesday week. The Bishop of London, who preached from Heb. xiii. 8, "Jesus Christ, the same yesterday, to-day, and for ever," said, in the course of his sermon, that Mr. Poynder has undertaken one of the heaviest of tasks, owing to the prevalence not only of sin and indifference, but of a large foreign population. The text, however, is one of the most inspiring in the Bible, and to-day Jesus Christ has more influence in Europe than all statesmen and philosophers.

Congregational.

Rev. Mathias Lansdown, late of Tolmers Square, N.W., commenced his ministry at Trinity Church, Effra Road, Brixton, S.W., on Sunday last.

Rev. Harper Riley, who has been pastor of the church at Gatley since February, 1896, has intimated that he will close his ministry there in February, 1903.

Rev. W. J. Woods, who succeeded the late Dr. Hannay as secretary of the Congregational Union of England and Wales, has just resigned that office, having been for some time past in indifferent health.

Rev. John Thomas has, after five years' pastorate at the Tabernacle Church, Dursley, tendered his resignation, to take effect at the close of this year. Mr. Thomas purposes to devote himself to evangelistic mission work among the Free Churches, as far as his health will permit.

In connection with the Argyle Home Mission, Bath, reopening services of the church at East Twerton have been held, when Rev. J. Turner-Smith preached. The church originally had seating accommodation for 200, but by the enlargement an additional 150 can easily be received. The cost of the improvements will be about £700, of which some local supporters find £100 and Argyle Church the remainder.

Under the auspices of the Young Men's Branch of the Colonial Missionary Society a meeting was held recently in Craven Hill Church, Lancaster Gate, W. This was the first of a series of meetings which the branch hopes to arrange this winter, with the object of interesting the young people of the London churches in Colonial Missions. Rev. A. Giles (pastor), who had laboured in Rhodesia as an agent of the Society, took the chair, and described the work as he had seen it in South Africa.

Rev. George A. Suttle, of Whitefield's Tabernacle, Tottenham Court Road, W.C., has decided to close his ministry there at the end of December. Mr. Suttle has held the pastorate with much acceptance for nine years, and his deacons did all in their power to urge him to continue his work there. He took a month to consider the matter, and he has now given his final decision. The church, unanimously and cordially, has expressed appreciation of the labours of both Mr. and Mrs. Suttle.

Baptist.

The 250th anniversary of the Thomas Cooper Memorial Church, Lincoln, has just been celebrated. The meetings were of a most inspiring and gratifying character, and a thanksgiving fund of £100 was raised.

The first anniversary of Rev. Cecil R. Blunden's settlement at Bildeston has been celebrated at a public meeting. Mr. Blunden gave an epitome of the work, which shows cheering signs of progress. The Sabbath school has increased, Bible classes have been formed, and the C.E. Society re-organized and made a valuable department of church work, while efforts are being put forth to reduce the debt.

The Baptist Mission which started in October, 1900, at Godalming, Surrey, has celebrated its second anniversary. The new pastor, Rev. A. A. Harmer, preached, and gave an address to the young in the afternoon at Borough Hall. The singing was led by a united choir, and accompanied by an orchestra. At a public meeting on a subsequent day, the secretary gave an encouraging report, and stated that the new building would be proceeded with at once.

The annual missionary meeting at Vernon Chapel, W.C., took place on Saturday last. Rev. Mr. Weeks, of the Congo, was the chief speaker, and £103 10s. was handed over to the Rev. L. Tucker for the Baptist Missionary Society. This is the largest amount ever collected during one year by the church. In addition to this the annual thankoffering day in November produced £135, including £45 collected by the pastor, Rev. D. H. Moore.

The annual meeting of the Metropolitan Tabernacle Evangelists' Association was held on the 25th ult. in the Lecture Hall at the Tabernacle. Pastor Thomas Spurgeon presided, and addresses were delivered by Rev. T. E. Howe and Messrs. G. Dudley and G. W. Harris of the Association. The singing of Madame Annie Ryall added largely to the interest of the meeting. From the Secretary's report it was shown that 2,359 services had been conducted during the year, being an addition of 121 over the previous year. The work had embraced eleven counties besides the Metropolis.

Special interest attached this year to the anniversary services of Fillebrook Church, Leytonstone, N.E. On the Lord's Day, Rev. James Mursell, of Edinburgh, preached morning and evening. On the following Wednesday a sermon was preached in the afternoon by Rev. Thomas Spurgeon. The evening meeting, in addition to being the anniversary gathering, was also made the occasion for bidding a public farewell to Rev. John Bradford, who has had the oversight of the church ever since its formation, and has left in consequence of his acceptance of the Secretaryship of the London Baptist Association. Mr. Bradford's devoted labours received cordial recognition.

Methodist.

The sum of £916,980 18s. 2d. has been received in cash by the treasurers of the Twentieth Century Fund of one million guineas of the Wesleyan Methodist Connexion.

The vacancy caused by the death of Rev. Hugh Price Hughes in the chairmanship of the Wesleyan Second London district, has been filled by the election of Rev. Dr. Waller, secretary of the Education Committee and one of the ex-presidents, to that position.

The annual report of the Wesleyan Ministerial Colleges shows that at Didsbury College there are sixty-eight students in residence. A special minute speaks in high appreciation of the valuable services rendered for sixteen years by Rev. Dr. Marshall Randles as professor in systematic theology at Didsbury College. An increase of £2,000 a year in the annual income is needed.

The severe gales and shipwrecks of late have drawn out many hearts in deep sympathy for sailors. Prayer was made for seamen on Tuesday week at the muster of the "Christian Lifeboat Crew" at Miss Child's Welcome Home, Canning Town, E. Miss Child gave out the text for the month (Luke ii. 10), in which "all people" includes those who are tossed about on the billows. Capt. Wrake and Messrs. William Luff, J. Owen, H. Holt, and many others, followed.

Presbyterian.

The twenty-seventh anniversary services of St. Andrew's Church, Reading, have been held. Sermons were preached by Rev. W. Kidd, of Leytonstone. The pastor of the congregation, Rev. William Armstrong, M.A., has completed his twenty-fifth year in the ministry of the Church of Christ, and his semi-jubilee has been celebrated with all becoming honour.

Miss Mary Balmer, daughter of Mr. J. S. Balmer, for many years an esteemed elder in the Hampstead congregation, has been appointed Matron of the hospital in connection with the U.F. Church Mission at Lovedale, Cape Colony, South Africa. Miss Balmer, who was formerly a missionary in China and was ordered home owing to ill-health, has been engaged for three years in nursing work at the Addenbrook Hospital, Cambridge.

A United Missionary gathering was held recently in St. George's Church, Stockton, for the churches in Darlington, Middlesbrough, Redcar, and Stockton. Rev. Andrew Ross presided, supported by the ministers of all the churches represented, together with the Presbytery's Foreign Mission Convener, Rev. J. Adamson, West Hartlepool. There was a good attendance, and a convincing and inspiring defence of, and plea for Foreign Missions was made by Rev. Dr. J. C. Gibson, of Swatow, whose well-reasoned remarks were closely followed.

The congregation at Grimsby has had a visit from Rev. John Rutherfurd, M.A., B.D., one of the Synod's Foreign Mission Deputies. His vivid and powerful sermons on the subject of foreign missions brought home to every mind the needs of the nations abroad, and the opportunities given to the home Church of entering into and reaping the harvest of these white fields. This visit more than justifies the Synodical plan of sending forth such men as foreign mission deputies. Mr. Rutherfurd had an interesting conference with the office-bearers and workers, and also addressed the Sunday-school.

Salvation Army.

Five new corps have been opened in Germany.

The commodious premises recently occupied by the Y.M.C.A. in Belfast are to be purchased by the Army for use as their local headquarters.

Nearly 100 of the men who attended the Army's Free Breakfast for the Destitute at Blackfriars on Sunday last, had spent the previous night in the open.

The annual convention held recently in the Assembly Hall, Junction Road, N., conducted by Mr. Thomas Payne, assisted by several well-known speakers, proved a great blessing to those who attended, the presence and blessing of the Lord being realised by all.

During the past two months the evangelist in charge of the "Bishop Hooper" van has been holding missions at several towns and villages in Gloucestershire. The people listened earnestly, and the Lantern lectures were well attended. Protestant books and tracts were well distributed.

Under the leadership of Mr. J. Bassett—backed up by an energetic and hard-working committee—the Town Hall P.S.A. at Burton-on-Trent continues to grow in numbers and varied kinds of usefulness, and has begun its fourteenth year. The service is essentially evangelistic in aim. The twenty-sixth half-yearly prize distribution in connection with the class took place recently in the Y.M.C.A. Hall.

In connection with the Yorkshire Women's Christian Temperance Union, a meeting was recently held at York, attended by delegates from almost every quarter of the county. Miss Sibree, organizing secretary, gave, as is her custom, a most interesting account of her year's work, both in Yorkshire itself, and in other parts of Great Britain, as well as in Ireland, where she was invited for a series of meetings in October last.

An evangelistic service has been commenced on Lord's Day evenings at the Temperance Hall, Bangor, by Mr. Sargeant, assisted by a couple of university students, one of whom is Mr. W. S. Chorley, the eldest son of the superintendent of the N.E. London Gospel Mission, well known to many of our readers. The hope is to reach those who are outside the churches. The Universities' Prayer Union have elected Mr. Chorley as one of its delegates for the Bangor district.

Recently, in the Wesleyan Church, High Street, Deptford, a meeting was held in honour of Mr. Cheeseman, who for fifty years has been connected with the London City Mission, and even longer than that has been active in Gospel work in Deptford. A purse containing £11 was given to Mr. Cheeseman, who at once handed it over to the City Mission. Many kind things were said of the worker, whose reminiscences of past days were listened to with great interest.

The Christian Progress Scripture Reading Union and Living Waters Missionary Union held a combined meeting recently in Exeter Hall. The chair was taken by Mr. Albert A. Head. A most encouraging report was read by the hon. secretary, Miss Agnes M. Boys, who was able to give a good account of considerable progress in the various branches of the work. Short addresses were given by representatives of the two unions. Rev. F. Trevelyan Snow, vicar of St. Peter's, Islington, emphasized the ever-present need and power of prayer in all work for God, and made special reference to the world-wide revival for which Christians all over the world are so expectantly praying. Further information with regard to these two unions will be gladly supplied by Miss Agnes M. Boys, 7, Polworth Road, Streatham, S.W.

NOTE THE **SPECIAL OFFER** REFERRED TO BELOW.

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1641

About Books.

NEW YEAR MESSAGES.

THE passage from one year to another is very generally a time of heart-searching and self-examination, and it is well that advantage should be taken of it for the issue of messages helpful for such hours. A series of booklets, published by *Messrs. Partridge*, are likely to prove very useful to Christian workers.

Based on Deut. xxxiii. 25 as a promise, and on Psalm lxxi. 16 as a resolve, **Strength for the Day and Shoes for the Way**, by Rev. G. Martin Claris, shows how truly the only real equipment for the coming months is at the command of all who will claim it in faith. The wider question of "the Church as she should be" is raised in **The Power of the Keys**, by Rev. E. W. Moore. After examining what to some is a serious difficulty, Mr. Moore expresses the opinion that it will entirely disappear when the Church returns to her true spiritual level. "A restful and successful year" is Miss Charlotte Murray's wish for all readers of **God's Sunbeams**; and the possibilities for blessed service in every Christian life are indicated by one in true touch with spiritual things. The experience of King David is made by Miss Sophia M. Nugent to yield deep and far-reaching lessons for the believer in **A Threefold Anointing**. The results of the fullest receiving of the Holy Ghost are shown to be Christ in full possession, grounding deeper upon the rock of His Word, and opening new conflict. The God-ward and man-ward aspects of the phrase are shown in "**Here am I**," by Rev. W. H. Griffith-Thomas. When he hears the voice of God the believer gains pardon, power, guidance, courage, peace, and hope; while in his own mouth the words imply surrender, involve service, issue in satisfaction, indicate loyalty, express love, and involve labour. The simple yet faithful words of **Heavenly Guidance for the New Year**, by A. E. C., will constitute a timely call to new consecration. (1d. each.)

Smaller booklets include **Our Pilot on the Shoreless Sea**, in which Rev. F. B. Meyer helpfully points out the greatness and many-sidedness of the work of the Holy Spirit in the believer. Again, in **The Government upon his Shoulders**, Mr. Meyer points out the lines along which many Christians enjoy a blessed experience—not known in its fulness by others—when the will puts the government of all things on the shoulders of Christ. (½d. each.) To her well-known booklets, Henrietta S. Streatfeild has added, **Be Ye also Ready**, and has driven home, in telling fashion, both the solemn lessons and the great encouragements of the Divine command. (6d. per doz.)

AGAINST UNBELIEF.

THE answer of the Gospel to unbelieving criticism and agnostic contempt is given in a very striking manner by Rev. D. L. Thomson, minister of Overtown, in **God's Theatre**. (*Paisley: Alex. Gardner.*) The author has followed modern controversies, and taken an account of the various points on which the Christian faith has been challenged. In a chapter on "Obstacles to Scientific Progress," he reads a timely lesson to some of the cheaper sneers of unfaith; while the story of Evolution theorizing is related in a telling fashion. The pages are very readable, and they will be welcomed by workers who have come at close quarters with the hostile spirit of the age.

Historical Christianity the Religion of Human Life. By Thomas B. Strong, B.D., Dean of Christ Church, Oxford. (1s. 6d. net. *Henry Frowde.*) This volume contains the substance of six lectures delivered to Oxford University Extension students. The New Testament teaching regarding Christ and his doctrine, as distinguished from critical qualifications and unbelieving theories, is vindicated in a convincing manner; and the argument is so conducted as to appeal to such as are in greatest danger of being misled by modern thought of the destructive order.

As an aid to young believers in giving a reason for the hope that is in them, Rev. Henry Varley, B.A., has grouped the chief "evidences" for our knowledge of the Lord Jesus Christ as documentary, historical, and experimental—**Scientia Christi** (2s. 6d. *E. Stock*). The volume is a thoroughly popular and thoughtful treatment of the subject, and we commend it specially to the notice of those who are concerned with the guidance of inquiring young people. Christian men are sometimes amazed when they discover that there is so much circumstantial evidence in support of their faith; and, while nothing can add to the certainty which is grounded on a personal experience of the indwelling Spirit, our young friends should not be left to fear, if they do not believe, that philosophy and *a priori* argument are on the side of the unbeliever.

SUFFOLK MARTYRS.

WE sing of "the noble army of martyrs;" it is time we were able more intelligently to praise God for their testimony. A nation that forgets those whose blood was shed for its religious liberty will assuredly be off guard in the presence of the enemy, and become the victims of tyranny and oppression, calling for new heroism and further witnessing unto death.

We welcome every indication of renewed interest in the life and labours of those who "counted not their lives dear unto them" in the service of Christ in our land in the sixteenth century. A capital piece of work in this line is before us:—**Seventeen Suffolk Martyrs**, by Nina Frances Layard. (2s. 6d. *Ipswich: Smith, Suitall Press.*) Several of the papers deal with Ipswich worthies, including Thomas Bilney and Agnes Wardall; then come records from Dovercourt and Bergholt, and, of course, the famous testimony of Rowland Taylor of Hadleigh. There are twelve illustrations, all well executed.

In a sympathetic preface, Rev. Canon Garratt remarks, with serious timeliness: "It will be an evil day for England if she is unmindful of the past, and ever again allows the Roman Church—which, when she has the power, cannot but persecute, according to her principles—to obtain ascendancy once more."

Rev. F. S. Webster's new book, **Elijah: the Man of Prayer**, is now ready. It will be gladly welcomed by such as know the author's suggestive monograph, "Elisha: the Prophet of Vision." (1s. *Morgan & Scott.*)

Spiritualism according to the Scriptures. By Rev. H. P. Welton, D.D. (6d. *Henderson, 8, Lombard Street, Toronto.*) Solemn words regarding an abomination on which the Scriptures of old have more to say than some moderns seem disposed to think.

Letters on Health and Happiness, showing how to remove suffering, restore health and strength, prevent irremediable organic disease, and prolong the blessing of a cheerful mind in a healthy body to a genial longevity. By John A. Bevan, M.D. (2s. *Simpkin, Marshall & Co.*). A Christian physician gives much sound advice in this little work.

Messrs. Weekes & Co. have issued in handy form the **Hymn Tunes** composed by the late Dr. Edward J. Hopkins, Organist to the two Learned and Honorable Societies of the Temple, &c., collated and edited by William H. Stocks, organist of Dulwich College. (2s. 6d.) The portrait is an embellishment of the book, and an interesting memorial of the distinguished composer.

Preaching the Word: A Few Thoughts on an Important Subject. By a Lay Reader of the Dioceses of Chester and Liverpool. (6d. *J. A. Thompson & Co., Church House, Liverpool.*) An interesting and instructive little work by Mr. W. C. Procter. The pages set the ordinance of preaching in a striking light, and one could wish that many workers for Christ would read them.

The smaller works of Dr. J. R. Miller are among the most useful that have come from his fruitful pen. Six of these are given in **Shining and Serving** (3s. 6d. *Melrose*), among them being "The Transfigured Life," "The Dew of Thy Youth," and "Why should we Worry?" This is a handsome book, got up in a style that indicates it as specially suitable for presentation purposes. We welcome very heartily **The Upper Currents**, which is altogether beautiful as a statement of truth and marvellously winning in its spiritual appeal. This is also a presentation volume. (3s. 6d. *Hodder & Stoughton.*)

The Collegian, the organ of the Baptist Students' Fraternal Union, is a bright little paper. Its contents appeal specially to men studying for the ministry in the various colleges of the denomination; there are articles on subjects that enter into the making of the good minister, also items of news regarding college life. A recent discussion placed in its true light of unworthiness the tendency to wear bogus honours, in the form of degrees procured from America without substantial examination, or guarantees of learning such as would be required in this country. (Six issues in the year, 2d. each. *Baptist Tract and Book Society, 16, Gray's Inn Road, W.C.*)

Workers, parents, and guardians who are seeking to instil Protestant sentiments into the minds of the rising generation will find real help in two new volumes: **Light Ahoy: or the Secrets of the Lighthouse**, by Augusta Cook; and **The Story of William the Silent and Holland's Fight for Freedom**, by W. Stanley Martin. (1s. and 1s. 6d. each. *Morgan & Scott.*) Bold clear type, attractive binding, and good illustrations combine to commend these books to youthful readers. It is of the first importance that such instruction as is here given should be carefully and patiently provided in every Protestant family, that the coming men and women may be well armed for the conflict with error and supersition.

Messrs. S. W. Partridge & Co. have brought out a series of small but attractive story-books. We find **The Conjurer's Wand**, by Henrietta S. Streatfeild; **Little Tim and His Picture**, by Beatrice May; **Midge**, by L. E. Tiddeman (6d. each); **Only Roy**, by E. M. Waterworth and Jennie Chappell; and **Faithful Friends**, by C. A. Mercer (9d. each). The coloured picture books of the same firm, which are up to the old excellent standard, include **Bruno's Prize**, **Three and Grandpa** (1s. each), **March Away**, and **After the Ball** (6d. each).

The story of Joseph has attractions for young and old. It is not only an episode in the history of redemption, but a narrative replete with human interest. Mr. Robert Bird, whose works on the New Testament have had such an extensive circulation, has treated the story in a thoroughly sympathetic manner in **Joseph the Dreamer**. (6s. *Nelsons.*) He has paraphrased the Bible narrative in the way required for child readers, and filled in the background of the picture with materials belonging to the times in which Joseph lived. It is a charming book, and the 300 illustrations do much to impress the story on the mind.

Among Christmas cards and booklets, some of the most artistic we have seen are in the list of *Messrs. Hills & Co., Limited*. Many of them will appeal to High Church purchasers especially, but among others that are more general may be instanced: "Christmas Carol," by Longfellow, and another translated from the French with quaint illustrations. The calendars include, "Not for an Age, but for all Time," with four beautiful Shakespearean pictures (1s. 6d.), one with quotations from Robert Louis Stevenson, and a third based on the Church Calendar (1s. each). The sixpenny booklets have each a reproduction from one of the world's masterpieces, with verses from many sources, and their general get-up is very pleasing.

Books on preaching appeal to a very wide constituency indeed. The first and paramount necessity is to have a message; but after that much may be learned that will make the proclamation more effective. Many must preach who can never have the benefit of personal training; but that makes it the more important to gain all that can be learned from books. A very useful volume of this class is **Preaching and Preachers**, by Joseph Gowan. (6s. *E. Stock.*) Hints are given on the value and method of the preparation, illustration, and construction of sermons or addresses. The guidance on the subject of reading is marked by sound common sense. We welcome the frank and full treatment of the subject of plagiarism. While free of the scholastic or class-room air, this book is well fitted to make many a witness for the Lord more efficient in his service.

The Opened Ear, by E. J. Beaumont, evangelist, is a booklet that should have many readers. (2d. *The Author, 26, Trafalgar Road, Peckham, S.E.*)

A Whittier Treasury: Selections from the works of the poet. Edited by the Countess of Portsmouth. A literary gem in every sense. (3d. *Thomas Burleigh.*)

Praying "In" not "To" the Holy Spirit. This booklet by Major-General A. H. Hutchinson has been re-issued, and we feel assured that many will read it to great profit. (2d. per doz. *Morgan & Scott.*)

The threefold card, "Because . . . Therefore," will fittingly bring to mind a number of promises grouped round the fact that Jesus Christ is the same yesterday, to-day and for ever. (1d. *Miss Body, Acomb, York.*)

Rev. Walter Bradbury's helpful booklet, entitled Hints to the Clergy, contains some sound advice, addressed privately to those who engage in evangelistic work. (1d. *Of the Author, 6, South Hill Park, Hampstead, N.W.*)

A second edition of Mr. Albert Dawson's popular Life of Dr. Parker being called for, the author has written an additional chapter dealing with the closing scenes and events in the great preacher's career, and the enlarged work will be issued shortly by *Partridge & Co.*

The first two publications of the British Soldiers' and Sailors' Gospel Letter Mission are by the Bishop of Durham and Rev. Dr. Elder Cumming respectively, and contain such good words of spiritual wisdom and counsel as might be expected of such leaders. (6d. doz. *Drummond's Tract Depot, Stirling.*

Renewal of the Covenant. Rev. F. J. Laverack has compiled an order of service of this nature. It aims to fix the attention of church members on the possibilities and responsibilities of their position by a fuller consecration in the service of our Lord. (3s. per 100, post paid. *Publication Department, Memorial Hall.*)

Among recent publications of the *Imperial Protestant Alliance* are: The King's Declaration. By the Right Hon. Lord Overtoun. (1d.); and The Jesuit Invasion. By R. J. N. (3d. per dozen.) These should be widely disseminated at the present time. (*I.P.F. Office, 3, Palmer Street, Queen Anne's Gate S.W.*)

Mr. Mackenzie Bell's lyric, "Lord, teach us to Pray," which is set to music as an Anthem by Herr Georg Liebling, has been translated into German verse by Rev. Professor Carl Glebe, of Bockum, Westphalia, for use throughout Germany. The second edition of the Anthem, first published in London by Dr. Charles Vincent, has both the English and the German words.

The Christian Progress Almanack, compiled by Agnes M. Boys, gives texts for every day. There are some choice selections of spiritual thought on alternate pages. (2d. *Bemrose & Son.*) Another useful booklet is The Christian Bible-searching Calendar. New Series. The Texts are found in the Daily Second Lessons and Psalms on special subjects. The Old Series gives Texts from each Sunday's First Lesson, Epistle, and Gospel. (½d. each, post free. *Miss Mouck-Mason, Cheriton Road, Folkestone.*) Among wall sheets we name as old favourites, John Ploughman's Almanack, a bright wall-sheet, and Spurgeon's Illustrated Almanack, a booklet that will be welcome in many a home (1d. each. *Passmore & Alabaster.*)

The Christian.

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SPECIAL ANNOUNCEMENT.

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Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* The Christian, *and transmit, donations sent to them in aid of any accredited Societies and Missions. To remove a misapprehension, it is added that no charge of any kind is ever made on such donations.*

London's Bitter Cry. We hope our readers will read the two brief articles, "A Midnight Ramble" (p. 21), and "You'd nearly Forgot!" (p. 13), which appear in the present issue. They reveal in a striking manner the sorry condition of life prevalent in our midst.

Peace Sunday. Next Sunday is to be observed in some hundreds of churches as "Peace Sunday." A large number of ministers have promised either to preach sermons or to make references to the subject of international peace. This country has reason to thank God for the event of June last, which lifted a thick cloud from us. The peace for which all true men long must be radical if it is to endure, and it cannot be that, unless the Christmas Gospel message is received into the hearts of men.

Dr. Torrey. On p. 13 we give some account of the progress of Dr. Torrey's work in India. Letters from various cities tell of great blessing following the meetings. Here we have encouragement to pray that God will abundantly own the work of His servant on his visit to Great Britain in the New Year.

True Patriotism. An appeal has been made by the editor of the new Imperialist review, *King and Country*, to every clergyman in the country, suggesting that the growing pride in the Empire should be utilized to encourage a higher ideal of manly life. A London clergyman asks in reply whether the imperialism to be fostered is that of Jesus Christ or of Rudyard Kipling—that which rests on a lofty, moral ideal, or that which depends on mere human force. The Empire pride that should be fostered in the minds of our growing lads is that which is linked with a love of righteousness, liberty, true enlightenment, and purity of life. All other is of less than no account. There is no nobler sentiment than patriotism of the true kind, nor a meaner than that which claims that one's own country must necessarily be right in every dispute, and justified in every act of aggression.

Divine Imperialism. To the thoughtful student of history, few things are more impressive than the failure, one after another, of all the great efforts to attain to world-wide imperial rule. Based as they were chiefly upon numbers and extent, all those great empires were predestined to fall, and their object-lesson is one that we might well take to heart in these islands today. It has been well said that the imperialism of the Name on the vesture (Rev. xix. 16) is the only one based upon indisputable Divine right. For the extension of that Divine Imperialism we pray day by day, "Thy Kingdom come;" but as Ruskin once said:—

When you pray "Thy Kingdom come," you either want it to come or you don't. If you don't, you should not pray for it. If you do, you must do more than pray for it—you must live for it, and labour for the Kingdom of God.

The Archbishop and the Bill. The message of our aged Primate, after his failure to deliver his speech on the Education Bill in the House of Lords, urging through the Bishop of Winchester that "Churchmen, clerical and lay, would refrain from inflicting any hardship on Nonconformists in the administration of the Bill," was a gracious act, which gained added weight in that it was sent from his sick bed, and we trust that when the Bill becomes law this advice will be scrupulously followed. At the same time, the very fact that any appeal of the kind should be made is a significant confession that the Bill makes such hardship possible, and is the very ground on which fair-minded men protest against it.

The Real Question at Issue. As is pointed out in a pamphlet by Rev. W. J. Dawson on "Protestantism and the Reformation," the real issue in the Education controversy is the supremacy of the principles that made the Reformation possible. The essence of that movement was the supremacy of the Bible over the Church; the essence of the present reaction is the supremacy of the Church over the Bible as the final court of appeal. Sacramentarians dare not trust the Bible to convey its own message without priestly comment. Here we have the *crux* of the situation, which is glozed over in controversy by many irrelevancies. The next generation will have to fight this battle of *Bible* v. *Church* over again. If the great Reformation leaders were alive today, we cannot doubt which side they would take.

Temperance and the Pensions Scheme. A large number of suggestions have been made as to the way in which the Government might provide the great fund which would be required if the old-age pensions scheme were adopted. Mr. T. P. Whittaker, M.P., in a recent address, has, however, stated that with a reduction in our wasteful expenditure of £190,000,000 a year upon intoxicating liquors, it would not be necessary to make any call upon the people, or to increase the burden of taxation in order to provide for aged and disabled workers. He said:—

We are talking about pensions of 5s. a week, Actuaries tell us that a payment of 33s. a year by men and women from twenty years upwards would secure a pension of 10s. a week at the age of sixty-five. At that rate the money spent on the average by the working classes of this country would procure for them a pension of £2 per week for a man and his wife.

In this light it is not difficult to understand the antagonism of the great Friendly Societies to the proposed Parliamentary scheme.

A Drink-Swept Country. While the shame of the recent municipal elections in several Scottish towns is still fresh, a letter has been addressed by Lord Balfour from Whitehall to the Glasgow magistrates concerning the startling increase of crime in Scotland. The letter is a practical commentary on the elections, although Lord Balfour makes no reference to them. The elections in several places were a notable triumph for the drink party. Whisky sellers swept the boards at Aberdeen, and in many other places a triumph on a smaller scale was won. Worst of all was the defeat of Lord Provost Chisholm at Glasgow. A city is in a bad way when it decides to dispense with the public services of a Christian gentleman of his type. And now Lord Balfour tells Scotland of its shame. This country, famed for its Bible reading and its kirks, bids fair to head the list of drink-sodden countries. The number of convicted prisoners last year was greater, per 100,000 of the population, than in England and Ireland put together. Such figures as these should awaken the people to shame and repentance. The saddest thing of all, however, is the way in which the Church is compromised with the drink traffic. Not a few connected with the Church are drink-sellers, and their ministers are consequently tongue-tied. Surely the temple needs cleansing first of all.

The Passing of the Barmaid. According to a special correspondent of the *Daily News*, the temperance societies of Birmingham are taking steps which it is hoped will issue in the removal of the barmaid from licensed houses. There seems to be a great deal of encouragement from the city officials given to this new movement. In the interests of the girls themselves we hope success will crown the effort, for a drinking shop is one of the last places in which a respectable girl or woman should be placed. It is not possible for a girl to be daily exposed to the spectacle of drinking men whom she serves, and to hear the language all too prevalent in public houses, without her morals being seriously menaced. In the interests of womanhood the barmaids' profession should cease to exist. The "trade" representative pictures an alarming state of things if these girls should be suddenly thrown out of employment. Those, however, who are working on their behalf will not leave that side of the question untouched.

The Massacre of the Innocents. In a striking article in the current number of the *Fortnightly Review*, Mr. H. G. Wells deals thoughtfully with the subject of "Mankind in the Making," and the question of the deterioration and development of the population. It would be difficult to accept all the writer's deductions and suggestions, but the paper is well calculated to induce very serious thought as to the future of myriads of our people if the social and economic causes of the terrible decadence are not drastically dealt with. What, for instance, could be more urgent than the surroundings of child life in our large centres of industry? Mr. Wells points out that while in Rutland the death rate of children under five years old is only 105 per 1,000, and in Dorset 135, in Lancashire it is 274; and he adds:

A vast multitude of children of untainted blood, and good mental and moral probabilities—as many, perhaps, as 100 in each 1,000 born—die yearly through insufficient food, insufficient good air, and insufficient attention. At least 161 children out of every 1,000 are killed by the conditions into which they are born.

The God of To-Morrow. The melancholy cases reported in the papers in which men have taken their lives because of the blackness of their future, suggest some serious reflections. There is always in the world a large class of persons to whose vision life is a dark jungle through which no light breaks, and some of these, in a moment of frenzy, have thought to end their misery by quitting the world. The *real* trouble with all such is not that which they imagine to be the trouble, *i.e.*, the nearer circumstances so full of tanglement; but it is that they are out of relation with Him who has all destinies in His hands. Material things appeal to most men with greater force than spiritual things, and men trust in what they can see. When reverse comes and the object of their trust vanishes, there is nothing left to them. It is only real heart trust in God, through Christ, that can save a man from mental catastrophe in time of reverse. He must believe in the God of to-morrow—the One who waits for His true children in the morning, and conducts them to their proper goal. Only thus can heart and mind be freed from carking worry, and worse.

An Agnostic Confession. A confession recently published concerning "the religious days" of a prominent Freethinker explains what has long been an inexplicable puzzle to many. His unbelief has never been of that coarse, low type which was once so common, and which even now survives among professional Atheists. As a boy he was devout, and took part in prayer meetings, but it is clear from his own account, that he never really grasped what prayer was *au fond*, and he had the further misfortune to be badly directed in his inquiries by an ill-qualified man, whose answer, he says, "did not make me disbelieve, but the foundation had slipped away from under my feet." It is a pathetic confession and is evidently sincere. Yet we do not hesitate to say that he ought not to have rested there, but at once have sought further help. An incident of this kind should make all who have to deal with young inquiring minds very careful. It is easy to snub, or carelessly deal with youthful difficulties, but failure to guide *thoroughly* and wisely at the critical moment may, as in this case, switch off a life upon the track of doubt, perhaps for ever.

Drawing, not Driving. A Scottish contemporary very properly complains of the indiscrimate abuse which is too often heaped upon the churches by outside workers. It is unhappily only too true that the religious life of many church members is far removed from what it ought to be. This will not be rectified, however, by the policy of abuse. Part of John Wesley's advice to his preachers was, "Let your rule be always by way of promise, never driving where drawing is possible." There is no quicker way of shaming a man than to hold before him the true life, and by all means compel him to face his own failure to reach it. He is more likely to be reached in that way than in any other.

The Decline of Darwinism. Thanks to the outspoken statements of a number of scientists whose knowledge is based upon evidence and discovery, instead of supposition and presumption, the Evolution theory of late years seems less stable in its foundations. Its professors always laid great stress upon the assertion that variation and evolution in animals or plants is an almost incredibly slow process. Now Mr. Edward Fry, in an excellent paper in the current number of the *Monthly Review* on the "Age of the Inhabited World," urges that there is a huge volume of evidence to prove that the statement is fallacious; that instead of periods of millions of years being required to carry a race of organisms from one family to another, the pace of organic change may be very sudden, and that it may occur "without human aid or guidance." This phenomenon has already been observed in no fewer than 110 different kinds of plants. Despite all these testimonies, however, there are preachers who still continue to perplex their hearers with the subtleties of Darwinism.

A Significant Movement. It is gratifying to read that "a very considerable movement has arisen in France for a general Arbitration Treaty between France and this country." The lead, we are told, has been taken by the Chamber of Commerce in Paris, a step that has been followed by nearly the whole of the provincial Chambers. This receives added significance when we remember that French Chambers of Commerce are not voluntary societies, as with us, but regularly constituted, popularly elected commercial parliaments from merchants of the higher class, constituting bodies of powerful influence, who among other duties have a large control over commercial education. It is fashionable to say nowadays that the wars of the future will be fiscal and commercial wars, owing to the friction arising out of conflicting international interests. But at bottom the commercial interests of all nations depend on the maintenance of peace, and it is a good sign to find that this is beginning to be felt on the other side of the channel as well as in this country.

Christianity in Japan. There is much writing of a deprecatory and pessimistic kind in regard to the position of Christianity in the land of our new allies, and it is urged that as a set-off to the teachings of Jesus we have given the Japanese an introduction to the soul-destroying sceptical philosophy of the day, and that the latter is undermining the former. Like many other arguments against Christianity, this is forced too far. The mission workers in Japan, as elsewhere, are not blatant, and their influence is quietly spreading in its appointed work. To-day there are 723 Protestant missionaries labouring in the islands, with a membership of over 45,000, and about 20,000 inquirers. There are seventy-one self-supporting, and 316 partly self-supporting, congregations; 864 Sunday schools, with 33,039 scholars, and fifty-nine day-schools, with over 8,000 pupils. These figures testify to the visible results, but the indirect ones are incalculable. As a missionary, Rev. J. O. Spencer, has said, the influence upon the national life is enormous. Each session of Parliament, for instance, since 1890 has had at least fifteen Christian members, and they have been the moulders of Parliamentary thought. Five of the seven Presidents of the House have been selected from the Christians. And as Mr. Spencer has remarked:—

> It is not too much to say that it was the influence of Christianity which placed the immortal article in the constitution of Japan, guaranteeing religious liberty to every Japanese subject.

Ministerial Breakdowns. Referring to the question as to who is to blame for ministerial breakdowns, an esteemed correspondent points out the lines along which, under the good hand of God, the difficulty has been provided for during his own long period of Christian service. The minister being the first and greatest sufferer, it is to him that the remedy must be applied; and God's provision for making such breakdowns impossible is found in His Word. The renewal of strength is promised in Isa. xl. 31; and Caleb's testimony at eighty-five was that he felt his powers as vigorous as they had been at forty. The root of the matter lies in the question, Upon whom does the minister really and continually wait? If, like Isaiah and Jeremiah, he goes only where God sends him, speaking only when, and where, and what God commands him, he may expect the continued supply of the everlasting strength of God. Under these conditions he will do God's work, and breakdowns will become impossible.

Useless Reading. John Locke has in his works a severe passage on the subject of "useless reading," which has a much wider and deeper application than it could possibly have had in his day. The amount of reading nowadays which is aimless, undiscriminating, and worse than useless, is appalling. The object of reading is to fill the mind with ideas, and to quicken it to think for itself. In order to fulfil these two purposes, what we read should be valuable in itself, and should be so absorbed as to have time to sink effectually into the mind. But, for the most part, people read far too much; they exercise little or no choice, and they seldom pause to *think* either at the time or afterwards. The result is that with a large proportion of readers, they forget what they have read almost as soon as they have put the book down, and what they do retain is often not worth retaining. The ethics of reading is, therefore, a subject that should have more attention in our educational system, and in the general training of the mind. To love good books, to give the mind to their mastery, and to make a practical use of them, are among the most important conditions of mental health and happiness. But all other books together ought not to occupy as much of our thought as the Word of God.

Negligences and Ignorances. It is natural, and perhaps essential, that in repentance prominence should be given to sins of commission which have for a time darkened and saddened the spiritual life. It is frequently overlooked, however, that these sins would not have been committed had they not been preceded by sins of omission in periods marked by what Rev. Dr. Donald Mackay has designated, "the disobedience of inaction"—times in which prayer and the reading and study of God's Word have been neglected, and there has, consequently, been a want of preparation for the numerous temptations of the daily life. Sins of omission are put in the first rank by our Lord (Matt. xxv. 41-46); and so the Apostle, doubtless bearing in mind that indictment, emphasizes the danger of the negative attitude: "How shall we escape if we *neglect* so great salvation?" (Heb. ii. 3.) The framers of the Litany recognised this, and therefore included the petition for true repentance and pardon for not only "all our sins," but for the "negligences and ignorances," the omissions, which had been at the root of the open transgressions, and the ignorances which might have been removed by the study of the Divine commands and warnings.

*Family Prayer.**

By Rev. MARSHALL P. TALLING, Ph.D.

CHILDREN gain conceptions of God and religion, of life and duty, from the parental regard for the Scriptures, observance of the Sabbath, attitude towards the Church, and from the general bearing and manner of imposing discipline. All these things tell powerfully on a child's notion of invisible and eternal verities. One of the most potent spells ever cast upon the impressible nature of a child is that which comes through a mother's prayers, and early teaching of prayer. This is altogether unique. Another great religious influence resides in the custom of asking grace at table. Where this is reverently and wisely done it exerts a power, none the less because not easily traced. Whatsoever fosters true conceptions of God and our relations to Him has real spiritual worth. How carefully, then, even the simplest religious act should be done! But nothing can take the place of that institution which is distinctively called Family Prayer—an institution which holds its place from infancy to age, through all the varied stages of life, without losing its peculiar helpfulness.

To all who take part in it, peculiar benefits accrue.

IT SUPPLIES THE TRUE PERSPECTIVE.

To Parents.—On account of the difficulties that face members of the family, and dangers that threaten, especially the children; because of the foes unseen and events unknown, which menace the home, the business, and life itself, it is a good thing for the household in the morning to take an outlook over the day. To the parent this is peculiarly helpful, since he does it in the light of interests, not simply his own, but theirs also. Then this is done under the best circumstances, and in the best frame of mind to see things in their perspective, and to realize their worth. God is invited into each day's operations, and all are committed to Him for safety—an impressive thing for both parent and child. The evening prayer is a solemn review of the day and its doings, in the best mood to appreciate its mercies, to correct its wrongs, to ask forgiveness for its sin, and to seek grace and counsel for the day to come. Again, the parent who prays with his household reinforces the strength of his position as head of the house. All who have had very pious parents attest the sanctity which crept into their conception of father or mother while listening to their communion with God. Christian biography is full of examples.

Further, prayer with the family makes the exercise of discipline easier. It imparts a good influence all round. It removes the ragged edge of anger, gives punishment a new sanction, and correction more tenderness.

Better still, by conducting devotions with his whole household the parent places himself under wholesome restraint, and fortifies himself against slips and misdemeanours which would rob him of his influence. When he openly places himself in Divine relations, his sense of consistency moves within, and the eternal fitness of things hedges him without. He has put himself where he has got to be what he ought to be—a daring and noble thing to do. Furthermore, he has not sacrificed himself by a small weakness at the point where a little strength can effect more, and bring richer returns than anywhere else in the world. The family altar is a parents' throne, regal with the royalty of the Higher Presence associated with him there.

MUTUAL SYMPATHY AND INTERESTS.

To Children.—By giving "Our Father which is in heaven" the crowning position in the home, the children gain true conceptions of Him and their universal obligations to Him. So also their views of life, of men and things, are corrected and adjusted. Through your prayer they learn your relation to impending events, joyous or sad, and take on your feelings. Your gratitude enters their thought, your anxiety lodges in their mind, your solicitude for them kindles their sympathy. Your tenderness towards the sick and bereaved, the tempted and tried, the lost and sinful, and your importunity for salvation, tell upon them. Unconsciously they will adopt your sentiments. Moreover, at the family altar you have the opportunity of communion with God about matters in such a way that they learn in a sacred atmosphere what you could not so well tell them directly. There is an immense leverage here.

Then the fact that your son, or daughter, or employés, learn through prayer that you feel deeply about a matter, opens the way for direct discussion of it later. They have learned three things about it: (1) that it is important; (2) the direction of your thoughts about it; and (3) that you are anxious to be right and to act wisely in the circumstances. In other words, prayer together opens the way for rational, sympathetic, and prayerful counsel together about the same thing.

Again, domestic devotions exert a kindly influence upon the heart-life of the household. Your love is cultivated by the expression it gets at the altar, and your child's love grows in that sunshine. In short, their practical and emotional life is defended and developed, and that in such a way as to link together all the household in fuller sympathy and holier affection.

A WIDENING CIRCLE OF INFLUENCE.

Friends and Domestics.—But in many homes there are relatives, visitors, employés, &c., and these all share in the benefits of worship. Their presence gives devotion a special cast, and it is in this special way that peculiar benefits result. Old age is a benediction when held in deference. Such regard breeds more good in a young life than the kindness of youth can confer upon age. And the lambs of the fold must not be forgotten, nor the stranger that is within thy gates. The whole household should worship together, since they must live and labour in domestic relations, and these should be relations of peace, harmony, and mutual regard—all of which are sanctified by prayer.

Furthermore, it is to be observed that all these benefits attach to domestic worship apart from the supremest blessing, namely, actual personal communion with God, and the answers divinely sent in response to the soul-hunger. But, further still, besides prayer, family devotions include also the reading of Scripture, and one of the richest increments of profit is the increased knowledge of God's Word. As a fortification of life, as an inspiration in human struggle, as a guide in earth's pilgrimage, the knowledge of the Word of Life is inestimable. And what a host of the white-robed throng owe their redemption, humanly speaking, to influence brought to bear upon them at the family altar! As a place to meet God, there is no place like home.

*From Extempore Prayer: Its Principles, Preparation and Practice. By Rev. Marshall P. Talling, Ph. D. (3s. 6d. net. *James Robinson, Manchester.*) The subject is treated in a reverent, comprehensive, and helpful manner.

Bethshan, Drayton Park, N.

SINCE the Bethshan Missionary Training Home was closed last April, the funds which God has graciously supplied through His children have been devoted chiefly to necessary repairs to the premises. After much prayer and waiting on God for guidance as to the next step, it has been found that there are a good number of the Lord's people—missionaries and other workers—who would value a place apart in London, where they can have fellowship and special facilities for studying the Word of God, and becoming better equipped for service in these "perilous times." Therefore it is proposed (D.V.) to open the house early in the New Year for paying guests, and to arrange courses of Bible Instruction to be given by various teachers. Applications to be made to Rev. Frank W. Eardley, 10, Drayton Park, Highbury, N.

Elizabeth Baxter, Frank W. Eardley.

Barbican Mission to the Jews. — The Quarterly Record of this Mission, *Immanuel's Witness*, gives particulars of the new Home for Converts and Inquirers, Gorringe Park House, Mitcham, Surrey. The other contents bear on the work of the Mission, and the general question of the evangelization of Israel. There are also choice excerpts from the writings of great expositors of the Scriptures regarding God's purpose towards his ancient people and their long-desolate land.

"Fully Consecrated to Him."

By MR. HENRY VARLEY.

DURING a conversation with Mr. D. L. Moody at Willow Park, Dublin, in 1872, subsequent to a night of prayer, the Lord gave me the use of an expression that has become widely known and memorable. It had passed from my mind until some months afterwards, during which Mr. Moody, graciously filled with Divine energy, recrossed the Atlantic for Chicago, prior to his return with Mr. Sankey at the commencement of their great work in 1873.

Their first brief mission was held in the city of York. Thence they proceeded to Sunderland, and next to the busy northern city, Newcastle. Crowds assembled at the meetings, and many were brought into vital union with Christ. In order the more heartily to enlist the co-operation of the ministers of the city and district, an all-day conference was held in Newcastle. Mr. Moody telegraphed inviting me to share the day with them, and I responded.

During the afternoon of the day of conference Mr. Moody asked me to join him in the vestry of the Baptist Church. We were alone, and he recalled the night's meeting at Willow Park and our converse the following morning. "Do you remember your words?" he said. I replied, "I well remember our interview, but I do not recall any special utterance." "Don't you remember saying, 'Moody, the world has yet to see what God will do with a man fully consecrated to Him'?" "Not the actual sentence," I replied. "Ah," said Mr. Moody, "those were the words sent to my soul, through you, from the Living God. As I crossed the wide Atlantic the boards of the deck of the vessel were engraved with them, and when I reached Chicago the very paving stones seemed marked with, 'Moody, the world has yet to see what God will do with a man fully consecrated to Him.' Under the power of those words I have come back to England, and I felt that I must not let more time pass until I let you know how God had used your words to my inmost soul."

I need not say how we rejoiced together, nor how my whole being was filled with gratitude as there came to mind the suggestive text, "A word spoken in due season, how good is it!" Little did I think that a single sentence was to be so signally used, and made to bring forth abundant fruit. The facts are recorded, not for the writer's praise, but as an illustration and proof of what one night's waiting upon God for humbling and accession of power may produce, viz., great and enduring results in personal character and world-wide service.

Not in vain is it written by the living God: "Blessed is the man that heareth me, watching daily at My gates, waiting at the posts of My doors, for whoso findeth Me findeth life, and shall obtain favour of the Lord."

The Portman Club.

THE Portman Club, which is under the auspices of the Young Women's Christian Association, commends itself to the notice of ladies, not alone on account of its central position, the comfort which it affords, and its good management, but because it forms a rallying point for Christian workers.

The committee reserve to themselves the right of electing special temporary members, for the benefit of those coming from abroad for a short time, at a subscription of 7s. 6d. for every three months. The ordinary subscription is one guinea, with an entrance fee of one guinea—a modest fee compared with that of other clubs.

It is hoped that the coming year may see an increase in its membership. Bedroom accommodation is provided, a great convenience for those living at a distance. Communications should be addressed to Miss Soltau, 26, George Street, Hanover Square, W.

Woman's Mission to Women.—In connection with the Female Mission to the Fallen (32, Charing Cross, S.W.), an average of over a thousand new cases a year have been dealt with during the past five years. Altogether 36,699 have been assisted by the Mission since its commencement.

The Testing of Malcolm Stewart.

IN the twilight of a September evening the figures of two men were silhouetted against the soft loveliness of a Mediterranean sky, as they stood on the deck of one of the English men-of-war lying off Malta. They were two of the ward-room officers, and were not only messmates but friends united by a tie of peculiar strength.

Malcolm Stewart had joined the ship a few months before, followed by a godly mother's prayers, but grieving her heart by a careless disregard of all that she held most sacred.

"Don't worry, mother," was his laughing response to her earnest words of farewell; "I shall begin to think some of these days, and then you will see what a saint I shall become. Of course," with a spasm of emotion passing over his bright young face, "I know how you pray, dear old mother, and such prayers as yours won't be in vain; but you know what a careless dog I am!"

Thank God, there are men, brave young ones too, who help in the answers to such prayers wrung from the very depths of true Christian mothers' hearts. Eric Stanley was one of these. He was first lieutenant on H.M.S. *Arethusa*, and had, in addition to a handsome personality, a rare charm of manner and the yet rarer quality of enthusiastic loyalty to the Captain of his salvation. He had been strongly attracted to Malcolm, and many an earnest talk they had had when on watch together.

Much as Malcolm loved and respected his mother, he was able to hold out against her appeals which, with the audacious complacency of youth, he thought narrow and old-fashioned. But he could not thus treat Eric Stanley's burning words. To come in contact with a young fellow not much older than himself, brimming over with physical enjoyment, a splendid athlete, and the instigator of cricket and other manly games to keep the men out of danger ashore; to watch the quiet dignity of his bearing in association with messmates of very different tastes and habits, and then, in moments of unrestrained confidences, to hear him speak out of a full heart of his joy and satisfaction in the service and friendship of the Lord Jesus, was

AN EXPERIENCE VERY NEW AND STARTLING.

Thus, in course of time his mother's prayers were answered, and his friend's heart rejoiced when he said one evening, "Stanley, I want to join you in the service of your King!" Eager questioning and instruction followed, and very soon the young inquirer beheld the Lamb of God as his Great Sacrifice and Saviour, and for days his face shone with that strange radiance that no earthly power, not even the purest human love, can bring.

But on the evening of which I speak, as Eric came to his side, he saw the brightness shadowed, and in its place an expression of keen mental pain. "What is it, Malcolm?" he involuntarily asked, adding quickly, "But do not tell me unless you wish."

"I should like to tell you, old fellow," Malcolm said, "though it will only be for the comfort of your sympathy and prayer, for it is a battle I must fight out for myself, and only God knows what it means to me. I have told you of my engagement to Marian Leslie," he went on, "but unless you saw her you could not possibly know what reason I have to be proud of it, for she is truly a queen among girls; and I have only to-night realized that I must lose her." "How is that?" asked Eric.

"Well, you see, I have been so absorbed in my new feelings that even Marian somehow had to take a second place, but to-night I was planning to write to her and to mother to tell them all about it. Dear mother, how glad she will be! But with Marian it is different; she has never had any early Christian teaching, and is, I fancy, quite opposed to spiritual truth—thinks it all cant, don't you know; and she shines so in society, and is so much admired, that she naturally goes in for that sort of thing with all her heart, and it came over me like a thunder-clap to-night that if I tell her of the change in my views she will give me up. What would you advise me to do?" and the troubled look on the young face was very pitiful.

Eric was silent for a moment, his heart full of sympathy and prayer; then he laid his hand on his friend's shoulder. "You must tell her," he said, with quiet emphasis; "honesty demands it, and then you must claim the grace and strength of your new Master, and trust Him for the issue. It is a heavy cross, He only knows how heavy, let us ask Him for power to bear it." And as they stood there in the solemn quiet of the night Stanley's voice, in low, hushed tones, breathed passionate words of prayer for his friend, asking that, if possible, this his first confession of Christ might bring not disunion, but light and blessing to the girl he loved.

When he turned to Malcolm he saw that his countenance was no more sad, but again calm with Heaven's own peace. "I will write to her to-night," he said quietly," "and—I can leave it now!"

The days that must pass before he could receive his answer were, at the best, very trying ones, and Stanley's tact and brotherliness were taxed to their utmost in the attempt to cheer and hearten him. At length the morning came for the arrival of the English mails, and it touched Stanley to see the set, white face of his friend, as he bravely kept down all other signs of agitation. It was the first lieutenant's duty to take the bags to the captain's cabin, and to await their unsealing and the distribution of their contents. As they were emptied on to the cabin table he saw a book-parcel directed to Lieutenant Stewart, and, asking permission, he dispatched it at once to him by a petty officer in waiting. He was engaged for some time, and when he reached the deck he found Stewart with a face literally transfigured with joy.

"Look what she has sent me!" he said, breathlessly, as he held out to him a copy of the Life of Captain Hedley Vicars. "It's too wonderful! she hasn't got my letter yet, she has been from home visiting some friends, who took her to hear a great preacher—Canon A——, and she finds her life has been altogether wrong, and wants to change it, and doesn't exactly know how, so she wants me to help her! And she has sent this book to help me—did you ever know anything like it?" and he really looked as if he were going to do something outrageous as a safety-valve for his excitement.

. . . . .

Years have passed since that red-letter day in Malcolm Stewart's life. He and Marian are now an old and comfortable married couple, with children around them who are learning from their parents' consistent example how good and pleasant a thing genuine Christianity is. Malcolm has now a dockyard appointment, so his days of adventure are over; but he is still a gallant officer in the service of the King of kings, "a modern Capt. Hedley Vicars" some of his old messmates call him. Never has he regretted his early choice of the best of Masters, nor the decision which seemed likely to cost him so much, but which he made so bravely when it became a question of principle.

M. C. F.

Percy Park, Tynemouth.

Worship at Sea.—The Committee of the Missions to Seamen are inviting the co-operation of shipowners in the revival of the ancient custom of holding Divine worship in cargo ships on long voyages. Probably few things (they say) tend more to harmony, good fellowship, and good discipline afloat, besides the higher claim which the worship of Almighty God has on us all. Within living memory it was a common practice of many British shipowners to make it an article in the agreement that the crew should attend Divine worship on the Lord's Day, the captain *causing* such service to be conducted. During the last three years the Missions to Seamen has been liberally helped by the S.P.C.K. to provide 500 "Service Boxes," containing Bible, Prayer, and Hymn Books for issue to merchant ships, with the understanding that united worship should be regularly conducted by some one on board. Particulars may be had from Commander Dawson, secretary, 11, Buckingham Street, Strand, W.C.

The Children for Christ.

THE spiritual welfare of the children of Britain has been deeply engrossing the thoughts of many of God's people of late. The almost unanswerable question of to-day is: "How can we reach the *lapsed* masses?" But ought not a more answerable query to occupy our attention, namely: How to PREVENT lapsed masses? There are thousands of so-called "lapsed" young men and girls who were once within the reach of the Church, and over whom it has completely lost its influence.

Satisfactorily to solve the second query is far more easy than the first, and infinitely more important. Hundreds of children are packed off by their parents to the Sunday-schools "out of the way," and by those parents, too, who never darken the doors of either church or chapel. The key to both problems lies largely in

THE CONVERSION OF THE CHILDREN

at present under our influence. If a more spiritual and deciding influence were immediately brought to bear upon our Sunday-schools, the next generation of "lapsed masses" would be smaller, and the converted children would straightway commence to help in the evangelization of their own parents and persons in their own surroundings. If concerning the wolf, the lion, and the leopard, the influence of Christ's reign on earth shall accomplish that which is written, "a little child shall lead them" (Isa. xi. 6), how much more easily will the children, whose affections have been purified by Christ's love and life, win relatives and friends for Christ?

Have we reckoned enough on the power of God in the hearts of "little ones which believe in Me" (Matt. xviii. 6)? The day surely is past when pastors and deacons should entrust the eternal welfare of a Sunday-school child to anyone who can read them the lesson for the day, and then dole out portions of catchy stories, as is done, alas! in many a Sunday-school.

The second *preventive* method is to give

MORE SPIRITUAL HELP TO OUR VILLAGES.

Some of our best preachers, teachers, and missionaries came from humble villages where some godly man taught, or where, in spite of unhelpful surroundings, they had less opportunities to read other books than the Word of God. In my deputation work throughout the United Kingdom, I have not found such warm, earnest, well-attended prayer-meetings, nor such outpourings of soul for the coming Revival, as in certain parts of the south of Scotland where the "Shire Christian Unions" have started in nearly every village an interdenominational Evangelical union. Nearly every important village has its tri-monthly conference, generally on Saturday afternoons from 4 to 7 o'clock. Some of the best speakers are obtained to help forward the village people to a fuller life, with very satisfactory results.

Some of our Scotch brethren could tell us that of late, *in proportion*, more missionary volunteers hail from these country villages than from the towns. Why should not we do the same for our English country villages, that thus, instead of our village young men flooding our towns and lapsing themselves into the multitude of indifferent ones, their fresh country faith and earnest spiritual vigour would help our central churches to uplift our towns to a newer and brighter life? With the reopening of Cliff College, we hope to do something in this way for our Yorkshire and Derbyshire villages. Will anyone interested in this communicate with me?

W. G. POPE.

Cliff House, Calver, via Sheffield.

Coloured Girls in South Africa.—Miss Anna M. Coote is now on her way back to South Africa with a party of thirty-two women and children—wives and families of men now in the colony, or girls going out to situations. Miss Coote's heart is full of praise for the way in which God has raised up in this country friends for the Home for Coloured Girls; and she goes with strong faith that all remaining difficulties will be removed. Letters may be addressed to her, care of Rev. D. H. Hay, East London, South Africa.

Dr. Torrey in India.

THE prayerful anticipations of blessing which had been created regarding the visit of Dr. Torrey and Mr. Charles Alexander to Calcutta (following their Madras mission) were more than realized.

FOR EUROPEANS AND EURASIANS.

It was Dr. Torrey's original intention to preach to English-speaking Bengali students, but as the Haskell lectures were being delivered by Dr. Cuthbert Hall on the dates contemplated, the plan was changed, and two weeks' meetings were conducted for Europeans and Eurasians. Mr. R. Harkness, the talented accompanist, was with the evangelists.

That a remarkable degree of interest was aroused is evident from the report and comments of *The Indian Witness*. Our esteemed contemporary says, "May we not believe that in this the hand of Providence, shutting one door and opening another, was distinctly manifest? Certainly many Europeans and Eurasians have abundant cause to thank God for Dr. Torrey's work among them. Of course, as is the case in all missions of the kind, a considerable proportion of persons who came out in his meetings were already connected with local churches as professing Christians. But an important outcome of every awakening and revival is the quickening anew of believers whose love had grown more or less cold, and who had become unfaithful in the service of Christ. Besides these we doubt not there must have been a goodly number of genuine conversions, but how many we have no means of knowing. The power of God was manifest in every meeting. At the closing meeting on Wednesday evening, November 19, there was a magnificent audience, the large hall being packed to overflowing and many new faces present, representatives, too of classes somewhat feebly represented in previous meetings.

"Apart from the direct results in conversions, were we asked to note the most marked effect or outcome of Dr. Torrey's meetings, we would be disposed to specify two lines on which blessed results followed, and will continue to follow, his teaching and preaching. One was the emphasis laid upon prayer as a practical factor in the spiritual life, both in regard to the personal experience of believers themselves and the influence they may wield in securing blessing for the world. The other was his insistence upon the believer's privilege and duty to be empowered by the Holy Spirit, not merely as an equipment for service in behalf of others, but as a necessity for living a life well-pleasing unto God. These points were pressed home with a cogency of Scripture proof and a wealth of practical illustration from his own experience and observation that made them very forcible and impressive. To this may be added his presentation of the duty of consistent public confession of Christ. Let these things — open confession, unceasing prayerfulness, and the power of the Holy Spirit in the life—be part and parcel of the believer's experience, and successful work for Christ will surely result.

"Dr. Torrey impressed himself upon all as a true man of God, living apart from the world, and wholly intent upon pleasing his Divine Master. We sincerely trust that he and his colleague may realize their heart's desire, to see the salvation of God come with mighty power in India in connection with their earnest labours."

AWAKENING AT BOMBAY.

"The great Town Hall in Bombay," writes Mr. Maurice Gregory, "has been filled night after night during the week ending November 29, to hear Dr. Torrey and Mr. Alexander. Numbers of Hindus and Parsees have been present, an entirely new feature in such gatherings. The morning meetings for Christian workers in the fine new premises of the Y.W.C.A. have been times of much blessing." The *Bombay Guardian* says: "It was manifest in all the meetings that Dr. Torrey was deeply impressed with the truth of what he taught, and the message was delivered with a power that carried conviction to the hearts of his hearers. The evening meetings at the Town Hall have been well attended, and one very noticeable feature, which occurred night after night as some climax was reached, was the simultaneous filing out of most of the Parsees and Hindus from the audience. The reality of the unseen, and the unreality of earthly hopes and possessions were set forth so vividly that none could have listened and remained indifferent."

MR. ALEXANDER'S SINGING.

"To many the first attraction of the meetings was the singing of Mr. Chas. Alexander. He has an excellent baritone voice which fills the large Town Hall, with apparently no effort to himself. His solos are simple, both in music and verse, but they touch the heart, and the refrain runs through the memory as persistently as does the air of a popular song. But Mr. Alexander's chief desire seems to be to make his audience sing; he good humouredly talks and teaches, first making them sing the chorus and then the verse of a new hymn until the hall is filled with melody and everyone smilingly taking part. It is long since there was such singing in Bombay. Mr. Alexander, in telling how he became a Gospel song leader, says:—'My father was musical, and I got the ambition to be a band conductor when I was a boy. I used to dream of conducting great bands or great choirs, and always had a conviction that somewhere or somehow it would come about. After I was converted I reckoned that I would devote my life to Gospel singing; and I don't see why these great musical effects should not be brought into the Lord's work.'"

RETROSPECTIVE AND PROSPECTIVE.

In the course of an interesting communication which breathes thankfulness for the past and hopefulness regarding the future, Dr. Torrey writes: "If we could only have spent several months in India, giving three weeks or even more to each place, it would have been a time of great opportunity and blessing. Even as it is God is blessing His word everywhere, and Europeans, Eurasians, and natives are turning to God. We have decided, if God opens the way, to spend several months in England and Scotland. We would rather give three weeks or a month each to a few places, than a week or ten days to more. In New Zealand we gave only ten days to each place, and although there was a very great awakening in each place, it was felt by the local pastors (and we fully agreed with them) that if we could only have spent three weeks in each place, much more could have been accomplished. We would like just as wide a union as possible wherever we go. The Church of England ministers have co-operated with us in Australia and New Zealand, and often have been our best helpers. God has bestowed upon Mr. Alexander a remarkable gift as a choir leader. We have had enormous choirs, the one in Melbourne, with 1,250 voices, being the largest. Untold good has been accomplished by the singing. Though much money has been required for the rent of halls and other expenses, it has come without great effort, and there has been, I think, a surplus in every city. I hope that there may be much prayer, emphasising the fact that prayer has been the most prominent human factor in the work everywhere."

An Evangelical Inquiry.

SIR,—It is remarkable that much Gospel preaching is in Old Testament language. What is the New Testament equivalent or explanation of the Psalmist's prayer, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow"? (Psa. li. 7)? How do these words enforce upon our hearers the faith which justifies and saves? What did Ananias mean when he said to Saul of Tarsus, "Arise and be baptized and wash away thy sins, calling on the name of the Lord?" (Acts xxii. 16). An answer will be helpful to more than one EVANGELIST.

"You'd Nearly Forgot!"

A TOUCHING little article appeared in the *Echo* of the 11th inst., entitled, "The Londoner," by Mr. Pett Ridge. After depicting in a serio-humorous manner the characteristics of a typical denizen of our great city, the writer continues:—

"One night as he was going to his comfortable home, grumbling under the fur-lined collar of his overcoat at the bitter wind, and trying once more to discover what was wrong, he heard a cry. It was a little cry, because it came from a Little Person. The Little Person was huddled up in the recess of a shop door. The Londoner stopped, for he remembered that he was fond of children.

"'Now then! now then!' he said, in a gruff, good-tempered way. 'What's all this about? Why don't you run off home?'

"'If you had my 'ome,' said the Little Person, shrilly, 'you wouldn't run off to it.'

"'But you're shivering!'

"'I do that for fun!'

"'And you have been crying.'

"'I laugh so much,' said the Little Person, rubbing hands and trembling.

"'Your boots are coming all to pieces,' said the Londoner, sternly.

"'It's fash'nable to wear 'em like that in our set.'

"The Londoner stooped down and patted the Little Person's face. In that moment the tears came again.

"'I say! I say!' declared the Londoner, with much concern, 'I'd no idea anybody suffered so much as this.'

"'You knew,' said the shivering Little Person; 'you knew, but—but you'd nearly forgot!'

"Whilst the Little Person was being warmed and fed and amused at the very nearest shop, the Londoner, enjoying it all as much as his guest did, pondered over this remark. He walked up and down the eating-house, and gradually illumination came into his mind. 'You knew,' he repeated to himself more than once; 'you knew, but you nearly forgot. You knew, but you nearly ——'

"'Now,' cried the Londoner, opening his purse, with great delight, 'now that I see what's the matter with me, I can soon find a remedy.'"

[Will our kind-hearted readers *remember* and do their part *to help?*—ED.]

Evangelical Alliance Conference.

DEAR SIR,—In his brief notice of what I said at Folkestone at the Evangelical Alliance Conference, your commissioner has somewhat misrepresented me, and the truth involved is of the highest importance. He says I "described redemption as the work of atonement, and reconciliation as the effect of atonement." What I actually said was:—

On this subject there are three principal lines of truth in Scripture connected with three leading words: Redemption (*apolutrosis*), Reconciliation (*katallagê*), and Propitiation (*hilasmos*). Redemption is a work accomplished by the death of Christ. Reconciliation (or atonement) is a continuing work based upon that death. And Propitiation is not a *work* at all, but what Christ *is* as seated at the right hand of God. And I went on to illustrate these several truths by reference to the types, explaining that Christ is the propitiation (*hilasmos*) because He is the antitype of the mercy seat (*hilastèrion*, Rom. iii. 25), and of the priest whose part it was to make atonement for sin (*hilaskesthai*, Heb. ii. 17).— Yours faithfully, ROBERT ANDERSON.

Bristol Conference.—A call to the twenty-seventh annual Conference of Believers at Bristol, states that the meetings will be held on January 13 and 14 in the Gospel Hall, St. Nicholas Road. On January 13 gatherings have been arranged for 11, 3, and 7, and on the 14th for 11, 2.45, and 6.30. On the second day at a meeting for sisters only, accounts are to be given of women's work in other lands. Particulars may be obtained from Mr. W. F. Higgins, 107, Stokes Croft, Bristol.

Home Missions.

The St. Giles' Mission.

As the fine old chapel in Little Wild Street is now in course of demolition, the annual winter meeting of the friends of discharged prisoners this year took place at the Olympic, Wych Street. Sir Albert de Rutzen, J.P., presided as Chief Metropolitan Police Magistrate. Alderman Strong, in course of a statement, said that while the new building was in course of erection near the site of the old one, the Olympic would be the headquarters of much of the work of the Mission, and all would wish Mr. Wheatley and his helpers a continuance of that success which hitherto had marked their labours. The work had gone on for nearly forty-three years among the poorest and most unfortunate classes, and had been the means of uplifting thousands who had fallen into evil courses, and a large number of neglected young persons had been saved from becoming criminals. They aimed at the formation of character in the young and at its reformation in those who were older. The greatest of all factors for the attainment of their aim was the religion of Christ, although better secular education, technical training, temperance, and decent housing, had a not unimportant place.

SOME STRIKING FIGURES.

Their methods were the same that they had been — discharged prisoners were warned, advised, and helped to turn from dishonourable to honourable pursuits; boys were saved from crime; women and girls were rescued; the suffering wives and children of prisoners were relieved, while over a thousand children were taught in the Sunday-schools, children's services, and bands of hope. The prison section was commenced in 1877; in a quarter of a century about 422,000 free breakfasts had been given; 109,000 discharged prisoners had been assisted to make a fresh start, and over 97,000 had signed the pledge. Reference was made to the liberated convicts who were assisted, all being treated as human beings who needed sympathy and kindliness.

Sir Albert de Rutzen spoke of Mr. Wheatley as the best friend the magistrates had. The work was brought to a state of perfection not known in any other country. He was in daily contact with Mr. Wheatley, and when magistrates turned to him to come to their aid, he never failed. Nor was he ever discouraged. A boy had been taken five times; that redounded to his credit. The chief magistrate described a round of visits he had made to St. Giles' Mission stations; he saw everything; he never saw anything better. He came away pleased with the provision made, and, in reference to what was done for boys, added, that if that were all it would be one of the best institutions ever founded. There were 500 boys; they did well; many did uncommonly well.

In the course of a brief statement, Mr. Wheatley expressed gratitude to employers of labour who took into their service the men and boys. Without such help they could do nothing, and could not be too thankful. In each case the antecedents of the person were made known. About ninety per cent. of the lads turned out well.

A resolution having reference to the blessing which had attended the work, was moved by Mr. Loveland-Loveland, K.C., and was seconded by Sir W. T. Charley, K.C. The former said he had seen the work, and recalling some unfavourable reports, added that he should be glad if such critics would come to him, and he would show that all was as it should be. It was a national work, which all should help. Lady de Rutzen distributed the good-conduct prizes to those in situations, the time of service ranging from one to nine years.

The National Purity Crusade.

THE National Purity Crusade, which is being conducted by the National Vigilance Association, is being well received and supported. The Crusade has already visited Birmingham and most of the surrounding suburbs, Stratford-on-Avon, Tamworth, Redditch, Leamington, Sunderland, South Shields, Manchester and district, Preston, Blackburn, Wigan, Urmston, Bolton, Rochdale, St. Helens, Altrincham, Southport, Liverpool, and is engaged for another fortnight in Manchester itself. In almost every place visited there has been awakened a deep and public interest in purity work.

The principal citizens have met, generally in the Town Hall or Council Chamber, often under the presidency of the Mayor, in his chains of office, or other official representative, the vicar, or leading Nonconformist minister, to hear the story of the work accomplished, and to consider what needs to be done by the nation, by the English Parliament, by the local authorities, the Christian Churches, and by parents, in suppressing vice, amending the laws, and in the moral training of the children. Ladies and gentlemen have gladly, sincerely, and publicly welcomed the crusade. All the meetings have been addressed by local friends and by Mr. James Marchant, while Mr. William Alexander Coote has also taken part in the principal ones.

The various platforms have been the scene of a happy union of the churches in these days of stress and strife. Ministers of every denomination have joined in their effort to purify the moral atmosphere. There have been stirring meetings for men only, for mothers, and for older girls (addressed by Mrs. Walter Priestman, who has been a very acceptable speaker), and for both sexes.

THE WHITE SLAVE TRAFFIC.

The story of the White Slave Traffic and Mr. Coote's wonderful and romantic pilgrimage to the capitals of Europe, of the recent Frankfort Congress, and the necessity for the formation of an international code, have come to many with the shock of a cruel revelation. Magistrates and well-informed citizens, even of large cities, have expressed utmost and painful surprise that such a traffic existed. The amendments of the Criminal Law Amendment Act—the abolition of the "reasonable cause to believe" clause, and the extension of the three months' limit to six months — have been vigorously advocated by doctors and lawyers, mothers and young men; and at every meeting a resolution has been unanimously and enthusiastically carried—many women of the poorer classes holding up both hands—calling upon Parliament to pass these amendments, and has been sent to the local M.P. or the Home Secretary. A strong public opinion in favour of these improvements is steadily rising.

The local Press has not fought shy of the subject. Almost without exception, all the papers have sent reporters and have reported the speeches at unusual length. In two or three of the towns visited, where some special local need was manifest, the Crusade has been made the occasion by local speakers of directing public light upon it, and the Press has always improved the occasion.

The Crusade has not yet visited a single city or town where it has not been urged to return, and the local ministers have again and again invited the Crusade to visit their congregations, Christian Endeavour, and men's meetings alike. The subject is being lifted from under the ban, and is receiving a public recognition which speaks well for the future of the cause. Prayer centres and local purity interest are being established, and purity literature is being circulated at afternoon conferences, drawing-room meetings, and public gatherings.

A further significant sign of the times is the demand for purity literature suitable for the home and for youths, whilst there is an actual thirst for accurate information and sound advice shown by all sections of the people on the question of public morals. The great social evil is felt to be a great public burden, and the cry against bad books, pictures, mutoscopes, and certain illustrated papers, is painful, deep, and widespread. The people at these meetings have demanded the suppression of these things, the cleansing of the streets, and the purification of places of amusement. The name of Mr. Holt, of Manchester, is everywhere received with cheers. The people heartily welcome discreet and common-sense speaking upon these matters of life or death to their children. The outstanding lesson of this Crusade is that the policy of silence on these subjects is an utterly mistaken one, in the opinion of all who have attended, and is openly denounced.

In this connection it is opportune to announce that we have in the press a popular text-book on Public morals, covering the whole duty of the State, the Church, the parent, and the individual. The writers include:—Bishop Barry, Rev. Dr. Townsend, Mr. W. A. Coote, Mr. Percy Bunting, Miss Blanche Leppington, Rev. F. B. Meyer, Canon the Hon. E. Lyttelton, Mrs. Ormiston Chant, Dr. Harry Guinness, Mrs. Bramwell Booth, and Dr. Barnardo; while an appendix deals with the chief causes of and remedies for the social evil, contributed by Mrs. Josephine Butler, Mrs. Fawcett, Dr. Monro Gibson, Rev. Dr. Horton, Sir R. Anderson, Dr. Alfred Russell Wallace, Dean Hole, Dean Kitchen, Miss Frances Power Cobbe, Mr. Reader Harris, K.C., and Lord Kinnaird. An introduction is contributed by the Bishop of Rochester, and the work is edited by James Marchant, Deputation Secretary, National Vigilance Association, who commenced the work during the Chatham Crusade in 1901, which will be remembered by our readers. In the course of his introduction the Bishop says:—

> The book is one which all who care for the morality of our nation would wish to read, which every reputable critic would respect, and which would be a strong reinforcement and resource to those who give thought and toil to the bettering of their country, its children and its youth.
>
> It would be difficult to compile a stronger or more representative list of those who have earned the right to speak upon the matter. I cannot doubt that such a book must tell powerfully for good. I cannot deny myself the offered pleasure of associating myself with the writers.
>
> The writers in this volume have, in their several ways, brought their contributions to this Christian and chivalrous crusade . . . unlike and separated in in many things, they are here at one. It might be an honour to anyone to introduce them to the welcome which their own worth will demand, and, especially in this time of strife and division, I cannot persuade myself to decline it.

The whole work is a labour of love. It will be published very shortly. Our object is one with the writer's to provide the growing army of social purity workers with a sound, readable text-book. The welcome already given to the volume, as will be seen in our advertisement columns, bespeaks for it a very large circulation. Orders can now be received by our trade department. We want some of our readers to help us in circulating this much-needed book, by ordering copies for distribution. Every minister should have a copy at once. This is a unique opportunity of helping the cause of public morals. (*Morgan & Scott.* 1s. and 1s. 6d. net.)

Your Only Hope.—God is the only final dream of man. Door after door opens; there is no final chamber till we come where He sits. All that ought to be done in the world has a right to know itself as finally done for Him. It is God, and the discovery of Him in life, and the certainty that He has plans for our lives, and is doing something with them, that gives us a true, deep sense of movement, and lets us always feel the power and delight of unknown coming things.—*Phillips Brooks.*

What Invalids can do.—Twenty-four years ago the Invalids' Auxiliary to the Edinburgh Medical Missionary Society was formed, and it has been their privilege during that time to hand over to Medical Missions at home and abroad between £2,000 and £3,000—the result of an annual sale of work—the great proportion of which is done by invalids. Readers who are "shut-ins," and do not already belong to a similar society, are invited to send to Miss Sym, 21, Belgrave Crescent, Edinburgh, for a copy of the last report, and to join the Auxiliary. They will find there is a double blessing (1) to themselves in quickening and extending their interest in, and prayerfulness for, medical missionaries, and (2) in the cheer that the gifts and prayers of home invalids carry to those who are bearing the burden and heat of the day.

China-John: or "What's the Good?"

By T. J. BARNARDO, F.R.C.S.Ed.

JOHN was a privateer shoeblack. His box was slung by a piece of string over his shoulders. Though he lived by cleaning them, he had a mild scorn for the wearing of boots, and he went always barefooted himself. His dress was quite unorthodox, consisting seemingly of orts and shreds of clothing, instead of what we usually regard as legitimate garments! Verily, a latter-day Ishmael at first glance! But there was a brightness in John's eye and a sauciness in his sharp face, with its tip-tilted nose, that indicated character and arrested my attention, and I felt myself drawn to him!

The first thing to be done was to let him black my boots, which he did with vigour and infinite gusto, answering my questions meanwhile, and probably speculating as to whether his communicativeness would be duly rewarded with an extra tip. Nor was he disappointed! And that was the beginning of our acquaintance.

When I heard John's story from beginning to end, which was not accomplished without many encounters, I knew that I was face to face with a unique specimen of the *genus* Street-Arab, one of the dwellers in No Man's Land, a genuine Waif and Stray, one of Nobody's Children. Yet an independent little rascal withal was John, having opinions of his own, and determined, above all else, to "get on" in life. His great ideal, I found, was to go to sea. After that he could not say what he would do or be, but he was sure *something* would turn up, and he would take advantage of it, no fear! He was, at all events, sure of himself, and he was, amidst all his rags and tatters,

AN OPTIMIST OF THE FIRST WATER!

That interview led to others; and finally I *caught* John, greatly to my delight, for I recognised the good material that was in him. In due course, he was admitted to my busy hive. But in those early days (I speak of many years ago) our space was more limited than now, and we were often crowded out; so I was glad to pass him on for a time to my Shoeblack Brigade. There he attained the dignity of a regular uniform and a regular "pitch." He got some amount of education at the night school, and was, generally speaking, well looked after. But I did not give up my personal interest in him. He used to come round on Sunday afternoons to my Bible-class at the Home, and he and I became fast friends.

John throve apace in his new environment, and grew in time to be a great fellow. After about a year he had developed into such a hardy youth that he told me in confidence he could "whack any fellow in the Row." My counsels of peace had evidently not as yet produced a large harvest! Nevertheless, realizing the splendid stuff that was in him, I re-admitted John from the Brigade to the permanent benefits of the Stepney Home, where the training was more thorough.

But the time of full harvest was not yet. Shall I ever forget it when it came? Imagine yourself, if you can, in a narrow court named Hope Place, by the "World's End," Stepney, as we used to call it. In those early days, before the School Boards had begun to be, when Bumble reigned supreme in the workhouse, and ere ever the public conscience had been properly stirred up to its duty with regard to the boys and girls of the streets, I rented a room as a Sunday ragged school, which was crowded with children of the labouring poor. What a harvest-field, had there only been labourers enough! Were children ever so closely packed, I wonder, in any room before or since? I doubt it! How *did* we breathe? Move we could not! I was wedged up. "Teacher," one would call,

"THEY'RE SQUEEDGING OF ME!"

Another would interrupt, "Teacher, I can't *breave!*" Nor was this much of an exaggeration, for I could hardly "breave" myself.

But what a gracious visitation we had in that little overcrowded room! God blessed to the full that humble little effort to tell the story of His grace to sinful men. How shall I even attempt to describe, at this distance of years, the deep sense of the Divine presence that fell upon us all—the teacher and the taught; or the sweet persuasiveness of the promises of Scripture, when young hearts were made thirsty for the waters of life!

And among all those pairs of eyes so intently fixed on my face throughout those evenings, especially on *one* memorable occasion, none were more immovable than John's. And, oh, the prayer-meeting that followed, when we had thinned out our crowd, and a small, serious, happy group knelt together on the bare floor in that dingy room! There we yielded ourselves up to Christ's happy service! There was a wondrous self-surrender of young spirits, a softened look on the hard faces of rough lads who had always hitherto acted as if their first duty was to take their own part and to get the best of everything for themselves. And to see now their yieldingness, their sincerity, their devotion and their obedience to the heavenly vision, was in itself a message to one's heart!

Among them all, none was apparently more graciously impressed than John. There and then, at one of our earliest meetings, he entered into the light, and manfully confessed his new Master. The things of darkness were gone, for him, for ever. He was now a child of day! He walked home with some dozen of us that night, for the lads would not let me go, and I with them wended my way to my lodgings near the London Hospital in the Whitechapel Road. We sang aloud in the open street, as we went, grand old hymns to express our new-found joy. People who passed us wondered a little, but we were not interrupted, for East-End folk mostly evince the deadly calm born of indifference and weariness. Then outside my door the farewell words were spoken, and, with our heads bared, we stood up in the open air, while from each young heart a silent prayer arose. And then, "Good-bye." That was

JOHN'S BIRTH-NIGHT.

After that, to see the strides John made in religion and in knowledge of all kinds was amazing! Reading and writing, once seemingly impossible acquisitions, were now quickly mastered, and the mysteries of grammar and arithmetic were soon acquired. Now I saw more of him, and daily watched with infinite delight the dawning of great natural powers. Among other traits, he manifested, to my amazement, a wondrous facility for acquiring languages! The first intimation thereof was on this wise. A rule of the house was that, having left the dormitories in the mornings, no inmate could return until the hour for bed at night. One day, passing through one of the bedrooms, I saw a figure which had been bending over a bed dart swiftly away. That bed I promptly examined. It was John's, and at first my search was fruitless; but presently, under the mattress, my fingers encountered a book evidently just thrust there for concealment. I drew it out. Judge of my amazement when I discovered a well-worn, well-thumbed Greek Grammar! John had bought it for 2d. on a barrow in Whitechapel. He had already mastered the declensions, and within its pages I found a very respectable exercise in his own writing. Of course, after this I threshed the subject well out with John, and got him aid from a worthy and competent instructor. The latter "taught school" in an adjoining street, and began to take great pride in John's progress, whose Latin, Greek, and French work soon proved that he possessed in no ordinary degree "the gift of tongues." Little did I then imagine what an effect all this was to have on John's future career. Hardly less wonderful were the moral and spiritual developments which manifested themselves in this erstwhile vagrant shoeblack of Salmon's Lane and Donkey Row.

But the Bible was his especial study—his one Book. It was to him like a field in which was "a hidden treasure." He dug it over day by day, and his search never went unrewarded. Though he was a poor outcast lad, son of a drunken Irish costermonger, it was an unanswerable argument in favour of the Divine origin of the Great Message, to see his rough, common features refined and almost glorified by the new influences at work upon his life.

In due season, when the years were bringing John near to manhood, I got him a situation as a groom with a well-known servant of Christ, Mr. W. T., and subsequently with his son, Mr. H. T., residing at Barnet. Here John steadily pursued his linguistic studies, all the time learning from the highest source more and more of God, and obtaining a truer knowledge of His ways. And then the yearning to lead others to Christ, always manifest in him since he entered into the light, became a consuming passion, growing stronger and stronger each day. His ambition grew to great heights. Why should not even he go out to the heathen? But he was very modest, and deeply deplored his lack of general education. One night he said to me, sadly: "No Missionary Society would have me, sir. I have no learning. But

CAN'T I GO OUT AND WORK?"

This soon became the burden of all his thoughts, and the settled object of all his plans and prayers: *to be able to sustain himself by some secular occupation while labouring for the Lord.* And so John went to China! From time to time I had news of him. He had obtained admission into the service of the Chinese Government; there he had advanced step by step, and had become a superior officer. He had mastered the language and was steadily rising, for he was trustworthy and trusted. He had even been employed by the Chinese in some most delicate and important negotiations with the representatives of other nations! Surely "*He lifteth the beggar from the dunghill and setteth him among princes.*"

As he rose he had more time on his hands for his Master's work, and his heart was still steadfast in its purpose to surrender his best upon the altar that sanctifieth the gift! I had received during many years divers sums of money from John, to be devoted to good causes. Needless to add, the old Homes which had sheltered him in his hour of need were not forgotten, and John loved to send me at the close of each year the surplus which remained after defraying all needful charges.

And then, after long years of absence, quite unexpectedly John came back to London and called to see me. I heard in detail the wonderful story of his life, *the life of an unpaid, honorary and most successful missionary among classes of the Chinese whom many even of the official missionaries could not reach.* My heart was gladdened by this fresh assurance of the seal which our Lord had given to labours in themselves so imperfect and unworthy.

Have any of my readers been tempted to ask: "What's the good of it all?" "NOT IN VAIN IN THE LORD" is the Divine comfort and promise which must ever sustain the heart which rests on Him, and is content to do His bidding even amid obloquy and odium!

Nor is John's the only case in the thirty-six years' story of the Homes which illustrates the mighty power of the Gospel. *Seventeen* devoted missionaries at this moment in the foreign field owe their first inspiration to give themselves to our Lord's work abroad to the teaching and influences which they enjoyed when in the Homes; while not a few, in recognized ministries of the Established and Free Churches at home and in the Colonies, are labouring with the same end in view, to bring about the fulfilment of the petition: "Thy kingdom come; Thy will be done in earth, as it is in Heaven." To-day I am asking our Father to use His Homes under my care more than ever heretofore, so that they may become literally "schools of the prophets." Why should there not rise up from the ranks of the 6,281 Boys and Girls *to-day under my care*, all rescued from squalor and sin, many workers who may at home and abroad be distinguished by their zeal and devotion to Christ's service?

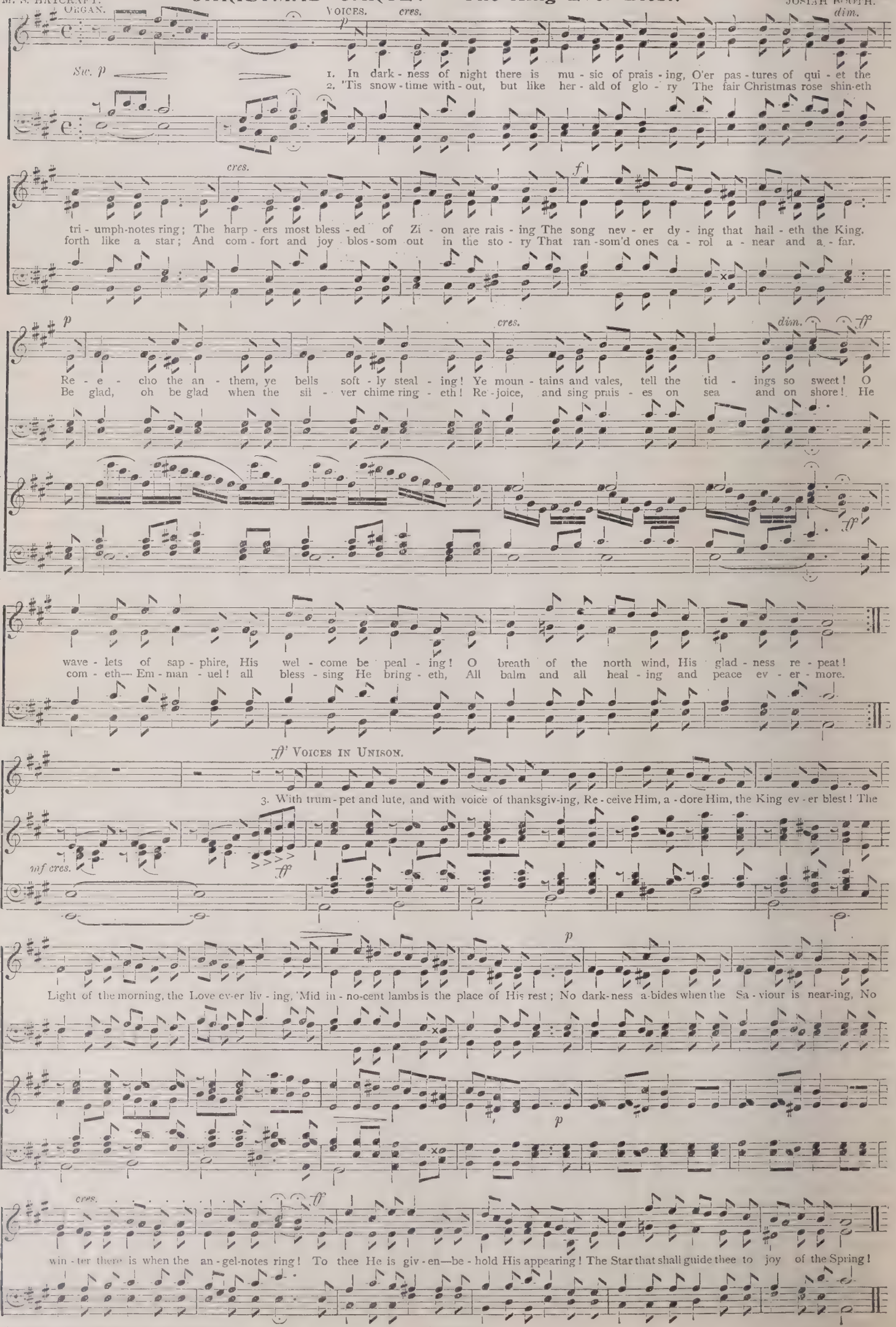
To use these rescued children, when they themselves have become Christ's, in spreading the good tidings is but after all to revert to Apostolic methods. For they who "went everywhere preaching the Word" had first of all "given their own selves to the Lord!"

18 to 26, Stepney Causeway. London, E.

1653

CHRISTMAS CAROL:—"The King Ever Blest."

M. S. HAYCRAFT. JOSIAH BOOTH.


Organ.
Voices.
cres.
dim.
Sw. p
1. In dark-ness of night there is mu-sic of prais-ing, O'er pas-tures of qui-et the
2. 'Tis snow-time with-out, but like her-ald of glo-ry The fair Christmas rose shin-eth
cres.
f
tri-umph-notes ring; The harp-ers most bless-ed of Zi-on are rais-ing The song nev-er dy-ing that hail-eth the King.
forth like a star; And com-fort and joy blos-som out in the sto-ry That ran-som'd ones ca-rol a-near and a-far.
p
cres.
dim.
ff
Re-e-cho the an-them, ye bells soft-ly steal-ing! Ye moun-tains and vales, tell the tid-ings so sweet! O
Be glad, oh be glad when the sil-ver chime ring-eth! Re-joice, and sing prais-es on sea and on shore! He
wave-lets of sap-phire, His wel-come be peal-ing! O breath of the north wind, His glad-ness re-peat!
com-eth—Em-man-uel! all bless-sing He bring-eth, All balm and all heal-ing and peace ev-er-more.
ff Voices in Unison.
3. With trum-pet and lute, and with voice of thanksgiv-ing, Re-ceive Him, a-dore Him, the King ev-er blest! The
inf cres.
ff
p
Light of the morning, the Love ev-er liv-ing, 'Mid in-no-cent lambs is the place of His rest; No dark-ness a-bides when the Sa-viour is near-ing, No
p
cres.
ff
win-ter there is when the an-gel-notes ring! To thee He is giv-en—be-hold His appearing! The Star that shall guide thee to joy of the Spring!

In separate form, price 1d. Morgan and Scott.

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A Spanish Mission.

PASTOR AND MADAME LOPEZ RODRIGUEZ.

THOUGH Madame Lopez Rodriguez and her sister, Mrs. Stewart Mathias, *née* Murray, were the daughters of an Indian officer, and born in the East, they passed their early years in an English country rectory. Subsequently they were placed in Moravian schools in England and Germany, the simple religious influence of which produced excellent results. They left the latter to join their parents, who were returning from India, their step-father, Colonel Baynes, having retired from the army.

When quite young, both sisters were converted, and, on leaving a finishing London school, were confirmed, desiring with all their hearts to be Christ's "faithful soldiers and servants to their lives' end." The following week they were taken by their parents to a military ball. Apparently enjoying the brilliant scene, they were sad at heart, feeling that so far from keeping their solemn promise to "*renounce* the world," they had taken the first step into a vortex of gaiety. While driving home, they opened their hearts to their parents, begging that it might be their last ball, which proved to be the case.

MME. LOPEZ RODRIGUEZ.

From Photograph by T. F. Forde, 15, Waterloo Place, Sunderland.

A year or two later, the family settled in Kensington Park Gardens, and the sisters soon found plenty of congenial occupation in connection with the Y.W.C.A., a coffee palace, and, best loved of all, the Bible Flower Mission. Miss Macpherson, that noble rescuer of waifs and strays, kindly lent a room in her Home of Industry, for a depôt, and the Misses Murray quickly gathered round them a goodly band of young ladies of independent means to visit the London hospitals and workhouses, giving bouquets and texts to the patients and inmates. What untold pleasure the flowers gave! Eternity alone will reveal the results of the

SWEET MESSAGES OF A SAVIOUR'S LOVE.

One afternoon the sisters set out with baskets laden with fragrant flowers for the sufferers in Moorfields Hospital. Seeing a new patient, Miss Murray was about to address him, when the nurse remarked, "It is of no use giving him a text, for he is a Roman Catholic, and besides, he can't speak English." "I will at least offer him a little bouquet," answered the young lady. But what about a text? Surely it was the Lord's ordering that for the first time she had brought a French one. Hoping that the patient understood that language, and selecting a pretty bunch of flowers, she offered it with a silent prayer for help and blessing. The Spaniard was cheered by the roses, and listened attentively to the text, a most appropriate one: "There is one God, and one Mediator between God and men, the Man Christ Jesus." After pointing him to the great High Priest, she asked if he would accept a Spanish Bible. He replied in fluent French, expressing gratitude for her kindness, but politely, yet firmly, declining the proffered gift, adding, "It is a bad, forbidden book; besides, to-morrow morning I shall leave the hospital."

On reaching home, Miss Murray found that there was to be a dinner-party that night, thus making it most difficult for her to procure the promised Spanish Bible. After trying at several shops, she went back to the first one, and begged the man to "have another look." On a top shelf, thick with dust, he found a second-hand copy of the much-desired Book. The post office being closed, the next difficulty was to get it taken to the City. This was met by Miss Murray persuading one of her father's guests to take the precious volume to the Moorfields Eye Hospital that night. Señor Prévi, the Spaniard, received and took it away with him, and, impelled by an irresistible impulse, at once

BEGAN TO STUDY ITS SACRED PAGES.

Six months passed by, and again the tall Spaniard was a patient in the Eye Hospital. Warmly greeting the flower ladies, he said: "I have read that book you gave me, and have found in it *la vérité*." "But what do you think is *la vérité?*" inquired the visitor. "It is all in one text," he replied; "There is one God, and one Mediator between God and men, the Man Christ Jesus." The seed had fallen into "good ground," for the reality of his conversion was subsequently proved by his devoting time after business to distributing Gospels and tracts on board Spanish vessels. His faith was severely tested by a letter from his uncle, in whose charge Don Domingo Prévi, captain of the port of Malaga, had left his only son, shortly before his death. The letter contained a promise from the uncle to hand over the patrimony left to his nephew if the latter would give up the Protestant faith; but should he refuse to do so, the property would be given to the Church. Señor Prévi positively declined to comply, "esteeming the reproach of Christ greater riches" than his father's wealth or his uncle's favour.

After a time, he expressed a strong desire to carry the Gospel into a part of Spain (alas! there are many) where it had never been preached, and in due course was received into Harley House Missionary College preparatory to going forth. This he did, accompanied by a fellow-student. For three years Señor Prévi laboured devotedly, and founded, with remarkable success, the Figueras Mission, till called "Home" to his bright reward. A week or two after his death, his companion returned to his own country, and temporary workers were obtained, till Pastor Lopez Rodriguez became director of the Mission. Miss Murray, accompanied by her sister and some lady friends, spent two winters in Figueras, she being anxious to devote herself to the work, especially among the women and girls. In 1882 a double wedding took place in St. John's Church, Notting Hill—that of Miss Murray to Rev. Luis Lopez Rodriguez, and her sister, Miss Georgina Murray, to Rev. J. C. Stewart Mathias, youngest son of Archdeacon Mathias.

Pastor and Madame Lopez Rodriguez were joined in their work by Don Alexander, the pastor's brother (afterwards the editor of *El Heraldo*) with other Spanish workers; also, later on, by Miss Nora Kerr, of Paisley, and Miss Jessie Haigh, of Eastbourne. These much-valued and beloved lady "helpers" have laboured at Figueras, the former for sixteen years, the latter for thirteen years. Colonel Baynes acted for seven years as hon. treasurer of the Mission, for the financial part of which his daughter had made herself responsible. As soon as public subscriptions were received, a report, with donation list and balance-sheet, was issued. The death, in 1889, of this kind and liberal supporter of the Mission, was a great loss to the work in Spain. Since then, "the grain of mustard seed" has become "a great tree," whose branches have spread not only over the entire province of Gerona, but by means of the

SPANISH TRACT AND BOOK SOCIETY,

throughout the whole country, and among other Spanish-speaking peoples. The following branches of work are carried on:—Evangelization in the province of Gerona (population 400,000), Sunday, week-day, and evening schools, mothers' meetings, Y.W.C.A., training of students, printing and circulation of Scriptures, publication of *El Heraldo* (illustrated paper), books, tracts, &c.; medical mission—two doctors employed, average yearly attendance from 2,000 to 3,000; visits made since the work was started, 26,185.

We come to the story of the pastor. One evening in the year 1868, a Spanish gentleman asked his wife and two sons to accompany him to a secret Protestant meeting, to be held in Madrid. The revolutionary spirit abroad made such expeditions perilous, so it was with considerable reluctance that the lady complied. Making their way through dimly-lighted streets, they at length reached their destination, ascending a dark staircase, and were admitted into a small room where a few persons were assembled. A gentleman named Don Pedro Castro sat at the head of the table, on which lay some copies of the Gospel by John. The

PASTOR LOPEZ RODRIGUEZ.

result of the reunion was the conversion of that lady and her two sons, Don Luis and Don Alexander Lopez Rodriguez, who from that time have been faithful and earnest labourers for Christ. For the last twenty years they have worked in the Figueras Mission, and God has blessed their efforts.

The only son of Pastor and Madame Lopez Rodriguez, Don Luis, is being educated in the Figueras Institute. In "Letter from Spain," No. XXX., his mother writes:—"It was a 'red-letter day' on which our dear boy entered on his university career. He, with two other lads from our school in this town, were the *first* Protestants who ever studied in that most ancient of all Spanish institutes. They attend all the classes except *Doctrina*, which is, of course, Roman Catholic. Fortunately the professors of geometry, history, chemistry, and mathematics are personal friends of the pastor, and hold Liberal views; but the principal, who is Latin professor and a fanatical Carlist, at first looked on the young 'heretics' with no friendly eye. For a whole year they were forced to occupy a separate bench in the classes, while the students delighted in greeting them with the convent song —'Protestants of the bad race, may you break your necks on the way to the Plaza!'"

Warned against retaliation towards fellow-

students, also strictly enjoined to show especial courtesy out of class, and best attention and deference in class to the ultramontane professors, the boys were forearmed with advice and prayer. It was a satisfaction when, at one of the classes, the professor, pointing to them, said, 'These gentlemen are an example to you all for punctuality, application, and industry.' The Latin professor thawed, and "as to the boys, they are very jolly now," says Luis, "and I will tell you how I got round them—by exchanging English stamps," of which he is a collector. Thus prejudice is being lived down, and "evil overcome with good." Having obtained his B.A. degree at Barcelona University, Don Luis is now studying at Glasgow, and the prayers of friends are solicited on his behalf.

Gospels for Chinese Students.

By Mr. JOHN ARCHIBALD, Hankow.

The following description of the distribution of Gospels and other Christian literature among students attending the great Provincial Examination at Changsha, the capital of Hunan Province, China, September 11, is quoted from a letter by Mr. John Archibald, agent at Hankow of the National Bible Society of Scotland.

THE Changsha distribution was a great success, although it was very nearly prevented; for in consequence of the murder of the two C.I.M. brethren at Chenchow, the officials sent a despatch requesting us not to attempt Hunan this time. This despatch, however, did not reach Hankow till I was already on the way, and when they found I was actually there, they did everything in their power for us, with the result that we had no trouble at all.

Our first business was to get the missionaries together and make our arrangements. There was no difficulty about this. At the hour appointed, eight of us met, together with an official from the Yamen (Bureau of Foreign Affairs), and we soon had all settled. The official wished the distribution to be managed as quietly as possible, and by natives only, while we desired to be present, and to be seen by all. There were 12,000 B.A.'s in the examination hall—the cream of the Hunan literati. Coming, as they did, from the most distant parts of the province, from every city and town in it, many of them never having seen a foreigner before, to see us all there at such a time would be an object-lesson, the meaning of which none would fail to understand.

It is true our proposal seemed a little risky. No distribution had ever been attempted at Changsha before, for the sufficient reason that at the time of the last M.A. examination—now five years ago—and for all time previously, it was as much as any foreigner's life was worth to try to enter Changsha. How the students would take it, it was impossible to say. However, the officials agreed to our proposal, and we arranged to be at the hall door, all hands, bag and baggage, at ten a.m., about which time the sealed doors would be opened for the students to come out after their first bout of thirty-six hours in the cells of the examination hall.

BIBLE AND TRACT WORK UNITED.

The "baggage" consisted of 8,000 packets of books and 2,000 magazines—the whole weighing over a ton, and representing a money value of close on £100. Each packet was neatly done up in paper, with a red band pasted round it conveying good wishes. Each contained a copy of—An "Annotated" Gospel. "The Gate of Wisdom and Virtue," by Dr. Griffith John. "Religious Toleration," by the Viceroy Chang Chih Tung. "On the Nature of God," a tract by Dr. John. "Creation and Redemption," a sermon by Bishop Cranston. "Anti-Footbinding," small books by various native writers. John iii. 16, with comment.

This represented a considerable library from a Chinaman's point of view. Eight thousand similar packets were distributed at Wuchang, and 2,000 more at Nanchang, making 18,000 libraries in all. The Bible Society of Scotland furnished the Scriptures, and also met the distribution expenses; but a heavier charge fell on the Central China Tract Society, which provided the rest of the literature (with the exception of a Diffusion Society book and magazines), and almost bankrupted itself in doing so.

Our men stood at the side of the door along with the soldiers on guard, and handed a packet to each student, which in almost every case was politely received. It was soon seen that no danger was to be apprehended from these men, so we were soon permitted to distribute books ourselves, and to move about amongst the crowd as we pleased. The work went on till we, as well as the books, were quite exhausted. When we left, the students were still pouring out of the hall as fast as ever. Not a single "regrettable incident" marred the day's proceedings.

The Changsha missionaries were greatly delighted that all went off so well. The native Christians, who had toiled in the sweltering crowd till they were ready to drop, were simply overjoyed that such an opportunity had been given them for "witnessing" before their officials and the literati. The officials, from the governor downward, were exceedingly thankful that the attempt had been made and made successfully. Lastly, the students themselves were pleased. Many of them bowed their thanks, and several turned aside to express them verbally.

From Rev. F. B. Meyer.

TO MY FRIENDS AND HELPERS BY PRAYER.

Jamaica, November 22, 8 a.m.

WE are steaming along the south coast of Jamaica, whose beautifully-wooded heights are in sight, as I sit under the awning of the deck, in the temperature of a midsummer day. (The bugle has just given the first call for breakfast, and we must be ready soon after to disembark.)

The first week of voyage was wet and stormy, and we are in consequence a day late. We shall not soon forget "the roaring forties." Day after day the great Atlantic breakers rolled under us, and the rain and wind made it almost impossible to keep on deck. But all is forgotten. (Thank God for the short-lived memory of pain and discomfort!)

The last week has been lovely! Glorious sunrises and sunsets, silvery and glassy seas, exquisite moonlight and starlight. Our cabin being fairly high in the vessel, and on the south side, we have been able to watch the sunrise and the moonlight without going on deck, and to have the port open day and night.

The voyage has been interesting in many ways. The governor of Jamaica with his family are on board; he has shown us marked courtesy. There are also several sincere Christians among the passengers and crew; and there is the endless interest of the opportunities of conversation with men of different pursuits and ways of looking at life, which a fortnight on ship-board presents.

Mr. Macartney and I have had opportunities of daily prayer in his cabin. We have also seen a good deal of the sailors, stokers, &c., distributing good literature; and I was able to give fifty Marked New Testaments to the stewards. (I am more and more pleased with this edition of the Scriptures, which is so eagerly welcomed and asked for.) On Sunday night the captain kindly arranged a service on the deck by moonlight, which I conducted, preaching the sermon, Mr. Macartney leading our devotions. The captain had already read the morning service in the saloon.

I have been able to do a good deal of literary work, spending about six hours a day in writing, which has helped me greatly. It helps me to feel that I am not wasting my time in these voyages if, in this way, I am still able to minister to my larger congregation. This, and reading and thinking, talking to the passengers, conversing with Mr. Macartney about our mission, and getting information about the island, have given every flying minute something to keep in store.

My heart yearns for London and my church, but I am thankful to know that Dr. Pierson is having so much blessing, and I know, also, that I am on the line of the Master's purposes.

What a shock it was when, yesterday, the Governor courteously lent me the despatches, which had come by wire to Turk's Island, and I saw the announcement of the death of my dear friend, Hugh Price Hughes. Words fail me to express my estimate of the loss we have all sustained, and indeed, the whole English-speaking world. It is only three or four months ago that we walked up together from Farringdon Street to his home; he talked with unusual eagerness and closeness about the best things—the kind of talk which one would wish for the last. He seemed to me unusually oppressed with the burdens and responsibilities of his work: and we spoke together of the co-operation of the worker with the Master Workman. The marvellous development of the mission idea in modern Methodism, the St. James' Hall work, and his share in the Million Guinea scheme, must be his noble monument; and those who knew him will never cease to love and revere his memory.

My little grandson has immensely enjoyed himself; and Mrs. Meyer and he are better. They will find two or three nice homes, whilst Mr. Macartney and I carry out, by God's help, the following itinerary:—

Kingston	till evening of	Nov. 25.
Mandeville	,,	Dec. 1.
Montego Bay	,,	,, 4.
Brown's Town	,,	,, 9.
Chapeltown	,,	,, 12.
Port Antonio	,,	,, 16.
Spanish Town	,,	,, 19.
Kingston	,,	,, 24.

We sail for home on Christmas Day.

We are now entering Kingston Harbour, amid a salvo of artillery in honour of the Governor. It is an exquisite view, which reminds me of Ceylon. Pray for us.

Kingston, November 26.

The reception which Rev. Mr. Macartney and I have received is remarkable. The Archbishop of the West Indies came to greet us on our arrival at the landing-stage, and insisted on Mrs. Meyer, our little grandson, and myself being his guests. We were also welcomed by an army of ministers of all denominations, and many Christian friends.

Our reception at night was presided over by the Archbishop, and greatly crowded. He gave a most catholic and noble welcome, showing a very just appreciation of the Keswick Convention, and expressing his earnest hope that our visit would help the cause of Christ throughout the island.

On Sunday Mr. Macartney had three services in churches, and I had four, one being in the Theatre, attended by over 2,000 persons. Wherever meetings are held they are crowded, and at night we are obliged to give our addresses twice over—first in a great Wesleyan church, then in a large Scotch church.

The most remarkable feature, so far as I have been concerned, has been in two immense audiences of men, on Monday and Tuesday, at five, and I have dealt with questions affecting young manhood. But the total impressions and conditions of those meetings require a more detailed account than I can now give.

We are now leaving for Mandeville, but a great movement is on foot here, which will (D.V.) continue until we return for concluding meetings before leaving the island.

The weather is perfect, like hot summer weather at home; we live on native fruits, and are well and thankful, amid the lovingkindness of many Christian friends.

F. B. Meyer.

Converted Priests in Rome.—The Home for Converted Priests in Rome, which was founded in 1899, provides a temporary refuge for men in soul-trouble—a place where the helpless and perplexed can serve God according to their conscience till suitable employment has been found for them. One of the ex-priests at the Home writes lately: "No one can possibly imagine the great good done by this institution. In order to understand something of it, it would be necessary to lift the veil and see how many hearts are sweating blood beneath the dress of the Roman Catholic priest." Warm clothing and cast-off garments will be welcome at the present season. Parcels may be sent direct to Rev. Dr. W. Burt, 38, Via Firenze, Rome (hon. secretary for the work in Italy); or they will be gladly forwarded by Miss C. M. Ward, Gottesruhe, Montalt Road, Woodford Green, Essex (hon. secretary for England).

The Missionary Association.

THE missionary enterprise is, from more than one point of view, "the greatest thing in the world." Our Lord, having glorified the Father on the earth, and finished the work which He gave Him to do, having been delivered to death for our offences and raised again for our justification, constituted as His witnesses His Apostles whom He had chosen, and with them all who had believed and who should afterwards believe in His name. They were to be His witnesses "in Jerusalem and all Judea, and in Samaria, and unto the uttermost part of the earth." Persecution scattered the members of the early Church, and they went everywhere preaching the Word, with the promised power of the Holy Ghost coming upon them, and confirming their words with signs following.

Through all the centuries from then till now the commandment of Jesus has been very haltingly obeyed, and the power of the Spirit feebly realized in comparison with what might have been. But one of the gladdest signs of our time has been and is the revived missionary zeal and the widespread endeavour to give it effect.

Including in the word "mission" every existing, and indeed, every possible agency for the proclamation of the Gospel at home and abroad, it is certain that not by human army or power, but in the power of the Holy Ghost, can this greatest thing in the world be carried on—the Gospel of the glory of the blessed God, whereby He is taking out of the nations "a people for His name."

A few Christian men and women have united themselves together under the name of "The Missionary Association," with the desire and endeavour to urge upon all Christ's Apostles the necessity, the privilege, the possibility, the command, to "be filled with the Spirit." A letter has been widely distributed to His witnesses at home and in foreign countries, setting this before them, and a large and gratifying result has been experienced, in hundreds of letters, from a few of which extracts are here given:—

Will you remember us in prayer that we three missionaries, our native assistant, and the heathen, may each, according to our separate needs, be filled with the Spirit of God?

I very heartily approve the objects of your Association. It is greatly needed. I trust it will be extensively supported, and with the blessing of the Lord Jesus it cannot fail to do much good. I have reached a great age, but I am still strong for work. I bid you God speed. I shall send you a contribution to help you on.

I rejoice that such a society as the Missionary Association is being formed at home. One learns more and more of the truth of the saying of Jesus Christ, "Without Me ye can do nothing."

If your Association will draw Christians nearer to Christ it will do a good work. I fear that Christ is very little known, even among so-called Christians. Self is the great idol; greed the passion.

I was glad to get the "Letter" of this Association, which is bound to be a great blessing. The teaching concerning the Holy Spirit cannot be too strongly emphasised in Christian work; the foreign field especially needs Spirit-filled men to stand against the powers of darkness in the midst of heathenism, and to spur them on to faithful, energetic work for our Lord.

The Association "Letter" to hand by last mail seems to me to meet a real need, and both my wife and I want to join. The need for more spiritual power and inspiration is most urgent. We here need such an outpouring of the Spirit as will arouse the dead, and for this we, and many belonging to missions through the whole of South India, are praying. The Association offers help just at the time of our great need, and we therefore welcome it with all our hearts, and wish it true "God speed."

The objects of the Missionary Association appear to me something excellent. It is just what hundreds of missionaries have been waiting for. But not speaking of others, let me say it is what I have been waiting for. Being in an out-of-the-way place, altogether isolated from any Christian communication, I shall be so thankful for any book you will be able to send me.

A few days ago your Association "Letter" came to me, and on reading its pages and noticing its objects I sincerely lifted up my heart in joyful thanksgiving and praise. God our Father will, I am sure, make it a great blessing to His labourers at home and in foreign fields. More and more am I realizing the fact that we are indeed co-workers together with God, and that He is Himself the working Superintendent of us all. Some of us at times are tempted perhaps to grow weary and disconsolate because we only look at the work in our own little corner. Such associations greatly benefit us all by leading us to lift up our eyes, and gaze on the great Master Himself, and watch Him as He moves amongst His agents all over the world. Just to see the look of assurance on His blessed face, to mark the absence of anything that looks like misgiving or regret, does us good, and makes us feel the truth of that old, old shout of triumph, "He shall be satisfied."

These responses come from north, south, east, west, and central India; from Japan, the West Indies, South Africa, Persia, Canada; and from still more distant places they will doubtless continue to come as the letters reach them. To missionaries far from home and family and friends, in jungles, in mountain stations, in islands and other lonely places, or in crowded cities, where the isolation may be not less keenly felt, it is not easy to exaggerate the relief and encouragement afforded when Christian travellers go (as Jonathan went to David in the wood) and strengthen their hands in God; or when the periodical Letter of the Missionary Association reaches them, with its assurance of brotherly and sisterly sympathy, and continual lifting up of holy hands in prayer in fellowship with them.

An Association which has immediately evoked letters of appreciation and testimony so numerous, so thankful, so hopeful, has surely come to stay, with the good hand of God upon it.

One of the developments already opened to it is the Foreign Missions Agency, of which advantage has been taken by various missions needing representation at home, to which we may have occasion to refer later. The Office of the Association is at 30, Norfolk-st., Strand.

From Dr. J. G. Paton.

LET me cordially thank the readers of The Christian for their help in maintaining the Lord's work in our New Hebrides South Sea Island Mission. We are grateful and encouraged by such help. We wish every contributor Christ's reward and enriching blessing, and plead for their prayers.

God has given us over 16,000 worshippers, and over 330 of them native teachers and evangelists, who are now helping us in the work of trying to bring the remaining population, from 40,000 to 60,000 cannibals, yet on the group, to fear and serve our dear Lord Jesus Christ.

On Malekula and its surrounding islands, the natives are almost entirely without clothing. They frequently strangle the very aged and those long sick, or bury them alive. When their female children come to be from six to twelve years of age, they knock out their two front teeth, and then sell them to the highest bidder, of from six to ten or twelve male hogs for each. The purchaser may have three or more wives already; he may be young, but is generally old. The poor girl may weep, and plead not to be sold, but she has no choice in it. Her father disposes of her at will, and under a guard armed with loaded rifles her purchaser takes her to his home. If she runs away, as is often the case, she is forced to return; if she runs away a second time, she is fetched back, and a row of three or more holes is burned in her breast or side by fiery sticks; if she runs away a third time, a hot stone is placed behind her knee, or knees, so burning her that she cannot run away again. So some are lamed for life. The buyer can sell her again, or kill her at will, and none dare find fault. She is his own. He bought her, and can do with her as he pleases. So women are slaves, and used as beasts of burden to men.

The teaching of our dear Lord Jesus is the only effectual cure for all these evils. At the three mission stations on the island of Malekula, only occupied a few years among them, there are — at Uripiv, 54 church members, and 309 attending the services; at Pangkumu, 86 church members, and 450 attending the services; and at Aulua, 100 church members, and 500 attending the services. These are doing all they can to help the missionary in bringing others to worship and serve Jesus Christ.

How it would have rejoiced our helpers in the homelands to have seen nearly 300 assembled on a recent Sabbath, when I baptized eleven adults, and dispensed the Lord's Supper to six whites and 153 of our natives sitting on the green grass, where only a few years ago I baptized the first six converts, and celebrated the first communion. Our converts form Christian villages; generally they live near each other, and begin and close every day with praise and prayer. They try to work for Jesus in teaching and preaching the Gospel to others. By grog, ammunition, and firearms given the savages, chiefly by French and other traders, many have lately been ruined and killed, and great suffering has been caused. I wish The Christian, our helpers by it, and, indeed, all your readers, and you, every success and blessing in Jesus Christ.

John G. Paton.

The Blind in North India.

FOR the work among the blind initiated by Miss Hewlett, and commenced by Miss Annie Sharp, in the compound of St. Catherine's Hospital (C.E.Z.M.), Amritsar, in the Punjab, two important needs remain.

1. The boys require a man to look after them, and the work generally needs someone of a better status and larger business capacity than can be supplied by a Christian Munshi. Medical attendance also is almost indispensable where so many feeble folk are gathered together. An English Christian gentleman and his wife would like to occupy these respective posts. She is already working among the little girls who are at Rajpur this summer, and is caring for them most satisfactorily. Some indication from the Lord to "go forward" in this matter will be regarded as an authorization to engage permanently these two workers.

2. The other need is a fellow-worker for Miss A. Sharp. The supposed technicalities of this special work need hold no one back. It is true that they should be gradually mastered by anyone hoping to be able to take full charge when necessary, but this is easily done as a pastime, while the Hindustani language is being acquired.

Communications should be addressed to Miss Annie Sharp, The Grange, Redhill, Surrey.

Brazil.

LAST advices from the field give occasion fo praise and increased prayer on behalf of this Rome-ruined, degraded land. One of our missionaries writes:—"The work here is in a most interesting and encouraging condition; indeed, there is quite a revival amongst us. Last night, at the church meeting, we had thirteen persons asking to be received into the church, most of them being the children of members. We have been praying for and expecting blessing for some time, and now the answer has come. On Sunday we have seven services, and during the week eight more, all in Recife (Pernambuco).

"The Romanists are up in arms here in dead earnest. They are holding open-air meetings on the Sundays to denounce Protestantism. We are very glad to know that our influence is so much felt as to cause such a sensation among them. It shows clearly that they are afraid of the growing power and influence of the truth. We have been asked to strike back, but this we are not inclined to do. We leave God to defend His own cause, and we shall give ourselves up to prayer." There is reason to believe that the new President of the Republic, who comes into office next month, is a bigoted Jesuit, and consequently there is likely to be trouble ahead for all Christian workers.

Wm. Lawrence Tweedie,
"Help for Brazil" Mission.
22, Grove Terrace, Highgate Road, N.W.

Dr. C. Cuthbert Hall in Calcutta.—The visit to Calcutta of Dr. Charles Cuthbert Hall, as holder of the Haskell Lectureship, 1902-03, has been a source of much satisfaction and profit to the missionary body and the native church in Bengal. The lectures were felt to constitute an effective contribution to the solid enlightenment of the educated classes in respect to the genius and essence of the Christian faith, and, as a consequence, to the evangelization of India's students. The Christian Literature Society is preparing the lectures for speedy publication in book form at a nominal price, and it is hoped the book will be circulated widely in all the presidencies and provincies.

"Our Daily Bread."

SUNDAY, December 21. 2 Kings xvii.

HOSHEA did not follow in all the crimes of his nineteen predecessors, but the degeneracy of the nation was so advanced that nothing could arrest its inevitable punishment.

Let us read carefully the bill of divorce which their true Husband gave Israel when He put them away. It is a pathetic document (*vv.* 7-23), but surely none can say that Jehovah had not good cause for doing as He did. The wonder is that He bore so long with His apostate people. And we should read the three first chapters of Hosea to know how bitterly the Divine heart was rent when the hour of separation came. Nor should we forget to read the assurances, given so clearly and emphatically by the Apostle, that all the true Israel shall ultimately be saved.

The transportation of peoples from one part of their dominion to another was characteristic of the great Oriental conquerors. The Ten Tribes were removed to the mountains of Media, where there was abundant provision for a pastoral people; while races from the neighbourhood of Babylon were settled in the land of Canaan. They gave an outward formal tribute to Jehovah, as they supposed Him to be the local deity, while secretly they worshipped their own deities (29, 41). Is not this what many among us do still? They attend the outward forms of worship lest they lose caste; but in their hearts they enthrone worldly and unworthy objects of veneration.

MONDAY, December 22. 2 Kings xviii.

Hezekiah revived the traditions of David's character and reign, and carried the extirpation of idolatry further than any king that had preceded him. In full confidence in God, he even threw off the tribute with which his father, Ahaz, had purchased immunity from Assyrian inroads. Compelled by a strong party in the State, he made an alliance with Egypt, in spite of the faithful protests of Isaiah, and perhaps this was the reason why his deliverance seemed to tarry (*v.* 14; Isa. xxxi.).

It is interesting to know that this siege of Lachish (*v.* 13) is mentioned on the Assyrian monuments, and Sennacherib is depicted giving orders for its destruction. Also the names and figures of these his leading officials and captains are clearly discernible (*v.* 17).

What a remarkable encounter that must have been on the walls of Jerusalem, when the emissaries of the King of Babylon vented their spleen and hate in the Hebrew tongue. But from neither leader nor people was there any attempt at reply. The king had said, "Answer him not."

It was wise advice! It was best to treat the proud challenges of the foe with perfect silence, leaving God to answer them, for they had, in effect, been uttered against Him. So we are told of our Lord, that, as a sheep is dumb before her shearers, so He opened not His mouth; and we are bidden to follow in His steps, and silently commit ourselves to Him who vindicates those who are wrongfully accused. Let God vindicate thee! He will answer the proud bravado of thy foes!

TUESDAY, December 23. 2 Kings xix.

When words of blasphemous rebuke are uttered, we need to turn to God with shame and horror, because *His* name has been blasphemed. When we receive letters of rebuke and unkindness, whether anonymous or signed, let us treat them as Hezekiah did this insolent and blasphemous effusion; let us spread them before God, and let us plead with Him to interpose for His holy name's sake (*v.* 19). How blessed it is when our lot is so identified with God's that we can stand to suffer with Him—when we can forget ourselves in the one sincere desire that His character should be vindicated and His name made known. Too long and often we have striven for our own hand, our own Church, our own denomination. The selfish element has been so strong in our praying and doing. May the Spirit of God inspire us with a pure devotion to Himself; and may we become as identified with His interests, as an old servant or retainer with the interests of the family with which he has been connected from boyhood!

In all the Scripture there is nothing more eloquent than this magnificent answer to Sennacherib's challenge. The phrase "virgin daughter" referred to the fact that no foreign invader had set his foot in the holy city. Listen to her gleeful laughter, as, strong in the Lord of hosts, she derides her foes. Other nations were of small power, and as the grass for the oven, because their gods were no gods. But their God was not as they, and this controversy was not between Sennacherib and Judah, but between him and Jehovah. Hence there could be but one issue. The deadly breath of the miasma swept over the sleeping host, and they perished in a night. Child of God, thou art invulnerable, when thy cause is His!

WEDNESDAY, December 24. 2 Kings xx.

From a careful comparison of dates, it would seem that Hezekiah's illness took place during the time that Sennacherib's threats were hanging over the city. Perhaps it had been largely occasioned by anxiety. At first Isaiah declared what must be the natural issue of the illness. And here we have a remarkable instance of how prayer may operate in the spiritual realm, altering the natural course of things, as by the introduction and application of some spiritual and stronger law.

Has the shadow gone down on your dial? Has the day of your earnest devotion to God and His cause been waning lately? Have the bright promises of the morning failed of realization? Then turn to God with true repentance! Let Him see thy tears of true heart-sorrow, and He will restore the years that the canker-worm has eaten. It shall be with thee as in the days that are past. The shadow shall come backward on the dial, and thou shalt return to the days of thy youth.

How ostentatious it was of Hezekiah to show the messengers of the King of Babylon his treasures! And how foolish, for the lure of gold would be sure to excite cupidity. There is too much of the same spirit in us all; and in answer to the inquiry, "What have they seen in thy house?" we should too often have to confess that strangers have not seen our piety, our family worship, our decorous behaviour, our love one to another, but our best linen and plate, our dresses and ornaments. Alas for us, if these are our treasures, and we have not behind them the priceless jewels of character!

THURSDAY, December 25. 2 Kings xxi.

It seems incredible that the good Hezekiah should have had such a son; but the young prince was evidently educated by the reactionary party, which was only kept in check by the strong influence of Isaiah and the success of his leadership against Sennacherib. Hence, on becoming King, he re-introduced the worst forms of idolatry, which had disgraced the nations of Canaan, and were rife in the neighbouring countries. It was the height of presumptuous impiety to place a graven image, an Asherah, which was an obscene emblem, in the very precincts of the Temple, and to patronize the Chaldean astrologers who poured into the country from Babylon (see Ezek. viii.).

Vigorous protests were raised against these shameful abominations by Hosea, Joel, Nahum, Habakkuk, and Isaiah, but in vain. Nothing could stay the mad fanaticism of the people for licentious and corrupting rites, and their doom became inevitable. The gentle voice of love was of none avail, and the brazen clangour of the Babylonian captivity must sound through the streets of Jerusalem, and speak with tones that had to be obeyed. Manasseh shed innocent blood, and amongst the rest probably condemned Isaiah to be sawn in sunder (Heb. xi. 37); and Amon, his son, followed in his steps.

O souls of men, God will not be trifled with. Turn ye! turn ye! why will ye die? If you will not heed the tones that speak from the parched lips on the cross, how shall it be with you when Christ speaketh from the Throne of Judgment!

FRIDAY, December 26. 2 Kings xxii.

Another gleam of sunlight fell on the distracted land of Judah during the reign of Josiah. He began the work of reform with his accession, but in his eighteenth year set about the repair of the Temple. In this he was greatly aided by Hilkiah, the High Priest. During the process of renovation a copy of the book of the Law was discovered (*v.* 8), and Shaphan brought and read it to the King. It is supposed that the passage which was recited to him, and so greatly moved his soul, was Deut. xxviii.-xxx., where is given an enumeration of the terrible threats pronounced on those that failed to keep God's holy law, and of the promises to those who obeyed it.

The agitated feelings of the King led him to ask immediate counsel as to how those curses might be averted, and he sent at once a deputation to the prophetess Huldah, who was held in peculiar veneration. She had come of a noble race, and was richly endued by the Divine Spirit. We take no notice here of the allegation of the Higher Critics that this was the first time that the Book of Deuteronomy had seen the light, for the internal evidence goes strongly against such a supposition. It is enough to believe that, in the awful chaos and desolation of the religious life, copies of the Pentateuch had become very rare, so that the terrible words with which Moses proclaims the doom of idolatry were now heard for the first time in that generation.

Huldah's answer was full of gentle kindness. The punishment must befall, but it should be postponed until after Josiah had slept with his fathers. God had remarked his tenderness of heart, his humility, and his tears. How quick the Spirit of God is to notice the first signs of penitence! The tears of genuine contrition are the pearls of paradise! If any backslider shall forsake his ways and his thoughts, and return unto the Lord, his first steps will be instantly remarked and welcomed. "When he was yet a great way off, his father saw him, and had compassion, and ran."

SATURDAY, December 27. 2 Kings xxiii.

Impressed as he had been with the recent discovery, the good Josiah felt that he must not keep it to himself, and therefore summoned a great convocation to the courts of the Lord's house, where he and his people solemnly bound themselves by the provisions of the Covenant. Then began a most drastic work of reform, and as we follow the enumeration we learn how deeply the heart of the people had become corrupted. In the Temple there were vessels for the worship of Baal and the Asherah (R.V.). There were multitudes of idolatrous priests, and houses set apart for the impure orgies of idolatry. At the Temple entrance were the horses and chariots of the sun-worship; and all around the hills in the proximity of the city were temples for the practice of idolatry. These were all swept away. Even to Samaria Josiah carried his drastic measures, and so fulfilled a prediction in which his name had been mentioned more than 300 years before (1 Kings xiii. 1-3).

But though these reforms were carried through by the King's strong hand, the generality of the people remained idolatrous and corrupt; and therefore the judgment, which had been pronounced, could not be averted (27). External reforms were not enough to secure the permanence of the national life, which was gangrened to the core.

Josiah's reign ended in terrible disaster. He persisted in measuring himself in battle against the King of Egypt, in a quarrel which was none of his; and met with his death at Megiddo, in the Plain of Esdraelon; and the mourning over him was so profound that it became proverbial of great grief (Zech. xii. 11). Thus began that series of disasters, which soon after ended in the overthrow and captivity of the whole nation. O Jerusalem, Jerusalem, how often God would have gathered thee, but thou wouldest not! From dark to darker must be thy sad course!

F. B. M.

Young People.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, *12, Paternoster Buildings, London, E.C.*

*** *I want to interest my* ELDER *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* *(See next page.)*

A Midnight Ramble.

I EXPECT you have heard your parents and friends talking lately about large numbers of men who are out of work, and who are very badly off in consequence. Some of them have been having very long holidays—not the happy sort of vacation you are looking forward to next week, but of a very different kind.

To you the words, "No work to do!" may have a very joyous sound, because they mean that you are not obliged to hurry off to school directly after breakfast, nor, if you are a boarder, to get up at an unearthly hour and scramble down hardly dressed (or, shall I say, sometimes hardly washed!) to "morning prep." But to the poor fellows of whom I write, the words, "No work to do!" become translated into "No bed to sleep in!" and "No food to eat!" either for themselves, or (in the case of those who have them) for their wives and little children.

One night, or rather morning, last week I walked eighteen miles of streets of London from 12 till 6 a.m., to see for myself something of what this means. I met scores of poor fellows—and I am sorry to say women, too—wandering dejectedly along, cold and shivering, hungry and tired. Have you ever felt during your holidays a wearisome feeling when you "don't know what to do, nor where to go," to pass away the time? It is not a pleasant feeling, is it? But the bell for dinner or tea will soon ring, or bedtime will soon come, which will, at any rate, help to pass some of the time until to-morrow. But try and think what it would mean for neither day nor night to bring relief; to start walking one mile or ten, with nothing to hope for at the end but the necessity of turning back and walking it all over again; or of sitting on a hard seat all night (if you can find one), or lying on the cold ground because you have no bed; knowing, also, that when morning comes you will have no food because you have no money.

I spoke to about thirty of those I met, one at a time, and with very little variation they all had the same sad tale to tell—how in some cases they get to the dock gates by the river as early as 4 or 5 a.m. in the hope of a job; but with hundreds of others in the same plight, it may happen that they do not get one job in a week. Failing there, they go from place to place during the day, with no better success, except for a penny or two earned here or there. Then night comes again with the same dismal, foodless, homeless prospect. Those to whom I spoke had in some cases been sleeping (or walking) out for three, seven, ten consecutive nights, or in others had been able to pay for a bed once in a week, three or four times in a month, and so on. Some were really respectable fellows, just at the beginning of their misfortunes; others were shabby and down-at-heel; others, again, hopelessly ragged or with scarcely a garment to cover them. Yet there were two things that struck me very forcibly—none of them *grumbled*; none of them *begged*; they only asked for *work*. I am afraid as much cannot be said of many of us who are in happier circumstances, especially as regards the grumbling! But you see we may learn useful lessons even from poor fellows like these.

I have not space here to relate the facts I learned from them of their sad lives, but how I wished I were able to create work which should enable all of them to earn enough for food and lodging. There were only three ways in which I could do anything for them, and only a very little even then. Before starting out I had provided myself with a supply of sixpences. Up till 2 a.m. (when the lodging-houses close) I could thus give a man the price of a bed, and tell him where to go if he did not know. (But most of them knew where to find one if only he had means to pay.) After two o'clock I could direct them to a Salvation Army Shelter, outside which (for it would be quite full inside) they could obtain a basin of hot soup and a piece of bread, free up till 4 a.m. After that, when neither bed nor food was available, I could only give them the sixpence for a breakfast when they could get it.

But how grateful they all were! "It ain't charity, but *work* as we wants, guv'nor!" many of them said, but they couldn't resist my offer of a gift when they were literally starving. It was so pathetic to see how some of those whom I may call the "twelve-till-two" men looked at their sixpence, and debated in their minds whether they should spend it (or, perhaps 4d. of it) on a bed, or wait till two o'clock for the free soup and have the sixpence for the next day's food.

I went round to the Salvation Army Shelter during the distribution of soup, and found twelve devoted workers hard at it ministering to the needs of a very pitiful crowd. Between six and seven hundred of these poor wanderers have availed themselves of this little bounty every night during the three weeks since the plan was first started. The shelter is in Stanhope Street, Drury Lane, a very poor, tumble-down quarter. The men stand patiently in a long line; each in turn enters the shelter, gets his supply, and crosses the road where a fire is burning in a movable iron stove. It was very small comfort compared with what you have in your homes; but how thankful they were, and all as quiet as mice—scarcely speaking above a whisper, lest they should wake the neighbours, because if *they* complained, the police would have to stop the proceedings altogether. And each man after a few minutes by the fire politely stood aside for new comers to have a warm!

Now I want each of my "boys and girls" who read this article to send me a few stamps—sixpennyworth, if you can—for the relief of such needy sufferers as I have described. You can enclose them with your BIBLE SEARCHER, and I will tell you next week how much your gifts amount to. It will be a happy and useful thing to deny yourself of some little pleasure to help in this good work for the sake of the Lord Jesus, "who, though He was rich, for our sakes became poor, that we through His poverty might be rich," and who said, "It is more blessed to give than to receive."

UNCLE TOM.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 361.)

REST.

1. Quote a verse showing that too great a desire for rest may make us weak. (Gen. xlviii.-1.)
2. Write out a verse describing the Sabbath as a day of rest. (Ex. xxxi.)
3. When was the promise of rest to the Israelites to be fulfilled? (Deut. xi.-xiii.)
4. Who was described as a "man of rest," and what promise was made concerning him? (1 Chron. xxi.-xxiii.)
5. What house of rest did David desire to build, and why was he not allowed to do so? (1 Chron. xxviii.)
6. How did the children of Israel abuse the rest God gave them? (Neh. ix.)
7. Why were the Israelites not to enjoy God's rest? (Psa. xciv.-xcvii.)
8. What does God say about the secret of strength? (Isa. xxx.)
9. What shall bring rest to the soul? (Jer. vi.)
10. In whom are we to rest? (Psa. xxxvi.-xxxviii.)
11. Who can find no rest? (Isa. lvii.)
12. Why did Christ take His disciples apart? (Mark v.-viii.)
13. What result follows from the lives of those who die in the Lord? (Rev. xiv.)

[Children under *ten*, do any 3; under *thirteen*, any 7; under *seventeen*, any 11.]

PRIZE COMPETITION.

The questions next week will be based upon the life of the Apostle Paul, as found in the Book of Acts.

NOTE.—I shall be glad if as many as possible will send me in their answers to No. 361 BY EARLIEST POST, so that I may make the "Eligible List" for the Prize Competition as complete as possible.

Remember to give your full address, as well as your name and age.

ANSWER TO LAST SEARCHER (No. 360).

BIBLE CLOCK.

1. Light (John i. 7).
2. Marvellous light (1 Peter ii. 9).
3. Light of life (John viii. 12).
4. I am the light (John viii. 12).
5. The light shineth in darkness (John i. 5).
6. Men loved darkness rather than light (John iii. 19).
7. The life was the light of men (John i. 4).
8. But now are ye light in the Lord (Eph. v. 8).
9. He was sent to bear witness of that light (John i. 8).
10. The darkness is past, and the true light now shineth (1 John ii. 8).
11. All things that are reproved are made manifest by the light (Eph. v. 13).
12. The true light which lighteth every man that cometh into the world (John i. 9).

No. 360.—Correct answers (first list) received from:—

A—Douglas Anderson-Berry*, Dorothy and Gordon Arrowsmith, R. Aldwinckle, Gwendoline Ahier.

B—Daisy and May Bilson, Alison and Monica* Bailey, Robert Bushby, Isidore Bernardson, Annie Blaikie*, Raymond and H. Bailey, Barbara Bourne, Ronald Bently, Ella and Willie Berryman, Albert Brown, Edith Ballard*, Mabel Baker* Dorothy Brooks, Marjorie Bevan, Evelyn, Irene and Freda Butlin, Evelyn and Mabel Barstow, Stanley Burgess, Helen* and Edward Beck, Thomas and Amy Beaty, Annie Brown.

C—Dorothy Cooper, Ethel Cumbers, Winnie* and Arthur* Cox, Sophy Cohen*, Anna Chanyen, Edith Clear, Winifred Collingwood, Lydia Cleary, Gussie Clark, Kathleen, Madeleine and May* Cullen.

D—Gwendolen Duke, Ruth Dawson*, Stanley Drew, D. Daintree*, Rosalind Dodd, Violet Dodsworth, Eddie, Dowsett, Catherine and Wille Dempster.

E—Miriam Emery.

F—Daniel Feinstein, Hyacinth FitzSimons, Elsie Fox, Kitty Faussett, Mabel, Olive and Vincent Fleet.

G—Hilda* and Ivy Godfrey, Grace* and Evelyn* Gulston, Norah Goodbody, Alan Gardner, Margaret Guillaume, Ethel Gates.

H—Edith Hillier, G. Huckleaby*, Annie Horstcraft, Beatrice Hastings, Kathleen and Geraldine Hobbs, May Haseldine, Ina Hemmel*, Kathleen and Harry* Hodgkinson, Hettie Hill*, Margaret Harvey, Dorothy Hunt*, Mabel Hanson, Theodora Hill.

I—Nelly and Daisy Iredell.

J—Amelia Jacobson, Gertrude and Emily Jones, Marjorie and Dorothy Jones.

K—Mary King, Eva Kalb, E. Kisler.

L—Beatrice Le Mesurier*, Georgina Lichtenstein, Constance and Mildred Long, Sidney and May Law, Guth-Larwill.

M—Mildred Morgan*, Brian Manning, Janet Michaels, Peggy and Molly McArthur, Arthur*, Lewis*, Ellen and Grace* Morris, Doris, Winifred and Daisy Martin, Charlie* and Dorothy McMullin, Sidney and Geoffrey Martin, Eileen Morris, Harvey Moore.

N—Jessie and Daisy Nicholas, Gerald and Hilda Nicholls, Emily Norris.

P—Evelyn Primrose-Pechey*, Enid and Kathleen Pincott, Dora Phillimore*, Mildred Piggott, Ella Pulham.

R—Ada Renals, Winnie Runting, Lizzie and Emily Rowdon, Dorothy and Marion Roach, Helen Reid, Marjorie Rainey.

S—Arthur Struthers, Maud Simpson, Hilda Smith, Margaret and Helen Sturrock, Cicely and Marjorie Sherbrooke, Esther Simmons, Annie and Septimus Speare, David Soltau*, Betty Stocks*, Archie* and Leslie* Stubbs, Flora Shadbolt*.

T—C. Teulon, Esme and Winifred Trotter, Reginald Thresh*, H. Thorpe, Marion Tarry*, Dora Tealby*.

U—Eva Usher*.

W—Gertrude Williams, Greta Watson*, Cecile and Phillis Wright, Madeline Walker*, Annie* and Sarah* Wood, Florence Wilde, Ellen Williams, L. Warren, Mabel, Clara* and Nellie Wisdom, Agatha Ward.

No. 359.—Correct answers (second list) received from:—

A—Bessie Acton*, Archie Ashenden, Tom and John Aikenhead, Alan Aldous, Mabel* and Stowell* Ashwell.

B—Katie Butler, Dorothy Berry*, Marion Boyle, Willie and Ella Berryman, George Baines, Frank Bowes,* C. Bowker, Freda, Evelyn and Irene Butlin, May and Daisy Bilson, Mary* and Margaret Bentley, Gussie Baring, Frances Burnett.

C—Annie Coulter*, Edith and Eileen Clements, Alfred Cocking, Arthur* and Winnie* Cox, Hannah Chapman, George Crawford, Ada Combes, Jessie* and Margaret* Carter, Alice Crang*, Charlie and William* Cooper, John*, Henry* and David* Colville.

D—Lizzie Dowzard*, Mai and Violet Davidson, Kathie*, Zan and Maggie* Dudgeon, Harold Davis, Lily and Horace Davey, Stanley Drew, Alan Dorward.

E—Muriel Eustace*, Dorothy and Ethel Essam, Grace Evans*, R. Ellis*.

F—Lillie Foster, Mabel* and Eva* Fletcher, F. and A. Figgis, Gwendolen, May and Elrene* Fennell, Muriel Foster, Laura Finch*, L. and Agnes* Fullarton, Hyacinth FitzSimons, Phylis Fry, Clement Fursdon.

G—Margaret*, Isabel and Elsie* Goudge, William, Joyce and George Goodall, Norah Glynn*, Elsie* and. R. Graham, Violet Garfit, Charles Goodwin.

H—Charles and Olive* Hutchings, Dorothy Havergal-Shaw*, Florence*, Julyan, Norman and Ray Hoyte, Ella Hake, Agnes Hall, Dorothy and Kathleen Heckford, Theodora Hill, Henry, Edith and Winifred Harvey, Hettie Hill*, Violet Holford, James and John Henderson, Elise Hill, John Herbert.

I—C. Inwood, Arthur, Ami and Isabel Inglis.

J—David* and Robert Jameson, Victor Jones.

K—Nellie Kelly*.

L—Lizzie Lloyd*, Alice and Helena* Longley, Gladys Levison*, Norah Lunt, Rupert, Gladys and Jack Leigh.

M—Connie Murfin*, Eva McKenzie*, John Macfarlane, Nellie Mills, Lydia Mann, Lilias*, Ella* and John* MacMurray, H. and Harold Metherell, Mary*, Dorothy*, Elizabeth and Margaret Morris, Winnie, Leonard* and Dorothy Mace, Ella and Joy McFadzean, Eileen Morris, Charlotte Millar*, Harvey Moore, Marjorie Martin, Jessie* and Charlie* Morrison, Alice*, Evelyn* and Maisie* Mackenzie, Dora Muir*.

N—Amy Nottage, Hilda* and Gerald Nicholls.

O—Maude Oakes, Kathleen O'Callaghan*.

P—Alfred and M. Porter, Maggie Pibel, Lionel Pearson, Isabel* and Gladys* Phipps, Lucy and Mabel Pelham-Burn, Norah Pullen*, Connie, Jessie and Eddie Palmer, Mildred Piggott, May Pemberton*, Percy, Geoffrey and Clarice* Peach.

R—Mary Reburn*, Marion Richards*, Lily Realff*, Jessie*, Ellie* and Cicely* Roe, Allie Rumsby, Susie Rough, Maggie Russell*, Gwennie Ravenhill*.

S—Muriel Sells, Stanley W. Smith*, Gertrude Scott*, Agnes Shields*, D. Stanier, G. Spurgeon*, Veronica Salvesen, Violet*, Gladys*, Phyllis* and Evelyn* Shaw, David Stewart*, Florence Simpson, Norah and Bertram Slater, Muriel Schroder, Flora*, Rider and Glanvill* Smith.

T—Flossie* and Charlie Thomson, Evelyn and Lilian Tracey Margaret Tweedy*, Eine Tamlyn*, Ina Thomson, Reginald Thresh*.

U—Verna and Eva Usher.

W—Frances and Nora* Wallace, Sarah Wilson, M. Williamson, Violet* and Louisa* Walker, Dorothy Woodforde, Frances Wirgmann, Leonard Walls*, Sidney Watson, Queenie*, Kenrick* and Ernest* Wakeford, Sarah* and Annie* Wood, Florence Wilde*, Willie and Stewart Watson, Pringle Wilson*, Ernest and Kathleen Wingrave, Gertrude Wilson, Helen Webb.

Personal.

GORDON ARROWSMITH, KATIE BUTLER, BEATRICE GODWIN, CHARLES GOODWIN, ARCHIE ASHENDEN, BRIAN MANNING.—I am glad to welcome you as new "Searchers." This is the last week of a term. The new term begins with No. 363. *Look out for it!*

LUCY WARREN.—You may remain in the old division until after the Competition.

UNCLE TOM.

Children's Special Service Mission.

Mr. H. Hutchinson, *Wantage*, Dec. 18; *Woolhampton*, Dec. 19; *Hornsey Rise*, Dec. 21; *Cromer*, Jan. 4-9; *Derby*, Jan. 10-16. Mr. E. Arrowsmith, *in India, Allahabad*, Dec. 19 and 26; *Calcutta*, Jan. 2 and 16. Mr. J. S. Tyler, *Birmingham and neighbourhood*, to Dec. 22. Mr. G. Goodman, *Leytonstone*, Jan. 11-19. Mr. H. Hankinson, *New Barnet*, Dec. 31; *Great Amwell*, Jan. 2; *Woodside Park*, Jan. 12. Mr. W. G. Ovens, *Claremont Mission Hall, Cricklewood*, Jan. 12.

CHRISTMAS HOLIDAY LECTURES FOR YOUNG PEOPLE, under the auspices of the Y.W.C.A. Four lectures, illustrated by lantern slides or sketches, will be given at Morley Hall, 26, George Street, Hanover Square, W., as under: January 6, "Adventures in the Air"; 9th, "Curiosities of Nature"; 13th, "Life in a Pond"; 16th, "Oddities of the Sea." Commence at 3 p.m. Particulars from Miss McLaren, at Morley Hall.

Children's Scripture Union—Portions for week ending December 27.

Sun., Dec. 21	*Dan.*	ix.	16-27	Thu., Dec. 25	*Psa.*	lxxii.	1-20
Mon. „ 22	„	x.	1-11	Fri. „ 26	*Ruth*	i.	1-10
Tues. „ 23	„	x.	12-21	Sat. „ 27	„	i.	14-22
Wed. „ 24	„	xii.	1-13				

Correction.—The address of Mrs. E. A. Finn, of the Society for the Relief of Persecuted Jews, is 75, Brook Green, W., and not Brook *Street* as stated last week.

Christian Endeavour Topic.

Sunday, December 21.

Christmas and Its Message to Us (Luke ii. 1-20).

CHRISTMAS is here again! With its home-gatherings, its festive joy, so that even the poorest family in our land adds something to its usual fare, and all hearts are prepared to lay aside the war of class with class, of man with man, in celebration of that Birth in Bethlehem.

First, we must contrast this spectacle with the Garden of Paradise. How great the change which has come over the scene! The first Adam started his career in full-grown manhood, the Second in the weakness of infancy; the first amid the smile of the exquisite colours and scents of a garden, the Second amid the discomfort of an Eastern khan: the first to bring the shadow of the curse on his race, the Second that He might lift us, with whom He voluntarily identified Himself, to heights of blessing and glory, which had never otherwise been attained.

Second, we must see how wonderfully outward events are under the direction of Divine Providence working out God's eternal purposes. The mother of the Lord had been residing in Nazareth; she must be brought to Bethlehem. But how? The great Roman empire is to be the intermediate means of accomplishing Micah's well-known prophecy. A decree emanates from Cæsar's place in the metropolis of the world, that all his subjects should be enrolled in every land under his sway, and this sets in motion Joseph and his betrothed wife to travel to Bethlehem, the city of David, in the second period of the governorship of Quirinus. At the precise moment, fixed in the fulness of time, Mary arrives in the little village, and He is born, whose goings were of old.

Third, we must not forget that the chosen depositaries of the Divine secrets were not the mighty, the noble, the religious leaders of the day; but simple, humble men, who kept their flocks by night. Evidently the first Christmas must have taken place in the spring, the season when shepherds in Palestine keep their flocks under the open sky by day and night. As they watch, and perhaps speak together of the great hope which was filling many hearts of the near approach of the Messiah, the heavens become irradiate with a great light, and resonant with song. God give us simple, humble hearts! Let us not aspire to be numbered among the great and renowned, if we shall thus forfeit that simplicity of spirit to which God makes known His secrets. Be lowly and childlike, believing and expectant, that God may bend over your hearts and whisper His secrets.

Fourth, notice the message which the angels brought. The Saviour is *born:* this is one for fear. He has come so near us that we may take Him in our arms. Shall we dread contact with one who, for love of us, is willing to stoop so very near us? This is Heaven's message, "Fear not, a Saviour is born." But there is more: remember that the greatest glory which God has is to save. It is His highest and most resplendent title that He is the Mighty Saviour.

I love to write those two clauses: "Glory to God in the highest, and on earth peace." We should never have had peace had not Jesus brought it from heaven, and we shall never enter on its enjoyment unless we give God glory in the highest. Go through life ascribing glory to God in the highest, and you shall have peace.

Last, let us imitate the shepherds in their speedy visit to Bethlehem; their worship; and their glad announcement, bursting irrepressibly from their lips, of all that they had heard and seen. F. B. M.

Personalia.

Mr. Philip Hurditch continues in a very low state physically. The physicians can do no more; but with certain promising indications the minds of the family are stayed upon God, and their hope is in Him.

Mr. J. D. McEwen, whose missionary labours have been referred to several times of late in our columns, sails for Brazil on the 19th inst. to resume his work. On Monday last at the noon meeting at Aldersgate Street Y.M.C.A., Mr. McEwen gave an animated address on his experiences while preaching the Gospel in the interior of the country.

After long and devoted service, Mr. Eugene Stock, under medical advice, is withdrawing from the editorial secretaryship of the Church Missionary Society. He remains one of the secretaries, but without departmental duty. The C.M.S. committee, in a minute on Mr. Stock's retirement, note that:—"By his marvellously comprehensive and interesting history of the first century of the society's life, and incidentally of the Church of England at home and abroad during that period, he has raised for himself an enduring monument, and for the missions of the future a valuable storehouse of missionary principles and experiences." Mr. Stock's successor is Rev. G. Furness Smith.

International S.S. Lesson.

Sunday, December 28.

Review Lesson.

Golden Text.—Psa. xc. 1.

THROUGHOUT the whole of this period Israel resembled a wild rushing torrent, whose turbulent waters were continually prone to burst their banks, and flow out into channels of their own forming; while beneath, and on either side, the rock-bed and barriers of Jehovah's gracious purpose supported, shared, and impelled them onward toward the wide place of blessing He had prepared for them. Leaders, judges, prophets, and priest had been raised by the Lord to guide, rescue, rule, and teach. The people had often been ready to promise with the lips, but their hearts were not right towards God. "Oh, that there were such a heart in them that they should fear Me, and keep My commandments always" (Deut. v. 29). The promise of God for us is Ezek. xxxvi. 26, and the secret of wholehearted obdience, Phil. iii. 13. "Heady," "self-willed," "not afraid to speak evil of things they understand not," are signs of the last days.

Subjects.

Joshua, encouraged to succeed Moses as leader of Israel and general of the army by the promised Presence of Jehovah.

Jordan crossed. "The Lord of all the earth" caused the waters to "stand up on an heap" while Israel "passed over on dry ground."

Jericho taken by means appointed by the "Captain of the Lord's host." "I have given Jericho" Faith, Obedience, Patience, Praise.

Caleb publicly claimed Mount Hebron as his inheritance in fulfilment of the promise of Jehovah, which he had cherished for forty-five years. Acknowledged the Lord's power and blessing in enabling him to drive out the giants.

Refuge cities, six in number, appointed by the tender mercy of God for the manslayer at unawares from the avenger of blood.

Choice of religion pressed upon Israel by Joshua, supported by his own testimony. No compromise. Jehovah or idols.

Judges over Israel appointed by the Lord in seasons of dire need.

Temperance lesson. Strong drink had caused Israel to depart from the Lord, both people and priests; dimmed their glorious past, brought God's judgment on them for present and future.

Gideon, chosen, trained, strengthened by Jehovah to rescue Israel from the Philistine oppressors, 300 picked men with pitchers, torches, and rams' horns.

Ruth, the Moabitess, won to the worship of the God of Israel by Naomi. By reason of her marriage with Boaz she became the great grandmother of King David, and one link in the ancestry of the Messiah.

Samuel, page, prophet, priest, judge, the faithful, attentive, obedient servant, became ruler of Israel, priest, and prophet of the High God. A child of prayer became eminently (Jer. xv. i.) the man of prayer. The worship of God was restored, and the idols put away. "Ebenezer."

Christmas. The birth of the Messiah at Bethlehem-Ephratah. Announcement by angels. Visit of the shepherds to the Infant Saviour. "A lamb without blemish and without spot, who verily was fore-ordained before the foundation of the world, but was manifest in the last days to you" (I Pet. i. 19).

Characters.

Joshua. Born in slavery. A man of ordinary ability, but whole-hearted for God. Disciple and faithful servant to Moses. Called to occupy a position of grave responsibility and great difficulty. Assured of the Presence and help of Jehovah, he linked his need, by faith, to Almighty power, and surmounted every trial—except when "off guard" (Joshua ix. 14, 15, and vii. 4). A devout student of the law of the Lord. A fearless standard-bearer to rally recruits (Joshua xxiv. 15).

Caleb (Joshua's fellow). A man of soldierly courage. Strong in mind and body, whose true-hearted devotion to the Lord won for him a rich reward, and whose faith inspired him with extraordinary courage. Humble-minded, giving glory to God.

Gideon. A cautious, ingenious, capable man. Called, instructed, strengthened, and encouraged by the Lord for a special work, who lent himself unreservedly to the Master's touch and moulding for the work He had need of him to do. Gideon's father, by his confidence in his son, reflected credit on the young man's home life.

Ruth. True-hearted, gentle, affectionate, tractable, obedient and industrious. Sincere and in earnest for her adopted faith. Wise for eternity.

Eli. Humble in spirit under the judgments of the Lord. Gentle and affectionate towards Samuel; lacking in discernment towards Hannah; weak in discipline towards his sons. Good parts, good intentions, but wanting in firmness. A good and gracious life marred.

Samuel. Ranked with Moses (Jer. xv. 1). As a boy, affectionate, attentive, devoted, obedient to his aged master, Eli. An alert listener to the Voice of the Lord in youth, faithful in small duties of the Tabernacle, we read the Lord spoke to him when a man (1 Sam. ix. 15) and used him for His special messages and work (1 Sam. iii. 18; ix. 27; xii. 23; xv. 11, 16; xvi. 4.

S.S. Lesson Illustrations.

FRUIT AFTER MANY DAYS.

Dr. Lyman Beecher was once asked to preach for a country minister on a wintry Sabbath day. Snow had fallen very heavily, and the cold was so intense that when the doctor entered the pulpit, only one man was to be seen in the church. Lyman Beecher, who felt that he had a duty to perform, went through the whole of the service, addressing himself to the solitary occupant of the pews. Immediately after the benediction, the "congregation" disappeared, and the preacher was denied the privilege of speaking privately to him. Twenty years later Dr. Beecher, when travelling in Ohio, was one day approached by a stranger, who informed him that he had been the solitary listener to the sermon of days gone by. "That sermon," said he, "saved my soul, made a minister of me, and yonder is my church. The converts of that sermon," he concluded, "are to be found all over Ohio." Joshua was enjoined to be strong and of good courage; if we would work for the Lord, let us also be courageous and not neglect our opportunities with individuals. If we do our duty and turn not from it to the right hand or to the left, God will bless us in our labours for Him.—(Joshua encouraged.)

CONSECRATING OUR SUBSTANCE.

In a garden near Woking there stands a large, well-matured apple tree. For many years the rector of the parish has been in the habit of collecting the fruit, and selling it on behalf of the Church missionary societies. Locally, it is known as the missionary apple tree, and as the fruit is of the Blenheim orange variety, there is always a ready sale at good prices, and the tree has been the means of producing large sums of money in aid of God's work. When Joshua was leaving the people of Israel, he made a covenant with them on their avowal that "the Lord our God will we serve, and His voice will we obey." If we truly devote ourselves to the service of God, we shall be prepared to give our lives and our belongings to Him."—(Joshua's parting advice).

ONLY A LITTLE MOUSE.

A short time ago a Surrey town was virtually reduced to darkness because of a disastrous fire at the generating station of the electric system of the place. Much damage was done, and the catastrophe was believed to have been caused by means of a mouse. Its little charred body was afterwards discovered in such a position as to lead to such a conclusion, and the outbreak, with so small a beginning, cost the town in all some thousands of pounds. The little affairs of life need to be watched, for it is the first falsehood that leads to a career of deceit. The stealing of a trifle may be the beginning of fraudulent dealings; and "only a glass" of strong drink may mean a drunkard's grave. While we hold fast that which is good, it is essential to abstain from all appearance of evil. Abstinence is real temperance.—(Temperance Lesson).

HEARING GOD'S VOICE.

When Joan of Arc was upon her trial at Rouen, she told her accusers that at the early age of thirteen she had heard a voice from God, which came to help her in ruling herself. Heavenly voices, she said, had reached her, and she believed that her mission was to save France. Eminent for piety and purity of soul, "The Maid" gained admittance to the Dauphin, because of the faith that was in her. Believing that God had appointed her to rescue her country, Joan was able to rally the troops to her white banner, and emboldened by her trust in God, she led the nation from victory to victory. Just as the Lord spoke to Samuel and appointed him a work, He has a message for all who will listen to His voice. To every willing heart a sphere of usefulness is open; may we each have the grace to hear and to answer "Here am I, send me."—(The Boy Samuel.)

"In School and Playground."—Rev. J. H. Jowett (Birmingham) describes this book as "written in a way which will attract and fasten the attention of the young people." The secretary of the Belfast Y.M.C.A. (Mr. D. A. Black) says, "I have read it with the greatest possible pleasure. Its first chapter led me on until I found I had completed the entire book without break. It is exceedingly suggestive." (1s., 2s. 6d. *Morgan & Scott.*)

The Christian Temperance Campaign.

HOLYHEAD.

"THE meeting held on Dec. 5 at Holyhead, by Rev. Dr. Henry and Mr. T. Armon Jones, was presided over (writes a correspondent) by Mr. H. Lewis, J.P., ex-mayor of Bangor. The hall was filled, and Dr. Henry spoke with eloquence and force on 'The Temperance Teaching of the Bible.' His address undoubtedly gave a moral and spiritual uplift to the Temperance cause in the town. He convinced us that in the Old Book we have an impregnable rock of Temperance teaching. Mr. Armon Jones, one of Wales' powerful singers, was warmly welcomed. The combined powers of these two brethren must surely create a deep impression throughout the land."

WORCESTER.

The meetings at Worcester, to which reference was made in our last issue, grew in numbers and enthusiasm. Night after night the Public Hall has been filled by sympathetic audiences. There have been some noteworthy cases of pledge signing, and it is hoped that as the outcome of meetings with the clergy and ministers there may come the formation of a United Temperance League. One of the most striking of the addresses was that on "The Industrial Aspect of the Drink Question," in which the speaker contrasted the United States with Great Britain from a temperance point of view, pointing out that the reason why the United States gains ground on this country is because only half as much liquor is consumed there. In America forty-nine great railway companies, employing two millions of people, insist that every man shall be an abstainer. Seventy-five per cent. of the skilled mechanics abstain. By way of contrast, Dr. Henry pointed out, among other facts, that the working classes of England spent last year alone in strong drink sufficient money to give every man and woman in the kingdom, over sixty years of age, a weekly pension of twenty-seven shillings.

Describing the meetings on Lord's Day last, a correspondent writes:—In the afternoon the Public Hall was packed with men, while the Workman Hall was filled with women. In the evening the Public Hall was densely crowded, many standing throughout the entire service. In the men's meeting Dr. Henry spoke with much force and feeling on the responsibilities of Christians to unite and work for the solution of the drink problem. The meeting was composed largely of working men. The interest was almost painfully rapt, as the delineation of Christ-like service proceeded, and as the evil influences of the drink traffic were depicted. The vast audience glowed with indignation, and seemed resolutely bent on remedying the present condition of things in this cathedral city. The evening meeting was representative of the best elements in the city; both speaker and singer were at their best, and the impression was extraordinary. No such temperance meetings, it is believed, have been held in the city. The mission has made great strides in interest and power, and is likely to result in important improvements in temperance organization in Worcester."

FUTURE MEETINGS.

Brighton, Dec. 18-21.	Neath, 7-13.	Hull, 18-24.
Christ Church, Westminster, Jan. 8, 1903.	Reading, 14-20.	Woolwich, 25. May 4.
Motherwell, 9-15.	Sunderland, 21-27	Uddingston, Sept. 12-18.
Lisburn, 16-29.	Middlesbrough, 28-Mar. 6.	Wishaw, 26-Oct. 9.
Newton Abbot, 31-Feb. 6.	Dundee, 7-13.	Crieff, Oct. 10-16.
	Stirling, 14-20.	Aberdeen, 17-30.
	Falkirk, 21-April 3.	Dundee, 31-Nov. 6.
	Lincoln, 4-9.	

A Course of Illustrated Missionary Lectures has been arranged for the school-girls of Edinburgh by members of the local women's branch of the British College Christian Union. One is held in St. Cuthbert's Hall each month during this winter in order to bring before the girls statements of recent religious progress and social development in other countries. Two lectures have already been given. The next is to be on January 16, when Rev. Wm. Campbell will speak on "Daybreak in Far Formosa." H. R. V.

About Books.

DR. JAMES MARTINEAU.

TO those who have followed religious speculation and philosophical thought during the past generation the **Life and Letters of James Martineau** will have a strong attraction. Not that the man and his work present a cogent and impressive message for the enlightenment and consolation of men and women bowed under a sense of sin and seeking the favour of God. Rather they may be regarded as a mental stimulant and a logical gymnastic; and while calculated to engage the close attention of metaphysicians, they will serve a useful purpose in the hands of those who would see how the wise in this world feel after God, and how those who have loosed the moorings of a simple faith in Christ are straitened in order to reach a conclusion on the ever-urgent question of authority in religion.

That Dr. Martineau was a great man is unquestioned; as a thinker he was gigantic, as a writer he wielded a mighty power. The story of his life discloses a character that cannot but command admiration; inspired by noble ideals, he combined fidelity to conviction with a very beautiful spirit. By inheritance and the influences of early training, Christian graces were wrought into his being; hence when, in his mental system, the Scriptures were superseded by philosophy, and Christ was looked upon as a negligeable quantity in religion, he still remained a singularly attractive personality when judged by high ethical standards.

Though the biographical pages are full of interest, they have hardly the value of the letters that are so faithfully reproduced in these volumes. The story of the insistent worker, who for forty-five years served the cause of education and the pursuit of learning in connection with Manchester College, has its obvious lessons. The book itself must unfold the trials of its subject, and tell the story of his associations with his sister, Harriet Martineau, and his friend of many years, F. W. Newman. There, too, the reader will trace the evolution of thought, ever further from Evangelical conceptions, until Conscience took the place of Christ, and religion became a superfine morality. As honours were showered upon the man, in due recognition of his fame, so there came to him from certain quarters encouragement to plan a "Free Christian Church," in which Trinitarians and Unitarians could be embraced, also to attempt the compilation of a "Book of Common Prayer," for all sorts and conditions of people, however dogmatically distinguished.

We have marked many passages of special interest; but must content ourselves to reproduce one. In a letter to a correspondent, towards the end of his life (he died in 1900), he wrote:—

> For myself I own that the literature to which I turn for the nurture and inspiration of Faith, Hope, and Love, is almost exclusively the product of orthodox versions of the Christian religion. The hymns of the Wesleys, the prayers of the Friends, the meditations of Law and Tauler, have a quickening and elevating power which I very rarely feel in the books on our own Unitarian shelves.

Surely the admission is significant. When over ninety years of age, the keen controversialist admits that he finds comfort, not at the point he has reached, but at that from which he started in his confident course! About half the second volume is devoted to a survey of Dr. Martineau's philosophical work, by Professor Upton. There are several striking portraits representing various ages of life.

Mrs. Gorges gives us, year by year, helpful messages suggested by the season. We welcome the booklet **Hitherto**, in which beautiful words are set in a tasteful design (4d. *Walter Wheeler, 17, Paternoster Row, E.C.*), also, **To Greet You**, with poem, "My Peace I Give Unto You" (3d.), and **A Truly Happy Christmas Day**, with verses, "I, Jesus . . . the Bright and Morning Star"; and **Best Wishes** with words, "He will not fail thee" (both 2d. each. *Caswell, Birmingham*).

The Fairchild Family, by Mrs. Sherwood, is an old friend, and it is a great pleasure to greet it in such an attractive form as now issued by *Messrs. Wells Gardner, Darton & Co.*, with an introduction by Mary E. Palgrave, and illustrations by Florence M. Rudland. (6s.) Needless to say, the tale is full of juvenile interest, and will be read again and again by the little folk. The historical particulars given in the introduction are very welcome, and will, it is hoped, do something to attract new readers to the pages. The engravings are very numerous, and of a high order. Binding and all else mark this as a capital presentation volume.

Life and Letters of James Martineau. By James Drummond, M.A., LL.D., Litt. D., Principal of Manchester College, Oxford; and C. B. Upton, B.A., B.Sc. Professor of Philosophy in Manchester College, Oxford. (Two vols., 30s. nett. *Nisbet & Co.*)

Yeshudas: A Monograph. A strange brief eerie story of the unfathomed ways by which the Spirit of love and grace fulfils the words of Yeshu (Jesus)—"All that the Father giveth Me shall come to Me." It is told in a series of word-pictures of Indian modes of life and thought, by Annie H. Small, and dedicated to the loved memory of her Father, John Small, of Poona, who for thirty-five years gladly lived his life in the service of the people of India, whom he held in honour. Principal Rainy, D.D., supplies a prefatory note. (*Edinburgh: Macniven and Wallace.*)

The usefulness of wall-text cards as preachers of the Gospel is fully recognised, and improvements in their manufacture during recent years have made them most attractive decorations for many purposes. Among the most beautiful we have seen are those published by *Messrs. Kauffmann (5, and 6, Paternoster Square, E.C.)*, who have introduced for the present season a number of fresh features in design and ornament. At every price from 1d. to 1s. a large variety can be obtained, the texts being well chosen and adapted for use in sitting-room, bedroom, mission-hall, &c. Several series with hymn-verses will be special favourites among children.

The high praise which we were able to bestow on **Nave's Index-Digest of the Holy Scriptures** on its first publication in this country, has been more than justified by the high place which the book has won for itself in the regard of those who have used it. The preparation of an edition on Oxford India paper adapts it for use in circumstances under which the white paper copies are found too large or heavy. The type is excellent, and the classification of Scripture passages makes this a useful tool for those whose privilege it is in any way to minister the Word of God. The printing of all out at length under suitable headings does more than supersede even the use of a reference Bible. No turning from page to page can give the same facility for study and exposition as having the whole teaching on a subject set out at one opening. (17s. upwards. *Henry Frowde.*)

The "**Fireside**" **Pictorial Annual** abounds with readings, papers, stories, and poems, carefully selected with a view to general reading in the family circle. The variety of the topics is almost endless, and its educational as well as entertaining value will win for the volume many friends. The poetry has been contributed from many popular quarters, and the illustrations combine with all the other features to constitute a handsome and attractive gift book. (7s. 6d.) **The Day of Days' Annual** exhibits all the excellent features of *The Fireside* within smaller compass. For young people it may be highly recommended. (2s.) The "**Hand and Heart**" **Illustrated Tales** have proved their popularity in the monthly form, and readers will find in the volume nine wholesome tales, each bringing home a good moral. (2s. "*Home Words*" *Publishing Office, 14, Ludgate Square, E.C.*)

The Baptist Almanack and Directory, 1903, gives lists of ministers, congregations, &c., up to date, and contains three excellent portraits. (2d. *R. Banks & Son.*)

BOOKS RECEIVED.

From *James Finch & Co.*:—The Poetical Works of John Keats. Edited with Introduction and Memoir by Walter S. Scott. (3s. 6d. net.)

From *Thomas Nelson & Sons*:—Robinetta, or the Light of the Eyes. By L. E. Tiddeman. (2s. 6d.) The Children's Treasury, 1902. (1s.)

From *Alexander Gardner*:—Hymns of the Holy Eastern Church. By Rev. John Brownlie. (3s. 6d. net.) The Art of Being Happy. By Rev. Charles A. Hall. (1s.)

From *John F. Shaw & Co.*:—The Cruise of the Vengeful. By Dr. Gordon Stables. Sir Josceline's Hostage. By M. S. Comrie. The Little Don of Oxford. By Nellie Cornwall. Would I Were a Boy. By E. A. Gillie.

From *Isbister & Co., Limited*:—Bubble and Squeak: Some Calamitous Stories. By Phil Robinson. With illustrations by Cecil Alden and J. A. Shepherd. (3s. 6d.) The Wisdom of James the Just. By the Bishop of Ripon. (5s.)

From *Oliphant, Anderson, & Ferrier*:—The Cross of Christ in Bolo-Land. By John Marvin Dean. (3s. 6d.) The Majesty of Calmness. By William George Jordan. The Master of the Science of Right Living. By Rev. Newell Dwight Hillis. (1s. each.)

From *Hodder & Stoughton*:—The Theology of Christ's Teaching. By Rev. John M. King, D.D. With introduction by Rev. Professor James Orr, D.D. (10s. 6d.) My Life Work. By Samuel Smith, M.P. (5s. net.) The Master and His Method. By Rev. E. Griffith-Jones. (1s. net.)

From *Wells Gardner, Darton & Co*:—Pat: A Story for Boys and Girls. By Stella Austin. (2s. 6d.) Hemmed In: A Tale of the Western Soudan. By Lieut.-Col. A. F. Mockler-Ferryman. (3s. 6d.) A Family of Girls. By Raymond Jackberns. (1s. 6d.) A Lonesome Lassie. By Raymond Jackberns. Fred Malcolm and His Friends. By W. H. C. Groome. (1s. each.) The Silver Lady. By Cecil Darby. The Two Christophers. By Helen Ebrington. (6d. each.) The Shakespeare Story Book. By Mary Macleod. With introduction by Sidney Lee. Illustrations by Gordon Browne. (6s.) Father Dolling: a Memoir. By Joseph Clayton. (1s. net.) The Great Hoggarty Diamond. By Charles Dickens. Illustrated by Hugh Thomson. (3s.) The Laundry at Home. By K. F. Purdon. (3d.) The Way to the Father. Rev. John Wakeford, D.D. (2s. net.) The Mother's Book of Songs. Compiled by Rev. J. H. Burn, B.D., with illustrations by Charles Robinson. (3s. net.)

Applicants for Tracts.—Mr. Alfred Wardley, 6, Yeomans Road, Upperthorpe, Sheffield; Mr. Allen Hampson, 25, Providence Road, Hillsbro', Sheffield; Pastor S. Aston Fox, 13, Park Place, Park Row, Nottingham.

Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and heavers referred to on this page, from week to week. Thus is Revival spread.)

Rev. Jesse Mayo at Eston, Middlesbrough.

THE mission conducted by Rev. Jesse Mayo at Eston, Middlesbrough, grew in power and interest as the days went by, "until," writes Mr. Wilkin, the secretary, "upwards of a hundred workers paraded the streets, in spite of the damp and cold—a thing which has not been seen for years in this place. Very many have expressed their thankfulness to God for the visit, having received fresh inspiration from the addresses, so faithfully delivered. It was a pity that the missioner was obliged to proceed elsewhere just when the people were moved to definite service; but since he left others have swelled the numbers of those who have given themselves to God."

Hope Hall, Paisley.

Paisley has had a visit from Mr. J. A. Smith, superintendent of the Gordon Evangelistic Mission, Aberdeen, who has just concluded a mission in Hope Hall. The mission extended from Sabbath, November 23, to Sabbath, December 7 inclusive. The meetings were well attended, numbers heard the Word, and not a few believed unto life eternal.

The town is famed for its thread industry, and for the huge dividends derived from its thread; but it has another fame that newspapers and financial journals take no note of—it has several all-alive centres of Gospel work, where the salvation of men is continually sought, and Hope Hall is not the least among them. Mr. Smith's ministry in Hope Hall has been acceptable and helpful to many, based, as his ministry always is, on the Word of the Lord, which endureth for ever. J. C.

Mr. W. Collard at Guildford.

Mr. William Collard has during the past fortnight been holding evangelistic meetings at the Stoughton Mission room, a building connected with the Guildford Congregational Church, and his efforts have been greatly owned of God. The mission is not large, but the meetings were well attended, the people listening with great attention to the addresses, illustrated with narratives from Mr. Collard's wide and varied experiences. At the close of each service some have come to a definite decision, signing a card to the effect that they would take the Lord Jesus Christ as their Saviour. Several of the elder lads were among those who signed cards, and have since testified by a changed life. Mr. Collard spent part of each day, as usual, in visiting the people in their homes, thus interesting many in the meetings. We feel grateful to God for sending His servant to this part of His vineyard. C. M.

Messrs. Olney and Johnson at Wood Green.

Monday night (December 8) brought to a close a fruitful ten days' mission in the Baptist Church, Finsbury Road, Wood Green, N. The hearts of Pastor W. Winston Haines and his ready helpers have been filled with thankfulness to God for manifest blessing upon the devoted labours of Mr. William Olney, of the Metropolitan Tabernacle, who preached, and Mr. F. Spencer Johnson, who ministered in song. There were three services held on each of the two Sundays, the afternoons being specially set apart for young people. The intervening period was marked by signs of growing interest in the meetings held nightly, first for children, then for adults. With great plainness of speech, abundant illustration from life, and evident love for souls, the preacher made a deep impression upon those who could not be other than attentive listeners. Mr. Johnson, once an American actor, has forsaken the frivolities of the stage to sing about the realities of eternity; and the simple words of faith and love that he sometimes weds to familiar melodies, while accompanying himself on the zither, were well taken up by the children. It was very touching to hear him read some of their letters. Bible-readings on three of the weekday afternoons were found to be very helpful to believers. Undoubtedly the missioners found much favour with God and with man; and a large number of people, young and old, have professed decision for Christ, as the result of a mission wherein great grace was upon them all. B.

Gipsy Smith's mission at Derby, which concluded on December 15, was a glorious time of ingathering. The evangelist writes: "There were great crowds and much blessing."

Mr. Charles Inglis in America.

Few evangelists are better known on this great continent, and their work more highly appreciated, than is Mr. Charles Inglis. Of the many visits he has paid to our country, perhaps none of them have proved more fruitful in blessing than the present series he is holding in our great cities.

During the last six weeks he has been preaching in various churches in different parts of the country, and the interest in some places has been so great that on one Sunday he addressed five large crowds. Large numbers have professed to have received blessing, and a great deal of interest is being awakened in the various cities that he has promised to visit.

He is greatly interested in the meetings he is holding among convicts. In one of the large penitentiaries recently, nearly 1,100 assembled to hear his address; more than seventy of the men were murderers. Many among the audience were broken down, and the Spirit of God evidently was working in many of these sad hearts. During the next three months he expects to preach three times on Sunday and twice each week day at Northfield, Baltimore, Philadelphia, Washington, Chicago, and New York.

Mr. Inglis gave a course of Bible lectures to business men in New York City at the Old Fulton Street noon meeting, a place hallowed with the most sacred memories, and where Christian people of all denominations have been gathering since 1857 for prayer each day. It is a spot that is dear to the hearts of many, for the great revival of 1858 and 1859 which swept over this continent began in this place. Renewed interest is now manifest, and from this centre there radiates a strong influence that is felt throughout the entire country.

Readers of The Christian will be glad to know that there is a great spirit of expectation among many of the Lord's people, and perhaps not for years has there been such a desire on the part of the people to gather into the churches and listen to the Gospel. From the Atlantic to the Pacific reports come in of many souls being won for Christ, and believers here will greatly appreciate the prayers of English Christians for a mighty work of grace during this coming winter.

New York. F. H. Jacobs.

In a happy, fruitful fortnight's mission, just concluded at Oak Hall, Upper Caterham, Mr. Thos. Payne, of Manchester, worked hard and prayerfully. God has encouraged both him and all interested by using this event to draw Christians closer together in the bonds of brotherly love, and also by bringing a goodly number of the unconverted, both old and young, to Himself. To God we ascribe all the glory.

E. E. Pickard.

The services conducted by Mr. Leonard Weaver at Barnsbury Chapel, N., on Sunday last were inspiriting, and in the evening the building was crowded. Mr. Weaver's appeals were blessed of God; there were several decisions for Christ. The choral part of the service was led by Mr. Beaton, and the North London Christian Singers' Union. The hearts o Christians were stirred at the manifest evidence o blessing. J. H.

A six days' mission has been conducted at Newton Heath, Manchester, by Mr. H. Thorne. The meetings were held in connection with the P.S.A. Society and the Primitive Methodist Church. Great interest was aroused, and good was done. A number decided for Christ. There was a specially large attendance at the lecture on "From the Stage to the Pulpit." Many young people confessed to the help it gave them in its revelation of the character of theatres and plays. A great number acknowledge the blessing they have received. T. P.

Mr. Thorne also held a twelve days' mission in connection with the P.S.A. at Trinity Wesleyan Chapel, Waterloo Street, Oldham. The services were well attended, and heartily appreciated.

A mission has just been conducted at Shefford, Beds, by Rev. John Mitchell. The meetings were made very attractive both to young and old by his original object – addresses from mechanical diagrams. The earnest Gospel appeals of the preacher and the simplicity of the message proved a stimulus to the church, and the result was much blessing. Mr. Mitchell and the pastor (Rev. F. E. Hall) sang solos during the evening, and, notwithstanding inclement weather, the interest was well maintained. H.

Mrs. Woodcock, of Sheffield, has held a ten days' mission at the Gospel Union Hall, Northwich, which has been attended by spiritual quickening, and by sinners being led to decision. At one meeting, in particular, believers received much stimulus, and as a result Christians who had failed in prayer and testimony are labouring for the Lord with boldness. Pipes and tobacco have been put on the fire, and football matches forsaken. The Hall became quite inadequate for the number of people wishing to attend, and the open-air services were so large that we were requested to refrain from holding them in the vicinity of the Hall. The work is continuing, and sinners are coming to the Saviour. God be praised for this gracious quickening. Thos. Makepeace, Pastor.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

Mr. Robert G. Bass.—Till Dec. 21, Ballintore, co. Wexford.

Mr. Wm. Bilton.—Till Dec. 28, Over Alderley, Macclesfield.

Mrs. Baeyertz.—Jan. 4-19, Earlsfield Congregational Church, Wandsworth.

Mr. George Bentley.—Till Dec. 19, Harpenden.

The Brixton Male Choir.—Dec. 21, Tabard Street Mission, Borough; 28, Primitive Methodist, Kelloway Street, Brixton.

Mr. Tom Brown is open to conduct Missions or address meetings in needy villages, free. Address, Shoreditch Y.M.C.A., Kingsland Road, N.E.

Mr. T. W. Canning.—Till Dec. 21, Pittenweim; Jan, 11-25, Down Lodge Hall, London.

Mr. F. Chapman.—Till Dec. 21, Tadworth, Surrey.

Mr. George Clarke.—Till Dec. 22, Pembroke Dock.

Mr. Jack Cooke.—Till Dec. 21, Liverpool; Jan. 1-25, Sheffield.

Mr. W. D. Dunn.—Till Dec. 23, Larbert, N.B.

Mr. Charles Galletly.—Till Dec. 21, St. Andrews.

Mr. and Mrs. Albert Harrison.—Till Dec. 23, Normanby, by Lincoln.

Mr. Bob Johnson.—Till Dec. 21, Aberdeen; 25-31, Folkestone.

Miss Huxtable is open to engagements for ten or sixteen days' missions. Address, 62, Blenheim Crescent, Notting Hill.

Mr. Newton Jones.—Dec. 27-Jan. 6, Sutton Coldfield.

Rev. J. Jameson.—Till Dec. 21, Lower Wincobank, Sheffield; Jan. 4-11, Martin Top, near Gisburn.

Mr. W. R. Lane.—January 3-12, Stourbridge.

Mr. John T. Leafe.—Till Dec. 23, Norton, Stockton-on-Tees.

Rev. Jesse Mayo.—Till Dec. 22, Faversham.

Mr. A. Y. McGregor.—Till Dec. 28, MacMery, Haddingtonshire.

Mr. R. McLean.—Till Jan. 4, U.F. Church, Breahead.

Mr. W. McNeill.—Till Dec. 21, Gluscar, Co. Down.

Mr. Charles Noakes.—Till Dec. 21, Bermondsey; Jan. 4-18, Milford Haven.

Mr. Josiah Nix.—Jan. 11-19, Liverpool.

Madame Annie Ryall sings the Gospel: Dec. 21, Metropolitan Music Hall; 22 Ewart Road, Forest Hill; 26, Hanbury Street, E.C., 30, Drummond Road Baptist, Bermondsey.

Mr. A. E. Sims.—Till Dec. 21, Wesleyan Church, Old Ford E.; Jan. 3-28, Great Assembly Hall, Mile End, E.

Gipsy Smith.—Jan. 17-25, Bolton.

Mr. H. Stafford Smith.—Till Dec. 28, Manchester.

Rev. F. C. Spurr.—Till Dec. 21, Maze Pond Chapel, Old Kent Road, S.E.; 28-29, Walsall.

Mr. Anthony Towers.—Till Dec. 21, Penistone; Jan. 4-25, Allonby, Cumberland.

Mr. Henry Thorne.—Till Dec. 22, Openshaw.

Mr. Leonard Weaver.—Till Dec. 21, Barnsbury Chapel, Upper Street, Islington.

Messrs. Weaver Brothers.—Till Dec. 19, Wisbech; Jan. 4, Derby; 11-23, Aldershot.

Mr. J. Weedon.—Till Dec. 21, Leeds; Jan. 3-16, Worcester.

Master Fritz P. Wood (of Dublin).—Jan. 4-16, Pulborough, Sussex: 18-28, West Malling, Kent.

The Weaver Tent Mission Band will supply, free, speakers and soloists to mission halls, &c. Address: Hon. Sec., 6, Queen's Place, Wandsworth Road, Clapham.

Pastor C. Wickerson (56, Cavendish Road, Harringay, London, N.) is open to conduct short missions.

Requests for Prayer.

That abundant blessing may be granted in a mission at Over Alderley.

That public bodies may be guided in dealing with the prevailing distress.

For two brothers (students) in a university town, that God may preserve them from evil.

For the recovery of Mr. Philip Hurditch from his present serious illness, if it be according to the will of God.

That peace may be restored in a family, whose members, to the detriment of God's work, have been at variance for years.

For a Gospel mission in Hoxton Hall (130, Hoxton Street, N.), conducted by Mr. W. P. Nicholson, of Bangor, Ireland, January 11-18.

That the visit of Mr. John Campbell to various mission stations in Turkey may be abundantly blessed to the quickening of God's people, and the salvation of souls.

Praise.

For blessing during the mission held in Cork Y.M.C.A. by Mr. Richard Hinds.

For much blessing attending the special mission to boys under the auspices of the City of Dublin Y.M.C.A., conducted by Masters Ishmael Pratt and Fritz Wood.

Notices.

Communications Received with Thanks. — K.P.H. J.T.P. E.D.M.R. W.H.L. M.H. M.H. W.F. Mrs. W. F.W.P. A.N. W.A.C. H.R.D. W.A.L. H.T.M. R.M.R. A.W. C.A.P. F.S.W.N. C.A.M.B. J.L.W. S.C.B. W.P.R. C.W. W.A. R.D.S. A.G.M. E.E.P. W.D. W.E. W.L.R.McC. C.E.G. P.P. F.L.D. W.M.C. F.L. W.F.H. J.L. F.M.A. C.H.C. J.R.B. J.S. J.K. E.H.K. S.B. J.A.G. G.H. W.B.S. W.W.C. G.F.H. P.W.H. Mrs. P. M.H. S.W. S.E.G. J.B. Miss B A.E.C. W.H.J.H. T.H. J.M.W. H.B. J.M.L. B.G.T. J A.G. S.A.H. W.J.C. M.D. G.H.B. C.K. H.A.P. E.S. J.W.C.F. T.M. T.C.U. W.H.J.H. C.P. T R. H.A.G. S.W.B. A.G. M.W. S.E.A.J. J.T.E. W.M. T.J.B. A.C.B. R.A. C.W.L.B. A.R. R.H. M.R.J. C.M.H. L.H N. F.S. H.V.H. F.J.F. E.H.R. J.W.A. Miss M. E.A.F. A.M. W.T.H. S.A.F. W.A.B. Miss M. Miss L. B.H. D.J. A.W.M. R.C.P. G.H.P.

Life of Pandita Ramabai.—Mr. Ernest Reed, Bridgwater, will be pleased to lend this book to anyone sending him name and address.

The Christian.

☞ **To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.**

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C. Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* The Christian, *and transmit, donations sent to them in aid of any accredited Societies and Missions. To remove a misapprehension, it is added that no charge of any kind is ever made on such donations.*

Dr. Torrey's Visit. Assurances come to hand from many quarters that a cordial reception will be extended to Dr. Torrey and Mr. Charles Alexander. The number is growing of those who are waiting upon God for a rich blessing in connection with the effort, and workers of experience are making arrangements so that they may as far as possible take full advantage of the opportunity afforded for special service. We have received additional interesting notes of the mission in India, which we must defer to our next issue.

Christmas. We wish our readers in the best sense a merry Christmas, and the best wish we can express for the world at large is that the message of Christmas may be received by all. We are far from that yet. The world has neither peace with God nor peace with itself. It is unhappy and quarrelsome because it has abandoned God, and by a law which rules all things it is wrong in the details because it is wrong at the centre. A Society paper declares that Christmas is really become unwelcome to a large class amongst the upper ten, on account of the customary "goodwill" it is expected to exhibit, and which its selfishness rebels against. This is probably a little too caustic. But there is no doubt that for a vast number Christmas is entirely divorced from the Christ, and the festival is degraded to a Bacchanalian banquet. The better middle classes make it the season for family reunions, and for tasting the best there is in family life. Above all things, however, we need that it should be, what it ought to be, *Christian*. "Emmanuel, God with us;" "*Glory to God . . . goodwill to men.*" At Christmas, as at all other times, God must stand first.

If Christ Had Not Been Born. The great event which we commemorate at Christmastide is so intimately interwoven with our thoughts and lives that it is often difficult to realize its deepest significance. Only when we try to imagine a world without Christ, and the awful blank that would follow, do the riches of the "unspeakable gift" of God come home to us. If the angel song had never trembled under the starry night, if the cradle, the cross, the empty grave had never held the Saviour, if the message of pardon, and grace, and immortality had never been spoken to mankind, what would now be the condition of the world? "Without hope, and without God." We should be looking up "from a dead earth to a soulless heaven." There would be no answer to the cry of the world for light, and help, and salvation. As it is, these priceless gifts are ours, and have so become a part of us that they are in danger of being ranked among the commonplaces. Therefore, on these days of Advent it is our duty to "think on these things," and to open our hearts to the ineffable story of the wonderful love of God in sending His Son into the world.

"Goodwill to Men." Christmas, if it is to be a reality, is to be a time, not of empty wishes, but of active goodwill. Those who shut themselves up within the charmed circle of home, without any thought of the many homeless ones, whose social loneliness is emphasized by inclemencies of weather and disabilities of poverty, are guilty of gross selfishness. Our kindness should be discriminating, but it should always be effectual. It should not fail because many attempts will be made to divert it into unworthy channels. It is worth while taking trouble to find out the deserving case, and the extent of the trouble we are willing to take, in order to be truly and wisely kind, is a measure of our love to Him who said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me." The "Merry Christmas" which is enjoyed in oblivion of the woes and needs of the world will not be truly "merry," and it will be unsanctified—and therefore barren of true joy. "It is more blessed to give than to receive."

Need—and Succour. The French Academy, thanks to the munificence of a patron a century ago, makes a distribution every year of "prizes of virtue" for outstanding cases of beneficence and self-forgetful service. M. Henri Houssaye, in delivering the recent inaugural address, said that while the study of the cases brought before him had taught him the inexhaustible good done by kindly people in relieving suffering, it had also taught him how appalling is the mass of suffering that still remains to be relieved. This is the impression left on the minds of all philanthropists. In this as in the still darker trouble of sin, the "harvest truly is plenteous, but the labourers are few." There is more to be done than can be undertaken by the small number who are moved to sympathy and helpfulness. The great crowd hurries along intent on self; the few only are touched with the spirit of human infirmity sufficiently to do something practical. But these are the friends, the fellow-workers to whom Christ shall say at last, "Enter thou into the joy of thy Lord."

The Nation and the Unemployed. The resolution of the London County Council with regard to the unemployed, to which we referred a fortnight ago, was immensely strengthened at the last meeting of the Council by a decision to approach the Government, in conjunction with public bodies all over the kingdom, with a view to making the question of the unemployed a national, rather than a municipal one. Certain phases of the question can only be dealt with effectively from the centre, inasmuch as Crown lands are likely to be used in the working of any scheme for employing men. Our only fear is lest the scheme should be bound with red tape and dragged on with the slowness to which we have been accustomed in other measures. Things have become acute—the distress in London alone is terrible, and the outlook for the winter is very black. Here is a matter for urgency.

A Great Temperance Reform. It will be well for the public to realise that on January 1 a new Licensing Law comes into force in this country which in many ways initiates a social revolution in England. Hitherto, no one could interfere with a drunken person unless he were disorderly as well, or was in charge of any carriage, horse, cattle, or steam engine. In future, if a person is found drunk in any highway or public place, *whether a building or not, or on any licensed premises*, he may be apprehended and punished. Those convicted as habitual drunkards must not within three years of their conviction purchase or obtain liquors on any licensed premises, and publicans who supply them are liable to a heavy fine, and any friend who encourages a drunken person to go on drinking comes under a legal penalty. There are other drastic changes in the licensing laws, which are in future to be administered in February instead of the autumn, and clubs come in for vigilant oversight and reform. Temperance workers should make it their business to study this Act well, and see that it is loyally put into effect in their own localities.

A Model Liquor Law. All eyes are just now directed towards South Africa, where the perplexing processes of pacification and reconciliation are being fronted by the authorities, and the laws of the new colonies as they are being formulated are naturally carefully scrutinized. As regards the Liquor Law recently published by Lord Milner, it must be gladly acknowledged that it could scarcely be improved. No natives are to be supplied with liquor, under heavy penalties, and no licences granted to such as have been convicted of doing so; barmaids are abolished; children under sixteen cannot be supplied; there is to be Sunday closing, also on Good Friday and Christmas Day and on Parliamentary and municipal elections during polling time; no wages are to be paid on licensed premises. And there is to be a real chance of local veto of a majority of the citizens in any ward, village, and municipality. In reading all this, we are tempted to cry, O that it were so in the homeland!

West-End Temptations. The City of Westminster Watch Committee, of which Mr. H. L. d'Arcy Jaxone is chairman, is facing the condition of the streets in that area in a wise and business-like spirit. The recent deputation to the Home Secretary, if it did not meet with the encouragement it had hoped for, was an evidence of the Committee's seriousness of purpose to ameliorate the moral condition of certain leading thoroughfares. It is high time the law was made more stringent, but meantime the police authorities should be required to act upon the powers the law already confers upon them.

The Cause of Purity. Those who have the moral well-being of our people at heart will find in *The Shield*, the official organ of the British Committee of the Federation for the Abolition of State Regulation of Vice, very valuable information upon this subject. In the December issue Mrs. Josephine Butler states the need of such work with deep feeling when she says:

Can we remember the tens of thousands of women, young girls, even children, who are being ruined, corrupted, slain in body and soul, in fortresses all over the world, without sorrow, without suffering? I think few women, few fathers, can escape such sorrow if they cherish the memory of those who are in bonds; but it is well to share in any way the sacred sorrow of the Saviour of the lost, and such sorrow is fruitful.

We are thankful to note that the subject is being seriously considered by the Cape Parliament, as well as by the authorities in Continental countries.

Life in High Places. One of the incidental things in a recent *cause célèbre* has been the compulsory lifting of the veil that conceals from the democracy the kind of life which appears to be common amongst a section of the rich and leisured classes. That it is not the only view possible, we are profoundly thankful to admit. Some of the finest work being done to-day, both in religious and social circles, is in the hands of members of the "upper ten," who are the salt of their own society. But the other spectacle is saddening and sickening. To such life would appear to be a round of pleasure, with scarcely a redemptive moment of honest work. Some of them are *parvenus* made by money alone, and life for them is a squandering of money upon all sorts of gaiety. Yet they attend church occasionally! Surely their clergy have a veritable missionary work to do amongst this class, which is practically destitute of the idea of responsibility, according to its own admissions.

The Marriage Relation. Recent revelations have made it clear how lightly the marriage tie is regarded by an apparently growing number of people. Needless to say, they are not people who own allegiance to the law of God. The sharp stinging question put by Mr. Lawson Walton, K.C., to one witness, "You did not think at all of the Divine law?" went at once to the heart of the matter. There is nothing Divine about marriage in the estimation of these people—the contract may be dissolved at will. There can be no question that these loose ideas are spreading. It will be an evil day for this country if some of the "reforms" suggested come into operation. When the bond of the family disappears, society will soon dissolve. Christian pulpits need to send out a certain sound concerning these things, and above all, our youths and maidens should be led to understand that marriage is no experiment, no pleasantry, but an association of man with God in the solemn work of propagating the race. If people would pray about their life-partners, they and we should be spared the tragedies which daily come to light.

The Growth of Native Races. The rapid increase of the indigenous African races under British rule (the Zulus, for instance, having more than doubled in a quarter of a century, and the Basutos having quadrupled in the same time) affords theme for serious thought. In the light of this outlook, the question of the treatment of these and their neighbouring races assumes an almost terrible interest, and it cannot now be shelved, or inefficiently dealt with, without the deeper wrong of adding to the racial antipathies which our descendants also will have to grapple with. Any and all attempts to elevate these peoples without the everlasting foundation of the Gospel of Christ, must necessarily fail, and it is for the Christian Church to-day to emphasize this in every possible way, especially by the practical development of missionary work.

Peace on Earth. The authoritative statements as to the better feeling between England and France, and to the probability of an early and satisfactory termination of the negotiations for a peaceful solution of all outstanding points of difference, certainly are very gratifying. It is far from creditable to our common Christianity that twenty centuries after the birth of the Divine Prince of Peace our country and the Continent should be bristling with bayonets; and especially at this time of the year every Christian will pray for the development of goodwill among men. A great movement, to which sufficient publicity has not yet been given, is now on foot to bring about peaceful relations with France, and many Chambers of Commerce and, what perhaps is better, the great trades unions and co-operative associations, representing millions of the operative classes, have already thrown their weight into it. It is upon these latter that the brunt of war falls, and it is for them to speak out. No Government can afford persistently to ignore righteous public opinion, or to go beyond it.

Surrender Made Easy. Mr. Moody, in preaching the Gospel, did not tell his hearers that they *must* surrender themselves to God; but induced them to surrender by evidently setting forth before their eyes Jesus Christ crucified and risen. His little son one day got hold of some dangerous thing which it was necessary for him to surrender. The father did not demand it, much less attempt to take it by force. He held up some attractive object which he knew the child would desire; and the evil thing was at once yielded up, and the good thing accepted.

Full Surrender Made More Easy. But the Apostle, who was the Evangelist's teacher, does not make a demand, does not say "you *must*," but exclaims, "Oh the depth of the riches both of the wisdom and knowledge of God," which in previous expositions He has evidently set forth before them.

I beseech you, therefore, brethren, by the mercies of God—who hath shut Jews and Gentiles all up together in unbelief, that he may have mercy upon all—that ye present your bodies a living sacrifice, holy, acceptable to God, your reasonable worship. And be not conformed to this age, but be transfigured by the renewing of your mind, that ye may prove what that holy, acceptable, and perfect will of the Lord is.

Transfiguration. As your Lord, when in the flesh, presented his body to be transfigured, and those who were with Him on the Holy Mount were eye-witnesses of His majesty, so present your bodies to be transfigured, that you may prove to God and to yourselves, to angels, to demons, and to men, what is the holy, acceptable, and perfect will of the only wise God your Saviour. "Ye see your calling, brethren." "I, Paul, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the calling wherewith ye are called." The Gospel of God, from its first reception by the sinner to its consummation in eternal glory, is not "Thou shalt," but "I will," not "Do," but "Be." "Be born again," "Be transfigured." These are not in your own power. But things impossible with men are possible with God. "Lo I come to do Thy will, O God."

Christmas and its Memories.

"UNTO us a Child is born." The Father's Holy Child, Immanuel, God with us. A virgin birth, no mere human generation, however exalted, but the only begotten of the Father, full of grace and truth. Result of eternal purpose, and known in the overshadowing of the Holy Ghost. Pure and eternal life in casket of sinless body, prepared of God and fitted for the Divine nature. Fairer than the children of men. Heaven's beauty, bounty, and blessing.

Welcome, indeed, Thou Son of God's love, harbinger of grace and truth, earnest and pledge of redemption. Surely there is room for Thee now. If renewed hearts are sought for Thy dwelling, then in a very real sense there is no need of room for Thee in the inn. The caravanserai, the manger, the rejoicing mother, and the Holy Child Jesus are grateful memories. Faith hath received Thee into the innermost of each believer, and Thou art enshrined, not at Bethlehem, but in Thy purchased earthly temples, soon to be glorified and fashioned according to the body of Thy glory.

Do the sons of men tell of, and prepare for, Christmas joys and friendships? Even with surpassing intention and meaning, do we come to the Great Father's house and table to find welcome, and that table laden with the spoils of His salvation. How welcome the sacred voice of the Almighty Host, "Eat and drink abundantly, O beloved, and let your souls delight themselves in fatness." Surely the fruits of the great salvation of the Lord Jesus Christ refresh and strengthen us. In participation of His triumphs, we pass into partnership with the Divine nature, and forget that we are the sons of men, through His power and right who hath made us sons of God.

O blessed birth of Him, "in whom dwelleth all the fulness of the Godhead bodily." Yes, He has come; chiefest among ten thousand, and altogether lovely. Hear ye not the swelling music? "Behold, we bring you glad tidings of great joy." Saviour, Redeemer, and Eternal Life, how fair Thou art. This sober truth we tell. "We are ravished with Thy love." Strains of heaven's melody give the feast of sanctified intelligence and overflow of renewed heart and soul, for truly our fellowship is with the Father and with His Son Jesus Christ.

Prolific Christmas to the believer. No pagan feast is here, or base appeal to voluptuous passion and midnight revelry. Ring out the false, ring in the true. Open out thy choicest stores, O birth of the Holy Child Jesus, to the sons of men. Christ's coming the pledge and proof of God's great love to man. The Son given, the government to be upon His shoulder; and His name, "the Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Ten thousand welcomes, Thou beloved Lord. Loved, redeemed, forgiven, accepted, possessed of eternal life, made to share His resurrection life and glorified in Him! Surely Christ's birth is laden with weightiest cause for loudest thanksgiving, gratitude, and the voice of united melody.

H. V.

Christmas Poems.

CHRISTMAS MORNING.

A little babe had seen the earthly light,
A sinless babe, with pure eyes clear and bright:
A mother's heart was full of holy joy
As she looked down upon her Holy Boy,
On that first Christmas morn.

A prophecy of bygone days and years,
That told amid the world's dark doubt and fears
Of that fair day, was then and there fulfilled,
And by an Infant's cry all heaven was thrilled,
On that first Christmas morn.

A song awoke among the angel band,
An echo reached our far-off sin-cursed land:
A whisper floated through the shades of hell,
As from its tyrant lord the sceptre fell,
On that first Christmas morn.

I sing to-day the song they sang of old,
As in my ears once more the tale is told
Of Jesus and His love, and swell again
The praises of the Babe in heavenly strain,
On this blest Christmas morn.

I see to-day what Mary never saw,
The perfect Man who kept God's perfect law;
I see the vast results of that blest life,
And fight a vanquished foe in earth's long strife,
Of this glad Christmas morn.

And may I tell that story, old but new,
That unmatched story, reader, unto you?
That Jesus lived and died, that you and I
Might live to-day a life that cannot die,
On this blest Christmas morn!

Dost thou believe? Is Jesus unto you
All that His name implies? Then is it true
He saves you from all sin; and in His name,
I wish you every blessing faith can claim,
On this new Christmas morn.

William Luff.

GOD WITH US.

It never ceases through the changeful ages,
The echo of the angels' heavenly song;
Its constant music ever grief assuages,
And every season doth its joy prolong.

But at this Christmastide we pause to listen
As ne'er beside throughout the busy year;
We look intently to the skies which glisten,
And raise our ears to catch those notes of cheer.

The gladsome tale is told by countless voices
That Christ the Lord, the Saviour kind, is born;
"Fear not!" we hear anew, and earth rejoices
At the good tidings brought to hearts forlorn.

Hark! "Unto God on high be highest glory,
Peace on the earth so marred by sin and strife,
Goodwill to fallen men"—oh, blessed story!
Hope springs unmeasured through that wondrous life.

God by His Son hath now most surely spoken,
Sent Him a Father's faithfulness to prove—
Sent Him to bless us and to be the token
Of His unmerited but boundless love.

Shall we not listen—ay, and sing with gladness?
God is with us—"God manifest in flesh"—
Born to redeem us from our sin and sadness—
Learn we to-day the angels' song afresh.

E. G.

TIDINGS OF GREAT JOY.

Rejoice, O earth, break forth and sing,
To you is born a Saviour King,
Light of the world divine!
In mortal flesh your God behold,
By Jewish seers so long foretold;
And worship at His shrine.

Great is the myst'ry, truly grand;
God stretches forth a helping hand,
"Arm of the Lord revealed"!
The Father gave the Son to save,
Redeeming mortals from the grave,
And by His stripes we're healed.

Made sin for us, this sinless Son,
Met well its claims, and vict'ry won,
Thus honouring the law;
In Him we die, in Him we rise,
Ourselves a living sacrifice—
In Him to die no more.

Break forth, O earth, rejoice and sing,
Hail heaven's anointed Lord and King!
He comes with power divine
To scatter foes, establish right,
Diffusing wisdom, love, and light,
For evermore to shine.

C. M. Handley.

THE PROMISED GIFT.

God's promises had ripened,
Through ages of delay;
To Bethlehem Ephratah
The Babe Christ came to-day.

All heaven bent down to listen,
As earth's first advent hymn
Awoke the midnight silence,
From choir of seraphim.

Filled with sublimest pity
For infinite array
Of human sin and sorrow,
The Man Christ came to-day.

From highest heights descending,
Grief's lowest depths He trod;
And bearing love's sweet message,
Became incarnate God.

Once more He comes in triumph,
Then earth shall own His sway;
And every lip acknowledge
The King Christ born to-day.

E. M. Richardson.

THE STAR ABIDING.

How the shining of yon star
Sings its great Creator's praise,
To the myriad worlds afar
Flashing forth its clear bright rays.

Satellites around it roll,
Where, perchance, some living race,
Born—like us—with heart and soul,
Learn God's handiwork to trace.

Lenses, prisms, formed with skill,
Taught us those vast worlds to know;
Wondrous scenes our vision fill
Till our minds with rapture glow.

God in heaven is like that star
To the myriad minds of men,
Shining on us from afar,
Glorious beyond human ken

Now He comes in us to dwell,
With His Holy Spirit's seal,
That His praises we may tell,
And His work of grace reveal.

Christian lives He moulds, to bear
Witness to our God on high—
Lenses that may bring Him near
His great love to magnify.

Jesu! Lord, my soul inspire,
Let my life Thy witness be;
Touch this lens with living fire,
Magnify Thyself in me.

George Pring Quick.

THE KING OF NATIONS.

Ever let us keep in mind,
Gift unspeakable and kind;
Gather all our powers to sing—
Comes Immanuel as King.

Stranger, homeless and unknown,
Angels yet His Kingship own;
David's Son and Lord is He,
Man's true Sovereign come to be.

He will chase earth's dreary night,
For of light He is the Light;
Peace, goodwill, to all He brings—
So the Christmas herald sings.

Gentiles far in Orient clime
Hail the dawning glow sublime;
Embassy of love, they bring
Tribute worthy of a King.

Slowly, surely spreads the day!
All the nations far away
Clearer yet His light shall see—
All shall soon His subjects be.

Hail with triumph, hail with song!
All your notes of joy prolong—
New creation, through His birth,
Christ is come to give to earth.

Never can His glory cease,
Ever must His reign increase;
Fill the air with carols sweet,
Draw the nations round His feet.

W. A. Essery.

Dr. Torrey at Mildmay.—A good example has been set by the local Wesleyan circuit, which, at the quarterly meeting a few days ago agreed to suspend all regular gatherings for one week during Dr. Torrey's mission at Mildmay Conference Hall. Such a step calls attention emphatically to the importance of the special effort, and by setting workers free to throw all their energy into it, does much to conserve and guide into proper channels the measure of blessing which the Lord may be pleased to grant.

On the Watch-Tower.

"What of the night?" (Isaiah xxi. 11)

By Rev. W. T. Turpin, M.A., Eastbourne.

ANOTHER shadow is nearly gone down on the great dial of time—another year will soon be numbered with the past. Its closing days and hours suggest the rapidly-approaching termination of the dealings of God in grace with a world that has rejected the Son of God, and, in the words of Holy Scripture, "lieth in the evil one" (1 John v. 19, R.V.) Standing, then, as we do just now, upon the confines of the dying year, it becomes us all solemnly and earnestly to ask the question, Where are we? "What of the night?"

First, let us observe that the person here addressed is called a "*watchman*," a sentry keeping watch, with wakeful eyes and measured step, through the long dreary hours of the night, open to be challenged as the only one who can give a true and accurate account of how things really are. Alas! how few there are who answer to this description. How much more true it is that the words, "They that sleep, sleep in the night," find their verification in the rulers and vast numbers of the ruled of our own beloved country at this time! Alas! how drowsy and insensible to the true state of things are so many just now. The bold and daring rejection of the truth is one of those dials upon which we may read the hour of the world's age: "Little children, it is the last hour" (1 John ii. 18, R.V.). The most fitting words to describe the present moment are the heart-breaking and solemn utterance of the prophet:

"FOR TRUTH IS FALLEN

in the street, and uprightness cannot enter. Yea, truth is lacking" (Isaiah lix. 14, 15, R.V.). It is very striking to note how fully alive and awake the watchman of Isaiah xxi. is. He replies at once without any delay; it is an immediately direct and decided rejoinder—"The morning cometh *and also the night*." It is night now, but a darker, drearier time is close at hand. Let us calmly survey the outlook at this moment.

When we look at the world around us, we are more than ever assured how rapidly it is hastening on to judgment; the words "*and it was night*," are terribly descriptive of the world's state, increasing and developing ever since the rejection of Him who is "King of kings and Lord of lords."

THE GREAT EVENT OF THIS PAST YEAR

has been the coronation of our gracious king, Edward the Seventh, but what place, we may ask, has the true King, Jesus Christ our Lord, in the mind of the nation or the counsels of its rulers? With all the progress in civilisation and art, with all the increase of knowledge, with all the tremendous strides both science and philosophy have taken of late, there is a refinement of iniquity in the world both dark and daring. Verily this is the world's night, very dark, very gloomy, and unrelieved by any light save what comes from above; yet it is as nothing to that which is coming, when the world will be *left down* in the night, *behind* in the night, to be *overtaken* by a thief in the night. There is at this moment, with all the boasted progress, a kind of universal *dread*, universal *mistrust* and *insecurity*, on all sides: so much so that at times the dreary, sullen silence is broken by the despairing question, "What is this to end in?" "What is the world coming to?"

These and such like are the sounds which continually reach our ears amid the closing hours of 1902. Alas! how few of us are more

than half awake to the real present state both of the world and the Church. When we turn to contemplate the present condition of the professing Church the result is still more sad and appalling; the down-grade meets us at every turn and in every section of it. In the National Church, a high dignitary dares to speculate on the Virgin birth of our adorable Lord and Master, and this in the face of the plain words of Holy Scripture, and of the Articles and Creeds to which he solemnly subscribed.

Then in another direction the supporters and exponents of the great Catholic Revival, which really means *Roman Revival*, exhibit not only a like departure, I might almost say apostasy, from what they have sworn to maintain, but also in doing so have, in very many instances, assumed a position of avowed insubordination amounting almost to rebellion, against the very authority to which they promised obedience. It was usual to say in former times that the world corrupted the Church, but now things are changed, and we see

THE CHURCH CORRUPTING THE WORLD.

If for a moment we look outside the National Church of the country, we find what equally saddens the heart. Higher criticism and rationalistic materialism seem to threaten as an overflowing scourge the ranks of Nonconformity. Amongst those who would not class themselves as either Episcopalians or Nonconformists, there is a like down-grade tendency, and it is well known how irreverent and speculative questions concerning the blessed Person of our Lord Jesus Christ have divided them into various hostile parties, with the manifestation towards each other of a bitterness of spirit which is heart-breaking.

Amid all this, the Watchman, as described in our precious Bible, the Book of Hope, lights up the darkness around, and points to the coming morning. On this the Watchman's fixed and steady gaze was set. It was this beyond all else that was longed for, and we might almost hear him say: "My soul waiteth for the Lord more than they that watch for the morning: I say more than they that watch for the morning."

The morning watch is breaking,
The darkness fleeth fast;
He comes! And He is speaking!
(It is Himself at last),
"'Tis I; be not afraid."

The Week of Prayer.

THE World-wide Week of Prayer, organized by the Evangelical Alliance since 1848, begins this year on January 4. In London a great many meetings will be held, January 5 to 10 inclusive. There will be meetings at Exeter Hall daily at one o'clock, in Mildmay Conference Hall at 11 and 7.30, and at Aldersgate Street Y.M.C.A. at noon.

The invitation and list of subjects, which can be obtained from the Evangelical Alliance, 7, Adam Street, Strand, are printed with the facsimile signatures of leading Christians of many lands. The list of signatures is larger than ever before, and shows how well the principle of the Alliance is maintained, that all the Christians of all the churches are One Body. In the most distant places, this week is held sacred, bringing together at one time the believers in every part of the world. In nations civilized and uncivilized, amongst the black races and the white and the yellow, these prayer gatherings are observed. In Corea the natives travel 300 miles to attend the meetings, and in Central Africa, in Tierra del Fuego, in inland China, the greatest interest is evinced. The Evangelical Alliance expresses the hope that in this country all Christians will endeavour to take part in prayer with their fellow-Christians.

1592

"The Thinking-Time."

A CHRISTMAS INCIDENT.

By Mrs. HARVEY-JELLIE.

THE last sweet notes had died away, the organist had replaced his stops, put up his music, and hurried off. Special Christmas music had been rendered in that little church, for the festive day was near.

Paul Ransen sat up in the corner of his pew, and watched the people as they passed out.

"Strange character!" they said of him, and no one heeded his remarks. He was not rich, nor could he rent a pew, but one seat he held and paid for, and regularly occupied, though at the back and rather out of sight.

He waited till the lights were put out, then, slowly rising and feeling sure that no one lingered but the man who had to lock the door, he spoke, and, being deaf himself, he lifted up his voice as if to make a deaf man hear.

"Ah, Johnson, I tell you this, the thinking time is coming by-and-by. That man of God has declared the message faithfully. How have we received it? And, mind you, he's got a heart to feel, and suffer too; and one day, when the reckoning comes, some of us will wish we thought about some things before." Clatter, clatter went the old man's stick as he cautiously descended the church steps.

"Good-night, Mr. Ransen. I think you're right. I guess I could mention a few as might think more on some practical subjects; but, bless you, they're studying the higher criticism and forgetting the things down here!"

"Johnson, hark you, hear!" and the stick emphasized the remark in a sudden thud on the lower step; "our parson's peace, and comfort, and well-being, and usefulness will be required at the hands of his people, specially those who are called his helpers; and my name ain't Paul Ransen if the thinking-time that's near don't reveal trouble. Happy Christmas to you; good-night!" The stick was heard in its helpful mission till Paul had turned the corner.

But everybody had not gone as had been imagined. Deacon Lister had returned, after counting out the money, to fetch a book he wanted; but hearing the voice of the man who had once annoyed him by his plain speaking, he stood back behind the lobby door, thinking he would avoid him, and he heard every word. The book was left, he walked away, hearing the church door locked behind him.

"You are very quiet," said Mrs. Lister as they sat at supper; "what did you think of our man to-night? I think things are getting worse; we want real dash and style. It isn't so comfortable to be reminded of your duty, and have your faults pointed out, and that like."

Not a word of usual complaint, and she wondered what could have happened to her husband.

"Peace on earth, goodwill to men!" twice over repeated the old minister; then turning to his wife, whose face wore an anxious look, he said: "Forget it all, my dear, and let us hear His voice who said, 'My peace I give unto you.' I know 'tis hard to bear the coldness, the absence of real warm cheer and help. But the Master had to bear it; shall we murmur?"

"But I'm dwelling on the thought of how your work is checked and hindered. I dream of what might be, if only they would think and act!" she replied.

"Time may come when they will. But this is Christmas, and all are eager about themselves; and we have our cares, too. There's Harry, our invalid; if only I had the means, he shouldn't want for best attention, and you should be freer from the carking care that lurks behind that smiling face so often," he said with a sigh.

"And yet you might have had your chance of making money and becoming independent; only you gave up for——"

"Hush! I would rather serve my Lord, even if those I serve for Him are forgetful; there's a reckoning coming soon. Meanwhile, '*peace, goodwill* to men,' and may He grant it!"

There was merriment and glee in many homes that Christmas Day, and few could know the shadows they had cast on that one man's heart.

Deacon Lister stepped out into the cold on Christmas evening. The day had passed slowly to him, for all along he had seen the truth of Ransen's words, and if his "parson's" peace, comfort, well-being, and usefulness would be required at *his* hands, he knew it would be a sorry time for him. He argued angrily with his wife when she defended him. "And don't I know wherein I've failed? I might have helped, not hindered, and cheered instead of chilling; and you may say what you like, we're wrong, and deserve to be made to feel it."

The night was sharp; under the lamp-lights the frost glittered as he made his way to Deacon Hewlen's house.

"I want you alone for five minutes," he said, as the cheery little man came out of his warm room to meet him. He repeated Paul Ransen's words, and grew excited as he spoke; for the indifferent and smiling face of the fellow-deacon agitated him.

"It never occurred to me *we* were responsible, and I'm wondering what the last reckoning may mean," said Lister.

"Oh, it's all very well. I think there's room for improvement in pulpit and pew!" said easy-going Hewlen. "Why listen to Ransen?"

"I'm losing patience, for it's all come to me as a revelation, and I see how we have held back and played the part of cowards." And Deacon Lister rose to go.

"Stay, what could we or any one do to make matters better?" asked Hewlen. "Suppose we supplement the salary!"

"That's beginning at the lowest end—that's covering a sore, not healing it. I'm as much to blame as any; but I take it he wants full-hearted sympathy. Don't you recall his words last Sunday: 'We want a zeal and love that will bubble over, so that everyone who enters these doors shall see and be electrified by their effect'? Certainly we have proved what the opposite to that can do," said Lister, moving uneasily in his chair.

"Upon my word this isn't a pleasant subject for Christmas. I wasn't troubling about ministers to-day. We'll think about this matter some other time." And the deacons shook hands and parted.

The year of disappointed hopes and crippled circumstances upon a weakened constitution had developed a latent disease, and on Christmas evening the old minister was suddenly stricken down. The patient and all too sensitive wife administered restoratives and sent for the doctor; but all in vain.

"Ah, I'm glad he'll know someone is beginning to think," said Lister, approaching the door. "It may put a bit of cheer into him." And rapping, he felt the first glow of pleasure enter his selfish heart, so soon to turn to grief.

The doctor came out, and answered him in passing: "Terribly sad. Your minister is dead!" Lister dared not venture with his pity. He returned. The "*thinking-time*" had come too late!

The Glory That Shall Be Revealed.

(Rom. viii. 18.)

A little brown seed, of a dingy hue,
Deep down in the earth was laid;
Its place was marked by a cross of wood,
And there all the winter it stayed.

"Ah, me!" it sighed, "I am dead and gone,
And nobody cares for me;
My body is ugly, and brown, and decayed,
I am not as I used to be."

But one bright day in the early spring
Burst open a tiny grave,
And a fair pale shaft of dewy green
Its earthly covering clave.

The weeks passed on and the green shaft grew
To a vision wondrous fair;
A lily, so stately, tall and pure—
A lily of beauty rare.

Have ye read thro' the lines of my little song?
Then fear not, O Christ's one, to die;
This life is only the earnest, the seed
Of what ye shall be by and by.

Clothed in God's purity, dazzling white,
To the measure of Christ shall we grow;
But what glories for us are yet unrevealed
Not even the glorified know. K. M. F.

The Passing Year.

As another year in the tale of time nears completion, various and solemnizing reflections engage the serious mind. The year's movement and change, its turmoil and disappointment, should impress even the less thoughtful among us with the truth that "here we have no continuing city." This is an old message, presented by occurrences in nature and providence, and brought home to king and peasant without respect of person or distinction of country.

At the outset, we praise God that this has been a year of grace—a year in which "goodness and mercy" have been the assured lot of all who love the Lord Jesus in sincerity. In all lands, men and women have held up holy hands and received abundance of grace through the Holy Spirit given unto us. That God raised up His Servant Jesus, and sent Him to bless men in turning them from their iniquities, has been attested from time to time throughout the great harvest field, and the fact is declared with joy and to the praise of God.

During the year many royal personages, including a large number of potentates from lands that are generally regarded as beyond the confines of civilization, have visited our shores. As being Coronation Year, this was to be expected. Many prayers have ascended to God that the things seen and heard in our midst may exercise the minds of our influential and high-born visitors in such a way as shall qualify them the better to discharge the functions of their exalted stations among what are known as "the backward races of mankind."

NATIONAL BLESSINGS.

Many national blessings call for thankful recognition. When the year opened, the lamentable war in South Africa was still raging, and blood and treasure were being poured out, with terrible consequences of sorrow and distress on both sides. In the month of May, when the conflict had, for two-and-a-half years, been a cause of pain to Christian people and the subject of much prayer to the God of peace, the cessation of hostilities came in sight. On June 1 news was received that terms of peace had been agreed upon between Britons and Boers, and great was the joy and satisfaction excited by the intelligence throughout the empire. The problems connected with the settlement of the colonies are now to engage the Colonial Secretary, who departed for South Africa just a month ago. Let us pray the God of all mercy to follow the blessing of peace with that of prosperity for the lands that have so long been the scene of bloodshed and devastation.

The recovering of our King from the gates of death in June is another cause of profound gratitude to God. When the joyous Summer-month arrived, the coronation of our monarch and his beloved consort had been awaited with interest for full six months; on December 10, 1901, the King signed a proclamation fixing June 26 as the date of his coronation. When within a few days of the date, however, His Majesty showed signs of weakness, resulting as it was thought from over-strain consequent upon the preliminary festivities; and when the long-anticipated day arrived, King Edward was prostrate with exhaustion, a serious surgical operation having been necessary for the preservation of his life. "Man proposes; but God disposes!"

Great was the consternation that prevailed during those days throughout the empire; and many who were expecting to witness scenes of pomp and pageantry gave themselves to prayer that God would save the King. A gracious Lord "hearkened and heard," and in a remarkably short time His Majesty was convalescent, and gathered strength once more. The deferred coronation came off very happily on August 9, and is still well in the memory of most of us. Surely here is reason for praise to God. And may He who, once and again, answered prayer by bringing our King, as it were, from the brink of the grave, still hear our petition when we continually invoke His favour in the familiar phrase—"God Save the King!"

EVANGELISTIC ENTERPRISE.

The great work of Evangelization has gone forward with unabated zeal; and from all lands news has been received of the progress of the Gospel, which is the power of God unto salvation to every one that believeth. Not that there has been weaker opposition among the heathen, or less indifference among the stolid masses at home; but, on the other hand, the light has shone in the darkness, and the darkness has not been able to overcome it (cf. John i. 5, R.V. *marg.*) In China, where in recent years the devil has displayed great wrath, "because he knoweth he hath but a short time" (Rev. xii. 12), there is an improved outlook. In India, Christian beneficence has followed in the wake of famine and plague, and "a great door and effectual" has been opened for the Gospel of God. Varied circumstances have advanced the cause of Christ in other lands, where until quite lately it was hindered by many adversaries.

In the spring there was a Mission to Children, organised by the Sunday School Union, in the homelands, and it was a joy to hear of many young folk listening for the heavenly call, and giving the ready reply—"Speak Lord, for Thy servant heareth." As the months have passed, quite a host of evangelists have been moving hither and thither, stirring up the churches in town and country. And in a degree without parallel in our time, it has been customary to combine Bible instruction with personal appeal. Clergymen and pastors in all parts have testified to the encouraging results accruing from these methods. A declaration of God's Word against sin, and His grace in pardoning the sinner, has led many to repentance and life in Christ; while an unfolding of the Scriptures, as they relate to life and godliness, and reveal the mind and will of God, has brought great blessing to many Christian people.

In the Antipodes a remarkable movement has been witnessed, in association with the work of Dr. R. A. Torrey, superintendent of Mr. Moody's Bible Institute at Chicago. For some years past this evangelist has been a blessing to the churches of America. In the beginning of the year he commenced a tour round the world, and, after visiting Japan and China, went to Australasia. The Melbourne Simultaneous Mission was a time of revival which will long be remembered; and in other colonies of the southern hemisphere the power of the Lord has been present to heal the wounded soul and satisfy the thirsty spirit.

Passing on to India, Dr. Torrey, accompanied by Mr. C. Alexander, who sings the Gospel, has held missions in several large cities of the peninsula. He hopes to reach England in about a fortnight, and to begin work in the Mildmay Conference Hall on January 7. May he come "in the fulness of the blessing of the Gospel of Christ!" For a long time we have been praying that God would revive His Church and bless His people to the world at large. Let us plead that the "set time" to favour Zion may come speedily!

The great drink curse continues with us. Men and women, whether associated or not, are crying unto God to send release to the land; drunkards in their moral ruin, and homes desolated by the evil, call to heaven for vengeance on the wicked system. Throughout the year, Dr. J. Q. A. Henry has been addressing meetings in the United Kingdom. His word has been with power, and the same may be said of the labours of his singing colleague, Mr. Armon Jones.

RELIGIOUS CONTROVERSY.

The embers of religious controversy have been fanned to flame during the year, consequent upon the introduction into Parliament of the Education Bill—now the Education Act. To set out the provisions and characteristics of the measure, either as introduced, or as amended by the Legislature, is unnecessary; both in what it proposes and what it neglects to provide, it has given offence to politicians of all shades. Beyond that, it has been looked upon by many as outraging the public sense of reason and justice, for it was proposed to Parliament without any mandate from the constituencies, and after an election in which Liberals and Conservatives, Churchmen and Dissenters, to a large degree sank their differences on a patriotic appeal presented in plain and urgent terms. It will be long before the last is heard of this popular complaint.

There is, however, a more serious objection to the new law. As Evangelical Protestants of all shades have been contending for months past, the Act is one which will foster an unworthy sectarianism. Whatever else it may do, this law supports denominational schools as such by funds provided by the ratepayers in general. Hence Protestants are made to support schools in which Roman Catholicism is taught; and Dissenters, by like means, become legally responsible for the maintenance of High Church doings in thousands of national schools in our land. Not having called for such a law, Evangelicals, both in the Church of England and out of it, have made their voices heard, and from a thousand platforms the story of Puritan devotion and fidelity in the seventeenth century has been rehearsed, and Christian men and women have been encouraged to pray and work for the speedy breaking of the fetters which Parliament has been forging for their consciences, and for the undoing of legislation which is assuredly calculated to promote Romanism and Ritualism.

SOME EVENTS OF NOTE.

Among the important events of the year, so far as our own land is concerned, we should not omit to mention the retirement of the Marquis of Salisbury from active political life. In July last his lordship resigned the post of Prime Minister, and was succeeded by Mr. Balfour. During a long period of years, the noble marquis has served his country in many ways, with great ability and distinction.

By the death of the Right Hon. Cecil J. Rhodes in March a notable figure was removed from this scene of earth. As founder of the territory of Rhodesia in South Africa, he was a man of vast concerns; life yielded him little satisfaction, however, for among his dying utterances was one which points a lesson we all do well to learn: "So much to do, and so little done!"

Solemn thoughts were suggested in May, June, and July, when there were volcanic eruptions in Martinique and St. Vincent, resulting in the loss of many thousands of lives. Large populations live as it were on the brink of destruction, indifferent to the perils that may at any moment overwhelm them. These disasters suggested morals that were as sad as they were solemn.

The recent visit of the German Emperor to our Royal Family was attended by many incidents of a singularly happy order. May God give His blessing upon every such display of good feeling and concord! The warlike proceedings in Venezuela during the past fortnight, in which our Government has co-operated with that of the German Empire, will, it is sincerely hoped, not eventuate in bloodshed or estrangement among powers hitherto friendly.

LABOURERS AT REST.

Death has made sad inroads upon the hosts of the Lord. Many whose labour was the prayerful concern of our readers have entered into the rest and peace which God giveth His beloved ones. John Kensit finished his course with joy on October 8, having been stricken to death while discharging his duty as a bold witness for Christ. Among other worthies gone home must be named, Joseph Parker, Hugh Price Hughes, Newman Hall, Joseph Angus, John Thomas Wigner, and George Rawlinson (Canon). These were widely known as preachers or authors, some in both capacities.

Among men who led a more retired but not less useful life may be named: Leonard K. Shaw, R. C. Chapman, George Pearse, John Jewell Penstone, George C. Needham, and Major Conran, who finished their course after devoted service. In how many circles in London is Dr. J. H. Gladstone missed, and how do Indian missionaries deplore the loss of their noble helper in good works, Rev. Dennis Osborne, of Poona! The world seems cold for the stilling of so many warm hearts; but, in the famous words of John Wesley, "The best of all is, God is with us."

Other Lands.

The Root of India's Need.

An English officer was talking to some native officers about the plague. He spoke of the objections made by natives to precautionary measures, and pointed out how greatly this increases the difficulty as compared with any similar outbreak in England. One of the native officers replied: "Sahib, it is not the remedy we fear, but the administration of it. In England you work these things through Europeans, but in India they have to be worked through natives." He then went on to explain how oppression and corruption accompany the working of precautionary measures, and gave an example of famine relief which had happened in his own village. Ten rupees had been given for the relief of a starving household. But there were two native intermediaries, each of whom appropriated four rupees, leaving a balance of two rupees which reached the unfortunate householder!

The native officer, who was a Mohammedan, proceeded to comment on the general situation. "Sahib, these things (the famine and the plague) are judgments of God. The land is full of lying and corruption, and so these things come upon us. But they do us no good. The people go on stealing and lying. They say that if they do not steal they will starve, and if they do steal the worst that can happen is that they will go to gaol, and there the Government will feed them."

What a comment this is on the Inspired Word—"They are corrupt, they have done abominable works; there is none that doeth good." The greatest cause of India's troubles is its moral corruption. Lying and dishonesty abound. It is this which makes the difference between India and England. Civilization and wealth do not make them honest. *India's trouble is the world's trouble.*

"The Lord looked down from heaven upon the children of men to see if there were any that did understand, that did seek after God. They are all gone aside; they are together become filthy; there is none that doeth good, no not one."

And *India's need is the world's need*—the Gospel of the Son of God. When the salt of the earth is scattered plentifully throughout the land, this terrible corruption will be held in check. Righteousness exalteth a nation. When India becomes a "righteous nation which keepeth truth," God will bless her, and the blessing of God will make her rich.

HOW ALONE THE NEED MAY BE MET.

What can Christian England do to help India? We can give India a good government. This is right and necessary. This we ought to do, but there is something else which we ought not to leave undone. Government cleanses, as it were, the outside. But it is far more important to cleanse the inside. Otherwise India will remain like a whited sepulchre. Within, it will still be full of all uncleanness. The righteousness which alone can exalt the nation will be lacking.

What can English Christians do to help India? A study of our Lord's instructions in Matt. ix. 38, x. 5-8, gives us three key-words—"Pray—Labour—Give."

1. Pray for India. Pray the fervent prayer, the prayer of the righteous man which availeth much. Pray first for India's Christians, and for Christians in India. The salt is not entirely lacking, but if the salt have lost its savour wherewith shall India be salted? Putting aside all false accusations and exaggerations, it is still sadly true that there are sins and inconsistencies among the Lord's children in India, both native converts and British residents. English Christians in India need the prayers of Christians at home. And so do the native converts in their extremely difficult surroundings.

Pray, therefore, that the Christians may be without blemish in the midst of a crooked and perverse generation. Pray that the salt may not lose its savour.

But the salt is very scarce. It is difficult to realize how scarce it is. When numbers rise to millions the words convey little to our minds; we are incapable of grasping them. And so it happens that the departure of fifty missionaries from England is liable to impress us more than the thought of fifty million souls in darkness in a distant land. But there things look very different. Mission stations are so often undermanned; there is so much to do, and there are so few to do it; and there are so many places where new stations might be opened if men and means were available. These lines are written in one of the frontier districts of the Indian Empire. Mission stations lie three weeks' journey from one another, and there are tribes whose language has yet to be reduced to writing. Drunkenness, gambling, and immorality abound.

2. It is useless for us to pray for holiness if we are unwilling to be holy; and it is equally useless for us to pray for labourers if we are unwilling to labour. The Lord has given to every man his work. Let the minister keep before his congregation the infinite need of the heathen world, and the solemn duty of uttermost surrender to the Lord who has bought us with His own blood. Let the Sunday-school teacher seek to win not only the souls of the children, but their bodies, and teach them to go whithersoever the Lord shall send them. Let individual Christians seek to interest others in missionary work. This is an excellent way to overcome our own forgetfulness of our Lord's command. The mission field is as much part of the Church's work as the mission hall. It is necessary to keep both supplied with workers. Let us not only pray to the Lord of the harvest to thrust forth labourers, but let us be fellow-workers with Him in this matter.

A GREAT THAW REQUIRED.

3. Give. We need to remember that the labourer is worthy of his hire. Those who go forth need to be supported. And their work needs to be supported. To give away food, clothing, and medicine, to dig wells, to build schools, hospitals, and chapels, to scatter Christian literature—these and other efforts cost money. How often the missionary is limited in his work by want of money. God has given ample funds to His Church; but the money does not flow freely. When our pipes are frozen, water has to be carried in buckets. This is a laborious method, and the supply is unsatisfactory. The Church too often works by the bucket system. There are laborious special efforts to raise funds, and the resulting supply is too often insufficient. In some cases, too, the buckets are not over-clean; the means used are questionable. What is needed is a general thaw, a rise of Church temperature, so that along every appointed channel the money will flow freely. "Freely ye have received, freely give."

A red-hot Christian will give unasked far more than could ever be pumped out of him by special efforts in his lukewarm state. Therefore we need to pray to God to revive His Church, and we need to watch against lukewarmness. Faithful preaching, backed up by fervent prayer, is also required. Lack of funds is not a disease, but it is a symptom of disease. Too many special efforts deal only with the symptom, leaving the disease itself untouched. The disease is selfishness in some form or other, which is sin. There is too much love of pleasure and luxury, and therefore Christians fail to obey the command to love God with the whole heart. The preacher can attack the disease itself. He can go to the root of the matter, as the prophets Haggai and Malachi did. Such preaching, in the power of Holy Spirit, will not be in vain.

Can we, whose souls are lighted
With wisdom from on high—
Can we to men benighted
The lamp of life deny?

These lines contain a solemn truth. Let each one face it boldly, and may God give us grace to answer the question practically by each one doing *what he can.* A. H. W.

An Interesting Mission.

ST. CHRISCHONA is the name of an ancient church situate on the summit of a hill about five miles from Basle, in Switzerland. Little is known of the origin of this place of worship, but an old inscription in the aisle says that it was "restored" to the service of God in 1516. Before the Reformation it was a place of pilgrimage; afterwards it was used for occasional services on holidays till the terrible devastations of the Thirty Years' War reached even this secluded spot. The Swedish soldiers did their work of destruction with thoroughness, even the lead of the window-frames being melted down for bullets! For nearly two centuries the building remained a desolation.

To-day St. Chrischona is the centre of a mission agency which dispenses blessing in many lands. How this came about is soon related. In the early part of last century there lived in Basle a man full of faith, love, and prayer, Mr. C. F. Spittler. In 1815 he gave the chief impetus towards the foundation of the Basle Missionary Society, now grown into a wide-spreading tree with missionaries in India, China, and Africa. But he still saw needs unsupplied at home and abroad, and he felt that there was yet much work for many more labourers. He was wont to say, "Let us work and pray to bring Christianity to the heathen; but let us also work and pray to save so-called Christians from heathenism."

A MOUNTAIN SANCTUARY.

A trial was made as early as 1827, when several humble but devoted men were sent to Austria and Belgium. Spittler's wish was to gather a number of young men of the artisan class, to give them Biblical instruction and training, and to send them forth as industrial missionaries—to gain their livelihood by handiwork, and at the same time to preach the Gospel. For some years he sought in vain for a house in which he might carry out his plan. Suddenly the thought struck him: Might not the lonely church on the mountain be the Home he was seeking? He went to the Government office, and begged leave to restore the ruined church, and to found therein a school of evangelists. The wish was acceded to, and the ancient building was let to him at a nominal rent.

In 1840 an earnest Christian man, a convert from Romanism, presented himself at St. Chrischona as the first pilgrim missionary. Thus the work at St. Chrischona was inaugurated. For many years the students lived in the tower of the church, but towards 1860 this became insufficient, and a house was built hard by. Since then expansion has been steady, and to-day St. Chrischona is a small village with sixty students in residence. In the course of time new branches of the work have been put in action, as, for instance, a Home of Rescue. There is also a printing and book-binding establishment in connection with the Mission. The society has several missionaries working in China, but in general the students are prepared for home mission work.

The writer recently paid a short visit to this greatly blessed institution. He was struck by the charm of its position, situated as it is nearly 1,700 feet above the sea-level, and crowning a lovely wooded hill. Not only do the natural surroundings impress one; the inner spiritual life manifested itself as healthful and vigorous.

For thirty-five years the institution has been under the direction of Inspector Rappard, who is assisted in his work by a staff of teachers. Yearly conferences are held in the Ebenezer Hall, which was built in 1890, as a jubilee gift from former students. The Hall seats 2,000 people, and during the conferences is often full. In the July conference of last year two brethren kept their twenty-fifth year of service; one other worker counts fifty years since he left the institution! Though issuing no appeals, the work receives steady support, and the last report acknowledges the kind help of British Christians. D. G. T.

Loud Calls from Morocco.

A CRISIS IN SOUTH MOROCCO.

I AM greatly concerned to read that the dwindling support received by the Southern Morocco Mission has brought about a crisis in its affairs which threatens to necessitate the closing of stations and the withdrawal of missionaries. I do not hesitate to say that this must not be.

Originating indirectly through articles published in these columns, the Southern Morocco Mission has for fourteen years preached Christ by life and deed as well as by word in one of the least promising fields we know, manfully facing discouragement, prayerfully facing the foe. I wish I could tell something of what I have seen of the work in almost every station, and what I know from direct native sources to be the effect produced; but I can only state that it is work which every Christian should feel privileged to support.

The present crisis arises solely from the smallness of the circle interested in the Mission, which deserves to be better known. It is an undenominational faith mission, directed by the founder, Mr. John Anderson, head of the Bible-Training Institute in Glasgow. The utmost allowance to the missionaries is—when funds suffice—£60 a year for men and £50 for women, out of which the report says that liberal contributions are returned to the general fund. Yet a deficit of nearly £600 has mounted up, and cannot be increased. The only alternative to retrenchment in the field appears to be to bring one worker away from his work to organize support at home. Surely even this might be avoided. It is bad enough to overwork missionaries on furlough in this way; it is worse to break up work for the purpose, to say nothing of the expense. Cannot an outside effort be made at once to wipe out the deficit, and then by widened and deepened interest to maintain the Mission at its full strength?

Budgett Meakin.

CHEER IN CENTRAL MOROCCO.

In his annual report, Dr. Robert Kerr, director of the Central Morocco Mission, is able to give a cheering account of progress at Rabat and other centres. Fanaticism has been gradually breaking down, doors of usefulness have been opening wider, and there has been a willingness to listen and receive the word, which surpasses the most hopeful experiences of former years.

There has been an ever-increasing demand for New Testaments, Gospels, and other Christian literature, both among the Jews and Moslems. When walking down one of the principal streets of our city in the month of July, a teacher from one of the adjacent tribes, after saluting Dr. Kerr, greeted him with the cheering inquiry: "Can you furnish me with a complete record of the life of Jesus Christ?" When asked where he had heard about Jesus Christ and the New Testament, he replied: "I heard of Him through reading some Gospels which you gave to a teacher, but the record was not complete."

RACIAL ANTIPATHIES.

"We have been exceptionally busy in the dispensary this year. It has been open every day, Sabbaths excepted—then we only attend to cases of accident or of emergency. Over 10,000 have been treated. Of these, some 7,000 have visited the Mission House—1,050 females being included in the number—and I have made 1,000 visits to the homes of the people in Rabat. I have also made seventy-five crossings to Salli, and have visited an average of four patients each time.

"There has been an increasing desire, on the part of both Moslems and Jews, to have their children vaccinated. Over 700 of these have been vaccinated this year, and in this way many doors of usefulness have been opened. The work has been hampered through lack of accommodation, as caste exists here as it does in India. To make Moslems and Jews sit together almost invariably leads to unpleasantness, and the respectable townspeople will not sit by the side of Arabs. This greatly adds to the labour, but it is a delight to see them."

The secretary of the Central Morocco Mission is Mr. Grahame Wilson, 191, Meadowpark Street, Dennistoun, Glasgow.

From Rev. F. B. Meyer.

Mount Olivet, Jamaica, November 29.

I HAVE just come in from addressing a great congregation of coloured people on my favourite Advent text: "Now is our salvation nearer than when we believed"; and I have taught them the words of that marvellous prayer, which always stirs me at this season as the pibroch does the Highlander: "Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light now in the time of this mortal life, in which Thy Son Jesus Christ came to visit us in great humility."

My congregation has dispersed, I have seen their white dresses and (what look like) straw hats passing down into the valleys which surround this lovely spot, 4,500ft. above the sea-level; and from the upper windows of the manse, I see the evening swiftly settling down on the hills and mountains grouped around, richly clothed with verdure.

The week, for the most part, has been spent in Mandeville, almost in the centre of the island, and at the heart of the orange district, where Bishop Dewey has welcomed us to the parish church, and Christian ministers and workers have gathered from a wide area. Mr. Macartney and I have given four or five addresses a day, with the Holy Spirit's aid. Still there have been marked and blessed results—God's ministering servants have seen the way of God more perfectly, Christians have been quickened, and

LARGE NUMBERS OF PEOPLE REACHED.

Last night we spoke to men and women separately. The number of illegitimate births, as shown in the last census, are 65 per 100; it being the custom for men and women to live together without marriage, that either may be free to seek another home if the partner misbehaves. The attraction between young men and women savours too largely of the evils of the old slavery times; and I felt that it might be possible for us, as strangers, to remonstrate, and to urge for better things, as perhaps those could not do, who knew the people more intimately. I specially urged on the young Christian girls to insist on being courted for the *soul* that was in them, and advocated that they and their lovers should walk together for a little before the irrevocable step was taken. The men's audience was very quiet; but it will take more than a speech or two to alter some of the terrible customs which obtain, and which are constantly robbing the churches of their fairest children.

For the most part our addresses have been directed to the searching of our hearers' hearts, and the unfolding of the fulness of Christ. The former seems to fall specially to my share, and the latter to Mr. Macartney's. But it is very difficult indeed to know how to handle these audiences. If you ask for an after-meeting, everyone stops. If you ask for an indication of decision, all hands are raised. If you touch emotion too deeply, your audience may become physically affected. The other day a friend of mine invited all the prisoners in Kingston Gaol who were on the Lord's side to stand up, and, to his astonishment, the whole of the poor men and women, perhaps 300 in number, and comprising some of the greatest ruffians in Jamaica, rose. The soil seems very shallow, the seed springs up at once, but fades. Of course, there are hundreds of noble and conspicuous exceptions — beautiful souls, in whom are all the graces of the Spirit! But these are found where there have been years of careful instruction and oversight.

God's servants in this island need our prayers that they may not be discouraged, and may be partakers in the kingdom and patience of Jesus Christ. In addition to their arduous labours, they have to contend with the enervating character of the climate, which is very relaxing—at least, I have felt it so, and one has longed for the tonic of a regular north-easter—I could not have believed that I should come to make such a confession!

The country is rich to a degree. Oranges grow in very great profusion, and litter the ground as apples do in our orchards. Bananas, pines, yams, plantains, and other fruits abound; but it is almost impossible to obtain remunerative prices. The coffee-berries are left on the trees as not worth picking; sugar is grown in small quantities because the beet sugar and the bounties have made the trade unprofitable. In point of fact, the banana trade seems the one hope of the country, coupled with the fact that wealthy Americans are making Jamaica a winter resort. The Governor told me that out of 13,000 visitors last year, 10,000 were Americans.

But if Jamaica needs millions of money to revive her industries, much more does she need Christ, and Christians who shall settle in her beautiful mountains to supplement the work of the ministers with their devoted labours and consistent testimony. Oh, for another breath of God's lips to pass over this land, convicting of sin, righteousness, and judgment, and glorifying the Son of God! Breathe, O Word of God, on the slain that they may live, and on Immanuel's garden that its spices may flow forth!

F. B. Meyer.

From Dr. Len. G. Broughton.

FOR a long time I have promised to make good my promise to drop you a line from across the Atlantic, but have been excessively busy. I read The Christian with great interest. Each week when it comes I stop everything else and go through it. I feel now and then as if I were at Keswick once more, as I see the names of Revs. Evan Hopkins, F. S. Webster, H. W. Webb-Peploe, and others. I shall never cease thanking God for my visit to Keswick the summer before last, and for my stay in London. My people say they feel the same way, for they have received some of the blessings resulting. I hope to be able to cross again this summer, bringing Mrs. Broughton with me.

How we grieve over the departure of Dr. Parker. He was greatly admired by thousands, but by none more than myself. Our Tabernacle work in Atlanta is getting very heavy. I have had to cancel all outside engagements for six months, that I might give myself wholly to it. We have gone from 250 members to 1,400 in less than four years. We have a number of institutions and missions, and it is taking my whole time to make it all go.

We have our fourth Bible Conference in March. Rev. G. Campbell Morgan is one of our main speakers. We run ten days. Pray for us.

A Harvest for Thee.

(Hosea vi. 11.)

O Judah, remembered before thy God,
"A harvest is set for thee"—
Long hast thou been smitten beneath His rod,
All lands thy wandering feet have trod—
Again shall thy sons be free.

O Lion of princely Judah's line,
"A harvest is set for Thee"—
The labour, the toil, and the pain were Thine,
For Thee is the glory, the joy Divine,
The fruit of Thy work to see.

O worker for God, though the days be long,
"A harvest is set for thee"—
Let courage and patience and faith be strong!
For sower and reaper shall join in song—
And thine shall the harvest be. M. A. B.

Nyassa Industrial Mission.—We are asked to state that there is at present a fine sphere of labour open for a new worker in connection with the Nyassa Industrial Mission. Recent letters mention several places where "there are plenty of people, but God's Word is never carried to them." A man is desired who has had experience of mission work at home, and who possesses some aptitude for the management of men, as to him would fall the superintendence of the native industrial work on the Likubula station. The secretary of the Mission is Mr. Alfred Walker, Sandrock, Sevenoaks.

A Brave Young Missionary.

THE LATE MISS CARINE FYSH.

THE home-call which came to Miss Carina Fysh, of the Zambezi Industrial Mission, has been felt as a personal bereavement by many who were engaged or interested in Gospel effort in Central Africa. She was a native of Tasmania, and her father was an earnest Christian merchant in Launceston. Her uncle, Sir Philip Fysh, was formerly Agent-General for the colony in London, and is now a member of the Australian Federal Government.

Having been brought to the Lord early in life, and seeking avenues of usefulness, she first qualified herself as a nurse, and was then led to ask admission to the Melbourne Missionary Training Home, under the charge of Dr. and Mrs. Warren. The best testimony to the influence on her life of the time spent there is to be found in letters which were received from her after she had gone forth to the field. In the Home she experienced a fuller revelation of the "life abundant" which the Lord has provided for His own, and invites each of them to share.

About two years ago, Miss Fysh was accepted and sent to Africa by the Australian Council of the Zambezi Industrial Mission. On reaching her destination full advantage was taken of her early training by placing her in charge of the hospital at Chiole, about one hundred miles north of Blantyre, in British Central Africa. The work was hard and trying, the medical and surgical patients sometimes numbering one hundred per day. While she was in charge, an epidemic of smallpox swept over the district, and hundreds of men and women came for treatment while suffering from the loathsome disease. Miss Fysh did not flinch from the task thus imposed upon her, Europeans and natives alike being full of praise for her devotion and loving ministry.

Behind all the medical work was the true missionary yearning for the souls of the people; and the terrible nature of the conflict with heathenism was soon borne in upon her soul. Again and again there came the sense of failure in the efforts to instil spiritual truth into the darkened minds; but her touch with the spiritual things was close, and in the hour of disappointment there was ever renewed the sense of God's own comfort and presence. The ardent young missionary was an enthusiast in the visitation of the people in the villages, going from hut to hut, and seeking specially to win the souls of the women. One of her latest letters to the office of the Mission contained the following sentences:—

THE CHRISTIAN is very full. I do like it, and am very grateful to the home workers for sending it. I shall be sorry to leave Chiole, but only desire to do God's perfect will. The dear old women are just as dark and needy everywhere. I have been after them this afternoon, and had some straight talks with some very aged ones, who, alas! seem so hard and regardless of eternal things. "The upright shall dwell in Thy presence" (Psa. cxl. 13). This promise has been so sweet to me during the last day or two. Whatever we are at, sewing, writing, preaching, or praying, one is dwelling in the place by Him, of safety and happiness.

Writing a few months ago to a friend, she said:—

This last month I have had the joy of visiting among the villages (one of the brothers taking the school). Simply to go forth seeking the lost is such direct work for the Good Shepherd, and I find it draws one so near Him. Of course school, housekeeping, and dressing wounds need the fulness of the Spirit just as much; but it is sweet to be directly engaged in spiritual work.

The occurrence among their number of a fatal case of African fever was in itself a heavy blow to the missionaries. So long a time had elapsed since a gap had been made in the ranks by this pestilence, that they had begun to hope that, for them at least, the bitterness of the scourge was past. Suddenly and terribly these hopes were dashed to the ground. Mrs. Galloway, a fellow-missionary, was sent for when Miss Fysh became unwell, and treated her as the symptoms called for; but she writes that on the fourth day (October 1)—

Miss Fysh called me to her and told me someone had said to her that the Lord wanted her to go home. I told her how much we needed her, and reminded her of how much work there still remained to be done, speaking specially of the coming mission about which we had prayed so often; but she said, "It's no use, Dona, I heard the Lord say distinctly, 'Come home to-day.'" After a little she said, "You do not understand, I know I am dying—I am going home to Jesus." Again I took her temperature. She was only 101 deg. I thought perhaps she was drowsy with the fever, so talked to her as brightly as possible. She seemed a little restless, so I sent for Mr. Price, and together we raised her up on her pillows and prayed with her. She told him she was going home.

When we pleaded with God to give her strength and grant her a speedy recovery, she said, "No, no, let me go;" but when we asked that the Lord's will might be done, she responded "Amen." A time of quietness followed, and she seemed to take no notice of us; but we heard her say, "Washed, washed, washed in the blood of the Lamb! I shall see Him, I shall know Him, I shall be like Him." After awhile she spoke

THE LATE MISS CARINE FYSH.

again, "I shall see Jesus, and father and Lil." As the night wore away she expressed a wish to see the morning dawn, so I put the lights out and drew the curtains from the window. She much enjoyed the glorious sight, and seemed bright and happy.

Throughout the day it was not thought by those beside Miss Fysh that the end of her earthly career was at hand; but in the evening her temperature rose alarmingly, and while Mrs. Galloway was busy attending to her, she passed away to be with the King, peaceful and triumphant. The testimony of those who knew her best is that no one could help loving her. The beauty of her Christian life appealed to all. Nothing was allowed to come between her and her Master or His work. The special mission which was being planned was much on her heart, and in her prayers. "Faithful unto death" are the words used by a colleague.

The Paris Missionary Society has issued a letter to pastors and friends in France and elsewhere asking that Sunday, January 25, 1903, may be set apart as a Day of Missions, when the difficulties and responsibilities of mission work shall be brought before God in fervent prayer. The work of this Society is embarrassed by a heavy deficit; its friends may therefore be glad to act upon the suggestion from headquarters.

Persecution in Bolivia.

WRITING some weeks ago from Cochabamba, Bolivia, Mr. W. Payne says:—"When we commenced meetings here I knew a little of the danger, but still could not turn away from the open door. As soon as I could get seats made and things in order we began meetings with an attendance of from 150 to 300 persons. Of course many opposed, and excitement got to boiling point. Excommunication was issued. To attend a meeting was *pecado reservado*, and only pardoned by going on the knees to the bishop. Sermons were preached in all the churches. I was accused before the criminal court. The police and prefect were urged to put a stop to us. All this only served to send more people to listen.

"Then came a new order of things. Lying slanders were circulated. I carried with me the 'special presence' of the devil, had blasphemed the Blessed Virgin, and every one passing should say, 'Maria, Jesus, José.'

"Mothers, sisters, wives, must persecute us, and any man who attended our meetings. This also failed, and Rome reverted to her friend, the ignorant mass, which is a mighty weapon in Bolivia. Under the cloak of a demonstration in favour of the municipality (who were friendly to the priests), a public meeting was called, and the *Biatas* (a society of ladies who devote themselves to religious matters) forced the Indians to come in from their fincas, leagues away, to swell the numbers. At noon on Sunday the bells rang out to call the people to defend their religion. The crowd gathered in the Prado, but no one came forward to address them, though sacristans, &c., mixed with the crowd, urging on to 'vengeance on the Protestants.'

"About 2 p.m. we heard the roar of furious thousands, and like a river let loose they rushed down on our house. Paving stones were quickly torn up, and before the police arrived, windows and doors were smashed, and about one thousand voices were crying for blood. We cried to the Lord, not expecting to live much longer. The chief of police and his men were swept away before the mob, and the door burst in before the huge stones and force used. There were two parties, one for murder and one for robbery. I was beaten and dragged about through the *patio*, while the cry went up, 'Death to the Protestant!' The fire was blazing outside, as they had lots of kerosene, and with all the forms, chairs, texts, clothes, and books, the street was a bonfire. Piles, too, of Mrs. Hope's books and photos, goods, and everything they could lay hands on were taken.

"It seemed that the end had come, when a big Cholo Indian, who had been helped by me, drove back the savages by sheer force. One man rushed at me with a knife, but Terrazas knocked him down. Soldiers now arrived, striking terror into the hearts of the mob, as they simply charged through everything, and wielded swords on all sides.

"We were glad to find ourselves in life, the poor children escaping also. In a few minutes more we had a stream of sympathisers that lasted till night. During the night an attack was made on the Semenario, which they met with rifles and revolvers. About £150 to £200 damage has been done in our house. We are repairing as able, because we do not feel that we should accept damages from the authorities."

Society for the Relief of Distressed Widows.—This Society has now been in existence over seventy years, and has granted relief to some thousands of poor destitute widows, many of whom have borne testimony that the money given by the Society has enabled them to overcome the difficulties consequent on their bereavement, and thus to have opened a way to future livelihood, independently of parochial assistance. Lord Llangattock is president, and the secretary is Mr. Samuel Rayson, 32, Sackville Street, London, W.

A College Principal.

REV. CALEB SCOTT, D.D.

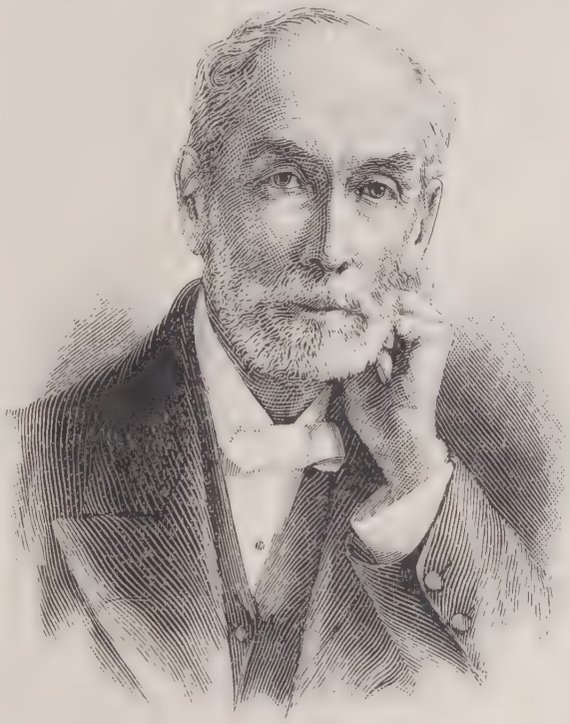
"THE generation of the righteous is blessed" is a saying well illustrated in the life of Dr. Caleb Scott, the retiring Principal of Lancashire Independent College, Manchester. His grandfather was a Northumberland shepherd; and in the early part of the last century, if not now, men of that class were often known for their intellectuality and godliness. Mrs. Josephine Butler, whose father had a farm under the shadow of the Cheviots, speaks of some who could read Virgil in the original, and the Greek New Testament. Whether Dr. Scott's grandfather could do this or not, he was a man of devout habits. At a certain season of the year it was his custom to bring his flock of sheep to a certain village, and remain for a few days. While there on one occasion he was observed by a boy to go away daily in the same direction into a small plantation and pray. The boy, afterwards a friend of the writer of this sketch, was the writer's informant. No doubt the shepherd was thus unconsciously helping to make one of the most beautiful Christians I have ever known.

His own son, Walter Scott, became an Independent minister, and settled at Rothwell, in Northamptonshire, having for his pastoral charge a church that had been through persecutions and sorrows for Christ's sake. Some notable men had preceded him. There Richard Davis had laboured—a man before his times in his intelligent conceptions of the use of lay agency in preaching. Before "county unions" were formed, or there was any talk of "grouping churches," before the Methodist plan of having a circuit was dreamt of, he had a circuit of work drawn around his church, and a band of lay preachers organized to serve it. Another notable man was Matthias Maurice, who wrote of "Social Religion Exemplified," and had great influence upon Independency at the end of the eighteenth century. One of the remarkable features of these small Independent Churches, formed some 250 years ago as the result of fidelity to conscience, and often cleansed by the fires of persecution, was that they influenced religious thought, both deeply and widely. One of them, formed by an expelled clergyman, became first a home of devout men and women, then a seat of learning where some of the most notable men of the day were taught and trained, and finally a prosperous church in the midst of a dense manufacturing population. In his quiet Northamptonshire charge Mr. Walter Scott found time to train some young men for the ministry. In this place his son Caleb was born some seventy years ago.

At the age of three Caleb was taken into Yorkshire, his father having been appointed President of Airedale College, Bradford, a position he held from 1834 till 1856. The son, who had early decided upon being a minister, received his education at Silcoates School, and also served some time in a business house for the sake of a business training. At eighteen he began in his father's college the serious work of a ministerial student; his intellectual course was brilliant, as he passed his B.A. and LL.B. examinations at the London University with first-class honours. His subsequent diploma of D.D. was conferred by the University of St. Andrews.

At the early age of twenty-three Mr. Scott became pastor of the Independent Church in Lincoln, a position which he held for eleven years, and in which he was very useful to many souls. His ministry there is still remembered with love and gratitude, and he himself remembers it with the kindliness generally felt for "a first sphere."

In 1865 Mr. Scott was invited to share some of the duties of the famous Henry Rogers, Principal of Lancashire Independent College, Manchester, and became Professor of New Testament Greek, Ecclesiastical History, and Mental and Moral Philosophy. Four years later Mr. Rogers retired, and Mr. Scott succeeded him in the Principalship. His term of office from 1869 to the present year has been marked by great improvements and enlargement of the college. The library has been increased, and students encouraged to seek the highest attainments for their work. While none of his students seem to have become men of the first rank and mark in their high calling, they will be found occupying useful and honourable positions in the home and foreign fields. It is to be remembered that the kind of students whom a tutor "turns out" depends upon the kind of student who "goes in": he cannot supply brains. And yet again it should be remembered that intellectual distinction and spiritual fitness are quite different things, and the combination of the two is rare. A tutor may have the happiness to receive a few men who have both; he may labour for a generation, and have to be content to work with ordinary material. He can only do the best for each man in his order.



REV. CALEB SCOTT, D.D.

From Photograph by Messrs. Elliott and Fry, 55, Baker Street, London, W.

It had been felt for some time that a college principal who had trained so many ministers, although he nad never taken a prominent part in public or church life, ought to be called to the highest honour his brethren could give him, and amongst Congregationalists that is the Chairmanship of the Congregational Union of England and Wales. Accordinly, Dr. Scott's friends took steps to secure his election, and he was chosen for the post in 1902. But in the meantime his health had seriously failed, and it was doubted whether he would be able to fulfil any of his duties. In point of fact, he has never presided at any of the Union's meetings. His address last May, which was on the important subject of "Christ and Criticism," and had the happy sub-title of "The Open Mind and the Adoring Heart," was read to the assembly by a friend. Dr. Scott's health was so precarious that he lingered for a long time between life and death, and on one occasion some papers announced that his end had come. In October when he should, in the ordinary course, have given the autumnal address at Glasgow, he had been too prostrate to prepare anything, and was unable to come. Like many more he has come to his principal honour when he could not enjoy it; and much sympathy has been felt for him in his physical and spiritual trial, in not being able to discharge duties congenial to his mind.

The key to his address on "The Open Mind and the Adoring Heart" was given in the following words:—

> Especially let us not forget that these truths which eye hath not seen, nor ear heard, and which have not entered into the heart of man, but which the Spirit of God has revealed. These truths no historical research, however profound, and no analysis of documents, however keen, can touch. Eternal life consists in knowing the only true God and His Son Jesus Christ. That life no question of books and their authors, of manuscripts and texts, can injure; no poisoned arrow or venomous tooth can destroy. Those truths are certainties which, come what may, cannot be shaken.

Our Railway Men.

OUR railway men are, as a class, so deservedly popular with travellers on account of the admirable way in which they discharge their onerous duties that any movement for their benefit must commend itself to all. The care which these men exercise in their work is strikingly illustrated by the fact that out of the 1,172,395,900 passengers who travelled last year, not a single person was killed. It is a sad fact, however, that during the same period 539 railway men were killed while at work on the line.

The object of the Railway Mission is the spiritual, moral, and social welfare of the 534,141 men employed on the railways of the United Kingdom, as well as those in our colonies and other places abroad.

It has just come of age, having been formed twenty-one years ago, and 400 branches have been formed, at which over 1,000 religious and temperance meetings are held every week for the men and their friends.

In addition to the home work, missionaries have been sent to India, Japan, and South Africa. The Cape Government Railway authorities grant the use of a coach in which the missionary travels from station to station on the lonely Karoo, conducting meetings and preaching the Gospel to the men, who in many cases, for months at a time, have no opportunity of attending a religious service.

Hundreds of men have been led to find in Jesus their Almighty Saviour, and are now witnessing brightly for Him among their mates. A foreman over a large number of men, who is himself an unconverted man, recently said, "The Railway Mission has made an alteration in this yard; the whole tone of the place is different." There are twelve Christian men in this department, where there was not one three years ago. The need for the work increases year by year, owing to the prevalence of Sunday work, which hinders many of the men from attending ordinary places of worship. The Mission seeks to reach these by arranging services at times and places which suit their convenience. Convalescent Homes have been established at St. Leonards and Southport, which accommodate about seventy patients. The secretary is Mr. R. Nixon, 1, Adam Street, Strand, W.C.

Home Missions.

Workless London.

TO cope with the prevailing distress among the poor, exceptional efforts are being put forth just now by many philanthropic agencies. Among these the practical and effective labours of the Church Army to alleviate suffering hold a high and honourable place.

During the recent "cold snap," Rev. Wilson Carlile acted with characteristic promptitude in the interests of the homeless and starving. Soup Kitchens have been opened in several of the neediest districts, and a number of the Labour Homes utilized as temporary shelters. Beyond this, some of the tents generally used for evangelistic missions have been erected in convenient places, and these, comfortably warmed, admirably serve their purpose in sheltering the homeless. The accommodation at the *Morning Post* Home on the Embankment has also been extended, so that it is possible to receive in all some hundreds of men nightly at the various centres. Each comer is given soup and bread on entering and tea before leaving in the morning.

OUT O' WORK RESERVISTS.

In the course of a brief interview, Mr. Victor Carlile (who has spent many nights in ministering to the comfort of these distressed people) assured a representative of The Christian that the majority are decent men, honestly seeking work and unable to find it, while loafers are conspicuous by their absence. A considerable proportion are reservists returned from South Africa.

TENTS, AND EMPTY HOUSES.

"We do not believe in indiscriminate charity," added Mr. Carlile, "and it should be understood that these efforts are temporary, to meet what we hope is a temporary need, and are financed through a special fund. But the suffering is so great that immediate and liberal measures are necessary. One new method of coping with the misery is to obtain the use of empty houses, and to fit them up as shelters."

"And you have been successful in this?"

"I am happy to say," replied Mr. Carlile, "that the London County Council have kindly granted us the use of several, and it is hoped to secure more. It should be noted that in many cases the gratitude of the poor fellows who come under our care is most touching."

THE LABOUR HOMES.

The Army's Labour Homes are also filled with men who are being helped "out of the depths," but the calls for assistance and aid are many. In connection with his city church of St. Mary-at-Hill, Rev. Wilson Carlile has inaugurated a small "industrial department" in his rectory garden, where out-o'-works are provided with wood-chopping.

It is encouraging to note that while the deserving are thus practically helped, work among drunkards and criminals is actively maintained. A typical instance of fruitful effort in this direction may well be given in the words of a Home "Captain":—"F.G.B. for six weeks previous to entering our Home had not had a bed. He was in such a filthy condition that we had at once to destroy all his clothes. After being with us three months we got him a situation in a large furniture warehouse where he earns 30s. a week. He is still staying with us in the Lodging Home; and on being asked by one of the other men why he did not go into private lodgings nearer to his work, he replied, 'No, he would never forget the Church Army for what they had done for him; it raised him from the very lowest condition to a life of respectability.'"

The address of the Church Army Headquarters is 130, Edgware Road, W.

The Howard Association.

AMONG the improvements in prison administration indicated in the recent report of the Commissioners, the Committee of the Howard Association cordially welcomes the decision to institute more effective classification of prisoners, especially more thorough separation of young offenders from old and hardened criminals. Hope is expressed that the recommendation of the Commissioners in regard to the latter class will receive favourable attention from the Home Secretary. In reference to youthful offenders, especially those from sixteen to twenty-one years of age, technically known as "juvenile adults," the Committee awaits with much interest the scheme whereby a part of the convict prison at Borstal is to be set aside for the more reformatory treatment of such as come from the metropolitan district.

Dealing with the conditions of reformatory treatment in prisons, the importance is urged of securing the right sort of men and women for prison officers, and the desirability of making use of outside influences for good, such as visits by ministers and others, mission services by the Church Army and the Salvation Army, and the like.

The subject of prison industries has engaged attention, and we note with satisfaction the abolition in English prisons of the degrading labour of the treadwheel, and increasing evidence of the adoption of such industries as may be of use to the prisoner, developing his powers, physical, intellectual and moral. The Association has earnestly pressed the adoption of "Sloyd," or manual training by instruction in the use of tools; and also urges that, wherever it is possible, more efforts shall be made to employ prisoners in gardening and agriculture. The education of prisoners, by school lessons, lectures, and the provision of suitable libraries, is receiving more attention than formerly; but there appears to be room for further effort in this direction.

Passing to the causes of crime, an evil eminence is assigned to two factors closely interwoven with one another—bad housing and intemperance. At least ninety per cent. of the women are of the homeless "unfortunate" class, whose number beyond doubt increases with the growth of our town life. Drink is an adjunct of their terrible lives. Idleness, dementia, and sensuality are the root causes of their condition. Though many of them are convicted hundreds of times of drunkenness and disorderly conduct, it is clear that, in considering female intemperance, the convictions of these women should be attributed to the causes named, rather than directly to intemperance.

Numbers of these women have been convicted under the Habitual Inebriates Act of 1898, and have been committed to Inebriate Reformatories. The conduct of many of them in these institutions has been so bad that the managers have been compelled to discharge them. The committee are glad to note that the Home Office has at length established two State Inebriate Reformatories, to which such women, who have proved unmanageable in the philanthropic or County Council Reformatories, are now transferred, with the certainty of being detained and controlled for the full length of time for which they were committed.

Scripture Texts in 'Bus and Tramcar.—The continuous and systematic work being carried on by the London Tramcar and Omnibus Scripture Text Mission is being acknowledged on every hand as an agency deserving of wide support. It is calculated that at the present time there are 3,900 trams and omnibuses running daily, but of these only 550 are supplied with texts of Scripture. An offer from one much interested in the work has awakened considerable interest. A friend has promised to give £50 annually for increasing the number of texts if the income of the Mission can be raised to £500 beyond its receipts of last year. The amount is not yet forthcoming, but the committee are hopeful that they will be able to avail themselves of this exceptional opportunity of extending their operations. The secretary is Miss G. L. Baily, 27, Charterhouse Square, London, E.C.

English Navvies.

THERE is a decided spirit of inquiry and a readiness to hear amongst the navvies employed at several of the large public works in England. Those who have mixed with the men in the settlements have been witnesses of that most wonderful and mysterious working of God's Holy Spirit, whereby men here and there are suddenly broken down in conviction, and, finding themselves confronted by God, throw themselves as poor sinners at the feet of the One who came to seek and to save them that were lost. God has the navvy in his tender thoughts. Of one man, who lately received the glorious news of God's love, on his death-bed, it was remarked, "You could see from his face that he was entering into glory!"

There is a great demand for good, sound Gospel tracts and booklets; hundreds are daily given away, and are readily accepted, and always read. Groups of navvies at their morning or midday meal, may often be seen sitting reading tracts just given them, or, as some man slowly folds up his tract, and puts it in his pocket, the remark may be heard, "I'll read it to the missis to-night."

Parcels of tracts would be thankfully received, and all information respecting work amongst the navvies would be gladly given, by the secretary, Navvy Mission Society, Church House, Westminster, S.W.

Literature for Light-keepers.

THE distribution of Christian literature among the keepers of lighthouses around the coasts of Great Britain and Ireland has been continued through another year by Miss Holden Pike (Winchmore Hill, London, N.), under the supervision of the Council of the British and Foreign Sailors' Society. At Christmas an endeavour is made to send out an extra number of packets, the field being an exceedingly wide one, extending even to Canada and Australasia, those distant stations having received attention from time to time. The letters received from the men pleasantly show how heartily they appreciate what has been sent to them. While working on behalf of the Society just named, Miss Holden Pike has to collect funds for working expenses, the chief items of outlay being suitable, attractive reading and the postage, which is still more considerable.

Up to the present time the distribution has been so far successful that it deserves to be extended to the American Continent and to the Antipodes. The chief contributor has been the Hon. J. H. Angas, of South Australia, but many other well-known friends have contributed with proportionate liberality. A larger number of smaller contributions would more encouragingly testify to popular interest in the work. In the letters they have written from time to time the men have told many interesting things about their daily life, hardships, and even perils. The surroundings of many stations involve a constant strain on the nerves, through their exposure to waves and wind. Some of the keepers are earnest Christian men, thankful to know that someone thinks of them, while the appreciation of others is not less emphatic.

Billingsgate Christian Mission.

A DRAWING-ROOM meeting on behalf of the Billingsgate Medical Mission was held on Friday last by kind invitation of Mr. and Mrs. Maynard, at St. Aubyns, Wimbledon. It was presided over by the Rev. E. W. Moore, of Emmanuel Church. Mr. Maynard warmly commended the work, having been associated with it for many years.

Addresses were also given by Mr. Williamson (treasurer), Mr. Walters (secretary), Dr. Stansfeld, and Miss Jack (one of the resident sisters). The need for a surgical ward was specially emphasised, where the more serious cases could be treated, and a better opportunity given for spiritual work, which is the primary object of the Mission. Friends would be welcome at any time, or a report would be sent on application to Mr. A. Walters, 19, St. Mary at Hill, E.C.

"Our Daily Bread."

SUNDAY, December 28. 2 Kings xxiv.

NEBUCHADNEZZAR'S invasion of Judah was evidently at the direct impulse of Jehovah (*v.* 3). The Lord could not pardon because the heart of the nation was still set on sin (xxiii. 26; Jer. xv. 1). For further details of the sins and death of Jehoiachim, see Jeremiah xxii. 13, 19; xxxvi. 30.

Jehoiachin was untaught by the experience of his ancestors, and deaf to the warnings of Jeremiah. His character is described by Ezekiel (xix. 5-7). Within three months after his accession to the throne he formed a league with Egypt against Babylon. Nebuchadnezzar sent his generals to besiege Jerusalem, as Jeremiah had foretold (xxii. 18), and soon after he followed in person. Jehoiachin realized that resistance was hopeless, and went out to surrender to him, in the hope, probably, that he would be suffered to retain his throne as a vassal to the King of Babylon. Instead of this, he was sent, as God's prophet had foretold, as a captive to Babylon (Jer. xxii. 24), accompanied by the queen-mother, his generals, and the leading men of his court and kingdom. The palace and temple were ransacked, and the sacred vessels carried to Babylon (2 Chron. xxxvi. 7; Dan. i. 2).

In his stead Nebuchadnezzar appointed the third and youngest son of Josiah, changing his name to Zedekiah (the Righteousness of God). But fair as his name was, his heart was impenitent and rebellious; and he went back from his plighted word to the King of Babylon, incurring his just wrath, and plunging his hapless kingdom into the depths of degradation and despair. Thus was God's purpose of judgment fulfilled against His people; and the terror of their rejection was in proportion to the privileges conferred on them, and the opportunities they had misused. Yet, all the while, as with us, the Father's heart was yearning over His rebellious children.

MONDAY, December 29. 2 Kings xxv.

This third and last siege of Jerusalem lasted a year and a half. So long a resistance was due to the strength of the fortifications, on which the King confidently relied. The sufferings from the famine became excruciating (Lam. ii. 20, 22; iv. 9, 10; Ezek. v. 10), and at last the King and his men of war broke out by the way of the royal garden. They were pursued and brought back; Zedekiah's eyes were put out, and the most eminent of his servants were put to death.

Gedaliah was appointed governor, and it seemed as though he would inaugurate a time of prosperity for the poor people who were left to till the land. The prophet Jeremiah was associated with him, and many of the fugitive Jews gathered to his court (Jer. xl. 9-12). But all these brightening hopes were blighted by his dastardly assassination of Ishmael. The remainder of the story, including the disastrous flight to Egypt, is told by Jeremiah, who narrates the dark and dreadful experiences which befell the God-deserted remnant of the people.

It is a terrible story. We can hardly credit that it is the history of the land of David and Solomon, and of the chosen people. But the Word of God must stand. To the froward He will show Himself froward. He is always love; but as the same sun which melts wax will harden clay, so God's love, which is to the believing and loving soul a great peace and joy, is to those that refuse it the savour of death unto death.

TUESDAY, December 30. 1 Chron. i.

The Books of Chronicles were diaries or journals, probably compiled from the registers, which were kept by the royal scribes, of passing occurrences. In the Septuagint Version the name given to them signifies, "Things Omitted," because many things unnoticed in the earlier books are here recorded; some narratives are also greatly extended. The authorship is commonly ascribed to Ezra, whose leading object seems to have been to show the division of families and possessions before the captivity, with a view to the restoration of the same order on the return.

It is very remarkable to find that modern research is establishing the truth of these ancient lists of names, and the division of the world between these tribes. Indeed, the entire progress of investigation is to substantiate the allegations of these records. I was asked recently, by a seeker after truth, if she must accept the statements of these genealogies in order to salvation. Of course I answered, *No.* We are not saved by our belief in these or similar historical fragments which, under the guidance of the Holy Spirit, have been interwoven into the texture of Scripture, but by our simple reliance on the Lord Jesus Christ. At the same time, when once the soul begins to realize its union with the Son of God, it turns with immense love and interest to this Book, accepting it in its entireness, and not surprised to find that research corroborates its statements.

Let us notice how the inspired chronicler narrows the view-point from which he regards mankind. First, the line is followed to Noah, all others being ignored. Then to Abraham, all others being set aside. Then, after a brief notice of Abraham's other branches, Ishmael (29), Keturah (32), and Esau (35), the way is clear to consider the sons of Israel (ii. 1). But we must not forget that God loved *the world*, and that Jesus was the propitiation for the sins of the whole world. While *our* attention is fixed only on the Jewish race, to *God* all are precious.

WEDNESDAY, December 31. 1 Chron. ii.

The sons of Judah are mentioned first, because from this tribe David, and finally, our Lord, were to spring.

Verse 3.—How the memory of a sin clings to a man!

Verse 6.—See 1 Kings iv. 31. The fame of their sagacity and acquirements had descended to the time of Solomon, and formed a standard of comparison for his wisdom. Jewish writers say that they were looked up to as prophets during the time of the Egyptian bondage.

Verse 7.—Achar means *troubler.*

Verse 22.—Jair had twenty-three cities in the land of Gilead, because though on his paternal side he came of Judah, on his maternal he belonged to Manasseh. He had been adopted into Manasseh, and was, therefore, able to hold property in that tribe.

Verse 34.—Jarha was doubtless a proselyte to the Hebrew faith before he married this Hebrew heiress.

These names appear amid the stream of unremarkable, or at least unremarked, personalities, that pass before us in this chapter. Each the centre of a life full of interest, passion, love, joy, hope; each pursuing his course for good or ill; each destined to appear before the throne of God. How little do we know the story of each leaf in the forest of existence, but here they lie all together, like the leaves of autumn woods, rustling under the foot of the passer-by. But we may be sure that, though indistinguishable to our notice, each was a distinct object of the thought and love of God. Soon we also shall be as uninteresting to the busy world as most of these are to us!

THURSDAY, January 1, 1903. 1 Chron. iii.

Here we are on the track of the Messiah, "the Seed of David." Diverted from all others, our thought is concentrated on the one royal line. This, of course, is also the line of the kings of Judah. Notice verse 17 (R.V.), "the sons of Jeconiah, the captive." He was to be written *childless* (Jer. xxii. 30), because his son did not succeed him on the throne; Salathiel or Shealtiel being born during his captivity in Babylon (Matt. i. 12). There seems to have been some slight disturbance of the text at this point, which will be adjusted by inserting verse 18 after verse 20, and altering the name Pedaiah (*v.* 19) to Salathiel.

The care with which the Hebrews kept these old registers makes us understand the deep significance of those constant references to the Book of Life with which the Bible abounds. How important that we should be able to prove our pedigree, and that there should be no doubt as to our acceptance as heirs of God, and joint-heirs with Christ! There is no doubt that faith in the Lord Jesus, which implies a living union with Him, is the one irreversible condition on which our sonship rests. To have come of a godly line of ancestors will not secure enrolment in that Book; but one simple look of faith to Jesus Christ will settle it for ever, for He hath said, "My sheep shall never perish," and "I will not blot out his name from the Book of Life." Rejoice, then, not that demons are subject to you, but that your names are written in heaven.

FRIDAY, January 2. 1 Chron. iv.

There are several interesting items in this list of names. First, the prayer of Jabez, whose fourfold request is a model for us all. In fact, we might well interweave it into our daily petitions. That God will bless us indeed; that He would grant unto us ever-enlarging scope in our ministry; that His hand might be ever with us; and that He would keep us from evil—surely these are requests of vital importance. And by granting them our Father will turn the most sorrowful life into joy.

Secondly, by inserting the second clause of verse 18, between *Jalon* and *and she bare* in verse 17, this interesting fact appears, that an Egyptian princess had married a descendant of Caleb. This marriage must have taken place in the wilderness, after the Egyptian girl had renounced idolatry and become a convert to the worship of the God of Israel. Amid all the exclusiveness of the Hebrew race, there were occasional cases of this intermixture with Gentiles, but Divinely approved only on the condition of their accepting the Hebrew faith.

Notice, thirdly, that the art of linen manufacture had been cultivated at a very early age, probably in Egypt (21). The potters were employed by the king for his own work (23). May we not ask that we should be permitted to dwell with our King for *His* work of moulding the character and lives of men!

Lastly, the tribe of Simeon seems to have been too indolent or cowardly to inherit all the land that was assigned to it by Joshua, and therefore it remained in the hands of the Canaanites until the days of David. How many of us are like this? We fail to appropriate our heritage in Christ, and are soon driven from our holdings (29-41). Let us rely on the Holy Spirit to make us possess our possessions.

SATURDAY, January 3. 1 Chron. v.

We have here the story of the Trans-Jordanic tribes. The historian explains why he had not dealt with the tribe of Reuben before, as might have been expected, since he was the firstborn. Judah had been dealt with first, because the Messiah was to spring from his line; but Joseph had really taken the honour and glory of the firstborn, in the stead of Reuben.

These tribes on the east of Jordan bore but little part in the public life of the nation, and were principally concerned with the labours of pastoral life. They had the right of pasturage over the vast country which extended between the Jordan and the Euphrates. But they were included in the genealogies of Israel, as is clear from verse 17.

The Hagarites were Ishmaelites, or, as we should call them, Arabs (Psa. lxxxiii. 6). In the days of Joshua there was a coalition on the part of the tribes for the dispossession of these wandering children of the desert. God was entreated on their behalf, and delivered them because they put their trust in Him. What a lesson there is for us here! We are defeated too often because we fail to put our trust in Him, who waits to give us the victory. When the war is of God, we may unhesitatingly count on His co-operation.

After such a testimony it is sad to read verses 25, 26. This was the *first* captivity, and from it they never returned; but there had been no need for it, save for their apostasy. Only those who trust in God are as Mount Zion, that cannot be removed. F. B. M.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder "*Young People*" *every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* (*See next page.*)

About Christmas Presents.

IT is not easy to say anything new about Christmas; it is such a very old theme. Yet, as with some of your dolls or other toys, age becomes no blemish, but rather adds a charm to their possession. You will have a great many new presents, no doubt, but some of the old ones will still remain very precious in your affections.

I think we generally value those presents most of which we have never had any of the same sort before. To have several of one kind often brings some disappointment, even though we appreciate the kind thought that prompted the givers. There is a "sameness" about them, even though they may differ in some slight particulars from each other.

It would seem very strange, would it not, if parents and friends happened to give each child in a family the same sort of present, and it would seem almost impossible for each one to look upon it as "just what he (or she) wanted."

But in *God's Christmas Gift* to us, all these elements are found. We are each one differently constituted in taste, in temper, in circumstance, and yet *His Present suits us all*, and we may each find in His "Holy Child Jesus," just what we most need. He is the only One of the kind that it is possible for us to have; He is equally suited to young and old; and though it is two thousand years ago since He was given, yet those who have really received Him into their hearts never grow tired of Him. Every day they live they find in Him something fresh to love and admire, and He is a daily source of comfort and of joy.

I see children sometimes who *carry a new present about with them all day*, and take it to bed with them at night; they seem never to let it out of their sight, except when they are asleep, and even then they keep it cuddled up in their arms or close by their side. A tiny girl of my acquaintance came into her father's study while he was hard at work, and sat down as quiet as a little mouse. Presently, her father asked her, "What have you come in for, Doris?" "Only to be with you, Dada!" she replied. "And why do you want to be with me, dear?" "Because you love me, and I love you!" was her pretty answer. That is just what Jesus desires to be to us, a constant companion in whom we can always find delight.

You may often get tired of a gift, but you never look upon it as *a nuisance or an annoyance;* but I have sometimes seen boys and girls look very uncomfortable, and even cross, when they are spoken to about Jesus, or asked to think about Him. That is not a kind or a reasonable way to treat Him, is it, when He has done so much to win your love! I daresay you have often thought how inconsiderate it was of the innkeeper to refuse Mary and her lovely Babe admittance to his house, and send them to an outhouse and a manger; and how inexcusable it was of the Samaritans to shut the gates of their city against Him, when He came to them weary and faint late at night; and how cruel it was of the Jews to put Him to death upon the cross. But none of them realized what they were doing in treating Him so. And yet have you not been inconsiderate, or inexcusable, or cruel to Him, when you have turned your back upon Him and refused Him a place in your heart?

If you were to *refuse a present* that some kind friend brought you, how hurt that friend would feel, though the gift itself would not feel it. But both God, the Giver, and Jesus, His precious Gift, are grieved when you refuse to receive Him.

We are apt to think most of those presents which are *the most valuable*, or which have cost the most money. We are told that we are "redeemed with the *precious* blood of Christ," which is precious for what it cost the Father, precious for what it cost the Son, and precious for what it is worth to us; so we ought to value Him far above every other gift that we possess.

Sometimes at Christmas we may receive something that is *only of use in the winter*, like a football or a pair of skates, and in a very short time we have to lay them by until winter comes again. Or, we may have something which we cannot use much till the spring or summer time, like a bicycle or a cricket bat. But Jesus is a gift that God has given us for use all the year round, in all sorts of weather, in holidays or at school. There is no season in which we may not enjoy Him all day and every day.

Lastly, when we have a valuable present, we are *very proud of it*, and like to show it to our companions, and boast about it, until they are quite envious of our good fortune. If you are a Christian, have you ever spoken about Jesus to your friends in such a way as to make them wish they had Him for their Saviour and Friend? Do you so glorify Him in your daily life that they can see you have got something they would like to have? That is what being a Christian means—letting your light so shine that others seeing your good works may glorify your Father which is in heaven.

If you have not already done so, will you not receive Him—God's unspeakable Gift—as your Saviour, Friend and Guide, and then so confess Him before others that they will want Him too?

When Jesus has found you, tell others the story
That my loving Saviour is your Saviour too;
Then pray that your Saviour may bring them to glory,
And prayer will be answered—'twas answered for you.

That is the only way, boys and girls, to have the really happy Christmas that I would wish you, and a bright and useful life.

Uncle Tom.

A Christmas Message.

I.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke ii. 11).

"Unto you is born a Saviour
In the city of the King!"
Suddenly a host of angels
Make the heavens with music ring.

Blessing God for all His goodness
To His children on the earth,
Came the pure and holy angels,
Singing of the Saviour's birth.

Bowing low in adoration
At the sound of Jesu's name,
We unite with them in praising—
We for whom the Saviour came.

II.

"He shall save His people from their sins" (Matt. i. 21).

In the glorious sunrise
Of that blessèd day,
When the holy angels
Sang their matchless lay,

We behold the dawning
Of a clearer light,
When from God's creation
Sin shall take its flight.

Jesus came and conquered
Satan, sin, and wrong:
Unto Him our praises
And our lives belong!

H. S. Bainbridge.

Our Christmas Prize.

Who among our many children
Will most Christmas smiles obtain,
Sunlight to their households bringing,
Rays of light around them flinging,
Causing happiness to reign?

Who will render—self forgetting—
Willing service all around;
Cheerfulness o'er all diffusing,
Every kindly effort using,
Loving, joyous helpers found?

Yielding to all others pleasure,
Self-denying, it may be;
Every sweet attention showing,
Every generous aid bestowing,
From all ostentation free?

Strong to help the weak and friendless,
Where most needed, there most near;
Easing every load of sorrow,
Gilding each succeeding morrow,
Staying every rising tear?

Such are sowing seed for harvest,
Using love's suggestive wiles;
Such, the Christmas prize obtaining,
Shall rewarded be in gaining
Wreaths of true and loving smiles.

Albert Midlane.

Children's Scripture Union—Portions for week ending January 3.

Sun., Dec.	28	*Ruth*	ii. 1-12	Thu., Jan.	1	*Psa.*	xix. 1-14
Mon.	,, 29	,,	ii. 13-23	Fri.	,, 2	1 *Sam.*	i. 1-18
Tues.	,, 30	,,	iv. 1-17	Sat.	,, 3	,,	i. 19-28
Wed.	,, 31	*Psa.*	cxlv. 1-21				

"The Christian" Bible Searcher.

27th Prize Competition.

September to December.

RULES.

Will parents and teachers kindly see that each of the following rules is strictly observed, especially Nos. 5, 7 and 10? The only help permitted is to explain the *meaning* of the rules or questions, if necessary.

1. Only those may enter whose names appear in the list below as having been right twelve times out of sixteen.
2. Competitors are divided into Four Divisions:—
   I. Those under ten years of age.
   II. Those over ten and under thirteen.
   III. Those over thirteen and under fifteen.
   IV. Those between fifteen and eighteen.
3. Write *outside your envelope* in large letters the words "Prize Competition," and the Number of the Division to which you belong; and address it to "Uncle Tom," as usual.
4. At the *top of your paper* write very clearly your Division, your Full Name and Address, and Age last birthday.
5. The questions must be answered in the Right Order The answers must be written on either Foolscap or Quarto size sheets, and on one side of the paper only. Number your Answers exactly to correspond with the questions.
6. Every paper must be signed by a parent or teacher to testify that Rule 7 has been observed.
7. No Concordance and no help allowed; only the use of a Reference Bible. *Competitors must not help each other.*
8. The *last* day for answers to reach the office is Wednesday, January 7. The results will be announced on January 15.
9. Marks will be given for accuracy, neatness, writing, spelling, &c, the rewards being: First Prize, Second Prize, First Certificate, and Second Certificate.
10. Chapter and Verse must be given wherever possible.
11. No papers can be re-examined. And *don't forget Rule 5!*

Any seniors who are over Eighteen years of age may do the Competition, and have their names included in the lists, but will not be eligible for prizes.

THE LIFE OF THE APOSTLE PAUL.

1. (*a*) Say what you know of Paul's early life before his conversion. (*b*) By what other name was he known? (*c*) Name any persons with whom he had been brought in contact before his conversion.
2. Describe (*a*) his conversion and (*b*) other events recorded of him in the same chapter. (*c*) What was the effect upon the churches?
3. Describe the circumstances of his shipwreck.
4. What were the chief points in his addresses (*a*) at Antioch; (*b*) at Lycaonia; (*c*) at Athens; (*d*) before Agrippa; (*e*) at Jerusalem?
5. (*a*) How often was he ill-treated? (*b*) Give particulars in each case.
6. What places did he visit with (*a*) Barnabas; (*b*) Silas? (*c*) Why did he exchange the one companion for the other?
7. Describe other visions that he had, besides the one at his conversion.
8. What happened at (*a*) Philippi; (*b*) Berea; (*c*) Corinth; (*d*) Paphos?
9. Give particulars of the miracles he performed.
10. Say all you know about (*a*) John Mark, (*b*) Timotheus, (*c*) Felix, (*d*) Sceva, (*e*) Diana, (*f*) Gallio.
11. Give circumstances referred to in the following phrases—(*a*) "turned the world upside done;" (*b*) "I am clean;" (*c*) "none of these things move me;" (*d*) "God shall smite thee;" (*e*) "this thing was not done in a corner;" (*f*) "I have called to see you."
12. (*a*) Show by the change of pronoun in which part of his journeyings Paul was accompanied by the writer of the Book of Acts. (*b*) Do you know who the writer was? (*c*) What events does the latter describe which indicate his profession?
13. (*a*) What reference is made to Paul's family connections? (*b*) What was his trade? (*c*) At what places did he work at it?
14. Name (*a*) the first convert in Europe; (*b*) the city at which he found Timothy; (*c*) one of the ships in which he sailed. (*d*) Where Barnabas went to seek him.

Division I.—Do 1, *b*; 2; 3; 7; 8, *a*, *b*; 11, *a*, *d*; 14, *b*, *c*.
Division II.—Do 1, *b*, *c*; 3; 7; 8, *b*, *c*; 9; 10; 11, *c*, *d*; 13, *b*, *c*; 14, *b*, *d*.
Division III.—Do 1; 2; 3; 5; 7; 8, *c*, *d*; 9; 10; 11, *c*, *d*, *e*, *f*; 14, *a*, *b*, *d*.
Division IV.—Do all.

The following are eligible for the competition this term:—

A—Gwendoline Ahier, Mabel Ashwell, Daisy Annett, Bessie Acton, Douglas Anderson-Berry, Tom and John Aikenhead.
B—Robert Bushby, Ella Berryman, Hilda, Evelyn, Ileene and Mabel Barstow, Evelyn and Irene Butlin, Dorothy Berry, Claude Bowker, Edith Ballard, Albert Brown, Dorothy Brooks, Freda Butlin, Frances Burnett, Mabel Baker, Caza and Millie Butler, Thomas and Amy Beaty, Rachel Blumenthal, Edith Bank, Leah Bazinsky, Isidore Bernadson, Ronald and Ewen Bentley, May and Daisy Bilson, Annie Blaikie, Barbara and Gwendoline Bourne, Raymond Bailey, Marjorie Bevan, Stanley Burgess, Beatrice Brouard, Marion Boyle.
C—Alice Crang, Hyde and Duncan Campbell, Edith Clear, Alfred Cocking, Ethel Cumbers, George Crawford, Jessie and Margaret Carter, Annie Coulter, Willie and Dorothy Cooper, Winifred Collingwood, Anna Chanyen, Sophie Cohen, Hugh and Dorothy Courtenay, Ada Combes, Lydia Cleary, John, David and Henry Colville, Arthur and Winifred Cox, May, Ida and Kathleen Cullen, Percy and Stanley Chappell.
D—John and James Davidson, Eddie and W. Dowsett, Dorothy Daintree, Stanley Drew, Nessie Dunn, Mai and Violet Davidson Ruth Dawson, Violet and Kitty Donaldson-Selby, Lizzy Dowzard, Zan, Margaret and Kathie Dudgeon, Rosalind Dodd, Violet Dodsworth.
E—Muriel Eustace, Dorothy Essam.
F—Olive, Vincent and Mabel Fleet, Phyllis Fry, Eva and Mabel Fletcher, Lewis and Agnes Fullarton, Aileen and Frances Figgis, Kitty Fausset, May, Gwendolen and Eirene Fennell, Temperance Fosket, Elsie Fox, Lillie Forster.
G—Alice Gammage, Elsie, Isabel and Margie Goudge, Dorothy, Jack and Edith Gray, Norah Glynn, Hilda and Ivy Godfrey, William and George Goodall, Gladys, Cicély and Dorothy Gibson, Evelyn Gulston, Alan Gardner, Ethel Gates.
H—Kathleen Hobbs, Theodora and Hettie Hill, Ella Hake, John Henderson, Annie Horstcraft, Beatrice Hastings, Henry and Winifred Harvey, Elizabeth, Hilda, and Mary Hooper, John Herbert, Violet Holford, Olive Hutchings, Florence and Ray Hoyte, Edith Hillier, May Hazledine, Dorothy Havergal-Shaw, Kathleen Heckford, Ina Hemmel, Dorothy Hunt, George Hucklesby.
I—Daisy Iredell, Isabel and Ami Inglis.
J—David and Robert Jameson, Emily Jones, Louie and Hilda Jeffery, Alfred and Gladys Johnson, Amelia Jacobson.
K—Eva Kalb, Nellie Kelly, Phyllis and Marjorie Kiernan, Edith Kisler, Rose and Esther Killowich.
L—Constance Long, Lizzie Lloyd, Annie Levine, Sidney and May Law, Georgina Lichtenstein, Alfred, Rupert and Gladys Leigh.
M—Dorothy, Margaret and Mary Morris, Winnie, Leonard and Dorothy Mace, John, Ella and Lily MacMurray, Grace, Nellie

Arthur and Lewis Morice, May Mills, Eva Mackenzie, Nellie Manning, Charlotte Millar, Dora Muir, Ellen Mills, Winifred, Doris, Daisy, Geoffrey and Sidney Martin, Charlie, Jessie and Alec Morrison, Ella and Joy McFadzean, Connie Murfin, Lydia Mann, Dorothy and Charlie McMullin, Janet Michaels, John Macfarlane, Peggy McArthur, Harvey Moore.

N—Hilda and Gerald Nicholls, Emily Morris, Amy and Maude Nottage, Edward Newell.

O—Maude Oakes, Kathleen O'Callaghan.

P—Gladys and Isabel Phipps, Lucy and Mabel Pelham-Burn, Percy, Clarice and Geoffrey Peach, Dora Phillimore, Enid and Kathleen Pincott, Evelyn Primrose-Pechey, Margherita Perlmann, Golda Portnow, Jessie, Connie and Eddie Palmer, M. and Alfred Porter.

R—Alice, Hilda and Helen Reid, Gwennie Ravenhill, Jessie, Cecily and Elmina Roe, Ada Renals, Lily Realff, Emily Rowdon, Rose Rosenthal, Maggie Russell, Mary Reburn, Winnie Runting, Marion Richards.

S—Agnes Shields, Arthur Struthers, Flora, Rider, Stanley B. and Stanley W. Smith, Mary Sowden, Grace Spurgeon, Betty Stocks, Esther Simmons, Leslie and Archie Stubbs, Hilda and Constance Schafer, Annie and Septimus Speare, Lizzie and Dorothy Simons, David Stanier, Cicely and Margery Sherbrooke, David Soltau, David Stewart, Glanvill Smith, Helen Sturrock, Margery Smart, Florence Simpson, Gladys, Evelyn, Violet and Phyllis Shaw.

T—Winifred Trotter, Henry Thorpe, Dora Tealby, Lilian and Evelyn Tracey, Rachel Tushinsky, Reginald Thresh, Margaret Tweedy, Flossie and Charlie Thomson.

U—Eva Usher.

V—Norman Vince.

W—Cecile and Phillis Wright, Agatha Ward, Ernest and Kathleen Wingrave, Queenie, Kenrick and Ernest Wingrave, Pringle Wilson, Edward, Walter and Edith Wheeler, Violet and Louisa Walker, Sarah and Annie Wood, Ellen Williams, Dorothy Woodforde, Florence Wilde, Mary Williamson, Fanny Wheeler, Gertrude Williams, Madeline Walker.

Y—Gladys Young.

ANSWER TO LAST SEARCHER (No. 361).

REST.

1. Gen, xlix. 15.

2. "The seventh day is the Sabbath of rest, holy to the Lord" (Ex. xxxi. 15).

3. "When ye go over Jordan" (Deut. xii. 10).

4. "A man of rest," "his name shall be Solomon, and I will give peace and quietness unto Israel in his days" (1 Chron. xxii. 9, 10).

5. David desired "to build an house of rest for the ark," but God said, "Thou shalt not build an house for My name, because thou has been a man of war" (1 Chron. xxviii. 2, 3).

6. "After they had rest, they did evil again" (Neh. ix. 28).

7. God said, "It is a people that do err in their heart, and they have not known my ways" (Psa. xcv. 10, 11).

8. "In quietness and in confidence shall be your strength" (Isa. xxx. 15).

9. "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jer. vi. 16).

10. "Rest in the Lord" (Psa. xxxvii. 7).

11. "The wicked are like the troubled sea, when it cannot rest" (Isa. lvii. 20).

12. "Come ye yourselves apart into a desert place, and rest awhile . . . they had no leisure so much as to eat" (Mark vi. 31).

13. "They may rest from their labours; and their works do follow them" (Rev. xiv. 13).

No. 360.—Correct answers (second list) received from:—

A—Tom and John Aikenhead, Stowell and Mabel Ashwell, Bessie Acton, Archie Ashenden, Bessie and Daisy* Annett.

B—Marion Boyle, E. Bilson, Ileene and Hilda Barstow, Beatrice Brouard, Claude Bowker, Ashley Blunn, Rachel Blumenthal*, Leah Bazinsky*, Edith Bank*, Caza Butler*, Margaret* and Mary* Bentley, Frances Burnett*, Dorothy Berry.

C—Alfred Cocking, Ada Combes, Rona Campbell, Willie* and Charlie Cooper, Jessie* and Margaret* Carter, Alice Crang, Hannah Chapman, Percy* and Stanley* Chappell, D. R. Clarke, Hyde* and Duncan* Campbell, Hugh Courtenay, George Crawford, David*, John* and Henry* Colville, Annie Coulter.

D—Mai and Violet Davidson, Nessie Dunn*, Lizzie Dowzard*, Katherine and V. Donaldson-Selby, James and John Davidson.

E—Muriel Eustace.

F—Aileen and Frances Figgis, Mabel* and Eva* Fletcher, Laura Finch, Phylis Fry, Lillie Forster, Gwendolen*, May and Eirene* Fennell, Muriel Foster.

G—Alice Gammage*, Beatrice Godwin, Edith, Jack and Dorothy Gray, George and Margery Graham-Brown, Gladys and Cicely Gibson, Norah Glynn, George, William and Joyce Goodall, Margaret*, Isabel and Elsie* Goudge.

H—Violet Holford*, Henry, Edith and Winifred Harvey, John Herbert, Ina Harvey, D. and Kathleen Heckford, Elise* and Reginald* Hill, James and John Henderson, Hilda and Elizabeth* Hooper, Florence*, Julyan, Norman and Ray Hoyte, Dorothy Havergal-Shaw*, Olive Hutchings.

I—Ami* and Isabel Inglis.

J—Hilda* and Louie* Jeffery, Gladys and Alfred* Johnson, James and Archie Jenson, Lizzie Johnstone*, Ida Jackson, David*, and Robert* Jameson.

K—Rose* and Esther* Killowich, May Kalb*, Nelly Kelly*.

L—Rupert, Alfred and Gladys Leigh, Helena and Alice Longley, Annie Levine*, Norah Lunt, Lizzie Lloyd*.

M—Harold H. Metherell, Charlotte Millar*, Evelyn Mackenzie, Joyce and Lois* Mewburn, Eva McKenzie, Nellie Manning*, Joy*, Margaret* and Ella McFadzean, Dora Muir, L.*, Dorothy and Winnie Mace, Charlie*, Alexander and Jessie Morrison, Connie Murfin*, Elizabeth, Mary*, Dorothy* and Margaret* Morris, John and Lily MacMurray.

N—E. Newell, Dora Nicls*, Amy Nottage.

O—Louisa O'Brien.

P—M. and Alfred Porter, Geoffrey, Clarice and Percy Peach, Golda Portnow*, Margherita Perlmann*, Gladys* and Isabel* Phipps, Isabel and Laurie Pye, Lionel Pearson*, Mabel and Lucy Pelham-Burn, Connie, Eddie and Jessie* Palmer, Rosie Peppin.

R—Marion Richards*, Mary Reburn, Lily Realff, Rose Rosenthal, Maggie Russell*, Gwennie Ravenhill, Cecily* and Jessie* Roe.

S—Flora Smith*, Veronica Salvesen, Gladys*, Violet*, Phyllis and Evelyn* Shaw, David Stewart, Frank and Mary Sowden, D. Stanier,*, Lizzie Simons*, Bertram*, E.* and Norah* Stater, Marguerita Sidky, Agnes Shields*, Grace Spurgeon*, Glanvill*, Fred, Stanley B.* and Stanley W.* Smith, Ellen and Florence Simpson, Muriel Schroder.

T—Margaret Tweedy, Charlie and Flossie* Thomson, Lilian and Evelyn Tracey, Rebecca and Rachel Tushinsky, Katharine Thomas.

V—Norman Vince.

W—Walter and Edward Wheeler, Zoe Wilkins, Fanny Wheeler, Mary Williamson, Pringle Wilson*, Queenie and Kenrick Wakeford, Nora and Frances Wallace, Sidney Watson, Sarah Wilson, Arthur, Violet and Louisa Walker, Stewart Watson.

FOREIGN LIST.

Nos. 342, 343—Gladys Little* (China). **No. 351**—M. Lister (S. Africa). **No. 352**—M., Cuckoo* and Flo. Lister (S. Africa). **No. 353**—Mattie, Flo.*, M.* and Cuckoo* Lister (S. Africa). **No. 354**—Mattie, Huldah Krige* (S. Africa). **No. 355**—Huldah Krige* (S. Africa); Ivan, Eric, Rotha and Lottie St. George (Canada). **No. 356**—Rotha, Eric, Ivan and Lottie St. George, Dora Wallace (Canada). **No. 357**—Dora Wallace (Canada), Bertha Hettinger, Elsie Boritzer (Constantinople). **Nos. 358, 359**—Bertha Hettinger, Elsie Boritzer (Constantinople). **Nos. 359, 360**—Frank* and Vera* Sjostrom (France).

Personal.

GLADYS and ISABEL PHIPPS.—Thank you for the beautiful scrapbooks. They will give much pleasure to some poor little children.

DOROTHY DICKENS, KITTY THOMAS.—I am glad to welcome you as new "Searchers," and trust you will be very diligent.

EDWARD WHEELER.—You must compete in Division II.

NORAH GLYNN.—As your birthday is so close on the examination, you may remain in the same division.

UNCLE TOM.

UNCLE TOM'S APPEAL (A Midnight Ramble).—Annie S., 6d.; Gwendoline A., 3d.; E. G., 2s.; Reader of THE CHRISTIAN, 6s.; Aunt Charlotte, 2s.; Anon, 6d.; Charlotte M., 6d.; Walter W., 6d.; Edith W., 6d.; Edward W., 6d.; David J., 10d.; Cedric T., 6d.; Agatha W., 6d.; Septimus S., 3d.; Octavius S., 3d.; George S., 3d.; Dorothy C., 6d.; A Friend, Helensburgh, 3s.; Reader of THE CHRISTIAN, 2s.; An Old Lady, 1s.—£1 2s. 4d.

International S.S. Lesson.

Sunday, January 4.

PAUL AND SILAS AT PHILIPPI (Acts xvi. 23-34).

GOLDEN TEXT.—Acts xvi. 31.

A GLAD NEW YEAR dawned on Europe when "the Dayspring from on high" visited that Continent, and "the Sun of Righteousness arose with healing in His wings." "The Light of the world is Jesus," and His messengers were ready and eager to carry "the light of the glorious Gospel of Christ" to those who walked in darkness (John viii. 12). Paul, Silas, Timothy, and Luke, guided by the triple token of "the Spirit of Jesus" (*v.* 7, R.V.), the vision of Macedonia, and their own combined judgment (*v.* 10), planted the first banner of the Cross on European soil in the spring of A.D. 50, during Paul's second missionary tour.

The first days at Philippi were spent "waiting upon God" at the place "where prayer was wont to be made" (*v.* 13), and whence doubtless the cry for help had gone up to the Lord. Lydia, the first recorded convert in Europe, and her household were baptized in the name of the Lord Jesus Christ. No public preaching is mentioned other than *v.* 13.

(1) Prayer, united, daily, constant (*v.* 16).

(2) Spirit of opposition roused. Evil spirit in the girl, "love of money" in her masters, and party spirit among the Roman officials.

(3) Violent and cruel persecution.

(4) Answers to prayer. Joy and exceeding gladness in their affliction (Matt. v. 12). The prison doors opened, and the bands of the prisoners loosed. The gaoler saved by believing in Jesus.

Verse 19: "The *love* of money is the *root* of all evil" (1 Tim. vi. 10). The bitter *fruit* appeared in the wicked, violent, spiteful, and revengeful spirit of the owners of the poor girl, out of whom the evil spirit had been mercifully driven. Masters, multitudes, magistrates, and even the gaoler seemed to join hands (Pro. xi. 21) in devising torture for the persecuted apostles. "Evil with both hands, earnestly" (Micah vii. 3). Underground, inner dungeon, utter darkness, hot and loathsome. Sore from the strokes (2 Cor. xi. 25), hungry (Phil. iv. 12), feet in the stocks, but their spirits were free to pray, and God fulfilled His promise to them (Eze. xi. 16).

"I will be to them a little sanctuary." The prisoners heard the praise of the Lord sung first in a prison, and by fellow-prisoners.

(only) God can keep a heart in tune
'Mid life's discords even.

Job xxxv. 10, "Songs in the night" is rare music, but it glorifies the Lord.

"Suddenly there was a great earthquake (*v.* 26). What were wooden doors and iron bars, or strong bands, to God? "He overturneth the mountains by the roots" (Job xxviii. 9). "And the rocks rent." When? (Matt. xxvii. 51.)

THE GAOLER OF PHILIPPI.

Cruel, terrified, trembling, learning, believing, rejoicing, grateful, and willing to witness for Jesus.

Verse 30. Vital question. Each soul needs a Saviour (none too young), but will not seek Him until they see their need. He was told not to do anything. Doing (*v.* 32-34) followed faith as fruit follows life.

S.S. Lesson Illustrations.

THE VOICE OF DUTY.

A handsome memorial is being erected in Caistor churchyard over the graves of the Norfolk lifeboat heroes who were recently drowned. Upon the stone will be chiselled, "Caistor men never turn back," words uttered by a veteran boatman at the inquest held after the disaster. The nine noble men who sacrificed their lives would not turn from their duty, whatever the dangers ahead, and the Apostles, by remaining at Philippi, after curing the damsel, braved the storms of an infuriated town. To have turned and fled would doubtless have been easy; to remain and suffer the indignities of stripes was their duty. There come times in the lives of us all when the call of duty must be obeyed, when the voice of God is heard: "This is the way, walk ye in it."

EVERYDAY FAITH.

A London signalman was speaking the other day of the importance of his duties in controlling the railway traffic of the metropolis. He expressed surprise at the unbounded faith of the travelling public. "If," said he, "a man could spend a day in one of our important signal-boxes, and watch the intricate working of the levers which control the points, I doubt if he would ever venture again in a train crossing some of our railway junctions." The fact is, many travelling folk are every day putting their faith in their fellows with regard to the affairs of this world; and usually their faith is justified. The same people will not trust the Lord at all in the affairs of their souls. A man "only believes" in the power of human beings when he travels by road, rail, or underground; he "only believes" in many business and domestic doings. Yet when the soul cries, "What must I do to be saved?" the same man will not believe that through the Saviour there is redemption, preservation, and an abundant entrance into heaven.

Christian Endeavour Topic.

Sunday, December 28.

THE WAY HOME (John xiv. 1-6; Rev. xxi. 1-4).

HOWEVER long the road and difficult to the foot, it will at last end in Home. The sea may be full of trouble, with its long, grey, heaving swell, on the foam of its crested breakers, but at last the harbour-lights of Home will beckon across the dark waters, and we shall leave our tossing ship for the welcome of those whom we love, and who were waiting for us.

When we get home, we shall find that our special natures have been prepared for. There is no monotony there, but "*many* mansions." Each child of the Father will find that special thought has been expended by his Saviour in adapting him for his mansion, and the mansion for him. When a mother is expecting her boys and girls home for Christmas, she decks their rooms with reference to their tastes. She remembers that James loves the dried autumn leaves, while Mary prefers the edelweiss with its memories of the upper Alps. And she prepares for each. This is the very pride of love, to remember and adapt. It is as though it said, "I have not forgotten what you love best; see here it is." Yes, our Lord knows us better than we know ourselves; and what will give us the most exquisite joy, when we get home, never to go out again, because the work is done, and the lesson learnt. We cannot help being a little homesick as we think of it.

It is good also to know that we shall not have to tread the dreaded way of death alone. Jesus will come again to meet us, and take us home, that where He is we may be also. He is no doubt with us now, watching every step, but when all mortal things fade before our dimming eyes His figure will appear, coming to meet us. Do you know where Heaven is? He said, "Whither I go ye know, and the way ye know"; and then He said, "I go to the Father," and "No man can come unto the Father but by Me." Is it not clear that Heaven is the Father's heart, and therefore is not far away? "That where I am, there ye may be also."

Turning from the Gospel to the Apocalypse, we discover that Heaven is to descend to earth and fill it with its aroma and beauty. John saw the holy city descending out of heaven from God, and the essence of its glory is that God is descending also to make His home with man; and when He comes, He will make all things new. Before Him sorrow and sighing, pain and death, division and separation, will pass away for ever. What is meant by that saying, that the sea shall be no more, except that all which is restless and troubled, all storms and turbulence, all that separates and divides shall be at an end for ever?

As the new year comes, shall we not go forth to wipe away tears, to alleviate pain, to mitigate the anguish of the world, pouring into its wounds the oil and wine of Christian love. Let us help to prepare for the descent of the New Jerusalem, that the socket may be ready to receive its foundations. F. B. M.

Children's Special Service Mission.

Mr. H. Hutchinson, *Cromer*, Jan. 4-9; *Derby*, Jan. 10-16.; *Edwalton*, Jan. 17-18, and 21; *Grantham*, Jan. 19; *Osbourneby*, Jan. 20; Mr. E. Arrowsmith, *in India, Allahabad*, Dec. 26; *Calcutta*, Jan. 2 and 16. Mr. G. Goodman *Leytonstone*, Jan. 11-19. Mr. H. Hankinson, *New Barnet*, Dec. 31; *Great Amwell*, Jan. 2; *Woodside Park*, Jan. 12; *Chelmsford*, Jan. 29. Mr. W. G. Ovens, *Claremont Mission Hall, Cricklewood*, Jan. 12. Mr. E. Hughes, *Balham*, Jan. 4; *Kidderminster*, Jan. 9; *Worcester*, Jan. 11; *Emmanuel, Wimbledon*, Jan. 12; *Southfleet, near Gravesend*, Jan. 16; *Sunbury-on-Thames*, Jan. 20; *Penge*, Jan. 25; *Dorking*, Jan. 27; *Upper Norwood*, Jan. 28.

From Our Readers.

"THE OUTPOURED SPIRIT."

DEAR SIR,—Some of your readers may, like myself, be perplexed in regard to the subject of prayer for the outpouring of the Spirit.

In a recent article it was stated that as the Holy Ghost was outpoured at Pentecost, and had never ceased to be outpoured, such a petition as "Pour out Thy Spirit upon all flesh" was a misapprehension of the truth. But may it not be possible to hold firmly to the fact of the Holy Spirit's having been given as the great bequest to the Church; the flowing of the river of life *earthwards*, and yet to pray for a fuller outpouring of the living waters; showers of blessing that will, so to speak, cause the river to overflow its banks, and bring fruitfulness, not only to the cultivated lands along the margin of its usual course, but far out into the desert wastes.

The Holy Spirit cannot be poured out except on believers, some say; how then did they become believers but through His converting power? and on the day of Pentecost was it not the outpouring that made the 3,000 believers?

We know not what to pray for as we ought, and thank God. He who searches the heart, and sees the great desire that His work should revive, answers according to the mind of the Spirit, and not to our feeble and imperfect words. Nevertheless, some of us would be glad to think that Scripture does warrant this petition, and the symbols of air, and light, and water suggest an outflowing that may rise and fall, yea, pass over all bounds as floods upon the dry ground, and rain outpoured from the window of heaven—upon all flesh.

INQUIRER.

DEAR SIR,—I am very thankful for the article signed "M.," which appeared in your issue of the 4th inst., on the gift of the Holy Spirit. But I would like to ask, do the terms "pour out" and "poured out" belong to the Church now? I do not, I think, find the gift of the Holy Spirit so expressed after Peter's vision and its solution in Acts x. Throughout the Epistles, and in our Lord's reiterated promise to send the Comforter, the Holy Spirit is presented as a Person, indwelling in believers—the temples of the Holy Spirit. And we are admonished to be filled with the Spirit in entire surrender to His control, to the ignoring of every human source of power or joy.

The word "*drink* into one spirit" (R.V.) is not to be understood to mean imbibing the Person, but just as we use the word of any influence which the *mind* of one person may exert over another. The expression "pour out" was anterior, and will be ulterior to the Church's history on earth. It belongs to another dispensation. Our Lord makes the distinction in the last clause of John xiv. 14-17—"dwelleth with you and *shall be* in you." He has come to take up his abode in believers, and will go away with us at our being caught up to meet our Lord.

The descent of the Holy Spirit in person to lead and conduct the Church—*dwelling* in believers "*till* He be taken out of the way," is an accomplished fact. He is to abide with us; therefore it is a mistake to take up the Old Testament ground, and to pray for an outpouring of the Holy Spirit as at Pentecost.

According to Joel's prophecy "the former rain" has been given "*moderately*," but Israel still rejected God's Christ, their Messiah, in the murder of Stephen.

God *will* cause to come down the latter rain, as verse 28. "It shall come to pass *afterward*." God *will* complete Joel's prophecy; but the action of the Holy Spirit will be of a different character from His work now at the present time. Then it will be poured on, not dwelling in, believers.—Yours faithfully, H. C. P.

Mrs. Karl Kumm, in ministering to many needy ones, will be glad of gifts of "half-worn clothes of any sort, and especially of warm things such as blankets." Mrs. Kumm's address is Cliff College, Calver, via Sheffield.

Seasonable Appeals.

Rev. J. W. COAD, Primitive Methodist, of Battersea, appeals on behalf of the poor of the district. Address, 64, Brayburne Avenue, Clapham, S.W.

Councillor LITTLER (Cedar Croft, East Road, West Ham, E.), appealing on behalf of the starving poor of that district, cites some distressing cases of extreme need.

Mrs. BRAMWELL BOOTH, Salvation Army, 101, Queen Victoria Street, hopes to give dinners to over 4,000 men in the Army Shelters and Homes, and more than 2,000 women.

At Lambeth Ragged School it is hoped to give a Christmas treat to poor children. Mr. W. MEDWIN, superintendent (24, Stockwell Road, S.W.), will be glad of help in the matter.

Rev. R. D. THOMAS, Coverdale Chapel, Limehouse, London, E., appeals for funds and left-off clothing to help thirty-eight families in distress and needing urgent relief connected with his chapel.

Mr. JOHN M. WESTON, hon. treasurer of Grove Mission, Great Guildford Street, Southwark, S.E., appeals on behalf of the dinner and tea fund. Many philanthropic agencies are maintained at this mission.

Rev. W. D. WALTERS, general secretary of the London Wesleyan Mission, 58, Cromwell Avenue, London, N., appeals for help to carry on the spiritual and social work in the East, Central, West, and South of London.

Rev. JAMES NAIRN, East India Dock Road Presbyterian Church, writes on behalf of his work among the poor of Burdett Road and the dock district of East London, where many are receiving help and instruction.

Mr. J. T. KINGSBURY writes from 84, Crawthew Grove, East Dulwich, S.E., appealing for the work at Peckham Rye Mission Hall, particularly for a dinner to poor Christians, and for the distribution of coals and dinners to the needy.

Miss ANNIE F. PERRAM (Mission of Help to the Suffering Poor) is arranging, among other undertakings, to provide Christmas dinners, as well as groceries and clothing, for the needy. Address, 105, Listria Park, Stoke Newington, N.

Pastor PHILIP GAST, Spencer Place Chapel, Goswell Road, who for over forty years has dealt with the suffering and needy poor in the East Central district of St. Luke's and Clerkenwell, pleads for the suffering—the aged and the widow. Address 12, Noel Street, Islington, N.

In connection with the Jewish Presbyterian Mission, Whitechapel, E., a small work depôt is being opened in connection with the Jewish Mothers' Meeting. Miss FORSYTHE, 57, Ladbroke Grove, W., writes:—"We should be thankful for orders for garments for charitable purposes."

Mrs. C. H. CONNOR, Chelsea Children's Mission, 25, Church Street, S.W., writes:—"Our needs are greater this year, as so many of the parents are out of employment, the children suffering in consequence. Funds are asked to provide meals, and gifts of left-off clothing are also sought."

Writing on behalf of the Female Orphan Home, Tangley Park, Hampton, Mr. D. J. COOPER (secretary) says:—"I know Christian people will remember the poor in the streets, but there are other poor, gathered in from the outside cold. Shall they not also be fed?" Office, 79, Finsbury Pavement, E.C.

Mr. J. F. SPRIGGS, 1, Hollingbourne Road, Herne Hill, S.E., appealing for the Orchard Mission, Peckham, S.E., writes:—"The 'Orchard,' Peckham, has nothing inviting about it but its name, but the Mission there has many brave and willing workers who are determined that, if funds are forthcoming, there shall be comforts for the sick, boots and other needed clothing for the destitute, and fare for the hungry little ones."

Rev. JAMES WATKIN, of Surrey Chapel, S.E., writes (from 7, Albert Square, Clapham Road, S.W.) asking "for help to feed and cheer our poor children of Blackfriars." Mr. Watkin adds:—"We are anxious also to send medical comforts to the aged and sick poor, to help the widow and fatherless in their distress, and to render some assistance to the crippled children of our district. Blankets, boots, old clothes, and hospital tickets are much needed."

Sir MARK J. MCTAGGART STEWART, M.P., urges the claims of the Children's Aid Society, "knowing its good work, and having been associated with it for over forty years; but while I have watched its progress with the greatest satisfaction, I feel that much work still remains to be done. The committee deal with a thousand fresh cases of poor neglected children every year." Address: The Secretary, Children's Aid Society, 32, Charing Cross, S.W.

The committee of Hampton's Mission for the Blind are endeavouring to raise a sum of £500 to meet the necessary expenditure during 1903, in order that, removed from present anxieties and pressing necessities, they may be free to devote their whole energies to the building of a Mission Hall and Home of Rest for blind toilers. The present Mission Hall is only held at a weekly tenancy, and is sadly inadequate for the ever-increasing needs of the blind members. Address, Hon. Secretary, Hampton's Mission for the Blind, Westminster Bridge Road, S.W.

Rev. B. J. GIBBON, of Bloomsbury Chapel, writes from 61, Adelaide Road, N.W.:—"Could you include among your appeals, one for the Baptist Deaconesses' Institute, 98, Guildford Street, W.C.? This is the residence of the Sisters, but the mission carried on by them is among the poor and destitute, young and old, in Leather Lane, where they have a hall. I am on the committee; and the other members, with myself, would be very grateful if your readers will help this very deserving work?"

Rev. THOMAS JACKSON writes from 279, Whitechapel Road, E.:—"The distress and poverty with which my helpers and I are brought in contact in this neighbourhood is heartbreaking. Our evangelistic, medical, and philanthropic agencies are ministering to hundreds of necessitous and starving families. What grieves me is that our funds at this critical time are overdrawn to the extent of £400. Will your generous readers come to our assistance in rescuing the perishing and saving the lost?"

At the Lamb and Flag Ragged Schools, Red Lion Street, Clerkenwell, E.C., about 600 hot meat dinners are being provided every week to the poorest children, and soup at ½d. per quart to the poorest families. "There are many indications that the coming winter is to be a trying one for the poor; we therefore ask your kind co-operation in our efforts to make provision for those who are likely to be destitute. Every case helped is investigated by our city missionary." Address: Mr. T. B. GIFFEN, hon. secretary, as above.

"I hope to gladden many by gifts of meat, groceries, &c." writes Mr. T. G. YOUNG, superintendent of the Working Men's Mission, 7, Collingwood Street, New Cut, S.E. Last winter 100,000 persons were relieved in one way or another by the mission. A Christmas tree will be given to 1,400 children early in January next, if funds permit. Our soup kitchen was a real boon to the poor during the late severe weather. Help is greatly needed to assist the poor out-of-work people. Address: Messrs, T. and J. Young, 33, Nelson Square, Blackfriars Road, S.E.

Prebendary H. W. WEBB-PEPLOE (25, Onslow Gardens, S.W.) writes:—"May I crave a corner in your columns to plead on behalf of the Barbican Mission to the Jews for a small share in the gifts of the charitable at this Christmas season? The Mission has its headquarters in Whitechapel Road, and is doing a good work. In the course of the year it administers a substantial sum in the relief of distress—for many of the Jews are *very* poor—and with the prospect of a hard winter before us, the demands upon its resources will be greater than ever. Contributions may be sent to the Prebendary, or to the secretary, Prediger C. T. Lipshytz, 82, Whitechapel Road, E."

The Maternity Charity and District Nurses' Home, Plaistow, East Ham, and Victoria Docks, E., has for fourteen years past provided for the sick and suffering poor skilled nursing in their own homes, without which many valuable lives must have been lost. Last year over 6,000 patients were nursed by the staff of eighty, and close on 2,000 more were treated at the Homes as out-patients. "The Charity has no endowment or secured income, and is dependent for over £3,000 annually on voluntary contributions in order to maintain the ever-increasing work in a state of efficiency." Colonel Robert Williams, M.P., is treasurer, and the organizing secretary is Mr. F. JAMES, Howard's Road, Plaistow, E.

Rev. JOSEPH JOHNSON, superintendent of the South-East London Mission, St. George's Hall, Old Kent Road, is anxious to minister to the needs of the poor in the slums of South-East London. Nursing sisters are helping the sick and destitute, but funds are urgently needed for making their ministry more complete. Meals are provided for hungry children, and, in anticipation of financial aid forthcoming, extensive preparations are in progress for treats for waif children, cripples, and aged people. More than 10,000 visits have been made by the sisters and workers of the Mission into the slum homes of the vicinity during the year. The Mission seeks to uplift men by leading them to the Lord Jesus Christ.

"In School and Playground."—The president of the Free Church National Council (Rev. Dr. W. J. Townsend) writes:—"I have been delighted with the ease, naturalness, and homeliness of the book. It is full of the bright, free, attractive style which young people rejoice in. The illustrative parables and similes will cause it to be widely read."

The Jewish and English Almanack for 1903 (5663-4), compiled by Henry Barnett, includes such useful features as have made its predecessors so welcome for distribution among Jews. The Almanack is a neat penny booklet, with Hebrew excerpts from Holy Scripture and daily texts in English on alternate pages. Terms for quantities may be had from Mr Barnett, 94, Malmesbury Road, Bow, E.

Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is Revival spread.)

Temperance Mission at Aberdeen.

GREAT blessing continues to attend the Temperance Crusade at Aberdeen which is being prosecuted with such vigour by the Scottish Permissive Bill and Temperance Association. For twelve Lord's Days in succession the spacious Palace Theatre has been filled to overflowing with immense and interested audiences. The services on Lord's Day week were the first of a new series, the local committee having taken for a period the Alhambra Music Hall for the purpose of holding week night meetings. The speakers were Mr. JOHN H. ROBERTS, the well-known Welsh speaker, and Mr. BOB JOHNSON, "the converted minstrel," both of whom created a most favourable impression upon the immense audiences that thronged the buildings. Great results are confidently looked for. R.

Worcester Methodists.

A large new church has been erected at Worcester by the Wesleyan Methodists, on the site of the old Pump Street Chapel, and the friends have been working unitedly and praying earnestly for spiritual blessing on the new sanctuary. Here, Rev. E. DAVIDSON recently held a ten days' mission. The city was mapped out into districts, and every house visited twice. A "buttonhole brigade" proved very successful in securing the attendance of the street population, and a number were converted who were seldom, if ever, seen inside a place of worship. Another special feature was a visitation of the publichouses on Saturday afternoon by ladies. On the Sunday afternoon Mr. Davidson addressed a splendid audience of men. Several publicans were present, with their customers. It was a most powerful service, and proved to be the turning point of the mission. From this service to the end, the meetings were very encouraging, large numbers readily responding to the evangelist's appeals. It proved to be one of the mos blessed times in the history of Worcester Methodism.

A Children's and Young People's Mission.

Mr. SPIERS, founder of the Children's Special Service Mission, has just concluded a fortnight's special services for children and young people at Newport, Mon. The meetings were held in the large hall of the Y.M.C.A., kindly lent by the committee. The attendance was good throughout, and much blessing has come into many young hearts, who, getting a revelation of themselves under the power of the Spirit-guided message of the speaker, were led intelligently to make a surrender to the Saviour. United services were held in two of the largest chapels of the town on the first and second Sundays, and on the third in St. Paul's Church, which was well filled. Mr. Spiers visited Newport exactly eighteen years ago, and, as the result of his mission, two weekly Bible classes were started at the Y.M.C.A. rooms for girls and boys, both of which have been carried on during that period. It was a source of gratification to the missioner to meet with men and women now grown up, who are steadfastly following the Lord, who gave themselves to the Saviour at that first mission in 1884.

CHARLES E. COMPTON.

Mealsgate, Cumberland.

Mr. R. MCLEAN, of the Evangelization Society, has concluded his second visit during the present year to the George Moor Memorial Hall, Mealsgate, Cumberland. Never in twenty years' experience have we had so many waiting to the after meetings. Even when the service was closed the people were reluctant to leave. Another feature has been the great revival of Bible reading among the people, especially after the second Sunday, when the evangelist gave a powerful address on "A Morning Without a Night, and a Night Without a Morning." Christians have been helped and blessed, and quite a number of the unconverted were led to Christ, among them being husbands and wives, while children of praying parents have been brought to decision. We are thankful to God for sending His servant back to us with such a heart-searching course of addresses. Mr. McLean preached each Sunday morning in the Primitive Methodist Church, at Torpenhow Mission Room in the afternoon, and at all the places the Lord was present in power. An encouraging feature of the work was that all who decided for Christ at the former mission, in March, are standing firm, and have been present at all the meetings.

JOHN LIGHTFOOT, President of Mission.

Mr. H. Stafford Smith at Manchester.

The recent services held by Mr. SMITH in the Upper Moss Lane Mission, having been attended with such happy results, arrangements were made for a series of fifteen days' services at the Oxford Street Mission Hall, Old Trafford, both these halls being under the "Manchester and District Congregational Board."

These services have just come to a close, and have been eminently successful in spiritual results. The workers especially have been greatly blessed and encouraged, Mr. Smith's visit occurring at rather a critical period in the history of the Mission, when just such encouragement was needed. Mr. Smith conducted the meetings in his usual earnest and impressive manner, and all were sorry when the services were ended. In connection with this cause we have a splendid body of young men, who are full of zeal for the Master's cause, and who do a good work in the way of holding outdoor meetings. As an instance of the forcible nature of Mr. Smith's speaking, it may be mentioned that two of these young men decided to offer themselves for foreign mission work.

The children, too, were delighted with their special meetings, and gave practical demonstration of Mr. Smith's effective teaching at a crowded meeting on the Sunday afternoon. H. F. DORRINGTON.

A correspondent writes: "Mr. JAMES WHARTON has closed a happy mission at Enfield, North Carolina, U.S.A. Thirty-two students were brought to the Lord, and several ontsiders were reached, including one old lady, nearly 100 years of age, 'who got very happy when she felt the burden of her sins gone.'"

An encouraging mission was held in Horeb Baptist Church, Nantymoel, December 8-14, conducted by Rev. A. T. JONES, of Newport, Mon. This was the second mission conducted by Mr. Jones at the same place. As the result of the last series of services, held last December, about eighty have joined the church during the year.

Rev. EDGAR WILLIAMS, who recently conducted evangelistic services in this country with much acceptance, has arrived home at Peoria, Ill., U.S.A., where he addressed a large audience at a Lord's Day afternoon meeting for men in the Main Street Theatre, under the auspices of the Y.M.C.A. Mr. Williams gave a striking address on "Character Building."

Mr. WILLIAM FORBES had a tea meeting for theatrical women, on Thursday week, at Orange Street Chapel, Leicester Square, when addresses were given by Miss Rose and Mr. H. E. Millar. As a large number of young women are now engaged for the provincial pantomimes, Mr. Forbes will be glad to hear from friends who may be willing to take an interest in them. His address is 71, Tollington Road, N.

On Saturday and Sunday, December 6 and 7, under the auspices of the Croydon Blue Ribbon Gospel Temperance Union, Mr. WILLIAM COLLARD, the Sailor Evangelist, conducted services in the Temperance Hall, Croydon, which proved of much blessing to those present. Mr. Collard spoke with power to the unsaved. Several went into the inquiry room at the close of the evening meeting, and all present felt it was a heart-stirring time.

E. R. REEP, hon. secretary.

Messrs. BASS and MCNEILL, of the Friends' Home Mission, have just concluded a five weeks' mission at Tandragee, Co. Armagh, which was attended with blessing. The meetings were largely attended after the first week, and many who hitherto had "cared for none of these things," have "chosen the better part" and yielded to the Saviour's claims, while some, who are older in the faith, speak of having received spiritual help. For this time of quickening we are praiseful to God. N. M. W.

Describing the mission of Rev. JAMES LYALL, at Dunedin, New Zealand, *The Outlook* says:—"It is gratifying to note the good work which has been accomplished, resulting in at least 200 adults signifying their acceptance of Christ during the week. The attendance at the meetings has increased nightly, until the Garrison Hall was crowded to its utmost capacity." Three meetings were held daily—a prayer meeting in the morning, Bible-reading at three, and an evangelistic service in the evening. No fewer than 500 people attended one of the afternoon meetings.

The Baptist Church at Corsley, Wilts., had a visit from Rev. JAMES SPRUNT, who conducted a fifteen-days' mission. The attendances were encouraging throughout, notwithstanding extremely cold weather. Every night seemed to increase the interest and enthusiasm, as well as the attendance. Mr. Sprunt delivered two lectures on "Bunyan and his Book," illustrated with lantern views. On these occasions we had crowded congregations. We are rejoicing over several young men and women who have given themselves to Christ and His service. This is the second mission Mr. Sprunt has conducted for us this year, but his messages lacked none of their former interest; they showed a powerful grip of God's Word, and were bright and fresh throughout. We have been greatly cheered and helped, too, by his effective singing.

F. J. A.

A six days' mission has been conducted by Mr. HENRY THORNE, in New Road Congregational Church, Bury, Lancs. (minister, Rev. B. G. Theobald) under the auspices of the P.S.A. Except on Sunday afternoon, the congregations have not been large, but Mr. Thorne's addresses and Bible-readings have made a deep impression. While wholly free from sensationalism, they have made powerful appeal to the conscience, and reason, and heart. A substantial list of the names and addresses of those who have been moved to lead a Christian life, records the immediate fruitage of the mission, and the Council is devising means for the careful husbanding of this harvest. An invigorating influence has also been exerted upon the workers in the P.S.A. Mr. Thorne concluded the mission on Thursday evening, December 11, with his racy and inspiring lecture, "From the Stage to the Cross"—the story of his life. T.

An evangelistic campaign was recently conducted in the Baptist Church, Motherwell, N.B., by Mr. JAMES MURRAY, JUN. The mission was the outcome of a week of prayer by the church. Two weeks were at first agreed upon, but as the interest deepened it was deemed advisable to continue the effort, and the results justified that decision. On Sabbath evenings, the church was filled to its utmost capacity. Mr. Murray's clear expositions of evangelical truth and earnest appeals made a deep impression on his hearers, about sixty professing to decide for Christ, while many who had grown indifferent have been restored. A pleasing feature of the work was the brotherly feeling shown by God's people in the town by their hearty co-operation in the mission, as well as the help of several Gospel singers from Glasgow, which in no small degree contributed towards its effectiveness. The pastor and members of the church are filled with gratitude to God for the visit of Mr. Murray, and for the season of blessing enjoyed.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

MR. WM. BILTON.—Till Dec. 28, Over Alderley, Macclesfield.
MRS. BAEYERTZ.—Jan. 4-19, Earlsfield Congregational Church, Wandsworth.
THE BRIXTON MALE CHOIR.—Dec. 28, Primitive Methodist, Kelloway Street, Brixton.
MR. C. E. BARRACLOUGH.—Jan. 4-14, Sheffield.
MR. R. S. BRADBROOK.—Jan. 3-16, Gunness.
MR. T. W. CANNING.—Jan. 11-25, Down Lodge Hall, London.
MR. JACK COOKE.—Jan. 1-25, Sheffield.
MR. W. D. DUNN.—Dec. 27-Jan. 15, Tent Hall, Glasgow.
MR. BOB JOHNSON.—Dec. 25-31, Folkestone.
MR. NEWTON JONES.—Dec. 27-Jan. 6, Sutton Coldfield.
REV. J. JAMESON.—Jan. 4-11, Martin Top, near Gisburn.
MR. W. R. LANE.—January 3-12, Stourbridge; 17-26, Devonport.
MR. A. Y. MCGREGOR.—Till Dec. 28, MacMery, Haddingtonshire.
MR. R. MCLEAN.—Till Jan. 4, U.F. Church, Breahead.
MR. CHARLES NOAKES.—Jan. 4-18, Milford Haven.
MR. JOSIAH NIX.—Jan. 11-19, Liverpool.
MADAME ANNIE RYALL sings the Gospel: Dec. 26, Hanbury Street, E.C., 30, Drummond Road Baptist, Bermondsey; 31, Metropolitan Tabernacle (Watch Night).
MR. A. E. SIMS.—Jan. 3-28, Great Assembly Hall, Mile End, E.
GIPSY SMITH.—Jan. 17-26, Bolton.
MR. H. STAFFORD SMITH.—Till Dec. 28, Manchester.
REV. F. C. SPURR.—Dec. 28-29, Walsall; Jan. 3-11, Colne.
MR. ANTHONY TOWERS.—Jan. 4-25, Allonby, Cumberland.
MR. HENRY THORNE.—South Croydon, Dec. 26, 28, 31, and Jan. 3,4; Ampthill (Beds.), Jan. 17-26; Colwyn Bay, Jan. 31-Feb. 9; Llandudno, Feb. 10-13.
REV. J. TOLEFREE PARR.—Jan. 3-12, Hull.
MESSRS. WEAVER BROTHERS.—Jan. 4, Derby; 11-23, Aldershot.
MR. LEONARD WEAVER.—Sun, Dec. 28, Barnsbury Chapel, N.
MR. J. WEEDON.—Jan. 3-16, Worcester.
MASTER FRITZ P. WOOD (of Dublin).—Jan. 4-16, Pulborough, Sussex; 18-28, West Malling, Kent.

Unhappy Spain.—To the student of history familiar with the underlying causes of the decadence of the European and other races subjected to the enervating and soul-destroying influence of Romanism, the gradual sinking of Spain into her present Slough of Despond is in no way surprising. One fact alone goes far to explain the present condition of things. There are to-day in the country no fewer than 100,000 monks and nuns, with over 1,500 Jesuits; the last census showing that their numbers have quintupled in the last quarter of a century. As the great teaching body of the majority of the youthful population, their influence is that of leading away from the light and of destroying all desire for freedom.

Women's Protestant Union.—The St. Pancras Branch of the Women's Protestant Union held a successful drawing-room meeting at the residence of Sir Peter Spokes, Chester Terrace, Regent's Park, recently. Rev. F. S. Webster presided, and Mrs. Jennings and Mr. J. W. Flower also gave addresses. At the present time the Union stands in great need of funds for the maintenance and further extension of the work. The secretary, Mr. G. W. L. Barraclough, may be addressed at 19 and 20, Exeter Hall, Strand, W.C.

The Christian Temperance Campaign.

WORCESTER.

DESCRIBING the campaign of Dr. J. Q. A. Henry and Mr. T. Armon Jones, att Worcester, an esteemed correspondent writes:—"The visit has been a greall 'lift' to all Temperance workers and wie greatly tend to the unification of Temperancd Reform in the community. The mission opene with a young people's demonstration repref senting seventeen different Bands of Hope o children over eight years of age. On the Sabbath following the afternoon meeting for men and women was well attended, and at eight o'clock the body of the hall was full. Each successive night manifested the spread of interest as the numbers increased steadily, and the rich and powerful voice of Mr. T. Armon Jones greatly helped to draw to the meeting many who might not otherwise have been induced to come.

"Considering the spirit of indifferentism prevalent in the city towards temperance work the Mission has proved to be a very great success, and it has been said by those who have been in the work for upwards of forty years that no previous mission has been so conducive in rallying temperance people and bringing within the realm of total abstinence those who have long been merely onlookers. The men's meeting on the second Sabbath afternoon was the most impressive of all held, some 600 of the artisan class being present. Dr. Henry's address on that occasion was most impressive, and the enthusiasm among the men was the best indication of their appreciation. That same evening the hall was crowded. A feature of the Mission was its representative character, the leaders of the various Churches' Temperance Societies uniting to make it a success. Over 270 pledges were taken, representing all classes of the community. The people's unanimous wish is for a second visit."

BRIGHTON.

On Sabbath last Dr. Henry brought to a close a four-days' mission at Florence Road Baptist Church, Brighton. The visit will long be remembered. His forceful addresses were listened to with the greatest interest, and made a very deep impression. Dr. Henry is never dull. His audience never goes to sleep. His rousing, passionate speech stirs the mind, the heart, and the conscience; while the white heat of his enthusiasm sets the audience on fire. One result of the mission is sure to be the quickening of the life of the Church in the holy crusade against the terrible foe of strong drink. Dr. Henry was assisted by Mr. T. Armon Jones, who held the audiences spellbound by his magnificent voice as he rendered sweet Christian melodies.

On Thursday evening Dr. Henry spoke on "The Drinker Under the Spiritual X-Rays;" on Friday afternoon on "Drink, the Supreme Hindrance to the Establishment of Christ's Kingdom;" in the evening on "The War against Strong Drink." On Saturday night he gave a special lecture on "Public House Life in America," illustrated by limelight views. On Sabbath morning the subject chosen was "Christ-like Service!" in the afternoon "Life's Supreme Opportunity;" and in the evening an eloquent address was given on "Stop, Look, Listen," from Isaiah i. 18.

This brought to a close a sixteen-weeks' autumn campaign.

FUTURE MEETINGS.

Christ Church, Westminster, Jan. 8, 1903.	Reading, 14-20.	Woolwich, 25-May 4
Motherwell, 9-15.	Sunderland, 21-27	Stranraer June 6-12
Lisburn, 16-22.	Middlesbrough, 28-Mar. 6.	Uddingston, Sept. 12-18.
Dungannon, 23	Dundee, 7-13.	Wishaw, 26-Oct. 9.
Londonderry, 24-29	Stirling, 14-20.	Crieff, Oct. 10-16.
Newton Abbot, 31-Feb. 6.	Falkirk, 21-April 3.	Aberdeen, 17-30.
Neath, 7-13.	Lincoln, 4-9.	Dundee, 31-Nov. 6.
	Hull, 18-24.	
	Louth, 15, 16.	

Herbert Fry's Royal Guide to London Charities, edited by John Lane, is now in its thirty-ninth annual edition. The excellent plan adopted makes the finding of particulars both easy and pleasant. (1s. 6d. *Chatto & Windus.*)

About Books.

The 20,000 facts of the day, biographies, tables, diagrams, and maps gathered in the "**Daily Mail**" **Year Book** cover a field which touches every life at many points, and it will be found a useful book of reference. (1s.)

One of the most touching of the stories of the early Christian martyrs is told in beautiful fashion by Mrs. Josephine Butler in **St. Agnes.** (6d. *Christian Commonwealth Office.*) Circulated with discrimination, the booklet cannot fail to act as a powerful plea in the cause of social purity.

By Way of Illustration: A Handbook for Preachers, Teachers, and Christian Workers. By J. Ellis. (1s. *Allenson.*) Another compilation by the Editor of "The Tool Basket," and other manuals. It is a repertory of good things, as "feathers for arrows." This collection of illustrative incidents and bright sayings will be welcome to many who are unable to gather for themselves.

Birds, Beasts and Fishes, by S. H. Hamer, is a brightly written book, relating how a little girl called Elsie, who is a frequent visitor to the Zoological Gardens, is left by herself on several occasions, and gets into conversation with the various animals, birds, fishes, and insects. They tell her all about themselves and each other, and Elsie is very much interested in their talk. (1s. 6d. *Cassells.*)

The "Quiet Hour" series of small books has been enriched by the addition of Rev. C. G. Moore's **Out of His Treasure.** It is a collection of brief devotional meditations which have already yielded instruction and encouragement to many Christians, and in this permanent form their ministry will be enlarged and their usefulness more widely appreciated. (1s. *Marshall Bros.*)

During the leisure hours of a well-earned missionary furlough, Rev. W. S. Moule has prepared, from addresses previously given by him to Chinese students in the Training College at Ningpo, **Holy Communion,** or the Supper of the Lord. (1s. *Chas. J. Thynne.*) We cannot describe its aim better than in the words of the preface—"to set out in order the teaching of Holy Scripture on the subject of the Lord's Supper, and to show how this teaching is expressed in the Order of the Administration of Holy Communion in the Church of England."

Nonconformists of every denomination will welcome the succinct history of **The Free Church Movement in England,** from the pen of Rev. David Heath. Far from being dry dissertations, the discourses, which were prepared for the students of Ranmoor College at the request of the Methodist New Connexion Conference, are uniformly characterized by freshness and force. The author gives evidence of careful reading and research, and from a sympathetic and well-informed mind he has written to practical purpose. (2s. 6d. *Stockwell.*)

Problems of the Town Church, by George A. Miller, B.A., is a discussion of needs and methods. Written by an American, it aims to throw light upon labour in small towns; many have written on city work and workers, and it were time something was done to help those who have at heart the welfare of the less prominent churches. Mr. Miller has digested the views and experiences of many in his very suggestive book, which is so comprehensive in range as to deal with both temporal and spiritual interests. (2s. 6d. *Fleming H. Revell Co.*)

Sea-girt Yezo: Glimpses at Missionary Work in North Japan. By Rev. John Batchelor. (2s. 6d. *Church Missionary Society.*) A book for young people, from the pen of a well-known C.M.S. worker. While instructive and entertaining things are said of the Hokkaido jurisdiction, the pages cannot be said to exhaust their object along that line; in the words of the author, they record "miracles of conversion," and exhibit "seals and signs that the Gospel is true." Printer, artist, and binder have done their part to make this book "the very thing" for presentation to young folk interested in the cause of missions.

The Book of Praises; or, The Psalms.—Mr. C. E. Stuart has given us helpful expositions of several portions of Holy Writ. In this volume, he attempts to trace the sequence of the Psalms. His point of view is peculiar; he regards the entire book as prophetic, and for the most part of events still future, "as regards the godly remnant of Israel, as well as the bringing in of millennial peace, not by the preaching of the Word, but by the sword out of Christ's mouth, and by the avenging hand of God's earthly people (*Psa. cxlix. 6-9*)." That many passages in the Songs of Zion look forward to still future events, we of course admit; but to deny them a practical relation to present events and experience, is, in our judgment, to carry dispensational interpretation to a dangerous extreme. (3s. 6d. *Marlborough.*)

The Water Street Mission in New York has come to be well known among Christians in all parts of the world in connection with its founder, who was that remarkable evangelist, the ex-criminal, Mr. "Jerry" McAuley. Since Mr. McAuley's death, the work has been carried on by one of his converts, Mr. Samuel H. Hadley, who now tells the story of the work in **Down in Water Street.** The book is full of striking incident and of glorious illustrations of the power of God to save the most degraded. To read this stirring record of soul-winning, is to be moved to praise and thanksgiving. (3s. 6d. net. *Fleming H. Revell Co.*)

The Bible in Modern English. Vol. 3. Translated by Ferrar Fenton. (2s. 6d. net. *Partridge.*) This volume contains the writings of the prophets—Isaiah to Malachi, leaving only the Hagiographa of the Massoretic division to be dealt with in order to complete the Old Testament Scriptures after Mr. Fenton's manner. Though disapproving much in the execution of the work—its unrestrained tone as well as its reckless conjectures—we recognize that the translator has brought a lively imagination and much devotion to his work. All the same, this version cannot be recommended to those who seek reliable help in the study of the Sacred Records.

A question often before the Christian public is ably discussed in **The Ministry of Women,** a paper by the late Dr. A. J. Gordon, reprinted from "The Missionary Review of the World." (2d. *Morgan & Scott.*) The language of Scripture on the subject is carefully and minutely examined; and the fact clearly shown that there is another side to the deprecation of the ministry of women. But apart from all such discussion, the final exegesis is not to be found through the lexicon and grammar. The voice of the Church must not be taken apart from the Word, but the Spirit is in the Word, and He has set aside all cavilling in the matter by the abundant blessing vouchsafed to such workers.

To his many volumes of helps for preachers and teachers, Dr. Louis Albert Banks, of New York City, adds one more, which is as good as any that have preceded—**Windows for Sermons**: A Study of the Art of Sermonic Illustration, together with Four Hundred Fresh Illustrations for Sermons and Reform Addresses. (6s. *Funk & Wagnalls Co.*) The author knows where to find illustrative material, and how to serve it up for use. He points a moral in the brightest style, as his various publications show. In this substantial book he is the teacher of those to whom the art is less familiar; his advice is practical, and the gatherings from reading and observation are compactly presented.

The Master and His Method, by Rev. E. Griffith Jones, B.A. (1s. net. *Hodder & Stoughton.*) Here we have the latest addition to the series of "Christian Study Manuals." It reveals deep thought and careful preparation. The author has a genius for compiling facts and data, and spares no pains or labour in presenting them in a succinct and convenient form. The Scriptural references alone show deep research. Written from a "moderately broad" standpoint, we may not agree with all its statements, and the earlier chapters seem to us to treat of the human aspects of our Lord's ministry without laying sufficient emphasis upon the Divine knowledge which He possessed. But while the book is especially valuable to students, the devotional reader who peruses it with intelligent care will find it full of suggestive thought which cannot be otherwise than helpful as an aid to mastering the conditions in which our Lord's earthly life was set, the methods He adopted, and the principles He taught.

References to Scripture are plentiful and apt in Two Questions Asked By the Dowager Lady Pigot. The answers are clear, telling, and helpful. (1s. 6d. per 100. *Partridge.*)

BOOKS RECEIVED.

From *Home Words Publishing Office*:—Home Words, 1902. (2s.)

From *Horace Marshall & Sons*:—The Minder. By John Ackworth. (3s. 6d.)

From the *Wesleyan Methodist Book-Room*:—The Art of Noble Living. By R. P. Downes. (3s. 6d. net.)

From *Walter G. Wheeler & Co.*:—Addresses upon the Gospel of the Grace of God. By Robert Brown.

From *Drummond's Tract Depôt, Stirling*:—Stories of a Men's Class. Told by themselves. By A.M.C. (1s. 6d.)

From *S. C. Brown, Langham & Co.*:—The Glory of Life. By Rev. J. Monro Gibson, D.D. Vol. II. of "The World's Pulpit Series." (3s. 6d.)

From *H. R. Allenson*:—The Making of a Christian. By Rev. C. Anderson Scott. (1s. 6d.) Thirsting for the Springs. By Rev. J. H. Jowett. (3s. 6d.)

From *R. Brimley Johnson*:—The Moral Damage of War. By Walter Walsh. (3s. 6d. net.) Persuasion. (2s.) Emma. (2s. 6d.) By Jane Austen. Hampshire Edition.

From *James Nisbet & Co.*:—Letters of Emilia Russell Gurney. Edited by her niece, Ellen Mary Gurney. (12s. 6d.) Out of the Treasure of the Heart: Sacred Poems. By Rose Jay. Introduction by Prebendary Webb-Peploe. (1s. 6d.)

From *Elliot Stock*:—Feeling after Him: Sermons Preached, for the most part, in Westminster Abbey. Second series. By Basil Wilberforce, D.D. (5s.) Ready, Aye Ready. By Rev. H. D. Wright. (2s.) Christian Unity: Some Considerations on the Subject. By Rev. N. Dimock. (2s. 6d. net.) Steps Towards Christian Unity. By Arthur C. Tuberville. (5s.)

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Prayer Groups.

REV. J. LANDEL JONES (of Blackheath) writes that when the Simultaneous Mission was in contemplation he was led to spend much time before God, asking for a message regarding the means which should be used to make the Mission a success. The answer came. It was borne in on his mind that the conditions did not lie in the weekly prayer meetings of the Church, in the public prayer on Sunday, in the resolutions at Church meetings, or in family prayer. Let the members of the Church group themselves in threes and fours, each group to meet once a week for half an hour, to pray for one thing, namely, power from on high. A lukewarm Church cannot save, and this will prove to be a successful remedy for the lukewarmness.

The late Rev. Hugh Price Hughes was deeply impressed with the thought, and wrote several letters laying great stress upon the value and necessity of the preparation. Referring to one meeting at which he was asked to speak, he said, "I will take the opportunity of advertising and advocating your happy idea of grouping. I will also call attention once more to the Real Presence of the Living Divine Christ, which I am confident is the secret of Evangelical success." In a later note he added, "If the conscience of the Christian Church in relation to drunkenness could be roused, it would indeed be a blessed abiding result."

Writing in July last, Rev. F. B. Meyer said: "Mr. Jones seem to be apart for one thing just now—to stir up our people to more prayer. He rendered us great assistance in this direction while the Simultaneous Mission was being proposed; and I think that the highest results might accrue if only at the meetings of county unions and elsewhere he might have an opportunity of bearing his simple and earnest testimony. Men of one aim and purpose are the men that are to be feared and felt. I heartily commend him to my brethren as one whom God uses in this direction."

At the Noon Prayer Meeting at Aldersgate Street Y.M.C.A., on Monday last, Mr. Landel Jones recounted, to a deeply interested audience, the Lord's dealings with him, in leading him out to prayer for revival. Through a profound sense of responsibility for the perishing he entered into a calm realization that prayer would be answered if Christians would group themselves with this object in view. This was done with much blessing prior to the Simultaneous Mission. Mr. Jones also dwelt forcibly on the primary need for prayer for a purified church, delivered from lukewarmness, and then fervently seeking to win souls for the Master.

Personalia.

A wide circle of friends will learn with regret that Miss Mason has suffered a serious breakdown in health. There is no sign of organic complaint, only extreme weakness, necessitating constant attendance. Assuredly our readers will pray that this precious life may be spared. The latest intelligence is of a slight rally, during which our esteemed friend quoted one of her favourite hymns: "How Good is the God we adore."

Mr. C. Russell Hurditch sends us a pathetic letter regarding the condition of his son Philip. After hope had been abandoned, "God came in, giving a slight improvement on the Monday, and with refreshing sleep during successive nights, and other improved conditions, my son is still improving—to the astonishment of the medical men, though by no means yet out of danger. Please pray on." Friends will be glad to learn that Mr. C. R. Hurditch is himself completely recovered from his recent illness.

Communications Received with Thanks. — H.J.O. N.C.U. Captain D. H.S. H.R.C. H.T.R. C.M.B. A.L.L. A.J.S.M. J.W. J.W.W. R.G.K. H.J.F. E.T. A.B. M.G. A.G.R. A.W. W.M.N. J.P. E.G.G. W.P.F. H.F.D. C.E.B. C.M.W. A.M.M. C.F.P. J.W.C. H.L. B.T. G.P.G. E.M.B. S.R. A.F. W.W. W.S. J.F.S. G.A.H. C.J.L. J.W.C. G.R.W.C. P.G. W.F. C.H.C. G.R.C. W.E.S. J.M.W. W.H.M. E.S. Mrs. E. A.H.H. J.J.S. E.H.S. T.G.C.A. F.J.A. C. J.B. A.M. G.J.J. J.S. C.C. R.S.B. A.M.A. J.E.M. W.H.C. H.M.B. J.D.C. P.P. E.S.B. M.A. S.A.Y. L.B. B.H.K. G.S.A. S.B.P. H.W.L. J.E.K. J.L. H.W.W.P. J.P. H.H. E.W.S.K. C.W. F.M.B. C.B. J.D.K. A.B. C.P.H. O.M. W.B.

1703

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* spiritual progress and effort *in the Churches. They must be prompt, reliable, and* not trivialities; *and be accompanied by sender's name and address.*

Church of England.

Lord Llangattock has promised a sum of £15,000 to the Bishop of Rochester's "Twenty Mission Institutes Fund," and it will be equally divided between St. Mary's, Bermondsey, St. James's, Bermondsey, and St. Mary's, Southwark—three of the poorest parishes in South London. All these three churches are in Evangelical hands.

To deal with the large numbers of homeless men in the embankment district, the Church Army has still further increased its local accommodation. In addition to the Embankment Home in Millbank Street, and the tent shelter in Westminster Bridge Road, which between them have lodged 200 men nightly, a soup kitchen and shelter for another 200 men has now been opened in Romney Street. The premises consist of a disused public house, shortly to be demolished for the new embankment scheme, and kindly let to the Society, at this time of special distress, by the London County Council at a nominal rental.

Congregational.

A mission hall, seating 150, erected at Vickerstown, Walney Island, on a site given by Messrs. Vickers, Sons, and Maxim, has been opened.

Dr. Guinness Rogers addressed an enthusiastic audience at the public meeting lately held in commemoration of the jubilee of the church at Camberwell, S.E. He spoke from personal knowledge of the good work done by former pastors, and urged the continuance of the missionary and evangelical spirit which the Church has always exhibited. Rev. Thos. Stepheus, pastor, stated that this Church was the mother of two other Congregational Churches in the district, and referred appreciatively to the efforts of laymen in connection with the work.

Baptist.

Meetings were held at Fishergate Church, Preston, on December 11, in recognition of the settlement, as pastor, of Rev. W. T. Whitley, M.A., LL.D., late principal of the Baptist College of Victoria, and secretary of the Victorian Baptist Foreign Mission. Mr. Robert P. Furness and Alderman Hamilton extended a welcome from church and congregation. Dr. Whitley expressed his readiness to respond to their call, and to labour among them in the service of Christ. He dwelt on the need for co-operation in every form of Christian work with all other Evangelical churches, while not abating true Baptist missionary zeal. Rev. J. H. Shakespeare, M.A., spoke of his long acquaintance with the new pastor. He then adverted to the spread of materialism and the resurgence of mediæval Catholicism which is helping to negative true religion. Against these tendencies it behoves all Christians to stand, and to work unselfishly for the spread of Christ's teaching.

Addressing an audience of 500 men at St. Andrew's Hall, Norwich, on Sunday week, Rev. Thomas Phillips made an "Appeal for Greater Thoughtfulness." He declared that in spite of free education and an unfettered Press, there is not so much hard, deep thinking as in the past. There has been a growth in smartness, but not in depth; a growth of knowledge, but not of conviction. Some of the causes for this are the introduction of machinery into industrial pursuits, men becoming mere machines; the abundance of scrappy literature that is read, destroying the taste and capacity for concentration of thought; the disillusionment of unfulfilled political dreams; and the growth of religious parasitism whereby men depend too much for religious thought upon others—the clergy, the priest, the minister.

Methodist.

A new Wesleyan Mission Hall in Cowley Road, Liverpool, has been formally opened. It is built to meet the needs of a large and new neighbourhood, and has seating accommodation for 400 persons. The opening ceremony was performed by Mrs. Isaac Mack. Rev. T. J. Choate (Chairman of the District) preached to a large congregation.

The Wesleyan Chapel Committee for chapel and school extension is now dealing with some 380 buildings, involving an estimated expenditure of more than one million sterling. The gross outlay on chapels alone, after deducting the debt covered by rental, and the cost of the mission halls (about £500,000) in cases spread over the last four years, and already sanctioned, is £766,313. In the distribution of grants from the Twentieth Century Fund, a 15 per cent. aid will be made on the net amount actually raised in the circuits promoting new schemes.

Rev. W. E. Sellers, superintendent of the Wesleyan Surrey and North Hants Mission, proposes to make the new church at Godalming a memorial of the late Rev. Hugh Price Hughes, and appeals for support. "The church and schools together with the site will cost £6,500. Of this amount we can already see our way clear to £3,500. We therefore require £3,000 to open the buildings free of debt. We should not like any debt to remain on any building honoured by Mr. Price Hughes' name. We therefore suggest that the Church of Christ might very fittingly make an offering of this amount in memory of one of its greatest sons."

Twelve representatives each of the Methodist New Connexion, the United Methodist Free Church, and the Bible Christian Church met in the Memorial Hall on Thursday last to discuss the organic union of the junior Methodist Churches. Rev. William Redfern presided. It was agreed that the effort begun by that meeting should be continued, "so as to formulate and present to their next Church Conferences and Annual Assembly practical proposals which may lead to an early union of the churches." The hope was also expressed that this result would lead ultimately to "the organic union of every section of Methodism in our great Methodist Church." It was decided to hold another meeting early next year.

Presbyterian.

Rev. Principal Dykes conducted the services at the new station at Hove, Brighton, on Sunday week. There were good attendances at both services.

A new hall has been opened at Byker, Newcastle-on-Tyne. The congregation and friends gathered in the church, from which they marched in procession, and with praise, into the hall (seated for 500), which Mrs. Dobson, of Jesmond, declared open.

Society of Friends.

The Australian papers record the arrival of Mr. Joshua Rowntree, formerly M.P. for Scarborough, who is visiting the Commonwealth as a delegate from the English Society of Friends. He is accompanied by the secretary of the London organization of the Society. The object of their mission is to give an independent organization to the members of the society within the boundaries of the Commonwealth. Hitherto the Australian Friends have been under the jurisdiction of the yearly meeting of the parent society in England. Early in November Mr. Rowntree met deputies from all the States of the Commonwealth in the Friends' Meeting House, Melbourne, and it is understood that the object of his visit was successfully accomplished.

An address has been presented to the Baron de Staal, on his retirement from the post of Russian Ambassador in this country, signed by Joseph G. and Josephine Alexander, Edmund Wright Brooks, Francis William Fox, and Ellen Robinson. In the course of the address it is said:—"We recognise with thankfulness that, during your long tenure of office in England, there has been a marked diminution of those hostile sentiments between our country and yours which we formerly had to deplore, and which at times threatened a renewal of the terrible calamity of war. To this increase of friendliness your influence has, we cannot doubt, materially contributed." A cordial acknowledgment has been received from M. de Staal.

Salvation Army.

The Army's leaders are contemplating the commencement of work in Austria, and are being pressed to send officers to Cairo.

The Army has been asked by the West Ham Board of Guardians to receive 100 men at the Hadleigh Land Colony. The men will be at once received, provided satisfactory terms can be arranged.

The mission work at Glossop, Derbyshire, conducted by Pastor R. Howton, continues to make good progress. Since July last fifty persons have been baptized on profession of faith in Christ. The weekly Bible readings are well attended, and the village branches have become a great power for good. At Mosborough a few colliers have opened, and support a centre wherefrom the Gospel is preached in the district. A number of notorious characters, dog-runners, and gamblers, have been brought to the Lord through the instrumentality of the mission.

Fallen Asleep.

At Clapton, Mrs. Woods, wife of Rev. W. J. Woods, B.A., secretary of the Congregational Union. Mrs. Woods, who was fifty-four years of age, had been in ill-health for some time.—Mr. John Hawking, of Hammersmith, at one time organist at Hyde Park Hall, but more recently engaged in the Lord's work at Avenue Road Church, Shepherd's Bush. He leaves several sons, earnest workers for Christ.—On December 15, at Brompton Hospital for Consumption, aged forty-six, George Robert Parsons, of Stratford, E., formerly an earnest worker, especially as conductor of young people's Bible-classes, but of late, while awaiting the call to rest, a witness for Christ in sanatorium and hospital wards; he suffered and served with great patience, and in his latest breath, while thanking God for the Rock foundation, greeted the Saviour whom he had loved and served from the days of his youth.

Y.M.C.A. and Soldiers' Home for Salisbury.

THE Y.M.C.A. was established in Salisbury, December, 1899, with a small membership, meeting in a small room; it has so rapidly grown that it now numbers 131 members, and has altogether outgrown its accommodation. A new home has become an urgent necessity if the Association is to carry on the great work for which it was started; and a work very much needed among the young men of the city; especially is this so in face of the fact that on Salisbury Plain are stationed many thousands of young soldiers, who come here in large numbers when off duty; and nothing has hitherto been attempted in the city to meet this special need. But by this move of the Y.M.C.A. a refreshment-bar, with reading and recreation-rooms, will be provided for the use of soldiers and volunteers, and a home or welcome opened up to them in the very centre of the city.

A splendid suite of rooms will be provided, such as reading-room, library, conversation, class, and recreation rooms; hall for meetings, which will be also fitted up as a gymnasium restaurant, where refreshments will be provided at moderate cost; and bedrooms for young men and soldiers who may be staying a brief time in the city. All this will mean an outlay of £3,300, but a section of the ground floor will be let off as shops, the rent of which will cover interest on £1,300, leaving the sum of £2,000 to be raised by the Y.M.C.A. Among the subscribers to the fund already are—Mr. E. F. Pye-Smith, £100; Messrs. Frimley Bros., £100; Mr. E. D. Rawlence, £50; Sir George Williams, £25; and Mr. W. H. Seagram, £20. Altogether about £600 has been raised towards the total cost. This is a case of real and urgent need, and any donations will be gratefully received through the Publishers of The Christian, or by Mr. H. C. Messer, Hon. Secretary, 35, Catherine Street, Salisbury.